

Dāsbodh

Samārtha Rāmdās

translation

John Norwell (2015)

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Preface

Rajadhiraj Sadgurunath
Shri Siddharameshwar Maharaj Ki jay
Rajadhiraj Sadgurunath
Shri Bhausahab Maharaj Ki jay
Rajadhiraj Sadgurunath
Shri Nisargadatta Maharaj Ki jay
Rajadhiraj Sadgurunath
Śrī Ranjit Maharaj Ki Jay

The DASBODHA of Samarth Ramdas For The One Who Is Devoted To Knowledge

Bhagavan Ramana Maharshi said, ‘The One becomes three, the three becomes five and the five becomes many. The pure Self becomes through contact, three (*sattwa*, *rajas*, *tamas*) and with those three, the five elements come into existence and with those five the whole universe. It is that which creates the illusion that the body is the Self.’

The *dasbodha* elaborates on this illusion. It explains how the One appears to become many and how the many becomes the One once more. Illusion is merely a matter of objectification. For as *Shri Ranjit Maharaj* said, ‘There is nothing but yourself in the world.’

But when you, that Reality, try to see yourself, you see something else. Space appears and then you who are everywhere and yet imperceptible, appears as space. You have become a little objective. And as you become more objective, a world that does not truly exist, appears through the assigning of names and forms and concepts to the nameless and formless, and you take yourself to be a body of flesh and blood. But still, that Reality is always the Reality.

Let me explain some of the terms used in this translation.

1. First there is the **One**. This is *nirgun brahman* or as *Maharaj* put it, the understanding, **I do not exist** or **beyond knowledge**.
2. Then there is this ‘**all**’ or ‘**thing**’. Actually it has many names. It is *sagun brahman* or the ‘**speech**’ or as *Maharaj* put it, it is knowledge, the feeling ‘**I am He**’.
3. Afterwards there appears the ‘**many**’. This is the **individual mind**. It creates a world from ‘**many**’ concepts, constructs and imaginings.

This knowledge can be realised when one understands that this world of names and forms that we see before our eyes, is in fact, an apparition like the oft used snake and rope analogy. Our individual minds have created an individual world of names and likes and dislikes and opinions and therefore, that which is cannot be perceived. The remedy for such ‘blindness’, as the Master and *dasbodha* explains, is to forget. Forget everything, for nothing that we see is true; it is but a construct of our minds.

Now even if this knowledge has been realized and there is the experience, ‘I am every-

thing, everywhere' still, our work is not finished. For this knowledge has been created by the triad of Knower, knowing and known. Duality still reigns, for here the Knower is illuminating the known. And it is only when this knowledge is let slip away, does one come to realize that Knower. To realize and be That is the meaning of life, for there, after so many days, you finally meet Yourself.

This is a rather simplified explanation and will be elaborated upon within this scripture. It may appear a little daunting, especially at the beginning when these new terms get introduced, but please just think a little and add these new terms to your vocabulary and they will become second nature and you will gain a wealth of understanding. That is this *dasbodha*.

Once *Maharaj* asked his Master, 'What should I do *Maharaj* when you are not in Bombay?' *Shri Siddharameshwar Maharaj* said, 'Read a chapter of the *dasbodha* every day.' The *dasbodha* is not just a composition of words; it is a door to the Eternal, if you study it carefully.

Swami Ramdas said, 'My dear devotees, do not be sad that you cannot see my body and cannot hear my voice, for the *dasbodha* is my *swarup* (my true nature).' It has that power but its task is somewhat difficult. It is not like a novel. With a novel the words form a series of images in the mind's eye. But the *dasbodha* speaks of things that are very subtle; things that neither the mind nor senses can grasp. Its very task is to eliminate these images that appear before the mind's eye and though these words may not lend to easy reading, they should be carefully, thoughtfully studied. We cannot bring the *dasbodha* out to us, we have to enter within the meaning that it is trying to convey. As you will very well know; to know your Self and the nature of creation, requires more than just a cursory look.

One last thing, at the beginning and the end of this *dasbodha* of *Samarth Ramdas*, I have offered my deepest respect and gratitude to *Shri Siddharameshwar Maharaj* and *Shri Ranjit Maharaj*, because without them, not one word would have been possible.

John Norwell, september 2015

Dashaka I

Praises

॥ दशक पहलि : स्तवननाम ॥ १ ॥

॥ *daśaka pahilā : stavananāma* ॥ 1 ॥



1.1 Beginning of the Book

समास पहला : ग्रंथारंभलक्षण

samāsa pahilā : grāṁthārambhalakṣaṇa

Note: In this first of two hundred chapters we are introduced to this notion of knowledge or the ‘speech’ and that Reality

|| Śrī Rām ||

1. श्रोते पुसती कोण ग्रंथ। काय बोललें जी येथ।

श्रवण केलयानें प्रापत। काय आहे ॥ १ ॥

śrote pusatī koṇa grāṁtha | kāya bolileṁ jī yetha |

śravaṇa keliyāṇeṁ prāpta | kāya āhe || 1 ||

The *listener asked, “What is this scripture and what is this ‘speech’? And when one listens to this ‘speech’, what is acquired?” *(A good listener is the one who forgets everything and understands this ever present ‘speech’ or ‘I am’ thought.¹ Without this knowledge ‘I am’ as its base, the world of words and concepts could not appear. When one forgets everything that one has learned up until now then, this ‘I am’ will become apparent. The scripture is within the realm of words and just like the words of the Master, they can only point to the Truth: *maharaj*- The Master can only point you in the direction of Reality, He can take you to the door but you have to enter and He will be there waiting: *maharaj*- the scriptures are the wills of the Masters)

2. ग्रंथा नाम दासबोध। गुरुश्रियांचा संवाद।

येथ बोलला वशिद। भक्तमार्ग ॥ २ ॥

grāṁthā nāma dāsabodha | guruśiṣyāṁcā saṁvāda |

yetha bolilā viśada | bhaktimārṅga || 2 ||

This scripture’s name is *dasbodh*.² It is a dialogue between the **guru*/Master and the *shishya*/disciple. When this ‘speech’ is clearly spoken then, you are walking on the path of devotion/*bhakti* (when you forget everything and every thought has been dropped then, this ‘I am’ thought is there). *(*maharaj*- ‘you come here because you think you are ignorant and you think that I know. And you ask questions and I answer. But there is no one but you in the world, so where does the answer come from?’: So in the light of this understanding, the dialogue that takes place is within you, the Self. The *guru* is the Self and the mind is the disciple and this Self has never fallen into delusion)

3. नवविधि भक्तिआणि ज्ञान। बोललें वैराग्याचें लक्षण।

बहुधा अध्यात्म नरोपण। नरोपलें ॥ ३ ॥

navavidhā bhakti āṇi jñāna | bolileṁ vairāgyācēṁ lakṣaṇa |

bahudhā adhyātma niropaṇa | niropileṁ || 3 ||

¹*siddharameshwar maharaj*- She is also known as *mula maya* or *prakruti* or *sharada* and she has arisen upon that Supreme Self, our own pure form or *swarup*. She is this unspoken word ‘I am’ that is present within the breath of every creature. Her nature is to simply effortlessly know and this inspiration ‘I am’ is the expression of that ‘Inexpressible.’

²*siddharameshwar maharaj*- When one becomes a devotee/*dasa* of the *sadguru* then there will be a dialogue between the *guru* and the disciple/*shishya*. Such a dialogue brings understanding/*bodha* and that is called the *das-bodha*



This ‘speech, I am’ is the nine forms of devotion and this ‘speech’ is knowledge. This ‘speech’ is the sign of renunciation/*vairagya* and the ‘many’ spiritual discourses are made on account of this ‘speech’ (this ‘I am’ or knowledge is the support of the many discussions, opinions and disagreements etc. made in this world).

4. भक्तचिन् योर्गे देव। नश्चिन् पावती मानव।

ऐसा आहे अभिप्राव। ईये ग्रंथी ॥ ४ ॥

bhakticena yogerṁ deva | niścayem pāvatī mānava |

aisā āhe abhiprāva | īye grānthī || 4 ||

Truly through devotion to this ‘speech’, man meets God. Such is the importance of this ‘speech’ that is within this composition of words/scripture. (By the reading of this scripture and contemplation, this ever-present ‘I am’ within the words will be revealed)

5. मुख्य भक्तीचा नश्चिन् यो। शुद्धज्ञानाचा नश्चिन् यो।

आत्मस्थितीचा नश्चिन् यो। बोलला असे ॥ ५ ॥

mukhya bhaktīcā niścayo | śuddhajñānācā niścayo |

ātmasthitīcā niścayo | bolilā ase || 5 ||

Faith in this ‘speech’ brings supreme devotion/*bhakti*; faith in this ‘speech’ brings pure *knowledge. When there is faith in this ‘speech’ then you will realise that *atma*. *(*maharaj*- ‘pure knowledge is no-knowledge’: both ignorance and knowledge do not remain)

6. शुद्ध उपदेशाचा नश्चिन् यो। सायोज्यमुक्तीचा नश्चिन् यो।

मोक्षप्राप्तीचा नश्चिन् यो। बोलला असे ॥ ६ ॥

śuddha upadeśācā niścayo | sāyojyamuktīcā niścayo |

mokṣaprāptīcā niścayo | bolilā ase || 6 ||

When there is faith in this ‘speech’ then, one can receive pure spiritual instruction and faith in this ‘I am’ will lead to Final Liberation/*sayujya mukti*. When one has faith in this ‘speech’ then, one is freed of body consciousness.

7. शुद्धस्वरूपाचा नश्चिन् यो। विहसस्थितीचा नश्चिन् यो।

अल्पितपणाचा नश्चिन् यो। बोलला असे ॥ ७ ॥

śuddhasvarūpācā niścayo | videhasthitīcā niścayo |

alīptapaṇācā niścayo | bolilā ase || 7 ||

Faith in this ‘speech’ brings that pure *swarup*, your own true form; for faith in this ‘speech’ takes one beyond the eight bodies. When there is faith in this ‘speech’ then one becomes totally detached from every created thing (doesn’t take the touch of the world; it was only my own mental construct of names and forms).

8. मुख्य देवाचा नश्चिन् यो। मुख्य भक्ताचा नश्चिन् यो।

जीवशिवीचा नश्चिन् यो। बोलला असे ॥ ८ ॥

mukhya devācā niścayo | mukhya bhaktācā niścayo |

jīvaśivīcā niścayo | bolilā ase || 8 ||

Faith in this ‘speech’ makes you the *Supreme God and it faith in this ‘I am’ that makes you the supreme devotee. Faith in this ‘speech’ turns the *jiva* into *shiva*. *(Supreme



God is *paramatma*)

9. मुख्य ब्रह्माचा नशिच्यो। नाना मतांचा नशिच्यो।
आपण कोण हा नशिच्यो। बोललिा असे॥ ९॥
mukhya brahmācā niścayo | nānā matāṁcā niścayo |
āpaṇa koṇa hā niścayo | bolilā ase || 9 ||

Faith in this ‘speech’ makes one *brahman* and yet from this ‘speech’ the ‘many’ concepts and opinions have come. Still, only on account of this ‘speech’ can you understand who you truly are. (If you understand that this world is nothing but your mental constructs; that everything has been created by your own thoughts; and if you cast out these ‘many’ thoughts from your mind then, you will perceive this ‘speech’/‘I am’. Otherwise you will be caught in the entanglement of ‘many’ concepts and desires and dreams)

10. मुख्य उपासनालक्षण। नाना कवित्वलक्षण।
नाना चातुर्यलक्षण। बोललें असे॥ १०॥
mukhya upāsanālakṣaṇa | nānā kavitvalakṣaṇa |
nānā cāturyalakṣaṇa | bolileṁ ase || 10 ||

This ‘speech’ is the worship of that Supreme God. This ‘speech’ brings these ‘many’ poetic compositions and this ‘speech’ brings this beautiful poem, ‘I am’. This ‘speech’ is the attention of the wise and this ‘speech’ brings the ‘many’ attentions (When this attention of ‘I am’ is forgotten then, body consciousness automatically arises, bringing with it many poems, stories etc. and then one’s attention drifts from one thing to the next). (*siddharameshwar maharaj- maya* is an attention and *brahman* is attention-less)

11. मायोद्भवाचें लक्षण। पंचभूतांचे लक्षण।
कर्ता कोण हें लक्षण। बोललें असे॥ ११॥
māyodbhavācēṁ lakṣaṇa | pañcabhūtāṁce lakṣaṇa |
kartā koṇa heṁ lakṣaṇa | bolileṁ ase || 11 ||

This ‘speech’ is the birth of *maya*; it is the attention that brings the five great elements and they bring objectivity. Still only on account of this ‘speech’ can you understand who is truly the doer and what is that thoughtless *swarup*.

12. नाना कति नवारलि। नाना संशयो छेदलि।
नाना आशंका फेडलि। नाना प्रश्न॥ १२॥
nānā kiṁta nivārile | nānā saṁśayo chedile |
nānā āśaṁkā pheḍile | nānā praśna || 12 ||

The ‘many’ doubts are removed and the ‘many’ assumptions are cast away; the ‘many’ fears and the ‘many’ perplexing affairs are thrown out, due to this ‘speech’ (forget everything and then body consciousness and its resultant fears etc. fade away).

13. ऐसैं बहुधा नरीपलिं। ग्रंथगर्भी जें बोललिं।
तें अवघेंच अनुवादलें। न वचे किकिदा॥ १३॥
aiseṁ bahudhā niropileṁ | grāṁthagarbhī jēṁ bolileṁ |
teṁ avagheṁci anuvādaleṁ | na vace kiṁ kadā || 13 ||

There are ‘many’ discourses in this world, but if you study this scripture then, this



‘speech’ of *mula maya* will be revealed. However, if that Reality becomes the idle repetitions of an inattentive mind then, how can this ‘speech’ ever be understood? (Even if one can repeat great sections from the *dasbodh*, it is of little use. However if one can understand the meaning within merely half a verse then, this ‘speech’ that is within this scripture will be revealed)

14. तथापि अवघा दासबोध। दशक फोडून केला वशिद।

जे जे दशकींचा अनुवाद। ते ते दशकीं बोललि। १४॥

tathāpi avaghā dāsabodha | daśaka phoḍūna kelā viśada |

je je daśakīmā anuvāda | te te daśakīm bolilā || 14 ||

There are the ‘many’ thoughts created by a restless mind and there is this *dasbodh*. If you break open these words and enter within this scripture then, the secret it holds will be revealed. Understand that, even when there is the idle repetition of these chapters still, this ‘speech’ is always there (This ‘speech’ is the support of the mind but this ‘speech’ cannot be heard due to all the noise).

15. नाना ग्रंथांच्या समती। उपनिषिदें वेदांत शरुती।

आणामुख्य आत्मपरचीती। शास्त्ररेंसहति ॥ १५॥

nānā grānthāncyā samatī | upaniṣadeṁ vedānta śrutī |

āṇi mukhya ātmapracītī | śāstreṁsahita || 15 ||

And it is the consensus of the ‘many’ scriptures, the *upanishads*, *vedanta*, *vedas* and the *shasthras* that, that Supreme God is within this ‘speech, I am’ (The base of this ‘I am’ understanding is that Inexpressible Reality).

16. नाना समतींअन्वये। म्हणौनी मथिया म्हणतां न ये।

तथापि हें अनुभवासि ये। प्रत्यक्ष आतां ॥ १६॥

nānā samatīanvaye | mhaṇaunī mithiyā mhaṇatām na ye |

tathāpi heṁ anubhavāsi ye | pratyakṣa ātām || 16 ||

These ‘many’ scriptures are all in agreement; God is within this ‘I am’ experience. How can you say that they are wrong? That *nirgun* God became this *sagun* experience and then He began to experience this world through the sense organs (It is that Supreme God who has Himself become the *jiva* who denies Him. But one should not deny Him just because He cannot be seen by the eyes. And even this ‘I am’ experience is beyond the realm of one who takes himself to be a body and believes in only that which he knows through his senses).

17. मत्सरें यासी मथिया म्हणती। तरी अवघेचिग्रंथ उछेदती।

नाना ग्रंथांच्या समती। भगवद्वाक्यें ॥ १७॥

matsareṁ yāsī mithiyā mhaṇatī | tarī avagheci grānthā uchēdatī |

nānā grānthāncyā samatī | bhagavadvākyaṁ || 17 ||

The one who says out of envy, “This ‘speech’ is not true”, sees only the ‘many’ things created by his own concepts. To him, the scriptures are utterly useless. He can deny this ‘I am’, however it is the consensus of the ‘many’ scriptures that this ‘word’ of God is true (The scriptures tell him, ‘You are He’ and he says, ‘There is no He’. Of what worth is his denial? He takes himself to be a small body and how can his ever wandering



mind know that God and His power to create through this ‘I am’ or ‘word’)

18. शविगीता रामगीता। गुरुगीता गर्भगीता।
 उत्तरगीता अवधूतगीता। वेद आणी वेदांत ॥ १८ ॥
śivagītā rāmagītā | gurugītā garbhagītā |
uttaragītā avadhūtagītā | veda āṇī vedānta || 18 ||

There are various ancient scriptures by the one name, *gita*. They are called the *shiv-gita*, *ram-gita*, *guru-gita*, *garbha-gita*, *uttar-gita* and *avadhoot-gita*. And there is also the *vedas* and *vedanta*.³

19. भगवद्गीता ब्रह्मगीता। हंसगीता पाण्डवगीता।
 गणेशगीता येमगीता। उपनिषदे भागवत ॥ १९ ॥
bhagavadgītā brahmagītā | haṁsagītā pāṇḍavagītā |
gaṇeśagītā yemagītā | upaniṣadeṁ bhāgavata || 19 ||

There is the *bhagwad-gita*, *brahma-gita*, *hansa-gita*, *pandava-gita*, *ganesh-gita*, *yama-gita*, *upanishads* and the *bhagawat*.

20. इत्यादिकि नाना ग्रंथ। समतीस बोललि येथ।
 भगवद्वाक्ये येथार्थ। नश्चियेसीं ॥ २० ॥
ityādika nānā grantha | samatīsa bolile yetha |
bhagavadvākya yethārtha | niścayēsīm || 20 ||

These are some of the ‘many’ scriptures and they are all in agreement that there is this ‘speech’. And it is due to this ‘speech’ of God that real faith in God is established (To know that *nirgun* God one must first understand this *sagun* ‘speech’. To understand this, one must leave off every concept, worry and thought that has been collected.)

21. भगवद्वाचनीं अवशिवासे। ऐसा कोण पतति असे।
 भगवद्वाक्यावरिहति नसे। बोलणे येथीचें ॥ २१ ॥
bhagavadvacanīm aviśvāse | aisā koṇa patita ase |
bhagavadvākyaṁ virahita nase | bolāṇe yethīcēṁ || 21 ||

If you have no faith in this divine ‘word’ of God then, you will tumble down into body consciousness. If this divine ‘word’ of God is not understood then, this *mula maya* gets spoiled and one takes oneself to be a mere body of flesh and bone.

22. पूरणग्रंथ पाहल्यावणि। उगाच ठेवी जो दूषण।
 तो दुरात्मा दुराभिमन। मतसरें करी ॥ २२ ॥
pūrṇagrantha pāhilyāvṇi | ugāca ṭhevī jo dūṣaṇa |
to durātmā durābhimāna | matsareṁ karī || 22 ||

Without fully understanding this scripture you will find fault in it and criticize it. And then you will remain far from that *atma* and you will be full of a pride and envy that is far from the *atma* (ie. *body conscious*).

³There are various forms of scriptures, for example: the *vedas* and *shruti* and other spiritual texts called *smruti*. *maharaj-veda* means it is known, *shruti* means it is heard and *smruti* means it is remembered. But He cannot be that which is known, heard or recollected... *vedanta* means the end of the *veda*, the end of knowing)



23. अभमिनें उठे मत्सर। मत्सरें ये तरिस्कार।
पुढें कुरोधाचा वकिर। प्रबळे बळें ॥ २३ ॥
abhimāṇeṁ uṭhe matsara | matsareṁ ye tiraskāra |
puḍheṁ krodhācā vikāra | prabale baḷeṁ || 23 ||

Pride brings envy and envy brings criticism of and finally rejection of this scripture. Afterwards, anger arises towards this scripture and those who read it.

24. ऐसा अंतरी नासला। कामकुरोधें खवळला।
अहंभावे पालटला। प्रत्यक्ष दसि ॥ २४ ॥
aisā antarī nāsālā | kāmakrodheṁ khavaḷalā |
aḥambhāve pāḷaṭalā | pratyakṣa diśe || 24 ||

Then this inner space of ‘I am’ has been duly spoiled by the agitations of desire/*kam* and anger/*krodh* etc. And then due to this feeling of “I am somebody”, there is a turning away from seeing with the eyes of knowledge and there is the seeing through the naked senses.

25. कामकुरोधें लथिडलि। तो कैसा म्हणावा भला।
अमृत सेवतिंच पावला। मृत्य राहो ॥ २५ ॥
kāmakrodheṁ lithāḍilī | to kaisā mhaṇāvā bhalā |
amṛta sevitaṁca pāvalā | mṛtya rāho || 25 ||

How can that *atma* which has been overpowered by desire and anger be called wise? The demon *rahu* died even though he drank the nectar of immortality in the company of the gods (according to mythology, *rahu* is a demon who swallows the sun; *rahu* is your ego and he has swallowed this Sun of knowledge/understanding. You who are that immortal *atma* have taken yourself as to be a body and this ego has eclipsed your Sun and if you hold on to this limiting concept of yourself then, though that nectar of ‘I am’ is always there and though you could not live without it for even a moment still, because you are not awake to it and it is as if not there and therefore, just like *rahu*, you are sure to die one day)

26. आतां असो हें बोलणें। अधिकारासारखें घेणें।
परंतु अभिमान त्यागणें। हें उत्तमोत्तम ॥ २६ ॥
ātām aso heṁ bolāṇeṁ | adhikārāsārikheṁ gheṇeṁ |
paraṁtu abhimāna tyāgaṇeṁ | heṁ uttamottama || 26 ||

Now, when there is this ‘speech’ then, one has become a worthy recipient of knowledge. And then, when also this pride of ‘I am’ is abandoned, you become the greatest of the great, that thoughtless Reality.

27. मागां श्रोतीं आक्षेपलिं। जी ये ग्रंथीं काय बोललिं।
तें सकळहि निरोपलिं। संकळीत मार्गे ॥ २७ ॥
māgām śrotīṁ ākṣepileṁ | jī ye graṁthīṁ kāya bolileṁ |
teṁ sakālahi niropileṁ | samkalīta mārgē || 27 ||

Previously, the *listener had asked, “What is this ‘speech’ within this scripture?” The answer in short is, by following this path you become this knowledge ‘I am’ and then, that Reality, I do not exist.



28. आतां श्रवण केल्याचें फळ। करिया पालटे ततकाळ।
तुटे संशयाचें मूळ। येकसरां ॥ २८ ॥

*ātām śravaṇa keliyācēṁ phala | kriyā pālaṭe tatkāḷa |
tuṭe saṁśayācēṁ mūla | yekasarāṁ || 28 ||*

*Now, if you listen to this ‘I am’ then, the actions are transformed at that very moment and the root of all doubts is at once snapped (previously the ego said, “I do”; now you understand, ‘He does’). *(‘now’ means, to coin a phrase, being in the present or being in the now; it is knowledge or *sagun* or ‘I am’ or the inner space. It has many names)

29. मार्ग सांपडे सुगम। न लगे साधन दुर्गम।

सायोज्यमुक्तीचें वर्म। ठाई पडे ॥ २९ ॥

*mārga sām̐paḍe sugama | na lage sādhanā durgama |
sāyojyamuktīcēṁ varma | ṭhāīṁ paḍe || 29 ||*

Then this path becomes very easy and there is no need to do difficult, strenuous practices/*sadhana*. Then you will discover that essence and gain Final Liberation (*maharaj-it is so easy...doing nothing you are He*).

30. नासे अज्ञान दुःख भ्रांती। शीघ्रच यथे ज्ञानप्राप्ती।

ऐसी आहे फळश्रुती। ईये ग्रंथी ॥ ३० ॥

*nāse ajñāna duḥkha bhrāntī | śīghraci yethēṁ jñānaprāptī |
aisī āhe phalaśrutī | īye granthī || 30 ||*

Ignorance, suffering and delusion will be destroyed and knowledge will be immediately attained. Such is the fruit of proper listening to this ‘I am’ within this scripture (*the answer to the question asked in V.1*).

31. योग्यांचे परम भाग्य। आंगी बाणे तें वैराग्य।

चातुर्य कळे यथायोग्य। वविकेंसहति ॥ ३१ ॥

*yogiyāṁce parama bhāgya | āṅgīṁ bāṇe teṁ vairāgya |
cāturya kaḷe yathāyogyā | vivekēṁsahita || 31 ||*

That Supreme God is the good fortune of the *yogi* who renounces this ‘I am’ body and goes beyond knowledge. This is real wisdom, acquired by *vivek* (*to discrimination between the true/brahman ‘there’ and the false/maya ‘here’*).

32. भ्रांत अवगुणी अवलक्षण। तेंच होती सुलक्षण।

धूरत तार्किक वचिक्षण। समयो जाणती ॥ ३२ ॥

*bhrānta avagūṇī avalakṣaṇa | teṁci hotī sulakṣaṇa |
dhūrta tārkika vacikṣaṇa | samayo jāṇatī || 32 ||*

That *brahman* who had been lost and bewildered within these inferior *gunas** and whose attention had become objective, acquired that pure attention (‘*Myself is everywhere*’). Then He became the Knower, wise, discriminating and clear-sighted. *(When the *sattwa*, *rajo* and *tamo gunas* mix together then, one feels “I am this body”. You know something/*sattwa*, but you don’t know what it is/*tamo* and so you give it a name and that is *rajo guna*)

33. आळसी तेच साक्षपी होती। पापी तेच पिरस्तावती।



नदिक तेच वंदू लागती। भक्तमिर्गासी ॥ ३३ ॥
 ālasī teci sākṣapī hotī | pāpī teci prastāvatī |
 nīmdaka teci vaṁdūm lāgatī | bhaktimārgāsī || 33 ||

That Reality had become lazy and now it is earnest and alert. That had been a sinner* and now it repents. That One who was a disbeliever, started praising this path of devotion. *(maharaj- the only sin is to take yourself to be a body) (The *dasbodha* repeatedly reminds you that, you are He at this moment and that Reality should, by understanding, be that Reality)

34. बद्धची होती मुमुक्ष। मूर्ख होती अतदिक्ष।
 अभक्तची पावती मोक्ष। भक्तमिर्गें ॥ ३४ ॥
 baddhacī hotī mumukṣa | mūrkhā hotī atidakṣa |
 abhaktacī pāvatī mokṣa | bhaktimārgem || 34 ||

Those who are bound become aspirants for freedom; the fool becomes very alert and those who are non-devotees follow this path of devotion and attain Liberation.

35. नाना दोष ते नासती। पतति तेच पावन होती।
 प्राणी पावे उत्तम गती। श्रवणमात्रें ॥ ३५ ॥
 nānā doṣa te nāsatī | patita teci pāvana hotī |
 prāṇī pāve uttama gatī | śravaṇamātreṁ || 35 ||

That Reality destroys the ‘many’ offences. That Reality that was downtrodden becomes pure. And in the *prana*,⁴ due to only this listening, the highest state of *nirgun* is attained (ie. the *prana* appears on my *swarup*).

36. नाना धोकें देहबुद्धीचे। नाना कति संदेहाचे।
 नाना उद्वेग संसाराचे। नासती श्रवणें ॥ ३६ ॥
 nānā dhokerṁ dehabuddhīce | nānā kīnta saṁdehāce |
 nānā udvega saṁsārāce | nāsatī śravaṇem || 36 ||

Due to this listening, the empty journey in the ‘many’ thoughts of the wandering mind, the ‘many’ hesitations and doubts and the ‘many’ anxieties of *samsar* are all destroyed.

37. ऐसी याची फळश्रुती। श्रवणें चुके अधोगती।
 मनास होय वशिर्गती। समाधान ॥ ३७ ॥
 aisī yācī phalaśrutī | śravaṇem cuke adhogatī |
 manāsa hoyā viśrāntī | samādhāna || 37 ||

‘I am’/knowledge is the fruit of this listening (forgetting everything). By this listening one is saved from this lowly condition and the mind gets complete contentment and perfect rest.

38. जयाचा भावार्थ जैसा। तयास लाभ तैसा।
 मत्सर धरी जो पुंसा। तयास तेंच प्राप्ता ॥ ३८ ॥
 jayācā bhāvārtha jaisā | tayāsa lābha taisā |
 matsara dharī jo puṁsā | tayāsa teṁci prāpta || 38 ||

⁴ *prana*- the vital energy pervading the body that causes breathing, circulation, moving etc. Taking that functioning of this *prana* as oneself means assuming body consciousness.



But the nature of this knowledge is such; whatever it believes itself to be, so will be the result gained. So if that *atma* then takes itself to be a man and harbours envy then, that Reality will become envy. (You who are beyond everything take yourself to be a mere body and then, that Reality appears before you as something other ie. ego, envy and anger etc.)

इति श्रीदासबोधे गुरुशषियसंवादे

ग्रंथारंभलक्षणनाम समास पहलि ॥ १ ॥ १.१

iti śrīdāsabodhe gurushṣiyasamvāde

granthārambhalakṣaṇanāma samāsa pahilā || 1 || 1.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 1 named „Beginning of the Book“ is concluded.



1.2 Praise of Lord *Ganesh*

समास दुसरा : गणेशस्तवन

samāsa dusarā : gaṇeśastavana

|| Śrī Rām ||

Note: The next two chapters explain what knowledge is. There are two aspects to knowledge, the masculine and feminine. The male aspect is the Knower or Witness and He is called by many names. Among these are *ganesh*, *mula purush* and *shiva*. The female aspect is the known or witnessed and it is called *sharada*, *saraswati*, *mula maya*, *mula prakruti* and *shakti* etc.

- ॐ नमोजगिणनायेका। सर्वसिद्धिफलदायेका।
अज्ञानभ्रान्तिच्छिदका। बोधरूपा ॥ १ ॥
om namoji gaṇanāyekā | sarva siddhiphaladāyekā |
ajñānabhrāntichedakā | bodharūpā || 1 ||

aum, I bow down and surrender my mind to that Master of counting.⁵ You are the giver of this fruit of knowledge. You are the destroyer of ignorance and confusion. You are this understanding incarnate!

- माझ्या अंतरीं भरावे। सर्वकाळ वास्तव्य करावे।
मज वागसुन्यास वदवावे। कृपाकटाक्षेंकरूनी ॥ २ ॥
mājhiye aṁtarīṁ bharāveṁ | sarvakāla vāstavya karāveṁ |
maja vāgsuṇnyāsa vadavāveṁ | kṛpākāṭākṣeṇkarūnī || 2 ||

I pray to you to fill my inner space with this knowledge ‘I am’ and that I may abide in this all the time and that by the grace of your hidden understanding, this silent ‘speech’ can be understood by me (by this “I am so and so”).

- तुझ्या कृपेचेन बिळें। वतिळती भ्रान्तीचीं पडळें।
आणी विश्वभक्षक काळें। दास्यतव कीजे ॥ ३ ॥
tujhiye kṛpeceni biḷeṁ | vituḷatī bhrāntīcīṁ paḍaḷeṁ |
āṇī viśvabhakṣaka kāḷeṁ | dāsyatva kīje || 3 ||

By the power of your *grace/*kṛpa*, the veils of illusion are dissolved and even this all-consuming time becomes a servant. *(*maharaj- kṛpa*: *kara*, to do and *paha*, to see means do this and see for yourself)

- येतां कृपेची नजि उडी। वघिनें कापती बापुडी।

⁵*siddharameshwar maharaj- gana* means numbers and this counting of numbers can begin because of our knowledge of zero. Counting begins with the number one, yet it is from zero that the number one appeared. And if this zero that is prior to the number one is placed after the number 1 then 10 is created and the more zeros that are placed after the number one, the more the number increases. Therefore this zero on which numbers appear should also be regarded as a number. Now *ganesh* (the *isha*-Lord of *gana*-numbers,) is concealed within this zero. He is therefore the Knower of zero and because He is its Lord, He is the Lord of all counting. He Himself cannot be counted but as soon as He starts counting, He forgets Himself and appears as a lowly *jiva*. However when He is able to remain as the witness of this zero then, He is its Lord and the Lord of this multitude of numbers. Thus *ganesh* is the beginning of this zero, the numbers and the *gunas* and He is the beginning of that formless/*nirguna* also.



होऊन जाती देशधडी। नाममात्रें ॥ ४ ॥

yetām kṛpecī nija uḍī | vighnem kāpatī bāpuḍīm |
hoūna jāti deśadhaḍī | nāmamātreṁ || 4 ||

As soon as your grace arises the obstructions are helpless and tremble in fear. By the uttering of only your *‘name’/nam⁶, troubles are banished. *(maharaj- nam means na, not and aham, I am)

5. म्हणौन नामें वघिनहर। आमहां अनाथांचे माहेर।

आदकिरूनी हरीहर। अमर वंदति ॥ ५ ॥

mhaṇauna nāmeṁ vighnahara | āmhāṁ anāthāṁce māhera |
ādikarūnī harīhara | amara vaṁditi || 5 ||

Therefore you have been called the destroyer of obstructions. You are the mother’s home for us who are lost in this mundane existence. The gods led by lord *brahma*, lord *vishnu* and lord *shiva* (the three *gunas*), bow down before you.

6. वंदूनियां मंगळनधी। कार्य करतिं सर्वसद्धि।

आघात अडथाळे उपाधी। बाधूं सकेना ॥ ६ ॥

vaṁdūniyāṁ maṅḡalanidhī | kārya karitāṁ sarvasiddhī |
āghāta aḍathāḷe upādhi | bādhūṁ sakenā || 6 ||

By *bowing down to you who are the treasure of auspiciousness⁷, this action of knowledge is accomplished (everywhere He is or I am there) and no calamity, impediment or limiting concept can possibly be a hindrance. *(When I offer my limited body concept at your feet)

7. जयाचें आठवतिं ध्यान। वाटे परम समाधान।

नेत्रीं रघोनियां मन। पांगुळे सर्ववांगी ॥ ७ ॥

jayāceṁ āṭhavitāṁ dhyāna | vāṭe parama samādhāna |
netrīm righoniyāṁ mana | pāṅguḷe sarvāṅgī || 7 ||

When your form (knowledge) is remembered then, there can be complete contentment. When the mind comes upon this vision of your knowledge, it falls deeply in love and it cannot leave your ‘all’- pervading body (this ‘all’ is another term for knowledge or existence).

8. सगुण रूपाची टेव। माहा लावण्य लाघव।

नृत्य करतिं सकळ देव। तटस्त होती ॥ ८ ॥

saguṇa rūpācī ṭeva | mājā lāvaṇya lāghava |
nṛtya karitāṁ sakaḷa deva | taṭasta hotī || 8 ||

Knowledge is the store-house of your form; your beauty is extremely alluring and when you dance there is this knowledge/‘all’ and the gods stand still in wonder (the gods are the three *gunas* and the deities that are said to be preside over the sense organs).

⁶In Judism as in Hinduism, one of the many names for God was simply, the ‘name’

⁷*siddharameshwar maharaj*- When this knowledge of *maya* has been rejected, it is said to be truly auspicious/*mangala* and that is called the *arati*. And the one who has the desire to cast off this knowledge of *maya* and make this *arati* attains that pure Supreme Self.



9. सर्वकाळ मदनमतत। सदा आनंदे डुल्लत।
 हरूषे नरिभर उद्दति। सुप्रसन्नवदनु॥ ९॥
sarvakāla madonmatta | sadā ānaṁde ḍullata |
harūṣeṁ nirbhara uddita | suprasannavadanu || 9 ||

You are the intoxication of this time of the *‘all’ and always you nod to and fro in pure bliss. You overflow with joy gained from wisdom and your face shines with pure delight. *(This time of the ‘all’ is that endless ‘now’)

10. भव्यरूप वतिंड। भीममूर्तिमाहा प्रचंड।
 वसितीर्ण मस्तकीं उदंड। सधूर चर्चलि॥ १०॥
bhavyarūpa vitamḍa | bhīmamūrti māhā pracamḍa |
vistīrṇa mastakīṁ udamḍa | śindhūra carcilā || 10 ||

Your form is existence, so immense and yet false. Your created image is like no other huge, so powerful and yet it can also be so frightening too. You are that vast *paramatma* expanded and your mind is this expansive ocean of knowledge.

11. नाना सुगंध परमिळें। थवथवा गळती गंडस्थळें।
 तेथें आलीं षट्पदकुळें। झुंकारशब्दें॥ ११॥
nānā sugaṁdha parimaḷeṁ | thabathabā gaḷatī gaṁḍasthaḷeṁ |
tetheṁ ālīṁ ṣaṭpadakuleṁ | jhūṁkāraśabdeṁ || 11 ||

The ‘many’ forms are your sweet fragrance (that which remains when the gross object no longer exists, just like the fragrance that remains after the flower is gone) and this understanding overflows in your mind. Due to the company of this sweet ‘I am’, the Saints go ‘there’ (to *brahman*).

12. मुरडीव शुंडादंड सरळे। शोभे अभनिव आवाळें।
 लंबति अधर तक्षिण गळे। क्षणक्षणा मंदसत्त्वी॥ १२॥
murḍīva śuṇḍādāṇḍa sarale | śobhe abhinava āvāḷeṁ |
lambita adhara tikṣaṇa gaḷe | kṣaṇakṣṇā maṇḍasatvī || 12 ||

Your trunk is straight and curved upwards at the end (you indicate the Truth but you are not that Truth). Your large beautiful forehead is high and extended for you are full of wisdom. Your lower lip hangs slightly down and you always have a gentle smile, for you are bliss.

13. चौदा वदियांचा गोसांवी। हरस्व लोचन ते हलावी।
 लवलवति फडकावी। फडै फडै करुणथापा॥ १३॥
caudā vidyāṁcā gosāṁvī | harasva locana te hilāvī |
lavalavita phaḍakāvī | phaḍai phaḍai karuṇathāpā || 13 ||

You are the Master of the fourteen sciences and with your tiny eyes you see this world (there is no desire for these created things of the world) and your *fanlike ears⁸ make

⁸*siddharameshwar maharaj*- Now among the thousands, there is only one who is fortunate to have ears like the wide *supa*-shaped ears of an elephant. What does the *supa* do? Well by using this basket, the husks of the corn are winnowed or fanned away and after the unwanted matter is thrown out, the eatable portion remaining in the center is kept. In the same way, those with *supa*-like ears, throw off the insignificant and tedious matters, leave the long and tall, empty stories behind and though being in this human body, they



a noise when they slap against your body. *(To discriminate and hear this true ‘word’ and leave aside the ‘many’ false words).

14. रतनखचति मुगुटीं झळाळ। नाना सुरंग फांकती कीळ।
कुंडलें तळपती नीळ। वरी जडलि झमकती ॥ १४ ॥
ratnakhacita muguṭīṁ jhaḷāḷa | nānā suraṅga phāṅkatī kīḷa |
kuṇḍaleṁ taḷapatī nīḷa | varī jadḷile jhamakatī || 14 ||

Your crown is dazzling, beset with lustrous jewels (the nine devotions are your jewels) and your earrings shine brightly with blue diamonds (your thinking and listening is adorned with wisdom).

15. दंत शुभ्र सद्दट। रतनखचति हेमकट्ट।
तया तळवटीं पतरें नीट। तळपती लघु लघु ॥ १५ ॥
darṇta śubhra saddaṭa | ratnakhacita hemakaṭṭa |
tayā taḷavaṭīṁ patreṁ nīṭa | taḷapatī laghu laghu || 15 ||

You have two strong uncut tusks with bejewelled golden rings around each, and the golden sheets at their base are constantly sparkling. (You are the beginning of two or duality; you are *purush* or *shiva* and *prakṛuti* or *shakti* is your beautiful form)

16. लवथवति मलपे दोंद। वेषटति कट्ट नागबंद।
क्षुद्र घंटकि मंद मंद। वाजती झणत्कारें ॥ १६ ॥
lavathavata malape doṇḍa | veṣṭata kaṭṭa nāgababṇḍa |
kṣudra ghaṇṭikā maṇḍa maṇḍa | vājati jhaṇatkāreṁ || 16 ||

Your belly is large and round, for in it all creation is contained and it moves slightly with any small movement of your body.

17. चतुर्भुज लंबोदर। कासे कासलि पतिंबर।
फडके दोंदचि फणीवर। धुधूकार टाकी ॥ १७ ॥
caturbhuj lambodara | kāse kāsali patīṁbara |
phaḍake doṇḍicā phaṇīvara | dhudhūkāra ṭākī || 17 ||

You have four arms and this large belly. You are wearing a yellow cloth of silk around your waist (just like a *brahmin* ie. a Knower of *brahman*) and this cobra around your belly is always hissing and ever alert.

18. डोलवी मस्तक जिवहा लाळी। घालून बैसला वेटाळी।
उभारोनी नाभकिमळी। टकमकां पाहे ॥ १८ ॥
ḍolavī mastaka jivhā lālī | ghālūṇa baisalā veṭālī |
ubhāronī nābhikamalī | ṭakamakāṁ pāhe || 18 ||

It moves its hood slightly and its affection ever flows towards you. It coils around you with its head at your navel the place of the first of the four speeches (ie. when everything is forgotten then, simply knowing is there) and from there it stares outwards and becomes more and more objective (due to the four forms of speech that create this gross world).



19. नाना यातकुशुममाळा। व्याळपरयिंत रुळती गळां।
 रत्नजडति हृदयकमळा-। वरी पदक शोभे ॥ १९ ॥
nānā yāti kuśumamālā | vyālapariyaṁta rulātī galām |
ratnajaḍita hrdayakamalā- | varī padaka śobhe || 19 ||

The ‘many’ flowers of experiences are strung in a garland that hangs around your beautiful neck and a *jewelled locket adorns this garland and it lies against your lotus-like heart. *(The original experience, ‘I am’)

20. शोभे फरश आणी कमळा। अंकुश तक्षिण तेजाळा।
 येके करीं मोदकगोळा। तयावरी अतपिरीती ॥ २० ॥
śobhe pharaśa āṇī kamālā | aṁkuśa tikṣaṇa tejāḷa |
yeke karīm modakagoḷa | tayāvarī ati prīti || 20 ||

In your hands there is the axe of discrimination/*vivek* and a lotus (it stays in the water but never takes the touch). In another hand there is a *goad which is sharp and shining and in the other there is a sweet *modak* (the gift of understanding), a delicacy which you like very much. *(Used to control the elephant, the animal in you)

21. नट नाट्य कळा कुंसरी। नाना छंदें नृत्य करी।
 टाळ मृदांग भरोवरी। उपांग हुंकारे ॥ २१ ॥
naṭa nāṭya kalā kuṁsarī | nānā chaṁderiṁ nr̥tya karī |
ṭāḷa mṛdāṅga bharovarī | upāṅga huṁkāre || 21 ||

You know the secret art of the actor and his drama (you understand I am playing a role in this body). You dance due to the ‘many’ longings and *pleasures but supported by the rhythm of the *tala*/cymbal⁹ and *mrudang*/drum you know yourself within every action. *(This body is but a product of our past, our actions are the result of past actions. In the same way, the vast universal body of *ganesh* is but the result of the sum of past actions but He knows, they are not Myself and He enjoys His play)

22. स्थरिता नाही येक क्षण। चपळवशिई अग्रगण।
 साजरीं मूर्तसुलक्षण। लावण्यखाणी ॥ २२ ॥
sthiratā nāhīṁ yeka kṣaṇa | capaḷaviśāīṁ agragaṇa |
sājirī mūrti sulakṣaṇa | lāvaṇyakhāṇī || 22 ||

You are never still in this *‘ever present moment’ (this whole creation is one moving form when you understand this ever present moment ie. the ‘now’). You are quite unique and the most nimble of all (your presence is everywhere at once). Your graceful image is this pure attention and it is truly the source of all beauty. *(He is the source of undivided time; the mind divides this time into second, hour, day, night etc.)

23. रुणझुणा वाजती नेपुर्णे। वांकी बोभाटती गजरें।
 घागरयिसहति मनोहरें। पाँउलें दोनी ॥ २३ ॥
ruṇajhuṇā vājatī nepureṇi | vāṁkī bobhāṭatī gajareṇi |

⁹ *siddharameshwar maharaj*- Such is the inner meaning of the singing of the *abhangas* (sacred hymns) and the clapping of your hands and playing the *tala* (cymbals). *abhang* also means that which is never broken and that is your own true form/*swarup* which is ever-present within this knowledge of ‘I am’ and to have regard for your formless *swarup* while seeing every object is the perfect playing of the *tala*.



ghāgariyāsahita manohareṁ | pāuleṁ donī || 23 ||

The anklets and bells on your small toes ring softly and the little bells on your bracelets jingle with your steps when you dance ('I am everywhere and it is very beautiful'). Your feet are so exquisite and understanding flows from them when one places ones head there.

24. ईश्वरसभेसी आली शोभा। दवियांबरांची फांकली प्रभा।
साहित्यवशिर्ई सुल्लभा। अष्टनायका होती॥ २४॥
īśvarasabhesī ālī śobhā | divyāmbarāṁcī phāṁkalī prabhā |
sāhityaviśīṁ sullabhā | aṣṭanāyakā hotī || 24 ||

You are the light that illumines this meeting place of knowledge. You are *ishwara* the witness of all this. This dazzling light is your glorious attire (*maharaj- the light means to know*) and on account of your association, that Lord of this eight-fold *prakruti* is naturally attained (*you make me the detached Knower/purush*).

25. ऐसा सर्वांगे सुंदरु। सकळ वदियांचा आगरु।
त्यासी माझा नमस्कारु। साष्टांग भावें॥ २५॥
aisā sarvāṅge suṁdaru | sakāḷa vidyāṁcā āgaru |
tyāsī mājhā namaskāru | sāṣṭāṅga bhāvēṁ || 25 ||

Your beautiful body of *prakruti* is this reservoir of knowledge. My *namaskars* are offered to you, with complete faith (*lit. with all eight bodies I bow down*).

26. ध्यान गणेशाचें वर्णति। मतप्रकाश होये भ्रांता।
गुणानुवाद श्रवण करति। वोळे सरस्वती॥ २६॥
dhyāna gaṇeśācēṁ varṇitā | matiprakāśa hoye bhrāntā |
guṇānuvāda śravaṇa karitā | voḷe sarasvatī || 26 ||

When you praise Lord *ganesha's* form by listening to this 'speech' then, *sarasvati*, the goddess of wisdom is pleased and your confused mind will shine with the light of understanding.

27. जयासि ब्रह्मादिकि वंदति। तेथें मानव बापुडे कति।
असो प्राणी मंदमती। तेहीं गणेश चितावा॥ २७॥
jayāsi brahmādika vaṁditī | tethēṁ mānava bāpuḍe kitī |
aso prāṇī maṁdamatī | tehīṁ gaṇeśa cimtāvā || 27 ||

Even lord *brahma*,¹⁰ the creator of this gross world and the other gods like *vishnu* and *mahesh* (*ie. three gunas*) bow down to this knowledge. How could a poor man in the 'many' thoughts ever be found 'there' in *brahman*? (*Either be brahman or remain a man; maharaj- you cannot put two swords in the one sheath*) When the understanding of that Reality has become dull in the *prana* ("I am a body"), then one should contemplate on lord *ganesha*.

¹⁰Lord *brahma* is the *buddhi* or intellect; *siddhrameshwar maharaj*-The Self gets called the intellect when a particular thought has been established and if a firm decisive thought has not been reached then, the Self gets called mind. The (decisive) intellect and the (indecisive) mind are both thoughts but it is the intellect that decides that the One formless Self is some particular thing and as soon as it has determined this then, the intellect stops working. This means that you have become objective.



28. जे मूरख अवलक्षण। जे कां हीणाहूनहीण।
तेचिहोती दक्ष प्रवणि। सर्ववशिई ॥ २८ ॥
je mūrkhā avalakṣaṇa | je kām hīṇāhūni hīṇa |
teci hotī dakṣa praviṇa | sarvaviśaiṁ || 28 ||

mula maya ('I am') is foolish and her attention is gross. But why should this lowly *mula maya*, become even more lowly (become "I am a body")? But she becomes that Reality when she is always alert and gives her full attention to this 'I am'.

29. ऐसा जो परम समर्थ। पूरण करी मनोरथ।
सप्रचीत भजनस्वार्थ। कल्लौ चंडीवनिायेकौ ॥ २९ ॥
aisā jo parama samartha | pūrṇa karī manoratha |
sapracita bhajanasvārtha | kallau caṇḍīvināyekaḥ || 29 ||

ganesh is that witnessing *purush* and He is that Supreme Reality too (when that *purush* gives up His affection for His *prakṛti*). He fulfils the desires of the mind and makes you desireless. He is within this pure *sagun* experience and His **bhajan* are your only true wealth. Within this *kali* era (within body consciousness) there is *sharada* and *ganesh* and they should be understood (*prakṛti* and *purush*¹¹). **(siddharameshwar maharaj- to do bhajan is to know your swarup within every action)*

30. ऐसा गणेश मंगळमूर्ती। तो मयां सतवलि येथामती
वांछ्या धरूनि चित्तीं। परमार्थाची ॥ ३० ॥
aisā gaṇeśa maṅgālamūrtī | to myāṁ stavilā yethāmati |
vāṁchyā dharūni cittīm | paramārthācī || 30 ||

Like this is *ganesh* and He gets called the most auspicious of images ('I am everywhere'). The mind is praising Him when it holds this 'I am' understanding firmly and this 'I am' is the desire for *paramarth*/ Ultimate Accomplishment (*param-* supreme, ultimate; *arth-* accomplishment, meaning, wealth).

Note: maharaj- He is the beginning of the *gunas* and He is *nirgun*. Because of the *gunas* I can know the *nirgun*. The *gunas* and *nirgun* both belong to Him.

Note: The *gunas* are basically four. The *guna* means inherent quality or property. There is *tamo guna*, *rajo guna*, *sattwa guna* and that pure *sattwa guna*. The inherent property of *tamo* is not knowing, *rajo guna* is not knowing and knowing mixed together, and *sattwa guna* is knowing. On account of these three together, a world and body are created through objectification. When you stop objectifying then, there appears the pure *sattwa guna* of *mula maya*. This is to simply effortlessly know. And beyond this as the witness is that *nirgun* of *ganesh* and that is pure knowledge. *maharaj* said that pure knowledge means no-knowledge.

¹¹ *siddharameshwar maharaj-* When the Supreme Self/*paramatma* takes one step out from his own state, only then does he get the title of *atma* and becomes this *satchidananda* form. He was completely content in his own place and at that time he was not aware of any *gunas* or even himself. By becoming *satchidananda*, there comes the experience of his own existence, knowing and contentment. This only is the original "I am" thought of that original *purush*. This also gets called *ishwara*, *atma*, *mula purush*, *mulamaya*, *mula prakṛti*, *shiva-shakti* and *lakshmi-narayana*. These pairings of feminine and masculine names are present in this thought, "I am *brahman*." The thought is actually the feminine principle/*prakṛti* and the one who has the understanding of this, is that *purush*.



इति श्रीदासबोधे गुरुशषियसंवादे
गणेशस्तवननाम समास दुसरा ॥ २ ॥ १.२
iti śrīdāsabodhe guruśiṣyasamvāde
gaṇeśastavanānāma samāsa dusarā || 2 || 1.2

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 1 named „Praise of Lord Ganesh“ is concluded.

1.3 Praise to Goddess *Sharada* (*Saraswati*)

समास तसिरा : शारदास्तवन

samāsa tisarā : śāradāstavana

|| Śrī Rām ||

Note: The feminine aspect of knowledge

1. आतां वंदीन वेदमाता। श्रीशारदा ब्रह्मसुता।
शब्दमूल वाग्देवता। माहं माया ॥ १ ॥
ātām vaṁdīna vedamātā | śrīśāradā brahmasutā |
śabdāmūla vāgdevatā | māhaṁ māyā || 1 ||

*Now, is the worship of the mother of the *vedas* (mother of knowing). She is *sharada* or *saraswati* and she is the daughter of *brahman*. She is the source of this ‘word’¹² and the goddess of the four speeches. She is this great *maya*. *(The thoughts are given up and understanding of this ‘I am’ or ‘speech’ has come; it means to be in the moment or the ‘now’.)

2. जे उठवी शब्दांकुर। वदे वैखरी अपार।
जे शब्दाचें अभ्यांतर। उकलून दावी ॥ २ ॥
je uṭhavī śabdāṅkura | vade vaikhari apāra |
je śabdācēṁ abhyāntara | ukalūna dāvi || 2 ||

She is *mula maya* and she is the arising of this ‘word’, ‘I am’. She is the articulated speech/*vaikhari*¹³ and she becomes that unlimited *paramatma* when she reveals the hidden meaning of this ‘word’. (*maharaj- the meaning is paramatma*)

3. जे योगयांची समाधी। जे धारिष्टांची कृतबुद्धी।
जे वदिया अवदिया उपाधी। तोडून टाकी ॥ ३ ॥
je yogiyāñcī samādhi | je dhāriṣṭāñcī kṛtabuddhi |
je vidyā avidyā upādhi | toḍūna ṭākī || 3 ||

mula maya is the *samadhi* of the *yogi*; *mula maya* is the intellect/*buddhi* of the courageous. Her knowledge cuts away the limiting concept of this *maya* of ignorance (“I am a body”). (*mula maya* is the *maya* of knowledge; *maharaj- it wants only to know*)

4. जे माहापुरुषाची भार्या। अतिसलग्न अवस्था तुर्या।
जयेकरितां महत्कार्या। प्रवर्तले साधु ॥ ४ ॥
je mākāpuruṣācī bhāryā | atī salagna avasthā turyā |

¹² *Note:* in the Bible, John 1.1-5 it says, In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God. All things were made through Him and without Him nothing was made, that was made. In Him was life and the life was the light of men. And the light shines in the darkness and the darkness does not recognize it.

¹³ *siddharameshwar maharaj-* She is the goddess of speech. The four speeches *para*, *pashyanti*, *madhyama* and *vaikhari* have emerged from her. She is also known as *mula maya* or *prakṛti* or *sharada* and she has arisen upon that Supreme Self, our own pure form or *svarup*. She is this unspoken word ‘I am’ that is present within the breath of every creature. Her nature is to simply effortlessly know and this inspiration ‘I am’ is the expression of that ‘Inexpressible.’ To *saraswati* the Mother of the World, I bow down.



jayekaritām mahatkāryā | pravartale sādhu || 4 ||

She is the consort (known) of the great *purush* (Knower); she is very attached to the fourth state/*turya* (witnessing); to attain this great *‘action’ of *mula maya* the *sadhu* strives hard. *(‘I am everything, everywhere’)

5. जे महंतांची शांती। जे ईश्वराची नजि शक्ती।
जे ज्ञानयांची वरिक्ती। नैराशशोभा ॥ ५ ॥
je mahāntāncī śāntī | je īśvarācī nija śaktī |
je jñāniyāncī viraktī | nairāśāśobhā || 5 ||

She is the peace of the Knower; she is the inherent power/*shakti* of *shiva* and she is the adornment of detachment and the desirelessness of the *gnyani*.

6. जे अनंत ब्रह्मांडें घडी। लीळावनिर्देची मोडी।
आपण आदिपुरुषीं दडी। मारून राहे ॥ ६ ॥
je ananta brahmāṇḍem ghaḍī | līlāvinoderncī modī |
āpaṇa ādipuruṣīm daḍī | mārūna rāhe || 6 ||

She is that *‘endless’ appearing as the *brahmāṇḍa* (gross creation) and when she destroys her delightful play then she remains hidden within her original *purush*. *(That ‘endless’ *purush* forgets Himself and appears as His *prakṛti*, but when He remembers Himself then her ‘realness’ disappears and she is, as if a dream)

7. जे प्रत्यक्ष पाहातां आडले। वचिर घेतां तरी नाडले।
जयेचा पार न कळे। ब्रह्मादिकांसी ॥ ७ ॥
je pratyakṣa pāhātām āḍale | vicāra ghetām tarī nāḍale |
jayecā pāra na kaḷe | brahmādikāmsī || 7 ||

When you have properly understood these sensory experiences then, she is met and when you accept that *thoughtless then, she is not even touched. Her greatness cannot be known by lord *brahma* and other gods. *(That thoughtless is, I do not exist)

8. जे सर्व नाटक अंतर्कळा। जाणीव सफूर्ती नर्मळा।
जयेचेनी स्वानंदसोहळा। ज्ञानशक्ती ॥ ८ ॥
je sarva nāṭaka antarkalā | jāṇīva sphūrtī nirmalā |
jayecenī svānandasoḥalā | jñānaśaktī || 8 ||

She is the ‘all’ and effortless knowing is her ‘art’. With this inspiration ‘I am’ she creates this play within; and due to her power/*shakti* there is that celebration of one’s own bliss. (*tukaram*- with this body and with these eyes I seen my own death and such a celebration cannot be expressed)

9. जे लावण्यस्वरूपाची शोभा। जे परब्रह्मसूर्याची प्रभा।
जे शब्दी वदोनी उभा। संसार नासी ॥ ९ ॥
je lāvaṇyasvarūpācī śobhā | je parabrahmasūryācī prabhā |
je śabdīm vadonī ubhā | saṁsāra nāsī || 9 ||

She is this graceful, beautiful form of that formless *swarup*; she is the radiance of the Sun who is that *parabrahman*. She creates a worldly existence/*samsar* within this ‘word’



and she also destroys it.

10. जे मोक्षश्रया माहामंगळा। जे सत्त्वावी जीवनकळा।
हे सत्तत्वलीळा सुसीतळा। लावण्यखाणी ॥ १० ॥
je mokṣaśrīyā māhāmāṅgalā | je satrāvī jīvanakalā |
he sattvalīlā susītalā | lāvanyakhāṇī || 10 ||

She is the wealth of liberation; she is within the seventeen¹⁴ principles and she is the art of living. She is the peace and the play of this *sattwa guna* and the source of all beauty.

11. जे अवेक्त पुरुषाची वेक्ती। वसितारें वाढली इच्छाशक्ती।
जे कळीकाळाची नयिंती। सद्गुरुकृपा ॥ ११ ॥
je avekta puruṣācī vekti | vīstāreṁ vāḍhalī icchāśakti |
je kalīkālācī niyamti | sadgurukṛpā || 11 ||

She is the manifestation of the unmanifest *puruṣ*; she is the expansive power of this original wish ('I want to be'). She is the death of the *kali* era (ie. body consciousness), due to *sadguru's* grace.

12. जे परमार्थमार्गीचा वचिर-। नविडून दावी सारासार।
भवसधूचा पैलपार। पाववी शब्दबळें ॥ १२ ॥
je paramārthamārgīncā vicāra- | nīvaḍūna dāvi sārāsāra |
bhavasindhūcā pailapāra | pāvavī śabdabaleṁ || 12 ||

When she becomes *thoughtless on the path of *paramartha* (Ultimate Accomplishment) then, there is the discrimination between the essence (*nirgun*) and non-essence (*sagun*). By the power of her 'word', one is taken to the other shore beyond this worldly existence. *(She is knowledge and this should immerse itself in no-knowledge, I do not exist)

13. ऐसी बहुवेषें नटली। माया शारदा येकली।
सद्धिच अंतरी संचली। चतुर्विधा प्रकारें ॥ १३ ॥
aisī bahuveṣeṁ naṭalī | māyā śāradā yekalī |
siddhaci amtarī saṁcalī | caturvidhā prakāreṁ || 13 ||

This solitary *sharada* is *maya* and she assumes the 'many' disguises ("I am so and so"). Only that **siddha* (accomplished/Master) has succeeded in gathering together her four speeches within this inner space. (*para, pashyanti, madhyama* and *vaikhari* are the four forms of speech) *(Only the *siddha* in beyond this *maya* and her speech; He uses her knowledge to stay in the world)

14. तीहीं वाचा अंतरीं आलें। तें वैखरया प्रगट केलें।
महणौन कर्तुतव जतिकें जालें। तें शारदागुणें ॥ १४ ॥
tīṁhīm vācā amtarīm ālēṁ | teṁ vaikhariyā pragata keleṁ |
mhaṇauna kartutva jitukēṁ jālēṁ | teṁ śāradāguṇeṁ || 14 ||

Three of these speeches appear within her inner space and the fourth is when that Reality manifests as the articulated word (there is gradual objectification from the *para*

¹⁴Five organs of knowing, five organs of action and the five *pranas*, mind and *buddhi* .



to the *vaikhari*; *para* is the feeling ‘I am’, *pashyanti* is when a thought begins to take form, *madhyama* is when a thought is formed and one thinks, “I have to say this” and *vaikhari* is when it is spoken). Therefore understand that the power and capacity of that Reality to do, is on account of this pure *sattwa guna* (*para* speech) of *sharada*. (That Reality does not do anything; doing is accomplished through these speeches of *maya*; through the power of thought and the spoken word)

15. जे ब्रह्मादिकांची जननी। हरीहर जयेपासुनी।
सृष्टरिचना लोक तनी। वसितार जयेचा ॥ १५ ॥
je brahmādikāñcī janānī | harīhara jayepāsunī |
sṛṣṭiracanā loka tinī | vistāra jayecā || 15 ||

She is the mother of the three gods (*brahma* etc., the three *gunas*) and **harihara* comes from her. The created gross world within these three worlds of waking, dreaming¹⁵ and deep sleep are the expansion of her. *(When *vishnu/sattwa guna* and *mahesh/tamo guna* oppose each other there is *rajo guna* and then thinking, conceptualising takes place. Once it was said, they decided to come together as one so that they could know *brahman* ie. forget everything/*tamo* and effortless knowing/*sattwa* remains)

16. जे परमार्थाचें मूळ। नांतरी सद्विद्याची केवळ।
नविांत नरिमळ नशिचळ। स्वरूपस्थिती ॥ १६ ॥
je paramārthācēṁ mūḷa | nāntarī sadvidyācī kevala |
nivānta nirmaḷa niścala | svarūpasthitī || 16 ||

She is the beginning of *paramarth* and if this is maintained then afterwards there will be that one pure knowledge (*accomplishment of paramarth*), the silent and still *swarup* (*knowledge/gnyan* is dissolved in beyond knowledge/*vignyan*).

17. जे योगयांचे ध्यानी। जे साधकांचे चितीनी।
जे सिद्धांचे अंतःकर्णी। समाधिरूपें ॥ १७ ॥
je yogiyāñce dhyānīm | je sādhakāñce cīntanīm |
je siddhāñce antaḥkarṇīm | samādhirūpeṁ || 17 ||

She is the meditation of the *yogi*. She is the thinking of the *sadhak*/seeker (‘I am He’). She is the **samadhi* (I do not exist) of the *siddha*/accomplished that is within inner faculty of knowing. *(*sam*/the same; *adhi*/before: as you were before)

¹⁵*siddharameshwar maharaj*- But here some doubts arise: “When the world vanishes from our intellect or if we were to die or even if we were just to close our eyes then, the world disappears. But does an outside world still remain? And if your answer is it does continue to remain then, how can we call it false?” Now, if we were to use this same line of thinking with regards to our dream then it would mean that, a doubt would remain that the dream continues even after we have awoken. But in the dream, which we ourselves have created, there are also people, houses, trees, mountains and rivers. And when our dream vanishes, where have all these things of our dream intellect gone? The answer is; they are all absorbed within the one who created the dream. In the same way, this world created by our intellect does not remain and it is absorbed within the one who created it. If you have a dream and in that dream you dream you go to sleep and again in that dream you dream you wake up to another day. And if everything in the dream was just like on the first day then, that dream could appear to have continuity. This would then be just like this world of the waking state. In a dream you may see many years pass by. You may see yourself as a child and you may see yourself as an old man and you may even see your own death and still you never feel that the dream is false. But when you awake and your intellect gives up that dream then, where is that dream? This world of the waking state is just like that too.



18. जे नरिगुणाची वोळखण। जे अनुभवाची खूण।
जे व्यापकपणें संपूरण। सर्वांघटीं॥ १८॥
je nirguṇācī volakhaṇa | je anubhavācī khūṇa |
je vyāpakapaṇeṁ saṁpūrṇa | sarvāṅghaṭīm || 18 ||

She is the *sagun* of that *nirgun* and she becomes that *nirgun* of the *sagun* when it completely pervades her form.

19. शास्त्रें पुराणें वेद श्रुती अखंड जयेचें सतवन करती।
नाना रूपीं जयेसी सतवती। प्राणीमात्र॥ १९॥
śāstreṁ purāṇeṁ veda śruti | akhaṇḍa jayecēṁ stavana karitī |
nānā rūpīm jayesī stavitī | prāṇīmātra || 19 ||

The *shasthras*, *puranas*, *vedas* and *shruti* always sing the praises of her. Within the ‘many’ forms in the *prana* there is this singing to her ([within every creature there is this ‘I am’ inspiration](#)).

20. जे वेदशास्त्रांची महिमा। जे नरोपमाची उपमा।
जयेकरितां परमात्मा। ऐसें बोलजि॥ २०॥
je vedaśāstrāṁcī mahimā | je niropamācī upamā |
jayekaritām paramātmā | aiseṁ bolije || 20 ||

She is the greatness of the *vedas* and *shasthras**. She is the expression of that ‘inexpressible’ and on account of her, the *paramatma* can speak this ‘word’. *[\(Finally, they could only say, ‘neti, neti’; ‘Not this, not that’\)](#)

21. नाना वदिया कळा सद्दिधी। नाना नशिचयाची बुद्धी।
जे सूक्ष्म वस्तूची शुद्धी। ज्ञेप्तीमात्र॥ २१॥
nānā vidyā kalā siddhī | nānā niścayācī buddhī |
je sūkṣma vastūcī śuddhī | jñeptīmātra || 21 ||

There are the ‘many’ knowledges, there is her art of knowing ([sagun](#)) and there is that accomplished *nirgun*. When the ‘many’ thoughts cease and the intellect/*buddhi* is dedicated to this knowing then, she becomes that pure Reality.

22. जे हरभक्तांची नजिभक्ती। अंतरनषिठांची अंतरसत्तथी।
जे जीवनमुक्तांची मुक्ती। सायोज्यता ते॥ २२॥
je haribhaktāṁcī nijabhaktī | antaranishṭhāṁcī antarastithī |
je jīvanmuktāṁcī muktī | sāyojyātā te || 22 ||

She is devotion to one’s own Self by the devotee of *hari* ([vishnu- to know](#)). She is the steadfast inner-space and she is the liberation of the *jīvan-mukti* ([freedom of the jiva ie. shiva](#)) and then that Final Liberation.

23. जे अनंत माया वैष्णवी। न कळे नाटक लाघवी।
जे थोराथोरासी गोवी। जाणपणें॥ २३॥
je ananta māyā vaiṣṇavī | na kaḷe nāṭaka lāghavī |
je thorāthorāsī govī | jāṇapaṇeṁ || 23 ||

She is the endless *brahman* ([no-knowledge](#)) and the *maya* of *vishnu*/knowledge. When



she is this enchanting play then, that *brahman* is not understood, for then she binds the greatest of the great in the pride of knowing and ‘I am *brahman*’.

24. जें जें दृष्टीनें देखलें। जें जें शब्दें वोळखलें।
जें जें मनास भासलें। ततिुकें रूप जयेचें ॥ २४ ॥
jem jem dr̥ṣṭīnēṁ dekhileṁ | jem jem śabdeṁ volākhileṁ |
jem jem manāsa bhāsaleṁ | titukerṁ rūpa jayecerṁ || 24 ||

Whatever has been seen was due to her knowledge; whatever has been recognised was due to her ‘word’; and whatever has appeared to the mind was truly her form.

25. स्तवन भजन भक्तिभाव। मार्येवाचून नाही ठाव।
या वचनाचा अभिप्राव। अनुभवी जाणती ॥ २५ ॥
stavana bhajana bhakti bhāva | māyemvācūna nāhīm ṭhāva |
yā vacanācā abhiprāva | anubhavī jāṇatī || 25 ||

Praise, *bhajan* and faithful devotion have no place without this *maya*. Only the Knower within this ‘I am’ experience understands the importance of her divine ‘speech’.

26. म्हणौनी थोराहुनि थोर। जे ईश्वराचा ईश्वर।
तयेसी माझा नमस्कार। तदांशेचि आतां ॥ २६ ॥
mhaṇaunī thorāhuni thora | je īśvarācā īśvara |
tayesi mājhā namaskāra | tadāṁśemci ātām || 26 ||

Therefore she is greater than the greatest and the God of Gods (on account of her the Reality is understood). I make my *namaskar* to that Reality by becoming a part of her, now (by becoming this *sagun* experience).

Note: It is important to grasp these two aspects of knowledge. She is perceived when everything is forgotten and therefore she may be called zero or nothing and He knows this zero: *maharaj*- if someone is told to see who is in the room, he will say, ‘Nothing is there.’ But that bloody fool forgot, He was there.

इति श्रीदासबोधे गुरुशषियसंवादे
शारदास्तवननाम समास तसिरा ॥ ३ ॥ १.३
iti śrīdāsabodhe guruśiṣyasaṁvāde
śāradāstavanānāma samāsa tisarā || 3 || 1.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 1 named „Praise to Goddess Sharada (Saraswati)“ is concluded.

1.4 Praise to *Sadguru*

समास चवथा : सद्गुरुस्तवन
samāsa cavathā : sadgurustavana

Note: maharaj- First ganesh and sharada are bowed to and then sadguru. Because of them I can know the sadguru, that Reality.

|| Śrī Rām ||

1. आतां सद्गुरु वर्णवेना। जेथें माया स्पर्शों सकेना।
तें स्वरूप मज अज्ञाना। काये कळे ॥ १ ॥
ātām sadguru varṇavenā | jethem māyā sparśom sakenā |
tem svarūpa maja ajñānā | kāye kaḷe || 1 ||

*Now, this knowledge has come but even this has no capacity to praise *sadguru*. And if this illusion of *mula maya* ‘here’ cannot touch Him then, how can the ignorance of this small “I” understand that *swarup*? *(This understanding of the ‘now’/‘speech’ has come)

2. न कळे न कळे नेतनेती। ऐसें बोलतसे शरुती।
तेथें मज मूर्खाची मती। पवाडेल कोठें ॥ २ ॥
na kaḷe na kaḷe neti neti | aiseṁ bolatase śrutī |
tethem maja mūrkhācī matī | pavāḍela koṭhem || 2 ||

‘I do not know, I do not know. It is not this, it is not that (*neti, neti*)’ (*maharaj-everything should be negated*). If this ‘speech’ is not listened to then, how can my poor foolish intellect/*buddhi* enter ‘there’ in *brahman*?

3. मज न कळे हा वचारु। दुरहूनभिज्ञा नमस्कारु।
गुरुदेवा पैलपारु। पाववीं मज ॥ ३ ॥
maja na kaḷe hā vicāru | duṛhūni mājhā namaskāru |
gurudevā pailapāru | pāvavīm maja || 3 ||

I cannot understand that thoughtless (I do not exist). Therefore Oh Great preceptor/*gurudev*, my *namaskar* has to be made to you from a distance. But please, ferry me across the ocean of this mundane existence.

4. होती स्तवनाची दुराशा। तुटला मायेचा भ्रवसा।
आतां असाल तैसे असा। सद्गुरु स्वामी ॥ ४ ॥
hotī stavānācī durāśā | tuṭalā māyecā bharvasā |
ātām asāla taise asā | sadguru svāmī || 4 ||

I was hoping that I could praise you, but to be honest, my faith in *maya*’s ability to do so has gone. Still, *sadguru swami*, I will remain with this knowledge, for this is all I can offer.

5. मायेच्या बळें करीन स्तवन। ऐसें वांछति होतें मन।
माया जाली लज्यायमान। काय करूं ॥ ५ ॥
māyecyā baḷeṁ karīna stavana | aiseṁ vāṁchita hotem mana |



māyā jālī lajyāyamāna | kāya karūṁ || 5 ||

I want to praise you, but how? Even this ‘I am’ is my mind but you, you are beyond mind. And if this *mula maya* feels ashamed to praise you then, I do not know what I can do.

6. नातुडे मुख्य परमात्मा। म्हणौनी करावी लागे प्रतमि।
तैसा मायायोगें महमि। वर्णीन सद्गुरूचा ॥ ६ ॥
nātude mukhya paramātmā | mhaṇaunī karāvī lāge pratimā |
taisā māyāyogerī mahimā | varṇīna sadgurūcā || 6 ||

That Supreme *paramatma* cannot be touched and therefore this image of knowledge has to be made. In this way, the greatness of *sadguru* will be praised with the help of *maya*. (The only way to praise *sadguru* is to leave all the thoughts and be knowledge)

7. आपल्या भावासारखा मनीं। देव आठवावा ध्यानीं।
तैसा सद्गुरू हा स्तवनीं। स्तुतुं आतां ॥ ७ ॥
āpalyā bhāvāsārikhā manīṁ | deva āṭhavāvā dhyānīṁ |
taisā sadguru hā stavanīṁ | staṁ ātām || 7 ||

In meditation God should be remembered; yet such remembrance is a mental understanding. Still this *sagun* understanding, ‘I am He’, is the only way I can praise you, *sadguru*.

8. जय जया जसि सद्गुरुराजा। वशिवंभरा बशिवबीजा।
परमपुरुषा मोक्षध्वजा। दीनबंधु ॥ ८ ॥
jaya jayā ji sadgururājā | viśvaṁbharā biśvabījā |
paramapuruṣā mokṣadhvajā | dīnabandhu || 8 ||

jay jay sadgururaj. You permeate this whole universe and you are the seed of this universe. You are the Supreme *purush*, the flag of freedom unfurled and the brother to the forlorn. Victory to you, lord *sadguru*!

9. तुझीयेन अभयंकरें। अनावर माया हे वोसरे।
जैसें सूर्यप्रकाशें अंधारें। पळोन जाये ॥ ९ ॥
tujhīyena abhayaṁkareṁ | anāvāra māyā he vosare |
jaiseṁ sūryaparakāśeṁ aṁdhāreṁ | paḷona jāye || 9 ||

By your blessing, I will be fearless and then this uncontrollable *maya* will fade away, just as the light of the sun chases away darkness.

10. आदित्यें अंधकार नवारे। परंतु मागुतें ब्रह्मांड भरे।
नीसी जालियां नंतरें। पुनहां काळोखें ॥ १० ॥
ādityeṁ aṁdhakāra nivāre | paraṁtu māguteṁ brahmāṇḍa bhare |
nīsī jāliyāṁ nantareṁ | punhām kālokheṁ || 10 ||

Due to the sunlight, darkness is dispelled but again the gross creation/*brahmanda* is filled with darkness when the night falls.

11. तैसा नवहे स्वामीराव। करी जनममृत्य वाव।



समूळ अज्ञानाचा ठाव। पुसून टाकी ॥ ११ ॥
 taisā navhe svāmīrāva | karī janmamṛtya vāva |
 samūla ajñānācā ṭhāva | pusūna ṭākī || 11 ||

Lord *swami* you are not like that. You destroy birth and death and wipe out this ignorance at the root.

12. सुवर्णाचें लोहो कांहीं। सर्वथा होणार नाही।
 तैसा गुरुदास संदेहीं। पडोंचि नेणे सर्वथा ॥ १२ ॥
 suvarṇāceṁ loho kāmhiṁ | sarvathā hoṇāra nāhiṁ |
 taisā gurudāsa saṁdehiṁ | paḍorici neṇe sarvathā || 12 ||

Gold never becomes iron again when touched by the *paris* stone. In the same way, the servant of the *guru* never falls into the doubt of body consciousness.

13. कां सरिता गंगेसी मळिली। मळिणी होतां गंगा जली।
 मग जरी वेगळी केली। तरी होणार नाही सर्वथा ॥ १३ ॥
 kām saritā gaṁgesī mīlālī | mīlaṇī hotām gaṁgā jalī |
 maga jarī vegālī kelī | tarī hoṇāra nāhiṁ sarvathā || 13 ||

When a stream meets the *ganga*, it becomes the *ganga* and then even if made separate, still it will never be truly separate (then you may say, “I am so and so” and act like an individual, but in your heart you know there is nothing but myself in the world).

14. परी ते सरिता मळिणीमागें। वाहाळ मानजित जगें।
 तैसा नव्हे शषिय वेगें। स्वामीच होये ॥ १४ ॥
 parī te saritā mīlaṇīmāgeṁ | vāhāḷa mānijeta jageṁ |
 taisā navhe śiṣya vegeriṁ | svāmīca hoye || 14 ||

That **brahman* had been a little river (ie. a *jiva*) and it was believed by the world to be a little river before merging in the *ganga*. As soon as the disciple is not then, there is only *swami*. (*maharaj* – *swa-mi*, swallow the *mi*, ‘I’) **(maharaj- at this moment, you are He)*

15. परिस आपणा ऐसें करीना। सुवर्णें लोहो पालटेना।
 उपदेश करी बहुत जना। अंकति सद्गुरूचा ॥ १५ ॥
 parisa āpaṇā aiseṁ karīnā | suvarṇeṁ loho pālaṭenā |
 upadeśa karī bahuta janā | aṁkita sadgurūcā || 15 ||

Gold can never turn iron into itself and though the *paris* stone is said to turn iron into gold still, it does not make iron into a magic-stone like itself. But *sadguru*’s teaching turns the mind into this knowledge and then this knowledge becomes the servant to the *sadguru*.

16. शषियास गुरुत्व प्रापूत होये। सुवर्णें सुवर्ण करितां न ये।
 म्हणौनी उपमा न साहे। सद्गुरूसी परिसाची ॥ १६ ॥
 śiṣyāsa gurutva prāpta hoye | suvarṇeṁ suvarṇa karitām na ye |
 mhaṇaunī upamā na sāhe | sadgurūsī parisācī || 16 ||

Gold cannot become the magic-stone but the disciple/*shishya* can become the *guru* and



therefore, even the simile of the magic-stone is not apt for the *sadguru*.

17. उपमे द्यावा सागर। तरी तो अत्यंतची क्षार।
 अथवा म्हणों क्षीरसागर। तरी तो नासेल कल्पांतीं ॥ १७ ॥
upame dyāvā sāgara | tarī to atyarāntacī kṣāra |
athavā mhaṇom kṣīrasāgara | tarī to nāsela kalpāntīm || 17 ||

One may compare the *guru* to the ocean but that is not pure water and is very salty. Or one may compare *sadguru* to this sweet ocean of milk still, this is destroyed when imagination ends (*the ocean of milk is vishnu's abode ie. knowledge. But knowledge also does not remain when sadguru's teachings are understood. sadguru is not like anything*).

18. उपमे द्यावा जरी मेरु। तरी तो जड पाषाण कठोरु।
 तैसा नव्हे कीं सद्गुरु। कोमल दनिचा ॥ १८ ॥
upame dyāvā jarī meru | tarī to jaḍa pāṣāṇa kaṭhoru |
taisā navhe kīṁ sadguru | komala dinācā || 18 ||

meru the divine mountain (*'I am' concept*) may be used as a comparison, but that is inert, gross and hard (*ie. ignorance is there*). *sadguru* is not like that, He is the softness of humility (*humility means, I am not*).

19. उपमे म्हणों गगन। तरी गगनापरीस तें नरिगुण।
 या कारणें दृष्टांत हीण। सद्गुरुस गगनाचा ॥ १९ ॥
upame mhaṇom gagana | tarī gaganāparīsa teṁ nirguṇa |
yā kāraṇeṁ dṛṣṭānta hīṇa | sadgurūsa gaganācā || 19 ||

If we tried to compare Him to the sky, then that *nirgun* sky would appear and become like **sagun*. For this reason the sky cannot be compared to *sadguru*. **(When we say, "nothing is there" then at that moment, that nothing has become something)*

20. धीरपणें उपमूं जगती। तरी हेही खचेल कल्पांतीं।
 म्हणौन धीरतवास दृष्टांतीं। हीण वसुंधरा ॥ २० ॥
dhīrapaṇeṁ upamūṁ jagatī | tarī hehī khacela kalpāntīm |
mhaṇauna dhīratvāsa dṛṣṭāntīm | hīṇa vasuṁdharā || 20 ||

If the steadiness of *sadguru* was compared to the steadiness of this earth then, that thoughtless Reality which is beyond imagination, will come to an end just like the imagined earth. Therefore, the steadiness of this earth cannot be compared to that steadiness that is ever present beyond knowledge.

21. आतां उपमावा गभस्ती। तरी गभस्तीचा परकाश कर्ती।
 शास्त्रें मर्यादा बोलती। सद्गुरु अमर्याद ॥ २१ ॥
ātām upamāvā gabhastī | tarī gabhastīcā prakāśa kītī |
śāstreṁ maryādā bolatī | sadguru amaryāda || 21 ||

Now if *sadguru* was compared to the sun still it would not be apt because, the sun illuminates this world of 'many' forms, while *sadguru* is unlimited and His light illuminates this limited knowledge. (*That Reality gives light to knowledge and from this knowledge a world of names and forms and concepts etc. appears. Therefore that Reality has no*



knowledge of the gross creation)

22. म्हणौनी उपमे उणा दनिकर। सद्गुरुज्ञानपरकाश थोर।
आतां उपमावा फणीवर। तरी तोही भारवाही ॥ २२ ॥
mhaṇaunī upame unā dinakara | sadgurujñānaprakāśa thora |
ātām upamāvā phaṇīvara | tarī tohi bhāravāhī || 22 ||

How then can this sun be an inadequate comparison because *sadguru's* light is the knowledge of *brahman*? (even though the light of *sadguru* illuminates knowledge, He does not become knowledge). Now, if *sadguru* was compared to the divine serpent, then He would have to carry the burden of the earth upon His head (*shesh* is the Witness, the one who remains when everything is given up. But according to mythological lore, this divine serpent *shesh*, has to carry the earth upon one of his one thousand heads ie. from the triad of Witness, witnessed and witnessing there comes the world created by our thoughts, but *sadguru* has nothing to do with all this).

23. आतां उपमे द्यावें जळ। तरी तें काळांतरीं आटेल सकळ।
सद्गुरुरूप तें नशिचळ। जाणार नाहीं ॥ २३ ॥
ātām upame dyāvēṇ jāḷa | tarī teṁ kālāntarīm āṭela sakaḷa |
sadgururūpa teṁ niścaḷa | jāṇāra nāhīm || 23 ||

Now, if we compare Him to the great element water then, He would be dried up along with this knowledge, at the end of 'time'. But *sadguru's* form is still and will never be destroyed.

24. सद्गुरूसी उपमावें अमृत। तरी अमर धरती मृत्यपंथ।
सद्गुरुकृपा यथार्थ। अमर करी ॥ २४ ॥
sadgurūsī upamāvēṁ amṛta | tarī amara dharitī mṛtyapaṇṭha |
sadgurukṛpā yathārtha | amara karī || 24 ||

If we use the simile of nectar for *sadguru*, still the gods who drink of this immortal nectar and are called deathless, walk on the path of death. In truth, only the grace of *sadguru* makes one immortal ('I am' is the immortal nectar but even this does not remain at the end of 'time').

25. सद्गुरूसी म्हणावें कल्पतरु। तरी हा कल्पनेतीत वचारु।
कल्पवृक्षाचा अंगकिरु। कोण करी ॥ २५ ॥
sadgurūsī mhaṇāvēṁ kalpataru | tarī hā kalpanetīta vicāru |
kalpavṛkṣācā aṅgikāru | koṇa karī || 25 ||

It may be said that *sadguru* is like the divine wish-fulfilling tree, still *sadguru* is thoughtless and beyond all imagination. The one who accepts this wish fulfilling tree has become the knowledge of 'I am'. (The *kalpa-taru* is the 'tree of imagination and infinite potential', this is knowledge and on this knowledge everything and anything can be imagined)

26. चिंता मात्र नाही मनीं। कोण पुसे चिंतामणी।
कामधेनूचीं दुभणीं। निःकामासी न लगती ॥ २६ ॥
cīntā mātra nāhīm manīm | koṇa puse cīntāmaṇī |
kāmadhanūcīm dubhaṇīm | nihkāmāsī na lagatī || 26 ||



When there is nothing to worry about nor think about in the mind then, this **chintamani* would also be wiped out. The *kamadhenu* is the cow which fulfils desires (ie. again this is knowledge), but its milk is not needed by the one who is desireless. *(This jewel is said to remove all other thoughts and it is knowledge, this original thought. But how will knowledge remain if there is no thought?)

27. सद्गुरु म्हणों लक्ष्मीवंत। तरी ते लक्ष्मी नाशवित।
ज्याचे द्वारीं असे तषिटत। मोक्षलक्ष्मी ॥ २७ ॥
sadguru mhaṇom lakṣmīvaṇta | tarī te lakṣmī nāśivaṇta |
jyāce dvārīm ase tiṣṭata | mokṣalakṣmī || 27 ||

If *sadguru* is compared to that possessor of *lakshmi*,¹⁶ then He becomes **lakshmi* and is therefore destructible. For this liberation that *lakshmi* bestows is knowledge and she stands patiently at the door of the Witness (the Witness is the possessor of knowledge/*lakshmi*. However due to His infatuation with His consort, He does not maintain detachment, forgets Himself and takes Himself to be this knowledge. Thus He gets destroyed along with knowledge).

28. स्वर्गलोक इंद्र संपती। हे काळांतरीं वटिबती।
सद्गुरुकृपेची प्राप्ती। काळांतरीं चळेना ॥ २८ ॥
svargaloka indra saṁpatī | he kālāṇtarīm viṭambatī |
sadgurukṛpechī prāptī | kālāṇtarīm calenā || 28 ||

sadguru may be compared to heaven or lord *indra* (god of the senses), still they come to an end and then that thoughtless Reality, who is beyond time, would be divested of its glory. But when the grace of *sadguru* is bestowed upon one, then that thoughtless Reality is never disturbed.

29. हरीहर ब्रह्मादिकि। नाश पावती सकळकि।
सर्वदा अवनिश येक। सद्गुरुपद ॥ २९ ॥
harīhara brahmādika | nāśa pāvati sakalika |
sarvadā avināśa yeka | sadgurupada || 29 ||

The three gods *hari*, *hara*, *brahma* (*gunas*) and others (*elements*) are surely destroyed in knowledge. But *sadguru* is One and indestructible.

30. तयासी उपमा काय द्यावी। नाशवित सृष्टी आघवी।
पंचभूतकि उठाठेवी। न चले तेथें ॥ ३० ॥
tayāsī upamā kāya dyāvī | nāśivaṇta sṛṣṭī āghavī |
pañcabhūtika uṭhāṭhevī | na cale tethem || 30 ||

What comparison can be made to that Reality? The gross world within the mind is destructible and the meddling of the five great elements does not even begin ‘there’. (‘There’ is *brahman* and ‘here’ is *mula maya*)

31. म्हणौनी सद्गुरु वर्णवेना। हे गे हेचमाझी वर्णना।
अंतरस्थतीचिया खुणा। अंतरनषिठ जाणती ॥ ३१ ॥
mhaṇaunī sadguru varṇavenā | he ge heci mājhī varṇanā |

¹⁶ *lakshmi* is spiritual wealth, she is this ‘I am’, the consort of *narayan*



amtarasthiticiyā khunā | amtarniṣṭha jāṇatī || 31 ||

Therefore *sadguru* cannot be described. Truly, it is only when that thoughtless, I do not exist, goes away that there can be my praise of Him (*'I am'*). Then that pure *nirgun* understanding has become this *sagun* understanding. Still, He can only be understood by the one who remains with this conviction, I am knowledge. (*Only the one who can understand knowledge can go beyond knowledge*).¹⁷

इति श्रीदासबोधे गुरुशषियसंवादे
सद्गुरुस्तवननाम समास चवथा ॥ ४ ॥ १.४
iti śrīdāsabodhe guruśiṣyasamvāde
sadgurustavananāma samāsa cavathā || 4 || 1.4

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 1 named „Praise to Sadguru“ is concluded.

¹⁷ *Gospel of Thomas*- Jesus said to his disciples, "Compare me to something and tell me what I am like." Simon Peter said to him, "You are like a just messenger." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Teacher, my mouth is utterly unable to say what you are like." Jesus "I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended."



1.5 In Praise of the Saints

समास पांचवा : संतस्तवन

samāsa pāṁcavā : saṁtastavana

|| Śrī Rām ||

1. आतां वंदीन सज्जन। जे परमार्थाचें अधिष्ठान।
जयांचेन गुह्यज्ञान। प्रगटे जनीं ॥ १ ॥

*ātām vamdīna sajjana | je paramārthācēṁ adhiṣṭhāna |
jayāṁceni guhyajñāna | pragṭe janīm || 1 ||*

Being in the ‘now’ (ie. forgetting everything) is the praise of the *sajjana*/Saint. This is *mula maya* and she is the supporting base of *paramarth*. Due to *mula maya*, that pure knowledge hidden within the *people becomes manifest. *(ie. the one who maintains the conviction, “I am a body” and takes this mundane existence as true)

2. जे वस्तु परम दुल्लभ। जयेचा अलभ्य लाभ।
तेंच हिये सुल्लभ। संतसंगेकरूनी ॥ २ ॥

*je vastu parama dullabha | jayecā alabhya lābha |
teṁci hoye sullabha | saṁtasaṅgekarūnī || 2 ||*

There is this *mula maya* and that very difficult to acquire Supreme Self. That Supreme Self is the very rare acquisition of *mula maya*. But That is easily attained by remaining in the company of the Saint/Truth (*satsang*).

3. वस्तु प्रगटचि असे। पाहातां कोणासीच न दसिं।
नाना साधनीं सायासें। न पडे ठाई ॥ ३ ॥

*vastu pragṭaci ase | pāhātām koṇāsīca na dise |
nānā sādhanīm sāyāseṁ | na paḍe ṭhāīm || 3 ||*

Knowledge is the manifestation¹⁸ of that Supreme Self but this cannot be seen by your gross vision. The ‘many’ *sadhanas* and strenuous efforts cannot come upon this knowledge. (That Self is One; He has no awareness of Himself even. Knowledge/knowning and existence/being are His manifestation. You spontaneously appear and there is effortless knowing and the feeling ‘I am’. Upon this feeling ‘many’ thoughts have come. You feel, “I am the body and mind” and may perform ‘many’ strenuous *sadhanas* to know yourself. But you are always there, all that was required was to stop trying¹⁹).

4. जेथें परक्षिवंत ठकले। नांतरी डोळसचि अंध जाले।

¹⁸*siddharameshwar maharaj*- When the Supreme Self takes one step out from his own state, only then does he get the title of Self/*atma* and there appears this *satchidananda* form. He is completely content in his own place and at that time he is not aware of this *guna* or even Himself. But along with becoming *satchidananda*, there comes the experience of His own existence, knowing and bliss.

¹⁹*siddharameshwar maharaj*- In order to kill the mind, the authors of the scriptures wield many weapons in the form of various spiritual practices. But still they have said things like, “The mind is a terrible demon” or “The wind may be tied up or the sky may be folded, but the work of killing the mind is an impossible task.” In this way, they have painted a formidable image of the mind and scared the seeker half out of his wits. But mind simply means, to say something. The one who understands the significance of this point will not fear the mind, nor will he make any effort to kill it either. Because he understands, killing the mind means to just remain still and silent.



पाहात असतांचिचुकले। नजिवसतूसी ॥ ४ ॥

jethem parikṣavamāta ṭhakale | nāmtarī ḍolasaci amdhā jāle |
pāhāta asatāmci cukale | nijavastūsī || 4 ||

And ‘here’ in *mula maya* the examiner gets deceived, for even his sharp vision is blind to that Self which is has no inner-space (that is not beingness). For while understanding this knowledge, his own Self is missed.

5. हें दीपाचेनदिसिना। नाना प्रकाशें गवसेना।
नेत्रांजनेंहविसेना। दृष्टीपुढें ॥ ५ ॥

hem dīpāceni disenā | nānā prakāśem gavasenā |
netrāmjanemhi vassenā | dṛṣṭīpuḍhem || 5 ||

This *mula maya* cannot be seen by lamp light nor can the light of the ‘many’ apprehend it (when you know the ‘many’ names and forms, this knowledge is as if, there). If one puts the magic lotion called **anjana* on the eyes then, this world of names and forms is not seen and this is knowledge. *(*maharaj-* to see with the ‘eyes of knowledge’)

6. सोळां कळी पूरण शशी। दाखवू शकेना वसतूसी।
तीव्र आदित्य कळारासी। तोहदाखवीना ॥ ६ ॥

solām kalī pūrṇa śaśī | dākhavū śakenā vastūsī |
tīvra āditya kalārāsī | tohi dākhavīnā || 6 ||

The moon (mind) with her sixteen phases cannot reveal that full and complete Self and even the most brilliant sun that illumines the moon, cannot uncover the Self (The sun ie. the *purush* or *atma* reveals the known but cannot know Himself).

7. जया सुर्याचेनप्रकाशें। ऊर्णतंतु तोहदिसि।
नाना सूक्ष्म पदार्थ भासे। अणुरेणादकि ॥ ७ ॥

jayā suryāceni prakāśem | ūrṇatarantu tohi dise |
nānā sūkṣma padārtha bhāse | aṇureṇādika || 7 ||

It is the light of this sun (*atma*) that reveals *mula maya*; it is that *atma* that sees the spider’s web (gross objects) and it is also that *atma* who appears as the smallest atom and the ‘many’ objects. (Depending on whether your awareness is turned inward or outward, that *atma/ganesh* will be the beginning of *nirgun* or He will be the beginning of the *gunas* and then, He will appear as the ‘many’ objects also. We say, “I see” but it is that *atma* seeing its own reflection)

8. चरिलें वाळाग्र तेंहप्रकासी। परी तो दाखवीना वसतूसी।
तें जयाचेनसाधकांसी। प्रापत होये ॥ ८ ॥

ciralem vālāgra temhi prakāśī | parī to dākhavīnā vastūsī |
tem jayāceni sādhakāmsī | prāpta hoye || 8 ||

The smallest point that can be split is within the light of the *atma* but His light cannot reveal Himself (the *atma* reveals this knowledge and within this *mula maya* there appears the ‘many’ objects. But as long as His attention remains outside of Himself, He will never gain His attentionless own Self) Still the Reality can be gained by the *sadhak*/aspirant, by means of this *mula maya*.



9. जेथें आक्षेप आटले। जेथें प्रेतून प्रसतावले।
जेथें तर्क मंदावले। तर्कतिं नजिवस्तूसी ॥ ९ ॥
jetherm ākṣepa āṭale | jetherm pretna prastāvale |
jetherm tarka maṇḍāvale | tarkitām nijavastūsī || 9 ||

‘Here’ the attractions and objections dry up; ‘here’ the strenuous efforts repent; and ‘here’ the logic becomes dull contemplating its own Self. But still this *mula maya* ‘here’ is not that *brahman*.

10. वळे वविकाची वेगडी। पडे शब्दाची बोबडी।
जेथें मनाची तांतडी। कामा नये ॥ १० ॥
vaḷe vivekācī vegadī | paḍe śabdācī bobadī |
jetherm manācī tāntadī | kāmā naye || 10 ||

The power of *vivek* gets distorted and this ‘word’ becomes slurred. The sharpness of mind ‘here’ is of no use ‘there’.

11. जो बोलकेपणें वशिष। सहस्र मुखांचा जो शेष।
तोही सणिला नःशेष। वस्तु न संगवे ॥ ११ ॥
jo bolakepaṇeṁ viśeṣa | sahasra mukhāṁcā jo śeṣa |
tohi ṣaṇalā niḥśeṣa | vastu na saṅgave || 11 ||

On account of the ‘speech’ there is the *purush* and this pure *sattwa guna* (triad of witnessing, witnessed and Witness). That *purush* is the divine serpent **shesha* with one thousand mouths but even He gets completely exhausted trying to describe that Supreme Self and cannot stay in its company *(*shesha* is the Witness; He remains when everything is given up. He has countless heads and on one head each of our individual worlds is held. *maharaj*- ‘each mind is a world’ ie. we each create our own world of names and resultant forms. But that Supreme Self is not aware of Himself even)

12. वेदे प्रकाशिलें सर्वही। वेदवरिहति कांहीं नाही।
तो वेद कोणासही। दाखवूं सकेना ॥ १२ ॥
vede prakāśileṁ sarvahī | vedavirahita kām̐hīm nāhīm |
to veda koṇāsahī | dākhavūṁ sakenā || 12 ||

Due to the *vedas* (*neti, neti*) this ‘all’ appears from obscurity and without the *vedas*, this ‘all’ is not known. But the *vedas* who can reveal this ‘all’, cannot reveal that Self (The *vedas* can reveal knowledge but they have no capacity to reveal the Truth)

13. तेच विसतु संतसंगें। स्वानुभवे कळों लागे।
त्याचा महिमा वचनीं सांगे। ऐसा कवणु ॥ १३ ॥
teci vastu saṁtasaṅgeṁ | svānubhaveṁ kaḷom lāge |
tyācā mahimā vacanīm sāṅge | aisā kavaṇu || 13 ||

Due to the company of the Saint, that Self can be understood through Self-experience. The greatness of the *atma* remains hidden within this divine ‘speech’, for who can tell of that Reality? (Within this triad, there is that inexpressible Reality, I do not exist)

14. वचित्तिर कळा ये मायेची। परी वोळखी न संगवे वस्तूची।
मायातीता अनंताची। संत सोये सांगती ॥ १४ ॥



*vicitra kalā ye māyeci | parī volakhī na saṁgave vastūcī |
māyātītā anantācī | saṁta soye sāṁgatī || 14 ||*

This extraordinary *‘art’ of *maya* can be known but the company of the Self cannot be known. Beyond this *maya* there is the endless-ness of the Saint and only He can tell of that union with the Self. *(This ‘art’ is the ‘art of knowing’; ie. forget everything and effortless knowing remains)

15. वसतूसी वर्णलिं नवचे। तेंचसिवरूप संतांचें।
या कारणे वचनाचें। कार्य नाही ॥ १५ ॥

*vastūsi varṇileṁ navace | teṁci svarūpa saṁtāṁceri |
yā kāraṇe vacanāceri | kārya nāhī || 15 ||*

When you praise the Self, you do not lose yourself (‘I am always there’ is praise) and then this understanding becomes that *swarup* of the Saint. For on account of this listening (ie. to hear this ‘I am’ is His praise), this action of the divine ‘speech’ goes off. (First there must be this ‘speech’, if this knowing is constantly maintained then it will eventually, of its own accord, go off and get absorbed in that Reality)

16. संत आनंदाचें स्थळ। संत सुखचि केवळ।
नाना संतोषाचें मूळ। ते हे संत ॥ १६ ॥

*saṁta ānaṁdāceri sthala | saṁta sukhaci kevala |
nānā saṁtoṣāceri mūla | te he saṁta || 16 ||*

The Saint is the abode of joy/*ananda*. The Saint is the happiness of that pure knowledge (ie. no-knowledge). Then the ‘many’ thoughts become that source of contentment and there is that thoughtless Saint.

17. संत वशिंतांची वशिंतांती। संत तृप्तीची नजितृप्ती।
नांतरी भक्तीची फळश्रुती। ते हे संत ॥ १७ ॥

*saṁta viśrāntīcī viśrāntī | saṁta tṛptīcī nijatṛptī |
nāṁtarī bhaktīcī phalaśrutī | te he saṁta || 17 ||*

The Saint is the freedom of complete rest The Saint is the delight of his own delight. Beyond the inner space of this ‘all’ there is the fruit of listening and devotion and that is the thoughtless Saint (beyond ‘I am’ is the thoughtless Reality).

18. संत धर्माचें धर्मक्षेत्र। संत स्वरूपाचें सत्पात्र।
नांतरी पुण्याची पवित्र। पुण्यभूमी ॥ १८ ॥

*saṁta dharmāceri dharmakṣetra | saṁta svarūpāceri satpātra |
nāṁtarī puṇyācī pavitra | puṇyabhūmī || 18 ||*

The Saint is the *dharma* of all *dharma* (ie. inherent nature). The Saint is the worthy recipient of that *swarup* (*swa-rup/our own form*). Beyond this inner space of knowledge, is that sacred ground purified by this merit of knowing

19. संत समाधीचें मंदिर। संत वविकाचें भांडार।
नांतरी बोलजि माहेर। सायोज्यमुक्तीचें ॥ १९ ॥

*saṁta samādhīceri maṁdira | saṁta vivekāceri bhāṁḍāra |
nāṁtarī bolije māhera | sāyojyamuktīceri || 19 ||*



The Saint is the temple of *samadhi*. The Saint is the storehouse of *vivek*. Beyond this ‘speech’ of the inner space, is our maternal home of Final Liberation.

20. संत सत्याचा नशिचयो। संत सार्थकाचा जयो।
 संतप्राप्तीचा समयो। सद्गिरूप॥ २०॥
saṁta satyācā niścayo | saṁta sārthakācā jayo |
saṁtaprāptīcā samayo | siddharūpa || 20 ||

The Saint has the conviction of that Truth. The Saint is victorious for He has fulfilled life’s meaning. The Saint is that most auspicious time and the attainment of that perfect form.

21. मोक्षशर्या आळंकृत। ऐसे हे संत श्रीमंत।
 जीव दरिद्री असंख्यात। नृपती केले॥ २१॥
mokṣaśrīyā ālaṅkṛta | aise he saṁta śrīmarṁta |
jīva daridrī asaṁkhyāta | nṛpatī kele || 21 ||

He is adorned with freedom, such is the wealth of the thoughtless Saint. He makes the poor *jīva* in the ‘many’ thoughts, into the King (*maharaj- If He (siddharameshwar maharaj) had not have been there, I would still have been an insect in the shit, He made me into the King of Kings*).

22. मोक्षशर्या आळंकृत। ऐसे हे संत श्रीमंत।
 जीव दरिद्री असंख्यात। नृपती केले॥ २१॥
mokṣaśrīyā ālaṅkṛta | aise he saṁta śrīmarṁta |
jīva daridrī asaṁkhyāta | nṛpatī kele || 21 ||

The generosity and openness of *mula maya* is due to that Reality. Therefore how can this knowledge of *mula maya* be our greatest benefactor? But its service is that it gives that thoughtless Reality that never moves.²⁰

23. माहाराजे चक्रवर्ती। जाले आहेत पुढे होती।
 परंतु कोणी सायोज्यमुक्ती। देणार नाही॥ २३॥
māhāmrāje cakravartī | jāle āheta puḍheṁ hotī |
paraṁtu koṇī sāyojyamuktī | deṇāra nāhīm || 23 ||

There have been great sovereign kings²¹ and emperors and presently there are and also in future there will be such leaders. But they and even this knowledge are not the givers of Final Liberation (*sayujya mukti, fourth liberation ie. parabrahman*).

24. जें त्रैलोकीं नाही दान। तें करती संतसज्जन।

²⁰*siddharameshwar maharaj-* The Mother *vedas* does the same thing, she indicates that Supreme Self by introducing us to its close acquaintance. By *neti, neti* she gathers together the many names and forms of the world and places them in this ‘meeting place’ and gives it this name ‘I am’. And though that Self is not here, for it is beyond, and though it has no ‘name’, still it is the support of this ‘name’ and ‘meeting place’ and in this way we can come to understand that One who is ‘beyond the elements’ and has no name and no place. Such is the great favour done by the Mother *vedas*.

²¹*maharaj* tells the story of a *sadhu* sitting by the side of the road in the summer mid-day sun. A king was passing in his chariot with his entourage and he sees the *sadhu*. He stops and says, it is so hot here, come with me to my palace, I can offer you all the delights of my royal life. The *sadhu* replied, thank you but no. Now please move on for you are shading my sun.



तयां संतांचें महामिना। काय म्हणौनी वर्णावें ॥ २४ ॥

jem trailokīm nāhīm dāna | terī karitī saṁtasajjana |
tayām saṁtāmceṁ mahimāna | kāya mhaṇaunī varṇāveṁ || 24 ||

That gift of *mula maya* is not available in all the three worlds (ie. waking, dream and sleep; it cannot be found if you take yourself to be a body). That is given by the Saint and *sajjana*. How therefore can one describe the greatest of the Saint?

25. जें तरैलोक्याहून वेगळें। जें वेदश्रुतीसी नाकळे।

तेंच जियांचेना वोळे। परब्रह्म अंतरी ॥ २५ ॥
jem trailokyāhūna vegalēm | jem vedaśrutīsī nākale |
teṁci jayāṁceṁ voḷe | parabrahma aṁtarīm || 25 ||

mula maya is separate from the three worlds of waking, dream and deep sleep. This cannot be confined to the words of the *vedas* and *shruti*. And when this *mula maya* turns itself around and returns to where it came from, then it becomes that *parabrahman*.

26. ऐसी संतांची महामि। बोलजि ततुकी उणी उपमा।

जयांचेन मुख्य परमात्मा। प्रगट होये ॥ २६ ॥
aisī saṁtāṁcī mahimā | boliḷe titukī uṇī upamā |
jayāṁceṁ mukhya paramātmā | pragaṭa hoye || 26 ||

Such is the greatness of the Saint that even this ‘speech’ cannot adequately describe Him. Still due to this *mula maya*, that Supreme *paramatma* is apperceived.

इति श्रीदासबोधे गुरुशषियसंवादे

संतस्तवननाम

समास पांचवा ॥ ५ ॥ १.५

iti śrīdāsabodhe guruśiṣyasamvāde
saṁtastavanānāma samāsa pāṁcavā || 5 || 1.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 1 named „In Praise of the Saints“ is concluded.

1.6 Praise of the Listener (The one who leaves the ‘many’ thoughts)

समास सहावा : श्रोतेजनसतवन
samāsa sahāvā : śrotejanastavana

|| Śrī Rām ||

1. आतां वंदूं श्रोते जन। भक्त ज्ञानी संत सज्जन।
वरिक्त योगी गुणसंपन्न। सत्यवादी ॥ १ ॥
ātām vaṇḍūṁ śrote jana | bhakta jñānī saṁta sajjana |
virakta yogī guṇasaṁpanna | satyavādī || 1 ||

*Now forget everything and with your mind bow down and listen to this ‘I am’. Then there will be the devotee, *gnyani*, Saint and *sajjana*. Then there will be the dispassionate *yogī* endowed with the excellence of this truthful ‘speech’. *('now' is *mula maya* and within her there is that *purush*. By His light she shines but He remains hidden behind her as long as she remains.²² When there is this Witness, witnessing and witnessed then you are the good listener)

2. येक सतवाचे सागर। येक बुद्धीचे आगर।
येक श्रोते वैरागर। नाना शब्दरतनांचे ॥ २ ॥
yeka satvāce sāgara | yeka buddhīce āgara |
yeka śrote vairāgara | nānā śabdaratnāṁce || 2 ||

Then that *purush* is this ocean of *sattwa* (*prakṛuti*). Then He is a great reservoir of intelligence. By listening to this precious jewel of the ‘word’, that *purush* brings a mind full of ‘many’ thoughts, back to its source.

3. जे नाना अर्थांबुताचे भोक्ते। जे प्रसंगीं वक्त्याचे वक्ते।
नाना संशयातें छेदति। नशिचै पुरुष ॥ ३ ॥
je nānā arthāmbṛtāce bhokte | je prasāṅgīṁ vaktayāce vakte |
nānā saṁśayāteṁ chedite | niścai puruṣa || 3 ||

Then the mind is *mula maya* and enjoys the sweet taste of this ‘word’. And hidden within this *mula maya* there is the ‘speaker of all speakers’ (that *purush* is the speaker of this ‘I am’). He is the steady *purush* and He removes the ‘many’ doubts by this knowledge.

4. ज्यांची धारणा अपार। जे ईश्वराचे अवतार।
नांतरी प्रत्यक्ष सुरवर। बैसले जैसे ॥ ४ ॥
jyāṁcī dhāraṇā apāra | je īśvarāce avatāra |
nāntarī pratyakṣa suravara | baisale jaise || 4 ||

Now that limitless *paramatma* has become the Witness/*purush* of this *mula maya*. This knowledge of *mula maya* is that *paramatma* becoming manifest/**avatar*. And

²²*siddharameshwar maharaj*- At that time the misfortune of being in this house of the body is gone and *lakshmi*, the goddess of spiritual wealth and knowledge, enters the home. When *lakshmi* comes, then *narayana* also comes just behind her. When there is the understanding, “I am not the four bodies. I am the Self within these,” then *lakshmi* is established in the heart-temple and then after, her chosen spouse, *narayana*, surely comes, silently and naturally.



afterwards that Reality takes itself to be a body and delights in the joys of the senses (but when there is witnessing, the individual senses all come together to merge in the one knowledge and no longer are experienced as functioning separately and sequentially).

*(maharaj- to come down from your own place)

5. काँहे ऋषेश्वरांची मंडळी। शांतस्वरूप सत्वागळी।

जयांचेनसिभामंडळीं। परम शोभा ॥ ५ ॥

kiñ he ṛṣeśvarāñcī maṇḍalī | śāntasvarūpa satvāgaḷī |

jayāñcenī sabhāmaṇḍalīm | parama śobhā || 5 ||

Due to this ‘coming down’/manifestation, that thoughtless *nirguna* becomes this state of peace and the knowing of the *sattwa guna*/knowledge. And afterwards on account of this *meeting place of knowledge, that beautiful Supreme is reached (by staying in this effortless knowing of pure *sattwa*, knowing will of its own accord, slip away. We must return along the same path that brought us here). *(Where the mind, *prana*, senses, elements and *gunas* etc. come together as one form called *chaitanya* or knowledge)

6. हृदई वेदगर्भ वलिसे। मुखीं सरस्वती वळिसे।

साहित्य बोलतां जैसे। भासती देवगुरु ॥ ६ ॥

hṛdaīm vedagarbha vilase | mukhīm sarasvatī vḷāse |

sāhitya bolatām jaise | bhāsatī devaguru || 6 ||

Then the essence of the *vedas* reigns in the heart and goddess *saraswati* plays on the tongue. Due to the companionship of this ‘speech’, there appears that *guru* of the gods (the One *purush* who knows the gods in the heavens ie. the *gunas* and the elements and everything they have created).

7. जे पवतिरपणें वैश्वानर। जे सफूर्तकिरिणाचे दनिकर।

ज्ञातेपणें दृष्टीसमोरे। ब्रह्मांड न ये ॥ ७ ॥

je pavitrapanem vaiśvānara | je sphūrtikiraṇāce dinakara |

jñātepanem dṛṣṭisamore | brahmāṇḍa na ye || 7 ||

To be this *mula maya* is proper listening and it has the purity of fire (by good listening the fire of knowledge burns names and forms). This *mula maya* is the rays from the sun (of that *mula purush*) and it is the original inspiration. Due to this knowingness, this whole creation appears before you and due to this knowingness it is also all destroyed (from knowingness if you look out then, ‘many’ thoughts come and if you look inwards then, that thoughtless Self will be realized).

8. जे अखंड सावधान। जयांस त्रिकाळाचें ज्ञान।

सर्वकाळ नरिभमिान। आत्मज्ञानी ॥ ८ ॥

je akhaṇḍa sāvadhāna | jayāñsa trikālāceñ jñāna |

sarvakāḷa nirābhimāna | ātmajñānī || 8 ||

mula maya is the ever present alertness of that unbroken *brahman* and to this knowledge there comes the knowledge of the three times (past, present and future; ie. body consciousness). The *atma gnyani* is this ‘time of the all’ and the One free of all pride (He knows this ‘all’ but doesn’t take the touch; therefore she is just like His dream).



9. ज्यांचे दृष्टीखालून गेलें। ऐसें कांहींच नाही उरलें।
पदारथमातरांसी लक्षलिं। मनं जयांच्या ॥ ९ ॥

*jyāmce dr̥ṣṭīkhālūna geler̥ | aimser̥ kām̥hīm̥ca nāhīm̥ uraler̥ |
padārthamātrāṁsī lakṣiler̥ | maner̥ jayāṁcyā || 9 ||*

When this seeing of the *purush* (witnessing) disappears then, knowledge does not remain and that is Reality. But as long as there is this awareness of knowledge then you remain within the mind (the individual mind had become this universal mind but not no-mind).

10. जें जें कांहीं आठवावें। तें तें तयांस पूर्वीच ठावें।
तेथें काये अनुवादावें। ज्ञातेपणेंकरूनी ॥ १० ॥

*jer̥ jer̥ kām̥hīm̥ āṭhavāver̥ | ter̥ ter̥ tayāṁsa pūrvīca ṭhāver̥ |
tether̥ kāye anuvādāver̥ | jñātepaṇemkarūnī || 10 ||*

When that Reality is made to remember itself then there is this knowledge of *mula maya* and then that Reality becomes this which is 'already known' (Reality is always there; it has no knowledge of Its Self; then It steps a little out of Its Self there is knowledge. And when It steps further out then there is the knowledge of the world. This knowledge of 'many' names and forms is knowledge of the already known ie. this knowledge or 'all'). 'There' in *brahman*, why should there be this repetition of knowingness? (When there is One only where is the need of knowledge? And when there is knowledge of the 'many' objects then, there is the knowing again of this which is 'already known')

11. परंतु हे गुणग्राहकि। म्हणौन बोलतों नःशंक।
भाग्यपुरुष काये येक। सेवीत नाही ॥ ११ ॥

*param̥tu he guṇagrāhika | mhaṇauna bolator̥ niḥśam̥ka |
bhāgyapuruṣa kāye yeka | sevīta nāhīm̥ || 11 ||*

But that thoughtless *paramatma* has become the acceptor and appreciator of this *sattwa guna* (ie. there is the triad of witnessing) and then that *atma purush* speaks this 'I am' without fear. Now what is that One blessed *purush* not tasting/experiencing? (That *purush* is the 'all'- knowing *atma*, every experience is, in truth, being known by Him; yet we say, "I know this and I experienced that." But our knowledge of 'already known' knowledge is so very small and limited)

12. सदा सेवति दवियान्नें। पालटाकारणें आवेट अनन्नें।
तैसीच माझीं वचनें। पराकृते ॥ १२ ॥

*sadā sevītī divyānner̥ | pālāṭākāraṇer̥ āveṭa anner̥ |
taisīm̥ca mājhm̥ vacaner̥ | parākṛter̥ || 12 ||*

When that *purush* always tastes of this 'divine food'²³ then, He turns the food we eat into this un-decaying food of 'I am' (*siddharameshwar maharaj*- otherwise you turn it

²³*siddharameshwar maharaj*- This causeless beingness within the breath is the principle food of every *jiva*. It is an 'imagining of this knowledge' to believe that we exist only by the food and drink we take through our mouths. We are eating in many other ways than just this. As there is food for the mouth, so there are words for the ears, smells for the nose, touch for the skin and forms are the food for the eyes. The mind needs many thoughts as its food and they need this thought 'I am' as their food and it needs that Perfect Contentment of the Self. Without this food, mankind cannot exist for even a moment. If that original Contentment was not there, then nothing would be there.



into shit only). And in the same way, with this understanding my articulated words become His ‘divine speech’ made by this *para* speech, ‘I am’.²⁴ *(Without this essential food of ‘I am’, we could not live for even a moment. And if we do not understand that every action and moment is this ‘divine food’ and He is eating then, we are confined to body conscious and we just eat and shit. In the same way, if we say ‘many’ words, but do not understand that His ‘speech’ is there support then, these words are simply a waste of breath)²⁵

13. आपुले शक्तनुसार। भावें पुजावा परमेश्वर।
परंतु पुजुं नये हा वचिर। कोठेंचि नाही॥ १३॥
āpule śaktinusāra | bhāveṃ puajāvā parameśvara |
paramtu pujūṃ naye hā vicāra | koṭheṃci nāhīṃ || 13 ||

When there is this understanding of one’s own power or ‘I am’ then, this is making of **puja*/worship to that Supreme Self (*parameshwar* ie. beyond the Witness). And if one does not do this *puja*, then how can there ever be that thoughtless understanding of *parameshwar*? (*parameshwar, paramatma, parabrahman* are all the one thing, that Reality) **(siddharameshwar maharaj- to know is performing puja)*

14. तैसा मी येक वागदुर्बळ। श्रोते परमेश्वरचि केवळ।
यांची पूजा वाचाबरळ। करूं पाहे॥ १४॥
taisā mī yeka vāgḍurbaḷa | śrote parameśvaraci kevala |
yāṃci pūjā vācābaraḷa | karūṃ pāhe || 14 ||

Just as that One Supreme Self/*parameshwar* has become these feeble words spoken by the ego, so too, by proper careful listening there can be that pure knowledge of the Supreme Self. Therefore this *puja* of knowing (or listening) should be performed and then the confused chatter taking place in your mind can be understood. (Forget the confused chatter, understand it is all about that which does not exist; our confused chatter created this world and it sustains this imagined world. As soon as chatter stops this world of knowledge is there)

15. वतिपत्ती नाही कळा नाही। चातुर्य नाही प्रबंद नाही।
भक्ती ज्ञान वैराग्य नाही। गौल्यता नाही वचनाची॥ १५॥
vitpattī nāhīṃ kaḷā nāhīṃ | cāturya nāhīṃ prabaṇḍa nāhīṃ |
bhakti jñāna vairāgya nāhīṃ | gaullyatā nāhīṃ vacanācī || 15 ||

Confused chatter lacks this skill and ‘art’ of knowing. Then there is no wisdom and there is no unbroken continuity. Confused chatter has no devotion/*bhakti*, no knowledge/*gnyan* and no renunciation/*vairagya*. It does not have the sweetness of this

²⁴The four speeches are in descending order, *para*, *pashyanti*, *madhyama* and *vaikhari*. *para* means, you are there, this is the original thought, *pashyanti* means, some thought is starting to form, *madhyama* means, the thought has taken a form and you feel that you must say it, *vaikhari* means, you speak it out.

²⁵*siddharameshwar maharaj-* The value of this human lifetime and of the spoken word is simply not understood. Only at the time of death will you come to understand. 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 a little, then his relatives are ready to spend tens of thousands of rupees for those fifteen minutes and two to four words. Now just calculate from this just how valuable is this life that you are letting pass by in useless hopes and schemes and empty talk. Then you may realize that this precious life is just being thrown away, if you make no effort to know your Self!



divine 'speech'.

16. ऐसा माझा वागवळिस। म्हणौन बोलतों सावकाश।
भावाचा भोक्ता जगदीश। म्हणौनयां ॥ १६ ॥
aisā mājhā vāgvilāsa | mhaṇauna bolatorṁ sāvakāśa |
bhāvācā bhoktā jagadīśa | mhaṇauniyām || 16 ||

Like this is my useless articulated voice (*vaikhari*). It is but a waste of breath. His 'speech' is fearless and effortless and He is the enjoyer of being²⁶ and He is the 'Lord of the world' (*purush*).

17. तुम्ही श्रोते जगदीशमूर्ति। तेथें माझी वतिपत्ती कति।
बुद्धहिण अल्पमती। सलगी करति ॥ १७ ॥
tumhī śrote jagadīśamūrti | tethem mājhī vitpattī kitī |
buddhihīṇa alpamati | salagī karitorṁ || 17 ||

By listening, you become this image ('I am everywhere') of that 'Lord of the world'. However that has become my talk of the 'many' things and then this inferior intellect/*buddhi* of mine makes friendship with 'many' lowly opinions ("I agree with you and not with you, I am right and she is wrong etc.").

18. समर्थाचा पुत्र मूर्ख जगी। परी सामर्थ्य असे त्याचा आंगी।
तुम्हां संतांचा सलगी। म्हणौन करति ॥ १८ ॥
samarthācā putra mūrkhā jagīm | parī sāmārthya ase tyācā āṅgīm |
tumhām saṁtāṁcā salagī | mhaṇauni karitorṁ || 18 ||

The *son of the Master is a fool in this world but within him is this power of his Master. When you have the companionship of the Saint then He does everything. *(The son of the Master is the *purush*. One who cares for no things, no one and knows nothing, leaves all the thoughts of the mind and just witnesses ie. listens)

19. व्याघ्र सहि भयानक। देखोन भयाचकति लोक।
परी त्यांचीं पलीं नःशंक। त्यांपुढे खेळती ॥ १९ ॥
vyāghra simha bhayānaka | dekhoni bhayācakita loka |
parī tyāṁcīm pilīm niḥśaṁka | tayāmpuḍhe khelatī || 19 ||

When the people of this world see a tiger or lion they all run away in fear; but their cubs play before them without fear. In the same way, that son of the Master plays before His Reality.

20. तैसा मी संतांचा अंकति। तुम्हां संतांपासीं बोलत।
तरी माझी चिता तुमचे चित्त। वाहेलच कीं ॥ २० ॥
taisā mī saṁtāṁcā aṁkita | tumhām saṁtāmpāsīm bolata |
tarī mājhī cimtā tumace citta | vāhelaca kīm || 20 ||

When this 'I' is a servant of the Saint then, you are 'speaking' with the Saint (your 'speech' is 'I am'). Then the thinking of the 'I' is offered to His thinking. (*siddharameshwar maharaj*- make His thought, your thought).

²⁶ *nisargadatta maharaj*- consciousness is the sense of being alive, the sense of existence. It is the love of being that is present at the source and the cause of all desires.



21. आपलेंची बोले वाउगें। त्याची संपादणी करणें लागे।
परंतु काहीं सांगणें नलगे। न्यून तें पूरण करावें ॥ २१ ॥
āpaleṁcī bole vāuḡem | tyācī saṁpādaṇī karaṇem lāge |
paramtu kāhīm sāṁgaṇem nalage | nyūna tem pūrṇa karāverṁ || 21 ||

Even your ‘speech’ is false; it is the false assertion ‘I am’ made by that *atma purush*. When this knowledge is not required by that thoughtless understanding then, the incomplete is made complete (then this knowledge disappears in that thoughtless *swarup*).

22. हें तों परीतीचें लक्षण। स्वभावेंची करी मन।
तैसे तुम्ही संतसज्जन। मायेबाप वशिवाचे ॥ २२ ॥
hem toṁ prīṭicem lakṣaṇa | svabhāveṁcī karī mana |
taise tumhī saṁtasajjana | māyebāpa viśvāce || 22 ||

If that *purush* has abiding love for this spontaneous ‘I am’ feeling then, this makes the mind thoughtless. Then you are just like the Saint and *sajjana* and the mother and father of the world.

23. माझा आशय जाणोनी जीवें। आतां उचति तें करावें।
पुढें कथेसि अवधान द्यावें। म्हणे दासानुदास ॥ २३ ॥
mājha āśaya jāṇonī jīverṁ | ātām ucita tem karāverṁ |
puḍherṁ kathesi avadhāna dyāverṁ | mhaṇe dāsānudāsa || 23 ||

The abode of ‘mine’ is the knowing of the *jīva* (“I know this and that”). But now, this knowing should be perfectly performed (forget everything and simply know) and then ahead this ‘song’ of God should be given your complete attention, says the servant (“I am a body”) of the servant (‘I am’) of the Saint.

Note: shri siddharameshwar maharaj- If we were to describe who *parameshawara*, *ishwara* (*purush*) and *jīva* are then, *parameshwar* has neither remembering nor forgetting, *ishwara* remembers himself (this I am thought) and to imagine another, other than oneself is the individual *jīva* or the mind.

इति श्रीदासबोधे गुरुशषियसंवादे
श्रोतेस्तवननाम समास सहावा ॥ ६ ॥ १.६
iti śrīdāsabodhe guruśiṣyasamvāde
śrotestavanānāma samāsa sahāvā || 6 || 1.6

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 1 named „Praise of the Listener (The one who leaves the ‘many’ thoughts)“ is concluded.

1.7 Praise of the Lord of this Poem ‘I am’

समास सातवा : कवेश्वरस्तवन

samāsa sātavā : kaveśvarastavana

Note: 14.3 – The Art of Poetry opens with the words, ‘The poem is a garland made from this pure ‘word’.

|| Śrī Rām ||

1. आतां वंदूं कवेश्वर। शब्दसृष्टीचे ईश्वर।

नांतरी हे परमेश्वर। वेदावतारी॥ १॥

ātām vaṁdūṁ kaveśvara | śabdasaṣṭīce īśvara |

nāntarī he parameśvara | vedāvātārī || 1 ||

Now, when every thought is given up, there is this poem, ‘I am’. And this is how you praise that Lord of the ‘poem’. He is called *ishwara* and He is the Witness, the Lord and creator of this ‘word’ (ie. ‘poem’). And when the witnessing of this ‘poem’ is given up, then He is that thoughtless *parameshwara* (When you forget everything and stay in this ‘now’ then, the world created by words and concepts disappears and there is this ‘word’ or ‘poem’. Her Lord is the *purush* or *ishwara* and while He remains hidden within this ‘poem’ there is witnessing. And when this ‘poem’ ends then witnessing also ends and only that indestructible Self/*ishwara* remains and gets called the thoughtless Supreme Self/*parameshwara*)

2. कीं हे सरस्वतीचें नजिस्थान। कीं हे नाना कळांचें जीवन।

नाना शब्दांचें भुवन। येथार्थ होये॥ २॥

kīm he sarasvatīcem nijasthāna | kīm he nānā kaḷāṁcem jīvana |

nānā śabdāṁcem bhuvana | yethārtha hoye || 2 ||

Otherwise that thoughtless Self is this maternal home of goddess *saraswati* (ie. knowledge or this poem ‘I am’); or that thoughtless Self lives as a *jīva* and there is the study of ‘many’ arts (ie. song, poetry, dance, music etc.). But truly these ‘many’ dwelling places of the *jīva* are this dwelling place of the ‘word’ (no one can live for a moment without this ‘I am’/existence). (When that Lord is not being directly realized then, there is either the world of His ‘poem’ or the world we each create by our ‘many’ thoughts)

3. कीं हे पुरुषार्थाचें वैभव। कीं हे जगदीश्वराचें महत्त्व।

नाना लाघवें सत्कीर्तीसतव। निर्माण कवी॥ ३॥

kīm he puruṣārthācem vaibhava | kīm he jagadīśvarācem mahatva |

nānā lāghaveṁ satkīrtīstava | nirmāṇa kavī || 3 ||

Either He is the ‘many’ glorious aspirations of mankind or He is the greatness of that Lord or if these ‘many’ aspirations are ignored then, that poet creates the pervasiveness²⁷ of this ‘all’.²⁸ (When everything is forgotten then, this ‘poem’ gets told. The poet

²⁷ *maharaj* – *kīrti* means fame but it really means, to pervade everywhere.

²⁸ *Gospel of Thomas* – Jesus said, “Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All.”



is the *purush* and He is truly yourself. But when the ‘poem’ is listened to then, He remains hidden. At that time this “I am a body” thought becomes the ‘I am everywhere’ understanding and when even this is let slip away then, only the poet/Lord remains).

4. कीं हे शब्दरतनाचे सागर। कीं हे मुक्तांचे मुक्त सरोवर।

नाना बुद्धीचे वैरागर। निर्माण जाले ॥ ४ ॥

kīṁ he śabdaratnāce sāgara | kīṁ he muktāñce mukta sarovara |
nānā buddhīce vairāgara | nirmāṇa jāle || 4 ||

Either He is this ocean of a mundane existence from which the jewel of this ‘word’ was *churned. Or He is the liberation of the liberated (ie. Final Liberation) and vast like an expanse of still water. And when that poet tells His ‘poem’ then, the intellect with the ‘many’ thoughts returns to its origin. *(Within this world there is this beautiful jewel of ‘I am’. But it will not be understood until you search for by *vivek*)

5. अध्यात्मग्रंथांची खाणी। कीं हे बोलकि चिंतामणी।

नाना कामधेनूचीं दुभणीं। वोळलीं श्रोतयांसी ॥ ५ ॥

adhyātmagrāṁthāñcī khāṇī | kīṁ he bolike cīntāmaṇī |
nānā kāmādhenūcīṁ dubhaṇīṁ | voḷalīṁ śrotayāṁsī || 5 ||

Either there is this source (ie. ‘word’) from where the scriptures (words) have come. Or there is that thoughtless Self, on account of this ‘speech’ of the *chintamani* (the magic stone that is said to destroy thoughts/imagination, in the same way that this ‘speech’ does). Or this milk of the divine cow/*kamadhenu* that the listener was drinking becomes the ‘many’ thoughts (the divine cow is also knowledge. For it gives you whatever you wish. If you don’t want anything then she will come and stay with you. And if you want a body, she will give you a body and the ‘many’ thoughts that accompany it).

6. कीं हे कल्पनेचे कल्पतरु। कीं हे मोक्षाचे मुख्य पडीभरु।

नाना सायोज्यतेचे वसितारु। वसितारले ॥ ६ ॥

kīṁ he kalpanece kalpataru | kīṁ he mokṣāce mukhya paḍībharu |
nānā sāyojyatece vistāru | vistārale || 6 ||

Either He is the ‘I am’ thought of the divine wishing tree/*kalpataru* (the tree of knowledge gives you whatever you wish ie. whatever you believe you are, that you become). Or He is that greatest of liberations and then this expanded world of ‘many’ thoughts becomes that vast expanse of Final Liberation.

7. कीं हा परलोकींचा नजिस्वार्थु। कीं हा योगयांचा गुप्त पंथु।

नाना ज्ञानयांचा परमार्थु। रूपासि आला ॥ ७ ॥

kīṁ hā paralokīñcā nijasvārthu | kīṁ hā yogiyāñcā gupta paṁthu |
nānā jñāniyāñcā paramārthu | rūpāsi ālā || 7 ||

Either there is your wealth of this *world beyond. Or there is that thoughtless, secret path of the *yogi*. Or that Supreme Accomplishment/*paramarth*²⁹ of the *gnyani* becomes the ‘many’ forms. *(Within this world of names and forms there is another world; the world that is seen through the eyes of knowledge³⁰)

²⁹ *param-arth*; supreme meaning or ultimate accomplishment

³⁰ *Gospel of Thomas* – “It will not come by watching for it. It will not be said, ‘Look, here!’ or ‘Look, there!’



8. कीं हे नरिजनाची खूण। कीं हे नरिगुणाची वोळखण।
 मायावल्लिखणाचे लक्षण। ते हे कवी॥ ८॥
kīm he nirañjanācī khūṇa | kīm he nirguṇācī voḷakhaṇa |
māyāvilakṣaṇāce lakṣaṇa | te he kavī || 8 ||

Either He is the perfect understanding of pure knowledge. Or that Lord becomes this *sagun* of that *nirgun*. But then that thoughtless poet's attention is upon *maya*.

9. कीं हा श्रुतीचा भावग्रभ। कीं हा परमेश्वराचा
 अलभ्य लाभ।
 नातरी होये सुल्लभ। नजिबोध कवरूपें॥ ९॥
kīm hā śrutīcā bhāvagarbha | kīm hā paramēśvarācā
alabhya lābha |
nātārī hoye sullabha | nijabodha kavirūpeṁ || 9 ||

Or there are the 'many' scriptures with their implied meaning. Or He is the attainment of that unattainable *parameshwara*. Otherwise He is the very easy attainment of that poet's form (*sagun* poem). (This chapter is over and over stating the three understanding. Either that thoughtless Self has become the 'I am a body' understanding and there are the 'many' gross forms. Or He becomes this 'I am' understanding and there is this one moving form or *chaitanya*, *sagun* etc. Or He realizes His own thoughtless Self and He is One without another)

10. कविमुमुक्षाचें अंजन। कविसाधकांचें साधन।
 कविसिद्धांचें समाधान। निश्चयात्मक॥ १०॥
kavi mumukṣācēṁ amjana | kavi sādhakāñcēṁ sādhana |
kavi siddhāñcēṁ samādhāna | niścayātmaka || 10 ||

That poet is the knowledge of the *mumukshu*/aspirant. That poet is the *sadhana* of the *sadhak*/seeker. That poet is the complete contentment of the *siddha*/accomplished, which is never disturbed. (That Lord of the 'poem' or *purush* is eternal and aloft from all this and He is called the *siddha*. When He forgets Himself but seeked to understand then, He gets called an aspirant/*mumukshu* and when He makes this 'poem' then He is the seeker or *sadhak*. In this 'poem' He is the Witness and in the gross world He is completely forgotten.)

11. कविस्वधर्माचा आश्रयो। कविमनाचा मनोजयो।
 कविधार्मकाचा वनियो। वनियकर्ते॥ ११॥
kavi svadharmācā āśrayo | kavi manācā manojayo |
kavi dhārmikācā vinayo | vinayakarte || 11 ||

That poet is the refuge of *swadharma*.³¹ That poet is the one who seeks to control the mind. That poet is the humble *purush* who performs His *dharma* (ie. to witness is one's inherent nature and one's only duty/*dharma*, 'I am everywhere, for I want nothing'). (There is nothing but that poet and He assumes the 'many' roles and tries to control the mind and He forgets everything and seeks refuge in 'I am'; and He leaves this duality and seeks refuge in His own Self and He is always free and was never bound also.)

Rather, the Father's kingdom is spread out upon the earth but people don't see it."

³¹Our own duty; to stay in our *swarup*



12. कवि वैराग्याचें संरक्षण। कवि भक्तांचें भूषण।
नाना स्वधर्मरक्षण। ते हे कवी ॥ १२ ॥
kavi vairāgyācēṁ saṁrakṣaṇa | kavi bhaktāṁcēṁ bhūṣaṇa |
nānā svadharmarakṣaṇa | te he kavī || 12 ||

That poet is the protector of *vairagya*/renunciation ('I want nothing'). That poet is the 'many' accomplishments of the devotees and when these 'many' thoughts seek the protection of *swadharma* then, there is that thoughtless poet.

13. कवि प्रेमळांची प्रेमळ स्थिती। कवि ध्यानस्थांची ध्यानमूर्ती।
कवि उपासकांची वाढ कीर्ती। वसितारली ॥ १३ ॥
kavi premaḷāṁcī premaḷa sthiti | kavi dhyānasthāṁcī dhyānamūrti |
kavi upāsakāṁcī vāḍa kīrti | vistāralī || 13 ||

Either this state of that poet is the love of all loves. Or that poet is the 'many' objects of meditation of the one absorbed in meditation. Or that poet becomes the expanded pervasiveness of the worshipper ('He does everything').

14. नाना साधनांचे मूल। कवि नाना प्रेतनांचें फळ।
नाना कार्यसिद्धी केवळ। कवचिनि प्रसादे ॥ १४ ॥
nānā sādhanāṁcē mūla | kavi nānā pretnāṁcēṁ phala |
nānā kāryasiddhi kevala | kaviceni prasādeṁ || 14 ||

The poet is the root of the 'many' spiritual efforts/*sadhana* and the poet is the fruit of those 'many' efforts. Due to His grace, the 'many' actions become this perfect action of knowledge ('I am everywhere') and if this is maintained then, that pure knowledge of the thoughtless poet will be realized.

15. आधी कवीचा वाग्वळिस। तरी मग श्रवणीं तुंबळे रस।
कवचिनि मतपिरकाश। कवतिवास होये ॥ १५ ॥
ādhiṁ kavīcā vāgvilāsa | tarī maga śravaṇīm tumbaḷe rasa |
kaviceni matiprakāśa | kavitvāsa hoye || 15 ||

If there is this easy 'speech' of the poet then, the passionate mind will become calm and delight in listening to this 'poem'. Then there will be the telling of this 'poem' by that Lord of the 'poem'.

16. कवि विपन्नाची योग्यता। कवि सामर्थ्यवंतांची सत्ता।
कवि विचक्षणाची कुशलता। नाना प्रकारें ॥ १६ ॥
kavi vitpannācī yogyatā | kavi sāmārthyavāntāṁcī sattā |
kavi vicakṣaṇācī kuśalatā | nānā prakāreṁ || 16 ||

That poet is the one well versed in the scriptures; that poet is the one who possesses the power of knowledge; and that poet is the one skilled in the ways of the 'many'.

17. कवि कवितिवाचा प्रबंध। कवि नाना धाटी मुद्रा छंद।
कवि गद्यपद्यें भेदाभेद। पदत्रासकरते ॥ १७ ॥
kavi kavitvācā prabandha | kavi nānā dhātī mudrā chaṁda |
kavi gadyapadyeṁ bhedaḥbheda | padatrāsakarte || 17 ||



That poet understands this continuous 'poem'; that poet turns the 'many' vexations into the longing for this knowledge; and that poet turns this knowledge of prose and verse and all its divisions into that indivisible *swarup* when He continuously repeats His 'poem'.

18. कविसृष्टीचा आळंकार। कवलक्ष्मीचा शृंगार।
सकळ सद्दिधीचा नरिधार। ते हे कवी ॥ १८ ॥
kavi sṛṣṭīcā ālaṅkāra | kavi lakṣmīcā śṛṅghāra |
sakaḷa siddhīmā nirdhāra | te he kavī || 18 ||

That poet gives beauty to the gross world; that poet is deeply loved by **lakshmi* and when this 'all' has the constant support of the accomplished/*siddha* then, there is that thoughtless poet. *(*lakshmi*: when one's attention/*laksha* is 'I'/mi; she is *prakṛuti* or 'all' and she is ever faithful to her spouse *narayan* or *purush*. Now, having understood that even this 'I am all' is an appearance upon that formless Self, one can let slip this 'I am' feeling)

19. कविसभेचें मंडण। कविभाग्याचें भूषण।
नाना सुखाचें संरक्षण। ते हे कवी ॥ १९ ॥
kavi sabheceṁ maṇḍaṇa | kavi bhāgyāceṁ bhūṣaṇa |
nānā sukhāceṁ saṁrakṣaṇa | te he kavī || 19 ||

That poet is the establishment of this 'meeting place' (where the senses, mind, *prana* etc. all come together as this 'all'); that poet is this adornment of good fortune; and that thoughtless poet gives the mind the protection of this happiness (then the mind will not want to go anywhere else).

20. कविदेवांचे रूपकर्ते। कवित्रिषीचें महत्त्ववर्णति।
नाना शास्त्रांचें सामर्थ्य ते। कविवाखाणति ॥ २० ॥
kavi devāṁce rūpakarte | kavi ṛṣiceṁ mahatvavarṇite |
nānā śāstrāṁceṁ sāmārthya te | kavi vākhāṇitī || 20 ||

That poet is the doer and His 'all' form; that poet exhibits the excellence of the sages (to simply know); when that poet tells His 'poem' then, the mind gains the understanding of the scriptures (*neti, neti*).

21. नसत्ता कवीचा व्यापार। तरी कैचा असत्ता जगोद्धार।
महणौनकिविहे आधार। सकळ सृष्टीसी ॥ २१ ॥
nastā kavīcā vyāpāra | tarī kaimcā astā jagoddhāra |
mhaṇauni kavi he ādhāra | sakaḷa sṛṣṭīsī || 21 ||

If there is not the pervasiveness of that poet then, how could one ever be lifted out of this world? (then that one who is 'all'-pervasive will occupy a body of flesh and blood only) Therefore understand that, that thoughtless poet is the support of this 'all' that has become this gross creation (if the mind forgets this world, it will find the support of this 'all' and it will be lifted out of this mundane existence).

22. नाना वदिया ज्ञातृत्व कांहीं। कवेश्वरेंवणि तों नाही।
कवीपासून सर्वही। सर्वज्ञता ॥ २२ ॥
nānā vidyā jñātṛtva kāmhiṁ | kaveśvareṁviṇa toṁ nāhiṁ |



kavīpāsūna sarvahi | sarvajñatā || 22 ||

There are the ‘many’ knowledges and there is this understanding of the ‘all’. But without that Lord of this ‘poem’ neither could exist. From that poet there has come this ‘all’ (*prakṛuti*) and also the Knower of this ‘all’ (*atma purush*).

23. मागां वाल्मीक व्यासादकि। जाले कवेश्वर अनेक।
तयांपासून वविक। सकळ जनासी ॥ २३ ॥
māgām vālmika vyāsādika | jāle kaveśvara aneka |
tayāmpāsūna viveka | sakāḷa janāsī || 23 ||

Previously there where the Lords of this ‘poem’ like *vyasa* and *valmiki* etc. Yet on account of that Lord, this gross world of numerous different forms appeared. And from that Lord there has come, this *vivek* of the ‘all’ and the *a-vivek*/non-*vivek* of this world.

24. पूर्वी कावयें होती केलीं। तरीच वतिपत्ती प्राप्ता झाली।
तेणे पंडितांणीं बाणली। परम योग्यता ॥ २४ ॥
pūrvīm kāvyehi hotīm kelīm | tarīca vitpattī prāpta jhālī |
teṇe paṇḍitāṅgīm bāṇalī | parama योग्यatā || 24 ||

Previously there had been the making of this great poetic work (‘I am’ ie. the natural language) and afterwards there came the study of many languages. And on account of this, that Supreme poet became a mere *pandit*/scholar. (The learned scholar, the foolish man and this ‘I am’ are that Supreme poet, but ignorance has come upon That and it takes itself to be a gross body)

25. ऐसे पूर्वी थोर थोर। जाले कवेश्वर अपार।
आतां आहेत पुढें होणार। नमन त्यांसी ॥ २५ ॥
aise pūrvīm thora thora | jāle kaveśvara apāra |
ātām āheta puḍheṇ hoṇāra | namana tyāṁsī || 25 ||

Previously there was the greatest of the great (*Reality*) and then that limitless Lord of the ‘poem’ appeared as knowledge. Even now, He is and ahead He will be, when you bow down to Him (*when you leave off your ignorant thoughts*).

26. नाना चातुर्याच्या मूर्ती। कहे साक्षात् बृहस्पती।
वेद श्रुती बोलों म्हणती। ज्यांच्या मुखें ॥ २६ ॥
nānā cāturyācyā mūrti | kiṁ he sākṣāt bṛhaspatī |
veda śrutī bolom mhaṇatī | jyāmcyā mukheṇ || 26 ||

Either there are the ‘many’ thoughts, this image of wisdom (‘speech’) or there is that thoughtless Lord of the ‘speech’ standing before you. The *veda* and *shruti* say, *neti, neti* on account of His divine ‘speech’ (first there was this natural ‘speech’ and then came the alphabet, letters, words, verses and languages, scriptures etc.).

27. परोपकाराकारणें। नाना निश्चय अनुवादणें।
सेखीं बोलिले पूर्णपणें। संशयातीत ॥ २७ ॥
paropakārākāraṇeṇ | nānā niścaya anuvādaṇeṇ |
sekhīm bolile pūrṇapaṇeṇ | saṁśayātīta || 27 ||



On account of that thoughtless poet there are the 'many' convictions and repetitions and there is this 'speech' and in the end, due to His completeness, there is that thoughtless Lord beyond all doubts, once more.

28. की हे अमृताचे मेघ वोळले। की हे नवरसाचे वोघ लोटले।

नाना सुखाचे उचंबळले। सरोवर हे ॥ २८ ॥

kīm he amṛtāce megha voḷale | kīm he navarasāce vogha loṭale |
nānā sukhāce ucaṁbāḷale | sarovara he || 28 ||

Or that thoughtless Self becomes the cloud of nectar kindly appearing above the *chatak* bird (the *chatak* waits and only drinks of the nectarine raindrops of this cloud ie. just like the faithful devotee waits patiently for knowledge); or He becomes the flowing by of this tiny stream of nine sentiments;³² otherwise these 'many' sentiments flow into this vast expanse of water overflowing with happiness (the bliss of knowledge).

29. की हे वविकनधीचीं भांडारें। प्रगट जालीं मनुष्याकारें।

नाना वसतूचेन विचारें। कोंदाटले हे ॥ २९ ॥

kīm he vīvekanidhīcīm bhāṁdāreṁ | pragāṭa jālīm manuṣyākāreṁ |
nānā vastūceni vicāreṁ | koṁdāṭale he || 29 ||

Either He is the treasure-house of *vivek* or He manifests in the form of a man or due to that thoughtless understanding, I do not exist, the mind full of 'many' thoughts is brought together as that thoughtless Reality.

30. की हे आदशिकृतीचें ठेवणें। नाना पदार्थास आणी उणें।

लाधलें पूरव संचिताच्या गुणें। वशिवजनासी ॥ ३० ॥

kīm he ādisaktīcēm ṭhevaṇeṁ | nānā padārthāsa āṇī uṇeṁ |
lādhaleṁ pūrva saṁcitācyā guṇeṁ | viśvajanaśī || 30 ||

Otherwise He becomes this treasure of the original power/*shakti*; or the 'many' thoughts spoil this power/*shakti* and He appears to the people as the effects of their accumulated stock of previous actions/*sanchit karma* (body consciousness has come and the people talk about their *karma* caused by previous actions and then they have to suffer its effect).

31. की हे सुखाचीं तारुवें लोटलीं। आक्षै आनंदे उतटलीं।

वशिवजनास उपेगा आलीं। नाना प्रयोगाकारणे ॥ ३१ ॥

kīm he sukhācīm tāruveṁ loṭalīm | ākṣai ānande utaṭalīm |
viśvajanaśa upegā ālīm | nānā prayogākāraṇe || 31 ||

Either He becomes the flowing along on this ship of happiness or He is that unbroken *brahman* full of His own bliss or if to the people of the world a need (desires) appears then, He is reduced to the 'many' different practices.

32. की हे नरिजनाची संपत्ती। की हे वरिटाची योगस्थिती।

नांतरी भक्तीची फळश्रुती। फळास आली ॥ ३२ ॥

kīm he nirāṁjanācī saṁpattī | kīm he virāṭācī yogasthitī |
nāntarī bhaktīcī phalaśrutī | phalāśa ālī || 32 ||

³²A mind with anger, joy, heroism etc., the 'many' sentiments contained within poetry and living



Either He is the wealth of pure knowledge; or He is in the companionship of this gross creation; or He is the benefit of devotion which has borne the fruit of this ‘poem’. (Either there is the gross creation of ‘many’ thoughts or this ‘I am’ when these thoughts are dropped or that thoughtless Reality)

33. कीं हा ईश्वराचा पवाड। पाहातां गगनाहून वाड।

ब्रह्मांडरचनेहून जाड। कवपिरबंदरचना ॥ ३३ ॥

kīm hā īśvarācā pavāḍa | pāhātām gaganāhūna vāḍa |

brahmāṇḍaracanehūna jāḍa | kaviprabāṇḍaracanā || 33 ||

Either He is the expansion of *ishwara* (He is *purush* and the Lord and creator of this ‘all’ world/creation) but if you truly understand, then you are vaster than the whole sky (unlimited Reality beyond space and time ie. the qualities of this ‘all’). Then you are the poet of this continuous ‘poem’ and greater than the whole created universe (*maharaj*- be so big that you disappear).

Note: There is that thoughtless Reality that is forever free and there is that eternal Lord of the poem and this destructible ‘I am’ is His poem (ie. *purush* and *prakruti*). But if you don’t leave your thoughts then one can never hear this ‘poem’ or become the Lord of this ‘poem’.

इति श्रीदासबोधे गुरुशिष्यसंवादे कवेश्वरस्तवननाम

समास सातवा ॥ ७ ॥ १.७

iti śrīdāsabodhe guruśiṣyasamvāde kaveśvarastavanānāma

samāsa sātavā || 7 || 1.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 1 named „Praise of the Lord of this Poem ‘I am’“ is concluded.

1.8 Praise of the ‘meeting place’ of knowledge ie. ‘here’

समास आठवा : सभास्तवन

samāsa āṭhava : sabhāstavana

|| Śrī Rām ||

1. अतां वंदूं सकळ सभा। जये सभेसी मुक्तसुल्लभा।

जेथें स्वयें जगदीश उभा। तषिठतु भरें ॥ १ ॥

atām vaṁdūṁ sakāḷa sabhā | jaye sabhesī mukti sullabhā |

jetherṁ svayerṁ jagadīśa ubhā | tiṣṭhatu bhareṁ || 1 ||

Now (ie. forgetting everything), there is the bowing down before this meeting place of knowledge. *mula maya* is this easy to achieve liberation and this is the meeting place (being in the ‘now’ or ‘here’ is liberation from body conscious thinking). ‘Here’ in *mula maya*, that ‘Lord of the world’, full of benevolence, is forever standing, waiting behind His *prakruti*.

श्लोक ॥ नाहं वसामि वैकुण्ठे योगिनां हृदये रवौ।

मद्भक्ता यत्र गायन्तु तत्र तषिठामि नारद ॥

śloka || nāhaṁ vasāmi vaikuṇṭhe yogināṁ hṛdaye ravau |

madbhaktā yatra gāyanti tatra tiṣṭhāmi nārada ||

Shloka || As below

2. नाहीं वैकुण्ठीचा ठाई। नाहीं योगियांचा हृदई।

माझे भक्त गाती ठाई ठाई। तेथें मी तषिठतु नारदा ॥ २ ॥

nāhīm vaikuṇṭhīcā ṭhāī | nāhīm yogiyāṁcā hṛdāī |

mājhe bhakta gātī ṭhāī ṭhāī | tethēṁ mī tiṣṭhatu nārada || 2 ||

God had once told *narada*, ‘I do not stay in *vaikuntha* or in the hearts of *yogis*.³³ When my devotees sing my praise everywhere, then I wait patiently ‘there’ (in *brahman*) for them.’

3. याकारणें सभा श्रेष्ठ। भक्त गाती तें वैकुण्ठ।

नामघोषें घडघडाट। जयजयकारें गर्जती ॥ ३ ॥

yākāraṇēṁ sabhā śreṣṭha | bhakta gātī tēṁ vaikuṇṭha |

nāmaghoṣēṁ ghaḍaghaḍāṭa | jayajayakāreṁ garjatī || 3 ||

This ‘speech’ is His praise and on account of this, there is this meeting place (‘I am everything, everywhere’). Then wherever the devotee sings is *vaikuntha* (the place of *vishnu* ie. knowledge) and when God’s ‘name’* is spoken with full conviction then, His victory will be roared everywhere (I am not). (*maharaj*- roar like a lion) *(*nam*- na, no; *aham*, I)

4. परेमळ भक्तांचीं गायनें। भगवत्कथा हरकीर्तनें।

³³siddharameshwar maharaj- Yogis and sages take pride in saying, “I am a yogi,” “I am a sage.” Even *krishna* told them that their status was great because he knew that they were not at all able to leave their body-consciousness. *maya* says, “I nurture big, big animals. Those who say, I am a saint, I am a yogi, I am a sage, are all my pets.”



वेदव्याख्यान पुराणश्रवणं। जेथें नरितर ॥ ४ ॥

premaḥ bhaktāncīṁ gāyanerī | bhagavatkāthā harikīrtanem |
vedavyākhyāna purāṇaśravaṇem | jethem niraṁtara || 4 ||

At this meeting place the loving devotee sings His song and tells His story. ‘Here’ is *hari-kirtana* (the pervasiveness of *hari/vishnu* ie. knowledge) and the expounding of the *vedas* (*neti, neti*). And ‘here’ that *ancient One continually listens to ‘I am’. *(The Self or *atma purush* is the oldest of all and in truth, He is the listener.)

5. परमेश्वराचे गुणानुवाद। नाना नरूपणाचे संवाद।

अध्यात्मवद्विया भेदाभेद। मथन जेथे ॥ ५ ॥

paramēśvarāce guṇānuvāda | nānā nirūpaṇāce saṁvāda |
adhyātmavidyā bhedaḥbheda | mathana jethe || 5 ||

There is the *nirgun* of *parameshwara* and this pure *sattwa guna* of *mula maya* (ie. *purush* and *prakruti*). The ‘many’ discourses become this silent dialogue with God when ‘here’ there is the discriminating between the inseparable (*parameshwara*) within the separate (*mula maya*).

6. नाना समाधानें तृप्ती। नाना आशंका नवृत्ती।

चितीं बैसे ध्यानमूर्ती वाग्वळिसें ॥ ६ ॥

nānā samādhānem tṛptī | nānā āśaṁkānavṛttī |
cittīm baise dhyānamūrti | vāgvṛṇaseṁ || 6 ||

Then the ‘many’ thoughts gain the satisfaction of all satisfactions. Then the ‘many’ thoughts are that thoughtless *nivṛtti*, beyond all doubts. When the mind is established in and meditates upon this image of God (ie. ‘all’/knowledge) then, there is the sweetest conversation of all.

7. भक्त प्रेमळ भावकि। सभ्य सखोल सातत्वकि।

रम्य रसाल गायक। निष्ठान्त ॥ ७ ॥

bhakta premaḥ bhāvika | sabhya sakhola sāttvika |
ramya rasāla gāyaka | niṣṭhāvaṁta || 7 ||

The devotee who is loving and faithful is absorbed in the wisdom of this meeting place and sings this sweet song with full conviction.

8. कर्मसील आचारसील। दानसील धर्मसील।

सुचसिमत पुण्यसील। अंतरशुद्ध कृपालु ॥ ८ ॥

karmasīla ācārasīla | dānasīla dharmasīla |
sucismaṁta puṇyasīla | āntaraśuddha kṛpālu || 8 ||

Then one is the very nature of pure action, correct conduct, real charity (ie. to give away everything in the mind) and rightful **dharma*; then one is attentive, a storehouse of merit and this inner space is steady and full of compassion. *(Inherent nature or duty ie. to know thyself)

9. योगी वीतरागी उदास। नेमक नगिरह तापस।

वरिक्त नसिपूह बहुवस। आरण्यवासी ॥ ९ ॥

yogī vītarāgī udāsa | nemaka nigraha tāpasa |



virakta nispr̥ha bahuvasa | āraṇyavāsī || 9 ||

Then there is the *yogi*, indifferent to and regardless of worldly affairs. Steadfast in His worship (*‘He does everything’*), desireless and detached. He lives in the ‘many’ places and yet stays in that place of aloneness.

10. दंडधारी जटाधारी। नाथपंथी मुद्राधारी।
येक बाळब्रह्मचारी। योगेश्वर ॥ १० ॥
daṇḍadhārī jaṭādhārī | nāthapaṁthī mudrādhārī |
yeka bālabrahmacārī | yogeśvara || 10 ||

Then the ascetic with matted hair and carrying a staff and the one belonging to the *nath* lineage; then the one who performs *mudras* (*hatha yoga*) and the one who is celibate are all that One Lord of *yoga* (*that One has taken so many forms, but when He sees with the eyes of understanding then, He sees Himself only ie. meeting place*).

11. पुरश्चरणी आणी तपस्वी। तीर्थवासी आणी मनस्वी।
माहायोगी आणी जनस्वी। जनासारखि ॥ ११ ॥
puraścaraṇī āṇī tapasvī | tīrthavāsī āṇī manasvī |
māhāyogī āṇī janasvī | janāsārikhe || 11 ||

Then He is the one who performs *mantra* and He is the one who performs strict penances; He is the one who stays in places of pilgrimage and the one who controls his mind. And He is the great *yogi* who understands, ‘Myself is in everyone’.

12. सिद्धि साधु आणी साधक। मंत्रयंत्रशोधक।
येकनिष्ठ उपासक। गुणग्राही ॥ १२ ॥
siddha sādhu āṇī sādḥaka | maṁtrayaṁtraśodhaka |
yekaniṣṭha upāsaka | guṇagrāhī || 12 ||

Then He is the *siddha* and *sadhu* and He is the *sadhak* (*worthy disciple*). Then He is the searcher in *mantras* and *yantra*/symbolic spiritual diagrams. Then He is loyal to that One and the worshipper who has understood the *gunas*.

13. संत सज्जन वदिवज्जन। वेदज्ञ शास्त्रज्ञ माहाजन।
प्रबुद्ध सर्वज्ञ समाधान। वमिळकर्ते ॥ १३ ॥
saṁta sajjana vidvajjana | vedajña śāstrajña mājājana |
prabuddha sarvajña samādhāna | vimaḷakarte || 13 ||

Then He is the Saint, *sajjana* and He is the scholar, He is the one who is learned and knows the *vedas* and *shasthras*. He is the wise and the ‘all’-knowing awakened Lord within this world; He is the doer and the complete contentment of non-doing.

14. योगी वतिपन्न ऋषेश्वर। धूर्त तार्किक कवेश्वर।
मनोजयाचे मुनेश्वर। आणी दगिवल्की ॥ १४ ॥
yogī vitpanna ṛṣeśvara | dhūrta tārṁkika kaveśvara |
manojayāce muneśvara | āṇī digvalkī || 14 ||

Then He is the *yogi*, the one who recites the scriptures and the Lord of the *rishis*; He is the shrewd and logical thinker and the Lord of the poem. He is the one who has



conquered the mind, the Lord of the sages and He wears the sky for His clothes.

15. ब्रह्मज्ञानी आत्मज्ञानी। तत्त्वज्ञानी पंडिज्ञानी।
योगाभ्यासी योगज्ञानी। उदासीन॥ १५॥
brahmajñānī ātmajñānī | tattvajñānī piṇḍajñānī |
yogābhyāsī yogajñānī | udāsīna || 15 ||

Then He is the Knower of *brahman* and the Knower of the *atma*, the Knower of the elements and the Knower of the physical body. He is the one who studies *yoga* and the Knower of *yoga*/union, and the one detached from mundane affairs.

16. पंडति आणी पुराणकि। वद्विवांस आणी वैदकि।
भट आणी पाठक। येजुर्वेदी॥ १६॥
paṇḍita āṇī purāṇika | vidvāṁsa āṇī vaidika |
bhaṭa āṇī pāṭhaka | yejurvedī || 16 ||

Then He is the *pandit* and teacher of the *puranas*, the learned who recite the *vedas* and that *brahmin* who begs for alms and the one who teaches the *yajur veda* (rules and precepts of ritual), and that one who strictly follows it.

17. माहाभले माहाशरोत्री। याज्ञकि आणी आग्नहोत्री।
वैद्य आणी पंचाक्षरी। परोपकारकर्ते॥ १७॥
māhābhale mājñāśrotrī | yājñika āṇī āgna-hotrī |
vaidyā āṇī pañcākṣarī | paropakārakarte || 17 ||

Then He is the great thinker and great listener; the performer of the fire sacrifice and the worshipper of the fire; He is the healer and the exorcist who dispels this ghost of the ego and the one who brings Oneness where there was otherness.

18. भूत भवष्य वरतमान। जयांस त्रिकाळाचें ज्ञान।
बहुश्रुत नरिभमिान। नरिपेक्षी॥ १८॥
bhūta bhaviṣya vartamāna | jayāṁsa trikalācēṁ jñāna |
bahuśruta nirābhimāna | nirāpekṣī || 18 ||

Then He is the past, the present and the future of the mind and He is the One free of any pride or expectation; He is the ‘now’ of *mula maya* when these three times dissolve and He is the one who listens to the ‘many’ thoughts.

19. शांतक्षिमा दयासीळ। पवतिर आणी सत्वसीळ।
अंतरशुद्ध ज्ञानसीळ। ईश्वरी पुरुष॥ १९॥
śānti kṣmā dayāsīḷa | pavitra āṇī satvasīḷa |
āntaraśuddha jñānasīḷa | īśvarī puruṣa || 19 ||

Then He is peace, forgiveness and compassion; He is the pure and *sattwic* (possesses only knowing); He is a clear inner space and the owner of knowledge; He is that *purush* and *prakruti*.

20. ऐसे जे कां सभानायेक। जेथें नित्यानित्यविवेक।
त्यांचा महिमा अलोलकि। काय म्हणोन विरणावा॥ २०॥
aise je kām sabhānāyeka | jethēṁ nityānityaviveka |



tyāṁcā mahimā alolika | kāya mhaṇoni varṇāvā || 20 ||

But how can this *mula maya* be that Lord of this meeting place? Therefore ‘here’ there has to be **vivek* between the permanent and the impermanent and so that wondrous understanding of the *paramatma* should not be described (He is beyond the mind and should not be brought down by your entering the mind to describe Him. He is beyond any description). **(mula maya is impermanent and that Lord/purush is permanent)*

21. जेथें श्रवणाचा उपाये। आणी परमार्थसमुदाये।
तेथें जनासी तरणोपाये। सहजच होये ॥ २१ ॥
jethem śravaṇācā upāye | āṇī paramārthasamudāye |
tethem janāsi taraṇopāye | sahajaci hoye || 21 ||

When ‘here’ there is the remedy of listening and this meeting place of *paramarth*, then the mind is lifted out of this world and ‘there’ only it naturally remains.

22. उत्तम गुणाची मंडळी। सत्वधीर सत्वागळी।
नित्य सुखाची नवहाळी। जेथें वसे ॥ २२ ॥
uttama guṇācī maṇḍalī | satvadhīra satvāgaḷī |
nitya sukhācī navhālī | jethem vase || 22 ||

‘Here’ (*mula maya*) is the place of the superior *guna*; it is the peace and alertness of this pure *sattwa guna*; ‘here’ that Eternal Self resides in ever fresh and new happiness.

23. वदियापात्रें कळापात्रें। विशेष गुणांची सत्पात्रें।
भगवंताचीं प्रीतपात्रें। मळालीं जेथें ॥ २३ ॥
vidyāpātreṁ kaḷāpātreṁ | viśeṣa guṇāṁcī satpātreṁ |
bhagavaṁtācīṁ prītipātreṁ | mīlālīṁ jethem || 23 ||

Those who are recipients of this ‘I am’ understanding and its art of knowing (ie. who have forgot everything; pure *sattwa guna*) are the worthy recipients of that Truth. Then ‘here’ merges in that pure knowledge ‘there’ due to its love for God (first become knowledge; then merge yourself in, I do not exist/I do not want to know even).

24. प्रवृत्ती आणी नवृत्ती। प्रपंची आणी परमार्थी।
गृहस्थाश्रमी वानप्रहसती। संन्यासादकि ॥ २४ ॥
pravṛttī āṇī nivṛttī | prapañcī āṇī paramārthī |
gṛhastāśramī vānaprahastī | saṁnyāsādika || 24 ||

Then your worldly thinking and your withdrawal from thoughts; your worldly living/*prapanch* and your withdrawal from this world/*paramarth*; your life as a householder and your life as a *sannyasa*, all come together.

25. वृद्ध तरुण आणी बाळ। पुरुष स्त्रियादकि सकळ।
अखंड ध्याती तमाळनीळ। अंतर्यामी ॥ २५ ॥
vṛddha taruṇa āṇī bāḷa | puruṣa striyādika sakāḷa |
akhaṁḍa dhyātī tamāḷanīḷa | antaryāmīṁ || 25 ||

When that unbroken *parabrahman* meditates upon Himself then, the old, the young, the child, the man and the woman etc. are this ‘all’ (That unbroken *parabrahman* had



forgotten Himself and taken Himself to be a man, woman, old and young etc. etc. Now when He drops all these limiting concepts then, ‘nothing is there’. This is knowledge. Then He is meditating upon Himself and seeing His own reflection)

26. ऐसे परमेश्वराचे जन। त्यांसी माझें अभविंदन।

जयांचेनसिमाधान। अकस्मात बाणें ॥ २६ ॥

aise paramēśvarāce jana | tyāṁsī mājheṁ abhivairīdana |
jayāṁceni samādhāna | akasmāta bāṇem || 26 ||

In this way the mind becomes *parameshwara* when I bow down before this ‘all’. For due to this *mula maya*, complete contentment is suddenly established (by remaining always in this ‘I am’, this ‘I am’ is dropped when any trying suddenly ceases).

27. ऐंसयि सभेचा गजर। तेथें माझा नमस्कार।

जेथें नतिय नरितर। कीर्तन भगवंताचें ॥ २७ ॥

aiṁsiye sabhecā gajara | tetheṁ mājhā namaskāra |
jetheṁ nitya nirantara | kīrtana bhagavaṁtācēṁ || 27 ||

When such a meeting place resounds with His praise, then there is the surrendering of ‘mine’. Then ‘here’ the pervasiveness/*prakruti* of God/*purush* is that eternal *para-brahman*.

28. जेथें भगवंताच्या मूर्ती। तेथें पावजि उत्तम गती।

ऐसा निश्चय बहुतां ग्रंथी। महंत बोललि ॥ २८ ॥

jetheṁ bhagavaṁtācyā mūrti | tetheṁ pāvije uttama gatī |
aisā niścaya bahutām grāṁthī | mahānta bolile || 28 ||

When there is this image of God ‘here’ then, there can be the attainment of that highest state ‘there’. But first within this scripture there should be the conviction of this ‘all’; that *purush* and His ‘speech’ (first there should be witnessing and the witnessed).

29. कल्लौ कीर्तन वरषिठ। जेथें होय ते सभा श्रेष्ठ।

कथाश्रवणें नाना नष्ट। संदेह मावळती ॥ २९ ॥

kallau kīrtana varīṣṭha | jetheṁ hoy te sabhā śreṣṭha |
kathāśravaṇem nānā naṣṭa | saṁdeha māvalatī || 29 ||

In the *kali* era (in the body), the *singing of His pervasiveness is the greatest worship, for then this meeting place of the pure *sattwa* will be that Reality ‘there’. But first by narrating this ‘story’ of God and listening to His ‘story’, body consciousness should be removed. *(ie. first forget everything and be established as knowledge ‘here’)

Note: When that Supreme Self forgets Himself then, He takes ‘many’ forms and plays ‘many’ roles. But when He forgets everything and remains always in this meeting place of knowledge then, He will come to understand that He is that *purush*. And when He lets slip away this pure *sattwa guna* of the meeting place then, that *nirgun* Self remains. That is pure knowledge when that *purush* gives up His witnessing and returns from where He came.

इति श्रीदासबोधे गुरुशषियसंवादे सभासूतवननाम
समास आठवा ॥ ८ ॥ १.८



*iti śrīdāsabodhe guruśiṣyasamvāde sabhāstavanānāma
samāsa āṭhavā || 8 || 1.8*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 1 named „Praise of the ‘meeting place’ of knowledge ie. ‘here’“ is concluded.



1.9 In Praise of *Paramarth* (Supreme Meaning/Ultimate Accomplishment)

समास नववा : परमार्थस्तवन

samāsa navavā : paramārthastavana

|| Śrī Rām ||

1. आतां सतुं हा परमार्थ। जो साधकांचा नजिस्वार्थ।
नांतरी समर्थामध्ये समर्थ। योग हा ॥ १ ॥
ātām staūm hā paramārtha | jo sādhakāmcā nijasvārtha |
nāntarī samarthāmadhye samartha | yoga hā || 1 ||

Being in the ‘now’ is the praise of that thoughtless *paramarth* and this witnessing is the *sadhak*’s very own wealth. And afterwards that non-dual Self will have union with that thoughtless Self (That finally meets Its own Self).

2. आहे तरी परम सुगम। परी जनासी जाला दुर्गम।
कां जयाचें चुकलें वर्म। सत्समागमाकडे ॥ २ ॥
āhe tarī parama sugama | parī janāsī jālā durgama |
kām jayācēṁ cukalēṁ varma | satsamāgamākāḍe || 2 ||

If there is this so very easy to understand knowledge then, that thoughtless Supreme can be understood. But to the people, this has become so very difficult to understand.³⁴ But why give up this ‘I am’ of *mula maya* and that essence, I do not exist, which is gained in company of the Truth/Saint?

3. नाना साधनांचे उधार। हा रोकडा ब्रह्मसाक्षात्कार।
वेदशास्त्रां जें सार। तें अनुभास ये ॥ ३ ॥
nānā sādhanāṁce udhāra | hā rokaḍā brahmasākṣātkāra |
vedaśāstrīm jeṁ sāra | teṁ anubhavāsa ye || 3 ||

There are the ‘many’ thoughts and their promises of results (“If I do this then, I will get that; and when you die you will attain that etc.”) and there is that ever-present thoughtless *brahman*. Within the *vedas* and *shasthras* there is this experience of ‘I am’ and that essence, I do not exist (the scriptures can teach up to knowledge, *neti, neti*).

4. आहे तरी चहूंकडे। परी अणुमात्र दृष्टी न पडे।
उदास परी येकीकडे। पाहातां दसैना ॥ ४ ॥
āhe tarī cahūṁkāḍe | parī aṇumātra drṣṭī na paḍe |
udāsa parī yekīkāḍe | pāhātām disenā || 4 ||

³⁴ *siddharameshwar maharaj- tukaram* said about this worldly life, “The happiness one gets from this hard work is like a grain of barley and the grief is as big as a mountain.” But without any toil whatsoever, this Ultimate Accomplishment is effortlessly acquired. “Though it is so very easy to achieve, still for the people, it has become so very difficult to achieve. Why neglect that essence that is found in the company of the Truth?” – *dasbodha*. And instead of searching for happiness by being in the company of the Saint, they go after many inventions and create this terrible and desperate *maya*. Because of this, their true essence is lost and when this strange foreign happiness is created then, the Ultimate Accomplishment, which is so easy, becomes so very difficult.



He is everywhere but even an atom of Him cannot be seen. He is indifferent and detached and so, that understanding that is in the possession of the One, cannot be seen by your eyes (*siddharameshwar maharaj-* when you walk out and look up at the moon, you do not see that which lies between your eye and the moon. And when you try to see that, then you make yourself the object of the seeing and you see space. Though you are everywhere, you cannot be an object of your seeing).

5. आकाशमार्गी गुप्त पंथ। जाणती योगिने समर्थ।
 इतरांस हा गुह्यार्थ। सहसा न कळे ॥ ५ ॥
ākāśamārgī gupta paṇtha | jāṇatī yogiṇe samartha |
itarāṁsa hā guhyārtha | sahasā na kaḷe || 5 ||

He is the secret path through space (*nothing is there*) and He is known by the *yogi* who has that non-dual understanding. The impatience of the others, cannot understand that thoughtless hidden wealth/meaning.

6. साराचेंही निजसार। अखंड अक्षै अपार।
 नेऊं न सकती तशकर। कांही केल्या ॥ ६ ॥
sārācēṇhi nijasāra | akhaṇḍa akṣai apāra |
neūṁ na sakatī taśkara | kāmhi kelyā || 6 ||

He is the essence of one's own essence. He is unbroken, permanent and the unlimited. He is not this created thing called knowledge that can be taken away by the thief (*maharaj-* the mind is a thief ie. the mind takes that which does not belong to it).

7. तयास नाही राजभये। अथवा नाही अग्नभये।
 अथवास्वापदभये। बोलोच नये ॥ ७ ॥
tayāsa nāhīṁ rājabhaye | athavā nāhīṁ agnibhaye |
athavāsvāpadabhaye | bolōcha naye || 7 ||

That Reality has no fear from the king or any fear of fire and the fear from this beast called *maya* should not be 'spoken'.

8. परब्रह्म ते हालवेना। अथवा ठावही चुकेना।
 काळांतरी चळेना। जेथीचा तेथें ॥ ८ ॥
parabrahma teṁ hāḷavenā | athavā ṭhāvahī chukēnā |
kālāṁtarī caḷenā | jethīcā tethēṁ || 8 ||

That *parabrahman* cannot be moved nor can it be misplaced. It is where it is and it does not move away by the lapse of time.

9. ऐसें ते नजि ठेवणें। कदापि पालटों नेणे।
 अथवा नव्हे आदकि उणें। बहुतां काळें ॥ ९ ॥
aiseṁ teṁ nija ṭhevaṇēṁ | kadāpi pāḷaṭōṁ neṇe |
athavā navhe ādika uṇēṁ | bahutāṁ kāḷēṁ || 9 ||

That *parabrahman* is our own treasure which does not know change, nor become more or less due to this 'time of the all' (*He is not limited by the limitation of time and space ie. 'I am'*).



10. अथवा तें घसवटेना। अथवा अदृश्य होयेना।
नांतरी पाहातां दसिना। गुरुअंजनेवणि॥ १०॥
athavā tem ghasavaṭenā | athavā adṛśya hoyenā |
nāntarī pāhātām disenā | guruarṇjaneviṇa || 10 ||

That Reality cannot be worn out nor can it be this unseen 'all'. Nevertheless, He cannot be understood without this knowledge of the *guru*. (He is not this knowledge yet He cannot be realized without this knowledge)

11. मागां योगयि समर्थ। त्यांचाह निजिस्वार्थ।
यासां बोलजि परमार्थ। परमगुह्य महणौनी॥ ११॥
māgām yogiye samartha | tyāmcāhi nijasvārtha |
yāsi bolije paramārtha | paramaguhya mhaṇauni || 11 ||

Previous to this knowledge, there is that non-duality of the *yogi* and this only is your true wealth. Therefore first this 'I am' should be 'spoken' and then that *paramarth*, the secret Supreme, can be realized.

12. जेंही शोधून पाहलि। त्यासी अर्थ सांपडला।
येरां असोनी अलभ्य जाला। जन्मोजन्मी॥ १२॥
jemhī śodhūna pāhilā | tyāsi artha sāmpaḍalā |
yerām asonī alabhya jālā | janmojanmīm || 12 ||

When *mula maya* has been searched out then, its innermost meaning can be understood. Others, though being that Self, find it is unattainable, birth after birth after birth.

13. अपूर्वता या परमार्थाची। वार्ता नाहीं जन्ममृत्याची।
आणी पदवी सायोज्यतेची। सन्नधिचिलाभें॥ १३॥
apūrvatā yā paramāsthācī | vārtā nāhīm janmamṛtyācī |
āṇī padavī sāyojyatecī | sannidhaci lābheri || 13 ||

When this 'speech' becomes that *paramarth* then, there is not even a rumour of birth or death and then the honour of Final Liberation is close at hand.

14. माया वविकें मावळे। सारासारवचार कळे।
परब्रह्म तेंही निवळे। अंतर्ग्रामी॥ १४॥
māyā vivekē māvāḷe | sārāsāravicāra kaḷe |
parabrahma temhī nivaḷe | antargrāmīm || 14 ||

Through *vivek*, *maya* disappears. For when there is discrimination between the *essence and non-essence then, that Reality is understood. Then your dearest and dearest, that *parabrahman*, is revealed. *(See 13.2; the discrimination between the essence ie. that I do not exist understanding and the non-essence ie. this 'speech' of 'I am')

15. ब्रह्म भासले उदंड। ब्रह्मीं बुडालें ब्रह्मांड।
पंचभूतांचें थोतांड। तुछ्य वाटे॥ १५॥
brahma bhāsale udanḍa | brahmīm buḍāḷerī brahmāṇḍa |
pañcabhūtāñcem thotāṇḍa | tuchya vāṭe || 15 ||

brahman is that vast limitless *paramatma* and He has appeared as this gross cre-



ation/*brahmāṇḍa* and with discrimination this creation is drowned in that *brahman*. Then these five great elements are but a fiction to be ignored.

16. प्रपंच वाटे लटकि। माया वाटे लापणकि।
 शुद्ध आत्मा वविका-। अंतरीं आला ॥ १६ ॥
prapañca vāṭe laṭikā | māyā vāṭe lāpaṇikā |
śuddha ātmā vivekā- | antarīm ālā || 16 ||

Then *prapañch*³⁵ is felt to be false and *māyā* appears as a fable. When there is *vivek*, that pure *atma* within the inner space can be understood.

17. ब्रह्मस्थिति बाणतां अंतरीं। संदेह गेला ब्रह्मांडाबाहेरीं।
 दृश्याची जुनी जरजरी। कुहटि जाली ॥ १७ ॥
brahmasthita bāṇatām antarīm | saṁdeha gelā brahmāṇḍābāherīm |
dṛśyācī junī jarjarī | kuḥṭa jālī || 17 ||

When that ever-steady *brahman* is imbibed in your inner space then, body consciousness is gone and one is beyond this *brahmāṇḍa*/creation. Then this old rag of a visible world rots and goes away.

18. ऐसा हा परमार्थ। जो करी त्याचा नजिस्वार्थ।
 आतां या समर्थास समर्थ। कर्ति म्हणौनि म्हणावें ॥ १८ ॥
aisā hā paramārtha | jo karī tyācā nijasvārtha |
ātām yā samarthāsa samārtha | kitī mhaṇauni mhaṇāverī || 18 ||

Like this is that thoughtless *paramarth*. Then that *purush* understands Himself and gains His own wealth. Now, when this ‘speech’ becomes that thoughtless Self then, the ‘many’ thoughts should be called non-dual. (Then think, no harm, for now everything is that Reality; *maharaj*- you don’t know your mind. First the mind should be annihilated and when you understand yourself then let all the thoughts come, for then you know, I am not the thoughts....mind is that Reality)

19. या परमार्थाकरितां। ब्रह्मादिकांस विश्रामता।
 योगी पावती तनमयता। परब्रह्मीं ॥ १९ ॥
yā paramārthākaritām | brahmādikāṁsi viśrāmatā |
yogī pāvātī tanmayatā | parabrahmīm || 19 ||

On account of this ‘speech’, *lord *brahma*, the creator of this gross world and the other gods (the three *gunas*) take rest and the *yogi* becomes absorbed in that *parabrahman*. *(If the intellect/*buddhi* decides it is a cup then, that formless Reality takes the form of a cup)

20. परमार्थ सकळांस वसिंवा। सिद्ध साधु माहानुभावां।
 सेखीं सात्विकि जड जीवां। सतसंगेंकरूनी ॥ २० ॥
paramārtha sakalāṁsa viśāmvā | siddha sādhu mahanubhāvām |
sekhīm sātṛvika jaḍa jīvām | satsaṁgēṁkarūnī || 20 ||

paramarth brings rest to this ‘all’; it is the *siddha*, *sadhu* and one who has that great ex-

³⁵ *siddharameshwar maharaj*- This manifest world gets called *prapañch* on account of the five (*pancha*) elements appearing and being seen as something separate (*para*) from you.



perience. Therefore first through the company of the Saint/Truth, the ignorant boasting *jiva* should become *satvik* (first leave the thoughts and then just know).

21. परमार्थ जनमाचें सार्थक। परमार्थ संसारी तारक।
परमार्थ दाखवी परलोक। धार्मकासी ॥ २१ ॥
paramārtha janmācēṁ sārthaka | paramārtha saṁsārīm tāraka |
paramārtha dākhavī paraloka | dhārmikāsī || 21 ||

paramarth is the fulfilment of this life; *paramarth* is the saviour of the one caught in this worldly existence and *paramarth* reveals this world beyond to the follower of their *dharma* (your inherent nature is to be and to know; *maharaj*- it is your birthright).

22. परमार्थ तापसांसी थार। परमार्थ साधकांसी आधार।
परमार्थ दाखवी पार। भवसागराचा ॥ २२ ॥
paramārtha tāpasāṁsī thāra | paramārtha sādhakāṁsī ādhāra |
paramārtha dākhavī pāra | bhavasāgarācā || 22 ||

paramarth is the resting place of the ascetic and *paramarth* is the support of the one who makes every effort to attain liberation (*sadhak*). It takes you to the other shore beyond this ocean of worldly life.

23. परमार्थी तो राज्यधारी। परमार्थ नाही तो भकिारी।
या परमार्थाची सरी। कोणास द्यावी ॥ २३ ॥
paramārthī to rājyadhārī | paramārtha nāhī to bhikārī |
yā paramārthācī sarī | koṇāsa dyāvī || 23 ||

When one is in *paramarth* then, he is the King (*atma*) and when that one is devoid of *paramarth* then, He is a beggar. This ‘speech’ becomes that *paramarth* (Ultimate Accomplishment ie. no-knowledge) when this knowledge gets offered (ie. when this knowledge is abandoned).

24. अनंत जनमींचें पुण्य जोडे। तरीच परमार्थ घडे।
मुख्य परमात्मा आतुडे। अनुभवासी ॥ २४ ॥
ananta janmīṁcēṁ puṇya joḍe | tarīca paramārtha ghaḍe |
mukhya paramātmā ātuḍe | anubhavāsī || 24 ||

On account of its ignorance that endless Self has taken another birth. But in this birth, due to the merits acquired from so many births, that *paramarth* is accomplished and that Supreme *paramatma* is gained by the one with knowledge.

25. जेणें परमार्थ वोळखला। तेणें जन्म सार्थक केला।
येर तो पापी जन्मला। कुलक्षयाकारणें ॥ २५ ॥
jeṇeṁ paramārtha voḷakhilā | teṇeṁ janma sārthaka kelā |
yera to pāpī janmalā | kulakṣayākāraṇeṁ || 25 ||

When *mula maya* is recognized as that *paramatma* then, this life is fulfilled. However for the rest, that *atma* is once more born as a sinner with a sinful attention (due to the *gunas* there is objectification and the gross world is taken as true). (*maharaj*- the only sin is taking yourself to be a body)



26. असो भगवत्प्राप्तीवणि। करी संसाराचा सीण।
 त्या मूर्खाचें मुखावलोकन। करूच नये ॥ २६ ॥
aso bhagavatprāptīviṇa | karī saṁsārācā sīṇa |
tyā mūrkhāceṁ mukhāvalokana | karūṁca naye || 26 ||

So be it! Without the attainment of God, one toils hard in this mundane life. But that *paramatma* should never look at the face of the fool (“I am a body”).

27. भल्यानें परमार्थी भरावें। शरीर सार्थक करावें।
 पूर्वजांस उद्धरावें। हरभक्ती करूनी ॥ २७ ॥
bhalyāneṁ paramārthīṁ bharāveṁ | śarīra sārthaka karāveṁ |
pūrvajāṁsa uddharāveṁ | haribhaktī karūnī || 27 ||

The wise enter within *paramarth* (Supreme Meaning) and gain the meaning of life (to recognise that *paramatma*). Therefore through devotion to *vishnu* (to effortlessly know) one should be lifted out of their ancestral lineage (“I am a body” concept; “I was born, I am a son, sinner” etc.).

इतशिरीदासबोधे गुरुशषियसंवादे
 परमार्थस्तवननाम समास नववा ॥ ९ ॥ १.९
iti śrīdāsabodhe guruśiṣyasamvāde
paramāsthastavananāma samāsa navavā || 9 || 1.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 1 named „In Praise of Paramarth (Supreme Meaning/Ultimate Accomplishment)“ is concluded.

1.10 Praise of the Human Body

समास दहावा : नरदेहस्तवननिरूपण

samāsa dahāvā : naradehastavananirūpaṇa

|| Śrī Rām ||

1. धन्य धन्य हा नरदेहो। येथील अपूर्वता पाहो।
जो जो कीजे परमार्थलाहो। तो तो पावे सिद्धीतें ॥ १ ॥
dhanya dhanya hā naradeho | yethīla apūrvatā pāho |
jo jo kīje paramārthalāho | to to pāve siddhītem || 1 ||

Most blessed is this human body when that *purush* hidden within *mula maya* is understood. Then that witnessing *purush* attains its ultimate goal/*paramarth* and It reaches perfection ([Reality; beyond Witness and witnessed](#)).

2. या नरदेहाचेनलागवेगें। येक लागले भक्तसिंगें।
येकीं परम वीतरागें। गरिकिंदरें सेवलीं ॥ २ ॥
yā naradehāceni lāgavegem | yeka lāgale bhaktisaṅgem |
yekīm parama vītarāgem | girikaṁdareṁ sevilīm || 2 ||

With a human body, this ‘speech’ can be easily attained and if there is devotion to this ‘I am’ then, that One *atma* will be established. However on account of this human body within that One *atma*, that dispassionate Supreme Self stays in a mountain cave and does penance ([ie. that Supreme takes itself to be a body and then performs many austerities to become that Supreme One](#)).

3. येक फरिती तर्थाटणें। येक करती पुरश्चरणें।
येक अखंड नामस्मरणें। नष्टावत राहलि ॥ ३ ॥
yeka phiratī tirthāṭaṇem | yeka karitī puraścaraṇem |
yeka akhaṇḍa nāmasmaraṇem | niṣṭhāvaṁta rāhile || 3 ||

With the human body, that One *nirgun* undertakes pilgrimages and that One undertakes vows and rituals. Or that unbroken One faithfully remembers the ‘name’ of God. ([You are that One and you forget your innate Oneness and do many *sadhanas*](#))

4. येक तपें करू लागले। येक योगाभ्यासी माहाभले।
येक अभ्यासयोगें जाले। वेदशास्त्री वतिपन्न ॥ ४ ॥
yeka taperi karū lāgale | yeka yogābhyāsī māhābhale |
yeka abhyāsayogem jāle | vedaśāstrī vitpanna || 4 ||

That One started doing severe penance; that One became most wise due to its practice of *yoga*/union; and with practice that One became conversant in the *vedas* and *shastras*.

5. येकीं हटनगिरह केला। देह अत्यंत पीडला।
येकीं देह ठाई पाडला। भावार्थबळें ॥ ५ ॥
yekīm haṭanigraha kelā | deha atyarānta pīḍilā |
yekīm deha thāīm pāḍilā | bhāvārthabaḷem || 5 ||



If in that One there is stubborn narrow-mindedness then, a body is held and great torments are suffered. And if in that One there is deep devotion, then God is realized.

6. येक माहानुभाव वख्यात। येक भक्त जाले ख्यात।
 येक सद्धि अकस्मात। गगन वोळगती ॥ ६ ॥
yeka māhānubhāva vikhyāta | yeka bhakta jāle khyāta |
yeka siddha akasmāta | gagana volāgatī || 6 ||

That One is that great experience and pervades everywhere; that One becomes a devotee to knowledge and pervades the whole world; that One is a *siddha* and at that moment is vast like the sky.

7. येक तेजीं तेजचिजाले। येक जळीं मळोन गेले।
 येक ते दसितचि अदृश्य जाले। वायोस्वरूपीं ॥ ७ ॥
yeka tejīm tejaci jāle | yeka jalīm mīlona gele |
yeka te disataci adṛśya jāle | vāyosvarūpīm || 7 ||

That One became the brilliance in the fire element; that One merged into the great element water; that unseen One within this wind and *swarup* (ie. *prakṛuti* and *purush*) appeared as the gross objects. (As will be explained in later chapters, that One becomes objective by assuming the forms of the great five elements; space, wind, fire, water and earth. These become progressively more gross; means more objective. Then that One becomes the imagined names and forms of the world)

8. येक येकचि बहुधा होती। येक देखतचि निघोन जाती।
 येक बैसले असतांची भ्रमती। नाना स्थानीं समुद्रीं ॥ ८ ॥
yeka yekaci bahudhā hotī | yeka dekhatāci nighoni jātī |
yeka baisale asatāncī bhramatī | nānā sthānīm samudrīm || 8 ||

That One who is One only became the ‘many’ forms; that One appeared before your eyes and will disappear (because It takes Itself to be a body); when that One is confused then, it becomes the ‘many’ creatures and wanders over the land and in the sea.

9. येक भयानकावरी बैसती। एक अचेतनें चालवती।
 येक प्रेतें उठवती। तपोबळेंकरूनी ॥ ९ ॥
yeka bhayānakāvarī baisatī | eka acetanem cālavitī |
yeka pretem uṭhavitī | tapobalēṅkarūnī || 9 ||

That One sits within the ferocious creatures and that One makes the unmoving move; that One due to His powerful austerity causes this corpse to get up (by negating the body, mind, *pranas* and elements you will come to know, ‘I am the power which moves everything’; *maharaj-* without the power, this is a dead body).

10. येक तेजे मंद करती। येक जळें आटवती।
 येक वायो नरोधती। वशिवजनाचा ॥ १० ॥
yeka tejem maṇḍa karitī | yeka jalēm āṭavitī |
yeka vāyo nirodhitī | viśvajanačā || 10 ||

That One has been made dull due to this fire element (the fire element means the beginning of individual knowingness. Then you begin to perceive something outside of



yourself and as that becomes more objective, due to the water and earth elements then, there are the names and forms of a dull mind and that One thinks “I am a body”). Then that One due to passion is made to worry. Then that One who is this wind inside and outside of the body gets confined within the body (that One is the power ie. wind, that moves this body and the whole world but It feels “I am this living, breathing body”; *siddharameshwar maharaj*- either the wind inside and outside belongs to you or they belong to God, but they cannot belong to both)

11. ऐसे हटनगिरही कृतबुद्धी। जयांस वोळल्या नाना सद्दिधी।
 ऐसे सद्दिध लक्षावधी। होंऊन गेले ॥ ११ ॥
aise haṭanigrahī kṛtabuddhī | jayāṁsa voḷalyā nānā siddhī |
aise siddha lakṣāvadhī | hoūna gele || 11 ||

Due to this stubborn conviction, “I am a body” and this intellect/*buddhi* of “I am the doer”, that One is drawn towards the ‘many’ accomplishments. In this way, that accomplished *siddha* comes and goes because it has regard for these limited accomplishments (the *siddha* is eternal complete, the perfect *swarup*, beyond all doubt see 5.10; when He forgets Himself then, He falls into the body ego and says, “I have made, I will do, etc.” and taking Himself to be a body, He comes and goes away)

12. येक मनोसद्दिध येक वाचासद्दिध। येक अल्पसद्दिध येक सर्वसद्दिध।
 ऐसे नाना परकारीचे सद्दिध। वखियात जाले ॥ १२ ॥
yeka manosiddha yeka vācāsiddha | yeka alpasiddha yeka sarvasiddha |
aise nānā prakārice siddha | vikhyāta jāle || 12 ||

That One gets established as the mind and the One gets established as the four speeches. That One gets established as the thoughts and the One gets established as this ‘all’. In this way, the accomplished and complete becomes the expansion of the ‘many’ (first that One becomes the ‘all’/knowledge and then He takes Himself to be ‘many’).

13. येक नववधिभक्तरिजपंथें। गेले तरले परलोकींच्या नजिस्वार्थें।
 येक योगी गुप्तपंथें। ब्रह्मभुवना पावले ॥ १३ ॥
yeka navavidhābhaktirājapānthem | gele tarale paralokīmcyā nijasvārthem |
yeka yogī guptapānthem | brahmabhuvanā pāvale || 13 ||

When that One goes on the royal road of the nine devotions then, it is saved and gains the happiness of the world beyond and finally Self-happiness. That One is a *yogi* when he reaches this world of *brahman* through the secret path of *yoga*/union.

14. येक वैकुंठास गेले। येक सत्यलोकीं राहिले।
 येक कैलासीं बैसले। शिवरूप होंऊनी ॥ १४ ॥
yeka vaikūṭhāsa gele | yeka satyalokīm rāhile |
yeka kailāsīm baisale | śivarūpa hoūnī || 14 ||

That One went to *vaikuntha* (place of *vishnu*, knowing); that One went and stayed is *satyalok* (place of *brahma*, knowing and not knowing); that One is established in *kailas*, being the form of *shiva* (not knowing ie. when nothing is there, He is there).

15. येक इंद्रलोकीं इंद्र जाले। येक पतिलोकीं मळिले।



येक ते उडगणी बैसले। येक ते क्षीरसागरी ॥ १५ ॥

yeka imdralokīm indra jāle | yeka pitṛlokīm milāle |
yeka te uḍagaṇī baisale | yeka te kṣīrasāgarī || 15 ||

That One went to the world of *indra* (the Lord of the senses) and that One went to the world of the ancestors (took another body here in body consciousness). That One rested comfortably within this creation and that One became that Reality that is within the divine ocean of milk (the abode of *vishnu* or *vaikuntha*).

16. सलोकता समीपता। स्वरूपता सायोज्यता।

या चतवार मुक्ती तत्त्वतां। इच्छा सेऊनिराहलि ॥ १६ ॥

salokatā samīpatā | svarūpatā sāyojyātā |
yā catvāra muktī tatvatām | icchā seūnī rāhile || 16 ||

That One, by its own wish, aspired for and attained the four types of liberation; (1) to be a devotee and be in the company of devotees (2) to be near God (3) to be the same as God ('I am He') and (4) to be merged in God (I do not exist).

17. ऐसे सद्धि साधू संत। स्वहति प्रवर्तले अनंत।

ऐसा हा नरदेह वखियात। काय म्हणोन वर्णावा ॥ १७ ॥

aise siddha sādhu sānta | svahitā pravartale ananta |
aisā hā naradeha vikhyāta | kāya mhaṇauna varṇāvā || 17 ||

In this way and on account of the human body, the *siddhas*, *sadhus* and Saints have entered that endless *paramatma* and gained the benefit of their own Self. Therefore when it is that thoughtless *paramatma* that pervades the human body, why should the body be praised?

18. या नरदेहाचेन आधारे। नाना साधनांचेन द्वारे।

मुख्य सारासारवचिरे। बहुत सुटले ॥ १८ ॥

yā naradehāceni ādhāreṃ | nānā sādhanāmceni dvāreṃ |
mukhya sārāsāravacīreṃ | bahuta suṭale || 18 ||

Due to the support of this human body there is this 'speech' and the 'many' ways of *sadhanas*. And due to the understanding, I do not exist, gained by discrimination between the essence and non-essence, even this 'speech' gets broken asunder.

19. या नरदेहाचेन सिमंधें। बहुत पावले उत्तम पदे।

अहंता सांडून स्वानंदे। सुखी जाले ॥ १९ ॥

yā naradehāceni saṃmaṇḍheṃ | bahuta pāvale uttama padēṃ |
ahantā sāṇḍūna svānaṇḍe | sukhī jāle || 19 ||

This 'speech' gets spoken due to the connection with the body and afterwards this 'I am' attains that highest state of I do not exist. When this ego is cast off then, you gain the pleasure of your own bliss. (The human body is required to understand this knowledge but when one has become knowledge then, this human body is a mere appearance within it)

20. नरदेहीं येऊन सकळ। उधरागती पावले केवळ।

येथें संशयाचें मूळ। खंडोन गेलें ॥ २० ॥



*naradehīm yeūna sakaḷa | udharāgatī pāvale kevaḷa |
yetherī saṁśayāceṁ mūla | khaṁḍona geḷeṁ || 20 ||*

In the human body, when this ‘all’ appears then, that supreme state of pure knowledge can be attained. Due to that pure knowledge, the root of *doubt ‘here’ is dug out and cast away. **(mula maya or this ‘I am’ or ‘all’ is the original doubt appearing on the doubtless One.)*

21. पशुदेहीं नाहीं गती। ऐसे सर्वत्र बोलती।
महणौन नरदेहींच परापती। परलोकाची ॥ २१ ॥
*paśudehīm nāhīm gatī | aise sarvatra bolatī |
mhaṇauna naradehīmca prāptī | paralokācī || 21 ||*

In the body of an animal, liberation cannot be gained. Liberation means to know this ‘speech’ of the ‘all’ and an animal does not have a mind capable of such *vivek*. Therefore only in a human body can one attain this world of knowledge.

22. संत महंत ऋषी मुनी। सद्धि साधू समाधानी।
भक्त मुक्त ब्रह्मज्ञानी। वरिक्त योगी तपस्वी ॥ २२ ॥
*saṁta mahānta ṛṣī munī | siddha sādhu samādhānī |
bhakta mukta brahmajñānī | virakta yogī tapasvī || 22 ||*

On account of the body, there is the Saint, *rishi* and sage; the *siddha*, *sadhu* and one with complete contentment; the *bhakta*/devotee, *mukta*/liberated and *brahman gnyani*; the desireless, *yogis* and observers of severe penances.

23. तत्तत्त्वज्ञानी योगाभ्यासी। ब्रह्मच्यारी दगिंबर संन्यासी।
शडदरशनी तापसी। नरदेहींच जाले ॥ २३ ॥
*tattvājñānī yogābhyāsī | brahmacyārī dīgarāmbara saṁnyāsī |
śaḍadarśanī tāpasī | naradehīmca jāle || 23 ||*

On account of the body there is the Knower of the elements, the practitioner of *yoga*, *brahmachyari*,³⁶ the One who wears the sky as His blanket, the *saṁnyasi* and those learned in the six systems of Hindu philosophy and the ascetic.

24. महणौनी नरदेह शरेश्ठ। नाना देहांमध्यें वरषिठ।
जयाचेनचुके आरषिठ। येमयातनेचें ॥ २४ ॥
*mhaṇaunī naradeha śreṣṭha | nānā dehāṁmadhyeṁ varīṣṭha |
jayāceni cuke āriṣṭa | yemayātanecēṁ || 24 ||*

Therefore, the human body is most excellent, for within each of these ‘many’ bodies there is that pure *sattwa guna*. And on account of this *mula maya*, the sufferings at the hands of the god of death/*yama* can be avoided.

25. नरदेह हा स्वाधेन। सहसा नव्हे पराधेन।
परंतु हा परोपकारी झिजऊन। कीर्तारूपें उरवावा ॥ २५ ॥
*naradeha hā svādhena | sahasā navhe parādhena |
paramtu hā paropakārīm jhijaūna | kīrtirūpeṁ uravāvā || 25 ||*

³⁶The general meaning of *brahmachyari* is one who abstains from sex. However in the *sadachara* is says—one who simply knows, is a *brahmachyari*.



The human body is that independent thoughtless Self and He is not dependent on instincts and habit. But that thoughtless *atma* has wasted away in the service of these instincts and habits. Therefore you should remain by pervading everywhere ([forget everything and He is there](#)).

26. अश्व वृषभ गार्ह म्हासी। नाना पशु सत्त्रया दासी।
 कृपाळूपणें सोढतिं तयांसी। कोणी तरी धरील ॥ २६ ॥
aśva vṛṣabha gāṛh mhaīsī | nānā paśu satṛiyā dāsī |
kṛpālūpaṇeṇ soḍitāṁ tyāṁsī | koṇī tarī dharīla || 26 ||

The horses, the bulls, the cows, the buffaloes and the ‘many’ beasts are the servants of this *mula maya* ([every creature is supported by and in the service of this knowledge](#)). But due to the grace of the *guru*, that *atma* is freed from its confinement and then who can hold it down?

27. तैसा नव्हे नरदेहो। इच्छा जाव अथवा रहो।
 परी यास कोणी पाहो। बंधन करू सकेना ॥ २७ ॥
taisā navhe naradeho | ichhā jāva athavā raho |
parī yāsa koṇī pāho | baṁdhana karūṁ sakenā || 27 ||

Just as that *atma* is not the human body, so too, it is not this original wish ‘I am’ which comes and goes ([that *atma* is in truth, completely independent, untouched and unlimited](#)); and therefore when this ‘wish’ is properly understood then, who can possibly imprison that *atma* in a gross body?

28. नरदेह पांगुल असता। तरी तो कार्यास न येता।
 अथवा थोंटा जरी असता। तरी परोपकारास न ये ॥ २८ ॥
naradeha pāṁgula asatā | tarī to kāryāsa na yetā |
athavā thomṭā jarī asatā | tarī paropakārāsa na ye || 28 ||

If it is tied down to the human body, then that *atma* cannot even be the action of this ‘all’. Or, if it gets reduced to this mere stump of a gross body then it cannot be the *atma*.

29. नरदेह अंध असलि। तरी तो नपिटचिवायां गेला।
 अथवा बधिर जरी असलि। तरी नरूपण नाही ॥ २९ ॥
naradeha aṁdha asilā | tarī to nipaṭaci vāyāṁ gelā |
athavā badhira jarī asilā | tarī nirūpaṇa nāhīṁ || 29 ||

If that *atma* is taken to be this blind human body then, He has become totally useless ([for it cannot see this ‘all’ even](#)); and when He is this deaf human body then, He cannot hear this silent discourse of ‘I am’.

30. नरदेह असलि मुका। तरी घेतां न ये आशंका।
 अशक्त रोगी नासका। तरी तो निःकारण ॥ ३० ॥
naradeha asilā mukā | tarī ghetāṁ na ye āśaṁkā |
aśakta rogī nāsakā | tarī to niḥkāraṇa || 30 ||

If that *atma* is the human body then He is mute and cannot speak this original ‘I am’. Then that *atma* is weak, diseased and spoiled and of no use ([therefore never accept this](#)



body as your true Self *maharaj*- this body is a boil on you).

31. नरदेह असलि मूर्ख। अथवा फेंपर्या समंधाचें दुःख।
तरी तो जाणावा नरिस्थक। नशिचयेंसीं ॥ ३१ ॥
naradeha asilā mūrkhā | athavā phēnparyā samāndhācēṁ duḥkha |
tārī to jāṇāvā nirāsthaka | nīścayēṁsīm || 31 ||

If having a human body He acts like a fool or one possessed of a ghost (ie. ego) then, that *atma purush* should be considered as completely useless.

32. इतकें हैं नसूतां वेंग। नरदेह आणी सकळ सांग।
तेणें धरावा परमार्थमार्ग। लागवेगें ॥ ३२ ॥
itakeṁ heṁ nastāṁ vēṅga | naradeha āṇī sakāḷa sāṅga |
teṇēṁ dharāvā paramārthamārga | lāgavegeṁ || 32 ||

Due to this body that thoughtless Self is as if not there and there is exhaustion and sickness. When there is this human body then there is this ‘all’ and due to these you should, without any further procrastination, hold fast to this path of *paramarth*.

33. सांग नरदेह जोडलें। आणी परमार्थबुद्धि विसरले।
तें मूर्ख कैसें भ्रमलें। मायाजाळीं ॥ ३३ ॥
sāṅga naradeha joḍaleṁ | āṇī paramārthabuddhi visarle |
teṁ mūrkhā kaiseṁ bhramaleṁ | māyājālīm || 33 ||

If this ‘all’ behaves like a human body then, this understanding of *paramarth* is forgotten and that Reality becomes a fool. Therefore why to be caught in this net of illusion?

34. मृत्तुतिका खाणोन घर केलें। तें माझें ऐसें दृढ कल्पिलें।
परी तें बहुतांचें हें कळलें। नाहीच तयासी ॥ ३४ ॥
mṛttikā khāṇona ghara keleṁ | teṁ mājheṁ aiseṁ dṛḍha kalpileṁ |
parī teṁ bahutāṁcēṁ heṁ kaḷaleṁ | nāhīṁca tayāsī || 34 ||

By digging up some dirt a home gets built and then that Reality imagines this as mine (That Reality takes itself to be a limited human body and makes a home for itself). But even when that Reality takes this ‘all’ as mine still, that Self has not understood its real nature (and even if this knowledge is understood still, how can ‘I am’ understand, I do not exist?).

35. मुष्यक म्हणती घर आमुचें। पाली म्हणती घर आमुचें।
मक्षिका म्हणती घर आमुचें। नशिचयेंसीं ॥ ३५ ॥
muṣyaka mhaṇatī ghara āmuceṁ | pālī mhaṇatī ghara āmuceṁ |
makṣikā mhaṇatī ghara āmuceṁ | nīścayēṁsīm || 35 ||

Even the mice say, “It is our home.” Lizards say, “It is our home.” Houseflies say, “It is truly our home.” (Even insects and small creatures who live in this house made of dirt say, “It is mine”, how then are you be any different from them?)

36. कांतण्या म्हणती घर आमुचें। मुंगळे म्हणती घर आमुचें।
मुंग्या म्हणती घर आमुचें। नशिचयेंसीं ॥ ३६ ॥
kāntaṇyā mhaṇatī ghara āmuceṁ | muṅgaḷe mhaṇatī ghara āmuceṁ |
muṅgyā mhaṇatī ghara āmuceṁ | nīścayēṁsīm || 36 ||



munṅyā mhaṇatī ghara āmuceṁ | niścayeṁsīm || 36 ||

The spiders call your home of dirt, “Our home.” Black ants and small ants say, “It is truly our home.”

37. वचिू म्हणती आमुचें घर। सर्प म्हणती आमुचें घर।

झुरळें म्हणती आमुचें घर। नशिचयेंसीं ॥ ३७ ॥

*viṁcū mhaṇatī āmuceṁ ghara | sarpa mhaṇatī āmuceṁ ghara |
jhuraḷeṁ mhaṇatī āmuceṁ ghara | niścayeṁsīm || 37 ||*

Scorpions say, “Our home”; snakes say, “Our home” and cockroaches say, “It is truly our home.”

38. भ्रमर म्हणती आमुचें घर। भगिरीया म्हणती आमुचें घर।

आळीका म्हणती आमुचें घर। काष्ठांमधें ॥ ३८ ॥

*bhramara mhaṇatī āmuceṁ ghara | bhīṁgoryā mhaṇatī āmuceṁ ghara |
ālīkā mhaṇatī āmuceṁ ghara | kāṣṭhāmadheṁ || 38 ||*

Black bees say, “Our home”; crickets say, “Our home” and maggots say, “Our home is in the wood.”

39. मारजरें म्हणती आमुचें घर। श्वानें म्हणती आमुचें घर।

मुंगसें म्हणती आमुचें घर। नशिचयेंसीं ॥ ३९ ॥

*mārjareṁ mhaṇatī āmuceṁ ghara | śvāṇeṁ mhaṇatī āmuceṁ ghara |
muṁgaseṁ mhaṇatī āmuceṁ ghara | niścayeṁsīm || 39 ||*

Cats say, “Our home”; dogs say “Our home” and the mongoose says, “It is truly my home.”

40. पुंगळ म्हणती आमुचें घर। वाळव्या म्हणती आमुचें घर।

पसिवा म्हणती आमुचें घर। नशिचयेंसीं ॥ ४० ॥

*puṁgāḷa mhaṇatī āmuceṁ ghara | vāḷavyā mhaṇatī āmuceṁ ghara |
pisuvā mhaṇatī āmuceṁ ghara | niścayeṁsīm || 40 ||*

Moths say, “Our home”; the white ants say, “Our home” and the fleas say, “It is truly our home.”

41. देकुण म्हणती आमुचें घर। चांचण्या म्हणती आमुचें घर।

घुंगरडी म्हणती आमुचें घर। नशिचयेंसीं ॥ ४१ ॥

*ḍhekuna mhaṇatī āmuceṁ ghara | cāṁcaṇyā mhaṇatī āmuceṁ ghara |
ghuṁgarḍī mhaṇatī āmuceṁ ghara | niścayeṁsīm || 41 ||*

Bugs say, “Our home”; the mosquitoes say, “Our home” and the sand-flies say, “It is truly our home.”

42. पसोळे म्हणती आमुचें घर। गांधेले म्हणती आमुचें घर।

सोट म्हणती आमुचें घर। आणी गोंवी ॥ ४२ ॥

*pisole mhaṇatī āmuceṁ ghara | gāṁdhele mhaṇatī āmuceṁ ghara |
soṭa mhaṇatī āmuceṁ ghara | āṇī goṁvī || 42 ||*



Stinging insects say, “Our home”; the gadflies say, “Our home” and the insects living in the grain say, “It is our home along with the corn.”

43. बहुत कड़ियांचा जोजार। कति सांगावा वसितार।
समस्त म्हणती आमुचें घर। नशिचयेंसी ॥ ४३ ॥
bahuta kiḍyāmcā jojāra | kitī sāṅgāvā vistāra |
samasta mhaṇatī āmuceṁ ghara | niścayēṁsīṁ || 43 ||

This ‘all’ has taken the burden of these tiny insects upon itself (in this ‘all’ or knowledge you feel, ‘I am in everywhere and everything is mine’, but this ‘all’ takes individual body consciousness and then sees so ‘many’ different creatures separate from itself and this brings so much worry and strife). This expanded ‘many’ along with this ‘all’ should be forgotten, but everyone says, “It is truly our home.”

44. पशु म्हणती आमुचें घर। दासी म्हणती आमुचें घर।
घरीचीं म्हणती आमुचें घर। नशिचयेंसी ॥ ४४ ॥
paśu mhaṇatī āmuceṁ ghara | dāsī mhaṇatī āmuceṁ ghara |
gharīcīṁ mhaṇatī āmuceṁ ghara | niścayēṁsīṁ || 44 ||

The animals say, “Our home.” The servants say, “Our home” and those who reside in the house say, “It is truly our home.”

45. पाहुणे म्हणती आमुचें घर। मतिर म्हणती आमुचें घर।
ग्रामस्त म्हणती आमुचें घर। नशिचयेंसी ॥ ४५ ॥
pāhuṇe mhaṇatī āmuceṁ ghara | mitra mhaṇatī āmuceṁ ghara |
grāmasta mhaṇatī āmuceṁ ghara | niścayēṁsīṁ || 45 ||

Guests say, “Our home” and the friends say, “Our home” and the neighbours say, “It is truly our home.”

46. तश्कर म्हणती आमुचें घर। राजकी म्हणती आमुचें घर।
आग्न म्हणती आमुचें घर। भस्म करू ॥ ४६ ॥
taśkara mhaṇatī āmuceṁ ghara | rājakī mhaṇatī āmuceṁ ghara |
āgna mhaṇatī āmuceṁ ghara | bhasma karūṁ || 46 ||

Thieves say, “Our home” and the government says, “Our home” and the fire says, “It is my home to turn to ashes.”

47. समस्त म्हणती घर माझें। हें मूरखह म्हणे माझें माझें।
सेवट जड जालें वोझें। टाकला देश ॥ ४७ ॥
samasta mhaṇatī ghara mājherī | herī mūrkhahi mhaṇe mājherī mājherī |
sevaṭa jaḍa jāleṁ vojherī | ṭākilā deśa || 47 ||

When everyone says, “It is my home” then that thoughtless Self has become a fool and it even says, ‘Mine, mine’ to this body. But in the end this becomes a heavy burden and the Self abandons that place.

48. अवघीं घरें भंगलीं। गांवांची पांढरी पडली।
मग तें गृही राहलीं। आरण्यस्वापदें ॥ ४८ ॥
avaghīṁ ghareṁ bhaṅgalīṁ | gāṁvāncī pāṇḍharī paḍilī |



maga tem gṛhīm rāhilīm | āraṇyasvāpadem || 48 ||

If this house of the body is not used properly (ie. if it is not used to gain understanding) then it will become dilapidated and tumble down and the village land all around it (ie. ‘all’) will become empty and deserted. Then that Reality will remain hidden within these ‘many’ houses of the wild creatures and forest beasts (when you take yourself to be this body then even this knowledge of ‘I am’ cannot be gained and then you see the ‘many’ different creatures and not that Reality residing within them all).

49. कडि मुंगी वाळवी मूषक। त्यांचेंच घर हें नशिचयात्मक।

हें पराणी बापुडें मूरख। नघोन गेलें ॥ ४९ ॥

*kiḍā muṅgī vālavī mūṣaka | tyāñcemca ghara hem niścayātmaka |
hem prāṇī bāpuḍem mūrkhā | nighona gelem || 49 ||*

Then there are insects, ants, white ants and rats (on account of body consciousness there is objectification and ‘many’ forms and not your own form everywhere). In truth, the home of that *purush* is the thoughtless Reality, free of all doubt, but when He takes the support of the **prana* then, it is a foolish and miserable orphan and takes birth and dies (ie. the foolish do not know their mother and father, *prakṛti/purush*). *(*maharaj* – the whole world is riding on the breath/*prana*)

50. ऐसी गृहांची स्थिती। मथिया आली आत्मप्रचीती।

जन्म दों दिसांची वसती। कोठें तरी करावी ॥ ५० ॥

*aisī gṛhāñcī sthiti | mithyā ālī ātmapracīti |
janma doṁ disāñcī vastī | koṭheri tarī karāvī || 50 ||*

Such is the state of this house. It is a false appearance appearing within this ‘I am’ experience. Birth is but a stay of two days (always thinking of yesterday and tomorrow) and therefore in this ‘all’ one should stay.

51. देह म्हणावें आपुलें। तरी हें बहुतांकारणें नरिमलें।

पराणीयांच्या माथां घर केलें। वा मस्तकीं भक्षति ॥ ५१ ॥

*deha mhaṇāveṁ āpuleṁ | tarī hem bahutāñkāraṇeṁ nirmileṁ |
prāṇīyāñcyā māthāñ ghara kelem | vā mastakīñ bhakṣitī || 51 ||*

If you call the body yours then, that thoughtless Self becomes a created thing on account of this ‘all’ (that formless Self takes itself to be an individual body within this ‘all’). And then a head gets made for this ‘house of *prana*’ and the lice dine on the skull (then you acquire a body and one has to suffer from some of the ‘many’ pains of being a body).

52. रोमेमुळी कडि भक्षति। खांडुक जाल्यां कडि पडती।

पोटामध्ये जंत होती। प्रत्यक्ष प्राण्यांच्या ॥ ५२ ॥

*romemuḷī kiḍe bhakṣitī | khāṇḍuka jālyāñ kiḍe paḍatī |
poṭāmadhye jaṇta hotī | pratyakṣa prāṇīyāñcyā || 52 ||*

Then insects eat at the roots of the hair; boils and tumours infect the body. Worms thrive in the intestines and there are the many sensory experiences of being in the *prana*.



53. कीड लागे दांतासी। कीड लागे डोळ्यांसी।
कीड लागे करणासी। आणी गोमाशा भरती ॥ ५३ ॥
kīḍa lāge dāmtāsī | kīḍa lāge ḍoḷyāṁsī |
kīḍa lāge karṇāsī | āṇī gomāśā bharatī || 53 ||

Then teeth decay and fall out; eyes and vision get worn out; ears ooze with pus and one becomes deaf and flies swarm all around (all this must happen to the destructible body but you who are bodiless and eternal, take that as yourself and do not remain aloft).

54. गोचडि अशुद्ध सेवति। चामवा मांसांत घुसती।
पसोले चाऊन पळती। अकस्मात ॥ ५४ ॥
gocīḍa aśuddha sevītī | cāmavā māṁsānta ghusatī |
pisole cāūna paḷatī | akasmāta || 54 ||

Ticks suck the blood, lice pierce the flesh and mosquitoes bite and fly away.

55. भोंगे गांधेले चावति। गोंबी जळवा अशुद्ध घेती।
वचू सरप दंश करति। कानटे फुरसी ॥ ५५ ॥
bhōṅge gāṇḍhēlē cāvatī | gombī jalavā aśuddha ghetī |
vimcū sarpa daṁśa karitī | kāṇaṭe phursī || 55 ||

This body has to endure bites from horse-flies and the leeches that stick to this ‘lump’ and take its blood. Then scorpions, cobras and other poisonous snakes bite (these are a metaphor for the desires for the sense objects; they are like a poison and they are sure to kill you in the end).

56. जन्मून देह पाळलिं। ते अकस्मात व्याघरें नेलें।
कां ते लांडगींच भक्षलिं। बळात्कारें ॥ ५६ ॥
janmūna deha pālīlīm | te aḥasmāta vyāghreṁ nelerīm |
kāṁ te lāṇḍagīmca bhakṣīlīm | baḷātkāreṁ || 56 ||

When the body takes birth it is supported and protected by this ‘all’ but then that Reality has been taken away by the tiger of *maya* and then the she-wolf of worries violently attacks and devours it.

57. मूषकें मार्जरें दंश करति। सवानें अश्वें लोले तोडति।
रीसें मर्कटें मारति। कासावीस करूनी ॥ ५७ ॥
mūṣakeṁ mārjareṁ daṁśa karitī | svāṇeṁ aśveṁ lole toḍitī |
rīseṁ markaṭeṁ māritī | kāśāvīsa karūnī || 57 ||

Rats and wildcats bite; dogs and horses bite; bears and monkeys attack and beat this body violently.

58. उष्टरें ढसोन इचलति। हस्थी चरिडून टाकति।
वृषभ टोचून मारति। अकस्मात ॥ ५८ ॥
uṣṭareṁ ḍasona icalitī | hasthī cirḍūna ṭakitī |
vṛṣabha ṭocūna māritī | akasmāta || 58 ||

Camels bite and toss aside; elephants crush and trample; suddenly a bull pierces it with



its horns and kills it.

59. तश्कर तडतडां तोडति। भूतं झडपोन मारति।
 असो या देहाची स्थिति। ऐसी असे ॥ ५९ ॥
taṣkara taḍataḍāṁ toḍitī | bhūterṁ jhaḍapona māritī |
aso yā dehācī sthitī | aisī ase || 59 ||

A thief (ie. the mind) has come and he craves so much; that One *purush* that has been possessed by the great elements (ie. objectivity) then gets beaten and killed. Such is the state of this ‘I am’ when it becomes a body.

60. ऐसैं शरीर बहुतांचें। मूरख म्हणे आमुचें।
 परंतु खाजें जवांचें। तापतरें बोललें ॥ ६० ॥
aisērṁ śarīra bahutāṁcerṁ | mūrkhā mhaṇe āmucerṁ |
paraṁtu khājērṁ jivāṁcerṁ | tāpatrairṁ bolileṁ || 60 ||

There is this body of the ‘all’ but the foolish say, “Our bodies.” Then this sweet ‘speech’ has become the three *torments of the *jīva* (this ‘speech’ becomes a body ego and suffers in many ways). *(see 3.6, 7, 8)

61. देह परमार्थी लावलें। तरीच याचें सार्थक जालें।
 नाही तरी हें वेरुथची गेलें। नाना आघातें मृत्यपंथें ॥ ६१ ॥
deha paramārthī lāvileṁ | tarīca yācērṁ sārthaka jāleṁ |
nāhīṁ tarī heṁ verthacī gelerṁ | nānā āghāterṁ mr̥tyapāntherṁ || 61 ||

But if this body is placed in contact with one who is dedicated to *paramarth* then, this ‘speech’ will fulfil life’s purpose (“mine” will go off and the Reality will remain). If not that Self becomes an empty and useless thing and there are the ‘many’ distresses and misfortunes on the path of death.

62. असो जे प्रपंचकि मूरख। ते काये जाणती परमार्थसुख।
 त्या मूरखांचें लक्षण कांही येक। पुढे बोललें असे ॥ ६२ ॥
aso je prapaṁcika mūrkhā | te kāye jāṇatī paramārthasukha |
tyā mūrkhāṁcerṁ lakṣaṇa kāṁhīṁ yeka | puḍhe bolileṁ ase || 62 ||

So be it! When *mula maya* is a fool engrossed in this mundane existence/*prapanch* then, how can you know the happiness of *paramarth*? Therefore when that One within this ‘all’ has the attention of a fool then, ahead one should make this ‘speech’.

इति श्रीदासबोधे गुरुशषियसंवादे
 नरदेहस्तवननिरूपणनाम समास दहावा ॥ १० ॥ १.१०
iti śrīdāsabodhe guruśiṣyasamvāde
naradehastavananirūpaṇanāma samāsa dahāvā || 10 || 1.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 1 named „Praise of the Human Body“ is concluded.

Dashaka II

The Attention of the Fool

॥ दशक दुसरा : मूर्खलक्षणनाम ॥ २ ॥

॥ *daśaka dusarā : mūrkhalakṣaṇanāma* ॥ 2 ॥



2.1 The Attention of the Fool

समास पहलि : मूर्खलक्षण

samāsa pahilā : mūrkhalakṣaṇa

|| Śrī Rām ||

1. ॐ नमोजगिजानना। येकदंता त्रनियना।
कृपादृष्टिभक्तजना अवलोकवें॥ १॥
om namoji gajānanā | yekadantā trinayanā |
kṛpādrṣṭi bhaktajanā avalokāveṇ || 1 ||

aum ('I am'), I bow down to you, lord *ganeś*. The God with one tusk (*knowledge*) and three eyes (*the third eye is the eye of knowledge*). Grant your devotee in this world, your vision of understanding.

2. तुज नमूं वेदमाते। श्रीशारदे ब्रह्मसुते।
अंतरी वसे कृपावते। सफूर्तरूपें॥ २॥
tuja namūṁ vedamāte | śrīśārade brahmasute |
āntarī vase kṛpāvate | sphūrtirūpeṇ || 2 ||

I bow down to you, oh mother of the *vedas* (*knowledge*), goddess *sharada*, the daughter of *brahman*. For the one who has received your **grace/krupa*, you reside in this inner space in the form of the inspiration 'I am'. *(In the *yoga vasistha* it is said, nothing is achieved without self-effort; *maharaj*- do and see for yourself:)

3. वंदून सद्गुरुचरण। करून रघुनाथसमरण।
त्यागार्थ मूर्खलक्षण। बोलजिल॥ ३॥
vaṁdūna sadgurucarana | karūna raghunāthasmarana |
tyāgārtha mūrkhalakṣaṇa | bolijela || 3 ||

And when one goes to and surrenders at the feet of *sadguru* then, there is the remembering of *ram*. This is the meaning of **renunciation*. Therefore the attention of the fool should be made into this 'speech'. *(This 'speech' is the remembering of *ram* and it the renouncing of the gross body. It is the giving up of dreams, hopes and memories and it is the listening to and seeing of this endless 'now' within us. This ever present moment is all we have, it is our essence and yet we let it slip away behind childish imaginings).

4. येक मूर्ख येक पढतमूर्ख। उभय लक्षणी कौतुक।
श्रोती सादर वविक। केला पाहजि॥ ४॥
yeka mūrkhā yeka paḍhatamūrkhā | ubhaya lakṣaṇīm kautuka |
śrotīm sādara viveka | kelā pāhije || 4 ||

That One has become a fool and that One has become a knowledgeable fool. Yet within both of these attentions there is this wonder of this 'speech'. Therefore, in the listener there should be thoughtful *vivek* (*the mind of the listener should become subtle leaving of gross thoughts, to hear this silent 'speech'*).

5. पढतमूर्खाचें लक्षण। पुढलि समासी नरूपण।
सावध होऊनि विचक्षण। परसित पुढें॥ ५॥



paḍhatamūrkhāceri lakṣaṇa | puḍhile samāsīrī nirūpaṇa |
sāvadhā hoūni vicakṣaṇa | parisota puḍheri || 5 ||

There is the attention of the knowledgeable fool, if this silent discourse ‘I am’ within the composition of words has been understood but not maintained (*maharaj- the knowledgeable fool is one who has come to the Master and has not accepted the understanding fully*). However if you remain alert and listen with great care, then there is this ‘speech’ ahead (*therefore you should not fall back again into the compositions of words and be a knowledgeable fool, but you should remain in this ‘I am’ understanding by not creating the thoughts of that which is not*)

6. आतां प्रस्तुत वचिर। लक्षणे सांगतां अपार।
 परीकाहीं येक तत्पर। होऊन ऐका ॥ ६ ॥

ātām prastuta vicāra | lakṣaṇem sāṅgatām apāra |
pari kāmhiṁ yeka tatpara | hoūna aikā || 6 ||

That thoughtless understanding is being prepared when now there is this thought ‘I am’ and then, due to this attention, there comes that attentionless, limitless *paramatma*. Therefore listen and then that One who is within everyone, will be absorbed in this ‘I am’ feeling.

7. जे प्रपंचकि जन। जयांस नाही आत्मज्ञान।
 जे केवळ अज्ञान। त्यांची लक्षणे ॥ ७ ॥

je prapaṁcika jana | jayāṁsa nāhiṁ ātmajñāna |
je kevala ajñāna | tyāṁcīrī lakṣaṇem || 7 ||

But when *mula maya* has thoughts of this mundane existence then, it cannot become that knowledge of *atma*. Therefore understand this *mula maya*, for it is due to this attention of that *atma* that this ignorance of *mula maya* becomes that attentionless pure knowledge (*when all thoughts are subdued then, there is this effortless knowing of mula maya. And by means of this sagun, one becomes nirgun; by constantly remaining in this ‘I am’, it goes off of its own accord and Reality remains*).

8. जन्मला जयांचे उदरीं। त्यास जो वरीध करी।
 सखी मनली अंतुरी। तो येक मूर्ख ॥ ८ ॥

janmalā jayāṁce udarīrī | tayāsi jo virodha karī |
sakhī manilī anturī | to yeka mūrkhā || 8 ||

But when this *mula maya* takes birth in a womb then, that *atma purush* opposes its own Reality and says, “I am someone”. Then he respects his wife as his confidant (*and not His prakruti*) and that One *atma* has become a fool.

9. सांडून सर्वही गोत। स्त्रींआधेन जीवति।
 सांगे अंतरीची मात। तो येक मूर्ख ॥ ९ ॥

sāṁḍūna sarvahī gota | strīādhena jīvita |
sāṁge antarīncī mātā | to yeka mūrkhā || 9 ||

When that *atma* leaves aside this meeting place of the ‘all’ (*prakruti*) and lives as a dependent (*an individual body*) of *prakruti* then, that glorious and pure thoughtless understanding has become the ‘many’ affairs and thoughts of this mundane world and



that One *atma* has become a fool.

10. परसत्तरीसीं प्रेमा धरी। श्वशुरगृही वास करी।
कुलेंवणि कन्या वरी। तो येक मूरख॥ १०॥
parastrīsīm premā dharī | śvaśuragr̥hī vāsa karī |
kuleṁvṇiṇa kanyā varī | to yeka mūrkhā || 10 ||

When that *atma* has love for another woman (and not His own woman ie. *prakruti*/creation; He has accepted body consciousness and then loves another); when He stays in the father-in-law's house and not in His own place and when He marries a wife other than *prakruti* then, that One is a fool.

11. समर्थावरी अहंता। अंतरीं मानी समता।
सामर्थ्येवणि करी सत्ता। तो येक मूरख॥ ११॥
samarthāvarī aharntā | antarīm mānī samatā |
sāmarthyēvṇiṇa karī sattā | to yeka mūrkhā || 11 ||

When that *atma* places the *ahamta* (“I am a body” ego) upon its non-duality and believes that they are both the same; when He has this power of *ahamta* that is devoid of real power then, that One is a fool.

12. आपली आपण करी स्तुती। स्वदेशीं भोगी वपित्ती।
सांगे वडलिंची कीर्ती। तो येक मूरख॥ १२॥
āpalī āpaṇa karī stutī | svadeśīm bhogī vipatti |
sāṅge vaḍilāṁcī kīrtī | to yeka mūrkhā || 12 ||

If that *atma* praises itself then, though being in His own state, He will suffer great misfortune (though being One, ever present and unaware even of Himself, He falls down into body consciousness and says, “I am so great, I have done this etc.”). Then this ‘all’-pervading and whole *atma* is a fool.

13. अकारण हास्य करी। वविक सांगतां न धरी।
जो बहुतांचा वैरी। तो येक मूरख॥ १३॥
akāraṇa hāsyā karī | viveka sāṅgatāṁ na dharī |
jo bahutāṁcā vairī | to yeka mūrkhā || 13 ||

If that *atma* laughs at the causeless *swarup*; if through *vivek* He does not hold that thoughtless understanding; if that *purush* is an enemy of this ‘all’ then, that One *atma* has become a fool (the *purush* should be the dearest and nearest friend of this ‘all’).

14. आपुलीं धरूनियां दुरी। पराव्यासीं करी मीतरी।
परनयून बोले रात्री। तो येक मूरख॥ १४॥
āpulīm dharūṇiyām durī | parāvyāsīm karī mītrī |
paranyūna bole rātrīm | to yeka mūrkhā || 14 ||

If that *atma* keeps His own beloved Self far away and makes friendship with the foreigner/stranger (ie. body ego) then, its ‘speech’ is strange and defective (full of opinions and fears etc.) and in this night of ignorance that One *atma* has become a fool.

15. बहुत जागते जन। तयांमध्यें करी शयन।



परस्थळीं बहु भोजन-। करी तो येक मूर्ख ॥ १५ ॥

*bahuta jāgate jana | tayārīmadhyeṁ karī śayana |
parasthālīm bahu bhojana- | karī to yeka mūrkhā || 15 ||*

When this ‘all’ has awakened the mind and though being in that Reality it falls again asleep; if being in this foreign place, it enjoys the ‘many’ fruits of the past actions, then that One *atma* has become a fool. (This world is not our home; here we take ourselves as a body and suffer and enjoy the results of past actions and taking ourself as a body we make new actions in the hope of an enjoyable outcome. This ‘all’, on the other hand, lets these fruits of past actions appear without holding or rejecting and in this way also, does not create any further *karma*)

16. मान अथवा अपमान। स्वयें करी परचिछिनि।

सप्त वेसनीं जयाचें मन। तो येक मूर्ख ॥ १६ ॥

*māna athavā apamāna | svayeṁ karī paricchinna |
sapta vesanīm jayācēṁ mana | to yeka mūrkhā || 16 ||*

When that *atma*, of its own accord, makes a difference between praise and insult; when the mind of that *mula maya* is addicted to so many things then, that One *atma* is a fool. (The mind of *mula maya* is the universal mind, ‘I am He’)

17. धरून परावी आस। प्रेतून सांडी सावकास।

नसुगाईचा संतोष-। मानी तो येक मूर्ख ॥ १७ ॥

*dharūna parāvī āsa | pretna sāmḍī sāvakāsa |
nisugāīcā saṁtoṣa- | mānī to yeka mūrkhā || 17 ||*

When that *atma* holds hope for that which is not His own and belongs to another (ie. the body and mind) and makes efforts leaving the ‘effortless’ aside; when He gets satisfaction from being *lazy then, that One is a fool. *(*siddharameshwar maharaj-laziness means body intellect/buddhi*)

18. घरीं वविक उमजे। आणसिभेमध्यें लाजे।

शब्द बोलतां नरिबुजे। तो येक मूर्ख ॥ १८ ॥

*gharīm viveka umaje | āṇi sabhemadhyeṁ lāje |
śabda bolatām nirbuje | to yeka mūrkhā || 18 ||*

When that *atma* understands *vivek* in the house (ie. body) and is ashamed to use it in the meeting place (one may understand this *vivek* when sitting alone, letting whatever has to come, come without holding on or rejection but is afraid to use such *vivek* all the time in the world; one is afraid to leave this small pervasiveness of the body and let one’s pervasiveness become as vast as the world. One has to stop seeing, as it were, with the senses and allow oneself to be everywhere); when that is afraid to ‘speak’ this original ‘word’ then, that One is a fool (*maharaj- you fear of what the people will say*).

19. आपणाहून जो श्रेष्ठ। तयासीं अत्यंत नकिट।

सकिवेणेचा मानी वीट। तो येक मूर्ख ॥ १९ ॥

*āpaṇāhūna jo śreṣṭha | tayāsīm atyarīta nikāṭa |
sikaveṇecā mānī vīṭa | to yeka mūrkhā || 19 ||*

That witnessing *purush* is greater than you and so very close to the Reality; but when



He feels too weary to study, ‘Who am I?’ then, that One has become a fool.

20. नायेके त्यांसी सकिवी। वडलिंसी जाणीव दावी।
जो आरजास गोवी। तो येक मूरख॥ २०॥
nāyeke tyāmsī sikavī | vaḍilāmsī jāṇīva dāvē |
jo ārajāsa govī | to yeka mūrkhā || 20 ||

When you teach the Master and display your knowing (“I know such and such”) to that *atma*; when that noble *atma purush* gets embarrassed and entangled in body consciousness then, that One is a fool.

21. येकायेकीं येकसरा। जाला वषिई नलिजरी।
मर्यादा सांडून सैरा-। वरते तो येक मूरख॥ २१॥
yekāyekīm yekasarā | jāla viṣaiṇ nīlājirā |
maryādā sāṁḍūna sairā- | varte to yeka mūrkhā || 21 ||

When you shamelessly and continually *become the sense objects; when you leave off all restraint and live like a thief (*maharaj- mind is a thief*) then, that One *atma* is a fool. *(*maharaj- ‘when you see a ice-cream, you become the ice-cream’; your consciousness takes the form of the object it perceives*)

22. औषध न घे असोन वेथा। पथ्य न करी सर्वथा।
न मळि आलया पदार्था। तो येक मूरख॥ २२॥
auśadha na ghe asona vethā | pathya na karī sarvathā |
na mṛṇe āliya padārthā | to yeka mūrkhā || 22 ||

When you suffer and do not accept the remedy of this ‘all’ and when you do not always follow the path of understanding; and when you do not merge in this ‘all’ that has been brought then, that One *atma* is a fool (*ie. though one has understood that by forgetting everything this ‘all’ is perceived still, this understanding is not maintained*).

23. संगेवणि वदिश करी। वोळखीवणि संग धरी।
उडी घाली माहापुरी। तो येक मूरख॥ २३॥
sangemvina videśa karī | volakhivina saṅga dharī |
uḍī ghālī mākāpurī | to yeka mūrkhā || 23 ||

When you go to this foreign place without the company of the *atma* and keep the company of that which you do not recognize and so throw yourself in this great flood of worldly life then, that One *atma* has become a fool.

24. आपणास जेथें मान। तेथें अखंड करी गमन।
रक्षू नेणे मानाभिमन। तो येक मूरख॥ २४॥
āpaṇāsa jethem māna | tethem akhaṇḍa karī gamana |
rakṣūṇe neṇe mānābhimanā | to yeka mūrkhā || 24 ||

When you respect yourself ‘here’ (*in maya*) then, that unbroken ‘there’ (*in brahman*) spends its time uselessly; when you accept and protect the ego of honour then, that One *atma* has become a fool.



25. सेवक जाला लक्ष्मीवंत। तयाचा होय अंकति।
 सर्वकाळ दुश्चित्त। तो येक मूर्ख ॥ २५ ॥
sevaka jālā lakṣmīvaṁta | tayācā hoya aṅkita |
sarvakāla duścitta | to yeka mūrkhā || 25 ||

When That which *possesses this wealth of *lakshmi* ('I am the whole creation') becomes a servant; when that Reality becomes a slave of the mind; when that *purush*, being within this time of the 'all', forgets its own Self and becomes a body then, that One is a fool. *(*narayan*/Self is the spouse of *lakshmi*)

26. वचिर न करतिं कारण। दंड करी अपराधेवणि।
 स्वल्पासाठीं जो कृपण। तो येक मूर्ख ॥ २६ ॥
vicāra na karitām kāraṇa | daṇḍa karī aparādhemviṇa |
svalpāsāṭhīṁ jo kṛpaṇa | to yeka mūrkhā || 26 ||

When the understanding, I do not exist, is not made then, you are punishing the One who has no fault; when on account of this very small **maya* that witnessing *purush* becomes a miser ("I need this and that") then, that One is a fool. *(*maya* is like a small cloud appearing in the vastness of the sky; just a tiny thought appearing upon the thoughtless)

27. देवलंड पतिलंड। शक्तवीणि करी तोड।
 ज्याचे मुखी भंडउभंड। तो येक मूर्ख ॥ २७ ॥
devalaṇḍa pitṛlaṇḍa | śaktivīṇa karī toḍa |
jyāce mukhīm bhaṇḍaubhaṇḍa | to yeka mūrkhā || 27 ||

When you deceive God then, you deceive your Father and do not have this power 'I am He' on your lips; when you always argue with this *prakṛuti* that stands before the Witness then, that One is a fool.

28. घरीच्यावरी खाय दाढा। बाहेरी दीन बापुडा।
 ऐसा जो कां वेड मूढा। तो येक मूर्ख ॥ २८ ॥
gharīcyāvarī khāya dāḍhā | bāherī dīna bāpuḍā |
aisā jo kām veḍa mūḍhā | to yeka mūrkhā || 28 ||

When you are bold in your own 'house' but distressed and pitiable outside (the ego takes itself to be so great and yet it feels so small when it looks up at the vastness of space; though, in truth, you pervade this whole space even); when that *atma* is dull and mad for objects then, that One is a fool.

29. नीच यातीसीं सांगात। परांगनेसीं येकांत।
 मार्गे जाय खात खात। तो येक मूर्ख ॥ २९ ॥
nīca yātīsīm sāṅgāta | parāṅganesīm yekānta |
mārgeṁ jāya khāta khāta | to yeka mūrkhā || 29 ||

When you keep company with the lowly caste body and stay alone with the wandering and distressed mind; when you destroy the way to liberation and reduce it to shit then, that One is a fool. (*maharaj*- this body is a shit factory)

30. स्वयें नेणे परोपकार। उपकाराचा अनोपकार।



करी थोडें बोले फार। तो येक मूरख॥ ३०॥

svayem neṇe paropakāra | upakārācā anopakāra |
karī thoḍem bole phāra | to yeka mūrkhā || 30 ||

If you, by self-willfulness, remove That which is our greatest benefit and if you are ungrateful of this great favour that it has been given ('I am'-ness/life); if you make this great 'speech' small then, that One is a fool.

31. तपीळ खादाड आळसी। कुशचीळ कुटीळ मानसी।

धारीष्ट नाही जयापासी। तो येक मूरख॥ ३१॥

tapīla khādāḍa ālasī | kuścīla kuṭīla mānasī |
dhārīṣṭa nāhī jayāpāsī | to yeka mūrkhā || 31 ||

When that *atma* is angry, voracious and lazy; when That is impure and malicious in the mind; when that *mula purush* has no courage and forbearance when with His *mula maya* then, that One is a fool.

32. वदिया वैभव ना धन। पुरुषार्थ सामर्थ्य ना मान।

कोरडाच वाहे अभिमान। तो येक मूरख॥ ३२॥

vidyā vaibhava nā dhana | puruṣārtha sāmārthya nā māna |
koraḍāca vāhe abhimāna | to yeka mūrkhā || 32 ||

To have the knowledge that has neither real grandeur nor true wealth; to have no respect for this power (knowledge) and the essence of your existence (non-duality); when that worships this empty ego then, that One is a fool.

33. लंडी लटकि लाबाड। कुकर्मि कुटीळ नचाड।

नद्रिा जयाची वाड। तो येक मूरख॥ ३३॥

laṇḍī laṭikā lābāḍa | kukarmī kuṭīla nicāḍa |
nidrā jayācī vāḍa | to yeka mūrkhā || 33 ||

When that is a coward and bastard son of the false; when His vastness has been made small by impure actions, deception and improper boldness; when this pervasiveness of *mula maya* sleeps in body consciousness then, that One is a fool.

34. उंची जाऊन वसत्र नेसे। चौबारां बाहेरी बैसे।

सर्वकाळ नग्न दसि। तो येक मूरख॥ ३४॥

uñcī jāuna vastrā nese | caubārām bāherī baise |
sarvakāla nagna dise | to yeka mūrkhā || 34 ||

Being in that *paramatma* he wears this disguise of a body and takes delight in the pleasures outside; though being in this *time of the 'all' he appears naked and destitute; then that One is a fool. *(To be in the now, without thought of past or future or "Am I or am I not?")

35. दंत चक्षु आणी घराण। पाणी वसन आणी चरण।

सर्वकाळ जयाचे मळणि। तो येक मूरख॥ ३५॥

daṇṭa cakṣu āṇī ghrāṇa | pāṇī vasana āṇī caraṇa |
sarvakāla jayāce maḷaṇa | to yeka mūrkhā || 35 ||



Then with teeth, eyes, nose and hands; with clothes and feet, he has spoiled His time in this ‘all’ (though being that One without parts, He takes himself to be a body of many parts); that One is a fool.

36. वैधृतिआणी वतिपित। नाना कुमुहूर्ते जात।
अपशकुनें करी घात। तो येक मूर्ख॥ ३६॥
vaidhṛti āṇī vitipāta | nānā kumuhūrteṁ jāta |
apaśakuneṁ karī ghāta | to yeka mūrkhā || 36 ||

When that one believes in omens and portents and travels on the deviating path of the ‘many’; when due to such beliefs one becomes a killer (though being eternal, one accepts the body of the *jīva* and then kills your own *atma*/Self) then, that One is a fool.

37. क्रोधे अपमानें कुबुद्धी आपणास आपण वधी।
जयास नाही दृढ बुद्धी तो येक मूर्ख॥ ३७॥
krodheṁ apamāneṁ kubuddhi | āpaṇāsa āpaṇa vadhī |
jayāsa nāhīṁ dṛḍha buddhi | to yeka mūrkhā || 37 ||

When out of anger, disrespect and a dull intellect, you kill yourself (when “I am a body” kills the thought ‘I am He’); when one’s conviction is not towards *mula maya* then, that One is a fool.

38. जविलगांस परम खेदी। सुखाचा शब्द तोहनेदी।
नीच जनास वंदी। तो येक मूर्ख॥ ३८॥
jivalagāṁsa parama khedī | sukhācā śabda tohi nedī |
nīca janāsa vaṁdī | to yeka mūrkhā || 38 ||

When that Supreme gives trouble to its beloved Self; when That does not give any ‘word’ of pleasure (ie. ‘I am’); when That continually and constant bows down to the mind then, that One is a fool.

39. आपणास राखे परोपरी। शरणागतांस अवहेरी।
लक्ष्मीचा भरवसा धरी। तो येक मूर्ख॥ ३९॥
āpaṇāsa rākhe paroparī | śaraṇāgatāṁsa avherī |
lakṣmīcā bharavasā dharī | to yeka mūrkhā || 39 ||

When one always, by any means, protects oneself and disrespects this state of shelter (ie. knowledge); when one holds faith in good fortune and success then, that One *purush* is a fool.

40. पुत्र कळत्र आणी दारा। इतुकाचिमानुनयिं थारा।
वसिरोन गेला ईश्वरा। तो येक मूर्ख॥ ४०॥
putra kaḷatra āṇī dārā | itukāci mānuniyāṁ thārā |
visarona gelā īśvarā | to yeka mūrkhā || 40 ||

When one believes that sons, daughters and a wife are ones only support; when one forgets and leaves *ishwara* (God and witnessing *purush*) then, that One is a fool.

41. जैसें जैसें करावें। तैसें तैसें पावावें।



हे जयास नेणवे। तो येक मूर्ख ॥ ४१ ॥

jaisēṁ jaisēṁ karāvēṁ | taisēṁ taisēṁ pāvāvēṁ |
he jayāsa neṇave | to yeka mūrkhā || 41 ||

As is one's action, so will be the result. Therefore when that thoughtless *atma* does not know *mula maya* and acts as a fool then, that One is a fool. (When you do not be the witnessing *purush* then, you are a fool)

42. पुरुषाचेन अष्टगुणें। सत्तयांस ईश्वरी देणें।

ऐशा केल्या बहुत जेणें। तो येक मूर्ख ॥ ४२ ॥

puruṣāceni aṣṭaguṇēṁ | striyāṁsa īśvarī deṇēṁ |
aiśā kelyā bahuta jeṇēṁ | to yeka mūrkhā || 42 ||

On account of that *purush* there are these eight properties of *prakṛuti* (ie. three *gunas* and five elements). He has given these to His woman (these *gunas* and elements remain unmanifest as an infinite potential and there is the witnessed and Witness) but then this 'all' of *mula maya* creates something else from these and that One *atma* becomes a fool. (When they become manifest there is further objectification and the imagining of 'many' names and forms)

43. दुर्जनाचेन बोलें। मर्यादा सांडून चाले।

दविसा झांकलि डोळे। तो येक मूर्ख ॥ ४३ ॥

durjanāceni boleṁ | maryādā sāṁḍūna cāle |
divasā jhāṁkile ḍoḷe | to yeka mūrkhā || 43 ||

When one 'speaks' with a mind that is far from the *atma* then, all constraint is left aside and one acts willfully; when one closes one's eyes before the sunlight (ie. understanding) then, that One is a fool.

44. देवद्रोही गुरुद्रोही। मातृद्रोही पतिद्रोही।

ब्रह्मद्रोही स्वामीद्रोही। तो येक मूर्ख ॥ ४४ ॥

devadrohī gurudrohī | mātṛdrohī pitṛdrohī |
brahmadrohī svāmīdrohī | to yeka mūrkhā || 44 ||

When that disowns God and *guru* then, that disowns its Mother and Father. Then that disowns *brahman* and *swami* (the Master) and that One is a fool.

45. परपीडेचें मानी सुख। पससंतोषाचें मानी दुःख।

गेले वस्तूचा करी शोक। तो येक मूर्ख ॥ ४५ ॥

parapīḍecēṁ mānī sukha | pasasantoṣācēṁ mānī duḥkha |
gele vastūcā karī śoka | to yeka mūrkhā || 45 ||

When that *atma* gets pleasure out of the suffering of another (*prakṛuti* is the other and when she and the bliss of her company is left aside then, one accepts momentary pleasures and sufferings and gives so much suffering to her); when that *atma* gets displeasure out of the satisfaction of another (when one feels that the joy of renunciation of this body is a painful alternative to being a body); when that *atma* gets sad over the things that will surely be lost then, that One is a fool.

46. आदरेंवणि बोलणें। न पुसतां साक्ष देणें।



नद्वि वस्तु आंगकिरणे। तो येक मूरख ॥ ४६ ॥
 ādareṁvīṇa bolāṇem | na pusatām sākṣa deṇem |
 nīndya vastu āṅgikāraṇem | to yeka mūrkhā || 46 ||

When one does not give respect to this ‘speech’; when one does not wipe out that Witness (and be that One); when one accepts those things that are prohibited and does not accept that Absolute Thing then, that One is a fool.

47. तुक तोडून बोले। मार्ग सांडून चाले।
 कुकर्मी मतिर केले। तो येक मूरख ॥ ४७ ॥
 tuka toḍūna bole | mārga sāmḍūna cāle |
 kukarmī mitra kele | to yeka mūrkhā || 47 ||

When you ‘speak’ after having separated from That which is most essential; when you leave the path of liberation and go astray; when you make friends with *impure actions then, that One is a fool. *(Impure action, ‘I am doing’; pure action, ‘He does’)

48. पत्य राखों नेणें कदा। वनिोद करी सर्वदा।
 हासतां खजि पेटे द्वंद। तो येक मूरख ॥ ४८ ॥
 patya rākhom neṇem kadā | vinoda karī sarvadā |
 hāsataṁ khije peṭe dvaṁdā | to yeka mūrkhā || 48 ||

The one who cannot keep that respected *atma*/Self and always makes diversion and pastime; the one who laughs and gets offended by this place of opposites (you are good/bad, this is pleasurable/painful); that One is a fool.

49. होड घाली अवघड। काजेंवणि करी बडबड।
 बोलेंचि नेणे मुखजड। तो येक मूरख ॥ ४९ ॥
 hoḍa ghālī avaghaḍa | kājēvṇi karī baḍabada |
 bolomci neṇe mukhajada | to yeka mūrkhā || 49 ||

The one who establishes an agreement with this impassable *maya*; the one who chatters away without care; the one who does not know this ‘speech’ and talks of the gross and inanimate; that One is a fool.

50. वस्त्र शास्त्र दोनी नसे। उंचे स्थळीं जाऊन बैसे।
 जो गोत्रजांस वशिवासे। तो येक मूरख ॥ ५० ॥
 vastra śāstra donī nase | uñce sthālīm jāūna baise |
 jo gotrajāṁsa viśvāse | to yeka mūrkhā || 50 ||

This covering of the gross body nor the *shasthras* can be found in *prakruti*/purush (ie. knowledge) but that highest *paramatma* goes and sits with them; when that *purush* (pure and unattached) places its faith in family and relations then, that One is a fool.

51. तश्करासी वोळखी सांगे। देखिली वस्तु तेचि मागे।
 आपलें आनहीत करी रागे। तो येक मूरख ॥ ५१ ॥
 taśkarāsī volakhī sāṅge | dekhilī vastu teci māge |
 āpalem ānhita karī rāgem | to yeka mūrkhā || 51 ||

If that One who possesses the understanding, I do not exist, keeps friendship with the



thief (ie. mind); if that One which reveals this ‘all’, goes to the mind and begs, “Please give me some happiness” then, one loses one’s own Self due to these emotions of anger etc. and that One has become a fool.

52. हीन जनासीं बरोबरी। बोल बोले सरोत्तरी।
वामहस्ते प्राशन करी। तो येक मूर्ख ॥ ५२ ॥
hīna janāsīm barobarī | bola bole sarottarīm |
vāmahastem prāśana karī | to yeka mūrkhā || 52 ||

When that One goes along with the lowly mind and ‘speaks’ its lowly speech; when that One is absorbed in the ways of the left-hand (*tantric practice or the wrong way*) then, that One is a fool.

53. समर्थासीं मत्सर धरी। अलभ्य वस्तूचा हेवा करी।
घरीचा घरीं करी चोरी। तो येक मूर्ख ॥ ५३ ॥
samarthāsīm matsara dharī | alabhya vastūcā hevā karī |
gharīcā gharīm karī corī | to yeka mūrkhā || 53 ||

When that One is jealous of non-duality (*though being himself non-dual*) and desires to have that Self that cannot be attained through desire; when that *atma* becomes a thief in the house of the house (*gross body within the ‘all’*) then, that One is a fool (*the mind steals little things away from this expansive knowledge*).

54. सांडूनियां जगदीशा। मनुष्याचा मानी भर्वासा।
सार्थकेंवणि वेंची वयसा। तो येक मूर्ख ॥ ५४ ॥
sāṇḍūniyām jagadīśā | manuṣyācā mānī bharvasā |
sārthakemvina venīcī vayasā | to yeka mūrkhā || 54 ||

When that One leaves aside the ‘Lord of the world’ and puts his faith and trust in man; when that One spends his life without ever knowing the meaning of this life then, that One is a fool. (*We are content to say, “We are alive” but have never enquired into just what is this thing called life*)

55. संसारदुःखाचेन गुणें। देवास गाळी देणें।
मैत्राचें बोले उणें। तो येक मूर्ख ॥ ५५ ॥
saṁsāraduḥkhāceni guṇem | devāsa gālī deṇem |
maitrācem bole uṇem | to yeka mūrkhā || 55 ||

When that one blames God for his suffering in this worldly life that have, in truth, been caused by his own *gunas* (*God gave us the freedom to choose and look what we have done with that freedom; we have given away that pure sattwa guna and accepted the gunas of the body, sattwa, raja, tama/ignorance ie. objectification and imagination*); when that one ‘speaks’ scornfully of his only friend then, that One is a fool.

56. अल्प अनयाय क्षमा न करी। सर्वकाळ धारकीं धरी।
जो वसिवासघात करी। तो येक मूर्ख ॥ ५६ ॥
alpa anyāya kṣmā na karī | sarvakāla dhārakīm dharī |
jo visvāsaghāta karī | to yeka mūrkhā || 56 ||

When one does not forgive the small offence (*“I am a body”*) then, one holds this time



of the ‘all’ under rigid control (by creating endless concepts we imprison the *atma* in the body and when control is dropped then, this ‘all’ is there); when that *purush* gives up its faith then, that One is a fool.

57. समर्थाचे मनीचे तुटे। जयाचेन सभा वटि।
 क्षणा बरा क्षणा पालटे। तो येक मूर्ख ॥ ५७ ॥
samarthāce manīmce tuṭe | jayāceni sabhā viṭe |
kṣaṇā barā kṣaṇā pālaṭe | to yeka mūrkhā || 57 ||

When one breaks the mind (‘You are He’) of the Master then, this meeting place of *mula maya* is spoiled; when that one is wise one moment and then turns away the next moment, then, that One *atma* has become a fool.

58. बहुतां दविसांचे सेवक। त्यागून ठेवी आणकि।
 ज्याची सभा नरिनायेक। तो येक मूर्ख ॥ ५८ ॥
bahutām divasāmce sevaka | tyāgūna ṭhevi āṇika |
jyācī sabhā nirnāyeka | to yeka mūrkhā || 58 ||

It is this ‘all’ that has been serving you all your days and yet, you have abandoned this treasure for something else; then this meeting place of that witnessing *purush* is in anarchy and that One *atma* is a fool.

59. अनीतीनें द्रव्य जोडी। धर्म नीत न्याय सोडी।
 संगतीचें मनुष्य तोडी। तो येक मूर्ख ॥ ५९ ॥
anītinēṁ dravya joḍī | dharma nīti nyāya soḍī |
saṅgatīcēṁ manuṣya toḍī | to yeka mūrkhā || 59 ||

When one takes the wealth of gross manifestation (objectification) through injustice (“I am a body”) and leaves the **dharma* of justice (‘I am eternal’); when that one breaks this company then, He becomes a man and that One *atma* has become a fool.
 *(inherent nature)

60. घरीं असोन सुंदरी। जो सदांचा परद्वारी।
 बहुतांचे उच्छिष्ट अंगीकारी। तो येक मूर्ख ॥ ६० ॥
gharīm asona suṁdarī | jo sadāṁcā paradvārī |
bahutāmce ucchiṣṭa aṅgīkāṛī | to yeka mūrkhā || 60 ||

Though that eternal *purush* has this most beautiful wife within His house, that stays in the doorway of another woman (becomes a man); then that accepts the leftovers from this ‘all’ and that One is a fool.

61. आपुलें अर्थ दुसऱ्यापासीं। आणी दुसऱ्याचें अभळिसी।
 परवत करी हीनासी। तो येक मूर्ख ॥ ६१ ॥
āpuleṁ artha dusaṛyāpāsīm | āṇī dusaṛyācēṁ abhilaṣī |
parvata karī hīnāsī | to yeka mūrkhā || 61 ||

If you give your own wealth away to *prakruti* and then covet this wealth of hers (first you forget yourself and take this reflection ‘I am’ as you and then...); and if you make business with the lowly body then, that One is a fool.



62. अततिचा अंत पाहे। कुग्रामामधें राहे।
 सर्वकाळ चिता वाहे। तो येक मूर्ख ॥ ६२ ॥
atitācā anta pāhe | kuḡrāmāmadherm rāhe |
sarvakāḷa ciṁtā vāhe | to yeka mūrkhā || 62 ||

When one tries their uttermost to harass the uninvited guest (*maharaj-* ‘knowledge is the uninvited guest’: it need not be invited, for it is always there. You just need to drop the thoughts) and stays in the village of the lowly; when one is worried though being in this time of the ‘all’ then, that One is a fool.

63. दोघे बोलत असती जेथें। तसिरा जाऊन बैसे तेथें।
 डोंई खाजवी दोहीं हातें। तो येक मूर्ख ॥ ६३ ॥
doghe bolata asatī jetherm | tisarā jāūna baise tetherm |
ḍoī khājāvī dohīm hāterīm | to yeka mūrkhā || 63 ||

When that *purush* and *prakruti* are ‘speaking’ together ‘here’ and a third (*ie. ego*) comes and sits in between; when he provokes and teases these two, then that One is a fool.

64. उदकामधें सांडी गुरळी। पायें पायें कांडोळी।
 सेवा करी हीन कुळी। तो येक मूर्ख ॥ ६४ ॥
udakāmadherm sāmḍī guraḷī | pāyem pāyem kāmḍoḷī |
sevā karī hīna kuḷīm | to yeka mūrkhā || 64 ||

When that one spits out this pure water of understanding and scratches one leg with the other (*takes oneself to be a body made of ‘many’ parts*); when that one serves this lowly family then, that One is a fool.

65. सत्तरी बाळका सलगी देणें। पशिाच्या सन्नधि बैसणें।
 मर्यादेवणि पाळी सुणें। तो येक मूर्ख ॥ ६५ ॥
strī bālākā salagī deṇem | piśācyā sannidha baisaṇem |
maryādeviṇa pālī suṇem | to yeka mūrkhā || 65 ||

If one is intimate with the woman and her child (the ‘all’ and the mind or gross world); if one sits with the mad (*tukaram-* this world is a mad house full of mad people); if one keeps the dog but cannot control it (the mind is like a dog, it is always wanting or sleeping) then, that One is a fool.

66. परसत्तरीसीं कळह करी। मुक्ती वस्तु नघातें मारी।
 मूर्खाची संगती धरी। तो येक मूर्ख ॥ ६६ ॥
parastrīsīm kaḷaha karī | mukī vastu nighāterīm mārī |
mūrkhācī saṅgatī dharī | to yeka mūrkhā || 66 ||

When that One quarrels with another woman (*becomes a man and quarrels with his wife*) it leaves that silent Self and beats it to death; when that One keeps the company of a fool then, that One is a fool.

67. कळह पाहात उभा राहे। तोडवनि कौतुक पाहे।
 खरें असता खोटें साहे। तो येक मूर्ख ॥ ६७ ॥
kaḷaha pāhāta ubhā rāhe | toḍavinā kautuka pāhe |



khareṁ astā khoṭeṁ sāhe | to yeka mūrkhā || 67 ||

When that One remains watching this quarrel and does not try to break up that relationship and understand this wonder of ‘I am’; when that One destroys the Truth and accepts the false then, that One is a fool.

68. लक्ष्मी आलयावरी। जो मागील वोळखी न धरी।
देवी ब्राह्मणीं सत्ता करी। तो येक मूर्ख ॥ ६८ ॥
lakṣmī āliyāvarī | jo māgīla volakhī na dhārī |
devīm brāhmaṇīm sattā karī | to yeka mūrkhā || 68 ||

When one only goes as far as *lakshmi* (‘I am’) and does not recognize and keep that One who is behind her (*narayana*, I do not exist); when one creates one’s own authority within this authority of God and the *brahmin* (ie. one who knows *brahman*) then, that One is a fool.

69. आपलें काज होये तंवरी। बहुसाल नम्रता धरी।
पुढीलंचें कार्य न करी। तो येक मूर्ख ॥ ६९ ॥
āpaleṁ kaja hoye taṁvarī | bahusāla namratā dhārī |
puḍhīlāṁcerṁ kārya na karī | to yeka mūrkhā || 69 ||

If the mind remains humble only for as long as it desires and then afterwards does not make this action of the ‘all’ (ie. *wavering mind*) then, that One is a fool (in the ‘many’).

70. अक्षरें गाळून वाची। कां तें घाली पदरचीं।
नीघा न करी पुस्तकाची। तो येक मूर्ख ॥ ७० ॥
akṣareṁ gālūna vācī | kām teṁ ghālī padaricīm |
nīghā na karī pustakācī | to yeka mūrkhā || 70 ||

When that indestructible *atma* leaves aside this ‘speech’ then, this story ‘I am’ is added to and embellished upon and the mind begins to tell many of its own stories; when that one cannot cast off these stories then, that One is a fool.

71. आपण वाचीना कधीं। कोणास वाचावया नेदी।
बांधोन ठेवी बंदीं। तो येक मूर्ख ॥ ७१ ॥
āpaṇa vācīnā kadhīm | koṇāsa vācāvayā nedī |
bāṁdhona ṭhevī baṁdīm | to yeka mūrkhā || 71 ||

When that One never ‘speaks’ Himself and does not allow this ‘all’ to ‘speak’; when that One binds up and imprisons this treasure then, that One is a fool.

72. ऐसीं हें मूर्खलक्षणें। श्रवणें चातुर्य बाणे।
चीतत देउनियां शहाणे। ऐकती सदा ॥ ७२ ॥
aisīm heṁ mūrkhalaṁkṣaṇeṁ | śravaṇeṁ cāturya bāṇe |
cītta deuniyām śahāṇe | aikatī sadā || 72 ||

That thoughtless *atma* is like this when it has the attention of the fool. But through *shravan* (listening to this ‘I am’) wisdom is imbibed, for if one always listens carefully then, one’s *chitta* (thinking aspect of the inner mind) is given understanding (if one



throws out all the concepts from their mind then, this ‘I am’ can be clearly heard).

73. लक्षणं अपार असती। परी कांहीं येक येथामती।
 त्यागार्थ बोललें श्रोतीं। क्षमा केलें पाहजि ॥ ७३ ॥
lakṣaṇeṁ apāra asatī | parī kāñhīṁ yeka yethāmatī |
tyāgārtha bolileṁ śrotīṁ | kṣmā keleṁ pāhije || 73 ||

When that limitless *paramatma* listens then, that One within this ‘all’ (that *purush* within His *prakṛuti*) still remains within the mind (ie. the universal mind). Nevertheless, if the listener listens to this ‘speech’ within, then that true meaning of renunciation is understood. But understand clearly; that requires great forbearance and patience (let whatever is going to come, come and whatever has to go, go. No holding or rejection)

74. उत्तम लक्षणं घ्यावीं। मूर्खलक्षणं त्यागावीं।
 पुढलें समासी आघवीं। नरोपलीं ॥ ७४ ॥
uttama lakṣaṇeṁ ghyāvīṁ | mūrkhalaṣaṇeṁ tyāgāvīṁ |
puḍhile samāsī āghavīṁ | niropilīṁ || 74 ||

By this listening, that superior *guna* should be accepted and the attention of the foolish should be given up (ie. mixed *gunas*). Then afterwards there will be this silent discourse within the composition of words.

- इति श्रीदासबोधे गुरुशषियसंवादे मूर्खलक्षणनाम
 समास पहलि ॥ १ ॥ २.१
iti śrīdāsabodhe guruśiṣyasamvāde mūrkhalaṣaṇanāma samāsa pahilā || 1 || 2.1

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 2 named „The Attention of the Fool“ is concluded.



2.2 That Superior Attention

समास दुसरा : उत्तम लक्षण

samāsa dusrā : uttama lakṣaṇa

|| Śrī Rām ||

1. श्रोतां व्हावें सावधान। आतां सांगतो उत्तम गुण।

जेणें करितां बाणे खुण। सर्वज्ञपणाची ॥ १ ॥

*śrotām vhaṁvēm sāvadhāna | ātām sāṁgatōm uttama guṇa |
jeṇem karitām bāṇe khuṇa | sarvajñapaṇācī || 1 ||*

If you are an ever alert listener then, now (when there is the ‘I am’) you can recognize that it is the *atma* who is knowing this superior *guṇa* (ie. this pure *sattwa guṇa* of effortless knowing). Then on account of this ‘all’-knowingness of *mula maya* you can accept that *nirgun* understanding (if you remain in this pure *sattwa guṇa* then this will go off, of its own accord, and what then remains is that *nirgun* ie. beyond knowledge).

2. वाट पुसल्यावणि जाऊं नये। फळ वोळखल्यावणि खाऊं नये।

पडलि वसतु घेऊं नये। येकायेकीं ॥ २ ॥

*vāṭa pusalyāvṇi jāūṁ naye | phaḷa voḷakhilyāvṇi khāūṁ naye |
paḍilī vastu gheūṁ naye | yekāyekīm || 2 ||*

Just as you have to ask the way when you are going somewhere that you have never been before, so too, without first recognizing this fruit of knowledge, how will it ever be consumed/absorbed? (How can there be *vignyan*/the relinquishing of knowledge, without first recognizing knowledge?) So even if that Reality has fallen down and become knowledge, still it should not accept to become a *jiva*.

3. अतऱिाद करू नये। पोटीं कपट धरू नये।

शोधल्यावणि करू नये। कुळहीन कांता ॥ ३ ॥

*ati vāda karūṁ naye | poṭīm kapaṭa dharūṁ naye |
śodhalyāvṇi karūṁ naye | kuḷahīna kāmṭā || 3 ||*

Too much discussion should not be made and the false should not be held in your heart. You should search carefully and not take a wife from an inferior family (one should search out *prakruti* and take her as your wife and not accept body consciousness).

4. वचिरेंवणि बोलों नये। वविंचनेवणि चालों नये।

मर्यादेवणि हालों नये। कांहीं येक ॥ ४ ॥

*vicāremvṇi bolom naye | vivamcanevṇi cālom naye |
maryādeviṇa hālom naye | kāmhim yeka || 4 ||*

One could not ‘speak’ without that thoughtless Self (that thoughtless pure knowledge is the base of knowledge/‘speech’ and this is the base of the objective world) and therefore one should not proceed without such *investigation. But one cannot awaken that One within this ‘thing’/‘all’, without due restraint (first the ‘many’ thoughts should be brought under control by *vivek*). *(Discrimination between *sagun* and *nirgun*)

5. प्रीतीवणि रुसों नये। चोरास वोळखी पुसों नये।



रात्री पंथ क्रमं नये। येकायेकीं ॥ ५ ॥

*prītivina rusom naye | corāsa volakhī pusom naye |
rātrī paṁtha kramūṁ naye | yekāyekīm || 5 ||*

That *atma purush* should not sulk without love (I want nothing, even if spurned by this world, still I will not move) and that *purush* should not wipe out the *known for this thief called mind, for It will become a *jīva* within the One pure *brahman*. You should not travel on this road to liberation in the night of ignorance (if you continue to take yourself to be a *jīva* then, how can you be liberated?). *(*prakruti*)

6. जनीं आरजव तोडूं नये। पापद्रव्य जोडूं नये।

पुण्यमार्ग सोडूं नये। कदाकाळीं ॥ ६ ॥
*janīm ārjava toḍūṁ naye | pāpadravya joḍūṁ naye |
punyamārga soḍūṁ naye | kadākālīm || 6 ||*

Justice (ie. *vivek*) should not be broken by the mind and sinful wealth should not be amassed (objectification, “I am a body and this is such and such” etc.). The path of virtue (‘I am He’) should not be left at any time.

7. नदि द्वेष करूं नये। असतसंग धरूं नये।

द्रव्यदारा हरूं नये। बळात्कारें ॥ ७ ॥
*nindā dveṣa karūṁ naye | asatsaṅga dharūṁ naye |
dravyadārā harūṁ naye | balātkāreṁ || 7 ||*

That *purush* should not blame or become anxious nor should That keep the company of the false; and That should not forcibly seize wealth or woman (one should not desire this manifest world, let whatever naturally comes come and whatever goes, go. Do not try to hold on to these sensory objects).

8. वक्तयास खोडूं नये। ऐक्यतेसी फोडूं नये।

वदियाअभ्यास सोडूं नये। कांहीं केल्या ॥ ८ ॥
*vaktayāsa khodūṁ naye | aikyatesī phoḍūṁ naye |
vidyāabhyāsa soḍūṁ naye | kāmhiṁ kelyā || 8 ||*

That *purush* should not contradict the *‘speaker’ (the speaker is the *purush* and He makes the ‘speech’; but the mind does not agree with His ‘speech’) and therefore break this unity. That should not give up the practice of knowing this created ‘all’. *(The ‘speaker’ is yourself and the listener is also yourself, for there is only yourself in the world)

9. तोंडाळासि भांडों नये। वाचाळासी तंडों नये।

संतसंग खंडूं नये। अंतर्यामी ॥ ९ ॥
*tonḍālāsī bhāṇḍom naye | vācālāsī taṇḍom naye |
saṁtasaṅga khaṇḍūṁ naye | antaryāmīm || 9 ||*

That *purush* should not quarrel with the foul-mouthed and should not wrangle with the talkative (ie. the chattering mind). That should not break the *company of the Truth/Saint within. *(*satsang*)

10. अत क्रोध करूं नये। जविलगांस खेदूं नये।



मनीं वीट मानूं नये। सकिवणेचा ॥ १० ॥

ati krodha karūṁ naye | jivalagāṁsa khedūṁ naye |
manīm vīṭa mānūṁ naye | śikavaṇecā || 10 ||

That *purush* should not get very angry with nor trouble That which is most dear (*atma/Self*). That should not feel weariness in the mind nor have the vanity of teaching.

11. क्षणाक्षणां रुसों नये। लटकि पुरुषार्थ बोलों नये।

केल्यावणि सांगों नये। आपला पराक्रम ॥ ११ ॥

kṣaṇākṣaṇām rusom naye | laṭikā puruṣārtha bolom naye |
kelyāviṇa sāṅgom naye | āpalā parākramu || 11 ||

Not for one moment should that Self sulk or 'speak' of the false meaning of life. That should not make the understanding, I do not exist, without first accomplishing this great feat of 'I am this all'.

12. बोललि बोल वसिरों नये। प्रसंगी सामर्थ्य चुकों नये।

केल्यावणि नखिंदूं नये। पुढलिंसकिदा ॥ १२ ॥

bolilā bola visarom naye | prasāṅgī sāmārthya cukom naye |
kelyāviṇa nikhaṁdūṁ naye | puḍhilāṁsi kadā || 12 ||

Speak the 'speech' that cannot be forgotten (for it does not have to be remembered; it is natural) and in that harmonious connection of this 'all', this power should not be lost; that *purush* should not criticize that which is previous and less objective.

13. आळसें सुख मानूं नये। चाहाडी मनास आणूं नये।

शोधलियावणि करूं नये। कार्य कांहीं ॥ १३ ॥

ālaseṁ sukha mānūṁ naye | cāhāḍī manāsa āṇūṁ naye |
śodhilyāviṇa karūṁ naye | kārya kāmhīm || 13 ||

That *purush* should not feel pleasure in laziness nor should That invent and tell tall tales of this world; for unless you carefully search and purify your mind, you cannot make this action of the 'all'.

14. सुखा आंग देऊं नये। प्रेतन पुरुषें सांडूं नये।

कष्ट करतिं त्रासों नये। नरितर ॥ १४ ॥

sukhā āṅga deūṁ naye | pretna puruṣeṁ sāṁḍūṁ naye |
kaṣṭa karitām trāsom naye | niraṁtara || 14 ||

That *purush* should not be concerned for pleasure and He should not give up the effort of that *purush* (ie. He negates everything). You should not made wearisome efforts and bring toil and trouble to that One who is without any inner space (*parabrahman*).

15. सभेमध्यें लाजों नये। बाष्कळपणें बोलों नये।

पैज होड घालूं नये। काहीं केल्या ॥ १५ ॥

sabhemadhyeṁ lājom naye | bāṣkalapaṇeṁ bolom naye |
paija hoḍa ghālūṁ naye | kāmhīm kelyā || 15 ||

That *purush* should not feel abashed in this meeting place of the 'all' and that should not speak frivolously (He should stay hidden within this 'all' and He should never say,



“I am so and so etc.”). That *atma* should not make any agreement with this created ‘all’ and remain aloft always.

16. बहुत चिंता करूं नये। नसिगपणें राहों नये।
परसूत्रीतें पाहों नये। पापबुद्धी॥ १६॥
bahuta cimtā karūṁ naye | nisugapaṇeṁ rāhoṁ naye |
parastrīteṁ pāhoṁ naye | pāpabuddhī || 16 ||

The ‘all’ should not think or worry nor should it remain a miserable body. That Self should not look at another woman with lust in its mind. (*maharaj- you see a woman and the Master sees brahman*)

17. कोणाचा उपकार घेऊं नये। घेतला तरी राखों नये।
परपीडा करूं नये। वसिवासघात॥ १७॥
koṇācā upakāra gheūṁ naye | ghetalā tarī rākhoṁ naye |
parapīḍā karūṁ naye | visvāsaghāta || 17 ||

You should not be under any obligation to this ‘all’. But if taken, you should not keep it in the mind (*continually let go this moving ‘all’, like the flowing of a river*). You should not take the troubles of another (*become a body*) and therefore destroy your faith.

18. शोच्येवणि असों नये। मळणि वस्त्र नेसों नये।
जणारास पुसों नये। कोठें जातोस म्हणौनी॥ १८॥
śocyevṇiṇa asoṁ naye | maḷaṇi vastra nesōṁ naye |
jaṇārāsa pusōṁ naye | koṭheṁ jātosa mhaṇaunī || 18 ||

You should not remain without being purified of all defilement; you should not wear the filthy covering of this body and you should not wipe out that Knower, by asking, “Where are you going?” (*Myself is everywhere; do not see separateness; why to take the touch of this world?*)

19. व्यापकपण सांडूं नये। पराधेन होऊं नये।
आपलें वोझें घालूं नये। कोणीयेकासी॥ १९॥
vyāpakapaṇa sāṇḍūṁ naye | parādhena hoūṁ naye |
āpaleṁ vojheṁ ghālūṁ naye | koṇīyekāsī || 19 ||

You should not wipe out your own pervasiveness. You should not be dependent and you should not place your burden (*“I am a body”*) upon that One who is within everyone.

20. पतरेवणि पर्वत करूं नये। हीनाचें रुण घेऊं नये।
गोहीवणि जाऊं नये। राजद्वारा॥ २०॥
patrevṇiṇa parvata karūṁ naye | hīnāceṁ ruṇa gheūṁ naye |
gohīvṇiṇa jāūṁ naye | rājadvārā || 20 ||

Without being the worthy recipient of knowledge, you should not make any transaction (*let whatever comes, come*). You should not be in the debt of this inferior condition (*‘I do not need this body, it however needs me’*) and you should not go to the King’s palace without a Witness (*the King is the *atma* and His palace is this ‘all’*).

21. लटकी जाऊं नये। सभेस लटकिं करूं नये।



आदर नसूतां बोलों नये। स्वभावकि॥ २१॥

laṭikī jājū gheūrṁ naye | sabhesa laṭikeṁ karūrṁ naye |
ādara nastām bolōṁ naye | svabhāvika || 21 ||

You should not give false testimony (ie. “I am so and so”)¹ and you should not falsify or deny this meeting place (of ‘Myself is everywhere’). That Self should not ‘speak’ without due care and attention to His own true nature.

22. आदखणेपण करू नये। अन्यायेंवणि गांजू नये।

अवनीतीनें वर्तों नये। आंगबळें॥ २२॥

ādakhaṇepaṇa karūrṁ naye | anyāyemvina gāmjūrṁ naye |
avanīṭīnēṁ vartōṁ naye | āṁgabāḷēṁ || 22 ||

You should not be envious of *riches and you should not annoy/tease That which is without fault. That *atma* should not live with injustice (“I am a body”) but it should hold the conviction, ‘I am’. *(*maharaj*- if a poor man sees a rich man being driven by in a big car then, he should feel, myself is there)

23. बहुत अनन् खाऊं नये। बहुत नदिरा करू नये।

बहुत दविस राहूं नये। पसिणाचेथें॥ २३॥

bahuta anna khāūrṁ naye | bahuta nidrā karūrṁ naye |
bahuta divasa rāhūrṁ naye | pisuṇācethēṁ || 23 ||

This ‘all’ should not consume this *divine ‘food’ and this ‘all’ should not fall asleep (this ‘all’ means to be awake; to have awoken from this dream of *samsar*). This ‘all’ should not stay for even a day in the house of the vile (this body is the house you have been residing in). *(This food is ‘I am’/life and it is divine; for without this, one could not exist for a even a moment. This should not be consumed ie. forgotten, when you eat the gross food and should always be kept in your mind. Then you are not ‘shit-factories’ and every action becomes divine)

24. आपल्याची गोही देऊं नये। आपली कीर्ती वरणू नये।

आपलें आपण हांसों नये। गोष्टी सांगोनी॥ २४॥

āpalyācī gohī deūrṁ naye | āpalī kīrti varṇūrṁ naye |
āpalerṁ āpaṇa hāṁsōṁ naye | goṣṭī sāmgonī || 24 ||

That *atma* should not give its own testimony (if you say, “I have understood myself” then, you have not been to that place; *maharaj*- how to know yourself. Can you kiss yourself?). That should not recount its own pervasiveness (for then you become body consciousness). That should not ridicule its Self by thinking, “I am a body” and That should bring the understanding, I do not exist, to this thought of creation (‘I am He’).

¹ *siddharameshwar maharaj*- Standing in the witness box in court every witness says, “I swear before God to tell the truth, the whole truth and tell no lies.” Taking such an oath, he swears that “My name is Dhondopant, my father’s name is Dagadopant, my age is this, my caste is that, my address is such and such.” However, even after taking the oath, he still is entirely untruthful. But what testimony can be given other than this? In court there was no mention of any punishment for these lies of the witness. But he will surely receive the punishment of the 8.4 million births. He who has no name, has no father, who is birthless, whose age cannot be told, who has no caste, creed nor occupation and because of His omni-presence cannot say, “I am from such and such place;” that this Supreme *purusha*, devoid of any distinction of space, time and object, should give such false witness. Well! Such is the great power of *maya*.



25. धूम्रपान घेऊं नये। उन्मत्त द्रव्य सेवूं नये।

बहुचकासीं करूं नये। मैत्री कदा ॥ २५ ॥

*dhūmrāpāna gheūṁ naye | unmatta dravya sevūṁ naye |
bahucakāsīṁ karūṁ naye | maitrī kadā || 25 ||*

That *atma* should not accept the practice of smoking and That should not taste *in-toxicating substances (sensory experiences) and That one should not take the support of the ‘many’ objects and never make friendship with them. *(‘The body does all these things, I do not do!’)

26. कामेवणि राहों नये। नीच उत्तर साहों नये।

आसुदें अन्न सेऊं नये। वडलिंचेंही ॥ २६ ॥

*kāmerivṇi rāhōṁ naye | nīca uttara sāhōṁ naye |
āsudeṁ anna seūṁ naye | vaḍilāṁcēṁhi || 26 ||*

You should not stay without this action of knowledge and you should not tolerate degrading remarks (from your mind and you should give such a reply that the mind goes off, ‘I am He’). You should not taste the impure food (of the ‘many’ sensory experiences), even though it has come from that *atma* (in truth, everything is that pure *atma* but it is not enough to know this intellectually only. That *atma* tastes of the divine ‘food’ of ‘I am’; He is ‘all’- knowing and this must be your experience).

27. तोंडीं सीवी असों नये। दुसर्यास देखोन हांसों नये।

उणें अंगीं संचारों नये। कुळवंताचे ॥ २७ ॥

*toṇḍīṁ sīvī asōṁ naye | dusaṛyāsa dekhona hāṁsōṁ naye |
uṇeṁ aṁgīṁ saṁcārōṁ naye | kuḷavaṁtāce || 27 ||*

That should not use abusive speech; that *purush* should realize this ‘all’ (*prakṛuti*) and not laugh at it; That should not enter within the inferior gross body that is within this ‘all’ body and That should always stay as the possessor of this ‘all’.

28. देखिली वस्तु चोरूं नये। बहुत कृपण होंऊं नये।

जविलगांसी करूं नये। कळह कदा ॥ २८ ॥

*dekhilī vastu corūṁ naye | bahuta kṛpaṇa hoūṁ naye |
jivalagāṁsī karūṁ naye | kaḷaha kadā || 28 ||*

That Supreme Self should be realized and not stolen away by your mind and this ‘all’ should not become a miser (“I need this thing and that thing” and store away so many things); the *jiva* should never argue with that One who is the dearest of all.

29. येकाचा घात करूं नये। लटकी गोही देऊं नये।

अप्रमाण वरुतों नये। कदाकाळीं ॥ २९ ॥

*yekācā ghāta karūṁ naye | laṭikī gohī deūṁ naye |
apramāṇa vartōṁ naye | kadākālīṁ || 29 ||*

One should not destroy that One (*nirgun*) nor should one give false witness (“Something happened” say, “Nothing has happened”); one should never exist and act without the authority of that *atma* and with the authority of body consciousness.

30. चाहाडी चोरी धरूं नये। परद्वार करूं नये।



मार्गे उणे बोलों नये। कोणीयेकाचें॥ ३०॥

*cāhādī corī dharūṁ naye | paradvāra karūṁ naye |
māgeṁ uṇeṁ bolom naye | koṇīyekāceṁ || 30 ||*

You should not keep the stolen fabricated tales of this world; you should not enter the door of another (ie. [this gross world](#)); that Self should not speak of the previous faults of that One who is within everyone (ie. [forget the past and speak 'I am'](#)).

31. समई यावा चुकों नये। सत्वगुण सांडूं नये।

वैरयांस दंडूं नये। शरण आलयां॥ ३१॥

*samāṁ yāvā cukom naye | satvaguna sāmḍūṁ naye |
vairiyāṁsa daṁḍūṁ naye | śaraṇa āliyaṁ || 31 ||*

You should not forget/give up your power of 'now' ([this is the time of the 'all' or the power of prakṛti. It is the beginning of time and space; the puruṣh is beyond this time and space](#)); you should not let the *sattva guṇa* slip away and you should not punish the enemy ([ego/mind](#)) who comes to you for refuge.

32. अल्पधनें माजों नये। हरभिकृतीस लाजों नये।

मर्यादेवणि चालों नये। पवतिर जनीं॥ ३२॥

*alpadhanem mājom naye | haribhaktīsa lājom naye |
maryādeviṇa cālom naye | pavitra janīm || 32 ||*

You should not get arrogant with a little *wealth ([all the wealth of this world is nothing, placed against the wealth of liberation and freedom from birth and death](#)); you should not be ashamed to be devoted to *hari* and the purified should not behave without constraint in the mind. *(Christ- [What does a man profit if he gains the whole world but loses his soul?](#))

33. मूर्खासीं संमंध पडों नये। अंधारीं हात घालूं नये।

दुश्चतिपणें वसिरों नये। वस्तु आपुली॥ ३३॥

*mūrkhāsīm saṁmaṁdha paḍom naye | aṁdhārīm hāta ghālūṁ naye |
duścītapaneṁ visarom naye | vastu āpulī || 33 ||*

You should have no dealings with the foolish; you should not enter into the darkness of ignorance; you should not forget your own Self through inattentiveness.

34. सनानसंध्या सांडूं नये। कुळाचार खंडूं नये।

अनाचार मांडूं नये। चुकुरपणें॥ ३४॥

*snānasamdhya sāmḍūṁ naye | kulācāra khaṁḍūṁ naye |
anācāra māṁḍūṁ naye | cukurapaneṁ || 34 ||*

You should not give up your sacred bath and prayers of the *brahmin*, ([you are a true brahmin if you purify your mind in the waters of knowledge and remember your swarup](#)); you should perform the conduct of your lineage (ie. [you belong to your guru](#)); you should not get placed in the unrestrained mind by forgetting your *swarup*.

35. हरकिथा सांडूं नये। नरूपण तोडूं नये।

परमार्थास मोडूं नये। परपंचबळे॥ ३५॥

harikathā sāmḍūṁ naye | nirūpaṇa toḍūṁ naye |



paramārthāsa modūrṇ naye | prapañcabaleṁ || 35 ||

You should not give up this ‘story’ of **hari* and this *sagun* discourse should not be broken; you should not break *paramarth* (Supreme Accomplishment) with the force of *prapanch* (worldly accomplishments). *(*hari* is *vishnu*, means to know)

36. देवाचा नवस बुडऊं नये। आपला धर्म उडऊं नये।
भलते भरीं भरीं नये। वचिरेंवणि॥ ३६॥

devācā navasa buḍāūrṇ naye | āpalā dharma uḍāūrṇ naye |
bhalate bharīm bharom naye | vicāremvina || 36 ||

You should not destroy this pact with God nor should you dismiss your *dharma* (inherent nature ie. to be and to know); you should not fondly run after all that which is irrelevant and void of that pure understanding, I do not exist.

37. निष्ठुरपण धरूं नये। जीवहत्या करूं नये।
पाँउस देखोन जाऊं नये। अथवा अवकाळीं॥ ३७॥

niṣṭhuraṇa dharūrṇ naye | jīvahatyā karūrṇ naye |
pāusa dekhona jāūrṇ naye | athavā avakālīm || 37 ||

You should not hold on obstinately to being a *jiva* and thus become the killer of the *jiva* (our own concepts are the cause of our destruction); you should not believe in a time of plenty or a time of adversity (ie. understand, ‘nothing has happened’). (*maharaj*- say I have created everything...if someone dies, it is may wish, if a child is born, it is my wish).

38. सभा देखोन गळों नये। समई उत्तर टळों नये।
धःकारितां चळों नये। धारषिट आपुलें॥ ३८॥

sabhā dekhona gaḷom naye | samāim uttara ṭaḷom naye |
dhiḥkāritām caḷom naye | dhāriṣṭa āpuleṁ || 38 ||

This meeting place should be understood and never left; in this ‘now’, you should not dismiss this reply (*maharaj*- reply to the mind so nicely that the mind goes off; ‘I am He’); you should not yield to scorn and always have courage and patience.

39. गुरुवरिहति असों नये। नीच यातीचा गुरु करूं नये।
जणिं शाश्वत मानूं नये। वैभवेंसीं॥ ३९॥

guruvarihita asom naye | nīca yātīcā guru karūrṇ naye |
jṇem śāśvata mānūrṇ naye | vaibhaverisīm || 39 ||

You should not be without the *guru*; you should never have a *guru* from a lowly caste (one should have a *brahmin* ie. a Knower of *brahman*, and not a knower of the body); and you should not believe that living with this grandeur of the ‘all’ is that eternal Self.

40. सत्यमार्ग सांडूं नये। असत्य पंथें जाऊं नये।
कदा अभिमान घेऊं नये। असत्याचा॥ ४०॥

satyamārga sāmḍūrṇ naye | asatya pañthem jāūrṇ naye |
kadā abhimāna gheūrṇ naye | asatyācā || 40 ||



You should not leave the way of the Truth and travel on the road of untruth and you should never accept the ego of the untrue.

41. अपकीर्तते सांडावी। सद्कीर्तवाढवावी।
वविकें दृढ धरावी। वाट सत्याची॥ ४१॥
apakīrti te sāmḍāvī | sadkīrti vāḍhavāvī |
vivekem ḍṛḍha dharāvī | vāṭa satyācī || 41 ||

That Reality should let slip this insignificant pervasiveness of the gross body and should increase its pervasiveness; by careful *vivek* you should hold fast to the path of Truth.

42. नेघतां हे उत्तम गुण। ते मनुष्य अवलक्षण।
ऐक त्यांचे लक्षण। पुढलि समासी॥ ४२॥
neghatām he uttama guṇa | teṁ manuṣya avalakṣaṇa |
aika tayāñce lakṣaṇa | puḍhile samāsīṁ || 42 ||

If you do not accept that superior *guṇa* (pure *sattwa guṇa*; ‘I am everything, everywhere’) then, that Reality becomes an inattentive, unfortunate man. Therefore ahead ‘listen’ carefully and this attention will become that thoughtless Reality that is within this composition of words.

इति श्रीदासबोधे गुरुशिष्यसंवादे उत्तामलक्षणनाम
समास दुसरा॥ २॥ २.२
iti śrīdāsabodhe guruśiṣyasamvāde uttāmalakṣaṇanāma samāsa dusrā || 2 || 2.2

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 2 named „That Superior Attention“ is concluded.



2.3 The Attention of Wrong Knowledge

समास तसिरा : कुवदिया लक्षण

samāsa tisarā : kuvidyā lakṣaṇa

|| Śrī Rām ||

1. ऐका कुवदियेचीं लक्षणें। अतहिनें कुलक्षणें।
त्यागार्थ बोललीं ते श्रवणें। त्याग घडे ॥ १ ॥
aikā kuvidyēcīṁ lakṣaṇeṁ | ati hīneṁ kulakṣaṇeṁ |
tyāgārtha bolilīṁ te śravaṇeṁ | tyāga ghaḍe || 1 ||

Listen (to this ‘speech’/knowledge)! Otherwise your attention will be given to wrong knowledge and this brings the most base and inferior forms (body and gross objects). The fruit of renunciation is this ‘speech’ and by listening carefully to this ‘speech’ the gross will be renounced.

2. ऐका कुवदियेचा प्राणी। जन्मा येऊन केली हानी।
सांगजिल येहीं लक्षणें। वोळखावा ॥ २ ॥
aikā kuvidyēcā prāṇī | janmā yeūna kelī hānī |
sāṁgjila yehīṁ lakṣaṇeṁ | voḷakhāvā || 2 ||

Listen (to this knowledge and forget every other thing), for wrong knowledge brings birth and destruction in the *prana*. When that attention-less *swarup* within this listening is recognized then, there will be that thoughtless understanding.

3. कुवदियेचा प्राणी असे। तो कठणि नरूपणें त्रासे।
अवगुणाची समृद्धा असे। म्हणौनयां ॥ ३ ॥
kuvidyēcā prāṇī ase | to kaṭhina nirūpaṇeṁ trāse |
avagunācī samṛddhi ase | mhaṇauniyāṁ || 3 ||

But when that *atma* takes birth in the *prana*² and acquires wrong knowledge (“I am a body and I breath”; renunciation is, ‘I am not the body; the body breathes but I am not the breath’), then it is troubled by the ‘many’ harsh and gross discourses and there is an overflowing of these inferior *gunas* (the mix of *sattwa*, *rajas* and *tamas*; ie. knowledge/ignorance and imagination).

श्लोक ॥ ऊर्ध्वं दंभो द्रपोऽभमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभजातस्य पार्थ संपदमासुरीम्॥
śloka || dambho darpo’bhimānaśca krodhaḥ pāruṣyameva ca |
ajñānaṁ cābhijātasya pārtha saṁpadamāsurīm ||

shloka || O! Parth, the inborn demonic (ie. ego) qualities of a person are conceit, insolence, pride, anger, gossip and ignorance.

4. क्रोध मद मत्सर। लोभ दंभ तरिस्कार।

²*maharaj* – The power which is in you is so strong; on one breath, you see the whole world. People believe there are three worlds; this present world, another they say is heaven and then they say, hell. If you get that one breath then, you can know everything, no? If there is no breathing then what remains? Everything goes off. You have got that power on your own breath to make the three worlds.



गर्व ताठा अहंकार। द्वेष वषाद वकिल्पी ॥ ४ ॥

*krodha mada matsara | lobha dambha tiraskāra |
garva tāṭhā ahaṁkāra | dveṣa viṣāda vikalpī || 4 ||*

These bring desire/*kam*, anger/*krodh*, pride, envy, greed, hypocrisy, malice, arrogance, obstinacy, ego, anxiety, depression and doubtfulness.

5. आशा ममता तृष्णा कल्पना। चिंता अहंता कामना भावना।

असूय अवज्ञा ईषणा वासना। अतृप्ती लोलंगता ॥ ५ ॥

*āśā mamatā tṛṣṇā kalpanā | cīntā ahaṁtā kāmanā bhāvanā |
asūya avijñā īṣaṇā vāsanā | atrptī lolāṅgatā || 5 ||*

These bring hope, possessiveness, hankering, imagination, worry, the sense of ego, **vasana*, emotion, envy, ignorance, aspiration, desire for physical pleasure, discontent, impatience. *(Deep rooted desire to be body; one imagines I cannot live and experience without a body)

6. इच्छा वांछ्या चकिछ्या नदि। आनतिय ग्रामणी मसूती सदा।

जाणीव अवज्ञा वपित्ती आपदा। दुरवृत्ती दुरवासना ॥ ६ ॥

*ichhā vāṁchyā cikichyā nīdā | ānitya grāmaṇī masūṭī sadā |
jāṇīva avajñā vipattī āpadā | durvṛttī durvāsanā || 6 ||*

Then there are cravings, wishes, criticism, slander, bad conduct, violence, pride of knowledge, disobedience, difficulties, calamities, and the *vritti* that is far from the *atma*, and the *vasana* that is far from the *atma*. (The pure *vritti* wants just to know; the pure *vasana* wants just to be)

7. स्पर्धा खटपट आणचिटचट। तर्हे झटपट आणी वटवट।

सदा खटपट आणी लटपट। परम वेथा कुवदिया ॥ ७ ॥

*spardhā khaṭapaṭa āṇi caṭacaṭa | tarhe jhaṭapaṭa āṇi vaṭavaṭa |
sadā khaṭapaṭa āṇi laṭapaṭa | parama vethā kuvidyā || 7 ||*

Then there is envious quarrelling and fretting and grieving; all kinds of toil and moil and chatter; continuous harassment and restless activity. This inferior knowledge is acutely painful.

8. कुरूप आणी कुलक्षण। अशक्त आणी दुरजन।

दरद्री आणी कृपण। आतशियेंसी ॥ ८ ॥

*kurūpa āṇi kulakṣaṇa | aśakta āṇi durjana |
daridrī āṇi kṛpaṇa | ātiśayemśīn || 8 ||*

Then there is this defective form (a body and not formless) and this defective attention (mixed knowing/ignorance and not pure knowing); then one is weak (*ashakti* ie. not having the *shakti*, 'I am'), wicked, penniless and miserly to the worst degree. (All qualities of the gross body and its ego and not the formless, egoless Self)

9. आळसी आणी खादाड। दुर्बळ आणी लाताड।

तुटक आणी लाबाड। आतशियेंसी ॥ ९ ॥

*āḷasī āṇi khādāḍa | durbaḷa āṇi lātāḍa |
tuṭaka āṇi lābāḍa | ātiśayemśīn || 9 ||*



Then one is lazy and gluttonous; weak and yet violent; scornful and cunning to the worst degree.

10. मूर्ख आणी तपीळ। वेडें आणी वाचाळ।
लटकिं आणी तोंडाळ। आतशियेंसी ॥ १० ॥
mūrkhā āṇī tapīla | veḍeṁ āṇī vācāla |
laṭikeri āṇī toṇḍāla | ātiśayemsīṁ || 10 ||

Then one is foolish and hot tempered, mad after the sense objects and talkative; then one speaks falsely and is quarrelsome to the worst degree.

11. नेणे आणी नायके। न ये आणी न सीके।
न करी आणी न देखे। अभ्यास दृष्टी ॥ ११ ॥
neṇe āṇī nāyake | na ye āṇī na sīke |
na karī āṇī na dekhe | abhyāsa dṛṣṭī || 11 ||

When there is ignorance and ownership of it (“I am so and so and I do everything”) then, that thoughtless understanding is not and it cannot be learned. Then even this vision of knowledge, acquired through study, cannot be made.

12. अज्ञान आणी अवसिवासी। छळवादी आणी दोषी।
अभक्त आणी भक्तांसी। देखों सकेना ॥ १२ ॥
ajñāna āṇī avivāsī | chhalavādī āṇī doṣī |
abhakta āṇī bhaktānsī | dekhon sakenā || 12 ||

Then there is the ignorance and faithlessness; then there is harassment and sin; such a non-devotee cannot possibly understand a devotee.

13. पापी आणी नदिक। कष्टी आणी घातक।
दुःखी आणी हसिक। आतशियेंसी ॥ १३ ॥
pāpī āṇī nindaka | kaṣṭī āṇī ghātaka |
duḥkhi āṇī himsaka | ātiśayemsīṁ || 13 ||

Due to this wrong knowledge one is a condemning, abusive *sinner; always worrying and dangerous; unhappy and violent to the worst degree. *(*maharaj-* there is only one sin and that is taking yourself to be a body)

14. हीन आणी कृत्रिमी। रोगी आणी कुकर्मी।
आचंगुल आणी अधर्मी। वासना रमे ॥ १४ ॥
hīna āṇī kṛtrimī | rogī āṇī kukarmī |
ācamgula āṇī adharmī | vāsanā rame || 14 ||

Then there is the base, fake and artificial; then there are the diseased (ie. body consciousness) who make base and lowly actions; then one is narrow-minded and opposed to one’s *dharma* and this *vasana*, to simply be, delights in wanton frivolous play.

15. हीन देह आणी ताठा। अप्रमाण आणी फांटा।
बाष्कळ आणी करंटा। वविक सांगे ॥ १५ ॥
hīna deha āṇī tāṭhā | apramāṇa āṇī phāṁṭā |
bāṣkaḷa āṇī karaṁṭā | viveka sāṁge || 15 ||



When there is this inferior gross body and mind then, there is arrogance; then the mind has no authority and is a sprout of endless chatter; then that thoughtless understanding is the *vivek* of a frivolous beggar.

16. लंडी आणी उनमत्त। नकिामी आणी दुल्लत।

भ्याड आणी बोलत। पराक्रमु॥ १६॥

lamḍī āṇī unmatta | nikāmī āṇī ḍullata |
bhyāḍa āṇī bolata | parākramu || 16 ||

He is a deceitful coward, drunk with arrogance; useless and yet walking with a proud gait; he is fearful and has no courage to stay in this ‘speech’.

17. कनषिठ आणी गर्वषिठ। नुपरतें आणी नष्ट।

द्वेषी आणी भ्रष्ट। आतशियेंसी॥ १७॥

kaniṣṭha āṇī garviṣṭha | nuparateri āṇī naṣṭa |
dveṣī āṇī bhraṣṭa | ātiśayēṁsī || 17 ||

He is inferior and proud; licentious and destructive; he is malicious and bewildered and confused, to the worst degree.

18. अभिमानी आणी नसिंगळ। वोडगस्त आणी खळ।

दंभकि आणी अनर्गळ। आतशियेंसी॥ १८॥

abhimānī āṇī nisāṅgaḷa | voḍagasta āṇī khaḷa |
darabhika āṇī anargala | ātiśayēṁsī || 18 ||

He is full of pride and shameless with it; he is distressed and wicked; a hypocrite and willful to the worst degree.

19. वोखटे आणी वकिारी। खोटे आणी अनोपकारी।

अवलक्षण आणी धःकारी। प्राणमातरांसी॥ १९॥

vokhaṭe āṇī vikārī | khoṭe āṇī anopakārī |
avalakṣaṇa āṇī dhiḥkārī | prāṇimātrāṁsī || 19 ||

He is vile and full of agitation; full of lies and unhelpful; he has bad habits and is argumentative towards this ‘all’.

20. अल्पमती आणी वादक। दीनरूप आणी भेदक।

सूक्ष्म आणी त्रासक। कुशब्दे करूनी॥ २०॥

alpamatī āṇī vādaka | dīnarūpa āṇī bhedaka |
sūkṣma āṇī trāsaka | kuśabdeṁ karūni || 20 ||

He is feeble in understanding and yet opinionated; he is distressed and creates so many divisions; that *brahman* and the greatest of suffering are on account of these base words (within the ‘many’ words there is the worst and the best; they damn us to be a body and they save us by right thinking and understanding).

21. कठणिवचनी कर्कशवचनी। कापट्यवचनी संदेहवचनी।

दुःखवचनी तीव्रवचनी। क्रूर नष्टिदुरात्मा॥ २१॥

kaṭhiṇavacanī karkaśavacanī | kāpaṭyavacanī saṁdehavacanī |
duḥkhavacanī tīvraṇavacanī | krūra niṣṭhura durātmā || 21 ||



Within this ‘speech’ of ‘I am’, there are the harsh and cutting words; within this ‘speech’ there is deceit and body consciousness; within this ‘speech’ there is the sorrow created by stinging, cruel and violent words that are far from the *atma*.

22. नयूनवचनी पैशून्यवचनी। अशुभवचनी अनतियवचनी।
 द्वेषवचनी अनृत्यवचनी। बाष्कलवचनी धिःकारु ॥ २२ ॥
nyūnavacanī paiśūnyavacanī | aśubhavadacanī anityavacanī |
dveṣavacanī anṛtyavacanī | bāṣkalavacanī dhiḥkāru || 22 ||

Within this ‘speech’ there is the defective and within this ‘speech’ there is the destructive and spiteful; within this ‘speech’ there is the transitory; within this ‘speech’ there is the anxious and debased and within this ‘speech’ there is the frivolous and harsh.

23. कपटी कुटील गाढ्याल। कुरटें कुचर नट्याल।
 कोपी कुधन टवाळ। आतशियेंसी ॥ २३ ॥
kapaṭī kuṭīla gāṭhyāla | kurṭem kucara naṭyāla |
kopī kudhana ṭavāla | ātiśayemśīm || 23 ||

He is deceitful and slanderous and self-willed; morose, dishonest, vengeful and troublesome; in this hut called the body there is the suspicious and idle, to the worst degree.

24. तपीळ तामस अवचार। पापी अनर्थी अपस्मार।
 भूत समंधी संचार। आंगी वसे ॥ २४ ॥
tapīla tāmasa avicāra | pāpī anarthī apasmāra |
bhūta samāṇdhī saṁcāra | āṅgīm vase || 24 ||

He is bad tempered and affected by the *tamo guna* and therefore his thinking is improper; he is vicious and a great calamity; he is possessed by the ‘ghost’ of the elements (they create an objective world and this gross body) and yet still, he is moving and dwelling within this ‘all’ body (taking oneself to be a body yet watched over by this ever-present and attentive ‘all’).

25. आतमहत्यारा स्त्रीहत्यारा। गोहत्यारा ब्रह्महत्यारा।
 मातृहत्यारा पतिहत्यारा। माहापापी पतति ॥ २५ ॥
ātmahatyārā strīhatyārā | gohatyārā brahmahatyārā |
māṭṛhatyārā pitṛhatyārā | māhāpāpī patita || 25 ||

He is a killer of the *atma*; a killer of the woman (*prakṛuti/creation*); he is a killer of the cow/that which gives anything you wish for and a killer of the *brahmin* (the one who knows *brahman*); he is a killer of his mother and his father (*mula maya* or *prakṛiti* and her *purush*); he has tumbled down into this body and become the great sinner.

26. उणें कुपात्र कुतर्की। मतिरद्रोही वसिवासघातकी।
 कृतघ्न तल्पकी नारकी। अतित्याई जल्पक ॥ २६ ॥
uṇem kupātra kutarkī | mitradrohī visvāsaghātakī |
kṛtaghna talpakī nārakī | atityāi jalpaka || 26 ||

Due to these faults he is an unworthy recipient of knowledge, for he is devoid of any proper logic; he destroys faith and is a traitor to his dearest friend (the *atma*); he



is ungrateful, addicted to the sense objects, lives in hell and still he boasts of these things.

27. कति भांडण झगडा कळहो। अधर्म अनराहाटी शोकसंग्रहो।
चाहाड वेसनी वगिरहो। नगिरहकर्ता ॥ २७ ॥

kiṁta bhāṁḍaṇa jhagaḍā kaḷaho | adharma anarāhāṭī śokasaṁgraho |
cāhāḍa vesanī vagiraho | nigrāhakartā || 27 ||

His life is rampant with doubts, arguments, tussles, quarrels and disputes; his actions are *a-dharma* and his behaviour is immoral and the source of great sorrow; he slanders others behind their backs; he is domineering and has so many bad and vicious habits.

28. द्वाड आपेसी वोंगळ। चाळक चुंबक लच्याळ।
स्वार्थी अभळिसी वोढाळ। आद्धतत झोड आदखणा ॥ २८ ॥

dvāḍa āpesī voṁgaḷa | cāḷaka cumbaka lacyāḷa |
svārthī abhilaṣī voḍhāḷa | āddatta jhoḍa ādakhaṇā || 28 ||

He is wicked and dishonourable; flirtatious and hurtful and a teller of tales (“I am so and so and this is such and such”); he is self-centered with a greedy, rambling mind; he is easily angered and malicious too.

29. शठ शुंभ कातरु। लंड तर्मुंड सतिरु।
बंड पाषांड तशकरु। अपहारकर्ता ॥ २९ ॥

śaṭha śumbha kātaru | laṇḍa tarmuṇḍa simtaru |
baṇḍa pāṣāṇḍa taṣkaru | apahāarakartā || 29 ||

A stupid coward, obstructive, deceitful, disloyal, untrustworthy and sacrilegious; these are his vices. He likes to plunder and destroys.

30. धीट सैराट मोकाट। चाट चावट वाजट।
थोट उद्धट लंपट। बटवाल कुबुद्धी ॥ ३० ॥

dhiṭa sairāṭa mokāṭa | cāṭa cāvaṭa vājaṭa |
thoṭa uddhaṭa laṁpaṭa | baṭavāla kubuddhī || 30 ||

He is bold and unabashed, stupid and unrestrained in his behaviour; he babbles and cheats and he is an arrogant rogue with devious thinking and infatuated by women.

31. मारेकरी वरपेकरी। दरवडेकरी खाणोरी।
मैंद भोंदु परद्वारी। भुररेकरी चेटकी ॥ ३१ ॥

mārekarī varapekarī | daravaḍekarī khāṇorī |
mairinda bhoṁdu paradvārī | bhurarekarī ceṭakī || 31 ||

He is a murderer of the *atma*; he creates the superficial; he is a robber and he has a voracious appetite; he is a killer of the ‘lost traveller’ and an impostor who has taken another woman as his wife; he is a beguiling magician and practitioner of sorcery (ie. due to ignorance you say, this is this and that and so give names and create forms on the nameless and formless).

32. नशिक नलिजरी कळभंट। टौणपा लौंद घट उद्धट।
ठस ठोंबस खट नट। जगभांड वकिरी ॥ ३२ ॥



niśamka nilājirā kalabhamṭa | ṭaṇapā laurṇda dhaṭa uddhaṭa |
ṭhasa ṭhomḃasa khaṭa naṭa | jagabhāṇḃa vikārī || 32 ||

He is powerless but shameless and therefore always quarreling; he is rude, savage and brutal, dirty and stubborn; he is intrepid, stupid and mean; a rogue that quarrels with the whole world.

33. अधीर आळकि अनाचारी। अंध पंगु खोकलेंकरी।
 थोंटा बधरि दमेकरी। तरूही ताठा न संडी ॥ ३३ ॥
adhīra ālikā anācārī | amḃha paṅgu khokalemkarī |
thomṭā badhira damekarī | tarūhī tāṭhā na saṇḃī || 33 ||

He is impatient, greedy and full of wrong/impure actions; he is blind (to the formless), helpless and wasting away; he lays false charges, he is deaf (to the 'word') and inflicted with breathing ("I am a body"); and he has the pride of all this which he will not leave.

34. वदियाहीन वैभवहीन। कुळहीन लक्ष्मीहीन।
 शक्तहीन सामर्थ्यहीन। अदृष्टहीन भकिरी ॥ ३४ ॥
vidyāhīna vaibhavaḃhīna | kuḷahīna lakṣmīhīna |
śaktihīna sāmartyahīna | adrṣṭahīna bhikārī || 34 ||

He is deprived of knowledge and deprived of its grandeur and glory; he is deprived of that family of the 'all' and he is deprived of the wealth of *lakshmi*; he is deprived of *shakti*/power and beingness; he is deprived of that 'unseen' and has become a beggar.

35. बळहीन कळाहीन। मुद्राहीन दीक्षाहीन।
 लक्षणहीन लावण्यहीन। आंगहीन वपिरा ॥ ३५ ॥
baḷahīna kaḷāhīna | mudrāhīna dīkṣāhīna |
lakṣaṇahīna lāvaṇyahīna | āṅgahīna vipārā || 35 ||

He is deprived of capability and is deprived of the art of knowing; he is deprived of that stamp of authority and has no alertness; he is deprived of this attention and the beauty of that; he is deprived of this 'all' body and has become silly because he has no discrimination.

36. युक्तहीन बुद्धहीन। आचारहीन वचिरहीन।
 कुरियाहीन सत्त्वहीन। वविकहीन संशई ॥ ३६ ॥
yuktihīna buddhīhīna | ācārahīna vicārahīna |
kriyāhīna satvahīna | vīvekahīna saṁśāī || 36 ||

He is deprived of this ingenuity and he is deprived of this intellect/*buddhi*; he is deprived of that pure conduct and pure understanding; he is deprived of this action of the 'all' that is the *sattwa guna*; he is deprived of *vivek* and is full of doubt only.

37. भक्तहीन भावहीन। ज्ञानहीन वैराग्यहीन।
 शांतहीन क्षमाहीन। सर्वहीन क्षुल्लकु ॥ ३७ ॥
bhaktihīna bhāvahīna | jñānahīna vairāgyahīna |
śāntihīna kṣmāhīna | sarvahīna kṣullaku || 37 ||



He is deprived of devotion/*bhakti* and faith; he is deprived of knowledge and deprived of *vairagya*/renunciation; he is deprived of peace and forgiveness; he is deprived of this ‘all’ and has become so small.

38. समयो नेणे प्रसंग नेणे। प्रेतन नेणे अभ्यास नेणे।

आरजव नेणे मैत्री नेणे। कांहीच नेणे अभागी ॥ ३८ ॥

samayo neṇe prasāṅga neṇe | pretna neṇe abhyāsa neṇe |
ārjava neṇe maitrī neṇe | kāmhiṁca neṇe abhāgī || 38 ||

He does not know this connection of the ‘all’; he does not know effort and he does not know how to study/practice; he does not know friendliness and kindness (ie. [my neighbour is myself](#)); he does not know himself and is most unfortunate.

39. असो ऐसे नाना विकार। कुलक्षणाचें कोठार।

ऐसा कुवदियेचा नर। श्रोतीं वोळखावा ॥ ३९ ॥

aso aise nānā vikāra | kulakṣaṇācēṁ koṭhāra |
aisā kuvidyecā nara | śrotīm voḷakhāvā || 39 ||

Like these are the modifications of the ‘many’. Such a mind is a storehouse of wrong/false attention and such is the false knowledge of mankind and this should be recognized by the good listener.

40. ऐसीं कुवदियेचीं लक्षणें। ऐकोन त्यागचीं करणें।

अभिमानीं तऱ्हे भरणें। हें वहिति नवहें ॥ ४० ॥

aisīm kuvidyecīm lakṣaṇēṁ | aikoni tyāgacī karaṇēṁ |
abhimānīm taṛheṁ bharaṇēṁ | heṁ vihita navheṁ || 40 ||

Such is the attention that is false. But by ‘listening’ it will be given up. However due to the ego of the body there is an overflowing of these things, and that thoughtless Self can never be established.

इत शिरीदासबोधे गुरुशषियसंवादे

कुवदियालक्षणनाम समास तसिरा ॥ ३ ॥ २.३

iti śrīdāsabodhe guruśiṣyasamvāde
kuvidyālakṣaṇanāma samāsa tisarā || 3 || 2.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 2 named „The Attention of Wrong Knowledge“ is concluded.

2.4 Discourse on Devotion

समास चवथा : भक्तौतिनिरूपण

samāsa cavathā : bhakti nirūpaṇa

|| Śrī Rām ||

1. नाना सुकृताचें फळ। तो हा नरदेह केवळ।
त्याहमिधें भाग्य सफळ। तरीच सन्मार्ग लागे ॥ १ ॥
nānā sukṛtāceri phala | to hā naradeha kevala |
tyāhimadhem bhāgya saphala | tarīca sanmārga lāge || 1 ||

By proper thinking the ‘many’ thoughts will gain the fruit of this one continuous thought, ‘I am’ and then, when there is the understanding, I do not exist, this human body becomes pure knowledge/no-knowledge. If within that *atma purush* there is this fruit of the ‘all’, then only can that pure way be established (first, knowledge has to be properly understood, then one can go beyond knowledge).

2. नरदेहीं वशिष ब्राह्मण। त्याहीवरी संध्यासनान।
सद्वासना भगवद्भजन। घडे पूवपुण्यें ॥ २ ॥
naradehīm viśeṣa brāhmaṇa | tyāhīvarī saṁdhyāsnāna |
sadvāsanaḥ bhagavadbhajana | ghaḍe pūrvapuṇyem || 2 ||

Within the human body there is that pure *sattwa guna* and the true **brahmin* (ie. thoughtless understanding, I do not exist). But upon this *prakruti/purush* there has appeared the ritual performance of sacred prayers and bath (ie. the ignorant take this to mean the performance of prayers, three times a day and their morning bath. However the wise *brahmin* knows their real meaning; prayer means to be in that *sandhi*, the space between two thoughts and the sacred bath is to bathe the mind in the *ganga of knowledge*). However on account of the previous right action of proper prayer and bath, the *brahmin* acquires this pure *vasana* that simply wants to exist and perform the *bhajans* of God (in every action to be in your own *swarup*). **(siddharameshwar maharaj-* The only true *brahmin* is the Knower of *brahman*...the rest take themselves to be the body and are therefore *shuddra*/lowest caste).

3. भगवद्भक्तहि उत्तम। त्याहिवरी सत्समागम।
काळ सार्थक हाचि परम। लाभ जाणावा ॥ ३ ॥
bhagavadbhakti he uttama | tyāhīvarī satsamāgama |
kāla sārthaka hāci parama | lābha jāṇāvā || 3 ||

That thoughtless understanding is the best devotion to God. But first everything should be forgotten and this ‘I am’ should be understood and afterwards the company of the Truth/*satsang* can be kept. First you should know this ‘time of the all’ (ie. being in the ‘now’) and then that Supreme Self will come to know the real meaning of life and the reason for its having to take a birth.

4. परेमपरीतीचा सद्भाव। आणी भक्तांचा समुदाव।
हरकिथा मोहोतसाव। तेणें परेमा दुणावे ॥ ४ ॥
premaprītīcā sadbhāva | āṇī bhaktāṁcā samudāva |



harikathā mohotsāva | teṇem premā duṇāve || 4 ||

When there is a feeling of pure love; when you stay in this meeting place of devotion; when there is this ‘story’ of *hari* (to simply know) that is full of great joy then, one’s love for that thoughtless Reality will go on increasing.

5. नरदेहीं आलयां येक। कांही करावें सार्थक।
जेणें पावजि परलोक। परम दुल्लभ जो ॥ ५ ॥
naradehīṁ āliyāṁ yeka | kāmhi karāverī sārthaka |
jeṇem pāvaji paraloka | parama dullabha jo || 5 ||

When this ‘all’ within the human body has been acquired then, that One can be understood and then the true meaning of life will be achieved (ie. to know Thyself). By means of this *world beyond of *mula maya*, that Supreme and very difficult to gain, should be gained (that Supreme is most difficult to gain if you take yourself to be a human body). *(There are two worlds; this world of many names and forms and another world within this. This is the world of this ‘all’ or knowledge, where names and forms do not exist)

6. वधियुक्त ब्रह्मकर्म। अथवा दया दान धर्म।
अथवा करणें सुगम। भजन भगवंताचें ॥ ६ ॥
vidhiyukta brahmakarma | athavā dayā dāna dharma |
athavā karaṇem sugama | bhajana bhagavaṁtācēm || 6 ||

Then, there are the true duties required of a *brahmin* (ie. Knower of *brahman*). Then, there is true compassion, real charity (the giving away of the mind and body consciousness) and *dharma*. Then, there is the making of the very easy *bhajans* of God (understanding ‘I do nothing’ is His greatest worship).

7. अनुतापें करावा त्याग। अथवा करणें भक्तियोग।
नाहीं तरी धरणें संग। साधुजनाचा ॥ ७ ॥
anutāpeṁ karāvā tyāga | athavā karaṇem bhaktiyoga |
nāhīm tarī dharaṇem saṅga | sādhujanācā || 7 ||

When such repentance comes to the heart then, this is called renunciation; by this action there is the union of the devotee and God. If that has not been achieved then, you should keep the company of the *sadhu* (the *sadhu* understands, I do not exist).

8. नाना शास्त्रें धांडोळावीं। अथवा तीर्थे तरी करावीं।
अथवा पुरश्चरणें बरवीं। पापक्षयाकारणें ॥ ८ ॥
nānā śāstreṁ dhāṇḍolāvīm | athavā tīrthe tarī karāvīm |
athavā puraścaraṇem baravīm | pāpakṣayākāraṇem || 8 ||

Or, one may rummage through the ‘many’ *shasthras*. Or, one may go on a pilgrimage. Or, one may recite a *mantra*; this way that Reality can be achieved and the sin of being a body is destroyed (*maharaj*- ‘one can go to the Reality by the path of meditation and *mantra*, but it is a very long way’; however this path is the way of knowledge learnt in the company of the *sadhu*. If you are convinced that the world is not true then, you can renounce it).



9. अथवा कीजे परोपकार। अथवा ज्ञानाचा वचिर।
 नरूपणीं सारासार। वविक करणें ॥ ९ ॥
athavā kīje paropakāra | athavā jñānācā vicāra |
nirūpaṇīṁ sārāsāra | viveka karaṇeṁ || 9 ||

Or, one should be of a benefit to others. Or, one should be that thoughtless pure knowledge, through *viveka* between the essence (*nirgun*) and non-essence (*sagun*).

10. पाळावी वेदांची आज्ञा। कर्मकांड उपासना।
 जेणें होंईजे ज्ञाना-। आधिकारपात्र ॥ १० ॥
pālāvē vedāñcī ājñā | karmakāṇḍa upāsana |
jeṇeṁ hoije jñānā- | ādhikārapātra || 10 ||

When the command of the *vedas* (ie. to know) is protected then, the performance of any ritual is His worship (ie. *upasana*; *siddharameshwar maharaj*- to place the mind that was sitting with the objects, beside God; then every action is offered to Him). Due to this, one becomes the worthy recipient of this knowledge.

11. काया वाचा आणी मनं। पत्रें पुष्पें फळें जीवनें।
 कांहीं तरी येका भजनें। सार्थक करावें ॥ ११ ॥
kāyā vācā āṇī maneṁ | patreṁ puṣpeṁ phaleṁ jīvanenṁ |
kāñhīṁ tarī yekā bhajanenṁ | sārthaka karāvenṁ || 11 ||

Through this knowing, the *jīva* offers his body, speech and mind; through this knowing, the *jīva* offers *leaves, flowers and fruit and then, there is this ‘all’. And when there is these *bhajan*s of that One then life’s meaning can be fulfilled. *(Leaves-gross body forms, flowers- sense experience, fruit- pleasures/pain of mind)

12. जनमा आलयाचें फळ। कांहीं करावें सफळ।
 ऐसें न करितां नरिफळ। भूमभार होये ॥ १२ ॥
janmā āliyaācēṁ phala | kāñhīṁ karāvenṁ saphala |
aiseṁ na karitāṁ nirphala | bhūmibhāra hoye || 12 ||

Having acquired the fruit of this human birth; the fruit of that fruit is the creation of this ‘all’. If this is not done then your birth will be wasted and you will become a burden on this world.

13. नरदेहाचे उचित। कांहीं करावें आत्महति।
 येथानुशक्त्या चित्तवत्ति। सर्वोत्तमीं लावावें ॥ १३ ॥
naradehāce ucita | kāñhīṁ karāvenṁ ātmahita |
yethānuśaktyā cittavitta | sarvottamīṁ lāvāvenṁ || 13 ||

The purpose of this human body is to uplift yourself and therefore this ‘all’ should be understood. And then through this inherent power of knowing, you should be established as the Knower of this ‘all’ (ie. *atma*).

14. हें कांहींच न धरी जो मनीं। तो मृत्युपराय वरते जनीं।
 जनमा येऊन तेणें जननी। वायांच कष्टवलि ॥ १४ ॥
heṁ kāñhīṁca na dharī jo manīṁ | to mṛtyuprāya varte janīṁ |
janmā yeūna teṇeṁ janani | vāyāṁca kaṣṭavali || 14 ||



If that thoughtless *purush* does not hold this ‘all’ in His mind then, that *atma* stays as this dead corpse in the world. And its birth is nothing more than an empty source of suffering for the mother (*maharaj-* without this power they are all dead bodies ... there is only dead bodies walking in this world).

15. नाही संध्या नाही स्नान। नाही भजन देवतार्चन।

नाहीं मंतर जप ध्यान। मानसपूजा ॥ १५ ॥

nāhīm saṁdhyā nāhīm snāna | nāhīm bhajana devatārcana |
nāhīm maṁtra japa dhyāna | mānasapūjā || 15 ||

Then, there is no prayer (to know the *sandhi* or space between two thoughts) nor is there this sacred bath (in the *ganga* of knowledge). Then there is no *bhajan* (in every action to know your *swarup*) nor worship of God (worship *shiva* by becoming *shiva*). Then there is no *mantra*, *japa*, meditation, nor the offering of the mind. (These are all the proper duties of the *brahmin*)

16. नाही भक्ति नाही परेम। नाही नष्टि नाही नेम।

नाहीं देव नाही धर्म। अतीत अभ्यागत ॥ १६ ॥

nāhīm bhakti nāhīm prema | nāhīm niṣṭhā nāhīm nema |
nāhīm deva nāhīm dharma | atīta abhyāgata || 16 ||

Then there is no devotion nor is there love. There is no resolve or proper performance of ritual (to remember one’s Self in these actions). There is no God and no *dharma* and there is no kindness show to the uninvited guest (ie. knowledge, it is already there, one just has to leave all these thoughts; *maharaj-* leave everything and He is there).

17. नाही सद्बुद्धि नाही गुण। नाही कथा नाही श्रवण।

नाहीं अध्यात्मनिरूपण। ऐकिलि कदां ॥ १७ ॥

nāhīm sadbuddhi nāhīm guṇa | nāhīm kathā nāhīm śravaṇa |
nāhīm adhyātmanirūpaṇa | aikileṁ kadām || 17 ||

There is no pure intellect/*buddhi* or pure *guna*. There is no ‘story’ of God or *shravan* (listening to this ‘story’) and this discourse on Oneness is never heard.

18. नाही भल्यांची संगती। नाही शुद्ध चतितवृत्ती।

नाहीं कैवल्याची प्राप्ती। मथियामदे ॥ १८ ॥

nāhīm bhalyāṁcī saṁgatī | nāhīm śuddha cittavṛttī |
nāhīm kaivalyācī prāptī | mithyāmaderi || 18 ||

There is no company of the wise and this pure *vritti*, to know, is not there. Due to the false intoxication of pride, absorption within the divine does not happen.

19. नाही नीति नाही न्याये। नाही पुण्याचा उपाये।

नाहीं परतरीची सोये। युक्तायुक्त क्रिया ॥ १९ ॥

nāhīm nīti nāhīm nyāye | nāhīm puṇyācā upāye |
nāhīm paratrīcī soye | yuktāyukta kriyā || 19 ||

There is no truthfulness or justice. There is no virtuous *remedy. There is no connection with the world beyond this world, nor the understanding of proper and improper action.

*(This ‘I am’ is the only remedy for body consciousness)



20. नाहीं वदिया नाहीं वैभव। नाहीं चातुर्याचा भाव।
 नाहीं कळा नाहीं लाघव। रम्यसरस्वतीचें ॥ २० ॥
nāhīm vidyā nāhīm vaibhava | nāhīm cāturyācā bhāva |
nāhīm kaḷā nāhīm lāghava | ramyasarasvatīceṇ || 20 ||

There is no knowledge or glory. There is not the assurance that comes from wisdom ('I am always there'). There is no 'art of knowing' or mastery of this which belongs to this beautiful *sarasvatī* (goddess of knowledge).

21. शांती नाहीं क्षमा नाहीं। दीक्षा नाहीं मैत्री नाहीं।
 शुभाशुभ कांहींच नाहीं। साधनादकि ॥ २१ ॥
śāntī nāhīm kṣmā nāhīm | dīkṣā nāhīm maitrī nāhīm |
śubhāśubha kāmhīnca nāhīm | sādhanādika || 21 ||

There is no peace or forgiveness. There is no proper intent or friendliness. There is no 'all' or understanding of the worthy and unworthy forms of *sadhana*.

22. सुचि नाहीं स्वधर्म नाहीं। आचार नाहीं वचिर नाहीं।
 आरतर नाहीं परतर नाहीं। मुक्त क्रिया मनाची ॥ २२ ॥
suci nāhīm svadharma nāhīm | ācāra nāhīm vicāra nāhīm |
āratra nāhīm paratra nāhīm | mukta kriyā manācī || 22 ||

There is no purification or *swa-dharma* (to remain in one's own *swarup*). There is neither pure conduct nor that thoughtless understanding. There is neither liberation from this world nor this 'world beyond' when this action of the 'all' becomes the mind full of 'many' thoughts.

23. कर्म नाहीं उपासना नाहीं। ज्ञान नाहीं वैराग्य नाहीं।
 योग नाहीं धारिष्ट नाहीं। कांहींच नाहीं पाहातां ॥ २३ ॥
karma nāhīm upāsanā nāhīm | jñāna nāhīm vairāgya nāhīm |
yoga nāhīm dhāriṣṭa nāhīm | kāmhīca nāhīm pāhātām || 23 ||

If there is no proper action ('He does') then, there is no proper worship (*upasana* – the mind is placed near God). Then there is no knowledge or *vairagya* and where there is no union nor courage nor patience then, this 'all' cannot be understood.

24. उपरती नाहीं त्याग नाहीं। समता नाहीं लक्षण नाहीं।
 आदर नाहीं प्रीति नाहीं। परमेश्वराची ॥ २४ ॥
uparatī nāhīm tyāga nāhīm | samatā nāhīm lakṣaṇa nāhīm |
ādara nāhīm prīti nāhīm | paramēśvarācī || 24 ||

Where there is no repentance from worldly pursuits then, there is no renouncement of them. Then there is neither equanimity nor proper attention and then there can be no regard nor love for *parameshwara* (beyond *ishwara* ie. beyond Witness).

25. परगुणाचा संतोष नाहीं। परोपकारें सुख नाहीं।
 हरभिकृतीचा लेश नाहीं। अंतर्यामी ॥ २५ ॥
paraḡuṇācā saṁtoṣa nāhīm | paropakāreṇ sukha nāhīm |
haribhaktīcā leśa nāhīm | antaryāmī || 25 ||



There is not the contentment of that other *guna* (pure *sattwa* of ‘I am everywhere’). There is not the happiness of that ‘One who benefits all’ (*atma*) and within there is not even a little devotion to *hari* (knowledge).

26. ऐसे प्रकारीचे पाहातां जन। ते जीतचि प्रेतासमान।
 त्यांसीं न करावें भाषण। पवतिर जनीं ॥ २६ ॥
aise prakārīce pāhātām jana | te jītaci pretāsamāna |
tyāṁsīm na karāvēṁ bhāṣaṇa | pavitra janīm || 26 ||

When *mula maya* is this form in the world then, that Reality becomes a living corpse only. That *atma* therefore should not speak its language and remain pure within this world (ie. stay aloft).

27. पुण्यसामग्री पुरती। तयासीच घडें भगवद्भक्ती।
 जें जें जैसैं करिती। ते पावती तैसेचि ॥ २७ ॥
punyaśāmagrī puratī | tayāsīca ghaḍeṁ bhagavadbhaktī |
jeṁ jeṁ jaisēṁ karitī | te pāvatī taisēnci || 27 ||

And when your storehouse of merit is full then, this devotion to God becomes that Reality (ie. the clear cut understanding of pure knowledge; see 2.7.7). For whatever *mula maya* does, that the Reality attains (therefore become He by being He). (If *mula maya* or consciousness thinks “I am a body” then, it becomes a body and if it does not think, then it becomes thoughtless)

इति श्रीदासबोधे गुरुशषियसंवादे
 भक्तनिरूपणनाम समास चवथा ॥ ४ ॥ २.४
iti śrīdāsabodhe gurushṣiyasamvāde
bhaktinirūpaṇanāma samāsa cavathā || 4 || 2.4

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 2 named „Discourse on Devotion“ is concluded.

2.5 The Attention of *Raja Guna*

समास पाचवा : रजोगुण लक्षण

samāsa pācavā : rajoguṇa lakṣaṇa

Note: maharaj- raja guna ... you know something and that is knowledge, but you don't know what it is and that is ignorance

|| Śrī Rām ||

1. मुळीं देह त्रिगुणाचा। सत्त्वव्रजतमाचा।
तयामध्ये सत्त्ववाचा। उत्तम गुण ॥ १ ॥
mulīm deha triguṇācā | sattvarajatamācā |
tyāmadhyeṁ sattvācā | uttama guṇa || 1 ||

The cause of the gross body is the three *gunas* of *sattwa*, *raja* and *tama*. And within this *sattwa guna* there is the superior *guna* (pure *sattwa guna*).

2. सत्त्वगुणें भगवद्भक्ती। रजोगुणें पुनरावृत्ती।
तमोगुणें अधोगती। पावतिप्राणी ॥ २ ॥
satvaguṇeṁ bhagavadbhaktī | rajoguṇeṁ punarāvṛttī |
tamoguṇeṁ adhogatī | pāvati prāṇī || 2 ||

Due to this *sattwa guna* there is devotion to God. Due to *raja guna* there is rebirth and due to *tamo guna* ones state/condition within the *prana* deteriorates.

श्लोक ॥ ऊर्ध्वं गच्छन्तसि तत्त्वस्था मध्ये तिष्ठन्त राजसाः।
जघन्यगुणवृत्तस्था अधो गच्छन्त तामसाः ॥
śloka || ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ ||

shloka || In *geeta* there is a verse, in which this is stated; Those who are in *sattwa* go higher in their evolution, those who are *rajastic* stay where they are and those who are in the quality of very low type ie. who are *tamasic*, go downwards in their evolution.

3. त्यांतही शुद्ध आणी सबळ। तेही बोलजितसकळ।
शुद्ध तेंचि जें नरिमळ। सबळ बाधक जाणावें ॥ ३ ॥
tyāntahi śuddha āṇī sabāḷa | tehi bolijeti sakaḷa |
śuddha teṁci jeṁ nirmaḷa | sabāḷa bādhaka jāṇāveṁ || 3 ||

Within these three *gunas* of the body there is the pure and impure. Therefore this ‘all’ should be understood and when this ‘all’ is purified then, it becomes that Reality, clear and free of any impediments. But when it becomes impure then, it should be known as an obstruction (ie. this ‘all’ is the beginning of the *gunas* if you don’t understand and it is the end of the *gunas* when you understand).

4. शुद्धसबळाचें लक्षण। सावध परिसा वचिक्षण।
शुद्ध तो परमार्थी जाण। सबळ तो संसारकि ॥ ४ ॥
śuddhasabāḷācēṁ lakṣaṇa | sāvadha parisā vicakṣaṇa |
śuddha to paramārthī jāṇa | sabāḷa to saṁsārika || 4 ||



Listen carefully and be alert to the attentions of the pure and impure. Know that the one whose attention is pure is in *paramarth* and that the one whose attention is impure is in *samsar*.

5. तयां संसारकिंची स्थिति। देहीं त्रिगुण वर्तती।
 येक येतां दोनी जाती। नघोनियां ॥ ५ ॥
tayām saṁsārikāṁcī sthiti | dehīm triguṇa vartatī |
yeka yetām donī jāti | nighoniyām || 5 ||

When this condition of *samsar* comes to that Reality then, that One exists as the three *gunas* within the body and is a *jiva*. And when that One who is within this *prakruti/purush* is investigated and come upon then, these *gunas* cease to exist (and that One is *nirgun*, beyond the *gunas*).

6. रज तम आणी सत्व। येणेंचि चाले जीवतिव।
 रजोगुणाचें कर्तृत्व। दाखऊं आता ॥ ६ ॥
raja tama āṇī satva | yeṇēnci cāle jīvitva |
rajoguṇācēṁ kartṛtva | dākhaūṁ ātā || 6 ||

But if there is *raja*, *tama* and *sattwa* then, there is the living as a *jiva*. Now, it will be shown that the ‘many’ actions of this *raja guna* take place within this ‘all’ (ie. knowledge is the base of this world).

7. रजोगुण येतां शरीरिं। वर्तणुक कैसे करी।
 सावध होऊनी चतुरीं। परसिवें ॥ ७ ॥
rajoguṇa yetām śarirīm | vartaṇuka kaisī karī |
sāvadha hoūnī caturīm | parisāvēṁ || 7 ||

When the *raja guna* appears within this ‘all’ body, how does it make one behave? Be alert and ‘listen’ with wisdom.

8. माझें घर माझा संसार। देव कैचा आणलि थोर।
 ऐसा करी जो नरिधार। तो रजोगुण ॥ ८ ॥
mājheṁ ghara mājhā saṁsāra | deva kaimcā āṇilā thora |
aisā karī jo nirdhāra | to rajoguṇa || 8 ||

“This is my house and my family life. Why to bring God into this?” When that *purush* makes such assertions then, that One who requires no support becomes this *raja guna*. (We are, in truth, that *purush* but forgetting this, we take ourselves to be a body)

9. माता पति आणी कांता। पुत्र सुना आणी दुहति।
 इतुकियांची वाहे चिता। तो रजोगुण ॥ ९ ॥
mātā pitā āṇī kāntā | putra sunā āṇī duhitā |
itukiyaṁcī vāhe cimtā | to rajoguṇa || 9 ||

Mother, father, wife, son, daughter and daughter-in-law. When this much only is cared for in the thinking mind/*chitta* then, that *atma* is *raja guna*.

10. बरें खावें बरें जेवावें। बरें ल्यावें बरें नेसावें।
 दुसऱ्याचें अभळिषावें। तो रजोगुण ॥ १० ॥



*bareṁ khāveṁ bareṁ jevāveṁ | bareṁ lyāveṁ bareṁ nesāveṁ |
dusaryācerṁ abhiḷāṣāveṁ | to rajogoṇa || 10 ||*

That best (ie. *atma*) should live well; that best should enjoy the fruit of past actions; that best should be beautifully decorated and that best should be well dressed. But when this ‘all’ covets these things then, that *atma purush* is *raja guna*. (To know the *atma* is living well; then one can enjoy the fruit of past actions and one is beautifully dressed in this ‘all’; but when this ‘all’ is forgotten then the *atma* takes the gross body as its own and the “I” claims these actions and qualities and says, “My body should live well and I should enjoy the fruits of past actions and I should look good and not come to any harm”)

11. कैंचा धर्म कैचें दान। कैंचा जप कैचें ध्यान।
वचिरीना पापपुण्य। तो रजोगुण॥ ११॥
*kairṁcā dharma kairṁcerṁ dāna | kairṁcā japa kairṁcerṁ dhyāna |
vicārīnā pāpapuṇya | to rajogoṇa || 11 ||*

Then that One asks, “What is *dharma* and what is charity? What is *japa* and meditation?” When that pure understanding is not then, there is sin and virtue and that *atma* is *raja guna*.

12. नेणे तीर्थ नेणे व्रत। नेणे अतीत अभ्यागत।
अनाचारी मनोगत। तो रजोगुण॥ १२॥
*neṇe tīrtha neṇe vrata | neṇe atīta abhyāgata |
anācārīn manogata | to rajogoṇa || 12 ||*

When there is ignorance of the real place of pilgrimage and of how to observe your religious vows properly (the ‘all’ is the real pilgrimage place and ‘I am He’ should be your vow; but these are forgotten and there is only token worship); when one does not know how to welcome the uninvited guest (ie. by forgetting everything you welcome knowledge; it is always there and requires no invitation; it just has to be welcomed in) and when this inner intent/inspiration (‘I am’) dwells with these impure conducts then, that *atma* is *raja guna*.

13. धनधान्याचे संचति। मन होये द्रव्यासक्त।
अत्यंत कृपण जीवति। तो रजोगुण॥ १३॥
*dhanadhānyāce saṁcita | mana hoye dravyāsakta |
atyamta kṛpaṇa jīvitva | to rajogoṇa || 13 ||*

When money and grains are hoarded away and the mind is attached to the manifest names and forms (you who are the unmanifest *atma*); when one lives like a *miser then, that *atma* is *raja guna*. *(A miser hoards and has fear of losing his possessions)

14. मी तरुण मी सुंदर। मी बलाढ्य मी चतुर।
मी सकळांमध्ये थोर-। म्हणे तो रजोगुण॥ १४॥
*mī taruṇa mī suṁdara | mī balāḍhya mī catura |
mī sakalāṁmadhye thora- | mhaṇe to rajogoṇa || 14 ||*

When one says, “I am young, I am beautiful, I am strong, I am clever, I am the greatest of all” then, that *atma* is *raja guna*. (These are all adjectives for this ‘speech’ of this



‘all’ and the ego “I” misappropriates them)

15. माझा देश माझा गांव। माझा वाडा माझा ठाव।
 ऐसी मनीं धरी हांव। तो रजोगोण ॥ १५ ॥
mājha deśa mājha gāṁva | mājha vāḍā mājha ṭhāva |
aisī manīm dhari hāmva | to rajogoṇa || 15 ||

“My country, my village, my mansion, my place.” When such attachments are kept in the mind then, that *atma* is *raja guna*.

16. दुसऱ्याचें सर्व जावें। माझेचेंचि बरें असावें।
 ऐसें आठवे स्वभावें। तो रजोगोण ॥ १६ ॥
dusar'yācēṁ sarva jāvēṁ | mājheceṁci bareṁ asāvēṁ |
aiseṁ āṭhave svabhāvēṁ | to rajogoṇa || 16 ||

“Even if this ‘all’ is lost, still I should have the best” (when this ‘all’ has been lost then that best/*atma* cannot be acquired; still the ego says, “I want the best”). When this spontaneous ‘all’/knowledge starts to remember then, that *atma* is *raja guna* (*maharaj-when you remember then you forget (your Self), when you forget then you remember your Self*).

17. कपट आणी मतसर। उठे देहीं तरिस्कार।
 अथवा कामाचा विकार। तो रजोगोण ॥ १७ ॥
kaṇṭha āṇī matsara | uṭhe dehīm tiraskāra |
athavā kāmācā vikāra | to rajogoṇa || 17 ||

When there is jealousy and malice; when scorn or desire arises in the body; then that *atma* is *raja guna*.

18. बाळकावरी ममता। प्रीतीनें आवडे कांता।
 लोभ वाटे समस्तां। तो रजोगोण ॥ १८ ॥
bālakāvarī mamatā | prītīneṁ āvaḍe kāmṭā |
lobha vāṭe samastāṁ | to rajogoṇa || 18 ||

When there is tremendous affection for a boy child and due to love, there is the attachment to one’s wife; when greed arises for everything then, that *atma* is *raja guna*.

19. जविलगांची खंती। जेणें काळें वाटे चित्तीं।
 तेणें काळें सीघ्रगती। रजोगुण आला ॥ १९ ॥
jivalagāṁcī khaṁtī | jeṇeṁ kāleṁ vāṭe cittīm |
teṇeṁ kāleṁ sīghragatī | rajoguṇa ālā || 19 ||

When one is anxious about his nearest and dearest (*though being oneself everywhere, one forgets that and becomes anxious for loved ones*); when this *mula maya* worries about death then, that Reality moves on the path of death and it has become *raja guna*.

20. संसाराचे बहुत कष्ट। कैसा होईल सेवट।
 मनास आठवे संकट। तो रजोगोण ॥ २० ॥
saṁsārāce bahuta kaṣṭa | kaisā hoīla sevaṭa |



manāsa āṭhave saṁkaṭa | to rajogoṇa || 20 ||

When this ‘all’ is troubled by *samsar* and asks, “How will this end?” When the mind remembers then, difficulties arise and that *atma* is *raja guna*.

21. कां मार्गे जें जें भोगलें। तें तें मनीं आठवलें।
 दुःख अतयंत वाटलें। तो रजोगोण॥ २१॥
kām māgeriṁ jeṁ jeṁ bhogileṁ | teṁ teṁ manīṁ āṭhavalēṁ |
duḥkha atyaṁta vāṭalēṁ | to rajogoṇa || 21 ||

When *mula maya* enjoys something from the past (*mula maya* is the ‘now’) then, that Reality is remembering itself in the mind. Then great sorrow arises and that *atma* is *raja guna*.

22. वैभव देखोनि दृष्टी। आवडी उपजली पोटीं।
 आशागुणें हृष्टी-। करी तो रजोगुण॥ २२॥
vaibhava dekhoni dṛṣṭī | āvaḍī upajalī poṭīṁ |
āśāguṇēṁ hṛṣṭī- | karī to rajoguṇa || 22 ||

The grandeur of this ‘all’ was being perceived and then a liking is born in the mind (to see something specific, to see ‘many’ objects and not just the one object of this ‘all’); due to this *guna* of *hope, despair is created (the world of dualities) and that *atma* is *raja guna*. *(*raja guna* forgets the ‘now’ and dreams of something to be acquired in the future).

23. जें जें दृष्टी पडलें। तें तें मनें मागतिलें।
 लभ्य नसतां दुःख जालें। तो रजोगोण॥ २३॥
jeṁ jeṁ dṛṣṭī paḍileṁ | teṁ teṁ manēṁ māgitalēṁ |
labhya nastāṁ duḥkha jālēṁ | to rajogoṇa || 23 ||

When this vision of *mula maya* (‘I am everywhere, always’) tumbles downward into a body and that Reality begs from the mind and when it does not get what it wants and it feels sorrow then that *atma* has become this *raja guna*.

24. वनिदार्थी भरे मन। शृंगारकि करी गायेन।
 राग रंग तान मान। तो रजोगोण॥ २४॥
vinodārthīṁ bhare mana | śṛṅghārika karī gāyena |
rāga raṅga tāna māna | to rajogoṇa || 24 ||

When the mind is full of regard for the pleasures of fame and fortune and so it sings the songs of the sensual; when the passions for the glitter and play bring longings and conceit then, that *atma* is *raja guna*.

25. टवाळी ढवाळी नदि। सांगणें घडे वेवादा।
 हास्य वनिद करी सर्वदा। तो रजोगोण॥ २५॥
ṭavālī ḍhavālī nindā | sāṅgaṇēṁ ghaḍe vevādā |
hāsyā vinoda karī sarvadā | to rajogoṇa || 25 ||

When there is ridicule, meddling and slander; when to that thoughtless understanding there appears discussion and argument; when one laughs at and makes fun of that



Eternal then, that *atma* is *raja guna*.

26. आळस उठे प्रबळ। कर्मणुकेचा नाना खेळ।
कां उपभोगाचे गोंधळ। तो रजोगोण॥ २६॥
ālāsa uṭhe prabāḷa | karmaṇukecā nānā khela |
kām upabhogāce goṇdhaḷa | to rajogoṇa || 26 ||

When *laziness powerfully arises and there are the ‘many’ plays and activities; when there is the bewilderment of enjoyments then, that *atma* is *raja guna*. *(In *vedanta*, laziness means to be involved in many worldly activities and not do that which one should do ie. forget everything and remember the Self)

27. कळावंत बहुरूपी। नटावलोक्री साक्षेपी।
नाना खेळी दान अर्पी। तो रजोगोण॥ २७॥
kalāvaṇṭa bahurūpī | naṭāvalokī sākṣepī |
nānā khelī dāna arpī | to rajogoṇa || 27 ||

When there is the skill and artistry in the ways of the ‘many’; when one is very intent and determined within this worldly drama; when in this play of the ‘many’ that One gives away its own wealth and property then that *atma* is *raja guna*.

28. उन्मत्त द्रव्यापरी अतिप्रीती। ग्रामज्य आठवे चित्ती।
आवडे नीचाची संगती। तो रजोगुण॥ २८॥
unmatta dravyāparī atī prītī | grāmajya āṭhave cittī |
āvade nīcācī saṅgatī | to rajoguṇa || 28 ||

When there is great love for the intoxication of the manifest (names and forms; objectification); when in the *chitta* the sensual is remembered; when one is fond of the company of the lowly; then that *atma* is *raja guna*.

29. तश्करवद्विया जीवीं उठे। परनयून बोलावें वाटे।
नित्यनेमास मन वाटे। तो रजोगुण॥ २९॥
taṣkaravadvīyā jīvīṃ uṭhe | paranyūna bolāvēṃ vāṭe |
nityanemāsa mana vāṭe | to rajoguṇa || 29 ||

When this stolen knowledge arises in the *jīva*; when this ‘speech’ is felt to be this inferior and strange talk of the ‘many’; when the mind is tired of the Eternal and already established then, that *atma* is *raja guna*.

30. देवकारणीं लाजालु। उदरालागीं कष्टालु।
परपंची जो स्नेहाळु। तो रजोगुण॥ ३०॥
devakāraṇīm lājālu | udarālāgīm kaṣṭālu |
prapaṁcī jo snehālu | to rajoguṇa || 30 ||

When one is ashamed to take part in the celebration of God; and one strives tirelessly for selfish interest; when that witnessing *purush* has affection for this worldly life, then that *atma* is *raja guna*.

31. गोडगरासीं आळकेपण। अत्यादरें पडिपोषण।
रजोगुणें उपोषण। केलें न वचे॥ ३१॥



godagrāsīm ālakepaṇa | atyādareṁ piṇḍapoṣaṇa |
rajoguṇeṁ upoṣaṇa | keleṁ na vace || 31 ||

When one is mad after the gulping down of the pleasures; when one is very careful to nourish the individual body; when one cannot maintain a fast it is due to *raja guna*.

32. शृंगारकि ते आवडे। भक्ती वैराग्य नावडे।
 कळालाघवीं पवाडे। तो रजोगुण॥ ३२॥
śṛṅgārīka teṁ āvaḍe | bhaktī vairāgya nāvaḍe |
kaḷālāghavīm pavāḍe | to rajoguṇa || 32 ||

When the sensual is liked and devotion and *vairagya* are not liked; when the ‘art of knowing’ (when nothing is there, everything is known) is forcibly expanded into the ‘many’ objects (“I want to see this and that”) then, that *atma* is *raja guna*.

33. नेणोनियां परमात्मा। सकळ पदार्थी प्रेमा।
 बळातकारें घाली जन्मा। तो रजोगुण॥ ३३॥
neṇoniyāṁ paramātmā | sakāḷa padārthī premā |
baḷātkāreṁ ghālī janmā | to rajoguṇa || 33 ||

When one does not know that *paramatma*; when one’s love is for the ‘many’ within this ‘all’; when that One deliberately (by one’s own wishes) takes a birth then, that is *raja guna*

34. असो ऐसा रजोगुण। लोभें दावी जनममरण।
 प्रपंची तो सबळ जाण। दारुण दुःख भोगवी॥ ३४॥
aso aisā rajoguṇa | lobheṁ dāvē janmamaraṇa |
prapañcī to sabāḷa jāṇa | dāruṇa duḥkha bhogavī || 34 ||

So be it! Such is the nature of *raja guna*. Due to intense desire to have a body there is this appearance of birth and death. Know that then that *atma* becomes impure within this worldly existence and that One is made to suffer terribly.

35. आतां रजोगुण हा सुटेना। संसारकि हें तुटेना।
 प्रपंची गुंतली वासना। यास उपाय कोण॥ ३५॥
ātām rajoguṇa hā suṭenā | saṁsārīka heṁ tuṭenā |
prapañcīm guṁtalī vāsanā | yāsa upāya koṇa || 35 ||

Now if this ‘I am’ understanding does not cut this *raja guna* or that thoughtless Self does not break this worldly living then, this **vasana* is entangled within this mundane existence and how can there be this remedy of ‘I am’? *(See 9.8.16 -*vasana* is the desire to exist; but due to this *raja guna* one takes oneself as a body and that *vasana* wants to exist as this gross body).

36. उपाये येक भगवद्भक्ती। जरी ठाकेना वरिक्ती।
 तरी येथानुशक्ती। भजन करावें॥ ३६॥
upāye yeka bhagavadbhaktī | jarī ṭhākenā viraktī |
tārī yethānuśaktī | bhajana karāvēṁ || 36 ||

When there is this remedy of ‘I am’ then, one has become a devotee of that One God.



Still complete desirelessness (I do not exist) has not been reached and therefore, His *bhajan* should be made by means of this power of ‘I am’.

37. काया वाचा आणी मनं। पतरें पुष्पें फळें जीवनें।

ईश्वरीं अर्पूनीयां मनं। सार्थक करावें ॥ ३७ ॥

kāyā vācā āṇī manem | patrem puṣperṁ phaleṁ jīvanem |
īśvarīm arpūniyāṁ manem | sārthaka karāvēṁ || 37 ||

The mind should offer the body and speech of the *jiva*; in this way the leaves (the gross animate and inanimate objects), the flowers (experiences) and fruits (pleasures and pains) should be offered to Him. When these have been offered along with the mind, then there is the fulfillment of life’s purpose.

38. येथानुशक्ती दानपुण्य। परी भगवंतीं अनन्य।

सुखदुःखें परी चित्तिन। देवाचेंचकिरावें ॥ ३८ ॥

yethānuśaktī dānapuṇya | parī bhagavarīṁ ananya |
sukhaduḥkheṁ parī cīntana | devācēnci karāvēṁ || 38 ||

This power of ‘I am’ is real charity (real charity is the donation of mind, body etc. to this ‘all’) but in God there is no separateness/otherness. Otherwise this power of the ‘all’ will bring the pleasures and pains of body consciousness where there should only be that thought of God.

39. आदंतिं येक देव। मध्येंचलावली माव।

महणोनियां पूरण भाव। भगवंतीं असावा ॥ ३९ ॥

ādarīṁ yeka deva | madhyēnci lāvilī māva |
mhaṇōniyāṁ pūrṇa bhāva | bhagavarīṁ asāvā || 39 ||

From beginning to end, there is only that One God but in the middle *avidya maya* is felt (“I am a body”). Therefore this ‘I am’ understanding of *maya* within God should be made complete (I do not exist).

40. ऐसा सबळ रजोगुण। संक्षेपें केलें कथन।

आतां शुद्ध तो तूं जाण। परमार्थकि ॥ ४० ॥

aisā sabāḷa rajoguṇa | saṁkṣepēṁ keleṁ kathana |
ātām śuddha to tūṁ jāṇa | paramārthika || 40 ||

When there is this impure *raja guna* then, this ‘story’ of knowledge only gets told in brief (a partial ‘story’ gets told for then knowledge is mixed with ignorance). Therefore now, forget everything and know that you are that pure *atma*, the very nature of *paramarth* (Supreme Accomplishment).

41. त्याचे वोळखीचें चनिह। सत्वगुणीं असे जाण।

तो रजोगुण परपूरण। भजनमूळ ॥ ४१ ॥

tyāce volakhīcēṁ cinha | satvagunīm ase jāṇa |
to rajoguṇa paripūrṇa | bhajanamūḷa || 41 ||

And when there is this known/*prakruti* of that *atma* (Knower) then, know that you are in the *sattwa guna*. Then that complete and perfect *atma* that had been this *raja guna* is the beginning of the *sagun bhajan* (ie. *sattwa guna*).



42. ऐसा रजोगुण बोललि। श्रोतीं मनं अनुमानलि।
 आतां पुढें परसिलि। पाहजि तमोगुण॥ ४२॥
aisā rajoguṇa bolilā | śrotīṁ manēṁ anumānilā |
ātām puḍheṁ parisilā | pāhije tamoguṇa || 42 ||

When the *raja guna* becomes this *sattwa guna* then, the conjectures of the mind are absorbed in this ‘speech’ (when the conjectures of *raja guna* are not then, there is this ‘speech’ of *sattwa guna*; it needs no invitation). Now, the *tamo guna* should also be carefully listened to and ahead it should become this *sattwa guna*.

इति श्रीदासबोधे गुरुशषियसंवादे
 रजोगुणलक्षणनाम समास पांचवा ॥ ५॥ २.५
iti śrīdāsabodhe guruśiṣyasamvāde
rajoguṇalakṣaṇanāma samāsa pāṁcavā || 5 || 2.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 2 named „The Attention of *Raja Guna*“ is concluded.



2.6 The *Tamo* Quality/*Guna*

समास सहावा : तमोगुण लक्षण

samāsa sahāvā : tamoguṇa lakṣaṇa

|| Śrī Rām ||

1. मागां बोललि रजोगुण। क्रयिसहति लक्षण।
आतां ऐका तमोगुण। तोह सांगजिल ॥ १ ॥
māgām bolilā rajoguṇa | kriyesahita lakṣaṇa |
ātām aikā tamoguṇa | tohi sāṅgijela || 1 ||

Previous to these actions and attentions of the *raja guna* there is this ‘speech’. Now listen (forget everything and be that which remains ie. ‘speech’) and the *tamo guna* will also become that complete and perfect *atma* (the *tamo guna* will be absorbed in this *sagun* ‘speech’ and this will become that *nirgun*; knowledge will become no-knowledge).

2. संसारीं दुःखसंमंघ। प्रापत् होतां उठे खेद।
कां अद्भुत आला क्रोध। तो तमोगुण ॥ २ ॥
samsārīṁ duḥkhasaṁmaṇḍha | prāpta hotām uṭhe kheda |
kām adbhuta ālā krodha | to tamoguṇa || 2 ||

When there is the sorrow of *samsar* and when there arises regret, grief and torment, and when anger comes to this wondrous ‘all’ then, that *atma* is *tamo guna*.

3. शेरीरीं क्रोध भरतां। नोळखे माता पिता।
बंधु बहणि कांता। ताडी तो तमोगुण ॥ ३ ॥
śērīrīṁ krodha bharatām | nolakhe mātā pitā |
bāṇḍhu bahiṇa kāmṭā | tāḍī to tamoguṇa || 3 ||

When within this ‘all’ body there is an overflowing of anger then, one doesn’t recognize one’s mother nor one’s father (*mula maya/purush*) and a brother, a sister and a wife are imagined (*my family etc.*), then that *atma* is *tamo guna*.

4. दुसऱ्याचा प्राण घ्यावा। आपला आपण स्वयें द्यावा।
वसिरवी जीवभावा। तो तमोगुण ॥ ४ ॥
dusaṛyācā prāṇa ghyāvā | āpalā āpaṇa svayeriṁ dyāvā |
visaravī jīvabhāvā | to tamoguṇa || 4 ||

If you accept that the *prana* belongs to this ‘all’, then you are naturally given yourself (ie. when you leave the thoughts then you will come to understand that, the *prana* inside and the wind outside are one and inseparable; this brings the understanding of knowledge, ‘I am everywhere, inside and outside’). But when this is forgotten then, there is the conviction of a *jīva* (“I am breathing”) and that *atma* is *tamo guna*.

5. भरलें क्रोधाचें कावरीं। पशियाच्यापरी वावरे।
नाना उपायें नावरे। तो तमोगुण ॥ ५ ॥
bharaleṁ krodhācēṁ kāvireṁ | piśyācyāparī vāvare |
nānā upāyeriṁ nāvare | to tamoguṇa || 5 ||



Then one is filled with the madness of anger and one wanders around as if possessed of a devil (ie. ego); if the ‘many’ thoughts are not controlled by this remedy of the ‘all’/knowledge, then that *atma* is *tamo guna*. (The three *gunas* mix together and create ‘many’ thoughts; the remedy is *sattwa guna*, forget everything and what remains is knowledge)

6. आपला आपण शस्त्रपात। पराचा करी घात।
ऐसा समय वर्तत। तो तमोगुण ॥ ६ ॥

āpalā āpaṇa śāstrapāta | parācā karī ghāta |
aisā samaya vartata | to tamoguṇa || 6 ||

Then you kill yourself with your own weapon or when you kill another then, at such time, that *atma* exists as *tamo guna*.

7. डोळा युध्यचिपाहवें। रण पडलें तेथें जावें।
ऐसें घेतलें जीवें। तो तमोगुण ॥ ७ ॥

ḍolā yudhyaci pāhaveri | raṇa paḍileṇ tethēṇ jāverī |
aiseṇ ghetaleṇ jīverī | to tamoguṇa || 7 ||

When these ‘eyes of understanding’ want to see fighting only and ‘there’ (*brahman*) goes to that place where there is conflict (*the mind*); when such a condition is accepted by the *jīva*, then that *atma* is *tamo guna*.

8. अखंड भरांती पडे। केला नशिचय वधिडे।
अत्यंत नदिरा आवडे। तो तमोगुण ॥ ८ ॥

akhaṇḍa bhrāntī paḍe | kelā niścaya vighaḍe |
atyanta nidrā āvaḍe | to tamoguṇa || 8 ||

Then that unbroken *brahman* falls into confusion and the conviction of that unbroken is broken; then one likes the great sleep of ignorance and that *atma* is *tamo guna*.

9. क्षुधा जयाची वाड। नेणे कडु अथवा गोड।
अत्यंत जो कां मूढ। तो तमोगुण ॥ ९ ॥

kṣudhā jayācī vāḍa | neṇe kaḍu athavā goḍa |
atyanta jo kām mūḍha | to tamoguṇa || 9 ||

When the hunger of *mula maya* is so great that it doesn’t know the difference between bitter and sweet (*the world is bitter and the world beyond is sweet. But on account of your belly, you become a jīva*); or when that *purush* is extremely dull, then that *atma* is *tamo guna*.

10. परीतपात्र गेलें मरणें। तयालागीं जीव देणें।
स्वयें आत्महत्या करणें। तो तमोगुण ॥ १० ॥

prītipātra geleṇ maraṇeṇ | tayālāgīṁ jīva deṇeṇ |
svayeṇ ātmahatyā karaṇeṇ | to tamoguṇa || 10 ||

By beating your most beloved; by giving a *jīva* to that Reality; by making that most natural, a killer of the *atma* (*taking yourself to be a jīva is to be a killer of the atma*), then that *atma* has come this *tamo guna*.



11. कडिा मुंगी आणी सवापद। यांचा करू आवडे वध।
 अतयंत जो कृपामंद। तो तमोगुण॥ ११॥
kiḍā muṅgī āṇī svāpada | yāmcā karūṁ āvaḍe vadha |
atyaṁta jo kṛpāmaṇḍa | to tamoguṇa || 11 ||

When there are ‘many’ insects, ants and small creatures (ie. taking yourself to be a body, you objectify and see many individual names and forms) and one is fond of such objectification then, you are a killer of this ‘I am’ (‘I am’ only knows, but when you become a *jīva* then, you see many other creatures by giving them names and forms; previously, there had been this understanding of the ‘all’, beyond many names and forms); when that witnessing *purush* gets extremely sentimental and does not remain aloft then, that *atma* is *tamo guna*.

12. सतरीहतया बाळहतया। द्रव्यालागीं ब्रह्मतया।
 करू आवडे गोहतया। तो तमोगुण॥ १२॥
strīhatyā bālahatyā | dravyālāgīṁ brahmatyā |
karūṁ āvaḍe gohatyā | to tamoguṇa || 12 ||

The *tamo guna* is a killer of this woman (‘all’/*prakṛti*) and a killer of her child (the world; when you sleep ie. *tamo guna*, then the world goes off). When due to objectification it kills the *brahmīn* (Knower of *brahman*) and when that is happy to kill this cow (that which satisfies all our desires ie. knowledge), then that *atma* is *tamo guna*.

13. वसिळाचेन नेटें। वीष घ्यावेसैं वाटे।
 परवध मनीं उठे। तो तमोगुण॥ १३॥
visaḷāceni neṭeṁ | vīṣa ghyāveṁseṁ vāṭe |
paravadha maṇīṁ uṭhe | to tamoguṇa || 13 ||

When due to the rivalry of competition (“I must win at all costs”)³ one feels that one has to take the poison of this worldly existence; when the wife of another (and not *prakṛti*) arises in the mind then, that *atma* is *tamo guna*.

14. अंतरीं धरूनि कपट। पराचें करी तळपट।
 सदा मसत सदा उद्धट। तो तमोगुण॥ १४॥
aṁtarīṁ dharūṇi kapaṭa | parāceṁ karī taḷapaṭa |
sadā masta sadā uddhaṭa | to tamoguṇa || 14 ||

When deceit and falsity are held in your inner space, then there is the mind and this leads to the ruin of the *jīva*; when that Eternal is arrogant and that Eternal is a bully then, that *atma* is *tamo guna*.

15. कळह व्हावा ऐसैं वाटे। झोंबी घ्यावी ऐसैं उठे।

³ *siddharameshwar maharaj*- A devotee of God triumphs by losing. The nature of the *jīva* is to think, “I should always win. At no time whatsoever should I have to face disgrace. Whatever I say must happen and anything like retreat or defeat, in any matter should not happen to me.” Because of this stubborn insistence, that Perfect Contentment is lost. On the other hand if the *jīva* learns to accept defeat, giving up this doggedness, “It must happen the way I say,” then there will be no disturbance in that Perfect Contentment. The one who refuses to lose thinks he is the victor however, this means that until the very end he will remain a *jīva*. Only the lucky one who has learned to accept defeat has the good fortune of becoming *shiva* and that only is the real devotee of *viṣṇu*.



अन्तरी द्वेष प्रगटे। तो तमोगुण॥ १५॥

*kalāha vāhvā aiseri vāte | jhombi ghyāvī aiseri uṭhe |
antarī dveṣa pragaṭe | to tamoguṇa || 15 ||*

When one feels like quarrelling and there arises the thought to seize another roughly; when hatred and malice manifest in this inner space, then that *atma* is *tamo guna*.

16. युध्य देखावे ऐकावे। स्वये युध्यचकिरावे।

मारावे की मरावे। तो तमोगुण॥ १६॥

*yudhya dekhāverī aikāverī | svayerī yudhyaci karāverī |
mārāverī kīṁ marāverī | to tamoguṇa || 16 ||*

When one wants to see and hear of a fight; when one wants to go to fight; when one feels that one should kill or be killed then, that *atma* is *tamo guna*.

17. मत्सरें भक्ति मोडावी। देवाळयें वघिडावी।

फळती झाडें तोडावी। तो तमोगुण॥ १७॥

*matsareṁ bhakti modāvī | devālayeṁ vighaḍāvīm |
phalaṭīm jhāḍeṁ toḍāvīm | to tamoguṇa || 17 ||*

When devotion is broken due to arrogance then, this ‘temple of God’ (ie. knowledge) gets demolished; when one wants to cut down this ‘fruit bearing tree’ (tree of knowledge), then that *atma* is *tamo guna*.

18. सत्कर्मे ते नावडती। नाना दोष ते आवडती।

पापभय नाही चिती। तो तमोगुण॥ १८॥

*satkarmeṁ te nāvaḍatī | nānā doṣa te āvaḍatī |
pāpabhaya nāhīm cittī | to tamoguṇa || 18 ||*

When that does not like this pure action of the ‘all’ and enjoys the vices of the ‘many’ actions; when that has no *fear of sin in its mind then, that *atma* is *tamo guna* (one has accepted this body as one’s own and this life as the only one). *(*maharaj-* the great fear of this world should come...I want nothing to do with this world)

19. ब्रह्मवृत्तीचा उछेद। जीवमात्रास देणें खेद।

करूं आवडे अप्रमाद। तो तमोगुण॥ १९॥

*brahmavṛtticā ucheda | jīvamātrāsa deṇeṁ kheda |
karūṁ āvaḍe apramāda | to tamoguṇa || 19 ||*

When this knowing *vritti* of *brahman* is utterly demolished and there is the torment of the *jīva*; when one likes inattention and negligence then, that *atma* is *tamo guna*.

20. आग्नप्रळये शस्त्रप्रळये। भूतप्रळये वीषप्रळये।

मत्सरें करी जीवक्षये। तो तमोगुण॥ २०॥

*āgnapralāye śāstrapralāye | bhūtapralāye vīṣapralāye |
matsareṁ karīṁ jīvākṣaye | to tamoguṇa || 20 ||*

When there is destruction by fire (the effortless knowing of the ‘all’ is forgotten when one begins to objectify; then there arises a feeling of a world outside that is separate from myself); when there is destruction by one’s own power (when there is a feeling of



one's power arising ie. learning, beauty, the arts etc); when there is destruction by the elements (becoming progressively more objective) and finally when there is destruction by the poison of this gross world (gross objectification brings 'many' desires); then the *jiva* is destroyed by arrogance and that *atma* has become this *tamo guna*.

21. परपीडेचा संतोष। नष्टुरपणाचा हव्यास।
संसारचा नये त्रास। तो तमोगुण॥ २१॥
parapīḍecā saṁtoṣa | niṣṭhurapaṇācā havvyāsa |
saṁsārācā naye trāsa | to tamoguṇa || 21 ||

When there is the satisfaction that comes from the troubles of the *jiva* (satisfaction and dissatisfaction are inextricably linked like pleasure and pain; and just as the troubles are imagined so too, is the satisfaction is a thought); when there is desire for cruelty and violence; when one thinks that *samsar* is not suffering then, that *atma* has become this *tamo guna*

22. भांडण लाऊन द्यावें। स्वयें कौतुक पाहावें।
कुबुद्धि घेतली जीवें। तो तमोगुण॥ २२॥
bhāṇḍaṇa lāūna dyāvēṁ | svayēṁ kautuka pāhāvēṁ |
kubuddhi ghetalī jīvēṁ | to tamoguṇa || 22 ||

When quarrelling is conceded then naturally, this wonder of the 'all' is understood; but when the *jiva* accepts this false intellect of "I am so and so" then, that *atma* has become this *tamo guna*.

23. पराप्त जाल्यां संपत्ती। जीवांस करी यातायाती।
कळवळा नये चितीं। तो तमोगुण॥ २३॥
prāpta jāliyāṁ saṁpattī | jīvāṁsa karī yātāyātī |
kaḷavaḷā naye cittīṁ | to tamoguṇa || 23 ||

For the acquisition of riches, many *jivas* have to *suffer. And if one has no concern for them in the mind then, that *atma* is *tamo guna*. *(*maharaj- one rich man makes hundreds poor*)

24. नावडे भक्ती नावडे भाव। नावडे तीर्थ नावडे देव।
वेदशास्त्र नलगे सर्व। तो तमोगुण॥ २४॥
nāvaḍe bhakti nāvaḍe bhāva | nāvaḍe tīrtha nāvaḍe deva |
vedaśāstra nalage sarva | to tamoguṇa || 24 ||

When one does not like devotion nor does one like faith; when one does not like pilgrimage places nor does one like God; when one feels that the *vedas* and *shasthras* and this 'all' are not necessary then, that *atma* is *tamo guna*

25. स्नानसंध्या नेम नसे। स्वधर्मि भ्रष्टला दसि।
अकर्तव्य करितसे। तो तमोगुण॥ २५॥
snānasandhyā nema nase | svadharmīṁ bhraṣṭalā dise |
akartavya karītase | to tamoguṇa || 25 ||

When one destroys the practice of prayer/*sandhya* (to know that space between two thoughts) and the sacred bath in the river of knowledge; when in *swadharma* (one's



own inherent nature) one sees bewilderment and confusion; when one does that which is not one's inherent nature then, that *atma* is *tamo guna*.

26. जेष्ठ बंधु बाप माये। त्यांचीं वचनें न साहे।
सीघ्रक्रोपी नघोन जाये। तो तमोगुण ॥ २६ ॥
jeṣṭha bāṁdhu bāpa māye | tyāñcīñ vacaneñ na sāhe |
sīghrakopī nighona jāye | to tamoguṇa || 26 ||

Then the elder brother (*sattwa guna*) and father and mother (*purush/prakruti*) and this divine 'word' of that *atma* are not tolerated; then one gets suddenly angry and goes outside and gets lost (ie. takes body consciousness), then that *atma* is *tamo guna*.

27. उगेंच खावें उगेंच असावें। सूतब्ध होऊन बैसावें।
काहींच स्मरेना स्वभावें। तो तमोगुण ॥ २७ ॥
ugemci khāvēñ ugemci asāvēñ | stabdha hoūna baisāvēñ |
kāñhīñca smarenā svabhāvēñ | to tamoguṇa || 27 ||

If that still and silent *nirgun* should eat and if that still and silent Self should exist then, though being still and silent, one has become engrossed in enjoyments and then this knowledge is not remembered by that spontaneous 'all' (to not know one's Self), and that *atma* is *tamo guna*.

28. चेटकवदियेचा अभ्यास। शस्त्रवदियेचा हव्यास।
मल्लवदिया व्हावी ज्यास। तो तमोगुण ॥ २८ ॥
ceṭakavidyecā abhyāsa | śastravidyecā havvyāsa |
mallavidyā vḥāvē jyāsa | to tamoguṇa || 28 ||

When there is the practice of the knowledge of sorcery (ie. imagining); when there is the longing for the knowledge where one's power is felt (ie. learning, the arts etc.); when to that *purush* there comes the knowledge of physical exercises, then that *atma* is *tamo guna*.

29. केले गळाचे नवस। रडबिडीचे सायास।
काष्ठयंत्र छेदी जविहेस। तो तमोगुण ॥ २९ ॥
kele galāce navasa | raḍibeḍīce sāyāsa |
kāṣṭhayantra chedī jivḥesa | to tamoguṇa || 29 ||

When one makes a loud oath to God and when, by great efforts, one chains oneself down in this mire of the world; when this 'machine of wood' (ie. this body is like a piece of wood without the power) extinguishes this flame of life ('I am'), then that *atma* is *tamo guna*.

30. मस्तकीं भदें जाळावें। पोतें आंग हुरपळावें।
स्वयें शस्त्र टोचून घ्यावें। तो तमोगुण ॥ ३० ॥
mastakīñ bhaḍēñ jāḷāvēñ | poteñ āñga hurapalāvēñ |
svayēñ śastra ṭocūna ghyāvēñ | to tamoguṇa || 30 ||

When one places a burning pot within one's head then, this 'all' body is scorched by false riches; when that spontaneous and natural accepts the torment of one's own powers ("I am great, beautiful etc."), then that *atma* is *tamo guna*.



31. देवास सरि वाहावें। कां तें आंग समर्पावें।
पडणीवरून घालून घ्यावे। तो तमोगुण॥ ३१॥

*devāsa sira vāhāverṁ | kām teṁ āṅga samarpāverṁ |
paḍaṇīvarūna ghālūna ghyāve | to tamoguṇa || 31 ||*

Either you should offer your head (ie. [thinking](#)) to God or you should offer this ‘all’ body ([give up knowledge](#)) to the Reality; but when these are taken from their peaceful place and tossed away then, that *atma* is *tamo guna*.

32. नगिरह करून धरणें। कां तें टांगून घेणें।
देवद्वारी जीव देणें। तो तमोगुण॥ ३२॥

*nigraha karūna dharaṇeṁ | kām teṁ ṭāṅgūna gheṇeṁ |
devadvārīm jīva deṇeṁ | to tamoguṇa || 32 ||*

When one holds on stubbornly to the constraints of the mind; or that Reality accepts to be ‘hung on the gallows’ (*siddharameshwar maharaj- a jiva is standing on the gallows with a noose around his neck*); or though being in that sacred place of ‘I am’, if one takes one’s life then, that *atma* is *tamo guna*.

33. नरिहार उपोषण। पंचाग्नी धूम्रपान।
आपणास घ्यावें पुरून। तो तमोगुण॥ ३३॥

*nirāhāra upoṣaṇa | pañcāgnī dhūmrāpāna |
āpaṇāsa ghyāverṁ purūna | to tamoguṇa || 33 ||*

When one abstains from taking food and sits within the ‘five fires’ and hangs upside down and inhales smoke ([various arduous sadhanas](#)); by such practice you allow your Self to be buried then, that *atma* is *tamo guna*.

34. सकाम जें का अनुष्ठान। कां तें वायोनरोधन।
अथवा राहावें पडोन। तो तमोगुण॥ ३४॥

*sakāma jeṁ kā anuṣṭhāna | kām teṁ vāyonirodhana |
athavā rāhāverṁ paḍona | to tamoguṇa || 34 ||*

Or when this *mula maya* undertakes strict penance with some desire in mind; or when that Reality tries to *control the breath; or when one just lies down lazily then, that *atma* is *tamo guna*. *([One should not leave that which is natural](#))

35. नखें केश वाढवावे। हस्तचवित्ते करावे।
अथवा वागसुंनय व्हावें। तो तमोगुण॥ ३५॥

*nakheṁ keśa vāḍhavāve | hastaci varte karāve |
athavā vāgsuṁnya vḥāverṁ | to tamoguṇa || 35 ||*

To let the hair and nails grow; or to hold the arms constantly high above one’s head; or to stop talking totally then, that *atma* is *tamo guna*.

36. नाना नगिरहें पडिवें। देहदुःखें चरफडावें।
क्रोधें देवांस फोडावें। तो तमोगुण॥ ३६॥

*nānā nigraheṁ piḍāverṁ | dehaduḥkheṁ carphaḍāverṁ |
krodheṁ devāṁsa phoḍāverṁ | to tamoguṇa || 36 ||*



If one should suffer the restraint of the ‘many’ and toss and turn with bodily pains (when one thinks that these troubles have come to me); if out of anger, one destroys God then, that *atma* is *tamo guna*.

37. देवाची जो नदि करी। तो आशाबद्धाघोरी।
जो संतसंग न धरी। तो तमोगुण ॥ ३७ ॥
devācī jo nīṇdā karī | to āśābaddhi aghorī |
jo saṁtasaṅga na dharī | to tamoguṇa || 37 ||

When that *purush* blames God (you yourself are that *purush* ie. God) then, that *atma* is bound by hopes and does ‘many’ terrible actions; when that *purush* does not keep the company of the Truth, then that *atma* is *tamo guna*.

38. ऐसा हा तमोगुण। सांगतां जो असाधारण।
परी त्यागार्थ नरूपण। कांहीं येक ॥ ३८ ॥
aisā hā tamoguṇa | sāṅgatāṁ jo asādhāraṇa |
parī tyāgārtha nīrūpaṇa | kāñhīm yeka || 38 ||

In these ways that thoughtless understanding of the *purush* has become this *tamo guna*. But if the meaning of *giving up/renouncement is truly understood then, the One within this ‘all’ will remain (*purush* within the *prakṛti*). *(*siddharameshwar maharaj*-real renunciation is the giving up of the thought of the sense objects; without this, outer renunciation is very difficult)

39. ऐसें वरते तो तमोगुण। परी हा पतनास कारण।
मोक्षप्राप्तीचें लक्षण। नवहे येणें ॥ ३९ ॥
aiseṁ varte to tamoguṇa | parī hā patanāsa kāraṇa |
mokṣaprāptīcēṁ lakṣaṇa | navhe yeṇēṁ || 39 ||

When that *atma* stays as *tamo guna* then, that thoughtless Self gets caste down into hell and if that thoughtless understanding is not then, how can there be liberation? (that thoughtless understanding is, I do not exist)

40. केल्या कर्माचें फळ। पराप्त होईल सकळ।
जन्म दुःखाचें मूल। तुटेना कीं ॥ ४० ॥
kelyā karmācēṁ phala | prāpta hoīla sakala |
janma duḥkhācēṁ mūla | tuṭenā kīm || 40 ||

Even if you gain this ‘all’ through the fruit of your actions, still birth, the root of suffering, has not been cut out (even the knowledge of the ‘all’ goes off and one must take birth again).

41. वहावया जन्माचें खंडण। पाहजि तो सत्वगुण।
तेंच असे नरूपण। पुढलिं समासी ॥ ४१ ॥
vhāvayā janmācēṁ khaṇḍaṇa | pāhije to satvagūṇa |
teṁci ase nīrūpaṇa | puḍhile samāsīm || 41 ||

Still in order to avoid rebirth, that *atma* should first acquire this *sattwa guna*. Listen carefully, for this *sagun* discourse is within the composition of words ahead.



इति श्रीदासबोधे गुरुशषियसंवादे
 तमोगुणलक्षणनाम समास सहावा ॥ ६ ॥ २.६
iti śrīdāsabodhe gurushṣiyasamvāde
tamoguṇalakṣaṇanāma samāsa sahāvā || 6 || 2.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 2 named „The Tamo Quality/Guna“ is concluded.



2.7 Sattwa Quality

समास सातवा : सत्त्वगुण लक्षण

samāsa sātavā : sattvaguna lakṣaṇa

|| Śrī Rām ||

1. मागां बोललि तमोगुण। जो दुःखदायक दारुण।
आतां ऐका सत्त्वगुण। परम दुल्लभ॥ १॥
māgām bolilā tamoguṇa | jo duḥkhadāyaka dāruṇa |
ātām aikā satvaguna | parama dullabha || 1 ||

Previously this ‘speech’ was the *tamo guna* and then, that *atma purush* is the giver of extremely harsh suffering (when this ‘speech’ is forgotten on account of *tamo guna* then, witnessing is abandoned and that *purush* is confined to a gross body). Now listen (forget everything you have learnt up until now) and there will be this *sattwa guna* and then that Supreme which was most difficult to achieve, will be achieved (He is most difficult to acquire as long as ignorance remains).

2. जो भजनाचा आधार। जो योगियांची थार।
जो नरिसी संसार। दुःखमूल जो॥ २॥
jo bhajanācā ādhāra | jo yogiyāncī thāra |
jo nirasī saṁsāra | duḥkhamūla jo || 2 ||

That *purush* (ie. Witness) is the support of *bhajan*; that *purush* is the resting place of the *yogi*. That *purush* destroys *samsara* and that *purush* is the root of suffering (*maharaj-ganesh* is the beginning of *sagun* and *nirgun*).

3. जेणें होये उत्तम गती। मार्ग फुटे भगवंती।
जेणें पावजि मुक्ती। सायोज्यता ते॥ ३॥
jeṇeṁ hoye uttama gatī | mārḡa phuṭe bhagavaritī |
jeṇeṁ pāvije muktī | sāyojyātā te || 3 ||

Due to this *mula maya* (*sattwa guna*) there is that highest state, I do not exist. This *sattwa guna* opens the pathway to God and one should achieve Final Liberation, that Reality, by means of this *mula maya* (‘I am’). (Within *mula maya* is that pure *mula purush*, but He forgets Himself when He sees His reflection)

4. जो भक्तांचा कोंवसा। जो भवार्णवींचा भवसा।
मोक्षलक्ष्मीची दशा। तो सत्त्वगुण॥ ४॥
jo bhaktāncā koṁvasā | jo bhavārṇavīncā bhavasā |
mokṣalakṣmīcī daśā | to satvaguna || 4 ||

That *purush* is the protector of devotion; that *purush* is your only assurance within this ocean of worldly existence. When that *purush* is this liberation of *lakshmi* (‘I am’ feeling; but not her spouse, *narayan*, I am not), then that *atma* is the state of *sattwa guna*. (The *purush* is *narayan*, *ishwara*, *shiva* etc.)

5. जो परमार्थाचें मंडण। जो महंतांचें भूषण।
रजतमाचें नरिशन। तो सत्त्वगुण॥ ५॥



*jo paramārthācēṁ maṁḍaṇa | jo maharītāṁcēṁ bhūṣaṇa |
rajatamācēṁ nirśana | to satvaguna || 5 ||*

Then that *purush* is this meeting place (ie. ‘all’); then that *purush* is the adornment of knowledge (the Knower has become the known). Then, both *raja* and *tamo gunas* are dissolved due to this *sattwa guna* of *mula maya*.

6. जो परमसुखकारी। जो आनंदाची लहरी।
देऊनयां नवारी-। जनममृत्यु॥ ६॥
*jo paramasukhakārī | jo ānaṁdācī laharī |
deūniyām nivārī- | janmamṛtya || 6 ||*

That *purush* is the Supreme and the giver of happiness and that *purush* is the waves of bliss of *mula maya* and that *purush* is the remover of this cycle of birth and death. (It all depends upon where He places His attention)

7. जो अज्ञानाचा सेवट। जो पुण्याचें मूल पीठ।
जयाचेनसांपडे वाट। परलोकाची॥ ७॥
*jo ajñānācā sevaṭa | jo puṇyācēṁ mūla pīṭha |
jayācenī sām̐paḍe vāṭa | paralokācī || 7 ||*

That *purush* is the end of ignorance (*mula maya*); that *purush* is true merit and the origin and support of *mula maya*, (both are inextricably bound to each other, but if *prakṛuti* goes off then that *purush* becomes that One *paramatma*). Due to this *sattwa guna* of *mula maya* the way to this ‘world beyond’ is found (forget everything and know this world beyond names and forms).

8. ऐसा हा सत्वगुण। देहीं उमटतां आपण।
तये करयिचें लक्षण। ऐसें असे॥ ८॥
*aisā hā satvaguna | dehīm̐ umaṭatām̐ āpaṇa |
taye kriyēcēṁ lakṣaṇa | aiseṁ ase || 8 ||*

When that thoughtless Self is this *sattwa guna* then, you become apparent within this body (‘I am’, ‘I am’); then that Reality has the attention of this ‘all’ action (first separate this *sattwa guna* from the three mixed *gunas* that together create the world and body through objectification; this feeling ‘I am everything, everywhere’ is the pure *sattwa guna*).

9. ईश्वरीं प्रेमा अधिकि। प्रपंच संपादणे लोककि।
सदा सन्नधि वविक। तो सत्वगुण॥ ९॥
*īśvarīm̐ premā adhika | prapaṁca saṁpādaṇe lokika |
sadā sannidha vīveka | to satvaguna || 9 ||*

When your love for God is greater than your love for the worldly acquiring the worldly (body consciousness seeks only sensual enjoyments); when *vivek* is always close by then, that *atma* is *sattwa guna*.

10. संसारदुःख वसिरवी। भक्तमार्ग वमिळ दावी।
भजनकरिया उपजवी। तो सत्वगुण॥ १०॥
saṁsāraduḥkha visaravī | bhaktimārga vimaḷa dāvī |



bhajanakriyā upajavī | to satvaguna || 10 ||

When that One forgets the suffering of this worldly life; when that One reveals the straight path of devotion; when that One makes this pure action of *bhajan* arise then, that *atma* is *sattwa guna* (being in this *sattwa guna* is doings *bhajans*).

11. परमार्थाची आवडी। उठे भावार्थाची गोडी।
 परोपकारी तांतडी। तो सत्वगुण॥ ११॥
paramārthācī āvaḍī | uṭhe bhāvārthācī goḍī |
paropakārīm tāntaḍī | to satvaguna || 11 ||

When that One likes *paramarth* and there arises a fondness for pure devotion; when one feels the need to be That which uplifts this ‘all’ (when one feels the need to be that *atma*) then, that *atma* is *sattwa guna*.

12. सनानसंध्या पुण्यसीळ। अभ्यांतरींचा नरिमळ।
 शरीर वस्त्रें सोजवळ। तो सत्वगुण॥ १२॥
snānasandhyā puṇyasīḷa | abhyāntarīṅcā nirmala |
śarīra vastreṁ sojvaḷa | to satvaguna || 12 ||

When there is this sacred bath and prayers/*sandhya*;⁴ when there is this purification of the inner space and when there is the brilliant attire of this ‘all’ body then, that *atma* is *sattwa guna*.

13. येजन आणी याजन। आधेन आणी अध्यापन।
 स्वयें करी दानपुण्य। तो सत्वगुण॥ १३॥
yejana āṇī yājana | ādhena āṇī adhyāpana |
svayem karī dānapuṇya | to satvaguna || 13 ||

When one performs this fire sacrifice and offers everything into these fires of knowledge; when one studies the sacred books and teaches the mind their meaning. When one’s very nature is *charity then, that *atma* is *sattwa guna*. *(See 2.5.38; true charity is the donation of the mind to this ‘all’)

14. नरूपणाची आवडी। जया हरकिथेची गोडी।
 करिया पालटे रोकडी। तो सत्वगुण॥ १४॥
nirūpaṇācī āvaḍī | jayā harikathecī goḍī |
kriyā pālaṭe rokaḍī | to satvaguna || 14 ||

When one has a liking for this *sagun* discourse; when one has a fondness for this ‘story’ of *hari*; when the actions are turned into this ever-present *sagun* action, then that *atma* is *sattwa guna*.

15. अश्वदानें गजदानें। गोदानें भूमदानें।
 नाना रत्नांचीं दानें। करी तो सत्वगुण॥ १५॥
aśvadāneṁ gajadāneṁ | godāneṁ bhūmidāneṁ |
nānā ratnāṁcīm dāneṁ- | karī to satvaguna || 15 ||

⁴That juncture between the setting thought and the rising thought, is the *sandhi*, and this is the real time of prayer/*sandhya*



When that gives away the horses and gives away the elephants; when that gives away the cows and this world (stops objectifying and sees all with equal vision); and when that gives away the jewels of the ‘many’ then, that is the *sattwa guna* (*maharaj-* to the Saint, a diamond and a dried up piece of shit, are the same).

16. धनदान वस्त्रदान। अन्नदान उदकदान।

करी ब्राह्मणसंतरपण। तो सत्त्वगुण॥ १६॥

dhanadāna vastradāna | annadāna udakadāna |

karī brāhmaṇasaṁtarpaṇa | to satvaguṇa || 16 ||

When one gives away one’s wealth (ie. the power of objectifying) and one’s coverings (“I am a body” notion); when one gives away this divine ‘food’ (of the ‘I am’) and when one gives away the great water element (‘soft’ objectification); when one satisfies the desire of the *brahman* (to stop objectifying and simply know) then, that *atma* is *sattwa guna*. (When this ‘all’ becomes these great elements there is objectivity. This ‘all’ is the wind element and it is always accompanied by the space element. At that time you see yourself everywhere. When awareness begins to move outside then there is a knowing of a world outside of yourself. This is the fire element. When individual forms start to appear, just as waves rise out of the ocean, then there is the water element and ‘soft’ objectification. Finally when these forms become gross and appear real and you see yourself as a body in a vast objective world, that is the earth element. All this creating of objects will cease when you stop thinking continually about this world)

17. कार्तिकस्नाने माघस्नाने। व्रते उद्यापने दाने।

नःकाम तीर्थे उपोषणे। तो सत्त्वगुण॥ १७॥

kārtikasnāṇeṁ māghasnāṇeṁ | vrataṁ udyāpaneṁ dāneṁ |

nīḥkāma tīrtheṁ upoṣaṇe | to satvaguṇa || 17 ||

To take ceremonial baths in the winter months of *kartik* and *margh*; to observe religious self-imposed restrictions and follow various rites; to fast and go on pilgrimage with no desire in mind is *sattwa guna*.

18. सहस्रभोजने लक्षभोजने। विविधि प्रकारीचीं दाने।

नःकाम करी सत्त्वगुणे। कामना रजोगुण॥ १८॥

sahasrabhojanēṁ lakṣabhojanēṁ | vīvidha prakāraṁcīṁ dānēṁ |

nīḥkāma karī satvaguṇeṁ | kāmanā rajoguṇa || 18 ||

There are the enjoyments of the thousands of objects of this world and there is the enjoyment of this attention of the ‘all’ when these ways of the ‘many’ are offered (the way of the ‘all’ is the giving away of the ‘many’ objects). When the doer is free of desire then, that *atma* is *sattwa guna* and when it does with desire then, that *atma* is *rajo guna*.

19. तीर्थी अर्पी जो अगरारे। बांधे वापी सरोवरे।

बांधे देवाळये सखिरे। तो सत्त्वगुण॥ १९॥

tīrthīṁ arpī jo agrāreṁ | bāṁdhe vāpī sarovareṁ |

bāṁdhe devāḷayeṁ sikhareṁ | to satvaguṇa || 19 ||

When that *purush* sets aside a place for the *brahmin* (Knower of *brahman*) at this sacred pilgrimage place within; when that *purush* constructs the wells and reservoirs of pure



water (*siddharameshwar maharaj*- these are the containers to hold that pure knowledge) and when that *purush* builds a spire of **vignyan* upon this temple of knowledge then, that is *sattwa guna*. (This temple is a metaphor for knowledge and it is to be established within) *(*siddharameshwar maharaj* once told His disciples, ‘Up until now, I have taught you knowledge and today I am going to place the spire on this temple of knowledge. This is *vignyan* and that destroys this knowledge)

20. देवद्वारी पडशाळा। पाईरीया दीपमाळा।
 वृंदावनें पार पपिळा-। बांधे तो सतवगुण॥ २०॥
devadvārīm paḍaśālā | pāīrīyā dīpamālā |
vṛṇḍāvanem pāra pīmpalā- | bāṁdhe to satvaguna || 20 ||

When one builds the resting place for pilgrims in this temple within; when one builds steps and rows of lighted lamps to show the way (*pointers to make the way easier*); when one builds a special place for the *pinpal* tree⁵ to grow then, that *atma* is *sattwa guna*.

21. लावीं वनें उपवनें। पुष्पवाटकिा जीवनें।
 नविवी तापस्यांचीं मनें। तो सतवगुण॥ २१॥
lāvīm vanem upavanem | puṣpavāṭikā jīvanem |
nīvavī tāpasyāṁcīm manem | to satvaguna || 21 ||

When one establishes a beautiful garden in this wild forest called the world (*even ram got lost in this forest*), with running water (*water of life*) and sweet smelling flowers (*experiences*); when that gives peace to the mind of the ascetic then, that is *sattwa guna*

22. संध्यामठ आणभुयेरीं। पाईरीया नदीतीरीं।
 भांडारगृहें देवद्वारी। बांधें तो सतवगुण॥ २२॥
sandhyāmaṭha āṇi bhuyērīm | pāīrīyā nadītīrīm |
bhāṁḍāragrhem devadvārīm | bāṁdhem to satvaguna || 22 ||

When one builds a place of prayer (*ie. to know this space between two thoughts*) and hidden halls below the surface (*of this mind*); when one constructs the steps down to the river (*of knowledge*) and builds a treasury room for *vignyan* in this temple of knowledge then that is *sattwa guna*.

23. नाना देवांचीं जे स्थानें। तेथें नंदादीप घालणें।
 वाहे आळंकार भूषणें। तो सतवगुण॥ २३॥
nānā devāṁcīm je sthānem | tethem nandādīpa ghāḷaṇem |
vāhe āḷaṁkāra bhūṣaṇem | to satvaguna || 23 ||

When the ‘many’ objects are this place of God then, ‘there’ is that light and it is always kept lit before this ‘all’ (*that pure purush gives light to this world of knowledge*); when all forms of beautiful things are offered then, that is *sattwa guna*.

⁵ The *pinpal* tree is the sacred tree that has its roots in heaven above. It is called *ashwattham* in *sanskrit* and it means; does not even remain for a day ie. knowledge; when you sleep, where is knowledge?



24. जेंगट मृदांग टाळ। दमामे नगारे काहळ।
 नाना वाद्यांचे कल्लोळ। सुस्वरादकि॥ २४॥
jemgaṭa mṛdāṅga ṭāḷa | damāme nagāre kāhala |
nānā vādyāñce kallola | susvarādika || 24 ||

Then there is the playing of gongs, *murdang* and **tala*, big and small drums and flutes and the ‘many’ sounds are this sweet tune ‘I am’ (‘I am, I am’; the playing of these instruments are all metaphors for devotion and abiding in spiritual understanding).
 *(*siddharameshwar maharaj*- to always remember your *swarup*)

25. नाना समग्री सुंदर। देवाळई घाली नर।
 हरभिजनीं जो तत्पर। तो सत्वगुण॥ २५॥
nānā samagrī suṇdara | devāḷāī ghālī nara |
haribhajanīṁ jo tatpara | to satvaguṇa || 25 ||

When man enters within this temple and the ‘many’ thoughts are collected together into this beautiful ‘speech’; when that *purush* is absorbed in the *bhajan* of *hari* then, that is the *sattwa guna*.

26. छेत्रें आणी सुखासनें। दडिया पताका नशिणें।
 वाहे चामरें सूर्यापानें। तो सत्वगुण॥ २६॥
chetreṁ āṇī sukhāsanēṁ | dāḍiyā patākā nishīṇēṁ |
vāhe cāmāreṁ sūryāpānēṁ | to satvaguṇa || 26 ||

Then this ‘seat of happiness’ is protected and there is the victory procession of God. Then the insignia of that Great King is raised and that is the *sattwa guna*.

27. वृंदावनें तुळसीवने। रंगमाळा संमार्जनें।
 ऐसी प्रीति घेतली मनें। तो सत्वगुण॥ २७॥
vṛṇḍāvanēṁ tuḷasīvane | raṅgamālā saṁmārjanēṁ |
aisī prīti ghetalī manēṁ | to satvaguṇa || 27 ||

When there is this garden where the ‘all’ is assembled and a raised platform on which the *tulsi* plant is grown (*maharaj* –*tu*-you; *laya*-dissolution, *si*-to be; you are dissolved); when the mind cleans the ground and makes a beautiful *rangoli* (beautiful picture of colour) then, that is *sattwa guna*.⁶

28. सुंदरें नाना उपकर्णें। मंडप चांदवे आसनें।

⁶*siddharameshwar maharaj*- That thoughtless Knower has become this variegated visible world; a picture painted by our own thoughts. But look carefully and understand that within this gross world there is, inside and outside this knowledge, beyond the colours. My dear disciples, doing the *guru’s mantra* with eyes half closed, *drushti anta drushti suranga. karuniya samadrushti maga. nana tarheche ranga suranga. raktashwetapita ahe. pudhe nilavarna teja janave* ... (These are extracts from the *guru’s* daily *bhajan*. It means; seeing with inner vision there is that beautiful form. This is the vision of knowledge. Then the many and various colours are this one beautiful form. When the red, white, and yellow are seen with this knowingness, then everywhere will be the splendour of that infinite Self). *nilavarna te bimbakashi, chaitanyachi musa tyamadhya vastu jadali ase*. And when you understand the splendour of that Self hidden within this mould of *chaitanya* then, this is the study of your Self. And now open wide your half-closed eyes and with those open eyes understand what is outside. Understand it is you, that Self who is seeing yourself outside. Then everywhere is this Lord of the colours. Take anything and understand it is that Self. When everything outside is broken, smashed and burnt to ashes then, that One splendour will be seen.



देवाळई समर्पणें। तो सत्वगुण॥ २८॥

*sum̐dareṁ nānā upakārṇeṁ | maṁḍapa cāṁdave āsanēṁ |
devāḷaīm samarpaṇeṁ | to satvaguṇa || 28 ||*

When this beautiful ‘speech’ offers the ‘many’ words to God then, this pathway to God is surrounded by a canopy of colour; when all this is offered in this temple of knowledge within, then that is *sattwa guṇa*.

29. देवाकारणें खाद्य। नाना प्रकारीं नैवेद्य।

अपूरव फळें अर्पी सद्य। तो सत्वगुण॥ २९॥

*devākāraṇeṁ khādya | nānā prakārīṁ naivedya |
apūrva phaḷeṁ arpī sadya | to satvaguṇa || 29 ||*

This is God’s food; it is the sanctified food of the ‘I am’ within these ways of the ‘many’. When this fruit ‘I am’ that was never been presented before, is now offered then, that is *sattwa guṇa*.

30. ऐसी भक्तीची आवडी। नीच दास्यतवाची गोडी।

स्वयें देवद्वार झाडी। तो सत्वगुण॥ ३०॥

*aisī bhaktīcī āvaḍī | nīca dāsyatvācī goḍī |
svayeṁ devadvāra jhāḍī | to satvaguṇa || 30 ||*

When the devotee has such love for God then, God Himself is happy to serve him. Then God Himself keeps His door-way clean and patiently waits and that is *sattwa guṇa*.

31. तथी परव मोहोत्साव। तेथें ज्याचा अंतरभाव।

काया वाचा मनें सर्व-। अर्पी तो सत्वगुण॥ ३१॥

*tithī parva mohotsāva | tetheṁ jyācā antarbhāva |
kāyā vācā maneṁ sarva- | arpī to satvaguṇa || 31 ||*

This is the time of great joy and celebration when the inner faith of that *purush* is kept ‘there’ (in *brahman*); when the body, speech and this ‘all’ are offered by the mind then, that is *sattwa guṇa*.

32. हरकिथेसी तत्पर। गंधें माळा आणी धुशर।

घेंऊन उभीं नरितर। तो सत्वगुण॥ ३२॥

*harikathesī tatpara | gaṁdheriṁ mālā āṇī dhuśara |
gheūna ubhīṁ niraṁtara | to satvaguṇa || 32 ||*

When one is absorbed in this ‘story’ of *hari* then, this is the sandal paste, garland and *kumkum* (this is real *puja*). When this ‘story’ is completely and always told (everything is He now) then, that is *sattwa guṇa*.

33. नर अथवा नारी। येथानुशक्ति सामग्री।

घेंऊन उभीं देवद्वारीं। तो सत्वगुण॥ ३३॥

*nara athavā nārī | yethānuśakti sāmagrī |
gheūna ubhīṁ devadvārīṁ | to satvaguṇa || 33 ||*

When a man or woman through this power of the ‘all’, takes this their body concept and offers it completely and always at the door of God then, that is *sattwa guṇa*.



34. महत्कृत्य सांडून मागें। देवास ये लागवेगें।
भक्ती नकिट ओतरंगें। तो सत्त्वगुण॥ ३४॥
mahatkṛtya sāmḍūna māgeṁ | devāsa ye lāgavegeṁ |
bhakti nikaṭa āntaramgeṁ | to satvaguna || 34 ||

There is this great ‘action’ when the past is let slip ([one forgets everything](#)) and then one comes quickly running to God; when the devotee draws near to this inner space of the ‘all’, then that is *sattwa guna*.

35. थोरपण सांडून दुरी। नीच कृत्य आंगीकारी।
तषिठत उभा देवद्वारीं। तो सत्त्वगुण॥ ३५॥
thorapaṇa sāmḍūna durī | nīca kṛtya āṅgīkāri |
tiṣṭhata ubhā devadvārīṁ | to satvaguna || 35 ||

When one’s greatness is left far away and that continuous and constant action is accepted; when one naturally waits, completely and always at the door of God and that is *sattwa guna*.

36. देवालागीं उपोषण। वर्जी तांबोल भोजन।
नतिय नेम जप ध्यान-। करी तो सत्त्वगुण॥ ३६॥
devālāgīṁ upoṣaṇa | varjī tāmbola bhojana |
nitya nema japa dhyāna- | karī to satvaguna || 36 ||

When one leaves aside *good food and pan leaf and fasts for God ([I do not eat, the body eats](#)); when one establishes the regular practice of *japa* and meditation then, that is *sattwa guna*. (*maharaj-* don’t be specific; “[I want this specific food and I don’t want that](#)” etc.)

37. शब्द कठीण न बोले। अतनिमेसी चाले।
योगी जेणें तोषवलि। तो सत्त्वगुण॥ ३७॥
śabda kaṭhīṇa na bole | atinemesī cāle |
yogī jeṇeṁ toṣavile | to satvaguna || 37 ||

When one does not ‘speak’ these harsh and gross words of *maya* and is very correct and sure of one’s practice ([‘I am He’](#)); when the *yogi* gets the satisfaction of this ‘I am’ then, that is *sattwa guna*.

38. सांडूनिया अभिमान। नःकाम करी कीर्तन।
शवेद रोमांच सफुराण। तो सत्त्वगुण॥ ३८॥
sāmḍūniyā abhimāna | niḥkāma karī kīrtana |
śveda romāṇca sphurāṇa | to satvaguna || 38 ||

When the body ego is let slip and one does *kīrtana* without any desire ([to pervade, is to sing kīrtana](#)); when the hard heart melts and there arises ecstatic delight then, that is *sattwa guna*.

39. अंतरीं देवाचें ध्यान। तेणें नडारले नयन।
पडे देहाचें वसिमरण। तो सत्त्वगुण॥ ३९॥
āntarīṁ devāceṁ dhyāna | teṇeṁ niḍārale nayana |
paḍe dehāceṁ vismarāṇa | to satvaguna || 39 ||



When one meditates on that God within the inner space ('I am beyond anything that can be seen or perceived'); when one's eyes are fixed on that Reality and this carcass of the body is forgotten, then that is *sattwa guna*.

40. हरकिथेची अतःप्रीती सर्वथा नये विकृती।
आदकि प्रेमा आदधित्ती। तो सत्त्वगुण ॥ ४० ॥
harikathecī ati prīti | sarvathā naye vikṛtī |
ādika premā ādadhītīm | to satvaguṇa || 40 ||

When there is great love for this 'story' of *hari* and there is never ever any deviation from that; when one's love is for that which is at the beginning through to the end (ever-present within every experience), then that is *sattwa guna*.

41. मुखीं नाम हातीं टाळी। नाचत बोले ब्रीदावळी।
घेऊन लावी पायधुळी। तो सत्त्वगुण ॥ ४१ ॥
mukhīm nāma hātīm ṭālī | nācata bole brīdāvaḷī |
gheūna lāvī pāyadhulī | to satvaguṇa || 41 ||

When on ones lips there is this 'name' of God and in ones possession there are the *tala* (ie. remembrance of the *swarup*); when one dances (everywhere 'I am') and 'speaks' of the pervasiveness of God and takes the dust of the Saint's feet and places it on ones forehead (understands all is dust) then, that is *sattwa guna*.

42. देहाभिमिन गळे। वषिई वैराग्य प्रबळे।
मथिया माया ऐसें कळे। तो सत्त्वगुण ॥ ४२ ॥
dehābhimāna gaḷe | viṣaiṁ vairāgya prabaḷe |
mithyā māyā aiseṁ kaḷe | to satvaguṇa || 42 ||

When one has no pride of the body then, powerful *vairagya* towards the objects of sensual pleasure arises; when one understands these false affections then that is *sattwa guna*.

43. कांहीं करावा उपाये। संसारीं गुंतोन काये।
उकलवी ऐसें हृदये। तो सत्त्वगुण ॥ ४३ ॥
kāmhīm karāvā upāye | saṁsārīm guṁtona kāye |
ukalavī aiseṁ hṛdaye | to satvaguṇa || 43 ||

"This remedy of the 'all' should be created, why should one stay entangled in *samsar*?" When such understanding arises in the heart, then that is *sattwa guna*.

44. संसारासी त्रासे मन। कांहीं करावें भजन।
ऐसें मनीं उठे ज्ञान। तो सत्त्वगुण ॥ ४४ ॥
saṁsārāsī trāse mana | kāmhīm karāvēṁ bhajana |
aiseṁ manīm uṭhe jñāna | to satvaguṇa || 44 ||

"*samsar* brings pain to the mind and by *bhajan*, this 'all' is formed." When such knowledge arises in the mind then, that is *sattwa guna*.

45. असतां आपुले आश्रमीं। अत्यादरें नतियनेमी।
सदा प्रीती लागे रामीं। तो सत्त्वगुण ॥ ४५ ॥



asatām āpule āśramīm | atyādareṃ nityanemī |
sadā prīti lāge rāmīm | to satvaguna || 45 ||

When one stays within one's own shelter; when one always gives respect and regard to this; then one has love for *ram* then, that is *sattwa guna*.

46. सकळांचा आला वीट। परमार्थी जो नकिट।
 आघातीं उपजे धारिष्ट। तो सत्वगुण॥ ४६॥
sakalāṃcā ālā vīṭa | paramārthīm jo nikṭa |
āghātīm upaje dhāriṣṭa | to satvaguna || 46 ||

When there arises a weariness for this 'all' then, you are a **paramartha* and that *purush* is close by (by remaining in this *sattwa guna* of simply knowing, gradually there arises the feeling of detachment from this 'all'/knowledge); when in calamity ("I am a body"), courage and patience arise then, that is *sattwa guna*. *(One who is making *paramartha*)

47. सर्वकाळ उदासीन। नाना भोगीं वटि मन।
 आठवे भगवद्भजन। तो सत्वगुण॥ ४७॥
sarvakāḷa udāsīna | nānā bhogīm vṭi mana |
āṭhave bhagavadbhajana | to satvaguna || 47 ||

When detachment is created in this time of the 'all' then, the enjoyments of the 'many' are tiresome only; then the mind remembers the *bhajans* of God, and that is *sattwa guna*.

48. पदार्थी न बैसे चित्त। मनीं आठवे भगवंत।
 ऐसा दृढ भावार्थ। तो सत्वगुण॥ ४८॥
padārthīm na baise citta | manīm āṭhave bhagavaṃta |
aisā dṛḍha bhāvārtha | to satvaguna || 48 ||

When the *chitta* does not settle in this object of the 'all' then, the mind remembers God (the One who knows this 'all' ie. 'I am the witnessing **purush*'). When there is such firm conviction then, that *atma* is *sattwa guna*. *(*maharaj*- whatever is seen or perceived is not true; still He is there)

49. लोक बोलती विकारी। तरी आदकि परेमा धरी।
 नशिचय बाणे अंतरी। तो सत्वगुण॥ ४९॥
loka bolatī vikārī | tarī ādika premā dharī |
nīścaya bāṇe antarīm | to satvaguna || 49 ||

The gross world is a modification within this 'speech' and therefore with great love, one should hold on tight to this 'speech'. When this conviction is impressed upon the mind then, that *atma* is *sattwa guna*.

50. अंतरीं सफूर्ती सफुरे। सस्वरूपीं तर्क भरे।
 नष्ट संदेह नविरे। तो सत्वगुण॥ ५०॥
antarīm sphūrtī sphure | sasvarūpīm tarka bhare |
naṣṭa saṃdeha nivāre | to satvaguna || 50 ||

When there is the arising of this inspiration 'I am' in the inner space; when the logic that



has covered over one's own *swarup* is destroyed; when one wards off body consciousness then, that *atma* is *sattwa guna*

51. शरीर लावावें कारणीं। साक्षेप उठे अंतःकरणी।
सत्त्वगुणाची करणी। ऐसी असे ॥ ५१ ॥
śārīra lāvāvēṃ kāraṇīm | sākṣepa uṭhe antaḥkarṇī |
satvaguṇācī karaṇī | aisī ase || 51 ||

When the body of this 'all' is properly used and such resolve arises in this inner faculty of knowing; then there is this 'doing' of the *sattwa guna*.

52. शांतिक्षमा आणदिया। नश्चिउपजे जया।
सत्त्वगुण जाणावा तया। अंतरीं आला ॥ ५२ ॥
śānti kṣmā āṇi dayā | niścaya upaje jayā |
satvaguṇa jāṇāvā tayā | antarīm ālā || 52 ||

When such a conviction arises then, *mula maya* is full of peace, forgiveness and compassion; then that Reality should be known as the *sattwa guna* within this inner space.

53. आले अतीत अभ्यागत। जाऊं नेदी जो भुकसित।
येथानुशक्ती दान देन। तो सत्त्वगुण ॥ ५३ ॥
āle atita abhyāgata | jāūṃ nedī jo bhukista |
yethānuśaktī dāna dena | to satvaguṇa || 53 ||

When the uninvited guest (the one who does not need to be invited/knowledge) turns up and one does not let him leave hungry (God hungers for devotion); when one offers one's own wealth by means of this power ('all') then, that *atma* is *sattwa guna*.

54. तडितापडी दैन्यवाणें। आलें आश्रमाचेनगुणें।
तयालागीं स्थळ देणें। तो सत्त्वगुण ॥ ५४ ॥
taḍitāpaḍī dainyavāṇeṃ | āleṃ āśramāceni guṇeṃ |
tayālāgīm sthala deṇeṃ | to satvaguṇa || 54 ||

When a poor religious wanderer comes to seek the benefit of shelter; it is that *sattwa guna* that gives him a place to stay.

55. आश्रमीं अनन्ची आपदा। परी वमिख नव्हे कदा।
शक्तनुसार दे सर्वदा। तो सत्त्वगुण ॥ ५५ ॥
āśramīm annacī āpadā | parī vimukha navhe kadā |
śaktinusāra de sarvadā | to satvaguṇa || 55 ||

Though there may be a lack of this 'food' (the essential food of 'I am') within one's place of shelter, still one never turns one's face away (resolve is maintained); when one always gives with the understanding of this power of 'I am' (everyone is myself) then, that *atma* is *sattwa guna*

56. जेणें जकिली रसना। तृप्त जयाची वासना।
जयास नाही कामना। तो सत्त्वगुण ॥ ५६ ॥
jeṇeṃ jīṃkilī rasanā | tṛpta jayācī vāsanā |
jayāsa nāhīṃ kāmanā | to satvaguṇa || 56 ||



When the tongue is subdued/conquered ([no body consciousness](#)) by *mula maya*; when the *vasana* ([ie. to be](#)) of *mula maya* has been satisfied completely; when *mula maya* has no desire for other things, then that *atma* is *sattwa guna*.

57. होणार तैसें होत जात। परंपचीं जाला आघात।
डळमळनि ज्याचें चित्त। तो सत्वगुण॥ ५७॥
hoṇāra taisēṁ hota jāta | prapaṁcīṁ jālā āghāta |
ḍaḷamaḷinā jyācēṁ citta | to satvaguna || 57 ||

Whatever will come, let it come and whatever will go, let it go. In this worldly life calamities are sure to come and yet when the *chitta* of that *purush* is not disturbed, then that *atma* is *sattwa guna*.

58. येका भगवंताकारणें। सर्व सुख सोडलें जेणें।
केलें देहाचें सांडणें। तो सत्वगुण॥ ५८॥
yekā bhagavaṁtākāraṇēṁ | sarva sukha soḍileṁ jeṇēṁ |
kelerṁ dehācēṁ sāṇḍaṇēṁ | to satvaguna || 58 ||

For this One God, the happiness of this ‘all’ is let go by *mula maya*; when this creation of the ‘all’ body is let slip away then, that *atma* is *sattwa guna*.

59. वषिई धांवे वासना। परी तो कदा डळमळनि।
ज्याचें धारषिट चळेना। तो सत्वगुण॥ ५९॥
viṣaiṁ dhāmve vāsana | parī to kadā ḍaḷamaḷinā |
jyācēṁ dhāriṣṭa caḷenā | to satvaguna || 59 ||

When the *vasana* to be runs to the objects of sense and still that *atma* never moves; when the fortitude of that *purush* does not move then, that is *sattwa guna*.

60. देह आपदेनें पीडला। क्षुधे तृषेनें वोसावला।
तरी नशिचयो राहिला। तो सत्वगुण॥ ६०॥
deha āpadenēṁ pīḍalā | kṣudhe tṛṣenēṁ vosāvalā |
tarī niścayo rāhilā | to satvaguna || 60 ||

Even if the body falls into great trouble and has to suffer hunger and thirst, still this conviction remains and that *atma* is *sattwa guna* ([maharaj- when the belly is empty, you can know the Reality](#)).

61. श्रवण आणी मनन। नजिध्यासें समाधान।
शुद्ध जालें आत्मज्ञान। तो सत्वगुण॥ ६१॥
śravaṇa āṇī manana | nijadhyāseṁ samādhāna |
śuddha jālēṁ ātmajñāna | to satvaguna || 61 ||

First there is *shravan* ([to listen to the ‘I am’](#)) and *manana* ([to keep it in one’s mind](#)), and then due to **nijadhyas* ([maharaj- natural meditation](#)) there is complete contentment. When one has this knowledge of *atma* then that is *sattwa guna*. **(See 19.5.28; to enter and stay ‘there’/brahman)*

62. जयास अहंकार नसे। नैराशता वलिसे।
जयापासीं कृपा वसे। तो सत्वगुण॥ ६२॥



jayāsa ahaṁkāra nase | nairāsatā vilase |
jayāpāsīm kṛpā vase | to satvaguṇa || 62 ||

When *mula maya* has no ego, it shines freed of all hopes. When grace/**krupa* stays near *mula maya* then that *atma* is *sattwa guṇa*. *(*maharaj- krupa: kara, to do; paha, to see. Therefore do what the Master says and see for yourself*)

63. सकळांसीं नम्र बोले। मर्यादा धरून चाले।
 सर्व जन तोषवलि। तो सत्वगुण॥ ६३॥
sakalāmsīṁ namra bole | maryādā dharūna cāle |
sarva jana toṣavile | to satvaguṇa || 63 ||

When there is this humble ‘speech’ to the ‘all’; when one moves with such decorum and respect; when this ‘all’ makes the mind happy then, that *atma* is the *sattwa guṇa*.

64. सकळ जनासीं आर्जव। नाहीं वरींदास ठाव।
 परोपकारीं वेची जीव। तो सत्वगुण॥ ६४॥
sakala janāsīṁ ārjava | nāhīm virodhāsa thāva |
paropakarīm vecī jīva | to satvaguṇa || 64 ||

When there is the sincerity of this ‘all’ then, there is no place for hostility in the mind; when the *jīva* chooses to be that which uplifts this ‘all’ (ie. *atma*) then, that is *sattwa guṇa*.

65. आपकार्याहून जीवीं। परकार्यसिद्धी करावी।
 मरोन कीर्ती उरवावी। तो सत्वगुण॥ ६५॥
āpakāryāhūna jīvīm | parakāryasiddhī karāvī |
marona kīrtī uravāvī | to satvaguṇa || 65 ||

Rather than our actions being performed within the *jīva*, there should be the establishment of this action of the ‘all’. Thus, when the *jīva* dies then, one’s pervasiveness remains and that is the *sattwa guṇa*.

66. पराव्याचे दोषगुण। दृष्टीस देखे आपण।
 समुद्राऐसी साठवण। तो सत्वगुण॥ ६६॥
parāvyāce doṣaguṇa | drṣṭīsa dekhe āpaṇa |
samudrāaisī sāṭhavaṇa | to satvaguṇa || 66 ||

These flawed *gunas* belong to another (to the mind/*jīva*); and it is you, this ‘I am’, who understands this *guṇa* of the ‘all’. When everything is brought together, just like an ocean, then that is the *sattwa guṇa*.

67. नीच उत्तर साहाणें। प्रत्योत्तर न देणें।
 आला क्रोध सावरणें। तो सत्वगुण॥ ६७॥
nīca uttara sāhāṇem | pratyottara na deṇem |
ālā krodha sāvaranem | to satvaguṇa || 67 ||

When this continuous reply (reply to the mind, ‘I am He’) is maintained and nothing further is said (no more conjecture, opinions etc); and even if anger arises still this ‘I am’ should still be respectfully guarded then, that is *sattwa guṇa*. (*maharaj- when you*



are angry there is the thought ‘I should not be too angry’, you calculate how angry you can be...but the Saint is completely angry)

68. अन्यायेवीण गांजति। नानापरी पीडा करति।
तत्तिकेहा साठवी चित्ति। तो सत्वगुण ॥ ६८ ॥
anyāyēvīṇa gāṁjati | nānāparī pīḍā karitī |
titukemhi sāṭhavī cittim | to satvaguna || 68 ||

When That which is without fault, is tormented and teased then, the ‘many’ creates so much suffering. But when this torment is only in the **chitta* then, that is *sattwa guna*.
*(One does not take the touch ie. the body suffers but I do not suffer)

69. शरीरं घीस साहाणें। दुर्जनासीं मळोन जाणें।
नदिकास उपकार करणें। हा सत्वगुण ॥ ६९ ॥
śarīrēṁ ghīsa sāhāṇēṁ | durjanāsīṁ mṛṇa jāṇēṁ |
nindakāsa upakāra karaṇēṁ | hā satvaguna || 69 ||

When this ‘I am’ body endures these troubles then, the one far from *atma* (body consciousness mind) meets this knowing ‘all’; when this takes care of that one who censures it (ie. the mind) then, that is the *sattwa guna*.

70. मन भलतीकडे धावें। तें वविकें आवरावें।
इंद्रियें दमन करावें। तो सत्वगुण ॥ ७० ॥
mana bhalatīkaḍe dhāvēṁ | tēṁ vivekēṁ āvarāvēṁ |
indriyēṁ damana karāvēṁ | to satvaguna || 70 ||

When that mind which runs around in all directions is brought under control by *vivek*; when the sense organs are gathered together, then that is the *sattwa guna*.

71. सत्क्रिया आचरावी। असत्क्रिया त्यागावी।
वाट भक्तीची धरावी। तो सत्वगुण ॥ ७१ ॥
satkriyā ācarāvī | asatkriyā tyāgāvī |
vāṭa bhaktīcī dharāvī | to satvaguna || 71 ||

One should perform this pure action (ie. ‘He does’); one should abandon the untrue actions (“I am a doing”); when one holds fast to this path of devotion (to not be separate is devotion), then that *atma* is *sattwa guna*.

72. सत्क्रिया आचरावी। असत्क्रिया त्यागावी।
वाट भक्तीची धरावी। तो सत्वगुण ॥ ७१ ॥
satkriyā ācarāvī | asatkriyā tyāgāvī |
vāṭa bhaktīcī dharāvī | to satvaguna || 71 ||

When one likes this early morning bath (by my own light, this world has appeared) and when one enjoys listening to the ancient One/*purush*; when the ‘many’ thoughts within this *mantra* ‘I am’ worships God then, that is the *sattwa guna*.

73. परवकाळीं अतिसादर। वसंतपूजेस तत्पर।
जयंत्यांची प्रीती थोर। तो सत्वगुण ॥ ७३ ॥
parvakālīṁ atisādara | vasāntapūjesa tatpara |



jayamtyāmcī prītī thora | to satvaguṇa || 73 ||

When one has great respect for this holy festival in this time of the ‘all’ and when one is absorbed in this *puja* of *vishnu* (*He knows*); when one has love for the birth of the *brahman* then, that is the *sattwa guna*.

74. वदिसिंमेलें मरणें। तयास संस्कार देणें।
अथवा सादर होणें। तो सत्वगुण ॥ ७४ ॥
videsim melem maraṇem | tayāsa saṁskāra deṇem |
athavā sādara hoṇem | to satvaguṇa || 74 ||

When that Reality dies in this ‘gathering’ in the foreign land (*ie. this gross world*) and one performs this purification ceremony; or when one offers one’s deep respect to That then, that is the *sattwa guna*.

75. कोणी येकास मारी। तयास जाऊन वारी।
जीव बंधनमुक्त करी। तो सत्वगुण ॥ ७५ ॥
koṇī yekāsa mārī | tayāsa jāūna vārī |
jīva baṁdhanamukta karī | to satvaguṇa || 75 ||

When that One who is within everyone is beaten and you go to the Reality and destroy the one who beats it (*ie. the gross thoughts*); when the *jīva* is freed from bondage then that is *sattwa guna*

76. लिंगिं लाहोलीं अभशिष। नामसमरणीं वशिवास।
देवदरशनीं अवकाश। तो सत्वगुण ॥ ७६ ॥
liṅgem lāholīm abhiśeṣa | nāmasmaraṇīm viśvāsa |
devadarśanīm avakāśa | to satvaguṇa || 76 ||

When one installs/establishes that *linga* (*ie. shiva*) by the faithful remembrance of God’s ‘name’; when one creates this space within and has the **darshan*/‘vision of God’ then, that is *sattwa guna*. *(*When nothing is there, He is there*)

77. संत देखोनि धावें। परम सुख हेलावे।
नमस्कारी सर्वभावें। तो सत्वगुण ॥ ७७ ॥
saṁta dekhoni dhāvēṁ | parama sukha helāve |
namaskārī sarvabhāvēṁ | to satvaguṇa || 77 ||

When one runs to see the Eternal/Saint and that Supreme sways to and fro in delight; when one bows down with the understanding of this ‘all’ then, that is *sattwa guna*

78. संतकृपा होय जयास। तेणें उद्धरलि वंश।
तो ईश्वराचा अंश। सत्वगुणें ॥ ७८ ॥
saṁtakṛpā hoya jayāsa | teṇem uddharilā vaṁśa |
to īśvarācā aṁśa | satvaguṇem || 78 ||

When *mula maya* receives the blessing of the Eternal; when one is lifted out of this family of worldly existence then, that is a part of *ishwara* (*purush*) due to this *sattwa guna*.



79. सन्मार्ग दाखवी जना। जो लावी हरभिजना।
ज्ञान सकिवी अज्ञाना। तो सत्त्वगुण॥ ७९॥
sanmārga dākhavī janā | jo lāvī haribhajanā |
jñāna sikavī ajñānā | to satvaguna || 79 ||

When one shows the mind the true path and that *purush* establishes the *bhajan* of *hari*; when knowledge is taught to the ignorant mind then, that *atma* is *sattwa guna*

80. आवडे पुण्य संस्कार। प्रदक्षणा नमस्कार।
जया राहे पाठांतर। तो सत्त्वगुण॥ ८०॥
āvade puṇya saṁskāra | pradakṣaṇā namaskāra |
jayā rāhe pāṭhāntara | to satvaguna || 80 ||

When one delights in the merits accumulated from this purification ceremony; when one bows down and does this *pradakshina* ('Everywhere I go, I see Him'); when one keeps this constant remembrance then, that is *sattwa guna*.

81. भक्तीचा हव्यास भारी। ग्रंथसामग्री जो करी।
धातुमूर्त नानापरी। पूजी तो सत्त्वगुण॥ ८१॥
bhakticā havvyāsa bhārī | grāṁthasāmagrī jo karī |
dhātumūrti nānāparī | pūjī to satvaguna || 81 ||

When one who has earnest desire for devotion to that *purush* within this composition of words/scriptures; when He *utterly destroys this body made up of flesh and bone, and the ways of the 'many', then that is *sattwa guna*. *(*puja*- to worship or utterly destroy) (*siddharameshwar maharaj* says, *puja* means to know; therefore when you simply know then all names and forms are utterly destroyed)

82. झळफळति उपकर्णे। माळा गवाळी आसनें।
पवतिरे सोजवळें वसनें। तो सत्त्वगुण॥ ८२॥
jhalaphalita upakarṇeṁ | mālā gavālī āsanem |
pavitre sojvaleṁ vasanem | to satvaguna || 82 ||

When one cleans and purifies this instrument of worship (ie. the mind); when one makes to shine that One who stays within this 'raised construction' of the body, then that is the *sattwa guna*.

83. परपीडेचें वाहे दुःख। परसंतोषाचें सुख।
वैराग्य देखोन हरखि। मानी तो सत्त्वगुण॥ ८३॥
parapīḍecēṁ vāhe duḥkha | parasantoṣācēṁ sukha |
vairāgya dekhona harikha- | mānī to satvaguna || 83 ||

When the suffering of the *jiva*'s suffering and the pleasure of the *jiva*'s pleasure are both abandoned, then there is great joy and that *atma* is *sattwa guna*.

84. परभूषणें भूषण। परदूषणें दूषण।
परदुःखें सणि जाण। तो सत्त्वगुण॥ ८४॥
parabhūṣaṇeṁ bhūṣaṇa | paradūṣaṇeṁ dūṣaṇa |
paraduḥkheṁ saṇi jāṇa | to satvaguna || 84 ||



Honour is the honouring of the *jīva* and censure is the censuring of the *jīva* (it is not you who are honoured or censured); when one knows the suffering of the *jīva*'s troubles then, that *atma* is *sattwa guna* (the mind or *jīva* suffers, but this *sattwa guna* only knows ie. is detached from these feelings)

85. आतां असों हैं बहुत। देवीं धर्मीं ज्याचें चित्त।
भजे कामनारहति। तो सत्वगुण॥ ८५॥
ātām asorīm heṁ bahuta | devīm dharmīm jyācem citta |
bhaje kāmānārahita | to satvaguna || 85 ||

Now (when there is this *sagun* understanding), that thoughtless Self is this 'all' (*sattwa guna*). When there is this 'all' within God then, you are performing your *dharma* and your *chitta* is the *chitta* of that *purush*; when that *purush* makes *bhajans* without any desire and that is the *sattwa guna*.

86. ऐसा हा सत्वगुण सात्विक। संसारसागरीं तारक।
येणें उपजे वविक। ज्ञानमार्गाचा॥ ८६॥
aisā hā satvaguna sātvaika | saṁsārasāgarīm tāraḥ |
yeṇem upaje vavika | jñānamārgācā || 86 ||

When that thoughtless understanding is this *sattwa guna* then, that is *sattwik* (it is a pure state of mind, still it is a state of mind) and it is the saviour within this ocean of *samsar* (the *sattwa guna* destroys body consciousness). It is on account of this *sattwik* quality that *vivek* arises ('I am He') and one is placed on this path of knowledge.

87. सत्वगुणें भगवद्भक्ती। सत्वगुणें ज्ञानप्राप्ती।
सत्वगुणें सायोज्यमुक्ती। पावजिते॥ ८७॥
satvagunem bhagavadbhakti | satvagunem jñānaprāpti |
satvagunem sāyojyamukti | pāvijete || 87 ||

Due to this *sattwa guna* there is devotion to God. Due to this *sattwa guna* there is the attainment of knowledge. And due to this *sattwa guna*, Final Liberation is achieved.

88. ऐसी सत्वगुणाची स्थिती। स्वल्प बोललिं येथामती।
सावध होऊन श्रोतीं। पुढें अवधान द्यावें॥ ८८॥
aisī satvagunācī sthiti | svalpa bolileṁ yethāmatī |
sāvadha hoūna śrotīm | puḍhem avadhāna dyāveṁ || 88 ||

When there is this state of *sattwa guna* then, that small body consciousness 'speaks' with understanding. There should be such alertness within the listener and afterwards this should be given your complete attention.

इति श्रीदासबोधे गुरुशषियसंवादे
सत्वगुणनाम समास सातवा॥ ७॥ २.७
iti śrīdāsabodhe guruśiṣyasamvāde
satvagunānāma samāsa sātavā || 7 || 2.7

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 2 named „Sattwa Quality“ is concluded.



2.8 Pure Knowledge (*nirgun* understanding)

समास आठवा : सद्विद्या नरूपण

samāsa aṭhava : sadvidyā nirūpaṇa

|| Śrī Rām ||

1. ऐका सद्विद्येचीं लक्षणें। परम शुद्ध सुलक्षणें।
वचिर घेतां बळेंच बाणे। सद्विद्या आंगीं ॥ १ ॥
aikā sadvidyēcīṁ lakṣaṇēṁ | parama śuddha sulakṣaṇēṁ |
vicāre ghetāṁ baḷeṁci bāṇe | sadvidyā āṅgīṁ || 1 ||

Listen with this attention of knowledge (ie. forget everything and know 'I am'). On account of this most excellent quality there is that pure Supreme Self. If you accept that thoughtless understanding with great determination then, pure knowledge, I do not exist, will be imbibed throughout your whole 'I am' body.

2. सद्विद्येचा जो पुरुष। तो उत्तमलक्षणी वशिष।
त्याचे गुण ऐकतां संतोष। परम वाटे ॥ २ ॥
sadvidyēcā jo puruṣa | to uttamalakṣaṇī viśeṣa |
tyāce guṇa aikatāṁ saṁtoṣa | parama vāṭe || 2 ||

The witnessing *puruṣa* has this attention of that pure knowledge and in that attention the highest understanding, I do not exist, will be imbibed. When He listens there is this pure *sattwa guṇa* of knowledge and that Supreme feels great happiness.

3. भावकि सातवकि प्रेमळ। शांतक्षिमा दयासीळ।
लीन तत्पर केवळ। अमृतवचनी ॥ ३ ॥
bhāvika sātvika premāḷa | śānti kṣmā dayāsīḷa |
līna tatpara kevala | amṛtavacanī || 3 ||

When one is faithful, *sattvik* (nature of *sattwa*), loving, peaceful, forgiving and compassionate; when one is humble (ie. absorbed in the 'all') and earnest then, there is that pure knowledge within this immortal 'word.'

4. परम सुंदर आणी चतुर। परम सबळ आणी धीर।
परम संपन्न आणी उदार। आतशियेंसीं ॥ ४ ॥
parama suṁdara āṇī catura | parama sabāḷa āṇī dhīra |
parama saṁpanna āṇī udāra | ātiśayēṁsīṁ || 4 ||

Then that Supreme is beautiful and wise; then that Supreme has strength and courage; then that Supreme is your real wealth and it is most generous and open.

5. परम ज्ञाता आणी भक्त। माहा पंडीत आणी वरिक्त।
माहा तपस्वी आणी शांत। आतशियेंसीं ॥ ५ ॥
parama jñātā āṇī bhakta | māhā paṇḍīta āṇī virakta |
māhā tapasvī āṇī śānta | ātiśayēṁsīṁ || 5 ||

Then that Supreme is the Knower and the devotee; the great teacher and the dispassionate; then that Supreme is the great ascetic and most peaceful.



6. वक्ता आणी नैराशता। सर्वज्ञ आणी सादरता।
 श्रेष्ठ आणी नम्रता। सर्वत्रांसी ॥ ६ ॥
vaktā āṇī nairāśatā | sarvajña āṇī sādaratā |
śreṣṭha āṇī namratā | sarvatrāṁsī || 6 ||

Then there is the detached *speaker, the Knower of the ‘all’ and the most respectful; then there is excellence and great humility in this place of the ‘all.’ *(The speaker is that detached Knower of ‘I am’)

7. राजा आणी धार्मिक। शूर आणी वविक।
 तारुण्य आणी नेमक। आतशियेंसी ॥ ७ ॥
rājā āṇī dhārmika | śūra āṇī viveka |
tārunya āṇī nemaka | ātisayemśī || 7 ||

He is the King and the follower of *dharma*; He has great bravery and *vivek*; He is the *youngest and the most determined. *(He is before all else; *maharaj*- I am the youngest here)

8. वृधाचारी कुळाचारी। युक्ताहारी नरिविकारी।
 धनवंतरी परोपकारी। पद्महस्ती ॥ ८ ॥
vr̥dhācārī kulācārī | yuktāhārī nirvikārī |
dhanvaṁtarī paropakārī | padmahastī || 8 ||

He is the one whose conduct is the oldest (ie. oldest and wisest and yet He is the youngest too) and the one whose conduct is this ‘all’. He is endowed with this power ‘I am’ and yet He is beyond this power. He is the *‘doctor to the gods’ and that One who uplifts this ‘all’ by being the most pervasive. *(He is the ultimate medicine; the remedy for the *gunas* and elements and the gods of the sense organs)

9. कार्यकर्ता नरिभमिनी। गायक आणी वैष्णव जनी।
 वैभव आणी भगवद्भजनी। अत्यादरें ॥ ९ ॥
kāryakartā nirābhīmānī | gāyaka āṇī vaiṣṇava janī |
vaibhava āṇī bhagavadbhajanī | atyādareṁ || 9 ||

He is the doer of this action of the ‘all’ and yet He has no body ego. He is the ‘song’ within the mind and He is the singer and the worshipper of *viṣṇu*. That Supreme has great grandeur and yet He is the most simple **bhajanī* of God. *(One who does *bhajan*) (*maharaj*- be simple, the simplest of all is the Saint)

10. तत्त्वज्ञ आणी उदासीन। बहुश्रुत आणी सज्जन।
 मंत्री आणी सगुण। नीतवित ॥ १० ॥
tatvajña āṇī udāsīna | bahusruta āṇī sajjana |
mantri āṇī saguṇa | nītivanta || 10 ||

He is the Knower of this space and totally detached. He conforms to the prescribed conduct of the *vedas* (to effortlessly know, is truly its only prescribed conduct) and is the ‘true man’/*sajjana*. He is within this *mantra* ‘I am’ and He is this *sagun* understanding endowed with justice and truthfulness.

11. आधु पवतिर पुण्यसीळ। अंतरशुद्ध धर्मात्मा कृपाळ।



कर्मनषिष्ठ स्वधर्मे नर्मिळ। नर्लोभ अनुतापी ॥ ११ ॥
ādhu pavitra puṇyasīla | am̐taraśuddha dharmātmā kṛpāla |
karmaniṣṭha svadharmer̐ nirmala | nirlobha anutāpī || 11 ||

That Supreme is the *sadhu* and the store of pure merit. That is the pure inner space, the Knower of *dharma* and He is of the nature of kindness. He is the constant and pure action performed by *swa-dharma* (one's own *dharma*; to stay in your *swarup*). He is the selfless repentent.

12. गोडी आवडी परमार्थप्रीती। सन्मार्ग सत्क्रिया धारणा धृती।
 श्रुतिसमृती लीळा युक्ती। सतुती मती परीक्षा ॥ १२ ॥
godī āvaḍī paramārthapṛīti | sanmārga satkriyā dhāraṇā dhṛti |
śruti smṛti līlā yukti | stutī matī parīkṣā || 12 ||

He has great fondness and love for *paramarth*. He holds firmly to the true action (God does everything), with courage and patience. He has the understanding of this 'trick' (forgetting is remembering) and His ingenuity plays in the **shruti* and *smriti* (He hears that which others cannot hear and remembers that which others have forgotten). In the mind, He is the examiner and the one who praises that Supreme. *(*shruti*- to be heard; *smriti*- to be recollected/remembered)

13. दक्ष धूरत योग्य तार्किक। सत्यसाहित्य नेमक भेदक।
 कुशळ चपळ चमत्कारिक। नाना प्रकारें ॥ १३ ॥
dakṣa dhūrta yogya tār̐kika | satyasāhitya nemaka bhedaka |
kuśala capala camatkārika | nānā prakāreṇ || 13 ||

Within the ways of the 'many', He is alert, shrewd, worthy and logical. He is the Truth, your real companionship and constant and steady discernment. He is skillful, active and this astonishing miracle (*nisargadatta maharaj*- this body and its life force are the original miracle).

14. आदर सन्मान तार्तम्य जाणे। प्रयोगसमयो प्रसंग जाणे।
 कार्याकारण चनिहें जाणे। वचिक्षण बोलकि ॥ १४ ॥
ādara sanmāna tārtamya jāṇe | prayogasamayo prasanga jāṇe |
kāryākāraṇa cinheṇ jāṇe | vicakṣaṇa bolikā || 14 ||

That Supreme knows proper discrimination and where to give His attention and respect. He knows when, where and how to apply Himself ('I am everything, everywhere, always'). He knows the qualities of the cause (ie. *mula maya* with its qualities of knowledge, existence, bliss, unmanifest *gunas* and the elements) and the qualities of the effect (individual body and its qualities are 'many') and He is the one who 'speaks' wisely.

15. सावध साक्षेपी साधक। आगम नगिम शोधक।
 ज्ञानवज्ज्ञान बोधक। नश्चियात्मक ॥ १५ ॥
sāvadha sākṣepī sād̐haka | āgama nigama śod̐haka |
jñānavijñāna bod̐haka | niścayātmaka || 15 ||

He is the alert and determined *sadhak*/seeker, a searcher within the *vedas* and other scriptures. He performs this understanding of knowledge with the full conviction and



that leads to *vignyan* (beyond knowledge).

16. पुरश्चरणी तीर्थवासी। धृढव्रती कायाक्लेसी।
उपासक नगिरहासी-। करू जाणे ॥ १६ ॥
puraścaraṇī tīrthavāsī | dhṛḍhavrataī kāyāklesī |
upāsaka nigrahāsī- | karūṃ jāṇe || 16 ||

He recites the *mantra* and dwells in the holy place. He knows the disciplined ritualist, the one who torments the body and the worshipper. (That Supreme is the *nirgun*, I do not exist and the Knower of this ‘all’; He is this ‘I am’ feeling and ‘many’ efforts to know Him; where and who is He not?)

17. सत्यवचनी शुभवचनी। कोमलवचनी येकवचनी।
नश्चियवचनी सौख्यवचनी। सर्वकाळ ॥ १७ ॥
satyavacanī śubhavadanī | komaḷavadanī yekavadanī |
nīścayavadanī saukhyavadanī | sarvakāḷa || 17 ||

He is the Truth within this divine ‘word’ and the auspicious within this divine ‘word’. He is the soft and subtle *brahman* within this divine ‘word’ and He is the One within this divine ‘word’. He is the conviction within this divine ‘word’ and the delight within this divine ‘word’ and He is this time of the ‘all’.

18. वासनातृप्त सखोल योगी। भव्य सुप्रसन्न वीतरागी।
सौम्य सात्विक शुद्धमार्गी। नःकपट नर्वेसनी ॥ १८ ॥
vāsanātṛpta sakholā yogī | bhavya suprasanna vītarāgī |
saumya sātvika śuddhamārgī | niḥkapaṭa nirvesanī || 18 ||

He is the contentment of the *vasana* to be, within the wise *yogi*. He is the divine joy of the one who has left worldly attractions. He is free of any falsity or evil.

19. सुगड संगीत गुणग्राही। अनापेक्षी लोकसंग्रही।
आर्जव सख्य सर्वही। प्राणीमातरासी ॥ १९ ॥
sugada saṅgīta guṇagrāhī | anāpekṣī lokasaṅgrāhī |
ārjava sakhya sarvahi | prāṇīmātrāsī || 19 ||

He is the clever, beyond attachment and the one who has understood the *gunas*. He is without any desire, disinterested in this collected together world. He is the clear and sincere communion with this ‘all’ to the one in only the *prana*.

20. द्रव्यसुची दारासुची। न्यायसुची अंतरसुची।
प्रवृत्तसुची नवृत्तसुची। सर्वसुची नःसंगपणे ॥ २० ॥
dravyasucī dārasucī | nyāyasucī antarasucī |
pravṛttisucī nivṛttisucī | sarvasucī niḥsaṅgapaṇeṃ || 20 ||

He has real wealth and He has a pure wife; He possesses pure conduct and a pure inner space (as opposed to the impure wealth and wife of the ‘many’ in this impure inner space). He has this pure *vritti* and He is that pure *nivritti* (without the *vritti*) and His ‘all’ is pure due to His non-attachment.

21. मतिरणे परहतिकारी। वाग्माधुर्य परशोकहारी।



सामर्थ्यपणं वेतरधारी। पुरुषार्थे जगमतिर ॥ २१ ॥
mitrapaṇem parahitakārī | vāgmādhurya paraśokahārī |
sāmarthyapaṇem vetradhārī | puruṣārthem jagamitra || 21 ||

He has made friends with and watches over the mind. With this sweet ‘word’ He destroys the sorrow of the *jiva*. With this power, He protects and supports the *jiva*. He is the essence of that *purush* and the friend to the world (That One protects the ‘many’ or where there is duality He brings Oneness).

22. संशयछेदक वशिष्ठ वक्ता। सकल क्लृप्त असोनी श्रोता।
 कथानरूपिणी शब्दार्था। जाऊंच नेदी ॥ २२ ॥
saṁśayachedaka viśāṣa vaktā | sakala klṛpta asonī śrotā |
kathānirūpaṇīm śabdārthā | jāūmca nedī || 22 ||

He removes this original doubt (*mula maya* or ‘I am’ is this original doubt; it is the sense of being) for He is that vast ‘speaker’ (ie. He is the one who knows ‘I am’). And He is that Knower of this ‘all’ by being the listener (He is the listener and the ‘speaker’, too). He knows but does not give out the meaning that is within this ‘word’ (You can only know that meaning by being Him; if He tries to explain then, He loses it).

23. वेवादरहति संवादी। संगरहति नरिपाधी।
 दुराशारहति अक्रोधी। नरिदोष नरिमतसरी ॥ २३ ॥
vevādarahita saṁvādī | saṁgarahita niropādhi |
durāśārahita akrodhī | nirdoṣa nirmatsarī || 23 ||

He does not argue, for He is having a dialogue with God. He is not attached, for he is free of any limited concept. He holds no hopes and so is free of anger. He is free of jealousy and free of any fault.

24. वमिळज्ञानी निश्चयात्मक। समाधानी आणी भजक।
 सिद्ध असोनी साधक। साधन रक्षी ॥ २४ ॥
vimalajñānī niścayātmaka | samādhānī āṇī bhajaka |
siddha asonī sādhaḥa | sādhanā rakṣī || 24 ||

He is the Knower of pure knowledge and His conviction is steadfast. He has complete contentment and He is the performer of *bhajan*. He maintains this *sadhana* (‘I am He’) of the *sadhak*, though He is a *siddha* and does not exist.

25. सुखरूप संतोषरूप। आनंदरूप हास्यरूप।
 ऐक्यरूप आत्मरूप। सर्वत्रांसी ॥ २५ ॥
sukharūpa saṁtoṣarūpa | ānandarūpa hāsyarūpa |
aikyārūpa ātmarūpa | sarvatrāṁsī || 25 ||

His form is pleasure, His form is contentment; His form is bliss and His form is pure delight. His form is Oneness and His form is the *atma*, everywhere.

26. भाग्यवंत जयवंत। रूपवंत गुणवंत।
 आचारवंत क्रियावंत। वचिरवंत स्थिति ॥ २६ ॥
bhāgyavaṁta jayavaṁta | rūpavaṁta guṇavaṁta |
ācāravaṁta kriyāvaṁta | vicāravaṁta sthitī || 26 ||



He is the possessor of good fortune, the possessor of victory, the possessor of beauty and the possessor of excellence. He is the possessor of this pure conduct, the possessor of this pure action and the possessor of that pure understanding, I do not exist.

27. येशवंत करित्वित। शक्तवित सामर्थ्यवंत।

वीर्यवंत वरदवंत। सत्यवंत सुकृती ॥ २७ ॥

*yeśavarṇta kirtivarṇta | śaktivarṇta sāmārthyavarṇta |
vīryavarṇta varadavarṇta | satyavarṇta sukr̥tī || 27 ||*

He is the possessor of success, the possessor of pervasiveness and the possessor of this power/*shakti*. He is the possessor of glory, the possessor of kindness, the possessor of Truth and the possessor of pure merit.

28. वद्विष्यवंत कळावंत। लक्ष्मीवंत लक्षणवंत।

कुळवंत सुचिष्मंत। बळवंत दयाळु ॥ २८ ॥

*vidyāvarṇta kalāvarṇta | lakṣmīvarṇta lakṣṇavarṇta |
kuḷavarṇta suciṣmarṇta | baḷavarṇta dayāḷu || 28 ||*

He is the possessor of understanding and the possessor of this ‘art’ of knowing; He is the possessor of this spiritual wealth of *lakshmi* (for He is *narayan*), and the possessor of this pure attention. He is the possessor of the ‘all’ due to His purity and He is the possessor of great strength and compassion. (He is the Lord of all these)

29. युक्तवित गुणवंत वरषिट। बुद्धवित बहुधारषिट।

दीक्षावंत सदासंतुष्ट। नसिपृह वीतरागी ॥ २९ ॥

*yuktivarṇta guṇavarṇta varīṣṭha | buddhivarṇta bahudhārīṣṭha |
dikṣāvarṇta sadāsantuṣṭha | nispr̥ha vītarāgī || 29 ||*

He is the possessor of this ‘trick’ of union (forgetting is remembering) and the possessor of the *gunas* too, for He is previous to them. He is the possessor of this intellect/*buddhi* that has great fortitude within the ‘many’. He is the possessor of great endeavour and He is always satisfied for He is void of desire and free of worldly attachment.

30. असो ऐसे उत्तम गुण। हें सद्विद्यचें लक्षण।

अभ्यासाया नरूपण। अल्पमात्र बोललें ॥ ३० ॥

*aso aise uttama guṇa | heṁ sadvidyaceṇ lakṣaṇa |
abhyāsāyā nirūpaṇa | alpamātra bolileṇ || 30 ||*

Like this is that superior pure *sattwa guṇa*. It is the attention of that thoughtless pure knowledge. For to practice that *nirgun* discourse, there is this *sagun* ‘speech’.

31. रूपलावण्य अभ्यासतिं न ये। सहजगुणास न चले उपाये।

काहीं तरी धरावी सोये। अगांतुक गुणाची ॥ ३१ ॥

*rūpalāvaṇya abhyāsītāṁ na ye | sahajaguṇāsa na cale upāye |
kāmhīm tarī dharāvī soye | agāntuka guṇācī || 31 ||*

This beautiful form (ie. ‘all’) cannot be practiced (ie. just forget everything and knowing is there) and this *natural *guṇa* (ie. pure *sattwa* just wants to know) cannot be altered. And though this ‘all’ is like an ‘uninvited guest/stranger’ still it should be carefully maintained (ie. this pure *sattwa guṇa* of knowledge is always there and therefore needs



no invitation; the thoughts just have to be left and then it will naturally appear).
 *(*maharaj*- ‘the stranger is knowledge, it feels like a stranger. Still hold on to that’: it is felt to be a stranger because it is stranger to your mind; there you cannot seek the support of the thoughts, for if you do, you will again enter within the small mind and lose it; the mind wants to take it and hold it but it cannot be taken and held like your ‘many’ thoughts)

32. ऐसी सद्वद्विया बरवी। सर्वतरांपासी असावी।
 परी वरिक्तपुरुषे अभ्यासवी। अगत्यरूप॥ ३२॥
aisī sadvidyā baravī | sarvatrāṁpāsī asāvī |
parī viraktapuruseṁ abhyāsavī | agatyarūpa || 32 ||

Like this, is that thoughtless and excellent pure knowledge which is near to this ‘all’ place (when knowledge gets absorbed, then pure knowledge or no-knowledge remains). Therefore the desireless and dispassionate *purush* should practice sincerely.

Note: maharaj- ‘by this pure knowledge, you go to the Reality’: That thoughtless understanding is the natural pure knowledge, I do not exist.

इति श्रीदासबोधे गुरुशषियसंवादे
 सद्वद्वियानरूपणनाम समास आठवा॥ ८॥ २.८
iti śrīdāsabodhe guruśiṣyasamvāde
sadvidyānirūpaṇanāma samāsa āṭhava || 8 || 2.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 2 named „Pure Knowledge (nirgun understanding)“ is concluded.



2.9 The Attention of the Dispassionate

समास नववा : वरिक्त लक्षण

samāsa navavā : virakta lakṣaṇa

|| Śrī Rām ||

1. ऐका वरिक्तांची लक्षणें। वरिक्तें असावें कोणत्या गुणें।
जेणें आंगीं सामर्थ्य बाणें। योग्याचें ॥ १ ॥
aikā viraktāṁcī lakṣaṇeṁ | virakteṁ asāveṁ koṇyā guṇeṁ |
jeṇeṁ āṅgīm sāmārthya bāṇeṁ | yogiyāceṁ || 1 ||

Listen to this ‘I am’ for this is the attention of the dispassionate. When there is dispassion, then how will these three *gunas* of *sattwa*, *raja* and *tama* remain? (then objectification cannot remain) Due to dispassion this power of ‘I am’ is imbibed throughout the whole ‘all’ body of the *yogi* (and then everywhere He looks He sees Himself).

2. जेणें सत्कीर्तवाढे। जेणें सार्थकता घडे।
जेणेंकरतिं महिमा चढे। वरिक्तांसी ॥ २ ॥
jeṇeṁ satkīrti vāḍhe | jeṇeṁ sārthakatā ghaḍe |
jeṇeṁkaritām mahimā caḍhe | viraktāṁsī || 2 ||

Due to this *mula maya* (‘I am’), one’s pervasiveness increases and due to *mula maya*, the purpose of life is fulfilled. Due to *mula maya*, the dispassionate’s greatness goes on increasing (*maharaj- become so big that you finally go off*).

3. जेणें परमार्थ फावे। जेणें आनंद हेलावे।
जेणें वरिक्तदिणावे। वविकेंसहति ॥ ३ ॥
jeṇeṁ paramārtha phāve | jeṇeṁ ānanda helāve |
jeṇeṁ virakti duṇāve | vivekeṁsahita || 3 ||

Due to this ‘I am’, *paramarth*/Ultimate Accomplishment becomes easy. Due to this ‘I am’ there is blissful joy and that state of desirelessness gets enhanced by the power of discrimination/*vivek*.

4. जेणें सुख उचंबळे। जेणें सद्बुद्ध्या वोळे।
जेणें भाग्यश्री प्रबळे। मोक्षेंसहति ॥ ४ ॥
jeṇeṁ sukha ucambāḷe | jeṇeṁ sadbuddhyā voḷe |
jeṇeṁ bhāgyaśrī prabāḷe | mokṣeṁsahita || 4 ||

Due to this ‘I am’, happiness flows and due to this ‘I am’, pure knowledge is understood. Due to this ‘I am’ of *mula maya* there is an abundance of good fortune and the wealth of Liberation.

5. मनोरथ पूरण होती। सकळ कामना पुरती।
मुखीं राहे सरस्वती। मधुर बोलावया ॥ ५ ॥
manoratha pūrṇa hotī | sakāḷa kāmānā puratī |
mukhīm rāhe sarasvatī | madhura bolāvayā || 5 ||

Then life’s purpose is fulfilled and the desire of this ‘all’ is achieved (ie. desire to simply



be and just know); then *saraswati*, the goddess of speech, sits on the tongue to speak this sweet ‘word’.

6. हे लक्षणें श्रवण कीजे। आणी सहृद जीवीं धरजि।
तरी मग वखियात होईजे। भूमंडळीं ॥ ६ ॥
he lakṣaṇeṁ śravaṇa kīje | āṇī sadṛḍha jīvīm dharije |
tarī maga vikhyāta hoīje | bhūmaṁḍalīm || 6 ||

If that thoughtless *purush* listens with this attention and holds on to this as if it were more important than life itself, then He will pervade the whole world.

7. वरिक्तें वविकें असावें। वरिक्तें अध्यात्म वाढवावें।
वरिक्तें धारिष्ट धरावें। दमनवर्षि ॥ ७ ॥
virakteṁ vivekeṁ asāveṁ | virakteṁ adhyātma vāḍhavāveṁ |
virakteṁ dhāriṣṭa dharāveṁ | damanaviṣāṁ || 7 ||

Dispassion brings *vivek* and then this understanding of Oneness grows; dispassion should bring great fortitude and the subjugation of the sense organs.

8. वरिक्तें राखावें साधन। वरिक्तें लावावें भजन।
वरिक्तें वशिष ब्रह्मज्ञान। प्रगटवावें ॥ ८ ॥
virakteṁ rākhāveṁ sādhanā | virakteṁ lāvāveṁ bhajana |
virakteṁ viśeṣa brahmanjñāna | pragaṭavāveṁ || 8 ||

Through dispassion your *sadhana* is protected and through dispassion, you make proper *bhajan*; through dispassion this art of knowing and that knowledge of *brahman* are realized.

9. वरिक्तें भक्ती वाढवावी। वरिक्ते शांती दाखवावी।
वरिक्तें येतनें करावी। वरिक्ती आपुली ॥ ९ ॥
virakteṁ bhaktī vāḍhavāvī | virakte śāntī dākhavāvī |
virakteṁ yetneṁ karāvī | viraktī āpulī || 9 ||

Through dispassion devotion is made to grow and through dispassion you display peacefulness; and by the effort of dispassion, you become the dispassionate.

10. वरिक्तें सद्कुरिया प्रतषिठावी। वरिक्तें नवृत्त विसितारावी।
वरिक्तें नैराशता धरावी। सहृद जविंसी ॥ १० ॥
virakteṁ sadkriyā pratiṣṭhāvī | virakteṁ nivṛtti vistarāvī |
virakteṁ nairāśatā dharāvī | sadṛḍha jiverṁsī || 10 ||

Through dispassion you should remain established in the true action (ie. ‘He does everything’) and through dispassion you should expand and become *nivṛtti* (without the desire/*vṛtti* to know); and by great might you should remain void of any hopes.

11. वरिक्तें धर्मस्थापना करावी। वरिक्तें नीति आवलंबावी।
वरिक्तें क्षमा सांभाळावी। अत्यादरेसी ॥ ११ ॥
virakteṁ dharmasthāpanā karāvī | virakteṁ nīti āvalambāvī |
virakteṁ kṣmā sāmabhālāvī | atyādareṁsī || 11 ||



Through dispassion your inherent nature/*dharma* should be established and through dispassion you should hold firmly to justice (*vivek*) and truthfulness; and through dispassion you should very keenly maintain forgiveness.

12. वरिक्ते परमार्थ उजळावा। वरिक्ते वचार शोधावा।
वरिक्ते सन्नधि ठेवावा। सन्मार्ग सत्वगुण ॥ १२ ॥
viraktem paramārtha ujaḷāvā | viraktem vicāra śodhāvā |
viraktem sannidha ṭheṇāvā | sanmārga satvaguna || 12 ||

Through dispassion, *paramarth* is kindled and by means of this dispassion one searches for that thoughtless understanding and through dispassion one carefully walks along the path of the *sattwa guna*.

13. वरिक्ते भाविकिं सांभाळावीं। वरिक्ते प्रेमळें नविवावीं।
वरिक्ते साबडीं नुपेक्षावीं। शरणागते ॥ १३ ॥
viraktem bhāvikim sām̐bhālāvē | viraktem premaḷem nivivāvē |
viraktem sābaḍī nupēkṣāvē | śaraṇāgateri || 13 ||

Through dispassion faithfulness is protected and through dispassion deep love calms the troubled mind. You should not ignore this place of refuge that is reached through dispassion.

14. वरिक्ते असावे परम दक्ष। वरिक्ते असावे अंतरसाक्ष।
वरिक्ते वोढावा कैपक्ष। परमार्थाचा ॥ १४ ॥
viraktem asāveṁ parama dakṣa | viraktem asāveṁ antarasākṣa |
viraktem voḍhāvā kaipakṣa | paramārthācā || 14 ||

Through dispassion there is great alertness and through dispassion one becomes that Witness within this inner space of ‘I am’; and through dispassion one takes the side of the Ultimate Accomplishment/*paramarth*.

15. वरिक्ते अभ्यास करावा। वरिक्ते साक्षेप धरावा।
वरिक्ते वगृह्यते उभारावा। मोडला परमार्थ ॥ १५ ॥
viraktem abhyāsa karāvā | viraktem sākṣepa dharāvā |
viraktem vagṛhyate ubhārāvā | moḍalā paramārtha || 15 ||

Through dispassion there should be constant practice of that which you have learnt and through dispassion you should maintain steadfast purpose. Through dispassion the proper ‘speech’ (*‘I am He’*) is established and *paramarth* is strengthened.

16. वरिक्ते वमिळज्ञान बोलावे। वरिक्ते वैराग्य स्तवीत जावे।
वरिक्ते नशिच्याचें करावे। समाधान ॥ १६ ॥
viraktem vimilaññāna bolāve | viraktem vairāgya stavīta jāve |
viraktem niścayācē karāve | samādhāna || 16 ||

Through dispassion you should ‘speak’ of pure knowledge and through dispassion there should be the glorification of *vairagya*/renunciation; through dispassion you should be established in that complete contentment.

17. पर्वे करावीं अचाटे। चालवावी भक्तांची थाटे।



नाना वैभवे कचाटे। उपासनामार्ग ॥ १७ ॥

parveṁ karāvīm acāṭeṁ | cālavāvī bhaktāncī thāṭe |
nānā vaibhaveṁ kacāṭeṁ | upāsanāmārga || 17 ||

Your attention with regard to these things should be extra-ordinary and you should make your devotion truly magnificent. In this way, the ‘many’ thoughts are subdued and this glorious deed is performed on the path of worship (‘He does, I do not do anything’).

18. हरकिर्तने करावी। नरूपेणें माजवावी।

भक्तमार्गे लाजवावी। नदिक दुरजने ॥ १८ ॥

harikīrtaneṁ karāvīm | nirūpaṇeṁ mājavāvīm |
bhaktimārgē lājavāvīm | nīmdaka durjanēṁ || 18 ||

You should sing the ‘song’ of *hari* and you should grow beyond all bounds; by this path of devotion you should shame the reproaching and far from the *atma* (ie. ego).

19. बहुतांस करावे परोपकार। भलेपणाचा जीर्णोद्धार।

पुण्यमार्गाचा वसितार। बळेंचकिरावा ॥ १९ ॥

bahutāṁsa karāve paropakāra | bhalepaṇācā jīrṇoddhāra |
punyaṁmārgācā vistāra | baḷeṁci karāvā || 19 ||

That One (ie. *atma*) should uplift this *jīva* to become this ‘all’ and then through wisdom the old gods should be replaced by the new God. But understand clearly, you require great determination to expand this path of virtue.

20. स्नान संध्या जप ध्यान। तीर्थयात्रा भगवद्भजन।

नित्यनेम पवतिरपण। अंतरशुद्ध असावे ॥ २० ॥

snāna saṁdhyā japa dhyāna | tīrthayātrā bhagavadbhajana |
nityanema pavitrapaṇa | antaraśuddha asāveṁ || 20 ||

The sacred bath and prayer/*sandhya*⁷, the *japa* and meditation; the pilgrimage and the *bhajan* of God should always be performed. Due to these purifications, this inner space is kept clear.

21. दृढ निश्चयो धरावा। संसार सुखाचा करावा।

वशिवजन उद्धरावा। संसर्गमात्रे ॥ २१ ॥

dṛḍha niścayo dharāvā | saṁsāra sukhācā karāvā |
viśvajana uddharāvā | saṁsargamātreṁ || 21 ||

When there is such unwavering dispassion then, this *samsar* can be joyfully performed.⁸ Simply by this association with dispassion, the mind that has created all these ‘many’

⁷ The bath and *sandhya* are mental purification. Pilgrimage is to this ‘I am’. *bhajan* is remembering your Self in every action etc.

⁸ *siddharameshwar maharaj*- The question was asked, “Is this worldly life an obstacle to that Ultimate Accomplishment?” The reply to those who have gained knowledge is; their Ultimate Accomplishment/*paramartha* cannot be hindered by this worldly life; they will find worldly life easy to perform and while doing that, they will be doing *paramartha*. But, if this cannot be done then promptly say, goodbye, to your worldly duties and accomplish your spiritual duties. That is more beneficial but you have to decide for yourself. Only you know your own capability.



names and forms is lifted out to no-mind.

22. वरिक्ते असावे धीर। वरिक्ते असावे उदार।
वरिक्ते असावे तत्पर। नरूपणवर्षि ॥ २२ ॥
viraktem asāveṁ dhīra | viraktem asāveṁ udāra |
viraktem asāveṁ tatpara | nirūpaṇaviṣāṁ || 22 ||

Through dispassion you should be patient. Through dispassion you should be open and generous. Through dispassion you should be absorbed in this formless discourse (*‘I am everywhere’*).

23. वरिक्ते सावध असावे। वरिक्ते शुद्ध मार्गे जावे।
वरिक्ते झज्जोन उरवावे। सद्कीर्तीसी ॥ २३ ॥
viraktem sāvadhā asāveṁ | viraktem śuddha mārgem jāveṁ |
viraktem jhijona uravāveṁ | sadkīrtīsī || 23 ||

Through dispassion you should be very alert and through dispassion you should follow the path of the pure. Through dispassion you should wear away this body so that you remain everywhere.

24. वरिक्ते वरिक्त धुंदावे। वरिक्ते साधु वोळखावे।
वरिक्ते मतिर करावे। संत योगी सज्जन ॥ २४ ॥
viraktem virakta dhumḍāve | viraktem sādhu voḷakhāve |
viraktem mitra karāve | saṁta yogī sajjana || 24 ||

By dispassion, dispassion should be searched out. By dispassion the *sadhu* should be recognized. And by dispassion you should be the friend of the Saint, *yogi* and ‘true man’/*sajjana*.

25. वरिक्ते करावीं पुरश्चरणें। वरिक्ते फरिची तीरथाटणें।
वरिक्ते करावीं नानास्थानें। परम रमणीय ॥ २५ ॥
viraktem karāvīm puraścaraṇem | viraktem phirāvīm tīrthāṭaṇem |
viraktem karāvīm nānāsthāṇem | parama ramaṇīya || 25 ||

Through this dispassion there should be the repetition of the *mantra*, ‘I am He’. Through this dispassion you should turn inside on your pilgrimage. Through this dispassion the place of the ‘many’ thoughts becomes the delight of the Supreme.

26. वरिक्ते उपाधी करावी। आणा उदासवृत्तनि संडावी।
दुराशा जडो नेदावी। कोणयेकवर्षि ॥ २६ ॥
viraktem upādhī karāvī | āṇi udāsavṛtti na saṁḍāvī |
durāśā jaḍo nedāvī | koṇayekaviṣāṁ || 26 ||

This limiting concept (ie. “*I am a body*”) should have dispassion and you should not deviate from this *vṛtti* of detachment (*‘I want to know nothing, yet still He is there’*). Therefore false hope should be avoided by that One who is within everyone.

27. वरिक्ते असावे अंतरनष्टि। वरिक्ते नसावे क्रियाभ्रष्ट।
वरिक्ते न व्हावे कनष्टि। पराधेनपणें ॥ २७ ॥
viraktem asāveṁ antaranisṭha | viraktem nasāveṁ kriyābhraṣṭa |



viraktem na vhaṇem kaniṣṭha | parādhenapaṇem || 27 ||

Through dispassion there is single pointed attention upon this inner space. Through dispassion there is not the confusion of false actions and through dispassion one does not become small by depending on another.

28. वरिक्ते समय जाणावा। वरिक्ते प्रसंग वोळखावा।

वरिक्त चतुर असावा। सर्वप्रकारें ॥ २८ ॥

viraktem samaya jāṇāvā | viraktem prasāṅga volakhāvā |
virakta catura asāvā | sarvaprakāreṇ || 28 ||

Through dispassion, time and occasion are understood (there is only now, this ever present moment); for through dispassion the connection of this ‘all’ is recognized. And then through dispassion the wise *purush* pervades this ‘all’ form.

29. वरिक्ते येकदेसी नसावें। वरिक्ते सर्व अभ्यासावें।

वरिक्ते अवघें जाणावें। ज्याचें त्यापरी ॥ २९ ॥

viraktem yekadesī nasāvēṇ | viraktem sarva abhyāsāvēṇ |
viraktem avagheṇ jāṇāvēṇ | jyāceṇ tyāparī || 29 ||

Through dispassion limitation is destroyed when through dispassion this ‘all’ is studied. Through the dispassion of that *purush*, the ‘many’ things should be known as this ‘all’.

30. हरकिथा नरूपण। सगुणभजन ब्रह्मज्ञान।

पडिज्ञान तत्वज्ञान। सर्व जाणावें ॥ ३० ॥

harikathā nirūpaṇa | saguṇabhajana brahmajñāna |
piṇḍajñāna tatvajñāna | sarva jāṇāvēṇ || 30 ||

Then this ‘story’ of *hari*, this *saguṇ bhajan*, that knowledge of *brahman*, the knowledge of the individual body and the knowledge of these gross elements should be known as this ‘all’.

31. कर्ममार्ग उपासनामार्ग। ज्ञानमार्ग सिद्धांतमार्ग।

प्रवृत्तमार्ग नवृत्तमार्ग। सकळ जाणावें ॥ ३१ ॥

karmamārga upāsanāmārga | jñānamārga siddhāntamārga |
pravṛttimārga nivṛttimārga | sakāḷa jāṇāvēṇ || 31 ||

Then the path of action, the path of worship, the path of knowledge, the path of *siddhant*, this path that leads to worldly concerns and that path beyond worldly concerns should be known as this ‘all’.

32. प्रेमळ स्थिती उदास स्थिती। योगस्थिती ध्यानस्थिती।

वदिह स्थिती सहज स्थिती। सकळ जाणावें ॥ ३२ ॥

premaḷa sthitiḥ udāsa sthitiḥ | yogasthitiḥ dhyānasthitiḥ |
videha sthitiḥ sahaja sthitiḥ | sakāḷa jāṇāvēṇ || 32 ||

Then this state of divine love, that state of detached disregard, this state of union/*yoga*, this state of real meditation, that state of *videha*/without body and that natural state should be known as this ‘all’. (Now every concept, every path, everything that you have known up until now, should be left aside and through dispassion, you that *purush*,



should witness this ‘all’)

33. ध्वनी लक्ष मुद्रा आसने। मंत्र यंत्र वधी वधाने।
नाना मतांचें देखणें। पाहोन सांडावें ॥ ३३ ॥
dhvanī lakṣa mudrā āsanerī | mantra yantra vidhī vidhānerī |
nānā matāmceṇ dekhaṇerī | pāhona sāmḍāverī || 33 ||

There are the concentrations on various sounds and the concentrations on various positions and postures; there are *mantras*, rituals and their rules, as well as *yantra*/symbols; these ‘many’ treasures of the mind should be understood and now left aside.

34. वरिक्ते असावे जगमतिर। वरिक्ते असावे स्वतंत्र।
वरिक्ते असावे वचितिर। बहुगुणी ॥ ३४ ॥
virakṭe asāve jagamitir | virakṭe asāve svatantra |
virakṭe asāve vicitra | bahugunī || 34 ||

Through dispassion one should be the friend of the world. Through dispassion one should be independent. Through dispassion one should be that pure *sattwa guna* within these ‘many’ *gunas*.

35. वरिक्ते असावे वरिक्त। वरिक्ते असावे हरभक्त।
वरिक्ते असावे नतियमुक्त। अलपितपणें ॥ ३५ ॥
virakṭe asāve virakta | virakṭe asāve haribhakta |
virakṭe asāve nityamukta | aliptapaṇeṇ || 35 ||

Through dispassion one should be the dispassionate and through dispassion one should be a devotee of *hari*. Through dispassion one should be ever free, by remaining untou-
ched.

36. वरिक्ते शास्त्रें धांडोळावीं। वरिक्ते मते वभिंडावीं।
वरिक्ते मुमुक्षें लावावीं। शुद्धमार्गें ॥ ३६ ॥
virakṭe śāstreṇ dhāṇḍolāvīṃ | virakṭe mateṃ vibhāṇḍāvīṃ |
virakṭe mumukṣeṇ lāvāvīṃ | śuddhamārgeṇ || 36 ||

Through dispassion one should churn the *śaṣthras* until their essence is understood (*neti, neti*); through dispassion one should conquer all the opinions and through dispassion an aspirant should be established within this pure path (*ie. beyond opinions etc.*).

37. वरिक्ते शुद्धमार्ग सांगावा। वरिक्ते संशय छेदावा।
वरिक्ते आपला म्हणावा। विश्वजन ॥ ३७ ॥
virakṭe śuddhamārga sāṅgāvā | virakṭe saṁśaya chedāvā |
virakṭe āpalā mhaṇāvā | viśvajana || 37 ||

Through dispassion this pure path of ‘I am’ becomes that thoughtless destination. Through dispassion this doubt of *mula maya* is removed and through dispassion you call this world of the ‘many’, your world (*‘Myself is everywhere’*).

38. वरिक्ते नदिक वंदावे। वरिक्ते साधक बोधावे।
वरिक्ते बद्ध चेववावे-। मुमुक्षनरूपणें ॥ ३८ ॥
virakṭe nādik vāṇḍāve | virakṭe sādhaḥka bodhāve |



virakteṁ baddha cevavāve- | mumukṣanirūpaṇeṁ || 38 ||

Through dispassion you bow down to even those who reproach you; through dispassion the *sadhak* (3rd type)¹ understands and through dispassion the bonded (*baddha* 1st type) is inspired and makes this discourse of the aspirant (*mumukshu* 2nd type).

39. वरिक्ते उत्तम गुण घ्यावे। वरिक्ते अवगुण त्यागावे।
नाना अपाय भंगावे। वविकबळे ॥ ३९ ॥

virakteṁ uttama guṇa ghyāve | virakteṁ avaguṇa tyāgāve |
nānā apāya bhaṅgāve | vīvekabaḷeṁ || 39 ||

Through dispassion the superior *guṇa* (ie. pure *sattwa*) is accepted and through dispassion the wrong *gunas* (*gunas mixed together*) are dropped. Through this powerful *vivek* the ‘many’ thoughts should be completely destroyed.

40. ऐसी हे उत्तम लक्षणें। ऐकावीं येकाग्र मनें।
याचा अव्हेर न करणें। वरिक्त पुरुषें ॥ ४० ॥

aisīṁ he uttama lakṣaṇeṁ | aikāvīm yekāgra manēṁ |
yācā avhera na karaṇeṁ | virakta puruṣeṁ || 40 ||

Such is the attention of that attentionless, thoughtless and best; but this ‘all’ has to be listened to with a single-pointed mind and that dispassionate *purush* should never neglect this ‘I am’ (*prakruti*).

41. इतुकें बोललें स्वभावें। त्यांत मानेल तितुकें घ्यावें।
श्रोतीं उदास न करावें। बहु बोललें म्हणौनी ॥ ४१ ॥

itukēṁ bolileṁ svabhāveṁ | tyānta mānela titukēṁ ghyāveṁ |
śrotīm udāsa na karāveṁ | bahu bolileṁ mhaṇaunī || 41 ||

This spontaneous ‘speech’ of the ‘all’ is to be valued and accepted. The true listener (one who listens to this silently spoken ‘I am’) should not get disheartened and these ‘many’ saying should be this ‘speech’ of the ‘all’ (the mind should first establish the *sagun* ‘I am all’).

42. परंतु लक्षणें ने घेतां। अवलक्षणें बाष्कळता।
तेणें त्यास पढतमूरखता। येवों पाहे ॥ ४२ ॥

paramtu lakṣaṇeṁ ne ghetām | avalakṣaṇeṁ bāṣkaḷatā |
teṇeṁ tyāsa paḍhatamūrkhata | yevom pāhe || 42 ||

However, if you do not abide by this attention, then you will appear ridiculous because of your bad *attention. And then though being the Reality, that *atma* will become a knowledgeable fool. * (“I am so and so and I so many good and bad things etc.”)

43. त्या पढतमूरखाचें लक्षण। पुढलि समासीं नरूपण।
बोललें असे सावधान-। होऊन आइका ॥ ४३ ॥

tyā paḍhatamūrkhācēṁ lakṣaṇa | puḍhile samāsīm nirūpaṇa |
bolileṁ ase sāvadhāna- | hoūna āikā || 43 ||

If that *atma* has the attention of a knowledgeable fool then, ahead there should be this *sagun* discourse that is within this collection of words. Therefore place your alertness



on this ‘speech’ and listen carefully.

इति श्रीदासबोधे गुरुशषियसंवादे

वरिक्तलक्षणनाम समास नववा ॥ ९ ॥ २.९

iti śrīdāsabodhe guruśiṣyasamvāde

viraktalakṣaṇanāma samāsa navavā || 9 || 2.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 2 named „The Attention of the Dispassionate“ is concluded.



2.10 The Discourse of the Knowledgeable Fool

समास दहावा : पढतमूर्ख लक्षण

samāsa dahāvā : paḍhatamurkha lakṣaṇa

maharaj- a knowledgeable fool is one who has come to the Master but does not change.

|| Śrī Rām ||

1. मागां सांगतिलीं लक्षणें। मूर्खांआंगी चातुर्य बाणे।

आतां ऐका शाहाणे-। असोनि मूर्ख ॥ १ ॥

māgām sāṅgitalīm lakṣaṇeṁ | mūrkhāāṅgī cāturya bāṇe |

ātām aikā śāhāṇe- | asonī mūrkhā || 1 ||

Previous to this attention ‘I am’, there is the understanding, I do not exist. This is understood within the ‘all’ body of the fool when cleverness is imbibed (however though being this ‘all’ body, the fool does not seek to understand this ‘all’ body/knowledge and of their own accord, remain attached to the gross body). Therefore now, the fool* should listen with wisdom. *(One who is ignorant of who they truly are)

2. तया नांव पढतमूर्ख। श्रोतीं न मनावें दुःख।

अवगुण त्यागतिं सुख-। पराप्त होये ॥ २ ॥

tayā nāṁva paḍhatamūrkhā | śrotīṁ na manāvēṁ duḥkha |

avagūṇa tyāgitīm sukha- | prāpta hoye || 2 ||

To that Reality there has come this ‘I am’ understanding and afterwards there is the *knowledgeable fool. But the true listener should give no regard to bodily sufferings (the one who understands, these sufferings are not mine, they have been created by body consciousness, is not a fool. The knowledgeable fool gives up this ‘I am’ understanding and taking himself to be the body, has become a slave to its demands). But if you give up these wrong *gunas* then, happiness is attained (the mixed *gunas* of knowledge and ignorance bring body consciousness, pleasure and pain). *(The knowledgeable fool is satisfied to understand intellectually this ‘I am’ but does not seek to be it)

3. बहुश्रुत आणावितिपन्न। प्रांजळ बोले ब्रह्मज्ञान।

दुराशा आणा अभिमिन। धरी तो येक पढतमूर्ख ॥ ३ ॥

bahuśruta āṇi vitpanna | prāṁjāḷa bole brahmajñāna |

durāśā āṇi abhimāna | dharī to yeka paḍhatamūrkhā || 3 ||

You may listen to the ‘many’ *shasthras* and be very knowledgeable; you may even be able to clearly ‘speak’ on the knowledge of *brahman* (you may even have had direct experience of this ‘I am’); but if you retain false hope and pride then, that One *purush* has become a knowledgeable fool (hope and pride brings one back into the small mind).

4. मुक्तकुर्या प्रतपिदी। सगुणभक्त उछेदी।

स्वधर्म आणासाधन नदी। तो येक पढतमूर्ख ॥ ४ ॥

muktakriyā pratipādī | saguṇabhakti uchēdī |

svadharma āṇi sādhana nīdī | to yeka paḍhatamūrkhā || 4 ||

If you try to explain this liberated action of ‘I am’ then while explaining, you will



demolish your devotion to this ‘I am’; when you expound upon your *swadharma* then you are, in truth, censuring this *sadhana* of ‘I am’; and that One is a knowledgeable fool (if you have only intellectual understanding or think ‘I have experienced something that is worth explaining’ then, you are destroying this ‘I am’ feeling; it is essential to maintain this *sadhana* of ‘I am’ if one is to go beyond *sadhana* and be in one’s Self).

5. आपलेन ज्ञातेपणें। सकळांस शब्द ठेवणें।

पराणीमातराचें पाहे उणें। तो येक पढतमूरख ॥ ५ ॥

āpalena jñātepaṇem | sakalāṁsa śabda thevaṇem |

prāṇīmātrāceṁ pāhe uṇem | to yeka paḍhatamūrkhā || 5 ||

If you bestow Knower-ship upon yourself (‘I have understood’, then one has not understood); or if you bestow this ‘word’ upon this ‘all’ (going to the Master you learn ‘I am knowledge’ and then with practice you gain this experience. No one but yourself can bestow this upon you)⁹ and then leave this understanding and takes yourself to be a body within the **prana*, then that One is a knowledgeable fool. *(When you take yourself to a lowly *jiva* in the *prana*/breath then this ‘all’ understanding (ie. this breath inside and this moving wind outside are the same) gets drowned in the ‘many’ thoughts; but when this ‘all’ understanding comes then, this gross body merges in the universal body and the *prana* inside merges in this ‘all’ pervading wind)

6. शषियास अवज्ञा घडे। कां तो संकटीं पडे।

जयाचेन शब्दें मन मोडे। तो येक पढतमूरख ॥ ६ ॥

śiṣyāsa avajñā ghaḍe | kām to saṅkaṭīṁ paḍe |

jayāceni śabdeṁ mana moḍe | to yeka paḍhatamūrkhā || 6 ||

If your *shishya* (your disciple ie. the mind) is treated with contempt then, that *atma* falls into great troubles; for then the mind breaks this ‘word’ of *mula maya* and that One becomes a knowledgeable fool. (The mind has the capacity to reveal this knowledge but we use it only to gain the knowledge of worldly things. This is treating it with contempt. But if the mind understands ‘Ah! I have been my own worst enemy; I was this ‘word’ all along but I ran after the pleasures and got pain,’ then he will run there for refuge)¹⁰

7. रजोगुणी तमोगुणी। कपटी कुटळि अंतःकर्णी।

वैभव देखोन वाखाणी। तो येक पढतमूरख ॥ ७ ॥

rajoguṇī tamoguṇī | kapaṭī kuṭṭa antaḥkarṇī |

vaibhava dekhona vākhāṇī | to yeka paḍhatamūrkhā || 7 ||

If you remain in *rajo guna* and *tamo guna* then, there is a fraudulent and crooked mind

⁹ *siddharameshwar maharaj*- Be God and revel in His Godliness. To say “God is somebody else,” is wrong. Do not ever think that somebody else will make you *brahman*. If God was given His Godliness by someone else, then the giver of that Godliness would have been greater. One has become a *jiva* by one’s own wish, and by one’s own wish only, one has to become *shiva*. In short, the matter of you becoming God is in your own hands.

¹⁰ *ranjit maharaj*- make your mind your best friend; *nisargadatta maharaj*- there is no separation between two genuine friends. They know the needs of each other without speaking, they spontaneously care for each other. You should develop a deep friendship with that knowledge/consciousness. Not in the attitude of praying for favours but as a friend seeking a friend. Be with the knowledge ‘I am’, the source of sentience, the beingness itself.



within this inner-faculty of knowing (*sattwa guna*); and even if the grandeur and glory of this ‘all’ is understood and then you are full of its praise (you feel this is something I must share with others, then you fall down into the body and can only praise that which you have lost), then that One is a knowledgeable fool.

8. समूळ ग्रंथ पाहल्यावणि। उगाच ठेवी जो दूषण।
गुण सांगतां अवगुण-। पाहे तो येक पढतमूरख ॥ ८ ॥
samūla grāṁtha pāhilyāvīṇa | ugāca ṭhevī jo dūṣaṇa |
guṇa sāṁgatām avagūṇa- | pāhe to yeka paḍhatamūrkhā || 8 ||

Without understanding the real source of the scripture, that *purush* will find fault with that ‘still and silent’ source. Then though that superior and pure *guna* is ever present, he sees with the wrong *gunas* and is a knowledgeable fool. (That Reality is the source of the scriptures and our ‘many’ words)

9. लक्षणें ऐकोन मानी वीट। मतसरें करी खटपट।
नीतनियाय उद्धट। तो येक पढतमूरख ॥ ९ ॥
lakṣaṇeṁ aikona mānī vīṭa | matsareṁ karī khaṭapaṭa |
nītinyāya uddhaṭa | to yeka paḍhatamūrkhā || 9 ||

If there is this attention to listening and then regard is given to the ‘dishonourable’ body; if due to envy, one quarrels or one’s ears disregard justice (‘I am Eternal’), then that One is a knowledgeable fool.

10. जाणपणें भरीं भरे। आला क्रोध नावरे।
करिया शब्दास अंतरे। तो येक पढतमूरख ॥ १० ॥
jāṇapaṇeṁ bharīm bhare | ālā krodha nāvare |
kriyā śabdāsa aṁtare | to yeka paḍhatamūrkhā || 10 ||

If by means of this knowingness, you run after the objects of the world then, anger will surely come and you will not be able to control it (anger is the result of desire ie. when that desire is not fulfilled); then your actions cannot be regarded as this ‘all’/knowledge and that One is a knowledgeable fool (though the base is knowingness, still that is given up for body consciousness; then upon this natural action of knowingness there comes the thoughts, “I need this or that”).

11. वक्ता अधिकारेंवीण। वगृत्तृत्वाचा करी सीण।
वचन जयाचें कठीण। तो येक पढतमूरख ॥ ११ ॥
vaktā adhikāreṁvīṇa | vagṛtṛtvācā karī sīṇa |
vacana jayāceṁ kaṭhīṇa | to yeka paḍhatamūrkhā || 11 ||

When that ‘speaker’ has no authority and he makes a lot of effort to be that effortless ‘speaker’ (you are that *purush* but if you try to be that *purush* then you become something else); when this ‘speech’ of that *purush* is harsh and gross, then that One is a knowledgeable fool.

12. श्रोता बहुश्रुतपणें। वक्तयास आणी उणें।
वाचाळपणाचेन गुणें। तो येक पढतमूरख ॥ १२ ॥
śrotā bahuśrutapaṇeṁ | vaktayāsa āṇī uṇeṁ |
vācālapaṇāceni guṇeṁ | to yeka paḍhatamūrkhā || 12 ||



When this listener listens to the ‘many’ thoughts then, he brings these faults to that ‘speaker’ (ie. the *purush* who knows this ‘speech’ ‘I am’ becomes a *jīva*); when one is talkative due to these mixed *gunas* then, that One is a knowledgeable fool.

13. दोष ठेवी पुढलिंसी। तेंचिस्वयें आपणापासीं।

ऐसें कळेना जयासी। तो येक पढतमूरख ॥ १३ ॥

doṣa t̥hevī puḍhilāṁsī | tēnci svayēṁ āpaṇāpāsīṁ |

aiserī kalēnā jayāsī | to yeka paḍhatamūrkhā || 13 ||

When blame is placed upon *another then, it is that Reality that is being blamed by you (when there is only yourself in the world then, where is the other?); then that *mula maya* has not been understood and that One is a knowledgeable fool. *(*maharaj*- if something gets stolen from you, understand it has only gone from this trouser pocket to my other trouser pocket)

14. अभ्यासाचेन गुणें। सकळ वदिया जाणे।

जनास नविऊं नेणें। तो येक पढतमूरख ॥ १४ ॥

abhyāsāceni guṇēṁ | sakāḷa vidyā jāṇe |

janāsa nivaūṁ neṇēṁ | to yeka paḍhatamūrkhā || 14 ||

If by study, (churning over the Master’s words) the *sattwa guna* has been understood and you know this ‘all’; and if still you do not know how to calm the ‘many’ thoughts then, that One is a knowledgeable fool (this understanding of the ‘all’ is the calming of the mind; and if you do not use this understanding to silence the restless mind then you are a knowledgeable fool)

15. हस्त बांधीजे ऊरणतें। लोभें मृत्यु भरमरातें।

ऐसा जो परपंची गुंते। तो येक पढतमूरख ॥ १५ ॥

hasta bāṁdhīje ūṛṇatar̥tēṁ | lobhēṁ mṛtya bhramarāter̥ṁ |

aisā jo prapaṁcī guṁte | to yeka paḍhatamūrkhā || 15 ||

The elephant, due to its desire for a female, gets caught and is then bound by the fine threads of wool that have been woven together; and the black-bee, due to its intense fondness for the perfume of the lotus flower, dies when the flower closes around it at night.¹¹ In the same way, when that witness *purush* is entangled within this worldly existence, then that One is a knowledgeable fool.

16. सत्त्रयिंचा संग धरी। सत्त्रयिंसी नरूपण करी।

नदिय वसतु आंगिकारी। तो येक पढतमूरख ॥ १६ ॥

striyaṁcā saṁga dharī | striyāṁsī nirūpaṇa karī |

nir̥ṇḍya vastu āṁgikārī | to yeka paḍhatamūrkhā || 16 ||

Even when that witnessing *purush* keeps the company of this woman called *prakṛuti* then, He sees her and forgets Himself; but when that *purush* accepts the forbidden (ie. body consciousness) as his wife and talks intimately with her, then that One is a knowledgeable fool.

¹¹Though this bee has the power to burrow into a tree still, it does not use that power to escape the lotus as it is enchanted by its smell.



17. जेणें उणीव ये आंगासी। तेंच दृढ धरी मानसीं।
 देहबुद्धिजियापासीं। तो येक पढतमूरख ॥ १७ ॥
jeṇem uṇīva ye āṅgāsī | teṇci dṛḍha dharī mānasīṁ |
dehabuddhi jayāpāsīṁ | to yeka paḍhatamūrkhā || 17 ||

When lowly body consciousness comes to this ‘all’ body then, that Reality becomes a body only and holds that firmly in the mind. Then body consciousness is with this *mula maya* and that One *atma* is a knowledgeable fool.

18. सांडूनियां शरीपती। जो करी नरस्तुती।
 कां दृष्टी पडल्यांची कीर्ती-। वर्णी तो येक पढतमूरख ॥ १८ ॥
sāṇḍūniyām śrīpatī | jo karī narastutī |
kām dṛṣṭī paḍilyāṁcī kīrtī- | varṇī to yeka paḍhatamūrkhā || 18 ||

If leaving aside *shripati* (*vishnu-knowing*), that *purush* praises some man; or if that praises something that falls within its vision, then that One is a knowledgeable fool. (*maharaj- say everything is so, so; don't take the touch*)

19. वर्णी सूर्यांचे आवेव। नाना नाटके हावभाव।
 देवा वसिरे जो मानव। तो येक पढतमूरख ॥ १९ ॥
varṇī strīyāṁce āveva | nānā nāṭakem hāvabhāva |
devā visare jo mānava | to yeka paḍhatamūrkhā || 19 ||

When that *purush* praises these parts of this ‘woman’ (when we make this *prakṛti*, that is worth praising, into the ‘many’ objects and praise them) and when that praises the false actions and feint passions of the ‘many’ then, that *purush* forgets God (ie. Himself) and becomes a man, and is a knowledgeable fool.

20. भरोन वैभवाचे भरीं। जीवमातरास तुल्य करी।
 पाषांडमत थावरी। तो येक पढतमूरख ॥ २० ॥
bharona vaibhavāce bharīm | jīvamātrāsa tulya karī |
pāṣāṇḍamata thāvarī | to yeka paḍhatamūrkhā || 20 ||

When one shows contempt to these *jīvas* that are completely full of *splendour (‘I am’); when one causes the rise of false doctrines then, that One is a knowledgeable fool. *(The *jīvas* is completely full of *shiva*; the ‘many’ are that One only)

21. वत्तिपन्न आणी वीतरागी। ब्रह्मज्ञानी माहायोगी।
 भवषिय सांगों लागे जगीं। तो येक पढतमूरख ॥ २१ ॥
vitpanna āṇī vītarāgī | brahmajñānī māhāyogī |
bhaviṣya sāṅgom lāge jagīm | to yeka paḍhatamūrkhā || 21 ||

Though being a Knower of the *shasthras* and indifferent to sensory pleasure; though being a Knower of *brahman* and a great *yogi*; if that thoughtless Self talks of a future in this world, then that One is a knowledgeable fool (though being beyond past, present and future, that holds hopes for a future).

22. श्रवण होतां अभ्यांतरीं। गुणदोषाची चाळणा करी।
 परभूषणें मतसरी। तो येक पढतमूरख ॥ २२ ॥
śravaṇa hotām abhyāntarīm | guṇadoṣācī cāḷaṇā karī |



parabhūṣaṇeṁ matsarī | to yeka paḍhatamūrkhā || 22 ||

When there is this *shravan* (ie. pure *sattwa guna*) within and then one turns and searches through these inferior *gunas*; when one is envious of the trinkets of the mind then, that One is a knowledgeable fool. (*maharaj- what care has a dog for a one hundred dollar note? He wants only a bone....These are all your concepts*)

23. नाहीं भक्तीचें साधन। नाहीं वैराग्य ना भजन।
 करयिवणि ब्रह्मज्ञान-। बोले तो येक पढतमूरख ॥ २३ ॥
nāhīm bhakticeṁ sādhana | nāhīm vairāgya nā bhajana |
kriyeviṇa brahmajñāna- | bole to yeka paḍhatamūrkhā || 23 ||

When that has no *sadhana* of devotion, no *vairagya* and no *bhajan* then, that knowledge of *brahman* and this ‘speech’ is devoid of proper action and that One is a knowledgeable fool. (Then, ‘He does everything’ has become “I am doing everything”)

24. न मनी तीर्थ न मनी क्षेत्र। न मनी वेद न मनी शास्त्र।
 पवतिरकुळीं जो अपवतिर। तो येक पढतमूरख ॥ २४ ॥
na manī tīrtha na manī kṣetra | na manī veda na manī śāstra |
pavitrakulīm jo apavitra | to yeka paḍhatamūrkhā || 24 ||

When one does not make this pilgrimage within the mind and when one does not go to this holy place within the mind; when in the mind, there is no *vedas* (knowing) and no *shasthras* (*neti, neti*); when being that witness *purush* from the purest of families, one becomes impure then, that One is a knowledgeable fool.

25. आदर देखोनिमन धरी। कीर्तीवणि सतुती करी।
 सवेंचनिदी अनादरी। तो येक पढतमूरख ॥ २५ ॥
ādara dekhoni mana dharī | kīrtīviṇa stutī karī |
savēnci nīmīdī anādarī | to yeka paḍhatamūrkhā || 25 ||

When one has held this *respected ‘all’ in the mind and then starts praising those objects that have no pervasiveness; when of one’s own accord, this ‘all’ is slandered and shown disrespect then, that One is a knowledgeable fool. *(Due to its pervasiveness, it is respected)

26. मागें येक पुढें येक। ऐसा जयाचा दंडक।
 बोले येक करी येक। तो येक पढतमूरख ॥ २६ ॥
māgeṁ yeka puḍheṁ yeka | aisā jayācā daṇḍaka |
bole yeka karī yeka | to yeka paḍhatamūrkhā || 26 ||

Previously there was that One and ahead there will be that One. Such is the traditional understanding (but it is not understood that that One is here now and that it is your birthright and not just for those great *yogis*). When one says, that One is this ‘speech’ and that One is the ‘doer’ then, that One is a knowledgeable fool (then there is only intellectual understanding and spiritual discussion; but that One who is beyond this ‘speech’ and doer-ship needs to be directly experienced).

27. परपंचवर्शिं सादर। परमार्थी जयाचा अनादर।
 जाणपणें घे आधार। तो येक पढतमूरख ॥ २७ ॥



prapañcaviśiṣṭiṃ sādara | paramārthiṃ jyācā anādara |
jānapaṇem ghe adhāra | to yeka paḍhatamūrkhā || 27 ||

The one who has respect for worldly existence and disrespect for that witnessing *purush* within; the one who was this knowingness but accepts this darkness is a knowledgeable fool.

28. येथार्थ सांडून वचन। जो रक्षून बोले मन।
 ज्याचें जणिं पराधेन। तो येक पढतमूरख॥ २८॥
yethārtha sāmḍūna vacana | jo rakṣūna bole mana |
jyāceṃ jiṇeṃ parādheṇa | to yeka paḍhatamūrkhā || 28 ||

When the meaning of this divine ‘word’ is let slip; when that *purush* protects this ‘speech’ and then the mind of ‘many’ thoughts; when that *purush* is a dependent of the mind then, that One is a knowledgeable fool.

29. सोंग संपाधी वरीवरी। करू नये तेंचिकरी।
 मार्ग चुकोन भरे भरी। तो येक पढतमूरख॥ २९॥
soṅga saṃpādhī varīvarī | karūṃ naye teṃci karī |
mārga cukona bhare bharīṃ | to yeka paḍhatamūrkhā || 29 ||

When that performs a *superficial empty show; when that Reality becomes the doings of those things which should not be done; when one forgets the path that is completely full of splendour then, that One is a knowledgeable fool. *(*maharaj- don’t be artificial*)

30. रातरंदविस करी श्रवण। न संडी आपले अवगुण।
 स्वहति आपलें आपण। नेणे तो येक पढतमूरख॥ ३०॥
rātrandiṇa karī śravaṇa | na saṇḍī āpale avagaṇa |
svahita āpaleṃ āpaṇa | neṇe to yeka paḍhatamūrkhā || 30 ||

When one makes *shravan* day and a night but does not leave one’s own false *gunas* (*then that is not true shravan*); when one does not know that which is one’s own Self-benefit, then that One is a fool.

31. नरूपणीं भले भले। श्रोते येँउन बैसले।
 क्षुद्रें लक्षुनी बोले। तो येक पढतमूरख॥ ३१॥
nirūpaṇīṃ bhale bhale | śrote ye’una baisale |
kṣudreṃ lakṣuṇī bole | to yeka paḍhatamūrkhā || 31 ||

The one who listens and stays within this discourse that is full of wisdom and then lets this ‘speech’ be given to petty talk is a knowledgeable fool.

32. शषिय जाला अनधिकारी। आपली अवज्ञा करी।
 पुनहां त्याची आशा धरी। तो येक पढतमूरख॥ ३२॥
śiṣya jālā anadhikārī | āpalī avajñā karī |
punhāṃ tyācī āśā dharī | to yeka paḍhatamūrkhā || 32 ||

When your *shishya* (*your own mind*) becomes an unworthy recipient of knowledge and it treats your Self with disrespect; and when again you hold this *shishya*’s hopes, then that One is a knowledgeable fool.



33. होत असतां श्रवण। देहास आलें उणेपण।
 क्रोधें करी चणिचणि। तो येक पढतमूरख ॥ ३३ ॥
hota asatām śravaṇa | dehāsa āleṁ uṇepaṇa |
krodheṁ karī ciṇaciṇa | to yeka paḍhatamūrkhā || 33 ||

Though being yourself that pure discourse, you come down into this lowly body consciousness and get *angry and irritated then you are a knowledgeable fool. *(Desire brings anger)

34. भरोन वैभवाचे भरीं। सद्गुरूची उपेक्षा करी।
 गुरुपरंपरा चोरी। तो येक पढतमूरख ॥ ३४ ॥
bharona vaibhavāce bharīm | sadgurūcī upekṣā karī |
guruparamparā corī | to yeka paḍhatamūrkhā || 34 ||

Though overflowing with grandeur and splendour if you neglect this wealth that *sadguru* offers then, you conceal this meeting place ('I am') of the *guru*, and are a knowledgeable fool. (*maharaj-* I have placed in front of you all the best foods and you say, 'No thank-you, I am not hungry'. It is like that)

35. ज्ञान बोलोन करी स्वार्थ। कृपणा ऐसा सांची अर्थ।
 अर्थासाठीं लावी परमार्थ। तो येक पढतमूरख ॥ ३५ ॥
jñāna bolona karī svārtha | kṛpaṇā aisā sāmci artha |
arthāsāṭhīm lāvī paramārtha | to yeka paḍhatamūrkhā || 35 ||

If while 'speaking' knowledge you become selfish and hid away that wealth then, you are just like a miser; when you set out on *paramartha* (ie. Supreme Wealth) for the sake of your wealth only, then that One is a knowledgeable fool.

36. वर्तल्यावीण सकिवी। ब्रह्मज्ञान लावणी लावी।
 पराधेन गोसावी। तो येक पढतमूरख ॥ ३६ ॥
vartalyāvīṇa sikavī | brahmajñāna lāvaṇī lāvī |
parādhena gosāvī | to yeka paḍhatamūrkhā || 36 ||

When you teach without behaving accordingly then, you make that knowledge of *brahman* into only a rustic ballad. If that Lord, indifferent to sensual attraction, becomes dependent on another (ie. the mind of the *jīva* begs happiness from the objects) then, that one is a knowledgeable fool.

37. भक्तमिर्ग अवघा मोडे। आपणामध्ये उपंढर पडे।
 ऐसयिं कर्मिं पवाडे। तो येक पढतमूरख ॥ ३७ ॥
bhaktimārga avaghā modē | āpaṇāmadhyeṁ upaṇḍhara paḍe |
aisiye karmīm pavāḍe | to yeka paḍhatamūrkhā || 37 ||

When the 'many' thoughts break this path of devotion then, within this 'I am' there appears hypocrisy and pretence; when there is the expansion of the 'many' within this action of that One then, that One is a knowledgeable fool.

38. प्रपंच गेला हातीचा। लेश नाही परमार्थाचा।
 द्वेषी देवां ब्राह्मणाचा। तो येक पढतमूरख ॥ ३८ ॥
prapaṇca gelā hātīcā | leśa nāhīm paramārthācā |



dveṣi devāṁ brāhmaṇācā | to yeka paḍhatamūrkhā || 38 ||

When one takes possession of the worldly and not even a part of that *paramarth* is retained; then one scorns God and the *brahmīn* (*Knower of brahman*) and that One is a knowledgeable fool.

39. तयागावया अवगुण। बोललें पढतमूरखाचें लक्षण।
वचिक्षणें नीउन पूरण। क्षमा केलें पाहजि ॥ ३९ ॥
tyāgāvayā avaguna | bolileṁ paḍhatamūrkhāceri lakṣaṇa |
vīcakṣaṇeṁ nīuna pūrṇa | kṣmā keleṁ pāhije || 39 ||

When the wrong *gunas* give up this ‘speech’ then, there is the attention of the knowledgeable fool (*to understand but not retain the understanding and fall again into the confusion of mind*). But through wisdom, this imperfect and incomplete mind should be made that perfect and complete Reality.

40. परम मूरखामाजी मूरख। जो संसारीं मानी सुख।
या संसारदुःखा ऐसें दुःख। आणीक नाही ॥ ४० ॥
parama mūrkhāmājī mūrkhā | jo saṁsārīṁ mānī sukha |
yā saṁsāraduḥkhā aiseṁ duḥkhā | āṇīka nāhī || 40 ||

That Supreme has become the *‘fool within the fool’ and then, that witness *purush* regards *samsar* as happiness. Then this ‘I am’ has become the sorrow of *samsar* and truly there is no other sorrow like this (*hell is your thoughts and heaven is your thoughts; why to imagine they are somewhere other that here and this moment?*). *(The dream within the dream)

41. तेंचि पुढें नरूपण। जनमदुःखाचें लक्षण।
गर्भव्यास हा दारुण। पुढें नरीपलि ॥ ४१ ॥
teṁci puḍheṁ nirūpaṇa | janmaduḥkhāceri lakṣaṇa |
garbhavāsa hā dāruṇa | puḍheṁ niropilā || 41 ||

That Reality has become this *sagun* discourse and this attention brings the sorrows of birth. When that thoughtless *paramatma* comes to the womb then, it has to suffer terrible pain afterwards.

इति श्रीदासबोधे गुरुशषियसंवादे
पढतमूरखलक्षणनाम समास दहावा ॥ १० ॥ २.१०
iti śrīdāsabodhe guruśiṣyasamvāde
paḍhatamūrkhālakṣaṇanāma samāsa dahāvā || 10 || 2.10

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 2 named „The Discourse of the Knowledgeable Fool“ is concluded.



Dashaka III

The experience with the *Gunas*

॥ दशक तसिरा : स्वगुणपरीक्षानाम ॥ ३ ॥
॥ *daśaka tisarā : svaguṇaparīkṣānāma* ॥ 3 ॥



3.1 Suffering at Birth

समास पहलि : जनमदुःख नरूपण

samāsa pahilā : janmaduḥkha nirūpaṇa

|| Śrī Rām ||

1. जनम् दुःखाचा अंकुर। जनम् शोकाचा सागर।

जनम् भयाचा डोंगर। चळेना ऐसा ॥ १ ॥

janma duḥkhācā aṅkura | janma śokācā sāgara |

janma bhayācā ḍoṅgara | caḷenā aisā || 1 ||

1. Birth is the sprout of suffering. Birth is the ocean of sorrow. Birth is the mountain of fear which does not slip aside.

2. जनम् कर्मची आटणी। जनम् पातकाची खाणी।

जनम् काळाची जाचणी। नचि नवी ॥ २ ॥

janma karmācī āṭaṇī | janma pātakācī khāṇī |

janma kāḷācī jācaṇī | nica navī || 2 ||

2. Birth is the treadmill of action. Birth is the origin of sin. Birth is the harassment of that ever constant and new Self by the sands of time.

3. जनम् कुवदियेचें फळ। जनम् लोभाचें कमळ।

जनम् भ्रांतीचें पडळ। ज्ञानहीन ॥ ३ ॥

janma kuvidyecem phala | janma lobhācem kamaḷa |

janma bhrāntīcem paḍaḷa | jñānahīna || 3 ||

3. Birth is the fruit of misunderstanding. Birth is the greed of *lord *brahma*. Birth is the veil of delusion, void of knowledge. *(*brahma* is the *buddhi*/intellect, it wants to make/name 'many' things)

4. जनम् जवासी बंधन। जनम् मृत्यासी कारण।

जनम् हेचि अकारण। गथागोवी ॥ ४ ॥

janma jivāsī baṁdhana | janma mṛtyāsī kāraṇa |

janma heṁci akāraṇa | gathāgovī || 4 ||

4. Birth is the binding to a *jiva*. Birth is the cause of death. Birth is an entanglement for that thoughtless and causeless *swarup*.

5. जनम् सुखाचा वसिर। जनम् चर्तिचा आगर।

जनम् वासनावसितार। वसितारला ॥ ५ ॥

janma sukhācā visara | janma cīrtecā āgara |

janma vāsanāvistāra | vistāralā || 5 ||

5. Birth is the forgetting of happiness.¹ Birth is a storehouse of worries. Birth is the expansion of this expanded *vasana* to be.

¹ *siddharameshwar maharaj*- This worldly living is full of misery and the one who believes that there is happiness in it and acquires expertise in it, is a fool. Therefore foolishness is the cleverness and expertise of worldly existence.



6. जन्म जीवाची आवदसा। जन्म कल्पनेचा ठसा।
जन्म लांवेचा वळसा। ममतारूप ॥ ६ ॥
janma jīvācī āvadasā | janma kalpanecā ṭhasā |
janma lānvecā vaḷasā | mamatārūpa || 6 ||

6. Birth is the misfortune of the *jīva*. Birth is the casting mould of imagination (“I am a man and this is a woman”). Birth is the embrace of that passionate woman, in the form of my-ness.

7. जन्म मायेचे मैदावें। जन्म क्रोधाचें वरिवें।
जन्म मोक्षास आडवें। वघिन आहे ॥ ७ ॥
janma māyece maimdāvēṃ | janma krodhācēṃ virāvēṃ |
janma mokṣāsa āḍavēṃ | vighna āhe || 7 ||

7. Birth is the deception of *maya*. Birth is a covering of anger. Birth is the hindrance that obstructs liberation.

8. जन्म जवाचें मीपण। जन्म अहंतेचा गुण।
जन्म हेंच विसमरण। ईश्वराचें ॥ ८ ॥
janma jivācēṃ mīpaṇa | janma ahaṃtecā guṇa |
janma heṃci viśmaraṇa | īśvarācēṃ || 8 ||

8. Birth is the I-ness of the *jīva*. Birth is the *gunas* of this “I am a body” thought. Birth is the forgetting of that thoughtless understanding of that *purush*.

9. जन्म वषियांची आवडी। जन्म दुराशेची बेडी।
जन्म काळाची कांकडी। भक्षतिहे ॥ ९ ॥
janma viṣayāṃcī āvaḍī | janma durāśecī beḍī |
janma kāḷācī kāmkaḍī | bhakṣitāhe || 9 ||

9. Birth is the fondness for sense objects. Birth is the chains of hope. Birth is the devouring of that thoughtless Self in the consuming flames of time.

10. जन्म हाचि विषमकाळ। जन्म हेंचि वोखटी वेळ।
जन्म हा अतः कुशचीळ। नर्कपतन ॥ १० ॥
janma hāci viṣamakāḷa | janma heṃci vokhaṭī vēḷa |
janma hā ati kuścīḷa | narkapatana || 10 ||

10. Birth is when that thoughtless Self becomes this ‘all’ and then a body. Birth is when that thoughtless Self becomes the ‘many’ false and painful periods of life. Birth is when that thoughtless Self falls into the most filthy of hells (ie. hell is body consciousness).

11. पाहातां शरीराचें मूल। या ऐसें नाहीं अमंगळ।
रजस्वलेचा जो वटिळ। त्यामध्यें जन्म यासी ॥ ११ ॥
pāhātām śarīrācēṃ mūla | yā aiseṃ nāhīm amangala |
rajasvalecā jo viṭāḷa | tyāmadhyēṃ janma yāsī || 11 ||

11. When you understand this root of ‘I am’ then, there is this ‘speech’ and this is neither painful nor filthy. But that *atma purush* has become this menstrual fluid and in that, this ‘I am’ takes a birth in a body. (There is nothing but you, that Reality. However



on account of your ignorance of your Self, a world outside of yourself is imagined and you have become a little body of flesh and blood. Then that Reality becomes a stinking hell of menstrual fluid etc. etc).

12. अत्यंत दोष ज्या वटिळा। त्या वटिळाचाचि पुतळा।

तेथें नर्मळपणाचा सोहळा। केवी घडे ॥ १२ ॥

atyamta doṣa jyā viṭālā | tyā viṭālācāci putalā |
tetherm nirmalapaṇācā sohalā | kevē ghaḍe || 12 ||

12. When that *atma purush* becomes this filthy structure made from the discharge of menstruation then, how can it ever understand that great joy of being the pure *brahman*?

13. रजस्वलेचा जो वटिळा। त्याचा आळोन जाला गाळा।

त्या गाळाचेंच केवळ। शरीर हें ॥ १३ ॥

rajasvalecā jo viṭālā | tyācā āḷona jālā gālā |
tyā gaḷācēmca kevalā | śarīra hem || 13 ||

13. That *purush* has become the menstrual fluid of the woman (there is only He in this world, even shit is that Reality; but when He forgets Himself there is this objectification); that *atma* has become this thickened mire. But truly, this body of mire is that thoughtless pure Self.

14. वरी वरी दसि वैभवाचें। अंतरीं पोतडें नर्काचें।

जैसैं झांकणें चर्मकुंडाचें। उघडतिंच नये ॥ १४ ॥

varī varī dise vaibhavācēm | aṇtarīm potaḍēm narkācēm |
jaisēm jhāṇkaṇēm carmakuṇḍācēm | ughaḍitāmca naye || 14 ||

14. But that splendour of the *atma* within this inner space has appeared as a bag of filth. It has become like a tanner's steeping pot and should not even be opened.

15. कुंड धुतां शुद्ध होतें। यास परत्यई धुईजेतें।

तरी दुर्गंधी देहातें। शुद्धता न ये ॥ १५ ॥

kuṇḍa dhutām śuddha hotēm | yāsa pratyaīm dhuījeterēm |
tarī durgāṇdhī dehātem | śuddhatā na ye || 15 ||

15. Even that tanner's pot is clean when washed out but when this 'I am' becomes a foul smelling body then, even if washed continually still, it can never be clean.

16. असतीपंजर उभवलि। सीरानाडीं गुंडाळलि।

मेदमांसें सरसावलि। सांदोसांदीं भरूनी ॥ १६ ॥

astipamjara ubhavilā | sīrānāḍīm guṇḍāḷilā |
medamāṁseṁ sarasāvīlā | sām̐dosām̐dīm bharūnī || 16 ||

16. This body is a skeleton, erected and tied up with arteries and veins and covered over with fat and flesh.

17. अशुद्ध शब्दें शुद्ध नाहीं। तेंहि भरलें असे देहीं।

नाना व्याधी दुःखें तेंहि। अभ्यांतरी वसती ॥ १७ ॥

aśuddha śabdeṁ śuddha nāhīm | teṁhi bharaleṁ ase dehīm |



nānā vyādhī duḥkheṁ temhi | abhyāntarī vasatī || 17 ||

17. This impure body cannot be this pure ‘word’ and yet this gross body is filled to the brim, with that Reality. Even when there are the ‘many’ sorrows and diseases still, that Reality resides within the body.²

18. नर्काचें कोठार भरलें। आंतबाहेरी लडीबडिलें।
मूत्रपोतडें जमलें। दुर्गंधीचें ॥ १८ ॥
narkācēṁ koṭhāra bharalēṁ | āntabāherī liḍībiḍilēṁ |
mūtrapotaḍēṁ jamalēṁ | durgandhīcēṁ || 18 ||

18. This body is a storehouse of filth and faeces and that which is inside gets smeared on the *outside. It is but a bag of urine and a collection of foul smells. *(The outside is a product of the inside) (*maharaj*- you say, so handsome, but if it gets cut with a knife you cannot bare even to look at it)

19. जंत कडि आणी आंतडी। नाना दुर्गंधीची पोतडी।
अमुप लवथवती कातडी। कांटाळवाणी ॥ १९ ॥
janṭa kiḍe āṇī āntaḍī | nānā durgandhīcī potaḍī |
amupa lavathavati kātāḍī | kāṁṭāḷavāṇī || 19 ||

19. Within this bag there are intestinal worms, microscopic creatures and entrails. The ‘many’ (ie. when that One Self gets divided up on account of objectification; body consciousness) is a bag of bad smells and that immeasurable *paramatma* has been covered over with a hide of skin.

20. सर्वांगास सरि प्रमाण। तेथें बळसें वाहे घ्राण।
उठे घाणी फुटतां श्रवण। ते दुर्गंधी नेघवे ॥ २० ॥
sarvāṅgāsa sira pramāṇa | tethēṁ baḷasēṁ vāhe ghrāṇa |
uṭhe ghāṇī phuṭatāṁ śravaṇa | te durgandhī neghave || 20 ||

20. To this ‘all’ body, there has come a head (but this ‘I am’ has no head and is without parts) and to that established Truth ‘there’, there has come a nose full of mucus (objectification brings body consciousness and then the One becomes these ‘many’ parts). When listening/*shravan* is broken and this ‘I am’ is not heard then, a foul odour arises and in this obnoxious smell that Reality cannot be understood. (Once a *shishya* was travelling with *ranjit maharaj* on the bus. They passed by a foul smelling sewer and the *shishya* put his hand to his nose. *maharaj* said, ‘What happened’. ‘That bad smell, *maharaj*’. *maharaj* replied, ‘In *paramatma* there is no bad smell’)

21. डोळां नघिती चपिडें। नाकीं दाटतीं मेकडें।
प्रातःकाळीं घाणी पडे। मुखीं मळासारखी ॥ २१ ॥
ḍolāṁ niḡhatī cipaḍēṁ | nākīṁ dāṭatīṁ mekaḍēṁ |
prātaḥkāḷīṁ ghāṇī paḍe | mukhīṁ maḷāsārikhī || 21 ||

21. Then there is pus in the eyes and a nose that is full of mucus and then this *dawn of your Self, has become a foul smell emanating from the mouth. *(You are the dawn;

²*sadachar*- This body is extremely dirty yet that which is within the body is extremely pure. ‘I am not the body, I am the unattached Self.’ That experience is your purification.



maharaj- in the morning when you awake you feel, ‘Ah, I am there’ and then ‘many’ thoughts come; *maharaj-* in the morning when you awake, this light shines from within you)

22. लाळ थुंका आणी मळ। पीत श्लेष्मा प्रबळ।

तयास म्हणती मुखकमळ। चंद्रासारखें ॥ २२ ॥

lāla thurṅkā āṇī maḷa | pīta śleṣmā prabaḷa |

tayāsa mhaṇatī mukhakamaḷa | caṇḍrāsārikheṁ || 22 ||

22. Then that powerful and mighty *atma* is this saliva, sputum, dirt, bile and mucus. And they compare this to the ‘face of a lotus’ and say, “It resembles the moon”!!

23. मुख ऐसें कुश्चीळ दसि। पोटीं वषिठा भरली असे।

परतयक्षास प्रमाण नसे। भूमंडळीं ॥ २३ ॥

mukha aiseṁ kuścīḷa dase | poṭīṁ viṣṭhā bharalī ase |

pratyakṣāsa pramāṇa nase | bhūmaṇḍalīṁ || 23 ||

23. Then this beautiful form, ‘I am everywhere’, appears as this filthy form with a belly and intestines full of shit. Tell me, how can that established Truth that is within this world, appear to these organs of perception? (The eyes cannot see the Truth, they can only see that which is not true)

24. पोटीं घालितां दवियान्न। कांहीं वषिठा कांहीं वमन।

भागीरथीचें घेतां जीवन। त्याची कोये लघुशंका ॥ २४ ॥

poṭīṁ ghālitāṁ divyāṇna | kāmhiṁ viṣṭhā kāmhiṁ vamaṇa |

bhāgīrathīceṁ ghetāṁ jīvana | tyācī koye laghuśaṅkā || 24 ||

24. Then this divine food of ‘I am’ is tossed into a belly and then this ‘all’ becomes faeces and this ‘all’ becomes vomit. Then this water of the *bhagirathi* (pure *ganga* of knowledge) is taken and made into urine. (When we give up this ‘all’ understanding then, we become the functions of this gross body; then this bliss of ‘I am’, our essential food, becomes the food we eat through our mouth only and in the morning we go to the toilet to discard this and all the time forgetting our true nature)

25. एवं मळ मूत्र आणी वमन। हेंच देहाचें जीवन।

येणेंच देह वाढे जाण। यदर्थी संशय नाही ॥ २५ ॥

evaṁ maḷa mūtra āṇī vamaṇa | heṁci dehāceṁ jīvana |

yeṇeṁci deha vāḍhe jāṇa | yadarthīṁ saṁśaya nāhīṁ || 25 ||

25. Then that thoughtless *swarup* is this excrement, urine and vomit but, in truth, that *swarup* is the giver of life to this body. Know that the body grows on account of that Self and keep that conviction.

26. पोटीं नसतां मळ मूत्र वोक। मरोन जाती सकळ लोक।

जाला राव अथवा रंक। पोटीं वषिठा चुकेना ॥ २६ ॥

poṭīṁ nastāṁ maḷa mūtra voka | marona jāṭī sakaḷa loka |

jālā rāva athavā raṅka | poṭīṁ viṣṭhā cukenā || 26 ||

26. But if in the belly there is no excrement, urine or vomit then, this body would die and along with this, this world of the ‘all’ would be destroyed (this ‘all’ is the support



of this gross body and this gross body is needed to know this ‘all’. They are inextricably linked and therefore this body requires sustainance; but one should understand, ‘I eat for this body only.’ However taking yourself to be a body, if you sleep or die then, this ‘I am’ also disappears. Therefore, if you use this body to investigate, “Who am I?” then, life will have meaning). So whether you are a king or a beggar, still this shit in the belly is required.

27. नर्मळपणें काढूं जातां। तरी देह पडेल तत्त्वतां।
 एवं देहाची वेवस्था। ऐसी असे ॥ २७ ॥
nirmalapanṇeṁ kāḍhūṁ jātām | tarī deha paḍela tatvatām |
evam dehācī vevasthā | aisī ase || 27 ||

27. If all this excrement, urine and vomit was cleaned out and removed then, the body would surely drop down dead; such is the nature of this arrangement with the body.

28. ऐसा हा धड असतां। येथाभूत पाहों जातां।
 मग ते दुर्दशा सांगतां। शंका बाधी ॥ २८ ॥
aisā hā dhaḍa asatām | yethābhūta pāhōṁ jātām |
maga te durdaśā sāṅgatām | śankā bādhi || 28 ||

28. In this way, that shapeless has become a shape. Therefore through *vivek* try to understand how ‘here’/*mula maya* has become these great elements and then you can understand that this false state that is possessed of fears and doubts, is truly that Reality (being ourselves that thoughtless, shapeless Reality; due to misunderstanding and lack of *vivek*, we have taken ourselves to be a body and imprisoned ourselves in the concepts of pain and pleasure. We take this one pure continuous experience ‘I am’ and turn it into a series of ‘many’ different experiences. We suffer the pains of the womb, birth, *samsar*, die and do it all over again).

29. ऐसयि कारागृहीं वसती। नवमास बहु वपित्ती।
 नवह दिवारें नरोधती। वायो कैचा तेथें ॥ २९ ॥
aisiye kārāgṛhīm vastī | navamāsa bahu vipattī |
navahi dvāreṁ nirodhatī | vāyo kairicā tethēṁ || 29 ||

29. Otherwise that thoughtless will live in this prison and suffer for nine months. When the nine openings of the body (two eyes, two ears, two nostrils, mouth, urethra and anus) have all been blocked off, then how can this wind be ‘there’? (When this power or wind or knowledge that pervades this whole creation is trapped within the confines of a small body and cannot move outside then, how can understanding possibly come? How can this wind pervade everywhere? We each enter this world in ignorance but only in this world can that ignorance be abandoned)

30. वोका नरकाचे रस झरिपती। ते जठराग्नीस्तव तापती।
 तेणें सर्वह उकडती। अस्तमिंस ॥ ३० ॥
vokā narakāce rasa jhirapatī | te jaṭharāgnīstava tāpatī |
teṇem sarvahi ukḍatī | astimāṁsa || 30 ||

30. The juices that comes from the vomit and excrement gets decanted in the burning gastric fires of the mother’s belly and this makes that thoughtless Self so agitated (the



embryo in the womb is that thoughtless Reality taking a birth; such is this tragedy of life). On account of this agitation, this ‘all’ body gets covered in bones and flesh (when there is such torment, this ‘all’ gets drowned in agitation and fears and that Self takes itself to be this body of a child).

31. त्वचेवणि गर्भ खोले। तंव मातेसी होती डोहले।

कटवतक्षिणे सर्वांग पोले। तया बाळकाचे॥ ३१ ॥

tvacevina garbha khole | tamva mātesī hotī dohale |

kaṭavatikṣaṇem sarvāṅga pole | tayā bālākācem || 31 ||

31. The wall of the womb is without skin and thus the longings and appetites of the mother are experienced by the child and this ‘I am’ feeling becomes the burning sensations of bitter and pungent tastes the mother has consumed (this ‘I am’ feeling gets covered over by strange and new sensations).

32. बांधले चरमाचे मोटाळे। तेथे वषिठेचे पेटाळे।

रसउपाय वंकनाळे। होत असे॥ ३२ ॥

bāndhaleṁ carmacēṁ moṭāḷeṁ | tetheṁ viṣṭheceṁ peṭāḷeṁ |

rasaupāya vaṅkanāḷeṁ | hota ase || 32 ||

32. Everything has been gathered together and wrapped up in this bag of skin and so ‘there’ (ie. *brahman*) has become a belly full of excrement. And this remedy of the ‘all’ has become a curved and greasy umbilical cord (that which is without parts, has become a mind and body with ‘many’ different parts, due to lifetimes of objectification. How can this ‘all’ be realised in the womb if one has become so objective?).

33. वषिठा मूत्र वांती पीत। नाकीं तोंडीं नघिती जंत।

तेणें नरिबुजलें चित्त। आतशियेंसी॥ ३३ ॥

viṣṭhā mūtra vāntī pīta | nākīṁ tōṇḍīṁ nighatī janṭa |

teṇem nirbujaleṁ citta | ātisayemsīṁ || 33 ||

33. Then there is excrement, urine, undigested food and bile and tiny organisms appear in the nose and mouth; then that Reality has become a mind, completely confused and very frightened.

34. ऐसयि कारागृहीं पराणी। पडलि अत्यंत दाटणीं।

कळवळोन म्हणे चक्रपाणी। सोडवीं येथून आतां॥ ३४ ॥

aisiye kārāgrhīṁ prāṇī | paḍilā atyaṁta dāṭaṇīṁ |

kaḷavaḷona mhaṇe cakrapāṇī | soḍavīṁ yethūna ātām || 34 ||

34. Like this it is for that thoughtless *swarup* imprisoned within the *prana*. That has fallen into so much confinement and while writhing in this agony it says, “*vishnu* (the one who protects) please release me from this *maya*, now”. (At this moment, we are that *swarup* imprisoned in the *prana* and at this moment too, that thoughtless *swarup* pleads for release)

35. देवा सोडविसी येथून। तरी मी स्वहति करीन।

गर्भवास हा चुकवीन। पुनहां न ये येथें॥ ३५ ॥

devā soḍavisī yethūna | tarī mī svahita karīna |

garbhavāsa hā cukavīna | punhāṁ na ye yethem || 35 ||



35. “God, if you release me from this *maya* then, I will do that which is my own Self-benefit. Then that thoughtless Self will avoid another womb and I will never have to come in *maya* again.” (This is our present condition, confined in the *prana*. How many times have we taken birth? How many times have we been told that we are that thoughtless Reality? How many times have we promised, this will be the last time we will take a birth in the womb?)

36. ऐसी दुखवोन परतझा केली। तंव जन्मवेळ पुढें आली।
माता आक्रंदों लागली। प्रसूतकाळीं ॥ ३६ ॥
aisī dukhavona pratijñā kelī | tanva janmaveḷa puḍherm ālī |
mātā ākramḍom lāgalī | prasūtakālīm || 36 ||

36. This oath had been made because there was so much suffering (*maharaj- why are there so many Saints in India? Because there is so much suffering*). Then afterwards there came the time of *birth and the mother cried out loudly in pain (*our real mother is actually mula maya, this ‘all’, but due to ignorance and objectivity, she has become this gross body bearing a child and suffering the pains of child birth*). *(Yet despite making this oath to God so many times, in so many lives, still we hold on to body consciousness and again find ourselves in the womb of another mother)

37. नाकीं तोंडीं बैसलें मांस। मस्तकद्वारें सांडी स्वास।
तेंहबुजलें नशिष। जन्मकाळीं ॥ ३७ ॥
nākīm toṇḍīm baisalem māṁsa | mastakadvāreṁ sāṁḍī svāsa |
teṁhi bujalem niśeṣa | janmakālīm || 37 ||

37. Because the nose and mouth are covered over with fleshy skin, the fetus is not able to breathe and so that Reality is completely filled with fear at this time of birth. (*maharaj- that Reality is within the body*)

38. मस्तकद्वार तें बुजलें। तेणें चित्त नरिबुजलें।
प्राणी तळमळू लागलें। चहूंकडे ॥ ३८ ॥
mastakadvāra teṁ bujalem | teṇem citta nirbujalem |
prāṇī ṭaḷamaḷūm lāgaḷem | caḥūṁkaḍe || 38 ||

38. Due to these openings of the nose and mouth being blocked off, that Reality is a mind full of fear. And everywhere in the *prana* there is mental anxiety and physical restlessness.

39. स्वास उस्वास कोंडला। तेणें प्राणी जाजावला।
मार्ग दसिनासा जाला। कासावीस ॥ ३९ ॥
svāsa usvāsa koṇḍalā | teṇem prāṇī jājāvalā |
mārḡa disenāsā jālā | kāsāvīsa || 39 ||

39. That foetus cannot breathe in nor breathe out and that Reality within this *prana* is terrified. And because a way out through the uterus cannot be found, there is so much distress. (*When there is so much distress how can there be vivek now?*)

40. चित्त बहु नरिबुजलें। तेणें आडभरीं भरलें।
लोक म्हणती आडवें आलें। खांडून काढा ॥ ४० ॥
citta bahu nirbujalem | teṇem āḍabharīm bharalem |



loka mhaṇatī āḍaverī ālem | khāmḍūna kāḍhā || 40 ||

40. When there is a mind full of ‘many’ fears then, that Reality is completely covered over. Then the people say, “The child has obstructed. It will have to be cut into pieces to get it out.”

41. मग ते खांडून काढती। हस्तपाद छेदून घेती।
हातां पडलिलें तेंच कापती। मुख नासकि उदर ॥ ४१ ॥
maga te khāmḍūna kāḍhitī | hastapāda chedūna ghetī |
hātām paḍilerī temci kāpitī | mukha nāsika udara || 41 ||

41. Then that Reality gets cut in pieces and removed. Hands and feet are sliced and taken out. If an arm appears then it is cut and removed. Or the mouth, the nose or the abdomen, whatever can be reached.

42. ऐसे टवके तोडलि। बाळकें प्राण सोडलि।
मातेनेंहा सांडलि। कळविर ॥ ४२ ॥
aise ṭavake toḍile | bālakerī prāṇa soḍile |
mātenemhi sāmḍilerī | kaḷivara || 42 ||

42. In this way, it was cut into pieces and the child losses its life and the mother also becomes a corpse.

43. मृत्य पावला आपण। मतेचा घेतला प्राण।
दुःख भोगलिलें दारुण। गर्भवार्सी ॥ ४३ ॥
mṛtya pāvalā āpaṇa | matecā ghetalā prāṇa |
duḥkha bhogilerī dāruṇa | garbhavārsī || 43 ||

43. The child died and the *prana* of the mother was also taken away. Really there are so many suffering for the one staying in the womb.

44. तथापी सुकृतेंकरूनी। मार्ग सांपडला योनी।
तरूहीं आडकला जाउनी। कंठस्कंदी मागुता ॥ ४४ ॥
tathāpī sukrṭerīkarūnī | mārga sāmpaḍalā yonī |
tarhīm āḍakalā jāunī | kaṇṭhaskandī māgutā || 44 ||

44. However if the child is fortunate and a way through the uterus is found, still there is the constriction of the head and shoulders.

45. तये संकोचति पंथी। बळेंच वोढून काढती।
तेणें गुणें प्राण जाती। बाळकाचे ॥ ४५ ॥
taye saṁkocita paṁthī | baḷemci voḍhūna kāḍhitī |
teṇem guṇem prāṇa jāṭī | bālakāce || 45 ||

45. In this way, that Reality was confined and then after tremendous effort the child is brought out. Due to this, there are these mixed *gunas* of body consciousness and the *prana* of the child goes outside (see V.8; birth is the *gunas* of this “I am a body” thought and these bring ignorance and objectification; then the child takes birth and the *prana* starts to move out and in).



46. बाळकाचे जातां प्राण। अंतीं होये वसिस्मरण।
तेणें पूरवील स्मरण। वसिरोन गेला ॥ ४६ ॥
bālakāce jātām prāṇa | antīm hoye vismarāṇa |
teṇem pūrṇīla smarāṇa | visarona gelā || 46 ||

46. The *prana* of the child went outside and as a consequence of this there is forgetting (in the *prana* the *tamo guna* of ignorance/forgetting manifests) and any previous memories are forgotten by that Reality in the *prana* (see V.8; birth is the forgetting of that thoughtless understanding of the *purush*).

47. गर्भीं म्हणे सोहं सोहं। बाहेरी पडतां म्हणे कोहं।
ऐसा कष्टी जाला बहु। गर्भवासीं ॥ ४७ ॥
garbhīm mhaṇe sohaṁ sohaṁ | bāherī paḍatām mhaṇe kohaṁ |
aisā kaṣṭī jālā bahu | garbhavāsīm || 47 ||

47. *so-ham, so-ham/* ‘I am He, I am He’ is being said within but on the outside that cannot be heard and one says, *ko-ham, ko-ham/* “Who am I, Who am I?” due to the *guna* of ignorance. Then there are the ‘many’ sufferings in the continuous rounds of birth. (The foetus does not say *so-ham*, it is in the torment of the *gunas*, how can it understand? But within it and every living creature this *so-ham* is ever present)

48. दुःखा वरपडा होता जाला। थोरा कष्टीं बाहेरी आला।
सर्वेच कष्ट वसिरला। गर्भवासाचे ॥ ४८ ॥
duḥkhā varapaḍā hotā jālā | thorā kaṣṭīm bāherī ālā |
sarveṁca kaṣṭa visaralā | garbhavāsāce || 48 ||

48. That Self (the child is He) had gone through so much misery and suffered terribly on the way out. But immediately and quite naturally, that suffering of the womb is forgotten (due to the ignorance of *tamo guna*).

49. सुन्याकार जाली वृत्ती। कांहीं आठवेना चितीं।
अज्ञानें पडली भ्रांती। तेणें सुखचि मानलें ॥ ४९ ॥
sunnyākāra jālī vṛttī | kāmhīm āṭhavenā cittīm |
ajñāṇem paḍilī bhrāntī | teṇem sukhaci māṇilem || 49 ||

49. This **vritti* is lost when knowledge is not remembered in the mind (ie. this remembering is forgetting everything). Due to ignorance, that Reality has fallen into delusion and then one imagines that the stay in the womb was pleasurable (Knowledge/*sattwa guna* and ignorance/*tamo guna* mix together to bring *rajo guna* ie. imagination. Such is one’s stay in the *prana*. But how can this knowledge be realized without forgetting everything?). *(Desire to know)

50. देह विकार पावलें। सुखदुःखें झळबळे।
असो ऐसें गुंडाळलें। मायाजालीं ॥ ५० ॥
deha vikāra pāvalēm | sukhaduḥkheṁ jhalaṁbale |
aso aiseṁ guṇḍāḷalēm | māyājālīm || 50 ||

50. This modification ‘I am’ has acquired a body and then it is subjected to pleasures and pains. Like this is the entanglement in the net of *maya*.



51. ऐसैं दुःख गर्भवासीं। होतैं प्राणीमात्रांसीं।
 म्हणोनियां भगवंतासीं। शरण जावैं ॥ ५१ ॥
aīseṁ duḥkha garbhavāsīṁ | hotēṁ prāṇīmātrāṁsīṁ |
mhaṇoniyāṁ bhagavaṁtāsī | śaraṇa jāvēṁ || 51 ||

51. Such are the sufferings in the womb and then that One appears in the *prana*. Therefore you should surrender to God.

52. जो भगवंताचा भक्त। तो जनमापासून मुक्त।
 ज्ञानबळें बरिक्त। सर्वकाळ ॥ ५२ ॥
jo bhagavaṁtācā bhakta | to janmāpāsūna mukta |
jñānabaḷeṁ birakta | sarvakāḷa || 52 ||

52. The one who is a devotee of God is freed from these sufferings of birth for this power of knowledge brings dispassion and that brings this time of the ‘all’ (liberation from the feeling “I am a body of flesh and blood”).

53. ऐशा गर्भवासीं वपित्ती। नरीपलिया येथामती।
 सावध होऊन श्रोतीं। पुढें अवधान द्यावें ॥ ५३ ॥
aīśā garbhavāsīṁ vipattī | nīropilyā yethāmatī |
sāvadha hoūna śrotīṁ | puḍheṁ avadhāna dyāvēṁ || 53 ||

53. The sufferings for the one in the womb occur because we stubbornly hold on to body identification. Therefore the true listener should be alert and ahead, give their full attention to this ‘I am’ feeling by forgetting everything.

इति श्रीदासबोधे गुरुशषियसंवादे जन्मदुःखनिरूपणनाम
 समास पहिला ॥ १ ॥ ३.१
iti śrīdāsabodhe guruśiṣyasamvāde janmaduḥkhanirūpaṇanāma
samāsa pahilā || 1 || 3.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 3 named „Suffering at Birth“ is concluded.



3.2 The Severe Trial with the *Gunās* I.

समास दुसरा : स्वगुणपरीक्षा

samāsa dusrā : svaguṇaparīkṣā

Note: These next four chapters are not as straight forward as they may first appear. They are the life story of a knowledgeable fool. Suffering the pains of *samsar* he goes to the Master and receives spiritual instructions. He understands knowledge, he lets the thought of this world slip away and becomes knowledge, but time and again he lets the thoughts return and drag him back into body consciousness. In the end, having not cast off this illusion, he has to suffer the pains of old age and die.

|| Śrī Rām ||

1. संसार हाचिदुःखमूळ। लागती दुःखाचे इंगळ।

मागां बोलली तळमळ। गर्भवासाची ॥ १ ॥

saṁsāra hāci duḥkhamūḷa | lāgatī duḥkhāce iṅgaḷa |

māgām bolilī taḷamaḷa | garbhavāsācī || 1 ||

1. That thoughtlessness, I do not exist, has become this worldly life/*samsar* and this is the source of all miseries. Then that One has to suffer the pains of the scorpion's stings (ie. desires). Then this previous 'speech' (*so-ham*, 'I am He') has become the anxiety and suffering in these continuous rounds of taking birth (*ko-ham*, "Who am I?").

2. गर्भवासीं दुःख जालें। तें बाळक वसिरलें।

पुढें वाढों लागलें। दविसेंदविस ॥ २ ॥

garbhavāsīṁ duḥkha jālēṁ | tēṁ bāḷaka visaraleṁ |

puḍheṁ vāḍhōṁ lāgaḷeṁ | divasēṁdivasa || 2 ||

2. Due to the sufferings of the one in the womb, that Reality was forgotten and there appeared this child in the *prana* (ie. the concept of individuality arose). Afterwards, day by day, that concept began to grow (an newborn infant does not take itself as a body but, day by day, this concept "I am a body" becomes stronger until it gets firmly established).³

3. बाळपणीं त्वचा कोंवळी। दुःख होतांचि तळमळी।

वाचा नाहीं तये काळीं। सुखदुःख सांगावया ॥ ३ ॥

bāḷapaṇīṁ tvacā koṁvaḷī | duḥkha hotāṁci taḷamaḷī |

vācā nāhīṁ taye kāḷīṁ | sukhaduḥkha sāṁgāvayā || 3 ||

3. When that Reality becomes this infant with soft skin then, it has to suffer so much and is fulfilled with anxiety. This 'speech' is not with the child and body consciousness grows stronger daily and there is this mix of pleasures and pains (a infant does not have the intellect/*buddhi* capable of *vivek* and therefore it cannot know this 'I am' and so it must endure the sufferings).

4. देहास कांहीं दुःख जालें। अथवा क्षुधेनें पीडलें।

³ *Gospel of Thomas*- Jesus said, "The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live.



तरी तें परम आकरंदलें। परी अंतर नेणवे॥ ४॥

dehāsa kām̐hīm duḥkha jāler̐ | athavā kṣudhener̐ pīḍaler̐ |
tarī ter̐ parama ākram̐daler̐ | parī antara neṇave || 4 ||

4. This bliss of the ‘all’ has become the pains of the body or the torments of hunger. Then that Supreme Self cries out loudly and this inner space of ‘I am’ cannot be known (On account of its ignorance, that Supreme Self takes itself to be a child and then it suffers and cries; how can this small child understand this ‘I am’? Only the mind of the one who tires of this *samsar* and meets the *guru* can transcend the pains and pleasures, hunger and thirst etc. and know this ‘all’).

5. माता कुरवाळी वरी। परी जे पीडा जाली अंतरीं।

ते मायेसी न कळे अभ्यांतरीं। दुःख होये बाळकासीं॥ ५॥

mātā kuravālī varī | parī je pīḍā jāli antarīm |
te māyesī na kaḷe abhyāntarīm | duḥkha hoye bālakāsīm || 5 ||

5. The mother caresses the child, but this ‘I am’ feeling has become these torments (the mother’s caresses cannot sooth the pain caused by our estrangement from this ‘I am’). If this *maya* does not understood that Reality within, then there are sure to come the sufferings of an ignorant child. (Birth cannot be avoided by the ignorant. When the understanding ‘I am’ is forgotten then, there is the misunderstanding “I am a body”. But if while in this body you seek out understanding/wisdom then, that Reality will not have to take another birth again)

6. मागुतें मागुतें फुंजे रडे। माता बुझावी घेंऊन कडे।

वेथा नेणती बापुडें। तळमळी जीवीं॥ ६॥

māguter̐ māguter̐ phum̐je raḍe | mātā bujhāvī gheūna kaḍe |
vethā neṇatī bāpuḍer̐ | taḷamaḷī jīvīm || 6 ||

6. It snobs and cries over and over again and its mother holds it and carries it from place to place (we are the children/orphans and *maya* is our mother and she carries us from one place to another). But if you understand that One *atma purush* then you will not have to suffer the anguish of this helpless orphan and the worries within the *jiva* (if you understand that *atma purush* then, where is the *jiva* and these sufferings? They are then just like a dream).

7. नानाव्याधीचे उमाळे। तेणें दुःखें आंदोळे।

रडे पडे कां पोळे। अग्निसिंगें॥ ७॥

nānāvyaādhīche umāḷe | teṇer̐ duḥkher̐ āmdole |
raḍe paḍe kām̐ pole | agnisar̐nger̐ || 7 ||

7. Thoughts arise and bring ‘many’ ailments and when that Reality appears as these painful agitations, there is much crying, falling and grief caused by its company with this fire element (the great elements, space, wind, fire, water and earth are used as metaphors to explain this process of objectification. The nature of objectification will be explained in detail later. But in short, the more gross the elements become the more ‘real’ the world appears. The wind element is the feeling, ‘Myself is everything, everywhere.’ The fire element brings the feeling of something outside of myself. Due to this, one has stepped a little further outside of one’s Self and then there comes the



feeling of individuality when there is further objectification and the water and earth elements are formed bringing the appearance of individual objects).

8. शरीर रक्षति नये। घडती नाना अपाये।

खोडी अधांतरी होये। आवेवहीन बाळक ॥ ८ ॥

*śarīra rakṣitāṁ naye | ghaḍatī nānā apāye |
khoḍī adhāntarīṁ hoye | āvevahīna bālaka || 8 ||*

8. Then this ‘all’ body cannot protect one and ‘many’ injures are sustained (when one takes oneself to be a gross body in an objective world then, this refuge of knowledge cannot be known). But in this space, within this defect of the gross body, there is That which is without parts (and perfect; again we have reference to the protecting power of understanding. If while in this body we forget everything then, this knowledge can be understood and then, if this is also left, that Reality can be realized).

9. अथवा अपाय चुकले। पूरणपुण्य पुढें ठाकलें।

मातेस ओळखों लागलें। दविसेंदविस ॥ ९ ॥

*athavā apāya cukale | pūrṇapunya puḍhem ṭhākaleṁ |
mātesa oḷakhōṁ lāgaleṁ | divaseṁdivasa || 9 ||*

9. If that harmful thought, “I am a body” is forgotten then, this previous merit of ‘I am’ is acquired and one gradually starts to recognize one’s mother (one’s true mother is *mula maya*).

10. क्षणभरी मातेस न देखे। तरी आक्रंदें रुदन करी दुःखें।

ते समई मातेसारखें। आणीक कांहचि नाही ॥ १० ॥

*kṣaṇabharī mātesa na dekhe | tarī ākraṇḍeṁ rudana karī duḥkheṁ |
te samāī mātesārikheṁ | āṇīka kāṁhchī nāhī || 10 ||*

10. But if, for even a moment, this mother is not recognised then, that One cries out loudly with sorrow (ie. “I am a *jiva*, I want this and that support etc.”). And at that time, the knowledge ‘I am’ disappears and there appears this worldly mother (as soon as our real mother is forgotten; as soon as *vivek* is given up and we stop listening then, there are all these family connections ie. individuality. Then that Reality assumes ‘many’ forms according to the concepts we hold of it. But the young infant like the *gnyani* does not objectify, it does not know a good man or a bad man etc. However the instant it fears, “I am alone” it acquires body awareness and its real mother ie. *mula maya*, is forgotten and so it takes the support of this imagined world and a mother of flesh and blood)

11. आस करून वास पाहे। मातेवणि कदा न राहे।

वयिगे पळमात्र न साहे। स्मरण जालयां नंतरें ॥ ११ ॥

*āsa karūna vāsa pāhe | māteviṇa kadā na rāhe |
viyoga paḷamātra na sāhe | smaraṇa jāliyaṁ nantareṁ || 11 ||*

11. With hope it waits expectantly to see its mother, for it cannot remain without her. This separation cannot be endured for even one moment and so it begins to remember (our mother is *mula prakruti/maya* and without this ‘I am’ we cannot live for even a moment. But she has been forgotten and so we seek the support of remembering ie.



imagination. In this way, that Reality gets born alone into this world and then it takes the support of a another and imagines, “My mother”).

12. जरी ब्रह्मादिक देव आले। अथवा लक्ष्मीने अवलोकलें।
तरी न वचे बुझावलिं। आपले मातेवांचुनी ॥ १२ ॥

jarī brahmādika deva āle | athavā lakṣmīne avalokileṁ |
tarī na vace bujhāvileṁ | āpale mātevāṁcunī || 12 ||

12. Then either lord *brahma* etc. or goddess *lakshmi* will come to watch over us; but one cannot be pacified without a mother. (If one takes oneself to be a body then, there are the three *gunas* of *brahma* etc. and objectification and we imagine, “This is my mother.” Or through *vivek*, *lakshmi*/‘I am’ or *mula maya* becomes our mother. Not understanding that we are that totally independent Reality we seek some support; whether it is this worldly mother or our other mother, this ‘I am’)

13. कुरूप अथवा कुलक्षण। सकळांहून करिंटेपण।
तरी नाहीं तीसमान। भूमंडळीं कोणी ॥ १३ ॥

kurūpa athavā kulakṣaṇa | sakalāṁhūni karaṁṭepaṇa |
tarī nāhīṁ tīsamāna | bhūmaṁḍalīṁ koṇī || 13 ||

13. From this ‘all’ has come the misfortune of body consciousness and even though this mother in this mundane existence, is a false form and though she is has a false attention still, like her there is no-one in this world for the child (ie. though this mother is not our true mother and she feels “I am a body”; and though she is a false form still, due to our ignorance, we project our love for our true Self, upon this mother).

14. ऐसें तें केवलवाणें। मातेवणि दसिं उणें।
रागें परतें केलें तनिं। तरी आक्रंदोनी मठी घाली ॥ १४ ॥

aiseṁ teṁ kevilavāṇeṁ | māteviṇa dise uṇeṁ |
rāgeṁ parateṁ keleṁ taneṁ | tarī ākraṁdonī mīṭhī ghālī || 14 ||

14. In this way, that Reality has become a whimpering child and without its real mother, it sees through these eyes of flesh and then a lacking is always felt.⁴ And if, on account of anger she places the child far away, still it will cry out loudly and embrace her. (We are the children; taking ourselves to be a body, our desires bring anger and ‘many’ emotions and then our true mother places us far from her. Then we cry loudly and embrace these things of the world and we don’t want to give them up)

15. सुख पावे मातेजवळी। दुरी करितांच तळमळी।
अतपिरीत तयेकाळीं। मातेवरी लागली ॥ १५ ॥

⁴*siddharameshwar maharaj*- The life-principle residing in all is the Inner-Self. A husband calls his spouse his wife, but he is referring to this life-principle residing in the wife. A wife also because of the life-principle residing in the husband addresses him as husband. Mother and father say to their child, “child,” and the child addresses his mother and father as mother and father, but they are referring to the life-principle residing in each. Just remove that life-principle and it will be understood that the husband/wife, mother/father, and the child were in the care of this Inner-Self only. Then you will at once understand to whom you are giving your love. You may say that the parent’s love is for the body of the child, but if the child is without the life-principle, then the mother and father will not keep the body for more than two hours in the house. From this, is it not understood that the life-principle is the mother, that the life-principle is the father, that the life-principle is the husband and wife and the life-principle is the relatives, kith and kin and all?



*sukha pāve mātējavālī | durī karitāṁci talāmaḷī |
atiprīti tayekālīm | mātēvarī lāgalī || 15 ||*

15. Real happiness is acquired when this mother is near and there is anxiety when each are placed far apart. Then that great love for that Reality within *mula maya* is placed upon this mother in the gross world.

16. तंव ते मातेस मरण आलें। प्राणी पोरटें जालें।
दुःखें झुरणीं लागलें। आई आई म्हणोनी ॥ १६ ॥
*taṁva te mātesa maraṇa āleṁ | prāṇī poraṭeṁ jāleṁ |
duḥkheṁ jhurṇīm lāgaleṁ | āī āī mhaṇonī || 16 ||*

16. At this time, lost in the ‘many’ thoughts, death comes to this mother (ie. *mula maya*) and there is a child, an orphan in the *prana* (‘Who am I?’). It starts to pine and says, “Mother, mother.” (Forgetting this ‘I am’ on account of the ‘many’ thoughts, that One Self takes itself to be a body and then seeks the support of this worldly mother and the ‘many’ other relationships)

17. आई पाहातां दसिना। दीनरूप पाहे जना।
आस लागलसि मना। आई येईल म्हणोनी ॥ १७ ॥
*āī pāhātām disenā | dīnarūpa pāhe janā |
āsa lāgalise manā | āī yeīla mhaṇonī || 17 ||*

17. But, if you understood that this ‘all’ is your mother and she cannot be seen by these eyes then, the mind can understand this subtle form. Though as soon as hope arises in the mind, the child again thinks, “Mother will come”. (If we leave these ‘many’ thoughts and imaginations then, our real mother can be perceived. Otherwise there are the constant longings of this world we see through these eyes)

18. माता म्हणौन मुख पाहे। तंव ते आपुली माता नव्हे।
मग हविसलें राहे। दैन्यवाणें ॥ १८ ॥
*mātā mhaṇauna mukha pāhe | taṁva te āpulī mātā navhe |
maga himvāsalem rāhe | dainyavāṇeṁ || 18 ||*

18. Mother means, to perceive this ‘all’ form. But in this time of the ‘many’ thoughts, our mother is not this ‘all’ and then we remain a lowly miserable body.

19. मातावयिगे कष्टलें। तेणें मानसीं दुःख जालें।
देहहक्षीणत्व पावलें। आतशियेंसी ॥ १९ ॥
*mātāviyogēṁ kaṣṭaleṁ | teṇeṁ mānasīṁ duḥkha jāleṁ |
dehahi kṣīṇatva pāvaleṁ | ātisayerīsīṁ || 19 ||*

19. Due to our separation from this mother, there is the distress and exhaustion of this world and due to this, suffering arises in the mind. Then finally this body gets completely worn out and we grow old and die.

20. अथवा माताहं वांचली। मायलेंकुरा भेटी जाली।
बाळदशा ते राहली। देवसेंदविस ॥ २० ॥
*athavā mātāhi vāṁcalī | māyaleṁkurā bheṭī jālī |
bāḷadaśā te rāhili | devaseṁdivasa || 20 ||*



20. But if this mother does not die and continues to exist (the understanding, ‘Nothing is true’ is maintained) then, the mother/*maya* and her son meet (the mind is her son). Then there is this state of a *child⁵ and one will stay as this ‘all’ or knowledge, day after day. *(In the beginning the child sees oneness but ignorance is there; the *gnyani* also sees oneness but no ignorance is there; *maharaj*- be like a child. I sees no good and bad... it will piss on the king’s lap, it doesn’t care)⁶

21. बाळपण जालें उणें। दविसेंदविस होये शाहाणें।
मग ते मायेचें अत्यंत पेरूणें। होतें तें राहिलें॥ २१ ॥
bālapaṇa jālēṁ uṇēṁ | divasēṁdivasa hoye śāhāṇēṁ |
maga te māyēcēṁ atyaṁta perūṇēṁ | hotēṁ tēṁ rāhileṁ || 21 ||

21. Though there is this ‘state of a child’, still there is the feeling of lacking (knowledge is not that complete contentment of Reality). But with constant alertness this feeling subsides and then day after day more wisdom is gained (if this ‘state’ is constantly guarded then real wisdom will arise). And when *mula maya* has this extreme longing then, that Reality comes and stays.

22. पुढें लो लागला खेळाचा। कळप मेळवलि पोरान्चा।
आल्यगेल्या डाय्याचा। आनंद शोक वाहे॥ २२ ॥
puḍhēṁ lo lāgalā khelācā | kaḷapa meḷavilā porāṁcā |
ālyagelyā ḍāyācā | ānanda śoka vāhe || 22 ||

22. But if ahead there is a fondness for play then, the child meets with a bunch of other children (they take one stone and say it is a house, they take another stone and say it is a car; in the same way, we imagine so many things). Then there are the comings and goings of this game where bliss and sorrow both flow by (we are the children and this life flows by and we delight in bliss and suffer in sorrow).

23. मायेबापें सकिविती पोटे। तयाचें परम दुःख वाटे।
चट लागली न सुटे। संगती लेंकुरांची॥ २३ ॥
māyebāpēṁ sikavītī potēṁ | tayācēṁ parama duḥkha vāṭe |
caṭa lāgalī na suṭe | saṁgatī leṁkurāṁcī || 23 ||

23. The mother/*mula maya* and father/*mula purush* try to teach his mind, for that Reality is being made to suffer so much. But that One has fondness for the companionship of the children⁷ and that cannot be broken.

⁵ Christ said, only the children can enter the kingdom of heaven

⁶ *sadachar* - There is this inferior not-knowingness of a new-born child and that superior all-knowingness of the Knower. But neither are troubled by precepts and prohibitions.

⁷ *siddharameshwar maharaj*- Tell me, what is the mind not doing? “What is not has appeared and that which does not exist has been created.” This is the power of the mind. It is the mind that has imagined the world and the mind that has imagined *brahman*. If the mind decides that the one and only Self is a particular thing, then it is that particular thing and by holding firmly to these concepts there is all this worldly activity. An example of such an activity is when stones and clay are arranged in a certain way at a specific place then the mind calls these stones and clay a bungalow. Then in that bungalow the mind creates more imagined divisions: this is called the drawing room, this is the hall, the temple and the toilet. The temple is made of stones, bricks and clay and the arrangement of stones and clay in a different place has been called a toilet. In that which exists, these imagined and therefore non-existing things have been brought and in this way the Self is used in so many ways.



24. लेंकुरांमध्यें खेळतां। नाठवे माता पति।
तंव तेंथेही अवचिता। दुःख पावला ॥ २४ ॥
leṁkurāṁmadhyeṁ kheḷatāṁ | nāṭhave mātā pitā |
taṁva teṁthehi avacitā | duḥkha pāvalā || 24 ||

24. And while playing with the children (ie. *your thoughts*), mother/*mula maya* and father/*mula puruṣh* are not remembered. And at that time of body consciousness, ‘there’ is unintentionally made to suffer.

25. पडलिं दांत फुटला डोळा। मोडले पाय जाला खुळा।
गेला माज अवकळा-। ठाकून आली ॥ २५ ॥
paḍaliṁ dānta phuṭalā ḍolā | moḍale pāya jālā khulā |
gelā māja avakalā- | ṭhākūna ālī || 25 ||

25. He breaks a tooth or loses an eye (or He begrudges another and cannot bare the sight of their success) or he breaks his foot and becomes lame (or he becomes disheartened and incapable of performing his duty ie. to know the Self). His estimation of his own self shrinks and his splendour fades away (the “I am a body” notion brings the feeling of incompleteness and inadequacy).

26. नघाल्या देवी आणी गोवर। उठलें कपाळ लागला ज्वर।
पोटसुळीं नरितर। वायगोळा ॥ २६ ॥
nighālyā devī āṇī govāra | uṭhaleṁ kapāḷa lāgalā jvara |
poṭasuḷīṁ nirītara | vāyagoḷā || 26 ||

26. He contracts smallpox or measles. He may get headaches and fevers. Then that One who is beyond this inner space (*parabrahman*) suffers from stomach ache or flatulence (troubles are sure to come to the body, but these troubles are not yours, if you understand).

27. लागलीं भूतें जाली झडपणी। जळीच्या मेसको मायेराणी।
मुंज्या झोटगि करणी। म्हैसोबाची ॥ २७ ॥
lāgalīṁ bhūteṁ jālī jhaḍapaṇī | jalīcyā mesako māyerāṇī |
muñjyā jhoṭīṅga karaṇī | mhaīsobācī || 27 ||

27. The people say, “He is possessed by an evil spirit” or “Goddess *maya* is angry”; or “He is possessed by the spirit of a dead *brahmin* boy”, or “This is all the doings of a ghost.”

28. वेताळ खंकाळ लागला। ब्रह्मगरिहो संचरला।
नेणों चेडा वोलांडला। कांहीं कळेना ॥ २८ ॥
vetāḷa khaṁkāḷa lāgalā | brahmagarīho saṁcaralā |
neṇōṁ ceḍā volāṇḍilā | kāmhiṁ kaḷenā || 28 ||

28. They say, “It may be the doings of that terrible *vetala*, the king of ghosts” or “The spirit of a dead *brahman* has entered him”, because we do not leave aside all these thoughts of *sorcery and superstition and this ‘all’ has not been understood. *(Sorcery is our imagination ie. from out of nothing we create something)

29. येक म्हणती बीरे देव। येक म्हणती खंडेराव।



येक म्हणती सकळ वाव। हा ब्राह्मणसमंघ ॥ २९ ॥

yeka mhaṇatī bīre deva | yeka mhaṇatī khaṇḍerāva |
yeka mhaṇatī sakāḷa vāva | hā brāhmaṇasamaṇḍha || 29 ||

29. Then that *One says, “The god *veera* is responsible.” The One says, “It is *khandoba*.” The One says, “It was because his inner space was empty that, the dead *brahmin*’s spirit entered inside.” *(We ourselves are that One thoughtless Supreme and yet we imagine so many concepts)

30. येक म्हणती कोणें केलें। आंगीं देवत घातले।

येक म्हणती चुकलें। सटवाईचें ॥ ३० ॥

yeka mhaṇatī koṇerī kelerī | āṅgīm devata ghātale |
yeka mhaṇatī cukalerī | ṣaṭvāīcerī || 30 ||

30. Or the One says, “Somebody must have induced a deity into his body.” The One says, “The goddess *satwai* had been neglected” (*satwai*- It is believed that she visits and writes the child’s destiny on its forehead when it is born).

31. येक म्हणती कर्मभोग। आंगीं जडले नाना रोग।

वैद्य पंचाक्षरी चांग। बोलाऊन आणलि ॥ ३१ ॥

yeka mhaṇatī karmabhoga | āṅgīm jaḍale nānā roga |
vaidya pañcākṣarī cāṅga | bolāūna āṇile || 31 ||

31. Or the One (thoughtless Supreme) says, “This is all the result of past *karma*.” But the truth is that, in this ‘all’ body there has come the disease of body consciousness and that brings so ‘many’ thoughts and so they call for and bring good doctors or good exorcists.

32. येक म्हणती हा वांचेना। येक म्हणती हा मरेना।

भोग भोगति यातना। पापासतव ॥ ३२ ॥

yeka mhaṇatī hā vāñcenā | yeka mhaṇatī hā marenā |
bhoga bhogito yātanā | pāpāstava || 32 ||

32. One says, “He will not survive” and One says, “No! No! He will not die! But due to the sins created by him in the past, he has to endure these sufferings.” (All these concepts are due to our ignorance of our own deathless Self)

33. गर्भदुःख वसिरला। तो त्रिविधितापें पोळला।

प्राणी बहुत कष्टी जाला। संसारदुःखें ॥ ३३ ॥

garbhaduḥkha visaralā | to trividhatāperī poḷalā |
prāṇī bahuta kaṣṭī jālā | saṁsāraduḥkheṁ || 33 ||

33. The pains in the womb had been forgotten (and the promises we made to seek Him) due to *tamo guna* but now that *atma* gets burnt by the *three torments and then in the *prana*, this ‘all’ has to suffer the pains of *samsar*. *(see 3.6, 7, 8)

34. इतुकेहचिकोन वांचला। तरी मारमारुं शाहाणा केला।

लोककीं नेटका जाला। नांव राखे ऐसा ॥ ३४ ॥

itukerīhi cukona vāñcalā | tarī māramārūṁ śāhāṇā kelā |
lokikīm neṭakā jālā | nāmva rākhe aisā || 34 ||



34. These mistakes have to be lived through,⁸ for it is due to these toils and assaults and beatings that wisdom comes (troubles bring the longing for understanding. How can pleasure take one to that Reality?) Only then will this ‘I am’ be formed and carefully maintained within this worldly existence.

35. पुढें मायबापीं लोभास्तव। संभ्रमें मांडलि वविहाव।

दाऊनयां सकळ वैभव। नोवरी पाहिली ॥ ३५ ॥

puḍherṁ māyabāpīṁ lobhāstava | sambhramēṁ māṇḍilā vivhāva |
dāūniyāṁ sakāḷa vaibhava | novarī pāhilī || 35 ||

35. But ahead a selfish greed arose in his mother/*mula maya* within the father/*mula purush* and then due to this delusion, a marriage was arranged. And though having this understanding and grandeur of the ‘all’, a bride was searched for her son (This ‘all’/*mula maya* that is full of grandeur forgets herself and due to attraction/desire, greed etc. becomes body consciousness and seeks the pleasures of this world and the ‘happiness’ of her son. The father/*purush* is forever indifferent; he is the Witness but then he must go wherever He is lead by this illusion).

36. वरूहाडीवैभव दाटलें। देखोन परमसुख वाटलें।

मन हें रंगोन गेलें। सासुरवाडीकडे ॥ ३६ ॥

varḥāḍīvaibhava dāṭaleṁ | dekhona paramasukha vāṭale |
mana heṁ raṅgona geḷeṁ | sāsuravāḍīkaḍe || 36 ||

36. In the *marriage procession this grandeur of the ‘all’ gets puffed up with the pride of “I am so and so”. While understanding this ‘all’, that Supreme feels pleasure but the mind has enamoured that thoughtless Self and it goes towards the residence of the in-laws (ie. to a place that is not its own; body consciousness). *(ie. the expansion into worldly activity)

37. मायबापीं भलतैसें असावें। परी सासुरवाडीस नेटकें जावें।

द्रव्य नसेल तरी घ्यावें। रुण कळांतरें ॥ ३७ ॥

māyabāpīṁ bhalataiseṁ asāveṁ | parī sāsuravāḍīsa neṭakeṁ
jāveṁ |

dravya nasela tarī ghyāveṁ | ruṇa kaḷāṁtareṁ || 37 ||

37. Whatever one wants is within this mother and father (*mula maya/purush*; for there is the understanding, ‘I am everything, everywhere’), but he goes straight to the place of the bride’s family. And though this wealth (ie. the manifestation and objectification of the mind) will get destroyed still, he agrees to take this wealth and the debts and the interest that this will incur (we give up our real wealth of ‘I am’ to have this imagined wealth ie. created by our own concepts, and we take on the debt of body consciousness that is so hard to repay for we become completely enamoured by the attractions and

⁸siddharameshwar maharaj- The *jiva*’s turning to the Ultimate Accomplishment/*paramarth* is unavoidable. *maya* beats everyone again and again for she is always trying to lead them towards the Self. On receiving a slap or two from *maya* the wise and right thinking individual/*jiva* turns to Self-knowledge, but other stubborn unthinking *jivas*, receive numerous slaps from *maya*, birth after birth. Still there is no escaping from ultimately going to our own original form/*swarupa* and even after terrible suffering it still cannot be avoided, so is it not wiser, today itself, to joyfully admit and accept this?



affections of the world).

38. आंतरभाव ते सासुरवाडीं। मायेबापें राहिलीं बापुडीं।
होताती सर्वस्वें कुडकुडीं। ततिकेंच कार्य त्यांचें॥ ३८॥
āntarbhāva te sāsura-vāḍīn | māyebāperī rāhilīn bāpuḍīn |
hotātī sarvasvēm kuḍakuḍīn | titukēṁca kārya tyāṁcēm || 38 ||

38. When this inner understanding goes to the place of the bride's family then, his mother and father end up in a miserable state. They had grumbled about this 'all' and this property and wealth that they already had and this was the outcome of their grumbling (*maharaj- you should cherish the joy of this understanding*).

39. नोवरी आलयां घरा। अती हव्यास वाटे वरा।
महणे मजसारखा दुसरा। कोणीच नाही॥ ३९॥
novarī āliyaṁ gharā | atī havvyāsa vāṭe varā |
mhaṇe majasārikhā dusarā | koṇīca nāhīm || 39 ||

39. When the bride was brought to this house of body consciousness there was intense longing for her. He said, "Surely, there is no other as great as me!" (This 'all' has been completely forgotten and the greatness of this is superimposed upon this body and 'me')

40. मायबाप बंधु बहणी। नोवरी न दसितां वाटे काणी।
अत्यंत लोडला पापणीं। अवद्येनें भुलवलि॥ ४०॥
māyabāpa baṁdhu bahiṇī | novarī na disatām vāṭe kāṇī |
atyamta lodhalā pāpīṇīm | avidyeneṁ bhulavilā || 40 ||

40. The mother/*mula maya* and father/*mula purush*, and brother (a mind that is attentive) and sisters (devotion) cannot be seen when his affections are for his wife. Thus due to his infatuation with *avidya* (*maya of ignorance, "I am body"*), he forgot Himself and there was intense desire and his heart was full of worldly intent.

41. संभोग नसतां इतुका प्रेमा। योग्य जालया उलंघी सीमा।
प्रीती वाढवती कामा-। करितां प्राणी गुंतला॥ ४१॥
sambhoga nastām itukā premā | yogya jāliya ulāṁghī sīmā |
prīti vāḍhavīti kāmā- | karitām prāṇī guṁtalā || 41 ||

41. Sexual union destroyed any love for that One and after this union his shameless conduct went beyond all bounds. His love made his lust increase and therefore in the *prana*, he was entangled.

42. जरी न देखे क्षण येक डोळां। तरी जीव होय उतावळी।
प्रीतीपात्र अंतरकळा। घेऊन गेली॥ ४२॥
jarī na dekhe kṣaṇa yeka ḍolām | tarī jīva hoyā utāvilā |
prītipātra antarkalā | gheūna gelī || 42 ||

42. That 'moment of the One' cannot be seen through the eyes of flesh and so the *jīva* has become impatient (these longings of the *jīva* should be turned into the patient longing to know one's own Self). Therefore understand that, anyone who is the object



of one's love⁹ takes away this 'art of knowing' in the inner space (a *jīva* looks for that 'most beloved' One through the eyes of flesh)

43. कोवळे कोवळे शब्द मंजुळ। मर्यादा लज्या मुखकमळ।
वक्त्रलोकने केवळ। ग्रामज्याचे मैदावे ॥ ४३ ॥
kovaḷe kovaḷe śabda maṁjula | maryādā lajyā mukhakamaḷa |
vaktralokanem kevaḷa | grāmajyāce maimdāverī || 43 ||

43. There was this tender, sweet and gentle 'word' 'I am' but all shamelessness is cast off for his most beautiful wife. And due to her worldly speech, that pure knowledge becomes a foolish, doting and lustful man.

44. कळवळा येतां सांवरेना। शरीर विकळ आवरेना।
अनेतर वेवसाई क्रमेना। हुरहुर वाटे ॥ ४४ ॥
kaḷavaḷā yetām sām̐varenā | śarīra vikaḷa āvarenā |
anetra vevasāī kramenā | hurahura vāṭe || 44 ||

44. If such yearnings come then, you lose all your power; and then this body of the 'all' gets agitated and cannot be controlled. Then you are not present in every place (ie. 'all'-pervasive) and while conducting your worldly affairs, there are these feelings of sorrow and longing.

45. वेवसाय करितां बाहेरी। मन लागलेसे घरी।
क्षणाक्षणां अभ्यांतीं। स्मरण होये कामनीचे ॥ ४५ ॥
vevasāya karitām bāherī | mana lāgaleṁse gharī |
kṣaṇākṣaṇāṁ abhyāntī | smaraṇa hoye kāmīnīche || 45 ||

45. When you make your business outside then, the mind goes instantly within the house of body consciousness and then every moment in the mind there is the remembrance of your loved ones ("My beautiful wife, I wonder what she is doing?" etc.)

46. तुम्हीं माझिया जवांतील जीव। म्हणौनी अत्यंत लाघव।
दाऊनियां चित्त सर्व। हरिण घेतले ॥ ४६ ॥
tumhīṁ mājhiyā jivāntīla jīva | mhaṇaunī atyaṁta lāghava |
dāūniyām citta sarva | hirona ghetaleṁ || 46 ||

46. "You are the life of my life." By saying this with great sweetness and skill, the *chitta* (ie. thinking process) that can understand this 'all', gets seized and taken away.

47. मैद सोइरीक काढति। फांसे घालून प्राण घेती।
तैसें आयुष्य गेलियां अंती। प्राणीयांस होये ॥ ४७ ॥
maida soirīka kāḍhitī | phāṁse ghālūna prāṇa ghetī |
taiseṁ āyusya geliyām aṁtī | prāṇīyāṁsa hoye || 47 ||

47. There are gangs who murder and steal from travellers. First they make friends with them and then they choke them. This lifetime passes by in the same way and then

⁹ *siddharameshwar maharaj*- In this world, all the glories and enjoyments are dear to whom? Tell me, who are the wife and children dear to? The great Saint *yagnyavalkya* had told *maitreya* the answer, "The great love we have for others is all for our own sake."



finally ends for the one entangled in the *prana*.

48. प्रीतिकामनीसीं लागली। जरी तयेसी कोणी रागेजली।
तरी परम क्षति वाटली। मानसीं गुप्तरूपें ॥ ४८ ॥
prīti kāmīnīsīṁ lāgalī | jarī tayeśī koṇī rāgejalī |
tārī parama kṣitī vāṭalī | mānasīṁ guptarūpeṁ || 48 ||

48. That One gave his love to his beloved wife and then, if anyone became angry with her, that Supreme felt silently insulted in his mind (ie. “me and mine”; “She is mine” you say, but in truth, no-one is there other than your own Self).¹⁰ (*maharaj*- the Reality cares for no-one)

49. तये भार्येचेन कैवारें। मायेबापासीं नीच उत्तरें।
बोलोनियां तरिसकारें। वेगळा नधि ॥ ४९ ॥
taye bhāryeceni kaivāreṁ | māyebāpāsīṁ nīca uttareṁ |
boloniyāṁ tiraskāreṁ | vegalā nighe || 49 ||

49. Then one will take the side of the wife and make a base reply (ie. not this reply of ‘I am He’) to one’s own mother and father (*mula maya/purush*). When he speaks to them in such a way then, he separates himself from them.

50. स्त्रीकारणें लाज सांडली। स्त्रीकारणें सखीं सोडलीं।
स्त्रीकारणें वधिडलीं। सकळही जविलगें ॥ ५० ॥
strīkāraṇeṁ lāja sāṇḍilī | strīkāraṇeṁ sakhīṁ soḍilīṁ |
strīkāraṇeṁ vighaḍilīṁ | sakalāhi jivalageṁ || 50 ||

50. Due to this woman shame is left aside. Due to this woman, your constant companion is given up. Due to this woman the connection with your most beloved and also this ‘all’ gets broken asunder. (This woman is *mula maya* and that *purush* has given his whole life to her and forgotten the independence of his own Self. But then even this woman is forgotten and he becomes a man in *samsar* and he takes himself a wife. See V. 58)

51. स्त्रीकारणें देह विकलि। स्त्रीकारणें सेवक जाला।
स्त्रीकारणें सांडवलि। वविकासी ॥ ५१ ॥
strīkāraṇeṁ deha vikilā | strīkāraṇeṁ sevaka jālā |
strīkāraṇeṁ sāṇḍavilā | vivekāśī || 51 ||

51. Due to this woman, the body is sold off for a price and due to this woman, it becomes a servant. Due to this woman, ones *vivek* is let slip.

52. स्त्रीकारणें लोलंगता। स्त्रीकारणें अतनिम्रता।
स्त्रीकारणें पराधेनता। अंगकिरली ॥ ५२ ॥

¹⁰ *siddharameshwar maharaj*- It is not possible that anything or anyone belongs to you, because that Self is independent. A husband says, “my wife” and a wife says, “my husband,” so who belongs to whom? It is not possible for one object to belong to another. Oh fool! Though you say that they are all mine, have they become yours? Only as long as there is a need to do something, there is the pretence of relations. But those whom you believe belong to you, and whom you serve, can only go up to your grave when you die, and afterwards they can only proclaim that you have died. Relatives bring miseries and family only brings troubles.



strikāraṇeṁ lolaṁgatā | strikāraṇeṁ atinamratā |
strikāraṇeṁ parādhenatā | aṁgikārili || 52 ||

52. Due to this woman, one bows down and rolls over and becomes completely obedient. Due to this woman, one becomes completely subservient. Due to this woman, one accepts this dependence upon another (a body conscious mind).

53. स्त्रीकारणें लोभी जाला। स्त्रीकारणें धर्म सांडलि।
 स्त्रीकारणें अंतरला। तीर्थयात्रा स्वधर्म ॥ ५३ ॥
strikāraṇeṁ lobhī jālā | strikāraṇeṁ dharma sāmḍilā |
strikāraṇeṁ aṁtaralā | tīrthayātrā svadharma || 53 ||

53. Due to this woman, greed appears. Due to this woman, *dharma* is left aside. Due to this woman, the pilgrimage of *swadharma* is discontinued.

54. स्त्रीकारणें सर्वथा कांहीं। शुभाशुभ वचारिं नहिं।
 तनु मनु धनु सर्वही। अनन्यभावे अर्पलिं ॥ ५४ ॥
strikāraṇeṁ sarvathā kāṁhīm | śubhāśubha vicārileṁ nāhīm |
tanu manu dhanu sarvahī | ananyabhāveṁ arpileṁ || 54 ||

54. Due to this woman, this ‘all’ and that thoughtless understanding are not. Therefore, your body, mind and wealth and also this ‘all’ are to be offered with the understanding of no-otherness (thoughtless understanding).

55. स्त्रीकारणें परमार्थ बुडवलि। प्राणी सवहतिास नाडला।
 ईश्वरी कानकोंडा जाला। स्त्रीकारणें कामबुद्धी ॥ ५५ ॥
strikāraṇeṁ paramārtha buḍavilā | prāṇī svahitāsa nāḍalā |
īśvarīm kānakomḍā jālā | strikāraṇeṁ kāmabuddhī || 55 ||

55. Due to this woman, *paramarth* is drowned and in the *prana*, one is robbed of one’s own benefit. Due to this woman, there is an intellect/*buddhi* full of lust and it pretends not to hear this *prakruti*.

56. स्त्रीकारणें सोडलि भक्ती। स्त्रीकारणें सोडलि वरिक्ती।
 स्त्रीकारणें सायोज्यमुक्ती। तेह तुछ्य मानलि ॥ ५६ ॥
strikāraṇeṁ soḍilī bhaktī | strikāraṇeṁ soḍilī viraktī |
strikāraṇeṁ sāyojyamuktī | tehi tuchya mānilī || 56 ||

56. Due to this woman, devotion is given up. Due to this woman, dispassion is let go. Due to this woman, even Final Liberation is felt to be of no worth.

57. येके स्त्रियेचेन गुणें। ब्रह्मांड मानलिं ठेंगणें।
 जविलगें तीं पसिणें। ऐसीं वाटलीं ॥ ५७ ॥
yeke striyeceni guṇeṁ | brahmāṁḍa mānilerṁ ṭheṁgaṇeṁ |
jivalageṁ tīm pisiṇeṁ | aisīm vāṭalīm || 57 ||

57. When that One takes itself to be these *gunas* of this woman (when *sattwa*, *raja*, *tama* come together create body consciousness) then, this whole *brahmanda*/creation is regarded as insignificant and that Supreme feels that His ‘dearest’ is also deceitful (Why has God done this to me?).



58. ऐसी अंतरप्रीति जडली। सार्वस्वाची सांडी केली।
तंव ते मरोन गेली। अकस्मात् ॥ ५८ ॥
aisī amtaraprīti jaḍalī | sārvasvācī sāṇḍī kelī |
taṁva te marona gelī | akasmāta || 58 ||

58. That One had given his inner most love to this woman but then even this wealth of the ‘all’ was given away and that Reality was beaten and lost and suddenly there is this wife (ie. worldly entanglements).

59. तेणें मनीं शोक वाढला। म्हणे थोर घात जाला।
आतां कैचा बुडाला। संसार माझा ॥ ५९ ॥
teṇem manīm śoka vāḍhalā | mhaṇe thora ghāta jālā |
ātām kaimcā buḍālā | saṁsāra mājhā || 59 ||

59. Due to this, sorrow increased in his mind and that One then says, “The greatest has been destroyed (the greatest is *brahman*). Why to immerse this ‘now’ (ie. ‘I am’), in my *samsar* anymore?” (Due to the sufferings of *samsar*, *vivek* has arisen)

60. जविलगांचा सोडला संग। अवचिता जाला घरभंग।
आतां करूं मायात्याग। म्हणे दुःखें ॥ ६० ॥
jivalagāṁcā soḍilā saṅga | avacitā jālā gharabhaṅga |
ātām karūṁ māyātyāga | mhaṇe duḥkheṁ || 60 ||

60. When you give up the company of your most beloved Self then, immediately this broken down house appears (one becomes the body and day by day it slowly gets worn away until one day it will fall down). Due to his suffering he says, “Now, this *maya* should be given up.”

61. सत्प्री घेंऊन आडवी। उर बडवी पोट बडवी।
लाज सांडून गौरवी। लोकां देखतां ॥ ६१ ॥
strī gheūna āḍavī | ūra baḍavī poṭa baḍavī |
lāja sāṇḍūna gauravī | lokām dekhataṁ || 61 ||

61. When you accept this woman that crosses your path then, she beats your heart and belly. Leaving aside all shame, that ‘Master of the senses’ (ie. detached *purush*) goes rummaging through this world of sensory pleasures.

62. म्हणे माझें बुडालें घर। आतां न करी हा संसार।
दुःखें आकरंदला थोर। घोर घोषें ॥ ६२ ॥
mhaṇe mājheṁ buḍālēṁ ghara | ātām na karī hā saṁsāra |
duḥkheṁ ākramḍalā thora | ghora ghoṣeṁ || 62 ||

62. He said, “My home has been destroyed. Now, that thoughtless Self will not make any more *samsar*.” Due to his suffering, that great *brahman* cried out loudly (this is sometimes called grave-yard renunciation; caught in the mind, one understands intellectually “I am not this body, I am *brahman*”, but still one refuses to leave the thoughts and become no-mind ie. one is a knowledgeable fool).

63. तेणें जीव वारयावेघला। सर्वस्वाचा उबग आला।
तेणें दुःखें जाला। जोगी कां महात्मा ॥ ६३ ॥



teṇem jīva vārayāveghalā | sarvasvācā ubaga ālā |
teṇem duḥkheri jālā | jogī kām mahātmā || 63 ||

63. Due to this, there is a *jīva* and a mind spinning around like a whirlwind and then any regard for this wealth of the ‘all’ is abandoned. But due to these sufferings, one may also become a Saint. (One may turn away from *samsar* once and for all, when one understands that these thoughts are keeping me from the joy of my Self)

64. कां तें नघोन जाणें चुकलें। पुनहां मागुतें लग्न केलें।
 तेणें अत्यंतचमिग्न जालें। मन द्वितीय संमंधी॥ ६४॥
kām teṇ nighona jāṇem cukaleṇ | punhām māguteṇ lagna keleṇ |
teṇem atyantaci magna jāleṇ | mana dvitīya saṁmaṇdhīm || 64 ||

64. But he gave up the idea of renouncing this world and again got *married (to this world). Due to this, the mind became deeply engrossed in another marriage. *(Marriage is a metaphor for the expansion of duality or the diligent engagement in a worldly life)

65. जाला द्वितीय संमंध। सवेंचिमांडलि आनंद।
 श्रोतीं व्हावें सावध। पुढलि समासी॥ ६५॥
jālā dvitīya saṁmaṇdha | saveṇci māṇḍilā ānanda |
śrotīm vhaṇem sāvadhā | puḍhile samāsīm || 65 ||

65. There was another marriage and immediately bliss was felt (just like the children playing and the flowing along in bliss and sorrow. See V. 22). The true listener should be alert within this collection of words ahead (and not marry this world).

इति श्रीदासबोधे गुरुशषियसंवादे स्वगुणपरीक्षानाम
 समास दुसरा॥ २॥ ३.२
iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma
samāsa dusarā || 2 || 3.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 3 named „The Severe Trial with the *Gunās* I.“ is concluded.



3.3 The Severe Trial with the *Gunās* II.

समास तसिरा : स्वगुणपरीक्षा

samāsa tisarā : svaguṇaparīkṣā

|| Śrī Rām ||

1. द्वितीय संमंघ जाला। दुःख मागील वसिरला।

सुख मानून राहिला। संसाराचें ॥ १ ॥

dvitīya saṁmaṁdha jālā | duḥkha māgīla visaralā |

sukha mānūna rāhilā | saṁsārāceri || 1 ||

1. There was another *marriage and the previous sufferings were forgotten. Still he remained attached to *samsar* and believed he was happy.¹¹ *(Again forgetting the troubles of before, he threw himself headlong into worldly activity)

2. जाला अत्यंत कृपण। पोटे न खाय अनून।

रुक्याकारणें सांडी प्राण। येकसरा ॥ २ ॥

jālā atyaṁta kṛpaṇa | poṭeṁ na khāya anna |

rukyākāraṇeṁ sāṁḍī prāṇa | yekasarā || 2 ||

2. But this brought great miserliness and therefore his heart did not taste of this essential ‘food’.¹² He cared so much for money he was prepared to give his life for a few pennies.

3. कदा कल्पांतीं न वेची। सांचल्लिंचि पुनहा सांची।

अंतरीं असेल कैंची। सदवासना ॥ ३ ॥

kadā kalpāntīṁ na vecī | sāṁcilleṁci punhā sāṁcī |

aṁtarīṁ asela kairīcī | sadvāsana || 3 ||

3. That ‘end of thought’ (ie. to taste of the essential ‘food’ called life or beingness by dropping worldly thoughts) was never chosen by him and on the accumulated thoughts he accumulated more thoughts. How then could there be that pure *vasana* within this inner space (how could everything be forgotten so that there is simply this desire to be)?

4. स्वयें धर्म न करी। धर्मकर्तयासह विारी।

सर्वकाळ नदि करी। साधुजनाची ॥ ४ ॥

svayem dharma na karī | dharmakartyāsahi vārī |

¹¹ *siddharameshwar maharaj*- Be fearless in worldly life. A man is a King but he believes he is happy in prison. In the same way, you are the Supreme Self that has been confined to the body by believing there is happiness in it. However much you are told, “You are the King” still you are not listening. You, who are pervading the whole universe, beyond happiness and sadness, and are the nature of Bliss, have become full of misery, full of thinking and full of anxieties. And staying like this you are not ready to give up body-pride.

¹² *siddharameshwar maharaj*- Every *jīva* is within that thoughtless Self and that Natural Bliss is the principle food of every creature. It is an ‘imagining of this knowledge’ to believe that we exist only by the food and drink we take through our mouths. We are eating in many other ways than just this. As there is food for the mouth, so there are words for the ears, smells for the nose, touch for the skin and forms are the food for the eyes. The mind needs many thoughts as its food and they need this thought ‘I am’ as their food and it needs that Perfect Contentment of the Self. Without this food, mankind cannot exist for even a moment. If that original Contentment was not there, then nothing would be there.



sarvakāla nimdā karī | sādhujanācī || 4 ||

4. He did not make his own natural *dharma* (to know yourself is your duty); he ruined the good and spontaneous action saying, “I am doing this and I do that” and all the time, he criticised the *sadhus* and Saints.

5. नेणे तीर्थ नेणे व्रत। नेणे अतति अभ्यागत।
मुंगीमुखीचें जें सीत। तेही वेंचून सांची ॥ ५ ॥

nene tīrtha neṇe vrata | neṇe atita abhyāgata |
mungīmukhīmceṁ jem sīta | temhī vēṁcūna sāmci || 5 ||

5. He did not know anything about holy pilgrimages or religious vows. He did not know how to treat the uninvited *guest and even picked up a particle of grain from the mouth of an ant (we have become so miserly; we forget all this belongs to God). *(Knowledge is the uninvited guest)

6. स्वयें पुण्य करवेना। केलें तरी देखवेना।
उपहास्य करी मना-। नये म्हणौनी ॥ ६ ॥

svayem puṇya karavenā | kelem tarī dekhavenā |
upahāsyā karī manā- | naye mhaṇaunī || 6 ||

6. This most natural action he did not make and even though this natural action was doing, still he did not understand this (*siddharameshwar maharaj- you think you do not have knowledge, but knowledge is already with you*). And just because the mind does not understand this pure action, still it should not ridicule it (this spontaneous ‘I am’ action is already there; it needs no invitation and on account of it we all say, “I am doing”. Therefore nothing more is required to be done; the mind just has to drop its concepts and this action will be revealed).

7. देवां भक्तांस उछेदी। आंगबळें सकळांस खेदी।
निष्ठुर शब्दें अंतर भेदी। प्राणीमात्रांचें ॥ ७ ॥

devām bhaktāṁsa uchēdī | āṅgabaḷem sakaḷāṁsa khedī |
niṣṭhura śabdeṁ antara bhedī | prāṇīmātrāṁceṁ || 7 ||

7. He (“I am a body” ego) harassed the devotee of God and tormented this ‘all’ with his physical strength (this ‘all’ is the devotee of God). His cruel words severed this connection to this inner space (and this gentle ‘word’).

8. नीतिसांडून मार्गे। अनीतीनें वर्तों लागे।
गर्व धरून फुगे। सर्वकाळ ॥ ८ ॥

nīti sāṁḍūna māgeṁ | anītīneṁ vartom lāge |
garva dharūna phuge | sarvakāla || 8 ||

8. The previous justice (*vivek*) was left aside and the gossip of injustice (“I am a body”) was indulged in and so this time of the ‘all’ got puffed up with pride (this ‘all’ action, ‘He is doing’ brought the body ego, “I am doing”).

9. पूरवजांस सतिरलें। पक्षशराद्धहा नाही केलें।
कुळदैवत ठकलें। कोणेपरी ॥ ९ ॥

pūrvajāṁsa simtarileṁ | pakṣaśrāddhahi nāhīm kelem |



kuḷadaivata ṭhakileṁ | koṇeparī || 9 ||

9. He slandered his ancestry and did not perform the rituals after a death in the family. He made fun of the family deity in whatever way he could (*The Self/atma is your elder. maharaj- say they are relatives of this body and not to me then, they are dead or not? We are all born out of knowledge. Thus this 'all' is our family god. This he did not understand*)

10. आक्षत भरिली भाणा। दुजा बराह्मण मेहुणा।
आला होता पाहुणा। सुत्रयिस मूळ॥ १०॥
ākṣata bharilī bhāṇā | dujā brāhmaṇa mehuṇā |
ālā hotā pāhuṇā | striyesa mūla || 10 ||

10. As his caste was *brahmin* his duty included feeding a woman whose husband is alive and so he fed his sister. And he had to feed another *brahmin* and so he fed his wife's brother. The only guests who came were the in-laws of his wife (*but that uninvited guest was never welcomed*).

11. कदा नावडे हरकिथा। देव नलगे सर्वथा।
सुनानसंध्या म्हणे वृथा। कासया करावी॥ ११॥
kadā nāvade harikathā | deva nalage sarvathā |
snānasamdhya mhaṇe vṛthā | kāsayā karāvī || 11 ||

11. He did not like this 'story' of *hari*. He said he did not require God at all. Of the sacred bath and prayers (*ie. understanding 'I am'*) he said, "They are a waste of time, why to do?"

12. अभळिषे सांची वतित। स्वये करी वसिवासघात।
मदे मातला उन्मतत। तारुण्यपणे॥ १२॥
abhilāṣe sāñcī vitta | svayeṁ karī visvāsaghāta |
madem mātālā unmatta | tāruṇyapaṇem || 12 ||

12. Due to this great greed to accumulate riches, that natural *Self becomes deceptive and untrustworthy. And due to this feeling of youthfulness, there is the intoxication for riches and that Self becomes swollen with the pride and arrogance of body consciousness. **(Our greatest wealth)*

13. तारुण्य आंगी भरलें। धारिष्ट न वचे धरलें।
करू नये तेंच केलें। माहापाप॥ १३॥
tāruṇya āṅgīṁ bharaleṁ | dhāriṣṭa na vace dharileṁ |
karūṁ nayeṁ teñci keleṁ | mākāpāpa || 13 ||

13. But it is this 'all' body that is overflowing with *youthfulness and placing this youthfulness upon the body, his forbearance could not be maintained and then that Reality did that which it should not do and it committed the 'great sin' (*ie. to forget one's own Self and take the body as one's self*). **(maharaj- I am the youngest here)*

14. सुतरी केली परी धाकुटी। धीर न धरवेच पोटी।
वषियलोभे सेवटी। वोळखी सांडली॥ १४॥
strī kelī parī dhākuṭī | dhīra na dharaveci poṭīṁ |



viṣayalobherṁ sevaṭīrṁ | voḷakhī sāmḍilī || 14 ||

14. He had his own woman (ie. his own *prakruti*) but she was too young to touch intimately and he had no forbearance in his heart and so due to his greed for the sense objects he let slip the known/*prakruti* (the Knower/*purush* let slip the known and became body conscious).

15. माये बहणि न वचिरी। जाला पापी परद्वारी।
दंड पावला राजद्वारी। तर्ही पालटेना ॥ १५ ॥
māye bahiṇa na vicārī | jālā pāpī paradvārī |
daṇḍa pāvalā rājadvārīrṁ | taṛhīrṁ pālaṭenā || 15 ||

15. That thoughtless *purush* did not maintain his respect for his virtuous wife and went in sin to the door of another (he opened the door of his restless mind and indulged in ‘many’ desires). And although he was punished in the court of the King, still he did not change his ways and turn within. (The King is the *atma* and the punishment is lust, jealousy, anger etc. and finally death for the one who says, “I am a body.” When this pure *prakruti* is not kept then, that *purush* gets enamoured with the body and seeks sensual pleasures)¹³

16. परसूतरी देखोन दृष्टी। अभलिष उठे पोटी।
अकर्तव्ये हपिटी। पुनहां होये ॥ १६ ॥
parastrī dekhoni dṛṣṭīrṁ | abhilāṣa uṭhe poṭīrṁ |
akartavyeṁ hīmpuṭī | punhām hoye || 16 ||

16. When the other¹⁴ woman within this ‘all’/*prakruti*, appeared before his eyes, great desire arose in his mind. By doing that which is not one’s duty (ie. to know thyself), one tumbles downward into this gross form again and again (*maharaj- you see a woman and the Master sees brahman*).

17. ऐसें पाप उदंड केलें। शुभाशुभ नाही उरलें।
तेणें दोषें दुःख भरलें। अकस्मात आंगीं ॥ १७ ॥
aiseṁ pāpa udamḍa kelem | śubhāśubha nāhīrṁ uralēm |
teṇēm doṣeṁ duḥkha bharalem | akasmāta āngīrṁ || 17 ||

17. Such was the sin committed by that vast *paramatma* and so *vivek* could not remain. Then that *purush*, within this *prakruti*, was covered over with the pains and sorrows caused by believing “I am a gross body.”

¹³*siddharameshwar maharaj-* Standing in the court witness box every witness says, “I swear before God to tell the truth, the whole truth and tell no lies.” Taking such an oath, one man swears that “My name is Dhondopant, my father’s name is Dagadopant, my age is this, my caste is that, my address is such and such.” However, even after taking this oath to tell the truth, he still tells nothing other than lies. But he knows no better, so what testimony can he give other than this? In court there was no mention of any punishment for all these lies that the witness told. But he will surely receive his punishment in the form of this endless cycle of birth and death. He has no name and has no father; He is birthless and therefore His age cannot be told; He has no caste, creed nor occupation and because of His omni-presence cannot say, “I am from such and such place.” That this Supreme *purush*, devoid of any distinction of place, time and object, should give such false witness. Well! Such is the great power of *maya*.

¹⁴There is his wife and another woman. If he is faithful to his wife, then he is the knowing *purush*, and if he is unfaithful with another then he falls down into a body.



18. व्याधी भरली सर्वांगी। प्राणी जाला क्षयरोगी।
केले दोष आपुले भोगी। सीघर काळें ॥ १८ ॥
vyādhi bharalī sarvāṅgī | prāṇī jāla kṣayarogī |
kele doṣa āpule bhogī | sīghra kāḷem || 18 ||

18. This ‘I am’ body was filled with the disease “I am a gross body” and in the *prana* there appeared this wasting, decaying sickness. And having sinned, he has to endure *‘Saturn’s return’. *(*siddharameshwar maharaj*- inauspicious time of body consciousness)¹⁵

19. दुःखे सर्वांग फुटलें। नासकि अवघेंच बैसलें।
लक्षण जाऊन जालें। कुलक्षण ॥ १९ ॥
duḥkheṁ sarvāṅga phuṭalēṁ | nāsika avagheṁci baisalēṁ |
lakṣaṇa jāūna jāleṁ | kulakṣaṇa || 19 ||

19. Due to such suffering, this body of the ‘all’ was broken and divided; due to the ‘many’ thoughts, atheism had established itself; this pure attention was destroyed and there appeared the false attentions of the restless mind.

20. देहास क्षीणता आली। नाना वेथा उद्भवली।
तारुण्यशक्ती राहली। खंगला प्राणी ॥ २० ॥
dehāsa kṣīṇatā ālī | nānā vethā udbhavalī |
tāruṇyaśaktī rāhilī | khaṅgalā prāṇī || 20 ||

20. The gross body began wasting away and there arose the ‘many’ pains. His youthful energy (‘I am everywhere’) was gone and in the *prana* there was this feeble body.

21. सर्वांगीं लागल्या कळा। देहास आली अवकळा।
प्राणी कांपे चळचळां। शक्ती नाही ॥ २१ ॥
sarvāṅgīṁ lāgalyā kaḷā | dehāsa ālī avakaḷā |
prāṇī kāmpe caḷacaḷām | śakti nāhīṁ || 21 ||

21. By remaining in this ‘I am’ body, there is this connection to that unique art of knowing but, this had been lost and there came the troubles and distress of the gross body. When in the *prana* there came this trembling caused by acute fear then, how could there be this power of the ‘all’? (If one takes oneself to be a gross body then, this brings fears, desires etc. and this ‘all’ is drowned in ‘many’ thoughts)

22. हस्तपादादकि झडले। सर्वांगीं कडि पडलि।
देखोन थुंकों लागले। लाहानथोर ॥ २२ ॥
hastapādādika jhaḍale | sarvāṅgīṁ kiḍe paḍile |
dekhona thumkōṁ lāgale | lāhānathora || 22 ||

22. His hands and legs and his whole body trembled and within this ‘all’ body there appeared this sinful and loathsome gross consciousness. And before its very own eyes, that *‘great in the small’ began to spit (that great and vast *brahman* forgets its Self

¹⁵*siddharameshwar maharaj*- *sadesati* means seven and a half. According to Hindu astrology it is a period of misfortune or Saturn’s return which lasts for seven and a half years. However the real misfortune is the human body that measures seven and a half *vita* (the distance from the thumb-tip to the tip of the little finger when the hand is fully extended).



takes itself to be the actions of a poor emaciated body). *(The great – *brahman*, the small – *jiva*)

23. जाली वषिटेची सारणी। भोवती उठली वरूढाणी।
अत्यंत खंगला प्राणी। जीव न वचे ॥ २३ ॥
jālī viṣṭecī sārāṇī | bhovātī uṭhalī varḍhāṇī |
atyamta khaṅgalā prāṇī | jīva na vace || 23 ||

23. Then there came the pushing out of excrement and the foul smell of that was everywhere. Due to its extreme *powerlessness within the *prana*, the *jiva* felt it could not do anything. *(Having given up one's youthful power of 'I am everything, everywhere', one feels "I am a helpless body only")

24. आतां मरण दे गा देवा। बहुत कष्ट जाले जीवा।
जाला नाहीं नेणों ठेवा। पातकाचा ॥ २४ ॥
ātām maraṇa de gā devā | bahuta kaṣṭa jāle jīvā |
jālā nāhīṁ neṇorī ṭhevā | pātakācā || 24 ||

24. "Now God, give me death." The grandeur of this 'all' had become the suffering of the *jiva*. "I cannot imagine how much sins I have accumulated"

25. दुःखें घळघळां रडे। जों जों पाहे आंगाकडे।
तों तों दैन्यवाणें बापुडें। तळमळी जीवीं ॥ २५ ॥
duḥkheṁ ghaḷaghaḷāṁ raḍe | joṁ joṁ pāhe āṅgākade |
toṁ toṁ dainyavāṇeṁ bāpuḍeṁ | taḷamaḷī jīvīṁ || 25 ||

25. Due to his suffering he wept uncontrollable. That *atma purush* who looks upon this 'all' body as the detached Witness, had become a helpless beggar and due to this piteous condition, that *purush* within the *jiva* has to suffer terribly. (That witness *purush* forgets its Self and 'before its eyes', this 'all'/*prakruti* becomes a small frightened *jiva*)

26. ऐसे कष्ट जाले बहुत। सकळ जालें वाताहात।
दरवडा घालून वतित। चोरटीं नेलें ॥ २६ ॥
aise kaṣṭa jāle bahuta | sakāḷa jāleṁ vātāhāta |
daravaḍā ghālūna vitta | coraṭīṁ neleṁ || 26 ||

26. In this way, this 'I am' was tormented, exhausted and completely lost. For there had been an attack by a band of robbers and they stole away his only wealth (the ego and mind with its body and senses etc. stole away the wealth of this 'I am').¹⁶

27. जालें आरत्र ना परत्र। प्रारब्ध ठाकलें वचितिर।
आपला आपण मळमूत्र। सेवलि दुःखें ॥ २७ ॥
jāleṁ āratra nā paratra | prārabdha ṭhākaleṁ vicitra |
āpalā āpaṇa maḷamūtra | sevilā duḥkheṁ || 27 ||

¹⁶ *Gospel of Thomas*: Jesus said, For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives and will not let the thief break into their house (their domain) and steal their possessions. As for you, then, be on guard against the world. Prepare yourselves with great strength, so the robbers can't find a way to get to you, for the trouble you expect will come.



27. Then there was the three worlds of the awaking, dream and deep sleep and this world of ‘I am’ was lost. Then destiny with its stock of past actions bedecked these three worlds out in so much variety (concepts, attractions, desires, greed, pains, pleasures etc. arise due to “I am a body”) and so in the service of this shit and urine we cause our own Self so much suffering.

28. पापसामग्री सरली। देवसेंदविस वेथा हरली।
वैद्ये औषधे दधिर्ली। उपचार जाला ॥ २८ ॥

*pāpasāmagrī saralī | devaseṁdivasa vethā haralī |
vaidyem auṣadheriṁ didhalīm | upacāra jālā || 28 ||*

28. But then the stock of accumulated sins brought about a change and gradually the pain receded, for a doctor¹⁷ had given the medicine, ‘You are He’ and he began to practice this.

29. मरत मरत बांचला। यास पुनहां जन्म जाला।
लोक म्हणती पडलि। माणसांमध्यें ॥ २९ ॥

*marata marata vāṁcalā | yāsa punhām janma jālā |
loka mhaṇatī paḍilā | māṇasāṁmadhyem || 29 ||*

29. Dying over and over and yet remaining unaffected, this ‘I am’ had again taken a birth. And when this ‘I am’ says, “I am a body” then, it falls down into this world of man. (This ‘I am’ is an appearance and upon this there appears the concepts of birth and death, man and woman, old and young etc.).

30. येरें सत्तरी आणली। बरवी घरवात मांडली।
अतसिवारथबुद्धी धरली। पुनहां मागुती ॥ ३० ॥

*yerem strī āṇilī | baravī gharavāta māṁḍilī |
ati svārthabuddhī dharilī | punhām māgutī || 30 ||*

30. But then His wife was brought back (due to taking the medicine ‘I am’, His *prakṛuti* returned) and again he was established as the proper occupant of his house (ie. Witness). Now, he held on tightly to this conviction of His own wealth (he maintained this feeling ‘I am’, this was His only true wealth).

31. कांहीं वैभव मेळवलें। पुनहां सर्वही संचलें।
परंतु गृह बुडालें। संतान नाही ॥ ३१ ॥

*kāṁhīm vaibhava meḷavileṁ | punhām sarvahī saṁcileṁ |
paramtu grha buḍāleṁ | saṁtāna nāhīm || 31 ||*

31. He merged in the grandeur of this knowledge and again only this ‘all’ pervaded everywhere. But then his ‘house’ sunk once more into sadness for there were no children. (With practice, understanding comes but one needs to hold firmly to this understanding otherwise again there is the fall into the mind and its ‘many’ thoughts and doubts etc., “I am happy/unhappy, I need a family, then I will be happy etc.”)

32. पुत्र संतान नसतां दुःखी। बांज नांव पडलें लोककीं।
तें न फटि म्हणोनी लेंकी। तरी हो आतां ॥ ३२ ॥

¹⁷The doctor is a spiritual teacher but not the *sadguru*, for the doctor cannot save you from death.



*putra samtāna nastām duḥkhī | vāmja nāmva paḍilem lokikīm |
tem na phiṭe mhaṇonī lemkī | tarī ho ātām || 32 ||*

32. Not having any male offspring caused a lot of mental pain when this ‘name’/‘I am’ accepted the concept “I am barren” upon it and fell into this worldly *existence. That Supreme was not turned to (ie. I do not exist) and he said, “Let us have at least a daughter now.” *(If we forget Ourselves and take the world as true then, detachment cannot be maintained and ‘many’ concepts will rush in to fill the emptiness; maharaj- you care for what the world will think)

33. म्हणोन नाना सायास। बहुत देवास केले नवस।
तीर्थें व्रतें उपवास। धरणें पारणें मांडलें॥ ३३॥
*mhaṇona nānā sāyāsa | bahuta devāsa kele navasa |
tīrtheṁ vrateṁ upavāsa | dharāṇeṁ pāraṇeṁ māṇḍilem || 33 ||*

33. This brought ‘many’ great efforts and troubles. This *‘I am’ made a solemn oath to God and performed many kinds of religious practices. He went on pilgrimages, performed various rites and fasted. *(This ‘all’ is with God and has no need to pray to God; but it has been forgotten and then one takes oneself as a body and starts praying and making contracts with God) (maharaj- first they pray for themselves and then, for their family and children etc.)

34. वषियसुख तें राहलि। वांजपणें दुःखी केलें।
तंव तें कुळदैवत पावलें। जाली वृद्धी॥ ३४॥
*viṣayasukha teṁ rāhile | vāṁjapaṇeṁ duḥkhī kelerī |
taṁva teṁ kuḷadaivata pāvalem | jālī vṛddhī || 34 ||*

34. That Reality stays in this world due to its desire for the pleasure of sexual gratification. But when this concept of ‘barrenness’ got placed upon this ‘name’ then, even this pleasure was unpleasant (when that Reality and this ‘I am’ were forgotten due to desire and objectification then one takes one’s Self to be a gross body and then so ‘many’ concepts appear and are taken as the Truth). Then, their most dearly beloved, that Reality, got born as a child to them (There is the concept that a child is the gateway to our own immortality and then our greatest love ie. love for the Self, gets projected upon the new-born child).

35. त्या लेंकुरावरी अतपिरीती। दोघेहक्षिण येक न वशिंभती।
काहीं जाल्या आकरंदती। दीर्घस्वरें॥ ३५॥
*tyā leṁkurāvarī atiprīti | doghehi kṣaṇa yeka na viśaṁbhatī |
kāṁhīm jālyā ākraṇḍatī | dīrghasvareṁ || 35 ||*

35. So much love was given to this child that the two parents (*prakṛuti/puruṣa*) did not rest in this ‘moment of the One’ (they lost their own Self in affection and attachment). And then this knowledge that is born of this ‘I am’, began crying loudly (this knowledge takes the body consciousness and has to suffer so much).

36. ऐसी ते दुःखसिते। पूजीत होती नाना दैवतें।
तंव तेंहां मेले अवचति। पूव पापेंकरूनी॥ ३६॥
aisī te duḥkhiste | pūjīta hotī nānā daivaterī |



taṁva teṁhi meleṁ avaciteṁ | pūrva pāpeṁkarūnī || 36 ||

36. On account of the child's suffering, that Reality worshipped the 'many' gods.¹⁸ (Having assumed the gross bodies of the parents, that Reality, began to pray to gods of mud and stone) But the child suddenly died due to its past sin (the previous sin being, to one's Self as a body).

37. तेणें बहुत दुःख जालें। घरीं आरंघें पडलें।
महणती आमहांस कां ठेवलें। देवें वांज करूनी ॥ ३७ ॥
teṇeṁ bahuta duḥkha jāleṁ | gharīṁ āraṁdheṁ paḍileṁ |
mhaṇatī āmhāṁsa kāṁ thevileṁ | deveṁ vāṁja karūnī || 37 ||

37. Due to the death of the child, this 'all' was filled with sorrow and in this 'house' of body consciousness there was the loud crying of anguish. That One Supreme said, "Why has God placed us here, barren?" (Being ourselves the 'greatest of the great', we start blaming God)

38. आमहांस द्रव्य काये करावें। तें जावें परी अपत्य व्हावें।
अपत्यालागी त्यजावें। लागेल सर्व ॥ ३८ ॥
āmhāṁsa dravya kāye karāveṁ | teṁ jāveṁ parī apatya vḥāveṁ |
apatyālāgī tyajāveṁ | lāgela sarva || 38 ||

38. "What is the use of our wealth? Let that Reality go, but there should be an offspring. For an offspring I am ready to give up this 'I am'."

39. वांजपण संदसिं गेलें। तों मरतवांज नांव पडलें।
तें न फटि कांहीं केलें। तेणें दुःखें आकरंदती ॥ ३९ ॥
vāṁjapaṇa saṁdisiṁ geleṁ | toṁ maratavāṁja nāṁva paḍileṁ |
teṁ na phiṭe kāṁhīm keleṁ | teṇeṁ duḥkheṁ ākraṁdatī || 39 ||

39. The concept of "I am barren" had gone and now this 'I am' held the concept "I am barren and give birth to the dead" (That Reality abandons its original concept 'I am' and takes hold of so many concepts; our whole lives become filled with one concept followed by another). When that Reality is not turned to and this knowledge is not created then, there comes so much suffering and loud crying.

40. आमुची वेली कां खुंटली। हा हा देवा वृत्ती बुडाली।
कुळस्वामीण कां क्षोभली। वझाला कुळदीप ॥ ४० ॥
āmucī velī kāṁ khunṭilī | hā hā devā vṛttī buḍālī |
kulaśvāmīṇa kāṁ kṣobhalī | vijhālā kuḷadīpa || 40 ||

40. "Why has our family line been brought to a close? Why has God drowned our *birthright and destroyed our lives? Has our family deity become angry with us and is that why she has extinguished our family's flame?" (We blame God for the miseries that we ourselves have created and we turn to gods and superstitions) *(But to know yourself is your true birthright)

41. आतां लेंकुराचें मुख देखेन। तरी आनंदें राडी चालेन।

¹⁸nisargadatta maharaj- This speck of consciousness creates gods of mud and earth which, having been accepted, give us whatever we pray for.



आणी गळही टोंचीन। कुळसवामणीपासीं ॥ ४१ ॥

ātām leṁkurāceṁ mukha dekhena | tarī ānarīdeṁ rāḍī cālena |

āṇī gaḷahī ṭoṁcīna | kuḷasvāmiṇīpāsīm || 41 ||

41. “Now, if I see the face of a son then, I will happily pass my days in this mire of the world. I will even pierce my throat with hooks in front of our family deity.”¹⁹

42. आई भुता करीन तुझा। नांव ठेवीन केरपुंजा।

वेसणी घालीन माझा-। मनोरथ पुरवी ॥ ४२ ॥

āī bhutā karīna tujhā | nāmva ṭhevīna kerapūñjā |

vesaṇī ghālīna mājhā- | manoratha puravī || 42 ||

42. “Oh, Mother of the world, I will be your ghost (a mere figment of imagination, filled with imaginations). I will place a pile of dung on this ‘name’/‘I am’. I will wear a bull-ring in my nose (I who am your Lord will submit myself to you), if you fulfil this, my desire.”

43. बहुत देवांस नवस केले। बहुत गोसावी धुंडलि।

गटगटां गळिलि। सगळे वच्ची ॥ ४३ ॥

bahuta devāṁsa navasa kele | bahuta gosāvī dhunḍile |

gaṭagaṭām giḷile | sgaḷe vīncū || 43 ||

43. ‘Many’ promises were made to God and this ‘I am’ that is beyond any worldly concern, went rummaging through this world. It covered itself over and swallowed scorpions instead (this ‘all’ accepts body consciousness and the poison of ‘many’ desires).

44. केले समंधास सायास। राहाणे घातलें बहुवस।

केलें नारकिळें ब्राह्मणास। अंबरदानें दधिलीं ॥ ४४ ॥

kele samāṁdhāsa sāyāsa | rāhāṇe ghātaḷeṁ bahuvasa |

keḷeṁ nārikeḷeṁ brāhmaṇāsa | aṁbradāṇeṁ didhalīm || 44 ||

44. Then this ‘I am’ endured the toils and pains and stayed in the gross body and suffered the ‘many’ blows and beatings. It took bananas, coconuts and donations of mangoes to *brahmin* priests (with some desire in mind one requests a priest to perform some ritual).

45. केलीं नाना कवटालें। पुत्रलोभें केलीं ढालें।

तरी अदृष्ट फरिलें। पुत्र नाही ॥ ४५ ॥

kelīm nānā kavaṭāleṁ | putralobheṁ kelīm ḍhāleṁ |

tarī adrṣṭa phiraleṁ | putra nāhīm || 45 ||

¹⁹ *siddharameshwar maharaj-* Though a man says he has a son, in actuality the boy has taken birth from the belly of the mother. But an intestinal worm has been produced from the man’s very own belly and so it is much closer to him than this son can ever be. Is it not therefore much nearer and his very own son? But when he comes to know that this son’s fetus is in his belly, the father immediately takes medicine and aborts him showing him only the rim of the toilet. The father refrains from kissing this son who was born from his belly, and is not even ready to look at his face. What is the reason for this? This son is of no use to him at all. The fact is, it does not matter whether something belongs to us or belongs to someone else. If it is useful to us and is the cause of our happiness then, even if it is not ours, still we give it our love. But if something is the cause of suffering, even if it is our own; we will withhold our love. From this, one can see that it is for our own happiness that we love all the things that are separate from us.



45. This ‘all’ became the crookedness of the ‘many’ and made the incantation that brings about death (“I am so and so”), yet still, due to destiny, a son was not born.
46. वृक्षाखालें जाऊन नाहाती। फळतीं झाडें करपती।
 ऐसे नाना दोष करती। पुत्रलोभाकारणें ॥ ४६ ॥
vr̥kṣākhalēṁ jāūna nāhātī | phalātīm jhāḍēṁ karapatī |
aise nānā doṣa karitī | putralobhākāraṇēṁ || 46 ||
46. This ‘all’ *bathed under trees at the time of menstruation and burned down this fruit bearing tree (ie. this tree of knowledge was destroyed by body consciousness). Like this, it made ‘many’ wrongs for the gain of a son (or any desire for something). *(Superstitious custom)
47. सोडून सकळ वैभव। त्यांचा वारयावेधला जीव।
 तंव तो पावला खंडेराव। आणी कुळस्वामिणी ॥ ४७ ॥
soḍūna sakāḷa vaibhava | tyāṁcā vārayāvedhalā jīva |
taṁva to pāvalā khaṁḍerāva | āṇī kuḷasvāmiṇī || 47 ||
47. When that *purush* leaves aside the grandeur of this ‘all’ and becomes a whirling mind of a *jiva* then, there are the gods like *kanderao* etc. and these family deities (of a whirling mind full of many concepts and superstitions).
48. आतां मनोरथ पुरती। स्त्रीपुरुषें आनंदती।
 सावध होऊन श्रोतीं। पुढें अवधान द्यावें ॥ ४८ ॥
ātām manoratha puratī | strīpuruṣēṁ ānandatī |
sāvadha hoūna śrotīm | puḍhēṁ avadhāna dyāvēṁ || 48 ||

48. But it is only in this now (‘I am’ understanding) that the desires of the mind get satisfaction and this woman/*prakruti* with her *purush*, experience bliss. Therefore be alert, forget everything and place your attention within this ‘listening’.

Note: That Reality has no knowledge of Itself even; when it tries to know itself then it steps out, as it were, of its Self and knows its own reflection, this ‘all’ or knowledge; when fears, hopes and desires are allowed to manifest and are dwelled upon then, that Reality takes a further step down and assumes body consciousness, the ‘many’ or mind of the *jiva*. The *dasbodh* is continually reminding you, that you are that thoughtless Reality at this very moment.

इति श्रीदासबोधे गुरुशषियसंवादे स्वगुणपरीक्षानाम
 समास तसिरा ॥ ३ ॥ ३.३
iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma
samāsa tisarā || 3 || 3.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 3 named „The Severe Trial with the *Gunās* II.“ is concluded.



3.4 The Severe Trial with the *Gunās* III.

समास चवथा : स्वगुणपरीक्षा

samāsa cavathā : svagunaparīkṣā

|| Śrī Rām ||

1. लेंकुरें उदंड जालीं। तों ते लक्ष्मी नघोन गेली।

बापडीं भकिंसी लागलीं। कांहीं खाया मळिना ॥ १ ॥

leṅkureṁ udaṇḍa jālīṁ | toṁ te lakṣmī nighona gelī |

bāpaḍīṁ bhikeṣī lāgalīṁ | kāmhīṁ khāyā mīlenā || 1 ||

1. When that vast *paramatma* became the ‘many’ children then, *narayana* and His *lakshmi* left (when you entertain the ‘many’ thoughts like, “My children etc.” then, that detached *purush/narayan* and *prakruti/lakshmi* cannot remain). Due to objectivity, that *paramatma* became these poor and miserable bodies and they had to beg, because this divine ‘food’ of the ‘all’ could not be found (our own natural bliss or divine ‘food’ gets covered over with body consciousness and ‘many’ thoughts). (*maharaj* – everyone is a beggar....you beg for happiness from everything.)

2. लेंकुरें खेळती धाकुटीं। येकें रांगती येकें पोटीं।

ऐसी घरभरी जाली दाटी। कन्या आणी पुत्रांची ॥ २ ॥

leṅkureṁ kheḷatī dhākuṭīṁ | yekēṁ rāṅgatī yekēṁ poṭīṁ |

aisī gharabharī jālī dāṭī | kanyā āṇī putrāṁcī || 2 ||

2. Within this ‘I am’ understanding, that One played as the young children. That One crawled and that One was in the womb (that One assumed these ‘many’ forms). And thus the house became crowded with daughters and sons (your house is now your mind filled with many imagined relationships and pleasures and pains).²⁰

3. देवसेंदविसा खर्च वाढला। यावा होता तो खुंटोन गेला।

कन्या उपवरी जाल्या त्यांला-। उजवावया द्रव्य नाही ॥ ३ ॥

devaseṇdivasā kharca vāḍhalā | yāvā hotā to khunṭona gelā |

kanyā upavarī jālyā tyāṁlā- | ujavāvayā dravya nāhīṁ || 3 ||

3. Day after day, expenditure²¹ increased so much and the courage and power of that *purush* was arrested (this ‘all’ asks for nothing; ‘Let whatever will come, come.’ But

²⁰*siddharameshwar maharaj*- In a house, at any one time, there are many people with different relationships to a certain woman. To this mere idol of bones and flesh, someone says mother, one says auntie, one says grandma and still another says wife. In this way, by using many names, relationships are established and that which does not even exist is addressed by imaginary titles. And this woman, who was given all these titles, behaves differently according to the non-existent and imagined relationships. All this is due to the waves of imagination that arise because of our ignorance of our own formless *swarupa*.

²¹*siddharameshwar maharaj*- There is a certain peculiarity about happiness and that is, the less regard given to one’s needs, the greater is the happiness. Need brings the necessity for more devices and if these keep increasing then eventually it becomes overwhelming. Then every requirement brings another device and in this way the number of devices increase day by day; so much so that, “To protect the field we put up more and more fencing until the entire field is only fencing.” For your happiness so many devices and researches have been made and are being made, and in order to get the utmost gratification from these devices, many families who used to get sufficient food to eat are now starving. Now some families have to wander all over the place and all they can do is shed tears of hunger.



when it starts worrying and begging, “Give me this and that” then, that *purush* loses its power and there is the very limited power of the *jiva* and the ‘many’ troubles of *samsar*). The daughters were of marrying age but that *purush* had no wealth to marry them properly.

4. मायेबापें होतीं संपन्न। त्यांचें उदंड होते धन।
तेणें करितां प्रतषिठा मान। जनीं जाला होता ॥ ४ ॥

māyebāpeṁ hotīṁ saṁpanna | tyāñcerṁ udarṇḍa hotem dhana |
teṇem karitām pratiṣṭhā māna | janīm jālā hotā || 4 ||

4. His mother and father (*mula prakruti* and *purush*) were wealthy, but their wealth was that vast *paramatma*. It was due to them that he was respected and honoured,²² but he had come and stayed with the people (but this *prakruti/purush* had been abandoned by him for body consciousness).

5. भरम आहे लोकाचारी। पहिली नांदणूक नाही घरी।
देवसेंदविस अभ्यांतरि। दरदिर आलें ॥ ५ ॥

bharama āhe lokācārī | pahilī nāṇḍaṇūka nāhī gharī |
devaseṇḍivisa abhyāntarī | daridra ālēṁ || 5 ||

5. However the conduct of this gross world is based on surmise and misconceptions and though originally he had not stayed in this house (of the body/mind), gradually this knowledge within, became this poor and miserable condition brought about by objectivity.

6. ऐसी घरवात वाढली। खातीं तोंडें मळिलीं।
तेणें प्राणीयांस लागली। काळजी उदवेगाची ॥ ६ ॥

aisī gharavāta vāḍhalī | khātīm toṇḍem mḷālīm |
teṇem prāṇīyāṁsa lāgalī | kālājī udvegācī || 6 ||

6. Then there was so many children and so much house-work to do (“I must do this and I must do that”) and they all came together to eat with their mouths (taking our selves to be the body, we say, “I eat” and then we cannot taste this food of ‘I am’ and understand ‘He does everything’). Due to this objectification, that One *paramatma* got established within the *prana* and there was much disquiet and anxiety (when that Self accepts the breath as its own then, it takes the body as its own).

7. कन्या उपवरी जाल्या। पुत्रास नोवऱ्या आल्या।
आतां उजवणा केल्या। पहजित कीं ॥ ७ ॥

kanyā upavarī jālyā | putrāsa novaṛyā ālyā |
ātām ujavaṇā kelyā | pahijeta kīm || 7 ||

²² *siddharameshwar maharaj*- Observe the play and the disguises of the Self. Due to the presence of the one Self in the body the child says, “daddy” and that (Self) answers “yes.” But when it sees an enemy, it becomes like an incarnation of *narasimha*. On seeing his wife it becomes her husband and becomes uncle to a nephew. If called “Dear Sir” by the neighbour, it assumes the air of “Dear Sir.” When in its home, it lovingly enjoys a child’s pulling of its mustache. The same Self-principle seated in a court and taking up the important role of a judge becomes merciless in handing out the punishment of hanging, to the accused. Only one single Self-principle, assumes many roles, and performs the various acts suitable to the different roles. This Self only is play-acting in many different guises, and after all the limiting concepts are set aside then pure knowledge remains and that is the Supreme Self.



7. The daughters were of marrying age and the sons had brought their wives (and just like the world outside, conflicts within the house were sure to arise). How can there 'now' be a proper and honourable conclusion to this miserable condition? (When one lives as a human being in this world of our own imagination then, how can one be that *purush* enjoying the glories of His *prakruti*?)

8. जरी मुलें तैसींच राहलीं। तरी पुनहां लोकलाज जाली।
महणती कासया व्यालीं। जन्मदारदिर्यें॥ ८॥
jarī muleṁ taisīṁcā rāhilīṁ | tarī punhām lokalāja jālī |
mhaṇatī kāsayā vyālīṁ | janmadāridryeṁ || 8 ||

8. If the children remain unmarried, then they will be laughed at by society and they will feel ashamed and say, "Why have we taken this miserable birth?" (The children feel shame and miserable due to body consciousness and, "What will the people think of me?" etc., but Knowledge feels no shame) (*maharaj*- you worry about what the world will say)

9. ऐसी लोकलाज होईल। वडलांचें नांव जाईल।
आतां रुण कोण देईल। लग्नापुरतें॥ ९॥
aisī lokalāja hoīla | vaḍilāṁceṁ nāmva jāīla |
ātām ruṇa koṇa deīla | lagnāpurateṁ || 9 ||

9. Worried that the good name of the family would be spoiled and ashamed of what the world might think, now this 'all' will have to carry the debts for all these marriages (our own thoughts spoil our natural bliss and when one thinks, "I do" then, one is trapped in this cycle of actions and their results ie. such is the debt we have to pay).

10. मागें रुण ज्याचें घेतलें। त्याचें परतोन नाहीं दलिहें।
ऐसें आभाळ कोसळलें। उद्वेगाचें॥ १०॥
māgeṁ ruṇa jyāceṁ ghetaleṁ | tyāceṁ paratona nāhīṁ dilheṁ |
aiseṁ ābhāḷa koṁsaḷaleṁ | udvegāceṁ || 10 ||

10. This debt ("I am a body") had been previously accepted by that *atma purush* and it had never been repaid (he had taken himself to be a body and there had been no *vivek* and though this 'I am He' understanding was realised, he had given it away for the desires of his mind and returned to live as a body) and therefore this great misfortune of *samsar* had befallen that *atma purush* (He does not know His own true wealth/*prakruti* and taking on this debt with its ever increasing interest, how will he ever pay it back?).

11. आपण खातों अन्नासी। अन्न खातें आपणासीं।
सर्वकाळ मानसीं। चित्तातुर॥ ११॥
āpaṇa khātoṁ annāsī | anna khāteṁ āpaṇāsīṁ |
sarvakāḷa mānasīṁ | cimtātura || 11 ||

11. Either you consume this 'food' or this 'food' consumes you (either you become a body and destroy this 'I am' or you are He; either you understand 'I am' or you continue to think "I am a body", but two swords cannot stay in the one sheath). If you consume this 'food' then this time of the 'all' is oppressed with anxiety.



12. पती अवघीच मोडली। वस्तुभाव गाहाण पडली।
अहा देवा वेळ आली। आतां डवाळ्याची॥ १२॥
patī avaghīca modālī | vastabhāva gāhāṇa paḍilī |
ahā devā vela ālī | ātām divālyācī || 12 ||

12. When that Lord and Master stays in the mind then, He gets broken into many parts and gets pawned out for these needless things of this gross world. And so God becomes insolvent in these times of the ‘many’ thoughts (that *purush* gave up His wealth and became a *jiva* and as a *jiva* he had to borrow from his own wealth ie. this knowledge. The *jiva* uses knowledge but does not understand; while *shiva*/God uses His knowledge with understanding).

13. कांहीं केला ताडामोडा। वकिला घरींचा पाडारेडा।
कांहीं पैका रोकडा। कळांतरे काढला॥ १३॥
kāmhīm kelā tāḍāmodā | vikilā gharīncā pādāredā |
kāmhīm paikā rokaḍā | kaḷāntareṁ kāḍhilā || 13 ||

13. Then this knowledge got broken up and sold off and the buffalo (ie. gross body) of the house was passed off as worthy of selling (the gross body was considered as valuable).²³ This knowledge of the ever-present ‘I am’ expanded into ‘many’ objects because this art of knowing multiplied into ‘many’ thoughts.

14. ऐसें रुण घेतलें। लोककीं दंभ केलें।
सकळ म्हणती नांव राखलें। वडलांचें॥ १४॥
aiseṁ ruṇa ghetaleṁ | lokikīṁ dambha keleṁ |
sakaḷa mhaṇatī nāmva rākhileṁ | vaḍilāṁceṁ || 14 ||

14. Such was the debt he had incurred to marry his daughters but it was all for an outward show (*maharaj- you will not give a penny to a beggar but you will give thousands of pounds for a hospital if your name gets hung above it*). Then he said, “The name of our father has been protected.” (But this real ‘name’ had not been protected at all, it had been lost in this feeling, “I am a body, I have an ancestry and duty and a position to uphold etc. etc.”)

15. ऐसें रुण उदंड जालें। रणिइतीं वेढून घेतलें।
मग प्रयाण आरंभलें। वदिशाप्रती॥ १५॥
aiseṁ ruṇa udanḍa jāleṁ | riṇaitīṁ vedhūna ghetaleṁ |
maga prayāṇa āraṁbhileṁ | videsāpratī || 15 ||

15. In this way, that vast *paramatma* had taken on these debts and then its creditors (ie. ego, mind etc.) came and took over complete possession of His wealth. Therefore he set out on a journey to that state beyond (the sufferings of this world takes one to the feet of the Master and He tells you, ‘You are not the body’).

16. दोनी वरुषें बुडी मारली। नीच सेवा अंगीकारली।

²³ *siddharameshwar maharaj-* But in this worldly life, that path of understanding has become the path of imaginings and changing sentiments. Sometimes something creates a particular feeling and at another time it creates another feeling. But that Ultimate Accomplishment does not create these opposing feelings for it is non-duality. In the Self there are no sentiments or changing values but in the world, this knowledge and that Self have been sold off because of one’s sentiments and values.



शरीरं आपदा भोगलि। आतशियेसीं ॥ १६ ॥

donī varuṣeṁ budī mārīlī | nīca sevā aṁgīkārīlī |
śarīreṁ āpadā bhogilī | ātisayemśīm || 16 ||

16. Within this *prakṛuti*/*purush* there are the ‘many’ divisions and in these ‘many’ divisions this understanding of knowledge remains unnoticed. Then that constant and continuous *purush* accepted the duties of a servant and this ‘all’ body/*prakṛuti* had to endure so much distress.

17. कांहीं मेळवल्लिं वदिशीं। जीव लागला मनुष्यांपासीं।

मग पुसोनयां स्वामीसी। मुरडता जाला ॥ १७ ॥

kānhīm melavileṁ videsīm | jīva lāgalā manuṣyāmpāsīm |
maga pusionyāṁ svāmīsī | muraḍatā jālā || 17 ||

17. In that state beyond, this knowledge was acquired. But for the one who becomes the *jīva* in this world, there is the attachment of being a man. But then he forgot all this that he had learned from his Master and returned to the place he knew (ie. to being a body in a world full of ‘many’ objects).

18. तंव तें अत्यंत पीडावलीं। वाट पाहात बैसलीं।

महणती दविसगती कां लागली। काये कारणें देवा ॥ १८ ॥

taṁva teṁ atyanta pīḍāvalīm | vāṭa pāhāta baisalīm |
mhaṇatī divasagatī kāṁ lāgalī | kāye kārāṇeṁ devā || 18 ||

18. That Reality had been made to worry so much as it sat idly waiting and watching for the return of its father. That One said, “Why is he taking so long? Oh God, what has happened to him?” (Taking its Self to be a body, that Reality worries and waits and prays to God. That Reality has become completely dependent upon another) (*maharaj*-if a husband is late home, the wife worries, “Oh God, I wonder what has happened to him?” She does not think, “Maybe he has become the prime minister”)

19. आतां आमही काये खावें। कर्ती उपवासीं मरावें।

ऐसियाचे संगतीस देवें। कां पां घातलें आमहांसी ॥ १९ ॥

ātām āmhī kāye khāveṁ | kitī upavāsīm marāveṁ |
aisiyāce saṁgatīsa deveṁ | kāṁ pām ghātaleṁ āmhāṁsī || 19 ||

19. Then it says, “Now what should we eat? We may starve to death. Why has God put us in such company?” (When there is no *vivek* then, that One is confined to a body in this mundane existence with endless worries and it even starts blaming God for its condition)

20. ऐसें आपुलें सुख पाहाती। परी त्याचें दुःख नेणती।

आणी शक्ती गेलियां अंतीं। कोणीच कामा न येती ॥ २० ॥

aiseṁ āpuleṁ sukha pāhātī | parī tyāceṁ duḥkha neṇatī |
āṇī śaktī geliyāṁ aṁtīm | koṇīca kāmā na yetī || 20 ||

20. It had been seeking only its own happiness. But then it did not know the suffering of this ‘all’. And in the end, when this power is gone, none can come to help you (for such is the way of the world; therefore while the power is still there, know thyself!).



21. असो ऐसी वाट पाहतां। दृष्टीं देखलि अवचिता।
मुलें धावती ताता। भागलास म्हणौनी॥ २१॥
aso aisi vāṭa pāhatām | dṛṣṭīm dekhilā avacitā |
muleri dhāvatī tātā | bhāgalāsa mhaṇaunī || 21 ||

21. This is the way it is if you sit idly and wait and watch! (Taking yourself as a body and not using *vivek*, puts you at the mercy of destiny) Then suddenly they caught sight of their father and the children came running saying, ‘Daddy, daddy’, to that exhausted and divided (he had left his understanding and there was the mind tired and confused, not that undivided ‘state beyond’. When this understanding is left behind then, there appears the ‘many’ forms of my body, my wife and children etc.).

22. सतरी देखोन आनंदली। म्हणे आमुची दैन्यें फटिली।
तंव येरें दधिली। गांठोडी हातीं॥ २२॥
strī dekhona ānandālī | mhaṇe āmucī dainyem phṭilī |
tamva yerem didhalī | gāṁṭhoḍī hātīm || 22 ||

22. When that One had perceived his wife/*prakruti*, there had been bliss. But when *prakruti* feels, “Our poverty has been removed” then, at that time, his wife and the ‘many’ children get given this ‘bundle’/knowledge into their hands (In truth, He is the *purush* and His consort is *prakruti* and that is understood when he goes to this state beyond. But He is her consort and He has to go wherever she chooses to go and the very instant that *mula maya* takes herself as a women and feels she was poor or she will be rich etc. then, that witnessing *purush* feels, “I am a husband” and assumes body consciousness and sees a wife and his children and ‘many’ objects and then His own natural bliss gets spoiled in *samsar*. All these concepts had been left off and everything was gathered together into this ‘bundle’ or the ‘all’ of *prakruti*, but when this is forgotten then it gets placed in the ‘many’ hands of a wife and children and they open it out into an objective world of pleasure and pain).

23. सकळांस आनंद जाला। म्हणती आमुचा वडील आला।
तेणें तरी आमहांला। आंग्या टोप्या आणलिया॥ २३॥
sakalāṁsa ānanda jālā | mhaṇatī āmucā vaḍīla ālā |
teṇem tarī āmhāmlā | āṅgyā ṭopyā āṇilyā || 23 ||

23. There had been this bliss of the ‘all’ but when that One (in the form of a child) said, “Our father has come,” then due to this “our”, a covering was placed over this ‘all’ body (He had been understanding this ‘all’ but then the attachment of being a father arose in Him when his child said “Our father has come.” And then a mind full of attachments and endless worries appeared and covered over this understanding ‘I am’).

24. ऐसा आनंद च्यारी देवस। सवेंच मांडलि कुसमुस।
म्हणती हें गेलियां आमहांस। पुनहां आपदा लागती॥ २४॥
aisā ānanda cyārī devasa | savenca māṁḍilī kusamusa |
mhaṇatī hem geliyām āmhāṁsa | punhām āpadā lāgatī || 24 ||

24. This bliss of ‘I am’ is within this life of only four days (ie. we spend our precious life in thoughts of yesterday or some other day that has gone or thoughts of tomorrow



or some other day that is to come, but we spend no time in the bliss of ‘now’ but of its own accord, that One started grumbling out loud (ie. left this bliss and returned to this gross conviction). Then that One (who had assumed the role of a father) said, “Everytime that thoughtless Self goes away we again become distressed.”

25. म्हणौनी आणलिं तें असावें। येणें मागुतें वदिशास जावें।

आमही हें खाऊं न तों यावें। द्रव्य मेळऊन॥ २५॥

mhaṇaunī āṇileṁ teṁ asāvēṁ | yeṇeṁ māguteṁ videsāsa jāvēṁ |
āmhi heṁ khāūṁ na toṁ yāvēṁ | dravya meḷaūna || 25 ||

25. “Therefore that which has been brought should remain and so by means of this thoughtless understanding, I will again go to that state beyond this body. Truly, we should not consume that thoughtless Self and That should not mix with this power of manifestation.” (Having realized the joy of understanding and seeing the misery caused by worldly attachment, he decides that complete understanding has to be acquired. Otherwise again there comes the ‘many’ thoughts, concepts and concerns of this world. He realises that this *samsar* will never cease until one is completely absorbed in that thoughtless Reality; then just like the salt dissolved in the ocean, individuality can never return to that *swarup*)

26. ऐसी वासना सकळांची। अवघीं सोईरीं सुखाचीं।

सुतरी अत्यंत प्रीतीची। तेहसुखाच लागली॥ २६॥

aīsī vāsanā sakalāṁcī | avaghīṁ sōirīṁ sukhācīṁ |
strī atyaṁta prītīcī | tehi sukhāca lāgalī || 26 ||

26. Now this *vasana* of the ‘all’ (to forget everything and simply be) is the source of happiness within a restless mind, but then there is this great love for His woman (*prakṛuti*/knowledge) and that Reality then gets attached to this happiness (However thoughtless Reality is neither this happiness of ‘I am’ nor is it the mix of pain and pleasure we get from this worldly existence).

27. वदिसीं बहु दगदला। वशिंरांती घ्यावया आला।

स्वासही नाहीं टाकला। तों जाणें वोढवलें॥ २७॥

videsīṁ bahu dagadalā | viśrāntī ghyāvayā ālā |
svāsahī nāhīṁ ṭākilā | toṁ jāṇeṁ voḍhavaḷeṁ || 27 ||

27. Within this ‘state beyond’ there are the ‘many’ oppressions and affections of the mind and he had come to this state in order to escape these and get peace and rest. But he did not even have a chance to ‘throw off his breath’* when impulsively he had to leave (ie. the mind drew him back again into an objective world of forms and family etc.). *(*siddharameshwar maharaj*- beyond the breath is that Reality)

28. पुढें अपेक्षा जोसयांची। केली वविंचना मुहूर्ताची।

वृत्तगुंतली त्याची। जातां प्रशस्त न वटे॥ २८॥

pudheṁ apekṣā josiyāṁcī | kelī vivāṁcanā muhūrtācī |
vṛtti guṁtalī tayācī | jātaṁ praśasta na vaṭe || 28 ||

28. Ahead there was the need for that most praiseworthy thought, ‘I am’, that he had made before. But the entanglements that this knowing *vṛtti* had found itself in were



not easily given up (ie. mind does not want to die).

29. माया मात्रा सद्भि केली। कांहीं सामग्री बांधली।
लेंकुरें दृष्टीस पाहिलीं। मार्गसूत जाला ॥ २९ ॥
māyā mātrā siddha keli | kāmīhīm sāmāgrī bāmdhalī |
lemkureṁ dr̥ṣṭīsa pāhilīm | mārḡasta jālā || 29 ||

29. This *vritti* of *maya* had been accomplished when everything was gathered up and tied into this bundle of ‘I am’. But then as he set out on his journey to that ‘state beyond’ he looked back at his children (again he forgets this ‘I am’ and starts objectifying).

30. सत्प्रियस अवलोकलिं। वयिगे दुःख बहुत वाटलें।
प्रारब्धसूत तुकलें। रुणानबंधाचें ॥ ३० ॥
striyesa avalokileṁ | viyogēṁ duḥkha bahuta vāṭaleṁ |
prārabdhasūtra tukaleṁ | ruṇānabandhācēṁ || 30 ||

30. He (that *purush*) had looked towards His real woman/*prakruti* but then, this ‘all’ felt the pain of separation (when He looks at *prakruti* then He is setting out on His journey to that ‘state beyond’. But when she is forgotten then, there is objectification and he sees a wife and children). Then this connection to his **prarabdha karma* was cut, due to this debt he had incurred (having incurred the debt of ‘being a body’ and having a wife and children etc., one hinders this *prarabdha karma* from spontaneously happening and coming to a natural end. *prarabdha karma* is the action that has already been set in motion as a result of previous actions and so it is therefore unavoidable. If one understands this ‘all’/*prakruti* then, only this *prarabdha karma* remains and there is the understanding, ‘Let whatever is going to happen, happen.’ However as long as one takes oneself as a body and a doer then that *prarabdha karma* is not allowed to happen naturally and what is more, one goes on increasing one’s stock of *karma*).

31. कंठ सद्गदति जाला। न संवरेच गहविरला।
लेंकुरा आणी पतियाला। तडातोडी जाली ॥ ३१ ॥
kamṭha sadgadita jālā | na saṁvareca gahivaralā |
lemkurā āṇī pityālā | tadātoḍī jālī || 31 ||

31. Then he was choked with emotion and he could not keep his composure (‘I am He’). He was overpowered with the feelings of love and the grief that comes from the separation of the children and their father.

32. जरी रुणानुबंध असेल। तरी मागुती भेटी होईल।
नाहीं तरी संगती पुरेल। येच भेटीनें तुमची ॥ ३२ ॥
jarī ruṇānubandha asela | tarī māgutī bheṭī hoīla |
nāhīm tarī saṁgatī purela | yeci bheṭīnēṁ tumacī || 32 ||

32. He thought, “If this debt (‘I am a body’) remains, then we will again meet. If not, my companionship with you will be finished when that thoughtless Self is met.” (There will be no desire to return to the mind full of concepts)

33. ऐसें बोलोन सवार होये। मागुता फीरफरीं पाहे।
वयिगेदुःख न साहे। परंतु कांहीं न चले ॥ ३३ ॥
aiseṁ bolona svāra hoye | māgutā phīraphirōṁ pāhe |



viyogaduḥkha na sāhe | paraṁtu kāmhiṁ na cale || 33 ||

33. With this ‘speech’ ‘I am’ he sets out on his journey (ie. he forgot everything). Again, he turned around to look in their direction (*maharaj-* the Master takes you to the west side, where knowledge sets). If the pain of separation cannot be endured, then this ‘all’ cannot set out on its journey (*maharaj-* conviction is required).

34. आपुला गांव राहिला मार्गे। चित्त भ्रमलें संसारउद्वेगें।
दुःखवला परंपंचसंगें। अभिमानासतव ॥ ३४ ॥
āpulā gāṁva rāhilā māgeṁ | citta bhramaleṁ saṁsāraudvegeṁ |
duḥkhavalā prapaṁcasāṁgeṁ | abhimānāstava || 34 ||

34. Previously he had stayed in his own village (ie. His Self) but then his mind became confused and anxious about this worldly life. He realised that he has been made to suffer so much due to his attachment to this worldly life and pride.

35. ते समई माता आठवली। म्हणे म्हणे धन्य ते माउली।
मजकारणें बहुत कष्टली। परी मी नेणेंच मूरख ॥ ३५ ॥
te samaiṁ mātā āṭhavalī | mhaṇe mhaṇe dhanya te māulī |
majakāraṇeṁ bahuta kaṣṭalī | parī mī neṇeṁci mūrkhā || 35 ||

35. Then, he remembered his mother (*mula maya*, ‘I am’) and said, “How truly blessed is this mother. But because of that “mine”, this ‘all’ has been troubled so much. This ‘I’ has been an unknowing fool.”

36. आजी जरी ते असती। तरी मजला कदा न वशिंभती।
वियोग होतां आकरंदती। ते पोटागविगळीच ॥ ३६ ॥
ājī jarī te asatī | tarī majalā kadā na viśaṁbhatī |
viyoga hotāṁ ākraṁdatī | te poṭāgi vegaḷīca || 36 ||

36. “And if that Reality was here today then, there would be no need for me to seek rest. It is due to my separation from that Supreme Self that there is this roaming around and confusion; but that Self has no such concerns and yearnings.”

37. पुत्र वैभवहीन भिकारी। माता तैसाच अंगिकारी।
दगदला देखोन अंतरी। त्याच्या दुःखें दुःखवे ॥ ३७ ॥
putra vaibhavahīna bhikārī | mātā taisāci aṁgikārī |
dagadalā dekhona aṁtarīṁ | tyācyā duḥkheṁ duḥkhave || 37 ||

37. “Even if a son is a beggar (ie. “Who can make me happy”), void of this grandeur of the ‘all’, still his mother accepts him just as he is. However at that time when this understanding of the ‘all’ has become the tiredness and vexation of being a gross body then, that *atma purush* is made to suffer so much pain.”

38. परंपंच वचिरें पाहातां। हें सकळ जोडे न जोडे माता।
हें शरीर जये करितां। निर्माण जालें ॥ ३८ ॥
prapaṁca vicāreṁ pāhātāṁ | heṁ sakāḷa joḍe na joḍe mātā |
heṁ śarīra jaye karitāṁ | nirmāṇa jāleṁ || 38 ||

38. “But when this worldly existence is understood through careful examination then,



that thoughtless *swarup* is met and even this ‘all’, our mother called *maya*, is not met. It is on account of her that, that Supreme Self becomes this ‘all’ body.”

39. लांव तरी ते माया। काय करावया सहशर जाया।

परी भुलोन गेलों वायां। मकरध्वजाचेनी ॥ ३९ ॥

lāṁva tarī te māyā | kāya karāviyā sahaśra jāyā |

parī bhulona gelon vāyām | makaradhvajācenī || 39 ||

39. “So even though this *mula maya* is a terrible witch still, when that Reality meets her, what would It want with a thousand wives? But forgetting *mula maya* that Reality loses Itself in empty worldly loves and infatuations.”

40. या येका कामाकारणें। जविलगांसि द्वंद घेणें।

सरखीं तींच पसिणें। ऐसीं वाटतीं ॥ ४० ॥

yā yekā kāmākāraṇeṁ | jivalagāṁsim dvamda gheṇeṁ |

sakhīm tīmca pisuṇeṁ | aisīm vāṭatīm || 40 ||

40. “Due to these ‘many’ desires, this ‘I am’ disregards it’s most beloved *purush*. And due to desires, that Self who is most generous and caring appears to be wicked and back-biting (ie. the ways of this world).”

41. म्हणौन धन्य धन्य ते परपंची जन। जे मायेबापाचें भजन।

करति न करति मन-। नष्टुर जविलगांसीं ॥ ४१ ॥

mhaṇauna dhanya dhanya te prapañcī jana | je māyebāpāceṁ bhajana |

karitī na karitī mana- | niṣṭhura jivalagāṁsim || 41 ||

41. “Therefore blessed are those in this worldly life, who make their *bhajan* to this mother/*prakruti* and father/*purush* and are not cruel and do not speak foul mouthed of their most beloved.” (This silent ‘speech’, ‘I am He’ is their *bhajan*. It is and not the cruel and empty words of a restless mind)

42. संगती सतरीबाळकाची। आहे साठी जन्माची।

परी मायेबापें कैचीं। मळितील पुढें ॥ ४२ ॥

saṁgatī sribālakācī | āhe sāṭhī janmācī |

parī māyebāpeṁ kaimcīm | mīlatīla puḍheṁ || 42 ||

42. “My company with this wife and children is for this birth only and if I keep their company then, how will I ever meet with my true mother/*mula maya* and father/*purush*?” (We love others for our own sake, not for their sake. The love we project upon others is truly love for ourself, a mere extension of ‘myness’. But as long as we give our affections to this ever changing world, we will never meet our true mother and father and we can never meet our Self)

43. ऐसैं पूरवीं होतें ऐकलें। परी ते समई नाहीं कळलें।

मन हें बुडोन गेलें। रतसुखाचा डोही ॥ ४३ ॥

aiseṁ pūrovīm hoteṁ aikileṁ | parī te samaīm nāhīm kaḷaleṁ |

mana heṁ buḍona geleṁ | ratisukhācā ḍohīm || 43 ||

43. Previous there had been this listening to ‘I am’. However, at that time, Reality had not been understood and then the mind covered over that thoughtless Self and drowned



it in the river of passionate desire.

44. हे सखीं वाटती परी पसिणें। मळाली वैभवाकारणें।
रतिं जातां लाजरिवाणें। अत्यंत वाटे ॥ ४४ ॥
he sakhīm vāṭatī parī pisuṇem | mālālī vaibhavākāraṇem |
ritem jātam lājiravāṇem | atyanta vāṭe || 44 ||

44. Then on account of this grandeur of the ‘I am’, that Self that is so open, appears as these slanderous thoughts of a mundane existence. For when this zero of ‘I am’ goes away then, there is a great swelling of arrogance (When nothing is there then, ‘I’ is there ie. knowledge. This grandeur of knowledge can take you to Reality or it can lead you to the indignity of being a body again).

45. आता भलतैसें करावें। परी द्रव्य मेळऊन न्यावें।
रतिं जातां स्वभावें। दुःख आहे ॥ ४५ ॥
ātā bhalataisem karāvem | parī dravya meḷaūna nyāvem |
ritem jātam svabhāvem | duḥkha āhe || 45 ||

45. “Now with this ‘I am’ understanding, whatever has to be done, that should be done, but this wealth of the ‘many’ (manifestation of names and forms) should be met with equanimity (let whatever has to come, come and whatever has to go, let it go without attraction or aversion). For if this *zero of ‘I am’ gets destroyed then, there will be the pains of body consciousness.” *(maharaj- when nothing is there, everything is there...He is there)

46. ऐसी वेवर्धना करी। दुःख वाटलें अंतरीं।
चर्तिचरि माहापुरी। बुडोन गेला ॥ ४६ ॥
aisī vevardhanā karī | duḥkha vāṭalerī antarīm |
cimṭeciye māhāpurīm | buḍona gelā || 46 ||

46. In this way, he continued to think but in this inner space of ‘I am’, sorrow was felt and due to this thought, he was sweep away in this great flood of *maya*.

47. ऐसा हा देह आपुला। असतांच पराधेन केला।
ईश्वरीं कानकोंडा जाला। कुटुंबकाबाडी ॥ ४७ ॥
aisā hā deha āpulā | asatāmca parādhena kelā |
īśvarīm kānakorṇḍā jālā | kuṭumbakābādī || 47 ||

47. That thoughtless *swarup* had become a body and then his existence was dependent upon being this body (caught in this flood of *maya*, one feels “I can only exist if I have a body”). Ignoring *shiva*, he became the upholder and provider of a family (he accepted the role of a *jiva* with his *samsar* and wife and children but lost his own Self/*shiva*).

48. या येका कामासाठीं। जन्म गेला आटाटी।
वय वेचल्यां सेवटीं। येकलेंच जावें ॥ ४८ ॥
yā yekā kāmāsāṭhīm | janma gelā āṭāṭī |
vaya vecalyām sevāṭīm | yekaleṁci jāvem || 48 ||

48. “On account of these desires, this ‘I am’ and that One thoughtless *swarup*, spends a whole life in useless efforts and then in the end, when this life is spent, you go away



alone.” (The whole life is spent caring for others and caring for what others will say, but in the end, no-one will go with you, even if they could)

49. ऐसा मनीं प्रसूतावला। क्षण येक उदास जाला।
सर्वेचि प्राणी झळंबला। मायाजालें ॥ ४९ ॥
aisā manīm prastāvalā | kṣaṇa yeka udāsa jālā |
sarveñci prāṇī jhaḷāmbalā | māyājāleṁ || 49 ||

49. Due to such thinking there arose repentance in his mind and this brought the dispassion of this ‘moment’ (*‘I am’*). But then, once again, due to this net of *maya*, his mind overflowed with ‘many’ thoughts.

50. कन्यापुत्रे आठवलीं। मनींहुनि क्षिति वाटली।
महणे लेंकुरें अंतरलीं। माझीं मज ॥ ५० ॥
kanyāputreṁ āṭhavalīm | manīmhuni kṣitī vāṭalī |
mhaṇe leṁkureṁ antaralīm | mājhīm maja || 50 ||

50. He remembered his daughters and sons and in his mind there arose concern for them. He said, “My children have been separated from me” (*His children are only his cherished thoughts*).

51. मागील दुःख आठवलें। जें जें होतें प्राप्त जालें।
मग रुदन आरंभलें। दीर्घ स्वरें ॥ ५१ ॥
māgīla duḥkha āṭhavalēṁ | jēṁ jēṁ hotēṁ prāpta jālēṁ |
maga rudana āraṁbhileṁ | dīrgha svareṁ || 51 ||

51. Then his previous sufferings were remembered and so *mula maya* became a mind full of suffering and this ‘I am’ started crying loudly (*“I am a body”*).

52. आरुण्यरुदन करितां। कोणी नाही बुझावति।
मग होये वचिरति। आपुले मनीं ॥ ५२ ॥
āruṇyaruḍana karitām | koṇī nāhīm bujhāvitā |
maga hoye vicāritā | āpule manīm || 52 ||

52. But when there is such lonely crying, no-one can understand this ‘I am’. Afterwards in his mind, he started to think clearly and said.

53. आतां कासया रडावें। प्राप्त होतें तें भोगावें।
ऐसे बोलोनिया जीवें। धारषिट केलें ॥ ५३ ॥
ātām kāsayaṁ radāvēṁ | prāpta hotēṁ teṁ bhogāvēṁ |
aise boloniyā jīvēṁ | dhāriṣṭa keleṁ || 53 ||

53. “Now, why should I cry? I should endure whatever has to happen.” And with this ‘speech’ he gained fortitude and courage in his heart (*ie. let whatever is going to happen, happen, without my rejection or attachment*).

54. ऐसा दुःखें दगदला। मग वदिशाप्रती गेला।
पुढे प्रसंग वर्तला। तो सावध ऐका ॥ ५४ ॥
aisā duḥkheṁ dagadalā | maga videsāpratī gelā |
pudhe prasanga vartalā | to sāvadha aikā || 54 ||



54. Due to his suffering, there was disgust for this worldly existence and he went to that ‘state beyond’ the body. Afterwards, that *atma* remained with this ‘all’ connection. Now listen carefully.

इति श्रीदासबोधे गुरुशिष्यसंवादे स्वगुणपरीक्षानाम

समाप्त चवथा ॥ ४ ॥ ३.४

iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma

samāsa cavathā || 4 || 3.4

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 3 named „The Severe Trial with the Gunas III.“ is concluded.



3.5 The Severe Trial with the *Gunās* IV.

समास पाचवा : सवगुणपरीक्षा

samāsa pācavā : svaguṇaparīkṣā

|| Śrī Rām ||

1. पुढें गेला वदिशासी। प्राणी लागला व्यासंगासी।

आपल्या जिविसीं सोसी। नाना श्रम ॥ १ ॥

puḍhem gelā videsāsī | prāṇī lāgalā vyāsaṅgāsī |
āpalyā jivesīm sosī | nānā śrama || 1 ||

1. He went to that ‘state beyond’ the body, but again he entered within the *prana* and took up the diligent pursuit of actions. And therefore his *jiva* had to endure ‘many’ toils and troubles (through having gone beyond the body, still his thoughts brought him back to body consciousness and “I am doing”).

2. ऐसा दुसतर संसार। करतिं कष्टला थोर।

पुढें दोनी च्यारी संवत्सर। द्रव्य मेळवलिं ॥ २ ॥

aisā dustara saṁsāra | karitām kaṣṭalā thora |
puḍhem donī cyārī saṁvatsara | dravya meḷavileṁ || 2 ||

2. Such is this hard-to-crossover *samsar* (ignorance and desire keeps drawing one back into the thoughts) and on account of this, that *brahman* had to make ‘many’ exhausting efforts. Then that *purush* hidden within *prakṛti* has to mix with this power of manifestation for a whole lifetime (ie. he is a knowledgeable fool. He understands intellectually that, ‘I am the *purush*’ and that there is another way to live in this world. He understands that one can be in this world and yet remain aloft from this world but he does not maintain that conviction and does not have the courage required to cast off these thoughts that create an objective world).

3. सवेंचि आला देशासी। तों आवर्षण पडलिं देसीं।

तेणें गुणें मनुष्यांसी। बहुत कष्ट जाले ॥ ३ ॥

savēnci ālā deśāsī | tōṁ āvarṣaṇa paḍileṁ deśīm |
teṇem guṇem manuṣyāṁsī | bahuta kaṣṭa jāle || 3 ||

3. Of its own accord,²⁴ that *atma* has come into this worldly existence and this ‘famine’ has befallen him (due to our own desires and need to fill this belly we give up the divine ‘food’ of ‘I am’ and start begging. Then that *atma* is always hungry and never satisfied). Due to these mixed *gunas* of *sattwa*, *raja* and *tama* (ie. objectification), this ‘all’ becomes the toils and troubles of being a man.

4. येकांच्या बैसल्या अमृतकळा। येकांस चंद्री लागली डोळां।

येकें कांपती चळचळा। दैन्यवाणीं ॥ ४ ॥

yekāṁcyā baisalyā amṛtakalā | yekāṁsa caṁdrī lāgalī ḍolām |
yekem kāmṣatī caḷacaḷā | dainyavāṇīm || 4 ||

²⁴ *siddharameshwar maharaj*- The Supreme Self meets anyone who wants to meet it. However *maya* meets everyone, even if one does not want to meet her.



4. For then this *para* speech ('I am'/original 'speech') has been established in the throat (ie. third form of speech/*madhyama*, where imagination gets formed) and that One *purush* has become a body and it just stares sleepily ahead. Then that One has become this miserable and piteous condition in the *prana* and it trembles with fear.

5. येकें दीनरूप बैसलीं। येकें सुजलीं येकें मेलीं।

ऐसी कन्यापुत्रें देखलीं। अकस्मात् डोळां ॥ ५ ॥

yekem dīnarūpa baisalīm | yekem sujālīm yekem melīm |

aisīm kanyāputrēm dekhilīm | akasmāta ḍolām || 5 ||

5. Or that One idled lazily in this wretched state delighting in the sense objects. That One swoll up with intense craving and that One died. Such was the condition of the daughters and sons that this man had suddenly seen before his eyes (such is this living in this world; when the *atma* gives up its nature as a witness and takes its Self to be a body then, it has to suffer 'many' pains and pleasures and ultimately die).

6. तेणें बहुत दुःखी जाला। देखोनिया उभड आला।

प्राणी आक्रंदों लागला। दैन्यवाणा ॥ ६ ॥

teṇem bahuta duḥkhī jālā | dekhoniyā ubhaḍa ālā |

prāṇī ākramḍom lāgalā | dainyavāṇā || 6 ||

6. Then to this understanding of the 'all' there came the gushing out of sorrow and there was loud crying in the *prana*. (This 'all' sees with the eyes of knowledge and does not experience the pains and pleasures of body consciousness. But as soon as this understanding is given up, by our own accord, there comes the attachments of this worldly existence)

7. तंव तीं अवघीं सावध जालीं। म्हणती बाबा बाबा जेऊं घाली।

अननालागीं मडिकलीं। झडा घालती ॥ ७ ॥

taṁva tīm avaghīm sāvadhā jālīm | mhaṇatī bābā bābā jeūṁ ghālī |

annālāgīm mḍikalīm | jhaḍā ghālītī || 7 ||

7. When there is body consciousness then, this alert Self has to live within these 'many' forms and then that One says, "Dear father, dear father, give us food" and towards this 'food' of 'I am' that One rushed anxiously (when there is no *vivek* then, that One cannot possibly understood this divine food of 'I am' and then it takes its Self as a body and sees an outside world of 'many' different forms and life is spent filling this belly only. But if that One was to use *vivek* then, even while taking food in its hands and eating with its mouth still, the understanding would be, 'I do not eat, I am He').

8. गांठोडें सोडून पाहाती। हातां पडलें तेंच खाती।

कांहीं तोंडीं कांहीं हातीं। प्राण जाती नघोनी ॥ ८ ॥

gāṁṭhoḍem soḍūna pāhātī | hātām paḍilem teṁci khātī |

kāṁhīm tomḍīm kāṁhīm hātīm | prāṇa jāṭī nighonī || 8 ||

8. When that One sees only with these eyes then, with its hands it takes this bundle of the 'all' and opens it out. In this way, that Reality becomes merely food to fill the belly (He is the food, the eating and the One who eats....but when one does not understand this and body consciousness arises then, due to objectification, this divine 'food' is



turned into food for the belly, that becomes shit in the morning). When this ‘all’ gets taken in the mouth and this ‘all’ gets taken in the hands then, death is sure to come one day (when this ‘I am everywhere’ understanding becomes the understanding, “I am a body, I eat and I do” etc. then, death cannot be avoided).

9. तांतडी तांतडी जेऊं घाली। तों तें जेवतिं जेवतिं कांहीं मेलीं।
कांहीं होतीं धादावलीं। तेंही मेलीं अजीरणें ॥ ९ ॥

*tāmtaḍī tāmtaḍī jeūm ghālī | tom tem jevitām jevitām kāmhiṁ melīm |
kāmhiṁ hotīm dhādāvalīm | temhi melīm ajīṛṇem || 9 ||*

9. When the fruit of past actions are hurriedly and hastily brought to mind then that *atma* gets shallowed up and this ‘all’ gets devoured (when we take ourselves to be a body then, *prarabdha karma* is not allowed to simply naturally happen; rather than remaining aloft as the Witness, we desire and worry etc. and add to our stock of *karma*). For if this ‘all’ gets taken in the hands with intense desire, then that Reality is also destroyed, for it cannot be digested (ignorance brings body consciousness and this brings ‘many’ desires. If there is no *vivek* then, this ‘all’/knowledge and that Reality cannot be understood and one remains in body consciousness, life after life).

10. ऐसीं बहुतेकें मेलीं। येक दोनीं मुलें उरलीं।
तेंही दैन्यवाणीं जालीं। आपलें मातेवांचुनी ॥ १० ॥

*aisīm bahutekem melīm | yeka donīm muleṁ uralīm |
temhi dainyavāṇīm jālīm | āpaleṁ mātevāṁcunī || 10 ||*

10. In this way, death comes to that One within this ‘all’ (ie. the eternal *purush*). Then that One within this *prakruti* stays as the ‘many’ children and without its true mother, that One becomes a wretched and distressed body.

11. ऐसे आवर्षण आलें। तेणें घरचि बुडालें।
पुढें देसीं सुभक्षि जालें। आतशियेंसी ॥ ११ ॥

*aise āvarṣaṇa ālēṁ | teṇem gharaci buḍālēm |
puḍhem deśīm subhikṣa jālēṁ | ātisayemsī || 11 ||*

11. Such was this famine (no ‘food’ of ‘I am’) that had befallen him. Then, on account of these sufferings, he immersed this *house of the body in the ‘all’ and there again came this overflowing of abundance that is to be found within this “I am a body” conviction. *(Due to mental and physical torments he again seeks the refuge of understanding. Leaving off the ‘many’ thoughts that “I am a body” brings automatically leads you to this thought, ‘I am’)

12. लेकुरां नाहीं वाढवतिं। अन्न करावें लागे आपुलेन हातें।
बहु त्रास घेतला चित्तें। स्वयंपाकाचा ॥ १२ ॥

*lekurām nāhīm vāḍhaviterīm | anna karāverīm lāge āpulena hāterīm |
bahu trāsa ghetalā citteṁ | svayampākācā || 12 ||*

12. But if these concepts of his children are not destroyed then, this ‘food’ *(life) has to be taken by their hands (unless the concept “I am a body” is not destroyed, how can ‘I am’ be understood?) and in the mind there will be the ‘many’ worries for the one who has to be the cook (ie. “I am a cook, a wife, a husband, I must do this and that



etc.” So many concepts will arise, bringing so many worries and anxieties to that *atma* who is ‘all’-pervasive. Then life passes by in little thoughts eg. “What should I cook tonight” etc. etc). *(What is this thing called life that fills our every waking moment and in which this little body of flesh and blood appears within?)

13. लोकीं भरीस घातलें। पुनहां मागुतें लग्न केलें।
द्रव्य होते तें वेचलें। लग्नाकारणें ॥ १३ ॥

lokīm bharīsa ghātaṛem | punhām māguteṁ lagna keḷem |
dravya hoteṁ teṁ vecaḷem | lagnākāraṇem || 13 ||

13. To satisfy these requirements of this world he again got married (or, due to desires he threw himself headlong into activity and duties).²⁵ For this, the *power of manifestation was required and so that Reality was once again lost on his marriage (ie. a wife and the affairs of this objective world). *(In chapter 17.9, it is explained in detail, that each of the four bodies have their own particular qualities. The gross body, it is said, has the power of action and the subtle body has the power of manifestation ie. the ability to imagine and objectify)

14. पुनहां वदिशासी गेला। द्रव्य मेळऊन आला।
तव घरीं कळहो लागला। सावत्र पुत्रांसी ॥ १४ ॥

punhām videśāsī gelā | dravya melaūna ālā |
tava gharīm kaḷaho lāgalā | sāvatra putrāṁsī || 14 ||

14. Then once more he went to that ‘state beyond’ and again he returned to this power of manifestation (ie. this world is created by our ability to objectify. In this way, we who are that One become ‘many’ and get tossed around in pleasures and pains. But the mind never finds satisfaction in this world and neither does it want to be out of this world and so the conviction ‘I am’ is not maintained). And when he came back to his house he began to quarrel with his sons (his sons are the five elements; no longer does he have the authority of that *purush* for he has become a lowly *jīva*, a creation of these five elements).

15. सत्त्री जाली न्हातीधुती। पुत्र देखों न सकती।
भ्रताराची गेली शक्ती। वृद्ध जाला ॥ १५ ॥

strī jālī nhātidhutī | putra dekhom na sakatī |
bhratārācī gelī śaktī | vṛddha jālā || 15 ||

15. Then His *prakṛti* becomes this young mature woman and so his sons did not look upon her with proper respect. And that *purush* has become a husband who had lost his power/*shakti* (the real wife of that *purush/shiva* is *prakṛti/shakti* but due to this objectification caused by worldly desires, they have appeared as an old husband with a young wife).

16. सदा भंडण पुत्रांचें। कोणी नायकती कोणाचें।
वनति अतःप्रीतीचें। परीतपितर ॥ १६ ॥

sadā bhāṇḍaṇa putrāṁceṁ | koṇī nāyakatī koṇāceṁ |
vanitā ati prīticeṁ | prītipātra || 16 ||

²⁵ *siddharameshwar maharaj*- Marriage means, one has become two; it means that time when one comes into duality.



16. He was therefore always quarrelling with his sons, for they did not respect his wife (how could they? She had become a product of them; just as their father, that *purush*, had become an elderly lovestruck man). But this female had become the object of his intense love.

17. कति बैसला मना। येके ठाई पडेना।
 म्हणोनियां पांचा जणा। मेळवलें ॥ १७ ॥
kiṁta baisalā manām | yeke thāī paḍenā |
mhaṇoniyām pāṁcā jaṇā | meḷavileṁ || 17 ||

17. His mind was filled with doubt and uncertainty for this place of that One had tumbled down into body consciousness. Therefore he had to meet with his five sons (if that Eternal *purush* remains detached then He does not meet with the five elements but, due to His attraction to this world, He forgot Himself and the five elements appeared and he became a *jīva*).

18. पांच जण वांटे करती। तों ते पुत्र नायेकती।
 नवाडा नव्हेचि अंती-। भांडण लागलें ॥ १८ ॥
pāṁca jaṇa vāṁṭe karitī | toṁ te putra nāyekatī |
nivāḍā navheci aṁtīm- | bhāṁḍaṇa lāgaleṁ || 18 ||

18. That One had been divided into five parts and the father could not agree from his sons and as a result, quarrelling again resumed.

19. बापलेकां भांडण जालें। लेंकीं बापास मारलें।
 तंव ते मातेनें घेतलें। शंखतीर्थ ॥ १९ ॥
bāpalekām bhāṁḍaṇa jāleṁ | leṁkīṁ bāpāsa mārileṁ |
taṁva te mātenem ghetaleṁ | śaṁkhatīrtha || 19 ||

19. The father and his sons quarrelled and the sons beat their father (when one ceases to 'listen' ie. when one remembers or imagines the gross then, objectification only increases and in this way the elements beat you and in the end you, who are their father, have to die). At that time their mother (ie. *mula maya*) began hollowing loudly (for she had assumed the body of this young wife).

20. ऐकोना मेळले लोक। उभे पाहाती कौतुक।
 म्हणती बापास लेक। कामा आले ॥ २० ॥
aikoni meḷale loka | ubhe pāhātī kautuka |
mhaṇatī bāpāsa leka | kāmā āle || 20 ||

20. While *listening that One had met this world of 'I am' and had then stood watching this wonder of knowledge. But now the people of this gross world say, "These sons have really been of great use to their father!" (objectification brings body consciousness and then that witnessing *atma*, who just looks on in wonder, enters this gross world as a gross body. Then he gets beaten to death by this world. *(*maharaj*- you should say, the one who was killed is myself, the killer was myself and the one who witnessed was also myself)

21. ज्या कारणें केले नवस। ज्या कारणें केले सायास।
 ते पुत्र पतीयास। मारती पहा ॥ २१ ॥



*jiyā kāraṇeṁ keḷe navasa | jiyā kāraṇeṁ keḷe sāyāsa |
te putra pitīyāsa | māritī pahā || 21 ||*

21. “For these sons, that *purush* had made solemn vows to God. For these, that *purush* took so much trouble and effort. Look, how these sons beat their father” (but it was due to desire for children that that *purush* had given up His authority as the Witness of this His creation and therefore he has brought this upon Himself).

22. ऐसी आली पापकळी। आश्चर्य मानलें सकळीं।
उभे तोडती कळी। नगरलोक॥ २२॥
*aisī ālī pāpakaḷī | āścirya māṇileṁ sakaḷīm |
ubhe toḍitī kaḷī | nagaraloka || 22 ||*

22. It is like this when that *purush* comes in this ‘time of sin’ (ie. body consciousness). It is truly astonishing how that *purush* who had been obeyed within this ‘all’, now stands broken among the people in this time of body consciousness. (The great tragedy or joke is that we are that Supreme Self)

23. पुढें बैसोन पांच जण। वांटे केले तत्समान।
बापलेंकांचें भांडण। तोडलें तेहीं॥ २३॥
*puḍheṁ baisona pāṁca jaṇa | vāṁṭe keḷe tatsamāna |
bāpaleṁkāṁceṁ bhāṁḍaṇa | toḍileṁ tehīm || 23 ||*

23. Afterwards, these five parts were established and divided and shared out (the *purush* had lost His rightful position as the Witness and the elements established their authority and there was objectification). And this quarrelling of the father with his sons severed that connection with Reality.

24. बापास वेगळें घातलें। कोंपट बांधोन दधिलें।
मन कांतेचें लागलें। स्वार्थबुद्धी॥ २४॥
*bāpāsa vegaleṁ ghātaleṁ | koṁpaṭa bāṁdhona didhaleṁ |
mana kāṁteceṁ lāgaleṁ | svārthabuddhī || 24 ||*

24. The father was placed apart; a hut was bound together (ie. a body) and he was given and confined to that. Then the mind of his wife started to become selfish (this wife/*prakṛuti* wants only her *purush* and cares for none else, but when there is body consciousness then, she wants so much).

25. कांता तरुण पुरुष वृद्ध। दोघांस पडलि संमंघ।
खेद सांडून आनंद। मानलि तेहीं॥ २५॥
*kāntā taruṇa puruṣa vṛddha | doghāṁsa paḍilā saṁmaṁdha |
kheda sāṁḍūna ānaṁda | māṇilā tehīm || 25 ||*

25. The wife had become a youthful women and that *purush* had become an old man and the connection with that formless *prakṛuti/purush* had been broken. But leaving aside any grievances they had, they regarded each other with bliss (again *vivek* was made, the thoughts of young or old etc. were all left and understanding of this ‘all’ arose and bliss ensued).

26. सत्त्री सांपडली सुंदर। गुणवंत आणी चतुर।



महणे माझें भाग्य थोर। वृद्धपणीं ॥ २६ ॥

strī sānpaḍālī suṁdara | guṇavaṁta āṇī catura |
mhaṇe mājheṁ bhāgya thora | vṛddhapaṇīm || 26 ||

26. This woman he then found was beautiful, endowed with this *sattwa guna* and wise (ie. His *prakruti*). He said, “It is my good fortune to be *brahman* in my old age.” (Understanding of this ‘all’ may have come but this talk is not the talk of *brahman*. When one does not exist then, where is old age, good fortune etc.?)

27. ऐसा आनंद मानला। दुःख सर्वही वसिरला।

तंव तो गलबला जाला। परचक्र आलें ॥ २७ ॥
aisā ānaṁda mānilā | duḥkha sarvahī visaralā |
taṁva to galbalā jālā | paracakra āleṁ || 27 ||

27. And so this bliss was believed and this ‘all’ forgot its sorrows. But then suddenly, there was great confusion when they were attacked by a foreign enemy (ie. the ego, mind, desire etc.).

28. अकस्मात धाडी आली। कांता बंदीं धरून नेली।

वस्तुभावही गेली। प्राणीयाची ॥ २८ ॥
akasmāta dhāḍī ālī | kāntā baṁdīṁ dharūna nelī |
vastabhāvahī gelī | prāṇīyācī || 28 ||

28. The attack was so sudden and they captured and took away his wife and even the trinkets and ornaments that were in the *prana* were lost (the ego says, “I am a body and everything belongs to me.” Then this ‘all’ gets divided up into ‘many’ things). (This is similar to the story of *ravana* stealing *sita* from *ram*)

29. तेणें दुःख जालें भारीं। दीर्घ स्वरें रुदन करी।

मनीं आठवे सुंदरी। गुणवंत ॥ २९ ॥
teṇeṁ duḥkha jāleṁ bhārīṁ | dīrgha svareṁ rudana karī |
manīṁ āṭhave suṁdarī | guṇavaṁta || 29 ||

29. That Reality was then filled with great sorrow and this ‘I am’ wept with deep despair (ie. this ‘all’ understanding was stolen away) and in his mind he remembered his beautiful wife, endowed with this *sattwa guna* (ie. He tried to make *vivek*).

30. तंव तची वारता आली। तुमची कांता भ्रष्टली।

ऐकोनयां आंग घाली। पृथ्वीवरी ॥ ३० ॥
taṁva ticī vārtā ālī | tumacī kāntā bhraṣṭalī |
aikoniyāṁ āṅga ghālī | pṛthvīvarī || 30 ||

30. News of her came. “Your wife has been defiled (or, fallen into great confusion).” Then his listening was greatly disturbed and this ‘all’ body fell down upon the earth (his *vivek* was broken and this feeling ‘I am He’ fell back into objectivity “I am a gross body and this world is true”).

31. सव्य अपसव्य लोळे। जळें पाझरती डोळे।

आठवतिं चित्त पोळे। दुःखानळें ॥ ३१ ॥
savya apasavya loḷe | jāleṁ pājharatī ḍoḷe |



āṭhavitāṁ citta poḷe | duḥkhāṇaḷeṁ || 31 ||

31. He rolled to and fro in his mind. Tears flowed from his eyes. Remembering all this, inflamed his *chitta* with the fires of sorrow (*maharaj- chid* means simply to know, *chitta* has two *t*'s, means you know and then recall it over and over in your mind).

32. द्रव्य होते मेळवलिं। तेंही लग्नास वेचलें।
कांतेसही धरून नेलें। दुराचारी॥ ३२॥
dravya hotem melavileṁ | teṁhī lagnāsa vecaleṁ |
kāntesihī dharūna neleṁ | durācārī || 32 ||

32. Having mixed with this power of manifestation, that Reality had been lost on this marriage (ie. due to objectification there were 'many' names and forms and that Reality was lost amid the diligent performance of worldly duties/marriage) and now his wife was captured and taken away by that conduct that is far from the *atma* (by the desires of the selfish ego).

33. मजही वृद्धाप्य आलें। लेंकीं वेगळें घातलें।
अहा देवा वोढवलें। अदृष्ट माझें॥ ३३॥
majahī vṛddhāpya āleṁ | leṁkīṁ vegaleṁ ghātaleṁ |
ahā devā voḍhavaḷeṁ | adrṣṭa mājheṁ || 33 ||

33. "Old age has come to me and my sons have neglected me also. Oh, dear God, why has that *purush* been dragged into my destiny?"

34. द्रव्य नाही कांता नाही। ठाव नाही शक्ती नाही।
देवा मज कोणीच नाही। तुजवेगळें॥ ३४॥
dravya nāhīm kāntā nāhīm | ṭhāva nāhīm śakti nāhīm |
devā maja koṇīca nāhīm | tujavegaḷeṁ || 34 ||

34. "I have no wealth and no wife and this place of the 'all' is not and its power is not. Dear God, there is no-one other than you for me."

35. पूर्वी देव नाही पुजला। वैभव देखोन भुलला।
सेखीं पराणी प्रस्तावला। वृद्धपणी॥ ३५॥
pūrvīm deva nāhīm puḥilā | vaibhava dekhona bhulalā |
sekhīm prāṇī prastāvalā | vṛddhapaṇīm || 35 ||

35. "Previously, God had not been worshipped. And though I had seen your grandeur (ie. knowledge), still I was captivated by this world and forgot my true Self. And in the end, there is only this remorse and the regrets of old-age in the *prana*." (Even though this *sagun* knowledge was understood still, it was not cherished)

36. देह अत्यंत खंगलें। सर्वांग वाळोन गेलें।
वातपीत उसळलें। कंठ दाटला कफें॥ ३६॥
deha atyarānta khaṁgaleṁ | sarvāṅga vāḷona geḷeṁ |
vātapīta usaḷaleṁ | kaṁṭha dāṭalā kapheṁ || 36 ||

36. His gross body had become very feeble for this 'all' had dried up and gone away. The *vata* and *pitta* had come up and the *kapha* had accumulated in his throat (wind,



bile and phlegm are the three humours of the body. Due to objectification ie. the throat is said to be the place where thoughts get formed before they are spoken out, only body consciousness and its troubles remained)

37. वळे जविहेची बोंबडी। कफें कंठ घडघडी।
 दुर्गंधी सुटली तोंडी। नाकीं सल्लेष्मा वाहे ॥ ३७ ॥
vaḷe jivheci bobaḍī | kaṭheṁ kaṇṭha ghaḍaḥaḍī |
durgandhī suṭalī toṇḍī | nākīṁ sleṣmā vāhe || 37 ||

37. His tongue faltered and the speech was inarticulate and phlegm rattled in the throat. In the mouth there issued forth a foul smell and mucus ran from his nose.

38. मान कांपे चळचळां। डोळे गळती भळभळां।
 वृद्धपणीं अवकळा। ठाकून आली ॥ ३८ ॥
māna kāṁpe caḷacaḷāṁ | ḍoḷe gaḷatī bhaḷabhaḷāṁ |
vṛddhapaṇīṁ avakaḷā | ṭhākūna ālī || 38 ||

38. His neck trembled and his eyes shed a lot of tears. In old age this very terrible condition has to be endured.

39. दंतपाटी उखळली। तेणें बोचरखडी पडली।
 मुखीं लाळ गळों लागली। दुर्गंधीची ॥ ३९ ॥
daṁtapāṭī ukhaḷalī | teṇeṁ bocarakhḍī paḍilī |
mukhīṁ lāḷa gaḷoṇi lāgalī | durgandhīcī || 39 ||

39. The teeth became broken and loose and there were gaps where teeth had fallen out. From his mouth there dripped foul smelling saliva.

40. डोळां पाहातां दसिना। कानीं शब्द ऐकेना।
 दीर्घ स्वरें बोलवेना। दमा दाटे ॥ ४० ॥
ḍoḷāṁ pāhātāṁ disenā | kānīṁ śabda aikēnā |
dīrgha svareṁ bolavenā | damā dāṭe || 40 ||

40. One can understand this ‘all’ but the eyes cannot see this. This ‘word’ cannot be heard with these ears. If this ‘I am’ cannot be ‘spoken’ then there is the difficulty associated with breathing (ie. you are the Witness, subtler than space. But if you take yourself to be this breathing then death is unavoidable).

41. शक्ती पायांची राहली। बैसवेना मुरुकुंडी घाली।
 ब्रह्मती वाजो लागली। तोंडाच ऐसी ॥ ४१ ॥
śaktī pāyāṁcī rāhilī | baisavenā murukunḍī ghālī |
br̥hmatī vājorī lāgalī | toṇḍāca aisī || 41 ||

41. This power had left his legs. He could not sit properly due to the contraction of his body and his anus passed wind noisily.

42. क्षुधा लागतां आवरेना। अनन समई मळिना।
 मळिलें तरी चावेना। दांत गेले ॥ ४२ ॥
kṣudhā lāgatāṁ āvarenā | anna samāī mḷinā |
mḷilēṁ tarī cāvenā | dāṁta gele || 42 ||



42. His hunger could not be controlled if food was not brought on time and then when it came he could not chew it as his teeth were gone.

43. पतितें जरिना अनन। भक्षीतांच होये वमन।
तैशेंच जाये नघोन। अपानद्वारें ॥ ४३ ॥
pitteriṁ jirenā anna | bhakṣitāṁca hoye vamaṇa |
taisēṁci jāye nighona | apānadvāreṁ || 43 ||

43. Due to *pitta* and this resultant body consciousness, this ‘food’ ‘I am’ could not be properly digested and that which was eaten, became vomit or was passed out as diarrhoea.

44. वषिटा मूत्र आणबिळस। भोवता वमनें केला नास।
दुरून जातां कोंडे स्वास। वशिजनाचा ॥ ४४ ॥
viṣṭā mūtra āṇi baḷasa | bhovatā vamaṇeṁ kelā nāsa |
durūna jātāṁ koṇḍe svāsa | viśvajanačā || 44 ||

44. There was excrement, urine and spit all around and every place was covered in vomit. Even those passing by from afar could not breathe.

45. नाना दुःखें नाना व्याधी। वृद्धपणीं चळे बुद्धी।
तर्ही पुरेना आवधी। आयुष्याची ॥ ४५ ॥
nānā duḥkheṁ nānā vyādhī | vṛddhapāṇīṁ caḷe buddhī |
tarhīṁ purenā āvadhī | āyusyācī || 45 ||

45. Due to these ‘many’ suffering and this disease of the ‘many’, the *buddhi*/intellect stops working in old age. But even then this life in the gross body is not finished.

46. पापण्या भवयाचे केश। पकिोन झडले निःशेष।
सर्वांगीं लोंबलें मांस। चरिकुटासारखें ॥ ४६ ॥
pāpaṇyā bhavayāce keśa | pikona jhaḍale niḥśeṣa |
sarvāṅgīṁ lombaḷeṁ māṁsa | cirakuṭāsārikheṁ || 46 ||

46. The eyelids get entangled in hair and the top of the head is completely bald. Within this ‘all’ body there is flesh, dangling like a rag.

47. देह सर्व पारखें जालें। सवंगडे निःशेष राहिले।
सकळ प्राणीमात्र बोले। मरेना कां ॥ ४७ ॥
deha sarva pārikheṁ jāleṁ | savāṅgaḍe niḥśeṣa rāhile |
sakaḷa prāṇīmātra bole | marenā kām || 47 ||

47. This body of the ‘all’ had become a stranger. The ease of inhabiting it has completely finished. Then this ‘speech’ of ‘I am’ said, “Why not to die?” (If this ‘I am’ is not understood and established now then, old age and its resultant bodily troubles will create so ‘many’ thoughts that this ‘I am’, this support of the gross body, will be as if not there)

48. जें जन्मून पोसलीं। तेंच फिरीन पडलीं।
अंती वषिम वेळ आली। प्राणीयासी ॥ ४८ ॥
jeṁ janmūna posalīṁ | teṁci phirīna paḍilīṁ |



am̐tīm viṣama vela ālī | prāṇīyāsī || 48 ||

48. When this *mula maya* takes a birth and becomes a body then, that Reality is turned from and rejected and, in the end, there is this distressful condition for the one in the *prana*.

49. गेलें तारुण्य गेलें बळ। गेलें संसारीचें सळ।
वाताहात जालें सकळ। शरीर आणी संपत्ती ॥ ४९ ॥
geleṁ tārūṇya geleṁ baḷa | geleṁ saṁsārīcem saḷa |
vātāhāta jāleṁ sakāḷa | śarīra aṇī sampattī || 49 ||

49. Gone is this youthfulness. Gone is this power. Gone is the pride of *samsar* even. Destruction has come to this body of the 'all' and to the acquisitions and accomplishments of the mind (ie. even great kings leave everything behind).

50. जन्मवरी स्वार्थ केला। ततिकाही वैरथ गेला।
कैसा वषिम काळ आला। अंतकाळीं ॥ ५० ॥
janmavarī svārtha kelā | titukāhi vertha gelā |
kaisā viṣama kāḷa ālā | am̐takālīm || 50 ||

50. Throughout this life he had been selfish and still everything became useless and empty. How very difficult is this period that comes at the time of death!

51. सुखाकारणें झुरला। सेखीं दुःखें कष्टी जाला।
पुढें मागुता धोका आला। येमयातनेचा ॥ ५१ ॥
sukhākāraṇeṁ jhuralā | sekhīm duḥkheṁ kaṣṭī jāḷa |
puḍheṁ māgutā dhokā ālā | yemayātanecā || 51 ||

51. For happiness one pines and hankers and then wastes away. In the end, there is only exhaustion and suffering. And again there is the fear of the torments that will be inflicted by the Lord of Death.

52. जन्म अवघा दुःखमूळ। लागती दुःखाचे इंगळ।
महणोनियां ततकाळ। स्वहति करावें ॥ ५२ ॥
janma avaghā duḥkhamūḷa | lāgatī duḥkhāce iṅgaḷa |
mhaṇoniyām tatkāḷa | svahita karāveṁ || 52 ||

52. Birth is the mind and it is the root of sorrow. It is the stinging pains of scorpions of desire. Therefore, at this very moment you should do that which is for your own Self benefit.

53. असो ऐसें वृद्धपण। सकळांस आहे दारुण।
महणोनियां शरण। भगवंतास जावें ॥ ५३ ॥
aso aiseṁ vṛddhapana | sakalāṁsa āhe dāruṇa |
mhaṇoniyām śaraṇa | bhagavaṁtāsa jāveṁ || 53 ||

53. Like this is old age. It is harsh and cruel to this 'all'. Therefore one should seek the protection of God.

54. पुढें वृद्धीस तत्त्वतां। गर्भीं प्रसूतावा होता।



तोच आला मागुता। अंतकाळीं ॥ ५४ ॥

puḍheri vṛddhīsa tatvatām | garbhīm prastāvā hotā |
toci ālā māgutā | antakālīm || 54 ||

54. Otherwise afterwards the same regrets and repentance that one had in the womb will arise in the mind and then that (deathless) *purush* will again meet death (therefore break this chain of suffering, regrets, tempory repentance, broken promises, suffering and death).

55. म्हणौन मागुतें जन्मांतर। प्रापूत मातेचें उदर।

संसार हा अतदुस्तर। तोच ठाकून आला ॥ ५५ ॥

mhaṇauni māguteri janmāntara | prāpta māteceṁ udara |
samsāra hā ati dustara | toci thākūna ālā || 55 ||

55. Therefore, again there is another birth, another stay in the womb of a mother. That thoughtless Self has great difficulty in crossing-over *samsar*, when that Knower becomes the known (ie. ‘all’; then one takes the touch and there is the beginning of mind).

56. भगवद्भजनावांचुनी। चुकेना हे जन्मयोनी

तापत्रयांची जाचणी। सांगजिल पुढे ॥ ५६ ॥

bhagavadbhajanāvāncunī | cukenā he janmayoni |
tāpatrayāncī jācaṇī | sāṅgijela puḍhe || 56 ||

56. Without the *bhajan* of God (in every action I am in my own *swarup*), that thoughtless Reality cannot avoid a birth in the womb. Therefore ahead these sufferings of the three torments should be made into that thoughtless understanding, I do not exist.

Note: Such is this life for the One entangled in these three *gunas* that bring imagination and desire. There is some understanding and then, it gets drowned in thoughts and doubts. Therefore faith and determination are required to first establish this knowledge and then to throw off this knowledge. *maharaj*- some climb up step by step, but the one who understands, goes straight to the top and jumps off.

इति श्रीदासबोधे गुरुशषियसंवादे स्वगुणपरीक्षानाम

समास पाचवा ॥ ५ ॥ ३.५

iti śrīdāsabodhe guruśiṣyasamvāde svaguṇaparīkṣānāma
samāsa pācavā || 5 || 3.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 3 named „The Severe Trial with the *Gunas* IV.“ is concluded.

3.6 Mental Torments

समास सहावा : आध्यात्मिक ताप
samāsa sahāvā : ādhyātmika tāpa

|| Śrī Rām ||

1. तापत्रयाचें लक्षण। आतां सांगजिल नरूपण।

श्रोतीं करावें श्रवण। यकाग्र होऊनी ॥ १ ॥

tāpatrayāceṁ lakṣaṇa | ātām sāmṅijela nīrūpaṇa |
śrotīm karāveṁ śravaṇa | yakāgra hoūnī || 1 ||

1. The attention of these three *gunas* bring the three torments. But now (with this *sagun* ‘experience’), that *nirgun* discourse should be told. Therefore, in the listener there should be single-pointed listening (and then the attention that brings these three torments will be wiped out).

2. जो तापतरें पोळला। तो संतसंगें नविला।

आर्तभूत तोषला। पदार्थ जेवी ॥ २ ॥

jo tāpatraim poḷalā | to saṁtasaṁgeṁ nivālā |
ārtabhūta toṣalā | padārtha jevī || 2 ||

2. That *atma purush* who has been scorched by the three torments, gets peace in the company of the Truth/Saint. That One who hankers with deep painful longing, becomes joyful when He enjoys this ‘all’ of his longing.

3. क्षुधाक्रांतास मळि अनन। तृषाक्रांतास जीवन।

बंदी पडलियाचें बंधन-। तोडनिं सुख ॥ ३ ॥

kṣudhākrāntāsa mṛṇe anna | tṛṣākrāntāsa jīvana |
bandīm paḍilyāceṁ bandhana- | toḍinām sukha || 3 ||

3. When that one who was oppressed by hunger, receives this ‘food’, ‘I am’; when that one who was oppressed by thirst, receives this ‘living water’; when that one who was imprisoned gets released then, there is the overflowing of joy.

4. माहापुरें जाजावला। तो पैलतीरास नेला।

कां तो स्वप्नींचा चेंडला। स्वप्नदुःखी ॥ ४ ॥

māhāpureṁ jājāvalā | to pailatīrāsa nelā |
kām to svapnīṁcā ceilā | svapnaduḥkhī || 4 ||

4. Then that *atma* that had been swept away by this great flood of *maya* reached the other side; then that *atma* who had been suffering in a dream, awoke from the dream.

5. कोणी येकासी मरण-। येतां दिलिं जीवदान।

संकटास नविरण। तोडतिं सुख ॥ ५ ॥

koṇī yekāsī maraṇa- | yetām dilem jīvadāna |
saṁkaṭāsa nivāraṇa | toḍitām sukha || 5 ||

5. That One who is within everyone was dying and He was given the gift of life. That One who was in great peril got saved and there was the overflowing of happiness.



6. रोगयास औषध। सप्रचति आणी शुद्ध।
तयासी होये आनंद। आरोग्य होतां ॥ ६ ॥
rogiyāsa auṣadha | sapracita āṇī śuddha |
tayāsi hoye ānānda | ārogya hotān || 6 ||

6. When that One who had been diseased was given this medicine of ‘I am’ then, that *atma* became blissful and was freed from this disease of “I am a body”.

7. तैसा संसारें दुःखवला। त्रिविधितापें पोळला।
तोच येक अधिकारी जाला। परमार्थासी ॥ ७ ॥
taisā saṁsāreṁ duḥkhavalā | trividhatāpeṁ poḷalā |
toci yeka adhikārī jālā | paramārthāsī || 7 ||

7. When you have suffered in *samsar* and have been burnt by the three forms of torment, then only do you become a worthy recipient of *paramarth*.

8. ते त्रिविधि ताप ते कैसे। आतां बोलजित तैसे।
येवर्षिई येक असे। वाक्याधार ॥ ८ ॥
te trividha tāpa te kaise | ātān bolijeta taise |
yevīṣāīm yeka ase | vākyaādhāra || 8 ||

8. But if that Reality becomes these three torments then, how can there be that Reality? Now, there should be this ‘speech’ and on account of this, there should be that One *purush*, the supporter of this ‘speech’. (Forget everything and remain in that which remains. This is knowledge or this ‘speech’. Then understand that even this knowledge is not required)

श्लोक।। देहेंद्रियप्राणेन सुखं दुःखं च प्राप्यते।
इममाध्यात्मकिं तापं जायते दुःखं देहनिम् ॥ १ ॥
śloka || deheṁdriyapraṇena sukhāṁ duḥkhāṁ ca prāpyate |
imamādhyātmikāṁ tāpaṁ jāyate duḥka dehinām || 1 ||

सर्वभूतेन संयोगात् सुखं दुःखं च जायते।
द्वितीयतापसंतापः सत्यं चैवाधभौतिकः ॥ २ ॥
sarvabhūtena saṁyogāt sukhāṁ duḥkhāṁ ca jāyate |
dvitīyatāpasantāpaḥ satyaṁ caivādhibhautikaḥ || 2 ||

शुभाशुभेन कर्मणा देहांते यमयातना।
स्वर्गनरकादिभोक्तव्यमदि चैवाधदैविकम् ॥ ३ ॥
śubhāśubhena karmaṇā dehānte yamayātana |
svarganarakādiṁ bhoktavyamidāṁ caivādhidaivikam || 3 ||

shloka || As below

9. येक ताप आध्यात्मिकि। दुजा तो आदभूतिकि।
तसिरा आददैविकि। ताप जाणावा ॥ ९ ॥
yeka tāpa ādhyātmika | dujā to ādibhūtika |
tisarā ādidaivika | tāpa jāṇāvā || 9 ||

9. One torment is mental; the second torment relates to the elemental or physical world



and the third torment relates to the gods or deities (ie. destiny; the result of past actions). You should know these torments.

10. आध्यात्मकि तो कोण। कैसी त्याची वोळखण।
आदभूतकिंचें लक्षण। जाणजि कैसें ॥ १० ॥
ādhyātmika to koṇa | kaisī tyācī voḷakhaṇa |
ādibhūtikāṁcerṁ lakṣaṇa | jāṇije kaisēṁ || 10 ||

10. How can that *atma* be mentally tormented and what is the recognition of that *atma*? And why should these elemental or physical torments be known by that *atma*? (Understand this torment happens to the body and not to that *atma*)

11. आददैवकि तो कैसा। कवण त्याची दशा।
हेंह विशिद कळे ऐसा। वसितार कीजे ॥ ११ ॥
ādidaivika to kaisā | kavaṇa tayācī daśā |
heṁhi viśada kaḷe aisā | vistāra kīje || 11 ||

11. And how can that *atma* have the torments of destiny/the gods? How can that Reality be a state or difficult condition? That thoughtless *swarup* should be clearly understood and made to expand.

12. हां जी म्हणोन विक्ता। जाला कथा वसितारिता।
आध्यात्मकि ताप आतां। सावध ऐका ॥ १२ ॥
hām jī mhaṇoni vaktā | jālā kathā vistāritā |
ādhyātmika tāpa ātām | sāvadha aikā || 12 ||

12. Therefore that thoughtless ‘speaker’ has to expand this ‘story’ of God and when there are these mental torments then, listen alertly now (and by listening to this ‘I am’, the torments will be transcended).

13. देह इंद्रियि आणी प्राण। यांचेन योगें आपण।
सुखदुःखें सणि जाण। या नांव आध्यात्मकि ॥ १३ ॥
deha indriya āṇī prāṇa | yāṁcenī yogēṁ āpaṇa |
sukhaduḥkheṁ siṇe jāṇa | yā nāmva ādhyātmika || 13 ||

13. When this ‘speech’ of ‘I am’ has union with the body, the organs of the senses, the organs of action and the *prana*, then the weariness of pleasure and pain is known and to this ‘I am’ there comes mental torment (then this ‘I am’ is forgotten and body, senses etc. appear and then mental torment is accepted)

14. देहामधून जें आलें। इंद्रियिं प्राणें दुःख जालें।
तें आध्यात्मकि बोललें। तापत्रई ॥ १४ ॥
dehāmadhūna jēṁ ālēṁ | indriyēṁ prāṇēṁ duḥkha jālēṁ |
teṁ ādhyātmika bolileṁ | tāpatraīm || 14 ||

14. When *mula maya* (‘I am’) comes into a body then, due to the organs of sense and the organs of action and the *prana*, suffering appears. Then to that Reality and this ‘speech’ there comes these mental torments.

15. देहामधून काये आलें। प्राणें कोण दुःख जालें।



आतां हें वशिद केलें। पाहजि कीं ॥ १५ ॥

dehāmadhūna kāye ālerī | prāṇerī koṇa duḥkha jālerī |
ātām hem viśada kelem | pāhije kīm || 15 ||

15. If in the body some mental torment has come and if due to the *prana*, some pain appears then, how now can that thoughtless pure knowledge be created? (And when there is that thoughtless knowledge then, how can mental torment be created?)

16. खरुज खवडे पुळयिा नारु। नखरुडें मांजर्या देवगोवरु।
देहामधील वकारु। या नांव आध्यात्मकि ॥ १६ ॥

kharuja khavaḍe puḷiyā nāru | nakharuḍem māmjarṇyā devī govaru |
dehāmadhīla vikāru | yā nāmva ādhyātmika || 16 ||

16. When there is scabies; when the scalp is diseased; when there are pustules, guinea worms, swelling at the hair-root, or smallpox or measles; when there are such disorders within the body then, to this ‘I am’ there has come mental torment.

17. काखमांजरी केशतोड। वोखटें वर्ण काळफोड।
व्याधी मूळव्याधी माहाजड। या नांव आध्यात्मकि ॥ १७ ॥

kākhāmānjārī keśatoḍa | vokhaṭem varṇa kāḷaphoḍa |
vyādhi mūlavvyādhi māhājada | yā nāmva ādhyātmika || 17 ||

17. When there is a septic tumour in the armpit, a boil at the root of the hair, bad skin, a sore and other very painful ailments like piles; then to this ‘I am’ has come mental torment.

18. अंगुळवेडे गालफुगी। कंड लागे वाउगी।
हरिडी सुजे भरे बलंगी। या नांव आध्यात्मकि ॥ १८ ॥

aṅgulaveḍe gālaphugī | kaṇḍa lāge vāugī |
hiraḍī suje bhare balāṅgī | yā nāmva ādhyātmika || 18 ||

18. When among other physical troubles there are swollen fingers; when this *mula maya* is mumps, irritations and scratching, swelling of gums and broken teeth; then to this ‘I am’ has come mental torment.

19. वाउगे फोड उठती। कां ते सुजे आंगकांती।
वात आणी तडिका लागती। या नांव आध्यात्मकि ॥ १९ ॥

vāuge phoḍa uṭhatī | kām te suje āṅgakāntī |
vāta āṇī tiḍakā lāgatī | yā nāmva ādhyātmika || 19 ||

19. When there are blisters or that Reality is the swelling of the body, or when there is flatulence and cramps then, to this ‘I am’ has come mental torment.

20. नाइटे अंदु गजकर्ण। पेहाचे पोट वसितीर्ण।
बैसलें टाळें फुटती कर्ण। या नांव आध्यात्मकि ॥ २० ॥

nāiṭe aṇḍu gajakarṇa | pehāce poṭa vistirṇa |
baisalem ṭāḷem phuṭatī karṇa | yā nāmva ādhyātmika || 20 ||

20. When there is a deep-rooted ulcer or the spread of ringworm; when there is palsy or an ear infection then, to this ‘I am’ has come mental torment.



21. कुष्ठ आणिवोला कुष्ठ। पंड्यारोग अतशिरेष्ठ।

क्षयरोगाचे कष्ठ। या नांव आध्यात्मकि ॥ २१ ॥

kuṣṭha āṇi volā kuṣṭha | paṇḍyāroga atisreṣṭha |

kṣayarogāce kaṣṭha | yā nāmva ādhyātmika || 21 ||

21. When there is dry and wet leprosy, anemia or tuberculosis and other major diseases of the body then, to this 'I am' has come mental torment.

22. वाटी वटक वायेगोळा। हातीं पाई लागती कळा।

भोवंडी लागे वेळोवेळां। या नांव आध्यात्मकि ॥ २२ ॥

vāṭi vāṭaka vāyegolā | hāṭīm pāīm lāgatī kaḷā |

bhovaṇḍī lāge veḷovelām | yā nāmva ādhyātmika || 22 ||

22. When there is an inflammation of the joints or the food does not get properly digested; when gas is created in the bowel or there is continuous pain in the arms and legs or recurrent giddiness; then to this 'I am' has come mental torment.

23. वोलांडा आणी वळ। पोटसुळाची तळमळ।

आरूधशसि उठे कपाळ। या नांव आध्यात्मकि ॥ २३ ॥

volāṇḍā āṇi vaḷa | poṭasulācī taḷamāḷa |

ārdhaśisī uṭhe kapāḷa | yā nāmva ādhyātmika || 23 ||

23. When there is a urine infection, spots on the skin, stomach ache and migraine headaches; then to this 'I am' 'name' there has come mental torment.

24. दुःखे माज आणामान। पुष्टी गरीवा आणविदन।

असतसिंदे दुःखती जाण। या नांव आध्यात्मकि ॥ २४ ॥

duḥkhe māja āṇi māna | puṣṭhī grīvā āṇi vadana |

astisāṇḍe duḥkhatī jāṇa | yā nāmva ādhyātmika || 24 ||

24. When there is a pain in the groin or a pain in the neck, back-pain or month pain or joint pains; then to this 'I am' has come mental torment.

25. कुळकि तरळ कामणी। मुरमा सुंठरें माळणी।

वदिसीं लागलें पाणी। या नांव आध्यात्मकि ॥ २५ ॥

kuḷika tarāḷa kāmīṇī | muramā suṇṭhareṇ māḷiṇī |

videsīm lāgaleṇ pāṇī | yā nāmva ādhyātmika || 25 ||

25. When there is colic pain, diarrhoea and vomiting, or jaundice, skin disorders, boils in the nose and fever caused by the change of water and climate; then to this 'I am' has come mental torment.

26. जळसोस आणी हविरें। गरीवरी आणी अंधारें।

ज्वर पाचाव आणी शारें। या नांव आध्यात्मकि ॥ २६ ॥

jalasosa āṇi hivāreṇ | girīvīrī āṇi aṇdhāreṇ |

jvara pācāva āṇi sāreṇ | yā nāmva ādhyātmika || 26 ||

26. When there is dehydration or flu; or vertigo or darkness before the eyes, when there is a relapsing fever and shivering; then to this 'I am' has come mental torment.



27. शैत्य उष्ण आणी तृषा। क्षुधा नदिरा आणी दशिरा।
वषियतृष्णेची दुरदशा। या नांव आध्यात्मकि॥ २७॥
śaitya uṣṇa āṇī trṣā | kṣudhā nidrā āṇī diśā |
viṣayatṛṣṇecī durdaśā | yā nāmva ādhyātmika || 27 ||

27. When there is acute cold and heat; when there is hunger, drowsiness and bewilderment; or when there is the distressful condition caused by the longing for sexual passion; then to this 'I am' has come mental torment.

28. आळसी मूर्ख आणी अपेसी। भय उद्भवे मानसी।
वसिराळु दुश्चित्ति आहरिन्शि। या नांव आध्यात्मकि॥ २८॥
ālasi mūrkhā āṇī apesī | bhaya udbhave mānasī |
visarāḷu duścitta āhirniśi | yā nāmva ādhyātmika || 28 ||

28. When there is laziness, foolishness and dishonour. When fear manifests in the mind; when there is forgetfulness and *duścit* (see 8.6; to forget Self.) each and every moment; then to this *sagun* 'name' has come mental torment.

29. मूत्रकोड आणी परमें। रक्तपति रक्तपरमें।
खडाचढाचेन शिर्मे। या नांव आध्यात्मकि॥ २९॥
mūtrakōḍā āṇī paramē | raktapitī raktaparamē |
khaḍācāḍhāceni śrame | yā nāmva ādhyātmika || 29 ||

29. When there is incontinence or gonorrhoea or bleeding ulcers; when the stools are hard like pebbles then one is very uneasy and to this 'I am' has come mental torment.

30. मुरडा हागवण उनहाळे। दशिरा कोंडतां आंदोळे।
येक वेथा असोन न कळे। या नांव आध्यात्मकि॥ ३०॥
muraḍā hāgavaṇa unhāḷe | diśā kōṇḍatāṁ āṇḍoḷe |
yeka vethā asona na kaḷe | yā nāmva ādhyātmika || 30 ||

30. When there is an excruciating pain in the abdomen, diarrhoea or a stomach infection; when there is the agitation caused by constipation or when there is the wrong diagnosis of a disease then, to this 'I am' has come mental torment.

31. गांठी ढळली जाले जंत। पडे आंव आणी रक्त।
अन्न तैसेच पडत। या नांव आध्यात्मकि॥ ३१॥
gāṁṭhī ḍhaḷalī jāle janta | paḍe āṁva āṇī rakta |
anna taiseci paḍata | yā nāmva ādhyātmika || 31 ||

31. When there is a hernia or worms or dysentery; when the stools contain undigested food and blood then, to this 'I am' has come mental torment.

32. पोटफुगी आणी तडस। भरला हरि लागला घांस।
फोडी लागतां कासावीस। या नांव आध्यात्मकि॥ ३२॥
poṭaphugī āṇī taḍasa | bharalā hira lāgalā ghāṁsa |
phoḍī lāgatāṁ kāsāvīsa | yā nāmva ādhyātmika || 32 ||

32. When there is a swelling of the stomach and sharp pains; when there is a sprain or it is difficult to swallow; or when there is the discomfort of small boils then, to this 'I



am' has come mental torment.

33. उच्चकी लागली उसति गेला। पीत उसळलें उलाट झाला।
खरे पडसा आणी खोंकला। या नांव आध्यात्मकि॥ ३३॥
ucakī lāgalī usita gelā | pīta usaḷaleri ulāṭa jhālā |
khare paḍasā āṇī khomekalā | yā nāmva ādhyātmika || 33 ||

33. When there are hiccoughs or a feeling of choking; when there is bile and vomiting; when the tongue is dried and there is a cold and cough then, to this 'I am' has come mental torment.

34. उसळला दमा आणी धाप। पडजभि दासआणी कफ।
मोवाज्वर आणी संताप। या नांव आध्यात्मकि॥ ३४॥
usaḷalā damā āṇī dhāpa | paḍajibha dhāsi āṇī kapha |
movājvara āṇī saṁtāpa | yā nāmva ādhyātmika || 34 ||

34. When there is asthma, breathlessness or the infection of the throat; when there is heavy coughing or a wet cough or a fit caused by a fever; when there is meningitis or a high temperature then to this 'I am' has come mental torment.

35. कोणी सेंदूर घातला। तेणें प्राणी नरिबुजला।
घशामध्ये फोड जाला। या नांव आध्यात्मकि॥ ३५॥
koṇī seṁdūra ghātalā | teṇem prāṇī nirbujalā |
ghaśāmadhye phoḍa jālā | yā nāmva ādhyātmika || 35 ||

35. When someone has been shamed or disgraced; when in the *prana*, that Reality has fear and bewilderment; or when the voice begins to divulge that which cannot be divulged then, to this 'I am' 'name' has come mental torment (this 'name' cannot be divulged; it is the original 'speech' and beyond the thoughts and talk of the mind).

36. गळसोट्या आणी जीभ झडे। सदा मुखीं दुर्गंधी पडे।
दंतहीन लागती कडि। या नांव आध्यात्मकि॥ ३६॥
gaḷasoṭyā āṇī jībha jhaḍe | sadā mukhīm durgandhī paḍe |
daṁtahīna lāgatī kiḍe | yā nāmva ādhyātmika || 36 ||

36. When there is diphtheria or a pain in the tongue; when the breath is foul or the teeth fall out due to a gum infection then, to this 'I am' has come mental torment.

37. जरंडी घोलाणा गंडमाळा। अवचिता स्वयें फुटे डोळा।
आपणच कापी अंगुळा। या नांव आध्यात्मकि॥ ३७॥
jaraṇḍī gholāṇā gaṇḍamālā | avacitā svayem phuṭe ḍolā |
āpaṇaci kāpī aṅgulā | yā nāmva ādhyātmika || 37 ||

37. When there is a spleen disorder or nose bleeds; when there is scrofula or a sudden accident involving the loss of an eye; when the finger gets accidentally cut then, to this 'I am' has come mental torment.

38. कळा तडिकी लागती। कां ते दंत उन्मळती।
अघर जविहा रगडती। या नांव आध्यात्मकि॥ ३८॥
kalā tiḍakī lāgatī | kāṁ te daṁta unmaḷatī |



adhara jivhā ragadatī | yā nāmva ādhyātmika || 38 ||

38. When there is some pain or a tooth is pulled out; when the lips or the tongue is bitten then, to this ‘I am’ has come mental torment.

39. कर्णदुःख नेत्र दुःख। नाना दुःखे घडे शोक।
 गर्भांध आणी नपुश्यक। या नांव आध्यात्मकि ॥ ३९ ॥
karṇaduḥkha netra duḥkha | nānā duḥkheṁ ghaḍe śoka |
garbhāṁdha āṇī napuśyaka | yā nāmva ādhyātmika || 39 ||

39. When there is a pain in the ear or a pain in the eye; when one suffers due to the ‘many’ pains; when one has congenital blindness or one is born a eunuch then, to this ‘I am’ has come mental torment.

40. फुलें वडस आणी पडलें। कीड गर्ता रातांधळें।
 दुश्चित्त भ्रमषिट आणी खुलें। या नांव आध्यात्मकि ॥ ४० ॥
phuleṁ vaḍasa āṇī paḍaleṁ | kīḍa gartā rātāṁdhaḷeṁ |
duścitta bhramaṣṭa āṇī khuleṁ | yā nāmva ādhyātmika || 40 ||

40. When there are white stops on the eyes or there is the formation of a cataract over the pupil; when the eye is diseased or there is night blindness; when one is confused, depressed or mentally challenged then, to this ‘I am’ has come mental torment.

41. मुकें बधीर राखोंडें। थोटें चळलें आणी वेडें।
 पांगुळ कुरहे आणी पावडे। या नांव आध्यात्मकि ॥ ४१ ॥
mukeṁ badhīra rākhoṁḍeṁ | thoṭeṁ caḷaleṁ āṇī veḍeṁ |
pāṅguḷa kurheṁ āṇī pāvade | yā nāmva ādhyātmika || 41 ||

41. When one is mute, deaf or lame; when one is deprived of a limb or mentally unstable; when one is paralysed or has a malformed spine or when one leg is shorter than the other then, to this ‘I am’ has come mental torment.

42. तारसैं घुलें काणें कैरें। गारोळें जामुन टाफरें।
 शडांगुळें गेंगाणें वदिरें। या नांव आध्यात्मकि ॥ ४२ ॥
tāraseṁ ghuleṁ kāṇeṁ kaireṁ | gāroleṁ jāmuna ṭāphareṁ |
śaḍāṅguḷeṁ geṁgāṇeṁ vidareṁ | yā nāmva ādhyātmika || 42 ||

42. When one has a lazy eye, a twisted neck or a squint; when one has staring bulbous eyes or discoloured eyes; when one’s growth is stunted, or one can’t walk properly; when one has six fingers or a nasal speech or one is ugly then, to this ‘I am’ has come mental torment.

43. दांतारिं बोचरिं घानाळ। घ्राणहीन श्रोत्रहीन बरळ।
 अतःकृश अतःस्थूल। या नांव आध्यात्मकि ॥ ४३ ॥
dāntireṁ bocireṁ ghānāḷa | ghrāṇahīna śrotrahīna baraḷa |
ati kṛśa ati sthūla | yā nāmva ādhyātmika || 43 ||

43. When one has protruding teeth or the front teeth are missing or one has a large nose; when one has no nose, or no ears and when one babbles meaninglessly; when one is very thin or very fat then, to this ‘I am’ has come mental torment.



44. तोंतरें बोंबडें नरिबळ। रोगी कुरूप कुटीळ।
मत्सरी खादाड तपीळ। या नांव आध्यात्मकि ॥ ४४ ॥
tomtareṁ bombaḍeṁ nirbala | rogī kurūpa kuṭīla |
matsarī khādāḍa tapīla | yā nāmva ādhyātmika || 44 ||

44. If one has a stammer or can't talk properly; if one is weak, diseased or has an unattractive face or body; if one is jealous, gluttonous or short-tempered then, to this 'I am' has come mental torment.

45. संतापी अनुतापी मत्सरी। कामकि हेवा तरिस्कारी।
पापी अवगुणी वकिरी। या नांव आध्यात्मकि ॥ ४५ ॥
saṁtāpī anutāpī matsarī | kāmika hevā tiraskārī |
pāpī avaguṇī vikārī | yā nāmva ādhyātmika || 45 ||

45. If one is bad tempered, vengeful and malicious; if one is lustful, envious and insulting; if one is wicked and vicious then, to this 'I am' has come mental torment.

46. उठवणें ताठा करक। आवटळे आणी लचक।
सुजी आणी चालक। या नांव आध्यात्मकि ॥ ४६ ॥
uṭhavaṇeṁ tāṭhā karaka | āvaṭaḷe āṇī lacaka |
suṇī āṇī cālaka | yā nāmva ādhyātmika || 46 ||

46. If one has difficulty in getting up or has stiffness or lumbago; if one has a stiff neck, a pulled muscle or a swollen and painful leg then, to this 'I am' has come mental torment.

47. सल आडवें गर्भपात। सत्तनगुंते सनपात।
संसारकोंडे आपमृत्य। या नांव आध्यात्मकि ॥ ४७ ॥
sala āḍaveṁ garbhapāta | stanaguṁte sanapāta |
saṁsāraḱoṇḍe āpamṛtya | yā nāmva ādhyātmika || 47 ||

47. If one has a premature birth, a miscarriage or a difficult delivery; if in the breasts the milk is not created or it gets infected; if there are family troubles or an untimely death then, to this 'I am' has come mental torment.

48. नखवखि आणी हगिर्दें। बाष्ट आणी वावडें।
उगीच दांतखीळ पडे। या नांव आध्यात्मकि ॥ ४८ ॥
nakhavikha āṇī hiṁgurḍeṁ | bāṣṭa āṇī vāvaḍeṁ |
uḡīca dāmtakhīla paḍe | yā nāmva ādhyātmika || 48 ||

48. If there is an infected nail or one's strength wastes away; if one has stomach upset due to too much food or wrong food; if that 'still and silent' gets lockjaw then, to this 'I am' has come mental torment.

49. झडती पातीं सुजती भवया। नेत्रीं होती राझणवडीया।
चाळसी लागे प्राणियां। या नांव आध्यात्मकि ॥ ४९ ॥
jhaḍatī pātīṁ sujatī bhavayā | netrīṁ hotī rājhaṇavaḍīyā |
cālasī lāge prāṇīyāṁ | yā nāmva ādhyātmika || 49 ||

49. When the eyelid is swollen or the eyebrows are knitted together; when there is



conjunctivitis or the necessity to wear spectacles then, to this ‘I am’ has come mental torment.

50. वांग तळि सुरमें लांसें। चामखळि गलंडे मसैं।
 चुकुर होइजे मानसैं। या नांव आध्यात्मकि ॥ ५० ॥
vāṅga tīla surameri lānseri | cāmakhīla galanḍe maseri |
cukura hoiḡe mānaseri | yā nāmva ādhyātmika || 50 ||

50. When there are liver marks or moles on the skin or the skin loses its pigmentation; when there is a boil or ulcer on the skin; when dementia comes to the mind then, to this ‘I am’ has come mental torment.

51. नाना फुग आणी आवाळें। आंगीं दुर्गंधी प्रबळे।
 चाईचाटी लाळ गळे। या नांव आध्यात्मकि ॥ ५१ ॥
nānā phuga āṇī āvāḷem | āṅgīṁ durgandhī prabāḷe |
cāicāṭī lāḷa gaḷe | yā nāmva ādhyātmika || 51 ||

51. When there is the arising and swelling of the ‘many’ thoughts and the appearance of this large fleshy growth called the body; when in this ‘all’ body there arises a foul smell; when there is rowdy behaviour and meaningless chatter and shallow affections and longings; then to this ‘I am’ has come mental torment.

52. नाना चिंतीची काजळी। नाना दुःखें चित्त पोळी।
 व्याधीवांचून तळमळी। या नांव आध्यात्मकि ॥ ५२ ॥
nānā cīntēcī kājaḷī | nānā duḥkheṁ citta poḷī |
vyādhīvāṇcūna ṭalamālī | yā nāmva ādhyātmika || 52 ||

52. When there are the ‘many’ anguishes and worries; when there are the ‘many’ burning pains of thinking; when anxiety exists even if there are no ailments; then mental torment has come to this ‘I am’.

53. वृद्धपणीच्या आपदा। नाना रोग होती सदा।
 देह क्षीण सर्वदा। या नांव आध्यात्मकि ॥ ५३ ॥
vṛddhapaṇīcyā āpadā | nānā roga hotī sadā |
deha kṣīṇa sarvadā | yā nāmva ādhyātmika || 53 ||

53. When there is the trouble of old age and the ‘many’ diseases are present; when the body begins to waste away then, to this ‘I am’ there comes mental torment.

54. नाना व्याधी नाना दुःखें। नाना भोग नाना खांडकें।
 प्राणी तळमळी शोकें। या नांव आध्यात्मकि ॥ ५४ ॥
nānā vyādhī nānā duḥkheṁ | nānā bhoga nānā khāṇḍakeri |
prāṇī ṭalamālī śokeṁ | yā nāmva ādhyātmika || 54 ||

54. When there are the ‘many’ illnesses and the ‘many’ sufferings; when there are the ‘many’ experiences and the ‘many’ broken parts (and one the unbroken One); when in the *prana* there are sorrows and anxieties then, to this ‘I am’ has come mental torment.

55. ऐसा आध्यात्मकि ताप। पूरवपापाचा संताप।
 सांगतां सरेना अमूप। दुःखसागर ॥ ५५ ॥



aisā ādhyātmika tāpa | pūrvapāpācā saṁtāpa |
sāṁgatām sarenā amūpa | duḥkhasāgara || 55 ||

55. Like this is mental torment. It is the passions and agonies of the previous sin of taking oneself as a body. But that one who does not exist will not be drowned in this immeasurable ocean of suffering.

56. बहुत काय बोलावें। श्रोतीं संकेतें जाणावें।
 पुढें बोलजि स्वभावें। आदभूतकि ॥ ५६ ॥
bahuta kāya bolāverṁ | śrotīṁ saṁketeṁ jāṇāverṁ |
puḍherṁ bolije svabhāverṁ | ādibhūtika || 56 ||

56. What more should this ‘all’ speak but ‘I am’! In the listener, this ‘all’ should be understood and then afterwards, the elemental or physical torments will be this spontaneous ‘all’ (when everything is forgotten then these sensations of pleasure and pain are regarded with equanimity and one understands, ‘They appear upon me, but they are not mine’).

इति श्रीदासबोधे गुरुशषियसंवादे
 आध्यात्मकितापनरूपणनाम
 समास सहावा ॥ ६ ॥ ३.६
iti śrīdāsabodhe guruśiṣyasamvāde ādhyātmikatāpanirūpaṇanāma
samāsa sahāvā || 6 || 3.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 3 named „Mental Torments“ is concluded.



3.7 Torments of this Elemental World

समास सातवा : आधभौतिक ताप

samāsa sātavā : ādhibhautika tāpa

|| Śrī Rām ||

1. मागां जालें नरूपण। आध्यात्मकिचें लक्षण।

आतां आदभूतिक तो कोण। सांगजिल ॥ १ ॥

māgām jāleṁ nirūpaṇa | ādhyātmikāceṁ lakṣaṇa |

ātām ādibhūtika to koṇa | sāṁgijela || 1 ||

1. Previously there was this ‘I am’ discourse and then there came that attention that brings the mental torments (ie. [attention of body consciousness](#)). Now, when one forgets everything, these physical or elemental torments will be this ‘I am’ and then that *atma* should be understood ([I do not exist](#)).

श्लोक ॥ सर्वभूतेन संयोगात् सुखं दुःखं च जायते।

द्वितीयतापसंतापः सत्यं चैवाधभौतिकः ॥

śloka || sarvabhūtena saṁyogāt sukhaṁ duḥkhaṁ ca jāyate |

dvitīyatāpasamtāpaḥ satyaṁ caivādhibhautikaḥ ||

shloka – That trouble which we suffer or comfort which we get from outer objects is called trouble through the outer world.

2. सर्व भूतांचेन संयोगें। सुखदुःख उपजों लागे।

ताप होतां मन भंगे। या नांव आदभूतिक ॥ २ ॥

sarva bhūtāṁcenī saṁyogēṁ | sukhaduḥkha upajōṁ lāge |

tāpa hotām mana bhaṁge | yā nāmva ādibhūtika || 2 ||

2. If this ‘I am’ has contact with the great elements (ie. [objectification](#)) then, there arises the torments of pleasure and pain; then the mind is disturbed and to this ‘I am’ there comes the torments of this physical world.

3. तरी या आदभूतिकिचें लक्षण। प्रांजळ करूं नरूपण।

जेणें अनुभवास ये पूरण। वोळखी तापत्रयाची ॥ ३ ॥

tari yā ādibhūtikāceṁ lakṣaṇa | prāṁjāla karūṁ nirūpaṇa |

jeṇēṁ anubhavāsa ye pūrṇa | volakhī tāpatrayācī || 3 ||

3. When this ‘I am’ experience has the attention that brings these worldly torments then, this ‘I am’ discourse should be clearly ‘spoken’. Then these three torments that have come to this ‘experience’ can be fully understood. ([These torments come to the mind and body but this ‘I am experience’ is not affected](#))

4. ठेंचा लागती मोडती कांटे। वझिती शस्त्रांचे धायटे।

सला सलिका आणी सरांटे। या नांव आदभूतिक ॥ ४ ॥

ṭheṁcā lāgatī modatī kāmṭe | vijhatī śastrāṁce dhāyaṭe |

salā silakā āṇī sarāṁṭe | yā nāmva ādibhūtika || 4 ||

4. When there is an injury to the foot or a thorn breaks and sticks within your flesh;



when a needle or sliver of bamboo pierces the skin then, to this ‘I am’ has come the torments of this world.

5. अंग्या आणी काचकुहरी। आवचटा लागे शरीरी।
गांधील येऊन दंश करी। या नांव आदभूतकि ॥ ५ ॥
aṅgyā āṇī kācakuhirī | āvacaṭā lāge śarīrīm |
gāṁdhīla yeūna daṁśa karī | yā nāmva ādibhūtika || 5 ||

5. Then there are allergies and stings from various plants and the bites and stings of various insects then, to this ‘I am’ comes the torments of this physical world.

6. मासी गोमासी मोहळमासी। मुंगी तेलमुंगी डांस दसी।
सोट जळू लागे यासी। आदभूतकि बोलजि ॥ ६ ॥
māsī gomāsī mohaḷamāsī | muṅgī telamuṅgī ḍāṁsa dasī |
soṭa jaḷū lāge yāsī | ādibhūtika boliḷe || 6 ||

6. When there are flies, wasps and bees; when there are various kinds of ants, stinging flies and mosquitoes; when there are leeches or biting insects then, to this ‘I am’ there comes the torments of this world.

7. पिसा पिसोळे चांचण। कुसळें मुंगळे ढेंकुण।
वसिफ भोवर गोंचडि जाण। या नांव आदभूतकि ॥ ७ ॥
pisā pisolē cāṁcaṇa | kuṣaḷēṁ muṅgaḷe ḍhēṁkuṇa |
visīpha bhovara goṁciḍa jāṇa | yā nāmva ādibhūtika || 7 ||

7. When fleas and other small creatures bite; when large red ants and the bristles of grains irritate; when mites, bugs and cattle louse bite then, to this ‘I am’ there comes the torments of this world.

8. गोंबी वचि आणी वखार। व्याघ्र लांडगि आणी शूकर।
गौसायळ सामर। या नांव आदभूतकि ॥ ८ ॥
gombī vimcu āṇī vikhāra | vyāghra lāṁdige āṇī śūkara |
gausāyaḷa sāmara | yā nāmva ādibhūtika || 8 ||

8. When centipedes and scorpion’s sting; when a tiger or a wolf or a boar attacks a man; when birds bite or a beast of burden bites then, to this ‘I am’ there comes the torments of this world.

9. रानगाई रानमहैसे। रानशकट आणी रीसें।
रानहाती लांवपसिं। या नांव आदभूतकि ॥ ९ ॥
rānagāī rānamhaise | rānaśakaṭṭa āṇī rīseṁ |
rānahātī lāmvapiseriṁ | yā nāmva ādibhūtika || 9 ||

9. When wild cows, bison, bears, elephants or other wild animals attack; when wild birds attack; then to this ‘I am’ there comes the torments of this world.

10. सुसरीनें वोढून नेलें। कां तें आवचतिं बुडालें।
आथवा खळाळीं पडलिं। या नांव आदभूतकि ॥ १० ॥
susarīneṁ voḍhūna neleṁ | kām teṁ āvaciteriṁ buḍāleṁ |
āthavā khaḷāḷīṁ paḍileṁ | yā nāmva ādibhūtika || 10 ||



10. If the crocodile (ie. ego see 3.10.3) drags one away or that Reality is suddenly drowned; or if that Reality falls down into agitation; then to this 'I am' there comes the torments of this world.

11. नाना वखिरें आजगर। नाना मगरें जळचर।

नाना वनचरें अपार। या नांव आदभूतकि॥ ११॥

nānā vikhāreṁ ājagara | nānā magareṁ jalacara |

nānā vanacareṁ apāra | yā nāmva ādibhūtika || 11 ||

11. If there are 'many' large and small snakes; if there are 'many' reptiles and creatures of the water; and if that limitless *paramatma* becomes these 'many' wild animals then, to this 'I am' there comes the torments of this world.

12. अश्व वृषभ आणी खर। स्वान शूकर जंबुक मारजर।

ऐसीं बहुवधि करूर। या नांव आदभूतकि॥ १२॥

aśva vṛṣabha āṇī khara | svāna śūkara jāmbuka mārjara |

aīsīṁ bahuvidha krūra | yā nāmva ādibhūtika || 12 ||

12. When a man is attacked by a horse, a bull, a donkey, a dog, a pig, a fox or vicious cat; then to this 'I am' there comes the torments of this world.

13. ऐसीं कर्कशें भयानकें। बहुवधि दुःखदायकें।

दुःखें दारुणें अनेकें। या नांव आदभूतकि॥ १३॥

aīsīṁ karkaśeṁ bhayānakeṁ | bahuvidha duḥkhadāyakeṁ |

duḥkheṁ dāruṇeṁ anekeṁ | yā nāmva ādibhūtika || 13 ||

13. One may be viciously attacked, for the ways of the 'many' are the givers of much pain; when due to the many different gross forms there is agitation and suffering then, to this 'I am' there has come the torments of this world.

14. भर्ति माळवंदे पडती। कडे भुयेरीं कोंसळती।

वृक्ष आंगावरी मोडती। या नांव आदभूतकि॥ १४॥

bhīmtī māḷavaṁde paḍatī | kaḍe bhuyerīṁ kōṁsalatī |

vṛkṣa āṅgāvarī modatī | yā nāmva ādibhūtika || 14 ||

14. If a wall or slab collapses; if a cliff or tunnel suddenly falls upon one; or if this gross body falls upon this 'all' body; then to this 'I am' there comes the torments of this world.

15. कोणी येकाचा शराप जडे। कोणी येकें केले चेडे।

आधांतरी होती वेडे। या नांव आदभूतकि॥ १५॥

koṇī yekācā śrāpa jaḍe | koṇī yekēṁ kele ceḍe |

ādhāntarī hotī veḍe | yā nāmva ādibhūtika || 15 ||

15. If that *One within everyone gets cursed (ie. "You are a body; your name is so and so"); if that One within everyone starts making sorcery (ie. "This is a man and that is a women" etc., when that One starts imagining 'many' forms) and becomes mad after these objects of the world that are made out of nothing; then to this 'I am' 'name' there comes the torments of this world. *(That *atma purush* within every creature)



16. कोणी येकें चाळवलिं। कोणी येकें भ्रष्टवलि।
 कोणी येकें धरून नेलें। या नांव आदभूतकि ॥ १६ ॥
koṇī yekem cālavileṁ | koṇī yekem bhraṣṭavile |
koṇī yekem dharūna nelerṁ | yā nāmva ādibhūtika || 16 ||

16. If that One within everyone gets provoked and beguiled; if that One within everyone gets polluted and defiled; if that One within everyone is seized and taken away; then to this 'I am' there comes the torments of this world.

17. कोणी येकें दिलिं वीष। कोणी येकें लावलिं दोष।
 कोणी येकें घातलें पाश। या नांव आदभूतकि ॥ १७ ॥
koṇī yekem dileṁ vīṣa | koṇī yekem lāvile doṣa |
koṇī yekem ghātalem pāśa | yā nāmva ādibhūtika || 17 ||

17. If that One within everyone is given poison (these objects of the world are a poison, for our desire for them brings a slow death); if that One within everyone is blamed and accused; if that One within everyone is ensnared and trapped; then to this 'I am' there comes the torments of this world.

18. अवचति सेर लागला। नेणो बबिवा चडिला।
 प्राणी धुरें जाजावला। या नांव आदभूतकि ॥ १८ ॥
avacitā sera lāgalā | neṇo bibavā cīdalā |
prāṇī dhureṁ jājāvalā | yā nāmva ādibhūtika || 18 ||

18. If suddenly one meets a lion, a tiger or an overpowering man; if due to ignorance some obstruction appears before you; if in the *prana*, this great burden is thrown upon you; then to this 'I am' there comes the torments of this world.

19. इंगळावरी पाय पडे। शळिखालें हात सांपडे।
 धावतां आडखुळे पडे। या नांव आदभूतकि ॥ १९ ॥
iṅgalāvari pāya paḍe | śilekhālem hāta sāmpaḍe |
dhāvatām āḍakhule paḍe | yā nāmva ādibhūtika || 19 ||

19. If one steps accidentally on burning coals or one's hand is trapped under a heavy stone; if one falls while running then, to this 'I am' there comes the torments of this world.

20. वापी कूप सरोवर। गर्ता कडा नदीतीर।
 आवचति पडे शरीर। या नांव आदभूतकि ॥ २० ॥
vāpī kūpa sarovara | gartā kaḍā naditīra |
āvacitem paḍe śarīra | yā nāmva ādibhūtika || 20 ||

20. If one suddenly falls in a well, a lake, a ditch or if one falls from a cliff or from the bank of a river; when due to a lack of awareness this 'all' body tumbles downwards then, to this 'name' there comes the torments of this world.

21. दुरगाखालें कोंसळती। झाडावरून पडती।
 तेणें दुह्खें आकरंदती। या नांव आदभूतकि ॥ २१ ॥
durgākhālem kōṁsalatī | jhāḍāvarūna paḍatī |
teṇem duhkhem ākraṁdatī | yā nāmva ādibhūtika || 21 ||



21. If one is cast down into this fort covered with skin; if one falls down upon this gross body and if that Reality then lets out a loud cry of pain then, to this 'I am' has come the torments of this world.
22. सीतें वोठ तरकती। हात पाव टांका फुटती।
चखिल्या जविहाळ्या लागती। या नांव आदभूतकि ॥ २२ ॥
sītem voṭha tarakatī | hāta pāva ṭāṅkā phuṭatī |
cikhalāyā jivhālyā lāgatī | yā nāmva ādibhūtika || 22 ||
22. When the lips are cracked due to cold, or similarly the skin on the palms, hands, feet etc. are cracked; when there is *dhobi's* itch or a nail is bruised then, to this 'I am' there comes the torments of this world.
23. अशनपानाचयि वेळे। उष्ण रसें जविहा पोळे।
दांत कसकरे आणी हरळे। या नांव आदभूतकि ॥ २३ ॥
aśanapānāciye veḷe | uṣṇa raseṁ jivhā pole |
dānta kaskare aṇī haraḷe | yā nāmva ādibhūtika || 23 ||
23. When there is the burning of the tongue due to very hot food or water; when one has a sweet tooth or a tooth is broken while eating then, to this 'I am' there comes the torments of this world.
24. पराधेन बाळपणीं। कुशब्दमारजाचणी।
अन्नवस्तुरेवीण आळणी। या नांव आदभूतकि ॥ २४ ॥
parādhena bālapaṇīṁ | kuśabdamārajācaṇī |
annavastremvīṇa āḷaṇī | yā nāmva ādibhūtika || 24 ||
24. If a child, totally at the mercy of others, is subjected to a caning or cruel words; if one is kept without this 'food' of 'I am' and this covering of the 'all' ("I am everywhere") then one becomes a lank and miserable body and to this 'name' there comes the torments of this world.
25. सासुरवास गालोरे। ठुणके लासणें चमिरे।
आलें रुदन न धरे। या नांव आदभूतकि ॥ २५ ॥
sāsuravāsa gālore | ṭhuṇake lāsaṇeṁ cimore |
āleṁ rudana na dhare | yā nāmva ādibhūtika || 25 ||
25. If the daughter-in-law is insulted; if she is made to cry being pinched, beaten or burnt then, to this 'I am' there has come the torments of this world.
26. चुकतां कान पळिति। कां तो डोळा हगि घालति।
सर्वकाळ धारकीं धरति। या नांव आदभूतकि ॥ २६ ॥
cukatām kāna pāḷitī | kām to ḍolā hinga ghālītī |
sarvakāḷa dhārakīṁ dharitī | yā nāmva ādibhūtika || 26 ||
26. If somebody commits a mistake ("I am a body"), then he may be punished by the twisting of his ear; if one has very hot powders or asafoetida put in the eyes and if one, though being in this 'time of the all', is confined to this gross body then, to this 'I am' there has come the torments of this world.



27. नाना प्रकारीचे मार। दुरजन मारती अपार।
दुरी अंतरे माहेर। या नांव आदभूतकि॥ २७॥
nānā prakārīce mārā | durjana māritī apāra |
durī antare māhera | yā nāmva ādibhūtika || 27 ||

27. If there is the beating, crowding around and pushing of the ways of the ‘many’; if the one far from the *atma* (ie. ego) beats that limitless *paramatma* and if there is the feeling that one is far away from one’s own home/**mahera* then, to this ‘I am’ there comes the torments of this world. *(*guru’s place*)

28. कर्णनासकि वधिलें। बळेंचधिरून गोंधलें।
खोडी जालया पोळवलें। या नांव आदभूतकि॥ २८॥
karṇanāsika vimdhileṁ | baḷemci dharūna gomdhileṁ |
khodī jāliyā poḷavileṁ | yā nāmva ādibhūtika || 28 ||

28. If there is the piercing of the ears or nose or tattooing; if one is scorched with hot iron bars etc., as a punishment then, to this ‘I am’ there has come the torments of this world.

29. परचकरीं धरून नेलें। नीच यातीस दधिलें।
दुरदशा होंउन मेलें। या नांव आदभूतकि॥ २९॥
paracakrīm dharūna neleṁ | nīca yātisa didhaleṁ |
durdaśā hoūna melerṁ | yā nāmva ādibhūtika || 29 ||

29. If the enemies (the ego and sense objects) forcibly transport one to this foreign state and if they sell one off as a slave to the very lowly (“I am a body”), then one will die after great suffering and to this ‘I am’ there has come the torments of this world.

30. नाना रोग उद्भवले। जे आध्यात्मकीं बोललें।
वैद्य पंचाक्षरी आणलें। या नांव आदभूतकि॥ ३०॥
nānā roga udbhavale | je ādhyātmikīm bolile |
vaidya pañcākṣarī āṇile | yā nāmva ādibhūtika || 30 ||

30. If this disease of the ‘many’ arises (“I am a body” and the resultant ‘many’ thoughts) then, this ‘speech’ is mentally tormented; and if then a doctor or exorcist are brought then, to this ‘I am’ there comes the torments of this physical existence.

31. नाना वेथेचें नरिशन। व्हावया औषध दारुण।
बळातकारें देती जाण। या नांव आदभूतकि॥ ३१॥
nānā vethecēṁ nirśana | vḥāvayā auṣadha dāruṇa |
baḷātkāreṁ detī jāṇa | yā nāmva ādibhūtika || 31 ||

31. When the ‘many’ harsh medicines and methods are forcibly given in order to cure one then, to this ‘I am’ there comes the torments of this world.

32. नाना वल्लीचे रस। काडे गर्गोड करकश।
घेतां होये कासावीस। या नांव आदभूतकि॥ ३२॥
nānā vallīce rasa | kāḍe gargōḍa karkaśa |
ghetām hoye kāsāvīsa | yā nāmva ādibhūtika || 32 ||



32. When one suffers from the ‘many’ passions of *maya*; when one suffers from the taking of decoctions and very bitter medicines then, to this ‘I am’ there comes the torments of this world.

33. ढाळ आणी उखाळ देती। पथ्य कठीण सांगती।
 अनुपान चुकतां वपित्ती। या नांव आदभूतकि ॥ ३३ ॥
dhāḷa āṇī ukhāḷa detī | pathya kathīṇa sāṅgatī |
anupāna cukatām vipattī | yā nāmva ādibhūtika || 33 ||

33. When purgatives or medicines for vomiting are given; when that One is subjected to the regimens of *maya*; when this anecdote, ‘I am’, is neglected then, there is misfortune and calamity and to this ‘name’ there has come the torments of this world.

34. फाड रक्त फांसणी। गुल्लडागांची जाचणी।
 तेणें दुःखें दुःखे प्राणी। या नांव आदभूतकि ॥ ३४ ॥
phāḍa rakta phāṁsaṇī | gullaḍāgāṁcī jācaṇī |
teṇem duḥkhem duḥkhave prāṇī | yā nāmva ādibhūtika || 34 ||

34. When there are the entanglements and disentanglements of attachment and likings; when there is the teasing and harassment of this ‘dead drunk lump’; when in the *prana*, that Reality is made to suffer great pain then, to this ‘I am’ there comes the torments of this world.

35. रुचकि बबिवे घालती। नाना दुःखें दडपे देती।
 सरि तोडती जळा लावती। या नांव आदभूतकि ॥ ३५ ॥
rucika bibave ghālītī | nānā duḥkhem daḍape detī |
sirā toḍitī jalā lāvitī | yā nāmva ādibhūtika || 35 ||

35. When plant extracts that irritate the skin are used against one; when ‘many’ tortures have to be endured; when the veins are cut and leeches are stuck to the body for blood-letting then, to this ‘I am’ there has come the torments of this physical existence.

36. बहु रोग बहु औषधें। सांगतां अपारें अगाधें।
 प्राणी दुखे तेणें खेदें। या नांव आदभूतकि ॥ ३६ ॥
bahu roga bahu auśadhem | sāṅgatām apāreṁ agādhem |
prāṇī dukhave teṇem khederī | yā nāmva ādibhūtika || 36 ||

36. When there is the disease of the ‘many’ and the medicines of the ‘many’ are used on that unlimited and unfathomable Self; when in the *prana*, there is the suffering and torment of that Reality then, to this ‘I am’ has come the torments of this world.

37. बोलावलि पंचाक्षरी। धूरमार पीडा करी।
 नाना यातना चतुरीं। आदभूतकि जाणजि ॥ ३७ ॥
bolāvilā pañcākṣarī | dhūramāra pīḍā karī |
nānā yātana caturīm | ādibhūtika jāṇije || 37 ||

37. When the five elements within that indestructible One are invited in (ie. [objectification](#)) then, they hand out ‘many’ cruel treatments and beatings. These ‘many’ sufferings caused by the torments of this world should be known by the wise.



38. दरवडे घालूनियां जना। तशकर करति यातना।
तेणें दुःख होये मना। या नांव आदभूतकि ॥ ३८ ॥
daravaḍe ghālūniyāṁ janā | taśkara karitī yātanā |
teṇem duḥkha hoye manā | yā nāmva ādibhūtika || 38 ||

38. When the robbers (ie. thoughts) attack and this thief (ie. mind) cause great suffering; when that Reality is made to suffer then, it is called the mind and to this ‘I am’ there has come the torments of this physical existence.

39. अग्नीचेन ज्वाळें पोळे। तेणें दुःखें प्राणी हरबळे।
हानी जालियां वविळे। या नांव आदभूतकि ॥ ३९ ॥
agnīceni jvāḷem pole | teṇem duḥkhem prāṇī harambale |
hānī jāliyāṁ vivalē | yā nāmva ādibhūtika || 39 ||

39. When one is burnt by the flames of a fire then, that Reality tosses in pain in the *prana*; when that laments over the injury caused then, to this ‘I am’ has come the torments of this world.

40. नाना मंदरि सुंदरें। नाना रतनांचीं भांडारें।
दवियांबरे मनोहरें। दग्ध होती ॥ ४० ॥
nānā maṇḍireṁ suṇḍareṁ | nānā ratnāṁcīṁ bhāṇḍāreṁ |
divyāmbareṁ manohareṁ | dagdha hotī || 40 ||

40. When this beautiful temple of ‘I am’ is the ‘many’ thoughts and that treasury of *precious jewels is the ‘many’ thoughts; then this divine and wise gets captivated by the ‘many’ thoughts and gets burned to ashes. *(The jewels are this ‘word’ and that thoughtless understanding)

41. नाना धान्यें नाना पदार्थ। नाना पशु नाना स्वार्थ।
नाना पातरे नाना अर्थ। मनुष्यें भस्म होती ॥ ४१ ॥
nānā dhānyem nānā padārtha | nānā paśu nānā svārtha |
nānā pātreṁ nānā artha | manuṣyem bhasma hotī || 41 ||

41. There are the ‘many’ seeds (and not this seed of creation ie. ‘all’) and there are the ‘many’ objects (and not the object of the ‘all’); there are the ‘many’ animals and the ‘many’ properties; there are the ‘many’ disguises and the ‘many’ wealths; but all these get burnt to ash by man (all these become zero in the end).

42. आग्न लागला सेती। धान्यें बणव्या आणी खडकुती।
युक्षदंड जळोन जाती। अकस्मात ॥ ४२ ॥
āgna lāgalā setī | dhānyem baṇavyā āṇī khaḍakutī |
yukṣadamḍa jāḷona jāṭī | akasmāta || 42 ||

42. If a field is set on fire and the crops and bags of grain get burnt; if the husks and sugarcane are all burnt then, to this ‘I am’ has come the torments of this world.

43. ऐसा आग्न लागला। अथवा कोणी लावलि।
हानी जाली कां पोळला। या नांव आदभूतकि ॥ ४३ ॥
aisā āgna lāgalā | athavā koṇī lāvilā |
hānī jāḷī kām poḷalā | yā nāmva ādibhūtika || 43 ||



43. If a fire starts accidentally or if someone purposely burns something; if one suffers loss or injury in some undertaking then, to this 'I am' there comes the torments of this world.
44. ऐसैं सांगतां बहुत। होती वनहीचे आघात।
तेणे दुःखें दुःखवे चतित। या नांव आदभूतकि ॥ ४४ ॥
aīseṁ sāṅgatāṁ bahuta | hotī vanhīce āghāta |
teṇe duḥkheṁ duḥkhave citta | yā nāmva ādibhūtika || 44 ||
44. When thoughtlessness and this 'all' get burnt in the fires of knowingness (ie. the beginning of individuality; there is something outside of myself); then that Reality is the **chitta* and is made to suffer its pains and to this 'I am' there comes the torments of this world. *(The *chitta* takes the 'touch' and thinks the same things over and over again; *chid* drops it immediately and thinks no more about it)
45. हारपे वसिरे आणी सांडे। नासे गाहाळ फुटे पडे।
असाध्य होये कोणीकडे। या नांव आदभूतकि ॥ ४५ ॥
hārape visare āṇī sāmḍe | nāse gāhāḷa phuṭe paḍe |
asādhyā hoye koṇīkaḍe | yā nāmva ādibhūtika || 45 ||
45. When one losses, forgets and leaves aside this 'I am'; when one destroys, wanders astray from, breaks and falls down from this 'I am' then, to this 'I am' there comes the torments of this world.
46. प्राणी स्थानभ्रष्ट जालें। नाना पशूतें चुकलें।
कन्यापुत्र गाहाळले। या नांव आदभूतकि ॥ ४६ ॥
prāṇī sthānabhraṣṭa jālēṁ | nānā paśūteṁ cukalēṁ |
kanyāputra gāhāḷale | yā nāmva ādibhūtika || 46 ||
46. When in the *prana* there appears this place of the fallen and confused (ie. body consciousness) then, the 'many' domesticated animals may get lost or one's children may leave one and go away and to this 'I am' there comes the torments of this world.
47. तश्कर अथवा दावेदार। आवचतिं करति संवहार।
लुटति घरे नेती खल्लार। या नांव आदभूतकि ॥ ४७ ॥
taṣkara athavā dāvedāra | āvacitāṁ karitī saṁvohāra |
luṭitī ghareṁ netī khillāra | yā nāmva ādibhūtika || 47 ||
47. Robbers or enemies may suddenly attack and cause great destruction; they may plunder your house and take away your animals, then to this 'name' there comes the torments of this worldly existence.
48. नाना धान्यें केळी कापति। पानमळां मीठ घालति।
ऐसे नाना आघात करति। या नांव आदभूतकि ॥ ४८ ॥
nānā dhānyerṁ keḷī kāpitī | pānamalāṁ mīṭha ghālītī |
aise nānā āghāta karitī | yā nāmva ādibhūtika || 48 ||
48. When the 'many' crops or banana trees are deliberately cut down; when salt is placed under the betel trees to kill them; when such are the 'many' crimes perpetrated then, to this 'I am' there comes the torments of this world.



49. मैद उचले खाणोरी। सुवर्णपंथी भुररेकरी।
ठकु सतिरु वरपेकरी। वरपा घालति ॥ ४९ ॥
mair̥ṇḍa ucale khāṇorī | suvarṇapāṁthī bhurarekarī |
ṭhaku sim̥taru varapekarī | varapā ghāliti || 49 ||

49. There is the murderer of the greedy traveller (the ego kills the *jiva*); he is the alchemist (the one who seeks to turn base metal to gold), the hypnotist, the deceiver and accuser (all these are the mind).

50. गठीछोडे द्रव्य सोडति। नाना आळंकार काढति।
नाना वसतु मूषक नेती। या नांव आदभूतकि ॥ ५० ॥
gaṭhīchode dravya soḍiti | nānā āḷamkāra kāḍhiti |
nānā vastu mūṣaka netī | yā nām̥va ādibhūtika || 50 ||

50. He is the thief who steals the wealth of the ‘many’ (“It all belongs to me”); he snatches away all the finery of the ‘many’; he takes away the objects of the ‘many’ due to his ignorance and then, to this ‘name’ has come the torments of this world.

51. वीज पडे हवि पडे। प्राणी प्रजंजी सांपडे।
कां तो माहापुरीं बुडे। या नांव आदभूतकि ॥ ५१ ॥
vīja paḍe havi paḍe | prāṇī prajāñjī sām̥paḍe |
kām̥ to māhāpurīm̥ buḍe | yā nām̥va ādibhūtika || 51 ||

51. When lightening strikes and coldness falls (ie. the flash of the mind says, “This is such and such” and the roar of thunder, “I am so and so”; it gives name and form to the nameless and formless and everything has become gross/cold); when the one in the *prana* gets caught in heavy rain (ie. desires falling from the clouds of ignorance); when that *atma* gets drowned in this great flood of *maya* then, to this ‘I am’ there has come the torments of this worldly existence.

52. भोवरें वळणें आणी धार। वोसाणें लाटा अपार।
वृश्चकि गोंबी आजगर। वाहोन जाती ॥ ५२ ॥
bhovarēm̥ valaṇēm̥ āṇī dhāra | vosāṇēm̥ lāṭā apāra |
vṛścika goṁbī ājagara | vāhona jāti || 52 ||

52. When that limitless *paramatma* is this *river in flood, then there are whirlpools, great crashing waves and vicious insects, scorpions and snakes of desires being carried along in it. *(This river of *samsar*)

53. तयामधें प्राणी सांपडला। खडकी बेटीं आडकला।
बुडत बुडत वांचला। या नांव आदभूतकि ॥ ५३ ॥
tayāmadher̥m̥ prāṇī sām̥paḍalā | khaḍakī beṭīm̥ āḍakalā |
buḍata buḍata vāṁcalā | yā nām̥va ādibhūtika || 53 ||

53. Then in that Reality that One is trapped in the *prana* and in this crowded brawl it takes a definite form. And if though drowning it struggles on without trying to reach the shore then, to this ‘I am’ there comes the torments of this worldly existence.

54. मनासारखा नसे संसार। कुरूप कर्कश सत्री करूर।
वधिवा कन्या मूरख पुत्र। या नांव आदभूतकि ॥ ५४ ॥



*manāsārikhā nase saṁsāra | kurūpa karkaśa strī krūra |
vidhavā kanyā mūrkhā putra | yā nāmva ādibhūtika || 54 ||*

54. Then the mind is continuously lost in *samsar* and this women (*prakruti*) assumes a false form (a wife to her husband) and talks loudly and cruelly (not the soft and gentle ‘I am’). Her daughter becomes a widow (ie. has lost her *purush* also) and her son is stupid (ie. has no *vivek*) and to this ‘I am’ there has come the torments of this worldly life.

55. भूत पश्चाच्च लागलें। आंगावरून वारें गेलें।
अबद्धमंतरे प्राणी चळलें। या नांव आदभूतकि ॥ ५५ ॥
*bhūta piśācca lāgaleṁ | āṁgāvarūna vāreṁ geleṁ |
abaddhamāntre prāṇī caḷaleṁ | yā nāmva ādibhūtika || 55 ||*

55. When there are the elements (*objectification*) and this evil spirit called the ego then, one runs from this ‘all’ body towards the objects; and when due to the irrelevant and self-willed *mantra* (“I am Mr. so and so”) one moves about in the *prana*, then to this ‘I am’ there has come the torments of this world.

56. ब्राह्मणसमंघ शरीरीं। बहुसाल पीडा करी।
शनेश्वराचा धोका धरी। या नांव आदभूतकि ॥ ५६ ॥
*brāhmaṇasamaṁdha śarīrīm | bahusāla pīḍā karī |
śaneśvārācā dhokā dhārī | yā nāmva ādibhūtika || 56 ||*

56. When this ‘all’ has the pride of knowing (“I know this and that”) then it brings troubles for ‘many’ years; and when Saturn’s return²⁶ brings great fear then, to this ‘I am’ there has come the torments of this world.

57. नाना ग्रहे काळवार। काळतथी घातचंद्र।
काळवेळ घातनक्षत्र। या नांव आदभूतकि ॥ ५७ ॥
*nānā grahe kālavāra | kālatithī ghātacandra |
kālaveḷa ghātanakṣatra | yā nāmva ādibhūtika || 57 ||*

57. When there are the ‘many’ undesirable times, inauspicious positions of the moon, planets and the stars; when there is this time of great calamity and death then, to this ‘I am’ there has come the torments of this world.

58. सकि पंगळा आणी पाली। वोखटें होला काक कलाली।
चिता काजळी लागली। या नांव आदभूतकि ॥ ५८ ॥
*simka piṁgaḷā āṇī pālī | vokhaṭeṁ holā kāka kalālī |
cimtā kājaḷī lāgaḷī | yā nāmva ādibhūtika || 58 ||*

58. When one believes in bad omens, like an inopportune sneeze, the hoot of an owl, the sound of lizard or the call of a crow or other ‘evil’ birds (ie. all kinds of superstitions); when these create worry and misgivings in the mind then, to this ‘I am’ there has come the torments of this world.

²⁶*siddharameshwara maharaj- sadesati* means seven and a half. According to Hindu astrology it is a period of misfortune or Saturn’s return which lasts for seven and a half years. However the real misfortune is the human body that measures seven and a half *vita* (the distance from the thumb-tip to the tip of the little finger when the hand is fully extended).



59. दविटा सरवदा भाकून गेला। अंतरीं धोका लागला।
दुःस्वप्नें जाजावला। या नांव आदभूतकि॥ ५९॥
divaṭā saravadā bhākūna gelā | am̐tarīm dhokā lāgalā |
duḥsvapneṁ jājāvalā | yā nām̐va ādibhūtika || 59 ||

59. When some fortune teller wandering in the street tells of some misfortune to come and this causes fear; or when one has a very bad dream which creates anxiety then, to this 'I am' there has come the torments of this world.

60. भालु भुंके स्वान रडे। पाली अंगावरी पडे।
नाना चनिहें चिता पवाडे। या नांव आदभूतकि॥ ६०॥
bhālu bhum̐ke svāna raḍe | pālī aṁgāvarī paḍe |
nānā cinheṁ cītā pavāḍe | yā nām̐va ādibhūtika || 60 ||

60. If a fox or dog howls and then some doubt or misgiving falls upon this 'all' body; if these 'many' unwanted omens enter the mind and create worry then, to this 'I am' there has come the torments of this world.

61. बाहेरी नघितां अपशकून। नाना प्रकरें वछिनि।
तेणें गुणें भंगे मन। या नांव आदभूतकि॥ ६१॥
bāherī niḡhatām̐ apaśakūna | nānā prakāreṁ vichinna |
teṇeṁ guṇeṁ bhaṁge mana | yā nām̐va ādibhūtika || 61 ||

61. If one is setting out on a journey and some bad omen appears; if one believes in the 'many' ways and 'many' divisions then, that Reality is broken by the mixing of the *gunas* (ie. *imagination*) and there is the worldly mind and to this 'name' there has come the torments of this world.

62. प्राणी बंदी सांपडला। यातने वरपडा जाला।
नाना दुःखें दुःखवला। या नांव आदभूतकि॥ ६२॥
prāṇī baṁdī sāmpaḍalā | yātane varapaḍā jālā |
nānā duḥkheṁ duḥkhavalā | yā nām̐va ādibhūtika || 62 ||

62. If in the *prana* one is thrown into bondage and subjected to atrocities then, there are 'many' sufferings and to this 'I am' has come the torments of this world.

63. प्राणी राजदंड पावत। जेरबंद चाबुक वेत।
दरेमार तळवेमार होत। या नांव आदभूतकि॥ ६३॥
prāṇī rājadam̐ḍa pāvata | jerabam̐da cābuka veta |
daremarā taḷavemāra hota | yā nām̐va ādibhūtika || 63 ||

63. If in the *prana* one is punished by the *King and bound to this feeble, powerless body and beaten with His cane; if one tumbles down the mountain-side to the bottom like a creature in this river of *samsar* then, to this 'I am' there has come the torments of this world. *(The King is the *atma purush* and the one who forgets Him has to suffer the law of *karma*)

64. कोरडे पारंब्या फोक। बहुप्रकरें अनेक।
बहुताडती आदभूतकि॥ ६४॥
korade pāram̐byā phoka | bahuprakāreṁ aneka |



bahutāḍitī ādibhūtika | yā nāmva bolije || 64 ||

64. When there are the ways of the ‘many’ and the numerous different shapes and forms then, one may get flogged with a whip, a stick or a long root. These ‘many’ punishments bring the torments of this world and therefore this ‘I am’ should be ‘spoken’.

65. मोघरीमार बुधलेमार। चौखुरून डंगारणेमार।
बुक्या गचांड्या गुढघेमार। या नांव आदभूतकि॥ ६५॥
mogharīmāra budhalemāra | caukhurūna ḍaṅgāraṇemāra |
bukyā gacāṇḍyā guḍhaghemāra | yā nāmva ādibhūtika || 65 ||

65. That One may be punished in various ways. A wooden peg may be forced into the anus or one may be tied to a barrel of wine and then burnt; or one’s hands and feet may be stretched apart and punched, beaten and kicked. If this happens then, to this ‘I am’ there has come the torments of this world.

66. लाता तपराखा सेणमार। कानखडे दगडमार।
नाना प्रकारींचे मार। या नांव आदभूतकि॥ ६६॥
lātā taparākhā seṇamāra | kānakhade dagaḍamāra |
nānā prakārīnce māra | yā nāmva ādibhūtika || 66 ||

66. One may be kicked, slapped or have dung thrown on this body; one may have pebbles put in the ears and then they may be twisted. For these ways of the ‘many’ one has to rush here and there, then one may get punished or feel exuberance, but to this ‘I am’ there has come the torments of this world.

67. टांगणें टपिर्या पछोडे। बेडी बुधनाल कोलदंडे।
रक्षणनगिरह चहुंकडे। या नांव आदभूतकि॥ ६७॥
ṭāṅgaṇem ṭipaṛyā pichode | beḍī budhanāla koladamḍe |
rakṣaṇanigraha cahūṁkaḍe | yā nāmva ādibhūtika || 67 ||

67. When one is hanged with one’s hands tied behind one’s back; when chains are put around one’s feet; when one is tied around a tree and beaten; when one is put in this wooden trap and kept under constant guard then, to this ‘I am’ there has come the torments of this world.

68. नाकवणी चुनवणी। मीठवणी रायवणी।
गुळवण्याची जाचणी। या नांव आदभूतकि॥ ६८॥
nākavaṇī cunavaṇī | mīṭhavaṇī rāyavaṇī |
gulavaṇyācī jācaṇī | yā nāmva ādibhūtika || 68 ||

68. When bitter liquids or acidic things, such as lime water, salt water, mustard water or even jaggery water are poured in the nose then, to this ‘I am’ there has come the torments of this world.

69. जळामध्यें बुचकळति। हसतीपुढें बांधोन टाकति।
हाकति छळति यातायाती। या नांव आदभूतकि॥ ६९॥
jalāmadhyem bucakaḷitī | hastīpuḍhē bāṁdhona ṭākitī |
hākitī chaḷitī yātāyātī | yā nāmva ādibhūtika || 69 ||



69. When one is again and again forced under water; when one is bound and thrown in front of an elephant; when one is put to yoke like a bull and beaten over and over then, to this 'I am' there has come the torments of this world.

70. कर्णछेद घ्राणछेद। हस्तछेद पादछेद।
जिव्हाछेद अधरछेद। या नांव आदभूतकि ॥ ७० ॥
karnacheda ghrāṇacheda | hastacheda pādacheda |
jivhācheda adharacheda | yā nāmva ādibhūtika || 70 ||

70. When the ears, nose, hands, feet, tongue or lips are pierced with hooks* then, to this 'I am' there has come the torments of this world. *(Regarded by some as a spiritual practice)

71. तीरमार सुळीं देती। नेत्र वृषण काढती।
नखोनखीं सुया मारती। या नांव आदभूतकि ॥ ७१ ॥
tīramāra suḷīṁ detī | netra vṛṣaṇa kāḍhitī |
nakhonakhīm suyā mārītī | yā nāmva ādibhūtika || 71 ||

71. When he is placed on the gallows; when an arrow is fired at him; when his eyes and testicles are taken out and his nails are pierced by needles then, to this 'I am' there has come the torments of this world.

72. पारड्यामध्यें घालणें। कां कडेलोट करणें।
कां भांड्यामुखें उडवणें। या नांव आदभूतकि ॥ ७२ ॥
pāraḍyāmadhyeṁ ghālaṇeṁ | kām kaḍeloṭa karaṇeṁ |
kām bhāṇḍyāmukheṁ uḍavaṇeṁ | yā nāmva ādibhūtika || 72 ||

72. When one is cast into grievous trouble or treated with contempt; when one is ridiculed, scorned and quarrelled with then, to this 'I am' there has come the torments of this world.

73. कानीं खुंटा आदळति। अपानीं मेखा मारती।
खाल काढून टाकती। या नांव आदभूतकि ॥ ७३ ॥
kānīm khunṭā āḍalītī | apānīm mekhā mārītī |
khāla kāḍhūna ṭākitī | yā nāmva ādibhūtika || 73 ||

73. When one is skinned or wooden pegs are put into the ears or the lower orifice then, to this 'I am' there has come the torments of this world.

74. भोट आणी बोटबोटी। अथवा गळ घालणें कंठीं।
सांडस लावून आटाटी। या नांव आदभूतकि ॥ ७४ ॥
bhota āṇī boṭaboṭī | athavā gaḷa ghālaṇeṁ kaṇṭhīm |
sāṇḍasa lāvūna āṭāṭī | yā nāmva ādibhūtika || 74 ||

74. When one is forced into this skin and given fingers and toes and made to endure and suffer so many forms of harassment and strenuous efforts then, to this 'I am' there has come the torments of this world.

75. ससिं पाजणें वीष देणें। अथवा सरिछेद करणें।
कां पायातळीं घालणें। या नांव आदभूतकि ॥ ७५ ॥



*sisem pājaṇem viṣa deṇem | athavā siracheda karaṇem |
kāṁ pāyātaḷīm ghālaṇem | yā nāmva ādibhūtika || 75 ||*

75. When the mind is forced to swallow deception and made to take the poison (*maharaj- this world is a slow poison*); when one removes their head and buries it underneath their feet (*one does not use vivek*); then to this ‘I am’ there has come the torments of this worldly existence.

76. सरड मांजरें भरति। अथवा फांसी नैऊन देती।
नानापरी पीडा करति। या नांव आदभूतकि ॥ ७६ ॥
*saraḍa māṁjareṁ bharitī | athavā phāṁsīm neūna detī |
nānāparī pīḍa karitī | yā nāmva ādibhūtika || 76 ||*

76. When a large reptile is put into the pants of a man or a person is kept in a closed room with an angry cat or one is taken to the gallows (*siddharameshwar maharaj- every moment you are standing on the gallows*); these ways of the ‘many’ cause so much suffering and to this ‘I am’ there has come the torments of this world.

77. स्वानप्रलये व्याघ्रप्रलये। भूतप्रलये सुसरीप्रलये।
शस्त्रप्रलये वज्रप्रलये। या नांव आदभूतकि ॥ ७७ ॥
*svānapralaye vyāghrapralaye | bhūtapralaye susarīpralaye |
śastrapralaye vijhapralaye | yā nāmva ādibhūtika || 77 ||*

77. When there is ruin and destruction by this dog (*it wanders around with its tongue hanging out, always looking for something*); when there is ruin and destruction by the tiger (*maya rides on a tiger*); when there is ruin and destruction by the elements (*objectification*); where there is ruin and destruction by the crocodile (*ego*); when there is ruin and destruction by the presence of one’s own power (*the pride of arts and skills*) and when there is the ruin and destruction by the beauty of a woman then, to this ‘I am’ there has come the torments of this world.

78. सीरा वोढून घेती। टेंभें लाऊन भाजति।
ऐशा नाना वपित्ती। या नांव आदभूतकि ॥ ७८ ॥
*sīrā voḍhūna ghetī | ṭembherṁ lāuna bhājiti |
aiśā nānā vipattī | yā nāmva ādibhūtika || 78 ||*

78. When the veins and arteries are pulled out or a person is scorched by the naked flame of a torch; when such are the cruelties of the ‘many’ then, to this ‘I am’ there has come the torments of this world.

79. सीरा वोढून घेती। टेंभें लाऊन भाजति।
ऐशा नाना वपित्ती। या नांव आदभूतकि ॥ ७८ ॥
*sīrā voḍhūna ghetī | ṭembherṁ lāuna bhājiti |
aiśā nānā vipattī | yā nāmva ādibhūtika || 78 ||*

79. When one suffers the loss of one’s ability; when one suffers the loss of the known/*prakṛti*; when one suffers the loss of one’s grandeur (*of the ‘all’*); when one suffers the loss of one’s importance; when one suffers the loss of one’s animals or when suffers the loss of this ‘all’ then, to this ‘I am’ there has come the torments of this world.



80. बाळपणीं मरे माता। तारुण्यपणीं मरे कांता।
वृद्धपणीं मृत्यु सुता। या नांव आदभूतकि ॥ ८० ॥

bālapaṇīm mare mātā | tāruṇyapaṇīm mare kāntā |
vṛddhapāṇīm mṛtya sutā | yā nāmva ādibhūtika || 80 ||

80. When one's mother dies in childhood; or one's wife dies when one is young; or one's daughter dies when one is old then, to this 'I am' there has come the torments of this world.

81. दुःख दारद्रि आणी रुण। वदिशपळणी नागवण।
आपदा अनुपत्ति कदानन। या नांव आदभूतकि ॥ ८१ ॥

duḥkha dāridra āṇī ruṇa | videsāpalaṇī nāgavaṇa |
āpadā anupatti kadānna | yā nāmva ādibhūtika || 81 ||

81. When there is pain, poverty and the 'great debt' (to forget one's own true wealth and borrow from this to make a gross world and take oneself to be a gross body) then, there is the plundering of this 'state beyond'; then there is misfortune and calamities and one eats only the lowest food (and not this divine 'food' of 'I am') and to this 'I am' there has come the torments of this world.

82. आकांत वाखापरळये। युद्धय होतां पराजये।
जविलगांचा होये क्षये। या नांव आदभूतकि ॥ ८२ ॥

ākānta vākhāpralaye | yuddhya hotām parājaye |
jivalagāmcā hoye kṣaye | yā nāmva ādibhūtika || 82 ||

82. When there are great tragedies and destruction; when there is victory for another in this war (with the ego/*ravana* or these objects/*kauravas*) and then there is the loss of that One most dear (Self) and to this 'I am' there has come the torments of this world.

83. कठीण काळ आणी दुष्काळ। साशंक आणी वोखटी वेळ।
उद्वेग चर्तिते हळाळ। या नांव आदभूतकि ॥ ८३ ॥

kāthīṇa kāla āṇī duṣkāla | sāśaṅka āṇī vokhaṭī vela |
udvega cīntece haḷāla | yā nāmva ādibhūtika || 83 ||

83. When there is this difficult time and this time of famine/empty wanting and this divine 'food' is not understood; when there are suspicious, doubts and fearful periods; when there is anxiety and uneasiness and the disquiet of worries then, to this 'I am' there has come the torments of this world.

84. घाणा चरखीं सरिकला। चाकाखालें सांपडला।
नाना वनहींत पडलि। या नांव आदभूतकि ॥ ८४ ॥

ghāṇā carakhīm sirakalā | cākākhāleṁ sāmṇaḍalā |
nānā vanhīṇta ṇaḍilā | yā nāmva ādibhūtika || 84 ||

84. To be forced under the grinding wheel of this crusher (of *samsar*); to fall under the ever-turning wheel (of *samsar*); to fall into this fire of the 'many' then, to this 'I am' there has come the torments of this world.

85. नाना शस्त्रें भेदलि। नाना स्वापदीं भक्षलि।



नाना बंदीं पडलि। या नांव आदभूतकि॥ ८५॥

*nānā śastreṁ bhedilā | nānā svāpadīm bhakṣilā |
nānā bāndīm paḍilā | yā nāmva ādibhūtika || 85 ||*

85. When one is divided and changed by the powers of the ‘many’ learnings; when one is consumed by one’s station/office in the ‘many’; when one falls into bondage in the ‘many’ then, to this ‘I am’ there has come the torments of this world.

86. नाना कुवासैं नरिबुजे। नाना अपमानें लाजे।

नाना शोकें प्राणी झजि। या नांव आदभूतकि॥ ८६॥

*nānā kuvāseṁ nirbuje | nānā apamāneṁ lāje |
nānā śokeṁ prāṇī jhije | yā nāmva ādibhūtika || 86 ||*

86. When one is dazzled or scared by the supports of the ‘many’; when one is shamed and disregarded by the ‘many’; when one wastes away in the *prana* due to the sorrows in the ‘many’ then, to this ‘I am’ there has come the torments of this world.

87. ऐसैं सांगतां अपार। आहेत दुःखाचे डोंगर।

श्रोतीं जाणावा वचिर। आदभूतकिचा॥ ८७॥

*aīseṁ sāṅgatāṁ apāra | āheta duḥkhāce ḍoṅgara |
śrotīm jāṇāvā vicāra | ādibhūtikācā || 87 ||*

87. In this way, that One who is immeasurable has become the one with a mountain of suffering. Therefore the good listener should know that thoughtless Self that has become these torments of this world.

इति श्रीदासबोधे गुरुशषियसंवादे आदभौतकितापनरूपणनाम

समास सातवा॥ ७॥ ३.७

*iti śrīdāsabodhe guruśiṣyasamvāde ādibhautikatāpanirūpaṇanāma
samāsa sātavā || 7 || 3.7*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 3 named „Torments of this Elemental World“ is concluded.



3.8 The Torments of Destiny

समास आठवा : आधदैविकि ताप

samāsa āṭhava : ādhidaivika tāpa

|| Śrī Rām ||

1. मागां बोललि आधयात्मकि। तयाउपरीं आदभूतकि।
आतां बोलजैल आददैविकि। तो सावध ऐका ॥ १ ॥
māgām bolilā ādhyātmika | tyāuparīm ādibhūtika |
ātām bolijela ādidaivika | to sāvadha aikā || 1 ||

1. Previous to this ‘speech’ there are the torments of the mind and upon this ‘speech’ has come the torments of the outside world. Now forget everything and if that *atma* remains alert then, the torments of destiny will be made into this ‘speech’. Therefore listen.

श्लोक ॥ शुभाशुभेन कर्मणा देहांते यमयातना।
स्वर्गनरकादभोक्तव्यमदिं चैवाधदैविकिम् ॥
śloka || śubhāśubhena karmaṇā dehānte yamayātanā |
svarganarakādibhoktavyamidim caivādhidaivikam ||

shloka || As below.

2. शुभाशुभ कर्मणं जना। देहांतीं येमयातना।
स्वर्ग नरक भोग नाना। या नांव आधदैविकि ॥ २ ॥
śubhāśubha karmāṇam janā | dehāntīm yemayātanā |
svarga narka bhoga nānā | yā nāmva ādhidaivika || 2 ||

2. People, due to their good and bad actions, have to face the judgment of *yama*, the God of death. Then there are the experiences of the ‘many’ heavens and hells and to this ‘I am’ there has come the torments caused by destiny or fate. (If we live and die taking ourself to be the body then rebirth is unavoidable. And the birth we take will be dictated by our previous actions/*karma*. These previous actions will make that life a heaven or a hell; *maharaj*- every mind is a world)

3. नाना दोष नाना पातकें। मदांधपणें अवविकें।
केलीं परी तें दुःखदायकें। येमयातना भोगवर्ती ॥ ३ ॥
nānā doṣa nānā pātakeri | madāndhapaṇeri avivekeri |
kelim parī teni duḥkhadāyakeri | yemayātanā bhogavartī || 3 ||

3. The faults of the ‘many’ and the crimes of the ‘many’ are due to the intoxication of pride and a lack of *vivek*. When these have been made then, that Reality has to be endure the judgment of *yama*, as the giver of suffering (otherwise by the ‘many’ good actions, *yama* will be the giver of the ‘many’ pleasures of heaven to that Reality. But whether your next life is perceived as heaven or hell, still that Reality is caught in illusion).

4. आंगबळें दुख्यबळें। मनुष्यबळें राजबळें।



नाना सामर्थ्याचेन बिळें। अकृत्य करति॥ ४॥

āṅgabaleṁ dravyabaleṁ | manuṣyabaleṁ rājābaleṁ |
nānā sāmārthyāceni baleṁ | akṛtya karitī || 4 ||

4. There is this power of the ‘all’ and there are the powers of the ‘many’ manifested forms. This first power is in the possession of the King/*atma purush* and the other powers are in the possession of each man (ie. *he creates ‘many’ concepts and imagines ‘many’ things*). And if this power of the ‘all’ becomes these ‘many’ powers then, that One’s actions and conduct will be improper.

5. नीती सांडूनियां तत्त्वतां। करू नये तेंच करितां।

येमयातना भोगितां। जीव जाये॥ ५॥

nīti sāmṛdūniyāṁ tatvatāṁ | karūṁ naye teṁci karitāṁ |
yemayātanā bhogitāṁ | jīva jāye || 5 ||

5. If proper conduct (‘*He does*’) is left aside then, that Reality does that which it should not do (‘*I am doing and I am the enjoyer*’). This leads to the death of the *jīva* and the suffering of *yama*’s judgment.

6. डोळे झांकून स्वार्थबुद्धी। नाना अभिलाश कुबुद्धी।

वृत्तभूमिसिमा सांधी। द्रव्य दारा पदार्थ॥ ६॥

ḍoḷe jhāṁkūna svārthabuddhīṁ | nānā abhilāśa kubuddhīṁ |
vṛtti bhūmisimā sāṁdhī | dravya dārā padārtha || 6 ||

6. When one’s eyes are covered over with a selfish intellect then, there are ‘many’ selfish thoughts and this knowing *vṛtti* seeks to acquire this world of wealth, woman and objects.

7. मातलेपणें उन्मत्त। जीवघात कुटुंबघात।

अप्रमाण क्रिया करित। म्हणौन येमयातना॥ ७॥

mātalepaṇeṁ unmatṭa | jīvaghāta kuṭumbaghāta |
apramāṇa kriyā karīta | mhaṇauna yemayātanā || 7 ||

7. Due to its intoxication of pride, the *jīva* and its family are killed doing the ‘many’ actions that have no authority (ie. ‘*I do*’ and not the understanding ‘*He is doing everything*’) and therefore they must face the judgment of *yama*.

8. मर्यादा सांडून चालती। ग्रामा दंडी ग्रामाधपिती।

देशा दंडी देशाधपिती। नीतन्याय सांडितां॥ ८॥

maryādā sāmṛdūni cālātī | grāmā daṁḍī grāmādhīpatī |
deśā daṁḍī deśādhīpatī | nītinyāya sāmḍitāṁ || 8 ||

8. When restraint is not observed in one’s behaviour then, in that village, the master of the village punishes and in the provinces it is the ruler who punishes the crimes committed.

9. देशाधपितीस दंडिता रावो। रायास दंडिता देवो।

राजा न करितां नीतन्यावो। म्हणौन यमयातना॥ ९॥

deśādhīpatīsa daṁḍitā rāvo | rāyāsa daṁḍitā devo |
rājā na karitāṁ nītinyāvo | mhaṇauna yamayātanā || 9 ||



9. Even the ruler is punished by the King (*atma*) who in turn is punished by the god of death, if he is not acting according to His own justice (ie. not being the King).
10. अनीतीनें स्वार्थ पाहे। राजा पापी होऊन राहे।
राज्याअंती नरक आहे। म्हणोनियां ॥ १० ॥
anītīneriṁ svārtha pāhe | rājā pāpī hoūna rāhe |
rājyāaṁtīm narka āhe | mhaṇauniyāṁ || 10 ||
10. Then due to injustice there is selfishness and that King becomes a sinner and stays as a *jiva*. Then His kingdom comes to an end and this is a hell. (At this very moment heaven ie. ‘I am’ and hell are here; it all depends on who you take yourself to be)
11. राजा सांडति राजनीति तयास येम गांजति।
येम नीतिसांडति धावती। देवगण ॥ ११ ॥
rājā sāṁḍitāṁ rājanīti | tayāsa yema gāṁjiti |
yema nīti sāṁḍitāṁ dhāvati | devagaṇa || 11 ||
11. If the King lets slip the conduct of the King (ie. the King should sit on His throne and by His power everything should go on naturally), then *yama* roars at him. And if *yama* commits an injustice, then the Leader of the gods (*paramatma*) comes running.
12. ऐसी मर्यादा लावली देवें। म्हणौन नीतीनें वर्तावें।
नीत न्याय सांडति भोगावें। येमयातनेसी ॥ १२ ॥
aisī maryādā lāvilī deveriṁ | mhaṇauni nītīneriṁ vartāverī |
nīti nyāya sāṁḍitāṁ bhogāverī | yemayātanesī || 12 ||
12. Such is the rule established by God. Therefore one should stay here exercising proper justice. If there is a lack of justice, then one has to suffer the judgment of *yama*. (Justice is to understand, ‘I am the Self/King’)
13. देवें प्रेरलि येम। म्हणौन आदिविकि नाम।
तृतीय ताप दुर्गम। येमयातनेचा ॥ १३ ॥
deverī prerile yema | mhaṇauni ādidaivika nāma |
tr̥tīya tāpa durgama | yemayātanechā || 13 ||
13. If God sends *yama* then, to this ‘I am’ there has come the torments of destiny. This is the third torment and this judgment of *yama* is hard to pass over.
14. येमदंड येमयातना। शास्त्रिं बोललि प्रकार नाना।
तो भोग कदापि चुकेना। या नांव आदिविकि ॥ १४ ॥
yemadaṇḍa yemayātana | śāstrīṁ bolile prakāra nānā |
to bhoga kadāpi cukenā | yā nāmva ādidaivika || 14 ||
14. There is the judgment of *yama* and the punishment of *yama* when this ‘speech’ that is within the *shasthras* (*neti, neti*) becomes the ways of the ‘many’. Then that *atma* cannot avoid the ‘many’ suffering and to this ‘I am’ there has come the torments of destiny.
15. येमयातनेचे खेद। शास्त्रिं बोललि वशिद।
शेरीरीं घालून अप्रमाद-। नाना प्रकारें ॥ १५ ॥



yemayātanece kheda | sāstrīm bolile viśada |
śērīrīm ghālūna apramāda- | nānā prakārem || 15 ||

15. Either there are these torments of *yama*'s judgment or there is this clear 'speech' within the *shasthras* (ie. when you understand, 'not this, not that', then this 'speech' is there). This 'speech' is established when the ways of the 'many' becomes careful and attentive (when there is *vivek*).

16. पापपुण्याचीं शरीरे। स्वर्गीं असती कळविरें।
 त्यांत घालून नाना प्रकारें। पापपुण्य भोगवति ॥ १६ ॥
pāpapuṇyācīm śarīre | svargīm asatī kaḷivareṃ |
tyānta ghālūna nānā prakārem | pāpapuṇya bhogavitī || 16 ||

16. But if this 'all' body accumulates sins and merits then, though being in heaven, there is the appearance of this corpse (ie. this gross body is but an appearance within this 'I am' of knowledge). When these ways of the 'many' have been established within that *atma* then, the *atma* has to endure the results of the sins and merits incurred (then the *atma* has to go wherever imagination leads it). (This world is heaven if you understand, otherwise it is the hells of ignorance)

17. नाना पुण्यें वळिस। नाना दोषें यातना करकश।
 शासत्रीं बोललिं अवशिवास-। मानूच नये ॥ १७ ॥
nānā puṇyerṃ vīlāsa | nānā doṣeṃ yātanā karkaśa |
śāstrīm bolileṃ aviśvāsa- | mānūmca naye || 17 ||

17. Due to the merits of the 'many' there is the 'many' wanton plays and pleasures and due to the sins of the 'many' there are cruel punishments. This 'speech' within the *shasthras* should therefore not be regarded as untrue (ie. seek out this 'speech' by leaving the 'many' thoughts of good or bad).

18. वेदाज्ञेनें न चालती। हरभिकती न करती।
 त्यास येमयातना करती। या नांव आददिवकि ॥ १८ ॥
vedājñenerṃ na cālatī | haribhaktī na karitī |
tyāsa yemayātanā karitī | yā nāmva ādidaivika || 18 ||

18. If this knowledge of the **vedas* is never present then, there has been no devotion to *hari* and that *atma* will receive the punishment of *yama*. Then to this 'I am' there will come the torments of destiny. *(The purpose of the *vedas* is to reveal this knowledge of 'I am')

19. अक्षोभ नर्की उदंड जीव। जुनाट कडि करती रवरव।
 बांधोन टाकती हातपाव। या नांव आददिवकि ॥ १९ ॥
akṣobha narkīm udaṇḍa jīva | junāṭa kiḍe karitī ravarava |
bāndhona ṭākitī hātapāva | yā nāmva ādidaivika || 19 ||

19. Then that unfathomable *paramatma* has become a *jiva* in hell and it is old and infested with worms. Then it is confined to only that which it can lay its hands upon (ie. body consciousness) and to this 'I am' there has come the torments of destiny (ie. the results of our past thoughts and past actions are unavoidable. How we meet them; the understanding with which we meet them, is in our hands).



20. उदंड पैस लाहान मुख। कुंभाकार कुंड येक।
 दुर्गंधी उकाडा कुंभपाक। या नांव आददैवकि ॥ २० ॥
udamḍa paisa lāhāna mukha | kuṁbhākāra kuṇḍa yeka |
durgandhī ukāḍā kuṁbhapāka | yā nāmva ādidaivika || 20 ||

20. That vast emptiness has become this pot (a small gross body) with a small opening created by the potter. Inside it there is hot and stinking undigested food and to this 'I am' there has come the torments of destiny.

21. तप्तभूमिका तावति। जळत स्थंभ पोटाळवति।
 नाना सांडस लावति। या नांव आददैवकि ॥ २१ ॥
taptabhūmikā tāvitī | jalata sthambha poṭāḷavitī |
nānā sāṁḍasa lāvitī | yā nāmva ādidaivika || 21 ||

21. In this theatrical disguise, tremendous anger and passions are aroused. When you support and cherish this 'hot pillar' (ie. at this moment it is a dead body, the power makes it warm and move) in the hurried and confusing 'many' then, to this 'I am' there has come the torments of destiny.

22. येमदंडाचे उदंड मार। यातनेची सामग्री अपार।
 भोग भोगति पापी नर। या नांव आददैवकि ॥ २२ ॥
yemadarṇḍāce udamḍa māra | yātanecī sāmagrī apāra |
bhoga bhogitī pāpī nara | yā nāmva ādidaivika || 22 ||

22. Then that vast *paramatma* is beaten by the staff of *yama*; then that limitless Self becomes a mere instrument and it has to suffer the punishments of *yama*; then that One is a man, a sinner who has to endure the results of his past actions and so, to this 'I am' has come the torments of destiny.

23. पृथ्वीमध्ये मार नाना। त्याहून कठीण येमयातना।
 मरतिं उस्तंतचि असेना। या नांव आददैवकि ॥ २३ ॥
prṭhvimadhyeṁ māra nānā | tyāhūna kaṭhīṇa yemayātana |
maritāṁ usantacī asenā | yā nāmva ādidaivika || 23 ||

23. In this great elemental earth there are the beatings, rushing and eagernesses of the 'many' (ie. the birthplace of the gross objective world of the *jīva* is the earth element ie. the elements become more and more objective and finally from the elemental earth there comes the world of 'many' names and forms). Still this *jīva* that has to suffer these terrible harsh punishments of *yama* has come from that *paramatma*. But when these beatings never stop and there is no rest then, to this 'I am' there has come the torments of destiny (There is as if, no escape, from this cycle of birth and death).

24. चौघे चौकडे वोढति। येक ते झोंकून पाडति।
 ताणति मारति वोढूनि नेती। या नांव आददैवकि ॥ २४ ॥
caughe caumkaḍe voḍhitī | yeka te jhōmkūna pāḍitī |
tāṇitī māritī voḍhūni netī | yā nāmva ādidaivika || 24 ||

24. This world drags one in all four directions and that One gets cheated and knocked down on this empty journey. Then it is made to work hard, it is scolded, beaten and



dragged from here to there and to this ‘I am’ there has come the torments of destiny.

25. उठवेना बसवेना। रडवेना पडवेना।
यातनेवरी यातना। या नांव आददिवकि ॥ २५ ॥
uṭhavenā basavenā | raḍavenā paḍavenā |
yātanevarī yātanā | yā nāmva ādidaivika || 25 ||

25. One cannot break-out and one cannot get any repose. One cannot get a reprieve nor can one put a stop to it. On top of this suffering comes only more suffering and so, to this ‘I am’ there has come the torments of destiny.

26. आकरंदे रडे आणा फुंजे। धकाधकीनें नरिबुजे।
झुरझरों पंजर होंउन झजि। या नांव आददिवकि ॥ २६ ॥
ākramde raḍe āṇi phumje | dhakādhakīneri nirbuje |
jhurjharom paṁjara hoūna jhije | yā nāmva ādidaivika || 26 ||

26. There is loud crying and the swelling of pride; there is conceit, so much toil, vexation, confusion and disgust. Then one is reduced to a mere body of skin and bones and to this ‘I am’ there has come the torments of destiny.

27. करकश वचनें करकश मार। यातनेचे नाना प्रकार।
तरास पावती दोषी नर। या नांव आददिवकि ॥ २७ ॥
karkaśa vacanerṁ karkaśa māra | yātanece nānā prakāra |
trāsa pāvati doṣī nara | yā nāmva ādidaivika || 27 ||

27. Then this ‘speech’ is harsh and there are the ‘many’ harsh beatings, rushing and punishments. When a man commits faults then naturally, he has to suffer and to this ‘I am’ there comes the torments of destiny.

28. मागां बोललिं राजदंड। त्याहून येमदंड उदंड।
तेथील यातना प्रचंड। भीमरूप दारुण ॥ २८ ॥
māgām bolilīm rājadamḍa | tyāhūna yemadamḍa udamḍa |
tethīla yātanā pracamḍa | bhīmarūpa dāruṇa || 28 ||

28. Previous to these punishments by the King/*atma* (ie. *destiny*) there is this ‘speech’ (this ‘speech’ does not care for *destiny*). And from this ‘speech’ there comes these punishments of *yama* and on account of this ‘speech’ also, that vast Supreme Self/*paramatma* can be realized. Within that vast Self there is this savage form called a man and he gets punished so much.

29. आध्यात्मकि आदभूतकि। त्याहून विशेष आददिवकि।
अल्प संकेते कांहीयेक। कळावया बोललिं ॥ २९ ॥
ādhyātmika ādibhūtika | tyāhūni viśeṣa ādidaivika |
alpa saṁketem kāṁhīnyeka | kalāvayā bolileṁ || 29 ||

29. From that *most excellent *paramatma* has come these torments of the mind, the outside world and destiny. Therefore first due to this ‘speech’, there should be the making of the ‘all’ and then, that One within everyone can be understood. *(I do not exist)



इति श्रीदासबोधे गुरुशषियसंवादे आधदैवकितापनरूपणनाम
समास आठवा ॥ ८ ॥ ३.८

*iti śrīdāsabodhe gurushīṣyasamvāde ādhidaivikatāpanirūpaṇanāma
samāsa āṭhava ॥ 8 ॥ 3.8*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 3 named „The Torments of Destiny“ is concluded.



3.9 Discourse on Death

समास नववा : मृत्युनिरूपण

samāsa navavā : mṛtyunirūpaṇa

|| Śrī Rām ||

1. संसार म्हणजे सर्वेच स्वार। नाही मरणास उधार।

मापीं लागलें शरीर। घडीनें घडी ॥ १ ॥

samsāra mhaṇije savaṁca svāra | nāhīm maraṇāsa udhāra |
māpīm lāgaḷeṁ śarīra | ghaḍīneṁ ghaḍī || 1 ||

1. *samsar* is like a horseman galloping towards a death he does not want to postpone. And because of this body identification, each and every moment of the ‘all’ body is being carefully measured (this ‘all’ body or knowledge or consciousness is the base of this worldly life; the gross body appears within this ‘all’. In the morning this consciousness or ‘I am’ appears and a moment afterwards when we think, “I must do this and that” etc., then *samsar* appears. Thus as long as we retain the concept of being this body, this ‘all’ body of ‘I am’ is at the mercy of our *samsar*. If we forget this then we remember this ‘all’ and each and every moment, we are. When we are each and every moment then, where is *samsar* and where is death?).

2. नित्य काळाची संगती। न कळे होणाराची गती।

कर्मासारखे प्राणी पडती। नाना देसीं वदिशीं ॥ २ ॥

nitya kālācī saṁgatī | na kaḷe hoṇārācī gatī |
karmāsārikhe prāṇī paḍatī | nānā desīm videsīm || 2 ||

2. When that Eternal One is accompanied by time then, its real nature will not be understood (there will be this knowledge and upon that a *jīva* will appear). And then on account of actions/*karma*, that (actionless) One within knowledge will fall into this state of the ‘many’ in the *prana*.

3. सरतां संचिताचें शेष। नाही क्षणाचा अवकाश।

भरतां न भरतां नमिषिय। जाणें लागे ॥ ३ ॥

saratām saṁcitāceṁ śeṣa | nāhīm kṣaṇācā avakāśa |
bharatām na bharatām nimiṣya | jāṇeṁ lāge || 3 ||

3. Then as soon as the accumulated **sanchit karma* has been used, there is not a moment’s delay. Then whether there is the pervasiveness of this ‘all’ or the pervasiveness of just this body still, in the twinkling of the eye, one has to go (but as long as ignorance is there, death is sure to come). *(The *jīva* is but its stock of accumulated *karma*)

4. अवचितिं काळाचे म्हणयारे। मारति सुटती येकसरें।

नेऊन घालति पुढारें। मृत्युपंथे ॥ ४ ॥

avaciteṁ kālāce mhaṇiyāre | mārita suṭatī yekasareṁ |
neūna ghāliti puḍhāreṁ | mṛtyupanthe || 4 ||

4. Suddenly the obedient messengers of Time/Death will snatch you away. And they will beat you continuously as they take you on the path of death.



5. होतां मृत्याची आटाटी। कोणी घालूं न सकती पाठी।
 सर्वत्रांस कुटाकुटी। मार्गेपुढें होतसे ॥ ५ ॥
hotām mṛtyācī āṭāṭī | koṇī ghālūn na sakatī pāṭhīm |
sarvatrāṁsa kuṭākuṭī | māgempuḍheri hotase || 5 ||

5. When there comes the torments and harassment of death then, no one can be turned to for support. This struggling and suffering will come to this ‘all’ as long as confusion persists (as long as one does not know, ‘Who am I?’).

6. मृत्युकाळ काठी नकी। बैसे बळियाचे मस्तकीं।
 माहाराजे बळिये लोकीं। राहों न सकती ॥ ६ ॥
mṛtyukāḷa kāṭhī nikī | baise baḷiyāce mastakīm |
māhārāje baḷiye lokīm | rāhorī na sakatī || 6 ||

6. The moment death places its powerful staff on one’s head then, even the most powerful king cannot remain in this world.

7. मृत्य न म्हणे क्हा करूर। मृत्य न म्हणे हा जुंझार।
 मृत्य न म्हणे संग्रामशूर। समरांगणी ॥ ७ ॥
mṛtya na mhaṇe kiṁ hā krūra | mṛtya na mhaṇe hā juṁjhāra |
mṛtya na mhaṇe saṁgrāmaśūra | samarāṁgaṇīm || 7 ||

7. Death does not say, is he a cruel man? Death does not say he is a warrior. Death does not say he is a brave soldier on the battle field.

8. मृत्य न म्हणे क्हा कोपी। मृत्य न म्हणे हा प्रतापी।
 मृत्य न म्हणे उग्ररूपी। माहांखळ ॥ ८ ॥
mṛtya na mhaṇe kiṁ hā kopī | mṛtya na mhaṇe hā pratāpī |
mṛtya na mhaṇe ugrarūpī | māhāṁkhaḷa || 8 ||

8. Death does not say, is he passionate and angry? Death does not say he is a man of great valour and might. Death does not say he is ferocious and very wicked.

9. मृत्य न म्हणे बलाढ्य। मृत्य न म्हणे धनाढ्य।
 मृत्य न म्हणे आढ्य। सर्व गुणें ॥ ९ ॥
mṛtya na mhaṇe balāḍhya | mṛtya na mhaṇe dhanāḍhya |
mṛtya na mhaṇe āḍhya | sarva guṇem || 9 ||

9. Death does not say he is powerful; death does not say he is wealthy. Death does not say he is pervasive due to this *guna* of the ‘all’ (ie. pure *sattwa guna*).

10. मृत्य न म्हणे हा वख्यात। मृत्य न म्हणे हा श्रीमंत।
 मृत्य न म्हणे हा अद्भुत। पराक्रमी ॥ १० ॥
mṛtya na mhaṇe hā vikhyāta | mṛtya na mhaṇe hā śrīmaṁta |
mṛtya na mhaṇe hā adbhuta | parākramī || 10 ||

10. Death does not say he is renowned; death does not say he is rich with spiritual wealth and death does not say he is a marvellous wonder with great power.

11. मृत्य न म्हणे हा भूपती। मृत्य न म्हणे हा चक्रवती।



मृत्यु न म्हणे हा करामती। कैवाड जाणे ॥ ११ ॥

mṛtya na mhaṇe hā bhūpatī | mṛtya na mhaṇe hā cakravatī |
mṛtya na mhaṇe hā karāmatī | kaivāḍa jāṇe || 11 ||

11. Death does not say he is a respected king; death does not say he is an emperor; death does not say he is very clever.

12. मृत्यु न म्हणे हा हयपती। मृत्यु न म्हणे गजपती।

मृत्यु न म्हणे नरपती। वख्यात राजा ॥ १२ ॥

mṛtya na mhaṇe hā hayapatī | mṛtya na mhaṇe gajapatī |
mṛtya na mhaṇe narapatī | vikhyāta rājā || 12 ||

12. Death does not say he is an owner of horses or an owner of elephants. Death does not say he is a famous king ruling over many people.

13. मृत्यु न म्हणे वरिष्ठ जनीं। मृत्यु न म्हणे राजकारणी।

मृत्यु न म्हणे वेतनी। वेतनधर्ता ॥ १३ ॥

mṛtya na mhaṇe varīṣṭha janīn | mṛtya na mhaṇe rājakāraṇī |
mṛtya na mhaṇe vetanī | vetanadhartā || 13 ||

13. Death does not say that he is superior among people or he is a politician or he is a person drawing a good salary.

14. मृत्यु न म्हणे देसाई। मृत्यु न म्हणे वेवसाई।

मृत्यु न म्हणे ठाई ठाई। पुंड राजे ॥ १४ ॥

mṛtya na mhaṇe desāī | mṛtya na mhaṇe vevasāī |
mṛtya na mhaṇe ṭhāī ṭhāī | puṇḍa rāje || 14 ||

14. Death does not say he is a revenue collector or a man of trade. Death does not say he is a leader of thieves who roams the countryside.

15. मृत्यु न म्हणे मुद्राधारी। मृत्यु न म्हणे व्यापारी।

मृत्यु न म्हणे परनारी। राजकन्या ॥ १५ ॥

mṛtya na mhaṇe mudrādhārī | mṛtya na mhaṇe vyāpārī |
mṛtya na mhaṇe paranārī | rājakanyā || 15 ||

15. Death does not say he is a religious person or a merchant or death does not say he will not touch a woman belonging to another or a princess.

16. मृत्यु न म्हणे कार्याकारण। मृत्यु न म्हणे वर्णावर्ण।

मृत्यु न म्हणे हा ब्राह्मण। कर्मनषिष्ठ ॥ १६ ॥

mṛtya na mhaṇe kāryākāraṇa | mṛtya na mhaṇe varṇāvarṇa |
mṛtya na mhaṇe hā brāhmaṇa | karmanīṣṭha || 16 ||

16. Death does not say this one is very capable; death does not follow logic or the system of castes and does not respect a *brahmin* faithfully observing rituals.

17. मृत्यु न म्हणे वतिपन्न। मृत्यु न म्हणे संपन्न।

मृत्यु न म्हणे वद्विज्जन। समुदाई ॥ १७ ॥

mṛtya na mhaṇe vitpanna | mṛtya na mhaṇe saṁpanna |



mṛtya na mhaṇe vidvajjana | samudāi || 17 ||

17. Death does not say he is a scholar, a rich man or a man of great learning among everyone.

18. मृत्यु न म्हणे हा धूर्त। मृत्यु न म्हणे बहुश्रुत।

मृत्यु न म्हणे हा पंडित। माहाभला ॥ १८ ॥

mṛtya na mhaṇe hā dhūrta | mṛtya na mhaṇe bahuśruta |

mṛtya na mhaṇe hā paṇḍita | māhābhalā || 18 ||

18. Death does not say he is a shrewd person or highly learned or pious *pandit* and a very good man.

19. मृत्यु न म्हणे पुराणिक। मृत्यु न म्हणे हा वैदिक।

मृत्यु न म्हणे हा याज्ञिक। अथवा जोसी ॥ १९ ॥

mṛtya na mhaṇe purāṇika | mṛtya na mhaṇe hā vaidika |

mṛtya na mhaṇe hā yājñika | athavā jośi || 19 ||

19. Death does not say he is a religious preacher or a man knowing the *vedas* or doing sacrifice, or a man who is a fortune teller.

20. मृत्यु न म्हणे अग्निहोत्री। मृत्यु न म्हणे हा श्रोत्री।

मृत्यु न म्हणे मंत्रयंत्री। पूरणागमी ॥ २० ॥

mṛtya na mhaṇe agnihotrī | mṛtya na mhaṇe hā śrotrī |

mṛtya na mhaṇe maṇṭrayāntrī | pūrṇāgamī || 20 ||

20. Death does not say he is a fire worshipper, a listener to scriptures, a man knowing charms or a philosopher.

21. मृत्यु न म्हणे शास्त्रज्ञ। मृत्यु न म्हणे वेदज्ञ।

मृत्यु न म्हणे सर्वज्ञ। सर्व जाणे ॥ २१ ॥

mṛtya na mhaṇe śāstrajña | mṛtya na mhaṇe vedajña |

mṛtya na mhaṇe sarvajña | sarva jāṇe || 21 ||

21. Death does not say he is a scientist or a man knowing the scriptures. Death does not say he is a knower of this ‘all’ (death means ignorance; and when ignorance comes to this ‘all’/knowledge then, how can the witness remain?).

22. मृत्यु न म्हणे ब्रह्मतया। मृत्यु न म्हणे गोहतया।

मृत्यु न म्हणे नाना हत्या। स्त्रीबाळकादिक ॥ २२ ॥

mṛtya na mhaṇe brahmatyā | mṛtya na mhaṇe gohatyā |

mṛtya na mhaṇe nānā hatyā | strībālakādika || 22 ||

22. Death does not say he killed a *brahmin*. Death does not say he kills cows. Death does not say he has killed ‘many’ woman and children.

23. मृत्यु न म्हणे रागज्ञानी। मृत्यु न म्हणे ताळज्ञानी।

मृत्यु न म्हणे तत्वज्ञानी। तत्ववेत्ता ॥ २३ ॥

mṛtya na mhaṇe rāgajñānī | mṛtya na mhaṇe tālajñānī |

mṛtya na mhaṇe tatvajñānī | tatvavettā || 23 ||



23. Death does not say he is a knower of song. Death does not say he is a knower of rhythm. Death does not say he is a philosopher and a knower of the elements.
24. मृत्यु न म्हणे योग्याभ्यासी। मृत्यु न म्हणे संन्यासी।
मृत्यु न म्हणे काळासी। वंचू जाणे॥ २४॥
mṛtya na mhaṇe yogyābhyāsī | mṛtya na mhaṇe saṁnyāsī |
mṛtya na mhaṇe kālāsī | vaṁcūṁ jāṇe || 24 ||
24. Death does not say he is *yogi* or a man of renunciation or a person who boasts that he can deceive death.
25. मृत्यु न म्हणे हा सावध। मृत्यु न म्हणे हा सद्भि।
मृत्यु न म्हणे वैद्य परसद्भि। पंचाक्षरी॥ २५॥
mṛtya na mhaṇe hā sāvadha | mṛtya na mhaṇe hā siddha |
mṛtya na mhaṇe vaidya prasiddha | pañcākṣarī || 25 ||
25. Death does not say he is one who is alert or he is accomplished or a great doctor with occult knowledge.
26. मृत्यु न म्हणे हा गोसावी। मृत्यु न म्हणे हा तपस्वी।
मृत्यु न म्हणे हा मनसवी। उदासीन॥ २६॥
mṛtya na mhaṇe hā gosāvī | mṛtya na mhaṇe hā tapasvī |
mṛtya na mhaṇe hā manasvī | udāsīna || 26 ||
26. Death does not say he is a monk who has conquered the senses or he is a man of penance or he is a ruler of his mind and disinterested in worldly affairs.
27. मृत्यु न म्हणे ऋषेश्वर। मृत्यु न म्हणे कवेश्वर।
मृत्यु न म्हणे दगिंबर। समाधस्थि॥ २७॥
mṛtya na mhaṇe ṛṣeśvara | mṛtya na mhaṇe kaveśvara |
mṛtya na mhaṇe digambara | samādhistha || 27 ||
27. Death does not say he is the Lord of the *rishis*. Death does not say he is the Lord of the poets. Death does not say he pervades the sky in the state of *samadhi*. (Death wants only that which belongs to it ie. the gross and subtle body and this ‘all’; death cannot be known by the One who is beyond death)
28. मृत्यु न म्हणे हठयोगी। मृत्यु न म्हणे राजयोगी।
मृत्यु न म्हणे वीतरागी। नरितर॥ २८॥
mṛtya na mhaṇe haṭhayogī | mṛtya na mhaṇe rājayogī |
mṛtya na mhaṇe vītarāgī | niraṁtara || 28 ||
28. Death does not say he is a *yogi* doing *kundalini yoga* or a *rajayogi* or he is one who has conquered his passion.
29. मृत्यु न म्हणे ब्रह्मच्यारी। मृत्यु न म्हणे जटाधारी।
मृत्यु न म्हणे निराहारी। योगेश्वर॥ २९॥
mṛtya na mhaṇe brahmacyārī | mṛtya na mhaṇe jaṭādhārī |
mṛtya na mhaṇe nirāhārī | yogeśvara || 29 ||



29. Death does not say he is a *brahmachari*/celibate. Death does not say he is an ascetic with matted hair or he is someone observing a fast or he is a great *yogi*.

30. मृत्यु न म्हणे हा संत। मृत्यु न म्हणे हा महंत।
मृत्यु न म्हणे हा गुप्त। होत असे ॥ ३० ॥
mṛtya na mhaṇe hā samta | mṛtya na mhaṇe hā mahanta |
mṛtya na mhaṇe hā gupta | hota ase || 30 ||

30. Death does not say he is a Saint or he is a spiritual authority. Death does not say he is the hidden *purush* (death cannot know these).

31. मृत्यु न म्हणे हा सवाधेन। मृत्यु न म्हणे हा पराधेन।
सकळ जीवांस प्राशन। मृत्युचिकरी ॥ ३१ ॥
mṛtya na mhaṇe hā svādhena | mṛtya na mhaṇe hā parādhena |
sakala jīvāṁsa prāśana | mṛtyuci karī || 31 ||

31. Death does not say he is independent or he is dependent. When this ‘all’/consciousness becomes a *jiva*, then death is there to devour it.

32. येक मृत्युमार्गी लागले। येकीं आर्धपथ क्रमलि।
येक ते सेवटास गेले। वृद्धपणीं ॥ ३२ ॥
yeka mṛtyumārgī lāgale | yekīm ārdhapaṁtha kramile |
yeka te sevātāsa gele | vṛddhapaṇīm || 32 ||

32. If that One takes itself to be a body then it sets out on this path of death. Then within the One, it will complete only half of its journey because, in the end, that One will die of old age (that One is deathless. But taking itself to be a body, it will pass its days as an entity and it can never reach its destination; it can never know its Self. This gross body appears within consciousness/knowledge and that appears within the One who is beyond consciousness/knowledge).

33. मृत्यु न म्हणे बाळ तारुण्य। मृत्यु न म्हणे सुलक्षण।
मृत्यु न म्हणे वचिक्षण। बहु बोलकि ॥ ३३ ॥
mṛtya na mhaṇe bāla tārunya | mṛtya na mhaṇe sulakṣaṇa |
mṛtya na mhaṇe vicakṣaṇa | bahu bolikā || 33 ||

33. Death does not say he is a child or merely a youth. Death does not say he has proper attention. Death does not say he is a skilled speaker.

34. मृत्यु न म्हणे हा आधार। मृत्यु न म्हणे उदार।
मृत्यु न म्हणे हा सुंदर। चतुरांग जाणे ॥ ३४ ॥
mṛtya na mhaṇe hā ādhāru | mṛtya na mhaṇe udāra |
mṛtya na mhaṇe hā suṁdara | caturāṁga jāṇe || 34 ||

34. Death does not say he is the support of the ‘many’. Death does not say he is noble and ever open. Death does not say he is beautiful and wise.

35. मृत्यु न म्हणे पुण्यपुरुष। मृत्यु न म्हणे हरदिस।
मृत्यु न म्हणे वशिष। सुकृती नर ॥ ३५ ॥
mṛtya na mhaṇe puṇyapuruṣa | mṛtya na mhaṇe haridāsa |



mṛtya na mhaṇe viśeṣa | sukṛtī nara || 35 ||

35. Death does not say he is a man of merit or a devotee of *hari*. Death does not say there is this art of knowing or there is this pure action or there is a man (what is death after all? Death is ignorance, the other side of knowledge; what does it know of knowledge? *maharaj*- unless knowledge goes off, you cannot die).

36. आतां असो हें बोलणें। मृत्यापासून सुटजि कोणें।

मागेंपुढें वशिवास जाणें। मृत्युपंथें॥ ३६॥

ātām aso heṁ bolaṇem | mṛtyāpāsūna suṭije koṇem |

māgeṁpuḍhem viśvāsa jāṇem | mṛtyupantheri || 36 ||

36. Now if there is this ‘speech’ ‘I am’ then you can escape death. But if you remain with the thoughts of a before and after then, truly you are walking on the path of death (body consciousness brings the thoughts of a past and a future. But death does not come to this ‘now’/knowledge. It must first go off).

37. च्यारी खाणी च्यारी वाणी। चौर्यासी लक्ष जीवयोनी।

जनमा आले ततिके पराणी। मृत्य पावती॥ ३७॥

cyārī khāṇī cyārī vāṇī | cauṛyāsī lakṣa jīvayonī |

janmā āle tituke prāṇī | mṛtya pāvātī || 37 ||

37. When there are the four forms of birth and the four forms of speech then, there is this attention that brings the *eighty-four principles of a *jīva*. Whenever that One takes birth in the *prana* then, that One will surely die. *(The eighty-four principles that make up a *jīva*; see 17.8 and 17.9)

38. मृत्याभेणें पळों जातां। तरी मृत्य सोडनि सर्वथा।

मृत्यास न ये चुकवितां। कांहीं केल्या॥ ३८॥

mṛtyābheṇem paḷoṁ jātāṁ | tarī mṛtya soḍinā sarvathā |

mṛtyāsa na ye cukavitāṁ | kāmhiṁ kelyā || 38 ||

38. If you run away being afraid of death still it is not possible to avoid it. Death does not even spare this created ‘all’ (Knowledge/consciousness is also a created thing and it will go off and death will come. Thus only that uncreated One is beyond the clutches of death).

39. मृत्य न म्हणे हा स्वदेसी। मृत्य न म्हणे हा वदिसी।

मृत्य न म्हणे हा उपवासी। नरितर॥ ३९॥

mṛtya na mhaṇe hā svadesī | mṛtya na mhaṇe hā videsī |

mṛtya na mhaṇe hā upavāsī | niraṁtara || 39 ||

39. Death does not say he is in his own country and death does not say he is in another country. Death does not say he is one who is always fasting.

40. मृत्य न म्हणे थोर थोर। मृत्य न म्हणे हरहिर।

मृत्य न म्हणे अवतार। भगवंताचे॥ ४०॥

mṛtya na mhaṇe thora thora | mṛtya na mhaṇe harihara |

mṛtya na mhaṇe avatāra | bhagavanṁtāce || 40 ||



40. Death does not say he is the greatest of the great. Death does not say he is **harihara*. Death does not say he is an incarnation of God (death has no jurisdiction over that Reality, the greatest of the great; it takes only that which belongs to time). *(When *vishnu* and *mahesh* come together as one; ie. forgetting is remembering)

41. श्रोतीं कोप न करावा। हा मृत्युलोक सकळांस ठावा।
उपजला प्राणी जाईल बरवा। मृत्युपंथें ॥ ४१ ॥
śrotīṃ kopa na karāvā | hā mṛtyaloka sakalāṃsa thāvā |
upajalā prāṇī jāila baravā | mṛtyapam̐them || 41 ||

41. In the listener there should be no anger, otherwise this ‘all’ will meet this world of death (ie. forget everything and listen to this ‘I am’ of knowledge; if you give truth to these thoughts of this gross world then, desire and anger etc. will bring body consciousness once more). For when that thoughtless takes birth in the *prana* then, it walks on the path of death (you may be in your Self but, the very moment that emotions arise, again you meet with this world of death/waking state or *rajo guna*).

42. येथें न मनावा कति। हा मृत्युलोक वख्यात।
प्रगट जाणती समस्त। लहान थोर ॥ ४२ ॥
yethēṃ na manāvā kiṃta | hā mṛtyaloka vikhyāta |
pragaṭa jāṇatī samasta | lahāna thora || 42 ||

42. ‘Here’ in this ‘all’ there should be no regard given to doubt (ie. forget everything, let no concept enter your natural Self and stay out of your small mind) and then that thoughtless Self can pervade this world of death; and when understanding is complete then the small *jiva* is that great *brahman*

43. तथापी कति मानजिल। तरी हा मृत्युलोक नव्हेल।
याकारणें नासेल। उपजला प्राणी ॥ ४३ ॥
tathāpī kiṃta māñijela | tarī hā mṛtyaloka navhela |
yākāraṇēṃ nāsela | upajalā prāṇī || 43 ||

43. But if you continue to give regard to doubt then, this world of death can never be that thoughtless Self (if you stay in your small mind then you walk on the path of death). But by means of this ‘speech’ there will not be the birth in the *prana* (when you are understanding ‘I am’, then this *prana* on the inside and the wind on the outside are one and the same and you pervade everywhere. But as soon as this ‘I am’ is forgotten, you take birth in the *prana* once more).

44. ऐसें जाणोनियां जीवें। याचें सार्थकचक्रावें।
जनीं मरोन उरवावें। कीर्तुरूपें ॥ ४४ ॥
aiseṃ jāṇoniyāṃ jīvēṃ | yācēṃ sārthakaci karāvēṃ |
janīṃ marona uravāvēṃ | kīrtirūpeṃ || 44 ||

44. While there is this knowing by the *jiva* then, the meaning of life should be achieved (know thy Self; understand this knowing and you will be half way to your destination, ref. V. 32; *siddharameshwar maharaj*- you feel that you do not have this knowledge, but within you this knowledge is already there). Then there will be the death of the small mind of the *jiva* and you will remain as this form of pervasiveness (Only while there is this knowing ie. life, can we understand this life. The promises of acquiring



understanding after death are foolish concepts that have appeared upon this knowing)

45. येरवीं प्राणी लहान थोर। मृत्य पावती हा नर्धार।
बोललं हें अन्यथा उत्तर। मानूंची नये ॥ ४५ ॥
yeravīm prāṇī lahāna thora | mṛtya pāvatī hā nirdhāra |
bolileṁ heṁ anyathā uttara | mānūṁcī naye || 45 ||

45. Otherwise that great *brahman* is this small *jīva* in the *prana* and then that thoughtless constant support will have to face death. Therefore, let there be this ‘speech’ only and any reply that is different to this should not be respected (keep the mind quiet and be free of doubt and conjecture and reply only with this ‘I am’; and then this *sagun* will, of its own accord, go off and what will remain will be that thoughtless *nirgun brahman*)

46. गेले बहुत वैभवाचे। गेले बहुत आयुष्याचे।
गेले अगाध महमिचे। मृत्यपंथे ॥ ४६ ॥
gele vahuta vaibhavāce | gele bahuta āyusyāce |
gele agādha mahimece | mṛtyapam̐them || 46 ||

46. The grandeur of this ‘all’/knowledge is gone; the lifetime of this ‘all’ is gone; its greatness and importance are gone due to the path of death.

47. गेले बहुत पराक्रमी। गेले बहुत कपटकर्मी।
गेले बहुत संग्रामी। संग्रामसौरे ॥ ४७ ॥
gele bahuta parākramī | gele bahuta kapaṭakarmī |
gele bahuta saṁgrāmī | saṁgrāmasaure || 47 ||

47. Gone is this ‘all’ within your might and strength; gone is this ‘all’ within your deceitful and fraudulent actions; gone is this ‘all’ within your hostile attitudes and the boldness displayed in war (attitudes of mind steal away this understanding of the ‘all’).

48. गेले बहुतां बळांचे। गेले बहुतां काळांचे।
गेले बहुतां कुळांचे। कुळवंत राजे ॥ ४८ ॥
gele bahutām balāṁce | gele bahutām kālāṁce |
gele bahutām kuḷāṁce | kuḷavaranta rāje || 48 ||

48. Gone is the conviction of this ‘all’; gone is the ‘time’ of this ‘all’; gone is this dynasty of the ‘all’/*prakṛuti* that belonged to the King/*purush*.

49. गेले बहुतांचे पाळक। गेले बुद्धीचे चाळक।
गेले युक्तीचे तार्ककि। तर्कवादी ॥ ४९ ॥
gele bahutāṁce pālaka | gele buddhīce cālaka |
gele yuktīce tārkika | tarkavādī || 49 ||

49. Gone is the support of this ‘all’; gone is this activator of the intellect/*buddhi*; gone is the discerning of this ‘trick’ (ie. forget everything) due to rational and logic.

50. गेले वदियेचे सागर। गेले बळाचे डोंगर।
गेले धनाचे कुबेर। मृत्यपंथे ॥ ५० ॥
gele vidyece sāgara | gele balāce ḍoṁḡara |



gele dhanāce kubera | mṛtyapam̐the || 50 ||

50. Gone is this ocean of knowing; gone is this mountain of strength; gone is this wealth of *kuber*, due to the path of death.

51. गेले बहुत पुरुषार्थाचे। गेले बहुत वकिरमाचे।

गेले बहुत आटोपाचे। कार्यकर्ते ॥ ५१ ॥

gele bahuta puruṣārthāce | gele bahuta vikramāce |

gele bahuta āṭopāce | kāryakarte || 51 ||

51. Gone is the great accomplishment of this ‘all’; gone is the heroism and valour of this ‘all’; gone is the constant activity of this ‘all’.

52. गेले बहुत शस्त्रधारी। गेले बहुत परोपकारी।

गेले बहुत नानापरी। धर्मरक्षक ॥ ५२ ॥

gele bahuta śastradhārī | gele bahuta paropakārī |

gele bahuta nānāparī | dharmarakṣaka || 52 ||

52. Gone is this ‘all’, the upholder of the *shasthras*; gone is this ‘all’, the bestower of good fortune; gone is this ‘all’ the protector of *dharma*, within the ways of the ‘many’ (due to the thoughts of the *jīva*).

53. गेले बहुत परतापाचे। गेले बहुत सत्कीर्तीचे।

गेले बहुत नीतीचे। नीतवित राजे ॥ ५३ ॥

gele bahuta pratāpāce | gele bahuta satkīrtīce |

gele bahuta nīṭīce | nīṭivanta rāje || 53 ||

53. Gone is the majesty and glory of this ‘all’; gone is the pervasiveness of this ‘all’ and gone is the truthfulness of this ‘all’, the leader of the righteous.

54. गेले बहुत मतवादी। गेले बहुत कार्यवादी।

गेले बहुत वेवादी। बहुतांपरीचे ॥ ५४ ॥

gele bahuta matavādī | gele bahuta kāryavādī |

gele bahuta vevādī | bahutāṁparīce || 54 ||

54. Gone is this ‘all’, lost in the ‘many’ opinions; gone is this ‘all’ within the ‘many’ achievements; gone is this ‘all’ within the ‘many’ conversations about this *para* ‘speech’ of the ‘all’ (ie. we may intellectually discuss the nature of this ‘speech’; but thoughts are thoughts and they are the only hindrance to understanding ‘I am’).

55. गेलीं पंडितांची थाटें। गेलीं शब्दांचीं कचाटें।

गेलीं वादकें अचाटें। नाना मते ॥ ५५ ॥

gelīm paṇḍitāṁcī thāṭem | gelīm śabdāṁcīm kacāṭem |

gelīm vādakem acāṭem | nānā matem || 55 ||

55. Gone is this ‘all’ due to the pomp and show of the *pandit*; gone is this ‘all’ due to the speculations about this ‘word’; gone is this ‘all’ due to the strange arguments and the ‘many’ opinions.

56. गेले तापषांचे भार। गेले संन्यासी अपार।



गेले वचिरकरुते सार। मृत्यपंथे॥ ५६॥

gele tāpaṣāṁce bhāra | gele sarīnyāsī apāra |
gele vicārakarte sāra | mṛtyapaṁthe || 56 ||

56. Gone is the importance of the ascetic; gone is the limitlessness of the *sannyasi*; gone is the maker of that thoughtless understanding, due to the path of death.

57. गेले बहुत संसारी। गेले बहुत वेषधारी।

गेले बहुत नानापरी। नाना छंद करूनी॥ ५७॥

gele bahuta saṁsārī | gele bahuta veṣadhārī |
gele bahuta nānāparī | nānā chaṁda karūnī || 57 ||

57. Gone is this ‘all’ within *samsar*; gone is this ‘all’ within this disguise of the gross body; gone is this ‘all’ within the ways of the ‘many’ and the ‘many’ longings and hankerings.

58. गेले ब्राह्मणसमुदाये। गेले बहुत आचार्य।

गेले बहुत सांगों काये। कर्ति म्हणौनी॥ ५८॥

gele brāhmaṇasamudāye | gele bahuta ācārya |
gele bahuta sāṁgōṁ kāye | kitī mhaṇauni || 58 ||

58. Gone is this meeting place of the *brahmin* (ie. where the elements, *gunas*, senses etc. come together as the ‘all’); gone is this ‘all’, your teacher. And when this ‘all’ is gone then, how can the ‘many’ ever come to understand that thoughtless Reality?

59. असो ऐसे सकळहि गेले। परंतु येकच राहिलि।

जे स्वरुपाकार जाले। आत्मज्ञानी॥ ५९॥

aso aise sakalāhi gele | paramtu yekaci rāhile |
je svarupākāra jāle | ātmajñānī || 59 ||

59. Due to this path of death, even this *‘all’ goes away, but still that One remains. For when this ‘all’ of *mula maya* becomes that *swarup* then, there is the *atma-gnyani*/Knower of Self (knowledge and ignorance are the two sides of the same coin and both will be destroyed simultaneously. As long as ignorance remains then, even this ‘all’/knowledge cannot be maintained and sooner or later this ‘all’ will fall back into body consciousness and then death is sure to come. Only when this ‘all’ has been merged in that thoughtless Reality, like salt in the ocean, will death and birth be transcended).
*(*maharaj*- knowledge must be forgotten otherwise death cannot come).

इति श्रीदासबोधे गुरुशिष्यसंवादे मृत्यनिरूपणनाम

समास नववा॥ ९॥ ३.९

iti śrīdāsabodhe guruśiṣyasamvāde mṛtyanirūpaṇanāma
samāsa navavā || 9 || 3.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 3 named „Discourse on Death“ is concluded.



3.10 Vairagya/Renunciation

समास दहावा : वैराग्य नरूपण

samāsa dahāvā : vairāgya nirūpaṇa

|| Śrī Rām ||

1. संसार म्हणजे माहापूर। माजीं जळचरें अपार।

डंखूं धावती वखार। काळसरूप ॥ १ ॥

samśāra mhaṇije māhāpūra | mājīm jaḷacareṁ apāra |

ḍamkhūṁ dhāvati vikhāra | kāḷasarpa || 1 ||

1. *samsar* should be called the great flood. And in this great flood there is that limitless Supreme Self/*paramatma* and the ‘many’ water creatures, like the poisonous ‘snake of time’ which is rushing around everywhere biting everyone .

2. आशा ममता देहीं बेडी। सुसरी करिताती तडातोडी।

नैऊन दुःखाचे सांकडी-। माजीं घालती ॥ २ ॥

āsā mamatā dehīm beḍī | susarī karitāṭī taḍātoḍī |

neūna duḥkhāce sāmkaḍī- | mājīm ghālītī || 2 ||

2. When the fetters of hope and ‘mine’ are within the body then, the alligators tear that *purush* to pieces and drag it to the cave of sorrow and leave it there.

3. अहंकारनकरें उडवलिं। नैऊन पाताळीं बुडवलिं।

तेथुनयां सोडवलिं। न वचे प्राणी ॥ ३ ॥

ahaṁkāranakreṁ uḍavileṁ | neūni pātālīm buḍavileṁ |

tethuniyām soḍavileṁ | na vace prāṇī || 3 ||

3. The crocodile of ego snatches that *purush* away and scatters it in all directions and then it drowns in hell/ignorance. For when that *purush* is away from ‘there’/*brahman* and caught in the *prana*, it cannot escape.

4. काम मगरमठी सुटेना। तरिसकार लागला तुटेना।

मद मतसर वोहटेना। भूल पडली ॥ ४ ॥

kāma maḡaramiṭhī suṭenā | tiraskāra lāgalā tuṭenā |

mada matsara vohaṭenā | bhūli paḍilī || 4 ||

4. The grip of the alligator of desire is so strong and it cannot be broken; scorn and disgust are not cut; pride and jealousy do not diminish when one falls into delusion and bewilderment.

5. वासनाधामिणी पडली गळां। घालून वेंटाळें वमी गरळा।

जिव्हा लाळी वेळोवेळां। भयानक ॥ ५ ॥

vāsanādhāmiṇī paḍilī gaḷāṁ | ghālūna vēṁṭāḷeṁ vāmī gaṛaḷā |

jivhā lālī veḷovelāṁ | bhayānaka || 5 ||

5. This *vasana* (‘I want to be’) is like a great snake that has wrapped itself around you and it spits poison (when this *vasana* dwells within *samsar* then, it wants to be in a body but, these objects of the senses are a slow poison that will kill you in the end).



From its tongue constantly drips this poison of worldly thoughts and it is the cause of great fear.

6. माथां परपंचाचें वोझें। घेंऊन म्हणे माझें माझें।
बुडतांही न सोडी फुंजे। कुळाभिमिनं ॥ ६ ॥
māthāṁ prapañcācēṁ vojheṁ | gheūna mhaṇe mājheṁ mājheṁ |
budatāṁhī na soḍī phunje | kuḷābhimāneraṁ || 6 ||

6. When you place this burden of *prapanch*²⁷ upon your head then there is always the thought, “Mine, mine” and even though this pulls you under these waters still you will not let go and keep clinging to this pride of your family.

7. पडलिं भ्रांतीचें अंधारें। नागवलिं अभमिानचोरें।
आलें अहंतेचें कावरिं। भूतबाधा ॥ ७ ॥
paḍileṁ bhrāntīcēṁ aṁdhāreṁ | nāgavileṁ abhimānacoreṁ |
āleṁ ahaṁteceṁ kāvireṁ | bhūtabādhā || 7 ||

7. When you have fallen into this darkness of delusion then, the thief of pride takes everything away (you may gain the world but you will lose your soul) and then there comes the weariness of *ahamte* (“I am this body” ego) and possession by the elements (objectification).

8. बहुतेक आवर्ती पडलिं। प्राणी वाहातच गेले।
जंहा भगवंतासी बोभाईलें। भावार्थबळें ॥ ८ ॥
bahuteka āvartīṁ paḍile | prāṇī vāhātaci gele |
jemhīṁ bhagavaṁtāsī bobhāileṁ | bhāvārthabaḷeṁ || 8 ||

8. When that One within this ‘all’ gets caught in this whirlpool of *samsar* then it gets swept away in the *prana*. Only when this ‘I am’ calls out to God with deep devotion and faith....

9. देव आपण घालून उडी। त्यांसी नेलें पैलथडी।
येर तें अभावर्कि बापुडी। वाहातच गेलीं ॥ ९ ॥
deva āpaṇa ghālūni uḍī | tayāṁsī neleṁ pailathaḍī |
yera teṁ abhāvikeṁ bāpuḍīṁ | vāhātaci gelīm || 9 ||

9. Does God jump in and pull it out and take it to the other shore. The rest have no faith and so that Reality appears as these poor fools washed away in the rushing waters.

10. भगवंत भावाचा भुकेला। भावार्थ देखोन भुलला।
संकटीं पावे भावकाला। रक्षतिसे ॥ १० ॥
bhagavaṁta bhāvācā bhukelā | bhāvārtha dekhona bhulalā |
saṁkaṭīṁ pāve bhāvikālā | rakṣitase || 10 ||

²⁷ *siddharameshwar maharaj*- This manifest world gets called *prapanch* on account of the five (*pancha*) elements appearing and being seen as something separate (*para*) from you. First that thoughtless Self took the pride of this ‘I am’ body made of the five subtle elements and then it started taking the pride of the gross body and entered into a worldly life. On account of this body consciousness, that Supreme Self has had to take so many births in the *prana*



10. God hungers for the sincere faith of the one who never forgets Him. He watches over the faithful who have fallen into this confinement.

11. ज्यास भगवंत आवडे। त्याचें देवासीं सांकडें।

संसारदुःख सकळ उडे। नजिदासाचें ॥ ११ ॥

jayāsa bhagavanṭa āvaḍe | tayācēṁ devāsīṁ sāṁkaḍēṁ |
saṁsāraduḥkha sakāḷa uḍe | nijadāsācēṁ || 11 ||

11. God is fond of this *mula maya* ('I am'). For when that Reality becomes a *jiva* and falls into the 'many' difficulties then it is God Himself who has to suffer. But these pains of *samsar* will fly away when this 'I am' is His servant.

12. जे अंकति ईश्वराचे। त्यांस सोहळे नजिसुखाचे।

धन्य तेचद्वैवाचे। भावकि जन ॥ १२ ॥

je aṁkita īśvarāce | tayāṁsa sohaḷe nijasukhāce |
dhanya teci daivāce | bhāvika jana || 12 ||

12. When *mula maya* is the servant of God then, to that Reality there will come the great celebration of Its own Bliss (then He meets Himself). Blessed is the faithful mind, for then that Reality becomes its good fortune.

13. जैसा भाव जयापासीं। तैसा दैव तयासी।

जाणे भाव अंतरसाक्षी। प्राणीमात्रांचा ॥ १३ ॥

jaisā bhāva jayāpāsīṁ | taisā daiva tayāsī |
jāṇe bhāva aṁtarasākṣī | prāṇīmātrāṁcā || 13 ||

13. God is according to your faith. He is that inner witness within the *prana* and therefore He knows the nature of your faith.

14. जरी भाव असलि माईक। तरी देव होये माहा ठक।

नवल त्याचें कौतुक। जैशास तैसा ॥ १४ ॥

jarī bhāva asilā māīka | tarī deva hoye māhā ṭhaka |
navala tayācēṁ kautuka | jaiśāsa taisā || 14 ||

14. If your faith is false then, God becomes the great deceiver. And if there is this wonder of *sagun*, then God will be that and in the same way, if you are thoughtless, then He will be just like that (that Reality appears as it is imagined and when imagination stops then He alone remains).

15. जैसैं जयाचें भजन। तैसैंची दे समाधान।

भाव होतां कचिति न्यून। आपणहं दुरावे ॥ १५ ॥

jaisēṁ jayācēṁ bhajana | taisēṁcī de samādhāna |
bhāva hotāṁ kiṁcita nyūna | āpaṇahi durāve || 15 ||

15. As is your *bhajan* so will be the contentment/*samadhan* given.²⁸ If your faith is

²⁸ *siddharameshwar maharaj*- Don't just simply say, "I am *brahman*." By being *brahman* stay in the glory of the *swarup*. We are God, but if we do not behave like God then we are God in name only. Therefore like God one should be *nirgun*, desireless, free of the bondage of worldly life and void of any anxiety. Merely by saying "I am *brahman*," the deed is not achieved. Therefore be *brahman* and remain as *brahman*. "I am all-pervading, without any *gunas* and without any blemish." If your thought becomes like that then, you go on



lacking even a little then He is far away.

16. दरपणीं प्रतबिबि दसि। जैस्यास तैसें भासे।
तयाचें सूत्र असे। आपणाच पासीं ॥ १६ ॥
darpaṇīm pratibimbā dise | jaisyāsa taisēṁ bhāse |
tayācēṁ sūtra ase | āpaṇāca pāsīm || 16 ||

16. Understand that faith is like a reflection seen in the mirror and therefore whatever appears depends upon you. That connection to Reality is always there but it is up to you to maintain it.

17. जैसें आपण करावें। तैसेंचि तेणें व्हावें।
जरी डोळे पसरून पाहावें। तरी तेंही टवकारे ॥ १७ ॥
jaisēṁ āpaṇa karāvēṁ | taisēṁci teṇēṁ vḥāvēṁ |
jarī ḍole pasarūni pāhāvēṁ | tarī teṁhī ṭavakāre || 17 ||

17. Whatever you do, that Reality will become like that only. If you stare into its eyes then, that will stare back.

18. भृकुटीस घालून मठी। पाहातां क्रोधें तेंह उठी।
आपण हास्य करितां पोटी। तेंह आनंद ॥ १८ ॥
bhṛkuṭīsa ghālūna miṭhī | pāhātām krodherṁ teṁhi uṭhī |
āpaṇa hāsyā karitām poṭīm | teṁhi ānaṁde || 18 ||

18. If you frown then, that tosses back a frown and if you look angry, then that Reality also flairs up. If you laugh with all your heart, then that Reality is also full of bliss.

19. जैसा भाव प्रतबिबिला। तयाचाचि देव जाला।
जो जैसें भजे त्याला। तैसाचि वोळे ॥ १९ ॥
jaisā bhāva pratibimbālā | tayācāci deva jālā |
jo jaisēṁ bhaje tyālā | taisāci voḷe || 19 ||

19. God appears as the reflection of your faith and therefore understanding and God's proximity will depend on the nature of the *bhajan* that you make.

20. भावें परामार्थाचिया वाटा। वाहाती भक्तीचिया पेंठा।
भरला मोक्षाचा चोहाटा। सज्जनसंगें ॥ २० ॥
bhāvēṁ parāmārthāciyā vāṭā | vāhātī bhaktīciyā peṁṭhā |
bharalā mokṣācā cohāṭā | sajjanasamgeṁ || 20 ||

20. If with understanding and faith one proceeds upon *paramarth* then, that devotee will be carried over this worldly ocean to the other side. For when one keeps the company of the Saint then one will attain liberation.

21. भावें भजनीं जे लागले। ते ईश्वरी पावन जाले।
भावार्थवळें उद्धरलि। पूरवज तेहीं ॥ २१ ॥
bhāvēṁ bhajanīm je lāgale | te īśvarī pāvana jāle |
bhāvārthavaleṁ uddharile | pūrvaṇa teḥīm || 21 ||

acquiring the Self's own glory and from that you get so much joy. The more time spent with one's attention fixed on the formless *swarup*, the better that day.



21. When this 'all' is established in faithful *bhajan* (forget everything) then, one is purified and becomes that Reality. By pure desireless faith, that Reality gets lifted out of this ancestral lineage (ie. out of body consciousness and birth and death).
22. आपण स्वयें तरले। जनासह उपेगा आले।
कीर्तशिरवणें जाले। अभक्त भावार्थी॥ २२॥
āpaṇa svayem tarale | janāsahi upegā āle |
kīrtiśravaṇem jāle | abhakta bhāvārthī || 22 ||
22. You have saved yourself and have become of use to the people. Understand that it is due to this pervasiveness of listening that the non-devotee becomes a faithful devotee (ie. non-separate from God).
23. धन्य तयांची जननी। जे लागले हरभिजनीं।
तेहचि येक जन्म जनीं। सार्थक केला॥ २३॥
dhanya tayāncī jananī | je lāgale haribhajanīm |
tehiṇca yeka janma janīm | sārthaka kelā || 23 ||
23. Blessed is the mother of that one who does the *bhajan* of *hari* (who forgets every concept and remains in this 'I am'), for that One who was born in the people has fulfilled the meaning/purpose of life (*maharaj*- even *ram* and *krishna* were ignorant, otherwise they would not have been born).
24. तयांची वर्णू काय थोरी। जयांचा भगवंत कैवारी।
कासे लाऊन उतरी। पार दुःखाचा॥ २४॥
tayāncī varṇū kāya thorī | jayāñcā bhagavanṭa kaivārī |
kāse lāūna utarī | pāra duḥkhācā || 24 ||
24. How to describe the greatness of that one? God Himself becomes the supporter and protector of this 'all'. And with His support, you are carried to the other side, beyond sorrow.
25. बहुतां जन्मांचे सेवटीं। जेणें चुके अटाटी।
तो हा नरदेह भेटी। करी भगवंती॥ २५॥
bahutām janmāñce sevaṭīm | jeṇem cuke atāṭī |
to hā naradeha bheṭī | karī bhagavanṭīm || 25 ||
25. This 'all' is the end of birth in this human body and due to this, the torments of this continuous cycle of dying and getting born is avoided (when you remain in this 'I am' then, you cannot be born in this concept, "I am a body"; when you awake in the morning there is only this feeling 'I am'; then come the thoughts and at that moment you take a birth in the body). For when this human body meets that thoughtless *swarup* then, everything gets done within God (everything is happening spontaneously).²⁹
26. म्हणौन धन्य ते भावकि जन। जेंहजोडलें हरनिधान।
अनंत जन्मांतरीचें पुण्य। फळासि आलें॥ २६॥

²⁹*nīsargadattā maharaj*- It is only when it is understood with the greatest conviction that there is no entity and what is happening is merely the program of the functioning of consciousness- there is merely functioning and there is no entity who is causing it and there is no entity who is suffering it- only then can disidentification take place.



*mhaṇauna dhanya te bhāvika jana | jemhim joḍilem harinidhāna |
ananta janmāntarīncem puṇya | phalāsi ālem || 26 ||*

26. Therefore blessed is that faithful mind for that acquires this treasure of *hari*/knowledge and the merits of endless births have borne their fruit.

27. आयुष्य हेचरितनपेटी। माजीं भजनरतनें गोमटीं।
ईश्वरीं अरूपनया लुटी। आनंदाची करावी ॥ २७ ॥
*āyusya hecī ratnapetī | mājīm bhajanaratnem gomaṭīm |
īśvarīm arpūniyā luṭī | ānaṇḍācī karāvī || 27 ||*

27. Then this life is like a box of jewels and within this box there are the beautiful jewels of **bhajan*. By offering these to God (*‘I am the witness’*), there is the overflowing of bliss. **(siddharameshwar maharaj- in every action to remember your own svarup)*

28. हरभिक्त वैभवे कनषिठ। परी तो ब्रह्मादिकां वरषिठ।
सदा सर्वदा संतुष्ट। नैराशबोधें ॥ २८ ॥
*haribhakta vaibhavam kaniṣṭha | parī to brahmādikām varīṣṭha |
sadā sarvadā saṁtuṣṭa | nairāśabodhem || 28 ||*

28. The grandeur of the devotee of *hari* may appear little (*this ‘all’ is a point as big as sesame seed it is said, but everything is within it maharaj- we have to say a point but it means, nothing is there*), but he is superior to *brahma*³⁰ and the other gods. Always and everywhere He is contented with the understanding of detachment.

29. धरून ईश्वराची कास। केली संसाराची नैराश।
तयां भाविकां जगदीश। सबाह्य सांभाळी ॥ २९ ॥
*dharūna īśvarācī kāsa | kelī saṁsārācī nairāśa |
tayām bhāvikām jagadīśa | sabāhya sāmabhālī || 29 ||*

29. By holding to the shelter of God, this *samsar* is cast off. That ‘Lord of the world’ cherishes and watches over, both inside and outside, the one who is faithful to Him (*forget everything and then that awareness expands; then inside and outside merge into this one knowledge*).

30. जया संसाराचें दुःख। वविकें वाटे परमसुख।
संसारसुखाचेन पढतमूरख। लोघोन पडती ॥ ३० ॥
*jayā saṁsārāceri duḥkha | vivekeri vāṭe paramasukha |
saṁsārasukhāceni paḍhatamūrkhā | lodhona paḍatī || 30 ||*

30. To this ‘all’ there had come the suffering of *samsar* and due to *vivek* that Supreme feels happiness (*ie. there is knowledge; still illusion is there*). But this happiness is not like the greed for the pleasures of *samsar* that lead the knowledgeable fool into body consciousness.

31. जयांचा ईश्वरीं जविहाळा। ते भोगति स्वानंदसोहळा।
जयांचा जनावेगळा। ठेवा आक्षेप ॥ ३१ ॥
jayāncā īśvarīm jivihālā | te bhogitī svānaṇḍasohālā |

³⁰*hari* is *vishnu*, *sattwa*, knowing; and *brahma* is *rajo*, the *buddhi* that imagines names and forms



jayāmcā janāvegalā | t̥hevā āksai || 31 ||

31. When this *mula maya* that has its origin in God/*ishwara*, returns to God then it enjoys the great celebration of One's own Bliss. This treasure of the 'all' is different to the worldly mind and it never ends.

32. ते आक्षै सुखे सुखावले। संसारदुःखे वसिरले।
वषियेरंगी वोरंगले। श्रीरंगरंगी॥ ३२॥

te āksai sukhēṁ sukhāvale | saṁsāraduḥkheṁ visarale |
viṣayeraṅgī voraṅgale | śrīraṅgaramṅīm || 32 ||

32. When one rests in this never ending happiness then, the sorrows of *samsar* are forgotten. Then the troubles that these glittering objects brought have become the splendour of that 'Lord of colour'³¹ (*shrīranga*, you yourself are the 'Lord of colour'; you see all colours before you, but you are not the colours).

33. त्यांस फावली नरदेह पेटी। केली ईश्वरेंसिसाटी।
येरें अभावकिं करंटी। नरदेह गेला॥ ३३॥

tayāṁsa phāvalī naradeha peṭī | kelī īśvareṁsīm sāṭī |
yerēṁ abhāvikēṁ karaṁṭī | naradeha gelā || 33 ||

33. When one fully understoods that which is within this box called the human body then, all that one has, is invested with *ishwara* (ie. Witness). The rest are unfaithful and they loose this human body in misery and wretchedness.

34. आवचटें नधिन जोडलें। तें कवडच्या बदल नेलें।
तैसें आयुष्य नघोनी गेलें। अभावकिचें॥ ३४॥

āvacaṭeṁ nidhāna joḍaleṁ | teṁ kavaḍicyā badala neleṁ |
taiseṁ āyusya nighoni gelem | abhāvikācem || 34 ||

34. Unwittingly they have gained this treasure, but they exchange that Reality for a few shells and copper coins. In this way, the unfaithful waste this precious life.

35. बहुता तपाचा सांठा। तेणें लाधला परीस गोटा।
परी तो ठाईचा करंटा। भोगूंच नेणे॥ ३५॥

bahutā tapācā sāmṭhā | teṇēṁ lādhalā parīsa goṭā |
parī to ṭhāīmā karaṁṭā | bhogūṁca neṇe || 35 ||

35. This 'all' is the reward of penance performed and due to it, this block of stone (*maharaj-it is a dead body at this moment*)³² becomes the *paris* stone (ie. it turns iron to gold; it turns this body into knowledge). But if the nature of that *atma* is wretched and miserable, then it does not know how to enjoy this knowledge?

³¹ *siddharameshwar maharaj* - Everywhere is the seeing of this Lord of colours.

³² *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 this human 'block' there are four bodies and really a stone is easier to work on than these. The sculptor, in the form of *sadguru*, uses his chisel of instructions and removes one by one the chippings of these four bodies. But these removed chips return and stick again to this 'block' and because it keeps going on in this manner, this 'human-stone' does not become God very easily at all.



36. तैसा संसारास आला। मायाजाळीं गुंडाळला।
अंती येकलाचगिला। हात झाडुनी ॥ ३६ ॥
taisā saṁsārāsa ālā | māyājālīṁ guṇḍālālā |
aṁtīm yekalāci gelā | hāta jhāḍunī || 36 ||

36. This is how it is for the one who comes into *samsar* and gets entangled in the net of *maya*. In the end, he throws his hands in the air and dies alone.

37. या नरदेहाचेनसिंगतीं। बहुत पावले उत्तम गती।
येकें बापुडी यातायाती। वरपडी जालीं ॥ ३७ ॥
yā naradehāceni saṁgatīm | bahuta pāvale uttama gatī |
yekem bāpuḍī yātāyātī | varapaḍī jālīm || 37 ||

37. But when this ‘speech’ accompanies the human body then, this ‘all’ can achieve that highest state of realisation. Otherwise that One abides within a weak and miserable body and is caught in the clutches of the continuous coming and goings of birth and death.

38. या नरदेहाचेनलागवेगें। सार्थक करावे संतसंगें।
नीचयोनीं दुःख मार्गें। बहुत भोगलिं ॥ ३८ ॥
yā naradehāceni lāgavegeṁ | sārthaka karāve saṁtasaṁgeṁ |
nīcayonīm duḥkha māgeṁ | bahuta bhogileṁ || 38 ||

38. Through the company of the Saint/Truth (*satsang*), this ‘speech’³³ that is with this human body should achieve life’s meaning without further delay. For previously, this ‘all’ has suffered the ‘many’ pains of inferior births.

39. कोण समयो येईल कैसा। याचा न कळे कभिरूसा।
जैसे पक्षी दाही दिशा। उडोन जाती ॥ ३९ ॥
koṇa samayo yeīla kaisā | yācā na kale kibhīrūsā |
jaise pakṣī dāhī diśā | uḍona jāṭī || 39 ||

39. In an inferior birth how can this ‘I am’ be discerned? And if there is not this ‘I am’ conviction then, how can that *nirgun* be understood? This understanding “I am a body” is just like a bird; it may fly off in any of the ten directions (*ie. scattered thoughts of this and that*).

40. तैसैं वैभव हें सकळ। कोण जाणे कैसी वेळ।
पुत्रकळतरादिसकळ। वघिडोन जाती ॥ ४० ॥
taiseṁ vaibhava heṁ sakaḷa | koṇa jāṇe kaisī vēḷa |
putrakalātrādi sakaḷa | vighaḍona jāṭī || 40 ||

40. But in the same way, if there is the grandeur of this ‘all’ then, who will know this period of the ‘many’? However, when there are sons and wife etc. (*ie. objectification*) then, this ‘all’ will get spoiled.

41. पाहिली घडी नव्हे आपुली। वयसा तरी नघोन गेली।

³³ *siddharameshwar maharaj*- She is also known as *mula maya* and *prakruti*. She has arisen on that Supreme Self, our own pure form or *swarup* and without making any utterance she is this, I am, within the *prana* of every creature.



देह पडतांच ठेवली-। आहे नीच योनी ॥ ४१ ॥

pāhili ghaḍī naṁhe āpulī | vayasā tarī nighona gelī |
deha paḍatāmca thevili- | āhe nīmcā yonī || 41 ||

41. If you do not understand yourself each and every moment then, this whole life has gone away wasted. And when the body falls down dead, then that constant and continuous Self will take another birth in a womb.

42. स्वान शुकरादकि नीच याती। भोगणें घडे वपित्ती।
तेथे कांहीं उत्तम गती। पावजित नाही ॥ ४२ ॥

svāna śukarādika nīca yātī | bhogaṇeṁ ghaḍe vipattī |
tethe kāmhiṁ uttama gatī | pāvijeta nāhiṁ || 42 ||

42. When that constant and continuous Self gets born as a dog and pig etc., then that One has to endure great misfortune. Then this ‘all’ (*sagun*) cannot attain that highest state ‘there’ (this ‘all’ or ‘I am’ is within every living creature and it is this thing we call life. Understanding this will put an end to the eternal question, “What is this life all about?”).

43. मागा गर्भवासीं आटाटी। भोगतिं जालासरि हपुटी।
तेथुनयां थोरा कष्टीं। सुटलासिदैवें ॥ ४३ ॥

māgā garbhavāsīṁ āṭāṭī | bhogitāṁ jālāsari hupuṭī |
tethuniyāṁ thorā kaṣṭīṁ | suṭalāsi daiven || 43 ||

43. Previously there had been the terrible sufferings of the one in the womb and due to these suffering one’s real nature was lost. That *brahman* within ‘there’ has had to suffer so much in the past and then it had the good fortune of release (ie. this ‘I am’ has been understood. The moment this knowledge is understood, at that moment one is released from body consciousness. But this must be maintained otherwise such good fortune will be lost)

44. दुःख भोगलिं आपुल्या जीवें। तेथें कैचिहोतीं सर्वें।
तैचेंचि पुढें येकलें जावें। लागेल बापा ॥ ४४ ॥

duḥkha bhogilerī āpulyā jīvēṁ | tethēṁ kaicīhotīṁ sarvēṁ |
taicēnci puḍhēṁ yekalēṁ jāvēṁ | lāgela bāpā || 44 ||

44. But if you are the sufferings of the *jiva* then, how can there be this ‘all’ and that *brahman* ‘there’? And then afterwards you will take another birth and again in this same manner, you will travel alone my dear man (and die alone).

45. कैचि माता कैचा पति। कैचि बहणि कैचा भ्राता।
कैचीं सुहृदें कैची वनति। पुत्रकळत्रादकि ॥ ४५ ॥

kaiṁci mātā kaiṁcā pitā | kaiṁci bahiṇa kaiṁcā bhrātā |
kaiṁcīṁ suhrḍeṁ kaiṁcī vanitā | putrakalātrādika || 45 ||

45. Therefore think carefully, who is your mother? Who is your father? Who is your brother? Who is your sister? Who is your friend? Who is your beloved? And who are your sons and daughters etc.?

46. हे तूं जाण मावेचीं। आवघीं सोईरीं सुखाचीं।



हे तुझ्या सुखदुःखाचीं। सांगाती नव्हेती ॥ ४६ ॥
he tūñ jāṇa māvecīm | āvaghīm soirīm sukhācīm |
he tujhyā sukhaduḥkhācīm | sāṅgātī navhetī || 46 ||

46. When that thoughtless Self is knowing, then you still belong to *maya* and then within the mind there comes the pleasures of family relationships. But that Self cannot be understood through these pleasures and sufferings (*nirgun* understanding ie. no knowing, will never come as long as you continue to think of yourself as a body).

47. कैचा परपंच कैचे कुळ। कासया होतोसी व्याकुळ।
 धन कण लक्ष्मी सकळ। जाइजणें ॥ ४७ ॥
kaiñcā prapañca kaiñce kuḷa | kāsaya hotosī vyākula |
dhana kaṇa lakṣmī sakala | jāiḷjaṇem || 47 ||

47. What is this *prapañch*? And what is this family? Why is there the distress and anxiety that your grains, your wealth; even *lakshmi*, this ‘all’, will go away? (Why to worry for worldly wealth; even *lakshmi*, this wealth of ‘I am’ is not eternal)

48. कैचें घर कैचा संसार। कासया करसी जोजार।
 जन्मवरी वाहोन भार। सेखीं सांडून जासी ॥ ४८ ॥
kaiñcem ghara kaiñcā saṁsāra | kāsaya karisī jojāra |
janmavarī vāhona bhāra | sekhīm sāṁḍūna jāśī || 48 ||

48. Where is your house? Where is your *samsar*? Why is there worrying? For a whole life these burdens are carried around by you and in the end they all have to go. (Your house/body, your *samsar* is just your thought)

49. कैचें तारुण्य कैचे वैभव। कैचें सोहळे हावभाव।
 हें सकळहि जाण माव। माईक माया ॥ ४९ ॥
kaiñcem tāruṇya kaiñce vaibhava | kaiñcem sohaḷe hāvabhāva |
hem sakalahi jāṇa māva | māika māyā || 49 ||

49. Where is your youthfulness? What is this grandeur of the ‘all’? How can there be the celebration of Self-bliss and at the same time these actions and conjectures and passions and sentiments of this world? When that thoughtless Self knows this ‘all’, even then, still there is this fraudulent and false *maya*.

50. येच क्षणीं मरोन जासी। तरी रघुनार्थी अंतरलासी।
 माझें माझें म्हणतोसी। म्हणौनयां ॥ ५० ॥
yeca kṣaṇīm marona jāśī | tarī raghunāthīm antaralāsī |
mājhem mājhem mhaṇatosī | mhaṇauniyām || 50 ||

50. When this moment of that One has died and gone away (when this ‘I am’ is given away for the objects of the world), then in *ram* there is the creation of separation and therefore you say, “Mine, mine” (due to objectification you feel “I am a body” and this thought brings the feeling of being separate from the rest of creation).

51. तुवां भोगलिया पुनरावृत्ती। ऐसीं मायबापें कती।
 सतरी कन्या पुत्र होती। लक्षानलक्ष ॥ ५१ ॥



*tuvām bhogilyā punarāvṛtti | aisīm māyabāperī kitī |
strī kanyā putra hotī | lakṣānalakṣa || 51 ||*

51. You have endured so many births and your true mother and father (*mula maya and mula purush*) have become these mothers and fathers of your ‘many’ births. In the same way, your wife, your daughters and sons are due to this attention and non-attention (ie. knowledge and ignorance; the imagining of *rajo guna*).

52. कर्मयोगे सकळ मळालीं। येके स्थळीं जन्मास आलीं।
तें तुवां आपुलीं मानलीं। कैसीं रे पढतमूरखा ॥ ५२ ॥
*karmayogem sakala mīlālīm | yeke sthālīm janmāsa ālīm |
tem tuvām āpulīm mānilīm | kaisīm re paḍhatamūrkhā || 52 ||*

52. When this ‘all’ takes itself to be these actions of the gross body then, that One takes a birth (at that very moment that One takes body conscious). Then you regard that Reality as yours (ie. taking yourself to be a body, you think “I am true” because your base is true. That Reality is not something you can take possession of and claim as yours. It is One without another; where are you ‘there’. You, this body and a separate world are all imagined). But why to be a knowledgeable fool?

53. तुझें तुज नवहे शरीर। तेथें इतरांचा कोण वचार।
आतां येक भगवंत साचार। धरीं भावार्थबळें ॥ ५३ ॥
*tujherī tuja navhe śarīra | tethem itarāṁcā koṇa vicāra |
ātām yeka bhagavanta saccāra | dharīm bhāvārthabāḷem || 53 ||*

53. If you have not gained your ‘I am’ body then, how can there ever be that understanding of ‘there’ (I am not)? Now keep full faith that there is only that One true God (and I do not exist).

54. येका दुर्भराकारणें। नाना नीचांची सेवा करणें।
नाना स्तुती आणी स्तवनें। मर्यादा धरावी ॥ ५४ ॥
*yekā durbharākāraṇem | nānā nīcāṁcī sevā karaṇem |
nānā stutī āṇī stavanerī | maryādā dharāvī || 54 ||*

54. Just to fill the belly, that One constant and continuous tastes of the ‘many’ foods and then the ‘many’ is praised and flattered and held with great esteem (“He is a great man; that food was delicious” etc.).

55. जो अन्न देतो उदरासी। शरीर विकीवें लागे त्यासी।
मां जेणें घातलें जन्मासी। त्यासी कैसें वसिरावें ॥ ५५ ॥
*jo anna deto udarāsī | śarīra vikāvēṁ lāge tyāsī |
mām jeṇem ghātalem janmāsī | tyāsī kaiserī visarāvēṁ || 55 ||*

55. When that *atma purush* gives this divine ‘food’ of ‘I am’ to the belly (“I am a body” conviction) then this ‘I am’ has been sold off by that *atma*. Then that ‘I am’ is tossed into a birth. Therefore why should there be such forgetting by that *atma*?

56. अहरिनिशीं ज्या भगवंता। सकळ जवांची लागली चिता।
मेघ वरुषे ज्याची सतता। सधि मर्यादा धरी ॥ ५६ ॥
*ahirniśīm jyā bhagavanta | sakala jivāṁcī lāgalī cimtā |
megha varuṣe jyācī satata | sadhi maryādā dhārī || 56 ||*



megha varuṣe jayācī sattā | sindhu maryādā dharī || 56 ||

56. Day and night, that God (*atma purush*) should think of and remember this ‘all’ of the *jīva*. By the power of this ‘I am’ the clouds, rains and the oceans are held within their limits (upon this knowledge the whole gross world has been formed).

57. भूमि धरिली धराधरें। प्रगट होईजे दिनकरें।
ऐसी सृष्टी सततामातरें। चालवी जो कां ॥ ५७ ॥
bhūmi dharilī dharādhareṁ | pragaṭa hoīje dinakareṁ |
aisī sṛṣṭī sattāmātreṁ | cālavī jo kām || 57 ||

57. This gross earth is supported by that divine serpent *shesh* and it is due to the sun that it has appeared (that *atma purush* gives light to this knowledge and upon this knowledge, objectification takes place and a world is seen. The sun is a metaphor for this knowledge; due to this knowing, the individual objects of this world are revealed). It is only due to the power (knowledge) of that *atma purush* that this gross creation moves.

58. ऐसा कृपाळु देवाधदिव। नेणवे जयाचें लाघव।
जो सांभाळी सकळ जीव। कृपाळुपणें ॥ ५८ ॥
aisā kṛpāḷu devādhideva | neṇave jayācēṁ lāghava |
jo sām̐bhālī sakāḷa jīva | kṛpāḷupaṇeṁ || 58 ||

58. If there is to be the blessing of that God of gods (*paramatma*) then, the *smallness and insignificance of *mula maya* should not be known. Due to His kindness, that *atma purush* takes care of and constantly watches over this ‘all’ and the *jīva* (when everything is forgotten then He kindly reveals Himself). *(6.3.12: She is just like a small breeze of wind/*vayu* flowing in space/*akash*)

59. ऐसा सर्ववात्मा श्रीराम-। सांडून धरति वषियकाम।
ते पराणी दुरातमे अद्धम। केलें पावती ॥ ५९ ॥
aisā sarvātmā śrīrāma- | sāṇḍūna dharitī viṣayakāma |
te prāṇī durātme addhama | keleṁ pāvātī || 59 ||

59. But when that *shri ram*, the Knower of this ‘all’, is left aside then, the desire for sense objects is firmly grasped and that Reality enters within the *prana* and becomes contemptible by being so far from its Self.

60. रामेवणि जे जे आस। ततिकी जाणावी नैराश।
माझें माझें सावकाश। सीणच उरे ॥ ६० ॥
rāmeviṇa je je āsa | titukī jāṇāvī nairāśa |
mājheṁ mājheṁ sāvakāśa | sīṇaci ure || 60 ||

60. Without *ram* and this *mula maya* there is a hope (then this ‘I want to know’ becomes “I want to know this and that”) and that much one should know, is really hopelessness. And then due to ‘mine, mine’, that effortless *swarup* gets fatigued only (*maharaj*- why do you sleep? Because you are tired of this world).

61. जयास वाटे सीण व्हावा। तेणें वषियो चितीत जावा।
वषियो न मळितां जीवा। तगबग सुटे ॥ ६१ ॥



*jayāsa vāṭe sīṇa vḥāvā | teṇeṁ viṣayo cīmtīta jāvā |
viṣayo na mīlatām jīvā | tagabaga suṭe || 61 ||*

61. If this *mula maya* wishes to feel fatigue, then that Reality should dwell upon the sense objects. And then, when the object is not acquired, the *jīva* will get agitated.

62. सांडून राम आनंदघन। ज्याचे मनीं वषियचतिन।
त्यासी कैचें समाधान। लोलंगतासी ॥ ६२ ॥
*sāṁḍūna rāma ānaṁdaghana | jyāce manīm viṣayacīmṭana |
tyāsī kaimceṁ samādhāna | lolamgatāsī || 62 ||*

62. If that *purush* leaves aside *ram*, who is full of pure bliss, and thinks about the sense objects in the mind then, how can there be that complete contentment (of needing nothing) when there is this impatient, ‘hanging’ condition? (“I need this and that immediately”)

63. ज्यास वाटे सुखचि असावें। तेणें रघुनाथभजनीं लागावें।
स्वजन सकळही त्यागावे। दुःखमूल जे ॥ ६३ ॥
*jayāsa vāṭe sukhaci asāvēṁ | teṇeṁ raghunāthabhajanīm lāgāvēṁ |
svajana sakalahī tyāgāve | duḥkhamūla je || 63 ||*

63. If this *mula maya* feels that there should be happiness, then it should be engrossed in the *bhajan* of *ram*. Then one’s own mind and this ‘all’ also should be given up, for the root of suffering is this ‘all’.

64. जेथें वासना झोंबोन पडे। तेणेंचि अपायें दुःख जडे।
महणौन वषियवासना मोडे। तो येक सुखी ॥ ६४ ॥
*jetheṁ vāsanā jhōṁbona paḍe | teṇeṁci apāyeri duḥkha jaḍe |
mhaṇauni viṣayavāsanā moḍe | to yeka sukhī || 64 ||*

64. When ‘here’ in *mula maya*, this *vasana* is grasped (when this effortless state of being is grasped and you say, “I cannot exist without this body”), then that Reality meets pain and sorrow. Therefore by the breaking of this *vasana* with the sense objects, that One gets pleasure (when this *vasana* leaves the sense objects then, there is the bliss of natural being).

65. वषियजनति जें जें सुख। तेथेंचि होतें परम दुःख।
पूरुवीं गोड अंतीं शोक। नेमस्त आहे ॥ ६५ ॥
*viṣayajanita jeṁ jeṁ sukha | tetheṁci hotēṁ parama duḥkha |
pūrvīm goḍa aṁtīm śoka | nemasta āhe || 65 ||*

65. This ‘I am’ ‘here’ is the cause of the pleasures of sense objects and then that Supreme ‘there’ appears as pain. Initially the pleasure is sweet but in the end it definitely brings sorrow.

66. गळ गळितिं सुख वाटे। वोढून घेतां घसा फाटे।
कां तें बापुडें मृग आपटे। चारा घेऊन पळतां ॥ ६६ ॥
*gaḷa ḡḷitīm sukha vāṭe | voḍhūna ghetām ghasā phāṭe |
kāṁ teṁ bāpuḍeṁ mṛga āpaṭe | cārā gheūna paḷatām || 66 ||*



66. A fish feels that the bait is pleasure, but when it is pulled in, its throat gets torn. In the same way, due to its foolishness, the deer gets caught fleeing with some food in its mouth.

67. तैसी वषियसुखाची गोडी। गोड वाटे परी ते कुडी।
महणौनयां आवडी। रघुनार्थी धरावी ॥ ६७ ॥
taisī viṣayasukhācī goḍī | goḍa vāṭe parī te kuḍī |
mhaṇauniyām āvaḍī | raghunāthīm dharāvī || 67 ||

67. Like this is the sweet pleasure of the sense objects. But when they are felt to be sweet then, that Reality is felt to be bitter. Therefore one should have a fondness to be in *ram* (and not in the objects of this world).

68. ऐकोन बोले भावकि। कैसेन घडे जी सार्थक।
सांगा स्वामी येमलोक। चुके जेणें ॥ ६८ ॥
aikoni bole bhāvika | kaiseni ghaḍe jī sārthaka |
sāṅgā svāmī yemaloka | cuke jeṇem || 68 ||

68. “If one listens faithfully to this ‘speech’ then, how is the meaning of life accomplished? *swami*, tell me how can the world of *yama* be avoided by *mula maya*.”

69. देवासी वास्तव्य कोठें। तो मज कैसेन भेटे।
दुःखमूल संसार तुटे। कोणेपरी स्वामी ॥ ६९ ॥
devāsī vāstavya koṭhem | to maja kaisēni bheṭe |
duḥkhamūla saṁsāra tuṭe | koṇeparī svāmī || 69 ||

69. “Where does God reside? How can the ‘I’ meet that *atma*? *swami*, how is this root of pain and *samsar* cut out?”

70. धडपुडी भगवत्परापती-। हौऊन चुके अधगिती।
ऐसा उपाये कृपामूरती। मज दीनास करावा ॥ ७० ॥
dhaḍapuḍī bhagavatprāptī- | hoūna cuke adhigatī |
aisā upāye kṛpāmūrtī | maja dīnāsa karāvā || 70 ||

70. “How can God be attained and this lowly condition be given up? Oh, image of grace, please tell to this ‘me’ the remedy.”

71. वक्ता म्हणे हो येकभावे। भगवद्भजन करावें।
तेणें होईल स्वभावे। समाधान ॥ ७१ ॥
vaktā mhaṇe ho yekabhāvem | bhagavadbhajana karāvem |
teṇem hoīla svabhāvem | samādhāna || 71 ||

71. The speaker said, you should do the *bhajan* of God with single minded devotion. Then naturally you will be that complete contentment of Reality.

72. कैसें करावें भगवद्भजन। कोठें ठेवावें हें मन।
भगवद्भजनाचें लक्षण। मज नरोपावें ॥ ७२ ॥
kaisē karāvem bhagavadbhajana | koṭhem ṭhevāvem hem mana |
bhagavadbhajanācē lakṣaṇa | maja niropāvem || 72 ||



72. “How to do the *bhajan* of God? How can the mind be placed on that thoughtless? This attention that is the *bhajan* of God should be discoursed to ‘me’.”

73. ऐसा म्लानवदनं बोले। धरलिं सदृढ पाऊलें।
 कंठ सद्गुदति गळाले। अश्रुपात दुःखें ॥ ७३ ॥
aisā mlānavadanem bole | dharile sadṛḍha pāūlem |
kaṁṭha sadgadita gaḷāle | aśrupāta duḥkhem || 73 ||

73. With a voice, weary of this world, he spoke and held firmly to his Master’s feet. He was choked with emotion and in his eyes were the tears of pain.

74. देखोन शषियाची अननयता। भावें वोळला सद्गुरु दाता।
 स्वानंद तुंबळेल आतां। पुढलिं समासीं ॥ ७४ ॥
dekhona śiṣyācī ananyatā | bhāvem voḷalā sadguru dātā |
svānānda tumbaḷela ātām | puḍhile samāsīm || 74 ||

74. Seeing the faith of His disciple, the *sadguru* turned towards him with His feeling of ‘no-otherness’ and gave to him His own bliss, that is within the collection of words ahead (ie. [search out the meaning within these words. First understand this ‘I am’ and the your own Self](#)).

इति श्रीदासबोधे गुरुशषियसंवादे वैराग्यनिरूपणनाम
 समास दहावा ॥ १० ॥ ३.१०
iti śrīdāsabodhe guruśiṣyasamvāde vairāgyanirūpaṇanāma
samāsa dahāvā || 10 || 3.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 3 named „Vairagya/Renunciation“ is concluded.



Dashaka IV

Ninefold Devotion

॥ दशक चौथा : नवविधा भक्तनाम ॥ ४ ॥

॥ *daśaka cauthā : navavidhā bhaktināma* ॥ 4 ॥



4.1 Shravan/Listening

समास पहलि : श्रवणभक्ती

samāsa pahilā : śravaṇabhaktī

|| Śrī Rām ||

1. जयजय जी गणनाथा। तू वदियावैभवेँ समरूथा।
अध्यातमवदियेच्या परमार्था। मज बोलवावेँ ॥ १ ॥
jayajaya jī gaṇanāthā | tūṁ vidyāvaibhaverṁ samarthā |
adhyātmavidyecyā paramārthā | mājā bolavāverṁ || 1 ||

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

2. नमूं शारदा वेदजननी। सकळ सद्धिजियेचेनी।
मानस प्रवर्तलेँ मननीं। स्फूर्तरूपेँ ॥ २ ॥
namūṁ śāradā vedajanānī | sakalā siddhi jayecenī |
mānasa pravartaleṁ mananīṁ | sphūrtirūperṁ || 2 ||

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

3. आतां आठऊं सद्गुरु। जो पराचाह पिरु।
जयाचेन ज्ञानवचिरु। कळों लागे ॥ ३ ॥
ātām āṭhaūṁ sadguru | jo parācāhi paru |
jayāceni jñānavicāru | kaḷom lāge || 3 ||

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

4. श्रोतेन पुसलें बरवेँ। भगवद्भजन कैसेँ करावेँ।
महणौन बोललें स्वभावेँ। ग्रंथांतरीं ॥ ४ ॥
śrotena pusileṁ baraverṁ | bhagavadbhajana kaiseṁ karāverṁ |
mhaṇauni bolileṁ svabhāverṁ | grānthāntarīṁ || 4 ||

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

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



5. सावध होऊन श्रोतेजन। ऐका नववधि भजन।
सत्शास्त्री बोललि पावन-। होईजे येणें॥ ५॥
sāvadha hoūna śrotejana | aikā navavidhā bhajana |
satsāstrīm bolile pāvana- | hoīje yeṇem || 5 ||

5. Oh listener within the mind, be very alert and listen to these nine forms of *bhajan*. Then this ‘speech’ within the real **shasthra* will be revealed and then on account of that thoughtless understanding, I do not exist, you will become pure. **(neti, neti: not this, not that)*

श्लोक॥ श्रवणं कीर्तनं वृषिणोः स्मरणं पादसेवनम्।
अर्चनं वंदनं दास्यं सख्यमात्मनविदनम्॥
śloka || śravaṇam kīrtanam vṛṣiṇoḥ smaraṇam pādasevanam |
arcanam vandanam dāsyam sakhyamātmanivedanam ||

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

6. नववधि भजन बोललिं। तेंचि पुढें परांजळ केलें।
श्रोतीं अवधान दधिलें। पाहजि आतां॥ ६॥
navavidhā bhajana bolilem | temci puḍhēṁ prāñjala kelem |
śrotīm avadhāna didhalem | pāhije ātām || 6 ||

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

7. प्रथम भजन ऐसें जाण। हरकिथापुराणश्रवण।
नाना अध्यात्मनिरूपण। ऐकत जावें॥ ७॥
prathama bhajana aiseṁ jāṇa | harikathāpurāṇaśravaṇa |
nānā adhyātmanirūpaṇa | aikata jāverem || 7 ||

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

8. कर्ममार्ग उपासनामार्ग। ज्ञानमार्ग सिद्धांतमार्ग।
योगमार्ग वैराग्यमार्ग। ऐकत जावे॥ ८॥
karmamārga upāsanāmārga | jñānamārga siddhāntamārga |
yogamārga vairāgyamārga | aikata jāve || 8 ||

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

9. नाना व्रतांचे महमि। नाना तीर्थांचे महमि।
नाना दानांचे महमि। ऐकत जावे॥ ९॥
nānā vratāṁce mahime | nānā tīrthāṁce mahime |
nānā dānāṁce mahime | aikata jāve || 9 ||



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

10. नाना माहात्म्ये नाना स्थाने। नाना मंत्र नाना साधने।

नाना तपे पुरश्चरणे। ऐकत जावीं ॥ १० ॥

*nānā māhātmyeṁ nānā sthāneṁ | nānā maṁtra nānā sādhanēṁ |
nānā tapēṁ puraścaraṇēṁ | aikata jāvēṁ || 10 ||*

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

11. दुग्धाहारी नरिहारी। फळाहारी पर्णाहारी।

तृणाहारी नानाहारी। कैसे ते ऐकावे ॥ ११ ॥

*dugdhāhārī nirāhārī | phalāhārī parṇāhārī |
tṛṇāhārī nānāhārī | kaise te aikāve || 11 ||*

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

12. उष्णवास जलवास। सीतवास आरण्यवास।

भूगर्भ आणी आकाशवास। कैसे ते ऐकावे ॥ १२ ॥

*uṣṇavāsa jalavāsa | sītavāsa āraṇyavāsa |
bhūgarbha āṇī ākāśavāsa | kaise te aikāve || 12 ||*

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

13. जपी तपी तामस योगी। नाना नगिरह हटयोगी।

शाक्तआगम आघोरयोगी। कैसे ते ऐकावे ॥ १३ ॥

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

13. When there are the ones who do *japa* and the ones who make *tapa*/austerities; when there are the *yogis* of **tamo guna* and *hathayoga*; when there are the ones who use the powerful *mantras* taught in the *vedas* ([ie. brahmin priests](#)) and the ones who perform black magic, then how can there be this listening to the ‘I am’? [*\(Some have strange and painful practices like, standing on one leg or with one hand raised etc.\)](#)

14. नाना मुद्रा नाना आसनं। नाना देखणीं लक्षस्थानं।

पडिज्ञानं ततवज्ञानं। कैसीं तें ऐकावीं ॥ १४ ॥

*nānā mudrā nānā āsanēṁ | nānā dekhaṇīm lakṣasthānēṁ |
pṛiṇḍajñānēṁ tatvajñānēṁ | kaisīm tēṁ aikāvīm || 14 ||*

14. When there are the ‘many’ fixed attitudes/*mudras* and the ‘many’ postures/*asanas*; when there are the ‘many’ beautiful experiences at the various places of attention; when



there is the knowledge of the physical body and the knowledge of the gross elements, then how can there be this listening? (Leave every concept and be *shravan*, the listening to this ‘I am’)

15. नाना पडिंची रचना। नाना भूगोळरचना।

नाना सृष्टीची रचना। कैसी ते ऐकावी ॥ १५ ॥

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

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

16. चंद्र सूर्य तारामंडळें। ग्रहमंडळें मेघमंडळें।

येकवीस स्वरगें सप्त पाताळें। कैसीं ते ऐकावीं ॥ १६ ॥

caṇdra sūrya tāramāṇḍaḷēṁ | grahamāṇḍaḷēṁ meghamāṇḍaḷēṁ |
yekavīsa svargēṁ sapta pātāḷēṁ | kaisīṁ te aikāvīṁ || 16 ||

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

17. ब्रह्मावधिष्णुमहेशस्थानें। इन्द्रदेवऋषीस्थानें।

वायोवरुणकुबेरस्थानें। कैसीं ते ऐकावीं ॥ १७ ॥

brahmāviṣṇumahaśasthānēṁ | indradevaṛṣīsthānēṁ |
vāyovarunaḥkuberasthānēṁ | kaisīṁ te aikāvīṁ || 17 ||

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

18. नव खंडे चौदा भुवनें। अष्ट दगिपाळांची स्थानें।

नाना वनं उपवनं गहनं। कैसीं ते ऐकावीं ॥ १८ ॥

nava khaṇḍe caudā bhuvanēṁ | aṣṭa digpālāṁcī sthānēṁ |
nānā vanēṁ upavanēṁ gahanēṁ | kaisīṁ te aikāvīṁ || 18 ||

18. When there are the nine continents, the fourteen worlds, the eight regents of eight directions; when there the ‘many’ forests, orchards and hidden places; then how can there be this listening?

19. गण गंधर्व वदियाधर। येक्ष कनिनर नारद तुंबर।

अष्ट नायका संगीतवचिर। कैसा तो ऐकावा ॥ १९ ॥

gaṇa gaṇḍharva vidyādhara | yekṣa kinnara nārada tumbara |
aṣṭa nāyakā saṁgītavicāra | kaisā to aikāvā || 19 ||

19. When there are the hosts of angels, and the *gandharva*, *vidyadhara*, *yaksha*, *kinnara*/celestial musicians; when there is *narada* (ie. mind) and *tumbara* (ie. the ‘many’



concepts); when that thoughtless Self is a master of the eight forms of music and dance then, how can that *atma* be listening (how can there be this *sagun* 'I am')?

20. रागज्ञान ताळज्ञान। नृत्यज्ञान वाद्यज्ञान।
अमृतवेळ प्रसंगज्ञान। कैसैं तें ऐकावें ॥ २० ॥
rāgajñāna tāḷajñāna | nṛtyajñāna vādyajñāna |
amṛtaveḷa prasāṅgajñāna | kaisēṁ teṁ aikāvēṁ || 20 ||

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

21. चौदा वदिया चौसष्टी कळा। सामुद्रिक लक्षणें सकळ कळा।
बततीस लक्षणें नाना कळा। कैशा त्या ऐकाव्या ॥ २१ ॥
caudā vidyā causaṣṭī kaḷā | sāmudrika lakṣaṇeṁ sakāḷa kaḷā |
battisa lakṣaṇeṁ nānā kaḷā | kaisā tyā aikāvya || 21 ||

21. When there are the fourteen branches of knowledge and the sixty-four arts; when due to the attention of the three *gunas*, there is palmistry etc. (all things related to body consciousness) then this 'all' becomes one of the 'many' arts; when due to this attention there is the knowledge of teeth etc. and the skills of the 'many' then, how can that *atma* be listening to this *sagun* 'speech'?

22. मंत्र मोहरे तोटके सिद्धी। नाना वल्ली नाना औषधी।
धातु रसायण बुद्धी। नाडझिनें ऐकावी ॥ २२ ॥
mantra mohare toṭake siddhī | nānā vallī nānā auṣadhī |
dhātu rasāyaṇa buddhī | nāḍijñāneṁ aikāvīm || 22 ||

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

23. कोण्या दोषें कोण रोग। कोणा रोगास कोण प्रयोग।
कोण्या प्रयोगास कोण योग। साधे तो ऐकावा ॥ २३ ॥
koṇyā doṣeṁ koṇa roga | koṇā rogāsa koṇa prayoga |
koṇyā prayogāsa koṇa yoga | sādhe to aikāvā || 23 ||

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

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

24. When there is this crowded and swarming hell (ie. gross world) and the hells of this 'water-jug' (the gross body); when there are the 'many' punishments of the world



of death and the pains and pleasures of hell and heaven; then how can that *atma* be listening?

25. कैशा नववधि भक्ती। कैशा चतुर्वधि मुक्ती।
कैसी पावजि उत्तम गती। ऐसैं हैं ऐकावैं ॥ २५ ॥
kaiśā navavidhā bhaktī | kaiśā caturvidhā muktī |
kaisī pāvije uttama gatī | aiseṁ hem aikāveṁ || 25 ||

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

26. पडिब्रह्मांडाची रचना। नाना तत्त्वविविचना।
सारासारवचिरणा। कैसी ते ऐकावी ॥ २६ ॥
piṇḍabrahmāṇḍācī racanā | nānā tatvavivāṇcanā |
sārāsāravacīraṇā | Kaisī te aikāvī || 26 ||

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

27. सायोज्यता मुक्ती कैसी होते। कैसैं पावजि मोक्षातें।
याकारणें नाना मतें। शोधति जावी ॥ २७ ॥
sāyōjyātā muktī kaisī hote | kaiseṁ pāvije mokṣāteṁ |
yākāraṇeṁ nānā mateṁ | śodhita jāvīṁ || 27 ||

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

28. वेद शास्त्रें आणी पुराणें। माहावाक्याचीं वविरणें।
तनुशतुष्टयनरिशनें। कैसीं ते ऐकावीं ॥ २८ ॥
veda śāstreṁ āṇī purāṇeṁ | māhāvākyaēcīṁ vīvaraṇeṁ |
tanuśatuṣṭayanirśaneṁ | kaisīṁ te aikāvīṁ || 28 ||

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

29. ऐसैं हैं अवघेंचि ऐकावैं। परंतु सार शोधून घयावैं।
असार तें जाणोनि त्यागावैं। या नांव श्रवणभक्ती ॥ २९ ॥
aiseṁ hem avagheṁci aikāveṁ | paramtu sāra śodhūna ghyāveṁ |
asāra teṁ jāṇoni tyāgāveṁ | yā nāmva śravaṇabhakti || 29 ||



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

30. सगुणाचीं चरतिरें ऐकावीं। कां तें नरिगुण अध्यात्में शोधावीं।
श्रवणभक्तीचीं जाणावीं। लक्षणें ऐसीं ॥ ३० ॥

saguṇācīm caritreṁ aikāvīm | kām teṁ nirguṇa adhyātmeṁ śodhāvīm |
śravaṇabhaktīcīm jāṇāvīm | lakṣaṇeṁ aisīm || 30 ||

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

31. सगुण देवांचीं चरतिरें। नरिगुणाचीं तत्त्वे यंत्रें।
हे दोनी परम पवतिरें। ऐकत जावीं ॥ ३१ ॥

saguṇa devāṁcīm caritreṁ | nirguṇācīm tatveṁ yaṁtreṁ |
he donī parama pavitreṁ | aikata jāvīm || 31 ||

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

32. जयंत्या उपोषणें नाना साधनें। मंत्र यंत्र जप ध्यानें।
कीर्तिसुती स्तवनें भजनें। नानावधिं ऐकावीं ॥ ३२ ॥

jayāntyā upoṣaṇeṁ nānā sādhanēṁ | maṁtra yaṁtra japa dhyāneṁ |
kīrti stutī stavanēṁ bhajanēṁ | nānāvidheṁ aikāvīm || 32 ||

32. There is celebrating the Saint’s birth; there is the performance of fasts and the making of *pūja*; there are the various meditations on the ‘many’ *mantras* and symbols and there is *japa* also. But it is due to this *bhajan* of *shravan* that one becomes pervasive and vast and one’s praises get sung. Therefore the mind should simply listen. (*Listening to this ‘I am’ is the best of all these ‘many’ sadhanas*)

33. ऐसें श्रवण सगुणाचें। अध्यात्मनरूपण नरिगुणाचें।
वभिक्ती सांडून भक्तीचें। मूळ शोधावें ॥ ३३ ॥

aiseṁ śravaṇa saguṇāceṁ | adhyātmanirūpaṇa nirguṇāceṁ |
vibhaktī sāṁḍūna bhaktīceṁ | mūla śodhāveṁ || 33 ||

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

34. श्रवणभक्तीचें नरूपण। नरीपलिं असे जाण।
पुढें कीर्तन भजनाचें लक्षण। बोललिं असे ॥ ३४ ॥

śravaṇabhaktīceṁ nirūpaṇa | niropileṁ ase jāṇa |
puḍheṁ kīrtana bhajanāceṁ lakṣaṇa | bolileṁ ase || 34 ||

34. Know this first devotion of *shravan* and then ahead there can be *kirtana*. This also is the ‘speech’, ‘I am’.



इति श्रीदासबोधे गुरुशषियसंवादे श्रवणभक्तनिरूपणनाम
समास पहलि ॥ १ ॥ ४.१

*iti śrīdāśabodhe guruśiṣyasamvāde śravaṇabhaktinirūpaṇanāma
samāsa pahilā || 1 || 4.1*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 4 named „Shravan/Listening“ is concluded.

4.2 Kirtana – The Song of God

समास दुसरा : कर्तितन भक्ती
samāsa dusarā : kirtana bhakti

|| Śrī Rām ||

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

1. श्रोतीं भगवद्भजन पुसलें। तें नववधि प्रकारें बोललें।
त्यांत प्रथम श्रवण नरीपलें। दुसरें कीर्तन ऐका ॥ १ ॥

*śrotīṃ bhagavadbhajana pusileṃ | teṃ navavidhā prakāreṃ bolileṃ |
tyāṃta prathama śravaṇa niropileṃ | dusareṃ kīrtana aikā || 1 ||*

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

2. सगुण हरकिथा करावी। भगवत्कीर्ती वाढवावी।
अक्षंड वैखरी वढावी। येथायोग्य ॥ २ ॥

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

2. The *sagun* ‘story’ of *hari* should be told (ie. forget everything and knowledge is there); the pervasiveness of God should be expanded; this ‘I am’ is the gross utterance of that unbroken *parabrahman* and that should be made to grow.

3. बहुत करावें पाठांतर। कंठी धरावें ग्रन्थांतर।
भगवत्कथा नरितर। करीत जावी ॥ ३ ॥

*bahuta karāveṃ pāṭhāntara | kaṇṭhīṃ dharāveṃ granthāntara |
bhagavatkathā niraṃtara | karīta jāvī || 3 ||*

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

4. अपुल्या सुखस्वार्था। केलीच करावी हरकिथा।
हरकिथेवीण सर्वथा। राहोंचनये ॥ ४ ॥

*apuliyā sukhasvārthā | kelīca karāvī harikathā |
harikathevinā sarvathā | rāhoñci naye || 4 ||*

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

5. नित्य नवा हव्यास धरावा। साक्षेप अत्यंतच करावा।
हरकीर्तनें भरावा। ब्रह्मगोल अवघा ॥ ५ ॥

nitya navā havyaśa dharāvā | sākṣepa atyaṃtaci karāvā |



harikīrtanem bharāvā | brahmagolā avaghā || 5 ||

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

6. मनापासून आवडी। जीवापासून अत्यंत गोडी।

सदा सर्वदा तांतडी। हरकीर्तनाची ॥ ६ ॥

manāpāsūna āvaḍī | jīvāpāsūna atyaṁta goḍī |

sadā sarvadā tāṁtaḍī | harikīrtanācī || 6 ||

6. The mind should have a love for this; the *jīva* should have a deep longing for this. Always and everywhere, there should be the urgent need for this 'song' of *hari* (this effortless knowing).

7. भगवंतास कीर्तन प्रिये। कीर्तनें समाधान होये।

बहुत जनासी उपाये। हरकीर्तनें कलयुगीं ॥ ७ ॥

bhagavaṁtāsa kīrtana priye | kīrtanem samādhāna hoye |

bahuta janāsī upāye | harikīrtanem kalayugīṁ || 7 ||

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

8. वविधि वचितिरें ध्यानं। वर्णावीं आळंकार भूषणें।

ध्यानमूर्त्ता अंतःकरणें। लक्षून कथा करावी ॥ ८ ॥

vividha vicitrem dhyāṇem | varṇāvīm ālaṁkāra bhūṣaṇem |

dhyānamūrti aṁtaḥkaraṇem- | lakṣūna kathā karāvī || 8 ||

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

9. येश कीर्त्तिप्रताप महिमा। आवडीं वर्णावा परमात्मा।

जेणें भगवद्भक्तांचा आत्मा। संतुष्ट होये ॥ ९ ॥

yeśa kīrti pratāpa mahimā | āvaḍīm varṇāvā paramātmā |

jeṇem bhagavadbhaktāṁcā ātmā | saṁtuṣṭa hoye || 9 ||

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

10. कथा अन्वय लापणकि। नामघोष करताळकि।

प्रसंगें बोलाव्या अनेका। धात माता नेमस्त ॥ १० ॥

kathā anvaya lāpaṇikā | nāmaghoṣa karatālikā |

prasamgeṁ bolāvyā anekā | dhāta mātā nemasta || 10 ||

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



11. ताळ मृदांग हरकीर्तन। संगीत नृत्य तान मान।
नाना कथानुसंधान। तुटोंचि नेदावे ॥ ११ ॥

tāla mṛdāṅga harikīrtana | saṅgīta nṛtya tāna māna |
nānā kathānusandhāna | tuṭōnci nedāveṃ || 11 ||

11. With *cymbals and drum this ‘story’ of *hari* should be sung and this should be accompanied with loving and reverential dancing (*‘I move in all’*). Once the mind has been connected to this ‘story’ it should never again be severed. *(We play the cymbals to keep the rhythm of our *bhajan*; they are a metaphor for always remembering your *swarup*).

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

karuṇā kīrtanācyā loṭeṃ | kathā karāvī ghaḍaghaḍāṭeṃ |
śrotayāṁcīṃ śravaṇapuṭeṃ | ānaṁdeṃ bharāvīṃ || 12 ||

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

13. कंप रोमांच सफुराणें। प्रेमाश्रुसहति गाणें।
देवद्वारीं लोटांगणें। नमस्कार घालावे ॥ १३ ॥

kamṇa romāṁca sphurāṇeṃ | premāśrusahita gāṇeṃ |
devadvārīṃ loṭāṅgaṇeṃ | namaskāra ghālāve || 13 ||

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

14. पदे दोहडे श्लोक प्रबंद। धाटी मुद्रा अनेक छंद।
बीरभाटवि वनिंद। प्रसंगें करावे ॥ १४ ॥

padeṃ dohaḍeṃ śloka prabaṁda | dhāṭī mudrā aneka chaṁda |
bīrabhāṭīṁva vinoda | prasāṅgeṃ karāve || 14 ||

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

15. नाना नवरसकि श्रृंगारकि। गद्यपद्याचें कौतुक।
नाना वचनें प्रस्तावकि। शास्त्राधारें बोलावीं ॥ १५ ॥

nānā navarasika śṛṅghārika | gadyapadyāceṃ kautuka |
nānā vacaneṃ prastāvika | śāstrādhāreṃ bolāvīṃ || 15 ||

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

16. भक्तज्ञान वैराग्य लक्षण। नीतनियायस्वधर्मरक्षण।
साधनमार्ग अध्यात्मनिरूपण। प्रांजळ बोलावे ॥ १६ ॥

bhaktijñāna vairāgya lakṣaṇa | nītinyāyasvadharmarakṣaṇa |
sādhanamārga adhyātmanirūpaṇa | prāñjāla bolāveṃ || 16 ||



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

17. परसंगें हरकिथा करावी। सगुणीं सगुणकीर्तधरावी।
नरिगुणपरसंगें वाढवावी। अध्यात्मवदिया ॥ १७ ॥
prasaṅgeṁ harikathā karāvī | saguṇīm saguṇakīrti dharāvī |
nirguṇaprasaṅgeṁ vāḍhavāvī | adhyātmavidyā || 17 ||

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

18. पूरवपक्ष त्यागून सद्दिधांत-। नरूपण करावें नेमसत।
बहुधा बोलणें अव्यावेसत। बोलोंचनिये ॥ १८ ॥
pūrvapakṣa tyāgūna siddhānta- | nirūpaṇa karāveṁ nemasta |
bahudhā bolaṇeṁ avyāvesta | bolomci naye || 18 ||

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

19. करावें वेदपारायेण। सांगावें जनासी पुराण।
मायाब्रह्मीचें वविरण। साकल्य वदावें ॥ १९ ॥
karāveṁ vedapārāyeṇa | sāṅgāveṁ janāsī purāṇa |
māyābrahmīceṁ vīvaraṇa | sākalya vadāveṁ || 19 ||

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

20. ब्राह्मण्य रक्षावें आदरें। उपासनेचीं भजनद्वारें।
गुरुपरंपरा नरिधारे। चळोंच नेदावी ॥ २० ॥
brāhmaṇya rakṣāveṁ ādareṁ | upāsanecīm bhajanadvāreṁ |
guruparamparā nirdhāreṁ | caḷomca nedāvī || 20 ||

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

21. करावें वैराग्यरक्षण। रक्षावें ज्ञानाचें लक्षण।
परम दक्ष वचिक्षण। सर्वह सांभाळी ॥ २१ ॥
karāveṁ vairāgyarakṣaṇa | rakṣāveṁ jñānāceṁ lakṣaṇa |
parama dakṣa vicakṣaṇa | sarvahi sāmabhālī || 21 ||

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



ness this ‘all’ should be wisely cared for.

22. कीर्तन ऐकतां संदेह पड़े। सत्य समाधान ते उड़े।
नीतनियायसाधन मोड़े। ऐसें न बोलावे ॥ २२ ॥

*kīrtana aikatāṁ saṁdeha paḍe | satya samādhāna teṁ uḍe |
nītinyāyasādhana moḍe | aiseṁ na bolāveṁ || 22 ||*

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

23. सगुणकथा या नांव कीर्तन। अद्वैत महणजि नरूपण।
सगुण रक्षून नरिगुण। बोलत जावे ॥ २३ ॥

*saguṇakathā yā nāmva kīrtana | advaita mhaṇije nirūpaṇa |
saguṇa rakṣūna nirguṇa | bolata jāveṁ || 23 ||*

23. This *sagun* ‘story’ should be called *kirtana* and non-duality should be called the true discourse. By protecting this *sagun* ‘speech’ there is that non-dual *nirgun*.

24. असो वक्तृतरुत्वाचा अधिकार। अल्पास न घडे सत्योत्तर।
वक्ता पाहजि साचार। अनुभवाचा ॥ २४ ॥

*aso vaktrutarvācā adhikāra | alpāsa na ghaḍe satyottara |
vaktā pāhije sācāra | anubhavācā || 24 ||*

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

25. सकळ रक्षून ज्ञान सांगे। जेणे वेदज्ञा न भंगे।
उत्तम सन्मार्ग लागे। प्राणीमात्रासी ॥ २५ ॥

*sakaḷa rakṣūna jñāna sāṅge | jeṇeṁ vedajñā na bhaṅge |
uttama sanmārga lāge | prāṇīmātrāsī || 25 ||*

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

26. असो हें सकळ सांडून। करावे गुणानुवादकीर्तन।
या नांव भगवद्भजन। दुसरी भक्ती ॥ २६ ॥

*aso heṁ sakaḷa sāṁḍūna | karāveṁ guṇānuvādakīrtana |
yā nāmva bhagavadbhajana | dusarī bhaktī || 26 ||*

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



27. कीर्तनें माहादोष जाती। कीर्तनें होये उत्तमगती।
 कीर्तनें भगवत्प्राप्ती। येदर्थी संदेह नाही॥ २७॥
kīrtanem māhādoṣa jāti | kīrtanem hoye uttamagatī |
kīrtanem bhagavatprāptī | yedarthīm saṁdeha nāhīm || 27 ||

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

28. कीर्तनें वाचा पवतिर। कीर्तनें होये सत्पात्र।
 हरकीर्तनें पराणीमात्र। सुसळि होती॥ २८॥
kīrtanem vācā pavitra | kīrtanem hoye satpātra |
harikīrtanem prāṇīmātra | susiḷa hotī || 28 ||

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

29. कीर्तनें अवेग्रता घडे। कीर्तनें नशिचये सांपडे।
 कीर्तनें संदेह बुडे। श्रोतयावक्तयांचा॥ २९॥
kīrtanem avegratā ghaḍe | kīrtanem niścaye sāmpaḍe |
kīrtanem saṁdeha buḍe | śrotayāṁvaktayāṁcā || 29 ||

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

30. सदा सर्वदा हरकीर्तन। ब्रह्मसुत करी आपण।
 तेणें नारद तोच नारायेण। बोलजित आहे॥ ३०॥
sadā sarvadā harikīrtana | brahmasuta karī āpaṇa |
teṇem nārada toci nārāyeṇa | bolijeta āhe || 30 ||

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

31. म्हणोनी कीर्तनाचा अगाध महिमा। कीर्तनें संतोषे परमात्मा।
 सकळ तीर्थे आणी जगदात्मा। हरकीर्तनी वसे॥ ३१॥
mhaṇoni kīrtanācā agādha mahimā | kīrtanem saṁtoṣe paramātmā |
sakaḷa tīrtheri āṇī jagadātmā | harikīrtanīm vase || 31 ||

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

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

इति श्रीदासबोधे गुरुशषियसंवादे कीर्तनभजननरूपणनाम
 समास दुसरा ॥ २ ॥ ४.२



*iti śrīdāsabodhe guruśiṣyasamvāde kīrtanabhajanānirūpaṇanāma
samāsa dūsarā || 2 || 4.2*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 4 named „Kirtana – The Song of God“ is concluded.



4.3 Remembering the Name

समास तसिरा : नामस्मरणभक्ति

samāsa tisarā : nāmasmaraṇabhakti

|| Śrī Rām ||

1. मागां नरीपलिं कीर्तन। जें सकळांस करी पावन।

आतां ऐका वषिणोःस्मरण। तसिरी भक्ती॥ १॥

māgām niropileṁ kīrtana | jeṁ sakalāṁsa karī pāvana |

ātām aikā viṣṇoḥsmaraṇa | tisarī bhaktī || 1 ||

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

2. स्मरण देवाचें करावें। अखंड नाम जपत जावें।

नामस्मरणें पावावें। समाधान॥ २॥

smaraṇa devācēṁ karāvēṁ | akhaṇḍa nāma japata jāvēṁ |

nāmasmaraṇeṁ pāvāvēṁ | samādhāna || 2 ||

2. There should be the remembrance of God; His *‘name’ should be constantly repeated. By the remembrance of His ‘name’, that complete contentment of *nirgun* is acquired.

*(*maharaj*- ‘name’/*nam* means *na*, not and *aham*/I am)

3. नतिय नेम प्रातःकाळीं। माध्यानकाळीं सायंकाळीं।

नामस्मरण सर्वकाळीं। करीत जावें॥ ३॥

nitya nema prātaḥkāḷīm | mādhyānakāḷīm sāyāṁkāḷīm |

nāmasmaraṇa sarvakāḷīm | karīta jāvēṁ || 3 ||

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

4. सुख दुःख उद्वेग चिंता। अथवा आनंदरूप असतां।

नामस्मरणेवणि सर्वथा। राहोंच नये॥ ४॥

sukha duḥkha udvega cīntā | athavā ānandarūpa asatām |

nāmasmaraṇeṁviṇa sarvathā | rāhoṁca naye || 4 ||

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

5. हरुषकाळीं वषिमकाळीं। परवकाळीं प्रस्तावकाळीं।

वशिरांतकाळीं नदिराकाळीं। नामस्मरण करावें॥ ५॥

haruṣakāḷīm viṣamakāḷīm | parvakāḷīm prastāvakāḷīm |

viśrāntikāḷīm nidrākāḷīm | nāmasmaraṇa karāvēṁ || 5 ||

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



at the time of going to sleep.

6. कोडें सांकडें संकट। नाना संसारखटपट।

आवसूता लागतां चटपट। नामस्मरण करावें ॥ ६ ॥

koḍeṁ sārṅkaḍeṁ saṅkaṭa | nānā saṁsāraḥṭapaṭa |

āvastā lāgatām caṭapaṭa | nāmasmaraṇa karāveṁ || 6 ||

6. There may be problems, awkward situations or even calamities; there may be the busy activities and worries of the ‘many’, but still there should be the remembrance of this ‘name’ (ie. everything is appearing upon myself and I have nothing at all to do with this).

7. चालतां बोलतां धंदा करितां। खातां जेवतां सुखी होतां।

नाना उपभोग भोगितां। नाम वसिरों नये ॥ ७ ॥

cālatām bolatām dhaṁdā karitām | khātām jevitām sukhī hotām |

nānā upabhoga bhogitām | nāma visaroṁ naye || 7 ||

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

8. संपत्ती अथवा वपित्ती। जैसी पडेल काळगती।

नामस्मरणाची स्थिती। सांडूच नये ॥ ८ ॥

saṁpattī athavā vipattī | jaisī paḍela kālagatī |

nāmasmaraṇācī sthītī | sāṁḍūc naye || 8 ||

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

9. वैभव सामर्थ्य आणी सत्ता। नाना पदार्थ चालतां।

उत्कट भाग्यशरी भोगितां। नामस्मरण सांडू नये ॥ ९ ॥

vaibhava sāmārthya āṇī sattā | nānā padārtha cālatām |

utkaṭa bhāgyaśrī bhogitām | nāmasmaraṇa sāṁḍūc naye || 9 ||

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

10. आधीं आवदसा मग दसा। अथवा दसेंउपरी आवदसा।

प्रसंग असो भलतैसा। परंतु नाम सोडू नये ॥ १० ॥

ādhiṁ āvadasā maga dasā | athavā daseuparī āvadasā |

prasāṅga aso bhalataisā | paraṁtu nāma soḍūc naye || 10 ||

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

11. नामें संकटें नासतीं। नामें वघिनें नविरतीं।

नामस्मरणें पावजिती। उत्तम पदें ॥ ११ ॥



nāmeriṁ saṁkaṭeṁ nāsatīm | nāmeriṁ viḡhneriṁ nivāratī |
nāmasmaraṇeṁ pāvijetī | uttama padeṁ || 11 ||

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

12. भूत पिशाच्च नाना छंद। ब्रह्मगर्हिहो ब्राह्मणसमंघ।
 मंत्रचळ नाना खेद। नामनष्टिं नासती॥ १२॥
bhūta piśācca nānā chaṁda | brahmagīrḡho brāhmaṇasamaṁdha |
maṁtracaḷa nānā kheda | nāmaniṣṭheṁ nāsatī || 12 ||

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

13. नामें वषिबाधा हरती। नामें चेडे चेटकें नासती।
 नामें होये उत्तम गती। अंतकाळीं॥ १३॥
nāmeriṁ viṣabādḡhā haratī | nāmeriṁ ceḍe ceṭakeṁ nāsatī |
nāmeriṁ hoye uttama gatī | aṁtakālīm || 13 ||

13. The sufferings from poison (taking the objects of this world as true) are defeated by this ‘name’ and by this ‘name’ sorcery (imagination) is destroyed. Due to this ‘name’, the highest state is achieved, at the end of time (at the end of this ‘all’).

14. बाळपणीं तारुण्यकाळीं। कठणिकाळीं वृधाप्यकाळीं।
 सर्वकाळीं अंतकाळीं। नामस्मरण असावें॥ १४॥
bāḷapaṇīm tāruṇyakālīm | kaṭhiṇakālīm vṛdhāpyakālīm |
sarvakālīm aṁtakālīm | nāmasmaraṇa asāveṁ || 14 ||

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

15. नामाचा महिमा जाणे शंकर। जना उपदेसी विश्वेश्वर।
 वाराणसी मुक्तक्षेत्र। रामनामैकरूनी॥ १५॥
nāmācā mahimā jāṇe śaṁkara | janā upadesī viśveśvara |
vārāṇasī muktikṣetra | rāmanāmerīkarūnī || 15 ||

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



16. उफराट्या नामासाठी। वाल्मकि तरला उठाउठी।
भवषिय वदला शतकोटी। चरतिर रघुनाथाचें॥ १६॥
upharāṭyā nāmāsāṭhīm | vālmika taralā uṭhāuṭhī |
bhaviṣya vadālā śatakoṭī | caritra raghunāthācēm || 16 ||

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

17. हरनिमं प्रल्हाद तरला। नाना आघातापासून सुटला।
नारायेणनामं पावन जाला। अजामेळ॥ १७॥
harināmeriṁ pralhāda taralā | nānā āghātāpāsūna suṭalā |
nārāyeṇanāmeriṁ pāvana jālā | ajāmela || 17 ||

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

18. नामें पाषाण तरले। असंख्यात भक्त उद्धरले।
माहापापी तेचजाले। परम पवतिर॥ १८॥
nāmeriṁ pāṣāṇa tarale | asaṁkhyāta bhakta uddharale |
māhāpāpī teci jāle | parama pavitra || 18 ||

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

19. परमेश्वराचीं अनंत नामें। स्मरतां तरजि नित्यनेमैं।
नामस्मरण करतिं येमैं-। बाधजिना॥ १९॥
parameśvarācīṁ ananta nāmeriṁ | smaratām tarije nityanemerī |
nāmasmaraṇa karitām yemerī- | bādhijenā || 19 ||

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

20. सहस्रा नामामधें कोणी येक। म्हणतां होतसे सार्थक।
नाम स्मरतां पुण्यश्लोक। होईजे स्वयें॥ २०॥
sahasrā nāmāmadheriṁ koṇī yeka | mhaṇatām hotase sārthaka |
nāma smaratām puṇyaśloka | hoīje svayem || 20 ||

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

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



20. Within the saying of these one thousand names (ie. all our worldly talk) there is that One within this 'all' and to achieve Him is the fulfilment of your life. When you remember this 'name' then, naturally you will become pure like Him.

21. कांहींच न करूनि प्राणी। रामनाम जपे वाणी।
तेणें संतुष्ट चक्रपाणी। भक्तांलागीं सांभाळी ॥ २१ ॥
kāṁhīmca na karūni prāṇī | rāmanāma jape vāṇī |
teṇem sarintuṣṭa cakrapāṇī | bhaktāmlāgīṁ sām̐bhālī || 21 ||

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

22. नाम स्मरे नरितर। तें जाणावें पुण्यशरीर।
माहादोषांचे गरिविर। रामनामें नासती ॥ २२ ॥
nāma smare niraṁtara | teṁ jāṇāvēṁ puṇyaśarīra |
māhādoṣām̐ce girivara | rāmanāmer̐ nāsatī || 22 ||

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

23. अगाध महिमा न वचे वदला। नामें बहुत जन उद्धरला।
हळहळापासून सुटला। प्रत्यक्ष चंद्रमौळी ॥ २३ ॥
agādha mahimā na vace vadālā | nāmer̐ bahuta jana uddharalā |
halāhalāpāsūna suṭalā | pratyakṣa caṁdramaulī || 23 ||

23. The importance of this 'name' is so great that it cannot be described (ie. it is beyond the reach of words). Due to this 'name', the mind is lifted out of worldly thoughts and placed in this 'all'. Due to this 'name', *shankar* escaped the effect of *halahala* (ie. the anxiety and troubles of the world). (You are *brahma*, *vishnu* and *shankar*; you are *ravana* and *ram*. It is said that *shankar* held that poison in His throat ie. He did not let it enter any further inside)

24. चहुं वर्णां नामाधिकार। नामीं नाहीं लाहानथोर।
जढ मूढ पैलपार। पावती नामें ॥ २४ ॥
cahuṁ varṇāṁ nāmādhikāra | nāmīṁ nāhīṁ lāhānathora |
jaḍha mūḍha pailapāra | pāvatī nāmer̐ || 24 ||

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

25. म्हणौन नाम अखंड स्मरावें। रूप मनीं आठवावें।
तसिरी भक्ती स्वभावें। नरोपिली ॥ २५ ॥
mhaṇauna nāma akhaṁḍa smarāvēṁ | rūpa manīṁ āṭhavāvēṁ |
tisari bhaktī svabhāvēṁ | niropilī || 25 ||



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

इति श्रीदासबोधे गुरुशषियसंवादे नामस्मरणभक्तनिरूपणनाम
समाप्त तसिरा ॥ ३ ॥ ४.३

*iti śrīdāśabodhe gurushṣiyasamvāde nāmasmaranabhaktinirūpaṇanāma
samāpta tisarā || 3 || 4.3*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 4 named „Remembering the Name“ is concluded.

4.4 Service at the Feet of the *Guru*⁴

समास चवथा : पादसेवन भक्ती

samāsa cavathā : pādasevana bhakti

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

॥ Śrī Rām ॥

1. मागां जालें नरूपण। नामस्मरणाचें लक्षण।

आतां ऐका पादसेवन। चौथी भक्ती ॥ १ ॥

māgām jāleṁ nirūpaṇa | nāmasmaraṇāceṁ lakṣaṇa |

ātām aikā pādasevana | cauthī bhakti || 1 ||

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

2. पादसेवन तेंच जिणावें। कायावाचामनोभावें।

सद्गुरूचे पाय सेवावे। सद्गतकिरणें ॥ २ ॥

pādasevana teṁci jāṇāvēṁ | kāyāvācāmanobhāvēṁ |

sadgurūce pāya sevāve | sadgatikīraṇeṁ || 2 ||

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

3. या नांव पादसेवन। सद्गुरुरपदीं अनन्यपण।

नरिसावया जन्ममरण। यातायाती ॥ ३ ॥

yā nāmva pādasevana | sadgururapadīṁ ananyapaṇa |

nirasāvayā janmamaraṇa | yātāyātī || 3 ||

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

4. सद्गुरुकृपेवणि कांहीं। भवतरणोपाव तों नाही।

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

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



याकारणें लवलाहीं। सद्गुरुपाय सेवावे ॥ ४ ॥

sadgurukṛpevina kāṁhīṁ | bhavataraṇopāva tom nāhīṁ |
yākāraṇem lavalāhīṁ | sadgurupāya sevāve || 4 ||

4. Without the *blessing of *sadguru*, this knowledge that saves you from this worldly existence cannot be achieved. Therefore by means of this ‘name’, you should serve your Master’s feet and gain immediate and direct experience of who you truly are. (*maharaj-how much time does it take?...it takes no time when you understand. At this moment you are He*) *(Do and see for yourself)

5. सद्बस्तु दाखवी सद्गुरु। सकळ सारासारवचारु।

परब्रह्माचा नर्धारु। अंतरीं बाणे ॥ ५ ॥

sadvastu dākhavī sadguru | sakāḷa sārāsāravacāru |
parabrahmācā nirdhāru | antarīm bāṇe || 5 ||

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

6. जे वस्तु दृष्टीस दसिना। आणी मनास तेह भासेना।

संगत्यागेंवणि ये ना। अनुभवासी ॥ ६ ॥

je vastu dṛṣṭisa disenā | āṇī manāsa tehi bhāsenā |
saṁgatyāgeṁvṇi ye nā | anubhavāsī || 6 ||

6. This ‘I am’ cannot see that Supreme Self within it. That Supreme Self cannot be imagined by the mind and therefore without total detachment from all attachments, this ‘I am’ experience cannot be absorbed in that thoughtless Reality.

7. अनुभव घेतां संगत्याग नसे। संगत्यागें अनुभव न दसि।

हें अनुभवी यासीच भासे। येरां गथागोवी ॥ ७ ॥

anubhava ghetām saṁgatyāga nase | saṁgatyāgeṁ anubhava na dise |
heṁ anubhavī yāsīca bhāse | yerām gathāgovī || 7 ||

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

8. संगत्याग आणी नविदन। वदिहस्थिती अल्पितपण।

सहजस्थिती उन्मनी वज्जान। हे सप्तहं येकरूप ॥ ८ ॥

saṁgatyāga āṇī nivedana | videhasthiti aliptapaṇa |
sahajasthiti unmanī vijñāna | he saptaḥi yekarūpa || 8 ||

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

9. याहविगळीं नामाभिधानें। समाधानाचीं संकेतवचनें।

सकळ कांहीं पादसेवनें। उमजों लागे ॥ ९ ॥



yāhivēgalīṁ nāmābhīdhāṇeṁ | samādhānācīm saṁketavacanēṁ |
sakāḷa kāmīhīm pādasevanēṁ | umajom lāge || 9 ||

9. But if you remain attached to this ‘name’ then, you will not gain the contentment of that thoughtless Self. Still, this divine ‘name’ is the means of your reaching that Self and to understand this, there should be service at the your Master’s feet.

10. वेद वेदगर्भ वेदांत। सद्धि सद्धिभावगर्भ सद्धिधांत।
 अनुभव अनुरवाच्य धादांत। सत्य वस्तु॥ १०॥
veda vedagarbha vedānta | siddha siddhabhāvagarbha siddhānta |
anubhava anurvācya dhādānta | satya vastu || 10 ||

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

11. बहुधा अनुभवाचीं आंगें। सकळ कळती संतसंगें।
 चौथे भक्तीचे प्रसंगें। गोप्य तें प्रगटे॥ ११॥
bahudhā anubhavācīm āṅgeṁ | sakāḷa kaḷatī saṁtasaṅgeṁ |
cauthe bhaktīce prasāṅgeṁ | gopya teṁ pragate || 11 ||

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

12. प्रगट वसोनि नसे। गोप्य असोनि भासे।
 भासाअभासाहून अनारसि। गुरुगम्य मार्ग॥ १२॥
pragaṭa vasoni nase | gopya asoni bhāse |
bhāsāabhāsāhūna anārīse | gurugamya mārga || 12 ||

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

13. मार्ग होये परी अंतरिक्ष। जेथें सर्वह प्रवपक्ष।
 पाहीं जातां अलक्ष। लक्षवेना॥ १३॥
mārga hoye parī antarikṣa | jethēṁ sarvahi pūrvapakṣa |
pāhom jātām alakṣa | lakṣavenā || 13 ||

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

14. लक्षें जयासी लक्षावें। ध्यानें जयासी ध्यावें।



तें गे तेंच आपण व्हावें। त्रिविधा प्रचिती ॥ १४ ॥

lakṣeṁ jayāsī lakṣāveṁ | dhyāṇeṁ jayāsī dhyāveṁ |
teṁ ge teṁci āpaṇa vhaāveṁ | trivīdhā pracitī || 14 ||

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

15. असो हीं अनुभवाचीं द्वारें। कळती सारासारवचिरें।
सत्संगेंकरून सत्योत्तरें। प्रत्ययासि येतीं ॥ १५ ॥

aso hīm anubhavācīm dvāreṁ | kaḷatī sārāsāravacīreṁ |
satsaṁgeṁkarūna satyottareṁ | pratyayāsi yetīm || 15 ||

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

16. सत्य पाहातां नाही असत्य। असत्य पाहातां नाही सत्य।
सत्यासत्याचें कृत्य। पाहणारापासीं ॥ १६ ॥

satya pāhātām nāhīm asatya | asatya pāhātām nāhīm satya |
satyaasatyācerṁ kṛtya | pāhāṇārāpāsīm || 16 ||

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

17. पाहणार पाहणें जया लागलें। तें तद्रूपत्वे प्राप्त जालें।
तरी मग जाणावें बाणलें। समाधान ॥ १७ ॥

pāhāṇāra pāhāṇeṁ jayā lāgaleṁ | teṁ tadrūpatveṁ prāpta jāleṁ |
tarī maga jāṇāveṁ bāṇaleṁ | samādhāna || 17 ||

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

18. नाना समाधानें पाहातां। बाणती सद्गुरु करितां।
सद्गुरुवणि सर्वथा। सन्मार्ग नसे ॥ १८ ॥

nānā samādhāneṁ pāhātām | bāṇatī sadguru karitām |
sadguruviṇa sarvathā | sanmārga nase || 18 ||

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

19. प्रयोग साधनें सायास। नाना साक्षेपें वदिया अभ्यास।
अभ्यासें कांहीं गुरुगम्यास। पावजित नाही ॥ १९ ॥

prayoga sādhanen sāyāsa | nānā sākṣeṇ vidyāabhyāsa |
abhyāseṁ kāmhīm gurugamyāsa | pāvijeta nāhīm || 19 ||

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



‘all’ can be attained but, the *guru* cannot be attained like this.

20. जें अभ्यासें अभ्यासतिं न ये। जें साधनें असाध्य होये।

तें हें सद्गुरुवणि काये। उमजों जाणे ॥ २० ॥

jem abhyāseṁ abhyāsītāṁ na ye | jem sādhanerṁ asādhyā hoye |
teṁ hem sadguruvṇiṇa kāye | umajom jāṇe || 20 ||

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

21. याकारणें ज्ञानमार्ग-। कळाया धरावा सत्संग।

सत्संगेवणि प्रसंग। बोलोंचि नये ॥ २१ ॥

yākāraṇerṁ jñānamārga- | kaḷāyā dharāvā satsaṅga |
satsaṅgemvṇiṇa prasāṅga | bolomci naye || 21 ||

21. Understanding this ‘I am’ is walking on the path of knowledge and if you want to understand that Reality then, this path of knowledge should never be left. For tell me, how could this ‘I am’ be spoken without the company of that Truth/Saint? (Understand that even this perceptible ‘I am’ is an appearance illuminated by the light of that imperceptible thoughtless Reality)

22. सेवावे सद्गुरूचे चरण। या नांव पादसेवन।

चौथे भक्तीचें लक्षण। तें हें नरीपलिं ॥ २२ ॥

sevāve sadgurūche carāṇa | yā nāmva pādasevana |
cauthe bhaktīcēṁ lakṣaṇa | teṁ hem niropileṁ || 22 ||

22. There should be this ‘I am’ experience at the feet of the *guru*. Understanding His ‘name’ is doing His service. And when your attention is placed on this fourth devotion then, there can be that thoughtless discourse by the *guru*.

23. देव ब्राह्मण माहानुभाव। सत्पात्र भजनाचे ठाव।

ऐसयि ठाई सद्भाव। दृढ धरावा ॥ २३ ॥

deva brāhmaṇa māhānubhāva | satpātra bhajanāche ṭhāva |
aisiye ṭhāim sadbhāva | dṛḍha dharāvā || 23 ||

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

24. हें प्रवृत्तीचें बोलणें। बोललिं रक्षाया कारणें।

परंतु सद्गुरुपाय सेवणें। या नांव पादसेवन ॥ २४ ॥

hem pravṛttīcēṁ bolāṇerṁ | bolileṁ rakṣāyā kāraṇerṁ |
paramtu sadgurupāya sevāṇerṁ | yā nāmva pādasevana || 24 ||

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

25. पादसेवन चौथी भक्ती। पावन करतिसे त्रजिगतीं।



जयेकरतिं सायोज्यमुक्ती। साधकास होये ॥ २५ ॥

*pādasevana cauthī bhaktī | pāvana karitase trijagatīm |
jayekaritām sāyojyamuktī | sādhakāsa hoye || 25 ||*

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

26. म्हणौन थोराहून थोर। चौथे भक्तीचा नर्धार।

जयेकरतिं पैलपार। बहुत प्राणी पावती ॥ २६ ॥

*mhaṇauni thorāhūna thora | cauthē bhaktīcā nirdhāra |
jayekaritām pailapāra | bahuta prāṇī pāvatī || 26 ||*

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

इति श्रीदासबोधे गुरुशषियसंवादे पादसेवनभक्तनिरूपणनाम

समास चवथा ॥ ४ ॥ ४.४

*iti śrīdāsabodhe guruśiṣyasamvāde pādasevanabhaktinirūpaṇanāma
samāsa cavathā || 4 || 4.4*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 4 named „Service at the Feet of the Guru“ is concluded.

4.5 Worship

समास पाचवा : अर्चनभक्ती
samāsa pācavā : arcanabhakti

॥ Śrī Rām ॥

1. मागां जालें नरूपण। चौथे भक्तीचें लक्षण।
आतां ऐका सावधान। पांचवी भक्ती ॥ १ ॥

māgām jāleṁ nirūpaṇa | cauthe bhakticeṁ lakṣaṇa |
ātām aikā sāvadhāna | pāṁcavī bhakti || 1 ||

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

2. पांचवी भक्ती तें आर्चन। आर्चन म्हणजि देवतार्चन।
शास्त्रोक्त पूजावधान। केलें पाहजि ॥ २ ॥

pāṁcavī bhakti teṁ ārcana | ārcana mhaṇije devatārcana |
śāstroкта pūjāvidhāna | keleṁ pāhije || 2 ||

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

3. नाना आसनें उपकर्णें। वस्त्रें आळंकार भूषणें।
मानसपूजा मूर्तधियानें। या नांव पांचवी भक्ती ॥ ३ ॥

nānā āsanēṁ upakarṇēṁ | vastreṁ āḷaṁkāra bhūṣaṇēṁ |
mānasapūjā mūrtidhyānēṁ | yā nāmva pāṁcavī bhakti || 3 ||

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

4. देवब्राह्मणअग्नीपूजन। साधुसंतअतीतपूजन।
इति महानुभाव गाइत्रीपूजन। या नांव पांचवी भक्ती ॥ ४ ॥

devabrāhmaṇaagnīpūjana | sādhusantaatītapūjana |
iti mahānubhāva gāitrīpūjana | yā nāmva pāṁcavī bhakti || 4 ||

4. When there is this *puja* (dissolution of every concept) of God, *brahmin* and fire; this *puja* of the *sadhu*, Saint and the uninvited guest; this *puja* of the ascetic, the ‘great experienced’ and the *gayatri mantra*, then there is this ‘I am’ and this is the fifth devotion (ie. nothing is there).

5. धातुपाषाणमृत्तकिपूजन। चित्र लेप सत्पात्रपूजन।

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



आपले गृहीचें देवतार्चन। या नांव पांचवी भक्ती ॥ ५ ॥
dhātupāṣāṇamṛttikāpūjana | citra lepa satpātrapūjana |
āpale gr̥hīmceṁ devatārcana | yā nāmva pāṁcavī bhaktī || 5 ||

5. This *puja* (by the utter destruction of every concept) of the images made of metal, stone and clay; of the pictures or paintings of those worthy of honour; is the worship of that God who is hidden within us and this is the fifth devotion.

6. सीळा सप्तकांत नवांकति। शालगिराम शकलें चक्रांकति।
 लिंगिं सूर्यकांत सोमकांत। बाण तांदळे नरबदे ॥ ६ ॥
sīlā saptāṁkita navāṁkita | śāligrāma śakaleri cakraṁkita |
liṅgeṁ sūryakānta somakānta | bāṇa tāṁdale narbade || 6 ||

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

7. भैरव भगवती मल्लारी। मुंज्या नृसिंह बन्शंकरी।
 नाग नाणी नानापरी। पंचायतनपूजा ॥ ७ ॥
bhairava bhagavatī mallārī | muñjyā nṛsinha banaśaṁkarī |
nāga nāṇī nānāparī | pañcāyetnapūjā || 7 ||

7. This ‘I am’ is the *puja*/dissolution of the gods *bhairav*, *bhaigavati*, *malhari*, *munjya*, *nṛsinha*, *banashankari*; it is the *puja*/dissolution of the ‘many’ things that people worship, like the symbol of the cobra and coins and it is the *puja* of *panchayatana* (*vishnu*, *sun*, *ganapati*, goddess and *shiva* all together).

8. गणेशशारदावठिलमूर्ती। रंगनाथजगन्नाथतांडवमूर्ती।
 श्रीरंगहनुमंतगरुडमूर्ती। देवतार्चनी पूजाव्या ॥ ८ ॥
gaṇeśaśāradāvīṭhālamūrtī | raṅganāthajagannāthatāṁḍavamūrtī |
śrīraṅgahanumanātagaruḍamūrtī | devatārcanīm pūjāvyā || 8 ||

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

9. मत्छकूर्मवर्हावमूर्ती। नृसिंहवामनभार्गवमूर्ती।
 रामकृष्णहयग्रीवमूर्ती। देवतार्चनी पूजाव्या ॥ ९ ॥
matchakūrmavarhāvamūrtī | nṛsiṁhavāmanabhārgavamūrtī |
rāmakṛṣṇahayagrīvamūrtī | devatārcanīm pūjāvyā || 9 ||

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

10. केशवनारायणमाधवमूर्ती। गोविंदविष्णुमदसूदनमूर्ती।
 त्रिविक्रमवामनश्रीधरमूर्ती। रुषीकेश पद्मनाभा ॥ १० ॥
keśavanārāyaṇamādhavamūrtī | govīṇdaviṣṇumadasūdanamūrtī |
trivīkramavāmanaśrīdharamūrtī | ruṣīkeśa padmanābhi || 10 ||



10. This image 'I am' is the *puja* of *keshav*, *narayana*, *madhav*, *govind*, *vishnu*, *madhusudana*, *trivikrama*, *vaman*, *shridhar*, *hrishikesh* and *padmanabh*.
11. दामोदरसंकरषणवासुदेवमूर्ती। प्रद्युम्नअनुरधपुरुषोत्तममूर्ती।
अधोक्षजनारसहिअच्युतमूर्ती। जनार्दन आणी उपेंद्र ॥ ११ ॥
dāmodarasamkarṣaṇavāsudevamūrti | pradyumnaanuradhapurushottamamūrti |
adhokṣajanārasinhacyutamūrti | janārdana āṇi upendra || 11 ||
11. This image 'I am' is the *puja* of *damodara*, *sankarshana*, *vasudev*, *pradyumna*, *aniruddha*, *purushottama*, *adhokshaja*, *narasinha*, *achyut*, *janardana* and *upendra*.
12. हरहिरांच्या अनंत मूर्ती। भगवंत जगदात्माजगदीशमूर्ती।
शविशक्तीच्या बहुधा मूर्ती। देवतार्चनीं पूजाव्या ॥ १२ ॥
hariharāṁcyā ananta mūrti | bhagavanṭa jagadātmājagadīśamūrti |
śivaśaktīcyā bahudhā mūrti | devatārcanīm pūjāvya || 12 ||
12. This 'I am' is the worship of that endless *harihara* ([forget everything/hara/shankar and He is there/hari/vishnu](#)); it is the worship of *bhagvanta*, the *atma* and Lord of the world. When the 'many' images are this image of *shiva-shakti* then, this is *puja* and the worship of God.
13. अश्वत्थनारायेण सूर्यनारायेण। लक्ष्मीनारायेण त्रिमल्लनारायेण।
श्रीहरीनारायण आदनिरायण। शेषशार्ई परमात्मा ॥ १३ ॥
aśvatthanārāyeṇa sūryanārāyeṇa | lakṣmīnārāyeṇa trimallanārāyeṇa |
śrīharīnārāyaṇa ādinārāyaṇa | śeṣaśāī paramātmā || 13 ||
13. This image 'I am' is the *puja* of *ashwathhla-narayana*, *surya-narayana*, *laxmi-narayana*, *trimalla-narayana*, *shrihari-narayana*, *adi-narayana*, *sheshadhayi* and *paramatma*.
14. ऐश्या परमेश्वराच्या मूर्ती। पाहों जातां उदंड असती।
त्यांचें आर्चन करावें भक्ती-। पांचवी ऐसी ॥ १४ ॥
aiśyā paramēśvarācyā mūrti | pāhoṁ jātāṁ udanḍa asatī |
tyāṁceṁ ārcana karāvēṁ bhakti- | pāṁcavī aisī || 14 ||
14. When you try to understand that vast Supreme Self then, there is this image 'I am' of that Self. Such is called the worship of the *atma* and this is the fifth devotion.
15. याही वेगळे कुळधर्म। सोडूं नये अनुक्रम।
उत्तम अथवा मध्यम। करीत जावें ॥ १५ ॥
yāhi vegale kuḷadharmā | soḍūṁ naye anukrama |
uttama athavā madhyama | karīta jāvēṁ || 15 ||
15. This 'I am' image is separate from the family deities and ritual worship. First leave these rituals and understand this *sagun* 'I am' and then leave this also and be that *nirgun* Self. Only the highest ([nirgun](#)) or middle ([sagun](#)) forms of worship should be performed and the lowest, these rituals, should be given up.
16. जाखमाता मायराणी। बाळा बगुळा मानवणी।
पूजा मांगणी जोगणी। कुळधर्में करावी ॥ १६ ॥



*jākhamātā māyarāṇī | bālā bagulā mānaviṇī |
pūjā māṅgiṇī jogiṇī | kuladharmeṇ karāvīṇī || 16 ||*

16. They are called *jakhamata*, *mayarani*, *bala*, *bagula* and *manavini*; the *puja*/destruction of these and *mangini*, *jogini* and all the other family deities should be made.

17. नाना तीर्थांक्षत्रांस जावें। तेथें त्या देवाचें पूजन करावें।
नाना उपचारीं आर्चावें। परमेश्वरासी ॥ १७ ॥
*nānā tīrthāṅkṣatrāṁsa jāvēṇ | tethēṇ tyā devācēṇ pūjana karāvēṇ |
nānā upacārīṇ ārcāvēṇ | paramēśvarāsi || 17 ||*

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

18. पंचामृतें गंधाक्षतें। पुष्पें परमिळद्रव्यें बहुतें।
धूपदीप असंख्यातें। नीरांजनें करूपुराचीं ॥ १८ ॥
*pañcāmṛtēṇ gaṇdhākṣatēṇ | puṣpēṇ parimaḷadravyēṇ bahutēṇ |
dhūpadīpa asaṁkhyātēṇ | nīrāṅjanēṇ karpurācīṇ || 18 ||*

18. The *panchamrut* ritual performed with paste of *sandalwood*, coloured rice, flowers, rich perfumes, ghee and wicks is due to this ‘all’. And this ‘all’ is due to that immeasurable *paramatma*. Even the camphor that provides the flame for the *arati* is because of that *niranjan* (ie. that Self illuminated *paramatma*; everything whether good or bad, virtuous or sinful, all take place within this ‘all’ and it is illuminated by that Self).

19. नाना खाद्य नैवेद्य सुंदर। नाना फळें तांबोलप्रकार।
दक्षणा नाना आळंकार। दवियांबरें वनमाळा ॥ १९ ॥
*nānā khādyā naivedya suṁdara | nānā phalēṇ tāmbolaprakāra |
dakṣaṇā nānā āḷaṁkāra | divyāmbareṇ vanamālā || 19 ||*

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

20. सबिकी छतरे सुखासनें। माही मेघडंबरे सूर्यापानें।
दडिया पताका नशिणें। टाळ घोळ मृदांग ॥ २० ॥
*sibikā chatreṇ sukhāsanēṇ | māhi meghaḍāmbreṇ sūryāpānēṇ |
dīmḍyā patākā nīśāṇēṇ | ṭāḷa ghoḷa mṛdāṅga || 20 ||*

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

21. नाना वाद्यें नाना उत्साव। नाना भक्तसमुदाव।
गाती हरदिस सद्भाव-। लागला भगवंती ॥ २१ ॥
*nānā vādyēṇ nānā utsāva | nānā bhaktasamudāva |
gātī haridāsa sadbhāva- | lāgalā bhagavaṁtīṇ || 21 ||*

21. In the ‘many’ there are the musical instruments and in the ‘many’ there are the great celebrations. These ‘many’ things become this meeting place of the ‘all’ when you



are devoted to *hari* and sing His song (leaving aside the ‘many’ names and forms, you understand knowledge and sing the song of God, ‘I only am’). Then you are staying in God.

22. वापी कूप सरोवरें। नाना देवाळयें सखिरें।

राजांगणें मनोहरें। वृंदावनें भुयरीं॥ २२॥

vāpī kūpa sarovareṁ | nānā devālayeṁ sikhareṁ |
rājāṅgaṇeṁ manohareṁ | vṛndāvanēṁ bhuyarīṁ || 22 ||

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

23. मठ मंड्या धर्मशाळा। देवद्वारीं पडशाळा।

नाना उपकर्णें नक्षत्रमाळा। नाना वस्त्र सामुग्री॥ २३॥

maṭha maṇḍyā dharmasālā | devadvārīṁ paḍasālā |
nānā upakarṇeṁ nakṣatramālā | nānā vastra sāmugrī || 23 ||

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

24. नाना पडदे मंडप चांदोवे। नाना रत्नघोष लोंबती बरवे।

नाना देवाळई समरपावे। हस्ती घोडे शक्कटें॥ २४॥

nānā paḍade maṇḍapa cāmdove | nānā ratnaghoṣa loribatī barave |
nānā devālaīṁ samarpāve | hasthī ghode śakkaṭeṁ || 24 ||

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

25. आळंकार आणी आळंकारपात्रें। द्रव्य आणी द्रव्यपात्रें।

अन्नोदक आणी अन्नोदकपात्रें। नाना प्रकारीचीं॥ २५॥

ālaṁkāra āṇī ālaṁkārapātreṁ | dravya āṇī dravyapātreṁ |
annodaka āṇī annodakapātreṁ | nānā prakāricīṁ || 25 ||

25. There are the ‘many’ decorations and there is the worthy recipient of these decorations. There are the ‘many’ manifestations and there is the worthy recipient of these manifestations. There is this ‘food and water’ (this ‘I am’ is the food and water of life) and there is the worthy recipient of this ‘food and water’. There are the ‘many’ forms



and there is this ‘I am’ form within; which will you choose? (God/*purush* is the worthy recipient of all)

26. वनें उपवनें पुष्पवाटकि। तापस्यांच्या पर्णकुटकि।
 ऐसी पूजा जगन्नायका। येथासांग समर्पावी ॥ २६ ॥
vanem upavanem pus̐pavāṭikā | tāpasyāṁcyā parṇakuṭikā |
aisī pūjā jagannāyakā | yethāsāṅga samarpāvē || 26 ||

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

27. शुक्र शारकि मयोरें। बदकें चक्रवाकें चकोरें।
 कोकळी चतिळें सामरें। देवाळई समर्पावी ॥ २७ ॥
śuka śārikā mayorem | badakem cakravākem cakorem |
kokilā citāḷem sāmarem | devāḷāim samarpāvīm || 27 ||

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

28. सुगंधमृगें आणी मारजरें। गाई महैसी वृषभ वानरें।
 नाना पदार्थ आणी लेंकुरें। देवाळई समर्पावी ॥ २८ ॥
sugandhamṛgem āṇī mārjarem | gāi mhaiśī vṛṣabha vānarem |
nānā padārtha āṇī leṅkurem | devāḷāim samarpāvīm || 28 ||

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

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

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

30. ऐसेंचि सद्गुरूचें भजन-। करून असावे अनन्य।
 या नांव भगवद्भजन। पांचवी भक्ती ॥ ३० ॥
aiseṁci sadgurūcem bhajana- | karūna asāveṁ ananya |
yā nāmva bhagavadbhajana | pāṁcavī bhaktī || 30 ||

30. Such worship becomes the *bhajan* of *sadguru* when it is performed with no sense of otherness. This ‘I am’ is the *bhajan* of God and this is the fifth devotion (ie. otherness remains).

31. ऐसी पूजा न घडे बरवी। तरी मानसपूजा करावी।
 मानसपूजा अगत्य व्हावी। परमेश्वरासी ॥ ३१ ॥



*aīsī pūjā na ghaḍe baravī | tarī mānasapūjā karāvī |
mānasapūjā agatya vḥāvī | paramēśvarāsī || 31 ||*

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

32. मनं भगवंतास पूजावें। कल्पून सर्वहसिमर्पावें।
मानसपूजेचें जाणावें। लक्षण ऐसें ॥ ३२ ॥
*manem bhagavanṭāsa pūjāvem | kalpūna sarvahi samarpāvem |
mānasapūjecem jāṇāvem | lakṣaṇa aiseṁ || 32 ||*

32. Your mind should make this *puja*. When your imagination and even this ‘all’ are offered to God then, this is the *puja* of the mind.

33. जें जें आपणांस पाहजि। तें तें कल्पून वाहजि।
येणें प्रकारें कीजे। मानसपूजा ॥ ३३ ॥
*jem jem āpaṇāṁsa pāhije | tem tem kalpūna vāhije |
yeṇem prakāreṁ kīje | mānasapūjā || 33 ||*

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

इति श्रीदासबोधे गुरुशिष्यसंवादे आर्चनभक्तनिाम
समास पंचवा ॥ ५ ॥ ४.५
*iti śrīdāsabodhe guruśiṣyasamvāde ārcanabhaktināma
samāsa pañcavā || 5 || 4.5*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 4 named „Worship“ is concluded.



4.6 Devotion through Bowing Down

समास सहावा : वंदनभक्ती
samāsa sahāvā : vaṁdanabhakti

॥ Śrī Rām ॥

1. मागां जालें नरूपण। पांचवे भक्तीचें लक्षण।

आतां ऐका सावधान। साहावी भक्ती ॥ १ ॥

māgām jāleṁ nirūpaṇa | pāṁcave bhakticeṁ lakṣaṇa |
ātām aikā sāvadhāna | sāvāvi bhakti || 1 ||

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

2. साहावी भक्ती तें वंदन। करावें देवासी नमन।

संत साधु आणी सज्जन। नमस्कारीत जावे ॥ २ ॥

sāvāvi bhakti teṁ vaṁdana | karāveṁ devāsī namana |
saṁta sādhu āṇī sajjana | namaskārīta jāve || 2 ||

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

3. सूर्यासकिरावे नमस्कार। देवासकिरावे नमस्कार।

सद्गुरुस करावे नमस्कार। साष्टांग भावें ॥ ३ ॥

sūryāsi karāve namaskāra | devāsi karāve namaskāra |
sadgurūsa karāve namaskāra | sāṣṭāṅga bhāveṁ || 3 ||

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

4. साष्टांग नमस्कारास अधिकारु। नानाप्रतमि देव गुरु।

अन्यतर नमनाचा वचिरु। अधिकारें करावा ॥ ४ ॥

sāṣṭāṅga namaskārāsa adhikāru | nānāpratimā deva guru |
anyatra namanācā vicāru | adhikāreṁ karāvā || 4 ||

4. There are the ‘many’ images of God, there is the one who has the authority to make this *sastang namaskar* and there is God and *guru*. (ie. the one who has the authority to make this *sastang namaskar*, I do not exist, is the one who has understood this ‘I am’) When this ‘I am’ has been understood then, the one who has this authority should surrender this ‘I’ and be that thoughtless Self (that thoughtless understanding is the surrender of this eighth body ‘I am’. Then only God or *guru* remains).

5. छपन्न कोटी वसुमती। मधें वषिणुमूर्ती असती।

तयांस नमस्कार प्रीती। साष्टांग घालावे ॥ ५ ॥

chapanṇa koṭī vasumatī | madheṁ viṣṇumūrti asatī |
tayāṁsa namaskāra prītiṁ | sāṣṭāṅga ghālāve || 5 ||



5. To know that within each of the *fifty-six classes of creatures on this earth there is this ‘all’ of *vishnu* is called bowing down. This is real love and then that *sastang namaskar* should be made (leaving aside the ‘many’ thoughts of this world, see this ‘all’ with the eyes of knowledge. Then you will see yourself everywhere and this is love.⁷ Now this ‘I’ should also be left aside). *(25 subtle and 25 gross elemental divisions of the body, 4 forms of birth, ignorance and knowledge)

6. पशुपतिश्रीपतिआणी गभस्ती। यांच्या दर्शनें दोष जाती।

तैसाचनिमावा मारुती। नतिय नेमें वशिषः॥ ६॥

paśupati śrīpati āṇī gabhastī | yāṁcyā darśaneṁ doṣa jāti |

taisāci namāvā māruti | nitya nemeṁ viśeṣa || 6 ||

6. Understand this ‘I am’; it is the vision of *pushupati* (*shiva*, as the lord of all creatures ie. every living creature is myself), it is the vision of *shripati* (*vishnu*; all creation is myself) and it is the vision of the sun (My light reveals this gross world of names and form). This vision removes the sin of body consciousness. Thus, forget everything, every moment and with this pure *sattwa guna*, humble bow down before *maruti*, the Lord of the *prana*/breath (when thoughts of this world are left off then, this world and the sense of being this body cannot remain; then there is the ‘seeing’/vision of this ‘I am’ and your beingness expands to pervade all that is perceived. The natural rising and falling of the breath/*prana* appears as a mere part within this whole moving ‘I am’ form or *chaitanya*. With this understanding, the Lord of all this, is being bowed down to)

श्लोक॥ शंकरः शेषशायी च मारुतंडो मारुतसित्था।

एतेषां दर्शनं पुण्यं नतियनेमे वशिषतः॥

śloka || śaṅkaraḥ śeṣaśāyī ca mārutaṇḍo mārutistathā |

eteṣāṁ darśanaṁ puṇyaṁ nityaneme viśeṣataḥ ||

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

7. भक्त ज्ञानी आणी वीतरागी। माहानुभाव तापसी योगी।

सत्पातरें देखोनिवेगीं। नमस्कार घालावे॥ ७॥

bhakta jñānī āṇī vītarāgī | māhānubhāva tāpasī yogī |

satpātreṁ dekhoni vegīṁ | namaskāra ghālāve || 7 ||

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

8. वेदज्ञ शास्त्रज्ञ आणी सर्वज्ञ। पंडति पुराणकि आणी वदिवज्जन।

याज्ञिकि वैदिकि पवतिरजन। नमस्कारीत जावे॥ ८॥

vedajña śāstrajña āṇī sarvajña | paṇḍita purāṇika āṇī vidvājña |

yājñika vaidika pavitrajana | namaskārīta jāve || 8 ||

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

⁷ *siddharameshwar maharaj*- Now if that *jiva* was to listen very attentively to this ‘I am’ (ie. life) then even this *chaitanya*/moving principle will ultimately, merge in that Self. Then this “I” will say, ‘That Self is the nearest of all and that Self is the dearest of all and That I am.’



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

9. जेथें दसिती वशिष गुण। तें सद्गुरूचें अधिष्ठान।

याकारणें तयासी नमन। अत्यादरें करावें ॥ ९ ॥

jethem disati viśeṣa guṇa | tem sadgurūcem adhiṣṭhāna |
yākāraṇem tayāsī namana | atyādareṁ karāverṁ || 9 ||

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

10. गणेश शारदा नाना शक्ती। हरहिरांच्या अवतारमूर्ती।

नाना देव सांगों कृती। पृथकाकारें ॥ १० ॥

gaṇeśa śāradā nānā śakti | hariharāṁcyā avatāramūrti |
nānā deva sāṁgōṁ kṛti | pṛthakākāreṁ || 10 ||

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

11. सर्व देवांस नमस्कारलिं। ते येका भगवंतास पावलें।

येदर्थी येक वचन बोललिं-। आहे तें ऐका ॥ ११ ॥

sarva devāṁsa namaskārileṁ | te yekā bhagavāntāsa pāvalem |
yedarthīm yeka vacana bolileṁ- | āhe tem aikā || 11 ||

11. However when *prakruti* bows down to Her *purush* then, she attains that One God. Therefore listen because, in truth, it is that One God who is speaking this divine ‘word’ (understand that the *purush* or God is the One speaking this ‘I am’ and when there is listening, understand it is that God who is the listener; therefore why should ‘you’ come in between?).

श्लोक ॥ आकाशात्पतति तोयं यथा गच्छति सागरं।

सर्वदेवनमस्कारः केशवं प्रतगिच्छति॥

śloka || ākāśātpatitam toyam yathā gacchati sāgaram |
sarvadevanamaskārah keśavam pratigacchati ||

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

12. याकारणें सर्व देवांसी। नमस्कारावें अत्यादरेंसी।

अधिष्ठान मानतिं देवांसी-। परम सौख्य वाटे ॥ १२ ॥

yākāraṇem sarva devāṁsī | namaskārāverṁ atyādareṁsīm |
adhiṣṭhāna mānitām devāṁsī- | parama saukhya vāṭe || 12 ||

12. By means of this ‘speech’, this ‘all’ should bow down to God/*purush* with the utmost respect (this ‘all’ knowledge should, of its own accord, dissolve in that beyond



knowledge). When you honour this original place of God then, that supreme contentment will be felt (this ‘speech’ of the ‘all’ should be surrendered; after-all it is God who is the speaker and listener of this ‘I am’ and the understanding, I do not exist).

13. देव देवाचीं अधिष्ठाने। सत्पात्रे सद्गुरुचीं स्थाने।

या कारणे नमस्कार करणे। उभय मार्गी ॥ १३ ॥

deva devācīm adhiṣṭhāṇeṁ | satpātreṁ sadgurūcīm sthāṇeṁ |
yā kāraṇeṁ namaskāra karaṇeṁ | ubhaya mārgīm || 13 ||

13. If this original place of that God of the gods is honoured then, that worthy recipient will attain the place of the *sadguru* (I do not exist). Therefore by means of this ‘speech’ (*namaskar*) and that thoughtless understanding (*sastang namaskar*; surrender of the eighth body), the God of the gods and *sadguru* are bowed down to (by that thoughtless understanding the *purush* is attained. But this may slip away once more. However when this thought ‘I am’ is forever absorbed in that thoughtless Self, like the salt in the ocean, then that place of *sadguru*, that will never spoil, is attained).

14. नमस्कारे लीनता घडे। नमस्कारे विकल्प मोडे।

नमस्कारे सख्य घडे। नाना सत्पात्रासीं ॥ १४ ॥

namaskāreṁ līnatā ghaḍe | namaskāreṁ vikalpa mōḍe |
namaskāreṁ sakhya ghaḍe | nānā satpātrāsīm || 14 ||

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

15. नमस्कारे दोष जाती। नमस्कारे अन्याय क्षमती।

नमस्कारे मोडलीं जडतीं। समाधाने ॥ १५ ॥

namaskāreṁ doṣa jātī | namaskāreṁ anyāya kṣmatī |
namaskāreṁ mōḍalīm jaḍatīm | samādhāṇeṁ || 15 ||

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

16. ससिपरता नाही दंड। ऐसे बोलती उदंड।

याकारणे अखंड। देव भक्त वंदावे ॥ १६ ॥

sīsāparatā nāhīm daṇḍa | aiseṁ bolatī uḍaṇḍa |
yākāraṇeṁ akhaṇḍa | deva bhakta vaṇḍāve || 16 ||

16. Beyond the limitations of your mind there is no wilfulness and there is that vast Supreme Self/*paramatma* speaking this ‘I am’. Therefore the devotee should worship that unbroken God by means of this ‘speech’ (all this is the play of that One Supreme Self. He is the limited mind and He is you the devotee worshipping Himself and He is One without another also)

17. नमस्कारे कृपा उचंबळे। नमस्कारे प्रसन्नता प्रबळे।

नमस्कारे गुरुदेव वोळे। साधकांवरीं ॥ १७ ॥

namaskāreṁ kṛpā ucaṁbaḷe | namaskāreṁ prasannatā prabaḷe |
namaskāreṁ gurudeva voḷe | sādhakāṁvarīm || 17 ||



17. Due to this *namaskar*, grace overflows. Due to this *namakar*, there is joy in abundance. Due to this *namaskar*, *guru-dev* turns towards the *sadhak*.
18. नशिष करतिं नमस्कार। नासती दोषांचे गरिविर।
आणी मुखय परमेश्वर। कृपा करी ॥ १८ ॥
nīṣeṣa karitām namaskāra | nāsatī doṣāṁce girivara |
āṇī mukhya paramēśvara | kṛpā karī || 18 ||
18. When one makes a full unreserved *namaskar* then, this mountain of sin is destroyed. Then that Supreme Self/*parameshwara* bestows His grace.
19. नमस्कारें पतति पावन। नमस्कारें संतांसी शरण।
नमस्कारें जन्ममरण। दुरी दुरहावे ॥ १९ ॥
namaskāreṁ patita pāvana | namaskāreṁ saṁtāmsī śaraṇa |
namaskāreṁ janmamaraṇa | durī duṛhāve || 19 ||
19. Due to this *namaskar*, the sinner becomes pure; due to this *namaskar* to that eternal Saint, birth and death are left far aside.
20. परम अन्याय करुनि आला। आणी साष्टांग नमस्कार घातला।
तरी तो अन्याये क्षमा केला। पाहजि श्रेष्ठी ॥ २० ॥
parama anyāya karuṇi ālā | āṇī sāṣṭāṅga namaskāra ghātalā |
tarī to anyāye kṣmā kelā | pāhije śreṣṭhīm || 20 ||
20. It is that Supreme Self who has committed this mistake and become manifest (ie. *the mistake was to become something ie. to be/‘I am’*) but if He makes that **sastang namaskar* then, in that thoughtless Self this offence will be forgiven. **(Surrenders this eighth body of ‘I am’)*
21. याकारणें नमस्कारापरतें। आणीक नाही अनुसरतें।
नमस्कारें प्राणीयातें। सद्बुद्धिलीगे ॥ २१ ॥
yākāraṇeṁ namaskārāparateṁ | āṇīka nāhīm anusarateṁ |
namaskāreṁ prāṇīyāteṁ | sadbuddhi lāge || 21 ||
21. Other than this *namaskar* nothing more is required. Due to this *namaskar*, the one in the *prana* acquires a pure intellect/*buddhi*.
22. नमस्कारास वेचावें नलगे। नमस्कारास कष्टावें नलगे।
नमस्कारास कांहीच नलगे। उपकर्ण सामग्री ॥ २२ ॥
namaskārāsa vecāveṁ nalage | namaskārāsa kaṣṭāveṁ nalage |
namaskārāṁsa kāṁhīmca nalage | upakārṇa sāmagrī || 22 ||
22. This *namaskar* requires no expenditure. This *namaskar* causes no distress or fatigue (*otherwise there is the distress and fatigue of being a body*). To make this *namaskar* this ‘all’ does not need suitable utensils and materials (*only to forget everything*).
23. नमस्कारा ऐसें नाही सोपें। नमस्कार करावा अनन्यरूपें।
नाना साधनीं साक्षरें। कासया सणिावें ॥ २३ ॥
namaskārā aiseṁ nāhīm sopeṁ | namaskāra karāvā ananyarūpeṁ |
nānā sādhanīm sākṣareṁ | kāsaya saṇīāveṁ || 23 ||



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

24. साधक भावे नमस्कार घाली। त्याची चिंता साधूस लागली।

सुगम पंथे नैऊन घाली। जेथील तेथें ॥ २४ ॥

sādhaka bhāverṁ namaskāra ghālī | tyācī cīntā sādhusa lāgalī |
sugama paṁthe neūna ghālī | jethīla tethērī || 24 ||

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

25. याकारणें नमस्कार श्रेष्ठ। नमस्कारें वोळती वरषिठ।

येथें सांगतिली पष्ट। साहावी भक्ती ॥ २५ ॥

yākāraṇērṁ namaskāra śreṣṭha | namaskāreṁ volatī varīṣṭha |
yethērṁ sāṁgitalī paṣṭa | sāhāvī bhaktī || 25 ||

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

इति श्रीदासबोधे गुरुशिष्यसंवादे वंदनभक्तनिाम

समास सहावा ॥ ६ ॥ ४.६

iti śrīdāsabodhe guruśiṣyasamvāde vandana bhaktināma
samāsa sahāvā || 6 || 4.6

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 4 named „Devotion through Bowing Down“ is concluded.

4.7 Careful Preservation

समास सातवा : दास्यभक्ती

samāsa sātavā : dāsyabhakti

|| Śrī Rām ||

1. मागां जालें नरूपण। साहवें भक्तीचें लक्षण।

आतां ऐका सावधान। सातवी भक्ती ॥ १ ॥

māgām jāleṁ nirūpaṇa | sāhaverṁ bhakticeṁ lakṣaṇa |

ātām aikā sāvadhāna | sātavī bhakti || 1 ||

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

2. सातवें भजन तें दास्य जाणावें। पडलें कार्य तितुकें करावें।

सदा सन्नधिचि असावें। देवद्वारी ॥ २ ॥

sātaverṁ bhajana teṁ dāsyā jāṇāverṁ | paḍileṁ kārya titukeṁ karāverṁ |

sadā sannidhaci asāverṁ | devadvārīm || 2 ||

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

3. देवाचें वैभव संभाळावें। न्यूनपूरण पडोचि नेदावें।

चढतें वाढतें वाढवावें। भजन देवाचें ॥ ३ ॥

devāceṁ vaibhava sambhālāverṁ | nyūnapūrṇa paḍoṁci nedāverṁ |

caḍhaterṁ vāḍhaterṁ vāḍhavāverṁ | bhajana devāceṁ || 3 ||

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

4. भंगलीं देवाळयें करावीं। मोडलीं सरोवरें बांधावीं।

सोफे धर्मशाळा चालवावीं। नूतनचक्रियें ॥ ४ ॥

bhaṁgalīm devālayeṁ karāvīm | modalīm sarovareṁ bāndhāvīm |

sophe dharmaśālā cālāvāvīm | nūtanaci kāryeṁ || 4 ||

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

5. नाना रचना जीर्ण जरजर। त्यांचे करावे जीर्णोद्धार।

पडलें कार्य तें सत्वर। चालवति जावें ॥ ५ ॥

nānā racanā jīrṇa jarjara | tyāṁce karāve jīrṇoddhāra |



paḍilem kārya tem satvara | cālavita jāverim || 5 ||

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

6. गज रथ तुरंग सहिसनै। चौकिया सबिका सुखासनै।
मंचक डोलहारे वमिनै। नूतनच किरावीं ॥ ६ ॥

*gaja ratha turanga simhāsanem | caukiya sibikā sukhāsanem |
maṁcaka ḍolhāre vimānem | nūtanaci karāvīm || 6 ||*

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

7. मेघडंबरे छतरे चामरे। सूर्यापाने नशिपे अपारे।
नतिय नूतन अत्यादरे। सांभाळति जावीं ॥ ७ ॥

*meghaḍambrem chatrem cāmarem | sūryāpānem niśāṇem apārem |
nitya nūtana atyādareṁ | sām̐bhālita jāvīm || 7 ||*

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

8. नाना प्रकारीचीं याने। बैसावयाचीं उत्तम स्थाने।
बहुवधि सुवर्णासनै। येतने करीत जावीं ॥ ८ ॥

*nānā prakāricīm yānem | baisāvayācīm uttama sthānem |
bahuvidha suvarṇāsanem | yetnem karīta jāvīm || 8 ||*

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

9. भुवने कोठड्या पेट्या मांदुसा। रांझण कोहळीं घागरी बहुवसा।
संपूर्ण द्रव्यांश ऐसा। अति येतने करावा ॥ ९ ॥

*bhuvanem koṭhadyā peṭyā māṁdusā | rāṁjhaṇa kohaḷīm ghāgarī bahuvasā |
saṁpūrṇa dravyāṁśa aisā | ati yetnem karāvā || 9 ||*

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

10. भुयेरी तळघरे आपी वविरें। नाना स्थळे गुप्त द्वावे।
अनर्घ्ये वस्तूंचीं भांडारे। येतने करीत जावीं ॥ १० ॥

*bhuyerīm talaghareṁ āpī vivareṁ | nānā sthaḷem gupta dvāreṁ |
anarghye vastūncīm bhāṁdāreṁ | yetnem karīta jāvīm || 10 ||*



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

11. आळंकार भूषणें दवियांबरें। नाना रत्नं मनोहरें।

नाना धातु सुवर्णपातरें। येतनें करीत जावीं ॥ ११ ॥

ālankāra bhūṣaṇeṁ divyāmbareṁ | nānā ratneṁ manohareṁ |

nānā dhātu suvarṇapātreṁ | yetneṁ karīta jāvēṁ || 11 ||

11. This knowledge should be embellished with beautiful clothes and ornaments (the sky is my clothes and sun, moon and stars and clouds are my ornaments). The ‘many’ thoughts should acquire these jewels by the conquering of the mind (these jewels are these nine *bhajans*, this ‘word’ and that thoughtless understanding). Through great effort, the ‘many’ **dhatu*s are to be placed within this golden receptacle of knowledge. *(Elemental substances of the body and this gross creation)

12. पुष्पवाटकि नाना वनें। नाना तरुवरांचीं वनें।

पावतीं करावीं जीवनें। तया वृक्षांसी ॥ १२ ॥

puṣpavāṭikā nānā vaneṁ | nānā taruvarāṁcīṁ banerī |

pāvātīṁ karāvīṁ jīvanerī | tayā vṛkṣāṁsī || 12 ||

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

13. नाना पशूंचिया शाळा। नाना पक्षी चतिरशाळा।

नाना वादूयें नाट्यशाळा। गुणी गायक बहुसाल ॥ १३ ॥

nānā paśūṁciyā śālā | nānā pakṣī citraśālā |

nānā vādyeṁ nāṭyaśālā | guṇī gāyeka bahusāla || 13 ||

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

14. स्वयंपाकगृहें भोजनशाळा। सामग्रीगृहें धर्मशाळा।

नदिरसितांकारणें पडशाळा। वशिळ स्थळें ॥ १४ ॥

svayaṁpākagṛheṁ bhojanaśālā | sāmagrīgṛheṁ dharmaśālā |

nidristāṁkāraṇeṁ paḍaśālā | viśāla sthaleṁ || 14 ||

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



15. नाना परमिळद्रव्यांचीं स्थळें। नाना खाद्यफळांचीं स्थळें।
नाना रसांचीं नाना स्थळें। येतनें करीत जावीं ॥ १५ ॥

*nānā parimalādravyāmcīm sthaleṁ | nānā khādyaphalāmcīm sthaleṁ |
nānā rasāmcīm nānā sthaleṁ | yetneṁ karīta jāvēṁ || 15 ||*

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

16. नाना वस्तुतांची नाना स्थानें। भंगलीं करावीं नूतनें।
देवाचें वैभव वचनें। कर्ती म्हणौना बोलावें ॥ १६ ॥

*nānā vastūtañcī nānā sthāneṁ | bhaṅgalīm karāvīm nūtanem |
devācēṁ vaibhava vacaneṁ | kitī mhaṇauni bolāvēṁ || 16 ||*

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

17. सर्व्वां ठाई अतसिदर। आणी दास्यतवासह तितपर।
कार्यभागाचा वसिर। पडणार नाही ॥ १७ ॥

*sarvām thāī atisādara | āṇī dāsyatvāsahi tatpara |
kāryabhāgācā visara | paḍaṇāra nāhīm || 17 ||*

17. When you are very alert at this place of ‘I am’ and completely absorbed in its ‘careful preservation’ then, there will never be any forgetting of this ‘all’ action ([this ‘all’ is one moving action or chaitanya; it is understood when you give up the ‘many’ actions of “I am doing this and that etc.”](#)).

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

*jayantīyā parveṁ mohotsāva | asambhāvya cālavī vaibhava |
jeṁ dekhatām svaṛgīmce deva | taṭasta hotī || 18 ||*

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

19. ऐसें वैभव चालवावें। आणी नीच दास्यतवह किरावें।
पडलिं प्रसंगीं सावध असावें। सर्वकाळ ॥ १९ ॥

*aīseṁ vaibhava cālāvāvēṁ | āṇī nīca dāsyatvahi karāvēṁ |
paḍile prasāṅgīm sāvadha asāvēṁ | sarvakāḷa || 19 ||*

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

20. जें जें काहीं पाहजि। तें तें तत्काळचि देजे।
अत्यंत आवडीं कीजे। सकळ सेवा ॥ २० ॥



*jem jem kām̐hīm pāhije | tem tem tatkālaci deje |
atyam̐ta āvaḍīm kije | sakāḷa sevā || 20 ||*

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

21. चरणक्षाळळें सनानें आचमनें। गंधाक्षते वसनें भूषणें।
आसनें जीवनें नाना सुमनें। धूप दीप नैवेद्य ॥ २१ ॥
*caranākṣālāḷeṁ snāneṁ ācmaneṁ | gaṁdhākṣateṁ vasanem bhūṣaṇeṁ |
āsanem jīvanem nānā sumaneṁ | dhūpa dīpa naivedya || 21 ||*

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

22. शयेनाकारणें उत्तम स्थळें। जळें ठेवावीं सुसीतळें।
तांबोल गायनें रसाळें। रागरंगें करावीं ॥ २२ ॥
*śayenākāraṇeṁ uttama sthaleṁ | jaḷeṁ thevāvīm susītaḷeṁ |
tāmbola gāyanem rasāḷeṁ | rāgarāṁgeṁ karāvīm || 22 ||*

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

23. परमिळद्रव्यें आणी फुलेलें। नाना सुगंधेल तेलें।
खाद्य फळें बहुसालें। सन्नधिचि असावीं ॥ २३ ॥
*parimaḷadravyeṁ āṇī phuleleṁ | nānā sugaṁdhela telem |
khādy phaḷeṁ bahusāleṁ | sannidhaci asāvīm || 23 ||*

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

24. सडे संमार्जनें करावीं। उदकपातरे उदकें भरावीं।
वसनें परक्षालून आणावीं। उत्तमोत्तम ॥ २४ ॥
*sade saṁmārjanem karāvīm | udakapātreṁ udakem bharāvīm |
vasanem prakṣālūna āṇāvīm | uttamottameri || 24 ||*

24. Everywhere will be purified when you become less and less objective. All these coverings (ie. elements and concepts) should be washed away and then, that best of the best acquired.

25. सकळांचें करावें पारपत्य। आलयाचें करावें आतित्य।
ऐसी हे जाणावी सत्य। सातवी भक्ती ॥ २५ ॥
*sakalām̐ceṁ karāveṁ pārapatya | ālayāceṁ karāveṁ ātitya |
aisī he jāṇāvī satya | sātavī bhaktī || 25 ||*

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



26. वचनें बोलावीं करुणेचीं। नाना प्रकारें सतुतीचीं।
अंतरें नवितीं सकळांचीं। ऐसें वदावें ॥ २६ ॥

*vacanem bolāvīm karuṇecīm | nānā prakāreṁ stutīcīm |
amtareṁ nivatīm sakalāṁcīm | aiseṁ vadāveṁ || 26 ||*

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

27. ऐसी हे सातवी भक्ती। नरीपली येथामती।
प्रत्यक्ष न घडे तरी चितीं। मानसपूजा करावी ॥ २७ ॥

*aisī he sātavī bhaktī | niropilī yethāmatī |
pratyakṣa na ghaḍe tarī cittīm | mānasapūjā karāvī || 27 ||*

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

28. ऐसें दास्य करावें देवाचें। येणेंच प्रकारें सद्गुरूचें।
प्रत्यक्ष न घडे तरी मानसपूजेचें। करति जावें ॥ २८ ॥

*aiseṁ dāsya karāveṁ devācēṁ | yeṇēcī prakāreṁ sadgurūcēṁ |
pratyakṣa na ghaḍe tarī mānasapūjēcēṁ | karita jāveṁ || 28 ||*

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

इति श्रीदासबोधे गुरुशिष्यसंवादे दास्यभक्तनिम
समास सातवा ॥ ७ ॥ ४.७

*iti śrīdāsabodhe guruśiṣyasamvāde dāsyaabhaktināma
samāsa sātavā || 7 || 4.7*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 4 named „Careful Preservation“ is concluded.

4.8 Friendship with God

समास आठवा : सख्यभक्ति
samāsa aṭhavā : sakhyabhakti

॥ Śrī Rām ॥

1. मागां जालें नरूपण। सातवे भक्तीचें लक्षण।

आतां ऐका सावधान। आठवी भक्ती ॥ १ ॥

māgām jāleṁ nirūpaṇa | sātave bhakticeṁ lakṣaṇa |
ātām aikā sāvadhāna | aṭhavī bhaktī || 1 ||

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

2. देवासी परम सख्य करावें। प्रेम प्रीतीनें बांधावें।

आठवे भक्तीचें जाणावें। लक्षण ऐसें ॥ २ ॥

devāsī parama sakhya karāveṁ | prema prīṭineṁ bāndhāveṁ |
aṭhave bhakticeṁ jāṇāveṁ | lakṣaṇa aiseṁ || 2 ||

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

3. देवास जयाची अत्यंत प्रीती। आपण वर्तावें तेणें रीतीं।

येणें करितिं भगवंतीं। सख्य घडे नेमस्त ॥ ३ ॥

devāsa jayācī atyaṁta prīṭī | āpaṇa vartāveṁ teṇeṁ rītīṁ |
yeṇeṁ karitīm bhagavaritīm | sakhya ghaḍe nemasta || 3 ||

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

4. भक्तिभाव आणी भजन। नरूपण आणी कथाकीर्तन।

प्रेमळ भक्तांचें गायन। आवडे देवा ॥ ४ ॥

bhakti bhāva āṇī bhajana | nirūpaṇa āṇī kathākīrtana |
premaḷa bhaktāṁceṁ gāyana | āvaḍe devā || 4 ||

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

5. आपण तैसेंचि वर्तावें। आपणासि तेंच आवडावें।

मनासारखें होतां स्वभावें। सख्य घडे नेमस्त ॥ ५ ॥

āpaṇa taisēnci vartāveṁ | āpaṇāsi teṁca āvaḍāveṁ |
manāsārikheṁ hotām svabhāveṁ | sakhya ghaḍe nemasta || 5 ||

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



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

6. देवाच्या सख्यतवाकारणें। आपलें सौख्य सोडून देणें।

अनन्यभावे जीवें प्राणें। शरीर तेंहि वेंचावें ॥ ६ ॥

devācyā sakhyatvākāraṇeṁ | āpaleṁ saukhya soḍūna deṇeṁ |
ananyabhāveṁ jīveṁ prāṇeṁ | śarīra teṁhi veṁcāveṁ || 6 ||

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

7. सांडून आपली संसारवेथा। करति जावी देवाची चिंता।

नरूपण कीर्तन कथा वार्ता। देवाच्याचिसांगाव्या ॥ ७ ॥

sāṁḍūna āpalī saṁsāravethā | karita jāvī devācī cīntā |
nirūpaṇa kīrtana kathā vārtā | devācyācī sāṁgāvya || 7 ||

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

8. देवाच्या सख्यतवासाठीं। पडाव्या जविलगांसी तुटी।

सर्व अर्पावे सेवटीं-। प्राण तोहि वेचावा ॥ ८ ॥

devācyā sakhyatvāsāthīṁ | paḍāvyā jivalagāṁsī tuṭī |
sarva arpāveṁ sevaṭīṁ- | prāṇa tohi vecāva || 8 ||

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

9. आपुलें आवघेंच जावें। परी देवासी सख्य राहावें।

ऐसी प्रीती जविं भावें। भगवंतीं लागावी ॥ ९ ॥

āpuleṁ āvagheṁci jāveṁ | parī devāsī sakhya rāhāveṁ |
aisī prīṭī jiveṁ bhāveṁ | bhagavaṁtīṁ lāgāvī || 9 ||

9. Everything that you has claimed was yours, should *disappear but that intimate friendship with God should remain. You should love God with all your life. *(*maharaj-you feel that you are losing everything, but what you are gaining is so great*)

10. देव म्हणजि आपुला प्राण। प्राणासी न करावें नरिवाण।

परम प्रीतीचें लक्षण। तें हें ऐसें असे ॥ १० ॥

deva mhaṇaje āpulā prāṇa | prāṇāsī na karāveṁ nirvāṇa |
parama prīṭiceṁ lakṣaṇa | teṁ heṁ aiseṁ ase || 10 ||

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



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

11. ऐसैं परम सख्य धरतिं। देवास लागे भक्ताची चिंता।
पांडव लाखाजोहरीं जळतां। वविरद्वारें काढलिं ॥ ११ ॥
aiseṁ parama sakhya dharitām | devāsa lāge bhaktācī cimtā |
pāṁḍava lākhājoharīm jalātārī | vivaradvāreṁ kāḍhile || 11 ||

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

12. देव सख्यतवें राहे आपणासी। तें तों वर्म आपणाचिपासी।
आपण वचनें बोलावीं जैसीं। तैसीं येती पडसादे ॥ १२ ॥
deva sakhyatvēṁ rāhe āpaṇāsī | teṁ toṁ varma āpaṇāci pāsī |
āpaṇa vacaneṁ bolāvīm jaisīm | taisīm yetī paḍasādeṁ || 12 ||

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

13. आपण असतां अनन्यभावे। देव तत्काळचिपावे।
आपण त्रास घेतां जीवें। देवहि त्रासे ॥ १३ ॥
āpaṇa asatām ananyabhāveṁ | deva tatkālaḥci pāve |
āpaṇa trāsa ghetārī jīvēṁ | devahi trāse || 13 ||

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

श्लोक ॥ ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
śloka || ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham |

shloka || As below.

14. जैसैं जयाचे भजन। तैसाचि देवहि आपण।
महणौन हें आवघें जाण। आपणाचिपासीं ॥ १४ ॥
jaisēm jayāce bhajana | taisāci devahi āpaṇa |
mhaṇauna heṁ āvagheṁ jāṇa | āpaṇāci pāsīm || 14 ||

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

15. आपुल्या मनासारखें न घडे। तेणें गुणें नष्टा मोडे।
तरी गोष्टी आपणांकडे। सहजचि आली ॥ १५ ॥
āpulyā manāsārikheṁ na ghaḍe | teṇēm guṇēm niṣṭhā mōḍe |



tarī goṣṭī āpaṇāṁkaḍe | sahajaci ālī || 15 ||

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

16. मेघ चातकावरी वोलेना। तरी चातक पालटेना।
चंद्र वेळेस उगवेना। तरूही चकोर अनन्य ॥ १६ ॥
megha cātakāvarī volenā | tarī cātaka pālaṭenā |
camdra veḷesi ugavenā | tarhī cakora ananya || 16 ||

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

17. ऐसैं असावें सख्यत्व। वविकें धरावें सत्व।
भगवंतावरील ममत्व। सांडूचि नये ॥ १७ ॥
aiseṁ asāvēṁ sakhyatva | vivekēṁ dharāvēṁ satva |
bhagavaṁtāvarīla mamatva | sāṁḍūṁci naye || 17 ||

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

18. सखा मानावा भगवंत। माता पति गण गोत।
वदिया लक्ष्मी धन वतित। सकळ परमात्मा ॥ १८ ॥
sakhā mānāvā bhagavaṁta | mātā pitā gaṇa gota |
vidyā lakṣmī dhana vitta | sakāḷa paramātmā || 18 ||

18. You should regard God as your closest friend, your mother, father, relatives, learning, wealth and money; then one should regard God as this 'all' and finally that Supreme Self/*paramatma* (*maharaj- everything you see and perceive is not, still He is there*).

19. देवावेगळें कोणीं नाहीं। ऐसैं बोलती सर्वह।
परंतु त्यांची नष्टा कांहीं। तैसीच नसे ॥ १९ ॥
devāvegaleṁ koṇīm nāhīm | aiseṁ bolatī sarvahi |
paramtu tyāṁcī niṣṭhā kāṁhīm | taisīca nase || 19 ||

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

20. म्हणौनी ऐसैं न करावें। सख्य तरी खरेंचकिरावें।
अंतरीं सदृढ धरावें। परमेश्वरासी ॥ २० ॥
mhaṇaunī aiseṁ na karāvēṁ | sakhya tarī khareṁci karāvēṁ |
amtarīm sadṛḍha dharāvēṁ | paramēśvarāsī || 20 ||

20. Therefore one should not do like this and then that friendship will be true. **parameshwara* resides within this inner space of 'I am' and He should be firmly established.



*(ie. Supreme God or *paramatma* or *parabrahman* ie. beyond/*para* manifestation)

21. आपुलया मनोगताकारणें। देवावरी क्रोधास येणें।
ऐसीं नवहेत कलिक्षणें। सख्यभक्तीचीं ॥ २१ ॥

āpuliya manogatākāraṇeṁ | devāvarī krodhāsa yeṇeṁ |
aīsīm navheta kiṁ lakṣaṇeṁ | sakhyabhaktīcīm || 21 ||

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

22. देवाचें जें मनोगत। तेंच आपुलें उचति।
इच्छेसाठीं भगवंत। अंतरू नये कीं ॥ २२ ॥

devāceṁ jeṁ manogata | teṁci āpuleṁ ucita |
ičchesāṭhīm bhagavaṁta | aṁtarūṁ naye kīm || 22 ||

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

23. देवाचे इच्छेनें वर्तावें। देव करील तें मानावें।
मग सहजचि स्वभावें। कृपाळु देव ॥ २३ ॥

devāce ičcheneṁ vartāveṁ | deva karīla teṁ mānāveṁ |
maga sahajaci svabhāveṁ | kṛpāḷu deva || 23 ||

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

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

pāhātām devāce kṛpeśī | māteci kṛpā kāyesī |
mātā vadhī bālakāsī | vipattikālīm || 24 ||

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

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

deveṁ bhakta koṇa vadhilā | kadhīm dekhilā nā aikilā |
śaraṇāgatāṁsa deva jālā | vajrapaṁjaru || 25 ||

25. Has God ever killed a devotee? This can never happen when one searches out and listens to this ‘I am’. God becomes the protecting armour of the devotee who has taken refuge at His feet (*maharaj*- if knowledge is there then death cannot come. First knowledge should go off then death can come).

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



26. देव भक्तांचा कैवारी। देव पततिंसा तारी।
देव होये साहाकारी। अनाथांचा ॥ २६ ॥

deva bhaktāṁcā kaivārī | deva patitāṁsi tārī |
deva hoye sāhākārī | anāthāṁcā || 26 ||

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

27. देव अनाथांचा कैपक्षी। नाना संकटांपासून रक्षी।
धांविन्नला अंतरसाक्षी। गजेंद्राकारणें ॥ २७ ॥

deva anāthāṁcā kaipakṣī | nānā saṁkaṭāṁpāsūna rakṣī |
dhāṁvinṇalā aṁtarasākṣī | gajendra-kāraṇeṁ || 27 ||

27. God gives His support to that orphan and protects him from the ‘many’ calamities. When *gajendra*, the elephant¹⁰ was caught by the crocodile (ie. ego), God Himself ran to save him; for God is also that Witness within this inner space (therefore understand this ‘all’ and He will be ever present, watching over you).

28. देव कृपेचा सागरु। देव करुणेचा जळधरु।
देवासी भक्तांचा वसिरु। पडणार नाही ॥ २८ ॥

deva kṛpecā sāgaru | deva karuṇecā jaladhāru |
devāsi bhaktāṁcā visāru | paḍaṇāra nāhīṁ || 28 ||

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

29. देव प्रीती राखों जाणे। देवासी करावें साजणें।
जविलगें आवघीं पसिणें। कामा न येती ॥ २९ ॥

deva prīti rākhōṁ jāṇe | devāsi karāvēṁ sājaṇeṁ |
jīvalageṁ āvaghīṁ pāsineṁ | kāmā na yetī || 29 ||

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

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

sakhya devācēṁ tuṭenā | prīti devācī vṭinā |
deva kadā pālāṭenā | śaraṇāgatāṁsī || 30 ||

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

31. म्हणौन सख्य देवासी करावें। हतिगुज तयासी सांगावें।
आठवे भक्तीचें जाणावें। लक्षण ऐसें ॥ ३१ ॥

mhaṇauni sakhya devāsi karāvēṁ | hitaguja tayāsi sāṅgāvēṁ |
āṭhave bhakticēṁ jāṇāvēṁ | lakṣaṇa aiseṁ || 31 ||

31. Therefore your friendship should be with God only. And then this concealed ‘I am’

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



should become that thoughtless, I do not exist. This ‘I am’ should be known as this attention of the eighth devotion.

32. जैसा देव तैसा गुरु। शास्त्री बोललि हा वचारु।
 म्हणौन सख्यत्वाचा प्रकारु। सद्गुरूसीं असावा ॥ ३२ ॥
jaisā deva taisā guru | śāstrīṁ bolilā hā vicāru |
mhaṇauna sakhyatvācā prakāru | sadgurūsīṁ asāvā || 32 ||

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

इति श्रीदासबोधे गुरुशषियसंवादे सख्यभक्तनिाम
 समास आठवा ॥ ८ ॥ ४.८
iti śrīdāsabodhe gurushīṣyasamvāde sakhyabhaktināma
samāsa āṭhava || 8 || 4.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 4 named „Friendship with God“ is concluded.



4.9 Offer the 'I' to that *Atma*

समास नववा : आत्मनविदन

samāsa navavā : ātmanivedana

॥ Śrī Rām ॥

1. मागां जालें नरूपण। आठवे भक्तीचें लक्षण।

आतां ऐका सावधान। भक्तनिवमी ॥ १ ॥

māgām jāleṁ nirūpaṇa | āṭhave bhaktīceṁ lakṣaṇa |

ātām aikā sāvadhāna | bhakti navamī || 1 ||

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

2. नवमी नविदन जाणावें। आत्मनविदन करावें।

तेहसिंगजिल स्वभावें। प्रांजळ करूनि ॥ २ ॥

navamī nivedana jāṇāveṁ | ātmanivedana karāveṁ |

teṁhi sāṁgijela svabhāveṁ | prāṁjāla karūni || 2 ||

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

3. ऐका नविदनाचें लक्षण। देवासिवाहावें आपण।

करावें तत्त्वविवरण। म्हणजि कळे ॥ ३ ॥

aikā nivedanāceṁ lakṣaṇa | devāsi vāhāveṁ āpaṇa |

karāveṁ tattvavivarāṇa | mhaṇije kaḷe || 3 ||

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

4. मी भक्त ऐसें म्हणावें। आणी वभिक्तपणेंच भजावें।

हें आवघेंच जाणावें। वलिक्षण ॥ ४ ॥

mī bhakta aiseṁ mhaṇāveṁ | āṇī vibhaktapaṇeṁci bhajāveṁ |

heṁ āvagheṁci jāṇāveṁ | vilakṣaṇa || 4 ||

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

5. लक्षण असोन वलिक्षण। ज्ञान असोन अज्ञान।

भक्त असोन वभिक्तपण। तें हें ऐसें ॥ ५ ॥

lakṣaṇa asona vilakṣaṇa | jñāna asona ajñāna |

bhakta asona vibhaktapaṇa | teṁ heṁ aiseṁ || 5 ||

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

6. भक्त म्हणजि वभिक्त नवहे। आणी वभिक्त म्हणजि भक्त नवहे।



वचिरैवणि कांहीच नवहे। समाधान॥ ६॥

*bhakta mhañije vibhakta navhe | āñī vibhakta mhañije bhakta navhe |
vicāremviṇa kāmhīmca navhe | samādhāna || 6 ||*

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

7. तस्मात् वचिर करावा। देव कोण तो वोळखावा।

आपला आपण शोध घ्यावा। अंतर्यामी॥ ७॥

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

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

8. मी कोण ऐसा नवाडा। पाहों जातां तत्वज्ञाडा।

वचिर करितां उघडा। आपण नाही॥ ८॥

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

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

9. तत्वे तत्व जेव्हां सरे। तेव्हां आपण कैचा उरे।

आत्मनविदन येणेंप्रकारें। सहजचि जालें॥ ९॥

*tatveṃ tatva jevhām sare | tevhām āpaṇa kairncā ure |
ātmanivedana yeṇēṃprakāreṃ | sahajaci jāleṃ || 9 ||*

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

10. तत्वरूप सकळ भासे। वविक पाहातां नरिसे।

प्रकृतनिरासें आत्मा असे। आपण कैचा॥ १०॥

*tatvarūpa sakāḷa bhāse | viveka pāhātām nirase |
prakṛtinirāseṃ ātmā ase | āpaṇa kairncā || 10 ||*

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

11. येक मुखय परमेश्वरु। दुसरी प्रकृत जगदाकारु।

तसिरा आपण कैचा चोरु। आणला मधें॥ ११॥

*yeka mukhya paramēśvaru | dusarī prakṛti jagadākāru |
tisarā āpaṇa kairncā coru | āṇilā madheṃ || 11 ||*

11. There is that One Supreme *parameshwara* and the other is *prakṛti*, this world



form.¹¹ Then from where has this third, the thief 'I', come in between?

12. ऐसे हैं सद्धिच असतां। नाथलीं लागे देहअहंता।
परंतु वचिरें पाहों जातां। कांहींच नसे ॥ १२ ॥
aiseri heri siddhaci asatāṁ | nāthilī lāge dehaahantā |
paramtu vicāreṁ pāhoṁ jātāṁ | kāmhīmca nase || 12 ||

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

13. पाहातां तत्त्वविचना। पडिब्रह्मांडतत्त्वचरणा।
वशिवाकारें वेक्ती नाना-। तत्त्वं वसितारलीं ॥ १३ ॥
pāhātāṁ tattvavivecanā | piṇḍabrahmāṇḍatatvaracanā |
viśvākāreṁ vekṭi nānā- | tatveṁ vistāralīm || 13 ||

13. When the elements are investigated then it is understood that, the body/*pinda* and the created universe/*brahmāṇḍa* are both elemental constructions. These 'many' forms/*pinda* are the expansion of the gross elements in this visible creation/*brahmāṇḍa* (the 'many' names and forms are created when the intellect regards itself as a separate entity in this whole created world).

14. तत्त्वं साक्षतत्त्वं वोसरतीं। साक्षतत्त्वं नुरे आत्मपरचर्ति।
आत्मा असे आदितिं। आपण कैचा ॥ १४ ॥
tatveṁ sākṣatveṁ vosaratīm | sākṣatva nure ātmapracitī |
ātmā ase ādītiṁ | āpaṇa kaimcā || 14 ||

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

15. आत्मा एक स्वानंदघन। आणी अहमात्मा हें वचन।
तरी मग आपण कैचा भनिन। उरला तेथें ॥ १५ ॥
ātmā eka svānandaghana | āṇī ahamātmā heri vacana |
tari maga āpaṇa kaimcā bhinna | uralā tetheṁ || 15 ||

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

16. सोहं हंसा हें उत्तर। याचें पाहावें अर्थांतर।

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



पाहतां आत्मयाचा वचिर। आपण कैचा तेथें॥ १६॥

soham hamsā heri uttara | yācem pāhāverī arthāntara |
pāhatām ātmayācā vicāra | āpaṇa kaimcā tethem || 16 ||

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

17. आत्मा नरिगुण नरिजन। तयासी असावें अनन्य।

अनन्य म्हणजेि नाहीं अन्य। आपण कैचा तेथें॥ १७॥

ātmā nirguṇa niranjana | tayāsī asāveṇi ananya |
ananya mhañije nāhīm anya | āpaṇa kaimcā tethem || 17 ||

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

18. आत्मा म्हणजेि तो अद्वैत। जेथें नाहीं द्वैताद्वैत।

तेथें मीपणाचा हेत। उरेल कैचा॥ १८॥

ātmā mhañije to advaita | jethem nāhīm dvaitādvaita |
tethem mīpaṇācā heta | urela kaimcā || 18 ||

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

19. आत्मा पूरणत्वे परपूरण। जेथें नाहीं गुणागुण।

नखिल नरिगुणी आपण। कोण कैचा॥ १९॥

ātmā pūrṇatveṇi paripūrṇa | jethem nāhīm guṇāguṇa |
nikhala nirguṇī āpaṇa | koṇa kaimcā || 19 ||

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

20. त्वंपद तत्पद असपिद। नरिसुनसकळ भेदाभेद।

वस्तु ठाईची अभेद। आपण कैचा॥ २०॥

tvaṁpada tatpada asipada | nirasuni sakala bhedābheda |
vastu thāīcī abheda | āpaṇa kaimcā || 20 ||

20. When the state 'you'/*twa*, the state 'That'/*tat* and the state 'to be'/*asi* (*tattwamasi* – 'That you are') are dissolved then, the discrimination between different and non-different is also dissolved. When there is that original Self, void of difference, then how can there be this 'I' of the 'all'?

21. नरिसितां जीवशविउपाधी। जीवशविचि कैचे आधी।

स्वरूपीं होतां दृढबुद्धी आपण कैचा॥ २१॥

nirasitām jīvaśivaupādhi | jīvaśivaci kaimce ādhī |
svarūpīm hotām dṛḍhabuddhi | āpaṇa kaimcā || 21 ||



21. When the limiting concepts of *jīva* and *shiva* are both gone, then how can any discrimination between the *jīva* and *shiva* begin? When the conviction of the intellect/*buddhi* is fixed within that *swarup*, then where is this 'I'?
22. आपण मथिया साच देव। देव भक्त अनन्यभाव।
या वचनाचा अभिप्राव। अनुभवी जाणती ॥ २२ ॥
āpaṇa mithyā sāca deva | deva bhakta ananyabhāva |
yā vacanācā abhiprāva | anubhavī jāṇatī || 22 ||
22. This 'I' is false and God is true. When God is the *devotee then there is the understanding of no-otherness.¹² This divine 'word' has meaning only to the Knower of this 'word' (but in no-otherness this 'word' and its Knower no longer remain).
23. या नांव आत्मनविदन। ज्ञानयांचें समाधान।
नवमे भक्तीचे लक्षण। नरोपलिं ॥ २३ ॥
yā nāmva ātmanivedana | jñāniyāñcem samādhāna |
navame bhaktīñce lakṣaṇa | niropileṁ || 23 ||
23. When this 'name' ('I am') is offered to that *atma* (I do not exist) then, there is the complete contentment of the *gnyani*. Thus the ninth devotion has been discoursed.
24. पंचभूतांमध्ये आकाश। सकळ देवांमध्ये जगदीश।
नववधि भक्तीमध्ये वशिष्ठ। भक्ति नवमी ॥ २४ ॥
pañcabhūtāñmadhye ākāśa | sakāḥ devāñmadhye jagadīśa |
navavidhā bhaktīmadhye viśeṣa | bhakti navamī || 24 ||
24. Within the five elements there is space/*akash*; within the three *gunas* there is this 'all' and that 'Lord of the all', the *atma*. Within the nine devotions, this ninth devotion is the greatest for it reveals that Lord.
25. नवमी भक्ती आत्मनविदन। न होतां न चुके जन्ममरण।
हैं वचन सत्य प्रमाण-। अन्यथा नवहे ॥ २५ ॥
navamī bhaktī ātmanivedana | na hotāñ na cuke janmamaraṇa |
heñ vacana satya pramāṇa- | anyathā navhe || 25 ||
25. The ninth devotion is the offering of this 'I' to the *atma*; if this is not achieved then, birth and death cannot be avoided. If there is this divine 'word' then, that thoughtless Truth can be established, otherwise not.
26. ऐसी हे नववधि भक्ती। केल्यां पावजि सायोज्यमुक्ती।
सायोज्यमुक्तीस कल्पांतीं। चळण नाही ॥ २६ ॥
aisī he navavidhā bhaktī | kelyāñ pāvaji sāyojyamuktī |
sāyojyamuktīs kalpāntīñ | caḷaṇa nāhīñ || 26 ||
26. Like this is that thoughtless ninth devotion. Through this one will attain Final Liberation/*sayujya-mukti*. That Final Liberation is within the 'end of thought' and it

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



never moves.

27. तर्हि मुक्तीस आहे चळण। सायोज्यमुक्ती अचळ जाण।
 तरैलोक्यास होतां नरिवाण। सायोज्यमुक्ती चळेना ॥ २७ ॥
tihīm muktīṁsa āhe caḷaṇa | sāyojyamuktī acaḷa jāṇa |
trailokyāsa hotāṁ nirvāṇa | sāyojyamuktī caḷenā || 27 ||

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

28. आवघीया चत्वार मुक्ती। वेदशास्तरें बोलती।
 तयांमध्ये तीन नासती। चौथी ते अविनाश ॥ २८ ॥
āvaghīyā catvāra muktī | vedaśāstreṁ bolatī |
tayāṁmadhyeṁ tīna nāsatī | cauthī te avināśa || 28 ||

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

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

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

30. ऐसिया चत्वार मुक्ती। भगवद्भजनें प्राणी पावती।
 हेचनिरूपण प्रांजळ श्रोती। सावध पुढें परसिवें ॥ ३० ॥
aisyā catvāra muktī | bhagavadbhajanem prāṇī pāvātī |
heṁci nirūpaṇa prāñjaḷa śrotīṁ | sāvadha puḍhem parisāvēṁ || 30 ||

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

इति श्रीदासबोधे गुरुशषियसंवादे आत्मनविदनभक्तनिम
 समास नववा ॥ ९ ॥ ४.९
iti śrīdāsabodhe guruśiṣyasamvāde ātmanivedanabhaktināma
samāsa navavā || 9 || 4.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 4 named „Offer the ‘I’ to that Atma“ is concluded.

4.10 The Four Liberations

समास दहावा : मुक्तचितुष्टय

samāsa dahāvā : mukticituṣṭaya

|| Śrī Rām ||

1. मुळीं ब्रह्म नरिंकार। तेथें सफूर्तरूप अहंकार।

तो पंचभूतांचा वचिर। ज्ञानदशकीं बोललि ॥ १ ॥

mulīm brahma nirākāra | tethem sphūrtirūpa ahaṁkāra |

to pañcabhūtāṁcā vicāra | jñānadaśakīm bolilā || 1 ||

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

2. तो अहंकार वायोरूप। तयावरी तेजाचें स्वरूप।

तया तेजाच्या आधारे आप। आवरणोदक दाटलें ॥ २ ॥

to ahaṁkāra vāyorūpa | tayāvarī tejācēṁ svarūpa |

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

2. When that *brahman* is this *ahamkar* it gets called the wind element. And then upon that *swarup* there appears the great fire element. Then that *brahman*, due to the support of this fire, becomes the great water element and this surrounding, controlling water covers everywhere (This metaphor of the five elements is used to explain this process called objectification, where the subject becomes the object or simply imagination. When that formless *brahman* tries to see itself then, it sees its reflection and the sense of ‘I am’ appears.¹³ This is also known as the wind element. Not satisfied with this, if it takes a little step further out then, there is the appearance of something outside of its self. This is called the fire element. And as it becomes more objective, objects appear ‘softly’. This is the water element; it is like a wave arising out of the sea. At this point, along with the appearance of distinct forms there is a sense of individuality. And if our attention or our focus gets placed upon an object for any length of time then, that object ‘stands out’ from all that is being seen or heard etc. It appears as if out of no-where. And as the habit of the mind is to think over and over about these objects perceived through the senses, they appear completely gross/solid and real ie. earth element. This process happens every morning when we awake but because we have no knowledge of it, it escapes our notice. This is why *maharaj* advised us to wake

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



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

3. तया आवर्णोदकाच्या आधारें। धरा धरली फणविरें।

वरती छपन्न कोटी वसितारें। वसुंधरा हे ॥ ३ ॥

tayā āvarṇōdakācyā ādhāreṁ | dharā dharilī phaṇivareṁ |

varatī chapanna koṭī vistāreṁ | vasum̐dharā he || 3 ||

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

4. इयेवरी परघि सप्त सागर। मध्य मेरू माहां थोर।

अष्ट दगिपाळ तो परवार। अंतरे वेषटति राहिला ॥ ४ ॥

iyevarī parigha sapta sāgara | madhya merū māhām thora |

aṣṭa digpāḷa to parivāra | antareṁ veṣṭita rāhilā || 4 ||

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

5. तो सुवर्णाचा माहा मेरू। पृथ्वीस तयाचा आधार।

चौरुआसी सहस्र वसितारु। रुंदी तयाची ॥ ५ ॥

to suvarṇācā māhā merū | pṛthvīs tayācā ādhāru |

cauruāsī sahasra vistāru | ruṁdī tayācī || 5 ||

5. *meru* mountain is made of gold and it is the support of this earth (this earth is the last of the five great elements and the beginning of gross body consciousness due to the mixing together of these elements ie. first there was subtle objectification and names and forms started to appear, then afterwards further concepts get added ie. pain/pleasure, good/bad etc. and there is gross body consciousness). Then this earth expanded into the 84 *laksha* of *jiva* and the countless objects (*laksha* means one hundred thousand but it also means attention; and due to this objective attention there comes the 84 principles that make up the gross body; see 17.8)

6. उंच तरी मर्यादेवेगळा। भूमीमधें सहस्र सोळा।

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



तया भोवता वेषटति पाळा। लोकालोक पर्वताचा ॥ ६ ॥
urūca tarī maryādevegaḷā | bhūmīmādhem sahasra solā |
tayā bhovata vēṣṭita pālā | lokāloka parvatācā || 6 ||

6. That *paramatma* is without any boundary or limit but in this world it extends to *16 thousand *yoganas* and becomes limited. Then the *lokaloka* mountains are assembled and they enwrap that Reality (*loka* means worldly; *aloka* is transcending the worldly ie. *prakṛuti/purush*). *(16 means the 5 *pranas*, 5 organs of knowledge, 5 organs of action and mind)

7. तया ऐलकिडे हिमाचळ। जेथें पांडव गळाले सकळ।
 धर्म आणी तमाळनीळ। पुढें गेले ॥ ७ ॥
tayā ailikaḍe himācala | jethem pāṇḍava gaḷāle sakaḷa |
dharma āṇī tamāḷanīḷa | puḍheri gele || 7 ||

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

8. जेथें जावया मार्ग नाही। मार्गी पसरले माहा अही।
 सतिसुखें सुखावले ते ही। पर्वतरूप भासती ॥ ८ ॥
jethem jāvayā mārga nāhī | mārgī pasarale mākā ahī |
sitasukhem sukhāvale te hī | parvatarūpa bhāsatī || 8 ||

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

9. तया ऐलकिडे सेवटीं जाण। बदरकिशरम बदरनारायण।
 तेथें माहां तापसी न्निवाण-। देहत्यागार्थ जाती ॥ ९ ॥
tayā ailikaḍe sevāṭī jāṇa | badrikāśrama badrinārāyaṇa |
tethem mākām tāpasī nirvāṇa- | dehatyāgārtha jāṭī || 9 ||

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

10. तया ऐलकिडे बदरकिदार। पाहोन येती लहानथोर।
 ऐसा हा अवघा वसितार। मेरुपर्वताचा ॥ १० ॥
tayā ailikaḍe badrikedāra | pāhona yetī lahānathora |
aisā hā avaghā vistāra | meruparvatācā || 10 ||

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

11. तया मेरुपर्वतापाठारीं। तीन शर्ङ्गगे वषिमहारी।
 परविरें राहलि तयावरी। ब्रह्मा वषिणु महेश ॥ ११ ॥



*tayā meruparvatāpāthārīm | tīna śrīṅge viṣamahārī |
parivāreṇ rāhile tayāvarī | brahmā viṣṇu maheśa || 11 ||*

11. There are three peaks on a plateau of this *meru* mountain; upon that the gods *brahma*, *viṣṇu* and *maheś* stay and they expand from there (ie. from this knowledge ‘I am’ there appears the three *gunas*; *maharaj- rajo guna* is thinking...what is this? You ask because you don’t know/*tamo guna*, but you ask with knowledge/*sattwa guna*. Mixture is there).

12. ब्रह्मशृङ्ग तो पर्वताचा। विष्णुशृङ्ग तो मर्गजाचा।
शविशृङ्ग तो सफटकिचा। कैलास नाम त्याचें॥ १२॥
*brahmaśrīṅga to parvatācā | viṣṇuśrīṅga to margajācā |
śivaśrīṅga to sphaṭikācā | kailāsa nāma tyācēṇ || 12 ||*

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

13. वैकुण्ठ नाम विष्णुशृङ्गाचें। सत्यलोक नाम ब्रह्मशृङ्गाचें।
अमरावती इन्द्राचें। स्थळ खालतें॥ १३॥
*vaikunṭha nāma viṣṇuśrīṅgācēṇ | satyaloka nāma brahmaśrīṅgācēṇ |
amarāvati īndrācēṇ | sthala khālateṇ || 13 ||*

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

14. तेथें गण गंधर्व लोकपाळ। तेतसि कोटी देव सकळ।
चौदा लोक सुवर्णाचळ-। वेषटति राहलि॥ १४॥
*tetheṇ gaṇa gaṇḍharva lokapāḷa | tetisa koṭī deva sakāḷa |
caudā loka suvarṇācaḷa- | veṣṭita rāhile || 14 ||*

14. There is *brahman* ‘there’ and there are *gaṇa* and *gandharva* and the regents of every direction; there is this ‘all’ and there are the 33 divisions of gods; then there are the 14 worlds encompassing that space around this golden mountain. (*gaṇa* means counting, then that One gets divided and there are the beings of *gandha* ie. that is an imagined world in the sky or simply imagination. 33 means 25 subtle division of the elements and 5 elements and 3 *gunas*. The 14 worlds are the 5 organs of the senses and 5 organs of action, the mind, intellect/*buddhi, chitta* and ego)

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



15. तेथें कामधेनूचीं खलिरें। कल्पतरूचीं बनें अपारें।
 अमृताचीं सरोवरें। ठाई ठाई उचंबळतीं ॥ १५ ॥
tethem kāmādhēnūcīṁ khilāṁrēm | kalpatarūcīṁ banēm apāreṁ |
amṛtācīṁ sarovareṁ | ṭhāīṁ ṭhāīṁ ucamḃalatīṁ || 15 ||

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

16. तेथें उदंड चितामणी। हरि परसिंचियां खाणी।
 तेथें सुवर्णमये धरणी। लखलखायमान ॥ १६ ॥
tethem udamḁa cīntāmaṇī | hire parisāṁciyāṁ khāṇī |
tethem suvarṇamaye dharaṇī | lakhalakhāyamāna || 16 ||

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

17. परम रमणीये फांकती कळि। नव्वरतनाचिया पाषाणसळि।
 तेथें अखंड हरुषवेळा। आनंदमये ॥ १७ ॥
parama ramaṇīye phāṁkatī kīlā | navvaratnāciyā pāṣāṇasilā |
tethem akhaṁḁa haruṣavelā | ānaṁdamaye || 17 ||

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

18. तेथें अमृतांचीं भोजनें। दिव्य गंधें दिव्य सुमनें।
 अष्ट नायका गंधर्वगायनें। नरितर ॥ १८ ॥
tethem amṛtāṁcīṁ bhojanēm | divya gaṁdhem divya sumanēm |
aṣṭa nāyakā gaṁdharvagāyanēm | niraṁtara || 18 ||

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

19. तेथें तारुण्य वोसरेना। रोगव्याधीह असेना।
 वृधाप्य आणी मरण येना। कदाकाळीं ॥ १९ ॥
tethem tāruṇya vosarenā | rogavyādhīhi asenā |
vṛdhāpya āṇī maraṇa yenā | kadākālīṁ || 19 ||

19. There is that *brahman* ‘there’ and the youthfulness that never ends; where there



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

20. तेथें येकाहूनं येक सुंदर। तेथें येकाहूनं येक चतुर।
धीर उदार आणी शूर। मर्यादेवेगळे ॥ २० ॥
tethem yekāhūni yeka sumdara | tethem yekāhūni yeka catura |
dhīra udāra āṇī śūra | maryādevegale || 20 ||

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

21. तेथें दिव्यदेह ज्योतरूपें। वदियुल्यतेसारखीं स्वरूपें।
तेथें येश कीर्त प्रतापें। समि सांडलि ॥ २१ ॥
tethem divyadeha jyotirūperṁ | vidyulyatesārikhīm svarūperṁ |
tethem yeśa kīrti pratāperṁ | simā sāmḍilī || 21 ||

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

22. ऐसें तें स्वर्गभुवन। सकळ देवांचें वसतें स्थान।
तयां स्थळाचें महिमान। बोलजिं ततिकें थोडें ॥ २२ ॥
aiseṁ teṁ svargabhuvana | sakala devāṁcerṁ vastem sthāna |
tayāṁ sthālācerṁ mahimāna | bolije titukerṁ thoḍerṁ || 22 ||

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

23. येथें ज्या देवाचें भजन करावें। तेथें ते देवलोकीं राहावें।
स्वलोकता मुक्तीचें जाणावें। लक्षण ऐसें ॥ २३ ॥
yethem jyā devācerṁ bhajana karāverṁ | tethem te devalokīm rāhāverṁ |
svalokatā mukticerṁ jāṇāverṁ | lakṣaṇa aiseṁ || 23 ||

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

24. लोकीं राहावें ते स्वलोकता। समीप असावें ते समीपता।
स्वरूपचविहावें ते स्वरूपता। तसिरी मुक्ती ॥ २४ ॥
lokīm rāhāverṁ te svalokatā | samīpa asāverṁ te samīpatā |
svarūpaci vḥāverṁ te svarūpatā- | tisarī muktī || 24 ||

24. You remain in this gross existence when that Reality has become *salokata*, (it is to be born a disciple and to be in the company of disciples). When you are in the



proximity/*samīpa* of God then, that Reality has become *samīpata* liberation ('I am with God in heaven'; 'I am He'/*sagun*). And to be that *swarup* of God then, that is *sarupata* liberation (*nirgun*; but that understanding is not established and one may fall back again into knowledge or gross existence).

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

25. Even if you are that *swarup* of God within this 'all', still goddess *lakshmi* (ie. 'I am') is there and there is not that precious **shrivatsa* (this is the mark on the chest of *vishnu* when a *brahmin* ie. Knower of *brahman*, called *bhrugu*, kicked him away. Means, He kicked off knowledge). In this way is the attention of *sarupata* to be understood. *(see 5.1.7. If knowledge is not forever kicked off then, one will return to this identification with being a body, this 'I am' body or *lakshmi*, the consort of *narayana*)

26. सुकृत आहे तों भोगति। सुकृत सरतांच ढकलून देती।
आपण देव ते असती। जैसे तैसे॥ २६॥
sukṛta āhe tom bhogitī | sukṛta saratāmca ḍhakalūna detī |
āpaṇa deva te asatī | jaise taise || 26 ||

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

27. म्हणौन तिनी मुक्ती नासविंत। सायोज्यमुक्ती ते शाश्वत।
तेह निरिपजिल सावचित्त। ऐक आतां॥ २७॥
mhaṇauni tinī mukti nāśivarīnta | sāyojyamuktī te śāśvata |
tehi niropijela sāvacitta | aika ātām || 27 ||

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

28. ब्रह्मांड नासेल कल्पांती। पर्वतासहति जळेल क्षिती।
तेव्हां अवघेच देव जाती। मां मुक्ती कैच्या तेथें॥ २८॥
brahmāṇḍa nāsela kalpāntīm | parvatāsahita jaḷela kṣitī |
tevhaṁ avagheca deva jātī | māṁ mukti kaimcyā tetheṁ || 28 ||

28. At this time of dissolution through *vivek*, the *brahmāṇḍa* will be destroyed. This earth, along with the mountains (concepts) will be burnt. Though every thing and even the gods (*brahma* etc.; *gunas*) will have been destroyed still this 'all' remains; so how can this be the liberation of 'there'/Final Liberation?

29. तेव्हां नरिगुण परमात्मा नशिचळ। नरिगुण भक्ती तेह अचळ।



सायोज्यमुक्ती ते केवळ। जाणजि ऐसी ॥ २९ ॥

tevhām nirguṇa paramātmā niścala | nirguṇa bhakti tehi acala |
sāyojyamuktī te kevala | jāñije aisi || 29 ||

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

30. नरिगुणीं अनन्य असतां। तेणें होये सायोज्यता।

सायोज्यता म्हणजि स्वरूपता-। नरिगुण भक्ती ॥ ३० ॥

nirgunīm ananya asatām | teṇem hoye sāyojyātā |
sāyojyātā mhañije svarūpatā- | nirguṇa bhakti || 30 ||

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

31. सगुण भक्ती ते चळे। नरिगुण भक्ती ते न चळे।

हें अवघें परांजळ कळे। सद्गुरु केलियां ॥ ३१ ॥

saguna bhakti te cale | nirguṇa bhakti te na cale |
hem avaghem prāmjala kale | sadguru keliyām || 31 ||

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

इति श्रीदासबोधे गुरुशिष्यसंवादे मुक्तचितुष्टयेनाम

समास दहावा ॥ १० ॥ ४.१०

iti śrīdāsabodhe guruśiṣyasamvāde muktichatuṣṭayenāma
samāsa dahāvā || 10 || 4.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 4 named „The Four Liberations“ is concluded.

Dashaka V

Mantras

॥ दशक पाचवा : मंत्रांचा ॥ ५ ॥

॥ *daśaka pācavā : mantrāṁcā* ॥ 5 ॥



5.1 The ascertainment of the *Guru*

समास पहलि : गुरुनशिचय

samāsa pahilā : guruniścaya

|| Śrī Rām ||

1. जय जज जी सद्गुरु पूरणकामा। परमपुरुषा आत्मयारामा।

अनुर्वाच्य तुमचा महिमा। वर्णलि न वचे॥ १॥

*jaya jaja jī sadguru pūrṇakāmā | paramapuruṣā ātmayārāmā |
anurvācya tumacā mahimā | varṇilā na vace || 1 ||*

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

2. जें वेदांस सांकडें। जें शब्दास कानडें।

तें सतशषियास रोकडें। अलभ्य लाभे॥ २॥

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

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

3. जें योगयांचें नजिवरुम। जें शंकराचें नजिधाम।

जें वशिंरांतीचें नजिवशिराम। परम गुह्य अगाध॥ ३॥

*jeṁ yogiyāñceṁ nijavarma | jeṁ śaṅkarāceṁ nijadhāma |
jeṁ viśrāntīceṁ nijaviśrāma | parama guhya agādha || 3 ||*

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

4. तें ब्रह्म तुमचेन योगें। स्वयें आपणचि होईजे आंगें।

दुर्घट संसाराचेन पांगें। पांगजिना सर्वथा॥ ४॥

*teṁ brahma tumaceni yogēṁ | svayēṁ āpaṇaci hoīje āṅgeṁ |
durghaṭa saṁsārāceni pāṅgeṁ | pāṅgijenā sarvathā || 4 ||*

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

5. आतां स्वामचिंन लिडविळपणें। गुरुशषियांचीं लक्षणें।

सांगजिती तेणें प्रमाणें -। मुमुक्षें शरण जावें॥ ५॥

*ātāṁ svāmiceni laḍivīḷapaṇeṁ | gurusīṣyāñcīṁ lakṣaṇeṁ |
sāṅgijetī teṇeṁ pramāṇeṁ - | mumukṣeṁ śaraṇa jāveṁ || 5 ||*

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



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

6. The *guru* is the **brahmin* who knows this ‘all’ (the Witness *purush*). Even if He may not be strictly following the rules of conduct,¹ still one should surrender to Him, with the understanding of no-otherness. *(*siddharameshwar maharaj*– a Knower of *brahman* is the only true *brahmin*; it is not the priestly caste of the four Hindu castes; also see 6.4.24)

7. अहो या ब्राह्मणाकारणे। अवतार घेतला नारायेणे।
वशिष्ठने शरीवत्स मरिचिणे। तेथे इतर ते कृती ॥ ७ ॥
aho yā brāhmaṇākāraṇeṁ | avatāra ghetalā nārāyaṇeṁ |
viṣṇuneṁ śrīvatsa maricīṇeṁ | tetheṁ itara te kṛtī || 7 ||

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

8. ब्राह्मणवचने परमाण। होती शुद्रांचे ब्राह्मण।
धातुपाषाणी देवपण। ब्राह्मणचेन मंत्रे ॥ ८ ॥
brāhmaṇavacanēṁ pramāṇa | hotī śūdrāṁche brāhmaṇa |
dhātupāṣāṇīṁ devapaṇa | brāhmaṇaceni maṁtreṁ || 8 ||

8. By the *affirmation of the *brahmin*, even a *shuddra* becomes a *brahmin*.² The *brahmin*, due to His *mantra*, instills Godliness into this stone idol (ie. this body of flesh and bone is a dead body without the power). *(‘You are He’, ‘thou are That’/*tattvasmi*; a *shuddra* is considered the lowest caste, but it actually means, one with gross body consciousness)

9. मुंजीबंधनेवरिहति। तो शुद्राचि निभिरांत।
द्वजिनमी म्हणोनि सतंत। द्वजि ऐसे नाम त्याचे ॥ ९ ॥
muñjībhaṇḍhanēṁvirahita | to śūdraci nibhiraṁta |
dviṇjanmī mhaṇoni satarānta | dvija aiseṁ nāma tyācēṁ || 9 ||

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

² *siddharameshwar maharaj*- Having acquired a human body, the fruit of supreme merit is to be a Knower of *brahman*. The one who knows *brahman* is the true *brahmin* and all the others are *brahmins* in name only; for they take themselves to be the body and then, that thoughtless Reality has become a man from the lowest caste. This means that the Self has become an expert in worldly affairs and then that great *brahman* becomes so very small. Only the one who drinks of the ‘nectar’ of the Self is a true *brahmin* and He is the only *brahmin* who has the authority of the *vedas*. The one who takes himself as a body does not have this authority (ie. to simply know and to be) but if this low caste man gives up his small body intellect and maintains a pure intellect that regards *brahman*, then he too will become a true *brahmin*.



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

10. सकळांसि पूज्य ब्राह्मण। हे मुख्य वेदाज्ञा प्रमाण।
वेदविरहितं तं अप्रमाण। अपर्ययं भगवंता ॥ १० ॥
sakalāṁsi pūjya brāhmaṇa | he mukhya vedājñā pramāṇa |
vedavirahita tem apramāṇa | apriye bhagavanṭā || 10 ||

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

11. ब्राह्मणीं योग याग व्रतं दानं। ब्राह्मणीं सकळ
तीर्थाटणं। कर्ममार्ग ब्राह्मणावणिं। होणार नाही ॥ ११ ॥
brāhmaṇīm yoga yāga vrataṁ dāneṁ | brāhmaṇīm sakala
tīrthāṭaṇeṁ | karmamārga brāhmaṇāvīṇeṁ | hoṇāra nāhīm || 11 ||

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

12. ब्राह्मण वेद मूर्तमिंत। ब्राह्मण तोच भगवंत।
पूरण होती मनोरथ। विप्रवाक्येंकरूनी ॥ १२ ॥
brāhmaṇa veda mūrtimaṇṭa | brāhmaṇa toci bhagavanṭa |
pūrṇa hotī manoratha | vipravākyaṇkarūnī || 12 ||

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

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

13. By worshipping that *brahmin* the mind attains the pure *vritti* (when nothing is known then, He is there) and so is firmly established in God. By taking the water that washed the feet of that *brahmin*, the highest state is attained (all these things are said in the scriptures, but their deeper meaning should be understood; the water that washed His feet is the *ganga* of knowledge).

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



14. लक्षभोजनीं पूज्य ब्राह्मण। आन यातसिपुसे कोण।
परी भगवन्तासिभाव प्रमाण। येरा चाड नाही ॥ १४ ॥
lakṣabhojanīm pūjya brāhmaṇa | āna yātisi puse koṇa |
parī bhagavan̄tāsi bhāva pramāṇa | yerā cāḍa nāhīm || 14 ||

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

15. असो ब्राह्मणा सुरवर वंदति। तेथे मानव बापुडे कति।
जरी ब्राह्मण मूढमती। तरी तो जगद्वन्द्य ॥ १५ ॥
aso brāhmaṇā suravara van̄ditī | tethem mānava bāpuḍem kitī |
jarī brāhmaṇa mūḍhamatī | tarī to jagadvandya || 15 ||

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

16. अंत्येज शब्दज्ञाता बरवा। परी तो नैऊन काये करावा।
ब्राह्मणासननधि पुजावा। हें तों न घडे कीं ॥ १६ ॥
antyeja śabdajñātā baravā | parī to neūna kāye karāvā |
brāhmaṇāsan̄nidha pujāvā | heṁ toṁ na ghaḍe kīm || 16 ||

16. Even if there is the very proper knowledge of this 'word', but that *brahmin* is not known then, what have you done? Being so near to that *brahmin* (ie. *being this 'all'*), why should that thoughtless Self not make this *puja* and leave knowledge?

17. जें जनावेगळें केलें। तें वेदें अव्हेरलें।
महणोनित्यासनाम ठेवलें। पाषांडमत ॥ १७ ॥
jem janāvegaleṁ kelem | tem vedem avherilem |
mhaṇoni tayāsi nāma ṭhevilem | pāṣāṇḍamata || 17 ||

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

18. असो जे हरहिरदास। तयास ब्राह्मणीं वसिवास।
ब्राह्मणभजनें बहुतांस। पावन केलें ॥ १८ ॥
aso je hariharadāsa | tayāsa brāhmaṇīm visvāsa |
brāhmaṇabhajanem bahutāṁsa | pāvana kelem || 18 ||

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

19. ब्राह्मणें पावजि देवाधदिवा। तरी कमिर्थ सद्गुरु करावा।
ऐसें म्हणाल तरी नजिठेवा। सद्गुरुवणि नाही ॥ १९ ॥



*brāhmaṇeṁ pāvije devādhīdevā | tarī kimartha sadguru karāvā |
aiseṁ mhaṇāla tarī nijāthevā | sadguruvīṇa nāhīm || 19 ||*

19. One may ask, “If it is possible to realize the God of the gods/*gunas* through the *brahmin* priest, then what is the necessity of *sadguru*?” But you should understand that without *sadguru* one cannot acquire one’s own treasure (Reality).

20. स्वधर्मकर्मिं पूज्य ब्राह्मण। परी ज्ञान नवहे सद्गुरुवणि।
ब्रह्मज्ञान नसतां सीण। जनममृत्यु चुकेना ॥ २० ॥
*svadharmakarmīm pūjya brāhmaṇa | parī jñāna navhe sadguruvīṇa |
brahmajñāna nastām sīṇa | janmamṛtya cukenā || 20 ||*

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

21. सद्गुरुवणि ज्ञान कांहीं। सर्वथा होणार नाही।
अज्ञान पराणी प्रवाहीं। वाहातच गेले ॥ २१ ॥
*sadguruvīṇa jñāna kāmhiṁ | sarvathā hoṇāra nāhīm |
ajñāna prāṇī pravāhīm | vāhātaci gele || 21 ||*

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

22. ज्ञानवरिहति जें जें केलें। तें तें जन्मासमूळ जालें।
महणौन सद्गुरुचीं पाऊलें। सुधृढ धरावीं ॥ २२ ॥
*jñānavirahita jeṁ jeṁ kelem | tem tem janmāsi mūla jālem |
mhaṇauni sadgurūcīm pāulem | sudhṛḍha dharāvīm || 22 ||*

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

23. जयास वाटे देव पाहावा। तेणें सत्संग धरावा।
सत्संगेवणि देवाधदिवा। पावजित नाही ॥ २३ ॥
*jayāsa vāṭe deva pāhāvā | teṇeṁ satsaṅga dharāvā |
satsaṅgeṁvīṇa devādhīdevā | pāvijeta nāhīm || 23 ||*

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



24. नाना साधनें बापुडीं। सद्गुरुवणि करति वेडीं।

गुरुकृपेवणि कुडकुडीं। वेरथचिहोती॥ २४॥

*nānā sādhanen bāpuḍīṁ | sadguruviṇa karitī veḍīṁ |
gurukṛpeviṇa kuḍakuḍīṁ | verthaci hotī || 24 ||*

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

25. कार्तकिसनानें माघसनानें। व्रतें उद्यापनं दानें।

गोरांजनं धूम्रपानें। साधति पंचाग्नी॥ २५॥

*kārtikasnānen māghasnānen | vraten udyāpanen dānen |
gorāñjanen dhūmrāpanen | sādhitī pañcāgnī || 25 ||*

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

26. हरकिथा पुराणश्रवण। आदरें करति नरूपण।

सर्व तीर्थं परम कठणि। फरिती प्राणी॥ २६॥

*harikathā purāṇaśravaṇa | ādaren karitī nirūpaṇa |
sarva tīrthen parama kaṭhiṇa | phiratī prāṇī || 26 ||*

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

27. झळफळति देवतार्चनं। सनानें संध्या दर्भासनं।

टळि माळा गोपीचंदनं। ठसे शरीमुद्रांचे॥ २७॥

*jhalaphalita devatārcanem | snānen saṁdhyā darbhāsanem |
ṭile mālā gopīcāndanem | ṭhase śrīmudrāñce || 27 ||*

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

28. अर्घ्यपात्रें संपुष्ट गोकर्णें। मंत्रयंत्रांचीं

तांब्रपर्णें। नाना प्रकारांचीं उपकर्णें। साहित्यशोभा॥ २८॥

*arghyapātreṁ saṁpuṣṭa gokarṇem | mantrayañtrāñcīṁ
tāmbraparṇem | nānā prakāricīm upakarṇem | sāhityaśobhā || 28 ||*

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



29. घंटा घणघणा वाजती। स्तोत्रं स्तवनें आणी स्तुती।
आसनं मुद्रा ध्यानं करति। परदक्षणा नमस्कार ॥ २९ ॥
ghaṁṭā ghaṇaḥḥaṇā vājatī | stotrem stavaneṁ āṇī stutī |
āsanem mudrā dhyāneṁ karitī | pradakṣṇā namaskāra || 29 ||

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

30. पंचायेतन पूजा केली। मृततकिचीं लिंगं लाखोली।
बेलें नारकिळें भरली। संपूर्ण सांग पूजा ॥ ३० ॥
pañcāyetna pūjā kelī | mṛttikecīṁ liṅgeṁ lākholī |
belēm nārikeḷeṁ bharilī | saṁpūrṇa sāṅga pūjā || 30 ||

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

31. उपोषणं निष्ठानेमा। परम सायासीं केलें कर्म।
फलचपावती वरम-। चुकले प्राणी ॥ ३१ ॥
upoṣaṇeṁ niṣṭhā nema | parama sāyāsīṁ keleṁ karma |
phalaci pāvatī varma- | cukale prāṇī || 31 ||

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

32. येज्ञादकिं कर्मं केलीं। हृदई फळाशा कल्पली।
आपले इछेनें घेतली। सूतजिनमांची ॥ ३२ ॥
yejñādikeṁ karmeṁ kelīm | hṛdaīm phalāśā kalpilī |
āpale icheneṁ ghetalī | sūti janmāṁcī || 32 ||

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

33. करूनि नाना सायास। केला चौदा वदियांचा अभ्यास।
रिद्धिसिद्धिसावकास। वोळल्या जरी ॥ ३३ ॥
karūni nānā sāyāsa | kelā caudā vidyāṁcā abhyāsa |
riddhi siddhi sāvakāsa | voḷalyā jarī || 33 ||

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

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



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

35. जंव नाही ज्ञानप्राप्ती। तंव चुकेना यातायाती।
गुरुकृपेवणि अधोगती। गर्भवास चुकेना ॥ ३५ ॥
jamva nāhīm jñānaprāptī | tamva cukenā yātāyātī |
gurukṛpeviṇa adhogatī | garbhavāsa cukenā || 35 ||

35. So long as that pure knowledge (knowledge of *brahman*, ie. I am not this ‘all’ even) is not achieved, then the sufferings at the hands of *yama* cannot be avoided. Thus without the blessing of *sadguru*, this lowly condition and the suffering in the womb cannot be avoided.

36. ध्यान धारणा मुद्रा आसन। भक्ती भाव आणी भजन।
सकळहफोल ब्रह्मज्ञान -। जंव तें प्रापत नाही ॥ ३६ ॥
dhyāna dhāraṇā mudrā āsana | bhaktī bhāva āṇī bhajana |
sakaḷahi phola brahmajñāna - | jamva teṁ prāpta nāhīm || 36 ||

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

37. सद्गुरुकृपा न जोडे। आणी भलतीचकडे वावडे।
जैसें आंधळें चाचरोन पडे। गारीं आणी गडधरां ॥ ३७ ॥
sadgurukṛpā na joḍe | āṇī bhalatīcakaḍe vāvaḍe |
jaisēṁ āṁdhaḷēṁ cācarona paḍe | gārīm āṇī gaḍadharām || 37 ||

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

38. जैसें नेत्रीं घालतिं अंजन। पडे दृष्टीस नधिन।
तैसें सद्गुरुवचनें ज्ञान-। प्रकाश होये ॥ ३८ ॥
jaisēṁ netrīm ghālītīm amjana | paḍe dṛṣṭīsa nidhāna |
taisēṁ sadguruvacanēṁ jñāna- | prakāśa hoye || 38 ||

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

39. सद्गुरुवणि जनम नरिफळ। सद्गुरुवणि दुःख सकळ।
सद्गुरुवणि तळमळ। जाणार नाही ॥ ३९ ॥
sadguruvīṇa janma nirphala | sadguruvīṇa duḥkha sakaḷa |
sadguruvīṇa taḷamaḷa | jāṇāra nāhīm || 39 ||

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

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



sadguruceni abhayaṁkareṁ | pragaṭa hoṭje īśvareṁ |
saṁsāraduḥkheṁ apāreṁ | nāsona jāti || 40 ||

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

41. मागें जाले थोर थोर। संत महंत मुनेश्वर।
 तयांसह ज्ञानवज्ञानवचिर। सद्गुरुचेनी ॥ ४१ ॥
māgeṁ jāle thora thora | saṁta mahanta muneśvara |
tayāṁsahi jñānavijñānavicāra | sadgurucenī || 41 ||

41. Previously, there have been many great saints and venerable sages and spiritual authorities, but they also acquired that **vignyan* of knowledge from *sadguru*. *(Beyond knowledge)

42. श्रीरामकृष्ण आदकिरूनी। अतितपर गुरुभजनीं।
 सद्दिध साधु आणी संतजनीं। गुरुदासय केलें ॥ ४२ ॥
śrīrāmakṛṣṇa ādikarūnī | atitatpara gurubhajanīm |
siddha sādhu āṇī saṁtajanīm | gurudāsyā keleṁ || 42 ||

42. *shri ram*, *shri krishna* and others were completely absorbed in *guru's bhajan*. The *siddha*, *sadhu* and the Saint were all servants of their *guru* (they made the *guru's* instructions their own direct experience).

43. सकळ सृष्टीचे चाळक। हरहिरवरहमादकि।
 तेहसिद्गुपदीं रंक। महत्वा न चढेती ॥ ४३ ॥
sakāḷa sṛṣṭīce cālaka | hariharabrahmādika |
tehi sadgupadīm raṁka | mahatvā na caḍhetī || 43 ||

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

44. असो जयासि मोक्ष व्हावा। तेणें सद्गुरु करावा।
 सद्गुरुवणि मोक्ष पावावा। हें कल्पांतीं न घडे ॥ ४४ ॥
aso jayāsi mokṣa vḥāvā | teṇeṁ sadguru karāvā |
sadguruviṇa mokṣa pāvāvā | heṁ kalpāntīm na ghaḍe || 44 ||

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

45. आतां सद्गुरु ते कैसे। नवहेतितरां गुरु ऐसे।
 जयांचे कृपेनें प्रकाशे। शुद्ध ज्ञान ॥ ४५ ॥
ātām sadguru te kaise | navheti itarām guru aise |
jayāṁce kṛpenem prakāṣe | śuddha jñāna || 45 ||

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



46. त्या सद्गुरूची वोळखण। पुढलि समासीं नरूपण।
बोललिं असे श्रोतीं श्रवण। अनुक्रमें करावें ॥ ४६ ॥
tyā sadgurūcī volakhana | puḍhile samāsīm nirūpaṇa |
bolileṁ ase śrotīṁ śravaṇa | anukramem karāvem || 46 ||

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

इति श्रीदासबोधे गुरुशषियसंवादे गुरुनश्चयेनाम
समास पहलि ॥ १ ॥ ५.१
iti śrīdāsabodhe guruśiṣyasamvāde guruniścayenāma
samāsa pahilā || 1 || 5.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 5 named „The ascertainment of the Guru“ is concluded.

5.2 The attentions of *Gurus*

समास दुसरा : गुरुलक्षण

samāsa dusarā : gurulakṣaṇa

|| Śrī Rām ||

1. जे करामती दाखवती। तेह गुरु म्हणजिती।

परंतु सद्गुरु नवहेती। मोक्षदाते ॥ १ ॥

je karāmatī dākhavitī | tehi guru mhaṇijetī |

paraṁtu sadguru navhetī | mokṣadāte || 1 ||

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

2. सभामोहन भुररीं चेटके। साबरमंत्र कौटालें अनेके।

नाना चमत्कार कौतुके। असंभाव्य सांगती ॥ २ ॥

sabhāmohana bhurarīṁ ceṭakerī | sābaramantra kauṭāleṁ anekēṁ |

nānā camatkāra kautukēṁ | asaṁbhāvya sāṅgatī || 2 ||

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

3. सांगती औषधीप्रयोग। कां सुवर्णधातूचा मार्ग।

दृष्टबिंधनें लागवेग। अभलिषाचा ॥ ३ ॥

sāṅgatī auṣadhīprayoga | kām suvarṇadhātūcā mārḡa |

dṛṣṭibāṁdhanēṁ lāgavega | abhilāṣācā || 3 ||

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

4. साहति संगीत रागज्ञान। गीत नृत्य तान मान।

नाना वाद्यें सकिवती जन। तेह यिक गुरु ॥ ४ ॥

sāhita saṅgīta rāgaññāna | gīta nṛtya tāna māna |

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

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

5. वदिया सकिवती पंचाक्षरी। ताडेतोडे नानापरी।

कां पोट भरे जयावरी। ते वदिया सकिवती ॥ ५ ॥



vidyā sikavitī paṁcākṣarī | tāḍetoḍe nānāparī |
kām poṭa bhare jayāvarī | te vidyā sikavitī || 5 ||

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

6. जो यातीचा जो व्यापार। सकिवती भरावया उदर।
 तेह गुरु परी साचार-। सद्गुरु नवहेती ॥ ६ ॥
jo yāticā jo vyāpāra | sikavitī bharāvayā udara |
tehi guru parī sēcāra- | sadguru navhetī || 6 ||

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

7. आपली माता आणी पिता। तेह गुरुचित्तवतां।
 परी पैलापार पाववति। तो सद्गुरु वेगळा ॥ ७ ॥
āpalī mātā āṇī pitā | tehi guruci tatvatārī |
parī pailāpāra pāvavitā | to sadguru vegalā || 7 ||

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

8. गाईतरीमंत्राचा इचारू। सांगे तो साचार कुलगुरु।
 परी ज्ञानेवणि पैलापार। पावजित नाही ॥ ८ ॥
gāitrīmaṁtrācā icārū | sāṅge to sēcāra kuḷaguru |
parī jñānevṇiṇa pailapāru | pāvijeta nāhīm || 8 ||

8. The One who correctly utters the **gayatri mantra*⁵ is the true *guru* of the ‘all’. And without this knowledge the other shore cannot be reached. *(*siddharameshwar maharaj*-to know the *sandhi*/space between every thought is to utter the *gayatri* correctly)

9. जो ब्रह्मज्ञान उपदेसी। अज्ञानअंधारें नरिसी।

⁴ *siddharameshwar maharaj*- There should be complete surrender to *sadguru*. Your father and mother involve you in this material life, but the son of the *guru* who surrenders to the *guru* is freed from worldly life. A true disciple serves with the understanding “I belong to *sadguru*” and maintains the conviction that “The *guru* is my mother, father, family, friends, wealth, etc. – everything I possess.” Giving up the pride of the body, only that son of the *guru* who comes in total surrender, rises to the state of *brahman*. “I, is a servant of the servant of the *guru*.” The one who has such unwavering faith is the only devotee to the Ultimate Accomplishment. Only in the field of devotion/*bhakti* to the *guru* will there be a harvest of knowledge. Otherwise, if you say, I am somebody, my wife is mine, I have a family life etc., then the ego remains, and there is no way to be rescued.

⁵ *siddharameshwar maharaj*- After the bath, the third duty of the *brahmin* is to perform the prayers and this is called *sandhya*. To do *sandhya* is not the chanting of the *gayatri mantra* but it is to recognize clearly and distinctly that space/*sandhi* between every action, every word and every thought. In that space shines the light of the Self, and to hold one’s attention there continuously, is performing the *gayatri mantra*. Therefore, performing *sandhya* is to understand the meaning conveyed by the words of the *gayatri* and to verify by your own experience that the light of the Self is there in that space. Otherwise, what will be achieved by merely reciting the words and not understanding the meaning?



जीवात्मयां परमात्मयांसी। ऐक्यता करी ॥ ९ ॥

jo brahmajñāna upadesī | ajñānaamdhāreṁ nirasī |
jīvātmayāṁ paramātmayāṁsī | aikyatā karī || 9 ||

9. That witnessing *purush* teaches the knowledge of *brahman* and He dissipates the darkness of ignorance and unites the *atma* of the *jiva* and that *paramatma*/Supreme Self.

10. वघिडले देव आणी भक्त। जीवशविपणें द्वैत।

तया देवभक्तां येकांत-। करी तो सद्गुरु ॥ १० ॥

vighaḍale deva āṇī bhakta | jīvaśivapaṇeṁ dvaita |
tayā devabhaktāṁ yekānta- | karī to sadguru || 10 ||

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

11. भवव्याघरें घालून उडी। गोवत्सास तडातोडी।

केली देखोनी सीघर सोडी। तो सद्गुरु जाणावा ॥ ११ ॥

bhavavyāghreṁ ghālūni uḍī | govatsāsa taḍātoḍī |
keli dekhoni sīghra soḍī | to sadguru jāṇāvā || 11 ||

11. The tiger of worldliness has jumped in between this cow (knowledge) and her calf (disciple) and separated them. The One who sees this and hastens to release them from this great danger should be known as *sadguru*.

12. प्राणी मायाजाळीं पडलें। संसारदुःखें दुःखवलें।

ऐसें जेणें मुक्त केलें। तो सद्गुरु जाणावा ॥ १२ ॥

prāṇī māyājālīm paḍileṁ | saṁsāraduḥkheṁ duḥkhavaleṁ |
aīseṁ jeṇeṁ mukta keleṁ | to sadguru jāṇāvā || 12 ||

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

13. वासनानदीमाहांपुरीं। प्राणी बुडतां ग्लांती करी।

तेथें उडी घालून तारी। तो सद्गुरु जाणावा ॥ १३ ॥

vāsanānadīmāhāṁpurīm | prāṇī buḍatām glāntī karī |
tetheṁ uḍī ghālūni tāri | to sadguru jāṇāvā || 13 ||

13. In the *prana*, we get completely exhausted and end up drowning in the flooding river of desires. 'There', the One who jumps in and saves us, that you should know is *sadguru*.

14. गर्भवास अतिसांकडी। इछाबंधनाची बेडी।

ज्ञान देऊन सीघर सोडी। तो सद्गुरु स्वामी ॥ १४ ॥

garbhavāsa atī sāmkaḍī | ichābandhanācī beḍī |
jñāna deūna sīghra soḍī | to sadguru svāmī || 14 ||

14. There are great burdens and constrictions in these countless births and deaths and there is the confinement of this binding wish of 'I am'. That One who gives us the



knowledge that swiftly releases us is *sadguru swami* (*maharaj- at this moment you are He, how long does it take...just understand*).

15. फोडून शिबदाचें अंतर। वस्तु दाखवी नजिसार।

तोर्चा गुरु माहेर। अनाथांचें ॥ १५ ॥

phoḍūni śabdācem āntara | vastu dākhavī nijasāra |
toci guru māhera | anāthāñcem || 15 ||

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

16. जीव येकदेसी बापुडें। तयास ब्रह्मचिकरी रोकडें।

फेडी संसारसांकडे। वचनमातरे ॥ १६ ॥

jīva yekadesī bāpuḍem | tayāsa brahmaci karī rokaḍem |
phedī saṁsārasāṅkaḍe | vacanamātreḥ || 16 ||

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

17. जें वेदांचे अभ्यांतरि। तें काढून अपत्यापरी।

शषियश्रवणीं कवळ भरी। उद्गारवचने ॥ १७ ॥

jem vedāñce abhyāntarī | tem kāḍhūna apatyāparī |
śiṣyaśravaṇīṁ kavaḷa bharī | udgāravacanem || 17 ||

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

18. वेद शास्त्र माहानुभाव। पाहातां येकचि अनुभव।

तोचियेक गुरुराव। ऐक्यरूपें ॥ १८ ॥

veda śāstra mādhanubhāva | pāhātām yekaci anubhava |
toci yeka gururāva | aikyarūpen || 18 ||

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

19. संदेह निःशेष जाळी। स्वधर्म आदरें प्रतपिळी।

वेदवरिहति टवाळी। करूच नेणे ॥ १९ ॥

saṁdeha niḥśeṣa jāḷī | svadharma ādareṁ pratipālī |
vedavirahita ṭavālī | karūmca neṇe || 19 ||

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

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

तो गुरु नव्हे भकिरी-। झडे आला ॥ २० ॥



jeṁ jeṁ mana aṁgikārī | teṁ teṁ svayerṁ mukta karī |
to guru navhe bhikārī- | jhaḍe ālā || 20 ||

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

21. शषियास न लवती साधन। न करवति इंद्रियेंदमन।
 ऐसे गुरु आडक्याचे तीन। मळाले तरी त्यजावे ॥ २१ ॥
śiṣyāsa na lavitī sādhanā | na karavitī indriyēṁdamana |
aīse guru āḍakyaḥcē tīna | mṛālāle tarī tyajāve || 21 ||

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

22. जो कोणी ज्ञान बोधी। समूळ अविद्या छेदी।
 इंद्रियेंदमन परतपादी। तो सद्गुरु जाणावा ॥ २२ ॥
jo koṇī jñāna bodhī | samūḷa avidyā chedī |
indriyēṁdamana pratipādī | to sadguru jāṇāvā || 22 ||

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

23. येक द्रव्याचे वकिलि। येक शषियाचे आखलि।
 अतदुराशेने केले। दीनरूप ॥ २३ ॥
yeka dravyāḥcē vikile | yeka śiṣyāḥcē ākhile |
atidurāśenem kele | dīnarūpa || 23 ||

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

24. जें जें रुचे शषियामनीं। तैसीच करी मनधरणी।
 ऐसी कामना पापणी। पडली गळां ॥ २४ ॥
jeṁ jeṁ ruce śiṣyāmanīṁ | taisīca karī manadharaṇī |
aīśī kāmānā pāpīṇī | paḍalī gaḷāṁ || 24 ||

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

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

25. When that *guru* lavishes respect on his disciple then, that great *brahman* has surely become the lowest of the low; he is a robber and hypocrite, void of morals and a deceiver



who is after money (*maharaj-* the one who says he is a Master, is not a Master, I tell you!).

26. जैसा वैद्य दुराचारी। केली सर्वसर्वे बोहरी।
आणी सेखीं भीड करी। घातघेणा ॥ २६ ॥
jaisā vaidya durācārī | kelī sarvasarvā bohārī |
āṇī sekhīṁ bhīḍa karī | ghātagheṇā || 26 ||

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

27. तैसा गुरु नसावा। जेणें अंतर पडे देवा।
भीड करूनियां गोवा-। घाली बंधनाचा ॥ २७ ॥
taisā guru nasāvā | jeṇem antara paḍe devā |
bhīḍa karūniyām govā- | ghālī bāndhanācā || 27 ||

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

28. जेथें शुद्ध ब्रह्मज्ञान। आणी सथूल करियेचें साधन।
तोच सदगुरु नधिन। दाखवी डोळां ॥ २८ ॥
jethem śuddha brahmajñāna | āṇī sthūla kriyēcem sādhanā |
toci sadguru nidhāna | dākhavī ḍolāṁ || 28 ||

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

29. देखणें दाखवती आदरें। मंत्र फुंकती कर्णद्वारें।
इतुकेच ज्ञान तें पामरें-। अंतरलीं भगवंता ॥ २९ ॥
dekhaṇem dākhavitī ādareṁ | maṁtra phuṁkitī karṇadvāreṁ |
itukēcā jñāna teṁ pāmāreṁ- | antaralīṁ bhagavaṁtā || 29 ||

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

30. बाणे तहिंंची खूण। तोच गुरु सुलक्षण।
तेथेंच रघिवें शरण। अत्यादरें मुमुक्षें ॥ ३० ॥
bāṇe tihīncī khūṇa | toci guru sulakṣaṇa |
tethemci righāveṁ śaraṇa | atyādareṁ mumukṣeṁ || 30 ||

30. Only where that pure understanding within this *triad has been fully imbibed is there that pure attention of the *guru*. 'There' only should the aspirant approach, with complete respect and love, and surrender himself. *(Knower, known, knowing)

31. अद्वैतनिरूपणीं अगाध वक्ता। परी वषिई लोलंगता।
ऐसया गुरुचेना सार्थकता। होणार नाही ॥ ३१ ॥
advaitanirūpaṇīṁ agādha vaktā | parī viṣaiṁ lolamgatā |



aisiyā gurūceni sārthakatā | hoṇāra nāhīm || 31 ||

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

32. जैसा नरूपणसमयो। तैसेंचमिनहकिरी वायो।

कृतबुद्धीचा जयो। जालाच नाही॥ ३२॥

jaisā nirūpaṇasamayo | taiseṁci manahi karī vāyo |

kṛtabuddhīcā jayo | jālāca nāhīm || 32 ||

32. And if his discourse is of the 'many' then the mind will also become useless like the 'many' thoughts and there cannot be that victory of that established Truth.

33. नरूपणीं सामर्थ्य सद्दिधी। श्रवण होतां दुराशा बाधी।

नाना चमत्कारें बुद्धी। दंडळू लागे॥ ३३॥

nirūpaṇīm sāmārthya siddhī | śravaṇa hotām durāśā bādhi |

nānā camatkāreṁ buddhī | daṇḍālūṁ lāge || 33 ||

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

34. पूर्वी ज्ञाते वरिक्त भक्त। तयांसा सादृश्य भगवंत।

आणी सामर्थ्यहअद्भुत। सद्दिधीचेन योगें॥ ३४॥

pūrvīm jñāte virakta bhakta | tayāṁsi sādṛśya bhagavaranta |

āṇī sāmārthyahi adbhuta | siddhīceni yogem || 34 ||

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

35. ऐसें तयांचें सामर्थ्य। आमुचें ज्ञानचनुसदें वेर्य।

ऐसा सामर्थ्याचा स्वारथ। अंतरीं वसे॥ ३५॥

aiseṁ tayāṁceṁ sāmārthya | āmuceṁ jñānaci nusaderi vertha |

⁶ *siddharameshwar maharaj*- When the totally firm resolve has been impressed on the mind that "I am *brahman*" then two kinds of glories come: one is the Self *swarup* and the other is the limited/conditioned state. Now, the glory of that Self is to be everlasting/*nitya*, completely perfect/*paripurna*, *niranjana*, immortal/*amara* etc. This is the acquisition of that "spiritual power" that is beyond all limiting concepts. The Knowers of *brahman* remain immortal by placing their foot on the head of Time. Then there are the glories of the conditioned state of knowledge. This brings success, fame (*ie. pervasiveness*) and the power of the *saguna*. Such "spiritual powers" are effortlessly acquired by the *jiva*. Due to knowledge, power will come, but do not go and see whether it has come or not. "Without begging one gets pearls but if you beg, you may not even get alms." "I am as big as the world (*saguna*) and I am the Lord of the world (*nirguna*)."⁶ This should be your over-riding conviction. Then the spiritual powers will come of their own accord. But do not be expectant saying, "The power should come, let that power come." An impatient bridegroom will wear the *bashing* (*the ceremonial head-dress for marriage*) to his knees. Let not any such condition arise. "I am the King. For what should I ask?" Have no desire for anything; this much is all that is required. One should remain with this understanding that, "I am the completely perfect Supreme Self."



aisā sāmārthyācā svārtha | aṁtarīm vase || 35 ||

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

36. नशिष दुराशा तुटे। तरीच भगवंत भेटे।
दुराशा धरती ते वोखटे। शब्दज्ञाते कामकि ॥ ३६ ॥
nīṣeṣa durāśā tuṭe | tarīca bhagavaṁta bheṭe |
durāśā dharitī te vokhaṭe | śabdajñāte kāmika || 36 ||

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

37. बहुत ज्ञातीं नागवलीं। कामनेनें वेडीं केलीं।
कामना इच्छतिंच मेलीं। बापुडीं मूरखें ॥ ३७ ॥
bahuta jñātīn nāgavalīn | kāmanenem veḍīn kelīn |
kāmanā icchitāṁca melīn | bāpuḍīn mūrkhēn || 37 ||

37. Then this ‘all’ within the Knower becomes uncontrolled and maddened by desires. And these poor fools die, due to the longings of this wish to be (this ‘I am’ is not satisfied to remain in itself and longs to be satisfied by other things).

38. नशिष कामनारहति। ऐसा तो वरिळा संत।
अवघ्यांवेंगळें मत। अक्षै ज्याचें ॥ ३८ ॥
nīṣeṣa kāmānārahita | aisā to virulā sarita |
avaghyāṁvegaḷēn mata | akṣai jyācēn || 38 ||

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

39. अक्षै ठेवा सकळांचा। परी पांगडा फटिना शरीराचा।
तेणें मार्ग ईश्वराचा। चुकोनजाती ॥ ३९ ॥
akṣai ṭhevā sakalāṁcā | parī pāṁgaḍā phṭenā śarīrācā |
teṇem mārṅa īśvarācā | cukoni jātī || 39 ||

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

40. सद्धिआणी सामर्थ्य जालें। सामर्थ्ये देहास महत्त्व जालें।
तेणें वेंचाड वळकावलें। देहबुद्धीचें ॥ ४० ॥
siddhi āṇī sāmārthya jālēn | sāmārthyem dehāsa mahattva ālēn |
teṇem vēncāḍa vaḷakāvālēn | dehabuddhīcēn || 40 ||

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

⁷ *siddharameshwar maharaj-* When the aspirant starts the practice “I am *brahman*,” then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become big. Only this much is



41. सांडून अक्षै सुख। सामर्थ्य इच्छति ते मूर्ख।
कामनेसारखें दुःख। आणीक कांहींच नाही ॥ ४१ ॥
sāṁdūni akṣai sukha | sāmārthya ichitī te mūrkhā |
kāmanesārikheṁ duḥkha | āṇīka kām̐hīṁca nāhīm || 41 ||

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

42. ईश्वरेंवणि जे कामना। तेणेंचि गुणें नाना यातना।
पावती होती पतना-। वरपडे प्राणी ॥ ४२ ॥
īśvareṁviṇa je kāmānā | teṇeṁci guṇeṁ nānā yātana |
pāvātī hotī patanā- | varapade prāṇī || 42 ||

42. ‘Many’ desires arise when this ‘I am’ is without its *purush*. Then that Reality becomes the mixing together of the three **gunas* and there is objectification and ‘many’ sufferings. When these are accepted as your own then, that One falls into this corpse within the *prana*. **(maharaj- you know/sattwa something is there, but you don’t know/tamo what it is and that is rajo guna).*

43. होतां शरीरासी अंत। सामर्थ्यह निघोन जात।
सेखीं अंतरला भगवंत। कामनागुणें ॥ ४३ ॥
hotām śarīrāsī anta | sāmārthyahi nighona jāta |
sekhīm antaralā bhagavaranta | kāmānāguṇeṁ || 43 ||

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

44. म्हणोन निःकामतावचारु। दृढबुद्धीचा नरिधारु।
तोचि सद्गुरु पैलपारु। पाववी भवाचा ॥ ४४ ॥
mhaṇoni niḥkāmatāvicāru | dṛḍhabuddhīcā nirdhāru |
toci sadguru pailapāru | pāvavī bhavācā || 44 ||

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

45. मुख्य सद्गुरूचें लक्षण। आधीं पाहजि वमिल ज्ञान।
नशिचयाचें समाधान। स्वरूपस्थिती ॥ ४५ ॥
mukhya sadgurūceṁ lakṣaṇa | ādhīm pāhije vimala jñāna |
nīścayāceṁ samādhāna | svarūpasthītī || 45 ||

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

the change.... Therefore not only does that ego not die but it starts roaring, “I am *brahman*.” Without killing that “I” the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*.



rup.

46. याहीवरी वैराग्य प्रबळ। वृत्त उदास केवळ।
वशिष आचारें नर्मळ। स्वधर्मवर्षिई ॥ ४६ ॥
yāhīvarī vairāgya prabala | vṛtti udāsa kevala |
viśeṣa ācāreṁ nirmaḷa | svadharmaviṣaīm || 46 ||

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

47. याहिवरी अध्यात्मश्रवण। हरकिथा नरूपण।
जेथें परमार्थविवरण। नरितर ॥ ४७ ॥
yāhīvarī adhyātmaśravaṇa | harikathā nirūpaṇa |
jethem paramārthavivaraṇa | niraṁtara || 47 ||

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

48. जेथें सारासारवचार। तेथें होये जगोद्धार।
नववधि भक्तीचा आधार। बहुता जनासी ॥ ४८ ॥
jethem sārāsāravacāra | tethem hoye jagoddhāra |
navavidhā bhakticā ādhāra | bahutā janāsī || 48 ||

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

49. म्हणोन निववधि भजन। जेथें प्रतषिठलें साधन।
हे सद्गुरुचें लक्षण। श्रोतीं वोळखावें ॥ ४९ ॥
mhaṇoni navavidhā bhajana | jethem pratiṣṭhalēṁ sādhanā |
hem sadgurūcēṁ lakṣaṇa | śrotīm volakhāvēṁ || 49 ||

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

50. अंतरीं शुद्ध ब्रह्मज्ञान। बाह्य निष्ठेचें भजन।
तेथें बहु भक्त जन। वशिंतां पावती ॥ ५० ॥
antarīm śuddha brahmajñāna | bāhya niṣṭhecēṁ bhajana |
tethem bahu bhakta jana | viśrāṁti pāvātī || 50 ||

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



concern)

51. नाहीं उपासनेचा आधार। तो परमार्थ नराधार।

कर्मेवणि अनाचार। भ्रष्ट होती ॥ ५१ ॥

nāhīm upāsanecā ādhāra | to paramārtha nirādhāra |

karmevṇiṇa anācāra | bhraṣṭa hotī || 51 ||

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

52. म्हणोन ज्ञान वैराग्य आण भजन। स्वधर्मकर्म आण साधन।

कथा नरूपण श्रवण मनन। नीति न्याये मर्यादा ॥ ५२ ॥

mhaṇoni jñāna vairāgya āṇi bhajana | svadharmakarma āṇi sādhanā |

kathā nirūpaṇa śravaṇa manana | nīti nyāye maryādā || 52 ||

52. Therefore there should be knowledge/*gnyan*, renunciation/*vairagya* and *bhajan*. This is the action of *swadharma* and it is the only proper *sadhana*. This is listening/*shravan* to God’s ‘story’ and the establishment of this discourse is called *manana*. And maintenance of this is respect for truthfulness and justice.

53. यामधे येक उणे असे। तेणे तें वलिक्षण दसि।

म्हणौन सर्वहा वलिसे। सद्गुरुपासीं ॥ ५३ ॥

yāmadheṃ yeka uṇeṃ ase | teṇeṃ teṃ vilakṣaṇa dise |

mhaṇauna sarvahi vilase | sadgurupāsīṃ || 53 ||

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

54. तो बहुतांचे पाळणकर्ता। त्यास बहुतांची असे चिता।

नाना साधनें समर्था। सद्गुरुपासीं ॥ ५४ ॥

to bahutāṃceṃ pālāṇakartā | tyāsa bahutāṃcī ase cimtā |

nānā sādhanen samarthā | sadgurupāsīṃ || 54 ||

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

55. साधनेवणि परमार्थ प्रतषिटे। तो मागुतां सवेच भ्रष्टे।

याकारणे दुरीद्रष्टे। माहानुभाव ॥ ५५ ॥

sādhanevṇiṇa paramārtha pratiṣṭhe | to māgutāṃ saveṇca bhraṣṭe |

yākāraṇe durīdraṣṭe | mājānubhāva || 55 ||

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

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



56. आचार उपासना सोडति। ते भ्रष्ट अभक्त दसिती।
जळो तयांची महंती। कोण पुसे ॥ ५६ ॥
ācāra upāsanaṁ soḍitī | te bhraṣṭa abhakta disatī |
jaḷo tayāṁcī mahāntī | koṇa puse || 56 ||

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

57. कर्म उपासनेचा अभाव। तेथे भकाधेसजाला ठाव।
तो कानकोंडा समुदाव। प्रपंची हांसती ॥ ५७ ॥
karma upāsanecā abhāva | tethēṁ bhakādhesi jālā ṭhāva |
to kānakomḍā samudāva | prapaṁcī hāṁsatī || 57 ||

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

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

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

59. ब्रह्मसभे देखतां। तयाचें तीर्थ नये घेतां।
अथवा प्रसाद सेवति। प्राश्चति पडे ॥ ५९ ॥
brahmasabhe dekhatāṁ | tyācēṁ tīrtha naye ghetāṁ |
athavā prasāda sevītāṁ | prāścita paḍe || 59 ||

59. Then though you are, in truth, in the presence of this meeting place of that *brahmin* (ie. though everything takes place in this 'I am' of knowledge), still you do not accept this sacred water that comes from His feet and do not taste of His *prasada*/blessings then, you will have to be purified (if having met the Master, you continue to take yourself to be the body and act as a body then, of what use is His blessings, 'You are He'? If He shows you your true nature but you do not accept it then whose fault and how can you be purified?).⁹

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



60. तीर्थप्रसादाची सांडी केली। तेथें नीचता दसोन आली।
गुरुभक्ती ते सटवली। येकायेकी ॥ ६० ॥
tīrthaprasādācī sāmḍī kelī | tethem nīcatā disona ālī |
gurubhakti te saṭavalī | yekāyekī || 60 ||

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

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

61. And if you should maintain respect for this *guru* of the ‘many’ then truly, that *brahmin*’s peace is disturbed. And if you seek the protection of that *brahmin* ‘there’ then, this *guru* will get upset (this peace of the meeting place or ‘all’ of the *brahmin* is a new experience for a mind that is accustomed to run here and there. It feels uncomfortable and agitated and wants to return to the place it knows well ie. body consciousness).

62. ऐसीं सांकडीं दोहींकडे। तेथें प्रसत्तावा घडे।
नीच यातीस गुरुत्व न घडे। याकारणें ॥ ६२ ॥
aisīṁ sāmkaḍīṁ dohīṁkaḍe | tethem prastāvā ghaḍe |
nīca yātīsa gurutva na ghaḍe | yākāraṇem || 62 ||

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

63. तथापि आवडी घेतली जीवें। तरी आपणचि भ्रष्टावें।
बहुत जनांसी भ्रष्टावावें। हें तों दूषणचि कीं ॥ ६३ ॥
tathāpi āvaḍī ghetalī jīvem | tarī āpaṇaci bhraṣṭāvem |
bahuta janāṁsī bhraṣṭāvāvem | hem toṁ dūṣaṇaci kīm || 63 ||

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

64. आतां असो हा वचारू। स्वयातीचा पाहजि गुरु।
नाहीं तरी भ्रष्टाकारु। नेमस्त घडे ॥ ६४ ॥
ātām aso hā vicārū | svayāticā pāhije guru |
nāhīm tarī bhraṣṭākāru | nemasta ghaḍe || 64 ||

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

65. जे जे कांहीं उत्तम गुण। तें तें सद्गुरूचें लक्षण।
तथापि सिंगों वोळखण। होये जेणें ॥ ६५ ॥



je je kām̐hīm uttama guṇa | teṁ teṁ sadgurūcerṁ lakṣaṇa |
tathāpi saṁgom volakhana | hoye jeṇeṁ || 65 ||

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

66. येक गुरु येक मंत्रगुरु। येक यंत्रगुरु येक तांत्रगुरु।
येक वस्तादगुरु येक राजगुरु। म्हणती जनीं ॥ ६६ ॥
yeka guru yeka maṁtraguru | yeka yaṁtraguru yeka tāṁtraguru |
yeka vastādaguru yeka rājaguru | mhaṇatī janīṁ || 66 ||

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

67. येक कुलगुरु येक मानलि गुरु। येक वदियागुरु येक कुवदियागुरु।
येक असद्गुरु येक यातगुरु। दंडकरते ॥ ६७ ॥
yeka kuḷaguru yeka mānilā guru | yeka vidyāguru yeka kuvidyāguru |
yeka asadguru yeka yātiguru | daṇḍakarte || 67 ||

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

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

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

69. ऐसे हे सतरा गुरु। याहविगळे आणीक गुरु।
ऐक तयांचा वचार। सांगजिल ॥ ६९ ॥
aise he satrā guru | yāhivegale āṇika guru |
aika tayāṁcā vicāru | sāṁgijela || 69 ||

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

70. येक स्वप्नगुरु येक दीक्षागुरु। येक म्हणती परतमिगुरु।
येक म्हणती स्वयें गुरु। आपला आपण ॥ ७० ॥
yeka svapnaguru yeka dīkṣāguru | yeka mhaṇatī pratimāguru |
yeka mhaṇatī svayēṁ guru | āpalā āpaṇa || 70 ||



70. Some *gurus* come in dreams; some *gurus* give initiation. Some say, ‘The image of god is the *guru*’ and some say, ‘You yourself are your own *guru*.’

71. जे जे यातीचा जो व्यापारु। ते ते त्याचे तितुके गुरु।
याचा पाहातां वचारु। उदंड आहे ॥ ७१ ॥
je je yāticā jo vyāpāru | te te tyāce tituke guru |
yācā pāhātām vicāru | udamḍa āhe || 71 ||

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

72. असो ऐसे उदंड गुरु। नाना मतांचा वचारु।
परी जो मोक्षदाता सद्गुरु। तो वेगळाचि असे ॥ ७२ ॥
aso aise udamḍa guru | nānā matāncā vicāru |
parī jo mokṣadātā sadguru | to vegalāci ase || 72 ||

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

73. नाना सद्बुद्धीचे गुण। याहविरि कृपाळूपण।
हे सद्गुरूचें लक्षण। जाणजि श्रोतीं ॥ ७३ ॥
nānā sadbuddhīce guṇa | yāhivarī kṛpālūpaṇa |
heṁ sadgurūceṁ lakṣaṇa | jāṇije śrotīm || 73 ||

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

इति श्रीदासबोधे गुरुशषियसंवादे गुरुलक्षणनाम
समास दुसरा ॥ २ ॥ ५.२
iti śrīdāsabodhe guruśiṣyasamvāde gurulakṣaṇanāma
samāsa dusarā || 2 || 5.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 5 named „The attentions of *Gurus*“ is concluded.



5.3 The attention of a Disciple/*Shishya*

समास तसिरा : शषियलक्षण

samāsa tisarā : śiṣyalakṣaṇa

|| Śrī Rām ||

1. मागां सद्गुरूचें लक्षण। वशिद केलें नरूपण।

आतां सच्छिष्याची वोळखण। सावध ऐका ॥ १ ॥

māgām sadgurūcēṁ lakṣaṇa | viśada kelerṁ nirūpaṇa |

ātām sacchiṣyācī volakhaṇa | sāvadha aikā || 1 ||

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

2. सद्गुरुवणि सच्छिष्य। तो वायां जाय नशैष।

कां सच्छिष्येवणि वशिष। सद्गुरु सणि ॥ २ ॥

sadguruviṇa sacchiṣya | to vāyām jāya niśeṣa |

kām sacchiṣyemviṇa viśeṣa | sadguru siṇe || 2 ||

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

3. उत्तमभूमी शोधली शुद्ध। तेथें बीज पेरलें कडिखाद।

कां तें उत्तम बीज परी समंध। खडकेंसपिडलि ॥ ३ ॥

uttamabhūmi śodhili śuddha | tethēṁ bīja perileṁ kiḍakhāda |

kām teṁ uttama bīja parī samandha | khaḍakeṁsi paḍilā || 3 ||

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

4. तैसा सच्छिष्य तें सत्पात्र। परंतु गुरु सांगे मंत्र तंत्र।

तेथें अरत्र ना परत्र। कांहचि नाही ॥ ४ ॥

taisā sacchiṣya teṁ satpātra | paramtu guru sāṁge maṇtra taṇtra |

tethēṁ aratra nā paratra | kāmhimca nāhīm || 4 ||

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

5. अथवा गुरु पूरण कृपा करी। परी शषिय अनाधिकारी।

¹⁰ *siddharameshwar maharaj*- My instructions will prove useful to the one who follows them for they will lead you to the divine wish-fulfilling tree (ie. knowledge 'I am'). The devotee of the *guru* is the one who churns this ocean of worldly living until this nectar 'I am' comes out and then drinks only of that. Now, if you act according to what I have said then, my blessings will always be with you. And just as infant does not need to ask its mother for feeding, so too, the devotee will not need to ask for the blessings of the *guru*. But if you should transgress these orders, then you curse yourself. So be it! The grace of the *guru* is dependent on you cherishing your duty. Does the student who carefully studies at school, have to plead to pass the examination



भाग्यपुरुषाचा भकिरी। पुत्र जैसा ॥ ५ ॥

athavā guru pūrṇa kṛpā karī | parī śiṣya anādhikārī |
bhāgyapuruṣācā bhikārī | putra jaisā || 5 ||

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

6. तैसैं येकावणि येक। होत असे नरिार्थक।

परलोकीचें सार्थक। तें दुरहावे ॥ ६ ॥

taiseṁ yekāviṇa yeka | hota ase nirārthaka |
paralokīnceṁ sārthaka | teṁ duṛhāve || 6 ||

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

7. म्हणौनसिद्धगुरु आणी सच्छिष्य। तेथें न लगती सायास।

त्यां उभयतांचा हव्यास। पुरे येकसरा ॥ ७ ॥

mhaṇauni sadguru āṇī sacchiṣya | tetheṁ na lagatī sāyāsa |
tyāṁ ubhayatāṁcā havyāsa | pure yekasarā || 7 ||

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

8. सुभूमिआणी उत्तम कण। उगवेना प्रजनयेंवणि।

तैसैं अध्यात्मनरूपण। नसतां होये ॥ ८ ॥

subhūmi āṇī uttama kaṇa | ugavenā prajanyeṁviṇa |
taiseṁ adhyātmanirūpaṇa | nastāṁ hoye || 8 ||

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

9. सेत पेरलें आणी उगवलें। परंतु नगिंवणि गेलें।

साधनेंवणि तैसैं जालें। साधकांसी ॥ ९ ॥

seta perileṁ āṇī ugavaleṁ | paraṁtu nigevīṇa gелеṁ |
sādhaneṁviṇa taisēṁ jāleṁ | sādhakāṁsī || 9 ||

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

10. जंवरी पीक आपणास भोगे। तंवरी अवघेंचकिरणें लागे।

पीक आलयांहि उगें। राहोंचनिये ॥ १० ॥

janvarī pīka āpaṇāsa bhoge | taṁvarī avagheṁci karaṇeṁ lāge |
pīka āliyaṁhi ugeṁ- | rāhoṁci naye || 10 ||

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



11. तैसैं आत्मज्ञान जालें। परी साधन पाहजि केलें।
येक वेळ उदंड जेवलें। तर्ही सामग्री पाहजि ॥ ११ ॥
taiseṁ ātmajñāna jāleṁ | parī sādhanā pāhije keleṁ |
yeka vela udaṁḍa jevileṁ | tarhīm sāmagrī pāhije || 11 ||

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

12. म्हणौन साधन अभ्यास आणी सद्गुरु। सच्छिष्य आणी
सच्छास्त्रवचिरु। सत्कर्म सद्वासना पारु-। पाववी भवाचा ॥ १२ ॥
mhaṇauna sādhanā abhyāsa āṇī sadguru | sacchiṣya āṇī
sacchāstravicāru | satkarma sadvāsana pāru- | pāvavī bhavācā || 12 ||

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

13. सद्गुपासना सत्कर्म। सत्क्रिया आणी स्वधर्म।
सत्संग आणी नित्य नेम। नरितर ॥ १३ ॥
sadgūpāsana sātkaṛma | sātkrīyā āṇī svadharmā |
satsaṅga āṇī nitya nema | niraṁtara || 13 ||

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

14. ऐसैं हें अवघेंच मिळि। तरीच वमिळ ज्ञान नविळे।
नाहीं तरी पाषांड संचरे बळें। समुदाई ॥ १४ ॥
aīseṁ heṁ avagheṁci mīḷe | tarīca vimaḷa jñāna nivaḷe |
nāhīm tarī pāṣāṁḍa saṁcare baḷeṁ | samudāī || 14 ||

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

15. येथें शब्द नाही शिष्यासी। हें अवघें सद्गुरुपासीं।
सद्गुरु पालटी अवगुणासी। नाना येत्नें करूनी ॥ १५ ॥
yethēṁ śabda nāhīm śiṣyāsī | heṁ avagheṁ sadgurupāsīm |
sadguru pālāṭī avaguṇāsī | nānā yetneṁ karūnī || 15 ||

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

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



16. सद्गुरुचेन असच्छिष्य पालटे। परंतु सच्छिष्ये
असद्गुरु न पालटे। कां जें थोरपण तुटे। म्हणौनया ॥ १६ ॥
sadguruceni asacchishya pālaṭe | paraṁtu sacchishyem
asadguru na pālaṭe | kāṁ jem thorapaṇa tuṭe | mhaṇauniyā || 16 ||

16. Due to *sadguru*, an impure disciple is transformed. But the pure disciple cannot transform an impure *guru*. Therefore having got your *sadguru* why should the greatness of this 'I am' be broken? (Therefore having got your *sadguru* maintain this *sadhana* and you will surely be transformed)

17. याकरणे सद्गुरु पाहजि। तरीच सन्मार्ग लाहजि।
नाही तरी होईजे। पाषांडा वरपडे ॥ १७ ॥
yākaraṇem sadguru pāhije | tarīca sanmārga lāhije |
nāhiṁ tarī hoīje | pāṣāṁḍā varapaḍe || 17 ||

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

18. येथें सद्गुरुचि कारण। येर सर्व नःकारण।
तथापि सांगो वोळखण। सच्छिष्याची ॥ १८ ॥
yethem sadguruci kāraṇa | yera sarva niḥkāraṇa |
tathāpi sāṅgo voḷakhana | sacchishyācī || 18 ||

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

19. मुख्य सच्छिष्याचें लक्षण। सद्गुरुवचनीं वशिवास पूरण।
अनन्यभावे शरण। त्या नांव सच्छिष्य ॥ १९ ॥
mukhya sacchishyācēṁ lakṣaṇa | sadguruvacanīm viśvāsa pūrṇa |
ananyabhāvēṁ śaraṇa | tyā nāmva sacchishya || 19 ||

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

20. शिष्य पाहजि निर्मळ। शिष्य पाहजि आचारसीळ।
शिष्य पाहजि केवळ। वरिक्त अनुतापी ॥ २० ॥
śiṣya pāhije nirmala | śiṣya pāhije ācārasīla |
śiṣya pāhije kevala | virakta anutāpī || 20 ||

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

21. शिष्य पाहजि निष्ठावंत। शिष्य पाहजि सुचिंमंत।
शिष्य पाहजि नेमस्त। सर्वप्रकारी ॥ २१ ॥
śiṣya pāhije niṣṭhāvaṁta | śiṣya pāhije suciṣmaṁta |
śiṣya pāhije nemasta | sarvaparakārīm || 21 ||



21. The *shishya* should possess loyalty; the *shishya* should possess a pure mind; the *shishya* should be established in this way of the ‘all’.
22. शषिय पाहजि साक्षपी वशिष। शषिय पाहजि परम दक्ष।
शषिय पाहजि अलक्ष। लक्षी ऐसा ॥ २२ ॥
śiṣya pāhije sākṣapī viśeṣa | śiṣya pāhije parama dakṣa |
śiṣya pāhije alakṣa | lakṣī aisā || 22 ||
22. The *shishya*’s intent should be that pure *sattwa guna*; the *shishya* should be supremely alert, for the *shishya* is required to perceive that non-perceptible.
23. शषिय पाहजि अतधीर। शषिय पाहजि अतउदार।
शषिय पाहजि अततितपर। परमार्थवर्षिई ॥ २३ ॥
śiṣya pāhije ati dhīra | śiṣya pāhije ati udāra |
śiṣya pāhije ati tatpara | paramārthaviṣaī || 23 ||
23. The *shishya* should be endowed with great patience and commitment; the *shishya* should be extremely benevolent (ie. *nothing belongs to me*); the *shishya* should be fully absorbed in the search for the Ultimate Meaning/*paramarth*.
24. शषिय पाहजि परोपकारी। शषिय पाहजि नरिमतसरी।
शषिय पाहजि अर्थांतरी। प्रवेशकर्ता ॥ २४ ॥
śiṣya pāhije paropakārī | śiṣya pāhije nirmatsarī |
śiṣya pāhije arthāntarī | praveśakartā || 24 ||
24. The *shishya* should be that one who uplifts this ‘all’; the *shishya* should be free of any envy (‘*I want nothing from this world*’); the *shishya* should enter into the meaning that is within this ‘word’.
25. शषिय पाहजि परम शुद्ध। शषिय पाहजि परम सावध।
शषिय पाहजि अगाध। उत्तम गुणांचा ॥ २५ ॥
śiṣya pāhije parama śuddha | śiṣya pāhije parama sāvadha |
śiṣya pāhije agādha | uttama guṇāncā || 25 ||
25. The *shishya* should be supremely pure; the *shishya* should be supremely vigilant, for the *shishya* is required to be that unfathomable superior *guna* (ie. *pure sattwa*; *forget everything and He is there or this forgetting that is remembering Him*).
26. शषिय पाहजि प्रज्ञावंत। शषिय पाहजि प्रेमळ भक्त।
शषिय पाहजि नीतविंत। मर्यादेचा ॥ २६ ॥
śiṣya pāhije prajñāvaṁta | śiṣya pāhije premaḷa bhakta |
śiṣya pāhije nītivaṁta | maryādecā || 26 ||
26. The *shishya* should possess wise discernment; the *shishya* should be a loving devotee; the *shishya* should possess respect for justice and Truth.
27. शषिय पाहजि युक्तविंत। शषिय पाहजि बुद्धविंत।
शषिय पाहजि संतासंत। वचिर घेता ॥ २७ ॥
śiṣya pāhije yuktivaṁta | śiṣya pāhije buddhivaṁta |
śiṣya pāhije saṁtāsaṁta | vicāra ghetā || 27 ||



27. The *shishya* should know the *‘trick’ (*maharaj-* when nothing is there, everything is there). The *shishya* should possess an intellect that is capable of understanding that Eternal and thoughtless. *(*maharaj-* its a trick only...understanding has changed)
28. शषिय पाहजि धारषिटाचा। शषिय पाहजि दृढ व्रताचा।
शषिय पाहजि उत्तम कुळीचा। पुण्यसीळ ॥ २८ ॥
śiṣya pāhije dhāriṣṭācā | śiṣya pāhije dṛḍha vratācā |
śiṣya pāhije uttama kuḷicā | puṇyasīḷa || 28 ||
28. The *shishya* should be courageous; the *shishya* should be steady in his vow; the *shishya* is required to be from the best family (I belong to the *guru*).¹²
29. शषिय असावा सात्विक। शषिय असावा भजक।
शषिय असावा साधक। साधनकर्ता ॥ २९ ॥
śiṣya asāvā sātṛvika | śiṣya asāvā bhajaka |
śiṣya asāvā sādḥaka | sādhanakartā || 29 ||
29. The *shishya* should be *sattvic* (of the nature of *sattwa*); the *shishya* should do *bhajan* and the *shishya* should be a seeker/*sadhak* doing *sadhana*.
30. शषिय असावा वशिवासी। शषिय असावा कायाक्लेशी।
शषिय असावा परमार्थासी। वाढऊं जाणे ॥ ३० ॥
śiṣya asāvā viśvāsī | śiṣya asāvā kāyākḷeśī |
śiṣya asāvā paramārthāsī | vāḍhaūṁ jāṇe || 30 ||
30. The *shishya* should be faithful; the *shishya* should wear away this body by understanding; the *shishya* should increase *paramarth* through this ‘knowing’.
31. शषिय असावा स्वतंत्र। शषिय असावा जगमतिर।
शषिय असावा सत्पात्र। सर्व गुणें ॥ ३१ ॥
śiṣya asāvā svataṁtra | śiṣya asāvā jagamitra |
śiṣya asāvā satpātra | sarva guṇeṁ || 31 ||
31. The *shishya* should be independent; the *shishya* should be a friend of the world; the *shishya* should be the worthy recipient of this ‘all’ *guna*.
32. शषिय असावा सद्बुद्धिचा। शषिय असावा सद्भावाचा।
शषिय असावा अंतरीचा। परमशुद्ध ॥ ३२ ॥
śiṣya asāvā sadbuddhicā | śiṣya asāvā sadbhāvācā |
śiṣya asāvā antarīncā | paramaśuddha || 32 ||
32. The *shishya* should have true knowledge; the *shishya* should have true understanding; the *shishya* should be extremely pure within this inner space of ‘I am’ (become the Knower of this ‘I am’ ie. Witness).

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



33. शषिय नसावा अवविकी। शषिय नसावा गर्भसुखी।
शषिय असावा संसारदुःखी। संतप्त देही ॥ ३३ ॥
śiṣya nasāvā avivēkī | śiṣya nasāvā garbhasukhī |
śiṣya asāvā saṁsāraduḥkhī | santapta dehī || 33 ||

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

34. जो संसारदुःखें दुःखवला। जो त्रिविधितापें पोळला।
तोच अधिकारी जाला। परमार्थवर्षी ॥ ३४ ॥
jo saṁsāraduḥkheṁ duḥkhavalā | jo trividhatāpeṁ poḷalā |
toci adhikārī jālā | paramārthaviṣṭī || 34 ||

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

35. बहु दुःख भोगलें जेणें। त्यासीच परमार्थ बाणे।
संसारदुःखाचेन गुणें। वैराग्य उपजे ॥ ३५ ॥
bahu duḥkha bhogileṁ jeṇeṁ | tayāsīca paramārtha bāṇe |
saṁsāraduḥkhāceni guṇeṁ | vairāgya upaje || 35 ||

35. When this ‘I am’ endures the ‘many’ suffering (ie. because ‘I am’ there, everything appears) then, you can imbibe that *paramarth*. For it is due to these sufferings¹³ in *samsar* that there arises *vairagya*/renunciation of the three *gunas* (the *gunas* bring objectification ie. something is there/*sattwa* but I do not know what it is/*tamo*, therefore I will give it a name/*raja*).

36. ज्या संसाराचा त्रास। त्यासीच उपजे वसिवास।
वसिवासबळें दृढ कास। धरिली सद्गुरूची ॥ ३६ ॥
jyā saṁsārācā trāsa | tayāsīca upaje visvāsa |
visvāsabaḷeṁ dṛḍha kāsa | dharilī sadgurūcī || 36 ||

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

37. अवसिवासें कास सोडली। ऐसीं बहुतेक भवीं बुडालीं।
नाना जळचरीं तोडलीं। मध्येंच सुखदुःखें ॥ ३७ ॥
avisvāseṁ kāsa soḍilī | aisīṁ bahuteka bhavīṁ buḍālīṁ |
nānā jaḷacarīṁ toḍilīṁ | madhyeṁci sukhaduḥkheṁ || 37 ||

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

38. याकारणें दृढ वसिवास। तोच जाणावा सच्छषिय।
मोक्षाधिकारी वशिष। आग्रगण्य ॥ ३८ ॥

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



*yākāraṇem dr̥ḍha viśvāsa | toci jāṇāvā sacchiṣya |
mokṣādhikārī viśeṣa | āgragaṇyu || 38 ||*

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

39. जो सद्गुरुवचनें नवाला। तो सयोज्यतेचा आंखला।
सांसारसंगे पांगला। न वचे कदा ॥ ३९ ॥
*jo sadguruvacanem nivālā | to sayojyatecā āṅkhlā |
sāṁsārasaṅge pāṅgilā | na vace kadā || 39 ||*

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

40. सद्गुरुहून देव मोठा। जयास वाटे तो करंटा।
सुटला वैभवाचा फांटा। सामरथ्यपसिं ॥ ४० ॥
*sadguruhūna deva moṭhā | jayāsa vāṭe to karaṁṭā |
suṭalā vaibhavācā phāṁṭā | sāmārathyapisim || 40 ||*

40. If one believes that the gods are greater than *sadguru* then he has accepted body consciousness as the truth and has made that *atma* miserable. For he has opened up a ‘sprout’¹⁴ in knowledge and leads it to the madness of *samsar*. (*maharaj*- in the ‘sprout house’ of knowledge the whole world appears)

41. सद्गुरुस्वरूप ते संत। आणी देवांस मांडेल कल्पांत।
तेथें कैचें उरेल सामरथ्य। हरहिरांचें ॥ ४१ ॥
*sadgurusvarūpa teṁ saṁta | āṇī devāṁsa māṇḍela kalpāṁta |
tetheṁ kaicem urela sāmārthya | hariharāṁcem || 41 ||*

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

42. म्हणौन सद्गुरुसामरथ्य आधीक। जेथें आटती ब्रह्मादिक।
अल्पबुद्धी मानवी रंक। त्यांसाहिं कळेना ॥ ४२ ॥
*mhaṇauna sadgurusāmarthya ādhīka | jetheṁ āṭatī brahmādika |
alpabuddhī mānavī raṅka | tayāṁsi heṁ kaḷenā || 42 ||*

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

43. गुरुदेवांस बराबरी-। करी तो शषिय दुराचारी।
भ्रांता बैसली अभ्यांतरी। सद्दिघांत नेणवे ॥ ४३ ॥
*gurudevāṁsa barābarī- | karī to śiṣya durācārī |
bhrāṁti baisalī abhyāntarīm | siddhāṁta neṇave || 43 ||*

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



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

44. देव मनर्षीं भावलि। मंत्रीं देवपणासि आला।
सद्गुरु न वचे कल्पलि। ईश्वराचेनी॥ ४४॥
deva manīṣīṃ bhāvilā | mantrīṃ devapaṇāsi ālā |
sadguru na vace kalpilā | īśvarāceni || 44 ||

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

45. म्हणौन सद्गुरु पूरणपणें। देवाहून आधीक कोटगुणें।
जयासि विरूपातिं भांडणें। वेदशास्त्रां लागलीं॥ ४५॥
mhaṇauni sadguru pūrṇapaṇeṃ | devāhūna ādhika koṭiguṇeṃ |
jayāsi varṇitāṃ bhāṇḍaṇeṃ | vedaśāstrāṃ lāgalīṃ || 45 ||

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

46. असो सद्गुरुपदापुढें। दुजें कांहींच न चढे।
देवसामर्थ्य तें केवढें। मायाजनति॥ ४६॥
aso sadgurupadāpuḍheṃ | dujeṃ kāmhiṃca na caḍhe |
devasāmarthya teṃ kevaḍheṃ | māyājanita || 46 ||

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

47. अहो सद्गुरुकृपा जयासी। सामर्थ्य न चले तयापासीं।
ज्ञानबळें वैभवासी। तृणतुळ केलें॥ ४७॥
aho sadgurukṛpā jayāsi | sāmārthya na cale tayāpāsiṃ |
jñānabaleṃ vaibhavāsi | tṛṇatucha keleṃ || 47 ||

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

48. अहो सद्गुरुकृपेचेन बिळें। अपरोक्षज्ञानाचेन उसाळें।
मायेसहति ब्रह्मांड सगळें। दृष्टीस न ये॥ ४८॥
aho sadgurukṛpeceni baḷeṃ | aparokṣajñānāceni usāḷeṃ |
māyesahita brahmāṇḍa sagaḷeṃ | dṛṣṭīsa na yeṃ || 48 ||

48. Due to *sadguru*’s grace there is that direct understanding of non-duality. Then the



whole *brahmāṇḍa* (ie. everything perceived through the senses) along with *māyā* is not seen.

49. ऐसैं सचछषियाचें वैभव। सद्गुरुवचनीं दृढ भाव।
तेणें गुणें देवराव। स्वयेंचिहोती ॥ ४९ ॥
aiseṁ sacchiṣyācēṁ vaibhava | sadguruvacanīm dṛḍha bhāva |
teṇēṁ guṇēṁ devarāva | svayēnci hotī || 49 ||

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

50. अंतरीं अनुतापें तापले। तेणें अंतर शुद्ध जालें।
पुढें सद्गुरुवचनें नविले। सचछषिय ऐसे ॥ ५० ॥
am̐tarīm anutāpēṁ tāpale | teṇēṁ am̐tara śuddha jālēṁ |
puḍhēṁ sadguruvacanēṁ nivāle | sacchiṣya aise || 50 ||

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

51. लागतां सद्गुरुवचनपथें। जालें ब्रह्मांड पालथें।
तरी जयाच्या शुद्ध भावार्थें। पालट न धरजि ॥ ५१ ॥
lāgatām sadguruvacanapathēṁ | jālēṁ brahmāṇḍa pālathēṁ |
tari jāyācyā śuddha bhāvārthēṁ | pālāṭa na dharije || 51 ||

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

52. शरण सद्गुरूस गेले। सचछषिय ऐसे नविडले।
क्रियापालटें जाले। पावन ईश्वरीं ॥ ५२ ॥
śaraṇa sadgurūsa gele | sacchiṣya aise nivāḍale |
kriyāpālāṭēṁ jāle | pāvana īśvarīm || 52 ||

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

53. ऐसा सद्भाव अंतरीं। तेचि मुक्तीचे वाटेकरी।
येर माईक वेषधारी। असचछषिय ॥ ५३ ॥
aisā sadbhāva am̐tarīm | teci muktīce vāṭekarī |
yera māika veṣadhārī | asacchiṣya || 53 ||

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

54. वाटे वषियांचे सुख। परमार्थ संपादणे लौकिकि।
देखोवेखीं पढतमूरख। शरण गेले ॥ ५४ ॥



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

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

55. जाली वर्षिई वृत्तति अनावर। दृढ धरलि संसार।
परमार्थचरचेचा वचिर। मळणि झाला ॥ ५५ ॥
*jālī viṣaīm vṛtti anāvāra | dr̥ḍha dharilā saṁsāra |
paramārthacarcecā vicāra | maḷiṇa jhālā || 55 ||*

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

56. मोड घेतला परमार्थाचा। हव्यास धरलि प्रपंचाचा।
भार वाहलि कुटुंबाचा। काबाडी जाला ॥ ५६ ॥
*moḍa ghetalā paramārthācā | havvyāsa dharilā prapaṁcācā |
bhāra vāhilā kuṭumbācā | kābāḍī jālā || 56 ||*

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

57. मानलि प्रपंची आनंद। केला परमार्थी वनिोद।
भ्रांत मूढ मतमिंद। लोघला कामी ॥ ५७ ॥
*mānilā prapaṁcīṁ ānaṁda | kelā paramārthī vinoda |
bhrāṁta mūḍha matimaṁda | lodhalā kāmī || 57 ||*

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

58. सूकर पूजलिं वलिपनें। म्हैसा मर्दलि चंदनें।
तैसा वर्षिई ब्रह्मज्ञानें। वविकें बोधलि ॥ ५८ ॥
*sūkara pūjileṁ vilepanem | mhaisā mardilā caṁdanem |
taisā viṣaī brahmajñānem | vivekeṁ bodhilā || 58 ||*

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

59. रासभ उकरिडां लोळे। तयासि परमिळसोहळे।
उलूक अंधारी पळे। तया केवी हंसपंगती ॥ ५९ ॥
*rāsabha ukiraḍāṁ lole | tayāsi parimalasohale |
ulūka aṁdhārīṁ paḷe | tayā kevē haṁsapangatī || 59 ||*

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



60. तैसा वषियदारींचा बराडी। घाली अधःपतनीं उडी।
तयास भगवंत आवडी। सतसंग कैंचा ॥ ६० ॥
taisā viṣayadārīncā barādī | ghālī adhaḥpatanīm uḍī |
tayāsa bhagavanṭa āvaḍī | satsaṅga kairīncā || 60 ||

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

61. वर्त्ती करून दांताळीं। स्वानपुत्र हाडें चगळी।
तैसा वषिई तळमळी। वषियसुखाकारणे ॥ ६१ ॥
vartī karūna dāntālīm | svānaputra hāḍem cagaḷī |
taisā viṣai taḷamaḷī | viṣayasukhākāraṇe || 61 ||

61. This greed for the pleasures of the sense objects is like the pup of the dog clinging tightly to whatever it is gnawing on. (*maharaj – the dog thinks the bone is tasty, but the blood it tastes is its own*)

62. तया स्वानमुखीं परमान्न। कीं मरूकटास सहिसन।
तैसें वषियशक्तां ज्ञान। जरिल कैचें ॥ ६२ ॥
tayā svānamukhīm paramānna | kīm markṭāsa simhāsana |
taiseṁ viṣayaśaktāṁ jñāna | jirela kairīcem || 62 ||

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

63. रासभें राखतां जन्म गेला। तो पंडतिंमध्यें परतषिठला।
न वचे तैसा आशक्ताला। परमार्थ नाही ॥ ६३ ॥
rāsabheri rākhataṁ janma gelā | to paṇḍitīmmadhyem pratiṣṭhalā |
na vace taisā āśaktālā | paramārtha nāhīm || 63 ||

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

64. मळिला राजहंसांचा मेळा। तेथें आला डोंबकावळा।
लक्षून वषिठेचा गोळा। हंस म्हणवी ॥ ६४ ॥
milālā rājahamsāncā melā | tethem ālā ḍombakāvalā |
lakṣūna viṣṭhecā golā | haṁsa mhaṇavī || 64 ||

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

65. तैसे सज्जनाचे संगती। वषिई सज्जन म्हणवति।
वषिय आमेदय चित्तीं। गोळा लक्षला ॥ ६५ ॥
taise sajjanāce saṅgatī | viṣai sajjana mhaṇavitī |
viṣaya āmedya cittīm | golā lakṣilā || 65 ||

65. In the same way, one who is attached to the objects of the senses may call himself a



sajjana/Saint because he is in the company of a Saint, but in his mind he is meditating on this lump of flesh!

66. काखे घेऊनयां दारा। म्हणे मज संन्यासी करा।

तैसा वर्षी सैरावैरा। ज्ञान बडबडी ॥ ६६ ॥

kākhe gheūniyām dārā | mhaṇe mājā saṇnyāsī karā |

taisā viṣai sairāvairā | jñāna baḍabaḍī || 66 ||

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

67. असो ऐसे पढतमूरख। ते काय जाणती अद्वैतसुख।

नारकी प्राणी नरक। भोगती स्वइच्छा ॥ ६७ ॥

aso aise paḍhatamūrkhā | te kāya jāṇatī advaitasukha |

nārakī prāṇī narka | bhogitī svaicchā || 67 ||

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

68. वैषेची करील सेवा। तो कैसा मंत्री म्हणावा।

तैसा वषियदास मानावा। भक्तराज केवी ॥ ६८ ॥

vaiṣecī karīla sevā | to kaisā maṇtrī mhaṇāvā |

taisā viṣayadāsa mānāvā | bhaktarāja kevi || 68 ||

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

69. तैसे वर्षी बापुडे। त्यांस ज्ञान कोणीकडे।

वाचाल शब्दकि बडबडे। वरपडे जाले ॥ ६९ ॥

taise viṣai bāpuḍe | tyāṁsa jñāna koṇikaḍe |

vācāla śābdika baḍabaḍe | varapaḍe jāle || 69 ||

69. In this way, when there is body consciousness then one remains attached to sense-objects and then this knowledge that is in the trust of the ‘all’, may rave on about knowledge but still it gets only the blessing of a corpse.

70. ऐसे शिष्य परम नष्ट। कनषिठांमधे कनषिठ।

हीन अवविकी आणी दृष्ट। खळ खोटे दुर्जन ॥ ७० ॥

aise śiṣya parama naṣṭa | kaniṣṭhāṁmadhem kaniṣṭha |

hīna avivekī āṇī drṣṭa | khala khoṭe durjana || 70 ||

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

71. ऐसे जे पापरूप। दीर्घदोषी वजरलेप।

त्यांस प्राश्चीत अनुताप-। उद्भवतां ॥ ७१ ॥

aise je pāparūpa | dīrghadoṣī vajralepa |



tayāṁsa prāścīta anutāpa- | udbhavatām || 71 ||

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

72. तेंहपुनहां शरण जावें। सद्गुरूस संतोषवावें।
कृपादृष्टी जाल्यां व्हावें। पुनहां शुद्ध ॥ ७२ ॥
temhi punhām śaraṇa jāvem | sadgurūsa saṁtoṣavāvem |
kṛpādṛṣṭī jāliyaṁ vhaveṁ | punhām śuddha || 72 ||

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

73. स्वामीद्रोह जया घडे। तो यावश्चंद्र नरकीं पडे।
तयास उपावचनि घडे। स्वामी तुष्टल्यावांचुनी ॥ ७३ ॥
svāmīdroha jayā ghaḍe | to yāvaścandra narakīṁ paḍe |
tayāsa upāvaci na ghaḍe | svāmī tuṣṭalyāvāṁcunī || 73 ||

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

74. समशानवैराग्य आलें। म्हणोन लोटांगण घातलें।
तेणें गुणें उपतषिठले-। नाहीं ज्ञान ॥ ७४ ॥
smaśānavairāgya ālēṁ | mhaṇona loṭāṅgaṇa ghātaleṁ |
teṇeṁ guṇeṁ upatiṣṭhale- | nāhīṁ jñāna || 74 ||

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

75. भाव आणला जायाचा। मंत्र घेतला गुरूचा।
शषिय जाला दो दसांचा। मंत्राकारणें ॥ ७५ ॥
bhāva āṇilā jāyācā | maṇtra ghetalā gurūcā |
śiṣya jālā do disāṁcā | maṇtrākāraṇeṁ || 75 ||

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

76. ऐसे केले गुरु उदंड। शब्द सकिला पाषांड।
जाला तोंडाळ तर्मुंड। माहापाषांडी ॥ ७६ ॥
aise kele guru udamṇḍa | śabda sikalā pāṣāṁḍa |
jālā toṇḍāḷa tarmuṇḍa | mākāpāṣāṁḍī || 76 ||

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



best).

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

घडी येक अहंभाव जडे। ज्ञातेपणाचा ॥ ७७ ॥

ghaḍī yeka raḍe āṇī paḍe | ghaḍī yeka vairāgya caḍhe |
ghaḍī yeka ahaṁbhāva jaḍe | jñātepaṇācā || 77 ||

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

78. घडी येक वसिवास धरी। सवेंच घडियेक गुरगुरी।

ऐसे नाना छंद करी। पिसाट जैसा ॥ ७८ ॥

ghaḍī yeka visvāsa dhārī | savēṁca ghaḍī yeka gurgurī |
aise nānā chaṁda karī | piṣāṭa jaisā || 78 ||

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

79. काम क्रोध मद मतसर। लोभ मोह नाना विकार।

अभिमिन कापट्य तरिस्कार। हृदई नांदती ॥ ७९ ॥

kāma krodha mada matsara | lobha moha nānā vikāra |
abhimāna kāpaṭya tiraskāra | hṛdaīm nāṁdatī || 79 ||

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

80. अहंकार आणी देहपांग। अनाचार आणी वषियसंग।

संसार प्रपंच उद्वेग। अंतरी वसे ॥ ८० ॥

ahaṁkāra āṇī dehapāṅga | anācāra āṇī viṣayasaṅga |
samsāra prapaṁca udvega | antarīm vase || 80 ||

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

81. दीर्घसूत्री कृतघ्न पापी। कुकर्मी कुतर्की विकल्पी।

अभक्त अभाव सीघ्रकोपी। निष्ठुर परघातक ॥ ८१ ॥

dīrghasūtrī kṛtaghna pāpī | kukarmī kutarkī vikalpī |
abhakta abhāva sīghrakopī | niṣṭhura paraghātaka || 81 ||

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



82. हृदयेंसुन्य आणी आळसी। अवविकी आणा अवस्वासी।
अधीर अवचार संदेहासी-। दृढ धर्ता ॥ ८२ ॥
hṛdayeṁsunya āṇī ālasī | avivekī āṇī avisvāsī |
adhīra avicāra saṁdehāsī- | dṛḍha dhartā || 82 ||

82. His heart is desolate and he is lazy; he is void of *vivek* and faith; he is impatient and has no thoughtless understanding for he holds body consciousness very firmly in his mind.

83. आशा ममता तृष्णा कल्पना। कुबुद्धी दुरवृत्तदुर्वासना।
अल्पबुद्धिविषयकामना। हृदई वसे ॥ ८३ ॥
āśā mamatā tṛṣṇā kalpanā | kubuddhī duroṛtti duroāsanā |
alpabuddhi viṣayakāmanā | hṛdaīm vase || 83 ||

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

84. ईषणा असूया तरिस्कारें। नदिसि प्रवर्ते आदरें।
देहाभिमिनें हुंबरे। जाणपणें ॥ ८४ ॥
īṣaṇā asūyā tiraskāreṁ | nirṁdesi pravarte ādareṁ |
dehābhīmāneṁ humbare | jāṇapaṇeṁ || 84 ||

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

85. क्षुधा तृष्णा आवरेना। नदिरा सहसा धरेना।
कुटुंबचिंता वोसरेना। भ्रंता पडली ॥ ८५ ॥
kṣudhā tṛṣṇā āvarenā | nidrā sahasā dharenā |
kuṭumbacīntā vosarenā | bhrānti paḍilī || 85 ||

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

86. शाब्दकि बोले उदंड वाचा। लेश नाही वैराग्याचा।
अनुताप धारिष्ट साधनाचा। मार्ग न धरी ॥ ८६ ॥
śābdika bole udamḍa vācā | leśa nāhīm vairāgyācā |
anutāpa dhāriṣṭa sādhanācā | mārga na dhārī || 86 ||

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

87. भक्ती विरक्ति ना शांती। सद्बुद्धी लीनता ना दांती।
कृपा दया ना तृपती। सुबुद्धि असेच ना ॥ ८७ ॥
bhakti virakti nā śāntī | sadbuddhi līnatā nā dāntī |



kṛpā dayā nā trptī | subuddhi aseca nā || 87 ||

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

88. कायाक्लेसीं शरीरहीन। धर्मवर्षिं परम कृपण।

कुर्या पालटेना कठणि। हृदये जयाचें ॥ ८८ ॥

kāyāklesīṁ śerīrahīna | dharmaviṣāṁ parama kṛpaṇa |
kriyā pālāṭenā kaṭhiṇa | hṛdaye jayācēṁ || 88 ||

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

89. आर्जव नाही जनासी। जो अपर्यि सज्जनासी।

जयाचे जर्वीं आहरिणेसी। परन्यून वसे ॥ ८९ ॥

ārjava nāhīṁ janāsī | jo apriye sajjanāsī |
jayāce jivīṁ āhirṇesī | paranyūna vase || 89 ||

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

90. सदा सर्वकाळ लटकि। बोले माईक लापणकि।

कुर्या वचिर पाहतां येका। वचनीं सत्य नाही ॥ ९० ॥

sadā sarvakāḷa laṭikā | bole māika lāpaṇikā |
kriyā vicāra pāhatām yekā | vacanīṁ satya nāhīṁ || 90 ||

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

91. परपीडेवर्षिं तत्पर। जैसे वचि आणविवार।

तैसा कुशबदे जविहार। भेदी सकळांचें ॥ ९१ ॥

parapīḍeviṣāṁ tatpara | jaise vācu āṇi vikhāra |
taisā kuśabdeṁ jivhāra | bhedī sakaḷāṁcerṁ || 91 ||

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

92. आपले झांकी अवगुण। पुढलांस बोले कठणि।

मथिया गुणदोषेवणि। गुणदोष लावी ॥ ९२ ॥

āpale jhāṁkī avagūṇa | puḍhilāṁsa bole kaṭhiṇa |
mithiyā guṇadoṣevāṇi | guṇadoṣa lāvī || 92 ||

92. When he becomes puffed up by the false *gunas* then, this original ‘speech’ becomes



harsh and false. Then that which is free of virtue and fault, has virtues and faults attached to it.

93. स्वयं पापात्मा अंतरीं। पुढलिंचकिणव न करी।

जैसा हसिक दुराचारी। परदुःखें शणिना ॥ ९३ ॥

svayem pāpātma antarīm | puḍhilañci kiṇava na karī |

jaisā hiṁsaka durācārī | paraḍuḥkhem śiṇenā || 93 ||

93. Then this natural ‘speech’ in this inner space is sinful and he shows no compassion for that which is always there. He is like a cruel savage for his actions are far from the *atma* and the sufferings they bring to this ‘I am’ does not trouble him at all.

94. दुःख पराव्याचें नेणती। दुरजन गांजलि चगांजति।

श्रम पावतां आनंदती। आपुले मनीं ॥ ९४ ॥

duḥkha parāvyaḥcēṁ neṇatī | durjana gāñjile ci gāñjiti |

śrama pāvatām ānandatī | āpule manīm || 94 ||

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

95. स्वदुःखें झुरे अंतरीं। आणी परदुःखें हास्य करी।

तयास प्रापत येमपुरी। राजदूत ताडति ॥ ९५ ॥

svaduḥkhem jhure antarīm | āṇī paraḍuḥkhem hāsyā karī |

tayāsa prāpta yemapurī | rājadūta tāḍitī || 95 ||

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

96. असो ऐसें मदांध बापुडें। तयांस भगवंत कैचा जोडे।

जयांस सुबुद्धि नावडे। पूरवपातकेंकरूनी ॥ ९६ ॥

aso aiseṁ madāñdha bāpuḍeṁ | tayāñsi bhagavañta kairicā joḍe |

jayāñsa subuddhi nāvaḍe | pūrvapātakēṁkarūnī || 96 ||

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

97. तयास देहाचा अंतीं। गातरें क्षीणता पावती।

जविलगें वोसंडति। जाणवेल तेव्हां ॥ ९७ ॥

tayāsa dehācā antīm | gātreṁ kṣīṇatā pāvatī |

jīvalageṁ vosanḍitī | jāṇavela tevhañ || 97 ||

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

98. असो ऐसे गुणावेगळे। ते सच्छष्य आगळे।



दृढभावारुथें सोहळे। भोगिती स्वानंदाचे॥ ९८॥

aso aise gunāvegale | te sacchishya āgale |

dr̥ḍhabhāvārthem sohale | bhogitī svānamdāce || 98 ||

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

99. जये स्थळीं वकिल्प जागे। कुळाभमिान पाठीं लागे।

ते प्राणी परपंचसंगें। हृषिटी होती॥ ९९॥

jaye sthalīm vikalpa jāge | kulābhimāna pāṭhīm lāge |

te prāṇī prapañcasamgeṁ | hṛṣṭitī hotī || 99 ||

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

100. जेणेंकरतिं दुःख जालें। तेंचमिनीं दृढ धरलें।

तेणें गुणें परापूत जालें। पुनहां दुःख॥ १००॥

jeṇemkaritām duḥkha jālem | teṁci manīm dr̥ḍha dharilem |

teṇem guṇem prāpta jālem | punhām duḥkha || 100 ||

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

101. संसारसंगें सुख जालें। ऐसें देखलें ना ऐकलें।

ऐसें जाणोन अनहति केलें। ते दुःखी होती स्वयें॥ १०१॥

samsārasamgeṁ sukha jālem | aiseṁ dekhileṁ nā aikileṁ |

aiseṁ jāṇona anahita keleṁ | te duḥkhī hotī svayeṁ || 101 ||

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

102. संसारीं सुख मानति। ते प्राणी मूढमती।

जाणोन डोळे झांकति। पढतमूर्ख॥ १०२॥

samsārīm sukha mānitī | te prāṇī mūḍhamatī |

jāṇona ḍoḷe jhāṁkitī | paḍhatamūrkhā || 102 ||

102. If one thinks that this happiness in *samsar* is real happiness then, that Reality has become dull-witted in the *prana*. Though *knowing, one closes ones eyes to this obvious fact and becomes a knowledgeable fool (*siddharameshwar maharaj- you think knowledge is not with you*). *(This knowing need only be given full attention and expanded; therefore forget everything)

103. परपंच सुखें करावा। परी कांहीं परमार्थ वाढवावा।

परमार्थ अवघाचि बुडवावा। हें वहिति नवहे॥ १०३॥

prapañca sukheṁ karāvā | parī kāmhiṁ paramārtha vāḍhavāvā |

paramārtha avaghāci buḍavāvā | heṁ vihita navhe || 103 ||



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

104. मागां जालें नरूपण। गुरुशषियांची वोळखण।
आतां उपदेशाचें लक्षण। सांगजिल ॥ १०४ ॥
māgām jāleṁ nirūpaṇa | guruśiṣyāṁcī volakhaṇa |
ātām upadeśāceṁ lakṣaṇa | sāṁgijela || 104 ||

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

इति श्रीदासबोधे गुरुशषियसंवादे शषियलक्षणनाम
समास तसिरा ॥ ३ ॥ ५.३
iti śrīdāsabodhe guruśiṣyasamvāde śiṣyalakṣaṇanāma
samāsa tisarā || 3 || 5.3

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 5 named „The attention of a Disciple/Shishya“ is concluded.

5.4 Teaching/*upadesh*

समास चवथा : उपदेशलक्षण

samāsa cavathā : upadeśalakṣaṇa

|| Śrī Rām ||

1. ऐका उपदेशाचीं लक्षणें। बहुवर्धे कोण कोणें।

सांगतां तें असाधारणें। परी कांहीं येक सांगों॥ १॥

aikā upadeśācīṁ lakṣaṇeṁ | bahuvīdherṁ koṇa koṇeṁ |

sāṅgatāṁ teṁ asādhāraṇeṁ | parī kāmīhīm yeka sāṅgoṁ || 1 ||

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

2. बहुत मंत्र उपदेशति। कोणी नाम मात्र सांगती।

येक ते जप करवती। वोंकाराचा॥ २॥

bahuta maṁtra upadeśitī | koṇī nāma mātra sāṅgatī |

yeka te japa karavitī | voṁkārācā || 2 ||

2. It is He who teaches the *mantra*, 'I am' and it is He who tells this **nam-mantra*. And it is that One who makes the repetition of this *aum*. *(*maharaj: na-aham* means, I am not)

3. शविमंत्र भवानीमंत्र। वषिणुमंत्र माहालक्ष्मीमंत्र।

अवधूतमंत्र गणेशमंत्र। मार्तंडमंत्र सांगती॥ ३॥

śivamaṁtra bhavānīmaṁtra | viṣṇumaṁtra māhālakṣmīmaṁtra |

avadhūtamaṁtra gaṇeśamaṁtra | mārtaṇḍamaṁtra sāṅgatī || 3 ||

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

4. मछकूर्मवरूहावमंत्र। नृसहिमंत्र वामनमंत्र।

भार्गवमंत्र रघुनाथमंत्र। कृष्णमंत्र सांगती॥ ४॥

machakūrmavarūhāvamaṁtra | nṛsiṁhamaṁtra vāmanamaṁtra |

bhārgavamamaṁtra raghunāthamaṁtra | kṛṣṇamaṁtra sāṅgatī || 4 ||

4. It is that One who tells the *mantra* of *matsya*, *kurma* and *varaha* (the fish, tortoise and bear are incarnations of *vishnu*); and the *mantra* of *nrusinha*, *waman*, *bhargawa*, *raghunath* and *krishna* (the other incarnations of *vishnu*).

5. भैरवमंत्र मल्लारमित्र। हनुमंतमंत्र येक्षणीमंत्र।

नारायेणमंत्र पांडुरंगमंत्र। अघोरमंत्र सांगती॥ ५॥

bhairavamamaṁtra mallārimamaṁtra | hanumaṁtamamaṁtra yekṣiṇīmaṁtra |

nārāyeṇamaṁtra pāṇḍuraṅgamaṁtra | aghoramamaṁtra sāṅgatī || 5 ||



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

6. शेषमंत्र गरुडमंत्र। वायोमन्त्र वेताळमंत्र।
 झोटगिमंत्र बहुधा मंत्र। कर्ति म्हणौन सांगावे ॥ ६ ॥
śeṣamaṅtra garuḍamaṅtra | vāyomantra vetāḷamaṅtra |
jhoṭīngamaṅtra bahudhā maṅtra | kitī mhaṇauni sāṅgāve || 6 ||

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

7. बाळामंत्र बगुळामंत्र। काळमंत्र कंकाळमंत्र।
 बटुकमंत्र नाना मंत्र। नाना शक्तींचे ॥ ७ ॥
bālāmaṅtra bagulāmaṅtra | kālīmaṅtra kaṅkāḷīmaṅtra |
baṭukamaṅtra nānā maṅtra | nānā śaktīnce || 7 ||

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

8. पृथकाकारें स्वतंत्र। जतिके देव ततिके मंत्र।
 सोपे अवघड वचितिर। खेचर दारुण बीजाचे ॥ ८ ॥
pr̥thakākāreṁ svataṁtra | jituke deva tituke maṅtra |
sope avaghaḍa vicitra | khecara dāruṇa bījāce || 8 ||

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

9. पाहों जातां पृथ्वीवरी। देवांची गणना कोण करी।
 ततिके मंत्र वैखरी। कर्ति म्हणौन विदवावी ॥ ९ ॥
pāhōṁ jātāṁ pr̥thvīvarī | devāñcī gaṇanā koṇa karī |
tituke maṅtra vaikhari | kitī mhaṇauni vadavāvī || 9 ||

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

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



10. असंख्यात मंत्रमाळा। येकाहूनयेक आगळा।
वचित्तिर मायेची कळा। कोण जाणे ॥ १० ॥
asamkhyāta maṁtramālā | yekāhūni yeka āgaḷā |
vicitra māyeci kalā | koṇa jāṇe || 10 ||

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

11. कतियेक मंत्ररीं भूतें जाती। कतियेक मंत्ररीं वेथा नासती।
कतियेक मंत्ररीं उतरती। सतिं वच्चि वखार ॥ ११ ॥
kityeka maṁtrīm bhūteṁ jāti | kityeka maṁtrīm vethā nāsati |
kityeka maṁtrīm utarati | sitem vācchī vikhāra || 11 ||

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

12. ऐसे नाना परीचे मंत्ररी। उपदेशतीं करणपात्ररीं।
जप ध्यान पूजा यंत्ररी। वधानयुक्त सांगती ॥ १२ ॥
aise nānā parīce maṁtrī | upadeśitī karṇapātrīm |
japa dhyāna pūjā yaṁtrī | vidhānayukta sāṁgatī || 12 ||

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

13. येक शवि शवि सांगती। येक हरिहरि म्हणवती।
येक उपदेशती। वठिल वठिल म्हणोनी ॥ १३ ॥
yeka śiva śiva sāṁgatī | yeka hari hari mhaṇavati |
yeka upadeśitī | viṭhala viṭhala mhaṇonī || 13 ||

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

14. येक सांगती कृष्ण कृष्ण। येक सांगती वषिण वषिण।
येक नारायण नारायण। म्हणौन उपदेशती ॥ १४ ॥
yeka sāṁgatī kṛṣṇa kṛṣṇa | yeka sāṁgatī viṣṇa viṣṇa |
yeka nārāyaṇa nārāyaṇa | mhaṇauna upadeśitī || 14 ||

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

15. येक म्हणती अच्युत अच्युत। येक म्हणती अनंत अनंत।
येक सांगती दत्त दत्त। म्हणत जावें ॥ १५ ॥
yeka mhaṇati acyuta acyuta | yeka mhaṇati ananta ananta |
yeka sāṁgatī datta datta | mhaṇata jāvēṁ || 15 ||

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



16. येक सांगती राम राम। येक सांगती ॐ ॐ म।
 येक म्हणती मेघशाम। बहुतां नामीं स्मरावा ॥ १६ ॥
yeka sāṅgatī rāma rāma | yeka sāṅgatī om om ma |
yeka mhaṇatī meghaśāma | bahutāṁ nāmīṁ smarāvā || 16 ||

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

17. येक सांगती गुरु गुरु। येक म्हणती परमेश्वरु।
 येक म्हणती वघिनहरु। चर्तित जावा ॥ १७ ॥
yeka sāṅgatī guru guru | yeka mhaṇatī paramēśvaru |
yeka mhaṇatī vighnaharu | cirtita jāva || 17 ||

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

18. येक सांगती शामराज। येक सांगती गरुडध्वज।
 येक सांगती अधोक्षज। म्हणत जावें ॥ १८ ॥
yeka sāṅgatī śamarāja | yeka sāṅgatī garuḍadhvaj |
yeka sāṅgatī adhokṣaja | mhaṇata jāvēṁ || 18 ||

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

19. येक सांगती देव देव। येक म्हणती केशव केशव।
 येक म्हणती भार्गव भार्गव। म्हणत जावें ॥ १९ ॥
yeka sāṅgatī deva deva | yeka mhaṇatī keśava keśava |
yeka mhaṇatī bhārgava bhārgava | mhaṇata jāvēṁ || 19 ||

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

20. येक वश्वनाथ म्हणवति। येक मल्लारसांगती।
 येक ते जप करवति। तुकाई तुकाई म्हणौनी ॥ २० ॥
yeka viśvanātha mhaṇaviti | yeka mallāri sāṅgatī |
yeka te japa karaviti | tukāi tukāi mhaṇaunī || 20 ||

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

21. हें म्हणौनी सांगावें। शविशक्तीचीं अनंत नावें।
 इछेसारखीं स्वभावें। उपदेशति ॥ २१ ॥
heṁ mhaṇaunī sāṅgāvēṁ | śivaśaktīcīm ananta nāvēṁ |
ichesārikhīm svabhāvēṁ | upadeśiti || 21 ||

21. That thoughtless *swarup* has become the many *mantras* and therefore that One should be understood. By means of this ‘I am’ you will come to understand that endless *swarup* that resides within this ‘I am’. When this spontaneous ‘I am’ comes upon its



own self then, this should be known as the *guru's* teaching/upadesh.

22. येक सांगती मुद्रा च्यारी। खेचरी भूचरी चाचरी अगोचरी।

येक आसनं परोपरी। उपदेशति ॥ २२ ॥

yeka sāmgaṭī mudrā cyārī | khecarī bhūcarī cācarī agocarī |

yeka āsanem paroparī | upadeśitī || 22 ||

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

23. येक दाखवति देखणी। येक अनुहातध्वनी।

येक गुरु पडिज्ञानी। पडिज्ञान सांगती ॥ २३ ॥

yeka dākhavitī dekhaṇī | yeka anuhātadhvanī |

yeka guru piṇḍajñānī | piṇḍajñāna sāmgaṭī || 23 ||

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

24. येक संगती कर्ममार्ग। येक उपासनामार्ग।

येक सांगती अष्टांग योग। नाना चक्रें ॥ २४ ॥

yeka saṅgaṭī karmamārga | yeka upāsanāmārga |

yeka sāmgaṭī aṣṭāṅga yoga | nānā cakreṁ || 24 ||

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

25. येक तपें सांगती। येक अजपा नरोपति।

येक ततवें वसितारति तत्वज्ञानी ॥ २५ ॥

yeka tapem sāmgaṭī | yeka ajapā niropitī |

yeka tatvem vistāritī tatvajñānī || 25 ||

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

26. येक सांगती सगुण। येक नरोपति निर्गुण।

येक उपदेशति तीर्थाटण। फरिवें म्हणूनी ॥ २६ ॥

yeka sāmgaṭī saguṇa | yeka niropitī nirguṇa |

yeka upadeśitī tīrthāṭaṇa | phirāvem mhaṇūnī || 26 ||

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

27. येक माहावाक्यें सांगती। त्यांचा जप करावा म्हणती।



येक उपदेश करति। सर्व ब्रह्म महणोनी ॥ २७ ॥

yeka māvākyerī sāṅgatī | tyāmcā japa karāvā mhaṇatī |
yeka upadeśa karitī | sarva brahma mhaṇonī || 27 ||

27. It is that One who is telling the great *vedic* statements (*mahavakyas* eg. *aham brahmasmi* – ‘I am *brahman*’) and He says, “Your *japa* should be, I am That.” It is that One alone who gives this teaching and says, “This ‘all’ is *brahman*.” (He teaches this *sagun* and then that *nirgun*)

28. येक शाक्तमार्ग सांगती। येक मुक्तमार्ग प्रतष्ठिति।

येक इंद्रियें पूजन करवति। येका भावें ॥ २८ ॥

yeka śāktamārga sāṅgatī | yeka muktamārga pratiṣṭhitī |
yeka indriyerī pūjana karaviti | yekā bhāverī || 28 ||

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

29. येक सांगती वशीकरण। सत्तंबन मोहन उच्चाटण।

नाना चेटकें आपण। स्वयें नरिपति ॥ २९ ॥

yeka sāṅgatī vaśīkaraṇa | stambana mohana uccāṭaṇa |
nānā cetaṅkē āpaṇa | svayerī niropitī || 29 ||

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

30. ऐसी उपदेशांची स्थिति। पुरे आतां सांगों कति।

ऐसे हे उपदेश असती। असंख्यात ॥ ३० ॥

aisī upadeśāṅcī sthiti | pure ātāṅ sāṅgōṅ kitī |
aise he upadeśa asatī | asaṅkhyāta || 30 ||

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

31. ऐसे उपदेश अनेक। परी ज्ञानेवणि नरिर्थक।

येवर्षिई असे येक। भगवद्वचन ॥ ३१ ॥

aise upadeśa aneka | parī jñānevṇi nirārthaka |
yevīṣāṅ ase yeka | bhagavadvacana || 31 ||

31. There are so many different kinds of teaching but without this understanding of knowledge, they are devoid of meaning and empty (‘I am’ is their base, you are always there; whether a teaching is accepted or rejected, still you are there).¹⁶ That One is the

¹⁶ *Siddharameshwar maharaj*-By knowing that one skill of the Ultimate Accomplishment, one gets the



essence of this ‘I am’; He is God and this divine ‘word’ has come from Him.

श्लोक ॥ नानाशास्त्रं पठेल्लोको नाना दैवतपूजनम्।
 आत्मज्ञानं वनि पार्थ सर्वकर्म नरिर्थाकम् ॥
śloka ॥ *nānāśāstram paṭhhelloko nānā daivatapūjanam* ।
ātmajñānam vinā pārtha sarvakarma nirarthakam ॥
 शैवशाक्तागमाद्या ये अन्ये च बहवो मताः।
 अपभ्रंशसमासतेऽपि जीवानां भ्रान्तचेतसाम् ॥
śaivaśāktāgamādyā ye anye ca bahavo matāḥ ।
apabhraṁśasamāste’pi jīvānām bhrāntacetāsām ॥
 न हि ज्ञानेन सदृशं पवित्रमदिमुत्तमम् ॥
na hi jñānena sadṛśam pavitramidamuttamam ॥

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

32. याकारणं ज्ञानासमान। पवित्र उत्तम न दसि अनन।
 महणौन आधीं आत्मज्ञान। साधलिं पाहजि ॥ ३२ ॥
yākāraṇam jñānāsamāna । *pavitra uttama na dise anna* ।
mhaṇauna ādhīm ātmajñāna । *sādhilem pāhije* ॥ 32 ॥

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

33. सकळ उपदेशीं वशिष। आत्मज्ञानाचा उपदेश।
 येवर्षि जगदीश। बहुतां ठाई बोललि ॥ ३३ ॥
sakaḷa upadeśīm viśeṣa । *ātmajñānācā upadeśa* ।
yeviṣāīm jagadīśa । *bahutām ṭhāīm bolilā* ॥ 33 ॥

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

श्लोक ॥ यस्य कस्य च वर्णस्य ज्ञानं देहे प्रतष्ठितिम्।
 तस्य दासस्य दासोहं भवे जन्मन जन्मन ॥
śloka ॥ *yasya kasya ca varṇasya jñānam dehe pratiṣṭhitam* ।
tasya dāsasya dāsoham bhave janmani janmani ॥

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

34. आत्मज्ञानाचा महिमा। नेणे चतुर्मुख ब्रह्मा।
 प्राणी बापुडा जीवात्मा। काये जाणे ॥ ३४ ॥

blessing of knowing all. Saint Kabir said, “Knowing the One is to know everything; not knowing the One is to know nothing.”



*ātmajñānācā mahimā | neṇe caturmukha brahmā |
prāṇī bāpuḍā jīvātmā | kāye jāne || 34 ||*

34. **brahma*, the four-faced god does not know the greatness of *atma-gnyan*/Self-knowledge. So, how can a poor confused *jiva* in the *prana* know this? *(His four faces are the four kinds of birth. He is said to be the creator of this world. It means he is the intellect and as such, whatever name he gives to that Self, that it becomes)

35. सकळ तीर्थांची संगती। स्नानदानाची फळश्रुती।
त्याहून ज्ञानाची स्थिती। वशिष कोटगुणें ॥ ३५ ॥
*sakaḷa tīrthāñcī saṅgatī | snānadānācī phalaśrutī |
tyāhūni jñānācī sthiti | viśeṣa koṭiguṇeṁ || 35 ||*

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

श्लोक ॥ पृथिव्यां यानि तीर्थानि स्नानदानेषु यत्फलम्।
तत्फलं कोटगुणिति ब्रह्मज्ञानसमोपमम् ॥
*śloka || pṛthivyāṁ yāni tīrthāni snānadāneṣu yatphalam |
tatphalam koṭiguṇitam brahmajñānasamopamam ||*

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

36. म्हणौन जिं आत्मज्ञान। तें गहनाहून गहन।
ऐक त्याचें लक्षण। सांगजिल ॥ ३६ ॥
*mhaṇauni jeṁ ātmajñāna | teṁ gahanāhūni gahana |
aika tayāceṁ lakṣaṇa | sāṅgijela || 36 ||*

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

इति श्रीदासबोधे गुरुशषियसंवादे उपदेशनाम
समास चवथा ॥ ४ ॥ ५.४
*iti śrīdāsabodhe guruśiṣyasamvāde upadeśanāma
samāsa cavathā || 4 || 5.4*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 5 named „Teaching/upadesh“ is concluded.

5.5 Knowledge

समास पाचवा : बहुधाज्ञान नरूपण

samāsa pācavā : bahudhājñāna nirūpaṇa

|| Śrī Rām ||

1. जंव तें ज्ञान नाहीं परांजळ। तंव सर्व कांहीं नरिफळ।

ज्ञानरहति तळमळ। जाणार नाहीं ॥ १ ॥

janva tem jñāna nāhīm prāñjala | tanva sarva kāmhim nirphala |
jñānarahita talamala | jānāra nāhīm || 1 ||

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

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

म्हणौना हा अनुक्रम। सांगजिल आतां ॥ २ ॥

jñāna mhaṇatām vāṭe bhasma | kāye re bā asela varma |
mhaṇauni hā anukrama | sāṅgijela ātām || 2 ||

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

3. भूत भविष्य वर्तमान। ठाऊकें आहे परछिन्नि।

यासीह मिहणजित ज्ञान। परी तें ज्ञान नव्हे ॥ ३ ॥

bhūta bhaviṣya vartamāna | thāūkēṁ āhe parichinna |
yāsīhi mhaṇijeta jñāna | parī tem jñāna navhe || 3 ||

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

4. बहुत केलें वदियापठण। संगीतशास्त्र रागज्ञान।

वैदिकी शास्त्र वेदाधेन। हेंही ज्ञान नव्हे ॥ ४ ॥

bahuta kelerṁ vidyāpaṭhaṇa | saṅgītasāstra rāgañjāna |
vaidika śāstra vedādhena | hemhi jñāna navhe || 4 ||

4. You may have this knowledge of the 'all'; you may have knowledge of music and dance and knowledge of the six emotions/moods; you may be learned and well versed in the *vedas* and *shasthras*; but these are not that thoughtless knowledge.

5. नाना वेवसायाचें ज्ञान। नाना दक्षिचें ज्ञान।

नाना परीक्षेचें ज्ञान। हें ज्ञान नव्हे ॥ ५ ॥

nānā vevasāyācēṁ jñāna | nānā dikṣecēṁ jñāna |
nānā parikṣecēṁ jñāna | hem jñāna navhe || 5 ||



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

6. नाना वनतिांची परीक्षा। नाना मनुष्यांची परीक्षा।

नाना नरांची परीक्षा। हें ज्ञान नव्हे ॥ ६ ॥

nānā vanitāṁcī parīkṣā | nānā manuṣyāṁcī parīkṣā |
nānā narāṁcī parīkṣā | heṁ jñāna navhe || 6 ||

6. The ‘many’ has knowledge of women; the ‘many’ has knowledge of men and the ‘many’ has knowledge of mankind; but this is not that thoughtless knowledge.

7. नाना अश्वांची परीक्षा। नाना गजांची परीक्षा।

नाना सवापदांची परीक्षा। हें ज्ञान नव्हे ॥ ७ ॥

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

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

8. नाना अश्वांची परीक्षा। नाना गजांची परीक्षा।

नाना सवापदांची परीक्षा। हें ज्ञान नव्हे ॥ ७ ॥

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

8. The ‘many’ has knowledge of domestic beasts; the ‘many’ has knowledge of birds; the ‘many’ has knowledge of the great elements; but this is not that thoughtless knowledge.

9. नाना यानांची परीक्षा। नाना वस्त्रांची परीक्षा।

नाना शस्त्रांची परीक्षा। हें ज्ञान नव्हे ॥ ९ ॥

nānā yānāṁcī parīkṣā | nānā vastrāṁcī parīkṣā |
nānā śastrāṁcī parīkṣā | heṁ jñāna navhe || 9 ||

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

10. नाना धातूंची परीक्षा। नाना नाण्यांची परीक्षा।

नाना रत्नांची परीक्षा। हें ज्ञान नव्हे ॥ १० ॥

nānā dhātūṁcī parīkṣā | nānā nāṇyāṁcī parīkṣā |
nānā ratnāṁcī parīkṣā | heṁ jñāna navhe || 10 ||

10. The ‘many’ has knowledge of metals; the ‘many’ has knowledge of coins; the ‘many’ has knowledge of jewels; but this is not that thoughtless knowledge.

11. नाना पाषाण परीक्षा। नाना काष्ठांची परीक्षा।

नाना वादूयांची परीक्षा। हें ज्ञान नव्हे ॥ ११ ॥



*nānā pāsāṇa parīkṣā | nānā kāṣṭhāṁcī parīkṣā |
nānā vādyāṁcī parīkṣā | heṁ jñāna navhe || 11 ||*

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

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

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

12. The ‘many’ has knowledge of the great element earth; the ‘many’ has knowledge of the great element water; the ‘many’ has knowledge of the great element fire (from gross to subtler; becoming less objective); but this is not that thoughtless knowledge.

13. नाना रसांची परीक्षा। नाना बीजांची परीक्षा।
नाना अंकुर परीक्षा। हें ज्ञान नवहे ॥ १३ ॥

*nānā rasāṁcī parīkṣā | nānā bijāṁcī parīkṣā |
nānā amkura parīkṣā | heṁ jñāna navhe || 13 ||*

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

14. नाना पुष्पांची परीक्षा। नाना फळांची परीक्षा।
नाना वल्लींची परीक्षा। हें ज्ञान नवहे ॥ १४ ॥

*nānā puṣpāṁcī parīkṣā | nānā phalāṁcī parīkṣā |
nānā vallīṁcī parīkṣā | heṁ jñāna navhe || 14 ||*

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

15. नाना दुःखांची परीक्षा। नाना रोगांची परीक्षा।
नाना चनिहांची परीक्षा। हें ज्ञान नवहे ॥ १५ ॥

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

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

16. नाना मंत्रांची परीक्षा। नाना यंत्रांची परीक्षा।
नाना मूर्तींची परीक्षा। हें ज्ञान नवहे ॥ १६ ॥

*nānā maṁtrāṁcī parīkṣā | nānā yaṁtrāṁcī parīkṣā |
nānā mūrtīṁcī parīkṣā | heṁ jñāna navhe || 16 ||*

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

17. नाना क्षत्रांची परीक्षा। नाना गृहांची परीक्षा।



नाना पात्रांची परीक्षा। हें ज्ञान नव्हे ॥ १७ ॥

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

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

18. नाना होणार परीक्षा। नाना समयांची परीक्षा।

नाना तर्कांची परीक्षा। हें ज्ञान नव्हे ॥ १८ ॥

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

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

19. नाना अनुमान परीक्षा। नाना नेमस्त परीक्षा।

नाना प्रकार परीक्षा। हें ज्ञान नव्हे ॥ १९ ॥

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

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

20. नाना वदियेची परीक्षा। नाना कळेची परीक्षा।

नाना चातुर्य परीक्षा। हें ज्ञान नव्हे ॥ २० ॥

*nānā vidyeci parīkṣā | nānā kaḷeci parīkṣā |
nānā cāturya parīkṣā | hem jñāna navhe || 20 ||*

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

21. नाना शब्दांची परीक्षा। नाना अर्थांची परीक्षा।

नाना भाषांची परीक्षा। हें ज्ञान नव्हे ॥ २१ ॥

*nānā śabdāṁcī parīkṣā | nānā arthāṁcī parīkṣā |
nānā bhāṣāṁcī parīkṣā | hem jñāna navhe || 21 ||*

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

22. नाना स्वरांची परीक्षा। नाना वर्णांची परीक्षा।

नाना लेखनपरीक्षा। हें ज्ञान नव्हे ॥ २२ ॥

*nānā svarāṁcī parīkṣā | nānā varṇāṁcī parīkṣā |
nānā lekṣanaparīkṣā | hem jñāna navhe || 22 ||*

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



23. नाना मतांची परीक्षा। नाना ज्ञानांची परीक्षा।
नाना वृत्तींची परीक्षा। हें ज्ञान नव्हे ॥ २३ ॥
nānā matāmīcī parīkṣā | nānā jñānāmīcī parīkṣā |
nānā vṛttīmīcī parīkṣā | hem jñāna navhe || 23 ||

23. The ‘many’ has knowledge of opinions; the ‘many’ has knowledge of knowledges; the ‘many’ has knowledge of behaviour; but this is not that thoughtless knowledge.

24. नाना रूपांची परीक्षा। नाना रसनेची परीक्षा।
नाना सुगंधपरीक्षा। हें ज्ञान नव्हे ॥ २४ ॥
nānā rūpāmīcī parīkṣā | nānā rasanecī parīkṣā |
nānā sugandhaparīkṣā | hem jñāna navhe || 24 ||

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

25. नाना सृष्टींची परीक्षा। नाना वसितारपरीक्षा।
नाना पदार्थपरीक्षा। हें ज्ञान नव्हे ॥ २५ ॥
nānā sṛṣṭīmīcī parīkṣā | nānā vistāraparīkṣā |
nānā padārthaparīkṣā | hem jñāna navhe || 25 ||

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

26. नेमकेचि बोलणें। तत्काळचि प्रतविचन देणें।
सीघरचि कवित्व करणें। हें ज्ञान नव्हे ॥ २६ ॥
nemakeci bolanem | tatkalāci prativacana deṇem |
sīghraci kavītvā karaṇem | hem jñāna navhe || 26 ||

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

27. नेत्रपालवी नादकळा। करपालवी भेदकळा।
स्वरपालवी संकेतकळा। हें ज्ञान नव्हे ॥ २७ ॥
netrapālāvī nādakalā | karapālāvī bhedakalā |
svarapālāvī saṁketakalā | hem jñāna navhe || 27 ||

27. One may know the language of the eyes and how to read another’s intention; one may understand hand and body language and know the art of changing another’s mind; one may know how to read between the lines and that art of suggestion and intimation; but this is not that thoughtless knowledge.

28. काव्यकुशळ संगीतकळा। गीत प्रबंद नृत्यकळा।
सभाच्यातुर्य शब्दकळा। हें ज्ञान नव्हे ॥ २८ ॥
kāvyaakuśala saṁgītakalā | gīta prabandā nṛtyakalā |
sabhācyāturya śabdakalā | hem jñāna navhe || 28 ||



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

29. वग्ग्विास मोहनकळा। रम्य रसाळ गायनकळा।
 हास्य वनिोद कामकळा। हें ज्ञान नव्हे ॥ २९ ॥
vaḡvīlāsa mohanakalā | ramya rasāḷa gāyanakalā |
hāsya vinoda kāmakaḷā | heṁ jñāna navhe || 29 ||

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

30. नाना लाघवें चतिरकळा। नाना वाद्यें संगीतकळा।
 नाना परकारें वचितिर कळा। हें ज्ञान नव्हे ॥ ३० ॥
nānā lāghaveṁ citrakalā | nānā vādyeṁ saṁgītakaḷā |
nānā prakāreṁ vicitra kaḷā | heṁ jñāna navhe || 30 ||

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

31. आदकिरूनि चौसष्टिकळा। याह विेगळ्या नाना कळा।
 चौदा वदिया सदिधिसकळा। हें ज्ञान नव्हे ॥ ३१ ॥
ādikarūni causaṣṭi kalā | yāhi vegalyā nānā kalā |
caudā vidyā siddhi sakaḷā | heṁ jñāna navhe || 31 ||

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

32. असो सकळ कळाप्रवीण। वदियामात्र परपूरण।
 तरी ते कौशल्यता परी ज्ञान-। म्हणोंचनिये ॥ ३२ ॥
aso sakala kalāpravīṇa | vidyāmātra paripūrṇa |
tarī te kauśalyatā parī jñāna- | mhaṇōmci naye || 32 ||

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

33. हें ज्ञान होयेसें भासे। परंतु मुख्य ज्ञान तें अनारसिं।
 जेथें प्रकृतीचें पसिं। समूळ वाव ॥ ३३ ॥
heṁ jñāna hoyeseṁ bhāse | paraṁtu mukhya jñāna teṁ anāriseṁ |
jetheṁ prakṛticeṁ piseṁ | samūḷa vāva || 33 ||

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

34. जाणावें दुसर्याचें जीवीचें। हे ज्ञान वाटे साचें।



परंतु हैं आतमज्ञानाचें। लक्षण नवहे ॥ ३४ ॥

jāṇāveṃ dusaryāceṃ jīvīceṃ | he jñāna vāṭe sāceṃ |
paraṃtu heṃ ātmajñānāceṃ | lakṣaṇa navhe || 34 ||

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

35. माहानुभाव माहाभला। मानसपूजा करितां चुकला।

कोणी येकें पाचारलि। ऐसें नवहे म्हणोनी ॥ ३५ ॥

māhānubhāva māhābhalā | mānasapūjā karitām cukalā |
koṇī yekēṃ pācārīlā | aiseṃ navhe mhaṇonī || 35 ||

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

36. ऐसी जाणे अंतरस्थिती। तयासपिरम ज्ञाता म्हणती।

परंतु जेणें मोक्षप्राप्ती। तें हें ज्ञान नवहे ॥ ३६ ॥

aiśī jāṇe amtarasthītī | tayāsi parama jñātā mhaṇatī |
paraṃtu jeṇēṃ mokṣaprāptī | teṃ heṃ jñāna navhe || 36 ||

36. Therefore know that though this inner space of 'I am' is said to be that Supreme knowledge still such liberation is the attainment of *mula maya* and it is not that pure knowledge. ([Beyond bondage and liberation there is that pure knowledge](#))

37. बहुत प्रकारींची ज्ञानें। सांगों जातां असाधारणें।

सायोज्यप्राप्ती होये जेणें। तें ज्ञान वेगळें ॥ ३७ ॥

bahuta prakārīncī jñāneṃ | sāṃgorī jātām asādhāraṇeṃ |
sāyojyaprāptī hoye jeṇēṃ | teṃ jñāna vegaleṃ || 37 ||

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

38. तरी तें कैसें आहे ज्ञान। समाधानाचें लक्षण।

ऐसें हें वशिद करून। मज नरीपावें ॥ ३८ ॥

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

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

39. ऐसें शुद्ध ज्ञान पुसलें। तें पुढलें समासीं नरीपलें।

श्रोतां अवधान दधिलें। पाहजि पुढें ॥ ३९ ॥

aiseṃ śuddha jñāna pusileṃ | teṃ puḍhile samāsīṃ niropileṃ |
śrotām avadhāna didhaleṃ | pāhije puḍheṃ || 39 ||

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



इति श्रीदासबोधे गुरुशषियसंवादे बहुधाज्ञाननाम
समास पंचवा ॥ ५ ॥ ५.५

*iti śrīdāsabodhe guruśiṣyasamvāde bahudhājñānanāma
samāsa pañcavā ॥ 5 ॥ 5.5*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 5 named „Knowledge“ is concluded.

5.6 Pure Knowledge

समास सहावा : शुद्धज्ञान नरूपण

samāsa sahāvā : śuddhajñāna nirūpaṇa

|| Śrī Rām ||

1. ऐक ज्ञानाचें लक्षण। ज्ञान म्हणजि आत्मज्ञान।

पाहावें आपणासि आपण। या नांव ज्ञान ॥ १ ॥

aika jñānācēṁ lakṣaṇa | jñāna mhaṇije ātmajñāna |
pāhāvēṁ āpaṇāsi āpaṇa | yā nāmva jñāna || 1 ||

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

2. मुख्य देवास जाणावें। सत्य स्वरूप वोळखावें।

नित्यानित्य वचिरावें। या नांव ज्ञान ॥ २ ॥

mukhya devāsa jāṇāvēṁ | satya svarūpa voḷakhāvēṁ |
nityānitya vicārāvēṁ | yā nāmva jñāna || 2 ||

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

3. जेथें दृश्य प्रकृतिसरे। पंचभूतकि वोसरे।

समूळ द्वैत नविरे। या नांव ज्ञान ॥ ३ ॥

jetherṁ drśya prakṛti sare | pañcabhūtika vosare |
samūḷa dvaita nivāre | yā nāmva jñāna || 3 ||

3. Where this visible *prakruti* ends and the whole creation of the five elements is dissolved; where duality is totally negated then, this ‘I am’ has become that pure knowledge.

4. मनबुद्धिअगोचर। न चले तर्काचा वचिर।

उल्लेख परेहुनि पर। या नांव ज्ञान ॥ ४ ॥

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

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

5. जेथें नाही दृश्यमान। जेथें जाणीव हें अज्ञान।

वमिल शुद्ध स्वरूपज्ञान। यासि बोलजि ॥ ५ ॥

jetherṁ nāhīṁ drśyabhāna | jetherṁ jāṇīva heṁ ajñāna |
vimala śuddha svarūpajñāna | yāsi bolije || 5 ||

5. That has no awareness of this visible *maya* and when this knowing of *maya* appears then, that thoughtless *swarup* has become ignorant. Then that pure *swarup* of knowledge is called this ‘I am’.



6. सर्वसाक्षी अवस्ता तुर्या। ज्ञान ऐसें म्हणती तया।
परी तें जाणजि वायां। पदार्थज्ञान॥ ६॥
sarvasākṣī avastā turyā | jñāna aiseṁ mhaṇatī tayā |
parī teṁ jāṇije vāyāṁ | padārthajñāna || 6 ||

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

7. दृश्य पदार्थ जाणजि। त्यास पदार्थज्ञान बोलजि।
शुद्ध स्वरूप जाणजि। या नांव स्वरूपज्ञान॥ ७॥
dṛśya padārtha jāṇije | tyāsa padārthajñāna bolije |
śuddha svarūpa jāṇije | yā nāmva svarūpajñāna || 7 ||

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

8. जेथें सर्वच नाही ठाईचें। तेथें सर्वसाक्षतव
केंचें। म्हणौनि शुद्ध ज्ञान तुर्येचें। मानूचि नये॥ ८॥
jethēṁ sarvaci nāhīṁ ṭhāīcēṁ | tethēṁ sarvasākṣatva
kaiṁcēṁ | mhaṇauni śuddha jñāna turyecēṁ | mānūnci naye || 8 ||

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

9. ज्ञान म्हणजि अद्वैत। तुर्या परत्यक्ष द्वैत।
म्हणौनि शुद्ध ज्ञान सतंत। वेगळेंचि असे॥ ९॥
jñāna mhaṇije advaita | turyā pratyakṣa dvaita |
mhaṇauni śuddha jñāna sataṁta | vegalēnci ase || 9 ||

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

10. ऐक शुद्ध ज्ञानाचें लक्षण। शुद्ध स्वरूपचि आपण।
या नांव शुद्ध स्वरूपज्ञान। जाणजि श्रोतीं॥ १०॥
aika śuddha jñānācēṁ lakṣaṇa | śuddha svarūpaci āpaṇa |
yā nāmva śuddha svarūpajñāna | jāṇije śrotīṁ || 10 ||

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

11. माहावाक्यउपदेश भला। परी त्याचा जप नाही बोलला।
तेथीचा तो वचिरच किला। पाहजि साधकें॥ ११॥
māhāvākyaupadeśa bhalā | parī tyācā japa nāhīṁ bolilā |
tethīcā to vicāraci kelā | pāhije sādhakēṁ || 11 ||

11. The four great statements of the *vedas* (eg. *tattwamasi*- ‘You are He’) are wise



teachings/*upadesh* that are to be understood and not taken as a *japa*/repetition. And once understood the *sadhak* has to understand, I do not exist.

12. माहावाक्य उपदेशसार। परी घेतला पाहजि वचिर।
त्याच्या जपे अंधकार-। न फटि भ्रांतीचा ॥ १२ ॥
māhāvākya upadeśasāra | parī ghetalā pāhije vicāra |
tyācyā japeṁ andhakāra- | na phīṭe bhrāntīcā || 12 ||

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

13. माहावाक्याचा अर्थ घेतां। आपण वस्तुचतित्वतां।
त्याचा जप करितां वृथा। सीणच होये ॥ १३ ॥
māhāvākyaācā artha ghetām | āpaṇa vastuci tatvatām |
tyācā japa karitām vṛthā | sīṇaci hoye || 13 ||

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

14. माहावाक्याशें वविरण। हें मुख्य ज्ञानाचें लक्षण।
शुद्ध लक्ष्याचें आपण। वस्तुच आहे ॥ १४ ॥
māhāvākyaśeṁ vavarāṇa | heṁ mukhya jñānācēṁ lakṣaṇa |
śuddha lakṣyāṁcēṁ āpaṇa | vastuca āhe || 14 ||

14. When these great statements are investigated then, this knowledge of 'I am' becomes that thoughtless Supreme. When the essence of the meaning is extracted then, you are the Self only.

15. आपला आपणासलिभ। हें ज्ञान परम दुल्लभ।
जें आदिअंतीं स्वयंभ। स्वरूपचि स्वयें ॥ १५ ॥
āpalā āpaṇāsi lābha | heṁ jñāna parama dullabha |
jeṁ ādiantīm svayambha | svarūpaci svayēṁ || 15 ||

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

16. जेथून हें सर्व ही प्रगटे। आणसिकळही जेथें आटे।
तें ज्ञान जाल्यां फटि। भ्रांतबिंधनाची ॥ १६ ॥
jethūna heṁ sarva hī pragaṭe | āṇi sakalāhī jethēṁ āṭe |
teṁ jñāna jāliyaṁ phīṭe | bhrānti bāndhanācī || 16 ||

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

17. मते आणी मतांतरे। जेथें होती नखिकारें।
अतसूक्ष्म वचिरें। पाहातां ऐक्य ॥ १७ ॥



*mateṁ āṇī matāntareṁ | jethem hotī nirvikāreṁ |
atisūkṣma vicāreṁ | pāhātām aikya || 17 ||*

17. Dogmas and diverse opinions are on account of that unmodified *brahman* appearing 'here'. And when there is that most subtle and thoughtless understanding then, you will come to understand Oneness (ie. the unmodified *brahman*).

18. जे या चराचराचें मूळ। शुद्ध स्वरूप नर्मळ।
या नांव ज्ञान केवळ। वेदांतमते ॥ १८ ॥
*je yā carācarāceṁ mūla | śuddha svarūpa nirmala |
yā nāmva jñāna kevala | vedāntamateri || 18 ||*

18. When this *maya*, the root of the animate and inanimate creation, is that pure *swarup* without any stain then, this 'I am' is that pure knowledge. Such an understanding is called *vedanta*.

19. शोधति आपलें मूळ स्थान। सहजच उडे अज्ञान।
या नांव म्हणजे ब्रह्मज्ञान। मोक्षदायेक ॥ १९ ॥
*śodhitāṁ āpaleṁ mūla sthāna | sahajaci uḍe ajñāna |
yā nāmva mhaṇije brahmajñāna | mokṣadāyeka || 19 ||*

19. When you search for the place of your own origin, then ignorance flies away and what remains is that natural state. Then this 'I am' has become the knowledge of *brahman*/*brahman-gnyan*; the giver of Final Liberation.

20. आपणास वोळखों जातां। आंगीं बाणे सर्वज्ञता।
तेणें येकदेसी वार्ता। नशिष उडे ॥ २० ॥
*āpanāsi volakhom jātām | āṅgīm bāṇe sarvajñatā |
teṇem yekadesī vārtā | niśeṣa uḍe || 20 ||*

20. You recognise Yourself when that Knower of this 'all', within this 'all', is met. Then the rumour of that Reality being limited is totally nullified. (ie. you are that indestructible Self that takes the role of the Witness/Knower when there is something to be witnessed/known; otherwise He is happy in His own Self)

21. मी कोण ऐसा हेत-। धरून पाहातां देहातीत।
आवलोकति नमस्त। स्वरूपच होये ॥ २१ ॥
*mī koṇa aisā heta- | dharūna pāhātām dehātita |
āvalokitām nemasta | svarūpaci hoye || 21 ||*

21. When you investigate 'Who am I?' then, this original inspiration, 'I am' is come upon. When you hold steady to this then, there comes the understanding that is beyond all the four bodies. When that is clearly understood then, there is only that *swarup*.

22. असो पूर्वी थोर थोर। जेणें ज्ञानें पैलपार-।
पावले ते साचार। ऐक आतां ॥ २२ ॥
*aso pūrviṁ thora thora | jeṇem jñāneṁ pailapāra- |
pāvale te sēcāra | aika ātām || 22 ||*

22. The Greatest of the great is and was always there. But it is due to this knowledge



of 'I am' that, that other shore is reached and that Truth attained. Therefore listen now to this 'I am' (ie. forget everything)

23. व्यास वसिष्ठ माहामुनी। शुक नारद समाधानी।
जनकादिकि माहाज्ञानी। येणैचि ज्ञाने ॥ २३ ॥
vyāsa vasiṣṭha māhāmuni | śuka nārada samādhānī |
janakādika māhājñānī | yeṇeñci jñāneṁ || 23 ||

23. There were the great sages like *vyas* and *vasishtha*; *shuka* and *narada* were in that complete contentment; there were the great *gnyanis*, like King *janaka* who attained that thoughtless knowledge.

24. वामदेवादिकि योगेश्वर। वाल्मीक अत्रि ऋषेश्वर।
शोणिकादि अध्यात्मसार। वेदांतमते ॥ २४ ॥
vāmadevādika yogeshvara | vālmīka atri ṛṣeshvara |
śonikādi adhyātmāsāra | vedāntamateṁ || 24 ||

24. There were the great Masters of *yoga* like *vamadev*; the lords of the *rishis* like *valmiki* and *atri*; and there were those like *shaunak* who achieved that essence of Oneness due to the understanding of *vedanta* (ie. the end of knowing).

25. सनकादिकि मुख्यकरूनी। आदनिथ मीन गोरक्षमुनी।
आणीक बोलतां वचनी। अगाध असती ॥ २५ ॥
sanakādika mukhyakarūnī | ādinātha mīna gorakṣamunī |
āṇika bolatāṁ vacanī | agādha asatī || 25 ||

25. *sanaka* and others where in that Supreme knowledge; there was *adinath*, *mat-syendranath* and *gorakshamuni*. Now if you understand this 'I am', then there can be that unfathomable knowledge that is within this divine 'word'.

26. सद्धि मुनी माहानुभाव। सकळांचा जो अंतरभाव।
जेणें सुखें माहादेव। डुल्लत सदा ॥ २६ ॥
siddha munī mahanubhāva | sakalāṁcā jo antarbhāva |
jeṇeṁ sukheṁ māhādeva | ḍullata sadā || 26 ||

26. There is the *siddha*, *munī* and the great experienced and there is that *purush* with this inner understanding of the 'all'. And it is due to this 'I am', that *mahadev/shiva* is always nodding in satisfaction.

27. जें वेदशास्त्रांचें सार। सद्धिांत धादांत वचार।
ज्याची प्राप्ती भाग्यानुसार। भावकिांस होये ॥ २७ ॥
jeṁ vedaśāstrāṁceṁ sāra | siddhānta dhādānta vicāra |
jyācī prāptī bhāgyānusāra | bhāvikāṁsa hoye || 27 ||

27. When this 'I am' of the **vedas* and *shasthras* becomes that thoughtless essence, I do not exist, then that is called *siddhant*/Final Truth and that is direct Self-experience. This greatest of fortune is gained by the one with sincere devotion. *(The scriptures can teach this much, You are That, or *neti, neti*)

28. साधु संत आणी सज्जन। भूत भवषिय वर्तमान।



सर्वत्रांचें गुह्य ज्ञान। तें संगजिल आतां ॥ २८ ॥

sādhu sarita āṇī sajjana | bhūta bhaviṣya vartamāna |
sarvatrāṁceṁ guhya jñāna | teṁ saṁgijela ātām || 28 ||

28. The *sadhus*, Saints and *sajjanas*, in the past, the present and the future, have this hidden knowledge of this ‘all’. Now leave off the thoughts, remain in this understanding and this ‘all’ will be dissolved.

29. तीर्थें व्रतें तपें दानें। जें न जोडे धूम्रपानें।
पंचाग्नी गोरंजनें। जें प्रापत नव्हे ॥ २९ ॥

tīrtheṁ vrateṁ taperṁ dānerṁ | jeṁ na joḍe dhūmrāpānerṁ |
pañcāgnī gorāṁjanerṁ | jeṁ prāpta navhe || 29 ||

29. That ‘all’ cannot be gained by pilgrimage, taking vows, performing penance; it cannot be gained by being charitable or by harsh tortures like inhaling smoke. By meditating within the five fires or eating the stones from the bladders of cows, this ‘all’ cannot be gained.

30. सकळ साधनाचें फळ। ज्ञानाची सगिचि कैवळ।
जेणें संशयाचें मूळ। नशिष तुटे ॥ ३० ॥

sakaḷa sādhanāceṁ phala | jñānācī sigaci kevala |
jeṇerṁ saṁśayāceṁ mūla | niśeṣa tuṭe || 30 ||

30. This ‘all’ is the fruit of *sadhana* and the zenith of this knowledge is that pure knowledge ([no-knowledge](#)). Then this ‘all’, the root and original doubt (*ie. mula maya*) is uprooted totally.

31. छपन्न भाषा ततिके ग्रंथ। आदकिरून वेदांत।
या इतुकियांचा गहनार्थ। येकचि आहे ॥ ३१ ॥

chapanṇa bhāṣā tituke graṁtha | ādikarūna vedānta |
yā itukiyaṁcā gahanārtha | yekaci āhe || 31 ||

31. There are fifty-six languages and many spiritual texts in all of these languages. And within these languages there is *vedanta*. It contains the secret meaning of this ‘word’ and it is that One Self only.

32. जें नेणवे पुराणीं। जेथें सणिल्या वेदवाणीं।
तेंचि आतां येचि क्षणीं। बोधीन गुरुकृपें ॥ ३२ ॥

jeṁ neṇave purāṇīṁ | jetherṁ ṣaṇilyā vedavāṇī |
teṁci ātām yeci kṣaṇīm | bodhīna gurukṛperṁ || 32 ||

32. This *maya* within that ancient One should not be known. This ‘I am’ of the *vedas* is *maya* and it will disappear. Now, that Reality can be understood at this very moment, by the grace of *guru*.

33. पाहिलें नसतां संस्कृतीं। रीग नाहीं मरहाष्ट ग्रंथीं।
हर्दाई वसल्या कृपामूर्ती। सद्गुरु स्वामी ॥ ३३ ॥

pāhileṁ nastām saṁskṛtīṁ | rīga nāhīm marhāṣṭa graṁthīm |
hṛdaīm vasalyā kṛpāmurtī | sadguru svāmī || 33 ||



33. In *sanskrit* it is not understood and there is no access to this in the *marathi* text. But in my heart stays this 'I am', this image of grace and *sadguru swami*. (*Note: within the 'many' languages there is this unspoken language language, 'I am'. gurus and the vedas can give this understanding of 'I am'/knowledge but only sadguru can give the understanding, I do not exist or no-knowledge*).
34. आतां नलगे संस्कृत। अथवा ग्रंथ प्राकृत।
माझा स्वामी कृपेसहति। हृदई वसे ॥ ३४ ॥
ātām nalage saṁskṛta | athavā grāntha prākṛta |
mājhā svāmī kṛpesahita | hṛdaīm vase || 34 ||
34. Now (*that this 'I am' understanding has come*) *sanskrit* is not required nor the compositions of common language. For *swami*, along with His grace, is abiding in my heart.
35. न करति वेदाभ्यास। अथवा श्रवणसायास।
प्रेतनेवणि सौरस। सद्गुरुकृपा ॥ ३५ ॥
na karitām vedābhyāsa | athavā śravaṇasāyāsa |
pretneṁviṇa saurasa | sadgurukṛpā || 35 ||
35. Without the study of the *vedas* or even the effort of listening/*shravan*; without any effort whatsoever there is the sweetness of *sadguru's* grace.
36. ग्रंथ मात्र मरहाष्ट। त्याहून संस्कृत श्रेष्ठ।
त्या संस्कृतामधे पष्ट। थोर तो वेदांत ॥ ३६ ॥
grāntha mātra marhāṣṭa | tyāhūna saṁskṛta śreṣṭha |
tyā saṁskṛtāmādheṁ paṣṭa | thora to vedānta || 36 ||
36. *sanskrit* may be considered greater than these *marathi* scriptures. But when that thoughtless *brahman* within *sanskrit* is understood then, that is *vedanta*.
37. त्या वेदांतापरतें कांहीं। सर्वथा श्रेष्ठ नाही।
जेथें वेदागर्भ सर्वाही। प्रगटजाला ॥ ३७ ॥
tyā vedāntāparateṁ kāmhiṁ | sarvathā śreṣṭha nāhiṁ |
jethem vedagarbha sarvahi | pragaṭajālā || 37 ||
37. Other than that *vedanta* there is this 'all' and this is definitely not superior to *vedanta* (*end of knowing/no-knowledge*). *maya* is the womb of the *vedas* and this 'all' was born from her.
38. असो ऐसा जो वेदांत। त्या वेदांताचाहि मथितार्थ।
अतगिहून जो परमार्थ। तो तूं ऐक आतां ॥ ३८ ॥
aso aisā jo vedānta | tyā vedāntācāhi mathitārtha |
atigahana jo paramārtha | to tūm aika ātām || 38 ||
38. The *purush* is *vedanta* and that *vedanta* is the result of careful thinking. The *purush* is that most hidden and that is *paramarth*, the Ultimate accomplishment and That you are. Therefore now listen.
39. अरे गहनाचेंही गहन। तें तूं जाण सद्गुरुवचन।



सद्गुरुवचनें समाधान। नेमस्त आहे ॥ ३९ ॥

are gahanācēmihī gahana | terī tūm jāṇa sadguruvacana |
sadguruvacanem samādhāna | nemasta āhe || 39 ||

39. My dear, the most hidden of the hidden is that thoughtless *swarup*. Know that you are the divine ‘word’ of *sadguru* (first *sadguru* tells you that you are knowledge). And due to *sadguru*’s divine ‘word’ there is that thoughtless *samadhan*.

40. सद्गुरुवचन तोचि वेदांत। सद्गुरुवचन तोचि सिद्धिदांत।

सद्गुरुवचन तोचि धिदांत। सपरचीत आतां ॥ ४० ॥

sadguruvacana toci vedānta | sadguruvacana toci siddhānta |
sadguruvacana toci dhādānta | sapracīta ātām || 40 ||

40. Then this divine ‘word’ of *sadguru* is *vedanta*; then this divine ‘word’ of *sadguru* is *siddhanta* (non-dual Truth); then this divine ‘word’ of *sadguru* is *dhadanta* (one’s own indisputable Self-experience). Therefore now, let there be this pure experience.

41. जें अत्यंत गहन। माझ्या स्वामीचें वचन।

जेणें माझे समाधान। अत्यंत जालें ॥ ४१ ॥

jeṁ atyarīta gahana | mājhyā svāmīcēm vacana |
jeṇem mājhe samādhāna | atyarīta jālem || 41 ||

41. Then this divine ‘word’ of my *swami* is that most hidden, I do not exist. Due to my ‘I am-ness’, that highest *samadhan* has been attained.

42. तें हें माझें जीवीचें गुज। मी सांगै न म्हणतो तुज।

जरी अवधान देसी मज। तरी आतां येच क्षणीं ॥ ४२ ॥

teṁ heṁ mājheṁ jīvīcēm guja | mī sāṅgaina mhaṇatorī tuja |
jarī avadhāna deśī maja | tarī ātām yeca kṣaṇīm || 42 ||

42. That thoughtless *swarup* is the secret of my living. And I will tell that to you. If you give your complete attention to me, then now in this ‘I am’ there will be that thoughtless, I do not exist.

43. शिष्य मलानवदनें बोले। धरलि सदृढ पाउले।

मग बोलों आरंभलें। गुरुदेवे ॥ ४३ ॥

śiṣya mlānvadanem bole | dharile sadṛḍha pāule |
maga bolom āraṁbhilem | gurudevem || 43 ||

43. The *shishya* was speaking this ‘I am’ softly and he held firmly to His Master’s feet (ie. His understanding). Then *gurudev* started to speak.

44. अहं ब्रह्मास्मि माहावाक्य। येथीचा अर्थ अतर्क्ये।

तोही सांगतो ऐक्य-। गुरुशिष्य जेथें ॥ ४४ ॥

aḥam brahmāsmi māhāvākya | yethīcā artha atarkye |
tohī sāṅgatorī aikya- | guruśiṣya jethem || 44 ||

44. ‘I am *brahman*’ (*aḥam brahmasmi*) is one of the great statements of the *vedas* and its meaning defies the logic of *maya*. That tells of the Oneness between the *guru* and *shishya*.



45. ऐक शषिया येथीचें वरूम। स्वयें तूंच आहेस ब्रह्म।
ये वरिई संदेह भ्रम। धरूंच नको ॥ ४५ ॥
aika śiṣyā yethīcēṁ varma | svayem tūñci āhesi brahma |
ye viṣaīm saṁdeha bhrama | dharūñci nako || 45 ||

45. My dear *shishya* listen and then you will understand that essence that is beyond *maya*. ‘You only are that natural, effortless *brahman*.’ Regard that thoughtless Self and do not keep this delusion of having a body.

46. नववधि प्रकारें भजन। त्यांत मुख्य तें आत्मनविदन।
तें समग्र प्रकारें कथन। कीजेल आतां ॥ ४६ ॥
navavidhā prakāreṁ bhajana | tyānta mukhya teṁ ātmanivedana |
teṁ samagra prakāreṁ kathana | kījela ātām || 46 ||

46. There are nine forms of *bhajan* and within them the greatest is the offering of this ‘I’ to that Self/*atma*. This will now be performed by means of this ‘I am’.

47. निर्माण पंचभूतें यीयें। कल्पांती नासती येथान्वयें।
प्रकृति पुरुष जीयें। तेही ब्रह्म होती ॥ ४७ ॥
nirmāṇa pañcabhūteṁ yīyem | kalpāntīm nāsatīm yethānvayem |
prakṛti puruṣa jīyem | tehī brahma hotī || 47 ||

47. The five great elements were created and these are destroyed, one after another, when an end is brought to imagining/conceptualisation. Then the *prakṛti* and *purush* becomes that thoughtless *brahman* (when the known does not remain then there is no need of a Knower and the non-dual thoughtless is).

48. दृश्य पदार्थ आटतां। आपणह निरे तत्त्वतां।
ऐक्यरूपें ऐक्यता। मुळीच आहे ॥ ४८ ॥
dr̥śya padārtha āṭatām | āpaṇahi nure tatvatām |
aikyārūpeṁ aikyatā | muḷīmca āhe || 48 ||

48. When this perceptible *prakṛti* is dissolved then in truth you also do not remain. First understand this ‘I am’ of *prakṛti*/*purush* and then that Oneness of non-duality at the root.

49. सृष्टीची नाही वार्ता। तेथें मुळीच ऐक्यता।
पडि ब्रह्मांड पाहों जातां। दसिल कोठें ॥ ४९ ॥
sr̥ṣṭīcī nāhīṁ vārtā | tetheṁ muḷīmca aikyatā |
piṇḍa brahmāṇḍa pāhoṁ jātām | disela koṭhem || 49 ||

49. Then there is no rumour of the gross creation and there is Oneness at the root. If then one wants to know the *pinda* and *brahmāṇḍa*, then where will one look?

50. ज्ञानवनही प्रगटे। तेणें दृश्य केर आटे।
तदाकारें मूळ तुटे। भिन्नत्वार्चें ॥ ५० ॥
jñānavanhī pragaṭe | teṇem dr̥śya kera āṭe |
tadākāreṁ mūḷa tuṭe | bhinnatvācēṁ || 50 ||

50. When the fire of Self-knowledge burns then the refuse of the visible is burnt away



and the root of separateness is uprooted due to no-otherness.

51. मथियतवें वृत्तफिरि। तों दृश्य असतांच वोसरे।

सहजचियेणें प्रकारें। जालें आत्मनविदन ॥ ५१ ॥

*mithyatverṁ vṛtti phire | tori dṛśya asatāṁca vosare |
sahajaci yeṇeṁ prakāreṁ | jāleṁ ātmanivedana || 51 ||*

51. Due to the falsity of everything, this ‘I am’ turns within and when this visible is made to nothing, that Knower is realized (the visible is there but it is not touched; you understand it is as false as a dream). This is natural and thoughtless and this is the ‘surrender to the Self/*atma*’.

52. असो गुरुचे ठाई अनन्यता। तरी तुज कायेसी रे चिता।

वेगळेंपणें अभक्ता। उरोचनिको ॥ ५२ ॥

*aso gurūce thāiṁ ananyatā | tarī tuja kāyesī re cītā |
vegaleṇapaṇeṁ abhaktā | uroṁci nako || 52 ||*

52. It is like this! This place of the *guru* is no-otherness, so how can ‘you’ think there? You should not remain as a non-devotee by staying separate.

53. आतां हेंचि दृढीकरण-। व्हावया करीं सद्गुरुभजन।

सद्गुरुभजनें समाधान। नेमस्त आहे ॥ ५३ ॥

*ātāṁ heṁci dṛḍhīkarṇa- | vḥāvayā karīṁ sadgurubhajana |
sadgurubhajanerṁ samādhāna | nemasta āhe || 53 ||*

53. Now, when that thoughtless understanding is steady and firm then, you are making the *bhajan* of *sadguru*. And due to *sadguru*’s *bhajan* there is complete contentment.

54. या नांव शिष्या आत्मज्ञान। येणें पावजि समाधान।

भवभयाचें बंधन। समूळ मथिया ॥ ५४ ॥

*yā nāmva śiṣyā ātmajñāna | yeṇeṁ pāvaji samādhāna |
bhavabhayāceṁ baṁdhana | samūḷa mithyā || 54 ||*

54. When this ‘I am’ of the *shishya* dissolves, there is Self-knowledge/*atma-gnyan* (*shishya* and *guru* no longer exist). Due to thoughtlessness, the fear and bondage of worldly life becomes completely false and complete contentment is attained.

55. देह मी वाटे ज्या नरा। तो जाणावा आत्महत्यारा।

देहाभिनानें येरझारा। भोगलियाच भोगी ॥ ५५ ॥

*deha mī vāṭe jyā narā | to jāṇāvā ātmahatyārā |
dehābhināneṁ yerajhārā | bhogilyāca bhogī || 55 ||*

55. When that *purush* feels “I am a body” then it has become a man and then you should know that, you are a killer of your Self/*atma*. For due to this pride of the body, that One has to suffer again and again in this cycle of birth and death.

56. असो चहूँ देहावेगळा। जन्मकर्मासी नरिळा।

सकळ आबाळगोबळा। सबाह्य तूं ॥ ५६ ॥

*aso cahūṁ dehāvegaḷā | janmakarmāsī nirālā |
sakaḷa ābāḷagobaḷā | sabāhya tūṁ || 56 ||*



56. Understand, you are separate from the four bodies; you are different from the *karma* of birth; you are inside and outside of this ‘all’ and the whole of creation.

57. कोणासीच नाही बंधन। भ्रांतस्त्व भुलले जन।

दृढ घेतला देहाभिमन। म्हणौनयां ॥ ५७ ॥

koṇāsīca nāhīm baṁdhana | bhrāntistava bhulale jana |

dr̥ḍha ghetalā dehābhimāna | mhaṇauniyāṁ || 57 ||

57. On account of this delusion ‘I am’, to that One who is never bound there has come, infatuation and the forgetting of Its own Self and then you hold fast to the pride of being a body.

58. शषिया येकांती बैसावे। स्वरूपीं वशिरांतीस जावे।

तेणें गुणें दृढावे। परमार्थ हा ॥ ५८ ॥

śiṣyā yekāntīm baisāvē | svarūpīm viśrāntīsa jāvē |

teṇem guṇem dr̥ḍhāve | paramārtha hā || 58 ||

58. My dear *shishya*, you should be seated in ‘aloneness’ and rest in your *swarup*. By the firm establishment of this pure *sattwa guna* there should be that thoughtless Supreme Accomplishment/*paramarth*.

59. अखंड घडे श्रवणमनन। तरीच पावजि समाधान।

पूरुण जालयां ब्रह्मज्ञान। वैराग्य भरे आंगी ॥ ५९ ॥

akhaṇḍa ghaḍe śravaṇamanana | tarīca pāvaji samādhāna |

pūrṇa jāliyaṁ brahmajñāna | vairāgya bhare āṅgīm || 59 ||

59. When you, that unbroken *brahman*, listen to this ‘I am’ (ie. *shravan*) and remains there (ie. *manana*), then only is perfect contentment/*samadhan* attained. When this ‘I am’ is renounced then, there is that complete and perfect knowledge of *brahman*.

60. शषिया मुक्तपणें अनर्गळ। करसीं इंद्रियां बाष्कळ।

तेणें तुझी तळमळ। जाणार नाही ॥ ६० ॥

śiṣyā muktapaṇem anargala | karisīm indriyaṁ bāṣkala |

teṇem tujhī taḷamaḷa | jāṇāra nāhīm || 60 ||

60. My dear *shishya*, if due to ‘being liberated’ you are self-willed and your sense organs are unrestrained then, anxiety will not disappear.

61. वर्षीं वैराग्य उपजलें। तयासीच पूरण ज्ञान जालें।

मणी टाकतिंचलाधलें। राज्य जेवीं ॥ ६१ ॥

viṣaīm vairāgya upajaleṁ | tayāsīca pūrṇa jñāna jāleṁ |

maṇī ṭākitāṁci lādhalēṁ | rājya jevīm || 61 ||

61. But when *vairagya* arises towards the sense objects then, to that Reality does perfect knowledge come. Only by throwing away the gem does one attain the kingdom. (*siddharameshwar maharaj*- without giving up the thought of the objects, the giving up of objects is very difficult)

62. मणी होतां सीगटाचा। लोभ धरूनया तयाचा।

मूरखपणें राज्याचा। अवहेर केला ॥ ६२ ॥



*maṇī hotārṁ sīgaṭācā | lobha dharūṇiyā tayācā |
mūrkhapaṇerṁ rājyācā | avhera kelā || 62 ||*

62. The gem was only made of horn but that Reality was holding on to it with intense desire. And due to Its foolishness, the kingdom was neglected.

63. ऐक शषिया सावधान। आतां भवषिय मी सांगेन।
जया पुरुषास जें ध्यान। तयास तेंच प्रापूत ॥ ६३ ॥
*aika śiṣyā sāvadhāna | ātārṁ bhaviṣya mī sāṅgena |
jayā puruṣāsa jeṁ dhyāna | tayāsi teṁci prāpta || 63 ||*

63. Dear *shishya*, if you listen carefully now (when you leave your thoughts and desires for this and that, and memories of yesterday and dreams of tomorrow, then this ever present ‘now’ is met) then, the future and even this ‘I’ will not remain (all concepts will dissolve). When *mula maya* meditates upon itself only then, that *mula purush* will realize Its Reality. (*mula maya* and *mula purush* are inextricably bound together; though that *purush* is the Knower, still He forgets Himself and feels He is His reflection. But if He understands ‘I am separate from anything that can be known’ then, He will not forget Himself. And when that Knower gives up knowing then, what remains is Reality)

64. म्हणोनजे अवदिया। सांडून धरावी सुवदिया।
तेणें गुणें जगद्वंद्या। पावजि सीघर ॥ ६४ ॥
*mhaṇoni je avidyā | sāṁdūna dharāvī suvidyā |
teṇerṁ guṇerṁ jagadvandya | pāvije sīghra || 64 ||*

64. Therefore ignorance should be dropped and pure knowledge should be firmly held. Due to this pure *sattwa guna*, the one who is respected throughout the whole world (ie. *purush*) is quickly attained.

65. सन्यपाताचेन दुःखें। भयानक दृष्टीस देखे।
औषध घेतांचि सुखें। आनंद पावे ॥ ६५ ॥
*sanyapātāceni duḥkherṁ | bhayānaka dṛṣṭīsa dekhe |
auṣadha ghetāṁci sukherṁ | ānanda pāve || 65 ||*

65. If you get a high fever and delirium sets in then, you imagine many frightening things and are glad to take the medicine that brings relief.

66. तैसें अज्ञानसन्यपातें। मथिया दृष्टीस दसितें।
ज्ञानऔषध घेतां तें। मुळीच नाही ॥ ६६ ॥
*taiseṁ ajñānasanyapāteṁ | mithyā dṛṣṭīsa disateṁ |
jñānaauṣadha ghetārṁ teṁ | muḷīnca nāhīrṁ || 66 ||*

66. In the same way, due to the delirium of ignorance, the false has appeared in our vision, but when you take the medicine of pure knowledge then the false goes away completely.

67. मथिया स्वप्नें वोसणाला। तो जागृतीस आणाला।
तेणें पूरवदशा पावला। नरिभय जे ॥ ६७ ॥
mithyā svapṇerṁ voṣaṇālā | to jāgṛtīsa āṇilā |



teṇem pūrvadaśā pāvalā | nirbhaya je || 67 ||

67. That *atma* cried out in its dream and this brought an awakening. Then that fearless Reality attained this previous state of ‘I am’ (one went to the Master and He told you this world is but a dream; you awoke by forgetting it but still the original dream is there).

68. मथियाच परी सत्य वाटलें। तेणें गुणें दुःख जालें।

मथिया आणी नरिसलें। हें तों घडेना ॥ ६८ ॥

mithyāca parī satya vāṭaleṁ | teṇem guṇem duḥkha jāleṁ |
mithyā āṇī nirasaleṁ | heṁ tom ghaḍenā || 68 ||

68. It is false only but it was felt to be true (*maharaj-* knowledge takes itself as true), and due to this pure *sattva guna* of knowing, suffering appeared (this ‘I am’ feeling and knowing is not that fearless Reality and it will bring body consciousness once again). There was the false notion “I am a body” but even if this was destroyed still, that thoughtless *swarup* had not been accomplished (you feel ‘I am awake’ but you are not truly awakened. This is knowledge and not that no-knowledge of, I do not exist).

69. मथिया आहे जागृतासी। परी वेढा लावलें नदिरसितांसी।

जागा जालयां तयासी। भयेंच नाही ॥ ६९ ॥

mithyā āhe jāgṛtāsī | parī veḍhā lāvileṁ nidristāṁsī |
jāgā jāliyaṁ tayāsī | bhayenāci nāhīṁ || 69 ||

69. It is false to be awakened but it is better than the entangling infatuation of the one who is fast asleep. But if that One awakens to Its Reality then, there can be no fear whatsoever (then there is that fearless Reality for both dreams have gone; the dream “I am a body” and the dream ‘I am’).

70. परी अवदियाझोंप येते भरे। भरे सर्वांगी कावरि।

पूरुण जागृती श्रवणद्वारे-। मननें करावी ॥ ७० ॥

parī avidyājhoṁpa yete bhareṁ | bhare sarvāṅgī kāvireṁ |
pūrṇa jāgṛtī śravaṇadvāreṁ- | mananeṁ karāvī || 70 ||

70. But when the sleep of ignorance/*avidya* (“I am a body”) prevails then, this ‘all’ body of ‘I am’ is filled with madness of “I am a body and I need this and that”. Therefore by means of *shravan* and *manana* that One should be made awake (ie. liberation from gross body consciousness).

71. जागृतीची वोळखण। ऐक तयाचें लक्षण।

जो वर्षिई वरिक्त पूरण। अंतरापासुनी ॥ ७१ ॥

jāgṛtīcī volakhaṇa | aika tayācēṁ lakṣaṇa |
jō viṣāṁ virakta pūrṇa | āntarāpāsunī || 71 ||

71. Once this awakening has been recognised then, you should listen to this ‘I am’. But still understand that, the one who is listening is, in truth, Reality (remain constantly with this feeling ‘I am’ but understand this is also not true). And then, when that *purush* wants nothing at all from this ‘I am’ (*prakṛuti*), He is complete (I don’t even want to know).



72. जेणें वरिक्तीस न यावें। तो साधक ऐसें जाणावें।

तेणें साधन करावें। थोरीव सांडुनी ॥ ७२ ॥

*jeṇeṃ viraktīsa na yāveṃ | to sādḥaka aiseṃ jāṇāveṃ |
teṇeṃ sādḥana karāveṃ | thorīva sāṇḍunī || 72 ||*

72. If this 'I am' has not become desireless and still wants to know then, this you should be known as a seeker/*sadhak*. Then the *sadhana* that should be made is leaving aside your 'greatness' (this 'I am').

73. साधन न मने जयाला। तो सद्धिपणे बद्ध जाला।

त्याहून मुमुक्ष भला। ज्ञानाधिकारी ॥ ७३ ॥

*sādḥana na mane jayālā | to siddhapaṇe baddha jālā |
tyāhūnī mumukṣa bhalā | jñānādhikārī || 73 ||*

73. If the mind does not try to know this 'I am' because it feels that life is complete then, one should be called bonded/*baddha*. An aspirant/*mumukshu* is wiser than him and he is worthy to receive knowledge.

74. तंव शषियें केला प्रश्न। कैसें बद्धमुमुक्षाचें लक्षण।

साधक सद्धि वोळखण। कैसी जाणावी ॥ ७४ ॥

*taṃva śiṣyeṃ kelā praśna | kaiseṃ baddhamumukṣāceṃ lakṣaṇa |
sādḥaka siddha voḷakhana | kaisī jāṇāvī || 74 ||*

74. At that moment, a question arose in the disciple (in the stillness of understanding a question arose in his mind). What is the attention of the *baddha*/bound and what is the attention of the *mumukshu*? And how to know the signs of the seeker/*sadhak* and the *siddha*/accomplished? (In truth, a disciple has no need of these questions for his only duty is to remain in this understanding 'I am He'. But his mind is habituated to ask something)

75. याचें उत्तर श्रोतयांसी। दधिलें पुढलिये समासी।

सावध श्रोतीं कथेसी। अवधान द्यावें ॥ ७५ ॥

*yāceṃ uttara śrotayāṃsī | dīdhaleṃ puḍhiliye samāsī |
sāvadha śrotīṃ kathesī | avadhāna dyāveṃ || 75 ||*

75. This 'reply' ('I am') will be given to the disciple in the collection of words ahead. Therefore stay alert and be a good listener by giving your attention to this 'I am'.

इति श्रीदासबोधे गुरुशषियसंवादे शुद्धज्ञाननिरूपणनाम

समास सहावा ॥ ६ ॥ ५.६

*iti śrīdāsabodhe guruśiṣyasamvāde śuddhajñānanirūpaṇanāma
samāsa sahāvā || 6 || 5.6*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 5 named „Pure Knowledge“ is concluded.

5.7 The Attention of the *Baddha*/Bonded

समास सातवा : बद्धलक्षण

samāsa sātavā : baddhalakṣaṇa

|| Śrī Rām ||

1. सृष्टी जे कां चराचर। जीव दाटले अपार।
परी ते अवघे चतवार। बोलजिती॥ १॥

sṛṣṭī je kām carācara | jīva dāṭale apāra |
parī te avaghe catvāra | bolijetī || 1 ||

1. In truth, how can this ‘all’ be the gross world and how can the *jīva* oppress that limitless Supreme Self/*paramatma*? Still on account of the mind, there are four different types of beings and these should be understood.

2. ऐक तयांचें लक्षण। चत्वार ते कोण कोण।
बद्ध मुमुक्ष साधक जाण। चौथा सिद्धि॥ २॥

aika tayāñceriṁ lakṣaṇa | catvāra te koṇa koṇa |
baddha mumukṣa sādḥaka jāṇa | cauthā siddhi || 2 ||

2. However, if you listen and be this ‘I am’ then, how will there be these four different types? Therefore understand the *baddha*/one who is bound, the *mumuksha*/aspirant; the *sadhak*/seeker and the fourth, the *siddha*/the accomplished.

3. यां चौघांवरिहति कांहीं। सचराचरीं पांचवा नाही।
आतां असो हें सर्वही। विशद करू॥ ३॥

yām caughāṁvarihita kāmhiṁ | sacarācarīṁ pāñcavā nāhiṁ |
ātām aso heṁ sarvahi | viśada karūṁ || 3 ||

3. This knowledge does not have these four nor is there a fifth type within this knowledge. And now this ‘all’ should realize that thoughtless Self.

4. बद्ध म्हणजे तो कोण। कैसें मुमुक्षाचें लक्षण।
साधकसिद्धिवोळखण। कैसी जाणावी॥ ४॥

baddha mhaṇje to koṇa | kaisēṁ mumukṣāceriṁ lakṣaṇa |
sādhakasiddhivolakhaṇa | kaisī jāṇāvī || 4 ||

4. Then who would be called a *baddha*/bonded? Then how could there be the attention of the *mumukshu*/aspirant? And how would that One know the signs of a *sadhak*/seeker and *siddha*/accomplished?

5. श्रोतीं व्हावें सावध। प्रस्तुत ऐका बद्ध।
मुमुक्ष साधक आण सिद्धि। पुढें नरोपलि॥ ५॥

śrotīṁ vḥāvēṁ sāvadha | prastuta aikā baddha |
mumukṣa sādḥaka āṇi siddhi | puḍheṁ niropile || 5 ||

5. Within the good listener there is a *baddha*; therefore listen and be very attentive (ie. remain alert, night and day, and don’t slipback into body consciousness). The *mumukshu*, *sadhak* and *siddha* will be discoursed ahead.



6. आतां बद्ध तो जाणजि ऐसा। अंधारीचा अंध जैसा।
चक्षुवणि दाही दशि। सुन्याकार ॥ ६ ॥
ātām baddha to jāṇije aisā | aṁdhārīmcā aṁdha jaisā |
cakṣuvṇiṇa dāhī diśā | sunyākāra || 6 ||

6. Now, the *baddha* should just *know, for his eyes are no better than the eyes of a blind man and he believes there is nothing other than that which he can see with these eyes.
*(The *baddha* should forget everything and just know)

7. भक्त ज्ञाते तापसी। योगी वीतरागी संन्यासी।
पुढें देखतां दृष्टीसी। येणार नाही ॥ ७ ॥
bhakta jñāte tāpasī | yogī vītarāgī saṁnyāsī |
puḍheṁ dekhatām dṛṣṭīsī | yeṇāra nāhīm || 7 ||

7. He is not able to see the devotee, the Knower, the man of penance, the *yogi*, the one who has controlled the desires or the *sannyasi*, even though he is in their presence (all these are within him only).

8. न दसि नेणे कर्माकर्म। न दसि नेणे धर्माधर्म।
न दसि नेणे सुगम। परमार्थपंथ ॥ ८ ॥
na dise neṇe karmākarma | na dise neṇe dharmādharma |
na dise neṇe sugama | paramārthapamtha || 8 ||

8. He cannot see and does not understand *karma* and *akarma* (*karma* is the action performed. Immediately it becomes *akarma*, the action is finished; but we hold on to it in our minds and it becomes *vikarma* and is the cause of more *karma*); he cannot see and does not understand what he should do/*dharma* and what he should not do/*adharma*; he cannot see and does not know, the easy to understand path of *paramarth*.

9. तयास न दसि सचछासत्र। सत्संगतसित्पात्र।
सन्मार्ग जो कां पवतिर। तो ही न दसि ॥ ९ ॥
tayāsa na dise sacchāstra | satsaṁgati satpātra |
sanmārga jo kāṁ pavitra | to hī na dise || 9 ||

9. The real *shashtra* (*neti, neti*), the *sat-sang*/company of the Truth and the pure recipient of knowledge is not understood; when he does not see this sacred path then, how can that *puruṣh* be purified?

10. न कळे सारासार वचिर। न कळे स्वधर्म आचार।
न कळे कैसा परोपकार। दानपुण्य ॥ १० ॥
na kaḷe sārāsāra vicāra | na kaḷe svadharmā ācāra |
na kaḷe kaisā paropakāra | dānapuṇya || 10 ||

10. He does not understand the thoughtless essence; he does not understand the conduct of *swa-dharma*; he does not understand how to lift himself out of the mind and he does not understand charity and merit (to give away the body and mind is the real donation).

11. नाही पोटी भूतदया। नाही सुचषिमत काया।
नाही जनास निविवावया। वचन मृद ॥ ११ ॥



nāhīm poṭīm bhūtadayā | nāhīm suciṣmarīta kāyā |
nāhīm janāsi nivavāvayā | vacana mṛda || 11 ||

11. There is no compassion in his heart (he does not understand that the neighbour is truly myself). He does not possess this purified ‘all’ body and he does not give peace to his mind by this soft ‘word’.

12. न कळे भक्ती न कळे ज्ञान। न कळे वैराग्य न कळे ध्यान।
 न कळे मोक्ष न कळे साधन। या नांव बद्ध॥ १२॥
na kaḷe bhakti na kaḷe jñāna | na kaḷe vairāgya na kaḷe dhyāna |
na kaḷe mokṣa na kaḷe sādhana | yā nāmva baddha || 12 ||

12. If he does not understand devotion or knowledge; if he does not understand *vairāgya*/renunciation or meditation; if he does not understand freedom or *sadhana* then, to this ‘I am’ has come the bonded/*baddha*.

13. न कळे देव नशिचयात्मक। न कळे संतांचा वविक।
 न कळे मायेचें कौतुक। या नांव बद्ध॥ १३॥
na kaḷe deva niścayātmaka | na kaḷe saṁtāṁcā vīveka |
na kaḷe māyecerṁ kautuka | yā nāmva baddha || 13 ||

13. If he does not understand that steady God; if he does not understand the *vivek* of the Saint; if he does not understand this wonder of *maya* (ie. ‘all’) then, to this ‘I am’ has come the *baddha*.

14. न कळे परमार्थाची खूण। न कळे अध्यात्मनिरूपण।
 न कळे आपणासि आपण। या नांव बद्ध॥ १४॥
na kaḷe paramārthācī khūṇa | na kaḷe adhyātmanirūpaṇa |
na kaḷe āpaṇāsi āpaṇa | yā nāmva baddha || 14 ||

14. When there is no understanding of that firm conviction of *paramarth*; when there is no understanding of that discourse on Oneness; when there is no understanding of oneself by oneself then, to this ‘I am’ has come the *baddha*.

15. न कळे जीवाचें जन्ममूळ। न कळे साधनाचें फळ।
 न कळे तत्त्वतां केवळ। या नांव बद्ध॥ १५॥
na kaḷe jīvācerṁ janmamūḷa | na kaḷe sādhanācerṁ phala |
na kaḷe tatvatām kevala | yā nāmva baddha || 15 ||

15. When there is no understanding of the cause of the *jīva*’s birth; when there is no understanding of the fruit of *sadhana*; and when there is no understanding of that pure knowledge then, to this ‘I am’ has come the *baddha*.

16. न कळे कैसें तें बंधन। न कळे मुक्तीचें लक्षण।
 न कळे वस्तु वलक्षण। या नांव बद्ध॥ १६॥
na kaḷe kaisēṁ teṁ baṁdhana | na kaḷe muktīcerṁ lakṣaṇa |
na kaḷe vastu vilakṣaṇa | yā nāmva baddha || 16 ||

16. When there is no understanding of how that Reality has been bound; when there is no understanding of the attention that brings freedom and when there is no under-



standing of that extraordinary Self then, to this ‘I am’ has come a *baddha*.

17. न कळे शास्त्रार्थ बोललि। न कळे नजिस्वार्थ आपुला।
न कळे संकल्पें बांधला। या नांव बद्ध॥ १७॥
na kaḷe śāstrārtha bolilā | na kaḷe nijasvārtha āpulā |
na kaḷe saṁkalpeṁ bāṁdhalā | yā nāmva baddha || 17 ||

17. When there is no understanding of this ‘speech’ and the meaning of the *shasthras*; when there is no understanding of one’s own true wealth; when there is no understanding of the binding caused by this original concept ‘I am’ then, to this ‘I am’ has come a *baddha*.

18. जयासिनाहीं आत्मज्ञान। हें मुख्य बद्धाचें लक्षण।
तीर्थ व्रत दान पुण्य। कांहीच नाही॥ १८॥
jayāsi nāhīm ātmajñāna | heṁ mukhya baddhācēṁ lakṣaṇa |
tīrtha vrata dāna puṇya | kāmhiṁca nāhīm || 18 ||

18. Self-knowledge/*atma-gnyan* does not come to *mula maya* when that thoughtless Supreme has the attention of the *baddha*. Then, there is no pilgrimage, no observance of vows, no charity, no merit and no ‘all’ also.

19. दया नाही करुणा नाही। आर्जव नाही मतिरिनाहीं।
शांतिनाहीं क्षमा नाही। या नांव बद्ध॥ १९॥
dayā nāhīm karuṇā nāhīm | ārjava nāhīm mitri nāhīm |
śānti nāhīm kṣmā nāhīm | yā nāmva baddha || 19 ||

19. When there is no kindness and no compassion; no simplicity and no friendship; no peace and no forgiveness then, to this ‘I am’ has come a *baddha*.

20. जें ज्ञानवशिउणें। तेथें कैचीं ज्ञानाचीं लक्षणें।
बहुसाल कुलक्षणें। या नांव बद्ध॥ २०॥
jeṁ jñānavasiṁ uṇeṁ | tetheṁ kaicīṁ jñānācīṁ lakṣaṇeṁ |
bahusāla kulakṣaṇeṁ | yā nāmva baddha || 20 ||

20. When one lacks this knowledge of ‘I am’ then, how can one become *brahman*? When one’s attention sees the ‘many’ false coverings then, to this ‘I am’ has come a *baddha*.

21. नाना प्रकारीचे दोष-। करितां वाटे परम संतोष।
बाष्कळपणाचा हव्यास। या नांव बद्ध॥ २१॥
nānā prakārice doṣa- | karitām vāṭe parama saṁtoṣa |
bāṣkalapaṇācā havvyāsa | yā nāmva baddha || 21 ||

21. When this ‘all’ becomes the faults of the ‘many’ and that Supreme happiness is made into longing and licentiousness then, to this ‘I am’ has come a *baddha*.

22. बहु काम बहु क्रोध। बहु गर्व बहु मद।
बहु द्वंद बहु खेद। या नांव बद्ध॥ २२॥
bahu kāma bahu krodha | bahu garva bahu mada |
bahu dvaṁda bahu kheda | yā nāmva baddha || 22 ||



22. When there are the desires of the ‘many’, the anger of the ‘many’, the ego of the ‘many’ and the intoxication of the ‘many’; when there are the quarrellings of the ‘many’ and the sorrows of the ‘many’; then to this ‘I am’ has come the *baddha*.
23. बहु दर्प बहु दंभ। बहु वषिये बहु लोभ।
 बहु कर्कश बहु अशुभ। या नांव बद्ध॥ २३॥
bahu darpa bahu dambha | bahu viṣaye bahu lobha |
bahu karkaśa bahu aśubha | yā nāmva baddha || 23 ||
23. When there are the ‘many’ prides and the ‘many’ arrogances; the ‘many’ sense objects and the ‘many’ greeds; when there are the ‘many’ bad habits and the ‘many’ omens then, to this ‘I am’ has come the *baddha*.
24. बहु ग्रामणी बहु मत्सर। बहु असूया तरिस्कार।
 बहु पापी बहु विकार। या नांव बद्ध॥ २४॥
bahu grāmaṇī bahu matsara | bahu asūyā tiraskāra |
bahu pāpī bahu vikāra | yā nāmva baddha || 24 ||
24. When there is the trouble-making of the ‘many’ and the malice of the ‘many’; the envy of the ‘many’ and the scorn of the ‘many’; the sins of the ‘many’ and the vices of the ‘many’; then to this ‘I am’ has come a *baddha*.
25. बहु अभिमान बहु ताठा। बहु अहंकार बहु फांटा।
 बहु कुकर्माचा सांठा। या नांव बद्ध॥ २५॥
bahu abhimāna bahu tāṭhā | bahu ahaṁkāra bahu phāṁṭā |
bahu kukarmācā sāmṭhā | yā nāmva baddha || 25 ||
25. Then there is the pride/*abhimāna* of the ‘many’ and the distains of the ‘many’; the ego/*ahamkar* of the ‘many’ and chatter of the ‘many’; then there is a storehouse of ‘many’ evil deeds and to this ‘I am’ has come a *baddha*.
26. बहु कापट्य वादवेवाद। बहु कुतर्क भेदाभेद।
 बहु क्रूर कृपामंद। या नांव बद्ध॥ २६॥
bahu kāpaṭya vādavevāda | bahu kutarka bhedābheda |
bahu krūra kṛpāmaṁda | yā nāmva baddha || 26 ||
26. When there are the cunning arguments of the ‘many’; the illogical divisive mentality of the ‘many’; the cruelty and miserliness of the ‘many’; then to this ‘I am’ has come a *baddha*.
27. बहु निदा बहु द्वेष। बहु अधर्म बहु अभिळाष।
 बहु प्रकारीचे दोष। या नांव बद्ध॥ २७॥
bahu nirīdā bahu dveṣa | bahu adharma bahu abhīlāṣa |
bahu prakāriṇe doṣa | yā nāmva baddha || 27 ||
27. When there is the gossip of the ‘many’ and the hatred of the ‘many’; the *adharma* of the ‘many’ and the selfishness of the ‘many’; when this ‘all’ is the faults of the ‘many’ then, to this ‘I am’ has come a *baddha*.
28. बहु भ्रष्ट अनाचार। बहु नष्ट येकंकार।



बहु आनतिय अवचिर। या नांव बद्ध॥ २८॥

bahu bhraṣṭa anācāra | bahu naṣṭa yekaṁkāra |
bahu ānitya avicāra | yā nāmva baddha || 28 ||

28. When there are the ‘many’ confusions of impure conduct then that One has taken ‘many’ forms. When there is the impermanent ‘many’ and the wrong thinking ‘many’ then, to this ‘I am’ has come a *baddha*.

29. बहु नष्टुर बहु घातकी। बहु हत्यारा बहु पातकी।

तपीळ कुवदिया अनेकी। या नांव बद्ध॥ २९॥

bahu niṣṭhura bahu ghātakī | bahu hatyārā bahu pātakī |
tapīla kuvidyā anekī | yā nāmva baddha || 29 ||

29. Then there is the hardened heart of the ‘many’ and the treachery of the ‘many’ then, there are the ‘many’ killers and the ‘many’ criminals. When there is the temper and false knowledge in the numerous different forms then, to this ‘I am’ has come a *baddha*.

30. बहु दुराशा बहु स्वार्थी। बहु कळह बहु अनर्थी।

बहु डार्डिक दुरमती। या नांव बद्ध॥ ३०॥

bahu durāśā bahu svārthī | bahu kaḷaha bahu anarthī |
bahu ḍāṭika durmatī | yā nāmva baddha || 30 ||

30. The hope and selfishness that is far from the *atma* is in the ‘many’; quarrelling and calamities are in the ‘many’; suspicious jealousy and the wrong understanding are in the ‘many’ and to this ‘I am’ has come the *baddha*.

31. बहु कल्पना बहु कामना। बहु तृष्णा बहु वासना।

बहु ममता बहु भावना। या नांव बद्ध॥ ३१॥

bahu kalpanā bahu kāmanā | bahu tṛṣṇā bahu vāsanā |
bahu mamatā bahu bhāvanā | yā nāmva baddha || 31 ||

31. When there are the ‘many’ thoughts and imaginings and the ‘many’ contentments; the ‘many’ thirsts for sense-enjoyment and the ‘many’ desires; when there are the ‘many’ attachments and the ‘many’ emotions then, to this ‘I am’ has come the *baddha*.

32. बहु विकल्पी बहु विषादी। बहु मूर्ख बहु समंधी।

बहु प्रपंची बहु उपाधी। या नांव बद्ध॥ ३२॥

bahu vikalpī bahu viṣādī | bahu mūrkhā bahu samāṁdhī |
bahu prapañcī bahu upādhī | yā nāmva baddha || 32 ||

32. When there is the doubtfulness of the ‘many’ and the dejection of the ‘many’; the foolishness of the ‘many’ and the relationships of the ‘many’; when one is in this worldly existence of the ‘many’ and the limiting concepts of the ‘many’ then, to this ‘I am’ has come the *baddha*.

33. बहु वाचाळ बहु पाषंडी। बहु दुर्जन बहु थोतांडी।

बहु पैशून्य बहु खोडी। या नांव बद्ध॥ ३३॥

bahu vācāḷa bahu pāṣaṁḍī | bahu durjana bahu thotāṁḍī |
bahu paśūnya bahu khoḍī | yā nāmva baddha || 33 ||



33. When there is the talkative ‘many’ and the heresy of the ‘many’ then, there is a mind far from the *atma* in the ‘many’. When there are the deceptions of the ‘many’ and the slanderings of the ‘many’ and the habits of the ‘many’ then, to this ‘I am’ has come the *baddha*.

34. बहु अभाव बहु भ्रम। बहु भ्रंतिबहु तम।

बहु वक्षिप बहु वरिम। या नांव बद्ध॥ ३४॥

bahu abhāva bahu bhrama | bahu bhrānti bahu tama |

bahu vikṣepa bahu virāma | yā nāmva baddha || 34 ||

34. When there is the faithlessness of the ‘many’ and the confusions of the ‘many’; the delusion of the ‘many’ and the ignorance of the ‘many’; the projections of the ‘many’ and the laziness of the ‘many’ then, to this ‘I am’ has come the *baddha*.

35. बहु कृपण बहु खंदसती। बहु आदखणा बहु मसती।

बहु असत्करिया व्यसती। या नांव बद्ध॥ ३५॥

bahu kṛpaṇa bahu khaṁdastī | bahu ādakhaṇā bahu mastī |

bahu asatkriyā vyastī | yā nāmva baddha || 35 ||

35. When there is the miserliness of the ‘many’ and the pitiable conditions of the ‘many’; the intolerance of the ‘many’ and the madness of the ‘many’; the impure actions of the ‘many’ and the disorder of the ‘many’ then, to this ‘I am’ has come *baddha*.

36. परमार्थवर्षिई अज्ञान। परंपचाचें उदंड ज्ञान।

नेणे स्वयें समाधान। या नांव बद्ध॥ ३६॥

paramārthaviṣaīrñ ajñāna | prapaṁcācerñ udarṇḍa jñāna |

neṇe svayerñ samādhāna | yā nāmva baddha || 36 ||

36. When there is the ignorance of *paramarth* in the ‘many’ then, that vast Supreme Self/*paramatma* has become the knowledge of this worldly life; when one is ignorant of that perfect contentment, then to this ‘I am’ has come a *baddha*.

37. परमार्थाचा अनादर। परंपचाचा अत्यादर।

संसारभार जोजार। या नांव बद्ध॥ ३७॥

paramārthācā anādara | prapaṁcācā atyādara |

samsārabhāra jojāra | yā nāmva baddha || 37 ||

37. When there is no respect for *paramarth* and great affection for worldly life; when there are the burdens and worries of *samsar* then, to this ‘I am’ has come a *baddha*.

38. सत्संगाची नाही गोडी। संतनदिची आवडी।

देहेबुद्धीची घातली बेडी। या नांव बद्ध॥ ३८॥

satsaṅgācī nāhīrñ goḍī | saṁtanīrñdecī āvaḍī |

dehebuddhīcī ghātālī beḍī | yā nāva baddha || 38 ||

38. When there is no liking for the company of the Saint and a liking to criticize the Saint; when there are the fetters of body-consciousness then, to this ‘I am’ has come the *baddha*.

39. हातीं द्रव्याची जपमाळ। कांताध्यान सर्वकाळ।



सतसंगाचा दुष्काळ। या नांव बद्ध॥ ३९॥
hātīm dravyācī japamāla | kāmātādhyāna sarvakāla |
satsaṁgācā duṣkāla | yā nāmva baddha || 39 ||

39. When in his hand are the *japa* beads for the wealth of the ‘many’ and that time of the ‘all’ meditates upon a wife; when one has no time for *sat-sang* then, to this ‘I am’ has come a *baddha*.

40. नेत्रां द्रव्य दारा पाहावी। श्रवणीं द्रव्य दारा ऐकावी।
 चित्तीं द्रव्य दारा चितीवी। या नांव बद्ध॥ ४०॥
netrīm dravya dārā pāhāvī | śravaṇīm dravya dārā aikāvī |
cīmtanīm dravya dārā cīmtāvī | yā nāmva baddha || 40 ||

40. In his eyes he sees only money and women; in his ears he listens to money and women; and in his thinking he thinks of money and women then, to this ‘I am’ has come a *baddha*.

41. काया वाचा आणमिन। चित्त वित्त जीव प्राण।
 द्रव्यदारेचें करी भजन। या नांव बद्ध॥ ४१॥
kāyā vācā āṇi mana | citta vitta jīva prāṇa |
dravyadāreceṁ karī bhajana | yā nāmva baddha || 41 ||

41. When his body, his speech, his mind, his thinking, his known, his life and his *prana* are doing the *bhajans* of money and women then, to this ‘I am’ has come a *baddha*.

42. इंद्रियं करून नशिचळ। चंचळ होऊं नेदी पळ।
 द्रव्यदारेस लावी सकळ। या नांव बद्ध॥ ४२॥
indriyem karūna niścala | cañcala hoūm nedī paḷa |
dravyadāresi lāvī sakala | yā nāmva baddha || 42 ||

42. His sense organs have been firmly fixed upon money and women and they are not allowed to move away for a moment. His ‘all’ is attached to money and women and so to this ‘I am’ has come the *baddha*.

43. द्रव्य दारा तेंचतीर्थ। द्रव्य दारा तोचपरमार्थ।
 द्रव्य दारा सकळ स्वार्थ। म्हणे तो बद्ध॥ ४३॥
dravya dārā teñci tīrtha | dravya dārā toci paramārtha |
dravya dārā sakala svārtha | mhaṇe to baddha || 43 ||

43. When his place of pilgrimage is money and women; when his *paramarth* is only money and women and when this ‘all’ is selfish for money and woman then, that *purush* is said to be a *baddha*.

44. वेर्थं जाऊं नेदी काळ। संसारचिती सर्वकाळ।
 कथा वार्ता तेचसिक्कळ। या नांव बद्ध॥ ४४॥
vertham jāūm nedī kāla | saṁsāracīmtā sarvakāla |
kathā vārtā teci sakala | yā nāmva baddha || 44 ||

44. He goes to the worthless and this time of the ‘all’ is not allowed. His time of the ‘all’ (when every single moment, ‘I am He’) has become the worries of *samsar*. This ‘story’



of God has become just a rumour and that Reality and ‘all’ have become a *baddha*.

45. नाना चिंता नाना उद्वेग। नाना दुःखाचे संसर्ग।
करी परमार्थाचा त्याग। या नांव बद्ध ॥ ४५ ॥

*nānā cintā nānā udvega | nānā duḥkhāce saṁsarga |
karī paramārthācā tyāga | yā nāmva baddha || 45 ||*

45. When there are the worries of the ‘many’ and the anxieties of the ‘many’; when there are the pains of the ‘many’ and the abandoning of *paramartha* then, to this ‘I am’ has come a *baddha*.

46. घटिका पळ नमिषियभरी। दुश्चीत नवहतां अंतरी।
सर्वकाळ ध्यान करी। द्रव्यदाराप्रपंचाचें ॥ ४६ ॥

*ghaṭikā paḷa nimiṣyabharī | duścīta navhatām antarīm |
sarvakāla dhyāna karī | dravyadārāprapañcācēṁ || 46 ||*

46. Not for a minute, a moment or a fraction of a second is his attention in this inner space. For his time of the ‘all’ has been filled with the worldly life of money and women.

47. तीर्थ यात्रा दान पुण्य। भक्तकथा नरूपण।
मंत्र पूजा जप ध्यान। सर्वही द्रव्य दारा ॥ ४७ ॥

*tīrtha yātrā dāna puṇya | bhakti kathā nirūpaṇa |
maṁtra pūjā japa dhyāna | sarvahi dravya dārā || 47 ||*

47. For him, money and women are his pilgrimage, his charity, his devotional stories, his discourse, his *mantra*, his worship, his meditation and his *japa*; his ‘all’ only.

48. जागृत स्वप्न रात्रिदिवस। ऐसा लागला वषियेध्यास।
नाहीं क्षणाचा अवकाश। या नांव बद्ध ॥ ४८ ॥

*jāgṛti svapna rātri divasa | aisā lāgalā viṣayedhyāsa |
nāhīm kṣaṇācā avakāśa | yā nāmva baddha || 48 ||*

48. In wakefulness, in dream, day and night; his constant contemplation and meditation is on the sense objects. There is not even an interval for this *‘moment’ and to this ‘I am’ there has come a *baddha*. *(A moment of understanding, ‘I am He’)

49. ऐसें बद्धाचें लक्षण। मुमुक्षणीं पालटे जाण।
ऐक तेही वोळखण। पुढलिये समासी ॥ ४९ ॥

*aiseṁ baddhācēṁ lakṣaṇa | mumukṣaṇīm pāḷaṭe jāṇa |
aika tehī voḷakhaṇa | puḍhiliye samāsīm || 49 ||*

49. Such is the attention of the *baddha*. Know a change takes place in the *mumukshu* (*maharaj*- you should feel; “Ah! A change has come to my mind”). Therefore in the collection of words ahead, listen to this ‘all’ and that Reality also.

इति श्रीदासबोधे गुरुशिष्यसंवादे बद्धलक्षणनाम
समास सातवा ॥ ७ ॥ ५.७

*iti śrīdāsabodhe guruśiṣyasamvāde baddhalakṣaṇanāma
samāsa sātavā || 7 || 5.7*



Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 5 named „The Attention of the Baddha/Bonded“ is concluded.

5.8 The Attention of the *Mumukshu*/Aspirant

समास आठवा : मुमुक्षलक्षण

samāsa āṭhava : mumukṣalakṣaṇa

|| Śrī Rām ||

1. संसारमदाचेन गुणें। नाना हीनें कुलक्षणें।
जयाचेन मुखावलोकनें। दोषचालागे ॥ १ ॥

saṁsāramadāceni guṇeṁ | nānā hīneṁ kulakṣaṇeṁ |
jayāceni mukhāvalokaneṁ | doṣaci lāge || 1 ||

1. Due to objectification by these **gunas*, there is the intoxication of *samsar* and this brings the ‘many’ lowly and undesirable qualities. Due to the appearance of this *mula maya* there has come this curse of body consciousness.¹⁷ *(See 8.4; from *tamo guna* has come the great elements)

2. ऐसा प्रणी जो कां बद्ध। संसारीं व्रततां अबद्ध।
तायस प्रापत जाला खेद। काळांतरीं ॥ २ ॥

aisā praṇī jo kām baddha | saṁsārīṁ vartatām abaddha |
tāyasa prāpta jālā kheda | kālāntarīṁ || 2 ||

2. When there is a *baddha* living without restraint in *samsar* then, how can there be that knowing *purush*? For then that Reality has become the ‘many’ sufferings and remorses.

3. संसारदुःखें दुखवला। त्रिविधितापें पोळला।
नरूपणें प्रस्तावला। अंतर्यामीं ॥ ३ ॥

saṁsāraduḥkheṁ dukhavalā | trividhatāpeṁ poḷalā |
nirūpaṇeṁ prastāvalā | antaryāmīṁ || 3 ||

3. And when that Reality is made to suffer the pains of *samsar* then, it gets scorched by the three types of torments. On account of these he goes to the feet of a Master and after hearing His teachings, there arises repentance within.

4. जाला प्रपंचीं उदास। मनें घेतला वषियत्रास।
महणे आतां पुरे सोस। संसारींचा ॥ ४ ॥

jālā prapañcīṁ udāsa | manēṁ ghetalā viṣayatrāsa |
mhaṇe ātām pure sosa | saṁsārīṁcā || 4 ||

4. Then one becomes indifferent towards this worldly life and the mind gets sorrow from the sense-objects. He says “Now, enough with all this greed for *samsar*.”

5. प्रपंच जाईल सकळ। येथील श्रम तों नरिफळ।
आतां कांहीं आपुला काळ। सार्थक करूं ॥ ५ ॥

prapañca jāīla sakāḷa | yethīla śrama toṁ nirphala |
ātām kāmhiṁ āpulā kāḷa | sārthaka karūṁ || 5 ||

¹⁷ *nisargadatta maharaj*- Try to find out where this concept of happiness and unhappiness arose. It was not there until I had this consciousness....the magic, the art, of this consciousness is that it has not only hidden the fact that it is the source of all misery, but it has made itself the source of apparent happiness.



5. “My worldly living destroys this ‘I am’ and these toils I take will make that *atma* a worthless thing! Now, let my time be fulfilled by understanding this ‘I am’.”

6. ऐसी बुद्धि प्रसूतावली। पोटीं आवसता लागली।
 म्हणे माझी वयेसा गेली। वेर्थच आवघी ॥ ६ ॥
aisī buddhi prastāvalī | poṭīm āvastā lāgalī |
mhaṇe mājhī vayesā gelī | verthaci āvaghī || 6 ||

6. In this way his *buddhi* repents and there is anguish in his heart. That One says, “I have wasted my whole life living in my mind.”

7. पूरवी नाना दोष केले। ते अवघेच आठवले।
 पुढें येउन उभे ठेले। अंतर्यामी ॥ ७ ॥
pūrvī nānā doṣa kele | te avagheci āṭhavale |
puḍheri yeuni ubhe ṭhele | antaryāmī || 7 ||

7. “Previously I had made many mistakes and due to this mind, that Reality can recall only these. And then these misdeeds stay constantly in my heart.” (Action becomes non-action at that moment, but we keep them in our mind and say, “I did this and that and I will have to suffer the consequences now”; *maharaj*- the Master makes mistakes too, but He forgets them at that moment)

8. आठवे येमाची यातना। तेणें भयेच वाटे मना।
 नाही पापास गणना। म्हणौनियां ॥ ८ ॥
āṭhave yemācī yātanā | teṇem bhayeci vāṭe manā |
nāhīm pāpāsi gaṇanā | mhaṇauniyām || 8 ||

8. Then he remembered the punishments that are to be suffered at the hands of *yama*, the King of Death (ie. taking yourself as the body and doer, one must endure the fruits of one’s actions and suffer death and rebirth) and that fearless *Reality felt fear in his mind and he says, “My sins are so many they cannot be counted.” *(In this world that Reality feels fear; but it reminds us that this whole false existence has that Reality as its base)

9. नाही पुण्याचा वचार। जाले पापाचे डोंगर।
 आतां दुस्तर हा संसार। कैसा तरों ॥ ९ ॥
nāhīm puṇyācā vicāra | jāle pāpāce ḍoṅgara |
ātām dustara hā saṁsāra | kaisā tarom || 9 ||

9. “There had never been right thinking and *vivek* and so my sins are as big as mountains. That thoughtless Reality has become this impassable ocean of worldly life; now how can I cross over it?”

10. आपले दोष आख्यादलि। भल्यांस गुणदोष लावलि।
 देवा मयां वेर्थच नदिलि। संत साधु सज्जन ॥ १० ॥
āpale doṣa āchyādile | bhalyāṁsa guṇadoṣa lāvile |
devā myām verthaca nīmdile | saṁta sādhu sajjana || 10 ||

10. “I disregarded my own mistakes and accused the wise and virtuous of wrong doings. My God! Because of vanity I have criticised the Saints, *sadhus* and *sajjanas*.”



11. नदि ऐसे नाही दोष। तें मज घडले कीं वशिष।
माझे अवगुणीं आकाश। बुडों पाहे ॥ ११ ॥

*nirñde aise nāhīm doṣa | teṁ maja ghaḍale kīm viśeṣa |
mājhe avaguṇīm ākāśa | buḍorñ pāhe || 11 ||*

11. “There is no greater sin than blaming that Reality (ie. We say, “Why has God done this to me?” But we only have created all this and if we do not accept that responsibility then, how can we ever set ourselves free?). And if I continue to do this then how can there ever be this ‘art of knowing’? Due to objectification I have drowned this space (the Saints tell us that nothing is there; upon this ‘I am’ ie. space, you have created this world of thoughts and concepts and “I am so and so”).”

12. नाही वोळखलि संत। नाही अर्चलि भगवंत।
नाहीं अतति अभयागत। संतुष्ट केले ॥ १२ ॥

*nāhīm volakhile samta | nāhīm arcilā bhagavanṁta |
nāhīm atita abhyāgata | samtuṣṭa kele || 12 ||*

12. “There has been no recognition of the Saints or worship of God. There has never been the welcoming of and caring for the *uninvited guest.” *(Knowledge is always there, what invitation does it require?)

13. पूरव पाप वोढवलें। मज कांहीच नाही घडलें।
मन अव्हाटीं पडलें। सर्वकाळ ॥ १३ ॥

*pūrva pāpa voḍhavalēṁ | maja kāñhīc nāhīm ghaḍalēṁ |
mana avhāṭīm paḍilēṁ | sarvakāḷa || 13 ||*

13. “My old sins are bearing fruit and this knowledge has not been accomplished. My mind has gone far astray from this time of the ‘all’.”

14. नाही कष्टवलिं शेरीर। नाही केला परोपकार।
नाहीं रक्षलि आचार। काममदें ॥ १४ ॥

*nāhīm kaṣṭavilēṁ śerīra | nāhīm kelā paropakāra |
nāhīm rakṣilā ācāra | kāmamaderñ || 14 ||*

14. “I have not endeavoured to know this ‘all’ and I have not lifted myself out of these thoughts. Due to the blindness of desires, this pure conduct was not protected.” (Pure conduct ie. drop the unnecessary thoughts and observe this ‘I am’)

15. भक्तमिता हे बुडवलि। शांत विश्रान्ति मोडलि।
मूर्खपणें म्यां वघिडलि। सद्बुद्धिसद्वासना ॥ १५ ॥

*bhaktimātā he buḍavilī | śāñti viśrāñti moḍilī |
mūrkhapaṇēṁ myāṁ vighaḍilī | sadbuddhi sadvāsana || 15 ||*

15. “Devotion is my mother and I have drowned her. That peace and rest was disturbed and foolishness has spoiled this pure thinking and pure desire/*vasana* (to only know and simply be).”

16. आतां कैसें घडे सार्थक। दोष केले नरिार्थक।
पाहों जातां वविक। उरला नाही ॥ १६ ॥

ātāṁ kaisēṁ ghaḍe sārthaka | doṣa kele nirārthaka |



pāhom jātām viveka | uralā nāhīm || 16 ||

16. “Now, how can the meaning of life be understood when, the sin of body consciousness makes it meaningless? However, I know if I try to understand *vivek* then, this sin need not remain.”

17. कोण उपाये करावा। कैसा परलोक पावावा।
कोण्या गुणें देवाधदिवा। पावजिले ॥ १७ ॥

*koṇa upāye karāvā | kaisā paraloka pāvāvā |
koṇyā guṇem devādhidevā | pāvijela || 17 ||*

17. “How to achieve this remedy of this ‘all’ and how can this world beyond be attained? And how can these *gunas* realise that God of gods?”

18. नाहीं सद्भाव उपजला। अवघा लोककि संपादला।
दंभ वरपंगें केला। खटाटोप कर्माचा ॥ १८ ॥

*nāhīm sadbhāva upajalā | avaghā lokika sampādilā |
daribha varapāṅgem kelā | khaṭāṭopa karmācā || 18 ||*

18. “That pure understanding has not arisen and only the things of the world have been acquired. All my actions have been performed through hypocrisy and deceitfulness (“I am a body”).”

19. कीर्तन केलें पोटासाठीं। देव मांडलि हाटवटीं।
आहा देवा बुद्धिखोटी। माझी मीच जाणें ॥ १९ ॥

*kīrtana kelem poṭāsāṭhīm | deva māṇḍile hāṭavaṭīm |
āhā devā buddhi khoṭī | mājhī mīca jāṇem || 19 ||*

19. “*kirtana* was made only to fill my mind and belly. God had been placed in the market place. O God! False is all my thinking for it only knows of ‘mine and me’.”

20. पोटीं धरूनि अभिमान। शब्दी बोले नरिभिमान।
अंतरीं वांछूनियां धन। ध्यानस्त जालों ॥ २० ॥

*poṭīm dharūni abhimāna | śabdīm bole nirābhimāna |
antarīm vāṁchūniyām dhana | dhyānasta jālori || 20 ||*

20. “In my mind, I harbour pride, when pride-lessness resides within this ‘I am’. But in this inner space there was appeared the desire for riches and my meditations were lost in the thought of these.”

21. वत्पत्तीनें लोक भोंदलि। पोटासाठीं संत नदलि।
माझे पोटीं दोष भरले। नाना प्रकारींचे ॥ २१ ॥

*vitpattīnem loka bhoṇḍile | poṭāsāṭhīm santa nandile |
mājhe poṭīm doṣa bharale | nānā prakārīnce || 21 ||*

21. “Due to intellectual knowledge I deceived this world beyond (‘I am’) and for to fill my mind, I censured that Eternal and my mind overflowed with ‘many’ kinds of faults.”

22. सत्य तेंच उछेदलिं। मथिय तेंच परतपादलें।



ऐसें नाना कर्म केलें। उदरभराकारणें॥ २२॥

satya temci uchedilem | mithya temci pratipādaḥ |
aiseṁ nānā karma kelem | udarambharākāraṇem || 22 ||

22. “That Truth was uprooted and the false was propagated and established. The ‘many’ actions I made were for selfish, self-centred reasons only.”

23. ऐसा पोटीं प्रस्तावला। नरूपणें पालटला।

तोच मुमुक्ष बोलला। ग्रंथांतरी॥ २३॥
aisā poṭīm prastāvalā | nirūpaṇem pāṭaḥ |
toci mumukṣa bolilā | grāṁthāntarīm || 23 ||

23. He repented in his mind due to the Master’s discourse and his mind changed and turned within. He became a *mumukshu*/aspirant and discovered this ‘speech’ within the collection of many words.

24. पुण्यमार्ग पोटीं धरी। सत्संगाची वांछा करी।

वरिक्त जाला संसारी। या नांव मुमुक्ष॥ २४॥
punyaṁmārga poṭīm dharī | satsaṁgācī vāṁcchā karī |
virakta jālā saṁsārīm | yā nāmva mumukṣa || 24 ||

24. When this virtuous way is brought to the mind and the desire is for *sat-sang*; when desirelessness appears in *samsar* then, to this ‘I am’ has come the *mumukshu*.

25. गेले राजे चक्रवर्ती। माझें वैभव तें कति।

म्हणे धरूं सत्संगती। या नांव मुमुक्ष॥ २५॥
gele rāje cakravartī | mājhem vaibhava tem kitī |
mhaṇe dharūṁ satsaṁgatī | yā nāmva mumukṣa || 25 ||

25. “Great kings and emperors have gone! But their grandeur was like my grandeur; it was all within their *minds only.” When he says, “Now I will hold firmly to the company of the Truth/*satsang*”, then to this ‘I am’ has come the *mumukshu*. *(*maharaj*- He may have a million, billion dollars in the bank, but can he show it? In his mind he feels, I am rich...but can he eat gold bread?)

26. आपुले अवगुण देखे। वरिक्तविळें वोळखे।

आपणासनिदी दुःखें। या नांव मुमुक्ष॥ २६॥
āpule avagūṇa dekhe | viraktibaḥem volakhe |
āpaṇāsi nīndī duḥkhem | yā nāmva mumukṣa || 26 ||

26. He realised that everything was conceptual and this recognition created powerful dispassion. He realised he has brought all the sufferings upon himself and to this ‘I am’ has come the *mumukshu*.

27. म्हणे मी काये अनोपकारी। म्हणे मी काय दंभधारी।

म्हणे मी काये अनाचारी। या नांव मुमुक्ष॥ २७॥
mhaṇe mī kāye anopakārī | mhaṇe mī kāya daṁbhadhārī |
mhaṇe mī kāye anācārī | yā nāmva mumukṣa || 27 ||

27. When he says, “There is nothing as selfish as “I am so and so”. There is no-one



more hypocritical that this “I”? This “I” is the greatest of wrongdoers,” then to this ‘I am’ has come a *mumukshu*.

28. म्हणे मी पतति चांडाळ। म्हणे मी दुराचारी खळ।
 म्हणे मी पापी केवळ। या नांव मुमुक्ष॥ २८॥
mhaṇe mī patita cāṇḍāḷa | mhaṇe mī durācārī khaḷa |
mhaṇe mī pāpī kevaḷa | yā nāmva mumukṣa || 28 ||

28. When he says, “This “I” is ‘fallen’ and wicked! This “I” is vile and its conduct is so far away from the Self. Still, within this sinful “I am so and so” there is that pure knowledge,” then to this ‘I am’ has come the *mumukshu*.

29. म्हणे मी अभक्त दुर्जन। म्हणे मी हीनाहूनीहीन।
 म्हणे मी जनमलो पाषाण। या नांव मुमुक्ष॥ २९॥
mhaṇe mī abhakta durjana | mhaṇe mī hīnāhūnī hīna |
mhaṇe mī janmalo pāṣāṇa | yā nāmva mumukṣa || 29 ||

29. When he says, “This “I” has no devotion, for it is a mind that has wandered far from the *atma*; this “I” is the worst and the lowest of the low; this “I” is a stone that has taken birth,” then to this ‘I am’ has come the *mumukshu*.

30. म्हणे मी दुराभिमानी। म्हणे मी तपीळ जनीं।
 म्हणे मी नाना वेसनी। या नांव मुमुक्ष॥ ३०॥
mhaṇe mī durābhimānī | mhaṇe mī tapīḷa janīṁ |
mhaṇe mī nānā vesanī | yā nāmva mumukṣa || 30 ||

30. When he says, “This “I am so and so” has a pride that is far from the Self/*atma*. This “I” cannot control its temper and this “I” has ‘many’ other bad habits,” then to this ‘I am’ has come the *mumukshu*.

31. म्हणे मी आळसी आंगचोर। म्हणे मी कपटी कातर।
 म्हणे मी मूर्ख अवचार। या नांव मुमुक्ष॥ ३१॥
mhaṇe mī āḷasī āṅgacora | mhaṇe mī kapaṭī kātara |
mhaṇe mī mūrkhā avicāra | yā nāmva mumukṣa || 31 ||

31. When he says, “This “I” is so lazy and does not know just how much it is truly capable of; this “I” is cunning and cowardly; this “I” is a non-thinking fool,” then to this ‘I am’ has come the *mumukshu*.

32. म्हणे मी नकिमी वाचाळ। म्हणे मी पाषांडी तोंडाळ।
 म्हणे मी कुबुद्धी कुटीळ। या नांव मुमुक्ष॥ ३२॥
mhaṇe mī nikāmī vācāḷa | mhaṇe mī pāṣāṇḍī toṇḍāḷa |
mhaṇe mī kubuddhi kuṭīḷa | yā nāmva mumukṣa || 32 ||

32. When he says, “This “I” is useless and talkative; this “I” is heretical and so argumentative; this “I” has evil intent and so malicious,” then to this ‘I am’ has come the *mumukshu*.

33. म्हणे मी कांहींच नेणे। म्हणे मी सकळाहून उणें।
 आपली वर्णी कुलक्षणें। या नांव मुमुक्ष॥ ३३॥



mhaṇe mī kāṁhīṁca neṇe | mhaṇe mī sakalāhūni uṇeṁ |
āpalīm varṇī kulakṣaṇeṁ | yā nāṁva mumukṣa || 33 ||

33. When he says, “This “I” does not know the ‘all’. This “I” is body consciousness and ever void of this ‘all’; this “I” sees the false and with his false attention he praises himself,” then to this ‘I am’ has come the *mumukshu*.

34. म्हणे मी अनाधिकारी। म्हणे मी कुश्चळि अघोरी।
 म्हणे मी नीच नानापरी। या नांव मुमुक्ष॥ ३४॥
mhaṇe mī anādhikārī | mhaṇe mī kuścīla aghorī |
mhaṇe mī nīca nānāparī | yā nāṁva mumukṣa || 34 ||

34. When he says, “This “I” is unworthy, licentious and hateful. And this “I” is depraved in ‘many’ ways,” then to this ‘I am’ has come the *mumukshu*.

35. म्हणे मी काये आपसवार्थी। म्हणे मी काये अनर्थी।
 म्हणे मी नवहे परमार्थी। या नांव मुमुक्ष॥ ३५॥
mhaṇe mī kāye āpasvārthī | mhaṇe mī kāye anarthī |
mhaṇe mī navhe paramārthī | yā nāṁva mumukṣa || 35 ||

35. When he says, “This “I” has only interest in its self?” or “What a great calamity is this “I”?” When he says, “This “I” has no interest in *paramarth*,” then to this ‘I am’ has come the *mumukshu*.

36. म्हणे मी अवगुणाची रासी। म्हणे मी वेर्य आलों जनमासी।
 म्हणे मी भार जालों भूमीसी। या नांव मुमुक्ष॥ ३६॥
mhaṇe mī avaguṇācī rāsī | mhaṇe mī vertha ālōṁ janmāsī |
mhaṇe mī bhāra jālōṁ bhūmīsī | yā nāṁva mumukṣa || 36 ||

36. When he says, “This “I” is a heap of vices and this “I” is the taking of a worthless birth.” When he says, “This “I” is just a burden on this Earth,” then to this ‘I am’ has come the *mumukshu*.

37. आपणास नंदि सावकास। पोटीं संसाराचा त्रास।
 धरी सत्संगाचा हव्यास। या नांव मुमुक्ष॥ ३७॥
āpaṇāsa nindī sāvakāsa | poṭīṁ saṁsārācā trāsa |
dharī satsaṁgācā havyāsa | yā nāṁva mumukṣa || 37 ||

37. When that effortless Self denounces itself; when it feels the pain of *samsar* in the mind and ardently desires to be with the Saint/Truth then, to this ‘I am’ has come the *mumukshu*.

38. नाना तीर्थे धुंडाळलीं। शमदमादिसाधनें केलीं।
 नाना ग्रन्थांतरें पाहिलीं। शोधूनियां॥ ३८॥
nānā tīrthe dhuṇḍālīlīm | śamadamādi sādhanēṁ kelīm |
nānā granthāmtareṁ pāhilīm | śodhūniyām || 38 ||

38. The ‘many’ sacred places had been searched. There has been the *sadhana* to subdue and still the mind. The ‘many’ scriptures/composition of words had been searched, but still...



39. तेणें नवहे समाधान। वाटे अवघाच अनुमान।
 म्हणे रघीं संतांस शरण। या नांव मुमुक्ष॥ ३९॥
teṇem navhe samādhāna | vāṭe avaghāca anumāna |
mhaṇe righorī saṁtāṁsa śaraṇa | yā nāmva mumukṣa || 39 ||

39. There was no *samadhan*. When he says, “The way of the mind is guesswork and conjecture and so I will go and surrender myself to the Saint/Eternal Truth, ” then to this ‘I am’ has come the *mumukshu*.

40. देहाभिमिन कुळाभिमिन। द्रव्याभिमिन नानाभिमिन।
 सांडून संतचरणीं अनन्य-। या नांव मुमुक्ष॥ ४०॥
dehābhimāna kuḷābhimāna | dravyābhimāna nānābhimāna |
sāṁdūni saṁtacaraṇīm ananya- | yā nāmva mumukṣa || 40 ||

40. When that one drops the pride of this body, the pride of family, the pride of wealth, the pride of the ‘many’ and goes to the feet of the Saint and has love for Him only then, to this ‘I am’ has come the *mumukshu*.

41. अहंता सांडून दूरी। आपणास नंदि नानापरी।
 मोक्षाची अपेक्षा करी। या नांव मुमुक्ष॥ ४१॥
ahaṁtā sāṁdūni dūrī | āpaṇāsa nīndī nānāparī |
mokṣācī apekṣā karī | yā nāmva mumukṣa || 41 ||

41. When one leaves aside the ego; when one denounces oneself and the ways of the ‘many’; when one has an earnest desire for freedom/*moksha* then, to this ‘I am’ has come the *mumukshu*.

42. ज्याचें थोरपण लाजे। जो परमार्थाकारणें झिजे।
 संतापाई विश्वास उपजे। या नांव मुमुक्ष॥ ४२॥
jyācēṁ thorapaṇa lāje | jo paramārthākāraṇeṁ jhije |
saṁtāpāī viśvāsa upaje | yā nāmva mumukṣa || 42 ||

42. When the greatness of this “I am so and so” is put to shame; when it gets worn away by *paramarth*; when one has trust in the teaching of the Saint then, to this ‘I am’ has come the *mumukshu*.

43. स्वार्थ सांडून परपंचाचा। हव्यास धरलि परमार्थाचा।
 अंकति होईन सज्जनाचा। म्हणे तो मुमुक्ष॥ ४३॥
svārtha sāṁdūna prapañcācā | havvyāsa dharilā paramārthācā |
aṁkita hoīna sajjanācā | mhaṇe to mumukṣa || 43 ||

43. When one drops the selfishness of *prapanch*/worldly living and ardently seeks *paramarth*; when one says, “I will be the servant of the *sajjana*” then, to this ‘I am’ has come the *mumukshu*.

44. ऐसा मुमुक्ष जाणजि। संकेतचिन्हें वोळखजि।
 पुढें श्रोतीं अवधान दीजे। साधकलक्षणीं॥ ४४॥
aisā mumukṣa jāṇije | saṁketacinheṁ voḷakhije |
puḍheṁ śrotīṁ avadhāna dīje | sādhakalakṣaṇīm || 44 ||



44. Such a one should be known as a *mumukshu*/aspirant. A *mumukshu* seeks to recognize this ‘all’. When afterwards, the good listener remains keenly alert then, there is the attention of the seeker/*sadhak*.

इति श्रीदासबोधे गुरुशिष्यसंवादे मुमुक्षुलक्षणनाम

समास आठवा ॥ ८ ॥ ५.८

iti śrīdāsabodhe guruśiṣyasamvāde mumukṣalakṣaṇanāma

samāsa āṭhava ॥ 8 ॥ 5.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 5 named „The Attention of the Mumukshu/Aspirant“ is concluded.



5.9 The Attention of a *sadhak*

समास नववा : साधकनिरूपण

samāsa navavā : sādhananirūpaṇa

॥ Śrī Rām ॥

1. मागां मुमुक्षाचें लक्षण। संकेतें केलें कथन।

आतां परसि सावधान। साधक तो कैसा ॥ १ ॥

māgām mumukṣācēṁ lakṣaṇa | saṁketeriṁ kelerī kathana |
ātām parisā sāvadhāna | sādhanaka to kaisā || 1 ||

1. Previously there had been the attention of the *mumukshu*. The worldly thoughts were left aside and this ‘story’ of God had been created (this ‘I am’ was understood). Now listen carefully, to how that *sadhak*/seeker is.

2. अवगुणाचा करून तियाग। जेणें धरलि संतसंग।

तयासि बोलजि मग। साधक ऐसा ॥ २ ॥

avagunācā karūni tyāga | jeṇeṁ dharilā saṁtasaṅga |
tayāsi bolije maga | sādhanaka aisā || 2 ||

2. When there is the abandonment of objectification and when one keeps the company of the Truth/*satsang* then, there is this ‘speech’ and that is the *sadhak*/seeker.

3. जो संतांसि शिरण गेला। संतजनीं आश्वासलि।

मग तो साधक बोललि। ग्रन्थांतरि ॥ ३ ॥

jo saṁtāṁsi śaraṇa gelā | saṁtajanīṁ āśvāsilā |
maga to sādhanaka bolilā | granthāṁtarī || 3 ||

3. When one takes refuge in the Saint and gets the reassurance that only the Saint can give then, there is this ‘speech’ of the *sadhak* that is within the many compositions of words.

4. उपदेशलिं आत्मज्ञान। तुटलें संसारबंधन।

दृढतेकारणें करी साधन। या नांव साधक ॥ ४ ॥

upadeśilīṁ ātmajñāna | tuṭaleriṁ saṁsārabandhana |
ḍṛḍhatekāraṇeṁ karī sādhanā | yā nāmva sādhanaka || 4 ||

4. Due to the teaching of knowledge and *atma gnyan*/Self-knowledge the bindings of *samsar* are cut. When this *sadhana* is established (ie. knowledge; everything is forgotten, each and every moment), then there is this ‘speech’ of the *sadhak*.

5. धरी श्रवणाची आवडी। अद्वैतनिरूपणाची गोडी।

मननें अर्थांतर काढी। या नांव साधक ॥ ५ ॥

dharī śravaṇācī āvaḍī | advaitanirūpaṇācī goḍī |
mananeṁ arthāntara kāḍhī | yā nāmva sādhanaka || 5 ||

5. The *sadhak* is fond of *shravan* and that non-dual discourse; the *sadhak* uncovers the essence of the meaning by the practice of *manana* (ie. constantly remaining in *shravan* as knowledge).



6. होतां सारासार वचिर। ऐके ह्यौऊनितत्पर।
संदेह छेदून दृढोत्तर-। आत्मज्ञान पाहे ॥ ६ ॥
hotām sārāsāra vicāra | aike hoūni tatpara |
saṁdeha chedūni dṛḍhottara- | ātmajñāna pāhe || 6 ||

6. When the mind becomes completely absorbed in this ‘I am’ (*manana*) then, there can be that thoughtless essence. For when body consciousness is removed by the firm reply of ‘I am He’ then, Self-knowledge can be understood.

7. नाना संदेहनवृत्ती-। व्हावया धरी सत्संगती।
आत्मशास्त्रगुरुप्रचीती। ऐक्यतेसी आणी ॥ ७ ॥
nānā saṁdehanivṛttī- | vḥāvayā dhārī satsaṁgatī |
ātmaśāstragurupracitī | aikyatesī āṇī || 7 ||

7. When the ‘many’ doubts caused by body consciousness end and one holds fast to the company of the Saint/Truth then, one’s own experience confirms the teaching of the scriptures and the *guru*.

8. देहबुद्धिविवेकें वारी। आत्मबुद्धिसिद्ध धरी।
श्रवण मन केलेंचिकरी। या नांव साधक ॥ ८ ॥
dehabuddhi vivekēṁ vārī | ātmabuddhi sadṛḍha dhārī |
śravaṇa mana kelemci karī | yā nāmva sādḥaka || 8 ||

8. When by *vivek* one discards the conviction of being a body and holds firmly to the conviction of being the *atma*; when one makes *shravan* and *manana* then, there is this ‘speech’ of the *sadhak*.

9. वसिंचून दिश्यभान। दृढ धरी आत्मज्ञान।
वचिरें राखे समाधान। या नांव साधक ॥ ९ ॥
visaṁcūni dṛśyabhāna | dṛḍha dhārī ātmajñāna |
vicāreṁ rākhe samādhāna | yā nāmva sādḥaka || 9 ||

9. The *sadhak* then forgets the visible and holds fast to Self-knowledge and with thoughtlessness protects the perfect contentment of non-duality.

10. तोडून द्वैताची उपाधी। अद्वैत वस्तु साधनें साधी।
लावी ऐक्यतेची समाधी। या नांव साधक ॥ १० ॥
toḍūni dvaitācī upādhī | advaita vastu sādhanen sādḥī |
lāvī aikyatecī samādhī | yā nāmva sādḥaka || 10 ||

10. The *sadhak* cuts away the limiting concept of duality and by *sadhana* achieves that non-dual Self; the *sadhak* is the one who attains the *samadhi* of total unity.

11. आत्मज्ञान जीर्ण जरजर। त्याचा करी जीर्णोद्धार।
विवेकें पावे पैलपार। या नांव साधक ॥ ११ ॥
ātmajñāna jīrṇa jarjara | tyācā karī jīrṇoddhāra |
vivekēṁ pāve pailapāra | yā nāmva sādḥaka || 11 ||

11. Self-knowledge had become the old and worn-out knowledge but the *sadhak* renews this by *vivek* and crosses over this worldly life.



12. उत्तमं साधूचीं लक्षणं। आंगिकारी नरूपणं।
बलेंचि स्वरूपाकार होणें। या नांव साधक ॥ १२ ॥
uttamerṁ sādhučīm lakṣaṇem | āṅgikārī nirūpaṇem |
baḷeṁci svarūpākāra hoṇem | yā nāmva sādḥaka || 12 ||

12. On account of this pure *sattwa guna* there is this attention of the *sadhu* and an acceptor of that non-dual discourse. When by sheer determination one dwells in the *swarup* then, that one is a *sadhak*.

13. असत्क्रिया ते सोडलि। आणी सत्क्रिया ते वाढवलि।
स्वरूपसथिती बळावलि। या नांव साधक ॥ १३ ॥
asatkriyā te soḍilī | āṇī satkriyā te vāḍhavilī |
svarūpasthiti bālāvalī | yā nāmva sādḥaka || 13 ||

13. When that Reality drops the untrue action and makes to spread this true action; when that *swarup* state is established then, that is a *sadhak*.

14. अवगुण त्यागी दविसेंदविस। करी उत्तम गुणाचा अभ्यास।
स्वरूपीं लावी नजिध्यास। या नांव साधक ॥ १४ ॥
avaguṇa tyāgī divaseṁdivasa | karī uttama guṇācā abhyāsa |
svarūpīṁ lāvī nijadhyāsa | yā nāmva sādḥaka || 14 ||

14. When the wrong *gunas* of objectification have been abandoned in this time of the 'all' and that pure *sattwa guna* is understood; when one remains as this knowing and then there is the natural absorption/*nijadhyas* in that *swarup* then, that is a *sadhak*.

15. दृढ नशिच्याचेन बलें। दृश्य असतांच नाडले।
सदा स्वरूपीं मसिले। या नांव साधक ॥ १५ ॥
dr̥ḍha niścayāceni baḷem | dr̥śya asatāmca nāḍale |
sadā svarūpīṁ misale | yā nāmva sādḥaka || 15 ||

15. Due to the constant conviction that 'nothing is true', the visible remains but it is not touched. Then it is merged within that Eternal *swarup* and that is a *sadhak*.

16. प्रत्यक्ष माया अलक्ष करी। अलक्ष वस्तु लक्षी अंतरीं।
आत्मस्थितीची धारणा धरी। या नांव साधक ॥ १६ ॥
pratyakṣa māyā alakṣa karī | alakṣa vastu lakṣī antarīm |
ātmasthītīcī dhāraṇā dharī | yā nāmva sādḥaka || 16 ||

16. When this perceptible world of *maya* becomes imperceptible then, that imperceptible Self is apperceived within; when this *atma* state is firmly established then, that is a *sadhak*.

17. जें या जनास चोरलें। मनास न वचे अनुमानलें।
तेंच जिणें दृढ केलें। या नांव साधक ॥ १७ ॥
jem yā janāsi coralem | manāsa na vace anumānaḷem |
temci jeṇem dr̥ḍha keḷem | yā nāmva sādḥaka || 17 ||

17. This knowing of *mula maya* cannot be reached by conjecture and so it appears hidden to the minds of the people. But when one holds firmly to *mula maya* then, that



is a *sadhak*.

18. जें बोलतांचि वाचा धरी। जें पाहातांचि अंध करी।
 तें साधी नाना परी। या नांव साधक ॥ १८ ॥
jem bolatānci vācā dharī | jem pāhātānci andha karī |
tem sādhi nānā parī | yā nāmva sādhaḥ || 18 ||

18. When you speak this divine ‘word’ and understand this ‘all’ that the eyes cannot see; when the ‘many’ forms are made complete then, you are a *sadhak*.

19. जें साधूं जाता साधवेना। जें लक्षूं जातां लक्षवेना।
 तेंच अनुभवं आणी मना। या नांव साधक ॥ १९ ॥
jem sādhum jāta sādhaveṇā | jem lakṣūṃ jātāṃ lakṣaveṇā |
temci anubhaveṇ āṇī manā | yā nāmva sādhaḥ || 19 ||

19. When this *mula maya* tries to achieve That then, That cannot be achieved; if this *mula maya* tries to concentrate on That, still That cannot be concentrated on. But when That is understood by means of this mind and the ‘I am’ experience then, that is a *sadhak*.

20. जेथें मनचि भावळे। जेथे तर्कचि पांगुळे।
 तेंच अनुभवा आणी बळें। या नांव साधक ॥ २० ॥
jethem manaci māvale | jethe tarkaci pāṅgule |
temci anubhava āṇī baḷem | yā nāmva sādhaḥ || 20 ||

20. If the mind ‘here’ is dissolved and the logic ‘here’ becomes lame; then that Reality that had appeared as this ‘I am’ experience and conviction will be that Reality once more and that is a *sadhak*.

21. स्वानुभवाचेन योगें। वस्तु साधी लागवेगें।
 तेंच वस्तु होये आंगें। या नांव साधक ॥ २१ ॥
svānubhavāceni yogem | vastu sādhi lāgavegem |
temci vastu hoye āṅgem | yā nāmva sādhaḥ || 21 ||

21. The Self is quickly achieved when the mind is merged in Self-knowledge. Then this ‘all’ body becomes that Supreme Self and that is a *sadhak*/seeker.

22. अनुभवाचीं आंगें जाणे। योगियांचे खुणे बाणे।
 कांहींच नहोन असणें। या नांव साधक ॥ २२ ॥
anubhavācīm āṅgem jāṇe | yogiyāṅce khuṇe bāṇe |
kāṁhīmca nahona asaṇem | yā nāmva sādhaḥ || 22 ||

22. That pure knowledge of the *yogi* is deeply imbibed through the knowing of this ‘all’. When you remain without even this arising of the ‘thing’/‘all’, then you are a *sadhak*.

23. परती सारून उपाधी। असाध्य वस्तु साधनें साधी।
 स्वरूपीं करी दृढ बुद्धी। या नांव साधक ॥ २३ ॥
paratī sārūna upādhi | asādhyā vastu sādhanem sādhi |
svarūpīm karī dṛḍha buddhi | yā nāmva sādhaḥ || 23 ||



23. When you set aside the limiting concepts and by *sadhana* achieve that unattainable Self; when you place your mind firmly in that *swarup* then, you are a *sadhak*.
24. देवाभक्ताचें मूळ। शोधून पाहे सकळ।
साध्यचिहोये तत्काळ। या नांव साधक ॥ २४ ॥
devābhaktācēṁ mūla | śodhūna pāhe sakāḷa |
sādhyaci hoye tatkāḷa | yā nāmva sādhaḥa || 24 ||
24. If the root of God and the devotee is searched out and this 'all' is understood and when even this 'all' does not remain then, you are a *sadhak*.
25. वविकबळें गुप्त जाला। आपेंआप मावळला।
दसितो परी देखलि। नाहीच कोणी ॥ २५ ॥
vivekabāḷeṁ gupta jāla | āpēṁāpa māvaḷalā |
disato parī dekhilā | nāhīṁca koṇīm || 25 ||
25. If by determined *vivek* that hidden *purush* is understood and you naturally merge in That, then that *purush* sees but no-one sees Him.
26. मीपण मागें सांडलिं। स्वयें आपणास धुंडलिं।
तुर्येसह वोलांडलिं। या नांव साधक ॥ २६ ॥
mīpaṇa māgeṁ sāmḍileṁ | svayeṁ āpaṇāsa dhumḍileṁ |
turyesahi volāṁḍileṁ | yā nāmva sādhaḥa || 26 ||
26. When 'I'-ness is let slip then, there can be the search for your natural Self and when even this *turya* state of witnessing is stepped over, then you are a *sadhak*.
27. पुढें उन्मनीचा सेवटीं। आपली आपण अखंड भेटी।
अखंड अनुभवीं ज्याची दृष्टी। या नांव साधक ॥ २७ ॥
puḍheṁ unmanīcā sevaṭīṁ | āpalī āpaṇa akhaṁḍa bheṭī |
akhaṁḍa anubhavīṁ jyācī drṣṭī | yā nāmva sādhaḥa || 27 ||
27. When from beginning to end there is no-mind then that unbroken *brahman* meets Its own Self; then there is the experience of that unbroken *purush* within this visible 'all' and that is a *sadhak*.
28. द्वैताचा तटका तोडलि। भासाचा भास मोडलि।
देही असो न विदिह जाला। या नांव साधक ॥ २८ ॥
dvaitācā taṭakā toḍilā | bhāsācā bhāsa moḍilā |
dehīm asoni videha jāla | yā nāmva sādhaḥa || 28 ||
28. When the connection of duality is cut and the appearance of the perceptible is broken; when being in the body one is without a body/*vi-deha* then, that is a *sadhak*.
29. ज्यास अखंड स्वरूपस्थिती। नाही देहाची अहंकृती।
सकळ संदेहनवृत्ती। या नांव साधक ॥ २९ ॥
jyāsa akhaṁḍa svarūpasthītī | nāhīm dehācī ahaṁkṛtī |
sakāḷa saṁdehanivṛttī | yā nāmva sādhaḥa || 29 ||
29. When to this 'I am' there comes that unbroken *swarup* and there is not the ego of



doing; when this body of the ‘all’ is put to an end, then there is a *sadhak*.

30. पंचभूतांचा वसितार। जयासवाटे स्वप्नाकार।
नरिगुणीं जयाचा नरिधार। या नांव साधक॥ ३०॥
pañcabhūtāñcā vistāra | jayāsi vāṭe svapnākāra |
nirguṇīm jayācā nirdhāra | yā nāmva sādhaḥ || 30 ||

30. When this expansion of the five great elements is like a dream and this *sagun* rests in *nirgun* then, there is a *sadhak*.

31. स्वप्नीं भये जें वाटलें। तें जागृतास नाहीं आलें।
सकळ मथिया नरिधारलें। या नांव साधक॥ ३१॥
svapnīm bhaye jem vāṭalēṁ | teṁ jāgṛtāsa nāhīm ālēṁ |
sakaḷa mithyā nirdhārileṁ | yā nāmva sādhaḥ || 31 ||

31. But if this ‘I am’ of *mula maya* feels fear in this dream (of the world, “I am somebody”), then one has not awakened to that Reality. And it is only when there is the conviction of the falsity of this ‘all’ that you are a *sadhak*.

32. मायेचें जें प्रत्यक्षपण। जनास वाटे हें प्रमाण।
स्वानुभवे अप्रमाण। साधकें केलें॥ ३२॥
māyēcēṁ jem pratyakṣapaṇa | janāsa vāṭe heṁ pramāṇa |
svānubhaveṁ apramāṇa | sādhaḥ keḷēṁ || 32 ||

32. When this ‘I am’ of *mula maya* becomes these sensory experiences then, it is that thoughtless *nirgun* appearing in the mind. But by the Self-experience of the *sadhak* these feelings are all proved to be false.

33. नद्रिा सांडून चिंइरा जाला। तो स्वप्नभयापासून सुटला।
माया सांडून तैसा गेला। साधक स्वरूपी॥ ३३॥
nidrā sāmḍūni ceirā jāḷa | to svapnabhayāpāsūna suṭalā |
māyā sāmḍūna taisā gelā | sādhaḥ svarūpīm || 33 ||

33. Leaving aside this sleep of ignorance brings wakefulness and then that *purush* is freed from the fears of this dream (“I am so and so” becomes, I do not exist). Then *maya* is left aside and the *sadhak* is in that *swarup*.

34. ऐसि अंतरस्थिती बाणली। बाह्य नसिपृहता अवलंबली।
संसारउपाधी त्यागली। या नांव साधक॥ ३४॥
aisi aṁtarasthītī bāṇalī | bāhya nisprhatā avalaṁbilī |
saṁsāraupādhi tyāgilī | yā nāmva sādhaḥ || 34 ||

34. When, inside this state of ‘I am’ is accepted and outside one clings to the refuge of desirelessness then, the limiting concepts of *samsar* are abandoned and you are a *sadhak*.

35. कामापासून सुटला। क्रोधापासून पिळाला।
मद मतसर सांडला। येकीकडे॥ ३५॥
kāmāpāsūni suṭalā | krodhāpāsūni piḷālā |
mada matsara sāmḍilā | yekīkaḍe || 35 ||



35. Then that Reality is freed from passion and anger has run away; then the pride and jealousy that that One was holding is left aside.
36. कुळाभमिनासिसांडल्लिं। लोकलाजेस लाजवल्लिं।
परमार्थास माजवल्लिं। वरिक्तबिळें ॥ ३६ ॥
kulābhimānāsi sāmḍilem | lokalājesa lājavilem |
paramārthāsa mājavilem | viraktibaḷem || 36 ||
36. The pride of family has been dropped and the shameful has been made ashamed and through this power of dispassion, *paramarth* is made to spread and grow.
37. अवदियेपासूनी फडकला। परपञ्चापासूनी निषटला।
लोभाचे हातींचा गेला। अकस्मात ॥ ३७ ॥
avidyepāsūni phaḍakalā | prapañcāpāsūni niṣṭalā |
lobhāce hātīncā gelā | akasmāta || 37 ||
37. Then you separate yourself from ignorance/*avidya* (“I am a body”) and escape from *prapanch* (with the five elements); then suddenly greed loses you from her grasp.
38. थोरपणास पाडल्लिं। वैभवास लाथाडल्लिं।
महत्वासा झिजाडल्लिं। वरिक्तबिळें ॥ ३८ ॥
thorapaṇāsi pāḍilem | vaibhavāsi lāthāḍilem |
mahatvāsi jhimjāḍilem | viraktibaḷem || 38 ||
38. By the power of dispassion, this ‘being someone great’ is thrown to the ground and even this grandeur of the ‘all’ is tossed away and its importance ridiculed.
39. भेदाचा मडगा मोडला। अहंकार झोडूनी पाडला।
पाई धरूनी आपटला। संदेहशत्रू ॥ ३९ ॥
bhedācā maḍagā moḍilā | ahaṁkāra jhoḍūni pāḍilā |
pāim dharūni āpaṭilā | saṁdehasātrū || 39 ||
39. The house of separation has been demolished and the ego/*ahamkar* has been thrown away and the enemy doubt has been tied up and soundly beaten.
40. वकिल्पाचा केला वधू। थापें मारला भवसंधू।
सकळ भूतांचा वरीधू। तोडूनी टाकला ॥ ४० ॥
vikalpācā kelā vadhū | thāpeṁ mārila bhavasandhū |
sakaḷa bhūtāncā virodhū | toḍūni ṭākilā || 40 ||
40. The modifications (ie. concepts) within that natural state have been killed and this ocean of mundane existence has been slapped in the face. The obstructions of the great elements and this ‘all’ have been broken up and thrown aside.
41. भवभयास भिडकावल्लिं। काळाचें टांगें मोडल्लिं।
मसतक हाणोनी फोडल्लिं। जन्ममृत्याचें ॥ ४१ ॥
bhavabhayāsi bhaḍakāvilem | kālācēṁ ṭāṅgeṁ moḍilem |
mastaka hāṇoni phoḍilem | janmamṛtyācēṁ || 41 ||
41. The fear of worldly life has been cast away; the feet of time has been broken and



the head of birth and death has been soundly slapped.

42. देह समंधावरी लोटला। संकल्पावरी उठावला।
कल्पनेचा घात केला। अकस्मात ॥ ४२ ॥
deha samāndhāvarī loṭalā | saṅkalpāvarī uṭhāvalā |
kalpanecā ghāta kelā | akasmāta || 42 ||

42. The ghost of the body has been driven away and this original intent has been conquered and imagination has been killed at that very moment.

43. अपधाकासिताडलें। लिंगदेहास विभांडलें।
पाषांडास पछाडलें। वविकबळें ॥ ४३ ॥
apadhākāsi tāḍileṁ | liṅgadehāsi vibhāṁḍileṁ |
pāṣāṁḍāsi pachāḍileṁ | vivekabaleṁ || 43 ||

43. Dread has been punished and mental constructs broken to pieces; for by the power of *vivek*, this doctrine of duality has been overpowered.

44. गर्वावरी गर्व केला। स्वार्थ अनर्थी घातला।
अनर्थ तोही नरिदाळला। नीतनियायें ॥ ४४ ॥
garvāvarī garva kelā | svārtha anarthī ghātalā |
anartha tohī nirdālilā | nītinyāyem || 44 ||

44. Arrogance has been stepped on; selfishness has been covered with abundance; that *purush* has utterly destroyed this ‘great calamity’ though truthfulness and justice.

45. मोहास मिधयेचि तोडलें। दुःखास दुःधडचि केलें।
शोकास खंडून सांडलें। एकीकडे ॥ ४५ ॥
mohāsi madhyemci toḍileṁ | duḥkhāsi duḥdhaḍaci kelem |
śokāsi khaṁḍūna sāṁḍileṁ | ekikaḍe || 45 ||

45. Infatuation has been broken in the middle and suffering has been cut in two; sorrow has been taken outside and thrown away.

46. द्वेष केला देशघडी। अभावाची घेतली नरडी।
धाकें उदर तडाडी। कुतरकाचे ॥ ४६ ॥
dveṣa kelā deśadhaḍī | abhāvācī ghetalī naraḍī |
dhākem udara taḍāḍī | kutarkāche || 46 ||

46. Hatred has been banished and non-existence has been choked. The anxiety and fears in the belly of wrong thinking have been ripped open.

47. ज्ञानें वविक माजला। तेणें नशिच्यो बळावला।
अवगुणांचा संवहार केला। वैराग्यबळें ॥ ४७ ॥
jñānem viveka mājalā | teṇem niścayo balāvalā |
avaguṇāṁcā saṁvohāra kelā | vairāgyabaleṁ || 47 ||

47. Due to *vivek*, knowledge/*gnyan* expanded and due to this, conviction gained strength; then those wrong *gunas* were destroyed by powerful *vairagya*/renunciation.



48. अधर्मास स्वधर्मं लुटल्लिं। कुकर्मास सत्कर्म्मं झुगटल्लिं।
लांढुन वाटा लावल्लिं। वचिरे अवचिरासी ॥ ४८ ॥

*adharmāsa svadharmem luṭileṁ | kukarmāsi satkarmem jhugaṭileṁ |
lāmṭuna vāṭā lāvileṁ | vicāreṁ avicārāsī || 48 ||*

48. *adharma* has been stripped of its property by one's own True Nature/*swadharma*; the impure action was thrown away by that pure action; wrong thinking has been disposed of by thoughtlessness.

49. तरिस्कार तो चरिडलि। द्वेष खरिडूनी सांडलि।
वषिद अवषिदे घातला। पायांतळीं ॥ ४९ ॥
*tiraskāra to ciraḍilā | dveṣa khiraḍūni sāmḍilā |
viṣāda aviṣādem ghātalā | pāyāntalīm || 49 ||*

49. That *purush* has crushed scorn, hatred has receded and eagerness has placed its feet on dejection.

50. कोपावरी घालणें घातलें। कापट्य अन्तरीं कुटल्लिं।
सख्य आपुलें मानल्लिं। वशिजनीं ॥ ५० ॥
*kopāvarī ghālāṇem ghātaleṁ | kāpaṭya antarīm kuṭileṁ |
sakhya āpuleṁ mānileṁ | viśvajanīm || 50 ||*

50. Anger has been attacked and the deceit that is within this inner space has been deceived and there is friendship with the whole world for it is regarded as one's own Self.

51. प्रवृत्तीचा केला त्याग। सुहृदांचा सोडला संग।
नवृत्तिपिथें ज्ञानयोग। साधिता जाहला ॥ ५१ ॥
*pravṛtticā kelā tyāga | suhrdāṁcā soḍilā saṅga |
nivṛttipanthem jñānayoga | sādhitā jāhalā || 51 ||*

51. *pravritti* (worldly activity) has been abandoned and the company of friends (and enemies etc.) has been cut and that union with pure knowledge has been attained through the path of non-activity/*nivritti* (*siddharameshwar maharaj*— doing nothing is the greatest worship).

52. वषियमैदास सतिरल्लिं। कुवदियेसी वेढा लावल्लिं।
आपणास सोडवल्लिं। आप्ततसकरांपासूनी ॥ ५२ ॥
*viṣayamāindāsi simtarileṁ | kuvidyesī vedhā lāvileṁ |
āpaṇāsa soḍavileṁ | āptataskarāṁpāsūnī || 52 ||*

52. The deception of sense-objects has been deceived and wrong knowledge has been confused and one's own Self has been freed from the robbers called relatives.

53. पराधीनतेवरी कोपला। ममतेवरी संतापला।
दुराशेचा त्याग केला। येकायेकीं ॥ ५३ ॥
*parādhīnatevarī kopalā | mamatevarī saṁtāpalā |
durāśecā tyāga kelā | yekāyekīm || 53 ||*

53. That *purush* got angry on dependence; he became furious at attachment; and the



hopes that are far from the *atma* were abandoned by that One (*brahman*) within the one (*jīva*).

54. स्वरूपीं घातलें मना। यातनेस केली यातना।
साक्षेप आण पुरेतना। प्रतषिठलें ॥ ५४ ॥
svarūpīm ghātaleṁ manā | yātanesi kelī yātanaḥ |
sākṣepa āṇi pretnā | pratiṣṭhileṁ || 54 ||

54. The mind has been firmly placed in that *swarup*; suffering has been punished and wisdom and right effort has been rewarded.

55. अभ्यासाचा संग धरला। साक्षपासरसा नघाला।
पुरेतन सांगातीं घेतला। साधनपंथें ॥ ५५ ॥
abhyāsācā saṅga dharilā | sākṣapāsarisā nighālā |
pretna sāṅgātīm ghetalā | sādhanapam̐them || 55 ||

55. Study was taken as his companion, they set out together along with determined purpose and effort; and that *purush* walked on the path of *sadhana* telling this kind word 'I am'.

56. सावध दक्ष तो साधक। पाहे नित्यानित्यविवेक।
संग त्यागून एका। सतसंग धरी ॥ ५६ ॥
sāvadha dakṣa to sādhaḥ | pāhe nityānityaviveka |
saṅga tyāgūni eka | satsaṅga dharī || 56 ||

56. That *sadhak* is always alert and attentive and understands that *vivek* between the Eternal and non-eternal. He drops all attachment and only accepts the One as his companion.

57. बळेंच सारला संसार। विवेकें टाकला जोजार।
शुद्धाचारें अनाचार। भ्रष्टवला ॥ ५७ ॥
baḷeṁci sārila saṁsāra | vivekeṁ ṭākilā jojāra |
śuddhācāreṁ anācāra | bhraṣṭavilā || 57 ||

57. Through determination *samsar* has been cast off; through *vivek*, his family has been renounced and through pure conduct, the impure conduct has been bewildered.

58. वसिरास वसिरला। आळसाचा आळस केला।
सावध नाही दुश्चित्त झाला। दुश्चित्तपणासी ॥ ५८ ॥
visarāsa visaralā | āḷasācā āḷasa kelā |
sāvadha nāhīm duścitta jhālā | duścittapaṇāsī || 58 ||

58. Forgetfulness was forgotten, laziness was never regarded and due to his alertness his own Self was ever present.

59. आतां असो हें बोलणें। अवगुण सांडी नरूपणें।
तो साधक ऐसा येणें। प्रमाणें बुझावा ॥ ५९ ॥
ātām aso heṁ bolāṇeṁ | avagūṇa sāṁḍī nirūpaṇeṁ |
to sādhaḥ aisā yeṇeṁ- | pramāṇeṁ bujhāvā || 59 ||



59. When the wrong *gunas* have been left aside then, that thoughtless Self is this speech ‘I am’ and now the *sadhak* should understand, I do not exist.

60. बळेंच अवघा त्याग कीजे। म्हणोन साधक बोलजि।
आतां सद्धि तोच जाणजि। पुढलि समासी ॥ ६० ॥
baḷemci avaghā tyāga kīje | mhaṇoni sādḥaka bolije |
ātām siddha toci jāṇije | puḍhile samāsī || 60 ||

60. Through determination the mind full of ‘many’ things should be abandoned. Therefore the *sadhak* should make this ‘speech’ (having understood this gross creation is but a figment of my own imagination, the mind stops chattering and becomes quiet. In this way, this ‘all’ appears from behind the thoughts and ‘many’ words). And then within the collection of words ahead, that *siddha*/accomplished should be known (when the *sadhak* learns how to abandon this ‘speech’ then, he becomes thoughtless. And when he abandons all sense of being, then like the salt dropped in the ocean, he becomes a perfect *siddha* and is forever free).

61. येथें संशयो उठलि। नसिपूह तोच साधक जाहला।
त्याग न घडे संसारकाला। तर तो साधक नवहे कीं ॥ ६१ ॥
yethem saṁśayo uṭhila | nisipūha toci sādḥaka jāhala |
tyāga na ghaḍe saṁsārikālā | tari to sādḥaka navhe kīṁ || 61 ||

61. Then ‘here’ a doubt arose (as long as *maya* remains then doubts or thoughts are sure to arise sooner or later. Therefore one must find rest in that doubtless Self). “The *sadhak* has no desire. But if one does not abandon *samsar* then, can one ever be a *sadhak*?”

62. ऐसें श्रोतयाचें उत्तर। त्याचें कैसें प्रत्युत्तर।
पुढलि समासी तत्पर। होऊनि ऐका ॥ ६२ ॥
aīseṁ śrotayācēṁ uttara | tyācēṁ kaiseṁ pratyuttara |
puḍhile samāsī tatpara | hoūni aikā || 62 ||

62. Such was the question of the listener. But if there was this ‘speech’ then, why would there be any need of a reply? (when all there is, is this ‘I am’, then why allow questions to arise?) Therefore listen by being absorbed completely within the collection of words, ahead.

इति श्रीदासबोधे गुरुशषियसंवादे
साधकलक्षणनिरूपण नाम समास नववा ॥ ९ ॥ ५.९
iti śrīdāsabodhe guruśiṣyasamvāde
sādhakalakṣaṇanirūpaṇa nāma samāsa navavā || 9 || 5.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 5 named „The Attention of a *sadhak*“ is concluded.



5.10 The Attention of a *siddha*/Accomplished

समास दहावा : सद्धिलक्षण नरूपण

samāsa dahāvā : siddhalakṣaṇa nirūpaṇa

|| Śrī Rām ||

1. मागां बोललि संसारकि। त्यागेंवणि नवहे कीं साधक।

ऐका याचा वविक। ऐसा असे ॥ १ ॥

māgām bolilā saṁsārīka | tyāgeṁvīṇa navhe kīm sādḥaka |
aikā yācā vīveka | aisā ase || 1 ||

1. Previous to this ‘speech’ there is the world of *samsar* (*samsar* covers over this world of the ‘all’). Therefore without abandoning *samsar* one cannot become a *sadhak*. Listen, for such listening is *vivek*.

2. सन्मार्ग तोच जीवीं धरणें। अन्मार्गाचा त्याग करणें।

संसारकि त्याग येणें। परकारें ऐसा ॥ २ ॥

sanmārga toci jīvīm dharaṇeṁ | anmārgācā tyāga karaṇeṁ |
saṁsārīkā tyāga yeṇeṁ | prakāreṁ aisā || 2 ||

2. When that *atma* within the *jiva* holds firmly to the true path and abandons the untrue path then, one can abandon the ways of *samsar*.

3. कुबुद्धतियागेंवणि कांहीं। सुबुद्धलिंगणार नाहीं।

संसारकि त्याग पाहीं। ऐसा असे ॥ ३ ॥

kubuddhityāgeṁvīṇa kāmīhīm | subuddhi līgaṇāra nāhīm |
saṁsārīkāṁ tyāga pāhīm | aisā ase || 3 ||

3. But without abandoning this impure conviction of being a body, this pure conviction of being the ‘all’ cannot be established. The question was asked, “Can one become a *sadhak* without giving up *samsar*?” The answer is unless one leaves *samsar*, this ‘all’ of knowledge cannot be understood (*the one in samsar* can only gain knowledge by abandoning one’s concepts and thoughts; *maharāj*- two swords cannot fit into the one sheath).

4. प्रपंची वीट मानलि। मनें वषियेत्याग केला।

तरीच पुढें अवलंबलि। परमार्थमार्ग ॥ ४ ॥

prapañcīm vīṭa mānilā | manēṁ viṣayetyāga kelā |
tarīca puḍheṁ avalāmbilā | paramārthamārga || 4 ||

4. Only when you feel ashamed of being in this *prapanch*/worldly existence does the mind abandon these sense objects and then you can cherish the path of *paramarth*.

5. त्याग घडे अभावाचा। त्याग घडे संशयाचा।

त्याग घडे अज्ञानाचा। शनै शनै ॥ ५ ॥

tyāga ghaḍe abhāvācā | tyāga ghaḍe saṁśayācā |
tyāga ghaḍe ajñānācā | śanai śanai || 5 ||

5. Then very naturally there will be the giving up of faithlessness and the giving up of



doubt and the giving up of ignorance.

6. ऐसा सूक्ष्म अंतरत्याग। उभयतां घडे सांग।

नसिपृहास बाह्य त्याग। विशेष आहे ॥ ६ ॥

aisā sūkṣma antartyāga | ubhayatāṁsa ghaḍe sāṅga |
nisprhāsa bāhya tyāga | viśeṣa āhe || 6 ||

6. When you internally abandon faithlessness, doubt and ignorance then, both *prapanch* and *paramarth* are perfectly performed.¹⁸ Then that desireless *sadhak* abandons this pure *sattwa guna* and the external is given up (when you are a *sadhak* then your external is this ‘all’ and when it is abandoned because it is also not true then duality does not remain).

7. संसारका ठाई ठाई। बाह्य त्याग घडे कांहीं।

नतिय नेम श्रवण नाही। त्यागेंवणि ॥ ७ ॥

samsārikā ṭhāim ṭhāim | bāhya tyāga ghaḍe kāmhiṁ |
nitya nema śravaṇa nāhiṁ | tyāgeṁviṇa || 7 ||

7. And for the one in *samsar*, if they at everyplace abandon the external (ie. his external is the sense objects) then, there is this ‘all’. For without such giving up, there cannot be this constant *shravan*. (So, the *samsari* abandons the sense objects and gains the ‘all’ and the desireless *sadhak* abandons the ‘all’ and gains His thoughtless *swarup*)

8. फटिली आशंका स्वभावें। त्यागेंवणि साधक नव्हे।

पुढें कथेचा अन्वय। सावध ऐका ॥ ८ ॥

phiṭālī āśankā svabhāveṁ | tyāgeṁviṇa sādhaḥka navhe |
puḍheṁ kathecā anvaya | sāvadha aikā || 8 ||

8. Then naturally this original doubt ‘I am’ will be removed afterwards. But understand that without giving up the thoughts of the sense objects, there can be no *sadhak*. Therefore listen carefully to this ‘story’ ahead (forget everything is giving up the thoughts).

9. मागां झालें नरूपण। साधकाची ओळखण।

आतां सांगजिल खूण। सद्दिघलक्षणाची ॥ ९ ॥

māgām jhāleṁ nirūpaṇa | sādhaḥkācī ṭlakhaṇa |
ātām sāṁgijela khūṇa | siddhalakṣaṇācī || 9 ||

9. Previously there had been this *sagun* discourse and there was the recognition of the *sadhak*. Now, that *nirgun* understanding will be told for that is the attention of the *siddha*.

10. साधु वस्तु होऊन ठिला। संशयें ब्रह्मांडाबाहेरी गेला।

नशिचयें चळेना ऐसा झाला। या नांव सद्दिघ ॥ १० ॥

sādhu vastu hoūni ṭhelā | saṁśayeri brahmāṇḍābāherī gelā |
niścayeri calēnā aisā jhālā | yā nāmva siddha || 10 ||

¹⁸See 12.1.1; Only when your *prapanch* is properly performed at the source (‘I am’), can one accept the *vivek* of *paramarth*. My dear *viveki*, ‘here’ do not become lazy and fall into body consciousness.



10. The *sadhu* establishes that Supreme Self and this 'I am' disappears along with the whole created universe/*brahmāṇḍa*; when such conviction does not move then, this 'all' has become a *siddha*.
11. बद्धपणाचे अवगुण। मुमुक्षुपणीं नाही जाण।
मुमुक्षुपणाचें लक्षण। साधकपणीं नाही ॥ ११ ॥
baddhapaṇāce avagūṇa | mumukṣupaṇīṁ nāhīṁ jāṇa |
mumukṣupaṇāceṁ lakṣaṇa | sādhakapaṇīṁ nāhīṁ || 11 ||
11. The objectification of the *baddha* is not known in the *mumukshu*. And the attention of the *mumukshu* is not in the attention of the *sadhak*.
12. साधकासिंदेहवृत्ती। पुढें होतसे नवृत्ती।
या कारणें नःसिंदेह श्रोतीं। साधु वोळखावा ॥ १२ ॥
sādhakāsi saṁdehavṛtti | puḍhēṁ hotase navṛtti |
yā kāraṇēṁ niḥsaṁdeha śrotīṁ | sādhu voḷakhāvā || 12 ||
12. The *sadhak* may still harbour the thought that a body is there (ie. this 'I am' or 'all' body), but later becomes thoughtless. On account of this 'I am' within the good listener, the doubtlessness (I do not exist) of the *sadhu* is recognised.
13. संशयरहित ज्ञान। तेंच साधूचें लक्षण।
सद्दिधाअंगीं संशयो हीन। लागेल कैसा ॥ १३ ॥
saṁśayarahita jñāna | teṁci sādhuḥceṁ lakṣaṇa |
siddhāāṁgīṁ saṁśayo hīna | lāgela kaisā || 13 ||
13. Then this *attention of that *sadhu* has become that pure knowledge, free of this doubt 'I am'. For how is it possible that this doubt can remain in the body of the *siddha*? (The *siddha* uses this knowledge but understands that it no different from Myself ie. no-otherness) *(This knowledge is the original doubt; but His attention is 'attentionless', His body is 'beyond the body'/'*videhi*)
14. कर्ममार्ग संशयें भरला। साधनीं संशय कालवला।
सर्वामधये संशयो भरला। साधु तो नःसिंदेह ॥ १४ ॥
karmamārga saṁśayeriṁ bharalā | sādhanīṁ saṁśaya kālavalā |
sarvāmmadhyeṁ saṁśayo bharalā | sādhu to niḥsaṁdeha || 14 ||
14. The path of action/*karma* is rampant with doubt, for where there is *sadhana* there has to be doubt. Even in this 'all' this doubt overflows but that *sadhu* is doubtless. (In this 'all' there is the subtle doubt, 'Am I or am I not?' But you can never not be)
15. संशयाचें ज्ञान खोटें। संशयाचें वैराग्य पोरटें।
संशयाचें भजन वोखटें। नरिफळ होय ॥ १५ ॥
saṁśayāceṁ jñāna khoṭeṁ | saṁśayāceṁ vairāgya poraṭeṁ |
saṁśayāceṁ bhajana vokhaṭeṁ | nirphala hoyā || 15 ||
15. Knowledge/*gnyan* with doubt is false, *vairagya*/renunciation with doubt is baseless and *bhajan* with doubt is troublesome and futile.
16. व्यर्थ संशयाचा देव। व्यर्थ संशयाचा भाव।



व्यर्थ संशयाचा स्वभाव। सर्व कांही ॥ १६ ॥

vyartha saṁśayācā deva | vyartha saṁśayācā bhāva |
vyartha saṁśayācā svabhāva | sarva kāmhi || 16 ||

16. If one doubts that there is a God then, all this is useless. If one's faith has doubt then all this is useless. If one has doubt in one's own true nature then there is this empty 'all'.

17. व्यर्थ संशयाचें व्रत। व्यर्थ संशयाचें तीर्थ।

व्यर्थ संशयाचा परमार्थ। निश्चयेंवीण ॥ १७ ॥

vyartha saṁśayācēṁ vrata | vyartha saṁśayācēṁ tīrtha |
vyartha saṁśayācā paramārtha | niścayēṁvīṇa || 17 ||

17. Any vow or religious practice is fruitless if there is doubt and useless is a pilgrimage if there is a doubt. In the same way, useless is *paramarth* when doubt remains, for there is no conviction.

18. व्यर्थ संशयाची भक्ती। व्यर्थ संशयाची प्रीती।

व्यर्थ संशयाची संगती। संशयो वाढवी ॥ १८ ॥

vyartha saṁśayācī bhaktī | vyartha saṁśayācī prītī |
vyartha saṁśayācī saṁgatī | saṁśayo vāḍhavī || 18 ||

18. Devotion with doubt is useless; love with doubt is useless and the companionship of doubt makes the doubt increase.

19. व्यर्थ संशयाचें जणें। व्यर्थ संशयाचें धरणें।

व्यर्थ संशयाचें करणें। सर्व कांहीं ॥ १९ ॥

vyartha saṁśayācēṁ jṇēṁ | vyartha saṁśayācēṁ dharaṇēṁ |
vyartha saṁśayācēṁ karaṇēṁ | sarva kāmhiṁ || 19 ||

19. To live with doubt is useless, to embark upon and hold on to knowledge with doubt is useless and the action of this 'all' with doubt is useless.

20. व्यर्थ संशयाची पोथी। व्यर्थ संशयाची व्युत्पत्ती।

व्यर्थ संशयाची गती। निश्चयेंवणि ॥ २० ॥

vyartha saṁśayācī pothī | vyartha saṁśayācī vyutpattī |
vyartha saṁśayācī gatī | niścayēṁvīṇa || 20 ||

20. Useless is a religious book if there is doubt; useless is one's understanding of a treatise if there is doubt and useless is any progress achieved with doubt, for there has been no conviction.

21. व्यर्थ संशयाचा दक्ष। व्यर्थ संशयाचा पक्ष।

व्यर्थ संशयाचा मोक्ष। होणार नाही ॥ २१ ॥

vyartha saṁśayācā dakṣa | vyartha saṁśayācā pakṣa |
vyartha saṁśayācā mokṣa | hoṇāra nāhīṁ || 21 ||

21. Doubt about your capability is useless. Doubt about your opinion also is useless. Doubt about liberation is useless, for it will never come.



22. व्यर्थ संशयाचा संत। व्यर्थ संशयाचा पंडति।
व्यर्थ संशयाचा बहुश्रुत। नश्चिच्येवणि॥ २२॥

vyartha saṁśayācā saṁta | vyartha saṁśayācā paṇḍita |
vyartha saṁśayācā bahuśruta | nīścayemvina || 22 ||

22. It is useless if one doubts the Saint, just as it is useless if one doubts the scholar. It is even useless if one has doubt in *samsar*, for then there is no conviction.

23. व्यर्थ संशयाची श्रेष्ठता। व्यर्थ संशयाची व्युत्पन्नता।
व्यर्थ संशयाचा ज्ञाता। नश्चिच्येवणि॥ २३॥

vyartha saṁśayācī śreṣṭhatā | vyartha saṁśayācī vyutpannatā |
vyartha saṁśayācā jñātā | nīścayemvina || 23 ||

23. Useless is greatness with doubt; useless is the one who eloquently explains the scriptures if there is doubt; useless is the *gnyani* if there is doubt, for there is no conviction.

24. नश्चिच्येवणि सर्व कांहीं। अणुमात्र ते प्रमाण नाही।
व्यर्थच पडलि प्रवाही। संदेहाचे॥ २४॥

nīścayemvina sarva kāmhiṁ | aṇumātra teṁ pramāṇa nāhiṁ |
vyarthaci paḍile pravāhiṁ | saṁdehāce || 24 ||

24. Without the conviction of this ‘all’, not even the smallest part of that Reality can ever be established. Then one tumbles down and is swept away by the doubt of having a body.

25. नश्चिच्येवणि जें बोलणें। तें अवघेंच किंटाळवाणें।
बाषकळ बोलजि वाचाळपणें। नरिथक॥ २५॥

nīścayemvina jeṁ bolaneṁ | teṁ avagheṁci kiṁṭālavāṇeṁ |
bāṣkaḷa bolije vācāḷapanēṁ | nirarthaka || 25 ||

25. When this ‘speech’ has no conviction then, that Reality becomes the tiresome and lazy mind. Therefore this frivolous and licentious mind should make this ‘speech’ otherwise, there is only worthless prattle.

26. असो नश्चिच्येवणि जे वल्गना। ते अवघीच वटिबना।
संशयें काहीं समाधाना। उरी नाही॥ २६॥

aso nīścayemvina je valganā | te avaghīca vṭambanā |
saṁśayerṁ kāhiṁ samādhānā | urī nāhiṁ || 26 ||

26. So be it! Without conviction, this ‘I am’ becomes the mind and boasts; without conviction, that Reality that is within everything gets humiliated. Due to doubt this ‘all’ and that *samadhan* do not remain.

27. म्हणोन संदेहरहति ज्ञान। नश्चिच्येचें समाधान।
तेचि सिद्धाचें लक्षण। नश्चिच्येसी॥ २७॥

mhaṇoni saṁdeharahita jñāna | nīścayāceṁ samādhāna |
teṁci siddhāceṁ lakṣaṇa | nīścayemsiṁ || 27 ||

27. Therefore only that knowledge that is free of any body consciousness is conviction



and this brings complete contentment/*samadhan*. This only is the true sign of the *siddha*.

28. तंव श्रोता करी प्रश्न। नश्चिच्य करावा कवण।
मुख्य नश्चिच्याचें लक्षण। मज नरूपार्वें ॥ २८ ॥
taṁva śrotā karī praśna | niścaya karāvā kavaṇa |
mukhya niścayācēṁ lakṣaṇa | maja nirūpāvēṁ || 28 ||

28. At this time of listening, the listener to this 'I am' asks a question (ie. he has doubt; conviction is to remain always in this doubtless understanding; for if the listener asks a question then his conviction is spoiled). He says, "Discourse to 'me' the sign of Supreme conviction!"

29. ऐक नश्चिच्य तो ऐसा। मुख्य देव आहे कैसा।
नाना देवांचा वळसा। करुंचिनिये ॥ २९ ॥
aika niścaya to aisā | mukhya deva āhe kaisā |
nānā devāṁcā vaḷasā | karūṁci naye || 29 ||

29. First listen and have the conviction of this 'all' and then understand who that Supreme God is. One should not move around with the clamour of the 'many' gods (God is not something that can be imagined, someone with long white beard or four arms etc.).

30. जेणें नर्मिलें सचराचर। त्याचा करावा वचार।
शुद्ध वविकें परमेश्वर। ओळखावा ॥ ३० ॥
jeṇeṁ nirmileṁ sacarācara | tyācā karāvā vicāra |
śuddha vivekeṁ parameśvara | oḷakhāvā || 30 ||

30. By listening the whole animate and inanimate creation is created (ie. this 'all' is created). Then there should be that thoughtless understanding of the *purush*. By such *vivek*, *parameshwara* (Supreme God) should be recognized.

31. मुख्य देव तो कोण। भक्तांचें कैसें लक्षण।
असत्य सांडून वोळखण। सत्याची धरावी ॥ ३१ ॥
mukhya deva to koṇa | bhaktāṁcerṁ kaiserṁ lakṣaṇa |
asatya sāṁḍūna voḷakhana | satyācī dharāvī || 31 ||

31. "That Supreme God is who and what is the sign of devotion?" (Still he doesn't listen and raises the questions) When the untrue is left and the true is firmly held then, that is devotion and that Supreme God will be recognized

32. आपुल्या देवास वोळखावें। मग मी कोण हें पहावें।
संग त्यागून रहावें। वस्तुरूप ॥ ३२ ॥
āpulyā devāsa voḷakhāvēṁ | maga mī koṇa heṁ pahāvēṁ |
samga tyāgūna rahāvēṁ | vasturūpa || 32 ||

32. First your God should be recognized and then when you should understand this *'I', that thoughtless *swarup* will be attained. Having given up this attachment to form, that formless Self should remain. *(This 'I am' is the original inspiration and the original doubt. This is felt to be God but then you remain and this 'I am' is your God)



33. तोडावा बंधनाचा संशयो। करावा मोक्षाचा नशिचयो।
पहावा भूतांचा अनवयो। वतिरिक्केसीं॥ ३३॥
toḍāvā baṁdhanācā saṁśayo | karāvā mokṣācā niścayo |
pahāvā bhūtāṁcā anvayo | vitirekerisīṁ || 33 ||

33. Cut out and throw away the doubt of confinement and have the firm conviction that you are liberated. One should understand this coming together of the great elements to form creation and then dissolve them through negation (ie. *vivek*).

34. पूरूपक्षे सद्दिघांत। पहावा प्रकृतीचा अंत।
मग पावावा नविांत। नशिचयो देवाचा॥ ३४॥
pūrvapakṣeṁ siddhānta | pahāvā prakṛtīcā anta |
maga pāvāvā nivānta | niścayo devācā || 34 ||

34. You should understand that Final Truth (*siddhant*: non-duality) at the end of this *prakṛti*, by first understanding this original hypothesis (this ‘I am’ is my God; *prakṛti*). Then you should have the conviction of that still and doubtless God.

35. देहाचेनयिगे संशयो। करी समाधानाचा क्षयो।
चळों नेदावा नशिचयो। आत्मतवाचा॥ ३५॥
dehāceni yogerṁ saṁśayo | karī samādhānācā kṣayo |
caḷoṁ nedāvā niścayo | ātmatvācā || 35 ||

35. Union with this ‘I am’ body brings doubt (ie. *something is there*) and therefore *samadhan* is destroyed. Therefore you should not deviate from the conviction of being that *atma*.

36. सद्दिघ असतां आत्मज्ञान। संदेह वाढवी देहाभिमिन।
याकारणें समाधान। आत्मनशिचयें राखावें॥ ३६॥
siddha asatāṁ ātmajñāna | saṁdeha vāḍhavī dehābhimīna |
yākāraṇeṁ samādhāna | ātmaniścayeṁ rākhāveṁ || 36 ||

36. The *siddha* is the doubtless knowledge of the Self/*atma gnyan* and doubt brings pride of a body. Therefore by means of this ‘speech’ you should protect the conviction of being the *atma* and gain its contentment/*samadhan*.

37. आठवतां देहबुद्धी। उडे वविकाची शुद्धी।
याकारणें आत्मबुद्धी। सदृढ करावी॥ ३७॥
āṭhavatāṁ dehabuddhī | uḍe vivekācī śuddhī |
yākāraṇeṁ ātmabuddhī | sadṛḍha karāvī || 37 ||

37. When you remember body consciousness then, the power of *vivek* is surely destroyed. Therefore by means of this ‘speech’, that *atma* conviction should be established.

38. आत्मबुद्धी नशिचयाची। तेच दिशा मोक्षशरीची।
अहमात्मा हें कधीची। वसिरो नये॥ ३८॥
ātmabuddhī niścayācī | teci daśā mokṣaśrīcī |
ahamātmā heṁ kadhīcī | visaroṁ naye || 38 ||

38. When there is the conviction, ‘I am the *atma*’ then, that Reality has become a state



of liberation (ie. the liberation from the gross body conviction). But nevertheless that thoughtless Self should never forget this 'I am *atma*' (though this is an attention by that attentionless Self, still it should never be given up).

39. नरिपलिं नश्चियाचें लक्षण। परी हें न कळे सत्संगेवणि।

संतांसी गेलिया शरण। संशये तुटती ॥ ३९ ॥

niropilem niścayācem lakṣaṇa | parī hem na kaḷe satsaṅgēvina |
saṁtāmsī geliyā śaraṇa | saṁśaye tuṭatī || 39 ||

39. To stay in this 'I am' is the sign of conviction but still that thoughtless *swarup* cannot be understood without the company of the Truth/Saint (ie. understand the thoughtless by being the thoughtless). This doubt of 'I am' gets broken when you go to the Truth/Saint for protection.

40. आतां असो हें बोलणें। ऐका सद्दिधाचीं लक्षणें।

मुख्य नःसंदेहपणें। सद्दिध बोलजि ॥ ४० ॥

ātām aso hem bolaṇem | aikā siddhācīm lakṣaṇem |
mukhya niḥsaṁdehapaṇem | siddha bolije || 40 ||

40. Now that thoughtless *swarup* is this 'speech', so therefore listen to this 'speech' for it is the attention of the *siddha*. And when this gets 'spoken' with doubtlessness (lit. without any body) then there is that Supreme God and that is the *siddha*

41. सद्दिधस्वरूपीं नाहीं देहो। तेथें कैचा हो संदेहो।

याकारणें सद्दिध पाहो। नःसंदेही ॥ ४१ ॥

siddhasvarūpīm nāhīrī deho | tethem kaimcā ho saṁdeho |
yākāraṇem siddha pāho | niḥsaṁdehī || 41 ||

41. Within the *swarup* of the *siddha* there is no body, therefore how can that thoughtless 'there' have any doubt? By means of this knowing of 'I am', understand the *siddha* and be that doubtless One.

42. देहसमंघाचेन गुणें। लक्षणासक्रिये उणें।

देहातीतांचीं लक्षणें। काय म्हणोना सांगावीं ॥ ४२ ॥

dehasamaṁdhāceni guṇem | lakṣaṇāsi kāye uṇem |
dehātītāmcīm lakṣaṇem | kāya mhaṇoni sāṁgāvīm || 42 ||

42. Attachment to the body brings the *gunas* and these bring objectification and by placing your attention on these objects, you become so small. Therefore place your attention on this 'all' and then, be that attentionless *swarup* of the one 'beyond the body'.

43. जें लक्षवेना चक्षूसी। त्याचीं लक्षणें सांगावीं कैसीं।

नर्मळ वस्तु सद्दिध त्यासी। लक्षणें कैसीं ॥ ४३ ॥

jem lakṣavenā cakṣūmsī | tyācīm lakṣaṇem sāṁgāvīm kaisīm |
nirmala vastu siddha tyāsī | lakṣaṇem kaimśīm || 43 ||

43. If the eyes cannot focus on *mula maya* then, how can they focus on that *purush* (hidden within *mula maya*)? When there is that pure Self and *siddha* then, what attention can there be?



44. लक्षणं म्हणजि केवळ गुण। वस्तु ठाईची नरिगुण।
 तेंचसिद्धांचें लक्षण। वस्तुरूप॥ ४४॥
lakṣaṇeṁ mhaṇije kevala guṇa | vastu thāīcī nirguṇa |
temci siddhāṇcerṁ lakṣaṇa | vasturūpa || 44 ||

44. Due to this attention of the pure *sattwa guṇa* there is that pure knowledge (ie. knowledge becomes no-knowledge). That is the Supreme Self beyond the *gunas* (ie. *gunas* become *nirgun*). Then this attention is that attentionless *siddha*, the Self with Its own form (ie. then knowledge is absorbed within that Self and though knowledge is used to stay in the world, still no separation is created in the One).

45. तथापि ज्ञानदशकीं बोललिं। म्हणोन विक्त्तृत्व आटोपलिं।
 न्यून पूरण क्षमा केलें। पाहजि श्रोतीं॥ ४५॥
tathāpi jñānadaśakīṁ bolilerṁ | mhaṇoni vakṛtva āṭopilerṁ |
nyūna pūrṇa kṣamā keleṁ | pāhije śrotīṁ || 45 ||

45. Within the knowledge of the ten sense organs there is this ‘speech’ and therefore, all other talk should dry up. And then the perfect and imperfect within the listener should be forgiven (duality should be abandoned; no questions should arise and then, of its own accord, this knowledge will go off and that is Reality).

इति श्रीदासबोधे गुरुशषियसंवादे
 सिद्धिलक्षणनिरूपणनाम समास दहावा॥ १०॥ ५.१०
iti śrīdāsabodhe guruśiṣyasamvāde
siddhalakṣaṇanirūpaṇanāma samāsa dahāvā || 10 || 5.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 5 named „The Attention of a *siddha*/Accomplished“ is concluded.



Dashaka VI

Search for God

॥ दशक सहावा : देवशोधन ॥ ६ ॥

॥ *daśaka sahāvā : devaśodhana* ॥ 6 ॥



6.1 Search for God

समास पहलि : देवशोधन

samāsa pahilā : devaśodhana

|| Śrī Rām ||

1. चतित सुचति करावें। बोललें तें जीवीं धरावें।

सावध होऊन बैसावें। नमिषि एक ॥ १ ॥

citta sucita karāverṁ | bolileṁ teṁ jīvīm dharāverṁ |

sāvadha hoūna baisāverṁ | nimiṣa eka || 1 ||

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

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

न भेटतां तेथलिया प्रभूसी। सौख्य कैचें ॥ २ ॥

koṇī eke grāmīm athavā deśīm | rāhaṇeṁ āhe āpaṇāsī |

na bheṭatām tethilyā prabhūsī | saukhya kaimceṁ || 2 ||

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

3. म्हणौन जियास जेथें राहणें। तेणें त्या प्रभूची भेटी घेणें।

म्हणजि होय श्लाघ्यवाणें। सर्व कांहीं ॥ ३ ॥

mhaṇauni jyāsa jethēṁ rāhaṇeṁ | teṇeṁ tyā prabhūcī bheṭī gheṇeṁ |

mhaṇije hoyā ślāghyavāṇeṁ | sarva kāmhīm || 3 ||

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

4. प्रभूची भेटी न घेतां। तेथें कैची मान्यता।

आपुलें महतव जातां। वेळ नाही ॥ ४ ॥

prabhūcī bheṭī na ghetām | tetheṁ kaimcī mānyatā |

āpuleṁ mahatva jātām | veḷa nāhīm || 4 ||

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

5. म्हणौन रायापासून रिक। कोणी एक तरी नायक।

त्यास भेटणें हा वविक। वविकी जाणती ॥ ५ ॥

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



*mhaṇauni rāyāpāsūni raṅka | koṇī eka tarī nāyaka |
tyāsa bheṭaṇeṁ hā viveka | vivekī jāṇatī || 5 ||*

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

6. त्यास न भेटतां त्याचे नगरीं। राहतां धरतील बेगारी।
तेथें न करितां चोरी। अंगीं लागे ॥ ६ ॥
*tyāsa na bheṭatām tyāce nagarīm | rāhatām dharitīla begārī |
tetherī na karitām corī | aṅgīm lāge || 6 ||*

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

7. याकारणें जो शहाणा। तेणें प्रभूसी भेटावें जाणा।
ऐसें न करितां दैन्यवाणा। संसार त्याचा ॥ ७ ॥
*yākāraṇeṁ jo śahāṇā | teṇeṁ prabhūsī bheṭāveṁ jāṇā |
aiseṁ na karitām dainyavāṇā | saṁsāra tyācā || 7 ||*

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

8. ग्रामीं थोर ग्रामाधिपति। त्याहून थोर देशाधिपति।
देशाधिपतिहून नृपति। थोर जाणावा ॥ ८ ॥
*grāmīm thora grāmādhīpatī | tyāhūni thora deśādhīpatī |
deśādhīpatīhūni nṛpatī | thora jāṇāvā || 8 ||*

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

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

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



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

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

11. असो ऐशिया समस्तां। एक ब्रह्मा नर्माणकर्ता।
त्या ब्रह्म्यासही नर्मिता। कोण आहे ॥ ११ ॥
aso aiśiyā samastāṁ | eka brahmā nirmāṇakartā |
tyā brahmyāsahī nirmitā | koṇa āhe || 11 ||

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

12. ब्रह्मा विष्णु आणा हर। त्यांसी नर्मिता तोच थोर।
तो ओळखावा परमेश्वर। नाना यतने ॥ १२ ॥
brahmā viṣṇu āṇi hara | tyāṁsī nirmitā toci thora |
to ṭlakhāvā paramēśvara | nānā yatnē || 12 ||

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

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

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

14. जेणें संसारीं घातलें। अवघें ब्रह्माण्ड नर्माण केलें।
त्यासी नाहीं ओळखलें। तोच पतित ॥ १४ ॥
jeṇem saṁsārīm ghātalem | avagheṁ brahmāṇḍa nirmāṇa kelem |
tyāsī nāhīm ṭlakhilem | toci patita || 14 ||

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



15. म्हणोनी देव ओळखावा। जन्म सार्थकच करवा।
न कळे तरी सत्संग धरावा। म्हणजे कळे॥ १५॥
mhaṇoni deva ōḷakhāvā | janma sārthakaci karāvā |
na kaḷe tarī satsaṅga dharāvā | mhaṇaje kaḷe || 15 ||

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

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

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

17. चळेना ढळेना देव। ऐसा ज्याचा अंतरभाव।
तोच जाणजि महानुभाव। तोच साधू॥ १७॥
calenā ḍhalenā deva | aisā jyācā aṁtarbhāva |
toci jāṇije mahānubhāva | toci sādhu || 17 ||

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

18. जो जनांमध्ये वागे। परी जनावेगळी गोष्टी सांगे।
ज्याचे अंतरी ज्ञान जागे। तोच साधू॥ १८॥
jo janāṁmadhye vāge | parī janāṁvegālī goṣṭī sāṅge |
jyāce aṁtarī jñāna jāge | toci sādhu || 18 ||

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

19. जाणजि परमात्मा निर्गुण। त्यासींच म्हणावे ज्ञान।
त्यावेगळे ते अज्ञान। सर्व काहीं॥ १९॥
jāṇije paramātmā nirguṇa | tyāsīṁca mhaṇāverī jñāna |
tyāvegaḷeṁ teṁ ajñāna | sarva kāñhīṁ || 19 ||

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

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

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



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

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

22. जन्मवरी पोट भरलें। देहाचें संरक्षण केलें।
पुढें अवघेंच वियर्थ गेलें। अंतकाळीं ॥ २२ ॥
janmavarī poṭa bharileṁ | dehācēṁ saṁrakṣaṇa keleṁ |
puḍheṁ avagheṁci vyartha geleṁ | aṁtakālīṁ || 22 ||

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

23. एवं पोट भरावयाची वदिया। तयिंसी म्हणों नये सद्वदिया।
सर्वव्यापक वस्तु सद्या। पावजि तें ज्ञान ॥ २३ ॥
evaṁ poṭa bharāvayācī vidyā | tiyeṣī mhaṇōṁ naye sadvidyā |
sarvavyāpaka vastu sadyā | pāvije teṁ jñāna || 23 ||

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

24. ऐसें जयापाशीं ज्ञान। तोच जाणावा सज्जन।
तयापासीं समाधान। पुशलिं पाहजि ॥ २४ ॥
aiseṁ jayāpāśīṁ jñāna | toci jāṇāvā sajjana |
tayāpāśīṁ samādhāna | puśileṁ pāhije || 24 ||

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

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

25. When someone who is ignorant meets another who is ignorant then, how can knowledge be found there? If one unfortunate meets another unfortunate, how can good fortune be there?

26. रोग्यापाशीं रोगी गेला। तेथें कैचें आरोग्य त्याला।
नरिबळापाशीं नरिबळाला। पाठी कैची ॥ २६ ॥
rogyāpāśīṁ rogī gelā | tetheṁ kairṁceṁ ārogya tyālā |
nirbalāpāśīṁ nirbalālā | pāṭhī kairṁci || 26 ||

26. If the *diseased goes to one who is diseased then how can that disease-less *atma* be



there? If the weak goes to the weak, how can there be any support? **(Taking yourself to be a body is the disease; maharaj- this body is a great boil on you)*

27. पशिाच्यापाशीं पशिाच गेलें। तेथें कोण सार्थक झालें।
 उनमत्तास उनमत्त भेटलें। त्यास उमजवी कवणू॥ २७॥
piśācyāpāśīm piśāca galem | tethem koṇa sārthaka jhālem |
unmattāsa unmatta bheṭaleri | tyāsa umajavī kavaṇū || 27 ||

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

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

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

29. अबद्धापाशीं गेला अबद्ध। तो कैसेनीहोईल सुबद्ध।
 बद्धास भेटतां बद्ध। सिद्धि नवहे॥ २९॥
abaddhāpāśīm gelā abaddha | to kaiseni hoīla subaddha |
baddhāsa bheṭatām baddha | siddha navhe || 29 ||

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

30. देह्यापाशीं गेला देही। तो कैसेनीहोईल वदिही।
 म्हणोनीज्ञात्यावांचूनीनाही। ज्ञानमार्ग॥ ३०॥
dehyāpāśīm gelā dehī | to kaiseni hoīla videhī |
mhaṇoni jñātyāvāncūni nāhīm | jñānamārga || 30 ||

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

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

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

इति श्रीदासबोधे गुरुशषियसंवादे षष्ठदशके
 देवशोधननरूपणं नाम प्रथमः समासः ॥ १ ॥ ६.१
iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake
devaśodhananirūpaṇam nāma prathamah samāsaḥ || 1 || 6.1



Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 6 named „Search for God“ is concluded.



6.2 Attainment of *brahman*

समास दुसरा : ब्रह्मपावननिरूपण

samāsa dusarā : brahmapāvananirūpaṇa

|| Śrī Rām ||

1. ऐका उपदेशाचीं लक्षणें। सायुज्यप्राप्त होय जेणें।
नाना मतांचें पेखणें। कामा नये सर्वथा ॥ १ ॥
aikā upadeśācīṁ lakṣaṇeṁ | sāyujyaprāpti hoyā jēṇeṁ |
nānā matāṁceṁ pekhaṇeṁ | kāmā naye sarvathā || 1 ||

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

2. ब्रह्मज्ञानावीण उपदेश। तो म्हणों नये विशेष।
धान्येवणि जैसैं भूस। खातां नये ॥ २ ॥
brahmajñānāvīṇa upadeśa | to mhaṇoṁ naye viśeṣa |
dhānyevīṇa jaisēṁ bhūsa | khātām naye || 2 ||

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

3. नाना काबाड बडवलिं। नातरी तक्रच घुसळलिं।
अथवा धुवणचिसेवलिं। सावकाश ॥ ३ ॥
nānā kābāḍa baḍavileṁ | nātārī takraci ghusaḷileṁ |
athavā dhuvaṇaci sevileṁ | sāvakāśa || 3 ||

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

4. नाना साली भक्षलिया। अथवा चोइत्या चोखलिया।
खोबरें सांडून खादल्या। नरोट्या जैशा ॥ ४ ॥
nānā sālī bhakṣilyā | athavā coiṭyā cokhilyā |
khobareṁ sāmḍūna khādalyā | naroṭyā jaiśā || 4 ||

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

5. तैसैं ब्रह्मज्ञानावणि। नाना उपदेशांचा शीण।
सार सांडून असार कोण। शहाणा सेवी ॥ ५ ॥
taiseṁ brahmajñānāvīṇa | nānā upadeśāṁcā śīṇa |
sāra sāmḍūna asāra koṇa | śahāṇā sevī || 5 ||

5. In this way, without that knowledge of *brahman*, this teaching of ‘I am’ will become the tiresome pains of the ‘many’. Therefore why should the wise throw away that essence



(I do not exist) and taste the non-essence? (Unless you disappear like the salt in the ocean then, even if this understanding of ‘I am’ is achieved, still you will slip back one day into the ‘many’ thoughts)

6. आतां ब्रह्म जें कां नरिगुण। तेंच किलें नरूपण।

सुचति करावें अंतःकरण। श्रोतेजनीं ॥ ६ ॥

*ātām brahma jem kān nirguṇa | teñci kelem nirūpaṇa |
sucita karāveṁ antaḥkaraṇa | śrotejanīm || 6 ||*

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

7. सकळ सृष्टीची रचना। तें हें पंचभौतिक जाणा।

परंतु हें तगेना। सर्वकाळ ॥ ७ ॥

*sakaḷa sṛṣṭīcī racanā | teṁ heṁ pañcabhautika jāṇā |
paraṁtu heṁ tagenā | sarvakaḷa || 7 ||*

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

8. आदिअंतीं ब्रह्म नरिगुण। तेच शिशवताची खूण।

येर पंचभौतिक सगुण। नाशवंत ॥ ८ ॥

*ādi antīm brahma nirguṇa | teci śāśvatācī khūṇa |
yera pañcabhautika saguṇa | nāśavanta || 8 ||*

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

9. येरवीं हीं पाहतां भूतें। देव कैसें म्हणावें त्यांतें।

भूत म्हणतां मनुष्यांतें। वषिद वाटे ॥ ९ ॥

*yeravīm hīm pāhatām bhūteṁ | deva kaiserīm mhaṇāveṁ tyāntēṁ |
bhūta mhaṇatām manuṣyāntēṁ | viṣāda vāṭe || 9 ||*

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

10. मा तो जगन्नाथ परमात्मा। त्यास आणभूतउपमा।



ज्याचा कळेना महिमा। ब्रह्मादकिंसी ॥ १० ॥

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

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

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

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

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

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

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

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

13. जें जें रूप आणानिम। तो तो अवघाच भ्रम।
नामरूपातीत वर्म। अनुभवे जाणावे ॥ १३ ॥

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

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

14. पंचभूतें आणतिरिगुण। ऐशी अष्टधा प्रकृति जाण।
अष्टधा प्रकृतीस नामाभिधान। दृश्य ऐसे ॥ १४ ॥

*pañcabhūteṁ āṇi triguṇa | aiśī aṣṭadhā prakṛti jāṇa |
aṣṭadhā prakṛtīsa nāmābhidhāna | dṛśya aiseṁ || 14 ||*

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

15. तें हें दृश्य नाशवित। ऐसें वेद शरुत बोलत।
नरिगुण ब्रह्म शाश्वत। जाणती ज्ञानी ॥ १५ ॥



teṁ heṁ dr̥śya nāśivar̥ṁta | aiseṁ veda śruti bolata |
nirguṇa brahma śāśvata | jāṇatī jñānī || 15 ||

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

16. जें शस्त्रें तोडतिं तुटेना। जें पावकें जाळतिं जळेना।
 जें कालवतिं कालवेना। आपेंकरूनी ॥ १६ ॥
jeṁ śastreṁ toḍitāṁ tuṭenā | jeṁ pāvakeṁ jālitāṁ jālenā |
jeṁ kālavitāṁ kālavenā | āpeṁkarūnī || 16 ||

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

17. जें वायूचेन उडेना। जें पडेना ना झडेना।
 जें घडेना ना दडेना। परब्रह्म तें ॥ १७ ॥
jeṁ vāyūceni uḍenā | jeṁ paḍenā nā jhaḍenā |
jeṁ ghaḍenā nā daḍenā | parabrahma teṁ || 17 ||

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

18. ज्यास विरुणचि नसे। जें सर्वांहून अनारसिं।
 परंतु असतचि असे। सर्वकाळ ॥ १८ ॥
jyāsi varṇaci nase | jeṁ sarvāṁhūni anāriseṁ |
paraṁtu asataci ase | sarvakāḷa || 18 ||

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

19. दसिना तरी काय झालें। परंतु सर्वत्र संचलें।
 सूक्ष्मचि कोंदाटलें। जेथें तेथें ॥ १९ ॥
disenā tarī kāya jhāleṁ | paraṁtu sarvatra saṁcaleṁ |
sūkṣmaci koṁdāṭaleṁ | jethem tethem || 19 ||

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

20. दृष्टीस लागली सवे। जें दसिल तेंच पिहावें।
 परंतु गुज तें जाणावें। गौप्य आहे ॥ २० ॥
dr̥ṣṭīsa lāgalī save | jeṁ disela teṁci pahāveṁ |
paraṁtu guja teṁ jāṇāveṁ | gaupya āhe || 20 ||

20. When that Reality, of its own accord, becomes this visible *maya* then, that which



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

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

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

22. उमजेना तें उमजावें। दसिना तें पहावें।
जें कळेना तें जाणावें। वविकबळें ॥ २२ ॥
umajenā teṁ umajāveṁ | disenā teṁ pahāveṁ |
jeṁ kaḷenā teṁ jāṇāveṁ | vivekabaḷeṁ || 22 ||

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

23. गुप्त तेंच प्रगटवावें। असाध्य तेंच साधावें।
कानडेंच अभ्यासावें। सावकाश ॥ २३ ॥
gupta teṁci pragaṭavāveṁ | asādhya teṁci sādḥāveṁ |
kānaḍeṁci abhyāsāveṁ | sāvakāśa || 23 ||

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

24. वेद वरिचि आण शेष। जेथें शणिले नःशेष।
तेंच साधावें वशिष। परब्रह्म तें ॥ २४ ॥
veda virānci āṇi śeṣa | jethēṁ śaṇile niḥśeṣa |
teṁci sādḥāveṁ viśeṣa | parabrahma teṁ || 24 ||

24. The *vedas*, *brahma* the creator and even the divine serpent *shesha* (ie. Witness) got completely exhausted trying to describe that Reality. That Reality, that has appeared as this pure *sattwa guna*, should achieve that *parabrahman* (He who has appeared as this knowing should return to Himself).

25. तरी तें कवणें परी साधावें। तेंच बोललें स्वभावें।
अध्यात्मशरवणें पावावें। परब्रह्म तें ॥ २५ ॥
tārī teṁ kavāṇeṁ parī sādḥāveṁ | teṁci bolileṁ svabhāveṁ |
adhyātmaśravaṇeṁ pāvāveṁ | parabrahma teṁ || 25 ||



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

26. पृथ्वी नवहे आप नवहे। तेज नवहे वायु नवहे।
वरणव्यक्ति ऐसैं नवहे। अव्यक्त तें ॥ २६ ॥
prthvī navhe āpa navhe | teja navhe vāyu navhe |
varṇavyakti aisēm navhe | avyakta teṁ || 26 ||

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

27. तयास म्हणावें देव। वरकड लोकांचा स्वभाव।
जतिके गांव ततिके देव। जनांकारणें ॥ २७ ॥
tayāsa mhaṇāvēṁ deva | varakaḍa lokāṁcā svabhāva |
jituke gāṁva tituke deva | janāṁkāraṇēṁ || 27 ||

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

28. ऐसा देवाचा नशिच्यो झाला। देव नरिगुण प्रत्यया आला।
आतां आपणच आपला। शोध घ्यावा ॥ २८ ॥
aisā devācā niścayo jhālā | deva nirguṇa pratyayā ālā |
ātām āpaṇaci āpalā | śodha ghyāvā || 28 ||

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

29. माझें शरीर ऐसैं म्हणतो। तरी तो जाण देहावेगळाचो तो।
मन माझें ऐसैं जाणतो। तरी तो मनही नवहे ॥ २९ ॥
mājheṁ śarīra aisēm mhaṇato | tarī to jāṇa dehāvegālāci to |
mana mājheṁ aisēm jāṇato | tarī to manahī navhe || 29 ||

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

30. पाहतां देहाचा वचार। अवघा तत्तत्वांचा वसितार।
तत्तत्वे तत्तत्त्व झाडतिं सार। आत्माचि उरे ॥ ३० ॥
pāhatām dehācā vicāra | avaghā tattvāṁcā vistāra |
tattovēṁ tattva jhāḍitām sāra | ātmāci ure || 30 ||

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

31. आपणास ठावचि नाही। तेथें पाहणें नलगे कांहीं।



तत्त्वें ठायींच्या ठायीं। वभिगून गेलीं ॥ ३१ ॥
āpanāsi ṭhāvaci nāhīm | tethem pāhanem nalage kāñhīm |
tattvem ṭhāyīṁcyā ṭhāyīm | vibhāgūni gelīm || 31 ||

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

32. बांधली आहे तों गांठोडी। जो कोणी वचिरें सोडी।
 वचिर पाहतां गांठोडी। आढलेना ॥ ३२ ॥
bāñdhalī āhe toñ gāñṭhoḍī | jo koñī vicārem soḍī |
vicāra pāhatām gāñṭhoḍī | āḍhalenā || 32 ||

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

33. तत्त्वांचें गांठोडें शरीर। याचा पाहतां वचिर।
 एक आत्मा नरितर। आपण नाही ॥ ३३ ॥
tattvāñcerñ gāñṭhoḍerñ śarīra | yācā pāhatām vicāra |
eka ātmā nirañtara | āpaṇa nāhīm || 33 ||

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

34. आपणास ठावचि नाही। जन्म मृत्यु कैचे काई।
 पाहतां वस्तूच्या ठायीं। पाप पुण्य नसे ॥ ३४ ॥
āpanāsi ṭhāvaci nāhīm | janma mṛtyu kaimce kāī |
pāhatām vastūcyā ṭhāyīm | pāpa puṇya nase || 34 ||

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

35. पाप पुण्य यमयातना। हें नरिगुणीं तों असेना।
 आपण तोचि तरी जन्ममरणा। ठावो कैचा ॥ ३५ ॥
pāpa puṇya yamayātanā | heñ nirguṇīm toñ asenā |
āpaṇa toci tarī janmamaraṇā | ṭhāvo kaimcā || 35 ||

35. Sin and merit and the punishment by *yama* are not in that thoughtless *nirgun*. When you are that *nirgun* then, where is the place for either birth or death?

36. देहबुद्धीनें बांधला। तो वविकें मोकळा केला।
 देहातीत होतां पावला। मोक्षपद ॥ ३६ ॥
dehabuddhīnerñ bāñdhalā | to vivekerñ mokaḷā kelā |
dehātita hotām pāvalā | mokṣapada || 36 ||

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



37. झालें जन्माचें सार्थक। नरिगुण आत्मा आपण एक।
परंतु हा वविक। पाहलिचि पहावा ॥ ३७ ॥
jhāleṁ janmāceṁ sārthaka | nirguṇa ātmā āpaṇa eka |
paramtu hā viveka | pāhilāci pahāvā || 37 ||

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

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

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

39. आपणास नविदावें। आपण वविकें नुरावें।
आत्मनविदन जाणावें। याचें नांव ॥ ३९ ॥
āpaṇāsa nivedāveṁ | āpaṇa vīvekeṁ nurāveṁ |
ātmanivedana jāṇāveṁ | yāceṁ nāṁva || 39 ||

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

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

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

41. आत्मनविदनाउपरी। नखिल वस्तु नरितरी।
आपण आत्मा हा अंतरी। बोध जाहला ॥ ४१ ॥
ātmanivedanāuparī | nikhaḷa vastu nirāntarī |
āpaṇa ātmā hā antarīm | bodha jāhalā || 41 ||

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

42. त्या ब्रह्मबोधें ब्रह्मचि झाला। संसारखेद तो उडाला।
देह प्रारब्धी टाकला। सावकाश ॥ ४२ ॥
tyā brahmabodheṁ brahmaci jhālā | saṁsārakheda to uḍālā |
deha prārabdhīm ṭākilā | sāvakāśa || 42 ||



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

43. यासमिहणजि आत्मज्ञान। येणें पावजि समाधान।

परब्रह्मीं अभिन्न। भक्तचि जाहला ॥ ४३ ॥

yāsi mhaṇije ātmajñāna | yeṇeṁ pāviḥ samādhāna |
parabrahmīm abhinna | bhaktaci jāhalā || 43 ||

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

44. आतां होणार तें होईना कां। आणजिणार तें जाईना कां।

तुटली मनांतील आशंका। जन्ममृत्यूची ॥ ४४ ॥

ātām hoṇāra teṁ hoīnā kāṁ | āṇi jāṇāra teṁ jāīnā kāṁ |
tutaḷī manāntīla āśaṁkā | janmamṛtyūcī || 44 ||

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

45. संसारीं पुंडावें चुकलें। देवां भक्तां ऐक्य झालें।

मुख्य देवासी ओळखलें। सत्संगेंकरूनी ॥ ४५ ॥

saṁsārīm puṇḍāvēṁ cukaleṁ | devāṁ bhaktāṁ aikya jhāleṁ |
mukhya devāsi oḷakhileṁ | satsaṁgerṁkarūnī || 45 ||

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

इति श्रीदासबोधे गुरुशषियसंवादे षष्ठदशके

ब्रह्मपरतपिपदनरूपणं नाम द्वितीयः समासः ॥ २ ॥ ६.२

iti śrīdāsabodhe guruśṣiyasaṁvāde ṣaṣṭhadaśake

brahmapratipādananirūpaṇaṁ nāma dvitīyaḥ samāsaḥ || 2 || 6.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 6 named „Attainment of *brahman*“ is concluded.

² *siddharameshwar maharaj*- When the aspirant starts the practice ‘I am *brahman*,’ then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become a big ‘I’. Only this much is the change. Just as a tomat after eating the small kittens swells with audacity, in the same way the *jiva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying ‘I am’ to the supra-causal body. Therefore not only does that ego not die but it starts roaring, ‘I am *brahman*.’ Without killing this ‘I’, the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*.



6.3 Appearance of *Maya*

समास तसिरा : मायोद्भवन्निरूपण

samāsa tisarā : māyodbhavanirūpaṇa

|| Śrī Rām ||

1. नरिगुण आत्मा तो नशिचळ। जैसैं आकाश अंतराळ।

घन दाट नरिमळ नशिचळ। सदोदति ॥ १ ॥

nirguṇa ātmā to niścala | jaisēṁ ākāśa antarāḷa |

ghana dāṭa nirmaḷa niścala | sadodita || 1 ||

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

2. जें खंडलेंचि नाहीं अखंड। जें उदंडाहून उदंड।

जें गगनाहून वाड। अति सूक्ष्म ॥ २ ॥

jeṁ khaṇḍalemci nāhīṁ akhaṇḍa | jeṁ udamḍāhūni udamḍa |

jeṁ gaganāhūni vāḍa | ati sūkṣma || 2 ||

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

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

जें येईना ना जाईना। परब्रह्म तें ॥ ३ ॥

jeṁ disinā nā bhāsenā | jeṁ upajenā nā nāsenā |

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

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

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

जें रचेना ना खचेना। परब्रह्म तें ॥ ४ ॥

jeṁ calēnā nā ḍhalenā | jeṁ tuṭenā nā phuṭenā |

jeṁ racenā nā khacenā | parabrahma teṁ || 4 ||

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

5. जें सन्मुखचि सर्वकाळ। जें नषिकलंक आणनिखिळ।

सर्वांतर आकाश पाताळ। व्यापून असे ॥ ५ ॥

jeṁ sanmukhaci sarvakāḷa | jeṁ niṣkalamka āṇi nikhaḷa |

sarvāntara ākāśa pātāḷa | vyāpūni ase || 5 ||

5. When this *mula maya* is in front then, there is this time of the ‘all’ (still it has a limitation, a dimension is felt and then everything I see and perceive is myself). But when this *mula maya* is that which is without blemish and complete then, there is that



purush within this inner space pervading both space and the nether world (ie. both knowledge and ignorance). (Within this *mula maya* there is that *mula purush* and that is without blemish, complete, etc.)

6. अवनिश तें ब्रह्म नरिगुण। नासे तें माया सगुण।

सगुण आणनिरिगुण। कालवलें ॥ ६ ॥

avinaśa teṁ brahma nirguṇa | nāse teṁ māyā saguṇa |
saguṇa āṇi nirguṇa | kālavaleṁ || 6 ||

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

7. या कर्दमाचा वचिर। करू जाणती योगीश्वर।

जैसैं क्षीर आणनीर। राजहंस नविडती ॥ ७ ॥

yā kardamācā vicāra | karūṁ jāṇatī yogīśvara |
jaisēṁ kṣīra āṇi nīra | rājahaṁsa nivaḍitī || 7 ||

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

8. जड सकळ पंचभौतिक। त्यामध्यें आत्मा व्यापक।

तो नतियानतियवविक। पाहतां कळे ॥ ८ ॥

jaḍa sakāḷa pañcabhautika | tyāmadhyeṁ ātmā vyāpaka |
to nityānityaviveka | pāhatāṁ kaḷe || 8 ||

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

9. उंसामधील घेईजे रस। येर तें सांडजि बाकस।

तैसा जगामध्यें जगदीश। वविकें ओळखावा ॥ ९ ॥

uṁsāmadhīla gheīje rasa | yera teṁ sāṁḍije bākasa |
taisā jagāmadhyeṁ jagadīśa | vivekeṁ oḷakhāvā || 9 ||

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

10. रस नाशवंत पातळ। आत्मा शाश्वत नशिचळ।

रस अपूरूण आत्मा केवळ। परपूरूण जाणावा ॥ १० ॥

rasa nāśavanta pātāḷa | ātmā śāśvata niścaḷa |
rasa apūrṇa ātmā kevaḷa | paripūrṇa jāṇāvā || 10 ||

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

11. आतम्यासारखें एक असावें। मग तें दृष्टांतासद्विवावें।

दृष्टांतमसि समजावें। कैसैं तरी ॥ ११ ॥



*ātmyāsārikherṁ eka asāverṁ | maga tem dṛṣṭāntāsi dyāverṁ |
dṛṣṭāntamīse samajāverṁ | kaiserṁ tarī || 11 ||*

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

12. ऐशी आत्मस्थिति संचली। तेथें माया कैशी झाली।
जैशी आकाशीं वाहली। झळूक वायूची॥ १२॥
*aiśī ātmasthiti saṁcalī | tetheṁ māyā kaiśī jhālī |
jaiśī ākāśīṁ vāhilī | jhulūka vāyūcī || 12 ||*

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

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

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

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

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

15. जें जें काहीं नरिमाण झालें। तें तें अवघेंच निसलें।
परी मुळीं ब्रह्म तें संचलें। जैसैं तैसैं॥ १५॥
*jeṁ jeṁ kāmhīm nirmāṇa jhāleṁ | tem tem avagheṁci nāsaleṁ |
parī muḷīm brahma tem saṁcaleṁ | jaiseṁ taisēṁ || 15 ||*

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

16. घटापूर्वीं आकाश असे। घटामध्येही आकाश भासे।
घट फुटतां न नासे। आकाश जैसैं॥ १६॥
*ghaṭāpūrvīm ākāśa ase | ghaṭāmadhyemhī ākāśa bhāse |
ghaṭa phuṭatām na nāse | ākāśa jaiseṁ || 16 ||*



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

17. तैसैं परब्रह्म केवल। अचल आणअदल।
मध्यें होत जात सकल। सचराचर॥ १७॥
taiseṁ parabrahma kevala | acala āṇi adhala |
madhyeṁ hota jāta sakaḷa | sacarācara || 17 ||

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

18. जें जें काहीं नरिमाण झालें। तें तें आधीं ब्रह्मं
व्यापलें। सर्व नासतां उरलें। अविनाश ब्रह्म॥ १८॥
jeṁ jeṁ kāñhiṁ nirmāṇa jhāleṁ | teṁ teṁ ādhīṁ brahmeṁ
vyāpileṁ | sarva nāsatām uraleṁ | avināśa brahma || 18 ||

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

19. ऐसैं ब्रह्म अविनाश। तें सेवतिं ज्ञाते पुरुष।
तत्त्वनरिसनें आपणास। आपण लाभे॥ १९॥
aiseṁ brahma avināśa | teṁ sevitiṁ jñāte puruṣa |
tattvanirasaneṁ āpaṇāsa | āpaṇa lābhe || 19 ||

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

20. तत्त्वें तत्त्व मेळवलें। त्यासि देह ऐसैं नाम ठेवलें।
तें जाणते पुरुषीं शोधलें। तत्त्वें तत्त्व॥ २०॥
tattoeṁ tattva meḷavileṁ | tyāsi deha aiseṁ nāma thevileṁ |
teṁ jāṇate puruṣīṁ śodhileṁ | tattveṁ tattva || 20 ||

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

21. तत्त्वज्ञाडा नःशेष होतां। तेथें नमाली देहअहंता।
नरिगुण ब्रह्मीं ऐक्यता। वविकें जाहली॥ २१॥
tattvajhāḍā niḥśeṣa hotām | tetheṁ nimālī dehaahantā |
nirguṇa brahmīṁ aikyatā | vivekeṁ jāhalī || 21 ||



21. When the elements are completely eliminated then, the ego/*ahamta* of the body is destroyed 'there'. Due to such *vivek* there is the Oneness that is found within that *nirgun brahman*.
22. वविकें देहाकडे पाहलें। तों ततुतुवें ततुतुव ओसरलें।
आपण कांहीं नाहीं आलें। प्रतुतुयासी ॥ २२ ॥
viveken dehākaḍe pāhilen | tom tattveren tattva osaralen |
āpaṇa kāñhīm nāhīm ālen | pratyayāsī || 22 ||
22. When the body is looked upon with *vivek* then, that *atma* passes over one element after another (and objectification ceases). And when you do not become this 'all' (of *maya* ie. *sagun*) then, there is that *nirgun brahman*.
23. आपला आपण शोध घेतां। आपुली तों मायकि वारुता।
ततुतुवांतीं उरलें ततुतुवता। नरुगुण ब्रह्म ॥ २३ ॥
āpalā āpaṇa śodha ghetām | āpulī tom māyika vārtā |
tattuāmṭīm uralen tattvatā | nirguṇa brahma || 23 ||
23. When you make a search of yourself then, there is that *atma* and this rumour of you is proved false. And when the elements are finished then, truly only that *nirgun brahman* remains.
24. आपणावणि नरुगुण ब्रह्म। हेच निविदनाचें वरुम।
ततुतुवासरसि गेला भ्रम। मीतुपणाचा ॥ २४ ॥
āpaṇāvṇi nirguṇa brahma | heñci nivedanāceri varma |
tattuāsarisā gelā bhrama | mītūṇpaṇācā || 24 ||
24. Then there is that *nirgun brahman* without you. That is the thoughtless *swarup* and the essence of surrender and the delusion of 'I' and 'you' disappeared along with the elements.
25. मीपण पाहतां आढळेना। नरुगुण ब्रह्म ते चळेना।
आपण तेचपिरी कळेना। सद्गुरुवणि ॥ २५ ॥
mīpaṇa pāhatām āḍhalenā | nirguṇa brahma teñ calenā |
āpaṇa teñci parī kalenā | sadgurūvṇi || 25 ||
25. When one understands Oneself then 'I-ness' cannot be found and there is that *nirgun brahman* that does not move. You are that Reality only, but without *sadguru* this is not understood.
26. सारासार अवघें शोधलें। तों असार ते नघून गेलें।
पुढें सार ते उरलें। नरुगुण ब्रह्म ॥ २६ ॥
sārāsāra avagheñ śodhilen | tom asāra teñ nighūna gelen |
pudheñ sāra teñ uralen | nirguṇa brahma || 26 ||
26. The mind should search out that essence and non-essence. And when that the non-essence ('I am') is taken out then, afterwards that essence remains, the *nirgun brahman*.
27. आधीं ब्रह्म नरुपलें। तेचसिक्कळामधुयें व्यापलें।



सकळ अवघेंच नासलें। उरलें तें केवळ ब्रह्म ॥ २७ ॥
ādhīm brahma nirūpilem | temci sakalāmadhyem vyāpilem |
sakala avaghemci nāsalem | uralem tem kevala brahma || 27 ||

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

28. होतां वविकें संहार। तेथें नविडे सारासार।
 आपला आपणासविचार। ठायीं पडे ॥ २८ ॥
hotām vivekē samhāra | tethem nivāḍe sārāsāra |
āpalā āpaṇāsi vicāra | thāyīm paḍe || 28 ||

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

29. आपण कल्पिलें मीपण। मीपण शोधितां नुरे जाण।
 मीपण गेलिया नरिगुण। आतमाचि स्वयें ॥ २९ ॥
āpaṇa kalpilem mīpaṇa | mīpaṇa śodhitām nure jāṇa |
mīpaṇa geliyā nirguṇa | ātmāci svayem || 29 ||

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

30. झालिया ततत्वांचें नरिसन। नरिगुण आतमाचि आपण।
 कां दाखवावें मीपण। ततत्वनरिसनाउपरी ॥ ३० ॥
jhāliyā tattoāmcerm nīrasana | nirguṇa ātmāci āpaṇa |
kāṁ dākhavāvem mīpaṇa | tattvanīrasanāuparī || 30 ||

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

31. ततत्वांमध्यें मीपण गेलें। तरी नरिगुण सहजचि उरलें।
 सोहंभावे परतयया आलें। आत्मनविदन ॥ ३१ ॥
tattoāmmadhyem mīpaṇa gelem | tarī nirguṇa sahajaci uralem |
sohambhāvem pratyayā ālem | ātmanivedana || 31 ||

31. When this I-ness that is within the elements gets destroyed then, only that natural *nirgun* remains. Due to this experience of *so-ham* (‘I am That’), there is that *nirgun* understanding and this is the surrender to the *atma*/Self.

32. आत्मनविदन होतां। देवभक्तांस ऐक्यता।
 साचार भक्त वभिकतता। सांडूनी जाहला ॥ ३२ ॥
ātmanivedana hotām | devabhaktāṁsa aikyatā |
sācāra bhakta vibhaktatā | sāṁḍūni jāhalā || 32 ||

32. Self-surrender is the unity of God and the devotee; then the true devotee has left



aside his separateness.

33. नरिगुणासिनाहीं जन्ममरण। नरिगुणासिनाहीं पाप पुण्य।
नरिगुणीं अनन्य होतां आपण। मुक्त जाहला ॥ ३३ ॥
nirguṇāsi nāhīm janmamaraṇa | nirguṇāsi nāhīm pāpa puṇya |
nirguṇīm ananya hotām āpaṇa | mukta jāhalā || 33 ||

33. That *nirgun* has no birth and death. That *nirgun* has no sin nor merit and when within that *nirgun*, you are inseparable/no-otherness from It then, that is Final Liberation.

34. ततत्तुर्वी वेंटाळून घेतला। पराणी संशयें गुंडाळला।
आपणास आपण भुलला। कोहं म्हणे ॥ ३४ ॥
tattoīm veṇṭālūni ghetalā | prāṇī saṁśayeri guṇḍālālā |
āpaṇāsa āpaṇa bhulalā | koham mhaṇe || 34 ||

34. But when you get enwrapped in these gross elements in the *prana* then, this original doubt ('I am') is covered over and you forget your own Self and say, "Who am I? Who am I?" / *ko-ham*.

35. ततत्तुर्वी गुंतला म्हणे कोहं। वविकें पाहतां म्हणे सोहं।
अनन्य होतां अहं सोहं। मावळलीं ॥ ३५ ॥
tattoīm guṇtalā mhaṇe koham | vivekēṁ pāhatām mhaṇe soham |
ananya hotām aham soham | māvaḷalīm || 35 ||

35. When you are entangled in the elements, you say, "Who am I?" (*ko-ham*) and when you see with *vivek*, then you say, 'I am He' (*so-ham*). And when there is no separateness remaining then, *aham* ("I am a body") and *so-ham* ('I am He') both disappear.

36. याउपरि उरवरति। तेंचि स्वरूप संत।
देहीं असोनि देहातीत। जाणजि ऐसा ॥ ३६ ॥
yāupari urvarita | teṁci svarūpa saṁta |
dehīm asoni dehātīta | jāṇije aisā || 36 ||

36. That which remains beyond this 'all', is the *swarup* and Saint. He should be known as being in the body, yet beyond the body.

37. संदेहवृत्तति ते न भंगे। म्हणोनि बोलिलिच बोलावें लागे ॥
आमहांसि हें घडलें प्रसंगें। श्रोतीं क्षमा केली पाहजि ॥ ३७ ॥
saṁdehavṛtti te na bhaṅge | mhaṇoni bolileṁca bolāvēṁ lāge || āmhāṁsi heṁ ghaḍaleṁ
prasamgeṁ | śrotīm kṣamā kelī
pāhije || 37 ||

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

इति श्रीदासबोधे गुरुशषियसंवादे षष्ठदशके
मायोद्भवन्नरूपणं नाम तृतीयः समासः ॥ ३ ॥ ६.३



*iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake
māyodbhavanirūpaṇaṁ nāma tṛtīyaḥ samāsaḥ || 3 || 6.3*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 6 named „Appearance of Maya“ is concluded.

6.4 Discourse on *Brahman*

समास चवथा : ब्रह्मनिरूपण
samāsa cavathā : brahmanirūpaṇa

|| Śrī Rām ||

1. कृतयुग सतरा लक्ष अठ्ठावीस सहस्र। त्रेतायुग बारा

लक्ष शाण्णव सहस्र। द्वापरयुग आठ लक्ष चौसष्ट सहस्र। आतां कलियुग ऐका ॥ १ ॥

kṛtayuga satrā lakṣa aṭṭhāvīsa sahasra | tretāyuga bārā

lakṣa śaṇṇava sahasra | dvāparayuga āṭha lakṣa cauṣaṣṭa sahasra | ātām kaliyuga aikā || 1 ||

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

2. कलियुग चार लक्ष बत्तीस सहस्र। चतुर्युगे त्रेचाळीस

लक्ष वीस सहस्र। ऐशीं चतुर्युगे सहस्र। तो ब्रह्मयाचा एक दिवस ॥ २ ॥

kaliyuga cāra lakṣa battisa sahasra | caturyugeṁ trecālīsa

lakṣa vīsa sahasra | aiśīṁ caturyugeṁ sahasra | to brahmayācā eka divasa || 2 ||

2. It is said that the *kali* age is four *lakhsa* thirty-two thousand years. So the four ages make a total of forty-three *lakhsa* and twenty thousand years. And it is said that when one thousand groups of these four ages have lapsed then, that is a day of lord *brahma*. (These four ages with their particular spans are concepts created by lord *brahma/rago guna*. He is the intellect and he has created these names and concepts and then we get washed away in a flood of concepts, thoughts and imaginings. A day of *brahma* is the waking state. In one day, how many concepts does our *buddhi* play with?)

3. ऐसे ब्रह्मे सहस्र देखा। तेवहां वषिणूची एक घटिका।

वषिणू सहस्र होतां ऐका। पळ एक ईशवराचें ॥ ३ ॥

aise brahme sahasra dekhā | tevhāṁ viṣṇūcī eka ghaṭikā |

viṣṇū sahasra hotām aikā | paḷa eka īśvarācēṁ || 3 ||

3. It is said that when one thousand such days of *brahma* have elapsed then that is a **ghatika* of *vishnu*. And when one thousand *ghatikas* of *vishnu* have elapsed, then that

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

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



is a fraction of a minute of *mahesh*. *(*ghatika* means part of an hour)

4. ईश्वर जाय सहस्र वेळ। तें शक्तीचें अर्ध पळ।
 ऐशी संख्या बोलिली सकळ। शास्त्रांतरीं ॥ ४ ॥
īśvara jāya sahasra vēḷa | taiṁ śaktīcēṁ ardha paḷa |
aiśī saṁkhyā bolilī sakāḷa | śāstrāntarīṁ || 4 ||

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

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

shloka – As verse 2,3,4

5. चतुर्युगसहस्राणां दिनमेकं पतिमहम्।
 पतिमहसहस्राणां विष्णोर्घटकिमेव च ॥
caturyugasahasrāṇi dinamekaṁ pitāmaham |
pitāmahasahasrāṇi viṣṇorghaṭikameva ca ||
- विष्णोरेकः सहस्राणां पलमेकं महेश्वरम्।
 महेश्वरसहस्राणां शक्तेरर्धं पलं भवेत् ॥
viṣṇorekaḥ sahasrāṇi palamekaṁ maheśvaram |
maheśvarasahasrāṇi śakterardham palam bhavet ||
- ऐशा अनन्त शक्ती होती। अनंत रचना होती जाती।
 तरी अखंड खंडेना स्थिति। परब्रह्माची ॥ ५ ॥
aiśā ananta śaktī hotī | ananta racanā hotī jāti |
tari akhaṇḍa khaṇḍenā sthiti | parabrahmācī || 5 ||

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

6. परब्रह्मासि कैंची स्थिति। परी ही बोलावयाची रीती।
 वेदश्रुती नेत नेत म्हणती। परब्रह्मी ॥ ६ ॥
parabrahmāsi kaimcī sthiti | parī hī bolāvayācī rīti |
vedaśrutī neti neti mhaṇatī | parabrahmīm || 6 ||

6. For how can these states be that *parabrahman*? (In truth, there is only *parabrahman*; time is imagined, states are imagined, everything comes and then goes away) But that



thoughtless *purush* has appeared as this ‘speech’. Then within that *parabrahman* there appears the *vedas* and *shruti* and they say, ‘not this, not this’/*neti, neti*.

7. चार सहस्र सातशें साठी। इतुकी कलियुगाची राहाटी।

उरल्या कलियुगाची गोष्टी। ऐसी असे ॥ ७ ॥

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

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

8. चार लक्ष सत्तावीस सहस्र। दोनशें चाळीस संवत्सर।

पुढें अन्योन्य वर्णसंकर। होणार आहे ॥ ८ ॥

cāra lakṣa sattāvīsa sahasra | donaśeṁ cālīsa saṁvatsara |
pudheṁ anyonya varṇasaṁkara | hoṇāra āhe || 8 ||

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

9. ऐसें रचलें चराचर। येथें एकाहून एक थोर।

पाहतां येथींचा वचार। अंत न लगे ॥ ९ ॥

aiseṁ racaleṁ carācara | yethēṁ ekāhūni eka thora |
pāhatāṁ yethīṁcā vicāra | aṁta na lage || 9 ||

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

10. एक म्हणती वशिष्णु थोर। एक म्हणती रुद्र थोर।

एक म्हणती शक्त थोर। सकळांमध्यें ॥ १० ॥

eka mhaṇatī viṣṇu thora | eka mhaṇatī rudra thora |
eka mhaṇatī śakti thora | sakalāṁmadhyeṁ || 10 ||

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

11. ऐसे आपुलालेपरी बोलती। परंतु अवघेंच नासेल कल्पांतीं।

यद्दृष्टं तन्नष्टं हें श्रुती बोलतसे ॥ ११ ॥

aise āpulāleparī bolatī | paramtu avagheṁci nāsela kalpāntīm |
yadṛṣṭaṁ tannaṣṭaṁ heṁ śruti | bolatase || 11 ||

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



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

12. आपुलाली उपासना। अभिमान लागला जनां।
याचा नशिचयो नविडेना। साधुवणि॥ १२॥
āpulālī upāsanā | abhimāna lāgalā janām |
yācā niścayo nivaḍenā | sādhuviṇa || 12 ||

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

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

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

14. चित्रीं लहिली सेना। त्यांत कोण थोर कोण साना।
हें कां तुम्ही वचिराना। आपुलें ठायीं॥ १४॥
citrīm lihilī senā | tyānta koṇa thora koṇa sānā |
heṁ kām tumhī vicārānā | āpuleṁ ṭhāyīm || 14 ||

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

15. स्वप्नीं उदंड देखलें। लहान थोरही कल्पलें।
परंतु जागें झालिया झालें। कैसें पहा॥ १५॥
svapnīm udaṇḍa dekhileṁ | lahāna thoraḥī kalpileṁ |
paramtu jāgēṁ jhāliyā jhāleṁ | kaiseṁ pahā || 15 ||

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

16. पाहतां जागृतीचा वचिर। कैचें लहान कैचें थोर।

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



झाला अवघाच विचार। स्वप्नरचनेचा ॥ १६ ॥

pāhatām jāgrtīcā vicāra | kairñcerñ lahāna kairñcerñ thora |
jhālā avaghāci vicāra | svapnaracanecā || 16 ||

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

17. अवघाच मायकि विचार। कैचें लहान कैचें थोर।

लहान थोराचा हा नरिधार। जाणती ज्ञानी ॥ १७ ॥

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

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

18. जो जनमास प्राणी आला। तो मी थोर म्हणतचि मेल।

परी याचा विचार पाहिला। पाहजि श्रेष्ठी ॥ १८ ॥

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

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

19. ज्यां झालें आत्मज्ञान। तेच थोर महाजन।

वेद शास्त्रें पुराण। साधु संत बोललि ॥ १९ ॥

jayām jhāleñ ātmajñāna | teci thora mahājana |
veda śāstreñ purāṇa | sādhu saṁta bolile || 19 ||

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

20. एवं सकळांमध्यें थोर। तो एकच परमेश्वर।

तयामध्यें हरहिर। होती जाती ॥ २० ॥

evaṁ sakalāṁmadhyeñ thora | to ekaci parameśvara |
tayāmadhyeñ harihara | hotī jātī || 20 ||

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

21. तो नरिगुण नरिकार। तेथें नाही उत्पत्तसि स्थिति संहार।

स्थानमानांचा विचार। ऐलकिडे ॥ २१ ॥



*to nirguṇa nirākāra | tethem nāhīm utpatti sthiti samhāra |
sthānamānāmcā vicāra | ailikaḍe || 21 ||*

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

22. नांव रूप स्थान मान। हा तों अवघाच अनुमान।
तथापि होईल नदिन। ब्रह्मपरळयीं ॥ २२ ॥
*nāṁva rūpa sthāna māna | hā toṁ avaghāci anumāna |
tathāpi hoīla nidāna | brahmapraḷayīm || 22 ||*

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

23. ब्रह्म परळयावेगळें। ब्रह्म नामरूपावेगळें।
ब्रह्म कोणा एक्या काळें। जैसैं तैसैं ॥ २३ ॥
*brahma pralāyāvegaleṁ | brahma nāmarūpāvegaleṁ |
brahma koṇā ekyā kāḷeṁ | jaisēṁ taisēṁ || 23 ||*

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

24. करती ब्रह्मनरूपण। जाणती ब्रह्म संपूर्ण।
तेच जाणाव ब्रह्मण। ब्रह्मवदि ॥ २४ ॥
*karitī brahmanirūpaṇa | jāṇatī brahma saṁpūrṇa |
teci jāṇāve brāhmaṇa | brahmavida || 24 ||*

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

इति श्रीदासबोधे गुरुशषियसंवादे षष्ठदशके
ब्रह्मनरूपणं नाम चतुर्थः समासः ॥ ४ ॥ ६.४
*iti śrīdāsabodhe guruśṣiyasaṁvāde ṣaṣṭhadaśake
brahmanirūpaṇaṁ nāma caturthaḥ samāsaḥ || 4 || 6.4*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 6 named „Discourse on Brahman“ is concluded.

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

समास पांचवा : मायाब्रह्मनरूपण

samāsa pāñcavā : māyābrahmanirūpaṇa

|| Śrī Rām ||

1. श्रोते पुसती ऐसें। मायाब्रह्म ते कैसें।
श्रोत्या वक्त्याचे मषिं। नरूपण ऐका ॥ १ ॥
śrote pusatī aiseṁ | māyābrahma teṁ kaiseṁ |
śrotyā vaktyāce miṣeṁ | nirūpaṇa aikā || 1 ||

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

2. ब्रह्म नरिगुण नरिाकार। माया सगुण साकार।
ब्रह्मासि नाहीं पारावार। मायेसि आहे ॥ २ ॥
brahma nirguṇa nirākāra | māyā saguṇa sākāra |
brahmāsi nāhīṁ pāravāra | māyesi āhe || 2 ||

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

3. ब्रह्म नरिमळ नशिचळ। माया चंचळ चपळ।
ब्रह्म नरुपाधि कैवळ। माया उपाधरूप ॥ ३ ॥
brahma nirmala niścala | māyā cañcala capala |
brahma nirupādhi kevala | māyā upādhirūpa || 3 ||

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

4. माया दसिं ब्रह्म दसिना। माया भासे ब्रह्म भासेना।
माया नासे ब्रह्म नासेना। कल्पांतकाळीं ॥ ४ ॥
māyā dise brahma disenā | māyā bhāse brahma bhāsenā |
māyā nāse brahma nāsenā | kalpāntakālīṁ || 4 ||

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

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

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



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

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

7. माया फुटे ब्रह्म फुटेना। माया तुटे ब्रह्म तुटेना।
माया वटि ब्रह्म वटिना। अवटि तें ॥ ७ ॥
māyā phuṭe brahma phuṭenā | māyā tuṭe brahma tuṭenā |
māyā viṭe brahma viṭenā | aviṭa teṁ || 7 ||

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

8. माया वकिरी ब्रह्म नरिवकिरी। माया सर्व करी ब्रह्म
कांहींच न करी। माया नाना रूपें धरी। ब्रह्म तें अरूप ॥ ८ ॥
māyā vikārī brahma nirvikārī | māyā sarva karī brahma
kāṁhīṁca na karī | māyā nānā rūpeṁ dhārī | brahma teṁ arūpa || 8 ||

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

9. माया पंचभौतिकि अनेक। ब्रह्म तें शाश्वत एक।
मायाब्रह्माचा वविक। वविकी जाणती ॥ ९ ॥
māyā pañcabhautika aneka | brahma teṁ śāśvata eka |
māyābrahmācā vīveka | vīvekī jāṇatī || 9 ||

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

10. माया लहान ब्रह्म थोर। माया असार ब्रह्म सार।
माया अर्तपिरावार। ब्रह्मासनिही ॥ १० ॥
māyā lahāna brahma thora | māyā asāra brahma sāra |
māyā arti pārvāra | brahmāsi nāhīm || 10 ||

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

11. सकळ माया वसितारली। ब्रह्मस्थिति आच्छादली।
परी ते नविडून घेतली। साधुजनीं ॥ ११ ॥
sakala māyā vistāralī | brahmasthiti ācchādilī |
parī te nivaḍūna ghetalī | sādhujanīm || 11 ||

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

12. गोंडाळ सांडून नीर घेइजे। नीर सांडून क्षीर सेवजि।



माया सांडून अनुभवजि। परब्रह्म तैसें ॥ १२ ॥

gomḍāla sāmḍūna nīra gheije | nīra sāmḍūna kṣīra seviḥ |
māyā sāmḍūna anubhaviḥ | parabrahma taisēḥ || 12 ||

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

13. ब्रह्म आकाशा ऐसें नविळ। माया वसुंधरा डहुळ।

ब्रह्म सूक्ष्म केवळ। माया स्थूलरूप ॥ १३ ॥

brahma ākāśā aiseḥ nivaḷa | māyā vasuṇḍharā ḍahuḷa |
brahma sūkṣma kevaḷa | māyā sthūlarūpa || 13 ||

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

14. ब्रह्म तें अप्रत्यक्ष असे। माया ते प्रत्यक्ष दसि।

ब्रह्म तें समचि असे। माया ते विषमरूप ॥ १४ ॥

brahma teḥ apratyakṣa ase | māyā te pratyakṣa diṣe |
brahma teḥ samaci ase | māyā te viṣamarūpa || 14 ||

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

15. माया लक्ष्य ब्रह्म अलक्ष्य। माया साक्ष ब्रह्म असाक्ष।

मायेमध्ये दोन्ही पक्ष। ब्रह्मी पक्षचि नाही ॥ १५ ॥

māyā lakṣya brahma alakṣya | māyā sākṣa brahma asākṣa |
māyemadhyeḥ donhī pakṣa | brahmīḥ pakṣaci nāhīḥ || 15 ||

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

16. माया पूरवपक्ष ब्रह्म सिद्धांत। माया असत् ब्रह्म सत्।

ब्रह्मासि नाही करणें हति। मायेसि आहे ॥ १६ ॥

māyā pūrvaḥpakṣa brahma siddhānta | māyā asat brahma sat |
brahmāsi nāhīḥ karaṇeḥ hita | māyesi āhe || 16 ||

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

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



17. ब्रह्म अखंड घनदाट। माया पंचभौतिकि पोंचट।
 ब्रह्म तें नरितर नघोट। माया ते जुनी जरजरी ॥ १७ ॥
brahma akhaṇḍa ghanadāṭa | māyā pañcabhautika poṃcaṭa |
brahma teṃ niraṃtara nighoṭa | māyā te junī jarjarī || 17 ||

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

18. माया घडे ब्रह्म घडेना। माया पडे ब्रह्म पडेना।
 माया वघिडे ब्रह्म वघिडेना। जैसें तैसें ॥ १८ ॥
māyā ghaḍe brahma ghaḍenā | māyā paḍe brahma paḍenā |
māyā vighaḍe brahma vighaḍenā | jaisēṃ taisēṃ || 18 ||

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

19. ब्रह्म असतचि असे। माया नरिसतिंच नरिसे।
 ब्रह्मास कल्पांत नसे। मायेसि असे ॥ १९ ॥
brahma asataci ase | māyā nirasitāṃca nirase |
brahmāsa kalpāṃta nase | māyesī ase || 19 ||

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

20. माया कठणि ब्रह्म कोमळ। माया अल्प ब्रह्म वशिळ।
 माया नसे सर्वकाळ। ब्रह्मचि असे ॥ २० ॥
māyā kaṭhiṇa brahma komala | māyā alpa brahma viśāḷa |
māyā nase sarvakāḷa | brahmāci ase || 20 ||

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

21. वस्तु नवहे बोलजि ऐशी। माया जैशी बोलजि तैशी।
 काळ पावेना वस्तूसी। मायेसी झडपी ॥ २१ ॥
vastu navhe bolije aiśī | māyā jaiśī bolije taiśī |
kāḷa pāvenā vastūsi | māyesī jhaḍapī || 21 ||

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

22. नाना रूप नाना रंग। ततुका मायेचा प्रसंग।
 माया भंगे ब्रह्म अभंग। जैसें तैसें ॥ २२ ॥
nānā rūpa nānā raṅga | titukā māyecā prasaṅga |
māyā bhaṅge brahma abhaṅga | jaisēṃ taisēṃ || 22 ||

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



23. आतां असो हा वसितार। चालत जातें सचराचर।
 ततिकी माया परमेश्वर। सबाह्य अभ्यंतरि॥ २३ ॥
ātām aso hā vistāra | cālata jāteṁ sacarācara |
titukī māyā paramēśvara | sabāhya abhyāntarīm || 23 ||

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

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

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

25. मायाब्रह्मांचें वविरण। करितां चुके जन्ममरण।
 संतांसी गेलिया शरण। मोक्ष लाभे॥ २५ ॥
māyābrahmāñcēṁ vivaraṇa | karitām cuke janmamaraṇa |
sañtāñsi geliyā śaraṇa | mokṣa lābhe || 25 ||

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

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

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

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके
 मायाब्रह्मनिरूपणं नाम पंचमः समासः ॥ ५ ॥ ६.५
iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake
māyābrahmanirūpaṇaṁ nāma pañcamah samāsaḥ || 5 || 6.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 6 named „Discourse on Self and Illusion (*brahman* and *maya*)“ is concluded.



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

समास सहावा : सृष्टीकथन

samāsa sahāvā : sṛṣṭīkathana

|| Śrī Rām ||

1. सृष्टीपूर्वीच ब्रह्म असे। तेथे सृष्टीमुळीच नसे।
आतां सृष्टीदिसित असे। ते सत्य कीं मथिया ॥ १ ॥

sṛṣṭīpūrvīṇca brahma ase | tethēṁ sṛṣṭi mulīmca nase |
ātām sṛṣṭi disata ase | te satya kīm mithyā || 1 ||

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

2. तुम्ही सर्वज्ञ गोसावी। माझी आशंका फेडावी।
ऐसा श्रोता वनिवी। वक्तयासी ॥ २ ॥

tumhī sarvajña gosāvī | mājhī āśamkā phedāvī |
aisā śrotā vinavī | vaktayāsī || 2 ||

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

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

ātām aikā pratyuttara | kathesi vhaṁveṁ tatpara |
vaktā sarvajña udāra | bolatā jāhalā || 3 ||

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

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

jīvabhūtaḥ sanātanaḥ | aiseṁ gīteceṁ vacana |
yeṇēṁ vākyaṁ satyapaṇa | sṛṣṭisa ālēṁ || 4 ||

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

5. यद्दृष्टं तन्नष्टं येणें-। वाक्यें सृष्टीमथियापणें।
सत्य मथिया ऐसें कोणें। नविडावें ॥ ५ ॥

yaddṛṣṭaṁ tannaṣṭaṁ yeṇēṁ- | vākyaṁ sṛṣṭi mithyāpaṇēṁ |
satya mithyā aiseṁ koṇēṁ | nivaḍāvēṁ || 5 ||

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

6. सत्य म्हणों तरी नासे। मथिया म्हणों तरी दसि।



आतां जैसें आहे तैसें। बोलजिल ॥ ६ ॥

satya mhaṇom tarī nāse | mithyā mhaṇom tarī dise |
ātām jaisēm āhe taisēm | bolijela || 6 ||

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

7. सृष्टीमध्यें बहु जन। अज्ञान आणसिज्ञान।

महणोनियां समाधान। होत नाही ॥ ७ ॥

sṛṣṭīmadhyem bahu jana | ajñāna āṇi sajñāna |
mhaṇoniyāṁ samādhāna | hota nāhī || 7 ||

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

8. ऐका अज्ञानाचें मत। सृष्टि आहे ते शाश्वत।

देव धर्म तीर्थ व्रत। सत्यचि आहे ॥ ८ ॥

aikā ajñānācēm mata | sṛṣṭi āhe te śāśvata |
deva dharma tīrtha vrata | satyaci āhe || 8 ||

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

9. बोले सर्वज्ञांचा राजा। मूर्खस्य परतमिपूजा।

ब्रह्मपरळ्याच्या पैजा। घालू पाहे ॥ ९ ॥

bole sarvajñāncā rājā | mūrkhasya pratimāpūjā |
brahmapraḷayācyā paijā | ghālūṁ pāhe || 9 ||

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

10. तंव बोले तो अज्ञान। तरी कां करिशी संध्या स्नान।

गुरुभजन तीर्थाटन। कासया करावें ॥ १० ॥

taṁva bole to ajñāna | tarī kām karisī saṁdhyā snāna |
gurubhajana tīrthāṭana | kāsaya karāvēṁ || 10 ||

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

श्लोक ॥ तीर्थे तीर्थे नरिमलं ब्रह्मवृन्दम्। वृन्दे वृन्दे तत्तत्त्वचिन्तितानुवादः।
वादे वादे जायते तत्तत्त्वबोधः। बोधे बोधे भासते चन्द्रचूडः ॥ १ ॥



śloka || *tīrthe tīrthe nirmalaṁ brahmaṁvṛndam | vṛnde vṛnde tattvacintānuvādaḥ |*
vāde vāde jāyate tattvabodhaḥ | bodhe bodhe bhāsate candracūḍaḥ || 1 ||

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

11. ऐसे चन्द्रचूडाचें वचन। सद्गुरूचें उपासन।

गुरुगीतानरूपण। बोललैं हरें ॥ ११ ॥

aiseṁ candracūḍāceṁ vacana | sadgurūceṁ upāsana |
gurugītānirūpaṇa | bolileṁ hareṁ || 11 ||

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

12. गुरूसी कैसें भजावें। आधीं तयासी ओळखावें।

त्याचें समाधान घ्यावें। वविकें स्वयें ॥ १२ ॥

gurūsi kaiseṁ bhajāveṁ | ādhīṁ tayāsi ōlakhāveṁ |
tyāceṁ samādhāna ghyāveṁ | vivekeṁ svayeṁ || 12 ||

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

श्लोक ॥ ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तम्
 द्वन्द्ववातीतं गगनसदृशं तत्त्वमस्यादलिक्ष्यम्।
 एकं नित्यं वमिलमचलं सर्वधीसाक्षभूतम्
 भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥ १ ॥

śloka || *brahmānandaṁ paramasukhadaṁ kevalaṁ jñānamūrtim*
dvandvātitaṁ gaganasadr̥śaṁ tattvamasyādilakṣyam |
ekaṁ nityaṁ vimalamacalaṁ sarvadhīsākṣibhūtam
bhāvātitaṁ triguṇarahitaṁ sadgurum taṁ namāmi || 1 ||

(from morning *bhajans*)

13. गुरुगीतेचें वचन। ऐसें सद्गुरूचें ध्यान।

तेथें सृष्टी मिथ्या भान। उरेल कैचें ॥ १३ ॥

gurugīteceṁ vacana | aiseṁ sadgurūceṁ dhyāna |
tetheṁ sṛṣṭi mithyā bhāna | urela kaimceṁ || 13 ||

13. This verse above is from the *guru-gita* and it explains who the *sadguru* is so that you can meditate upon Him. And when you meditate on Him then, how can the awareness

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



of this illusory world remain ‘there’ (in *brahman*)?

14. ऐसैं सज्ञान बोललि। सद्गुरु तो ओळखलि।
सृष्टि मिथिया ऐसा केला। नशिचतिरुथ ॥ १४ ॥
aiseṁ sajñāna bolilā | sadguru to olakhilā |
sṛṣṭi mithiyā aisā kelā | niścitarūtha || 14 ||

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

15. श्रोता ऐसैं न मानी कदा। अधकि उठलि वविदा।
महणे कैसा रे गोवदि। अज्ञान महणतोसी ॥ १५ ॥
śrotā aiseṁ na mānī kadā | adhika uṭhilā vivādā |
mhaṇe kaisā re govindā | ajñāna mhaṇatosī || 15 ||

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

16. जीवभूतः सनातनः। ऐसैं गीतेचें वचन।
तयासतिं अज्ञान। महणतोसि कैसा ॥ १६ ॥
jīvabhūtaḥ sanātanaḥ | aiseṁ gīteceṁ vacana |
tayāsi tūṁ ajñāna | mhaṇatosi kaisā || 16 ||

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

17. ऐसा श्रोता आक्षेप करी। वषिद मानलि अंतरी।
याचें परत्युत्तर चतुरी। सावध परसिवें ॥ १७ ॥
aisā śrotā ākṣepa karī | viṣāda mānilā antarīm |
yāceṁ pratyuttara caturīm | sāvadha parisāveṁ || 17 ||

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

18. गीतेंत बोललि गोवदि। त्याचा न कळे तुज भेद।
महणोनियां वयर्थ खेद। वाहतोसि ॥ १८ ॥
gīteṁta bolilā govindā | tyācā na kaḷe tuja bheda |
mhaṇoniyāṁ vyartha kheda | vāhatosi || 18 ||

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

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



श्लोक ॥ अश्वत्थः सर्ववृक्षाणां।

śloka ॥ aśvatthaḥ sarvavṛkṣāṇāṁ । --- Bhagavadgita 10.26

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

19. माझी वभिूती पपिळ। म्हणोनी

बोललि गौपाळ। वृक्ष तोडितां ततकाळ। तुटत आहे ॥ १९ ॥

mājhī vibhūti pimpālā । mhaṇoni bolilā gopāla ।
vṛkṣa toḍitām tatkāla । tuṭata āhe ॥ 19 ॥

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

श्लोक ॥ नैनं छर्दिता शस्त्राणि नैनं दहति पावकः।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ १ ॥

śloka ॥ nainam chirdanti śastrāṇi nainam dahati pāvakaḥ ।

na cainam kledayantyaṇpo na śoṣayati mārutaḥ ॥ 1 ॥ --- Bhagavadgita 2.23

shloka: As below

20. शस्त्रांचेन तुटेना। अग्नीचेन जिलेना।

उदकामध्ये कालवेना। स्वरूप माझे ॥ २० ॥

śastrāṁceni tuṭenā । agnīceni jalenā ।

udakāmadhyeṁ kālavenā । svarūpa mājheṁ ॥ 20 ॥

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

21. पपिळ तुटे शस्त्रांनं। पपिळ जळे पावकांनं।

पपिळ कालवे उदकांनं। नाशवंत ॥ २१ ॥

pimpālā tuṭe śastrāṇeṁ । pimpālā jale pāvakāṇeṁ ।

pimpālā kālave udakāṇeṁ । nāśavaranta ॥ 21 ॥

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

22. तुटे जळे बुडे उडे। आतां ऐक्य कैसें घडे।

म्हणोनी हे उजेडे। सद्गुरुमुखें ॥ २२ ॥

tuṭe jale buḍe uḍe । ātām aikya kaiseṁ ghaḍe ।

mhaṇoni heṁ ujeḍe । sadgurumukheṁ ॥ 22 ॥

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



23. इन्द्रियाणां मनश्चास्मीं कृष्ण म्हणे मन तो मी।
तरी कां आवरावी उरमी। चंचळ मनाची ॥ २३ ॥
indriyāṇāṃ manaścāsmī | kṛṣṇa mhaṇe mana to mī |
tarī kām āvarāvī ūrmī | caṇcala manācī || 23 ||

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

24. ऐसें कृष्ण कां बोललि। साधनमार्ग दाखवलि।
खडे मांडून शिकवलि। ओनामा जेवीं ॥ २४ ॥
aiseṁ kṛṣṇa kām bolilā | sādhanamārga dākhavilā |
khaḍe māṇḍūni śikavilā | onāmā jevīṁ || 24 ||

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

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

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

26. वेद शास्त्र श्रुति स्मृती। तेथें वाक्यभेद पडती।
ते सर्वही नविडती। सद्गुरूचेन विचनें ॥ २६ ॥
veda śāstra śruti smṛtī | tethēṁ vākyabheda paḍatī |
te sarvahī nivaḍatī | sadgurūcenī vacaneṁ || 26 ||

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

27. वेदशास्त्रांचें भांडण। शस्त्रें तोडी ऐसा कोण।
हें नविडेना साधुविण। कदा कल्पांती ॥ २७ ॥
vedaśāstrāṇcēṁ bhāṇḍaṇa | śāstreṁ toḍī aisā koṇa |
heṁ nivaḍenā sādhuviṇa | kadā kalpāntīṁ || 27 ||

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

28. पूर्वपक्ष आणिसिद्धांत। शास्त्रां बोललि संकेत।



याचा होय नश्चितार्थ। साधुमुखें ॥ २८ ॥

pūrvapakṣa āṇi siddhānta | śāstrīm bolilā sarinketa |
yācā hoyā niścītārtha | sādhumukhem || 28 ||

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

29. येरूहवीं वादाचीं उत्तरें। एकाहून एक थोरें।

बोल्हू जातां अपारें। वेदशास्तरें ॥ २९ ॥

yerhaviṁ vādācīm uttareṁ | ekāhūni eka thoreṁ |
bolūṁ jātām apāreṁ | vedaśāstreṁ || 29 ||

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

30. म्हणोन वादवादा। सांडून कीजे संवाद।

तेणें होय ब्रह्मानंद। स्वानुभवे ॥ ३० ॥

mhaṇoni vādavivāda | sāṇḍūni kīje saṁvāda |
teṇeṁ hoyā brahmānanda | svānubhaveṁ || 30 ||

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

31. एके कल्पनेचे पोटीं। होती जाती अनंत सृष्टी।

तया सृष्टीची गोष्टी। साच केवीं ॥ ३१ ॥

eke kalpanece poṭīm | hotī jāti ananta sṛṣṭī |
tayā sṛṣṭīcī goṣṭī | sāca kevēṁ || 31 ||

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

32. कल्पनेचा केला देव। तेथें झाला दृढ भाव।

देवालागीं येतां खेव। भक्त दुःखें दुखवला ॥ ३२ ॥

kalpanecā kelā deva | tetheṁ jhālā dṛḍha bhāva |
devālāgīm yetām kheva | bhakta duḥkhem dukhavalā || 32 ||

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

33. पाषाणाचा देव केला। एके दिवाशीं भंगोन गेला।

तेणें भक्त दुखवला। रडे पडे आकरंदे ॥ ३३ ॥

pāṣāṇācā deva kelā | eke divāśīm bhaṅgoni gelā |



teṇem bhakta dukhavalā | raḍe paḍe ākramḍe || 33 ||

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

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

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

35. एक देव जापाणलि। एक देव उदकीं टाकलि।
एक देव नेऊन घातलि। पायांतळीं ॥ ३५ ॥
eka deva jāpāṇilā | eka deva udakīm ṭākilā |
eka deva neūna ghātalā | pāyāntaḷīm || 35 ||

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

36. काय सांगों तीर्थमहमि। मोडोनि गेला दुरातमा।
थोर सत्व होतें तें मा। काय जाहलें कळेना ॥ ३६ ॥
kāya sāṅgoṃ tīrthamahimā | moḍoni gelā durātmā |
thora satva hotem tem mā | kāya jāhalem kaḷenā || 36 ||

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

37. देव घडलि सोनारीं। देव ओतलि ओतारीं।
एक देव घडलि पाथरीं। पाषाणाचा ॥ ३७ ॥
deva ghaḍilā sonārīm | deva otalā otārīm |
eka deva ghaḍilā pātharīm | pāṣāṇācā || 37 ||

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

38. नर्मदा गंडकितीरीं। देव पडलि लक्षवरी।
त्यांची संख्या कोण करी। असंख्यात गोटे ॥ ३८ ॥
narmadā gaṇḍikātīrīm | deva paḍile lakṣavarī |
tyāṁcī saṁkhyā koṇa karī | asaṁkhyāta goṭe || 38 ||

38. In the riverbeds of the *narmada* and *gandaki* rivers, that One God has come tumb-



ling down and there are the thousands of gods found there (some consider every stone from these rivers as gods). But why should you give any regard to these stones that have appeared within that immeasurable true God?

39. चक्रतीर्थी चक्रांकति। देव असती असंख्यात।

नाहीं मनीं नश्चितार्थ। एक देव ॥ ३९ ॥

cakratīrthīṃ cakrāṅkita | deva asatī asankhyāta |
nāhīm manīm niścītārtha | eka deva || 39 ||

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

40. बाण तांदळे ताम्रनाणें। स्फटकि देव्हारां पूजणें।

ऐसे देव कोण जाणे। खरे कीं खोटे ॥ ४० ॥

bāṇa tāṇḍale tāmranāṇeṃ | sphatikā devhārāṃ pūjaṇeṃ |
aise deva koṇa jāṇe | khare kīm khoṭe || 40 ||

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

41. देव रेश्मिचा केला। तोही तुटोनियां गेला।

आतां नवा नेम धरला। मृत्तकिच्या लिंगाचा ॥ ४१ ॥

deva reśimācā kelā | tohī tuṭoniyāṃ gelā |
ātām navā nema dharilā | mṛttikecyā liṅgācā || 41 ||

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

42. आमचा देव बहु सत्य। आमहांस आकांतीं पावत।

पूरण करी मनोरथ। सर्वकाळ ॥ ४२ ॥

āmacā deva bahu satya | āmhāṃsa ākāntīṃ pāvata |
pūrṇa karī manoratha | sarvākāla || 42 ||

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

43. आतां याचें सत्तत्त्व गेलें। प्राप्त होते तें झालें।

प्राक्तन नवचे पालटलें। ईश्वराचेनी ॥ ४३ ॥

ātām yāceṃ sattva gelem | prāpta hotem tem jhālem |
prāktana navace pālaṭilem | īśvarāceni || 43 ||

43. They say, “But now, this *sattva* has gone.” However they do not understand that



whatever has to happen that only can happen and even *ishwara* (ie. witnessing) cannot change what has to happen (How can that *sattwa guna*/knowledge ever go away? It is always there. In truth, it is this knowledge or *sattwa guna* that is happening; the rest ie. your world, is just your mind's interpretation of this ie. *rajo guna*. Whatever is going to happen cannot be altered and it is unavoidable, for it is the result of past actions. And *iswara* cannot change anything, He merely watches and puts a zero on whatever happens and remains detached).

44. धातु पाषाण मृत्तिका। चतिरलेप काष्ठ देखा।
तेथें देव कैचा मूरखा। भ्रांत पिडली ॥ ४४ ॥
dhātu pāṣāṇa mṛttikā | citralepa kāṣṭha dekhā |
tetheri deva kairicā mūrkhā | bhrānti piḍilī || 44 ||

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

45. हे आपुलाली कल्पना। प्राकृतना-ऐशीं फळें जाणा।
परी त्या देवाच्या खुणा। वेगळ्याची ॥ ४५ ॥
he āpulālī kalpanā | prāktanā-aiśīṁ phalēm jāṇā |
parī tyā devāciyā khunā | vegalyāci || 45 ||

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

श्लोक ॥ नानाशास्त्रविदो लोका नानादैवतपूजकाः।
आत्मज्ञानं विना पार्थ सर्वकर्म निरर्थकम् ॥ १ ॥
śloka || nānāśāstravidō lokā nānādaivatapūjakāḥ |
ātmaññānaṁ vinā pārtha sarvakarma nirarthakam || 1 ||

John to nemá přeložené a Moe ani Gaisas taky ne

46. म्हणोनी हें माया भ्रमणें। सृष्टी मिथ्या कोटिगुणें।
वेद शास्त्रें पुराणें। ऐशींच बोलती ॥ ४६ ॥
mhaṇoni hem māyā bhramaṇem | sṛṣṭi mithyā koṭiguṇem |
veda śāstreṁ purāṇem | aiśīṁca bolatī || 46 ||

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

47. साधु संत महानुभाव। त्यांचा ऐसाच अनुभव।
पंचभूतातीत देव। सृष्टी मिथ्या ॥ ४७ ॥
sādhū sarīta mahānubhāva | tyāṁcā aisāci anubhava |
pañcabhūtātīta deva | sṛṣṭi mithyā || 47 ||



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

48. सृष्टीपूर्वी सृष्टिचालतां। सृष्टिअवघी
संहारतां। शाश्वत देव तत्त्वतां। आदिअंतीं ॥ ४८ ॥
sṛṣṭīpūrvīm sṛṣṭi cālatām | sṛṣṭi avaghī
saṁhāratām | śāśvata deva tattvatām | ādi amtīm || 48 ||

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

49. ऐसा सर्वान्चा नश्चयो। यदर्थी नाही संशयो।
व्यतिरेक आण अनवयो। कल्पनारूप ॥ ४९ ॥
aisā sarvāṁcā niścayo | yadarthīm nāhīm saṁśayo |
vyatireka āṇi anvayo | kalpanārūpa || 49 ||

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

50. एके कल्पनेचे पोटी। बोलजेती अष्ट सृष्टी
तये सृष्टीची गोष्टी। सावध ऐका ॥ ५० ॥
eke kalpanece poṭīm | bolijetī aṣṭa sṛṣṭi |
taye sṛṣṭīcī goṣṭī | sāvadha aikā || 50 ||

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

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

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

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

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



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

53. आठवी दृष्टबिधन। ऐशा अष्ट सृष्टजाण।
यांमध्ये श्रेष्ठ कोण। सत्य मानावी ॥ ५३ ॥
āṭhavi dr̥ṣṭibidhana | aiśā aṣṭa sṛṣṭi jāṇa |
yāṇmadhye śreṣṭha koṇa | satya mānāvī || 53 ||

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

54. म्हणोन सृष्टी नाशवंत। जाणती संत महंत।
सगुण भजावा नशिचि। नशिचयालागीं ॥ ५४ ॥
mhaṇona sṛṣṭī nāśavaṇta | jāṇatī saṁta mahanta |
saguṇa bhajāvā niścita | niścayālāgīṁ || 54 ||

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

55. म्हणोन सृष्टी नाशवंत। जाणती संत महंत।
सगुण भजावा नशिचि। नशिचयालागीं ॥ ५४ ॥
mhaṇona sṛṣṭī nāśavaṇta | jāṇatī saṁta mahanta |
saguṇa bhajāvā niścita | niścayālāgīṁ || 54 ||

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

56. आतां असो हें बहुत। संतसंगें केलें नेमस्त।
येरवीं चित्त दुश्चि। संशयीं पडे ॥ ५६ ॥
ātāṁ aso heṁ bahuta | saṁtasaṁgeṁ keleṁ nemasta |
yeravīṁ citta duścita | saṁśayīṁ paḍe || 56 ||

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

57. तंव शिष्यें आक्षेपलें। सृष्टी मथिया ऐसें कळलें।
परी हें दृश्य अवघें नाथलें। तरी दसितें कां ॥ ५७ ॥
taṁva śiṣyēṁ ākṣepileṁ | sṛṣṭī mithyā aiseṁ kaḷaleṁ |
parī heṁ dr̥śya avagheṁ nāthileṁ | tarī disateṁ kām || 57 ||

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

58. दृश्य प्रत्यक्ष दसितें। म्हणोन सत्यचि वाटतें।
यास काय करावें तें। सांगा स्वामी ॥ ५८ ॥
dr̥śya pratyakṣa disateṁ | mhaṇoni satyaci vāṭateṁ |



yāsi kāya karāverṁ teṁ | sāmṅā svāmī || 58 ||

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

59. याचें परत्युत्तर भलें। पुढलि समासीं बोललिं।

श्रोतीं श्रवण केलें। पाहजि पुढें ॥ ५९ ॥

yāceṁ pratyuttara bhaleṁ | puḍhile samāsīṁ bolileṁ |

śrotīṁ śravaṇa keleṁ | pāhije puḍheṁ || 59 ||

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

60. एवं सृष्टि मिथ्या जाण। जाणोन रिक्षावें सगुण।

ऐशी हे अनुभवाची खूण। अनुभवी जाणती ॥ ६० ॥

evaṁ sṛṣṭi mithyā jāṇa | jāṇoni rakṣāveṁ saguṇa |

aiśi he anubhavācī khūṇa | anubhavī jāṇatī || 60 ||

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

इति श्रीदासबोधे गुरुशिष्यसंवादे षष्ठदशके

सृष्टिकथानिरूपणं नाम षष्ठः समासः ॥ ६ ॥ ६.६

iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake

sṛṣṭikathānirūpaṇaṁ nāma ṣaṣṭhaḥ samāsaḥ || 6 || 6.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 6 named „The Gross Creation and this Story of God, I am“ is concluded.



6.7 Sagun bhajan

समास सातवा : सगुणभजन

samāsa sātavā : saguṇabhajana

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

|| Śrī Rām ||

1. ज्ञानें दृश्य मथिया झालें। तरी कां पाहजि भजन केलें।

तेणें काय प्राप्त झालें। हें मज नरूपावें ॥ १ ॥

jñāṇeṁ dṛśya mithyā jhāleṁ | tarī kām pāhije bhajana keleṁ |

teṇeṁ kāya prāpta jhāleṁ | heṁ maja nirūpāveṁ || 1 ||

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

2. ज्ञानाहून थोर असेना। तरी कां पाहजि उपासना।

उपासनेनें जनां। काय प्राप्त ॥ २ ॥

jñānāhūna thora asenā | tarī kām pāhije upāsana |

upāsaneneṁ janāṁ | kāya prāpta || 2 ||

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

3. मुख्य सार तें नरिगुण। तेथें दसिचिनि सगुण।

भजन केलियाचा गुण। मज नरूपावा ॥ ३ ॥

mukhya sāra teṁ nirguṇa | tetheṁ disecinā saguṇa |

bhajana keliyācā guṇa | maja nirūpāvā || 3 ||

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

4. जें प्रत्यक्ष नाशवंत। त्यासभिजावें कनिमित्त।

सत्य सांडून असत्या। कोणें भजावें ॥ ४ ॥

jeṁ pratyakṣa nāśavaṁta | tyāsi bhajāveṁ kinimitta |

satya sāmḍūna asatya | koṇeṁ bhajāveṁ || 4 ||

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

5. असत्याचा प्रत्ययो आला। तरी मग नेम कां लागला।

सत्य सांडून गलबला। कासया करावा ॥ ५ ॥

asatyācā pratyayo ālā | tarī maga nema kām lāgalā |

satya sāmḍūna galabalā | kāsayā karāvā || 5 ||

5. “When the *nirgun* understanding of this untrue *sagun* has come then, why should



one still uphold this untrue practice? Why leave aside the true and get involved in this confusion?”

6. नरिगुणानें मोक्ष होतो। प्रत्यक्ष प्रत्यय येतो।
सगुण काय देऊ पाहतो। सांगा स्वामी॥ ६॥
nirgunāṇeṁ mokṣa hoto | pratyakṣa pratyaya yeto |
saguṇa kāya deūṁ pāhato | sāṁgā svāmī || 6 ||

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

7. सगुण नाशवंत ऐसें सांगतां। पुनः भजन करावें
महणतां। तरी कासयासाठीं आतां। भजन करू॥ ७॥
saguṇa nāśavaranta aiseṁ sāṁgatām | punaḥ bhajana karāveṁ
mhaṇatām | tarī kāsayaśāṭhīm ātām | bhajana karūṁ || 7 ||

7. “You have told us that *sagun* is destructible and yet you say, one should do *sagun bhajan*. But why should one do this now?”

8. स्वामीचे भडिनें बोलवेना। येरहवीं हें कांहींच मानेना।
साध्यचिझालिया साधना। कां प्रवर्तावें॥ ८॥
svāmīce bhiḍeneṁ bolavenā | yerhavīm heṁ kāmhiṁca mānenā |
sādhyaci jhāliya sādhanā | kām pravartāveṁ || 8 ||

8. “Out of respect for *swamiji* (ie. that Reality), there should not be even the speaking of this ‘I am’ (there should not be *sagun* even and there should be the understanding, I do not exist). Otherwise, that thoughtless Self becomes this ‘I am’ (*sagun*) and the *nirgun* will not be valued. Now when that which is to be achieved has been achieved then, why to enter upon *sadhana*/achieving again?”

9. ऐसें श्रोतयाचें बोलणें। शब्द बोले नरिबुजलेपणें।
याचें उत्तर ऐकणें। महणे वक्ता॥ ९॥
aiseṁ śrotayāceṁ bolāṇeṁ | śabda bole nirbujalepaṇeṁ |
yāceṁ uttara aikaṇeṁ | mhaṇe vaktā || 9 ||

9. The speaker said, this ‘speech’ of the listener has become confused and this ‘word’ has faltered. Therefore listen to this reply of ‘I am’.

10. सद्गुरु वचन प्रतपिलन। हेंच मुख्य परमार्थाचें लक्षण।
वचनभंग करितां वलिक्षण। सहजचि जाहलें॥ १०॥
sadguru vacana pratipālana | heṁci mukhya paramārthāceṁ lakṣaṇa |
vacanabhaṁga karitām vilakṣaṇa | sahajaci jāhaleṁ || 10 ||

10. When this divine ‘word’ of the *guru* is cherished then, there will be that thoughtless *nirgun*, the supreme attention of *paramarth*. But if this divine ‘word’ gets broken then, that which is natural appears as something different (you only think you have understood but your understanding is intellectual. All these questions and doubts are not the sign of one who rests in the understanding of ‘I am’/*sagun*, let alone, I do not exist/*nirgun*. You have not understood this ‘I am’ and so your every thought is



concealing this ‘I am’ feeling and there are the many names and forms of this feeling, “I am somebody”).

11. म्हणोनी आज्ञेस विंदावें। सगुण भजन मानावें।
श्रोता म्हणे हें देवें। कां प्रयोजलें ॥ ११ ॥
mhaṇoni ājñesi viṇḍāvēṃ | saguṇa bhajana mānāvēṃ |
śrotā mhaṇe heṃ deveṃ | kām prayojileṃ || 11 ||

11. Therefore one should respectfully obey the order of *swami* and this *sagun bhajan* should be valued (ie. every doubt should be cast out and this ‘word’ should be valued). But then the listener said, “Why this is deemed necessary by that thoughtless God?” (If I am the thoughtless *nirgun* God then, why is there the need for this *sagun* or knowledge)

12. काय मानला उपकार। कोण झाला साक्षात्कार।
कवि प्रारब्धाचें अक्षर। पुसलें देवें ॥ १२ ॥
kāya mānilā upakāra | koṇa jhālā sākṣātkāra |
kiṃvā prārabdhācēṃ akṣara | puṣileṃ deveṃ || 12 ||

12. “This ‘I am’ is a wonderful favour bestowed upon me but why to have regard for this when direct realisation (*sakshatkar*) of that Reality has come? If respect is kept for this *sagun* then how can there be an end to my *prarabdha karma*? For only that *nirgun* God can wipe out every single letter of my *prarabdha* (on-going *karma*)”

13. होणार हें तों पालटेना। भजनें काय करावें जना।
हें तों पाहतां अनुमाना। कांहीच न ये ॥ १३ ॥
hoṇāra heṃ toṃ pāṭeṇā | bhajanēṃ kāya karāvēṃ janā |
heṃ toṃ pāhatām anumānā | kāmhiṃca na ye || 13 ||

13. “Whatever is going to happen happens; still that thoughtless *paramatma* does not change. Therefore why should the people make this *sagun bhajan* for when that thoughtless *swarup* is understood then, there is neither conjecture or this ‘all’ even?” (This ‘all’ of *sagun* is your *prarabdha karma*. It is the unavoidable result of past actions. Now as a witness ie. *sagun*, you do not add to your store of *karmas* still, this is not the understanding of pure knowledge. In pure knowledge, you do not exist)

14. स्वामीची आज्ञा प्रमाण। कोण करील अप्रमाण।
परंतु याचा काय गुण। मज नरूपीवा ॥ १४ ॥
svāmīcī ājñā pramāṇa | koṇa karīla apramāṇa |
paraṃtu yācā kāya guṇa | maja nirūpāvē || 14 ||

14. “*swami* has said we should do *sagun bhajan* and His orders should not be disobeyed but still, I do not understand why this pure *sattva guna* of ‘I am’ is to be made”

15. वक्ता म्हणे सावधपणें। सांग ज्ञानाची लक्षणें।
तुज कांहीं लागे करणें। कवि नाही ॥ १५ ॥
vaktā mhaṇe sāvadhapaṇēṃ | sāṅga jñānācī lakṣaṇēṃ |
tuja kāmhiṃ lāge karaṇēṃ | kiṃvā nāhiṃ || 15 ||

15. The speaker said, it is due to this alertness of *sagun* that there is the perfect



attention of pure knowledge. But tell me, do you not require this ‘thing’ to do every action? (only by constant determined effort can you understand this knowledge ‘I am’ and only then is it possible to transcend this knowledge. Understand that without this knowledge, nothing can be performed in this world. Knowledge is the base of your every action. Therefore first be knowledge)

16. करणें लागे भोजन। करणें लागे उदकप्राशन।

मळमूतरतयागलक्षण। तेंही सुटेना॥ १६॥

karaṇeṁ lāge bhojana | karaṇeṁ lāge udakaprāśana |
maḷamūtratyaḡalakṣaṇa | teṁhī suṭenā || 16 ||

16. On account of this action (ie. knowledge), one takes food and on account of the action, one one drinks water. And even though this attention is required to pass a stool or urinate still, that Reality is not broken (everything takes place in this ‘thing’/knowledge, but that Reality remains detached from all this).

17. जनाचें समाधान राखावें। आपुलें पारखिं ओळखावें।

आणभजनचमोडावें। हें कोण ज्ञान॥ १७॥

janāceṁ samādhāna rākhāveṁ | āpuleṁ pārikheṁ oḷakhāveṁ |
āṇi bhajanaci moḍāveṁ | heṁ koṇa jñāna || 17 ||

17. If the people are to remain in that *samadhan* then, this *‘stranger’ should be recognised as your own. And when there is that thoughtless knowledge then who is there to discontinue this *sagun bhajan* (that thoughtless knowledge does not decide, Ah! now I should stop *sagun bhajan*, then why should you; it will disappear of its own accord)? *(maharaj- ‘the stranger is knowledge but it is felt to be a stranger....hold on to that’: for lifetimes you have taken yourself to be a body, now it feels strange to be knowledge)

18. ज्ञान वविकें मथिया झालें। परंतु अवघें नाही टाकलें।

तरी मग भजनचकाय केलें। सांग बापा॥ १८॥

jñāna vivekeṁ mithiyā jhāleṁ | paraṁtu avagheṁ nāhīṁ ṭākileṁ |
tarī maga bhajanecī kāya keleṁ | sāṁga bāpā || 18 ||

18. Due to this *vivek* of knowledge the ‘many’ things become false but, if all the things of the mind have not been cast off then, how can one make this *sagun bhajan*? Tell me this, my dear man. (This arguing by the listener is itself an indication that even this *sagun bhajan* is not being performed)

19. साहेबास लोटांगणीं जावें। नीचासारखिं व्हावें।

आणदेवास न मानावें। हें कोण ज्ञान॥ १९॥

sāhebāsa loṭāṅgaṇīṁ jāveṁ | nīcāsārikheṁ vḥāveṁ |
āṇi devāsa na mānāveṁ | heṁ koṇa jñāna || 19 ||

19. At work you prostrate yourself before your boss by behaving like some lowly person and yet you do not want to give respect to God (ie. by surrendering your thoughts you do His *sagun bhajan* and in this way, you prostrate before Him) then, how can there be that thoughtless knowledge?

20. हरिहर ब्रह्मादकि। हे जयाचे आज्ञाधारक।



तूं एक मानवी रंक। भजसनि तरी काय गेलें ॥ २० ॥
 hari hara brahmādika | he jayāce ājñādhāraka |
 tūm eka mānavī raṅka | bhajasi nā tarī kāya gelem || 20 ||

20. Even when there is *hari*, *hara* and *brahma* (ie. *gunas*) still, there is that thoughtless *swarup* and this *sagun bhajan* upholding His order. You are that One and yet you have become a poor beggar in this world. If you do not do His *bhajan*, then your loss is so great!

21. आमुचे कुळीं रघुनाथ। रघुनाथ आमुचा परमार्थ।
 जो समर्थाचाही समर्थ। देवां सोडवति ॥ २१ ॥
 āmuce kuḷīṁ raghunātha | raghunātha āmucā paramārtha |
 jo samarthācāhī samartha | devāṁ soḍavitā || 21 ||

21. Within our lineage there is Lord *ram* and it is due to Him that we achieve that Ultimate Accomplishment/*paramarth*. (you yourself are *ram* but *ram* has forgotten Himself and become a poor beggar ie. if I had this or that then I would be happy. And if you should do *paramarth* then He remembers Himself). He is the greatest of the great and He liberates even the gods from bondage (the gods are the *gunas*, the elements, the senses etc.).

22. त्याचे आम्ही सेवकजन। सेवा करितां झालें ज्ञान।
 तेथें अभाव धरितां पतन। पावजिल कीं ॥ २२ ॥
 tyāce āmhī sevakajana | sevā karitāṁ jhālem jñāna |
 tethem abhāva dharitāṁ patana | pāvijela kīṁ || 22 ||

22. We are His servants and knowledge is attained through our service to Him (ie. when do what He tells us to do ie. let whatever has to come, come; its His order now). But if there is no faith, then that *brahman* ‘there’ will surely fall into body consciousness.

23. सद्गुरु सांगती सारासार। त्यास कैसें म्हणावें असार।
 तुज काय सांगणें वचिर। शाहाणे जाणती ॥ २३ ॥
 sadguru sāṅgatī sārāsāra | tyāsa kaiserī mhaṇāverī asāra |
 tuja kāya sāṅgaṇerī vicāra | śāhāṇe jāṇatī || 23 ||

23. The listener said, “The *guru* gives the understanding of the essence then, why should we make that essence into this non-essence (ie. this knowledge of ‘all’)?” The speaker says, how can thoughtlessness (ie. *essence*) be explained to you? That can only be understood by one who has become wise (one who understands this ‘I am’ first). (*maharaj*- the milk of a female tiger cannot be put in an earthen jar, the jar would break; the milk must be placed in a golden jar. In the same way, knowledge of that Reality cannot be placed in your mind)

24. समर्थाचे मनींचें तुटे। तेंच जाणावें अदृष्ट खोटें।
 राज्यपदापासून करटें। चेवलें जैसें ॥ २४ ॥
 samarthāce manīṁcēṁ tuṭe | teṁci jāṇāverī adṛṣṭa khoṭerī |
 rājyapadāpāsūna karaṁṭerī | cevalem jaisēm || 24 ||

24. But you have left aside that thoughtless non-dual Self and accepted these thoughts of the mind. You should know that, due to these false things, that Reality has become



a most unfortunate person. It is just like a King falling off His throne and becoming a poor beggar

25. मी थोर वाटे मनीं। तो नव्हे ब्रह्मज्ञानी।
वचिर पाहतां देहाभिमानी। प्रत्यक्ष दसि॥ २५॥
mī thora vāṭe manīm | to navhe brahmajñānī |
vicāra pāhatām dehābhimānī | pratyakṣa dise || 25 ||

25. The one who feels in his mind, “I am the greatest,” is not a *brahman gnyani*. And thoughtlessness has been drowned in body pride and there is the seeing through the senses.

26. वस्तु भजन करीना। न करीं ऐसेंही म्हणेना।
तरी जाणावी ती कल्पना। दडोने राहिली॥ २६॥
vastu bhajana karīnā | na karīm aiseṁhī mhaṇenā |
tārī jāṇāvī tī kalpanā | daḍona rāhilī || 26 ||

26. It is true that while making the *bhajan* of that Self, there is no doer but still it should not to be said, “There is no doer” (only as long as concepts remain is there the question of doing and not doing). That thoughtless Self should know that, the “I am a body” concept though hidden, still remains. (You are that thoughtless yet still this remains as an intellectual understanding)

27. ना तें ज्ञान ना तें भजन। उगाचि आला देहाभिमिन।
तेथें नाही कीं अनुमान। प्रत्ययो तुझा॥ २७॥
nā teṁ jñāna nā teṁ bhajana | ugāci ālā dehābhimīna |
tetheri nāhīm kīm anumāna | pratyayo tujhā || 27 ||

27. When that pure knowledge is not and this *sagun bhajan* is not then, that still and silent Self has become a body ego. Here your *nirgun* understanding is nothing but conjecture.

28. तरी आतां ऐसें न करावें। रघुनाथभजनीं लागावें।
तेणेंचि ज्ञान बोलावें। चळेना ऐसें॥ २८॥
tārī ātām aiseṁ na karāvēṁ | raghunāthabhajanīm lāgāvēṁ |
teṇemci jñāna bolāvēṁ | calēnā aiseṁ || 28 ||

28. Now, this should not be done and one should be established in this *sagun bhajan* of lord *ram*. Then that Reality should understand that pure knowledge which cannot be falsified (even this *sagun* will be falsified; beyond ‘I am’ you will meet your Self).

29. करी दुरजनांचा संहार। भक्तजनांचा आधार।
ऐसा हा चमतकार। रोकडा चाले॥ २९॥
karī durjanāṁcā saṁhāra | bhaktajanāṁcā ādhāra |
aisā hā camatkāra | rokaḍā cāle || 29 ||

29. This *sagun bhajan* destroys the one who is far from the *atma* and it is the support of the devotee. This miracle of the ever-present ‘I am’ experience is the moving of that still and thoughtless *paramatma* (this *sagun* experience is a required prequel to Self-knowledge and it destroys body consciousness. This ‘I am’ is the first movement in the



oneness of non-duality).

30. मनीं धरावें तें होतें। वघिन अवघेंच नासोन जातें।

कृपा केलिया रघुनाथें। प्रचीतयिते ॥ ३० ॥

manīṁ dharāvēṁ teṁ hotēṁ | vighna avagheṁci nāsoni jāteṁ |
kṛpā keliyā raghunātheṁ | pracīti yete || 30 ||

30. If this 'I am' is held firmly in mind then, that Reality will be understood and this calamity of a world made up of so many things will be completely destroyed. By the blessings/*krupa** of *ram*, this *sagun* experience will come. *(*maharaj- kara and paha; do it and see for yourself*)

31. रघुनाथभजनं ज्ञान झालें। रघुनाथभजनं महत्त्व

वाढलें। म्हणोन तुवां केलें। पाहजि आधीं ॥ ३१ ॥

raghunāthabhajanem jñāna jhāleṁ | raghunāthabhajanem mahatva
vāḍhaleṁ | mhaṇoni tuvāṁ keleṁ | pāhije ādhīṁ || 31 ||

31. By this *bhajan* of *ram*, knowledge is acquired and by this *bhajan* of *ram*, one's greatness increases. Therefore you should make this *bhajan* that is at the beginning (this *sagun* experience is the beginning; and beyond this beginning and after the end, there is that inexpressible Self).

32. हें तों आहे सप्रचीत। आणा तुज वाटेना प्रचीत।

साक्षात्कारें नेमस्त। प्रत्ययो करावा ॥ ३२ ॥

heṁ toṁ āhe sapracīta | āṇi tuja vāṭenā pracīta |
sākṣātkāreṁ nemasta | pratyayo karāvā || 32 ||

32. And when there is that thoughtless pure experience then, this experience of 'I am' will not be felt by you. Therefore you should establish that *nirgun* understanding and acquire that *sakshatkar* (direct realisation of one's own Self).

33. रघुनाथ स्मरण कराय करावें। तें तत्काळच सिद्धि पावे।

कर्ता राम हें असावें। अभ्यंतरीं ॥ ३३ ॥

raghunātha smarona kārya karāvēṁ | teṁ tatkalāci siddhi pāve |
kartā rāma heṁ asāvēṁ | abhyāntarīṁ || 33 ||

33. This 'all' action should be made by the *remembering of *ram* and then, when there is no-otherness, that *siddha* will be attained (ie. the one complete and perfect Self). First understand that the doer is *ram* and then let thoughtlessness abide in your inner space. *(Remembering is forgetting)

34. कर्ता राम मी नव्हे आपण। ऐसें सगुण नविदन।

नरिगुणीं तें अनन्य। नरिगुणच होइजे ॥ ३४ ॥

kartā rāma mī navhe āpaṇa | aiseṁ saguṇa nivedana |
nirguṇīṁ teṁ ananya | nirguṇaci hoije || 34 ||

34. 'The doer is lord *ram* and I am not'. Such is the surrender to this *sagun*. And when there is that Reality and no other then, this 'doer' will be absorbed in that *nirgun* Self only.



35. मी कर्ता ऐसें म्हणतां। कांहींच घडेना सर्वथा।
प्रतीत पाहसी तरी आतां। शीघ्रचि आहे ॥ ३५ ॥
mī kartā aiseṁ mhaṇatām | kāmhiṁca ghaḍenā sarvathā |
pratīta pāhasī tarī ātām | śīghraci āhe || 35 ||

35. “I am the doer.” If you say like this then, even this ‘all’ will never be accomplished. But if this *sagun* experience is understood, then now at this very moment, this ‘all’ is perceived (the very moment this ego induced mind is let drop, what remains is what was always there).

36. मी कर्ता ऐसें म्हणसी। तेणें तूं कष्टी होसी।
राम कर्ता म्हणतां पावसी। यश कीर्तप्रताप ॥ ३६ ॥
mī kartā aiseṁ mhaṇasī | teṇem tūṁ kaṣṭī hoṣī |
rāma kartā mhaṇatām pāvasī | yaśa kīrti pratāpa || 36 ||

36. When it is said, “I am the doer” then, to that Reality there has come the sufferings of ‘you’; and if you say, ‘ram is the doer’ then, there is success, pervasiveness and glory (ie. all qualities of *sagun* realisation).

37. एके भावनेसाठीं। देवासिपडे तुटी।
कां ते होय कृपादृष्टी। देव कर्ताभावति ॥ ३७ ॥
eke bhāvanesāthīm | devāsi paḍe tuṭī |
kām te hoya kṛpādṛṣṭī | deva kartābhāvitām || 37 ||

37. But because that One started to imagine, there was a separation created between you and God. And when you trust that ‘God is the doer’ then, you will receive the blessing of ‘divine sight’ (forget everything and He does everything).

38. आपण आहे दों दविसांचा। आणा देव बहुतां काळांचा।
आपण थोडे ओळखीचा। देवास तरैलोक्य जाणे ॥ ३८ ॥
āpaṇa āhe doṁ divasāṁcā | āṇi deva bahutām kālāṁcā |
āpaṇa thoḍe oḷakhīcā | devāsa trailokya jāṇe || 38 ||

38. You are only for two days and that God is the time of this ‘all’ (when you take yourself to be a body then, there is yesterday and tomorrow; but then there is not this ‘now’ and being God). You are recognised by so few but the three worlds are known by God (He is the witness beyond this “I am a body” thought).

39. याकारणें रघुनाथ भजन। त्यासि मानिती बहुत जन।
ब्रह्मादिक आदकिरून। रामभजनीं तत्पर ॥ ३९ ॥
yākāraṇem raghunātha bhajana | tyāsi mānitī bahuta jana |
brahmādika ādikarūna | rāmabhajanīm tatpara || 39 ||

39. By means of this ‘speech’ there is the *bhajan* of *ram* and then the mind is this ‘all’ and has respect for Him. Then lord *brahma* and the others (ie. *gunas* and elements) assemble together absorbed in this *bhajan* of *ram* (when the objectification caused by the mixing of the *gunas* ceases).

40. ज्ञानबळें उपासना। अमही भक्त जरी मानूं ना।
तरी या दोषाचिया पतना। पावों अभक्तपणें ॥ ४० ॥



*jñānabaleṁ upāsanaṁ | amhī bhakta jarī mānūṁ nā |
tarī yā doṣāciyā patanā | pāvoraṁ abhaktapaṇeṁ || 40 ||*

40. When this knowledge is constant and determined then, this is called worship. But if the people say, 'We are devotees!' then, there is really no respect for *ram* and this 'I am' has fallen into the pit of body consciousness, due to non-devotion.

41. देव उपेक्षी थोरपणें। तरी मग त्याचें तोच जाणें।
अप्रमाण तें श्लाघ्यवाणें। नवहेच कीं शरेष्टा ॥ ४१ ॥
*deva upekṣī thorapaṇeṁ | tarī maga tyāceṁ toci jāṇe |
apramāṇa teṁ ślāghyavāṇeṁ | navheci kīṁ śreṣṭhā || 41 ||*

41. If God gets neglected due to your own 'greatness' then, the greatness of that *paramatma* is lost (you are yourself that *paramatma* but you hold to your importance and lose your true Self). And when that Self loses its authority then, there is neither this praiseworthy 'I am' or that most excellent thoughtless understanding, I do not exist.

42. देहास लागली उपासना। आपण वविकें उरेना।
ऐशी स्थिति सज्जना। अंतरीची ॥ ४२ ॥
*dehāsa lāgalī upāsanaṁ | āpaṇa vīvekeṁ ureṇā |
aiśī sthiti sajjanaṁ | antarīmci || 42 ||*

42. But if God is properly worshipped by *vivek* then, you should not remain. Such is that thoughtless state of the Saint within this inner space.

43. सकळ मथिया होऊन जातें। हें रामभजनें कळों येतें।
दृश्य ज्ञानयांचें मते। स्वप्न जैसें ॥ ४३ ॥
*sakalā mithyā hoūna jāteṁ | heṁ rāma bhajaneṁ kaḷoṁ yeteṁ |
dṛśya jñāniyāṁceṁ mateṁ | svapna jaiseṁ || 43 ||*

43. This 'all' is false for it comes and goes (when you sleep, where is this knowledge?) but still, due to this *bhajan* of *ram*, that thoughtless *nirgun* can be realized. Due to that thoughtless understanding of the *gnyani*, this visible 'all' is seen as merely a dream.

44. मथिया स्वप्नवविचना। तैशी हे सृष्टरिचना।
दृश्य मथिया साधुजनां। कळों आलें ॥ ४४ ॥
*mithyā svapnavivācanā | taiśī he sṛṣṭiracanā |
dṛśya mithyā sādhujanāṁ | kaḷoṁ āleṁ || 44 ||*

44. Just as by simple investigation your dream was proved to be false, so too, by investigation this constructed world is also proved to be false. And by further investigation, to that *sadhu* within this world there is the understanding that, even this visible 'all' is not true.

45. आक्षेप झाला शरोतयांसी। मथिया तरी दसितें कां आम्हासीं।
याचें उत्तर पुढलें समासीं। बोललें असे ॥ ४५ ॥
*ākṣepa jhālā śrotayāṁsī | mithyā tarī disateṁ kāṁ āmhāsīm |
yāceṁ uttara puḍhileṁ samāsīm | bolileṁ ase || 45 ||*

45. To the good listener there came a distraction and his listening was disturbed and



then he asked the question, “If it is false, then why is it seen by us?” This reply is within the collection of words ahead (the proper reply or remedy is ‘I am’ and it is always there. But we welcome the ‘many’ thoughts).

इति श्रीदासबोधे गुरुशषियसंवादे षष्ठदशके

सगुणभजननिरूपणं नाम सप्तमः समासः ॥ ७ ॥ ६.७

iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake

saguṇabhajanānirūpaṇaṁ nāma saptaṁ samāsaḥ || 7 || 6.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 6 named „Sagun bhajan“ is concluded.

6.8 Dissolution of the Visible

समास आठवा : दृश्यनिरूपण
samāsa āṭhava : dṛśyanirūpaṇa

|| Śrī Rām ||

1. मागां श्रोतीं पुसल्लिं होतें। दृश्य मथिया तरी कां दसितें।

त्याचें उत्तर बोलजिल तें। सावधान ऐका ॥ १ ॥

*māgām śrotīm pusilem hotem | dṛśya mithyā tarī kām disatem |
tyācem uttara bolijela tem | sāvadhāna aikā || 1 ||*

1. Previously a question arose within the listener. “If this ‘all’/knowledge is false then, why is it seen?” Listen carefully and there will be the reply of this ‘speech’.

2. देखल्लिं तें सत्यचि मानावें। हें ज्ञात्याचें देखणें नव्हे।

जड मूढ अज्ञान जीवें। हें सत्य मानजि ॥ २ ॥

*dekhilem tem satyaci mānāvem | hem jñātyācem dekhaṇem navhe |
jaḍa mūḍha ajñāna jīvem | hem satya mānaje || 2 ||*

2. To believe that this perceived ‘all’ is the Truth is not the thoughtless apperception of the *gnyani*. Therefore the dull and ignorant *jīva* who sees the inanimate objects should give regard to that thoughtless Truth.

3. एका देखल्लियासाठीं। लटक्या कराव्या ग्रंथकोटी।

संतमहंतांच्या गोष्टी। त्याही मथिया मानाव्या ॥ ३ ॥

*ekā dekhilyāsāṭhīm | laṭikyā karāvyā grānthakoṭī |
saṁtamahaṁtāṁcyā goṣṭī | tyāhī mithyā mānāvyā || 3 ||*

3. For to perceive that oneness of the ‘all’, this pure *sattwa guna* should be made (ie. forget everything and then, ‘I am everything, everywhere’). Yet even this ‘speech’ of the Saint and *purush* should be regarded as false.

4. माझें दसितें हेंच खरें। तेथें चालेना दुसरें।

ऐश्या संशयाच्या भरें। भरोचि नये ॥ ४ ॥

*mājhem disatem hemci kharem | tethem cālenā dusarem |
aiśiyā saṁśayācyā bharem | bharomci naye || 4 ||*

4. If you say, “Whatever I see with my eyes is true” then, this action of the ‘I am’ ‘here’ has not been understood. Therefore do not run eagerly after the objects of the world otherwise, you will be overwhelmed with doubts.

5. मृगें देखल्लिं मृगजळ। तेथें धावे तें बरळ।

जळ नव्हे मथिया सकळ। त्या पशूसंक्रिणें म्हणावें ॥ ५ ॥

*mṛgem dekhilem mṛgajala | tethem dhāmve tem barala |
jala navhe mithyā sakala | tyā paśūsi koṇem mhaṇāvem || 5 ||*

5. When a deer perceives the mirage then, ‘there’ (ie. *brahman*) runs so far away. But how can anyone explain to an animal that there is actually no water and that this ‘all’ is also false? (Body consciousness and no *vivek* are the signs of an animal. This ‘all’



cannot be understood by an animal. It takes this ‘all’ and with its intellect, divides it up into ‘many’ things. However the human intellect has the capacity to understand, if only it cares to think carefully about this subject)

6. रात्रौ स्वप्न देखलैं। बहुत द्रव्य सांपडलैं।

बहुत जनांसि वेवहारलैं। तें खरें कैसेना मानावें ॥ ६ ॥

rātrau svapna dekhileṁ | bahuta dravya sāmpaḍaleṁ |

bahuta janāṁsi vevhāreṁ | teṁ khareṁ kaisenī mānāverē || 6 ||

6. In this night of ignorance a dream is perceived and then this ‘all’ falls down into the ‘many’ manifestations (but if one leaves the darkness of ignorance and stops giving names and therefore forms to that which is already there ie. this ‘all’, then that which is there will be clearly perceived in the light of knowledge). When this ‘all’ (or ‘I am’) gets divided among the people into so many thoughts¹¹ then, how can that Truth be valued?

7. कुशळ चितारी वचितिर। तेणें निर्माण केलें चितिर।

देखतां उठे प्रीति मातर। परंतु तेथें मृत्तकि ॥ ७ ॥

kuśaḷa citārī vicitra | teṇem nirmāṇa keleṁ citra |

dekhatām uṭhe prīti mātra | paramtu tetheṁ mṛttikā || 7 ||

7. There is a very skilled artist and He has made a wondrous covering of colour and created this picture (you are this Lord of the colours).¹² Seeing this before your eyes you fall in love with it but then, that *brahman* ‘there’ will get turned to dust only.¹³ (You see your own reflection before you and therefore there is the feeling of love for this created ‘all’. But then, due to ignorance, this ‘all’ is forgotten and when the ‘many’ forms are seen in your eyes then, that One indestructible *brahman* is appearing as the ‘many’ destructible objects)

8. नाना वनति हसती घोडे। रात्रौ देखतां मन बुडे।

दविसा पाहतां कातडें। कंटाळवाणें ॥ ८ ॥

nānā vanitā hastī ghoḍe | rātrau dekhatām mana buḍe |

divasā pāhatām kātaḍeṁ | kaṁṭāḷavāṇeṁ || 8 ||

¹¹ *siddharameshwar maharaj*- But just imagine if a real ass with four legs was able to speak. It would say, “A piece of wood with four sides is placed upright and then it is called a pillar. And if that piece of wood is placed crosswise, it is then a beam. Or the same wood can be placed across a door to secure it and then it is a cross-bar. One piece of wood with a certain size and shape is given different names by these people. Their *buddhis* are like my long ears and from each *buddhi* sprouts so many different opinions. But in all its states, I see the wood as only wood. Then who are these totally dumb asses on two legs who are calling me an ass?” If this is said by the beast then it would be hard to prove him wrong.

¹² *siddharameshwar maharaj*- That thoughtless Knower has become this variegated visible world; a picture painted by our own thoughts. But look carefully and understand that within this gross world there is, inside and outside this knowledge, beyond the colours.... Understand it is you, that Self who is seeing yourself outside. Then everywhere is this Lord of the colours. Take anything and understand it is that Self. When everything outside is broken, smashed and burnt to ashes then, that One splendour will be seen.

¹³ *siddharameshwar maharaj*- Whatever we see in the world - all trees, stones, mountains, all property and grains, cloth and all the substances that make up the body, come from dust, exist as dust and in the end are destroyed and become dust. How much more needs to be told? All beasts and birds, insects, ants, and even man are only dust. From dust have come grains and from them comes blood and from that, semen is created and from semen comes the creation of man. This dust is the “lineage of mankind,” but within it there is the original *purush*.



8. In this night of ignorance, the ‘many’ women, elephants and horses etc. appear and the mind is immersed in these (ie. objectification appears upon that One). But when daylight comes then, you understand that they were only ugly hides and skins (ie. when the light of understanding or knowledge comes then, this world is no longer beautiful. Good and bad, pretty and ugly etc. are all just your opinions and real beauty is in seeing oneness).

9. काष्ठी पाषाणी पुतल्या। नाना प्रकारें नर्मिल्या।
परम सुंदर वाटल्या। परंतु तेथें पाषाण ॥ ९ ॥
kāṣṭhī pāṣāṇī putalyā | nānā prakāreṁ nirmilyā |
parama suṁdara vāṭalyā | paramtu tetheṁ pāṣāṇa || 9 ||

9. The idols of wood and stone (ie. gross bodies) are charmingly made in the ‘many’. They are felt to be supremely beautiful but, then that truly beautiful ‘all’ and that *brahman* ‘there’, have been reduced to mere stone (the ‘many’ objects have been superimposed upon this beautiful ‘all’ and eternal *brahman*; they have stolen their beauty and truth from these and when we take all this as true then, we worship idols and perform ‘many’ *sadhanas* etc.).

10. नाना गोपुरीं पुतल्या असती। वक्रांगें वक्रदृष्टीं पाहती।
लाघव देखता भरे वृत्ती। परंतु तेथें तरभाग ॥ १० ॥
nānā gopurīṁ putalyā asatī | vakrāṅgeṁ vakradṛṣṭīṁ pāhatī |
lāghava dekhata bhare vṛttī | paramtu tetheṁ tribhāga || 10 ||

10. Around the outside of the temple (ie. ‘I am’) there are ‘many’ idols with crooked bodies and cruel, envious looks. That Oneness ‘there’ (ie. *brahman*) has been divided into three parts (ie. Knower, knowing and known) and then this ‘I am’ (ie. temple) is looked at superficially and it appears full of these ‘many’ bodies.

11. खेळतां नेटके दशावतारी। तेथें येती सुंदर नारी।
नेत्र मोडती कळाकुसरीं। परी ते अवघे धटगिण ॥ ११ ॥
kheḷatāṁ neṭake daśāvātārī | tetheṁ yetī suṁdara nārī |
netra moḍitī kalākusarīṁ | parī te avaghe dhaṭiṅgaṇa || 11 ||

11. *In this play we call the world this beautiful ‘all’ and that *brahman* ‘there’ incarnates in the ten senses and appears as a woman. She glances seductively at you but then, that Reality has become this sturdy and overbearing world of ‘many’ forms. *(Or, in the village play, the story of *ram* is being performed and that One appears as a beautiful woman. She glances seductively but she is a man dressed as a woman)

12. सृष्टीबहुरंगी असतय। बहुरूपाचें हें कृतय।
तुज वाटे दृश्य सतय। परी हे जाण अविद्या ॥ १२ ॥
sṛṣṭībahurāṅgī asatya | bahurūpācēṁ heṁ kṛtya |
tuja vāṭe dṛśya satya | parī he jāṇa avidyā || 12 ||

12. In the false splendour of the ‘many’ forms there is this gross world and then that thoughtless *swarup* becomes the actions of these ‘many’ forms. And when ‘you’ feel that this visible is true then, know that that thoughtless Self has become an ignorant *jiva* of *avidya maya* (“I am a body”).



13. मथिया साचासारखें देखलें। परी तें पाहजि वचारलें।
दृष्टतिरळतां भासलें। तें साच कैसें मानावें ॥ १३ ॥

*mithyā sākāsārikhēṁ dekhilēṁ | parī tēṁ pāhijē vicārileṁ |
dṛṣṭi taralātām bhāsaleṁ | tēṁ sāca kaisēṁ mānāvēṁ || 13 ||*

13. Then the unreal is perceived as real and so that *Reality needs to make proper *vivek*. For how can you consider this appearance that just wanders into your eye, as the Truth? *(You are that Reality but you have not understood this)

14. वरी पाहतां पालथें आकाश। उदकीं पाहतां उताणें
आकाश। मध्यें चांदण्याचाही प्रकाश। परी तें अवघें मथिया ॥ १४ ॥

*varī pāhatām pālathēṁ ākāśa | udakīṁ pāhatām utāṇēṁ ākāśa |
madhyēṁ cāṇḍaṇyācāhī prakāśa | parī tēṁ avagheṁ mithyā || 14 ||*

14. When you look up, the space appears to be bent downwards in all directions (ie. the formless space takes on an appearance) and if you look in the water then, this space lies down flat and in its centre, stars are seen twinkling; but then that Reality has become the ‘many’ false reflected things (the mind of each individual takes this space, that is likened to that Reality, and imagines so ‘many’ things).

15. नृपतीनें चितारी आणलि। ज्याचे त्या ऐसे पुतळे केले।
पाहतां तेच ऐसे गमले। परी ते अवघे मायकि ॥ १५ ॥

*nṛpatīnēṁ citārī āṇile | jyāce tyā aise putalē kele |
pāhatām teci aise gamale | parī te avaghe māyika || 15 ||*

15. The King (*paramatma*) brings a skilful artist and that *purush* makes a image (ie. *prakṛuti*) that is felt to be like the King. And when you understand that this which has appeared is a reflection of that Reality then, it is most pleasing. But due to the ‘many’ things of the mind, that understanding has been lost. (Complete contentment/*samadhan* comes when the *purush* understands this created image is not Myself but a reflection of Myself; when it is understood that this ‘all’ is a false appearance then, there is nothing but that One Reality).

16. नेत्रीं कांहीं बाहुली नसे। जेव्हां जें पहावें तेव्हां
तें भासे। डोळां प्रतबिंबि दसि। तें साच कैसेनी ॥ १६ ॥

*netrīṁ kāmhīṁ bāhulī nase | jēvhāṁ jēṁ pahāvēṁ tevḥāṁ
tēṁ bhāse | ḍolāṁ pratibimbā dise | tēṁ sāca kaisēnī || 16 ||*

16. In the pupils of the eyes this ‘all’ cannot be seen (seeing with *vivek* is required) but if this *mula maya* can be understood then, there can be that Reality. However when the eyes see, then one is seeing a reflection of a reflected image and how can that Truth be understood? (ie. when there is only sensory perception then there are the ‘many’ gross bodies and objects reflected in this reflected ‘all’).

17. जतिके बुडबुडे उठती। ततिक्यांमध्यें रूपें दसिती।
क्षणामध्यें फुटोनाजाती। रूपें मथिया ॥ १७ ॥

*jituke buḍabude uṭhatī | titukyāṁmadhyēṁ rūpēṁ disatī |
kṣaṇāmadyēṁ phuṭoni jāṭī | rūpēṁ mithyā || 17 ||*

17. Wherever there arises a bubble then, in that much only, many forms are seen. But



in a fraction of a moment the bubble bursts and disappears and the forms become false (body consciousness is the bubble appearing in this ocean of knowledge). (*maharaj* – the bubble bursts and the ocean laughs)

18. लघुदर्पणें दोनी चारी होतीं। तत्तुकीं मुखें परतबिंबी।

परी तीं मथिया आदअंतीं। एकचि मुख॥ १८॥

laghudarpanem donī cārī hotīm | titukīm mukheri pratibimbātī |
parī tīm mithyā ādiantīm | ekaci mukha || 18 ||

18. When you have some small mirrors in your hand then, many reflections of your own face can be seen. In the same way, when you have the *gunas* in your possession then, many reflections of your form is seen. But then that One appears as so many and from beginning to end, that Reality is lost (where is a beginning and an end in that timeless Reality?).

19. नदीतीरीं भार जातां। दुसरा भार दसि पालथा।

कां पडसादाचा अवचितां। गजर उठे॥ १९॥

naditīrīm bhāra jātām | dusarā bhāra dise pālathā |
kām paḍasādācā avacitām | gajara uṭhe || 19 ||

19. Then this is all illusion like a herd of animals passing by on the river bank and another herd seen upside down in the water. Or, like the distant echo of a sound produced.

20. वापी सरोवरांचें नीर। तेथें पशु पक्षी नर वानर।

नाना पत्रें वृक्ष वसितार। दसि दोहीं सवां॥ २०॥

vāpī sarovarāṁceri nīra | tethi paśu pakṣī nara vānara |
nānā patreṁ vṛkṣa vistāra | dise dohīm savām || 20 ||

20. When you stand on the shore of a lake or pond then, that *brahman* ‘there’ appears as these reflections of animals, birds, men and monkeys (when that Self becomes a gross body then, that One sees Itself as ‘many’; then that One sees animals and man etc. and it cannot see the water upon which the forms appear). Or when that One looks on the surface of the water in the ‘many’ pots then, only the reflections of many trees are seen and that *brahman* has been divided into so many forms (body consciousness imagines multiplicity where there is singularity. You pervade like space, inside and outside of the ‘many’ pots but due to superficial looking and no *vivek*, you see only the reflections on the surface of the water).

21. एक शस्त्र झाडूं जातां। दोन दसिती तत्त्वतां।

नाना तंतु टणतकारितां। द्वधि भासती॥ २१॥

eka śastra jhāḍūm jātām | dona disatī tattvatām |
nānā taṇtu ṭaṇatkāritām | dvidhā bhāsatī || 21 ||

21. When there is the power of learning and the ‘many’ arts etc. then, that One gets sweep away in this mirage of *maya*. But truly, it is that One *purush* within this *prakṛuti* who is seeing (ie. witnessing). However when these ‘many’ connections are agitated then, ‘many’ disagreements appear (taking yourself to be one of the ‘many’ brings ‘many’ duties, dreams, wants, ways and means, confrontations, likes and dislikes etc.



etc.).

22. कां ते दरूपाचे मंदरीं। बैसली सभा दसि दुसरी।
बहुत दीपांचयि हारी। बहुत छाया दसिती ॥ २२ ॥

kām te darpaṇāce maṇḍirīm | bāisalī sabhā dise dusarī |
bahuta dīpāñciye hārīm | bahuta chāyā disatī || 22 ||

22. Why is it that that Reality sits down in this palace of mirrors and then sees another (ie. ‘all’, this palace where it sees Its own reflection)? And then this ‘all’ gets removed by a small lamp flame and only the shadows of this ‘all’ are seen? (ie. then this source of light ie. ‘I am’ becomes a small flame “I am an individual mind” and only shadows of yourself are cast)

23. ऐसैं हें बहुवधि भासे। साचासारखें दसि।
परी हें सत्य म्हणोन कैसैं। वशिवासावें ॥ २३ ॥

aiseṁ heṁ bahuvīdha bhāse | sākāśārikheṁ dise |
parī heṁ satya mhaṇona kaiseṁ | viśvāsāveṁ || 23 ||

23. In this way, that thoughtless Self has become the ways of the ‘many’ and then, though seen through the eyes of flesh still, they appear as true because that Truth is their base. But Truth is thoughtless, therefore where should your faith be placed? (ie. will you continue to be confined by thoughts when you know you are thoughtless?)

24. माया मथिया बाजीगरी। दसि साचाचयि परी।
परी हे जाणत्यानें खरी। मानूच नये ॥ २४ ॥

māyā mithyā bājīgirī | dise sākāciye parī |
parī he jāṇatyāṇeṁ kharī | mānūchī naye || 24 ||

24. *maya* is false, she is an illusionist yet she appears as the Truth. But that thoughtless Knower should not regard her as true.

25. लटकिं साचा ऐसे भावावें। तरी मग पारखी कासया असावें।
एवं ये अविद्येचे गोवें। ऐसेच असती ॥ २५ ॥

laṭikeṁ sākā aise bhāvāveṁ | tarī maga pāraṁkhī kāsayā asāveṁ |
evaṁ ye avidyece govēṁ | aisechī asatī || 25 ||

25. If the unreal is imagined to be real then, how can you be a wise examiner? Due to the power of **avidya*/ignorance, that essence (I do not exist) has become like *avidya*/ignorance only. *(*avidya maya*- to take yourself to be a body; *vidya maya*- to take yourself to be knowledge)

26. मनुष्यांची बाजीगरी। बहुत जनां वाटे खरी।
शेवट पाहतां नरिधारी। मथिया होय ॥ २६ ॥

manuṣyāñcī bājīgirī | bahuta janām vāṭe kharī |
śevaṭa pāhatām nirdhārīm | mithyā hoyā || 26 ||

26. The magic of man (imagination, *rajo guna* ie. *avidya*) has caused this ‘all’ world to appear as a gross objective world and the people feel that it is true. In the end however, one understands that these were both false appearances within that supportless Reality (both *vidya* and *avidya* are *maya*).



27. तैशीच माव राक्षसांची। देवांसही वाटे साची।
पंचवटकिसिम्भगाची। पाठी घेतली रामें॥ २७॥
taiśīca māva rākṣasāncī | devāmsahī vāṭe sācī |
pañcavaṭikesi mṛgācī | pāṭhī ghetalī rāmeri || 27 ||

27. Like this also is the deceit of this demon called ignorance. Due to it, the true God feels that this world is true. Even *ram* had wanted the skin of the deer made of the five elements. (When *ram* forgot Himself, He became *ravana*. Such is the power of ignorance. Then he wanted the skin/support of an ‘animal that sees a mirage’ ie. *jiva* and having been deceived by ignorance, He took Himself as a body made up of the five elements. You are *ram* and you have forgotten Yourself, due to ignorance)

28. पूरुवकाया पालटती। एकाचेचि बहुत होती।
रक्तवर्दिं जनमती। रजनीचर॥ २८॥
pūrvakāyā pālaṭatī | ekāceci bahuta hotī |
raktavindīṁ janmatī | rajanīcara || 28 ||

28. This demon moves around in the night of ignorance when it turns away from its previous body (ie. *supra-causal or light of knowledge*). Out of that One (*atma*) this ‘all’ has come and then this ‘all’ takes a birth from out of a few drops of *blood (due to gross body identification). *(*maharaj* – semen is the essence of blood)

29. नाना पदार्थ फळेंचि झाले। द्वारकेमध्यें प्रवेशले।
कृष्णें दैत्य कीर्ती वधलि। कपटरूपी॥ २९॥
nānā padārtha phaleṁci jhāle | dvārakemadhyeṁ praveśale |
kṛṣṇeṁ daitya kīṭī vadhile | kapaṭarūpī || 29 ||

29. According to legend, the devils entered into the city of **dwarka* appearing as ‘many’ fruits and objects. And it is said that *krishna* killed these devils who had taken ‘many’ forms made of deceit and ignorance (due to ignorance, ‘many’ names and therefore ‘many’ forms have appeared upon this ‘I am’; only *krishna* knew how to kill them). *(*dwarka* was *krishna*’s city; this ‘I am’)

30. कैसैं कपट रावणाचें। शरि केलें मावेचें।
काळनेमीच्या आश्रमाचें। अपूर्व कैसैं॥ ३०॥
kaiṣeṁ kapaṭa rāvaṇāceṁ | śira keleṁ māveceṁ |
kālanemīcyā āśramāceṁ | apūrva kaiṣeṁ || 30 ||

30. How great was the deceit of *ravana*, he even made an enchanting head of **ram*. He even made an place of rest/*ashram* for the demon *kalanema*.¹⁴ But how could this be that ‘which has never been seen before’ (ie. *atma*). *(*maharaj*: *ram* and *ravana* are yourself only)

31. नाना दैत्य कपटमती। जे देवांसही नाटोपती।
मग निर्माण होऊन शक्ती। संहार केला॥ ३१॥
nānā daitya kapaṭamatī | je devāmsahī nāṭopatī |
maga nirmāṇa hoūna śaktī | saṁhāra kelā || 31 ||

¹⁴ *siddharameshwar maharaj*-By the mere experience of the sense objects, one does not become a *jiva*, but due to the attachment to and by the contemplation of the sense objects one becomes a *jiva*.



31. These devils of the ‘many’ are so cunning and skilled in magic (ie. this is a man, this is a woman and this is a cup etc. etc.) but God created this *shakti* and destroyed them (‘I am’ or *shakti* has power over all objects and it destroys *avidya* and objectification). Still understand this *shakti* has no control over God (ie. *shiva*, the Knower of this ‘I am’). (*maharaj*- a thought is just like a mosquito: one slap and it is dead)

32. ऐसी राक्षसांची माव। जाणों न शकती देव।
कपटवदियेचें लाघव। अघटति ज्यांचें ॥ ३२ ॥
aisī rākṣasāṁcī māva | jāṇom na śakatī deva |
kapṭavadyecerṁ lāghava | aghaṭita jyāṁcerṁ || 32 ||

32. It is not possible for God to know the deceit of this demon called ignorance (ie. for He knows only His *shakti*/knowledge). Its skill in the art of deception has been acquired from this wonder of *mula maya* (from the original illusion ie. *mula maya/shakti* there manifests the *gunas* and from *tamo guna* there comes the five elements and from the five elements there comes ‘many’ objects; see 8.4).

33. मनुष्यांची बाजीगरी। राक्षसांची वोडंबरी।
भगवंताची नानापरी। वचित्ति माया ॥ ३३ ॥
manuṣyāṁcī bājīgirī | rākṣasāṁcī voḍambarī |
bhagavaṁtācī nānāparī | vicitra māyā || 33 ||

33. Man performs the worthless trickery of imagination (“There is this and that”); the demon performs an empty show of magic and makes you forget yourself (only you are there, but this you have forgotten ie. ignorance). But these ‘many’ variegated forms are the *maya* of God and she has no power over God.

34. हे साचासारखीच दसि। वचिरतिंच नरिसे।
मथियाच परी आभासे। नरितर ॥ ३४ ॥
he sākāsārikhīca dise | vicāritāṁci nirase |
mithyāca parī ābhāse | nirāntara || 34 ||

34. When that thoughtless Self is seen it appears as the ‘all’ and is felt to be true (because its base is true). But when thoughtlessness is understood then, this world of the ‘all’ is known to be untrue. That ‘one beyond the inner space’/*parabrahman* understands that it is false even though it appears (ie. then it is just like a dream).

35. साच म्हणावी तरी हे नासे। मथिया म्हणावी तरी हे दसि।
दोही पदार्थीं अवशिवासे। सांगतां मन ॥ ३५ ॥
sāca mhaṇāvī tarī he nāse | mithyā mhaṇāvī tarī he dise |
dohīm padārthīm aviśvāse | sāṁgatām mana || 35 ||

35. If it is said to be true, still it is destroyed and if it is said to be false, still it is seen. And if such a mind has no faith in that *purush* then, it will create many objects within this *prakruti*/*purush*. (Mind cannot understand that Reality, it sees only Reality’s reflection ie. knowledge (*purush/prakruti*). But it has no faith in this either and it then creates many names and forms thinking it will gain happiness there)

36. परंतु हें नव्हे साचार। मायेचा मथिया वचिर।
दसितें हें स्वप्नाकार। जाण बापा ॥ ३६ ॥



paraṁtu heṁ navhe sākāra | māyecā mithyā vicāra |
disateṁ heṁ svapnākāra | jāṇa bāpā || 36 ||

36. But then that thoughtless Truth is not and there are the illusory thoughts of *maya*. Then that thoughtless Self becomes a ‘dweller in a dream’ who sees many forms. Know this my dear man.

37. तथापि असो तुजला। भासचिसत्य वाटला।
 तरी तेथें चुका पडला। ऐक बापा ॥ ३७ ॥
tathāpi aso tujalā | bhāsaci satya vāṭalā |
tarī tetheṁ cukā paḍilā | aika bāpā || 37 ||

37. If still you feel that this appearance is true, then that *brahman* ‘there’ is committing a terrible mistake. Therefore listen, my dear man (for this is the only *sadhana*).

38. दृश्यभास अवदियात्मक। तुझाही देह तदात्मक।
 म्हणोनाहा वविक। तेथें संचरला ॥ ३८ ॥
dṛśyabhāsa avidyātmaka | tujhāhī deha tadātmaka |
mhaṇoni hā viveka | tetheṁ saṁcaralā || 38 ||

38. This visible appearance is full of ignorance/*avidya* (gross objectivity) and your body is also of the nature of ignorance/*avidya* and so that thoughtless understanding ‘there’ has been completely covered over by non-discrimination/*avivek*.

39. दृष्टीनें दृश्य देखलें। मन भासावरी बैसलें।
 परी तें लगिदेह झालें। अवदियात्मक ॥ ३९ ॥
dṛṣṭīneṁ dṛśya dekhileṁ | mana bhāsāvarī baisaleṁ |
parī teṁ liṅgadeha jhāleṁ | avidyātmaka || 39 ||

39. The seer perceives this visible ‘all’ but, when the mind dwells upon this appearance and takes pleasure in this¹⁵ then, that Reality appears as a *subtle body that is full of *avidya* (ie. gross objectivity). *(ie. made up of mind, *buddhi*, *chitta*, ego, *prana*, ten senses etc.)

40. अवदियेनें अवदिया देखली। म्हणोन गोष्टी वशिवासली।
 तुझी काया अवघी संचली। अवदियेची ॥ ४० ॥
avidyeneṁ avidyā dekhilī | mhaṇona goṣṭī viśvāsālī |
tujhī kāyā avaghī saṁcalī | avidyeci || 40 ||

40. Then there is *avidya* being seen by *avidya* and this ‘I am’ believes that this is real and then your gross body and ‘many’ things of *avidya* are created. (*maharaj- when knowledge is happy just to know itself then that is vidya maya....when it becomes a little more objective then the elements appear that is avidya maya*)

¹⁵ *siddharameshwar maharaj-* When the aspirant starts the practice “I am *brahman*,” then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become big. Only this much is the change. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jiva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying “I am” to the supra-causal body. Therefore not only does that ego not die but it starts roaring, “I am *brahman*.” Without killing that “I” the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*.



41. तेचकाया मी आपण। हे देहबुद्धीचे लक्षण।
येणेकरितां झालें प्रमाण। दृश्य अवघें ॥ ४१ ॥
teci kāyā mī āpaṇa | heṁ dehabuddhīcēṁ lakṣaṇa |
yeṇēṁkaritām jhālēm pramāṇa | dṛśya avagheṁ || 41 ||

41. Then that Reality says, “I am a body” and that attentionless, thoughtless Self acquires an attention that brings body consciousness. And on account of this, that *nirgun* Knower appears as the many visible objects.

42. इकडे सत्य मानला देह। तकिडे दृश्य सत्य हा नरिवाह।
दोहींमध्यें हा संदेह। पैसावला बळें ॥ ४२ ॥
ikaḍe satya mānilā deha | tikaḍe dṛśya satya hā nirvāha |
domhīṁmadhyeṁ hā saṁdeha | paisāvalā baḷeṁ || 42 ||

42. Whether there is a gross body of only this much or there is this visible ‘all’, still both are regarded as the Truth because their base is the Truth (even if the gross body is left aside on account of its falsity, still that Truth gets superimposed upon this ‘all’ body). Originally in *prakruti/purush*, there had been this great doubt of ‘I am’ and this had then expanded into the ‘many’ doubts that come with the thought, “I am a body”.

43. देहबुद्धी केली बळकट। आणब्रह्म पाहों गेला घीट।
तों दृश्यानें रोधली वाट। परब्रह्माची ॥ ४३ ॥
dehabuddhī kelī baḷakaṭa | āṇi brahma pāhoṁ gelā dhīṭa |
toṁ dṛśyāṇeṁ rodhilī vāṭa | parabrahmācī || 43 ||

43. If you hold fast to the notion that you are this ‘all’ body and audaciously try to see *brahman* then, due to this visible ‘all’ the path of *parabrahman* is obstructed.

44. तेथें साच मानलें दृश्याला। नशिचयचिबाणोन गेला।
पहा हो केवढा चुका पडला। अकस्मात ॥ ४४ ॥
tetheṁ sāca mānileṁ dṛśyālā | niścayaci bāṇoni gelā |
pahā ho kevaḍhā cukā paḍilā | akasmāta || 44 ||

44. Actually it is that *brahman* who is regarding this visible ‘all’ as the Truth and therefore, how then can the conviction of that One Reality be imbibed? Understand how great the error is that has been suddenly committed.¹⁶

45. आतां असो हें बोलणें। ब्रह्म न पावजि मीपणें।
देहबुद्धीची लक्षणें। दृश्य भावति ॥ ४५ ॥
ātām aso heṁ bolāṇeṁ | brahma na pāvije mīpaṇeṁ |
dehabuddhīcī lakṣaṇeṁ | dṛśya bhāvitī || 45 ||

¹⁶ *siddharameshwar maharaj*- When the aspirant starts the practice “I am *brahman*,” then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become big. Only this much is the change. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jiva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying “I am” to the supra-causal body. Therefore not only does that ego not die but it starts roaring, “I am *brahman*.” Without killing that “I” the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*.



45. For now that thoughtless Self is this 'I am' and *brahman* cannot be achieved by such 'I'-ness. Still this attention that had been placed upon the gross body is now being placed upon this visible 'all' (ie. 'I'-ness needs a body, either the gross or this 'all', but some body is required).
46. असर्धींच्या देहीं मांसाचा गोळा। पाहेन म्हणे
ब्रह्मीचा सोहळा। तो ज्ञाता नवहे आंधळा। केवळ मूर्ख ॥ ४६ ॥
asthīncyā dehīṁ māṁsācā golā | pāhena mhaṇe
brahmīncā sohalā | to jñātā navhe āndhalā | kevala mūrkhā || 46 ||
46. If in a body of bones and eyes of flesh, you say, "I will understand the totality of *brahman*," then, really you are not a Knower and that pure knowledge has become a blind fool.
47. दृष्टीस दिसिं मनस भासे। ततिकें काळांतरीं नासे।
म्हणोनि दृश्यातीत असे। परब्रह्म तें ॥ ४७ ॥
dr̥ṣṭīsa dise manāsa bhāse | titukerī kālāntarīṁ nāse |
mhaṇoni dr̥śyātīta ase | parabrahma teṁ || 47 ||
47. Whatever is seen and whatever is perceived by mind, that much is destroyed at the end of 'time'. Therefore understand; that which is beyond this visible 'all' is *parabrahman*.
48. परब्रह्म तें शाश्वत। माया तेच अशाश्वत।
ऐसा बोलिला नश्चितार्थ। नानाशास्त्रीं ॥ ४८ ॥
parabrahma teṁ śāśvata | māyā teci aśāśvata |
aisā bolilā niścītārtha | nānāśāstrīṁ || 48 ||
48. That *parabrahman* is eternal and *maya* is when That appears as non-eternal. She is this steady 'speech' within the 'many' *shasthras*.
49. आतां पुढें नरूपण। देहबुद्धीचें लक्षण।
चुका पडलि तो कोण। बोलिलें असे ॥ ४९ ॥
ātām puḍheṁ nirūpaṇa | dehabuddhīcēṁ lakṣaṇa |
cukā paḍilā to koṇa | bolileṁ ase || 49 ||
49. Now, if ahead this *sagun* discourse becomes the attention of gross body consciousness then, that *atma* will ask "Who am I?" and this 'speech' will surely be missed. (Body consciousness asks "Who am I?"; while that *sagun* discourse knows 'I am')
50. मी कोण हें जाणावें। मीपण त्यागून अनन्य व्हावें।
मग समाधान तें स्वभावें। अंगीं बाणे ॥ ५० ॥
mī koṇa heṁ jāṇāvēṁ | mīpaṇa tyāgūna ananya vhavēṁ |
maga samādhāna teṁ svabhāvēṁ | aṁgīṁ bāṇe || 50 ||
50. "What is this I?" This you should know. Then by renouncing this 'I'-ness there should be no-otherness and that *samadhan* that is within this bliss of the 'all' body will be naturally imbibed. (Bliss is the pleasure that comes when this created 'I am' is understood. *samadhan* is the natural uncreated pleasure of the One without a second)



इति श्रीदासबोधे गुरुशषियसंवादे षष्ठदशके
दृश्यनरिसनं नाम अष्टमः समासः ॥ ८ ॥ ६.८
iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake
drśyanirasanam nāma aṣṭamaḥ samāsaḥ || 8 || 6.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 6 named „Dissolution of the Visible“ is concluded.

6.9 Search of the Essence

समास नववा : सारशोधन

samāsa navavā : sāraśodhana

|| Śrī Rām ||

1. गुप्त आहे उदंड धन। काय जाणती सेवकजन।

तयांस आहे तें ज्ञान। बाह्याकाराचें ॥ १ ॥

gupta āhe udanḍa dhana | kāya jāṇatī sevakajana |

tayāṁsa āhe teṁ jñāna | bāhyākārācēṁ || 1 ||

1. That vast wealth (ie. I do not exist) is hidden. How can those people in the service of that vast *paramatma* know It? (How can the mind know that One who made it?) They only have knowledge of that Reality's outer forms.

2. गुप्त ठेवलि उदंड अर्थ। आण प्रगट दिसती पदार्थ।

शहाणे शोधति सिवार्थ। अंतरीं असे ॥ २ ॥

gupta ṭheṽle udanḍa artha | āṇi pragaṭa disatī padārtha |

śahāṇe śodhiti svārtha | antarīṁ ase || 2 ||

2. That wealth of *paramatma* has been kept hidden and this manifest 'all' is seen. The wise however, search within this 'all' to find their own wealth (one's own true wealth is within this 'I am' and beyond duality; it is that thoughtless *paramatma*).

3. तैसें दृश्य हें मायकि। पाहत असती सकळ लोक।

परी जयांस ठाउका वविक। ते अंतर जाणती ॥ ३ ॥

taiseṁ dṛśya heṁ māyika | pāhata asatī sakāḷa loka |

parī jāyāṁsa ṭhāukā viveka | te antara jāṇatī || 3 ||

3. When there is this visible 'all' then, that thoughtless Self appears to be false and, in the same way, when that thoughtless Self is understood then, this 'all' world becomes false. But first there has to be *vivek*, for it is only when *mula maya* is known that there can be the understanding of that thoughtless Reality.

4. द्रव्य ठेऊन जळ सोडलिं। लोक म्हणती सरोवर भरलें।

तयाचें अभ्यंतर कळलें। समर्थ जनांसी ॥ ४ ॥

dravya ṭheūna jaḷa soḍileṁ | loka mhaṇatī sarovara bharaleṁ |

tayācēṁ abhyāntara kaḷaleṁ | samartha janāṁsī || 4 ||

4. But if the 'many' objects are maintained then, this pure water (ie. 'I am'/knowledge) gets thrown away and the world says, "There is a *lake" (ie. due to ignorance, we form 'many' names and concepts like lake, ocean, river, puddle etc., but all the names mean one thing only and that is water. Therefore we must learn to see with the eyes of knowledge). But when one understands that innermost Reality then, this world becomes that non-dual Self (when we use *vivek* then, the 'many' concepts disappear and what remains is, what is). *(*maharaj*- the child says, "Look father, it is water", but the father says, "No, that is the ocean." The boy was right but they put more concepts in him)

5. तैसे ज्ञाते जे समर्थ। तर्हि ओळखलि परमार्थ।



इतर ते करती स्वार्थ। दृश्य पदार्थांचा ॥ ५ ॥

taise jñāte je samārtha | tihīm ṣṛṣṭyā padārthāṁcā || 5 ||

5. Because this known (ie. *mula maya* or knowledge) has come from that non-dual Self, this known can recognise **paramartha*. Others remain selfish and they make that Reality appear as the ‘many’ objects. *(To be that non-dual Self is the ultimate accomplishment or supreme wealth/*paramartha*)

6. काबाडी वाहती काबाड। श्रेष्ठ भोगती रत्ने जाड।

हे जयांचे त्यांस गोड। कर्मयोगे ॥ ६ ॥

kābāḍī vāhatī kābāḍa | śreṣṭha bhogitī ratneṁ jāḍa |
heṁ jayāṁceṁ tyāṁsa goḍa | karmayogēṁ || 6 ||

6. They become labourers and pull around their heavy burdens (ie. *their bodies*) while that most excellent Self enjoys the real jewels (within the ‘many’ thoughts there is this thought ‘I am’ and that thoughtless, I do not exist, and it is the jewel in the crown of *paramartha*).¹⁷ Then that Reality enjoys the delights of *mula maya* and its associated *karma* (*mula maya* or ‘I am’ is nothing but the results of past action. Whatever will happen has already been determined by these past actions ie. *karma*. Therefore your duty is to be that Reality and always remain aloft from that which is naturally appearing within you).

7. एक काष्ठसवार्थ करती। एक शुभा एकवटती।

तेसे नवहेत की नृपती। सारभोक्ते ॥ ७ ॥

eka kāṣṭhasvārtha karitī | eka śubhā ekavaṭitī |
taise navheta kīṁ nṛpatī | sārabhokte || 7 ||

7. But if that One takes itself to be a body and collects firewood or makes cow-dung cakes then, He does not behave as the King should and does not enjoy that essence (ie. *He is the Self and thoughtlessness is His wealth*).

8. जयांस आहे वचिर। ते सुखासनीं झाले सवार।

इतर ते जवळील भार। वाहतच मेले ॥ ८ ॥

jayāṁsa āhe vicāra | te sukhāsanīṁ jhāle svāra |
itara te javalīla bhāra | vāhataci mele || 8 ||

8. When to this ‘I am’ there comes the understanding, I do not exist, then, that One gets carried on the throne. The rest, they remain attached to their burdens and therefore have to carry them around with them until they die.

9. एक दिव्यानने भक्षती। एक वषिठा सावडती।

आपण वर्तल्याचा घेती। साभमान ॥ ९ ॥

eka divyānneṁ bhakṣitī | eka viṣṭhā sāvaḍitī |
āpaṇa vartalyācā ghetī | sābhimāna || 9 ||

¹⁷The jewel in the crown of practice is when the *sagun* thought ceases in the *nirgun* – *dasbodha*. *siddhar-meshwar maharaj*– The greatest practice of all practices is when this ‘I am’ thought ceases in that *nirgun swarup*. But for that to happen, the very last remnant of worldly life must be left. Without giving up your human-ness, one can never become God. The mind should be indelibly stamped with, ‘I am *brahman*. Even if two hundred thousand *rupees* are offered to me still, I will not hold the body conviction.’



9. That One (ie. *brahman*) tastes of this divine ‘food’ (ie. when all the senses come together in the bliss of ‘I am’) and the other one (*jīva*) collects only *excreta and takes pride in such behaviour. *(*maharaj* – this body is nothing but a shit factory).
10. सार सेवजि श्रेष्ठी। असार घेइजे वृथापुष्टी।
 सारासाराची गोष्टी। सज्ञान जाणती ॥ १० ॥
sāra seviḥ śreṣṭhī | asāra gheije vrthāpuṣṭī |
sārāsārācī goṣṭī | sajñāna jāṇatī || 10 ||
10. First this ‘worthless mountain of flesh’ should accept the non-essence (ie. ‘I am’) and then that *atma* should taste that thoughtless essence. The one who knows pure knowledge has taken this ‘speech’ and made it into that essence.
11. गुप्त परसि चिंतामणी। प्रगट खडे काचमणी।
 गुप्त हेम रत्नखाणी। प्रगट पाषाण मृत्तिका ॥ ११ ॥
gupta parisa cīntāmaṇī | pragaṭa khaḍe kācamaṇī |
gupta hema ratnakhāṇī | pragaṭa pāṣāṇa mṛttikā || 11 ||
11. The *paris* stone that turns iron to gold and the wish-stone/*chintamani* that takes away all worries are both hard to find, while ordinary stones and glass beads are plenty and readily available. The mines of gold and jewels are also hidden, yet dirt and rocks are seen everywhere.
12. अवहाशंख अवहावेल। गुप्त वनस्पती अमूल्य।
 एरंड धोत्रे बहुसाल। प्रगट शिंपी ॥ १२ ॥
avhāśaṁkha avhāvela | gupta vanaspatī amūlya |
eraṁḍa dhotre bahusāla | pragaṭa śimpī || 12 ||
12. The right turning conch and the right turning creeper and valuable herbs are hidden, but castor, thorn apple and shells are evident at ‘many’ places.
13. कोठें दसिना कल्पतरू। उदंड शोरांचा वसितारू।
 पाहतां नाहीं मैलागरू। बोरी बाभळी उदंड ॥ १३ ॥
koṭhēṁ disenā kalpatarū | udaṁḍa śerāṁcā vistārū |
pāhatām nāhīm mailāgarū | borī bābhaḷī udaṁḍa || 13 ||
13. The wish-fulfilling tree (*kalpataru* ie. you are this knowledge and you become whatever you think) is not seen anywhere because that vast *swarup* has expanded into a profusion of milk-bush trees in this gross world. The rare *sandalwood tree cannot be seen anywhere because that vast *swarup* has become the trees of *gum-arabic* and *bora* (ie. the valuable cannot be seen due to objectification). *(It gets rubbed away in the performance of worship)
14. कामधेनु जाणजि इंद्रें। सृष्टींत उदंड खल्लिरें।
 महद्भाग्य भोगजि नृपवरें। इतरां कर्मानुसार ॥ १४ ॥
kāmadhenu jāṇaji indreṁ | sṛṣṭīṁta udaṁḍa khillāreṁ |
mahadbhāgya bhogaji nṛpavareṁ | itarām karmānusāra || 14 ||
14. *indra*, the lord of the senses, knows this divine cow (ie. knowledge) but in the gross world, that vast *paramatma* has appeared as the ‘many’ herds of cattle. The



very fortunate enjoy the pleasures of the King/*atma* and others get according to their *karma* (it's all a matter of attention; if that Self holds on to body consciousness then, you have to endure the results of your past actions. If there is *atma* consciousness then, your attention is upon the understanding, 'nothing is there'. And if there is that pure attention then, there is that attentionless *swarup*)

15. नाना व्यापार करिती जन। अवघेच म्हणती सकांचन।
परंतु कुबेराचें महमिन। कोणासीच न ये ॥ १५ ॥
nānā vyāpāra karitī jana | avagheca mhaṇatī sakāṁcana |
paraṁtu kuberāceṁ mahimāna | koṇāsīca na ye || 15 ||

15. When there are the 'many' activities then, the people say, "We are so wealthy." But then how can they know the wealth of *kuber* (ie. treasurer of all the gods ie. *gunas*, elements, senses etc.)?

16. तैसा ज्ञानी योगीश्वर। गुप्तार्थलाभाचा ईश्वर।
इतर ते पोटाचे ककिर। नाना मते धुंडति ॥ १६ ॥
taisā jñānī yogīśvara | guptārthālābhācā īśvara |
itara te poṭāce kimkara | nānā mateṁ dhumḍitī || 16 ||

16. The *gnyani* is the Lord of *yoga* and He is the Lord of that hidden wealth. But for the rest, that Reality has become a slave to the mind and it goes rummaging through the 'many' opinions.

17. तस्मात् सार तें दसिना। आणाअसार तें दसि जनां।
सारासारविविचना। साधु जाणती ॥ १७ ॥
tasmāt sāra teṁ disenā | āṇi asāra teṁ dise janāṁ |
sārāsāravivāṁcanā | sādhu jāṇatī || 17 ||

17. That essence cannot be seen and this non-essence ('I am') has appeared as the 'many' people. Only the *sadhu* knows that investigation between the essence and non-essence (*maharaj*- most so-called Saints have gone up to knowledge only).

18. इतरास हें काये सांगणे। खरें खोटें कोण जाणे।
साधुसंतांचयि खुणे। साधुसंत जाणती ॥ १८ ॥
itarāsa heṁ kāye sāṅgaṇe | khareṁ khoṭeṁ koṇa jāṇe |
sādhusaṁtāṁciye khuṇe | sādhusaṁta jāṇatī || 18 ||

18. How can others understand thoughtlessness? How can they know what is true and what the false? Only the *sadhu* and Saint knows the understanding of the *sadhu* and Saint.

19. दसिना जें गुप्त धन। तयास करणें लागे अंजन।
गुप्त परमात्मा सज्जन। संगतीं शोधावा ॥ १९ ॥
disenā jeṁ gupta dhana | tayāsa karaṇeṁ lāge aṁjana |
gupta paramātmā sajjana | saṅgatīṁ śodhāvā || 19 ||

19. *mula maya* cannot see that hidden wealth. And even to see this action of the 'all', a special lotion/*anjana* (ie. knowledge) has to be applied to the eyes before one can see with the eyes of knowledge. Therefore in the company of the *sajjana*, that



hidden *paramatma*, beyond knowledge, should be searched out. (*maharaj- anjana* means knowledge; *niranjana* means beyond knowledge)

20. रायाचें सान्निध्य होतां। सहजचलाभे श्रीमंतता।
तैसा हा सत्संग धरितां। सद्बस्तु लाभे ॥ २० ॥
rāyācēṁ sānnidhya hotāṁ | sahajaci lābhe śrīmaṁtatā |
taisā hā satsaṁga dharitāṁ | sadvastu lābhe || 20 ||

20. Just as one naturally becomes rich in the company of a king, so too, when you hold firmly to the company of that thoughtless Saint or Truth, then that Absolute Self is attained.

21. सद्बस्तुस लाभे सद्बस्तु। अव्यवस्थासि अव्यवस्थु।
पाहतां प्रशस्ततासि प्रशस्तु। वचिर लाभे ॥ २१ ॥
sadvastūsa lābhe sadvastu | avyavasthāsi avyavasthu |
pāhatāṁ praśastāsi praśastu | vicāra lābhe || 21 ||

21. The true Self will gain the true Self and the confused will gain the confused only. Therefore be that most excellent and gain that most excellent thoughtless Self (*siddha-rameshwar maharaj- worship God by being God*).

22. म्हणोनीहें दृश्यजात। अवघें आहे अशाश्वत।
परमात्मा अच्युत अनंत। तो या दृष्यावेगळा ॥ २२ ॥
mhaṇoni heṁ dṛśyajāta | avagheṁ āhe aśāśvata |
paramātmā acyuta ananta | to yā dṛśyāvegaḷā || 22 ||

22. Even if that thoughtless Self should gain this created 'all' still, just like this world of many forms, it is not eternal. That *paramatma* is changeless and endless and different from this visible 'all'.

23. दृष्यावेगळा दृश्याअन्तरीं। सर्वात्मा तो चराचरीं।
वचिर पाहतां अंतरीं। नशिच्यो बाणे ॥ २३ ॥
dṛśyāvegaḷā dṛśyāantarīṁ | sarvātmā to carācarīṁ |
vicāra pāhatāṁ antarīṁ | niścayo bāṇe || 23 ||

23. Separate from and within this inner space of the visible 'all' there is that *atma* of the 'all' (*purush* or *Knower*). He is within this whole animate and inanimate creation and when there is that thoughtless understanding then, your conviction will abide within but beyond this inner space (*ie. understand, I cannot be anything I see or perceive*).

24. संसारत्याग न करितां। प्रपंचउपाधनि सांडितां।
जनांमध्ये सार्थकता। वचिरेंचिहोय ॥ २४ ॥
samsāratyāga na karitāṁ | prapaṁcaupādhi na sāṁḍitāṁ |
janāṁmadhye sārthakatā | vicāreṁci hoyā || 24 ||

24. Without renouncing *samsar* or leaving your home and without having to continually let drop the limiting concepts of *prapanch*, the purpose of life within this world is fulfilled, only by understanding, I do not exist (*by not taking the touch of the mind*).

25. हें प्रचीतीचें बोलणें। वविकें प्रचीत बाणे।



प्रचीत पाहतील ते शहाणे। अन्यथा नवहे ॥ २५ ॥
heri pracitīcem bolaneri | vivekēṁ pracīta bāṇe |
pracīta pāhatīla te śahāṇe | anyathā navhe || 25 ||

25. First that thoughtless Self should be this ‘I am’ experience and this is understood through *vivek*. When this experience is understood then, that should be regarded as wisdom, otherwise not.

26. प्रचीत आणानुमान। उधार आणरोकडें धन।
 मानसपूजा प्रत्यक्ष दर्शन। यास महदंतर ॥ २६ ॥
pracīta āṇi anumāna | udhāra āṇi rokaḍeri dhana |
mānasapūjā pratyakṣa darśana | yāsa mahadam̐tara || 26 ||

26. There is this pure ‘I am’ experience and there is conjecture; there is credit and there is this wealth, directly gained (ie. there is the promise of something to be gained in the future or there is the understanding ‘I am’, the very moment you drop these thoughts). There is the surrender of the mind (ie. I do not exist) and there is the seeing through the senses and these two are very different from this ‘I am’ experience (this ‘I am’ is the bridge between “I am a body” and I do not exist).

27. पुढें जन्मांतरीं होणार। हा तो अवघाच उधार।
 तैसें नवहे सारासार। तत्काळ लभे ॥ २७ ॥
puḍheri janmāntarīm hoṇāra | hā to avaghāca udhāra |
taiseṁ navhe sārāsāra | tatkāḷa labhe || 27 ||

27. If it is said, “Later, at the end of this life you will gain it,” then that thoughtless understanding has become yet another empty promise in this worldly existence. Thoughtlessness is not like this; for it is gained at this very moment.

28. तत्काळच लाभ होतो। प्राणी संसारीं सुटतो।
 संशय अवघाच तुटतो। जन्ममरणांचा ॥ २८ ॥
tatkāḷaci lābha hoto | prāṇī saṁsārīm suṭato |
saṁśaya avaghāci tuṭato | janmamaraṇāṁcā || 28 ||

28. That benefit is gained at this very moment and then, that one in *samsar* within the *prana*, is set free. Then the doubts of this world and birth and death and this doubt of ‘I am’ are severed.

29. याचि जन्में येणेंच काळें। संसारीं होइजे नरिळें।
 मोक्ष पावजि नशिचळें। स्वरूपाकारें ॥ २९ ॥
yāci janmeri yeṇēnci kāḷēṁ | saṁsārīm hoīje nirāḷēṁ |
mokṣa pāvije niścaleṁ | svarūpākāreṁ || 29 ||

29. This ‘I am’ has taken a birth and due to this, it will have to die. Therefore that one in *samsar* should be freed from this ‘I am’ and that still ‘Dweller in the *swarup*’ should gain its liberation (you are that Dweller in the *swarup* the very moment you realize you are; *maharaj*- understanding is realizing).

30. ये गोष्टीस करी अनुमान। तो शीघ्रच पावेल पतन।
 मथिया वदेल त्यास आण। उपासनेची ॥ ३० ॥



*ye goṣṭīsa karī anumāna | to śīghraci pāvela patana |
mithyā vadela tyāsa āṇa | upāsanecī || 30 ||*

30. When conjecture comes to this ‘speech’ then, that perfect *siddha* becomes a fallen *jīva*. Then he proudly declares that this ‘vow of worship’ (ie. ‘He does everything’) is false and says “I am the doer.”

31. हें यथार्थचि आहे बोलणें। वविकें शीघ्रचि मुक्त होणें।
असोनिकांहींच नसणें। जनांमध्यें ॥ ३१ ॥
*heṁ yathārthaci āhe bolāṇem | vivekeṁ śīghraci mukta hoṇem |
asoni kāmhiṁca nasaṇem | janāṁmadhyem || 31 ||*

31. But in truth, this ‘speech’ is that thoughtless Self appearing and by such *vivek*, one is immediately set free. Being and yet not even being this ‘all’ within this world of ‘many’ people (ie. the eternal Self that dwells within this knowledge that dwells within the body).

32. देवपद आहे नरिगुण। देवपदीं अननयपण।
हाचि अर्थ पाहतां पूरण। समाधान बाणे ॥ ३२ ॥
*devapada āhe nirguṇa | devapadīm ananyapaṇa |
hāci artha pāhatām pūrṇa | samādhāna bāṇe || 32 ||*

32. That state of God is *nirgun*. And in that state of God there is no-otherness. And when only that thoughtless wealth is understood then, complete *samadhan* is accepted.

33. देहीच वदिह होणें। करून कांहींच न करणें।
जीवनमुक्तांचीं लक्षणें। जीवन्मुक्त जाणती ॥ ३३ ॥
*dehīṁca videha hoṇem | karūna kāmhiṁca na karaṇem |
jīvanmuktāṁcīm lakṣaṇem | jīvanmukta jāṇatī || 33 ||*

33. Being in the body (*deha*), one is beyond the body (*videha*). He is not this action of the ‘all’ even. The *jīvan-mukta* knows due to this attention of the *jīvan-mukta* (*jīvan-mukti* is liberation from this gross body concept; then your attention is upon this ‘all’ world and only ‘I am’ remains and you have become knowledge. And *videha-mukti* is liberation from this ‘all’ body and then, even knowing does not remain and there is that attentionless Self).

34. येरवीं हें खरें न वाटे। अनुमानेंचि संदेह वाटे।
संदेहाचें मूल तुटे। सद्गुरुवचनें ॥ ३४ ॥
*yeravīm heṁ khareṁ na vāṭe | anumāneṁci saṁdeha vāṭe |
saṁdehāceṁ mūla tuṭe | sadguruvacaneṁ || 34 ||*

34. In the *jīvan-mukta*, that thoughtless Truth has not appeared and by conjecture the *jīvan-mukta* descends into ‘many’ doubts and assumes body consciousness. But due to this divine ‘word’ of *sadguru*, the root of doubt is pulled out and thrown away (the *jīvan-mukta* has to maintain this ‘speech’ and then only can you become a *videha mukta*).

इति श्रीदासबोधे गुरुशषियसंवादे षष्ठदशके
सारशोधनरूपणं नाम नवमः समासः ॥ ९ ॥ ६.९



*iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake
sāraśodhananirūpaṇaṁ nāma navamaḥ samāsaḥ || 9 || 6.9*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 6 named „Search of the Essence“ is concluded.

6.10 The Indescribable

समास दहावा : अनुर्वाच्यनिरूपण

samāsa dahāvā : anurvācyanirūpaṇa

|| Śrī Rām ||

1. समाधान पुसतां कांहीं। म्हणती बोलजि ऐसें नाहीं।

तरी तें कैसें आहे सर्वही। मज नरूपार्वें ॥ १ ॥

samādhāna pusatām kāṁhīm | mhaṇatī bolije aiseṁ nāhīm |

tarī teṁ kaiseṁ āhe sarvahī | maja nirūpāveṁ || 1 ||

1. “It is said that, when **samadhan* wipes out this ‘all’ then you should not ‘speak’ (such *samadhan* is beyond this *sagun* ‘speech’; it is no-knowledge). Nevertheless, when there is that Reality, can there also be this ‘all’ or knowledge? This should be discoursed to me” (*maharaj-* the Saint uses knowledge...otherwise how could He speak). *(The indescribable contentment of being One without a second)

2. मुक्यानें गूल खादला। गोडी न ये सांगायाला।

याचा अभिप्रायो मजला। नरूपण कीजे ॥ २ ॥

mukyāneṁ gūla khādalā | goḍī na ye sāṅgāyālā |

yācā abhiprāyo majalā | nirūpaṇa kīje || 2 ||

2. “It is said to be like a mute person eating jaggery, and the sweetness of that cannot be told (ie. pure direct experience is quite different from indirect experience). The meaning of this should be discoursed to me.”

3. अनुभवही पुसों जातां। म्हणती न ये कीं सांगतां।

तरी कोणापाशीं पुसों आतां। समाधान ॥ ३ ॥

anubhavahī pusōṁ jātām | mhaṇatī na ye kīṁ sāṅgatām |

tarī koṇāpāśīm pusōṁ ātām | samādhāna || 3 ||

3. “It is said that, when this ‘I am’ experience (indirect) gets wiped out then, that *samadhan* (direct Self experience, I do not exist) cannot be expressed. For when this ‘I am’ gets wiped out then, who is there to experience that *samadhan*? This should be discoursed to me.”

4. जे ते अगम्य सांगती। न ये माझिया प्रचीती।

वचिर बैसे माझे चित्तीं। ऐसें करावें ॥ ४ ॥

je te agamya sāṅgatī | na ye mājhiyā pracītī |

vicāra baise mājhe cittīm | aiseṁ karāveṁ || 4 ||

4. “It is said that, when this ‘I am’ (of *mula maya*) is that unfathomable thoughtlessness then, it cannot appear within my experience. Therefore that thoughtless understanding should be completely established in my mind.”

5. ऐसें श्रोतयाचें उत्तर। याचें कैसें प्रत्युत्तर।

नरूपजिल ततपर। होऊन ऐका ॥ ५ ॥

aiseṁ śrotayācēṁ uttara | yācēṁ kaiseṁ pratyuttara |

nirūpijela tatpara | hoūna aikā || 5 ||



5. When the listener is understanding this ‘I am’ then, what is the need to ask any of these questions? Listen and be completely absorbed in its discourse. (But alas, no...)

6. जें समाधानाचें स्थळ। कीं तो अनुभवचि केवळ।

तेंचि स्वरूप प्रांजळ। बोलून दाऊं ॥ ६ ॥

jem samādhānācēṁ sthala | kīm to anubhavaci kevala |

teṁci svarūpa prāñjala | bolūna dāūṁ || 6 ||

6. “So is this ‘I am’/ *mula maya* the place of *samadhan* and is this experience that pure knowledge?” The speaker replied, that *swarup* will only be revealed if you maintain this ‘speech’ (all this can be answered only if the *sadhak* stops asking questions and stays in this ‘I am’).

7. जें बोलास आकळेना। बोलल्यावणिही कळेना।

जयास कल्पतिं कल्पना। हपिटी होय ॥ ७ ॥

jem bolāsa ākalēna | bolilyāvāṇihī kalēna |

jayāsa kalpitāṁ kalpanā | hīṁpuṭī hoyā || 7 ||

7. Still this ‘speech’ cannot grasp that *swarup* and yet without this ‘speech’, that *swarup* cannot be understood. And if this ‘speech’ of *mula maya* should start imagining then, that imagination will only bring the miseries of bondage (“I am so and so” and so many questions).

8. तें जाणावें परब्रह्म। जें वेदांचें गुह्य परम।

धरतिं संत समागम। सर्वही कळे ॥ ८ ॥

teṁ jāṇāvēṁ parabrahma | jem vedāṁcēṁ guhya parama |

dharitāṁ saṁta samāgama | sarvahī kaḷe || 8 ||

8. This *mula maya* should know that *parabrahman*; for this *mula maya* of the *vedas* is that hidden Supreme Self. And if you hold firmly to the company of the Saint/Truth, then this ‘I am’ will understand that Reality (as the name suggests, *mula maya* is not true. It is an illusion, the original illusion and it means that, anything seen or perceived is merely an appearance or dream within that One indivisible Self).

9. तेंचि आतां सांगजिल। जें समाधान सखोल।

ऐक अनुभवाचे बोल। अनर्वाच्य वस्तु ॥ ९ ॥

teṁci ātām sāṅgijela | jem samādhāna sakhola |

aika anubhavāce bola | anirvācyā vastu || 9 ||

9. That Reality has become this ‘I am’ experience and now with this understanding, thoughtlessness should be made and then this *mula maya* will be that most unfathomable *samadhan*. Therefore just listen to this ‘speech’ of ‘I am’ and then be that *inexpressible Self. (**maharaj*– where speech comes back, is my place)

10. सांगतां न ये तें सांगणें। गोडी कळावया गूल देणें।

ऐसें हें सद्गुरुवणिं। होणार नाही ॥ १० ॥

sāṅgatām na ye teṁ sāṅgaṇēṁ | goḍī kaḷāvayā gūla deṇēṁ |

aiseṁ heṁ sadguruvāṇiṁ | hoṇāra nāhīṁ || 10 ||

10. You do not have to say anything to understand that Reality (ie. say nothing because



I don't exist. This is the greatest worship). But just as as the sweetness of jaggery can only be understood by the taking of jaggery, so too, only by direct experience can this be understood 'there'. However this thoughtlessness cannot be understood, without *sadguru* (*maharaj- you cannot kill yourself; for that the sadguru is required*).

11. सद्गुरुकृपा कळे त्यासी। जो शोधील आपणासी।
पुढें कळेल अनुभवासी। आपेंआप वसतु ॥ ११ ॥
sadgurukṛpā kaḷe tyāsī | jo śodhīla āpaṇāsī |
puḍhem kaḷela anubhavāsī | āpeṇāpa vastu || 11 ||

11. By the grace of *sadguru*, that *atma purush* is understood if *mula maya* goes on searching its own self. Then ahead, the understanding of that natural thoughtless Self will come to this experience.¹⁸

12. दृढ करूनियां बुद्धी। आधीं घ्यावी आपुली शुद्धी।
तेणें लागे समाधी। अकस्मात ॥ १२ ॥
dṛḍha karūṇiyām buddhi | ādhīṁ ghyāvī āpulī śuddhī |
teṇem lāge samādhi | akasmāta || 12 ||

12. An intellect/*buddhi* steadfast in this 'I am' should be accepted at the beginning and in this way, you will be purified. Due to this, there will *unexpectedly be the establishment of *samadhi*.¹⁹ *(When you stop looking for it then, it will be there; for it is always there)

13. आपुलें मूळ बरें शोधति। आपुली तों मायकि वार्ता।
पुढें वसतूच तत्तवतां। समाधान ॥ १३ ॥
āpuleṁ mūla bareṁ śodhitāṁ | āpulī toṁ māyika vārtā |
puḍhem vastūca tattvatāṁ | samādhāna || 13 ||

13. When you search out your own beginning then, 'you' become an illusory rumour and there is only That. When ahead there is only that Self then, there is complete contentment/*samadhan*.

14. आतमा आहे सर्वसाक्षी। हें बोलजिं पूरवपक्षी।
जो कोणी सिद्धांत लक्षी। तोच साधु ॥ १४ ॥
ātmā āhe sarvasākṣī | heṁ bolije pūrvapakṣīṁ |
jo koṇī siddhānta lakṣī | toci sādhu || 14 ||

14. When that *atma* is the *witness of this 'all' then, there is this 'speech' and this is the original hypothesis ('I am He'). But when that *purush* within this 'all' beholds the *siddhant* (I do not exist) then He is a *siddha*. *(Witnessing implies duality as there must be the witnessed ie. the *purush* is there but remains hidden behind His *prakruti*. He illuminates her and He is knowing her but only she appears and is known)

15. सिद्धांत वसतु लक्षूं जातां। सर्वसाक्षिणी ते अवस्था।
आतमा त्याहून परता। अवस्थातीत ॥ १५ ॥

¹⁸ *nisargadatta maharaj-* the grace is always there but the receptivity must be there to accept that grace. One must have the firm conviction that what is heard here is the absolute truth.

¹⁹ *siddharameshwar maharaj-* *samadhi* means *adhi*-in the beginning and *sama*-to be the same. To become the same as one was in the beginning is *samadhi*.



siddhānta vastu lakṣmī jātām | sarvasākṣiṇī te avasthā |
ātmā tyāhūna paratā | avasthātīta || 15 ||

15. But if you try to behold that *siddhant* then, that Reality becomes this state of witnessing the ‘all’. That *atma* is beyond her, for it is beyond any state.

16. पदार्थज्ञान जेव्हां सरे। द्रष्टा द्रष्टेपणें नुरे।
 ते समयीं फुंज उतरे। मीपणाचा ॥ १६ ॥
padārthajñāna jevhām sare | draṣṭā draṣṭepaṇeṁ nure |
te samayīm phunja utare | mīpaṇācā || 16 ||

16. When the knowledge of this ‘all’ ends, then the seer and the seeing are destroyed. Then, at that time, that Reality sets aside this swelling of I-ness.

17. जेथें मुरालें मीपण। तेच अनुभवाची खूण।
 अनर्वाच्य समाधान। याकारणें बोलजि ॥ १७ ॥
jetherṁ murālēm mīpaṇa | teci anubhavācī khūṇa |
anirvācya samādhāna | yākāraṇeṁ bolije || 17 ||

17. When ‘here’ I-ness is dissolved, there comes the *nirgun* understanding of that *sagun* experience. And on account of this ‘speech’, there is that inexpressible *samadhan*.

18. अतयंत वचाराचे बोल। तरी ते मायकिचि फोल।
 शब्द सबाह्य सखोल। अर्थच अवघा ॥ १८ ॥
atyanta vicāraṇe bola | tarī te māyikaci phola |
śabda sabāhya sakhola | arthaci avaghā || 18 ||

18. No matter how profound this ‘speech’ of that thoughtless Self may be, still it is illusory and empty. And though this ‘word’ is inside and outside of everything, still only its meaning has true substance.

19. शब्दाकरितां कळे अर्थ। अर्थ पाहतां शब्द व्यर्थ।
 शब्द सांगें तें यथार्थ। परी आपण मथिया ॥ १९ ॥
śabdākaritām kaḷe artha | artha pāhatām śabda vyartha |
śabda sāṅgeriṁ teṁ yathārtha | parī āpaṇa mithyā || 19 ||

19. Due to this ‘word’, the meaning is understood but when the meaning is understood then, this ‘word’ becomes useless. That Reality is the meaning of this ‘word’ but the ‘word’ itself is false.

20. शब्दाकरितां वस्तु भासे। वस्तु पाहतां शब्द नासे।
 शब्द फोल अर्थ असे। घनदाटपणें ॥ २० ॥
śabdākaritām vastu bhāse | vastu pāhatām śabda nāse |
śabda phola artha ase | ghanadāṭapaṇeṁ || 20 ||

20. The ‘word’ is that Self appearing and when that Self is understood then, this ‘word’ is forgotten. For then this ‘word’ is understood to be false and its meaning fills everywhere completely.²⁰

²⁰ *nisargadatta maharaj*- I am the manifestation. I, the Absolute unmanifested, am the same ‘I’ manifested. Consciousness is the expression of the Absolute, there are not two.



21. भूसाकरितिं धान्य नपिजे। धान्य घेऊन भूस टाकजि।
 तैसा भूस शब्द जाणजि। अर्थ धान्य॥ २१॥
bhūsākaritām dhānya nipaje | dhānya gheūna bhūsa ṭākije |
taisā bhūsa śabda jāṇije | artha dhānya || 21 ||

21. On account of the husk the grain appears and then, the husk is thrown away and the grain accepted. Similarly, this 'word' should be known as the husk and its meaning as the grain.

22. पौंचटामधये घनवट। घनवटीं उडे पौंचट।
 तैसा शब्द हा फलकट। परब्रह्मी॥ २२॥
poṁcaṭāmādhyeṁ ghanavaṭa | ghanavaṭīm uḍe poṁcaṭa |
taisā śabda hā phalakaṭa | parabrahmīm || 22 ||

22. Just as the flimsy husk is filled with a complete grain and in that completely full grain, the flimsy husk flies away, so too, when within *parabrahman* this 'word' flies away then, that thoughtless understanding remains.

23. शब्द बोलूनी राहे। अर्थ शब्दापूर्वीच आहे।
 याकारणें न साहे। उपमा तया अर्थासी॥ २३॥
śabda bolūni rāhe | artha śabdāpūrvīmca āhe |
yākāraṇeṁ na sāhe | upamā tayā arthāsī || 23 ||

23. As long as you continue to 'speak', then the 'word' will remain. But the meaning is always there, even before the 'word'. Still on account of the 'word', the meaning becomes apparent, yet the meaning can never be compared to the 'word'.

24. भूस सांडून कण घ्यावा। तैसा वाच्यांश त्यजावा।
 कण लक्ष्यांश लक्षावा। शुद्ध स्वानुभवे॥ २४॥
bhūsa sāmḍūna kaṇa ghyāvā | taisā vācyāṁśa tyajāvā |
kaṇa lakṣyāṁśa lakṣāvā | śuddha svānubhaveṁ || 24 ||

24. Just as the husk should be left aside and the grain accepted, so too, the 'word' meaning should be abandoned and the grain, that is the implied meaning, should be discerned by the pure experience of one's own Self.

25. दृश्यावेगळें बोलजि। त्यास वाच्यांश म्हणजि।
 त्याचा अर्थ तो जाणजि। शुद्ध लक्ष्यांश॥ २५॥
dṛśyāvegaleṁ bolije | tyāsa vācyāṁśa mhaṇije |
tyācā artha to jāṇije | śuddha lakṣyāṁśa || 25 ||

25. When this separate visible 'I am' is 'spoken' then, that is called the 'word' meaning and when that *atma* knows the meaning of that *atma* then, this is the pure implied meaning (then you finally meet your own Self).

26. ऐसा जो शुद्ध लक्ष्यांश। तोच जिणावा पूर्वपक्ष।
 स्वानुभव तो अलक्ष्य। लक्षलि न वचे॥ २६॥
aisā jo śuddha lakṣyāṁśa | toci jāṇāvā pūrvapakṣa |
svānubhava to alakṣya | lakṣilā na vace || 26 ||



26. Like this is that *purush*, He is the pure implied meaning, but first He should understand the hypothesis ('I am *brahman*'/'Thou art *That*'/*tattvasmi*). For Self-experience is inconceivable or beyond perception and therefore by concentration you cannot go there.

27. जेथें गाळून सांडलें नभा। जो अनुभवाचा गाभा।

ऐसा तोही उभा। कल्पति केला ॥ २७ ॥

jethem gālūna sāmḍileṁ nabhā | jo anubhavācā gābhā |
aisā tohī ubhā | kalpita kelā || 27 ||

27. 'Here' (in *mula maya*) the sky is to be spread out and then let slip aside (first understand that everything you see and perceive is nothing ie. just like the sky. And then understand that this experience is also not true. The Truth will not be realized as long as you remain). That *purush* is the core of this experience and when He stops imagining this experience then, He will meet Himself.

28. मथिया कल्पनेपासून झाला। खरेपण कैसें असेल त्याला।

म्हणोन तिथें अनुभवाला। ठावचि नाही ॥ २८ ॥

mithyā kalpanepāsūna jhālā | khareṁpaṇa kaisēṁ asela tyālā |
mhaṇoni tethem anubhavālā | ṭhāvaci nāhīm || 28 ||

28. Because this 'I am' experience has appeared from the false concept, "I am a body" then, how can there be any Truth to it? (the false will only make the false, it cannot make the Truth) Therefore, 'there' (in *brahman*) is not the place of this experience.

29. दुजेवणि अनुभव। हें बोलणेंचि तों वाव।

याकारणें नाही ठाव। अनुभवासी ॥ २९ ॥

dujeviṇa anubhava | heṁ bolaṇemci toṁ vāva |
yākāraṇem nāhīm ṭhāva | anubhavāsī || 29 ||

29. How can there be an experience without another (experience requires duality)? When there is experience then that thoughtlessness is this 'speech' and this, we have proved, is empty like the husk. Nevertheless, understand that on account of this experience there is no place for experience (experience goes off and becomes that One who had the experience).

30. अनुभवे त्रिपुटी उपजे। अद्वैती द्वैतचि लाजे।

म्हणोनियां बोलणें साजे। अनर्वाच्य ॥ ३० ॥

anubhavam tripuṭī upaje | advaitīm dvaitaci lāje |
mhaṇoniyāṁ bolaṇem sāje | anirvācyā || 30 ||

30. Due to this experience, the triad of Knower, knowing and known is created. Whereas in non-duality, duality is ashamed to enter. Still due to the company of this 'speech', that inexpressible Self is achieved.

31. दविसरजनीचें परमिति। करावया मूळ आदित्य।

तो आदित्य गेलिया उर्वरति। त्यास काय म्हणावें ॥ ३१ ॥

dīvasarajanīceṁ parimita | karāvayā mūla āditya |
to āditya geliyā urvarita | tyāsi kāya mhaṇāverīm || 31 ||



31. The separateness of day and night is there only because of the sun. If the sun had not been there then, what should one call that which remains? (ie. it would be beyond compare, inexpressible)
32. शब्द मौनाचा वचिर। व्हावया मूळ ओंकार।
तो ओंकार गेलिया उच्चार। कैसा करावा ॥ ३२ ॥
śabda maunācā vicāra | vḥāvayā mūla omkāra |
to omkāra geliyā uccāra | kaisā karāvā || 32 ||
32. For thoughtlessness to be the beginning of this silent ‘word’ then, there should be this *aum* form. But when that *aum* form is not then, what could that Self utter?
33. अनुभव आणा अनुभवति। सकळ ये मायेच करितां।
ते माया मुळीच नसतां। त्यास काय म्हणावें ॥ ३३ ॥
anubhava āṇi anubhavitā | sakāḷa ye māyeci karitām |
te māyā muḷīṃca nasatām | tyāsa kāya mhaṇāverī || 33 ||
33. There is the experience, the experiencing and this ‘all’ on account of *maya* only. But when that Reality is and this *maya* has never existed then, what should this be called?
34. वस्तु एक आपण एक। ऐशी असती वेगळीक।
तरी अनुभवाचा वविक। बोलों येता मुखें ॥ ३४ ॥
vastu eka āpaṇa eka | aiśī asatī vegalīka |
tarī anubhavācā viveka | bolom yetā mukherī || 34 ||
34. There is the One Self and this other called ‘I’. If such difference still remains then, this is the *vivek* of the ‘I am’ experience and this ‘speech’ brings the pleasure of duality. (*maharaj- your mind will say, ‘Am I there or am I not there?’; forget that also*)
35. वेगळेपणाची माता। ते लटकी वंधयेची सुता।
म्हणूनियां अभिन्नता। मुळीच आहे ॥ ३५ ॥
vegalepanācī mātā | te laṭikī vaṇḍhyecī sutā |
mhaṇūniyām abhinnaṭā | muḷīṃca āhe || 35 ||
35. Due to such separateness there is this mother called *maya* and then that Reality becomes the false daughter of this barren woman (*maya is merely imagined and then she imagines more*). Therefore, at the root, let there be only unity/non-separation.
36. अजन्मा होता नजिला। तेणें स्वप्नीं स्वप्न देखिला।
सद्गुरूसी शरण गेला। संसारदुःखें ॥ ३६ ॥
ajanmā hotā nijalā | teṇerī svapnīm svapna dekhilā |
sadgurūsī śaraṇa gelā | saṃsāraduḥkherī || 36 ||
36. That which was never born has fallen asleep and on account of this, there was a dream (“I am a body”, *samsar*) seen within this dream ‘I am’. And then due to the sufferings of *samsar*, you surrendered to *sadguru*.
37. सद्गुरुकृपेस्तव। झाला संसार वाव।
ज्ञान झालिया ठाव। पुसे अज्ञानाचा ॥ ३७ ॥



*sadgurukṛpestava | jhālā saṁsāra vāva |
jñāna jhāliya thāva | puse ajñānācā || 37 ||*

37. Due to *sadguru*'s grace, *samsar* was made void and then pure knowledge came and wiped out this place of ignorance ('I am' or nothingness).

38. आहे तितुके नाही झालें। नाही नाहीपणें नमिलें।
आहे नाही जाऊन उरलें। नसोन कांहीं॥ ३८॥
*āhe titukem nāhīm jhālem | nāhīm nāhīmpaṇem nimālem |
āhe nāhīm jāuna uralem | nasona kāmhim || 38 ||*

38. Whatever is, becomes nothing. And then nothing gets destroyed because it is nothing. To be and not to be are then both gone and what remains is not this 'all'. (*maharaj* quoted this in *marathi* so much. First the 'many' things disappear from our mind when we stop thinking of them ie. nothing is there. Then this concept of nothingness or knowledge is also dropped in thoughtlessness) ²¹

39. शून्यतवातीत शुद्ध ज्ञान। तेणें झालें समाधान।
ऐक्यरूपें अभिन्न। सहजस्थिति॥ ३९॥
*śūnyatvātita śuddha jñāna | teṇem jhālem samādhāna |
aikyarūpeṁ abhinna | sahajasthiti || 39 ||*

39. Beyond this nothingness or zero there is that pure knowledge and due to that there is *samadhan*. Thus, on account of this one *sagun* form there is that Natural State that is without any division whatsoever. (*maharaj* – if you know it is zero then, you are beyond it or not!)

40. अद्वैतनरूपण होतां। नमाली द्वैताची वार्ता।
ज्ञानचर्चा बोलों जातां। जागृतां आली॥ ४०॥
*advaitanirūpaṇa hotām | nimālī dvaitācī vārtā |
jñānacarcā bolom jātam | jāgrti āli || 40 ||*

40. When there is that non-dual discourse then the rumour of duality is destroyed. But if this 'gossip' of knowledge gets 'spoken' then, an awakening has come (ie. first awakening ie. 'I am' experience).

41. श्रोतीं व्हावें सावधान। अर्थीं घालावें मन।
खुणे पावतां समाधान। अंतरीं कळे॥ ४१॥
*śrotīm vhaṁveṁ sāvadhāna | arthīm ghālāveṁ mana |
khuṇe pāvatām samādhāna | antarīm kaḷe || 41 ||*

41. In this awakened listener there should be constant alertness and then the mind can be established in the inner *meaning. Due to this there is that pure understanding beyond this 'I am' and that is *samadhan*. *(*maharaj* – the 'word' is empty and the meaning is true. The meaning is *paramatma*)

42. तेणें जितुके ज्ञान कथलें। तितुके स्वप्नावारीं गेलें।

²¹ *ranjit maharaj*- Nothing is nothing and HE is there. When you feel there is nothing then you are there or not!? Who felt that? You will think, "Oh, I have felt it!" No! That is wrong and that is ego. Nobody feels anything. Nothing is nothing, no!



अनर्वाच्य सुख उरलें। शब्दातीत ॥ ४२ ॥

*teṇem jitukem jñāna kathilem | titukem svapnāvārīm gelem |
anirvācyā sukha uralem | śabdātīta || 42 ||*

42. Due to that *samadhan*, this knowledge that was ‘spoken’ in the dream went away together with the dream and that inexpressible pleasure that is beyond this ‘word’ remained.

43. तेथें शब्देवणि ऐक्यता। अनुभव ना अनुभवति।
ऐसा नविांत तो मागुता। जागृती आला ॥ ४३ ॥

*tetherm śabdermviṇa aikyatā | anubhava nā anubhavitā |
aisā nivānta to māgutā | jāgṛtī ālā || 43 ||*

43. *brahman* is Oneness without this ‘word’ and *brahman* is neither the experience nor experiencing. Such is the stillness that comes from the second ‘awakening’ ([when one awakes from the original dream to that Reality](#))

44. तेणें स्वपनीं स्वप्न देखला। जागा होऊन जागृतीस आला।
तेथें तर्क कुंठति जाहला। अंत न लगे ॥ ४४ ॥

*teṇem svapnīm svapna dekhilā | jāgā hoūna jāgṛtīsa ālā |
tetherm tarka kumṭhita jāhalā | anta na lage || 44 ||*

44. Due to that Reality, there is the dream seen within the dream. Having been awakened from the dream of *samsar*, there came this second awakening and ‘there’ in *brahman* the ‘word’ was choked/confounded and an end could not be reached ([ie. that endless, inexpressible paramatma/brahman](#)).

45. या नरूपणाचें मूळ। केलेंच करूं प्रांजळ।
तेणें अंतरीं नविळ। समाधान कळे ॥ ४५ ॥

*yā nirūpaṇācēm mūla | kelemca karūm prāñjaḷa |
teṇem antarīm nivaḷa | samādhāna kaḷe || 45 ||*

45. If this *sagun* discourse is made and clearly ‘spoken’ then, due to this, the inner space of ‘I am’ is purified and *samadhan* is understood ([I do not exist](#)).

46. तंव शषियें वनिवलिं। जी हें आतां नरूपलिं।
तरी पाहजि बोललिं। मागुतें स्वामी ॥ ४६ ॥

*taṁva śiṣyem vanaivilem | jī heṁ ātām nirūpilem |
tarī pāhije bolilem | māguteri svāmī || 46 ||*

46. At that time the disciple beseeched his Master, “Now, this has all been discoursed but please this should be spoken again *swami*.”

47. मज कळाया कारण। केलेंच करावें नरूपण।
तेथील जे का नजिखूण। ते मज अनुभवावी ॥ ४७ ॥

*maja kaḷāyā kāraṇa | kelemca karāverm nirūpaṇa |
tethīla je kā nijakhūṇa | te maja anubhavāvī || 47 ||*

47. “The means to understand ([ie. forget everything and you are there; the sagun discourse](#)) has been made by me and now that *nirgun* discourse should be made. Otherwise



how can there ever be the understanding of my own Self? That Reality should be understood by this ‘me.’”

48. अजन्मा तो सांगा कवण। तेणें देखलि कैसा स्वप्न।
येथें कैसें नरूपण। बोललें आहे ॥ ४८ ॥

*ajanmā to sāṅgā kavaṇa | teṇem dekhilā kaisā svapna |
yethem kaiserim nirūpaṇa | bolilem āhe || 48 ||*

48. “Who is that one without birth? What is this dream that he is seeing? And how can this ‘speech’ become that pure knowledge of ‘there’?”

49. जाणोनि शिष्याचा आदर। स्वामी देती परतयुत्तर।
तेंच आतां अतितपर। श्रोतीं येथें परसावें ॥ ४९ ॥

*jāṇoni śiṣyācā ādara | svāmī detī pratyuttara |
temci ātām ati tatpara | śrotīm yethem parisāvem || 49 ||*

49. Knowing the earnestness of the disciple, *swami* gave the reply. This ‘speech’ within the listener should now be very carefully listened to.

50. ऐक शिष्या सावधान। अजन्मा तो तूंचजिण।
तुवां देखलि स्वप्नीं स्वप्न। तोही आतां सांगतों ॥ ५० ॥

*aika śiṣyā sāvadhāna | ajanmā to tūmci jāṇa |
tuvām dekhilā svapnīm svapna | tohī ātām sāṅgatom || 50 ||*

50. (Forget everything and) Listen carefully dear disciple and you will know that you only are that ‘unborn’. This dream within the dream is being perceived by you and even now, in this ‘all’, there is that ‘unborn’ *paramatma*.

51. स्वप्नीं स्वप्नाचा वचार। तो तू जाण हा संसार।
तेथें तुवां सारासार। वचार केला ॥ ५१ ॥

*svapnīm svapnācā vicāra | to tūm jāṇa hā saṁsāra |
tethem tuvām sārāsāra | vicāra kelā || 51 ||*

51. That thoughtless Self had a dream within the dream and then that *paramatma* became you and that thoughtless understanding became *samsar*. But then ‘here’ you made a careful investigation and understood the essence, I do not exist.

52. रघोनि सदगुरूसी शरण। काढून शुद्ध नरूपण।
याची करसी उणखूण। प्रत्यक्ष आतां ॥ ५२ ॥

*righoni sadgurūsī śaraṇa | kāḍhūna śuddha nirūpaṇa |
yācī karisī uṇakhūṇa | pratyakṣa ātām || 52 ||*

52. Going to the feet of *sadguru*, that pure discourse was extracted and this sensory perception became that hidden *nirgun* understanding of this ‘word’.

53. याचाच घेतां अनुभव। बोलणें ततिकें होतें वाव।
नवांत वशिंतीचा ठाव। ते तू जाण जागृती ॥ ५३ ॥

*yācāci ghetām anubhava | bolāṇem titukeṁ hotem vāva |
nivānta viśrāntīcā ṭhāva | te tūm jāṇa jāgr̥tī || 53 ||*



53. When the experience of only this ‘word’ is accepted then, there is this ‘speech’. But this also becomes void and empty and then stillness is your place of rest and you have awakened to that Reality.

54. ज्ञानगोष्ठीचा गलबला। सरोन अर्थ प्रगटला।

याचा वचिार घेतां आला। अंतरीं अनुभव ॥ ५४ ॥

jñānagoṣṭhīcā galabalā | sarona artha pragaṭalā |
yācā vicāra ghetām ālā | antarīm anubhava || 54 ||

54. When the disorder of this ‘I am’ of knowledge ended (ie. when the restless mind full of ‘many’ thoughts stopped) then, this ‘word’ meaning became apparent. And when the thoughtless implied meaning of this ‘word’ was accepted then, again there came another ‘awakening’ (ie. from this original dream to that Reality).

55. तुज वाटे हे जागृती। मज झाली अनुभवप्राप्ती।

या नांव केवळ भ्रांती। फटिलीच नाही ॥ ५५ ॥

tuja vāṭe he jāgrtī | mājā jhālī anubhavaprāptī |
yā nāmva kevala bhrāntī | phiṭalīca nāhī || 55 ||

55. But if you feel that, that thoughtless Self has awakened then, it is this experience ‘I am’ that has come to you (ie. you are still there). Then that no-knowledge is this delusion of knowledge and this ‘I am’ has not been removed.

56. अनुभव अनुभवीं वरिला। अनुभवेवणि अनुभव आला।

हाही स्वप्नींचा चेइला। नाहीस बापा ॥ ५६ ॥

anubhava anubhavīm virālā | anubhaveṇviṇa anubhava ālā |
hāhī svapnīmācā ceilā | nāhīnsa bāpā || 56 ||

56. When you have dissolved your experiences in this ‘experience’ and this ‘experience’ that is without your experiences has come, still there is not that thoughtless awakening from the dream, my good man! (that One is still caught within subtle concepts. The experiences gained from “I am a body” conviction have dissolved in the experience ‘I am’. But this should not be mistaken for that thoughtless Reality)

57. जागा झाल्या स्वप्नऊर्मि। स्वप्नीं म्हणसी अजन्मा तो मी।

जागेपणीं स्वप्नऊर्मि। गेलीच नाही ॥ ५७ ॥

jāgā jhāliyā svapnaūrmī | svapnīm mhaṇasī ajanmā to mī |
jāgepaṇīm svapnaūrmī | gelīca nāhī || 57 ||

57. If you have awoken and arose from the dream and still say, ‘I am that unborn’ then, there is wakefulness (from *samsar*), but the hidden dream has not gone away.

58. स्वप्नीं वाटे जागेपण। तैशी अनुभवाची खूण।

आली परी तें सत्य स्वप्न। भ्रमरूप ॥ ५८ ॥

svapnīm vāṭe jāgepaṇa | taiśī anubhavācī khūṇa |
ālī parī teṇ satya svapna | bhramarūpa || 58 ||

58. When one feels that this wakefulness in the dream is that *nirgun* understanding of this *sagun* experience then, still this Truth is a dream and of the nature of delusion (*maharaj* – you take knowledge as true).



59. जागृतायिपैलीकडे। तें सांगणें केवीं घडे।
जेथें धारणाची मोडे। वविकाची ॥ ५९ ॥
jāgr̥ti yāpailīkaḍe | teṁ sāṅgaṇeṁ kevēṁ ghaḍe |
jethēṁ dhāraṇāci mōḍe | vivekācī || 59 ||

59. The real awakening is beyond this experience but how is it something that can be accomplished (*it is as it always is*)? Even the holding on to *vivek* ‘here’ gets broken ‘there’.

60. म्हणोनितें समाधान। बोलतांचि न ये ऐसें जाण।
नःशब्दाची ऐशी खूण। ओळखावी ॥ ६० ॥
mhaṇoni teṁ samādhāna | bolatāṁci na ye aiseṁ jāṇa |
niḥśabdācī aiśī khūṇa | oḷakhāvī || 60 ||

60. That Reality is *samadhan*. Know that even this ‘speech’ does not come ‘there’. In this way, the understanding of the ‘word’-less should be recognized.

61. ऐसें आहे समाधान। बोलतांच न ये जाण।
इतुकेनें बाणली खूण। नःशब्दाची ॥ ६१ ॥
aiseṁ āhe samādhāna | bolatāṁca na ye jāṇa |
itukenerṁ bāṇalī khūṇa | niḥśabdācī || 61 ||

61. Like this is *samadhan* and this ‘speech’ cannot be known there. By that much, the *nirgun* understanding of the ‘word’-less gets imbibed.

इत शिरीदासबोधे गुरुशषियसंवादे षष्ठदशके
अनरिवाच्यनरूपणं नाम दशमः समासः ॥ १० ॥ ६.१०
iti śrīdāsabodhe guruśiṣyasamvāde ṣaṣṭhadaśake
anirvācyaṇirūpaṇaṁ nāma daśamaḥ samāsaḥ || 10 || 6.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 6 named „The Indescribable“ is concluded.

Dashaka VII

Fourteen *Brahmans*

॥ दशक सातवा : चौदा ब्रह्मांचा ॥ ७ ॥

॥ *daśaka sātavā : caudā brahmāṁcā* ॥ 7 ॥



7.1 The beginning (ie. *purush* and *prakruti*, *brahman* and *maya*)

समास पहलि : मंगलाचरण

samāsa pahilā : maṅgalācaraṇa

|| Śrī Rām ||

1. वदियावंतांचा पूवजू। गजानन एकद्वज्जि।
तरनियन चतुर्भुज्ज। परशुपाणि॥ १॥
vidyāvaṁtāṁcā pūrvajū | gajānana ekadvijū |
trinayana caturbhujū | paraśupāṇi || 1 ||

1. *ganesha* is the forefather of the learned. He has the face of an elephant but only one tusk (*siddharameshwar maharaj*– you are One only). He has three eyes and four arms and holds an axe in one of his hands (the eye of knowledge and the axe of *viveka*).

2. कुबेरापासून अर्थ। वेदांपासून परमार्थ।
लक्ष्मीपासून समर्थ। भाग्यासी आले॥ २॥
kuberāpāsūna artha | vedāṁpāsūna paramārtha |
lakṣmīpāsūna samartha | bhāgyāsī āle || 2 ||

2. He is the wealth that comes from *kuber*, the treasurer of the gods; He is *paramartha* that comes from the *vedas* and He is *narayan*¹ whose consort is **lakshmi* and the truly fortunate become Him through her (He is the *purush*, the thoughtless Knower or Witness of His *prakruti*/creation. Knowing is the wealth of the gods, it is the teaching of the *vedas* and it is *lakshmi*, your true wealth that no man can take away).

3. तैशी मंगळमूर्ती आद्या। तयिपासून झाल्या सकळ वदिया।
तेणें कवलिघवगद्या। सतपातरे जाहली॥ ३॥
taisī maṅgaḷamūrtī ādyā | tiyepāsūna jhālyā sakāḷa vidyā |
teṇem kavi lāghavagadyā | satpātreṁ jāhalī || 3 ||

3. This knowledge of the ‘all’ has come from that original and ancient *ganesha* and due to Him, there is the sage-poet (ie. *purush*) and those worthy recipients of His beautiful poem ‘I am’.

4. जैशीं समर्थाचीं लेकुरें। नाना अलंकारीं सुंदरें।
मूलपुरुषाचेन द्वारें। तैसे कवी॥ ४॥
jaiśīm samarthācīṁ lekureṁ | nānā alaṁkāriṁ suṁdareṁ |
mūlapuruṣāceni dvāreṁ | taisē kavī || 4 ||

4. Just as the children of the powerful are adorned with ‘many’ beautiful ornaments, so too, due to that *mula purush* (*ganesha*), the sage-poet is adorned with this door to Reality.

5. नमूं ऐशिया गणेंद्रा। वदियाप्रकाशपूर्णचंद्रा।
जयाचेन बोधसमुद्रा। भरतें दाटे बळें॥ ५॥

¹Non-duality ie. *lakshmi*’s consort is *narayana*; *siddharameshwar maharaj* – *lakshmi* is the ‘I am *brahman*’ thought; once this is gone all that remains is *narayan* and the ‘all’ body connection is forever destroyed.



*namūṁ aiśiyā gaṇemdrā | vidyāprakāśapūrṇacandrā |
jayāceni bodhasamudrā | bharateṁ dāṭe baḷeṁ || 5 ||*

5. When there is the bowing down to that Lord of the **gana* (ie. bowing down to *ganes* means to understand, I am beyond the body; V. 18) then, the light of knowledge shines and the moon (ie. mind) becomes complete and full. And that is *mula maya* (a mind full of 'I am') where there is an overflowing of this ocean of wisdom. *(*gana* means numbers; *siddharameshwar maharaj* – all numbers including zero come from Him. Because He is the Lord of all the numbers, He will never be in the number)

6. जो कर्तृत्ववास आरंभ। मूलपुरुष मूलारंभ।
जो परात्पर स्वयंभ। आदि अंती ॥ ६ ॥
*jo kartṛtvāsa āraṁbha | mūlapuruṣa mūlāraṁbha |
jo parātpara svayaṁbha | ādi antīm || 6 ||*

6. *mula purush* is the original beginning and the source of all action. That *purush* is the Supreme God and He is Self-existent/illuminating from the beginning to the end.

7. तयापासून प्रमदा। इच्छाकुमारी शारदा।
आदित्यापासून गोदा। मृगजळ वाहे ॥ ७ ॥
*tayāpāsūna pramadā | icchākumārī śāradā |
ādityāpāsūna godā | mṛgajala vāhe || 7 ||*

7. From Him has come the goddess *sharada*. She is the young virgin with the wish of 'I am'. She is the mirage of a flowing river created by the sun (she is the river of knowledge or *mula maya* and she appears due to that sun or *mula purush* or *ganes*).

8. जे मथिया म्हणतांच गोंवी। मायकिपणें लाघवी।
वक्त्यास वेढा लावी। वेगळेपणें ॥ ८ ॥
*je mithiyā mhaṇatāṁca goṁvī | māyikapaṇeṁ lāghavī |
vaktiyāsa veḍhā lāvī | vegalepaṇeṁ || 8 ||*

8. If it is said, "She is false" then, the one who said it has been entangled by her charming falseness. And by creating separateness she makes that 'speaker' (ie. Knower) mad after sense objects. (If you try to make this knowledge false then, it becomes more objective. Only by remaining patiently in knowledge ie. forgetting everything, always, will knowledge disappear of its own accord)

9. जे द्वैताची जननी। कीं ते अद्वैताची खाणी।
मूलमाया गवसणी। अनंत ब्रह्मांडांची ॥ ९ ॥
*je dvaitācī janānī | kīṁ te advaitācī khāṇī |
mūlamāyā gavaṣaṇī | ananta brahmāṇḍāṁcī || 9 ||*

9. She is the mother of duality or she is the beginning of non-duality. She is *mula maya* and she conceals that endless *purush* within her gross creation/*brahmāṇḍa*. (This beginning of creation has many names; *mula maya/mula purush* or *shiva/shakti* or *brahman/maya* or *lakshmi/narayana* etc.)

10. कीं ते अवडंबरी वल्ली। अनंत ब्रह्मांडें लगडली।
मूलपुरुषाची माउली। दुहितारूपें ॥ १० ॥



*kīṁ te avadāṁbarī vallī | ananta brahmāṁdeṁ laḡaḡalī |
mūlapuruṣācī māulī | duhitārūpeṁ || 10 ||*

10. When that Reality becomes this sacred vine of *mula maya* then, that endless *purush* resides within her universe. She is the *mother of that *mula purush* and her form is His daughter. *(He is born when she appears and thus He is the son and then she becomes His daughter in the form of 'I am'.)

11. वंदूं ऐशी वेदमाता। आदपुरुषाची जे सत्ता।
आतां आठवीन समर्था। सद्गुरूसी॥ ११॥
*vaṁdūṁ aiśī vedamātā | ādipuruṣācī je sattā |
ātām āṭhavīna samarthā | sadgurūsī || 11 ||*

11. When one bows down to this mother of the *vedas* (ie. being without the gross body) then, one receives this power ('I am') of her Lord. And being is this 'now' is the remembrance of *sadguru*.

12. जयाचेन कृपादृष्टी। होय आनंदाची वृष्टी।
तेणें गुणें सर्व सृष्टी। आनंदमय॥ १२॥
*jayāceni kṛpādrṣṭī | hoyā ānaṁdācī vṛṣṭī |
teṇeṁ guṇeṁ sarva sṛṣṭī | ānaṁdamaya || 12 ||*

12. *mula maya* is His grace bestowed 'vision' and this is the rains of divine bliss. Due to this 'vision', there is this 'all' and the whole world is full of bliss (this *mula maya* has three aspects though they are inseparable, *sat*, *chid* and *ananda*. *sat* is existence, 'I am', 'now', 'word' etc. and *chid* is knowledge, 'all', 'vision' etc. And when these are experienced then you feel *ananda* or bliss).

13. कीं तो आनंदाचा जनक। सायुज्यमुक्तीचा नायक।
कैवल्यपददायक। अनाथबन्धू॥ १३॥
*kīṁ to ānaṁdācā janaka | sāyujyamuktīcā nāyaka |
kaivalyapadadāyaka | anāthabandhū || 13 ||*

13. He is the creator of this bliss and the owner of *sayujya* liberation. He is the brother of the orphan and He bestows that state of complete absorption when you do not exist.

14. मुमुक्षुचातकीं सुस्वर। करुणां पाहजि अंबर।
वोळे कृपेचा जलधर। साधकांवरी॥ १४॥
*mumukṣacātakīṁ susvara | karuṇāṁ pāhije aṁbara |
voḷe kṛpecā jaladhara | sādhakāṁvarī || 14 ||*

14. The *mumukshu*/aspirant is the *chatak* bird who waits and patiently watches the sky (his *sadhana* is the understanding, nothing/sky is there). And when the clouds of compassion/*kṛpa* shower their blessings on him then, he becomes a *sadhak*.

15. कीं तें भवार्णवीचें तारूं। बोधें पाववी पैलपारूं।
महाआवर्तीं आधारूं। भावकांसी॥ १५॥
*kīṁ teṁ bhavārṇavīṁceṁ tārūṁ | bodheṁ pāvavī pailapārū |
mahāāvartīṁ ādhārū | bhāvikāṁsī || 15 ||*



15. *Sadguru* is that Reality and saviour from this worldly existence and by His understanding, you are taken safely to the other shore. He is the captain who guides this boat over the deep whirlpools in this ocean of worldly life.

16. कीं तो काळाचा नयिंता। नाना संकटीं सोडवति।
 कीं ते भावकिाची माता। परम स्नेहाळ ॥ १६ ॥
kīm to kālācā niyamāntā | nānā saṁkaṭīm soḍavitā |
kīm te bhāvikācī mātā | parama snehāḷa || 16 ||

16. He is the controller of time and death and the One who frees you from this calamity. He is the most loving mother of the faithful.

17. कीं तो परतरींचा आधारू। कीं तो वशिंतीचा थारू।
 नातरी सुखाचें माहेरू। सुखरूप ॥ १७ ॥
kīm to paratrīṁcā ādhārū | kīm to viśrāntīcā thārū |
nātārī sukhācēṁ māherū | sukhārūpa || 17 ||

17. He is that *purush* and the supporter of this ‘all’ world that lies beyond these three worlds; He is that place of perfect rest; He is the pleasure of your maternal home. He is the joy of meeting your own Self.

18. ऐसा सद्गुरु पूरणपणीं। तुटे भेदाची कडसणी।
 देहेंवणि लोटांगणीं। तया प्रभूसी ॥ १८ ॥
aisā sadguru pūrṇapaṇīm | tuṭe bhedācī kaḍasaṇī |
dehemviṇa loṭāṁgaṇīm | tayā prabhūsī || 18 ||

18. *Sadguru* is complete and perfect for He has cut the rope of separateness. Being without a body is the bowing down to *sadguru*.

19. साधु संत आणां सज्जन। वंदूनियां श्रोतेजन।
 आतां कथानुसंधान। सावध ऐका ॥ १९ ॥
sādhū saṁta āṇi sajjana | vaṁdūniyām śrotejana |
ātām kathānusandhāna | sāvadha aikā || 19 ||

19. This is the bowing down to the *sadhu*, the Saint and *sajjana* by the good listener within the ‘people’ (the good listener hears this ‘I am’ that supports the ‘many’ thoughts of the people. And by remaining constantly alert to this thought ‘I am’, it is transcended and you enter that thoughtless place of the Self/Saint). Now, listen carefully to this harmonious ‘story’ of God.

20. संसार हाचदीर्घ स्वप्न। लोभें वोसणती जन।
 माझी कांता माझें धन। कन्या पुत्र माझे ॥ २० ॥
saṁsāra hāci dīrgha svapna | lobheri vosanātī jana |
mājhī kāmāntā mājhem dhana | kanyā putra mājhe || 20 ||

20. *samsar* is when thoughtlessness becomes a long dream and the mind, due to its greed and affections, talks in its sleep and says, “My wife, my wealth, my daughter and son.”

21. ज्ञानसूर्य मावळला। तेणें प्रकाश लोपला।



अंधकारं पूरणं ज्वाला। ब्रह्मगोळ अवघा ॥ २१ ॥
jñānasūrya māvalālā | teṇeṁ prakāśa lopālā |
aṁdhakāreṁ pūrṇa jhālā | brahmagōḷa avaghā || 21 ||

21. Then the sun of knowledge has set and due to this, the light fades away and the darkness of ignorance fills this universe of many things.

22. नाहीं सत्वाचें चांदणें। कांहीं मार्ग दसि जेणें।
 सर्व भरांतीचेन गुणें। आपें आप न दसि ॥ २२ ॥
nāhīm satvācēṁ cāmdaṇeṁ | kāṁhīm mārga dise jeṇeṁ |
sarva bhrāntīceni guṇeṁ | āpeṁāpa na dise || 22 ||

22. There is not even the moonlight of the **sattwa guna* to see the path to this 'all'. And due to the confusion of the three *gunas*, this knowledge cannot know itself. *(Forget everything)

23. देहबुद्धिअहंकारे। नजिले घोरती घोरे।
 दुःखें आकरंदती थोरे। वषियसुखाकारणें ॥ २३ ॥
dehabuddhiahankāre | nijale ghoratī ghore |
duḥkheṁ ākraṁdatī thore | viṣayasukhākāraṇeṁ || 23 ||

23. Due to the ego of body consciousness, this 'I am' is loudly snoring in a deep sleep and because of the pleasures of the sense objects, that great *brahman* cries out loudly in pain.

24. नजिले असतांचि मेलें। पुनः उपजतांच नजिलें।
 ऐसे आले आणां गेलें। बहुत लोक ॥ २४ ॥
nijale asatāṁci mele | punaḥ upajatāṁca nijale |
aise āle āṇi gele | bahuta loka || 24 ||

24. Those who are asleep die in their sleep and as soon as they are again born they go back to sleep. Such is the comings and goings of this 'all' when its lost in *samsar*.

25. नदिसुरेपणेंचि सैरावैरा। बहुतीं केल्या येरझारा।
 नेणोनियां परमेश्वरा। भोगलि कष्ट ॥ २५ ॥
nidasurepaṇeṁci sairāvairā | bahutīm kelyā yerajhārā |
neṇoniyāṁ paramēśvarā | bhogile kaṣṭa || 25 ||

25. Being half-asleep (ie. *rajo guna*) within this 'all', one wanders aimlessly in all directions and not knowing that *parameshwar* one endures suffering and fatigue.

26. त्या कष्टांचें नरिसन। व्हावया पाहजि आत्मज्ञान।
 म्हणोनां हें नरूपण। अध्यात्मग्रंथी ॥ २६ ॥
tyā kaṣṭāṁceṁ nirasana | vḥāvayā pāhije ātmajñāna |
mhaṇoni heṁ nirūpaṇa | adhyātmagranthīm || 26 ||

26. To remove the sufferings that this Reality has to endure there should be this knowledge of the *atma* and then there can be that thoughtless discourse on non-duality.

27. सकळ वदियामध्ये सार। अध्यात्मवदियेचा वचिर।



दशमाध्यायीं शार्ङ्गधर। भगवद्गीतेंत बोललि ॥ २७ ॥
sakaḷa vidyāmadhyeṁ sāra | adhyātmavidyecā vicāra |
daśamādhyāyīm śārṅgadhara | bhagavadgīteṁta bolilā || 27 ||

27. Within this knowledge of the ‘all’ there is that thoughtless essence that is the pure knowledge. In the tenth chapter of the *bhagavad gita* there is this statement by lord *krishna*.

श्लोक ॥ अध्यात्मवद्विया वद्वियानां वादः परवदतामहम् ॥
śloka || adhyātmavidyā vidyānām vādaḥ pravadatāmaham ||

shloka: The knowledge on Oneness is the best of knowledges and That I am. So also am I the argument of the one who argues.

28. याकारणें अद्वैतग्रंथ। अध्यात्मवद्वियेचा परमार्थ।
 पावावया तोचसिमर्थ। जो सर्वांगें श्रोता ॥ २८ ॥
yākāraṇeṁ advaitagrantha | adhyātmavidyecā paramārtha |
pāvāvayā toci samartha | jo sarvāṅgeṁ śrotā || 28 ||

28. Due to this ‘word’ there is that non-dual composition and that is the Ultimate Accomplishment/*paramartha* and that is spiritual knowledge. Therefore to understand the Master, the *purush* must listen with this ‘all’ body.

29. जयाचें चंचल हृदय। तेणें ग्रंथ सोडूंचिनये।
 सोडितां अलभ्य होय। अर्थ येथींचा ॥ २९ ॥
jayāceṁ caṁcala hṛdaya | teṇeṁ grantha soḍūṁci naye |
soḍitāṁ alabhya hoya | artha yethīṁcā || 29 ||

29. The mind of *mula maya* is moving (ie. the ‘all’ is but one moving action or *chaitanya*) and this understanding should not be left. If left, then ‘here’/*mula maya* does not acquire the meaning ‘there’/*brahman*.

30. जयास जोडला परमार्थ। तेणें पहावा हा ग्रंथ।
 अर्थ शोधितां परमार्थ। नशिचयो बाणे ॥ ३० ॥
jayāsa joḍalā paramārtha | teṇeṁ pahāvā hā grantha |
artha śodhitāṁ paramārtha | nīścayo bāṇe || 30 ||

30. When this ‘word’ meaning discovers that Supreme Meaning/*paramartha* then, the non-dual composition is understood and there is thoughtlessness. If you determinedly search through the ‘word’ meaning then, that Supreme Meaning/*paramartha* gets imbibed.

31. जयास नाही परमार्थ। तयास न कळे येथींचा अर्थ।
 नेत्रेंवणि नधानसवार्थ। अंधास न कळे ॥ ३१ ॥
jayāsa nāhīṁ paramārtha | tayāsa na kaḷe yethīṁcā artha |
netreṁviṇa nidhānasvārtha | aṁdhāsa na kaḷe || 31 ||

31. If *mula maya* does not acquire that Supreme Meaning then, the meaning ‘here’ is understood but that is not the Reality. Still without these eyes of knowledge, the blind cannot see that treasure that they possess.



32. एक म्हणती मराठें काये। हें तों भल्यानें ऐकों नये।
तीं मूरखें नेणती सोयें। अर्थानवयांची ॥ ३२ ॥
eka mhaṇatī marāṭheri kāye | heṇ tori bhalyāneri aikōṇ naye |
tīṇ mūrkhēṇ neṇatī soyēṇ | arthānvayāṇci || 32 ||

32. Then that One says, “What is the use of this *natural language? It should not be listened to by that thoughtless and wise *paramatma*.” But that One has become a fool, for he does not know this easy connection (ie. ‘I am’) to the real meaning. *(This natural language is previous to the spoken languages and it is this ‘word’ and this is the connection and only means to acquire that Supreme Meaning. The foolish have intellectual knowledge and they say this is not a requirement; they say, you are that Reality at the moment and nothing is required to be done, but that conviction is not there.)

33. लोहाची मांदूस केली। नाना रतनें सांठविलीं।
तीं अभाग्यानें त्यागिलीं। लोखंड म्हणोनी ॥ ३३ ॥
lohāci māmdūsa kelī | nānā ratneri sāmṭhaviṇi |
tīṇ abhāgyāneri tyāgilīṇi | lokhaṇḍa mhaṇoni || 33 ||

33. Suppose there is a box made of iron and many jewels have been kept within it, but the unfortunate give it away and say, “It is only iron.”

34. तैशी भाषा प्राकृत। अर्थ वेदांत आणसिद्धांत।
नेणोनित्यागिती भ्रांत। मंदबुद्धीसूतव ॥ ३४ ॥
taiśi bhāṣā prākṛta | artha vedānta āṇi siddhānta |
neṇoni tyāgitī bhrānta | maṇḍabuddhīstava || 34 ||

34. Like this is the spontaneous and natural language of ‘I am’ and the meaning it holds within is *vedanta* and *siddhant* (‘I am’ and I do not exist, are the jewels stored in within the other languages). However due to not knowing (no ‘speech’/*tamo guna*) this ‘I am’ is abandoned and then on account of a dull intellect (*rajo guna* and ‘many’ thoughts) there is the bewilderment and confusion of ‘many’ opinions.

35. अहाच सांपडतां धन। त्याग करणें मूरखपण।
द्रव्य घ्यावें सांठवण। पाहोचि नये ॥ ३५ ॥
ahāca sāmṇadātāṇ dhana | tyāga karaṇēṇ mūrkhapaṇa |
dravya ghyāvēṇ sāmṭhavaṇa | pāhoṇci naye || 35 ||

35. This wealth that is so effortlessly found is then abandoned due to foolishness (thinking ‘many’ thoughts instead of listening to this ‘I am’). One should therefore accept this wealth and then the container should not be looked at (in the container ie. body/mind, there are the jewels of this *sattwa guna* ‘I am’ and I do not exist).

36. परसि देखिला अंगणी। मार्गी सांपडला चितामणी।
अव्हा वेल महागुणी। कूपामध्यें ॥ ३६ ॥
parisa dekhilā aṅgaṇiṇi | mārgiṇi sāmṇadalā cītāmaṇi |
avhā vela mahāguṇi | kūpāmadhyēṇ || 36 ||

36. It is like finding a magic stone in your courtyard (ie. body/mind) or finding a wish-fulfilling jewel on your path; it is like finding a right turning creeper in your well (all



creepers are believed to turn leftwards; ie. when *maya* turns around to find its root).

37. तैसैं प्राकृतीं अद्वैत। सुगम आणसिपरचीत।
अध्यात्म लाभे अकस्मात्। तरी अवश्य घ्यावें॥ ३७॥
taiseṁ prākṛtīm advaita | sugama āṇi sapracīta |
adhyātma lābhe akasmāta | tarī avaśya ghyāvēṁ || 37 ||

37. In the same way, within this natural language there is non-duality. If this so very easy to acquire pure experience is accepted with full conviction then, at this very moment there will be the attainment of that One (*maharaj- an acceptor is required*).

38. न करितां व्युत्पत्तीचा श्रम। सकळ शास्तरार्थ होय सुगम।
सत्समागमाचें वर्म। तें हें ऐसें असे॥ ३८॥
na karitām vyutpattīcā śrama | sakāḷa śāstrārtha hoyā sugama |
satsamāgamācēṁ varma | teṁ heṁ aiseṁ ase || 38 ||

38. Without having to take the strenuous efforts of learning languages, there is this very easy to attain 'I am' and this is the meaning contained within the *shasthras* (*neti, neti; the original language*). And then there is the thoughtless essence that comes from keeping the company of the Truth (*satsang; when you stay in this feeling 'I am' then, the Truth, that purush, is near by*).

39. जें व्युत्पत्तीनें न कळे। तें सत्समागमें कळे।
सकळ शास्तरार्थ आकळे। स्वानुभवासी॥ ३९॥
jeṁ vyutpattīnēṁ na kaḷe | teṁ satsamāgamēṁ kaḷe |
sakāḷa śāstrārtha ākaḷe | svānubhavāsī || 39 ||

39. *mula maya* can be known by understanding the *shasthras* (by the study of the scriptures this 'I am' can be experienced) but that Reality cannot be understood in this way, for it is understood only in the company of the Truth. This 'I am' is the meaning of the *shasthras* but it confines Self-experience (beyond this 'I am' there is its implied meaning and that is the unlimited endless Self. And That can only be understood by being That/Truth).

40. म्हणोनीकारण सत्समागम। तेथें नलगे व्युत्पत्तिश्रम।
जन्मसार्थकाचें वर्म। वेगळेंचि असे॥ ४०॥
mhaṇōṇī kāraṇa satsamāgama | tetheṁ nalage vyutpattiśrama |
janmasārthakācēṁ varma | vegaḷēnci ase || 40 ||

40. Therefore due to that company of the Truth 'there', there is no need to take the trouble to study languages. That essence, that is life's meaning, is quite different.

श्लोक॥ भाषाभेदाश्च वर्तन्ते अर्थ एको न संशयः।
पात्रद्वये यथा खाद्यं स्वादभेदो न विद्यते॥ १॥
śloka || bhāṣābhedaśca vartante artha eko na saṁśayaḥ |
pātradvaye yathā khādyam svādabhedo na vidyate || 1 ||

shloka – There are differences in languages but the meaning is the same, no doubt. This is like the same food kept in two different pots. The taste of the food is not different.



41. भाषापालटे कांहीं। अर्थ वाया जात नाही।
कार्यसिद्धि ते सर्वही। अर्थाचपासीं ॥ ४१ ॥
bhāṣāpālaṭe kāmhiṁ | artha vāyā jāta nāhiṁ |
kāryasiddhi te sarvahi | arthācapāsiṁ || 41 ||

41. When instead of languages there is this ‘speech’ then, the meaning does not get lost. This ‘all’ is very near to that Reality (ie. company of the Truth) and when this ‘all’ action is perfected then that is Reality (then one uses this ‘all’/knowledge but never leaves one’s Reality).

42. तथापि प्राकृताकरितां। संस्कृताची सार्थकता।
येहवही त्या गुप्तार्था। कोण जाणे ॥ ४२ ॥
tathāpi prākṛtākaritāṁ | saṁskṛtācī sārthakatā |
yeṛhavhiṁ tyā guptārthā | koṇa jāṇe || 42 ||

42. Actually it is on account of this spontaneous language ‘I am’, that *sanskrit* (the language of the scriptures) derives any purpose. For through *sanskrit* and the study of the scriptures, this ‘all’ can be acquired and then by constantly staying in this only, that hidden *nirgun* meaning will be understood.

43. आतां असो हें बोलणें। भाषा त्यागून अर्थ घेणें।
उत्तम घेऊन त्याग करणें। सालीटरफलांचा ॥ ४३ ॥
ātāṁ aso heṁ bolāṇeṁ | bhāṣā tyāgūna artha gheṇeṁ |
uttama gheūna tyāga karaṇeṁ | sāliṭaraphalāṁcā || 43 ||

43. Now, when the ‘many’ languages are thrown off, that thoughtless Self becomes this ‘speech’ ‘I am’ and the ‘word’ meaning is accepted. It is like throwing away the skins and rinds of the fruit to get to its core.

44. अर्थ सार भाषा पोंचट। अभिमानें करवी खटपट।
नाना अहंतेनें वाट। रोधिली मोक्षाची ॥ ४४ ॥
artha sara bhāṣā poṁcaṭa | abhimāneṁ karavī khaṭapaṭa |
nānā ahaṁteneṁ vāṭa | rodhilī mokṣācī || 44 ||

44. The meaning is the real essence and the spoken language has truly no substance whatsoever. But due to one’s pride for this *sanskrit* language there are so many wrangling and due to the ego of the ‘many’ that wants to say so much, this path towards liberation is obstructed.

45. शोध घेतां लक्ष्यांशाचा। तेथें आधीं वाच्यांश
कैचा। अगाध महिमा भगवंताचा। कळला पाहजि ॥ ४५ ॥
śodha ghetāṁ lakṣyāṁśācā | tetheṁ ādhīṁ vācyāṁśa
kaiṁcā | agādha mahimā bhagavaṁtācā | kaḷalā pāhije || 45 ||

45. But when the implied meaning is sought out and accepted then, how can this ‘word’ meaning that is at the beginning, remain ‘there’ (from where words come back)? Therefore the greatness of that unfathomable God should be understood.

46. मुक्तेपणाचें बोलणें। हें जयाचें तोच जाणें।
स्वानुभवाचयि खुणें। स्वानुभवी पाहजि ॥ ४६ ॥



*mukepaṇāceriṁ bolāṇeriṁ | heriṁ jayāceriṁ toci jāṇeriṁ |
svānubhavāciye khuṇeriṁ | svānubhavi pāhije || 46 ||*

46. When there is this mute ‘speech’ of *mula maya* (ie. nothing is said by the mind), then that thoughtless *paramatma* is knowing its own reflection. But Self-experience cannot be satisfied without Self-experience (no-otherness).

47. अर्थ जाणे अध्यात्माचा। ऐसा श्रोता मळिल कैचा।
जयासि बोलतां वाचेचा। हव्यासचा पुरे ॥ ४७ ॥
*artha jāṇe adhyātmācā | aisā śrotā mīlela kairicā |
jayāsi bolatāṁ vācecā | havyāsaci pure || 47 ||*

47. When the meaning of non-duality is truly understood then, how can a listener be found ‘there’? But first *mula maya* must ‘speak’ this *para* speech so that this deep longing to know is satisfied (know and know so much until finally knowing goes off).

48. परीक्षावंतापुढें रतन। ठेवति होय समाधान।
तैसें ज्ञानयापुढें ज्ञान। बोलावें वाटे ॥ ४८ ॥
*parīkṣāvaṁtāpuḍhēṁ ratna | thevitāṁ hoya samādhāna |
taiseṁ jñāniyāpuḍhēṁ jñāna | bolāvēṁ vāṭe || 48 ||*

48. Just as the placing of a jewel before an jeweller brings *samadhan* so too, by the ‘speaking’ of this ‘I am’ before a *gnyani*, *samadhan* appears.

49. मायाजालें दुश्चिती होय। तें नरूपणें कामा नये।
संसारकि कळे काय। अर्थ येथींचा ॥ ४९ ॥
*māyājāleṁ duścitaṁ hoya | teṁ nirūpaṇeṁ kāmā naye |
saṁsārīkā kaḷe kāya | artha yethīncā || 49 ||*

49. On account of this fever of *maya* there was the forgetting of our own Self and then that thoughtless non-dual discourse was not wanted. Then how can someone in *samsar* understand the meaning ‘there’? (The *samsari* wants to be somebody and the *gnyani* does not even want to be)

श्लोक ॥ व्यवसायात्मिका बुद्धरिक्केह कुरुनंदन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ १ ॥
*śloka || vyavasāyātmikā buddhirekeha kurunaṇḍana |
bahuśākhā hyanaṁtāśca buddhayo’vyavasāyinām || 1 ||*

shloka – O! Son of *kurus*, your intellect must be loyal and concentrated. The intellects of those who are not concentrated are always going astray in many branches and offshoots.

50. व्यवसायी जो मळणि। त्यासनि कळे नरूपण।
येथें पाहजि सावधपण। अतशियेंसी ॥ ५० ॥
*vyavasāyī jo maḷaṇi | tyāsi na kaḷe nirūpaṇa |
yethēṁ pāhaji sāvadhapaṇa | atīśayēṁsī || 50 ||*

50. When that *purush* is spoiled by the objects of the world, then He cannot understand that non-dual discourse. Therefore ‘here’ very great alertness is required.



51. नाना रत्नै नाना नाणी। दुश्चित्तिपणं घेतां हानी।
परीक्षा नेणतां पूराणी। ठकला तेथें ॥ ५१ ॥
nānā ratnēṁ nānā nāṇīṁ | duścittapaṇeṁ ghetāṁ hānī |
parīkṣā neṇatāṁ prāṇī | ṭhakalā tetheṁ || 51 ||

51. When the ‘many’ jewels and ‘many’ coins are remembered then, you forget your own Self and get lost in *samsar* (when enchanted with the wealth this world has to offer then, how can this wealth of knowing be understood?). By not knowing how to examine properly, ‘there’ is deceived in the *prana* (and the *brahman* says, “I am a body”)

52. तैसें नरूपणीं जाणा। आहाच पाहतां कळेना।
मराठेंच उमजेना। कांहीं केल्या ॥ ५२ ॥
taiseṁ nirūpaṇīṁ jāṇā | āhāca pāhatāṁ kalēnā |
marāṭheṁci umajenā | kāmhiṁ kelyā || 52 ||

52. Like this is that pure knowledge within this discourse ‘I am’, but if you only look superficially then it will never be understood. Then this ‘all’ that is created by this natural language is not even understood.

53. जेथें नरूपणाचे बोल। आण अनुभवाची ओल।
ते संस्कृतापरी सखोल। अध्यात्मश्रवण ॥ ५३ ॥
jethēṁ nirūpaṇāce bola | āṇi anubhavācī ola |
te saṁskṛtāparī sakhola | adhyātmaśravaṇa || 53 ||

53. When ‘here’ this ‘speech’ is discoursed then, there is the ever freshness of the ‘I am’ experience. This is more profound than *sanskrit* can ever be and this is *shravan*/listening.

54. माया ब्रह्म वोळखावें। तयास अध्यात्म म्हणावें।
तरी तें मायेचें जाणावें। स्वरूप आधीं ॥ ५४ ॥
māyā brahma voḷakhāvēṁ | tayāsa adhyātma mhaṇāvēṁ |
tarī teṁ māyēcēṁ jāṇāvēṁ | svarūpa ādhīṁ || 54 ||

54. Then *maya*/*brahman* (or *prakṛti*/*purush*) is recognized and that should be called a real discourse (ie. ‘I am’ discourse or *prakṛti*). Then that *swarup* (ie. *brahman*/*purush*) that is concealed by the beginning of this *maya* should be known.

55. माया सगुण साकार। माया सर्व विकार।
माया जाणजि वसितार। पंचभूतांचा ॥ ५५ ॥
māyā saguṇa sākāra | māyā sarva vikāra |
māyā jāṇije vistirā | pañcabhūtāṁcā || 55 ||

55. *maya* is with the *gunas* and has form. *maya* is the modification of this ‘all’. *maya* should be known as the expansion of these five great elements.

56. माया दृश्य दृष्टीस दसि। मायाभास मनास भासे।
माया क्षणभंगुर नासे। वविकें पाहतां ॥ ५६ ॥
māyā dṛśya dṛṣṭīsa dise | māyābhāsa manāsa bhāse |
māyā kṣaṇabhāṅgura nāse | vivekeṁ pāhatāṁ || 56 ||



56. *maya* is visible and can be seen. *maya* is conceived by mind. *maya* is broken in an instant when understood with *vivek*.

57. माया अनेक वशिर्वरूप। माया वषिणूचें स्वरूप।
मायेची सीमा अमूप। बोलजि ततुकी थोडी ॥ ५७ ॥
māyā aneka viśvarūpa | māyā viṣṇūceṁ svarūpa |
māyēcī sīmā amūpa | bolije titukī thoḍī || 57 ||

57. *maya* is the numerous different forms (the second dream, *avidya maya*) and creation's form (the first dream, *vidya maya*). *maya* is *vishnu*'s own form (ie. knowing or space). When that immeasurable *brahman* is the limits of *maya* then there should be this 'speech'.

58. माया बहुरूप बहुरंग। माया ईश्वराचा संग।
माया पाहतां अभंग। अखलि वाटे ॥ ५८ ॥
māyā bahurūpa bahuraṅga | māyā īśvarācā saṅga |
māyā pāhatām abhaṅga | akhila vāṭe || 58 ||

58. *maya* is the 'many' splendours within the 'many' forms. *maya* is the companion of *ishwara* (ie. Witness and witnessed). To the ignorant there is a *maya* and when you understand then, there is that unbreakable/*abhang*a (*brahman*).

59. माया सृष्टीची रचना। माया आपली कल्पना।
माया तोडतिं तुटेना। ज्ञानेवणि ॥ ५९ ॥
māyā sṛṣṭīcī racanā | māyā āpalī kalpanā |
māyā toḍitīm tuṭenā | jñānevṇiṇa || 59 ||

59. The structure of the gross universe is *maya*. *maya* is our imagination and without knowledge this net of *maya* cannot be cut.

60. ऐशी माया नरूपिली। स्वल्प संकेतें बोलिली।
पुढें वृत्तसावध केली। पाहजि श्रोतीं ॥ ६० ॥
aiśī māyā nirūpilī | svalpa saṅketēṁ bolilī |
puḍheṁ vṛtti sāvadhā kelī | pāhije śrotīm || 60 ||

60. Like this is this discourse of *maya*. It is only the very *small 'word' that gets 'spoken'. Therefore ahead, this *vritti* (to know) within the listener should be very alert. *(*maya* appears to be huge and impassible to those who do not investigate her properly. But she is just like a small cloud in the vast sky to those who desire to understand)

61. पुढें ब्रह्मनरूपण। नरूपिलिं ब्रह्मज्ञान।
जेणें तुटे मायाभान। एकसरें ॥ ६१ ॥
puḍheṁ brahmanirūpaṇa | nirūpileṁ brahmajñāna |
jeṇeṁ tuṭe māyābhāna | ekasareṁ || 61 ||

61. Then afterwards when that discourse of *brahman* is discoursed, there is *brahman gnyan*/knowledge of *brahman* (worship *brahman* by being *brahman*) and due to this, the appearance of *maya* is suddenly cut.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके



मंगलाचरणनिरूपणं नाम प्रथमः समासः ॥ १ ॥ ७.१

iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake

maṅgalācaraṇanirūpaṇaṁ nāma prathamah samāsaḥ || 1 || 7.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 7 named „The Beginning“ is concluded.



7.2 Discourse on *brahman*

समास दुसरा : ब्रह्मनिरूपण

samāsa dusarā : brahmanirūpaṇa

|| Śrī Rām ||

1. ब्रह्म नरिगुण नरिकार। ब्रह्म नःसंग नरिकार।

ब्रह्मास नाही पारावार। बोलती साधू ॥ १ ॥

brahma nirguṇa nirākāra | brahma niḥsaṅga nirākāra |

brahmāsa nāhīm pārāvāra | bolatī sādhu || 1 ||

1. *brahman* is without the *gunas* (ie. *nirguṇa*) and without form; *brahman* is without attachment or disturbance. *brahman* is the other shore where the ‘speech’ cannot go.

2. ब्रह्म सर्वांस व्यापक। ब्रह्म अनेकीं एक।

ब्रह्म शाश्वत हा वविक। बोललि शास्त्री ॥ २ ॥

brahma sarvāṁsa vyāpaka | brahma anekīm eka |

brahma śāśvata hā viveka | bolilā śāstrī || 2 ||

2. *brahman* pervades the ‘all’. *brahman* is the One within the numerous different forms. There is that thoughtless eternal *brahman* and there is the *vivek* that brings this ‘speech’ that is within the *shasthras* (there are the ‘many’ different forms and by *vivek* there is this ‘I am’ and there is always the changeless Truth that is *brahman*).

3. ब्रह्म अच्युत अनंत। ब्रह्म सदोदति संत।

ब्रह्म कल्पनेरहति। नरिविकल्प ॥ ३ ॥

brahma acyuta ananta | brahma sadodita santa |

brahma kalpanerahita | nirvikalpa || 3 ||

3. *brahman* is everlasting and endless. *brahman* is *sadodita*/ever shining and the Truth. *brahman* is without thought, it is *nirvikalpa* (without *kalpana*, thought).

4. ब्रह्म दृश्यावेगळे। ब्रह्म शून्यतवानरिळें।

ब्रह्म इन्द्रियांच्या मेळें। चोजवेना ॥ ४ ॥

brahma drśyāvegaleṁ | brahma śūnyatvānirāḷeṁ |

brahma indriyāṁcyā meḷeṁ | cojavenā || 4 ||

4. *brahman* is separate from this visible ‘all’. *brahman* is different from nothingness/zero. *brahman* cannot be understood even if all the senses are gathered together (ie. the meeting place of the ‘all’).

5. ब्रह्म दृष्टीस दसेना। ब्रह्म मूर्खास असेना।

ब्रह्म सद्गुरुवणि येइना। अनुभवासी ॥ ५ ॥

brahma drṣṭīsa disenā | brahma mūrkhāsa asenā |

brahma sadguruvṇi yeinā | anubhavāsī || 5 ||

5. *brahman* does not see the visible. *brahman* does not exist to the fool. Without the *sadhu*, *brahman* does not come to this ‘I am’ experience.



6. ब्रह्म सकळांहून थोर। ब्रह्मा ऐसें नाही सार।

ब्रह्म सूक्ष्म अगोचर। ब्रह्मादकिंसी ॥ ६ ॥

brahma sakalāṁhūni thora | brahmā aiseṁ nāhīm sāra |

brahma sūkṣma agocara | brahmādikāṁsī || 6 ||

6. *brahman* is greater than the ‘all’. There is no essence like *brahman*. *brahman* is subtle and is not knowable even to the gods *brahma*, *vishnu* etc (ie. beyond the *gunas*).

7. ब्रह्म शब्दीं ऐसें तैसें। बोलजि त्याहून अनारसिं।

परी तें श्रवण अभ्यासें। पावजि ब्रह्म ॥ ७ ॥

brahma śabdīm aiseṁ taiseṁ | bolije tyāhūni anāriseṁ |

parī teṁ śravaṇaabyāseṁ | pāvije brahma || 7 ||

7. *brahman* is within this ‘word’, for He is different to that which is ‘spoken’. But one can attain that *brahman* by the practice of this listening/*shravan* (ie. by forgetting everything).

8. ब्रह्मास नामें अनंत। परी तें ब्रह्म नामातीत।

ब्रह्मास हे दृष्टांत। देतां न शोभती ॥ ८ ॥

brahmāsa nāmeṁ ananta | parī teṁ brahma nāmātīta |

brahmāsa he dṛṣṭānta | detāṁ na śobhatī || 8 ||

8. Due to listening to this ‘name’/‘I am’ there is that endless *brahman* but that *brahman* is beyond this ‘name’ (when one stays as this ‘I am’ or ‘name’ then, that nameless *brahman* can be understood). This original intent (ie. to be/existence/‘I am’) has been given as an simile for *brahman* but an simile is not apt for Him (the two aspects of *mula maya* ie. original illusion are *sat* and *chid*, existence and knowing. Existence is also called ‘I am’ and knowing can be called the ‘all’. And when these are understood then you feel bliss/*ananda*. He is beyond the feeling of being and knowing but these are an indication of Him. He is when one puts an end to every concept, example etc.).

9. ब्रह्मासारखें दुसरें। पाहतां काय आहे खरें।

ब्रह्मीं दृष्टांतउत्तरें। कदा न साहती ॥ ९ ॥

brahmāsārikheṁ dusareṁ | pāhatāṁ kāya āhe khareṁ |

brahmīm dṛṣṭāntauttareṁ | kadā na sāhatī || 9 ||

9. It may be said this ‘all’ is like *brahman* but when you understand then, this is not the case? *brahman* cannot be compared to anything nor does He tolerate this ‘reply’ (*maharaj*- ‘reply to your mind in such a way that your mind goes off’: the reply is ‘I am’ and when you give this ‘reply’ to your mind then, your mind goes off)

श्लोक ॥ यतो वाचो नविरतन्ते अप्राप्य मनसा सह ॥

śloka || yato vāco nivartante aprāpya manasā saha ||

shloka – The speech together with the mind returns from there, being unable to understand.

10. जेथें वाचा नविरतती। मनास नाही ब्रह्मप्रापती।

ऐसें बोलती श्रुती। सदिधांतवचन ॥ १० ॥

jethem vācā nivartatī | manāsa nāhīm brahmaprāptī |



aīsem bolitī śrutī | siddhāntavacana || 10 ||

10. The four speeches ‘here’ come back from ‘there’, for the mind cannot attain that *brahman*. This ‘speech’ is the **vedas* and the divine ‘word’ of that *siddhant* but it is not that *siddhant*/non-duality. *(By churning over the four great statements of the *vedas* eg. *aham brahmasmi*- ‘I am *brahman*’ and coming to the conclusion that everything is nothing ie. *neti, neti*, there is this this ‘speech’. It is the *para* speech, the first of the four speeches that lead to the ‘many’ thoughts and spoken words. But none of these can go to that thoughtless *brahman*)

11. कल्पनारूप मन पाहीं। ब्रह्मी कल्पनाचि नाही।

महणोनि हें वाक्य काहीं। अन्यथा नव्हे ॥ ११ ॥

kalpanārūpa mana pāhīm | brahmīm kalpanāci nāhīm |

mhaṇoni hem vākya kāmhiṁ | anyathā navhe || 11 ||

11. The mind, by its nature, understands thought forms but in *brahman* there is no thought. Therefore either there should be this ‘all’ or there should be no thought whatsoever (just as two swords cannot stay in the same sheath, so too, two thoughts cannot stay in the mind at one time. Either there should be the thinking over the great statements in an attempt to understand this ‘I am’ or there should be this ‘I am’. But the ‘many’ other thoughts should be left behind. And when the mind comes to understand that implied meaning of these statements then, there will be that thoughtless *brahman*).

12. आतां मनासजें अप्राप्त। तें कैसेन होईल प्राप्त।

ऐसें म्हणाल तरी कृत्य। सद्गुरुवणि नाही ॥ १२ ॥

ātām manāsi jēṁ aprāpta | teṁ kaiseni hoīla prāpta |

aīsem mhaṇāla tarī kṛtya | sadguruviṇa nāhīm || 12 ||

12. Now if the mind does not acquire this *mula maya* then, how can there ever be the attainment of that Reality? And though it may be said that the Master is not required still, this feat cannot be accomplished without the *sadguru*.

13. भांडारगृहें भरलीं। परी असती आडकलीं।

हातास न येतां कलिली। सर्वही अप्राप्त ॥ १३ ॥

bhāṇḍāragrheṁ bharalīm | parī asatī āḍakalīm |

hātāsa na yetām killī | sarvahī aprāpta || 13 ||

13. It is like you are having a storehouse that is completely full but no key to open it. And truly without getting the key, even this ‘all’ of *mula maya* is unattainable.

14. तरी ते कलिली कवण। मज करावी नरूपण।

ऐसी श्रोता पुसे खूण। वक्तयासी ॥ १४ ॥

tarī te killī kavaṇa | maja karāvī nirūpaṇa |

aīsī śrotā puse khūṇa | vaktayāsī || 14 ||

14. Then the listener asks the speaker “Well what then is this key? This should be discoursed to me.”

15. सद्गुरुकृपा तेच कलिली। जेणें बुद्धी परकाशली।



द्वैतकपाटं उघडलीं। एकसरां ॥ १५ ॥

sadgurukṛpā teci killī | jeṇem buddhī prakāśalī |
dvaitakapāṭem ughaḍalīm | ekasarām || 15 ||

15. The *grace of *sadguru* is the key, for due to this, the conviction/*buddhi* 'I am' shines in all its glory and then the doors of duality open to Oneness. *(*maharaj- grace is krupa; karu- to do, paha- to see; do and see for yourself*)

16. तेथें सुख असे वाड। नाहीं मनासी पवाड।

मनेंवाणि कैवाड। साधनांचा ॥ १६ ॥

tetherm sukha ase vāḍa | nāhīm manāsī pavāḍa |
manemvāṇa kaivāḍa | sādhanāṁcā || 16 ||

16. 'There' the pleasure is so great for it is not the place of your mind and such accomplishing is accomplished without the mind.

17. त्याची मनावणि प्राप्ती। कीं वासनेवाणि तृप्ती।

तेथें न चले व्युत्पत्ती। कल्पनेची ॥ १७ ॥

tyācī manāvāṇa prāptī | kīm vāsanevāṇa tṛptī |
tetherm na cale vyutpattī | kalpanecī || 17 ||

17. That *brahman* 'there' is attained without the mind and it is the contentment that is beyond this *vasana* that simply wants to *be. Understand that you cannot go 'there' by the skill of your thought. *(*It is the uncreated bliss beyond the bliss/ananda of being/sat*)

18. तें परेहुनी पर। मनबुद्धिअगोचर।

संग सोडतिं सत्वर। पावजि तें ॥ १८ ॥

tem parehunī para | manabuddhiagocara |
saṅga soḍitām satvara | pāvije tem || 18 ||

18. That Reality is beyond this *para* speech and That cannot be reached by the mind or intellect/*buddhi*. It is attained as soon as the attachments to these are given up completely.

19. संग सोडावा आपुला। मग पहावें तयाला।

अनुभवी तो या बोला। सुखावेल गा ॥ १९ ॥

saṅga soḍāvā āpulā | maga pahāvem tayālā |
anubhavī to yā bolā | sukhāvela gā || 19 ||

19. When you leave your attachment to these then, that Reality is understood. Within this 'I am' experience there is that *paramatma*, this 'speech' and the happy times of the 'many' (the choice is yours, it depends on where you place your attention. You can remain in the 'many' and get some moments of happiness; you can give them up and discover this thought 'I am' and the bliss of knowing; or you can be that attentionless, thoughtless Self and immeasurable bliss).²

²*sadachar* V. 306- Even the pleasures of a great emperor are the pleasures of body consciousness. If this body consciousness is given up then, there is this 'all'-body and an abundance of bliss. And this bliss will remain with you up until there is the attainment of *brahman*. Still one should know that this bliss/*ananda* of 'I am' can be measured and it is not immeasurable *brahman*.



20. आपण म्हणजे मीपण। मीपण म्हणजे जीवपण।
जीवपण म्हणजे अज्ञान। संग जडला ॥ २० ॥

*āpaṇa mhaṇaje mīpaṇa | mīpaṇa mhaṇaje jīvapaṇa |
jīvapaṇa mhaṇaje ajñāna | saṅga jaḍalā || 20 ||*

20. Then you means I-ness and I-ness means *jīva*-ness and *jīva*-ness means ignorance and due to ignorance these attachments of mind and intellect have been firmly established (*maharaj* quoted this often in *marathi*).

21. सोडितां तया संगासी। ऐक्य होय नःसंगासी।
कल्पनेवणि प्राप्तीसी। अधिकार ऐसा ॥ २१ ॥

*soḍitāṁ tayā saṅgāsī | aikya hoya niḥsaṅgāsī |
kalpaneviṇa prāptīsī | adhikāra aisā || 21 ||*

21. But as soon as that Reality leaves its attachments to these then there is the Oneness that is beyond all attachment. For when there is no thinking then, that *nirgun* Self is attained.

22. मी कोण ऐसें नेणजि। तया नांव अज्ञान बोलजि।
अज्ञान गेलिया पावजि। परब्रह्म तें ॥ २२ ॥

*mī koṇa aiseṁ neṇaje | tayā nāmva ajñāna bolije |
ajñāna geliyā pāvaje | parabrahma teṁ || 22 ||*

22. “Who am I?” Such doubt should be unravelled. But even when this ‘I am’ is ‘spoken’ still, there is ignorance and yet as soon as this ignorance goes, there is the attainment of that *parabrahman*.

23. देहबुद्धीचें थोरपण। परब्रह्मीं न चले जाण।
तेथें होतसे नरिवाण। अहंभावासी ॥ २३ ॥

*dehabuddhīcēṁ thorapaṇa | parabrahmīṁ na cale jāṇa |
tetheṁ hotase nirvāṇa | ahaṁbhāvāsī || 23 ||*

23. Know that in *parabrahman* the greatness of a body *buddhi*/intellect does not even begin (even the greatness of this ‘all’ body does not begin). ‘There’, the sense of ego has been totally extinguished.

24. ऊंच नीच नाहीं परी। रायारंका एकच सरी।
झाला पुरुष अथवा नारी। तरी एकचपिद ॥ २४ ॥

*ūṁca nīca nāhīṁ parī | rāyāraṁkā ekaca sarī |
jhālā puruṣa athavā nārī | tarī ekaci pada || 24 ||*

24. There is no highest and lowest ‘there’ and the king and the pauper are One only. There may be the *purush* (ie. the *Knower*) or there may be a woman (ie. *gross body consciousness*) but they are that One *parabrahman*.

25. ब्राह्मणांचें ब्रह्म तें सोंवळें। शूद्राचें ब्रह्म तें
ओंवळें। ऐसें वेगळें आगळें। तेथें असेचनि ॥ २५ ॥

*brāhmaṇāṁcēṁ brahma teṁ sōṁvaḷēṁ | śūdrācēṁ brahma teṁ
ōṁvaḷēṁ | aiseṁ vegalēṁ āgaḷēṁ | tetheṁ asecinā || 25 ||*



25. That the *brahman* of the *brahmin* priest is sacred and the *brahman* of an untouchable is polluted. Such separating distinctions are not ‘there’.

26. ऊंच ब्रह्म तें रायासी। नीच ब्रह्म तें परविरासी।

ऐसा भेद तयापाशीं। मुळीच नाही ॥ २६ ॥

ūmca brahma teṁ rāyāsī | nīca brahma teṁ parivārāsī |

aisā bheda tayāpāśīṁ | muḷmca nāhīm || 26 ||

26. That there is a higher *brahman* for the king and a lower *brahman* for the servants. Understand that there is absolutely no such difference in that Reality.

27. सकळांस मळोन ब्रह्म एक। तेथें नाही अनेक।

रंक अथवा ब्रह्मादकि। तेथेंच जाती ॥ २७ ॥

sakalāṁsa mḷona brahma eka | tetheṁ nāhīm aneka |

raṅka athavā brahmādika | tetheṁci jātī || 27 ||

27. When this ‘all’ meets the *brahman* then, there is One. Then that thoughtless Self is not the numerous different forms and both the poor man and lord *brahma* go ‘there’ only.

28. स्वर्ग मृत्यु आणपाताळ। तहीं लोकींचे ज्ञाते सकळ।

सकळांस मळोन एकच स्थळ। वशिरांतीचें ॥ २८ ॥

svarga mṛtyu āṇi pātāḷa | tihīm lokīmce jñāte sakāḷa |

sakalāṁsi mḷoni ekaci sthāḷa | viśrāntīcēm || 28 ||

28. By knowing (ie. forget everything), there is this world of the ‘all’ that supports these three worlds of *heaven/*sattwa*, this world of death/*raja* and hell/*tama*. And when this ‘all’ fades away then, there is that One, the place of complete rest/*vishranti*. *(ie. dream, waking and deep sleep states)

29. गुरुशिष्यां एकचपिद। तेथें नाही भेदाभेद।

परी या देहाचा संबंध। तोडला पाहजि ॥ २९ ॥

guruśiṣyāṁ ekaci pada | tetheṁ nāhīm bhedaḥbheda |

parī yā dehācā saṁbandha | toḍilā pāhije || 29 ||

29. The *guru* and disciple/*shishya* are that One only and there is no difference ‘there’. But first this connection to the ‘I am’ body has to be cut.

30. देहबुद्धीच्या अंतीं। सकळांस एकच प्राप्ती।

एक ब्रह्म द्वितीयं नास्ती। हें श्रुतीचें वचन ॥ ३० ॥

dehabuddhīcyā antīm | sakalāṁsi ekaci prāptī |

ekaṁ brahma dvitīyaṁ nāsti | heṁ śrutīcēm vacana || 30 ||

30. When body consciousness ends then, that One becomes this ‘I am’ and when there is that One *brahman* beyond all duality then, this divine ‘word’ of the *vedas* is that wordless Self.

31. साधु दसिती वेगळाले। परी ते स्वस्वरूपीं मळाले।

अवघे मळोनी एकच झाले। देहातीत वस्तु ॥ ३१ ॥

sādhū disatī vegalāle | parī te svasvarūpīṁ mḷāle |



avaghe mīloni ekaci jhāle | dehātita vastu || 31|

31. The *sadhu* sees an apparent separateness though any separateness is merged within His *swarup* (the Saint still says, I and you etc. but His understanding is no-otherness). When every thing is merged within His *swarup* then, there is the One Self beyond the body.

32. ब्रह्म नाही नवे जुने। ब्रह्म नाही अधिक उणे।
उणे भावील ते सुणे। देहबुद्धीचे॥ ३२॥
brahma nāhīṁ naverī junerī | brahma nāhīṁ adhika uṇerī |
uṇerī bhāvīla tē suṇerī | dehabuddhīcēṁ || 32 ||

32. *brahman* is neither new nor old; *brahman* is neither more or less. But when there is the feeling that something is still lacking then, that One complete Reality has become the empty vanity of being a body (ie. beingness; whether it is this ‘all’ or a gross body, it is form and form brings the feeling of incompleteness to the formless and complete).

33. देहबुद्धीचा संशयो। करी समाधानाचा क्षयो।
चुके समाधानसमयो। देहबुद्धियोगे॥ ३३॥
dehabuddhīcā saṁśayo | karī samādhānācā kṣayo |
cuke samādhānasamayo | dehabuddhiyogēṁ || 33 ||

33. The *doubt that arises out of being this ‘all’ body is the destroyer of that *samadhan* and due to this union with the body intellect, the union with *samadhan* is missed. *(The doubt is ‘I am’ and the body is this ‘all’. When ignorance comes and you say, “I have slept” then, where is this ‘I am’? Therefore it is a feeling also and not eternal)³

34. देहाचे जे थोरपण। तेच देहबुद्धीचे लक्षण।
मथिया जाणोन वचिक्षण। नदिती देह॥ ३४॥
dehācē jē thorapaṇa | tēcī dehabuddhīcē lakṣaṇa |
mithiyā jāṇona vacikṣaṇa | nīdītī deha || 34 ||

34. Then this ‘all’ body is felt to be the greatest and that Reality has become this attention that comes along with the feeling ‘I am’. Only the wise know that this feeling is also false and therefore forbid this ‘all’ body.⁴

35. देह पावे जंवरी मरण। तंवरी धरी देहाभिमान।
पुनहा दाखवी पुनरागमन। देहबुद्धी मागुती॥ ३५॥
deha pāve jaṁvarī maraṇa | taṁvarī dharī dehābhīmāna |
punhā dākhaṁvī punarāgamana | dehabuddhi māgutī || 35 ||

³*nisargadatta maharaj*- The unmanifest ever exists but this manifest knowingness arises and departs.

⁴*siddharameshwar maharaj*- When the aspirant starts the practice ‘I am *brahman*,’ then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become a big ‘I’. Only this much is the change. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jīva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying ‘I am’ to the supra-causal body. Therefore not only does that ego not die but it starts roaring, ‘I am *brahman*.’ Without killing this ‘I’, the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*. By the grace of *sadguru* the aspirant drops all the four bodies and when even ‘I am *brahman*’ has been left behind then, that natural state remains. There is no understanding whatsoever there, for it is beyond understanding.



35. Even if one remains with this ‘all’ body until one dies still, one is holding the ego of a body and again one will have to take a rebirth and again one will hold the conviction of being a body.

36. देहाचेन थोरपणें। समाधानासि आणलें उणें।
 देह पडेल कोण्या गुणें। हेंही कळेना ॥ ३६ ॥
dehāceni thorapaṇeṁ | samādhānāsi āṇileṁ uṇeṁ |
deha paḍela koṇyā guṇeṁ | hemhī kaḷenā || 36 ||

36. The greatness of this ‘all’ body reduces that pure *samadhan* and this greatness is sure to come to an end for it is due to the created *sattwa guna* and therefore that thoughtless discourse cannot be understood.

37. हति आहे देहातीत। म्हणोन निरूपिती संत।
 देहबुद्धीनें अनहति। होऊंच लागे ॥ ३७ ॥
hita āhe dehātīta | mhaṇoni nirūpitī saṁta |
dehabuddhīneṁ anahita | ho)ūṁci lāge || 37 ||

37. Our greatest benefit is to be gained when we go beyond all the bodies and there is the discourse of the Saint. But due to this conviction of being a body, that thoughtlessness gets destroyed.

38. सामर्थ्यबळें देहबुद्धी। योगयांस तेही बाधी।
 देहबुद्धीची उपाधी। पैसावों लागे ॥ ३८ ॥
sāmarthyabaleṁ dehabuddhi | yogiyāṁsa tehī bādhi |
dehabuddhīcī upādhi | paisāvom lāge || 38 ||

38. This power of ‘I am’ is a body conviction and it is detrimental to the *yogi* and then this limiting concept of being a body starts to open out and scatter into the ‘many’ names and forms (ie. this ‘I am’ becomes “I am so and so”).

39. म्हणोन देहबुद्धी झडे। तरीच परमार्थ घडे।
 देहबुद्धीनें बघिडे। ऐक्यता ब्रह्मीची ॥ ३९ ॥
mhaṇoni dehabuddhi jhaḍe | tarīca paramārtha ghaḍe |
dehabuddhīneṁ bighaḍe | aikyatā brahmīncī || 39 ||

39. Therefore it is only when that thoughtless understanding wears away any body conviction that *paramarth* is accomplished. For due to body conviction, the unity with *brahman* is disturbed.

40. वविक वस्तूकडे ओढी। देहबुद्धी तेथून पाडी।
 अहंता लावून निविडी। वेगळेपणें ॥ ४० ॥
viveka vastūkade oḍhī | dehabuddhi tethūni pādī |
ahantā lāvūni nivādī | vegalepaṇeṁ || 40 ||

40. *vivek* is a turning to the Self and body consciousness pulls one away from ‘there’ and then the ego of a body gets established and chooses separateness.

41. वचिक्षणें याकारणें। देहबुद्धी तयजावी श्रवणें।
 सत्य ब्रह्मी साचारपणें। मळोन जावें ॥ ४१ ॥



*vicakṣaṇeṁ yākāraṇeṁ | dehabuddhi tyajāvī śravaṇeṁ |
satya brahmīm sākārapaṇeṁ | mīlona jāveṁ || 41 ||*

41. It is on account of this ‘speech’ that you become wise for, by listening to/*shravan* this ‘speech’, body conviction can be given up ([only this ‘speech’ brings an end to the ‘speech’; maharaj- become so big that you disappear](#)). Understand that *brahman* is the only Truth and then due to His trueness, this body conviction should be merged in that Truth.

42. सत्य ब्रह्म ते कवण। ऐसा श्रोता करी प्रश्न।
परतयुत्तर दे आपण। वक्ता श्रोतयासी ॥ ४२ ॥
*satya brahma teṁ kavaṇa | aisā śrotā karī praśna |
pratyuttara de āpaṇa | vaktā śrotayāsī || 42 ||*

42. Then the listener raised the question, “What is this true *brahman*?” The speaker gave his reply.

43. म्हणे ब्रह्म एकच असे। परी ते बहुवधि भासे।
अनुभव देही अनारसि। नाना मती ॥ ४३ ॥
*mhaṇe brahma ekaci ase | parī teṁ bahuvidha bhāse |
anubhava dehīṁ anārise | nānā matīṁ || 43 ||*

43. It is said that *brahman* is One only but He appears as the ‘many’ forms and it is said that this ‘I am’ experience is different from these ‘many’ opinions ([there are so ‘many’ opinions in this world and due to gross body consciousness, it is said that there is the *brahman* and this ‘I am’.](#) But these have to become your own direct experience and not just intellectual understanding).

44. जें जें जया अनुभवलें। तेंच तियासी मानलें।
तेंच तियाचें वशिवासलें। अंतःकरण ॥ ४४ ॥
*jeṁ jeṁ jayā anubhavaṇeṁ | teṁci tayāsī māṇaṇeṁ |
tetheṁci tyāceṁ viśvāsaṇeṁ | antaḥkaraṇa || 44 ||*

44. When *mula maya* experiences itself (ie. ‘I am’), then that Reality is starting to give value to Its own Self and then one’s **antah-karana* can have faith in that *brahman* ‘there’. *(General called mind but it specifically relates to an individual’s ability to know)

45. ब्रह्म नामरूपातीत। असो न नामें बहुत।
नरिमळ नशिचळ नविांत। नजानन्द ॥ ४५ ॥
*brahma nāmarūpātīta | asoni nāmeṁ bahuta |
nirmaḷa niścala nivāṁta | nijānanda || 45 ||*

45. *brahman* is beyond this ‘name’ and form of the ‘all’. It is pure, still, without disturbance and is Self-bliss.

46. अरूप अलक्ष अगोचर। अच्युत अनंत अपरंपार।
अदृश्य अतर्क्य अपार। ऐशी नामें ॥ ४६ ॥
*arūpa alakṣa agocara | acyuta ananta aparāṁpāra |
adr̥śya atarkya apāra | aiśīṁ nāmeṁ || 46 ||*



46. Due to this ‘name’, that *brahman* is said to be formless, inconceivable, non-perceptible, steady, endless, unseen, beyond logic and limitless (all these terms arise out of our ignorance of that *brahman*. These names are all pointers to that nameless *brahman* and it is only by understanding this ‘I am’/‘name’ that one can understand that nameless Self).

47. नादरूप ज्योतिरूप। चैतन्यरूप सत्तारूप।
स्वस्वरूप साक्षरूप। ऐशीं नामें ॥ ४७ ॥
nādarūpa jyotirūpa | caitanyarūpa sattārūpa |
svasvarūpa sākṣarūpa | aiśīm nāmeṁ || 47 ||

47. This ‘name’ is ‘I am’, it is this sound-form (*aum*), light-form, energy/*chaitanya*-form, existence-form, witness-form and due to this, there is that true *swarup*.

48. शून्य आणसिनातन। सर्वेश्वर आणसर्वज्ञ।
सर्वात्मा जगज्जीवन। ऐशीं नामें ॥ ४८ ॥
śūnya āṇi sanātana | sarveśvara āṇi sarvajña |
sarvātmā jagajjīvana | aiśīm nāmeṁ || 48 ||

48. There is this nothing/zero (or ‘all’ of *prakṛuti*) and that eternal Self (or *purush*); He is the ‘Lord of the all’ or the ‘Knower of the all’. Due to this ‘name’, there is this ‘life of the world’ (ie. this ‘all’) and that *atma* of this ‘all’.

49. सहज आणसिदोदति। शुद्ध बुद्ध सरवातीत।
शाश्वत आणशिब्दातीत। ऐशीं नामें ॥ ४९ ॥
sahaja āṇi sadodita | śuddha buddha sarvātīta |
śāśvata āṇi śabdātīta | aiśīm nāmeṁ || 49 ||

49. There is that One natural and ever-arisen Self. He is pure wisdom and beyond this ‘all’. Still it is on account of this ‘word’ that there is that indestructible who is beyond the ‘word’ (first understand this *mula maya*/original illusion and then understand that Reality; see V. 12).

50. वशिष्ठ वसितीर्ण वशिवंभर। वमिष्ठ वस्तु व्योमाकार।
आत्मा परमात्मा परमेश्वर। ऐशीं नामें ॥ ५० ॥
viśiṣṭa viśtīrṇa viśvaṁbhara | vamaṣṭha vastu vyomākāra |
ātmā paramātmā parameśvara | aiśīm nāmeṁ || 50 ||

50. There is that *brahman* and He is the expansive pervader of the whole universe (ie. He is the *purush* when there is the appearance of a universe separate from Him). There is that spotless Self and the One who dwells within the sky (ie. *purush* hidden within *prakṛuti*). Due to this ‘name’, there is that *atma purush*, the *paramatma* and *parameshwara*. (That *purush* is the Witness of this ‘name’ and He is also the *brahman* or *paramatma* etc. who is beyond witnessing)

51. परमात्मा ज्ञानघन। एकरूप पुरातन।
चद्रूप चन्मिमात्र जाण। नामें अनाम्याचीं ॥ ५१ ॥
paramātmā jñānaghana | ekarūpa purātana |
cidrūpa cinmātra jāṇa | nāmeṁ anāmyācīṁ || 51 ||



51. There is that *paramatma* and this ‘full of knowledge’ (*sagun*); there is the one *sagun* form and that most ancient Self. Due to this ‘name’ of that nameless Self, you come to know this knowledge-form (ie. *sagun* ‘all’) and that pure intelligence of *nirgun*.

52. ऐशीं नामें असंख्यात। परी तो परेश नामातीत।
 त्याचा करावया नशिचतार्थ। ठेवलीं नामें ॥ ५२ ॥
aiśīm nāmeriṁ asaṁkhyāta | parī to pareśa nāmātīta |
tyācā karāvayā niścitārtha | thevilīm nāmeriṁ || 52 ||

52. Due to this ‘name’ there is that immeasurable Self but that God of Gods is beyond this ‘name’. Still, it is due to this ‘name’ that the conviction of that Self gets established.

53. तो वशिंतीचा वशिराम। आदपुरुष आत्मराम।
 तें एकचपरब्रह्म। दुसरें नाही ॥ ५३ ॥
to viśrāntīcā viśrāma | ādipuruṣa ātmārāma |
tem ekaci parabrahma | dusareṁ nāhīm || 53 ||

53. That is the resting place of the rest and the original *purush* and *atmaram*. And when there is that One *parabrahman* then, this ‘name’ is not (this ‘name’ is duality, but by means of this ‘I am’ that Reality is understood. *maharaj-* the mind becomes your best friend and finally the mind itself goes off).

54. तेंच कळावयाकारणें। चौदा ब्रह्मांचीं लक्षणें।
 सांगजिती तेणें श्रवणें। नशिचयो बाणे ॥ ५४ ॥
temci kalāvayākāraṇem | caudā brahmāncīm lakṣaṇem |
sāṁgijetī teṇem śravaṇem | niścayo bāṇe || 54 ||

54. In order to know that Reality there are the attentions of fourteen *brahmans* and that One will be understood if you resolve to listen very carefully to these.

55. खोटें नविडतिं एकसरें। उरलें तें जाणजि खरें।
 चौदा ब्रह्मं शास्त्राधारें। बोलजिती ॥ ५५ ॥
khoṭem nivaḍitīm ekasareṁ | uralem tem jāṇije kharem |
caudā brahmem śāstrādhāreṁ | bolijetī || 55 ||

55. When all that is false is once and for all discarded then, that which remains should be known as the only Truth. However according to the *shasthras*, there are said to be fourteen *brahmans* (Truly there is only One *brahman* but to understand That there are first said to be fourteen. And by knowing these in sequence, your understanding will become more and more subtle until finally, you go off).

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
 ब्रह्मनरूपणं नाम द्वितीयः समासः ॥ २ ॥ ७.२
iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
brahmanirūpaṇam nāma dvitīyaḥ samāsaḥ || 2 || 7.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 7 named „Discourse on *brahman*“ is concluded.



7.3 The Fourteen *Brahmans*

समास तसिरा : चतुर्दशब्रह्मनिरूपण

samāsa tisarā : caturdaśabrahmanirūpaṇa

॥ Śrī Rām ॥

1. श्रोतां वहावे सावधान। आतां सांगतो ब्रह्मज्ञान।

जेणें होये समाधान। साधकांचें ॥ १ ॥

śrotām vāhāveṁ sāvadhāna | ātām sāṅgatorṁ brahmajñāna |
jeṇeṁ hoye samādhāna | sādhakāṁceṁ || 1 ||

1. If the listener remains alert in the ‘now’ then, that knowledge of *brahman* that is beyond time can be understood. By the means of this *mula maya* (ie. ‘now’ or the birth of time), there should be that *samadhan* of the *sadhak*.

2. रत्ने साधया कारणे। मृत्तुकि लागे एकवटणे।

चौदा ब्रह्मांची लक्षणे। जाणजे तैसी ॥ २ ॥

ratneṁ sādhyā kāraṇeṁ | mṛttikā lāge ekavaṭaṇeṁ |
caudā brahmāṁcīṁ lakṣaṇeṁ | jāṇije taisīṁ || 2 ||

2. In order to acquire diamonds, much clay has to be gathered. The attentions of these fourteen *brahmans* should be known for the same reason.

3. पदार्थेवणि संकेत। द्वैतावेगळा दृष्टांत।

पूरवपक्षेवणि सिद्धांत। बोलतांच नये ॥ ३ ॥

padārthēvīṇa saṅketa | dvaitāvegālā drṣṭānta |
pūrvapakṣēvīṇa siddhānta | bolatāṁci naye || 3 ||

3. Just as there cannot be the assigning of a name without some object or an example without duality, so too, there cannot be that *siddhant* (I do not exist) without the ‘speaking’ of this hypothesis (‘I am He’).

4. आधीं मथिया उभारावे। मग तें ओळखोन सांडावे।

पुढें सत्य तें स्वभावे। अंतरीं बाणे ॥ ४ ॥

ādhiṁ mithyā ubhārāveṁ | maga teṁ oḷakhona sāṁdāveṁ |
pudheṁ satya teṁ svabhāveṁ | aṁtarīṁ bāṇe || 4 ||

4. So, at the beginning, the false should be raised up and then when it is recognized it should be discarded. Then afterwards, that Truth that is hidden within your inner space will be naturally imbibed.

5. म्हणोन चौदा ब्रह्मांचा संकेत। बोलला कळावया सिद्धांत।

येथें श्रोतीं सावचित्त। क्षण एक असावे ॥ ५ ॥

mhaṇona caudā brahmāṁcā saṅketa | bolilā kaḷāvayā siddhānta |
yetheṁ śrotīṁ sāvaccitta | kṣaṇa eka asāveṁ || 5 ||

5. For this reason there are the fourteen *brahmans* and by means of the perceptible *brahmans*, that imperceptible *siddhant* can be understood. For if the good listener is attentive ‘here’ then, this ‘speech’ will become that One pure *brahman*.



6. पहलिं तें शब्दब्रह्म। दुजें ओमित्येकाक्षरं ब्रह्म।
तसिरें खंब्रह्म। बोलिली श्रुती ॥ ६ ॥
pahilem tem śabdabrahma | dujem omityekākṣaram brahma |
tisarem khambrahma | bolilī śrutī || 6 ||

6. The first *brahman* is the word *brahman* and the second *brahman* is the *aum* and according to the *vedas*, the third *brahman* is *khum/sky*.

7. चौथें जाण सर्वब्रह्म। पांचवें चैतन्यब्रह्म।
सहावें सतताब्रह्म। साक्षिब्रह्म सातवें ॥ ७ ॥
cauthem jāṇa sarvabrahma | pāñcaveṁ caitanyabrahma |
sahāveṁ sattābrahma | sākṣibrahma sātaveṁ || 7 ||

7. Know the fourth *brahman* is the ‘all’; the fifth *brahman* is the moving principle/*chaitanya*; the sixth *brahman* is the power and the seventh *brahman* is the witness.

8. आठवें सगुणब्रह्म। नववें नरिगुण ब्रह्म।
दहावें वाच्यब्रह्म। जाणावें पै ॥ ८ ॥
āṭhaverṁ saguṇabrahma | navaveṁ nirguṇa brahma |
dahāveṁ vācyabrahma | jāṇāveṁ pain || 8 ||

8. The eighth *brahman* is *sagun* (with *gunas*); the ninth *brahman* is *nirgun* and the tenth *brahman* should be known as the expressible *brahman*.

9. अनुभव तें अकरावें। आनंदब्रह्म तें बारावें।
तदाकार तें तेरावें। चौदावें अनरिवाच्य ॥ ९ ॥
anubhava tem akarāveṁ | ānandabrahma tem bārāveṁ |
tadākāra tem terāveṁ | caudāveṁ anirvācyā || 9 ||

9. The eleventh *brahman* is this ‘experience’; the twelfth *brahman* is the bliss/*ananda*; the thirteenth *brahman* is the **tadakar* and the fourteenth is that inexpressible *brahman*.
*(ie. The dweller in That)

10. ऐशीं हीं चौदा ब्रह्मं। यांचीं नरूपिलीं नामें।
आतां स्वरूपांचीं वर्मं। संकेतें दावूं ॥ १० ॥
aiśīṁ hīṁ caudā brahmeṁ | yāñcīṁ nirūpilīṁ nāmeṁ |
ātām svarūpāñcīṁ varmeṁ | sañketeṁ dāvūṁ || 10 ||

10. For understanding that thoughtless *swarup* there are these fourteen *brahmans*. The essence of that *swarup* (ie. the inexpressible *brahman*) will now be revealed by means of these various forms of this ‘speech’.

11. अनुभवेवणि भ्रम। या नां शब्दब्रह्म।
आतां ओमित्येकाक्षरं ब्रह्म। तें एकाक्षर ॥ ११ ॥
anubhavamviṇa bhrama | yā nām śabdabrahma |
ātām omityekākṣaram brahma | tem ekākṣara || 11 ||

11. When there is the confusion of the wandering mind then, there is not this ‘I am’ experience and this ‘speech’ is then the word *brahman* (ie. only intellectual understanding). Now, that One imperishable *brahman* is this *aum* (now understanding is coming).



The feeling 'I am' has been understood but now one must learn to extend this experience, stay in this experience and deepen this experience; *maharaj*- you should cherish the joy of this understanding).

12. खं शब्दे आकाशब्रह्म। महदाकाश व्यापक ब्रह्म।
आतां बोलजिल सूक्ष्म ब्रह्म। सर्वब्रह्म ॥ १२ ॥
kham śabderi ākāśabrahma | mahadākāśa vyāpaka brahma |
ātām bolijela sūkṣma brahma | sarvabrahma || 12 ||

12. Then there is the sky or space/*akash brahman* (you feel nothing is there); this great space is having the inherent quality of pervasiveness. Now, this 'speech' is the 'all' *brahman*.

13. पंचभूतांचे कुवाडे। जें जें तत्त्व दृष्टीस पडे।
तें तें ब्रह्मचरोकडे। बोलजित आहे ॥ १३ ॥
pañcabhūtāñceri kuvāḍe | jē jē tattva dṛṣṭīsa paḍe |
teṁ teṁ brahmāci rokaḍe | bolijeta āhe || 13 ||

13. But when this *mula maya* starts 'babbling abroad' then it expands into the five great elements and tumbles down into the gross visible world (within this 'all' there are the *gunas* and elements in a potential form. But when this 'speech' is forgotten they become apparent and there is objectivity). Therefore that pure *brahman* should always 'speak' this 'speech'.

14. या नांव सर्वब्रह्म। श्रुतिआश्रयाचें वर्म।
आतां चैतन्यब्रह्म। बोलजिल ॥ १४ ॥
yā nāmva sarvabrahma | śrutiāśrayācēṁ varma |
ātām caitanyabrahma | bolijela || 14 ||

14. When the *brahman* is this 'speech' of the 'all' then, that essence seeks the support of the *vedas* and they declare that, 'This 'all' is *brahman*'. Now, this moving/*chaitanya brahman* should be recognised.

15. पंचभूतादिमायेतें। चैतन्यचि चेतवर्ति।
महणोनियां चैतन्यातें। चैतन्यब्रह्म बोलजि ॥ १५ ॥
pañcabhūtādi māyeteṁ | caitanyāci cetaviteṁ |
mhaṇoniyāṁ caitanyāteṁ | caitanyabrahma bolije || 15 ||

15. This moving principle/*chaitanya* causes the five elements etc. in *maya* to move; therefore when that *paramatma* is moving it is called *chaitanya brahman*.

16. चैतन्यास ज्याची सत्ता। तें सत्ताब्रह्म तत्त्वतां।
तये सत्तेस जाणता। या नांव साक्षिब्रह्म ॥ १६ ॥
caitanyāsa jyācī sattā | teṁ sattābrahma tattvātām |
taye sattesā jāṇatā | yā nāmva sākṣibrahma || 16 ||

16. This *chaitanya* needs the power of that *purush* and then that which is in truth the Reality, becomes this power *brahman*. When there is the Knower of this power then, there is the witness *brahman* (the Witness cannot be separated from the witnessed).



17. साक्षतिव जयापासूनी। तेंहीं आकळलें गुणी।
सगुणब्रह्म हे वाणी। तयासविदे ॥ १७ ॥
sākṣitva jayāpāsūnī | temhīm ākaḷileṁ guṇīm |
saguṇabrahma he vāṇī | tayāsi vade || 17 ||

17. When there is this witnessing then, that Reality is confined within the *gunas*. So this is *saguṇ brahman* and it is that thoughtless Reality being openly declared by this ‘speech’.

18. जेथें नाहीं गुणवार्ता। तें नरिगुणब्रह्म तत्त्वतां।
वाच्यब्रह्म तेंही आतां। बोलजिल ॥ १८ ॥
jethem nāhīm guṇavārtā | tem nirguṇabrahma tattvatām |
vācyabrahma temhī ātām | bolijela || 18 ||

18. When there is not this rumour of the *gunas* ‘here’, then that Reality will be the *nirguṇ brahman*. Therefore now that Reality should be called the expressible *brahman*.

19. जे वाचे बोलतां आलें। तें वाच्यब्रह्म बोललें।
अनुभवासकिथलें। न वचे सर्वथा ॥ १९ ॥
je vāce bolatām āleṁ | tem vācyabrahma bolileṁ |
anubhavāsi kathileṁ | na vace sarvathā || 19 ||

19. When there is this *para* speech of *mula maya* then, that Reality is the expressible *brahman* and if there is this ‘experience’ *brahman* then, there cannot be that complete understanding of pure *brahman* (*siddharameshwar maharaj- experience/anubhav means to have become small/anu*).

20. या नांव अनुभवब्रह्म। आनंदवृत्तीचा धर्म।
परंतु याचेंही वर्म। बोलवेना ॥ २० ॥
yā nāmva anubhavabrahma | ānandavṛtticā dharma |
paraṁtu yācemhī varma | bolavenā || 20 ||

20. This ‘experience’ *brahman* is also the ‘speech’ ‘I am’ and the inherent property of this knowing *vṛitti* is *ananda*/bliss. But still that essence (ie. ‘inexpressible’) of this ‘speech’ should be understood.

21. ऐसें हें ब्रह्म आनंद। तदाकार तें अभेद।
अनरिवाच्य संवाद। तुटोनि गिला ॥ २१ ॥
aiseṁ heṁ brahma ānanda | tadākāra tem abheda |
anirvācyā saṁvāda | tuṭoni gelā || 21 ||

21. When there is bliss/*ananda* then, duality still remains and not that non-dual thoughtless *brahman*. But when there is that ‘Dweller in That’/*tadakar* then, that Reality is not divided. And finally this *dialogue between the *guru* and disciple dissolves within that inexpressible *brahman*. *(This dialogue ends in Oneness; any separateness of *guru* and disciple/*shishya* is totally dissolved)

22. ऐशीं हीं चौदा ब्रह्में। नरूपिलीं अनुक्रमें।
साधकें पाहतां भ्रमं। बाधजिना ॥ २२ ॥
aiśīm hīm caudā brahmen | nirūpilīm anukramem |



sādhakerṁ pāhatārṁ bhramerṁ | bādhijenā || 22 ||

22. In this way, that thoughtless *swarup* is realized in this sequence of the fourteen *brahmans*. When the *sadhak* understands these then, he will not be affected by confusion (ie. first *brahman*; the word *brahman*).

23. ब्रह्म जाणावे शाश्वत। माया तेच अशाश्वत।
चौदा ब्रह्मांचा सद्धिआंत। होईल आतां ॥ २३ ॥
brahma jāṇāverṁ śāśvata | māyā teci aśāśvata |
caudā brahmāṁcā siddhānta | hoīla ātāṁ || 23 ||

23. *brahman* should be known as eternal and *maya* is when that Reality appears non-eternal. Now, by means of these fourteen *brahmans* there will be that *siddhant*/Truth.

24. शब्दब्रह्म ते शाब्दकि। अनुभवेवणि मायकि।
शाश्वताचा वविक। तेथे नाही ॥ २४ ॥
śabdabrahma teṁ śābdika | anubhaveṁviṇa māyika |
śāśvatācā viveka | tetheṁ nāhīṁ || 24 ||

24. But when there is the word *brahman* then that Reality is full of illusory words and lacks this 'I am' experience (everything is *brahman* but here He has become the 'many' words). Then there cannot be the *vivek* of that eternal 'there'.

25. जेथे क्षर ना अक्षर। तेथे कैचे ओमतियेकाक्षर।
शाश्वताचा वचिर। तेथे न दसि ॥ २५ ॥
jetherṁ kṣara nā akṣara | tetherṁ kairṁcem omityekākṣara |
śāśvatācā vicāra | tetherṁ na dise || 25 ||

25. *mula maya* is destructible and not that indestructible. Therefore how can this *aum* be that indestructible *brahman*? This *aum* is an appearance but that thoughtless eternal 'there' does not appear.

26. खंब्रह्म ऐसे वचन। तरी शून्याते नाशी ज्ञान।
शाश्वताचे अधिष्ठान। तेथे न दसि ॥ २६ ॥
khaṁbrahma aiseṁ vacana | tarī śūnyāteṁ nāśī jñāna |
śāśvatācem adhiṣṭhāna | tetherṁ na dise || 26 ||

26. The sky *brahman* is like this divine 'word'. Still pure knowledge destroys this *nothingness of space. Therefore this sky which has appeared also gets destroyed while that original place of the eternal 'there' never appears. *(ie. sky; nothing is there you say)

27. सर्वत्रांस होतो अंत। हे तों प्रगटच दसित।
प्रलय बोललि नश्चिती। वेदांतशास्त्री ॥ २७ ॥
sarvatrāṁsa hoto anta | heṁ toṁ pragaṭaci disata |
pralaya bolilā niścita | vedāntaśāstrīṁ || 27 ||

27. This 'all' comes to an end and therefore this 'all' *brahman* is destructible. According to the understanding of *vedanta* there will surely be the dissolution of this 'speech' of the 'all'.



28. ब्रह्मप्रलय मांडेल जेथें। भूतान्वय कैचा तेथें।
महणौनआं सखब्रह्मातें। नाश आहे ॥ २८ ॥
brahmapralaya māṇḍela jetheriṁ | bhūtānvaya kairicā tetheriṁ |
mhaṇauniām sarvabrahmāteriṁ | nāśa āhe || 28 ||

28. When there is the dissolution of the whole of creation, then, how can the great elements remain? Therefore this ‘all’ *brahman* is destructible (this ‘all’ of *mula maya* is elemental; it is the wind element appearing in the space element).

29. अचळासी आणी चळण। नरिगुणास लावतिं गुण।
आकारास वचिक्षण। मानीतना ॥ २९ ॥
acalāsī āṇī caḷaṇa | nirguṇāsa lāvitām guṇa |
ākārāsa vicakṣaṇa | mānītanā || 29 ||

29. The wise will not accept that this moving form can be that non-moving or that the *gunas* can be attached to that *nirgun*.

30. जें नरिमाण पंचभूत। तें प्रत्यक्ष नाशवंत।
सखब्रह्म हे मात। घडे कैवीं ॥ ३० ॥
jeṁ nirmāṇa pañcabhūta | teṁ pratyakṣa nāśavaranta |
sarvabrahma he māta | ghaḍe kairvīm || 30 ||

30. When *mula maya* creates these five elements then, that Reality appears as the destructible creation. Therefore when there is this ‘all’ *brahman*, how can that thoughtless marvel be accomplished?

31. असो आतां हें बहुत। सखब्रह्म नाशवंत।
वेगळेपणास अंत। पाहणें कैचें ॥ ३१ ॥
aso ātām heṁ bahuta | sarvabrahma nāśavaranta |
vegalepaṇāsa anta | pāhaṇeṁ kairicem || 31 ||

31. Therefore now, when that thoughtless Self is this ‘speech’ then there is the destructible ‘all’ *brahman*. But when separateness comes to an end then, how can there be this ‘all’?

32. आतां जयास चेतवावें। तेंच भायकि सवभावें।
तेथें चैतन्याच्या नांवें। नाश आला ॥ ३२ ॥
ātām jayāsa cetavāveṁ | teṁci māyika svabhāveṁ |
tetheriṁ caitanyācyā nāṁveṁ | nāśa ālā || 32 ||

32. Now, if that Reality is made to move then, it is *maya* and naturally that is false. ‘There’ this ‘speech’ of *chaitanya* will get destroyed.

33. परविरेवणि सत्ता। ते सत्ता नव्हे तत्त्वतां।
पदार्थेवणि साक्षता। तेही मथिया ॥ ३३ ॥
parivāreṁviṇa sattā | te sattā navhe tattvatām |
padārtheṁviṇa sākṣatā | tehī mithiyā || 33 ||

33. And without something to have power over, that Reality as this power has, in truth, no existence. And without this object of the ‘all’, that Reality as the witness is also



false.

34. सगुणास नाश आहे। परत्यक्षास प्रमाण काये।
सगुणब्रह्म नशिचये। नाशवंत ॥ ३४ ॥
saguṇāsa nāśa āhe | pratyakṣāsa pramāṇa kāye |
saguṇabrahma niścayem | nāśavaṁta || 34 ||

34. *sagun* is destructible. Tell me, how can that Truth be something that can be perceived? *sagun brahman* definitely gets destroyed.

35. नरिगुण ऐसें जें नांव। त्या नांवास कैचा ठाव।
गुणेंवीण गौरव। येईल कैचें ॥ ३५ ॥
nirguṇa aiseṁ jem nāmva | tyā nāmvaśa kaimcā ṭhāva |
guṇemvīṇa gaurava | yeīla kaimcem || 35 ||

35. And then *nirgun* will get destroyed along with this *sagun* ‘speech’, for this *nirgun* has no place without its *sagun*. For without the *gunas*, how could its notoriety have come about? (ie. due to this *sagun*, the *nirgun* is inferred and without the *sagun* it is not)

36. माया जैसें मृगजळ। ऐसें बोलती सकळ।
कां तें कल्पनेचें आभाळ। नाथलिंचि ॥ ३६ ॥
māyā jaiseṁ mṛgajala | aiseṁ bolatī sakala |
kām tem kalpanecem ābhāla | nāthileṁci || 36 ||

36. *maya* is just like a mirage and like this is this ‘speech’ of the ‘all’. How can that Reality be these clouds of imagination that appeared from nowhere?

37. ग्रामो नास्त्यकुतः सीमा। जन्मेंवणि जीवात्मा।
अद्वैतासी उपमा। द्वैताची असे ॥ ३७ ॥
grāmo nāsti kutaḥ sīmā | janmemvīṇa jīvātmā |
advaitāśī upamā | dvaitācī ase || 37 ||

37. When there is no town how can there be its limits (if there is no *sagun*, how will there be talk of *nirgun*)? When there is no birth then, how can there be a *jīva-atma*? Similarly, how can comparisons born of duality be of any consequence in that non-dual and inexpressible *brahman*?

38. मायेवरिहति सत्ता। पदार्थावणि जाणता।
अविद्येवणि चैतन्यता। कोणास आली ॥ ३८ ॥
māyevirahita sattā | padārthāviṇa jāṇatā |
avidyeviṇa caitanyatā | koṇāsa ālī || 38 ||

38. How can there be this power if there is no *maya*? How can there be the one who knows it there is not this object of the ‘all’? And how could there be that which moves this ‘all’ object without inertia (ie. ignorance) being first present?

39. सत्ता चैतन्यता साक्षी। सर्वही गुणांचयि पाशीं।
ठायींचें नरिगुण त्यासीं। गुण कैचें ॥ ३९ ॥
sattā caitanyatā sākṣī | sarvahī guṇāṁciye pāśīṁ |



ṭhāyīrñcerñ nirguṇa tyāsīrñ | guṇa kairñcerñ || 39 ||

39. So the power, *chaitanya* and this witness are in the possession of this *sattwa guna* of 'I am' (ie. *sagun*). How then can that *nirgun* of this *sagun* be called that original *nirgun*?

40. ऐसैं जें गुणरहति। तेथें नामाचा संकेत।
तोच जिणावा अशाश्वत। नश्चियेंसीं ॥ ४० ॥
aiserñ jem guṇarahita | tethērñ nāmācā saṁketa |
toci jāṇāvā aśāśvata | niścayērñsīrñ || 40 ||

40. For such a *nirgun* is actually the assigning of no *guna* to this *sagun* and so it is still within this 'speech'. Then that *brahman* should be known, as definitely non-eternal.

41. नरिगुण ब्रह्मासी संकेतें। नामें ठेवलीं बहुतें।
तें वाच्यब्रह्म त्यातें। नाश आहे ॥ ४१ ॥
nirguṇa brahmāsī saṁketeñ | nāmērñ ṭhevilīrñ bahuteñ |
teñ vācyabrahma tyāteñ | nāśa āhe || 41 ||

41. It is in fact this 'all' calling this 'speech' as the *nirgun brahman*. Afterwards that Reality is this expressible *brahman* and it will also get destroyed.

42. आनंदाचा अनुभव। हाही वृत्तीचाच भाव।
तदाकारी ठाव। वृत्तीस नाही ॥ ४२ ॥
ānaṇḍācā anubhava | hāhī vṛttīcāca bhāva |
tadākārīrñ ṭhāva | vṛttīsā nāhīrñ || 42 ||

42. When there is this experience of bliss/*ananda*, then also that is the understanding of this knowing *vritti*. But in the 'Dweller in That', this *vritti* cannot be found.

43. अनरिवाच्य याकारणें। संकेतवृत्तीच्या गुणें।
तया संकेतास उणें। नवृत्तीनें आणलें ॥ ४३ ॥
anirvācyā yākāraṇērñ | saṁketavṛttīcyā guṇērñ |
tayā saṁketāsa uṇērñ | nivṛttīnērñ āṇīlērñ || 43 ||

43. That inexpressible *brahman* is attained by means of this knowing *vritti* and the making of this *vritti* is due to the *sattwa guna* (to know). But this making of a *vritti* is put to shame by that *nivritti* (without the *vritti*). (Therefore though this knowing *vritti* or *sattwa guna* is required to reach that pure inexpressible *brahman*, still it does not remain in the eternal)

44. अनरिवाच्य ते नवृत्ती। तेचि उन्मनीची स्थिती।
नरिपाधी विश्रांती। योगयांची ॥ ४४ ॥
anirvācyā te nivṛttī | teci unmanīcī sthītī |
nirupādhi viśrāntī | yogiyāñcī || 44 ||

44. That inexpressible *brahman* is *nivritti* and that is the state of *unmana* (ie. no-mind). That inexpressible has no limiting concept and that is the resting place of the *yogi*.

45. वस्तु जे कां नरिपाधी। तेचि सहज समाधी।



जेणें तुटे आधवियाधी। भवदुःखाची ॥ ४५ ॥
vastu je kām nirupādhi | teci sahaja samādhī |
jeṇem tuṭe ādhivyādhī | bhavaduḥkhācī || 45 ||

45. How can *mula maya* be that Self without any limiting concept? That is *sahaja*/Natural *samadhi* and ‘there’ this *mula maya*, the original disease that has caused the sorrows of this worldly life, has been cut out.

46. जो उपाधीचा अंत। तोच जाणावा सिद्धांत।
 सिद्धांत आणविदांत। धादांत आत्मा ॥ ४६ ॥
jo upādhiṭcā anta | toci jāṇāvā siddhānta |
siddhānta āṇi vedānta | dhādānta ātmā || 46 ||

46. That *purush* is the end of this limiting concept of *mula maya* and that should be known as the Truth/*siddhant*. It is the *atma* verified by *vedanta*, verified by *guru* and verified by one’s Self-experience.

47. असो ऐसें जें शाशवत ब्रह्म। जेथें नाही मायाभ्रम।
 अनुभवी जाणे वर्म। स्वानुभवे ॥ ४७ ॥
aso aiseṁ jeṁ śāśvata brahma | jethēṁ nāhīṁ māyābhrama |
anubhavī jāṇe varma | svānubhavaṁ || 47 ||

47. When this *mula maya* is that eternal *brahman* then, there is no delusion of *maya* ‘here’. It is the essence hidden within this ‘I am’ experience and it is known as Self-experience.

48. आपुलेन अनुभवे। कल्पनेस मोडावे।
 मग सुकाळी पडावे। अनुभवाचे ॥ ४८ ॥
āpulenī anubhavaṁ | kalpanesi modāveṁ |
maga sukālīṁ paḍāveṁ | anubhavāce || 48 ||

48. To experience our Self, every thought should be destroyed and then the happiness of this experience will come to an end (then this original thought or *ananda*/bliss of *sat*/existence will come to an end).

49. निर्विकल्पास किल्पावे। कल्पना मोडे स्वभावे।
 मग नसोनी असावे। कल्पकोटी ॥ ४९ ॥
nirvikalpāsi kalpāveṁ | kalpanā moḍe svabhāveṁ |
maga nasonī asāveṁ | kalpakoti || 49 ||

49. Therefore you should imagine that *nirvikalpa* (ie. *thoughtless*) and thought will then naturally be destroyed. Then though not being, you will be that pure knowledge.

50. कल्पनेचें एक बरें। मोहरतिच मोहरे।
 स्वरूपीं घालति भरे। निर्विकल्पी ॥ ५० ॥
kalpanecēṁ eka bareṁ | moharitāṁca mohare |
svarūpīṁ ghālitiṁ bhare | nirvikalpī || 50 ||

50. If that One pure knowledge imagines then, it will blossom wherever it is planted (then that infinite potential will become whatever it is imagined to be). But if you place



it in that *swarup* then, that *nirvikalpa* will be harvested.

51. नरिवकिल्पास कल्पितां। कल्पनेचानुरे वार्ता।
 नःसंगास भेटों जातां। नःसंग होइजे ॥ ५१ ॥
nirvikalpāsa kalpitāṁ | kalpaneci nure vārtā |
niḥsaṅgāsa bheṭom jātām | niḥsaṅga hoiḥje || 51 ||

51. When you imagine that which cannot be imagined then, the rumour of imagination gets dissolved. When the unattached is met, then there will be the unattached only.

52. पदार्था ऐसें ब्रह्म नवहे। मा तें हातीं धरून दियावें।
 असो हें अनुभावें। सद्गुरुमुखें ॥ ५२ ॥
padārthā aiseṁ brahma navhe | mā tem hātīm dharūni dyāvem |
aso hem anubhavāvem | sadgurumukhem || 52 ||

52. *brahman* is not like this object of the ‘all’ and therefore That should take possession of this ‘object’ (all this should be merged in Him; for He is within and beyond anything that can be seen by the eyes or perceived by the mind). Then that thoughtless Self should experience everything through *sadguru’s* form (He uses knowledge while remaining forever the One without a second; the Master of duality). (*maharaj-* the Master uses Knowledge....otherwise how could I speak)

53. पुढें कथेच्या अन्वये। केलाचि करूं नशिचये।
 जणें अनुभावास ये। केवळ ब्रह्म ॥ ५३ ॥
puḍhem kathecyā anvayem | kelāci karūṁ niścaye |
jeṇem anubhavāsa ye | kevala brahma || 53 ||

53. When one has faith in this ‘I am’ then, one’s conviction will grow stronger and stronger. Due to this conviction, there will come to this ‘I am’ experience, that pure knowledge of *brahman*.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
 चतुर्दशब्रह्मनरूपणं नाम तृतीयः समासः ॥ ३ ॥ ७.३
iti śrīdāsabodhe guruśṣiyasānvāde saptamadaśake
caturdaśabrahmanirūpaṇam nāma tṛtīyaḥ samāsaḥ || 3 || 7.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 7 named „The Fourteen Brahmanas“ is concluded.

7.4 Discourse on Pure *Brahman*

समास चवथा : वमिलब्रह्मनिरूपण

samāsa cavathā : vimalabrahmanirūpaṇa

|| Śrī Rām ||

1. ब्रह्म नभाहूननिर्मल। पाहतां तैसेंच पोकळ।

अरूप आणा विशाल। मर्यादेवेगळे ॥ १ ॥

brahma nabhāhūni nirmala | pāhatāṁ taisēcī pokaḷa |

arūpa āṇi viśāḷa | maryādevegaḷeṁ || 1 ||

1. That *brahman* is more pure than the sky. When you understand it then it appears empty and it is said to be formless and huge beyond any limits (ie. *endless*).

2. एकवीस स्वर्गें सप्त पाताळ। मळीन एक ब्रह्मगोळ।

ऐसें अनंत ते निर्मल। व्यापून असे ॥ २ ॥

ekavīsa svargeṁ sapta pātāḷa | mīḷona eka brahmagōḷa |

aiseṁ ananta teṁ nirmala | vyāpūna ase || 2 ||

2. That One is mixed in the twenty-one heavens (ie. *dream*) and seven lower hells (ie. *deep sleep*) and the created universe/*brahmanda*. In this way, that pure Reality is endless and pervades like the sky (when there are the three worlds of waking, dream and sleep then, *brahman* remains hidden within them and He is said to be pervasive and endless. But, in truth, that pure *brahman* is beyond the beyond, for there is nothing but Him and therefore nothing for Him to pervade).

3. अनंत ब्रह्मांडांखालतें। अनंत ब्रह्मांडांवरुतें।

तेणेंवणि स्थळ रतिं। अणुमात्र नाही ॥ ३ ॥

ananta brahmāṇḍāṁkhālateṁ | ananta brahmāṇḍāṁvaruteṁ |

teṇemvīṇa sthalaḷa riteṁ | aṇumātra nāhīṁ || 3 ||

3. That endless *brahman* is below the **brahmanda* and that endless *brahman* is above the *brahmanda*. There is no space, even as small as an atom, without that *brahman*.

*(Universal body ie. whatever can be seen or perceived, of which the individual body/*pinda* is a part)

4. जळीं स्थळीं काष्ठीं पाषाणीं। ऐशी वदे लोकवाणी।

तेणेंवणि रति प्राणी। एकही नाही ॥ ४ ॥

jaḷīm sthālīm kāṣṭhīm pāṣāṇīm | aiśī vade lokavāṇī |

teṇemvīṇa ritā prāṇī | ekahī nāhīṁ || 4 ||

4. That *brahman* is within the water, within the land, within the wood and within the stone. But when that gets publicly declared by the voices of this world then, only the water, the land, the wood and the stone are seen (when the people of the world say, “I am so and so” then, they say, “This is water and that is a stone” etc. and the *brahman* is as if not there). Then without that *brahman* there is only the emptiness within the *prana* (and there is waking and dreaming and sleeping and nothing is real nor eternal).

5. जळचरां जैसें जळ। बाह्य अभ्यंतरीं नखिल।



तैसैं ब्रह्म हें केवळ। जीवमात्रासी ॥ ५ ॥

jalacarām jaisēṁ jāla | bāhya abhyāntarīm nikhaḷa |
taisēṁ brahma heṁ kevaḷa | jīvamātrāsī || 5 ||

5. Just as water is completely outside and inside for the creatures of the water, so too, outside and inside of every *jīva* there is that thoughtless pure *brahman*.

6. जळावेगळा ठाव आहे। ब्रह्माबाहेरी जातां न ये।

मृहणोनउपमा न साहे। जळाची तया ॥ ६ ॥

jalāvegālā ṭhāva āhe | brahmābāherī jātām na ye |
mhaṇoni upamā na sāhe | jalācī tayā || 6 ||

6. But the comparison with water is not appropriate for that *brahman* because there are dry places beyond water, but outside of *brahman* one cannot go.

7. आकाशाबाहेरी पळों जातां। पुढें आकाशचित्तत्त्वतां।

तैसा तया अनंता। अंतचि नाही ॥ ७ ॥

ākāśābāherī paḷōṁ jātām | puḍhēṁ ākāśaci tattvatām |
taisā tayā anantā | antaci nāhī || 7 ||

7. Even if one tries to run outside of space still, ahead there is truly only space. That *brahman* is like that, for it has no end

8. परी जें अखंड भेटलें। सर्वांगास लुगडिलें।

अतनिकट परी चोरलें। सकळांसि जें ॥ ८ ॥

parī jeṁ akhaṇḍa bheṭalēṁ | sarvāṅgāsa ligadīlēṁ |
ati nikaṭa parī coralēṁ | sakalāṁsi jeṁ || 8 ||

8. But when that unbroken *brahman* meets with this *mula maya* then, it gets attached to this 'I am' body. And though it is so extremely close, still it has been covered over by this 'all' of *mula maya*.

9. तयामध्येच असिजे। परी तयासी नेणजि।

उपजे भास नुपजे। परब्रह्म तें ॥ ९ ॥

tayāmadhyeṁci asije | parī tayāsī neṇaje |
upaje bhāsa nupaje | parabrahma teṁ || 9 ||

9. This *mula maya* is within that Reality but it does not know that Reality. Appearance is born out of that *parabrahman* but that *parabrahman* does not know this appearance.

10. आकाशामध्ये आभाळ। तेणें आकाश वाटे डहुळ।

परी तें मथिया नविळ। आकाशचि असे ॥ १० ॥

ākāśāmadhyeṁ ābhāḷa | teṇēṁ ākāśa vāṭe ḍahuḷa |
parī teṁ mithyā nivaḷa | ākāśaci ase || 10 ||

10. If clouds appear in the space then, it is felt that the space is disturbed but this is just an illusion, for the space is ever pure and remains untouched.

11. नेहार देतां आकाशीं। चक्रे दसिती डोळ्यांसी।

तैसैं दृश्य ज्ञानयांसी। मथियारूप ॥ ११ ॥



nehāra detāṁ ākāśīm | cakreṁ disatī dolyāmsī |
taiseṁ dṛśya jñāniyāmsī | mithyārūpa || 11 ||

11. When we focus intently upon the space, then swirls are seen before our eyes (ie. then in the space or nothing, something appears). Alternatively, when the *gnyani* carefully examines this visible ‘all’ with *vivek*, then he comes to realize that it is an illusory form caused by the act of focusing. (*siddharameshwar maharaj*- when you look up at the moon you do not see that which is between the moon and the eye. Only when you try to see that which is between the moon and the eye, does space appear. You were there as that imperceptible *brahman* but when That tries to see its Self then you feel, ‘I am there’)

12. मथियाचिपरी आभासे। नद्रितांसी स्वप्न जैसे।
 जागा झाल्या आपैसे। बुझों लागे ॥ १२ ॥
mithyāci parī ābhāse | nidritāmsī svapna jaiseṁ |
jāgā jhāliyā āpaiseṁ | bujhoṁ lāge || 12 ||

12. And though the *gnyani* knows it is illusory, still it appears. It is like the dream of a sleeping man who has awoken. He automatically understands that it was never true.

13. तैसें आपुलेन अनुभवे। ज्ञाने जागृतीस यावे।
 मग मायकि स्वभावे। कळों लागे ॥ १३ ॥
taiseṁ āpuleṇi anubhaveṁ | jñāneṁ jāgṛtīsa yāveṁ |
maga māyika svabhāveṁ | kaḷoṁ lāge || 13 ||

13. In the same, when you experience an awakening through knowledge then, automatically the illusory is understood.

14. आतां असो हें कुवाडें। जें ब्रह्मांडापैलीकडे।
 तेंच आतां नवाडें। उमजोन दावूं ॥ १४ ॥
ātāṁ aso heṁ kuvāḍeṁ | jeṁ brahmāṇḍāpailīkaḍe |
temci ātāṁ nivāḍeṁ | umajona dāvūṁ || 14 ||

14. When now, the ‘babbling abroad’ of the great elements (ie. each element brought more and more objectivity until the gross world appeared) has become this *mula maya* beyond the created universe/*brahmāṇḍa* then, that Reality can be selected out and understood (first understand *mula maya* and then understand *brahman*).

15. ब्रह्म ब्रह्मांडीं कालवलें। पदार्थमात्रास वियापून ठेलें।
 सर्वांमध्यें वसितारलें। अंशमात्रें ॥ १५ ॥
brahma brahmāṇḍīṁ kālavaleṁ | padārthamātrāsi vyāpūna theleṁ |
sarvāṁmadhyeṁ vistāraleṁ | aṁśamātreṁ || 15 ||

15. *brahman* is mixed within this whole universe and He is pervading this object of the ‘all’ also. And due to a mere fraction of Him there has come within this ‘all’, the expansion we call the gross world.

16. ब्रह्मामध्यें सृष्टी भासे। सृष्टीमध्यें ब्रह्म असे।
 अनुभव घेतां आभासे। अंशमात्रें ॥ १६ ॥
brahmāmadhyeṁ sṛṣṭī bhāse | sṛṣṭīmadhyeṁ brahma ase |



anubhava ghetām ābhāse | amśamātreṁ || 16 ||

16. In *brahman*, the gross creation has appeared and in the gross creation, *brahman* is. This 'I am' experience that you get is but a semblance of Him and even this is only a fraction of Him.

17. अंशमात्रेण सृष्टीभीतरी। बाहेरी मर्यादा कोण करी।
सगळे ब्रह्म ब्रह्मांडोदरी। माईल कैसें ॥ १७ ॥
amśamātreṁ sṛṣṭībhitārī | bāherī maryādā koṇa karī |
sagaleṁ brahma brahmāṇḍodarī | māīla kaiseṁ || 17 ||

17. Though only a mere fraction of that *brahman* is within this gross creation still, outside of this creation, who could limit Him? Really how could the whole of *brahman* ever be confined within this universe?

18. अमृतीमधये आकाश। सगळे सांठवतां प्रयास।
महणोन त्याचा अंश। बोलजि तो ॥ १८ ॥
amṛtīmadye ākāśa | sagaleṁ sāmṭhavatām prayāsa |
mhaṇona tayācā amśa | bolije to || 18 ||

18. It is like trying to put the whole of space in a pot (ie. our small individual mind). Therefore this small part of that *brahman* should be made into this 'all' (when nothing is there then, only space is there ie. 'all'. This 'all' or knowledge is not *brahman* but at least it is a semblance of that *brahman* and now that *brahman* can be understood).

19. ब्रह्म तैसें कालवले। परी तें नाही हालवले।
सर्वांत परी संचले। संचलेपणे ॥ १९ ॥
brahma taisēṁ kālavaleṁ | parī teṁ nāhīṁ hālavaleṁ |
sarvānta parī saṁcaleṁ | saṁcalepaṇeṁ || 19 ||

19. That *brahman* is mixed within this 'all' but it is not disturbed like this 'all'. He is within this 'all' and due to this collecting together of everything into this 'all' (ie. understanding nothing or no things are true), the *brahman* appears to have been collected together (this understanding of 'I am' is mistaken as that Reality).

20. पंचभूतीं असे मशिरति। परंतु तें पंचभूतातीत।
पंकी आकाशीं अलपित। असोना जैसे ॥ २० ॥
pañcabhūtīṁ ase miśrita | paramtu teṁ pañcabhūtātīta |
paṁkī ākāśīṁ alipta | asoni jaiseṁ || 20 ||

20. He is mixed within the five great elements but He is beyond the five elements. He is just like the space in the mud and He remains untouched.

21. ब्रह्मास दृष्टांत न घडे। बुझावया देणें घडे।
परी दृष्टांतीं साहित्य पडे। वचिरति आकाश ॥ २१ ॥
brahmāsa dṛṣṭānta na ghaḍe | bujhāvayā deṇeṁ ghaḍe |
parī dṛṣṭāntīṁ sāhitya paḍe | vicāritām ākāśa || 21 ||

21. Though a simile cannot accomplish that *brahman*, still it can bring that understanding, for within this simile of space/*akash* (ie. zero/nothing) one can come upon



thoughtlessness (ie. *brahman*) (*maharaj*- nothing was in the room, he said, but the bloody fool forgot he was there)

22. खंवरह्म ऐशी श्रुती। गगनसदृशं हे स्मृती।
महणोन ब्रह्मास दृष्टांती। आकाश घडे ॥ २२ ॥
khaṁbrahma aiśī śrutī | gaganasadrśaṁ he smṛtī |
mhaṇona brahmāsa dṛṣṭāntīṁ | ākāśa ghaḍe || 22 ||

22. The *shruti* says, ‘The sky is *brahman*’ and the *smṛiti* says, ‘That thoughtless Self is like the sky’. Therefore, space/*akash* has been given as a simile for that *brahman* (see V.1).

23. काळमि नसतां पतिळ। मग तें सोनेचि केवळ।
शून्यत्व नसतां नरिमळ। आकाश ब्रह्म ॥ २३ ॥
kālimā nasatāṁ pitaḷa | maga teṁ sonēcī kevaḷa |
śūṇyatva nasatāṁ nirmala | ākāśa brahma || 23 ||

23. If brass did not have any stains then, it could be compared to pure gold. And similarly, when there is not the ‘nothingness’ of space then, there is that pure *brahman*.

24. महणोन ब्रह्म जैसं गगन। आणा माया जैसा पवन।
आढळे परी दर्शन। नवहे त्याचें ॥ २४ ॥
mhaṇona brahma jaisēṁ gagana | āṇi māyā jaisā pavana |
āḍhale parī darśana | navhe tyācēṁ || 24 ||

24. Now if *brahman* is likened to the sky then, *maya* can be likened to the wind. And *maya* like the wind, can be felt but this is not that ‘vision’ of *brahman*.

25. शब्दसृष्टीची रचना। होत जात क्षणक्षणां।
परंतु ते स्थरिवेना। वायूच ऐसी ॥ २५ ॥
śabdasṛṣṭīcī racanā | hota jāta kṣaṇakṣaṇāṁ |
paramtu te sthirāvenā | vāyūca aiśī || 25 ||

25. When there is this world constructed of words (see V. 4, “This is water, stone” etc.), then a world gets created and destroyed every *moment. And when that Reality cannot be made still then, it appears just like the wind (even if the thoughts of a world are left still, that original thought of *maya* remains). *(*maharaj*- one word has to be forgotten before the other word can be heard)

26. असो ऐशी माया मायकि। शाश्वत तें ब्रह्म एक।
पाहों जातां अनेक। व्यापून असे ॥ २६ ॥
aso aiśī māyā māyika | śāśvata teṁ brahma eka |
pāhoṁ jātāṁ aneka | vyāpūna ase || 26 ||

26. So like this is this illusory *maya* and that One eternal *brahman*. And if one tries to understand Him, then He becomes the pervader of the numerous different forms (ie. then you remain and He is felt to be just like the space).

27. पृथ्वीसि भेदून आहे। परी तें ब्रह्म कठणि नवहे।
दुजी उपमा न साहे। तया मृदुतवासी ॥ २७ ॥



*pr̥thvīsi bhedūni āhe | parī tem brahma kaṭhiṇa navhe |
dujī upamā na sāhe | tayā mṛdutvāsī || 27 ||*

27. Then He permeates the earth element/*prithvi* but, that *brahman* is not hard, for there is nothing that can equal the softness of Him.

28. पृथ्वीहूनमिदु जल। जलाहूनतो अनल।
अनलाहूनकोमल। वायु जाणावा ॥ २८ ॥
*pr̥thvīhūni mṛdu jalā | jalāhūni to analā |
analāhūni komalā | vāyu jāṇāvā || 28 ||*

28. Water is softer than earth and fire is softer than water and you should know that the wind is softer than fire.

29. वायूहूनतें गगन। अत्यंतच मृदु जाण।
गगनाहूनमिदु पूरण। ब्रह्म जाणावें ॥ २९ ॥
*vāyūhūni tem gagana | atyantaci mṛdu jāṇa |
gaganāhūni mṛdu pūrṇa | brahma jāṇāvem || 29 ||*

29. Now know that this sky is much more delicate than the wind and then known that that full and complete *brahman* is softer than the sky even.

30. वज्रास असे भेदलें। परी मृदुत्व नाही गेलें।
उपमेरहति संचलें। कठणि ना मृदु ॥ ३० ॥
*vajrāsa ase bhedilerī | parī mṛdutva nāhīm gelem |
upamerahita samcalem | kaṭhiṇa nā mṛdu || 30 ||*

30. That penetrates even steel but it does not lose its softness. That is incomparable, for It is neither hard nor soft.

31. पृथ्वीमध्यें व्यापून असे। पृथ्वी नासे तें न नासे।
जळ शोषे तें न शोषे। जळीं असोनी ॥ ३१ ॥
*pr̥thvīmadyem vyāpūni ase | pr̥thvī nāse tem na nāse |
jala śoṣe tem na śoṣe | jalīm asonī || 31 ||*

31. It pervades within the elemental earth but still It is not destroyed when the earth is destroyed. And being in the elemental water still It is not dried up when the water dries up.

32. तेजीं असे परी जळेना। पवनीं असे तरी चळेना।
गगनीं असे परी कळेना। परब्रह्म तें ॥ ३२ ॥
*tejīm ase parī jalenā | pavānīm ase tarī calenā |
gaganīm ase parī kalenā | parabrahma tem || 32 ||*

32. It is in the fire but It is not burnt. It is in wind but It does not move. It is in the sky but It cannot be understood and that is *parabrahman*.

33. शरीरीं अवघें व्यापलें। परी तें नाही आढळलें।
जवळीच दुरावलें। नवल कैसें ॥ ३३ ॥
śarīrīm avaghem vyāpalem | parī tem nāhīm āḍhalalem |



javalīca durāvalerṁ | navala kaiserṁ || 33 ||

33. But when there is this ‘all’ body pervading everything then, that *brahman* cannot be met. How can this marvel be so near and yet be so far away?

34. सनमुखचिह्नकडे। तयामध्ये पाहणें घडे।
बाह्याभ्यंतरीं रोकडें। सद्दिधचिआहे॥ ३४॥
sanmukhaci cahūmkade | tayāmadhyerṁ pāhaṇerṁ ghaḍe |
bāhyābhyāntarīṁ rokaḍerṁ | siddhaci āhe || 34 ||

34. When it is in front of us and in all four directions around us then, within that Reality, It is being understood as space. But inside and outside of this ‘I am’ experience, there is that *siddha*/perfect One.

35. तयामध्येच आपण। आपणां सबाह्य तें जाण।
दृश्या वेगळी खूण। गगनासारखी॥ ३५॥
tayāmmadhyerṁci āpaṇa | āpaṇāṁ sabāhya teṁ jāṇa |
dr̥śyā vegalī khūṇa | gaganāsārikhī || 35 ||

35. You are within that Reality. Know that That is inside and outside of you. And though that thoughtless Reality is separate from this visible ‘all’ still, It is said to be like the sky (ie. the state of witnessing or zero).

36. कांहीं नाहीसें वाटलें। तेथेंचि तें कोंदाटलें।
जैसें न दसिं आपुलें। आपणासि धन॥ ३६॥
kānhīm nāhīmserṁ vāṭalerṁ | tetheṁci teṁ koṁdāṭalerṁ |
jaiserṁ na diserṁ āpulerṁ | āpaṇāsi dhana || 36 ||

36. And when this thing called the ‘all’ is not felt then, that *brahman* ‘there’ fills everywhere. He is like your own treasure but you cannot see Him.

37. जो जो पदार्थ दृष्टीस पडे। तें त्या पदार्था पैलीकडे।
अनुभवे हें कुवाडें। उकलावें॥ ३७॥
jo jo padārtha dr̥ṣṭīsa paḍe | teṁ tyā padārthā pailikaḍe |
anubhave herṁ kuvāḍerṁ | ukalāverṁ || 37 ||

37. *When the *purush*’s vision falls on this visible ‘all’ object then, know that it is that Reality ‘there’ that has become this object ‘here’ on this side (ie. that Reality perceives its own Self as its reflection). Still by means of this ‘I am’ experience, that thoughtless *brahman* should be disentangled from the ‘babbling abroad’ of the elements (ie. the becoming objective and creating a gross body and world of ‘many’ names and forms).
*(When you try to see that which is between the moon and the eye ie. *brahman* then, you are looking at your Self and you imagine space)

38. मागें पुढें आकाश। पदार्थेवणि जो पैस।
पृथ्वीवणि भकाश। एकरूप॥ ३८॥
māgerṁ puḍherṁ ākāśa | padārthēvṇi jo paisa |
pr̥thvīvṇi bhakāśa | ekarūpa || 38 ||

38. When this space is behind as well as in front then, there is that *purush* without the



expansive space of this ‘all’ object (ie. when you feel that there is only this space in front of you then, the *brahman* it seeing His own refection and you feel there is this ‘I am’ of space. But when this space is behind, in front, as well as in every direction then, this space cannot remain as space anymore and there is the understanding of that One thoughtless *purush*). Then there is not the empty gross creation of ‘many’ forms and there is this One form/*rup* (ie. *swarup*).

39. जें जें रूप आणानाम। तो तो नाथलिचिभ्रम।
नामरूपातीत वरूम। अनुभवी जाणती ॥ ३९ ॥
jem jem rūpa āṇi nāma | to to nāthilāci bhrama |
nāmarūpātīta varma | anubhavī jāṇatī || 39 ||

39. But when there is this *mula maya* of ‘name’/existence and ‘form’/knowledge then, that *purush* has become this non-existent delusion. Still, that essence beyond this ‘name’ and ‘form’ can only be known by the ‘experienced’ (only one who has understood this ‘I am’ experience can go beyond this experience of ‘name’/beingness and ‘form’/knowingness and be that thoughtless, formless *purush* or *brahman*).

40. नभीं धूमराचे डोंगर। उचलती थोर थोर।
तैसें दावी वोडंबर। मायादेवी ॥ ४० ॥
nabhīm dhūmrāce ḍoṅgara | ucalatī thora thora |
taiseṁ dāvē voḍambara | māyādevī || 40 ||

40. That great *brahman* within the sky has assumed a form and then that is said to be like a mountain of smoke (ie. our imagination/words plays and then many forms get created out of the cloud in the sky). In this way, the goddess *maya* displays her magic (everywhere He is there and though He is everything, something else appears ie. the ‘all’ of *maya* appears just like the cloud appears in the sky. And then our thoughts and imagination create something else upon this cloud and we say, “It is like a mountain of smoke” etc. First we imagine the ‘all’ and upon that we then imagine the ‘many’ forms).

41. ऐशी माया अशाश्वत। ब्रह्म जाणावें शाश्वत।
सर्वांठायीं सदोदति। भरलें असे ॥ ४१ ॥
aīśī māyā aśāśvata | brahma jāṇāvēṁ śāśvata |
sarvāṁṭhāyīṁ sadodita | bharaleṁ ase || 41 ||

41. Like this is the non-eternal *maya*; therefore that eternal *brahman* should be known. Truly, this place of the ‘all’ is completely full of that ever-arisen *brahman*.

42. पोथी वाचूं जातां पाहे। मातृकामध्यें भरलें आहे।
नेतरीं रघिोनियां राहे। मृदुपणें ॥ ४२ ॥
pothī vācūṁ jātām pāhe | mātṛkāmadhyeṁ bharaleṁ āhe |
netrīm riḡhoniyaṁ rāhe | mṛdupaṇeṁ || 42 ||

42. He is seeing when you read this spiritual text; He only is within the letters and He stays within and goes out through your eyes.

43. श्रवणें शब्द ऐकतां। मनें वचिर पाहतां।
मना सबाहूय ततत्वतां। परब्रह्म तें ॥ ४३ ॥



śravaṇeṁ śabda aikatāṁ | manerṁ vicāra pāhatāṁ |
manā sabāhya tattvatāṁ | parabrahma teṁ || 43 ||

43. And He hears this ‘word’ (ie. ‘I am’) by means of *shravan* and He understands thoughtlessness by means of this mind. Truly inside and outside of this mind there is only that *parabrahman*.

44. चरणीं चालतां मार्गीं। जें आडळे सर्वांगीं।
 करे घेतां वस्तुलागीं। आडवें ब्रह्म ॥ ४४ ॥
caraṇīm cālatāṁ mārgīm | jeṁ āḍaḷe sarvāṅgīm |
kareṁ ghetāṁ vastulāgīm | āḍaverṁ brahma || 44 ||

44. Whether you are walking with your feet (ie. “I am a body”) or you are moving along this path of understanding still, He is forever being met within this ‘all’ body (He is always there and everything is truly taking place in this ‘all’ of knowledge; however these things cannot be understood as long as you remain with the conviction, “I am a body”). But when you take that pure Self as a possession in your hand (ie. when you objectify) then, that One *brahman* is being obstructed.⁵

45. असो इंद्रियसमुदाव। तयामध्ये वस्ते सर्व।
 जाणों जातां मोडे हांव। इंद्रियांची ॥ ४५ ॥
aso indriyasamudāva | tayāmadhyeṁ varte sarva |
jāṇom jātāṁ mode hāṁva | indriyāṁcī || 45 ||

45. Such is this meeting place (ie. ‘all’) of the *senses. This ‘all’ place exists and functions within that pure *brahman* and if you try to know Him then, the desire to ‘see’ through your senses gets broken and this ‘all’ remains (then you see with the ‘eyes’ of knowledge and not with your senses). *(*maharaj*- you should listen with all your senses)

46. असो इंद्रियसमुदाव। तयामध्ये वस्ते सर्व।
 जाणों जातां मोडे हांव। इंद्रियांची ॥ ४५ ॥
aso indriyasamudāva | tayāmadhyeṁ varte sarva |
jāṇom jātāṁ mode hāṁva | indriyāṁcī || 45 ||

46. And though that *brahman* is so very near, if you try to see Him then, He will not be seen and this ‘all’ will be seen. But by not trying to see Him, this ‘all’ will stay as that One.⁶

⁵*siddharameshwar maharaj- brahman*; what is that Supreme Self? If you try to hold it then you miss it, because the one you are trying to hold is your Self. Everyone has their own uninterrupted union with *brahman*; therefore being *brahman* ourselves, how can we meet Him? If our Self sets out to meet our own Self, then during that whole lifetime, where and how can that meeting ever take place? Have you ever lost yourself? No! Only when money is gone and the house is lost, do you make a complaint. But have you ever registered a complaint in any court saying, “I am lost?” In truth, without meeting there is that meeting with our own *swarup*, all of the time. If one tries to meet it then, there is a passing by of each other. If there can be no forgetting of your Self within your Self then, what is there to be remembered? And if you try to get an experience of your *swarup* then you become small. You are that natural God and if you try to do something then you spoil it.

⁶*siddharameshwar maharaj- brahman* cannot be throw away, forgotten or left the way the elements can and yet the more you can forget these elements, the more apparent *brahman* will become. If you give up trying to understand Him, He is understood and if you attempt to understand Him then, He disappears because He cannot be perceived by the mind or the intellect. The one who says he has known Him, has never



47. जें अनुभवेचं जिणावें। सृष्टीचेन अभावं।
आपुलेन सवानुभवं। पावजि ब्रह्म ॥ ४७ ॥
jēṁ anubhaveṁci jāṇāvēṁ | sṛṣṭīceni abhāvēṁ |
āpuleni svānubhaveṁ | pāvije brahma || 47 ||

47. Through this ‘experience’ one should know the non-existence of the gross creation. And then by your Self-experience that *brahman* should be attained.

48. ज्ञानदृष्टीचें देखणें। चर्मदृष्टी पाहों नेणे।
अंतरवृत्तीचयि खुणे। अंतरवृत्त साक्ष ॥ ४८ ॥
jñānadṛṣṭīcēṁ dekhaṇēṁ | carmadṛṣṭī pāhorī neṇe |
aṁtaravṛttīcaye khuṇe | aṁtaravṛtti sākṣa || 48 ||

48. This ‘vision of knowledge’ is your hidden treasure but it is not something that can see through your eyes. It is the inner knowing *vritti* and the witness and due to this, that pure knowledge can be gained.

49. जाणे ब्रह्म जाणे माया। जाणे अनुभवाच्या ठाया।
ते येक जाणावी तुर्या। सर्वसाक्षिणी ॥ ४९ ॥
jāṇe brahma jāṇe māyā | jāṇe anubhavācyā ṭhāyā |
te yeka jāṇāvī turyā | sarvasākṣiṇī || 49 ||

49. To know *brahman* means, to know *maya* and it is to know this place of the ‘experience’. Then the One Reality should be known as the *turya* state and the witness of this ‘all’.

50. साक्षत्व वृत्तीचें कारण। उन्मनी ते नवृत्त जाण।
जेथें वरि जाणपण। वज्जान तें ॥ ५० ॥
sākṣatva vṛttīcēṁ kāraṇa | unmanī te navṛtti jāṇa |
jethēṁ vire jāṇapaṇa | vijñāna tēṁ || 50 ||

50. The cause of this knowing *vritti* is witnessing and witnessing takes place within *unmana* (ie. **no mind**) and that should be called as *nivritti* (**without vritti**). It is when knowingness ‘here’ dissolves and it is also called *vignyan* (**dissolution of knowledge**). (*unmana, nivritti and vignyan are all the One pure brahman*)

51. जेथें अज्ञान सरे। ज्ञान तेही नुरे।
वज्जानवृत्त मुरे। परब्रह्मी ॥ ५१ ॥
jethēṁ ajñāna sare | jñāna tēhī nure |
vijñānavṛtti mure | parabrahmīṁ || 51 ||

51. When ‘here’ the ignorance ceases and knowledge also disappears then, this knowing *vritti* of *vignyan* is absorbed in that *parabrahman*.

52. ऐसें ब्रह्म शाश्वत। जेथें कल्पनेसी अंत।
योगजिना एकांत। अनुभवे जाणावा ॥ ५२ ॥
aiseṁ brahma śāśvata | jethēṁ kalpanesī aṁta |
yogijanā ekāṁta | anubhaveṁ jāṇāvā || 52 ||

been to that place because there is no knowing nor not knowing of *brahman*. There is you and only you.



52. When all thoughts ‘here’ end then, there is that eternal *brahman*. Therefore through this experience of ‘I am’ the mind should become that ‘aloneness’ of the *yogi*.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके

वमिलब्रह्मनिरूपणं नाम चतुर्थः समासः ॥ ४ ॥ ७.४

iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake

vimalabrahmanirūpaṇaṁ nāma caturthaḥ samāsaḥ || 4 || 7.4

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 7 named „Discourse on Pure Brahman“ is concluded.



7.5 Discarding the Concept of Duality

समास पांचवा : द्वैतकल्पनानरिसन

samāsa pāṁcavā : dvaitakalpanānirasana

|| Śrī Rām ||

1. केवलब्रह्म जें बोललें। तें अनुभास आलें।

आणामायैचेंहिलगलें। अनुसंधान॥ १॥

kevalabrahma jeṁ bolileṁ | teṁ anubhavāsa āleṁ |

āṇi māyecemhi lāgaleṁ | anusandhāna || 1 ||

1. When that single and alone *brahman* is this ‘speech’ of *mula maya* then, that Reality has become this ‘I am’ experience and this is the attention of *maya*.

2. ब्रह्म अंतरीं प्रकाशे। आणामायाही परत्यक्ष दसिं।

आतां हें द्वैत नरिसे। कवणेपरी॥ २॥

brahma antarīm prakāṣe | āṇi māyāhī pratyakṣa dise |

ātām heṁ dvaita nirase | kavaṇeparī || 2 ||

2. Then *brahman* is shining from within this inner space (ie. He remains hidden and illuminates *maya*) and then *maya* sees through the senses (there was first the original illusion ‘I am’ and then you say, “I am a body”). Now, how can that thoughtless Self cast off this duality?

3. तरी आतां सावधान। एकाग्र करूनियां मन।

मायाब्रह्म हें कवण। जाणताहे॥ ३॥

tari ātām sāvadhāna | ekāgra karūniyām mana |

māyābrahma heṁ kavaṇa | jāṇatāhe || 3 ||

3. Be alert and make the mind one-pointed in this ‘now’. But even then there is **maya* and *brahman*, therefore how is that thoughtless Self to be known? *(The *purush* that stays hidden within His *prakṛti* and illuminates her has to drop this *maya* or ‘I am’ if He wants to know Himself)

4. सत्य ब्रह्माचा संकल्प। मथिया मायेचा विकल्प।

ऐशिया द्वैताचा जल्प। मनचिकरी॥ ४॥

satya brahmācā saṁkalpa | mithyā māyeca vikalpa |

aiśiyā dvaitācā jalpa | manaci karī || 4 ||

4. “This *sankalpa* is from *brahman* and therefore it is the Truth and the *vikalpa* is from *maya* and so it is not true”. Such statements are simply the useless chatterings of duality. (*sankalpa* means the ‘I am’ inspiration and *vikalpa* means opposing thoughts. Thus to say that ‘I am’ and *brahman* are the same is misunderstanding. ‘I am’ is *maya* and *brahman* is, I do not exist).

5. जाणे ब्रह्म जाणे माया। ते येक जाणावी तुर्या।

सर्व जाणे म्हणोनियां। सर्वसाक्षिणी॥ ५॥

jāṇe brahma jāṇe māyā | te yeka jāṇāvī turyā |

sarva jāṇe mhaṇoniyām | sarvasākṣiṇī || 5 ||



5. If there is the knowing of *brahman* then, this is truly the knowing of *maya* and that One Reality should then be known as the *turya* state (in truth, *brahman* can not be know and to think you know Him is *maya*). It is the knowing of this ‘all’ and therefore it is the witnessing of this ‘all’.

6. ऐकं तुर्येचं लक्षणं। जेथें सर्व जाणपण।
सर्वचि नाही कवण। जाणेल गा॥ ६॥
aika turyecem lakṣaṇa | jethem sarva jāṇapaṇa |
sarvacī nāhīm kavaṇa | jāṇela gā || 6 ||

6. Listen and there will be this attention of *turya*. It is knowingness and it is this ‘all’ ‘here’. And when even this ‘all’ is not then, tell me, what will be known? (ie. no-knowledge or beyond knowledge)

7. संकल्पविकल्पाची सृष्टी। जाली मनाचरिं पोटीं।
तें मनचि मिथिया शेवटीं। साक्षी कवणु॥ ७॥
sankalpavikalpācī sṛṣṭī | jālī manāciyeri poṭīm |
teṁ manaci mithyā śevaṭīm | sākṣī kavaṇu || 7 ||

7. The gross creations have arisen in the womb/cavity of the mind on account of this *sankalpa* and *vikalpa* (on account of knowledge and ignorance ie. **rajo guna* there is the mind of the individual and in each mind a world of names and forms is born or imagined). But in the end when that mind is made false and there is that Reality then, how can there be a witness? **(You know something but you don’t know what it is ie. knowledge and ignorance; then you give it a name and this is rajo guna)*

8. साक्षतत्त्वं चैतन्यत्वसत्ता। हे गुणं ब्रह्माचरि माथां।
आरोपले जाण वृथा। मायागुणें॥ ८॥
sākṣatva caitanyatvasattā | he guṇa brahmāciyā māthām |
āropale jāṇa vṛthā | māyāguṇem || 8 ||

8. When there is witnessing then, there is this power of *chaitanya* and this *guna* of knowing gets placed upon the thoughtless head of *brahman*. But know that it is this pure *sattwa guna* of *maya* that is being vainly assigned as the thoughtless Self (see 7.3; that inexpressible and thoughtless *brahman* cannot be compared to these qualities of *sagun brahman*)

9. घटामठाचेन गुणें। त्रिविधि आकाश हें बोलणें।
मायेचेन खरेपणें। गुणं ब्रह्मी॥ ९॥
ghaṭāmāṭhāceni guṇem | trividhā ākāśa heṁ bolaṇem |
māyeceni khareṁpaṇem | guṇa brahmīm || 9 ||

9. The space in the pot, the space in the temple and the space outside the temple are due to this pure *sattwa guna*. When these three forms are the one space then there is this ‘speech’. It is this pure *sattwa guna* within *brahman* that gives trueness to *maya*. (The imperceptible *brahman* is true and this Truth gets superimposed upon the perceptible known. Still though it is felt to be true, in Oneness a feeling cannot be the Truth)

10. जंव खरेपण मायेसी। तंवचि साक्षतिव ब्रह्मासी।



मायेअवदियेचे नरिसीं। द्वैत कैचें॥ १०॥

jamva kharepana māyesī | tarivaci sākṣitva brahmāsī |
māyeavidyece nirāsīm | dvaita kaimcem || 10 ||

10. As long as there is the trueness of *maya*, then witnessing gets assigned to *brahman*. But when there is the discarding of *avidya* and *maya* then, where is duality (ie. when both “I am a body” and ‘I am’ are not then, how can there be witnessing)?

11. म्हणोनिसर्वसाक्षी मन। तेंचजालिया उन्मन।

मग तुर्यारूप ज्ञान। तें मावळोन गेलें॥ ११॥

mhaṇoni sarvasākṣī mana | teṁci jāliyā unmana |
maga turyārūpa jñāna | teṁ māvaḷona gelem || 11 ||

11. Therefore the witnessing of the ‘all’ is mind and when this becomes no-mind/*unmana* then, this *turya*-form knowledge disappears.

12. जयास द्वैत भासलें। तें मन उन्मन झालें।

द्वैताअद्वैतांचें तुटलें। अनुसंधान॥ १२॥

jayāsa dvaita bhāsaḷeṁ | teṁ mana unmana jhāleṁ |
dvaitāadvaitāṁcerṁ tuṭaleṁ | anusandhāna || 12 ||

12. Duality appears to *mula maya* but when this mind becomes *unmana* or no-mind then, that breaks this attention of duality/non-duality (*prakruti/purush* or *maya/brahman*).

13. एवं द्वैत आणाअद्वैत। होये वृत्तीचा संकेत।

वृत्तज्ञालिया नविवृत्त। द्वैत कैचें॥ १३॥

evam dvaita āṇi advaita | hoye vṛtticā saṁketa |
vṛtti jhāliyā nirvṛtta | dvaita kaimcem || 13 ||

13. Thus when there is duality (*maya*) and non-duality (*brahman*) *together then, there is the knowing *vritti*. But when this *vritti* becomes *nivritti* then, how can there be duality? (Non-duality is always there but it has been hidden or concealed behind duality)

14. वृत्तरहित जें ज्ञान। तेंचपूरण समाधान।

जेंथें तुटे अनुसंधान। मायाब्रह्मीचें॥ १४॥

vṛttirahita jeṁ jñāna | teṁci pūrṇa samādhāna |
jethem tuṭe anusandhāna | māyābrahmīncem || 14 ||

14. When *mula maya* is without the knowing *vritti* then, there is that pure knowledge. Then it is whole and perfect and there is complete contentment/*samadhan*. Then the attention ‘here’ of the *maya* within *brahman* is broken.

15. मायाब्रह्म ऐसा हेत। मनं कल्पलि संकेत।

ब्रह्म कल्पनेरहित। जाणती ज्ञानी॥ १५॥

māyābrahma aisā heta | manem kalpilā saṁketa |
brahma kalpanerahita | jāṇatī jñānī || 15 ||

15. *maya/brahman* (duality/non-duality), such is the original intent. It the imagining



of this 'I am' by the mind. But *brahman* is without imagination and is known only by the *gnyani*.

16. जें मनबुद्धिअगोचर। जें कल्पनेहून पर।
 तें अनुभवतिं साचार। द्वैत कैचें ॥ १६ ॥
jeṁ manabuddhiagocara | jeṁ kalpanehūna para |
teṁ anubhavitīm sācāra | dvaita kair̥cēṁ || 16 ||

16. When *mula maya* is beyond the perception of mind and intellect then, *mula maya* is beyond imagination and you are the true 'experiencer' and there is no duality (ie. you have found your Self).

17. द्वैत पाहतां ब्रह्म नसे। ब्रह्म पाहतां द्वैत नासे।
 द्वैताद्वैत भासे। कल्पनेसी ॥ १७ ॥
dvaita pāhatām brahma nase | brahma pāhatām dvaita nāse |
dvaitādvaita bhāse | kalpanesī || 17 ||

17. If duality is understood then, *brahman* disappears and if *brahman* is understood then, duality disappears. For it is due to imagination that there has appeared this duality/non-duality.

18. कल्पना माया नविरी। कल्पना ब्रह्म थावरी।
 संशय धरी आणविरी। तेही कल्पना ॥ १८ ॥
kalpanā māyā nivārī | kalpanā brahma thāvarī |
saṁśaya dharī āṇi vārī | tehī kalpanā || 18 ||

18. It is imagination to think that *maya* has been knocked down and it is imagination to think that *brahman* has been built up (ie. it is imagination that thinks you have realised). Then there is the one who holds this 'I am' doubt and the one who lets it go and that Reality is imagination.

19. कल्पना करी बंधन। कल्पना दे समाधान।
 ब्रह्मी लावी अनुसंधान। तेही कल्पना ॥ १९ ॥
kalpanā karī baṁdhana | kalpanā de samādhāna |
brahmīm lāvī anusaṁdhāna | tehī kalpanā || 19 ||

19. Imagination binds and imagination brings *samadhan*. When one's attention is placed within *brahman* then, that Reality has become an imagination (and though you are the One *brahman*, you start to imagine something other).

20. कल्पना द्वैताची माता। कल्पनाची ज्ञप्ति तत्त्वता।
 बद्धता आण मुक्तता। कल्पनागुणें ॥ २० ॥
kalpanā dvaitācī mātā | kalpanācī jñapti tattvatā |
baddhatā āṇi muktatā | kalpanāguṇēṁ || 20 ||

20. Imagination is the mother of duality. Truly, imagination is this 'knowing'. To be bound and to be free are due to this imagined *sattwa guna*.

21. कल्पना अंतरीं सबळ। नसते दावी ब्रह्मगोळ।
 क्षण एक ते नरिमळ। स्वरूप कल्पी ॥ २१ ॥



kalpanā aṁtarīṁ sabāḷa | nasate dāvī brahmagolā |
kṣaṇa eka te nirmalā | svarūpa kalpī || 21 ||

21. When this imagination within this inner space of 'I am' becomes impure then, it shows a non-existent *brahmāṇḍa* (ie. the universe and an individual body/*pinda* are all imagined within this 'all' of 'I am'). And when this inner space is made pure then, that *svārūpa* is imagined. (An impure imagination makes this 'all' appear as the world we see through our senses and a pure imagination takes this 'all' from thought to *samādhan*/thoughtlessness; see 7.3.49-51)

22. क्षण एक धोका वाहे। क्षण एक स्थिर राहे।
 क्षण एक पाहे। वस्मिति होउनी॥ २२॥
kṣaṇa eka dhokā vāhe | kṣaṇa eka sthira rāhe |
kṣaṇa eka pāhe | vismita hounī || 22 ||

22. It is this 'moment of the One' (the 'now'/inner space) that meets dangers; it is this 'moment of the One' that remains still; it is this 'moment of the One' that understands and gets astonished. (All this is imagined in this inner space ie. *maya*)

23. क्षण एकांत उमजे। क्षण एक नरिबुजे।
 नाना विकार करजि। ते कल्पना जाणावी॥ २३॥
kṣaṇa ekānta umaje | kṣaṇa eka nirbuje |
nānā vikāra karije | te kalpanā jāṇāvī || 23 ||

23. To this 'moment of the One' there comes the understanding of *nirgun* and to this 'moment of the One' there comes great confusion. Then the 'many' modifications are created and that Reality gets called your imagination (therefore understand this 'moment of the One' that brings *nirgun* and *sagun*; understand witnessing).

24. कल्पना जन्माचें मूल। कल्पना भक्तीचें फळ।
 कल्पना तेच केवळ। मोक्षदात्री॥ २४॥
kalpanā janmāceri mūla | kalpanā bhaktīceri phala |
kalpanā teci kevala | mokṣadātrī || 24 ||

24. The root of birth is this imagination and the fruit of devotion is this imagination also (ie. a pure imagination); and it is imagination to think that, that Reality has become pure knowledge and the giver of freedom (Reality knows nothing of bondage and liberation, knowledge and pure knowledge etc.).

25. असो ऐशी हे कल्पना। साधनें दे समाधाना।
 येरहवीं हे पतना। मूलच की॥ २५॥
aso aiśī he kalpanā | sādhanerī de samādhānā |
yerhaviṁ he patanā | mūlaca kī || 25 ||

25. So be it. But if you try to imagine that thoughtless Self then, this is the *sadhana* that will bring complete contentment/*samādhan*. Otherwise that thoughtless Self at the root becomes a fallen *jīva*?

26. म्हणोन स्रवांचें मूल। ते हे कल्पनाच केवळ।
 इचें केलिया नरिमूल। ब्रह्मप्राप्ती॥ २६॥



*mhaṇoni sarvāñceri mūla | te he kalpanāci kevala |
iceri keliyā nirmūla | brahmaprāpti || 26 ||*

26. The root of this ‘all’ is when that thoughtless pure knowledge starts to imagine. But if this imagination is uprooted then, that *brahman* will be attained.

27. श्रवण आणमिनन। नजिध्यासें समाधान।
मथिया कल्पनेचें भान। उडोनि जाय ॥ २७ ॥
*śravaṇa āṇi manana | nijadhyāseṁ samādhāna |
mithiyā kalpaneceri bhāna | uḍoni jāya || 27 ||*

27. When there is *shravan* and then *manana* (ie. remaining constantly in *shravan*/'I am') then, due to *nididhyas* (I am not) there is *samadhan* (I was ever free) and the awareness of false thoughts fly away.

28. शुद्ध ब्रह्माचा नशिचय। करी कल्पनेचा जय।
नशिचतिरर्थें संशय। तुटोनि जाय ॥ २८ ॥
*śuddha brahmācā niścaya | karī kalpanecā jaya |
niścītārtheri saṁśaya | tuṭoni jāya || 28 ||*

28. When there is the conviction of that One pure *brahman* then, there is victory over the false imagination. And by the establishment of *brahman* this original doubt ‘I am’ is broken and destroyed.

29. मथिया कल्पनेचें कोडें। कैसें राहे साचापुडें।
जैसें सूर्याचेन उजेडें। नासे तम ॥ २९ ॥
*mithiyā kalpaneceri koḍeri | kaiserī rāhe sācāpuḍheri |
jaiserī sūryāceni ujeḍeri | nāse tama || 29 ||*

29. Just as the darkness is destroyed by the rising of the sun, how can the false longings of imagination remain before the Truth?

30. तैसें ज्ञानाचेन प्रकाशें। मथिया कल्पना हे नासे।
मग हें तुटे आपैसें। द्वैतानुसंधान ॥ ३० ॥
*taiseṁ jñānāceni prakāśeṁ | mithiyā kalpanā he nāse |
maga heṁ tuṭe āpaiserī | dvaitānusaṁdhāna || 30 ||*

30. Then due to the light of pure knowledge, the false imagination gets destroyed and there is that thoughtless Self. That thoughtlessness automatically cuts this attention of duality.

31. कल्पनेनें कल्पना उडे। जैसा मृगें मृग सांपडे।
कां शरें शर आतुडे। आकाशमार्गी ॥ ३१ ॥
*kalpaneneri kalpanā uḍe | jaisā mṛgeṁ mṛga sāmpaḍe |
kāṁ śareṁ śara ātuḍe | ākāśamārgī || 31 ||*

31. Imagination can be nullified by imagination, just as a deer is used to catch a another deer or as an arrow is used to cut down another arrow that is flying through the space.

32. शुद्ध कल्पनेचें बळ। झालया नासे शबल।



हेचविचन परंजळ। सावध ऐका ॥ ३२ ॥

śuddha kalpanecēṁ bala | jhāliyā nāse śabala |
herṁci vacana pramjāla | sāvadha aikā || 32 ||

32. Due to the power of pure imagination, the impure imagination is removed (when you try to imagine that *nirvikalpa*/no thought, that cannot truly be imagined then ‘I am’ is imagined and the ‘many’ thoughts fly away). Then that clear and thoughtless Self is appearing as this divine ‘word’. Therefore listen further.

33. शुद्ध कल्पनेची खूण। स्वयें कल्पजि नरिगुण।

स्वस्वरूपी वसिमरण। पडोचिनेदी ॥ ३३ ॥

śuddha kalpanecī khūṇa | svayem kalpije nirguṇa |
svasvarūpīm vismaraṇa | paḍomci nedī || 33 ||

33. Pure imagination is the imagining of that natural *nirgun* Self and therefore in your true *swarup*, this forgetting should not be allowed to stop (this forgetting is remembering yourself and remembering is forgetting of yourself and seeing a world).

34. सदा स्वरूपानुसंधान। करी द्वैताचें नरिसन।

अद्वैतनशिच्याचें ज्ञान। तेचिशुद्ध कल्पना ॥ ३४ ॥

sadā svarūpānusaṁdhāna | karī dvaitācēṁ nirasana |
advaitaniścayācēṁ jñāna | teci śuddha kalpanā || 34 ||

34. For then your attention is always fix within your *swarup* and there will be the dissolution of duality. Understand that when there is this knowledge and the conviction of non-duality then, it is that Reality that is appearing as this pure imagination (still you are that Reality imagining).

35. अद्वैत कल्पी ते शुद्ध। द्वैत कल्पी ते अशुद्ध।

अशुद्ध तेंचि प्रसिद्ध। शबल जाणावें ॥ ३५ ॥

advaita kalpī te śuddha | dvaita kalpī te aśuddha |
aśuddha teṁci prasiddha | śabala jāṇāvēṁ || 35 ||

35. Thus when non-duality is imagined then, there is that Reality and this pure imagination and when duality is imagined, then there is that Reality and an impure imagination. And this impure imagination, you should known, is that Reality appearing as the impure thoughts (that Reality becomes whatever you imagine It to be; wherever you place It, there It will stay; It will not argue with you. Therefore how can that Reality be understood when you are letting It appear as impure thoughts?)

36. शुद्ध कल्पनेचा अर्थ। अद्वैताचा नशिचितार्थ।

आणशबल ते व्यर्थ। द्वैत कल्पी ॥ ३६ ॥

śuddha kalpanecā artha | advaitācā niścītārtha |
āṇi śabala te vyartha | dvaita kalpī || 36 ||

36. The essence of pure imagination is the conviction of non-duality (ie. I do not exist) and when there is impure imagination then, there are the worthless imaginings of duality.



37. अद्वैतकल्पना प्रकाशे। तेच क्षणीं द्वैत नासे।
द्वैतासरसी नरिसे। शबलकल्पना ॥ ३७ ॥
advaitakalpanā prakāśe | teca kṣaṇīm dvaita nāse |
dvaitāsarīsī nirase | śabalakalpanā || 37 ||

37. When the pure imagination of non-duality shines then, that Reality in that moment destroys duality and along with this duality, the impure imagination is destroyed.

38. कल्पनेने कल्पना सरे। ऐसें जाणावे चतुरें।
शबल गेलयानंतरें। उरली ती शुद्ध ॥ ३८ ॥
kalpaneneri kalpanā sare | aiseṁ jāṇāveri catureṁ |
śabala gelyānāntareṁ | uralī tī śuddha || 38 ||

38. By imagination, imagination can be wiped out; such should be known by the wise. When the impure has gone then after, only the pure remains.

39. शुद्ध कल्पनेचें रूप। तेंच किल्पी स्वरूप।
स्वरूप कल्पति तद्रूप। होय आपण ॥ ३९ ॥
śuddha kalpanecēṁ rūpa | teṁci kalpī svarūpa |
svārūpa kalpitām tadrūpa | hoyā āpaṇa || 39 ||

39. But when the pure is imagined as a form/*rup* then, that Reality appears as *mula maya* and this is imagined to be that *swa-rup*. Still if you imagine your *swarup* then, you will become That only (this is all the subtle play of duality/non-duality ie. *prakruti* and *purush*. It is the difference between taking this knowledge as true or ‘seeing’ this knowledge as nothing but a dream appearing upon you. It is the difference between being the known and being the Knower. First the known should be established but still know, this is the impure imagining of duality. By a pure imagination you separate yourself from the known and become the detached thoughtless Knower. This is the *sadhana* of the *sadhak*)

40. कल्पनेसी मथियतव आलें। सहजचि तद्रूप झालें।
आत्मनश्चिचें नाशलिं। कल्पनेसी ॥ ४० ॥
kalpanesī mithyatva āleṁ | sahajaci tadrūpa jhāleṁ |
ātmaniścayeri nāśileṁ | kalpanesī || 40 ||

40. However if the illusory is imagined then, that natural *swarup* becomes like the illusory. Still such imagination gets destroyed by that conviction of that *atma* (I am that thoughtless witnessing *atma*. I cannot be anything that is known or perceived).

41. जेच क्षणीं नश्चिच चळे। तेच क्षणीं द्वैत उफाळे।
जैसा अस्तमानीं प्रबळे। अंधकार ॥ ४१ ॥
jeci kṣaṇīm niścaya cale | teci kṣaṇīm dvaita uphāle |
jaisā astamānīm prabaḷe | andhakāra || 41 ||

41. But when this conviction gets disturbed then, at that moment, that Reality arises as *mula maya* (ie. *known*), just as darkness abounds when the sun sets.

42. तैसें ज्ञान होतां मलनि। अज्ञान प्रबळे जाण।



याकारणं श्रवण। अखंड असावे ॥ ४२ ॥

*taiseṁ jñāna hotāṁ malina | ajñāna prabale jāṇa |
yākāraṇeṁ śravaṇa | akhaṁḍa asāveṁ || 42 ||*

42. When knowledge gets polluted in this way, then know that ignorance prevails and it grows very powerful (and then a gross body is imagined). Therefore by means of this *shravan* there should be that unbroken Self (first forget everything and be this ‘I am’ and then understand, I do not exist).

43. आतां असो हैं बोलणें जालें। आशंका फेडूं येका बोलें।

जयास द्वैत भासलें। तें तूं नवहेसी सर्वथा ॥ ४३ ॥

*ātāṁ aso heṁ bolaṇeṁ jāleṁ | āśaṁkā pheḍūṁ yekā boleṁ |
jayāsa dvaita bhāsaleṁ | teṁ tūṁ navhesī sarvathā || 43 ||*

43. Now, when that thoughtless Self appears as this ‘speech’ then, there is doubt and fear. For that One is hidden and there is this ‘I am’. And when this duality of *mula maya* appears then, you are absolutely not that Reality.

44. मागील आशंका फटिली। इतुकेन ही कथा संपली।

पुढें वृत्ततिसावध केली। पाहजि श्रोतीं ॥ ४४ ॥

*māgīla āśaṁkā phiṭalī | itukena hī kathā saṁpalī |
puḍheṁ vṛtti sāvadhā kelī | pāhije śrotīṁ || 44 ||*

44. Previously this doubt ‘I am’ had been removed and due to this, this ‘story’ of God ended and there was that thoughtless *swarup*. Therefore, again the true listener should be very alert ahead and be this knowing *vritti*.

इति श्रीदासबोधे गुरुशिष्यसंवादे सप्तमदशके

द्वैतकल्पनानरिसननरूपणं नाम पंचमः समासः ॥ ५ ॥ ७.५

*iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
dvaitakalpanānirasananirūpaṇaṁ nāma pañcamah samāsaḥ || 5 || 7.5*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 7 named „Discarding the Concept of Duality“ is concluded.



7.6 The discourse on the Bound and the Free

समास सहावा : बद्धमुक्तनिरूपण

samāsa sahāvā : baddhamuktanirūpaṇa

|| Śrī Rām ||

1. अद्वैतब्रह्म नरूपिणि। जें कल्पनेरहति संचलें।

क्षणएक तदाकार केलें। मज या नरूपणें ॥ १ ॥

advaitabrahma nirūpileṇ | jeṇ kalpanerahita saṁcaleṇ |

kṣaṇaeka tadākāra keleṇ | maja yā nirūpaṇeṇ || 1 ||

1. “There was that discourse of the non-dual *brahman* when *mula maya* stopped imagining. Thus on account of this ‘I am’, there was that *‘Dweller in *brahman*’.” *(See 7.3; ‘The One who dwells in *brahman*’ is the thirteenth *brahman* ie. no-otherness or non-duality. Then there is the fourteenth *brahman* and that is Final Liberation; then one is forever free. Still understand that such liberation will only be gained if one first understands this ‘I am’ of *mula maya*)

2. परी मयां तदाकार व्हावें। ब्रह्मच होऊन असावें।

पुनः संसारास न यावें। चंचळपणें सरूवथा ॥ २ ॥

parī myāṇ tadākāra vḥāveṇ | brahmāci hoūna asāveṇ |

punaḥ saṁsārāsa na yāveṇ | caṁcalaṇaṇeṇ sarvathā || 2 ||

2. “This ‘I’ should ‘Dwell in *brahman*’; this ‘I’ should be *brahman* and not come again back into this *samsar* that has appeared on account of the *moving ‘all’.” *(When you wake up first, there is this *aum*, ‘I am’ feeling or *sagun brahman*; at that time the world is perceived as one moving form. Then afterwards ‘many’ thoughts come, “I must do this and meet him and go there etc.etc.” and you, who are knowledge, imagines that you are a body)

3. कल्पनारहति जें सुख। तेथें नाहीं संसारदुःख।

महणोनी तेंच एक। होऊन असावें ॥ ३ ॥

kalpanārahita jeṇ sukha | tetheṇ nāhīṇ saṁsārāduḥkha |

mhaṇoni teṁci eka | hoūna asāveṇ || 3 ||

3. “When *mula maya* is freed of all imagination then, there is the pleasure of *brahman* and ‘there’ is not the pain of *samsar*. Therefore, that One who only is, should always be.” (There is but One without a second; the rest is imagined)

4. ब्रह्मच होइजे श्रवणें। पुनहां वृत्तविरी लागे येणें।

ऐसें सदा येणें जाणें। चुकेना कीं ॥ ४ ॥

brahmāci hoije śravaṇeṇ | punhāṇ vṛttivīrī lāge yeṇeṇ |

aiseṇ sadā yeṇeṇ jāṇeṇ | cukenā kīṇ || 4 ||

4. “Due to *shravan* there is *brahman* (ie. *nivṛtti*) but then, once more there is the touching of this knowing *vṛtti*. In this way, that eternal Self comes and goes.⁷ Please tell me, why can I not give up this wavering condition?” (Why has steadfast conviction

⁷ *nisargadatta maharaj*- The Unmanifest ever exists but this manifest knowingness arises and departs



or perfect understanding not been established?)

5. मनं अंतरिक्षीं जावं। क्षणैकं ब्रह्मचरिवावे।

पुनर्हं तेथून कोसळावे। वृत्तविरी मागुती ॥ ५ ॥

maneraṁ antarikṣīṁ jāveraṁ | kṣaṇaeka brahmāci vāveraṁ |

punhāṁ tethūna koṣaḷāveraṁ | vṛttivarī māgutī || 5 ||

5. “The mind goes in this space where there is this ‘I am’ (ie. the ever-present ‘now’) and then it becomes *brahman* (ie. beyond this time of the ‘I am’ or ‘now’). But again from ‘there’ it tumbles down and falls back onto this knowing *vritti* (and space).”

6. प्रत्यावृत्तसैरावैरा। कति करुं येरजारा।

पायीं लावूनियां दोरा। कीटक जैसा ॥ ६ ॥

pratyāvṛtti sairāvairā | kitī karūṁ yerazārā |

pāyīṁ lāvūniyāṁ dorā | kīṭaka jaisā || 6 ||

6. “And then afterwards there is this running back and forward, helter-skelter, in the wearisome and empty ‘many’. Really I am just like a small butterfly that has been tied to a fine thread and though I am allowed to fly, I once again get pulled back by a whim.” (My desires pull me back)

7. उपदेशकाळीं तदाकार। होतां पडे हें शरीर।

अथवा नेणें आपपर। ऐसें झालें पाहजे ॥ ७ ॥

upadeśakālīṁ tadākāra | hotāṁ paḍe heṁ śarīra |

athavā neṇeṁ āpapara | aiseṁ jhāleṁ pāhije || 7 ||

7. “Either that ‘Dweller in *brahman*’ should be in this ‘I am’ where a separation still remains and that thoughtless *swarup* is this ‘I am’ body or, no separation between this ‘I am’ body and the ‘Dweller in *brahman*’ should be known.” (Either I should be this ‘I am’/knowledge or this knowledge should be submerged in pure knowledge. These are the two forms of liberation mentioned ahead. But I should, on no account, enter *samsar* again)

8. ऐसें नसतां जें बोलणें। तेंच वाटे लाजरिवाणें।

ब्रह्म होऊन संसार करणें। हेंही वपिरीत दसे ॥ ८ ॥

aiseṁ nasatāṁ jeṁ bolaneṁ | teṁci vāṭe lājiravāṇeṁ |

brahma hoūna saṁsāra karaṇeṁ | heṁhī viparīta dise || 8 ||

8. “But when this ‘speech’ of ‘I am’ is not then, there is the feeling of shame (ie. ‘I am’ has no feeling of shame. It has the feeling of bliss and ‘I am true’. It is body consciousness and *samsar* that brings shame and ‘many’ emotions). Then though being *brahman*, one makes *samsar* and that thoughtless Self appears as something quite different.”

9. जो स्वयें ब्रह्मचरि झाला। तो मागुता कैसा आला।

ऐसें ज्ञान माझें मजला। प्रशस्त न वाटे ॥ ९ ॥

jo svayeṁ brahmāci jhālā | to māgutā kaisā ālā |

aiseṁ jñāna mājheṁ majalā | praśasta na vāṭe || 9 ||

9. “When that *purush* has naturally become *brahman* then, why does He once again come back into *samsar*? Like this is my knowledge and it does not feel like I have



properly understood.” (How can true knowledge be changing?)

10. ब्रह्मचरिहोऊन जावें। कां तें संसारीच असावें।

दोहीकडे भ्रंगळावें। कति म्हाणोनी॥ १०॥

brahmāci hoūna jāverī | kārī terī saṁsārīca asāverī |

dohīmkade bharaṅgaḷāverī | kitī mhaṇoni || 10 ||

10. “Surely one should be *brahman*. Why should that Reality become a *samsari*? Therefore the ‘many’ wanderings of the restless mind should be placed in the charge of this ‘I am’ of *prakruti/purush*.”

11. नरूपणीं ज्ञान प्रबळे। उठोन जातां तें मावळे।

मागुता काम क्रोध खवळे। ब्रह्मरूपासी॥ ११॥

nirūpaṇīṁ jñāna prabale | uṭhona jātārī terī māvale |

māgutā kāma krodha khavale | brahmarūpāsī || 11 ||

11. “During this *discourse, knowledge overflowed but then, that Reality got up and left and again passions and anger sweep over this ‘all.’” *(You had forgotten everything and everything was in your knowledge. But then you start imagining and, out of nothing, an individual and a world of ‘many’ names and forms appear)

12. ऐसा कैसा ब्रह्म झाला। दोहीकडे अंतरला।

वोडगस्तपणेंचि गेला। संसार त्याचा॥ १२॥

aisā kaisā brahma jhālā | dohīmkade āntaralā |

voḍagastapaṇēnci gelā | saṁsāra tyācā || 12 ||

12. “When this is the case then, how can that *brahman* ever be realized? And though being always in the company of this *prakruti/purush*, it is disregarded and there is *samsar* and that brings only distress.”

13. घेतां ब्रह्मसुखाची गोडी। संसारकि मागें वोढी।

संसार करितां आवडी। ब्रह्मीं उपजे मागुती॥ १३॥

ghetārī brahmasukhācī godī | saṁsārīka māgerī voḍhī |

saṁsāra karitārī āvaḍī | brahmīṁ upaje māgutī || 13 ||

13. “When there is a fondness for the pleasure of *brahman* then, *samsar* pulls me back and when there is the likings of *samsar* then, I again remember that this is all appearing in *brahman*.” (On account of worldly desires the pleasure of thoughtlessness is spoiled. But when you come to realize that these pleasures that the worldly desires bring are just like the objects themselves ie. they are imagined then, their lustre and pleasure no longer entralls you and this world loses its thrill. Thus like the small butterfly, you cannot be free)

14. ब्रह्मसुख नेलें संसारें। संसार गेला ज्ञानद्वारें।

दोही अपुरीं पुरें। एकही नाही॥ १४॥

brahmasukha neleṁ saṁsāreṁ | saṁsāra gelā jñānadvāreṁ |

dohīṁ apurīṁ pureṁ | ekahī nāhīṁ || 14 ||

14. “Thus due to *samsar*, the pleasure of *brahman* is stolen away. But if now, knowledge is understood then that *samsar* will be destroyed. Still if such knowledge is of this



incomplete *prakruti* then, that complete One is not realized.” (For it is only when this *prakruti* is no longer desired that the *purush* is directly realized and you know your own Self. Then there is the One without a second)

15. याकारणं माझें चित्त। चंचळ झालें दुश्चिती।

काय करणें नशिचतिरर्थ। एकही नाही ॥ १५ ॥

yākāraṇeṁ mājheri citta | cañcala jhāleṁ duścita |
kāya karaṇeṁ niścitartha | ekahī nāhīm || 15 ||

15. “Then my mind is this ‘speech’ and there is this moving ‘all’ but still this is the forgetting of my true Self. Then how can that One who has been forgotten, ever be determined?”

16. ऐसा श्रोता करी वनिती। आतां रहावें कोणे रीती।

महणे अखंड माझी मती। ब्रह्माकार नाही ॥ १६ ॥

aisā śrotā karī vanaṁtī | ātām rahāveṁ koṇe rītīm |
mhaṇe akhaṁḍa mājhī matī | brahmākāra nāhīm || 16 ||

16. Thus the listener beseeched the speaker, “Now, how should I stay? For when there is this worldly talk of mine (ie. creating doubts and concepts) then, that unbroken *swarup* is merely a mental understanding and I am not ‘Dwelling in *brahman*’.”

17. आतां याचें प्रत्युत्तर। वक्ता देईल सुंदर।

श्रोतीं व्हावें नरुत्तर। क्षण एक आतां ॥ १७ ॥

ātām yāceṁ pratyuttara | vaktā deīla suṁdara |
śrotīm vhaṁveṁ niruttara | kṣaṇa eka ātām || 17 ||

17. Now, the speaker will make His reply and bestow this beautiful pure *sattwa guna* upon the listener. Therefore now the listener should remain quiet in this ‘moment’ (Now the speaker tells the listener to set aside these doubts and remain in this ‘all’ understanding; then you will understand that both the speaker and listener are within you only).

18. ब्रह्मच होऊन जे पडले। तेच मुक्तपिदास गेले।

येर ते काय बुडाले। व्यासादकि ॥ १८ ॥

brahmāci hoūna je paḍale | teci muktipadāsa gele |
yera te kāya buḍāle | vyāsādika || 18 ||

18. The speaker said. Though you are *brahman*, this *mula maya* has appeared and that ‘place’ of liberation has been lost (first you forgot your Self). But truly how can *mula maya* drown that Reality of such great Saints like *vyasa*? (Though you may feel you are lost still, that Reality has never lost its Self)

19. श्रोता वनिती करी पुढती। शुक्र मुक्तो वामदेवो वा हे श्रुती।

दोघेच मुक्त आदधिती। बोलत असे ॥ १९ ॥

śrotā vanaṁtī karī puḍhatī | śuka mukto vāmadevo vā he śrutī |
dogheci mukta ādhiṁtīm | bolata ase || 19 ||

19. The listener was confused and said, “Only *shuka* and *vamdev* were liberated, this is said so in the *vedas*. From beginning to end, they are the only two who are liberated.”



20. वेदे बद्ध केले सर्व। मुक्त शुक वामदेव।

वेदवचनीं अभाव। कैसा धरावा ॥ २० ॥

vedeṁ baddha kele sarva | mukta śuka vāmadeva |

vedavacanīm abhāva | kaisā dharāvā || 20 ||

20. “The *vedas* have said that all others are in bondage and only *shuka* and *vamdev* are liberated. Why should one not keep faith in what the *vedas* say?”

21. ऐसा श्रोता वेदाधारें। देता झाला परतयुत्तरें।

दोघेच मुक्त अत्यादरें। प्रतपिद्य केले ॥ २१ ॥

aisā śrotā vedādhāreṁ | detā jhālā pratyuttareṁ |

dogheci mukta atyādareṁ | pratipādyā kele || 21 ||

21. Taking the support of the *vedas*, the listener replied in this way and then with the utmost respect he said, “Only these two are liberated.”

22. वक्ता बोले याउपरी। दोघेच मुक्त सृष्टीवरी।

ऐसें बोलतां उरी। कोणास आहे ॥ २२ ॥

vaktā bole yāuparī | dogheci mukta sṛṣṭīvarī |

aiseṁ bolatām urī | koṇāsa āhe || 22 ||

22. The speaker continued to speak. He said that this statement of the *vedas* should be properly understood. It means that from this gross creation there are two kinds of liberations (ie. *sagun* and *nirgun*). For even if you make this *sagun* ‘speech’ still someone remains (ie. the first liberation is ‘I am’. This still remains ie. *shuka* still remains. See V.45,46; the first liberation is *jivan mukta* and this is the *sagun* ‘I am’ experience and the second liberation is *videha mukta* or the understanding, I do not exist)

23. बहु ऋषिबहु मुनी। सिद्ध योगी आत्मज्ञानी।

झाले पुरुष समाधानी। असंख्यात ॥ २३ ॥

bahu ṛṣi bahu munī | siddha yogī ātmajñānī |

jhāle puruṣa samādhānī | asaṁkhyāta || 23 ||

23. There are the ‘many’ in bondage and there are the *rishis*; there are the ‘many’ in bondage and there are the *munis*. There are the *siddhas*, the *yogis* and the *atma gnyanis* and there is that *purush*, the one in *samadhan* and there is that immeasurable Reality. (There are the ‘many’ in bondage but there were those who have been liberated, not just *shuka* and *vamdev*; and there is, was and always will be, those who have understood that forever free Reality)

श्लोक ॥ परप्रहादनारदपराशरपुंडरीक-व्यासांबरीषशुकशौनकभीष्मदाल्भ्यान्।

रुक्मांगदारजुनवसिष्ठवभीषणादीन् पुण्यानमिन्परमभागवतान्स्मरामि ॥ १ ॥

कविरिहरितरिक्षः प्रबुद्धः पिप्पलायनः।

आविरिहोत्रोऽथ द्रुमलिश्चमसः करभाजनः ॥ २ ॥

śloka || prāṛhādanāradaparāśarapuṇḍarika-vyāsāmbarīṣaśukaśaunakabhīṣmadālbhyān |

rukmaṅgadārjunavasiṣṭhavibhīṣaṇādīn puṇyānimānparamabhāgavatānsmarāmi || 1 ||

kaviriharitarikṣaḥ prabuddhaḥ pippalāyanaḥ |

āvīrhotro'tha drumilaścamaśaḥ karabhājanaḥ || 2 ||

shloka: There was *pralhad*, *narada*, *parashara*, *pundarika*, *vyasa*, *ambarisha*, *shuka*,



shounaka, bhima, dalbhya, rukmangada, arjuna, vashistha and bibhishana. They are the purest devotees of krishna whom I am remembering. And also there was kavi, hari, antariksha, prabuddha, pippalayana, avirhotra, drumila, chamsa and karbhajana.

24. यांहीवेगळे थोर थोर। ब्रह्मा वषिणु महेश्वर।

आदकिरून दगिंबर। वदिहादकि॥ २४॥

*yāmhīvegale thora thora | brahmā viṣṇu maheśvara |
ādikarūna digambara | videhādika || 24 ||*

24. There is this ‘speech’ (ie. *sagun*) that is quite different from the greatest of the great (that Reality, like *vyasa* etc.) and there is *brahma*, *vishnu* and *maheshwara* (*gunas* and *objectification*). But as well as them, there is that one who is free of all coverings, pervading like the sky and that is the *videha* like *janaka* (ie. *without body*). (There are the mixed *gunas* of the ‘many’ in bondage and there is this liberation known as the ‘I am’/knowledge/*sagun* and there is the *videha*/beyond knowledge/*nirgun* and there is the greatest of the great ie. *vyasa* etc. They are the Reality and That has nothing to do with all this).

25. शुक्र वामदेव मुक्त झाले। येर हे अवघेच बुडाले।

या वचनें वशिवासले। ते पढतमूरख॥ २५॥

*śuka vāmadeva mukta jhāle | yera he avagheca buḍāle |
yā vacanem viśvāsale | te paḍhatamūrkhā || 25 ||*

25. The first liberation of *shuka* and *vamdev* was still in the mind (ie. *first liberation is the thought ‘I am’*) and therefore that thoughtless *nirgun* was drowned. And if one was to believe in this ‘speech’ only then, that Reality has become a knowledgeable fool (this ‘speech’ is a liberation; it is liberation from gross body consciousness. But it is not the understanding, I do not exist ie. liberation from the ‘I’ and this is the second liberation or *videha*. Then in V. 35 we are told of a third liberation. This is Reality or Final Liberation. There, there was never the concept of bondage nor liberation and you were forever free. *videha* is that thoughtless Reality but there the possibility of falling once more into ‘I am’ and then back into the ‘many’ thoughts, still remains. However in that Final Liberation you have been completely dissolved and can never return; like the drop of salt in the ocean).

26. तरी वेद कैसा बोललि। तो काय तुम्हीं मथिया केला।

ऐकोन वक्ता देता झाला। परतयुत्तर॥ २६॥

*tarī veda kaisā bolilā | to kāya tumhīn mithiyā kelā |
aikona vaktā detā jhālā | pratyuttara || 26 ||*

26. The listener asked, “What is this ‘speech’ of the *vedas* and how did you make this ‘speech’ false?” Having listened, the speaker gave His reply.

27. वेद बोललि पूरवपक्ष। मूरख तेथेंचलिबी लक्ष।

साधु आणा वियुत्पन्न दक्ष। त्यांस हें न माने॥ २७॥

*veda bolilā pūrvaapakṣa | mūrkhā tethēnci lāvī lakṣa |
sādhū āṇi vyutpanna dakṣa | tyāmsa heṇ na māne || 27 ||*

27. This ‘speech’ of the *vedas* is the original hypothesis (or ‘I am He’) and the foolish



place their attention there only. But the *sadhu* and the clever speaker do not hinder that thoughtless *videha* (they dissolve this ‘I am’ in thoughtlessness. It is this thought of ‘I’ that keeps the thoughtless Self concealed. It is and was always there but thought cannot know it).

28. तथापि हैं जरी मानलें। तरी वेदसामर्थ्य बुडालें।
वेदाचेन उद्धरलें। न वचे कोणा ॥ २८ ॥

tathāpi heri jarī mānaleri | tarī vedasāmarthyā buḍāleri |
vedāceni uddharilerī | na vace koṇā || 28 ||

28. When thoughtlessness is valued then, this power of the ‘all’ of the *vedas* is drowned. For the *vedas* cannot uplift this ‘all’. (The *vedas* can give this understanding of ‘I am’ or the ‘all’ but they cannot make you that thoughtless Self; only *sadguru* can bring about that Final Liberation)

29. वेदाङ्गी सामर्थ्य नसे। तरी या वेदासि कोण पुसे।
महणोन वेदी सामर्थ्य असे। जन उद्धरावया ॥ २९ ॥

vedāṅgī sāmarthyā nase | tarī yā vedāsi koṇa puse |
mhaṇoni vedī sāmarthyā ase | jana uddharāvayā || 29 ||

29. If this ‘I am’ power (existence) of this ‘all’ body (knowledge) is not, then this ‘speech’ of the *vedas* will be wiped out by the ‘many’ thoughts. Therefore there should be this power that is within the *vedas* so that the mind can be lifted out of this world (this power that the *vedas* teach is the power to simply be and to know ie. forget everything and be He. By this knowingness the mind is lifted out of its *samsar* and it becomes the ‘all’)

30. वेदाक्षर घडे ज्यासी। तो बोलजि पुण्यराशी।
महणोन वेदी सामर्थ्यासी। काय उणें ॥ ३० ॥

vedākṣara ghaḍe jyāsī | to bolije puṇyārāśī |
mhaṇoni vedī sāmarthyāsī | kāya uṇem || 30 ||

30. And when that *purush* accomplishes that imperishable Self then, this ‘speech’ becomes *videha* (ie. when that *purush* meets Himself then, the thought ‘I am’ becomes thoughtlessness and the first liberation/*jivan mukta* becomes the second liberation/*videha mukta*). Therefore, why to reduce this power that is within the *vedas* to merely these worthless thoughts of the ‘many’? (Therefore forget the ‘many’ thoughts, maintain this ‘speech’ and through constant alertness, this ‘speech’ will also dissolve in thoughtlessness)

31. वेद शास्त्र पुराण। भाग्यें झालया श्रवण।
तेणें होइजे पावन। हैं बोलती साधु ॥ ३१ ॥

veda śāstra purāṇa | bhāgyem jhāliyā śravaṇa |
teṇem hoije pāvana | heri bolatī sādhu || 31 ||

31. There is the reading of the *vedas*, *shasthras* and *puranas* but it is this listening/*shravan* that brings the greatest of good fortunes. On account of this, one will be purified, for the one who ‘speaks’ this ‘I am’ will become that thoughtless *sadhu*.

32. श्लोक अथवा श्लोकार्ध। नाही तरी श्लोकपाद।



श्रवण होतां एक शब्द। नाना दोष जाती ॥ ३२ ॥

śloka athavā ślokārdha | nāhīm tarī ślokapāda |
śravaṇa hotām eka śabda | nānā doṣa jāti || 32 ||

32. If within a verse or half a verse or even in a quarter of a verse, this ‘word’ (ie. ‘I am’) appears and that One listens to it, then the impurities of the ‘many’ words get destroyed (within the ‘many’ words there is this ‘word’ or ‘I am’ and this is the base of the ‘many’ words. But intellectual knowledge is within the realm of the ‘many’ words and it cannot be compared to this experience ‘I am’).

33. वेद शास्त्रां पुराणी। ऐशा वाक्यांच्या आयणी।

अगाध महिमा व्यासवाणी। वदोनि गेली ॥ ३३ ॥

veda śāstrīm purāṇīm | aiśā vākyañcyā āyaṇī |
agādha mahimā vyāsavāṇī | vadoni gelī || 33 ||

33. Within the *vedas* and *shasthras* and *puranas* there is that Lord of this great statement ‘I am’. This ‘I am’ is the declaring of the unfathomable greatness of *vyasa* and the others (ie. within the *vedas* there is this ‘I am’/‘word’ and within the ‘I am’ there is the Lord who illuminates it. This manifest ‘I am’ or ‘word’ of God reveals the hidden presence of the unmanifest God).

34. एकाक्षर होतां श्रवण। तात्काळच होइजे पावन।

ऐसें ग्रंथाचें महिमान। ठायीं ठायीं बोलिलें ॥ ३४ ॥

ekākṣara hotām śravaṇa | tātkāḷaci hoiḷe pāvana |
aiseṁ grāṁthācēṁ mahimāna | ṭhāyīm ṭhāyīm bolileṁ || 34 ||

34. When your *shravan* becomes that One imperishable Self then, at that time you become pure (ie. the thoughtless *nirgun*). The greatness of these scripture’s was to reveal this ‘speech’ in every place.⁸

35. दोहीवेगळा तजि नुद्धरे। तरी महिमा कैचा उरे।

असो हें जाणजि चतुरें। येरां गाथागोवी ॥ ३५ ॥

dohīṁvegaḷā tijā nuddhare | tarī mahimā kairīcā ure |
aso heṁ jāṇjī catureṁ | yerām gāthāgovī || 35 ||

35. But if there was not a third liberation separate from these two liberations to take one forever out of this *maya* (*sagun/jivan-mukta* and *nirgun/videha mukta*) then, how could that greatness of non-duality remain (ie. these first two liberations can come and go and there is not the establishment of Final Liberation and the forever free)? Thoughtlessness

⁸*siddharameshwar maharaj*- In *vedanta* there is the understanding ‘*neti, neti*’ (‘It is not this, it is not that’) and the practice of this reveals the word ‘I am’. And when there is the negation of even this knowledge, then His praise is the silence that remains beyond this ‘word’. If the prefix ‘not’ is added to any word then whatever meaning the word had conveyed, it is not that and it is understood to be beyond that. If we do not know someone’s name and we have to introduce him then, what do we do? Well if this man is sitting in a group then we can point out a person whom we know and say, “He is not Ram but the man beyond Ram.” By saying that much only, we indicate the one who is unfamiliar to us. The Mother *vedas* does the same thing, she indicates that Supreme Self by introducing us to its close acquaintance. By *neti, neti* she gathers together the many names and forms of the world and places them in this ‘meeting place’ and gives it this name ‘I am’. And though that Self is not here, for it is beyond and though it has no ‘name’, still it is the support of this ‘name’ and ‘meeting place’ and in this way we can come to understand that One who is ‘beyond the elements’ and has no name and no place. Such is the great favour done by the Mother *vedas*.



should be known by the wise otherwise, this ‘all’ becomes the perplexing affairs of the ‘many’ words once more.

36. वेद शास्त्रं पुराणं। कैशीं होती अपरमाणं।
दोघावांचूनी तिसरा कोणं। उद्धरावा ॥ ३६ ॥
veda śāstreṁ purāṇeṁ | kaiśīm hotī apramāṇeṁ |
doghāvāṁcūni tisarā koṇeṁ | uddharāvā || 36 ||

36. So why should it be said that the *vedas*, *shasthras* and *puranas* have no authority; they do have the ability to bring about this moving *sagun* liberation? And without these two liberations of the moving *sagun* and the still *nirgun*, how could there be this third liberation that takes one forever out of *maya*?

37. म्हणसी काष्ठ होऊन पडलि। तोच एक मुक्त झाला।
शुक तोही अनुवादला। नाना नरूपणं ॥ ३७ ॥
mhaṇasī kāṣṭha hoūni paḍilā | toci eka mukta jhālā |
śuka tohī anuvādālā | nānā nirūpaṇeṁ || 37 ||

37. And if it is said that, only the one who falls still like a log is liberated then, how could it be that *shuka* gave ‘many’ discourses (the Saint has to use his mind and speech to teach and though all this appears to take place in your *maya* still, He is forever free)?

38. शुक मुक्त ऐसे वचन। वेद बोललि हैं प्रमाण।
परी तो नवहता अचेतन। ब्रह्माकार ॥ ३८ ॥
śuka mukta aiseṁ vacana | veda bolilā heṁ pramāṇa |
parī to navhatā acetana | brahmākāra || 38 ||

38. The first liberation of **shuka* was this divine ‘speech’ that is taught by the *vedas*. But this is not the non-moving ‘Dweller in *brahman*’ (thoughtless *nirgun*). *(*shuka* was a *jivan mukti* before he went to King *janaka*, a *videhi* and asked Him for understanding. Then he gained *videha mukta*)

39. अचेतन ब्रह्माकार। असता शुक योगीश्वर।
तरी सारासार वचिर। बोलणें न घडे ॥ ३९ ॥
acetana brahmākāra | asatā śuka yogīśvara |
tarī sārāsāra vicāra | bolāṇeṁ na ghaḍe || 39 ||

39. Therefore there was *shuka*, that non-moving ‘Dweller in *brahman*’ and the ‘Lord of the *yoga*’ (the three liberation; see V. 46, the third liberation). But when there was the understanding of that essence then, this ‘speech’ no longer appeared (ie. then there was the second liberation that he had gained from his *sadguru*, King *janaka*).

40. जो ब्रह्माकार झाला। तो काष्ठ होऊन पडलि।
शुक भागवत बोललि। परीक्षीतिपुढें ॥ ४० ॥
jo brahmākāra jhālā | to kāṣṭha hoūna paḍilā |
śuka bhāgavata bolilā | parīkṣitīpuḍheṁ || 40 ||

40. Then he ‘Dwelt in *brahman*’ and ceased being just like a log (ie. body conscious is being like a log). Then *shuka* spoke on the *bhagavant gita* before king *parikshita*!



(maharaj- the Master uses knowledge, otherwise how could I speak).

41. नरूपण हें सारासार। बोललि पाहजि वचिर।

धांडोळावें चराचर। दृष्टांताकारणें ॥ ४१ ॥

nirūpaṇa heṁ sārāsāra | bolilā pāhije vicāra |

dhāṇḍolāveṁ carācara | dṛṣṭāntākāraṇeṁ || 41 ||

41. When there is the discourse of that thoughtless Self then, this ‘speech’ wants only the understanding, I do not exist. Therefore by means of these *similes for *brahman* you should search through this whole animate and inanimate ‘all’ and find your Self. *(See Discourse on that Pure *brahman* 7.4. He is like the space, water, sky etc., V. 21- Though a simile cannot accomplish that *brahman*, still it can bring that understanding, for within this simile of space/*akash* (ie. zero/nothing) one can come upon thoughtlessness)

42. क्षण एक ब्रह्मचिह्नं। क्षण एक दृश्य धांडोळावें।

नाना दृष्टांती संपादावें। वक्तृत्वासी ॥ ४२ ॥

kṣaṇa eka brahmācī vāveṁ | kṣaṇa eka dṛśya dhāṇḍolāveṁ |

nānā dṛṣṭāntīṁ saṁpādāveṁ | vaktṛtvāsī || 42 ||

42. This ‘moment of the One’ should be *brahman* and so this ‘moment’ (ie. ‘now’) with this visible ‘all’ should be thoroughly searched through (one should always remain in this ‘speech’ of the ‘all’ and understand the different states as explained in chapter 7.3; The fourteen *brahmanas*. You should rise higher and become so big that finally you go off). Therefore this eloquent ‘speech’ that is within the ‘many’ similes should be acquired.

43. असो भागवतनरूपण। शुक बोललि आपण।

तया अंगीं बद्धपण। लावूं नये कीं ॥ ४३ ॥

aso bhāgavatānirūpaṇa | śuka bolilā āpaṇa |

tayā aṅgīṁ baddhapaṇa | lāvūṁ naye kīṁ || 43 ||

43. This ‘speech’ is the real discourse of the *bhagawat* and *shuka* himself became this ‘speech’. Then this idea of bondage that had appeared within this ‘all’ body could not affect him (you are this knowledge, why to bring the thoughts of a gross body?).⁹

44. म्हणोनि बोलतां चालतां। नचिष्टति पडलिं नसतां।

मुक्ती लाभे सायुज्यता। सद्गुरुबोधें ॥ ४४ ॥

mhaṇoni bolatāṁ cālatāṁ | niceṣṭita paḍileṁ nasatāṁ |

mukti lābhe sāyujyatā | sadgurubodheṁ || 44 ||

⁹ *siddharameshwar maharaj*- If a human being is to become God then, let there be no longing for objects in the mind. This means “I am the Truth, the Supreme Self and all these objects are completely false. Whether they come or go, it is all the same to me.” Imbibe the conviction of your own Natural State. In the Self there is no sleep, nor awakening, no sitting, no time, not even a moment. So if the thought comes that “I was late in getting up today” then immediately reply to that by saying, “But when did I sleep in the first place? I am there in all the three states.” Whenever such situations arise, you should immediately reply from the state of the Self. If someone tells you to wash your feet then, “Where have I got feet to wash?” At least in your mind there should be these kinds of thoughts. When you remember the Self then there is only the Self. Therefore, always have that Self conviction.



44. Therefore by simply ‘speaking’ and ‘moving’ and not falling insensible (ie. forgetting yourself), one gains that Final Liberation that is the understanding of *sadguru* (ie. then even while using knowledge to be in this world, He is established beyond knowledge).

45. एक मुक्त एक नित्यमुक्त। एक जाणावे जीवनमुक्त।
 एक योगी वदिहमुक्त। समाधानी ॥ ४५ ॥
yeka mukta eka nityamukta | eka jāṇāve jīvanmukta |
yeka yogī videhamukta | samādhānī || 45 ||

45. Some are called *videha-mukta* and some are known as *nitya-mukta* (forever liberated) and some should be known as *jīvan-mukta* (ie. the three liberations). A *yogi* understands the complete contentment/*samadhan* that comes from *videha-mukta* and the One who is the Lord of *yoga* is the *nitya-mukta* (ie. like *vyasa* etc).

46. सचेतन ते जीवनमुक्त। अचेतन ते वदिहमुक्त।
 दोहीवेगळे नित्यमुक्त। योगेश्वर जाणावे ॥ ४६ ॥
sacetana te jīvanmukta | acetana te videhamukta |
dohīvegale nityamukta | yogēśvara jāṇāve || 46 ||

46. When that Reality is moving then it is called *jīvan-mukta* and when that Reality is not-moving then it is called *videha-mukta*. And separate to these two is the *nitya-mukta* and He should be known as the Lord of *yoga* (*shuka* was first a *jīvan-mukti*, then a *videha-mukti*, and finally a *nitya-mukti* like *vyasa* and others. The three are the moving *sagun*, the non-moving *nirgun* and that Reality that has nothing to do with all this; *maharaj*- when the cloud hiding the sun’s rays disperses then one feels happiness, but why should the sun feel happiness. He had never lost himself)

47. स्वरूपबोधें सतब्धता। ते जाणावी तटस्थता।
 तटस्थता आणा सतब्धता। हा देहसंबंध ॥ ४७ ॥
svarūpabodheṁ stabdhatā | te jāṇāvī taṭasthatā |
taṭasthatā āṇi stabdhatā | hā dehasambandha || 47 ||

47. When you understand your *swarup* then, you are still and this should be known as a fixed attention (ie. pure imagination). But when there is the stillness of this fixed attention then, that thoughtless Self is still connected to the ‘all’ body (the *brahman* has a connection with *maya* and the *nirgun* has a connection with *sagun* in so much as, it can fall again back into illusion. However the *nitya mukta* is forever free; like the salt dissolved in the ocean).

48. येथें अनुभवासीच कारण। येर सर्व नष्टिकारण।
 तृप्तिपावावी आपण। आपुल्या स्वानुभवे ॥ ४८ ॥
yethēṁ anubhavāsīca kāraṇa | yera sarva niṣkāraṇa |
tr̥pti pāvāvī āpaṇa | āpulyā svānubhaveṁ || 48 ||

48. *maya* is the cause of this ‘I am’ experience and afterwards it is this ‘all’ that becomes that causeless *swarup*. Therefore you should attain your own contentment through Self-experience/*swa-anubhav*.

49. कंठमर्याद जेवलि। त्यास म्हणती भुकेला।
 तेणें शब्दें जाजावला। हें तों घडेना ॥ ४९ ॥



kaṁṭhamaryāda jēvilā | tyāsa mhaṇatī bhukelā |
teṇem śabdem jājāvalā | heṁ tom ghaḍenā || 49 ||

49. If you have enjoyed the fruit of your past actions over and over again and still that One says, “I am hungry for desires”. And if due to these desires, this ‘I am’ is made to fume then, that thoughtlessness has not been accomplished (see V. 11; there is this ‘I am’ understanding sometimes and then one falls back into body consciousness due to desires).

50. स्वरूपीं नाही देह। तेथें कायसा संदेह।
 बद्ध मुक्त ऐसा भाव। वदिहाचकडे ॥ ५० ॥
svarūpīm nāhīm deha | tethem kāyasā saṁdeha |
baddha mukta aisā bhāva | videhācakaḍe || 50 ||

50. But if in that *swarup* there is no *body then, how can there be any doubt ‘there’? To be in bondage or to be free are both understandings due to a body. *(If you have freed yourself of this bondage of “I am a body” and also this liberation of the much larger body of ‘I am’)

51. देहबुद्धी धरून चितीं। मुक्त ब्रह्मादिक नवहेती।
 तेथें शुकाची कोण गती। मुक्तपणाची ॥ ५१ ॥
dehabuddhī dharūna cīmīṁ | mukta brahmādikā navhetī |
tethem śukācī koṇa gatī | muktapaṇācī || 51 ||

51. By holding a body *buddhi* in their mind then, even lord *brahma* and the other gods are not free. When *shuka* felt that he was liberated then, this was the ‘all’ state of ‘being free’; but how can this be that thoughtless *swarup* (to feel that you are liberated cannot be real liberation)?

52. मुक्तपण हेंचि बद्ध। मुक्त बद्ध हें अबद्ध।
 स्वस्वरूप स्वतःसिद्धि। बद्ध ना मुक्त ॥ ५२ ॥
muktapaṇa heṁci baddha | mukta baddha heṁ abaddha |
svasvarūpa svataḥsiddha | baddha nā mukta || 52 ||

52. When there is the feeling of ‘being liberated’ then, that thoughtless Self has become bound. Then there is freedom and bondage and that thoughtlessness is still speaking carelessly. That true *swarup* is Self-existent and it is neither bound nor free (*nitya-mukta* has never known bondage nor freedom).

53. मुक्तपणाची पोटीं शळि। बांधतां जाइजे पाताळा।
 देहबुद्धीची अर्गळा। स्वरूपीं न सटे ॥ ५३ ॥
muktapaṇācī poṭīṁ śilā | bāṁdhatām jāije pātālā |
dehabuddhīcī argḷā | svarūpīm na saṁṭe || 53 ||

53. If you tie the stone of freedom around your mind then, you will sink into the lower worlds because of this knot. For a distinct body *buddhi* cannot ever be accepted in that *swarup*.

54. मीपणापासून सुटला। तोचि एक मुक्त जाहला।
 मुका अथवा बोलला। तरी तो मुक्त ॥ ५४ ॥



*mīpaṇāpāsūna suṭalā | toci eka mukta jāhalā |
mukā athavā bolilā | tarī to mukta || 54 ||*

54. Only that One who has untied this I-ness, is free. Whether mute or ‘speaking’, still He is always free.

55. जयास बांधावें तें वाव। तेथें कैचा मुक्तभाव।

पाहों जातां सकळ वाव। गुणवार्ता ॥ ५५ ॥

*jayāsa bāṁdhāvēṁ teṁ vāva | tetheṁ kairicā muktabhāva |
pāhoṁ jātām sakalā vāva | guṇavārtā || 55 ||*

55. But when that Reality is confined to this *mula maya* then, there is empty space. But how can this feeling of freedom be that Reality? When one tries to understand that Reality then, there is this empty ‘all’ and this rumour is the *sattwa guna* (if you think you have understood then still, you remain).

श्लोक ॥ बद्धो मुक्त इति व्याख्या गुणतो न मे वस्तुतः।

गुणस्य मायामूलत्वान्न मे मोक्षो न बंधनम् ॥ १ ॥

*śloka || baddho mukta iti vyākhyā guṇato na me vastutaḥ |
guṇasya māyāmūlatvānna me mokṣo na bāṁdhanam || 1 ||*

śloka – The yogi says, “The definition of being free or bound is only related to the *gunas*. They do not concern me, for the *gunas* have their root in *maya*. Thus, I have neither bondage nor freedom.”

56. तत्त्वज्ञाता परमशुद्ध। तयासिनाहीं मुक्त बद्ध।

मुक्त बद्ध हा वनिद। मायागुणें ॥ ५६ ॥

*tattvajñātā paramaśuddha | tayāsi nāhīm mukta baddha |
mukta baddha hā vinoda | māyāguṇeṁ || 56 ||*

56. There is the knower of the gross elements and there is that Supreme and pure Self and That has neither freedom nor bondage. When there is either bondage or freedom then that thoughtless Self has become this play of the *gunas* of *maya* (either the mixed *gunas* of bondage or the *sattwa guna* of liberation).

57. जेथें नाम रूप हें सरे। तेथें मुक्तपण कैचें उरे।

मुक्त बद्ध हें वसिरे। वसिरपणेंशीं ॥ ५७ ॥

*jetheṁ nāma rūpa heṁ sare | tetheṁ muktapaṇa kairicem ure |
mukta baddha heṁ visare | visarapaṇeṁśīm || 57 ||*

57. In *maya* there is this ‘name’ (‘I am’/existence) and this ‘form’ (‘all’/knowledge) and that thoughtless Self gets pushed aside. Tell me, in *brahman* how can the feeling of ‘being free’ remain? His forgetfulness is the nature of thoughtlessness and due to this, He forgets both freedom and bondage.

58. बद्ध मुक्त झाला कोण। ऐसा श्रोता करी प्रश्न।

बाधक जाणावें मीपण। धर्त्यास बाधी ॥ ५८ ॥

*baddha mukta jhālā koṇa | aisā śrotā karī praśna |
bādhaka jāṇāvēṁ mīpaṇa | dhartyāsa bādhī || 58 ||*



58. How can there be bondage or liberation when there is that *paramatma* and you do not remain? Bondage therefore should be known as the suffering of the one who holds on to the pride of I-ness.

59. एवं हा अवघा श्रम। अहंतेचा जाण भ्रम।
मायातीत जो वशिराम। सेवलि नाही ॥ ५९ ॥
evam hā avaghā śrama | ahamtecā jāṇa bhrama |
māyātita jo viśrāma | sevilā nāhīm || 59 ||

59. Then that thoughtless Self has either gross body consciousness or this delusion of ‘I am’ and they both bring the fatigue of a body ego. Then that *purush* has not tasted that complete rest that is beyond *maya*.

60. असो बद्धता आणमुक्तता। आली कल्पनेच्या माथां।
ते कल्पना तरी तत्त्वतां। साच आहे ॥ ६० ॥
aso baddhatā āṇi muktatā | ālī kalpanecyā māthām |
te kalpanā tarī tattvatām | sāca āhe || 60 ||

60. Due to imagination, both bondage and liberation have been placed upon your head and that Reality imagines that these are real.

61. म्हणोनीहें मृगजळ। माया नाथलें आभाळ।
स्वप्न मथिया तात्काळ। जागृतीस होय ॥ ६१ ॥
mhaṇoni heṁ mṛgajala | māyā nāthilerī ābhāla |
svapna mithyā tātkāla | jāgṛtīsa hoyā || 61 ||

61. But then that thoughtless Self is this mirage of *maya* and it is as temporary and as false as the passing clouds. But when awakeness comes then, at that moment, the dream becomes false.

62. स्वप्नीं बद्ध मुक्त झाला। तो जागृतीस नाही आला।
कैचा कोण काय झाला। कांहीं कळेना ॥ ६२ ॥
svapnīm baddha mukta jhālā | to jāgṛtīsa nāhīm ālā |
kaimcā koṇa kāya jhālā | kāmhīm kaḷenā || 62 ||

62. But even if within this dream, the one in bondage becomes liberated still, he has not truly awoken. And if this ‘all’ is not understood then, who can know what will appear or why it appears? (Then there is the bondage of the ‘many’ and we are left ‘hanging’ and confused about the ‘many’ teachings. *maharaj*- you do everything knowingly and not-knowingly but you don’t know what the result will be and so you are always in suspense. In this world you are always thinking, what will happen and what will not happen; what to do and what not to do...without *rajo guna* you can’t do anything)

63. म्हणोन मुक्त वशिज्जन। जयांस झालें आत्मज्ञान।
शुद्धज्ञानें मुक्तपण। समूळ वाव ॥ ६३ ॥
mhaṇona mukta viśvajana | jayāṁsa jhālerī ātmajñāna |
śuddhajñānerī muktapaṇa | samūḷa vāva || 63 ||

63. Therefore, this liberation (ie. ‘I am’) is for the people of the world and it is to this *mula maya* that there comes Self-knowledge, *atma-gnyan*. Due to this pure knowledge,



the feeling of ‘being free’ is made completely void.

64. बद्ध मुक्त हा संदेह। धरी कल्पनेचा देह।
साधु सदा नःसंदेह। देहातीत वस्तु ॥ ६४ ॥
baddha mukta hā saṁdeha | dharī kalpanecā deha |
sādhū sadā niḥsaṁdeha | dehātīta vastu || 64 ||

64. When there is bondage or freedom then, that thoughtless Self still has a doubt and there is the holding of the concept of a body. But the *sadhu* is always ‘without doubt’ for He is the Self beyond the body.

65. आतां असो हें पुढती। पुढें रहावें कोणें रीतीं।
तेंचनिरूपण श्रोतीं। सावध परसिवें ॥ ६५ ॥
ātām aso heṁ puḍhātī | puḍheṁ rahāveṁ koṇeṁ rītīm |
teṁci nirūpaṇa śrotīm | sāvadha parisāveṁ || 65 ||

65. When there is that thoughtless *vi-deha* (ie. beyond body) then ahead, in what manner should one stay? This will now be discoursed to the good listener and therefore you should listen carefully.

- इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
बद्धमुक्तनिरूपणं नाम षष्ठः समासः ॥ ६ ॥ ७.६
iti śrīdāsabodhe gurushṣiyasaṁvāde saptamadaśake
baddhamuktanirūpaṇaṁ nāma ṣaṣṭhaḥ samāsaḥ || 6 || 7.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 7 named „The discourse on the Bound and the Free“ is concluded.



7.7 The Establishment of *Sadhana*

समास सातवा : साधनप्रतिष्ठानरूपण

samāsa sātavā : sādhanapratīṣṭhānirūpaṇa

|| Śrī Rām ||

1. वस्तुसजिरी कल्पावें। तरी ते नर्विकल्प स्वभावें।
तेथें कल्पनेच्या नावें। शून्याकार ॥ १ ॥
vastūsi jarī kalpāveṃ | tarī te nirvikalpa svabhāveṃ |
tetheṃ kalpanecyā nāveṃ | śūnyākāra || 1 ||

1. Even if that Self imagines, still it is by nature the Reality beyond imagination. Due to this imagining, that *brahman* ‘there’ is this ‘I am’ ‘here’ and dwells in *zero. *(*shunya*, when you feel, ‘nothing is there’ then, this is knowledge; but still you forget, you are there beyond this knowledge) (*maharaj*- how to go beyond zero? Understand that it is zero and you are beyond it or not?)

2. तथापि कल्पूं जातां। न ये कल्पनेच्या हाता।
ओळखी ठायीं न पडे चित्ता। भ्रंश पडे ॥ २ ॥
tathāpi kalpūṃ jātāṃ | na ye kalpanecyā hātā |
olaḥī ṭhāyīṃ na paḍe cittā | bhrāṃśa paḍe || 2 ||

2. Even if you try to imagine it, still that Self is not something that can be imagined. And if this imagined ‘I am’ is not found then, the mind falls into ‘many’ confusions.

3. कांहीं दृष्टीस न दसि। मनास तेही न भासे।
न भासे न दसि। कैसें ओळखावें ॥ ३ ॥
kāṃhīm dṛṣṭīsa na dise | manāsa tehī na bhāse |
na bhāse na dise | kaimseṃ olaḥhāveṃ || 3 ||

3. If this ‘all’ cannot be seen by the senses and that Reality cannot be perceived by the mind then, how can that Self be recognized if it cannot be seen or perceived?

4. पाहों जातां नरीकार। मनासि पडे शून्याकार।
कल्पूं जातां अंधकार। भरला वाटे ॥ ४ ॥
pāhōṃ jātāṃ narakāra | manāsi paḍe śūnyākāra |
kalpūṃ jātāṃ andhakāra | bharalā vāṭe || 4 ||

4. When you try to understand that formless Self then, you descend into the mind and dwell in zero. If you try to imagine that Self then, total darkness is felt everywhere (you are the One and only Self; how then can It be seen through the senses or perceived in the mind? First you will see your reflection ie. space or zero. Afterwards in this zero, ‘many’ things get imagined).

5. कल्पूं जातां वाटे काळें। परी ते काळें ना पविळें।
आरकृत नळें ना ढवळें। वर्णरहित ॥ ५ ॥
kalpūṃ jātāṃ vāṭe kāḷeṃ | parī te kāḷeṃ nā pivileṃ |
ārakta nileṃ nā ḍhavaḷeṃ | varṇarahita || 5 ||



5. Imagination feels it is black but *brahman* is neither black nor yellow. It is neither red, blue, nor white, for it is without colour.

6. जयास वर्णव्यक्ति नसे। भासाहून अनारसिं।
रूपचि नाही कैसें। ओळखावें ॥ ६ ॥
jayāsa varṇavyakti nase | bhāsāhūni anāriseṁ |
rūpacī nāhīm kaiseṁ | oḷakhāveṁ || 6 ||

6. How to recognize that Self which is not the manifest colours and which is different from any appearance and is not this 'all' form?

7. न दसितां ओळखण। कति धरावी आपण।
हैं तो श्रमासीच कारण। होत असे ॥ ७ ॥
na disatām oḷakhaṇa | kitī dharāvī āpaṇa |
heṁ tom śramāsīca kāraṇa | hota ase || 7 ||

7. If you know That which cannot be seen then, you are imaging the 'many' forms in your mind and this is the cause of fatigue for that thoughtless Self (*maharaj- you sleep because you are tired of this world*).

8. जो नरिगुण गुणातीत। जो अदृश्य अव्यक्त।
जो अचित्त चिनातीत। परमपुरुष ॥ ८ ॥
jo nirguṇa guṇātīta | jo adṛśya avyakta |
jo acimtya cīntanātīta | paramapuruṣa || 8 ||

8. That *purush* is *nirgun* and beyond the *gunas*; that *purush* is not visible and not manifest; that *purush* cannot be thought about, for it is beyond thinking. Such is the Supreme *purush*.

श्लोक ॥ अचित्ताव्यक्तरूपाय नरिगुणाय गुणात्मने।
समस्तजगदाधारमूर्तये ब्रह्मणे नमः ॥ १ ॥
śloka || acimtyāvyaktarūpāya nirguṇāya guṇātmane |
samastajagadādhāramūrtaye brahmaṇe namaḥ || 1 ||

shloka: I bow down to *brahman* whose image (ie. form) is the support of the whole world. He is without thought (ie. beyond mind), unmanifest and *nirgun* but is the essence of all the *gunas*. (*sagun* is His image and from that the world appears)

9. अचित्त ते चित्तवें। अव्यक्तास आठवावें।
नरिगुणास ओळखावें। कोणेपरी ॥ ९ ॥
acimtya teṁ cīntāveṁ | avyaktāsa āṭhavāveṁ |
nirguṇāsa oḷakhāveṁ | koṇeparī || 9 ||

9. How to think of That which is beyond thought? How to remember That which is beyond manifestation? How can that *nirgun* be recognized?

10. जें दृष्टीसचि पडे। जें मनासही नातुडे।
तया कैसें पाहणें घडे। नरिगुणासी ॥ १० ॥
jeṁ drṣṭīsaci na paḍe | jeṁ manāsahī nātude |
tayā kaiseṁ pāhaṇeṁ ghaḍe | nirguṇāsī || 10 ||



10. If *mula maya* has not come into your vision; if *mula maya* has not been grasped by your mind then, how can that *nirgun* be understood?
11. असंगाचा संग धरणें। नरिवलंबी वास करणें।
नःशब्दासी अनुवादणें। कोणपरी ॥ ११ ॥
asaṅgācā saṅga dharaṇeṁ | niravalambīm vāsa karaṇeṁ |
niḥśabdāsī anuvādaṇeṁ | koṇeparī || 11 ||
11. How to be attached to That which has no attachment? How to stay in That which has no support? How to describe that which is without this ‘word’ even?
12. अचतियासचित् जातां। नरिवकिल्पासकिल्पितां।
अद्वैताचें ध्यान करितां। द्वैतचिउठे ॥ १२ ॥
acintyāsi cīntūṁ jātāṁ | nirvikalpāsi kalpitāṁ |
advaitāceṁ dhyāna karitāṁ | dvaitaci uṭhe || 12 ||
12. When we try to think of that which cannot be thought about; when we try to imagine that which is beyond imagination/*nirvikalpa*; when we try to meditate on the non-dual then, duality arises.
13. आतां ध्यानचिसांडावें। अनुसंधान ते मोडावें।
तरी मागुतें पडावें। महासंशयी ॥ १३ ॥
ātāṁ dhyānaci sāmḍāverṁ | anusamdhāna teṁ moḍāverṁ |
tarī māgutēṁ paḍāverṁ | mahāsamśayīṁ || 13 ||
13. Yet if ‘now’ this meditation is given up and you should break this continuous attention then, afterwards this great doubt of ‘I am’ will fall into the ‘many’ doubts of “I am a body”.
14. द्वैताच्या भेणें अंतरीं। वस्तु न पाहजि तरी।
तेणें समाधाना उरी। कदा असेचिनी ॥ १४ ॥
dvaitācyā bheṇēṁ antarīm | vastu na pāhije tarī |
teṇēṁ samādhānā urī | kadā asechinī || 14 ||
14. Due to your fear or respect for duality, that Self which is hidden within this inner space is not understood and therefore complete contentment/*samadhan* does not stay.
15. सवे लावतिं सवे पडे। सवे पडतां वस्तु आतुडे।
नित्यानित्यवचिरें घडे। समाधान ॥ १५ ॥
save lāvitāṁ save paḍe | save paḍatāṁ vastu ātuḍe |
nityānityavicāreṁ ghaḍe | samādhāna || 15 ||
15. But through habit, a habit gets established and through habit that Self is attained. Thus when there is an investigation into what is permanent and what is impermanent then, complete contentment arises.
16. वस्तु चित्तिं द्वैत उपजे। सोडी करितां कांहीच नुमजे।
शून्यत्वे संदेही पडजि। वविकेवणि ॥ १६ ॥
vastu cīntitāṁ dvaita upaje | soḍī karitāṁ kāṁhīmca numaje |
śūnyatveṁ saṁdehīm paḍije | vivekēvṇi || 16 ||



16. If you think of the Self then, duality springs up. But if you leave aside this thinking then, even this ‘all’ is not understood. Thus without this *vivek* you will fall into nothingness/zero and body consciousness (something is there ie. knowledge, but you don’t know what it is ie. ignorance and so you give it ‘many’ names; *maharaj*- from zero everything comes).

17. म्हणोन विविक धरावा। ज्ञाने प्रपंच सारावा।
अहंभाव ओसरावा। परी तो ओसरेना ॥ १७ ॥
mhaṇoni viveka dharāvā | jñāneṁ prapaṁca sārāvā |
ahambhāva osarāvā | parī to osarenā || 17 ||

17. Therefore, you should hold firmly to *vivek* and through this knowledge (ie. ‘I am’) your worldly life should be set aside. This ego-feeling should subside, still that *paramatma* can never subside.

18. परब्रह्म ते अद्वैत। कल्पितांच उठे द्वैत।
तेथे हेतु आणा दृष्टांत। कांहीच न चले ॥ १८ ॥
parabrahma teṁ advaita | kalpitāṁca uṭhe dvaita |
tetheṁ hetu āṇi dṛṣṭānta | kāñhīc na cale || 18 ||

18. That *parabrahman* is non-dual but imagination gives rise to duality. ‘There’ this original intent (to be) and this ‘all’ (to know) do not begin.

19. ते आठवति वसिरजि। कां ते वसिरोन आठवजि।
जाणोनियां नेणजि। परब्रह्म ते ॥ १९ ॥
teṁ āṭhavitāṁ visarije | kām teṁ visarona āṭhavije |
jāṇoniyāṁ neṇije | parabrahma teṁ || 19 ||

19. If you forget That (ie. no imagination) then, It is remembered and if you remember That (ie. imagination) then, It is forgotten. When knowing is not known then, there is that *parabrahman*.¹⁰ (*maharaj* often used this quote)

20. त्यास न भेटतां होय भेटी। भेटों जातां पडे तुटी।
ऐसी हे नवल गोष्टी। मुकेपणाची ॥ २० ॥
tyāsa na bheṭatāṁ hoya bheṭī | bheṭoṁ jātaṁ paḍe tuṭī |
aisī he navala goṣṭī | mukepaṇācī || 20 ||

20. If that *paramatma* is not met then, It is met and if one goes to meet That then, It

¹⁰ *siddharameshwar maharaj*- Whatever can be spoken by words is *maya* and after leaving aside the words, that which remains is *brahman*. Whatever can be conceived in mind and be meditated upon is *maya* and after setting aside the mental retention of meditation, that which remains is *brahman*. The experience that can be spoken of is *maya* and that which is hidden within this experience but cannot be told is *brahman*. That which is first understood (ie. knowledge) and then seen by the eyes (ie. gross) and that which is known when one tries to know or is remembered when one tries to remember, is *maya*. That which becomes known without trying to know and that which is there before remembering is *brahman*. If a thing can be remembered by remembering then, it can also be forgotten by forgetting, but if that does not need remembering, it is Self-existent and there is not the fear of it being forgotten. In this act of our knowing there is the feeling, ‘something is there’ and the feeling, ‘nothing is there.’ These feelings of ‘is’ and ‘is not’ is all *maya*. And after removing the understanding of ‘is’ and ‘is not’ then what remains is *brahman*. *maya* and *brahman* are like our own front and back. If we look in front then it is *maya* and if we leave off looking then what remains is *brahman*.



is lost.¹¹ Like this is that thoughtless marvel and this ‘speech’ of the mute (ie. if you forget everything including this ‘I am’ then there is that thoughtless Self. And when you try to know It by forgetting this world then, there is this ‘speech’ ‘I am’).

21. तें साधूं जातां साधवेना। नातरी सोडतिं सुटेना।

लागला संबंध तुटेना। नरितर ॥ २१ ॥

teṁ sādḥūrṁ jātārṁ sādhavenā | nātārī soḍitārṁ suṭenā |
lāgalā sambandha tuṭenā | niraṁtara || 21 ||

21. If you try to achieve that Reality then, It is not achieved and even if you leave It aside still, That cannot be left, for that *parabrahman* is the connection that cannot be broken.

22. तें असतचि सदा असे। नातरी पाहतां दुराशे।

न पाहतां प्रकाशे। जेथें तेथें ॥ २२ ॥

teṁ asataci sadā ase | nātārī pāhatārṁ durāśe |
na pāhatārṁ prakāśe | jetherṁ tetherṁ || 22 ||

22. That Reality is always as It is. But if you try to understand It then, It goes so very far away. Yet without trying to understand It, It is shining ‘there and here’.

23. जेथें अपाय तेथें उपाय। आणउपाय तोचि अपाय।

हें अनुभवेवणि काय। उमजों जाणे ॥ २३ ॥

jetherṁ apāya tetherṁ upāya | āṇi upāya toci apāya |
herṁ anubhaveṁvīṇa kāya | umajom jāṇe || 23 ||

23. This remedy of the ‘I am’ experience ‘here’ can become a poison and this poison can also be the remedy, for through this that *paramatma* is attained (this ‘I am’ silences the restless mind but now this ‘I am’ has to be dissolved otherwise it becomes an attachment. Therefore by constantly staying in this ‘I am’ experience, even this ‘I am’ will, of its own accord, drop away). How can one come to understand that thoughtless *swarup* without this ‘I am’ experience?

24. तें नुमजतांचि उमजे। उमजोन कांहींच नुमजे।

तें वृत्तविणि पावजिं। नवृत्तपिद ॥ २४ ॥

teṁ numajatārṁci umaje | umajona kāṁhīṁca numaje |
teṁ vṛttivīṇa pāvijē | nivr̥ttipada || 24 ||

24. That Reality should be understood through no-understanding. Then this ‘all’ is not being understood and there is that pure understanding. That Reality which is without this knowing *vritti* should attain *nī-vritti* (ie. you should meet Yourself).

25. तें ध्यानीं धरतिं नये। चितीनीं चितीवें तें काये।

मनामध्यें न समाये। परब्रह्म तें ॥ २५ ॥

teṁ dhyānīṁ dharitārṁ naye | cīntanīṁ cīntāvēṁ teṁ kāye |
manāmadhyeṁ na samāye | parabrahma teṁ || 25 ||

¹¹ *siddharameshwar maharaj*- In truth, without meeting there is that meeting with our own *swarup*, all of the time. If one tries to meet it then, there is a passing by of each other. If there can be no forgetting of your Self within your Self then, what is there to be remembered?



25. That Reality cannot be grasped by meditation. For that *parabrahman* cannot be contained within the mind, therefore how to think of That which is not within thinking?

26. त्यास उपमे द्यावें जळ। तरी तें नरिमळ नशिचळ।

वशिव बुडालें सकळ। परी तें कोरडेंचि असे ॥ २६ ॥

tyāsa upame dyāverṁ jaḷa | tarī teṁ nirmaḷa niścaḷa |

viśva buḍāleṁ sakaḷa | parī teṁ koraḍemci ase || 26 ||

26. If the simile of water is given for that *paramatma* then, it would have to be pure and still water. But even then if the universe and this ‘all’ were drowned in these waters still that Reality is forever dry ([so water is not a suitable simile](#)).

27. नव्हे प्रकाशासारखें। अथवा नव्हे काळोखें।

आतां तें कासयासारखें। सांगावें हो ॥ २७ ॥

navhe prakāśāsārikheṁ | athavā navhe kālokheṁ |

ātām teṁ kāsayāsārikheṁ | sāṅgāverṁ ho || 27 ||

27. It is not like the light ([ie. knowing](#)) nor is it like darkness ([ie. ignorance](#)). Now, how can that Reality be like this ‘all’?

28. ऐसें ब्रह्म नरिजन। कदा नव्हे दृश्यमान।

लावावें तें अनुसंधान। कोणे परी ॥ २८ ॥

aiseṁ brahma niranjana | kadā navhe dṛśyamāna |

lāvāverṁ teṁ anusandhāna | koṇe parī || 28 ||

28. Like this is that *niranjana brahman* ([ie. beyond knowledge](#)), it can never have an appearance. Therefore how can one’s attention be placed on that Reality?

29. अनुसंधान लावूं जातां। कांहीं नाहीं वाटे आतां।

नेणे मनाचि माथां। संदेह वाजे ॥ २९ ॥

anusandhāna lāvūṁ jātām | kāmhiṁ nāhiṁ vāṭe ātām |

neṇe manāciye māthām | saṁdeha vāje || 29 ||

29. If you try to place your attention on That then, even this ‘all’ is not felt and due to this there is a mind lost in ‘many’ doubts ([any attention takes you away from your Self](#)).

30. लटकिंचि काय पहावें। कोठें जाऊन रहावें।

अभाव घेतला जीवें। सत्यस्वरूपाचा ॥ ३० ॥

laṭikemci kāya pahāverṁ | koṭheṁ jāūna rahāverṁ |

abhāva ghetalā jīverṁ | satyasvarūpācā || 30 ||

30. What can the false understand? How can this *jīva* go and stay there when it has taken this non-existent world to be its true *swarup*?

31. अभावचि महणों सत्य। तरी वेद शास्त्रें कैसें मथिय।

आणव्यासादकिंचें कृत्य। वाउगें नव्हे ॥ ३१ ॥

abhāvaci mhaṇom satya | tarī veda śāstreṁ kaiseṁ mithya |

āṇi vyāsādikāṁcerṁ kṛtya | vāugerṁ navhe || 31 ||



31. This *jiva* may say that the non-existent world is true but how can the *vedas* and *shasthras* be wrong? Surely all the great works of sage *vyasa* and others are not mistaken.
32. म्हणोनि मिथिया म्हणतां नये। बहुत ज्ञानाचे उपाय।
बहुतीं नरिमिलीं तें काय। मिथिया म्हणावें ॥ ३२ ॥
mhaṇoni mithiyā mhaṇatām naye | bahuta jñānāce upāya |
bahutīm nirmilīm tem kāya | mithiyā mhaṇāvēṃ || 32 ||
32. Therefore, the false should not be said (ie. the ‘many’ names and forms should not be imagined) and then there will be this remedy of knowledge. And when that Reality within this ‘all’ gets created then, how will it be called false (ie. remain in this ‘all’ until this ‘all’ does not remain. And when you do not exist then, who will call that Reality false)?
33. अद्वैतज्ञानाचा उपदेश। गुरुगीता तो महेश।
सांगतां होय पार्वतीस। महाज्ञान ॥ ३३ ॥
advaitajñānācā upadeśa | gurugītā to maheśa |
sāṃgatām hoya pārvatīsa | mahājñāna || 33 ||
33. Then there can be the teaching of non-duality that is contained in the *guru gita* of Lord *shiva*. This was told by that Lord of *parvati* to His *parvati*.
34. अवधूत गीता केली। गोरक्षास नरूपिली।
ते अवधूतगीता बोलिली। ज्ञानमार्ग ॥ ३४ ॥
avadhūta gītā kelī | gorakṣāsa nirūpilī |
te avadhūtagītā bolilī | jñānamārga || 34 ||
34. The *avadhoota gita* was created by *dattatraya* and discoursed to *goraksha*. In the *avadhoota gita* it was explained that this ‘speech’ was the way of knowledge.
35. वशिष्णु होऊन राजहंस। वधीस केला उपदेश।
ते हंसगीता जगदीश। बोलला स्वमुखें ॥ ३५ ॥
viṣṇu hoūna rājahaṃsa | vidhīsa kelā upadeśa |
te haṃsagītā jagadīśa | bolilā svamukheṃ || 35 ||
35. Lord *vishnu* appeared as the royal swan and gave this teaching to *brahma* (ie. *vishnu* means to simply know and *brahma* is *rajo guna* and he wants to create names and forms). This is called the *hansa gita* and in it the ‘Lord of the world’ explained that His form was this ‘I am’.
36. ब्रह्मा नारदातें उपदेशति। चतुःश्लोकी भागवत।
पुढें व्यासमुखें बहुत। वसितारलें ॥ ३६ ॥
brahmā nārādāteṃ upadeśita | catuṣślokī bhāgavata |
puḍheṃ vyāsamukheṃ bahuta | vistāraleṃ || 36 ||
36. Then *brahma* discoursed this to **narada* in four *shlokas* of the *bhagavatam*. And later, *vyasa* explained that this ‘all’ should be made to expand and finally submerged in that Reality. *(*maharaj – narada* means the mind)



37. वासषिठसार वसषिठ ऋषी। सांगता झाला रघुनाथासी।
 कृष्ण सांगे अर्जुनासी। सप्तश्लोकी गीता ॥ ३७ ॥
vāsiṣṭhasāra vasiṣṭha ṛṣī | sāṅgatā jhālā raghunāthāsī |
kṛṣṇa sāṅge arjunāsī | saptaślokī gītā || 37 ||

37. In the *yoga-vasishtha* the sage *vasishtha* explained to *raghunath* what that essence is and Lord *krishna* explained That to *arjuna* in seven *shlokas* of the *gita*.

38. ऐसैं सांगावें तें कति। बहुत ऋषिबोललिं बहुतीं।
 अद्वैतज्ञान आदि अंतीं। सत्यच असे ॥ ३८ ॥
aīseṁ sāṅgāvēṁ teṁ kiṭī | bahuta ṛṣi bolile bahutīm |
advaitajñāna ādi antīm | satyaci ase || 38 ||

38. In this way, the ‘many’ thoughts should become that Reality. The *rishis* ‘speak’ this ‘I am’ only, but that non-dual knowledge, from beginning to end, is the only Truth.

39. म्हणोन मिथ्या आत्मज्ञान। म्हणतां पावजि पतन।
 प्रज्ञेहरति ते जन। तयांस हें कळेना ॥ ३९ ॥
mhaṇona mithyā ātmajñāna | mhaṇatām pāvaji patana |
prajñerahita te jana | tayāṁsa heṁ kaḷenā || 39 ||

39. And if after considering these teachings, one was to say, “Self-knowledge is false” then, that one is surely lost. Without discernment this *mula maya* becomes the minds of the people and that thoughtless Reality cannot be understood.

40. जेथें शेषाची प्रज्ञा मंदली। श्रुतीस मौनमुद्रा पडली।
 जाणपणें न वचे वदली। स्वरूपस्थिती ॥ ४० ॥
jethēṁ śeṣācī prajñā maṇḍalī | śrutīsa maunamudrā paḍilī |
jāṇapaṇeṁ na vacē vadālī | svarūpasthitī || 40 ||

40. ‘Here’ the discernment of **shesh* has become foolish and even the *vedas* resort to silence (ie. *neti, neti*); that which cannot be understood by this knowingness is the steady *swarup*. *(That attentionless *purush* takes Itself to be this attention of *prakruti*)

41. आपणास नुमजे बरवें। म्हणोन मिथ्या कैसें करावें।
 नातरी सुदृढ धरावें। सद्गुरुमुखें ॥ ४१ ॥
āpaṇāsa numaje baravēṁ | mhaṇoni mithyā kaiseṁ karāvēṁ |
nātarī sudṛḍha dharāvēṁ | sadgurumukheṁ || 41 ||

41. Just because that beautiful knowledge cannot be understood by you, why say that it is false? Instead you should hold firmly to this form (‘I am everywhere’) of *sadguru*.

42. मिथ्या तेंच सितय झालें। सत्य असोन मिथ्या केलें।
 संदेहसागरी बुडालें। अकस्मात मन ॥ ४२ ॥
mithyā teṁci satya jhāleṁ | satya asoni mithyā keleṁ |
sandehasāgarīm buḍāleṁ | akasmāta mana || 42 ||

42. Suddenly the false has appeared as the Truth and that Reality which is true has been made false. Then there is the mind drowning in this ocean of doubts (ie. *body*



consciousness). (You were sleeping, you had forgotten yourself and went to that Reality. Then suddenly you awake or this knowledge awakes and in the blink of an eye, it starts imagining and then all thoughts come)

43. मनास कल्पायाची सवे। मनं कल्पलिं तें नवहे।

तेणें गुणें संदेह धांवें। मीपणाचेन पंथें ॥ ४३ ॥

manāsa kalpāyācī save | manerṁ kalpileṁ teṁ navhe |

teṇerṁ guṇerṁ saṁdeha dhāṁve | mīpaṇāceni paṁtherṁ || 43 ||

43. Mind has the habit of imagining, but that Reality cannot be imagined by the mind. Due to this imagining, there are the *gunas* of doubt running fast along the path of ‘I’-ness (ie. objectification suddenly begins and upon this path of ‘I am’ appears the ‘many’ thoughts based on “I am a body”).

44. तरी तो पंथचि मोडावा। मग परमात्मा जोडावा।

समूळ संदेह तोडावा। साधूचेन संगती ॥ ४४ ॥

tarī to paṁthaci moḍāvā | maga paramātmā joḍāvā |

samūḷa saṁdeha toḍāvā | sādḥūceni saṁgatīṁ || 44 ||

44. Therefore this path of ‘I’-ness should be demolished and then one should meet with that *paramatma*. And through the company of the Saint/Truth, body consciousness should be totally broken.

45. मीपण शस्त्रें तुटेना। मीपण फोडतिं फुटेना।

मीपण सोडतिं सुटेना। कांहीं केल्या ॥ ४५ ॥

mīpaṇa śastreṁ tuṭenā | mīpaṇa phoḍitāṁ phuṭenā |

mīpaṇa soḍitāṁ suṭenā | kāmḥīm kelyā || 45 ||

45. ‘I’-ness cannot be cut by a weapon. If you beat ‘I’-ness still it is not broken. If you leave this ‘I’-ness of the created ‘all’ still it does not go away.

46. मीपणें वस्तु नाकळे। मीपणें भक्तमावळे।

मीपणें शक्तिगळे। वैराग्याची ॥ ४६ ॥

mīpaṇerṁ vastu nākale | mīpaṇerṁ bhakti māvale |

mīpaṇerṁ śakti gale | vairāgyācī || 46 ||

46. Due to ‘I’-ness, the Self is not understood. Due to ‘I’-ness, the devotion sets. Due to ‘I’-ness, this power of desireless-ness diminishes.

47. मीपणें प्रपंच न घडे। मीपणें परमार्थ बुडे।

मीपणें सकळही उडे। यश कीर्त प्रताप ॥ ४७ ॥

mīpaṇerṁ prapaṁca na ghaḍe | mīpaṇerṁ paramārtha buḍe |

mīpaṇerṁ sakalahī uḍe | yaśa kīrti pratāpa || 47 ||

47. This worldly existence is not successful due to ‘I’-ness. And *paramartha* is drowned due to ‘I’-ness. Due to ‘I’-ness, this ‘all’ of success, pervasiveness and power, flies away (ie. three properties of this knowledge become body consciousness)

48. मीपणें मैतरी तुटे। मीपणें परीत आटे।

मीपणें लगिते। अभिमान अंगी ॥ ४८ ॥



*mīpaṇeṁ maitrī tuṭe | mīpaṇeṁ prīti āṭe |
mīpaṇeṁ ligāṭe | abhimāna aṁgīm || 48 ||*

48. By 'I'-ness friendship is lost. By 'I'-ness love dries up. By 'I'-ness the ego within this 'all' body gets attached to a gross body.

49. मीपणें वकिल्प उठे। मीपणें कलह सुटे।
मीपणें संमोह फुटे। ऐक्यतेचा ॥ ४९ ॥
*mīpaṇeṁ vikalpa uṭhe | mīpaṇeṁ kalaha suṭe |
mīpaṇeṁ saṁmoha phuṭe | aikyatecā || 49 ||*

49. By 'I'-ness **vikalp* arises. By 'I'-ness quarrelling takes place and by 'I'-ness the sweetness of unity is lost. *(Contrary to the thought or *sankalp* 'I am' there arises an opposing thought or *vikalp* and "I am a body")

50. मीपण कोणासीच न साहे। तें भगवंतीं कैसेन साहे।
महणून मीपण सांडून राहे। तोच समाधानी ॥ ५० ॥
*mīpaṇa koṇāsīca na sāhe | teṁ bhagavaṁtīm kaiseṇi sāhe |
mhaṇūna mīpaṇa sāṁḍūna rāhe | toci samādhānī || 50 ||*

50. No-one can endure 'I'-ness, therefore how can it be endured in God? Therefore, only the one who remains having dropped 'I'-ness, gets *samadhan*.

51. मीपण कैसें त्यागावें। ब्रह्म कैसें अनुभवावें।
समाधान कैसें पावावें। निःसंगपणें ॥ ५१ ॥
*mīpaṇa kaiseṁ tyāgāvēṁ | brahma kaiseṁ anubhavāvēṁ |
samādhāna kaiseṁ pāvāvēṁ | niḥsaṁgapaṇeṁ || 51 ||*

51. "But how should this 'I'-ness be abandoned? And how can *brahman* be experienced? How can *samadhan* be attained?"

52. मीपण जाणोन त्यागावें। ब्रह्म होऊन अनुभवावें।
समाधान तें पावावें। निःसंगपणें ॥ ५२ ॥
*mīpaṇa jāṇoni tyāgāvēṁ | brahma hoūna anubhavāvēṁ |
samādhāna teṁ pāvāvēṁ | niḥsaṁgapaṇe || 52 ||*

52. 'I'-ness should be abandoned through 'knowingness' (ie. by forgetting everything each and every moment). Then you should experience *brahman* by being *brahman* and that Reality should attain *samadhan* through detachment.

53. आणीक एक समाधान। मीपणेंवणि साधन।
करू जाणे तोच धन्य। समाधानी ॥ ५३ ॥
*āṇīka eka samādhāna | mīpaṇeṁviṇa sādhanā |
karūṁ jāṇe toci dhanya | samādhānī || 53 ||*

53. And when that One has *samadhan* then, that One does *sadhana* without 'I'-ness. Know that that One only is blessed and is a *samadhani* (the one whose nature is the complete contentment/*samadhan* of being complete).

54. मी ब्रह्मचि ज्ञालों स्वतां। साधन करील कोण आतां।



ऐसें मनीं कल्पूं जातां। कल्पनाचि उठे ॥ ५४ ॥

mī brahmāci jhāloṃ svatām | sādhanā karīla koṇa ātām |
aiseṃ manīm kalpūṃ jātām | kalpanāci uṭhe || 54 ||

54. If you say, “I myself have become that *brahman* and now who is there to do *sadhana*?” Then that is only imagination that has arisen in your mind.

55. ब्रह्मीं कल्पना न साहे। तेचि तेथें उभी राहे।

तयेसी शोधून पाहे। तोचि साधु ॥ ५५ ॥

brahmīm kalpanā na sāhe | teci tethem ubhī rāhe |
tayesi śodhūni pāhe | toci sādhu || 55 ||

55. In *brahman* imagination is not accepted. ‘There’ the support of that *brahman* is its own Self (and not imagination). When that Reality is searched out and understood then, one has become a *sadhu*.

56. निर्विकल्पास किल्पावें। परी कल्पिलें तें आपण न व्हावें।

मीपणास त्यागावें। येणें रीती ॥ ५६ ॥

nirvikalpāsi kalpāveṃ | parī kalpileṃ teṃ āpaṇa na vḥāveṃ |
mīpaṇāsa tyāgāveṃ | yeṇem rītīm || 56 ||

56. First that thoughtless/*nirvi-kalpa* (ie. unimaginable) should be imagined but you should not be the one who imagines. Then this ‘I’-ness should be abandoned by dropping this thought.

57. ब्रह्मवद्विद्येच्या लपणीं। कांहींच न व्हावें असोनी।

दक्ष आणिसमाधानी। तोचि हें जाणें ॥ ५७ ॥

brahmavidyecyā lapaṇīm | kāñhīṃca na vḥāveṃ asonī |
dakṣa āṇi samādhānī | toci heṃ jāṇem || 57 ||

57. This ‘speech’ is covering that pure knowledge of *brahman*. If this ‘all’ is not then, there is that knowledge of *brahman*. But only the clever *samadhani* can know that thoughtless Self.

58. ज्यास आपण कल्पावें। तेंचि आपण स्वभावें।

येथें कल्पनेच्या नांवें। शून्य आलें ॥ ५८ ॥

jayāsa āpaṇa kalpāveṃ | teṃci āpaṇa svabhāveṃ |
yethem kalpanecyā nāmveṃ | śūnya ālem || 58 ||

58. If *mula maya* imagines itself then, that Reality naturally becomes you, this ‘I am’. And ‘here’ due to this imagined ‘I am’, zero has appeared (ie. nothing or space is felt).

59. पर्दीहून चळों नये। करावे साधनउपाये।

तरीच सांपडे सोये। अलपितपणाची ॥ ५९ ॥

padīmḥūna caḷoṃ naye | karāve sādhanauṇāye |
tarīca sāmpaḍe soye | aliptapaṇācī || 59 ||

59. There should be no moving from that place of *brahman* and therefore this remedy of ‘I am’ should be the only *sadhana*. Then only there will be the solace of remaining ‘untouched’.



60. राजा राजपदीं असतां। उगीच चाले सर्व सत्ता।
साध्यचिहोऊन तत्त्वतां। साधन करावें ॥ ६० ॥
rājā rājapadīm asatām | ugīca cāle sarva sattā |
sādhyaci hoūna tattvatām | sādhana karāverī || 60 ||

60. The King is on the throne of the King and without doing anything, His power functions. Being that Achieved is truly doing *sadhana* (*siddharameshwar maharaj- worship God by being God*).

61. साधन आलें देहाच्या माथां। आपण देह नव्हे सर्वथा।
ऐसा करून अकर्ता। सहजचि आहे ॥ ६१ ॥
sādhana ālēṁ dehācyā māthām | āpaṇa deha navhe sarvathā |
aisā karūna akartā | sahajaci āhe || 61 ||

61. *sadhanas* have come due to the thought of the body but when you are definitely not the body, then? By understanding this, that ‘non-doer’ naturally appears (*maharaj- you are not the body....say, ‘I don’t know who I am and who I am not*).

62. देह आपण ऐसें कल्पावें। तरीच साधन त्यागावें।
देहातीत असतां स्वभावें। देह कैचा ॥ ६२ ॥
deha āpaṇa aiseṁ kalpāvēṁ | tarīca sādhana tyāgāvēṁ |
dehātīta asatām svabhāvēṁ | deha kaimcā || 62 ||

62. Therefore the *sadhanas* that are performed when you imagine, “I am the gross body”, should all be abandoned. For how can there be the body when you are by nature, beyond the body?

63. ना तें साधन ना तें देह। आपण आपला नःसंदेह।
देहीच असोन वदिह। स्थिति ऐशी ॥ ६३ ॥
nā teṁ sādhana nā teṁ deha | āpaṇa āpalā niḥsarīdeha |
dehīmca asona videha | sthiti aiśī || 63 ||

63. That Reality has no *sadhana*, for that Reality has no body. ‘I am myself bodiless.’ Then though being in a body, there is that state of the *videha*/without body.

64. साधनेंविणि ब्रह्म होतां। लागों पाहे देहममता।
आळस प्रबळे तत्त्वतां। ब्रह्मज्ञानमसिं ॥ ६४ ॥
sādhaneṁviṇa brahma hotām | lāgoṁ pāhe dehamamatā |
ālāsa prabāḷe tattvatām | brahmajñānamiseṁ || 64 ||

64. If *brahman* does not do this *sadhana* of being *brahman* then, it has body attachment. Then under the guise of *brahman gnyan* (*‘I am brahman, what have I to do?’*), there is actually only extreme laziness.

65. परमार्थमसिं अर्थ जागे। ध्यानमसिं नद्रिा लागे।
मुक्तमसिं दोष भोगे। अनर्गळता ॥ ६५ ॥
paramārthamiseṁ artha jāge | dhyānamiseṁ nidrā lāge |
muktimiseṁ doṣa bhoge | anargalatā || 65 ||

65. Then under the guise of *paramarth*/Ultimate Accomplishment the pleasures of fame



and wealth are awakened; then under the guise of meditation sleep takes over; then under the guise of liberation there comes the desire to enjoy everything without check.

66. नरूपणमसिं नदि घडे। संवादमसिं वविद पडे।
उपाधमसिं येऊन जडे। अभिमान अंगी॥ ६६॥

*nirūpaṇamiseriṁ nindā ghaḍe | saṁvādamiseriṁ vivāda paḍe |
upādhimiseriṁ yeūna jaḍe | abhimāna aṁgīrī || 66 ||*

66. Then under the guise of that non-dual discourse, there is only slander. Then under the guise of a dialogue with the Self, there are only arguments. Then under the guise of giving up the limiting body concept, the ego comes and joins to this body within this ‘all’ body (*‘I am’ the ‘all’ body becomes “I am a body”*).

67. तैसा ब्रह्मज्ञानमसिं। आळस अंतरीं प्रवेशे।
महणे साधनाचें पसिं। काय करावें॥ ६७॥

*taisā brahmapjñānamiseriṁ | ālāsa aṁtarīṁ praveśe |
mhaṇe sādhanāceriṁ piseriṁ | kāya karāverī || 67 ||*

67. In this way, under the guise of *brahman gnyan*, laziness enters this inner space and you say, “Why should one do such foolish kind of penance?”

श्लोक॥ क किरोमि क्व गच्छामि किं गृह्णामि त्यजामि किम्।

आत्मना पूरति सर्वं महाकल्पांबुना यथा॥ १॥

*śloka || kiṁ karomi kva gacchāmi kiṁ grhṇāmi tyajāmi kim |
ātmanā pūritam sarvaṁ mahākālpāmbunā yathā || 1 ||*

shloka – ‘What should I do, where should I go, what should I accept or abandon? Everything is filled with my *atma*; just as the ocean engulfs everything, at the time of the final deluge.’

68. वचन आधारीं लावलिं। जैसें शस्त्र फरिवलिं।
स्वतां हाणोनि घेतलें। जयापरी॥ ६८॥

*vacana ādhārīṁ lāvileṁ | jaiseṁ śastra phiravileṁ |
svatām hāṇoni ghetaleṁ | jayāparī || 68 ||*

68. Having taken the support of this divine ‘word’, this weapon then turns upon itself and this kills Its own Self (*this weapon ie. knowledge is no longer required, otherwise it becomes detrimental. For if you don’t also cast it away and continue to keep it in your possession then, that Reality will remain hidden and one day, sooner or later, you will again fall back into body consciousness*).

69. तैसा उपायाचा अपाय। वपिरीतपणें स्वहति जाय।
साधन सोडतिं होय। मुक्तपणें बद्ध॥ ६९॥

*taisā upāyācā apāya | viparītapāṇeṁ svahita jāya |
sādhana soḍitām hoyā | muktapaṇeṁ baddha || 69 ||*

69. In this way, the remedy ‘I am’ becomes a poison and our own benefit (*to understand our true Self*) is destroyed due to this wrong understanding (*‘I am’ gets taken as the Truth*). But if you neglect this *sadhana* of ‘I am’, due to the feeling of being liberated then, you will once more become a *baddha*/bonded. (*“What *sadhana* have I to do? I*



am already liberated.” Such an understanding is surely misunderstanding or concept and body consciousness has not left. If this *sadhana* of ‘I am’ is not maintained then, one will surely slip back into gross body consciousness and intellectual knowledge will be mistaken for direct experience and one will be called a knowledgeable fool)

70. साधन करतिंच सद्धिपण। हातींचें जाईल नघोन।

तेणेंगुणें साधन। करूच नावडे ॥ ७० ॥

sādhana karitāṁca siddhapaṇa | hātīṁceṁ jāila nighona |
teṇēṁguṇēṁ sādhanā | karūṁca nāvaḍe || 70 ||

70. This fool having bestowed ‘accomplished’/*siddha* (complete liberation) upon himself thinks that, if he was to do *sadhana* then, that ‘accomplishment’ would be taken away. And the one who has acquired this *sattwa guna* feels that *sadhana* is not required (ie. if you feel that you are liberated then, this is not true liberation. Then you are this *sattwa guna*/'I am' only. Still this feeling has to be abandoned by detachment)

71. लोक म्हणती हा साधक। हेचलिज्जा वाटे एक।

साधन करती ब्रह्मादिक। हें ठाउकें नाही ॥ ७१ ॥

loka mhaṇatī hā sādhaḥka | heci lajjā vāṭe eka |
sādhana karitī brahmādika | heṁ ṭhāukeṁ nāhīṁ || 71 ||

71. Then that one falls back into body consciousness and the world calls that thoughtless Self, a seeker and that thoughtless Self feels ashamed (though being himself that thoughtless Self, he remained in ignorance and never became a *siddha* nor gained Himself. So he remained in body consciousness and this brought doubt, fear and shame. But for that doubtless, fearless Reality, the question of doing or not doing *sadhana* never arises). But he does not understand that even the gods like *brahma* are doing *sadhana*, for they do not know that Reality.

72. आतां असो हे अवदिया। अभ्याससारणी वदिया।

अभ्यासें पावजि आद्या। पूरण ब्रह्म ॥ ७२ ॥

ātām aso he avidyā | abhyāsasārīṇī vidyā |
abhyāseṁ pāvaji ādyā | pūrṇa brahma || 72 ||

72. Now, that thoughtless Reality has become *avidya maya* (ie. and he fears that they will call him a seeker ie. he is lost in gross body consciousness) but with practice there is *vidya maya* (ie. the ‘I am’ body). And then by practice of this, one should obtain that holiest of place of all; the complete *brahman*.

73. अभ्यास करावा कवण। ऐसा श्रोता करी प्रश्न।

परमार्थाचें साधन। बोललें पाहजि ॥ ७३ ॥

abhyāsa karāvā kavaṇa | aisā śrotā karī praśna |
paramārthāceṁ sādhanā | bolileṁ pāhije || 73 ||

73. “What is to be studied?” Such is the question of a perplexed listener. “What is this *sadhana* of *paramarth*?”

74. याचें उत्तर श्रोतयासी। दधिलें पुढयिलें समासी।

नरूपिलें साधनासी। परमार्थाच्या ॥ ७४ ॥

yāceṁ uttara śrotayāsī | didhaleṁ puḍhiyaleṁ samāsīṁ |



nirūpilem sādhanāsī | paramārthācyā || 74 ||

74. The reply to this is this ‘speech’ and that is given within the collection of words ahead. This is the *sadhana* for that Ultimate accomplishment/*paramarth*.

इति श्रीदासबोधे गुरुशिष्यसंवादे सप्तमदशके

साधनप्रतिष्ठानरूपं नाम सप्तमः समासः ॥ ७॥ ७.७

iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake

sādhanaṇpratiṣṭhānirūpaṇam nāma saptamaḥ samāsaḥ || 7 || 7.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 7 named „The Establishment of Sadhana“ is concluded.



7.8 Discourse on Listening/*Shravan* 1.

समास आठवा : श्रवणनिरूपण

samāsa aṭhava : śravaṇanirūpaṇa

|| Śrī Rām ||

1. ऐक परमार्थाचें साधन। जेणें होय समाधान।

तें तूं जाण गा श्रवण। नशिचयेंसीं ॥ १ ॥

aika paramāsthācēṁ sādhanā | jeṇeṁ hoyā samādhāna |

teṁ tūṁ jāṇa gā śravaṇa | niścayeṁsīṁ || 1 ||

1. Forget everything and listen to this 'I am', for this is the *sadhana* of *paramarth*. Then to this *mula maya* ('I am') there will come that non-dual *samadhan*. It is *shravan* that brings this conviction that, 'You are that Reality.'

2. श्रवणें आतुडे भक्ती। श्रवणें उद्भवे वरिक्ती।

श्रवणें तुटे आसक्ती। वषियांची ॥ २ ॥

śravaṇeṁ ātuḍe bhaktī | śravaṇeṁ udbhave viraktī |

śravaṇeṁ tuṭe āsaktī | viṣayāṁcī || 2 ||

2. Due to listening/*shravan*, devotion/*bhakti* is understood. Due to listening, desirelessness arises. Due to *shravan* the attachment to the objects of senses is destroyed.

3. श्रवणें घडे चित्तशुद्धी। श्रवणें होय दृढ बुद्धी।

श्रवणें तुटे उपाधी। अभिमानाची ॥ ३ ॥

śravaṇeṁ ghaḍe cittaśuddhī | śravaṇeṁ hoyā dṛḍha buddhī |

śravaṇeṁ tuṭe upādhi | abhimānācī || 3 ||

3. Due to *shravan*, a pure mind is acquired; due to *shravan* there is a determined *buddhi*/intellect and due to *shravan* the limiting concept of the ego is broken.

4. श्रवणें नशिचयो घडे। श्रवणें ममता मोडे।

श्रवणें अंतरीं जोडे। समाधान ॥ ४ ॥

śravaṇeṁ niścayo ghaḍe | śravaṇeṁ mamatā modē |

śravaṇeṁ antarīṁ joḍe | samādhāna || 4 ||

4. Due to *shravan*, conviction appears; due to *shravan*, the sense of 'me and mine' is lost; and due to *shravan*, *samadhan* appears within this 'I am' space.

5. श्रवणें आशंका फटि। श्रवणें संशयो तुटे।

श्रवण होतां पालटे। पूरवगुण आपुला ॥ ५ ॥

śravaṇeṁ āśankā phṭe | śravaṇeṁ saṁśayo tuṭe |

śravaṇa hotāṁ pālāṭe | pūrvaguna āpulā || 5 ||

5. Due to *shravan*, fear is removed; due to *shravan*, this original doubt ('I am') is cleared and due to *shravan*, the previous mixed *gunas* turn around to our own *guna* (ie. objectification becomes this *sattwa guna*, 'I am').

6. श्रवणें आवरे मन। श्रवणें घडे समाधान।



श्रवणें तुटे बंधन। देहबुद्धीचें ॥ ६ ॥

śravaṇeṁ āvare mana | śravaṇeṁ ghaḍe samādhāna |
śravaṇeṁ tuṭe baṁdhana | dehabuddhīceṁ || 6 ||

6. Due to *shravan*, the mind comes under control; due to *shravan*, *samadhan* is accomplished; due to *shravan*, the binding conviction of being a body disappears.

7. श्रवणें मीपण जाये। श्रवणें धोका न ये।

श्रवणें नाना अपाये। भस्म होती ॥ ७ ॥

śravaṇeṁ mīpaṇa jāye | śravaṇeṁ dhokā na ye |
śravaṇeṁ nānā apāye | bhasma hotī || 7 ||

7. Due to *shravan*, I-ness is destroyed. Due to *shravan* there is no fear and due to *shravan* the harmful ‘many’ is turned to dust.

8. श्रवणें होय कार्यसिद्धी। श्रवणें लागे समाधी।

श्रवणें घडे सर्व सिद्धी। समाधानासी ॥ ८ ॥ var साधनांची

śravaṇeṁ hoyā kāryasiddhī | śravaṇeṁ lāge samādhī |
śravaṇeṁ ghaḍe sarva siddhī | samādhānāsī || 8 || var sādhanāṁcī

8. Due to *shravan* there is the perfect action (ie. ‘I do nothing’); due to *shravan* there is **samadhi* and due to *shravan*, the *sadhana* of this ‘I am’ comes to an end. (*maharaj*- ‘*sama* means the same and *adhi* means before. So *samadhi* is, as you were before’ ie. the end of ‘I am’)

9. सत्संगावरी श्रवण। तेणें कळे नरूपण।

श्रवणें होईजे आपण। तदाकार ॥ ९ ॥

satsaṁgāvarī śravaṇa | teṇeṁ kaḷe nirūpaṇa |
śravaṇeṁ hoīje āpaṇa | tadākāra || 9 ||

9. When *shravan* has the company of the Saint/Truth then, that Reality understands the *nirgun* discourse (ie. then You meet Yourself). Due to *shravan*, you will be the ‘Dweller in That’ (ie. *brahman*).

10. श्रवणें प्रबोध वाढे। श्रवणें प्रज्ञा चढे।

श्रवणें वषियांचे वोढे। तुटोन जाती ॥ १० ॥

śravaṇeṁ prabodha vāḍhe | śravaṇeṁ prajñā caḍhe |
śravaṇeṁ viṣayāṁce voḍhe | tuṭona jāṭī || 10 ||

10. Due to *shravan*, understanding increases. Due to *shravan*, discernment rises higher and due to *shravan* the bonds of sense-objects are untied.

11. श्रवणें वचिर कळे। श्रवणें ज्ञान हें प्रबळे।

श्रवणें वसतु नविळे। साधकांसी ॥ ११ ॥

śravaṇeṁ vicāra kaḷe | śravaṇeṁ jñāna heṁ prabaḷe |
śravaṇeṁ vastu nivāḷe | sādhakāṁsī || 11 ||

11. Due to *shravan*, thoughtlessness is understood; due to *shravan*, that thoughtless knowledge grows powerful and due to *shravan*, that Self becomes clear to the *sadhak*.



12. श्रवणें सदबुद्धि लागे। श्रवणें वविक जागे।
श्रवणें मन हें मागे। भगवंतासी ॥ १२ ॥
śravaṇeṁ sadbuddhi lāge | śravaṇeṁ viveka jāge |
śravaṇeṁ mana heṁ māge | bhagavaṁtāsī || 12 ||

12. Due to *shravan* one is endowed with a pure intellect/*buddhi*. Due to *shravan*, *vivek* is awakened and due to *shravan*, the mind begs to see that thoughtless God.

13. श्रवणें कुसंग तुटे। श्रवणें काम ओहटे।
श्रवणें धोका आटे। एकसरां ॥ १३ ॥
śravaṇeṁ kusāṅga tuṭe | śravaṇeṁ kāma ohaṭe |
śravaṇeṁ dhokā āṭe | ekasarāṁ || 13 ||

13. Due to *shravan*, bad company is broken (ie. the body consciousness) and due to *shravan* *desires subside. Due to listening/*shravan*, anger is dried up, in that moment. *(*kama*/desire, *krodha*/anger, *moha*/attraction etc. qualities of space)

14. श्रवणें मोह नासे। श्रवणें सफूर्तिप्रकाशे।
श्रवणें सद्वस्तु भासे। नशिच्यात्मक ॥ १४ ॥
śravaṇeṁ moha nāse | śravaṇeṁ sphūrṭi prakāśe |
śravaṇeṁ sadvastu bhāse | niścayātmaka || 14 ||

14. Due to *shravan*, attraction is destroyed; due to *shravan*, the original inspiration becomes apparent and due to *shravan*, that pure Self beyond doubt appears.

15. श्रवणें होय उत्तम गती। श्रवणें आतुडे शांती।
श्रवणें पावजि नवृत्ती। अचळपद ॥ १५ ॥
śravaṇeṁ hoya uttama gatī | śravaṇeṁ ātuḍe śāntī |
śravaṇeṁ pāvaji nivrṭtī | acalapada || 15 ||

15. Due to *shravan*, the highest state is achieved; due to *shravan*, peace is met, and due to *shravan*, that still *nivritti* is achieved.

16. श्रवणा-ऐसें सार नाहीं। श्रवणें घडे सर्व कांहीं।
भवनदीच्या प्रवाहीं। तरणोपाय श्रवणें ॥ १६ ॥
śravaṇā-aiseṁ sāra nāhīm | śravaṇeṁ ghaḍe sarva kāmhīm |
bhavanadīcyā pravāhīm | taraṇopāya śravaṇeṁ || 16 ||

16. *shravan* is not like the essence, for due to *shravan*, the ‘all thing’ is achieved; but due to *shravan*, one is carried over this river of worldly existence.

17. श्रवण भजनाचा आरंभ। श्रवण सर्वीं सर्वारंभ।
श्रवणें होय स्वयंभ। सर्व कांहीं ॥ १७ ॥
śravaṇa bhajanācā āraṁbha | śravaṇa sarvīm sarvāraṁbha |
śravaṇeṁ hoya svayāmbha | sarva kāmhīm || 17 ||

17. *shravan* is the beginning of *bhajan*. *shravan* is within the ‘all’ and is the beginning of this ‘all’. Yet due to *shravan*, this ‘all thing’ becomes that Self-illuminating/existent (*atma purush*).



18. प्रवृत्तति अथवा नवृत्तति। श्रवणेंवणि न घडे प्राप्ती।
हे तों सकळांस प्रचीती। प्रत्यक्ष आहे ॥ १८ ॥
pravṛtti athavā nivṛtti | śravaṇemviṇa na ghaḍe prāptī |
he tom sakalāṁsa pracīti | pratyakṣa āhe || 18 ||

18. Whether there is this worldly life or there is withdrawal from this worldly life, nothing is achieved without *shravan*/listening. For without *shravan* that thoughtless *paramatma* within this *sagun* experience, sees through the sense organs (ie. there is body consciousness).

19. ऐकल्यावणि कळेना। हें ठाउकें आहे जनां।
त्याकारणें मूळ प्रयत्ना। श्रवण आधीं ॥ १९ ॥
aikilyāviṇa kaḷenā | heṁ ṭhāukēṁ āhe janāṁ |
tyākāraṇem mūla prayatnā | śravaṇa ādhīṁ || 19 ||

19. Without *shravan* (forgetting everything), thoughtlessness is not understood and this world of many people is known. On account of this 'speech' ('I am'), there is this original effort (knowing) and at the source there is this *shravan*.

20. जें जन्मीं ऐकिलिंचि नाहीं। तेथें पडजि संदेहीं।
म्हणोनिया दुजें कांहीं। साम्यता न घडे ॥ २० ॥
jeṁ janmīṁ aikileṁci nāhīṁ | tethēṁ paḍije saṁdehīṁ |
mhaṇoniyā dujēṁ kāṁhīṁ | sāmīyātā na ghaḍe || 20 ||

20. If during one's life, this *mula maya* has not been heard, then 'there' falls into a gross body. Therefore, nothing compares to this 'all thing' (ie *shravan*).

21. बहुत साधनें पाहतां। श्रवणास न घडे साम्यता।
श्रवणेंवणि ततत्वता। कार्य न चले ॥ २१ ॥
bahuta sādhanem pāhatāṁ | śravaṇāsa na ghaḍe sāmīyātā |
śravaṇemviṇa tattvatā | kārya na cale || 21 ||

21. By this *sadhana* of the 'all', you understood the Reality. Therefore *shravan* has no equal. Without *shravan*, this action of the 'all' can truly not begin.

22. न देखतां दनिकर। पडे अवघा अंधकार।
श्रवणेंवणि प्रकार। तैसा होय ॥ २२ ॥
na dekhātāṁ dinakara | paḍe avaghā aṁdhakāra |
śravaṇemviṇa prakāra | taisā hoya || 22 ||

22. Just as when the Sun is not present, everything is darkness, so too, without *shravan*, there are these 'many' different methods in the darkness only.

23. कैशी नवविधि भक्ती। कैशी चतुर्विधि मुक्ती।
कैशी आहे सहजस्थिती। हें श्रवणेंवणि न कळे ॥ २३ ॥
kaiśī navavidhā bhaktī | kaiśī caturvidhā muktī |
kaiśī āhe sahajasthiti | heṁ śravaṇemviṇa na kaḷe || 23 ||

23. What is the ninefold devotion? What are the four forms of liberation? What is that natural state? That thoughtless Self cannot be understood, without *shravan*.



24. न कळे षट्कर्माचरण। न कळे कैसें पुरश्चरण।

न कळे कैसें उपासन। वधियुक्त॥ २४॥

na kaḷe ṣaṭkarmācaraṇa | na kaḷe kaiseṁ puraścaraṇa |
na kaḷe kaiseṁ upāsana | vidhiyukta || 24 ||

24. The six duties of the *brahmin* have not been truly understood; the repetition of the *mantra* has not been understood; worship has not been understood and the ways to properly perform these cannot be truly understood without *shravan*.

25. नाना व्रतें नाना दानें। नाना तपें नाना साधनं।

नाना योग तीर्थाटणें। श्रवणेंवणि न कळती॥ २५॥

nānā vrataṁ nānā dāneṁ | nānā tapaṁ nānā sādhanam |
nānā yoga tīrthāṭaṇeṁ | śravaṇeṁviṇa na kaḷatī || 25 ||

25. The strict vows of the ‘many’; the donations of the ‘many’; the austerities of the ‘many’; the *sadhanas* of the ‘many’; the *yogas* and pilgrimages of the ‘many’; without *shravan* cannot be truly understood.

26. नाना वदिया पडिज्ञान। नाना तत्तत्वांचें शोधन।

नाना कळा ब्रह्मज्ञान। श्रवणेंवणि न कळे॥ २६॥

nānā vidyā pīṇḍajñāna | nānā tattvāṁceṁ śodhana |
nānā kaḷā brahmajñāna | śravaṇeṁviṇa na kaḷe || 26 ||

26. The ‘many’ is the learnings and knowledges of the *pinda*; the ‘many’ is the searching through the gross elements; the ‘many’ are also this art of knowing and that knowledge of *brahman* but they cannot be understood without *shravan*.

27. अठरा भार वनस्पती। एक्या जळें प्रबळती।

एक्या रसें उत्पत्ती। सकळ जीवांची॥ २७॥

aṭharā bhāra vanaspatī | ekyā jāḷeṁ prabaḷatī |
ekyā raseṁ utpattī | sakāḷa jīvāṁcī || 27 ||

27. Then there are the different varieties of flora in the vegetable kingdom; then that One grows due to the water element (ie. becomes a living form due to objectification); then that One gets born due to these body constituents and this ‘all’ becomes a *jīva* (when this ‘all’/‘I am’ ie. *shravan* is not performed there is objectification/imagination and you take yourself to be the body).

28. सकळ जीवांस एक पृथ्वी। सकळ जीवांस एक रवी।

सकळ जीवांस वरूतवी। एक वायु॥ २८॥

sakāḷa jīvāṁsa eka pṛthvī | sakāḷa jīvāṁsa eka ravī |
sakāḷa jīvāṁsa vartavī | eka vāyu || 28 ||

28. When this ‘all’ (ie. *sagun*) is a *jīva* then, that One (ie. *nirgun*) is the *pṛthvī*/elemental earth; when this ‘all’ is a *jīva* then, that One is the sun and when this ‘all’ exists as a *jīva* then, that One is the wind (ie. that One becomes the elements, oneness gets dropped and ‘many’ objects are imagined and this ‘all’ becomes a *jīva*).

29. सकळ जीवांस एक पैस। जयास बोलजि आकाश।

सकळ जीवांचा वास। एक परब्रह्मी॥ २९॥



sakaḷa jīvāṁsa eka paśa | jayāśa bolije ākāśa |
sakaḷa jīvāṁcā vāśa | eka parabrahmīṁ || 29 ||

29. When this ‘all’ becomes a *jīva* then, that One becomes the expansion of this emptiness (from this nothing of ‘I am’ everything comes due to the imagining of ‘many’ names and forms). But if this ‘all’ gets ‘spoken’ (ie. *shravan*) and there is this space of *mula maya* (ie. ‘I am’ or zero) then, the dwelling place of the *jīva* is this ‘all’ and that One merges in *parabrahman* (ie. when one makes *shravan* then the elements and the ‘many’ different *jīvas* are no longer seen separately and there is this space of the ‘all’; but when one leaves this *shravan* then, there is the workings of the mind and so ‘many’ forms and concepts).

30. तैसैं सकळ जीवांस मळिोन। सार एकच साधन।
 तैं हें जाण श्रवण। प्राणमात्रांसीं ॥ ३० ॥
taiseṁ sakaḷa jīvāṁsa mīḷona | sāra ekaci sādhanā |
teṁ heṁ jāṇa śravaṇa | prāṇimātrāṁsīṁ || 30 ||

30. But when this ‘all’ (ie. *shravan* and proper *sadhana*) meets with the *jīva* (this universal mind of the ‘all’ becomes an individual mind), then that One essence becomes the many kinds of *sadhana*. Then that thoughtless Reality knows only the listening through the ears of flesh and blood.

31. नाना देश भाषा मतें। भूमंडळीं असंख्यातें।
 सर्वांस श्रवणापरतें। साधनच नाहीं ॥ ३१ ॥
nānā deśa bhāṣā matēṁ | bhūmaṇḍalīṁ asaṁkhyāteṁ |
sarvāṁsa śravaṇāparateṁ | sādhanaci nāhīṁ || 31 ||

31. The ‘many’ countries, languages and opinions within this earth are all due to that immeasurable Reality. And truly there is no *sadhana* greater than this *shravan* of the ‘all’, to understand that Self. (*shravan* is to know the ‘all’ and this is the only true *sadhana*, otherwise the ‘many’ names and forms and countries and *jīva* etc. will remain)

32. श्रवणें घडे उपरती। बद्धाचे मुमुक्षु होती।
 मुमुक्षूचे साधक अती। नेमेंस चालती ॥ ३२ ॥
śravaṇeṁ ghaḍe uparatī | baddhāce mumukṣu hotī |
mumukṣūce sādhaḥka atī | nemeṁsīṁ cālātī || 32 ||

32. Due to *shravan*, one becomes disinterested in ephemeral things; due to the *shravan* of the one in bondage/*baddha*, there is the *mumukshu*/aspirant; due to the *shravan* of the aspirant, there is the *sadhak* who is very earnest to be free.

33. साधकांचे होत सिद्धि। अंगीं बाणतां प्रबोध।
 हें तों आहे प्रसिद्धि। सकळांस ठाउकें ॥ ३३ ॥
sādhakāṁce hoti siddha | aṅgīṁ bāṇatāṁ prabodha |
heṁ toṁ āhe prasiddha | sakaḷāṁsa ṭhāukeṁ || 33 ||

33. And due to the *shravan* of the *sadhak*, that pure understanding of the *siddha* gets accepted within this ‘all’ body. Then this known ‘all’ becomes that open and thoughtless *paramatma*.



34. ठायींचे खळ चांडाळ। तेच होती पुण्यशीळ।
 ऐसा गुण तातकाळ। श्रवणाचा ॥ ३४ ॥
ṭhāyīñce khala cāṇḍāḷa | teci hotī puṇyaśīḷa |
aisā guṇa tātkāḷa | śravaṇācā || 34 ||

34. Then this place of the wicked and filthy becomes that stock of great merit and at that time this *guṇa* of *shravan* becomes *nirgun* ('I am' becomes, I do not exist).

35. जो दुरबुद्धादुरात्मा। तोच होय पुण्यात्मा।
 अगाध श्रवणाचा महिमा। बोलला न वचे ॥ ३५ ॥
jo durbuddhi durātmā | toci hoy puṇyātmā |
agādha śravaṇācā mahimā | bolilā na vace || 35 ||

35. That *purush* who had an impure *buddhi* and was an impure *atma* becomes that pure *atma*. And when there is that unfathomable greatness of the *atma* then, *shravan* need not be listened to anymore.

36. तीर्थवरतांची फळश्रुती। पुढे होणार सांगती।
 तैसें नव्हे हातींच्या हातीं। सपरचीत श्रवणें ॥ ३६ ॥
tīrthavratāñcī phalaśrutī | puḍheri hoṇāra sāṅgatī |
taiseṁ navhe hātīñcyā hātīñ | sapracīta śravaṇeṁ || 36 ||

36. *shravan* is the fruit of pilgrimages and sacred vows (ie. on account of traditional devotion, this understanding has come) and then afterwards this becomes that thoughtless *nirgun*. Understand that is if cannot be gained immediately then it cannot be this pure experience of *shravan* (ie. forget everything and at this very moment, You are He. Leave every concept and the promises of future gains form your 'many' *sadhanas*).

37. नाना रोग नाना व्याधी। ततकाळ तोडजि औषधी।
 तैशी आहे श्रवणसद्दिधी। अनुभवी जाणती ॥ ३७ ॥
nānā roga nānā vyādhi | tatkāḷa toḍije auśadhī |
taīśī āhe śravaṇasiddhī | anubhavī jāṇatī || 37 ||

37. This disease of the 'many' and the suffering of the 'many' (ie. "I am a body" and harsh pilgrimages and vows) are, at that time, relieved by this medicine of *shravan*. Such is the accomplishment of *shravan* and it is known only by the experience 'I am'.

38. श्रवणाचा वचिर कळे। तरीच भाग्यश्री प्रबळे।
 मुख्य परमात्मा आकळे। स्वानुभवासी ॥ ३८ ॥
śravaṇācā vicāra kaḷe | tarīca bhāgyaśrī prabaḷe |
mukhya paramātmā ākaḷe | svānubhavāsī || 38 ||

38. When thoughtlessness is understood through *shravan* then only does your great spiritual blessing become apparent and that Supreme *paramatma* is understood by Self-experience.

39. या नांव जाणावें मनन। अर्थालागीं सावधान।
 नदिधियासें समाधान। होत असे ॥ ३९ ॥
yā nāmva jāṇāvēṁ manana | arthālāgīṁ sāvadhāna |
nididhyāseṁ samādhāna | hota ase || 39 ||



39. This *shravan* (forget everything) should know *manana* (maintaining this understanding) and then through *manana*, the inner meaning should be carefully examined. This brings **nijidhyasa* and that is *samadhan*. *(See 19.5.28- to enter and stay 'there' / *brahman*)

40. बोलल्याचा अर्थ कळे। तरीच समाधान नविळे।
अकस्मात अंतरीं वोळे। नःसंदेह ॥ ४० ॥
bolilyācā artha kaḷe | tarīca samādhāna nivaḷe |
akasmāta antarīm voḷe | niḥsamdeha || 40 ||

40. Therefore when the inner meaning of 'I am' is understood, there is that pure *samadhan*. And then immediately, in this inner space, there is the turning towards doubtlessness.

41. संदेह जनमाचें मूळ। तें श्रवणें होय नर्मूळ।
पुढें सहजचि प्रांजळ। समाधान ॥ ४१ ॥
samdeha janmācēṁ mūḷa | teṁ śravaṇeṁ hoya nirmūḷa |
puḍheṁ sahaajaci prāñjaḷa | samādhāna || 41 ||

41. Body consciousness is the root of birth and due to *shravan* this is uprooted and afterwards, there is that natural and clear *samadhan*.

42. जेथें नाहीं श्रवण मनन। तेथें कैचें समाधान।
मुक्तपणाचें बंधन। जडलें पायीं ॥ ४२ ॥
jetheṁ nāhīm śravaṇa manana | tetheṁ kaimceṁ samādhāna |
muktapaṇācēṁ baṁdhana | jaḍaleṁ pāyīm || 42 ||

42. But how can there be *samadhan* where there is neither *shravan* nor *manana*? Then there is only the fetter of so-called freedom tied around your feet.

43. मुमुक्षु साधक अथवा सद्भिः। श्रवणेंवणि तो बद्ध।
श्रवणमननें शुद्ध। चित्तवृत्ति होय ॥ ४३ ॥
mumukṣu sādhaaka athavā siddha | śravaṇeṁviṇa to baddha |
śravaṇamananeṁ śuddha | cittavṛtti hoya || 43 ||

43. You may be a *mumukshu*, a *sadhak* or a *siddha* still, without *shravan*, they become unrestrained and irrelevant talking. But through *shravan* and *manana* this knowing *vritti* gets completely purified (ie. beyond knowledge).

44. जेथें नाहीं नित्य श्रवण। तें जाणावें वल्लक्षण।
तेथें साधकें एक क्षण। क्रमूं नये सर्वथा ॥ ४४ ॥
jetheṁ nāhīm nitya śravaṇa | teṁ jāṇāvēṁ vilakṣaṇa |
tetheṁ sādhaakeṁ eka kṣaṇa | kramūṁ naye sarvathā || 44 ||

44. If 'here' that eternal does not make *shravan* then, one should know that it has become something quite different (ie. something imagined). And if that *brahman* becomes this 'all' then, the *sadhak* should not enjoy this 'all' (ie. the 'all' has to be left and not wallowed in; it is only a means for you to reach your Reality).

45. जेथें नाहीं श्रवणस्वार्थ। तेथें कैचा हो परमार्थ।



मार्गे केलें तत्तिकें व्यर्थ। श्रवणेंवणि होय ॥ ४५ ॥

jethem nāhīm śravaṇasvārtha | tethem kaincā ho paramārtha |
māgem kelem titukem vyartha | śravaṇemvina hoyā || 45 ||

45. When ‘here’ there is not the Self-benefit of *shravan* then, how can there be that Ultimate accomplishment? Just look and you will see that whatever has been previously done without *shravan*, has all gone to waste (were is yesterday?).

46. तस्मात् श्रवण करावें। साधन मनीं धरावें।
नित्य नेमें तरावें। संसारसागरीं ॥ ४६ ॥

tasmāt śravaṇa karāveṁ | sādhanā manīm dharāveṁ |
nitya nemem tarāveṁ | saṁsārasāgarīm || 46 ||

46. Therefore there should be *shravan*. This is the only *sadhana* that you should hold firmly in the mind. And then, every moment, you should stay afloat upon this ocean of worldly existence.

47. सेवलिंचिसेवावें अनन। घेतलेंचि घियावें जीवन।
तैसें श्रवण मनन। केलेंचि करावें ॥ ४७ ॥

sevilemci sevāveṁ anna | ghetalemci ghyāveṁ jīvana |
taiseṁ śravaṇa manana | kelemci karāveṁ || 47 ||

47. This *‘food’ that has been tasted, should be tasted again. This ‘water of life’ that has been taken, should be taken again (ie. one should stop objectifying and drink this water of life). In this way, **shravan* and *manana* should be done and done again. *(To taste of this bliss of ‘I am’ ie. the essence of the sense experiences without which, you could not live for a moment)

48. श्रवणाचा अनादर। आळस करी जो नर।
तयाचा होय अपहार। स्वहतिवषियीं ॥ ४८ ॥

śravaṇācā anādara | ālasa karī jo nara |
tyācā hoyā apahāra | svahitāviṣayīm || 48 ||

48. Where there is no respect for *shravan* then, due to laziness, that *purush* becomes a man and that Reality gets deprived of Its own Self.

49. आळसाचें संरक्षण। परमार्थाची बुडवण।
याकारणें नित्य श्रवण। केलेंचि पाहजि ॥ ४९ ॥

ālasācēṁ saṁrakṣaṇa | paramārthācī buḍavaṇa |
yākāraṇem nitya śravaṇa | kelemci pāhije || 49 ||

49. The one who protects this *laziness will drown that Ultimate Accomplishment of *paramarth*. Therefore by means of this ‘speech’ there should be only the making of *shravan*. *(ie. to forget your Self is real laziness. You can be constantly occupied in this world but look carefully and you will see that really, this is imagination and laziness)

50. आतां श्रवण कैसें करावें। कोण्या ग्रंथास पाहावें।
पुढलियिं समासीं आघवें। सांगजिल ॥ ५० ॥

ātām śravaṇa kaiseṁ karāveṁ | koṇyā grānthāsa pāhāveṁ |
puḍhiliye samāsīm āghaveṁ | sāṁgijela || 50 ||



50. Now, why should *shravan* be made when the ‘all’ has understood that *nirgun* path? Then ahead within the composition of words there will be the thoughtlessness of no-mind.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके

श्रवणनिरूपणं नाम अष्टमः समासः ॥ ८ ॥ ७.८

iti śrīdāśabodhe gurushṣiyasamvāde sapṭamadaśake

śravaṇanirūpaṇaṁ nāma aṣṭamaḥ samāsaḥ || 8 || 7.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 7 named „Discourse on Listening/Shravan 1.“ is concluded.

7.9 Discourse on Listening/*Shravan* 2.

समास नववा : श्रवणनिरूपण

samāsa navavā : śravaṇanirūpaṇa

|| Śrī Rām ||

1. आतां श्रवण कैसें करावें। तेही सांगजिल स्वभावें।

श्रोतीं अवधान द्यावें। एकचित्ते ॥ १ ॥

ātām śravaṇa kaiseṁ karāvēṁ | teṁhī sāṁgijela svabhāvēṁ |

śrotīṁ avadhāna dyāvēṁ | ekacitteṁ || 1 ||

1. Why should the mind make *shravan* when thoughtlessness has been understood? Still, first the good listener should give all their attention to this ‘I am’ (ie. *shravan*) and then afterwards there can be the mind of that One (*maharaj* – make your mind, His mind).

2. एक वक्तृत्व श्रवणीं पडे। तेणें झालें समाधान मोडे।

केला नशिचयो वधिडे। अकस्मात् ॥ २ ॥

eka vaktṛtva śravaṇīm paḍe | teṇeṁ jhāleṁ samādhāna mōḍe |

kelā niścayo vighaḍe | akasmāta || 2 ||

2. But when there is loose talk then, the One within this ‘I am’ comes tumbling down into the mind. Then *samadhan* is broken and conviction is suddenly destroyed. (That formless One tumbles down into the mind and and takes itself to be a name and form; *maharaj*- don’t let them break your *samadhi*)

3. तें वक्तृत्व त्यागावें। जें मायकि स्वभावें।

तेथें नशिचयाच्या नांवें। शून्याकार ॥ ३ ॥

teṁ vaktṛtva tyāgāvēṁ | jeṁ māyika svabhāvēṁ |

tetheṁ niścayācyā nāṁveṁ | śūnyākāra || 3 ||

3. Therefore that Reality should give up all loose talk and eventually even this *mula maya*, for it is also, by nature, untrue (even this ‘speech’ is a false appearance on you, that Reality). When ‘here’ you have faith in this ‘I am’ then, you are a ‘dweller in zero’ (ie. by forgetting everything, nothing remains ie. no things, names and forms remain. Still in this understanding of zero, you are there).

4. एक्या ग्रंथें नशिचयो केला। तो दुजयानें उडवलि।

तेणें संशयचि वाढला। जन्मवरी ॥ ४ ॥

ekyā grāṁtheṁ niścayo kelā | to dujayāneṁ uḍavilā |

teṇeṁ saṁśayaci vāḍhalā | janmavarī || 4 ||

4. There had been the conviction of Oneness but that flew away due to this ‘I am’ (ie. first a feeling of separation appeared, a Knower and a known). And when the Reality has this original doubt of ‘I am’ then, this doubt only increases until you take a birth (ie. enter body consciousness. Taking yourself to be a body there are the three states of waking, dream and sleep. Upon awaking there is this feeling ‘I am’ but almost immediately there begins the thoughts of this world. You are knowledge, it is knowledge



that awakes but thoughts of a world outside of you creates a world outside of you and the feeling of individuality suddenly arises. This habit has become second nature and along with the ‘many’ concepts there will be the concept of your having taken birth. But the body was born, you are knowledge). (This ‘I am’ feeling is the original doubt. ‘Here’ the *gunas* and elements are unmanifest. Objectification is the manifestation of these *gunas* and elements and then that Reality imagines itself to be one body in a world of ‘many’ bodies and names and forms)

5. जेथें संशय तुटती। होय आशंकानवृत्ती।

अद्वैतग्रंथ परमार्थी। श्रवण करावे ॥ ५ ॥

jethem saṁśaya tuṭatī | hoyā āśaṁkānavṛttī |

advaitaśāstrī | śravaṇa karāve || 5 ||

5. When ‘here’ this doubt of ‘I am’ is removed then, ‘there’ there is the end of fear. But first the one following *paramarth* should make *shravan* and then there can be that *non-dual composition. *(To string together one continuous unbroken thoughtless composition)

6. जो मोक्षाचा अधिकारी। तो परमार्थपंथ धरी।

प्रीतलागली अंतरी। अद्वैतग्रंथाची ॥ ६ ॥

jo mokṣācā adhikārī | to paramārthapaṁtha dhārī |

prīti lāgalī āntarī | advaitaśāstrī || 6 ||

6. That *purush* will be worthy of liberation if He keeps to the path of *paramarth*. Then there will be love for that non-dual composition that is hidden within this ‘I am’.

7. जेणें सांडलि इहलोक। जो परलोकींचा साधक।

तेणें पाहावा वविक। अद्वैतशास्त्राची ॥ ७ ॥

jeṇem sāṁḍilā ihaloka | jo paralokīṁcā sādhaḥ |

teṇem pāhāvā vīveka | advaitaśāstrī || 7 ||

7. When one has set aside this world then, there is the *sadhak* of the world beyond (ie. by leaving off the thoughts of this world one will perceive the world as knowledge. The one who stays as knowledge is called a *sadhak*). Then one should understand this non-dual composition that is within the *shashtras* (ie. the inner most meaning of *neti, neti* should be understood)

8. जयास पाहजि अद्वैत। तयापुढें ठेवतिं द्वैत।

तेणें क्षोभलें उठे चित्त। तया श्रोतयांचें ॥ ८ ॥

jayāsa pāhaji advaita | tayāpuḍhēṁ thevitāṁ dvaita |

teṇem kṣobhaleṁ uṭhe citta | tayā śrotayāṁcēṁ || 8 ||

8. Non-duality is required by *mula maya* but duality has been spread out in front of that Reality. Due to this disturbance there arises the mind of a listener (ie. in the mind of the good listener there is the feeling ‘I am’ and the vision of this world beyond. And as long as you remain then, duality will not subside).

9. आवडीसारखें मळि। तेणें सुखचि उचंबळे।

नाहीं तरी कंटाळे। मानस ऐकतां ॥ ९ ॥

āvāḍīsārīkheṁ mṛṇā | teṇem sukhaci ucambaḷe |



nāhīm tarī kaṁṭāḷe | mānasa aikatām || 9 ||

9. If the mind meets that which it likes then, there will be an overflowing of pleasure (why do we have pleasure when our desires are fulfilled? Well for a moment, there is no desire and the mind becomes still and this is pleasure. Unfortunately due to habit, the thoughts again arise and disturb this stillness. But if the mind understands that nothing is true and turns to this ‘I am’ then, there is bliss/*ananda*). Otherwise there will only be the listening of a tired mind (it is not awake to *shravan* and there is only worldly listening, worldly talk and worldly thoughts).

10. ज्याची उपासना जैसी। त्यासि प्रीतिवाढे तैसी।
तेथें वर्णति दुजयासी। प्रशस्त न वाटे ॥ १० ॥
jyācī upāsana jāisī | tyāsi prīti vāḍhe taisī |
tethem varṇitām dujayāsī | praśasta na vāṭe || 10 ||

10. One’s **upasana*/worship is an indication of one’s love for that Self.¹² If in *brahman* you describe another then, that is hardly considered as praiseworthy (ie. it is not correct to appreciate the *sagun* and thus create otherness, when there is actually the non-dual *nirgun* and no-otherness. Such appreciation of this false ‘all’ will lead to the further appreciations and confusions of an outside world). *(To take the mind that is seated with the objects of the world and seat it beside the Self)

11. प्रीतीचें लक्षण ऐसें। अंतरी उठे अनायासें।
पाणी पाणवाटें जैसें। आपणच धांवें ॥ ११ ॥
prīticerṁ lakṣaṇa aiseṁ | antarīm uṭhe anāyāseṁ |
pāṇī pāṇavāṭeṁ jaiseṁ | āpaṇaci dhāṁve || 11 ||

11. The nature of love is that it effortlessly arises in your inner space and flows like water flowing in water. In this way, you run to the protection of your Self.

12. तैसा जो आत्मज्ञानी नर। त्यास नावडे इतर।
तेथें पाहजि सारासार-। वचिरणा ते ॥ १२ ॥
taisā jo ātmajñānī nara | tayāsa nāvāḍe itara |
tethem pāhije sārāsāra- | vicāraṇā te || 12 ||

12. When the man becomes the *atma-gnyani* then, He does not like the separation caused by this other (ie. the duality of Knower and known or ‘all’). He wants only that thoughtless essence ‘there’.

13. जेथें कुळदेवी भगवती। तेथें पाहजि सप्तशती।
इतर देवांची स्तुती। कामा न ये सर्वथा ॥ १३ ॥
jethem kuḷadevī bhagavatī | tethem pāhije saptaśatī |
itara devāṁcī stutī | kāmā na ye sarvathā || 13 ||

13. When your family goddess is *bhagavati* then, the seven hundred *shlokas* in praise of her are wanted and the praise of other gods is of absolutely no use.

¹²*siddharameshwar maharaj-* The one who has great love, faith and respect for the *guru*, is the only one with love for the Self. The one who has boundless love for the *guru* knows the value of knowledge and the value of the Self. And their love will be apparent in their conduct, for devotion is the “thermometer” of love.



14. घेतां अनंताच्या वरता। तेथें नलगे भगवद्गीता।

साधुजनांसिवार्ता। फळाशेचि नाहीं ॥ १४ ॥

ghetām anantācyā vratā | tethem nalage bhagavadgītā |
sādhujanāmsi vārtā | phalāśeci nāhīm || 14 ||

14. One who has taken a strict vow in order to gain something, does not want the *bhagavat gita* (ie. the non-dual composition that teaches the renunciation of the fruits of all actions). But for the *sadhu*, these rumours of the fruits of one's desires, do not exist.

15. वीरकंकण घालतिं नाकीं। परी तें शोभा पावेना कीं।

जेथील तेथें आणकीं। कामा न ये सर्वथा ॥ १५ ॥

vīrakankṇa ghālītīm nākīm | parī tem śobhā pāvenā kīm |
jethīla tethem āṇikīm | kāmā na ye sarvathā || 15 ||

15. If a great warrior was to wear his victory bracelet on his nose then, it would look proper. In the same way, why to bring, 'there' (*brahman*) within 'here' (*maya*)? It is absolutely no use at all (everything has its proper place otherwise it is of no use).

16. नाना माहात्म्यें बोललीं। जेथील तेथें वंद्य झालीं।

वपिरीत करून वाचलीं। तरी तें वलक्षण ॥ १६ ॥

nānā mātmyem bolilīm | jethīla tethem vandyā jhālīm |
viparīta karūna vācilīm | tarī tem vilakṣaṇa || 16 ||

16. First the 'many' should understand the greatness of this 'speech' and then 'there' within 'here' should be praised. But if the opposite is uttered and the 'many' are praised within *brahman* then, that Reality becomes something quite different (a world of imagined names and forms).

17. मल्हारीमाहात्म्य द्वारकेसी। द्वारकामाहात्म्य नेलें काशीसी।

काशीमाहात्म्य व्यंकटेशीं। शोभा न पावे ॥ १७ ॥

malhārīmātmya dvārakesī | dvārakāmātmya nelerī kāśīsī |
kāśīmātmya vyāṇkaṭeśīm | śobhā na pāve || 17 ||

17. If is not fitting to speak of the greatness of god *malhari* in *dwarka* (*krishna's place*) or tell of the greatness of *dwarka* in *kashi* (*shiva's place*). In the same way, the greatness of *kashi* should not be told in *venkateshwar* (*vishnu's place*).

18. ऐसैं सांगतां असे वाड। परी जेथील तेथेंचि गोड।

तैसी ज्ञानियांस चाड। अद्वैतग्रंथाची ॥ १८ ॥

aisēm sāṅgatām ase vāḍa | parī jethīla tethemci goḍa |
taisī jñāniyāṁsa cāḍa | advaitagrāṁthācī || 18 ||

18. It is only when that infinite is understood that 'there'/*brahman* within 'here'/*maya* is enjoyed. Then there is the *gnyani* and He is happy only with that non-dual composition (He stings together an unbroken thoughtless composition and is in *samadhan*).

19. योगियांपुढे राहाण। परीक्षावंतापुढें पाषाण।

पंडितापुढें डफगाण। शोभा न पावे ॥ १९ ॥

yogiyāṁpuḍhe rāhāṇa | parikṣāvāntāpuḍhem pāṣāṇa |



paṁḍitāpuḍheriṁ ḍaphagāṇa | śobhā na pāve || 19 ||

19. Otherwise it is just like a spiritual medium in front of a *yogi* or a stone being shown to a jeweller or a rustic ballad recited in front of a classical musician; it is not fitting.

20. वेदज्ञापुढें जती। नसिपृहापुढें फळश्रुती
ज्ञानयापुढें पोथी। कोकशास्त्राच्ची॥ २०॥
vedajñāpuḍheriṁ jatī | nisprhāpuḍheriṁ phalaśruti |
jñāniyāpuḍheriṁ pothī | kokaśāstrāccī || 20 ||

20. It would be like the *vedas* being placed before a *jain* monk or a book on how to achieve one's desires being set in front of one who is desireless or a text on lovemaking being placed in front of a *gnyani*.

21. ब्रह्मचर्यापुढें नाचणी। रासक्रीडा नरूपणी।
राजहंसापुढें पाणी। ठेवलें जैसें॥ २१॥
brahmacharyāpuḍheriṁ nācaṇī | rāsakrīḍā nirūpaṇīm |
rājahanṣāpuḍheriṁ pāṇī | thevileṁ jaiseṁ || 21 ||

21. It would be like a dancing girl performing before a *brahmachari*/celibate monk or the telling of the *gopis* love for their *shri krishna* at a *vedantic* discourse. It would be like placing a pot of water before the royal swan.

22. तैसें अंतरनषिठापुढें। ठेवलें शृंगारी टीपडें।
तेणें त्याचें कैसें घडे। समाधान॥ २२॥
taiseṁ aṁtarniṣṭhāpuḍheriṁ | thevileṁ śṛṅgārī tīpaḍeṁ |
teṇeṁ tyāceṁ kaiseṁ ghaḍe | samādhāna || 22 ||

22. If before an ascetic there is placed a book on the art of sex then, how could he gain *samadhan* from that?

23. रायास रंकाची आशा। तक्र सांगणें पीयूषा।
संन्याशास वोवसा। उच्छिष्टाचांडाळीचा॥ २३॥
rāyāsa raṁkācī āśā | takra sāṅgaṇeṁ pīyūṣā |
saṁnyāśāsa vovasā | ucchiṣṭacāṇḍālīcā || 23 ||

23. How could the King (ie. *atma*) have the hopes of a beggar or how could nectar be told of the sweetness of buttermilk? And how could a *sannyasi* be offered the leftover food from a low caste woman?

24. कर्मनषिठा वशीकरण। पंचाक्षरीया नरूपण।
तेथें भंगे अंतःकरण। सहजचि त्याचें॥ २४॥
karmaniṣṭhā vaśīkaraṇa | pañcākṣarīyā nirūpaṇa |
tetheṁ bhaṅge aṁtaḥkaraṇa | sahajaci tyāceṁ || 24 ||

24. Just as the mind of one who performs *vedic* rituals would get disturbed having to listen to a discourse on charms and spells, so too, that natural discourse 'there' gets broken on account of this knowing.

25. तैसे पारमार्थिकि जन। त्यांस नसतां आत्मज्ञान।



ग्रंथ वाचितां समाधान। होणार नाही ॥ २५ ॥

taise pāramārthika jana | tayāṁsa nasatām ātmajñāna |
grāṁtha vācitām samādhāna | hoṇāra nāhīm || 25 ||

25. Just as the worldly cannot understand the knowledge of the *atma* so too, the one who follows *paramartha* will get no *samadhan* from a composition where the knowledge of *atma* does not exist.

26. आतां असो हें बोलणें। जयास स्वहति करणें।

तेणें सदा वविरणें। अद्वैतग्रंथी ॥ २६ ॥
ātām aso heṁ bolāṇeṁ | jayāsa svahita karaṇeṁ |
teṇeṁ sadā vivaraṇeṁ | advaitagrāṁthīm || 26 ||

26. But as it is that thoughtless Self that has now become this ‘speech’ then, by this action of *mula maya* you can once more gain your own Self. For by this ‘speech’ there will arise that thoughtlessness that always stays within the non-dual composition.

27. आत्मज्ञानी एकचित्त। तेणें पाहणें अद्वैत।

एकांत स्थळीं निवांत। समाधान ॥ २७ ॥
ātmajñānī ekacitta | teṇeṁ pāhaṇeṁ advaita |
ekānta sthālīm nivānta | samādhāna || 27 ||

27. The *atma gnyani* has the mind of the One and due to this, non-duality is understood. Being in that place of aloneness, He is silent and He is *samadhan*.

28. बहुत प्रकारें पाहतां। ग्रंथ नाही अद्वैतापरता।

परमार्थास तत्वतां। तारूच कीं ॥ २८ ॥
bahuta prakāreṁ pāhatām | grāṁtha nāhīm advaitāparatā |
paramārthāsa tatvatām | tārūṁca kīm || 28 ||

28. The understanding of this ‘all’ is not like that non-dual composition. Really how can duality ever rescue that non-dual *paramartha*?

29. इतर जे प्रापंचिक। हास्य वनिद नवरसकि।

हति नव्हे तें पुस्तक। परमार्थासी ॥ २९ ॥
itara je prāpañcika | hāsya vinoda navarasika |
hita navhe teṁ pustaka | paramārthāsī || 29 ||

29. And when this ‘I am’ is worldly then, there is humour, amusement, play and the *nine sentiments. But then the reading of such books can never bring any benefit to *paramartha*. *(Anger, joy, lust etc.)

30. जेणें परमार्थ वाढे। अंगीं अनुताप चढे।

भक्तिसाधन आवडे। त्या नांव ग्रंथ ॥ ३० ॥
jeṇeṁ paramārtha vāḍhe | aṁgīm anutāpa caḍhe |
bhaktisādhana āvaḍe | tyā nāmva grāṁtha || 30 ||

30. Due to this understanding of ‘I am’, *paramartha* increases and then in this ‘all’ body, repentance arises. When one is fond of this *sadhana* there is devotion and when there is this ‘I am’ then, that should be called a spiritual composition.



31. जो ऐकतांच गर्व गळे। कां ते भ्रांतीच मावळे।
नातरी एकसरी वोळे। मन भगवंती॥ ३१ ॥

jo aikatāmca garva gale | kām te bhrāntīca māvale |
nātārī ekasārī vōle | mana bhagavarantīm || 31 ||

31. When that *purush* ‘listens’ then, his pride disappears for he understands, ‘How can I be this delusion that fades away?’ Then his mind turns around and gathers itself in God.

32. जेणें होय उपरती। अवगुण अवघे पालटती।
जेणें चुके अधोगती। त्या नांव ग्रंथ॥ ३२ ॥

jēṇem hoya uparatī | avaguṇa avaghe pālaṭatī |
jēṇem cuke adhogatī | tyā nāmva grāṁtha || 32 ||

32. When this ‘I am’ is weary of worldly pursuits then, the wrong *gunas* get transformed; when this *mula maya* forgets this lowly downfallen condition then, there is this ‘I am’ and that is a spiritual composition.

33. जेणें धारष्टि चढे। जेणें परोपकार घडे।
जेणें वषियवासना मोडे। त्या नांव ग्रंथ॥ ३३ ॥

jēṇem dhāṛiṣṭi caḍhe | jēṇem paropakāra ghaḍe |
jēṇem viṣayavāsana mōḍe | tyā nāmva grāṁtha || 33 ||

33. If due to *mula maya*, fortitude rises higher; if due to *mula maya*, that *atma* is accomplished; if due to *mula maya* the desire for sensual enjoyment is destroyed then, there is this ‘I am’ and that should be called a scriptural composition (to forget this world and string together this continuous thought, ‘I am’).

34. जेणें ग्रंथ परत्र साधन। जेणें ग्रंथें होय ज्ञान।
जेणें होइजे पावन। त्या नांव ग्रंथ॥ ३४ ॥

jēṇem grāṁtha paratra sādhana | jēṇem grāṁthem hoya jñāna |
jēṇem hoije pāvana | tyā nāmva grāṁtha || 34 ||

34. If due to *mula maya* this ‘world beyond’ is accomplished; if due to *mula maya* there is the composition of knowledge; if due to *mula maya* one is purified then, this is the scriptural composition ‘I am’.

35. ग्रंथ बहुत असती। नाना वधानें फळश्रुती।
जेथें नुपजे वरिक्ती भक्ती। तो ग्रंथच निव्हे॥ ३५ ॥

grāṁtha bahuta asatī | nānā vidhāṇem phalaśrutī |
jethem nupaje viraktī bhakti | to grāṁthaci navhe || 35 ||

35. When that continuous composition of this ‘all’ gets placed in the ‘many’ with its desires for the fruits of actions then, ‘here’ there is no awakening of desireless devotion and that is not a spiritual composition.

36. मोक्षेवणि फळश्रुती। ते दुराशेची पोथी।
ऐकतां ऐकतां पुढती। दुराशाच वाढे॥ ३६ ॥

mokṣemviṇa phalaśrutī | te durāśecī pothī |
aikatām aikatām puḍhatī | durāśāca vāḍhe || 36 ||



36. If there is a promise of fruits desired and no liberation then, that Reality has become a book containing a bunch of papers full of insatiable hopes and listening over and over to these only increases such hopes.

37. श्रवणीं लोभ उपजेल जेथें। वविक कैंचा असेल तेथें।
बैसलीं दुराशेचीं भूतें। तयां अधोगती ॥ ३७ ॥
śravaṇīṁ lobha upajela jethem | viveka kairīcā asela tethem |
baisalīm durāśecīm bhūtem | tayām adhogatī || 37 ||

37. If in *shravan*, desire and affections arise ‘here’ then, how can there be *vivek*, ‘there’? Wherever the ghosts of hope are sitting there is only the ruin and disgrace of a lowly condition for that Reality.

38. ऐकोनीच फळश्रुती। पुढें तरी पावों म्हणती।
तयां जन्म अधोगती। सहजच जाहली ॥ ३८ ॥
aikonīca phalaśrutī | puḍhem tarī pāvom mhaṇatī |
tayām janma adhogatī | sahajaci jāhalī || 38 ||

38. When one hears about the fruits of action and that One says, “I will attain this” then, that natural Reality accepts a birth and there is the lowly condition of body consciousness (when you awake in the morning, you are knowledge. The moment you think, “I have this to do” then, you take birth in the body. Every morning is like this)

39. नाना फळें पक्षी खाती। तेणेंच तियां होय तृप्ती।
परी त्या चकोराचे चित्ती। अमृत वसे ॥ ३९ ॥
nānā phaleṁ pakṣī khātī | teṇemci tayām hoya trptī |
parī tyā cakorāce cittīm | amṛta vase || 39 ||

39. The fruits of the ‘many’ are eaten by the ‘many’ birds and they are contented by these. But the mind of that *chakora* bird only lives for the nectar (the good disciple is the *chokora* bird and this nectar is ‘I am’).

40. तैसें संसारी मनुष्य। पाहे संसाराची वास।
परी जे भगवंताचे अंश। ते भगवंत इच्छति ॥ ४० ॥
taiseṁ saṁsārī manuṣya | pāhe saṁsārācī vāsa |
parī je bhagavaṁtāce aṁśa | te bhagavaṁta icchitī || 40 ||

40. A man in *samsar* seeks only the ways of *samsar* but the one who lives as a part of God wishes only for the ways of God.

41. ज्ञानियास पाहजि ज्ञान। भजकास पाहजि भजन।
साधकास पाहजि साधन। इच्छेसारखें ॥ ४१ ॥
jñāniyāsa pāhije jñāna | bhajakāsa pāhije bhajana |
sādhakāsa pāhije sādhanā | icchesārikhem || 41 ||

41. The *gnyani* wants knowledge/*gnyan*; the one who does *bhajan* wants *bhajan*; and the *sadhak* wants the *sadhana* that accompanies this ‘I am’.

42. परमार्थ्यास पाहजि परमार्थ। स्वार्थ्यास पाहजि स्वार्थ।
कृपणास पाहजि अर्थ। मनापासूनी ॥ ४२ ॥



paramārthyāsa pāhije paramārtha | svārthyāsa pāhije svārtha |
krpaṇāsa pāhije artha | manāpāsūnī || 42 ||

42. *paramarth* wants only *paramarth*; the wealth of the Self wants only the wealth of the Self; and the miser wants the wealth that comes from his mind.

43. योगयास पाहजि योग। भोगयास पाहजि भोग।
 रोगयास पाहजि रोग-। हरती मात्रा ॥ ४३ ॥ var हर्त
yogiyāsa pāhije yoga | bhogiyāsa pāhije bhoga |
rogīyāsa pāhije roga- | haratī mātrā || 43 || var harti

43. The *yogi* wants *yoga* (union with Himself); the seeker of pleasure wants to enjoy and the diseased want the medicine that removes the disease.

44. कवीस पाहजि प्रबंघ। तार्ककिस पाहजि तर्कवाद।
 भावकिस संवाद। गोड वाटे ॥ ४४ ॥
kavīsa pāhije prabāṇdha | tārkikāsa pāhije tarkavāda |
bhāvikāsa saṁvāda | goḍa vāṭe || 44 ||

44. A poet wants poetic works. The logicians want logical discussion and the faithful devotee has fondness for a dialogue with God.

45. पंडितास पाहजि व्युत्पत्ती। वद्विवासास अध्ययनप्रीती।
 कलावंतास आवडती। नाना कळा ॥ ४५ ॥
paṇḍitāsa pāhije vyutpattī | vidvāṇāsa adhyayanaprītī |
kalāvaṇtāsa āvaḍatī | nānā kaḷā || 45 ||

45. The scholar wants to expound on a religious text; the knowledgeable has love of study and the artist likes the arts of the ‘many’.

46. हरदासांस आवडे कीर्तन। शुचिर्भूतांस संध्यासनान।
 कर्मनष्टांस वधिविधान। पाहजि ते ॥ ४६ ॥
haridāsāṁsa āvaḍe kīrtana | śucirbhūtāṁsa saṁdhyāsnaṇa |
karmanīṣṭhāṁsa vidhivīdhāna | pāhije te || 46 ||

46. The servant of *hari* likes *kīrtana*; the pure and holy *brahmin* likes prayers and his sacred bath and the follower of ritual wants the rules to perform ceremonies.

47. प्रेमळास पाहजि करुणा। दक्षता पाहजि वचिक्षणा।
 चातुर्य पाहे शहाणा। आदरेंसी ॥ ४७ ॥
premaḷāsa pāhije karuṇā | dakṣatā pāhije vicakṣaṇā |
cāturya pāhe śahāṇā | ādareṁsīm || 47 ||

47. The loving want sentiment, the shrewd want alertness and the wise understand that wisdom is to be respected.

48. भक्त पाहे मूर्तधियान। संगीत पाहे तालज्ञान।
 रागज्ञानी तानमान। मूर्च्छना पाहे ॥ ४८ ॥
bhakta pāhe mūrtidhyāna | saṁgīta pāhe tālajñāna |
rāgajñānī tānamāna | mūrccchanā pāhe || 48 ||



48. The devotee wants to understand the image of meditation. The composer wants to understand the knowledge of rhythms. One who plays *ragas* wants to understand melody and harmony.

49. योगाभ्यासी पडिज्ञान। तत्त्वज्ञानी तत्त्वज्ञान।
नाडीज्ञानी मात्राज्ञान। पाहतसे ॥ ४९ ॥
yogābhyāsī piṇḍajñāna | tattvajñānī tattvajñāna |
nāḍijñānī mātrājñāna | pāhatase || 49 ||

49. A student of *yoga* wants knowledge of physiology. The philosopher wants to know the system of philosophy and a *vaidyā* wants to know the pulse rate and the medicine dosage to give.

50. कामकि पाहे कोकशास्त्र। चेटकी पाहे चेटकीमंत्र।
यंत्रि पाहे नाना यंत्र। आदरेंसी ॥ ५० ॥
kāmika pāhe kokaśāstra | ceṭakī pāhe ceṭakīmantra |
yaṇtrī pāhe nānā yaṇtra | ādareṁsī || 50 ||

50. The sensual want to know the amorous arts. A black magician wants to know related *mantras* and a knower of *yantras* (symbolic diagrams of deities) wants to know these symbolic representations.

51. टवाळास आवडे वनिद। उन्मतास नाना छंद।
तामसास प्रमाद। गोड वाटे ॥ ५१ ॥
ṭavālās āvaḍe vinoda | unmatāsa nānā chaṇḍa |
tāmasāsa pramāda | goḍa vāṭe || 51 ||

51. The idle and mischievous like jokes, the arrogant has a longing for the ‘many’ and one who is lazy is fond of intoxicants.

52. मूरख होय नादलुब्धी। नदिक पाहे उणी संधी।
पापी पाहे पापबुद्धी। लावून अंगी ॥ ५२ ॥
mūrkhā hoyā nādalubdhī | nāḍika pāhe uṇī saṇdhī |
pāpī pāhe pāpabuddhī | lāvūna aṅgīm || 52 ||

52. A fool is absorbed in tunes, the slanderer looks for blemishes in others and the sinner within this ‘all’ body likes to prove his sinful intellect/*buddhi*.

53. एकां पाहजि रसाळ। एकां पाहजि पाल्हाळ।
एकां पाहजि केवळ। सावडी भक्ती ॥ ५३ ॥
ekām pāhije rasāḷa | ekām pāhije pālhāḷa |
ekām pāhije kevala | sābaḍī bhaktī || 53 ||

53. That One wants the witty anecdote. That One wants the long winding tale and that One wants only pious, simple devotion.

54. आगमी पाहे आगम। शूर पाहे संग्राम।
एक पाहती नाना धर्म। इच्छेसारखे ॥ ५४ ॥
āgamī pāhe āgama | śūra pāhe saṅgrāma |
eka pāhatī nānā dharma | icchesārikhe || 54 ||



54. One who is absorbed in the *vedas* seeks only the *vedas*. The brave seeks out war and the One who understands seeks only to turn his ‘many’ *dharma*/duties into this ‘I am’. (We are the One and we each find that which we seek. When our conviction is, “I am a body” then there is a body and birth. When our conviction is this thought ‘I am’ then, there is this body of the ‘all’. And when this thought is dropped then, thoughtlessness reigns. It all depends on our conviction)

55. मुक्त पाहे मुक्तलीला। सर्वज्ञ पाहे सर्वज्ञकला।
ज्योतिषी भवषिष्य पणिळा। वर्णू पाहे ॥ ५५ ॥
mukta pāhe muktalīlā | sarvajña pāhe sarvajñakalā |
jyotiṣī bhaviṣya piṁgaḷā | varṇūm pāhe || 55 ||

55. The liberated see only this *‘fun’ of liberation, the ‘all’ sees this ‘art’ of the ‘all’ (ie. forgetting everything is an art) and the astrologer sees always a happy future. *(*maharaj- you should understand this world and then enjoy the fun*)

56. ऐसैं सांगावें तें कति। आवडीसारखें ऐकती।
नाना पुस्तकें वाचति। सर्वकाळ ॥ ५६ ॥
aisēm sāṅgāvēṁ tēm kiṭī | āvaḍīsārikheṁ aikatī |
nānā pustakeṁ vācitī | sarvakāḷa || 56 ||

56. The ‘many’ thoughts should understand thoughtlessness by having a fondness for proper listening and the ‘many’ books (ie. the tales of our lives etc.) should be *‘written and read’ in this time of the ‘all’. *(see 15.6; proper writing means to write this ‘story’ of God. From this one small point ie. knowledge, the whole world has appeared and ‘many’ books have been written. But to have this understanding of knowledge always in your mind is the writing of a spiritual composition and witnessing is the proper ‘reading’ of this ‘story’)

57. परी परतरसाधनेवणि। म्हणों नये तें श्रवण।
जेथें नाही आत्मज्ञान। तया नांव करमणूक ॥ ५७ ॥
parī paratrasāadhanēvina | mhaṇom naye tēm śravaṇa |
jetheṁ nāhīm ātmaññāna | tayā nāmva karamaṇūka || 57 ||

57. But where there is no such *sadhana* to attain this world beyond these three worlds then, this should not be called *shravan*. When ‘here’ there is no Self-knowledge then, that Reality gets called an amusement (time-pass).

58. गोडीवणि गोडपण। नाकेंवणि सुलक्षण।
ज्ञानेवणि नरूपण। बोलोंचि नये ॥ ५८ ॥
goḍīvina goḍapaṇa | nākeṁvina sulakṣaṇa |
jñānēvina nirūpaṇa | bolomci naye || 58 ||

58. Without sweetness, it cannot be called a sweet and without a nose, one cannot be said to be beautiful and a discourse without knowledge, cannot be called this ‘speech’.

59. आतां असो हें बहुत। ऐकावा परमार्थ ग्रंथ।
परमार्थग्रंथेवणि वयरथ। गाथागोवी ॥ ५९ ॥
ātām aso heṁ bahuta | aikāvā paramārtha grāṁtha |
paramārthagraṁthevina vyārtha | gāthāgovī || 59 ||



59. Now that thoughtless Self should listen to this ‘all’ and then there can be the non-dual composition of *paramarth*/Ultimate Accomplishment. Without that composition of *paramarth* there is only frivolous story-tellings.

60. म्हणोनि नित्यानित्यवचार। जेथें बोललिं सारासार।
तोचि ग्रंथ पैलपार। पाववी वविकें ॥ ६० ॥
mhaṇoni nityānityavicāra | jethem bolilā sārāsāra |
toci grāṁtha pailapāra | pāvavī vivekēṁ || 60 ||

60. Therefore let there be thoughtlessness and then this ‘speech’ ‘here’ will be that thoughtless Self. That is a spiritual composition, for by *vivek* it takes one to the other shore.

इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
श्रवणनिरूपणं नाम नवमः समासः ॥ ९ ॥ ७.९
iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
śravaṇanirūpaṇaṁ nāma navamaḥ samāsaḥ || 9 || 7.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 7 named „Discourse on Listening/Shravan 2.“ is concluded.

7.10 The End of the Body

समास दहावा : देहान्तनिरूपण

samāsa dahāvā : dehāntanirūpaṇa

|| Śrī Rām ||

1. मथिया तेंच झालें सत्य। सत्य तेंच झालें असत्य।
मायावभिरमाचें कृत्य। ऐसें असे पाहतां ॥ १ ॥
mithyā teṁci jhāleṁ satya | satya teṁci jhāleṁ asatya |
māyāvibhramāceṁ kṛtya | aiseṁ ase pāhatāṁ || 1 ||

1. The false has appeared as the Truth and the Truth appears untrue. Therefore first you have to understand this illusory action of *maya* (to understand Reality one first has to go to the source of illusion).

2. सत्य कळावयाकारणें। बोललीं नाना नरूपणें।
तरी उठेना धरणें। असत्याचें ॥ २ ॥
satya kalāvayākāraṇeṁ | bolilīm nānā nirūpaṇeṁ |
tari uṭhenā dharaṇeṁ | asatyāceṁ || 2 ||

2. In order to understand the Truth there are the ‘many’ discourses and this ‘speech’. Still the Truth will not arise if you continue to hold on to the untrue (the ‘many’ scriptures explain this subject but mere intellectual understanding is of no use. Therefore forget everything ‘*neti neti*’ and be this ‘speech’ of ‘I am’. Still even this ‘I am’ is not the Truth, I do not exist).

3. असत्य अंतरीं बविलें। न सांगतां तें दृढ झालें।
सत्य असोन हरपलें। जेथील तेथें ॥ ३ ॥
asatya āntarīm bimbaleṁ | na sāṅgatām teṁ dṛḍha jhāleṁ |
satya asona harapaleṁ | jethīla tetheṁ || 3 ||

3. The untrue has appeared in your inner space because *vivek* has not been made. Thus the untrue has been established and the Truth that is ‘there’/*brahman* within ‘here’/*maya*, has been lost.

4. वेद शास्त्रें पुराणें सांगती। सत्याचा नशिच्यो करती।
तरी न ये आत्मप्रचीती। सत्य स्वरूप ॥ ४ ॥
veda śāstreṁ purāṇeṁ sāṅgatī | satyācā nīścayo karitī |
tari na ye ātmapracītī | satya svarūpa || 4 ||

4. Through the study of the *vedas*, the *shasthras* and the *puranas* there is the conviction of that Truth (ie. for they loudly proclaim ‘You are That’/*tattvasmi*). Still, this conviction cannot be that true *swarup* that is within this ‘I am’ experience (this conviction can eradicate the thoughts but this thought ‘I am’ will still remain. And you cannot kill yourself).

5. सत्य असोन आच्छादलें। मथिया असोन सत्य झालें।
ऐसें वपिरीत वर्तलें। देखतदेखतां ॥ ५ ॥
satya asona ācchādaleṁ | mithyā asona satya jhāleṁ |



aiseṁ viparīta vartaleṁ | dekhatadekhatām || 5 ||

5. The Truth is being concealed and knowledge has appeared as the Truth. And then afterwards, false knowledge functions before your eyes (ie. first there was knowledge, the act of simply knowing. Then there was knowledge and ignorance ie. *rajo guna* and body consciousness and the creation of a world of names and forms and concepts and opinions etc.).

6. ऐसी मायेची करणी। कळों आली तत्क्षणी।
संतसंगें नरूपणी। वचार घेतां ॥ ६ ॥
aisī māyeci karaṇī | kaḷom ālī tatksaṇīm |
saṁtasaṁgeṁ nirūpaṇīm | vicāra ghetām || 6 ||

6. Such are all the doings of *maya* but in that moment of understanding, there came that *nirgun* Self. And due to the company of the Truth, that thoughtlessness that is within this *sagun* discourse ('I am' thought) was accepted.

7. मागां झालें नरूपण। देखलें आपणासि आपण।
तेणें बाणली खूण। परमार्थाची ॥ ७ ॥
māgām jhāleṁ nirūpaṇa | dekhileṁ āpaṇāsi āpaṇa |
teṇem bāṇalī khūṇa | paramārthācī || 7 ||

7. Previously there had been this *sagun* discourse where you contemplated upon yourself (forgetting everything, you see yourself everywhere). And then that pure understanding of *paramarth* was suddenly imbibed.

8. तेणें समाधान झालें। चित्त चैतन्यीं मळालें।
नजिस्वरूपें ओळखलें। नजिस्वतूसी ॥ ८ ॥
teṇem samādhāna jhāleṁ | citta caitanyīm mīlāleṁ |
nijavastūsi || 8 ||

8. Due to this, there was *samadhan*/complete contentment. The mind that had been absorbed in the 'many' names and forms, had merged in *chaitanya* (ie. one moving form or 'all', free of the 'many' concepts) and afterwards, your *swarup* recognized Its own Self.

9. प्रारब्धें टाकलि देहो। बोधें फटिला संदेहो।
आतांचि पडो अथवा राहो। मथिया कलेवर ॥ ९ ॥
prārabdheṁ ṭākilā deho | bodheṁ phṭilā saṁdeho |
ātānci paḍo athavā rāho | mithyā kalevara || 9 ||

9. Then the body gets left to its destiny and on account of this understanding, any association to a body is ended. Now, this false corpse can either die or remain (*maharaj-tell the body, "I want nothing to do with you"*).

10. ज्ञानयांचें जें शरीर। तें मथियतवें नरिविकार।
जेथें पडे तेचिसार। पुण्यभूमी ॥ १० ॥
jñāniyāṁceṁ jem śarīra | teṁ mithyatveṁ nirvikāra |
jethem paḍe teci sāra | puṇyabhūmī || 10 ||



10. *mula maya* is the body of the *gnyani* and when it is understood to be false* then, there is that unmodified *brahman*. When this ‘all’ body ‘here’ ceases to be then, there is that Reality, the essence and the most sacred place of all. *(see V.1; neither the gross body nor knowledge are true; *maharaj*- you take knowledge as true)

11. साधुदर्शने पावन तीर्थ। पुरती त्यांचे मनोरथ।
साधू न येतां जणिं वयर्थ। तया पुण्यक्षेत्रांचे ॥ ११ ॥
sādhudarśanerṁ pāvana tīrtha | puratī tyāñce manoratha |
sādhū na yetāñ jṇeṁ vyartha | tayā puṇyakṣetrāñcem || 11 ||

11. That is the meeting of the *sadhu* and the most sacred pilgrimage place of all. His ‘inner intent’ (ie. to simply be and know) gets satisfied ‘there’. If the *sadhu* does not come and stay ‘there’ then, that place of great merit lives a worthless life as a gross body in *maya*.

12. पुण्यनदीचे जें तीर। तेथें पडावें हें शरीर।
हा इतर जनांचा वचार। साधु तोच नित्यमुक्त ॥ १२ ॥
puṇyanadīcem jēṁ tīra | tetheṁ paḍāvēṁ heṁ śarīra |
hā itara janāñcā vicāra | sādhu toñci nityamukta || 12 ||

12. *mula maya* is the *bank of this sacred river and ‘there’ in *brahman*, this ‘all’ body should fall down dead. But such thoughtlessness is very different to the *thoughts of the people. Thoughts are for the people but the *sadhu* is ever liberated/*nitya mukta* (see *nitya mukta* 7.6.46; when the body has been forever submerged in that Reality. He can never return to illusion as this ‘I’ is merged in that thoughtless Self, like a drop of salt lost in the ocean). *(One of their ‘many’ beliefs is that if one dies on the bank of the river *ganga* then, one will never take birth again)

13. उत्तरायण तें उत्तम। दक्षिणायन तें अधम।
हा संदेही वसे भ्रम। साधु तो नःसंदेही ॥ १३ ॥
uttarāyaṇa teṁ uttama | dakṣiṇāyana teṁ adhama |
hā sañdehīṁ vase bhrama | sādhu to niḥsañdehī || 13 ||

13. The people say, “When one dies during the northern movement of the Sun then they are fortunate and if one dies during the southern movement of Sun then, they are unfortunate.” Due to this kind of thinking, that thoughtless Self dwells in the delusion of body consciousness. But the *sadhu* is free of any such doubts for He lives beyond the body.

14. शुक्लपक्ष उत्तरायण। गृही दीप दविमरण।
अंतीं रहावें स्मरण। गतीकारणें ॥ १४ ॥
śuklapakṣa uttarāyaṇa | grhīṁ dīpa divāmarṇa |
añtīm rahāvēṁ smarṇa | gatikāraṇeṁ || 14 ||

14. It is believed that for the attainment of liberation, death should occur on the bright fortnight as the Sun is moving northward, that there should be a lighted lamp in the house of the dying and that there should be the continuous remembrance of God at the end (the real meaning is quite different; if one knows this body is the house of the dying then, by the light of knowledge, God is always remembered and one need not meet death).



15. इतुके नलगे योगियासी। तो जतिचमुक्त पुण्यराशी।
तलिंजली पापपुण्यासी। दधिली तेणें ॥ १५ ॥
itukem nalage yogiyāsi | to jitaci mukta puṇyarāśi |
tilāṁjali pāpapuṇyāsi | didhalī teṇem || 15 ||

15. But the *yogi* does not need all this. He is liberated while living and He is the embodiment of virtue. The great stores of sins and merits have all been given up by Him.

16. देहाचा अंत बरा झाला। देह सुखरूप गेला।
त्यास म्हणती धन्य झाला। अज्ञान जन ॥ १६ ॥
dehācā anta barā jhālā | deha sukharūpa gelā |
tyāsa mhaṇatī dhanya jhālā | ajñāna jana || 16 ||

16. The ignorant people say, “At the end, he died well, there was not much suffering.” Then they say, “He was blessed.”

17. जनांचें वपिरीत मत। अंती भेटतो भगवंत।
ऐसें कल्पून घात। करती आपुला स्वयें ॥ १७ ॥
janāṁcem viparīta mata | antī bheṭato bhagavaranta |
aiserṁ kalpūna ghāta | karitī āpulā svayem || 17 ||

17. But this understanding of the people is a misunderstanding. They think that they will meet God when they die and due to this and other such imaginings, that natural One kills Himself (ie. you are yourself that Reality but you never try to seek your Self while you can, while you have knowledge. You think that you will meet God when you die, but that is the darkness of ignorance. With this and ‘many’ other concepts, you kill your Self, over and over again).

18. जतिं सार्थक नाही केलें। व्यर्थ आयुष्य नघोन गेलें।
मुळीं धान्यच नाही पेरिलें। तें उगवेल कैचें ॥ १८ ॥
jitām sārthaka nāhīm kelem | vyartha āyusya nighona gelem |
muḷīm dhānyaci nāhīm perilem | tem ugavela kaimcem || 18 ||

18. If while living, you have not acquired the meaning of life then, your whole life has slipped by uselessly. If the seed has not been planted at the beginning, then how will that Reality grow? (Again refer to V.1. The seed of this world is this thought ‘I am’; if this has not been understood then, how will that thoughtless Reality ever be realized?)

19. जरी केलें ईश्वरभजन। तरी तो होइजे पावन।
जैसें वेव्हारतिं धन। राशी माथां लाभे ॥ १९ ॥
jarī kelem īśvarabhajana | tarī to hoije pāvana |
jaisem vevhāritām dhana | rāśī māthām lābhe || 19 ||

19. When there is the *bhajan* of *ishwara* (ie. forgetting everything and witnessing ie. making *shravan*) then only will one be purified. For it is only when good seeds are bought that there can be a great stock of grain carried home at harvest time.

20. दधिल्यावणि पावजिना। पेरल्यावणि उगवेना।
ऐसें हें वाक्य जनां। ठाउकेंच आहे ॥ २० ॥



*didhalyāviṇa pāvijenā | perilyāviṇa ugavenā |
aiseṁ heṁ vākya janām | ṭhāukemci āhe || 20 ||*

20. There are the sayings, common amongst all of us, “Without giving, there is no receiving and without sowing, there can be no harvesting.” These laws also apply to the thoughtless Self but the people repeat only the proverbs. (Only when you plant the seed of *sagun* will there be a rich harvest of knowledge. And then, only when you are thoughtless will you become that thoughtless *nirgun* Self)

21. न करतिं सेवेच्या व्यापारा। स्वामीस म्हणे कोठें मुशारा।

तैसें अंतीं अभक्त नरा। स्वहति न घडे ॥ २१ ॥

*na karitām sevecyā vyāpārā | svāmīsa mhaṇe koṭhem muśārā |
taiseṁ aṁtīm abhakta narā | svahita na ghaḍe || 21 ||*

21. The servant did not do his work but yet he said to his boss, “Where is my payment?” Like this is the man who had no devotion and yet when dying he expects to acquire that benefit of the Self.¹³

22. जतिं नाहीं भगवद्भक्ती। मेल्या कैची होईल मुक्ती।

असो जे जे ऐसें करतिं। ते ते पावती तैसेंचि ॥ २२ ॥

*jitām nāhīm bhagavadbhaktī | melyā kaimcī hoīla muktī |
aso je je aiseṁ karitī | te te pāvatī taisēnci || 22 ||*

22. If, while living there is no devotion to God then, how can there be liberation after death? It is as simple as that! Whatever this *mula maya* creates, that Reality will become (ie. if it takes its Self to be a gross body, then there is the gross body; if it stays as this ‘all’ of knowledge then, there is this ‘all’; if it becomes that thoughtless Reality then, there is only that Reality).¹⁴

23. एवं न करतिं भगवद्भजन। अंतीं न होइजे पावन।

जरी आलें बरवें मरण। तरी भक्तविणि अधोगती ॥ २३ ॥

*evam na karitām bhagavadbhajana | aṁtīm na hoīje pāvana |
jarī ālēṁ baravēṁ maraṇa | tarī bhaktiviṇa adhogatī || 23 ||*

23. Thus, if you do not do God’s *bhajan* then, you will not be pure at the end. Even if, “He died well” still, without this devotion there can only be this lowly condition of body consciousness once again.

24. म्हणौन साधूनें आपुलें। जीत असतांच सार्थक केलें।

शरीर कारणीं लागलें। धन्य त्याचें ॥ २४ ॥

¹³ *siddharameshwar maharaj*- What reward should the *guru* give to the disciple who pays no attention to the instructions in the *sadguru*’s discourse and fails to act accordingly? Instead, the disciple only recites “*Guru brahma, guru vishnu...*” and does *puja* with frankincense, lamp and food-offerings. Suppose a master orders a servant, “Bring some water,” but the servant neglects this and instead starts dancing around and says “Oh master what a beautiful face you have, what a fine physique, how wonderful you are.” If the servant acts like this then, what reward will he get from his master? In the same way, if the disciple only makes the *sadguru*’s *puja* with sweet words then, what is the use of *sadguru*’s speech?

¹⁴ *Siddharameshwar maharaj*- Similarly, the Knower whose mind has the absolute conviction, “I am the ever-free Self,” may at the time of death, because of feverish delirium, be babbling anything, but still he is free. Whatever has been his understanding during his life will be his understanding at the end and therefore he will remain in his royal state. Then at the time of death, it is knowledge that is babbling.



mhaṇauna sādḥūnem āpuleriṁ | jīta asatāmca sārthaka kelerṁ |
śārīra kāraṇīm lāgalerṁ | dhanya tyācerṁ || 24 ||

24. Therefore, during this life the *sadhu* has understood the meaning of this life. His body has been properly utilized and only He is blessed.

25. जे कां जीवनमुक्त ज्ञानी। तयांचें शरीर पडो रानी।
 अथवा पडो स्मशानी। तरी ते धन्य झाले ॥ २५ ॥
je kām jīvanmukta jñānī | tyāñcerṁ śārīra paḍo rānīm |
athavā paḍo smaśānīm | tarī te dhanya jhāle || 25 ||

25. But how can the **jivan mukta* of *mula maya* be that fully liberated *gnyani*? When this ‘all’ body of the *sadhu* falls then, whether He is in the cemetery or in the wilderness still He is blessed (ie. forever free). *(Having understood knowledge one is free from the concept of being a *jiva*. The *gnyani* is free from the concept of being this knowledge ‘I am’)

26. साधूंचा देह खतिपला। अथवा शवानादकिं भक्षलि।
 हें प्रशस्त न वाटे जनांला। मंदबुद्धीसूतव ॥ २६ ॥
sādhūmcā deha khitapalā | athavā śvānādikīm bhakṣilā |
heṁ praśasta na vāṭe janāmlā | maṁdabuddhīstava || 26 ||

26. If the gross body of a *sadhu* lies rotting or is eaten by dogs then, that thoughtless *sadhu* was felt to have been unholy by the dull minds of the people.

27. अंत बरा नवहेचि म्हणोन। कष्टी होती इतर जन।
 परी ते बापुडे अज्ञान। नेणती वर्म ॥ २७ ॥
aṁta barā navheci mhaṇona | kaṣṭī hotī itara jana |
parī te bāpuḍe ajñāna | neṇatī varma || 27 ||

27. They say, “The end was not good” and they feel distressed (ie. all this is their imagination). But the miserable and ignorant do not know that thoughtless essence, for they had no devotion.

28. जो जन्मलाचि नाही ठायींचा। त्यास मृत्यु येईल कैचा।
 वविकबळें जन्ममृत्यूचा। घोट भरलि जेणें ॥ २८ ॥
jo janmalāci nāhīm ṭhāyīñcā | tyāsa mṛtyu yeīla kairīcā |
vivekabaḷeṁ janmamṛtyūcā | ghoṭa bharilā jeṇeṁ || 28 ||

28. That *purush* had never been born, then how will He ever die? Through powerful and steady *vivek*, both birth and death have been swallowed up by Him.

29. स्वरूपानुसंधानबळें। सगळीच माया नाडले।
 तयाचा पार न कळे। ब्रह्मादकिंसी ॥ २९ ॥
svarūpānusaṁdhānabaḷeṁ | sagaḷīca māyā nāḍale |
tayācā pāra na kaḷe | brahmādikāmsī || 29 ||

29. Due to His constant connection with His *swarup*, this whole of *maya* is not known. Even the gods like *brahma* cannot fathom the depth of His *swarup*.



30. तो जति असतांचि मेलाल। मरणास मारून जयिला।
जन्म मृत्यु न समरे त्याला। वविकबळें ॥ ३० ॥
to jita asatānci melā | maraṇāsa mārūna jiyālā |
janma mṛtyu na smare tyālā | vivekabaḷeṇ || 30 ||

30. That *purush* has died while living and death has been killed by Him. For due to His powerful *vivek*, He has neither memory of birth or death.

31. तो जनीं दसितो परी वेगळा। वर्ततां भासे नरिळा।
दृश्य पदार्थ त्या नरिळा। स्पर्शालाचि नाही ॥ ३१ ॥
to janīm disato parī vegalā | vartatām bhāse nirālā |
dṛśya padārtha tyā nirmalā | sparsālāci nāhīm || 31 ||

31. He is within this world; He sees this world but still He remains separate from this world (ie. He remains aloft from the mind). You appear to stay in this world, yet you are quite different. This pure and clear *atma* does not even touch this visible ‘all’ (He understands that knowledge is also false and disowns it).

32. असो ऐसे साधु जन। त्यांचें घडलिया भजन।
तेणें भजनें पावन। इतर जन होती ॥ ३२ ॥
aso aise sādhu jana | tyāṁceṇ ghadaḷiyā bhajana |
teṇeṇ bhajanen pāvana | itara jana hotī || 32 ||

32. Like this is the *sadhu*; He is always performing the *bhajan* of God.¹⁵ Due to such *bhajan* you will be purified but by the other form of *bhajans* there is this world (ie. if there is just the loud singing of songs then you do not change and the body conscious ego only gets bigger).¹⁶

33. सद्गुरूचा जो अंकति साधक। तेणें केलाच करावा वविक।
वविक केलिया तर्क। फुटे नरूपणी ॥ ३३ ॥
sadgurūcā jo aṅkita sādhaḥka | teṇeṇ kelāca karāvā viveka |
viveka keliyā tarka | phuṭe nirūpaṇīm || 33 ||

33. If that *sadhak* is an obedient servant of *sadguru* then, he will continue to make this *vivek* that he has already been making (ie. ceaselessly). Such constant *vivek* breaks the

¹⁵*siddharameshwar maharaj*- To see, to hear, to taste, to smell, to feel, to think and to imagine – these actions of being-ness have one meaning - to know! This unique “art of knowing” is being-ness and when this is clearly understood then every action of this worldly existence becomes the worship/*bhajana* of the Supreme Self and then this worldly existence is that Ultimate Accomplishment.

¹⁶*siddharameshwar maharaj*- Saint Mirabai said, “Shun any wisdom that does not have this devotion/*bhajan*.” She understood that any knowledge that is without this devotion is empty knowledge. Now, if you believe that the loud singing of *bhajan* is greater than Self-knowledge then you are mistaken and you have only understood the superficially meaning of devotion/*bhajan*. Just as the words become empty as soon as you understand the meaning they convey, so too, once you break open the original word ‘I am’ and find its thoughtless innermost meaning then, even this ‘word’ will not be required. Devotion can be defined as having the experience of a certain thing, each and every moment. Now either that One can be devoted to some particular thing in this worldly life and then this ‘I am’ feeling will be totally absorbed in that particular thing; or that One can be totally absorbed in this ‘I am’ feeling and then, each and every moment there will be the *bhajan*/devotion to the Lord. Thus to understand this ‘I am’ is called the *bhajan* of Mirabai and to reside in this ‘place of this original word’ is called knowledge. Now if each and every moment, in every action, this knowledge is apparent then, that Reality will be understood and so this is called, devotion to that pure knowledge.



logic of the mind asunder.

34. तुमचेंहिसमाधान बाणे। साधूच ऐसें॥ ३४॥
hemci sādhakāsi niravaṇem | advaita prāmjaḷa nirūpaṇem |
tumaceriḥi samādhāna bāṇe | sādhuca aiseri || 34 ||

34. And when thoughtlessness is entrusted to the care of the *sadhak* then, there is that clear and pure non-dual discourse. Then your *samadhan* will also become like that of the *sadhu* (then you will meet your Self).

35. जो संतांसी शरण गेला। तो संतचि होऊन ठेला।
 इतर जनां उपयोगा आला। कृपाळुपणें॥ ३५॥
jo saṁtāṁsī śaraṇa gelā | to saṁtaci hoūna theḷā |
itara janāṁ upayogā ālā | kṛpāḷupaṇem || 35 ||

35. When that *purush* surrenders to the Saint then, he becomes the Saint but the other (so-called) saints only come and take advantage of people's kindness.

36. ऐसें संतांचें महमिान। संतसंगें होतें ज्ञान।
 सतसंगापरतें साधन। आणकि नाही॥ ३६॥
aiserī saṁtāṁceri mahimāna | saṁtasaṅgeri hoterī jñāna |
satsaṅgāparateṁ sādhana | āṇika nāhīṁ || 36 ||

36. Such is the greatness of the Saint. By the company of the Saint, there is that pure knowledge. There is no better *sadhana* than staying in the company of the Saint. (*siddharameshwar maharaj – the company of the Saint is the company of the Self*)

37. गुरुभजनाचेन आधारें। नरूपणाचेन विचारें।
 कुरियाशुद्ध नरिधारें। पावजि पद॥ ३७॥
gurubhajanāceni ādhāreṁ | nirūpaṇāceni vicāreṁ |
kriyāśuddha nirdhāreṁ | pāvije pada || 37 ||

37. Due to the support of *guru's bhajan* (ie. in every action to remember your *swarup* ie. I am not anything I can see or perceive) there is that thoughtless non-dual discourse and due to this pure action of that supportless Self, that 'title' of *sadguru* will be attained.

38. परमार्थाचें जन्मस्थान। तेंचिसद्गुरूचें भजन।
 सद्गुरुभजनें समाधान। अकस्मात बाणे॥ ३८॥
paramārthāceri janmasthāna | teṁci sadgurūceri bhajana |
sadgurubhajanem samādhāna | akasmāta bāṇe || 38 ||

38. The *bhajan* of *sadguru* is the birthplace of *paramarth*. By the *bhajan* of *sadguru*, *samadhan* gets effortlessly accepted (ie. then you want nothing whatsoever).

39. देह मथिया जाणोनजिवें। याचें सार्थकचकिरावें।
 भजनभावे तौषवावें। चित्त सद्गुरूचें॥ ३९॥
deha mithyā jāṇoni jīverī | yāceri sārthakaci karāverī |
bhajanabhāverī toṣavāverī | citta sadgurūceri || 39 ||



39. Knowing that the body of the *jiva* is false, you should use this ‘speech’ to seek out the meaning of life. And when you understand this *bhajan* then, you can enjoy the satisfaction of *sadguru*’s mind (*siddharameshwar maharaj- make your mind His mind*).

40. शरणागताची वाहे चिंता। तो एक सद्गुरु दाता।
जैसें बाळका वाढवी माता। नाना यत्नेंकरूनी ॥ ४० ॥
śaraṇāgatācī vāhe cīntā | to eka sadguru dātā |
jaisēṁ bālākā vāḍhavī mātā | nānā yatnēṁkarūnī || 40 ||

40. *sadguru* gives the Self to whoever surrenders their mind to Him. He is just like the mother who makes ‘many’ efforts to help her child grow.

श्लोक ॥ यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ॥
śloka || yasya deve parābhaktiryathā deve tathā gurau ||

41. म्हणोन सद्गुरूचें भजन। जयास घडे तोच धन्य।
सद्गुरुवीण समाधान। आणकि नाही ॥ ४१ ॥
mhaṇoni sadgurūcēṁ bhajana | jayāsa ghaḍe toci dhanya |
sadguruvīṇa samādhāna | āṇika nāhīṁ || 41 ||

41. Therefore, when you understand this ‘I am’ of *mula maya* and then, make *sadguru*’s *bhajan*, you are truly blessed. There is no greater *samadhan*/contentment than the contentment of *sadguru*.

42. सरली शब्दाची खटपट। आला ग्रंथाचा शेवट।
येथें सांगितलें स्पष्ट। सद्गुरुभजन ॥ ४२ ॥
saralī śabdācī khaṭapaṭa | ālā grāṁthācā śevaṭa |
yethēṁ sāṁgitalēṁ spaṣṭa | sadgurubhajana || 42 ||

42. By dedicating yourself to the making of this honest ‘word’, there comes an end to this *sagun* composition and then, ‘here’ that clear *bhajan* of *sadguru* gets told (by forgetting everything and cherishing this ‘I am’ knowledge, even this ‘I’ goes off and what remains is the indescribable Master).

43. सद्गुरुभजनापरतें काहीं। मोक्षदायक दुसरें नाही।
जयांस न मने तर्हीं। अवलोकावी गुरुगीता ॥ ४३ ॥
sadgurubhajanāparatēṁ kāñhīṁ | mokṣadāyaka dusarēṁ nāhīṁ |
jayāṁsa na mane tihīṁ | avalokāvī gurugītā || 43 ||

43. There cannot be Final Liberation without the *bhajan* of *sadguru*; this other thing called knowledge cannot give such liberation. Still this ‘thing’ is not to be forbidden and therefore one should carefully examine the *guru gita* (See 6.6.12,13; *brahmanandam paramasukhdam kevalam...bhavatitam trigunarahitam sadguru tam namami*; it is from our morning *bhajan* and it explains who *sadguru* is and tells us that this ‘I am’ is the *sadguru*’s image).

44. तेथें नरूपलें बरवें। पार्वतीप्रतिसदाशिवें।
याकारणें सद्भावें। सद्गुरुचरण सेवावे ॥ ४४ ॥
tethēṁ nirūpileṁ baravēṁ | pārvatīprati sadāśivēṁ |
yākāraṇēṁ sadbhāvēṁ | sadgurucarana sevāve || 44 ||



44. In the *guru gita*, *sada-shiv* explains to *parvati* that this superior *guna* (ie. pure *sattwa* of knowingness) should be understood and that by means of this ‘speech’ and faultless faith, there should be obedient service at the feet of *sadguru* (*siddharameshwar maharaj*- when one experiences that which the *guru* has taught then, one’s service is completed).

45. जो ये ग्रंथींचा वविक। वविकून पाहे साधक।
तयास सांपडे एक। नशिचयो ज्ञानाचा ॥ ४५ ॥
jo ye gramthīncā vīveka | vivamcūna pāhe sādhaaka |
tayāsa sām̐paḍe eka | niścayo jñānācā || 45 ||

45. When that *purush* understands this *vivek* then, within this *sagun* composition the *sadhak* should make that *nirgun* investigation. For when he has the conviction of this knowledge then, he will surely uncover that Reality.

46. ज्या ग्रंथीं बोललें अद्वैत। तो म्हणूं नये प्राकृत।
सत्य जाणावा वेदांत। अर्थावषिर्यी ॥ ४६ ॥
jyā gramthīṁ bolileṁ advaita | to mhaṇūṁ naye prākṛta |
satya jāṇāvā vedānta | arthāviṣayīṁ || 46 ||

46. When there is this ‘speech’ of *mula maya* that is within the non-dual composition then, this natural language should not be said openly (ie. having understood knowledge you should not chatter needlessly in your mind about this imagined world and listen to this natural but un-said ‘speech’). Then you will come to know the Truth, the meaning according to *vedanta* (ie. the end of *veda*/knowing).

47. प्राकृते वेदांत कळे। सकळ शास्त्रीं पाहतां मळि।
आणसिमाधान नविळे। अंतर्यामी ॥ ४७ ॥
prākṛteṁ vedānta kale | sakāḷa śāstrīṁ pāhatāṁ mḷi |
āṇi samādhāna nivaḷe | antaryāmīṁ || 47 ||

47. On account of this natural language, *vedanta* is understood. For when this ‘speech’ that is within the *shasthras* is met and perfectly understood then, your heart will be pure *samadhan*.

48. ते प्राकृत म्हणों नये। जेथें ज्ञानाचा उपाय।
मूर्खासहिं कळे काय। मर्कटा नारकिळ जैसें ॥ ४८ ॥
teṁ prākṛta mhaṇōṁ naye | jethēṁ jñānācā upāya |
mūrkhāsi heṁ kale kāya | markatā nārikela jaiseṁ || 48 ||

48. When you do not openly say this natural language (ie. *sagun* should be silently ‘spoken’ and names and forms and imaginings should not be created in the mind) then, ‘here’ there is the remedy of knowledge. But just as a monkey cannot know the value of a coconut, in the same way, how can a fool understand that thoughtless Reality.¹⁷

¹⁷ *siddharameshwar maharaj*- Now, within this human body the fruit to be acquired is this knowledge ‘I am’ and within this knowledge there is that essence, the most auspicious Supreme Self (ie. I do not exist). But that *purush* does not taste this essence within the body and accepts only the outer husk. His situation is just like that of the monkey who attempts to eat a coconut without removing the husk. Not only does he not get any of the flesh of the coconut but his teeth get pulled out as a result of all his tugging and tearing. Then he curses and says, “See how crazy these humans are. How can this be called tasty? And they take so much



49. आतां असो हें बोलणें। अधिकारपरत्वे घेणें।
 शर्पीमधील मुक्त उणें। म्हणों नये ॥ ४९ ॥
ātām aso hem bolaṇem | adhikāraparatvem gheṇem |
śarpīmadhīla mukta uṇem | mhaṇom naye || 49 ||

49. Now, there is that thoughtless Reality and this ‘speech’. First accept this ‘speech’ and then by virtue of its authority, accept that thoughtless Self. There is a pearl within the shell and therefore the shell should not be thrown away as useless thing (the shell is the body but it is not a useless thing. Being in this body understand this ‘I am’ and then let this also slip aside)

50. जेथें नेतानेतमिहणती श्रुती। तेथें न चले भाषाव्युत्पत्ती।
 परब्रह्म आदि अंती। अनर्वाच्य ॥ ५० ॥
jethem neti neti mhaṇatī śrutī | tethem na cale bhāṣāvyutpattī |
parabrahma ādi antīm | anirvācya || 50 ||

50. When ‘here’/maya is the ‘neti, neti’ of the vedas then, ‘there’ the learned languages do not begin. And afterwards, from beginning to end, there is that inexpressible parabrahman.

- इति श्रीदासबोधे गुरुशषियसंवादे सप्तमदशके
 देहातीतनरूपणं नाम दशमः समासः ॥ १० ॥ ७.१०
iti śrīdāsabodhe guruśiṣyasamvāde saptamadaśake
dehātītanirūpaṇam nāma daśamaḥ samāsaḥ || 10 || 7.10

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 7 named „The End of the Body“ is concluded.

trouble to grow these trees. Really they have no brains.” So the monkey, not knowing how to eat the coconut himself, dismisses the wisdom of the human race. In a very similar way, the ignorant man attempts to enjoy this fruit within the body without removing the husk. What joy and happiness can be found in that? The condition of the ignorant man is just like the monkey.



Dashaka VIII

The Birth of Maya

॥ दशक आठवा : मायोद्भव अथवा ज्ञानदशक ॥ ८ ॥

॥ *daśaka āṭhava : māyodbhava athavā jñānadaśaka* ॥ 8 ॥



8.1 A Vision of God

समास पहलि : देवदर्शन

samāsa pahilā : devadarśana

|| Śrī Rām ||

1. श्रोतीं वहावें सावध। वमिळ ज्ञान बाळबोध।

गुरुश्रियांचा संवाद। अति सुगम परयिसा ॥ १ ॥

śrotīm vhaṁvēm sāvadha | vimāḷa jñāna bālabodha |

guruśiṣyāṁcā saṁvāda | 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 शास्त्रें धांडोळति। आयुष्य पुरेना सर्वथा।

अंतरी संशयाची वेथा। वाढोचलिंगे ॥ २ ॥

nānā śāstreṁ dhāṇḍolītī | āyusya purenā sarvathā |

amtarī saṁśayācī vethā | vāḍhomci 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 तीर्थें थोरथोरें। सृष्टिमिधये अपारें।

सुगमें दुर्गमें दुष्करें। पुण्यदायकें ॥ ३ ॥

nānā tīrtheṁ thorathoreṁ | sṛṣṭimadhye 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 सर्वहकिरी। ऐसा कोण रे संसारी।

फरिं जातां जन्मवरी। आयुष्य पुरेना ॥ ४ ॥

aisīṁ tīrtheṁ sarvahi karī | aisā koṇa re saṁsārī |

phirom jātām janmavarī | āyusya 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).

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.



5. नाना तपे नाना दाने। नाना योग नाना साधने।
हे सर्वहि देवाकारणे। करजित आहे॥ ५॥

*nānā taperi nānā dānēṁ | nānā yoga nānā sādhanēṁ |
heṁ sarvahi devākāraṇēṁ | 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।
तेणे देव ठाई पाडावा। हे सर्वमत॥ ६॥

*pāvāvayā devādhidivā | bahuvidha śrama karāvā |
teṇēṁ deva ṭhāīṁ pāḍāvā | heṁ 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 भगवंताते। नाना पंथ नाना मते।
तया देवाचे स्वरूप ते। कैसे आहे॥ ७॥

*pāvāvayā bhagavaṁtāteṁ | nānā paṁtha nānā matēṁ |
tayā devācēṁ svarūpa teṁ | kaise āheṁ || 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 ganana kōṇa karī |
yeka deva kōṇeparī | ṭhāīṁ 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 जेथे पुरे कामना।
तो तेथेच राहिली मना। सदृढ करूनि॥ ९॥

*bahuvaidha upāsana | jyācī jetheri pure kāmānā |
to tethemci 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। इच्छा जाले आसक्त।
बहु ऋषी बहु मत। वेगळाले॥ १०॥

*bahu deva bahu bhakta | ichhyā jāle āsakta |
bahu ṛṣī bahu mata | vegalāleṁ || 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 नश्चिचय घडेना।
शास्त्रेणं भांडती पडेना। नश्चिचय ठाई ॥ ११ ॥
bahu nivaḍitīm nivaḍenā | yeka niścaya ghaḍenā |
śāstreṁ bhāṁḍatī paḍenā | niścaya ṭhāīm || 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 शास्त्रेणं बहुत भेद। मतांमतांस वरीध।
ऐसा करतिं वेवाद। बहुत गेले ॥ १२ ॥
bahuta śāstrīm bahuta bheda | matāmmatāmsa virodha |
aisā karitīm 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. सहस्रत्रामधे कोणी येक। पाहे देवाचा वविक।
परी त्या देवाचे कौतुक। ठाई न पडे ॥ १३ ॥
sahastrāmadheri koṇī yeka | pāhe devācā viveka |
parī tyā devāceṁ 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। तेथे लागली अहंता।
देव राहिला परता। अहंतागुणे ॥ १४ ॥
thāīm na paḍe kaiseṁ mhaṇatām | tetheṁ lāgalī ahamtā |
deva rāhilā paratā | ahamtāguṇem || 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 कोणत्या गुणें। ठाई पडे ॥ १५ ॥
ātām aso heṁ 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।
तेच बोलणें स्वभावें। बोलजिल ॥ १६ ॥



deva koṇāsī mhaṇāverī | kaiserī tayāsī jāṇāverī |
temci bolāṇerī svabhāverī | 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 सृष्ट्याद व्यापार।
 सर्वकर्ता नरितर। नाम जयाचें ॥ १७ ॥
jeṇem kele carācara | kele sṛṣṭyādi vyāpāra |
sarvakartā nirāntara | nāma jyācerī || 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 रविमंडळा। जया देवें ॥ १८ ॥
teṇem kelyā meghamālā | caṇḍrabimbīṃ amṛtakalā |
teja didhaleṃ ravimaṇḍalā | jayā deveṃ || 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 स्थापलें फणविरा।
 जयाचेन गुणें तारा। अंतरिक्ष ॥ १९ ॥
jyācī maryādā sāgarā | jeṇem sthāpileṃ phaṇivarā |
jyāceni guṇem tāṛā | antarikṣa || 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 *jīva* 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। चौऱ्यासलक्ष जीवयोनी।
 जेणें नर्मिलि लोक तनी। तया नाव देव ॥ २० ॥
cyārī khāṇī cyārī vāṇī | cauṛyāsī lakṣa jīvayonī |
jeṇem nirmile loka tinī | tayā nāva deva || 20 ||

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.



20. Then there are four forms of birth and the four kinds of speeches. Then there are the eighty-four principles that make up a *jīva*. Due to this *mula maya* the three worlds of waking, dream and deep sleep were created and then she gets called God (taking oneself 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 विष्णु आणी हर। हे जयाचे अवतार।
तोच देव हा निर्धार। नशिचयेसी ॥ २१ ॥
brahmā viṣṇu āṇī hara | he jayāce avatāra |
toci deva hā nirdhāra | niścayēsīm || 21 ||

21. *brahma*, *viṣṇu* 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. देवहाराचा उठोनी देव। करुं नेणे सर्व जीव।
तयाचेन ब्रह्मकटाव। निर्मलि 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 *purush*, the witness of all this; He illuminates all this and without Him nothing would be possible. The creator is however *maya*).

23. ठाई ठाई देव असती। तेह केली नाही क्षिती।
चंद्र सूर्य तारा जीमूती। तयांचेन निवहे ॥ २३ ॥
ṭhāīṁ ṭhāīṁ deva asatī | tehiṁ kelī nāhīṁ kṣitī |
caṁdra sūrya tāra 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 तोच देव। पाहों जातां नरिवेव।
ज्याची कळा लीळा लाघव। नेणती ब्रह्मादकि ॥ २४ ॥
sarvakartā toci deva | pāhoṁ jātāṁ nirāveva |
jyācī kaḷā 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 *purush* beyond this 'play' and 'art' ie. the 'all' of knowledge or *prakṛti* 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 पुढेलीये समासी फीटली।
आतां वृत्ती सावध केली। पाहजि श्रोती ॥ २५ ॥



yetherm āśamkā uṭhīlī | te puḍhiliye samāsīm phīṭālī |
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 *vṛtti* (ie. leave off the ‘many’ words and understand that which remains. The world of knowledge and ‘I am’).

26. पैस अवकाश आकाश। कांहींच नाही जें भकास।
 तये नरिमळीं वायोस। जनम जाला ॥ २६ ॥
paīsa avakāśa ākāśa | kām̐hīm̐ca nāhīm̐ jem̐ bhakāśa |
taye nirmalīm̐ vāyosa | janma jālā || 26 ||

26. This knowing *vṛtti* 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 jālem̐ 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 सृष्टी जाली। सतंभेवणि उभारली।
 ऐसी वचित्र कळा केली। त्या नाव देव ॥ २८ ॥
udakāpāsūna sṛṣṭi jālī | satambheviṇa 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 नरिमली हे क्षति। तीचे पोटीं पाषाण होती।
 तयासच देव म्हणती। विवेकहीन ॥ २९ ॥
deveṁ nirmilī he kṣitī | tīce poṭīm̐ 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 सृष्टीनिर्माणकर्ता। तो ये सृष्टीपुर्वी होता।
 मग हे त्याची सत्ता। निर्माण जाली ॥ ३० ॥
jo sṛṣṭinirmāṇakartā | to ye sṛṣṭīpurovīm̐ 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 पातरापुरवीं आहे। पातरें कांहीं कुल्लाळ नव्हे।
तैसा देव पूरवींच आहे। पाषाण नव्हे सर्वथा ॥ ३१ ॥
kullāḷa pātrāpurovīm āhe | pātreṁ kāmḥīm kullāḷa navhe |
taisā deva pūrvīmca 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। करते वेगळे राहिले।
कार्यकारण येक केलें। तरी होणार नाही ॥ ३२ ॥
mṛttikeceṁ śainya kelerṁ | karte vegale rāhile |
kāryakāraṇa yeka kelerṁ | 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। निर्गुण नव्हे कांहीं येक।
कार्याकारणाचा वविक। भूतांपरता नाही ॥ ३३ ॥
tathāpi hoīla paṁcabhūtika | nirguṇa navhe kāmḥīm yeka |
kāryākāraṇācā viveka | bhūtāṁparatā 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 सृष्टीहूनपरता।
तेथें संशयाची वार्ता। काढूचि नये ॥ ३४ ॥
avaghī sṛṣṭi jo kartā | to te sṛṣṭihūni partā |
tetheṁ saṁśayācī vārtā | kāḍhūnci 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. खांसूत्रीची बाहुली। जेणें पुरुषें नाचवली।
तोच बाहुली हे बोली। घडे केवी ॥ ३५ ॥
khāṁsūtrīncī bāhulī | jeṇeṁ puruṣeṁ 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। वेक्ती नव्हे ॥ ३६ ॥



chāyāmaṇḍapīcī senā | sṛṣṭisārikhīca racanā |
sūtreṁ 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 detached from all that is known).

37. तैसा सृष्टकिर्ता देव। परी तो नवहे सृष्टभिवा।
जेणें केले नाना जीव। तो जीव कैसेनी॥ ३७॥
taisā sṛṣṭikartā deva | parī to navhe sṛṣṭibhāva |
jeṇeṁ 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 *purush* be a *jiva*?

38. जें जें जया करणें पडे। तें तें तो हें कैसें घडे।
महणोनवायांचबापुडे। संदेहीं पडती॥ ३८॥
jeṁ jeṁ jayā karaṇeṁ paḍe | teṁ teṁ to heṁ kaiseṁ ghaḍe |
mhaṇoni vāyāñci bāpuḍe | saṁdehīṁ paḍatī || 38 ||

38. When *mula maya* ceases to perform her own action ('I am everywhere, doing everything') then, how can that thoughtless Self be accomplished? For that One has fallen into body consciousness and there are the confusions of the false and empty *jivas*.

39. सृष्टा ऐसेंचिस्वभावें। गोपुर नरिमलिं बरवें।
परी तो गोपुर करता नवहे। नशिचयेसी॥ ३९॥
sṛṣṭi aiseñci svabhāveṁ | gopura nirmileṁ baraveṁ |
parī to gopura kartā navhe | niścayesiṁ || 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 जेणें। तो वेगळा पूरणपणें।
येक महणती मूरखपणें। 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 निर्माण त्याची कळा।
तो सर्वांमधें परी नरिळा। असोन सर्वी॥ ४१॥
evaṁ jagadīśa to vegalā | jaga nirmāṇa tyācī kaḷā |
to sarvāṁmadheṁ parī nirālā | asona sarvīṁ || 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. म्हणोन भूतांचा कर्दमु। यासी अलपित आत्मारामु।

अवद्वियागुणें मायाभ्रमु। सत्यचिवाटे ॥ ४२ ॥

mhaṇoni bhūtāṁcā kardamu | yāsī alīpta ātmārāmu |
avidyāguṇem 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 सर्वह साचार।

ऐसा हा वपिरीत वचार। कोठेंचि नाही ॥ ४३ ॥

māyopādhi jagadāmbara | āhe sarvahi sācāra |
aisā hā viparita vicāra | koṭhemci nāhīn || 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. म्हणोन जिग मथिया साच आत्मा। सर्वांपर जो परमात्मा।

अंतरबाह्य अंतरात्मा। व्यापून असे ॥ ४४ ॥

mhaṇoni jaga mithiyā sāca ātmā | sarvāṁpara jo paramātmā |
amtarbāhya amtarātmā | 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 अवघेंचि वाव।

ऐसा आहे अंतरभाव। वेदांतीचा ॥ ४५ ॥

tayāsa mhaṇāvēṁ deva | yera heṁ avagheṁci vāva |
aisā āhe amtarbhāva | 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 nāsivaṁta | heṁ toṁ anubhavāsa yeta |
yākāraṇem bhagavaṁta | padārthāvegālā || 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 *prakruti*). On account of this ‘speech’, God can be found but He is separate this ‘object’ (‘all’ or knowledge).

47. देव वमिल आणी अचळ। शास्त्रें बोलती सकळ।
तया निश्चलास चंचळ। म्हणों नये सर्वथा ॥ ४७ ॥
deva vimala āṇī acaḷa | śāstreṁ bolatī sakāḷa |
tayā niścalāsa caṁcāḷa | 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 दुरताला। काय उणें ॥ ४८ ॥
deva ālā deva gelā | deva upajalā deva melā |
aiseṁ bolatām dūritālā | kāya uṇeṁ || 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 सत्ता। त्यासी मृत्यु कैसेनी ॥ ४९ ॥
janma maraṇācī vārtā | devāsa lāgenā sarvathā |
deva amara jyācī sattā | tyāsī mṛtyu 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

50. उपजणें आणी मरणें। येणें जाणें दुःख भोगणें।
हें त्या देवाचें करणें। तो कारण वेगळा ॥ ५० ॥
upajāṇeṁ āṇī maraṇeṁ | yeṇeṁ jāṇeṁ duḥkha bhogaṇeṁ |
heṁ tyā devāceṁ karaṇeṁ | 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 *jiva* and its suffering are due to this ‘all’. God is untouched by cause and effect)

51. अंतःकरण पंचप्राण। बहुतत्वीं पडिज्ञान।
यां सर्वांस आहे चळण। म्हणोन देव नवहेती ॥ ५१ ॥
antahkaraṇa paṁcaprāṇa | bahutatvīm piṁḍajñāna |
yām sarvāṁsa āhe caḷaṇa | mhaṇoni deva navhetī || 51 ||

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.



51. When there is the *antah-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 | tetheṁ nāhīm || 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 शिष्ये आक्षेपलिं। तरी कैसें ब्रह्मांड केलें।**

कर्तेपण कारण पडलिं। कार्यामधें॥ ५३॥

tava śiṣyeri ākṣepileṁ | tarī kaiseṁ brahmāṇḍa kelerṁ |
kartepaṇa kāraṇa paḍileṁ | kāryāmadherṁ || 53 ||

53. At that time, the disciple had a doubt (ie. a thought arose out of this ‘I am’ feeling). “How has the *brahmāṇḍa* 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. **द्रष्टेपणें द्रष्टा दृश्यीं। जैसा पडे अनायासीं।**

कर्तेपणे नरिगुणासी। गुण तैसे॥ ५४॥

draṣṭepaṇeṁ draṣṭā dṛśyīṁ | jaisā paḍe anāyāśīṁ |
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 किरिगुण। मह नरीपावा॥ ५५॥

brahmāṇḍakartā kavaṇa | kaisī tyācī volakhaṇa |
deva saguṇa kiṁ nirguṇa | maha niropāvā || 55 ||

55. “Who is the creator of the *brahmāṇḍa*? How is He to be recognized? Is God *sagun* or *nirgun*? This should be the discourse to ‘me’.”

56. **येक म्हणती त्या ब्रह्माते। इच्छामातरे सृष्टकिरते।**

सृष्टकिरते त्यापरते। कोण आहे॥ ५६॥

yeka mhaṇatī tyā brahmāteṁ | ichhyāmātreṁ sṛṣṭikarte |
sṛṣṭikarte tyāparateṁ | 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 | sakāḷa 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 *swamī* please explain this again to us.”

58. ऐसें ऐकोनविचन। वक्ता म्हणे सावधान।
पुढलि समासीं नरूपण। सांगजिल ॥ ५८ ॥
aiseri aikoni vacana | vaktā mhaṇe sāvadhāna |
puḍhile samāsīn 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

59. ब्रह्मीं माया कैसे जाली। पुढें असे नरीपली।
श्रोतीं वृत्तसावध केली। पाहजि आतां ॥ ५९ ॥
brahmīn māyā kaise jālī | puḍheri ase niropilī |
śrotīn vṛtti sāvadhā kelī | pāhije ātām || 59 ||

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 हेंचनरूपण। वशिद केलें श्रवण।
जेणें होय समाधान। साधकांचें ॥ ६० ॥
puḍheri hemci nirūpaṇa | viśada kelerī śravaṇa |
jeṇem hoya samādhāna | sādhakāñceri || 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](#)

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 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.



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 पहलि ॥ १ ॥ ८.१
iti śrīdāsabodhe guruśiṣyasamvāde
devadarśananāma samāsa pahilā || 1 || 8.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 8 named „A Vision of God“ is concluded.



8.2 The Subtle *Brahman* and the Doubts

समास दुसरा : सूक्ष्मआशंकानरूपण

samāsa dusarā : sūkṣmaāśaṅkānirūpaṇa

|| Śrī Rām ||

1. मागां श्रोतीं आक्षेपलिं। तं पाहजि नरोपलिं।

नरोवेवीं कैसें जालें। चराचर ॥ १ ॥

māgām śrotīm ākṣepileṁ | teṁ pāhije niropileṁ |

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 प्रतविचन। ब्रह्म जें कां सनातन।

तेथें माया मथियाभान। विवितरूप भावे ॥ २ ॥

yāceṁ aiseṁ prativacana | brahma jeṁ kām sanātana |

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 |

tetheṁ avyākṛta sūkṣma | jālī mūlamāyā || 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 नतियमुक्तमविक्रियम्।

तस्य माया समावेशो जीवमव्याकृतात्मकम् ॥

śloka || ādyamekaṁ parabrahma nityamuktamavikriyam |

tasya māyā samāveśo jīvamavyākṛtātmakam ||

Shloka – As above

4. । येक ब्रह्मा निराकार। मुक्त अक्रिय निर्विकार।

तेथें माया वोढंबर। कोठून आली ॥ ४ ॥

| yeka brahmā nirākāra | mukta akriye nirvikāra |

tetheṁ 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 | tethem ichā dhari koṇa |
nirguṇīm saguṇēṁviṇa | 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। म्हणौन नामें नरिगुण।
तेथें जालें सगुण। कोणेपरी॥ ६॥
mulīm asechinā saguṇa | mhaṇauni nāmeri nirguṇa |
tethem jālēṁ 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। ऐसैं जरी अनुवादलें।
लागों पाहे येणें बोलें। मूर्खपण॥ ७॥
nirguṇaci guṇā ālēṁ | aiseṁ jarī anuvādaleṁ |
lāgōṁ pāhe yeṇēṁ 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 jīva](#)).

8. येक म्हणती नरिवेव। करून अकर्ता 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 mahimā |
prāṇī bāpuḍā jīvātmā | kāye jāṇe || 9 ||

9. Another says, “Who can know the greatness of that *paramatma*? What can the confused *jivatma* in the *prana* know?”

10. उगाच महिमा सांगती। शास्त्रार्थ अवघा लोपती।
बलेंचि नरिगुणास म्हणती। करूनि अकर्ता॥ १०॥
ugāca mahimā sāṅgatī | śāstrārtha avaghā lopitī |
baḷēnci 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 | samūla mithiyā || 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 ṭhāimcēm nirguṇa | tetheṇ kaiceṇ kartepaṇa |
tarī he ichā dharī koṇa | sṛṣṭiracāvyācī || 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 kaimcī | heṇ 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 इतुके कोणें केलें। कवि आपणच जालें।
देवेंवणि उभारलें। कोणेपरी ॥ १४ ॥
tarī he itukeṇ koṇeṇ keleṇ | kimvā āpaṇaci jāleṇ |
devēṇviṇa ubhāraleṇ | 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। दसोन आला ॥ १५ ॥
devēṇviṇa jāleṇ sarva | maga devāsa kaimcā ṭhāva |
yetheṇ 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 yevaṇ pāhe saguṇatā |



nirguṇapaṇācī vārtā | devācī budhālī || 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 सृष्टकिर्ता कोण।
करतेपणाचें सगुण। नासवित ॥ १७ ॥
deva ṭhāīncā nirguṇa | tarī sṛṣṭikartā koṇa |
kartepaṇāceṁ saguṇa | nāsivaṁta || 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 हेंह विपरीत दसे ॥ १८ ॥
yethem paḍile vicāra | kaisēṁ jāleṁ sacarācara |
māyā mhaṇom svataṁtara tarī heṁhi 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 vistāralī |
aiseṁ bolatām budhālī | 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 स्वतसदिध। त्यासी मायेस काये समंध।
ऐसें बोलतां वरिद्ध। दसोन आलें ॥ २० ॥
deva nirguṇa svatasiddha | tyāsī māyesī kāye samandha |
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 मायेच्याच मिथां
तरी भक्तांस उद्धरति। देव नाही कीं ॥ २१ ॥
sakaḷa kāmhiṁ kartavyatā | ālī māyēcyāci mīthāṁ
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 सांभाळाय। कोणीच नाही॥ २२॥
devemvina nustī māyā | koṇa neīla vilayā |
āmham bhaktām sām̐bhālāyā | koṇica 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 स्वतंत्र। ऐसा न घडे की वचार।
 मायेस नरिमति सर्वेश्वर। तो येकच आहे॥ 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 वचार।
 तरी हें आतां स्वसितर। बोललें पाहजि॥ २४॥
tarī to kaisā āhe īśvara | māyecā kaisā vicāra |
tarī hem ātām savistara | bolileṁ 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 vhaṁvēm 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।
 तेहबोलजिती सर्व। येथानुक्रमें॥ २६॥
yeke 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। म्हणोनहि वसितारली।
 देवास इछ्या नसती जाली। तरी हे माया कैची॥ २७॥
yeka mhaṇatī devem kelī | mhaṇoni he vistāralī |
devāsa ichyā 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 इछा 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 दसि। तयेसी नाही म्हणतां कैसें।
माया हे अनादि असे। शक्ती ईश्वराची ॥ २९ ॥
yeka mhaṇatī pratyakṣa dise | tayerī nāhīm mhaṇatām kaisēm |
māyā he anādī 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 jñāṇem 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 स्वभावें। तरी साधन कासया करावें।
भक्तसाधन बोलिलें देवें। मायात्यागाकारणें ॥ ३१ ॥
yeka mhaṇatī mithyā svabhāveṇ | tarī sādhana kāsayā karāveṇ |
bhaktisādhana bolileṇ deveṇ | māyātyāgākāraṇem || 31 ||

31. The One then says, “If everything is by nature false then, why to make any *sādhana* at all?” The One says, “God has said that by the *sādhana* of devotion *maya* is abandoned.”

32. येक म्हणती मथिया दसितें। भयें अज्ञानसन्येपातें।
साधन औषधही घेईजेतें। परी तें दृश्य मथिया ॥ ३२ ॥
yeka mhaṇatī mithyā disateriṇ | bhayeriṇ ajñānasanyepāterī |
sādhana auṣadhahī gheījeteriṇ | parī teṇ dṛśya mithyā || 32 ||

32. The One says, “The false has appeared due to the coming together of fear and ignorance and by taking this medicine of *sādhana*, the visible becomes false.”

33. अनंत साधनें बोलिलीं। नाना मते भांवावलीं।
तरी माया न वचे त्यागली। मथिया कैसी म्हणावी ॥ ३३ ॥
anamta sādhanem bolilīm | nānā materī bhāmbāvalīm |
tarī māyā na vace 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 वेदशास्त्रां पुराणी।
मथिया नाना नरूपणी। 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 वेदशास्त्रां पुराणी।
मथिया नाना नरूपणी। 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। सत्यचि वाटे ॥ ३६ ॥
jayāce antarīm 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 निश्चये केला। तयासी तैसाचि फळला।
पाहे तोचि दिसि बबिला। तैसी माया ॥ ३७ ॥
jeṇem jaisā niścaye kelā | tayāsī taisāci phalalā |
pāhe toci dise bimbālā | 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 कैची। आहे ते सर्व ब्रह्मचि।
थजिल्या वधिरल्या घृताची। ऐक्यता न मोडे ॥ ३८ ॥
yeka mhaṇatī māyā kaimcī | āhe te sarva brahmāci |
thijalyā vighuralyā ghr̥tācī | aikyatā na mōḍe || 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 वधिरलें। हें स्वरूपीं नाही बोललें।
साहत्य भंगलें येणें बोलें। म्हणती येक ॥ ३९ ॥



thijaleṁ āṇī vighuraleṁ | heṁ svarūpīṁ nāhīṁ bolileṁ |
sāhitya bhaṁgaleṁ 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 जयास वर्म।
 तयाचें अंतरीचा भ्रम। गेलाच नाही ॥ ४० ॥
yeka mhaṇatī sarva brahma | heṁ na kaḷe jayāsa varma |
tayāceṁ aṁtarīmcā bhrama | gelāca nāhīṁ || 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 येकच देव। तेथे केंचें आणलें सर्व।
 सर्व ब्रह्म हें अपूर्व। आश्चर्य वाटे ॥ ४१ ॥
yeka mhaṇatī yekaci deva | tetheṁ kaimceṁ āṇileṁ sarva |
sarva brahma heṁ apūrva | āścirya 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 येकच खरे। आनुही नाही दुसरे।
 सर्व ब्रह्म येणें प्रकरें। सहजच जालें ॥ ४२ ॥
yeka mhaṇatī yekaci khareṁ | ānuhi nāhīṁ dusareṁ |
sarva brahma yeṇeṁ prakāreṁ | sahaajaci jāleṁ || 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 yekasareṁ | uraleṁ teṁci brahma khareṁ |
aisīṁ vākyeṁ sāstrādhāreṁ | 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 *shasthras*.” *(*tattvasmī* etc.)

44. आळंकार आणी सुवर्ण। तेथे नाही भिन्नपण।
 आटाआटी वेर्य सीण। म्हणती येक ॥ ४४ ॥
ālankāra āṇī suvarṇa | tetheṁ nāhīṁ bhinnapaṇa |
āṭāṭī 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 | sāmyatā 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 दृष्टीं घालति। मुळीच आहे वेक्तता।
आळंकार सोनें पाहतां सोनेचि असे ॥ ४६ ॥
*suvarṇīm dṛṣṭī ghālitā | mūḷica āhe vektatā |
ālankāra 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 सोनेचि हें वेक्त। जड येकदेसी पीत।
पूरूणास अपूरूणाचा दृष्टांत। केवीं घडे ॥ ४७ ॥
*mūḷīm sonemci hem vektā | jaḍa yekadesī pīta |
pūrṇāsa apūrṇācā dṛṣṭānta | kevēṁ ghaḍe || 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 ततुिका येकदेसी। देणें घडे कळायासी।
सधु आणी लहरीसी। भनिनत्व कैचें ॥ ४८ ॥
*dṛṣṭānta titukā yekadesī | deṇem ghaḍe kalāyāsī |
sīndhu āṇī laharīsī | bhinnatva kaimceri || 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 कनिष्ठ। येका दृष्टांतें कळे पष्ट।
येका दृष्टांतें नष्ट। संदेह वाढे ॥ ४९ ॥
*uttama madhema kaniṣṭha | yekā dṛṣṭāntem kaḷe paṣṭa |
yekā dṛṣṭāntem naṣṭa | saṁdeha 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. कैचा सधु कैची लहरी। अचळास चळाची सरी।
साचा ऐसी वोडंबरी। मानूच नये ॥ ५० ॥
*kaimcā sīndhu kaimci 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। ब्रह्मचि असे ॥ ५१ ॥

voḍambarī he kalpanā | nānā bhāsa dākhavī janā |
yeravī he jāṇā | brahmachi 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 राहिली आशंका।

तेचि आतां पुढें ऐका। सावध होऊनी ॥ ५२ ॥

aisā vāda yekamekāṁ | lāgatāṁ rāhili āśankā |
teci ātām puḍhē aikā | sāvadha 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 ब्रह्ममीं कैसी जाली।

महणावी ते नरिगुणें केली। तरी ते मुळींच मथिया ॥ ५३ ॥

māyā mithyā kaḷom ālī | parī te brahmīmī kaisī jālī |
mhaṇāvī te nirguṇēm kelī | tarī te muḷimca 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 नाही। तेथें केलें कोणें काई।

करणें नरिगुणाचा ठाई। हेंहि अघटति ॥ ५४ ॥

mithyā śabdīm kāṁhīmca nāhīm | tethēm kelerṁ koṇēm kāī |
karaṇēm nirguṇācā ṭhāīm | 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 तेंहि मथियारूप।

तथापी फेडूं आक्षेप। श्रोतयांचा ॥ ५५ ॥

kartā ṭhāimcā arūpa | kelerṁ temhi mithyārūpa |
tathāpī pheḍūm ākṣepa | śrotayāimcā || 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 गुरुशिष्यसंवादे

सूक्ष्मआशङ्कानिरूपण समास दुसरा ॥ २ ॥ ८.२

iti śrīdāśabodhe gururśiṣyasamvāde

sūkṣmāśaṅkānirūpaṇa samāsa dusaṛā || 2 || 8.2

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 8 named „The Subtle Brahman and the Doubts“ is concluded.



8.3 The Subtle *Brahman* and this ‘I am’ Doubt

समास तसिरा : सूक्ष्मआशंकानिरूपण

samāsa tisarā : sūkṣmaāśaṁkānirūpaṇa

|| Śrī Rām ||

1. अरे जे जालेंचि नाहीं। त्याची वारता पुससी काई।

तथापि सांगों जेणें कांहीं। संशय नुरे ॥ १ ॥

are je jālemci nāhīm | tyācī vārtā pusasī kāi |

tathāpi sāṅgom jeṇem 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 bhujaṅga | jalākaritām taraṅga |

mārtamḍākaritām cāṅga | 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 दसि। सर्पिकरतिं रुपें भासे।

जळाकरतिं गार वसे। नमिषिय येक ॥ ३ ॥

kalpenikaritām svapna dise | śarpīkaritām rupem 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 भर्ति जाली। सन्धुकरतिं लहरी आली।

तळाकरतिं पुतळी। दसिों लागे ॥ ४ ॥

māṭīkaritām bhartī jālī | sindhukaritām laharī ālī |

ṭilākaritām putaḷī | disom 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 aḷaṁkāra | taṁtukaritām jālem cīra |

kāsavākaritām vistāra | hātāpāyāṁcā || 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।
बबिकरतिं बबिलें। प्रतबिंबि ॥ ६ ॥

tūpa hotem tarī thijaleri | tarīkaritām mīṭha jāleri |
bimbākaritām bimbaleri | 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 ॥

prṭhvīkaritām jāleri jhāḍa | jhāḍākaritām chyāyā vāḍa |
dhātukaritām pavāḍa | uñca 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 *dhatus* (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 dṛṣṭānta | advaitāsa kaimceṁ dvaita |
dvaitemvini advaita | bolatāñca 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। म्हणोन निरोपम ॥ ९ ॥

bhāsākaritām bhāsa bhāse | dṛśyākaritām adṛśya dise |
adṛśyāsa 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 be 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 | dṛśyāvegaḷā dṛṣṭānta |



dvaitāvegaleṁ dvaita | kaisēṁ 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. वचित्र भगवंताची करणी। वर्णवेना सहस्रतरुफणी।

तेणें केली उभवणी। अनंत ब्रह्मांडाची ॥ ११ ॥

vicitra bhagavaṁtācī karaṇī | varṇavenā sahastraphaṇī |

teṇēṁ kelī ubhavaṇī | ananta brahmāṁḍācī || 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।

तयापासून विसितारु। सकळ जाला ॥ १२ ॥

paramātmā parameśvaru | sarvakartā jo īśvaru |

tayāpāsūni vistāru | sakāḷa jāla || 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. ऐसी अनंत नामें धरी। अनंत शक्ती निर्माण करी।

तोच जाणावा चतुरीं। मूलपुरुष ॥ १३ ॥

aisīṁ ananta nāmēṁ dharī | ananta śaktī nirmāṇa karī |

toci jāṇāvā caturīṁ | 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 मूलपुरुषाची वोळखण। ते मूलमायाच आपण।

सकळ कांहीं करतेपण। तेथेंचि आलें ॥ १४ ॥

tyā mūlapuruṣācī volakhaṇa | te mūlamāyācī āpaṇa |

sakāḷa kāṇhīṁ kartepaṇa | tethēnci ālēṁ || 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 प्रकृतिरुच्यते ॥

śloka ॥ kāryakāraṇa kartṛtve hetuḥ prakṛtirucyate ॥

śloka 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 | modom pāhāto upāye |
yeravīm hem pāhatām 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 वोळखलें। पाहजि कीं ॥ १६ ॥

devāpāsūna sakāḷa jālēm | hem sarvāṁsa mānalēm |
parī tyā devāsa volakhilem | pāhije kīm ॥ 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. सद्धिधांचे जें नरूपण। जें साधकांस न मने जाण।

पक्व नाही अंतःकरण। म्हणोनियां ॥ १७ ॥

siddhāmce jem nirūpaṇa | jem 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 through his mind. His *antaḥ-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. अवद्यागुणें बोलजि जीव। मायागुणें बोलजि शिव।

मूळमाया गुणें देव। बोलजितो ॥ १८ ॥

avidyāguṇem bolije jīva | māyāguṇem bolije śiva |
mūḷamāyā guṇem 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. म्हणौनकारण मूळमाया। अनंत शक्ती धरावया।

तेथीचा अर्थ जाणावया। अनुभवी पाहजि ॥ १९ ॥



*mhaṇauni kārāṇa mūlamāyā | ananta śakti 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. मूलमाया तोचि मूलपुरुष। तोचि सर्वांचा ईश।
अनंतनामी जगदीश। तयासीचि बोलजि ॥ २० ॥
*mūlamāyā toci mūlapuruṣa | toci sarvāṇcā īśa |
anāntanāmī 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 | virulā 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 anuroācya bolije | parī heṁ svānubhaveṁ jāṇije |
saṁtasaṁgeviṇa numaje | kāmhi 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 मूलपुरुष। साधकां न मने हें नशिष।
परी अनंतनामी जगदीश। कोणास म्हणावें ॥ २३ ॥
*māyā toci mūlapuruṣa | sādhakāṁ na mane heṁ niśeṣa |
parī anāntanāmī jagadīśa | koṇāsa mhaṇāveṁ || 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 नीटच जालें।

येथें श्रोतीं अनुमानलें। कासयासी ॥ २४ ॥

nāmarūpa māye lāgaleṁ | tarī heṁ bolaneṁ 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।

नरिकांरीं कैसी जाली। मूळमाया ॥ २५ ॥

ātām aso he sakāḷa bolī | māgīla āśankā rāhilī |
nirākārīṁ kaisī jālī | mūḷamāyā || 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 ॥

dr̥ṣṭībāndhana mithiyā sakāḷa | parī to kaisā jāḷa khela |
heṁci ātām avagheṁ nivaḷa | karūna dāūṁ || 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।

तेसी जाणावी केवळ। मूळमाया ॥ २७ ॥

ākāśa asatām niścaḷa | madheṁ vāyo jāḷa caṁcaḷa |
taisī jāṇāvī kevaḷa | mūḷamāyā || 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 vāyocēṁ jāleṁ | teṇeṁ ākāśa bhaṁgaleṁ |
aiseṁ heṁ 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 jāli | āṇī nirguṇatā saṁcalī |
yeṇem dr̥ṣṭāntem tuṭalī | māgīla āśaṁkā || 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 नवहता पुरातन। तैसी मूळमाया जाण।
साच म्हणतां पुनहा लीन। होतसे ॥ ३० ॥
vāyu 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 tayecēṁ || 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 सतय म्हणो जातां। परी तो न ये दाखवति।
तयाकडे पाहों जातां। धुळीच दसि ॥ ३२ ॥
vāyo satya mhaṇo jātām | parī to na ye dākhavitī |
tayākaḍe pāhōṁ jātām | dhulīca 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 दसि।
पुढें वसितारली असे। माया अवदिया ॥ ३३ ॥
taisī mūlamāyā bhāse | bhāśī parī te na dise |
puḍheṁ 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 वायोचेन योगें। दृश्य उडे गगनमार्गें।
मूलमायेच्या संयोगें। तैसें जग ॥ ३४ ॥
jaisēṁ vāyoceni yogerēṁ | dṛśya uḍe gaganamārgēṁ |
mūlāmāyecyā saṁyogēṁ | 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 नाथलें। अकस्मात उद्भवलें।
मायेचेन गुणें जालें। तैसें जग ॥ ३५ ॥
gaganīm ābhāḷa nāthlēṁ | akasmāta udbhavālēṁ |
māyēceni guṇēṁ jālēṁ | taisēṁ 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. नाथलेंचि गगन नव्हतें। अकस्मात आलें तेथें।
तैसें दृश्य जालें येथें। तैसियापरी ॥ ३६ ॥
nāthlēṁci gagana navhaterēṁ | akasmāta ālēṁ tethēṁ |
taisēṁ dṛśya jālēṁ yethēṁ | 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 ābhālākāritām | 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 ॥
taisēṁ māyekāritām nirguṇa | vāṭe jālēṁ saguṇa |
parī tēṁ pāhatām sampūrṇa | jaisēṁ taisēṁ || 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 आणगेलें। तरी गगन तें संचलें।
तैसें गुणा नाहीं आलें। नरिगुण ब्रह्म ॥ ३९ ॥
ābhāḷa āle āṇi gelēṁ | tarī gagana tēṁ saṁcalēṁ |
taisēṁ guṇā nāhīm ālēṁ | nirguṇa brahma || 39 ||



39. The clouds come and go and still the sky pervades everywhere. In the same way, this *sattwa guna* has appeared but it is not that *nirgun brahman*.

40. नभ माथा लागलें दसि। परी तें जैसैं तैसैं असे।
तैसैं जाणावें वशिवासैं। नरिगुण ब्रह्म ॥ ४० ॥
nabha māthā lāgaleṁ dise | parī teṁ jaisēṁ taisēṁ ase |
taisēṁ jāṇāvēṁ viśvāseṁ | 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 दसि सावकास।
परी तो जाणजि मथियाभास। भासलासे ॥ ४१ ॥
ūrdha pāhātāṁ ākāśa | niḷimā dise sāvakāsa |
parī 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 वशिवास कोंडलि। परी तें मोकळेच असे ॥ ४२ ॥
ākāśa pālathēṁ ghātaleṁ | cahūṁkaḍe āṭopaleṁ |
vāṭe viśvāsa koṇḍile | parī teṁ 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 नळि रंग दसि। परी तो तया लागला नसे।
अलपित जाणावे तैसैं। नरिगुण ब्रह्म ॥ ४३ ॥
parvatīṁ niḷā raṅga dise | parī to tayā lāgalā nase |
alīpta jāṇāve taisēṁ | 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।
तैसैं परब्रह्म केवळ। नरिगुण जाणावें ॥ ४४ ॥
ratha dhāvatāṁ pṛthvī caṁcāḷa | vāṭe parī te ase niścāḷa |
taisēṁ parabrahma kevala | nirguṇa jāṇāvēṁ || 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. आभाळाकरितां मयंक। वाटे धावतो नशिंक।

परी तें अवघें माईक। आभाळ चळे ॥ ४५ ॥

ābhālākaritām 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.

46. झळे अथवा अग्नजिवाळ। तेणें कंपति दसि अंतराळ।

वाटे परी तें नशिचळ। जैसैं तैसैं ॥ ४६ ॥

jhale athavā agnijvāḷa | teṇeṁ kṁpita dise amtrāḷa |
vāṭe parī teṁ niścaḷa | jaisēṁ taisēṁ || 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. तैसैं स्वरूप हें संचलें। असतां वाटे गुणा आलें।

ऐसैं कल्पनेसगिमलें। परी ते मथिया ॥ ४७ ॥

taisēṁ svarūpa heṁ saṁcalēṁ | asatām vāṭe guṇā ālēṁ |
aīsēṁ kalpanesi gamalēṁ | parī te mithyā || 47 ||

47. In the same way, that thoughtless *swarup* is completely amassed but it is felt that this *sattwa 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 ॥

dṛṣṭibīṇḍhanācā kheḷa | taisī māyā he caṁcaḷa |
vastu śāśvata niścaḷa | 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।

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 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.



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 muḷīṁ 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 सफुरती जाली। तेच माया ॥ ५१ ॥

aisī māyā udbhavalī | vastu nirguṇa saṁcalī |
aham 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 कांहीच न घडे।

परी हें घडे आणी मोडे। सस्वरूपीं ॥ ५२ ॥

guṇamāyece pavāḍe | nirguṇīṁ heṁ kāñhīc na ghaḍe |
parī heṁ ghaḍe āṇī moḍe | sasvarūpīṁ || 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 know as the explosion of the *gunas*)

53. जैसी दृष्टी तरळली। तेणें सेनाच भासली।

पाहातां आकाशीच जाली। परी ते मथिया ॥ ५३ ॥

jaisī dr̥ṣṭī taralālī | teṇēṁ 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 बोलला सकळ।
नानातत्वांचा पाल्हाळ। सांडूनियां ॥ ५४ ॥
mithyā māyecā khela | udbhava bolilā sakāḷa |
nānātadvāṁcā pālḥāḷa | 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 ॥
tatverṁ muḷīmca āhetī | vorṁkāra vāyocī gatī |
tethicā 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। तेंचवायोचें लक्षण।
सूक्ष्म तत्वे तेंचजाण। जडत्वा पावली ॥ ५६ ॥
mūḷamāyece caḷaṇa | teṁci vāyocēṁ lakṣaṇa |
sūkṣma tatverṁ teṁci jāṇa | jaḍatvā pāvalīm || 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। पूरवीं होती अवेक्ते।
पुढें जालीं वेक्ते। सृष्टिरिचनेसी ॥ ५७ ॥
aisīm pañcamāhāmbhūteṁ | pūrvīm hotī avekṭeṁ |
puḍheṁ jālīm vekṭeṁ | 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. मूलमायेचें लक्षण। तेंच पंचभूतकि जाण।
त्याची पाहें वोळखण। सूक्ष्मदृष्टीं ॥ ५८ ॥
mūlamāyēcēṇ lakṣaṇa | teṇci paṇcabhūtika jāṇa |
tyācī pāheṇ voḷakhaṇa | sūkṣmadṛṣṭīm || 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। इच्छाशब्द करी कोण।
इच्छाशक्ती तेच जाण। 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 तेच जळ। जडत्व पृथ्वी केवळ।
ऐसी मूलमाया सकळ। पंचभूतकि जाणावी ॥ ६० ॥
mṛdapana teci jala | jadatva pṛthvī kevala |
aisī mūlamāyā sakaḷa | paṇcabhūtika jāṇāvē || 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 bhūtāṃpoṭīṃ | paṇcabhūtāṃcī rāhāṭī |
sarva kaḷe sūkṣmadṛṣṭī | ghālūna pāhātām || 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 ॥
puḍheṇ jadatvāsa ālīm | tarī asatīm kālavālīm |
aisī māyā vistāralī | paṇcabhūtika || 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. मूलमाया पाहातां मुळीं। अथवा अवदिया भूमंडळीं।
 स्वरग्य मृत्य पाताळीं। पांचचभूतें ॥ ६३ ॥
mūlamāyā pāhātāṁ mūlīm | athavā avidyā bhūmaṁḍalīm |
svargya mṛtya pātālīm | pāncaci bhūteṁ || 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 ॥ स्वरगे मृत्यौ पाताले वा यत्कचित्सचराचरं।
 सर्वपंचभूतकं राम षष्ठे कचिन्नि दृश्यते ॥
śloka || svarge mṛtyau pātāle vā yatkiñcitsacarācaram |
sarvapāṁcabhūtakaṁ rāma ṣaṣṭheṁ 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। मध्यें पंचभूतें वर्तती।
 पंचभूतकि जाणजि शरोतीं। मूलमाया ॥ ६४ ॥
svarūpa āditiṁ | madhyeṁ pañcabhūteṁ vartatī |
pañcabhūtika jāṇije 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 āśaṁkā | sāvadha hoūna aikā |
pañcabhūteṁ jālīm yekā | tamoguṇāpāsunī || 65 ||

65. This original doubt ‘here’ has arisen from ‘there’ and so you should be alert and just listen. Otherwise that One appears as these five great elements within this *tamo guna*.

66. मूलमाया गुणापरती। तेथें भूतें कैचिहोतीं।
 ऐसी आशंका हे शरोतीं। घेतली असे ॥ ६६ ॥
mūlamāyā guṇāparatī | tetheṁ bhūteṁ kairici hotīm |
aisī āśaṁkā 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. ऐसैं श्रोतीं आक्षेपलिं। संशयास उभें केलें।

याचें उत्तर दधिलें। पुढलि समासीं ॥ ६७ ॥

aisēm śrotīm ākṣepileṁ | saṁśayāsa ubheṁ kelerṁ |

yācemṁ 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 श्रीदासबोधे गुरुशषियसंवादे

सूक्ष्मआशंकानाम समास तसिरा ॥ ३ ॥ ८.३

iti śrīdāsabodhe guruśiṣyasamvāde

sūkṣmaāśaṁkānāma samāsa tisarā || 3 || 8.3

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 8 named „The Subtle Brahman and this 'I am' Doubt“ is concluded.



8.4 The *Brahman* and the Five Great Elements

समास चवथा : सूक्ष्मपंचभूतेनरूपण

samāsa cavathā : sūkṣmapaṁcabhūteṁnirūpaṇa

|| Śrī Rām ||

1. मागील आशंकेचें मूळ। आतां होईल प्रांजळ।

वृत्तकिरावी नविळ। नमिषिय येक ॥ १ ॥

māgīla āśamkeceṁ mūla | ātāṁ hoīla prāṁjāla |

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 *vṛtti* can be made that doubtless *brahman*.

2. ब्रह्मीं मूळमाया जाली। तच्या पोटा माया आली।

मग ते गुणा प्रसवली। म्हणौन गुणक्षोभणी ॥ २ ॥

brahmīṁ 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। सतवरजतमोगुण।

तमोगुणापासून नरिमाण। जाली पंचभूतें ॥ ३ ॥

puḍheṁ tijapāsāva koṇa | satvarajatamoguṇa |

tamoguṇāpāsūna nirmāṇa | jālī paṁcabhūteṁ || 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। पंचमाहाभूतें ॥ ४ ॥

aisīṁ bhūteṁ udbhavalīṁ | puḍheṁ tatveṁ vistāralīṁ |

evaṁ tamoguṇāpāsūna jālīṁ | paṁcamāhāmbhūteṁ || 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 objective. 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. मूळमाया गुणापरती। तेथें भूतें कैची होती।

ऐसी आशंका हे शरोतीं। घेतली मार्गां ॥ ५ ॥



mūlamāyā guṇāparatī | tethērṁ bhūterṁ kairīcīrṁ hotīrṁ |
aisī āśāmkā he śrotīrṁ | ghetalī māgām || 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 ह आतां कैसी स्थिती। प्रांजळ करूं ॥ ६ ॥
āṇika yeka yeke bhūtīrṁ | pañcabhūterṁ asatī |
te hi ātām kaisī sthitī | prāñjāla karūrṁ || 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 ॥
sūkṣmadṛṣṭīcērṁ kautuka | mūlamāyā pañcabhūtika |
śrotīrṁ vimala 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 ॥
ādīrṁ bhūterṁ tīrṁ jāṇāvīrṁ | rūperṁ kaisīrṁ volakhāvī |
maga teṁ śodhūna pāhāvīrṁ | sūkṣmadṛṣṭīrṁ || 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।
 म्हणोन भूतांची वोळखी चतुरीं। नावेक परसिावी ॥ ९ ॥
volakhī nāhī antarī | te volakhāvī koṇeparī |
mhaṇoni bhūtāmcī volakhī caturīrṁ | nāveka parisāvī || 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 jada āṇī kaṭhiṇa | tem tem prthvīcerṇ lakṣaṇa |
mṛda āṇī volepaṇa | titukem 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 वायोहसिहज। नरीपजिल॥ ११॥

jem jem uṣṇa āṇī sateja | tem tem jāṇāverṇ pairṇ 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 वायोचक्रेवळ।

सून्य आकाश नशिचळ। आकाश जाणावें॥ १२॥

caitanya āṇī caṁcala | to hā vāyoci kevala |
sūnya ākāśa niścala | ākāśa jāṇāverṇ || 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॥

aisīṁ pañcamāhāmbhūteṁ | volakhī dharāvī saṁketeṁ |
ātām yekīṁ pāṁca bhūteṁ | 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 तरगुणाहूनपर। त्याचा सूक्ष्म वचार।

यालागीं अततितपर। होऊन ऐका॥ १४॥

jem triguṇāhūni para | tyācā sūkṣma vicāra |
yālāgīm 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। तेचिआधीं नरीपावी।
येथें धारणा धरावी। श्रोतेजनीं ॥ १५ ॥
sūkṣma ākāśīm kaisī pṛthvī | teci ādhīm niropāvī |
yethem 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। तेचि पृथ्वी ॥ १६ ॥
ākāśa mhaṇaje avakāśa sūnya | sūnya mhaṇije tem 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 स्वयें आहे मृद। तेचिआप स्वतसद्धि।
आतां तेज तेहिविशिद। करून दाऊं ॥ १७ ॥
ākāśa svayem āhe mṛda | terici 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। तोचि तेजाचा प्रकाश।
आतां वायो सावकाश। साकल्य सांगों ॥ १८ ॥
ajñāneṁ 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 something 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 नाही भेद। आकाशाइतुका असे स्तब्ध।
तथापी आकाशीं जो नरीध। तोचि 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 क् बोलिलें।
येणें परकारें नरीपलें। आकाश पंचभूत ॥ २० ॥
ākāśīm ākāśa misaḷaleṁ | heṁ tom nalage kiṁ bolileṁ |
yeṇeṁ prakāreṁ niropileṁ | 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। तेंह ऐका येकचित्तिं।
बोलजिती ते समस्तें। येथान्वयें ॥ २१ ॥
vāyomadhyeṁ pañcabhūteṁ | teṁhi aikā yekacitteriṁ |
bolijetī te samasteṁ | yethānvayeṁ || 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. हळु फूल तरी जड। हळु वारा तरी नबिड।
वायो लागतां कडाड। मोडती झाडें ॥ २२ ॥
haḷu phūla tarī jaḍa | haḷu vārā tarī nibiḍa |
vāyo lāgatām kaḍāḍa | modatī jhāḍeṁ || 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 ॥
toleṁviṇa jhāḍa mode | aiseṁ heṁ kahimca na ghaḍe |
tola toci taye jaḍe | prthvīcā 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 re-



flection ie. the wind element or *mula maya*).

24. येथें श्रोते आशंका घेती। तेथें कैचीं झाडें होतीं।
झाडें नव्हतीं तरी शक्ती। कठणिरूप आहे ॥ २४ ॥
yetheri śrote āśaṁkā ghetī | tethēṁ kaicīṁ jhāḍēṁ hotīṁ |
jhāḍēṁ navhatīṁ tarī śaktī | kaṭhiṇarūpa 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 तरुही असे उष्ण।
तैसें सुक्ष्मीं जडपण। सूक्ष्मरूपें ॥ २५ ॥
vanhīsphulīṅga lāhāna | kāmhiṁ tarūhi 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 तेजि आप। भास तेजाचें स्वरूप।
वायो तेथें चंचळरूप। सहजचि आहे ॥ २६ ॥
mṛdapaṇa teñci āpa | bhāsa tejāceṁ svarūpa |
vāyo tethēṁ cañcalārūpa | 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 मळोन आकाश। सहजचि आहे अवकाश।
पंचभूतांचे अंश। वायोमधें नरिपलि ॥ २७ ॥
sakalāṁsa mṛṇa ākāśa | sahajaci āhe avakāśa |
pañcabhūtāṁce 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 ॥
ātāṁ tejāceṁ lakṣaṇa | bhāsaleṁpaṇa teṁ kaṭhīṇa |



tejīm aīsī volākhaṇa | pr̥thvīyecī || 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 everywhere’ 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 तेचि प्रसदिध।
तेजीं तेज स्वतसदिध। सांगणेंचि नलगे ॥ २९ ॥
bhāsalā bhāsa vāṭe mṛda | tejīm āpa teci prasiddha |
tejīm teja svatasiddha | sāṅgaṇemci 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। नरीपलीं ॥ ३० ॥
tejīm vāyo to caṁcāḷa | tejīm ākāśa niścāḷa |
tejīm paṁcabhūtem sakāḷa | nīropilīm || 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 तेंचि जें मृदपण।
मृदपण तें कठणि। तेचि पृथ्वी ॥ ३१ ॥
ātām āpācēm lakṣaṇa | āpa temci jem mṛdapaṇa |
mṛdapaṇa tem kaṭhiṇa | teci pr̥thvī || 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 elements, 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 सहजचि असे। तेज मृदपणें भासे।
वायो स्तब्धपणें दसि। मृदत्वा आंगी ॥ ३२ ॥
āpīm āpa sahaajaci ase | teja mṛdapaṇem bhāse |
vāyo stabdhapaṇem 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 व्यापकचि स्वभावें।
 आपी पंचभूतांची नांवें। सूक्ष्म नरीपलीं ॥ ३३ ॥
ākāśa na lage sāṅgāvēṇ | teṇ vyāpakaci svabhāvēṇ |
āpīm pañcabhūtāṁcīm nāmveṇ | sūkṣma niropilīm || 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।
 कठणित्वी मृदपण। तेंच आप ॥ ३४ ॥
ātām pṛthvīcēṇ lakṣaṇa | kaṭhīṇa pṛthvī āpaṇa |
kaṭhīṇatvīm mṛdapaṇa | teṇci 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 hardness there is softness and then that Reality has become like the water element.

35. कठणित्वाचा जो भास। तोच तेजाचा प्रकाश।
 कठणित्वी नरीधांश। तोच वायो ॥ ३५ ॥
kaṭhīṇatvācā jo bhāsa | toci tejācā prakāśa |
kaṭhīṇatvīm nirodhāṁśa | 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. आकाश सकळांस व्यापक। हा तों प्रगटचिविवेक।
 आकाशीच कांहीं येक। भास भासे ॥ ३६ ॥
ākāśa sakalāṁsa vyāpaka | hā toṇ pragaṭcaci viveka |
ākāśīṁca 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 toḍitāṁ tuṭenā | ākāśa phoḍitāṁ phuṭenā |

ākāśa parateṁ hoyenā | ṭilamātra || 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। दावलि भूतांचा संकेत।

येक भूतीं पंचभूत। तेह निरोपलिं ॥ ३८ ॥

aso ātām pṛthvīamta | dāvilā bhūtāṁcā saṁketa |

yeka bhūtīm pañcabhūta | teṁhi 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 हें आहाच पाहातां नातुडे। बलेंचि पोटीं संदेह पडे।

भ्रांतारूपें अहंता चढे। अकस्मात ॥ ३९ ॥

parī heṁ āhāca pāhātāṁ nātude | balēnci 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 तत्त्वता।

सूक्ष्म वायो शोधू जातां। पंचभूतें दसिती ॥ ४० ॥

sūkṣmadṛṣṭīneṁ pāhātāṁ | vāyoci vāṭe tatvatā |

sūkṣma vāyo śodhūṁ jātāṁ | 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 मूलमाया जाण।

माया आणी सूक्ष्म त्रिगुण। तेह 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. भूतै गुण मेळवजि। त्यासी अष्टधा बोलजि।
पंचभूतकि जाणजि। अष्टधा प्रकृति॥ ४२॥
bhūteṁ guṇa melavije | 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 | saṁdeha dharaṇeṁ mūrkhapaṇa |
yācī pāhāvī voḷakhaṇa | sūkṣmadṛṣṭī || 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. गुणापासून भूतें। पावलीं पष्ट दशेतें।
जडत्वा येऊन समसतें। तत्वे जालीं॥ ४४॥
guṇāpāsūni bhūteṁ | pāvalīṁ paṣṭa daśeteṁ |
jaḍatvā yeūna samasteṁ | tatveṁ jālīṁ || 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 together 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। प्रगटचि आहे॥ ४५॥
pudheṁ tatvavivāṇanā | piṇḍabrahmāṇḍa tatoaracanā |
bolilī ase te janā | pragatāci 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। तत्पूर्वी॥ ४६॥
hā bhūtakardama bolilā | sūkṣma saṁketēṁ dāvilā |
brahmagola ubhāralā | tatpūrvīm || 46 ||

46. When these great elements merge together then, there is this ‘speech’. And after-



wards, on account of this ‘speech’, that *brahman* who is previous to this *brahmāṇḍa* is realized.

47. या ब्रह्मांडापैलकिडलि गोष्टी। जैं जाली नव्हती सृष्टी।
 मूलमाया सूक्ष्मदृष्टी। वोळखावी ॥ ४७ ॥
yā brahmāṇḍāpailikaḍila goṣṭī | jāim jālī navhatī sṛṣṭī |
mūlamāyā sūkṣmadṛṣṭīm | volakhāvī || 47 ||

47. He is beyond this story of the *brahmāṇḍa*/creation and at that time this gross creation had not appeared. Therefore first *mula maya* (ie. this ‘story’ of God or *brahmāṇḍa*) 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 परचंड। जालें नव्हतें ब्रह्मांड।
 मायेअवदियेचें बंड। ऐलकिडे ॥ ४८ ॥
saptakaṇcuka pracanḍa | jāleṇ navhateṇ brahmāṇḍa |
māyeavidyecerṇ baṇḍa | ailikaḍe || 48 ||

48. Then the seven *coverings of the *brahmāṇḍa* 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 वषिणु महेश्वर। हा ऐलकिडलि वचार।
 पृथ्वी मेरु सप्त सागर। ऐलकिडे ॥ ४९ ॥
brahmā viṣṇu maheśvara | hā ailikaḍila vicāra |
prṥhvi 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 स्थानें। चन्द्र सूर्य तारांगणें।
 सप्त द्वीपें चौदा भुवणें। ऐलकिडे ॥ ५० ॥
nānā loka nānā sthāṇeṇ | candra sūrya tārāṅgaṇeṇ |
sapta dvīpeṇ caudā bhuvanēṇ | 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 imagination. 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 स्वर्गे अष्ट दिग्पाळ।

तेतसि कोटिदेव सकळ। ऐलकिडे ॥ ५१ ॥

śeṣa kūrma sapta pātāḷa | yekavisa svargeṁ aṣṭa digpāḷa |
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 सप्त 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 उत्पत्ति

आतां असो सांगों कर्ति। वसितार हा ॥ ५३ ॥

megha manu cakravatī | nānā jīvāṁcī utpati |
ātām aso sāṁgoṁ 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 नरोपली सकळ। पंचभूतकि ॥ ५४ ॥

sakāḷa vistārāceṁ mūḷa | te mūḷa māyāca kevaḷa |
māgām niropilī sakāḷa | 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. सूक्ष्मभूतं जे बोलिलीं। तेच पुढें जडत्वा आलीं।
ते सकळहि बोलिलीं। पुढलि समासीं ॥ ५५ ॥
sūkṣmabhūteṁ je bolilīm | teci puḍheṁ jaḍatvā ālīm |
te sakālahi bolilīm | puḍhile samāsīm || 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. पंचभूतं पृथकाकारें। पुढें नरीपलीं वसितारें।
वोळखीकारणें अत्यादरें। श्रोतीं श्रवण करावीं ॥ ५६ ॥
pañcabhūteṁ prthakākāreṁ | puḍheṁ niropilīm vistāreṁ |
volakhikāraṇeṁ atyādareṁ | śrotīm śravaṇa karāvīm || 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 परांजळ।
दृश्य सांडून केवळ। वस्तुच पावजि ॥ ५७ ॥
pañcabhūtika brahmagōḷa | jeṇeṁ kaḷe hā prāñjaḷa |
drśya sāṁḍūna 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 volāṁḍāveṁ | maga devadarśana ghyāveṁ |
taiseṁ drśya he | sāṁḍāveṁ | 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 मीठी। दृश्य पंचभूतां ॥ ५९ ॥
mhaṇoni drśyācā poṭīm | āhe pañcabhūtāñcī dāṭī |
yekapaṇeṁ paḍilī miṭhī | drśya pañcabhūtām || 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 पंचभूतांचेचिदृश्य। सृष्टी रचली सावकास।

श्रोतीं करून अवकाश। श्रवण करावें॥ ६०॥

evam pañcabhūtāñcemci dṛśya | sṛṣṭī racalī sāvakāsa |

śrotīṃ karūna avakāśa | śravaṇa karāverī || 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 श्रीदासबोधे गुरुशषियसंवादे

सूक्ष्मपंचभूतेनरूपणनाम समास चवथा॥ ४॥ ८.४

iti śrīdāsabodhe guruśiṣyasamvāde

sūkṣmapañcabhūteṇnirūpaṇanāma samāsa cavathā || 4 || 8.4

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 4 named „The Brahman and the Five Great Elements“ is concluded.

8.5 The Difference between the Gross, the five Great Elements, the *Swarupa* and Space

समास पांचवा : सथूलपंचमहाभूतैस्वरूपाकाशभेदोनाम

samāsa pāṁcavā : sthūlapaṁcamahābhūtaisvarūpākāśabhedonāma

|| Śrī Rām ||

1. केवळ मूर्ख ते नेणे। म्हणौन घडलें सांगणे।

पंचभूतांचीं लक्षणें। वशिद करूनि॥ १॥

kevala mūrkhā teṁ neṇe | mhaṇauna ghaḍaleṁ sāṅgaṇe |

paṁcabhūtāṁcīṁ lakṣaṇeṁ | viśada karūni || 1 ||

1. When that pure knowledge has become a foolish *jīva* 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॥

paṁcabhūtāṁcā kardama jālā | ātāṁ na vacē vegalā kelā |

paraṁtu kāñhīṁ yeka vegalālā | karūna dāūṁ || 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. पर्वत पाषाण शिला शिखरें। नाना वर्णें लहान थोरें।

खडे गुंडे बहुत प्रकारें। जाणजे पृथ्वी॥ ३॥

parvata pāṣāṇa śilā śikhareṁ | nānā varṇeṁ lahāna thoreṁ |

khade guṇḍe bahuta prakāreṁ | jāṇije pṛthvī || 3 ||

3. The mountains, the rocks and the cold slabs of stone are all on account of that most excellent *guṇa*. The ‘many’ different big and small *jīva* 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 मृत्तकी। नाना स्थळोस्थळीं जे कां।

वाळुकें वाळु अनेका। मळोन पृथ्वी॥ ४॥

nānā raṅgāṁcī mṛttikā | nānā sthālosthālīṁ je kāṁ |

vāḷukēṁ vāḷu anekā | mīḷona pṛthvī || 4 ||

4. When there are the ‘many’ ‘clay appearances’ (ie. every body is made of dust only)⁶

⁶*siddharameshwar maharaj*- Among the five elements, the grossest and last element is earth. Earth means



in the ‘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. पुरें पट्टणें मनोहरें। नाना मंदरिं दामोदरें।
नाना देवाळयें शिखरें। मळिोन पृथ्वी ॥ ५ ॥
pureṁ paṭṭaṇeṁ manohareṁ | nānā maṇḍireṁ dāmodareṁ |
nānā devāḷayeṁ śikhareṁ | mīḷona 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 महणोनिसांगावी।
नव खंडे मळिोन जाणावी। वसुंधरा ॥ ६ ॥
sapta dvīpāvatī pṛthvī | kāye mhaṇoni sāṅgāvī |
nava khaṇḍe mīḷona jāṇāvī | vasuṇḍharā || 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 nṛpatī | nānā bhāṣā nānā ritī |
lakṣa cauṛyāsī utpattī | mīḷona 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 *jīva* take a birth and come together with all the other *jīva* on this earth/*prithvi*.

8. नाना उद्वसें जें वनें। नाना तरुवरांचीं बनें।
गरीकंदरें नाना स्थानें। मळिोन पृथ्वी ॥ ८ ॥
nānā udvaseṁ jeṁ vaneṁ | nānā taruvarāṁcīṁ banēṁ |
garīkaṇḍareṁ nānā sthāneṁ | mīḷona 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

dust or dirt; this whole world is only dust. If we think then we come to 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*.



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 देवी। जे जे नरिमली मानवी।
सकळ मळिोन पृथ्वी। जाणजिं श्रोतीं ॥ ९ ॥
nānā racanā kelī devīṁ | je je nirmilī mānavī |
sakaḷa mīḷona 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 सुवर्णादिकि। नाना रत्नें जे अनेक।
नाना काष्ठवृक्षादिकि। मळिोन पृथ्वी ॥ १० ॥
nānā dhātu suvarṇādika | nānā ratnem je aneka |
nānā kāṣṭhavṛkṣādika | mīḷona 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 कठणांश।
सकळ पृथ्वी हा वशिवास। मानलि पाहजि ॥ ११ ॥
ātām aso heṁ bahuvasa | jadāṁśa āṇī kaṭhiṇāṁśa |
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 ॥
bolileṁ pṛthvīce rūpa | ātām sāṅgijela āpa |
śrotīm voḷakhāverṁ 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 सरितांचें जें नीर।
मेघ आणी सप्त सागर। मळिोन आप ॥ १३ ॥



vāpī kūpa sarovara | nānā saritāṁceṁ jem nīra |
megha āṇī sapta sāgara | mīlona 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 - क्षारक्षीरसुरासर्पिर्दधि इक्षुर्जलं तथा ॥
|| *ślokārdha - kṣārakṣīrasurāsarpiṛdadhi 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। तोचि क्षारसधि ॥ १४ ॥
kṣārasamudra disatāhe | sakāḷa 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 | upamanyāsi || 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 *viṣṇu* 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 sātām samudrācā | vedhā pr̥thvīyesī || 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।
मळिन अवघें केवळ। आप जाणावें ॥ १८ ॥

evam bhūmaṇḍalīcem jaḷa | nānā sthālīṁcem sakāḷa |
miḷona avagheṁ kevaḷa | āpa jāṇāverī || 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। मळिन आप ॥ १९ ॥

prthvīgarbhīṁ kitīyeka | prthvīṭalīṁ āvarṇodaka |
tihīṁ lokīṁcem 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। मळिन आप ॥ २० ॥

nānā vallī bahuvasa | nānā taruvarāṁce 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 *jīvas*); 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 avāśyaka | 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 sītāḷa | jaḷāsārikheṁ pātāḷa |
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 संकेते जाणावें। पातळ बोलें वोळखावें।
मृद सीतळ स्वभावें। आप बोलजि॥ २३॥
āpa saṅketeri jāṇāveri | pātala boḷeri volakhāveri |
mṛda sītala svabhāveri | 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 अश्रु समस्त। आप जाणावें॥ २४॥
jālā āpācā saṅketa | pātala mṛda guḷagūḷita |
sveda śleṣmā aśru samasta | āpa jāṇāveri || 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 sāvadhapṇeṇi | caṇdra sūrya tāraṅgaṇeṇi |
divya deha satejapaṇeṇi | 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। वडवानळ॥ २६॥
vanhī meghīṃ vadyulyatā | vanhī sṛṣṭī saṁvaharītā |
vanhī sāgarā jāḷitā | vaḍavāṇaḷu || 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 नेतरींचा। वनही काळाचे क्षुधेचा।
वनही परीघ भूगोळाचा। तेज बोलजि॥ २७॥
vanhī śaṅkarāce netrīṁcā | 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 उष्णादि आरोप। तेज जाणावे ॥ २८ ॥
jem jem prakāśa rūpa | tem tem tejācēṁ svarūpa |
śoṣaka 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 kevala |
bolāṇerṁ cālāṇerṁ sakāḷa | vāyumuḷerṁ || 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 पवनेंवणि।
सृष्टी चाळाया कारण। मूळ तो वायो ॥ ३० ॥
hāle ḍole titukā pavana | kāmhiṁ na cale pavanemviṇa |
śṛṣṭī cālāyā kāraṇa | mūḷa 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 प्रासारण। नरीध आणी अकोचन।
सकळ जाणावा पवन चंचळरूपी ॥ ३१ ॥
caḷaṇa vaḷaṇa āṇī prāsāraṇa | nirodha āṇī akocana |
sakāḷa jāṇāvā pavana caṁcāḷarūpī || 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। वायोच धरता ॥ ३३ ॥

jitukem kāmihim hotem calaṇa | titukem vāyocem lakṣaṇa |
candra sūrya tāraṅgaṇa | 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। नरिमळ आणी नशिचळ।

अवकाशरूप सकळ। आकाश जाणावें ॥ ३४ ॥

ākāśa jāṇāverim pokaḷa | nirmaḷa aṇī niścaḷa |
avakāśarūpa sakaḷa | ākāśa jāṇāverim || 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।

आकाशामध्ये कौतुक। चहू भूतांचे ॥ ३५ ॥

ākāśa sakaḷāṁsa vyāpaka | ākāśa anekīm yeka |
ākāśāmadhyem kautuka | caḥūm bhūtānce || 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 वचार। स्वरूपासारखा ॥ ३६ ॥

ākāśa aiseṁ nāhīm sāra | ākāśa sakaḷāmhūna thora |
pāhātām ākāśacā 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 शिष्ये केला आक्षेप। दोहीचें सारखेंच रूप।

तरी आकाशच सिवरूप। कां म्हणो नये ॥ ३७ ॥

tava śiṣyem kelā ākṣepa | dohīcem sārakhemci 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 *pu-rush/prakruti* then, this space pervades it. Therefore why not call this space that *swarup*?”

38. आकाश स्वरूपा कोण भेद। पाहातां दिसिती अभेद।

आकाश वस्तुच स्वतःसिद्ध। कां न म्हणावी ॥ ३८ ॥



ākāśa svarupā koṇa bheda | pāhātām diṣetī 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. वस्तु अचळ अढळ। वस्तु नरिमळ नशिचळ।
 तैसैंचि आकाश केवळ। वस्तुसारखिं ॥ ३९ ॥
vastu acaḷa aḍhaḷa | vastu nirmala niṣcaḷa |
taiseṁci ākāśa kevala | vastusārikheṁ || 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 विकृता बोले वचन। वस्तु निर्गुण पुरातन।
 आकाशाआंगी सप्त गुण। शास्त्रांनीं नरीपलिं ॥ ४० ॥
aikoni vaktā bole vacana | vastu nirguṇa purātana |
ākāśāāṅgī sapta guṇa | śāstrīṁ niropileṁ || 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. ऐसैं शातराकारें बोललिं। म्हणोनी 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. काचबंदी आणी जळ। सारखिंच वाटे सकळ।
 परी येक काच येक जळ। शाहाणे जाणती ॥ ४३ ॥
kācabandī āṇī jaḷa | sārīkheṁca vāṭe sakala |
parī yeka kāca yeka jaḷa | śāhāṇe jāṇatī || 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. रुवामधे सफटकि पडलि। लोकीं तद्रूप देखलि।
तेणें कपाळमोक्ष जाला। कापुस न करी ॥ ४४ ॥
ruvāmadheri sphatika paḍilā | lokīn tadrūpa dekhilā |
teṇem kapāḷamokṣa 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। तदुलासारखिं वांकुडे।
चाऊ जाता दांत पडे। तेव्हां कळे ॥ ४५ ॥
tadulāmadheri śveta khaḍe | tadulāsārikheri vāṅkuḍe |
cāūm jāta dānta paḍe | tevhaṁ 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।
शोधू जातां वेगळा दसि। कठणिपणें ॥ ४६ ॥
tribhāgāmadheri khaḍā ase | tribhāgāsārikhāca bhāse |
śodhūm jātān vegalā dise | kaṭhinapaṇem || 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 kaṭhina 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। येकच वाटती केवळ।
परी पतिळेंसी मळितां ज्वाळ। काळमि चढे ॥ ४८ ॥
sonem āṇī sonapitaḷa | yekaci vāṭatī kevaḷa |
parī pitaḷemsī mḷitām jvāḷa | kālīmā 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 drṣṭānta | ākāśa mhaṇije kevaḷa bhūta |
tem 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। करति वचिक्षण॥ ५०॥
vastusī varṇaci nase | ākāśa śāma-varṇa ase |
dohīmsa sāmīyatā kaise | karitī vicakṣaṇa || 50 ||

50. The Self has no colour, while space/*akash* is dark (when you close your eyes it is like the night sky). How can the ‘clear-sighted’ take these to be equal?

51. श्रोते म्हणती कैचें रूप। आकाश ठाईचे अरूप।
आकाश वस्तुच तद्रूप। भेद नाही॥ ५१॥
śrote mhaṇatī kaimceṇ rūpa | ākāśa thāīche 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. चहूँ भूतांस नाश आहे। आकाश कैसें नासताहे।
आकाशास न साहे। वर्ण वेकती विकार॥ ५२॥
cahūṁ bhūtāmsa 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 आमुचेनमितें। आकाश शाश्वत॥ ५३॥
ākāśa acaḷa disatēṁ | tyācēṁ kāye nāsoṁ pāhātēṁ |
pāhātām 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 क़ोधें वेषटलें।
अज्ञान सुन्यत्व बोललें। नाम त्याचें॥ ५५॥
ākāśa tamāpāsūna jālēṁ | mhaṇona kāmā krodheṁ veṣṭileṁ |
ajñāna sunyatva bolileṁ | nāma tayācēṁ || 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. अज्ञाने कामक्रोधादकि। मोहो भये आणी शोक।
हा अज्ञानाचा वविक। आकाशागुणें ॥ ५६ ॥
ajñānem kāmakrodhādika | moho bhaye āṇī śoka |
hā ajñānācā viveka | ākāśāguṇem || 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। ते सुन्याचें लक्षण।
तयास म्हणती ह्रुदयसुनय। अज्ञान प्राणी ॥ ५७ ॥
nāstika nakāravacana | teṁ sunyācēṁ 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 सतब्धपणें सुनय। सुनय म्हणजि ते अज्ञान।
अज्ञान म्हणजि कठणि। रूप तयाचें ॥ ५८ ॥
ākāśa stabdhapaṇem sunya | sunya mhaṇije teṁ ajñāna |
ajñāna mhaṇije kaṭhina | rūpa tayācēṁ || 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 सुनय वकिरवंत। तयास कैसें म्हणावें संत।
मनास वाटे हें तद्वत। आहाच दृष्टी ॥ ५९ ॥
kaṭhina sunya vikāravanta | tayāsa kaisēṁ mhaṇāvēṁ saṁta |
manāsa vāṭe heṁ tadvata | āhāca dṛṣṭī || 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 कालवलें आकाशी। तया कर्दमा ज्ञान नासी।
म्हणोनिया आकाशासी। नाश आहे ॥ ६० ॥
ajñāna kālavaleṁ ākāśī | 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. तैसें आकाश आणी स्वरूप। पाहातां वाटती येकरूप।
परी दोहींमधें वक्षिप। सुन्यत्वाचा ॥ ६१ ॥
taiseṁ ākāśa āṇī svarūpa | pāhātām vāṭatī yekarūpa |
parī dohīmādhēṁ 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 नशिचयेंसी।
परी आकाश स्वरूपासी। भेद नाही ॥ ६२ ॥
āhāca pāhātām kalpenisī | sārīkhemca vāṭe niścayemsīm |
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. उन्मनी आणी सुषुप्त अवस्ता। सारखिंच वाटे तत्वता।
परी वविंचून पाहों जातां। भेद आहे ॥ ६३ ॥
unmanī āṇī suṣupti avastā | sārīkheca vāṭe tatvatā |
parī vivāṇcūna pāhōṇ jātāṇ | 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 खर्यासारखें भावति। परी परीक्षवंत नविडति।
कां कुरंगें देखोन भुलती। मृगजळासी ॥ ६४ ॥
khoṭeṁ kharṇāsārikheṁ bhāvītī | parī parīkṣavaṇta nivaḍītī |
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।
महणौन भूत आणी अनंत। येक नवहेती ॥ ६५ ॥
ātām aso hā drṣṭānta | bolilā kaḷāyā saṅketa |
mhaṇaunī 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 स्वभावें। ऐसे असे ॥ ६६ ॥
ākāśa vegalepaṇeṁ pāhāveṁ | svarūpīṁ svarūpacī vāhāveṁ |
vastuceṁ pāhāṇeṁ svabhāveṁ | aise ase || 66 ||
66. Space/*akash* is understood when there is this separateness/otherness of *prakruti* and *purush*; 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।
भनिनपणें नवचे अनुभवली। स्वरूपस्थिती ॥ ६७ ॥



*yetherm āśamkā phīṭalī | samdehavṛttī māvalalī |
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 येतें। स्वरूप अनुभवापरतें।
महणोनियां आकाशातें। साम्यता न घडे ॥ ६८ ॥
*ākāśa anubhavā yetem | svarūpa anubhavāparatem |
mhaṇoniyām ākāśātem | sāmyatā 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 jalāmśa | nivaḍuṁ jāṇatī rājahansa |
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 ॥
*sakaḷa māyā gathāgovī | saṁtasaṁgerem hem ugavāvī |
pāvije mokṣācī padavī | satsamāgamerem || 70 ||*

70. This ‘all’ is the entanglement of *maya*.⁷ 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 गुरुशषियसंवादे
स्थूलपंचमहाभूतैस्वरूपाकाशभेदोनाम समास पांचवा ॥ ५ ॥ ८.५
*iti śrīdāsabodhe guruśiṣyasamvāde
sthūlapaṁcamahābhūtaisvarūpākāśabhedonāma samāsa pāṁcavā || 5 || 8.5*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 8 named „The Difference between the Gross, the five Great Elements, the *Swarupa* and Space“ is concluded.

⁷ *siddharameshwar maharaj*- Therefore when that *ishwara* comes one step further on this side then the feeling of being a *jiva* 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 and so due to this world of the “I am” there is the creation of the world of variegated forms.

8.6 Inattentiveness and the Proper Discourse

समास सहावा : दुश्चीतनरूपण
samāsa sahāvā : duścītanirūpaṇa

|| Śrī Rām ||

1. श्रोता वनिवी वक्तयासी। सत्संगाची महिमा कैसी।
मोक्ष लाभे कतिं दविसीं। हें मज नरीपावें ॥ १ ॥
śrotā vīnavī vaktayāsī | satsaṅgācī mahimā kaisī |
mokṣa lābhe kitāṁ divasīm | heṁ maja niropāvēṁ || 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 नशिचय कृपामुर्ती। मज दनास करावा ॥ २ ॥
dharitāṁ sādhuṁcī 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।
दुश्चितपणीं हानी। होतसे ॥ ३ ॥
muktī lābhe tatkṣaṇīm | viśvāsatāṁ nirūpaṇīm |
duścītapāṇīm hānī | hotase || 3 ||

3. Liberation is gained at that very moment when you are faithful to that *nirgun* discourse. But due to inattentiveness/**duśchit* this faith is lost. *(A mind that is far from the *atma*)

4. सुचितपणें दुश्चीत। मन होतें अकस्मात।
त्यास करावें नविांत। कोणे परीं ॥ ४ ॥
sucītapāṇeṁ duścīta | mana hoteṁ akasmāta |
tyāsa karāvēṁ nivāṁta | 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 baisāvēṁ āvaḍīm |
sāvadhapāṇeṁ 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 ग्रंथांतरि। शोधून घ्यावें अभ्यांतरि।
दुश्चीतपण आलें तरी। पुन्हां श्रवण करावें ॥ ६ ॥
artha prameya grānthāntarīm | śodhūna ghyāverīm abhyāntarīm |
duścītaṇa āleṁ tarī | punhām śravaṇa karāverīm || 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 पाहिल्यावीण। उगेंचकिरी जो श्रवण।
तो श्रोता नवहे पाषण। मनुष्यवेषे ॥ ७ ॥
arthāntara pāhilyāvīṇa | ugeṁci karī jo śravaṇa |
to śrotā navhe pāṣaṇa | manuṣyaveṣeṁ || 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 ॥
yethem śrote mānitīla sīṇa | āmhāṁsa kelem pāṣāṇa |
tarī pāṣāṇācēṁ 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 तैसार्चि असे ॥ ९ ॥
vāṁkuḍā tikaḍā phoḍilī | pāṣāṇa ghaḍūna nīṭa kelā |
dusare veḷesī pāhilī | tarī to taisārci 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 पुन्हा लागे ॥ १० ॥
ṭāṁkīṇem 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

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!

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



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* disappear, 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। कोटगुणें ॥ १२ ॥
jyācā avaguṇa jhaḍenā | to pāṣāṇāhūna uṇā |
pāṣāṇa āgaḷā jāṇā | koṭiguṇeṁ || 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. कोटगुणें कैसा पाषाण। त्याचेंहि ऐका लक्षण।
श्रोतीं करावें श्रवण। सावध होऊनी ॥ १३ ॥
koṭiguṇeṁ kaisā pāṣāṇa | tyācēṁhi aikā lakṣaṇa |
śrotīṁ karāvēṁ śravaṇa | sāvadha 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 वजरनीळ।
गोमेदमणी परसि केवळ। पाषाण बोलजि ॥ १४ ॥
māṇīka motīṁ pravāḷa | pāci vaidurya 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*)

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.



15. याहं वेगळे बहुत। सूर्यकांत सोमकांत।
 नाना मोहरे सप्रचति। औषधाकारणें ॥ १५ ॥
yāhi vegale bahuta | sūryakānta somakānta |
nānā mohare sapracita | auṣadhākāraṇeṁ || 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. याहं वेगळे पाषाण भले। नाना तीर्थीं जे लागले।
 वापी कूप सेखीं जाले। हरहिरमुरती ॥ १६ ॥
yāhi vegale pāṣāṇa bhale | nānā tīrthīm je lāgale |
vāpī kūpa sekhiṁ jāle | hariharamurti || 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 pāhātāṁ 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 नव्हे तो पाषाण। जो अपवतिर नःकारण।
 तयासातखा 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।
 दुश्चीतपणाचेन गुणें। प्रपंच ना परमार्थ ॥ १९ ॥
ātām aso heṁ bolāṇeṁ | ghāta hoto duścītapaṇeṁ |
duścītapaṇāceni guṇeṁ | prapaṁca 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



prapanch and no *paramarth* (ie. one is confined within the five elements and is not vast beyond imagination).

20. दुश्चीतपणें कार्य नासे। दुश्चीतपणें चिता वसे।
दुश्चीतपणें स्मरण नसे। क्षण येक पाहातां ॥ २० ॥
duścītapaṇeṁ kārya nāse | duścītapaṇeṁ cimtā vase |
duścītapaṇeṁ 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 शत्रुजणिं। दुश्चीतपणें जन्ममरणें।
दुश्चीतपणाचेन गुणें। हानी होय ॥ २१ ॥
duścītapaṇeṁ śatrujineṁ | duścītapaṇeṁ janmamaraṇeṁ |
duścītapaṇāceni 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 नवहे साधन। दुश्चीतपणें न घडे भजन।
दुश्चीतपणें नवहे ज्ञान। साधकांसी ॥ २२ ॥
duścītapaṇeṁ navhe sādhanā | duścītapaṇeṁ na ghaḍe bhajana |
duścītapaṇeṁ navhe jñāna | sādhakāṁsī || 22 ||

22. Due to inattentiveness there is no *sādhana* and due to inattentiveness, *bhajan* is not accomplished. Due to inattentiveness, the *sādhak* does not acquire knowledge.

23. दुश्चीतपणें नये नश्चयो। दुश्चीतपणें न घडे जयो।
दुश्चीतपणें होये क्षयो। आपुल्या स्वहतिचा ॥ २३ ॥
duścītapaṇeṁ naye niścayo | duścītapaṇeṁ na ghaḍe jayo |
duścītapaṇeṁ 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 ॥
duścītapaṇeṁ na ghaḍe śravaṇa | duścītapaṇeṁ na ghaḍe vivarāṇa |
duścītapaṇeṁ 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 दिसि। परी तो असतचि नसे।
चंचळ चक्रीं पडलिं असे। मानस त्याचें ॥ 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 ॥
veḍem piśācya niraṁtara | aṁdha muke āṇī badhira |
taisā jāṇāvā saṁsāra | duścīta prāṇiyāmcā || 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 aikenā |
jñāna asona kaḷenā | sārāsāravicāra || 27 ||

27. Then though your nature is ever alert still, you have not awoken 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 कैचा त्यासी।
जयाचे जर्वी अहरनिशीं। आळस वसे ॥ २८ ॥
aisā jo duścīta ālasī | paraloka kaimcā tyāsī |
jayāce jivīm aharnišīm | ālasa 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. दुश्चीतपणापासुन सुटला। तरी तो सवेंच आळस आला।
आळसाहातीं प्राणीयांला। उस्तंतचि नाहीं ॥ २९ ॥
duścītapanaṇāpāsuni suṭalā | tarī to saveṁca ālasa ālā |
ālasāhātīm prāṇīyāmlā | usantaci 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 राहिला वचिर। 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 नव्हे नरूपण।



आळसें परमार्थाची खूण। मळणि जाली ॥ ३१ ॥

ālaseṁ ghaḍenā śravaṇa | ālaseṁ naṁherṁ nirūpaṇa |
ālaseṁ 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 ॥

ālaseṁ nityanema rāhilā | ālaseṁ abhyāsa buḍālā |
ālaseṁ āḷasa vāḍhalā | asaṁbhāvya || 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 ॥

ālaseṁ gelī dhāraṇā dhṛtī | ālaseṁ maḷiṇa jālī vṛttī |
ālaseṁ vīvekācī gatī | maṁḍa jālī || 33 ||

33. Due to laziness, patience and courage are not held firmly. Due to laziness, this knowing *vṛtti* gets spoiled and due to laziness this state of *vivek* becomes dull.

34. आळसें नदिरा वाढली। आळसें वासना वसितारली।

आळसें सुन्याकार जाली। सद्बुद्धी नशिचयाची ॥ ३४ ॥

ālaseṁ nidrā vāḍhalī | ālaseṁ vāsanā vistāralī |
ālaseṁ sunyākāra jālī | sadbuddhi nīścayācī || 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 ॥

duścītapanaśaverṁ āḷasa | ālaseṁ nidrāvīḷāsa |
nidrāvīḷāseṁ kevala nāsa | āyusyācā || 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। हेंच मूर्खाचें लक्षण।

येणेंकरति नरूपण। उमजेचिनी ॥ ३६ ॥

nidrā āḷasa duścītapana | heṁci mūrkhāceṁ 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. हैं तनिही लक्षणें जेथें। वविक कैचा असेल तेथें।
अज्ञानास यापरतें। सुखचिनाहीं॥ ३७॥

*hem tinhi lakṣaṇem jethem | viveka kaimcā asela tethem |
ajñānāsa yāparateṁ | sukhaci nāhīṁ || 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 | sāvakaśa || 38 ||*

38. Hunger arises when one enjoys the fruits of past actions (ie. enjoying the fruits of our past 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. नजोन उठतांच दुश्चीत। कदा नाहीं सावचति।
तेथें कैचें आतमहति। नरूपणी॥ ३९॥

*nijona uṭhatāṁca duścīta | kadā nāhīṁ sāvacita |
tethem kaicem ātmahita | nirūpaṇīṁ || 39 ||*

39. Sleeping brings inattentiveness and no alertness. How can the Self/*atma* be gained when your discourse is “I am a body”.

40. मरूटापासीं दलिहें रतन। पशिच्याहातीं नधिन।
दुश्चीतापुढें नरूपण। तयापरी होये॥ ४०॥

*markaṭāpāsīṁ dilhem ratna | piśācyāhātīṁ nidhāna |
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। सज्जनाचेन संगें॥ ४१॥

*ātām aso he upapattī | āśamkecī koṇa gatī |
kitām divasām hote muktī | sajjanāceni saṅgerṁ || 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। कथेंसि व्हावें नरीत्तर।
संतसंगाचा वचार। ऐसा असे ॥ ४२ ॥

*aikā yācem pratyottara | kathamsi vhaṁveṁ nīrottara |
saṁtasaṁgācā 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 pariyesi lāgalā | thembutā sāgarīm mīlālā |
gaṁge sarite saṁgama 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 तत्काळच मोक्ष।
इतरांस तें अलक्ष। लक्षिलें नवचे ॥ ४४ ॥

*sāvadha sākṣapī āṇī dakṣa | tayāsa tatkāḷaci mokṣa |
itarāṁsa 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 शषियप्रज्ञाच केवळ। प्रज्ञावंतां नलगे वेळे।
अनन्यास तत्काळ। मोक्ष लाभे ॥ ४५ ॥

*yethēṁ śiṣyaprajñāca kevala | prajñāvaṁtām nalage veḷe |
ananyāsa tatkāḷa | 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 bhāvārthēvṇiṇa | 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। देहाभिमिन ॥ ४७ ॥

*prajñēvṇiṇa artha na kaḷe | viśvāseṁvṇiṇa vastu nā kaḷe |
prajñāviśvāseṁ gaḷe | dehābhimīna || 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. देहाभिमिनाचे अंती। सहजच विसतुप्राप्ती।
सतसंगे सद्गती। वलिंबचि नाही ॥ ४८ ॥
dehābhimānāce antīm | sahajaci vastuprāptī |
satsaṅgem sadgatī | vilarimbaci 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। करणेच निलगे ॥ ४९ ॥
sāvadha sākṣapī viśeṣa | prajñāvaṁta āṇī viśvāsa |
tayāsa sādhanīm sāyāsa | karaṇemci 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।
साधुसंगे ततकाळ उडे। वविकटष्टी ॥ ५० ॥
itara bhāvika sābaḍe | tayāmsahi sādhanem mokṣa joḍe |
sādhusaṅgem tatkāḷa uḍe | vīvekadṛṣṭī || 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 ते साधन मोडुं नये। नरूपणाचा उपाये।
नरूपणे लागे सोय। सर्वतरांसी ॥ ५१ ॥
parī tem sādhanā moḍuṁ naye | nirūpaṇācā upāye |
nirūpaṇem 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 प्राप्तीचा भवसा। सतसंगे केवी ॥ ५२ ॥
ātām mokṣa āhe kaisā | kaisī svarūpācī daśā |
tyāce prāptīcā bharvasā | satsaṅgem kevē || 52 ||

52. Then where is this liberation of the ‘all’ (where is *jīvan 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 नश्चिळ। अवधान द्यावें॥ ५३॥

aiseṁ nirūpaṇa prāṁjāla | puḍheṁ bolileṁ ase sakāla |
śrotīṁ hoūniyāṁ niścala | avadhāna dyāveṁ || 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 त्यागावयाकारणें। न्यायनषिठुर लागे बोलणें।

श्रोतीं कोप न धरणें। ऐसिया वचनाचा॥ ५४॥

avaguṇa tyāgāvayākāraṇeṁ | nyāyaniṣṭhura lāge bolaṇeṁ |
śrotīṁ kopa na dharaṇeṁ | 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 श्रीदासबोधे गुरुशषियसंवादे

दुश्चीतनरूपणनाम समास सहावा॥ ६॥ ८.६

iti śrīdāsabodhe guruśiṣyasamvāde
duścītanirūpaṇanāma samāsa sahāvā || 6 || 8.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 8 named „Inattentiveness and the Proper Discourse“ is concluded.



8.7 The Nature of Liberation

समास सातवा : मोक्षलक्षण

samāsa sātavā : mokṣalakṣaṇa

|| Śrī Rām ||

1. मागां श्रोतयांचा पक्ष। कतिं दविसां होतो मोक्ष।

तेचकिथा श्रोते दक्ष। होऊन ऐका ॥ १ ॥

māgām śrotayāmcā pakṣa | kitām divasām 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 kaiserṁ jāṇāveṁ | mokṣa koṇāsa mhaṇāveṁ |

saṁtasaṁgeṁ pāvāveṁ | mokṣāsa kaiserṁ || 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। आण मोक्ष म्हणजि मोकळा जाला।

तो संतसंगें कैसा लाधला। तेंच ऐका ॥ ३ ॥

tari baddha mhaṇije bāṁdhalā | āṇi mokṣa mhaṇije mokaḷā jālā |

to saṁtasaṁgeṁ 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। जीवणें बद्ध जाला।

तो वविकें मुक्त केला। साधुजनीं ॥ ४ ॥

prāṇī saṁkalpeṁ bāṁdhalā | jīvapaṇeṁ baddha jālā |

to vivekeṁ 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 धरतिं गेले कल्प।

तेणें प्राणी जाला अल्प। देहबुद्धीचा ॥ ५ ॥

mī jīva aisā saṁkalpa | 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 bāndhana | maja āhe janmamaraṇa |

kelyā karmācēṁ 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। आणि पुण्याचें फळ तें सुख।

पापपुण्य अवश्यक। भोगणें लागे ॥ ७ ॥

pāpācēṁ phala teṁ duḥkha | āṇī puṇyācēṁ 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। आणि 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 | jīvapaṇeṁ baddha jālā |

jaisā svayeṁ 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।

म्हणे माझें जन्ममरण। सुटेचिनी ॥ १० ॥

taisā prāṇī to ajñāna | neṇeṁ bhagavāntācēṁ jñāna |

mhaṇe mājheṁ janmamaraṇa | 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 *jīva*)



11. आतां कांहीं दान करूं। पुढलिया जन्मास आधारु।

तेणें सुखरूप संसारु। होईल माझा ॥ ११ ॥

ātām kāmhiṁ dāna karūṁ | puḍhilaṃ janmāsa ādhāru |
teṇem sukharūpa saṁsāru | hoīla mājha || 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. पूर्वीं दान नाहीं केलें। म्हणोन दरद्वि प्राप्ता जालें।

आतां तरी कांहीं केलें। पाहजे कीं ॥ १२ ॥

pūrvīm dāna nāhiṁ keleṁ | mhaṇona daridra prāpta jāleṁ |
ātām tarī kāmhiṁ keleṁ | pāhije kīṁ || 12 ||

12. He says, “Previously nothing had been donated and therefore the misery of poverty has come to me”

13. म्हणौनी दिलें वस्त्र जुनें। आणी येक तांब्र नाणें।

म्हणे आतां कोटगुणें। पावेन पुढें ॥ १३ ॥

mhaṇaunī dileṁ vastra junem | āṇī yeka tāmbra nāṇem |
mhaṇe ātām koṭiguṇem | 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. कुशावर्ती कुरुक्षेत्रीं। महिमा ऐकोन दान करी।

आशा धरली अभ्यांतरीं। कोटगुणांची ॥ १४ ॥

kuśāvartīm kurukṣetrīm | mahimā aikona dāna karī |
āśā dharilī abhyāntarīm | koṭiguṇāṁcī || 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। कोटटुकड्यांचा ॥ १५ ॥

rukā āḍakā dāna kelā | atitāsa ṭukḍā ghātalā |
mhaṇe mājha ḍhiga jāla | 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 पुढलियि जन्मीं। ऐसें कल्पीं अंतर्यामीं।

वासना गुंतली जन्मकर्मीं। प्राणीयांची ॥ १६ ॥

to mī khāina puḍhiliye janmīm | aiseṁ kalpīm antaryāmīm |
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 पुढलें जन्मीं पावेन।



ऐसें कल्पी तो अज्ञान। बद्ध जाणावा ॥ १७ ॥
 ātām mī jem deīna | tem 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 जनमाचे अंती। होये नरदेहाची प्राप्ती।
 येथें न होतां ज्ञानें सद्गती। गर्भवस चुकेना ॥ १८ ॥
 bahutām janmāce antīm | hoye naradehācī prāptī |
 yethem na hotām jñānem sadgati | garbhavasa cukenā || 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 नरदेही घडे। ऐसें हें सर्वथा न घडे।
 अकस्मात भोगणें पडे। पुन्हा नीच योनी ॥ १९ ॥
 garbhavāsa naradehīm ghaḍe | aiseṁ heṁ sarvathā na ghaḍe |
 akasmāta bhogaṇem 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 निश्चयो शास्त्रांतरी। बहुतीं केला बहुतांपरी।
 नरदेह संसारी। परम दुल्लभ असे ॥ २० ॥
 aisā nīścayo 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 joḍe |
 yeravīm hā janma na ghaḍe | heṁ 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। पुमान्भवाब्धिं न तरेत्स आत्महा ॥

śloka || *naradehamādyam sulabham sudurlabham* | *plavam sukalpam gurukarṇadhāraṁ* |
māyānukulena nabhasvateritam | *pumānbhavābhim na taretsa ātmahā* ||

śloka—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 संकल्पाचा लाभ।

गुरु कर्णधारी 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 नव्हे जया। स्वयें पापी तो प्राणीया।

भवब्धी न तरवे तया। आत्महत्यारा बोलजि ॥ २३ ॥

daiva anukula navhe jayā | *svayem 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 चौऱ्यासी।

तत्तुक्रया आत्महत्या तयासी। म्हणोन आत्महत्यारा ॥ २४ ॥

jñānevṇiṇa prāṇīyāṁsī | *janmamṛtya lakṣa cauṛyāsī* |

titukyā ātmahatyā tyāsī | *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 *jīva*. By becoming a *jīva* 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 janmamaraṇa |
bhogaṇeṁ lāgaṭī 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 म्हैसा खर।
काक कुरकूट जंबुक मारजर। सरड बेडुक मक्षकि॥ २६॥
*rīsa markāṭa śvāna sūkara | aśva vṛṣabha mhaisā khara |
kāka kurkūṭa jambuka mārjara | saraḍa 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 जन्माची॥ २७॥
*ityādika nīca yonī | jñāna nastāṁ bhogaṇeṁ janīm |
āśā 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 नाही॥ २८॥
*hā naradeha paḍatām | tomci 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 पुनहा पावजि नरदेहो।
दुराशा धरली पाहो। पुढलिया जन्माची॥ २९॥
*koṇa puṇyācā saṁgraho | je punhā pāvije naradeho |
durāśā 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।
शत्रू आपणास आपण। होऊन ठेला॥ ३०॥
*aisā murkha ajñāna jana | keleṁ saṁkalpeṁ baṁdhana |
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 bandhurātmaiva ripurātmanaḥ* ।

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 तयाचें लक्षण। सांगजिल ॥ ३१ ॥

sankalpācēṁ bandhana । *saṁtasaṅge tuṭe jāṇa* ।

aika tayācēṁ 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।

प्रकृतस्वभावें जगदाकार। वर्तों लागे ॥ ३२ ॥

pāṁcā bhūtāṁcēṁ śarīra । *nirmāṇa jālēṁ sacarācara* ।

prakṛtisvabhāvēṁ 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 अवस्ता अभिमान। स्थानें भोग मात्रा गुण।

शक्ती आदकिरुन लक्षण। चौपुटी तत्वांचें ॥ ३३ ॥

deha avastā abhimāna । *sthānēṁ bhoga mātrā guṇa* ।

śakti ādikaruna lakṣaṇa । *caupuṭi tatvāṁcēṁ* ॥ 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 पडिब्रह्मांड रचना। वसितारें वाढली कल्पना।

निरिधारतिं तत्त्वज्ञाना। मतें भांबावलीं ॥ ३४ ॥

aisī piṇḍabrahmāṇḍa racanā । *vistāreṁ vāḍhalī kalpanā* ।

nirdhāritāṁ tatvajñānā । *matēṁ bhāmbāvalīm* ॥ 34 ॥

34. Then there is the constructed *pinda* and *brahmanda* 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 वेवाद्।

परी तो ऐक्यतेचा संवाद। साधु जाणती ॥ ३५ ॥



nānā matīṁ nānā bheda | bhedēṁ vāḍhatī vevāda |
parī to aikyatecā saṁvāda | sādhu jāṇatī || 35 ||

35. Then there are the ‘many’ understandings and the ‘many’ differences and due to these differences, 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 saṁvādācē lakṣaṇa | pañcabhūtika deha jāṇa |
tyā dehāmadheri kārāṇa | 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 life's 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 absorb that knowledge in no-knowledge)

37. देह अंती नासोन जाये। त्यास आत्मा म्हणों नये।
 नाना तत्वांचा समुदाय। देहामधें आला ॥ ३७ ॥
deha aṁtī nāsona jāye | tyāsa ātmā mhaṇōṁ naye |
nānā tatvāṁcā samudāya | dehāmadheri 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 प्राणादिकि। वषिये इंद्रियें दशक।
 हा सूक्ष्माच वविक। बोललि शास्त्री ॥ ३८ ॥
aṁtaḥkaraṇa prāṇādika | viṣaye indriyēṁ daśaka |
hā sūkṣmāca viveka | bolilā śāstrīṁ || 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

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.



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 ॥
ghetām sūkṣmācī śuddhī | bhinna aṁtaḥkaraṇa mana buddhī |
nānā tatvāñce 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। माहाकारण वरिष्ठ हरिण्य।
अव्याकृत मूलप्रकृतजाण। ऐसे अष्टदेह ॥ ४० ॥
sthūla sūkṣma kārana | mākākaṇa viriṣṭa harinya |
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 पिंडी च्यारी ब्रह्मांडी। ऐसी अष्टदेहाची प्रौढी।
प्रकृती पुरुषांची वाढी। दशदेह बोलजि ॥ ४१ ॥
cyārī piṇḍī cyārī brahmāṇḍī | aise aṣṭadehācī praudhī |
prakṛti puruṣāñcī vādhī | daśadeha boliye || 41 ||

41. When there are these four bodies in the *pinda* and the four in the *brahmāṇḍa* 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. ऐसें तत्वांचे लक्षण। आत्मा साक्षी वलक्षण।
कार्य करता कारण। दृश्या तयाचें ॥ ४२ ॥
aiseṁ tatvāñce lakṣaṇa | ātmā sāksī vilakṣaṇa |
kārya kartā kārana | dṛśyā tayāceṁ || 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 पिंडिब्रह्मांड। मायेअवदियेचें बंड।
हें सांगता असे उदंड। परी आत्मा तो वेगळा ॥ ४३ ॥
jīvaśaiva piṇḍabrahmāṇḍa | māyeavidyecēṁ baṇḍa |
heṁ sāṁgatā ase udaṇḍa | parī ātmā to vegalā || 43 ||

43. Then there is the *jīva* and *shiva*, the *pinda* and *brahmāṇḍa* 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 जाणोन अभ्यांतरिं। सदृढ धरावें ॥ ४४ ॥

pāhom jātām ātme cyārī | tyāñce lakṣaṇa avadhārīṇ |
heṁ jāṇoni abhyāntarīṇ | sadṛḍha dharāveṇ || 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 शिवात्मा। तसिरा परमात्मा जो विश्वात्मा।

चौथा जाणजि नर्मळात्मा। ऐसे च्यारी आत्मे ॥ ४५ ॥

eka jīvātmā dusarā śivātmā | tisarā paramātmā jo viśvātmā |
cauthā jāñije 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 uñca nīca bhāsatī | parī cyārī ekaci asatī |
yeviṣīṇ 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 च्छिदाकाश।

अवघे मळोन आकाश। येकच असे ॥ 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 आण शिवात्मा। परमात्मा आणी नर्मळात्मा।

अवघा मळोन आत्मा। येकच असे ॥ ४८ ॥

taisā jīvātmā āṇi śivātmā | paramātmā āṇi nirmalātmā |
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. घटी व्यापक जें आकाश। तया नाव घटाकाश।



पडि व्यापक ब्रह्मांश। त्यास जीवात्मा बोलजि ॥ ४९ ॥
ghaṭīṁ vyāpaka jēṁ ākāśa | tayā nāva ghaṭākāśa |
pimḍī vyāpaka brahmāmśa | 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. मठी व्यापक जें आकाश। त्या नाव मठाकाश।
 तैसा ब्रह्मांशीं जो ब्रह्मांश। त्यास शिवात्मा बोलजि ॥ ५० ॥
maṭhīṁ vyāpaka jēṁ ākāśa | tayā nāva maṭhākāśa |
taisā brahmāmḍīṁ jo brahmāmśa | 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 *brahmāṇḍa* should be called the *shivatma* (then there is the witness *purush*).

51. मठाबाहेरील आकाश। त्या नांव महदाकाश।
 ब्रह्मांडाबाहेरील ब्रह्मांश। त्यास परमात्मा बोलजि ॥ ५१ ॥
maṭhābāherīla ākāśa | tayā nāṁva mahadākāśa |
brahmāmḍābāherīla brahmāmśa | tyāsa paramātmā 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 *brahmāṇḍa*, then it should be called the *paramatma* (or universal *atma*).

52. उपधीवेगळें आकाश। त्या नाव चदिाकाश।
 तैसा निर्मळातमा परेश। तो उपधविगळा ॥ ५२ ॥
upadhīvegaleṁ ākāśa | tayā nāva cidākāśa |
taisā nirmaḷātmā 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/*pareśh*, the pure-*atma*, void of any limiting concept. *(*guru ha paramatma pareshu...*)

53. उपाधयोगें वाटे भन्नि। परी तें आकाश अभन्नि।
 तैसा अतमा स्वानंदघन। येकचिअसे ॥ ५३ ॥
upādhiyogēṁ vāṭe bhinna | parī teṁ ākāśa abhinna |
taisā atmā svānāṇḍaghana | yekaci ase || 53 ||

53. Due to its union with the limiting concepts (ie. *pinda*, *brahmāṇḍa* and outside *brahmāṇḍa*) 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 अंतरी। सूक्ष्मात्मा नरितरी।
 त्याचि वर्णावया थोरी। शेष समर्थ नवहे ॥ ५४ ॥
dṛśyā sabāhya aṁtarīṁ | sūkṣmātmā niraṁtarīṁ |
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। मुळीच आहे ॥ ५५ ॥
aise ātmyācēṁ lakṣaṇa | jāṇatāṁ nāhīm jīvapaṇa |
upādhi śodhatāṁ abhinna | muḷimca āhe || 55 ||

55. The attentions of the *atma* are like this. When there is knowing, that one is no longer a *jiva*. And by searching through these limiting concepts, one discovers that at the root, there is no division (One pure *atma*).

56. जीवपणें येकदेसी। अहंकारें जन्म सोसी।
वविक पाहतां प्राणीयांसी। जन्म कैचा ॥ ५६ ॥
jīvapaṇeṁ yekadesī | ahaṁkāreṁ janma sōsī |
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।
तत्वे शोधति पावला। तत्वता वसतु ॥ ५७ ॥
janmamṛtyāpāsūna suṭalā | yā nāva jāṇaje mokṣa jālā |
tatveṁ śodhitāṁ 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 | heṁ māhāvākyaṇeṁ lakṣaṇa |
sādhu karītī nirūpaṇa | āpulena mukheṁ || 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। तेचक्षणी मोक्ष जाला।
बंधन कांहीं आत्मयाला। बोलोंचि नये ॥ ५९ ॥
jeci kṣaṇī anugraha kelā | teci kṣaṇīm mokṣa jālā |
bandhana kāmhiṁ ātmayālā | bolomci 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।



संतसंगे तत्काळ जाली। मोक्षपदवी ॥ ६० ॥
 ātām āśarīkā phiṭālī | samdehavṛttī māvalālī |
 samtasamgeṁ 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. स्वप्नामधे जो बांधला। तो जागृतीने मोकळा केला।
 ज्ञानवविके प्राणीयाला। मोक्षप्राप्ती ॥ ६१ ॥
 svapnāmadheri jo bāndhalā | to jāgr̥tīneri mokaḷā kelā |
 jñānavivekeri prāṇīyālā | mokṣapṛāptī || 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. अज्ञाननसीचा अंती। संकल्पदुःखे नासती।
 तेणे गुणे होये प्राप्ती। तत्काळ मोक्षाची ॥ ६२ ॥
 ajñānanisīcā antī | saṅkalpaduḥkheri nāsatī |
 teṇeṁ guṇeṁ hoye prāptī | tatkāḷa mokṣācī || 62 ||

62. The night of ignorance has come to an end and the sufferings of this 'I am' have been destroyed. At that time, on account of that pure *sattwa guna*, Liberation was gained

63. तोडावया स्वप्नबंधन। नलगे आणकि साधन।
 त्यास प्रेतन जागृतीवीण। बोलेंच नये ॥ ६३ ॥
 toḍāvayā svapnabāndhana | nalage āṇika sādhana |
 tayāsa pretna jāgr̥tīvīṇa | bolomci 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 संकल्पे बांधला जीव। त्यास आणकि नाही उपाव।
 वविक पाहतां वाव। बंधन होये ॥ ६४ ॥
 taisā saṅkalperi bāndhalā jīva | tyāsa āṇika nāhī upāva |
 viveka pāhatām vāva | bāndhana hoye || 64 ||

64. Just as due to this 'I am' *sankalpa* there is the bondage of the *jiva*, 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 पाहिल्यावणि। जो जो उपाव तो तो सीण।
 वविक पाहतां आपण। आत्माच असे ॥ ६५ ॥
 viveka pāhilyāvīṇa | jo jo upāva to to sīṇa |
 viveka pāhātām āpaṇa | ātmāca ase || 65 ||

65. But if *vivek* does not understood that *purush* 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 नाही।
जन्ममृत्यु हैं सर्वही आत्मत्वीं न घडे ॥ ६६ ॥
ātmayācā ṭhāñī kām̐hīm | baddha mokṣa donī nāhīm |
janmamṛtya heṁ sarvahi | ātmatvīm 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 श्रीदासबोधे गुरुशषियसंवादे
मोक्षलक्षणनाम समास सातवा ॥ ७ ॥ ८.७
iti śrīdāsabodhe guruśiṣyasamvāde
mokṣalakṣaṇanāma samāsa sātavā || 7 || 8.7

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 8 named „The Nature of Liberation“ is concluded.

8.8 The Vision of *atma*

समास आठवा : आत्मदर्शन

samāsa aṭhava : ātma darśana

|| Śrī Rām ||

1. मागां जाले नरूपण। परमात्मा तो तूंच जाण।
तया परमात्मयाचें लक्षण। तें हें ऐसें असे ॥ १ ॥

*māgām jāle nirūpaṇa | paramātmā to tūñci jāṇa |
tayā paramātmayācēṁ 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 | yeṇēṁ nāhīm jāṇēṁ 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 नरिगुण नरिाकार। परमात्मा अनंत अपार।
परमात्मा नित्य नरितर। जैसा तैसा ॥ ३ ॥

*paramātmā nirguṇa nirākāra | paramātmā ananta apāra |
paramātmā nitya niraṁtara | 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 ॥

*paramātmā sarvāṁsa vyāpaka | paramātmā anekīm 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 भक्ती। येथें संशय नाही ॥ ५ ॥

*aīsī paramātmayācī sthiti | bolatātī veda śrutī |
paramātmā pāvije bhaktīm | yetherēṁ 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 नववधि भजन।
नववधि भजनें पावन। बहु भक्त जाले ॥ ६ ॥
taye bhakticeṁ lakṣaṇa | bhaktī navavidhā bhajana |
navavidhā bhajanerṁ 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 नववधिमध्यें सार। आत्मनविदन थोर।
तयेचा करावा वचिर। स्वानुभवे स्वर्यें ॥ ७ ॥
tayā navavidhāmadyeṁ sāra | ātmanivedana thora |
tayecā karāvā vicāra | svānubhaveṁ svayēṁ || 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 aṁtī | 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 थोडे असती।
त्यांस परमात्मा मुक्ती। तत्काळ देतो ॥ १० ॥
āpaṇāmsa niveditī | aise bhakta thoḍe asatī |
tayāṁsa paramātmā muktī | tatkāḷa deto || 10 ||

10. Few are the devotees who have surrendered themselves. That *paramatma* gives Liberation to them, at that time.

11. आपणांस कैसें नविदावे। कोठें जाऊन पडावे।
कवि मस्तक तोडावे। देवापुढें ॥ ११ ॥
āpaṇāmsa kaiseṁ nivedāveṁ | koṭheṁ jāūna paḍāveṁ |
kiṁvā mastaka toḍāveṁ | devāpuḍheṁ || 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 एकोन बोलणें। वक्ता वदे सर्वज्ञपणें।



श्रोतां सावधानं होषे। येकाग्रं चित्ते ॥ १२ ॥

aiśeṁ aikona bolāṇeṁ | vaktā vade sarvajñapanēṁ |
śrotāṁ sāvadhāna hoṣeṁ | yekāgra citteṁ || 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 ॥

ātmanivedanācēṁ lakṣaṇa | ādhīm pāhāvēṁ mī koṇa |
maga paramātmā nirguṇa | to volakhāvā || 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। करितां होतें आत्मनविदन।

देव आहे पुरातन। भक्त पाहे ॥ १४ ॥

devabhaktācēṁ śodhana | karitāṁ hotēṁ ātmanivedana |
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।

देवभक्तवभिकतता। मुळीच नाही ॥ १५ ॥

devāsa volakhorī jātāṁ | tetheṁ jāli tadrūpatā |
devabhaktavibhaktatā | muḷīca nāhīṁ || 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. वभिकत नाही म्हणोन भक्त। बद्ध नाही म्हणोन मुक्त।

अयुक्त नाही बोलणें युक्त। शास्त्राधारें ॥ १६ ॥

vibhakta nāhīm mhaṇona bhakta | baddha nāhīm mhaṇona mukta |
ayukta nāhīm bolāṇeṁ 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. देवभक्ताचें पाहातां मूल। होये भेदाचें नरिमूल।

येक परमात्मा सकळ। दृश्यावेगळा ॥ १७ ॥

devābhaktācēṁ pāhātāṁ mūla | hoye bhedācēṁ nirmūla |
yeka paramātmā sakāḷa | dṛśyāvegaḷā || 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 hotāṁ mīḷaṇī | urī nāhīm dujēpaṇīm |
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 aṁtīm | je kām ghaḍalī abhedabhaktī |
taye nāva sāyojyamuktī | satya jāṇāvē || 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 नाही ॥ २० ॥
jo saṁtāṁsa śaraṇa gelā | advaitanirūpaṇeṁ bodhalā |
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 मळिली सागरीं। ते नविडावी कोणेपरी।
 लोहो सोनें होतां माघारी। काळमि न ये ॥ २१ ॥
nadīm mīlālī sāgarīm | te nivaḍāvī koṇeparī |
loho sonem hotāṁ 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 मळिला। तो नवचे वेगळा केला।
 देव भक्त आपण जाला। वभिक्त नवहे ॥ २२ ॥
taisā bhagavarīm mīlālā | 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 येका। ज्यासी कळला वविका।
 साधुजनीं मोक्षदायेका। तोच जाणावा ॥ २३ ॥
deva bhakta donī yeka | jyāsī kaḷalā vīveka |
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 तयांचें ऐश्वर्य बाणे। तत्काळ आंगीं॥ २४॥
ātām aso hem bolaṇem | deva pāhāvā bhaktapaṇem |
teṇem tyāmcem 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 | teṇem dehaduḥkha sāhije |
dehātita hotām pāvije | parabrahma tem || 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॥
dehātita kaisēm hoṇem | kaisēm parabrahma pāvaṇem |
aiśvaryaācī lakṣaṇem | 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. ऐसें श्रोतां आक्षेपलें। याचे उत्तर काये बोललें।
तेंचि आतां नरीपलें। सावध ऐका॥ २७॥
aiseṁ śrotām ākṣepileṁ | yāce uttara kāye bolileṁ |
temci ātām niropileṁ | sāvadha 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। तें तूं परब्रह्म पाहें।
देहसंग हा न साहे। तुज वदिहासी॥ २८॥
dehātita vastu āhe | tem tūm parabrahma pāhem |
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 वर्णति तयासी।
शोधति नाना शास्त्रांसी। न पडे ठाई॥ २९॥
jyācī buddhī hoye aisī | veda varṇitī tayāsī |
śodhitām nānā sāstrāṁsī | na paḍe ṭhāīm || 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 ततवता। बाणें देहबुद्धिसोडतिं
देह मी ऐसें भावतिं। अधोगती॥ ३०॥

*aiśvarya aiseṁ tatvatā | bāṇeṁ dehabuddhi soḍitāṁ
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. याकारणें साधुवचन। मानूं नये अप्रमाण।
मथिया मानतिं दूषण। लागों पाहे॥ ३१॥

*yākāraṇeṁ sādhuvacana | mānūṁ naye apramāṇa |
mithiyā 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 viśvāseṁ |
yeka vela 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 तुंचजाण।
हेंच साधूचें वचन। सदृढ धरावें॥ ३३॥

*sohaṁ ātmā svānaṇḍaghana | ajanmā to tūṁci jāṇa |
heṁci sādhuḥceṁ vacana | sadṛḍha dharāveṁ || 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। तुंचब्रह्म नरितर।
ऐसिया वचनाचा वसिर। पडोंच नये॥ ३४॥

*mahāvākyaḥceṁ aṁtara | tuṁci brahma nirarītara |
aisiyā vacanācā visara | paḍoṁci 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. देहासि होईल अंत। मग मी पावेन अनंत।
ऐसें बोलणें नभिरांत। मानूंच नये॥ ३५॥

*dehāsi hoīla aṁta | 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 ऐसैं म्हणती। माया नासेल कल्पांती।
मग आमहांस ब्रह्मप्राप्ती। येरवीं नाही॥ ३६॥
yeka murkha aiseri mhanati | māyā nāsela kalpāntī |
maga āmhāṁsa brahmaprāptī | yeravīṁ nāhīm || 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 dehāsi yeīla anta |
tevhām 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। ऐसैं नवहे समाधान।
समाधानाचें लक्षण। वेगळेंच असे॥ ३८॥
heṁ bolāṇeṁ apramāṇa | aiseri navhe samādhāna |
samādhānācēṁ lakṣaṇa | vegaḷeṁci 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 अवघेच मिरावें। मग राज्यपद प्रापत व्हावें।
शैन्य असतांच राज्य करावें। हें कळेना॥ ३९॥
śainya avagheṁci mirāvēṁ | maga rājyapada prāpta vhavēṁ |
śainya astāṁci rājya karāvēṁ | heṁ 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 नाही। देह असतांच वदिही।
ऐसैं समाधान कांहीं। वोळखावें॥ ४०॥
māyā asonica nāhīṁ | deha asatāmca videhī |
aiseri samādhāna kāṁhīm | voḷakhāvēṁ || 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 ālerim | maga parivārem kāya kelem |
parivārā dekhatām rājya gelem | hem tori 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. प्रापूत जालयां आत्मज्ञान। तैसें दृश्य देहभान।
दृष्टीं पडतां समाधान। जाणार नाही ॥ ४२ ॥
prāpta jāliyaṁ ātmajñāna | taisem drśya dehabhāna |
dr̥ṣṭīm 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 वचार। मग मारणें काये ॥ ४३ ॥
mārgīṁ mūlī sarpākāra | dekhatām bhaye ālerim thora |
kaḷatām 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। वचार पाहातां माईक।
मग तयेचा धाक। कायसा धरावा ॥ ४४ ॥
taisī māyā bhayānaka | vicāra pāhātām māika |
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 वचार। सांकडें कैचें ॥ ४५ ॥
dekhatām mṛgajālāce pūra | mhaṇe kaisā pāvoṁ pailapāra |
kaḷatām tethīcā vicāra | sāṁkaḍem kaimcerim || 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 parama dhāka |
jāgrtī āliyām sāśaṅka | kāsayā vhaṁvēm || 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 anxiety?

47. तथापी माया कल्पनेसी दसि। आपण कल्पनेतीत असे।
तेथें उद्वेग काईसे। नर्विकिल्पासी ॥ ४७ ॥
tathāpī māyā kalpanesī dise | āpaṇa kalpanetīta ase |
tethēm 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 सर्वत्र बोलती।
तुझा अंतीं तुझी प्राप्ती। सहजच जाली ॥ ४८ ॥
aṁtīm matīm teci gatī | aiseṁ sarvatra bolatī |
tujhā aṁtīm tujhī prāptī | sahajaci jālī || 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. चौदेहाचा अंत। आणी जन्म मुळाचा प्रांत।
अंतांप्रांतासी अल्पित। तो तुं आत्मा ॥ ४९ ॥
caumdehācā aṁta | āṇī janma muḷācā prāṁta |
aṁtāṁprāṁtāsī alipta | to tuṁ ātmā || 49 ||

49. When there is the end of these four bodies (first two of individual/*pinda* and universal/*brahmānda*) 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। वेगळाच तो ॥ ५० ॥
jayāsī aisī āhe matī | tayāsa jñānerṁ 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. मत खुंटली वेदांची। तेथें गती आणी अवगती कैची।
आत्मशास्त्रगुरुप्रचिती। ऐक्यता आली ॥ ५१ ॥
matī khunṭalī vedāṁcī | tethēm gatī āṇī avagatī kaimcī |
ātmaśāstragurupracitī | 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 भ्रांती। वस्तु आली आत्मप्रचिती।
प्राणी पावला उत्तमगती। सद्गुरुबोधें ॥ ५२ ॥
jīvapaṇācī phīṭalī bhrāntī | vastu ālī ātmapracitī |
prāṇī pāvalā uttamagatī | sadgurubodheṁ || 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। ससवरूपीं ॥ ५३ ॥
sadgurubodha jevhām jālā | caumdehāṁsa anta ālā |
teṇem nijadhyāsa lāgalā | sasvarūpīṁ || 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 *avykṛut* are the same; as is the supra-causal and *mula-maya*) and in that true *swarup*, *nididhyas* is established.

54. तेणें नजिध्यासें प्राणी। धेयंच जाला नरिवाणीं।
सायोज्यमुक्तीचा धनी। होऊन बैसला ॥ ५४ ॥
teṇem nijadhyāseṁ prāṇī | dheyaṁci jālā nirvāṇīṁ |
sāyojyamuktīcā 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 आतमाचि तितवता।
नेहटून वचिारें पहातां। दृश्य मुळींच नाही ॥ 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 मथियतवें पाहिलें। मथियापणें अनुभवा आलें।
श्रोतीं पाहजि ऐकिलें। या नाव मोक्ष ॥ ५६ ॥
mithyā mithyatveṁ pāhileṁ | mithyāpaṇem anubhavā āleṁ |
śrotīṁ 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। तोच मोक्षाचा अधिकारी।
श्रवण मनन केलेंचि करी। अत्यादरें ॥ ५७ ॥



sadguruvacana hṛdaīm dharī | toci mokṣācā adhikārī |
śravaṇa manana keleṁci karī | atyādareṁ || 57 ||

57. And if one holds this divine ‘speech’ of *sadguru* 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 जाणजि मोक्ष। नेमस्त आत्मा ॥ ५८ ॥
jethem āṭatī donhī pakṣa | tethem lakṣa nā alakṣa |
yā nāva jāṇije 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।
 केवल ज्ञेयतमात्र उरे। सूक्ष्म ब्रह्म ॥ ५९ ॥
jethem dhyāna dhāraṇā sare | kalpanā nirvikalpīṁ mure |
kevala jñeṭimātra 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।
 अजन्मयास मुक्त केलें। जन्मदुःखापासुनी ॥ ६० ॥
bhavamṛgajala āṭaleṁ | laṭikem baṁdhana suṭaleṁ |
ajanmyāsa mukta keleṁ | 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 तोडलि उपाधी। नःप्रपंचाची ॥ ६१ ॥
niḥsaṁgācī saṁgavyādhī | videhācī dehabuddhī |
vivekem toḍilī upādhī | niḥprapaṁcācī || 61 ||

61. The attachment (ie. ‘I am’) of the un-attached 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 तोडलिं द्वैत। येकांतास दलि एकांत।
 अनंतास दलि अंत। अनंताचा ॥ ६२ ॥
advaitācēṁ 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॥
jāgrtīsa 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। सार्थकाचें सार्थक जालें।
बहुतां दविसां भेटलें। आपणास आपण॥ ६५॥
nirguṇāsa nirguṇa keleṁ | sārthakāceṁ sārthaka jāleṁ |
bahutāṁ divasāṁ bheṭaleṁ | 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 तोडलिं भेदा।
भूतपंचकाची बाधा। नरिसोन गेली॥ ६६॥
tuṭalā dvaitācā paḍadā | abhedēṁ toḍileṁ bhedā |
bhūtapañcakācī bādhā | 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। नशिचळास केलें नशिचळ।
नरिमळाचा गेला मळ। वविकबळें॥ ६७॥
jāleṁ sādhanāceṁ phaḷa | niścaḷāsa keleṁ 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 प्राप्त जालें।
आपण देखतां फटिलें। जन्मदुःख॥ ६८॥
hoteṁ sannidha cukaleṁ | jyāceṁ tyāsa prāpta jāleṁ |
āpaṇa dekhataṁ 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. दुष्टस्वप्ने जाजावला। ब्रह्मण नीच याती पावला।
 आपणांसी आपण सांपडला। जागेपणें ॥ ६९ ॥
duṣṭasvapneri jājāvalā | brahmaṇa nīca yāti pāvalā |
āpaṇāṁsī āpaṇa sām̐paḍalā | 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. ऐसें जयास जालें ज्ञान। तया पुरुषाचें लक्षण।
 पुढलिं समासीं नरूपण। बोललिं 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 āṭhava || 8 || 8.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 8 named „The Vision of *atma*“ is concluded.



8.9 The Attention of the *Siddha*

समास नववा : सद्धिलक्षण

samāsa navavā : siddhalakṣaṇa

|| Śrī Rām ||

1. अंतरी गेलीयां अमृत। बाह्या काया लखलखति।

अंतरस्थिति बाणतां संत। लक्षणें कैसीं ॥ १ ॥

amtarī gelīyām amṛta | bāhyā kāyā lakhallakhita |

amtarasthiti bāṇatām samta | lakṣaṇeṁ kaisīṁ || 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 कैसेनि पां जाणावें।

महणौन बोलिलीं स्वभावें। साधुलक्षणें ॥ २ ॥

jālēṁ ātmajñāna baravēṁ | he kaiseni pām jāṇāvēṁ |

mhaṇauni bolilīm svabhāvēṁ | sādhaulakṣaṇeṁ || 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 thoughtless 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 सद्धिचांचे लक्षण। सद्धि महणजि स्वरूप जाण।

तेथें पाहातां वेगळेपण। मुळीच नाही ॥ ३ ॥

aika siddhāṁce lakṣaṇa | siddha mhaṇije svarūpa jāṇa |

tetheṁ pāhātām vegalepaṇa | muḷīca nāhīṁ || 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 सद्धि बोलजि।

सद्धिस्वरूपीच साजे। सद्धिपण ॥ ४ ॥

svarūpa hoūna rāhije | tayā nāva siddha bolije |

siddhasvarūpīmca sāje | siddhapana || 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. वेदशास्त्रीं जें परसद्धि। सस्वरूप सवतसद्धि।



तयासचि बोलजि सदिध। 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।
 सदिधलक्षणाचें कौतुक। तें हें ऐसें असे ॥ ६ ॥
tathāpī bolom kāhīm yeka | sādhakāsa kalāyā viveka |
siddhalakṣaṇācem kautuka | tem hem 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 वर्तली।
 जैसी स्वपनीची नाथली। स्वप्नरचना ॥ ७ ॥
amtarasthita svarūpa jālī | puḍhem kāyā kaisī vartalī |
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 सदिधांचें लक्षण। काहीं करू नरूपण।
 जेणें बाणे अंतरखूण। परमार्थाची ॥ ८ ॥
tathāpi siddhānceṁ lakṣaṇa | kāmhīm karūṁ nirūpaṇa |
jeṇem bāṇe amtarakhūṇa | paramārthācī || 8 ||

8. For even while there is this ‘I am’ of the *siddha* still, He is forever established within Himself.

9. सदा स्वरूपानुसंधान। हें मुख्य साधूचें लक्षण।
 जनीं असोन आपण। जनावगळा ॥ ९ ॥
sadā svarūpānusaṁdhāna | hem mukhya sādhuṇceṁ 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 saṁsārachimtā |
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 सद्दिधाआंगीं असे जाण।
सद्दिधलक्षण साधकेंवणि। बोलोंच नये॥ ११॥
hem sādhaḥkāceri lakṣaṇa | parī siddhāāṅgīm ase jāṇa |
siddhalakṣaṇa sādhaḥkēvṇiṇa | boloriṇca 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 attention 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।
सद्दिधलक्षण चतुरीं। जाणजि ऐसें॥ १२॥
bāhya sādhaḥkāceri parī | āṇī svarūpākāra aṁtarīm |
siddhalakṣaṇa caturīm | jāṇije aiseṁ || 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। तेच सद्दिधांचे लक्षण।
अंतरबाह्य समाधान। चळेना ऐसें॥ १३॥
samdeharahīta sādhanā | teci siddhāñce lakṣaṇa |
aṁtarbāhya samādhāna | caḷenā aiseṁ || 13 ||

13. When the *sādhana* 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। स्वरूपच जाली॥ १४॥
acala jālī aṁtarasthītī | tethēṁ caḷaṇāsa kaicī gatī |
svārūpīm lāgatām 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 caḷatāñca acala | cañcalaṇaṇem niścala |
niścala asona cañcala | 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 स्वरूपच जाला। मग तो पडोनचि राहिला।
अथवा उठोनपिळाला। तरी चळेना॥ १६॥
svārūpīm svarūpaci jālā | maga to paḍonaci 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। अंतरीच पाहजे निवृत्ती।
अंतर लागलें भगवंती। तोच साधु ॥ १७ ॥
yethem kāraṇa antarasthitī | antarīmca pāhije nivṛttī |
antara lāgaḷem bhagavarāntīm | toci sādhu || 17 ||

17. *mula maya* is the cause of this world but when this knowing *vritti* remains established in itself then, it will become *nivritti* (ie. free of the *vritti*). 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 स्वभावें। साधुआंगी ॥ १८ ॥
bāhya bhalataisēm asāve | parī antara svarūpīm lāgāvēn |
lakṣaṇe disatī svabhāvēn | sādhuāṅgīm || 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.

19. राजी बैसतां अवलळी। आंगीं बाणे राजकळा।
स्वरूपीं लागतां जविहाळा। लक्षणे बाणती ॥ १९ ॥
rājīm baisatām avalilā | āṅgīm 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. येरवही अभ्यास करितां। हाता न चढती सर्वथा।
स्वरूपीं राहावें तत्त्वतां। स्वरूप होउनी ॥ २० ॥
yeravhī abhyāsa karitām | hātā na caḍhatī sarvathā |
svarūpīm rāhāvēn 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 निर्गुणी।
संतसंगें नरूपणी। स्थिती बाणे ॥ २१ ॥
abhyāsācā muguṭamaṇī | vṛttī rāhāvī nirguṇīm |
saṁtasaṅgēm nirūpaṇīm | sthiti bāṇe || 21 ||

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?



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. ऐसी लक्षणें बरवीं। स्वरूपाकारें अभ्यासावीं।
स्वरूप सोडतिं गोसावी। भांबावती ॥ २२ ॥
aisīṁ lakṣaṇeṁ baravīm | svarūpākāreṁ abhyāsāvīm |
svarūpa soḍitām gosāvī | bhāmbāvatī || 22 ||
22. That thoughtless attention is the practice of the ‘Dweller in His *swarup*’ (ie. *siddha*). But 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। साधकाअंगी ॥ २३ ॥
ātām aso heṁ bolāṇeṁ | aikā sādḥūcī lakṣaṇeṁ |
jeṇeṁ samādhāna bāṇe | sādḥakāāṅgīm || 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। कामचि नाही ॥ २४ ॥
svarūpīṁ bharatām kalpanā | tetheṁ kaimcī urela kāmanā |
mhaṇauniyām sadhujanā | kāmāci 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 नाही ॥ २५ ॥
kalpilā viṣayo hātīṁcā jāvā | teṇeṁ guṇeṁ 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. म्हणोन ते क्रोधरहति। जाणती स्वरूप संत।
नासविंत हे पदार्थ। सांडुनिया ॥ 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 नाही दुसरी परी। क्रोध यावा कोणावरी।

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.



करोधरहति चराचरी। साधुजन वर्तती ॥ २७ ॥

jethem 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 svānaṇda | koṇāvarī karāvā mada |
yākāraṇem vādavevāda | tuṭona gelā || 28 ||

28. He is Himself and there is His own bliss/*swa-ananda*. Who is there to be arrogant with? By means of this ‘speech’, He has put an end to all disagreements.

29. साधु स्वरूप नरिक्कार। तेथें कैचा 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 |
madamatsarācēm 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 āraṁbha 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 ॥

jēṇem dṛṣya keleṁ visaṁca | tayāsa kaimcā ho prapaṁca |
yākāraṇem niḥprapaṁca | 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 |
mithiyā 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। शुद्धसवरूपी ॥ ३४ ॥
yākāraṇeṁ lobha nase | sādhu sadā nirlobha ase |
jayācī vāsanā samarase | śuddhasvarūpī || 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 *swarup*.

35. आपुला आपण आघवा। स्वार्थ कोणाचा करावा।
महणोन साधु 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. दृश्य सांडुन नासवित। स्वरूप सेवलें शाशवत।
याकारणें शोकरहति। साधु जाणावा ॥ ३६ ॥
dṛśya sāṇḍuna nāsivaṁta | svarūpa sevileṁ śāśvata |
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।
महणोन साधु आदंती। शोकरहीत ॥ ३७ ॥
śokeṁ dukhavāvī vṛttī | tarī te jāhalī nivr̥ttī |
mhaṇoni sādhu ādāntī | śokarahita || 37 ||

37. This knowing *vritti* is made to suffer sorrow when it stays in only the body. But when this becomes *nivr̥tti* then there is the *sadhu* free of any sorrow.

38. मोहें झळबावें मन। तरी तें जाहालें उन्मन।
याकारणें साधुजन। मोहातीत ॥ ३८ ॥
moheṁ jhalaṁbāvēṁ mana | tarī teṁ jāhāleṁ unmana |
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 वस्तु अद्वये। तेथें वाटेल भये।
परब्रह्म तें नरिभये। तोच साधु॥ ३९॥
sadhu vastu advaye | tethem vāṭela bhaye |
parabrahma tem nirbhaye | toci sādhu || 39 ||

39. The *sadhu* is absorbed in Himself, therefore how can fear be felt ‘there’? *para-brahman* is fearless and that only is the *sadhu*.

40. याकारणें भयातीत। साधु नरिभय निवांत।
सकळांस मांडेल अंत। साधु अनंतरूपी॥ ४०॥
yākāraṇem bhayātīta | sādhu nirbhaya nivānta |
sakalāṁsa māṇḍela anta | 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 kairīcē vāṭela tyālā |
yākāraṇem sādhujanālā | bhayeci nāhī || 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 नाही द्वंद्वभेद। आपला आपण अभेद।
तेथें कैचा उठेल खेद। देहबुद्धीचा॥ ४२॥
jethem nāhīm dvandvabheda | āpalā āpaṇa abheda |
tethem kairīcā 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. बुद्धिनि नेमलिं नरिगुणा। त्यास कोणीच नेईना।
याकारणें साधुजना। खेदचि नाही॥ ४३॥
buddhineṁ nemileṁ nirguṇā | tyāsa koṇīca neīnā |
yākāraṇem 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 नाही॥ ४४॥
āpaṇa ekalā ṭhāīcā | svārtha karāvā koṇācā |



dr̥ṣya nasatām svārthācā | t̥hāvaci 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 कैचा दुःखशोक।
दुजेवणि अवविक। येणार नाही ॥ ४५ ॥
sādhū āpaṇaci yeka | tethem kair̥ncā 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 धरितां परमार्थाची। दुराशा तुटली स्वार्थाची।
मूहणोन नैराशता साधूची। वोळखण ॥ ४६ ॥
āśā dharitām paramārthācī | durāśā tuṭalī svārthācī |
mhaṇoni nairāśatā sādhuṇī | voḷakhana || 46 ||

46. If one holds firmly to this desire for *paramarth* 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 नाही ॥ ४७ ॥
mṛdapaneṁ jaise gagaṇa | taisēṁ sādhuṇeṁ 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 संयोगी। स्वरूपचि जाला योगी।
याकरणें वीतरागी। नरितर ॥ ४८ ॥
svarūpācā saṁyogī | svarūpaci jāla 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 bāṇatām svarūpācī | cīntā soḍilī 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 worrying over what will happen.

50. स्वरूपीं लागतां बुद्धी। तुटे अवघी उपाधी।
याकरणें नशिपाधी। साधुजन ॥ ५० ॥
svarūpīṁ lāgatām buddhī | tuṭe avaghī upādhi |



yākāraṇeṁ niropādhī | 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 स्वरूपीच राहे। तेथें संगचि न साहे।
महणोनि साधु तो न पाहे। मानापमान ॥ ५१ ॥
sādhu svarūpīncā rāhe | tetheṁ saṁgaci 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। महणोनि साधु परम दक्ष।
वोढूं जाणती कैपक्ष। परमार्थाचा ॥ ५२ ॥
alakṣāsa 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. स्वरूपी न साहे मळ। महणोनि साधु तो नरिर्मळ।
साधु स्वरूपचि केवळ। महणोनियां ॥ ५३ ॥
svarūpī na sāhe maḷa | mhaṇoni sādhu to nirmala |
sādhu svarūpaci kevala | 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। स्वरूपी राहाणें हा स्वधर्म।
हेंच जाणें मुख्य वर्म। साधुलक्षणाचें ॥ ५४ ॥
sakala dharmāmadheṁ dharma | svarūpī rāhāṇeṁ hā svadharmā |
heṁci jāṇeṁ mukhya varma | sādhu lakṣaṇācēṁ || 54 ||

54. To be this ‘I am’ is the *dharma* (ie. duty) of all *dharma*s (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।
स्वरूपस्थितीने बाणती। लक्षणें आंगी ॥ ५५ ॥
dharītāṁ sādhu cī saṁgatī | āpaṣācā lāge svarūpasthitī |
svarūpasthitīne bāṇatī | lakṣaṇeṁ āṁgī || 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. ऐसी साधूचीं लक्षणें। आंगी बाणती नरूपणें।
परंतु स्वरूपी राहाणें। नरितर ॥ ५६ ॥
aisī sādhu cī lakṣaṇeṁ | āṁgī bāṇatī nirūpaṇeṁ |



paramtu svarūpīm rāhāṇem | niramntara || 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 ततत्वतां।
मग लक्षणें आंगीं बाणतां। वेळ नाहीं ॥ ५७ ॥
niramntara svarūpīm sāhātār | svarūpaci hoīje tattvatār |
maga lakṣaṇem āṅgīm bāṇatār | vēḷa 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 अवघेच साडती।
परंतु यासी सत्संगती। नरूपण पाहजि ॥ ५८ ॥
svārūpīm rāhilyār matī | avagūṇa avagheci sādātī |
paramtu 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 नाहीं।
तो बोलजिल सर्वही पुढलि समासीं ॥ ५९ ॥
sakāḷa sṛṣṭīcā ṭhāī | 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 स्थितीनें राहाती। कैसा अनुभव पाहाती।
रामदास म्हणे श्रोतीं। अवधान देणें ॥ ६० ॥
koṇem sthītīnem 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.”

इत श्रीदासबोधे गुरुशषियसंवादे
सद्धिधलक्षणनाम समास नववा ॥ ९ ॥ ८.९
iti śrīdāsabodhe guruśiṣyasamvāde
siddhalakṣaṇanāma samāsa navavā || 9 || 8.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 8 named „The Attention of the *Siddha*“ is concluded.



8.10 Going beyond Zero

समास दहावा : शून्यतवनरिसन

samāsa dahāvā : śūnyatvanirasana

|| Śrī Rām ||

1. जनाचे अनुभव पुसतां। कळहो उठलि अवचति।

हा कथाकल्लोळ श्रोतां। कौतुकें ऐकावा ॥ १ ॥

janāce anubhava pusatām | kaḷaho uṭhila avacitā |
hā kathākalloḷa śrotām | kautukem 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 संसार। करतिं पावजि पैलपारु।

आपला नव्हे कीं जोजारु। जीव देवाचे ॥ २ ॥

yeka mhaṇatī hā saṁsāru | karitām pāvije pailapāru |
āpalā navhe kīm 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 *jīva* will not be placed upon God.”

3. येक म्हणती हें न घडे। लोभ येऊन आंगीं जडे।

पोटसर्तें करणें घडे। सेवा कुटुंबाची ॥ ३ ॥

yeka mhaṇatī hem na ghaḍe | lobha yeūna āṅgīm jaḍe |
poṭasterm 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 स्वभावें। संसार करावा सुखें नावें।

कांहीं दान पुण्य करावें। सद्गतीकारणें ॥ ४ ॥

yeka mhaṇatī svabhāveṁ | saṁsāra karāvā sukhem nāveṁ |
kāmhīm dāna puṇya karāveṁ | sadgatīkāraṇem || 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 स्वर्ग्यलोकींच्या वाटा। मोकळ्या होती ॥ ५ ॥

yeka mhaṇatī saṁsāra khoṭā | vairāgyem ghyāvā deśavaṭā |
yeṇem 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। वेरूथचि कासया हडिवें।
आपुलें आश्रमी असावें। आश्रमधर्म करूनी ॥ ६ ॥
yeka mhaṇatī koṭhem jāverṁ | verthaci kāsayā himḍāverṁ |
āpuleṁ āśramī asāverṁ | āśramadharma 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 कैचा धर्म। अवघा होतसे अधर्म।
ये संसारीं नाना कर्म। करणें लागे ॥ ७ ॥
yeka mhaṇatī kaimcā dharma | avaghā hotase adharma |
ye saṁsārīṁ nānā karma | karaṇem 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।
येणेंचि तरजि संसारीं। अनायासें ॥ ८ ॥
yeka mhaṇatī bahutāṁparī | vāsanā asāvī varī |
yeṇemci tarije saṁsārīṁ | anāyāsem || 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 | bhāvermci pāvije deva |
yera hem avaghemci 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 वडलें जीवीं। अवघीं देवचि मानावीं।
मायेबापें पूजीत जावीं। येकाभावे ॥ १० ॥
yeka mhaṇatī vadileṁ jīvīṁ | avaghīṁ devaci mānāvīṁ |
māyebāpeṁ pūjīta jāvīṁ | yekābhāverṁ || 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 | tyāṁcem karāverṁ pūjana |
māyebāpa nārāyeṇa | viśvajanaācā || 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. येक म्हणती शास्त्र पाहावें। तेथें नरीपल्लिं देवें।
तेणें प्रमाणेंच जावें। परलोकासी ॥ १२ ॥
yeka mhaṇatī śāstra pāhāvēṃ | tethēṃ nīropileṃ deveṃ |
teṇēṃ pramāṇēṃci jāvēṃ | paralokāsī || 12 ||

12. Another says, “One should read the *shasthras*, for they are the words of God. By this means one will go to the world beyond.”

13. येक म्हणती अहो जना। शास्त्र पाहातां पुरवेना।
याकारणें साधुजना। शरण जावें ॥ १३ ॥
yeka mhaṇatī aho janā | śāstra pāhātām puravenā |
yākāraṇēṃ sādhujanā | śaraṇa jāvēṃ || 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। वायांचि करिता चाउटी।
सर्वांस कारण पोटी। भूतदया असावी ॥ १४ ॥
yeka mhaṇatī sāmḍā goṭhī | vāyāṃci karitā cāuṭī |
sarvāṃsa kāraṇa poṭīṃ | 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 बरवें। आपुल्या आचारें असावें।
अंतकाळीं नाम घ्यावें। सर्वोत्तमाचें ॥ १५ ॥
yeka mhaṇatī yekaci baravēṃ | āpulyā ācāreṃ asāvēṃ |
aṃtakālīṃ nāma ghyāvēṃ | sarvottamācēṃ || 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 asela | tarīca nāma yeīla |
nāhīm tarī bhulī paḍela | aṃtakālīṃ || 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। तंवचि सार्थक करावें।
येक म्हणती फरिवें। तीर्थाटण ॥ १७ ॥
yeka mhaṇatī jīta asāve | taṃvacī sārthaka karāvēṃ |
yeka mhaṇatī phirāvēṃ | 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 māritām himpuṭī | kāsāvisa vhaṇverī || 18 ||

18. Another says, “Why to take all this trouble just to seen 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।**
दर्शनमातरें होय होळी। माहापातकाची ॥ १९ ॥
yeka mhaṇatī sāṇḍī vācālī | agādha mahimā bhūmaṇḍalī |
darśanamātreṇ 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 स्वभावें। कारण मन अवरावें।**
येक म्हणती कीर्तन करावें। सावकास ॥ २० ॥
yeka mhaṇatī tīrtha svabhāveṇ | kāraṇa mana avarāveṇ |
yeka mhaṇatī kīrtana karāveṇ | 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 *kirtans*.”

21. **येक म्हणती योग बरवा। मुख्य तोचि आधीं साधावा।**
देहो अमरचक्रावा। अकस्मात ॥ २१ ॥
yeka mhaṇatī yoga baravā | mukhya toci ādhīm sādḥāvā |
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 करू नये।**
येक म्हणती धरावी सोये। भक्तमार्गाची ॥ २२ ॥
yeka mhaṇatī aiseṇ kāye | kālavāṇcanā karūṇ 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 baraveṇ | yeka mhaṇatī sādḥana karāveṇ |
yeka mhaṇatī mukta asāveṇ | nirantara || 23 ||

23. Another says, “Knowledge is the best.” Another says, “You should do *sādḥana*.” Another says, “You are always liberated.”

24. **येक म्हणती अनरगळा। धरीं पापाचा कंटाळा।**
येक म्हणती रे मोकळा। मार्ग आमुचा ॥ २४ ॥



yeka mhaṇatī anargalā | dharīm pāpācā karṇṭālā |
yeka mhaṇatī re mokaḷā | mārḡa 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. **येक म्हणती हें वशिष। करू नये नदि द्वेष।**
येक म्हणती सावकास। दुष्टसंग त्यागावा ॥ २५ ॥
yeka mhaṇatī heri 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. **येक म्हणती ज्याचें खावें। त्या सन्मुखच मिरावें।**
तेणें तत्काळच पावावें। मोक्षपद ॥ २६ ॥
yeka mhaṇatī jyāceṁ khāveṁ | tyā sanmukhaci marāveṁ |
teṇeṁ tatkaḷaci 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 sāṇḍā 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 baravā |
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 siddhī |
yeka mhaṇatī re ādhīm | indrapada sādhaṁ || 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 परसनून करून घ्यावा।**
तेणें पावजि देवा। स्वर्गलोकीं ॥ ३० ॥



*yeka mhaṇatī āgama pāhāvā | vetāla prasanna karūna ghyāvā |
teṇem 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 कळतर। तेचि वोळे ॥ ३१ ॥
*yeka mhaṇatī aghoramamtra | teṇem hoīje svatamtra |
śrīharī jayecā kaḷatra | teci voḷe || 31 ||*

31. Another says, “The **aghora-mantṛa* will set you free, because then only will Goddess *lakshmi* be pleased.” *(A dangerous tantric practice)

32. ती लागले सर्व धर्म। तेथें कैचें करियाकर्म।
येक म्हणती कुकर्म। तचिया मदे ॥ ३२ ॥
*tī lāgale sarva dharma | tetheṁ kaimcem kriyākarma |
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 mhaṇatī yeka sāksapa | karāvā mṛtyañjayācā 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। पुर्वतिसे ॥ ३४ ॥
*yeka mhaṇatī baṭu bhairava | teṇem pāvije vaibhava |
yeka mhaṇatī jhoṭiṅga sarva | purvitase || 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 उचष्टि चांडाळी। साहें करावी ॥ ३५ ॥
*yeka mhaṇatī kālī kaṅkāḷī | yeka mhaṇatī bhadrakālī |
yeka mhaṇatī uciṣṭa cāṇḍālī | 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 *ganesha*, 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। सत्वरचिसभाग्य करी।
येक म्हणती माहा बरी। भक्ती वेंकटेशाची ॥ ३७ ॥
yeka mhaṇatī mallārī | satvaraci sabhāgya karī |
yeka mhaṇatī māhā barī | bhakti venkateshācī || 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 thevā | 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 कैचा। अंतचिपाहातो भल्यांचा।
येक म्हणती हा युगाचा। युगधर्म ॥ ३९ ॥
yeka mhaṇatī deva kaimcā | antaci pāhāto bhalyāncā |
yeka mhaṇatī hā yugācā | yugadharma || 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 pāhāven || 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 beyond all this gets confined to a body and feels many kinds of emotions at all these opinions)

41. ऐसे प्रपंचकि जन। लक्षणें सांगतां गहन।
परंतु कांहीं येक चनिह। अल्पमात्र बोललें ॥ ४१ ॥
aise prapañcika jana | lakṣaṇeṁ sāṅgatāṁ gahana |
paramtu kāmhiṁ yeka cinha | alpamātra bolilom || 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।



तोह सांगजिल सर्व। सावध ऐका ॥ ४२ ॥

ātām aso hā svabhāva | jñātyāmcā kaisā anubhava |
tohi sāṃgijela 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। श्रीहरी देईल सद्गती।

येक म्हणती ब्रह्मप्राप्ती। कर्मच होये ॥ ४३ ॥

yeka mhaṇatī karāvī bhaktī | śrīharī deīla sadgatī |
yeka mhaṇatī brahmaaprāptī | karmeci hoye || 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 उरमी नाना। अज्ञानाच्या ॥ ४४ ॥

yeka mhaṇatī bhoga suṭenā | jnmamarāṇa heri tuṭenā |
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। तेथे केंचें क्रियाकर्म।

येक म्हणती हा अधर्म। बोलोच नये ॥ ४५ ॥

yeka mhaṇatī sarva brahma | tethē kaimcem kriyākarma |
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 तेंच ब्रह्म असे।

येक म्हणती ऐसें नसे। समाधान ॥ ४६ ॥

yeka mhaṇatī sarva nāseṁ | uraleṁ 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 केवळ ब्रह्म। दोनी पूर्वपक्षाचे भ्रम।

अनुभवाचे वेगळे 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 |
jem bolatām 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।
सद्धिधांतमते अनुभवाला। उरी कैची ॥ ४९ ॥
tava śrotā anuvādalā | mhaṇe niścaye koṇa kelā |
siddhāntamateri anubhavālā | urī kaimcī || 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 पूर्वीच बोललें।
आतां काहीं येक केलें। नवचे कीं ॥ ५० ॥
anubhava dehī vegaḷāle | heṁ pūrvīca bolileṁ |
ātām kāmhiṁ yeka keleṁ | navace kīm || 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 वरतती। साक्षी वेगळाचि म्हणती।
आपण दृष्टा ऐसी स्थिती। स्वानुभवाची ॥ ५१ ॥
yeka sākṣatveṁ vartatī | sākṣī vegaḷāci 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 अल्पितपणाची कळा।
आपण साक्षतवे नरिळा। स्वानुभवे ॥ ५२ ॥
dṛśyāpāsūna draṣṭā vegaḷā | 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।
देही असोनी अल्पितता। सहजचि जाली ॥ ५३ ॥



*sakala padārtha jānatām | to padārthāhūna partā |
dehīm asonī aliptatā | sahajaci jāli || 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 साक्षतवे वरतावे।
दृश्य असोनी वेगळे व्हावे। द्रष्टेपणे॥ ५४॥
*yeka aiseri svānubhaveṁ | mhaṇatī sākṣatveṁ vartāveṁ |
dṛśya asonī vegaleṁ vhaṁveṁ | draṣṭepaṇeṁ || 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।
तेथे कैचा मतमिंद द्रष्टा आणलि॥ ५५॥
*yeka mhaṇatī nāhī bheda | vastu ṭhāīncī abheda |
tetheṁ kaimcā 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। तेथे कडु काय नविडावे।
द्रष्टा कैचा स्वानुभवे। अवघेचि ब्रह्म॥ ५६॥
*avaghī sākaraci svabhāveṁ | tetheṁ kaḍu kāya nivaḍāveṁ |
draṣṭā kaimcā svānubhaveṁ | avagheṁci brahma || 56 ||*

56. “If everything is sugar then, where will bitterness be found? When everything is *brahman* then, how can Self-experience have a seer?”

57. परपंच परब्रह्म अभेद। भेदवादी मानती भेद।
परी हा आत्मा स्वानंद। आकारला॥ ५७॥
*prapaṁca parabrahma abheda | bhedavādī mānitī bheda |
parī hā ātmā svānaṁda | ākārālā || 57 ||*

57. “*prapanch* and *parabrahman* are not different. Only the one who speaks of division beholds division. But it is that thoughtless *atma*, full of His own bliss, that has taken form.”

58. वधिरले तुप थजिले। तैसें नरिगुणचिगुणा आले।
तेथे काय वेगळे केले। द्रष्टेपणे॥ ५८॥
*vighuraleṁ tupa thijaleṁ | taisēṁ nirguṇaci guṇā āleṁ |
tetheṁ kāya vegaleṁ keleṁ | draṣṭepaṇeṁ || 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. म्हणौन द्रष्टा आणी दृश्य। अवघा येकचि जगदीश।
द्रष्टेपणाचे सायास। कासयासी॥ ५९॥
mhaṇauni draṣṭā āṇī dṛśya | avaghā yekaci jagadīśa |



draṣṭeṣaṇāce 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॥
brahmācī ākāralem sarva | aisā yekāṁcā 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 *prakṛti/purush* is that thoughtless *brahman*.”

61. अवघा आत्मा आकारा। आपण भनिन कैचा उरला।
दुसरा अनुभव बोलला। ऐसियापरी॥ ६१॥
avaghā ātmā ākāra | 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।
काहीं नाही तोच देव। ऐसें म्हणती॥ ६२॥
aika tisarā anubhava | prapañca sārūniyāṁ sarva |
kāmhīm nāhīm toci deva | aiseṁ mhaṇatī || 62 ||

62. And a third said, “Listen, when the *prapañch* is set aside there is this ‘all’. And when this ‘thing’ is not, then there is only God.”

63. दृश्य अवघें वेगळें केलें। केवळ अदृश्यच उरलें।
तेंच ब्रह्म अनुभवलें। म्हणती येक॥ ६३॥
dr̥śya avagheṁ vegaleṁ kelem | kevala adr̥śyaci uralēm |
temci brahma anubhavilem | 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 तें ब्रह्म म्हणों नये। उपायासारखा अपाये।
सुन्यतवास ब्रह्म काये। म्हणों येईल॥ ६४॥
parī tem brahma mhaṇom 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 सुन्यतवीं पडलिं।
 ब्रह्म म्हणौनि मुरडलें। तेथुनचि मागे॥ ६५॥
dr̥śya avagheṃ volāṇḍileṃ | adṛśya sunyatvīm 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। मध्ये सुन्यत्वाचा ठाव।
 तयास मंदबुद्धसितव। प्राणी ब्रह्म म्हणे॥ ६६॥
ikaḍe dr̥śya tikaḍe deva | madhyeṃ sunyatvācā ṭhāva |
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 वोळखलिं। सेवकास रावसें कल्पलिं।
 परी तें अवघे वेरूथ गेलें। राजा देखतां॥ ६७॥
rāyāsa nāhīṃ volakhileṃ | sevakāsa rāvasēṃ kalpileṃ |
parī teṃ avagheṃ vertha geleṃ | 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 गेला॥ ६८॥
taiseṃ sunyatva kalpileṃ brahma | puḍheṃ 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 vivekeṃ vegalā |
jaiseṃ dugdha gheūna jalā | rājahaṃsa sāṇḍī || 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।



मूलमायेपरतें देखलें। परब्रह्म ॥ ७० ॥

ādḥīm drśyā soḍilerī | maga sunyatva volāṁḍilerī |
mūlamāyeparatēṁ dekhilerī | 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 वृत्तसुन्यत्वी पडे।

पोटीं संदेह पवाडे। सुन्यत्वाचा ॥ ७१ ॥

vegalepaṇerī pāhāṇerī ghaḍe | teṇerī vṛtti sunyatvīṁ paḍe |
poṭīṁ saṁdeha 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 *vṛtti* of nothingness. And then in this space of nothingness, separateness increases and body consciousness appears.

72. भिन्नपणें अनुभवलें। तयास सुन्य ऐसें बोललें।

वस्तु लक्षितां अभिन्न जालें। पाहजि आधीं ॥ ७२ ॥

bhinnapaṇerī anubhavilerī | tayāsa sunya aiseṁ bolilerī |
vastu lakṣitāṁ abhinna jālerī | pāhije ādhīṁ || 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. वस्तु आपणचि होणें। ऐसें वस्तुचें पाहाणें।

नशिचयेंसीं भिन्नपणें। सुन्यत्व लाभे ॥ ७३ ॥

vastu āpaṇaci hoṇerī | aiseṁ vastucerī pāhāṇerī |
nīścayēsīṁ bhinnapaṇerī | 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 नाही।

वस्तुरूप होऊन पाहीं। स्वानुभवे ॥ ७४ ॥

yākāraṇerī sunya kāmīṁ | parabrahma hoṇāra nāhīṁ |
vasturūpa hoūna pāhīṁ | svānubhaveṁ || 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 सद्दिघचि आहे। मन मी ऐसें कल्पूं नये।

साधु सांगती उपाये। तूंचि आत्मा ॥ ७५ ॥

āpaṇa vastu siddhaci āhe | mana mī aiseṁ kalpūṁ naye |
sādhū sāṁgātī upāye | tūṁci 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 ऐसैं नाथलें। संतीं नाहीं नरीपलें।
मानावें कोणाच्या बोलें। मन मी ऐसैं ॥ ७६ ॥

mana mī aiseṁ nāthileṁ | saṁtīṁ nāhīṁ nīropileṁ |
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 ॥

saṁtavacanīṁ ṭhevitāṁ 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 नरीवेव।
आपुला घेती अनुभव। वशिज्जन ॥ 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 साधूं गेले। तंव ते लोभी धनच जाले।
मग भाग्यपुरुषी भोगलें। सावकास ॥ ७९ ॥

lobhī dhana sādhum gele | taṁva te lobhī dhanaci jāle |
maga bhāgyapuruṣīṁ bhogileṁ | 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. तैसैं देहबुद्धी सोडतिं। साधकास जालें तत्वता।
अनुभवाची मुख्य वार्ता। ते हे ऐसी ॥ ८० ॥

taiseṁ dehabuddhī soḍitāṁ | sādhakāsa jāleṁ tatvatā |
anubhavācī mukhya vārtā | te he aisī || 80 ||

80. In the same way, when the *sadhak* gives up body consciousness, then, that fortunate *purush* 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 muḷīṁ yeka | aisā jñānācā vīveka |
yethūna hā jñānadaśaka | saṁpūrṇa 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. आतमज्ञान नरीपल्लिं। येथामतीनें बोलल्लिं।
 न्यूनपरूण क्षमा केलें। पाहजिं श्रोतीं ॥ ८२ ॥
ātmajñāna niropileṃ | yethāmatīneṃ bolileṃ |
nyūnaparṇa kṣmā kelerṃ | pāhije śrotīṃ || 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
 सुन्यतवनरिशननाम समास दहावा ॥ १० ॥ ८.१०
iti śrīdāsabodhe guruśiṣyasamvāde
sunyatvanirśananāma samāsa dahāvā || 10 || 8.10

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 8 named „Going beyond Zero“ is concluded.



Dashaka IX

Gunās and Form

॥ दशक नववा : गुणरूप ॥ ९ ॥
॥ *daśaka navavā : guṇarūpa* ॥ 9 ॥



9.1 Doubt

समास पहलि : आशंकानाम
samāsa pahilā : āśaṁkānāma

|| Śrī Rām ||

1. नरिाकार म्हणजि काये। नरिाधार म्हणजि काये।

नरिाकिल्प म्हणजि काये। नरिापावें ॥ १ ॥

*nirākāra mhaṇije kāye | nirādhāra mhaṇije kāye |
nirvikalpa mhaṇije kāye | niropāverṁ || 1 ||*

“Formless means what? Support-less means what? Thoughtless means what? I want to understand that non-dual discourse.”

2. नरिाकार म्हणजि आकार नाही। नरिाधार म्हणजि आधार नाही।

नरिाकिल्प म्हणजि कल्पना नाही। परब्रह्मासी ॥ २ ॥

*nirākāra mhaṇije ākāra nāhīm | nirādhāra mhaṇije ādhāra nāhīm |
nirvikalpa mhaṇije kalpanā nāhīm | parabrahmāsī || 2 ||*

Formless means no form? Support-less means no support. Thoughtless means there is no thought or concept, and that is *parabrahman*.

3. नरिामय म्हणजि काये। नरिाभास म्हणजि काये।

नरिावेव म्हणजि काये। मज नरिापावें ॥ ३ ॥

*nirāmaya mhaṇije kāye | nirābhāsa mhaṇije kāye |
nirāveva mhaṇije kāye | maja niropāverṁ || 3 ||*

“*nirāmaya* means what? Without appearance means what? Without parts means what? To this ‘me’, there should be that discourse.”

4. नरिामय म्हणजि जळमये नाही। नरिाभास म्हणजि भासचि नाही।

नरिावेव म्हणजि अवेव नाही। परब्रह्मासी ॥ ४ ॥

*nirāmaya mhaṇije jālamaye nāhīm | nirābhāsa mhaṇije bhāsaci nāhīm |
nirāveva mhaṇije aveva nāhīm | parabrahmāsī || 4 ||*

nirāmaya means there is no objectification. Without appearance means it has no appearance and without parts means, there are no parts to *parabrahman*.

5. नःप्रपंच म्हणजि काये। नःकळंक म्हणजि काये।

नरिापाधी म्हणजि काये। मज नरिापावें ॥ ५ ॥

*niḥprapaṁca mhaṇije kāye | niḥkaḷaṁka mhaṇije kāye |
niropādhī mhaṇije kāye | maja niropāverṁ || 5 ||*

“Without *prapaṁch* means what? Without stain means what? Without *upadhi* means what? To this ‘me’, there should be that non-dual discourse.”

6. नःप्रपंच म्हणजि प्रपंच नाही। नःकळंक म्हणजि कळंक नाही।

नरिापाधी म्हणजि उपाधी नाही। परब्रह्मासी ॥ ६ ॥

niḥprapaṁca mhaṇije prapaṁca nāhīm | niḥkaḷaṁka mhaṇije kaḷaṁka nāhīm |



niropādhī mhaṇije upādhī nāhīm | parabrahmāsī || 6 ||

Without *prapanch* means there are no five elements. Without stain means there is no stain and without limiting concepts means there are no limiting concepts to *parabrahman*.

7. नरीपम्य म्हणजि काये। नरिलंब म्हणजि काये।

नरिपेक्षा म्हणजि काये। मज नरीपावें ॥ ७ ॥

niropamya mhaṇije kāye | nirālamba mhaṇije kāye |
nirāpekṣā mhaṇije kāye | maja niropāveṃ || 7 ||

“Without comparison means what? Without support means what? Without expectation means what? To this ‘me’, there should be that discourse.”

8. नरीपम्य म्हणजि उपमा नाही। नरिलंब म्हणजि अवलंबन नाही।

नरिपेक्षा म्हणजि अपेक्षा नाही। परब्रह्मासी ॥ ८ ॥

niropamya mhaṇije upamā nāhīm | nirālamba mhaṇije avalambana nāhīm |
nirāpekṣā mhaṇije apekṣā nāhīm | parabrahmāsī || 8 ||

Without comparison means it has no equal. Without support means it does not grasp for support. Without expectation means there is no expectation, to *parabrahman*.

9. नरिजन म्हणजि काये। नरितर म्हणजि काये।

नरिगुण म्हणजि काये। मज नरीपावें ॥ ९ ॥

niranjana mhaṇije kāye | niraṃtara mhaṇije kāye |
nirguṇa mhaṇije kāye | maja niropāveṃ || 9 ||

“*niranjan* means what? *niraṃtar* means what? *nirgun* means what? That should be discoursed to me.”

10. नरिजन म्हणजि जनचि नाही। नरितर म्हणजि अंतर नाही।

नरिगुण म्हणजि गुणचि नाही। परब्रह्मासी ॥ १० ॥

niranjana mhaṇije janaci nāhīm | niraṃtara mhaṇije aṃtara nāhīm |
nirguṇa mhaṇije guṇaci nāhīm | parabrahmāsī || 10 ||

niranjan means there is no mind or world of knowledge. *niraṃtar* means there is no inner space (of ‘I am’). *nirgun* means there are no *gunas* in *parabrahman*.

11. नःसंग म्हणजि काये। नरिमळ म्हणजि काये।

नशिचळ म्हणजि काये। मज नरीपावें ॥ ११ ॥

niḥsaṃga mhaṇije kāye | nirmala mhaṇije kāye |
niścala mhaṇije kāye | maja niropāveṃ || 11 ||

“*nisanga* means what? *nirmala* means what? *nishchala* means what? To me, there should be that discourse.”

12. नःसंग म्हणजि संगचि नाही। नरिमळ म्हणजि मळचि नाही।

नशिचळ म्हणजि चळण नाही। परब्रह्मासी ॥ १२ ॥

niḥsaṃga mhaṇije saṃgaci nāhīm | nirmala mhaṇije maḷaci nāhīm |
niścala mhaṇije caḷaṇa nāhīm | parabrahmāsī || 12 ||



nisanga means there is no attachment. *nirmala* means there is no dirt. *nishchala*/still means there is no movement, to that *parabrahman*.

13. नशिब्द म्हणजि काये। नरिदोष म्हणजि काये।
नवृत्ती म्हणजि काये। मज नरीपावें ॥ १३ ॥
niśabda mhaṇije kāye | nirdoṣa mhaṇije kāye |
nivṛtti mhaṇije kāye | maja niropāverī || 13 ||

“Without word means what? Without fault means what? *nivritti* means what? To me, there should be that discourse.”

14. नशिब्द म्हणजि शब्दचि नाही। नरिदोष म्हणजि दोषचि नाही।
नवृत्ती म्हणजि वृत्तचि नाही। परब्रह्मासी ॥ १४ ॥
niśabda mhaṇije śabdaci nāhī | nirdoṣa mhaṇije doṣaci nāhī |
nivṛtti mhaṇije vṛttica nāhīm | parabrahmāsī || 14 ||

Without word means that not even this original word (*‘I am’*) is there. Without fault/*niradosha* means there is no body there (*dosha- fault or constituent of body*). *nivritti* means not even this knowing *vritti* is there in *parabrahman*.

15. नःकाम म्हणजि काये। नरिलेप म्हणजि काये।
निकर्म म्हणजि काये। मज नरीपावें ॥ १५ ॥
niḥkāma mhaṇije kāye | nirlepa mhaṇije kāye |
niḥkarma mhaṇije kāye | maja niropāverī || 15 ||

“Without desire means what? Without touching means what? Without *karma* means what? To me, there should be that discourse.”

16. नःकाम म्हणजि कामचि नाही। नरिलेप म्हणजि लेपचि नाही।
निकर्म म्हणजि कर्मचि नाही। परब्रह्मासी ॥ १६ ॥
niḥkāma mhaṇije kāmāci nāhīm | nirlepa mhaṇije lepāci nāhīm |
niḥkarma mhaṇije karmāci nāhīm | parabrahmāsī || 16 ||

Without desire means there is no desire at all. Without touching means it does not take the touch. Without *karma* means there is no *karma* (*ie. action, destiny*), to that *parabrahman*.

17. अनाम्य म्हणजि काये। अजन्मा म्हणजि काये।
अप्रत्यक्ष म्हणजि काये। मज नरीपावें ॥ १७ ॥
anāmya mhaṇije kāye | ajanmā mhaṇije kāye |
apratyakṣa mhaṇije kāye | maja niropāverī || 17 ||

“Without name means what? Without birth means what? Without sensory perception means what? To me, there should be that discourse.”

18. अनाम्य म्हणजि नामचि नाही। अजन्मा म्हणजि जन्मचि नाही।
अप्रत्यक्ष म्हणजि प्रत्यक्ष नाही। परब्रह्म ते ॥ १८ ॥
anāmya mhaṇije nāmāci nāhīm | ajanmā mhaṇije janmāci nāhīm |
apratyakṣa mhaṇije pratyakṣa nāhīm | parabrahma te || 18 ||



Without name means there is no name there. Without birth means, it is not born and without sensory perception means that *parabrahman* does not perceive through sensory organs.

19. अगणति म्हणजि काये। अकर्तव्य म्हणजि काये।

अक्षै म्हणजि काये। मज नरीपावें ॥ १९ ॥

agaṇita mhaṇije kāye | akartavya mhaṇije kāye |
akṣai mhaṇije kāye | maja niropāveṃ || 19 ||

“Uncountable means what? Without duty means what? Without destruction means what? To me, there should be that discourse.”

20. अगणति म्हणजि गणति नाही। अकर्तव्य म्हणजि कर्तव्यता नाही।

अक्षै म्हणजि क्षयचि नाही। परब्रह्मासी ॥ २० ॥

agaṇita mhaṇije gaṇita nāhīm | akartavya mhaṇije kartavyatā nāhīm |
akṣai mhaṇije kṣayaci nāhīm | parabrahmāsi || 20 ||

Uncountable means, that cannot be counted or measured. Without duty means, it has no duty (or, nothing needs to be done). Without destruction means that *parabrahman* cannot be destroyed.

21. अरूप म्हणजि काये। अलक्ष म्हणजि काये।

अनंत म्हणजि काये। मज नरीपावें ॥ २१ ॥

arūpa mhaṇije kāye | alakṣa mhaṇije kāye |
ananta mhaṇije kāye | maja niropāveṃ || 21 ||

“Without form or shape means what? Imperceptible means what? *ananta*/not ending means what? To me, there should be that discourse.”

22. अरूप म्हणजि रूपचि नाही। अलक्ष म्हणजि लक्षत नाही।

अनंत म्हणजि अंतचि नाही। परब्रह्मासी ॥ २२ ॥

arūpa mhaṇije rūpaci nāhīm | alakṣa mhaṇije lakṣata nāhīm |
ananta mhaṇije antaci nāhīm | parabrahmāsi || 22 ||

Without form or shape means it has no form whatsoever. Imperceptible means there is no attention of any kind there. *ananta* means that *parabrahman* has no end.

23. अपार म्हणजि काये। अढळ म्हणजि काये।

अतर्क्य म्हणजि काये। मज नरीपावें ॥ २३ ॥

apāra mhaṇije kāye | aḍhala mhaṇije kāye |
atarkya mhaṇije kāye | maja niropāveṃ || 23 ||

“Limitless means what? Immovable means what? Without inference means what? To me, there should be that discourse.”

24. अपार म्हणजि पारचि नाही। अढळ म्हणजि ढळचि नाही।

अतर्क्य म्हणजि तर्कत नाही। परब्रह्म ते ॥ २४ ॥

apāra mhaṇije pāraci nāhīm | aḍhala mhaṇije ḍhalaci nāhīm |
atarkye mhaṇije tarkata nāhīm | parabrahma teṃ || 24 ||



Limitless means it has no limit. Immovable means it does not move and without inference means that *parabrahman* cannot be inferred or deduced.

25. अद्वैतं म्हणजि काये। अदृश्य म्हणजि काये।
अच्युत म्हणजि काये। मज नरीपावें ॥ २५ ॥
advaita mhañije kāye | adṛśya mhañije kāye |
acyuta mhañije kāye | maja niropāverṁ || 25 ||

“Non-dual means what? Not visible means what? Not changing means what? To me, there should be that discourse.”

26. अद्वैतं म्हणजि द्वैतचि नाही। अदृश्य म्हणजि दृश्यचि नाही।
अच्युत म्हणजि चैवत नाही। परब्रह्म तें ॥ २६ ॥
advaita mhañije dvaitaci nāhīm | adṛśya mhañije dṛśyaci nāhīm |
acyuta mhañije cevata nāhīm | parabrahma teṁ || 26 ||

Non-dual means there is no duality. Not visible means it cannot be seen. Not changing means it is fixed and steady, and that is *parabrahman*.

27. अछेद म्हणजि काये। अदाह्य म्हणजि काये।
अक्लेद म्हणजि काये। मज नरीपावें ॥ २७ ॥
acheda mhañije kāye | adāhya mhañije kāye |
akleda mhañije kāye | maja niropāverṁ || 27 ||

“Non-breakable means what? Non-inflammable means what? Un-mixed means what? To me, there should be that discourse.”

28. अछेद म्हणजि छेदेना। अदाह्य म्हणजि जळेना।
अक्लेद म्हणजि कालवेना। परब्रह्म तें ॥ २८ ॥
acheda mhañije chedenā | adāhya mhañije jalēnā |
akleda mhañije kālavenā | parabrahma teṁ || 28 ||

Non-breakable means it cannot be divided or broken. Non-inflammable means it cannot be burnt. Un-mixed means that *parabrahman* has not mixed with anything else.

29. परब्रह्म म्हणजि सकळांपरतें। तयास पाहातां आपणचि तें।
हें कळे अनुभवमतें। सद्गुरु केलियां ॥ २९ ॥
parabrahma mhañije sakalāṁparateṁ | tayāsa pāhātāṁ āpaṇaci teṁ |
heṁ kaḷe anubhavamateṁ | sadguru keliyāṁ || 29 ||

parabrahman means beyond this ‘all’ or ‘I am’. When you understand that Reality then, you become that Reality. That thoughtless Reality can be realized through the teaching of *sadguru* when first you understand this ‘I am’ experience.

इति श्रीदासबोधे गुरुशिष्यसंवादे
आशंकांनाम समास पहलि ॥ १ ॥ ९.१
iti śrīdāsabodhe guruśiṣyasamvāde
āśaṁkānāma samāsa pahilā || 1 || 9.1

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 1 of



Chapter 9 named „Doubt“ is concluded.

9.2 Discourse on *brahman*

समास दुसरा : ब्रह्मनिरूपण

samāsa dusrā : brahmanirūpaṇa

॥ Śrī Rām ॥

1. जें जें कांहीं साकार दिसि। तें तें कल्पांतीं नासे।
स्वरूप तें असतचि असे। सर्वकाळ ॥ १ ॥
jeṁ jeṁ kāṁhīm sākāra dise | teṁ teṁ kalpāntīm nāse |
svarūpa teṁ asataci ase | sarvakāla || 1 ||

When you see this ‘thing’ with form (ie. ‘I am everywhere’) then, that *parabrahman*, beyond all imagination, is not understood. Then that eternal *swarup* appears as a moment of time and there is this ‘I am’ (this ‘I am’ is the beginning of time ie. to simply be or in the ‘now’).

2. जें सकळांमधें सार। मथिया नवहे तें साचार।
जें कां नतिय नरितर। संचले असे ॥ २ ॥
jeṁ sakalām madheṁ sāra | mithyā navhe teṁ sākāra |
jeṁ kāṁ nitya niraṁtara | saṁcale ase || 2 ||

But even then that essence within this ‘I am’ does not become false, for It is the only Truth. How can *mula maya* be that eternal and **nirantar* that is complete and full? *(*parabrahman-without an inner space or ‘I am’*)

3. तें भगवंताचें नजरूप। त्यासि बोलजि स्वरूप।
याही वेगळे अमूप। नामें त्याचीं ॥ ३ ॥
teṁ bhagavaṁtācēṁ nijarūpa | tyāsi bolije svarūpa |
yāhi vegale amūpa | nāmeṁ tayācīm || 3 ||

Only when this ‘I am’ gets absorbed in that *parabrahman* can that be called the *swarup*. For this ‘I am’ divides that immeasurable *swarup*.

4. त्यास नामाचा संकेत। कळावया हा दृष्टांत।
परी तें स्वरूप नामातीत। असतचि असे ॥ ४ ॥
tyāsa nāmācā saṁketa | kalāvayā hā drṣṭānta |
parī teṁ svarūpa nāmātīta | asataci ase || 4 ||

Though to understand that thoughtless *swarup* that is at the end of this visible ‘all’, we first assign the qualities of this ‘I am’ to that *swarup*. Still that *swarup* is ever-existing beyond this ‘I am’.

5. दृश्यसबाह्य संचलें। परी तें विश्वास चोरले।
जवळचि नाहीसें जालें। असतचि कैसें ॥ ५ ॥
drśyasabāhya saṁcaleṁ | parī teṁ viśvāsa corale |
javalica nāhiseṁ jāleṁ | asataci kaiseṁ || 5 ||

It is completely full inside and outside of this visible ‘all’, but is hidden to the world.



How can That which only exists and is so close, seem like it is not?¹

6. ऐसा ऐकोनयिं देव। उठे दृष्टीचा भाव।
पाहों जातां दसिं सर्व। दृश्यच आवघें ॥ ६ ॥
aisā aikoniyaṁ deva | uṭhe dr̥ṣṭīcā bhāva |
pāhom jātām dise sarva | dr̥śyaci āvagheṁ || 6 ||

It is in fact God who is listening and this understanding of the ‘all’ that arises, is Him. Still when you try to understand Him then, you will no longer see a world of many names and forms and you will perceive this visible ‘all’.

7. दृष्टीचा वषियो दृश्य। तोच जालिया सादृश्य।
तेणें दृष्टी पावे संतोष। परी तें देखणें नव्हे ॥ ७ ॥
dr̥ṣṭīcā viṣayo dr̥śya | toci jāliya sādṛśya |
teṇem dr̥ṣṭī pāve saṁtoṣa | parī teṁ dekhaṇem navhe || 7 ||

When this visible ‘all’ is the object of your attention then, it is in truth, that *atma* appearing to Itself only. And due to this, your seeing gets satisfaction (ie. ‘I see myself everywhere’), but this vision of knowledge is not that Reality.

8. दृष्टीस दसिं तें नासे। येतद्वषिई श्रुतिअसे।
महणौन जें दृष्टीस दसिं। तें स्वरूप नव्हे ॥ ८ ॥
dr̥ṣṭīsa dise teṁ nāse | yetadvṣīśruti ase |
mhaṇauna jeṁ dr̥ṣṭīsa dise | teṁ svarūpa navhe || 8 ||

When this visible is seen then, that Reality is lost. The *shruti* have spoken in regard to this (*neti, neti/not this and not that*). Therefore, whatever this *mula maya* sees it not that *swarup*.

9. स्वरूप तें नरिभास। आणी दृश्य भासलें साभास।
भासास बोललें नास। वेदांतशास्त्री ॥ ९ ॥
svarūpa teṁ nirābhāsa | āṇī dr̥śya bhāsaleṁ sābhāsa |
bhāsāsa bolileṁ nāsa | vedāntaśāstrī || 9 ||

That *swarup* is beyond any appearance and this ‘all’ is the appearance of an apparent form. But the *shasthras* and *vedanta* have stated, this ‘speech’ is an appearance and therefore destructible. (*neti, not this world, and neti, not that ‘I am’ either*)

10. आणी पाहातां दृश्यच भासे। वस्तु दृश्यावेगळी असे।
स्वानुभवें पाहातां दसिं। तें दृश्यासबाह्य ॥ १० ॥
āṇī pāhātām dr̥śyaci bhāse | vastu dr̥śyāvegaḷī ase |
svānubhaveṁ pāhātām dise | teṁ dr̥śyāsabāhya || 10 ||

And if it is understood that this visible ‘all’ is also an appearance and not true then, there is that Self separate from this visible. This is Self-experience/*swa-anubhav* and it is understood that whatever is seen, inside and outside of this ‘all’, is that Reality.

¹ *Gospel of Thomas*- Jesus said, “If the flesh came into being because of spirit, that is a marvel, but if spirit came into being because of the body, that is a marvel of marvels. Yet I marvel at how this great wealth has come to dwell in this poverty.”



11. जें नरिभास नरिगुण। त्याची काये सांगावी खूण।
परी तें स्वरूप जाण। सन्नधिचि असें ॥ ११ ॥
jem nirābhāsa nirguṇa | tyācī kāye sāṅgāvī khūṇa |
parī teṁ svarūpa jāṇa | sannidhaci asēṁ || 11 ||

Then this *mula maya* is that *nirgun*, void of any appearance. What can be told about That? (words come back from that inexpressible Self). But when that *swarup* is knowing then that Self is very close by (ie. when there is witnessing, then He is felt to be near by).

12. जैसा आकाशीं भासला भास। आणी सकळांमध्यें आकाश।
तैसा जाणजि जगदीश। सबाह्य अभ्यांतरी ॥ १२ ॥
jaisā ākāśīṁ bhāsalā bhāsa | āṇī sakalāṁmadhyeṁ ākāśa |
taisā jāṇije jagadīśa | sabāhya abhyāntarīṁ || 12 ||

Just as in the space this 'all' appears (when nothing is there, everything is there) and in this 'all' there is this space. So too, one should know that the 'Lord of the world' is inside and outside of this world (ie. He is this space from which the world appears and He is beyond this space even).

13. उदकामधें परी भजिना। पृथ्वीमधें परी झजिना।
वनहीमधें परी सजिना। स्वरूप देवाचें ॥ १३ ॥
udakāmadheṁ parī bhajinā | pṛthvīmādheṁ parī jhijinā |
vanhīmadheṁ parī sijenā | svarūpa devācēṁ || 13 ||

He is in the water but is not wet. He is in the earth but does not get worn away. He is in the fire, but that *swarup* of God does not get burnt.

14. तें रेंदयामधें परी बुडेना। तें वायोमधें परी उडेना।
सुवर्णीं असे परी घडेना। सुवर्णासारखें ॥ १४ ॥
teṁ reṇdyāmadheṁ parī buḍenā | teṁ vāyomādheṁ parī uḍenā |
suvarṇīṁ ase parī ghaḍenā | suvarṇāsārikheṁ || 14 ||

That is in the mire but does not drown. That is in the wind but does not fly away. That is in the gold but it does not get formed into golden ornaments.

15. ऐसें जें संचलें सरवदा। परी ते आकळेना कदा।
अभेदामाजीं वाढवी भेदा। ते हे अहंता ॥ १५ ॥
aiseṁ jem saṁcaleṁ sarvadā | parī te ākaḷenā kadā |
abhedāmājīṁ vāḍhavī bhedā | te he ahaṁtā || 15 ||

That pervades like *mula maya* but that *swarup* can never be understood. And if a division appears in that indivisible thoughtless *swarup* then, there is this *ahamta*/ego of 'I am' (ie. space).

16. तचिया स्वरूपाची खूण। सांगों कांहीं वोळखण।
अहंतेचें नरूपण। सावध ऐका ॥ १६ ॥
ticyā svarūpācī khūṇa | sāṅgōṁ kāṁhīṁ voḷakhaṇa |
ahaṁteceṁ nirūpaṇa | sāvadha aikā || 16 ||



If the understanding of that *swarup* becomes this known ‘thing’ then, you should listen very alertly to this *ahamta*/‘I am’. For the only way to become that *swarup* is to remain as this ‘thing’.

17. जे स्वरूपाकडे पावे। अनुभवासर्वे ज्ञेपावे।
 अनुभवाचे शब्द आघवे। बोलोन दावी॥ १७॥
je svarūpākade pāve | anubhavāsaveri jhēnpāve |
anubhavāce śabda āghave | bolona dāvi || 17 ||

When *mula maya* reaches towards that *swarup* then, this *ahamta*/ego springs up along with this ‘experience’ and then, while ‘speaking’ this ‘word’, it takes the ego of a gross body and shows the ‘many’ things.

18. म्हणे आतां मीच स्वरूप। तेंच अहंतेचें रूप।
 नरिकांरीं आपें आप। वेगळी पडे॥ १८॥
mhaṇe ātām mīca svarūpa | teṁci ahaṁteceṁ rūpa |
nirākārīṁ āpe āpa | vegalī paḍe || 18 ||

If It says ‘Now, I am that *swarup*’ then, that Reality has become a form with its ego and this ‘I am’ within that formless *swarup* separates itself from the *swarup* and sets out on its own.

19. स्वयें मीच आहे ब्रह्म। ऐसा अहंतेचा भ्रम।
 ऐसयिं सूक्ष्मीं सूक्ष्म। पाहातां दसि॥ १९॥
svayeṁ mīca āhe brahma | aisā ahaṁtecā bhrama |
aisiyēṁ sūkṣmīṁ sūkṣma | pāhātām dise || 19 ||

‘I am myself *brahman*’. Such is the delusion of this *ahamta*/ego. Such understanding is that *brahman* appearing within that *brahman*.

20. कल्पना आकळी हेत। वस्तु कल्पनातीत।
 म्हणौन नाकळे अंत। अनंताचा॥ २०॥
kalpanā ākalī heta | vastu kalpanātīta |
mhaṇauna nākaḷe aṁta | anāntācā || 20 ||

Imagination confines and then there is this original intent (ie. ‘I want to be’). But that Self is beyond imagination. Therefore, the end of that endless Self cannot be understood (due to imagination, one feels that this knowledge is endless; *maharaj*- put an end to that endless).

21. अनवये आणवीतरेक। हा शब्द कोणीयेक।
 नशिब्दाच अंतरवविक। शोधलि पाहजि॥ २१॥
anvaye āṇi vītareka | hā śabda koṇīyeka |
nīśabdāca aṁtaraviveka | śodhilā pāhije || 21 ||

Through the two systems of logic, *anvaya* and *vyatirek*, this ‘I am’ can be proved ² and then, with this *vivek* of ‘I am’ that ‘wordless’ *swarup* should be searched for. (When there is the knowledge of the waking state then, there is the waking state and when

² *Sadachar* – Through the methods of *anvaya* (When there is a cause then only is there an effect) and *vyatireka* (When there is no cause then there is no affect), knowledge can be determined.



there is no waking state, still knowledge is there. And when there is the knowledge of the dream state then, there is the dream and no waking state but still knowledge is there. And you know that you slept so, knowledge must have been there also within deep sleep. Knowledge is the common cause of the resultant three states and without knowledge, these three states cannot be)

22. आधीं घेईजे वाच्यंश। मग वोळखजि लक्ष्यांश।

लक्ष्यांशीं पाहातां वाच्यंश। असेल कैचा ॥ २२ ॥

ādhitīm gheīje vācyaṁśa | maga volakhiḥje lakṣyāṁśa |

lakṣyāṁśīm pāhātām vācyaṁśa | asela kaimcā || 22 ||

This ‘word’ meaning at the beginning³ should be searched out and then the implied meaning should be recognized (ie. first there is the ‘word’ meaning of ‘You are That’/*tat-tvasmi*. Therefore the ‘word’ meaning of you should be understood. You discover that you cannot be this “I” that has attached itself to the body and that you are always there as knowledge. And that you are the base of the three worlds. Without you, they could not exist. Then there is the implied meaning of ‘you’. When this is investigated then, you discover that you are that *purush*, the witness or Knower of this known or ‘all’). And when there is the understanding of the implied meaning then, how can there be this ‘word’ meaning? (Now when the ‘word’ meaning of That is enquired into, one discovers it means that witnessing *purush*. Thus the implied meaning of ‘you’ and the ‘word’ meaning of That, are the same. But the implied meaning of That is that, the witnessing *purush* is, in truth, that One *brahman* without another. Thus you are that *brahman*)

23. सर्वब्रह्म आणी वमिलब्रह्म। हा वाच्यंशाचा अनुक्रम।

शोधितां लक्ष्यांशाचें वर्म। वाच्यंश नसे ॥ २३ ॥

sarvabrahma āṇī vimalabrahma | hā vācyaṁśācā anukrama |

śodhitām lakṣyāṁśācēṁ varma | vācyaṁśa nase || 23 ||

The ‘word’ meaning is this ‘all’ is *brahman* and the implied meaning is that pure *brahman*. These two understandings are to be studied in sequence. First the ‘word’ meaning of that thoughtless *swarup* is to be understood and then, when the implied meaning (ie. that thoughtless pure *brahman*) is understood, the ‘word’/‘all’ will be destroyed.

24. सर्व वमिल दोनी पक्ष। वाच्यंशीं आटती प्रत्यक्ष।

लक्ष्यांशी लावीता लक्ष। पक्षपात घडे ॥ २४ ॥

sarva vimala donī pakṣa | vācyaṁśīm āṭatī pratyakṣa |

lakṣyāṁśī lāvītā lakṣa | pakṣapāta ghaḍe || 24 ||

This ‘all’ and that pure *brahman* are the two sides of *prakruti* and *purush* (ie. this ‘all’ is *prakruti* and the *purush* is that pure *brahman*). In this ‘word’ meaning, sensory perception (ie. body consciousness) dries up and when this ‘I am’ attention is planted within the implied meaning (I do not exist) then, this ‘I am’ also disappears and the

³Note: in the Bible, John 1.1-5 it says, In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God. All things were made through Him and without Him nothing was made, that was made. In Him was life and the life was the light of men. And the light shines in the darkness and the darkness does not recognize it.



pure *brahman* remains.

25. हें लक्ष्यांशें अनुभवणें। येथें नाही वाच्यांश बोलणे।

मुख्य अनुभवाचे खुणे। वाचारंभ कैचा ॥ २५ ॥

heṁ lakṣyāṁśeṁ anubhavaṇeṁ | yetheṁ nāhīṁ vācyāṁśa bolāṇe |
mukhya anubhavāce khuṇe | vācāraṁbha kair̥ncā || 25 ||

When that thoughtless implied meaning has been gained on account of this ‘I am’ experience then, this ‘word’ meaning cannot to be ‘spoken’. When that Supreme understanding is gained through this ‘experience’ then, how can there be this original speech of *para* (‘I am’)?

26. परा पश्यंती मधेमां वैखरी। जेथें वोसरती च्यारी।

तेथें शब्द कळाकुंसरी। कोण काज ॥ २६ ॥

parā paśyaṁtī madhemāṁ vaikhari | jethem vosarati cyārī |
tethem śabda kalākur̥nsarī | koṇa kāja || 26 ||

When there are the **para*, *pashyanti*, *madhyama* and *vaikari* (ie. the articulated word) then, there is body consciousness and that One *brahman* fades away within these four speeches. But ‘there’ in that *brahman*, who will have the skills of the articulated words or the ‘art’ of this ‘word’? *(The world gets created by these four speeches; from the *para* of ‘I am’, a thought starts to form; then it gets formed and one feels, “I must say this” and finally the thought is spoken out. This process of this original ‘word’ becoming ‘many’ words is the power of *maya*)

27. शब्द बोलतां सवेंच नासे। तेथें शाश्वतता कोठें असे।

प्रत्यक्षास प्रमाण नसे। बरें पाहा ॥ २७ ॥

śabda bolatām saven̥ca nāse | tethem śāśvatatā koṭheṁ ase |
pratyakṣāsa pramāṇa nase | bareṁ pāhā || 27 ||

This ‘word’ that is silently uttered will, of its own *accord, disappear. How can this therefore be that eternal *brahman* ‘there’? That *brahman* cannot be understood when you see this world through the sensory organs. But He can be understood by means of this pure *sattwa*. *(When you awake it arises and when you sleep is disappears. Of this process you have no control. But through *vivek* this ‘word’ can be understood and by further *vivek* this ‘word’ too, will fade away)

28. शब्द प्रत्यक्ष नासविंत। म्हणोन घडे पक्षपात।

सर्व वमिळ ऐसा हेत। अनुभवीं नाही ॥ २८ ॥

śabda pratyakṣa nāsivinta | mhaṇona ghaḍe pakṣapāta |
sarva vimala aisā heta | anubhavīm̐ nāhīm̐ || 28 ||

This ‘word’ and sensory perception are both destructible and therefore you have to have faith in that pure *brahman*. This ‘all’ is the original inspiration and it is not that pure *brahman* that is within this ‘experience’.

29. ऐक अनुभवाचें लक्षण। अनुभव म्हणजि अनन्य जाण।

ऐक अनन्याचें लक्षण। ऐसें असे ॥ २९ ॥

aika anubhavācēṁ lakṣaṇa | anubhava mhaṇije ananya jāṇa |
aika ananyācēṁ lakṣaṇa | aiseṁ ase || 29 ||



If you listen then, there is this ‘experience’.⁴ ‘Experience’ means that *‘no-otherness’ is knowing (ie. and otherness has come). When you listen then, that attention of ‘no-otherness’ becomes like this ‘experience’ (The attention of ‘no-otherness’ is the attention of the *sadhu* or Master. He uses this knowledge but never becomes this knowledge ie. implied meaning. The listening of the *sadhak* is not like that. His attention brings this ‘experience’ and destroys body consciousness ie. ‘word’ meaning). *(When this knowledge of ‘I am’/‘another’ merges in that Reality)

30. अनन्य म्हणजि अन्य नसे। आत्मनविदन जैसे।
संगभंगे असतचि असे। आत्मा आत्मपणे ॥ ३० ॥
ananya mhañije anya nase | ātmanivedana jaisēṁ |
samgabhaṁgeriṁ asataci ase | ātmā ātmapaṇeṁ || 30 ||

No-otherness means there is no other and such is the surrender to the *atma*. It means That which is, when every attachment has been destroyed. It is the *atma*, by being the *atma*.

31. आत्म्यास नाही आत्मपण। हेचनिःसंगाचे लक्षण।
हे वाच्यांशे बोललि जाण। कळावया कारणे ॥ ३१ ॥
ātmyāsa nāhīṁ ātmapaṇa | heṁci niḥsaṁgāceṁ lakṣaṇa |
heṁ vācyāṁśeṁ bolile jāṇa | kaḷāvayā kāraṇeṁ || 31 ||

To that *atma*, there is no sense of being the *atma*. That thoughtless *atma* uses this knowledge but has no attachment to this knowledge. That thoughtless *atma* knows due to this ‘word’ and that thoughtless *atma* is also understood by means of this ‘speech’/‘word’ (ie. when this ‘I am’ gets absorbed into that *swarup* then it is not different from that *swarup* and this is ‘no-otherness’. And this ‘I am’ is also the medium by which He creates and knows His creation).

32. येरवीं लक्ष्यांश तो वाच्यांशे। सांगजिल हे घडे कैसें।
वाक्य वविरणे अपैसें। कळो लागे ॥ ३२ ॥
yeravīṁ lakṣyāṁśa to vācyāṁśeṁ | sāṁgijela heṁ ghaḍe kaiseṁ |
vākya vivaraṇeṁ apaiseṁ | kaḷoṁ lāge || 32 ||

Otherwise, tell me, how will that thoughtless implied meaning ever be understood without first knowing this ‘word’ meaning? By deep investigation of this ‘I am’, That which is *beyond this space is understood. *(*parabrahman*)

33. करावे तत्वविवरण। शोधावे ब्रह्म निर्गुण।
पाहावे आपणास आपण। म्हणजि कळे ॥ ३३ ॥
karāveṁ tatvavivaraṇa | śodhāveṁ brahma nirguṇa |
pāhāveṁ āpaṇāsa āpaṇa | mhañije kaḷe || 33 ||

This great element (ie. space/zero/*sagun*) should be investigated and with this you should search out that *nirgun brahman*. You should understand your Self and that is

⁴*siddharameshwar maharaj*- The meaning of experience is that which has appeared afterwards. Now whatever appears afterwards will be smaller and so it follows, that without becoming small, experience cannot happen. It is to be clearly understood then, that as long as experience is there then the one who pervades the experience is not there.



the *nirgun* understanding.

34. हें न बोलतांच वविरजि। वविरोन वरीन राहजि।
मग अबोलणेंचिसाजे। माहापुरुषीं ॥ ३४ ॥
heri na bolatāmca vivarije | vivarona virona rāhije |
maga abolaṇemci sāje | māhāpuruṣīm || 34 ||

That thoughtless Self that cannot be ‘spoken’ of should be carefully investigated. But first investigate this ‘speech’ and then, this ‘speech’ will dissolve and thoughtlessness will remain and you will come upon that ‘unspoken’ and great *purush*.

35. शब्दचिनिशब्द होती। श्रुतिनेतिनेतिनेतिमहणती।
हैं तो आलें आत्मप्रचिती। प्रत्यक्ष आतां ॥ ३५ ॥
śabdaci niśabda hotī | śruti neti neti neti mhaṇatī |
heri tom ālen ātmapracitī | pratyakṣa ātām || 35 ||

Then this ‘word’ has become that ‘wordless’ *swarup*. The *shruti* could only say, *neti, neti*/not this and not that, but then, within that *atma* ‘experience’ there came the sensory perception of ‘many’ objects.

36. प्रचिती आलियां अनुमान। हा तो प्रत्यक्ष दुराभमान।
तरी आतां मी अज्ञान। मज कांहींच न कळे ॥ ३६ ॥
pracita āliyaṁ anumāna | hā tom pratyakṣa durābhimāna |
tarī ātām mī ajñāna | maja kāñhīnc na kaḷe || 36 ||

When this ‘experience’ brings conjecture then, that thoughtless Self is the experiences we get through our senses and that *paramatma* has the ego of a body and far away from its Self. Then there comes the understanding, “I am ignorant and I have not understood this ‘thing’.”

37. मी लटकि माझें बोलणें लटकिं। मी लटकि माझें चालणें लटकिं।
मी माझें अवघेंचिलटकिं। काल्पनिकी ॥ ३७ ॥
mī laṭikā mājheṁ bolaṇem laṭikeri | mī laṭikā mājheṁ cālaṇem laṭikeri |
mī mājheṁ avagheṁci laṭikeri | kālpanikā || 37 ||

But even this ‘I’ is false and my ‘speech’ is false; ‘I’ is false and my ‘action’ is false. ‘I’ and ‘mine’ are both false and imagined by the mind only. Understand in this way.

38. मज मुळींच नाही ठाव। माझे बोलणें अवघेंचिवाव।
हा प्रकृतीचा स्वभाव। प्रकृती लटकि ॥ ३८ ॥
maja muḷīmca nāhīm ṭhāva | mājhe bolaṇem avagheṁci vāva |
hā prakṛtīcā svabhāva | prakṛtī laṭikī || 38 ||

‘My’ has no place at the root. Due to the worthless mind, my ‘speech’ (*‘I am’*) has come about (*ie. whatever comes out of the worthless will also be worthless*). Then that thoughtless *swarup* is the nature of the *prakruti*; and this *prakruti* is false.

39. प्रकृती आणी पुरुष। यां दोहींस जेथें नरिस।
तें मीपण वशिष। हें केवघडे ॥ ३९ ॥
prakṛtī āṇī puruṣa | yām dohīṁsa jethem nirāsa |



tem mīpaṇa viśeṣa | hem kevi ghaḍe || 39 ||

When there is *prakruti* then, there is that *purush*. But when this ‘speech’/*prakruti* dissolves in that *purush* then, how can ‘I’-ness appear, for there is only thoughtlessness ‘there’?

40. जेथें सर्व हं अशेष जालें। तेथें वशिष कैचे आलें।
मी मौनी म्हणतां भंगलें। मौन्य जैसें ॥ ४० ॥

jethem sarva hi aśeṣa jālem | tethem viśeṣa kairnce ālem |
mī maunī mhaṇatām bhaṅgalem | maunya jaisem || 40 ||

If this ‘all’ ‘here’ does not remain then, how can this pure *sattwa* be ‘there’? (This ‘all’ is pure *sattwa*, the beginning of *maya*) It would be like breaking that silence/*mouna* to say, “I am in silence/*mouna*.”

41. आतां मौन्य न भंगावें। करून कांहींच न करावें।
असोन नशिष नसावें। वविकबळें ॥ ४१ ॥

ātām maunya na bhaṅgāverī | karūna kāmhiṁca na karāverī |
asona niśeṣa nasāverī | vivekabaḷem || 41 ||

Now, that silence should not be broken and then, even while *doing, this ‘thing’ does not do (ie. for there is ‘no-otherness’). Therefore by constant *vivek*, you should be, by utterly not being at all. *(With this ‘thing’ the Master stays in the world but doesn’t take the touch)

इति श्रीदासबोधे गुरुशषियसंवादे
ब्रह्मनरूपणनाम समास दुसरा ॥ २ ॥ ९.२
iti śrīdāsabodhe guruśiṣyasamvāde
brahmanirūpaṇanāma samāsa dusarā || 2 || 9.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 9 named „Discourse on *brahman*“ is concluded.



9.3 Discourse on Doubtlessness (lit: Without a Body)

समास तसिरा : नःसंदेह नरूपण

samāsa tisarā : niḥsaṁdeha nirūpaṇa

|| Śrī Rām ||

1. श्रोतीं केला अनुमान। ऐसैं कैसें ब्रह्मज्ञान।
कांहींच नाहीं असोन। हें केवघडे ॥ १ ॥
śrotīm kelā anumāna | aiseṁ kaiseṁ brahmajñāna |
kāñhīmca nāhīm asona | heṁ kevi ghaḍe || 1 ||

If in the listener, conjecture has been created then, how then can there be that knowledge of *brahman*? If this ‘thing’ is not then, how can thoughtlessness ever be achieved?

2. सकळ करून अकर्ता। सकळ भोगून अभोक्ता।
सकळांमधें अलपितता। येईल कैसी ॥ २ ॥
sakaḷa karūna akartā | sakaḷa bhogūna abhoktā |
sakaḷāṁmadherṁ aliptatā | yeīla kaisī || 2 ||

The listener says (ie. conjecture is created), “If there is this ‘all’ doing and that non-doer (ie. *purush*) and if there is this ‘all’ enjoying and that non-enjoyer then, how can that untouched *purush* within this ‘all’ be realised?” (ie. when there is *prakṛuti*/*purush* then, this is the beginning of *maya*; the ‘all’ ie. *prakṛuti* is doing and the non-doer is the hidden *purush* within. This is the witness state and there you identify with this *prakṛuti* but not that *purush*)

3. तथापि तुम्ही म्हणतां। योगी भोगून अभोक्ता।
स्वर्गनरकहि आतां। येणेंच नियायें ॥ ३ ॥
tathāpi tumhī mhaṇatām | yogī bhogūna abhoktā |
svarganarakahi ātām | yeṇemci nyāyem || 3 ||

“Still you say the *yogi* enjoys and is the non-enjoyer. How can heaven and hell and this ‘I am’ be enjoyed and yet not enjoyed?” (ie. this world is our heaven and our hell; its to this world we return to when we leave this body. And here we say, “We are enjoying” or “We are suffering.” Even if we cast off this world still there is an enjoyer of knowledge. But the Master tells us that even this is not true and He sees only Himself)

4. जन्म मृत्यु भोगलिच भोगी। परी तो भोगून अभोक्ता योगी।
यातना हतियालागीं। येणेंच पाडें ॥ ४ ॥
janma mṛtyu bhogileca bhogī | parī to bhogūna abhoktā yogī |
yātanā hi tayālāgīm | yeṇemci pāḍem || 4 ||

“Everyone endures the suffering of birth and death, but you say that, the *yogi* suffers and yet still He does not suffer. That these sufferings He has cast off, due to His thoughtless understanding.”

5. कुटून नाहीं कुटलि। रडोन नाहीं रडला।



कुंथोन नाही कुंथलि। योगेश्वर ॥ ५ ॥

kuṭūna nāhīm kuṭilā | raḍona nāhīm raḍalā |
kumṭhona nāhīm kumṭhilā | yogeśvara || 5 ||

“Then though He is thrashed still, He is not thrashed and though He is crying still He is not crying. And though He makes great efforts still, He is making no effort whatsoever, for He is the Lord of *yoga*.”

6. जन्म नसोन घातला। पतति नसोन जाला।

यातना नसोन पावला। नानापरी ॥ ६ ॥

janma nasona ghātalā | patita nasona jālā |
yātanā nasona pāvalā | nānāparī || 6 ||

“You say that He is born and yet not born; that He has come down into a body and yet not come down; that He suffers in ‘many’ ways and yet does not suffer?”

7. ऐसा श्रोतयांचा अनुमान। श्रोतीं घेतलें आडरान।

आतां याचें समाधान। केलें पाहजि ॥ ७ ॥

aisā śrotayāñcā anumāna | śrotīm ghetaleṁ āḍarāna |
ātām yāceṁ samādhāna | keleṁ pāhije || 7 ||

Such were the conjectures of the listener, for in the listener these wanderings of the mind have been *accepted. Therefore now this ‘speech’ should be created and that *samadhan* should be realized. *(*maharaj* – you welcome the thoughts)

8. वक्ता म्हणे सावध व्हावें। तुम्ही बोलतां बरवें।

परी हें तुमच्याच अनुभवं। तुम्हास घडे ॥ ८ ॥

vaktā mhaṇe sāvadhā vhaṇēṁ | tumhī bolatām baraveṁ |
parī heṁ tumacyāca anubhaveṁ | tumhāsa ghaḍe || 8 ||

The speaker says, be alert and listen. When you leave your worries and concepts that you have created then, you ‘speak’ very well (ie. this ‘I am’ naturally remains), but your ‘experience’ has not met with that thoughtless *swarup*. (You are the only One; you do not even have knowledge. But this ‘speech’ or ‘I am’ has created separateness and afterwards you fell down into body consciousness. And as long as your thoughtless *swarup* is not understood and this ‘I am’ is not merged in That then, this indecisive understanding will waver between this ‘I am’ experience and body consciousness. Therefore firm understanding and conviction are required).

9. ज्याचा अनुभव जैसा। तो तो बोलतो तैसा।

संपदेवणि हो धविसा। तो नरिर्थक ॥ ९ ॥

jyācā anubhava jaisā | to to bolato taisā |
sampadeviṇa ho dhivasā | to nirārthaka || 9 ||

As is our experience, so will be our talk. If that *purush* has this ‘experience’ then, He will utter ‘I am’. But if that *purush* has no courage then, he will say these things which are empty and vain (then this inner ‘speech’ becomes the ‘many’ empty and vain words and He will be full of doubts). (*maharaj* – have the courage to be He)

10. नाही ज्ञानाची संपदा। अज्ञानदारदिरें आपदा।



भोगलियाच भोगी सदा। शब्दज्ञाने॥ १०॥

nāhīm jñānācī saṃpadā | ajñānadāridreṃ āpadā |
bhogilyāca bhogī sadā | śabdajñāneṃ || 10 ||

Where there is not the fullness of knowledge then, there is the misfortune and poverty⁵ of ignorance and He is confined within a mind. But when there is this knowledge of the ‘word’ then, that eternal Self will be the enjoyer enjoying.

11. योगी वोळखावा योगेश्वरें। ज्ञानी वोळखावा ज्ञानेश्वरें।

माहाचतुर तो चतुरें। वोळखावा॥ ११॥

yogī volakhāvā yogēśvareṃ | jñānī volakhāvā jñāneśvareṃ |
māhācatura to catureṃ | volakhāvā || 11 ||

The *yogī* should be recognized by that Lord of *yoga*. The *gnyani* should be recognized by the Lord of knowledge and the wise should recognize that ‘most wise’ (ie. the *atma*). (ie. you will only recognize the body when you stay as a body and you can only recognize God when you are God).

12. अनुभवी अनुभवयास कळे। अलपित अलपितपणें नविळें।

वदिहाचा देहभाव गळे। वदिही देखतां॥ १२॥

anubhavī anubhaviyāsa kaḷe | alipta aliptapaṇeṃ nivaḷeṃ |
videhācā dehabhāva gaḷe | videhī dekhataṃ || 12 ||

The one with this ‘experience’ understands this ‘experience’ only and the one who does not touch this ‘experience’ is purified by remaining untouched and this body awareness that is within the **videha* is dropped in the presence of the *videha*. **(The One without body will be recognized when you leave the body through vivek)*

13. बद्धासारखा सद्धि। आणी सद्धिासारखा बद्ध।

येक भावील तो अबद्ध। म्हणावाच नलगे॥ १३॥

baddhāsārikhā siddha | āṇī siddhāsārikhā baddha |
yeka bhāvīla to abaddha | mhaṇāvāca nalage || 13 ||

“The *siddha* is the same as the *baddha*/bonded and the bonded is the same as a *siddha*.” If one thinks like this then, it goes without saying that, that *atma* has become wild and foolish. (It is true; the *baddha* is the *siddha* but, he doesn’t know Himself)

14. झडपला तो देहधारी। आणी देहधारक पंचाक्षरी।

परंतु दोघां येकसरी। कैसी द्यावी॥ १४॥

jhaḍapalā to dehadhārī | āṇī dehadhāraka pañcākṣarī |
paraṃtu doghāṃ yekasarī | kaisī dyāvī || 14 ||

The one possessed by a spirit (ie. body ego) is the holder of a body and the one who exorcises this spirit, is also a holder of a body (ie. the ‘all’ is his body), but how can both be taken to be the same?

15. तैसा अज्ञान पतति। आणी ज्ञानी जीवनमुक्त।

दोघे समान मानील तो युक्त। कैसा म्हणावा॥ १५॥

⁵ Gospel of Thomas- Jesus said. Yet I marvel at how this great wealth has come to dwell in this poverty



*taisā ajñāna patita | āñī jñānī jīvanmukta |
doghe samāna māñila to yukta | kaisā mhañāvā || 15 ||*

In the same way, if the fallen and ignorant *jīva* regards himself as a *jīvanmukti* or *gnyani* then, how could he be called shrewd?

16. आतां असो हे दृष्टांत। प्रचति बोलों कांहीं हेत।
येथें श्रोतीं सावचित्त। क्षणयेक व्हावें ॥ १६ ॥
*ātām aso he dṛṣṭānta | pracita bolom kāmhiṁ heta |
yethem śrotīm sāvaccitta | kṣaṇayeka vhaṁvēm || 16 ||*

It is the thoughtless Self, beyond this visible ‘all’, that has become this ‘now’ (ie. by forgetting everything). Then He is this ‘experience’, this ‘speech’, this ‘thing’ and this original intent (ie. ‘I want to be, I want to know’). Therefore when ‘here’ within the listener, there should be the alertness of this ‘now’ then, He can be revealed.

17. जो जो ज्ञानें गुप्त जाला। जो वविकें वरिला।
जो अनन्यपणें उरला। नाहीच कांहीं ॥ १७ ॥
*jo jo jñāneṁ gupta jāla | jo vivekeṁ virālā |
jo ananyapaṇeṁ uralā | nāhīṁca kāmhiṁ || 17 ||*

That hidden *purush* is perceived due to knowledge. That *purush* is made *so open by His *vivek*. And then that *purush* remains by no-otherness, without being this ‘thing’ even. *(maharaj- He is so open He doesn’t take the touch of anything)

18. तयास कैसें गवसावें। शोधू जातां तोचि व्हावें।
तोचि होतां म्हणावें। नलगे कांहीं ॥ १८ ॥
*tayāsa kaiseṁ gavasāvēṁ | śodhū jātām toci vhaṁvēm |
toci hotām mhaṇāvēṁ | nalage kāmhiṁ || 18 ||*

“But how to find that Reality?” If you should search for Him then, He only will be and when He only is then, it will not be necessary to call Him this ‘thing’ (ie. the beginning of otherness).

19. देहीं पाहातां देसना। तत्वें शोधतिं भासेना।
ब्रह्म आहे नविडेना। कांहीं केल्यां ॥ १९ ॥
*dehīm pāhātām desinā | tatveṁ śodhitīm bhāsenā |
brahma āhe nivaḍenā | kāmhiṁ kelyām || 19 ||*

You understand that He is within the body yet He cannot be seen. You searched the manifest elements but He is not something that appears. That *brahman* is and yet He is not chosen the way you choose this created ‘thing’ (He cannot be the known, for He is the Knower. Therefore any form of attention or knowledge has to be dropped).

20. दसितो तरी देहधारी। परी कांहींच नाही अंतरीं।
तयास पाहातां वरिवरी। कळेल कैसा ॥ २० ॥
*disato tarī dehadhārī | parī kāmhiṁca nāhīm aṁtarīm |
tayāsa pāhātām varivarī | kaḷela kaisā || 20 ||*

When He sees through the eyes then, there He is the holder of a body (ie. *jīva*, see 13.



1.24). But in truth, He is not even this ‘thing’, for He is within this ‘thing’. But if you understand Him as these outer appearances then, how can He be realized?

21. कळाया शोधावें अंतर। तंव तो नतिय नरितर।
जयास धुंडितां वकिार। नरिवकिार होती ॥ २१ ॥
kalāyā śodhāvēṃ aṃtara | taṃva to nitya niraṃtara |
jayāsa dhunḍitāṃ vikāra | nirvikāra hotī || 21 ||

To understand Him, you have to search this inner space for the One who is eternal and beyond this inner space. If *mula maya* is searched through then, this modification ‘I am’ will become that unmodified Self that never moves.

22. तो परमात्मा केवल। तयास नाही मायामळ।
अखंड हेतूचा वटिळ। जालाच नाही ॥ २२ ॥
to paramātmā kevala | tayāsa nāhīṃ māyāmaḷa |
akhaṇḍa hetūcā viṭāḷa | jālāca nāhīṃ || 22 ||

That *paramatma* is pure knowledge (ie. no-knowledge). That has no blemish of *maya*. That which is unbroken has not become the impurity of this original intent.

23. ऐसा जो योगीराज। तो आत्मा सहजीं सहज।
पूरणब्रह्म वेदबीज। देहाकारें कळेना ॥ २३ ॥
aisā jo yogīrāja | to ātmā saha�īṃ sahaJa |
pūrṇabrahma vedabīja | dehākāreṃ kaḷeṇā || 23 ||

That *purush* is the ‘King of *yoga*’. That *atma* is the natural within the natural (ie. there is That only, He is not required to be the witness ‘there’). That complete *brahman* is the *seed the *vedas* speak of, yet He cannot be understood when you hold this ‘all’ body form. *(From this seed of the ‘all’ the words come and the *vedas* were formed and a world appeared)

24. देह भावतिं देहचदिसिं। परी अंतर अनारसिं असे।
तयास शोधतिं नसे। जन्म मरण ॥ २४ ॥
deha bhāvitīṃ dehacaci disī | parī aṃtara anārisīṃ ase |
tayāsa śodhitīṃ nase | janma maraṇa || 24 ||

As soon as you imagine a body then, a body is seen. But truly, He is very different to this inner space even (ie. ‘all’ body). Thus if in this way, you search for that Reality, birth and death will disappear. (*maharaj-* whatever you see and perceive, He is not that)

25. जयास जन्ममरण व्हावें। ते तो नवहेचिस्वभावें।
नाहीच ते आणावें। कोठून कैचें ॥ २५ ॥
jayāsa janmamaraṇa vhaāvēṃ | teṃ to navheci svabhāvēṃ |
nāhīṃca teṃ āṇāvēṃ | koṭhūna kairīcēṃ || 25 ||

Birth and death are for *mula maya*. But this is not the nature of that *atma purush*. For how can that *Reality be brought from out of nothing (this *mula maya* is zero; everything comes from zero, ignorance)? *(*parabrahman* has nothing to do with all this, He has never lost Himself and He cannot be a product of what is not/*maya*)



26. नरिगुणास जन्म कल्पलि। अथवा नरिगुण उडवलि।
तरी उडाला आणी जनमला। आपला आपण॥ २६॥
nirguṇāsa janma kalpilā | athavā nirguṇa uḍavilā |
tarī uḍālā āṇī janmalā | āpalā āpaṇa || 26 ||

If you imagine that that *nirgun* can be born or that It can be struck down then, you are bringing death and birth upon Yourself (ie. caught in the claws of imagination you imagine you are and consequently will not be).

27. माध्यांनीं थुंकितां सूर्यावरी। तो थुंका पडेल आपणांच वरी।
दुसऱ्यास चिंतितां अंतरीं। आपणास घडे॥ २७॥
mādhyāmnīm thūṁkitāṁ sūryāvarī | to thūṁkā paḍela āpaṇāṁca varī |
dusaṛyāsa cīntitāṁ antarīm | āpaṇāsa ghaḍe || 27 ||

When you spit at the mid-day sun then, that spit falls on you only. In the same way, when you think that there is another then, in this inner space you have been formed (and the separateness of ‘I am-ness’ is created).

28. समर्थ रायाचे महिमान। जाणतां होते समाधान।
परंतु भुंकों लागलें स्वान। तरी तें स्वानच आहे॥ २८॥
samartha rāyāce mahimāna | jāṇatāṁ hote samādhāna |
paraṁtu bhuṁkoṁ lāgaḷeṁ svāna | tarī teṁ svānaci āhe || 28 ||

There is the Master and there is the power of the Master. When you know these then, there is *samadhan*. But when the dog starts barking (*maharaj-* the dog knows, “I am a dog; I am not a cat”), then that Reality has become a dog only. (This body consciousness is not any better than being a dog. It seeks only food, a female and sleep. It spends its life with its tongue out, begging for something and does not know what is *vivek*)

29. ज्ञानी तो सत्यस्वरूप। अज्ञान देखे मनुष्यरूप।
भावासारखा फळद्रूप। देव तैसा॥ २९॥
jñānī to satyasvarūpa | ajñāna dekhe manuṣyarūpa |
bhāvāsārikhā phaladrūpa | deva taisā || 29 ||

The *gnyani* is that true *swarup* but the ignorant see a man’s form.⁶ God appears according to whatever conviction you hold of Him.

30. देव नरिंकार नरिगुण। लोक भावति पाषाण।
पाषाण फुटतो नरिगुण। फुटेल कैसा॥ ३०॥
deva nirākāra nirguṇa | loka bhāvitī pāṣāṇa |
pāṣāṇa phuṭato nirguṇa | phuṭela kaisā || 30 ||

God is formless and *nirgun* but the world gives regard to stone idols. The stone will

⁶ *siddharameshwar maharaj-* What reward should the *guru* give to the disciple who pays no attention to the instructions in the *sadguru’s* discourse and fails to act accordingly? Instead, the disciple only recites “*Guru brahma, guru vishnu...*” and does *puja* with frankincense, lamp and food-offerings. Suppose a master orders a servant, “Bring some water,” but the servant neglects this and instead starts dancing around and says “Oh master, what a beautiful face you have, what a fine physique, how wonderful you are.” If the servant acts like this then, what reward will he get from his master? In the same way, if the disciple only makes the *sadguru’s puja* with sweet words then, what is the use of *sadguru’s* speech?



get broken one day but, how will that *nirgun* ever be broken?

31. देव सदोदति संचला। लोकीं बहुवधि केला।
परंतु बहुवधि जाला। हें तों घडेना ॥ ३१ ॥
deva sadodita saṁcalā | lokīm bahavidha kelā |
paramtu bahavidha jālā | heṁ tom ghaḍenā || 31 ||

God is ever-arisen/*sado-dita* and completely full but in this world, He is made into the ‘many’ forms (ie. gross bodies and stone idols). But with the appearance of these ‘many’ forms, that thoughtless *paramatma* can never be understood.

32. तैसा साधु आत्मज्ञानी। बोधें पूरण समाधानी।
विवेकें आत्मनविदनी। आत्मरूपी ॥ ३२ ॥
taisā sādhu ātmajñānī | bodherṁ pūrṇa samādhānī |
vivekerṁ ātmanivedanī | ātmarūpī || 32 ||

The *sadhu* is the *atma gnyani*. By understanding He has gained complete *samadhan*. Through *vivek*, He has surrendered to the *atma* and has become like that *atma*.

33. जळोन काष्ठठाचा आकार। अग्नदिसिं काष्ठठाकार।
परी काष्ठ होईल हा वचार। बोलोंच नये ॥ ३३ ॥
jalōna kāṣṭhācā ākāra | agni dise kāṣṭhākāra |
parī kāṣṭha hoīla hā vicāra | bolomca naye || 33 ||

When a piece of wood burns then, the fire takes the shape of wood but has the fire become that wood? In the same way, that thoughtless *swarup* has never become this ‘I am’.

34. कर्पूर असे तों जळतां दसि। तैसा ज्ञानीदेह भासे।
तयास जनमवतिं कैसे। कर्दळीउदरीं ॥ ३४ ॥
karpūra ase tom jalatām dise | taisā jñānīdeha bhāse |
tayāsa janmavitām kaiseṁ | kardalīudarīm || 34 ||

The body of the *gnyani* is like camphor; it is seen while it is burning. It appears but it is burning away and will not remain in the end. And just as the *camphor cannot return to the plantain so too, how can that *gnyani* ever be made to take a birth? *(Camphor is produced from the resin of a plantain)

35. बीज भाजलें उगवेना। वस्त्र जळालें उकलेना।
वोघ नविडतिं नविडेना। गंगेमर्घें ॥ ३५ ॥
bīja bhājaleṁ ugavenā | vastra jalāleṁ ukalenā |
vogha nivaḍitām nivaḍenā | gaṁgemadherṁ || 35 ||

The seed that is burnt does not germinate. The cloth that is burnt cannot be picked up and the agreed upon stream cannot be agreed upon, when it enters the *ganga*.

36. वोघ गंगेमागें दसि। गंगा येकदेसी असे।
साधु कांहीच न भासे। आणी आत्मा सर्वगत ॥ ३६ ॥
vogha gaṁgemāgerṁ dise | gaṁgā yekadesī ase |
sādhu kāṁhīcā na bhāse | āṇī ātmā sarvagata || 36 ||



The stream can be seen before it enters the *ganga* but afterwards it becomes one with the *ganga*. In the same way, the *sadhu* does not appear as this ‘thing’ even, for He is the *atma* that pervades this ‘all thing’.

37. सुवर्ण नवहे लोखंड। साधूस जनम थोतांड।
अज्ञान प्राणी जडमूढ। तयास हें उमजेचनि ॥ ३७ ॥
suvarṇa navhe lokharīṇḍa | sādhusa janma thotārīṇḍa |
ajñāna prāṇī jaḍamūḍha | tayāsa heri umajecinā || 37 ||

The gold can never become iron again once it has been touched by the *paris* stone; in the same way the birth of that *sadhu* is merely a fictitious story. But the ignorant in the *prana* are gross and dull and if they see this body and say it is the *sadhu* then, how then will they ever understand that thoughtless Reality?

38. अंधास कांहींच न दसि। तरी ते लोक आंधळे कैसे।
सन्नपातें बरळतसे। सन्नपाती ॥ ३८ ॥
āndhāsa kāṁhīṁca na dise | tarī te loka āṁdhale kaise |
sannapāṭeṁ barāḷatase | sannapātī || 38 ||

The blind cannot see this ‘thing’/knowledge. How then will this world of the blind and confused even understand that Reality? The ignorant’s talk is no better than the wild and incoherent babblings that are caused by fever.

39. जो स्वपनामधें भयाला। तो स्वप्नभयें वोसणाला।
तें भये जागत्याला। केवलागे ॥ ३९ ॥
jo svapnāmadheri bhyālā | to svapnabhayeri vosanālā |
teṁ bhaye jāgatyālā | kevi lāge || 39 ||

When that *purush* gets frightened in this dream then, that *atma* screams out with ‘dream fear’. But how can fear ever affect the One who is awake?

40. मुळी सर्पाकार देखली। येक भयाला येकें वोळखली।
दोघांची अवस्था लेखली। सारखीच कैसी ॥ ४० ॥
mulī sarpākāra dekhilī | yeka bhyālā yekēṁ voḷakhilī |
doghāmcī avasthā lekhilī | sārīkhīca kaisī || 40 ||

The shape of the root gives the appearance of a snake and one person gets afraid while another knows there is no snake. How can the states of both be regarded as the same?⁷

41. हतीं धरतिं हडिसेना। हें येकास भासेना।
तरी ते त्याची कल्पना। तयासीच बाधी ॥ ४१ ॥
hatīṁ dharitīṁ hi ḍasenā | heri yekāsa bhāsenā |
tarī te tyācī kalpanā | tayāsīca bādhi || 41 ||

⁷ *siddharameshwar maharaj*- For instance, once the intellect of a man decides that the rope, in the darkness, is a snake then it will be a snake, though a snake doesn’t actually exist. The intellect at that time decides it is a snake and it stops there. Having decided, “snake”, it leaves any further thinking on this and one begins to behave toward the rope as if it was a snake. Another man comes along and tries in so many ways to convince the first man, “My dear man! It’s not a snake, it’s a rope,” but if the first man does not give up this objectification by his intellect and doesn’t investigate further, then all efforts of the other man will be in vain.



Even if held in the hand or kept in one's possession still, it can never bite.⁸ In the same way, that thoughtless Reality cannot appear to the one who sees this illusion. When that Reality imagines Its own self then, pain and suffering come to that Reality.

42. वचिु सर्प डसला। तेणें तोचजाकळला।
 तयाचेनलोक जाला। कासावीस कैसा ॥ ४२ ॥
vimcu sarpa ḍasalā | teṇem toci jākalālā |
tayāceni loka jālā | kāśāvīsa kaisā || 42 ||

When the scorpions and snakes bite (ie. desires) then, that one who is truly *paramatma*, gets tormented. But how can that Reality be distressed by the appearances of this world? (If He uses *vivek* then, His world will be this 'all'/knowledge. And when He usues further *vivek* then, He understands that this too, is false)

43. आतां तुटला अनुमान। ज्ञानयास कळे ज्ञान।
 अज्ञानास जनममरण। चुकेचनि ॥ ४३ ॥
ātām tuṭalā anumāna | jñāniyāsa kaḷe jñāna |
ajñānāsa janmamaraṇa | cukecinā || 43 ||

Now with understanding of this 'all', the conjecture has been broken and then the *gnyani* understands that pure knowledge. However, the ignorant cannot avoid birth and death.

44. येका जाणण्यासाठी। लोक पडलिं अटाटीं।
 नेणपणें हपिुटी होती। जन्ममृत्यें ॥ ४४ ॥
yekā jāṇaṇyāsāṭhī | loka paḍile aṭāṭī |
neṇapaṇem hiṁpuṭī hotī | janmamṛtyem || 44 ||

That One, on account of this knowing, will fall in this world of the 'all' and then, will objectify further and see a world of 'many' names and forms. And due to His ignorance/not knowing, He will get drowned in births and deaths.

45. तेंचकिथानुसंधान। पुढें केलें परछिनि।
 सावधान सावधान। म्हणे वक्ता ॥ ४५ ॥
teṁci kathānusandhāna | puḍherṁ kelem parichinna |
sāvadhāna sāvadhāna | mhaṇe vaktā || 45 ||

If that Reality accepts this connection to this 'story' of the 'all then, afterwards It will get divided out into numerous different forms. Therefore the speaker/Master says, "Be alert, be ever alert."

इति श्रीदासबोधे गुरुशषियसंवादे
 नःसिंदेहनरूपणनाम समास तिसरा ॥ ३ ॥ ९.३
iti śrīdāsabodhe guruśiṣyasamvāde
niḥsamdehanirūpaṇanāma samāsa tisarā || 3 || 9.3

⁸ *siddharameshwar maharaj*- From this you can see that happiness is not in leaving the experience of sense objects but is in understanding that the objects are false. The rubber snake is not a snake. When one sees the rubber snake and understands it is false, then whether the rubber snake is discarded or not, what is the difference?



Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 9 named „Discourse on Doubtlessness (lit: Without a Body)“ is concluded.

9.4 This Discourse of Knowingness

समास चवथा : जाणपणनरूपण

samāsa cavathā : jāṇapaṇanirūpaṇa

|| Śrī Rām ||

1. पृथ्वीमधे लोक सकळ। येक संपन्न येक दुर्बळ।
येक नर्मळ येक वोंगळ। काय नमित्त्य ॥ १ ॥
pr̥thvīmādher̥ṁ loka sakāḷa | yeka saṁpanna yeka durbaḷa |
yeka nirmaḷa yeka voṁgaḷa | kāya nimitya || 1 ||

“Within this gross elemental earth there is this world of the ‘all’. What is the reason for one being endowed with this great wealth of the ‘all’ and the other being powerless due to body consciousness? What is the reason that one is pure and the other is impure?”
(There are these two worlds. The world of the ‘all’ and the world of the ‘many’. And within these two worlds there is that One *atma*)

2. कतियेक राजे नांदती। कतियेक दरदिर भोगति।
कतियेकांची उत्तम सथति। कतियेक अधमोद्धम ॥ २ ॥
kityeka rāje nāṁdatī | kityeka daridra bhogitī |
kitiyekāṁcī uttama sthitī | kityeka adhamoddhama || 2 ||

“That One who is within the ‘many’ rules as the King or that One within the ‘many’ suffers the misery of body consciousness. For that One within the ‘many’ there is the highest state and for that One within the ‘many’ there is the lowest of the low?”

3. ऐसें काय नमित्त्य जालें। हें मज पाहजि नरीपलें।
याचे उत्तर ऐकलें। पाहजि श्रोती ॥ ३ ॥
aiseṁ kāya nimitya jālēṁ | heṁ mja pāhaji nariṣalēṁ |
yāce uttara aikileṁ | pāhaji śrotīṁ || 3 ||

“What is the reason for this and tell to ‘me’, what is that thoughtless discourse?” The speaker says, in the listener, there should be the listening to this reply (*maharaj- reply to the mind in such a way that the mind goes off*).

4. हे सकळ गुणापासीं गती। सगुण भाग्यशरी भोगति।
अवगुणास दरदिरप्राप्ती। येदर्थी संदेह नाही ॥ ४ ॥
he sakāḷa guṇāpāsīṁ gatī | saguṇa bhāgyaśrī bhogitī |
avaguṇāsa daridrāprāptī | yedarthīṁ saṁdeha nāhīṁ || 4 ||

When that thoughtless *swarup* is this ‘all’ state then, It is in the charge of the *sattwa guna*. It has become this *sagun* ‘experience’ and enjoys good fortune. But when It accepts these inferior **gunas* then, it becomes body conscious and stricken with poverty. For this reason, one should leave off these doubts that hold you in body consciousness.
*(Objectification or imagination)

5. जो जो जेथें उपजला। तो ते वेवसाई उमजला।
तयास लोक म्हणती भला। कार्यकर्ता ॥ ५ ॥
jo jo jether̥ṁ upajalā | to te vevasāīṁ umajalā |



tayāsa loka mhaṇatī bhalā | kāryakartā || 5 ||

When that *purush* gets born ‘here’ in *mula maya* then, it is understood to be a ‘doer’. Then He gets called wise, knowledgeable and capable, for He is ever engaged in doing this action of the ‘all’ (ie. ‘Myself is everywhere’).

6. जाणता तो कार्य करी। नेणतां कांहींच न करी।
जाणता तो पोट भरी। नेणता भीक मागे ॥ ६ ॥
jāṇatā to kārya karī | neṇatāṁ kāmhiṇca na karī |
jāṇatā to poṭa bhārī | neṇatā bhika māge || 6 ||

That Knower does this ‘all’ action and those who don’t know/ignorant cannot do this action of the ‘thing’. That Knower gets satisfied within (ie. *ananda*) and those who don’t know have to beg (give me this and that and make me happy).

7. हें तों प्रकटचअसे। जनीं पाहातां प्रत्यक्ष दसि।
वदियेवीण करंटा वसे। वदिया तो भाग्यवंत ॥ ७ ॥
heṁ toṁ prakṛataci ase | janīm pāhātām pratyakṣa dise |
vidyevīṇa karaṇṭā vase | vidyā to bhāgyavaṁta || 7 ||

That One understands that all this is myself made manifest but when That takes birth in this world then, It sees through the sensory organs. When there is no knowledge then, that *atma* lives as a miserable wretch and when there is knowledge then, that *atma* is the possessor of good fortune.

8. आपुली वदिया न सकिसी। तरी काये भीक मागसी।
जेथें तेथें बुद्धी ऐसी। वडलिं सांगती ॥ ८ ॥
āpulī vidyā na sikasī | tarī kāye bhika māgasī |
jethem tethem buddhī aisī | vaḍileṁ sāṅgatī || 8 ||

If you do not learn your own knowledge then, how much will you have to beg? (How can I find happiness? Please somebody or something give me some happiness) But when your *buddhi* ‘here’ is ‘there’ then, that elder, the *atma*, says, “I don’t want nothing because nothing is true.”

9. वडलि आहे करंटा। आणी समर्थ होये धाकुटा।
कां जे वदियेनें मोटा। म्हणोनिया ॥ ९ ॥
vaḍila āhe karaṇṭā | āṇī samartha hoye dhākuṭā |
kām je vidyeneṁ moṭā | mhaṇoniyā || 9 ||

But if that elder is a wretch and has no knowledge then, He becomes a servant. And how then can *mula maya* become *brahman* if there is this knowledge of the servant?

10. वदिया नाही बुद्धी नाही। वविक नाही साक्षेप नाही।
कुशळता नाही व्याप नाही। म्हणौन प्राणी करंटा ॥ १० ॥
vidyā nāhī buddhī nāhī | viveka nāhīm sākṣepa nāhīm |
kuśalātā nāhīm vyāpa nāhīm | mhaṇauna prāṇī karaṇṭā || 10 ||

If there is no knowledge and no *buddhi*; if there is no *vivek* and no alertness; if there is no cleverness and no pervasiveness then, He is a wretched fool in the *prana*.



11. इतुके ह जेथें वसे। तेथें वैभवास उणें नसे।

वैभव सांडतिं अपैसैं। पाठीं लागे ॥ ११ ॥

itukem hi jethem vase | tethem vaibhavāsa uṇem nase |
vaibhava sāmḍitāṁ apaiserem | pāṭhīm lāge || 11 ||

But whenever knowledge, *vivek* etc. are present ‘here’ then, there is no lack of this grandeur ‘there’. And then even if one leaves aside this grandeur (ie. this ‘all’), still it will follow behind. (*maharaj- knowledge runs after you, it wants to serve you*)

12. वडलि समर्थ धाकुटा भकिरी। ऐका याची कैसी परी।

वडलि ऐसा व्याप न करी। म्हणोनियां ॥ १२ ॥

vaḍila samartha dhākuṭā bhikārī | aikā yācī kaisī parī |
vaḍilā aisā vyāpa na karī | mhaṇoniyām || 12 ||

And if the father has that understanding but His son is a beggar then, he has not been listening to His father’s ‘speech’? The pervasiveness that is with the Father has not therefore been created by the son.

13. जैसी वदिया तैसी हांव। जैसा व्याप तैसैं वैभव।

तोलासारखा हावभाव। लोक करती ॥ १३ ॥

jaisī vidyā taisī hāmva | jaisā vyāpa taisēm vaibhava |
tolāsārikhā hāvabhāva | loka karitī || 13 ||

As is one’s knowledge, so will be one’s desires. As is one’s pervasiveness, so will be one’s glory. The actions that we make will be the same as the inclination of our mind and we will create a world accordingly (ie. either this world of ‘many’ imaginations or this world of the pervasive ‘all’).

14. वदिया नसे वैभव नसे। तेथें नरिम्ळ कैचा असे।

करंटेपणें वोखटा दसिं। वोंगळ आणी वकिरी ॥ १४ ॥

vidyā nase vaibhava nase | tethem nirmaḷa kairmṇcā ase |
karamṭepaṇem vokhaṭā dise | voṅgaḷa āṇī vikārī || 14 ||

When there is no knowledge then, there is no glory of this ‘all’. And if there is no glory then, how will there ever be the purity of ‘there’? Due to such wretchedness (ie. *rajo guna*), the filthy is seen and there is ugliness and many modifications.⁹

15. पशु पक्षी गुणवंत। त्यास कृपा करी समर्थ।

गुण नसतां जणिं वेरूथ। प्राणीमात्राचें ॥ १५ ॥

paśu pakṣī guṇavarṇta | tyāsa kṛpā karī samartha |
guṇa nastām jṇem vertha | prāṇīmātrācēm || 15 ||

Whereas the one who possesses this *sattwa guna* is the beast and the bird for he understands, ‘I am everything, everywhere’ and he has received the grace of the Master. But if this *guna* is destroyed then, there is merely this empty living in the *prana*.

⁹ *Gospel of Thomas*- Jesus said, “I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty. My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty. But meanwhile they are drunk. When they shake off their wine, then they will change their ways.”



16. गुण नाही गौरव नाही। सामर्थ्य नाही महत्त्व नाही।
कुशळता नाही तर्क नाही। प्राणीमात्रासी ॥ १६ ॥
guṇa nāhīm gaurava nāhīm | sāmārthya nāhīm mahatva nāhīm |
kuśalātā nāhīm tarka nāhīm | prāṇīmātrāsī || 16 ||

If this *guna* is not then there is no honour. Where this power is not then there is no greatness. For there is no pervasiveness and no glory for the one confined within the *prana*.

17. याकारणें उत्तम गुण। तेंच भाग्याचें लक्षण।
लक्षणेवीण अवलक्षण। सहजच जालें ॥ १७ ॥
yākāraṇem uttama guṇa | teñci bhāgyācēṁ lakṣaṇa |
lakṣaṇevīṇa avalakṣaṇa | sahajaci jāleṁ || 17 ||

On account of this ‘speech’ of that superior *guna*, that Reality becomes this attention of the fortunate (*‘I am everywhere’*). But without this attention of ‘I am’, that natural thoughtless Self becomes misfortune and bad habits (*“I am a body”*).

18. जनामधें तो जाणता। त्यास आहे मान्यता।
कोणी येक वदिया असतां। महत्त्व पावे ॥ १८ ॥
janāmadheṁ to jāṇatā | tyāsa āhe mānyatā |
koṇī yeka vidyā asatām | mahatva pāve || 18 ||

That *purush* is the Knower within this world and He is the only one worthy of respect. When that One who is within everyone acquires this knowledge then, He is to be considered great.

19. प्रपंच अथवा परमार्थ। जाणता तोचसिमर्थ।
नेणता जाणजि वेर्थ। नःकारण ॥ १९ ॥
prapañca athavā paramārtha | jāṇatā toci samartha |
neṇatā jāṇije vertha | niḥkāraṇa || 19 ||

Whether there is this worldly life/*prapanch* or *paramarth* still, there is that One who knows. You should understand that to not know/ignorance is void of any glory and worthless.

20. नेणतां वचिु सर्प डसे। नेणतां जीवघात असे।
नेणतां कार्य नासे। कोणी येक ॥ २० ॥
neṇatām viñcu sarpa ḍase | neṇatām jīvaghāta ase |
neṇatām kārya nāse | koṇī yeka || 20 ||

The one who does not know gets bitten by scorpions and snakes (*the poison of desire*). The one who does not know loses this life. The one who does not know destroys this action of the moving ‘all’.

21. नेणतां प्राणी सतिरे। नेणपणें तरहे भरे।
नेणपणे ठके वसिरे। पदार्थ कांहीं ॥ २१ ॥
neṇatām prāṇī simtare | neṇapaṇem tarhe bhare |
neṇapaṇe ṭhake visare | padārtha kāñhīm || 21 ||



The one who does not know is ensnared in the *prana*. By not knowing, one is tormented and by not knowing one is deceived and forgets this object that is this ‘thing’.

22. नेणतां वैरी जकिंती। नेणतां अपाई पडती।
नेणतां संवहारती घडती। जीवनास ॥ २२ ॥
neṇatām vairī jankitī | neṇatām apāī paḍatī |
neṇtām saṁvāharatī ghaḍatī | jīvanāsa || 22 ||

The one who does not know gets conquered by the enemy (ie. ego). The one who does not know makes mistakes and suffers great loss. The one who does not know destroys everything and destroys this life.

23. आपुले स्वहति न कळे जना। तेणें भोगती यातना।
ज्ञान नेणतां अज्ञाना। अधोगती ॥ २३ ॥
āpule svahita na kaḷe janā | teṇeṁ bhogitī yātana |
jñāna neṇatām ajñānā | adhogatī || 23 ||

The people do not understand this which is their own Self-benefit and therefore great suffering has to be endured. If this knowledge is not known then, there is ignorance and one falls down into the body and stays so very far away from the Self.

24. मायाब्रह्म जीवशिव। सारासार भावाभाव।
जाटलियासाठीं होतें वाव। जन्ममरण ॥ २४ ॥
māyābrahma jīvaśiva | sārāsāra bhāvābhāva |
jāṭilyāsāṭhīm hoteṁ vāva | jnmamaraṇa || 24 ||

Only through detachment will one come to understand *maya* and *brahman*, the *jīva* and *śiva*; the essence and non-essence and existence and non-existence, and then birth and death are made void.

25. कोण कर्ता नशिचयेंसी। बद्ध मोक्ष तो कोणासी।
ऐसें जाणतां प्राणीयासी। सुटकिं घडे ॥ २५ ॥
koṇa kartā niścayēsī | baddha mokṣa to koṇāsī |
aiśeṁ jāṇatām prāṇīyāsī | suṭikīm ghaḍe || 25 ||

When you know who is truly the doer and who is bound and who is liberated then, you are released from within the *prana*.

26. जाणजि देव निर्गुण। जाणजि मी तो कोण।
जाणजि अनन्यलक्षण। महणजि मुक्त ॥ २६ ॥
jāṇije deva nirguṇa | jāṇije mī to koṇa |
jāṇije ananyalakṣaṇa | mhaṇije mukta || 26 ||

That *nirgun* God should be known; one should know, who am I? and who is God? One should know that ‘no-otherness’ and that only should be called Liberation.

27. जतिकें जाणोन सांडलें। ततिकें दृश्य बोलांडलें।
जाणत्यास जाणतां तुटलें। मूल मीपणाचें ॥ २७ ॥
jitukeṁ jāṇona sāṇḍileṁ | titukeṁ dr̥śya volāṇḍileṁ |
jāṇatyāsa jāṇatām tuṭaleṁ | mūla mīpaṇāceṁ || 27 ||



When whatever is known is let slip away and whatever is visible is left behind then, you are the Knower and the root of 'I am-ness' is dissolved.

28. न जाणतां कोटीवरी। साधनें केलीं परोपरी।
तरी मोक्षास अधिकारी। होणार नाही ॥ २८ ॥
na jāṇatāṁ koṭīvarī | sādhanem kelīm paroparīm |
tarī mokṣāsa adhikārī | hoṇāra nāhīm || 28 ||

The one who does not know up to that pure knowledge may do many kinds of *sadhana*, but still he will not be worthy of Final Liberation.

29. मायाब्रह्म वोळखावें। आपणास आपण जाणावें
इतुक्यासाठीं स्वभावें। चुके जन्म ॥ २९ ॥
māyābrahma voḷakhāvēṁ | āpaṇāsa āpaṇa jāṇāvēṁ
itukyāsāṭhīm svabhāvēṁ | cuke janma || 29 ||

maya and *brahman* should be recognized. You should know your Self. And on account of this, birth will naturally be avoided.

30. जाणतां समर्थाचें अंतर। प्रसंगें वरूते तदनंतर।
भाग्य वैभव अपार। तेणेच पावे ॥ ३० ॥
jāṇatāṁ samarthācēṁ antara | prasāṅgēṁ varte tadanantara |
bhāgya vaibhava apāra | teṇeci pāve || 30 ||

When you know the inner space of the Master and afterwards, exist and function through His knowledge then, you are truly blessed and acquire the glory of that limitless *swarup*.

31. म्हणौन जाणणें नव्हे सामान्य। जाणतां होईजे सर्वमान्य।
कांहींच नेणतां अमान्य। सर्वत्र करती ॥ ३१ ॥
mhaṇauna jāṇaṇem navhe sāmānya | jāṇatāṁ hoīje sarvamānya |
kāmhīmca neṇatāṁ amānya | sarvatra karitī || 31 ||

Therefore, to know is not *nirgun* (ie. He does not know even). The One who knows has respect for this 'all' and the One who does not know has no respect for this 'thing' at all.

32. पदार्थ देखोन भूत भावी। नेणतें झडपोन प्राण ठेवी।
मथिया आहे उठाठेवी। जाणते जाणती ॥ ३२ ॥
padārtha dekhona bhūta bhāvī | neṇatem jhaḍapona prāṇa ṭhevī |
mithiyā āhe uṭhāṭhevī | jāṇate jāṇatī || 32 ||

Though we are actually seeing by means of this 'thing' still, the one who does not know this conceives of 'many' objects and being possessed of the elements gets placed in the *prana*. But the Knower knows these elements are false and the source of only troubles and toil.

33. जाणत्यास कळे वर्म। नेणत्याचें खोटें कर्म।
सकळ कांहीं धर्माधर्म। जाणतां कळे ॥ ३३ ॥
jāṇatyāsa kaḷe varma | neṇtyācēṁ khoṭem karma |



sakaḷa kāṛṇhīm dharmaḍdharma | jāṇatām kaḷe || 33 ||

To the One who knows, there comes the understanding of that thoughtless essence. And to the One who does not know there comes, his false *karma*. The Knower, He understands the difference between *dharma* and *adharma* and perceives this ‘all thing’. (He realizes that one’s inherent nature or *dharma* is to stay in this ‘I am’ or effortless knowing and so drops everything; all thoughts from His mind)

34. नेणत्यास येमयातना। जाणत्यास कांहींच लागेना।

सकळ जाणोन वविंचना। करी तो मुक्त ॥ ३४ ॥

neṇatyāsa yemayātana | jāṇatyāsa kāṛṇhīmca lāgenā |

sakaḷa jāṇona vivaṛṇcana | karī to mukta || 34 ||

To the One who does not know, there are the sufferings of death. While the One who knows, does not take the touch of this ‘thing’ even. For He has known this ‘all’ and then investigated thoughtlessness and was liberated.

35. नेणतां कांहीं राजकारण। अपमान करून घेती प्राण।

नेणतां कठीण वर्तमान। समस्तांस होये ॥ ३५ ॥

neṇatām kāṛṇhīm rājakāraṇa | apamāna karūna ghetī prāṇa |

neṇatām kaṭhīṇa vartamāna | samastāṇsa hoye || 35 ||

The one who does not know this ‘thing’ of **raja-karana* has no authority and loses his life (lit. gets the *prana*). When one does not know this then, this ‘all’ exists in the hard and gross objectified world. *(‘He does everything’; see 11.5)

36. म्हणोनियां नेणणें खोटें। नेणते प्राणी करंटे।

जाणतां वविरतां तुटे। जन्ममरण ॥ ३६ ॥

mhaṇoniyāṁ neṇaṇeṁ khoṭeṁ | neṇate prāṇī karaṇṭe |

jāṇatām vivaratām tuṭe | janmamaraṇa || 36 ||

Therefore to not know is useless. By not knowing, that Reality becomes a wretch in the *prana*. While the one who knows and then understands thoughtlessness, breaks the bond of birth and death.

37. म्हणोन अलक्ष करूं नये। जाणणें हाचि उपाये।

जाणतां सापडें सोये। परलोकाची ॥ ३७ ॥

mhaṇona alakṣa karūṁ naye | jāṇaṇeṁ hāci upāye |

jāṇatām sāpaḍeṁ soye | paralokācī || 37 ||

Therefore one should not be inattentive. Due to knowing, that thoughtless Self has become this remedy of ‘I am’ (‘I am’ is the remedy for the poisonous bites of desires). When you know, you find the comfort of this world beyond.

38. जाणणें सकळांस प्रमाण। मूर्खास वाटे अप्रमाण।

परंतु अल्पितपणाची खूण। जाणतां कळे ॥ ३८ ॥

jāṇaṇeṁ sakaḷāṁsa pramāṇa | mūrkhāsa vāṭe apramāṇa |

paraṁtu aliptapaṇācī khūṇa | jāṇatām kaḷe || 38 ||

Knowing substantiates this ‘all’ and the foolish imagine the ‘many’ unsubstantial ob-



jects. But that understanding of the untouched Self should be understood by the One who knows (ie. we must go beyond Knower and knowledge).

39. येक जाणणें करून परतें। कोण सोडी प्राणीयातें।
कोणी येक कार्य जें तें। जाटल्यावणि न कळे ॥ ३९ ॥
yeka jāṇaṇeṁ karūna parateṁ | koṇa soḍī prāṇīyāteṁ |
koṇī yeka kārya jeṁ teṁ | jāṭilyāvaiṇa na kaḷe || 39 ||

That One goes to the other shore by knowing and this ‘I am’ will be released from its confinement within the *prana* (*siddharameshwar maharaj- Liberation is beyond the breath*). Unless there is great detachment, that One who is within everyone remains as this ‘all’ action and will not understand that Reality.

40. जाणणें म्हणजि स्मरण। नेणणें म्हणजि वस्मरण।
दोहींमधें कोण प्रमाण। शाहाणे जाणती ॥ ४० ॥
jāṇaṇeṁ mhaṇije smaraṇa | neṇaṇeṁ mhaṇije vismaraṇa |
dohīmādhēṁ koṇa pramāṇa | śāhāṇe jāṇatī || 40 ||

To know means remembering. To not know means forgetting. Who is there with the wisdom to know that established Truth that is hidden within this *prakruti/purush*?

41. जाणते लोक ते शाहाणे। नेणते वेडे दैन्यवाणे।
वज्ञान तेह जाणपणें। कळो आलें ॥ ४१ ॥
jāṇate loka te śāhāṇe | neṇate veḍe dainyavāṇe |
vijñāna tehi jāṇapaṇeṁ | kaḷo ālēṁ || 41 ||

By knowing there is the world of the wise (ie. the world beyond)¹⁰ and by not knowing there is the world of madness, confusion and misery. That *vignyan*/dissolution of knowledge can only be understood if you have gained knowledge.

42. जेथें जाणपण खुंटलें। तेथें बोलणें हितुलें।
हेतुरहति जालें। समाधान ४२ ॥
jetherṁ jāṇapaṇa khunṭaleṁ | tetheṁ bolāṇeṁ hi tuṭaleṁ |
heturahita jāleṁ | samādhāna 42 ||

Then this knowingness of ‘here’ is confounded and ‘there’ the ‘speech’ is stopped then, free of this original intent, there is that *samadhan*.

43. श्रोतें म्हणती हें प्रमाण। जालें परम समाधान।
परी पडिब्रह्मांड ऐक्यलक्षण। मज नरीपावें ॥ ४३ ॥
śroterṁ mhaṇatī heṁ pramāṇa | jāleṁ parama samādhāna |
parī piṇḍabrahmāṇḍa aikyalakṣaṇa | maja niroṇāveṁ || 43 ||

The listener said, “That thoughtless Truth has been realized and there is supreme *samadhan*. Still this attention that unites the *pinda* and *brahmanda* should be discoursed to me again.”

¹⁰ From the *Gospel of Thomas*- His disciples said to him, “When will the kingdom come?”(Jesus said) “It will not come by watching for it. It will not be said, ‘Look, here!’ or ‘Look, there!’ Rather, the Father’s kingdom is spread out upon the earth, and people don’t see it.”



44. ब्रह्मांडीं तेंच पिडीं असे। बहुत बोलती ऐसैं।
 परंतु याचा प्रत्यय वलिसे। ऐसैं केलें पाहजिं ॥ ४४ ॥
brahmāṇḍīṁ teṁci piṇḍīṁ ase | bahuta bolatī aiseṁ |
paraṁtu yācā pratyaya vilase | aiseṁ kelem pāhije || 44 ||

The Master/speaker said, you have not achieved that thoughtless *samadhan*. That Reality within the *brahmanda* and *pinda* has become this ‘speech’ and this you have understood. But that *nirgun* understanding of this clear ‘speech’ still has to be created.

इति श्रीदासबोधे गुरुशषियसंवादे
 जाणपणनरूपणनाम समास चौथा ॥ ४ ॥ ९.४
iti śrīdāsabodhe guruśiṣyasamvāde
jāṇapaṇanirūpaṇanāma samāsa cauthā || 4 || 9.4

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 9 named „This Discourse of Knowingness“ is concluded.



9.5 Discarding Guesswork

समास पांचवा : अनुमाननरिश्ना

samāsa pāñcavā : anumānanirśana

|| Śrī Rām ||

1. पडिासारखी ब्रह्मांडरचना। नये आमुच्या अनुमाना।

प्रचति पाहातां नाना। मते भांबावती ॥ १ ॥

*piṇḍāsārikhī brahmāṇḍaracanā | naye āmucyā anumānā |
pracita pāhātām nānā | matem bhāmbāvatī || 1 ||*

The construction of the *pinda* (ie. individual body) is like the construction of the *brahmāṇḍa* (ie. universal body). But this will not be understood by our conjecture and guesswork. When you understand this *sagun* ‘experience’ then, this *pinda* and *brahmāṇḍa* are the same, otherwise there are just the ‘many’ confusing opinions.

2. जें पडिीं तेंच ब्रह्मांडीं। ऐसी बोलावयाची प्रौढी।

हें वचन घडनिं घडी। तत्वज्ञ बोलती ॥ २ ॥

*jem piṇḍīṁ teñci brahmāṇḍīṁ | aisī bolāvayācī prauḍhī |
heṁ vacana ghaḍinīm ghaḍī | tatvajña bolatī || 2 ||*

It is said that, whatever is in the *pinda* is also in the *brahmāṇḍa*. But this is just the loose talk that is made when this ‘speech’ has not been understood. While the Knower of *brahman* speaks this divine ‘word’ each and every moment.

3. पडि ब्रह्मांड येक राहाटी। ऐसी लोकांची लोकधाटी।

परी प्रत्ययाचे परीपाटीं। तगों न सके ॥ ३ ॥

*piṇḍa brahmāṇḍa yeka rāhāṭī | aisī lokāñcī lokadhāṭī |
parī pratyayāce parīpāṭīṁ | tagorī na sake || 3 ||*

It is traditionally said that the *pinda* and *brahmāṇḍa* have been fashioned in the same manner. But when there is the establishment of that *nirgun* understanding then, how can either of them possibly remain?

4. स्थूल सूक्ष्म कारण माहाकारण। हे च्यारी पडिींचे देह जाण।

वरिाट हरिण्य अव्याकृत मूलप्रकृती हे खूण। ब्रह्मांडींची ॥ ४ ॥

*sthūla sūkṣma kāraṇa mākākāraṇa | he cyārī piṇḍīñce deha jāṇa |
virāṭa hiraṇya avyākṛta mūlaprakṛtī he khūṇa | brahmāṇḍīñcī || 4 ||*

Know that the gross, subtle, causal and great causal body, the four bodies of the *pinda*, are that thoughtless *swarup*. And know that the universal gross/*virat*, universal subtle/*hiranya*, non-manifest/*avyakrut* and the original illusion/*mula maya*, the four bodies of the *brahmāṇḍa*, are also that thoughtless understanding.

5. हे शास्त्राधाटी जाणावी। परी प्रचति कैसी आणावी।

प्रचति पाहातां गथागोवी। होत आहे ॥ ५ ॥

*he śāstrādhāṭī jāṇāvī | parī pracita kaisī āṇāvī |
pracita pāhātām gathāgovī | hota āhe || 5 ||*



If you know only the verses of the *shasthras* then, how can this *sagun* ‘experience’ be brought? For then this ‘experience’ has been caught in a confusing entanglement.

6. पडिं आहे अंतःकरण। तरी ब्रह्मांडीं वषिणु जाण।
 पडिं बोलजितें मन। तरी ब्रह्मांडीं चंद्रमा ॥ ६ ॥
piṁḍīm āhe antaḥkaraṇa | tarī brahmāṁḍīm viṣṇu jāṇa |
piṁḍīm bolijetēm mana | tarī brahmāṁḍīm caṇḍramā || 6 ||

According to some verses of the *shasthras* it is said that when in the *pinda* there is the *antah-karana* (ie. inner knowing faculty), then in the *brahmāṇḍa*, *vishnu* is knowing and when in the *pinda* there is the mind then, in the *brahmāṇḍa* there is the moon.

7. पडिं बुद्धी ऐसें बोलजि। तरी ब्रह्मांडीं ब्रह्मा ऐसें जाणजि।
 पडिं चित्त ब्रह्मांडीं वोळखजि। नारायेणु ॥ ७ ॥
piṁḍīm buddhī aiseṁ bolije | tarī brahmāṁḍīm brahmā aiseṁ jāṇije |
piṁḍīm citta brahmāṁḍīm voḷakhije | nārāyeṇu || 7 ||

When in the *pinda* there is the *buddhi* then, in the *brahmāṇḍa* there is *brahma*. And when in the *pinda* there is the *chitta*/thinking then, in the *brahmāṇḍa* there is *nara-yana*.

8. पडिं बोलजि अहंकार। ब्रह्मांडीं रुद्र हा नरिधार।
 ऐसा बोलला वचिर। शास्त्रांतरीं ॥ ८ ॥
piṁḍīm bolije ahaṁkāra | brahmāṁḍīm rudra hā nirdhāra |
aisā bolilā vicāra | śāstrāntarīm || 8 ||

If in the *pinda* there is the *ahamkar*/ego then, in the *brahmāṇḍa*, that supportless Reality, gets called *rudra*. But if this is to be believed then, this ‘speech’ of ‘I am’ and that thoughtless Self (I do not exist) has been divided up by the scriptures/*shasthras*. (Therefore leave aside the divisions of the *pinda* and *brahmāṇḍa* as stated in the verses of the scriptures and understand this ‘speech’ within the scriptures and then be that thoughtless Self)

9. तरी कोण वषिणूचें अंतःकरण। चंद्राचें कैसें मन।
 ब्रह्मयाचे बुद्धीलक्षण। मज नरीपावें ॥ ९ ॥
tarī koṇa viṣṇūcēm antaḥkaraṇa | caṇḍrācēm kaiseṁ mana |
brahmayāce buddhīlakṣaṇa | maja niropāvēṁ || 9 ||

Tell me, how is the *antah-karana* and *vishnu* the same? And how is the moon, the mind? And how is the attention of the *buddhi*, lord *brahma*?

10. नारायणाचें कैसें चित्त। रुद्रअहंकाराचा हेत।
 हा वचिर पाहोन नेमस्त। मज नरीपावा ॥ १० ॥
nārāyaṇācēm kaiseṁ citta | rudraahaṁkāracā heta |
hā vicāra pāhona nemasta | maja niropāvā || 10 ||

And tell me, how can the *chitta* be the same as *narayana* and how can *rudra* have the wish for an *ahamkar*/ego? Therefore thoughtlessness should be clearly understood.

11. प्रचतिनशिच्यापुढें अनुमान। जैसें सहिपुढें आलें स्वान।



खर्यापुढें खोटें प्रमाण। होईल कैसें ॥ ११ ॥

pracitaṇīscayāpuḍheṁ anumāna | jaiseṁ siṁhāpuḍheṁ āleṁ svāna |
khaṛyāpuḍheṁ khoṭeṁ pramāṇa | hoīla kaiseṁ || 11 ||

Conjecture before the conviction of this ‘experience’ is like a dog in front of a lion. How will the untrue remain when it gets placed before the Truth?

12. परी यास पारखी पाहजि। पारखीनें नशिचय लाहजि।

परिक्षा नसतां राहजि। अनुमानसंशर्ह ॥ १२ ॥

parī yāsa pāraṁkhī pāhije | pāraṁkhīneṁ niścaya lāhije |
parikṣā naṣṭāṁ rāhije | anumānasamśarḥ || 12 ||

But an astute examiner of this ‘experience’ is required. Due to an astute examiner, this conviction of ‘I am’ gets imbibed. Really a proper examiner will not let these doubts and conjectures remain.

13. वषिणु चंद्र आणी ब्रह्मा। नारायेण आणी रुद्रनामा।

यां पाचांची अंतःकरणपंचकें आमहा। स्वामी नरिपावीं ॥ १३ ॥

viṣṇu caṁdra āṇī brahmā | nārāyeṇa āṇī rudranāmā |
yām pācāṁcī aṁtaḥkaṇṇapaṁcakerṁ āmhā | svāmī niropāvīm || 13 ||

The listener said, “Then *swami* should explain how *vishnu*, the moon, *brahma*, *narayana* and the one called *rudra* (ie. the five parts of the *antah-karana* of *brahmanda*); and the five parts of our inner faculty of knowing/*antah-karana* are this ‘speech’?”

14. येथें प्रचति हें प्रमाण। नलगे शास्तराचा अनुमान।

अथवा शास्त्ररीं तरी पाहोन। प्रत्ययो आणावा ॥ १४ ॥

yetherṁ pracita heṁ pramāṇa | nalage śāstrācā anumāna |
athavā śāstrīm tarī pāhona | pratyayo āṇāvā || 14 ||

The Master said. This *sagun* ‘experience’ and that thoughtless Self do not require the conjecture of the *shasthras*. If the meaning contained within these verses of the *shasthras* is understood then, this will bring that thoughtless understanding.

15. प्रचितीवीण जें बोलणें। तें अवघेंचकिंटाळवाणें।

तोंड पसरून जैसें सुणें। रडोन गेलें ॥ १५ ॥

pracitīvīṇa jēṁ bolāṇeṁ | teṁ avagheṁci kiṁṭāḷavāṇeṁ |
toṁḍa pasarūna jaiseṁ suṇeṁ | raḍona geleṁ || 15 ||

Any talk that you make without this ‘experience’ is made by a restless and bored mind. And whatever comes out of that mouth then, is no better than the barks of a dog.

16. तेथें काये हो ऐकावें। आणी काये शोधून पाहावें।

जेथें प्रतयायाच्या नावें। सुन्याकार ॥ १६ ॥

tetherṁ kāye ho aikāveṁ | āṇī kāye śodhūna pāhāveṁ |
jetherṁ pratyāyācyā nāveṁ | sunyākāra || 16 ||

‘There’ in *brahman* what need is there to listen even (even knowing or listening is not required)? And ‘there’ what needs to be searched for and understood? It is ‘here’ in *maya*, where there is this *zero of ‘I am’ that listening is required and then there can



be the search for that *nirgun*. *(You say ‘nothing is there’ but you are there).

17. आवघें आंधळेचमिल्लाले। तेथें डोळसाचें काय चाले।
 अनुभवाचे नेत्र गेले। तेथें अंधकार ॥ १७ ॥
āvagheṁ āndhaleci milāle | tetheṁ ḍolasāceri kāya cāle |
anubhavāce netra gele | tetheṁ āndhakāra || 17 ||

This restless mind that sees so many forms has made you blind. How can your eyes of flesh work ‘there’? When this vision of knowledge is destroyed then, ‘there’ is only the darkness of ignorance.

18. नाही दुग्ध नाही पाणी। केली वषिठेची सारणी।
 तेथें नविडावयाचे धनी। ते एक डोंबकावळे ॥ १८ ॥
nāhī dugdha nāhī pāṇī | kelī viṣṭheci sārāṇī |
tetheṁ nivaḍāvayāce dhanī | te eka ḍombakāvaḷe || 18 ||

Then there is no milk (ie. *nirgun*) and there is no water (ie. *sagun*; ref. the royal swan who knows how to separate the two) and only a pile of excrement (*maharaj*- this body is a shit factory). And if one has a longing to pick through this then, that One ‘there’ is no better than the crow (due to desires, mind makes the pure and true *brahman* into the false names and forms of *maya*).

19. आपुले इछेनें बोललें। पडिऐसे ब्रह्मांड कल्पलें।
 परी तें प्रचतीस आलें। कोण्या प्रकारें ॥ १९ ॥
āpule ichhenēṁ bolileṁ | piḍāise brahmāṇḍa kalpile |
parī teṁ pracitīsa ālēṁ | koṇyā prakāreṁ || 19 ||

Due to your ‘wish’ (I want to be) there is this ‘speech’ (knowing) and then the imagined *brahmanda* and *pinda* are the same. But how can that formless, thoughtless Self be this *sagun* form even?

20. म्हणोन हा अवघाच अनुमान। अवघें कल्पनेचें रान।
 भलीं न घ्यावें आडरान। तशकरीं घ्यावें ॥ २० ॥
mhaṇona hā avaghāca anumāna | avagheṁ kalpanecerṁ rāna |
bhalīṁ na ghyāvēṁ āḍarāna | taṣkarīṁ ghyāvēṁ || 20 ||

Understand that it is the thoughtless Self that has become the restless mind that is full of conjecture; it is that thoughtless Self that has become this wild forest of imagination. The wise should therefore not go wandering through this forest, for they will surely be robbed.

21. कल्पून नर्मिलि मंत्र। देव ते कल्पनामात्र।
 देव नाही स्वतंत्र। मंत्राधेन ॥ २१ ॥
kalpūna nirmile maṁtra | deva te kalpanāmātra |
deva nāhīṁ svataṁtra | maṁtrādhena || 21 ||

It was imagination that created the *mantras* and then, these gods were imagined. These gods are not that independent God, for are dependent on the imagined *mantras*.

22. येथें न बोलतां जाणावें। बोलणें वविका आणावें।



आंधळें पाउलीं वोळखावें। वचिक्षणें॥ २२॥

yetheri na bolatām jāṇāveriṃ | bolāṇem vivekā āṇāveriṃ |
āṇdhālēṃ pāulīṃ vōḷakhāveriṃ | vicakṣaṇem || 22 ||

‘Here’ the end of this ‘speech’ should be known and by means of *vivek*, this ‘speech’ should be brought ‘there’. Such *vivek* can be compared to a blind man who by very keen listening, can recognize someone merely by their footsteps (‘here’ these eyes of flesh are not required; *vivek* is required)

23. ज्यास जैसैं भासलें। तेणें तैसैं कवतिव केलें।

परी हें पाहजि नविडलिं। प्रचर्तिनें॥ २३॥

jayāsa jaisēṃ bhāsaleṃ | teṇem taisēṃ kavitva keleṃ |
parī hem pāhije nivaḍileṃ | pracitīṇem || 23 ||

Let whatever appearance that has to come to *mula maya*, come and then, it will just be like a beautiful poem* composed by that Reality (Whatever is going to come, will come; so let it come without attraction or rejection. And whatever has to go, will go; so let it go without fear or care). Then by remaining in this ‘experience’ (ie. poem), thoughtlessness should be chosen. *(See 14.3 The art of poetry. There is the compositions or poems made in this world of many forms. There can be this continuous composition or poem that is this world beyond/*sagun*. Or you can be the poet, that *nirgun* Self)

24. ब्रह्मयानें सकळ नरिमलिं। ब्रह्मयास कोणें नरिमाण केलें।

वशिणूनें वशिंव पाळलिं। वशिणूस पाळति कवणु॥ २४॥

brahmyāṇem sakāḷa nirmileṃ | brahmyāsa koṇem nirmāṇa keleṃ |
viṣṇūṇem viśva pālileṃ | viṣṇūsa pālītā kavaṇu || 24 ||

If everything was created by *brahma* then, who has created *brahma*? If the universe is protected by *vishnu*, then who protects *vishnu*?

25. रुद्र वशिंवसंहारकर्ता। परी कोण रुद्रास संवहारति।

कोण काळाचा नयिंता। कळला पाहजि॥ २५॥

rudra viśvasaṃvārahakartā | parī koṇa rudrāsa saṃvāhāritā |
koṇa kālācā niyāntā | kaḷalā pāhije || 25 ||

If *rudra* destroys the universe then, who will destroy *rudra*? Therefore that One who is the ruler of death/*rudra* should be understood.

26. याचा कळेना वचार। तों अवघा अंधकार।

महणोनियां सारासार। वचार करणें॥ २६॥

yācā kaḷenā vicāra | toṃ avaghā āṇdhakāra |
mhaṇoniyāṃ sārāsāra | vicāra karaṇem || 26 ||

If the thoughtlessness (*nirgun*) of this ‘speech’ (*sagun*) is not understood then, there comes only the darkness of worldly life. Therefore, that thoughtless essence should be formed.

27. ब्रह्मांड स्वभावेंचि जालें। परंतु हें पडिाकार कल्पलिं।

कल्पलिं परी परतयया आलें। नाही कदा॥ २७॥

brahmāṇḍa svabhāveṃci jāleṃ | paraṃtu hem piṇḍākāra kalpileṃ |



kalpilem parī pratyayā ālem | nāhīm kadā || 27 ||

When the *brahmānda* spontaneously appeared then, that thoughtless Self became an imagined ‘dweller of the *pinda*’ (ie. and accepted a body consciousness). And such imagining can never bring that *nirgun* understanding.

28. पाहातां ब्रह्मांडाची प्रचिती। कतियेक संशय उठती।

हैं कल्पनकि श्रोतीं। नेमस्त जाणावें ॥ २८ ॥

pāhātām brahmāṇḍācī pracitī | kityeka saṁśaya uṭhatī |
hem kalpanika śrotīm | nemasta jāṇāveṁ || 28 ||

And if you understand that this whole *brahmānda*/universe is within the ‘all’/knowledge then, that One within the ‘many’ has arisen as this ‘I am’ feeling. Then that thoughtless One, who is beyond imagination, is imagined as a listener. This should be clearly understood (ie. this ‘I am’ feeling is also not the Truth).

29. पडिसारखी ब्रह्मांडरचना। कोण आणति अनुमाना।

ब्रह्मांडीं पदार्थ नाना। ते पडिं कैचे ॥ २९ ॥

piṇḍāsārikhī brahmāṇḍaracanā | koṇa āṇito anumānā |
brahmāṇḍīm padārtha nānā | te piṇḍīm kairce || 29 ||

How can anyone conclude that this constructed *pinda* is like this constructed *brahmānda*? How can these ‘many’ objects that are in the *brahmānda* also in the *pinda*?

30. औटकोटी भुतावळी। औटकोटी तीर्थावळी।

औटकोटी मंत्रावळी। पडिं कोठें ॥ ३० ॥

auṭakoṭī bhutāvalī | auṭakoṭī tīrthāvalī |
auṭakoṭī maṇṭrāvalī | piṇḍīm koṭhem || 30 ||

It is said in the scriptures that there are three and a half **koti* beings in this world; three and a half *koti* places of pilgrimage and three and a half *koti* *mantras*. Where are they in the *pinda*? *(*koti* means ten million. But *koti* also means that most excellent reply and in *vedānta* that is then pure *sattwa guna* or knowing. It is the base upon which this world appears. This three and a half *koti* represents the this ‘word’ or *aum*; these are the three states of waking/*raja*, dream/*sattwa*, sleep/*tama* and the half is this state of knowing or pure *sattwa* that is represented by the point above the *aum* symbol. Therefore contained within this ‘word’ *aum* or ‘speech’ there is everything, including the ‘many’ beings, pilgrimage places and *mantras*. Understand in this way. If you take *koti* as ten million then, how can these be in the *pinda*?

31. तेतीस कोटी सुरवर। अठ्यांससिहस्रतर ऋषेश्वर।

नवकोटी कात्यायेणीचा वचिर। पडिं कोठें ॥ ३१ ॥

tetīsa koṭī suravara | aṭhyāṁsi sahastra ṛṣēśvara |
navakoṭī kātyāyeṇīcā vicāra | piṇḍīm koṭhem || 31 ||

It is said that there are thirty-three *koti* gods in the *brahmānda*. It is said that there are eighty-eight thousand *rishi* Lords. And it is said that there are nine *koti* *katyayana*. Where are these in the *pinda*? (The real meaning is that within the twenty-five divisions of the five subtle elements, the three *gunas* and this knowing *guna* there are the ‘many’



gods. And within that Lord ie. *purush*, and this knowing, there are the ‘many’ *jivas* formed from the eighty-four principles and the four different forms of birth. And from within the five elements and four speeches and this pure *sattwa*, there comes the beating and killing in this world of the ‘many’. Creation can be divided up in this way, but then how will this ‘knowing’ or ‘most excellent reply’ be understood?)

32. च्यामुंडा छप्पन्न कोटी। कतियेक जीव कोट्यानुकोटी।

चौर्यासी लक्ष योनींची दाटी। पडिं कोठें ॥ ३२ ॥

cyāmurṇḍā chappanna koṭī | kityeka jīva koṭyānukoṭī |

caur̥yāsī lakṣa yonīm̐cī dāṭī | piṇḍīm koṭher̐m || 32 ||

It is said there are fifty-six *koti* goddesses/*chamundas* and that One within the ‘many’ has become the billions upon billions of different creatures in the *brahmāṇḍa*; it is said there are 8.4 *laksha* types of species in the *brahmāṇḍa*. Where are these in the *pinda*? (The inner meaning is that, within the twenty-five subtle and gross principles, the four bodies, knowledge and ignorance, and the knowing of pure *sattwa* there are the *chamundas* ie. those confined to a skin or body. Then that One within the ‘many’ has become the countless *jivas* due to the mixing of pure knowledge and ignorance. And there are the *jivas* due to placing ones attention ie. *laksha*, on these eighty-four principles that make up a gross body; see. 17.8,9)

33. ब्रह्मांडीं पदार्थ निर्माण जाले। पृथकाकारें वेगळाले।

तेह तितुके नरोपलि। पाहजित पडिं ॥ ३३ ॥

brahmāṇḍīm padārtha nirmāṇa jāle | pr̥thakākāreṁ vegalāle |

tehi tituke niropile | pāhijeta piṇḍīm || 33 ||

Within the *brahmāṇḍa* there is this created ‘object’ and the ‘many’ different forms separate from this (depending on where you place your attention; if you look out, you will see the ‘many’ and if you look in, you will perceive this one moving form). And it should also be explained how that thoughtless Reality is within the *pinda*?

34. जितुक्या औषधी तितुकीं फळे। नाना प्रकारीं रसाळें।

नाना बीजें धान्यें सकळें। पडिं नरोपावीं ॥ ३४ ॥

jitukyā auṣadhī titukīm phale | nānā prakārīm rasāḷeṁ |

nānā bījēṁ dhānyēṁ sakāḷeṁ | piṇḍīm niropāvim || 34 ||

It all depends upon which remedy you use. If you use the ‘many’ medicines (ie. *opinions and conjectures*) then, you will remain in body consciousness. And if, ‘I am He’ is used then, you will be He. Within these bitter ways of the ‘many’ there is this sweet juice of ‘I am’. Therefore the ‘many’ seeds (ie. *concepts*) within the *pinda* should be understand by this ‘all’ (put away the names and forms ie. the ‘many’ seeds of this gross creation, and rest in this knowing and the conviction, ‘I am He’. This is the proper medicine).

35. हें सांगतां पुरवेना। तरी उगेंचि बोलावेना।

बोललें न यतां अनुमाना। लाजरिवाणें ॥ ३५ ॥

heṁ sāṅgatām puravenā | tarī ugeṁci bolāvenā |

bolileṁ na yetām anumānā | lājiravāṇeṁ || 35 ||

If that thoughtless Self had not been buried beneath these imaginings then, that still



and silent *brahman* would have no need to ‘speak’ this remedy of ‘I am’. But if there is any conjecture whatsoever then, that should be put to shame by this ‘speech’.

36. तरी हें नरीपलिं नवचे। फुकट बोलतां काय वेचे।

याकारणें अनुमानाचें। कार्य नाही ॥ ३६ ॥

tarī hem niropilem navace | phukaṭa bolatām kāya vece |

yākāraṇem anumānācerm | kārya nāhīm || 36 ||

Even if that thoughtless discourse has not come, why should this ‘speech’ select these worthless conjectures? By means of this ‘speech’, you come to understand that, ‘He does everything’ and then there are not all these actions formed from conjecture. (There is just this one moving action or *chaitanya* when there is this thought, ‘I am’ and there is not the worthless chatter within like, “I did this and I didn’t do that” etc.etc.).

37. पांच भूतें ते ब्रह्मांडीं। आणपांचचविरतती पडिं।

याची पाहावी रोकडी। प्रचीत आतां ॥ ३७ ॥

pāṁca bhūtem te brahmāṁḍīm | āṇi pāṁcaci vartatī piṁḍīm |

yācī pāhāvī rokaḍī | pracīta ātām || 37 ||

There is that Reality and the five great elements within this *brahmāṇḍa* and when there is this mixing of these five elements (ie. *objectivity*) then, that One stays in the *pinda*. Therefore now this ever present *sagun* ‘experience’ should be known

38. पांचा भूतांचे ब्रह्मांड। आणी पंचभूतकि हें पडि।

यावेगळें तें उदंड। अनुमानज्ञान ॥ ३८ ॥

pāṁcā bhūtāṁce brahmāṁḍa | āṇī paṁcabhūtika hem piṁḍa |

yāvegaḷem tem udaṁḍa | anumānajñāna || 38 ||

There is that thoughtless *swarup* and this *brahmāṇḍa* made of the five elements and the *pinda* made of the five elements. But without this ‘speech’, that vast *paramatma* becomes merely this guesswork and conjecture.

39. जतिकें अनुमानाचें बोलणें। ततिकें वमनप्राये त्यागणें।

नशिच्यातमक तेंचबोलणें। प्रतययाचें ॥ ३९ ॥

jitukem anumānācerm bolaṇem | titukem vamanaprāye tyāgaṇem |

niścayātmaka temci bolaṇem | pratyayācerm || 39 ||

Whatever conjecture has appeared upon this ‘speech’, this only is to be given up as if it was vomit. Then definitely there will be this ‘speech’ of that *nirgun* understanding.

40. जेंचपडिं तेंचब्रह्मांडीं। प्रचति नाही कीं रोकडी।

पंचभूतांची तांतडी। दोहीकडे ॥ ४० ॥

jemci piṁḍīm temci brahmāṁḍīm | pracita nāhīm kīm rokaḍī |

paṁcabhūtāṁci tāntaḍī | dohikaḍe || 40 ||

Whatever is in the *pinda* is in the *brahmāṇḍa*. But how can this be perceived without the *sagun* ‘experience’? For without this ‘experience’, there are these *two bodies and the hurriedness of the five elements (names and forms and conjectures). *(The individual body/*pinda* and this universal body/*brahmāṇḍa*)



41. म्हणोर्नदेहींचें थानमान। हा तों अवघाच अनुमान।
 आतां येक समाधान। मुख्य तें कैसें ॥ ४१ ॥
mhaṇoni dehīṁceṁ thānamāna | hā tori avaghāci anumāna |
ātāṁ yeka samādhāna | mukhya teṁ kaiseṁ || 41 ||

Therefore when you give respect to these two bodies of *pinda* and *brahmanda*, then thoughtlessness becomes all these conjectures and then, how can this ‘now’ be that *samadhan* of the One?

इति श्रीदासबोधे गुरुशषियसंवादे
 अनुमाननरिशननाम समास पांचवा ॥ ५ ॥ ९.५
iti śrīdāsabodhe guruśiṣyasamvāde
anumānanirśananāma samāsa pāñcavā || 5 || 9.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 9 named „Discarding Guesswork“ is concluded.



9.6 Discourse on the *gunas* and form

समास सहावा : गुणरूपनिरूपण

samāsa sahāvā : guṇarūpanirūpaṇa

|| Śrī Rām ||

1. आकाश जैसें नरिाकार। तैसा ब्रह्माचा वचिर।
तेथें वायोचा वकिर। तैसी मूळमाया ॥ १ ॥
ākāśa jaisēṁ nirākāra | taisā brahmācā vicāra |
tetheṁ vāyocā vikāra | taisī mūlamāyā || 1 ||

When this great element space is that formless *swarup* then, there is the thoughtlessness of *brahman*. And when that thoughtless ‘there’ is like the wind then, there is *mula maya*. (This is the subtle relationship of *prakruti* and *purush*. But when there is no wind/*prakruti* then, that space/*purush* is not ie. witnessing is not, and there is the thoughtless Self. And when the wind is then, thoughtlessness is not and there is witnessing and the ‘I am’ feeling)

2. हें दासबोधीं असे बोललिं। ज्ञानदशकीं प्रांजळ केलें।
मूळमायेत दाखवलिं। पंचभूतकि ॥ २ ॥
heṁ dāsabodhīṁ ase bolileṁ | jñānadaśakīṁ prāñjāḷa keleṁ |
mūlamāyēṁta dākhavileṁ | pañcabhūtika || 2 ||

That thoughtlessness and this ‘speech’ are within these words of the *dasbodh*. But these have been made into this knowledge of the ten senses and there has appeared the sense objects (ie. *body consciousness*). The *dasbodh* has been shown that within this ‘speech’ of *mula maya*, there is that thoughtless Self and these objects made of the five elements.

3. तेथें जाणीव तो सत्त्वगुण। मध्य तो रजोगुण।
नेणीव तमोगुण। जाणजि श्रोतीं ॥ ३ ॥
tetheṁ jāñīva to satvaguṇa | madhya to rajoguṇa |
neṇīva tamoguṇa | jāñije śrotīṁ || 3 ||

When ‘there’ is knowing then, there is that *brahman* and the *sattwa guna*. And in the middle, there is that *brahman* and *rajo guna*. And when there is no knowing then, there is that *brahman* and *tamo guna*. Therefore the good listener should know that *brahman*.

4. म्हणाल तेथें कैची जाणीव। तरी ऐका याचा अभिप्राव।
पडीं माहाकारण देहीं सर्व। साक्षिणी अवस्था ॥ ४ ॥
mhaṇāla tetheṁ kaimcī jāñīva | tarī aikā yācā abhiprāva |
piṁḍīṁ mākākaṛaṇa dehīṁ sarva | sākṣiṇī avasthā || 4 ||

If it is asked, “What is this knowing that has appeared upon the *brahman*?” Then just listen and you will come to learn the importance of this ‘speech’. This ‘speech’ or knowing that is within the *pinda* is called the supra-causal/*maha-karana*. In this supra-causal body there is this ‘all’ and therefore there is this state of witnessing (this



‘all’ is the witnessed).

5. तैसी मूलप्रकृती ब्रह्मांडींचें। देह माहाकारण साचें।
महणोन तेथेजाणीवेचें। अधिष्ठान आलें॥ ५॥
taisī mūlaprakṛtī brahmāṇḍīñcēṁ | deha mākāraṇa sācēṁ |
mhaṇona tethējāṇīvecēṁ | adhiṣṭhāna ālēṁ || 5 ||

And this *maha-karana* body within the *pinda* is truly the *mula prakṛti/maya* of the *brahmanda* and in this way, there is this state of witnessing (ie. the One Witness is seeing the *brahmanda* and the *pinda* within it). Therefore that *brahman* ‘there’ has become this substratum ‘here’ (ie. *purush/prakṛti*) from which knowing takes place.¹¹

6. असो मूलमायेभीतरि। गुप्त त्रिगुण वास करी।
पष्ट होती संधी चतुरी। जाणावी गुणक्षोभणी॥ ६॥
aso mūlamāyebhitarī | gupta triguṇa vāsa karī |
paṣṭa hotī saṁdhī caturī | jāṇāvē guṇakṣobhīṇī || 6 ||

Both that hidden *purush* (Witness) and these three *gunas* (as potential for manifestation) are staying within this *mula maya*. And when this space/*sandhi*¹² is clearly perceived within the other four elements then, it should be known as the ‘agitation of the *gunas*’/*guna-kshobini* (In *mula maya* the awakening of the *gunas* has not taken place and so we say that there is potential for manifestation. Here there is witnessing or effortless knowing and ‘I see myself everywhere’. When there is the slight ‘agitation of the *gunas*’ or *guna maya* then there is *sattwa guna* or knowing and there is the appearance of something outside of myself. Then that imperceptible space becomes the object)

7. जैस तृणाचा पोटराकळा। पुढें उकलोन होये मोकळा।
तैसी मूलमाया अवलीळा। गुण प्रसवली॥ ७॥
jaisa ṭṛṇācā poṭarākālā | puḍhēṁ ukalona hoye mokaḷā |
taisī mūlamāyā avalīḷā | guṇa prasavalī || 7 ||

Then just like a closed grain that starts to split and open out, so too, *mula maya* naturally expands into the *gunas*.

8. मूलमाया वायोस्वरूप। ऐक गुणक्षोभणीचें रूप।
गुणवकिर होतांच अल्प। गुणक्षोभणी बोलजि॥ ८॥
mūlamāyā vāyosvarūpa | aika guṇakṣobhīñcēṁ rūpa |
guṇavikāra hotāñci alpa | guṇakṣobhīṇī bolije || 8 ||

¹¹ *siddharameshwar maharaj*- Space is not the fifth element but is knowledge. Supra-causal and causal bodies are also not bodies but are knowledge. Earth, water, fire and wind are the four elements and the two bodies are gross and subtle. The concept of space is relative to the other four elements and the concept of causal and supra-causal bodies is relative to the other two bodies. These concepts are only to make the understanding easier.

¹² *siddharameshwar maharaj*- To do your daily prayers is not the chanting of the *gayatri mantra* but it is to recognize clearly and distinctly that space/*sandhi* between every action, every word and every thought. In that space there shines the light of the Self and to hold one’s attention there continuously, is what is meant by performing the *gayatri mantra*. Therefore, performing prayers is to understand the meaning conveyed by the words of the *gayatri* and to verify by your own experience that the light of the Self is there in that space. Otherwise, what will be achieved by merely reciting the words and not understanding the meaning?



mula maya is this wind element along with that hidden *purush*. Listen (forget the objective world and just let that which is coming, come) and let there be this knowing form of *guna-kshobini*. In this way, *mula maya* has become the slightest of disturbances in the *gunas*.

9. पुढें जाणीव मध्यस्त नेणीव। मशिरति चाललि स्वभाव।

तेथें मातृकास ठाव। शब्द जाला ॥ ९ ॥

pudherṁ jāṇīva madhyasta neṇīva | miśrita cālilā svabhāva |
tetherṁ mātṛkāsa ṭhāva | śabda jālā || 9 ||

Afterwards there is the spontaneous mixing together of this knowing/*sattwa*, not knowing/*tama* and this combination is called *rajo guna*. But when that *brahman* is this place of *prakṛuti* then, there is this ‘word’.

10. तो शब्दगुण आकाशींचा। ऐसा अभिप्राव येथींचा।

शब्देंच वेदशास्त्रांचा। आकार जाला ॥ १० ॥

to śabdaguṇa ākāśīncā | aisā abhiprāva yethīcā |
śabdemci vedaśāstrāncā | ākāra jālā || 10 ||

When that *brahman* is this ‘word’ or pure *sattwa guna* then, there is the importance of space/*akash* ‘here’. Afterwards due to this ‘word’, the *vedas* and *shasthras* (and the ‘many’ words) were formed.

11. पंचभूतें त्रिगुणाकार। अवघा वायोचा वकिार।

जाणीवनेणीवेचा वचिर। वायोच किरतिं ॥ ११ ॥

pañcabhūteṁ triguṇākāra | avaghā vāyocā vikāra |
jāṇīvanenīvecā vicāra | vāyoci karitāṁ || 11 ||

As explained before, the five great elements dwell within these three *gunas* and therefore everything created is a modification of this wind (iee. *mula maya*). For on account of this wind, that pure thoughtless Self appears as this play of knowing/not knowing (ie. *rago guna* and objectification)

12. वायो नसतां कैची जाणीव। जाणीव नसतां कैची नेणीव।

जाणीवनेणीवेस ठाव। वायोगुणें ॥ १२ ॥

vāyo nastāṁ kaircī jāṇīva | jāṇīva nastāṁ kaircī neṇīva |
jāṇīvanenīvesa ṭhāva | vāyoguṇēṁ || 12 ||

If there is no wind then, how can there be knowing? And if knowing is not then, how can there be ‘not knowing’? Therefore this place of ‘knowing/not knowing’ (this waking state of names and forms) is also due to this pure *sattwa guna* of the wind.

13. जेथें मुळीच नाही चळण। तेथें कैचें जाणीवलक्षण।

महणोन वायोचा गुण। नेमस्त जाणावा ॥ १३ ॥

jetherṁ muḷica nāhī calaṇa | tetherṁ kaircēm jāṇīvalakṣaṇa |
mhaṇoni vāyocā guṇa | nemasta jāṇāvā || 13 ||

If ‘here’ at the root, there is absolutely no movement then, how can this attention of knowing be ‘there’? (Without movement there is no thing to know). Therefore, one should know this calm pure *sattwa guna* of the wind.



14. येकापासून येक जालें। हें येक उगेंचदिसोन आलें।
स्वरूप मुळीच भासलें। तरगुणभूतांचें॥ १४॥
yekāpāsūna yeka jālem | heri yeka ugerici disona ālem |
svarūpa muḷica bhāsaleṁ | triguṇabhūtāṁceri || 14 ||

From that One *brahman*, another has appeared and then that One still and silent Self started to see. Afterwards that One *swarup* at the root appeared as the three *gunas* and the great elements. (From One came the two; from the two came the three; from the three came the five and from the five came the ‘many’)

15. ऐसा हा मुळींचा कर्दमु। पुढें पष्टतेचा अनुक्रम।
सांगतां येकापासून येक उगमु। हें हखिरें॥ १५॥
aisā hā muḷimcā kardamu | puḍheri paṣṭatecā anukramu |
sāṁgatām yekāpāsūna yeka ugamu | heri hi khareṁ || 15 ||

In this way, there is that thoughtless Self and this *mix of *mula maya* at the root and afterwards there is the process of it becoming manifest. And when this process is reversed then, this *mula maya* returns to that One and there is only thoughtlessness. *(*mula purush* mixed and apparently inseparable from His *mula maya*)

16. वायोच कर्दम बोललि। तयापासून अग्नजाला।
तोहा पाहातां देखलि। कर्दमुर्चा॥ १६॥
vāyoca kardama bolilā | tayāpāsūna agni jālā |
tohi pāhātām dekhilā | kardamuci || 16 ||

This mix of the wind is this ‘speech’ and from this there comes the fire element (ie. something is there outside of myself). But when you examine this fire element, you understand that it is also this mix of *prakruti/purush*.

17. अग्नपासून जालें आप। तेंहकिर्दमस्वरूप।
आपापासून पृथ्वीचें रूप। तेंहकिर्दमरूपी॥ १७॥
agnipāsūna jālem āpa | temhi kardamasvarūpa |
āpāpāsūna prthviceri rūpa | temhi kardamarūpī || 17 ||

From the fire the water element appeared. But this is also this mix along with that thoughtless *swarup*. From the water the earth form has come and therefore, this is also within this mixed-form. (The original mix becomes more objective but everything has come from that One thoughtless *swarup* only. Then there is this mix of *prakruti/purush*, then the *gunas*, then the elements and then the objects)

18. येथें आशंका उठलि। भूतांस जाणीव कोठें देखलि।
तरी भूतांत जाणीव हे ऐकलि। नाही वार्ता॥ १८॥
yethem āśamkā uṭhilī | bhūtāṁsa jāṇīva koṭheri dekhilī |
tari bhūtāṁta jāṇīva he aikilī | nāhi vartā || 18 ||

Here, a doubt arises. “Where is this knowing that perceives these elements? If this knowing is within the elements then, I have not heard this mentioned before.”

19. जाणीव म्हणजि जाणतें चळण। तेंच वायोचें लक्षण।
वायोआंगीं सकळ गुण। मागां नरिपलिं॥ १९॥



*jāṇīva mhaṇīje jāṇatēṁ calāṇa | temci vāyocēṁ lakṣaṇa |
vāyoāṁgīṁ sakalā guṇa | māgāṁ niropileṁ || 19 ||*

Knowing means ‘to know a movement’ and then that Reality has become like this wind (ie. *Knower, knowing and known*). Therefore as was explained previously, in the body of this wind (ie. *one moving form*) there is this ‘all’ *guna* of pure *sattwa* (ie. ‘All is myself’. And when you take a little step out of yourself then, there appears an object outside of myself ie. *sattwa guna*).

20. म्हणोन जाणीवनेणीवमशिरीत। अवघें चाललें पंचभूत।
म्हणोनियां भूतांत। जाणीव असे॥ २०॥
*mhaṇona jāṇīvanenīvamasiṛita | avagheṁ cālileṁ paṁcabhūta |
mhaṇoniyāṁ bhūtāṁta | jāṇīva ase || 20 ||*

Therefore because of this knowing *sattwa guna* there can be the mixing of knowing and not-knowing and then there can be the functioning of the five great elements and then everything can appear. Therefore your question is answered; within the elements there is this knowing.

21. कोठें दसि कोठें न दसि। परी तें भूतीं व्यापून असे।
तक्षिण बुद्धी करतिं भासे। स्थूल सूक्ष्म॥ २१॥
*koṭheṁ dise koṭheṁ na dise | parī teṁ bhūtīṁ vyāpūna ase |
tikṣaṇa buddhī karitāṁ bhāse | sthūla sukṣma || 21 ||*

In some places it sees and in some places it does not see but this knowing is within and pervades these elements.¹³ And when your *buddhi* is sharp like a sword then, you can make these gross appearances into that subtle *brahman* by means of this knowing (the *buddhi* decides if it is real or false. If he decides the gross is false then, he will not care for it and then naturally knowing sees and while remaining in this knowing, this also will go off, of its own accord).

22. पंचभूतें आकारली। भूतीं भूतें कालवली।
तरी पाहातं भासलीं। येक स्थूल येक सूक्ष्म॥ २२॥
*paṁcabhūteṁ ākārālī | bhūtīṁ bhūteṁ kālavalīṁ |
tarī pāhātāṁ bhāsalīṁ | yeka sthūla yeka sūkṣma || 22 ||*

These five great elements have become the many different forms due to the *mixing of each element with the other elements. And so that One subtle *brahman* has appeared as a gross body/*jīva*. *(See 8.4; When each element contains one eighth of each other element and half of its own when it becomes gross)

¹³ *siddharameshwar maharaj*- In man and other animate beings, this living principle is very clearly evident but in inanimate objects, its nature is not clearly seen. This is not the effect or fault of this living principle; this is the effect and fault of the limiting concept. Observe the water that rises out of a fountain. The water gushing out from the fountain is vibrant and active. This is the effect of the limiting concept/form of the fountain. And in a tank, the still water appears dense and calm. This is the effect of the limiting concept of the tank. In reality, water is neither only moving nor only still. In the same way, this one form of the living principle pervades the whole living and non-living creation. This living principle, due to the limiting knowing faculty (ie. brain), is the cause of sentience in man but in other objects because there is no existence of the limiting knowing faculty, there is insentience.



23. नरीधवायो न भासे। तैसी जणीव न दसि।
न दसि परी ते असे। भूतरूपे ॥ २३ ॥
nīrodhavāyo na bhāse | taisī jaṇīva na dise |
na dise parī te ase | bhūtarūpeṁ || 23 ||

But just as a still wind has no appearance, so too, this knowing of the *sattwa guna* does not see the ‘many’ forms of this world. Though no world is seen still, that Reality is there along with this wind element (ie. *purush/prakruti* and the ‘all’ is perceived).

24. नरीधवायो न भासे। तैसी जणीव न दसि।
न दसि परी ते असे। भूतरूपे ॥ २३ ॥
nīrodhavāyo na bhāse | taisī jaṇīva na dise |
na dise parī te ase | bhūtarūpeṁ || 23 ||

And just as fire is in wood but it is not seen (ie. an un-manifest potential exists), so too, this knowing is in the still wind but has not appeared (ie. knowing is there as un-manifest potential within this wind and *guna maya* makes it begin to manifest). Like this is this knowing, but the *jīva* within that One *brahman* cannot behold this.

25. भूतें वेगळालीं दसिती। पाहातां येकच भासती।
बहुत धूरतपणें प्रचिती। वोळखावी ॥ २५ ॥
bhūteṁ vegalālīm disatī | pāhātām yekaci bhāsatī |
bahuta dhūrtapaṇeṁ pracitī | volakhāvī || 25 ||

These great elements are understood when separated out by *vivek* and then you can understand that the One (*nirgun*) has appeared Itself as Its reflection, this *sagun* form. Therefore this ‘all’ within this ‘experience’ should be recognized through wisdom.

26. ब्रह्मापासून मूलमाया। मूलमायेपासून गुणमाया।
गुणमायेपासून तया। गुणास जनम ॥ २६ ॥
brahmāpāsuna mūlamāyā | mūlamāyepāsūna guṇamāyā |
guṇamāyepāsūna tayā | guṇāsa janma || 26 ||

From *brahman* has come *mula maya* and from *mula maya* there has come *guna maya*. Then from *guna maya*, the *gunas* are born.

27. गुणापासूनियां भूतें पावली। पष्ट दशेतें।
ऐसीयांचीं रूपें समसतें। नरीपलीं ॥ २७ ॥
guṇāpāsūniyām bhūteṁ pāvalī | paṣṭa daśeteṁ |
aisīyāñcīm rūpeṁ samasteṁ | niropilīm || 27 ||

From the *gunas* the five great elements acquire a manifest state and they appear before the ten senses. In this way these ‘many’ forms have appeared from this ‘speech’.

28. आकाश गुणापासून जालें। हें कदापी नाही घडलें।
शब्दगुणास कल्पिलें। आकाश वायां ॥ २८ ॥
ākāśa guṇāpāsūna jāleṁ | heṁ kadāpī nāhī ghaḍaleṁ |
śabdaguṇāsa kalpileṁ | ākāśa vāyām || 28 ||

When from this pure *sattwa guna*, space appears (ie. when the imperceptible space



becomes the object then there is the knowing *sattwa guna* and the pure *sattwa* disappears), then that thoughtless *swarup* cannot be accomplished. For then that thoughtless is imagined as this ‘word’ and so there is space and this wind.

29. येक सांगतां येकचि भावी। उगीच करी गथागोवी।
 तया वेड्याची उगवी। कोणें करावी ॥ २९ ॥
yeka sāṅgatām yekaci bhāvī | ugīca karī gathāgovī |
tayā vedyācī ugavī | koṇem karāvī || 29 ||

That One either understands thoughtlessness or that One becomes a *jīva* and starts imagining and unnecessarily creates this great entanglement. Then who can release that One from this mad confusion?

30. सकिवलियां हकिळेना। उमजवलियां हि उमजेना।
 दृष्टांतेंहि तर्केना। मंदरूप ॥ ३० ॥
sikavilyām hi kaḷenā | umajavilyām hi umajenā |
dr̥ṣṭānter̥hi tarkenā | maṇḍarūpa || 30 ||

Even if he is taught, still that *nirgun* cannot be understood. And even if he understands still, he has not *understood (He is beyond understanding and cannot be made an object of understanding). Even this *sagun* form cannot be realized if you apply the logic of these similes (the similes can only be used to infer this ‘I am’, to coax the mind into dropping its logic and perceiving that which remains). *(*maharaj*- how to kiss yourself?...if he says he understands then, he has not understood)

31. भूतांहून भूत थोर। हा हिदावलि वचिर।
 परी भूतांवडलि स्वतंत्र। कोण आहे ॥ ३१ ॥
bhūtāmhūna bhūta thora | hā hi dāvilā vicāra |
parī bhūtāmvaḍila svatamtra | koṇa āhe || 31 ||

So it has been proved that from one element another element comes and that thoughtlessness is *brahman*. But how can the eldest of these great elements (ie. space) be that independent *brahman*?

32. जेथें मूळमाया पंचभूतकि। तेथें काये राहलि वविक।
 मूळमायेपरतें येक। नरिगुणब्रह्म ॥ ३२ ॥
jethem mūlamāyā pañcabhūtika | tethem kāye rāhilā viveka |
mūlamāyeparater̥m yeka | nirguṇabrahma || 32 ||

When ‘here’ is *mula maya* containing the elements then, how can that *brahman* ‘there’ stay? When this space is ‘here’ then, how can there be the *vivek* of *brahman*, for that One *nirgun brahman* is beyond *mula maya*.

33. ब्रह्मी मूळमाया जाली। तची लीळा परीक्षली।
 तंव ने नखिळ वोतली। भूतंत्रिगुणांची ॥ ३३ ॥
brahmīṁ mūlamāyā jālī | ticī līlā parīkṣilī |
taṁva ne nikhaḷa votalī | bhūtemtriguṇāmcī || 33 ||

This *mula maya* has appeared in *brahman* and her ‘play’ has been examined. Her ‘play’ is that pure *swarup* being placed in a mould made up of the three *gunas* and the great



elements.

34. भूतैर्विकारवन्तचत्वार। आकाशपाहातांनरिविकार।
आकाशभूतहावचार। उपाधीकरितां॥ ३४॥

bhūterṁ vikāravanta catvāra | ākāśa pāhātāṁ nirvikāra |
ākāśa bhūta hā vicāra | upādhikaritām || 34 ||

Then there is space, the possessor of these four other modifications of wind, fire, water and earth. But when you properly understood this space then, it is that unmodified *swarup*. That thoughtless Self has appeared as this space element, on account of the limiting concepts.

35. पिंडीं व्यापकमहणोन जीव। ब्रह्मांडीं व्यापकमहणोन शिव।
तैसाच हाहा अभिप्राव। आकाशाचा॥ ३५॥

piṇḍīm vyāpaka mhaṇona jīva | brahmāṇḍīm vyāpaka mhaṇona śiva |
taisāca hāhi abhiprāva | ākāśācā || 35 ||

When it pervades as space in the *pinda* then, there is the *jiva*. When it pervades as space in the *brahmāṇḍa* then, there is *śiva*. In this way, that thoughtless Self has become space (ie. space is and yet it is not. It is a conundrum. *siddharameshwar maharaj*—‘when you look at the moon you do not see that which is present between the moon and your nose. When you focus your attention there then, space appears’: You who are that imperceptible *brahman* becomes space by this act of attention)

36. उपाधीमचें सापडलें। सूक्ष्मपाहातांभासलें।
इतुक्यासाठीं आकाशजालें। भूतरूप॥ ३६॥

upādhīmacerṁ sāpaḍaleṁ | sūkṣma pāhātāṁ bhāsaleṁ |
itukyāsāṭhīm ākāśa jāleṁ | bhūtarūpa || 36 ||

When that subtle *brahman* gets caught in the limiting concepts of *jiva* or *śiva* then it appears. On account of the limiting concepts, space has appeared and there are these elemental forms (then you are the base of the manifest forms).

37. आकाशअवकाशतो भकास। परब्रह्मतेन निराभास।
उपाधीं नस्तु जें आकाश। तेचब्रह्म॥ ३७॥

ākāśa avakāśa to bhakāsa | parabrahma teṁ nirābhāsa |
upādhīm nastā jeṁ ākāśa | teṁci brahma || 37 ||

Space is an ‘interval’ and then that *brahman* becomes void and empty like zero. But that *parabrahman* is imperceptible, beyond any appearance. When the limiting concepts are destroyed then, this space of *mula maya* is that *brahman* (when nothing remains to pervade then even knowing is not required; knowing is *maya* and she brings the 5 great elements).

38. जाणीवनेणीवमध्यमान। हेचगुणाचें प्रमाण।
येथें नरीपलें तरगुण। रूपेंसहति॥ ३८॥

jāṇīva neṇīva madhyamāna | heṁci guṇācerṁ pramāṇa |
yetheṁ niropileṁ triguṇa | rūpeṁsahita || 38 ||

When there is knowing, not knowing/ignorance and the mix of the two then, that



thoughtless Truth has become these *gunas*. Then ‘here’ becomes the expansion of three *gunas* along with the elements.

39. प्रकृती पावली वसितारातें। पुढे येकाचें येकच होतें।
विकारवंतचित्यातें। नेम कैचा ॥ ३९ ॥
prakṛtī pāvalī vistārāteṁ | puḍhe yekācēṁ yekaci hotēṁ |
vikāraṁtaci tayāteṁ | nema kaimcā || 39 ||

prakṛuti has expanded and then to that One there appeared a *jīva*. Then how can the possessor of these other four elements (ie. space) be that Reality?

40. काळें पांढरें मेळवति। पारवें होतें तत्वता।
काळें पविळें मेळवति। हरिवें होये ॥ ४० ॥
kāḷeṁ pāṇḍhareṁ melavitāṁ | pāraveṁ hotēṁ tatvatā |
kāḷeṁ pivileṁ melavitāṁ | hiraveṁ hoye || 40 ||

When black and white get mixed together, grey becomes apparent. When black and yellow get mixed, there appears green.

41. ऐसें रंग नानापरी। मेळवति पालट धरी।
तैसें दृश्य हें विकारी। विकारवंत ॥ ४१ ॥
aiseṁ raṅga nānāparī | melavitāṁ pāḷaṭa dhārī |
taiseṁ dr̥śya heṁ vikārī | vikāraṁta || 41 ||

When many different colours get mixed together then changes are conceived of. In this same way also, that thoughtless *swarup* appeared as this visible ‘all’ and then, many changes were conceived of when this space and its modifications (wind, fire etc) are mixed together (then there is objectification).¹⁴

42. येका जीवनें नाना रंग। उमटों लागती तरंग।
पालटाचा लागवेग। कति म्हणोन पाहावा ॥ ४२ ॥
yekā jīvanēṁ nānā raṅga | umaṭoṁ lāgaṭī taraṅga |
pāḷaṭācā lāgavega | kitī mhaṇona pāhāvā || 42 ||

The one water becomes many colours when a wave is produced. And the wave is a movement of change. Therefore the mind should understand that still *nirgun*. (The wave rising out of the stillness of the ocean appears as a separate changing form and in

¹⁴*siddharameswar maharaj*- That thoughtless Knower has become this variegated visible world; a picture painted by our own thoughts. But look carefully and understand that within this gross world there is, inside and outside, this knowledge beyond the colours. My dear disciples, doing the *guru's mantra* with eyes half closed, *drushti anta drushti suranga. karuniya samadrushti maga. nana tarheche ranga suranga. raktashwetapita ahe. pudhe nilavarna teja janave. . .* (These are extracts from the *guru's daily bhajan*. It means; seeing with inner vision there is that beautiful form. This is the vision of knowledge. Then the many and various colours are this one beautiful form. When the red, white, and yellow are seen with this knowingness, then everywhere will be the splendour of that infinite Self). *nilavarna te bimbakashī, chaitanyachi musa tyamadhya vastu jadali ase*. And when you understand the splendour of that Self hidden within this mould of *chaitanya* then, this is the study of your Self.

And now open wide your half-closed eyes and with those open eyes understand what is outside. Understand it is you, that Self who is seeing yourself outside. Then everywhere is this Lord of the colours. Take anything and understand it is that Self. When everything outside is broken, smashed and burnt to ashes then, that One splendour will be seen.



the same way, due to *maya*, the elements and forms appear as separate and changing in that thoughtless *swarup*)

43. येका उदकाचे वकिार। पाहातां दसिती अपार।
पांचा भूतांचे वसितार। चौर्यासी लक्ष योनी ॥ ४३ ॥
yekā udakāce vikāra | pāhātām disatī apāra |
pāmcā bhūtāmce vistāra | cauṛyāsī lakṣa yonī || 43 ||

When you understand then, there is that One unlimited and boundless. And when that One looks outward then, there is this modification of the water *element and the expansion of the five elements into the eighty-four principles of a *jīva*. *(Soft formation of form ie. objectification, like the wave being seen rather than the water of the ocean)

44. नाना देहाचें बीज उदक। उदकापसून सकळ लोक।
कडिा मुंगी स्वापदादकि। उदकेंच होयें ॥ ४४ ॥
nānā dehācēṁ bīja udaka | udakāpasūna sakāḷa loka |
kiḍā muṅgī svāpadādika | udakēnci hoyēṁ || 44 ||

This water ('soft' objectification) is the seed of 'many' bodies and from this water of objectification there comes this world of the 'all' also. The insects, ants and animals etc. have all come from this water/objectification. (If one 'looks up' or inwards and understands then, the mind becomes quiet and this water/objectification merges in the 'all'; if one 'looks down' or outwards and imagines then, the mind stirs and there is further objectivity and the 'soft' becomes gross. Then taking yourself to be an individual body, you see 'many' other creatures, like insects etc.)

45. शुक्लीत शोणीत म्हणजि नीर। त्या नीराचें हें शरीर।
नखें दंत असतमात्र। उदकाच्या होती ॥ ४५ ॥
śuklīta śoṇīta mhaṇaje nīra | tyā nīrācēṁ heṁ śarīra |
nakheṁ daṁta astimātra | udakācyā hotī || 45 ||

The man's seminal fluid and blood are this water (it is only because of objectification that body consciousness arises and separate and distinct forms or parts are seen, like blood as being different from sweat or seminal fluid. Otherwise if there is no care for the individual body then, this one moving 'all' form is perceived). That thoughtless *swarup* and this 'all' body have become this water of objectivity. Even the nails, teeth and bones are borne of this objectification of this water element. (There is that thoughtless objectless *swarup* and then this wind of the 'all' ie. just knowing the original 'object'; then objectification becomes more and more gross and forms are perceived and given names. And from the 'soft' objects of this water there comes the 'many' hard objects due to gross body consciousness. In this way, the One has been broken into so 'many' separate words, objects and parts)

46. मुळ्यांचे बारीक पागोरे। तेणें पथें उदक भरे।
त्या उदकेंच वसितारे। वृक्षमात्र ॥ ४६ ॥
mūḷyāṁce bārīka pāgore | teṇēṁ paṭhēṁ udaka bhare |
tyā udakēnci vistāre | vṛkṣamātra || 46 ||

(This objectification is explained by using the metaphor of the tree. This tree is *maya*.) At the root there are the finest of tendrils and due to these the whole tree is filled



with this water. In the same way, from the root of this 'I am' there has come this 'soft' objectification and this 'soft' objectification has become a gross body.

47. अंबवृक्ष मोहरा आले। अवघे उदकाकरितां जाले।
 फळीं फुलीं लगडले। सावकास ॥ ४७ ॥
ambavṛkṣa moharā āle | avaghe udakākaritām jāle |
phalīm phulīm lagaḍale | sāvakāsa || 47 ||

The blossoms have appeared on the mango tree on account of this water; for due to this water everything appears. In the *leaves, in the flowers and in the fruits there is this water. *(ie. leaves are the different sources of birth, flowers are the experiences and the fruits are the pleasures and pains; all are due to objectification)

48. खोड फोडुन अंबे पाहातां। तेथें दसिंना सर्वथा।
 खांद्या फोडुन फळें पाहातां। वोलीं सालें ॥ ४८ ॥
khōḍa phoḍuna ambe pāhātām | tethem disenā sarvathā |
khāndyā phoḍuna phalēm pāhātām | volīm sālem || 48 ||

If the trunk (ie. *guna maya*) gets smashed and opened out then there is only this sour water (ie. if you destroy this knowing of *guna maya* then, it will expand outwards and become more and more objective). But 'there' in *brahman* nothing is seen. And if the branches (ie. *gunas*) are smashed and opened out then, the only fruit you will see is this wet bark or skin (if the *gunas* are allowed to expand out then, a gross body is seen).

49. मुळापासून सेवटवरी। फळ नाही तदनंतरी।
 जळरूप फळ चतुरीं। वविकें जाणावें ॥ ४९ ॥
mulāpāsūna sevaṭavarī | phala nāhīṁ tadanāntarīm |
jalarūpa phala caturīm | vivekēṁ jāṇāvēṁ || 49 ||

From the root to the outer branches there is no fruit inside the tree. The fruit is made up of this water/objectification and the wise should know this through *vivek*.

50. तेंचजिळ सेंड्या चढे। तेवहां वृक्षमात्र लगडे।
 येकाचें येकाचि घडे। येणें प्रकरें ॥ ५० ॥
teṁci jāla sēṁdyā caḍhe | tevhām vṛkṣamātra lagaḍe |
yekācēṁ yekaci ghaḍe | yeṇēṁ prakāreṁ || 50 ||

It is only when this water reaches the extremities (ie. far from the *atma*) that thick bunches of fruit appear. In this way that One *brahman* has become this *jiva*. (ie. when one is simply knowing then, the fruits of pleasures and pains do not appear. But when this knowing ie. forgetting everything, is given up then, objectification expands and a gross body with pains and pleasures appears)

51. पतरें पुष्पें फळें भेद। कर्ती करावा अनुवाद।
 सूक्ष्म दृष्टीनें वशिद। होत आहे ॥ ५१ ॥
patreṁ puṣṭpēṁ phalēm bheda | kitī karāvā anuvāda |
sūkṣma drṣṭīnēṁ viśada | hota āhe || 51 ||

When there are these different leaves, flowers and fruits then the mind just keeps repeating these same experiences over and over again (*maharaj*- you wake up in the



morning and do the same old thing over again). But by subtle vision there is that clear thoughtless *swarup*.

52. भूतांचे वकिार सांगों कति। क्षणक्षणा पालटती।

येकाचे येकचि होती। नाना वर्ण ॥ ५२ ॥

bhūtāmce vikāra sāṅgōṁ kitī | kṣaṇakṣaṇā pāḷaṭatī |

yekāce yekaci hotī | nānā varṇa || 52 ||

How can one understand thoughtlessness when there are the ‘many’ modifications of the elements changing from moment to moment? For that One *brahman* has become a *jiva* and there are ‘many’ colours and forms.

53. त्रिगुणभूतांची लटपट। पाहों जातां हे खटपट।

बहुरूप बहु पालट। कति म्हणोन सांगावा ॥ ५३ ॥

triguṇabhūtāncī laṭapaṭa | pāhōṁ jātām he khaṭapaṭa |

bahurūpa bahu pāḷaṭa | kitī mhaṇona sāṅgāvā || 53 ||

If you try to understand that thoughtless *swarup* when there is the noise and restlessness of the three *gunas* and five great elements then, there is only more toil and suffering. These ‘many’ forms only bring ‘many’ changes and therefore the ‘many’ should be made into that thoughtless Self.

54. ये प्रकृतीचा नरिस। वविकें वारावा सावकास।

मग परमात्मा परेश। अनन्यभावे भजावा ॥ ५४ ॥

ye prakṛticā nirāsa | vavikēṁ vārāvā sāvakāsa |

maga paramātmā pareśa | ananyabhāveṁ bhajāvā || 54 ||

By *vivek* the effortless dissolution of *prakṛuti* is achieved. Then there is that *paramatma*, beyond *ishwara* (ie. no Knower/*ishwara* and no known) when you make your *bhajans* with the understanding of no-otherness.

इत शिरीदासबोधे गुरुशषियसंवादे

गुणरूपनरूपणनाम समास सहावा ॥ ६ ॥ ९.६

iti śrīdāsabodhe guruśiṣyasamvāde

guṇarūpanirūpaṇanāma samāsa sahāvā || 6 || 9.6

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 9 named „Discourse on the *gunas* and form“ is concluded.

9.7 Removal of Thoughts

समास सातवा : वकिलुपनरूपण

samāsa sātavā : vikalpanirūpaṇa

|| Śrī Rām ||

1. आधी स्थूल आहे येक। तरी मग अंतःकरण पंचक।

जाणतेपणाचा वविक। स्थूळाकरितां ॥ १ ॥

ādhi sthūla āhe yeka | tarī maga antaḥkaraṇa pañcaka |
jāṇatepaṇācā viveka | sthūlākaritām || 1 ||

The listener said, “I feel that at the beginning, there is the gross body and then afterwards there comes the fivefold *antah-karana*. And that it is on account of the gross body, that there can be this knowingness.”

2. तैसेंच ब्रह्मांडेवीण कांहीं। मूळमायेस जाणीव नाही।

स्थूळाच्या आधारे सर्व हा कार्य चाले ॥ २ ॥

taiseñci brahmāṇḍeīvīṇa kāñhīm | mūlamāyesi jāṇīva nāhīm |
sthūlācya ādhāreṁ sarva hi | kārya cāle || 2 ||

“Without the *brahmanda*, *mula maya* would have nothing to know. And if it was not for the gross then, this action of the ‘all’ could not take place (ie. ‘He does everything’).”

3. तैसेंच ब्रह्मांडेवीण कांहीं। मूळमायेस जाणीव नाही।

स्थूळाच्या आधारे सर्व हा कार्य चाले ॥ २ ॥

taiseñci brahmāṇḍeīvīṇa kāñhīm | mūlamāyesi jāṇīva nāhīm |
sthūlācya ādhāreṁ sarva hi | kārya cāle || 2 ||

“If this gross is not there then, where would the *antah-karana* stay?” Such was the question that arose within the listener. Listen to this reply. (*maharaj- you think that without the body you cannot live*)

4. कोसले अथवा कांटेघरे। नाना पृष्ठभिर्गी चालती घरे।

जीव करति लहानथोरे। शक्तीनुसार ॥ ४ ॥

kosale athavā kāṇṭeḥareṁ | nānā pṛṣṭhibhīgīm cālatī ḥareṁ |
jīva karitī lahānathoreṁ | śaktīnusāra || 4 ||

There are the cocoons of the silk worms and there are the shells of the snails. In the same way, that One is able to move and function due to these outer abodes. That ‘great within the small’ (*brahman within the jiva*) has created these *jivas*, through His power of *mula maya*. (*From mula maya this gross world has been imagined or wished*)

5. शंख सपिं घुला कवडे। आधी त्यांचे घर घडे।

कवि आधी निर्माण कडे। हे वचिरावे ॥ ५ ॥

śaṅkha simpī ghulā kavadeṁ | ādhīm tyāñceṁ ḥara ḥade |
kiṁvā ādhīm nirmāṇa kide | heṁ vicārāveṁ || 5 ||

There are the conches, the shells and the small and large cowries; but tell me, in the beginning was the house of that creature formed or in the beginning was the small



creature formed? Therefore there should be the thoughtlessness of *brahman*. (ie. the subtle came first and then the gross was created; therefore realize the subtle by leaving the gross creations)

6. आधी प्राणी ते होती। मग घरे नरिमाण करति।
हे तों प्रत्यक्ष प्रचिती। सांगणें नलगे ॥ ६ ॥
ādhi prāṇī te hotī | maga ghareṇ nirmāṇa karitī |
he toṇ pratyakṣa pracitī | sāṅgaṇeṇ nalage || 6 ||

In the beginning, that Reality has appeared in the *prana* and then That has made its home there. That thoughtless Self which is within this *sagun* ‘experience’ entered into a gross body and started to experience through the sense organs.

7. तैसैं आधी सूक्ष्म जाण। मग स्थूल होतें नरिमाण।
येणें दृष्टांतें प्रश्न। फटिला श्रोतयांचा ॥ ७ ॥
taiseṇ ādhī sūkṣma jāṇa | maga sthūla hoteṇ nirmāṇa |
yeṇeṇ dṛṣṭāṇteṇ praśna | phṭilā śrotayāṁcā || 7 ||

Know that in the beginning there is that subtle *brahman* and then the gross gets created. By thinking over these examples that were given the doubt of the listener was removed.

8. तव श्रोता पुसे आणीक। जी आठवलें कांहीं येक।
जन्ममृत्युचा वविक। मज नरीपावा ॥ ८ ॥
tava śrotā puse āṇika | jī āṭhavaḷeṇ kāmhiṇ yeka |
janmamṛtyucā viveka | maja niropāvā || 8 ||

Thus the listener understood and at that time there was simply knowing and this visible creation was wiped away (he forgot this body consciousness). But then again that One within this ‘thing’, remembered and another thought arose in the stillness of *brahman*. He said, “Master, tell me about birth and death.”

9. कोण जन्मास घालति। आणी मागुता कोण जन्म घेतें।
हें प्रत्यया कैसें येतें। कोण्या प्रकारें ॥ ९ ॥
koṇa jnmāsa ghāliteṇ | āṇī māgutā koṇa janma ghetēṇ |
heṇ pratyayā kaiseṇ yetēṇ | koṇyā prakāreṇ || 9 ||

“Who gets born and who takes another birth after the death of this body? And how can that thoughtless *nirgun* understanding come when there is this body?”

10. ब्रह्मा जन्मास घालति। वशिष्णु प्रतपिळ करति।
रुद्र अवघें संवहारति। ऐसैं बोलती ॥ १० ॥
brahmā janmāsa ghālito | viṣṇu pratipāḷa karito |
rudra avagheṇ saṁvohārito | aiseṇ bolatī || 10 ||

It is said that, lord *brahma* puts one in birth and that *vishnu* is the protector. And that *rudra* is the destroyer of everything.

11. तरीं हें प्रवृत्तीचें बोलणें। प्रत्ययास आणी उणें।
प्रत्यय पाहातां श्लाघ्यवाणें। होणार नाही ॥ ११ ॥



*tarim hem pravrticeri bolanerim | pratyayasa anī uṇerim |
pratyaya pāhātārī ślāghyavānerim | hoṇāra nāhīm || 11 ||*

That is what is traditionally said, but such talk can never bring true understanding. But if you understand that *nirgun* then, these traditional ideas cannot remain.

12. ब्रह्म्यास कोणें जन्मास घातलें। विष्णूस कोणें परतपाळलें।
रुद्रास कोणें संवहारलें। माहापरळई ॥ १२ ॥
*brahmyāsa koṇerim janmāsa ghātalem | viṣṇūsa koṇerim pratipālilem |
rudrāsa koṇerim saṁvahrilem | mākāpralāim || 12 ||*

For who is the one who gave birth to **brahma*? And who protects *vishnu* and who destroys *rudra* in the great dissolution? **(And then who is the one who gives birth to the one who gave birth to brahma; and on and on)*

13. म्हणौनहा सृष्टीभाव। अवघा मायेचा स्वभाव।
कर्ता म्हणों नरिगुण देव। तरी तो नरिविकारी ॥ १३ ॥
*mhaṇauni hā sṛṣṭibhāva | avaghā māyecā svabhāva |
kartā mhaṇorim nirguṇa deva | tarī to nirvikārī || 13 ||*

But when that thoughtless Self has the conviction of a gross world then, everything is of the nature of *maya*. And then that One says, “The *nirgun* God is the doer and still, He is unmodified and unchanging.” *(ie. taking oneself to be a body brings these questions of birth and doing and doer and karma etc.)*

14. म्हणावें माया जन्मास घाली। तरी हे आपणच विसितारली।
आणी वचिरतिं थारली। हें हघडेना ॥ १४ ॥
*mhaṇāverim māyā janmāsa ghālī | tarī he āpaṇaci vistāralī |
ānī vicāritīm thāralī | hem hi ghaḍenā || 14 ||*

Or he may say, “*maya* is the giver of birth and all this is the expansion of her.” But there is no proper vivek here and so thoughtlessness will not be accomplished *(you are the thoughtless Self, therefore stay out of all this conjecture)*.

15. आतां जन्मतो तो कोण। कैसी त्याची वोळखण।
आणी संचिताचें लक्षण। तेंह निरीपावें ॥ १५ ॥
*ātām janmato to koṇa | kaisī tyācī voḷakhaṇa |
ānī saṁcitācerim lakṣaṇa | teniḥi niropāverim || 15 ||*

But still the listener raises the question, “Now, what is it that takes birth and how can that be recognized? And explain to me, what is this **sanchita karma*?” **(Accumulated fruits of past actions)*

16. पुण्याचें कैसें रूप। आणी पापाचें कैसें स्वरूप।
याह शिबदाच आक्षेप। कोण कर्ता ॥ १६ ॥
*punyaṇcerim kaiserim rūpa | ānī pāpācerim kaiserim svarūpa |
yāhi śabdāca ākṣepa | koṇa kartā || 16 ||*

“What is the nature of merit and how can that *swarup* have sin? And who is that ‘doer’ who has become so attached to this ‘word’?”



17. हें कांहींच न ये अनुमाना। म्हणती जन्म घेते वासना।
परी ते पाहातां दसिना। ना धरितां न ये॥ १७॥
heṁ kāmhiṁca na ye anumānā | mhaṇatī janma ghetē vāsanā |
parī te pāhātāṁ disenā | nā dharitām na ye || 17 ||

When that thoughtless Self and also this ‘thing’ are not understood then, there are these ‘many’ conjectures. Then that One ([who has stopped listening](#)) says, “It is said the *vasana* takes birth, but this is not something that one can understand for it cannot be seen nor can it be conceived of.”

18. वासना कामना आणी कल्पना। हेतु भावना मतानिना।
ऐशा अनंत वृत्ती जाणा। अंतःकरणपंचकाच्या॥ १८॥
vāsanā kāmānā āṇī kalpanā | hetu bhāvanā mati nānā |
aiśā ananta vṛttī jāṇā | antaḥkaraṇapañcakācyā || 18 ||

When there is this original *vasana* ([desire to be](#)), desires and thoughts; and when there is this original intent, feelings and ‘many’ opinions; then know that this endless *atma* and this *vṛtti* have appeared as this five-fold *antaḥ-karana*. ([Then that purush and knowing vṛtti, appear as this knowing of antaḥ-karana and mind, buddhi, chitta and ego](#))

19. असो हें अवघें जाणीव यंत्र। जाणीव म्हणजे स्मरणमात्र।
तया स्मरणास जन्मसूत्र। कैसें लागे॥ १९॥
aso heṁ avagheṁ jāṇīva yaṁtra | jāṇīva mhaṇije smaraṇamātra |
tyā smaraṇāsa janmasūtra | kaiseṁ lāge || 19 ||

This knowing-devise ([the five-fold antaḥ-karana of the pinda](#)) brings the ‘many’ things. But in truth, knowing means simply remembering. And how can you attach that intricate business of birth to this remembering? ([When there is simply this knowing, there is knowledge and then, the birth of the jīva, ‘many’ desires, thoughts and concepts etc., will not arise](#))

20. देहो निर्माण पांचा भूतांचा। वायो चाळक तयाचा।
जाणणें हा मनाचा। मनोभाव॥ २०॥
deho nirmāṇa pāñcā bhūtāñcā | vāyo cālaka tayācā |
jāṇaṇeṁ hā manācā | manobhāva || 20 ||

The body is made of the five elements and the wind ([chaitanya](#)) is the mover of these. And due to this knowing *sattwa guna*, there arises the many intentions of the mind. ([In mula maya there is knowledge and this moving chaitanya, but they are one and the same](#)).

21. ऐसें हें सहजच घडलें। तत्वांचें गुंथाडें जालें।
कोणास कोणे जन्मवलें। कोण्या प्रकारें॥ २१॥
aiseṁ heṁ sahaḥjaci ghaḍaleṁ | tatvāñceṁ gumthāḍeṁ jāleṁ |
koṇāsa koṇe janmavileṁ | koṇyā prakāreṁ || 21 ||

In this way, that thoughtless and natural Self has taken form and there came this entanglement of the gross elements. Then the listener asks, “But who has given birth to whom and how has it happened?”



22. तरी हें पाहातां दसिना। म्हणोन जन्मचि असेना।
उपजला प्राणी येना। मागुता जन्मा ॥ २२ ॥
tarī heṁ pāhātām disenā | mhaṇona janmaci asenā |
upajalā prāṇī yenā | māgutā janmā || 22 ||

“Even if you investigate this still nothing can be proved and so it may even be said that there are no more births and the one in the *prana* does not take birth again.”

23. कोणासीच जन्म नाही। तरी संतसंगें केलें काई।
ऐसा अभिप्राव सर्वहा। श्रोतयांचा ॥ २३ ॥
koṇāsīca janma nāhīm | tarī santasaṅgeriṁ kelerī kāī |
aisā abhiprāva sarvahi | śrotayāṁcā || 23 ||

“And if there are no more births for anyone then, why should we keep the company of the Saint?”

24. पुर्वीं स्मरण ना वसिस्मरण। मधेंचि हें जालें स्मरण।
अंतर्यामीं अंतःकर्ण। जाणती कळा ॥ २४ ॥
purvīm smaraṇa nā vismarāṇa | madhemci heṁ jāleṁ smaraṇa |
aṁtaryāmīṁ aṁtaḥkarṇa | jāṇatī kaḷā || 24 ||

The speaker said, previously there was neither remembering nor forgetting. The in the middle, that thoughtless Self remembered and in this remembering there came the *antaḥ-karana* and this ‘art’ of knowing.

25. सावध आहे तों स्मरण। वकिळ होतां वसिस्मरण।
वसिस्मरण पडतां मरण। पावती प्राणी ॥ २५ ॥
sāvadha āhe toṁ smaraṇa | vikaḷa hotām vismarāṇa |
vismarāṇa paḍatām maraṇa | pāvatī prāṇī || 25 ||

When one is alert then, there is remembering and when one breaks this alertness, then there is forgetting. Forgetting means to become infatuated with something and then, that One comes into the *prana* (therefore due to infatuation/desires one enters into the *prana*)

26. स्मरण वसिस्मरण राहिलें। मग देहास मरण आलें।
पुढें जन्मास घातलें। कोणास कोणें ॥ २६ ॥
smaraṇa vismarāṇa rāhileṁ | maga dehāsa maraṇa āleṁ |
pudheṁ janmāsa ghātaleṁ | koṇāsa koṇeṁ || 26 ||

When both this remembering and forgetting stay (ie. *rajo guna*), then death comes to the body. Then who is there to put someone in another birth? (Implying there is no other who can put you in birth but this remembering and forgetting/*rajo guna*. Therefore we are ourselves responsible for our taking another birth. Due to your own longings and the result of past actions/*sanchit karma* another birth/body is taken)

27. म्हणोनी जन्मचि असेना। आणी यातना ह्मदसिना।
अवघी वेरथचि कल्पना। बळावली ॥ २७ ॥
mhaṇonī janmaci asenā | āṇī yātanā hi disenā |
avaghī verthaci kalpanā | baḷāvalī || 27 ||



But the listener said, “Therefore, there is no birth and the sufferings of hell are also not there and everything is just the overflowing of useless imagination.”

28. म्हणौन जन्मचि नाही कोणासी। श्रोतयांची आशंका ऐसी।
मरोन गेलें तें जन्मासी। मागुतें न ये ॥ २८ ॥
mhaṇauna janmaci nāhīm koṇāsī | śrotayāṁcī āśaṁkā aisī |
marona gelem tem janmāsī | māguteri na ye || 28 ||

“It follows therefore that no-one takes birth again.” Such is the feeling of the listener.
“Having died and gone, one cannot take birth again and return.”

29. वाळलें काष्ठ हरिवळेना। पडलें फळ तें पुनहां लागेना।
तैसें पडलें शरीर येना। जन्मास मागुतें ॥ २९ ॥
vālaleṁ kāṣṭha hiravalēnā | paḍileṁ phala tem punhām lāgenā |
taiseṁ paḍileṁ śarīra yenā | janmāsa māguteri || 29 ||

“The dried wood does not sprout again and the fallen fruit does not attach itself again.
In the same way, the fallen body does not come again in birth.”

30. मडकें अवचितिं फुटलें। फुटलें तें फुटोनचि गेलें।
तैसेंचि पुनहां जन्मलें। नाही मनुष्य ॥ ३० ॥
maḍakem avaciteri phuṭaleṁ | phuṭaleṁ tem phuṭonici gelem |
taiseṁci punhām janmaleṁ | nāhīm manuṣya || 30 ||

“An earthen pot gets suddenly broken and when broken it remains broken. And in this same way, there is no rebirth for that man.”

31. येथें अज्ञान आणी सज्ञान। सारखेच जालें समान।
ऐसा बळावला अनुमान। श्रोतयांसी ॥ ३१ ॥
yetheri ajñāna āṇī sajjāna | sārīkheca jāleṁ samāna |
aisā bālāvalā anumāna | śrotayāṁsī || 31 ||

‘Here’ (*maya*) is ignorance as well as knowledge, though they appear to be the same (ie. *mula maya* is knowledge of ‘I am’, but this is also ignorance of one’s Reality). And due to both of these mixing together there is this conjecture of the listener and that simply goes on increasing and never stops.

32. वक्ता म्हणे हो ऐका। अवघें पाषांड करू नका।
अनुमान असेल तरी वविका। अवलोकावें ॥ ३२ ॥
vaktā mhaṇe ho aikā | avagheṁ pāṣāṇḍa karūrī nakā |
anumāna asela tarī vīvekā | avalokāveṁ || 32 ||

The speaker says, *sajjana* listen and stop inventing these stories. When such conjecture comes then, one should be alert *viveka*, think deeply.

33. परेतनेवीण कार्य जालें। जेवल्यावीण पोट भरलें।
ज्ञानेवीण मुक्त जालें। हें तों घडेना ॥ ३३ ॥
pretnemvīṇa kārya jāleṁ | jevilyāvīṇa poṭa bharaleṁ |
jñānemvīṇa mukta jāleṁ | heṁ toṁ ghaḍenā || 33 ||



Without effort does an action get performed? Without eating does the belly get filled? Without knowledge can there be Liberation? If you think this is the case then, that thoughtless *paramatma* will never be accomplished (ie. you have to make *vivek*).

34. स्वयें आपण जेवलि। त्यास वाटे लोक धाला।
परंतु हें समस्तांला। घडले पाहजि॥ ३४॥
svayeri āpaṇa jevilā | tyāsa vāṭe loka dhālā |
paramtu heri samastāṅlā | ghaḍale pāhije || 34 ||

When you naturally enjoy the fruits of past actions (ie. whatever comes let it come ie. *sanchit karma* and whatever goes let it go; for ‘I am everything, everywhere’) then, that *paramatma* feels that this world of the ‘all’ is satisfying (one has taken knowledge as true and then one feels satisfaction/bliss; but this is not the Reality). But this ‘all’ should accomplish that thoughtless Reality.

35. पोहणें सकिला तो तरेल। पोहणें नेणें तो बुडेल।
येथें हि अनुमान करील। ऐसा कवणु॥ ३५॥
pohaṇeṁ sikalā to tarela | pohaṇeṁ neṇeṁ to buḍela |
yetheṁ hi anumāna karīla | aisā kavaṇu || 35 ||

The one who has learned to swim will be saved and the one who does not know how to swim, will drown. But even ‘here’ in this ‘all’ of *maya*, why should one make all this conjecture (and take body consciousness)? (If you remain in this ‘all’ of *maya* still you will also drown, but it is necessary that this ‘all’ should be understood, if you are ever to be saved)

36. तैसें जयास ज्ञान जालें। ते ते तितुकेच तरले।
ज्याचें बंधनचि तुटलें। तोचि मुक्त॥ ३६॥
taiseṁ jayāsa jñāna jāleṁ | te te titukeca tarale |
jyāceṁ baṁdhanaci tuṭaleṁ | toci mukta || 36 ||

When that knowledge of *atma* comes to *mula maya*, then one will be saved. When the bondage of that *purush* has been broken then, He is liberated.

37. मोकळा म्हणे नाही बंधन। आणी परत्यक्ष बंदी पडलि जन।
त्यांचें कैसें समाधान। तें तुम्ही पाहा॥ ३७॥
mokalā mhaṇe nāhīṁ baṁdhana | āṇī pratyakṣa baṁdīṁ paḍile jana |
tyāṁceṁ kaiseṁ samādhāna | teṁ tumhī pāhā || 37 ||

The One who is free says, “There is no bondage” and yet people are imprisoned by their sensory perception. How can they gain that *samadhan*? Understand you are that Reality!

38. नेणे दुसऱ्याची तळमळ। तें मनुष्य परदुःखसीतळ।
तैसाच हाहि केवळ। अनुभव जाणावा॥ ३८॥
neṇe duṣarīyācī taḷamaḷa | teṁ manuṣya paraḍuḥkhasīṭaḷa |
taisāca hāhi kevaḷa | anubhava jāṇāvā || 38 ||

Due to ignorance there is turmoil for this ‘all’ yet, man is oblivious to the suffering of this ‘all’. And in the same way, you should know that this ‘experience’ is also a suffering



for that thoughtless pure knowledge (the Reality is still suffering due to the ‘all’).

39. जयास आत्मज्ञान जालें। तत्वे तत्व वविचलें।
खुणेसी पावतांच बाणलें। समाधान ॥ ३९ ॥
jayāsa ātmajñāna jālēṁ | tatveṁ tatva vavicaleṁ |
khuneṣī pāvatāṁca bāṇaleṁ | samādhāna || 39 ||

When to *mula maya*, that knowledge of *atma* has come and the elements have been chosen by the elements (ie. the elements go to the elements and remain like a dream); then that *nirgun* understanding is adorned with *samadhan*.

40. ज्ञानें चुके जनममरण। सगट बोलणें अप्रमाण।
वेदशास्त्र आणी पुराण। मग कासयासी ॥ ४० ॥
jñāneṁ cuke janmamaraṇa | sagaṭa bolaṇeṁ apramāṇa |
vedaśāstra āṇī purāṇa | maga kāsayāsī || 40 ||

Due to that knowledge of *atma*, birth and death are avoided and along with that, this ‘speech’ has lost its authority. Then of what use will be the *vedas*, the *shasthras* and the *puranas*? (Unless you understand that you are that *atma* then, there will always be the theories and concepts of the different scriptures)

41. वेदशास्त्रवचिरबोली। माहानुभावांची मंडळी।
भूमंडळी लोक सकळी। हें मानीतना ॥ ४१ ॥
vedaśāstravacīrabolī | mahanubhāvāṁcī maṇḍalī |
bhūmaṇḍalīṁ loka sakalī | heṁ mānītana || 41 ||

This ‘speech’, the thoughtless Self, the *shasthras* and the *vedas* are all in the company of the great experienced (it is up to you to choose which one you want; do you want intellectual knowledge or direct pure knowledge of the Self). But in the gross world and this world of the ‘all’, thoughtlessness is not respected.

42. अवघें होतां अप्रमाण। मग आपलेंच काय प्रमाण।
महणोन जेथें आत्मज्ञान। तोच मुक्त ॥ ४२ ॥
avagheṁ hotāṁ apramāṇa | maga āpaleṁca kāya pramāṇa |
mhaṇona jethēṁ ātmajñāna | toci mukta || 42 ||

Even this ‘speech’ has come from these unauthorized things of this world of names and forms, therefore how can your ‘speech’ have any real authority (that which comes from the false must also be false)? Only when this ‘speech’ is dropped can that *nirgun* authority be understood. Therefore only when ‘here’ is that knowledge of *atma*, is there Liberation.

43. अवघे च मुक्त पाहातां नर। हाही ज्ञाचा उद्गार।
ज्ञानेवणि तो उद्धार। होणार नाही ॥ ४३ ॥
avaghe ca mukta pāhātāṁ nara | hāhī jñācā udgāra |
jñāneṁviṇa to uddhāra | hoṇāra nāhīṁ || 43 ||

A man may feel that he is free of everything but this is a mere utterance of true knowledge (ie. the liberation of ‘I am’ is not true knowledge). Without that knowledge of *atma*, one will not be lifted out of illusion.



44. आतमज्ञान कळों आले। म्हणोन दृश्य मथिया जालें।
परंतु वेढा लावलिं। सकळास येणें ॥ ४४ ॥
ātmajñāna kaḷom āle | mhaṇona dṛśya mithyā jālem |
paramtu veḍhā lāvilem | sakalāsa yeṇem || 44 ||

Even if one gains that knowledge of *atma* and this visible ‘all’ becomes false, still attraction and deception again attach themselves to this ‘all’ (ie. the ‘all’ is the wish to know and to be and this wish returns unless that Self is established. Then like the grain of salt dropped in the ocean, you can never return)

45. आतां प्रश्न हा फटिला। ज्ञानी ज्ञानें मुक्त जाला।
अज्ञान तो बांधला। आपले कल्पनेनें ॥ ४५ ॥
ātām praśna hā phṭalā | jñānī jñānem mukta jālā |
ajñāna to bāndhalā | āpale kalpanenem || 45 ||

But if there is this *sagun* understanding then, all these questions will be answered (therefore forget everything). A *gnyani* is liberated by this knowledge and the ignorant are bound by their concepts.

46. विज्ञानासारखें अज्ञान। आणी मुक्तासारखें बंधन।
नशिचयासारखा अनुमान। मानूंच नये ॥ ४६ ॥
viññānāsārikhem ajñāna | āṇī muktāsārikhem bāndhana |
niścayāsārikhā anumāna | mānūnci naye || 46 ||

Can *vignyan* be like ignorance and can liberation be like bondage? Conviction should not be regarded as the same as guesswork.

47. बंधन म्हणजि कांहींच नाही। परी वेढा लावलिं सर्व ही
यास उपावचि नाही। कळल्यावांचुनी ॥ ४७ ॥
bāndhana mhaṇije kāmhiṁca nāhīm | parī veḍhā lāvilem sarva hi |
yāsa upāvaci nāhīm | kaḷalyāvāmcunī || 47 ||

Bondage means, this ‘thing’ even is not there. But even this ‘all thing’ (liberation from gross body consciousness) attracts and deceives (it still wants to know and be). There is no remedy for this ‘speech’, other than the understanding of *nirgun*.

48. कांहींच नाही आणी बाधी। हेंच निवल पाहा आधी।
मथिया जाणजिना बद्धी। म्हणोन बद्ध ॥ ४८ ॥
kāmhiṁca nāhīm āṇī bādhi | heṁci navala pāhā ādhīm |
mithyā jāṇijenā baddhi | mhaṇona baddha || 48 ||

When this ‘thing’ is not understood by the ignorant, then there is suffering. And when this ‘thing’ is not known by the *gnyani* then, at the source there is that thoughtless marvel. And if one does not know that these bindings are false then, one is called a *baddha*/bonded.

49. भोळा भाव सिद्धी जाव। हा उधाराचा उपाव।
रोकडा मोक्षाचा अभिप्राव। वरिंके जाणावा ॥ ४९ ॥
bhoḷā bhāva siddhī jāva | hā udhārācā upāva |
rokaḍā mokṣācā abhiprāva | virekem jāṇāvā || 49 ||



It is a false hope that guileless, simple blind faith can bring thoughtlessness. It is a mere hope that later you will get liberation. The purpose of this *vivek*, is to gain immediate liberation and understand you are He at this very moment (ie. the freedom of this ‘I am’ is to be understood here and now; nothing needs to be changed, only the mind should be quiet and rest in knowing).

50. प्राणी व्हावया मोकळा। आधीं पाहजि जाणीवकळा।
सकळ जाणतां नरिळा। सहजच होये ॥ ५० ॥
prāṇī vḥāvayā mokaḷā | ādhīm pāhije jāṇīvakalā |
sakaḷa jāṇatām nirālā | sahajaci hoye || 50 ||

For to be freed in the *prana*, there should be this art of knowing, at the source. And afterwards you will come to understand that, the One who knows this ‘all’, is naturally separate from it.

51. कांहींच नेणजि तें अज्ञान। सकळ जाणजि तें ज्ञान।
जाणवि राहातां वज्जान। स्वयेंच आत्मा ॥ ५१ ॥
kāṁhīṁca neṇije teṁ ajñāna | sakaḷa jāṇije teṁ jñāna |
jāṇiva rāhātām vijñāna | svayerṁci ātmā || 51 ||

To not know this ‘thing’, then that Reality is ignorance. To know this ‘all’, then that Reality is knowledge. When knowing ceases this is *vignyan* and naturally there is that *atma* only.

52. अमृत सेऊन अमर जाला। तो म्हणे मृत्यु कैसा येतो जनाला।
तैसा वविकी म्हणे बद्धाला। जनम तो कैसा ॥ ५२ ॥
amṛta seūna amara jālā | to mhaṇe mṛtyu kaisā yeto janālā |
taisā vivekī mhaṇe baddhālā | janma to kaisā || 52 ||

The one who tastes the nectar/*amrut* becomes immortal and says, “How can there be death?” In the same way, a *viveki* says, “How can there be the birth of the bonded for me?”

53. जाणता म्हणे जनार्ते। तुम्हांस भूत कैसे झडपतिं।
तुम्हास वीष कैसें चढते। नरिविष म्हणे ॥ ५३ ॥
jāṇatā mhaṇe janāṛteṁ | tumhāṁsa bhūta kaise jhaḍapiteṁ |
tumhāsa vīṣa kaiseṁ caḍhateṁ | nirviṣa mhaṇe || 53 ||

The One who knows this ‘all’, says to the people, “Why are you possessed of these elements (*objectification*)?” And the one who has not been conquered by ego says, “Why are you affected by this poison of passion?”

54. आधीं बद्धासारकिं व्हावें। मग हें नलगेच पुसावें।
वविक दूरी ठेऊन पाहावें। लक्षण बद्धाचें ॥ ५४ ॥
ādhīm baddhāsārikeriṁ vḥāveṁ | maga heṁ nalageci pusāveṁ |
viveka dūrī ṭheūna pāhāveṁ | lakṣaṇa baddhāceṁ || 54 ||

If you want to be like the bonded then, thoughtlessness at the root is not required and should be wiped out. *vivek* should be left far behind and then, there will be the attainment of this attention of the bonded.



55. नजिल्यास चेईला तो। म्हणे हा कां रे वसणातो।
 अनुभव पाहाणेंचि आहे तो। तरी मग नजिोन पाहावा ॥ ५५ ॥
nijelyāsa ceilā to | mhaṇe hā kāṁ re vosaṇāto |
anubhava pāhāṇerīnci āhe to | tarī maga nijona pāhāvā || 55 ||

That *paramatma* who is awake says to the one who is *sleeping, “Why is that thoughtless Self raving in its sleep?” And when this ‘experience’ understands that *paramatma* then, even while in His sleep, He will understand. *(ie. the one who is fast asleep to its real nature)

56. ज्ञातयाची उगवली वृत्ती। बद्धाऐसी न पडेल गुंती।
 भुक्ल्याची अनुभवप्राप्ती। धाल्यास नाही ॥ ५६ ॥
jñātyācī ugavalī vṛttī | baddhāaisī na paḍela guṁtī |
bhukelyācī anubhavaprāptī | dhālyāsa nāhīn || 56 ||

When this knowing *vritti* of the Knower has been unravelled, then one does not fall into the entanglements of the bonded. Just as the experience of the one who is hungry is not like the experience of the one who is satisfied.

57. इतुकेन आशंका तुटली। ज्ञानें मोक्षप्राप्ती जाली।
 वविक पाहातां बाणली। अंतरस्थिती ॥ ५७ ॥
itukena āśaṁkā tuṭalī | jñāṇeṁ mokṣaprāptī jālī |
viveka pāhātāṁ bāṇalī | aṁtarasthītī || 57 ||

This much clears away the doubts. Liberation comes to the One with that knowledge of *atma*. For when you understand *vivek*, then thoughtlessness is imbibed in your inner space/‘I am’.

इति श्रीदासबोधे गुरुशषियसंवादे
 वकिल्पनरिसननाम समास सातवा ॥ ७ ॥ ९.७
iti śrīdāsabodhe guruśiṣyasamvāde
vikalpanirasanānāma samāsa sātavā || 7 || 9.7

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 9 named „Removal of Thoughts“ is concluded.



9.8 The End of the Body

समास आठवा : देहांतनिरूपण

samāsa āṭhavaḥ : dehāntanirūpaṇa

|| Śrī Rām ||

1. ज्ञाता सुटला ज्ञानमत्ते। परंतु जन्म कैसा बद्धाते।
बद्धाचें काये जन्मते। अंतकाळीं ॥ १ ॥
jñātā suṭalā jñānamatē | paramtu janma kaisā baddhāte |
baddhācē kāye janmatē | antakālī || 1 ||

“The Knower has been released due to His understanding of knowledge. But why is there birth for the bonded? And what is it of the bonded that takes birth after he dies?”

2. बद्ध प्राणी मरोन गेले। तेथें कांहींच नाही उरलें।
जाणविचे वसिंमरण जालें। मरणापूर्वी ॥ २ ॥
baddha prāṇī marona gele | tethē kāhīnc nāhī uralē |
jāṇivice vismarāṇa jālē | maraṇāpūrvī || 2 ||

“For when the bonded in the *prana* die then, ‘there’ and this ‘thing’ do not remain. For before death there has to be the forgetting of this knowledge.” (*maharaj- when you die, knowledge goes off. If you have knowledge, you cannot die...then ignorance goes off and all that remains is this strong desire to have a body*)

3. ऐसी घेतली आशंका। याचें उत्तर ऐका।
आतां दुश्चीत होऊं नका। म्हणे वक्ता ॥ ३ ॥
aisī ghetalī āśankā | yācē uttara aikā |
ātām duścīta hoūm nakā | mhaṇe vaktā || 3 ||

This question has arisen, therefore listen to this reply. Now, there should not be any *duśchit* (forgetting of one Self), says the Master.

4. पंचप्राण स्थळें सोडति। प्राणरूप वासनावृत्ति।
वासनामिश्रीत प्राण जाती। देह सोडुनया ॥ ४ ॥
pañcaprāṇa sthālē soḍitī | prāṇarūpa vāsanāvṛtti |
vāsanāmiśrita prāṇa jāti | deha soḍuniyā || 4 ||

The five *pranas* get released from their places of confinement and then there is this *prana* form and the *vasana vritti* (ie. the ‘I want to be’ *vasana*/existence and this knowing *vritti*/knowledge; they are inseparable). And it is this *vasana* mixed with the *prana* that leaves the body.

5. वायोसरसी वासना गेली। ते वायोरूपेंच राहिली।
पुनहां जन्म घेऊन आली। हेतुपरतवें ॥ ५ ॥
vāyosarisī vāsanā gelī | te vāyorūpēnci rāhilī |
punhām janma gheūna ālī | hetuparatvē || 5 ||

This *vasana* leaves along with the wind/*vayu* and then that One stays with this wind



form (ie. ‘all’). And then again a birth is taken by virtue of this aspiration to be (so, it is this *vasana* or the strong desire to exist that is the cause of birth. The body is said to have died when, the life energy/*prana* leaves. This *prana* that had been confined within the limiting concept of the body now freely merges in the wind ie. the one moving form or *chaitanya*, and in this there is this *vasana*. *maharaj*- ‘sleep is a small death’; Death is but ignorance, an end of this knowledge of the world).

6. कतियेक प्राणी नःशेष मरती। पुनहां मागुते जीव येती।
ढकलून दलिहें तेणें दुखवती। हसतपादादकि ॥ ६ ॥
kityeka prāṇī niḥśeṣa maratī | punhām māgute jīva yetī |
ḍhakalūna dilheṁ teṇem dukhavatī | hastapādādika || 6 ||

That One within the ‘many’ gets utterly destroyed in the *prana* when It returns again as a *jiva*. Then He is shoved out and given hands and legs etc. and that Reality is made to suffer so much.

7. सर्पदृष्टी जालयिं वरी। तीं दविसां उठवी धनवंतरी।
तेवहां ते माघारी। वासना येते कीं ॥ ७ ॥
sarpadrṣṭī jāliyāṁ varī | tīm divasām uṭhavī dhanvantarī |
tevhām te māghārī | vāsana yete kīm || 7 ||

After having been bitten by the snake of desires for these three days (ie. today, yesterday and tomorrow), one awakes within this blessed ‘I am’ and then again that *vasana* returns back here (ie. one tires of this worldly life and goes to a Master. The Master explains, ‘You are knowledge.’ The *sadhak* churns this over in his mind and then this understanding comes. But the habits of the mind are strong and again his mind slips back into these worldly thoughts. Such is this battle within the mind of the *sadhak*)

8. कतियेक सेवें होऊन पडती। कतियेक तयांस उठवती।
येमलोकीं हून आणती। माघारे प्राणी ॥ ८ ॥
kityeka severṁ hoūna paḍatī | kityeka tayāṁsa uṭhavatī |
yemalokīm hūna āṇatī | māghāre prāṇī || 8 ||

That One within the ‘many’ falls into these corpses and that One within the ‘many’ makes them to stand up. And from that world where death does not reign (ie. knowledge), it is brought back again into the *prana* (where death reigns).

9. कतियेक पुर्वीं शरापलि। ते शापें देह पावले।
उशरापकाळीं पुनहां आले। पूरवदेहीं ॥ ९ ॥
kityeka purvīm śrāpile | te śāpeṁ deha pāvale |
uśrāpakālīm punhām āle | pūrvadehīm || 9 ||

Due to its previous curse (“You are a body”), that One within the ‘many’ gets the curse of another body. After mitigation of that curse (ie. when understanding comes), then he enters into the body that was previous to this body (ie. by *vivek* the gross body becomes the subtle body, the subtle becomes the causal etc.)

10. कतियेकीं बहु जन्म घेतले। कतियेक परकाया प्रवेशले।
ऐसे आले आणी गेले। बहुत लोक ॥ १० ॥
kityekīm bahu janma ghetale | kityeka parakāyā praveśale |



aise āle āñī gele | bahuta loka || 10 ||

Within that One within the ‘many’, many births have been taken. That One within the ‘many’ first entered into this body of the ‘all’ and then this world of the ‘all’ comes and goes through so many births (due to our ignorance of this ‘all’ body, there is the “I am a body” concept).

11. फुंकल्यासरसि वायो गेला। तेथें वायोसून नरिमाण जाला।

महणोन वायोरूप वासनेला। जन्म आहे ॥ ११ ॥

phumkalyāsarīsā vāyo gelā | tethem vāyosūna nirmāṇa jālā |

mhaṇona vāyorūpa vāsanelā | jnama āhe || 11 ||

When this wind leaves the body along with the exhalation (you are this wind and you leave this body along with the final exhalation) then ‘there’/brahman, this desire to be is created (as long as this desire remains then that brahman cannot be understood). Therefore, it is this *vasana* as this wind form that gets born (I want to be; knowledge takes a birth but you say, “I was born”).

12. मनाच्या वृत्ती नाना। त्यांत जन्म घेते वासना।

वासना पाहातां दसिना। परंतु आहे ॥ १२ ॥

manācyā vṛttī nānā | tyānta janma ghetē vāsana |

vāsana pāhātām disenā | paramtu āhe || 12 ||

And when this knowing *vritti* is the ‘many’ thoughts of the mind then, this *vasana* takes birth in these thoughts (then it comes down into body consciousness and wants to know so many things). And then even if you try to search for it still, this *vasana* is not seen; but it is there. (ie. the *vasana* and *vritti* are inseparable like the light and heat of the sun. In the beginning, they just want to be and to know, like the understanding of a new child or the moment of awaking from sleep. But as soon as they are attached to the ‘many’ thoughts, they get identified/superimposed upon the gross body and then that ego says, “I know this and I am so and so” etc.).

13. वासना जाणजि जाणविहेत। जाणीव मुळींचा मूळतंत।

मूळमायेत असे मशिरति। कारणरूपें ॥ १३ ॥

vāsana jāṇije jāṇivaheta | jāṇīva mūlīncā mūlatanta |

mūlamāyēnta ase miśrita | kāraṇarūpeṇ || 13 ||

This *vasana* should be known along with this original intent to know. This knowing is the subtle connection to the source/root (and therefore this knowing that is within the gross body is the means to return to the source). This *vasana* is mixed in *mula maya* and it is with the causal form also (ie. in *mula maya* there is the hidden *mula purush*. And *mula maya* is the *vritti* to know, the unmanifested *gunas* and elements and this *vasana* to be. ‘Here’ there is effortless knowing and being. But when this is forgotten ie. the ignorance of the causal body, then this *vasana* wants to be a body and this *vritti* wants to know so ‘many’ things).

14. कारणरूप आहे ब्रह्मांडीं। कार्यरूपें वर्ते पडिं।

अनुमानतिं तांतडीं। अनुमानेना ॥ १४ ॥

kāraṇarūpa āhe brahmāṇḍīṇ | kāryarūpeṇ varte paḍīṇ |

anumānitāṇ tāntaḍīṇ | anumānenā || 14 ||



This *causal form is within the *brahmāṇḍa* (ie. universe) and on account of these effect, that One stays within the *pinda* (the universe and body are the effects of this causal body). By hurried conjecture this cannot be understood. *(The causal body is ignorance of *mula maya* and the cause of the *brahmāṇḍa* and *pinda*. Then the *gunas* appear and the elements manifest. This causal body is present within the *brahmāṇḍa* and *pinda* and in fact, if these are forgotten, then this the ignorance of the causal body will reveal *mula maya* once more. Thus the causal body is the ‘other side’ of the knowledge of *mula maya* and it also contains this knowing *vritti*, *vasana* to be, that hidden *swarup* and the unmanifest *gunas* and elements. But when these *gunas* and elements manifest and appear as these effects then, the *vasana* wants a specific body and the *vritti* wants to know so ‘many’ things and that thoughtless One says, “I am Mr. so and so” and this knowing and being appear to be the properties of the gross body)

15. परंतु आहे सूक्ष्मरूप। जैसे वायोचे स्वरूप।
सकळ देव वायोरूप। आणी भूतसृष्टी॥ १५॥
paraṁtu āhe sūkṣmarūpa | jaisē vāyoce svarūpa |
sakaḷa deva vāyorūpa | āṇī bhūtasṛṣṭi || 15 ||

But this is *brahman*’s form and in this way, that *swarup* has become like this wind form (He has forgotten Himself and become His reflection). This ‘all’ and that God (*mula purush*) are this wind form and it is this manifests and becomes these great elements and this gross creation. (Therefore understand that whatever you see or perceive is His form but He can never be seen; though He is the only Truth and He is always there)

16. वायोमधें वकार नाना। वायो पाहातां तरी दसिना।
तैसी जाणीववासना। अतिसूक्ष्म॥ १६॥
vāyomadherṁ vikāra nānā | vāyo pāhātāṁ tarī disenā |
taisī jāṇīvavāsanā | atī sūkṣma || 16 ||

Within this wind there are the ‘many’ modifications. But if you understand this wind then, you will not see these ‘many’ things. In this way, that very subtle *brahman* and this knowing *vritti* and this *vasana* to be, has appeared as the body and ‘many’ things.

17. त्रिगुण आणी पंचभूतें। हे वायोमध्यें मशिरति।
अनुमानेना म्हणोन त्यातें। मथिया म्हणों नये॥ १७॥
triguṇa āṇī pañcabhūteṁ | he vāyomadhyeṁ miśrite |
anumānenā mhaṇona tyāteṁ | mithyā mhaṇon naye || 17 ||

The three *gunas* and the five elements and that thoughtless *swarup* are mixed in this wind. When you understand this wind then, conjecture cannot remain and one will not call this *vasana* false (ignorance of Reality brings *mula maya* and ignorance of *mula maya* brings conjecture and then they say, this *vasana* cannot be understood. But this *vasana* is understood when you understand the nature of *mula maya*).

18. सहज वायो चाले। तरी सुगंध दुर्गंध कळों आले।
उष्ण सीतळ तप्त नविले। प्रत्यक्ष प्राणी॥ १८॥
sahaja vāyo cāle | tarī sugaṁdha durgaṁdha kaḷon āle |
uṣṇa sītala tapta nivāle | pratyakṣa prāṇī || 18 ||



If that natural and still *brahman* moves as this wind then, the good smells and bad smells are understood to be the same only (everything is knowledge only; then there is neither good nor bad, attraction nor repulsion). But then hot and cold and excitement and peace are perceived by the senses in the *prana* (and one says “I am hot, cold” etc. and there is attraction and repulsion and the concepts created in the mind ie. gross body consciousness)

19. वायोचेनमिघ वोळती। वायोचेननिक्षतरें चालती।
सकळ सृष्टीची वरतती गती। सकळ तो वायो॥ १९॥
vāyoceni megha volatī | vāyoceni nakṣatreṁ cālatī |
sakaḷa sṛṣṭīcī vartatī gatī | sakaḷa to vāyo || 19 ||

Due to this wind, the clouds of ignorance move away and due to this wind, the whole galaxy spins (it all depends upon where you place your attention; if you stay as this wind the whole gross creation slips from view; if you become the effect/*pinda* then, this whole gross creation appears). This ‘all’ exists and functions as a gross body and this ‘all’ is the wind also.

20. वायोरूपें देवतें भूतें। आंगीं भरती अकस्मातें।
वीध केलियां परेतें। सावध होती॥ २०॥
vāyorūpeṁ devateṁ bhūteṁ | āṅgīm bharatī akasmāteṁ |
vīdha keliyām preteṁ | sāvadha hotīm || 20 ||

Due to this wind, there are the gods (ie. three *gunas*) and the great elements. And when these suddenly become manifest they fill this ‘all’ body and this dead body becomes alert (there was this wind or ‘all’ and the *gunas* and elements are not manifest ‘here’. But the moment this ‘all’ is forgotten ie. as soon as other thoughts arise, then suddenly the *gunas* and elements manifest and one becomes objective and body consciousness comes. The process is very sudden, take waking up as an example. You know nothing, you are in your Self, then you awake and there is this ‘all’ or *aum*. But our habit has become so strong and instead of resting in this ‘I am’, we start thinking and planning for the day and we suddenly take ourselves to be a body)

21. वारें नरिळें न बोले। देहामधें भरोन डोले।
आळी घेउन जन्मा आले। कतियेक प्राणी॥ २१॥
vāreṁ nirāḷeṁ na bole | dehāmadheṁ bharona ḍole |
ālī gheūna janmā āle | kityeka prāṇī || 21 ||

This *‘ghost of the *brahmin*’ takes a birth due to unfinished business of desires and hopes. But then he finds this buried treasure of ‘I am’ and by unravelling the entanglement of the ‘many’, sensory perception is put to an end. *(Reference to a superstition; but actually body consciousness is this ‘ghost of the *brahmin*’, the ghost/imagination of the Knower of *brahman* is a *jiva*).

22. राहाणें ब्रह्मणसमंघ जाती। राहाणें ठेवणीं सांपडती।
नाना गुंतले उगवती। प्रत्यक्ष राहाणें॥ २२॥
rāhāṇeṁ brahmaṇasamaṁgha jāti | rāhāṇeṁ ṭhevaṇīm sāmpaḍatī |
nānā guṁtale ugavatī | pratyakṣa rāhāṇeṁ || 22 ||

When this wind is made still then even this ‘I am’ does not remain (and that is Reality),



but when this wind fills a gross body then, the body nods back and forth. For when that One within the ‘many’ has any longings, it takes birth in the *prana*. (You may have forgotten everything and then only you remain; everything you see is yourself. But the moment a desire arises and you take this as your desire then, body consciousness immediately again springs up)

23. ऐसा वायोचा वकार। येवंचे कळेना वसितार।
सकळ कांहीं चराचर। वायोमुळे ॥ २३ ॥
aisā vāyocā vikāra | yevaṁce kaḷenā vistāra |
sakaḷa kāmihīm carācara | vāyomuleṁ || 23 ||

Such is this modification of the wind. When it expands outward then, that *nirgun* cannot be understood. This ‘all thing’ is the whole animate and inanimate creation and it is because of this wind.

24. वायो सतब्धरूपे सृष्टीधर्ता। वायो चंचळरूपे सृष्टीकर्ता।
न कळे तरी वचिरीं परवर्ता। म्हणजे कळे ॥ २४ ॥
vāyo stabdharūpeṁ sṛṣṭīdhartā | vāyo caṁcālarūpeṁ sṛṣṭīkartā |
na kaḷe tarī vicārīm pravartā | mhaṇije kaḷe || 24 ||

The non-moving form of this wind is the supporter of the gross creation and its moving form is the doer in this gross creation. If this is not understood then, one should enter within that thoughtless *swarup*. (Without that *swarup* and wind there could be no gross creation. And it is this wind/‘all’ that is truly doing everything in this gross world; yet due to ignorance, we say, “I am doing”)

25. मुळापासून सेवटवरी। वायोच सकळ कांहीं करी।
वायोवेगळे करतुत्व चतुरीं मज नरीपावे ॥ २५ ॥
mūlāpāsūna sevaṭavarī | vāyoci sakaḷa kāmihīm karī |
vāyovegaḷeṁ kartutva caturīm maja niropāveṁ || 25 ||

From *mula maya* to this gross creation, the wind is the only doer and this is the ‘all thing’. That which is separate from this wind’s power of doing, should be discoursed to ‘me’ by the wise (ie. by that understanding of *nirgun*).

26. जाणीवरूप मूलमाया। जाणीव जाते आपल्या ठाया।
गुप्त प्रगट होऊनया। वशिर्वीं वर्ते ॥ २६ ॥
jāṇīvarūpa mūlamāyā | jāṇīva jāte āpalyā ṭhāyā |
gupta pragata hoūniyām | viśīrīm varte || 26 ||

This knowing form is *mula maya* and where this knowing disappears, that is your thoughtless place. And that functions in this universe by being that hidden *purush* and His manifest *prakruti*.

27. कोठें गुप्त कोठें प्रगटे। जैसें जीवन उफाळे आटे।
पुढें मागुता वोघ लोटे। भूमंडळीं ॥ २७ ॥
koṭheṁ gupta koṭheṁ pragate | jaisēṁ jīvana uphāḷe āṭe |
pudheṁ māgutā vogha loṭe | bhūmaṁḍalīm || 27 ||

Due to this ‘all’, that hidden *purush* is realized and due to this ‘all’, He becomes the ma-



nifest *prakṛuti* and then flows like this river of knowledge. And when this dries up, again it manifests like a flood through this world (knowledge ends and gross objectification rushes in).

28. तैसाच वायोमधें जाणीवप्रकार। उमटे आटे नरितर।
कोठें विकारें कोठें समीर। उगाच वाजे ॥ २८ ॥
taisāca vāyomadheṁ jāṇīvaparakāra | umaṭe āṭe nirāntara |
koṭheṁ vikāreṁ koṭheṁ samīra | ugāca vāje || 28 ||

Like this is this *vasana* to be, within the wind. It is that *parabrahman* becoming apparent and disappearing again (when you awake it appears and when you go to sleep it disappears). In some places it is this modification of the ‘all’ and in some places it is the gusting winds of the ‘many’. And then that still and silent makes so much noise (“I am so and so, this is my wife” etc.etc.).

29. वारीं आंगावरून जाती। तेणें हातपाये वाळती।
वारां वाजतां करपती। आलीं पकिं ॥ २९ ॥
vārīm āṅgavarūna jāti | teṇeṁ hātapāye vālati |
vārām vājatām karapatī | ālīm pikeṁ || 29 ||

If this wind that moves through this ‘I am’ body was to leave the gross body, then the arms and legs would become lifeless (it is due to this ‘I am’ that, the body appears and is said to have life). It is due to the effects of this wind that one gets burnt on the funeral pyre and another gets born (this whole objective creation is due to the wind).

30. नाना रोगांचीं नाना वारीं। पीडा करति पृथ्वीवरी।
बीज कडाडी अंबरीं। वायोमुळें ॥ ३० ॥
nānā rogāñcīm nānā vārīm | pīḍa karitī pṛthvīvarī |
vīja kaḍāḍī āmbarīm | vāyomuḷeṁ || 30 ||

Then there are the ‘many’ rituals and pilgrimages and the ‘many’ diseases. This distressful condition comes as soon as there is gross objectification. The thunder in the space that is made by lightning is because of this wind (the thunder is the ego “I am so and so” and the flashes of lightning is the mind revealing something in the darkness of ignoranceand; then it says, “What is this and what is that?”)

31. वायोकरितां रागोद्धार। कळे वोळखीचा नरिधार।
दीप लागे मेघ पडे हा चमतकार। रागोद्धारीं ॥ ३१ ॥
vāyokaritām rāgoddhāra | kaḷe voḷakhīcā nirdhāra |
dīpa lāge megha paḍe hā camatkāra | rāgoddhārīm || 31 ||

Due to this wind, one is rescued from the passions and attractions and that Knower of this known is understood. When this flame of knowledge is lit then, the clouds of ignorance are dispersed and this ‘all’ and that thoughtless Self are rescued from passions and attractions.

32. वायो फुंकतां भुली पडती। वायो फुंकतां खांडकें करपती।
वायोकरितां चालती। नाना मंत्र ॥ ३२ ॥
vāyo phuṁkitām bhulī paḍatī | vāyo phuṁkitām khāṇḍakeṁ karapatī |
vāyokaritām cālatī | nānā maṁtra || 32 ||



But when this wind blows like a storm then one forgets one's Self. When this wind blows then these broken pieces are tossed around (ie. body consciousness comes and it brings objectification. Then that unbroken Self is broken up into 'many' pieces) and lose their fortitude. And then, because of this wind, the 'many' **mantras* are effective (ie. "I am so and so and this is my wife"). *(*siddharameshwar maharaj*- every word is a *mantra*...every word has power)

33. मंत्रे देव प्रगटती। मंत्रे भूते अखरकति।
बाजीगरी वोडंबरी करति। मंत्रसामर्थ्ये ॥ ३३ ॥
mantram deva pragaṭatī | mantram bhūteṁ akharakiti |
bājīgarī voḍambārī karitī | mantrasāmarthyēṁ || 33 ||

Due to the *mantra* "I am a body", God becomes manifest and due to the *mantra* 'I am He', these great elements are destroyed. Due to this *mantra* "I am a body", there is the performance of worthless magic (ie. this is a woman, this is a man and instantly a woman and man appear. Due to conceptualization, that pure knowledge turns into this and that and pains and pleasures etc. etc.).

34. राक्षसांची मावरचना। ते हे देवांदकिं कळेना।
वचित्र सामर्थ्ये नाना। स्तंबनमोहनादकिं ॥ ३४ ॥
rākṣasāñcī māvaracanā | te he devāṁdikāṁ kaḷenā |
vicitra sāmartyēṁ nānā | stambanamohanādikeriṁ || 34 ||

This illusory creation of the demon (ie. ignorance) is not understood by God (knowledge can know no ignorance). And it is because of this wondrous wind that the 'many' appears charming and attractive (this wind/'all' is the charming and attractive and this gets superimposed upon the objects).

35. धडच पिसिं करावे। पिसिच उमजवावे।
नाना विकार सांगावे। कति म्हणोनी ॥ ३५ ॥
dhaḍaci piṣeṁ karāveṁ | piṣeṁca umajavāveṁ |
nānā vikāra sāṅgāve | kiti mhaṇonī || 35 ||

That pure and unbroken Self is made mad by the *mantra* "I am a body" and the mad are made to understand by the *mantra* 'I am He'. Due to these *mantras* there are the 'many' modifications and therefore the 'many' should understand thoughtlessness.

36. मंत्री संग्राम देवाचा। मंत्री साभमिान ऋषीचा।
महिमा मंत्रसामर्थ्याचा। कोण जाणे ॥ ३६ ॥
mantrīṁ saṅgrāma devācā | mantrīṁ sābhimāna ṛṣīcā |
mahimā mantrasāmarthyācā | koṇa jāṇe || 36 ||

There is conflict with God because these *mantras* create separation (ie. every word is a *mantra*). And within these *mantras* there is the pride of the *rishis* who says 'I am He'. Who can know the power of this 'I am' *mantra*?

37. मंत्री पक्षी आटोपति। मूशके स्वापदे बांधति।
मंत्री माहसर्प खळिति। आणी धनलाभ ॥ ३७ ॥
mantrīṁ pakṣī āṭopitī | mūśakeṁ svāpadēṁ bāṁdhatī |
mantrīṁ māhasarpa khilīti | āṇī dhanalābha || 37 ||



Within this *mantra*, the opinions are subdued and within this *mantra* the little mouse called mind and the tiger called *maya* are bound. Within this *mantra* the great snake of passion is restrained. And within this *mantra* true wealth is achieved.

38. आतां असो हा प्रश्न जाला। बद्धाचा जनम प्रत्यया आला।

मागील प्रश्न फटिला। श्रोतयाचा ॥ ३८ ॥

ātām aso hā praśna jālā | baddhācā janma pratyayā ālā |
māgīla praśna phiṭalā | śrotayācā || 38 ||

Now, when this question (ie. [who takes birth?](#)) of the bonded mind becomes that thoughtless understanding then, the birth of the bonded becomes that *nirgun* understanding. Then the previous questions of the listener are broken. ([Everything that we have taken to be so gross and real are truly only concepts that we have held and these appear the moment we forget this *aum* upon awaking. But they can disappear just as quickly when we use *vivek*](#))

इति श्रीदासबोधे गुरुशषियसंवादे

देहांतनिरूपणनाम समास आठवा ॥ ८ ॥ ९.८

iti śrīdāsabodhe guruśiṣyasamvāde
dehāntanirūpaṇanāma samāsa āṭhava || 8 || 9.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 9 named „The End of the Body“ is concluded.



9.9 Removal of Body Consciousness

समास नववा : संदेहवारण

samāsa navavā : saṁdehavāraṇa

॥ Śrī Rām ॥

1. ब्रह्म वारतिं वारेना। ब्रह्म सारतिं सारेना।

ब्रह्म कांहीं वोसरेना। येकीकडे ॥ १ ॥

brahma vāritāṁ vārenā | brahma sārītāṁ sārenā |

brahma kāmihīm vosarenā | yekīkaḍe || 1 ||

The listener said, “If *brahman* prohibits but cannot be prohibited; if *brahman* pushes aside but cannot be pushed aside; if *brahman* has never come to this side where this empty ‘thing’ was created.”

2. ब्रह्म भेदतिं भेदेना। ब्रह्म छेदतिं छेदेना।

ब्रह्म परतें होयेना। केलें तरी ॥ २ ॥

brahma bheditāṁ bhedenā | brahma cheditāṁ chedenā |

brahma parateṁ hoyenā | kelerī tarī || 2 ||

“If *brahman* penetrates but cannot be penetrated; if *brahman* pervades but is never pervaded; if *brahman* is on the other side and has not been created.”

3. ब्रह्म खंडेना अखंड। ब्रह्मीं नाहीं दुसरें बंड।

तरी कैसें हें ब्रह्मांड। सरिकलें मधें ॥ ३ ॥

brahma khaṇḍenā akhaṇḍa | brahmīm nāhīm dusareṁ baṇḍa |

tarī kaiseṁ heṁ brahmāṇḍa | sirakalerī madheṁ || 3 ||

“If *brahman* is unbroken and cannot be broken and if another cannot arise in *brahman* then, how has the *brahmāṇḍa* entered within that thoughtless *swarup*?”

4. पर्वत पाषाण सिल्लि सखिरें। नाना स्थळें स्थळांतरें।

भूगोलरचना कोण्या परकारें। जालीं परब्रह्मीं ॥ ४ ॥

parvata pāṣāṇa silā sikhareṁ | nānā sthaleṁ sthālāntareṁ |

bhūgōlaracanā koṇyā prakāreṁ | jālīm parabrahmīm || 4 ||

“The mountains, stones, boulders and peaks are seen. There are so many places and places within places, but how is it possible that this created world has appeared in that *parabrahman*?”

5. भूगोल आहे ब्रह्मामधें। ब्रह्म आहे भूगोलामधें।

पाहातं येक येकामधें। प्रत्यक्ष दसि ॥ ५ ॥

bhūgōla āhe brahmāmadheṁ | brahma āhe bhūgōlāmadheṁ |

pāhātāṁ yeka yekāmadheṁ | pratyakṣa dise || 5 ||

The Master says, you may say, this world is in *brahman* and *brahman* is in this world. But if you understand correctly then, there is that One *brahman* within this world, otherwise you will be seeing through your eyes.



6. ब्रह्मीं भूगोळें पैस केला। आणी भूगोळहि ब्रह्मं भेदलि।
वचिर पाहातां प्रत्यय आला। प्रत्यक्ष आतां ॥ ६ ॥
brahmīm bhūgoleṁ paisa kelā | āṇī bhūgolaḥi brahmem bhedilā |
vicāra pāhātām pratyaya ālā | pratyakṣa ātām || 6 ||

You may say, this world has expanded within *brahman* and this world is penetrated by *brahman*. But when you understand thoughtlessness then, this world seen through the senses becomes that *nirgun* Self.

7. ब्रह्मं ब्रह्मांड भेदलिं। हें तों पाहतां नीटच जालें।
परी ब्रह्मास ब्रह्मांडें भेदलिं। हें वपिरीत दसि ॥ ७ ॥
brahmem brahmāṇḍa bhedileṁ | heṁ toṁ pāhatām nīṭaci jāleṁ |
parī brahmāsa brahmāṇḍeṁ bhedileṁ | heṁ viparīta dise || 7 ||

You may say, *brahman* penetrates the *brahmāṇḍa*. But when you understood this properly then, there is only that thoughtless *swarup*. And if there is the *brahmāṇḍa* penetrating the *brahman* then, that thoughtless *swarup* has not been understood and you are still seeing through your eyes.

8. भेदलिं नाहीं म्हणावें। तरी ब्रह्मीं ब्रह्मांड स्वभावें।
हें सकळांस अनुभवं। दसित आहे ॥ ८ ॥
bhedileṁ nāhīm mhaṇāvēṁ | tarī brahmīm brahmāṇḍa svabhāvēṁ |
heṁ sakaḷāṁsa anubhaveṁ | disata āhe || 8 ||

It therefore should be said, the *brahmāṇḍa* has not penetrated *brahman* and yet it appears there is a *brahmāṇḍa* within *brahman*. For it is due to body consciousness that you feel that there is a *brahmāṇḍa* full of many things, but in truth, there is only that thoughtless *brahman* ‘experiencing’.

9. तरी हें आतां कैसें जालें। वचिरून पाहजि बोललिं।
ऐसें श्रोतीं आक्षेपलिं। आक्षेपवचन ॥ ९ ॥
tarī heṁ ātām kaiseṁ jāleṁ | vicārūna pāhije bolileṁ |
aiseṁ śrotīm ākṣepileṁ | ākṣepavacana || 9 ||

And if you were to ask, “Then, how has that thoughtless *brahman* appeared as this ‘experience’?” Then your ‘experience’ still lacks that thoughtless understanding. Such doubts arise within the listeners when the listeners become doubtful.

10. आतां याचें प्रत्युत्तर। सावध एका नरीत्तर।
येथें पडलिं कविचार। संदेहाचे ॥ १० ॥
ātām yāceṁ pratyuttara | sāvadha aikā nīrottara |
yetheṁ paḍile kiṁ vicāra | saṁdehāce || 10 ||

The Master says, reply to these doubts in such a way that every doubt will go off. Therefore listen, be alert and free of all doubt. Then how will that thoughtless Self fall again into body consciousness?

11. ब्रह्मांड नाहीं म्हणो तरी दसिं। आणी दसिं म्हणो तरी नासे।
आतां हें समजती कैसें। श्रोतेजन ॥ ११ ॥
brahmāṇḍa nāhīm mhaṇo tarī dise | āṇī dise mhaṇo tarī nāse |



ātām heri samajati kaiserī | śrotejana || 11 ||

If that *One was to say, “The *brahmāṇḍa* is not and still it is seen and though it is seen, still it is not” then, confusion reigns. Then how can the listeners gain this ‘experience’ and that thoughtless understanding? *(That One who has forgotten Himself and takes Himself to be a body)

12. तंव श्रोते जाले उद्दति। आहों महणती सावचित्त।
परसंगें बोलों उचति। परतयोत्तर॥ १२॥
taṁva śrote jāle uddita | āhoṁ mhaṇatī sāvacitta |
prasamgeṁ bolom ucita | pratyottara || 12 ||

Upon hearing this, the listeners were very eager to hear what the Master had to say. They said, “Please *swamī*, explain this to us; we are attentive, for we are very keen to gain this ‘I am’ experience.”

13. आकाशी दीपास लावलिं। दीपें आकाश परतें केलें।
हैं तों घडेना पाहलिं। पाहजि श्रोती॥ १३॥
ākāśī dīpāsa lāvileṁ | dīpeṁ ākāśa parateṁ keleṁ |
heṁ toṁ ghaḍenā pāhileṁ | pāhije śrotī || 13 ||

If a lamp is lit in the space, does the light of that lamp force the space aside? The listener should understand that this does not happen.

14. आकाशी दीपास लावलिं। दीपें आकाश परतें केलें।
हैं तों घडेना पाहलिं। पाहजि श्रोती॥ १३॥
ākāśī dīpāsa lāvileṁ | dīpeṁ ākāśa parateṁ keleṁ |
heṁ toṁ ghaḍenā pāhileṁ | pāhije śrotī || 13 ||

Neither the water nor the fire nor the wind can move aside the wholeness of the sky. For the sky completely pervades all these and does not move.

15. अथवा कठीण जाली मेदनी। तरी गगनें केली चाळणी।
पृथ्वीचें सर्वांग भेदूनी राहलिं गगन॥ १५॥
athavā kaṭhīṇa jālī medanī | tarī gaganēṁ kelī cāḷaṇī |
prthvīceṁ sarvāṅga bhedūnī rāhileṁ gagana || 15 ||

Or even if this hard earth has appeared, still it is pervaded by the sky. And the sky remains when there is this ‘all’ body penetrating this earth. (The sky is the backdrop on which this ‘all’ or knowledge has appeared and therefore when in this knowledge, the gross world has appeared on account of objectification, still this sky is there)

16. याची प्रचति ऐसी असे। जें जडत्वा आलें ततिकें नासे।
आकाश जैसैं तैसैं असे। चळणार नाही॥ १६॥
yācī pracita aisī ase | jeṁ jadatvā āleṁ titukeṁ nāse |
ākāśa jaiseṁ taisēṁ ase | cāḷaṇāra nāhīṁ || 16 ||

Like this is this ‘experience’, it is forever there pervading this whole creation. Whatever has become gross, that much will get destroyed but the space will not be disturbed, for it is as it is.



17. वेगळेपण पाहावें। तयास आकाश म्हणावें।
अभन्नि होतां स्वभावें। आकाश ब्रह्म ॥ १७ ॥
vegalepaṇa pāhāverṁ | tayāsa ākāśa mhaṇāverṁ |
abhinna hotāṁ svabhāverṁ | ākāśa brahma || 17 ||

When separateness remains, then that *brahman* should be called space. And when separateness does not remain then, this space is *brahman*. (As long as some thing other is perceived then, space will be its backdrop. But that imperceptible space is in truth, the Oneness of *brahman*)

18. तस्मात आकाश चळेना। भेद गगनाचा कळेना।
भासलें ब्रह्म तयास जाणा। आकाश म्हणावें ॥ १८ ॥
tasmāta ākāśa calēnā | bheda gaganācā kalēnā |
bhāsaleṁ brahma tayāsa jāṇā | ākāśa mhaṇāverṁ || 18 ||

Thus, though the space does not move still, this distinction of a sky cannot be known in *nirgun*. And when *brahman* appears then, that should be called space (ie. when *brahman* is the backdrop on which this world or this ‘all’ appears then, He is called space. When they are both made false then, the space is called *brahman*)

19. नरिगुण ब्रह्मसैं भासलें। कल्पू जातां अनुमानलें।
म्हणोन आकाश बोललें। कल्पनेसाठीं ॥ १९ ॥
nirguṇa brahmaseṁ bhāsaleṁ | kalpū jātāṁ anumānaleṁ |
mhaṇona ākāśa bolileṁ | kalpanesāṭhīṁ || 19 ||

That *nirgun brahman* has appeared due to imagination and then on this space more conjecture arose. Therefore on account of imagination, there is this space and the ‘speech’ (‘I am’).

20. कल्पनेसि भासे भास। ततिकें जाणावें आकाश।
परब्रह्म नरिभास। नरिक्लिप्प ॥ २० ॥
kalpanesi bhāse bhāsa | titukēṁ jāṇāverṁ ākāśa |
parabrahma nirābhāsa | nirvikalpa || 20 ||

On account of imagination, an appearance appears and that much should be known as space (ie. zero). *parabrahman* is without appearance and without imagination (ie. *nirvikalpa*).

21. पंचभूतांमधें वास। म्हणोन बोलजि आकाश।
भूतांतरीं जो ब्रह्मांश। तेंच गगन ॥ २१ ॥
pañcabhūtāṁmadherṁ vāsa | mhaṇauna bolije ākāśa |
bhūtāntarīṁ jo brahmāṁśa | teṁci gagana || 21 ||

When that *brahman* resides within the five great elements then, He should be called space. That part of *brahman* within these elements is the *purush* and then He is said to be like the sky.

22. प्रत्यक्ष होतें जातें। अचळ कैसें म्हणावें त्यातें।
म्हणोनियां गगनातें। भेदलें नाही ॥ २२ ॥
pratyakṣa hotēṁ jāteṁ | acaḷa kaiseṁ mhaṇāverṁ tyāteṁ |



mhaṇoniyām gaganāterṁ | bhedilerṁ nāhīm || 22 ||

The objects of your senses come and go; how can they be called that unchanging *brahman*? Therefore, that which is not divided is called the sky. (*maharaj*- the world is nothing but a thought. How can it be true. Thoughts differ always)

23. पृथ्वी वरिण उरे जीवन। जीवन नसतां उरे अग्न।

अग्न वझितां उरे पवन। तोह नसे ॥ २३ ॥

prthvī virona ure jivana | jivana nastāṁ ure agna |
agna vijhatām ure pavana | tohi nase || 23 ||

When the great element earth/*prithvi* melts away then, the great element water remains. When the water is destroyed, fire remains. When the fire is extinguished and the wind remains then, that *brahman* is not (ie. becoming progressively subtler or less objective. When the element earth appears then an individual form is clearly known. And if you think about that object over and over then, body consciousness is reinforced. But if you don't dwell upon this object then, it becomes less real/solid. Then it melts away in the the water element; the place where individual forms begin to form. There they appear out of knowingness, like waves appearing on the surface of the ocean. This knowingness is the elemental fire. There something is known separate from yourself. If you continue to refrain from thinking then, there is only knowing; no effort is required 'here' and this is existence, the feeling 'I am He'. This wind is the known and it automatically brings with it the feeling of space as a backdrop. But that backdrop which is always there and cannot be focused upon is, in truth, *brahman*. But, you like the thoughts, you invite the thoughts in, "Come and sit down")

24. मिथिया आलें आणी गेलें। तेणें खरें तें भंगलें।

ऐसें हें प्रचितीस आलें। कोणेंपरी ॥ २४ ॥

mithyā ālēṁ āṇī geleṁ | teṇeṁ khareṁ teṁ bhaṁgaleṁ |
aiseṁ heṁ pracitīsa ālēṁ | koṇeṁparī || 24 ||

The false comes and goes and due to this, that Truth gets broken. How then will these comings and goings of the false ever bring this 'experience' or thoughtlessness?

25. भ्रमं परत्यक्ष दसितें। वचिर पाहतां काय तेथें।

भ्रममूल या जगातें। खरें कैसें म्हणावें ॥ २५ ॥

bhrameṁ pratyakṣa disateṁ | vicāra pāhatām kāya tetheṁ |
bhramamūla yā jagāteṁ | khareṁ kaiseṁ mhaṇāveṁ || 25 ||

From this delusion of the 'all' there has come the seeing through the senses. But if you understand thoughtlessness then, what will be seen in *brahman*? And if this 'I am' is the root of all delusion then, how could this gross world ever be called true? (The gross is an appearance upon the original delusion of 'I am'; *maharaj*- the base is ignorance. That which comes from the wrong base, how can it be true?)

26. भ्रम शोधितां कांहींच नाही। तेथें भेदलिं कोणें काई।

भ्रमं भेदलिं म्हणतां ठाई। भ्रमच मिथिया ॥ २६ ॥

bhrama śodhitām kāmhiṁca nāhīm | tetheṁ bhedilerṁ koṇeṁ kāi |
bhrameṁ bhedilerṁ mhaṇatām ṭhāim | bhramaci mithyā || 26 ||



When the delusion is searched through, then even this ‘thing’ is not. Then who could or how could that *brahman* be penetrated by anything? It is this totally false delusion that says, “This delusion has penetrated *brahman*.”

27. भ्रमाचें रूप मथिया जालें। मग सुखें म्हणावें भेदलिं।

मूळीं लटकिं त्यानें केलें। तेंहि तैसें ॥ २७ ॥

bhramāceṁ rūpa mithyā jāleṁ | maga sukheṁ mhaṇāverṁ bhedileṁ |
mūlīm laṭikeṁ tyāneṁ keleṁ | teṁhi taisēṁ || 27 ||

When this delusion of the ‘all’ has been made false then, with by all means, you can say, “Yes, it has penetrated *brahman*”. But at the very root you know, the false made the false and that thoughtless *swarup* is just as It always is.

28. लट्कियानें उदंड केलें। तरी आमुचें काय गेलें।

केलें म्हणतांच नाथलिं। शाहाणे जाणती ॥ २८ ॥

laṭikyāneṁ udaṇḍa keleṁ | tarī āmuceṁ kāya geleṁ |
keleṁ mhaṇatāṁca nāthileṁ | śāhāṇe jāṇatī || 28 ||

And then if you were to say that, that vast *paramatma* has created this ‘all’ through delusion still, what does it matter to us? And even if you say, “It has been created” (see V.1, 2) still the wise know it is non-existent.

29. सागरामधें खसखस। तैसें परब्रह्मीं दृश्य।

मतसिराखा मतपिरकाश। अंतरीं वाढे ॥ २९ ॥

sāgarāmadheṁ khasakhasa | taisēṁ parabrahmīm dṛśya |
matīsārikhā matiprakāśa | antarīm vādhe || 29 ||

Like a poppy seed in the ocean is this visible within that *parabrahman*. Whatever appears in the light of your understanding, that understanding will grow within your inner space (this knowledge or consciousness is so ‘plastic’ and compliant that it becomes whatever you choose to make of it. If you choose to remain in body consciousness then, in that way it will grow. If you choose to expand it, like space, then in that way it will also grow).

30. मती करतिं वशिळ। कवळो लागे अंतराळ।

पाहातां भासे ब्रह्मगोळ। कवीठ जैसें ॥ ३० ॥

matī karitām viśāḷa | kavaḷo lāge antarāḷa |
pāhātām bhāse brahmagola | kavīṭha jaisēṁ || 30 ||

If you increase your understanding then, it will can embrace the whole intervening space. When you start to expand then, the *brahmanda* will appear like the fruit of the wood-apple tree (it is a large fruit with a very hard outer shell. It is difficult to break open but inside it is soft and sweet. If you leave your thoughts then, you allow yourself to be like the space that pervades the gross and hard *brahmanda*. But allowing yourself to be without thought is like inviting a stranger into the place you once occupied ie. a ‘you’ you have not met before. We say they universe is so huge because we have become so small. But what is the size of a dream?).

31. वृत्तत त्याहून वशिळ। करतिं ब्रह्मांड बदरफिळ।

ब्रह्माकार होतां केवळ। कांहींच नाहीं ॥ ३१ ॥



*vr̥tti tyāhūna viśālā | karitām brahmām̐ḍa badriphala |
brahmākāra hotām kevala | kām̐hīm̐ca nāhīm̐ || 31 ||*

And if this knowing *vr̥tti* expands further then, this created world/*brahmāṇḍa* is like a *badri* fruit (a small fruit with only a fine skin and a one large seed within it). And when there is only that ‘Dweller in the *brahman*’ then, that is pure knowledge and even this ‘thing’/knowledge cannot remain (let this one space, that you limit within your concepts, free; *maharaj*- make yourself so big that you disappear).

32. आपण वविकें वशिळला। मर्यादेवेगळा जाला।
मग ब्रह्मगोळ देखला। वटबीजन्यायें ॥ ३२ ॥
*āpaṇa vivekēṁ viśālālā | maryādevegaḷā jālā |
maga brahmagōḷa dekhilā | vaṭabījanyāyēṁ || 32 ||*

For if through *vivek*, you expand so much that you go beyond all boundaries and limits then, this *brahmāṇḍa* is understood to be like the seed of a banyan tree (ie. this seed of a huge tree that continually makes new roots and keeps expanding outwards is very small; *maharaj*- knowledge is a point only...a point means, it is nothing... and from this house of knowledge, the whole world has sprouted).

33. होतां त्याहून वसितीरूण। वटबीज कोटपिरमाण।
आपाण होतां परपूरूण। कांहींच नाही ॥ ३३ ॥
*hotām tyāhūna vistīrṇa | vaṭabīja koṭipramāṇa |
āpāṇa hotām paripūrṇa | kām̐hīm̐ca nāhīm̐ || 33 ||*

And when you expand beyond this banyan *seed that is just like this knowing pure *sattwa guna* then, you become *paripurna*/complete and this ‘thing’ no longer is there. *(In the seed the tree is not seen; it is there as potential only ie. if imagined it would grow and just keep growing and from one tree a whole forest can come. This seed is knowledge or the pure *sattwa guna*; it is but a thought, the first thought and from this thought ‘many’ thoughts can come)

34. आपण भ्रममें लाहानाळला। केवळ देहधारी जाला।
तरी मग ब्रह्मांड त्याला। कवळेल कैसें ॥ ३४ ॥
*āpaṇa bhrameṁ lāhānālālā | kevala dehadhārī jālā |
tarī maga brahmām̐ḍa tyālā | kavaḷela kaisēṁ || 34 ||*

But if, due to this delusion of ‘I am’, you become small, then that pure knowledge appears to be the holder of a body (“I am Mr so and so”). Then afterwards, how can it be understood that this *brahmāṇḍa* is in fact that *brahman*?

35. वृत्ती ऐसी वाढवावी। पसरून नाहीच करावी।
पूरूणब्रह्मास पुरववी। चहूंकडे ॥ ३५ ॥
*vr̥tti aisī vāḍhavāvī | pasarūna nāhīm̐ca karāvī |
pūrṇabrahmāsa puravavī | cahūṁkaḍe || 35 ||*

Therefore this knowing *vr̥tti* should be made to increase. Then while increasing it is made to nothing and that complete *brahman* will be present everywhere.

36. जंव येक सुवर्ण आणति। तेणें ब्रह्मांड मढवति।



कैसे होईल तें तत्वतां। बरें पाहा ॥ ३६ ॥

janva yeka suvarṇa āṇitām | teṇem brahmāṇḍa madhavitām |
kaise hoīla teṁ tatvatām | bareṁ pāhā || 36 ||

When that One brings this ‘I am’ then, this *brahmāṇḍa* is covered inside and outside with ‘I am He’. But truly how can this be that Reality? Understand, I do not exist.

37. वस्तु वृत्तसि कवळे। तेणें वृत्तफाटोन वतुळे।

नरिगुण आत्माच नविळे। जैसा तैसा ॥ ३७ ॥

vastu vṛttisa kavale | teṇem vṛtti phāṭona vitule |
nirguṇa ātmāca nivale | jaisā taisā || 37 ||

This *vṛtti* cannot understand that Self. For He breaks and dissolves this *vṛtti* and then, that *nirgun atma* shines clearly. For It is as only It is.

38. येथें फटिली आशंका। श्रोते हो संदेह धरू नका।

अनुमान असेल तरी वविका। अवलोकावें ॥ ३८ ॥

yethem phīṭalī āśankā | śrote ho saṁdeha dharūṁ nakā |
anumāna asela tarī vīvekā | avalokāvēṁ || 38 ||

Then the doubt ‘here’ is destroyed. My dear listener, do not hold body consciousness, for this will only bring conjecture and guesswork. You should use *vivek*.

39. वविकें तुटें अनुमान। वविकें होये समाधान।

वविकें आत्मनविदन। मोक्ष लाभे ॥ ३९ ॥

vivekēṁ tuṭēṁ anumāna | vivekēṁ hoye samādhāna |
vivekēṁ ātmanivedana | mokṣa lābhe || 39 ||

By *vivek*, conjecture is broken. By *vivek* there is total contentment. By *vivek* you surrender to the *atma* and Liberation is gained.

40. केली मोक्षाची उपेक्षा। वविकें सारलें पूरवपक्षा।

सद्धिधांत आत्मा प्रत्यक्षा। प्रमाण न लगे ॥ ४० ॥

keḷī mokṣācī upekṣā | vivekēṁ sārileṁ pūrvapakṣā |
siddhānta ātmā pratyakṣā | pramāṇa na lage || 40 ||

For when that One does not care for this liberation of ‘I am’ then, this original hypothesis will, due to *vivek*, be moved aside (see V.1) and there will be that *siddhant atma*. That Truth does not require your eyes or senses.

41. हे प्रचितीचीं उत्तरें। कळती सारासारवचारें।

मननध्यासें साक्षात्कारें। पावन होईजे ॥ ४१ ॥

he pracitīcīṁ uttareṁ | kaḷatī sārāsāravicāreṁ |
mananadhyāseṁ sākṣātkāreṁ | pāvana hoīje || 41 ||

Due to this reply ‘I am He’, there is that thoughtless understanding and due to this thoughtlessness, the One understands Its Reality. For due to *manana* and *nididhyas* one will be purified by becoming God (*satshatkar*).

इति श्रीदासबोधे गुरुशषियसंवादे



संदेहवारणनाम समास नववा ॥ ९ ॥ ९.९

iti śrīdāśabodhe guruśiṣyasamvāde

saṁdehavāraṇanāma samāsa navavā ॥ 9 ॥ 9.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 9 named „Removal of Body Consciousness“ is concluded.



9.10 The Discourse on the *Atma*

समास दहावा : स्थितिनिरूपण

samāsa dahāvā : sthitinirūpaṇa

|| Śrī Rām ||

1. देउळामधें जगन्नायेक। आणी देवळावरी बैसला काक।
परी तो देवाहुन अधिकि। म्हणों नये कीं ॥ १ ॥
deulāmadheri jagannāyeka | āṇi devālāvarī baisalā kākā |
parī to devāhuna adhika | mhaṇom naye kīṁ || 1 ||

Within the temple (ie. this 'I am') there is the 'Lord of the world' and on this temple there sits a crow. But he should not be said to be greater than God.

2. सभा बैसली राजद्वारीं। आणी मरूट गेलें सतंभावरी।
परी तें सभेहून श्रेष्ठ चतुरीं। कैसे मानावें ॥ २ ॥
sabhā baisalī rājadvārīṁ | āṇi markṭa gelem stambhāvarī |
parī teṁ sabhehūna śreṣṭha caturīṁ | kaise mānāvēṁ || 2 ||

The assembled are sitting in the royal palace and a monkey (ie. your mind) climbs up upon a pillar there. But why would the wise honour him more than this assembly ('I am')?

3. ब्रह्मण सनान करून गेले। आणी बक तैसेचि बैसले।
परी ते ब्रह्मणपरीस भले। कैसे मानावे ॥ ३ ॥
brahmaṇa snāna karūna gele | āṇi baka taiseci baisale |
parī te brahmaṇaparīsa bhale | kaise mānāve || 3 ||

The *brahmin* (Knower of *brahman*) has taken His bath in the sacred river (the *ganga* of knowledge) and gone away. And the crane continues to stand in the waters. But why should he be honoured as pure like the *brahmin*?

4. ब्रह्मणामधें कोणी नेमसत। कोणी जाले अव्यावेसत।
आणी स्वान सदा ध्यानसत। परी तें उत्तम नव्हे ॥ ४ ॥
brahmaṇāmadheri koṇī nemasta | koṇī jāle avyāvesta |
āṇi svāna sadā dhyānasta | parī teṁ uttama navhe || 4 ||

Within the *brahmin* there is the one who is restrained in passions and the one who is disorderly and confused (ie. *jīva*). And this dog (ie. *jīva*) is always lost in thoughts but not in that thoughtless.

5. ब्राह्मण लक्षमुद्रा नेणें। मारजर लक्षविषईं शाहणें।
परी ब्रह्मणापरीस वशिष कोणें। म्हणावें त्यासी ॥ ५ ॥
brāhmaṇa lakṣamudrā neṇeṁ | mārjara lakṣaviṣāṁ śāhaṇeṁ |
parī brahmaṇāparīsa viśeṣa koṇeṁ | mhaṇāvēṁ tayāsī || 5 ||

The **brahmin* does not concentrate on a particular form of meditation/*mudra* and the wise cat is totally concentrating on the mouse below him. But who would say that



this concentration of the cat is greater than that pure knowledge of the *brahmin*? *(He concentrates on That which cannot be concentrated upon)

6. ब्रह्मण पाहे भेदाभेद। मक्षिका सर्वांस अभेद।
परी तीस जाला ज्ञानबोध। हें तों न घडे कीं ॥ ६ ॥
brahmaṇa pāhe bhedābheda | makṣikā sarvāṁsa abheda |
parī tīsa jālā jñānabodha | heṁ toṇ na ghaḍe kīṁ || 6 ||

The *brahmin* understands *vivek* and sees no differences in this world. Yet even the fly sees shit and sugar as the same. Still has the understanding of knowledge come to the fly? He has not accomplished that thoughtless *swarup*.

7. उंच वस्त्रें नीच ल्याला। आणी समर्थ उघडाच बैसला।
परी तो आहे परिक्षिल। परीक्षवंती ॥ ७ ॥
uñca vastreṇ nīca lyālā | āṇī samartha ughaḍāca baisalā |
parī to āhe parikṣilā | parikṣavaṁtīm || 7 ||

The lowly man adorns this body with the most expensive of clothes and the Saint is resting, naked and completely open. But He is a Knower knowing.

8. बाह्याकार केला अधिक। परी तो अवघा लोकिक।
येथें पाहजि मुख्य येक। अंतरनष्टिठा ॥ ८ ॥
bāhyākāra kelā adhika | parī to avaghā lokika |
yetherṇ pāhije mukhya yeka | antaranisṭhā || 8 ||

If someone dwells in the external then, he can make so much but, everything that he makes is worldly. ‘Here’, inner faith in that Supreme One is required.

9. लोकिक बरा संपादलि। परी अंतरीं सावध नाही जाला।
मुख्य देवास चुकला। तो आत्मघातकी ॥ ९ ॥
lokika barā saṁpādilā | parī antarīṁ sāvadha nāhīṁ jālā |
mukhya devāsa cukalā | to ātmaghātakī || 9 ||

The one who has acquired worldly wisdom but is not alert within this inner space, has missed that Supreme God and so is a killer of his *atma*.

10. देवास भजतां देवलोक। पतिरांस भजतां पतिरलोक।
भूतांस भजतां भूतलोक। पावजितो ॥ १० ॥
devāsa bhajatām devaloka | pitrāṁsa bhajatām pitraloka |
bhūtāṁsa bhajatām bhūtaloka | pāvijeto || 10 ||

The one who makes his *bhajan* to a god will attain the world of that god. The one who makes the *bhajan* to his ancestors achieves the world of his ancestors (ie. this world of birth and death). And whoever makes the *bhajan* of the elements, will attain the elements (ie. objectify). (*siddharameshwar maharaj* asked his disciples to be the earth element for a week; experience being made of all that is dry and hard. Then he asked them to be the water element; experience being everything that is soft and malleable. And then fire and then wind and finally experience being space)

11. जेणें जयास भजावें। तेणें त्या लोकासी जावें।



नरिगुणीं भजतां व्हावे। नरिगुणचिस्वये॥ ११ ॥

jeṇem jayāsa bhajāverm | teṇem tyā lokāsī jāverm |
nirguṇīm bhajatām vḥāverm | nirguṇaci svayerm || 11 ||

If one makes their *bhajan* to *mula maya* and knows nothing is true then, one goes to this world of the ‘all’. And if one makes their *bhajan* in the *nirgun* then, naturally there is that *nirgun* only.

12. नरिगुणाचें कैसें भजन। नरिगुणीं असावे अनन्य।

अनन्य होतां होईजे धन्य। नशिचयेसी॥ १२ ॥

nirguṇācerm kaiserīm bhajana | nirguṇīm asāverīm ananya |
ananya hotām hoīje dhanya | niścayermsīm || 12 ||

How to do that *nirgun bhajan*? In the *nirgun* there should be ‘no-otherness’ and when there is ‘no-other’ then you are truly blessed.

13. सकळ केलियाचें सार्थक। देव वोळखावा येक।

आपण कोण हा वविक। पाहिला पाहजि॥ १३ ॥

sakala keliyācerm sārthaka | deva voḷakhāvā yeka |
āpaṇa koṇa hā vīveka | pāhilā pāhije || 13 ||

If this ‘all’ is to achieve its final goal then, that One God should be recognized. *vivek* is when should search and find out, who am I. And then you should make yourself thoughtless.

14. देव पाहातां नरिकार। आपला तो माईक वचिर।

सोहं आत्मा हा नरिधार। बाणोन गेला॥ १४ ॥

deva pāhātām nirākāra | āpalā to māika vicāra |
soham ātmā hā nirdhāra | bāṇona gelā || 14 ||

When you understand God is formless then, your form is false and there is thoughtlessness. This *so-ham atma* (‘I am *atma*’) should totally imbibe that thoughtless understanding, I do not exist.

15. आतां अनुमान तो काई। वस्तु आहे वस्तुचा ठाई।

देहभाव कांहींच नाही। धांडोळति॥ १५ ॥

ātām anumāna to kāī | vastu āhe vastucā ṭhāīm |
dehabhāva kāmhīrīnca nāhīrīm | dhāṇḍoḷitām || 15 ||

When you rest in the ‘now’ then, how can there be conjecture? Then how could there possibly be any conjecture when that Self is in Its own place? For when body consciousness has been thoroughly investigated then, even this ‘thing’ is not. (This ‘thing’ is a body also, it is your form. While He is formless)

16. सद्दिधास आणी साधन। हा तों अवघाच अनुमान।

मुक्तास आणी बंधन। आडलेना॥ १६ ॥

siddhāsa āṇī sādhanā | hā toṁ avaghāca anumāna |
muktāsa āṇī baṇdhana | āḍalenā || 16 ||

If ‘many’ *sadhanas* are brought to the *siddha* then, that thoughtless Self has become the



conjectures of this world. If bondage is brought to the Liberated then that thoughtless *swarup* can never meet Its own Self. (You are the liberated *siddha* and there are so many different kinds of *sadhanas* when you feel, “I am bound”. A change of mind is all that is required, ‘I was and am forever free, what need do I have of concepts now’)

17. साधनें जें कांहीं साधावें। तें तों आपणचसिख्भावें।

आतां साधकाच्या नावें। सुन्याकार ॥ १७ ॥

sāadhanem jem kāṁhīm sādhaṁveṁ | tem toṁ āpaṇaci svabhāveṁ |
ātām sādhakācyā nāveṁ | sunyākāra || 17 ||

If this ‘thing’ is acquired through *sadhana* then, that thoughtless Reality has become you (‘I am’). And when there is this ‘I am’ of the *sadhak* then, he is dwelling in zero/nothing (*sadhak*/achiever, *sadhana*/the achieving and *sadhya*/the thing to be achieved).

18. कुल्लाळ पावला राजपदवी। आतां रासभें कासया राखावी।

कुल्लाळपणाची उठाठेवी। कासया पाहजि ॥ १८ ॥

kullāḷa pāvalā rājapadavī | ātām rāsabhem kāsayā rākhāvī |
kullāḷapaṇācī uṭhāṭhevī | kāsayā pāhije || 18 ||

But if the potter attains the King’s throne, why would he now continue to take care of his donkey (ie. the body)? For why would he need the toil and trouble of being a potter?

19. तैसा अवघा वृत्तीभाव। नाना साधनांचा उपाव।

साध्य जाल्यां कैचा ठाव। साधनांसी ॥ १९ ॥

taisā avaghā vṛttībhāva | nānā sādhanāṁcā upāva |
sādhya jāliyaṁ kaimcā ṭhāva | sādhanāṁsī || 19 ||

In the same way, when everything in the world becomes the understanding of this knowing *vritti* then, why is there the need for the ‘many’ *sadhanas*? And when there is the accomplished/*siddha* then, where is the place for accomplishing/*sadhana* (ie. knowing)?

20. साधनें काये साधावें। नेमें काये फळ घ्यावें।

आपण वस्तु भरंगळावें। कासयासी ॥ २० ॥

sāadhanem kāye sādhaṁveṁ | nemeṁ kāye phala ghyāveṁ |
āpaṇa vastu bharaṁgālāveṁ | kāsayāsī || 20 ||

What then could possibly be achieved by achieving? What fruit can be obtained by the one who has reached their goal? When you are the Self, why should You wander?

21. देह तरी पांचा भूतांचा। जीव तरी अंश ब्रह्मींचा।

परमात्मा तरी अनन्याचा। ठाव पाहा ॥ २१ ॥

deha tarī pāṁcā bhūtāṁcā | jīva tarī aṁśa brahmīṁcā |
paramātmā tarī ananyācā | ṭhāva pāhā || 21 ||

If you are a body then you are made up of five elements and if you are a *jiva* then, you are just a part of *brahman*. Understand, you are *paramatma* and then there is that place of no-otherness.



22. उगेंच पाहातां मीपण दसि। शोध घेतां कांहींच नसे।
तत्वे तत्त्व नरिसे। पुढें नखिळ आत्मा ॥ २२ ॥
ugemci pāhātām mīpaṇa dise | śodha ghetām kāmhīmca nase |
tatven tatva nirase | puḍheriṁ nikhaḷa ātmā || 22 ||

If you superficially look then, this I-ness sees a world of ‘many’ forms. But when a thorough search is made then, this ‘thing’ (I-ness) even is not. For when each element is dissolved into the previous element then, afterwards there is that pure *atma*.

23. आत्मा आहे आत्मपणें। जीव आहे जीवपणें।
माया आहे मायापणें। वसितारली ॥ २३ ॥
ātmā āhe ātmapaṇem | jīva āhe jīvapaṇem |
māyā āhe māyāpaṇem | vistāralī || 23 ||

You are that *atma* by being the *atma*. You are the *jīva* by being a *jīva*. And *māyā*/illusion is due to you being *māyā* and then, this *māyā* expanded. (You are whatever you believe your Self to be!)

24. ऐसें अवघेंच आहे। आणी आपण ह्मकोणीयेक आहे।
हें सकळ शोधून पाहे। तोच ज्ञानी ॥ २४ ॥
aīseṁ avagheṁci āhe | āṇī āpaṇa hi koṇīyeka āhe |
heṁ sakāḷa śodhūna pāhe | toci jñānī || 24 ||

Because of this world, you are a *jīva* and yet you also are that One within this ‘I am’. When that thoughtless Self searches and understands this ‘all’ (I-ness) then, He is the *gnyani*.

25. शोधू जाणें सकळांसी। परी पाहों नेणे आपणासी।
एक ज्ञानी येकदेसी। वृत्तरूपें ॥ २५ ॥
śodhū jāṇem sakālāṁsī | parī pāhoṁ neṇe āpaṇāsī |
aīka jñānī yekadesī | vṛttirūpeṁ || 25 ||

If one *searches then, this ‘all’ can be found. But if the one who understands this ‘all’ does not know that He is knowing His own reflection then, such a *gnyani* is limited to this ‘I am’ form. *(Seek and ye shall find; knock and the door will be opened; *maharaj*-where there is a will, there is a way)

26. तें वृत्तरूप जरी पाहिलें। तरी मग कांहींच नाही राहिलें।
प्रकृतनिरासें अवघेंच गेलें। विकारवंत ॥ २६ ॥
teṁ vṛttirūpa jarī pāhileṁ | tarī maga kāmhīmca nāhīm rāhileṁ |
prakṛtinirāseṁ avagheṁci geḷem | vikāravanta || 26 ||

But when He understands this ‘I am’ form, then this will not remain. When this world of many forms and this *prakṛti* are cast off then, the Knower of these modifications is also gone. (When nothing is known, how can the Knower remain the Knower)

27. उरलें तें नखिळ नरिगुण। विंचितां तेंच आपण।
ऐसी हे परमार्थाची खूण। अगाध आहे ॥ २७ ॥
uralēṁ teṁ nikhaḷa nirguṇa | vivāṁcitām teṁci āpaṇa |
aīsi he paramārthācī khūṇa | agādha āhe || 27 ||



Then that pure *nirgun* remains. Through investigation, you are That only. Such is that thoughtless understanding of *paramarth*. It is unfathomable (beyond mind and logic).

28. फल येक आपण येक। ऐसा नाही हा वविक।
 फळाचें फळ कोणीयेक। स्वयेचि होईजे ॥ २८ ॥
phala yeka āpaṇa yeka | aisā nāhīm hā viveka |
phlāceri phala koṇīyeka | svayerīci hoīje || 28 ||

But if there is this fruit of the known and the One who knows then, you are there, I-ness is there. Then that One and the other remain and there cannot be the *vivek* of no-otherness. The fruit of all fruit is that One within this ‘I am’ and That should naturally be.

29. रंक होता राजा जाला। वरें पाहातां प्रत्यय आला।
 रंकपणाचा गलबला। रंकी करावा ॥ २९ ॥
raṅka hotā rājā jālā | vareṇ pāhātāṁ pratyaya ālā |
raṅkapaṇācā galbalā | raṅkīm karāvā || 29 ||

Then the beggar has become the King (ie. *atma*). When you understood thoughtlessness then, you are that *nirgun* Self. Only the beggar begs! (We beg from the objects of the world, please make me happy. But the one who is desireless, is the *atma*)

30. वेद शास्त्रें पुराणें। नाना साधनें नरूपणें।
 सिद्धि साधु ज्याकारणें। नाना सायास करति ॥ ३० ॥
veda sāstreṇ purāṇeṇ | nānā sādhanēṇ nirūpaṇeṇ |
siddha sādhu jyākāraṇeṇ | nānā sāyāsa karitī || 30 ||

There are the *vedas*, the *shasthras* and the *puranas*; there are the ‘many’ discourses and ‘many’ *sadhanas*. You are the *siddha* and *sadhu* but on account of all these *sadhanas*, That makes ‘many’ great efforts.

31. तें ब्रह्मरूप आपणचि आंगें। सारासारवचिरप्रसंगें।
 करणें न करणें वाडगें। कांहींच नाही ॥ ३१ ॥
teṁ brahmarūpa āpaṇaci āṅgeṇ | sārāsāravicāraprasaṅgeṇ |
karaṇeṇ na karaṇeṇ vāugeṇ | kāmhīmca nāhīm || 31 ||

You are *brahman*’s form on account of your ‘all’ body but, when this becomes that thoughtless Self and this ‘thing’ is not, then the question of ‘to do’ or ‘not to do’ does not arise. (To do or not do *sadhana* does not arise; am I there or am I not there, does not arise when there is no-otherness)

32. रंक राजआज्ञासि भ्यालें। तेंचि पुढें राजा जालें।
 मग तें भयेचि उडालें। रंकपणासरसि ॥ ३२ ॥
raṅka rājājñāsī bhyālēṇ | teṁci puḍheṇ rājā jālēṇ |
maga teṁ bhayeci uḍālēṇ | raṅkapaṇāsarisēṇ || 32 ||

The beggar had fear of the King’s orders. But then the beggar became the King and left his fears, along with his begging.

33. वेद वेदाज्ञेनें चालावें सच्छास्त्रें शास्त्र अभ्यासावें।



तीर्थे तीर्थास जावें। कोण्या प्रकारें ॥ ३३ ॥

vedeṁ vedājñeneṁ cālāveṁ sacchāstreṁ śāstra abhyāsāveṁ |
tīrtheṁ tīrthāsa jāveṁ | koṇyā prakāreṁ || 33 ||

Then why would the *vedas* follow the dictates of the *vedas*? Then why would the *shas-thras* study the *shasthras* and why would the place of pilgrimage go to the pilgrimage place?

34. अमृतें सेवावें अमृत। अनंतें पाहावा अनंत।

भगवंतें लक्षावा भगवंत। कोणा प्रकारें ॥ ३४ ॥

amṛteṁ sevāveṁ amṛta | ananteṁ pāhāvā ananta |
bhagavanteṁ lakṣāvā bhagavanta | koṇā prakāreṁ || 34 ||

Then why would the nectar of immortality drink the immortal nectar and how would the endless see the *endless and why would God concentrate on God? *(You are the immortal, endless God; *maharaj*- put an end to the ‘endless’)

35. संत असंत त्यागावे। नरिगुणें नरिगुणासी भंगावें।

स्वरूपें स्वरूपीं रंगावें। कोण्या प्रकारें ॥ ३५ ॥

saṁta asaṁta tyāgāve | nirguṇeṁ nirguṇāsī bhaṁgāveṁ |
svarūpeṁ svarūpīṁ raṁgāveṁ | koṇyā prakāreṁ || 35 ||

Then how could the Truth give up the untrue and how could the *nirgun* break the *nirgun* and how could that *swarup* have the pleasure of Its *swarup*?

36. अंजनें ल्यावें अंजन। धनें साधावें धन।

नरिजनें नरिजन। कैसें अनुभवावें ॥ ३६ ॥

aṁjanenṁ lyāveṁ aṁjana | dhanenṁ sādhaṁveṁ dhana |
niraṁjanenṁ niraṁjana | kaiseṁ anubhavāveṁ || 36 ||

Then why would *anjana* be applied to the *anjana* (*maharaj*- that which gives the vision of knowledge)? And what wealth could wealth acquire? And how could that which is beyond experience, experience Itself?

37. साध्य करावें साधनासी। ध्येयें धरावें ध्यानासी।

उन्मनें आवरावें मनासी। कोण्या प्रकारें ॥ ३७ ॥

sādhya karāveṁ sādhanāsī | dhyeyenṁ dharāveṁ dhyānāsī |
unmanenṁ āvarāveṁ manāsī | koṇyā prakāreṁ || 37 ||

Then what would achieving achieve? Then how could there be a meditation that holds an object of meditation? And then where would there be a mind that has to be controlled by *unmana* (ie. no-mind)?

इति श्रीदासबोधे गुरुशषियसंवादे

स्थितिनिरूपणनाम समास दहावा ॥ १० ॥ ९.१०

iti śrīdāsabodhe guruśiṣyasamvāde
sthitinirūpaṇanāma samāsa dahāvā || 10 || 9.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 9 named „The Discourse on the Atma“ is concluded.



Dashaka X

The Universal Flame

॥ दशक दहावा : जगज्ज्योतीनाम ॥ १० ॥
॥ *daśaka dahāvā : jagajjyotīnāma* ॥ 10 ॥



10.1 The one *antah-karana* (Instrument of Knowing)

समास पहला : अंतःकरणैकनिरूपण

samāsa pahilā : antaḥkaraṇaikaṇirupaṇa

|| Śrī Rām ||

1. सकळांचे अंतःकरण येक। कवि येक नव्हे अनेक।
ऐसें हे नशिचयात्मक। मज नरीपावें ॥ १ ॥
sakalāṁce antaḥkaraṇa yeka | kaviṁvā yeka navhe aneka |
aīseṁ he niścayātmaka | mājā niropāveṁ || 1 ||

“Is the **antah-karana* the same or is it different for everyone? This should be clearly explained to me.” *(Faculty or instrument of knowing or the *sattwa guna* of the individual)

2. ऐसें श्रोतयानें पुसलें। अंतःकरण येक कविगळालें।
याचे उत्तर ऐकलें पाहजि श्रोतीं ॥ २ ॥
aīseṁ śrotayāṇeṁ puṣileṁ | antaḥkaraṇa yeka kaviṁ vegalāleṁ |
yāce uttara aikileṁ pāhije śrotīṁ || 2 ||

Such was the question of the listener, “Is there one *antah-karana* or are there separate *antah-karanas*?” In the listener there should be the listening to this reply.

3. समस्तांचे अंतःकरण येक नशिचयो जाणावा नेमक।
हा परतययाचा वविक। तुज नरीपलि ॥ ३ ॥
samastāṁce antaḥkaraṇa yeka niścayo jāṇāvā nemaka |
hā pratyayācā vīveka | tuja niropilā || 3 ||

The *antah-karana* is the same for everyone. This can be known when your conviction is steadfast. And then afterwards, that *vivek* of the *nirgun* should be understood by you.

4. श्रोता म्हणे वक्तयासी। अंतःकरण येक समस्तांसी।
तरी मळिना येकायेकासी। काये नमित्य ॥ ४ ॥
śrotā mhaṇe vaktayāsī | antaḥkaraṇa yeka samastāṁsī |
tarī mḷenā yekāyekāsī | kāye nimitya || 4 ||

The listener said to the speaker. “If this *antah-karana* is the same for everyone then, why does one person not agree with the other?”

5. येक जेवतिं अवघे घाले। येक नवितां अवघे नविले।
येक मरतां अवघे मेले। पाहजित कीं ॥ ५ ॥
yeka jevitāṁ avaghe dhāle | yeka nivatāṁ avaghe nivāle |
yeka maratāṁ avaghe mele | pāhijeta kīṁ || 5 ||

“If this were the case then, when one eats, everyone would be satisfied; if one was content then, everyone would be content; and if one was to die then, everyone would die”



6. येक सुखी येक दुःखी। ऐसें वर्तते लोककिं।
येका अंतःकरणाची वोळखी। कैसी जाणावी ॥ ६ ॥
yeka sukhī yeka duḥkhī | aiseṁ vartateṁ lokikīṁ |
yekā antaḥkaraṇācī volakhī | kaisī jāṇāvī || 6 ||

“But this is not the case in the world. For one is happy and another is miserably. How can it be said that the *antah-karana* is the same therefore?”

7. जनीं वेगळाली भावना। कोणास कोणीच मळिना।
महणौन हें अनुमाना। येत नाही ॥ ७ ॥
janīm vegalālī bhāvanā | koṇāsa koṇīca mīlenā |
mhaṇauna heṁ anumānā | yeta nāhī || 7 ||

Everyone in the *world imagines different things and therefore one does not agree with the other. But such conjecture can never bring that thoughtless *swarup*. *(*maharaj-every mind is a world*)

8. अंतःकरण येक असते। तरी येकाचें येकास कळों येतें।
काहीं चोरतिच न येतें। गौप्य गुह्य ॥ ८ ॥
antaḥkaraṇa yeka asateṁ | tarī yekācēṁ yekāsa kaḷorīm yeteṁ |
kāmhīm coritāmca na yeteṁ | gaupya guhya || 8 ||

But as there is this one *antah-karana* then, the one *jiva* can come to understand that One *brahman* (within every *jiva*, there is this knowing faculty and by remaining in this knowing, body consciousness will melt away. Then by remaining in that pure *sattwa guna* of knowledge, knowledge will also slip away). Then the ‘thing’ cannot be stolen away by a restless mind and that which is hidden (ie. *purush*) will not remain hidden.

9. याकरणे अनुमानेना। अंतःकरण येक हें घडेना।
वरिध लागला जना। काये नमितिय ॥ ९ ॥
yākaraṇeṁ anumānenā | antaḥkaraṇa yeka heṁ ghaḍenā |
virodha lāgalā janā | kāye nimitya || 9 ||

Conjecture ceases on account of this ‘speech’. Still, this *antah-karana* is not the same as that thoughtless *swarup*. But tell me, what is stopping the mind from being quiet and simply listening to this ‘speech’?

10. सर्प डसाया येतो। प्राणी भेऊन पळतो।
येक अंतःकरण तेरी तो। वरिध नसावा ॥ १० ॥
sarpa ḍasāyā yeto | prāṇī bheūna paḷato |
yeka antaḥkaraṇa terī to | virodha nasāvā || 10 ||

The listener (who did not remain quiet) said, “If a snake comes forward to bite then, the creature fears and runs away. But if the *antah-karana* was the same then, that creature should not have been disturbed.”

11. ऐसी श्रोतयांची आशंका। वक्ता म्हणे चळों नका।
सावध होऊन ऐका। नरूपण ॥ ११ ॥
aisī śrotayāṁcī āśamkā | vaktā mhaṇe caḷorīm nakā |
sāvadha hoūna aikā | nirūpaṇa || 11 ||



Such was the doubt of the listener and so the Master says, be still in your mind and don't let it move. Be very alert and listen to this 'I am'.

12. अंतःकरणं महणजि जाणीव। जाणवि जाणता स्वभाव।

देहरक्षणाचा उपाव। जाणती कळा ॥ १२ ॥

*antahkarṇa mhaṇije jāṇīva | jāṇiva jāṇatā svabhāva |
deharakṣaṇācā upāva | jāṇatī kaḷā || 12 ||*

The *antah-karana* means knowing. Then there is a knower naturally knowing. And by means of this knowing your body is protected. (The *antah-karana* means this knowing within the body. But this gets further divided into five separate divisions; see 17.8. There is the *antah-karana* which knows, and mind which knows something, and *buddhi* to decide what it is, and *chitta* to think about it over and over and finally the ego to take possession of it)

13. सर्प जाणोन डंखूं आला। प्राणी जाणोन पळाला।

दोहीकडे जाणीवेल। बरें पाहा ॥ १३ ॥

*sarpa jāṇona ḍaṁkhūṁ ālā | prāṇī jāṇona paḷālā |
dohīmkade jāṇīvelā | bareṇ pāhā || 13 ||*

Because the snake knows, it moved forward to bite and because the creature knows, it ran away. Both the creatures know; understand this clearly.

14. दोहीकडे जाणीवेली पाहिलीं। तरी अंतःकरण येकच जालें।

वचिरतिं प्रत्यया आलें। जाणीवरूपें ॥ १४ ॥

*dohīmkade jāṇīvesī pāhileṇ | tarī antahkarṇa yekaci jāleṇ |
vicāritiṁ pratyayā āleṇ | jāṇīvarūpeṇ || 14 ||*

When it is seen that this knowing is with both then, you can understand that this *antah-karana* is the same. And it is due to this knowing form that, that thoughtless *nirgun* comes (by remaining in knowing, one becomes knowledge and then this gets submerged in thoughtlessness).

15. जाणीवरूपें अंतःकरण। सकळांचे येक हें प्रमाण।

जीवमात्रास जाणपण। येकच असे ॥ १५ ॥

*jāṇīvarūpeṇ antahkarṇa | sakalāṁce yeka heṇ pramāṇa |
jīvamātrāsa jāṇapaṇa | yekaci ase || 15 ||*

There is this knowing that is the *antah-karana*; there is that One Knower of this 'all' and there is that thoughtless *swarup* (the knowing *antah-karana* is said to be within the body. This is the *sattwa guna* and when you remain with this then, that triad of Knower, knowing and knower is formed. And all this takes place upon that Reality). Thus the knowingness of the *jīva* is that thoughtless *swarup*. (We say, 'We know' but, it is the *sattwa guna* knowing. And this knowing of the *jīva* takes place within knowledge (pure *sattwa guna*). And this knowledge has appeared upon that thoughtless *swarup*).

16. येके दृष्टीचें देखणें। येके जिवहेचें चाखणें।

ऐकणें स्पर्शणें वास घेणें। सर्वत्रास येक ॥ १६ ॥

*yeke drṣṭīcēṇ dekhaṇēṇ | yeke jīvehēcēṇ cākhaṇēṇ |
aikaṇēṇ sparśaṇēṇ vāsa gheṇēṇ | sarvatrāsa yeka || 16 ||*



Everyone sees with the eyes; everyone tastes with the tongue. Hearing, touching and smelling is the same for everyone.

17. पशु पक्षी कडिा मुंगी। जीवमातर नरिमाण जगी।
जाणीवकळा सर्वांलागीं। येकच आहे ॥ १७ ॥
paśu pakṣī kiḍā muṅgī | jīvamātra nirmāṇa jagīm |
jāṇīvakalā sarvāṇlāgīm | yekaci āhe || 17 ||

The animals, birds, insects, every *jīva* born in this world, have this same unique ‘art’ of knowing that is within this ‘all’ body (pure *sattwa guna* of *prakṛti/purush*). And still there is One only.

18. सर्वांस जळ तें सीतळ। सर्वांस अग्नि तेजाळ।
सर्वांस अंतःकर्ण केवळ। जाणीव कळा ॥ १८ ॥
sarvāṁsa jaḷa teṁ sītala | sarvāṁsa agni tejāla |
sarvāṁsa antaḥkarṇa kevala | jāṇīva kalā || 18 ||

It is this ‘all’ that knows the coolness of water and it is this ‘all’ that knows the heat of a fire. There is that pure knowledge; there is this ‘all’ and upon that there is this *antah-karana*, the ‘art’ of the knower. (Pure knowledge has nothing to do with all this. Now, when in your mind there is the knowing of water, cold, fire, heat etc. and you say “I am knowing”, still understand this knowing is actually taking place in the triad of Knower, knowing and known. This knowledge does not say, “Water, cold, hot” etc., it does not discriminate between them; it is satisfied to just know whatever comes its way).

19. आवडे नावडे ऐसें जालें। तरी हें देहस्वभावावरी गेलें।
परंतु हें कळों आलें। अंतःकर्णयोगें ॥ १९ ॥
āvade nāvade aiseṁ jāleṁ | tarī heṁ dehasvabhāvāvarī geleṁ |
paraṁtu heṁ kaḷoṁ āleṁ | antaḥkarṇayogeṁ || 19 ||

But when likes and dislikes of body consciousness appear then, this ‘all’ body and thoughtlessness are destroyed. But this thoughtlessness can be understood by Its union with this *antah-karana* (ie. first be the *sattwa guna*. Then become knowledge and then, let this melt away; see first night *abhanga-* tuka says, day and night make this *sattwa guna*).

20. सर्वांचे अंतःकर्ण येक। ऐसा निश्चयो निश्चयात्मक।
जाणती याचें कौतुक। चहुंकडे ॥ २० ॥
sarvāṁce antaḥkarṇa yeka | aisā niścayo niścayātmaka |
jāṇatī yāceṁ kautuka | cahuṅkaḍe || 20 ||

Have the firm conviction that this *antah-karana* of this ‘all’ is that One thoughtless *swarup*. Then the knower (ie. *jīva*) will be this wonder of knowing in every place (‘I am everywhere’).

21. इतुकेन फटिली आशंका। आतां अनुमान करूं नका।
जाणणें तितुकें येका। अंतःकर्णाचें ॥ २१ ॥
itukena phiṭalī āśamkā | ātām anumāna karūṁ nakā |
jāṇaṇeṁ titukerṁ yekā | antaḥkarṇāceṁ || 21 ||



Due to this knowing every doubt will be cast away. Now, do not make any conjecture. Then by this knowing of this *antah-karana* there will be that One.

22. जाणोन जीव चारा घेती। जाणोन भती लपती।
जाणोनियां पळोन जाती। प्राणीमात्र ॥ २२ ॥
jāṇona jīva cārā ghetī | jāṇona bhitī lapatī |
jāṇoniyām paḷona jātī | prāṇīmātra || 22 ||

While knowing, the *jīva* takes food. While knowing, the *jīva* fears and hides and while knowing, every creature runs away.

23. कडामुंगीपासून ब्रह्मादकि। समस्तां अंतःकर्ण येक।
ये गोष्टीचे कौतुक। प्रत्ये जाणावे ॥ २३ ॥
kiḍāmumṅgīpāsūna brahmādikā | samastāṁ antaḥkarṇa yeka |
ye goṣṭīcē kautuka | pratyem jāṇāvē || 23 ||

In the smallest ant to lord *brahma* etc., there is that One and this knowledge that has become an *antah-karana*. The thoughtless Self should be directly experienced through this knowing, that has come from this wonder of knowledge (so just know, then be knowledge, then be thoughtless). (*siddharameshwar maharaj*- you think that you don't have this knowledge. But it is already with you)

24. थोर लहान तरी अग्नी। थोडे बहु तरी पाणी।
न्यून पूरण तरी प्राणी। अंतःकर्ण जाणती ॥ २४ ॥
thora lahāna tarī agnī | thoḍeṁ bahu tarī pāṇī |
nyūna pūrṇa tarī prāṇī | antaḥkarṇeṁ jāṇatī || 24 ||

The fire may be the great or it may be small but still it is fire. The water may be a drop or it may be vast ocean but still it is water. The creature may know very little or it may know everything but still it knows by means of this *antah-karana*.

25. कोठें उणें कोठें अधीक। परंतु जनिसमासला येक।
जंगम प्राणी कोणीयेक। जाटलियावणि नाही ॥ २५ ॥
koṭheṁ uṇeṁ koṭheṁ adhīka | paramtu jinasamāsālā yeka |
jaṅgama prāṇī koṇīyeka | jāṭilyāvṇiṇa nāhī || 25 ||

In some places it is less and in some places it is more, but this *antah-karana* knows the object's form. No living creature is without this knowing.

26. जाणीव म्हणजि अंतःकर्ण। अंतःकर्ण वषिणूचा अंश जाण।
वषिणु करति पाळण। येणें प्रकरें ॥ २६ ॥
jāṇīva mhaṇjī antaḥkarṇa | antaḥkarṇa viṣṇūcā aṁśa jāṇa |
viṣṇu karito pālāṇa | yeṇeṁ prakāreṁ || 26 ||

Knowing means the *antah-karana* and this *antah-karana* is a part of *vishnu*. And by this *vishnu* (*sattwa guna*), that One is the protector of every creature.

27. नेणतां प्राणी संवहारति। नेणीव तमोगुण बोलजितो।
तमोगुणें रुद्र संवहारति। येणें प्रकरें ॥ २७ ॥
neṇatām prāṇī saṁvāharito | neṇīva tamoguṇa bolijeto |



tamogunem rudra samvharito | yenem prakarem || 27 ||

When there is no knowing then, the creature is destroyed (where are you when you sleep? maharaj- sleep is a small death). This not knowing should be called *tamo guna* and this is also called *rudra* the destroyer.

28. कांही जाणीव कांही नेणीव। हा रजोगुणाचा स्वभाव।
जाणतां नेणतां जीव। जन्मास येती ॥ २८ ॥
kāmhī jāṇīva kāmhī neṇīva | hā rajogunācā svabhāva |
jāṇatām neṇatām jīva | janmāsa yetī || 28 ||

When something is known and something is not known then, this should be called *rago guna*. It is this mixture of knowing and non-knowing that brings the birth of the *jiva*.

29. जाणीवेनें होतें सुख। नेणीवेनें होतें दुःख।
सुखदुःख अवश्यक। उत्पत्तगुणें ॥ २९ ॥
jāṇīvenem hotem sukha | neṇīvenem hotem duḥkha |
sukhaduḥkha avāśyaka | utpattigunem || 29 ||

Due to knowing there is happiness (“Ah! I know”) and due to not knowing there is suffering. Happiness and suffering are certain when there are these three *gunas* take a birth.

30. जाणण्यानेणण्याची बुद्धी। तोंचि देहीं जाणावा बधी।
सथूल देहीं ब्रह्मा त्रिशुद्धी। उत्पत्तकिर्ता ॥ ३० ॥
jāṇaṇyāneṇaṇyācī buddhi | tomci dehīm jāṇāvā vidhī |
sthūla dehīm brahmā trisuddhi | utpattikartā || 30 ||

This not-knowing and knowing is the *buddhi*/intellect. Then that *atma* is in the body and it should be known as lord *brahma*. In the gross body, *brahma* is truly the creator.¹

31. ऐसा उत्पत्तस्थिति संहार। प्रसंगें बोललि वचार।
परंतु याचा नर्धार। प्रत्यें पाहावा ॥ ३१ ॥
aisā utpatti sthiti saṁhāra | prasāṅgem bolilā vicāra |
paramtu yācā nirdhāra | pratyem pāhāvā || 31 ||

Like this is the creation (ie. *brahma*), maintenance (ie. *vishnu*) and destruction (ie. *rudra*) of this world. And these three *gunas* are on account of this connection with the ‘I am’ and that thoughtless *swarup*. But the thoughtlessness of this ‘I am’ has to be understood by direct experience (ie. while witnessing there is indirect experience of that thoughtless *nirgun*; maharaj- you know something, that is *vishnu*; you give it a name, that is *brahma*; you close your eyes and that is *mahesh/rudra*)

¹ *siddharameshwar maharaj*- When there is the establishment of a thought then the Self gets called the intellect/*buddhi*. And when a doubt of that thought appears then the Self gets called mind. The intellect/*buddhi* and the mind are really of one nature but it is the intellect/*buddhi* that decides that the One Self is a particular thing and as soon as this is determined, the *buddhi* stops. This means that the understanding has become gross or objective. Once the mind has determined or decided that the Self is a particular thing then the mind, known as intellect/*buddhi*, does not think any further. Once the mind has become objective and does not think further or move on from within this state that the intellect/*buddhi* has decided upon, then even in hundreds of births, that Supreme Self remains firmly fixed as something. Nothing is there but still if the intellect/*buddhi* decides it is something then it actually will be there, even though it is not.



इति श्रीदासबोधे गुरुशषियसंवादे
अंतःकरणयेकनाम समास पहलि ॥ १ ॥ १०.१
iti śrīdāsabodhe gurushṣiyasamvāde
antaḥkarṇayekanāma samāsa pahilā || 1 || 10.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 10 named „The one antah-karana (Instrument of Knowing)“ is concluded.



10.2. These Bodies are Doubt

समास दुसरा : देहआशंकानरूपण

samāsa dusrā : dehaāśaṅkānirūpaṇa

|| Śrī Rām ||

1. स्वामीनें वचिर दखवलि। येथें वषिणूचा अभाव दसिोन आला।

ब्रह्मा वषिणु महेशाला। उरी नाही॥ १॥

*svāmīnēṁ vicāra dakhavilā | yethēṁ viṣṇūcā abhāva disona ālā |
brahmā viṣṇu maheśālā | urī nāhīm || 1 ||*

When *swamī* reveals that thoughtless Self then, *viṣṇu* is proved to be non-existence (even knowing is illusion). Then neither *brahma*, *viṣṇu* nor *mahesh* remain.

2. उपतत्तसिथतिसंवहार। ब्रह्मा वषिणु महेश्वर।

याचा पाहातां वचिर। परत्ययो नाही॥ २॥

*uptatti sthiti saṁvohāra | brahmā viṣṇu maheśvara |
yācā pāhātām vicāra | pratyayo nāhīm || 2 ||*

If this world is created, maintained and destroyed then, there is *brahma*, *viṣṇu* and *mahesh*. And when there is this mix of the *gunas* then, this ‘I am’ and that thoughtless *nirgun* cannot be understood.

3. ब्रह्मा उत्पत्तकिर्ता चौमुखांचा। येथें परत्ययो नाही त्याचा।

पाळणकर्ता वषिणु चौभुजांचा। तो हिएकोन जाणों॥ ३॥

*brahmā utpattikartā cauṁmukhāṁcā | yethēṁ pratyayo nāhīm tyācā |
pāḷaṇakartā viṣṇu caubhujāṁcā | to hi aikona jāṇom || 3 ||*

brahma, the creator has four faces representing the four forms of birth. When he is here creating names and forms then, thoughtlessness cannot be. *viṣṇu* with his four arms protects every *jīva* and when he is knowing then, forget everything and just listen to this ‘I am’.

4. महेश संवहार करति। हाही परत्यय कैसा येतो।

लिंगमहिमा पुराणीं तो। विपरीत बोललि॥ ४॥

*maheśa saṁvohāra karito | hāhi pratyaya kaisā yeto |
liṅgamahimā purāṇīm to | viparīta bolilā || 4 ||*

mahesh is the destroyer (ie. not knowing) but how can he bring that thoughtless understanding? And when He is *shiva* (ie. forget everything and He is there) then, there is this false ‘I am’ that resides within that ancient and eternal *paramatma*.

5. मूलमायेस कोणें केलें। हें तों पाहजि कळलें।

तहिं देवांचें रूप जालें। ऐलकिडे॥ ५॥

*mūlamāyesa koṇēṁ kelem | heṁ toṁ pāhaji kaḷaleri |
tihiṁ devāṁceri rūpa jālem | ailikaḍe || 5 ||*

But how can there really be a creator of this non-existence *mula maya*? Therefore thoughtlessness should be understood. These three gods/*gunas* have appeared on this



side of *mula maya*.

6. मूलमाया लोकजननी। तयेपासून गुणक्षोभणी।
गुणक्षोभणीपासून तरगुणी। जन्म देवा ॥ ६ ॥
mūlamāyā lokajanānī | tayepāsūna guṇakṣobhiṇī |
guṇakṣobhiṇīpāsūna triguṇī | janma devā || 6 ||

mula maya is the mother of the world. From her has come this ‘agitation of the *gunas*’. From the ‘agitation of the *gunas*’ these three gods have been born.

7. ऐसें बोलती शास्त्रकारक। आणा प्रवृत्तीचेहलोक।
प्रत्यये पुसतां कतियेक। अकांत करती ॥ ७ ॥
aiseṁ bolatī śāstrakāraka | āṇī pravṛttīcehi loka |
pratyayerṁ pusatām kityeka | akānta karitī || 7 ||

This *mula maya* is the creator of the *shasthras* and the creator of this worldly existence also. For when that *nirgun* understanding gets wiped out then, that One within is made to shout out loud (first it shouts out ‘I am’ and then he shouts out “I am so and so, I know better than you” etc. etc).

8. म्हणोन त्यास पुसावेना। त्यांचेन प्रत्ययो आणवेना।
प्रत्ययेवणि प्रेतन नाना। ठकाठकी ॥ ८ ॥
mhaṇona tyāsa pusāvenā | tyāñcena pratyayo āṇavenā |
pratyayerṁviṇa pretna nānā | ṭhakāṭhakī || 8 ||

But when thoughtlessness is not wiped out, then where are these *gunas*? And if this understanding is not then, there is only the deception and dishonesty of ‘many’ efforts.

9. प्रचतिवीण वैद्य म्हणवी। उगीच करी उठाठेवी।
तया मुखाला गोवी। प्राणीमात्र ॥ ९ ॥
pracativīṇa vaidya mhaṇavī | ugīca karī uṭhāṭhevī |
tayā murkhālā govī | prāṇīmātra || 9 ||

If the doctor who does not know this ‘experience’ is called for, then his patient will suffer unnecessarily (he can give ‘many’ remedies and *sadhanas* but he can only offer a continued life in the *prana*). For he is also a fool entangled in the *prana*.

10. तैसाच हाहविचार। प्रत्यये करावा नरिधार।
प्रत्यये नसतां अंधकार। गुरुश्रियांसी ॥ १० ॥
taisāca hāhi vicāra | pratyaye karāvā nirdhāra |
pratyayerṁ nastām aṁdhakāra | guruśiṣyāṁsī || 10 ||

This ‘experience’ therefore should be gained and so too, the conviction of that thoughtless *nirgun*. Where there is not that *nirgun* understanding, then the *guru* and *shishya* are both stumbling around in darkness.

11. बरे लोकास काये म्हणावे। लोक म्हणती तेचबिरवे।
परंतु स्वामीने सांगावे। वशिद करुनी ॥ ११ ॥
bareṁ lokāsa kāye mhaṇāverṁ | loka mhaṇatī teṁci baraverṁ |
paraṁtu svāmīneṁ sāṁgāverṁ | viśada karunī || 11 ||



Why should the wise *say anything about this world of darkness? (*maharaj- don't care for anything*) This world calls itself wise but only the *swami* can tell you what wisdom truly is. *(Be quiet in your mind)

12. म्हणों देवीं माया केली। तरी देवांचीं रूपें मायेत आलीं।

जरी म्हणों मायेनें माया केली। तरी दुसरी नाहीं ॥ १२ ॥

mhaṇoṃ devīm māyā kelī | tarī devāṃcīṃ rūperī māyem̐ta ālīm |

jarī mhaṇoṃ māyenerī māyā kelī | tarī dusarī nāhīm || 12 ||

If a *guru* says, “*maya* has been created in God” then, these forms in *maya* are God. Or if he says, “*maya* has been made by *maya*”, then there is nothing other than *maya*.

13. जरी म्हणो भूतीं केली। तरी ते भूतांचीच वळली।

म्हणावें जरी परब्रह्मं केली। तरी ब्रह्मीं कर्तुतव नाहीं ॥ १३ ॥

jarī mhaṇo bhūtīm kelī | tarī te bhūtāṃcīca vaḷalī |

mhaṇāveṃ jarī parabrahmeṃ kelī | tarī brahmīm kartutva nāhīm || 13 ||

If he says, “That Reality within the five great elements has made everything” then, even that Reality is made of the great elements. And if he says, “It was made by *parabrahman* then, there would be no creative capacity of *maya*.”

14. आणी माया खरी असावी। तरी ब्रह्मीं कर्तुतवाची गोवी।

माया मथिया ऐसी जाणावी। तरी कर्तुतव कैचें ॥ १४ ॥

āṇī māyā kharī asāvī | tarī brahmīm kartutvācī govī |

māyā mithyā aisi jāṇāvī | tarī kartutva kaimceṃ || 14 ||

And if he says, “*maya* is true” then, in *brahman* there comes this entanglement of doing. But if *maya* is known to be false, then how can He do anything?

15. आतां हें अवघेंच उगवें। आणी मनास परत्यये फावे।

ऐसें केलें पाहजिं देवें। कृपाळूपणें ॥ १५ ॥

ātām heṃ avagheṃci ugaveṃ | āṇī manāsa pratyaye phāve |

aiseṃ kelerī pāhijerī deveṃ | kṛpālūpaṇerī || 15 ||

Now the ‘many’ things should shine (*become knowledge*) and that mind should reach that *nirgun* understanding. Such should be made, by the grace of God (*grace means do what the Master says and see for yourself*).

16. वेद मातृकावीण नाहीं। मातृका देहावीण नाहीं।

देह निर्माण होत नाहीं। देहावेगळा ॥ १६ ॥

veda mātṛkāvīṇa nāhīm | mātṛkā dehāvīṇa nāhīm |

deha nirmāṇa hota nāhīm | dehāvegaḷā || 16 ||

Without this ‘word’ of *mula maya* there are no *vedas*. And without this ‘all’ body there is no ‘word’ (*ie. to know and to be*). And the other bodies of the causal, subtle, gross cannot be created without this ‘all’ body.

17. तया देहामधें नरदेहो। तया नरदेहांत ब्रह्मणदेहो।

तया ब्रह्मणदेहास पाहो। अधिकार वेदीं ॥ १७ ॥

tyā dehāmadherī naradeho | tyā naradehānta brāhmaṇadeho |



tayā brāhmaṇadehāsa pāho | adhikāra vedīm || 17 ||

Within this ‘all’ body there is the human body and in that human body there is that body (‘all’) of the *brahmin* (Knower of *brahman*). This *brahmin* uses this ‘all’ but He does not touch it and He is the only one who understands the inner meaning of the *vedas* (He uses knowledge to be in the world. But this knowledge is no different from Himself ie. no-otherness).

18. असो वेद कोठून जाले। देह कासयाचे केले।
 दैव कैसे प्रगटले। कोण्या प्रकरें ॥ १८ ॥
aso veda koṭhūna jāle | deha kāsayāce kele |
daiva kaise pragaṭale | koṇyā prakareṁ || 18 ||

He knows from where the *vedas* have come. He knows how the bodies are made. He knows how the gods (ie. *gunas*) have appeared and what their nature is.

19. ऐसा बलावया अनुमान। केलें पाहजि समाधान।
 वक्ता म्हणे सावधान। होई आता ॥ १९ ॥
aisā balāvayā anumāna | kelerṁ pāhije samādhāna |
vaktā mhaṇe sāvadhāna | hoīm ātā || 19 ||

He gives complete contentment to those drowning in conjecture. The speaker/Master says, forget everything and now listen very carefully to this ‘I am’.

20. प्रत्यये पाहातां सांकडी। अवघी होते वघिडावघिडी।
 अनुमानतिं घडीनें घडी। काळ जातो ॥ २० ॥
pratyaye pāhātām sāmkaḍī | avaghī hote vighaḍāvighaḍī |
anumānitām ghaḍīnēm ghaḍī | kāla jāto || 20 ||

For if that *nirgun* understanding is caught in the confinement of a human body then, it gets completely spoiled and then every moment is passed away in conjecture and opinions.

21. लोकधाटी शास्त्रनरिणये। येथें बहुधा नशिचये।
 म्हणोनियां येक प्रत्यये। येणार नाही ॥ २१ ॥
lokadhāṭī śāstranirṇaye | yetherṁ bahudhā niścaye |
mhaṇoniyām yeka pratyaye | yeṇāra nāhīm || 21 ||

In the distress and clamour of this world there are the laws set down by the scriptures. But they can only bring the many different convictions of a worldly life and therefore there cannot be that one conviction of thoughtlessness.

22. आतां शास्त्राची भीड धरावी। तरी सुटेना हे गथागोवी।
 गथागोवी हे उगवावी। तरी शास्त्रभेद दसि ॥ २२ ॥
ātām śāstrācī bhīḍa dharāvī | tarī sutenā he gathāgovī |
gathāgovī he ugavāvī | tarī śāstrabheda dise || 22 ||

If now respect for the scriptures/*shasthras* is kept, then that thoughtless *swarup* cannot be cut from this entanglement. And if that thoughtless unravels this entanglement then, it will disagree with the scriptures (*shasthras* can teach up to this ‘I am experience’ ie.



neti, neti but they have no capacity to go beyond this knowledge).

23. शास्त्र रक्षून प्रत्यये आणलि। पूरवपक्ष त्यागून सिद्धांत पाहलि।
 शहाणा मुख समजावलि। येका वचनें॥ २३॥
śāstra rakṣūna pratyaye āṇilā | pūrvapakṣa tyāgūna siddhānta pāhilā |
śahāṇā murkha samajāvilā | yekā vacaneṁ || 23 ||

The scriptures are to be protected therefore and then that understanding of *nirgun* is to be brought. When this original hypothesis ‘I am’ is abandoned then, that Truth/*siddhant* (I do not exist) is understood. The foolish therefore should understand the wisdom of this divine ‘speech’ (*neti, neti*).

24. शास्त्रींच पूरवपक्ष बोललि। पूरवपक्ष म्हणावें लटक्याला।
 वचिर पाहातां आमहांला। शब्द नाही॥ २४॥
śāstrīṁca pūrvapakṣa bolilā | pūrvapakṣa mhaṇāvēṁ laṭakyālā |
vicāra pāhātām āmhāmlā | śabda nāhīm || 24 ||

Within the scriptures there is this original hypothesis and this is ‘I am’. Still, you should understand that this hypothesis is false and when thoughtlessness is understood then, this ‘word’ should not be uttered.

25. तथापि बोलों कांहीयेक। शास्त्र रक्षून कौतुक।
 श्रोतीं सादर वविक। केला पाहजि॥ २५॥
tathāpi bolom kāmhīmyeka | śāstra rakṣūna kautuka |
śrotīm sādara viveka | kelā pāhije || 25 ||

Still as long as there is this ‘speech’ then, the scriptures are protected and this will bring the wonder of ‘I am everywhere’. Therefore in the listener there should be respect for this *vivek* (not this, not that).

Note: It is said there are three kinds of experience. The experience gained from the *shrasthras*; the experience gained from the *guru* and finally one’s own direct experience.

इति श्रीदासबोधे गुरुशषियसंवादे
 देहआशंकानाम समास दुसरा॥ २॥ १०.२
iti śrīdāsabodhe gurushṣiyasamvāde
dehaāśāṅkānāma samāsa dusrā || 2 || 10.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 10 named „These Bodies are Doubt“ is concluded.



10.3 Investigation of these Doubts

समास तसिरा : देहआशंकाशोधन

samāsa tisarā : dehaāśaṅkāśodhana

|| Śrī Rām ||

1. उपाधविणि जें आकाश। तेंचिब्रह्म नरिभास।
तें नरिभासीं मूळमायेस। जन्म जाला ॥ १ ॥
upādhiviṇa jēṁ ākāśa | teṁci brahma nirābhāsa |
teṁ nirābhāsiṁ mūlamāyesa | janma jālā || 1 ||

When space is without the limiting concept of *mula maya*, then this is that imperceptible *brahman*. And in that imperceptible Self, *mula maya* has taken a birth.

2. तें मूळमायेचे लक्षण। वायोस्वरूपचिजाण।
पंचभूतें आणी त्रिगुण। वायोआंगीं ॥ २ ॥
teṁ mūlamāyece lakṣaṇa | vāyosvarūpacī jāṇa |
pañcabhūteṁ āṇī triguṇa | vāyoāṅgīṁ || 2 ||

When that Reality has this attention of *mula maya* then, know that there is this wind/*vayu* along with that *swarup*. The five great elements and the three *gunas* are contained within this ‘all’ body of the wind (ie. there was the One and it became two. This is *prakṛuti* and *purush* or the wind and space. And within this wind there is the fire, water and earth elements)

3. आकाशापासून वायो जाला। तो वायोदेव बोलला।
वायोपासून अग्निजाला। तो अग्निदेव ॥ ३ ॥
ākāśāpāsūna vāyo jālā | to vāyodeva bolilā |
vāyopāsūna agnī jālā | to agnideva || 3 ||

From the *space, this wind has appeared. This is the ‘I am’ and in this wind, God is present (you say, nothing is there, but who is the one who knows this nothing?). From the wind, the fire element appears and in this fire, God is present. *(*maharaj-* when you awake, space is there. When space it there then knowledge must be there)

4. अग्निपासून जालें आप। तें नारायणाचें स्वरूप।
आपापासून पृथ्वीचें रूप। तें बीजाकारें ॥ ४ ॥
agnipāsūna jālēṁ āpa | teṁ nārāyaṇāceṁ svarūpa |
āpāpāsūna pṛthvīceṁ rūpa | teṁ bījākāreṁ || 4 ||

From the fire, the water element appears (‘soft’ appearance of individual forms). Still there is that *swarup* of *narayan* present. From the water there appears the gross external earth form and that is the seed of the ‘many’ shapes and forms. (This is the process of objectification upon that *swarup*. Space and wind appear simultaneously and there is the feeling ‘I am’ or ‘I know’. This is knowledge. No effort is required to simply know and be. When one gives one’s attention to an outside or makes a little effort to see then, one has become a little more objective. When one gives one’s attention to a particular object then, an object appears. When one gives it a name then, it takes on a gross form and is considered true. Then that *swarup* is completely drowned, as if It were not



there).

5. ते पृथ्वीचे पोटी पाषाण। बहु देवांचें लक्षण।
नाना प्रचति प्रमाण। पाषाणदेवी ॥ ५ ॥
te prthvīce poṭīm pāṣāṇa | bahu devāṅceri lakṣaṇa |
nānā pracita pramāṇa | pāṣāṇadevīm || 5 ||

In the womb of this earth element there is this stone called the gross body and this attention brings the ‘many’ gods. Within this ‘stone god’ (ie. body consciousness) there are the ‘many’ concepts and forms, there is this ‘experience’ and there is that thoughtless Self when all imagining ceases (since these objects are only imagined then, that thoughtless *swarup* had never left).

6. नाना वृक्ष मृत्तुकि। प्रचति रोकडी विश्वलोकां।
समस्त देवांचा थारा येका। वायोमध्यें ॥ ६ ॥
nānā vṛkṣa mṛttikā | pracita rokaḍī viśvalokām |
samasta devāṁcā thārā yekā | vāyomadhyeṁ || 6 ||

Within the womb of this earth, there are ‘many’ trees of wood and ‘many’ clays (ie. the many different hard, gross bodies); there is this ever present ‘experience’ or *prakruti* and there is that One within this wind, who is the support of all these gods like *brahma* (He is the *purush* who is within His *prakruti*).

7. देव यक्षिणी कात्यायेणी। चामुंडा जखिणी मानवणि।
नाना शक्ती नाना स्थानीं। देशपरतवें ॥ ७ ॥
deva yakṣiṇī kātīāyeṇī | cāmūṇḍā jakhiṇī mānaviṇī |
nānā śakti nānā sthānīm | deśaparatveṁ || 7 ||

There is that God and on account of this *space there comes these many goddesses like *yakshini*, *katyayani*, *chamunda*, *jakhini* and *manavani*. Then there are the many enchanting attractions and there are killings and beatings, and show and pretense, and this worn and decrepit body, and this disrespectful and dishonorable mind. Then there are the ‘many’ forms of power and the ‘many’ places. *(From that *purush* and *prakruti* ie. nothing; everything comes)

8. पुरुषनामं कतियेक। देव असती अनेक।
भूतें देवतें नपुषक। नामें बोलजिती ॥ ८ ॥
puruṣanāmeṁ kityeka | deva asatī aneka |
bhūteṁ devateṁ napuṣaka | nāmeṁ bolijetī || 8 ||

That One within these ‘many’ forms is the male *purush* and He is with His female *prakruti* and therefore these ‘many’ forms are, in truth, that One God. The elements and the deities (ie. *gunas*) are neither that male nor this female and have no power, for they are *imagined. Therefore the imagined should be forgotten and this ‘I am’ should be ‘spoken’. *(When these elements and *gunas* start to manifest then there is objectification or imagination and finally the numerous forms. But as soon as you stop imagining, where is the power of these objects?)

9. देव देवतादेवतेंभूतें। पृथ्वीमध्यें असंख्यातें।
परंतु यां समस्तातें। वायोस्वरूप बोलजि ॥ ९ ॥



*deva devatāmdevaterībhūterī | prthvīmadhyerī asarīkhyāterī |
paramtu yām samastānterī | vāyosvarūpa bolije || 9 ||*

Within this earth element, the seed of many shapes, and on account of that immeasurable *parabrahman*, there is that God, His Goddess, these deities and the elements (*purush*, *prakruti*, *gunas* and *elements*). Therefore all these objects should be known as this wind and that *swarup* (therefore all these concepts should be dropped).

10. वायोस्वरूप सदा असणें। परसंगें नाना देह धरणें।
गुप्त प्रगट होणें जाणें। समस्तांसी ॥ १० ॥
*vāyosvarūpa sadā asañerī | prasāṅgerī nānā deha dharaṇerī |
gupta pragaṭa hoṇerī jāṇerī | samastāṁsī || 10 ||*

Always there is this wind/*prakruti* and *swarup*/*purush*. And it is due to this ‘I am’ connection that, there is the holding of these ‘many’ bodies. Then that hidden *purush* and this manifest *prakruti* come and go as these ‘many’ forms.

11. वायोस्वरूपे वचिरती। वायोमध्यें जगज्जोती।
जाणीवकळा वासना वृत्ती नाना भेदे ॥ ११ ॥
*vāyosvarūperī vaciratī | vāyomadhyerī jagajjotī |
jāṇīvakaḷā vāsana vṛttī | nānā bhedē || 11 ||*

Everything moves due to this wind and *swarup*. And within this wind there is the ‘light of the world’ (*existence*, ‘I am’) and this ‘art’ of knowing (*knowledge*). They are also called the *vasana* and the *vritti*. And within this wind there are also these ‘many’ differences (when objectification takes place you say, “I am so and so and I know this and that”).

12. आकाशापासून वायो जाला। तो दो प्रकारें वभिगला।
सावधपणें वचार केला। पाहजि श्रोती ॥ १२ ॥
*ākāśāpāsūna vāyo jālā | to dōṁ prakāreṁ vibhāgalā |
sāvadhapañerī vicāra kelā | pāhije śrotī || 12 ||*

From the space this wind appeared and that One was divided into these two forms. Therefore by being very alert, thoughtlessness should be created in the listener.

13. येक वारा सकळ जणती। येक वायोमधील जगज्जोती।
जगज्जोतीच्या अनंत मूर्ती। देवदेवतांच्या ॥ १३ ॥
*yeka vārā sakāḷa jaṇatī | yeka vāyomadhīla jagajjotī |
jagajjotīcyā ananta mūrtī | devadevatāṁcyā || 13 ||*

That One is the Knower of this wind and that One within this wind is also this ‘light of the world’ (He is His reflection). Therefore there is that endless *paramatma* and there is this ‘I am’ of knowledge that comes from this union of *prakruti*/*purush*.

14. वायो बहुत विकारला। परंतु दो प्रकारें वभिगला।
आतां वचार ऐकला। पाहजि तेजाचा ॥ १४ ॥
*vāyo bahuta vikāralā | paramtu dōṁ prakāreṁ vibhāgalā |
ātām vicāra aikilā | pāhije tejācā || 14 ||*



Then this wind of the ‘all’ (*prakruti/purush*) modified further divided into two forms and that thoughtless Self appeared as the fire element. Therefore you should listen now (by listening one becomes less objective).

15. वायोपासून तेज जालें। उषण सीतळ प्रकाशलें।
 द्वविधि रूप ऐकलें। पाहजिं तेजाचें ॥ १५ ॥
vāyopāsūna teja jālēṁ | uṣṇa sītāḷa prakāśalēṁ |
dvividha rūpa aikilēṁ | pāhijēṁ tejācēṁ || 15 ||

From the wind, the fire has come and then hot and cold appeared. One should listen to these two forms of fire (the wind is knowing, whatever comes, comes and whatever goes, goes but it doesn’t care for ‘nothing is there’; fire is a little more objective and it is the beginning of an external world, ‘something is outside of myself’ but forms and names have not yet appeared)

16. उष्णापासून जाला भानु। प्रकाशरूप दैदीप्यमानु।
 सर्वभक्षक हुताशनु। आणी वदियुल्यता ॥ १६ ॥
uṣṇāpāsūna jālā bhānu | prakāśarūpa daidīpyamānu |
sarvabhakṣaka hutāśanu | āṇī vidyulyatā || 16 ||

From the hot form, the sun appears and this is exceeding bright and it is the nature of light. From this hot form, there is this fire that consumes the ‘I am’ and the great piles of many things. And from this hot form there is lightning. (Previously there was no such thing as light or darkness, there was only this spontaneous knowing of the ‘all’. This knowing becomes a little more objective and then there is a sun and it sheds its light and reveals a creation outside of myself.

This fire can play a dual role. It destroys this ‘I am everywhere’ feeling, for due to this a sun appears and a world outside is illuminated and this ‘I am’ feeling disappears ie. becoming a little become more objective.

But also when this fire element is know then, the many gross objects get destroyed, for this fire element is less objective than the water and earth elements.

And the lightning is the momentary flashes in the darkness. It is the mind that knows something has appeared. But it does not decide what it is. That is left up to the *buddhi*; and when he decides what it is, then it becomes more objective and that appears)

17. सीतळापासून आप अमृत। चंद्र तारा आणी सीत।
 आतां परसि सावचित्त। होऊन श्रोते ॥ १७ ॥
sītāḷāpāsūna āpa amṛta | caṇdra tāra āṇī sīta |
ātām parisā sāvacitta | hoūna śrote || 17 ||

From the cold there comes the water (ie. a little more objective) and also that immortal nectar. And then there is the moon, the stars and the planets. Therefore now, that listener is to listen with a pure *chitta*. (The objective world is beginning to appear because the *buddhi* decides what it is that the mind knows and begins naming and creating objects. Then the objects of the material universe start to appear. Still this water is less objective than the earth element and if it is understood then, one can become less and less objective until that ‘all’ is understood. This is the immortal nectar, for as long as this ‘all’ is known, one cannot die)



18. तेज बहुत विकारलें। परंतु द्वविधाच बोललें।
 आपहा द्वविधाच नरिपलें। आप आणा अमृत ॥ १८ ॥
teja bahuta vikāralem | paraṁtu dvividhāca bolileṁ |
āpahi dvividhāca niropileṁ | āpa āṇi amṛta || 18 ||

The fire is a modification of this 'I am' but in truth, its two forms are this 'I am' feeling. These two forms of water will also be explained. They are water and that immortal nectar (due to the water, the world starts to appear and when that water goes back to its source, it is that immortal nectar).

19. ऐकें पृथ्वीचा वचिर। पाषाण मृत्तिका नरितर।
 आणीक दुसरा प्रकार। सुवर्ण परीस नाना रत्नें ॥ १९ ॥
aikēṁ pṛthvīcā vicāra | pāṣāṇa mṛttikā niraṁtara |
āṇīka dusarā prakāra | suvarṇa parīsa nānā ratneṁ || 19 ||

By listening carefully this earth element ² of stones and dirt becomes that *parabrahman* and then these 'many' jewels are the gold of the *paris* stone (ie. philosopher's stone that is said to turn iron into gold ie. 'all').

20. बहुरत्ना वसुंधरा। कोण खोटा कोण खरा।
 अवघें कळे वचिरा-। रूढ होतां ॥ २० ॥
bahuratnā vasuṁdharā | koṇa khoṭā koṇa kharā |
avagheṁ kaḷe vicārā- | rūḍha hotāṁ || 20 ||

But when there are these 'many jewels' and this earth element then, how can it be determined what is false and what is true? However when everything is that undivided thoughtless Self then, one has acquired wisdom. (When one is captivated by this world of many forms and many wealths then, the mind wanders here and there and cannot think with *vivek*. But when one only listens to this 'I am', then these elements return to their source).

21. मनुष्यें कोठून जालीं। हे मुख्य आशंका राहली।
 पुढें वृत्तसिावध केली। पाहजि शरोतीं ॥ २१ ॥
manuṣyēṁ koṭhūna jālīṁ | he mukhya āśaṅkā rāhilī |
puḍheṁ vṛtti sāvadhā kelī | pāhije śrotīṁ || 21 ||

From where can the human bodies appear when this 'I am' remains as that thoughtless Reality (how can there be body consciousness when there is that thoughtless Reality)? Therefore ahead, the listener should be alert and create this knowing *vritti*.

²siddharameshwar maharaj- The element earth is the gross solidified form of water, and in water the gross part is the earth. How can there be gross water? You can understand that when water becomes ice.... Therefore this hardness of earth is within the water's form. Heat is cooled and it solidifies and then becomes water. So water is within fire when it solidifies. The five great elements may appear different due to separate cause and effect but all come together and are only the one element, wind.... God/*ishwara* is beyond the wind. The *buddhi* can reach up to knowledge/'I am' but it cannot understand beyond that and so it stops. How can the intellect understand that which is beyond it and that which directs it? That is natural, it is Self-illuminating and beyond the elements and the Knower of its own self. The living principle is the flowing of that "beyond the elements" and it is called wind. There are two kinds of wind formed, cold and hot. When the cold part within the wind becomes solidified, it becomes water and water flows in a downward direction. The hot part in the wind is light in weight and therefore subtle. This wind is the support of light and fire, and flows in an upward direction. When the downward flow of water becomes static, then earth is formed.



Note: The modern science of relative and quantum physics also concludes that that which appears to be solid and separate is in fact, at a sub-atomic level, interconnected inseparable particles of energy.

इति श्रीदासबोधे गुरुशषियसंवादे

देहआशंकाशोधननाम समास तसिरा ॥ ३ ॥ १०.३

iti śrīdāsabodhe guruśiṣyasamvāde

dehaāśaṁkāśodhananāma samāsa tisarā || 3|| 10.3

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 10 named „Investigation of these Doubts“ is concluded.

10.4 The origin of attention

समास चौथा : बीजलक्षण

samāsa cauthā : bijalakṣaṇa

|| Śrī Rām ||

1. आतां पाहों जातां उत्पत्ती। मनुष्यापासून मनुष्ये होती।

पशुपासून पशु नपिजती। प्रत्यक्ष आतां ॥ १ ॥

ātām pāhoṃ jātām utpatti | manuṣyāpāsūna manuṣyeri hotī |
paśupāsūna paśu nipajati | pratyakṣa ātām || 1 ||

The understanding of this ‘now’ is destroyed when you try to see this gross creation. Then from human being, more human bodies are created and from animals, animals are produced and this ‘now’ (ie. knowledge) sees through the sense organs (and there is a past, present and future).

2. खेंचरें आणी भूचरें। वनचरें आणी जळचरें।

नाना प्रकारांचीं शरीरें। शरीरांपासून होती ॥ २ ॥

khemcareṃ āṇī bhūcareṃ | vanacareṃ āṇī jalacareṃ |
nānā prakāricīṃ śarīreṃ | śarīrāmpāsūna hotī || 2 ||

Then there are creatures which fly and creatures walking on this earth and creatures of the forest and water. Then from this body of the ‘all’, many kinds of bodies appear.

3. प्रत्ययास आणी प्रमाण। नश्चियास आणी अनुमान।

मार्ग देखोन आडरान। घेऊंच नये ॥ ३ ॥

pratyayāsa āṇī pramāṇa | niścayāsa āṇī anumāna |
mārga dekhona āḍarāna | gheūmca naye || 3 ||

Can there be Truth and sensory experience? Can there be conjecture and conviction? Having been shown the road of Truth and conviction, why should one take these by-lanes?

4. वपिरीतपासून वपिरीतें होती। परी शरीरेंच बोलजिती।

शरीरावांचून उत्पत्ती। होणार नाही ॥ ४ ॥

viparītapāsūna viparīteṃ hotī | parī śarīreṃca bolijetī |
śarīrāvāṃcūna utpatti | hoṇāra nāhī || 4 ||

From false knowledge (*rajo guna*), the false appears but still there is this ‘speech’ by the ‘all’ body. Without this body, there can be no birth of a gross body. (Because of body consciousness this ‘all’ body cannot be perceived. But this does not mean it does not exist. It gives power to this ‘dead’ body)

5. तरी हे उत्पत्ती कैसी जाली। कासयाची कोणें केली।

जेणें केली त्याची नर्मिली। काया कोणें ॥ ५ ॥

tari he utpatti kaisī jāli | kāsayācī koṇeṃ kelī |
jeṇeṃ kelī tyācī nirmilī | kāyā koṇeṃ || 5 ||

When you understand this ‘speech’ then, how can that thoughtless Self take a birth



in this gross existence? Then *who could make That take birth and how? When this ‘speech’ has created this ‘all’ then, why to create a gross body? *(See 9.7.26; we only and no one else are responsible for our taking another birth)

6. ऐसैं पाहातां उदंड लांबलें। परी मुळीं शेरीर जैसें जालें।

कासयाचें उभारलें। कोणें कैसें ॥ ६ ॥

aiserī pāhātām udanda lāmbaleṁ | parī muḷīṁ śerīra jaisēṁ jālēṁ |
kāsayācēṁ ubhāreṁ | koṇēṁ kaisēṁ || 6 ||

But when you believe that there is this ‘all’ then, that vast *paramatma* has expanded outwards. But tell me, at the root why should this ‘all’ body even appear? For is there anyone to create anything, anywhere? (There is only that One *paramatma* and He is not a creator; all the rest is doubt and imaginings)

7. ऐसी हे मागील आशंका। राहात गेली ते ऐका।

कदापी जाजु घेऊं नका। परतययो आलयानें ॥ ७ ॥

aisī he māgīla āśaṁkā | rāhāta gelī te aikā |
kadāpī jāju gheūṁ nakā | pratyayo āliyānēṁ || 7 ||

But it seems this previous doubt still persists, therefore listen (the only means to truly directly understand the Truth is to remain in this listening. Then questions, doubt and this ‘speech’ will disappear). And when that understanding of *nirgun* comes then, one should never again accept this false claim of ‘I am’.

8. परतययोचिआहे प्रमाण। मूरखास वाटे अप्रमाण।

पडिं प्रचतिशब्दें जाण। वशिवासासी ॥ ८ ॥

pratyayoci āhe pramāṇa | mūrkhāsa vāṭe apramāṇa |
pīṁḍēṁ pracitaśabdeṁ jāṇa | viśvāsāsī || 8 ||

The understanding of *nirgun* is the Truth/authority, but the foolish still continue to sift through the untrue/unauthorized. Know that both the *pinda* and the ‘experience’ of this ‘word’ depend on where you place your faith. (*maharaj*- when you know that you have one hundred thousand dollars in the bank, then what faith is required; you know no!)

9. ब्रह्मीं मूलमाया जाली। तेचि अष्टधा प्रकृती बोलली।

भूतीं त्रिगुणीं कालवली। मूलमाया ॥ ९ ॥

brahmīṁ mūlamāyā jālī | teci aṣṭadhā prakṛtī bolilī |
bhūtīṁ triguṇīṁ kālavālī | mūlamāyā || 9 ||

When in *brahman*, *mula maya* appears then, that Reality has appeared as this ‘speech’ of the eightfold *prakṛti*. And then this *prakṛti* gets mixed within these elements and *gunas*.

10. तें मूलमाया वायोस्वरूप। वायोमध्यें जाणीवेचें रूप।

तेचि इच्छा परी आरोप। ब्रह्मीं न घडे ॥ १० ॥

teṁ mūlamāyā vāyosvarūpa | vāyomadhyēṁ jāṇīvecēṁ rūpa |
teci icchā parī āropa | brahmīṁ na ghaḍe || 10 ||

mula maya means this wind along with that *swarup* and in this wind, this ‘all’ form



is known. It is that Reality appearing as this original wish to be. But in *brahman* this accusation 'I am' has never been made.

11. तथापि ब्रह्मीं कल्पलि। तरी तो शब्द वायां गेला।
आत्मा नरिगुण संचला। शब्दातीत॥ ११॥
tathāpi brahmīm kalpilā | tarī to śabda vāyām gelā |
ātmā nirguṇa saṁcalā | śabdātīta || 11 ||

When this original wish is imagined within *brahman* then, that *atma purush* becomes this empty 'word'. Still beyond this 'word', that *nirgun atma* alone exists.

12. आत्मा नरिगुण वस्तु ब्रह्म। नाममात्र ततुका भ्रम।
कल्पून लावलि संभ्रम। तरी तो लागणार नाही॥ १२॥
ātmā nirguṇa vastu brahma | nāmamātra titukā bhrama |
kalpūna lāvilā saṁbhrama | tarī to lāgaṇāra nāhīm || 12 ||

The *atma* is *nirgun* and it can be called the Self or *brahman*. And this 'name', this much only is the delusion. And due to this imagined 'name', confusion grew and spread far abroad (if the base is ignorance then what comes from ignorance cannot be true). Still that *atma* is not affected.

13. तथापि आग्रहें लावलि। जरी धोंडा मारलि आकाशाला।
आकाशावरी थुंकलि। तरी तें तुटेना॥ १३॥
tathāpi āgrahem lāvilā | jarī dhoṇḍā mārīlā ākāśālā |
ākāśāvarī thūṅkilā | tarī tem tuṭenā || 13 ||

Even if one persists in applying this 'name' to that *atma*, still it is like throwing a stone at the space. And even when strenuous efforts are made within this space, still that Reality is not broken.

14. तैसें ब्रह्म नरिविकार। नरिविकारीं लावति विकार।
विकार नासे नरिविकार। जैसें तैसें॥ १४॥
taiseṁ brahma nirvikāra | nirvikārīm lāvitī vikāra |
vikāra nāse nirvikāra | jaiseṁ taiseṁ || 14 ||

Like this is that unmodified *brahman*. In the unmodified, modifications may be applied but the modifications are destroyed and the unmodified is, just as It is.

15. आतां ऐका प्रत्ययो। जाणोन धरावा नश्चयो।
तरीच पावजि जयो। अनुभवाचा॥ १५॥
ātām aikā pratyayo | jāṇoni dharāvā niścayo |
tarīca pāvije jayo | anubhavācā || 15 ||

Now listen and there will be that *nirgun* understanding. For by constantly knowing, this thoughtless conviction can be formed and then only, can this 'experience' be transcended.

16. मायाब्रह्मीं जो समीर। त्यांत जाणता तो ईश्वर।
ईश्वर आणा सरवेश्वर। त्यासीच बोलजि॥ १६॥
māyābrahmīm jo samīra | tyāṁta jāṇatā to īśvara |



īśvara āṇi sarveśvara | tayāsica bolije || 16 ||

maya is a breeze in that *brahman*. The Knower in this *maya* is called *ishwara/purush* and therefore that *ishwara* should be called the Lord of this ‘all’.

17. तोच ईश्वर गुणासी आला। त्याचा त्रिगुणभेद जाला।
 ब्रह्मा वषिणु महेश उपजला। तये ठाई ॥ १७ ॥
toci īśvara guṇāsī ālā | tyācā triguṇabheda jālā |
brahmā viṣṇu maheśa upajalā | taye ṭhāīm || 17 ||

That *ishwara* who gave rise to these three *gunas* has appeared as these three distinct *gunas*. Then to that Reality there has appeared this place where *brahma*, *vishnu* and *mahesh* are produced (ie. the dream, sleep and waking states).

18. सत्त्व रज आणी तम। हे त्रिगुण उत्तमोत्तम।
 यांच्या स्वरूपाचा अनुक्रम। मागां नरीपलि ॥ १८ ॥
satva raja āṇi tama | he triguṇa uttamottama |
yāñcyā svarūpācā anukrama | māgām niropilā || 18 ||

When there is *sattwa*, *raja* and *tama* then, that thoughtless and best of the best is these three *gunas*. But previous to these three *gunas* there is this ‘speech’, and previous to this there is that *nirgun swarup*.

19. जाणता वषिणु भगवान। जाणता नेणता चतुरानन।
 नेणता महेश पंचानन। अत्यंत भोळा ॥ १९ ॥
jāṇatā viṣṇu bhagavāna | jāṇatā neṇatā caturānana |
neṇatā maheśa pañcānana | atyarīta bhoḷā || 19 ||

Knowing is this mighty lord *vishnu*. Knowing and not-knowing is *brahma*, with his four faces (ie. four kinds of birth); and the one who does not know is *mahesh*, with five faces (ie. from *tamo guna* ie. ignorance, comes the five great elements). He is extremely forgetful (the moment something appears it is forgotten; *maharaj-* you have to forget the word you have just heard if you are to hear the next word)

20. त्रिगुण त्रिगुणीं कालवले। कैसे होती वेगळाले।
 परी वशिष नयून भासले। ते बोलावे लागती ॥ २० ॥
triguṇa triguṇīm kālavale | kaise hotī vegalāle |
parī viśeṣa nyūna bhāsale | te bolāve lāgatī || 20 ||

When these three *gunas* get mixed with one another then, how can they be separated out? Then that pure *sattwa* appears as something defective (see V.4). Therefore one should start speaking this ‘speech’ and unravel these mixed *gunas*.

21. वायोमध्यें वषिणु होता। तो वायोस्वरूपच तित्वता।
 पुढें जाला देहधर्ता। चतुर्भुज ॥ २१ ॥
vāyomadhyeṁ viṣṇu hotā | to vāyosvarūpaci tatvatā |
puḍhem jālā dehadhartā | caturbhuja || 21 ||

Within this wind, *vishnu* has appeared yet truly there is only this wind and that *swarup* (ie. *prakruti/purush*). It is later that, that one with four arms appears as a holder of



a body (when there is this wind and *swarup* then, witnessing is there; then *vishnu*, this *sattwa guna* appears and when you take body consciousness, it is this *sattwa* that is knowing).

22. तैसाच ब्रह्मा आणी महेश। देह धरति सावकास।

गुप्त प्रगट होतां तयास। वेळ नाही ॥ २२ ॥

taisāca brahmā āṇī maheśa | deha dharitī sāvakāsa |
gupta pragaṭa hotām tayāsa | vēḷa nāhīm || 22 ||

brahma and *mahesh* also appeared and then that effortless One is the holder of a body (ie. *jīva*). But that hidden *purush* is revealed as soon as body consciousness is given up.

23. आतां रोकडी प्रचिती। मनुष्ये गुप्त प्रगटती।

मां त्या देवांच्याच मूर्ती। सामर्थ्यवंत ॥ २३ ॥

ātām rokaḍī pracitī | manuṣyeri gupta pragaṭatī |
mām tyā devāṁcyāca mūrtī | sāmārthyavaṁta || 23 ||

If a man thinks clearly then, that concealed *purush* within this ever present ‘experience’ is revealed and then that man is the *purush*. Then He is the possessor of His power and the Lord of this ‘all’.

24. देव देवता भूते देवते। चढते सामर्थ्य तेथे।

येणेचनियायें राक्षसांतें। सामर्थ्यकळा ॥ २४ ॥

deva devatā bhūte devate | caḍhate sāmārthya tethe |
yeṇēcī nyāyeri rākṣasāntē | sāmārthyakalā || 24 ||

There is God/*purush*, there is the goddess/*prakruti*, there are the great elements and the deities (ie. *gunas*). By ascending higher and higher, this power reaches ‘there’/*brahman*. And on account of that *brahman*, there is the demon of ignorance and this ‘art’ of knowledge.

25. झोटींग वायोस्वरूप असती। सवेच खुळखुळां चालती।

खोबरीं खारकि टाकून देती। अकस्मात ॥ २५ ॥

jhoṭīṅga vāyosvarūpa asatī | saveṁca khulakhulām cālatī |
khobarīm khārikā ṭākūna detī | akasmāta || 25 ||

Ghosts are within union of this wind and that *swarup* and they move about noisily of their own accord, leaving behind such things as dates or pieces of coconut (actually to ward off ghosts people place dates and pieces of coconut, so maybe we are the ghosts that *swami ramdas* refers to)

26. अवघेंचनियाल अभावे। तरी ते बहुतेकांस ठावे।

आपुल्याला अनुभवे। विश्वलोक जाणती ॥ २६ ॥

avagheṁcī nyāla abhāve | tarī te bahutekāṁsa ṭhāve |
āpulyālā anubhave | viśvaloka jāṇatī || 26 ||

When such things are taken as false then, that thoughtless *swarup* can know its own Self (ghosts etc. are all the tricks of imagination, just like this body). But first through this ‘experience’, you come to know this world as your own.



27. मनुष्ये धरती शरीरवेष। नाना परकाया प्रवेश।
मां तो परमात्मा जगदीश। कैसा न धरी॥ २७॥
manuṣyeriṁ dharatī śarīraveṣa | nānā parakāyā praveśa |
mām to paramātmā jagadīśa | kaisā na dharī || 27 ||

When a man holds this covering of the 'all' firmly (ie. when he forgets everything) then, that gross body enters this 'all' body. Then, why can that *paramatma* who is the Lord of the world, not also be the holder this body? (Having understood this 'all', now understand it is that *paramatma* who has appeared as this 'all' and you do not exist)

28. मृहणोनि वायोस्वरूपे देह धरलिं। ब्रह्मा वषिणु महेश जालें।
पुढें तेच विसितारलें। पुत्रपौतरी॥ २८॥
mṛhaṇoni vāyosvarūpeṁ deha dharileṁ | brahmā viṣṇu maheśa jāleṁ |
puḍheṁ teci vistāraleṁ | putrapautrīṁ || 28 ||

Due to this wind and that *swarup*, the 'all' body was held and *brahma*, *vishnu* and *mahesh* appeared (first there was this 'all' body and when that was forgotten, there appeared the subtle and gross bodies created by the *gunas*. Then you know something is there/*sattwa* but you don't know what it is/*tama* and you give it a name/*raja*). And afterwards, that Reality became the expansion of many sons and grandsons (having taken yourself as a gross body, there comes the 'many' thoughts of my family, children, grandchildren, ancestry etc.).

29. अंतरीच सतरया कल्पलिया। तों त्या कल्पतिच नरिमाण जाल्या।
परी तयापासून प्रजा नरिमलिया। नाहीत कदा॥ २९॥
amtarīṁca striyā kalpilyā | toṁ tyā kalpitāṁca nirmāṇa jālyā |
parī tayāpāsūna prajā nirmilyā | nāhīnta kadā || 29 ||

First this woman called *prakruti* was imagined in this inner space. That *paramatma* imagined Himself and she was created. But her progeny of the *gunas* and elements and the many objects have not been created from that *paramatma* (these are created from *prakruti*)

30. इछून पुत्र कल्पलि। ते ते प्रसंगीं नरिमाण जाले।
येणें प्रकारें वर्तले। हरहिरादकि॥ ३०॥
ichūna putra kalpile | te te prasāṅgīṁ nirmāṇa jāle |
yeṇeṁ prakāreṁ vartale | hariharādika || 30 ||

She had only wished to be and to know but then, her sons (*gunas* and elements) were imagined and that Reality within this 'all' appeared as these sons. Then that thoughtless Self appeared as *hari* (*vishnu*), *hara* (*mahesh*) and *brahma*.

31. पुढें ब्रह्मयानें सृष्टी कल्पलि। इछेसरसी सृष्टी जाली।
जीवसृष्टी नरिमाण केली। ब्रह्मदेवें॥ ३१॥
puḍheṁ brahmayāneṁ sṛṣṭī kalpilī | ichesarisī sṛṣṭī jālī |
jīvasṛṣṭī nirmāṇa kelī | brahmadeveṁ || 31 ||

After, a gross creation was imagined by *brahma* (ie. *buddhi*- the naming of this and that) and then in the company of this wish to be and to know, the gross world appeared. In



this way, the gross world of the *jiva* has been created by lord *brahma*. (Everything from this knowledge to the gross creation have appeared through imagination and then the *jiva* says, “I am and I know”)

32. नाना प्रकारीचे प्राणी कल्पलि। इछेसरसिं नरिमाण जाले।
अवघे जोडेचि उदेले। अंडजजारजादकि ॥ ३२ ॥
nānā prakārīce prāṇī kalpile | ichesarise nirmāṇa jāle |
avaghe joḍeci udele | aṇḍajajārajādika || 32 ||

These ways of the ‘many’ in the *prana* have been imagined and they have appeared in the company of this ‘wish’ to be. Then pairs of everything, male and female, arose and there was the four kinds of birth. One kind is born from the egg and the second kind is from the womb.

33. येक जळसवेदापासून जाले। ते प्राणी सवेदज बोललि।
येक वायोकरतिं जाले। अकस्मात उद्भजि ॥ ३३ ॥
yeka jalasvedāpāsūna jāle | te prāṇī svedaja bolile |
yeka vāyokartim jāle | akasmāta udbhija || 33 ||

When there is the third kind then, that One appears from the water of sweat. First that Reality became this ‘speech’ and then it takes a birth in the *prana* from the warm sweat (*micro-organisms, virus etc.*). And the fourth kind of birth is when that One, on account to this wind of ‘I am’, suddenly appears as a sprouting seed.

34. मनुष्याची गौडविद्या। राक्षसांची वोडंबरी विद्या।
ब्रह्मयाची सृष्टविद्या। येणें प्रकरें ॥ ३४ ॥
manuṣyācī gauḍavidyā | rākṣasāncī voḍambarī vidyā |
brahmayācī sṛṣṭividya | yeṇem prakareṁ || 34 ||

When that One takes a human birth then, thoughtlessness has become the *imaginati-
ons of a human being and the empty show that is the magic of the demon (ie. *ignorance*)
and the knowledge of a world that was been created by *brahma* (ie. *buddhi* of man).
(These three are *rajo guna*, *tamo guna* and *sattwa guna* respectively) *(He is good and
this is bad etc. many differing individual concepts that maintain this continuity of being
a body)

35. कांहीयेक मनुष्यांची। त्याहून वशिष राक्षसांची।
त्याहून वशिष ब्रह्मयाची। सृष्टविद्या ॥ ३५ ॥
kāñhīyeka manuṣyāncī | tyāhūna viśeṣa rākṣasāncī |
tyāhūna viśeṣa brahmayācī | sṛṣṭividya || 35 ||

From that One within this ‘thing’ there has come this *rajo guna* of a man; from that pure
knowledge there has come this *tamo guna* of the demon and from that pure knowledge
there has come the *sattwa guna* that has knowledge of this world created by *brahma*.

36. जाणते नेणते प्राणी नरिमलि। वेद वदोन मार्ग लावलि।
ब्रह्मयानें नरिमाण केले। येणें प्रकरें ॥ ३६ ॥
jāṇate neṇate prāṇī nirmile | veda vadona mārga lāvile |
brahmayāṇem nirmāṇa kele | yeṇem prakāreṁ || 36 ||



Due to knowing and not knowing, that One becomes a man in the *prana* and by the study of the *vedas* (ie. *neti, neti*) he sets out on this path of ‘I am’. This creation that has been made by *brahma* is imagined due to knowing and not knowing.

37. मग शरीपासून शरीरें। सृष्टी वाढली वकिरें।
सकळ शरीरें येणें प्रकारें। निर्माण जाली॥ ३७॥
maga śarīpāsūna śarīrēṁ | sṛṣṭī vāḍhalī vikāreṁ |
sakaḷa śarīrēṁ yeṇēṁ prakāreṁ | nirmāṇa jālī || 37 ||

From this body of the ‘all’ there has come the bodies of the ‘many’. This gross creation has expanded from this ‘all’ modification and this ‘all’ and the body of the ‘many’ have been created due to this unmodified thoughtless Self.

38. येथें आशंका फटिली। सकळ सृष्टी वसितारली।
वचिर पाहातं प्रत्यया आली। येथान्वयें॥ ३८॥
yethēṁ āśamkā phiṭalī | sakaḷa sṛṣṭī vistāralī |
vicāra pāhātaraṁ pratyayā ālī | yethānvayēṁ || 38 ||

When this doubt ‘here’ is not held firmly then, this ‘all’ spreads out and there is this gross creation. And when one understands thoughtlessness, then accordingly that understanding of *nirgun* comes. (To be the ‘all’ body is a doubt for the One beyond any bodies. But when this ‘all’ is not held firmly then, there so many kinds of doubts arise)

39. ऐसी सृष्टी निर्माण केली। पुढें वशिणुनं कैसी प्रतपाळली।
हेह विविचना पाहली। पाहजि श्रोती॥ ३९॥
aisī sṛṣṭī nirmāṇa kelī | puḍhēṁ viṣṇunēṁ kaisī pratipālī |
hehi vivamcanā pāhīlī | pāhije śrotīṁ || 39 ||

When this gross creation has been formed then, how can *vishnu* nourish and protect it after (how can one be the knowing of *vishnu* when there are the imagining of the *buddhi* and the ‘many’ concepts and questions etc.)? And how will that thoughtless investigation within the listener be understood?

40. सकळ प्राणी निर्माण जाले। ते मूलरूपें जाणोन पाळलें।
शरीरें दैत्य नरिदाळलें। नाना प्रकारीचे॥ ४०॥
sakaḷa prāṇī nirmāṇa jāle | te mūlarūpeṁ jāṇona pālīle |
śarīrēṁ daitya nirdālīle | nānā prakārīche || 40 ||

Whenever that Reality has appeared in the *prana* then, it is known and protected by this original form (‘I am’). Due to this body of the ‘all’, the ways of the ‘many’ devils (ie. *objects*) are utterly destroyed by this *sadhana* of just knowing.

41. नाना अवतार धरणें। दुष्टांचा संहार करणें।
धर्म स्थापायाकारणें। वशिणुस जन्म॥ ४१॥
nānā avatāra dharāṇēṁ | duṣṭāṁcā saṁhāra karaṇēṁ |
dharma sthāpāyākāraṇēṁ | viṣṇusa janma || 41 ||

When the ‘many’ thoughts hold this incarnation of *vishnu* firmly in the mind (forgets everything and knowing naturally there) then, these evil and corrupt, willful and un-



controlled thoughts are destroyed. And then due to this knowing, *vishnu* takes birth in the mind and it becomes a place of *dharma* (inherent quality or duty ie. to know only).

42. म्हणोन धर्मस्थापनेचे नर। तेहं विष्णुचे अवतार।
अभक्त दुर्जन रजनीचर। सहजचि जाले ॥ ४२ ॥
mhaṇona dharmasthāpanece nara | teṁhi viṣṇuce avatāra |
abhakta durjana rajanīcara | sahajaci jāle || 42 ||

Therefore when a man has become this place of *dharma* (ie. knowledge) then, he is called an incarnation of *vishnu* (ie. **avatar*). But a non-devotee is 'far from the *atma*' and then that natural *swarup* moves around only at night, in the darkness of ignorance. *(*maharaj*- '*avatar* means to have come down'; You have left your *swarup*)

43. आतां प्राणी जे जन्मले। ते नेणोन संवहारलि।
मूळरूपे संवहारलि। येणें प्रकारें ॥ ४३ ॥
ātām prāṇī je janmale | te neṇona saṁvohārile |
mūḷarūpeṁ saṁvohārileṁ | yeṇeṁ prakāreṁ || 43 ||

Whatever takes birth in the *prana* gets destroyed due to its ignorance. And due to this, this original form (knowledge) gets destroyed (Every night we get destroyed; when you sleep, where is this knowing? *maharaj*- sleep is a small death).

44. शरीरें रुद्र खवळेल। तें जीवसृष्टा संवहारेल।
अवघें ब्रह्मांडचि जळेल। संवहारकाळी ॥ ४४ ॥
śarīreṁ rudra khavalela | taiṁ jīvasṛṣṭi saṁvohārela |
avagheṁ brahmāṇḍaci jaḷela | saṁvohārakālīṁ || 44 ||

Then *rudra* (he forgets everything) has been awakened and the gross world of the *jiva* will be burnt. And at this time of the destruction, everything in the *brahmāṇḍa* will be completely burnt.

45. एवं उत्पत्तिस्थिति संवहार। याचा ऐसा आहे वचिर।
श्रोतीं होऊन तत्पर। अवधान द्यावें ॥ ४५ ॥
evaṁ utpattisthiti saṁvohāra | yācā aisā āhe vicāra |
śrotīṁ hoūna tatpara | avadhāna dyāveṁ || 45 ||

Thus the creation, maintenance and destruction of this gross world, has come from this 'speech' of that thoughtless Self. Therefore the true listener is to give his full attention and be absorbed in this 'speech'.

46. कल्पांती संवहार घडेल। तोचि पुढें सांगजिल।
पंचप्रलय वोळखेल। तोचि ज्ञानी ॥ ४६ ॥
kalpāntī saṁvohāra ghaḍela | toci puḍheṁ sāṁgijela |
pañcapralaya voḷakhela | toci jñānī || 46 ||

Then there will be the end of imagination and the dissolution of creation. Then afterwards that *paramatma* will be understood. The one who can recognize this dissolution of the five elements is called a *gnyani*.



इति श्रीदासबोधे गुरुशषियसंवादे
बीजलक्षणनाम समास पांचवा ॥ ४ ॥ १०.४
iti śrīdāsabodhe gurushīṣyasaṁvāde
bījalakṣaṇanāma samāsa pāñcavā || 4 || 10.4

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 10 named „The origin of attention“ is concluded.

10.5 Discourse on the Five Dissolutions

समास पांचवा : पंचप्रलयनिरूपण

samāsa pāṁcavā : pañcapralāyanirūpaṇa

|| Śrī Rām ||

1. ऐका प्रलयाचें लक्षण। पडीं दोनी प्रलये जाण।

येकनदिरा येक मरण। देहांतकाळ ॥ १ ॥

*aikā pralayāceri lakṣaṇa | piṁḍīm donī pralaye jāṇa |
yekanidrā yeka maraṇa | dehāntakāla || 1 ||*

Listen (ie. forget everything), for this attention will bring about dissolution of the whole creation. But first know what the two dissolutions within the body/*pinda* are called. One is sleep and the other is death (*maharaj- sleep is a small death*)

2. देहाधारक तनी मूर्ती। नदिरा जेव्हां संपादति।

तो नदिराप्रलय श्रोती। ब्रह्मांडीचा जाणावा ॥ २ ॥

*dehādhāraka tinī mūrti | nidrā jevhām saṁpāditi |
to nidrāpralaya śrotī | brahmāṇḍīcā jāṇāvā || 2 ||*

And when that holder of this body (ie. *jiva*; then there is *vishnu*/knowing, *brahma*/conceptualizing intellect and *mahesh*/not knowing) created by the three *gunas* goes to sleep then, that should be know as the dissolution of the *brahmāṇḍa* by sleep (the third dissolution. If through understanding, the three *gunas* are dropped then, the *brahma*/buddhi sleeps and as he is the creator of the *brahmāṇḍa*, the created universe disappears along with the *jiva*).

3. तनी मूर्तीस होईल अंत। ब्रह्मांडास मांडेल कल्पांत।

तेव्हां जाणावा नेमस्त। ब्रह्मप्रलये जाला ॥ ३ ॥

*tinī mūrtīsa hoīla anta | brahmāṇḍāsa māṇḍela kalpānta |
tevhām jāṇāvā nemasta | brahmapralaye jāla || 3 ||*

And when *brahma*/intellect comes to an end then, the *brahmāṇḍa* will be destroyed (when the *buddhi* dies then, there one will be established in the 'all' and a world seen through the senses will no longer exist). And finally when there comes the end of all thought then, one should clearly know that the great dissolution has come (ie. the fifth dissolution).

4. दोनी पडीं दोनी ब्रह्मांडी। च्यारी प्रलय नवखंडी।

पांचवा प्रलय उदंडी। जाणजे वविकाचा ॥ ४ ॥

*donī piṁḍīm donī brahmāṇḍī | cyārī pralaya navakhaṇḍī |
pāṁcavā pralaya udaṇḍī | jāṇije vīvekācā || 4 ||*

Thus there are two dissolutions in the *pinda* and two in the *brahmāṇḍa*. These are the four dissolutions within the nine continents (ie. five elements and four bodies). The fifth dissolution takes place within that *paramatma* and should be known as the dissolution by *vivek*. (Sleep and death bring about the dissolution of the *pinda*. At these times this *pinda* is shrouded in ignorance. And when knowledge once again awakens from sleep



then, on account of our thoughts, the *pinda*/individual body once again appears. But when one makes *vivek* then, the *pinda* and *brahmāṇḍa* are destroyed and this ‘all’ is experienced. This is proper meditation. And by further *vivek* this ‘all’ or ‘I am’ dissolves and that One *paramatma* remains. This is know as the dissolution of creation by *vivek*)

5. ऐसे हे पांचहप्रलये। सांगतिले येथान्वये।
आतां हें अनुभवास ये। ऐसैं करूं ॥ ५ ॥
aise he pāṁcahi pralaye | sāṅgitale yethānvayeri |
ātām hem anubhāvāsa ye | aiseṁ karūṁ || 5 ||

When there is the dissolution of the five elements then, *vivek* will be clearly understood. Therefore now, that thoughtless Self should be brought to this ‘I am’ experience (you who are that thoughtless Self should leave your *buddhi/brahma* and experience this ‘I am’).

6. नदिरा जेवहां संचरे। तेवहां जागृतीव्यापार सरे।
सुषुप्तिअथवा स्वप्न भरे। अकस्मात आंगीं ॥ ६ ॥
nidrā jevhām saṁcare | tevhām jāgṛtīvyaṁpāra sare |
suṣupti athavā svapna bhare | akasmāta āṅgīṁ || 6 ||

But when sleep is entered, then the pervasiveness of the waking state is moved aside and immediately, either deep sleep or a dream covers everything.

7. या नांव नदिराप्रलये। जागृतीचा होये क्षये।
आतां ऐका देहांतसमये। म्हणजि मृत्युप्रलये ॥ ७ ॥
yā nāmva nidrāpralaye | jāgṛtīcā hoye kṣaye |
ātām aikā dehāntasamaye | mhaṇije mṛtyupralaye || 7 ||

Then this *‘I am’ is the ignorance of sleep and there is the destruction of this waking state (knowledge must go off, otherwise one cannot sleep or die. But only in this waking state can you understand this ‘I am’). Now listen to that time when the body will end. This should be called dissolution by death. *(*siddharameshwar maharaj- when you sleep, ignorance has become the object of knowledge*)

8. देहीं रोग बळावती। अथवा कठीण प्रसंग पडती।
तेणें पंचप्राण जाती। व्यापार सांडुनी ॥ ८ ॥
dehīm roga balāvatī | athavā kaṭhīṇa prasāṅga paḍatī |
teṇeṁ paṁcaprāṇa jāti | vyāpāra sāṁḍunī || 8 ||

When in the body a disease gains strength or great hardship befalls one then, the five *pranas* give up their duties and leave their places.

9. तकिडे गेला मनपवनु। इकडे राहिली नुस्ती तनु।
दुसरा प्रलयो अनुमानु। असेचनि ॥ ९ ॥
tikaḍe gelā manapavanu | ikaḍe rāhīlī nustī tanu |
dusarā pralayo anumānu | asecinā || 9 ||

Then this wind or mind leaves and what remains is merely a corpse. One cannot speculate as to where or when this dissolution by death will come.



10. तसिरा ब्रह्मा नजिला। तों हा मृत्युलोक गोळा जाला।
अवघा व्यापार खुंटला। प्राणीमात्रांचा ॥ १० ॥
tisarā brahmā nijelā | toṃ hā mṛtyaloka golā jālā |
avaghā vyāpāra khurñṭalā | prāṇīmātrāṃcā || 10 ||

The third dissolution is the sleep of lord *brahma*. Then this world of death and all these created things come to an end (ie. lord *brahma* is our *buddhi* which creates ‘many’ names and forms. And this world of death is our waking state). Then everything in this world and all these activities in the *prana* are obstructed temporarily (this sleep of *brahma* occurs when one seeks to understand the nature of this worldly existence. One learns from the Master that this world is created by our concepts. Upon dropping these concepts, the world created by lord *brahma* ie. our *buddhi*, goes off. In the beginning, this ‘silencing of the *buddhi*’ is only tempory and then the concepts return bringing this world of the imagined *jiva* again)

11. तेव्हा प्राणीयांचे सुक्ष्मांश। वायोचक्रीं करति वास।
कित्येक काल जातां ब्रह्मयास। जागृती घडे ॥ ११ ॥
tevhāṃ prāṇīyāṃce suksmāṃśa | vāyocakrīṃ karitī vāsa |
kityeka kāla jātāṃ brahmayāsa | jāgrtī ghaḍe || 11 ||

Then that subtle part of the *prana* stays in the realm of this wind ‘I am’. And when this time of the ‘I am’ or ‘all’ is destroyed then, lord *brahma* again awakes (ie. body consciousness returns and *brahma/buddhi* starts naming and creating ‘many’ forms again and these forms appear before your eyes. But when he sleeps this world goes off and this wind of the ‘all’ remains).

12. पुनहा मागुती सृष्टीरिची। वसिंचलि जीव मागुतें संची।
सीमा होतां आयुष्याची। ब्रह्मपरलय मांडे ॥ १२ ॥
punhā māgutī sṛṣṭī racī | vasiṃcile jīva māguteṃ saṃcī |
sīmā hotāṃ āyusyācī | brahmapralaya māṇḍe || 12 ||

And again this gross world is constructed and the harassed *jiva* is again brought back to meet the other harassed *jivas*. But when the end of lord *brahma*’s lifetime comes then, there is the dissolution of *brahma* (with understanding and practice this ‘end of thoughts’ is established and this is the fourth dissolution; the end of the *brahmanda* and the end of lord *brahma*. This is the ‘all’ experience and the end of gross body consciousness).

13. शत वरुषें मेघ जाती। तेणें प्राणी मृत्यु पावती।
असंभाव्य तरके क्षति। मर्यादेवेगळी ॥ १३ ॥
śata varuṣeṃ megha jāti | teṇeṃ prāṇī mṛtyu pāvatī |
asambhāvya tarke kṣitī | maryādevēgaḷī || 13 ||

(Now this fourth dissolution is explained). When there are no clouds for one hundred years and the rains have ceased, then this body is destroyed and this gross earth is broken beyond all limits. (The clouds of *avidya maya*/“I am a body” have gone away and rains of desire cease)

14. सूर्य तपे बाराकळी। तेणें पृथ्वीची होय होळी।
अग्नी पावतां पाताळीं। शेष वषि वमी ॥ १४ ॥



sūrya tape bārākālī | teṇem prthvīcī hoyā holī |
agnī pāvātām pātālīm | śeṣa viṣa vamī || 14 ||

The sun heats up more and more and starts burning this earth and that fire reaches the netherworld and lord *shesh* vomits poison. (Thoughts are abandoned and on account of this, the sun of knowingness naturally shines and the ignorance of the netherworld or causal body is reached ie. you feel, nothing is there)

15. आकाशीं सूर्याच्या ज्वाळा। पाताळीं शेष वषि वमी गरळा।
 दोहकिडून जळतां भूगोळा। उरी कैची ॥ १५ ॥
ākāśīm sūryācyā jvālā | pātālīm śeṣa viṣa vamī garalā |
dohikaḍūna jalatām bhūgolā | urī kaimcī || 15 ||

In this space (ie. zero) there is this fire/knowingness of the sun and in the netherworld **shesh* vomits His poison (*shesh* means that which remains when everything is forgotten. He is the Witness and ‘here’ knowledge ie. the poison of *shesh*, destroys the causal body of ignorance. This causal body is the cause of the *pinda* and *brahmāṇḍa* and thus, when it is destroyed, objectification cannot arise). Due to these two the earth element is burnt; for how can it remain?

16. सूर्यास खडतरता चढे। हलकालोळ चहुंकडे।
 कोसळती मेरूचे कडे। घडघडायमान ॥ १६ ॥
sūryāsa khaḍataratā caḍhe | halakāloḷa cahumkāḍe |
koṁsalatī merūche kaḍe | ghaḍaghaḍāyamāna || 16 ||

When the sun becomes exceeding hot then, in every direction there is the roar of sound (ie. ‘I am’). The margins around *meru* mountain (ie. ‘I am’) topple down amid this great noise (only *meru* remains; everything around it is destroyed).

17. अमरावती सत्यलोक। वैकुंठ कैलासादकि।
 याहविगळे नाना लोक। भस्मोन जाती ॥ १७ ॥
amarāvati satyaloka | vaikunṭha kailāsādika |
yāhivigale nānā loka | bhasmona jāti || 17 ||

Other than this ‘I am’, **amarvati*, *satyalok*, *vaikunth*, *kailas* etc. and the world of the ‘many’ are burnt to ashes. *(The abode of the lord of the senses and the abodes of the gods ie. *gunas* are destroyed. It means body consciousness and the senses and thus this objective world disappear)

18. मेरु अवघाचि घसरे। तेथील महीमाच वोसरे।
 देवसमुदाव वावरे। वायोचक्रीं ॥ १८ ॥
meru avaghāci ghasare | tethīla mahīmāca vosare |
devasamudāva vāvare | vāyocakrīm || 18 ||

meru had become this “I am a body” concept but that was no longer considered great and so it collapsed. Then God (ie. hidden *purush*) and this ‘all’ carry on functioning in the wind (now witnessing is experienced; I do nothing and He does everything).

19. भस्म जालया धरतरी। परजन्य पडें शुंडाधारीं।
 मही वरि जळांतरीं। नमिषियमातुरें ॥ १९ ॥



*bhasma jāliyā dharatrī | prajānya paḍem śumḍādhārīm |
mahī vire jalāntarīm | nimiṣyamātreṁ || 19 ||*

First this earth will be burnt to ashes. Then the powerful rains will tumble down and this earth element will be dissolved within these great waters, in a fraction of a moment (ie. first gross objectification ceased).

20. पुढें नुसते उरेल जळ। तयास शोषील अनळ।
पुढें एकवटती ज्वाळ। मर्यादेवेगळे ॥ २० ॥
*puḍhem nuste urela jaḷa | tayāsa śoṣīla anaḷa |
puḍhem ekavaṭatī jvāḷa | maryādevegale || 20 ||*

After, when only the great waters remain then, these will be dried up by the great fire element. Then the fires will gather together and burn relentlessly (then the small fire of knowingness within each *jīva* will expand until there is only effortless knowing/knowledge. Then the sense of a body existing separate from this exterior world will not remain).

21. समुद्रीचा वडवानळ। शविनेत्रीचा नेत्रानळ।
सप्तकंचुकीचा आवर्णानळ। सूर्य आणि वदियुल्यता ॥ २१ ॥
*samudrīcā vaḍavāṇaḷa | śivanetrīcā netrāṇaḷa |
saptakamcukīcā āvarṇāṇaḷa | sūrya āṇī vidyulyatā || 21 ||*

This fire is in the *ocean, this fire is the third eye of *shiva* (ie. fire of knowledge) and this fire is the seven fires that surround the seven controlling waters of the earth. This fire is the sun and the lightning (the sun will burn this world of names and forms and the flashes of lightning are the mind. Once it wanted to know so ‘many’ things but now, it just wants to simply know). *(Fire is more powerful than water ie. knowing is more powerful than thoughts and imagination) ³

22. ऐसे ज्वाळ एकवटती। तेणें देव देह सोडति।
पूरवरूपें मळोन जाती। प्रभंजनी ॥ २२ ॥
*aise jvāḷa ekavaṭatī | teṇem deva deha soḍitī |
pūrvārūpeṁ mṛṇa jāti | prabhaṁjanī || 22 ||*

Then these three great elements will come together as this wind (ie. effortless knowing only. Then there is the sense that only ‘I’ exist) and God will be freed from this gross body that has been confining Him and He will merge in His original form, within the wind (ie. He becomes the witness *purush*).

23. तो वारा झडपी वैश्वानरा। वनही वझिल येकसरा।
वायो धावें सैरावैरा। परब्रह्मी ॥ २३ ॥

³This is all explained in detail the 44th shlok of *sadachar*. It begins; V.1733 When that pure sky becomes this *chid-ananda* then, upon *brahman* there has appeared this cloud of *maya* (ie. *vidya maya*). This then brings the darkness of ignorance (ie. *avidya maya*) and the mind flashes like lightning and that ‘thoughtless’ thunders ‘I am a body’ (ie. then you who are *brahman* imagines, ‘I am a *jīva*’ and the mind wants to know so ‘many’ things) V.1734 In this darkness of forgetfulness and infatuation, *God with His ‘play’ makes the rains pour down (ie. on account of this *purush/prakruti* you take yourself as a body and the *karmas* of past actions fall upon your head and you get washed away in this flood). And it is only when the wind of understanding blows, does that ‘thoughtless’ disperse these rains.



to vārā jhaḍapī vaiśvānarā | vanhī vijhela yekasarā |
vāyo dhāverī sairāvairā | parabrahmīm || 23 ||

That witnessing *purush* will then be this wind that fans these fires of destruction and then suddenly this fire will also get extinguished. And afterwards, in that *parabrahman*, this wind will flee away in every direction.

24. धूम्र वतुले आकाशी। तैसे होईल समीरासी।
वहुतां मधें थोडयासी। नाश बोललि ॥ २४ ॥
dhūmra vitule ākāśī | taise hoīla samīrāsī |
vahutām madherī thoḍiyāsī | nāśa bolilā || 24 ||

Just as smoke fades away into the space, so too, this wind will fade away in this space. Then this ‘speech’ in this ‘all’ will be completely silenced.

25. वायो वतुळातांच जाण। सूक्ष्म भूतें आणी तरगुण।
ईश्वर सांडी अधिष्ठान। नरिवकिल्पीं ॥ २५ ॥
vāyo vituḷatāṃca jāṇa | sūkṣma bhūteṃ āṇī triguṇa |
īśvara sāṇḍī adhiṣṭhāna | nirvikalpīm || 25 ||

Know that when this wind evaporates then, these elements and the *gunas* are that *brahman*. Then *ishwara/purush*, the Lord of the world, will give up His original place as the Witness within that *nirvikalpa*.

26. तेथें जाणवि राहली। आणी जगज्जोती नमाली।
शुद्ध सारांश उरली। स्वरूपस्थिती ॥ २६ ॥
tetheṃ jāṇiva rāhili | āṇī jagajjotī nimālī |
śuddha sārāṃśa uralī | svarūpasthītī || 26 ||

‘There’ knowing (knowledge) stops and this ‘light of the world’ (‘I am’/existence) is destroyed and that pure essence remains in Its own steady *swarup*.

27. जितुकीं काहीं नामाभधानें। तये प्रकृतीचेन गुणें।
प्रकृती नसतां बोलणें। कैसें बोलावें ॥ २७ ॥
jitukīm kāhīm nāmābhidhāneṃ | taye prakṛtīceni guṇeṃ |
prakṛtī nastām bolāṇeṃ | kaiseṃ bolāveṃ || 27 ||

Whenever there is this ‘thing’ then, this ‘I am’ is there and this is the pure *sattwa guna* of *prakṛti*. But if this *prakṛti* is not real then why should this ‘I am’ be spoken?

28. प्रकृती असतां वविक कीजे। त्यास वविकप्रळये बोलजि।
पांचहा प्रळय वोजें। तुज नरीपलिं ॥ २८ ॥
prakṛtī astām viveka kīje | tyāsa vivekapralāye bolije |
pāṃcahi pralaya vojeṃ | tuja niropileṃ || 28 ||

This destruction of *prakṛti* is real *vivek* and therefore this should be called the dissolution by *vivek*. These are the five dissolutions discoursed to ‘you’. (The fourth dissolution is the establishment of this *prakṛti* or ‘I am’ or knowledge and the fifth dissolution is the dissolution of this knowledge)



इति श्रीदासबोधे गुरुशषियसंवादे

पंचप्रलयनिरूपणनाम समास पांचवा ॥ ५ ॥ १०.५

iti śrīdāśabodhe gurushṣiyasaṁvāde

pañcapralāyanirūpaṇanāma samāsa pāñcavā || 5 || 10.5

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 10 named „Discourse on the Five Dissolutions“ is concluded.



10.6. Discourse on Delusion

समास सहावा : भ्रमनरूपण

samāsa sahāvā : bhramanirūpaṇa

|| Śrī Rām ||

1. उत्पत्तसिथतिसंवहार। याचा नरिपलि वेवहार।
परमात्मा नरिगुण नरिाकार। जैसा तैसा ॥ १ ॥
utpatti sthiti samvohāra | yācā niropilā vevhāra |
paramātmā nirguṇa nirākāra | jaisā taisā || 1 ||

There had been the creation, maintenance and destruction of this world and then the reply of this ‘speech’ was listened to (the *gunas* were put aside and there was the world of the ‘all’). But that *paramatma* is *nirgun* and formless. It is, as It always is.

2. होतें वर्ततें आणजितें। याचा समंध नाही तथें।
आद्य मद्य अवसान तें। संचलेंचि आहे ॥ २ ॥
hotem vartatem āṇi jātem | yācā samandha nāhīm tethem |
ādyā madya avasāna tem | samcaleṁci āhe || 2 ||

To become, to exist and then to go; like this is this connection of the ‘speech’ and therefore this cannot be that *paramatma*. That Reality is completely filling the beginning, the middle and the end. (This ‘speech’ is also not true. In the morning when you awake ⁴ this ‘speech’ appears and afterwards ‘many’ thoughts come. And when you sleep this ‘speech’ or knowledge goes off. Therefore this ‘speech’ of the ‘all’ cannot be that eternal *paramatma*)

3. परब्रह्म असतचि असे। मध्येचि हा भ्रम भासे।
भासे परंतु अवघा नासे। काळांतरी ॥ ३ ॥
parabrahma asataci ase | madhyemci hā bhrama bhāse |
bhāse paramtu avaghā nāse | kālāntarī || 3 ||

That *parabrahman* is always there and in the middle only that thoughtless Self appears as this delusion. This time of the ‘all’ is delusion but nevertheless, the appearance of this destroys the gross world.

4. उत्पत्तसिथतिसंवहारत। मध्येचि अखंड होत जात।
पुढें सेवटीं कल्पांत। सकळांस आहे ॥ ४ ॥
utpattisthitisamvohārata | madhyemhi akhaṁḍa hota jāta |
puḍhem sevaṭīm kalpānta | sakalāmsa āhe || 4 ||

During the creation, the maintenance and the destruction of this gross world and in between when there is the coming and going of this ‘all’ still that unbroken *parabrahman* is there. And finally when there also comes the end to this imagined ‘all’, He is there.

⁴*siddharameshwar maharaj*- The meaning of *aum* is “I.” When you are called, the initial inspiration that appears is “Oh,” and that form is *aum*. This “I am” experience is there every moment. In the body of all creatures this proclamation “I am” is going on day and night. In every *jiva* the “song of being-ness” goes on, always. First there was a *jiva*, then that became *shiva*, and after, when the feeling of being a *jiva* and of being *shiva* goes away, the original state remains. But the experience of not being is never there, at any time.



5. यामधें ज्यास वविक आहे। तो आधींच जाणताहे।
 सारासार वचिरें पाहे। म्हणौनयां ॥ ५ ॥
yāmadheri jyāsa viveka āhe | to ādhīmca jānatāhe |
sārāsāra vicāreṇ pāhe | mhaṇauniyāṇ || 5 ||

When there is *vivek* then, there is that *purush* within this ‘speech’. And when at the *beginning, there is this ‘speech’ then, that *atma* is knowing (ie. then that Witness has become the witnessed). Therefore through thoughtlessness, understand Him. *(Gospel of John 1.1 - In the beginning was the Word....)

6. बहुत भ्रमषिट मळिले। त्यांत उमजल्याचें काय चाले।
 सृष्टमिधें उमजले। ऐसें थोडे ॥ ६ ॥
bahuta bhramiṣṭa mālāle | tyānta umajalyācēṇ kāya cāle |
srṣṭimadheri umajale | aiseṇ thoḍe || 6 ||

Even if this delusion of the ‘all’ is met still, how can that be the thoughtless understanding that is *paramatma*? Very few are there in this world who have gained such understanding.

7. त्या उमजल्यांचे लक्षण। कांहीं करूं नरूपण।
 ब्रमहाहून वलक्षण। महापुरुष ॥ ७ ॥
tyā umajalyāṇce lakṣaṇa | kāmhiṇ karūṇ nirūpaṇa |
bramhāhūna vilakṣaṇa | mahāpuruṣa || 7 ||

When that *paramatma* steps a little out of His place then, there is this discourse of the ‘thing’. But in truth, that great *purush* is separate from this delusion (this ‘all thing’ is the beginning of time and delusion; and then that *purush* is the Knower/Witness hidden within and illuminating this known/‘thing’)

8. भ्रम हा नसेल जयासी। मनीं वोळखावे तयासी।
 ऐके आतां भ्रमासीं। नरोपजिल ॥ ८ ॥
bhrama hā nasela jayāsī | manīṇ voḷakhāve tayāsī |
aīke ātāṇ bhramāsīṇ | niropijela || 8 ||

When there is this delusion of *mula maya* then, there cannot be thoughtlessness. Still when this ‘I am’ is in the mind then, that Reality can be recognised. Therefore listen now and this delusion of ‘I am’ can become that non-dual discourse.

9. येक परब्रह्म संचलें। कदापी नाहीं विकारले।
 त्यावेगळें भासलें। तें भ्रमरूप ॥ ९ ॥
yeka parabrahma samcaleṇ | kadāpī nāhīṇ vikārale |
tyāvegaḷeṇ bhāsaleṇ | teṇ bhramarūpa || 9 ||

There is only the One *parabrahman* amassed everywhere and that is never modified. When there is the appearance of something separate from that Reality then, that is a delusionary form.

10. जयासी बोललि कल्पांत। तरगुण आणपिंचभूत।
 हें अवघेंच समस्त। भ्रमरूप ॥ १० ॥
jayāsī bolilā kalpānta | triguṇa āṇi paṁcabhūta |



heri avagherinci samasta | bhramarūpa || 10 ||

That ‘speech’ of *mula maya* is a concept and in this concept there are the three *gunas* and the five elements. And afterwards when these elements expand, that thoughtless Self and this delusionary ‘all’ appear as this world full of ‘many’ things.

11. मी तूं हा भ्रम। उपासनाह भ्रम।
ईश्वरभाव हाह भ्रम। नश्चयेंसीं ॥ ११ ॥
mī tūm hā bhrama | upāsanāhi bhrama |
īśvarabhāva hāhi bhrama | niścayemsīm || 11 ||

When there is ‘I’ and ‘you’, then that thoughtless Self is appearing as this delusion. When there is worship then, that thoughtless Self is also delusion and when there is the understanding of *ishwara*, then that thoughtless Self is truly this delusion (ie. [witnessing is also delusion](#)).

श्लोक ॥ भ्रमेणाहं भ्रमेण त्वं। भ्रमेणोपासका जनाः।
भ्रमेणेश्वर भावत्वं। भ्रममूलमदि जगत् ॥ १ ॥
śloka || bhrameṇāhaṁ bhrameṇa tvam | bhrameṇopāsakā janāḥ |
bhrameṇeśvara bhāvatvaṁ | bhramamūlamidaṁ jagat || 1 ||

shloka || ‘I’, you and the seekers – all are illusion. The God (*ishwara*) is imagined and also an illusion. This world is truly illusory.

12. याकारणें सृष्टिभासत। परंतु भ्रमचिहा समस्त।
यामध्ये जे वचारवंत। तेच धन्य ॥ १२ ॥
yākāraṇeṁ sṛṣṭi bhāsata | paraṁtu bhramaci hā samasta |
yāmadhyeṁ je vicāravanta | teci dhanya || 12 ||

On account of this ‘speech’ or delusion, there is the appearance of the gross world. But on account of this ‘speech’ also, this delusion becomes that thoughtless Self. For when this thought of *mula maya* becomes thoughtless then, it is that most blessed Reality.

13. आतां भ्रमाचा वचार। अत्यंतचिप्रांजळ करूं।
दृष्टांतद्वारे वविरूं। श्रोतयासी ॥ १३ ॥
ātām bhramācā vicāru | atyaṁtaci prāṁjāḷa karūṁ |
dṛṣṭāntadvāre vivarūṁ | śrotayāsī || 13 ||

Now, that thoughtless Self has become this delusion of ‘I am’ and therefore that thoughtless understanding needs to be clearly imbibed. By means of these similes, the listener can become that thoughtless Self.

14. भ्रमण करीतां दुरीं देसीं। दशाभूली आपणासी।
कां वोळखी मोडे जीवलगांसी। या नांव भ्रम ॥ १४ ॥
bhramaṇa karītām durīm desīm | diśābhūlī āpaṇāsī |
kāṁ voḷakhī modē jīvalagāṁsī | yā nāmva bhrama || 14 ||

When you forget your own state and go to a state very far away or when you do not recognize that which is most dear to you then, there is this ‘I am’ and that is delusion.



15. कां उन्मत्तत द्रव्य सेवलिं। तेणं अनेक भासों लागलें।
नाना वेथां कां झडपलिं। भुतें तो भ्रम॥ १५॥
kām unmatta dravya sevileṁ | teṇeṁ aneka bhāsoṁ lāgaleṁ |
nānā vethāṁ kām jhaḍapileṁ | bhuteṁ to bhrama || 15 ||

When one is intoxicated by the experience of ‘many’ wealths and that Reality appears as these numerous different forms; or if there are the ‘many’ pains or you are possessed by the elements, then there is this delusion of ‘I am’.

16. दशावतारीं वाटती नारी। कां ते मांडली बाजीगरी।
उगाच संदेह अंतरीं। या नांव भ्रम॥ १६॥
daśāvatārīṁ vāṭatī nārī | kām te māṇḍalī bājīgarī |
ugāca saṁdeha aṁtarīṁ | yā nāmva bhrama || 16 ||

If in this incarnation of the ten senses, one imagines oneself to be a woman; or if that Reality gets established as these empty pretenses; or if that still and silent Self within this inner space accepts body consciousness then, there is this delusion of ‘I am’.

17. ठेवलि ठाव तो वसिरला। कां मार्गीं जातां मार्ग चुकला।
पट्टणामधें भांबावला। या नांव भ्रम॥ १७॥
ṭhevilā ṭhāva to visaralā | kām mārgīṁ jātāṁ mārga cukalā |
paṭṭaṇāmadheṁ bhāmbāvalā | yā nāmva bhrama || 17 ||

If that *paramatma* forgets to preserve this space (zero) or He takes a wrong path on the road to liberation; or if in this city of the body He forgets Himself then, there is this delusion of ‘I am’.

18. वस्तु आपणापासीं असतां। गेली म्हणोनी होये दुचिता।
आपलें आपण वसिरतां। या नांव भ्रम॥ १८॥
vastu āpaṇāpāsīṁ asatāṁ | gelī mhaṇoni hoye ducitā |
āpaleṁ āpaṇa visaratāṁ | yā nāmva bhrama || 18 ||

When that Self that is with you is lost and there is inattentiveness (see 8.6); or when you forget yourself, then there is this delusion of ‘I am’.

19. कांही पदार्थ वसिरोन गेला। कां जें सकिला तें वसिरला।
स्वप्नदुःखें घाबरी जाला। या नांव भ्रम॥ १९॥
kāmhī padārtha visarona gelā | kām jeṁ sikalā teṁ visaralā |
svapnaduḥkheṁ ghābirā jālā | yā nāmva bhrama || 19 ||

When this ‘thing’ that was the object perceived is forgotten or when this *mula maya* is learnt and that Reality is forgotten; or when one becomes fearful due to the sufferings of this dream (this dream of the world); then there is this delusion of ‘I am’ (the original dream).

20. दुश्चिन्हें अथवा अपशकुन। मथिया वारतेनें भंगे मन।
वचके पदार्थ देखोन। या नांव भ्रम॥ २०॥
duścineṁ athavā apaśakuna | mithyā vārteneṁ bhaṁge mana |
vacake padārtha dekhona | yā nāmva bhrama || 20 ||



When bad omens of things to come or rumours of the false, break the continuity of the mind; or when the ‘object’ is perceived and fear arises; then there is this delusion of ‘I am’. (*maharaj* – where space is there, fear must be there...you are in a forest at night and you say, ‘Oh! Something is there’, but nothing is there.)

21. वृक्ष काष्ठ देखलें। मनांत वाटे भूत आलें।

काहींच नसतां हडबडलें। या नांव भ्रम २१ ॥

vrkṣa kāṣṭha dekhilerī | manānta vāṭeṁ bhūta ālerī |
kāmhīmca nastāṁ haḍabaḍilerī | yā nāmva bhrama || 21 ||

When one sees this tree made of wood (*siddharameshwar maharaj*- the body is a walking, talking tree) and or when the mind feels that the elements are true; or when this ‘thing’ is not and the mind gets entangled then, there is this delusion of ‘I am’.

22. काच देखोन उदकांत पडे। कां सभा देखोन दर्पणीं पवाडे।

द्वार चुकोन भलतीकडे जाणें या नांव भ्रम २२ ॥

kāca dekhona udakānta paḍe | kām sabhā dekhona darpaṇīṁ pavāḍe |
dvāra cukona bhaltikadeṁ jāṇeṁ yā nāmva bhrama || 22 ||

When one worries and falls into these water (ie. starts to conceive of a world of separate names and forms); or when due to desires, that place of the wise is perceived as this reflected image; or when one forgets the way and wanders towards the irrelevant then, there is this delusion of ‘I am’.

23. येक असतां येक वाटे। येक सांगतां येक नविते।

येक दसितां येक उठे। या नांव भ्रम २३ ॥

yeka astāṁ yeka vāṭe | yeka sāṅgatāṁ yeka nivāṭe |
yeka disatāṁ yeka uṭhe | yā nāmva bhrama || 23 ||

When there is that One *brahman* and this *jiva* is felt; or when there is that One beyond perception and this *jiva* appears; or when the One sees and that One wakes up then, there is this delusion of ‘I am’. (When there is One, what can be seen? When there is that One, how could It sleep?)

24. आतां जें जें देइजेतें। तें तें पुढें पावजितें।

मेलें माणुस भोजना येतें। या नांव भ्रम २४ ॥

ātāṁ jēṁ jēṁ deijeteṁ | teṁ teṁ puḍheṁ pāvijeteṁ |
meleṁ māṇusa bhojanā yeteṁ | yā nāmva bhrama || 24 ||

“Now this *mula maya* should be allowed to stay. Later that Reality will be acquired” (to not want to give up this knowledge); or if a dead man comes for *dinner then, there is this delusion of ‘I am’. *(It is a belief that the recently departed return to share a dinner with their loved ones)

25. ये जन्मींचें पुढलिं जन्मीं। काहीं येक पावेन मी।

परीतीगुंतली मनुष्याचे नामीं। या नांव भ्रम २५ ॥

ye janmīṁceṁ puḍhile janmīṁ | kāmhīm yeka pāvena mī |
prītīgūṁtalī manuṣyāce nāmīṁ | yā nāmva bhrama || 25 ||

If one feels that this *‘I’ will attain that One within the ‘thing’ in this birth or in the



next birth'; or when love entraps one in this title of a man, then there is this delusion of 'I am'. *(This 'I' can never attain that Reality; this 'I' has to be abandoned)

26. मेले मनुष्य स्वप्ना आले। तेणे कांहीं मागतिले।

मनीं अखंड बैसले। यानांव भ्रम ॥ २६ ॥

meleṁ manuṣya svapnā āleṁ | teṇeṁ kāṁhīm māgitalēṁ |
manīṁ akhaṇḍa baisalēṁ | yānāṁva bhrama || 26 ||

When a *dead man comes in this dream and due to this, the 'I am' starts to beg; or when that unbroken Reality takes delight idling in the mind then, there is this 'I am' of delusion. *(Another belief is that the recently departed will come to their loved ones via dreams. But this *jīva* is the dead man walking and he has appeared within this original dream of 'I am'; then in this dream within the dream, this bliss of 'I am' begs for happiness)

27. अवघे मथिया म्हणोन बोले। आणसिमर्थावरी मन चाले।

ज्ञाते वैभवे दपटले। या नांव भ्रम ॥ २७ ॥

avagheṁ mithiyā mhaṇona bole | āṇi samarthāvarī mana cāle |
jñāte vaibhaveṁ dapaṭale | yā nāmva bhrama || 27 ||

When everything in this world is made false and this 'I am' is heard; or when the mind starts chattering on account of this power of 'I am'; or when that Knower tries to touch this splendour of the 'all', then there is this delusion of 'I am'.

28. कर्मठपणे ज्ञान वटि। कां ज्ञातेपणे बळे भ्रष्टे।

कोणीयेक सीमा फटि। या नांव भ्रम ॥ २८ ॥

karmathapaṇeṁ jñāna vṭi | kāṁ jñātepaṇeṁ baḷeṁ bhraṣṭe |
koṇīyeka sīmā phṭi | yā nāmva bhrama || 28 ||

If one is overly attentive to the performance of ritual then, this knowledge gets spoiled (ie. one loses ones self in worldly matters); or if due to knowingness delusion grows stronger (ie. ego of knowledge); or if that One within this 'all' has been freed from its limitations then, there is this delusion of 'I am' (that One is ever free and therefore He is just dreaming that He is free)

29. देहाभिमिन। कर्माभिमिन जात्याभिमिन कुळाभिमिन।

ज्ञानाभिमिन मोक्षाभिमिन। या नांव भ्रम ॥ २९ ॥

dehābhimāna | karmābhimāna jātyābhimāna kuḷābhimāna |
jñānābhimāna mokṣābhimāna | yā nāmva bhrama || 29 ||

When there is the ego of a body and the ego of an action; or when there is the ego of caste and the ego of family; or when there is the ego of knowledge and the ego of liberation; then there is this delusion of 'I am'.

30. कैसा नयाय तो न कळे। केला अन्याने तो नाडले।

उगाच अभिमिनें खवळे। या नांव भ्रम ॥ ३० ॥

kaisā nyāya to na kaḷe | kelā anyāne to nāḍale |
ugāca abhimāneṁ khavāḷe | yā nāmva bhrama || 30 ||

If that *paramatma* does not understand what is justice then, that *paramatma* is trapped



by making injustice; or if that still and silent Self is aroused by the ego then, there is this 'I am' of delusion. (Justice is to be the eternal Self; injustice is to take yourself to be a body)

31. मागील कांही आठवेना। पुढील वचिार सुचेना।

अखंड आरूढ अनुमाना। या नांव भ्रम ॥ ३१ ॥

māgīla kāmhi āṭhavenā | puḍhīla vicāra sucenā |
akhaṇḍa ārūḍha anumānā | yā nāmva bhrama || 31 ||

When this 'thing' that is previous to everything is not remembered or that thoughtless Self that comes after everything is not understood; or when that unbroken *parabrahman* is enwrapped in conjecture then, there is this delusion of 'I am'.

32. प्रचीतविणि औषध घेणे। प्रचति नसता पथ्य करणे।

प्रचीतीवणि ज्ञान सांगणें। या नांव भ्रम ॥ ३२ ॥

pracītivīṇa auśadha gheṇe | pracita nastā pathya karaṇe |
pracītivīṇa jñāna sāṅgaṇeṁ | yā nāmva bhrama || 32 ||

To accept the remedies that do not bring this 'experience' (ie. to do 'many' *sadhanas*); or to run after the experience of anything that is not this 'experience'; or to think that you can become that Reality without being in this 'experience'; then there is this delusion of 'I am'.

33. फळश्रुतीवीण प्रयोग। ज्ञानेवीण नुसता योग।

उगाच शरीरें भोगजि भोग। या नांव भ्रम ॥ ३३ ॥

phalaśrutīvīṇa prayoga | jñānevīṇa nustā yoga |
ugāca śarīreṁ bhogije bhoga | yā nāmva bhrama || 33 ||

To apply oneself to something that does not have this 'experience' as its fruit; or to merely do the *yoga* that lacks this knowledge; or when that 'still and silent' revels in the pleasures of the bodies (the gross and 'all' bodies) then, there is this delusion of 'I am'.

34. ब्रह्मा लहितो अदृष्टीं आणवाचून जाते सटी।

ऐशा प्रकाराच्या गोष्टी। या नांव भ्रम ॥ ३४ ॥

brahmā lihito adṛṣṭīm āṇi vācūna jāte saṭi |
aiśa prakāricyā goṣṭi | yā nāmva bhrama || 34 ||

To think that lord *brahma* writes ones destiny upon the forehead or to believe that goddess *suti* comes to the child and reads this writing; or when this 'story' of God is all these superstitions, then there is this delusion of 'I am'.

35. उदंड भ्रम वसिरला। अज्ञानजनीं पैसावला।

अल्प संकेतें बोललि। कळावया कारणें ॥ ३५ ॥

udaṇḍa bhrama visaralā | ajñānajanīm paisāvalā |
alpa saṁketeriṁ bolilā | kaḷāvayā kāraṇeṁ || 35 ||

That vast *paramatma* has expanded into this delusion of the 'I am' and this delusion has grown in the company of the ignorant people (with their 'many' concepts and superstitions). Still in order to bring that *nirgun* understanding this little 'I am' has



to be made. (From this delusion of ‘I am’ there comes the ‘many’ delusions when one looks outward/down. Yet from this ‘I am’ delusion, that Reality, ie. the end of delusion, can be understood when one looks inward/up)

36. भ्रमरूप वशिव स्वभावे। तेथें काये म्हणोन सांगावें।

नरिगुण ब्रह्मावेगळें अघवें। भ्रमरूप॥ ३६॥

*bhramarūpa viśva svabhāveṁ | tethēṁ kāye mhaṇona sāṅgāvēṁ |
nirguṇa brahmāvegaleṁ aghaveṁ | bhramarūpa || 36 ||*

When there is this gross creation made from this delusion of ‘I am’ then, how can ‘there’ be *brahman*? For other than that *nirgun brahman* everything is of the nature of delusion.

37. ज्ञातास नाहीं संसार। ऐसें बोलती अपार।

गत ज्ञात्याचे चमत्कार। या नांव भ्रम॥ ३७॥

*jñātāsa nāhīṁ saṁsāra | aiseṁ bolatī apāra |
gata jñātyāce camatkāra | yā nāṁva bhrama || 37 ||*

If it is said that the *gnyani* has no *samsar* because He is ‘speaking’ this ‘I am’; or if it is believed that the *gnyani* still performs miracles even after He has departed then, there is this delusion of ‘I am’. (That *gnyani* is *paramatma* and He is beyond this ‘speech’ of ‘I am’; He has escaped the clutches of *maya*)

38. येथें आशंका उठली। ज्ञात्याची समधी पूजली।

तेथें काहीं प्रचीत आली। कवि नाहीं॥ ३८॥

*yethēṁ āśankā uṭhālī | jñātyācī samadhī pūjālī |
tethēṁ kāmhiṁ pracīta ālī | kavī nāhīṁ || 38 ||*

Here a doubt arose. “If one worships the *samadhi* of a *gnyani* then, can some wonderful miracles not be experienced there?”

39. तैसेच अवतारी संपले। त्यांचेह सामर्थ्य उदंड चाले।

तरी ते काये गुंतले। वासना धरूनि॥ ३९॥

*taiseci avatārī saṁpale | tyāñcehi sāmārthya udanḍa cāle |
tarī te kāye guṁtale | vāsanā dharūni || 39 ||*

That vast *paramatma* (ie. the *gnyani*) has abandoned this ‘I am’. Still this power of that *paramatma* continues to have effect ‘here’. But how can He be entangled and holding this *vasana* (this desire to be)? (The *gnyani* does not take the touch of this power of knowledge and existence. Still the whole gross creation of the ignorant *jīva* has the support of this knowledge and it could not survive for a moment even without this existence)

40. ऐसी आशंका उद्भवली। समर्थे पाहजि नरिसली।

इतुकेन हे समाप्त जाली। कथा भ्रमाची॥ ४०॥

*aisī āśankā udbhavalī | samartheṁ pāhaji nirasilī |
itukena he samāpta jālī | kathā bhramācī || 40 ||*

Such was the doubt that had arisen and this should be removed by the Master. Then by thoughtlessness, this ‘story’ of delusion can be brought to a close.



इति श्रीदासबोधे गुरुशषियसंवादे
 भ्रमनरूपणनाम समास सहावा ॥ ६ ॥ १०.६
iti śrīdāsabodhe gurushīṣyasamvāde
bhramanirūpaṇanāma samāsa sahāvā || 6 || 10.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 10 named „Discourse on Delusion“ is concluded.



10.7 Discourse on *sagun bhajan* (desireless devotion)

समास सातवा : सगुणभजन

samāsa sātavā : saguṇabhajana

|| Śrī Rām ||

1. अवतारादकि ज्ञानी संत। सारासारवचिरें मुक्त।
त्यांचे सामर्थ्य चालत। कोण्या प्रकारें ॥ १ ॥
avatārādika jñānī saṁta | sārāsāravacāreṁ mukta |
tyāṁce sāmārthya cālata | koṇyā prakāreṁ || 1 ||

“Due to that thoughtless essence, this ‘I am’ etc. is set free from its confines and there is the *gnyani* and Saint. But does their power continue to work?”

2. हें श्रोतयांची आशंका। पाहातां प्रश्न केला नका।
सावध होऊन ऐका। म्हणे वक्ता ॥ २ ॥
heṁ śrotayāṁcī āśaṁkā | pāhātāṁ praśna kelā nikā |
sāvadha hoūna aikā | mhaṇe vaktā || 2 ||

That thoughtless *swarup* had become this doubt of the listener. But if one understands that thoughtless *swarup* then, this question will not be asked. Therefore be alert and listen, says the speaker (leave off every concept and then no questions will arise).

3. ज्ञानी मुक्त होऊन गेले। मागें त्यांचे सामर्थ्य चाले।
परंतु ते नाही आले। वासना धरूनी ॥ ३ ॥
jñānī mukta hoūna gele | māgeṁ tyāṁce sāmārthya cāle |
paramtu te nāhī āle | vāsana dharūnī || 3 ||

The *gnyani* has achieved liberation and gone and afterwards this power of that *paramatma* (ie. *gnyani*) continues to work. But He is that Reality and cannot come back again by holding this desire/*vasana* to be (the whole world functions and is caught in this knowledge of *maya*. On account of this *vasana*, ie. the desire to be, every creature takes birth again and again. Only the *gnyani* has freed Himself from this *vasana* and is liberated). (*maharaj* – how can I come back, I don’t exist)

4. लोकांस होतो चमत्कार। लोक मानती साचार।
परंतु याचा वचिर। पाहिला पाहजि ॥ ४ ॥
lokāṁsa hoto camatkāra | loka mānitī sēcāra |
paramtu yēcā vicāra | pāhilā pāhije || 4 ||

Miracles appear to people and they believe that they are true. Therefore thoughtlessness should be understood (and then no so-called miracles will appear).

5. जीत असतां नेणों कर्ति। जनामधें चमत्कार होती।
ऐसियाची सद्य प्रचिती। रोकडी पाहावी ॥ ५ ॥
jīta astāṁ neṇorṁ kitī | janāmadherṁ camatkāra hotī |
aisiyācī sadya pracitī | rokaḍī pāhāvī || 5 ||

If while living one gives up these ‘many’ names and forms and this ‘I am’ that supports



this world appears, then this should be called a real miracle. And afterwards one should directly understand that thoughtless Self that is within this ever-present ‘experience’ (ie. miracle).

6. तो तरी आपण नाही गेला। लोकीं प्रत्यक्ष देखला।

ऐसा चमत्कार जाला। यास काये म्हणावें ॥ ६ ॥

*to tarī āpaṇa nāhīm gelā | lokīm pratyakṣa dekhilā |
aisā camatkāra jālā | yāsa kāye mhaṇāvēṃ || 6 ||*

That *paramatma* is always there even if ‘you’ have not left, but in this world the people cannot see Him for they are staring through their senses (they cannot see this miracle nor can they see that *gnyani*; they can only see his body made of dust). Therefore when this miracle of ‘I am’ appears, one should *say nothing to this ‘speech’? (*maharaj*- keep mum!) *(The chattering mind will become quiet and this ‘speech’ will be heard when one understands that, these ‘many’ things have been created by my chattering mind only)

7. तरी तो लोकांचा भावार्थ। भावकिं देव येथार्थ।

अनेतर कल्पना वेरथ। कुतर्काची ॥ ७ ॥

*tarī to lokāṃcā bhāvārtha | bhāvikām deva yethārtha |
anetra kalpanā vertha | kutarkācī || 7 ||*

And when this *faith in this ‘speech’ becomes thoughtless then, the faithful truly become God. All else is really empty imagination and foolish fancy (*maharaj*- they see gods and many things in their meditation, but they have a passionate mind). *(*maharaj*- what faith is required when you are He)

8. आवडे तें स्वप्नीं देखलें। तरीकाय तेथून आलें।

म्हणाल तेणें आठवलें। तरी द्रव्य कां दसि ॥ ८ ॥

*āvade teṃ svapnīm dekhileṃ | tarikāya tethūna āleṃ |
mhaṇāla teṇeṃ āṭhavileṃ | tarī dravya kām dise || 8 ||*

Though one may wish to percieve that Reality in this ‘all’ dream still, how can that Reality ever leave ‘there’? (If you try to see that Reality then, you will see something else ie. the ‘all’ of this original dream; then you see your reflection. Therefore every desire should be abandoned, even this dream and the desire to be that Reality) And if due to this dream, one was to say that that Reality was being remembered still, this is only objective knowledge that is being seen (then we create another dream within this original dream and we may say we seen a wonderful miracle at the *gnyani*’s *samadhi*. But that Reality cannot be remembered nor can it be imagined by the mind. It was just our desire to see Him that brought about this apparation)? ⁵

9. एवं आपली कल्पना। स्वप्नीं येती पदार्थ नाना।

परी ते पदार्थ चालतीना। अथवा आठऊ नाही ॥ ९ ॥

evaṃ āpalī kalpanā | svapnīm yetī padārtha nānā |

⁵*siddharameshwar maharaj*- To acquire supernatural powers and to perform extra-ordinary miracles can only come about when one has become separate from the *swarup* at the source. It is just like creating another dream in the completely destructible strange dream that is the world. Therefore, aspirants of *paramartha* should not fall into the confusion of supernatural powers.



parī te padārtha cālatinā | athavā āṭhaū nāhīm || 9 ||

Thus it is your imagination that ‘many’ things have appeared within this original dream of ‘I am’. But that Reality is not this moving ‘object’ nor is it a thing remembered.

10. येथें तुटली आशंका। ज्ञातयास जन्म कल्पू नका।

उमजेना तरी वविका। बरें पाहा ॥ १० ॥

*yetheri tuṭali āśankā | jñātyāsa janma kalpūṁ nakā |
umajenā tarī vīvekā | bareṁ pāhā || 10 ||*

This doubt has been cleared up; one should not imagine rebirth for the *gnyani*. If you have not understood this *nirgun* then, *vivek* is required and thoughtlessness should be understood.

11. ज्ञानी मुक्त होऊन गेले। त्यांचें सामर्थ्य उगेच चाले।

कां जे पुण्यमार्गें चाललें। म्हणोनियां ॥ ११ ॥

*jñānī mukta hoūna gele | tyāṁceṁ sāmārthya ugeci cāle |
kāṁ je puṇyamārgeṁ cālileṁ | mhaṇoniyāṁ || 11 ||*

That *gnyani* is liberated and gone and the power of that *gnyani* silently, effortlessly continues (as it always has).

12. याकारणें पुण्यमार्गें चालावें। भजन देवाचें वाढवावें।

न्याये सांडून न जावें। अन्यायमार्गें ॥ १२ ॥

*yākāraṇeṁ puṇyamārgeṁ cālāveṁ | bhajana devāceṁ vāḍhavāveṁ |
nyāye sāmḍūna na jāveṁ | anyāyamārgeṁ || 12 ||*

By means of this ‘I am’, you should walk on this path of great virtue and make this *sagun bhajan* of God expand. You should never let this conviction slip and go on the roads of doubt.

13. नानापुरश्चरणें करावीं। नाना तीर्थाटणें फीरावीं।

नाना सामर्थ्यें वाढवावीं। वैराग्यबळें ॥ १३ ॥

*nānāpuraścaraṇeṁ karāvīṁ | nānā tīrthāṭaṇeṁ phīrāvīṁ |
nānā sāmārthyeṁ vāḍhavāvīṁ | vairāgyabaḷeṁ || 13 ||*

The ‘many’ should make this *mantra* (‘I am He’) and the ‘many’ should make this pilgrimage to ‘I am’; the ‘many’ should make this power grow, through powerful renunciation/*vairagya*.

14. नशिचये बैसे वस्तूकडे। तरी ज्ञानमार्गेंहिसामर्थ्य चढे।

कोणीयेक येकांत मोडे। ऐसें न करावें ॥ १४ ॥

*nīścaye bāise vastūkade | tarī jñānamārgeṁhi sāmārthya caḍhe |
koṇīyeka yekānta moḍe | aiseṁ na karāveṁ || 14 ||*

*And when there is the conviction of that Self (I do not exist), then on this path of knowledge your power will grow. You are that One within everyone and your ‘aloneness’ should never be broken. (*maharaj*- be out of the clutches of thoughts) *(*siddharameshwar maharaj* gave many lectures on this one verse)



15. येक गुरु येक देव। कोठें तरी असावा भाव।
भावारथ नसतां वाव। सर्व कांहीं॥ १५॥
yeka guru yeka deva | koṭhem tarī asāvā bhāva |
bhāvārtha nastān vāva | sarva kāmhiṁ || 15 ||

One's faith should either be placed in *guru* or God (ie. *purush*). Otherwise without this faith, there is this vain and empty 'all thing' (this 'all' vainly speaks 'I am He').

16. नरिगुणीं ज्ञान जालें। म्हणोन सगुण अलक्ष केलें।
तरी तें ज्ञातें नागवलें। दोहकिडे॥ १६॥
nirgunīm jñāna jālēm | mhaṇona saguṇa alakṣa kelem |
tarī tēm jñātem nāgavalem | dohikāḍe || 16 ||

Then in that *nirgun* there has appeared this knowledge. Therefore this *sagun* knowledge should be made that *imperceptible *brahman* (*sagun* should be dissolved in *nirgun*). But if that Reality gets plundered then, there is this known in the possession of *purush/prakruti* (then again duality arises; the Knower/*purush* and the known/*prakruti*).

17. नाहीं भक्ती नाहीं ज्ञान। मधेंच पैसावला अभिमान।
म्हणोनियां जपध्यान। सांडूच नये॥ १७॥
nāhīm bhaktī nāhīm jñāna | madhemca paisāvalā abhimāna |
mhaṇoniyāṁ japadhyāna | sāmḍūmca naye || 17 ||

And if there is no devotion and no knowledge then, the pride of the body comes in between that *purush* and His *prakruti*. Therefore this repetition of 'I am' should not be left.

18. सांडील सगुणभजनासी। तरी तो ज्ञाता परी अपेसी।
म्हणोनियां सगुणभजनासी। सांडूच नये॥ १८॥
sāmḍīla saguṇabhajanāsī | tarī to jñātā parī apesī |
mhaṇoniyāṁ saguṇabhajanāsī | sāmḍūmca naye || 18 ||

When that Knower lets slip this *sagun bhajan* of God then, he will be a failure (one may understand *sagun* devotion but if faith is lacking then, one will tumble down into body consciousness once more; *maharaj*- faith in Yourself is the best). Therefore this *sagun bhajan* should never be given up. (*sagun bhajan* ie. effortless knowing, will leave of its own accord when the *nirgun* understanding comes; but if it is not maintained and increased then, one will suddenly be swept away in *maya*'s flood)

19. नःकाम बुद्धीचिया भजना। तरैलोकीं नाहीं तुळणा।
समर्थेवणि घडेना। नःकाम भजन॥ १९॥
niḥkāma buddhīciyā bhajanā | trailokīm nāhīm tuḷaṇā |
samarthemviṇa ghaḍenā | niḥkāma bhajana || 19 ||

There is no equal in the three worlds to this *sagun bhajan* done with a desireless *buddhi*. But without the Master that desireless *bhajan* will not be fully accomplished.

20. कामनेनें फळ घडे। नःकाम भजनें भगवंत जोडे।
फळभगवंता कोणीकडे। महदांतर॥ २०॥
kāmaneneri phala ghaḍe | niḥkāma bhajaneri bhagavaṁta joḍe |



phalābhagavanāntā koṇīkaḍe | mahadāntara || 20 ||

When *bhajans* are performed with desire then, that fruit may be acquired but when there is desireless *bhajan* then, there will be union with God. Still understand that between these fruits and God there is this great intervening space of the ‘all’.

21. नाना फळे देवापासी। आणी फळ अंतरीं भगवंतासी।
याकारणें परमेश्वरासी। नःकाम भजावें ॥ २१ ॥
nānā phale devāpāsī | āṇī phala āntarīṁ bhagavanāntāsī |
yākāraṇeṁ paramēśvarāsī | nīḥkāma bhajāveṁ || 21 ||

‘Many’ fruits are in the possession of God but God is the true fruit that is hidden within this ‘all’. Therefore by the means of this ‘speech’, there should be this desireless *bhajan* to *parameshwara* (*beyond ishvara/purush; I do not even want to know; I do not even want to be*).

22. नःकामभजनाचें फळ आगळे। सामर्थ्य चढे मर्यादावेगळें।
तेथें बापुडी फळें। कोणीकडे ॥ २२ ॥
nīḥkāma bhajanācēṁ phala āgaḷe | sāmārthya caḍhe maryādāvegaḷeṁ |
tetheṁ bāpuḍī phaleṁ | koṇīkaḍe || 22 || That fruit of desireless *bhajan* is so great, that one’s power grows beyond all limits. What are these fruits acquired by the poor and helpless *jivas* compared to that fruit of *brahman*?

That fruit of desireless *bhajan* is so great, that one’s power grows beyond all limits. What are these fruits acquired by the poor and helpless *jivas* compared to that fruit of *brahman*?

23. भक्ते जें मनीं धरावें। तें देवें आपणचक्रावें।
तेथें वेगळें भावावें। नलगे कदा ॥ २३ ॥
bhakteṁ jēṁ manīṁ dharāveṁ | teṁ deveṁ āpaṇaci karāveṁ |
tetheṁ vegaleṁ bhāvāveṁ | nalage kadā || 23 ||

If the devotee holds this ‘I am’ in the mind then, he becomes himself God. Therefore ‘there’ the feeling of separateness should never be allowed to rise (*ie. desireless*).

24. दोनी सामर्थ्यें येक होतां। काळास नाटोपे सर्वथा।
तेथें इतरांसी कोण कथा। कीटकन्यायें ॥ २४ ॥
donī sāmārthyēṁ yeka hotāṁ | kāḷāsa nāṭope sarvathā |
tetheṁ itarāṁsī koṇa kathā | kīṭakanyāyerṁ || 24 ||

When this power that is within this *prakruti/purush* becomes that One God then, death can never touch one. And in *brahman*, this story of the ‘all’ is like a small insect.

25. म्हणोन नःकाम भजन। वरी वशिष ब्रह्मज्ञान।
तयास तुळतिं त्रिभुवन। उणें वाटे ॥ २५ ॥
mhaṇoni nīḥkāma bhajana | varī viśeṣa brahmajñāna |
tayāsa tuḷitāṁ tribhuvana | uṇeṁ vāṭe || 25 ||

Therefore, desireless worship/*bhajan* (*ie. I want nothing from this world, I don’t even want knowledge*) should be maintained until that pure knowledge of *brahman* has been



acquired. These three worlds pale in comparison to that Reality.

26. येथें बुद्धीचा प्रकाश। आणकि न चढे वशिष।
 प्रताप कीर्ती आणी येस। नरितर॥ २६॥
yetherṁ buddhīcā prakāśa | āṇika na caḍhe viśeṣa |
pratāpa kīrtī āṇī yeśa | niraṁtara || 26 ||

‘Here’ in *sagun*, the light of the *buddhi* has not ascended to that pure knowledge. But this glory, pervasiveness and success of ‘I am’ is that *parabrahman* (therefore maintain this understanding until that God is achieved)

27. नरूपणाचा वचार। आणी हरकिथेचा गजर।
 तेथें होती तत्पर। प्राणीमात्र॥ २७॥
nirūpaṇācā vicāra | āṇī harikathecā gajara |
tetherṁ hotī tatpara | prāṇīmātra || 27 ||

When the roar of His song leads to that thoughtless discourse then, the one who was only in the *prana* gets absorbed ‘there’. (*maharaj*- roar like a lion, ‘I am He’)

28. जेथें भ्रष्टाकार घडेना। तो परमार्थहादडेना।
 समाधान वधिडेना। नशिचयाचें॥ २८॥
jetherṁ bhrasṭākāra ghaḍenā | to paramārthahi daḍenā |
samādhāna vighaḍenā | nīścayācēṁ || 28 ||

Then the confusion of delusion ‘here’ does not appear. Then that *paramarth* is not hidden and complete contentment is not spoiled.

29. सारासारवहचार करणें। न्याये अन्याये अखंड पाहाणें।
 बुद्धिभगवंताचें देणें। पालटेना॥ २९॥
sārāsāravhicāra karaṇēṁ | nyāye anyāye akhaṁḍa pāhāṇēṁ |
buddhi bhagavaṁtācēṁ deṇēṁ | pālaṭenā || 29 ||

By discriminating continuously between justice and injustice, thoughtlessness is imbibed and you are given the *buddhi* of God and that never turns or changes.

30. भक्त भगवंतीं अनन्य। त्यासी बुद्धी देतो आपण।
 येदर्थी भगवद्वचन। सावध ऐका॥ ३०॥
bhakta bhagavaṁtīm ananya | tyāsī buddhī deto āpaṇa |
yedarthīm bhagavadvacana | sāvadha aikā || 30 ||

When the devotee is totally inseparable from God then, that *paramatma* gives its own *buddhi* to that *paramatma*. For this reason there is to be this *sagun* ‘speech’ of God. Therefore be ever alert and listen.

श्लोकार्ध॥ ददामि बुद्धियोगं तं येन मामुपयांति ते॥
ślokaṛdha || dadāmi buddhiyogaṁ taṁ yena māmupayānti te ||

half-shloka || I, myself gave them the intelligence by which they came unto me.

31. म्हणौन सगुण भजन। वरी वशिष ब्रह्मज्ञान।



प्रतययाचें समाधान। दुर्लभ जर्गी ॥ ३१ ॥

mhaṇauna saguṇa bhajana | varī viśeṣa brahmajñāna |
pratyayācēṁ samādhāna | durllabha jagīm || 31 ||

This *sagun bhajan* should be performed until there is that pure knowledge of *brahman*. Then there is the complete contentment of that *nirgun*, the most difficult to gain in this world (if you stay in this world then, He is most difficult to attain).

इति श्रीदासबोधे गुरुशषियसंवादे

सगुणभजननरूपणनाम समास सातवा ॥ ७ ॥ १०.७

iti śrīdāsabodhe guruśiṣyasamvāde

saguṇabhajanānirūpaṇanāma samāsa sātavā || 7 || 10.7

Thus in *Shri Dasbodh*, a dialogue between the *Guru* and *disciple*, *Sub-Chapter 7* of *Chapter 10* named „Discourse on *sagun bhajan* (desireless devotion)“ is concluded.



10.8 The *Sagun* Discourse (forget everything and He is there)

समास आठवा : प्रचीतनरूपण

samāsa āṭhava : pracītanirūpaṇa

|| Śrī Rām ||

1. ऐका प्रचितीचीं लक्षणें। प्रचति पाहेल तें शाहाणें।
येर वेडे दैन्यवाणे। प्रचतिवणि॥ १॥
aikā pracittīcīṁ lakṣaṇeṁ | pracita pāhela teṁ śāhāṇeṁ |
yera veḍe dainyavāṇe | pracitīvina || 1 ||

If you listen with the attention of this ‘experience’, then through wisdom, this *sagun* will reach that Reality. The rest who are without this ‘experience’, foolishly chase after sense objects and make themselves miserable.

2. नाना रत्नें नाना नाणीं। परीक्षून न घेतां हानी।
प्रचति न येतां नरूपणीं। बैसोंच नये॥ २॥
nānā ratneṁ nānā nāṇīṁ | parīkṣūna na ghetām hānī |
pracita na yetām nirūpaṇīṁ | bhaiṣōṁca naye || 2 ||

If the ‘many’ jewels and the ‘many’ wealths are properly examined then, you will not have to suffer anymore. Therefore do not take delight in any discourse which does not bring this ‘experience’.

3. सुरंग शस्त्र दमून पाहलिं। बरें पाहातां प्रचतीस आले।
तरी मग पाहजि घेतलें। जाणते पुरुषीं॥ ३॥
surāṅga śastra damūna pāhileṁ | bareṁ pāhātām pracitīsa āle |
tarī maga pāhije ghetaleṁ | jāṇate puruṣīṁ || 3 ||

When you become weary of these ‘prison glories’ then, the understanding of this ‘experience’ can come. And afterwards, by simply remaining with this knowing one should accept the thoughtlessness of that *purush*.

4. बीज उगवेलसें पाहावें। तरी मग द्रव्य घालून घ्यावें।
प्रचति आलयां ऐकावें। नरूपण॥ ४॥
bīja ugavelaseṁ pāhāveṁ | tarī maga dravya ghālūna ghyāveṁ |
pracita āliyaṁ aikāveṁ | nirūpaṇa || 4 ||

The *sprouting of this seed of knowledge should be understood and then this objectification can be thrown away. And when this *sagun* ‘experience’ comes then, one should listen to that discourse only. *(*maharaj*-‘knowledge is the sprout house of the world’; Understand that knowledge or *mula maya* is the seed and from this seed there comes a sprout; this is the arising of a thought or concept and then there is the naming of the ‘many’ forms that bring this gross world)

5. देहीं आरोग्यता जाली। ऐसी जना प्रचति आली।
तरी मग आगत्य घेतली। पाहजि मात्रा॥ ५॥
dehīṁ ārogyatā jālī | aisī janā pracita ālī |
tarī maga āgatyā ghetalī | pāhije mātṛā || 5 ||



If while in this body, this *sagun* ‘experience’ can bring freedom from this disease of body consciousness then, that man should completely accept this medicine of ‘I am He’ (if you understand once then, why can you not always understand?).

6. प्रचर्तिवणि औषध घेणें। तरी मग धडचविघिडणें।
अनुमानें जें कार्य करणें। तेंचि मुखपण ॥ ६ ॥
pracitīvaṇa auśadha gheṇem | tarī maga dhaḍaci vighaḍaṇem |
anumāṇem jem kārya karaṇem | teṁci murkhapaṇa || 6 ||

But if you take a remedy that lacks this ‘experience’ then, this ‘all’ will get completely spoiled. For then that *mula maya* makes its action through conjecture and that Reality becomes foolish.

7. प्रचर्तिस नाहीं आलें। आणिसुवर्ण करवलें।
तरी मग जाणावें ठकलें। देखतदेखतां ॥ ७ ॥
pracitīsa nāhīm ālēm | āṇi suvarṇa karavileṁ |
tarī maga jāṇāvēṁ ṭhakileṁ | dekhatadekhatām || 7 ||

If this ‘experience’ has not come and this divine place of the ‘all’ has not been created then, you should know that you have been cheated in this life.

8. शोधून पाहल्यावणि। काहींतरी येक कारण।
होणार नाहीं नरिवाण। प्राणास घडे ॥ ८ ॥
śodhūna pāhilyāvaṇi | kāhīntarī yeka kāraṇa |
hoṇāra nāhīm nirvāṇa | prāṇāsa ghaḍe || 8 ||

If this cause (ie. the seed of knowledge/‘thing’, that causes this world) and that One within this ‘thing’ are not understood by thorough searching then, that One will die in the *prana*.

9. म्हणोनी अनुमानाचें कार्य। भल्यानीं कदापि करू नये।
उपाय पाहतां अपाये। नेमस्त घडे ॥ ९ ॥
mhaṇonī anumānācēm kārya | bhalyānīṁ kadāpi karūṁ naye |
upāya pāhatām apāye | nemasta ghaḍe || 9 ||

Therefore the wise should never make their actions through conjecture, for such remedies are sure to be harmful (ie. they keep you in body consciousness).

10. पाण्यांतील महैसीची साटी। करणें हें बुद्धचि खोटी।
शोधल्यावणि हपुटी। होणें घडे ॥ १० ॥
pāṇyāntīla mhaīsīcī sāṭī | karaṇem hem buddhica khoṭī |
śodhilyāvaṇi hīpuṭī | hoṇem ghaḍe || 10 ||

For when this ‘frame filled with water’ of a lazy and gluttonous man does the actions, then thoughtlessness becomes his deceitful *buddhi*. Therefore understand that without careful examination, the confusion of body consciousness will not go away.

11. वशिवासें घर घेतलें। ऐसें कति नाहीं ऐकलें।
मैंदैं मैंदावें केलें। परी तें शोधलें पाहजि ॥ ११ ॥
viśvāsaem ghara ghetaleṁ | aiseṁ kitī nāhīm aikaleṁ |



mairīderī mairīndāverī kelerī | parī terī śodhilerī pāhije || 11 ||

Then one takes the ownership of this ‘house’/body on the word of another. ⁶ Such is the deceit perpetuated by the cunning ego. Therefore the ‘many’ thoughts should never be listened to and that Reality should be searched out. **(maharaj – this body is so faithless, I tell you. It will not even say ‘good-bye’).*

12. शोधलियावणि अनन्वसुत्र घेणें। तेणें प्राणास मुकणें।

लटकियाचा वशिवास धरणें। हेंच मूर्खपण ॥ १२ ॥

śodhilyāviṇa annavastra gheṇem | teṇem prāṇāsa mukaṇem |
laṭkiyācā viśvāsa dharaṇem | hemci mūrkhapaṇa || 12 ||

If you accept the gross food without purifying it and if you accept this covering of a body as yours, then that Reality will be lost to the *prana*. If that thoughtless Self has faith in the false, then it has become foolish. (This ‘I am’ is our real food and our covering is the sky; without these we could not live for a moment. If this gross body is carefully examined and understood, then only will it become this purified body of the ‘all’)

13. संगती चोराची धरति। घात होईल तत्वता।

ठकु सतिरु शोधति। ठाई पडे ॥ १३ ॥

samgatī corācī dharitām | ghāta hoīla tatvatā |
ṭhaku simtaru śodhitām | ṭhāīm paḍe || 13 ||

If one keeps the company of the thief then, one is sure to be killed. This deceiver should be found out and his place should be avoided (*maharaj- mind is the thief*).

14. गैरसाळ तामगरी। कोणी नवी मुद्रा करी।

नाना कपट परोपरी। शोधून पाहावे ॥ १४ ॥

gairasāḷa tāmagarī | koṇī navī mudrā karī |
nānā kapaṭa paroparī | śodhūna pāhāverī || 14 ||

There are these undisciplined ‘great’ men in saffron and within this ‘all’, they give some new **mudra* to perform (therefore be He and leave all the ‘many’ remedies); there are the ‘many’ fraudulent practices and these should be examined and understood. **(A place of put your attention)*

15. दवाळखोराचा मांड। पाहातां वैभव दसि उदंड।

परी तें अवघें थोतांड। भंड पुढें ॥ १५ ॥

⁶*siddharameshwar maharaj-* First someone who is deluded decides that, this is this and that is that and becomes the teacher of those born after him and teaches the same things to them. In this way, one makes their intellect as ‘expert’ as the other....A ‘wine-devotee’ sincerely believed that wine was the best reliever of hardship and it could eradicate all suffering and so to free all from suffering, he opened a wine bar and gave away wine free of charge. His sincere goal was to free the whole world from its suffering by getting everybody drunk like himself. Now if his action is considered benevolent, then the actions of mothers, fathers, teachers and masters etc., who are all blind-drunk on the wine of ignorance, can also be said to be benevolent. They tell their children and those who want to escape from the bondages of this worldly life, “Oh dear ones! Behave as your elders have behaved; take a wife and rear children; undertake back-breaking toil for them and thus live a ‘happy’ material life. That is the only true accomplishment in life. That other way called *paramarth*/Ultimate Accomplishment, is nothing but lies.”



*divālakhorācā māṇḍa | pāhātām vaibhava dise udarṇḍa |
parī tem avaghem thotārṇḍa | bharṇḍa puḍherṇ || 15 ||*

There is this lavish and extravagant assembly place of the ‘all’ when you understood the glory of that *paramatma*. But when that vast *paramatma* sees through these eyes of flesh then, it becomes a false story made by your imagination and this leads you only into disgrace.

16. तैसैं प्रचर्तिवीण ज्ञान। तेथें नाहीं समाधान।
करून बहुतांचा अनुमान। अनहीत जालें ॥ १६ ॥
*taiseṁ pracitīvīṇa jñāna | tetheṁ nāhīṁ samādhāna |
karūna bahutāṁcā anumāna | anhīta jāleṁ || 16 ||*

Knowledge that is void of this *sagun* ‘experience’ will never bring the perfect contentment of ‘there’. By going along with these ‘many’ conjectures, this ‘experience’ will be made to suffer so much.

17. मंत्र यंत्र उपदेसलि। नेणतें प्राणी तें गोवलिं।
जैसैं झांकून मारलिं। दुखणाईत ॥ १७ ॥
*mantra yantra upadesile | neṇateṁ prāṇī teṁ govileṁ |
jaiseṁ jhāṁkūna mārileṁ | dukhaṇāīta || 17 ||*

Then *mantras* and *yantras* get taught and due to such ignorance, that Reality gets confined in the *prana*. They are about as much use as placing only a blanket on a patient dying of some terrible disease.

18. वैद्य पाहलि परी कच्चा। तरी प्राण गेला पोराचा।
येथें उपाये दुसऱ्याचा। काये चाले ॥ १८ ॥
*vaidya pāhilā parī kaccā | tarī prāṇa gelā porācā |
yetheṁ upāye dusaṛyācā | kāye cāle || 18 ||*

If a doctor lacking in this ‘experience’ examines one, then the *‘childish’ will surely die. Then this remedy of the ‘all’ is of what use? (A doctor can only help keep you in this body) *(We are like children playing; they take some stones and say this is a plate and this is a cup and this is a god etc; all imagination)

19. दुःखें अंतरी झजि। आणी वैद्य पुसतां लाजे।
तरीच मग त्यासी साजे। आत्महत्यारेपण ॥ १९ ॥
*duḥkheṁ antarī jhije | āṇī vaidya pusatām lāje |
tarīca maga tyāsī sāje | ātmahatyārepaṇa || 19 ||*

Then in this inner space of ‘I am’ there is great suffering and if you feel too ashamed to get rid of that doctor (you feel ashamed of what the people might say if you walk on this path) then, you should be considered as a killer of your own *atma*.

20. जाणत्यावरी गर्व केला। तरी नेणत्याकरतिं बुडाला।
येथें कोणाचा घात जाला। बरें पाहा ॥ २० ॥
*jāṇatyāvarī garva kelā | tarī neṇatyākāritīṁ buḍālā |
yetheṁ koṇācā ghāta jālā | bareṁ pāhā || 20 ||*



If you only shows off (“I know this and that”) before the Knower then, you will surely drown due to your ignorance. Then who is at a loss tell me? Therefore understand thoughtlessness.

21. पापाची खंडणा जाली। जनमयातना चुकली।
 ऐसी स्वयें प्रचति आली। म्हणजि बरें ॥ २१ ॥
pāpācī khaṇḍaṇā jālī | janmayātanā cukaḷī |
aisī svayem pracita ālī | mhaṇije bareṇ || 21 ||

Thoughtlessness is the banishing of sin; thoughtlessness is the forgetting of the miseries of birth; thoughtlessness will come naturally when you stay with this ‘experience’.

22. परमेश्वरास वोळखलें। आपण कोणसें कळलें।
 आत्मनविदन जालें। म्हणजि बरें ॥ २२ ॥
paramēśvarāsa volakhileṇ | āpaṇa koṇaseṇ kaḷaleṇ |
ātmanivedana jāleṇ | mhaṇije bareṇ || 22 ||

parameshwara can be recognised when you have understood who you are (ie. ‘I am knowledge’). For when this knowledge is surrendered to that *atma* there is the thoughtlessness of pure knowledge.

23. ब्रह्मांड कोणें केलें। कासयाचें उभारलें।
 मुख्य कर्तयास वोळखलें। म्हणजि बरें ॥ २३ ॥
brahmāṇḍa koṇeṇ kelerṇ | kāsayācēṇ ubhāraleṇ |
mukhya kartyaśa volakhileṇ | mhaṇije bareṇ || 23 ||

If one understands who and how the *brahmāṇḍa* has built (this gross perceived universe was build from *prakṛuti* and objectification) then, the real ‘doer’ (*purush*) can be recognized by thoughtlessness.

24. येथें अनुमान राहिला। तरी परमार्थ केला तो वायां गेला।
 प्राणी संशई बुडाला। प्रचतिवणि ॥ २४ ॥
yethermanumāna rāhilā | tarī paramārtha kelā to vāyāṅ gelā |
prāṇī saṁśāim buḍālā | pracitīvaṇi || 24 ||

But if conjecture remains ‘here’ then, whatever *paramarth* is made will be worthless. For doubts will drown you in the *prana*, when there is not this ‘experience’.

25. हें परमार्थाचें वर्म। लटकिं बोले तो अधम।
 लटकि मानी तो अधमोद्धम। येथार्थ जाणावा ॥ २५ ॥
heṇ paramāsthācēṇ varma | laṭikerṇ bole to adhamā |
laṭike mānī to adhamoddhama | yethārtha jāṇāvā || 25 ||

That thoughtless Self is the essence of *paramarth*. But if this ‘speech’ is falsified then, that thoughtless Self becomes a lowly body. Truly, one should know that when that *atma* accepts the false and is then proud of it, then there is the lowest of the low.

26. येथें बोलण्याची जाली सीमा। नेणतां न कळे परमात्मा।
 असतय नाहीं सर्वोत्तमा। तूं जाणसी ॥ २६ ॥
yetherṇ bolanyācī jālī sīmā | neṇatāṅ na kaḷe paramātmā |



asatya nāhīm sarvottamā | tūm jāṇasī || 26 ||

‘Here’ is the limit of this ‘speech’. If you are ignorant of this then, the *atma* cannot be understood. But know that when the untrue is not then, you are the greatest within this ‘all’.

27. माझे उपासनेचा बडविर। ज्ञान सांगावें साचार।
मथिया बोलतां उत्तर। प्रभूस लगे ॥ २७ ॥
mājhe upāsanecā baḍivāra | jñāna sāṅgāvēṁ sācāra |
mithyā bolatām uttara | prabhūsa lage || 27 ||

‘Mine’ is the false pomp of worship and so there should be that thoughtlessness of true knowledge. For even this ‘speech’ of yours is not the true reply and then that Lord will have to suffer. (You are that Lord but you forget Yourself and said ‘I am’. But the truth is, ‘me and mine’ have no existence)

28. म्हणोन सित्यचि बोललें। कर्तयास पाहजि वोळखलें।
मायोदुभवाचें शोधलें। पाहजि मूल ॥ २८ ॥
mhaṇoni satyaci bolileṁ | kartyāsa pāhije voḷakhileṁ |
māyodbhavācēṁ śodhileṁ | pāhije mūla || 28 ||

The Truth has become this ‘speech’ and so the maker of this ‘speech’ should be recognized. Therefore the root of this rising of *maya* should be searched out and thoroughly understood.

29. तेंचि पुढें नीरूपण। बोललेंचि बोललें प्रमाण।
श्रोतीं सावध अंतःकरण। घातलेंचि घालावें ॥ २९ ॥
teṁci puḍhēṁ nīrūpaṇa | bolileṁci bolileṁ pramāṇa |
śrotīm sāvadhā antaḥkarṇa | ghātaleṁci ghālāvēṁ || 29 ||

The Truth has become this *sagun* discourse. Still if this ‘I am’ is continuously made then, that Truth will be revealed. In the listener there should be this alert *antah-karana* and that which is already established should be established by you (ie. That which always is and only is should be realized).

30. सूक्ष्म निरूपण लागलें। तेथें बोललेंचि मागुतें बोललें।
श्रोतयांस पाहजि उमजलें। न्हणौनयां ॥ ३० ॥
sūkṣma nīrūpaṇa lāgaḷeṁ | tetheṁ bolileṁci māguteṁ bolileṁ |
śrotyāṁsa pāhije umajaleṁ | nhaṇauniyām || 30 ||

It is that *brahman* who has made this discourse of *maya* and so ‘there’ has become this ‘I am’ feeling and then afterwards, there was only this ‘I am’ and *brahman* was forgotten. Therefore the listener should understand that *nirgun* Truth.

31. प्रचति पाहातां नकिट। उडोन जाती परपिठ।
म्हणोन हिं खटपट। करणें लागे ॥ ३१ ॥
pracita pāhātām nikaṭa | uḍona jāṭī paripāṭha |
mhaṇoni he khaṭapaṭa | karaṇeṁ lāge || 31 ||

When this ‘experience’ draws close, then the currently experienced names and forms



jump up once again and that thoughtless Self once again starts making the ‘many’ troublesome actions of this world.

32. परपिठेंचजिरी बोललैं। तरी प्रचतिसमाधान बुडालैं।
 प्रचतिसमाधान राखलैं। तरी परपाठ उडे ॥ ३२ ॥
paripāṭheṁci jarī bolileṁ | tarī pracitasamādhāna buḍāleṁ |
pracitasamādhāna rākhileṁ | tarī paripāṭha uḍe || 32 ||

If this ‘speech’ becomes the currently experienced actions then, that contentment of this ‘experience’ is drowned. And if the complete contentment of the ‘experience’ is kept, then the currently experienced flies away. (Therefore remain aloft from these ever-changing experiences)

33. ऐसी सांकडी दोहीकडे। म्हणौन बोललेंचि बोलणें घडे।
 दोनी राखोनियां कोडें। उकलून दाऊं ३३ ॥
aīsī sāmkaḍī dohīmkade | mhaṇauna bolileṁci bolāṇeṁ ghaḍe |
donī rākhoniyaṁ koḍeṁ | ukalūna dāūṁ 33 ||

This ‘experience’ belongs to *prakruti/purush* and therefore this ‘I am’ only is to be ‘spoken’. These two should be fondly protected and then, that *purush* should be disentangled from His relationship and realized.

34. परीपाठ आणी प्रचति प्रमाण। दोनी राखोन नरूपण।
 श्रोते परम वचिक्षण। वविरोत पुढें ॥ ३४ ॥
paripāṭha āṇī pracita pramāṇa | donī rākhona nirūpaṇa |
śrote parama vicakṣaṇa | vivarota puḍheṁ || 34 ||

There are the current experiences and this *sagun* ‘experience’ and there is that Truth. If the listener protects this *prakruti/purush* with utmost alertness then, afterwards there will only be that thoughtless Supreme.

इति श्रीदासबोधे गुरुशष्यसंवादे
 प्रचतिनरूपणनाम समास आठवा ॥ ८ ॥ १०.८
iti śrīdāsabodhe guruśiṣyasamvāde
pracitanirūpaṇanāma samāsa āṭhava || 8 || 10.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 10 named „The Sagun Discourse (forget everything and He is there)“ is concluded.



10.9. *Purush/prakruti*

समास नववा : पुरुषप्रकृति
samāsa navavā : puruṣaprakṛti

|| Śrī Rām ||

1. आकाशीं वायो जाला नरिमाण। तैसी ब्रह्मीं मूळमाया जाण।
त्या वायोमधें त्रिगुण। आणी पंचभूतें ॥ १ ॥
ākāśīṁ vāyo jāla nirmāṇa | taisī brahmīṁ mūlamāyā jāṇa |
tyā vāyomadherṁ triguṇa | āṇī pañcabhūteṁ || 1 ||

Just as in the space the wind has been created, so too, in *brahman* this *mula maya* has been created. In this wind there are the (unmanifest) three *gunas* and five elements.

2. वटबीजीं असे वाड। फोडून पाहातां न दिसि झाड।
नाना वृक्षांचे जुंवाड। बीजापासून होती ॥ २ ॥
vaṭabījīṁ ase vāḍa | phoḍūna pāhātāṁ na disī jhāḍa |
nānā vṛkṣāṁce jūnbāḍa | bījāpāsūna hotī || 2 ||

In the *banyan* seed, the tree is there but, if you break open the seed and search within, the tree cannot be seen and there is only the seed. Yet from this seed, a forest of ‘many’ trees can come.

3. तैसी बीजरूप मुळमाया। वसितार जाला तेथुनयां।
तर्चिं स्वरूप शोधुनयां। बरें पाहावें ॥ ३ ॥
taisī bījarūpa muḷamāyā | vistāra jāla tethuniyāṁ |
ticēṁ svarūpa śodhuniyāṁ | bareṁ pāhāvēṁ || 3 ||

In the same way, *mula maya* is a seed form and from within ‘there’, she has expanded. Therefore that *swarup* of this *mula maya* is to be searched out and the best should be understood.

4. तेथें दोनी भेद दिसिती। वविकें पाहावी प्रचिती।
नशिचळीं जे चंचळ स्थिती। तोच वायो ॥ ४ ॥
tetheṁ donī bheda disatī | vivekēṁ pāhāvī pracitī |
nīścalīṁ je cañcala sthitī | toci vāyo || 4 ||

‘There’, these two divisions appeared (like space and wind). Therefore by *vivek*, one should gain that *purush* who is within this ‘experience’ (*prakruti*). For when there is this moving state within that still *swarup* then, that *atma* appears as the wind.

5. तयामधें जाणीवकळा। जगज्जोतीचा जविहाळा।
वायो जाणीव मळोन मेळा। मूळमाया बोलजि ॥ ५ ॥
tayāmadherṁ jāṇīvakalā | jagajjotīcā jivhālā |
vāyo jāṇīva mīlona melā | mūlamāyā bolije || 5 ||

Within that Reality there is the ‘art’ of knowing and the source of this ‘light of the world’ (ie. *existence*). When this wind and knowing come together then this should be called *mula maya* (this ‘art’ of knowing does not see a world, in fact it wipes away the



world. At the same time, it is the base on which this world has appeared. In the same way, this ‘light of the world’/existence is not this world but is the world within this world)

6. सरति म्हणतां बायको भासे। तेथें पाहातां पाणीच असे।

विवेकी हो समजा तैसें। मूळमायेसी ॥ ६ ॥

saritā mhaṇatām bāyako bhāse | tethēṁ pāhātām pāṇīca ase |
vivekī ho samajā taisēṁ | mūlamāyesī || 6 ||

(The *marathi* word *sarita* means a river and it also a woman’s name) If someone says, “There is *sarita*,” then you may imagine some *woman in your mind but when you look, all you will see is the water of a river. One who has *vivek* understands *mula maya* is like this. (*maharaj*- ‘the child says, look father, water and the father says, no this is the sea...he puts more ignorance in his child’ : in this world of words, we have imagined so much. Due to the power of words so many things have been created. That which is only water gets called something else, a puddle, river, ocean etc, and then a puddle, river etc. appears. But when we leave off all these imagined names and forms from your mind, then that which is ie. the one water, will be understood)

7. वायो जाणीव जगज्जोती। तयास मूळमाया म्हणती।

पुरुष आणी प्रकृती। याचेंच नांव ॥ ७ ॥

vāyo jāṇīva jagajjotī | tayāsa mūlamāyā mhaṇatī |
puruṣa āṇī prakṛtī | yācēṁca nāmva || 7 ||

The wind is this knowing/knowledge and this ‘light of the world’/existence. But they call this *mula maya*, that Reality. This *mula maya* is that *purush* with His *prakruti* and this is the ‘speech’ of ‘I am’ (for that eternal *purush* is concealed behind the non-eternal *prakruti*).

8. वायोस म्हणती प्रकृती। आणी पुरुष म्हणती जगज्जोती।

पुरुषप्रकृती शविशक्ती। याचेंच नांव ॥ ८ ॥

vāyosa mhaṇatī prakṛtī | āṇī puruṣa mhaṇatī jagajjotī |
puruṣaparakṛtī śvaśaktī | yācēṁca nāmva || 8 ||

They call *prakruti* the wind and then, they call that *purush* the ‘light of the world’ (but this ‘light of the world’ is also with the wind). It may be called *purush/prakruti* or *shiva/shakti* but still, it is this ‘speech’ of ‘I am’ only.

9. वायोमधें जाणीव वशिष। तेंच प्रकृतुमधें पुरुष।

ये गोष्टीचा वशिवास। धरलि पाहजि ॥ ९ ॥

vāyomadheṁ jāṇīva viśeṣa | teṁci prakṛtumadheṁ puruṣa |
ye goṣṭīcā viśvāsa | dharilā pāhije || 9 ||

Still in this wind there is this knowing and that pure knowledge also. And that pure knowledge is the *purush* within His *prakruti*. Therefore you should have faith in that Knower of this ‘story’ (understand that He is forever aloft from whatever is seen or perceived).

10. वायो शक्ती जाणीव ईश्वर। अर्धनारी नटेश्वर।

लोक म्हणती नरितर। येणें प्रकारें ॥ १० ॥



vāyo śakti jāṇīva īśvara | ardhanārī naṭeśvara |
loka mhaṇatī niraṁtara | yeṇeṁ prakāreṁ || 10 ||

The people say that, this wind is *śakti*/power and this knowing is *ishwara/shiva* (but this is not the case; He is the Knower and His mere presence brings knowing and the known/power). And they say that this *ardhanari-nateshwara* (ie. half male and half female united) is that *parabrahman*. But this is not *vivek*.

11. वायोमधें जाणीव गुण। तेंच ईश्वराचें लक्षण।
तयापासून तरंगुण। पुढें जाले ॥ ११ ॥
vāyomadheṁ jāṇīva guṇa | teṁci īśvarāceṁ lakṣaṇa |
tayāpāsūna triguṇa | puḍheṁ jāle || 11 ||

This *guṇa* of knowing is in the wind and this is the attention of *ishwara* (*ishwara* is the witnessing *purush*, without Him there could be no knowing but He is not the knowing). Afterwards from that wind there has appeared the three *gunas*.

12. तया गुणामधें सत्वगुण। नखिल जाणीवलक्षण।
तयाचा देहधारी आपण। वषिणु जाला ॥ १२ ॥
tayā guṇāmadheṁ satvaguna | nikhala jāṇīvalakṣaṇa |
tyācā dehadhārī āpaṇa | viṣṇu jāla || 12 ||

This *sattwa guṇa* within the *gunas* is that Reality but that pure knowledge has appeared as this attention of knowing. And when you are the holder of a body then, that knowing gets called *viṣṇu*.

13. तयाच्या अंशे जग चाले। ऐसे भगवद्गीता बोले।
गुंतले तेंच उगवले। वचार पाहातां ॥ १३ ॥
tyācyā aṁśe jagā cāle | aise bhagavadgītā bole |
guṁtale teṁci ugavale | vicāra pāhātām || 13 ||

The whole gross world functions within a part of this knowing and this knowing is the 'speech' or 'song' of God. It is only when you understand thoughtlessness that pure knowledge can be unravelled from this entanglement.

14. येक जाणीव वांटली। प्राणीमात्रास वभिगली।
जाणजाणों वांचवली। सर्वत्र काया ॥ १४ ॥
yeka jāṇīva vāṁṭalī | prāṇīmātrāsa vibhāgalī |
jāṇajāṇom vāṁcavilī | sarvatra kāyā || 14 ||

That One has been broken in two and there is this knowing and then, this was distributed out and placed in the *prana* only (ie. 'many' *jīva*). But if there is continuous knowing then, the One exists as this 'all' body and that is everywhere.

15. तयेंचे नांव जगज्जोती। प्राणीमात्र तर्चिं जति।
याची रोकडी प्रचिती। प्रत्यक्ष पाहावी ॥ १५ ॥
tayēṁce nāmva jagajjotī | prāṇīmātra ticena jiti |
yācī rokaḍī pracitī | pratyakṣa pāhāvī || 15 ||

Then that Reality gets called the 'light of the world' and on account of this 'light of the



world' that, the One stays as the *jiva* in only the *prana*. That One should understand that these sensory experiences take place within this ever-present 'I am' experience.

16. पक्षी श्वापद कडिा मुंगी। कोणीयेक प्राणी जगी।
जाणीव खेळे त्याच्या आंगी। नरितर ॥ १६ ॥
pakṣī śvāpada kiḍā muṅgī | koṇīyeka prāṇī jagīm |
jāṇīva kheḷe tyācyā āṅgīm | niraṁtara || 16 ||

When there are birds, wild animals, insects and the smallest creatures in this world then, that One within everyone lives in the *prana*. But still this knowing that plays in this 'all' body of that *purush* is that *parabrahman* (knowing is common to all creatures and the Knower, known and knowing are all the One Reality).

17. जाणोनी काया पळवती। तेणें गुणें वांचती।
दडती आणलपती। जाणजाणों ॥ १७ ॥
jāṇonī kāyā paḷavitī | teṇem guṇem vāṁcatī |
daḍatī āṇi lapatī | jāṇajāṇonī || 17 ||

The body is protected by this knowing and due to this *guna* of *sattwa*, that One stays in this world as a *jiva*. By this continuous knowing, that One takes shelter and hides.

18. आवघ्या जगस वांचवती। म्हणोन नामें जगज्जोती।
ते गेल्यां प्राणी मरती। जेथील तेथें ॥ १८ ॥
āvaghyā jagasa vāṁcavitī | mhaṇona nāmeri jagajjotī |
te geliyāṁ prāṇī maratī | jethīla tethem || 18 ||

Knowing protects every creature in this world and therefore it is called the 'light of the world'. When that Reality comes into the *prana* then, 'there'/*brahman* gets killed within 'here'/*maya*.

19. मुळींचे जाणीवेचा वकिार। पुढें जाला वसितार।
जैसे उदकाचे तुषार। अनंत रेणु ॥ १९ ॥
muḷīnce jāṇīvecā vikāra | puḍheri jālā vistāra |
jaise udakāce tuṣāra | ananta reṇu || 19 ||

At the root there was this modification of knowing and later it expanded. In this way, that endless *paramatma* has become the 'many' drops, just like a spray of water.

20. तैसे देव देवता भूतें। मथिया म्हणोनये त्यांतें।
आपलाल्या सामर्थ्यें ते। सृष्टीमधें फिरती ॥ २० ॥
taise deva devatā bhūtem | mithiyā mhaṇonaye tyāntem |
āpalālyā sāmārthyem te | sṛṣṭīmadheri phiratī || 20 ||

There is God/*purush*, the Goddess/*prakruti*, the deities/*gunas* and the elements but we should not call that *paramatma* false. It is That which that is moving around in this gross world, on account of Its own power.

21. सदा वचिरती वायोस्वरूपें। स्वइच्छा पालटती रूपें।
अज्ञान प्राणी भरमें संकल्पें त्यास। बाधती ॥ २१ ॥
sadā vicaratī vāyosvarūpeṁ | svaichhā pālāṭitī rūpeṁ |



ajñāna prāṇī bhrameraṁ saṁkalperaṁ tyāsa | bādhitī || 21 ||

That eternal *paramatma* has spread all over on account of this wind and that *swarup* (*prakruti/purush*); for due to Its own *wish, It has changed into the ‘many’ forms. But then the ignorant in the *prana*, on account of this delusion of ‘I am’, bring so much suffering to that *paramatma*. *(We say, “Why has God done this to me?” But we are that eternal God and due to our ‘wish’ to be and our desires we have become an ignorant *jiva*)

22. ज्ञात्यास संकल्पेचिअसेना। म्हणोन त्यांचेन बाधवेना।
याकारणें आतमज्ञाना। अभ्यासावें॥ २२॥
jñātyāsa saṁkalpeci asenā | mhaṇona tyāṁcena bādhavenā |
yākāraṇeṁ ātmajñānā | abhyāsāveṁ || 22 ||

The *gnyani* has no wish and therefore that Reality is not made to suffer. By means of this ‘speech’ (ie. wish), there should be the study of that knowledge of *atma*.

23. अभ्यासलिया आतमज्ञान। सर्वकर्मास होये खंडण।
हे रोकडी प्रचति प्रमाण। संदेह नाही॥ २३॥
abhyāsiliyā ātmajñāna | sarvakarmāsa hoye khaṁḍaṇa |
he rokaḍī pracita pramāṇa | saṁdeha nāhīṁ || 23 ||

When there is this study of Self-knowledge then, this ‘all’ breaks any *karma*. And when there is this ever-present ‘experience’ and that thoughtless Truth then, no body consciousness remains. (*karma* is desire induced action. But in this ‘experience’, one lets whatever has to come, come and one lets whatever has to go, go; “I am not concerned with this *karma*”).

24. ज्ञानेवणि कर्म वधिडे। हें तों कदापि न घडे।
सद्गुरुवीण ज्ञान जोडे। हेंहि अघटीत॥ २४॥
jñāneviṇa karma vighaḍe | heṁ tom kadāpi na ghaḍe |
sadguruviṇa jñāna joḍe | heṁhi aghaṭīta || 24 ||

Without knowledge, **karma* is not extinguished and that thoughtless *paramatma* can never happen. And without *sadguru*, that thoughtless Self is unlikely even to gain knowledge (*maharaj-* to gain knowledge you do not need a *guru* but you didn’t know that; but to go beyond knowledge you need the Master...you cannot kill yourself). *(As long as one takes oneself to be a gross body then, there is the enduring of your *karma*/fruit of past action)

25. म्हणोन सद्गुरु करावा। सत्संग शोधून धरावा।
तत्त्ववचिर वविरावा। अंतर्यामी॥ २५॥
mhaṇona sadguru karāvā | satsaṁga śodhūna dharāvā |
tatvavicāra vīvarāvā | antaryāmīṁ || 25 ||

Therefore one should search out the *sadguru* and one should hold fast to the company of His Truth. One should make an investigation within and understand how that thoughtless Self has become these gross elements.

26. तत्वे तत्त्व नरिसोन जातां। आपला आपणचि तत्त्वता।



अनन्यभावे सार्थकता। सहजचजिाली ॥ २६ ॥
 tatverṁ tatva nirasona jātām | āpalā āpaṇaci tatvatā |
 ananyabhāveṁ sārthakatā | sahajaci jālī || 26 ||

When one element is dissolved within the element previous to it then you become truly Yourself. By this understanding of ‘no-otherness’ there is the fulfillment of life and that natural *swarup* appears.

27. वचिर न करति जे जे केलें। तें तें वाउगें वेरथ गेलें।
 म्हणोनविचारी प्रवर्तलें। पाहजि आधीं ॥ २७ ॥
 vicāra na karitām jeṁ jeṁ kelem | tem tem vāugerṁ vertha gelem |
 mhaṇoni vicārīm pravartalem | pāhije ādhīm || 27 ||

When that *mula maya* does not become thoughtless then, that Reality becomes the wasted and false (ie. for *mula maya* is sure to one day fall again into body consciousness). Therefore one should enter within that thoughtless Self at the source.

28. वचिर पाहेल तो पुरुष। वचिर न पाहे तो पशु।
 ऐसी वचनें सर्वेशु। ठाई ठाई बोललि ॥ २८ ॥
 vicāra pāhela to puruṣu | vicāra na pāhe to paśu |
 aisī vacanem sarveśu | ṭhāīm ṭhāīm bolilā || 28 ||

When thoughtlessness is understood then, that is a *purush*. When one does not understand thoughtlessness then, that is a beast. Therefore that Lord of the ‘all’ should make this divine ‘speech’ in every place.

29. सद्धिांत साधयाकारणें। पूर्वपक्ष लागे उडवणें।
 परंतु साधकां नरूपणें। साक्षात्कार ॥ २९ ॥
 siddhānta sādhyākāraṇem | pūrvapakṣa lāge uḍavaṇem |
 paraṁtu sādhakām nirūpaṇem | sāṁsātkāra || 29 ||

In order to achieve the *siddhant*/Truth, this original hypothesis that ‘I am He’ has to be discarded. Nevertheless, it is due to this *sagun* discourse that the *sadhak* becomes God/*sakshatkar* (I do not exist).

30. श्रवण मनन निजध्यास। प्रचितीनें बाणतां वशिवास।
 रोकड साक्षात्कार सायास। करणेंचि नलगे ॥ ३० ॥
 śravaṇa manana nijadhyāsa | pracitīnem bāṇatām viśvāsa |
 rokaḍa sāṁsātkāra sāyāsa | karaṇemci nalage || 30 ||

When there is *shravan*, *manana* and *nijadhyas* and this ‘experience’ is adorned with faith (see V.9) then, afterwards this ever-present ‘experience’ meets that *satkshatkar* without any effort, what-so-ever.

इति श्रीदासबोधे गुरुशशियसंवादे
 पुरुषप्रकृतीनाम समास नववा ॥ ९ ॥ १०.९
 iti śrīdāsabodhe guruśśiyasamvāde
 puruṣaprakṛtīnāma samāsa navavā || 9 || 10.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of



Chapter 10 named „Purush/prakruti“ is concluded.



10.10 Discourse on the Moving and Non-Moving

समास दहावा : चळाचळनरूपण
samāsa dahāvā : caḷācaḷanirūpaṇa

|| Śrī Rām ||

1. गगनासारखें ब्रह्म पोकळ। उदंड उंच अंतराळ।
नरिगुण नरिमळ नशिचळ। सदोदति ॥ १ ॥
gaganāsārikheṁ brahma pokaḷa | udaṇḍa uñca amtarāḷa |
nirguṇa nirmala niścala | sadodita || 1 ||

When *brahman* is empty like the sky then, it is vast and limitless and open. But He is *nirgun*, pure, still and ever-arisen/*sadodita*.

2. त्यास परमात्मा म्हणती। आणकि नामें नेणों कर्ती।
परी तें जाणजि आदंती। जैसैं तैसैं ॥ २ ॥
tyāsa paramātmā mhaṇatī | āṇika nāmeri neṇori kiti |
parī teṁ jāṇije ādāntī | jaisēṁ taisēṁ || 2 ||

They say that *paramatma* is like this sky/space and they say that on account of this ‘I am’, that *paramatma* does not know the world of the ‘many’ thoughts (but that *paramatma* has nothing to do with all this; He does not know of this ‘I am’ even). Still that Reality one should know is, as It is, at the beginning and at the end. (*maharaj – ramdas* was very smart, he puts the blame on the scriptures. “They say it is like this and that...” But he does not say that It is like this or that).

3. वसितीरुण पसरला पैस। भोंवता दाटला अवकाश।
भासचि नाहीं नरिभास। जैसैं तैसैं ॥ ३ ॥
visitīṇa pasaralā paisa | bhoṁvatā dāṭalā avakāśa |
bhāsaci nāhīṁ nirābhāsa | jaisēṁ taisēṁ || 3 ||

They say that It gets spread out as an expansive open space and It pervades the emptiness in all directions. But that imperceptible Self does not become apparent, for It is, just as It is.

4. चहुंकडे पाताळतळीं। अंतचि नाहीं अंतराळीं।
कल्पांतकाळीं सर्वकाळीं। संचलेचि असे ॥ ४ ॥
cahuṁkaḍe pātāḷatalīṁ | amṭaci nāhīṁ amtarāḷīṁ |
kalpāṁtakāḷīṁ sarvakāḷīṁ | saṁcaleci ase || 4 ||

They say He is in all four directions (ie. waking state) and He is in the depths of *hell (ie. sleep state) and in the heavens (ie. dream state) also and He has no end. But at the time of the dissolution and within the time of this ‘all’, He always is completely full. *(Causal body)

5. ऐसैं कांहीयेक अचंचळ। ते अचंचळीं भासे चंचळ।
त्यास नामेंहपुष्कळ। त्रिविधा प्रकरें ॥ ५ ॥
aīseṁ kāṁhīyeka acaṁcala | te acaṁcalīṁ bhāse caṁcala |
tyāsa nāmeriḥi puṣkaḷa | trividhā prakāreṁ || 5 ||



When there is that unmoving One (*purush*) within this ‘thing’ then, That appears as the moving (*prakruti*) within the unmoving. And due to this ‘I am’, He becomes the triad of Knower, knowing and known and afterward He becomes the so many different shapes (they were speaking of that *purush*. That *paramatma* is as It always is).

6. न दसितां नांव ठेवणें। न देखतां खूण सांगणें।

असो हें जाणायाकारणें। नामाभिधानें ॥ ६ ॥

na disatām nāmva thevaṇem | na dekhatām khūṇa sāṅgaṇem |
aso hem jāṇāyākāraṇem | nāmābhidhāṇem || 6 ||

When you do not see through the senses then, there is this hidden treasure of ‘I am’ and when this ‘all’ also is not perceived, then there is that *nirgun* understanding. It is on account of this Knower, that that thoughtless *swarup* has become this ‘I am’.

7. मूलमाया मूलप्रकृति। मूलपुरुष ऐसैं म्हणती।

शविशक्ति नामें कृति। नाना प्रकारें ॥ ७ ॥

mūlamāyā mūlaprakṛti | mūlapuruṣa aiseṁ mhaṇatī |
śivaśakti nāmeṁ kiṭi | nānā prakāreṁ || 7 ||

This is *mula maya* or *mula prakruti* yet they call this, the *mula purush*. And due to this ‘I am’ of *shiva/shakti* there are the ‘many’ forms with the ‘many’ ways (*mula purush* is called *mula maya* but He is not this; He knows this *mula maya* and then on account of her, the ‘many’ appears).

8. परी जें नाम ठेवलें जया। आधीं वोळखावें तया।

प्रचितीवीण कासया। वलगना करावी ॥ ८ ॥

parī jeṁ nāma thevileṁ jayā | ādhīṁ volakhāverṁ tayā |
pracitīvīṇa kāsaya | valaganā karāvī || 8 ||

But this ‘I am’ that has been assigned to *mula purush*, should be recognized as that Reality (ie. I don’t know who I am but I am not this; complete negation of everything). But without this ‘experience’ of ‘I am’ then, how can words not be used? (When the ‘I am’ understanding is left then the ‘many’ words and imaginations come rushing in. Therefore without abandoning the ‘many’ words that thoughtless will never be recognized)

9. रूपाची न धरितां सोये। नामासरसिं भरंगळों नये।

प्रतययावणि गळंगा होये। अनुमानज्ञानें ॥ ९ ॥

rūpācī na dharitāṁ soye | nāmāsariseṁ bharaṅgaḷoṁ naye |
pratyayāvīṇa gaḷaṅgā hoye | anumānajñāṇem || 9 ||

Still do not hold tight to the comfort of this ‘I am’ form; yet do not let the confusion of the ‘many’ come near this ‘I am’ either. But without that *nirgun* understanding there is this knowledge and on account of this, there will be the confusion of conjecture and guesswork (‘many’ thoughts).

10. नशिचळ गगनीं चंचळ वारा। वाजों लागला भरारां।

परी त्या गगना आणिसमीरा। भेद आहे ॥ १० ॥

nīścaḷa gaganīṁ caṁcaḷa vārā | vājōṁ lāgaḷā bharārāṁ |
parī tyā gaganā āṇi samīrā | bheda āhe || 10 ||



In the still sky, the wind moved and that created this sound 'I am'. Still that sky and this wind are quite different.

11. तैसैं नशिचळ परब्रह्म। चंचळ माया भासला भ्रम।
 त्या भ्रमाचा संभ्रम। करून दाऊं ॥ ११ ॥
taiseṁ niścaḷa parabrahma | caṁcaḷa māyā bhāsalā bhrama |
tyā bhramācā sambhrama | karūna dāūṁ || 11 ||

In the same way, there is that still *parabrahman* and this moving *maya* that is the appearance of delusion. And it is this *maya* that makes and displays the whirling confusions of this delusion.

12. जैसा गगनी चालला पवन। तैसैं नशिचळीं जालें चळण।
 इछा सफूर्तलक्षण। सफूर्णरूप ॥ १२ ॥
jaisā gaganī cālilā pavana | taisēṁ niścaḷīm jālēṁ caḷaṇa |
ichā sphūrtilakṣaṇa | sphūrṇarūpa || 12 ||

Just as in the sky the wind blows, so too, there appears this movement in the still; this is the original wish (to be); it is an arisen inspiration.

13. अहंपणें जाणीव जाली। तेच मूळप्रकृती बोलली।
 माहाकारणकाया रचली। ब्रह्मांडीची ॥ १३ ॥
ahamṇaṇeṁ jāṇīva jāli | teci mūlaprakṛti bolilī |
māhākāraṇakāyā racalī | brahmāṇḍīcī || 13 ||

Due to this I-ness, knowing appears and that Reality then appears as this 'speech' of *mula prakṛti*. This body is also called the supra-causal (ie. *mahakarana*) and from it, the universe/*brahmanda* has been created (by objectification).

14. माहामाया मूळप्रकृती। कारण ते अव्याकृती।
 सूक्ष्म हरिणयगर्भ महणती। वरिठ ते स्थूल ॥ १४ ॥
māhāmāyā mūlaprakṛtī | kāraṇa te avyākṛtī |
sūkṣma hiraṇyagarbha mhaṇatī | virāṭa te sthūla || 14 ||

When there is this great *maya* or *mula prakṛti* then, that Reality appears as the causal body in the *pinda* and the universal causal/*avyakṛti* in the *brahmanda*. And when there is the subtle body in the *pinda* then, there is the 'golden womb'/*hiranyagarba* in the *brahmanada* and finally, that Reality appears as the gross universe/*virat* and the gross individual body.

15. ऐसैं पंचीकरण शास्तरपरमये। ईश्वरतनुचतुष्टये।
 महणोन हें बोलणें होये। जाणीव मूळमाया ॥ १५ ॥
aiseṁ pañcīkaraṇa śāstrapramaye | īśvaratanucatustaye |
mhaṇona heṁ bolāṇeṁ hoye | jāṇīva mūlamāyā || 15 ||

According to the scriptures there is the *mixing of the elements and these four bodies of *ishwara* are formed (ie. *mula maya*, *avyakṛti*, *hiranyagarba* and *virat*). Therefore wherever there is that thoughtless Self and this 'speech' ('I am') then, there is this knowing and *mulamaya*. *(*panchi-karan*; the five great elements are created and then they mix with each other and create gross forms)



16. परमात्मा परमेश्वर। परेश ज्ञानघन ईश्वर।

जगदीश जगदात्मा जगदेश्वर। पुरुषनामै॥ १६॥

*paramātmā paramēśvaru | pareśa jñānaghana īśvaru |**jagadīśa jagadātmā jagadeśvaru | puruṣanāmem || 16 ||*

When there is pure knowledge then, that is *paramatma* or *parameshwara*. And when that is this ‘full of knowledge’ then, there is *ishwara* (ie. *witnessing purush*). He has many names, the Lord of the World, *atma* of the World and the God of the World. This is that *purush* who is attached to this ‘I am’ (in this way the *purush* is the hidden Knower who brings knowledge).

17. सत्तारूप ज्ञानस्वरूप। प्रकाशरूप जोतरूप।

कारणरूप चद्रूप। शुद्ध सूक्ष्म अल्पित॥ १७॥

*sattārūpa jñānasvarūpa | prakāśarūpa jotirūpa |**kāraṇarūpa cidrūpa | śuddha sūkṣma alipta || 17 ||*

But even when there is this form called existence still, there is also that *swarup* of pure knowledge. When this form is called light, this flame-form, this cause-form or this knowledge-form, still there is this pure, untouched *atma*.

18. आत्मा अंतरात्मा वशिवात्मा। द्रष्टा साक्षी सर्वात्मा।

क्षेत्रज्ञ शिवात्मा जीवात्मा। देही कूटस्त बोलजि॥ १८॥

*ātmā antarātmā viśvātmā | draṣṭā sākṣī sarvātmā |**kṣetrajña śivātmā jīvātmā | dehī kūṭasta bolije || 18 ||*

That *atma* gets called the *antaratma*/inner *atma* and the *atma* of the universe; the seer, witness and *atma* of the ‘all’; He is the Knower of this pilgrimage place and He is the *jivatma* and *shivatma* (these are all the One *atma*). In the body, that *atma* should be called the one who secretly resides in the body (that pure *atma* gets called all these when He pervades something).

19. इंद्रात्मा ब्रह्मात्मा हरहिरात्मा। येमात्मा धर्मात्मा नैरुत्यात्मा।

वरुणवायोकुबेरात्मा। ऋषीदेवमुनधिरता॥ १९॥

*indrātmā brahmātmā hariharātmā | yemātmā dharmātmā nairūtyātmā |**varuṇavāyokuberātmā | ṛṣīdevamunidhartā || 19 ||*

That One pure *atma* gets called the *atma* of *indra* (lord of the senses), the *atma* of *brahma*, the *atma* of *hari* and *hara*, the *atma* of *yama*, the *atma* of *dharma* and the *atma* which has withdrawn from all these. He is the *atma* of *varun*, *vayu* and *kuber* (ie. gods of the water, wind and wealth) and He is the supporter of the *rishis*, the gods and sages.

20. गण गंधर्व वदियाधर। यक्ष कनिनर नारद तुंबर।

सर्व लोकांचें अंतर। तो सर्वांतरात्मा बोलजि॥ २०॥

*gaṇa gaṇḍharva vidyādhara | yekṣa kinnara nārada tumbara |**sarva lokāñceri antara | to sarvāntarātmā bolije || 20 ||*

When there are the *gana*, *gandharva*, *vidyadhara*, *yaksha*, *kinnara*, *narada* and *tumbara* (all celestial types of worlds and creations ie. *imagination*) then, there is this inner space of ‘all’. Still that *atma* within this ‘all’ should be known (that *atma* is the Knower and



supporter of all this; whatever is imagined and even if this ‘all’ is known, still there is that One by which they all appear).

21. चंद्र सूर्य तारामंडलें। भूमंडलें मेघमंडलें।
 येकवीस स्वर्गें सप्त पाताळें। अंतरात्माच वर्तवी ॥ २१ ॥
caṇdra sūrya tāramāṇḍalēṁ | bhūmāṇḍalēṁ meghamāṇḍalēṁ |
yekavīsa svargēṁ sapta pātālēṁ | antarātmāca vartavī || 21 ||

He is this *antar-atma*/inner *atma* that prevails over the sun and moon and the star systems; He is that *antar-atma* that prevails over the clouds and the earth (ie. waking) and the twenty-one heavens (ie. dream) and seven hells (ie. sleep).

22. गुप्त वल्ली पाल्हाळली। तर्चि पुरुषनामं घेतलीं।
 आतां सत्तरीनामं ऐकलीं। पाहजि श्रोतीं ॥ २२ ॥
gupta vallī pālḥālālī | tarcīṁ puruṣanāmeṁ ghetalīṁ |
ātām strīnāmeṁ aikilīṁ | pāhije śrotīṁ || 22 ||

When there is that hidden *atma* and this expanding creeper called *mula maya* then, there is that *purush* with this ‘I am’. Therefore now that One within the listener should listen with this ‘I am’ of *prakruti*. (The source of this gross creation is this *prakruti* and her *purush* remains forever aloft. Therefore first listen to this *prakruti* and then, let her slip away)

23. मूलमाया जगदेश्वरी। परमवद्विया परमेश्वरी।
 वशिवंद्या वशिवेश्वरी। तरैलोक्यजननी ॥ २३ ॥
mūlamāyā jagadeśvarī | paramavidyā paramēśvarī |
viśvavandīyā viśveśvarī | trailokyajanānī || 23 ||

This *mula maya* is the goddess of the world; yet she is that Supreme knowledge that is within *parameshwara*; she is the most respected in the universe, the goddess of the universe and the mother of the three worlds.

24. अंतरहेतु अंतरकळा। मौनयगर्भ जाणीवकळा।
 चपळ जगज्जोती जीवनकळा। परा पश्यंती मध्यमा ॥ २४ ॥
antarhetu antarkalā | maunyagarbha jāṇīvakalā |
capaḷa jagajjotī jīvanakalā | parā paśyāntī madhyamā || 24 ||

She is the inner-intent and she creates this unique inner space. That ‘essence of silence’ (*purush*) has become this art of knowing; she is activity, the light of the world, the art of life and the *para*, *pashyanti*, *madhyama* and *vaikari*.

25. युक्ती बुद्धि मति धारणा। सावधानता नाना चाळणा।
 भूत भविष्य वर्तमाना। उकलून दावी ॥ २५ ॥
yukti buddhi mati dhāraṇā | sāvadhānatā nānā cālāṇā |
bhūta bhaviṣya vartamānā | ukalūna dāvī || 25 ||

Where there is skill, intelligence, understanding and fortitude then, the one who is alert searches through this world of the ‘many’ and understands the nature of the past, present and future (and discovers that there is only the time of the ‘all’ or as some philosophies say, the ‘now’).



26. जागृत्स्वप्न सुषुप्ती जाणे। तुर्या ताटस्ता अवस्ता जाणे।
सुख दुःख सकळ जाणे। मानापमान ॥ २६ ॥
jāgrti svapna susuptī jāṇe | turyā tāṭastā avastā jāṇe |
sukha duḥkha sakāḷa jāṇe | mānāpamāna || 26 ||

When the waking state, the dream state and the deep sleep are known then there is this fourth state called *turya* or this state of steady expectation (*ie. witnessing*). Then there is this ‘all’ and she becomes the happiness and suffering, respect and insult.

27. ते परम कठीण कृपाळु। ते परम कोमळ स्नेहाळु।
ते परम क्रोधी लोभाळु। मर्यादेवेगळी ॥ २७ ॥
te parama kaṭhīṇa kṛpāḷu | te parama komāḷa snehāḷu |
te parama krodhī lobhāḷu | maryādevēgaḷī || 27 ||

Then that Supreme Self is cruel and benevolent; then that Supreme Self is tender and friendly; then that Supreme Self is anger and affection beyond all limits.

28. शांती क्षमा वरिक्ती भक्ती। अध्यात्मवद्विया सायोज्यमुक्ती।
वचिरणा सहजस्थिति। जयेचेनी ॥ २८ ॥
śāntī kṣmā viraktī bhaktī | adhyātmavidyā sāyojyamukti |
vicāraṇā sahajasthiti | jayecenī || 28 ||

If there is peace, forgiveness, detachment and devotion; if there is spiritual wisdom and *sayujya mukti* (*ie. Final Liberation*); if there is thoughtlessness and that natural state then, it is due to this *mula maya*.

29. पुर्वी पुरुषनामं बोलिलीं। उपरी स्तरीनामं नरोपिलीं।
आतां नपुषकनामं ऐकिलीं। पाहजि चंचळाचीं ॥ २९ ॥
purvīm puruṣanāmeṁ bolilīm | uparī strīnāmeṁ niropilīm |
ātām napuṣakanāmeṁ aikilīm | pāhije caṁcalaīcīm || 29 ||

Previously, due to that *purush* and this ‘I am’ there was this ‘speech’ and afterwards, due to this ‘I am’ of *prakruti*, the ‘now’ becomes the *gunas* and five elements (*and there is a past, present and future*). But they have no power of their own. Therefore one should listen to this ‘moving’ *prakruti*.

30. जाणणें अंतःकर्ण चित्त। श्रवण मनन चैतन्य जीवति।
येतें जातें सुचीत। होऊन पाहा ॥ ३० ॥
jāṇaṇeṁ antaḥkarna citta | śravaṇa manana caitanya jīvita |
yeteṁ jāteṁ sucīta | hoūna pāhā || 30 ||

There is the *antah-karana*, the *chitta* (*ie. thinking faculty*) and knowing; there is *shra-van*, *manana*, *chaitanya* and life; but all these come and go and therefore understand that *nirgun* and have a pure *chitta*/mind

31. मीपण तूपण जाणपण। ज्ञातेपण सर्वज्ञपण।
जीवपण शविपण ईश्वरपण। अल्पितपण बोलजि ॥ ३१ ॥
mīpaṇa tūpaṇa jāṇapaṇa | jñātepaṇa sarvajñapaṇa |
jīvapaṇa śivapaṇa īśvarapaṇa | aliptapaṇa bolije || 31 ||



If there is I-ness, you-ness, knowing-ness; being knowledgeable, being the Knower, being a *jīva*, being *shīva*, being *ishwara* and being the untouched, then there should be this 'speech'.

32. ऐसीं नामें उदंड असती। परी ते येकचजिगज्जोती।
वचिरवंत ते जाणती। सर्वांतरात्मा ॥ ३२ ॥
aisīṁ nāmeriṁ udanḍa asatī | parī te yekaci jagajjotī |
vicāraṁta te jānatī | sarvāntarātmā || 32 ||

For due to this 'I am', that vast *paramatma* can be understood; yet that One has become this 'light of the world'. That One is the possessor of thoughtlessness (ie. beyond all this), yet He has become the Knower, the *atma* within this 'all' (it has attached itself to the limiting concept of 'all').

33. आत्मा जगज्जोती सर्वज्ञापण। तीनी मळिने येकचजाण।
अंतःकरणचिप्रमाण। ज्ञेयतीमात्र ॥ ३३ ॥
ātmā jagajjotī sarvajñapaṇa | tīnī mṛṇa yekaci jāṇa |
aṁtaḥkarṇaci pramāṇa | jñeyatīmātra || 33 ||

Then there is the *atma*, the universal flame and all-knowingness. That One only has been mixed in these three as the Knower, knowing and known, and then It knows. When that Truth is this 'art of the inner space' then, there is only knowing.

34. ढीग जाले पदार्थाचे। पुरुष स्त्री नपुंसक नामांचे।
परंतु सृष्टीरचनेचें। कर्ती म्हणोन संगार्वें ॥ ३४ ॥
dhīga jāle padārthāce | puruṣa strī napuṁsaka nāmāṁce |
paramtu sṛṣṭīracanecēṁ | kitī mhaṇona saṁgāvēṁ || 34 ||

Afterwards there comes the pile of objects with male, female and neuter names, but this is the constructed gross world of the 'many' thoughts. Therefore thoughtnessness should be understood.

35. सकळ चाळति येक। अंतरात्मा वर्तती अनेक।
मुंगीपासून ब्रह्मादकि। तेणेंचि चालती ॥ ३५ ॥
sakala cālita yeka | aṁtarātmā vartatī aneka |
muṁgīpāsūna brahmādika | teṇemci cālātī || 35 ||

This 'all' is that pure One moving and then that *antar-atma* makes the numerous different forms move. From the ant to lord *brahma* etc., they all move due to this *antar-atma*.

36. तो अंतरात्मा आहे कैसा। प्रतुत वोळखाना आमासा।
नाना प्रकारींचा तमासा। येथेंचि आहे ॥ ३६ ॥
to aṁtarātmā āhe kaisā | pratuta volakhānā āmāsā |
nānā prakārīṁcā tamāsā | yethemci āhe || 36 ||

What is that *antar-atma*? For in this world, that *antar-atma* has not been recognized even a little and this knowledge has become the show and prowess of these 'many' ways.



37. तो कळतो परी दसिंना। प्रचति येते परी भासेना।
शरीरीं असे परी वसेना। येके ठाई ॥ ३७ ॥
to kaḷato parī disenā | pracita yete parī bhāsenā |
śarīrīm ase parī vasenā | yeke ṭhāīm || 37 ||

That *antar-atma* understands but it does not see the ‘many’ forms. He brings this ‘experience’ but that does not appear. That *antar-atma* is within this body of the ‘all’, but that One does not abide in this place of the ‘all’.

38. तीक्ष्णपणें गगनीं भरे। सरोवर देखतां च पसरे।
पदार्थ लक्षून उरे। चहूंकडे ॥ ३८ ॥
tīkṣṇapaṇeṁ gaganīm bhare | sarovara dekhataṁ ca pasare |
padārtha lakṣūna ure | cahūṁkade || 38 ||

That *antar-atma* is overflowing within the sky. When you look at a lake, He expands outwards and even when He observes this ‘object’, still He remains everywhere.

39. जैसा पदार्थ दृष्टीस दसितो। तो त्यासारखाच होतो।
वायोहून विशिष तो। चंचळवर्षि ॥ ३९ ॥
jaisā padārtha dṛṣṭisa disato | to tyāsārikhāca hoto |
vāyohūni viśeṣa to | caṁcalaṁviṣaīm || 39 ||

That *antar-atma* becomes like the visible ‘object’ on which He has fallen upon. But that *antar-atma* is swifter than this wind of *mula maya*. (He is the swiftest because space and time are not there)

40. कतियेक दृष्टीनें देखे। कतियेक रसनेनें चाखे।
कतियेक ते वोळखे। मनंकरूनी ॥ ४० ॥
kityeka dṛṣṭīneṁ dekhe | kityeka rasaneneṁ cākhe |
kitiyeka te voḷakhe | manenkarūni || 40 ||

For that One within the ‘many’ perceives this ‘all’ (the eyes are not seeing, they are made of flesh; it is that One knowing this ‘all’). When that One within the ‘many’ tastes with the tongue then, that One within the ‘many’ is recognizing that Reality through the mind (sensory perception turns that Reality into its own object).

41. श्रोतीं बैसोन शब्द ऐकतो। घ्राणेंद्रियिं वास घेतो।
त्वचेइंद्रियिं जाणतो। सीतोष्णादकि ॥ ४१ ॥
śrotīm baisonā śabda aikato | ghrāṇendriyem vāsa gheto |
tvaceīndriyem jāṇato | sītoṣṇādika || 41 ||

That *atma* sits in the ears but He is hearing this ‘word’ and due to the nose that *atma* accepts the smells. Due to the skin that *atma* knows hot and cold etc.

42. ऐशा जाणे अंतरकळा। सकळामधें परी नरिळा।
पाहातां त्याची अगाध लीळा। तोच जाणे ॥ ४२ ॥
aiśā jāṇe āntarkaḷā | sakaḷāmadhem parī nirālā |
pāhātām tyācī agādha līlā | toci jāṇe || 42 ||

He knows this ‘art of the inner space’. He is in this ‘all’, but He is separate from it.



That *atma* alone knows His own unfathomable play.

43. तो पुरुष ना सुंदरी। बाळ तारुण्य ना कुमारी।
नपुंसकाचा देहधारी। परी नपुसक नवहे ॥ ४३ ॥
to puruṣa nā suṁdarī | bāḷa tāruṇya nā kumārī |
napuṁsakācā dehadhārī | parī napusaka navhe || 43 ||

That *purush* is not a woman, nor a child, a youth or a celibate. He is the holder of this body made of the *gunas* and elements but He is not this body.

44. तो चालवी सकळ देहासी। करून अकर्ता म्हणती त्यासी।
तो क्षेत्रज्ञ क्षेत्रवासी। देही कूटस्त बोलजि ॥ ४४ ॥
to cālāvī sakāḷa dehāsī | karūna akartā mhaṇatī tyāsī |
to kṣetrajña kṣetravāsī | dehī kūṭasta bolije || 44 ||

That *atma* makes this body of the ‘all’ to move; that *atma* does and is also called the non-doer. That *atma* is the Knower of this pilgrimage place (ie. ‘I am’) and He is the dweller within this pilgrimage place. That *atma* should be called the secret inner dweller within the body.

श्लोक ॥ द्वावमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते ॥
śloka || dvāvimau puruṣau loke kṣaraścākṣara eva ca |
kṣaraḥ sarvāṇi bhūtāni kūṭasthokṣara ucyate ||

shloka || There are two kinds of beings in creation, the *kṣhar* (perishable) and the *akṣhar* (imperishable). The perishable are all beings in the material realm. The imperishable are the the liberated beings. (*Bhagavadgīta* 15.16; tr. Swami Mukundananda)

shloka || Two *Purushas* there are in this world, the perishable and the imperishable. All beings are the perishable, and the Kutastha is called the imperishable. (*Bhagavadgīta* 15.16; tr. Swami Sivananda)

45. दोनी पुरुष लोकीं असती। क्षराक्षर बोलजिती।
सर्व भूतें क्षर म्हणती। अक्षर कूटस्त बोलजि ॥ ४५ ॥
donī puruṣa lokīm asatī | kṣarākṣara bolijatī |
sarva bhūteṁ kṣara mhaṇatī | akṣara kūṭasta bolije || 45 ||

That *purush* is within these two worlds (ie. [this gross and the world beyond](#)) and so there should be this discrimination between the destructible and the indestructible. The elements and this ‘all’ are destructible and they call that secret inner dweller, the indestructible. ([They say but He will also not remain as a Knower when the known disappears or as a Dweller when the dwelling place is gone](#))

46. उत्तम पुरुष तो आणीक। नःप्रपंच नःकळंक।
नरिजन परमात्मा येक। नरिविकारी ॥ ४६ ॥
uttama puruṣa to āṇika | niḥprapaṁca niḥkaḷaṁka |
nirāṁjana paramātmā yeka | nirvikārī || 46 ||

He is the best *purush* and He is That, free of *prapanch*, free of impurity, *niran-*



jana/without *anjana* (*maharaj*- with *anjana* there is the seeing of knowledge. Therefore He is beyond knowledge). He is that One *paramatma*, the unmodified *brahman*.

47. च्यारी देह नरिसावे। साधकें देहातीत व्हावें।
देहातीत होतां जाणावें। अनन्य भक्त ॥ ४७ ॥
cyārī deha nirasāve | sādhaḥakēṁ dehātīta vḥāvēṁ |
dehātīta hotāṁ jāṇāvēṁ | ananya bhakta || 47 ||

The four bodies should be dissolved and the *sadhak* should be beyond these bodies. When one is beyond these bodies then, one should be known as a devotee without separation/no-otherness.

48. देहमातर नरिसुनी गेला। तेथें अंतरात्मा कैसा उरला।
नरिविकारीं विकाराला। ठाव नाही ॥ ४८ ॥
dehamātra nirasunī gelā | tetheṁ amtarātmā kaisā uralā |
nirvikārīṁ vikārālā | ṭhāva nāhīṁ || 48 ||

When these bodies have been cast away then, how can that *antar-atma*/inner-Self remain, 'there'? In the unmodified there is no modified place (He is called the *antar-atma* as long as there is a place, an object, to pervade).

49. नशिचळ परब्रह्म येक। चंचळ जाणावें माईक।
ऐसा प्रत्यय नशिचयात्मक। वविकें पाहावा ॥ ४९ ॥
niścaḷa parabrahma yeka | caṁcaḷa jāṇāvēṁ māika |
aisā pratyaya niścayātmaka | vivekēṁ pāhāvā || 49 ||

That still *parabrahman* is One alone and the moving should be known as false. Therefore with such *vivek*, one should understand clearly thoughtlessness. (*maharaj*- what to do? He is not anything that can be seen or perceived, but still He is there)

50. येथें बहुत नलगे खळखळ। येक चंचळ येक नशिचळ।
शाश्वत कोणतें केवळ। ज्ञानें वोळखावें ॥ ५० ॥
yetheṁ bahuta nalage khalakhala | yeka caṁcaḷa yeka niścaḷa |
śāśvata koṇateṁ kevala | jñāṇeṁ volakhāvēṁ || 50 ||

Then this rattling of the 'all' is not required. One is moving and the other is still. Therefore the One who is that eternal pure knowledge should be recognized by means of this knowledge.

51. असार त्यागून घेईजे सार। म्हणोन सारासार वचिर।
नतियानतिय नरितर। पाहाती ज्ञानी ॥ ५१ ॥
asāra tyāgūna gheīje sāra | mhaṇona sārāsāra vicāra |
nityānitya niraṁtara | pāhātī jñānī || 51 ||

This non-essence (ie. 'I am') is to be given up and the essence (I do not exist) is to be accepted. Therefore there should be thoughtlessness. By the *vivek* of permanent/impermanent (V. 45) that *parabrahman* within this knowledge should be understood.

52. जेथे ज्ञानचिहोते वज्ञान। जेथें मनांचे होतें उन्मन।
तेथें कैचें चंचळपण। आत्मयासी ॥ ५२ ॥



*jethe jñānaci hote vijñāna | jetherṁ manāmce hoterṁ unmana |
tetherṁ kaicerṁ caṁcalapaṇa | ātmayāsī || 52 ||*

Then this knowledge ‘here’ becomes *vignyan* (ie. dissolution of knowledge) and this mind ‘here’ becomes *unmana* (ie. no mind). ‘There’, how can there be the attribute of a moving *atma*?

53. सांगणोवांगणीचें काम नव्हे। आपुल्या अनुभवे जाणावें।

परतयावणि सणावें। तेंचपाप॥ ५३॥

*sāṅgaṇovāṅgaṇīcerṁ kāma navhe | āpulyā anubhaverṁ jāṇāverṁ |
pratyayāviṇa siṇāverṁ | terṁci pāpa || 53 ||*

Now, there is no need for hearsay and gossip. That Reality should be known by means of your own ‘experience’. If *mula maya* makes great efforts and toils without that *nirgun* understanding, then that Reality becomes the sin of body consciousness.

54. सत्यायेवढें सुकृत नाही। असत्यायेवढें पाप नाही।

प्रचितीवणि कोठेंचि नाही। समाधान॥ ५४॥

*satyāyevaḍherṁ sukrṭa nāhīṁ | asatyāyevaḍherṁ pāpa nāhīṁ |
pracitīviṇa koṭherṁci nāhīṁ | samādhāna || 54 ||*

There is no purer action like Truth, and no sin like un-truth. But tell me, how can there be that absolute contentment of *nirgun*, if this ‘experience’ has not come?

55. सत्य म्हणजि स्वरूप जाण। असत्य माया हें प्रमाण।

येथें नरीपलिं पापपुण्य। रूपेंसहति॥ ५५॥

*satya mhaṇaje svarūpa jāṇa | asatya māyā herṁ pramāṇa |
yetherṁ niropileṁ pāpapuṇya | rūperṁsahita || 55 ||*

Know that the Truth is the *swarup* and then, this untrue *maya* becomes that thoughtless Self. ‘Here’ (ie. *maya*) has form and ‘here’ has this sin and also virtue.

56. दृश पाप वोसरलें। पुण्य परब्रह्म उरलें।

अनन्य होतांच जालें। नामातीत॥ ५६॥

*drśa pāpa vosaralerṁ | puṇya parabrahma uralerṁ |
ananya hotāṁca jālerṁ | nāmātīta || 56 ||*

When this ‘visible’ and sin and virtue fade away, then *parabrahman* remains. That is being without separation/otherness, beyond the ‘I am’.

57. आपण वस्तु स्वतःसिद्ध। तेथें नाही देहसमंघ।

पापरासी होती दग्ध। येणें प्रकाशें॥ ५७॥

*āpaṇa vastu svatasiddha | tetherṁ nāhīṁ dehasamaṁdha |
pāparāsī hotī dagdha | yeṇerṁ prakāreṁ || 57 ||*

Then you are that self-evident Self and ‘there’ has no connection with the bodies. Due to thoughtlessness, this heap of sin is burnt.

58. येरवी ब्रह्मज्ञानेवीण। जें जें साधन तो तो सीण।

नाना दोषांचे क्षाळण। होईल कैसें॥ ५८॥



yeraṇī brahmajñānerṇvīṇa | jeṇ jeṇ sādhanā to to sīṇa |
nānā doṣāṇce kṣālāṇa | hoīla kaiserṇ || 58 ||

Otherwise, without the knowledge of *brahman* there are *sadhanas* that are only fatigue for that *atma*. How can the sin of the ‘many’ be washed away by these *sadhanas*? ([How can the body be forgotten, if you need it to do sadhana?](#))

59. पापाचें वळलें शरीर। पापच घडे तदनंतर।
 अंतरीं तोग वरीवरी उपचार। काय करी॥ ५९॥
pāpācēṇ valalēṇ śarīra | pāpaci ghaḍe tadanam̐tara |
aṇtarīṇ toga varīvarī upacāra | kāya karī || 59 ||

That body was formed of sin and after it grew in sin. When the disease is in the inner space then, what help can these superficial remedies be?

60. नाना क्षेत्रीं हें मुंडलें। नाना तीर्थीं हें दंडलें।
 नाना नगिरहीं खंडलें। ठाई ठाई॥ ६०॥
nānā kṣetrīṇ heṇ muṇḍilēṇ | nānā tīrthīṇ heṇ daṇḍilēṇ |
nānā nigrahīṇ khaṇḍilēṇ | ṭhāīṇ ṭhāīṇ || 60 ||

In the ‘many’ pilgrimage places, that thoughtless is deceived and spoiled; in the ‘many’ sacred places, that thoughtless gets punished; in the confinement of the ‘many’, that thoughtless *swarup* is destroyed at every place.

61. नाना मृत्तकिनें घांसलें। अथवा तप्तमुद्रेनें लासलें।
 जरी हें वरीवरी तासलें। तरी शुद्ध नव्हें॥ ६१॥
nānā mṛttikenēṇ ghāṁsileṇ | athavā taptamudrenerṇ lāsileṇ |
jarī heṇ varīvarī tāsileṇ | tarī śuddha navhe || 61 ||

One may cover oneself with this dust of the ‘many’ ([maharaj- this body is a dust](#)) or burn oneself with fierce concentration. But if that thoughtless Self makes only superficial and idly performances then, it is not that pure *swarup*.

62. सेणाचे गोळे गळिले। गोमुत्राचे मोघे घेतले।
 माळा रुद्राक्ष घातले। काष्ठमणी॥ ६२॥
seṇāce goḷe gāḷile | gomutrāce moghe ghetale |
mālā rudrākṣa ghātale | kāṣṭhamāṇī || 62 ||

One may eat lumps of cow-dung and drink copious amounts of cow urine or one may wear the garlands of *rudraksha* around the neck.

63. वेष वरीवरी केला। परी अंतरीं दोष भरला।
 त्या दोषाच्या दहनाला। आत्मज्ञान पाहजे॥ ६३॥
veṣa varīvarī kelā | parī aṇtarīṇ doṣa bharalā |
tyā doṣācyā dahanālā | ātmajñāna pāhije || 63 ||

One may wear fine religious garments but still in this inner space there is an overflowing of sin. When that *atma* is this sewer of sin then, the knowledge of *atma* is required.

64. नाना वस्त्रें नाना दानें। नाना योग तीर्थाटणें।



सर्वांहुनी कोटीगुणें। महिमा आत्मज्ञानाचा ॥ ६४ ॥

*nānā vrateṁ nānā dāneriṁ | nānā yoga tīrthāṭaṇeriṁ |
sarvāṁhunī koṭīguṇeriṁ | mahimā ātmajñānācā || 64 ||*

There are the ‘many’ vows and the ‘many’ donations; the ‘many’ *yogas* and the ‘many’ pilgrimages. But greater than this pure *sattwa guna* of this ‘all’ even, is that knowledge of *atma*.

65. आत्मज्ञान पाहे सदा। त्याच्या पुण्यास नाही मर्यादा।

दुष्ट पातकाची बाधा। नरिसोन गेली ॥ ६५ ॥

*ātmajñāna pāhe sadā | tyācyā puṇyāsa nāhīm maryādā |
duṣṭa pātakācī bādā | nirasona gelī || 65 ||*

The merit of that one who always understands that knowledge of *atma* has no limit for one is no longer possessed by the wicked and sinful.

66. वेदशास्त्रां सत्यस्वरूप। तेंच ज्ञानियांचें रूप।

पुण्य जालें अमूप। सुकृते सीमा सांडली ॥ ६६ ॥

*vedaśāstrāṁ satyasvarūpa | teṁci jñāniyāṁceri rūpa |
puṇya jālē amūpa | sukrṭe sīmā sāṁḍilī || 66 ||*

That true *swarup* is within the *vedas* and *shasthras* (the knowledge they can reveal is this ‘all’). That *swarup*/one’s own form is the form of the *gnyani* (ie. there is no-
otherness between Him and His knowledge). His virtue is immeasurable and His pure action knows no bounds.

67. या प्रचितीच्या गोष्टी। प्रचिती पाहावी आत्मदृष्टीं।

प्रचितीवेगळे कष्टी। होऊंच नये ॥ ६७ ॥

*yā pracitīcyā goṣṭī | pracitī pāhāvī ātmadrṣṭīṁ |
pracitīvegaḷe kaṣṭī | hoūṁca naye || 67 ||*

This ‘speech’ is the *sagun* ‘experience’ and when this ‘experience’ is understood then, there is that vision of the *atma*. One should not have to suffer, by remaining without this ‘experience’.

68. आगा ये प्रचितीचे लोक हो। प्रचिती नसतां अवघा शोक हो।

रघुनाथकृपेनें राहो। प्रत्यय नशिच्याचा ॥ ६८ ॥

*āgā ye pracitīce loka ho | pracitī nastām avaghā śoka ho |
raghunāthakṛpenē rāho | pratyaya nīścayācā || 68 ||*

My dear *sajjana*! Bring this world of the *sagun* ‘experience’. If there is not this ‘experience’, then everything is sorrow only. Then by the grace of lord *raghu* (ie. *sadguru*) stay in that absolute conviction of the understanding of *nirgun*.

Note: chapter 8.7. 45-55 explains the names of the four *atmas* but in the end the *atma* is One only and was always only One. It is due to the limiting concepts that it is assigned different names and apparent characteristics ie. *jivatma*, *shivatma*, *paramatma* and *nirmal*/pure *atma*. But it never can be known or be a name. That is *parabrahman* and That is always still; it is as it is.



इति श्रीदासबोधे गुरुशषियसंवादे

चलाचलनरूपणनाम समास दहावा ॥ १० ॥ १०.१०

iti śrīdāsabodhe gurushṣiyasamvāde

calācalānirūpaṇanāma samāsa dahāvā || 10 || 10.10

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 10 named „Discourse on the Moving and Non-Moving“ is concluded.

Dashaka XI

The Great *Dashaka*

॥ दशक अकरावा : भीमदशक ॥ ११ ॥

॥ *daśaka akarāvā : bhīmadaśaka* ॥ 11 ॥



11.1 Discourse on the Truth – *Siddhant*

समास पहलिः सिद्धांतनिरूपण

samāsa pahilā: siddhāntanirūpaṇa

|| Śrī Rām ||

1. आकाशापासून वायो होतो। हा तों प्रत्यये येतो।
वायोपासून अग्नी जो तो। सावध ऐका ॥ १ ॥
ākāśāpāsūna vāyo hoto | hā toṇ pratyaye yeto |
vāyopāsūna agnī jo to | sāvadha aikā || 1 ||

From the space (ie. *mula purush*) there appears the wind (ie. *mula maya*) and due to *thoughtlessness the understanding, I do not exist, comes. From the wind that *atma* becomes the fire (due to further objectification). Therefore that *purush* should remain alert and listen. *(Thoughtlessness is like the *mula purush*; He is ever aloft. His mere presence gives illuminates *mula maya*)

2. वायोची कठीण घसिणी। तेथें निर्माण जाला वनही।
मंद वायो सीतळ पाणी। तेथुन जालें ॥ २ ॥
vāyocī kaṭhīṇa ghisaṇī | tethēṇ nirmāṇa jāla vanhī |
maṇḍa vāyo sītāḷa pāṇī | tethuni jāleṇ || 2 ||

The wind has a *hardness and so there is some friction and ‘there’, fire is created. This cools down when the wind is very slow and from ‘there’, water appears (ie. becoming more and more objective). *(Ignorance is there)

3. आपापासून जाली पृथ्वी। ते नाना बीजरूप जाणावी।
बीजापासून उत्पत्ती व्हावी। हा स्वभावच आहे ॥ ३ ॥
āpāpāsūna jāli prthvī | te nānā bijarūpa jāṇāvī |
bījāpāsūna utpatti vḥāvī | hā svabhāvacī āhe || 3 ||

Then from this water appears the earth element and this should be known as the seed of the ‘many’ thoughts. From this seed that thoughtless Self takes birth in the gross world of ‘many’ forms (therefore this gross creation can be traced back to that thoughtless Reality).

4. मुळीं सृष्टी कल्पनेची। कल्पना आहे मुळींची।
जयेपासून देवतरयाची। काया जाली ॥ ४ ॥
muḷīṁ sṛṣṭī kalpanecī | kalpanā āhe muḷīṁcī |
jayepāsūna devatrayācī | kāyā jāli || 4 ||

At the root this gross creation is an *idea/concept and even this root is an idea. From this *mula maya* there has appeared the gross body made up of three gods/*gunas*. *(Like the great banyan tree within the seed, the potential is in the root but the root is not the world)

5. निश्चळामधें चंचळ। ते चिकल्पना केवळ।
अष्टधा प्रकृतीचें मूळ। कल्पनारूप ॥ ५ ॥
niścaḷāmadherṁ caṁcaḷa | te ci kalpanā kevaḷa |



aṣṭadhā prakṛticeṁ mūla | kalpanārūpa || 5 ||

In the still there is a movement and that pure knowledge becomes an idea/concept. The root of the eight-fold *prakṛuti* is this form and it is a concept.

6. कल्पना तेचिअष्टधा परकृती अष्टधा तेचिकल्पनामूर्ती।
मुळाग्रापासून उत्पत्ती अष्टधा जाणावी ॥ ६ ॥
kalpanā teci aṣṭadhā prakṛti | aṣṭadhā teci kalpanāmurti |
mulāgrāpāsūna utpatti | aṣṭadhā jāṇāvī || 6 ||

When there is this concept then, that Reality has become like the eightfold creation. Therefore this eightfold creation is the created image of that Reality. This birth of the eightfold creation should be known at the root of all creation ([therefore understand this prakṛuti/purush](#)).

7. पांच भूतें तीन गुण। आठ जालीं दोनी मळिोन।
महणौन अष्टधा परकृतजाण। बोलजिते ॥ ७ ॥
pāñca bhūteṁ tina guṇa | āṭha jālīm donī mṛṇona |
mhaṇauni aṣṭadhā prakṛti jāṇa | bolijete || 7 ||

There are the five elements and the three *gunas* and these eight appeared due to this coming together of *prakṛuti* and *purush*. Know that the eightfold *prakṛuti* at the root is this ‘speech’ ([the gunas and the elements are unmanifest ‘here’ but manifest due to desire, thinking etc. Still by vivek they dissolve back into their source and then, what remains is prakṛuti/purush ie. forget everything and there will be this effortless knowing only](#)).

8. मुळीं कल्पनारूप जाली। पुढें तेचिफापावली।
केवळ जडतवास आली। सृष्टिरूपें ॥ ८ ॥
mulīm kalpanārūpa jālī | puḍheṁ teci phāpāvalī |
kevala jaḍatvāsa ālī | sṛṣṭirūpeṁ || 8 ||

At the root appeared this concept-form ‘I am’ and after, this became noisy and arrogant and that pure knowledge became these gross forms of creation.

9. मुळीं जाली ते मूळमाया। तरगुण जाले ते गुणमाया।
जडत्व पावली ते अविद्या माया। सृष्टिरूपें ॥ ९ ॥
mulīm jālī te mūlamāyā | triguṇa jāle te guṇamāyā |
jaḍatva pāvalī te avidyā māyā | sṛṣṭirūpeṁ || 9 ||

At the root that Reality has appeared as *mula maya* and then the three *gunas* became evident and that Reality became *guna maya*; and when grossness increased then that Reality was *avidya maya* ([ie. maya of ignorance](#)) and the gross world appeared. ([All is nothing but that Reality](#))

10. पुढें चयारी खाणी जाल्या। चयारी वाणी वसितारल्या।
नाना योनी प्रगटल्या। नाना वेक्ती ॥ १० ॥
puḍheṁ cyārī khāṇī jālyā | cyārī vāṇī vistaralyā |
nānā yonī pragaṭalyā | nānā vekṭī || 10 ||



Ahead, the four sources of birth appeared and the four speeches expanded. Then there are the ‘many’ wombs and the ‘many’ individual forms. (V. 9-10 have described the three stages of creation, this is described in detail in 20-2/3)

11. ऐसी जाली उभारणी। आतां ऐका संवहारणी।
मागील दशकीं वशिद करूनी बोललें असे ॥ ११ ॥
aīsī jālī ubhāraṇī | ātām aikā samvahāraṇī |
māgīla daśakīṁ viśada karūni | bolilerī ase || 11 ||

Like this the creation appeared. Now, listen to its destruction, for this clear ‘speech’ that is previous to these individual forms had been entangled within the ten senses (this ‘I am’ had been reduced to body consciousness).

12. परंतु आतां संकळति। बोलजिल संवहारसंकेत।
श्रोते वक्ते येथें चतित। देऊन ऐका ॥ १२ ॥
paramtu ātām saṁkalita | bolijela samvahasamketa |
śrote vakte yethem citta | deūna aikā || 12 ||

But now, that will be reversed and by the forming of this ‘I am’ there will be the destruction of body consciousness. The listener ‘here’ should give his mind to that speaker ‘there’. Therefore just listen.

13. शत वरुषें अनावृष्टी तेथें आटेल जीवसृष्टी।
ऐशा कल्पांताच्या गोष्टी। शास्त्रीं नरिपलिया ॥ १३ ॥
śata varuṣeṁ anāvṛṣṭi | tethem āṭela jīvasṛṣṭi |
aīśa kalpāmtācyā goṣṭi | śāstrīṁ niropilyā || 13 ||

Then there will be no rain for a hundred years (the mind will be void of ideas and concepts) and ‘there’, the world of the *jīva* will dry up. Such is this ‘story’ of God; it is the end of thoughts and concepts and this is the discourse within the *shasthras* (*neti,neti*).

14. बाराकळीं तपे सूर्य। तेणें पृथ्वीची रक्षा होये।
मग ते रक्षा वरिण जाये। जळांतरीं ॥ १४ ॥
bārākaḷīṁ tape sūrya | teṇem pṛthvīcī rakṣā hoye |
maga te rakṣā viriṇa jāye | jalāntarīṁ || 14 ||

In this *‘time of the twelve’ the sun shines brilliantly (all is forgotten and there is only knowing) and due to this, the earth element will be turned to ashes. Then this ash will get dissolved in the waters. *(Where the One has become two, *prakṛuti/purush*)

15. तें जळ शोषी वैश्वानरु। वन्ही झडपी समीरु।
समीर वतुळे नरिंकारु। जैसैं तैसैं ॥ १५ ॥
teṁ jala śoṣī vaiśvānaru | vanhī jhaḍapī samīru |
samīra vituḷe nirākāru | jaisēm taisēm || 15 ||

These waters will dry it up due to the fire element and after the wind will extinguish the fire. Then the wind will dissipate and that formless is, just as it always is.

16. ऐसी सृष्टसिंहारणी जाली। मागां वसितारें बोलली।



मायानरिसैं उरली। स्वरूपस्थिति॥ १६॥
 aisi sṛṣṭisamhāraṇī jālī | māgām vistāreṇ bolilī |
 māyānirāseṇ uralī | svarūpasthiti || 16 ||

Like this is the dissolution of the gross world. Previously, this ‘speech’ had expanded out and become the ‘many’ thoughts, but if *maya* is discarded, then that *swarup* will remain.

17. तेथें जीवशवि पडिब्रह्मांड। अटोन गेलें थोतांड।
 मायेअवदियेचें बंड। वतिळोन गेलें॥ १७॥
 tethēṇ jīvaśava piṇḍabrahmāṇḍa | aṭona gelerṇ thotāṇḍa |
 māyeavidyecem baṇḍa | vataḷona geleṇ || 17 ||

‘There’ the *jiva* and *shiva* and the *pinda* and *brahmāṇḍa* dry up and these fabrications are destroyed. ‘There’ the hearsay and commotion of *guna maya* and *avidya maya* melt away.

18. वविकेंचि बोललि क्षये। म्हणोन विविकप्रलये।
 वविकी जाणती काये। मूर्खास कळे॥ १८॥
 vivekeṇci bolilā kṣaye | mhaṇoni vivekapralaye |
 vivekī jāṇatī kāye | mūrkhāsa kaḷe || 18 ||

With *vivek* even this ‘speech’ gets utterly destroyed and therefore, there is the dissolution by *vivek*. The *viveki* (one who uses *vivek*) knows these things but what can the foolish understand of this?

19. सृष्टि शोधितां सकळ। येक चंचळ येक नशिचळ।
 चंचळास कर्ता चंचळ। चंचळरूपी १९॥
 sṛṣṭi śodhitāṇ sakāḷa | yeka caṇcāḷa yeka niścāḷa |
 caṇcāḷāsa kartā caṇcāḷa | caṇcāḷarūpī 19 ||

When the gross creation is searched through, this ‘all’ is discovered and then, the One is moving (ie. *sagun*) and the One is still (ie. *nirgun*). When there is this moving then, that ‘doer’ within the moving form is moving (the Knower forgets Himself and takes this moving form as His own self).

20. जो सकळ शरीरीं वर्ते। सकल कर्तुतवास परवर्ते।
 करून अकर्ता हा वर्ते। शब्द जया॥ २०॥
 jo sakāḷa śarīrīṇ varte | sakala kartutvāsa pravarte |
 karūna akartā hā varte | śabda jayā || 20 ||

That *purush* exists within this body of the ‘all’ and it is this ‘all’ that is engaged in the role of doing. And while there is this doing then, that non-doing thoughtless Self exists as this ‘I am’ of *mula maya*. (This doing or knowledge is due to this subtle relationship of *prakṛuti* and her ever-present *purush*)

21. राव रंक ब्रह्मादकि। सकळांमधें वर्ते येक।
 नाना शरीरें चाळक। इंद्रियिंद्वारें॥ २१॥
 rāva raṅka brahmādika | sakāḷāṇmadherṇ varte yeka |
 nānā śarīreṇ cāḷaka | indriyemdvāreṇ || 21 ||



The king, the pauper and lord *brahma* etc. are in truth, that One that exists within this ‘all’. But on account of this ‘all’ body, these ‘many’ bodies (like king, pauper etc.) are made to move by the sense-organs (five of knowledge and five of action; the eyes see something and you want and then the legs make the body to move).

22. तयास परमात्मा बोलती। सकळ कर्ता ऐसें जाणती।

परितो नासेल प्रचिती। वविकें पाहावी ॥ २२ ॥

tyāsa paramātmā bolatī | sakāḷa kartā aiseṁ jāṇatī |
pari to nāsela pracitī | vivekeṁ pāhāvī || 22 ||

When that *paramatma* ‘speaks’ then, He becomes the Knower and there is this ‘all’ and a ‘doer’. Still through *vivek* one will come to understand that, that *purush* is truly not in this ‘experience’.

23. जो स्वानामधें गुरुगुरति। जो सूकरांमधें कुरुकुरति।

गाढवीं भरोन भुंकतो। आटाहास्यें ॥ २३ ॥

jo svānāmadheṁ gurugurito | jo sūkarāṁmadheṁ kurukurito |
gāḍhāvīm bharona bhuṁkato | āṭāhāsyēṁ || 23 ||

That *atma purush* barks in the dog; and that *purush* squeals in the pig; and in the donkey it brays loudly and toils hard.

24. लोक नाना देह देखती। वविकी देहांत पाहाती।

पंडति समदर्शनं घेती। येणें प्रकारें ॥ २४ ॥

loka nānā deha dekhatī | vivekī dehānta pāhātī |
paṇḍita samadarśaneṁ ghetī | yeṇeṁ prakāreṁ || 24 ||

Yet still that One perceives this world and the ‘many’ bodies. The *viveki* understands the end of this body and due to this, He accepts the *pandit* (ie. scholar) and the ‘many’ creatures with equal regard.

श्लोक ॥ वद्वियावनियसंपन्नने ब्राह्मणे गवि हस्तनि।

शुनि चैव श्वपाके च पंडतिः समदर्शिनः ॥

śloka || vidyāvānayasampanne brāhmaṇe gavi hastini |
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ||

shloka || The learned and pious *brahmin* (and the other three castes); the cow, the elephant, the dog and the lowest of men and that *pandit* are seen with equal regard.

25. देह पाहातां वेगळाले। परंतु अंतर येकच जालें।

प्राणीमात्र देखलें। येकांतरे ॥ २५ ॥

deha pāhātām vegalāle | paraṁtu aṁtara yekaci jāleṁ |
prāṇīmātra dekhileṁ | yekāntareṁ || 25 ||

The gross body is understood and passed over, but then that One appears like this inner space. Still understand that it is on account of that One within the inner space that the one in only the *prana* is perceived (ie. He is the One and He is the Knower and He is whatever is known also).

26. अनेक प्राणी निर्माण होती। परी येकच किळा वर्तती।



तये नांव जगज्जोती। जाणतीकळा ॥ २६ ॥

aneka prāṇī nirmāṇa hotī | parī yekaci kalā vartatī |
taye nāmva jagajjotī | jāṇatikalā || 26 ||

That One is the numerous different forms that have been created in the *prana* and still that One also exists as this ‘art of knowing’. Therefore understand that that Reality has become the ‘light of the world’ and this ‘art of knowing’ (existence and knowledge).

27. श्रोत्रेरीं नाना शब्द जाणे। त्वचेमध्ये सीतोष्ण जाणे।

चक्षुमध्ये पाहों जाणे। नाना पदार्थ ॥ २७ ॥

śrotrīm nānā śabda jāṇe | tvacemadherm sītoṣṇa jāṇe |
cakṣumadherm pāhoṃ jāṇe | nānā padārtha || 27 ||

In the ears, He knows that the ‘many’ words are this ‘word’; in the skin, He knows hot and cold (He knows but He does not say good, bad etc.); in the eyes, He understands that the ‘many’ objects are this ‘object’ of the ‘all’ (ie. He sees what the ignorant sees, but He knows the true nature of that which is before His eyes).

28. रसनेमध्ये रस जाणे। घ्राणामध्ये वास तो जाणे।

कर्म्मइंद्रियामध्ये जाणे। नाना विषयस्वाद ॥ २८ ॥

rasanemadherm rasa jāṇe | ghrāṇāmadherm vāsa to jāṇe |
karmaindriyāmadherm jāṇe | nānā viśayasvāda || 28 ||

In the tongue He knows the taste; in the nose, that *purush* knows the smell; in the organs of action He knows the experience of the ‘many’ sense objects.

29. सूक्ष्म रूपे स्थूल रक्षी। नाना सुखदुःखे परीक्षी।

sūkṣma rūpeṃ sthūla rakṣī | nānā sukhaduḥkheṃ parīkṣī |
tyāsa mhaṇatī am̐tarasākṣī | am̐tarātmā || 29 ||

That *brahman* protects these gross forms through His form (He uses knowledge but remains untouched). He examines the ‘many’ pleasures and pains and it is He only who calls that *paramatma*, the inner-witness and inner-*atma* (the ignorant may say the *paramatma* and the *antar-atma* are the same but understanding is required. He is the knowledgeable and the ignorant also; He is everything).

30. आत्मा अंतरात्मा विश्वात्मा। चैतन्य सर्वात्मा सूक्ष्मात्मा।

जीवात्मा श्वात्मा परमात्मा। द्रष्टा साक्षी सत्तारूप ॥ ३० ॥

ātmā am̐tarātmā viśvātmā | caitanya sarvātmā sūkṣmātmā |
jīvātmā śivātmā paramātmā | draṣṭā sākṣī sattārūpa || 30 ||

He is the *atma*, the inner-*atma* and the universal *atma*; He is the *chaitanya*, *atma* of ‘all’ and the subtle *atma*; He is the *jivatma*, *shivatma* and *paramatma*; the seer, the witness and this form called existence.

31. विकारामधील विकारी। अखंड नाना विकार करी।

तयास वस्तु म्हणती भिकारी। परम हीन ॥ ३१ ॥

vikāramadhīla vikārī | akhaṇḍa nānā vikāra karī |
tayāsa vastu mhaṇatī bhikārī | parama hīna || 31 ||



When that unbroken *brahman* is in the modifications that are within this modification (within the ‘many’ that is within the ‘all’) then, He is the doer of ‘many’ modifications (ie. the ego). Then that Self says ‘many’ things and that Supreme becomes the lowest of beggars (and imagines all kinds of concepts and seeks happiness in all kinds of ways).

32. सर्व येकचदिसिती। अवघा येकंकार करती।
ते अवघी माईक स्थिती। चंचळामधें ॥ ३२ ॥
sarva yekaci disatī | avaghā yekamkāra karitī |
te avaghī māika sthitī | caṁcaḷāmadhem || 32 ||

This ‘all’ is the One appearing and everything in this gross world is that One doing. That One is the falseness of everything and that One is the still within the moving.

33. चंचळ माया ते माईक। नशिचळ परब्रह्म येक।
नित्यानित्यवविक। याकारणे ॥ ३३ ॥
caṁcaḷa māyā te māika | niścaḷa parabrahma yeka |
nityānityaviveka | yākāraṇe || 33 ||

When there is this moving *mayā* then, that One is the illusion and when there is the still then, that One is *parabrahman*. By means of this ‘speech’ there is this *viveka* between the destructible one and the indestructible One.

34. जातो जीव तो प्राण। नेणे जीव तो अज्ञान।
जन्मतो जीव तो जाण। वासनात्मक ॥ ३४ ॥
jāto jīva to prāṇa | neṇe jīva to ajñāna |
janmato jīva to jāṇa | vāsanātmaka || 34 ||

When the *jīva* passes away, then that *atma* is the **prana* that leaves the body; when the *jīva* does not know, then that *atma* is its ignorance; know that when that *atma* takes birth as the *jīva*, it is that *atma* who is the *vasana* (ie. great desire to be). *(*maharaj – the whole world rides on the breath*)

35. ऐक्य जीव तो ब्रह्मांश। जेथें पडिब्रह्मांडनरिस।
येथें सांगतिले वशिष्ठ। चत्वार जीव ॥ ३५ ॥
aikya jīva to brahmāṁśa | jetherṁ piṇḍabrahmāṇḍanirāsa |
yetherṁ sāṅgitale viśeṣa | catvāra jīva || 35 ||

When the *jīva* which is a part of *brahman* unites with *shiva* which is a part of *brahman* then, that *atma* is *shiva* and then the *pinda* and the *brahmanda* are dissolved ‘here’ (and His *shakti* is perceived). On account of this pure *sattwa guna* of *mula maya* there are these *four and the *jīva*. *(*prana, ignorance, vasana and shiva*)

36. असो हें अवघें चंचळ। चंचळ जाईल सकळ।
नशिचळ तें नशिचळ। आदिति ॥ ३६ ॥
aso hem avaghem caṁcaḷa | caṁcaḷa jāila sakaḷa |
niścaḷa tem niścaḷa | ādiantīm || 36 ||

Thus, that thoughtless *swarup* is the world of ‘many’ forms and this moving ‘all’. But even this moving will be destroyed (even knowledge should not be taken as true) and that still Reality, is from beginning to end.



37. आद्य मध्य अवसान। जे वस्तु समसमान।
 नर्विकिरी नरिगुण नरिजन। नःसंग नःप्रपंच ॥ ३७ ॥
ādyā madhya avasāna | je vastu samasamāna |
nirvikārī nirguṇa nirāṇjana | niḥsaṅga niḥprapaṁca || 37 ||

If in the beginning, in the middle and in the end this *mula maya* is the same as that Self then, it will be without distortion, without attributes/*nirgun*, without blemish/*nirāṇjan*, without any attachment and free from the five elements.

38. उपाधीनरिसैं तत्वता। जीवशवास ऐक्यता।
 वविचूत पाहों जातां। उपाधि कैंची ॥ ३८ ॥
upādḥīnirāseṁ tatvatā | jīvaśivāsa aikyatā |
vivaṁcūna pāhoṁ jātām | upādhi kaimcī || 38 ||

When the limiting concepts are completely removed, then the *jīva* and the *śhiva* are One only. For when one investigates and understands, then how can these limiting concepts remain?

39. असो जाणणें ततिकें ज्ञान। परंतु होतें वज्ञान।
 मनें वोळखावें उन्मन। कोण्या प्रकारें ॥ ३९ ॥
aso jāṇaṇeṁ titukeṁ jñāna | paraṁtu hotēṁ vijñāna |
manēṁ voḷakhāvēṁ unmana | koṇyā prakāreṁ || 39 ||

To know; this much only is knowledge/*gnyan*, but this has to become *vignyan* (no knowledge). The mind should recognize *unmana* (no mind) through this way of the 'all'.

40. वृत्तसि न कळे नवृत्ति। गुणास कैंची नरिगुणप्राप्ती।
 गुणातीत साधक संती। वविकें केलें ॥ ४० ॥
vṛttisa na kaḷe nivr̥tti | guṇāsa kaimcī nirguṇaprāptī |
guṇātīta sādḥaka saṁtī | vivekeṁ keleṁ || 40 ||

This knowing *vritti* cannot understand *nivr̥tti* (no-knowledge) and how can the *gunas* attain *nirgun*? But when the *sadhak* within that eternal Self has made *vivek* then, he goes beyond the *gunas*.

41. श्रवणापरीस मनन सार। मननें कळे सारासार।
 नजिध्यासैं साक्षात्कार। नःसंग वस्तु ॥ ४१ ॥
śravaṇāparīsa manana sāra | mananeṁ kaḷe sārāsāra |
nijadhyāseṁ sāṣṭātkāra | niḥsaṅga vastu || 41 ||

manana (ie. constant *shravan*) is greater than *shravan* and when there is *manana* then, the essence can be understood. By **nijadhyas* there is that *sakshatkar*; the unattached Self. **(nijadhyas is the transending of duality and satshatkar is leaving it forever behind)*

42. नरिगुणीं जे अनन्यता। तेच मुक्तिसायोज्यता।
 लक्ष्यांश वाच्यांश आतां। पुरे जाला ॥ ४२ ॥
nirguṇīm je ananyatā | teci mukti sāyojyatā |
lakṣyāṁśa vācyāṁśa ātām | pure jālā || 42 ||



When *mula maya* is inseparable from that *nirgun*, then there is *sayujyata*/Final liberation. Now the word meaning (ie. *sagun*) and the implied meaning (ie. *nirgun*) get destroyed (even understanding has no place ‘there’).

43. अलक्षीं राहिलें लक्ष। सद्दिधांतीं कैचा पूरवपक्ष।

अप्रत्यक्षास कैचें परत्यक्ष। असोन नाही ॥ ४३ ॥

alākṣīm rāhileṁ lakṣa | siddhāntīm kaimcā pūrvapakṣa |
apratyakṣāsa kaimcem pratyakṣa | asona nāhīm || 43 ||

When the concentration remains in that which cannot be concentrated upon (*nijadhyas*) then, how can the ‘I am’ (*manana*) remain within that Truth/*siddhant*? How can the sensory perception perceive this imperceptible? Being, yet being nothing.

44. असोन माईक उपाधी। तेचसिहजसमाधी।

श्रवणें बळावी बुद्धी। नशिचयाची ॥ ४४ ॥

asona māika upādhi | teci sahaajasamādhi |
śravaṇeṁ balāvē buddhī | niścayācī || 44 ||

To still remain even after the limiting concepts are made false, this is natural *samadhi* (*maharaj – as you were before*). By means of *shravan*, this conviction of the *buddhi* (“I am a body”) should be turned around.

इति श्रीदासबोधे गुरुशषियसंवादे

सद्दिधांतनरूपणनाम समास पहिला ॥ १ ॥ ११.१

iti śrīdāsabodhe guruśiṣyasamvāde
siddhāntanirūpaṇanāma samāsa pahilā || 1 || 11.1

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 11 named „Discourse on the Truth – Siddhant“ is concluded.



11.2 Discourse on the Four Gods

समास दुसरा : चत्वारदेवनरूपण

samāsa dusarā : catvārādevanirūpaṇa

|| Śrī Rām ||

1. येक नशिचळ येक चंचळ। चंचळीं गुंतलें सकळ।
नशिचळ तें नशिचळ। जैसैं तैसैं ॥ १ ॥
yeka niścala yeka caṁcala | caṁcalīm guṁtaleriṁ sakaḷa |
niścala teṁ niścala | jaisēṁ taisēṁ || 1 ||

The One is still and the other is moving; and in this moving ‘all’ one has been entangled. In the still, there is the still; It is just as It is.

2. पाहे नशिचळाचा वविक। ऐसा लक्षांमधें येक।
नशिचळाऐसा नशिचयात्मक। नशिचळचि तो ॥ २ ॥
pāhe niścalācā viveka | aisā lakṣāṁmadheṁ yeka |
niścalāaisā niścayātmaka | niścalaci to || 2 ||

Understanding is the *viveka* of the still; He is the One within this attention of knowledge. When there is only the stillness of the still then, that is *paramatma*.

3. या नशिचळाच्या गोष्टी सांगती। पुन्हां चंचळाकडे धांवती।
चंचळचक्रीं नघोन जाती। ऐसे थोडे ॥ ३ ॥
yā niścalācyā goṣṭi sāṁgatī | punhāṁ caṁcalākaḍe dhāṁvatī |
caṁcalacakrīm niḡhona jāti | aise thoḍe || 3 ||

This moving ‘story’ becomes still and then again that One runs towards the moving (ie. conviction is not imbibed for the real understanding has not truly come; there is only One). Few are those, who have escaped from the ever turning wheel of this moving and ephemeral existence.

4. चंचळीं चंचळ जनमलें। चंचळाचि मधें वाढलें।
अवघें चंचळचि बिबिलें। जन्मवरी ॥ ४ ॥
caṁcalīm caṁcala janmaleṁ | caṁcalāci madheṁ vāḍhaleṁ |
avagheṁ caṁcalaci bibileṁ | janmavarī || 4 ||

In the moving ‘all’, this moving ‘all’ gets born as a *jīva* and in the moving ‘all’ it grows. Due to these ‘many’ desires and attractions, this moving ‘all’ appears to take a form for a whole lifetime.

5. पृथ्वी अवघी चंचळाकडे। करणें ततिकें चंचळीं घडे।
चंचळ सांडून नशिचळीं पवाडे। ऐसा कैचा ॥ ५ ॥
prthvī avaghī caṁcalākaḍe | karaṇēṁ titukēṁ caṁcalīm ghaḍe |
caṁcala sāṁḍūna niścalīm pavāḍe | aisā kaimcā || 5 ||

Within these ‘many’ forms there is the great element earth and that is in the charge of this moving ‘all’. Therefore whatever action gets done on this earth takes place in this moving ‘all’. But how to drop this ephemeral world and this moving ‘all’ and enter



within the still? (Within this ‘all experience’ there are the great elements and these are merely the objectification of this ‘all’. The ‘many’ gross objects and everything that takes place in this gross world made of the elements, are appearing within this ‘all’. And that is an appearance within the Self).

6. चंचळ कांहीं नशिचळेना। नशिचळ कदापी चळेना।

नतियानतियविवेके जना। उमजे कांहीं ॥ ६ ॥

cañcala kām̐hīm niścalēnā | niścala kadāpī calēnā |
nityānityavivekē janā | umaje kām̐hīm || 6 ||

This *‘thing’ that moves, is not still and that still Self never moves. But first the man should understand this ‘thing’ by *vivek* between what is destructible and what is indestructible. *(When every thought is dropped then, what remains is this world of knowledge; only this ‘thing’ is there)

7. कांहीं उमजलें तरी नुमजे। कांहीं समजलें तरी न समजे।

कांहीं बुझे तरी नरिबुजे। कचिति मात्र ॥ ७ ॥

kām̐hīm umajalēn tarī numaje | kām̐hīm samajalēn tarī na samaje |
kām̐hīm bujhe tarī nirbuje | kimcita mātra || 7 ||

When this ‘thing’ is awake then, the gross is asleep. When the ‘thing’ understands then, the gross is not understood. When the ‘thing’ overflows everywhere then, the very small mind is confounded.

8. संदेह अनुमान आणी भ्रम। अवघा चंचळामधें श्रम।

नशिचळीं कदा नाहीं वर्म। समजलें पाहजि ॥ ८ ॥

sañdeha anumāna āṇī bhrama | avaghā cañcalaṁmadhēn śrama |
niścalīm kadā nāhīm varma | samajalēn pāhije || 8 ||

There are the doubts and conjectures of the gross and there is this delusion of the moving ‘all’. This gross existence is the tiresome distresses appearing within this moving ‘all’. But both of these are never in the still and therefore that essence should be understood.

9. चंचळाकरी ततिकी माया। माईक जाले वलिया।

लहान थोर म्हणावया। कार्य नाहीं ॥ ९ ॥

cañcalaṁkarī titukī māyā | māika jāle vilayā |
lahāna thora mhaṇāvayā | kārya nāhīm || 9 ||

This moving form; this much is *maya*. And this illusion will get utterly destroyed. But this moving *action should not be called the small *jīva* or the great *brahman*. *(The moving ‘all’ lies, like a bridge, between the *jīva* and *brahman*)

10. सगट माया वसितारली। अष्टधा प्रकृति फांपावली।

चतिरवचितिर विकारली। नाना रूपें ॥ १० ॥

sagaṭa māyā vistāralī | aṣṭadhā prakṛti phāmpāvalī |
citravicitra vikāralī | nānā rūpeṁ || 10 ||

This entirety of *maya* has expanded. This eight-fold *prakṛti* has sprouted out and transformed itself into the ‘many’ variegated forms.



11. नाना उत्पत्ती नाना विकार। नाना प्राणी लाहान थोर।
नाना पदार्थ मकार। नाना रूपे ॥ ११ ॥

*nānā utpattī nānā vikāra | nānā prāṇī lāhāna thora |
nānā padārtha makāra | nānā rūperī || 11 ||*

Then there is the birth of the ‘many’ and the modifications of the ‘many’. These ‘many’ forms within the *prana* are the small *jīvas* but that great *brahman* is also there. Understand that these ‘many’ objects and their ‘many’ ways are due to the ‘many’ thoughts (ie. therefore drop these thoughts and be *brahman*).

12. विकारवंत विकारलें। सूक्ष्म जडत्वा आलें।
अमर्याद दसिों लागलें। कांहींचाबाहीं ॥ १२ ॥

*vikāravanta vikāralem | sūkṣma jadatvā ālem |
amaryāda disīṁ lāgaḷem | kāmhiṁcābāhiṁ || 12 ||*

The possessor (ie. *purush*) of this modification (ie. *prakṛti*) modified and that subtle *brahman* became gross; then everywhere is the unlimited expansion of this ‘thing’.

13. मग नाना शरीरें नरिमाण जालीं। नाना नामाभधानें ठेवलीं।
भाषा परतवें कळीं आलीं। काहीं कांहीं ॥ १३ ॥

*maga nānā śarīreṁ nirmāṇa jālīṁ | nānā nāmābhidhāneṁ thevilīṁ |
bhāṣā paratveṁ kaḷīṁ ālīṁ | kāhiṁ kāmhiṁ || 13 ||*

Due to this ‘all’ body, the ‘many’ bodies were created and the ‘many’ objects were each given a name. And on account of the ‘many’ languages, that *nirgun* Self became the ‘many’ things of this ‘all thing’.

14. मग नाना रीत नाना दंडक। आचार येकाहून येक।
वर्तों लागले सकळ लोक। लोकाचारें ॥ १४ ॥

*maga nānā rīti nānā daṇḍaka | ācāra yekāhūna yeka |
vartōṁ lāgaḷe saḷaḷa loka | lokācāreṁ || 14 ||*

From that pure conduct of the One there has come the ‘many’ methods and habits and the ‘many’ customs and practices of the one *jīva*. And this world of the ‘all’ began to behave according to conducts of this world of birth and death.

15. अष्टधा प्रकृतीचीं शरीरें। नरिमाण जालीं लाहानथोरें।
पुढें आपुलाल्या प्रकारें। वर्तों लागती ॥ १५ ॥

*aṣṭadhā prakṛtīcīṁ śarīreṁ | nirmāṇa jālīṁ lāhānathoreṁ |
puḍheṁ āpulālyā prakāreṁ | vartōṁ lāgaṭī || 15 ||*

Due to this body of the eight-fold *prakṛti*, the small *jīva* within that great *brahman* was created. And afterwards, that *paramatma* began functioning according to their ways.

16. नाना मततें नरिमाण जालीं। नाना पाषांडें वाढलीं।
नाना प्रकारीचीं उठलीं। नाना बंडें ॥ १६ ॥

*nānā matteṁ nirmāṇa jālīṁ | nānā pāṣāṇḍeṁ vāḍhalīṁ |
nānā prakāricīṁ uṭhalīṁ | nānā baṇḍeṁ || 16 ||*



The ‘many’ opinions were created; the ‘many’ false doctrines grew; the rising up of the ‘many’ ways brought ‘many’ commotions and prides.

17. जैसा प्रवाह पडलि। तैसाच लोक चाललि।
कोण वारील कोणाला। येक नाही॥ १७॥
jaisā pravāha paḍilā | taisāca loka cālilā |
koṇa vārila koṇālā | yeka nāhīm || 17 ||

Once you have tumbled down into this flood, the world is set in motion. But how could anyone disentangle anyone else if that One is not there?

18. पृथ्वीचा जाला गळांठा। येकाहून येक मोठा।
कोण खरा कोण खोटा। कोण जाणे॥ १८॥
pr̥thvīcā jālā galāṁṭhā | yekāhūna yeka moṭhā |
koṇa kharā koṇa khoṭā | koṇa jāṇe || 18 ||

There were the confusions of this earth and so this One that moves within that still One, became important (this ‘all’ was considered as the Reality). Tell me, where is there anyone who knows what is true and what is false?

19. आचार बहुकाचेत पडलि। कतियेक पोटासाठी बुडाला।
अवघा वरपंगचजाला। साभमानें॥ १९॥
ācāra bahukācēnta paḍilā | kityeka poṭāsāṭhīm buḍālā |
avaghā varapaṅgaci jālā | sābhimānēm || 19 ||

That pure conduct fell into this great confusion. To fill the belly, that One in the ‘many’ was drowned and then there was this outer show of everything. All because of this ‘I am’ of the ‘all’ (this ‘I am’ became “I am so and so”).

20. देव जाले उदंड। देवांचें मांडलें भंड।
भूतादेवतांचें थोतांड। येकच जालें॥ २०॥
deva jāle udaṇḍa | devāṁcēm māmḍalerīm bhaṇḍa |
bhūtādevatāṁcēm thotāṇḍa | yekaci jālēm || 20 ||

Then that vast God manifested and the quarrelsome gods¹ were established. Then the One appeared as the fictitious story of the elements and the *gunas*.

21. मुख्य देव तो कळेना। काशास कांहींच मळिना।
येकास येक वळेना। अनावर॥ २१॥
mukhya deva to kaḷenā | kāśāsa kām̐hīmca mḷenā |
yekāsa yeka vaḷenā | anāvāra || 21 ||

That Supreme God has not been understood; how can it be, if even this ‘thing’ has not been found? For the *jīva* is unrestrained and does not want to turn towards *brahman*.

22. ऐसा नासला वचिर। कोण पाहातो सारासार।
कैचा लहान कैचा थोर। कळेचनि॥ २२॥
aisā nāsālā vicāra | koṇa pāhāto sārāsāra |
kaicā lahāna kaimcā thora | kaḷecinā || 22 ||

¹ *vishnu*, *brahma* and *mahesh*, the *gunas* are constantly vying for dominance



When there is no thoughtlessness then, who can understand the essence and the non-essence? For it has not been understood who is small and who is great.

23. शास्त्रांचा बाजार भरला। देवांचा गल्बला जाला।
लोक कामनेच्या व्रताला। झोंबोन पडती ॥ २३ ॥
śāstrāṁcā bājāra bharalā | devāṁcā galbalā jālā |
loka kāmānecyā vratālā | jhoṁbona paḍatī || 23 ||

The scriptures grew and filled-up the market place and there was all the confusion of gods and the world ran madly after their own selfish worship (devotion with desires in mind; *maharaj*- first he asks for himself and then he asks for his wife and children).

24. ऐसें अवघें नासलें। सत्यासत्य हारपलें।
अवघें अनायेक जालें। चहूंकडे ॥ २४ ॥
aiseṁ avagheṁ nāsaleṁ | satyāsatya hārapaleṁ |
avagheṁ anāyeka jāleṁ | cahūṁkaḍe || 24 ||

In this way, due to the many names and forms, the greatest was destroyed and the *vivek* between Truth and false was lost. And due to so ‘many’ things, anarchy ruled in every direction.

25. मतामतांचा गल्बला। कोणी पुसेना कोणाला।
जो जे मतीं सांपडला। त्यास तेंच थोर ॥ २५ ॥
matāmatāṁcā galbalā | koṇī puseṇā koṇālā |
jo je matīm sāmpaḍalā | tayāsa teṁci thora || 25 ||

When there is the confusion of this doctrine and that doctrine then, there is no one for anyone to ask. But if *mula maya* discovers that *purush* then, it becomes Reality.

26. असत्याचा अभिमान। तेणें पावजि पतन।
महणोनियां ज्ञाते जन। सत्य शोधति ॥ २६ ॥
asatyācā abhimāna | teṇeṁ pāvaji patana |
mhaṇoniyāṁ jñāte jana | satya śodhitī || 26 ||

But when there is the pride of the false then, that Reality will be degraded and ruined. Therefore, people should search for the Truth, through knowledge.

27. लोक वर्तती सकळ। तें ज्ञात्यास करतळामळ।
आतां ऐका केवळ। वविकी हो ॥ २७ ॥
loka vartatī sakāḷa | teṁ jñātyāsa karatalāmaḷa |
ātām aikā kevaḷa | vivekī ho || 27 ||

For a Knower, the functioning of this world of the ‘all’ is as easily seen as a small fruit sitting on the palm of the hand. Now listen my dear *viveki* and there can be that pure knowledge.

28. लोक कोण्या पंथें जाती। आणा कोण्या देवास भजती।
ऐसी हे रोकडी प्रचिती। सावध ऐका ॥ २८ ॥
loka koṇyā paṁtherṁ jātī | āṇi koṇyā devāsa bhajatī |
aisī he rokaḍī pracitī | sāvadha aikā || 28 ||



How to walk on this path and how to do the *bhajan* of that One God? Thoughtlessness is real *bhajan* and that is within this ever-present ‘experience’. And this ‘experience’ is walking the path. Therefore listen carefully.

29. मृत्युतिका धातु पाषाणादिकि। ऐसिया प्रतमि अनेक।
 बहुतेक लोकांचा दंडक। प्रतमिदेवीं ॥ २९ ॥
mṛtyukā dhātu pāṣāṇādika | aisiyā pratimā aneka |
bahuteka lokāṁcā daṇḍaka | pratimādevīm || 29 ||

That One and true God is worshipped in four ways. There are the so many different idols made of clay, metal and stone. And that One in the ‘all’ is within these idols but the people of this world have turned to rituals and customs.

30. नाना देवांचे अवतार। चरतिरें ऐकती येक नर।
 जप ध्यान नरितर। करती पूजा ॥ ३० ॥
nānā devāṁce avatāra | caritreṁ aikatī yeka nara |
japa dhyāna niraṁtara | karitī pūjā || 30 ||

Or there are the ‘many’ *incarnations of that God. But when one listens to their stories and their exploits then, that One has become a man. He makes *japa*, does meditation and that *parabrahman* makes *puja* (being yourself that *parabrahman* one starts worshipping). *(The Masters are said to be incarnations of that One God and the disciples do the *japa*, meditation and *puja* etc., but no more. *maharaj*- they like to worship the Master from a distance. “Oh you are so great”, they say from a distance)

31. येक सकळांचा अंतरातमा। वशिर्वीं वर्ते जो वशिवातमा।
 द्रष्टा साक्षी ज्ञानातमा। मानती येक ॥ ३१ ॥
yeka sakalāṁcā aṁtarātmā | viśvīm varte jo viśvātmā |
draṣṭā sāksī jñānātmā | mānitī yeka || 31 ||

Or that One is this *antar-atma* of the ‘all’ and stays within this creation. Then that *purush* is called the *atma* of this creation; He is the seer, the Witness and the *atma* with knowledge, and He is believed to be that One still God. (But that *purush* is the moving, for as the Witness of the moving He accepts this moving ‘all’ as Himself)

32. येक ते निर्मळ नशिचळ। कदापी नवहेतचिंचळ।
 अनन्यभावे केवळ। वस्तुच ते ॥ ३२ ॥
yeka te nirmaḷa niścaḷa | kadāpī navheti caṁcaḷa |
ananyabhāveṁ kevaḷa | vastuca te || 32 ||

Or there is that One who is pure and still and can never move. Due to the understanding of ‘no-otherness’ there is this pure knowledge of the Self.

33. येक नाना प्रतमि। दुसरा अवतारमहिमि।
 तसिरा तो अंतरातमा। चौथा तो नरिविकारी ॥ ३३ ॥
yeka nānā pratimā | dusarā avatāramahimā |
tisarā to aṁtarātmā | cauthā to nirvikārī || 33 ||

So first there are the ‘many’ idols. Then there is the *greatness of the incarnations. Thirdly there is this inner-*atma* and the fourth is the never changing. *(My Master is



so great.)²

34. ऐसे हे चत्वार देव। सृष्टीमधील स्वभाव।
यावेगळा अंतरभाव। कोठेंच नाही॥ ३४॥
aise he catvāra deva | sṛṣṭīmadhīla svabhāva |
yāvegalā amtarbhāva | koṭhemci nāhīm || 34 ||

In this way, that thoughtless Self is these four forms of God and each form is naturally present within this gross creation. But without the inner conviction of this ‘speech’, they cannot all be found.

35. अवघें येकचि मानिती। ते साक्ष देव जाणती।
परंतु अष्टधा प्रकृती। वोळखिली पाहजि॥ ३५॥
avagheṁ yekaci mānītī | te sākṣa deva jāṇatī |
paramtu aṣṭadhā prakṛtī | volakhilī pāhije || 35 ||

If the people study the scriptures and listen to their Master then, respect will be given to this moving God. Then that Reality becomes the one who knows and that is the witness God. But one should understand that this is the eight-fold *prakṛuti*.

36. प्रकृतीमधील देव। तो प्रकृतीचा स्वभाव।
भावातीत माहानभाव। वविकें जाणावा॥ ३६॥
prakṛtīmadhīla deva | to prakṛtīcā svabhāva |
bhāvātīta māhānabhāva | vīvekeṁ jāṇāvā || 36 ||

For if God remains within *prakṛuti* then, He is the nature of *prakṛuti* (The witness becomes the witnessed). Beyond understanding there is that ‘great experience’ and that should be known by *vivek*.

37. जो नरिमळास ध्याईल। तो नरिमळचि होईल।
जो जयास भजे। तो तद्रूप जाणावा॥ ३७॥
jo nirmalāsa dhyāīla | to nirmalāci hoīla |
jo jayāsa bhajela | to tadrūpa jāṇāvā || 37 ||

When that *purush* meditates on the pure then, He will become the pure only. But when that *purush* does His *bhajan* to *mula maya* then, He will know *mula maya* only.

38. क्षीर नीर नविडिती। ते राजहंस बोलजिती।
सारासार जाणती। ते माहानभाव॥ ३८॥
kṣīra nīra nivaḍitī | te rājahansa bolijetī |
sārāsāra jāṇatī | te māhānabhāva || 38 ||

When that One separates the milk from the water then, this is the ‘speech’ of a royal

²*siddharameshwar maharaj* – What reward should the *guru* give to the disciple who pays no attention to the instructions in the *sadguru*’s discourse and fails to act accordingly? Instead, the disciple only recites “*Guru brahma, guru vishnu...*” and does *puja* with frankincense, lamp and food-offerings. Suppose a master orders a servant, “Bring some water,” but the servant neglects this and instead starts dancing around and says “Oh master, what a beautiful face you have, what a fine physique, how wonderful you are.” If the servant acts like this then, what reward will he get from his master? In the same way, if the disciple only makes the *sadguru*’s *puja* with sweet words then, what is the use of *sadguru*’s speech?



swan. When that One knows the essence and non-essence then, that is that ‘great experience’ (ie. Self- experience)

39. अरे जो चंचळास ध्याईल। तो सहजचि चळेल।
जो नशिचळास भजेल। तो नशिचळची॥ ३९॥
are jo caṁcalāsa dhyāīla | to sahajaci caḷela |
jo niścalāsa bhajela | to niścalāci || 39 ||

My dear, when that *purush* meditates on the moving then, He natural becomes the moving. When that *purush* does the *bhajan* of the still then, He is still.

40. प्रकृतीसारखें चालावें। परी अंतरीं शाश्वत वोळखावें।
सत्य होऊन वर्तावें। लोकांऐसें॥ ४०॥
prakṛtīsārikheṁ cālāvēṁ | parī aṁtarīṁ śāśvata voḷakhāvēṁ |
satya hoūna vartāvēṁ | lokāṁaiseṁ || 40 ||

One should move like the *prakṛuti*, but recognize the eternal within this inner space. Then being the Truth one should stay just like the world.

इति श्रीदासबोधे गुरुशषियसंवादे
चत्वारदेवनरूपणनाम समास दुसरा॥ २॥ ११.२
iti śrīdāsabodhe gurushṣiyasamvāde
catvāradevanirūpaṇanāma samāsa dusarā || 2 || 11.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 11 named „Discourse on the Four Gods“ is concluded.

11.3 The Teaching of this ‘Name’

समास तसिरा : शकिवण नरूपण

samāsa tisarā : śikavaṇa nirūpaṇa

|| Śrī Rām ||

1. बहुतां जन्मांचा सेवट। नरदेह सांपडे अवचट।

येथें वर्तावें चोखट। नतिन्यायें ॥ १ ॥

bahutām janmāṁcā sevaṭa | naradeha sāmpaḍe avacaṭa |

yethem vartāvem cokhaṭa | nitinyāyerem || 1 ||

This ‘all’ puts an end to birth and this human body is the falling into great misfortune. ‘Here’ in this ‘all’ one should keep pure through exercising equanimity and justice (justice means *vivek*).

2. प्रपंच करावा नेमक। पाहावा परमार्थविवेक।

जेणेंकरितां उभय लोक। संतुष्ट होती ॥ २ ॥

prapañca karāvā nemaka | pāhāvā paramārthaviveka |

jeṇemkaritām ubhaya loka | santuṣṭa hotī || 2 ||

Your *prapanch* should be so properly performed that you will understand the *vivek* of *paramarth*. And on account of this ‘I am’ of *mula maya*, both worlds will be filled with happiness (then this world disappears within this world of *mula maya*). (Jesus Christ-heaven is here, it is just that you have not understood)

3. शत वरुषें वय नेमलें। त्यांत बाळपण नेणतां गेलें।

तारुण्य अवघें वेचलें। वषियांकडे ॥ ३ ॥

śata varuṣem vaya nemileṁ | tyānta bālapaṇa neṇatām gelem |

tāruṇya avaghem vecalem | viṣayāṁkaḍe || 3 ||

A life period is said to be of one hundred years. Then in that *paramatma* there appears a childhood lost in ignorance. And due to body consciousness, this *youthfulness of ‘I am’ is expended chasing after sense objects. *(Your body grows older but you do not grow old; *maharaj*- I am the youngest here)

4. वृद्धपणीं नाना रोग। भोगणें लागे कर्मभोग।

आतां भगवंताचा योग। कोणे वेळे ॥ ४ ॥

vṛddhapaṇīm nānā roga | bhogaṇem lāge karmabhoga |

ātām bhagavaṁtācā yoga | koṇe veḷe || 4 ||

Then in this pervading and wise ‘all’ there has appeared old age and the ‘many’ diseases and one has to endure the fruits of past actions. Now who has time for communion with God?

5. राजकि देवकि उदेग चिता। अन्न वस्त्र देहममता।

नाना प्रसंगें अवचिता। जन्म गेला ॥ ५ ॥

rājika devika udega cītā | anna vastra dehamamatā |

nānā prasāṅgem avacitā | janma gelā || 5 ||



The various authorities and destiny bring anxiety and worries and then this essential ‘food and covering’ of ‘I am’ gets attached to a gross body. And due this body consciousness, life suddenly goes off (*maharaj- the body is so faithless, it does not even say ‘goodbye’*).

6. लोक मरमरों जाती। वडलिनं गेलीं हे प्रचिती।
जाणत जाणत नशिचिती। काये मानलिनं ॥ ६ ॥
loka maramarom jāti | vaḍileṁ gelīm he pracitī |
jāṇata jāṇata niściti | kāye mānilem || 6 ||

People are dying all the time because that thoughtless *atma* within this ‘experience’ has been lost. But when there is the ease and assurance of continuous knowing then, what is there to worry about? (*maharaj – care for nothing*)

7. अग्न गृहासी लागला। आणसावकास नजिला।
तो कैसा म्हणावा भला। आत्महत्यारा ॥ ७ ॥
agna grhāsī lāgalā | āṇi sāvakāsa nijelā |
to kaisā mhaṇāvā bhalā | ātmahatyārā || 7 ||

Suppose the *house is on fire (*ie. your body/mind burning with desires*) and the one who is sleeping inside does not wake up then, how can that *atma* be called wise? He is killing His own Self. **(Kabir – this hut is on fire, but who is there to put out the flames)*

8. पुण्यमार्ग अवघा बुडाला। पापसंग्रह उदंड जाला।
येमयातनेचा झोला। कठीण आहे ॥ ८ ॥
punyaṁmārga avaghā buḍālā | pāpasamgraha udamḍa jālā |
yemayātanechā jholā | kaṭhīṇa āhe || 8 ||

Body consciousness has drowned the path of virtue and that vast *paramatma* has become this collection of sin. And the punishments handed down by the God of time and death are cruel and quite merciless (*ie. then you cannot avoid the karma you yourself have created*).

9. तरी आतां ऐसें न करावें। बहुत वविकें वर्तावें।
इक लोक परत्र साधावें। दोहीकडे ॥ ९ ॥
tarī ātām aiseṁ na karāvēṁ | bahuta vivekēṁ vartāvēṁ |
ika loka paratra sādhavēṁ | dohīkaḍe || 9 ||

Now, one should not live like this and through *vivek* one should exist as this ‘all’. Therefore this world and the world beyond should flourish in the care of this *prakruti* and *purush* (*ie. when we hand over this life to Him then, in this world, we need not worry and everything will function as it should function*).

10. आळसाचें फळ रोकडें। जांभया देऊन नदिरा पडे।
सुख म्हणौन आवडे। आळसी लोकां ॥ १० ॥
ālasācēṁ phala rokaḍēṁ | jāmbhayā deūna nidrā paḍe |
sukha mhaṇauna āvaḍe | ālasī lokāṁ || 10 ||

Laziness has its immediate effects and then, one yawns and falls fast asleep (*to the*



Self). The mind finds some happiness there and therefore the world likes laziness (we take a little happiness from this waking state). (Laziness means to do what you should not be doing ie. all these things of the world, and not doing that which you should be doing ie. *shravan*).

11. साक्षेप करितां कष्टती। परंतु पुढें सुरवाडती।
खाती जेवती सुखी होती। येतनेकरूनी ॥ ११ ॥
sākṣepa karitāṁ kaṣṭatī | paraṁtu puḍheṁ suravāḍatī |
khātī jevitī sukhī hotī | yetnemkarūnī || 11 ||

Though perseverance is difficult still, afterwards there will be real happiness. And when there is proper effort then, the 'food' you will eat will taste very good (this food is the bliss of 'I am').

12. आळस उदास नागवणा। आळस परेतनबुडवणा।
आळसें करंटपणाच्या खुणा। प्रगट करती ॥ १२ ॥
ālāsa udāsa nāgavaṇā | ālāsa pretnabuḍavaṇā |
ālaseṁ karaṁṭapaṇācyā khuṇā | pragaṭa karitī || 12 ||

Laziness plunders dispassion. Laziness ruins great effort. Laziness manifests as the understanding of an unfortunate *jīva*.

13. म्हणौन आळस नसावा। तरीच पावजि वैभवा।
अरतरीं परतरीं जीवा। समाधान ॥ १३ ॥
mhaṇauna ālāsa nasāvā | tarīca pāvaji vaibhavā |
aratrīm paratrīm jīvā | samādhāna || 13 ||

Therefore you must not be lazy. Then only will there be the glory and grandeur of this 'all' and in this world and the world beyond, the heart will rest in complete contentment.

14. परेतन करावा तो कोण। हेंच ऐका नरूपण।
सावध करून अंतःकरण। नमिषिय येक ॥ १४ ॥
pretna karāvā to koṇa | heṁci aikā nirūpaṇa |
sāvadha karūna antaḥkaraṇa | nimīṣya yeka || 14 ||

What are the efforts one should make? Listen to that discourse of 'I am', this is the only effort required. By remaining very alert, there is this one *antaḥ-karana*, in the twinkling of an eye (*maharaj- you are He at this moment*).

15. प्रातःकाळी उठावें। कांहीं पाठांतर करावे।
येथानशक्ती आठवावें सर्वोत्तमासी ॥ १५ ॥
prātaḥkāḷī uṭhāveṁ | kāñhīṁ pāṭhāntara karāve |
yethānaśaktī āṭhavāveṁ sarvottamāsī || 15 ||

(The inner meaning of the daily actions of a *brahmin* are here described) On *waking up, this inner support of the 'thing' should be remembered continuously. And by means of your power/*shakti* (ie. 'I am always there') you should remember that which is greater than even this 'all'. *(*maharaj- the light is not outside, you are the light...when you awake the world comes*)



16. मग दर्शिकडे जावें। जे कोणासचि नवहे ठावें।
शौच्य आचमन करावें। नर्मळ जळें ॥ १६ ॥
maga diśēkaḍe jāvēṃ | je koṇāsica navhe ṭhāvēṃ |
śaucya ācamana karāvēṃ | nirmaḷa jaḷeṃ || 16 ||

Then go to purify yourself with pure water, in that place where even *mula maya* cannot be found. (*siddharameshwar maharaj* – to purify yourself does not mean to go to the toilet. It means to go to *atmaram*, for no-one sees that; the waters are knowledge)

17. मुखमारजन प्रातःस्नान। संध्या तर्पण देवतार्चन।
पुढें वैश्यदेवउपासन। येथासांग ॥ १७ ॥
mukhamārjana prātaḥsnāna | saṃdhyā tarpaṇa devatārcana |
puḍheṃ vaiśyadevaupāsana | yethāsāṅga || 17 ||

There should be the washing of the mouth (ie. with this sacred ‘word’) and the morning bath (ie. purification of the four bodies) and the *sandhya* prayers.³ This worship to God should be perfectly made (*siddharameshwar maharaj* – worship God by being God).

18. कांहीं फळाहार घ्याव। मग संसारधांदा करावा।
सुशब्दें राजी राखावा। सकळ लोक ॥ १८ ॥
kāṃhīm phalāhāra ghyāva | maga saṃsāradhāṃdā karāvā |
suśabdeṃ rājī rākhāvā | sakāḷa loka || 18 ||

Rest there and eat the fruit that is this ‘thing’. Then the worldly affairs should be carried out but still, with this pure ‘word’ you should keep the world of the ‘all’ protected. (*maharaj*- the Saint uses knowledge to stay in the world)

19. ज्या ज्याचा जो व्यापार। तेथें असावे खबरदार।
दुश्चतिपणें तरी पोर। वेढा लावी ॥ १९ ॥
jyā jyācā jo vyāpāra | tetheṃ asāve khabardāra |
duścitaṇeṃ tarī pora | veḍhā lāvī || 19 ||

And when that *purush* pervades then, He only is and then ‘there’ should be preserved. But if there is inattentiveness (ie. forgetting Oneself), then even a child entangles you.

20. चुके ठके वसिरे सांडी। आठवण जाल्यां चरफडी।
दुश्चति आळसाची रकडी। प्रचति पाहा ॥ २० ॥
cuke ṭhake visare sāṃḍī | āṭhavaṇa jāliyām carphaḍī |
duścita āḷasācī rakaḍī | pracita pāhā || 20 ||

If you lose or are deceived of, or if you forget or let slip from the mind that ‘thing’ and remember other things then, you will only cry and toss with anger. This is the inattentiveness⁴ of laziness, so therefore understand this ever-present ‘experience’.

21. याकारणें सावधान। येकाग्र असावें मन।
तरी मग जेवतिं भोजन। गोड वाटे ॥ २१ ॥
yākāraṇeṃ sāvadhāna | yekāgra asāvēṃ mana |

³ *siddharameshwar maharaj* – *sandhya* is the special time of prayer where there should be the *sandhi*, ie. that space between a thought left and a thought yet to arise.

⁴ 8.6 – Inattentiveness or forgetting the ‘thing’ that is nearest to you.



tarī maga jevitām bhojana | goḍa vāṭe || 21 ||

By means of this alert 'speech', the mind should be fixed upon this 'all' always. Then afterwards, one will enjoy the sweetness of your past actions (ie. then let whatever has to come, come and let whatever has to go, go ie. *karma*, without attachment and rejection and be in Yourself).

22. पुढें भोजन जालयांवरी। कांहीं वाची चर्चा करी।
येकांती जाऊन ववरी। नाना ग्रंथ॥ २२॥
puḍhem bhojana jāliyāṁvarī | kāmhiṁ vācī carcā karī |
yekāntīm jāūna vivarī | nānā grāṁtha || 22 ||

Having eaten fondly of this ever present moment, your talk will be in this 'I am'. And going to that 'place of aloneness', the 'many' scriptures will be deeply understood.

23. तरीच प्राणी शाहाणा होतो। नाहीतरी मूर्खचरिहातो।
लोक खाती आपण पाहातो। दैन्यवाणा॥ २३॥
tarīca prāṇī śāhāṇā hoto | nāhīntarī mūrkhaci rāhāto |
loka khāti āpaṇa pāhāto | dainyavāṇā || 23 ||

Then only does wisdom appear in the *prana*; otherwise one remains a fool. And then the world will consume you (you will be drowned in 'many' discussions, opinions and disputes etc.) and that *paramatma* will see only misfortunate and misery.

24. तरीच प्राणी शाहाणा होतो। नाहीतरी मूर्खचरिहातो।
लोक खाती आपण पाहातो। दैन्यवाणा॥ २३॥
tarīca prāṇī śāhāṇā hoto | nāhīntarī mūrkhaci rāhāto |
loka khāti āpaṇa pāhāto | dainyavāṇā || 23 ||

If you listen with the attention of one who is with the divine then, this 'moment of the One' is never allowed to become empty (ie. this ending 'moment' or 'now' is overflowing with knowledge). When such proper effort is made in your **prapanch* then, one gains the knowledge that is the best (ie. pure thoughtless knowledge). (To perform your *prapanch* properly is to learn to stay in the 'now')

25. कांहीं मेळवी मग जेवी। गुंतल्या लोकांस उगवी।
शरीर कारणीं लावी। कांहीं तरी॥ २५॥
kāmhiṁ meḷavī maga jevī | guṁtalyā lokāṁsa ugavī |
śarīra kāraṇīm lāvī | kāmhiṁ tarī || 25 ||

He brings the things together and enjoys them in knowledge. He disentangles Himself from the confusions of the world. When this body is applied to its proper purpose then, there is this 'thing'.

26. कांहीं धर्मचर्चा पुराण। हरीकथा नरूपण।
वायां जऊं नेदी क्षण। दोहीकडे॥ २६॥
kāmhiṁ dharmacarcā purāṇa | harīkathā nirūpaṇa |
vāyāṁ jaūṁ nedī kṣaṇa | dohīmkade || 26 ||

When this 'thing' recites the glorious virtues of that ancient One and when your dis-



course is this ‘story’ of *vishnu* then, *prakruti*/*purush* are not empty for a single moment.

27. ऐसा जो सर्वसावध। त्यास कैचा असेल खेद।
विवेकें तुटला समंध। देहबुद्धीचा ॥ २७ ॥
aisā jo sarvasāvadha | tyāsa kaimcā asela kheda |
vivekēṁ tuṭalā samāṁdha | dehabuddhīcā || 27 ||

When that *purush* is ever alert in the ‘all’ then, how will that have sorrow and fatigue?
For due to *vivek*, Its attachment to body consciousness is gone.

28. आहे तितुके देवाचें। ऐसें वर्तणें नशिचयाचें।
मूल तुटें उद्वेगाचें। येणें रीतीं ॥ २८ ॥
āhe titukēṁ devācēṁ | aiseṁ vartaṇēṁ niścayācēṁ |
mūla tuṭēṁ udvegācēṁ | yeṇēṁ rītīṁ || 28 ||

When you behave with the conviction that, whatever is here belongs to God only then,
the very root of disquiet is removed by thoughtlessness (ie. knowledge is the very root of disquiet).

29. परपंची पाहजि सुवर्ण। परमार्थी पंचकिर्ण।
माहावाक्याचें वविरण। करितां सुटे ॥ २९ ॥
prapañcīṁ pāhije suvarṇa | paramārthīṁ pañcikaṛṇa |
māhāvākyaṁ vivaraṇa | karitāṁ suṭe || 29 ||

Just as in the worldly life, gold is required, so in *paramarth*, the analysis of the three *gunas* and the five elements is necessary (ie. this is proper performance of your *prapanch*). Then by deep thinking over this *great statement ‘You are That’, liberation from these eight is achieved. *(The great statements of *vedanta*; *maharaj*- they say, you are He and finally they say, knowledge is also not true).

30. कर्म उपासना आणजिज्ञान। येणें राहे समाधान।
परमार्थाचें जें साधन। तेंच ऐकत जावें ॥ ३० ॥
karma upāsana āṇi jñāna | yeṇēṁ rāhe samādhāna |
paramāρθhācēṁ jeṁ sādhanā | teṁci aikata jāvēṁ || 30 ||

Let there be action/*karma* (ie. ‘He does’), *worship and knowledge/*gnyan*; and then by means of thoughtlessness abide in complete contentment. Thus the only *sadhana* of *paramarth* is listening to this ‘I am’ (ie. forget everything and be in that which remains). *(*siddharameshwar maharaj*– that *buddhi* that was seated in the body is to be lifted out and set beside God)

इति श्रीदासबोधे गुरुशषियसंवादे
सकिवणनरूपणनाम समास तसिरा ॥ ३ ॥ ११.३
iti śrīdāsabodhe guruśiṣyasamvāde
sikavaṇanirūpaṇanāma samāsa tisarā || 3 || 11.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 11 named „The Teaching of this ‘Name’“ is concluded.

11.4 Discourse on *Vivek*

समास चौथा : सारवविकनरूपण

samāsa cauthā : sāravivekanirūpaṇa

|| Śrī Rām ||

1. ब्रह्म म्हणजि नरिंकार। गगनासारखा वचिर।
वकिर नाही नरिवकिर। तेंचि ब्रह्म ॥ १ ॥
brahma mhaṇije nirākāra | gaganāsārikhā vicāra |
vikāra nāhīṁ nirvikāra | teṁci brahma || 1 ||

brahman means formless. It is thoughtless and can be said to be like the sky. When this modification of ‘I am’ is not then, there is that unmodified *brahman*.

2. ब्रह्म म्हणजि नशिचळ। अंतरात्मा तो चंचळ।
द्रष्टा साक्षी केवळ। बोलजि त्या ॥ २ ॥
brahma mhaṇije niścaḷa | antarātmā to caṁcaḷa |
draṣṭā sāksī kevaḷa | bolije tayā || 2 ||

If *brahman* is called still then, that *antar-atma* is called moving. Then that pure knowledge has become this ‘speech’ of the seer or Witness.

3. तो अंतरात्मा म्हणजि देव। त्याचा चंचळ स्वभाव।
पाळतिहे सकळ जीव। अंतरी वसोनी ॥ ३ ॥
to antarātmā mhaṇije deva | tyācā caṁcaḷa svabhāva |
pālitahe sakāḷa jīva | antarī vasonī || 3 ||

That *antar-atma* should be called God and He is the nature of a movement. He resides within the inner space and He protects this ‘all’ and the *jīva*.

4. त्यावेगळे जड पदार्थ। तेणेंवीण देह वेरथ।
तेणेंचि कळे परमार्थ। सकळ कांही ॥ ४ ॥
tyāvegaḷe jaḍa padārtha | teṇēṁvīṇa deha vertha |
teṇēṁci kaḷe paramārtha | sakāḷa kāmhī || 4 ||

Separate to that *antar-atma* there are the inanimate objects, yet without that *antar-atma* the body is a worthless thing. Due to this ‘all thing’, that *paramarth* (Supreme meaning) can be understood.

5. कर्ममार्ग उपासना मार्ग। ज्ञानमार्ग सिद्धांतमार्ग।
प्रवृत्तमार्ग नवृत्तमार्ग। देवची चालवी ॥ ५ ॥
karmamārga upāsanā mārga | jñānamārga siddhāntamārga |
pravṛttimārga nivṛttimārga | devacī cālavī || 5 ||

Due to this God there is the path of action and the path of worship; due to this God there is the path of knowledge and the path of *siddhant* (beyond knowledge). It is this God who has become this world of the ‘all’/*vritti* and He is that complete withdrawal from this also (ie. *nivritti*; no *vritti*).



6. चंचळेवणि नशिचळ कळेना। चंचळ तरी स्थरिवेना।
 ऐसें हे वचिर नाना। बरे पाहा ॥ ६ ॥
camcaleviṇa niścala kaḷenā | camcala tarī sthirāvenā |
aiseṁ he vicāra nānā | bare pāhā || 6 ||

Without the moving, the still cannot be understood. But the moving cannot be the still. It is because of this moving that there is thoughtlessness (ie. still) and the ‘many’ thoughts also. Therefore understand the best (ie. pure thoughtless knowledge). (When this moving ‘all’ looks within it becomes that subtle *brahman* and when it looks out it becomes the gross world)

7. चंचळनशिचळाची संधी। तेथे भांवावते बुद्धी।
 कर्ममार्गाचे जे वर्धि। ते मग ऐलकिडे ॥ ७ ॥
camcalaniścalācī sandhī | tethem bhāmbāvate buddhi |
karmamārgāce je vidhī | te maga ailikaḍe || 7 ||

The *buddhi* can understand this **sandhi*, the inner space of this moving form. But ‘there’ in the still, this *buddhi* forgets itself. However, when this path of action (‘He does everything’) is made into the ‘many’ rites and rules then, He cannot be found. *(That space where one thought has finished and another has not yet arisen)

8. देव या सकळांचे मूल। देवास मूल ना डाळ।
 परब्रह्म ते नशिचळ। नरिविकारी ॥ ८ ॥
deva yā sakalāṁce mūla | devāsa mūla nā ḍāḷa |
parabrahma teṁ niścala | nirvikārī || 8 ||

God is the root of this ‘speech’, but that God has neither top nor root. And that *parabrahman* is the still in that unmodified *brahman* (*maharaj- parabrahman has nothing to do with all these things*).

9. नरिविकारी आणविकारी। येक म्हणेल तो भिकारी।
 वचिराची होते वारी। देखतदेखतां ॥ ९ ॥
nirvikārī āṇi vikārī | yeka mhaṇela to bhikārī |
vicārācī hote vārī | dekhatadekhatām || 9 ||

When the unmodified *brahman* and this modification (ie. ‘all’) are called the same then, that God is still a beggar (‘I want to know’; *this makes me happy*). Still, by continuous understanding of this ‘all’, you will reach that place of thoughtlessness.

10. सकळ परमार्थास मूल। पंचीकर्ण माहावाक्य केवल।
 तेंची करावे प्रांजळ। पुनःपुनहां ॥ १० ॥
sakala paramārthāsa mūla | pañcīkarṇa māhāvākya kevala |
teṁcī karāveṁ prāñjaḷa | punaḥpunhām || 10 ||

This ‘all’ (ie. well performed *prapancha*) is the beginning of *paramartha*. When these elements are analysed they return from where they came (ie. this ‘all’) and then when the great statements of *vedanta* are contemplated, that pure knowledge remains. Therefore over and over that pure knowledge should be clearly discerned (*I don’t care for anything, for I don’t exist*).



11. पहलि देह स्थूलकाया। आठवा देह मूलमाया।
अष्ट देह नरिशलयां। वकिर कैचा ॥ ११ ॥
pahilā deha sthūlakāyā | āṭhavā deha mūlamāyā |
aṣṭa deha nirśaliyāṁ | vikāra kaimcā || 11 ||

When these eight bodies, from the gross body to the eight body of *mula maya*, are discarded then, how can there be this modification of 'I am'?

12. याकारणें वकिरी। साचाऐसी बाजीगरी।
येक समजे येक खरी। मानतिहे ॥ १२ ॥
yākāraṇeṁ vikārī | sācāaisī bājīgarī |
yeka samaje yeka kharī | mānitāhe || 12 ||

This 'I am' is a deception of that Truth; for then that One is knowing this *sagun* and regards it as the Truth (*maharaj – knowledge takes itself true*).

13. उत्पत्ति स्थिति संवहार। यावेगळा नरिवकिर।
कळयासाठी सारासार। वचिर केला ॥ १३ ॥
utpatti sthitī samvohāra | yāvegaḷā nirvikāra |
kaḷāyāsāṭhīṁ sārāsāra | vicāra kelā || 13 ||

There is the creation, maintenance and destruction (*ie. body consciousness*) and there is this 'I am' that is separate to the unmodified Self. To understand that unmodified, the thoughtless *vivek* between the essence and non-essence has to be made.

14. सार असार दोनी येक। तेथें कैचा उरला वविक।
परिक्षा नेणती तंक। पापी करंटे ॥ १४ ॥
sāra asāra donī yeka | tetheṁ kaimcā uralā viveka |
parikṣā neṇatī taṅka | pāpī karaṇṭe || 14 ||

There is that One essence and this non-essence within *prakruti/purush*. But 'there', what *vivek* will remain? Those who do not know this *vivek* are miserable, poverty stricken beggars (*ie. if you do not know your true wealth then, you are a beggar. For then you beg happiness from the things of this world*).

15. जो येकच विसितारला। तो अंतरात्मा बोलला।
नाना वकिरी वकिरला। नरिवकिरी नवहे ॥ १५ ॥
jo yekaci vistāralā | to antarātmā bolilā |
nānā vikārīṁ vikāralā | nirvikārī navhe || 15 ||

When that One expands then, there is this *antar-atma* and the 'I am'. And when there comes the 'many' modifications within this 'all' modification then, that unmodified is as if not there.

16. ऐसें परगटच आहे। आपुल्या प्रत्यये पाहे।
काय राहे काय न राहे। हें कळेना ॥ १६ ॥
aiseṁ pragaṭaci āhe | āpulyā pratyayeṁ pāhe |
kāya rāhe kāya na rāhe | heṁ kaḷenā || 16 ||

Like this is this manifestation but though thoughtlessness, you can understand your



Self. When, thoughtlessness comes then, there is no question of being or not being (there is no question of *vivek*). (*maharaj* – mind will say, am I there or am I not there?..you are there without saying)

17. जें अखंड होत जातें। जें सर्वदा संवहारतें।

रोकडें प्रचितीस येतें। जनामधें ॥ १७ ॥

jem akharṇḍa hota jātem | jem sarvadā sanvohāratem |
rokaḍem prachitisa yetem | janāmadheri || 17 ||

When that unbroken *swarup* is *mula maya* then, it comes and it goes. For this *mula maya* is always getting destroyed when it comes in this world (every time you awake, knowledge/‘I am’ is there and between every thought, this knowledge is there. But when many thoughts come, this knowledge is destroyed and then again you go to sleep).

18. येक रडे येक चरफडी। येकांची धरी नरडी।

येकमेकां झोंबती बराडी। दुकळले जैसे ॥ १८ ॥

yeka raḍe yeka carphaḍī | yekāmcī dharī naraḍī |
yekamekāṁ jhōmbatī barāḍī | dukaḷale jaise || 18 ||

Then that One cries and that One gets irritated; then that One fights with the other One as if famine-stricken, even ready to break each other’s neck.

19. नाही न्यावे नाहिनीती। ऐसे हे लोक वरूती।

आणां अवघेंच सार म्हणती। वविकहीन ॥ १९ ॥

nāhiṁ nyāve nāhiṁ nīti | aise he loka varūti |
āṇi avagheṁca sāra mhaṇatī | vivekahīna || 19 ||

When there is no justice and this natural law is not abided by, then that thoughtless *swarup* exists as a gross mundane world and that essence is reduced to body conscious and It says, “There is a lack of *vivek*.”

20. धोंडे सांडून सोनें घ्यावें। माती सांडून अन्न खावें।

आणां आवघेंच सार म्हणावें। बाष्कळपणें ॥ २० ॥

dhoṇḍe sāṇḍūna sonēṁ ghyāvēṁ | māṭī sāṇḍūna anna khāvēṁ |
āṇi āvagheṁci sāra mhaṇāvēṁ | bāṣkaḷapaṇēṁ || 20 ||

They should throw away these stones and take the gold; they should enjoy the food of this ‘I am’ and not the *dirt; and they should not call their absurd behaviour *vivek*.
*(without shit/fertilizer nothing would grow in this world)

21. म्हणौनहि वचिर करावा। सत्यमार्ग तोच धरावा।

लाभ जाणोन घ्यावा। वविकाचा ॥ २१ ॥

mhaṇauni hā vicāra karāvā | satyamārga toci dharāvā |
lābha jāṇona ghyāvā | vivekācā || 21 ||

Therefore, thoughtlessness should be understood and that *purush* should always walk on the path of Truth. And when there is continuous knowing then, one will be rewarded with this real *vivek*.

22. सारगार येकचिसरी। तेथें परीक्षेस कैची उरी।



याकारणें चतुरीं। परीक्षा करावी॥ २२॥
sāragāra yekaci sarī | tethem parīkṣesa kaimcī urī |
yākāraṇem caturīm | parīkṣā karāvī || 22 ||

If the gem and the hailstone are taken as the same then, they cannot have been properly examined. One should not do like this and by means of this ‘speech’, the wise should make careful examination (when you forget everything then, you can see what is really there).

23. जेथें परीक्षेचा अभाव। तेथें दे घाव घे घाव।
 सगट सारखा सवभाव। लौदपणाचा॥ २३॥
jethem parīkṣecā abhāva | tethem de ghāva ghe ghāva |
sagaṭa sārīkhā svabhāva | laundapaṇācā || 23 ||

When there is appreciation of the non-existent then, that *brahman* hurts and gets hurt. For then you say everything is the same and you are a slave to your mind.

24. घेव ये तेंच घ्यावें। घेव न ये तें सोडावें।
 उंच नीच वोळखावें। त्या नाव ज्ञान॥ २४॥
gheva ye temci ghyāvem | gheva na ye tem soṇḍāvem |
urīca nīca voḷakhāvem | tyā nāva jñāna || 24 ||

But when thoughtlessness is accepted then, that Reality is accepted. And when thoughtlessness is not accepted then, that Reality is let slip away. Therefore this ‘I am’ of knowledge should recognize that exalted and eternal *paramatma*.

25. संसारसांतेस आले। येक लाभें अमर जाले।
 येक ते करंटे ठकले। मुदल गेलें॥ २५॥
saṁsārasāntesa āle | yeka lābhem amara jāle |
yeka te karaṁṭe ṭhakale | mudala gelerī || 25 ||

Having come into this *samsar*, that One can either accept that which is free and immortal or It can let Itself be deceived and become miserable by losing Its immortal nature.

26. जाणत्यानें ऐसें न करावें। सार तेंच शोधून घ्यावें।
 असार तें जाणोन त्यागावें। वमक जैसें॥ २६॥
jāṇatyāṇem aiseṁ na karāvem | sāra temci śodhūna ghyāvem |
asāra tem jāṇona tyāgāvem | vamaaka jaiseṁ || 26 ||

The Knower should not do like this. He should search out and accept His essence. That Reality should know the non-essence and abandon it like vomit.

27. तें वमक करी पराशन। तरी तें स्वानाचें लक्षण।
 तेथें सुचसिमंत ब्राह्मण। काय करी॥ २७॥
tem vamaaka karī prāśana | tarī tem svānācerī lakṣaṇa |
tethem sucismaṁta brāhmaṇa | kāya karī || 27 ||

When that Reality eats its own vomit (ie. to know again that which you already know. You are knowledge and you pervade this whole creation. But if you then choose to



fix your attention on something within this pervading knowledge then, you become so small and it is like eating that which has already been digested), then that Reality has the attention of a dog. Why would a purified *brahmin* ‘there’, do that?

28. जेह जैसैं संचति केलें। तयास तैसैंचि घडलें।

जें अभ्यासीं पडोन जडलें। तें तों सुटेना ॥ २८ ॥

jehim jaisēm saṁcita kelerīm | tayāsa taisēmci ghaḍalerīm |
jem abhyāsīm paḍona jaḍalerīm | tem tori suṭenā || 28 ||

Whatever **sanchit karma* has been created, that will surely come to pass. But when this ‘I am’ has tumbled down into a body then, these habits are not given up (this ‘I am’ does not care for the things that come to pass; for it understands, all this is within my ‘experience’/knowledge. But when body consciousness comes then, one takes all these things to be happening to me and there is entanglement in them). **(Store of actions performed that will bring results accordingly)*

29. येक दवियान्नें भक्षति। येक वषिठा सावडति।

आपुल्या वडलिंचा घेती। साभमान ॥ २९ ॥

yeka divyānnerīm bhakṣitī | yeka viṣṭhā sāvaḍitī |
āpulyā vaḍilāṁcā ghetī | sābhimāna || 29 ||

That One enjoys this divine ‘food’ of ‘I am’ (ie. let come what has to come. It does not change me) and that One collects excrement (ie. becomes a shit factory) and takes the pride of being himself the *atma* (‘I am He’ is then only intellectual understanding).

30. असो वविकेवणि। बोलणें ततुका सीण।

कोणीयेकें श्रवण मनन। केलेंचकिरावें ॥ ३० ॥

aso vivekeviṇa | bolāṇerīm titukā sīṇa |
koṇīyekerīm śravaṇa manana | kelerīmci karāverīm || 30 ||

Wherever this ‘speech’ has no *vivek* then, there is the worthless and worn out body. Therefore the One within the ‘all’ should make *shravan* and *manana*, again and again.

इति श्रीदासबोधे गुरुशषियसंवादे

सारवविकनरूपणनाम समास चौथा ॥ ४ ॥ ११.४

iti śrīdāsabodhe guruśiṣyasamvāde
sāravivekanirūpaṇanāma samāsa cauthā || 4 || 11.4

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 11 named „Discourse on Vivek“ is concluded.

11.5 Rajakarana

समास पांचवा : राजकारण नरूपण

samāsa pāñcavā : rājakāraṇa nirūpaṇa

|| Śrī Rām ||

Note: raja-king; karana-cause; maharaj – rajakarana means to know who is the King, He is the real doer.

This chapter, like all chapters, should be understood as instructions to our mind. The ‘other’ is this ‘all’ that keeps us separate from our Self. ‘Other’ is after all a misunderstanding when there is Oneness/‘no-otherness’ only. *maharaj-* the wise person thinks of his mind only.

1. कर्म केलेंच किरावें। ध्यान धरलेंच धिरावें।

वविरलेंच विविरावें। पुनहा नरूपण ॥ १ ॥

*karma keleñci karāveñ | dhyāna dharileñci dharāveñ |
vivareñci vivarāveñ | punhā nirūpaṇa || 1 ||*

This action (‘He is doing everything’) that has been done should be continued; this understanding that has come to the mind, should be retained and then, that thoughtless understanding within this *sagun* discourse should be brought again and again.

2. तैसें आमहांस घडलें। बोललेंच बोलणें पडलें।

कां जें बघिडलेंच घडलें। पाहजि समाधान ॥ २ ॥

*taiseñ āmhāñsa ghaḍaleñ | bolileñci bolañeñ paḍileñ |
kāñ jeñ bighaḍaleñci ghaḍaleñ | pāhije samādhāna || 2 ||*

Like this it was accomplished by us, for due to this ‘speech’, this ‘speech’ ceased. But how can that complete contentment of the Reality be acquired if, that ‘speech’ has been spoiled?

3. अननय राहे समुदाव। इतर जनास उपजे भाव।

ऐसा आहे अभिप्राव। उपायाचा ॥ ३ ॥

*ananya rāhe samudāva | itara janāsa upaje bhāva |
aisā āhe abhiprāva | upāyācā || 3 ||*

If the mind understands this meeting place of the ‘all’ and remains there then, ‘no-otherness’ will surely come. Such is the importance of the *sagun* remedy.

4. मुख्य हरकिथा नरूपण। दुसरें तें राजकरण।

तसिरें तें सावधपण। सर्वविषई ॥ ४ ॥

*mukhya harikathā nirūpaṇa | dusareñ teñ rājakāraṇa |
tisareñ teñ sāvadhapaṇa | sarvaviṣāñ || 4 ||*

There are four things required; first this ‘story’ of *vishnu* (forget everything and knowing is there); second, there should be *rajakarana* and thirdly, utmost regard should be given to this ‘all’.



5. चौथा अत्यंत साक्षप। फेडावे नाना आक्षप।
 अन्याये थोर अथवा अल्प। क्षमा करीत जावे ॥ ५ ॥
cauthā atyanta sākṣapa | phedāve nānā ākṣapa |
anyāye thora athavā alpa | kṣmā karīta jāve || 5 ||

And fourth, there should be determined and steadfast purpose. These four things will remove the ‘many’ obstructions and doubts and then the mistakes of the great *brahman* or the small *jīva* will be forgiven (ie. the *brahman* takes Himself to be this ‘all’ and the *jīva* takes itself to be a body; such are the mistakes that have been committed).

6. जाणावें पराचें अंतर। उदासीनता नरितर।
 नीतनियायासि अंतर। पडोच नेदावें ॥ ६ ॥
jāṇāvēṃ parācēṃ aṃtara | udāsīnatā naraṃtara |
nītinyāyāsi aṃtara | paḍoṃca nedāvēṃ || 6 ||

The One who is detached and beyond this inner space should know this inner space where the *para* speech, ‘I am’, arises. Therefore this inner space should never give up its nature and maintain its equanimity.

7. संकेतें लोक वेधावा। येकूनयेक बोधावा।
 प्रपंचहिसावरावा। येथानशर्कृत्या ॥ ७ ॥
saṃketēṃ loka vedhāvā | yekūnayeka bodhāvā |
prapaṃcahi sāvarāvā | yethānaśakṛtyā || 7 ||

By the making of this ‘I am’, the world beyond should be established and then that One within this moving ‘all’ should be understood. Do not worry for your *prapaṃch*, for it will be taken care of when you remain in your own power (ie. ‘I am’). (*siddharameshwar maharaj* – the one who follows *paramartha* will have his family and properties taken care of) ⁵

8. प्रपंचसमयो वोळखावा। धीर बहुत असावा।
 संमंघ पडो नेदावा। अति परी तयाचा ॥ ८ ॥
prapaṃcasamayo volakhāvā | dhīra bahuta asāvā |
saṃmaṃdha paḍoṃ nedāvā | atī parī tayācā || 8 ||

You should understand through steady enduring patience and courage that this *prapaṃch* is the ‘all’. And then this very intimate connection with that *purush* should never cease. (*prapaṃch* is this ‘all’ with concepts and worries and the ‘all’ is *prapaṃch* without concepts and worries)

9. उपाधीसी वसितारावें। उपाधीत न संपडावें।
 नीचतव पहिलिंच घ्यावें। आणा मूरखपण ॥ ९ ॥
upādīsī vistāravēṃ | upādhitā na saṃpaḍāvēṃ |
nīcatva pahileṃca ghyāvēṃ | āṇi mūrkhapaṇa || 9 ||

This limiting concept ‘I am’ should be expanded, so much so that one should not be

⁵ *siddharameshwar maharaj* – The question was asked, “Is the worldly life an obstacle to the Ultimate Accomplishment/*paramartha*?” The reply to those who have knowledge is, “The Ultimate Accomplishment/*paramartha* cannot be hindered by the worldly life.” They will find the worldly life easy to perform and while doing that they will be doing *paramartha*.



found in that limiting concept anymore. But first you have to accept your lowliness and foolishness! (Look how small I have become. What can this ‘me’ know? Now the time has come to throw of these concepts that have reduced me to this)

10. दोष देखोन झांकावे। अवगुण अखंड न बोलावे।
दुर्जन सांपडोन सोडावे। परोपकार करूनी ॥ १० ॥
doṣa dekhona jhāṁkāve | avagaṇa akhaṁḍa na bolāve |
durjana sāmpaḍona soḍāve | paropakāra karūnī || 10 ||

The *sin is to be exposed and then overlooked. And that unbroken *brahman* should never ‘speak’ of these sinful qualities. When that one who is far from the *atma* (ie. ego) is found out and left aside then, that *atma* is doing. *(*maharaj-* the only sin is taking Yourself to be a body)

11. तरहे भरोंच नये। सुचावे नाना उपाये।
नवहे तेंच किरावें कायें। दीर्घ प्रेतनें ॥ ११ ॥
taṛhe bharoṁca naye | sucāve nānā upāye |
navhe teṁci karāvēṁ kāyēṁ | dīrgha pretnēṁ || 11 ||

This remedy of the ‘all’ should not keep the ‘many’ ways and their fruits in its mind. For this action of the ‘all’ cannot be achieved through long burdensome efforts.

12. फड नासोचि नेदावा। पडलिा प्रसंग सांवरावा।
अतविाद न करावा। कोणीयेकासी ॥ १२ ॥
phaḍa nāsoṁci nedāvā | paḍilā prasamga sāmvarāvā |
ativāda na karāvā | koṇīyekāsī || 12 ||

Therefore one should not disturb this ‘meeting place’ nor cease to preserve this connection. And one should not have any harsh conversation with that One who is within everyone (“I am like this and I have to do this and she is good and he is bad” are harsh words).

13. दुसऱ्याचें अभष्टि जाणावें। बहुतांचें बहुत सोसावें।
न सोसे तरी जावें। दगिंतराप्रती ॥ १३ ॥
dusaṛyācēṁ abhiṣṭa jāṇāvēṁ | bahutāmceṁ bahuta sosāvēṁ |
na sose tarī jāvēṁ | digāntarāpratī || 13 ||

To simply know, brings great love for the other (this ‘all’ is not you, it is the other and you are the *atma*) and this ‘all’ should always agree with this ‘all’. And when you no longer agree with this ‘all’ then, you go beyond the limits of space even. (*maharaj-* the Master makes you so big and then He bursts you)

14. दुखः दुसऱ्याचें जाणावें। ऐकोन तरी वांटून घ्यावें।
बरें वाईट सोसावें। समुदायाचें ॥ १४ ॥
dukhah dusaṛyācēṁ jāṇāvēṁ | aikona tarī vāṁṭūna ghyāvēṁ |
bareṁ vāṭṭa sosāvēṁ | samudāyācēṁ || 14 ||

The sufferings of the other should be known and by listening these *sufferings should be broken and then accepted (understand that these sufferings are concepts caused by objectification and I have taken them as mine; then only can they be accepted as



knowledge. When you see the sufferings of another still, you do not feel their suffering. How can you? For you hold the strong concept that, I am not that body. Then naturally you are the witness. And if you hold the strong concept that, ‘I am not this body either’ then, you will naturally be its witness also). When that thoughtless Self can endure the worst (“I am a body with so many troubles”), then there is this ‘meeting place’ (this ‘meeting place’ is the ‘all’; the *prana*, *gunas*, elements, senses, ‘many’ thoughts etc. all come together ‘here’ and rest in bliss). *(*maharaj*- pain is simply a sensation we are not accustomed to)

15. अपार असावें पाठांतर। सन्नधिचि असावा वचार।

सदा सर्वदा तत्पर। परोपकारासी ॥ १५ ॥

apāra asāvēṃ pāṭhāntara | sannidhaci asāvā vicāra |

sadā sarvadā tatpara | paropakārāsī || 15 ||

Learn by heart that which has no limit. Have the thoughtless understanding of that which is most close to you and always, everywhere be absorbed in That which is most beneficial to the other (pure knowledge is the only thing that is of any benefit to the other/‘all’).

16. शांती करून करवावी। तर्हे सांडून सांडवावी।

क्रिया करून करवावी। बहुतांकरवी ॥ १६ ॥

śāntī karūna karavāvī | tarhe sāṇḍūna sāṇḍavāvī |

kriyā karūna karavāvī | bahutāṅkaravī || 16 ||

By creating peace, the other is made peaceful; by leaving aside any differences of things and kinds, the other leaves aside differences of things and kinds. And by the doing of this ‘all’ action, the other does this ‘all’ action (*maharaj* – this understanding becomes your hobby).

17. करणें असेल अपाये। तरी बोलोन दाखऊं नये।

परस्परेंचि प्रत्यये। प्रचर्तिस आणावा ॥ १७ ॥

karaṇeṃ asela apāye | tarī bolona dākhaūṃ naye |

paraspareṃci pratyaye | pracitīsa āṇāvā || 17 ||

If the action is going to be harmful (“I am doing”) then, it should be ‘spoken’ and not revealed (ie. not allowed to become objective). And then by understanding that any action is utterly apart from Myself, that *nirgun* understanding can be brought to this *sagun* ‘experience’ (*siddharameshwar maharaj* – doing nothing is the greatest worship).

18. जो बहुतांचे सोसीन। त्यास बहुतेक लोक मळिना।

बहुत सोसितां उरेना। महत्व आपुलें ॥ १८ ॥

jo bahutāṅce sosīna | tyāsa bahuteka loka mṛṇā |

bahuta sositāṃ urenā | mahatva āpuleṃ || 18 ||

When that *purush* is not in agreement with this ‘all’, then this world of the ‘all’ cannot come together with that *purush*. And when this ‘all’ agrees with this world of the ‘many’ then, your importance will be lost (first you forget your Self and become knowledge and when this knowledge is forgotten, you become a *jiva*).



19. राजकारण बहुत करावें। परंतु कळोच नेदावें।

परपीडेवरी नसावें। अंतःकरण ॥ १९ ॥

*rājakāraṇa bahuta karāveṃ | paramtu kaḷomca nedāveṃ |
parapīḍevārī nasāveṃ | antaḥkaraṇa || 19 ||*

One should make this *raja-karana* of the ‘all’ (ie. the King/*atma* does) but there should not be any quarrelling with it (ie. “I do”). In this way, this **antah-karana* should not become a distress and torment for the other/‘all’. *(The *antar-karana* simply knows but when it accepts body consciousness then there comes mind, *buddhi*, *chitta* and ego)

20. लोक पारखून सांडावे। राजकारणें अभिमान झाडावे।

पुनहा मेळऊन घ्यावें। दुरील दोरे ॥ २० ॥

*loka pāraḥkūna sāmḍāve | rājakāraṇeṃ abhimāna jhāḍāve |
punhā melaūna ghyāveṃ | durīla dore || 20 ||*

The world should be examined and continually dropped, and by *raja-karana* your pride should be dismissed. Again and again you should bring the people together by this far-reaching connection, “Everyone is my Self”.

21. हरिवटासी दुरी धरावें। कचरटासी न बोलावें।

समंघ पडता सोडून जावें। येकीकडे ॥ २१ ॥

*hiravaṭāsī durī dharāveṃ | kacaraṭāsī na bolāveṃ |
samarṇḍha paḍatā soḍūna jāveṃ | yekikade || 21 ||*

The arrogant (ie. ego) should be kept at a distance and that lowly character (ie. mind) should not be ‘spoken’ with. Therefore this connection with body consciousness should be dropped and left behind.

22. ऐसें असो राजकारण। सांगतां तें असाधारण।

सुचति असतां अंतःकरण। राजकारण जाणे ॥ २२ ॥

*aiseṃ aso rājakāraṇa | sāṅgatām teṃ asādhāraṇa |
sucita astām antaḥkaraṇa | rājakāraṇa jāṇe || 22 ||*

Now when there is such *rajakarana* then, thoughtlessness is not being understood; for it is the very alert *antah-karana* that knows *rajakarana* (ie. it is knowing; knowing has to be dropped if there is to be pure knowledge).

23. वृक्षीं रूढासी उचलावें। युद्धकर्तयास ढकलून द्यावें।

कारबाराचें सांगावें। आंग कैसें ॥ २३ ॥

*vṛkṣīm rūḍhāsī ucalāveṃ | yuddhakartyāsa ḍhakalūna dyāveṃ |
kārabārāceṃ sāṅgāveṃ | āṅga kaiseṃ || 23 ||*

That which is *common in all beings (ie. knowledge/knowing) should be made to grow and that which causes all troubles and fighting and sees differences should be pushed aside. But still these are matters of the ‘all’ and not thoughtlessness. *(*maharaj* – see the common in all)

24. पाहातां तरी सांपडेना। कीर्त करू तरी राहेना।

आलें वैभव अभळिसीना। कांहीं केल्यां ॥ २४ ॥

pāhātām tarī sāmpaḍenā | kīrti karūṃ tarī rāhenā |



āleṃ vaibhava abhiḷāsīnā | kāmhiṃ kelyāṃ || 24 ||

You can understand this ‘all’, yet He cannot be caught. His pervasiveness is everywhere, yet He stays no-where. He has *majesty and splendour but has no desire for this ‘thing’.
*(The qualities of the ‘thing’ but He is beyond all these.)

25. येकांची पाठी राखणें। येकांस देखो न सकणें।
ऐसीं नव्हेत कीं लक्षणें। चातुर्याचीं ॥ २५ ॥
yekāṃcī pāṭhī rākhaṇeṃ | yekāṃsa dekho na sakaṇeṃ |
aisīṃ navheta kīṃ lakṣaṇeṃ | cāturyācīṃ || 25 ||

Do not keep the support of this *jīva* and search out and understand that One; otherwise how can there be the attention of the wise?

26. न्याय बोलतांही मानेना। हति तेंचनि ये मना।
येथें कांहींच चालेना। त्यागेंवीण ॥ २६ ॥
nyāya bolatāṃhi mānenā | hita teṃci na ye manā |
yetheṃ kāmhiṃca cālenā | tyāgeṃvīṇa || 26 ||

If justice (ie. that eternal Self) and this ‘speech’ are not valued then, the benefit of thoughtlessness can never come to the mind. But this ‘thing’ ‘here’ will never happen without first giving up this world.

27. श्रोतीं कळोन आक्षेपलें। म्हणौन बोललेंचि बोललें।
नयूनपूरण क्षमा केलें। पाहजि श्रोतीं ॥ २७ ॥
śrotīṃ kaḷona ākṣepileṃ | mhaṇauna bolileṃci bolileṃ |
nyūnapūrṇa kṣmā kelerṃ | pāhije śrotīṃ || 27 ||

In the listener there has to be definite and determined understanding. Therefore, only this ‘speech’ is to be ‘spoken’ and in the listener the incomplete and the complete should be patiently endured (ie. let whatever comes, come and whatever goes, go).

इति श्रीदासबोधे गुरुशषियसंवादे
राजकारणनिरूपणनाम समास पांचवा ॥ ५ ॥ ११.५
iti śrīdāsabodhe guruśiṣyasamvāde
rājakāraṇanirūpaṇanāma samāsa pāṃcavā || 5 || 11.5

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 11 named „Rajakarana“ is concluded.

11.6 The Attention of a *Mahanta*/Spiritual Teacher

समास सहावा : महंत लक्षण

samāsa sahāvā : mahanta lakṣaṇa

|| Śrī Rām ||

1. शुद्ध नेटके ल्याहावे। लेहोन शुद्ध शोधावे।

शोधून शुद्ध वाचावे। चुको नये ॥ १ ॥

śuddha neṭakeṁ lyāhāveṁ | lehona śuddha śodhāveṁ |

śodhūna śuddha vācāveṁ | cukorī naye || 1 ||

He should write this story of the ‘all’ well and accurately and while writing, any errors should be properly corrected. Having corrected any errors, He should read it clearly, without making any mistakes. (To forget this imagined world and be ever present is to write properly; and to read clearly is to witness it)

2. वशिकळति मातृका नेमस्त कराव्या। धाट्या जाणोन सदृढ धराव्या।

रंग राखोन भराव्या। नाना कथा ॥ २ ॥

viśkalīta mātṛkā nemasta karāvyā | dhāṭyā jāṇona sadṛḍha dharāvyā |

raṅga rākhona bharāvyā | nānā kathā || 2 ||

This mother of creation (ie. *mula maya*) should restrain the scattered and disordered ideas and concepts. Through firm conviction, bold and skilful knowing should be held (ie. ‘I am not a body; I am Knowledge and my nature is to be and to effortlessly know’). The splendour of this ‘story’ should be guarded and it should fill up this world of the ‘many’ stories (ie. every thought is the beginning of another story).

3. जाणायाचें सांगतां न ये। सांगायाचें नेमस्त न ये।

समजल्यावणि कांहींच न ये। कोणीयेक ॥ ३ ॥

jāṇāyācēṁ sāṅgatāṁ na ye | sāṅgāyācēṁ nemasta na ye |

samajalyāvīṇa kāmhiṁca na ye | koṇīyeka || 3 ||

‘I am’ and I do not exist, are quite different and such differences are understood by Him. Knowing cannot be thoughtlessness and thoughtlessness cannot be limited to knowing. But without first understanding this ‘thing’ there cannot be that One who is within everyone.

4. हरकिथा नरूपण। नेमस्तपणें राजकारण।

वर्तायाचें लक्षण। तेहअसावे ॥ ४ ॥

harikathā nirūpaṇa | nemastapaṇeṁ rājakāraṇa |

vartāyācēṁ lakṣaṇa | tehi asāveṁ || 4 ||

This ‘story’ of *vishnu* (ie. knowing) has the restraint of *rajakarana* (‘He does’ ie. knowledge). Therefore even while ‘experiencing’ this sense of existing, that Reality should be understood (He uses knowledge but does not touch knowledge).

5. पुसों जाणे सांगों जाणे। अर्थांतर करू जाणे।

सकळकिंचें राखों जाणे। समाधान ॥ ५ ॥

pusōṁ jāṇe sāṅgoṁ jāṇe | arthāntara karūṁ jāṇe |



sakalīkāṁceriṁ rākhoṁ jāṇe | samādhāna || 5 ||

Due to knowing, that *purush* pushes away the ‘many’ thoughts and due to knowing, that *purush* invites thoughtlessness within. Due to knowing, that inner meaning gets revealed and due to knowing, that *purush* protects this ‘all’ and this brings complete contentment/*samadhan*.

6. दीर्घ सूचना आधीं कळे। सावधपणें तर्क प्रबळे।

जाणजाणोननिविळे। येथायोग्य ॥ ६ ॥

dīrgha sūcanā ādhīm kale | sāvadhapaṇeṁ tarka prabale |
jāṇajāṇoni nivaḷe | yethāyogyā || 6 ||

At the source, He has this continuous and deep acquaintance with *prakṛuti*. With alertness and penetrating discernment, He goes on knowing more and more and in this way becomes pure.

7. ऐसा जाणे जो समस्त। तोचमिहंत बुद्धमिंत।

यावेगळें अंतवंत। सकळ कांहीं ॥ ७ ॥

aisā jāṇe jo samasta | toci mahamta buddhimanta |
yāvegaḷeṁ antavanṭa | sakala kāṁhīm || 7 ||

When that *purush* knows this ‘all’ then, He possesses the *buddhi* of a *mahanta*. But without this ‘speech’, this ‘all thing’ is sure to be destroyed (by the body intellect/*buddhi*).

8. ताळवेळ तानमानें। प्रबंद कवति जाड वचनें।

मज्यालसी नाना चनिहें। सुचती तया ॥ ८ ॥

tāḷavela tānamāneṁ | prabaṁda kavita jāḍa vacaneṁ |
majyālasī nānā cinheṁ | sucatī tayā || 8 ||

He plays the **tala* while singing this divine poem of the Saints and then the ‘many’ lowly qualities gather together as this ‘all’ around Him. *(He forgets the world and sees Himself in every action)

9. जो येकांतास ततपर। आधीं करी पाठांतर।

अथवा शोधी अर्थांतर। ग्रंथग्रभीचें ॥ ९ ॥

jo yekāntāsa tatpara | ādhīm karī pāṭhāntara |
athavā śodhī arthāntara | grāṁthagarbhūmceṁ || 9 ||

That *purush* is absorbed in His own aloneness, for He has imbibed the teachings of his *guru* and has found His own beginning.⁶ He has searched and found out the inner meaning and essence of the scriptures.

10. आधींच सकिोन जो सकिवी। तोचपावे श्रेष्ठ पदवी।

गुंतल्या लोकांस उगवी। वविकबळें ॥ १० ॥

ādhīmca sikona jo sikavī | toci pāve śreṣṭha padavī |
gumṭalyā lokāṁsa ugavī | vivekabaleṁ || 10 ||

⁶Gospel of Thomas – Blessed is the one who stands at the beginning: that one will know the end and will not taste death.



That *purush* has studied this *source from where all learning has arisen and thereupon, He has acquired thoughtlessness. By steadfast *vivek* the entanglements within this world have been unravelled. *(From this place of knowledge/'I am' ie. the beginning of space and time; all worldly knowledge has arisen)

11. अक्षर सुंदर वाचणें सुंदर। बोलणें सुंदर चालणें सुंदर।

भक्तीज्ञान वैराग्य सुंदर। करून दावी ॥ ११ ॥

akṣara suṁdara vācaṇeṁ suṁdara | bolāṇeṁ suṁdara cālaṇeṁ suṁdara |
bhakti jñāna vairāgya suṁdara | karūna dāvī || 11 ||

Then He 'writes' beautifully and He 'reads' beautifully. Then He 'speaks' beautifully and 'moves' beautifully. Then He is the expression of beautiful devotion/*bhakti*, knowledge/*gnyan* and renunciation/*vairagya*.

12. जयास येतनचिआवडे। नाना प्रसंगीं पवाडे।

धीटपणें प्रगटे दडे। ऐसा नवहे ॥ १२ ॥

jayāsa yetnaci āvaḍe | nānā prasāṅgīṁ pavāḍe |
dhīṭapaṇeṁ pragaṭe daḍe | aisā navhe || 12 ||

When that *purush* has a great fondness for proper effort (ie. forget everything) then, the 'many' efforts enter within this 'I am' connection. With patience and courage He finds Himself and thereafter never loses Himself again.

13. सांकडीमधें वर्तों जाणे। उपाधीमधें मळिों जाणे।

अल्पितपणें राखों जाणे। आपणासी ॥ १३ ॥

sāṅkaḍīmādheriṁ vartōṁ jāṇe | upādhīmādheriṁ mṛḷiōṁ jāṇe |
alīptapaṇeṁ rākhoṁ jāṇe | āpaṇāsī || 13 ||

He knows how to exist within the difficulties; He knows how to stay within the limiting concepts; He knows and protects His own Self by remaining aloof.

14. आहे तरी सर्वां ठाई। पाहों जातां कोठेंचि नाही।

जैसा अंतरातमा ठाईचा ठाई। गुप्त जाला ॥ १४ ॥

āhe tarī sarvāṁ ṭhāī | pāhoṁ jātāṁ koṭheṁci nāhī |
jaisā antarātmā ṭhāīmcā ṭhāī | gupta jālā || 14 ||

His presence is within this 'all' place but if one tries to find Him, *He is not found anywhere. For He is just like the *antar-atma* and is hidden within His original place. *(*maharaj* – you are yourself He... how to kiss yourself?)

15. त्यावेगळें कांहींच नसे। पाहों जातां तो न दसे।

न दसिोन वर्तवीतसे। प्राणीमात्रांसी ॥ १५ ॥

tyāvegaḷeṁ kāṁhīṁca nase | pāhoṁ jātāṁ to na dise |
na disona vartavītase | prāṇīmātrāṁsī || 15 ||

Without that *purush* this 'thing' cannot be and even when one tries to see Him, still He cannot be seen. And though He is not seen still, He presides over all the activities in the *prana* (He functions through knowledge and is the Knower within the senses).

16. तैसाच हाहिनानापरी। बहुत जनास शाहाणे करी।



नाना वदिया त्या वविरी। स्थूल सूक्ष्मा ॥ १६ ॥
 taisāca hāhi nānāparī | bahuta janāsa śāhāṇe karī |
 nānā vidyā tyā vīvarī | sthūla sūkṣmā || 16 ||

Just as His thoughtlessness has become the ways of the ‘many’ thoughts, so too, by exercising wisdom, He has made the ‘many’ into this ‘all’. These ‘many’ knowledges have been very carefully investigated and the gross self has become *brahman*.

17. आपणाकरतिं शाहाणे होती। ते सहजचिसोये धरति।
 जाणतेपणाची महंती। ऐसी असे ॥ १७ ॥
 āpaṇākaraṭīm śāhāṇe hotī | te sahajaci soye dharitī |
 jāṇatepaṇācī mahāntī | aisī ase || 17 ||

He has become wise on account of Himself (ie. worship God by being God) and effortlessly He maintains His own natural state. All this is due to this knowingness within that *mahanta*.

18. राखों जाणें नीतनियाय। न करी न करवी अन्याये।
 कठीण प्रसंगीं उपाये। करू जाणे ॥ १८ ॥
 rākhōṃ jāṇeṃ nītinyāya | na karī na karavī anyāye |
 kaṭhīṇa prasāṅgīṃ upāye | karūṃ jāṇe || 18 ||

By knowing, He protects justice (ie. that eternal Self) and does not do any injustice (ie. become body conscious), nor does He cause injustice to be done. By knowing, there is this remedy within the difficult and harsh situations of this gross world.

19. ऐसा पुरुष धारणेचा। तोच आधार बहुतांचा।
 दास म्हणे रघुनाथाचा। गुण घ्यावा ॥ १९ ॥
 aisā puruṣa dhāraṇecā | toci ādhāra bahutāṃcā |
 dāsa mhaṇe raghunāthācā | guṇa ghyāvā || 19 ||

Such is the understanding of that *puruṣ*. He is the only support for this ‘all’. *ramdas* says, “Accept that *guna* (pure *sattwa* of knowledge) from Lord *ram*” (*maharaj* – if you don’t understand the Master’s *swarup*, you can never know the Reality).

इति श्रीदासबोधे गुरुशषियसंवादे
 महंतलक्षणनिरूपणनाम समास सहावा ॥ ६ ॥ ११.६
 iti śrīdāsabodhe guruśiṣyasamvāde
 mahāntalakṣaṇanirūpaṇanāma samāsa sahāvā || 6 || 11.6

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 11 named „The Attention of a Mahanta/Spiritual Teacher“ is concluded.

11.7 The Moving River

समास सातवा : चंचळ नदी

samāsa sātavā : caṁcalaṁ nādī

|| Śrī Rām ||

1. चंचळ नदी गुप्त गंगा। समरणें पावन करीं जगा।

प्रचति रोकडी पाहा गा। अन्यथा नव्हे ॥ १ ॥

*caṁcalaṁ nādī gupta gaṅgā | smaraṇeṁ pāvana karīṁ jagā |
pracita rokaḍī pāhā gā | anyathā navhe || 1 ||*

There is this ‘moving’ river and she is the hidden *ganga*. When the mind remembers her then, it becomes pure. Now understand this ever-present ‘experience’ and do not go to that river ([in north India](#)).

2. केवळ अचंचळीं निर्माण जाली। अधोमुखें बळें चालली।

अखंड वाहे परी देखली। नाहीच कोणी ॥ २ ॥

*kevala acāṁcalīṁ nirmāṇa jālī | adhomukheṁ baḷeṁ cālilī |
akhaṇḍa vāhe parī dekhilī | nāhīṁca koṇīṁ || 2 ||*

In that unmoving pure knowledge she has appeared but then, she started to flow *downwards with great force. She is always flowing but she cannot be seen by anyone. *([By looking outwards one starts to objectify](#))

3. वळणें वांकाणें भोवरे। उकळ्या तरंग झरे।

लादा लाटा कातरे। ठाई ठाई ॥ ३ ॥

*vaḷaṇeṁ vāṁkāṇeṁ bhovare | ukalyā taraṅga jhare |
lādā lāṭā kātare | ṭhāīṁ ṭhāīṁ || 3 ||*

In this ‘moving’ river of knowledge there are many different forms spinning and turning around. They gather together; they spread out; they show great enthusiasm and affection; they lose all sense of direction and connection to this knowledge and finally wear out. These lumps of mass, rise up, turn around, get frightened and wear away in the confusion.

4. शुष्क जळाचे चळाळ। धारा धबाबे खळाळ।

चपळ्या चळक्या भळाळ। चपळ पाणी ॥ ४ ॥

*śuṣka jalāce caḷāḷa | dhārā dhabābe khaḷāḷa |
cipaḷyā caḷakyā bhaḷāḷa | capaḷa pāṇī || 4 ||*

The passions of a married couple overflow and cause foolishness and bewilderment. Then there comes painful falling down of offspring and roaring chatter. They have all been forced together and with much activity they tumble along in these waters.

5. फेण फुगे हेलावे। सैरावैरा उदक धावे।

थेंब फुई मोजावे। अणुरेणु कर्ति ॥ ५ ॥

*phēṇa phuge helāve | sairāvairā udaka dhāve |
themba phuī mojāve | aṇureṇu kitī || 5 ||*



The poison of pride swells up and then these elemental waters (ie. ‘soft’ objectification) run unrestrained in every direction. Due to various affections and ‘many’ regards, this pure water becomes the ‘many’ tiny drops of spray. (Pure water is ‘I want nothing, for I do not exist’ and when this wants so many things then, it gets reduced to a spray of ‘many’ disorderly drops)

6. वोसाणे वाहती उदंड। झोतावे दरकुटे दगड।
खडकें बेटें आड। वळसा उठे ॥ ६ ॥

*vosāṇe vāhatī udamḍa | jhotāve darkuṭe dagaḍa |
khaḍakeriṁ beṭeṁ āḍa | vaḷasā uṭhe || 6 ||*

Then that vast *paramatma* raves and talks in Its sleep of business and troubles. Then these *jiva* get sweep along together like a group of fools. Moving along, around and around, to troubles caused by obstinate friends and family. It is just like a brawl.⁷

7. मृद भूमी तुटोन गेल्या। कठीण तैश्याचिराहल्या।
ठाई ठाई उदंड पाहल्या। सृष्टीमधें ॥ ७ ॥

*mṛda bhūmī tuṭona gelyā | kaṭhīṇa taiśyācī rāhilyā |
ṭhāīṁ ṭhāīṁ udamḍa pāhilyā | sṛṣṭīmadheri || 7 ||*

The ‘soft’ thoughts get dissolved and washed away, and the hard and gross objects remain. Then that vast *paramatma* who was understood at every place is lost within this gross world.

8. येक ते वाहतचि गेले। येक वळशामधें पडलि।
येक सांकडीत आडकले। अधोमुख ॥ ८ ॥

*yeka te vāhataci gele | yeka vaḷasāmadheri paḍile |
yeka sāmkaḍīṁta āḍakale | adhomukha || 8 ||*

Looking downwards that One cares for and cherishes the gross and so, gets carried off to its death. That One falls into this whirlpools of endless lives and that One holds fast to idleness and troubles.

9. येक आपटआपटोंच गेली। येक चरिडचरिदोंच मेलीं।
कितियेक ते फुगलीं। पाणी भरलें ॥ ९ ॥

*yeka āpaṭāpaṭōṁca gelī | yeka ciraḍaciridōṁca melīṁ |
kitiyeka te phugalīṁ | pāṇī bharaleṁ || 9 ||*

That One gets beaten and leaves the house. That One gets injured and dies. That One within the ‘many’ takes so much pride of this, bag full of water.

10. येक वळाचे नविडले। ते पोहतचि उगमास गेले।
उगमदर्शने पवतिर जाले। तीर्थरूप ॥ १० ॥

⁷ *siddharameshwar maharaj* – It is not possible that anything or anyone belongs to you, because that Self is independent. A husband says, “my wife” and a wife says, “my husband,” so who belongs to whom? It is not possible for one object to belong to another. Oh fool! Though you say that they are all mine, have they become yours? Only as long as there is a need to do something, there is the pretence of relations. But those whom you believe belong to you, and whom you serve, can only go up to your grave when you die, and afterwards they can only proclaim that you have died. Relatives bring miseries and family only brings troubles.



*yeka balāce nivaḍale | te pohataci ugamāsa gele |
ugamadarśaneṁ pavitra jāle | tīrtharūpa || 10 ||*

But the One who had correctly understood and had unshakable conviction, swam to the *source of this river and was purified by this ‘vision’. He Himself became this holy river. *(*maharaj-* the whole world is going to the east and the Master takes you to the west, where Knowledge sets)

11. तेथें ब्रह्मादिकांचीं भुवनें। ब्रह्मांडदेवतांचीं स्थाने।
उफराटी गंगा पाहातां मळिणें। सकळांस तेथें॥ ११॥
*tetheriṁ brahmādikāṁcīṁ bhuvanēṁ | brahmāṁḍadevatāṁcīṁ sthānēṁ |
upharāṭi gaṁgā pāhātāṁ mḷaṇēṁ | sakalāṁsa tetheriṁ || 11 ||*

‘There’ (ie. *brahman*) has become this place of the goddess (ie. *mula maya*) of the *brahmāṇḍa* and ‘there’ has become these three worlds of lord *brahma*, *vishnu* and *mahesh* (ie. waking, dream and deep sleep). But when you understand this *ganga*, flowing in the opposite direction, then this ‘all’ again meets *brahman* ‘there’. (*maharaj-* knowledge comes to you, not the other way around)

12. त्या जळाऐसें नाही नर्मळ। त्या जळाऐसें नाही चंचळ।
आपोनारायण केवळ। बोलजि त्यासी॥ १२॥
*tyā jalāaiseṁ nāhī nirmaḷa | tyā jalāaiseṁ nāhī cāṁcala |
āponārāyaṇa kevala | bolije tyāsi || 12 ||*

There is no water as pure as this water and like this water there is none more active. This knowledge of ‘I am’ should first be understood and then that pure knowledge should be realized (ie. *no-knowledge*).

13. माहानदी परी अंतराळी। प्रत्यक्ष वाहे सर्वकाळी।
सवर्गामृत्युपाताळी। पसरली पाहा॥ १३॥
*māhānadi parī antarālī | pratyakṣa vāhe sarvakālī |
svargamṛtyupātālī | pasaralī pāhā || 13 ||*

This great river is just like space. But within this ‘time of the all’, sensory perception has come and this causes this ‘all’ to flow in a downward direction. Therefore understand this expansion of heaven, this world of death and hell! (*The three worlds of dream, wakefulness and sleep have been caused by forgetting this ‘all’ and objectifying*)

14. अधोर्ध अष्टदिशि। तच्चिं उदक करी वळसा।
जाणते जाणती जगदीशा। सारखीच ते॥ १४॥
*adhordha aṣṭahi diśā | ticeṁ udaka karī vaḷasā |
jāṇate jāṇatī jagadīśā | sārakhīca te || 14 ||*

When this river flows down in all eight directions then, these waters of *maya* are formed into a whirlpool. However, when the Knower knows this river, then it becomes just like that ‘Lord of the world’ (*ishwara/purush*; then it returns from where it came).

15. अनंत पात्रीं उदक भरलें। कोठें पाझपाझरोंच गेलें।
कतिथेक तें वेचलें। संसारासी॥ १५॥
*ananta pātrīṁ udaka bharaḷēṁ | koṭhēṁ pājhapaṇharōṁca geḷēṁ |
kathithēka tē vēchalēṁ | saṁsārāsī || 15 ||*



kitīyeka teṁ vecaleṁ | saṁsārāsī || 15 ||

That endless *paramatma* is this water that fills the many vessels (ie. many bodies). But this water leaks out of these forms and that One in the ‘many’ wastes away in *samsar*.

16. येक्यासंगे ते कडवट। येक्यासंगे ते गुळचट।

येक्यासंगे ते तखिट। तुरट क्षार ॥ १६ ॥

yekyāsaṁge teṁ kaḍavaṭa | yekyāsaṁgerṁ teṁ guḷacaṭa |

yekyāsaṁge te tikhāṭa | turaṭa kṣāra || 16 ||

By the company of one, that Reality becomes bitter and by the company of another, That becomes sweet. By the company of others, That becomes pungent, astringent or salty (in the illusion of *samsar* that Reality, like pure water, takes on the attributes of the surroundings it is placed in).

17. ज्या ज्या पदार्थास मळि। तेथें तद्रूपचमिसिले।

सखोले भूमीस तुंबळे। सखोलपणें ॥ १७ ॥

jyā jyā padārthāsa mīle | tetheṁ tadrūpacī misile |

sakhole bhūmīsa tumbāḷe | sakholapaṇeṁ || 17 ||

When that *purush* meets this ‘object’ then, ‘there’ mixes with it and becomes like this ‘object’ (*purush* becomes like His *prakruti* ie. witnessing). If the objects are gross then the earth accumulates there and that *purush* becomes a gross objective body.

18. वषामधें वषिचि होतें। अमृतामधें मळिोन जाते।

सुगंधी सुगंध तें। दुर्गंधी दुर्गंध ॥ १८ ॥

viṣāmadheṁ viṣaci hotēṁ | amṛtāmadheṁ mīlona jāte |

sugāṁdhīṁ sugāṁdha teṁ | durgāṁdhīṁ durgāṁdha || 18 ||

If That mixes with poison then It becomes poisonous. If That mixes with nectar then It becomes nectar. In the fragrant, that Reality is fragrant and in the stinking, That is stinking.

19. गुणीं अवगुणीं मळि। ज्याचें त्यापरी नविले।

त्या उदकाचा महिमा न कळे। उदकेंवणि ॥ १९ ॥

guṇīṁ avaguṇīṁ mīle | jyāceṁ tyāparī nivāle |

tyā udakācā mahimā na kaḷe | udakeṁvāṇa || 19 ||

In that pure *guna* and in these mixed gunas that Reality is mingled. And when there is the thoughtlessness of that *purush* then, that Reality gains Its purity once more. But understand, that Reality cannot be realized, without this water of knowledge (this water/knowledge is that Reality and on account of this knowledge, that Reality has taken form. And on account of this knowledge, That Reality becomes formless again).

20. उदक वाहे अपरंपार। न कळे नदी कीं सरोवर।

जळवास करून नर। राहिलि कीर्तियेक ॥ २० ॥

udaka vāhe aparāṁpāra | na kaḷe nadī kīṁ sarovara |

jaḷavāsa karūna nara | rāhile kitīyeka || 20 ||

This water of knowledge flows on forever and if one does not understand it then, it gets



called a *river or a lake (ie. objective knowledge). And then, that One in the ‘many’ stays as a man living within this knowledge (this whole world of ‘me’ and ‘mine’ is nothing but imagination; just like a dream world). *(maharaj- the boy says, ‘look father it is water.’ ‘No,’ the father says, ‘it is the sea.’ The boy was right, there was only water, but you put more ignorance in him and call it an ocean or a river)

21. उगमापैलकिडे गेले। तेथें परतोन पाहिलें।
तंव तें पाणीच आटलें। कांहीं नाही॥ २१ ॥
ugamāpailikaḍe gele | tethem paratona pāhileṁ |
taṁva teṁ pāṇīca āṭaleṁ | kāmhīm nāhīm || 21 ||

But when one goes beyond its source* and from ‘there’ looks back then, at that time, this water has dried up and there is no ‘thing’. *(maharaj – know its zero and you are beyond it or not)

22. वृत्तसुन्य योगेश्वर। याचा पाहावा वचार।
दास म्हणे वारंवार। कति सांगों॥ २२ ॥
ṛttisunya yogēśvara | yācā pāhāvā vicāra |
dāsa mhaṇe vāraṁvāra | kitī sāṅgoṁ || 22 ||

Then this ‘I am’ of zero/nothing becomes that Lord of *yoga* beyond zero and the thoughtlessness of this ‘speech’ is understood. The servant of *ram* says, “Again and again, dissolve the ‘many’ thoughts in that thoughtless understanding (I do not exist).”

इति श्रीदासबोधे गुरुशिष्यसंवादे
चंचळ नदीनिरूपणनाम समास सातवा ॥ ७ ॥ ११.७
iti śrīdāsabodhe guruśiṣyasamvāde
caṁcāḷa nadīnirūpaṇanāma samāsa sātavā || 7 || 11.7

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 11 named „The Moving River“ is concluded.



11.8 The Nature of the *antar-atma*

समास आठवा : अंतरातमाविवरण

samāsa āṭhavaḥ : am̐tarātmāvivaraṇa

|| Śrī Rām ||

1. आतां वंदूं सकळकर्ता। समस्त देवांचा जो भर्ता।
त्याचे भजनीं प्रवर्ता। कोणीतरी ॥ १ ॥
ātām vamdūṁ sakalākartā | samasta devāṁcā jo bhartā |
tyāce bhajanīm pravartā | koṇītārī || 1 ||

At the source, the doer of this ‘all’ is to be *bowed down to; for that *purush* is the supporter of all these gods/*gunas*. When the mean and beggarly (ie. your individual mind) bows down to Him then, you are doing His *bhajan*. *(When your mind becomes His mind)

2. तेणेंवणि कार्य न चले। पडलें पर्ण तेंहनि हाले।
अवघें त्रैलोक्येचि चाले। जयाचेनी ॥ २ ॥
teṇemvina kārya na cale | paḍilerṇ parṇa teṁhi na hāle |
avagheṁ trailokyeci cāle | jayācenī || 2 ||

This action of the ‘all’ cannot take place without that Reality and yet that Reality cannot move even a fallen leaf. Therefore everything in the three worlds is functioning on account of this *mula maya*. (Due to the *mula purush*/Witness there is this action of *mula prakruti* but, to that Reality, nothing is happening)

3. तो अंतरातमा सकळांचा। देवदानवमानवांचा।
चत्वारखाणीचत्वारवाणीचा। प्रवर्तकु ॥ ३ ॥
to am̐tarātmā sakalām̐cā | devadānavamānavām̐cā |
catvārakhāṇīcatvāravāṇīcā | pravartaku || 3 || arg1

That inner *atma* is the director of this ‘all’ and He is the director of these three worlds of knowledge (ie. dream), ignorance (ie. deep sleep) and this world of mankind (ie. waking state of knowledge and ignorance). He is the director of the four streams of life and the four levels of language.

4. तो येकलाचि सकळां घटीं। करी भिन्नभिन्ना राहाटी।
सकळ सृष्टीची गोष्टी। कति म्हणोन सांगावी ॥ ४ ॥
to yekalāci sakalām̐ ghaṭīm | karī bhinnabhinnā rāhāṭī |
sakala sṛṣṭīcī goṣṭī | kitī mhaṇona sām̐gāvī || 4 ||

He alone is, the only One within this collection of the ‘all’ and He is the doer of the ‘many’ different ways. That *antar-atma* is within this story of the ‘all’ and from this ‘story’ the gross world has appeared. Therefore the ‘many’ thoughts should become that thoughtless Self (the ‘many’ is born of this ‘all’ and this ‘all’ is born of that paramatma. Therefore by means of this ‘all’, this gross world can become that *paramatma*).

5. ऐसा जो गुप्तेश्वर। त्यास म्हणावें ईश्वर।
सकळ ऐश्वर्य थोर थोर। जयाचेन भोगीती ॥ ५ ॥



aisā jo gupteśvara | tyāsa mhaṇāverī īśvara |
sakaḷa aiśvarya thora thora | jayāceni bhogitī || 5 ||

That *antar-atma* is the hidden Lord (ie. *purush*) and it is He who should be called *ishwara* (ie. God). In this way, that ‘greatest of the great’ enjoys this glory and grandeur of the ‘all’ by means of this illusion called *maya*. (That Reality cannot do or know anything, but by the medium of *maya*, That enjoys everything. Still, It never takes the touch of Its *maya*/illusion)

6. ऐसा जेणें वोळखलि। तो वशिंवभरचजाला।
 समाधी सहजस्थतीला। कोण पुसे ॥ ६ ॥
aisā jeṇem volakhilā | to viśvambharaci jālā |
samādhi sahajasthitilā | koṇa puse || 6 ||

When that *atma* knows this *mula maya*, then He has become the Lord of creation (ie. *antar-atma*; He becomes the Knower and then He is knowing His reflection). But how can His creation wipe out that natural state of *samadhi*? (Still that *paramatma* remains aloft from all this.)

7. अवघें त्रैलोक्य वविरावें। तेव्हां वर्म पडेल ठावें।
 आवचटें घबाड सणिवें। नलगेचकिंहीं ॥ ७ ॥
avagheṁ trailokya vivarāverī | tevhaṁ varma paḍela ṭhāverī |
āvacaṭem ghabāḍa saṇivēṁ | nalageci kāmhiṁ || 7 ||

If everything in these three worlds is investigated then, that essence is discovered. When that essence is *unexpectedly come upon then, the wearisome toil and this ‘thing’ even are not required. *(When one stops trying to know Him, He is there).

8. पाहातां ऐसा कोण आहे। जो अंतरात्मा वविरोन पाहे।
 अल्प स्वल्प कळोन राहे। समाधानें ॥ ८ ॥
pāhātām aisā koṇa āhe | jo amtarātmā vivarona pāhe |
alpa svalpa kaḷona rāhe | samādhāṇem || 8 ||

When you understand who that *antaratma* is; when He has been carefully investigated and determined; when that subtlest of the subtle has been understood then, He remains, completely content.

9. आरे हें पाहिलेंच पाहावें। वविरलेंच मागुतें वविरावें।
 वाचलेंच वाचावें। पुनहापुनहा ॥ ९ ॥
āre heṁ pāhileṁca pāhāverī | vivaraleṁci māgutem vivarāverī |
vācileṁci vācāverī | punhāpunhā || 9 ||

My dear! If that thoughtless Self has been understood then, He should be understood again. If that thoughtless Self has been investigated then, He should be investigated again. If He has witnessed then, He should witness again and again (if you have understood once then why can you not understand each and every moment?).

10. अंतरात्मा केवढा कैसा। पाहाणाराची कोण दशा।
 देखलिया ऐकलिया ऐसा। वविक सांगे ॥ १० ॥
amtarātmā kevaḍhā kaisā | pāhāṇārācī koṇa daśā |



dekhilyā aikilyā aisā | viveka sāmge || 10 ||

What is the size of that *antaratma* and how big is the space of that One who knows? It is as big as that which is ‘seen’ and ‘listened to’. And when there is such ‘seeing’ and ‘listening’ then, thoughtlessness arises (you become so big that you disappear). (*maharaj- what is the volume of knowledge? You can’t say. If you make it this big then it becomes that big*)

11. उदंड ऐकलिं देखलिं। अंतरातम्यास नवचे पुरवलिं।

प्राणी देहधारी बाउलें। काय जाणे ॥ ११ ॥

udarṇḍa aikileṇ dekhileṇ | antaratmyāsa navace puravileṇ |

prāṇī dehadhārī bāuleṇ | kāya jāṇe || 11 ||

That vast *paramatma* has become the ‘seen’ and ‘listened to’ (ie. Its own reflection). Still, whatever is ‘seen’ and ‘listened to’ cannot pervade that *antaratma*. But tell me, how much can the one who holds this doll’s body in the *prana*, know? (While He knows all that is known)

12. पूरणास अपूरण पुरेना। कां जें अखंड ववरेना।

वविरतां वविरतां उरेना। देवावेगळा ॥ १२ ॥

pūrṇāsa apūrṇa purenā | kām jēṇ akhaṇḍa vīvarenā |

vīvaratām vīvaratām urenā | devāvegaḷā || 12 ||

The incomplete cannot make complete, the complete. How can that *mula maya* investigate that unbroken *brahman*? Still if there is this unrelenting investigation, then the separation with God does not remain.

13. वभिकृतपणें नसावें। तरीच भक्त म्हणवावें।

नाहीतरी वेरथचसिणावें। खटाटोपें ॥ १३ ॥

vibhaktapaṇeṇ nasāvēṇ | tarīca bhakta mhaṇavāvēṇ |

nāhīntarī verthaci siṇāvēṇ | khaṭāṭopeṇ || 13 ||

One should be called a devotee only when there is no separation. Otherwise, there is only the empty and wearisome show of the ‘many’ devotees.

14. उगाच घर पाहोन गेला। घरधनी नाहीं वोळखला।

राज्यामधूनच आला। परी राजा नेणे ॥ १४ ॥

ugāca ghara pāhona gelā | gharadhanī nāhīm volakhilā |

rājyāmadhūnaci ālā | parī rājā neṇe || 14 ||

It is like going as a guest to a house and not recognizing the master of that house. It is like, coming into a kingdom and not knowing there is a King.

15. देहसंगें वषिये भोगलिं। देहसंगें प्राणी मरिवलें।

देहधर्त्यास चुकलें। नवल मोठें ॥ १५ ॥

dehasaṅgeṇ viṣaye bhogile | dehasaṅgeṇ prāṇī miravaleṇ |

dehadhartyāsa cukaleṇ | navala moṭheṇ || 15 ||

Due to the company of this body, these objects of the senses are enjoyed. Due to the company of this body, there is this disgraceful exhibition in the *prana* and this holder of



the body (see 13.1.24, ie. the *jiva*; by means of *vishnu*/knowing, *brahma*/conceptualizing and *mahesh*/not knowing) misses that great marvel of *nirgun*.

16. ऐसे लोक अविवेकी। आणा महणती आमही वविकी।
 बरें ज्याची जैसी टाकी। तैसें करावें ॥ १६ ॥
aise loka avivekī | āṇi mhaṇatī āmhī vivekī |
bareṁ jyācī jaisī ṭākī | taisēṁ karāvēṁ || 16 ||

Like this is the world of the *a-vivekī* (one without *vivek*) and they say, “We are *vivekis*.” But the thoughtlessness of that *purush* that should be kept, has been tossed away.

17. मूर्ख अंतर राखों नेणे। महणौन असावें शाहाणे।
 ते शाहाणेह दैन्यवाणे। होऊन गेले ॥ १७ ॥
mūrkhā aṁtara rākhom neṇe | mhaṇauna asāvēṁ śāhāṇe |
te śāhāṇehi dainyavāṇe | hoūna gele || 17 ||

The fool does not know how to protect this inner space. Therefore be wise and stay as that *purush*. However this wisdom that was, has been lost due to this weak and piteous condition of body consciousness.

18. अंतरीं ठेवणें चुकलें। दारोदारीं धुंडू लागलें।
 तैसें अज्ञानास जालें। देव न कळे ॥ १८ ॥
aṁtarīm ṭhevaṇeṁ cukaleṁ | dārodārīm dhurṁḍūṁ lāgaleṁ |
taisēṁ ajñānāsa jāleṁ | deva na kaḷe || 18 ||

When that treasure within this inner space is forgotten then, one wanders from door to door begging (ie. *body to body*). Such is the case for the ignorant who do not know God.

19. या देवाचें ध्यान करी। ऐसा कोण सृष्टीवरी।
 वृत्ती येकदेंसी तरतरी। पवाडेल कोठें ॥ १९ ॥
yā devāceṁ dhyāna karī | aisā koṇa sṛṣṭīvarī |
vṛttī yekadeṁsī tartarī | pavāḍela koṭheṁ || 19 ||

When one’s meditation is this ‘speech’ of God then, what will be seen of the gross world (ie. *gross objectification disappears*)? Still this knowing *vritti* is limited; how can its smartness be capable of knowing God?

20. ब्रह्मांडीं दाटले प्राणी। बहुरूपें बहुवाणी।
 भूगर्भी आण पाषाणीं। कर्तियेक ॥ २० ॥
brahmāṁḍīm dāṭale prāṇī | bahurūpeṁ bahuvaṇī |
bhūgarbhīm āṇi pāṣāṇīm | kitīyeka || 20 ||

He is within the *brahmāṇḍa* and completely filling the *prana*; He is the ‘many’ forms and the ‘many’ voices. That One in the ‘many’ is within the caves and the stones.

21. इतुके ठाई पुरवला। अनेकीं येकचि वर्तला।
 गुप्त आण प्रगटला। कर्तियेक ॥ २१ ॥
ituke ṭhāīm puravalā | anekīm yekaci vartalā |
gupta āṇi pragaṭalā | kitīyeka || 21 ||



He pervades this place of the ‘all’ and by this much only (ie. knowledge), that One stays in the numerous different forms. That One within the ‘many’ is the hidden *purush* and His manifestation also.

22. चंचलं न होईजे नशिचळ। प्रचति जाणावी केवळ।

चंचळ तें नव्हे नशिचळ। परब्रह्म तें ॥ २२ ॥

camcalaṁ na hoīje niścala | pracita jāṇāvi kevala |
camcala teṁ navhe niścala | parabrahma teṁ || 22 ||

The moving should stop and be still and then this ‘experience’ should know that pure knowledge. But when that Reality is moving then, it cannot be that still *parabrahman*.

23. तत्त्वं तत्त्व जेव्हां उडे। तेव्हां देहबुद्धि झडे।

नरिमळ नशिचळ चहुंकडे। नरिजन ॥ २३ ॥

tatvaṁ tatva jevhāṁ uḍe | tevhāṁ dehabuddhi jhaḍe |
nirmala niścala cahumkaḍe | niranjana || 23 ||

When the elements are eliminated, one after the other, then the body *buddhi* drops away and that pure and still **niranjan* is in every direction. **(Beyond knowledge)*

24. आपण कोण कोठे कैचा। ऐसा मार्ग वविकचा।

प्राणी जो स्वयें काचा। त्यास हें कळेना ॥ २४ ॥

āpaṇa koṇa koṭheṁ kairicā | aisā mārga vivekacā |
prāṇī jo svayem kācā | tyāsa heṁ kaḷenā || 24 ||

The path of *vivek* is, “Who am I; from where have I come and how have I come?” But if that natural *purush* stays in the *prana* then, it is timid and has no conviction and cannot understand His own thoughtless *swarup*.

25. भल्यानें वविक धरावा। दुस्तर संसार तरावा।

अवघा वंशचिउधरावा। हरभक्ती करूनी ॥ २५ ॥

bhalyāneṁ viveka dharāvā | dustara saṁsāra tarāvā |
avaghā vaṁśaci udharāvā | haribhakti karūnī || 25 ||

Vivek should be firmly held by the wise and one should go beyond this impassable *samsar*. By devotion to *hari* (ie. knowledge) one should be lifted out of this family of ‘many’ names and forms.

इति श्रीदासबोधे गुरुशष्यसंवादे

अंतरात्मावविरणनरूपणनाम

समास आठवा ॥ ८ ॥ ११.८

iti śrīdāsabodhe guruśiṣyasamvāde
amtarātmāvaviraṇanirūpaṇanāma
samāsa āṭhava || 8 || 11.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 11 named „The Nature of the *antar-atma*“ is concluded.



11.9 The Teaching

समास नववा : उपदेश निरूपण

samāsa navavā : upadeśa nirūpaṇa

|| Śrī Rām ||

1. आधीं कर्माचा प्रसंग। कर्म केलें पाहजि सांग।
कदाचिति पडलि व्यंग। तरी प्रत्यवाय घडे ॥ १ ॥
ādhiṁ karmācā prasaṅga | karma keleṁ pāhije sāṅga |
kadācita paḍile vyāṅga | tarī pratyavāya ghaḍe || 1 ||

If at the source, there has arisen this feeling “I do” then, this action should be made that perfect action ([‘He does’](#)). But as soon as you give up this understanding, there is immediately the forming of this imperfect and defective feeling of being a body.

2. म्हणौन कर्म आरंभलि। कांहीयेक सांग घडलें।
जेथजेथें अंतर पडलि। तेथें हरस्मरण करावें ॥ २ ॥
mhaṇauna karma āraṁbhile | kāṁhīyeka sāṅga ghaḍaleṁ |
jethajethēṁ antara paḍileṁ | tethēṁ harismaraṇa karāvēṁ || 2 ||

When this action began, it was being perfectly performed by the One within this ‘thing’ (in truth, [He is doing. He breathes in and out, He is seeing, walking etc. and you say, “I do”](#)). Therefore if this ‘thing’ has tumbled down into body consciousness then, there should be the remembrance of *vishnu* ([ie. forget everything and He/you are there](#)).

3. तरी तो हरी आहे कैसा। वचिर पाहावा ऐसा।
संधेपूर्वी जगदीशा। चोवसां नामीं स्मरवें ॥ ३ ॥
tarī to harī āhe kaisā | vicāra pāhāvā aisā |
sandhepūrvī jagadīśā | covisāṁ nāmīṁ smaraveṁ || 3 ||

Still, how can *vishnu* be that *paramatma*? Therefore thoughtlessness should be clearly understood ([vishnu means to simply know and thoughtlessness is pure knowledge ie. no knowledge](#)). That Lord of the world is previous to His *prayer ([ie. knowledge](#)) and therefore He who is within His twenty-four names should be remembered ([He is everything; He is the one who prays and He is the prayer and He is previous to this prayer ‘I am’ and He is concealed within the names given to Him. He/Yourself can only be remembered by forgetting yourself](#)). *(sandhya is prayer; *maharaj* – sandhya is where there is this *sandhi*; the (inner) space between two thoughts)

4. चोवीसनामी सहस्रनामी। अनंतनामी तो अनामी।
तो कैसा आहे अंतर्नामी। वविकें वोळखावा ॥ ४ ॥
covīsanāmī sahasranāmī | anantānāmī to anāmī |
to kaisā āhe antaryāmī | vīvekeṁ volakhāvā || 4 ||

Within His twenty-four names and within His one thousand names and within this *purush/prakṛti*, there is that ‘nameless’ Lord. That *paramatma* should be recognized within by *vivek*?

5. ब्राह्मण स्नानसंध्या करून आला। मग तो देवार्चनास बैसला।



येथासांग तो पूजलि। परतमिदेवो ॥ ५ ॥

brāhmaṇa snānasarīndhyā karūna ālā | maga to devārcanāsa baisalā |
yethāsāṅga to pūjilā | pratimādeva || 5 ||

According to the shrasthras, the *brahmin* priest should first take his bath, offer his prayers and then make *puja* to his idol of God. The inner meaning is quite different. When the Knower of *brahman* has completed his purifying bath in this *ganga* of knowledge, then He is able to perceive this space between the rising thoughts and this is His worship of God. His image of God is this ‘all’/space and when He knows only this then, He is performing *puja* correctly. (*siddhrameshwar maharaj- puja means to know*)

6. नाना देवांच्या नाना परतमि। लोक पूजति धरून प्रेमा।

ज्याच्या परतमि तो परमात्मा। कैसा आहे ॥ ६ ॥

nānā devāṁcyā nānā pratimā | loka pūjiti dharūna premā |
jyācyā pratimā to paramātmā | kaisā āhe || 6 ||

There are so ‘many’ gods and so ‘many’ idols and the world holds dear their *puja*. But when that is the case then, how can there be this ‘all’ image of God and how can that *paramatma* be recognised?

7. ऐसें वोळखलिं पाहजि। वोळखोन भजन कीजे।

जैसा साहेब नमस्कारजि। वोळखलियाउपरी ॥ ७ ॥

aiseṁ volakhileṁ pāhije | volakhona bhajana kije |
jaisā sāheba namaskārije | volakhilyāuparī || 7 ||

That *paramatma* should be recognized by understanding (‘I am not anything that can be seen by these eyes or perceived by this mind’). And having been recognized, His *bhajan* should be made. You respectfully address your boss at work, then why should that *paramatma* not be respectfully addressed also? (*ie. by doing His bhajan*)

8. तैसा परमात्मा परमेश्वर। बरा वोळखावा पाहोन वचारि।

तरीच पावजि पार। भ्रमसागरचा ॥ ८ ॥

taisā paramātmā paramēśvara | barā volakhāvā pāhona vicāra |
tarīca pāvije pāra | bhramasāgaracā || 8 ||

The wise should recognize that *paramatma* or *parameshwara* by understanding thoughtlessness and so go beyond this ocean of delusion.

9. पूजा घेताती परतमि। आंगा येतो अंतरात्मा।

अवतारी तरी नजिधामा। येऊन गेले ॥ ९ ॥

pūjā ghetātī pratimā | āṅgā yeto antarātmā |
avatārī tarī nijadhāmā | yeūna gele || 9 ||

However, one should understand that when there is this *puja*/knowing of God’s image then, it is that *antar-atma* Himself who has become His image (*ie. He is the Knower and known/‘all’ body*). And when He is within this manifest then, His own place, the unmanifest, has been lost. (*He takes His reflection as the Truth; this is the original illusion/mula maya*)

10. परी ते नजिरूपें असती। तें नजिरूप ते जगज्जोती।



सत्त्वगुण तयेस म्हणती। जाणती कळा ॥ १० ॥

parī te nijarūpeṁ asatī | teṁ nijarūpa te jagajjotī |
satvaguṇa tayesa mhaṇatī | jāṇatī kalā || 10 ||

Still, on account of His own form, that Reality is. He is *His own form and He is this 'light of the world' also (ie. *existence and purush*). This is the *sattwa guṇa* and the 'art' of knowing but the people call this, Reality. *(That Reality with His own form is no-otherness. And He is the otherness of Knower and known ie. 'light of the world')

11. तये कळेचे पोटीं। देव असती कोटयान्-कोटी।

या अनुभवाच्या गोष्टी। प्रत्यये पाहावया ॥ ११ ॥

taye kalece poṭīm | deva asatī koṭyān-koṭī |
yā anubhavācyā goṣṭī | pratyayerṁ pāhāvayā || 11 ||

But that Reality is within this knowing space and that God is the most excellent of excellent replies, I do not exist. Therefore that *nirgun* God should be understood by means of His 'story'.

12. देहपुरामधें ईश। म्हणोन तया नांव पुरुष।

जगामधें जगदीश। तैसा वोळखावा ॥ १२ ॥

dehapurāmadherṁ īśa | mhaṇona tayā nāmva puruṣa |
jagāmadherṁ jagadīśa | taisā voḷakhāvā || 12 ||

When that Reality resides within this *pura*/village (of the 'all' body) as *isha*/God then, He is called the *puruṣ*. And He is the same One who resides within this world and gets called Lord of the world. (That one *puruṣ* is the Knower of this 'all' and He is also called *vishnu*, the one who is knowing within this body; yet we say "We know and we do")

13. जाणीवरूपें जगदांतरे। प्रसतुत वर्तती शरीरें।

अंतःकरणवर्षिणु येणें प्रकरें। वोळखावा ॥ १३ ॥

jāṇīvarūpeṁ jagadāntareṁ | prastuta vartatī śarīreṁ |
aṁtaḥkaraṇaviṣṇu yeṇeṁ prakāreṁ | voḷakhāvā || 13 ||

At this very moment,⁸ He exists and functions within this world by being this knowledge and the 'light of the world'/existence (at that time He becomes the support of this world). Then He is called the *antaḥ-karana* or *vishnu* and by means of this knowledge, He should be recognized (when one is this knowledge/existence then, He is felt to be close by and if one remains in this knowledge then, this knowledge will, of its own accord, go off and He will remain; You will become That)

14. तो वषिणु आहे जगदांतरीं। तोचि आपुले अंतरीं।

कर्ता भोक्ता चतुरीं। अंतरात्मा वोळखावा ॥ १४ ॥

to viṣṇu āhe jagadāntarīm | toci āpule aṁtarīm |
kartā bhoktā caturīm | aṁtarātmā voḷakhāvā || 14 ||

vishnu is within this world, yet still, He remains within His own inner space. The wise

⁸ *Gospel of Thomas* – Jesus said to them, "You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine the present moment."



should recognise that *antaratma*, the doer and enjoyer (when that *paramatma*, free any limiting concept, accepts these limiting concepts then, He gets hidden within these concepts. Within this ‘all’ or inner space, He gets called the *purush* or *antar-atma* and within the gross world ie. the gross body then, He gets called *vishnu*)

15. ऐके देखे हुंगे चाखे। जाणोन वचिरें ओळखे।
कतियेक आपुले पारखे। जाणताहे ॥ १५ ॥
aikē dekhe huṅge cākhe | jāṇona vicāreṁ oḷakhe |
kityeka āpule pārikhe | jāṇatāhe || 15 ||

When there is knowing, then He is the one who is listening, looking, smelling, tasting and recognising the thoughts. Then that One within the ‘many’ is knowing His own Self as something different (*duality of Knower and known has sprung up*).

16. येकची जगाचा जविहाळा। परी देहलोभाचा आडताळा।
देहसमंघें वेगळा। अभमिन धरी ॥ १६ ॥
yekacī jagācā jivhālā | parī dehalobhācā āḍatālā |
dehasamaṁghēṁ vegalā | abhimāna dharī || 16 ||

That One is the source of the world but He has accepted this obstruction of body attachment and due to this connection with a separate body, He has become the holder of an ego.

17. उपजे वाढे मरे मारी। जैशा उचलती लहरीवरी लहरी।
चंचळ सागरी भरोवरी। तरैलोक्य होत जातें ॥ १७ ॥
upaje vāḍhe mare mārī | jaiśā ucalatī laharīvarī laharī |
cam̐cala sāgarīm̐ bharovarī | trailokya hota jāterī || 17 ||

Then He gets born, grows, is killed or kills. Then He is just like the waves upon the ocean that rise and fall one after another (*He forgot that He was the ocean and takes himself to be a wave*). Then in this one moving ocean there is the overflowing of desires and the coming and going of these three worlds. (*Having accepted this body as himself, that One who is always there, comes and goes due to this mix of knowledge and ignorance*)

18. तरैलोका वर्तवति येक। म्हणोन त्रिलोक्यनायेक।
ऐसा प्रत्ययाचा वविक। पाहाना कैसा ॥ १८ ॥
trailokā vartavito yeka | mhaṇona trilokyanāyeka |
aisā pratyayācā vīveka | pāhānā kaisā || 18 ||

Truly that One directs these three worlds and therefore He is the Master of the three worlds. But how can there be that *vivek* of the *nirgun* when this ‘all’ has not even been understood?

19. ऐसा अंतरात्मा बोललि। परी तोह तित्वांमघें आला।
पुढें वचिर पाहजि केला। माहावाक्याचा ॥ १९ ॥
aisā āntarātmā bolilā | parī tohi tatvāṁmadhēṁ ālā |
puḍhēṁ vicāra pāhije kelā | māhāvākyačā || 19 ||

Though there that *antar-atma* and this ever-present ‘speech’, still that *antar-atma* has also come into these gross elements (*then He takes this body as his own and says, “I am*



seeing and doing”). Therefore ahead the thoughtlessness of this ‘great speech’ should be made. (Only by establishing thoughtlessness, I do not exist, will one achieve Final Liberation. Then one can never return to this world. However if one only reaches this state of ‘I am’ then, one will again, after some time, fall back into body consciousness)

20. आधीं देखलि देहधारी। मग पाहावें जगदांतरीं।
तयाचेनयां उपरी। परब्रह्म पावे ॥ २० ॥
ādhiṁ dekhilā dehadhārī | maga pāhāvēṁ jagadāntarīṁ |
tayāceniyāṁ uparī | parabrahma pāve || 20 ||

First, search out the holder of this gross body (ie. the *jiva* holds the gross body by means of *vishnu*, *brahma* and *mahesh* and his ego that says, “I am this body”) and then, the One within this world (ie. *antar-atma*) should be understood. And after there should be the attainment of that *parabrahman*.

21. परब्रह्माचा वचार। होतां नविडे सारासार।
चंचळ जाईल हा नरिधार। चुकेना कीं ॥ २१ ॥
parabrahmācā vicāra | hotāṁ nivīḍe sārāsāra |
camṇṇa jāīla hā nirdhāra | cukenā kīṁ || 21 ||

That thoughtlessness of *parabrahman* is the choosing between the essence and the non-essence. Then the moving (ie. *non-essence*) will get destroyed but that which is ‘without support’ will not be lost.

22. उत्पत्तसि स्थिति संवहार जाण। त्याहून वेगळा नरिजन।
येथें ज्ञानाचें वज्जान। होत आहे ॥ २२ ॥
utpatti sthiti samvohāra jāṇa | tyāhūna vegalā niraṁjana |
yetherṁ jñānācēṁ vijñāna | hota āhe || 22 ||

Know that separate from the creation, maintenance and destruction of this gross creation, there is that *niranjan* (pure knowledge). Then this knowledge ‘here’ becomes *vignyan* (dissolution of knowledge/*gnyan*).

23. अष्टदेह थानमान। जाणोन जालयां नरिशन।
पुढें उरें नरिजन। वमिळ ब्रह्म ॥ २३ ॥
aṣṭadeha thānamāna | jāṇona jāliyāṁ nirśana |
puḍheṁ ure niraṁjana | vimala brahma || 23 ||

The eighth body (ie. *mula maya*) is to be respected and then while knowing, knowing will be dissolved and ahead that *niranjan* will remain; the pure *brahman*.

24. वचिरेंच अनन्य जाला। पाहाणारावणि प्रत्यय आला।
तेह वृत्तनिवृत्तीला। बरें पाहा ॥ २४ ॥
vicāreṁci ananya jāla | pāhāṇārāvṇi pratyaya āla |
tehi vṛtti nivṛttīlā | bareṁ pāhā || 24 ||

Due to thoughtlessness, no-otherness comes. Then the Knower is not and when that *nirgun* understanding has come then, this *vritti* is **nivritti*. Therefore through knowledge understand thoughtlessness. **(Without the knowing vritti)*



25. येथें राहलि वाच्यांश। पाहोन सांडलि लक्ष्यांश।

लक्ष्यांशासारसि वृत्तलिश। तोह गेला ॥ २५ ॥

yethem rāhilā vācyāṁśa | pāhona sāṁḍilā lakṣyāṁśa |

lakṣyāṁśāsārisā vṛttileśa | tohi gelā || 25 ||

By remaining 'here' in this 'word' meaning, this 'I am' will eventually slip away and there will be the understanding of the implied meaning. That implied meaning that came along with this small knowing *vritti*, also goes away (ie. there is no meaning 'there' and no Knower when there is no known). (The 'word' meaning and implied meaning are reference to the great statement of *vedanta*, *tattvasmi*. It means, You are That. First understand who you are. You are not this body; your body is this 'all' of knowledge. Then you will come to understand that you are not this either and You are That *purush*. You are the Witness of this 'all'. This is the 'word' meaning. The implied meaning is, this Witness is that *brahman*, One without a second. And That thoughtless Self, you are)

इत श्रीदासबोधे गुरुशषियसंवादे

उपदेश नरूपणनाम समास नववा ॥ ९ ॥ ११.९

iti śrīdāsabodhe guruśiṣyasamvāde

upadeśa nirūpaṇanāma samāsa navavā || 9 || 11.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 11 named „The Teaching“ is concluded.

11.10 Living without Desire

समास दहावा : नसिपृह वर्तणूक

samāsa dahāvā : nispr̥ha vartaṇūka

|| Śrī Rām ||

1. मूरख येकदेसी होतो। चतुर सर्वत्र पाहातो।
बहुधा होऊन भोगतो। नाना सुखें ॥ १ ॥
mūrkhā yekadesī hoto | catura sarvatra pāhāto |
bahudhā hoūna bhogito | nānā sukheṁ || 1 ||

When that *antar-atma* is limited and one-sided then it is a fool and when that *antar-atma* is wise then He understands this ‘all’. If that *antar-atma* becomes the ‘many’ thoughts then, He enjoys only the ‘many’ pleasures.

2. तोचि अंतरात्मा महंत। तो कां होईल संकोचि।
जाणता समस्त। वख्यात योगी ॥ २ ॥
toci aṁtarātmā mahanta | to kām hoīla saṁkocita |
jāṇatā samasta | vikhyāta yogī || 2 ||

And if that *antaratma* becomes a *mahanta* then, how can it be confined? For He is the *yogi*, the pervading omnipresent Knower of this whole creation.

3. कर्ता भोक्ता तत्त्वता। भूमंडळीं सर्व सत्ता। त्यास ज्ञाता।
पाहेसा कवणु ॥ ३ ॥
kartā bhoktā tatvatā | bhūmaṇḍalīṁ sarva sattā |
tyāsa jñātā | pāhesā kavaṇu || 3 ||

He is truly the only doer and enjoyer. For He knows this power of the ‘all’ that is existing within this world (but we think “We do”). But other than another Knower who can understand Him? (*siddharameshwar maharaj- know shiva by being shiva*)

4. ऐसें महंते असावें। सर्व सार शोधून घ्यावें।
जातां न सांपडावें। येकायेकी ॥ ४ ॥
aiseṁ mahante asāveṁ | sarva sāra śodhūna ghyāveṁ |
jātām na sāmpaḍāveṁ | yekāyekī || 4 ||

One should be like that *mahanta*. One should search this ‘all’ and take out that essence. But if you try to see Him then, that still One within this moving ‘all’ will not be found (*maharaj- as long as you remain, He cannot come in*).

5. कीर्तारूपें उदंड ख्यात। जाणती लहान थोर समस्त।
पाहातां शाश्वत। येकचि नाही ॥ ५ ॥
kīrtirūpeṁ udaṇḍa khyāta | jāṇatī lahāna thora samasta |
pāhātām śāśvata | yekaci nāhīṁ || 5 ||

Due to this pervasive form, that imperceptible *paramatma* has become apparent. He is that *brahman* who knows the *jīva* and all these things of the world. But when you see only His outer garb (ie. this ‘all’ and the *jīva*), then the still One cannot be found.



6. प्रगट कीर्त्तते ढळेना। बहुत जनास कळेना।
जातां आडळेना। काये कैसें ॥ ६ ॥
pragaṭa kīrti te ḍhalenā | bahuta janāsa kaḷenā |
jātārñ āḍalenā | kāye kaiserñ || 6 ||

His pervasiveness is evident but He never moves. He knows this ‘all’ but He does not know this worldly existence. If you try to see Him then, what will you not meet (you will see so ‘many’ things)? (*maharaj* –if you try to see Him, you will see something else)

7. वेषभूषण ते दूषण। कीर्त्तभूषण तें भूषण।
येक क्षण। जाऊंच नेदी ॥ ७ ॥
veṣabhūṣaṇa te dūṣaṇa | kīrtibhūṣaṇa teṁ bhūṣaṇa |
yeka kṣaṇa | jāūñca nedī || 7 ||

For He has no care for fine clothes and ornaments. ‘All’-pervasiveness is His adornment. He never allows this endless moment to pass by without His activity (*He is ever-present and ever moving*).

8. त्यागी वोळखीचे जन। सर्वकाळ नतिय नूतन।
शोधून पाहाती मन। परी इच्छा दसिना ॥ ८ ॥
tyāgī volakhīce jana | sarvakāḷa nitya nūtana |
śodhūna pāhātī mana | parī icchā disenā || 8 ||

By giving up this recognition of a mundane existence, there is this forever new time of the ‘all’ (*no thought of a past or care for a future; just this endless moment*). But if the mind only searches through this world, then this ‘wish’ to just be, cannot be seen (*as long as the mind remains in conjecture and concepts then, this ‘wish’/‘I am’ will never appear*).

9. पुरतें कोणाकडे पाहेना। पुरतें कोणासीं बोलेना।
येक स्थळीं राहेना। उठोन जातो ॥ ९ ॥
purteṁ koṇākade pāhenā | purteṁ koṇāsīṁ bolenā |
yeka sthālīṁ rāhenā | uṭhona jāto || 9 ||

He is whole and does not see anyone. He is complete and does not ‘speak’ to anyone (*ie. He uses His ‘speech’ to be in the world but He does not recognise the individual jiva*). He is accomplished and does not remain in one place only, for He got up and left and pervaded everywhere. (*He accepts whatever knowledge brings but gives no value to that*)

10. जातें स्थळ तें सांगेना। सांगतिलें तेथें तरी जायेना।
स्थिति अनुमाना। येवोंच जेदी ॥ १० ॥
jāteṁ sthala teṁ sāṅgenā | sāṅgitalēṁ tetheṁ tarī jāyenā |
sthitī anumānā | yevom̐ca jedī || 10 ||

That place where He has gone cannot be told. If He says, “I am there” then, He has not been to that place (*maharaj- if someone says he has understood, then he has not been to that place...what to understand there?*). His undisturbed state allows for no guessing or conjecture.



11. लोकीं केलें तें चुकावी। लोकीं भावलें तें उलथवी।
 तरकलें तें दावी। नरिफल करूनी ॥ ११ ॥
lokīm kelem tem cukāvī | lokīm bhāvilem tem ulathavī |
tarkilem tem dāvī | nirphala karūnī || 11 ||

The doings of this world, He avoids; the faiths and affections held for this world, He has turned away from; He shows you that your logic of this world is empty guesswork. (*maharaj – every mind is a world*)

12. लोकांस पाह्याचा आदर। तेथें याचा अनादर।
 सर्वकाळ ततपर। तेथें याची अनछिया ॥ १२ ॥
lokāṁsa pāhyācā ādara | tethem yācā anādara |
sarvakāla tatpara | tethem yācī anichyā || 12 ||

He looks respectfully towards this ‘all’ but ‘there’, He has no respect for this ‘all’. He is absorbed in this time of the all’ but ‘there’, He has no desire for this ‘all’ (*He knows but doesn’t take the touch. He uses knowledge but does not care for it*).

13. एवं कल्पतिं कल्पेना। न तरकतिंहतिरकेना।
 भावतिं भावेना। योगेश्वर ॥ १३ ॥
evam kalpitām kalpenā | na tarkitāṁhi tarkenā |
bhāvitām bhāvenā | yogeśvara || 13 ||

Thus concepts are not conceived and logic has no place. That Lord of *yoga* never imagines sentiments or feelings.

14. ऐसें अंतर सांपडेना। शरीर ठाई पडेना।
 वशिंभेना। कथाकीर्तन ॥ १४ ॥
aiseṁ am̐tara sām̐paḍenā | śarīra ṭhāīm paḍenā |
viśāmbhenā | kathākīrtana || 14 ||

That desireless Lord of *yoga* does not fall into this inner space of ‘I am’ and if there is this ‘all’ body then, He has not been found. He does not depend upon this pervasive ‘story’, even for a moment.

15. लोक संकल्प विकल्प करति। ते अवघेचि नरिफल होती।
 जना लाजवी वृत्ति। तेवहां योगेश्वर ॥ १५ ॥
loka saṁkalpa vikalpa karitī | te avagheci nirphala hotī |
janā lājavī vṛtti | tevhām yogeśvara || 15 ||

This world has been made by your own imagination and that Reality has become like these ‘many’ useless and empty things. Only when this knowing *vṛtti* is ashamed of staying in this world does this *vṛtti* become that Lord of *yoga* (*ie. nivr̥tti*).

16. बहुतीं शोधून पाहिलें। बहुतांच्या मनास आलें।
 मग जाणावें साधिलें। महत्कृत्य ॥ १६ ॥
bahutīm śodhūna pāhilem | bahutāṁcyā manāsa ālem |
maga jāṇāvēṁ sādhipilem | mahatkr̥tya || 16 ||

If the mind searches for that One within this ‘I am’ then, the mind will become this ‘I



am' and afterwards, due to this knowing, that greatest feat will be achieved ([knowing is left and there is direct realization](#); *gnyan* becomes *vignyan*).

17. अखंड येकां सेवावा। अभ्यासचकिरीत जावा।
 सार्थकचकिरावा। जनासहति ॥ १७ ॥
akhaṇḍa yekāṁ sevāvā | abhyāsaci karīta jāvā |
sārthakaci karāvā | janāсахita || 17 ||

You should taste that unbroken 'aloneness'. You should acquire this skill through practice. In the company of this world, you should understand the real meaning of 'time' ([this world is your teacher; without understanding the futility of this body consciousness, without suffering the pains caused by misunderstanding; one would never seek to find the true meaning of this thing called life or 'time'](#)).

18. उत्तम गुण ततिले घ्यावे। घेऊन जनास सकिवावे।
 समुदाये करावे। परी गुप्तरूपें ॥ १८ ॥
uttama guṇa titule ghyāve | gheūna janāsa sikavāve |
samudāye karāve | parī guptarūpeṁ || 18 ||

Only that superior *guna* ([ie. pure sattwa](#)) should be accepted. Having been accepted, it should be taught to the wandering mind. Afterwards that *paramatma* can again create by means of this knowledge; but then He will never forget Himself.

19. अखंड कामाची लगबग। उपासनेस लावावें जग।
 समजोन मग। आज्ञा इछति ॥ १९ ॥
akhaṇḍa kāmācī lagabaga | upāsanesa lāvāveṁ jaga |
samajona maga | ājñā ichitī || 19 ||

When that unbroken Self is the hurriedness of desires, then the mind should establish itself in His worship and then this mind will come to understand that His only command, is this 'wish' of 'I am' ([let whatever is going to come, come without attraction or aversion](#)). (*maharaj-* the world is my order.... whatever happens is my wish...if someone dies it is my wish, if someone is born, it is my wish)

20. आधी कष्ट मग फळ। कष्टच नाही तें नरिफळ।
 केवळ। वृथापुष्ट ॥ २० ॥
ādhiṁ kaṣṭa maga phala | kaṣṭaci nāhīm teṁ nirphala |
kevala | vṛthāpuṣṭa || 20 ||

When tremendous effort is made at the source ([ie. prakruti/purush](#)) then, there is this fruit of understanding. If this effort is not made then, that Reality becomes a worthless thing. For if there is no steadfast purpose, then that pure knowledge is only your useless pride.

21. लोक बहुत शोधावे। त्यांचे अधिकार जाणावे।
 धरावे। जवळी दुरी ॥ २१ ॥
loka bahuta śodhāve | tyāṁce adhikāra jāṇāve |
dharāve | javaḷī durī || 21 || arg1

This world of the 'all' should be searched through and the power of that *paramatma*



should be known. By continuous knowing, That nearest in the furthest should be established ([that *atma* within this body consciousness](#)).

22. अधिकारपरत्वे कार्य होते। अधिकार नस्तथा वेत्थ जाते।

शोधावी चित्ते। नाना प्रकारे ॥ २२ ॥

adhikāraparatveṁ kārya hotem | adhikāra nastāṁ vertha jātem |
śodhāvīṁ cittem | nānā prakāreṁ || 22 ||

By virtue of His power, this action gets made. However without His power, everything is done in vain. Only by forgetting everything can there be constant knowing and your *chitta* will be purified of the ‘many’ ways and ‘many’ behaviours.

23. अधिकार पाहोन कार्य सांगणे। साक्षेप पाहोन विश्वास धरणे।

मगज राखणे। कांहीतरी ॥ २३ ॥

adhikāra pāhona kārya sāṅgaṇem | sākṣepa pāhona viśvāsa dharaṇem |
magaja rākhaṇem | kāmhitari || 23 ||

When His power is understood then, every action is His action. When there is steadfast purpose then, true faith is born and one’s own essence is always protected within this ‘thing’.

24. हे प्रचितीचे बोललिं। आधीं केलें मग सांगितलें।

तरी पाहजि घेतलें। कोणीयेकें ॥ २४ ॥

heṁ pracitīcēṁ bolileṁ | ādhīṁ kelerṁ maga sāṅgitalēṁ |
tari pāhije ghetaleṁ | koṇīyekēṁ || 24 ||

Thoughtlessness is within this ‘speech’ and if this ‘speech’ at the source is made then, that thoughtlessness will arise. And if that is cherished then, the *One within this ‘all’ will be accepted. *([The desireless Lord of *yoga*](#))

25. महंते महंत करावे। युक्तबुद्धीनें भरावे।

करून वखरावे। नाना देसी ॥ २५ ॥

mahāntēṁ mahānta karāve | yuktibuddhīnēṁ bharāve |
karūna vikharāve | nānā desīm || 25 ||

The Saint should make the Saint. The skilful *buddhi* should be filled with knowing and the ‘many’ places should be thrown away. ([The Saint is within every body; therefore become a Saint by being a Saint](#))

इति श्रीदासबोधे गुरुशिष्यसंवादेनरूपणनाम समास दहावा ॥ १० ॥ ११.१०

iti śrīdāsabodhe guruśiṣyasamvādenirūpaṇanāma samāsa dahāvā || 10 || 11.10

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 11 named „Living without Desire“ is concluded.



Dashaka XII

Discrimination/ *Vivek* and Desirelessness/ *Vairagya*

॥ दशक बारावा : वविकवैराग्य ॥ १२ ॥
॥ *daśaka bārāvā : vivekavairāgya* ॥ 12 ॥



12.1 Pure Attention

समास पहलि : वमिल लक्षण

samāsa pahilā : vimala lakṣaṇa

|| Śrī Rām ||

1. आधी परंपंच करावा नेटका। मग घ्यावें परमार्थविवेका।

येथें आळस करूं नका। विवेकी हो ॥ १ ॥

*ādhi prapañca karāvā neṭakā | maga ghyāveṁ paramārthavivekā |
yethem ālasa karūṁ nakā | vivekī ho || 1 ||*

Only when your **prapanch* is properly performed at the source, can one accept the *vivek* of *paramarth*. My dear *viveki*, ‘here’ do not become lazy and fall into body consciousness. *(See 5.10. 4; to go beyond the five gross elements and return to the source ie. ‘I am’, is to make proper *prapanch*. Then only can one transcend knowledge and achieve that Ultimate Accomplishment/*paramarth*)

2. परंपंच सांडून परमार्थ कराल। तेणें तुम्ही कष्टी व्हाल।

परंपंच परमार्थ चालवाल। तरी तुम्ही विवेकी ॥ २ ॥

*prapañca sāṁḍūna paramārtha karāla | teṇem tumhī kaṣṭī vhāla |
prapañca paramārtha cālavāla | tarī tumhī vivekī || 2 ||*

If this *prapanch* is let slip, then your *paramarth* will be only toil and suffering (for gross body consciousness has not been given up). You are a *viveki* when *prapanch* and then *paramarth* are properly maintained.

3. परंपंच सांडून परमार्थ केला। तरी अनन मळिना खायाला।

मग तया करंट्याला। परमार्थ कैचा ॥ ३ ॥

*prapañca sāṁḍūna paramārtha kelā | tarī anna mīlenā khāyālā |
maga tayā karaṁṭyālā | paramārtha kaimcā || 3 ||*

If this *prapanch* is let slip and *paramarth* is made, then one will not get this ‘food’ to eat (first understand this essential ‘food’, the bliss of ‘I am’; that is proper *prapanch*). Then how can that beggar make *paramarth*? (Following *paramarth* without understanding this ‘I am’ is only begging)

4. परमार्थ सांडून परंपंच करिंसी। तरी तूं येमयातना भोगिंसी।

अंतीं परम कष्टी होसी। येमयातना भोगतिं ॥ ४ ॥

*paramārtha sāṁḍūna prapañca karisī | tarī tūṁ yemayātanā bhogisī |
amtiṁ parama kaṣṭī hosi | yemayātanā bhogitām || 4 ||*

If *paramarth* is let slip and your *prapanch* is made, then there will be the law of *yama* to endure (ie. your *karma* or destiny). And then when the body dies, that Supreme will have to endure the sufferings of *yama*’s judgement (when you perform actions with desire in mind, then you, who are that Supreme *atma*, will have to take another birth to endure their fruits. And that is destiny or *yama*’s judgement).

5. साहेबकामास नाहीं गेला। गृहींच सुरवडोन बैसला।



तरी साहेब कुटील तयाला। पाहाती लोक ॥ ५ ॥

sāhebakāmāsa nāhīm gelā | grhīmca suravaḍona baisalā |
tarī sāheba kuṭīla tayālā | pāhātī loka || 5 ||

If one sits lazing at home (ie. in the body) and does not do the duty of his Master, then the Master will beat him¹ while this world beyond, can only look on. (When you take yourself as a body then what can this world beyond do? It will remain unnoticed within and watch from there)

6. तेव्हां महत्त्वच गिलें। दुर्जनाचें हासें जालें।

दुःख उदंड भोगलें। आपुल्या जीवें ॥ ६ ॥

tevhām mahatvaci geleṁ | durjanāceṁ hāseṁ jāleṁ |
duḥkha udaṁḍa bhogileṁ | āpulyā jīveṁ || 6 ||

Then one's greatness is lost and one will be laughed at by this world that is far from the Self (ie. in this world we suffer insult and enjoy praise). And then that *paramatma* has to endure the sufferings of its own *jīva*.

7. तैसेच होणार अंती। म्हणोन भजावें भगवंती।

परमार्थाची प्रचिती। रोकडी घ्यावी ॥ ७ ॥

taisechi hoṇāra aṁtīm | mhaṇona bhajāveṁ bhagavaṁtīm |
paramārthācī pracitī | rokaḍī ghyāvē || 7 ||

Then that *paramatma* will have to endure death. Therefore one should rest within God and make His *bhajan* (say, 'I know nothing' and become one self God) and in this way, one should accept that *paramarth* (ie Supreme Meaning/Accomplishment) that is within this ever present 'experience'. (Then your *prapanch* becomes *paramarth*)

8. संसारीं असतां मुक्त। तोच जाणावा संयुक्त।

अखंड पाहे युक्तायुक्त। वचिरणा हे ॥ ८ ॥

saṁsārīm asatām mukta | toci jāṇāvā saṁyukta |
akhaṁḍa pāhe yuktāyukta | vicāraṇā he || 8 ||

The one who is liberated while in *samsar*, he only can know this union of the *jīva* with *shiva* (ie. properly performed *prapanch*). And when this union is carefully investigated then, there is that unbroken *brahman* (*paramarth*).

9. प्रपंची तो सावधान। तो परमार्थ करील जाण।

प्रपंची जो अप्रमाण। तो परमार्थी खोटा ॥ ९ ॥

prapañcī to sāvadhāna | to paramārtha karīla jāṇa |
prapañcīm jo apramāṇa | to paramārthīm khoṭā || 9 ||

When that *purush* is alert in *prapanch* then only, will He know *paramarth*. But if that *purush* stays in *prapanch* and holds fast to body consciousness, then His *paramarth* is

¹ *siddharameshwar maharaj*- The *jīva*'s turning to the Ultimate Accomplishment/*paramarth* is unavoidable. *Maya* beats everyone again and again for she is always trying to lead them towards the Self. On receiving a slap or two from *maya* the wise and right thinking individual turns to Self-knowledge, but other stubborn unthinking *jīvas*, receive numerous slaps from *maya*, birth after birth. Still there is no escaping from ultimately going to our own original form/*swarupa* and even after terrible suffering it still cannot be avoided, so is it not wiser, today itself, to joyfully admit and accept this?



not real *paramarth*.

10. म्हणौन सावधपणें। प्रपंच परमार्थ चालवणें।
 ऐसें न करति भोगणें। नाना दुःखें ॥ १० ॥
mhaṇauna sāvadhapaṇem | prapañca paramārtha cālavaṇem |
aisem na karitā bhogaṇem | nānā duḥkhem || 10 ||

For only through constant attentiveness is *prapañch* and *paramarth* accomplished. If one fails to do this, then there is the enduring of the ‘many’ pains.

11. पर्णाळी पाहोन उचले। जीवसृष्टी विविक्तें चाले।
 आणा पुरुष होऊन भ्रमले। यासी काय म्हणावें ॥ ११ ॥
parṇālī pāhona ucale | jīvasṛṣṭi vīveketṁ cāle |
āṇi puruṣa hoūna bhramale | yāsī kāya mhaṇāveṁ || 11 ||

Only when there is some secure place to place its feet does the caterpillar then raise a foot towards the next leaf. Thus, if even ordinary creatures move with such *vivek* then, what then can be said of that *purush* who wanders here and there in confusion? (First place your foot firmly on this ‘I am’/proper *prapañch* and then raise yourself up to, I do not exist/*paramarth*)

12. म्हणौन असावी दीर्घ सूचना। अखंड करावी चाळणा।
 पुढील होणार अनुमाना। आणून सोडावें ॥ १२ ॥
mhaṇauna asāvī dīrgha sūcanā | akhaṇḍa karāvī cāḷaṇā |
puḍhīla hoṇāra anumānā | āṇūna soḍāveṁ || 12 ||

There should be this understanding of ‘I am’ and then that unbroken *brahman* should be searched out. Therefore conjecture and guessing about the future should be left aside.

13. सुखी असतो खबरदार। दुःखी होतो बेखबर।
 ऐसा हा लोककि वचार। दसितचि आहे ॥ १३ ॥
sukhī asato khabardāra | duḥkhī hoto bekhabara |
aisā hā lokika vicāra | disataci āhe || 13 ||

That *purush* who is very careful has pleasure, but when that *purush* is careless then there is pain, for then, thoughtlessness is seeing this worldly life.

14. म्हणौन सर्वसावधान। धन्य तयाचें महिमान।
 जनीं राखे समाधान। तोचि येक ॥ १४ ॥
mhaṇauna sarvasāvadhāna | dhanya tayāceṁ mahimāna |
janīṁ rākhe samādhāna | toci yeka || 14 ||

Therefore that *purush* is blessed only when His power is the alertness of this ‘all’. And when this ‘all’ which is within this gross world is carefully protected then, there is the perfect contentment of that One *paramatma*.

15. चाळणेचा आळस केला। तरी अवचिति पडेल घाला।
 ते वेळे सावरायाला। अवकाश कैचा ॥ १५ ॥
cāḷaṇecā āḷasa kelā | tarī avacitā paḍela ghālā |



te veḷe sāvarāyālā | avakāśa kair̥ncā || 15 ||

If one is lazy with regards to proper discrimination, then a sudden blow is sure to come and how then will the mind be able to say, “Nothing is there”? (Firm conviction has to be established, otherwise one day, one is sure to drown in the troubles of *samsar*)

16. म्हणौन दीर्घसूचनेचे लोक। त्यांचा पाहावा वविक।

लोकांकरति लोक। शाहाणे होती ॥ १६ ॥

mhaṇauna dīrghasūcanece loka | tyāṁcā pāhāvā viveka |
lokāṁkaritā loka | śāhāṇe hotī || 16 ||

Only when this world of ‘I am’ has been established can there be the *vivek* of that *purush*. Therefore first this world should become wise on account of that world beyond.

17. परी ते शाहाणे वोळखावे। गुणवंताचे गुण घ्यावे।

अवगुण देखोन सांडावे। जनामधें ॥ १७ ॥

parī te śāhāṇe volakhāve | guṇavāntāce guṇa ghyāve |
avaguṇa dekhona sāṁḍāve | janāmadheri || 17 ||

Then through wisdom that Reality should be recognized when, that pure *sattwa guna* of the *mula maya* has been accepted. Therefore first these mixed *gunas* within this gross world should be left aside and this world beyond should be witnessed.

18. मनुष्य पारखूं राहेना। आण कोणाचें मन तोडीना।

मनुष्यमात्र अनुमाना। आणून पाहे ॥ १८ ॥

manuṣya pāraḥkūṁ rāhenā | āṇi koṇācēṁ mana toḍīnā |
manuṣyamātra anumānā | āṇūna pāhe || 18 ||

If the man does not make this continuous examination of the ‘all’ and if the mind does not break this concept of being someone then, there is only a man and his understanding brings only conjecture.

19. दसिं सकळांस सारखा। पाहातां वविकी नेटका।

कामी नकामी लोकां। बरें पाहे ॥ १९ ॥

dise sakaḷāṁsa sārīkhā | pāhātām vivekī neṭakā |
kāmī nikāmī lokām | bareṁ pāhe || 19 ||

But if you understand that whatever is seen is the same as this ‘all’ then, you are a proper *viveki*. Then in this world of desire, the desireless see with this pure *sattwa guna*.

20. जाणोन पाहजित सर्व। हेंच तियाचें अपूर्व।

ज्याचे त्यापरी गौरव। राखों जाणे ॥ २० ॥

jāṇona pāhijeta sarva | heṁci tayācēṁ apūrva |
jyāce tyāparī gaurava | rākhom jāṇe || 20 ||

When knowingness wants only this ‘all’ then, thoughtlessness can become Its Reality. It is by this knowingness of that *purush* that respect for that *paramatma* is protected.

इति श्रीदासबोधे गुरुशषियसंवादे



वमिळलक्षणनाम समास पहलि ॥ १ ॥ १२.१

iti śrīdāśabodhe guruśiṣyasamvāde

vimalalakṣaṇanāma samāsa pahilā || 1 || 12.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 12 named „Pure Attention“ is concluded.



12.2 The *Nirgun* Understanding

समास दुसरा : प्रत्ययनिरूपण

samāsa dusrā : pratyayanirūpaṇa

|| Śrī Rām ||

1. ऐका संसारासी आले हो। सतरी पुरुष नसिपृह हो।
सुचतिपणें पाहो। अर्थांतर ॥ १ ॥
aikā saṁsārāsī āle ho | strī puruṣa nispr̥ha ho |
sucitapaṇeṁ pāho | arthāntara || 1 ||

Stop and listen dear people who have come to this *samsar*. Stop dear woman and man and be desireless. Stop and with a pure *chitta* understand that essence within.

2. काये म्हणते वासना। काये कल्पति कल्पना।
अंतरीचे तरंग नाना। प्रकारें उठती ॥ २ ॥
kāye mhaṇate vāsanā | kāye kalpate kalpanā |
am̐tarīm̐ce taraṁga nānā | prakāreṁ uṭhatī || 2 ||

Why has this *vasana* to say anything? (The *vasana* wants only to be; it does not need to say anything more) Why to imagine that which is only imagined? For then the ‘many’ ways and ‘many’ things will not arise like waves upon your inner space.

3. बरें खावें बरें जेवावें। बरें ल्यावें बरें नेसावें।
मनासारखिं असावें। सकळ कांहीं ॥ ३ ॥
bareṁ khāveṁ bareṁ jēvāveṁ | bareṁ lyāveṁ bareṁ nesāveṁ |
manāsārikheṁ asāveṁ | sakaḷa kām̐hīm̐ || 3 ||

“I should eat the best foods; I should enjoy only the best fruits of my past actions; I should be adorned with the best jewellery and accessories and I should wear the best of clothes.” When the mind thinks like this then, you should understand this ‘all thing’ (the best is that ‘thoughtless’ *swarup*. What wish does It have of these things? These thoughts of your mind should be forgotten and then this knowing of the ‘all’ can be understood)

4. ऐसें आहे मनोगत। तरी तें कांहींच न होत।
बरें करितां अकस्मात। वाईट होतें ॥ ४ ॥
aiseṁ āhe manogata | tarī teṁ kām̐hīm̐ca na hota |
bareṁ karitām̐ akasmāta | vāiṭa hotēṁ || 4 ||

When the inner intentions of the mind are like this then, that Reality and even this ‘thing’ cannot be found. Then while trying to gain the best, the worst suddenly appears (when the mind wants only the best then one is entangled in body consciousness and the mind always wants, ‘better than this’. Due to such thinking, that ‘best’ ie. the Self, can never be found).

5. येक सुखी येक दुःखी। प्रत्यक्ष वर्ततें लोकीं।
कष्टी होऊनयिं सेखीं। प्रारब्धावरी घालती ॥ ५ ॥
yeka sukhī yeka duḥkhī | pratyakṣa vartateṁ lokīm̐ |



kaṣṭi hoūniyām sekhīm | prārabdhāvarī ghālītī || 5 ||

The One (ie. *brahman*) has pleasure and the other (ie. *jīva*) has pain when it functions in this world through sensory perception. Then everything becomes so confusing and exhausting and in the end, it is all put down to one's destiny.

6. अचुक येतन करवेना। म्हणौन केलें तें सजेना।
 आपला अवगुण जाणवेना। कांहीं केल्यां ॥ ६ ॥
acuka yetna karavenā | mhaṇauna keleṁ teṁ sajenā |
āpalā avagaṇa jāṇavenā | kāmhīm kelyām || 6 ||

The mistake was that proper effort had not been made and therefore that Reality has not been gained. This created 'thing' should not know your faults and vices (if this 'thing' is to be understood then, the vices and habits of the mind have to be left. This is proper effort)

7. जो आपला आपण नेणे। तो दुसऱ्याचें काये जाणे।
 न्याये सांडतिं दैन्यवाणे। होती लोक ॥ ७ ॥
jo āpalā āpaṇa neṇe | to dusaṛyācēṁ kāye jāṇe |
nyāye sāṇḍitīm dainyavāṇe | hotī loka || 7 ||

When that *purush* does not know Its own Self then, that knows so many other things. Thus leaving aside equanimity, a world of misery has appeared.

8. लोकांचे मनोगत कळेना। लोकांसारखें वर्तवेना।
 मूर्खपणें लोकीं नाना। कळह उठती ॥ ८ ॥
lokāṁce manogata kaḷenā | lokāṁsārikheṁ vartavenā |
mūrkhapaṇeṁ lokīm nānā | kaḷaha uṭhatī || 8 ||

When the mind is full of intentions then, it cannot understand that *nirgun* nor can it conduct itself like this 'all' even. Due to its foolishness, quarrelling starts in this world of 'many' thoughts.

9. मग ते कळो वाढती। परस्परें कष्टी होती।
 परेतन राहातां अंती। श्रमचिहोयें ॥ ९ ॥
maga te kaḷo vāḍhatī | paraspareṁ kaṣṭī hotī |
pretna rāhātām aṁtīm | śramaci hoyeṁ || 9 ||

Then that Reality increasingly quarrels and due to insults and reprisals there is only wearisome distress (*maharaj- he says, "One day I will pay him back in his own words"*). If proper effort is not maintained until understanding comes then, there is only this trouble and strife.

10. ऐसी नव्हे वर्तणुक। परिक्षावे नाना लोक।
 समजलें पाहजि नेमक। ज्याचें त्यापरी ॥ १० ॥
aisī navhe vartaṇuka | parikṣāve nānā loka |
samajaleṁ pāhije nemaka | jyācēṁ tyāparī || 10 ||

One should not conduct one's Self in this way and this world of the 'many' should be properly examined. Therefore clear cut understanding of that *purush* is required.



11. शब्द परीक्षा अंतरपरीक्षा। कांहीं येक कळे दक्षा।
मनोगत नतद्रक्षा। काय कळे ॥ ११ ॥
śabda parīkṣā antaraparīkṣā | kāmhiṁ yeka kaḷe dakṣā |
manogata natadrakṣā | kāya kaḷe || 11 ||

This 'word' is to be examined; this inner space is to be examined; this 'thing' and that One are to be understood by those who are alert. But tell me, what can a mind full of these selfish intentions understand?

12. दुसरूयास शब्द ठेवणें। आपला कैपक्ष घेणें।
पाहों जातां लोककि लक्षणें। बहुतेक ऐसीं ॥ १२ ॥
dusarūyāsa śabda ṭhevaṇem | āpalā kaipakṣa gheṇem |
pāhom jātām lokika lakṣaṇem | bahuteka aisīm || 12 ||

It blames others and takes sides and then, when you try to understand that One within the 'many' with such worldly attention, that One becomes worldly.

13. लोकीं बरें म्हणायाकारणें। भलूयास लागतें सोसणें।
न सोसतिं भंडवाणें। सहजचि होये ॥ १३ ॥
lokīm bareṁ mhaṇāyākāraṇem | bhalyāsa lāgaterṁ sosanem |
na sositām bhaṇḍavāṇem | sahajaci hoye || 13 ||

Within this gross world there is the best and that is pure knowledge. But for the sake of being someone and saying something, that most virtuous One starts agreeing with this world (and then you have so many opinions and concepts and take it all true). But if you do not agree with this slanderous talk then, you become that natural *swarup*.

14. आपणास जें मानेना। तेथें कदापरिहावेना।
उरी तोडून जावेना। कोणीयेकें ॥ १४ ॥
āpaṇāsa jem mānenā | tethem kadāpi rāhāvenā |
urī toḍūna jāvenā | koṇīyekem || 14 ||

If *mula maya* does not respect its own self, then 'there' cannot remain. That *remainder gets broken up into the 'many' thoughts and there cannot be the company of the One.
*(That which remains when everything is negated, Self without self)

15. बोलतो खरें चालतो खरें। त्यास मानति लहानथोरें।
न्याये अन्याये परस्परें। सहजचि कळे ॥ १५ ॥
bolato kharem cālato kharem | tyāsa mānitī lahānathorem |
nyāye anyāye paraspareṁ | sahajaci kaḷe || 15 ||

When that *purush* 'speaks' the Truth and moves with the Truth then, He has respect for Himself. Then both justice and injustice are understood to be that natural *swarup*.

16. लोकांस कळेना तंवरी। वविकें क्षमा जो न करी।
तेणेंकरतिं बराबरी। होत जाते ॥ १६ ॥
lokāṁsa kaḷenā taṁvarī | vīveken kṣmā jo na karī |
teṇemkaritām barābarī | hota jāte || 16 ||

As long as this world is taken to be true then, that *purush* cannot maintain the pa-



tient endurance of *vivek*. On account of this, equanimity comes and goes (ie. there is a wavering mind).

17. जंवरी चंदन झजिना। तंव तो सुगंध कळेना।
चंदन आणावृक्ष नाना। सगट होती ॥ १७ ॥
jamvarī caṁdana jhijenā | taṁva to sugaṁdha kaḷenā |
caṁdana āṇi vṛkṣa nānā | sagaṭa hotī || 17 ||

If the sandalwood* is not rubbed, its fragrance cannot be known and then this sandalwood tree and the ‘many’ trees appear to be just the same. *(This ‘all’ body is the fine sandalwood tree and this has to be worn away through worship. But the ‘many’ different bodies are valued and this ‘all’ has been disregarded)

18. जंव उत्तम गुण न कळे। तों या जनास काये कळे।
उत्तम गुण देखतां नविळे। जगदांतर ॥ १८ ॥
jamva uttama guṇa na kaḷe | toṁ yā janāsa kāye kaḷe |
uttama guṇa dekhatāṁ nivaḷe | jagadāntara || 18 ||

As long as the best *guna* has not been understood then, that *paramatma* and this ‘I am’ are made into so many different things. And when that best *guna* is understood then, this inner space of the world becomes pure.

19. जगदांतर नविळत गेलें। जगदांतरी सख्य जालें।
मग जाणावें वोळले। वशिवजन ॥ १९ ॥
jagadāntara nivaḷata gelaṁ | jagadāntarī sakhya jāleṁ |
maga jāṇāveṁ voḷale | viśvajana || 19 ||

When this inner space is made pure then, happiness appears within. For when there is this joy of knowing, then the mind turns around and does not seek sensory delight (*maharaj*- the world is going east and the Master takes you to the west).

20. जनींजनार्दन वोळला। तरी काये उणें तयाला।
राजी राखावें सकळांला। कठीण आहे ॥ २० ॥
janīmjanārdana voḷalā | tarī kāye uṇeṁ tayālā |
rājī rākhāveṁ sakalāṁlā | kaṭhīṇa āhe || 20 ||

When that Lord of the world draws near to you then, what will this mind want for? Still know that though this consent of the ‘all’ should be protected, it is nevertheless *maya*.

21. पेरलें तें उगवतें। उसणिं द्यावें घ्यावें लागतें।
वर्म काढतिं भंगतें। परांतर ॥ २१ ॥
perileṁ teṁ ugavateṁ | usiṇeṁ dyāveṁ ghyāveṁ lāgateṁ |
varma kāḍhitīṁ bhaṁgateṁ | parāntara || 21 ||

Wherever it is sown, there that Reality will *sprout. But one should be able to accept the reprisals of whatever one has given out (endure the *karma* you have created in ignorance; let whatever has to come, come and whatever has to go, go). And when that essence is extracted then, the broken mind is that unbroken *swarup*. *(If you place that Reality in the ‘many’ forms then It will appear like the ‘many’ forms; if you place It in



the formless, It will be formless. Where you place It, is up to you)

22. लोकीकीं बरेपण केलें। तेणें सौख्य वाढलें।

उत्तरासारखें आलें। प्रत्योत्तर ॥ २२ ॥

lokikīm barepaṇa kelerī | teṇem saukhya vāḍhaleṇ |
uttarāsārikheṇ āleṇ | pratyottara || 22 ||

When on account of thoughtlessness, this world within is made, then happiness grows. Then this *reply and its counter-reply are just the same. *(‘I am’)

23. हें आवघें आपणांपासीं। येथें बोल नाहीं जनासी।

सकिवावें आपल्या मनासी। क्षणक्षणा ॥ २३ ॥

heṇ āvagheṇ āpaṇāmpāsīṁ | yethem bola nāhīm janāsī |
sikavāveṇ āpalyā manāsī | kṣaṇakṣaṇā || 23 ||

Thoughtlessness and this world of ‘many’ thoughts are both with you (ie. you are this ‘I am’ and liberation and bondage are in our hands only). ‘Here’ there should be no ‘speaking’ to this gross world and your own mind should be taught this from moment to moment (*maharaj*- check your mind. Why has this thought come to me?).

24. खळ दुरजन भेटला। क्षमेचा धीर बुडाला।

तरी मोनेंचि स्थळत्याग केला। पाहजि साधकें ॥ २४ ॥

khaḷa durjana bheṭalā | kṣamecā dhīra buḍālā |
tarī moneñci sthalaṭyāga kelā | pāhije sādhakem || 24 ||

When the wicked minded and the ‘far from the *atma*’ are met and your power of forbearance cannot endure then, the *sadhak* should, by *mouna*/keeping silent, leave that place (of the mind). (When you understand nothing is there then, everything will be there, only now you will not want to experience anything and spoil your state; then why to think and imagine?)

25. लोक नाना परीक्षा जाणती। अंतरपरीक्षा नेणती।

तेणें प्राणी करंटे होती। संदेह नाहीं ॥ २५ ॥

loka nānā parikṣā jāṇatī | amtaraparikṣā neṇatī |
teṇem prāṇī karaṇṭe hotī | saṁdeha nāhīm || 25 ||

If you know how to examine the things of this world but do not know how to examine this inner space then, that Reality, which is free of all body attachment, appears as a miserable beggar in the *prana*.

26. आपणास आहे मरण। म्हणौन राखावें बरेपण।

कठणि आहे लक्षण। वविकाचें ॥ २६ ॥

āpaṇāsa āhe maraṇa | mhaṇauna rākhāveṇ bareṇpaṇa |
kaṭhiṇa āhe lakṣaṇa | vivekācem || 26 ||

Then death is sure to come to you. Therefore thoughtlessness should be protected. For even this ‘I am’ that is come upon through *vivek*, is still in *maya*.

27. थोर लाहान समान। आपले पारखि सकळ जन।

चढतें वाढतें सनेधान। करतिं बरें ॥ २७ ॥



thora lāhāna samāna | āpale pārikhe sakāla jana |
caḍhateri vāḍhateri sanedhāna | karitām bareṁ || 27 ||

When the great and the small are the same (ie. *brahman* and *jīva*); when you and another are the same; when that world beyond and this world are the same; when less objectivity and more objectivity are the same; then it is on account of thoughtlessness (ie. *understanding has come*).

28. बरें करतिं बरें होतें। हें तों प्रतययास येतें।
 आतां पुढें सांगावें तें। कोणास काये ॥ २८ ॥
bareṁ karitām bareṁ hotēṁ | heṁ toṁ pratyayāsa yetēṁ |
ātām puḍheṁ sāṅgāvēṁ teṁ | koṇāsa kāye || 28 ||

On account of thoughtlessness, one becomes thoughtless; on account of thoughtlessness, you do not exist. Then now and ahead, what will that Reality have to tell to anyone? (If there is only One then what need is there of thoughts of another?)

29. हरकिथानरूपण। बरेपणें राजकारण।
 प्रसंग पाहल्यावणि। सकळ खोटें ॥ २९ ॥
harikathānirūpaṇa | barepaṇeṁ rājakāraṇa |
prasamga pāhilyāvina | sakāla khoṭeṁ || 29 ||

Therefore there should be this ‘story’ of *hari* and wise *rajakarana* (see 11.5), for without this knowing, this ‘all’ will be forgotten and lost.

30. वदिया उदंडचसिकिला। प्रसंगमान चुकतचि गेला।
 तरी मग तये वदियेला। कोण पुसे ॥ ३० ॥
vidyā udanḍaci sikilā | prasamgamāna cukataci gelā |
tarī maga taye vidyelā | koṇa puse || 30 ||

And when that *paramatma* learns worldly knowledge then, this pure knowledge will be forgotten and lost. Then, what and to whom will you ask about that knowledge of *brahman*? (If this knowledge is lost then you are lost but, *maharaj*- there is only yourself in this world; then tell me, where does the answers come from?)

इति श्रीदासबोधे गुरुशषियसंवादे
 प्रतययनरूपणनाम समास दुसरा ॥ २ ॥ १२.२
iti śrīdāsabodhe guruśiṣyasamvāde
pratyayanirūpaṇanāma samāsa dusarā || 2 || 12.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 12 named „The Nirgun Understanding“ is concluded.

12.3 Discourse on the Devotee

समास तसिरा : भक्तनिरूपण

samāsa tisarā : bhaktanirūpaṇa

|| Śrī Rām ||

1. पृथ्वीमधे बहुत लोक। तेंहा पाहावा वविक।
इहलोक आणा पिरलोक। बरा पाहावा ॥ १ ॥
pr̥thvīmādher̥m bahuta loka | teṁhi pāhāvā vīveka |
ihaloka āṇi paraloka | barā pāhāvā || 1 ||

Within this earth (ie. gross element of names and forms) there is this world of the ‘all’ (ie. the world beyond where names and forms are dissolved). This ‘all’ and also that Reality should be understood through *vivek*. To properly understand this world and the world beyond is called *vivek*.

2. इहलोक साधयाकारणें। जाणत्याची संगती धरणें।
परलोक साधयाकारणें। सद्गुरु पाहजि ॥ २ ॥
ihaloka sādhyākāraṇeṁ | jāṇatyācī saṅgatī dharaṇeṁ |
paraloka sādhyākāraṇeṁ | sadguru pāhije || 2 ||

In order to truly understand this world one needs to hold on to the company of knowing (ie. forget everything, this is properly performed *prapanch*). And in order to truly understand the nature of this world beyond, one needs the *sadguru* (ie. properly performed *paramarth*).

3. सद्गुरुसी पाय पुसावें। हेंह किळेना स्वभावें।
अनन्यभावें येकभावें। दोनी गोष्टी पुसाव्या ॥ ३ ॥
sadgurusī pāya pusāveṁ | heṁhi kileṇa svabhāveṁ |
ananyabhāveṁ yekabhāveṁ | donī goṣṭī pusāvyā || 3 ||

Why is there any need to go to the *sadguru* and what should one ask of Him? If thoughtlessness has not been understood then, one should go to the *sadguru*. And then, when there is that understanding of ‘no-otherness’ or the conviction that there is nothing but One in this whole creation, then this ‘story’ between *prakruti* and *purush* will be wiped out. (*maharaj- you cannot kill yourself...for that the sadguru is needed*)

4. दोनी गोष्टी त्या कोण। देव कोण आपण कोण।
या गोष्टींचे वविरण। केलेंच किरावें ॥ ४ ॥
donī goṣṭī tyā koṇa | deva koṇa āpaṇa koṇa |
yā goṣṭīṁce vīvaraṇa | keleṁci karāveṁ || 4 ||

What is this ‘story’ of *prakruti* and *purush*? And who is God and who am I? To understand these questions, this ‘story’ should be investigated by you, over and over again.

5. आधीं मुख्य देव तो कोण। मग आपण भक्त तो कोण।
पंचीकरण माहावाक्यवविरण। केलेंच किरावें ॥ ५ ॥
ādhiṁ mukhya deva to koṇa | maga āpaṇa bhakta to koṇa |



pañcīkārṇa māhāvākyavivarāṇa | kelemci karāverṇ || 5 ||

Who is that main God at the source (*mula prakruti/purush*) and who am I, the devotee? To understand this there should first be **pañchīkarana* and then there should be repeated contemplation upon the great statement of *vedanta*, ‘You are That’ (ie. *tattvasmi*). *(Examination and dissolution of the five great elements that have mixed together with each other ie. objectification, to form this gross objective world)

6. सकळ केलियाचें फळ। शाश्वत वोळखावें नशिचळ।
आपण कोण का केवळ। शोध घ्यावा ॥ ६ ॥
sakaḷa keliyāceṇ phala | śāśvata voḷakhāverṇ niścala |
āpaṇa koṇa kā kevala | śodha ghyāvā || 6 ||

The fruit of *pañcīkarana* is this ‘all’ and then by deep thinking and contemplation of ‘You are That’, one should recognise that still and eternal *swarup*. If you want to know, who you are then, the thoughtlessness of pure knowledge should be searched out and accepted.

7. सारासार वचिर घेतां। पदास नाहीं शाश्वतता।
आधी कारण भगवंता। वोळखलें पाहजि ॥ ७ ॥
sārāsāra vicāra ghetārṇ | padāsa nāhīṇ śāśvatatā |
ādhi kāraṇa bhagavaṇtā | voḷakhileṇ pāhije || 7 ||

When you accept that thoughtless essence then, this ‘object’ (ie. non-essence) is not and there is that eternal essence. Therefore the *cause (ie. the non-essence of ‘I am’ is the cause of all that is seen and perceived) and that God (ie. *purush*) at the source, should be recognised. *(The *vasana* to be, mixed with the *vritti* to know and the unmanifest three *gunas* and five elements are this cause/*mula maya*; see 9.8.13)

8. नशिचळ चंचळ आणजिड। अवघा मायेचा पवाड।
यामधें वस्तु जाड। जाणार नाहीं ॥ ८ ॥
niścala cañcala āṇi jaḍa | avaghā māyecā pavāḍa |
yāmadherṇ vastu jāḍa | jāṇāra nāhīṇ || 8 ||

There is that still *swarup*, this moving ‘all’ and the inert ‘many’. But when there are these ‘many’ inert names and forms caused by this expansion of *maya* then, that complete and still Self within this moving ‘all’ will not be known.

9. तें परब्रह्म धुंडावें। वविकें त्रैलोक्य हडिावें।
माईक वचिर खंडावें। परीक्षवंतीं ॥ ९ ॥
teṇ parabrahma dhumḍāverṇ | vivekeṇ trailokya hiṇḍāverṇ |
māika vicāra khaṇḍāverṇ | parīkṣavaṇtīṇ || 9 ||

You should seek out that *parabrahman* and through *vivek* make your pilgrimage through these three worlds (ie. three states and *gunas* is left behind). Therefore the one who has the power of examination should discard the false by thoughtlessness.

10. खोटें सांडून खरें घ्यावें। परीक्षवंतीं परीक्षावें।
मायेचें अवघेच जाणावें। रूप माईक ॥ १० ॥
khoteṇ sāṇḍūna khareṇ ghyāverṇ | parīkṣavaṇtīṇ parīkṣāverṇ |



māyecem avagheci jāṇāverṁ | rūpa māika || 10 ||

The one with this power of examination should take that which is true by leaving the false (by negation you finally come across your Self). You should know that everything is *maya*'s form and she is false. (*maharaj*- everything that is seen and perceived does not exist, still He is there)

11. पंचभूतकि हे माया। माईक जाये वलिया।
पडिब्रह्मांड अष्टकाया। नसविंत ॥ ११ ॥
pañcabhūtika he māyā | māika jāye vilayā |
piṇḍabrahmāṇḍa aṣṭakāyā | nasivarita || 11 ||

These five great elements are *maya* and she is illusory and will be destroyed. Therefore these eight bodies of the *pinda* and *brahmāṇḍa* are all destructible.

12. दसिल ततिके नासेल। उपजेल ततिके मरेल।
रचेल ततिके खचेल। रूप मायेचे ॥ १२ ॥
disela titukem nāsela | upajela titukem marela |
racela titukem khacela | rūpa māyecem || 12 ||

Whatever will be seen, will rot. Whatever will be born, will die; and whatever will be constructed, will be destroyed; for these are *maya*'s form.

13. वाढेल ततिके मोडेल। येईल ततिके जाईल।
भूतांस भूत खाईल। कल्पांतकाळी ॥ १३ ॥
vāḍhela titukem modela | yeīla titukem jāila |
bhūtāṁsa bhūta khāila | kalpāntakālī || 13 ||

Whatever will grow, will break. Whatever will come, will go. One element will consume the previous element, at the time of dissolution (or at the end of thought/imagination; the earth becomes water and less objective, then water becomes fire and there is the knowing of something outside of you, then fire becomes wind and there is only effortless knowing; whatever comes, comes and whatever goes, goes; and finally this knowledge goes off).

14. देहधारक ततिके नासती। हे तों रोकडी प्रचिती।
मनुष्येवणि उत्पत्ति रेत कैचें ॥ १४ ॥
dehadhāraka tituke nāsati | he toṁ rokaḍī pracitī |
manuṣyemviṇa utpatti | reta kaimcem || 14 ||

When the holder of a body gets destroyed then, there is that thoughtless *paramatma* within this ever-present 'experience'. Then there is no man ("I am holding a body" feeling) so how can there be semen? (Conceptualising has ceased and there is only that One; the creative process has been destroyed by understanding. See 17.8.27, 28)

15. अन्न नसतां रेत कैचें। वोषधी नसतां अन्न कैचें।
वोषधीस जणि कैचें। पृथ्वी नसतां ॥ १५ ॥
anna nastām reta kaimcem | voṣadhī nastām anna kaimcem |
voṣadhīsa jṇem kaimcem | prthvī nastām || 15 ||



And then there is no food, so how can there be semen? And then there are no plants, so how can there be food? And then there is no earth element, so how can there be plants? (When there is only That which is beyond thoughts then, how can there be an individual *pinda* and a *brahmanda*?)

16. आप नसतां पृथ्वी नाही। तेज नसतां आप नाही।
वायो नसतां तेज नाही। ऐसे जाणावे ॥ १६ ॥
āpa nastām pṛthvī nāhīm | teja nastām āpa nāhīm |
vāyo nastām teja nāhīm | aiseṁ jāṇāveṁ || 16 ||

And then there is no water element and so the earth element is not there. And without the fire element there is no water. And without the wind there is no fire. Therefore this wind should be known (ie. 'here' there is the *vasana* to be and the *vritti* to know and the unmanifest *gunas* and elements. And of course, that *swarup* is always present).

17. अंतरात्मा नसतां वायो कैचा। विकार नसतां अंतरात्मा कैचा।
नरिविकारीं विकार कैचा। बरें पाहा ॥ १७ ॥
amtarātmā nastām vāyo kaimcā | vikāra nastām amtarātmā kaimcā |
nirvikārīm vikāra kaimcā | bareṁ pāhā || 17 ||

Without the *antaratma* (ie. sky/*purush*) how can there be this wind? And without this modification of the wind, how can there be the *antaratma*? (That *antaratma* appears as the Witness to this arisen modification. They are inextricably linked and so, when one goes off the other will also go off). In the unmodified, how can there be a modification? Therefore understand that pure knowledge! (Dissolution by *vivek*)

18. पृथ्वी नाही आप नाही। तेज नाही वायो नाही।
अंतरात्मा विकार नाही। नरिविकारीं ॥ १८ ॥
pṛthvī nāhīm āpa nāhīm | teja nāhīm vāyo nāhīm |
amtarātmā vikāra nāhīm | nirvikārīm || 18 ||

In that unmodified *brahman*, there is no earth, no water, no fire, no wind, no *antaratma* and no modification (no objectification and therefore no Witness).

19. नरिविकार जें नरिगुण। तेच शिशवताची खूण।
अष्टधा प्रकृतसंपूर्ण। नासवित ॥ १९ ॥
nirvikāra jeṁ nirguṇa | teci śāśvatācī khūṇa |
aṣṭadhā prakṛti sampūrṇa | nāsivarita || 19 ||

Unmodified and *nirgun* are the qualities of that eternal *swarup*. And this eight-fold creation is totally destructible.

20. नासवित समजोन पाहिलें। तों तें असतांच निसर्तें जालें।
सारासारें कळों आलें। समाधान ॥ २० ॥
nāsivarita samajona pāhileṁ | toṁ teṁ astāṁci nasteriṁ jāleṁ |
sārāsāreṁ kaḷom āleṁ | samādhāna || 20 ||

Having understood that this destructible was that *paramatma* being perceived then, that Reality only is and the non-existent becomes non-existent (just like being awake in a dream). When one understands the difference between essence and non-essence



then, that brings true contentment.

21. वविकें पाहलि वचिर। मनास आलें सारासार।
येणेंकरतिं वचिर। सदढ जाला ॥ २१ ॥
vivekeri pāhilā vicāra | manāsa ālerī sārāsāra |
yeṇemkaritām vicāra | sadṛḍha jāla || 21 ||

When thoughtlessness is understood by *vivek* then, the mind becomes that essence. And on account of thoughtlessness, the essence gets firmly established.

22. शाश्वत देव तो नरिगुण। ऐसीं अंतरीं बाणली खूण।
देव कळला मी कोण। कळलें पाहजि ॥ २२ ॥
śāśvata deva to nirguṇa | aisīṁ amtarīṁ bāṇalī khūṇa |
deva kaḷalā mī koṇa | kaḷalerī pāhije || 22 ||

That is the eternal *nirgun* God. Such understanding is to be imbibed within one's inner space. If God is to be understood then, now you should understand, who am I?

23. मी कोण पाहजि कळलें। देहतत्व ततिकें शोधलें।
मनोवृत्तीचा ठाई आलें। मीतूपण ॥ २३ ॥
mī koṇa pāhije kaḷalerī | dehataṭva titukerī śodhilerī |
manovṛtticā ṭhāīṁ ālerī | mītūṁpaṇa || 23 ||

If you want to understand who you are then, the gross elements of the body have to be searched through. This gross body brings the feelings of 'I' and 'you'.

24. सकळ देहाचा शोध घेतां। मीपण दसिना पाहातां।
मीतूपण हें तत्वता। तत्वीं मावळलें ॥ २४ ॥
sakaḷa dehācā śodha ghetām | mīpaṇa disenā pāhātām |
mītūṁpaṇa heṁ tatoatā | tatvīṁ māvaḷalerī || 24 ||

But if you search through this gross body then, you will discover this 'all'. This is I-ness but it is not something that one can see. When this is understood then, the feelings of 'I' and 'you' within these gross elements will be completely dissolved ([when you see a gross body then there are the feeling of 'I' and 'you' ie. many separate individual bodies; but when you understand this 'all' then there is just the the feeling of 'I-ness' ie. everywhere 'I am there'](#)).

25. दृश्य पदार्थचो विसरे। तत्वे तत्व तेव्हां सरे।
मीतूपण हें कैचें उरे। तत्वता वस्तु ॥ २५ ॥
dṛśya padārthaci vosare | tatveṁ tatva tevhaṁ sare |
mītūṁpaṇa heṁ kairīcerī ure | tatoatā vastu || 25 ||

When each gross element has been destroyed within the previous element and this visible object ([ie. 'all' world](#)) has dwindled away then, how can 'I' or 'you' remain? There is truly only that One complete Self?

26. पंचीकरण तत्वविवरण। माहावाक्यें वस्तु आपण।
नसिंगपणें नविदन। केले पाहजि ॥ २६ ॥
pañcīkarṇa tatvavivarṇa | māhāvākyaṁ vastu āpaṇa |



nisamgapanem nivedana | kele pahije || 26 ||

When *panchikarana* investigates these gross elements and then, this great statement (*tattwamasi*, ‘You are That’) is contemplated upon, then you are that Self. In this way, you should surrender yourself, through total detachment.

27. देवाभक्तांचे मूळ। शोधून पाहतां सकळ।
उपाधविगला केवळ। नरोपाधी आत्मा ॥ २७ ॥
devābhaktānce mūla | śodhūna pāhātām sakala |
upādhivegalā kevala | niropādhi ātmā || 27 ||

When the root of God and the devotee is searched for then, you understand this ‘all’. But separate from this limiting concept of ‘I am’ there is that pure knowledge of the *atma*, beyond any limiting concept.

28. मीपण तें बुडालें। वविकें वेगळेपण गेलें।
नवृत्तपिदास प्रापत जालें। उन्मनीपद ॥ २८ ॥
mīpaṇa teṁ buḍāleṁ | vivekeṁ vegalepaṇa geleṁ |
nivṛttipadāsa prāpta jāleṁ | unmanīpada || 28 ||

This I-ness had drowned that Reality but now, due to *vivek*, that separateness has gone. In that *unmana*/no-mind state that ‘seat’ of *nivritti* is gained.

29. वज्ञानीं राहिलें ज्ञान। ध्येये राहिलें ध्यान।
सकळ कांहीं कार्याकारण। पाहोन सांडलें ॥ २९ ॥
vijñānīm rāhileṁ jñāna | dhyeye rāhileṁ dhyāna |
sakala kāmhīm kāryākāraṇa | pāhona sāṇḍileṁ || 29 ||

This ‘I am’ knowledge ended in *vignyan* and the meditation ended when the meditated upon was attained (*you were meditating upon your own Self and this created meditator, meditation and object of meditation*). Then this ‘all thing’, and the cause and effect were properly understood and discarded.

30. जन्ममरणाचें चुकलें। पाप अवघेंचि बुडालें।
येमयातनेचें जालें। नसितान ॥ ३० ॥
janmamaraṇāceṁ cukaleṁ | pāpa avagheṁci buḍāleṁ |
yemayātanecerṁ jāleṁ | nisantāna || 30 ||

Birth and death were gone. The sin of body consciousness was drowned and the sufferings of *yama* disappeared.

31. नरिबंद अवघाचि तुटला। वचिरें मोक्ष प्रापत जाला।
जन्म सार्थकचि वाटला। सकळ कांहीं ॥ ३१ ॥
nirbanda avaghāci tuṭalā | vicāreṁ mokṣa prāpta jālā |
janma sārthakaci vāṭalā | sakala kāmhīm || 31 ||

The rituals and rules and constraints of this world were thrown out and due to thoughtlessness, liberation was gained. The meaning of life was attained when this ‘all thing’ had been carefully sifted through.



32. नाना कति नविरले। धोके अवघेच तुटले।
 ज्ञानवविकें पावन जालें। बहुत लोक ॥ ३२ ॥
nānā kiṁta nivārale | dhoke avagheci tuṭale |
jñānavivekeṁ pāvana jāleṁ | bahuta loka || 32 ||

The ‘many’ doubts were removed and those empty journeys through this world full of fear were put to an end. Due to that *vivek* of knowledge, this world of the ‘all’ was purified.

33. पततिपावनाचे दास। तेह पावन करति जगास।
 ऐसी हे प्रचति मनास। बहुतांच्या आली ॥ ३३ ॥
patitapāvanāce dāsa | tehi pāvana karitī jagāsa |
aisī he pracita manāsa | bahutāñcyā ālī || 33 ||

This knowledge is the servant of the fallen and the servant of the pure (ie. knowledge is the base of this world of ‘many’ forms and knowledge is the means by which the Reality functions in the world). This knowledge purifies this world of the body conscious and brings this ‘experience’ of ‘I am’ to the mind.

इति श्रीदासबोधे गुरुशषियसंवादे
 भक्तनरूपणनाम समास तसिरा ॥ ३ ॥ १२.३
iti śrīdāsabodhe gurushṣiyasamvāde
bhaktanirūpaṇanāma samāsa tisarā || 3 || 12.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 12 named „Discourse on the Devotee“ is concluded.



12.4 Vivek/Discrimination and Vairagya/Renunciation

समास चौथा : वविकवैराग्यनरूपण

samāsa cauthā : vivekavairāgyanirūpaṇa

|| Śrī Rām ||

1. महद्भाग्य हातासी आलें। परी भोगूं नाहीं जाणतिलें।
तैसें वैराग्य उत्पन्न जालें। परी वविक नाहीं ॥ १ ॥
mahadbhāgya hātāsī ālerī | parī bhogūrī nāhīm jāṇitalerī |
taiserī vairāgya utpanna jālerī | parī viveka nāhīm || 1 ||

You may have become very fortunate but if you do not know how to enjoy this then, that good fortune will be lost. It is like this, when renunciation/*vairagya* arises, but there is no *vivek*.

2. आदळतें आफळतें। कष्टी होतें दुःखी होतें।
ऐकतें देखते येतें। वैराग्य तेणें ॥ २ ॥
āḍaḷaterī āphaḷaterī | kaṣṭī hoterī duḥkhī hoterī |
aikaterī dekhate yeterī | vairāgya teṇerī || 2 ||

Clashes and fighting brought troubles and lots of suffering and due to this, one went to the Master and churned over His teaching. Then renunciation/*vairagya* arose and one listened to this ‘I am’ and perceived this ‘all’ (ie. this ‘experience’ came when the world of ‘many’ forms was renounced). (*maharaj* – why have so many Saints come from India? Because there is much suffering here)

3. नाना परंपंचाच्या वोढी। नाना संकटें सांकडीं।
संसार सांडुनी देशधडी। होये तेणें ॥ ३ ॥
nānā prapaṁcācyā voḍhī | nānā saṁkaṭerī sāmkaḍīm |
saṁsāra sāmḍunī deśadhaḍī | hoye teṇerī || 3 ||

Due to the ‘many’ travails and tribulations of this mundane existence and the ‘many’ difficult situations and tragedies, one leaves *samsar* aside and goes to this state, for a short time.

4. तो चतिपासून सुटला। पराधेनतेपासुन पिळाला।
दुःखत्यागें मोकळा जाला। रोगी जैसा ॥ ४ ॥
to cimṭepāsūna suṭalā | parādhenatepāsuni piḷālā |
duḥkhatyāgerī mokaḷā jāḷā | rogī jaisā || 4 ||

There one is free of anxiety and worry; for one has escaped from their dependence upon others. By dropping this sorrow one gets relief, just like someone cured of a terrible disease.

5. परी तो होऊं नये मोकाट। नष्ट भ्रष्ट आणचिाट।
सीमाच नाहीं सैराट। गुरू जैसैं ॥ ५ ॥
parī to hoūrī naye mokaṭa | naṣṭa bhraṣṭa āṇi cāṭa |
sīmāca nāhīm sairāṭa | gurūrī jaiṁserī || 5 ||

नष्ट – *naṣṭa* – zkažený, zničeny; भ्रष्ट – *bhraṣṭa* – upadnout, poklesnout (čest, důstojnost,



schopnosti); आणी – āṇi – a; चाट – cāṭa – slabý, nízký, pokleslý (chování, zvyklosti); सैराट – sairāṭa – paličatý, svéhlavý

But one should not become wild and uncontrolled again. One should not become headstrong like a bull again (now *vairagya* has come, one should exercise constant *vivek*, one should become more and more pervasive and not fall back into the confusions of body consciousness).

6. वविकेवणि वैराग्ये केलें। तरी अवविके अनर्थी घातलें।

अवघें वेरथचि गेलें। दोहकिडे ॥ ६ ॥

vivekenvina vairāgye kelem | tarī aviveken anarthīm ghātalem |
avaghem verthaci gelem | dohimkaḍe || 6 ||

But if this *vairagya* lacks *vivek* then, there is again only over-indulgence and the resultant troubles of *a-vivek* (no discrimination). Then due to this empty world full of ‘many’ things, both *vairagya* and *vivek* are lost (*vairagya* cannot be maintained without constant *vivek* ie. nothing is true).

7. ना प्रपंच ना परमार्थ। अवघें जणिंचि जालें वेरथ।

अवविके अनर्थ। ऐसा केला ॥ ७ ॥

nā prapaṅca nā paramārtha | avaghem jṇeṁci jālem vertha |
aviveken anartha | aisā kelā || 7 ||

Then neither *prapanch* nor *paramarth* are properly performed (proper *prapanch* is to be beyond the five gross elements and be this ‘all’ and proper *paramarth* is to be beyond this ‘all’) and due to these ‘many’ desires, living becomes empty and void of any meaning. Then due to *a-vivek*, you create only troubles for Yourself.

8. कां वेरथचि ज्ञान बडबडलि। परी वैराग्ययोग नाही घडला।

जैसा कारागृही अडकला। पुरुषार्थ सांगे ॥ ८ ॥

kām verthaci jñāna baḍabaḍalī | parī vairāgyayoga nāhīm ghaḍalā |
jaisā kārāgrhīm aḍakalā | puruṣārtha sāṅge || 8 ||

And on the other hand, if one raves on with empty knowledge (ie. so-called *vivek*), but *vairagya* has not arisen then, one is just like a man in jail boasting about his criminal achievements.

9. वैराग्येवणि ज्ञान। तो वेरथचि साभमिना।

लोभदंभें घोळसून। कासावसि केला ॥ ९ ॥

vairāgyevvina jñāna | to verthaci sābhimāna |
lobhadambheṁ ghoḷasūna | kāsāvisa kelā || 9 ||

When this knowledge lacks *vairagya* then, that *paramatma* is merely an empty, useless ego. And greed and hypocrisy mix with this, bringing so much distress.

10. स्वान बांधलें तरी भुंके। तैसा स्वार्थमुलें थकिं

पराधीक देखों न सके। साभमिनें ॥ १० ॥

svāna bāndhalem tarī bhuṅke | taisā svārthamuleṁ thinkerī
parādhīka dekhōṁ na sake | sābhimāneṁ || 10 ||



Then one is no better than a dog that has been tied down but barks loudly. Then because of one's selfishness, there is anger and grief and because of pride there is jealousy for the plenty of others. (*maharaj- if one has nothing and sees a man sitting in the back of a big car, he should think, 'Myself is there'*)

11. हें येकेंवणि येक। तेणें उगाच वाढे शोक।
आतां वैराग्य आणविविक। योग ऐका ॥ ११ ॥

heṁ yekemvina yeka | teṇem ugāca vāḍhe śoka |
ātām vairāgya āṇi viveka | yoga aikā || 11 ||

When there is one without the other then, the sorrow of that still and silent One just keeps increasing (then *vairagya* is merely leaving the house to escape worldly troubles and *vivek* is intellectual understanding that lacks any 'experience'). Now listen very carefully (ie. drop every concept) and there will be that union of *vairagya* and *vivek*.

12. वविकें अंतरीं सुटला। वैराग्यें प्रपंच तुटला।
अंतरबाह्य मोकळा जाला। नःसंग योगी ॥ १२ ॥
vivekēṁ amtarīṁ suṭalā | vairāgyeṁ prapaṁca tuṭalā |
amtarbāhya mokaḷā jālā | niḥsaṁga yogī || 12 ||

आंतर – *āmtara* – vnitřní; सुटणे – *suṭaṇe* – osvobodit se; तुटणे – *tuṭaṇe* – zredukovat, zmenšit, zmizet; अंतरबाह्य – *amtarbāhya* – vnitřní a vnější; मोकळा – *mokaḷā* – osvobozený, nespoutaný, otevřený

Due to *vivek* ('I am not this body') that One within this inner space is released from Its confinement of being in a body and due to *vairagya* (therefore I want nothing from this world) His *prapaṁca* is broken (ie. knowledge has come). And when inside and outside do not remain and He is free and open then, He will be a *yogi*, completely detached.

13. जैसैं मुखें ज्ञान बोले। तैसीच सवें क्रिया चाले।
दीक्षा देखोनी चक्कति जाले। सुचस्मिंत ॥ १३ ॥
jaisēṁ mukheṁ jñāna bole | taisīca savori kriyā cāle |
dīkṣā dekhonī cakkita jāle | sucismaṁta || 13 ||

Thus, when His 'speech' and His action happen of their own accord then, with His ever vigilant mind, He looks on in wonder at His own conduct.

14. आस्था नाहीं त्रिलोक्याची। स्थिती बाणली वैराग्याची।
येतनवविकधारणेची। सीमा नाहीं ॥ १४ ॥
āsthā nāhīṁ trilokyācī | sthiti bāṇalī vairāgyācī |
yetnavivekadhāraṇecī | sīmā nāhīṁ || 14 ||

That one has no interest in any of the three worlds, for ever-steady *vairagya* (I want nothing) has been firmly imbibed. That one holds fast to *vivek* (for nothing is true) and expands beyond all limits.

15. संगीत रसाळ हरकिर्तन। तालबद्ध तानमान।
प्रेमळ आवडीचें भजन। अंतरापासुनी ॥ १५ ॥
sāṁgīta rasāḷa harikīrtana | tālabaddha tānamāna |
premaḷa āvaḍiceṁ bhajana | amtarāpāsunī || 15 ||

रस – *rasa* – 1. chut 2. štáva 3. krev; तालबद्ध – *tālabaddha* – rytmický; तानमान – *tānamāna* (तान



+ मान melodie + rytmus) – vyváženost, harmonie

That one sings this ‘song’ of *hari* with so much tenderness and plays the *tal* in perfect harmony and reverence. That one has great love for doing the *bhajans* that arise from this inner space. (The *tal*/cymbals and *bhajan*/singing and synonymous with worship. *siddhrameshwar maharaj* explained that they truly meant, remembering and being in your *swarup* while performing every action)

16. तत्काळचि सन्मार्ग लागे। ऐसा अंतरी वविक जागे।
वगतर्तव करितां न भंगे। साहित्य प्रत्ययाचें ॥ १६ ॥
tatkālaci sanmārga lāge | aisā antarī vavika jāge |
vagatṛtva karitām na bhaṅge | sāhitya pratyayācēm || 16 ||

सन्मार्ग – *sanmārga* – správná cesta

And at that time only, real *vivek* is awakened in this inner space and that one is walking upon this path of Truth. On account of that, this ‘speech’ does not get broken and there is the companionship of that *nirgun*.

17. सन्मार्गे जगास मळाला। म्हणजि जगदीश वोळला।
प्रसंग पाहजि कळला। कोणीयेक ॥ १७ ॥
sanmārgem jagāsa mālālā | mhaṇjī jagadīśa voḷalā |
prasāṅga pāhijē kaḷalā | koṇīyeka || 17 ||

If while walking on this path of Truth, you *accept whatever this world brings then, that Lord of the world will draw near to you (then you will feel, He, that Knower, though still hidden from me, is very close by). Therefore when there is this ‘I am’ connection then, one should understand that One who is within everyone. *(Let whatever has to come, come; I am in Myself).

18. प्रखर वैराग्य उदासीन। प्रत्ययाचें ब्रह्मज्ञान।
सन्तानसंध्या भगवद्भजन। पुण्यमार्ग ॥ १८ ॥
prakhara vairāgya udāsīna | pratyayācēm brahmajñāna |
snānasandhyā bhagavadbhajana | puṇyamārga || 18 ||

Ardent *vairagya* and detachment bring that knowledge of *nirgun brahman*. They are your sacred bath and your time of prayer. And they are the *bhajan* of God and the virtuous way.

19. वविकवैराग्य ते ऐसे। नुस्तें वैराग्य हेकाडपसिं।
शब्दज्ञान येळलिसें। आपणचि वाटे ॥ १९ ॥
vivekavairāgya tē aiseṁ | nusterṁ vairāgya hemkāḍapisēṁ |
śabdajñāna yeḷilasēṁ | āpaṇaci vāṭe || 19 ||

brahman is the fruit of this *vivek* and *vairagya*. But merely to have *vairagya* is obstinate foolishness only (ie. like a wandering monk who had left his family out of anger)² and even your ‘word’ knowledge (ie. *sagun brahman*) will be felt to be stale and frivolous

²*ranjit maharaj* tells the story of when he went out as a *sannyasi*. He met an old monk who asked him, if he was married. *maharaj* said, ‘Yes, I am and I have two children’. I wanted to know what was on his mind and so I told him that. Then the monk said, so was I and I left my house out of anger and I have regretted it ever since. *maharaj* replied, ‘I am not married and I will never have regrets for my Master is with me.’



before that *nirgun brahman*.

20. म्हणौन वविक आणा वैराग्य। तेंच जाणजि महद्भाग्य।

रामदास म्हणे योग्य। साधु जाणती ॥ २० ॥

mhaṇauna viveka āṇi vairāgya | teṇci jāṇije mahadbhāgya |

rāmadāsa mhaṇe yogya | sādhu jāṇatī || 20 ||

Therefore when there is discrimination/*vivek* and renunciation/*vairagya*, then this should be known as your good fortune/*bhagya*. The servant of ram (ie. *ramdas*) says, “Then there will be the worthy *sadhu* and the Knower of *brahman*.”

इति श्रीदासबोधे गुरुशिष्यसंवादे

वविकवैराग्यनिरूपणनाम समास चौथा ॥ ४ ॥ १२.४

iti śrīdāsabodhe gurushiṣyasamvāde

vivekavairāgyanirūpaṇanāma samāsa cauthā || 4 || 12.4

Thus in *Shrī Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 12 named „*Vivek/Discrimination and Vairagya/Renunciation*“ is concluded.



12.5 Self-Surrender

समास पांचवा : आत्मनविदन

samāsa pāṁcavā : ātmanivedana

|| Śrī Rām ||

1. रेखेचें गुंडाळें केलें। मातरुकाक्षरीं शब्द जाले।
शब्द मेळउन चाले। श्लोक गद्य प्रबंद ॥ १ ॥
rekhecem guṇḍāḷem kelem | mātrukākṣarīm śabda jāle |
śabda melaūna cāle | śloka gadya prabanda || 1 ||

One should know how to ‘write’ this ‘story’ properly. Then this line (ie. pure *sattwa guna*) that flows within that indestructible *purush* and the creative mother (ie. *prakṛti*) will be formed and this ‘word’ (ie. ‘I am’) will be ‘spoken’. When this ‘word’ is ‘spoken’ and maintained then, there is this continuous harmonious composition (and then everywhere I go and everything I see; I see myself).

2. वेदशास्त्रं पुराणं। नाना काव्यं नरूपणं।
ग्रंथभेद अनुवादणं। कति महणोनि ॥ २ ॥
vedaśāstreṁ purāṇeṁ | nānā kāvyeṁ nirūpaṇeṁ |
granthabheda anuvādaṇeṁ | kitī mhaṇoni || 2 ||

The *vedas*, the *shasthras*, the *puranas* and the ‘many’ poems are due to this discourse ‘I am’. But when these various different scriptures get repeated parrot-fashion then, there are just the ‘many’ names and forms.

3. नाना ऋषी नाना मतं। पाहों जातां असंख्यातं।
भाषा लिपि जेथ तेथें। काये उणें ॥ ३ ॥
nānā ṛṣī nānā mateṁ | pāhoṁ jātāṁ asaṁkhyāteṁ |
bhāṣā lipi jetha tetheṁ | kāye uṇeṁ || 3 ||

There are the ‘many’ *rishis* with their ‘many’ opinions when one tries to see that immeasurable *paramatma*. Then there are the languages and the writings of illusion, with their so many faults and failings (if you, that Reality, try to know Yourself then, You create something else).

4. वर्ग ऋचा श्रुति स्मृति। अघे स्वर्ग स्तवक जाती।
प्रसंग मानें समास पोथी। बहुधा नामें ॥ ४ ॥
varga ṛcā śruti smṛti | adhe svarga stabaka jāti |
prasanga māṇeṁ samāsa pothī | bahudhā nāmeṁ || 4 ||

Then there are the differences and divisions and hymns from the scriptures and rumours and reminiscences; then there are lifetimes in hells below and heavens above; then there is honour and arrogance and compositions of words in these lazy, foolish lumps of excrement with their ‘many’ names.

5. नाना पदें नाना श्लोक। नाना बीर नाना कडक।
नाना साख्या दोहडे अनेक। नामाभिधानें ॥ ५ ॥
nānā padeṁ nānā śloka | nānā bīra nānā kaḍaka |



nānā sākhyā dohaḍe aneka | nāmābhīdhāṇem || 5 ||

Then there are the ‘many’ states and the ‘many’ connections; the ‘many’ classes of individuals and ‘many’ furies and crashes; then there are the ‘many’ friendships and promises and declarations by the numerous different shapes that have been given names.

6. डफगाणें माचगाणें। दंडगाणें कथागाणें।

नाना मानें नाना जसनें। नाना खेळ ॥ ६ ॥

ḍaphagāṇem mācigāṇem | daṇḍigāṇem kathāgāṇem |

nānā māṇem nānā jasanem | nānā khela || 6 ||

Then there are the tiresome laments in this skin drum as it goes to its destruction; then there are tiresome events in this ‘filled-up frame’; then there is whining and obstinacy and sufferings and beatings; then there are exploits and events and these fabled songs; then there are the ‘many’ respects and arrogances, the ‘many’ claims and places; the ‘many’ digressions, obstructions and restraints; and the ‘many’ forms of fun and play.

7. ध्वनघोष नाद रेखा। चहुं वाचामध्ये देखा।

वाचारूपेहं ऐका। नाना भेद ॥ ७ ॥

dhvani ghoṣa nāda rekhā | cahuṁ vācāmadhyem dekhā |

vācārūpeṁhi aikā | nānā bheda || 7 ||

This continuous, deep sound of ‘I am’ is to be searched out within these four speeches. Just drop your concepts and listen and these ‘many’ divisions will be this *para* speech (ie. original ‘speech’).

8. उन्मेष परा ध्वनपिश्यंती नाद मध्यमा शब्द चौथी।

वैखरीपासून उमटती। नाना शब्दरत्ने ॥ ८ ॥

unmeṣa parā dhvani paśyanti | nāda madhyamā śabda cauthī |

vaikharīpāsūna umaṭatī | nānā śabdaratnem || 8 ||

There is the *para* speech or inspiration ‘I am’; the *paśyanti*, the continuous sound (ie. [thinking is taking place but nothing has yet been clearly formed](#)); the *madhyama*, the formed sound (ie. [a thought takes shape and you feel, I must say this](#)) and within the fourth speech, *vaikhari* (ie. [when you say the articulated word](#)) there is this ‘word’. From this *vaikhari* ‘many’ words appear but, they are all on account of this jewel of the ‘word’ ‘I am’.

9. अकार उकार मकार। अर्धमात्राचें अंतर।

औटमात्रा तदनंतर। बावन मात्ररुका ॥ ९ ॥

akāra ukāra makāra | ardhamātrācēṁ antara |

auṭamātrā tadanaṁtara | bāvana mātrukā || 9 ||

In this ‘word’ there is the *a*-, *u*-, *m*-forms and that half-vowel with its hidden inner meaning. That is why it gets called the *‘three and a half’, and afterwards on the other side of this *aum*, there comes the fifty-two letters. *(This *aum* consists of three vowels and that hidden half vowel represented by the dot above the *aum* symbol. This is the continuous line or the ‘word’ that is to be carefully ‘written’. To write properly means, to leave off all these words made of the fifty-two letters and form this one ‘word’ by



knowing)

10. नाना भेद रागज्ञान। नृत्यभेद तानमान।

अर्थभेद तत्त्वज्ञान। वविचना ॥ १० ॥

nānā bheda rāgaññāna | nṛtyabheda tānamāna |

arthabheda tatvajñāna | vivacnā || 10 ||

Due to these fifty-two letters, there are the different names and the knowledge of sentiments and emotions; due to these fifty-two letters, there are the different dances and the knowledge of different rhythms; due to these fifty-two letters, there are the different meanings and the knowledge of the gross elements and their investigation also.

11. तत्त्वांमध्ये मुख्य तत्त्व। तें जाणावें शुद्धसत्त्व।

अर्धमात्रा महत्तत्त्व। मूलमाया ॥ ११ ॥

tatvāṇmadhyeṁ mukhya tatva | teṁ jāṇāveṁ śuddhasatva |

ardhamātrā mahattatva | mūlamāyā || 11 ||

In these elements there is that main element, space and that should be known as the pure *sattwa* or half-vowel. And this half vowel or great element is also called *mula maya* (ie. it is that *mula purush* knowing this *mula maya*).

12. नाना तत्त्वे लाहानथोरे। मळोन अष्टहशिरीरें।

अष्टधा प्रकृतीचें वारें। नघोन जातें ॥ १२ ॥

nānā tatveṁ lāhānathore | mḷona aṣṭahi śarīreṁ |

aṣṭadhā prakṛticeṁ vāreṁ | nighona jāteṁ || 12 ||

On account of that great *brahman* within this small *jīva*, there are the ‘many’ gross elements. For within all the eight bodies, He has mixed. But due to this wind of the eight-fold *prakṛti*, He appears and then gets destroyed (He forgets Himself and appears as His reflection ie. *prakṛti* or knowledge; and this knowledge is broken, it appears when you awake and gets destroyed with you sleep. And in between, there is the objective world made of the gross elements).

13. वारें नसतां जें गगन। तैसें परब्रह्म सघन।

अष्ट देहाचें नरिशन। करून पाहावें ॥ १३ ॥

vāreṁ nastāṁ jeṁ gagana | taisēṁ parabrahma saghana |

aṣṭa dehāceṁ nirsāna | karūna pāhāveṁ || 13 ||

But just as when the wind disappears, the sky does not disappear, so too, when this *mula maya* disappears still, there is that impenetrable *parabrahman*. That should be understood by discarding these eight bodies (ie. four of the *pinda* and four of the *brahmanda*).

14. ब्रह्मांडपडिउभार। पडिब्रह्मांडसंवहार।

दोहविगळें सारासार। वमिळब्रह्म ॥ १४ ॥

brahmāṇḍapimḍaubhāra | piṇḍabrahmāṇḍasaṁvohāra |

dohivegaḷeṁ sārāsāra | vimalābrahma || 14 ||

The *brahmanda* and the *pinda* have been created and the *brahmanda* and the *pinda* will get destroyed. Separate from these two is the thoughtlessness of *vivek* and that is



the pure *brahman*.

15. पदार्थ जड आत्मा चंचळ। वमिळवरहूम तें नशिचळ।
वविरोन वरि तत्काळ। तद्रूप होये॥ १५॥
padārtha jaḍa ātmā cañcala | vimalābrahma teṁ niścala |
vivarona vire tatkaḷa | tadrūpa hoye || 15 ||

The objects are inert, the *atma* (ie. *antar-atma*) is moving and that pure *brahman* is still. By continuous investigation, the inert and this moving *antar-atma* get dissolved and there is that pure *brahman*.

16. पदार्थ मनं काया वाचा। मी हा अवघाचि देवाचा।
जड आत्मनविदनाचा। वचिर ऐसा॥ १६॥
padārtha manerṁ kāyā vācā | mī hā avaghāci devācā |
jaḍa ātmanivedanācā | vicāra aisā || 16 ||

The objects, the body and the speech and this “I” created by the mind, everything belongs to that thoughtless God only. This is the surrender of the inert.

17. चंचळकर्ता तो जगदीश। प्राणीमात्र तो त्याचा अंश।
त्याचा तोच आपणास। ठाव नाही॥ १७॥
cañcalakartā to jagadīśa | prāṇīmātra to tyācā aṁśa |
tyācā toci āpaṇāsa | ṭhāva nāhīm || 17 ||

The moving doer is that Lord of the world (*antaratma*, *purush*) and even the *prana* is a part of Him. If this *prana* belongs to that *purush* then, there is no place for you (when you forget everything and become this knowledge then, the *prana* within and the wind outside merge into one moving form). (*siddharameshwar maharaj*- either the breath within and the wind outside belong to you or they belong to God; but they cannot belong to both)

18. चंचळ आत्मनविदन। याचें सांगतिलें लक्षण।
कर्ता देव तो आपण। कोठेंचि नाही॥ ८॥
cañcala ātmanivedana | yāceṁ sāṅgitalēṁ lakṣaṇa |
kartā deva to āpaṇa | koṭheñci nāhīm || 8 ||

This is the surrender of the moving and it is His ‘song’ (ie. *knowing*) and the attention of this ‘speech’. Then that God is the doer and you are not there.

19. चंचळ चळे स्वप्नाकार। नशिचळ देव तो नराकार।
आत्मनविदनाचा प्रकार। जाणजि ऐसा॥ १९॥
cañcala caḷe svapnākāra | niścala deva to nirākāra |
ātmanivedanācā prakāra | jāṇije aisā || 19 ||

When this moving is let slip just as you would let slip a dream-form then, there is that formless still God. That form of surrender should be known.

20. ठावचि नाही चंचळाचा। तेथें आधीं आपण कैचा।
नशिचळ आत्मनविदनाचा। वविक ऐसा॥ २०॥
ṭhāvaci nāhīm cañcalācā | tetheṁ ādhīm āpaṇa kairīcā |



niścala ātmanivedanācā | viveka aisā || 20 ||

When there is completely no movement ‘there’, then how can you be found at the source? Such *vivek* is called the surrender to the still.

21. तहि प्रकारें आपण। नाही नाही दुजेपण।
 आपण नसतां मीपण। नाहीच कोठें ॥ २१ ॥
tihim prakāreṁ āpaṇa | nāhīm nāhīm dujepaṇa |
āpaṇa nastām mīpaṇa | nāhīṁca koṭheri || 21 ||

When you are not in these three forms of surrender then, there is ‘no-otherness’. When you are not then, there can be no I-ness anywhere.

22. पाहातां पाहातां अनुमानलें। कळतां कळतां कळों आलें।
 पाहातां अवघेंच निवांत जालें। बोलणें आतां ॥ २२ ॥
pāhātām pāhātām anumānaleṁ | kaḷatām kaḷatām kaḷorī āleṁ |
pāhātām avagheṁci nivānta jāleṁ | bolaṇeṁ ātām || 22 ||

If there is only conjecture and guesswork then, only conjecture and guesswork will be your understanding. And if there is only thoughtlessness then, thoughtlessness will be the understanding. And now if by this ‘speech’, you understand the nature of this gross creation, then you become silent (*maharaj- silence is a state...it is not true*).

इति श्रीदासबोधे गुरुशिष्यसंवादे
 आत्मनविदननाम समास पांचवा ॥ ५ ॥ १२.५
iti śrīdāsabodhe guruśiṣyasamvāde
ātmanivedananāma samāsa pāñcavā || 5 || 12.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 12 named „Self-Surrender“ is concluded.



12.6 The Sequence of Creation

समास सहावा : सृष्टिक्रमनिरूपण

samāsa sahāvā : sṛṣṭīkramanirūpaṇa

|| Śrī Rām ||

1. ब्रह्म नरिमळ नशिचळ। शाश्वत सार अमळ वमिळ।

अवकाश घन पोकळ। गगनाऐसें ॥ १ ॥

brahma nirmala niścala | śāśvata sāra amala vimala |

avakāśa ghana pokaḷa | gaganāaiseṁ || 1 ||

brahman is pure and still. He is the eternal essence, free of any desire and beyond any blemish. He is said to be like the sky, pervasive, dense and empty.

2. तयास करणें ना धरणें। तयास जन्म ना मरणें।

तेथें जाणणें ना नेणणें। सुन्यातीत ॥ २ ॥

tayāsa karaṇeṁ nā dharaṇeṁ | tayāsa janma nā maraṇeṁ |

tetheṁ jāṇaṇeṁ nā neṇaṇeṁ | sunyātīta || 2 ||

To Him there is no action of doing something or holding something. To Him there is neither birth nor death. ‘There’ there is neither knowing nor not knowing for He is beyond zero/nothing.

3. तें रचेना ना खचेना। तें होयेना ना जायेना।

मायातीत नरिजना पारचि नाही ॥ ३ ॥

teṁ racenā nā khacenā | teṁ hoyenā nā jāyenā |

māyātīta niraṁjanā pāraci nāhī || 3 ||

He is not constructed or destroyed. He does not come into being and does not go away. There are no boundaries for that One beyond *maya*, for He is pure knowledge.

4. पुढें संकल्प उठलि। षडगुणेश्वर बोलजि त्याला।

अर्धरारीनटेश्वराला। बोलजितें ॥ ४ ॥

puḍheṁ saṁkalpa uṭhila | ṣaḍaguṇeśvara boliḷe tyālā |

ardharārīnaṭeśvarālā | bolijeteṁ || 4 ||

Afterwards there arose this *sankalp*/desire. Then that *brahman* should be called the Lord with the six qualities or the Lord that is half male and half female (*pu-rush/prakruti*).

5. सर्वेश्वर सर्वज्ञ। साक्षी द्रष्टा ज्ञानघन।

परेश परमात्मा जगजीवन। मूलपुरुष ॥ ५ ॥

sarveśvara sarvajña | sākṣī draṣṭā jñānaghana |

pareśa paramātmā jagajīvana | mūlapuruṣa || 5 ||

He is then the Lord of the ‘all’, the Knower of the ‘all’; He is the Witness, the seer and full of knowledge. Then that *parameshwar* or *paramatma* who is beyond all this, is this ‘life of the world’ (ie. *mula maya*) with that hidden *mula purush*.



6. ते मूलमाया बहुगुणी। अधोमुखं गुणक्षोभणी।
गुणत्रये तजिपासूनी नरिमाण जाले ॥ ६ ॥
te mūlamāyā bahugunī | adhomukheṁ guṇakṣobhinī |
guṇatrāye tijapāsūni | nirmāṇa jāle || 6 ||

That Reality and this *mula maya* are both within these ‘many’ *gunas*. But by looking outwards there is this explosion of these *gunas* (ie. *objectification*). Still understand, it is from *mula maya* that there comes this gross creation formed by these three *gunas* (you were asleep, nothing was there and you were in Yourself. Then you awoke, ah! I am there or He is there. This is space and knowledge but the world has not yet appeared. Then you think, “Oh, today I must do this and see that” and in that instant a world appears. There is this explosion of the *gunas* of knowing and not knowing and this brings thinking. It all happens so fast that we cannot catch this ‘I am’ or knowledge or existence and it gets sweep away in thoughts and a non-existent world explodes before you; *maharaj*- learn to wake up slowly).

7. पुढें वषिणु जाला नरिमाण। जाणतीकळा सत्त्वगुण।
जो करतिहे पाळण। तरैलोक्याचें ॥ ७ ॥
puḍheṁ viṣṇu jālā nirmāṇa | jāṇatikālā satvaguṇa |
jo karitāhe pālāṇa | trailokyācēṁ || 7 ||

Then, lord *viṣṇu* comes into being. He is the ‘art of knowing’ or this *sattva guna*. He looks after or maintains these three worlds (ie. when you take yourself to be a body then, it is said that *viṣṇu* maintains it. He stays in these three worlds by knowing).

8. पुढें जाणीवनेणीवमशिरति। ब्रह्मा जाणावा नेमस्त।
त्याच्या गुणें उत्पत्ति होत। भुवनतरें ॥ ८ ॥
puḍheṁ jāṇīvanenīvamashiriti | brahmā jāṇāvā nemasta |
tyācyā guṇeṁ utpatti hota | bhuvanatrain || 8 ||

Then afterwards there is the mixture of knowing and not knowing. One should understand clearly the nature of this lord *brahma*. For due to this *rago guna*, thinking takes place and due to this, there is the concept of three worlds.

9. पुढें रुद्र तमोगुण। सकळ संवहाराचें कारण।
सकळ कांहीं कर्तेपण। तेथेंचि आलें ॥ ९ ॥
puḍheṁ rudra tamoguṇa | sakāḷa saṁvahrācēṁ kāraṇa |
sakāḷa kāmhiṁ kartepaṇa | tetheṁci ālēṁ || 9 ||

And afterwards, there is *rudra*, the *tamo guna* and He is the cause of the destruction of this ‘all’ (*rudra* is ignorance and ignorance destroys this gross world by destroying this knowing of *viṣṇu* ie. ‘all’. This knowing is the base of this world created by *brahma*, our thinking. And when knowing is not then, thinking cannot be and we call this end of our world, sleep). And it is this ‘all thing’ that brings doership to *brahman* (when there is this ‘all’ ie. knowledge, then there is that hidden *purush* and He is then said to be the doer of this ‘all’. Thus if this knowledge is destroyed by *vivek* and not ignorance then ‘there’, there will be no need of a doer).

10. तेथून पुढें पंचभूतें। पावलीं पष्ट दशेतें।



अष्टधा प्रकृतीचें स्वरूप तें। मुळीच आहे ॥ १० ॥

tethūna puḍheṁ pañcabhūtem | pāvalīm paṣṭa daśetem |
aṣṭadhā prakṛticeṁ svarūpa tem | mulīmca āhe || 10 ||

Then afterwards from ‘there’, there comes these five great elements and then, that One acquires this manifest state (the five elements are said to come from the *tamo guna*; see 8.4. Then that One takes Itself to be a body). But at the beginning/source, there is only this eight-fold *prakṛuti* and that *swarup*, and ‘here’ the *gunas* and elements are only a potential.

11. नशिचळीं जालें चळण। तेंच वायोचें लक्षण।

पंचभूतें आणतिरगुण। सूक्ष्म अष्टधा ॥ ११ ॥

niścalīm jāleṁ caḷaṇa | teñci vāyocem lakṣaṇa |
pañcabhūtem āṇi triguṇa | sūkṣma aṣṭadhā || 11 ||

When there is a movement appearing in the still then, that Reality becomes like this attention of the wind. Then there is that subtle *brahman* and this eight-fold *prakṛuti* with the five elements and three *gunas*.

12. आकाश महणजि अंतरात्मा। प्रत्ययें पाहवा महमा।

त्या आकाशापासून जन्मा। वायो आला ॥ १२ ॥

ākāśa mhaṇje antarātmā | pratyayem pāhavā mahimā |
tyā ākāśāpāsūna janmā | vāyo ālā || 12 ||

This space in which the wind appears should be called the *antar-atma*. Its greatness will be understood when this wind of *prakṛuti* is forgotten and there is that One thoughtless Self. Otherwise there will be this wind born from that sky.

13. त्या वायोच्या दोनी झुळुका। उष्ण सीतळ ऐका।

सीतळापासून तारा मयंका। जन्म जाला ॥ १३ ॥

tayā vāyocyā donī jhulūkā | uṣṇa sītāla aikā |
sītālāpāsūna tārā mayamkā | janma jālā || 13 ||

And when to that Reality there comes the flowing of two winds,³ one hot and the other cold then, you should just listen (then there is the beginning of world outside of yourself ie. the appearance of the fire element. Therefore you should just listen and create this feeling, ‘I am everything, everywhere’). For if this cold wind blows then, the stars and the moon are born (ie. the cold wind brings objectivity. This brings the mind that sees many forms in this gross world. Therefore listen to this ‘I am’).

14. उष्णापासून रवि वनही। वदियुल्यता आदकिरूनि।

सीतळ उष्ण मळिनेनि तेज जाणावें ॥ १४ ॥

³*siddharameshwar maharaj*- God/*ishwara* is beyond the wind. The *buddhi* can reach up to knowledge but it cannot understand beyond that and so it stops. How can the intellect understand that which is beyond it and that which directs it? That is natural, it is Self-illuminating and beyond the elements and the Knower of its own self. The living principle is the flowing of that which is “beyond the elements” and it is called wind. There are two kinds of wind formed, cold and hot. When the cold part within the wind becomes solidified, it becomes water and water flows in a downward direction. The hot part in the wind is light in weight and therefore subtle. This wind is the support of light and fire, and flows in an upward direction. When the downward flow of water becomes static, then earth is formed.



uṣṇāpāsūna ravi vanhī | vidyulyatā ādikarūni |
sītala uṣṇa mīloni | teja jāṇāverī || 14 ||

And when the wind blows hot then, there comes the sun, the fires and the lightning (ie. the hot wind simply effortless knows. At that time, there is nothing other than oneself; but when it becomes a little more objective the fire element appears. The sun appears and reveals a world. But where is that sun without you? *maharaj*- the light shines from within you. Within every living creature, this fire of knowingness burns and there is the mind like lightning. And everytime it flashes, something is revealed in this world of darkness and ignorance). Thus where there is this cold and hot wind and their mixing together then, there is the fire element.⁴

15. तया तेजापासून जालें आप। आप आळोन पृथ्वीचें रूप।
 पुढें औषधी अमूप। निर्माण जाल्यां ॥ १५ ॥
tayā tejāpāsūna jāleṁ āpa | āpa ālona pṛthvīceṁ rūpa |
pudherī auṣadhī amūpa | nirmāṇa jālyāṁ || 15 ||

And from the great element fire, the water gets created and by the solidification of water there is the earth form. Afterwards, countless herbs and plants are created.

16. औषधीपासून नाना रस। नाना बीज अन्नरस।
 चौर्यासलक्ष योनीच वास। भूमंडळीं ॥ १६ ॥
auṣadhīpāsūna nānā rasa | nānā bīja annarasa |
cauryāsi lakṣa yonīca vāsa | bhūmaṇḍalīṁ || 16 ||

And then from the plants there comes the ‘many’ juices (ie. body consciousness has appeared and the body has ‘many’ needs). Then this essential ‘food’ becomes the ‘many’ seeds and a gross body grows upon the foods they produce. Then there is this attention of a *jivas* made up of eighty-four principles and they all dwell upon this earth.

17. ऐसी जाली सृष्टीरचना। वचिर आणलि पाहजि मना।
 प्रत्ययेंवणि अनुमाना। पात्र होईजे ॥ १७ ॥
aisī jālī sṛṣṭīracanā | vicāra āṇilā pāhije manā |
pratyayerṁviṇa anumānā | pātra hoīje || 17 ||

In this way, merely through objectification, the gross creation has been appeared. The mind should therefore bring that thoughtless understanding; for without that *nirgun* there is this pot full of guesswork and conjecture (ie. mind).

18. ऐसा जाला आकार। येणेंच नियायें संवहार।
 सारासारवचिर। यास बोलजि ॥ १८ ॥
aisā jālā ākāra | yeṇemci nyāyem samvāhāra |
sārāsāravicāra | yāsa bolije || 18 ||

Due to objectification, these forms have appeared and accordingly they will be destroyed. Therefore first there should be this ‘speech’ and then, there should be the

⁴When the hot and cold ie. knowledge and ignorance, mix, then there is the knowing of something outside of oneself. Still as yet, one does not try to know what this is. It is like the sun appearing and shedding its rays of light upon creation. But if one becomes a little more objective then, on account of the water and earth elements, a separate world appears before your eyes.



thoughtlessness of that essence.

19. जें जें जेथून नरिमाण जालें। तें तें तेथेंच निमालें।

येणेंच नियायें संवहारलें। माहाप्रळई ॥ १९ ॥

*jem jem jethūna nirmāṇa jālem | tem tem tethemci nimālem |
yememci nyāyem saṁvohāralem | māhāpralāim || 19 ||*

Whatever this *mula maya* creates ‘here’, that comes to an end ‘there’. Thoughtlessness brings the destruction of *mula maya* and this is called the great dissolution.

20. आद्य मध्य अवसान। जें शाश्वत नरिजन।

तेथें लावावें अनुसंधान। जाणते पुरुषी ॥ २० ॥

*ādya madhya avasāna | jem śāśvata niraṁjana |
tethem lāvāverem anusaṁdhāna | jāṇate puruṣīm || 20 ||*

At the beginning, the middle and at the end of this gross creation, there is always this *mula maya* and that eternal pure knowledge. Therefore your attention should be placed within that knowing *purush* ‘there’ (ie. be that *purush* and know through this *prakruti*).

21. होत जाते नाना रचना। परी ते कांहींच तगेना।

सारासार वचिरणा। याकारणें ॥ २१ ॥

*hota jāte nānā racanā | parī te kāmhiṁca tagenā |
sārāsāra vicāraṇā | yākāraṇem || 21 ||*

The ‘many’ created things come and go, and even this ‘thing’ does not remain. Still it is on account of this ‘speech’ that, that thoughtless essence can be understood.

22. द्रष्टा साक्षी अंतरात्मा। सर्वत्र बोलती महिमा।

परी हे सर्वसाक्षिणी अवस्ता मां। प्रत्ययें पाहवी ॥ २२ ॥

*draṣṭā sākṣī antaratmā | sarvatra bolatī mahimā |
parī he sarvasākṣiṇī avastā māṁ | pratyayem pāhavī || 22 ||*

The seer is the Witness and *antaratma* and, this ‘speech’ is the praising of His greatness. But this state of the ‘all-witnessing’ should be understood by that thoughtless *swarup* (ie. let this ‘all’ be there but do not take the touch).

23. मुळापासून सेवटवरी। अवघी मायेची भरोवरी।

नाना वदिया कळाकुंसरी। तयेमधें ॥ २३ ॥

*mulāpāsūna sevaṭavarī | avaghī māyecī bharovarī |
nānā vidyā kaḷākuṁsarī | tayemadhem || 23 ||*

From the beginning to the end, everything is the great toils and desires of *maya*. But these ‘many’ knowledges, skilful inventions and arts are all within that thoughtless Reality.⁵

⁵*siddharameshwar maharaj*- To increase mankind’s desire for pleasures, more and more strange researches are being carried out which are meaningless and unnecessary. Day after day new research and discoveries are being made and then previous discoveries are considered to be useless. The current scientists call themselves wise and take great efforts to make new discoveries and inventions. Then they arrogantly proclaim to the previous scientist, “Your research was incomplete and I have brought it to completion.” And some time later,



24. जो उपाधीचा सेवट पावेल। त्यास भ्रम ऐसें वाटेल।
जो उपाधीमध्यें आडकेल। त्यास काढिता कवण ॥ २४ ॥
jo upādhīcā sevaṭa pāvela | tyāsa bhrama aiseṁ vāṭela |
jo upādhīmadhyeṁ āḍakela | tyāsa kāḍhitā kavaṇa || 24 ||

When that *purush* goes to the end of every limiting concept, then He demolishes this delusion of *maya*. But if that *purush* gets caught up within the limiting concepts then, who can ever take Him out?

25. वविक प्रत्ययाचीं कामें। कैसीं घडतील अनुमानभ्रमें।
सारासारवचिराचेन संभ्रमें। पावजि ब्रह्म ॥ २५ ॥
viveka pratyayācīṁ kāmēṁ | kaisīṁ ghaḍatīla anumānabhramēṁ |
sārāsāravacīrācena saṁbhramēṁ | pāvaji brahma || 25 ||

How will the confusion of assumptions and conclusions ever accomplish that which is the work of *nirgun vivek*? This delusion should attain that *brahman* through *vivek* between the essence and non-essence.

26. ब्रह्मांडींचे माहाकारण। ते मुळमाया जाण।
अपूरणास म्हणती ब्रह्म पूरण। वविकहीन ॥ २६ ॥
brahmāṇḍīṁce mākāraṇa | te muḷamāyā jāṇa |
apūrṇāsa mhaṇatī brahma pūrṇa | vivekahīna || 26 ||

When there is this great causal body (ie. fourth body or non-essence) of the *brahmanda* then, that Reality is this *mula maya*, knowing. But those who lack sufficient *vivek* say, this incomplete *maya* is that complete *brahman*.

27. सृष्टीमधें बहुजन। येक भोगीती नृपासन।
येक वषिठा टाकती जाण। प्रत्येक्ष आतां ॥ २७ ॥
śṛṣṭīmadherṁ bahujana | yeka bhogitī nrpāsana |
yeka viṣṭhā ṭakitī jāṇa | pratyekṣa ātām || 27 ||

In this gross creation there are ‘many’ people. That One *brahman* enjoys His throne while the other (ie. *jiva*) throws away excrement and know only that which is seen through its naked eyes.

28. ऐसे उदंड लोक असती। आपणास थोर म्हणती।
परी ते वविकी जाणती। सकळ कांहीं ॥ २८ ॥
aise udanḍa loka asatī | āpaṇāsa thora mhaṇatī |
parī te vivekī jāṇatī | sakāḷa kāṁhīm || 28 ||

When that vast *paramatma* is in this world then, that One says *‘‘I am the greatest’’. But the *viveki* is the Knower of this ‘all thing’ (and He is the greatest). *(Ego feels ‘‘I am the greatest’’ but his greatness has been stolen from that vast *paramatma*)

this scientist will also be considered to be a fool and another old fellow will bring his theories forward. And finally what happens? So much research has already taken place and still, much more lies hidden in the utter darkness of *maya* but a completion of such research is not possible by anyone, at any time. Lying hidden beneath the heavy darkness of illusion/*maya*, is this unique ‘art of knowing’. This is the supreme frontier of research and it is revealed by the light of *sadguru*’s teaching and that research destroys the darkness of *maya*. To complete this research is the Ultimate Accomplishment.



29. ऐसा आहे समाचार। कारण पाहजि वचार।
 बहुतांच्या बोलें हा संसर। नासूं नये ॥ २९ ॥
aisā āhe samācāra | kāraṇa pāhije vicāra |
bahutāṁcyā bolem hā saṁsara | nāsūn naye || 29 ||

The conduct of this ‘all’ ([‘I am everywhere’](#)) relieves the pains and sufferings of the people. But still thoughtlessness is needed. Really, this ‘speech’ of the ‘all’ and thoughtlessness should not make *samsar*.

30. पुस्तकज्ञानें नशिचये धरणें। तरी गुरु कासया करणें।
 याकारणें वविरणें। आपुल्या परत्ययें ॥ ३० ॥
pustakajñāneṁ niścaye dharaneṁ | tarī guru kāsaya karanēṁ |
yākāraṇeṁ vavaraneṁ | āpulyā pratyayeṁ || 30 ||

But if you hold the convictions gained merely from the knowledge of books then, what can the *guru* do? Therefore by means of this ‘speech’ ([ie. leave the knowledge of the books and everything you have learned up until now. Then the guru can take you by the hand to the door of Reality](#)) and further investigation get that *nirgun* understanding for Yourself.

31. जो बहुतांच्या बोलें लागला। तो नेमस्त जाणावा बुडाला।
 येक साहेब नसतां कोणाला। मुशयारा मगावा ॥ ३१ ॥
jo bahutāṁcyā bolem lāgalā | to nemasta jāṇāvā buḍālā |
yeka sāheba nastāṁ koṇālā | muśyārā magāvā || 31 ||

When that *purush* is connected to this ‘speech’ then, you should know that, that clear and steady *paramatma* has been drowned. But when there is only One, why would you ask this non-existent ‘all’ for anything ([therefore understand I need nothing, not even this knowledge](#))?

इति श्रीदासबोधे गुरुशिष्यसंवादे
 सृष्टिक्रमनिरूपणनाम समास सहावा ॥ ६ ॥ १२.६
iti śrīdāsabodhe guruśiṣyasamvāde
sṛṣṭikramanirūpaṇanāma samāsa sahāvā || 6 || 12.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 12 named „The Sequence of Creation“ is concluded.



12.7 The abandonment of sense objects

समास सातवा : वषियत्याग

samāsa sātavā : viṣayatyāga

|| Śrī Rām ||

1. नयायें नषिठुर बोलणें। बहुतांस वाटे कंटाळवाणें।

मळमळ करतिं जेवणें। वहिति नव्हे ॥ १ ॥

nyāyeri niṣṭhura bolaṇem | bahutāṁsa vāṭe kaṇṭālavāṇem |
maḷamaḷa karitām jevaṇem | vihita navhe || 1 ||

This ‘all’ gets fatigued when its ‘speech’ is the harsh chatter of the ‘many’ people. How can you possibly enjoy the fruits of your pass actions when you suffer from such mental disquiet? (This knowing and this ‘speech’ are truly the enjoyment of pass actions; ‘here’ you let what has to come, come and you let what has to go, go, without any rejection or clinging. But the mind wants to take out something specific from this passing ever-flowing knowledge)

2. बहुतीं वषिय नदिलि। आणितेचिसेवति गेले।

वषियत्यागें देह चाले। हें तों घडेना ॥ २ ॥

bahutīm viṣaya nindile | āṇi teci sevita gele |
viṣayatyāgem deha cāle | hem tom ghaḍenā || 2 ||

When the sense objects are prohibited from this ‘all’ then, there is the experiencing of this ‘thing’. But even if these sense objects are abandoned and there is the functioning of this body within knowledge still, that thoughtless *paramatma* has not been accomplished (ie. now the body is not perceived as some individual entity within this world and so, the senses are no longer perceived as separate functioning organs within that entity. Now no particular sound needs to be heard or no particular taste needs to be tasted etc. and everything is an integral part of this one moving knowledge. Still that Reality needs to be realized, otherwise one will once again fall back to body consciousness).

3. बोलणें येक चालणें येक। त्याचें नांव हीन वविक।

येणें करतिं सकळ लोक। हांसों लागती ॥ ३ ॥

bolaṇem yeka cālaṇem yeka | tyācēṇ nāṁva hīna viveka |
yeṇem karitām sakāḷa loka | hāṁsōṇ lāgatī || 3 ||

This ‘speech’ is the action of that One but, this is the *vivek* of ‘I am’ and it is inferior to that thoughtless understanding. Thoughtlessness laughs at this action of the ‘all’ (though the *atma* is *nirgun*, it has accepted this *sagun* understanding as its Self).

4. वषियत्यागेंवणि तों कांहीं। परलोक तो प्राप्ति नाही।

ऐसें बोलणें ठाई ठाई। बरें पाहा ॥ ४ ॥

viṣayatyāgemvṇi tom kāmhiṇ | paraloka to prāpta nāhiṇ |
aiseṇ bolaṇem ṭhāiṇ ṭhāiṇ | bareṇ pāhā || 4 ||

But without letting go of these sense objects, one does not attain this ‘thing’ of the world beyond (ie. nothing is required to be done because in truth, the ‘many’ things



are concepts we have created; the object, its enjoyment ie. good, not good etc. and the one who enjoys are all just thoughts. Therefore simply letting go of these is the only *sadhana*. Knowing is always there. It is just that at present, it is mixed with ignorance and this has brought objectification and ‘many’ thoughts. Therefore as soon as thinking stops, knowing will shine unobstructed). And then, when this ‘speech’ is everywhere, understand, I do not exist.

5. परंपंची खाती जेवती। परमार्थी काये उपवास करती।
उभयता सारखे दसिती। वषियावषिई ॥ ५ ॥
prapañcī khātī jevitī | paramārthī kāye upavāsa karitī |
ubhayatā sārīkhe disatī | viṣayāvīṣaīm || 5 ||

“Is it the case that the one in *prapañch* dines and enjoys the fruits of his past actions and the one in *paramarth* fasts and does not enjoy these? Yet they both appear to enjoy the sense objects.”

6. देह चालतां वषिय त्यागी। ऐसा कोण आहे जगी।
याचा नरिवाह मजलागीं। देवें नरिपावा ॥ ६ ॥
deha cālatām viṣaya tyāgī | aisā koṇa āhe jagīm |
yācā nirvāha majalāgīm | deveṁ niropāvā || 6 ||

“And how can the body continue to function in this world if you abandon these sense objects? Master, explain to me the workings of this ‘speech’.”

7. वषिय अवघा त्यागावा। तरीच परमार्थ करावा।
ऐसें पाहातां गोवा। दसितो की ॥ ७ ॥
viṣaya avaghā tyāgāvā | tarīca paramārtha karāvā |
aiseṁ pāhātām govā | disato kīm || 7 ||

“And you have said that, when one abandons all the sense objects, then only is one performing *paramarth*. You understand this but, I am confused.”

8. ऐसा श्रोता अनुवादला। वक्ता उत्तर देता जाला।
सावध होऊन मन घाला। येतद्वषिई ॥ ८ ॥
aisā śrotā anuvādālā | vaktā uttara detā jālā |
sāvadha hoūna mana ghālā | yetadvīṣaīm || 8 ||

Such was the question by the listener and so the speaker gave this reply. Therefore be alert and concentrate the mind with regards to this.

9. वैरग्यें करावा त्याग। तरीच परमार्थयोग।
परंपंचत्यागें सर्व सांग। परमार्थ घडे ॥ ९ ॥
vairagyēṁ karāvā tyāga | tarīca paramārthayoga |
prapañcatyāgēṁ sarva sāṅga | paramārtha ghaḍe || 9 ||

Only when these sense objects are given up through *vairagya* can there be that union with *paramarth*.⁶ (Real renunciation is renunciation of the thought of the object. When

⁶*siddharameshwar maharaj* – By taking this world as true you carry out all worldly activities. But you should feel this is unreal. That, which has become unreal, is the real *swarupa* and it should be understood. When the world is made false in your inner heart, then the “thoughtless” will appear ... But, living in this



one understands that the object does not exist separate from everything else, unless the mind brings the thought of the object then, the thought can be abandoned) For only when there is the giving up of *prapanch*, can this ‘all’ perfectly perform *paramarth* (the abandoning of the thought of the sense objects means this ‘all’ is accomplished; but still perfect *paramarth* ie. thoughtlessness, has to be accomplished).

10. मागें ज्ञानी होऊन गेले। तेंही बहुत कष्ट केले।
तरी मग वखियात जाले। भूमंडळीं ॥ १० ॥

māgeriṁ jñānī hoūna gele | temhiṁ bahuta kaṣṭa kele |
tari maga vikhyāta jāle | bhūmaṁḍālīm || 10 ||

In the past, *gnyanis* came and went away. They toiled and suffered to achieve this ‘all’ also. And afterwards, when understanding came, they pervaded the whole world.

11. येर मतसर करतिंच गेलीं। अन्न अन्न म्हणतां मेलीं।
कतियेक भ्रष्टलीं। पोटासाठीं ॥ ११ ॥

yera matsara karitāṁca gelīm | anna anna mhaṇatām melīm |
kityeka bhraṣṭalīm | poṭāsāṭhīm || 11 ||

The rest went away nursing only jealousies. “Food, food” was their constant longing. And to fill this belly, that One within the ‘many’, wanders around bewildered and confused.

12. वैराग्य मुळीहून नाही। ज्ञान परतययाचें नाही।
सुचि आचार तोह नाही। भजन कैचें ॥ १२ ॥

vairāgya muḷīmhūna nāhīm | jñāna pratyayāceriṁ nāhīm |
suci ācāra tohi nāhīm | bhajana kairīcem || 12 ||

If *vairagya* has not arisen from your very root (ie. ‘I want nothing from this world for nothing is there, I don’t even want to know anymore’), then this knowledge of *brahman* cannot be attained. How can there be His *bhajan*, when that *purush* does not possess this pure conduct of the ‘all’?

13. ऐसे प्रकरीचे जन। आपणास म्हणती सज्जन।
पाहों जातां अनुमान। अवघाच दसि ॥ १३ ॥

aise prakārīce jana | āpaṇāsa mhaṇatī sajjana |
pāhoṁ jātām anumāna | avaghāca dise || 13 ||

But such are the ways of the people and they call themselves Saints/*sajjana*. If you go to them, you will find that there is only guesswork and conjecture and the seeing of many objects.

14. जयास नाही अनुताप। हेंचियेक पूरवपाप।
क्षणक्षणा वक्षिप। पराधीकपणें ॥ १४ ॥

jayāsa nāhīm anutāpa | herīci yeka pūrvapāpa |

worldly life while understanding that it is false, is an act of great courage. But once you start practicing renunciation in the inner mind then that experience will come...Therefore, in whatever condition you may be in, start this practice of renunciation. With the conviction that the objects of the world are false, remove your thoughts from those objects and fill the mind with the thought of the Self. Outwardly, you may do any work, but you must have a fixed understanding that “All is false.”



kṣaṇakṣṇā vikṣepa | parādhīkapaṇem || 14 ||

If this *mula maya* does not repent then, that thoughtless One is this original sin (ie. *sankalp*, ‘I am’). Then every moment there is this obstruction of the wealth that truly belongs to another (ie. there is One only and everything belongs to Him; but this ‘I am’ does not want to give up its kingdom)

15. मज नाहीं तुज साजेना। हें तों अवघें ठाउकें आहे जना।
खातयास नखातें देखों सकेना। ऐसें आहे ॥ १५ ॥
maja nāhīm tuja sājenā | hem toṁ avagheṁ ṭhāukem āhe janā |
khātyāsa nakhātem dekhom sakenā | aiseṁ āhe || 15 ||

Then afterwards body consciousness comes and that thoughtless One says, “If I do not get happiness then, why should it come to you?” Therefore, if you do not destroy this world by leaving the sense objects then, you cannot perceive this ‘all’.

16. भाग्यपुरुष थोर थोर। त्यास नदिती डीवाळखोर।
सावास देखतां चोर। चरफडी जैसा ॥ १६ ॥
bhāgyapuruṣa thora thora | tyāsa nimḍitī dīvālakhora |
sāvāsa dekhatām cora | carphaḍī jaisā || 16 ||

That fortunate *purush* (who has *vairagya* and *vivek*) is the greatest of the great. But He gets criticized by those who want everything in abundance. But they are just like thieves, restless due to the wealth of his neighbours. (*maharaj* – ask your mind, what do you not want? He will say “I want everything”)

17. वैराग्यपरतें नाहीं भग्य। वैराग्य नाहीं तें अभाग्य।
वैराग्य नसतां योग्य। परमार्थ नवहे ॥ १७ ॥
vairāgyaparaterṁ nāhīm bhagya | vairāgya nāhīm tem abhāgya |
vairāgya nastām yogya | paramārtha navhe || 17 ||

There is nothing as fortunate as *vairagya*. And if there is no *vairagya* then, that Self is very unfortunate. In truth, there can be no proper *paramartha* where there is no *vairagya* (ie. through *vivek* there is the giving up of the thought of the object).

18. प्रत्ययेज्ञानी वीतरागी। वविकबळें सकळ त्यागी।
तो जाणीजे माहायोगी। ईश्वरी पुरुष ॥ १८ ॥
pratyayejñānī vītarāgī | vīvekabaḷem sakāḷa tyāgī |
to jāñīje māhāmyogī | īśvarī puruṣa || 18 ||

The *gnyani* who has gained knowledge of *brahman* is free from desire. He has abandoned this ‘all’ through determined *vivek*. He should be known as a great *yogi*, for He is the *purush* within this *prakruti*.

19. अष्टमा सिद्धीची उपेक्षा। करून घेतली योगदीक्षा।
घरोघरीं मागे भिक्षा। माहादेव ॥ १९ ॥
aṣṭamā siddhīcī upekṣā | karūna ghetalī yogadīkṣā |
gharogharīm māge bhikṣā | māhādeva || 19 ||

Even *mahadev/shiva* set aside His eight occult powers and took *yoga* initiation and



went begging door to door for alms.

20. ईश्वराची बराबरी। कैसा करील वेषधारी।
 म्हणोनियां सगट सरी। होत नाही ॥ २० ॥
īśvarācī barābarī | kaisā karīla veṣadhārī |
mhaṇoniyāṁ sagaṭa sarī | hota nāhīm || 20 ||

But how can a man who only dons the *sannyasi's* orange dress be the equal of that *purush*? Therefore, everything should not be all lumped together as all the same.

21. उदास आणा विविक। त्यास शोधती सकळ लोक।
 जैसैं लालची मूरख रंक। तें दैन्यवाणें ॥ २१ ॥
udāsa āṇi vīveka | tyāsa śodhitī sakāḷa loka |
jaisēm lālacī mūrkhā raṅka | tēm dainyavāṇēm || 21 ||

The one with dispassion and *vivek* searches through this world and finds this world of the 'all'. And if they are said to be the same then, that Reality has become a foolish and greedy beggar, full of shameful chat.

22. जे वचारापासून चेवले। जे आचारापासून भ्रष्टले।
 विविक करू वसिरले। वषियलोभी ॥ २२ ॥
je vicārāpāsūna cevale | je ācārāpāsūna bhraṣṭhale |
vīveka karūṁ visarale | viṣayalobhīm || 22 ||

Then *mula maya* has wandered from thoughtlessness. Then *mula maya* has let this proper behaviour slip away (ie. 'He does everything'). Then *vivek* has been forgotten due to greed of the sense objects.

23. भजन तरी आवडेना। पुरश्चरण कदापि घडेना।
 भल्यांस त्यांस पडेना। येतन्नमित्य ॥ २३ ॥
bhajana tarī āvaḍenā | puraścaraṇa kadāpi ghaḍenā |
bhalyāṁsa tyāṁsa paḍenā | yetannimitya || 23 ||

If this *bhajan* is made but not with fondness then, the *guru's* instructions have not been cherished. On account of this, that *paramatma* remains a *jiva* and will not be accepted as a virtuous *purush*.

24. वैराग्यें करून भ्रष्टेना। ज्ञान भजन सांडनि।
 वतिपन्न आणा वाद घेना। ऐसा थोडा ॥ २४ ॥
vairāgyeṁ karūna bhraṣṭenā | jñāna bhajana sāṁḍinī |
vīṭpanna āṇi vāda ghenā | aisā thoḍā || 24 ||

Rare is one who through *vairagya* has no confusion; who does not let slip this knowledge (ie. *vivek*) and *bhajan*; and who does not accept the learned scriptures, the rumours and debate.

25. कष्ट करितां सेत पकि। उंच वस्त तत्काळ वकि।
 जाणत्या लोकांच्या कौतुकें। उड्या पडती ॥ २५ ॥
kaṣṭa karitām seta pike | uṇca vasta tatkāḷa vike |
jāṇatyā lokāṁcyā kautukēm | uḍyā paḍatī || 25 ||



Only after hard work will the field yield a good crop and at the market, these crops are highly valued. For the same reason, the Knower of this wonder ('all') of the world, eagerly endeavours to maintain His understanding.

26. येर ते अवघेचि मंदले। दुराशेनें खोटे जाले।

कानकोंडे ज्ञान केलें। भ्रष्टाकारें ॥ २६ ॥

yera te avagheci maṇḍale | durāśenem khoṭe jāle |
kānakomḍem jñāna kelerim | bhraṣṭākāreṁ || 26 ||

The rest become dull and gross due to the 'many' objects and they have 'many' false hopes that are far from the *atma* and then this 'dweller within delusion' pretends not to hear this knowledge (this knowledge 'I am' is there but the *jiva* does not want to hear it).

27. सबळ वषिय त्यागणें। शुद्ध कार्याकारण घेणें।

वषियत्यागाचीं लक्षणें। वोळखा ऐसीं ॥ २७ ॥

sabaḷa viṣaya tyāgaṇem | śuddha kāryākāraṇa gheṇem |
viṣayatyaḡācīm lakṣaṇem | voḷakhā aisīm || 27 ||

If these impure sense objects are abandoned then, this pure 'cause and effect' is accepted (ie. let whatever is going to happen, happen; for He is doing). Recognize this attention by forgetting everything and that is the abandoning of the sense objects.

28. सकळ कांहीं कर्ता देव। नाहीं परकृतीचा ठाव।

वविकाचा अभिप्राव। वविकी जाणती ॥ २८ ॥

sakaḷa kāmhiṁ kartā deva | nāhīm prakṛticā ṭhāva |
vivekācā abhiprāva | vivekī jāṇatī || 28 ||

Then there is this 'all thing' and God is the 'doer'. But understand, He is not this place of *prakṛuti* (ie. He appears to be the same as this 'all' of *prakṛuti* but He is the *purush* and quite separate and different). Only the *viveki* knows the importance of this *vivek* and then abandons this 'all'.

29. शूरत्ववर्षिई खडतर। त्यास मानती लाहानथोर।

कामगार आणा आंगचोर। येक कैसा ॥ २९ ॥

śūratvaviṣaiṁ khaḍatara | tyāsa mānītī lāhānathora |
kāmagāra āṇi āṅgacora | yeka kaisā || 29 ||

That great *brahman* within this small *jiva* has respect for the *viveki*, for he is brave and determined within this tiresome and vile worldly existence. How can a sincere worker and a work-shirker be regarded as equal?

30. त्यागात्याग तार्ककि जाणे। बोलाऐसें चालों जाणे।

पडिब्रह्मांड सकळ जाणे। येथायोग्य ॥ ३० ॥

tyāgātyāga tārkika jāṇe | bolāaisēm cālōṁ jāṇe |
pīṇḍabrahmāṇḍa sakaḷa jāṇe | yethāyogyā || 30 ||

When one clearly understands this difference between abandoning the sense objects and not abandoning them, then one's conduct is the same as this 'speech' and then one knows that the *pinda* and *brahmanda* are this 'all'.



31. ऐसा जो सर्वजाणता। उत्तमलक्षणी पुरुता।
 तयाचेनिसार्थकता। सहजचिहोये॥ ३१ ॥
aisā jo sarvajāṇatā | uttamalakṣaṇī purutā |
tayāceni sārthakatā | sahajaci hoye || 31 ||

Such a *purush* is the Knower of this ‘all’ and He is satisfied with that superior *guna* only. Due to that, the meaning of life is naturally understood.

इति श्रीदासबोधे गुरुशषियसंवादे
 वषियत्यागनरूपणनाम समास सातवा ॥ ७ ॥ १२.७
iti śrīdāsabodhe guruśiṣyasamvāde
viṣayatyāganirūpaṇanāma samāsa sātavā || 7 || 12.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 12 named „The abandonment of sense objects“ is concluded.



12.8 Time's form

समास आठवा : काळरूपनिरूपण

samāsa āṭhava : kālarūpanirūpaṇa

|| Śrī Rām ||

1. मूलमाया जगदेश्वर। पुढें अष्टधेचा वसितार।

सृष्टकिरमें आकार। आकारला ॥ १ ॥

mūlamāyā jagadeśvara | puḍheriṁ aṣṭadhecā vistāra |
sṛṣṭikrameṁ ākāra | ākāralā || 1 ||

There is this *mula maya* and there is that Lord of the world/*mula purush*; afterwards there came the expansion of this eight-fold *prakruti*. And accordingly, this gross world form was then created.

2. हें अवघेंच नसतां नरिमळ। जैसें गगन अंतराळ।

नरिकाहीं काळवेळ। कांहींच नाही ॥ २ ॥

heriṁ avagheṁca nastāṁ nirmala | jaisēṁ gagana amtarāḷa |
nirākārīṁ kālaveḷa | kāṁhīmca nāhīṁ || 2 ||

When these gross forms are not then, that thoughtless pure *swarup* is just like the emptiness of the sky. In that formless there is neither any particular *period nor even time, for this 'thing' is not there. *([‘period’ is the many different divisions of this time; time is this ‘all’ or this ‘now’](#))

3. उपाधीचा वसितार जाला। तेथें काळ दसोन आला।

येरवीं पाहातां काळाला। ठावचि नाही ॥ ३ ॥

upādhiṇcā vistāra jāla | tetheṁ kāla dasona āla |
yeraviṁ pāhātāṁ kālālā | ṭhāvaci nāhī || 3 ||

When 'there' expands into this limiting concept of 'I am' then, time is felt to appear. Otherwise, if you understand Yourself, time cannot be found.

4. येक चंचळ येक नशिचल। यावेगळा कोठें काळ।

चंचळ आहे तावतकाळ। काळ म्हणावें ॥ ४ ॥

yeka caṁcala yeka niścala | yāvegaḷa koṭheriṁ kāla |
caṁcala āhe tāvatkāla | kāla mhaṇāveṁ || 4 ||

That One is the moving and that One is the still also. But without this moving 'I am', where is time? Only as long as there is this moving will there be this thing called time.

5. आकाश म्हणजि अवकाश। अवकाश बोलजि वलिंबास।

त्या वलिंबरूप काळास। जाणोन घ्यावें ॥ ५ ॥

ākāśa mhaṇije avakāśa | avakāśa bolije vilambāsa |
tyā vilambarūpa kālāsa | jāṇoni ghyāveṁ || 5 ||

When there is space, there is this emptiness* and this emptiness should be called an interval/duration or time. This interval is a form and by forgetting everything and simply knowing, this 'time' should be accepted. *([Understanding nothing is there](#))



6. सूर्याकरतिं वलिंब कळे। गणना सकळांची आकळे।
पळापासून नविळे। युगपरयित ॥ ६ ॥
sūryākāritām vilāmba kaḷe | gaṇanā sakalāṁcī ākaḷe |
paḷāpāsūna nivaḷe | yugapariyamta || 6 ||

It is on account of the sun that this interval has appeared (ie. on account of knowing there is this interval of time) and then there is further confinement of this time due to the measuring of this 'all'. Then there are many measurements, from a moment to an era (ie. 'time' gets divided up into 'many' different times).

7. पळ घटकि परहर दविस। अहोरात्र पक्ष मास।
शड्मास वर युगास। ठाव जाला ॥ ७ ॥
paḷa ghaṭikā prahara divasa | ahorātra pakṣa māsa |
śaḍmāsa vari yugāsa | ṭhāva jāla || 7 ||

When there is a moment then, there can be a *ghatika* (24 minutes), a *prahara* (8th part of 24 hours), a day, a day and night, a fortnight, a month, a six-monthly period, a year and finally an era. An era is the boundary set by our imagination (merely an abstract concept).

8. कृत तरेत द्वापार कळी। संख्या चालली भूमंडळी।
देवांची आयुष्ये आगळी। शास्त्रांनी नरीपली ॥ ८ ॥
kruta treta dvāpāra kaḷī | saṁkhyā cālilī bhūmaṇḍalī |
devāṁcīm āyusyeṁ āgaḷī | śāstrīm niropilīm || 8 ||

And there are said to be four eras; the *kruta*, *treta*, *dwapar* and *kali*. They are merely numbers and these numbers have only effect in this world.⁷ Then there can be the exceedingly great life periods of the gods as declared by the scriptures (see 6.4).

9. ते देवतरयाची खटपट। सूक्ष्मरूपे वलिगट।
दंडक सांडति चटपट। लोकांस होते ॥ ९ ॥
te devatrayācī khaṭapaṭa | sūkṣmarūpeṁ vilagaṭa |
daṇḍaka sāṇḍitī caṭapaṭa | lokāṁsa hote || 9 ||

When that Reality becomes the squabbles and wranglings of these three gods/*gunas* then, this *sagun* form gets divided up. But if the traditional ideas of these *gods are left aside and the *gunas* are understood then, at this very moment, this *sagun* world will appear. (These gods are *sattva* to know, *raja* to imagine and *tamo* to forget. They squabble, for each *guna* is vying for superiority over the other two)

10. मशिरति तरगुण नविडेना। तेणें आद्यंत सृष्टरचना।

⁷ *siddharameshwar maharaj- Gana* means numbers and this counting of numbers can begin because of our knowledge of zero. Counting begins with the number one, yet it is from zero that the number one appeared. And if this zero that is prior to the number one is placed after the number 1 then 10 is created and the more zeros that are placed after the number one, the more the number increases. Therefore this zero on which numbers appear should also be regarded as a number. Now *ganesha* (the *isha*-Lord of *gana*-numbers,) is concealed within this zero. He is therefore the Knower of zero and because He is its Lord, He is the Lord of all counting. He Himself cannot be counted but as soon as He starts counting, He forgets Himself and appears as a lowly *jiva*. However when He is able to remain as the witness of this zero then, He is its Lord and the Lord of this multitude of numbers. Thus *ganesha* is the beginning of this zero, the numbers and the *gunas* and He is the beginning of that formless/*nirguna* also.



कोण थोर कोण साना। कैसा म्हणावा ॥ १० ॥

miśrita triguṇa nivaḍenā | teṇem ādyamta sṛṣṭiracanā |
koṇa thora koṇa sānā | kaisā mhaṇāvā || 10 ||

But when this mix of these three *gunas* is not separated out and their natures not understood, then that Reality is, from beginning to end, the construction of a gross world. Then who can say who is great and who is small? (Then that great *brahman* appears as a *jīva* and confusion reigns)

11. असो हीं जाणत्याचीं कामें। नेणता उगाच गुंते भ्रमैं।

प्रत्यये जाणजाणों वरमैं। ठाई पाडावीं ॥ ११ ॥

aso hīm jāṇatyācīm kāmēm | neṇatā ugāca guṇte bhramēm |
pratyaye jāṇajāṇom varmēm | ṭhāīm pāḍāvīm || 11 ||

So be it; that thoughtless *swarup* is the concern of a Knower; the ignorant entangle this still and silent Self in many confusions and delusions. But if there is continuous knowing then, that essence can be found by thoughtlessness.

12. उत्पन्नकाळ सृष्टिकाळ। स्थितिकाळ संवहारकाळ।

आद्यंत अवघा काळ। वलिंबरूपी ॥ १२ ॥

utpannakāla sṛṣṭikāla | sthitikāla saṁvāhārakāla |
ādyamta avaghā kāla | vilambarūpī || 12 ||

However if within this interval of space there is a time when this gross world was constructed and a time of its maintenance and a time of its destruction (ie. *gunas*) then, from beginning to end, this 'time' ('I am') has so 'many' different times (this endless 'now' gets broken into past, present and future and so many concepts).

13. जें जें जये प्रसंगीं जालें। तेथें काळाचें नांव पडलिं।

बरें नसेल अनुमानलें। तरी पुढें ऐका ॥ १३ ॥

jem jem jaye prasangiṁ jālem | tethem kālāceri nāmva paḍilem |
barem nasela anumānaleṁ | tarī puḍhem aikā || 13 ||

Whenever *mula maya* sees herself then, that Reality has fallen down into this 'I am' and that is 'time'. But if one then was to conclude that, that thoughtless *swarup* is not existing then, listen carefully.

14. प्रजन्यकाळ शीतकाळ। उष्णकाळ संतोषकाळ।

सुखदुःखआनंदकाळ। प्रत्यये येतो ॥ १४ ॥

prajanyakāla śītakāla | uṣṇakāla saṁtoṣakāla |
sukhaduḥkhaānāṇḍakāla | pratyaye yeto || 14 ||

For if you listen carefully then, the time of the rains, the time of winter, the time of the hot season and the time of happiness and sadness, and the time of bliss become that *nirgun* understanding (ie. beyond concepts).

15. प्रातःकाळ माध्यानकाळ। सायंकाळ वसंतकाळ।

पर्वकाळ कठणिकाळ। जाणजि लोकीं ॥ १५ ॥

prātaḥkāla mādhyānakāla | sāyamkāla vasaṁtakāla |
parvakāla kaṭhiṇakāla | jāṇije lokīm || 15 ||



In this gross world there is morning time, noon time, evening time, spring time, auspicious times and hard times. These are within this world of the ‘all’ and this ‘time’ should be known.

16. जनमकाल बाळत्वकाल। तारुण्यकाल वृधाप्यकाल।
अंतकाल वषिमकाल। वेळरूपें ॥ १६ ॥
janmakāla bālatvakāla | tāruṇyakāla vṛdhāpyakāla |
antakāla viṣamakāla | velarūpeṁ || 16 ||

The time of birth, of childhood, of youth and the time of old-age and the time of death, are all times of misfortune; for they are due to the dividing of this ‘time’ into these periods of the ‘many’ (ie. [misfortune of gross body consciousness](#)).

17. सुकाल आणदिष्काल। परदोषकाल पुण्यकाल।
सकळ वेळा मळोन काल। तयास म्हणावें ॥ १७ ॥
sukāla āṇi duṣkāla | pradoṣakāla puṇyakāla |
sakaḷa velā mḷona kāla | tayāsa mhaṇāvēṁ || 17 ||

Then there are good times, hard times, times of foreboding and ill omens and auspicious times. But when these ‘many’ periods meet this ‘all’ then, that Reality gets called ‘time’.

18. असतें येक वाटतें येक। त्याचें नांव हीन वविक।
नाना प्रवृत्तीचे लोक। प्रवृत्ति जाणती ॥ १८ ॥
asateṁ yeka vāṭateṁ yeka | tyāceṁ nāṁva hīna viveka |
nānā pravṛttice loka | pravṛtti jāṇatī || 18 ||

There is only the One and that has appeared as another and this is the ‘I am’ and this is an inferior form of *vivek*. Yet, even when there is this world of the ‘many’ still, do not forget, there is that One knowing the ‘many’ (ie. [that One nirgun is always there and therefore should be understood by superior vivek](#)).

19. प्रवृत्ति चाले अधोमुखें। निवृत्ति धावे ऊर्ध्वमुखें।
ऊर्ध्वमुखें नाना सुखें। वविकी जाणती ॥ १९ ॥
pravṛtti cāle adhomukheṁ | nivṛtti dhāve ūrdhamukheṁ |
ūrdhamukheṁ nānā sukhēṁ | vivekī jāṇatī || 19 ||

If you look downwards/outwards then, this world moves on. But if you look upwards/inwards then, the thoughtless *nivṛtti* runs to assist. And then even while looking upwards, the *viveki* still knows the ‘many’ pleasures ([maharaj – then see the world and enjoy the fun...I am not a dead body](#)).

20. ब्रह्मांडरचना जेथून जाली। तेथें वविकी दृष्टी घाली।
वविरतां वविरतां लाधली। पूरवापर स्थिति ॥ २० ॥
brahmāṇḍaracanā jethūna jāli | tetheṁ vivekī dṛṣṭi ghālī |
vivaratām vivaratām lādhalī | pūrvapara sthiti || 20 ||

From ‘here’/*maya* the created *brahmanda* appears, but ‘there’ the *viveki* places his attention. And through constant investigation, that original state is attained.



21. परंपंची असोन परमार्थ पाहे। तोहं ये स्थितीतें लाहे।
 प्रारब्धयोगें करून राहे। लोकांमधें॥ २१॥
prapañcī asona paramārtha pāhe | tohi ye sthītītem lāhe |
prārabdhayogem karūna rāhe | lokāṁmadhem || 21 ||

If while being in *prapanch*, that *paramarth* is being understood then, that *atma* attains Its thoughtless state. Then the remainder of Its stay in this world is due to the association with past *karma*.

22. सकळांचे येकचि मूळ। येक जाणते येक बाष्कळ।
 वविकें करून ततकाळ। परलोक साधावा॥ २२॥
sakalāñce yekaci mūla | yeka jāṇate yeka bāṣkaḷa |
vivekem karūna tatkaḷa | paraloka sādḥāvā || 22 ||

One is the root of this 'all'; the other simply knows and the other is just frivolous body consciousness. Therefore, by making *vivek*, this 'world beyond' should be achieved.

23. तरीच जनमाचें सार्थक। भले पाहाती उभये लोक।
 कारण मुळींचा वविक। पाहिला पाहजि॥ २३॥
tarīca janmācēṁ sārthaka | bhale pāhātī ubhaye loka |
kāraṇa muḷīñcā viveka | pāhilā pāhije || 23 ||

The meaning of your having taken a birth is understood when, through wisdom, both these worlds are understood. Therefore you should understand the *vivek* that reveals this original cause (*mula maya*).

24. वविकहीन जे जन। ते जाणावे पशुसमान।
 त्यांचे ऐकतां भाषण। परलोक कैचा॥ २४॥
vivekahīna je jana | te jāṇāve paśusamāna |
tyāñce aikatāṁ bhāṣaṇa | paraloka kaircā || 24 ||

But if this *mula maya* appears as the people of this world then, there is no *vivek* and then that Reality, is no better than a beast (*ie. eat, sleep and sex*). And tell me, how then can there be this world beyond if you listen only to the languages of the beasts?

25. बरें आमचें काये गेलें। जें केलें तें फळास आलें।
 पेरलें तें उगवलें। भोगति आतां॥ २५॥
bareṁ āmacēṁ kāye geleṁ | jeṁ kelem tem phalāsa ālem |
perilem tem ugavalem | bhogitī ātām || 25 ||

But what will that matter when we have wisdom. If *mula maya* has been created then, that Reality can be acquired. But now, whatever had been sown has sprouted and this 'all' is to be enjoyed (*ie. your past actions ie. vivek is now bearing its fruit*). (*maharaj-understand and see the fun*)

26. पुढेंहि किरि तो पावे। भक्तियोगें भगवंत पावे।
 देव भक्त मळितां दुणावें। समाधान॥ २६॥
pudhēṁhi karī to pāve | bhaktiyogem bhagavaṁta pāve |
deva bhakta mīlatām duṇāverṁ | samādhāna || 26 ||



Afterwards, that ‘doer’/ *purush* will be attained and then the union of devotee and God will be gained and fully understood. Then the devotee and God will meet and that contentment will be doubly enhanced (the bliss of knowledge becomes the complete contentment of non-duality).

27. कीर्तकिरून नाही मेले। उगेच आले आणगिरे।
शाहाणे होऊन भुलले। काये सांगवें॥ २७॥
kīrti karūna nāhīm mele | ugeca āle āṇi gele |
śāhāṇe hoūna bhulale | kāye sāṅgaveṁ || 27 ||

Those whose pervasiveness is far and wide do not die. But when that still and silent Self is ignorant then, it has to come and go. Then though being ourselves wisdom, we have forgotten our own true Self.

28. येथील येथें अवघेंचरिहातें। ऐसें प्रत्ययास हेतें।
कोण काये घेऊन जातें। सांगाना कां॥ २८॥
yethīla yethem avagheṁci rāhātem | aiseṁ pratyayāsa hetem |
koṇa kāye gheūna jātem | sāṅgānā kām || 28 ||

Then *maya* remains in *maya* due to this gross world of ‘many’ objects. If such is the condition endured by that *nirgun brahman* then, how can this ‘all’ be accepted and how can that *swarup* be understood?

29. पदार्थी असावें उदास। वविक पाहावा सावकास।
येणेंकरितां जगदीश। अलभ्य लाभे॥ २९॥
padārthīm asāveṁ udāsa | vīveka pāhāvā sāvakāsa |
yeṇemkaritām jagadīśa | alabhya lābhe || 29 ||

When you are within this ‘object’ and yet remain detached from it then, that should be understood as *vivek*. Due to this, the Lord of the world, that was the most difficult to attain, is attained.

30. जगदीशापरता लाभ नाही। कार्याकारण सर्व कांहीं।
संसार करति असतांही समाधान॥ ३०॥
jagadīśāparatā lābha nāhīm | kāryākāraṇa sarva kāmhiṁ |
samsāra karita asatāṁhi | samādhāna || 30 ||

There is no benefit greater than the attainment of that Lord of the world. Even then the cause and effect* of this ‘all thing’ will continue. And then while making *samsar* there is also that perfect contentment. *(The pure cause and effect is the one moving action. With it, you stay in this world and it manages your affairs)

31. मागां होते जनकादिक। राज्य करितांही अनेक।
तैसेच आतां पुण्यश्लोक। कतियेक असती॥ ३१॥
māgām hote janakādika | rājya karitāṁhi aneka |
taiseçi ātām puṇyaśloka | kityeka asatī || 31 ||

In the past there had been King *janaka* and others. They carried out the functions of the King (ie. *atma*) while in the body. Even now there is this virtuous connection of the ‘all’ and that One within the ‘many’ and they are to be found (see V.13).



32. राजा असतां मृत्यु आला। लक्ष कोटी कबुल जाला।
तरा सोडना तयाला। मृत्य कांहीं ॥ ३२ ॥
rājā asatām mṛtyu ālā | lakṣa koṭī kabula jālā |
tari soḍinā tayālā | mṛtya kāñhīñ || 32 ||

Even if you are a king in this world, still death comes. And even if that (attentionless) pure knowledge gives its attention to this 'all' then, a relationship is formed and that Reality will not be spared death when death comes to this 'thing' (ie. for death to come, knowledge must first go off).

33. ऐसैं हें पराधेन जणिं। यामधें दुखणें बाहाणें।
नाना उद्वेग चिता करणें। कति म्हणोन ॥ ३३ ॥
aisēm hem parādhena jñem | yāmadherm dukhaṇem bāhāṇem |
nānā udvega cintā karaṇem | kitī mhaṇoni || 33 ||

Due to this relationship, that thoughtless *swarup* becomes dependent on existence and then afterwards within this 'speech' there come the pains and frauds and pretences. Then there are 'many' worries and anxieties, due to the talk of the 'many'.

34. हाट भरला संसाराचा। नफा पाहावा देवाचा।
तरीच या कष्टाचा। परियाये होतो ॥ ३४ ॥
hāṭa bharalā saṁsārācā | naphā pāhāvā devācā |
tarīca yā kaṣṭācā | pariyāye hoto || 34 ||

In this market place of *samsar*, the profit of God should be understood and then only will this drudgery of body consciousness be this 'thing'.

इति श्रीदासबोधे गुरुशषियसंवादे
काळरूपनिरूपणनाम समास आठवा ॥ ८ ॥ १२.८
iti śrīdāsabodhe guruśiṣyasamvāde
kāḷarūpanirūpaṇanāma samāsa āṭhavā || 8 || 12.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 12 named „Time's form“ is concluded.



12.9 Instructions on Effort

समास नववा : यत्नशक्तिवण

samāsa navavā : yatnaśikavaṇa

|| Śrī Rām ||

1. दुर्बल नाचारी वोडगस्त। आळसी खादाड रणिगस्त।

मूरखपणें अवघें वेस्त। कांहींच नाहीं ॥ १ ॥

*durbala nācārī voḍagasta | ālasī khādāḍa riṇagasta |
mūrkhaṇem avagheṁ vesta | kāmhiṁca nāhiṁ || 1 ||*

Powerless, with improper conduct and in distress; lazy, greedy and in need of money always. Because of the foolishness of body consciousness there is total disorder and this ‘thing’ even is not understood.

2. खाया नाहीं जेवाया नाहीं। लेया नाहीं नेसाया नाहीं।

अंथराया नाहीं पांघराया नाहीं। कोंपट नाहीं अभागी ॥ २ ॥

*khāyā nāhiṁ jevāyā nāhiṁ | leyā nāhiṁ nesāyā nāhiṁ |
anṭharāyā nāhiṁ pāṅgharāyā nāhiṁ | koṇṭaṭa nāhiṁ abhāgī || 2 ||*

That does not eat nor enjoy the fruits of past actions; That is not adorned with jewellery and fine accessories nor does It have this fine covering (‘all’/‘everywhere is myself’). There is no covering, no cloth and no hut (ie. body) for That which has no parts.

3. सोयेरे नाहीं धायेरे नाहीं। इष्ट नाहीं मतिर नाहीं।

पाहातां कोठें वोळखी नाहीं। आश्रयेंवणि परदेसी ॥ ३ ॥

*soyere nāhiṁ dhāyere nāhiṁ | iṣṭa nāhiṁ mitra nāhiṁ |
pāhātām koṭheṁ voḷakhī nāhiṁ | āśrayeṁviṇa paradesī || 3 ||*

That has no family or relatives and That has no loved ones or friends. When you have understood that One without any support then, nowhere is known.

4. तेणें कैसें करावें। काये जीवेंसीं धरावें।

वाचावें कमिरावें। कोण्या प्रकारें ॥ ४ ॥

*teṇem kaiseṁ karāvēṁ | kāye jīvēṁsīm dharāvēṁ |
vācāvēṁ kiṁ marāvēṁ | koṇyā prakāreṁ || 4 ||*

What should be done by that Reality?⁸ Why should it hold a *jīva* and how can it live and die?

5. ऐसें कोणीयेकें पुसलें। कोणीयेकें उत्तर दधिलें।

श्रोतीं सावध ऐकलें। पाहजि आतां ॥ ५ ॥

*aiseṁ koṇīyekēṁ pusileṁ | koṇīyekēṁ uttara didhaleṁ |
śrotīm sāvadha aikileṁ | pāhije ātām || 5 ||*

⁸siddharameshwar maharaj- Then *sadguru* teaches “Look! Why do you fall into all this confusion? knowledge is the doer-ship of *maya* and non-doership is of *brahman*.” But however much they are taught the seekers think only of that which is illusory and ask, “What should I do, *maharaj*?” The *guru* tells the disciple not to sniff snuff but the disciple goes and sticks his nose in the snuff-box. Something like this only happens by the disciple’s asking, “What should I do?” after having learnt that even knowledge is false.



When that One who is within everyone asks ‘many’ questions (ie. when that One is ignorant) then, that One who is within everyone has to give this reply of ‘I am’. Therefore now in the listener, there should be alert listening.

6. लाहान थोर काम कांहीं। केल्यावेगळे होत नाही।

करंट्या सावध पाहीं। सदेव होसी ॥ ६ ॥

lāhāna thora kāma kāñhīm | kelyāvegaḷeḥ hota nāhīm |

karamṭyā sāvadhā pāhīm | sadeva hoṣī || 6 ||

That great *brahman* within this small *jīva* uses this ‘thing’/knowledge to function in the world. Nothing gets done without this knowledge doing. If the wretched and miserable is alert and understands this, then it will become most fortunate (lit. to be with God).

7. अंतरीं नाही सावधानता। येतून ठाकेना पुरता।

सुखसंतोषाची वार्ता। तेथें कैची ॥ ७ ॥

am̐tarīm nāhīm sāvadhānatā | yetna ṭhākenā puratā |

sukhasam̐toṣācī vārtā | tethem̐ kaim̐cī || 7 ||

But if in this inner space there is no alertness and if this effort is not perfectly sustained then, how can these *rumours of happiness⁹ and contentment ever meet that *brahman*? *(This worldly happiness is not real happiness; *maharaj*- the king has to forget he is a king to kiss the servant girl and the servant girl has to forget she is a servant girl to kiss the king. In that forgetting there is happiness but that is just the smallest taste of Reality)

8. म्हणोन आळस सोडावा। येतून साक्षेपें जोडावा।

दुश्चतिपणाचा मोडावा। थारा बळें ॥ ८ ॥

mhaṇona āḷasa soḍāvā | yetna sākṣepem̐ joḍāvā |

duṣcitapanācā moḍāvā | thārā baḷem̐ || 8 ||

Therefore laziness should be dropped and earnest effort should be established. Through perseverance and determination, this place of inattentiveness (ie. the mind that forgets one’s own Self) should be demolished.

9. प्रातःकाळीं उठत जावें। प्रातःस्मरामि करावें।

नित्य नेमें स्मरावें। पाठांतर ॥ ९ ॥

prātaḥkāḷīm uṭhata jāvem̐ | prātaḥsmarāmi karāvem̐ |

nitya nemeṁ smarāvem̐ | pāṭhāmtara || 9 ||

In the early morning, you should awake and remember that light that shines from within you (*maharaj*- wake up slowly....understand that only when I awake does the world appear). And throughout your whole day hold this remembrance constantly in

⁹*siddharameshwar maharaj*- The happiness of worldly life is like the happiness of a dream. And there is always a tinge of sorrow in it, for the wealth of the objects of this world is no wealth at all. The glories connected with the Self like tranquility and independence are real wealth. A disciple should concentrate on achieving only this wealth. The objects themselves are not of the nature of Bliss. If there is a deep desire for an object, then there is Bliss on acquiring it. If one does not have a longing for an object and does not have any attraction to it, then even if someone gives it to you there is no Bliss obtained. But how can the Self be like that? There, there is Bliss, free of desires. Because the Self is of the nature of Bliss there is no need of desire.



your heart (because my light is there, the world is there).

10. मागील उजळणी पुढें पाठ। नेम धरावा नकिट।

बाष्कळपणाची वटवट। करूच नये ॥ १० ॥

māgīla ujalāṇī puḍheri pāṭha | nema dharāvā nikaṭa |

bāṣkalapaṇācī vaṭavaṭa | karūmca naye || 10 ||

That which is from the beginning should shine and from now onwards that should naturally reside in your heart. That which is always there should be held near and the wild, unrestrained chatter of the mind should be cast away (in birth, in death and inbetween, you were always there).

11. दशिकडे दुरी जावें। सुचसिमंत होऊन यावें।

येतां कांहीं तरी आणावें। रतिं खोटें ॥ ११ ॥

diśekade durī jāvēṁ | sucisamānta hoūna yāvēṁ |

yetām kāmhiṁ tarī āṇāvēṁ | riteṁ khoṭeṁ || 11 ||

(Now our worldly actions, toilet etc. are used as similes for sustained effort) One should go to that distant place and there purify one's Self. When you return then, this 'thing' is to be brought back with you to this empty and false worldly life.

12. धूतवस्त्रें घालावीं पळीन। करावें चरणक्षाळण।

देवदर्शन देवार्चन। येथासांग ॥ १२ ॥

dhūtavastreṁ ghālāvīṁ pālīna | karāvēṁ caraṇakṣāḷaṇa |

devadarśana devārcana | yethāsāṅga || 12 ||

Your clothes should be washed clean, wrung and spread out through *vivek* (*maharaj-make the sky your blanket*). This creation that springs from His feet/understanding should be washed clean and then His form should be perceived¹⁰ by offering everything to Him (I know nothing; it is He seated within me that knows everything).

13. कांहीं फळाहार घ्यावा। पुढें वेवसाये करावा।

लोक आपला परावा। म्हणत जावा ॥ १३ ॥

kāmhiṁ phalāhāra ghyāvā | puḍheri vevasāye karāvā |

loka āpalā parāvā | mhaṇata jāvā || 13 ||

This is your rest and there you take the fruit of this 'thing'. Let the affairs go on and let everything come and let everything go. This world that belongs to another (ie. the ego's world) should be called your own.

14. सुंदर अक्षर लयाहावें। पष्ट नेमस्त वाचावें।

वविरवविरों जाणावें। अर्थांतर ॥ १४ ॥

¹⁰ *siddharameshwar maharaj*- "You *janardana*, you only are acting in my body, and Ekanath has ran away from this body. It is you, *shri guru janardana* who abides here now. Whatever actions are done, are due to you. Whatever objects the vision sees are understood by your eyes. You are the eye of the eyes. Because of your hearing, the ears hear. The tongue tastes due to union with you. The conviction/*buddhi* knows by union with you. Whatever the mind may say is said due to your power. In wakefulness, I am awake due to union with you. Dreams are because of you and sleep is because of you. Whatever sensual enjoyments I enjoy are yours only. It is due to you that people recognize me as Ekanath. They do not say "Janardana," they say "Ekanath." By assuming the name "Ekanath," only you are."



*sum̐dara akṣara lyāhāver̐ | paṣṭa nemasta vācāver̐ |
vivaravivarom̐ jānāver̐ | arthāmtara || 14 ||*

That Imperishable should write this beautiful ‘word’ (ie. from a point of knowledge ‘I am’, this ‘all’ world comes) and that pure knowledge should read clearly (detached witnessing should be maintained). Then the inner essence and meaning should be understood by repeated investigation.

15. नेमस्त नेटके पुसावे। वशिद करून सांगावे।
प्रत्ययेवणि बोलावे। तेच पाप ॥ १५ ॥
*nemasta neṭakeṁ pusāver̐ | viśada karūna sāṅgāver̐ |
pratyayev̐viṇa bolāver̐ | teṁci pāpa || 15 ||*

The limited *jīva* should be wiped away by this action of *sagun* and then, afterwards thoughtlessness should be maintained. Then you should not ‘speak’ this ‘I am’ without that *nirgun* understanding, otherwise that Reality becomes the sin of *maya* (you should use knowledge but not be knowledge V.6).

16. सावधानता असावी। नीतमिर्याद राखावी।
जनास माने ऐसी करावी। कृत्यासिद्धि ॥ १६ ॥
*sāvadhānatā asāvī | nītimaryāda rākhāvī |
janāsa māne aisī karāvī | kriyāsiddhi || 16 ||*

There should always be alertness and that Truth should be treated with respect. That completed and perfect action should be honoured by the mind.

17. आलयाचे समाधान। हरकिथा नरूपण।
सर्वदा प्रसंग पाहोन। वर्तत जावे ॥ १७ ॥
*āliyācēṁ samādhāna | harikathā nirūpaṇa |
sarvadā prasaṅga pāhona | vartata jāver̐ || 17 ||*

Then no matter what comes, still as long as this ‘story of God’ gets discoursed, there is unending contentment. Always this knowledge should be understood and with this understanding, you should stay and function.

18. ताळ धाटी मुद्रा शुद्ध। अर्थ प्रमये अन्वये शुद्ध।
गद्यपद्ये दृष्टांत शुद्ध। अन्वयाचे ॥ १८ ॥
*tāḷa dhāṭī mudrā śuddha | artha pramaye anvaye śuddha |
gadyapadyeṁ dr̥ṣṭānta śuddha | anvayāce || 18 ||*

When the *tal*/cymbals are played boldly and skilfully (to keep a count or remember that *swarup*) then, there is that pure attention that will reveal the inner meaning. By this sacred knowledge the world of words and trickery is put to an end.

19. गाणे वाजवणे नाचणे। हस्तन्यास दाखवणे।
सभारंजके वचने। आडकथा छंदबंद ॥ १९ ॥
*gāṇeṁ vājavaneṁ nācaṇeṁ | hastanyāsa dākhavaneṁ |
sabhāraṁjakeṁ vacaneṁ | āḍakathā chaṁdabanda || 19 ||*

By His song, by His playing and by His dance (‘He is in all’), the false and artificial



are taken out. By His sacred ‘speech’, this meeting place is made happy and the wild digressing tales of longings are stopped.

20. बहुतांचें समाधान राखावें। बहुतांस मानेल तें बोलावें।

वलिग पडों नेदावें। कथेमधें ॥ २० ॥

*bahutāñceṁ samādhāna rākhāveṁ | bahutāñsa mānela teṁ bolāveṁ |
vilaga paḍorñ nedāveṁ | kathamadheṁ || 20 ||*

That perfect contentment should be protected by this action of the ‘all’. This ‘all’ is to be valued and that Reality should make this ‘speech’. And you should never tire or lose one’s freshness within this ‘story of God’ ([forever maintain detachment](#)).

21. लोकांस उदंड वाजी आणूं नये। लोकांचे उकलावें हृदये।

तरी मग स्वभावें होये। नामघोष ॥ २१ ॥

*lokāñsa udarñḍa vājī āṇūñ naye | lokāñce ukalāveṁ hṛdaye |
tarī maga svabhāveṁ hoye | nāmaghoṣa || 21 ||*

That vast *paramatma* should not be brought down into the sounds of this world and so your heart should be disentangled from this world. Then afterwards there will naturally be the ‘singing of His name’.

22. भक्तज्ञान वैराग्य योग। नाना साधनाचे प्रयोग।

जेणें तुटे भवरोग। मननमातरें ॥ २२ ॥

*bhakti jñāna vairāgya yoga | nānā sādhanāce prayoga |
jeṇeṁ tuṭe bhavaroga | mananamātreṁ || 22 ||*

This is the coming together of devotion/*bhakti*, renunciation/*vairagya* and knowledge/*gnyan*. And this is the remedy that gets rid of the ‘many’ *sadhanas*. Due to this **manana* of *mula maya*, the disease of the worldly existence is broken. *([To maintain the understanding/knowledge constantly](#)).

23. जैसैं बोलणें बोलावें। तैसैंचिचालणें चालावें।

मग महंतलीळा स्वभावें। आंगीं बाणे ॥ २३ ॥

*jaiseṁ bolañeṁ bolāveṁ | taisēñci cālāṇeṁ cālāveṁ |
maga maharñtalīlā svabhāveṁ | āñgīñ bāṇe || 23 ||*

If this ‘speech’ is ‘spoken’ and this ‘action’ is performed then, this play of that *purush* will be accepted.

24. युक्तवीण साजरि योग। तो दुराशेचा रोग।

संगतीच्या लोकांचा भोग। उभा ठेला ॥ २४ ॥

*yuktivīṇa sājirā yoga | to durāśecā roga |
sañgaticyā lokāñcā bhoga | ubhā ṭhelā || 24 ||*

But without true union, there will only be a show of *yoga*/union and then that *purush* will suffer the disease of hankering and longing and will be caught in the drama of the world of perpetual pleasures and pains.

25. ऐसैं न करावें सर्वथा। जनास पावऊं नये वेथा।

हृदई चितावें समर्थ। रघुनाथजीसी ॥ २५ ॥



aiseñ na karāveñ sarvathā | janāsa pāvaūñ naye vethā |
hr̥daīm cimtāveñ samartha | raghunāthajīsī || 25 ||

You should never do like this. You should never gain these worldly pains. Your heart should always think of lord *raghunath* (ie. *sadguru*).

26. उदासवृत्तसि मानवे जन। वशिष कथानरूपण।
 रामकथा ब्रह्मांड भेदून। पैलाड न्यावी ॥ २६ ॥
udāsavṛttisa mānave jana | viśeṣa kathānirūpaṇa |
rāmakathā brahmāṇḍa bhedūna | pailāḍa nyāvī || 26 ||

Your mind should value this *vritti* of dispassion ('I want to know nothing'); this is the telling of this story of God and that is the pure *sattwa guna*. When there is this story of *ram* then, the *brahmāṇḍa* will be split asunder and you will be led to the other shore (of no-otherness).

27. सांग महंती संगीत गाणें। तेथें वैभवास काय उणें।
 नभामाजी तारांगणें। तैसे लोक ॥ २७ ॥
sāṅga mahāntī saṅgīta gāṇeñ | tetheñ vaibhavāsa kāya uṇeñ |
nabhāmājī tāraṅgaṇeñ | taise loka || 27 ||

When this story within that *purush*/Knower is perfectly told then, this whining tale becomes a glorious concert. In *brahman* what glory can be lacking? Then your world is like the sky on which this creation plays.

28. आकलबंद नाही जेथें। अवघेंच विशिक्ळति तेथें।
 येकें आकलेवणि तें। काये आहे ॥ २८ ॥
ākalaḥbanda nāhī jethēñ | avagheñci viśikṣita tethēñ |
yekēñ ākaleviṇa teñ | kāye āhe || 28 ||

When 'here' *mula maya* is not then, 'there' is the confinement of the 'many' disorders and confusions. But what confusion can there be when that One is free of confinement?

29. घालून अकलेचा पवाड। व्हावें ब्रह्मांडाहून जाड।
 तेथें कैचें आणलिं द्वाड। करंटपण ॥ २९ ॥
ghālūna akalecā pavāḍa | vḥāveñ brahmāṇḍāhūna jāḍa |
tethēñ kaiceñ āṇile dvāḍa | karaṇṭapaṇa || 29 ||

Expand the expanse of this confinement and be more pervasive than the *brahmāṇḍa*. How can the drudgery and misfortune of body consciousness be brought 'there'? (Leave your concepts and worries at His feet and just know)

30. येथें आशंका फटिली। बुद्धी येतूनीं प्रवेशली।
 कांहींयेक आशा वाढली। अंतःकर्णी ॥ ३० ॥
yethēñ āśankā phṭilī | buddhi yetnūñī praveśalī |
kāñhīnyeka āśā vāḍhalī | antaḥkarṇī || 30 ||

When the doubt 'here' is removed then, your *buddhi* will enter within 'there'. For then that One within the 'thing' will destroy even this desire to know, that resides within your *antaḥ-karana*.



इति श्रीदासबोधे गुरुशषियसंवादे
 यत्नशक्तिवर्णनाम समास नववा ॥ ९ ॥ १२.९
iti śrīdāsabodhe gurushṣiyasamvāde
yatnaśikavṛṇanāma samāsa navavā || 9 || 12.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 12 named „Instructions on Effort“ is concluded.



12.10 The Discourse of the Best *Purush*

समास दहावा : उत्तमपुरुषह्निरूपण

samāsa dahāvā : uttamapuruṣahnirūpaṇa

|| Śrī Rām ||

1. आपण येथेष्ट जेवणें। उरलें तें अनन वाटणें।

परंतु वाया दवडणें। हा धर्म नव्हे ॥ १ ॥

āpaṇa yetheṣṭa jevaṇeṁ | uraleṁ teṁ anna vāṭaṇeṁ |

paraṁtu vāyā davadāṇeṁ | hā dharma navhe || 1 ||

If you have eaten to your heart's content then, the food that remains should be carefully sorted; for it is not proper to just toss it all away as useless. In the same way, when you have enjoyed the fruits of past action to your heart's content then, this 'food'/'I am' that remains should be carefully examined. But if you toss this away as useless then, you have not understood your *dharma* (if this ever present 'experience' is not found and maintained then your *dharma* ie. inherent desire to know yourself, is not performed and then knowledge gets taken to be the 'many' things and gets thrown away as useless)

2. तैसें ज्ञानें तृप्त व्हावें। तेंच ज्ञान जनास सांगावें।

तरतेन बुडों नेदावें। बुडतयासी ॥ २ ॥

taiseṁ jñāneṁ tṛpta vhaṁveṁ | teṁci jñāna janāsa sāṅgāveṁ |

taratena buḍoṁ nedāveṁ | buḍatayāsī || 2 ||

In this way, having acquired the satisfaction that comes from knowledge, then that pure knowledge should be taught to your mind. The One who is afloat should not let the drowning get drowned (ie. the mind is drowning in this flood of *maya*, the 'many' people and their 'many' ways). (The understanding of *sagun brahman* has to be sustained so that the mind can be taught thoughtlessness)

3. उत्तम गुण स्वयें घ्यावे। ते बहुतांस सांगावे।

वर्तल्यावणि बोलावे। ते शब्द मथिया ॥ ३ ॥

uttama guṇa svayeṁ ghyāve | te bahutāṁsa sāṅgāve |

vartalyāviṇa bolāve | te śabda mithiyā || 3 ||

When that natural and superior *guṇa* is accepted then, that Reality gets called this 'all'. But if your 'speech' and your action are not in accord then, this 'word' becomes the 'many' false words (as soon as this pure *sattwa guṇa* of effortless knowing is given up, there is only intellectual knowledge and one tells one this and another that and one says one thing and does another; the 'many' ways of this world).

4. स्नान संध्या देवार्चन। येकाग्र करावें जपध्यान।

हरकिथा नरूपण। केलें पाहजि ॥ ४ ॥

snāna saṁdhyā devārcana | yekāgra karāveṁ japadhyāna |

harikathā nirūpaṇa | keleṁ pāhije || 4 ||

Therefore you should take your sacred bath (in the *ganga* of knowledge), make your prayers (to know this space between the thoughts is prayer) and offer all at the feet of



God.¹¹ You should be fully absorbed in the repetition of the *guru's mantra* ('I am He') and always listen to this 'story' of *vishnu*.

5. शरीर परोपकारीं लावावें। बहुतांच्या कार्यास यावें।
उणें पडों नेदावें। कोणयिकाचें ॥ ५ ॥

śārīra paropakārīṃ lāvāvēṃ | bahutāñcyā kāryāsa yāvēṃ |
uṇeṃ paḍom nedāvēṃ | koṇīyekācheṃ || 5 ||

This action of the 'all' should arise and then, this 'all' body should be placed within the One who supports it. And then, at no time, should that One be allowed to slip away and hid behind this 'all' (ie. maintain complete detachment).

6. आडले जाकसलें जाणावें। यथानशक्तकिमास यावें।
मृदवचनें बोलत जावें। कोणीयेकासी ॥ ६ ॥

āḍale jākasaleṃ jāṇāvēṃ | yathānaśakti kāmāsa yāvēṃ |
mṛdavacanem bolata jāvēṃ | koṇīyekāsī || 6 ||

The troubles and torments should be known (ie. the troubles are not mine, they arise upon my Self) and this action which is in accordance with your power/'all' should arise (then your 'speech' and action are in accord). You should 'speak' to that One who is within everyone by means of this gentle 'word' (He is your only friend, you should silently converse with Him; when you leave off all the thoughts of this world then, this 'speech' or effortless knowing is naturally there. Still, understand that this 'speech' and the One who 'speaks' are separate)

7. दुसऱ्याच्या दुःखें दुःखवावें। परसंतोषें सुखी व्हावें।
प्राणीमातरास मेळउन घ्यावें। बऱ्या शब्दें ॥ ७ ॥

dusaṛyācyā duḥkheṃ duḥkhavāvēṃ | parasantoṣeṃ sukhī vḥāvēṃ |
prāṇīmātrāsa meḷauna ghyāvēṃ | baṛyā śabdeṃ || 7 ||

You should suffer when the *'other' is suffering (if this 'other/all' is forgotten then, you should feel the pain of its separation) and you should be happy when the 'other' is happy (your only happiness is this 'all'; even the pleasures of this world that come when a desire is filled, are truly the pleasure that comes from being free of any desire, if only for a few moments. This pleasure therefore comes from the 'all' and then another desire arises and there are hopes and longings and the resultant pains of separation). This one in only the *prana* should accept and merge in this simple 'word'. *(There is only One in this world, the 'other' is this 'I am')

8. बहुतांचे अन्याये क्षमावे। बहुतांचे कार्यभाग करावे।
आपल्यापरीस व्हावे। पारखे जन ॥ ८ ॥

bahutāñce anyāye kṣmāve | bahutāñce kāryabhāga karāve |
āpalyāparīsa vḥāve | pārakhe jana || 8 ||

The offence ("I am a body") of the 'all' should be forgiven and this accomplishment ('I am') of the 'all' should be made. Then the many different people will be just like you (ie. myself is everywhere).

¹¹ *siddharameshwar maharaj* – to be one with God is His worship.... make His intellect, your intellect.



9. दुसऱ्याचें अंतरजाणावें। तदनुसारचि वर्तावें।
लोकांस परीक्षति जावें। नाना प्रकारें ॥ ९ ॥

*dusaṛyāceṁ antarajāṇāveṁ | tadanusārachi vartāveṁ |
lokāṁsa parīkṣita jāveṁ | nānā prakāreṁ || 9 ||*

You should examine this world of ‘many’ different ways and customs. The inner space of this ‘other’ world should be known and in this connection you should always exist.

10. नेमकचि बोलावें। ततकाळचि प्रतविचन द्यावें।
कदापी रागास न यावें। क्षमारूपें ॥ १० ॥

*nemakaci bolāveṁ | tatkāḷaci prativacana dyāveṁ |
kadāpī rāgāsa na yāveṁ | kṣmārūpeṁ || 10 ||*

You should ‘speak’ clearly and at that time give such a reply to the mind that the mind goes off. This ‘speech’ is forgiving and forbearing and never brings anger or any other sentiment.

11. आलस्य अवघाच दवडावा। येतून उदंडचि करावा।
शब्दमत्सर न करावा। कोणीयेकाचा ॥ ११ ॥

*ālasya avaghāca davadāva | yetna udaṇḍaci karāvā |
śabdāmatsara na karāvā | koṇīyekācā || 11 ||*

The laziness of body consciousness should be chased away and you should make great effort. You should not be envious of that One who is within everyone ([when you know that you are within everyone then, how will envy arise](#)).

12. उत्तम पदार्थ दुसऱ्यास द्यावा। शब्द नविडून बोलावा।
सावधपणें करीत जावा। संसार आपला ॥ १२ ॥

*uttama padārtha dusaṛyāsa dyāvā | śabda nivaḍūna bolāvā |
sāvadhapaṇeṁ karīta jāvā | saṁsāra āpalā || 12 ||*

You should give this superior ‘object’ to the ‘other’ ([when you give up the inferior objects then, ‘You are everything everywhere’](#)) and this ‘word’ should be carefully selected and ‘spoken’. In this way your *samsar* should be carried out with great alertness.

13. मरणाचें स्मरण असावें। हरभिकृतीस सादर व्हावें।
मरोन कीर्तीस उरवावें। येणें प्रकारें ॥ १३ ॥

*marañāceṁ smaraṇa asāveṁ | haribhaktīsa sādara vḥāveṁ |
marona kīrtīsa uravāveṁ | yeṇeṁ prakāreṁ || 13 ||*

One should remember that death can come at any moment and therefore have very earnest devotion to *hari*. Then when, on account of that thoughtless understanding, one dies to this world, your pervasiveness will always remain.

14. नेमकपणें वर्तों लागला। तो बहुतांस कळों आला।
सर्व आर्जवी तयाला। काये उणें ॥ १४ ॥

*nemakapaṇeṁ vartom lāgalā | to bahutāṁsa kaḷom ālā |
sarva ārjavī tayālā | kāye uṇeṁ || 14 ||*

If one starts living with alertness then, this ‘all’ will be known. And when this ‘all’



sings the praises of that Reality then, what more is required?

15. ऐसा उत्तम गुणी वशिष्ठ। तयास महणावें पुरुष।
जयाच्या भजनें जगदीश। तृप्त होये ॥ १५ ॥
aisā uttama guṇī viśeṣa | tayāsa mhaṇāveṁ puruṣa |
jayācyā bhajanem jagadīśa | tṛpta hoye || 15 ||

When one lives within this superior *guna* then, there will be that *purush* and as long as there is this *bhajan* of ‘I am’ then, that Lord of the world/*purush* will remain contented.

16. उदंड धिकारून बोलती। तरी चळों नेदावी शांती।
दुरजनास मळीन जाती। धन्य ते साधु ॥ १६ ॥
udamḍa dhiḥkāṛūna bolatī | tarī caḷoṁ nedāvī śāntī |
durjanāsa mḷona jāṭī | dhanya te sādhu || 16 ||

If that vast *paramatma* gets spoken to with scorn and contempt, still He should not err nor move and always remain peaceful. Then that blessed *sadhu* can mix with the people that are far from the Self.

17. उत्तम गुणीं श्रृंगधारला। ज्ञानवैराग्यें शोभला।
तोची येक जाणावा भला। भूमंडळीं ॥ १७ ॥
uttama guṇīm śṛṅghāralā | jñānavairāgyeṁ śobhalā |
toci yeka jāṇāvā bhalā | bhūmaṇḍalīm || 17 ||

While you live within that best *guna*, there is the adornment of knowledge and renunciation. Therefore you should know the virtuous and wise within this world. (Know the world within this world; and then be the virtuous and wise One within this world of knowledge)

18. स्वयें आपण कष्टावें। बहुतांचें सोसति जावें।
झजिोन कीर्तीस उरवावें। नाना प्रकारें ॥ १८ ॥
svayem āpaṇa kaṣṭāveṁ | bahutāṁcem sosita jāveṁ |
jhijona kīrtīsa uravāveṁ | nānā prakāreṁ || 18 ||

You should make this tireless effort (ie. forget everything) and then tolerate the sufferings of this ‘all’ (ie. let whatever comes of its own accord, come without aversion or clinging). By wearing away these ways of the ‘many’ (“I want this and it should be like this” etc. etc), you should remain pervading everywhere.

19. कीर्ती पाहों जातां सुख नाही। सुख पाहातां कीर्ती नाही।
वचिरेंवणि कोठेंचि नाही। सामाधान ॥ १९ ॥
kīrtī pāhoṁ jātām sukha nāhīm | sukha pāhātām kīrtī nāhīm |
vicāremvina koṭheṁci nāhīm | sāmādhāna || 19 ||

If you understand this pervasiveness then, there cannot be the joy of *brahman*; and if you understand this joy of *brahman* then, even pervasiveness will not remain. And without this thoughtlessness, there can never be complete content. (When you are everywhere then the joy of not existing cannot be and when there is the joy of not existing then, you cannot be)



20. परांतरास न लावावा ढका। कदापि षडों नेदावा चुका।
 समासीळ तयाच्या तुका। हानी नाही ॥ २० ॥
parāntarāsa na lāvāvā ḍhakā | kadāpi ṣaḍom nedāvā cukā |
smāsīla tayācyā tukā | hānī nāhīn || 20 ||

The inner space of this ‘other’ should not sustain any misfortune (ie. never think, “I am a body”). You should never allow this to be forgotten. Then through endless patience and endurance the greatness of that *paramatma* will not be damaged.

21. आपलें अथवा परावें। कार्य अवघेंच करावें।
 परसंगी कामास चुकवावें। हें वहिति नव्हे ॥ २१ ॥
āpaleṁ athavā parāveṁ | kārya avagheṁca karāveṁ |
prasāṅgī kāmāsa cukavāveṁ | heṁ vihita navhe || 21 ||

Whether it belongs to you or to someone else, everything should be this action of the ‘all’. But if this ‘action’ is forgotten then, that thoughtless (‘actionless’) Self cannot be understood.

22. बरें बोलतां सुख वाटतें। हें तों प्रत्यक्ष कळतें।
 आत्मवत परावें तें। मानीत जावें ॥ २२ ॥
bareṁ bolatām sukha vāṭateṁ | heṁ toṁ pratyakṣa kaḷateṁ |
ātmavata parāveṁ teṁ | mānīta jāveṁ || 22 ||

When that *thoughtless Self is ‘speaking’ then, such joy is felt and afterwards, that thoughtless Self understands that this world seen through the senses is that *paramatma*. Then everyone else gets regarded as your own Self. *(You are, in truth, that Self. He is the speaker ‘speaking’ and He is the one who experiences this world through the senses)

23. कठणि शब्दें वाईट वाटतें। तें तों प्रत्ययास येतें।
 तरी मग वाईट बोलावें तें। काये नमित्य ॥ २३ ॥
kathina śabdeṁ vāiṭa vāṭateṁ | teṁ toṁ pratyayāsa yeteṁ |
tari maga vāiṭa bolāveṁ teṁ | kāye nimitya || 23 ||

But on account of your harsh words, that thoughtless *paramatma* gets covered over with bad feelings. When you realize this then, what is the reason for you to ‘speak’ these harsh words? (“I am a body” is the most harsh words you can ‘speak’)

24. आपणास चमोट घेतला। तेणें कासावसि जाला।
 आपणावरून दुसऱ्याला। राखत जावें ॥ २४ ॥
āpaṇāsa cimoṭa ghetalā | teṇeṁ kāsāvisa jālā |
āpaṇāvarūna dusaṛyālā | rākhata jāveṁ || 24 ||

When you pinch yourself, it is that Reality that is getting distressed (ie. we are our own worst enemy). Therefore the ‘other’/‘I am’ should be kept protected by you (leave off the mind and its thoughts that pinch).

25. जे दुसऱ्यास दुःख करी। ते अपवतिर वैखरी।
 आपणास घात करी। कोणर्थिके परसंगी ॥ २५ ॥
je dusaṛyāsa duḥkha karī | te apavitra vaikhari |



āpaṇāsa ghāta karī | koṇiyeke prasāṅgīm || 25 ||

When you bring suffering to this ‘other’ (when you forget this ‘I am’ and fall into your mind) then, that Reality has become this impure **vaikhari*. Then that One who is within everyone is beating up Its own Self. *(Fourth speech, the spoken words, the concepts and hopes and harsh words)

26. पेरलें ते उगवतें। बोलण्यासारखें उत्तर येतें।
तरी मग करकश बोलावें तें। काये नमित्य॥ २६॥
perileṁ te ugavateṁ | bolanyāsārikheṁ uttara yeteṁ |
tarī maga karkaśa bolāveṁ teṁ | kāye nimitya || 26 ||

Whatever that Reality has sown, that will grow. So when there is this continuous ‘speech’ then, the reply will be ‘I am’. Knowing this, what is the reason for that Reality to ‘speak’ harshly (worldly thinking and talk only brings more worldly thinking and talk)?

27. आपल्या पुरुषार्थवैभवं। बहुतांस सुखी करावें।
परंतु कष्टी करावें। हे राक्षसी क्रिया॥ २७॥
āpalyā puruṣārthavaibhaveṁ | bahutāṁsa sukhī karāveṁ |
paraṁtu kaṣṭī karāveṁ | he rākṣeśī kriyā || 27 ||

If you gain this glory that is the wealth of the *purush* then, this ‘all’ will be made happy. But if you give it distress then, your actions are that of a lazy, gluttonous and sleepy man.

28. दंभ दर्प अभिमान। क्रोध आणी कठणि वचन।
हें अज्ञानाचें लक्षण। भगवद्गीतेंत बोललें॥ २८॥
daribha darpa abhimāna | krodha āṇī kaṭhiṇa vacana |
heṁ ajñānācerṁ lakṣaṇa | bhagavadgīteṁta bolileṁ || 28 ||

Then there is hypocrisy, insolence, pride, anger and harsh talk (ie. “I am so and so”). Then this soft ‘speech’ that is found when you study this ‘song’ of God has the attention of the ignorant.¹²

29. जो उत्तम गुणें शोभला। तोच पुरुष माहा भला।
कतियेक लोक तयाला। शोधीत फरिती॥ २९॥
jo uttama guṇeṁ śobhalā | toci puruṣa māhā bhalā |
kityeka loka tayālā | śodhīta phiratī || 29 ||

But when that *purush* is adorned with this superior *guna*, then that *purush* is most virtuous. He is the One within the ‘many’ languages and for Him, this world searches and wanders here and there.

30. करयिवणि शब्दज्ञान। तेंच सिवानाचें वमन।
भले तेंथें अवलोकन। कदापी न करती॥ ३०॥

¹²*ranjit maharaj* tells the the story of the old lady who would not feel content that day until she had spoken some bad words to someone. The whole village was tired of her. Then she went to a Saint living outside the village; she gave him many bad words but he did not reply. Finally she was silent and bowed down at his feet. The mind is like this old lady.



*kriyevīṇa śabdajñāna | teṁci svānāceri vamaṇa |
bhale tetheṁ avalokana | kadāpī na karitī || 30 ||*

Without this action of the ‘all’ and knowledge of this ‘I am’, that Reality appears as the harsh words that are no better than the vomit of a dog. The virtuous *purush* will not ever glance at that.

31. मनापासून भक्ति करणें। उत्तम गुण अगत्य धरणें।
तया माहांपुरुषाकारणें। धुंडीत येती॥ ३१ ॥
*manāpāsūna bhakti karaṇeṁ | uttama guṇa agatya dharaṇeṁ |
tayā māhāmpuruṣākāraṇeṁ | dhumḍīta yetī || 31 ||*

Devotion is to arise from the mind and that superior *guṇa* is to be firmly held ([devotion is this pure sattwa guṇa of effortlessly knowing, just like the sky](#)). Then that One can go searching for that great *purush* ([ie. we are seeking our Self only](#)).

32. ऐसा जो माहानुभाव। तेणें करावा समुदाव।
भक्तियोगें देवाधदिव। आपुला करावा॥ ३२ ॥
*aisā jo māhānubhāva | teṇeṁ karāvā samudāva |
bhaktiyogēṁ devādhideva | āpulā karāvā || 32 ||*

That *purush* is the greatest ‘experience’ and therefore this meeting place of the ‘all’ should be formed. And if you are devoted to this ‘all’ then, you will become the God of gods.

33. आपण आवचर्तिं मरोन जावें। मग भजन कोणें करावें।
याकारणें भजनास लावावे। बहुत लोक॥ ३३ ॥
*āpaṇa āvaciteṁ marona jāveṁ | maga bhajana koṇeṁ karāveṁ |
yākāraṇeṁ bhajanāsa lāvāve | bahuta loka || 33 ||*

If you should suddenly die then, how will you make this *bhajan*? Therefore while you have life, establish the *nirgun bhajan* by means of this ‘speech’ ([ie. forget everything](#)).

34. आमची प्रतज्ञा ऐसी। कांहीं न मागावें शिष्यासी।
आपणामागें जगदीशासी। भजत जावें॥ ३४ ॥
*āmacī pratijñā aisī | kāmhiṁ na māgāveṁ śiṣyāsī |
āpaṇāmāgeṁ jagadīśāsī | bhajata jāveṁ || 34 ||*

Such should be our vow: This ‘thing’ should not go begging to your disciple ([ie. your disciple is your mind and this ‘I am’ should not want anything from this objective world](#)). And then, when ‘you’ do not exist, there should be the *bhajan* to the Lord of the world ie. *purush* ([devotion after understanding, siddharameshwar maharaj called that, Supreme Devotion](#)).

35. याकारणें समुदाव। जाला पाहजि मोहोछाव।
हातोहातीं देवाधदिव। वोळेसा करावा॥ ३५ ॥
*yākāraṇeṁ samudāva | jālā pāhije mohochāva |
hātohātīṁ devādhideva | voḷesā karāvā || 35 ||*

When you make this ‘speech’ then, there will be such a great celebration at this meeting



place that soon the God of the gods will draw close to you.

36. आता समुदायाकारणें। पाहजिती दोनी लक्षणें।
श्रोतीं येथें सावधपणें। मन घालावें ॥ ३६ ॥
ātā samudāyākāraṇeṁ | pāhijetī donī lakṣaṇeṁ |
śrotīṁ yethēṁ sāvadhapaṇeṁ | mana ghālāveṁ || 36 ||

Now, to go to this meeting place you require the attention of *prakruti/purush*. ‘Here’ (ie. *prakruti*) the mind of the good listener should be alertly fixed with.

37. जेणें बहुतांस घडे भक्ती ते हे रोकडी प्रबोधशक्ती
बहुतांचें मनोगत हातीं। घेतलें पाहजि ॥ ३७ ॥
jeṇeṁ bahutāṁsa ghaḍe bhakti | te he rokaḍī prabodhaśakti |
bahutāṁcereṁ manogata hātīṁ | ghetaleṁ pāhije || 37 ||

When you are devoted to this ‘all’ then, there is the power of ever-present vigilance (*maharaj- be so powerful you pervade everywhere*). Then the intentions of the mind will gratefully accept this intent of the ‘all’ for it just wants to simply know.

38. मागा बोललि उत्तम गुण। तयास मानती प्रमाण।
प्रबोधशक्तीचें लक्षण। पुढें चाले ॥ ३८ ॥
māgā bolile uttama guṇa | tayāsa mānitī pramāṇa |
prabodhaśaktīcereṁ lakṣaṇa | puḍheṁ cāle || 38 ||

When there is this ‘speech’ then, there is this superior *guna* (ie. *pure sattwa*) and in this way, you are showing respect for that established Truth. And then afterwards that power of vigilance will function effortlessly.

39. बोलण्यासारखें चालणें। स्वयें करून बोलणें।
तयाचीं वचनें प्रमाणें। मानती जनीं ॥ ३९ ॥
bolanyāsārikheṁ cālāṇeṁ | svayeriṁ karūna bolaṇeṁ |
tayācīṁ vacaneṁ pramāṇeṁ | mānitī janīṁ || 39 ||

When your action and this ‘speech’ are the same then, this natural ‘speech’ is always there. And afterwards this divine ‘speech’ that is within the people will have respect for that Truth (*within everyone there is this divine ‘speech’ and that One. Who should be given our respect? This world or that One?*).

40. जें जें जनास मानेना। तें तें जनह्मिनीना।
आपण येकला जन नाना। सृष्टिमिधें ॥ ४० ॥
jeṁ jeṁ janāsa mānenā | teṁ teṁ janahi mānīnā |
āpaṇa yekalā jana nānā | sṛṣṭimadheṁ || 40 ||

But if your mind does not respect this ‘speech’ then, it can never have respect for that Reality. Then you are alone in this world of ‘many’ people (*you who are that ‘all’-pervading purush becomes a small jīva lost in a world of ‘many’ thoughts of man and woman and good and bad etc. etc.*).

41. म्हणोन सांगाती असावे। मानत मानत शकिवावे।
हळु हळु सेवटा न्यावे। वविकानें ॥ ४१ ॥



*mhaṇona sāmṅātī asāve | mānata mānata śikavāve |
haḷu haḷu sevātā nyāve | vivekānem || 41 ||*

Therefore, the mind should be taught and when it has respect for these things then it will want to learn. And slowly, slowly, through *vivek* it will leave this body consciousness.

42. परंतु हे वविकाचीं कामें। वविकी करील नेमें।
इतर ते बापुडे भ्रमें। भांडोंच लागले ॥ ४२ ॥
*paraṁtu he vivekācīṁ kāmēṁ | vivekī karīla nemēṁ |
itara te bāpuḍe bhramēṁ | bhāṁḍorīca lāgale || 42 ||*

But these matters of *vivek* are to be determined by the *viveki*. The rest will only begin to quarrel due to their foolishness and delusion.

43. बहुतांसीं भांडतां येकला। शैन्यावांचून पुरवला।
याकारणें बहुतांला। राजी राखावें ॥ ४३ ॥
*bahutāṁsīṁ bhāṁḍatāṁ yekalā | śainyāvāṁcūna puravalā |
yākāraṇēṁ bahutāṁlā | rājī rākhāvēṁ || 43 ||*

But if you quarrel with this ‘all’ then, you will be left alone without your army (ie. [this support of the ‘all’](#)). Therefore you should protect this ‘army of the King’ by means of this ‘speech’ (*maharaj* – [what is the use of being the King, if you have no army?](#)). (*maharaj*- [make the mind your best friend](#))

इति श्रीदासबोधे गुरुशिष्यसंवादे
उत्तमपुरुषनिरूपणनाम समास दहावा ॥ १० ॥ १२.१०
*iti śrīdāsabodhe guruśiṣyasamvāde
uttamapuruṣanirūpaṇanāma samāsa dahāvā || 10 || 12.10*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 12 named „The Discourse of the Best Purush“ is concluded.



Dashaka XIII

Name and Form

॥ दशक तेरावा : नामरूप ॥ १३ ॥

॥ *daśaka terāvā : nāmarūpa* ॥ 13 ॥



13.1 The *vivek* of *atma* and *non-atma*

समास पहलि : आत्मानात्मविवेक

samāsa pahilā : ātmānātmaviveka

|| Śrī Rām ||

1. आत्मानात्मविवेक करावा। करून बरा वविरावा।

ववरोन सदृढ धरावा। जीवामधें॥ १॥

*ātmānātmaviveka karāvā | karūna barā vivarāvā |
vavarona sadṛḍha dharāvā | jīvāmadhem || 1 ||*

1. There should be *vivek* between the *atma* and non-*atma* and then there should be the wise examination of that *atma*. Therefore within the *jīva* there should be this constant examination.

2. आत्मा कोण अनात्मा कोण। त्याचें करावें वविरण।

तेंच आतां नरूपण। सावध ऐका॥ २॥

*ātmā koṇa anātmā koṇa | tyāceṁ karāveṁ vivarāṇa |
teṁci ātām nirūpaṇa | sāvadha aikā || 2 ||*

2. What is the *atma* and what is the non-*atma*? Then, when that *atma* is found it should be carefully examined. Now, listen very alertly to this discourse.

3. च्यार खाणी च्यार वाणी। चौर्यास लिख जीवप्राणी।

संख्या बोलली पुराणी। वरतती आतां॥ ३॥

*cyāri khāṇī cyāri vāṇī | cauṛyāsi lakṣa jīvaprāṇī |
saṁkhyā bolilī purāṇīm | vartatī ātām || 3 ||*

3. When there are the four sources of birth, the four levels of speech then, there is this gross attention of the *eighty-four principles of the *jīva*. And all this counting takes place within this ever present ‘speech’ of that ancient One (but this ever present ‘speech’ is beyond all this counting and concepts. And that most ancient Self has nothing to do with all this).

4. नाना प्रकाराचीं शरीरें। सृष्टींत दसिती अपारें।

तयामधें नरिधारें। आत्मा कवणु॥ ४॥

*nānā prakāricīm śarīreṁ | sṛṣṭīnta disatī apāreṁ |
tayāmadhem nirdhāreṁ | ātmā kavaṇu || 4 ||*

4. When this ‘all’ body becomes these ‘many’ bodies then, that limitless and eternal Self sees through these eyes of flesh. How then can there be the conviction of that *atma*?

5. दृष्टीमधें पाहातो। श्रवणामध्ये ऐकतो।

रसनेमध्ये स्वाद घेतो। प्रत्यक्ष आतां॥ ५॥

*drṣṭīmadhem pāhāto | śravaṇāmadhyeṁ aikato |
rasanemadhyeṁ svāda ghetō | pratyakṣa ātām || 5 ||*

5. But in the eyes, it is that *atma* that sees; in the ears, it is that *atma* that hears; in the



tongue, it is that *atma* that accepts the taste. For in truth, these sensory perceptions are this *sagun* ‘experience’.

6. घ्राणामधे वास घेतो। सर्वांगी तो सप्रशतो।
वाचेमधे बोलवति। जाणोनि शब्द ॥ ६ ॥
ghrāṇāmādhem vāsa gheto | sarvāṅgī to sparśato |
vācemādhem bolavito | jāṇoni śabda || 6 ||

6. In the nose, it is that *atma* that accepts the smell and it is that *atma* hiding within this ‘all’ body, that feels the touch. In the four speeches, there is that *atma* ‘speaking’ and it knows only this ‘word’.

7. सावधान आणचिंचळ। चहुंकडे चळवळ।
येकलाचि चालवी सकळ। इन्द्रियेंद्वारा ॥ ७ ॥
sāvadhāna āṇi caṁcāḷa | cahurṁkaḍe caḷavaḷa |
yekalāci cālavī sakāḷa | indriyēṁdvārā || 7 ||

7. He is alert, moving and very active in every direction. That One alone activates this ‘all’ and these organs of sense and action are His representatives.

8. पाये चालवी हात हालवी। भृकुटी पालवी डोळा घालवी।
संकेतखुणा बोलवी। तोचि आत्मा ॥ ८ ॥
pāye cālavī hāta hālavī | bhr̥kuṭī pālavī ḍolā ghālavī |
saṁketakhunā bolavī | toci ātmā || 8 ||

8. That One moves the feet and moves the hands. That One knits the brow and winks the eye. That One ‘speaks’ this ‘speech’ and in this way He provides a pointer of His true *nirgun* Self (ie. He is not this ‘speech’ but is very close by, knowing this ‘speech’).

9. घटिई लाजवी खाजवी। खोंकवी वोक्वी थुंकवी।
अन्न जेउन उदक सेवी। तोचि आत्मा ॥ ९ ॥
dhiṭāi lājavī khājavī | khōṁkavī vokavī thūṁkavī |
anna jeūna udaka sevī | toci ātmā || 9 ||

9. It is that *atma* that becomes bold and ashamed and it is the *atma* who is made to scratch, cough, vomit and spit. It is that *atma* only who enjoys the food and drinks the water.

10. मळमूत्रत्याग करी। शरीरमात्र सावरी।
प्रवृत्तनिवृत्तविवरी। तोचि आत्मा ॥ १० ॥
maḷamūtratyaḡa karī | śarīramātra sāvarī |
pravṛtti nivṛtti vīvarī | toci ātmā || 10 ||

10. That *atma* makes the gross body to pass urine and stools and He maintains this whole ‘all’ body also. It is His thoughtlessness that makes these worldly thoughts into the thoughtless.

11. ऐके देखे हुंगे चाखे। नाना प्रकारें वोळखे।
संतोष पावे आणी धाके। तोचि आत्मा ॥ ११ ॥
aīke dekhe huṅge cākhe | nānā prakāreṁ volakhe |



sarītoṣa pāve āṇī dhāke | toci ātmā || 11 ||

11. That *atma* listens, watches, smells and tastes; and it is that *atma* who recognises the ways of the ‘many’. It is that *atma* that becomes content and afraid.

12. आनंद वनिद उदेग चिता। काया छयाया माया ममता।

जीवतिवें पावे नाना वेथा। तोचिआत्मा ॥ १२ ॥

ānamda vinoda udega cītā | kāyā chyāyā māyā mamatā |

jīvitverṁ pāve nānā vethā | toci ātmā || 12 ||

12. That *atma* has bliss, it plays and has fun; it gets worried and anxious, but this gross body has covered over that *atma* with affections and attachment. Then due to its *jīva*-ness, that *atma* has to endure ‘many’ suffering.

13. पदार्थाची आस्था धरी। जनीं वाईट बरें करी।

आपल्यां राखे पराव्यां मारी। तोचिआत्मा ॥ १३ ॥

padārthācī āsthā dhārī | janīm vāiṭa bareṁ karī |

āpalyām rākhe parāvyām mārī | toci ātmā || 13 ||

13. That *atma* is the fondness for this original ‘object’ (ie. when everything is forgotten then, what remains is this ‘object’ before you and the experience, ‘I am everything’) and in the people that becomes the *best by understanding and the worst by misunderstanding. That knows how to protect its own (ie. this ‘all’) and it can beat and kill this ‘other/all’ also. *(Thoughtless)

14. युध्ये होतां दोहीकडे। नाना शरीरीं वावडे।

परस्परें पाडी पडे। तोचिआत्मा ॥ १४ ॥

yudhye hotām dohīkaḍe | nānā śarīrīm vāvaḍe |

paraspareṁ pādī paḍe | toci ātmā || 14 ||

14. When there is a war, He is on both sides (ie. this side and the side beyond all this) and in the ‘many’ bodies He wanders and kills and gets killed. That is the *atma* only.

15. तो येतो जातो देहीं वर्ततो। हासतो रडतो परस्तावतो।

समर्थ करंटा होतो। व्यापासारखा ॥ १५ ॥

to yeto jāto dehīm vartato | hāsato raḍato prastāvato |

samartha karaṁṭā hoto | vyāpāsārikhā || 15 ||

15. That *atma* comes and goes and exists within the body. That *atma* laughs, cries and repents. According to Its pervasiveness, that can be the Master or a lowly beggar also.

16. होतो लंडी होतो बळकट। होतो वदियावंत होतो धट।

न्यायेवंत होतो उत्तुधट। तोचिआत्मा ॥ १६ ॥

hoto laṇḍī hoto baḷakaṭa | hoto vidyāvaṁta hoto dhaṭa |

nyāyevaṁta hoto utdhaṭa | toci ātmā || 16 ||

16. That *atma* becomes very strong and powerful. That *atma* becomes wise and bold. That *atma* is the possessor of wise judgement (‘I am the *atma*’) and arrogance (‘I am a body’).



17. धीर उदार आणकृपेण। वेडा आणवचिक्षण।
उछक आणसहषिण। तोचिआत्मा ॥ १७ ॥
dhīra udāra āṇi kṛpeṇa | veḍā āṇi vicakṣaṇa |
uchaka āṇi sahiṣṇa | toci ātmā || 17 ||

17. That *atma* is patience, generosity and miserliness; it is mad for the objects of the world and intelligent; that *atma* is uncontrolled and patiently forbearing also.

18. वदिया कुवदिया दोहकिडे। आनंदरूप वावडे।
जेथें तेथें सर्व्वांकडे। तोचिआत्मा ॥ १८ ॥
vidyā kuvidyā dohikaḍe | ānandarūpa vāvaḍe |
jethem tethem sarvāṅkaḍe | toci ātmā || 18 ||

18. That *atma* is the understanding and misunderstanding that comes to *prakṛuti/purush*. And as His bliss-form, He wanders everywhere with this ‘all’ body.

19. नजि उठे बैसे चाले। धावे धावडी डोले तोले।
सोइरे धायेरे केले। तोचिआत्मा ॥ १९ ॥
nije uṭhe baise cāle | dhāve dhāvāḍī ḍole tole |
soire dhāyere kele | toci ātmā || 19 ||

19. He sleeps, gets up, sits motionless, moves, chases and is chased. He nods from side to side and back and forth. It is that *atma* only who establishes the relationships of brother, sister etc.

20. पोथी वाची अर्थ सांगे। ताळ धरी गाऊं लागे।
वाद वेवाद वाउगे। तोचिआत्मा ॥ २० ॥
pothī vācī artha sāṅge | tāḷa dhārī gāūṁ lāge |
vāda vevāda vāuge | toci ātmā || 20 ||

20. He reads religious books and knows the inner meaning also. He holds the cymbals and starts to sing. And it is that *atma* only who indulges in worthless arguments.

21. आत्मा नसतां देहांतरीं। मग तें प्रेत सचराचरीं।
देहसंगें आत्मा करीं। सर्व्वा कांहीं ॥ २१ ॥
ātmā nastāṁ dehāntarīṁ | maga teṁ preta sacarācarīṁ |
dehasaṅgeṁ ātmā karīṁ | sarva kām̐hīṁ || 21 ||

21. If the *atma* is not within the body then, it is that *atma* who becomes the corpse that is seen within this ‘all’ (when you see a corpse before you then, truly it is that *atma* seeing a part of Itself. And when this knowledge/‘all’ is understood then, the body is lifeless like a corpse and this knowledge/‘all’ is alive everywhere). And it is due to the company of this body that, that *atma* can become the ‘doer’ of this ‘all thing’ (ie. due to this body you can understand, who am I? I am that witnessing *purush* within this whole created world of *prakṛuti*. And it is this moving *atma* that does everything).

22. येकेंवणि येक काये। कामा नये वायां जाये।
महणोनिहा उपाये। देहयोगें ॥ २२ ॥
yekēṁviṇa yeka kāye | kāmā naye vāyāṁ jāye |
mhaṇoni hā upāye | dehayogeṁ || 22 ||



22. What is this *jiva* without that *atma*? It can do nothing and is quite worthless. Therefore due to the *atma*'s union with this body, there should be the remedy of this 'speech' and then thoughtlessness should be understood (the only value this body has is to know this thought 'I am' and then with this body of the 'all', realize that thoughtless *atma*).

23. अवघे सूक्ष्माचें कृत्य। जाणती ज्ञानी ॥ २३ ॥
deha anitya ātmā nitya | hāci viveka nityānitya |
avagheṁ sūkṣmāceṁ kṛtya | jāṇatī jñānī || 23 ||

23. The body is destructible and that *atma* is indestructible. This is the *vivek* of the indestructible and destructible. Through this *vivek*, everything becomes this action of *brahman* and He is the Knower and *gnyani*.

24. पंडी देहधर्ता जीव। ब्रह्मांडी देहधर्ता शवि।
 ईश्वरतनुचतुष्टये सर्व। ईश्वर धर्ता ॥ २४ ॥
pīṇḍī dehadhartā jīva | brahmāṇḍīm dehadhartā śiva |
īśvaratanucatūṣṭaye sarva | īśvara dhartā || 24 ||

24. The holder within this individual body/*pinda* is a *jiva* and the holder within the universal body/*brahmanda* is *shiva*. Then the four bodies of **ishwara* are this 'all' and *ishwara* is its holder (then the *pinda* with its four bodies does not remain, the the first two bodies of *brahmanda* do not remain and this is the 'all' of knowledge). **(shiva/purush)*

25. तरगुणापरता जो ईश्वर। अर्धनारीनटेश्वर।
 सकळ सृष्टीचा वसितार। तेथून जाला ॥ २५ ॥
triguṇāpartā jo īśvara | ardhanārīṇaṭeśvara |
sakaḷa sṛṣṭīcā vistāra | tethūna jālā || 25 ||

25. *ishwara* is that Witness beyond the three *gunas*; He is the Lord who is half-female and half-male. From that *brahman* 'there', there has come this 'all' of *ishwara* and then this expansion of the gross world.

26. बरवें वचारून पाहीं। स्त्री पुरुष तेथें नाहीं।
 चंचळरूप येतें काहीं। प्रत्ययासी ॥ २६ ॥
baraveri vicārūna pāhīm | strī puruṣa tethēṁ nāhīm |
cañcālarūpa yetēṁ kāmhīm | pratyayāsī || 26 ||

26. By clearly understanding thoughtlessness, there is neither a man nor a woman 'there' and this moving 'thing' (ie. *sagun*) 'here' will become that *nirgun* understanding.

27. मुळीहून सेंवटवरी। ब्रह्मादिपिप्लीका देहधारी।
 नित्यानित्य वविक चतुरी। जाणजे ऐसा ॥ २७ ॥
mulīmḥūna seṁvaṭavarī | brahmādi piplikā dehadhārī |
nityānitya viveka caturīm | jāṇije aisā || 27 ||

27. From the root to the end there is One. He is *brahma* etc. and He is the holder of the body of the **ant*. Therefore this *vivek* of the indestructible and destructible should be known by the wise. **(Every living creature is created by these three gunas; every*



creature knows, has ignorance and thinks according to its capacity)

28. जड तत्तुकेँ अनतिय। आणसूक्ष्म तत्तुकेँ नतिय।
याहमिधयेँ नतियानतिय। पुढेँ नरिपलिं ॥ २८ ॥
jaḍa titukerñ anitya | āṇi sūkṣma titukerñ nitya |
yāhimadhyeñ nityānitya | puḍheñ niropileñ || 28 ||

28. Whatever is inert is destructible and whatever is *brahman* is indestructible. Therefore within this ‘speech’, further discrimination between indestructible and destructible is required and this is the discourse ahead (ie. there is nothing but *brahman*. But to understand this, *vivek* is required. First to establish this moving ‘all’ with this hidden *atma* and then that still *paramatma*).

29. स्थूल सूक्ष्म वोलांडलिं। कारण माहाकाराण सांडलिं।
वरिाट हरिणयगर्भ खंडलिं। वविकानेँ ॥ २९ ॥
sthūla sūkṣma volāṇḍileñ | kāraṇa mākārāṇa sāmḍileñ |
virāṭa hiraṇyagarbha khaṇḍileñ | vivekāneñ || 29 ||

29. By this *vivek*, the gross and subtle bodies (of the *pinda*) are passed over and the causal and supra-causal are left aside. By this *vivek*, the gross and subtle universal bodies are also eliminated (ie. *virat*, *hiranyagarbha* of *brahmanda*).

30. अव्याकृत मूलप्रकृती। तेथेँ जाऊन बैसली वृत्ती।
तेँ वृत्तविहावया नवृत्ती। नरूपण ऐका ॥ ३० ॥
avyākṛta mūlaprakṛtī | tetheñ jāūna baisalī vṛttī |
teñ vṛtti vīhāvayā nivrṛtī | nirūpaṇa aikā || 30 ||

30. Then what remains is the universal causal/*avyakrut* and universal supra-causal/*mula-prakruti*¹ (ie. ‘I am He’). ‘There’, this knowing *vritti* has come and sat itself down. This *vritti* should become that *nivritti*/thoughtless. Therefore listen to this discourse ahead.

31. आत्मानात्मावविक बोललि। चंचळात्मा प्रत्यया आला।
पुढलिं समासीं नरिपलि। सारासार वचिर ॥ ३१ ॥
ātmānātmāviveka bolilā | caṇḍalātmā pratyayā ālā |
puḍhile samāsīñ niropilā | sārāsāra vicāra || 31 ||

31. This ‘speech’ is the *vivek* of *atma* and non-*atma*, and this moving *atma* brings that still *nirgun* understanding. Within the composition of words ahead there is that *vivek* between the thoughtless essence and the (moving) non-essence (after the *vivek* of *atma* and non-*atma*, two of the eight bodies of *maya* still remain. Therefore thoughtlessness has to be understood).

इत शिरीदासबोधे गुरुशषियसंवादे
आत्मानात्मावविकनाम समास पहलि ॥ १ ॥ १३.१

¹ *siddharameshwar maharaj*- Space is not the fifth element but is knowledge. Supra-causal and causal bodies are also not bodies but they are knowledge. Earth, water, fire and wind are the four elements and the two bodies are gross and subtle. The concept of space is relative to the other four elements and the concept of causal and supra-causal bodies is relative to the other two bodies. These concepts are only to make the understanding easier.



iti śrīdāsabodhe gururśiṣyasamvāde
ātmānātmāvivekanāma samāsa pahilā || 1 || 13.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 13 named „The vivek of atma and non-atma“ is concluded.



13.2 Discourse on Essence/Non-essence

समास दुसरा : सारासारनिरूपण

samāsa dusarā : sārāsāranirūpaṇa

|| Śrī Rām ||

1. ऐका सारासार वचिर। उभारलें जगडंबर।

त्यांत कोण सार कोण असार। वविकें वोळखावा ॥ १ ॥

aikā sārāsāra vicāra | ubhāraleṁ jagadambara |

tyānta koṇa sāra koṇa asāra | vivekeṁ volakhāvā || 1 ||

1. If you listen then, there can be the *vivek* between that thoughtless essence and non-essence. This whole structure of the world is imagined. Therefore within this, recognize by *vivek* what is the essence and what is the non-essence.

2. दसिल तें नासेल। आणियेईल तें जाईल।

जें असतचि असेल। तेंचि सार ॥ २ ॥

disela teṁ nāsela | āṇi yeīla teṁ jāīla |

jeṁ asataci asela | teṁci sāra || 2 ||

2. When a world is seen then, that Reality will not recognized and when this *mula maya* comes then, that Reality will go away. But when this *mula maya* (ie. non-essence) becomes That which always is and always will be, then there is that essence.

3. मागां आतमानात्मावविक बोललि। अनात्मा वोळखोन सांडलि।

आत्मा जाणतां लागला। मुळींचा मूळतंतु ॥ ३ ॥

māgām ātmānātmāviveka bolilā | anātmā volakhona sāṁḍilā |

ātmā jāṇatām lāgalā | mulīṁcā mūlatantū || 3 ||

3. Previously there was this ‘speech’ of *atma/non-atma vivek* and the non-*atma* was recognised and left aside. Then what remained is the *atma* knowing this original ‘I am’ connection at the source (therefore He is witnessing *mula maya* and He is appearing as His reflection).

4. मुळीं जे राहिली वृत्ती जाली पाहिली नवृत्ती

सारासार वचिर श्रोतीं। बरा पाहावा ॥ ४ ॥

mulīm je rāhili vṛtti | jāli pāhile nivṛtti |

sārāsāra vicāra śrotīm | barā pāhāvā || 4 ||

4. At this source, this knowing *vṛtti* of *mula maya* remains and this should become *nivṛtti*. Within the listener, there is that essence and this non-essence (ie. *vṛtti*) and therefore the wise listener should understand thoughtlessness. (First the listener knows the moving, this is the non-essence. Now the wise listener should discover that essence that is the still thoughtless Self)

5. नित्यानित्य वविक केला। आत्मा नित्यसा नविडलि।

नवृत्तीरूपें हेत उरला। नराकारी ॥ ५ ॥

nityānitya viveka kelā | ātmā nityasā nivaḍilā |

nivṛtīrūpeṁ heta uralā | nirākārīm || 5 ||



5. The *vivek* of the indestructible/destructible was made and the indestructible *atma* was chosen. But still there is this knowing *vritti* (then that *atma* is appearing as its reflection; knowledge). It is the original desire/intent remaining within that formless *nivritti*.

6. हेतु म्हाणजि तो चंचळ। नरिगुण म्हाणजि नशिचळ।
 सारासारवचिरें चंचळ। होऊन जातें ॥ ६ ॥
heta mhaṇije to caṁcala | nirguṇa mhaṇije niścala |
sārāsāravicāreṁ caṁcala | hoūna jāteṁ || 6 ||

6. This original intent means that *atma* and this moving ‘all’ and that *nirgun* means the still. Due to the thoughtlessness of essence/non-essence, this moving gets destroyed.

7. चळे म्हाणोर्नातें चंचळ। न चळे म्हाणोर्नाशिचळ।
 नशिचळीं उडे चंचळ। नशिचयेसीं ॥ ७ ॥
cale mhaṇoni teṁ caṁcala | na cale mhaṇoni niścala |
niścalīm uḍe caṁcala | niścayesīm || 7 ||

7. There is some agitation and therefore there is the moving. If there is no agitation then, there is the still. And in the still, this moving completely flies away.

8. ज्ञान आणउपासना। दोनी येकचिपाहाना।
 उपासनेकरितां जना। जगोद्धार ॥ ८ ॥
jñāna āṇi upāsanā | donī yekaci pāhānā |
upāsanekaritām janā | jagoddhāra || 8 ||

8. When knowledge/*gnyan* and *worship/*upasana* remain, then that One within this *prakruti*/*purush* has not been understood. Still, on account of this worship, the mind gets lifted out of this gross world (through worship one becomes this world beyond, knowledge). *(To take the mind that was sitting with the objects and place it near God; and the one who is in the vicinity of God is this moving form)

9. द्रष्टा साक्षी जाणता। ज्ञानधन चैतन्यसत्ता।
 ज्ञान देवचित्त्वता। बरें पाहा ॥ ९ ॥
draṣṭā sāksī jāṇatā | jñānadhana caitanyasattā |
jñāna devaci tatvata | bareṁ pāhā || 9 ||

9. When there is the seer or Witness or Knower then, there is this full of knowledge and this power or creative energy or *chaitanya*. Then that God has in truth become this knowledge; therefore understand the best (ie. thoughtlessness).

10. त्या ज्ञानाचें वज्जान होतें। शोधून पाहा बहुत मतें।
 चंचळ अवघें नासतें। येणें प्रकारें ॥ १० ॥
tyā jñānācēṁ vijñāna hotēṁ | śodhūna pāhā bahuta matēṁ |
caṁcala avagheṁ nāsateṁ | yeṇēṁ prakāreṁ || 10 ||

10. Then this knowledge/*gnyan* is *vignyan* (beyond knowledge). If you search with the mind then, this ‘all’ can be understood and when both the gross creation and this moving ‘all’ get destroyed by thoughtlessness then, there is that essence.



11. नासविंत नासेल क नासेना। ऐसा अनुमानच आहे मना।
तरी तो पुरुष सहसा ज्ञाना। अधिकार नव्हे ॥ ११ ॥
nāsivaṁta nāsela kiṁ nāsenā | aisā anumānaci āhe manā |
tārī to puruṣa sahasā jñānā | adhikāra navhe || 11 ||

11. Has the destructible been destroyed or has it not? If such conjecture remains then, there is doubt and it means the mind still remains. Then that *purush* is not worthy of that *nirgun* understanding (as long as you continue to look for that indestructible within the destructible, you remain a separate mind. He is no-mind and you must become thoughtless).

12. नतिय नश्चये केला। संदेह उरतच गेला।
तरी तो जाणावा वाहावला। माहा मृगजळीं ॥ १२ ॥
nitya niścaye kelā | saṁdeha urataci gelā |
tārī to jāṇāvā vāhāvalā | māhā mṛgaḷīm || 12 ||

12. If there is the conviction of that indestructible but doubt still remains then, you should know that, the *atma* has been sweep away in this great mirage of *maya* (this conviction is for that indestructible *atma*'s reflection; and you are being deceived by *maya*).

13. क्षयेचि नाही जो अक्षई। व्यापकपणें सर्वां ठाई।
तेथे हेत संदेह नाही। नरिवकिरीं ॥ १३ ॥
kṣayeci nāhīm jo akṣai | vyāpakapaṇeṁ sarvām ṭhāīm |
tethe heta saṁdeha nāhīm | nirvikārīm || 13 ||

13. That **purush* which cannot be destroyed is the indestructible and due to His pervasiveness there is this place of the 'all' (His presence illuminates this destructible 'all'). But 'there' in that unmodified, this original intent and doubt are not. **(He uses knowledge but remains untouched)*

14. जें उदंड घनदाट। आद्य मध्य सेवट।
अचळ अढळ अतुट। जैसैं तैसैं ॥ १४ ॥
jeṁ udanḍa ghanadāṭa | ādya madhya sevaṭa |
acala aḍhala atuṭa | jaisēṁ taisēṁ || 14 ||

14. Then this *mula maya*, full of knowledge, is that vast *paramatma*, at the beginning, middle and end. That does not change, fall down or break. It is, as It is.

15. पाहातां जैसैं गगन। गगनाहून तें सघन।
जनचि नाही नरिजन। सदोदति ॥ १५ ॥
pāhātāṁ jaisēṁ gagana | gaganāhūna teṁ saghana |
janaci nāhīm niranjana | sadodita || 15 ||

15. If you see it, then it is like the **sky*. But that Reality is fuller than the sky. It is void of mind and is the *niranjan*/beyond knowledge and ever-arisen/*sadodita*. **(Sky/space has this quality of ignorance in it; see 13.6.19- Due to the union with the limiting concept of wind there is space and when there is no limiting concept then there can be no space and what remains is that inconceivable Self)*



16. चर्मचक्षु ज्ञानचक्षु। हा तौ अवघाच पूर्वपक्षु।

नरिगुण ठाईचा अलक्षु। लक्षवेना ॥ १६ ॥

carmacakṣu jñānacakṣu | hā tom avaghāca pūrvapakṣu |
nirguṇa ṭhāīmācā alakṣu | lakṣavenā || 16 ||

16. When you see with these physical eyes then that thoughtless Self is all these gross objects and when you see with the eyes of knowledge then, that *atma* is this original hypothesis ('I am He'). In that place of *nirgun*, one cannot concentrate on That which cannot be concentrated on.

17. संगत्यागेंवणि कांहीं। परब्रह्म होणार नाही।

संगत्याग करून पाहीं। मौन्यग्रभा ॥ १७ ॥

saṅgatyāgeṁviṇa kāmhiṁ | parabrahma hoṇāra nāhiṁ |
saṅgatyāga karūna pāhiṁ | maunyagarbhā || 17 ||

17. Without giving up the company of this 'thing', that *parabrahman* will not be. By giving up this attachment, one understands that 'essence of silence'.

18. नरिशतां अवघेंचि नरिशलें। चंचळ ततिकें नघोन गेलें।

नशिचळ परब्रह्म उरलें। तेंचिसार ॥ १८ ॥

nirśatām avagheṁci nirśaleṁ | caṁcala titukeṁ nighona gelem |
niścala parabrahma uralem | teṁci sāra || 18 ||

18. The inferior gross objects get destroyed and whatever is moving, that much also goes away. The still *parabrahman* remains. This only is the essence.

19. आठवा देह मूल माया। नरिशोन गेल्या अष्टकाया।

साधु सांगती उपाया। कृपालुपणें ॥ १९ ॥

āṭhavā deha mūla māyā | nirśona gelyā aṣṭakāyā |
sādhū sāṅgati upāyā | kṛpālupaṇem || 19 ||

19. The eighth body is *mula maya*. When it is wiped out then, the eight bodies are all gone. To this remedy of 'I am' the *sadhu* tenderly tells, 'No, you do not exist'.

20. सोहं हंसा तत्त्वमसी। तें ब्रह्म तूं आहेसी।

वचिर पाहातां स्थिति ऐसी। सहजच होते ॥ २० ॥

sohaṁ haṁsā tatvamasī | teṁ brahma tūṁ āhesī |
vicāra pāhātām sthiti aisī | sahajaci hote || 20 ||

20. *so-ham*, *ham-sa* and *tattvamasī*. They mean, 'You are that *brahman*'. When one understands thoughtlessness then, this state does not remain and there is that natural state (ie. *stateless state*).

21. साधक असोन ब्रह्म उरलें। तेथें वृत्तसिन्धु जालें।

सारासार वचिरलें। येणें प्रकारें ॥ २१ ॥

sādhaka asona brahma uralem | tetheṁ vṛttisunya jālem |
sārāsāra vicārilem | yeṇem prakāreṁ || 21 ||



21. If though being *brahman*, the *sadhak* remains then, ‘there’ the ‘*vritti*² of zero’ has arisen. Still on account of this zero-form, there can be that thoughtless essence when this knowing *vritti* is destroyed (*maharaj- when you know all is zero then, you are beyond zero or not?*).
22. तें तापेना ना नविना। उजळेना ना काळवंडेना।
डहुळेना ना नविळेना। परब्रह्म तें ॥ २२ ॥
teṁ tāpenā nā nivenā | ujaḷenā nā kāḷavarṇḍenā |
ḍahuḷenā nā nivaḷenā | parabrahma teṁ || 22 ||
22. That *parabrahman* does not get hot or cold. It does not shine or become dark. It does not get spoiled nor does it become pure.
23. दसिना ना भासेना। उपजेना ना नासेना।
तें येना ना जाईना। परब्रह्म तें ॥ २३ ॥
disenā nā bhāsenā | upajenā nā nāsenā |
teṁ yenā nā jāīnā | parabrahma teṁ || 23 ||
23. That *parabrahman* is not seen nor does it appear. It does not take birth nor does it die. That Reality neither comes nor goes.
24. तें भजिना ना वाळेना। तें वडिना ना जळेना।
जयास कोणीच नेईना। परब्रह्म तें ॥ २४ ॥
teṁ bhajenā nā vāḷenā | teṁ vajiṇenā nā jaḷenā |
jayāsa koṇīca neīnā | parabrahma teṁ || 24 ||
24. That Reality does not get wet or dry. That Reality cannot be extinguished or set alight. When that *purush* does not get lead away to this ‘all’ then, it is that *parabrahman*.
25. जें सनमुखचिहुंकडे। जेथें दृश्य भास उडे।
धन्य साधु तो पवाडे। नरिवकिरीं ॥ २५ ॥
jeṁ sanmukhaci cahumkāḍe | jethēṁ dṛśya bhāsa uḍe |
dhanya sādhu to pavāḍe | nirvikārīm || 25 ||
25. *mula maya* is facing you, in every direction. When this visible appearance ‘here’ takes flight then, blessed is that *sadhu* for He has entered within the unmodified.
26. नरिवकिल्पीं कल्पनातीत। तोचि वोळखावा संत।
येर अवघेचि असंत। भ्रमरूप ॥ २६ ॥
nirvikalpīm kalpanātīta | toci voḷakhāvā saṁta |
yera avagheci asaṁta | bhramarūpa || 26 ||
26. In that *nirvikalpa* ‘beyond imagination’, the Saint should be recognized. The rest, due to these ‘many’ things, are not Saints and are caught in delusion.
27. खोटें सांडून खरें घ्यावें। तरीच परीक्षवंत म्हणावें
असार सांडून सार घ्यावें। परब्रह्म तें ॥ २७ ॥
khoṭeṁ sāmḍūna khareṁ ghyāvēṁ | tarīca parīkṣavaṁta mhaṇāvēṁ
asāra sāmḍūna sāra ghyāvēṁ | parabrahma teṁ || 27 ||

²The zero *vritti* understands ‘nothing is there’. But still he is there and this is a *sadhak* and not a *siddha*



27. Leaving aside the false, one should accept the Truth; then only should one be called a true examiner. When the non-essence is throw off then, that essence can be accepted and that is *parabrahman*.

28. जाणतां जाणतां जाणीव जाते। आपली वृत्ततिद्रूप होते।
आत्मनविदन भक्ति ते। ऐसी आहे ॥ २८ ॥
jāṇatāṁ jāṇatāṁ jāṇīva jāte | āpalī vṛtti tadrūpa hote |
ātmanivedana bhakti te | aisī āhe || 28 ||

28. By continuously knowing, that knowing goes off and your *vṛtti* becomes like that *nivṛtti*. This is the ninth devotion and it is the ‘surrender to the *atma*’ and it is that Reality.

29. वाच्यांशं भक्तिमुक्ति बोलावी। लक्ष्यांशं तद्रूपता वविरावी।
वविरतां हेतु नुरावी। ते तद्रूपता ॥ २९ ॥
vācyāṁśeṁ bhakti mukti bolāvē | lakṣyāṁśeṁ tadrūpatā vīvarāvī |
vīvaratāṁ hetu nurāvī | te tadrūpatā || 29 ||

29. Due to this ‘word’ meaning there is this ‘spoken’ liberation *(‘I am He’/knowledge) and due to the implied meaning, there is the thoughtlessness of pure knowledge. And due to this thoughtlessness, this original intent does not remain and there is that Reality. *(*tattvasmī* means, You are That. First this You must be understood. It is the ‘word’ meaning and this ‘I am’ remains. Then That should be understood. It is the implied meaning and it is what remains when you do not)

30. सद्रूप चद्रूप आणतिद्रूप। सस्वरूप म्हणजि आपलें रूप।
आपलें रूप म्हणजि अरूप। तत्वनरिश्नाउपरी ॥ ३० ॥
sadrūpa cidrūpa āṇi tadrūpa | sasvarūpa mhaṇije āpaleṁ rūpa |
āpaleṁ rūpa mhaṇije arūpa | tatvanirśanāuparī || 30 ||

30. There is this existence-form/*satrup*, this knowledge-form/*chidrup* and that pure knowledge. That is the true *swarup* and it means your form. And your form means without form, when the elements are eliminated (when even the space and wind are no more). (Existence and knowledge are qualities of *sagun* and not pure knowledge. Your *swarup* is formless, free of existence and knowledge)

इति श्रीदासबोधे गुरुशषियसंवादे
सारासारनिरूपणनाम समास दुसरा ॥ २ ॥ १३.२
iti śrīdāsabodhe guruśiṣyasamvāde
sārāsāranirūpaṇanāma samāsa dusrā || 2 || 13.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 13 named „Discourse on Essence/Non-essence“ is concluded.

13.3 The Creation

समास तसिरा : उभारणीनरूपण

samāsa tisarā : ubhāraṇīnirūpaṇa

|| Śrī Rām ||

1. ब्रह्म घन आणपोकळ। आकाशाहून वशिळ।

नरिमळ आणनिश्चळ। नरिविकारी॥ १॥

brahma ghana āṇi pokaḷa | ākāśāhūna viśāḷa |

nirmala āṇi niścala | nirvikārī || 1 ||

1. When there is *brahman* and this pervading and empty knowledge then, from this space, He has expanded (then that *brahman* is appearing as this ‘all’. Then He is space and this wind of *mula maya*). And when He is pure and still then, He is within the unmodified (*parabrahman* has never and will never lose Himself; thus He is forever free. But when there is *brahman* then, there is *maya* and she appears and conceals Him. And when all the limiting concepts and the eight bodies are given up then, He is that pure and still *parabrahman*. Thus when *maya* is forever dissolved, like the salt dropped in the ocean, then she is not and *brahman* is also not)

2. ऐसेंचि असतां कतियेक काळ। तेथें आरंभला भूगोळ।

तया भूगोळांचे मूळ। सावध ऐका॥ २॥

aīseṁci asatām kityeka kāḷa | tethēṁ āraṁbhalā bhūgola |

tayā bhūgolāṁce mūḷa | sāvadhā aikā || 2 ||

2. In this way, there is that One within the ‘many’ and this ‘time’ of the ‘all’ (ie. *purush/prakruti* or *brahman/maya*) and then, ‘there’, the earth starts to take form (ie. *objectification first starts with this ‘all’*). But how can that Reality be called the origin of this earth? Therefore listen carefully.

3. परब्रह्म असतां निश्चळ। तेथें संकल्प उठला चंचळ।

तयास बोलजि केवळ। आदनिरायेण॥ ३॥

parabrahma asatām niścala | tethēṁ saṁkalpa uṭhilā caṁcala |

tayāsa bolije kevala | ādinārāyeṇa || 3 ||

3. That *parabrahman* is still. But when ‘there’, there arises a movement then, there is the desire to know and then, that pure knowledge should be called *adi-narayana* (the original *narayana* and Knower, who is accompanied by His consort *lakshmi*). (From *brahman*, *maya* appears and then on account of His delusion, He gets called many names. While *parabrahman* has nothing to do with all this)

4. मूलमाया जगदेश्वर। त्यासीच महणजि शङ्खगुणैश्वर।

अष्टधा प्रकृतीचा वचिर। तेथें पाहा॥ ४॥

mūlamāyā jagadeśvara | tyāsīca mhaṇaji śaṅkhaṅaiśvara |

aṣṭadhā prakṛtīcā vicāra | tethēṁ pāhā || 4 ||

4. Then there is this *mula maya* and her Lord/*mula purush* and that gets called the Lord with six qualities. Then there is this eight-fold *prakruti* and that thoughtless Self.



Therefore understand that *brahman* ‘there’.

5. ऐलकिडे गुणक्षोभणी। तेथें जनम् घेतला त्रिगुणी।

मूळ वोंकाराची मांडणी। तेथून जाणावी ॥ ५ ॥

ailikāḍe guṇakṣobhinī | tethēṁ janma ghetalā triguṇīṁ |

mūla voṁkārācī māṁḍaṇī | tethūna jāṇāvī || 5 ||

5. On this side of *mula maya* is *guna-kshobhini* (ie. in *vidya maya* or *mula maya* there is the sudden bursting out of the *gunas*. This begins with the *sattwa guna* and there is the knowing of something outside of myself. Then there is forgetting ie. *tamo guna* and the great elements get formed and this brings *rajo guna* ie. body consciousness) and then, ‘there’ takes birth in these three *gunas* (ie. *avidya maya* “I am a body”). But the *gunas* origin and the place where they come together once more is this *aum*-form and this should be known from ‘there’ (ie. know this knowledge; transcend this knowledge and then use it from that formless place beyond knowledge/*brahman* ie. maintain detachment).

6. अकर उकार मकार। तनी मळोन वोंकार।

पुढें पंचभूतांचा वसितार। वसितारला ॥ ६ ॥

akara ukāra makāra | tinī mṛṇona voṁkāra |

pudhēṁ paṁcabhūtāṁcā vistāra | vistāralā || 6 ||

6. There is the *a*-form, *u*-form and *m*-form and when these three come together, there is this *aum*-form. But when from this *aum* there is the expansion of the five great elements then, these three worlds get formed (ie. *a*-waking, *u*-dream and *m*-deep sleep).

7. आकाश म्हणजितें अंतरात्मासी। तयापासून जनम् वायोसी।

वायोपासून तेजासी। जनम् जाला ॥ ७ ॥

ākāśa mhaṇijetēṁ antaratmyāsī | tayāpāsūna janma vāyosī |

vāyopāsūna tejāsī | janma jālā || 7 ||

7. The space element can be called the *antar-atma* (ie. witnessing *atma* of the moving). From this the wind was born and from the wind the fire comes into being (in the wind element there is effortless knowing; both inside and outside are the same. Then there is the fire element and the knowing of a world outside of myself).

8. वायोचा कातरा घसवटे। तेणें उषणें वनह पेटे।

सूर्यबबि तें प्रगटे। तये ठाई ॥ ८ ॥

vāyocā kātarā ghasavaṭe | teṇēṁ uṣṇēṁ vanhi peṭe |

sūryabimba teṁ pragaṭe | taye ṭhāī || 8 ||

8. When the wind undergoes constant friction then there is the kindling of hot fire. Then that Reality is a place and this disc of the sun manifests there (ie. the wind only knows and when this knowing meets with itself then, something other than its self is felt. This manifestation is on account of the fire element and from this knowing a world outside will be revealed. This fire is the sun within each of us that reveals this world and not the sun in the sky above).

9. वारा वाजतो सीतळ। तेथें नरिमाण जालें जळ।

तें जळ आळोन भूगोळ। नरिमाण जाला ॥ ९ ॥

vārā vājato sitala | tethēṁ nirmāṇa jālēṁ jaḷa |



tem jala ālona bhūgoḷa | nirmāṇa jālā || 9 ||

9. When the wind blows cool then, ‘there’ water is created. Then that Reality is the solidifying of this water and the earth is created (when thoughts and desires arise then, forms appear within this outside world and your attention becomes more limited).

10. त्या भूगोळाचे पोटी। अनंत बीजांचिया कोटी।
पृथ्वी पाण्या होता भेटी। अंकुर नघिती ॥ १० ॥
tyā bhūgolāce poṭīm | ananta bījānciyā koṭī |
prthvī pāṇyā hotā bheṭī | amkura nighatī || 10 ||

10. Within the womb of this earth there lies this seed of the pure *sattwa guna* *(knowledge) and that endless *atma*. But when this seed meets with this earth and the water element then, a sprout comes out (here the *gunas* have manifested and then out of knowledge there appears ‘many’ forms made of the gross elements; *maharaj* – from the sprout house of knowledge the whole world comes). *(Where knowledge and the unmanifest *gunas* and elements reside; where further objectification lies dormant)

11. पृथ्वी वल्ली नाना रंग। पतरें पुष्पांचे तरंग।
नाना स्वाद ते मग। फळें जाली ॥ ११ ॥
prthvī vallī nānā raṅga | patreṅ puṣpāñce taraṅga |
nānā svāda te maga | phaleṅ jālī || 11 ||

11. This *earth is a creeper of ‘many’ splendours and appearances. There are the fanciful imaginings of leaves and flowers, with ‘many’ tastes. And afterwards that Reality appears as the fruits.³ *(The individual objects with name and form have appeared and when there is further imagination on account of good, bad etc. and the ego of the body makes this world its reality)

12. पतरें पुष्पें फळें मुळें। नाना वर्ण नाना रसाळें।
नाना धान्यें अनर्ने केवळें। तेथून जाली ॥ १२ ॥
patreṅ puṣpeṅ phaleṅ muḷeṅ | nānā varṇa nānā rasāḷeṅ |
nānā dhānyeṅ annerṇe kevaḷeṅ | tethūna jālīm || 12 ||

12. Due to this root of *mula maya* there are the leaves, flowers and fruits and then, there are ‘many’ colours and classes and ‘many’ experiences and emotions. Due to this food of ‘I am’, there are the ‘many’ grains and all this has appeared from that pure knowledge ‘there’.

13. अन्नापासून जालें रेत। रेतपासून प्राणी नपिजत।
ऐसी हे रोकडी प्रचति। उत्पत्ततीची ॥ १३ ॥
annāpāsūna jāleṅ reta | retāpāsūna prāṇī nipajata |
aīsī he rokaḍī pracita | utpattīcī || 13 ||

13. From this *‘food’ there has come the seminal fluid (ie. gross body objectification, “I am a man”) and from the seminal fluid there comes the birth of a child in the

³ *sadachar* – the sprout is *maya*, trunk is 3 *gunas* in balance, boughs are 3 *gunas* manifest, branches are elements, the sources of birth of the moving and unmoving are the leaves (ie. bodies) and the flowers are experiences, the fruits are pleasures and pains; and within these two there are the seeds of *karma* and the bird in the tree is the *jīva*.



prana/breathing. In this way, that thoughtless Self and this ever-present ‘experience’ take birth in a body. *(From that pure knowledge there comes this food ‘I am’ on which this world depends and from this there comes the gross objectification. Then there are the ‘many’ foods and from this blood and seminal fluid etc. are created. Then there are individual bodies and attraction and lust and babies etc.)

14. अंडज जारज श्वेतज उद्वीज। पृथ्वी पाणी सकळांचे बीज।
ऐसें हें नवल चोज। सृष्टरिचनेचें ॥ १४ ॥

*aṇḍaja jārāja śvetaja udvīja | pṛthvī pāṇī sakalāṁce bīja |
aiseṁ heṁ navala coja | sṛṣṭiracanecēṁ || 14 ||*

14. Then there are the births from the egg, the womb, sweat or warm vapour (ie. minute organisms like microbes, virus etc.) and the spontaneous appearance of the sprout from a seed. When there is the earth and water and this seed of the ‘all’ then, to that thoughtless marvel there comes this *miracle that is the fanciful construction of a gross world. *(The miracle is that the One has taken ‘many’ forms)

15. च्यारि खाणी च्यारि वाणी। चौर्यासलिक्ष जीवयोनी।
नरिमाण झाले लोक तनी। पडिब्रह्मांड ॥ १५ ॥

*cyāri khāṇī cyāri vāṇī | cauṛyāsi lakṣa jīvayonī |
nirmāṇa jhāle loka tinī | piṇḍabrahmāṇḍa || 15 ||*

16. मुळीं अष्टधा प्रकृती। अवघे पाण्यापासून जन्मती।
पाणी नसतां मरती। सकळ प्राणी ॥ १६ ॥

*muḷīṁ aṣṭadhā prakṛtī | avaghe pāṇyāpāsūna janmatī |
pāṇī nastāṁ maratī | sakalā prāṇī || 16 ||*

16. At the root there is this eight-fold *prakṛuti* and from this water element, everything takes birth. And if this water is not (ie. gross objectification ceases) then the creature dies and in the *prana* there is this ‘all’. (Once you stop seeing the ‘soft’ objects of this world then body consciousness ceases. When you stop seeing objects, you stop being an object and this fire element remains and there is the feeling of something non-specific within your vision. And when your breathing merges with the wind then, inside and outside do not remain and there is just the knowing of ‘I am’)

17. नवहे अनुमानाचें बोलणें। याचा बरा प्रत्ययें घेणें।
वेदशास्त्रें पुराणें। प्रत्ययें घ्यावीं ॥ १७ ॥

*navhe anumānācēṁ bolāṇēṁ | yācā barā pratyayēṁ gheṇēṁ |
vedaśāstreṁ purāṇēṁ | pratyayēṁ ghyāvīṁ || 17 ||*

17. Due to this ‘speech’ (ie. wind element), there is no guesswork and conjecture and afterwards, the best/essence of this ‘speech’ is accepted by that *nirgun*. Due to the *vedas*, *shasthras* and *puranas* there should be the acceptance of that *nirgun* understanding. (The scriptures are teaching us, not this, not that/*neti, neti* and the great statements like, ‘You are That’)

18. जें आपल्या प्रत्यया येना। तें अनुमानकि घ्यावेना।
प्रत्ययावणि सकळ जना। वेवसाये नाही ॥ १८ ॥

jeṁ āpalyā pratyayā yenā | teṁ anumānika ghyāvenā |



pratyayāviṇa sakalā janā | vevasāye nāhīm || 18 ||

18. Even if that *nirgun* understanding has not come to you still, that Reality should not accept conjecture (ie. there should be this ‘all’ at least. Therefore stop objectifying forms). Without that *nirgun* there cannot be this ‘all’ nor the many activities of the people.

19. वेवसाये प्रवृत्ती नवृत्ती। दोहकिडे पाहजि प्रचिती।
प्रचितीवणि अनुमानें असती। ते वविकहीन॥ १९॥
vevasāye pravṛttī nivṛttī | dohimkaḍe pāhije pracitī |
pracitīviṇa anumāneṁ asatī | te vivekahīna || 19 ||

19. These activities of this world are, in truth, that non-activity of *nivritti* but, to understand this, that *purush* within this ‘experience’ is required (ie. *vivek* is required to turn this objectification around and to return to where it arose. Without this ‘experience’ there is guesswork and then that Reality lacks *vivek*)

20. ऐसा सृष्टरिचनेचा वचिर। संकळति बोललि प्रकार।
आतां वसिताराचा संहार। तोह ऐका॥ २०॥
aisā sṛṣṭiracanechā vicāra | saṅkalita bolilā prakāra |
ātām vistārācā saṁhāra | tohi aikā || 20 ||

20. In this way, that thoughtless Self and this delicate ‘speech’ have become the ways and behaviours of the constructed gross creation. Now listen and there will also be the destruction of this expansion.

21. मुळापासून सेवटवरी। अवघा आत्मारामचकिरी।
करी आणविविरी। येथायोग्य॥ २१॥
mulāpāsūna sevaṭavarī | avaghā ātmārāmaci karī |
karī āṇi vivarī | yethāyogya || 21 ||

21. From the root to the end, everything is done by *atmaram* only. He is the proper doer and thinker and thoughtlessness also.

22. पुढेंसंव्हार नरिपलि। श्रोतीं पाहजि ऐकलि।
इतुक्याउपरी जाला। समास पूरण॥ २२॥
puḍheṁsaṁvāra naripilā | śrotīṁ pāhije aikilā |
itukyāuparī jālā | samāsa pūrṇa || 22 ||

22. Ahead when there is His discourse then, there will be the dissolution of this gross creation. Therefore in the listener, there should be listening and afterwards when only this much is being made then, the composition of words will be completely finished (when there is only listening then, the words have done their work. For at best, words can only indicate and point to this ‘experience’).

इति श्रीदासबोधे गुरुशषियसंवादे
उभारणनिरूपणनाम समास तसिरा॥ ३॥ १३.३
iti śrīdāsabodhe gurushṣiyasaṁvāde
ubhāraṇanirūpaṇanāma samāsa tisarā || 3 || 13.3



Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 13 named „The Creation“ is concluded.

13.4 The Dissolution

समास चौथा : परलयनरूपण
samāsa cauthā : pralayanirūpaṇa

|| Śrī Rām ||

1. पृथ्वीस होईल अंत। भूतांस मांडेल कल्पांत।

ऐसा समाचार साध्यंत। शास्त्रांनीं नरीपलि ॥ १ ॥

pr̥thvīsa hoīla anta | bhūtāṁsa māṇḍela kalpānta |
aisā samācāra sādhyanta | śāstrīm niropilā || 1 ||

1. This earth will come to an end and the great elements will be disposed of when there comes the ‘end of imagining’. Within the *shasthras* there is such a discourse (ie. *neti, neti*) when one enquires and does not cease this enquiry.

2. शत वरुषें अनावृष्टी तेणें जळेल हे सृष्टी

परवत माती ऐसी पृष्टी। भूमीची तरके ॥ २ ॥

śata varuṣeṁ anāvṛṣṭi | teṇeṁ jalela he sṛṣṭi |
parvata mātī aisī pṛṣṭhī | bhūmīcī tarake || 2 ||

2. When there has been one hundred years without rain (ie. rain is desire; there must be constant and sustained understanding that this gross creation is my imagination; my real nature is knowledge or existence and to exist these imaginings are not at all required) then, due to this, the gross creation will burn and the *mountains will be reduced to dust and in this way, the hard surface of this earth will be broken. *(Mountains are established concepts and this gross earth appears by holding these concepts on account of the feeling, “I am the body”)

3. बारा कळीं सूर्यमंडळा। करिणापासून नघिती ज्वाळा।

शत वरुषें भूगोळा। दहन होये ॥ ३ ॥

bārā kaḷīṁ sūryamaṇḍalā | kirṇāpāsūna nighatī jvālā |
śata varuṣeṁ bhūgolā | dahana hoye || 3 ||

3. When within *prakruti/purush*, this *sun of knowing shines so strong that, from her rays will come burning flames then, for one hundred years this gross earth will burn. *(I simply know, but what it is or is not, this I don’t know; *maharaj-* when you awake, the light shines from within you)

4. सधुरवर्ण वसुंधरा। ज्वाळा लागती फणविरा।

तो आहाळोन सरारां। वषि वमी ॥ ४ ॥

simdhuravarṇa vasuṇdharā | jvālā lāgatī phaṇivarā |
to āhāḷona sarārāṁ | viṣa vāmī || 4 ||

4. Then this earth will grow so hot that the flames will reach **shesh* and while everything is burning, He will hiss and vomit poison. *(The One who upholds the earth and That which remains when everything is negated/burnt)

5. त्या वषिच्या ज्वाळा नघिती। तेणें पाताळें जळती।

माहापावकें भस्म होती। पाताळ लोक ॥ ५ ॥



tyā viṣācyā jvālā nighatī | teṇem pātālem jalatī |
māhāpāvakeri bhasma hotī | pātāla loka || 5 ||

5. Flames will flare up out of that poison (ie. the understanding, ‘Nothing is true’) and due to this, the world of *patala* will burn (and the fructifying *karmas* arising from out of this causal body of ignorance will be of no consequence). Due to this great fire, the world of *patala* (ie. the ignorance that covers knowledge and is the cause of this objective world) will be turned to ashes. (In these fires of knowing, the *gunas* of *raja/brahma* and *tama/mahesh* are destroyed and only *sattwa/vishnu* remains)

6. तेथें माहाभूतें खवळती। प्रळयेवात सुटती।

प्रळयेपावक वाढती। चहुंकडे ॥ ६ ॥

tetheri māhābhūtem khavalatī | pralayeṇvāta suṭatī |
pralayeṇpāvaka vāḍhatī | cahūṅkaḍe || 6 ||

6. That One ‘there’ will be awoken and due to the great element space (ie. witnessing), the wind of dissolution⁴ will be let loose to fan the fires of dissolution and destroy everything in every direction.

7. तेथें अक्रा रुद्र खवळले। बारा सूर्य कडकडलि।

पावकमात्र येकवटले। प्रळयेकाळी ॥ ७ ॥

tetheri akrā rudra khavalale | bārā sūrya kaḍakaḍile |
pāvakamātra yekavaṭale | pralayeḱālīṁ || 7 ||

7. When ‘there’ will be the *awakening of the eleven *rudras* (*mahesh- I know nothing*) then, the twelve suns (*I know*) will rage and form one complete fire at this time of dissolution (*maharaj- ignorance and knowledge are two sides of the same coin*). *(You are awakening from your dream)

8. वायो वजांचे तडाखे। तेणें पृथ्वी अवघी तरखे।

कठणित्व अवघेंचि फांके। चहुंकडे ॥ ८ ॥

vāyo vijāñce taḍākhe | teṇem pṛthvī avaghī tarakhe |
kaṭhinatva avagheñci phāñke | cahūṅkaḍe || 8 ||

8. With great force this wind will blow and due to this, the earth element and those ‘many’ things will be battered and their hardness, caused by gross perception, will be scattered in all directions.

9. तेथें मेरूची कोण गणना। कोण सांभाळलि कोणा।

चंद्र सूर्य तारांगणा। मूस जाली ॥ ९ ॥

tetheri merūcī koṇa gaṇanā | koṇa sām̐bhālīla koṇā |
caṇdra sūrya tāraṅgaṇā | mūsa jālī || 9 ||

⁴*sadachar* V. 1733. When that pure sky becomes this *chid-ananda* then, upon *brahman* there has appeared this cloud of *maya* (ie. *vidya maya*). This then brings the darkness of ignorance (ie. *avidya maya*) and the mind flashes like lightning and that thoughtless Self thunders “I am a body” (then you who are *brahman* imagines, “I am a *jiva*” and you want to know so ‘many’ things. Then the mind flashes like lightning, revealing some object in the darkness of ignorance). In this darkness of forgetfulness and infatuation, God with His ‘play’ makes the rains pour down. And it is only when the wind of understanding blows, that thoughtlessness disperses these rains.



9. Then the moon, the sun and star system (ie. objective world) will all be merged in this one mould of *chaitanya* (ie. one moving 'all'). 'There' who will have regard for *meru* mountain ('I am')? For 'there' who will there be, to give regard to what?
10. पृथ्वीने वरी सांडली। अवघी धगधगायेमान जाली।
ब्रह्मांडभटी जळोन गेली। येकसरां ॥ १० ॥
prthvinem viri sāmḍilī | avaghī dhagadhagāyemāna jālī |
brahmāṇḍabhaṭī jaḷona gelī | yekasarāṇ || 10 ||
10. This power of the earth element slipped away when, this fierce fire of knowing burnt every name and form. Then the *brahmanda* that had been formed from this fire was all at once burnt by this fire (due to this fire of knowing, the grosser elements had appeared and the gross creation had taken place. And just as this knowing is the base of the objective world, by returning to this base, all that is gross will be destroyed).
11. जळोन वरी सांडली। वशिष माहावृष्टी जाली।
तेणें पृथ्वी वरिली। जळामधें ॥ ११ ॥
jaḷoni viri sāmḍilī | viśeṣa māhāvṛṣṭī jālī |
teṇem prthvī virālī | jaḷāmadheri || 11 ||
11. When there was this burning, the earth's power could not remain and the great rains came and dissolved this earth element in the great waters (when the mind stopped naming then, the objects were burnt and what was perceived was a world without names and individual objects ie. becoming less objective).
12. भाजला चुना जळीं वरि। तैसा पृथ्वीस धीर न धरे।
वरी सांडुनया त्वरें। जळीं मळिली ॥ १२ ॥
bhājalā cunā jaḷīm vire | taisā prthvīsa dhīra na dhare |
virī sāmḍuniyā tvareṇ | jaḷīm miḷālī || 12 ||
12. This earth dissolved, like baked lime dissolves in water and its ability to support everything did not remain. Having lost this power of naming it quickly disappeared within the waters.
13. शेष कूर्म वारहाव गेला। पृथ्वीचा आधार तुटला।
सत्त्व सांडून जळाला। मळोन गेली ॥ १३ ॥
śeṣa kūrma vārḥāva gelā | prthvīcā ādhāra tuṭalā |
satva sāmḍūna jaḷālā | miḷona gelī || 13 ||
13. *shesh*, the great turtle⁵ and the great boar had left and so the support of this earth had gone. Having lost its substantiality/realness it merged in the water and was destroyed. (Having understood that the objects are our own mental creations, *shesh* the Knower and the incarnations of *vishnu*, the knowing, went to their own place and stayed and offered no further support to an imagining mind)
14. तेथें परळयेमेघ उचलले। कठणि घोषें गर्जनिले।
अखंड वजा कडकडलें। ध्वनि घोष ॥ १४ ॥

⁵The great turtle and boar are each one of the ten incarnations of *vishnu*. They each are said to support the earth on their huge bodies ie. knowingness. *shesh* is the *purush*, He is said to be the couch on which *vishnu* reclines and in this way, He supports the earth on one of His 1000 heads.



*tetherṁ pralayemegha ucalale | kaṭhina ghoṣeṁ garjinala |
akhaṁḍa vijā kaḍakaḍile | dhvani ghoṣa || 14 ||*

14. Then ‘there’ was the coming together of the clouds of dissolution (ie. ignorance; I know nothing) and there was the loud, continuous roaring of the thunder of *maya* (‘I am’). Then that unbroken *swarup* was this thunderous roar accompanied by flashes of lightning (ie. the flashes of the mind that had once revealed the gross objects in the darkness of *avidya maya* now, flashed in the darkness of *vidya maya* ie. ignorance of the Reality, and revealed this ‘all’ and there was the roar ‘I am’).⁶

15. पर्वतपराये पडती गारा। पर्वत उडती ऐसा वारा।
नबिडि तया अंधकारा। उपमाचि नाहीं ॥ १५ ॥
*parvatapraye paḍatī gārā | parvata uḍatī aisā vārā |
nibiḍa tayā aṁdhakārā | upamāci nāhīṁ || 15 ||*

15. Then even if *hailstones the size of mountains tumble down still, the wind is so powerful that it blows away these mountains (ie. any concepts that may arise are immediately cast off by this wind). But nothing could be compared to that dense darkness that conceals that Reality (ie. how to describe ignorance?). *(Hailstones are hardened water only ie. names and forms; concepts that appear as hard and as real as mountains⁷)

16. संधि नद्या एकवटल्या। नेणो नभीहून रचिवल्या।
संधिचि नाहीं धारा मळिल्या। अखंड पाणी ॥ १६ ॥
*simḍhu nadyā ekavaṭalyā | neṇo nabhīhūna ricavalāyā |
saṁdhica nāhīṁ dhārā mḷālyā | akhaṁḍa pāṇī || 16 ||*

16. The *seas and the rivers had all come together as one water, for not-knowingness poured down from these clouds. There was no interruption in this rain and that unbroken *swarup* was mixed with this one water (that unbroken *swarup* ‘there’ is always there, but covered over by the thoughts and covered over by this knowledge/ignorance). *(maharaj- ‘the child says, ‘Look father water’ and the father replies, ‘No son that is the sea.’ But the son was right. They put more ignorance in you’; This differentiating ceased and the one water was perceived; and there was a world without ‘many’ names)

17. तेथें मछ मूरम सरूप पडती। पर्वतासारखे दसिती।
गरजना होतां मसिळती। जळांत जळें ॥ १७ ॥
*tetherṁ macha mūrma sarpa paḍatī | parvatāsārikhe disatī |
garjanā hotāṁ misaḷatī | jalāṁta jaḷeṁ || 17 ||*

17. When that *brahman* ‘there’ and the great fish and the great turtle and *shesh* had tumbled down into body consciousness then, concepts appeared as big as mountains (the concepts that support this gross world appear to be real for their base is real; but

⁶ *sadachar* – clouds are *maya*, lightening is mind and thunder is ‘I am’. It says, ‘Though the mind has the eyes of knowledge, they had been lost in the darkness caused by the clouds’.

⁷ 15. Then even if *hailstones the size of mountains tumble down still, the wind is so powerful that it blows away these mountains (ie. any concepts that may arise are immediately cast off by this wind). But nothing could be compared to that dense darkness that conceals that Reality (ie. how to describe ignorance?). *(Hailstones are hardened water only ie. names and forms; concepts that appear as hard and as real as mountains¹)



in truth, they are only concepts and by wise *vivek* they are wasted away in purifying waters of understanding). But when there is the roar of this thunder 'I am' then, the waters mixed in the waters. (When one forgets Oneself then *brahman*, the incarnations of *vishnu* ie. knowledge and *shesh/purush*, tumble down into body consciousness and there are so 'many' concepts. But when the mind drops these concepts and each 'soft' water form merged with the next then, body consciousness cannot remain)

18. सप्त संधि आवर्णी गेले। आवर्णवेडे मोकळे जाले।

जळरूप जाल्यां खवळले। प्रळयेपावक ॥ १८ ॥

sapta sīndhu āvarṇīm gele | āvarṇaveḍe mokale jāle |
jalarūpa jālyāṁ khavalale | pralāyepāvaka || 18 ||

18. This ring of seven seas* that had held together the earth gave up its controlling power and became unbound and open. There was only this water form when the fires of dissolution flared up. *(These seas had been the 'soft' creation of objects, the beginning of separate forms. They left this power and gathered together as one purifying water form. Then the fires of knowing arose and there was only the perception of something outside of oneself, 'I don't know what it is or what it is not')

19. ब्रह्मांडाऐसा तप्त लोहो। शोषी जळाचा समूहो।

तैसे जळास जालें पाहो। अपूर्व मोठें ॥ १९ ॥

brahmāṇḍāisā tapta loho | śoṣī jalācā samūho |
taise jalāsa jāleṁ pāho | apūrva moṭheṁ || 19 ||

19. The *brahmāṇḍa* became red hot like a furnace and this dried up this mass of water. The one who sees this end of these waters is that great *atma*.

20. तेणें आटोन गेलें पाणी। असंभाव्य माजला वनही।

तया वनहीस केली झडपणी। प्रळयवार्ते ॥ २० ॥

teṇeṁ āṭona geleṁ pāṇī | asaṁbhāvya mājalā vanhī |
tayā vanhīsa kelī jhaḍapaṇī | pralāyavārteṁ || 20 ||

20. When this water dried up, the fire increased beyond anything the mind could imagine. But then, that fire was extinguished by the wind of dissolution (then there is no inside and outside of yourself; for there is you only).

21. दीपास पालव घातला। तैसा प्रळयेपावक वझिला।

पुढें वायो प्रबळला। असंभाव्य ॥ २१ ॥

dīpāsa pālava ghātalā | taisā pralāyepāvaka vijhālā |
puḍheṁ vāyo prabaḷalā | asaṁbhāvya || 21 ||

21. And just like a lamp being put out, the wind of dissolution extinguished this fire. And afterwards the wind was so powerful, beyond anything the mind could imagine.

22. उदंड पोकळी थोडा वारा। तेणें वतिळोन गेला सारा।

पंचभूतांचा पसारा। आटोपला ॥ २२ ॥

udaṇḍa pokalī thoḍā vārā | teṇeṁ vatiḷona gelā sārā |
pañcabhūtāṁcā pasārā | āṭopalā || 22 ||

22. That vast *paramatma* within the emptiness of space made this wind insignificant



and due to this, the wind was completely absorbed. Then the expansion of the five elements was brought under control.

23. महद्भूत मूलमाया। वस्मरणे वतिळे काया।
 पदार्थमात्र राहावया। ठाव नाही॥ २३॥
mahadbhūta mūlamāyā | vismaraṇem vituḷe kāyā |
padārthamātra rāhāvayā | ṭhāva nāhīm || 23 ||

23. When there is that great element space and *mula maya*, and He forgets her then, her body is dispersed and there is no place for even this ‘object’ (ie. [existence](#)) to stay.

24. दृश्य हलकालोळें नेलें। जड चंचळ वतिळलें।
 याउपरी शाश्वत उरलें। परब्रह्म तें॥ २४॥
dṛśya halakāloḷem nelem | jaḍa caṇcala vituḷalem |
yāuparī śāśvata uralem | parabrahma tem || 24 ||

24. Then the visible is demolished and cast away. When the inert and the moving abates and afterwards this ‘speech of the all’ is gone, then that eternal remains and that is *parabrahman*.

- इति श्रीदासबोधे गुरुशिष्यसंवादे
 प्रलयेनाम समास चौथा॥ ४॥ १३.४
iti śrīdāsabodhe guruśiṣyasamvāde
pralāyenāma samāsa cauthā || 4 || 13.4

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 13 named „The Dissolution“ is concluded.

13.5 The Discourse of the Story

समास पांचवा : कहाणीनिरूपण

॥ श्रीरामसमर्थ ॥

samāsa pāṁcavā : kahāṇīnirūpaṇa

॥ Śrī Rām ॥

1. कोणी येक दोघे जण। पृथ्वी फरिती उदासीन।

काळक्रमणें लागून। कथा आरंभिली ॥ १ ॥

koṇī yeka doghe jaṇa | pṛthvī phiratī udāsīna |

kālakramaṇeṁ lāgūna | kathā ārambhilī || 1 ||

1. The One had the body of these ‘two’ (ie. *purush/prakruti*) and turned away from this earth with indifference. Due to the progression of ‘time’ this ‘story’ had begun.

2. श्रोता पुसे वक्तयासी। काहाणी सांगा जी बरवीसी।

वक्ता म्हणे श्रोतयासी। सावध ऐकें ॥ २ ॥

śrotā puse vaktayāsī | kāhāṇī sāṅgā jī baravīsī |

vaktā mhaṇe śrotayāsī | sāvadha aikēṁ || 2 ||

2. The listener asked the speaker, “Tell me this good story.” So the speaker says to the listener, “Just listen and be alert.” (The listener and the speaker are within you only; the speaker’s speech is ‘I am He’ and the listener should hear this only)

3. येकें सत्पुरुषें होतीं। उभयेतांमधें बहु प्रीती।

येकरूपेंच विरतती। भनिन नाही ॥ ३ ॥

yekēṁ strīpuruṣeṁ hotīṁ | ubhayetāṁmadheṁ bahu prīti |

yekarūpeṁci vartatī | bhinna nāhīṁ || 3 ||

4. ऐसा कांहीं येक काळ लोटला। त्यांस येक पुत्र जाला।

कार्यकर्ता आणभिला। सर्ववर्षी ॥ ४ ॥

aisā kāmhiṁ yeka kāla loṭalā | tayāṁsa yeka putra jālā |

kāryakartā āṇi bhalā | sarvaviṣṭīṁ || 4 ||

4. In this way, this ‘thing’ and the One were passing the ‘time’ and then one son appeared to them. He was involved in every action; he was virtuous and wise with regards to this ‘all’ (The *gunas* begin to manifest. First there is the *sattwa guna*, *vishnu* and a body appears in your awareness).

5. पुढें त्यासही जाला कुमर। तो पतियाहून आतुर।

कांहीं तदर्थ चतुर। व्यापकपणें ॥ ५ ॥

puḍheṁ tyāsahī jālā kumara | to pityāhūna ātura |

kāmhiṁ tadardha catura | vyāpakapaṇeṁ || 5 ||

5. Later, he also had a son. He was more eager to involve himself in the world than his father was and therefore his pervasiveness was only half that of his father and therefore this ‘thing’ was only half understood (ie. *rajo guna*, lord *brahma*. Then knowing gives way to the knowing of ‘many’ objects). (*rajo guna*, you know and that is knowledge, but you don’t know what it is and that is ignorance. And therefore you want to give it



a name)

6. तेणें व्याप उदंड केला। बहुत कन्यापुत्र व्याला।

उदंड लोक संचलि। नाना प्रकारें ॥ ६ ॥

teṇem vyāpa udāṇḍa kelā | bahuta kanyāputra vyālā |
udāṇḍa loka saṁcilā | nānā prakāreṁ || 6 ||

6. Due to this son, that vast *paramatma* was constantly occupied in thoughts and then this ‘all’ had many sons and daughters (*brahma* ie. *buddhi* creates different names and forms out of this ‘all’). Then that *paramatma* that is amassed everywhere was this world of ‘many’ ways and forms.

7. त्याचा पुत्र जेष्ठ। तो अज्ञान आणरिगटि।

अथवा चुकता नीट। संवहार करी ॥ ७ ॥

tyācā putra jeṣṭha | to ajñāna āṇi rāgiṭa |
athavā cukatā nīṭa | saṁvohāra karī || 7 ||

7. The eldest son of *brahma*, the great grandson of that *paramatma* was ignorant and angry. And if you were to make a mistake then He was the destroyer (ie. He has become the *tamo guna* of *mahesh*; you have taken yourself to be a body and forgot this ‘all’. Then this ignorance gets called sleep and sleep is like a small death. They destroy you and this world).

8. पति उगाच बैसला। लेकें बहुत व्याप केला।

सर्वज्ञ जाणता भला। जेष्ठ पुत्र ॥ ८ ॥

pitā ugāca baisalā | lekeṁ bahuta vyāpa kelā |
sarvajña jāṇatā bhalā | jeṣṭha putra || 8 ||

8. Therefore the father remained still and silent. Due to His son, there was the constant activity of this ‘all’. For that eldest son was the Knower of this ‘all’, most intelligent, virtuous and wise.

9. नातु त्याचें अर्ध जाणें। पणतु तो कांहींच नेणे।

चुकतां संवहारणें। माहा क्रोधी ॥ ९ ॥

nātu tyāceṁ ardha jāṇeṁ | paṇatu to kāmhiṁca neṇe |
cukatām saṁvohāraṇeṁ | māhā krodhī || 9 ||

9. Then there was the grandson who knew only half of what the Knower knew. And there was the great grandson and he did not even know this ‘thing’. And whenever you made a mistake (ie. when you leave knowing), that ‘great angry one’ destroys everything.

10. लेक सकळांचे पाळण करी। नातु मेळवी वरचावरी।

पणतु चुकल्यां संवहार करी। अकस्मात ॥ १० ॥

leka sakalāṁce pāḷaṇa karī | nātu meḷavī varicāvarī |
paṇatu cukalyām saṁvohāra karī | akasmāta || 10 ||

10. The son was the protector of this ‘all’. The grandson continuously added to this gathering and the great grandson suddenly destroys when a mistake has been made.



11. नेमस्तपणें वंश वाढला। वसितार उदंडच जाला।

ऐसा बहुत काळ गेला। आनंदरूप॥ ११॥

nemastapaṇeṁ vaṁśa vāḍhalā | vistāra udamḍaci jālā |

aisā bahuta kāla gelā | ānāmdarūpa || 11 ||

11. That vast *paramatma* became limited (ie. “I am a body”) and this family grew and kept expanding. Due to this, this ‘time of the all’ that had passed by in bliss/*ananda* was lost.

12. वसितार वाढला गणवेना। वडलिंस कोणीच मानना।

परसपरें कति मना। बहुत पडला॥ १२॥

vistāra vāḍhalā gaṇavenā | vaḍilāṁsa koṇīca mānina |

paraspareṁ kiṁta manā | bahuta paḍilā || 12 ||

12. This expansion continued to expand until it could no longer be counted and then no one had any respect for the elder (ie. *atma*). And due to confrontations, doubts and the prohibited, this ‘all’ was lost.

13. उदंड घरकळ्हो लागला। तेणें कित्येक संवहार जाला।

वपिट पडलें थोर थोरांला। बेबंद जालें॥ १३॥

udamḍa gharakaḷho lāgalā | teṇeṁ kityeka sarivhāra jālā |

vipata paḍileṁ thora thorāmlā | bebanda jāleṁ || 13 ||

13. Then that vast *paramatma* began to quarrel and due to this, that One within the ‘many’ was destroyed. For that great head of the family had fallen into these debates, arguments and doubts of the ‘many’ and lost Himself.

14. नेणपणें भरी भरले। मग ते अवघेच संवहारले।

जैसे यादव नमाले। उन्मत्तपणें॥ १४॥

neṇapaṇeṁ bhari bharale | maga te avagheca sarivhārale |

jaise yādava nimāle | unmattapaṇeṁ || 14 ||

14. Then there was an overflowing of ignorant pride and that Reality was destroyed by ‘many’ things and ‘many’ bodies. It was just like the **yadavas*; for they also were destroyed because of their pride (ie. *sleep and death/ignorance is sure to come if you take the ego of “I am a body”*). **(krishna’s adopted caste. He did not truly belong to this caste, for He was a King)*

15. बाप लेक नातु पणतु। सकळांचा जाला नपितु।

कन्या पुत्र हेतु मातु। अणुमात्र नाही॥ १५॥

bāpa leka nātu paṇatu | sakalāṁcā jālā nipātu |

kanyā putra hetu mātu | aṇumātra nāhīm || 15 ||

15. The father and the son, grandson and great grandson of the ‘all’ were totally destroyed. Then this **virgin girl (sharada/power)* and her sons (*gunas*), this original desire/intent and that great action do not remain in the end. **(How can the sons of a virgin be true?)*

16. ऐसी काहाणी जो वविरला। तो जन्मापासून सुटला।

शरोता वक्ता धन्य जाला। प्रचर्तिने॥ १६॥



aisi kāhāṇī jo vivaralā | to janmāpāsūna suṭalā |
śrotā vaktā dhanya jālā | pracitīneṁ || 16 ||

16. When that *purush* investigates this ‘story’ then, He will escape birth and death. For when there is a listener and a speaker then, on account of this *sagun* ‘experience’ there will be the blessing of that *nirgun* understanding. (The listener to this ‘speech’ of the speaker is within every creature, but only in this human body and with *vivek* can this be realized)

17. ऐसी काहाणी अपूर्व जे ते। उदंड वेळ होत जाते।
इतकें बोलोन गोसावी ते। नविंत जाले॥ १७॥
aisi kāhāṇī apūrva je te | udamḍa vēḷa hota jāte |
itakeṁ bolona gosāvi te | nivānta jāle || 17 ||

17. Whenever there is this ‘story’ then, there is ‘that which never has taken place before’ (ie. realization). That vast *paramatma* has come and gone in ‘many’ births but when only this ‘story’ gets ‘spoken’, then he becomes that Master of renunciation and remains calm and still.

18. आमची काहाणी सरो। तुमचे अंतरीं भरो।
ऐसें बोलणें वविरो। कोणीतरी॥ १८॥
āmacī kāhāṇī saro | tumace aṁtarīṁ bharo |
aiseṁ bolaneṁ vivaro | koṇītarī || 18 ||

18. Our story is over and this story should overflow in your inner space and in this way, this empty and worthless body should be investigated by this ‘speech’.

19. चुकत वांकत आठवलें। एतुकें संकळति बोललें।
नयूनपूरण क्षमा केलें। पाहजि शरोती॥ १९॥
cukata vāṁkata āṭhavalēṁ | etukeṁ saṁkalita bolileṁ |
nyūnapūrṇa kṣmā keleṁ | pāhije śrotīṁ || 19 ||

19. Whatever has been forgotten is to be remembered; by reducing it to this much only (ie. forgetting is remembering), there is this ‘speech’. Incomplete and complete, both concepts should be left aside and forgiven by the good ‘listener’ (nothing needs to be changed, you are already That; just listen to this ‘speech’).

20. ऐसी काहाणी नरितर। वविकें ऐकती जे नर।
दास म्हणे जगगोधार। तेचि आरती॥ २०॥
aisi kāhāṇī niraṁtara | vivekeṁ aikatī je nara |
dāsa mhaṇe jaggodhāra | teci āritī || 20 ||

20. This story is that **nirantar*; *swami ramdas* says, “When the man listens with *vivek* to *mula maya* then, that Reality gets lifted out of this world.” *(*parabrahman* ie. without an inner space; beyond time and space)

21. त्या जगोद्धाराचें लक्षण। केले पाहजि वविरण।
सार नविडावें नरूपण। यास बोलजि॥ २१॥
tyā jagoddhārācēṁ lakṣaṇa | kele pāhije vivaraṇa |
sāra nivaḍāveṁ nirūpaṇa | yāsa bolije || 21 ||



21. When there is this attention that lifts one out of this world then, there should be further investigation. That is the discourse that determines and chooses the essence from this ‘speech’ (ie. non-essence).
22. नरूपणीं प्रत्यये वविरावें। नाना तत्वकोडे उकलावें।
समजतां समजतां व्हावें। नःसंदेह ॥ २२ ॥
nirūpaṇīṁ pratyayeri vavarāveri | nānā tatvakoḍe ukalāveri |
samajataṁ samajataṁ vhaveri | niḥsaṁdeha || 22 ||
22. The knots of the ‘many’ gross elements should be disentangled and that thoughtless *nirgun* within this *sagun* discourse should be searched for. If this ‘speech’ is continuously understood then, there will be doubtlessness (lit. no body).
23. वविरोन पाहातां अष्ट देह। पुढें सहजच निःसंदेह।
अखंड नरूपणें राहे। समाधान ॥ २३ ॥
vivarona pāhātāṁ aṣṭa deha | puḍheṁ sahajaci niḥsaṁdeha |
akhaṇḍa nirūpaṇeṁ rāhe | samādhāna || 23 ||
23. If there is this investigation then, the eight bodies will be understood and there will be that doubtless natural *swarup*. And due to this discourse, that unbroken contentment remains.
24. तत्वांचा गल्बला जेथें। नविांत कैचें असेल तेथें।
याकारणें गुल्लपिरतें। कोणीयेकें असावें ॥ २४ ॥
tatvāṁcā galbalā jethem | nivāṁta kaicem asela tethem |
yākāraṇem gulliparateri | koṇīyekerem asāveri || 24 ||
24. When ‘here’ is the confusion and disorder of the gross elements then, how can ‘there’ be silent? Therefore by means of this ‘speech’, that One who is within everyone should be far away from any confusion.
25. ऐसा सूक्ष्म संवाद। केलाच किरावा वशिद।
पुढलें समासीं लघुबोध। सावध ऐका ॥ २५ ॥
aisā sūkṣma saṁvāda | kelāci karāvā viśada |
puḍhile samāsīṁ laghubodha | sāvadha aikā || 25 ||
25. Such is the subtle dialogue that should be made over and over in the mind until one becomes completely open and clear. Now if you listen alertly then, this collection of words is of little worth afterwards.
- इति श्रीदासबोधे गुरुशषियसंवादे
कहाणीनरूपणनाम समास पांचवा ॥ ५ ॥ १३.५
iti śrīdāsabodhe guruśiṣyasāṁvāde
kahāṇīnirūpaṇanāma samāsa pāṁcavā || 5 || 13.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 13 named „The Discourse of the Story“ is concluded.



13.6 Subtle Understanding

समास सहावा : लघुबोध

samāsa sahāvā : laghubodha

|| Śrī Rām ||

1. जें बोलजिती पंचतत्वे। त्यांची अभ्यासाया नावे।
तदुपरी स्वानुभवे। रूपें जाणावीं ॥ १ ॥
jeṁ bolijetī pañcatatveṁ | tyāñcī abhyāsāyā nāveṁ |
taduparī svānubhaveṁ | rūpeṁ jāṇāvīṁ || 1 ||

1. These five gross elements will get called *mula maya* if this ‘name’/‘I am’ is carefully studied. Then afterwards, on account of this ‘I am’ form, one should know one’s own Self through Self-experience.

2. यामधें शाश्वत कोण। आणि अशाश्वत कोण।
ऐसें करावें विवरण। प्रत्ययाचें ॥ २ ॥
yāmadheṁ śāśvata koṇa | āṇī aśāśvata koṇa |
aiseṁ karāveṁ vivaraṇa | pratyayāceṁ || 2 ||

2. In this ‘speech’, who is eternal and who is non-eternal? Such is the investigation of that *nirgun*.

3. पंचभूतांचा विचार। नांवरूप सारासार।
तोच बोलला निर्धार। सावध ऐका ॥ ३ ॥
pañcabhūtāñcā vicāra | nāmvarūpa sārāsāra |
toci bolilā nirdhāra | sāvadha aikā || 3 ||

3. There are the non-eternal five great elements and there is thoughtlessness. There is this gross body with its name and there is the *vivek* between that essence and non-essence. And if that ‘one who requires no support’ appears as this ‘speech’ then, just listen carefully (if you who have taken yourself to be a body starts to use some *vivek* then, objectification would cease and this knowing of ‘I am’ will be revealed. Then this non-essence should be let slip by the one who is truly that thoughtless eternal essence).

4. पृथ्वी आप तेज वायो आकाश। नावे बोललीं सावकास।
आतां रूपाचा विश्वास। श्रवणें धरावा ॥ ४ ॥
prthvī āpa teja vāyo ākāśa | nāveṁ bolilīm sāvakāsa |
ātām rūpācā viśvāsa | śravaṇeṁ dharāvā || 4 ||

4. There is the earth, water, fire, wind and space⁸ and due to this knowing there is this easy ‘speech’. Now, have faith in this ‘form’ and hold it firmly, by just listening.

5. पृथ्वी म्हणजि ते धरणी। आप म्हणजि तें पाणी।
तेज म्हणजि अग्नतिरणी। सतेजादकि ॥ ५ ॥
prthvī mhaṇije te dharanī | āpa mhaṇije teṁ pāṇī |
teja mhaṇije agni taranī | satejādika || 5 ||

⁸The elements mix together and become gross. *shri siddharameshwar maharaj* had his disciples study being a particular element for a week and the next week another element.



5. When there is the earth element then, that Reality should be called the world. When there is the great water element then, that Reality should be called water. When there is the fire then, there is the fire, the sun and luminous bodies etc. (and not that Reality).

6. वायो म्हणजि तो वारा। आकाश म्हणजि पैस सारा।

आतां शाश्वत तें वचारा। आपले मनीं॥ ६॥

vāyo mhañije to vārā | ākāśa mhañije paisa sārā |

ātām śāśvata teṁ vicārā | āpale manīm || 6 ||

6. When there is the wind then, that *paramatma* should be called the air and the space should be called complete emptiness. Now when there is space then, that eternal thoughtless Self is in your mind as ‘I am’.

7. येक शीत चांचपावें। म्हणजि वर्म पडे ठावें।

तैसें थोड्या अनुभवं। बहुत जाणावे॥ ७॥

yeka śīta cāncapāvēṁ | mhañije varma paḍe ṭhāvēṁ |

taiseṁ thoḍyā anubhaveṁ | bahuta jāṇāve || 7 ||

7. Only one grain of cooked rice needs be pinched to discover if the rice is tender. In the same way, in this small moment, this ‘experience’ of the ‘all’ should be known (take hold of this moment before you and inquire into its nature. For within this present small moment, knowledge is present. In this knowledge, when a thought is allowed to arise then, the whole gross world appears. But when you see everywhere and everything with the eyes of ‘experience’ ie. nothing is there, then in every successive moment, this ‘all’ can also be found and it will grow so large that, finally you do not remain)

8. पृथ्वी रचतें आणखिचतें। हें तों प्रत्ययास येतें।

नाना रचना होत जाते। सृष्टिमिधें॥ ८॥

pr̥thvī racateṁ āṇi khacateṁ | heṁ toṁ pratyayāsa yeteṁ |

nānā racanā hota jāte | sṛṣṭimadheri || 8 ||

8. There is the earth element that gets constructed and destroyed and there is the thoughtlessness that brings the *nirgun* understanding. And in this gross creation it is only the ‘many’ constructions that come and go (in the gross creation the ‘many’ names and forms get destroyed, but that ‘thoughtless’ *paramatma* still remains).

9. म्हणौन रचतें तें खचतें। आप तें हि आटोन जाते।

तेज ह्प्रगटोन वझितें। वारें हरिहे॥ ९॥

mhaṇauna racateṁ teṁ khacateṁ | āpa teṁ hi āṭona jāte |

teja hi pragaṭona vijhateṁ | vāreṁ hi rāhe || 9 ||

9. Therefore, the earth gets created and destroyed. The water also gets dried up. The fire also shines and is extinguished and the wind also becomes still (the great elements are ultimately that indestructible Reality).

10. अवकाश नाममात्र आहे। तें ह्विचरिता न राहे।

एवं पंचभूतकि राहे। हें तों घडेना॥ १०॥

avakāśa nāmamātra āhe | teṁ hi vicāritā na rāhe |

evaṁ pañcabhūtika rāhe | heṁ toṁ ghaḍenā || 10 ||



10. If there is only this ‘name’ then, *space must be there and when there is thoughtlessness then, the space and ‘name’ do not remain. Thus, as long as the five elements remain, then that thoughtless *paramatma* is not accomplished. *(*maharaj- when space is there then, knowledge must be there*)

11. ऐसा पांचा भूतांचा हा वसितार। नासवित हा नरिधार।
शाश्वत आत्मा नरिकार। सत्य जाणावा ॥ ११ ॥
aisā pāncā bhūtāmcā hā vistāra | nāsivamta hā nirdhāra |
śāśvata ātmā nirākāra | satya jāṇāvā || 11 ||

11. For when there is the expansion of the five great elements then, it is that thoughtless Self appearing as the destructible. But that eternal *atma* is formless and that Truth should be known.

12. तो आत्मा कोणास कळेना। ज्ञानेवणि आकळेना।
महणोनियां संतजना। वचिरावे ॥ १२ ॥
to ātmā koṇāsa kalenā | jñānevṇiṇa ākalenā |
mhaṇoniyāṁ saṁtajanā | vicārāveṇ || 12 ||

12. That *atma* cannot be understood by this ‘all’; yet without knowledge of this ‘all’, that *atma* cannot be comprehended. Therefore the Saint within this world should gain that thoughtless understanding.

13. वचिरातिं सज्जनांसी। ते महणती कीं अविनासी।
जन्म मृत्यु आत्मयासी। बोलोच नये ॥ १३ ॥
vicāritāṁ sajjanāṁsī | te mhaṇatī kīṁ avināsī |
janma mṛtyu ātmayāsī | bolomca naye || 13 ||

13. The one who is thoughtless is called the Saint and He is indestructible. Birth and death should never be said of that *atma* (*birth and death comes to this ‘all’ but not to the atma*).

14. नरिकारीं भासे आकर। आणी आकारीं भासे नरिकार।
नरिकार आणी आकार। वविकें वोळखावा ॥ १४ ॥
nirākārīm bhāse ākara | āṇī ākārīm bhāse nirākāra |
nirākāra āṇī ākāra | vivekeṇ volakhāvā || 14 ||

14. In that formless, the form appears and in the form, that formless has appeared (*ie. form is that formless taking form*). That formless and form should be understood by *vivek* (*ie. form is created by words and thoughts and it changes every moment*).

15. नरिकार जाणावा नतिय। आकार जाणावा अनतिय।
यास बोलजि नतियानतिय। वचिराणा ॥ १५ ॥
nirākāra jāṇāvā nitya | ākāra jāṇāvā anitya |
yāsa bolije nityānitya | vicāraṇā || 15 ||

15. That formless should be known as indestructible and the form should be known as destructible (*non-atma; body, mind etc*). By discriminating between indestructible and destructible this ‘speech’ gets formed (*see 13.1*).



16. सारीं भासे असार। आणा असारिं भासे सार।
 सारासार वचिर। शोधून पाहावा ॥ १६ ॥
sārīṁ bhāse asāra | āṇi asārīṁ bhāse sāra |
sārāsāra vicāra | śodhūna pāhāvā || 16 ||

16. Now in the essence ([I do not exist](#)), the non-essence ([‘I am’](#)) has appeared and in the non-essence, the essence has appeared. Therefore that thoughtless essence should be searched out and understood ([see 13.2](#)).

17. पंचभूतकि ते माइक। परंतु भासे अनेक।
 आणा आत्मा येक। व्यापून असे ॥ १७ ॥
pañcabhūtika teṁ māika | paraṁtu bhāse aneka |
āṇi ātmā yeka | vyāpūna ase || 17 ||

17. Whatever is made of the illusory five elements is that Reality but It has appears as the numerous different forms and then, that One *atma* is said to pervade ([like the space](#)).

18. चहुं भूतांमधें गगन। तैसें गगनीं असे सघन।
 नेहटून पाहतां अभिनि। गगन आणा विसतु ॥ १८ ॥
cahuṁ bhūtāṁmadheṁ gagana | taiseṁ gaganīṁ ase saghana |
nehaṭūna pāhatāṁ abhinna | gagana āṇi vastu || 18 ||

18. Just as within the four elements there is the sky ([ie. that *atma* is there but not directly perceived](#)), in the same way, in the sky there is that *brahman* ([ie. direct perception of that thoughtless essence](#)). When this is carefully investigated then, it is understood that the sky and the Self are not different.

19. उपाधीयोगेंच आकाश। उपाधी नसतां नरिभास।
 नरिभास तें अविनाश। तैसें गगन ॥ १९ ॥
upādhyogemci ākāśa | upādhī nastāṁ nirābhāsa |
nirābhāsa teṁ avināśa | taiseṁ gagana || 19 ||

19. Due to the union with the limiting concept of wind there is space and when there is no limiting concept then, there is that inconceivable Self. In this way, the sky is that Reality inconceivable and indestructible.

20. आतां असो हे वविचना। परंतु जें पाहतां नासेना।
 तें गे तेंच अनुमाना। वविकें आणावें ॥ २० ॥
ātāṁ aso he vivaṁcanā | paraṁtu jeṁ pāhatāṁ nāsenā |
teṁ ge teṁci anumānā | vivekeṁ āṇāveṁ || 20 ||

20. Now, let there be that thoughtless investigation. But when you know *mula maya* then, this ‘all’ has not been destroyed and that Reality is continuing to hold on to conjecture. Therefore by *vivek*, thoughtlessness should be brought.

21. परमात्मा तो नरिकार। जाणजि हा वचिर सार।
 आणी आपण कोण हा वचिर। पाहलि पाहजि ॥ २१ ॥
paramātmā to nirākāra | jāṇije hā vicāra sāra |
āṇi āpaṇa koṇa hā vicāra | pāhilā pāhije || 21 ||



21. You should know that, that *paramatma* is formless; It is thoughtlessness and that is the essence. But how can you be thoughtless (I do not exist)? This should be understood.
22. देहास अंत येतां। वायो जातो तत्त्वता।
हैं लटकिं म्हणाल तरी आतां। स्वासोस्वास धारावा ॥ २२ ॥
dehāsa anta yetām | vāyo jāto tatvatā |
heṁ laṭikeriṁ mhaṇāla tarī ātām | svāsośvāsa dhārāvā || 22 ||
22. The end surely comes to the body when the wind (in the form of the breath) leaves. But if you should think that thoughtlessness has anything to do with this false body or this wind then, now you should hold your breath (even if you hold the breath still you are there; that thoughtless Reality is in the breath but He is subtler than the breath).
23. स्वास कोंडतां देह पडे। देह पडतां म्हणती मडें।
मड्यास करतुतव न घडे। कदाकाळीं ॥ २३ ॥
svāsa koṇḍatām deha paḍe | deha paḍatām mhaṇatī maḍeṁ |
maḍyāsa kartutva na ghaḍe | kadākālīm || 23 ||
23. When the breath stops, the body falls down and that fallen body is called a corpse. And a corpse can never perform this action that takes place in this ‘time of the all’ (ie. in this ‘all’ everything is taking place. This body is a dead body at the moment without this power. But if this power is not understood then, one day, its child ie. this breath or *prana*, will leave and everything will be gone. Therefore now when this power is there, understand its life giving nature. Otherwise while saying, “I am doing”, death is sure to come).
24. देहावेगळा वायो न करी। वायोवेगळा देह न करी।
वचार पाहातां कांहींच न करी। येकावेगळें येक ॥ २४ ॥
dehāvegaḷā vāyo na karī | vāyovegaḷā deha na karī |
vicāra pāhātām kāmhiṁca na karī | yekāvegaḷeṁ yeka || 24 ||
24. Without the body, the wind is not the doer and without the wind, the body is not the doer. And when you understand thoughtlessness then, even this ‘thing’ and the doer are not. Therefore the body, wind and doer cannot be without each other (therefore doership it would appear is a concept created by the union with the body and this wind of the ‘all’).
25. उगेंच पाहातं मनुष्य दसि। वचार घेतां कांहीं नसे।
अभेदभक्तीचें लक्षण ऐसें। वोळखावें ॥ २५ ॥
uḡeṁca pāhātām manuṣya dise | vicāra ghetām kāmhiṁ nase |
abhedabhaktīceṁ lakṣaṇa aiseṁ | volakhāveṁ || 25 ||
25. If your understanding is superficial then, there is a man who sees this world of names and forms and he says “I do”. But when you accept thoughtlessness then, this ‘thing’ even does not remain. Such should be recognized as *undivided devotion (ie. no-otherness).
26. कर्ता आपण ऐसे म्हणावें। तरी आपलें इछेसारखें व्हावें।
इछेसारखें न होतां मानावें। अवघेंच वाव ॥ २६ ॥



*kartā āpaṇa aise mhaṇāverī | tarī āpaleṁ ichesārikheṁ vhaṇerī |
ichesārikheṁ na hotāṁ mānāverī | avagheṁca vāva || 26 ||*

26. If one should say, “I am the doer” then, this should be said with regards to your ‘wish’ (ie. **whatever happens is my wish** ‘I am knowledge and in knowledge everything happens’). And if this is not said with regards to your ‘wish’ but it is said with regards to your body then, there are the empty and worthless actions of this gross creation (realize doership lies with this power of ‘I am’).

27. म्हणोन कर्ता नवहे क आपण। तेथें भोक्ता कैचा कोण।
हें वचिराचें लक्षण। अवचिरें न घडे ॥ २७ ॥
*mhaṇona kartā navhe kiṁ āpaṇa | tetheṁ bhoktā kaimcā koṇa |
heṁ vicārāceṁ lakṣaṇa | avicāreṁ na ghaḍe || 27 ||*

27. Therefore if ‘there’, there is no doer and you are not then, how can there be an enjoyer also? That is the sign of thoughtlessness but because of the wrong thoughts (“I did this and I did that”) that thoughtlessness can never appear.

28. अवचिर आण विचिर। जैसा प्रकाश अंधकार।
वकिर आण निर्विकार। येक नवहे कीं ॥ २८ ॥
*avicāra āṇi vicāra | jaisā prakāśa aṁdhakāra |
vikāra āṇi nirvikāra | yeka navhe kiṁ || 28 ||*

28. Wrong thoughts and thoughtlessness are just like light and darkness. Just as the modification and the unmodified are not the same.

29. जेथें नाही वविचना। तेथें कांहींच चालेना।
खरें तेंच अनुमाना। कदा न ये ॥ २९ ॥
*jetheṁ nāhīṁ vaviṇcanā | tetheṁ kāṁhīṁca cālēnā |
khareṁ teṁci anumānā | kadā na ye || 29 ||*

29. When *maya* is not then, there is that *nirgun* investigation and in *brahman*, the ‘thing’ cannot do anything. When there is that Truth then, conjecture can never come.

30. प्रत्ययास बोलजि न्याये। अप्रत्यये तो अन्याये।
जात्यांधास परीक्षा काये। नाना रत्नाची ॥ ३० ॥
*pratyayāsa bolije nyāye | apratyaye to anyāye |
jātyāṁdhāsa parīkṣā kāye | nānā ratnācī || 30 ||*

30. You should ‘speak’ with *justice to that *nirgun*. For if that *nirgun* is not understood then, That becomes the ‘many’ injustices. How can the ‘many’ blind people examine these jewels?⁹ *(*vivek*)

31. म्हणोन ज्ञाता धन्य धन्य। जो नरिगुणेंसी अनन्य।
आत्मनविदनें मान्य। परम पुरुष ॥ ३१ ॥
*mhaṇona jñātā dhanya dhanya | jo nirguṇeṁsī ananya |
ātmanivedaneṁ mānya | parama puruṣa || 31 ||*

⁹That thoughtlessness and the original ‘word’ and *bhajan* or nine devotions are the jewels within the box of the ‘many’, 3.10.27; 7.1.33



31. Therefore such a Knower is blessed and blessed again when there is undivided devotion. By the ‘surrender to the *atma*’ there is that honourable and Supreme *purush*.

इति श्रीदासबोधे गुरुशष्यसंवादे

लघुबोधनाम समास सहावा ॥ ६ ॥ १३.६

iti śrīdāsabodhe guruśiṣyasamvāde

laghubodhanāma samāsa sahāvā || 6 || 13.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 13 named „Subtle Understanding“ is concluded.



13.7 The *Nirgun* Investigation

समास सातवा : प्रत्यय विवरण

samāsa sātavā : pratyaya vivaraṇa

|| Śrī Rām ||

1. निर्मल आभास निराभास। तयास दृष्टांत आकाश।
आकाश म्हणजे अवकाश। पसरला पैस ॥ १ ॥
nirmala ābhāsa nirābhāsa | tayāsa dr̥ṣṭānta ākāśa |
ākāśa mhaṇije avakāśa | pasaralā paisa || 1 ||

1. It is pure, still and imperceptible/inconceivable. And space is a simile for that Reality. But space means an interval, empty and expanded.

2. आधी पैस मग पदार्थ। प्रत्यये पाहातां यथार्थ।
प्रत्ययेवनि पाहातां वेरथ। सकळ कांहीं ॥ २ ॥
ādhiṁ paisa maga padārtha | pratyaye pāhātām yathārtha |
pratyayevniṇa pāhātām vertha | sakala kāmhiṁ || 2 ||

2. When at the source there is this expansive space then, there must be this object of the 'all'. But when there is that *nirgun* then, you have truly understood. For without that *nirgun*, you have the understanding of this empty 'all thing'. (*maharaj – when you awake, first there is space; where there is space, knowledge must be there*)

3. ब्रह्म म्हणजे ते निश्चळ। आत्मा म्हणजे तो चंचळ।
तयास दृष्टांत केवळ। वायो जाणावा ॥ ३ ॥
brahma mhaṇije teṁ niścaḷa | ātmā mhaṇije to caṇcaḷa |
tayāsa dr̥ṣṭānta kevaḷa | vāyo jāṇāvā || 3 ||

3. If *brahman* gets called the still then, the **atma* gets called the moving. And if the simile of space is used for that pure knowledge then, the *atma* should be known as the wind. **(antar-atma)*

4. घटाकाश दृष्टांत ब्रह्माचा। घटबि दृष्टांत आत्म्याचा।
विवरतां अर्थ दोहीचा। भिन्न आहे ॥ ४ ॥
ghaṭākāśa dr̥ṣṭānta brahmācā | ghaṭabimba dr̥ṣṭānta ātmyācā |
vivaratām artha dohīcā | bhinna āhe || 4 ||

4. And if the space in the pot is used as a simile for *brahman* then, the reflection in the water of the pot would be a simile for *atma*. If you investigate the meaning of these two similes then, you will see that *brahman* and this *antar-atma* are quite different.

5. भूत म्हणजे जितुकें जालें। जालें तितुके नमिलें।
चंचळ आलें आणी गेलें। ऐसें जाणावें ॥ ५ ॥
bhūta mhaṇije jitukēṁ jālēṁ | jālēṁ tituke nimālēṁ |
caṇcaḷa ālēṁ aṇī geḷēṁ | aiseṁ jāṇāvēṁ || 5 ||

5. *bhuta* means, something appeared and whatever has appeared will surely get destroyed. One should know that the moving is like that; it comes and goes. (*The antar-*



atma is the Witness only, but as the Witness, He takes Himself to be the witnessed ‘all’; therefore further investigation is required).

6. अवदिया जड आत्मा चंचल। जड कर्पूर आत्मा अनल।
दोनी जळोन तत्काळ। वझोन जाती ॥ ६ ॥
avidyā jaḍa ātmā caṁcala | jaḍa karpūra ātmā anala |
donī jaḷona tatkaḷa | vājhona jāti || 6 ||

6. This *maya* of ignorance is inert and this *atma* is moving (ie. *maya* of knowledge). The inert is like the camphor and the *atma* is like the fire. Both burn and both get burnt out at the same time.

7. ब्रह्म आकाश नशिचळ जाती। आत्मा वायो चंचळ जाती।
परीक्षवंत परीक्षति। खरें कखोटें ॥ ७ ॥
brahma ākāśa niścala jāti | ātmā vāyo caṁcala jāti |
parīkṣavaṁta parīkṣitī | khareṁ kiṁ khoṭeṁ || 7 ||

7. The *brahman* is still like the space and the **atma* is moving like the wind. The proper examiner understands the difference between the true and the false. *(see 10.10.35; the moving *atma* or *antar-atma*)

8. जड अनेक आत्मा येक। ऐसा आतानात्माविक।
जगा वरूतवति जगन्नायेक। तयास म्हणावें ॥ ८ ॥
jaḍa aneka ātmā yeka | aisā ātānātmāvika |
jagā vartavitā jagannāyeka | tayāsa mhaṇāveṁ || 8 ||

8. The inert is the numerous different forms and the *atma* is the moving One. Such is the *vivek* of *atma*/non-*atma*. He is the One who gives existence to the gross world and then He is called the Lord of the world.

9. जड अनात्मा चेतवी आत्मा। सर्वीं वर्ते सर्वात्मा।
अवघा मळोन चंचळात्मा। नशिचळ नव्हे ॥ ९ ॥
jaḍa anātmā cetavī ātmā | sarvīṁ varte sarvātmā |
avaghā maḷona caṁcalaṭmā | niścala navhe || 9 ||

9. The inert is non-*atma* and the *atma* makes it to move. In the ‘all’, this *atma* of the ‘all’ dwells. This gross creation can meet with this moving *atma* but it cannot meet with the still (ie. this moving *atma* is the base of the gross existence; therefore by holding to this *sattwa guna* that is within these three *gunas* that have created this world and abandoning *raja* and *tama*, this ‘all’ or moving *atma* is come upon) .

10. नशिचळ तें परब्रह्म। जेथें नाही दृश्यभ्रम।
वमिळ ब्रह्म तें नभ्रम। जैसैं तैसैं ॥ १० ॥
niścala teṁ parabrahma | jethēṁ nāhī dṛśyabhrama |
vimaḷa brahma teṁ nibhrama | jaisēṁ taisēṁ || 10 ||

10. There is that still *parabrahman* when there is not the delusion of the visible. There is that pure *brahman* when the Reality is without delusion (of the ‘all’ ie. space and wind). It is, as It is



11. आधी आत्मानात्मावविक थोर। मग सारासारवचार।

सारासारवचारें संवहार। प्रकृतीचा ॥ ११ ॥

ādhi ātmānātmāviveka thora | maga sārāsāravacāra |
sārāsāravacāreṁ saṁvohāra | prakṛticā || 11 ||

11. If at the source, there is the *vivek* of *atma*/non-*atma* (then the visible *prakruti* remains and is taken as true) and afterwards discrimination between that thoughtless essence and non-essence then, that is *brahman*. For this *prakruti* is destroyed by that thoughtless essence.

12. वचारें प्रकृती संवहारे। दृश्य अस्तांच वोसरे।

अंतरात्मा नरिगुणीं संचरे। अध्यात्मश्रवणें ॥ १२ ॥

vicāreṁ prakṛtī saṁvohāre | drśya astāṁca vosare |
amtarātmā nirguṇīm saṁcare | adhyātmaśravaṇeṁ || 12 ||

12. When *prakruti* is destroyed by thoughtlessness then, though this visible is there, it is empty (ie. like a dream). This *antar-atma* enters within that still *nirgun* due to this practice of listening (ie. *atma*/non-*atma vivek*).

13. चढता अर्थ लागला। तरी अंतरात्मा चढतच गेला।

उतरल्या अर्थें उतरला। भूमंडळीं ॥ १३ ॥

caḍhatā artha lāgalā | tarī amtarātmā caḍhataci gelā |
utaralyā arthem utaralā | bhūmaṇḍalīm || 13 ||

13. As the meaning becomes subtler then, the *antar-atma* rises higher. But if the meaning gets grosser then the *antar-atma* descends and remains within these gross things.

14. अर्थासारखा आत्मा होतो। जकिडे नेला तकिडे जातो।

अनुमानें संदेहीं पडतो। कांहींयेक ॥ १४ ॥

arthāsārikhā ātmā hoto | jikade nelā tikade jāto |
anumāneṁ saṁdehīm paḍato | kāñhīṁyeka || 14 ||

14. Whatever meaning It is given, that *atma* becomes that. Wherever It is led, there It goes only. When there is conjecture then that One within the ‘thing’, falls into body conscious doubts.

15. नसिंदेह अर्थ चालला। तरी आत्मा नसिंदेहच जाला।

अनुमान-अर्थें जाला। अनुमानरूपी ॥ १५ ॥

nisaṁdeha artha cālilā | tarī ātmā nisaṁdehaci jālā |
anumāna-arthem jālā | anumānarūpī || 15 ||

15. If the meaning remains doubtless then, the *atma* becomes doubtless only. When the meaning is conjecture then, there appears a conjectured form.

16. नवरसकि अर्थ चाले। श्रोते तद्रूपच जाले।

चाटपणें होऊन गेले। चाटचि अवघे ॥ १६ ॥

navarasika artha cāle | śrote tadrūpacī jāle |
cāṭapaṇeṁ hoūna gele | cāṭaci avaghe || 16 ||

16. When the meaning is full of sentiments, then the listener becomes like that only. If



there is the idle prattle of this gross existence then, that *atma* is this idle prattle only.

17. जैसा जैसा घडे संग। तैसे गुह्यराचे रंग।
याकारणें उत्तम मार्ग। पाहोन धरावा ॥ १७ ॥
jaisā jaisā ghaḍe saṅga | taise guhyarāce raṅga |
yākāraṇem uttama mārga | pāhona dharāvā || 17 ||

17. It is like a chameleon that becomes the colour of its surroundings. Therefore by means of this ‘speech’, one should understand this ‘all’ and then hold fast to the best path (*I do not exist*).

18. उत्तम अननं बोलत गेले। तरी मन अन्नाकारचि जालें।
लावण्य वनतिचें वर्णलें। तरी मन तेथेंचि बैसे ॥ १८ ॥
uttama annerṁ bolata gele | tarī mana annākārachi jāleṁ |
lāvaṇya vanitecēṁ varṇileṁ | tarī mana tetheṁci baise || 18 ||

18. If that best ‘speaks’ of this ‘food’ (*I am*) then the mind becomes like this ‘food’ only. If ‘there’ the beauty of the female is described then, the mind sits there.

19. पदार्थवर्णन अवघें। कति म्हणोन सांगावें।
परंतु अंतरी समजावें। होये कनिवहे ॥ १९ ॥
padārthavarṇana avagheṁ | kitī mhaṇona sāṅgāveṁ |
paraṁtu aṁtarīṁ samajāveṁ | hoye kiṁ navhe || 19 ||

19. When the objects of the world are described then everything is there. Therefore the ‘many’ thoughts should know thoughtlessness. But first in your inner space, it should be understood, what is true and what is false.

20. जें जें देखलें आणी ऐकलें। तें अंतरी दृढ बैसलें।
हति अनहति परीक्षलें। परीक्षवती ॥ २० ॥
jeṁ jeṁ dekhileṁ āṇī aikileṁ | teṁ aṁtarīṁ dṛḍha baisaleṁ |
hita anhita parīkṣileṁ | parīkṣavantīṁ || 20 ||

20. When *mula maya* contemplates on this ‘all’ and listens to this ‘all’ only, then that Reality gets firmly established in your inner space. Only the true examiner examines and selects that which is most beneficial and throws away that which is not.

21. याकारणें सर्व सांडावें। येक देवास धुंडावें।
तरीचवर्म पडे ठावें। कांहींयेक ॥ २१ ॥
yākāraṇem sarva sāmḍāveṁ | yeka devāsa dhumḍāveṁ |
tarīcavarma paḍe thāveṁ | kāñhīṇyeka || 21 ||

21. On account of this ‘speech’ there is this ‘all’ and then, that is to be left aside and the One God searched out. Then only will the essence be found, the One within this ‘thing’.

22. नाना सुखें देवें केलीं। लोके तयास चुकलीं।
ऐसीं चुकतां च गेलीं। जनमवरी ॥ २२ ॥
nānā sukheṁ deveṁ kelīm | lokeṁ tayāsa cūkālīm |
aisīm cukatāṁ ca gelīm | janmavarī || 22 ||



22. God has created the ‘many’ pleasures but due to these, that Reality has been forgotten/neglected by the world. And when there is such forgetfulness then, an entire life-time goes by wasted.

23. सर्व सांडून शोधा मजला। ऐसं देवचि बोललि।
लोकीं शब्द अमान्य केला। भगवंताचा ॥ २३ ॥
sarva sāmḍūna śodhā majalā | aiseṁ devaci bolilā |
lokīm śabda amānya kelā | bhagavaṁtācā || 23 ||

23. God said, “Leave off this ‘all’ and search out Me.” But in this world, this ‘word’ of God is not even respected.

24. म्हणोन नाना दुःखें भोगति। सर्वकाळ कष्टी होती।
मनीं सुखचि इछति। परी तें कैचें ॥ २४ ॥
mhaṇona nānā duḥkheṁ bhogitī | sarvakāla kaṣṭī hotī |
manīm sukhaci ichitī | parī teṁ kaimceṁ || 24 ||

24. Therefore the ‘many’ pains are endured and then this ‘time of the all’ becomes one exhausting vexation after another. And even if, in the mind, there is the happiness of this ‘wish’ (*‘I want to simply know’*), still how can this be that Reality? (*No-mind is no ‘wish’*)

25. उदंड सुख जया लागलें। वेडें तयास चुकलें।
सुख सुख म्हणताच मेलें। दुःख भोगति ॥ २५ ॥
udamḍa sukha jayā lāgalēṁ | veḍēṁ tayāsa cukalēṁ |
sukha sukha mhaṇatāca melēṁ | duḥkha bhogitām || 25 ||

25. The happiness of that *paramatma* comes to *mula maya* but the one who is mad after the objects neglects and loses His Reality. And then while saying, “This is happiness and that is happiness”, he dies enduring great suffering.

26. शाहाण्यानें ऐसें न करावें। सुख होये तेंच किरावें।
देवासी धुंडति जावें। ब्रह्मांडापरतें ॥ २६ ॥
śāhāṇyāneṁ aiseṁ na karāvēṁ | sukha hoye teṁci karāvēṁ |
devāsī dhumḍita jāvēṁ | brahmāṁḍāparateṁ || 26 ||

26. By exercising wisdom, such a situation will not arise and one will become truly happy. Therefore God should be searched out beyond this *brahmāṇḍa*/gross creation.

27. मुख्य देवचि ठाई पडलि। मग काये उणें तयाला।
लोक वेडे वविकाला। सांडून जाती ॥ २७ ॥
mukhya devaci thāīm paḍilā | maga kāye uṇēṁ tayālā |
loka veḍe vivekālā | sāmḍūna jāti || 27 ||

27. When that main God is found then, what is imperfect and wanting? But the gross world of those mad after the objects, have lost their *vivek*.

28. वविकाचें फळ तें सुख। अवविकाचें फळ तें दुःख।
यांत मानेल तें अवश्यक। केलें पाहजि ॥ २८ ॥
vivekācēṁ phaḷa teṁ sukha | avivekācēṁ phaḷa teṁ duḥkha |



yānta mānela teṁ avas̥yaka | keṁ pāhije || 28 ||

28. When there is the fruit of *vivek* then, there is happiness and when there is the fruit of a-*vivek* then, there is suffering. Therefore there should be unwavering respect for this ‘speech’.

29. कर्तयासी वोळखावें। यास वविक म्हणावें
वविक सांडतिं व्हावें। परम दुःखी ॥ २९ ॥

*kartayāsī volakhāverṁ | yāsa viveka mhaṇāverṁ
viveka sāmḍitāṁ vhaṇverṁ | parama duḥkhī || 29 ||*

29. The doer should be recognised. Such *vivek* is this ‘speech’ of ‘I am’. But if this *vivek* is left aside, then that Supreme suffers so much.

30. आतां असो हें बोलणें। कर्तयास वोळखणें।
आपलें हति वचिक्खणें। चुकों नये ॥ ३० ॥
*ātām aso heṁ bolañeṁ | kartyāsa volakhaṇeṁ |
āpaleṁ hita vicaḥṣaṇeṁ | cukom̐ naye || 30 ||*

30. Now, when thoughtlessness (*essence/non-essence vivek*) is this ‘speech’ (*atma/anatma vivek*) then, *prakṛuti* remains and there is a doer. By means of this knowing, That which is most beneficial should not be forgotten and lost. (When there is a known, there must be a Knower and when there is this ‘action’ there must be the Doer)

इति श्रीदासबोधे गुरुशषियसंवादे
प्रत्यय वविरणनाम समास सातवा ॥ ७ ॥ १३.७
*iti śrīdāsabodhe guruśiṣyasamvāde
pratyaya vivaraṇanāma samāsa sātavā || 7 || 13.7*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 13 named „The Nirgun Investigation“ is concluded.

13.8 Discourse on the Doer

समास आठवा : कर्ता नरूपण
samāsa āṭhava : kartā nirūpaṇa

|| Śrī Rām ||

1. श्रोता म्हणे वक्तयासी। कोण कर्ता नशिचयेंसी।

सलळ सृष्टा ब्रह्मांडासी। कोणें केलें ॥ १ ॥

śrotā mhaṇe vaktayāsī | koṇa kartā niścayēsīm |
salalā sṛṣṭi brahmāṇḍāsī | koṇem kelem || 1 ||

1. The listener says to the speaker, “Who is truly the doer? And who has created this ‘all’, the gross world and this whole universe/*brahmanda*?”

2. तव बोललि सभानायेक। जे बोलकि येकाहून येक।

या बोलण्याचे कौतुक। श्रोतीं सादर ऐकावें ॥ २ ॥

tava bolilā sabhānāyeka | je bolike yekāhūna yeka |
yā bolāṇyāce kautuka | śrotīm sādara aikāveṇ || 2 ||

2. Even while there is a gross creation still, there is this ‘all’ (*prakṛuti*) and also that leader (*purush*) of this meeting place called the ‘all’. His eloquent ‘speech’ is ‘I am’ and this is the moving within that One who is still. Therefore the wonder of this ‘I am’ should be earnestly listened to by the good listener.

3. येक म्हणती कर्ता देव। येक म्हणती कोण देव।

आपुलाला अभिप्राव। बोलते जाले ॥ ३ ॥

yeka mhaṇatī kartā deva | yeka mhaṇatī koṇa deva |
āpulālā abhiprāva | bolate jāle || 3 ||

3. Otherwise someone will say, “God is the doer” and then, another will say, “Who is God?” This is all due to the appearance of this ‘I am’ and our own importance (*we say, “I am so and so and there is a God and doer” etc. because we have taken ourselves to be someone within this ‘I am’ feeling. But when this ‘I am’ is worshipped then, such questions and opinions will not arise*).

4. उत्तम मध्यम कनिष्ठ। भावर्थें बोलती पष्ट।

आपुलाली उपासना श्रेष्ठ। मानिती जनीं ॥ ४ ॥

uttama madhyama kaniṣṭha | bhāvartherṇ bolatī paṣṭa |
āpulālī upāsana śreṣṭha | mānitī janīm || 4 ||

4. It all depends upon our faith whether the nature of our worship is of the best (*I do not exist*), the middle (*‘I am’*) or the inferior (*idols etc.*). However in this world, whatever worship the people make is considered by them as the best.

5. कोणीयेक ऐसें म्हणती। कर्ता देव मंगळमूर्ती।

येक म्हणती सरस्वती। सर्व करी ॥ ५ ॥

koṇīyeka aiseṇ mhaṇatī | kartā deva maṅgaḷamūrtī |
yeka mhaṇatī sarasvatī | sarva karī || 5 ||



5. Then that One who is within everyone ([but due to its ignorance](#)) says, “*shri ganesh* is the God and doer.” And that One says, “*saraswati* does everything.”

6. येक म्हणती कर्ता भैरव। येक म्हणती खंडेराव।
येक म्हणती बिरिदेव। येक म्हणती भगवती ॥ ६ ॥
yeka mhaṇatī kartā bhairava | yeka mhaṇatī khaṇḍerāva |
yeka mhaṇatī biredeva | yeka mhaṇatī bhagavatī || 6 ||

6. The One says, “*bhairav* is the doer”; another says, “*khandero*”; and another says, “*biradeva*”; and yet another says, “*bhagavati*.” ([The One who is beyond doership becomes a *jiva* and there are so ‘many’ opinions](#))

7. येक म्हणती नरहरी। येक म्हणती बनशंकरी।
येक म्हणती सर्व करी। नारायेणु ॥ ७ ॥
yeka mhaṇatī naraharī | yeka mhaṇatī banaśaṅkarī |
yeka mhaṇatī sarva karī | nārāyeṇu || 7 ||

7. The One says, “*narahari*”; another says, “*banashankari*”; and another says, “The doer of all is *narayana*.”

8. येक म्हणती श्रीराम कर्ता। येक म्हणती श्रीकृष्ण कर्ता।
येक म्हणती भगवंत कर्ता। केशवराज ॥ ८ ॥
yeka mhaṇatī śrīrāma kartā | yeka mhaṇatī śrīkṛṣṇa kartā |
yeka mhaṇatī bhagavaranta kartā | keśavarāja || 8 ||

8. The One says, “*shri ram* is the doer”; another says, “*shri krishna* is the doer”; and another says, “The God who does is *keshavaraj*.”

9. येक म्हणती पांडुरंग। येक म्हणती श्रीरंग।
येक म्हणती झोटींग। सर्व करी ॥ ९ ॥
yeka mhaṇatī pāṇḍuraṅga | yeka mhaṇatī śrīraṅga |
yeka mhaṇatī jhoṭīṅga | sarva karī || 9 ||

9. The One says, “*panduranga*”; the One says, “*shriranga*”; the One says, “*zoting* ([a ghost](#)) is the doer of all this.”

10. येक म्हणती मुंज्या कर्ता। येक म्हणती सूर्य कर्ता।
येक म्हणती अग्न कर्ता। सकळ कांहीं ॥ १० ॥
yeka mhaṇatī munjyā kartā | yeka mhaṇatī sūrya kartā |
yeka mhaṇatī agna kartā | sakāḷa kāmhiṁ || 10 ||

10. The One says, “*munjya* is the doer”; the One says, “The sun is the doer”; the One says, “*agni*/fire is the doer of all these things.”

11. येक म्हणती लक्ष्मी करी। येक म्हणती मारुती करी।
येक म्हणती धरतरी करी। सर्व कांही ॥ ११ ॥
yeka mhaṇatī lakṣmī karī | yeka mhaṇatī mārutī karī |
yeka mhaṇatī dharatrī karī | sarva kāmhi || 11 ||

11. The One says, “*lakshmi* is the doer”; the One says, “*maruti* is the doer”; the One



says, “The mother earth is the doer of all these things.”

12. येक म्हणती तुकाई। येक म्हणती येमाई।

येक म्हणती सटवाई। सर्वकरी॥ १२॥

yeka mhaṇatī tukāī | yeka mhaṇatī yemāī |

yeka mhaṇatī saṭavāī | sarvakarī || 12 ||

12. The One says, “*tukai*”; the One says, “*yamai*”; the One says, “*satawai* is the doer of all.”

13. येक म्हणती भार्गव कर्ता। येक म्हणती वामन कर्ता।

येक म्हणती परमात्मा कर्ता। येकच आहे॥ १३॥

yeka mhaṇatī bhārgava kartā | yeka mhaṇatī vāmana kartā |

yeka mhaṇatī paramātmā kartā | yekaci āhe || 13 ||

13. The One says, “*bhargava* is the doer”; the One says, “*vamana* is the doer” and the One says, “*paramatma* is the one and only doer.”

14. येक म्हणती वरिणा कर्ता। येक म्हणती बस्वणा कर्ता।

येक म्हणती रेवणा कर्ता। सर्व कांहीं॥ १४॥

yeka mhaṇatī viranā kartā | yeka mhaṇatī basvaṇṇā kartā |

yeka mhaṇatī revaṇṇā kartā | sarva kāmhiṁ || 14 ||

14. The One says, “*viranna* is the doer”; the One says, “*baswanna* is the doer” and the One says, “*ravanna* is the doer of all these things.”

15. येक म्हणती रवळया कर्ता। येक म्हणती स्वामी कार्तिक कर्ता।

येक म्हणती वेंकटेश कर्ता। सर्व कांहीं॥ १५॥

yeka mhaṇatī ravalayā kartā | yeka mhaṇatī svāmī kārtika kartā |

yeka mhaṇatī venkaṭeśa kartā | sarva kāmhiṁ || 15 ||

15. The One says, “*rawalnath* is the doer”; the One says, “*swami kartik* is the doer” and the One says, “*venkatesh* is the doer of all these things.”

16. येक म्हणती गुरु कर्ता। येक म्हणती दत्त कर्ता।

येक म्हणती मुख्य कर्ता। वोढ्या जगन्नथ॥ १६॥

yeka mhaṇatī guru kartā | yeka mhaṇatī datta kartā |

yeka mhaṇatī mukhya kartā | voḍhyā jagannatha || 16 ||

16. The One says, “*guru* is the doer”; the One says, “*datta* is the doer” and the One says, “The main doer is *vodhya jagannath*.”

17. येक म्हणती ब्रह्मा कर्ता। येक म्हणती वशिष्णु कर्ता।

येक म्हणती महेश कर्ता। निश्चयेसी॥ १७॥

yeka mhaṇatī brahmā kartā | yeka mhaṇatī viṣṇu kartā |

yeka mhaṇatī maheśa kartā | niścayesiṁ || 17 ||

17. The One says, “*brahma* is the doer”; the One says, “*vishnu* is the doer”; and the One says, “*mahesh* is definitely the doer.”



18. येक म्हणती प्रजन्य कर्ता। येक म्हणती वायो कर्ता।
 येक म्हणती करून अकर्ता। निर्गुण देव ॥ १८ ॥
yeka mhaṇatī prajānya kartā | yeka mhaṇatī vāyo kartā |
yeka mhaṇatī karūna akartā | nirguṇa deva || 18 ||

18. The One says, “There is no God, the monsoon rains do”; the One says, “The wind does” and the One says, “The *nirguna* God is the non-doer, doing.”

19. येक म्हणती माया करी। येक म्हणती जीव करी।
 येक म्हणती सर्व करी। प्रारब्धयोग ॥ १९ ॥
yeka mhaṇatī māyā karī | yeka mhaṇatī jīva karī |
yeka mhaṇatī sarva karī | prārabdhayoga || 19 ||

19. The One says, “*maya* is the doer”; the One says, “The *jīva* is the doer”; and the One says, “The doer of all this is *karma*.”

20. येक म्हणती प्रेतून करी। येक म्हणती स्वभाव करी।
 येक म्हणती कोण करी। कोण जाणे ॥ २० ॥
yeka mhaṇatī pretna karī | yeka mhaṇatī svabhāva karī |
yeka mhaṇatī koṇa karī | koṇa jāṇe || 20 ||

20. The One says, “Effort is the doer”; the One says, “It all happens spontaneously” and the One says, “Who knows who the doer is?”

21. ऐसा कर्त्याचा वचिर। पुसतां भरला बजार।
 आतां कोणाचें उत्तर। खरें मानावें ॥ २१ ॥
aisā kartācā vicāra | pusatāṁ bharalā bajāra |
ātām koṇācēṁ uttara | khareṁ mānāvēṁ || 21 ||

21. If you ask who the doer is, then there is this overflowing market place of opinions. Now, whose answer should be valued as true?

22. जेह जो देव मानला। कर्ता म्हणती तयाला।
 ऐसा लोकांचा गल्बला। वोसरेना ॥ २२ ॥
jehiṁ jo deva mānilā | kartā mhaṇatī tayālā |
aisā lokāṁcā galbalā | vosarenā || 22 ||

22. If that *purush* regards this *mula maya* as God (He, who is Himself God gets deluded and takes His *prakruti* as real. And on account of the delusion, more confusion comes) then, the people end up saying things like, “That Reality is the doer.’ Such is the unending confusion within the world and it does not subside.

23. आपुलाच्या साभमानें नशिचयेचि केला मनै।
 याचा वचिर पाहाणें। घडेचिनी ॥ २३ ॥
āpulālyā sābhimāṇeṁ niścayeci kelā manerī |
yācā vicāra pāhāṇeṁ | ghaḍecinā || 23 ||

23. Even if in our minds there is this conviction of this ‘all’ still, this creates great pride¹⁰

¹⁰ *siddharameshwar maharaj*- When the aspirant starts the practice ‘I am *brahman*,’ then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become a big ‘I’. Only this



and then this understanding of the ‘speech’ will not accomplish thoughtlessness.

24. बहु लोकांचा बहु वचिर। अवघा राहों द्या बाजार।
परंतु याचा वचिर। ऐसा आहे ॥ २४ ॥

*bahu lokāṁcā bahu vicāra | avaghā rāhoṁ dyā bājāra |
paramtu yācā vicāra | aisā āhe || 24 ||*

24. And when there is this world of the ‘many’ then, thoughtlessness becomes the ‘many’ thoughts. Therefore the ‘many’ opinions are to be refrained from and left at the market place. But the thoughtlessness within this ‘speech’ is such that, in a moment, it goes to that market place and accepts some opinion (though being ourselves that thoughtless Self still, we invite the ‘many’ thoughts in; we like the ‘many’ thoughts for they sustain our sense of being someone).

25. श्रोतीं वहावें सावधान। नशिचयें तोडावा अनुमान।
प्रत्यये मानावा प्रमाण। जाणते पुरुषी ॥ २५ ॥

*śrotīm vhaṁvēm sāvadhāna | niścayēm toḍāvā anumāna |
pratyaṁ mānāvā pramāṇa | jāṇate puruṣīm || 25 ||*

25. In the listener, there should be alertness and conjecture is to be severed by this conviction ‘I am’. And then only the *nirgun* understanding should be accepted as the Truth, by that knowing *purush*.

26. जें जें कर्तयानें केलें। तें तें त्याउपरी जालें।
कर्तयापूरी आडळलें। न पाहजि कीं ॥ २६ ॥

*jeṁ jeṁ kartayāṇēm keleṁ | teṁ teṁ tyāuparī jāleṁ |
kartyāpūrvīm āḍalaleṁ | na pāhije kīm || 26 ||*

26. Whatever has been created by a creator has appeared after the creator. This cannot occur before the creator.

27. केलें तें पंचभूतकि। आणा पंचभूतकि ब्रह्मादकि।
तरी भूतांशें पंचभूतकि। केलें तें घडेना ॥ २७ ॥

*keleṁ teṁ paṁcabhūtika | āṇi paṁcabhūtika brahmādika |
tarī bhūtāṁśēm paṁcabhūtika | keleṁ teṁ ghaḍenā || 27 ||*

27. And if whatever has been created is made up of the five great elements then, even lord *brahma*, *vishnu* and *mahesh* are elemental. And how can something else that is elemental create this elemental world? (It is said that *brahma* is the creator of this gross world, *vishnu* maintains it and *mahesh* destroys it. But these *gunas* have appeared from within this *mula maya*. How can they be the creator?)

28. पंचभूतांस वेगळें करावें। मग कर्तयास वोळखावें।
पंचभूतकि तें स्वभावें। कर्तयांस आलें ॥ २८ ॥

paṁcabhūtāṁsa vegaleṁ karāvēṁ | maga kartyāsa volakhāvēṁ |

much is the change. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jiva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying ‘I am’ to the supra-causal body. Therefore not only does that ego not die but it starts roaring, ‘I am *brahman*.’ Without killing this ‘I’, the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*.



pañcabhūtika teṁ svabhāveṁ | kartyāṁsa āleṁ || 28 ||

28. Therefore the five elements should be set aside and then the doer should be recognized. Then this elemental will naturally appear within the doer ('I am everything, everywhere').

29. पंचभूतावेगळें नरिगुण। तेथें नाहीं कर्तेपण।
नरिक्कारास वकार कोण। लां शके ॥ २९ ॥

*pañcabhūtāmvegaḷeṁ nirguṇa | tetheṁ nāhīm kartepaṇa |
nirvikārāsa vikāra koṇa | lom śake || 29 ||*

29. That *nirgun* is separate to these five great elements but there is no doership 'there'. How can this quality of changing/modification possibly be attached to that changeless/unmodified? (That which is separate from the five elements is *nirgun* and that *nirgun* cannot be a doer, for in 'no-otherness', nothing is happening)

30. नरिगुणास कर्तव्य न घडे। सगुण जाल्यांत सांपडे।
आतां कर्तव्यता कोणेकडे। बरें पाहा ॥ ३० ॥

*nirguṇāsa kartavya na ghaḍe | saguṇa jālyānta sāmpaḍe |
ātām kartavyatā koṇekade | bareṁ pāhā || 30 ||*

30. The power of doing cannot be placed with the *nirgun* and therefore it has to be in this created *sagun* that a doer is to be found. But it was already established that doership cannot be by something in the elements; so now who does doership belong to? Therefore understand the best (thoughtlessness).

31. लटक्याचा कर्ता कोण। हें पुसणेंच अप्रमाण।
महणोनी हेंच प्रमाण। जें स्वभावेच जालें ॥ ३१ ॥

*laṭkiyācā kartā koṇa | heṁ pusaṇeṁci apramāṇa |
mhaṇoni heṁci pramāṇa | jeṁ svabhāveṁci jāleṁ || 31 ||*

31. How can it be correct to ask, "Who is the creator of the false?" Therefore that thoughtless Self is the only Truth and this *mula maya* is by nature false.

32. येक सगुण येक नरिगुण। कोठें लाऊं कर्तेपण।
या अर्थाचें वविरण। बरें पाहा ॥ ३२ ॥

*yeka saguṇa yeka nirguṇa | koṭheṁ lāūṁ kartepaṇa |
yā arthāceṁ vivaraṇa | bareṁ pāhā || 32 ||*

32. When this *sagun* is that One *nirgun* then, where will doership be placed? (This question of doership, has arisen due to this false body concept) Make a careful examination of this 'speech' and understand the best.

33. सगुणें सगुण केलें। तरी तें पूर्वीच आहे जालें।
नरिगुणास कर्तव्य लावलिं। नवचे कीं कदा ॥ ३३ ॥

*saguṇeṁ saguṇa keleṁ | tarī teṁ pūrvīmca āhe jāleṁ |
nirguṇāsa kartavya lāvileṁ | navace kīm kadā || 33 ||*

33. And even if it is said that, the *sagun* has created the *sagun* (ie. *sagun* is doer) still it means that, that Reality has appeared. But doer-ship can never be put upon that



nirgun.

34. यथे कर्ताचिदसिना। प्रत्यये आणावा अनुमाना।
दृश्य सत्यत्वे असेना। म्हणोनियां ॥ ३४ ॥
yetherṁ kartāci disenā | pratyaye āṇāvā anumānā |
dṛśya satyatveṁ asenā | mhaṇoniyām || 34 ||

34. And if a doer cannot be seen in *maya* then, why should such conjecture be placed upon that *nirgun*? Therefore, understand there is no truth to this visible and that *nirgun* is the only Truth.

35. केलें तें अवघेंच लटकिं। तरी कर्ता हें बोलणेंचि फकिं।
वक्ता म्हणे रे वविकें। बरें पाहा ॥ ३५ ॥
keleṁ teṁ avagheṁca laṭikeṁ | tarī kartā heṁ bolāṇeṁci phikeṁ |
vaktā mhaṇe re vivekeṁ | bareṁ pāhā || 35 ||

35. When that Reality is made false by the ‘many’ opinions then, there is the meaningless talk of thoughtlessness, a doer and this ‘speech’. The speaker says, by *vivek* understand the best.

36. बरें पाहाता प्रत्यये आला। तरी कां करावा गल्बला।
प्रचति आलयां आपणाला। अंतर्यामी ॥ ३६ ॥
bareṁ pāhātā pratyaye ālā | tarī kām karāvā galbalā |
pracita āliyām āpaṇālā | antaryāmī || 36 ||

36. When one understands the best, then that *nirgun* understanding has come. Then how will there be any confusion? Understand this *sagun* ‘experience’ that has appeared within you (and as long as a ‘you’ remains, there will be the thought of a doer. When no one remains then, doer, enjoyer, thoughtlessness etc, will not remain).

37. आतां असो हें बोलणें। वविकी तोचि हें जाणे।
पूर्वपक्ष लागे उडवणें। येरवीं अनुरवाच ॥ ३७ ॥
ātām aso heṁ bolāṇeṁ | vivekī toci heṁ jāṇe |
pūrvapakṣa lāge uḍavaṇeṁ | yeravīm anurvāca || 37 ||

37. Now, let this ‘speech’ become thoughtless. Only the *viveki* can know thoughtlessness. The original hypothesis (ie. ‘God does all’) needs to be discarded and then there can be that inexpressible *brahman*.

38. तंव श्रोता करी प्रस्न। देहीं सुखदुःखभोक्ता कोण।
पुढें हेंचि निरूपण। बोलिलें असे ॥ ३८ ॥
taṁva śrotā karī prasna | dehīm sukhaduḥkhabhoktā koṇa |
pudheṁ heṁci nirūpaṇa | bolileṁ ase || 38 ||

38. But then the listener asked another question (ie. he stopped listening and a doubt arises in that doubtless), “In the body, who is the enjoyer of pleasures and pains?” Therefore ahead, this ‘speech’ is to be always discoursed (and this question will not arise).

इति श्रीदासबोधे गुरुशषियसंवादे



कर्तानिरूपणनाम समास आठवा ॥ ८ ॥ १३.८

iti śrīdāsabodhe guruśiṣyasamvāde

kartānirūpaṇanāma samāsa āṭhavā ॥ 8 ॥ 13.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 13 named „Discourse on the Doer“ is concluded.

13.9 The Examination of the *Atma*

समास नववा : आत्माविवरण

samāsa navavā : ātmāvivarāṇa

|| Śrī Rām ||

1. आत्मयास शरीरयोगे। उद्वेग चित्ता करणे लागे।

शरीरयोगे आत्मा जगे। हें तों पगटचि आहे ॥ १ ॥

ātmayāsa śerīrayogem | udvega cītā karaṇem lāge |

śarīrayogem ātmā jage | hem tom pagaṭaci āhe || 1 ||

1. It is due to the *atma*'s association with this 'all' body (ie. *prakruti/purush*) that there arises anxiety and worries (on account of *prakruti/purush* there comes body consciousness and then anxiety and doubts appear and questions get asked). And it is due to this association with this 'all' body, that the *atma* is said to *exist/have beingness and that thoughtless unmanifest Self is said to become manifest. *(*prakruti* has the qualities of knowledge and existence. They are inseparable, like the light and heat of the sun. The 'all', 'thing' and 'object' are the knowledge aspect. The 'speech', 'name' and 'I am' are the existence aspect. Then that *atma* is said to exist, but in truth, that *atma* is beyond existence/knowledge)

2. देह अननचिखायेना। तरी आत्मा कदापि जगेना।

अतम्यावणि चेतना। देहास कैची ॥ २ ॥

deha annaci khāyenā | tarī ātmā kadāpi jagenā |

atmyāvīṇa cetanā | dehāsa kaimcī || 2 ||

2. If the gross body did not have this 'food', the bliss of 'I am' (existence) then, it could not exist for even a moment and then, that *atma* would not be able to live in this world. Therefore without that *atma* how could that gross body have any vitality? (Due to its association with the *atma* and this 'I am'/life, the gross inert body appears to have life/vitality; but in truth, it appears within this 'I am' and this is on account of that *atma*)

3. हें येकावेगळें येक। करू जातां नरिर्थक।

उभयेयोगे कोणीयेक। कार्य चाले ॥ ३ ॥

hem yekāvegaleṁ yeka | karūṁ jātām nirārthaka |

ubhayeyogem koṇīyeka | kārya cāle || 3 ||

3. It is not possible for that thoughtless One to do anything without this moving 'all'. By the union of both, that One who is within everyone performs this 'all action'. (That Reality cannot do anything and therefore the 'two'/*prakruti* and *purush* were created; then by means of the 'all' action of *prakruti*, that *atma* is said to function in this world and there is a doer. However this 'all' or life has been neglected and there has appeared the 'many' actions of a small *jīva* and it says "I do" and "I am alive")

4. देहाला नाही चेतना। अतम्यास पदार्थ उचलेना।

स्वप्नभोजने भरेना। पोट कांहीं ॥ ४ ॥

dehālā nāhīṁ cetanā | atmyāsa padārtha ucalenā |



svapnabhojanem bharenā | poṭa kāmhīm || 4 ||

4. This gross body has no vitality, for it is inert. This vitality comes from the ‘I am’. And that *atma* on Its own cannot lift up any object (ie. every action is in truth, taking place within this ‘I am’, for this ‘I am’ is vitality/life. But due to ignorance, this ‘I am’ has been superimposed upon the gross and inert body and an ego says, “I lift, I do” etc.). There may be the ‘experience’ and enjoyment of this original dream but, this ‘thing’ cannot fill your belly (in the original dream there is this enjoyment of the ‘all thing’ and the food is the bliss of being; this dream is the pure *sattwa guna* and then there is only knowing. But this ‘thing’ or knowledge cannot give satisfaction when you take yourself to be a body ie. when there is the dream within this dream. For gross body consciousness requires gross objective objects to sustain it; or such is its delusion).

5. आतमा स्वप्नानवस्थेत जातो। परंतु देहामध्ये हि असतो।

नदिसुरेपणें खाजवति। चमत्कार पाहा ॥ ५ ॥

*ātmā svapnaavastherīta jāto | paramtu dehāmadhyeṁ hi asato |
nidasurepaṇeṁ khājavito | camatkāra pāhā || 5 ||*

5. The *atma* goes in this dream state/pure *sattwa guna*, but at the same time that *atma* is present in the gross body (ie. the mix of the three *gunas*. That *atma* is the Knower in the original dream of knowledge and by further objectification, there is the dream within that dream. Then there is a gross body and gross world of the *jiva* and the waking, dream and deep sleep states. Therefore simultaneously that *atma* plays in many states). Then being half-asleep this gross body gets scratched (this mix of the three *gunas*, of knowledge and ignorance, is body consciousness and it is like being half-asleep or half-wake. Then this one moving action of ‘I am’ gets reduced to the insignificant actions of one small *jiva* in the *prana*). Therefore one should understand this miracle of ‘I am’ (we say, “We do”, but even in this ‘half-sleep’ of *rajo guna* everything is happening automatically; the body breaths, eats and digests food, walks and scratches; who is doing? We say, “We do” but in truth, it is this association with the *atma* and knowledge that does)

6. अननरसें वाढे शरीर। शरीरपरमाणें वचिर।

वृद्धपणीं तदनंतर। दोनी लाहानाळती ॥ ६ ॥

*annaraseṁ vādhe śarīra | śarīrapramāṇeṁ vicāra |
vṛddhapaṇīm tadanaṁtara | donī lāhānāḷatī || 6 ||*

6. Due to this *‘food’, the ‘all’ body grows and on account of this ‘all’ body, that thoughtless understanding comes (do not remain in body consciousness; understand this ‘all’, stay in this ‘all’ and expand yourself until this ‘all’ or ‘I am’ finally goes off and then, I do not exist). But due to old age (ie. “I am a body”) this ‘all’ body and thoughtlessness become less and less. *(*siddharameshwar maharaj*- we eat in many ways. By mouth, ears, eyes, mind etc....but without the food of ‘I am’, we could not live for a moment even)

7. उत्तम द्रव्य देह खातो। देहयोगें आत्मा भुलतो।

वसिस्मरणें शुद्धी सांडति। सकळ काहीं ॥ ७ ॥

*uttama dravya deha khāto | dehayogēṁ ātmā bhulato |
vismaraṇeṁ śuddhi sāmḍito | sakāḷa kāmhīm || 7 ||*



7. For when that best *atma* *eats through the gross body it gets intoxicated with sensual experiences and forgets Its own true nature. Due to this forgetting, that pure *atma* gives up this ‘all thing’ and assumes gross body consciousness (that *atma* though completely detached accepted this ‘all’ body as its own. But then due to desires etc. this ‘all’ was neglected and there came the sensual experiences of body consciousness). *(By mouth, ears, eyes, mind, hands etc.)

8. देहानें घेतलें वीष। आत्मा जाये सावकास।

वाढणें मोडणें आत्मयास। नेमस्त आहे ॥ ८ ॥

dehāṇeṁ ghetaleṁ vīṣa | ātmā jāye sāvakāsa |

vāḍhaṇeṁ moḍaṇeṁ ātmayāsa | nemasta āhe || 8 ||

8. Then due to this gross body, the poison of the world is accepted and that *atma* gets slowly destroyed. For then that *atma* has become a limited *jīva* and it grows and then it gets broken. (*maharaj*- the objects of this world are a slow poison)

9. वाढणें मोडणें जाणें येणें। सुख दुःख देहाचेन गुणें।

नान प्रकारें भोगणें। आत्मयास घडे ॥ ९ ॥

vāḍhaṇeṁ moḍaṇeṁ jāṇeṁ yeṇeṁ | sukha duḥkha dehāceni guṇeṁ |

nāna prakāreṁ bhogaṇeṁ | ātmayāsa ghaḍe || 9 ||

9. To grow, to break, to go, to come, pleasure and pain are all due to the *gunas* of the gross body. Then that *atma* meets ‘many’ kinds of experiences/enjoyments.

10. वारुळ म्हणजि पोकळ। मुंग्यांचे मार्गचि सकळ।

तैसेंचि हें केवळ। शरीर जाणावें ॥ १० ॥

vārula mhaṇaji pokaḷa | muṅgyāñce mārgaci sakaḷa |

taiseñci heṁ kevaḷa | śarīra jāṇāveṁ || 10 ||

10. This ‘all’ is like an empty ant-hill in which there are the pathways for many *ants. But know that it is that pure *atma* that has appeared as ‘all’ body (and in that there are the ‘many’ small **jīvas* running here and there).

11. शरीरीं नाडीच खेटा। नाडीमध्यें पोकळ वाटा।

लाहान थोर सगटा। दाटल्या नाडी ॥ ११ ॥

śarīrīm nāḍīca khetā | nāḍīmadhyeṁ pokaḷa vāṭā |

lāhāna thora sagaṭā | dāṭalyā nāḍī || 11 ||

11. Within this ‘all’ body there is a crowding of hollow vessels (ie. many bodies, just like the many ants) and within each hollow vessel there are empty pathways. But each small hollow vessels/*jīva* is completely filled by that great *atma*.

12. प्राणी अननोदक घेतो। त्याचा अन्नरस होतो।

त्यास वायो प्रवर्ततो। स्वासोस्वासें ॥ १२ ॥

prāṇī annodaka gheto | tyācā annarasa hoto |

tyāsa vāyo pravartato | svāsosvāseṁ || 12 ||

12. In the **prana*, it is that *atma* who accepts the bread and water and it is that *atma* who appears as this ‘food’ of ‘I am’. And it is that *atma* who moves this wind (of existence/knowledge) by means of the breath/*prana* (and then you feel, “I am existing



and knowing”). *(When that *atma* takes itself to be the *prana*/breath then, there is gross body consciousness. This is the dream within the dream. Still, that *atma* remains within the original dream also. He is the one who knows the eating of bread and the drinking of water. He takes Himself to be this wind of existence/knowledge and feels ‘I am’ and He moves this through the body by means of the *prana*. Still He remains separate from all this as the Witness and the mover and pervader of this wind also)

13. नाडीद्वारां धांवे जीवन। जीवनामधे खेले पवन।

तया पवनासरसि जाण। आत्माहिविरे ॥ १३ ॥

nāḍīdvārāṁ dhāṁve jīvana | jīvanāmadheri khele pavana |
tyā pavanāsarisā jāṇa | ātmāhi vivare || 13 ||

13. Through each hollow vessel/*jīva* these waters of objectification run and in these waters this wind is playing. Know that when that *atma* is in association with this moving wind of ‘I am’ then, that *atma* also appears to move. (There is nothing but that *atma*; wherever It is placed, It becomes like that only; It is the thoughtless still *nirgun* that is aloft from all this; It is the Knower/*antar-atma* when It meets with the wind and It is this moving wind; It is the *prana*, the gross objective body: It is everything experienced) (*maharaj*- ‘when you awake, space comes; where space is there, knowledge must be there; then the breath comes’: Therefore first there is this ‘all’ pervading experience ‘I am’, in this everything is truly taking place and that *atma* is the Knower. Then the breath comes and that *atma* feels “I am a body” and ‘many’ desires and ‘many’ thoughts arise. This happens every morning when you awake, when knowledge awakes)

14. तृषेनें शोकलें शरीर। आत्म्यास कळे हा वचार।

मग उठवून शरीर। चालवी उदकाकडे ॥ १४ ॥

tṛṣṇem śokaleṁ śarīra | ātmyāsa kaḷe hā vicāra |
maga uṭhavūna śarīra | cālavī udakākade || 14 ||

14. And even when a strong desire troubles this body of the ‘all’, still there is that *atma* understanding thoughtlessness (ie. desires may come and body consciousness may arise or not but in truth, that thoughtless Self always remains untouched and aloft). But when due to desires, this ‘all’ body gets aroused then, it is made to move towards the water (ie. towards objectification). (Previously you were in yourself ie. this space between two thoughts. And then a desire arises; then this ‘all’ starts to objectify and there is the soft creation of names and forms; just as from out of the ocean an individual wave arises; in this way, from out of the oneness of this ‘all’ where everything is seen with equal vision, specific objects begin to appear according to the desires that arise and that ever free *atma* says, “I want this”)

15. उदक मागे शब्द बोलवी। मार्ग पाहोन शरीर चालवी।

शरीर अवघें च हालवी। प्रसंगानुसार ॥ १५ ॥

udaka māge śabda bolavī | mārga pāhona śarīra cālavī |
śarīra avagheṁ ca hālavī | prasāṅgānusāra || 15 ||

15. But before such objectification begun, that *atma* was ‘speaking’ this ‘word’ and at that time, this ‘all’ was moving on the path of understanding (ie. ‘I am’). And even when body consciousness arises upon this ‘all’ body still, that One has not lost this ‘all’



connection (even when there is the dream within the dream due to desires still, that original dream of 'I am' cannot be invalidated, for in truth, everything is taking place there only. Therefore forget this dream full of desires and imagination, and He is there ie. knowledge is there).

16. क्षुधा लागते ऐसें जाणतो। मग देहाला उठवति।
 आच्यावाच्या बोलवति। ज्यासी त्यासी ॥ १६ ॥
kṣudhā lāgate aiseṁ jāṇato | maga dehālā uṭhavito |
ācyāvācyā bolavito | jyāsī tyāsī || 16 ||

16. If there is hunger, it is that *atma* that knows. It is that *atma* that makes the gross body get up and it is that *atma* that is made to 'speak' thoughtlessly to that *atma* (who is his wife). (There is nothing but yourself in the world but due to 'many' desires, body consciousness arises and one sees another and speaks roughly to another)

17. बायेकांत म्हणे जालें जालें। देह सोवळें करून आणलें।
 पायांत भरून चालविलें। तांतडीं तांतडीं ॥ १७ ॥
bāyekānta mhaṇe jāleṁ jāleṁ | deha sovaḷeṁ karūna āṇileṁ |
pāyānta bharūna cālavileṁ | tāntaḍīṁ tāntaḍīṁ || 17 ||

17. Then within the wife, it is the *atma* that says, "It is ready, it is ready" and the gross body gets washed and brought to the table. It is the *atma* that pervades throughout the legs and makes them to move quickly.

18. त्यासी पात्रावरी बैसविलें। नेत्रीं भरोन पात्र पाहिलें।
 हाताकरवीं आरंभिलें। आपोशन ॥ १८ ॥
tyāsī pātrāvarī baisavileṁ | netrīṁ bharona pātra pāhileṁ |
hātākaravīṁ ārambhileṁ | āpośana || 18 ||

18. That *atma* is made to sit down before a plate and It pervades the eyes and looks at the food. Moving the hands, It begins the customary prayer.

19. हाताकरवीं ग्रास उचलवी। मुखी जाऊन मुख पसरवी।
 दातांकरवीं चाववी। नेटें नेटें ॥ १९ ॥
hātākaravīṁ grāsa ucalavī | mukhī jāūna mukha pasaravī |
dātāṁkaravīṁ cāvavī | neṭeṁ neṭeṁ || 19 ||

19. The hand is made to raise a mouthful of food. The mouth is made to open and food is placed in the mouth, the teeth are made to chew carefully.

20. आपण जिव्हेंमधें खेळे। पाहातो परमिळसोहळे।
 केंस काडी खडा कळे। तत्काळ थुंकी ॥ २० ॥
āpaṇa jivhemadheri kheḷe | pāhāto parimaḷasohale |
keṁsa kāḍī khaḍā kaḷe | tatkāḷa thūṁkī || 20 ||

20. It is our own Self that plays in the tongue. It is that *atma* that understands the good smell of the tasty food. It is the *atma* that knows there is a hair or a small piece of straw in the lentils. Or if it finds a small stone in the rice then, in this time of the 'all', It spits it out (you say "I do" but it is that *atma* in association with the wind that is doing and knowing everything in this 'time of the all').



21. आळणी कळतां मीठ मागे। बायलेसि म्हणे आगे कांगे।

डोळे ताऊन पाहों लगे। रागें रागें ॥ २१ ॥

ālāṇī kalatām mīṭha māge | bāyalesi mhaṇe āge kāmge |

ḍoḷe tāūna pāhorṇ lage | rāgerṇ rāgerṇ || 21 ||

21. The man feels there is not enough salt and demands some. He says to his wife, “Ah, what is this trash” and it is that *atma* that stares at her with rage.

22. गोडी लागतांच आनंदे। गोड नसतां परम खेदे।

वांकडी गोष्टी अंतरी भेदे। आत्मयासी ॥ २२ ॥

goḍī lāgatāmca ānande | goḍa nastām parama khede | vāṇkaḍī goṣṭī antarīm bhede | ātmayāsī

|| 22 ||

22. If there is a liking for the food then there is bliss and if not, then that Supreme *atma* becomes unhappy. Then this ‘I am’ feeling within the inner space has got distorted and is separated from that *atma* (you who are that *atma* has not remained aloft within this inner space and has accepted body consciousness. Then there are ‘many’ likes and dislikes).

23. नाना अन्नच गोडी। नाना रसें स्वाद नविडी।

तखिट लागतां मस्तक झाडी। आणी खोंकी ॥ २३ ॥

nānā annaci goḍī | nānā raseṇ svāda nivaḍī |

tikhaṭa lāgatām mastaka jhāḍī | āṇī khorṇkī || 23 ||

23. Then there are the ‘many’ *tastes of that essential ‘food’ (when that *atma* sees through the sense organs then, the ‘I am’ feeling gets covered over with good and bad etc.). Then the ‘many’ sweet flavours are chosen and tasted. If it is too spicy, he shakes his head and coughs. *(*maharaj*- you want a specific taste or a specific thing...do not be specific)

24. मरिपुडी घातली फार। कायसें करतिं खापर।

जविहकरवीं कठणिततर। बोलवी रागें ॥ २४ ॥

mirapuḍī ghātālī phāra | kāyaseṇ kariteṇ khāpara |

jivhekaravīm kaṭhiṇottara | bolavī rāgerṇ || 24 ||

24. “There’s too much chilli. You are useless and can’t do anything right!” And then out of anger, it is the *atma* that makes the tongue to ‘speak’ a harsh reply to her husband.

25. आज्य उदंड जेवलि। सर्वेच तांब्या उचललि।

घळघळां घेऊं लागला। सावकास ॥ २५ ॥

ājya udamḍa jevilā | saveṇca tāmbyā ucalilā |

ghaḷaḷghalām gheūṇ lāgalā | sāvakāsa || 25 ||

25. It is that vast thoughtless *paramatma* that enjoys these fruits of past actions (let whatever has to come come; but you say, “I want this like this” etc.) Of Its own accord, that *atma* picks up this gross body and starts drinking copiously (ie. due to desires we forget our own effortless Self and agree to gross body consciousness).

26. देहीं सुखदुःखभोक्ता। तो येक आतमाचि पाहातां।

आत्म्यावणि देह वृथा। मडें होये ॥ २६ ॥



dehīm sukhaduḥkhabhoktā | to yeka ātmāci pāhātām |
ātmyāvīṇa deha vṛthā | madēm hoye || 26 ||

26. Within this gross body there are the experiences of pains and pleasures but, when you understand then, there is only that One *atma*. And without that *atma* the body is a useless corpse.

27. मनाच्या अनंत वृत्ति जाणणें तेच आत्मस्थिति।
 तरैलोकीं जतिक्या वेक्ती। तदांतरीं आत्मा ॥ २७ ॥
manācyā ananta vṛtti | jāṇaṇem teci ātmasthiti |
trailokīm jitukyā vekti | tadāntarīm ātmā || 27 ||

27. When that endless *paramatma* becomes this *vritti* of the mind then, to that thoughtless *atma* there comes knowingness. Understand that wherever there is a manifest shape in these three worlds (of waking, dream and sleep), there is also that *atma* within this ‘all’ (ego sees the many shapes and says “I know” but still it is that *atma* within this ‘all’ that is truly knowing).

28. जगामध्ये जगदात्मा। विश्वामधे विश्वात्मा।
 सर्व चालवी सर्वात्मा। नाना रूपें ॥ २८ ॥
jagāmadhyem jagadātmā | viśvāmadhem viśvātmā |
sarva cālavi sarvātmā | nānā rūpeṁ || 28 ||

28. In this world, He is the *atma* of the world; in this universe, He is the *universal *atma*. It is that *atma* of the ‘all’ that makes the ‘all’ and the ‘many’ forms move.
 *(*paramatma*)

29. हुंगे चाखे ऐके देखें। मृद कठणि वोळखे।
 शीत उष्ण ठाडकें। तत्काळ होये ॥ २९ ॥
huṅge cākhe aike dekherṁ | mṛda kaṭhina voḷakhe |
śīta uṣṇa ṭhāukem | tatkāḷa hoye || 29 ||

29. He smells, tastes, listens and looks. He recognizes soft and hard. At that time, it is He who knows cold and hot (there is smelling, tasting etc. and the *jiva* says, “I taste this”, but this is all taking place within this ‘time’ of the *sagun* understanding. It is truly He who knows sweet and spicy and what needs more salt etc. But He knows these things are all happening in zero/nothing and so ‘many’ thoughts do not arise) (*maharaj*- the Saint is not a fool. I know if this is sweet or not).

30. सावधपणें लाघवी। बहुत करी उठाठेवी।
 या धूरताच्या उगवी। धूरतचि करी ॥ ३० ॥
sāvadhapaneṁ lāghavī | bahuta karī uṭhāṭhevī |
yā dhūrtācyā ugavī | dhūrtaci karī || 30 ||

30. Due to His alertness and skill, this ‘all’ gets created within the toils and troubles of this world. He is the sharpest of the sharp and the doer within this original ‘speech’.

31. वायोसरसि परमिळ येतो। परितो परमिळ वतिळोन जातो।
 वायो धुळी घेउनी येतो। परी ते हजिाये ॥ ३१ ॥
vāyosarisā parimaḷa yeto | pari to parimaḷa vitaḷona jāto |



vāyo dhuḷī gheunī yeto | parī te hi jāye || 31 ||

31. When there is that *atma* (ie. *mula purush*) together with this wind (*mula maya*) then, any fragrance may be brought but, if that *atma* becomes like this fragrance then, It dissipates along with the fragrance (*maharaj- you want to touch everything...don't take the touch*). And when this wind picks up this dust¹¹ (ie. a gross body) and that *atma* accepts it then, that Reality gets completely spoiled (if you, that *atma*, forget Yourself then, body consciousness arises. Then the objects of the world, like good and bad smells are perceived. When this wind of 'I am everywhere' becomes objective then, a gross body and gross creation made up of nothing but dust only, is taken to be true).

32. शीत उष्ण वायोसरसिं। सुवासं अथवा कुवासं।
असजि परी सावकासं। तगणं न घडे ॥ ३२ ॥

śīta uṣṇa vāyosariseṁ | suvāseṁ athavā kuvāseṁ |
asije parī sāvakāseṁ | tagaṇeṁ na ghaḍe || 32 ||

32. Cold and hot comes along with this wind and there are 'many' good and bad smells. They appear but still they do not remain with this wind (this knowing brings all these experiences but this knowing should just let them flow by like the waters of a river and not attach itself to them; otherwise thoughts and body consciousness will arise and one will say, "It is good, bad" etc.). (*maharaj- say everything is so, so*)

33. वायोसरसि रोग येती। वायोसरसि भूतं धावती।
धूर आणी धुकटें येती। वायोसवें ॥ ३३ ॥

vāyosarise roga yetī | vāyosarisī bhūteṁ dhāmvatī |
dhūra āṇī dhukaṭeṁ yetī | vāyosaveṁ || 33 ||

33. That *atma* along with this wind, brings this disease, "I am a body". That *atma* along with this wind, brings these great elements and runs around fruitlessly due to objectification. That *atma* brings blinding pride and dim appearances (ie. *shapes and forms seen through body consciousness*) when it is in association with this wind.

34. वायोसवें कांहींच जगेना। आत्म्यासवें वायो तगेना।
आत्म्याची चपळता जाणा। अधिक आहे ॥ ३४ ॥

vāyosaveṁ kāñhīṁca jagenā | ātmāsaverī vāyo tagenā |
ātmācī capaḷatā jāṇā | adhika āhe || 34 ||

34. Just as nothing can exist along with the wind (ie. *smells and tastes come and go away*), so too, this wind cannot remain along with that *atma*. Know that the swiftness of the *atma* is greater than that of the wind (in Him there is no space or time. And when He pervades this wind of the 'all' then, He is everywhere and always previous to everything. In this way, there can be none swifter than Him. Whatever you perceive, you perceive within Him).

¹¹ *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 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.



35. वायो कठणिस आडतो। आत्मा कठणि भेदून जातो।
कठणि पाहों तरी तो। छेदेहनि॥ ३५॥
vāyo kaṭhiṇāsa āḍato | ātmā kaṭhiṇa bhedūna jāto |
kaṭhiṇa pāhom tarī to | chedehinā || 35 ||

35. That *atma* resists the hardness/grossness of the wind and does not allow this wind to enter within it. Yet that *atma* penetrates this wind of *maya*. That sees *maya*, but that *atma* is not divided by her (He pervades everything and therefore knows everything within Himself).

36. वायो झडझडां वाजे। आत्मा कांहींच न वाजे।
मोनेंच अंतरीं समजे। वविरोन पाहातां॥ ३६॥
vāyo jhaḍajhaḍāṁ vāje | ātmā kāṁhīncā na vāje |
moneṁci aṁtarīṁ samaje | vivarona pāhātāṁ || 36 ||

36. This wind makes a lot of noise but that *atma* does not touch this noisy ‘thing’ (that says ‘I am’). One can understand that *nirgun atma* if this inner space is searched in silence/*mouna*.¹²

37. शरीरास बरें केलें। तें आत्मयास पावलें।
शरीरयोगें जालें। समाधान॥ ३७॥
śarīrāsa bareṁ kelerṁ | teṁ ātmayāsa pāvalerṁ |
śarīrayogem jālerṁ | samādhāna || 37 ||

37. Then this ‘all’ body becomes the best and that thoughtless *atma* attains Its own Self. In this way, due to Its association with the ‘all’ body, that *atma* gains complete contentment.

38. देहावेगळे उपाये नाना। करितां आत्मयास पावेना।
समाधान पावे वासना। देहाचेनी॥ ३८॥
dehāvegale upāye nānā | karitāṁ ātmayāsa pāvenā |
samādhāna pāve vāsanā | dehāceni || 38 ||

38. When this remedy of the ‘all’ body is the ‘many’ different bodies then, that *atma* cannot be attained. Still understand, this *vasana* (ie. the ‘all’ body that just wants to exist) can only attain that complete contentment (of not existing) with the help of a gross body (this is the importance of the gross body and this should be understood).

39. देहआत्मयाचें कौतुक। पाहों जातां हें अनेक।
देहावेगळी आडणुक। आत्मयास होये॥ ३९॥
dehaātmayācerṁ kautuka | pāhom jātāṁ herṁ aneka |
dehāvegālī āḍaṇuka | ātmayāsa hoye || 39 ||

39. This wonder of knowledge is a result of the gross body and that *atma* together. But when you try to see that thoughtless *atma* with the gross body then, that *atma* becomes these numerous different forms (objectification arises). Still, without a gross

¹²*sadachar* V. 621-22. When the **upanishads* have been fully imbibed then, one is making *shravan* and this is called listening to the *guru*’s teachings. When everything different to this ‘all’ has been left aside and ones fondness is for this ‘all’ only, then... **(Finally they say, “neti, neti” / “Not this, not that”; total negation of everything)* This is the study of the *veda*. And this attention is the *mouna* of the *sadhak*.



body, that *atma* cannot be gained (only while living can this understanding be gained. Other promises are only rumours).

40. येक असतां उदंड घडे। वेगळें पाहातां कांहींच न घडे।

विवेकें त्रिलोकीं पवाडे। देहात्मयोगें ॥ ४० ॥

yeka asatām udamḍa ghaḍe | vegaleṁ pāhātām kāñhīṁca na ghaḍe |

vivekeṁ trilokīṁ pavāḍe | dehātmayogem || 40 ||

40. When that One exists then, that vast *paramatma* has appeared and is seeing Its own reflection (ie. *existence*). But when you truly understand this separateness then, this ‘thing’ no longer appears (in Oneness this separateness has been imagined). But first with *vivek* and with the union of that *atma* and this gross body, one should enter within these three worlds (ie. one should be beyond the waking, dream and sleep states of this body. Taking ourselves to be a body, our thoughts are of that only. We confine ourselves to this waking world. In our dreams we are not so confined. *maharaj*- ‘your power is so free when you dream. Here it takes nine months to have a baby, there it can happen immediately’: But when we meet the Master, He frees our power by showing us we are not the body; we are that power of knowing and being).

इति श्रीदासबोधे गुरुशषियसंवादे

आत्मविवरणनाम समास नववा ॥ ९ ॥ १३.९

iti śrīdāsabodhe guruśiṣyasamvāde

ātmavivaraṇanāma samāsa navavā || 9 || 13.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 13 named „The Examination of the Atma“ is concluded.

13.10 Discourse on the Teaching

समास दहावा : शक्तिवर्णनरूपण

samāsa dahāvā : śikavaṇṇanirūpaṇa

|| Śrī Rām ||

1. पालेमाळा सुमनमाळा। फळमाळा बीजमाळा।

पाषाणमाळा कवडेमाळा। सुतरे चालती ॥ १ ॥

pālemālā sumanamālā | phalamālā bījamālā |
pāṣāṇamālā kavḍemālā | sutreṁ cālātī || 1 ||

1. There are the garlands of leaves,¹³ garlands of flowers, garlands of fruits and garlands of seeds; there are garlands of stones and garlands of shells and that One *atma* is present, due to this thread that runs through them all (ie. still there is that *atma* within this knowledge upon which these ‘many’ forms have appeared).

2. स्फटिकमाळा मोहरेमाळा। काष्ठमाळा गंधमाळा।

धातुमाळा रत्नमाळा। जाळ्या वोळचांदोवे ॥ २ ॥

sphaṭikamālā mohareṁmālā | kāṣṭhamālā gaṇḍhamālā |
dhātumālā ratnamālā | jālyā volī cāṇdove || 2 ||

2. There are the garlands of crystals,¹⁴ garlands of gems, garlands of wood and garlands of sandalwood; there are the garlands of *dhatu* and the garlands of jewels; and these are all woven together into this covering called existence. (*maharaj- in this world the beggar and the Saint are needed*).

3. परी हैं तंतूनें चालतें। तंतू नसतां वषिकळीत होतें।

तैसें म्हणों आत्मयातें। तरी साहित्य न पडे ॥ ३ ॥

parī heṁ taṁtūneṁ cālāteṁ | taṁtū nastāṁ viṣkaḷīta hotēṁ |
taiseṁ mhaṇōṁ ātmayāteṁ | tarī sāhitya na paḍe || 3 ||

3. But then, on account of this thread of knowledge within these garlands, that thoughtless Self is moving. Yet if there was no thread then, the garlands could not be held together. Still if you call this thread the *atma* then still, your companionship of *prakṛuti/purush* has not ceased (do not think that this connection/thread ie. ‘I am’/*prakṛuti* is the true God; that *atma* is quite different).

4. तंतूस मणी वोवलि। तंतूमध्येच राहलि।

आतमा सर्वार्गी व्यापला। पाहाना कां ॥ ४ ॥

taṁtūsa maṇī vovilā | taṁtūmadhyeṁci rāhilā |
ātmā sarvārgī vyāpalā | pāhānā kām || 4 ||

4. Every object is held together by this ‘I am’ connection and within this connection they always remain. But when there is this ‘I am’ connection then, that *atma* that pervades

¹³Leaves and flowers – moving and non-moving bodies, and the flowers of experiences; the fruits and seeds – pains and pleasure and seeds of *karma*; stones and shells – the hard bodies they occupy.

¹⁴Or, crystals – grandeur and honour; gems- valiant and accomplished; wood- lank and lean dry bodies; sandalwood-bodies used and worn away to know the Self; *dhatu*- the seven essential components of the body; jewels – thoughtlessness and this ‘word’ and the nine devotions.



this ‘all’ body has not been understood (the relationship of pervader and pervaded, *prakruti/purush* still remains and that witness *purush* appears like the witnessed. Still understand, every object is appearing within this knowledge).

5. आतमा चपळ सहजगुणें। दोरी काये चळों जाणे।

म्हणोन दृष्टांत देणें। साहित्य न घडे ॥ ५ ॥

ātmā capaḷa sahajaguṇeṇ | dorī kāye caḷoṇ jāṇe |
mhaṇona dr̥ṣṭānta deṇeṇ | sāhitya na ghaḍe || 5 ||

5. Then that *atma*, on account of this natural pure *sattwa guna*, is most active (ie. then that *atma purush* becomes this pure *sattwa guna* of *prakruti* and there is knowing and moving). But for the One within this connection/thread, what can He known of movement? Therefore this simile is really not appropriate for this relationship of that *atma* and this *sattwa guna*.

6. नाना वल्लींत जळांश। उसांमधये दाटला रस।

परी तो रस आणी बाकस। येक नव्हे ॥ ६ ॥

nānā vallīnta jaḷāṁśa | usāṁmadhye dāṭalā rasa |
parī to rasa āṇī bākasa | yeka navhe || 6 ||

6. There is water within the ‘many’ creepers and vines and in the sugarcane there pervades the juice. But that juice and chaff are not the same (in the same way, the *prakruti* is not that pervading *purush*).

7. देही आतमा देह अनातमा। त्याहून पर तो परमात्मा।

नरिजनास उपमा। असेचिना ॥ ७ ॥

dehī ātmā deha anātmā | tyāhūna para to paramātmā |
niraṁjanāsa upamā | asecinā || 7 ||

7. The **atma* is in the body and the body is non-*atma*; beyond that *atma* (ie. *antar-atma*) is that *paramatma* (and no such relationships remain). That is also called *nirānjan* (ie. beyond knowledge) and That cannot be compared to anything. **(atma* is One only but in the body, It is called the *antar-atma* and It takes on the quality of Its surroundings, the moving ‘all’; and when the ‘all’ body is dissolved then that *atma* is called *paramatma*)

8. रायापासून रंकवरी। अवघ्या मनुष्यांचियां हारी।

सगट समान सरी। कैसी करावी ॥ ८ ॥

rāyāpāsūna raṁkavarī | avaghyā manuṣyāṁciyām hārī |
sagaṭa samāna sarī | kaisī karāvī || 8 ||

8. From the king to the miserable beggar, everyone is within this garland called mankind. But why should the king and the beggar be lumped together as the same?

9. देव दानव मानव। नीच योनी हीन जीव।

पापी सुकृत अभिप्राव। उदंड आहे ॥ ९ ॥

deva dānava mānava | nīca yonī hīna jīva |
pāpī sukṛti abhiprāva | udanḍa āhe || 9 ||

9. When there is this *sattwa guna* (knowledge), *tamo guna* (ignorance) and mankind



(knowledge and ignorance/*rajo guna* ie. waking state) then, that constant and continuous *paramatma* takes a birth as an inferior *jiva*. Then that vast *paramatma* makes many sinful and virtuous actions (due to the *gunas* there is the *jiva* and still within that *jiva* there is that *paramatma*, beyond the *gunas*).

10. येकांशं जग चाले। परी सामर्थ्य वेगळालें।
येकासंगे मुक्त केलें। येकासंगें रवरव ॥ १० ॥

yekāṁśeṁ jaga cāle | parī sāmārthya vegalāleṁ |
yekāsange mukta kelerṁ | yekāsangeṁ ravarava || 10 ||

10. When due to a portion of this *vishnu* (knowledge) there is the functioning of this gross world then, this *sagun* power has been passed over (knowledge ie. forgetting everything, has been passed over or neglected and then due to a part of knowledge and a part of ignorance ie. the ‘many’ thoughts are created and there is this world of the *jiva*). In the company of one (ie. this knowledge), liberation is created and in the company of the other, hell is created (ie. this gross world of *rajo guna* and the *jiva*).

11. साकर माती पृथ्वी होये। परी ते माती खातां न ये।
गरळ आप नव्हे काये। परी तें खोटें ॥ ११ ॥

sākara mātī prthvī hoye | parī te mātī khātārṁ na ye |
garala āpa navhe kāye | parī teṁ khoṭeṁ || 11 ||

11. Sugar and the dirt are both this element earth, but you should not eat the dirt. Poison is this water element but when there is this poison then, that Reality is lost (ie. water is soft objectivity, some understanding has come and by becoming less and less objective, that Reality can be understood; but if that becomes more objective then, there is this poison of these sense objects and that Reality will never be realized).

12. पुण्यात्मा आणी पापात्मा। दोहकिडे अंतरात्मा।
साधु भोंदु सीमा। सांडूच नये ॥ १२ ॥

punyaātmā āṇī pāpātmā | dohikāḍe antaratmā |
sādhu bhoṇḍu sīmā | sāṇḍūcha naye || 12 ||

12. There are the virtuous and there are the sinful and that *antar-atma* is with both. Still the difference between the *sadhu* and an imposter should not be overlooked (ie. the *atma* is naturally in both; the *sadhu* has direct experience of this and the other only has intellectual knowledge of this). (*maharaj*- everyone is Myself, still you understand that a thief is a thief)

13. अंतर येक तों खरें। परी सांगातें घेऊं न येती माहारे।
पंडति आणाचिाटें पोरें। येक कैसीं ॥ १३ ॥

antara yeka toṁ khareṁ | parī sāṅgāteṁ gheūṁ na yetī mākāre |
pāṇḍita āṇī cāṭeṁ poreṁ | yeka kaisīṁ || 13 ||

13. There is your inner space and there is that One *atma*. But that *atma* should not keep the company of the lowest chaste (ie. gross body; you are that *atma*, at least you should keep the company of this ‘I am’ and never keep the company of the body). How can a scholar/*pandit* and a frivolous youngster be regarded as the same?

14. मनुष्य आणागिधडे। राजहंस आणाकोंबडें।



राजे आणा माकडें। एक कैसीं ॥ १४ ॥

manuṣya āṇi gadhaḍe | rājahaṁsa āṇi koribaḍeṁ |
rāje āṇi mākaḍeṁ | eka kaisīṁ || 14 ||

14. How can a man and a donkey, a royal swan and a chicken, and the King and a monkey, be the same?

15. भागीरथीचें जळ आप। मोरी संवदणी तेंह आप।

कुशचळि उदक अल्पा। सेवेना ॥ १५ ॥

bhāgīrathīceṁ jala āpa | morī saṁvadaṇī teṁhi āpa |
kuścīla udaka alpa | sevavenā || 15 ||

15. These pure waters of the *ganga* have become this element water and the waters of the gutter and this big cooking cauldron (called the body) are this great water element. But of these filthy waters, not even a little should be tasted (this pure water of knowledge can be understood/tasted by means of this great water element ie. by becoming less objective all the waters come together as one pure water. But when this water element becomes more objective then, these pure waters become the filthy waters of this gross world).

16. याकारणें आचारशुद्ध। त्याउपरी वचिरशुद्ध।

वीतरागी आणासुबुद्ध। ऐसा पाहजि ॥ १६ ॥

yākāraṇeṁ ācāraśuddha | tyāuparī vicāraśuddha |
vītarāgī āṇi subuddha | aisā pāhije || 16 ||

16. By means of this ‘speech’, there should be this pure conduct (ie. ‘in all actions, He is there’) and afterwards there should be the purity of thoughtlessness. Therefore freedom from worldly attractions and a pure *buddhi* are required (ie. the understanding that every object has been created by an impure *buddhi* is to be maintained).

17. शूरांहून मानलें लंडी। तरी युद्धप्रसंगीं नरकाडी।

श्रीमंत सांडून बराडी। सेवति कैसें ॥ १७ ॥

śūrāṁhūna māṇileṁ laṇḍī | tarī yuddhaprasaṁgīṁ narakāḍī |
śrīmaṁta sāmḍūna barāḍī | sevītā kaiseṁ || 17 ||

17. If a coward is trusted more than a great warrior, then on the battlefield there will only be dishonour (the battlefield is the mind and he is a coward and a great warrior too). Why to leave this great wealth of ‘I am’ and serve a pauper? (Only the courageous can deny this world and have no fear of the people)

18. येका उदकें सकळ जालें। परी पाहोन पाहजि सेवलें।

सगट अवघेंच घेतलें। तरी तें मूरखपण ॥ १८ ॥

yekā udakeṁ sakāḷa jāleṁ | parī pāhona pāhije sevileṁ |
sagaṭa avagheṁca ghetaleṁ | tarī teṁ mūrkhapaṇa || 18 ||

18. Due to the one great element water, this ‘all’ appears (by becoming less objective ie. by becoming quiet in the mind and not naming objects and therefore not giving a reality to the unreal; let everything be as it is, ‘I am knowledge, I am existence; I do not need these thoughts, to be’). Still this should be understood and tasted/experienced. For if due to the ‘many’ thoughts of good and bad etc., the whole lot is indiscriminately



lumped together, then that Reality has become a fool only.

19. जीवनाचेंच जालें अन्न। अन्नाचें जालें वमन।

परी वमनाचें भोजन। करतिं न ये॥ १९॥

jīvanācermca jālerm anna | annācerm jālerm vamanā |
parī vamanācerm bhojana | karitām na ye || 19 ||

19. From these waters, this divine ‘food’ of ‘I am’ appears and from this divine ‘food’ vomit also appears. But one does not make a meal from vomit (the remains of this divine ‘food’ should not be taken inside and thought about over and over again; all these concepts and opinions are like vomit, regurgitated from this divine ‘food’ of ‘I am’; let everything flow by like the passing waters of a river).

20. तैसैं नदिय सोडूनद्यावें। वंद्य तें हृदई धरावें।

सत्कीर्तीनें भरावें। भूमंडळ॥ २०॥

taiseriṁ nirdya soḍūnadyāverm | varindya tem hrdaīm dharāverm |
satkīrtīnerm bharāverm | bhūmaṁḍaḷa || 20 ||

20. In this way, you should leave off that which is unworthy and hold in your heart this which is worthy of praise. In this way, the world should be filled with this singing of the Truth.

21. उत्तमांसउत्तम माने। कनषिठांस तें न माने।

म्हणौन करंटे देवानें। करून ठेवले॥ २१॥

uttamāṁsi uttama māne | kaniṣṭhāṁsa tem na māne |
mhaṇauna karaṁṭe devānerm | karūna thevale || 21 ||

21. The best values the best (ie. thoughtlessness), and the *inferior has no regard for that Reality. Therefore, God has kept them as miserable paupers (when one takes oneself to be a body made up of the three *gunas* then, one must suffer ones *karma* or the law of God). *(see 13.8.4)

22. सांडा अवघें करंटपण। धरावें उत्तम लक्षण।

हरकिथा पुराण श्रवण। नीतिन्याये॥ २२॥

sāṁḍā avagherm karaṁṭapaṇa | dharāverm uttama lakṣaṇa |
harikathā purāṇa śravaṇa | nīti nyāye || 22 ||

22. This miserable and destitute “I am a body” feeling should be let slip from the mind. One should hold fast to this attention of the *sattwa guna*, listen to this ancient ‘story’ of God and act with justice and equanimity.

23. वर्तयाचावविक। राजी राखणें सकळ लोक।

हळुहळु पुण्यलोक। करीत जावे॥ २३॥

vartayācāviveka | rājī rākhaṇerṁ sakāḷa loka |
haḷuhaḷu puṇyaloka | karīta jāve || 23 ||

23. Always act with *vivek* and keep this world of the ‘all’ ever present and content. One should quietly and effortlessly make that virtuous prayer and stay in that virtuous connection.



24. मुलाचे चालीनें चालावें। मुलाच्या मनोगतें बोलावें।
तैसें जनास सकिवावें। हळुहळु ॥ २४ ॥
mulāce cālīnēṁ cālāvēṁ | mulācyā manogateṁ bolāvēṁ |
taiseṁ janāsa sikavāvēṁ | haḷuḷu || 24 ||

24. Conduct yourself the way an infant¹⁵ conducts itself. One should ‘speak’ with the inner intent of an infant (‘I am and I know’). In this way, gradually teach your wayward mind. (*maharaj* – ‘be like a child...a child accepts everybody...and pisses on anybody, it doesn’t care’.)

25. मुख्य मनोगत राखणें। हेंचि चातुर्याचीं लक्षणें।
चतुर तो चतुरांग जाणें। इतर तीं वेडीं ॥ २५ ॥
mukhya manogata rākhaṇēṁ | heṁci cāturyācīṁ lakṣaṇēṁ |
catura to caturāṅga jāṇēṁ | itara tīṁ veḍīṁ || 25 ||

25. When that *purush* protects this inner intent then, there is that thoughtless attention of the wise. They know the four key methods¹⁶ to silence the mind; while the rest are just mad after the objects of this world.

26. वेड्यास वेडें म्हणों नये। वरूम कदापि बोलों नये।
तरीच घडे दग्विजये। नसिपृहासी ॥ २६ ॥
vedyāsa veḍēṁ mhaṇōṁ naye | varma kadāpi bolōṁ naye |
tarīca ghaḍe digvijaye | nisprhāsī || 26 ||

26. One should not say to the mad, “You are mad” *(keep mum, don’t see and don’t judge this world and then you will become He) and once you understand this ‘speech’ then, leave this also and be thoughtless. In this way, the desireless and detached conquer the whole world. *(*tukaram maharaj*- this world is a madhouse)

27. उदंड स्थळीं उदंड प्रसंग। जाणोनि करणें येथासांग।
प्राणमातराचा अंतरंग। होऊन जावें ॥ २७ ॥
udaṇḍa sthālīṁ udaṇḍa prasaṅga | jāṇōni karaṇēṁ yethāsāṅga |
prāṇimātrācā āntaraṅga | hoūna jāvēṁ || 27 ||

27. Understand that that *paramatma* is in every place and that *paramatma* is every occasion and every situation and then while ‘knowing’, this ‘all action’ will be perfectly performed (one remains aloft and detached). Then one becomes that innermost essence of the *prana*.

28. मनोगत राखोन जातां। परस्परें होये अवस्ता।
मनोगत तोडितां वेवस्तां। बरी नाहीं ॥ २८ ॥
manogata rākhona jātām | paraspareṁ hoye avastā |
manogata toḍitām vevastām | barī nāhīṁ || 28 ||

¹⁵Gossip of Thomas- Jesus said, ”The person old in days won’t hesitate to ask a little child seven days old about the place of life, and that person will live.

¹⁶ *maharaj* – There are four ways to teach the mind to stop; 1 *sama* – talk to it gently, explain; 2 *dana* – bribery or reward; 3 *danda* – punish/beat, no food today if you don’t listen, etc.; 4 finally attack it, *bheda* – creating division, I want nothing to do with you, I will not listen to you at all. (These are also said to be the methods for a king to conquer his enemies)



28. When this inner intent is always protected (ie. the ‘art’ of knowing, forget everything and stay in that which remains), then effortlessly there is the establishment of that state. To break this friendship with this inner intent is not wisdom (*maharaj* – mind becomes your best friend).

29. याकारणें मनोगत। राखेल तो मोठा महंत।

मनोगत राखतां समस्त। वोढोन येती ॥ २९ ॥

yākāraṇeṁ manogata | rākhela to moṭhā maharṁta |

manogata rākhatām samasta | voḍhona yetī || 29 ||

29. That great *purush* protects this inner intent and by protecting that, this ‘all’ will be gathered together and increased (*maharaj*- make yourself so big).

इति श्रीदासबोधे गुरुशषियसंवादे

शक्तिवर्णनरूपणनाम समास दहावा ॥ १० ॥ १३.१०

iti śrīdāsabodhe gurushṣiyasaṁvāde

śikavaṇanirūpaṇanāma samāsa dahāvā || 10 || 13.10

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 13 named „Discourse on the Teaching“ is concluded.



Dashaka XIV

Unbroken Meditation

॥ दशक चौदावा : अखंडध्यान ॥ १४ ॥

॥ *daśaka caudāvā : akhaṇḍadhyāna* ॥ 14 ॥



14.1 The attention of the Desireless

समास पहलि : नसिपृह लक्षणनाम

samāsa pahilā : nispr̥ha lakṣaṇanāma

|| Śrī Rām ||

1. ऐका सपृहाची सकिवण। युक्तबुद्धिशिहाणपण।

जेणें राहे समाधान। नरितर ॥ १ ॥

aikā sprhācī sikavaṇa | yukti buddhi śāhāṇapaṇa |
jeṇem rāhe samādhāna | niraṁtara || 1 ||

1. Listen to the teaching of the desireless and detached. It is the wisdom of a skilful *buddhi*, for it understands this secret ‘art’ of knowing. Then due to this *mula maya*, there is the complete contentment that is void of this inner space (ie. beyond *mula maya*).

2. सोपा मंत्र परी नेमस्त। साधें वोषध गुणवंत।

साधें बोलणें सप्रचति। तैसें माझें ॥ २ ॥

sopā maṁtra parī nemasta | sādheṁ voṣadha guṇavaṁta |
sādheṁ bolāṇem sapracita | taisēṁ mājheṁ || 2 ||

2. It is this easy *mantra* ‘I am’. But this ‘I am’ is limited. Still due to this medicine, there is that One who possess this *guna* (within this medicine of ‘I am’ there is that *mula purush*). Due to this pure ‘speech’ of mine, there is this true ‘experience’ (‘everywhere, in everything, I am there’).

3. तत्काळची अवगुण जाती। उत्तम गुणाची होये प्राप्ती।

शब्दवोषध तीव्र श्रोती। साक्षपें सेवावें ॥ ३ ॥

tatkālāci avagaṇa jātī | uttama guṇācī hoye prāptī |
śabdavoṣadha tīvra śrotī | sākṣapeṁ sevāveṁ || 3 ||

3. If the listener to this ‘speech’ is earnest then, by the remedy of this ‘word’, the worst *gunas* (ie. mixed *gunas* of body consciousness) are destroyed and that best *guna* is attained.

4. नसिपृहता धरूं नये। धरली तरी सोडूं नये।

सोडली तरी हडिं नये। वोळखीमधें ॥ ४ ॥

nispr̥hatā dharūṁ naye | dharilī tarī soḍūṁ naye |
soḍilī tarī hiṁḍom naye | volakhīmādheṁ || 4 ||

4. The one who is desireless should never hold anything in the mind and then that which is held should never be left* (when nothing is there then, He remains). And having left all, one should never again wander within that which is known (never wander in this world of many objects). *(*maharaj*- one should know what to hold and what not to hold)

5. कांता दृष्टी राखों नये। मनास गोडी चाखऊं नये।

धारष्टि चळतां दाखऊं नये। मुख आपुलें ॥ ५ ॥

kāntā dr̥ṣṭī rākhoṁ naye | manāsa goḍī cākhaūṁ naye |



dhāriṣṭa caḷatām dākhaūrṁ naye | mukha āpulerṁ || 5 ||

5. One should not have eyes for women* and the mind should not have the preference for only pleasure and beauty. If your courage/forbearance leaves you, then you will not be allowed to see your own true form/face. *(*maharaj- you see a woman and the Master sees brahman*)

6. येकेस्थळीं राहों नये। कानकोंडें साहों नये।
द्रव्य दारा पाहों नये। आळकेपणें ॥ ६ ॥
yekesthalīm rāhoṁ naye | kānakomḍem sāhoṁ naye |
dravya dārā pāhoṁ naye | ālakepaṇem || 6 ||

6. The One should not stay in any place and therefore be everywhere. One should not live in a way that brings insults (*living as a body brings praise and insult*). Wealth and woman should not be looked at with longing.

7. आचारभ्रष्ट होऊं नये। दलियां द्रव्य घेऊं नये।
उणा शब्द येऊं नये। आपणावरी ॥ ७ ॥
ācārabhraṣṭa hoūrṁ naye | dilyām dravya gheūrṁ naye |
uṇā śabda yeūrṁ naye | āpaṇāvarī || 7 ||

7. One should not be this delusional conduct. One should not accept any wealth that can be given (*ie. the wealth of the ‘many’. One should accept the wealth of understanding*). One should not let lowly words come upon you (*you are aum, the superior ‘word’*).

8. भक्षिवर्षीं लाजों नये। बहुत भक्षि घेऊं नये।
पुसतांहि देऊं नये। वोळखी आपली ॥ ८ ॥
bhikṣevīṣīm lājōṁ naye | bahuta bhikṣā gheūrṁ naye |
pusatāmhi deūrṁ naye | volakhī āpalī || 8 ||

8. One should not be ashamed to ask for alms but this ‘all’ should not accept these alms (*maharaj- for this body only I have to beg*). You should wipe yourself away and not give yourself recognition.

9. घड मळनि नेसों नये। गोड अन्न खाऊं नये।
दुराग्रह करूं नये। प्रसंगें वर्तावें ॥ ९ ॥
dhaḍa maḷina nesōṁ naye | goḍa anna khāūrṁ naye |
durāgraha karūrṁ naye | prasamgeṁ vartāvem || 9 ||

9. One should not wear the dirty clothes (*ie. gross body*) and the divine ‘food’ should not be consumed (*the ‘I am’ should not be forgotten*). One should not be egotistical and opinionated but behave according to this connection of the ‘all’.

10. भोगीं मन असों नये। देहदुःखें तरासों नये।
पुढें आशा धरूं नये। जीवतिवाची ॥ १० ॥
bhogīm mana asōṁ naye | dehaduḥkhem trāsoṁ naye |
puḍhem āśā dharūrṁ naye | jīvitvācī || 10 ||

10. One should not hope for sensual enjoyment and not be upset by bodily suffering. And later, one should not even have the desire to live (*ie. I do not exist*). (*maharaj –*



you should not have the desire for life even)

11. वरिक्ती गळों देऊं नये। धारषिट चळों देऊं नये।

ज्ञान मळणि होऊं नये। वविकबळें ॥ ११ ॥

viraktī gaḷoṃ deūṃ naye | dhāṛiṣṭa caḷoṃ deūṃ naye |
jñāna maḷaṇa hoūṃ naye | vivekabaḷeṃ || 11 ||

11. One should not let desirelessness be lost nor let such courage be broken. By determined *vivek*, this knowledge should not be sullied.

12. करुणाकीर्तन सोडूं नये। अंतरध्यान मोडूं नये।

परेमतंतु तोडूं नये। सगुणमूर्तीचा ॥ १२ ॥

karuṇākīrtana soḍūṃ naye | antardhyāna moḍūṃ naye |
prematarāntu toḍūṃ naye | saguṇamūrtīcā || 12 ||

12. One should not leave the earnest singing of God's song. One should not let that inner meditation be broken. One should not break the bond of love with God in His *sagun* form (ie. 'I am everywhere').

13. पोटीं चिंता धरूं नये। कष्टें खेद मानूं नये।

समई धीर सांडूं नये। कांहीं केल्या ॥ १३ ॥

poṭīṃ cīntā dharūṃ naye | kaṣṭeṃ kheda mānūṃ naye |
samaim dhīra sāṃḍūṃ naye | kāmhīm kelyā || 13 ||

13. One should not worry for the belly nor grieve over suffering. At these times you should not lose your valour and become this created 'thing' (be that detached *purush* and not His *prakruti*).

14. अपमानतिं सणिं नये। नखिंदतिं कष्टों नये।

धःकारतिं झुरें नये। कांहीं केल्या ॥ १४ ॥

apamānitāṃ saṇiṃ naye | nikhaṇḍitāṃ kaṣṭoṃ naye |
dhiḥkāritāṃ jhuroṃ naye | kāmhīm kelyā || 14 ||

14. One should not grieve when disregarded nor be troubled by criticism. Even when being scorned, do not slip away and be this created 'thing'.

15. लोकलाज धरूं नये। लाजवतिं लाजों नये।

खजिवतिं खजिं नये। वरिक्त पुरुषें ॥ १५ ॥

lokalāja dharūṃ naye | lājavitāṃ lājoṃ naye |
khijavitāṃ khijoṃ naye | virakta puruṣeṃ || 15 ||

15. One should not care for this world of shame nor should one feel ashamed when shamed. The desireless *purush* should not insult even when insulted.

16. शुद्ध मार्ग सोडूं नये। दुरजनासीं तंडों नये।

समंघ पडों देऊं नये। चांडाळासी ॥ १६ ॥

śuddha mārṅa soḍūṃ naye | durjanāsīṃ taṇḍoṃ naye |
samaṃgha paḍoṃ deūṃ naye | cāṇḍālāsī || 16 ||

16. The path of the pure should not be left and one should not quarrel with the one far



from the Self. One should avoid making any relationship with the *chandala* caste (ie. the lowest caste that work with leather ie. to be a body)

17. तपीळपण धरूं नये। भांडवतिं भांडों नये।
उडवतिं उडऊं नये। नजिस्थिति आपुली ॥ १७ ॥
tapīlapaṇa dharūṁ naye | bhāṇḍavitīm bhāṇḍom naye |
uḍavitīm uḍaūrṁ naye | nijasthiti āpulī || 17 ||

17. One should not hold one's anger. One should not quarrel with the quarrelsome mind. One should not lose one's own steady state amongst the scattered and confused thoughts.

18. हांसवतिं हासों नये। बोलवतिं बोलों नये।
चालवतिं चालों नये। क्षणक्षणा ॥ १८ ॥
hāṁsavitīm hāsoṁ naye | bolavitīm bolom naye |
cālavitīm cāloṁ naye | kṣaṇakṣṇā || 18 ||

18. One should not laugh, if made to laugh. One should not 'speak', if made to 'speak', one should not move, when made to move, each and every moment (the *prakṛti* does but I am the *purush*, I do nothing).

19. येक वेष धरूं नये। येक साज करूं नये।
येकदेसी होऊं नये। भ्रमण करावें ॥ १९ ॥
yeka veṣa dharūṁ naye | yeka sāja karūṁ naye |
yekadesī hoūrṁ naye | bhramaṇa karāveṁ || 19 ||

19. The One should not have a disguise (ie. be a body). The One should not use one instrument/apparatus (be one small body/*jīva*). The One should not be limited, but roam at will (*maharaj*– be open minded).

20. सलगी पडों देऊं नये। प्रतगिरह घेऊं नये।
सभेमध्यें बैसों नये। सर्वकाळ ॥ २० ॥
salagī paḍoṁ deūrṁ naye | pratigraha gheūrṁ naye |
sabhemadhyeṁ baisoṁ naye | sarvakāḷa || 20 ||

20. One should not become intimate with anything nor take a donation (ie. 'I want and need nothing'). That One should not sit in the meeting place (ie. knowledge) in this 'time of the all' (be that *purush* and remain aloft).

21. नेम आंगीं लाऊं नये। भरवसा कोणास देऊं नये।
अंगीकार करूं नये। नेमस्तपणाचा ॥ २१ ॥
nema āṅgīm lāūrṁ naye | bharavasā koṇāsa deūrṁ naye |
aṅgikāra karūṁ naye | nemastapaṇācā || 21 ||

21. One should not establish any rules for the 'all' body (knowledge is beyond right and wrong behaviour).¹ The 'all' should not be dependent. And one should not get

¹ *siddharameshwar maharaj*- Imbibe the conviction of your own Natural State. In the Self there is no sleep, nor awakening, no sitting, no time, not even a moment. So if the thought comes that "I was late in getting up today" then immediately reply to that by saying, "But when did I sleep in the first place? I am there in all the three states." Whenever such situations arise, you should immediate reply from the state of the Self.



fixed/set as this ‘all’ body form (ie. be formless).

22. नतियनेम सांडूं नये। अभ्यास बुडों देऊं नये।

परतंतर होऊं नये। कांहीं केल्यां ॥ २२ ॥

*nityanema sāmḍūṁ naye | abhyāsa buḍorṁ deūṁ naye |
paratāmtra hoūṁ naye | kāmhiṁ kelyām || 22 ||*

22. One should never leave that established order, nor should one drop the practice and one should not be a dependent upon the other created ‘thing’.

23. स्वतंत्रता मोडूं नये। नरिपेक्षा तोडूं नये।

परापेक्षा होऊं नये। क्षणक्षणा ॥ २३ ॥

*svatāmtratā moḍūṁ naye | nirāpekṣā toḍūṁ naye |
parāpekṣā hoūṁ naye | kṣaṇakṣṇā || 23 ||*

23. One should not break that Self-dependence and one should be free of expectation, and each and every moment, in this ‘other’ side (‘all’) there should be no desire.

24. वैभव दृष्टीं पाहों नये। उपाधीसुखें राहों नये।

येकांत मोडूं देऊं नये। स्वरूपस्थितीचा ॥ २४ ॥

*vaibhava drṣṭīṁ pāhoṁ naye | upādhisukherṁ rāhoṁ naye |
yekānta moḍūṁ deūṁ naye | svarūpasthitīcā || 24 ||*

24. One should not look at the outward glory nor should one stay in this limiting concept of happiness. Therefore the aloneness of your own *swarup* should not be broken.

25. अनर्गळता करूं नये। लोकलाज धरूं नये।

कोठेंतरी होऊं नये। आसक्त कदां ॥ २५ ॥

*anargalatā karūṁ naye | lokalāja dharūṁ naye |
koṭhēntarī hoūṁ naye | āsakta kadāṁ || 25 ||*

25. One should not behave unrestrained, nor should one care for public shame. One should not be attached to anywhere, at any time.

26. परंपरा तोडूं नये। उपाधी मोडूं देऊं नये।

ज्ञानमार्गे सोडूं नये। कदाकाळीं ॥ २६ ॥

*paramparā toḍūṁ naye | upādhi moḍūṁ deūṁ naye |
jñānamārgē soḍūṁ naye | kadākālīṁ || 26 ||*

26. One should never break that continuity and nor should one allow this limiting concept ‘I am’ to be broken. At no ‘time’* should the path of knowledge be left. *(The endless ‘now’ of the ‘all’)

27. कर्ममार्ग सांडूं नये। वैराग्य मोडूं देऊं नये।

साधन भजन खंडूं नये। कदाकाळीं ॥ २७ ॥

*karmamārga sāmḍūṁ naye | vairāgya moḍūṁ deūṁ naye |
sādhana bhajana khamḍūṁ naye | kadākālīṁ || 27 ||*

If someone tells you to wash your feet then, “Where have I got feet to wash?” At least in your mind there should be these kinds of thoughts. When you remember the Self then there is only the Self. Therefore, always have that Self conviction.



27. One should not leave the path of *karma* ('He is doing everything'), nor allow *vairagya* to be broken. One should not deny the contentment of *bhajan* at any 'time'.

28. अतविद् करू नये। अनतिष पोटीं धऊं नये।
रागें भरीं भरों नये। भललीकडे ॥ २८ ॥
ativāda karūṁ naye | anitya poṭīṁ dhaūṁ naye |
rāgeṁ bharīṁ bharoṁ naye | bhalatīkaḍe || 28 ||

28. One should not converse too much. One should not keep immoral intent in the mind* and one should not do anything uncontrolled, due to passions. *(See 13.10.28; keep the inner intent of just knowing)

29. न मनी त्यास सांगों नये। कंटाळवाणें बोलों नये।
बहुसाल असो नये। येकें स्थळीं ॥ २९ ॥
na manī tyāsa sāṅgoṁ naye | kaṇṭāḷavāṇeṁ boloṁ naye |
bahusāla aso naye | yekēṁ sthaḷīṁ || 29 ||

29. One should not tell these things to the one who does not value it. One should not 'speak' that talk that is wearying. That One place should not be the 'many' places.

30. कांहीं उपाधी करू नये। केली तरी धरू नये।
धरली तरी सांपडों नये। उपाधीमध्यें ॥ ३० ॥
kāṁhīṁ upādhī karūṁ naye | kelī tarī dharūṁ naye |
dharilī tarī sāṁpaḍoṁ naye | upādhīmadhyeṁ || 30 ||

30. The limiting concept of the 'thing' should not be made. If created then, it should not be held to. If held then, one should not be found in this limiting concept and stay aloft. (*maharaj* – play your part well.)

31. थोरपणें असो नये। महत्तुव धरून बैसों नये।
कांहीं मान इछू नये। कोठेंतरी ॥ ३१ ॥
thorapaṇeṁ aso naye | mahattva dharūna baisoṁ naye |
kāṁhīṁ māna ichūṁ naye | koṭheṁtarī || 31 ||

31. One should not think of oneself as great, nor should one believe that one is important. The 'thing' should not wish for honour, anywhere (*to take itself as true*).

32. साधेपण सोडू नये। सानेपण मोडू नये।
बळात्कारें जोडू नये। अभिमान आंगीं ॥ ३२ ॥
sādhepaṇa soḍūṁ naye | sāṇepaṇa moḍūṁ naye |
baḷātkāreṁ joḍūṁ naye | abhimāna āṅgīṁ || 32 ||

32. Simplicity should never be lost and one should not have the ego of powerfulness with regards to the body and understand its insignificance. (*maharaj*- the simplest of all is the Saint)

33. अधिकारेवीण सांगों नये। दाटून उपदेश देऊं नये।
कानकोंडा करू नये। परमार्थ कदा ॥ ३३ ॥
adhikārevīṇa sāṅgoṁ naye | dāṭūna upadeśa deūṁ naye |
kānakomḍā karūṁ naye | paramārtha kadā || 33 ||



33. One should not tell these things without the power of the Self, nor should one swell with pride while making this silent instruction ('I am He'). One should never blame *paramarth* nor make it cover.
34. कठीण वैराग्य सोढूं नये। कठीण अभ्यास सांढूं नये।
कठणिता धरूं नये। कोणेकेवशिइं ॥ ३४ ॥
kaṭhīṇa vairāgya soḍūṁ naye | kaṭhīṇa abhyāsa sāṁḍūṁ naye |
kaṭhinatā dharūṁ naye | koṇekeviśaiṁ || 34 ||
34. The *vairagya* of the gross should not be left, nor should the *study of the gross be left. One should not conceive of grossness with regards to that One who is within everyone (*purush*). *(see 13.6.1)
35. कठीण शब्द बोलों नये। कठीण आज्ञा करूं नये।
कठीण धीरत्व सोढूं नये। कांहीं केल्यां ॥ ३५ ॥
kaṭhīṇa śabda bolom naye | kaṭhīṇa ājñā karūṁ naye |
kaṭhīṇa dhīratva soḍūṁ naye | kāñhīṁ kelyāṁ || 35 ||
35. The gross words should not be 'spoken'. The gross commands should not be made and one should not conceive of grossness for this created 'thing'.
36. आपण आसक्त होऊं नये। केल्यावीण सांगों नये।
बहुसाल मागों नये। शषियवर्गांसी ॥ ३६ ॥
āpaṇa āsakta hoūṁ naye | kelyāvīṇa sāṅgōṁ naye |
bahusāla māgōṁ naye | śiṣyavargāṁsī || 36 ||
36. One should not be attached to oneself. Without the created thing, one should not make thoughtlessness. And one should not beg for the 'many' things from your disciple (*ie. the mind is the disciple/shishya*).
37. उतघट शब्द बोलों नये। इन्द्रियेंसमरण करूं नये।
शाक्तमार्गें भरों नये। मुक्तपणें भरों ॥ ३७ ॥
utdhaṭa śabda bolom naye | indriyeṁsmaṛaṇa karūṁ naye |
śāktamārgeṁ bharom naye | muktapaṇeṁ bharim || 37 ||
37. One should not 'speak' the arrogant 'word' nor remember the organs of sense and action. One should not swell and be satisfied with this power/*shakti*, but should be filled with liberation.
38. नीच कृतीं लाजों नये। वैभव होतां माजों नये।
क्रोधें भरों नये। जाणपणें ॥ ३८ ॥
nīca kṛtīm lājom naye | vaibhava hotām mājom naye |
krodheṁ bharim bharom naye | jāṇapaṇeṁ || 38 ||
38. The continuous and eternal should not be ashamed to do work and should not swell up when glory ('I am') comes. One should not be filled with anger that comes from knowingness ('I know - what do they know?')
39. थोरपणें चुकों नये। न्याये नीतिसांढूं नये।
अप्रमाण वर्तों नये। कांहीं केल्या ॥ ३९ ॥



*thorapaṇeṁ cukorṁ naye | nyāye nīti sāmḍūṁ naye |
apramāṇa vartorṁ naye | kāmhiṁ kelyā || 39 ||*

39. One should not forget that greatness. One should not disregard true justice and correctness. One should not act without power and create this ‘thing’.

40. कळल्यावीण बोलों नये। अनुमानें नशिचये करू नये।
सांगतां दुःख धरू नये। मूर्खपणें ॥ ४० ॥
*kaḷalyāvīṇa bolorṁ naye | anumāṇeṁ niścaye karūṁ naye |
sāṁgatām duḥkha dharūṁ naye | mūrkhapaṇeṁ || 40 ||*

40. One should not ‘speak’ without understanding. One should not have faith in that which is merely conjecture and one should make Oneself thoughtless and not hold the painful, on account of foolishness.

41. सावधपण सोडुं नये। व्यापकपण सांडुं नये।
कदा सुख मानूं नये। नसिगपणाचें ॥ ४१ ॥
*sāvadhapana soḍuṁ naye | vyāpakapaṇa sāmḍuṁ naye |
kadā sukha mānūṁ naye | nisugapaṇāceṁ || 41 ||*

41. One should not fail to be alert and should not leave your pervasiveness. One should never get happiness out of being lazy and inattentive.

42. वकिल्प पोटीं धरू नये। स्वार्थआज्ञा करू नये।
केली तरी टाकूं नये। आपणास पुढें ॥ ४२ ॥
*vikalpa poṭīṁ dharūṁ naye | svārthājñā karūṁ naye |
kelī tarī ṭākūṁ naye | āpaṇāsa puḍheṁ || 42 ||*

42. One should not keep wrong thoughts/*vikalpa* in mind (ie. opposite of *sankalpa*; ‘I am He’). One should not make this selfish command (‘I want to be and simply know’). But if made then you should not abandon it later.

43. प्रसंगेवीण बोलों नये। अन्वयेवीण गाऊं नये।
वचिरेवीण जाऊं नये। अवचारपंथें ॥ ४३ ॥
*prasamgeṁvīṇa bolorṁ naye | anvayerṁvīṇa gāūṁ naye |
vicāreṁvīṇa jāūṁ naye | avicārapaṁtheṁ || 43 ||*

43. One should not ‘speak’ without this ‘I am’ connection and without this connection one should not ‘sing’. One should not go without thoughtlessness on the path devoid of that Self.

44. परोपकार सांडुं नये। परपीडा करूंनये।
वकिल्प पडों देऊं नये। कोणीयेकासी ॥ ४४ ॥
*paropakāra sāmḍuṁ naye | parapīḍā karūṁnaye |
vikalpa paḍorṁ deūṁ naye | koṇīyekāsī || 44 ||*

44. One should not leave That which uplifts the ‘other’. One should not harm the ‘other’ and one should not embark upon a doubt but give it to the One who is within everyone. (The other is this ‘all’, but in truth, there is ‘no-otherness’)



45. नेणपण सोढूं नये। महंतपण सांढूं नये।
 द्रव्यासाठीं हडिं नये। कीर्तन करीत ॥ ४५ ॥
neṇapaṇa soḍūṁ naye | mahāntapaṇa sāṁḍūṁ naye |
dravyāsāṭhīm hiraṇom naye | kīrtana karīta || 45 ||

45. One should not leave ‘not knowingness’ and one should not imagine that one is a *mahanta*/spiritual teacher. One should not wander and make *kirtana* for the wealth of the ‘many’.

46. संशयात्मक बोलों नये। बहुत निश्चये करूं नये।
 निर्वहेंवीण धरूं नये। ग्रंथ हार्ती ॥ ४६ ॥
samśayātmaka bolom naye | bahuta niścaye karūṁ naye |
nirvāheṇvīṇa dharūṁ naye | grāṁtha hāṭīm || 46 ||

46. One should not ‘speak’ with doubt nor should the ‘all’ make any resolve (*it already is a resolve*). One should not hold this scripture in the hand without seeing it through to the end (*know the innermost meaning; it is not just another book*).

47. जाणपणें पुसों नये। अहंभाव दसिों नये।
 सांगेन ऐसें म्हणों नये। कोणीयेकासी ॥ ४७ ॥
jāṇapaṇeṁ pusom naye | ahaṁbhāva disom naye |
sāṁgena aiseṁ mhaṇom naye | koṇīyekāsī || 47 ||

47. Due to this knowingness, one should never be wiped away. This feeling ‘I am’ should not promise or give reason for hope. And one should not say, “I will tell you” (*I know better than you*) to that One within everyone (*purush*).

48. ज्ञानगरव धरूं नये। सहसा छळणा करूं नये।
 कोठें वाद घालूं नये। कोणीयेकासी ॥ ४८ ॥
jñānagarva dharūṁ naye | sahasā chalaṇā karūṁ naye |
koṭheṁ vāda ghāluṁ naye | koṇīyekāsī || 48 ||

48. One should not have the pride of knowledge, nor on any account harass or argue anywhere with that One within everyone.

49. स्वार्थबुद्धी जडों नये। कारबारीं पडों नये।
 कार्यकर्ते होऊं नये। राजद्वारीं ॥ ४९ ॥
svārthabuddhī jaḍom naye | kārabārīm paḍom naye |
kāryakarte hoūṁ naye | rājadvārīm || 49 ||

49. One should not meet that selfish *buddhi* nor should one be involved in its business and one should not be constantly active, using the King’s (*purush*) ‘name’ (*‘I am’*).

50. कोणास भर्वसा देऊं नये। जड भिक्षा मागों नये।
 भक्षिसार्थी सांगों नये। परंपरा आपुली ॥ ५० ॥
koṇāsa bharvasā deūṁ naye | jaḍa bhikṣā māgom naye |
bhikṣesāṭhīm sāṁgom naye | paramparā āpulī || 50 ||

50. One should not give regard to this ‘all’ and one should not beg for *gross alms/*bhiksha*. For *bhiksha* one should not break your understanding. *(*maharaj-begging*



is an art. One should beg with no desire in mind)

51. सोइरकींत पडों नये। मध्यावर्तघडों नये।

परपंचाची जडों नये। उपाधी आंगीं ॥ ५१ ॥

soirikīnta paḍom naye | madhyāvartī ghaḍom naye |

prapañcācī jaḍom naye | upādhi āṅgīm || 51 ||

51. One should not get involved with marriages nor mediate in disputes. One should not meet the limiting concept of *prapañch* that is within this ‘all’ body.

52. परपंचपरसतीं जाऊं नये। बाष्कळ अनून खाऊं नये।

पाहुण्यासरसिं घेऊं नये। आमंत्रणें कदां ॥ ५२ ॥

prapañcaprastīm jāūṁ naye | bāṣkaḷa anna khāūṁ naye |

pāhuṇyāsarisem gheūṁ naye | āmañtraṇem kadāṁ || 52 ||

52. One should not enter into this *prapañch* and one should eat this ‘food’ without restraint. One should not accept an invitation as a guest.

53. श्राध पक्ष सटी सामासैं। शांती फळशोबन बारसैं।

भोग राहात बहुवसैं। नवस व्रतें उद्यापनैं ॥ ५३ ॥

śrādha pakṣa saṭī sāmāsem | śāntī phalaśobana bārasem |

bhoga rāhāta bahuvasem | navasa vratem udyāpanem || 53 ||

53. There are the programmes to commemorate the dead, the many ceremonies with regards to pregnancy or the naming of a child; there are the rites in connection with spiritual gatherings and fastings.

54. तेथें नसिपुहें जाऊं नये। त्याचें अनून खाऊं नये।

येळलिवाणें करू नये। आपणासी ॥ ५४ ॥

tethem nisprhem jāūṁ naye | tyācem anna khāūṁ naye |

yelilavāṇem karūṁ naye | āpaṇāsī || 54 ||

54. But the desireless ‘there’ should not come ‘here’ and this ‘food’ of that *paramatma* should not be devoured (that *atma* is the one who eats, the eating and that which is eaten). One should not bow in supplication to yourself (‘I am’).

55. लग्नमुहूर्तीं जाऊं नये। पोटासाठीं गाऊं नये।

मोलें कीर्तन करू नये। कोठेंतरी ॥ ५५ ॥

lagnamuhurtīm jāūṁ naye | poṭāsāṭhīm gāūṁ naye |

molem kīrtana karūṁ naye | koṭhemtarī || 55 ||

55. One should not go to wedding programmes (or be industriously engaged in activity) nor sing for the belly. One should never, anywhere, make *kirtana* for payment (no desire).

56. आपली भिक्षा सोडू नये। वारें अनून खाऊं नये।

नसिपुहासि घडों नये। मोलयात्रा ॥ ५६ ॥

āpalī bhikṣā soḍūṁ naye | vārem anna khāūṁ naye |

nisprhāsi ghaḍom naye | molayātrā || 56 ||



56. One should not throw away your own *bhiksha* (see following chapter; only the *purush* eats *bhiksha*). One should not eat the empty food of the senses. And the desireless should not make the ‘pilgrimage of money’.

57. मोलें सुकृत करू नये। मोलपुजारी होऊं नये।
दलिहा तरी घेऊं नये। इनाम नसिपूहें ॥ ५७ ॥
moleṁ sukr̥ta karūṁ naye | molapujārī hoūṁ naye |
dilhā tarī gheūṁ naye | ināma nispr̥heṁ || 57 ||

57. One should not do this worthy ‘action’ for payment/reward (with desire in mind). One should not do *pūja* for reward (for the fruit of action) and even if the reward is given, still the desireless should not take it (remain aloft, ‘I need nothing’).

58. कोठें मठ करू नये। केला तरी तो धरू नये।
मठपती होऊन बैसों नये। नसिपूह पुरुषें ॥ ५८ ॥
koṭheṁ maṭha karūṁ naye | kelā tarī to dharūṁ naye |
maṭhapatī hoūna baisōṁ naye | nispr̥ha puruṣeṁ || 58 ||

58. One should not make a *math* anywhere (religious centre, the ‘all’), and if made still, that *atma* should not hold it. The desireless *purush* should not take up the position of its leader.

59. नसिपूहें अवघेंचकिरावें। परी आपण तेथें न सांपडावें।
परसपरें उभारावें। भक्तमार्गासी ॥ ५९ ॥
nispr̥heṁ avagheṁci karāveṁ | parī āpaṇa tetheṁ na sāmpaḍāveṁ |
paraspareṁ ubhārāveṁ | bhaktimārgāsī || 59 ||

59. Desirelessness should be created by the wandering mind, but you should not be found ‘there’. The path of devotion (no-otherness) should be effortlessly established by mutual understanding (when I am not, then He is there).

60. प्रेतनेवणि राहों नये। आळस दृष्टी आणू नये।
देह अस्ततां पाहों नये। वयिग उपासनेचा ॥ ६० ॥
pretnemvina rāhoṁ naye | ālasa dr̥ṣṭī āṇūṁ naye |
deha astāṁ pāhoṁ naye | viyoga upāsanecā || 60 ||

60. One should not stay anywhere without making this great effort; and through laziness (ie. forgetting *swarup*) one should not bring the visible (ie. ‘I am everything, everywhere’). Though the body is there, one should not see it and in this way never be separated from your worship.

61. उपाधीमध्यें पडों नये। उपाधी आंगीं जडों नये।
भजनमार्ग मोडू नये। नसिगळपणें ॥ ६१ ॥
upādhiṁmadhyeṁ paḍōṁ naye | upādhi āṅgīṁ jaḍōṁ naye |
bhajanamārga moḍūṁ naye | nisagḷapaṇeṁ || 61 ||

61. One should not descend into the limiting concepts created by “I am a body”, nor should one meet with the limiting concept of this ‘all’ body. By detachment one should not break the path of *bhajan*.



62. बहु उपाधी करूं नये। उपाधीवणि कामा नये।
सगुणभक्तसोढूं नये। वभिक्तखोटी ॥ ६२ ॥
bahu upādhi karūṁ naye | upādhīvīṇa kāmā naye |
saguṇabhakti soḍhūṁ naye | vibhakti khoṭī || 62 ||

62. One should not make the limiting concept of the ‘many’ and without this limiting concept ([‘I am not the body, I am He’](#)) there should be no action. One should not leave this devotion to the *sagun*, but to be separate from God is not correct ([see 4.9.4](#)).

63. बहुसाल धांवों नये। बहुसाल साहों नये।
बहुत कष्ट करूं नये। असुदें खोटें ॥ ६३ ॥
bahusāla dhāmvōṁ naye | bahusāla sāhoṁ naye |
bahuta kaṣṭa karūṁ naye | asudeṁ khoṭeṁ || 63 ||

63. One should not run fruitlessly after the ‘many’, and one should not stay in the ‘many’. One should not give trouble to the ‘all’, though this freedom of the ‘all’ is false.

64. बहुसाल बोलों नये। अबोलणें कामा नये।
बहुत अनन् खाऊं नये। उपवास खोटा ॥ ६४ ॥
bahusāla bolōṁ naye | abolaṇeṁ kāmā naye |
bahuta anna khāūṁ naye | upavāsa khoṭā || 64 ||

64. One should not ‘speak’ to the ‘many’. No action is to be made without this ‘speech’. The divine ‘food’ should not be consumed but fasting is of no use.

65. बहुसाल नजिों नये। बहुत नद्रिा मोडूं नये।
बहुत नेम धरूं नये। बाश्कळ खोटें ॥ ६५ ॥
bahusāla nijioṁ naye | bahuta nidrā moḍūṁ naye |
bahuta nema dharūṁ naye | bāṣkaḷa khoṭeṁ || 65 ||

65. One should not sleep the sleep of the ‘many’ and should not break the sleep of the ‘all’ ([and sleep to this world](#)). One should not make the vows of the ‘many’ and to be unrestrained is also wrong.

66. बहु जनीं असों नये। बहु आरण्य सेऊं नये।
बहु देह पाळूं नये। आत्महत्या खोटी ॥ ६६ ॥
bahu janīṁ asōṁ naye | bahu āraṇya seūṁ naye |
bahu deha pālūṁ naye | ātmahatyā khoṭī || 66 ||

66. One should not be in the world of the ‘many’ and one should not live in this lonely place of the ‘many’ ([“I am just one body in this world”](#)). One should not pamper the body of the ‘many’, for killing that *atma* is wrong.

67. बहु संग धरूं नये। संतसंग सांडूं नये।
कर्मठपण कामा नये। अनाचार खोटा ॥ ६७ ॥
bahu saṅga dharūṁ naye | saṁtasaṅga sāṁḍūṁ naye |
karmaṭhapaṇa kāmā naye | anācāra khoṭā || 67 ||

67. One should not be attached to the ‘many’ and one should not leave the company



of the Truth (ie. *satsang*). Rites and rituals are of no use for these impure actions are fraudulent.

68. बहु लोककि सांडुं नये। लोकाधेन होऊं नये।
 बहु प्रीती कामा नये। नष्टिरता खोटी ॥ ६८ ॥
bahu lokika sāmḍuṁ naye | lokādhena hoūṁ naye |
bahu prītī kāmā naye | niṣṭhuratā khoṭī || 68 ||

68. The worldly ‘many’ is of no use and therefore one should not rely on this world. The love for the ‘many’ is of no use but that does not mean one should not be heartless.

69. बहु संशये धरू नये। मुक्तमार्ग कामा नये।
 बहु साधनीं पडों नये। साधनेवीण खोटें ॥ ६९ ॥
bahu saṁśaye dharūṁ naye | muktamārga kāmā naye |
bahu sādhanīṁ paḍoṁ naye | sādhanēvīṇa khoṭēṁ || 69 ||

69. The ‘many’ should not even hold this ‘all’ for it is also a doubt and this path of liberation (ie. ‘all’) is not required in the end. One should not be in the *sadhanas* of the ‘many’, but one should not be without *sadhana* (‘I am He’).

70. बहु वषिये भोगूं नये। वषियत्याग करतिं नये।
 देहलोभ धरू नये। बहु त्रास खोटा ॥ ७० ॥
bahu viṣaye bhogūṁ naye | viṣayatyāga karitāṁ naye |
dehalobha dharūṁ naye | bahu trāsa khoṭā || 70 ||

70. One should not enjoy the sense objects of the ‘many’ but one should not give up the sense object.² One should not have any affection for the body, for even its ‘many’ troubles are not real.

71. वेगळा अनुभव घेऊं नये। अनुभवेवीण कामा नये।
 आत्मस्थिती बोलों नये। स्तब्धता खोटी ॥ ७१ ॥
vegalā anubhava gheūṁ naye | anubhavevīṇa kāmā naye |
ātmasthītī bolōṁ naye | stabdhatā khoṭī || 71 ||

71. One should not accept the ‘experience’ of being separate (*sagun*), yet without this ‘experience’ is of no use. That *atma* should not ‘speak’ for this silence is also false. (*maharaj*- silence is also not true)

72. मन उरों देऊं नये। मनेवीण कामा नये।
 अलक्ष वस्तु लक्षा नये। लक्षेवीण खोटें ॥ ७२ ॥
mana uroṁ deūṁ naye | manēvīṇa kāmā naye |
alakṣa vastu lakṣā naye | lakṣēvīṇa khoṭēṁ || 72 ||

72. One should not remain as a mind, yet without the mind is of no use (*maharaj*- when you understand yourself, let all thoughts come for you know, I am not the thoughts). One should not concentrate on that Self, for it cannot be concentrated on. Yet it is wrong to be without concentration (until you transcend the mind, one should concentrate on this ‘all’ by forgetting the ‘many’ names and forms).

² *maharaj* – renounce the renouncing, why to renounce that which is not true.



73. मनबुद्धिअगोचर। बुद्धीवीण अंधकार।
जाणीवेचा पडो वसिर। नेणीव खोटी ॥ ७३ ॥
manabuddhiagocara | buddhīvīṇa aṇdhakāra |
jāṇīvecā paḍo visara | neṇīva khoṭī || 73 ||

73. It is beyond the perception of mind and *buddhi*, but without the *buddhi* there is darkness. The remembering of knowing should be dropped, but ignorance is false (no need to remember anything; then He is there).

74. ज्ञातेपण धरूं नये। ज्ञानेवीण कामा नये।
अतर्क्य वस्तु तर्का न ये। तर्केवीण खोटें ॥ ७४ ॥
jñātepaṇa dharūṁ naye | jñānevīṇa kāmā naye |
atarkya vastu tarkā na ye | tarkerīvīṇa khoṭeṁ || 74 ||

74. One should not hold on to knower-ness, yet without knowledge is of no use. One should not use logic on that Self that is beyond logic; yet to be without logic is wrong (*maharaj-* forget everything and you become a fountain of right thoughts).

75. दृश्यस्मरण काम नये। वसिस्मरण पडों नये।
काहीं चर्चा करूं नये। केलियावीण न चले ॥ ७५ ॥
drśyasmarṇa kāmā naye | vismarṇa paḍorī naye |
kāmhīṁ carcā karūṁ naye | keliyāvīṇa na cale || 75 ||

75. Remembering the visible should not be done (ie. just forget everything and He is naturally there), but one should not descend into forgetting. The gossip of this ‘thing’ should not be made, but one should not set out without that created ‘thing’

76. जर्गी भेद कामा नये। वर्णसंकर करूं नये।
आपला धर्म उडऊं नये। अभिमान खोटा ॥ ७६ ॥
jagīṁ bheda kāmā naye | varṇasaṅkara karūṁ naye |
āpalā dharma uḍāūṁ naye | abhimāna khoṭā || 76 ||

76. In the world, separation is of no use and one should not create confusion by mixing the castes (four castes are the four bodies and you are the *brahmin* only). You should not leave your own *dharma*, but the ego of it is wrong (see 8.9.54)

77. आशाबद्धत बोलों नये। विवेकेवीण चालों नये।
समाधान हालों नये। काहीं केल्यां ॥ ७७ ॥
āśābaddhata bolorī naye | vivekerīvīṇa cālorī naye |
samādhāna hālorī naye | kāmhīṁ kelyāṁ || 77 ||

77. The prison of hope should not be ‘spoken’. Without *vivek* one should not go anywhere. And that complete contentment should not be disturbed by this created ‘thing’.

78. अबद्ध पोथी लेहों नये। पोथीवीण कामा नये।
अबद्ध वाचूं नये। वाचल्यावीण खोटें ॥ ७८ ॥
abaddha pothī lehorī naye | pothīvīṇa kāmā naye |
abaddha vācūṁ naye | vācilyāvīṇa khoṭeṁ || 78 ||

78. A careless, irrelevant book (of the ‘many’) should not be written.* But to be without



this well written book is of no use. Careless, irrelevant reading should not be made, but to be without this ‘reading’ (ie. witnessing) is not correct. *(This *sagun* ‘story’ is in the well written book and it is written from just a point of knowledge; see 14.5- to make the ‘story’ of *hari* is to write properly)

79. नसिपृहें वगतरुत्व सांढूं नये। आशंका घेतां भांडों नये।

श्रोतयांचा मानूं नये। वीट कदा ॥ ७९ ॥

nispṛheṁ vagatrutva sāmḍūṁ naye | āśaṁkā ghetāṁ bhāṁḍoṁ naye |
śrotayāṁcā mānūṁ naye | vīṭa kadā || 79 ||

79. The desireless should not leave this pure ‘speech’ and should not quarrel with this doubt of the ‘all’ (the ‘all’ is an appearance therefore it is not doubtless). The regard of that good listener should never tire.

80. हें सकिवण धरितां चितीं। सकळ सुखें वोळगती।

आंगीं बाणें मंढती। अकस्मात ॥ ८० ॥

heṁ sikivṇa dharitāṁ chittīṁ | sakāḷa sukhēṁ voḷagatī |
āṅgīṁ bāṇēṁ mahantī | akasmāta || 80 ||

80. If that thoughtless Self holds these teaching firmly in His *chitta*, then the joy of this ‘all’ will come ‘there’ for protection and immediately thoughtlessness will be accepted throughout this ‘all’ body.

इति श्रीदासबोधे गुरुशषियसंवादे

नसिपृहलक्षणनाम समास पहलि ॥ १ ॥ १४.१

iti śrīdāsabodhe guruśiṣyasamvāde
nispṛhalakṣaṇanāma samāsa pahilā || 1 || 14.1

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 14 named „The attention of the Desireless“ is concluded.



14.2 The Discourse on Requesting Alms

समास दुसरा : भक्षानिरूपण
samāsa dusarā : bhikṣānirūpaṇa

Note: *maharaj* – Begging is an art. You should beg without any desire in mind. If there is a desire, then all is lost.

|| Śrī Rām ||

1. ब्रह्माणाची मुख्य दीक्षा। मागतिली पाहजे भिक्षा।
वो भवति या पक्षा। रक्षिलें पाहजे ॥ १ ॥
brahmāṇācī mukhya dīkṣā | māgitalī pāhije bhikṣā |
voṃ bhavati yā pakṣā | rakṣileṃ pāhije || 1 ||

1. The principle duty of a *brahmin* is to request *bhiksha*/alms. “*aum*, give some alms.” This ‘speech’ should be carefully guarded when requesting *bhiksha*/alms (‘I am He’ and for the body there is begging).

2. भिक्षा मागोन जो जेवलि। तो नरिहारी बोललि।
प्रतगिरहावेगळा जाला। भिक्षा मागतां ॥ २ ॥
bhikṣā māgonā jo jevilā | to nirāhārī bolilā |
pratigrahāvegaḷā jālā | bhikṣā māgatām || 2 ||

2. If it is that *purush* who eats this requested *bhiksha* then, there will be this ‘speech’ and then He is observing a fast (ie. He is the Knower and He is the food and the eating also). Asking for *bhiksha* is altogether different from receiving a gift (*maharaj*- have no desire in mind).

3. संतासंत जे जन। तेथें कोरान्न मागोन करी भोजन।
तेनें केलें अमृतप्राशन। प्रतदिनीं ॥ ३ ॥
saṃtāsanta je jana | tethēṃ korāṇna māgonā karī bhojana |
tenēṃ keleṃ amṛtaprāśana | pratidinīm || 3 ||

3. When there has been this *vivek* between the eternal and non-eternal then, it is *brahman* who is requesting this simplest of ‘food’ and it is *brahman* who enjoys that. Due to this, there is the daily ‘drinking of immortal nectar’ (ie. as long as ‘I am’ is there, you cannot die).

श्लोक ॥ भक्षिहारी नरिहारी। भक्षि नैव प्रतगिरहः।
असंतो वापसंतो वा। सोमपानं दनि दनि॥
śloka || bhikṣāhārī nirāhārī | bhikṣā naiva pratigrahaḥ |
asaṃto vāpi saṃto vā | somapānaṃ dine dine ||

shloka – One who eats food by begging for alms, is to be considered as one observing a fast. For such begging is not the same as receiving something. The person, who gives in charity may be virtuous or not, but the one who begs for alms is drinking nectar everyday.

4. भक्षिचा महिमा। भक्षि माने सर्वोत्तमा।



ईश्वराचा अगाध महिमा। तोह भिक्षा मागे ॥ ४ ॥
bhikṣecā mahimā | bhikṣā māne sarvottamā |
īśvarācā agādha mahimā | tohi bhikṣā māge || 4 ||

4. Such is the greatness of *bhiksha*. Only that *purush* enjoys this *bhiksha*. The greatness of *ishwara/shiva* is truly unfathomable, but even He requests for *bhiksha* only (He enjoys whatever comes, without any desire in mind).

5. दत्त गोरक्ष आदकिरुनी। सद्धि भिक्षा मागती जनी।
 नसिपृहता भक्षिपासुनी। प्रगट होये ॥ ५ ॥
datta gorakṣa ādikarunī | siddha bhikṣā māgatī janīm |
nisprīhata bhikṣepāsunī | pragaṭa hoye || 5 ||

5. *datta*, *goraksha* and others like them asked for *bhiksha* and the *siddha*/accomplished within this world asks for *bhiksha*. Due to *bhiksha*, desirelessness manifests (let whatever comes be sufficient; I am requesting for this body only).

6. वार लाऊन बैसला। तरी तो पराधेन जाला।
 तैसीच नतियावळीला। स्वतंत्रता कैची ॥ ६ ॥
vāra lāūna baisalā | tarī to parādhena jālā |
taisīca nityāvaḷīlā | svataṁtratā kaimcī || 6 ||

6. When one fixes a day to sit and eat somewhere then that *atma* becomes dependent. If this is done every day then, how can there be the independence of that *atma*?

7. आठां दविसां धान्य मेळवलिं। तरी तें कंटाळवाणें जालें।
 प्राणी येकायेकीं चेवले। नतियनूतनतेपासुनी ॥ ७ ॥
āṭhām divasām dhānya melavilem | tarī teṁ kaṁṭāḷavāṇeṁ jāleṁ |
prāṇī yekāyekiṁ cevaleṁ | nityanūtanatepāsunī || 7 ||

7. If a week's supply of grain is collected, then that which is 'ever new' becomes choosy ("I want this and not that" etc.) and then in the *prana*, that *brahman* becomes a foolish *jiva*.

8. नतिय नूतन हडिवें। उदंड देशाटण करावें।
 तरीच भिक्षा मागतां बरवें। श्लाघ्यवाणें ॥ ८ ॥
nitya nūtana himḍāveṁ | udaṁḍa deśāṭaṇa karāveṁ |
tarīca bhikṣā māgatām baraveṁ | ślāghyavāṇeṁ || 8 ||

8. That eternal and ever new should wander. That vast *paramatma* should travel all around and then only is the asking of *bhiksha* proper and praiseworthy.

9. अखंड भक्षिच अभ्यास। तयास वाटेना परदेश।
 जकिडे तकिडे स्वदेश। भुवनतरें ॥ ९ ॥
akhaṁḍa bhikṣeca abhyāsa | tayāsa vāṭenā paradeśa |
jikaḍe tikaḍe svadeśa | bhuvanatraim || 9 ||

9. When that unbroken *paramatma* makes this practice of *bhiksha* then, that does not feel that this is a foreign place (*maharaj*— everyone is a foreigner. They are away from the *atma*). Then, 'Everywhere in the three worlds is my own place.' (*maharaj* – when I



went on the tour of ‘the world is Myself’...)

10. भक्षिां मागतां करिकों नये। भक्षिा मागतां लाजो नये।

भक्षिा मागतां भागों नये। परभिरमण करावें ॥ १० ॥

bhikṣāṁ māgatāṁ kirakoṇi naye | bhikṣā māgatāṁ lājo naye |
bhikṣā māgatāṁ bhāgoṇi naye | paribhramaṇa karāveṇi || 10 ||

10. One should not complain while asking **bhiksha*. One should not feel shame while asking *bhiksha*. One should not feel divided and so wander freely while asking *bhiksha*.
 *(To accept whatever comes without attraction or repulsion)

11. भक्षिा आणचिमतकार। चचाकाटती लहानथोर।

कीर्त्ता विरणी नरितर। भगवंताची ॥ ११ ॥

bhikṣā āṇi camatkāra | ccākāṭatī lahānathora |
kīrti varṇī nirantara | bhagavaṁtācī || 11 ||

11. *bhiksha* brings this miracle of ‘I am’ and that small *jīva* within that great *brahman* is struck with wonder and amazement. Then there is always the proclaiming of the pervasiveness of God.

12. भक्षिा म्हणजि कामधेनु। सदा फळ नवहे सामान्यु।

भक्षिस करी जो अमान्यु। तो करंटा जोगी ॥ १२ ॥

bhikṣā mhaṇije kāmādhenū | sadā phala navhe sāmānyu |
bhikṣesa karī jo amānyu | to karaṁṭā jogī || 12 ||

12. *bhiksha* means the wish-fulfilling cow; it is the eternal fruit and it is not ordinary. But if that *purush* makes *bhiksha* faithlessly, then he is just a miserable renunciate.

13. भक्षिनें वोळखी होती। भक्षिनें भरम चुकती।

सामान्य भक्षिा मान्य करती। सकळ प्राणी ॥ १३ ॥

bhikṣeṇeṇi volakhī hotī | bhikṣeṇeṇi bharama cukatī |
sāmānya bhikṣā mānya karitī | sakala prāṇī || 13 ||

13. Due to *bhiksha* this ‘all’ appears. Due to *bhiksha* delusion is forgotten. When that one within the *prana* makes *bhiksha* then, this ‘all’ is being honoured.

14. भक्षिा म्हणजि नरिभये स्थिति। भक्षिनें प्रगटे महंती।

स्वतंत्रता ईश्वरप्रापती। भक्षिागुणें ॥ १४ ॥

bhikṣā mhaṇije nirbhaye sthiti | bhikṣeṇeṇi pragaṭe mahantī |
svatamtrata īśvaraprāptī | bhikṣāguṇeṇi || 14 ||

14. *bhiksha* is the state of fearlessness (ie. let whatever come, I don’t care). Due to *bhiksha*, independence manifests in that *purush* and due to this pure *sattwa guna* of *bhiksha*, *ishwara* (ie. the Witness) is attained.

15. भक्षिस नाही आडथळा। भक्षिाहारी तो मोकळा।

भक्षिकरितां सार्थक वेळा। काळ जातो ॥ १५ ॥

bhikṣesa nāhīṁ āḍathalā | bhikṣāhārī to mokalā |
bhikṣekaritāṁ sārthaka velā | kāla jāto || 15 ||



15. There are no bindings in *bhiksha* and the one who eats of *bhiksha* is open and free. Due to *bhiksha* the period of the ‘many’ acquires its meaning and goes to the ‘time of the all’ (the mind becomes ‘I am’/knowledge)

16. भिक्षा म्हणजे अमरवल्ली। जकिडे तकिडे लगवली।
अवकाळीं फळदायेनी जाली। नरिल्लजासी ॥ १६ ॥
bhikṣā mhaṇije amaravallī | jikaḍe tikaḍe lagavalī |
avakālīm phalaḍāyenī jāli | nirlajāsī || 16 ||

16. *bhiksha* is an immortal vine and here, there, everywhere it bares fruits. To the one who is shameless, it is the giver of this fruit of ‘I am’ in this difficult time (of “I am a body”).

17. पृथ्वीमधे देश नाना। फरितां उपवासी मरेना।
कोणे येके ठाई जना। जड नवहे ॥ १७ ॥
pr̥thvīmādheṁ deśa nānā | phiratām upavāsī marenā |
koṇe yeke ṭhāī janā | jaḍa navhe || 17 ||

17. Within the great earth element there are ‘many’ countries but by wandering on this fast one does not die (ie. the ‘many’ brings death but this ‘I am’ brings immortality). For when there is that place of the *purush*, there cannot be the inanimate and objective places of the people.

18. गोरजय वाणजिय कृषी। त्याहून परतषिठा भक्षिंसी।
वसिंभों नये झोळीसी। कदाकाळीं ॥ १८ ॥
gorajya vāṇijya kṛṣī | tyāhūna pratiṣṭhā bhikṣeṣī |
visaṁbhoṁ naye jhōḷīsī | kadākālīm || 18 ||

18. There is the tending of cows, commercial business and agriculture, but requesting for *bhiksha* is respected more than these. Therefore do not stop for a moment and stay in these begging professions (never take yourself as someone and beg for happiness, for happiness is your very nature).

19. भक्षिंसें नाही वैराग्य। वैराग्यापरतें नाही भाग्य।
वैराग्य नसतां अभाग्य। येकदेसी ॥ १९ ॥
bhikṣeiseṁ nāhīm vairāgya | vairāgyāparateṁ nāhīm bhāgya |
vairāgya nastām abhāgya | yekadesī || 19 ||

19. There is no *vairagya* like *bhiskha* and there is nothing more fortunate than *vairagya*. Where there is no *vairagya*, there is the misfortune of being limited to one place.

20. कांहीं भिक्षा आहे म्हणावें। अल्पसंतोषी असावें।
बहुत आणतिं घ्यावें। मुष्टी येक ॥ २० ॥
kāṁhīm bhikṣā āhe mhaṇāverṁ | alpasaṁtoṣī asāverṁ |
bahuta āṇitām ghyāverṁ | muṣṭī yeka || 20 ||

20. This ‘thing’ should be called your *bhiksha*; one should be in the contentment of this ‘I am’. And after when this ‘I am’ has been brought then, that very subtle *brahman* should be accepted.



21. सुखरूप भिक्षा मागणें। ऐसी नसिपृहतेचीं लक्षणें।
 मृद वागवळिस करणें। परम सौख्यकारी ॥ २१ ॥
sukharūpa bhikṣā māgaṇem | aisī nispr̥hatecīṁ lakṣaṇem |
mṛda vāgaviḷāsa karaṇem | parama saukhyakārī || 21 ||

21. There is the happiness of ‘I am’ when one asks for *bhiksha* and such is the attention of the desireless. By making this soft ‘speech’, that Supreme is the giver of happiness.

22. ऐसी भक्षिची स्थिति। अल्प बोललें येथामती।
 भिक्षा वांचवी वपित्ती। होणार काळी ॥ २२ ॥
aisī bhikṣecī sthiti | alpa bolileṁ yethāmatī |
bhikṣā vāṁcavī vipattī | hoṇāra kālīm || 22 ||

22. Such is this state of *bhiksha*. It is this soft ‘speech’ of an understanding mind. *bhiksha* keeps one untouched/safe in the time of misfortune (having become a gross body)

इति श्रीदासबोधे गुरुशषियसंवादे
 भक्षिानरूपणनाम समास दुसरा ॥ २ ॥ १४.२
iti śrīdāsabodhe guruśiṣyasamvāde
bhikṣānirūpaṇanāma samāsa dusarā || 2 || 14.2

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 14 named „The Discourse on Requesting Alms“ is concluded.



14.3 The Art of Poetry

समास तसिरा : कवित्वकला नरूपण

samāsa tisarā : kavitvakalā nirūpaṇa

|| Śrī Rām ||

1. कवित्व शब्दसुमनमाळा। अर्थ परमिळ आगळा।

तेणें संतषट्पदकुळा। आनंद होये ॥ १ ॥

kavitva śabdāsumanamālā | artha parimāḷa āgaḷā |

teṇem sanṭaṣṭpadakuḷā | ānanda hoye || 1 ||

1. This poem is a garland made of this pure ‘word’. Its meaning has a very special fragrance and just like the bees around the flowers, it gives bliss to the Saints. (Its meaning remains when the gross objects have gone, just like the fragrance of the flowers remain even if the flowers are removed)

2. ऐसी माळा अंतःकरणीं। गुंफुन पूजा रामचरणीं।

वोंकारतंत अखंडपणीं। खंडू च नये ॥ २ ॥

aisī mālā antaḥkaraṇīm | guṃphuna pūjā rāmacaraṇīm |

voṃkāratanta akhaṇḍapaṇīm | khaṇḍū ca naye || 2 ||

2. When such a garland is strung together in your **antah-karana* then, one is worshipping lord *ram*’s/Master’s feet. Therefore this continuous connection with this original ‘word’ should not be broken. *(This knowing faculty consists of knowing, the mind, intellect, thinking and ego. It is the workings of this thing we refer to as our brain)

3. परोपकाराकारणें। कवित्व अगत्य करणें।

तया कवतिवाचीं लक्षणें। बोलजिती ॥ ३ ॥

paropakārākāraṇem | kavitva agatya karaṇem |

tayā kavitoācīm lakṣaṇem | bolijetī || 3 ||

3. To gain that One who uplifts this ‘other/all’ (ie. that *atma purush*), this poem should be carefully and lovingly made. One should therefore ‘speak’ this poem, ‘I am He’.

4. जेणें घडे भगवद्भक्ती। जेणें घडे वरिक्ती।

ऐसिया कत्वाची युक्ती। आधीं वाढवावी ॥ ४ ॥

jeṇem ghaḍe bhagavadbhaktī | jeṇem ghaḍe viraktī |

aisiyā katvācī yuktī | ādhīm vāḍhavāvī || 4 ||

4. Due to *mula maya* (ie. this poem) there arises devotion to God; due to this poem, one becomes disinterested in worldly desires. Due to this poem, the ‘word’ that is at the beginning (ie. in the beginning was the Word), is made to grow and grow (*maharaj-become so big you pervade the whole world*).

5. क्रियेवीण शब्दज्ञान। तया न मानिती सज्जन।

म्हणौनी देव प्रसन्न। अनुतापें करावा ॥ ५ ॥

kriyevīṇa śabdajñāna | tayā na mānitī sajjana |

mhaṇaunī deva prasanna | anutāpeṇ karāvā || 5 ||



5. Without this action of the ‘word’ ([‘He does everything’](#)) one cannot accept that Reality ([first be established in this ‘I am’](#)). By the surrender of one’s ego, one will receive this blessing from God.

6. देवाचेन प्रसन्नपणें। जें जें घडे बोलणें।

तें तें अत्यंत श्लाघ्यवाणें। या नाव प्रासादकि॥ ६॥

devācena prasannapaṇeṇ | jeṇ jeṇ ghaḍe bolāṇeṇ |

teṇ teṇ atyaṁta ślāghyavāṇeṇ | yā nāva prāsādika || 6 ||

6. When one receives this blessing from God ([ie. purush](#)) then, this ‘speech’ of *mula maya* appears. ‘I am’ is this inspired poem and it is the praising of that Reality.

7. धीट पाठ प्रसादकि। ऐसें बोलती अनेक।

तरी हा त्रिविधि वविक। बोलजिल॥ ७॥

dhīṭa pāṭha prasādika | aiseṇ bolatī aneka |

tārī hā trividha vīveka | bolijela || 7 ||

7. There is the bold poem, the learned poem and this inspired poem. But when this ‘speech’ is forgotten then, there will be numerous different forms in this world. Therefore these three forms of *vivek* should be ‘spoken’.

8. धीट म्हणजि धीटपणें केलें। जें जें आपुल्या मनास आलें।

बळेंच कवित्व रचिलें। या नाव धीट बोलजि॥ ८॥

dhīṭa mhaṇije dhīṭapaṇeṇ keleṇ | jeṇ jeṇ āpulyā manāsa āleṇ |

baḷeṁci kavitva racileṇ | yā nāva dhīṭa bolije || 8 ||

8. The bold poem gets formed when one is resolute and determined. Then no matter what comes to your mind, still you remain determined and with great effort, this ‘I am’ poem is composed. Thus, if one is bold and throws off the ‘many’ thoughts then, this ‘I am’ will be ‘spoken’ ([in the beginning continuous effort is required to leave these thoughts you have created of this imagined world and perceive this ‘I am’](#); see 13.10.23).

9. पाठ म्हणजि पाठांतर। बहुत पाहिलें ग्रंथांतर।

तयासरखा उतार। आपणचकिला॥ ९॥

pāṭha mhaṇije pāṭhāntara | bahuta pāhileṇ grāṁthāntara |

tayāsarikhā utāra | āpaṇaci kelā || 9 ||

9. The learned poem means this ‘all’ has been understood from that which one has learned and remembered within the scriptures ([they tell us this world is illusory, a figment of our imagination and by the practice of *neti, neti* this ‘all’ is come upon](#)). It is a medicine similar to that Reality but it has been created by you. ([Therefore these are two ways to gain this ‘speech’ of *mula maya*; and then afterwards the ‘speech’ of this inspired poem arises effortlessly from that *purush* and no more *sadhana* is required](#))

10. सीघरचकित्व जोडिलें। दृष्टापिडिलें तें चविरणिलें।

भक्तविचून जें केलें। त्या नाव धीटपाठ॥ १०॥

sīghraci kavitva joḍileṇ | drṣṭi piḍileṇ teṇ ci varṇileṇ |

bhaktivāmcūna jeṇ keleṇ | tyā nāva dhīṭapāṭha || 10 ||



10. But when a poem has been put together quickly from whatever has fallen in front of one's vision then, this 'all' ceases and that Reality gets described in words. Then there is this description void of any devotion and this 'I am' becomes a poem collected from the things of this world and learnt from the things of this world (you may have understood this 'all' but then the mind objectifies and sees something and describes it. "Oh, there is this and that and want to have this and learn more about that" This is called a bold and learned poem).

11. कामकि रसकि शर्ङ्गधारकि। वीर हास्य प्रस्तावकि।

कौतुक वनोद अनेक। या नाव धीटपाठ ॥ ११ ॥

kāmika rasika śrṅghārika | vīra hāsyā prastāvika |

kautuka vinoda aneka | yā nāva dhīṭapāṭha || 11 ||

11. This type of poem is sensual, sentimental and passionate; and it is courageous, humorous and sad. Then there is curiosity, delight and surprise and this wonder of 'I am' becomes the appreciation of the numerous different forms in this world and so this 'speech' becomes a poem that is bold and learned for only the things that are illusory.

12. मन जालें कामाकार। तैसेच निघिती उद्गार।

धीटपाठें परपार। पावजित नाही ॥ १२ ॥

mana jāleṁ kāmākāra | taiseci nighatī udgāra |

dhīṭapāṭheṁ parapāra | pāvijeta nāhīṁ || 12 ||

11. This type of poem is sensual, sentimental and passionate; and it is courageous, humorous and sad. Then there is curiosity, delight and surprise and this wonder of 'I am' becomes the appreciation of the numerous different forms in this world and so this 'speech' becomes a poem that is bold and learned for only the things that are illusory.

13. व्हावया उदरशांती। करणें लागे नरसतुती।

तेथें केली जे वतिपत्तति। त्या नाव धीटपाठ ॥ १३ ॥

vhāvayā udarāśāntī | karaṇeṁ lāge narastutī |

tetheṁ kelī je vitpatti | tyā nāva dhīṭapāṭha || 13 ||

13. These are composed to flatter. These are required for the business of keeping the belly satisfied. 'There' had become *mula maya* and when afterwards this eloquently expounds upon the *shasthras* then, this 'I am' becomes the bold and learned poems about the empty and false (then this 'I am' poem becomes the thoughts of this gross existence).

14. कवतिव नसावें धीटपाठ। कवतिव नसावें खटपट।

कवतिव नसावें उद्धट। पाषांडमत ॥ १४ ॥

kavitva nasāveṁ dhīṭapāṭha | kavitva nasāveṁ khaṭapaṭa |

kavitva nasāveṁ uddhaṭa | pāṣāṇḍamata || 14 ||

14. Your poem should not be such a bold and learned poem. This poem should not trouble and squabble. This poem should not be arrogant, sacrilegious opinions.

15. कवतिव नसावें वादांग। कवतिव नसावें रसभंग।

कवतिव नसावें रंगभंग। दृष्टांतहीन ॥ १५ ॥

kavitva nasāveṁ vādāṅga | kavitva nasāveṁ rasabhaṅga |



kavitva nasāverṁ raṁgabhaṁga | dṛṣṭāmtahīna || 15 ||

15. This poem should not be arguments. This poem should not break the essence. This poem should not break the splendour and be lacking in this ‘end of the visible’ (ie. end of objectivity).

16. कवित्व नसावेँ पाल्हाळ। कवित्व नसावेँ बाष्कळ।
कवित्व नसावेँ कुटीळ। लक्षुनयाँ ॥ १६ ॥

*kavitva nasāverṁ pālḥāḷa | kavitva nasāverṁ bāṣkaḷa |
kavitva nasāverṁ kuṭīḷa | lakṣuniyāṁ || 16 ||*

16. This poem should not be rambling and this poem should not be frivolous or unrestrained. This poem should not be malicious and spiteful gossip (ie. the bold and learned poems are composed when one sees a gross world through the senses and the mind takes this resolutely to heart and dwells upon and remembers these objects only).

17. हीन कवित्व नसावेँ। बोललिंचनि बोलावेँ।
छंदभंग न करावेँ। मुद्राहीन ॥ १७ ॥

*hīna kavitva nasāverṁ | bolileṁci na bolāverṁ |
chaṁdabhaṁga na karāverṁ | mudrāhīna || 17 ||*

17. Your poem should not become these inferior poems and then afterwards this ‘speech’ even should not be ‘spoken’ (the ‘word’ should merge within the thoughtless). There should be no break in your fond regard for this inspired poem or any lack of attention.

18. वतिपततहीन तरकहीन। कळाहीन शब्दहीन।
भक्तज्ञानवैराग्यहीन। कवित्व नसावेँ ॥ १८ ॥

*vitpattihīna tarkahīna | kaḷāhīna śabdahīna |
bhaktijñānavairāgyahīna | kavitva nasāverṁ || 18 ||*

18. Poetry should not be devoid of this knowledge of the scriptures (*neti, neti*) nor devoid of *logic, nor this unique art of knowing. It should not be devoid of this ‘word’ or of devotion/*bhakti*, knowledge/*gnyan* and renunciation/*vairagya*. *(With just a little thought we will come to understand that the things we see with our eyes cannot be the truth)

19. भक्तहीन जें कवित्व। तेंच जाणावेँ ठोंबें मत।
आवडीहीन जें वगत्रहत्त्व। कंटाळवाणें ॥ १९ ॥

*bhaktihīna jeṁ kavitva | teṁci jāṇāverṁ ṭhoṁberṁ mata |
āvaḍihīna jeṁ vagatṛṛtva | kaṁṭālāvāṇeṁ || 19 ||*

19. When this *mula maya* has become these poems void of any devotion then, you should know that that Reality has become just like these foolish thoughts. When eloquent speech is lacking in love then, it is merely tiresome and mind-numbing.

20. भक्तविणि जो अनुवाद। तोच जाणावा वनिोद।
प्रीतीवणि संवाद। घडे केवी ॥ २० ॥

*bhaktiviṇa jo anuvāda | toci jāṇāvā vinoda |
prītiṇa saṁvāda | ghaḍe kevi || 20 ||*



20. When lacking in devotion/*bhakti* then, there is parrot-like repetition and that should be known as only amusement. How can there be a silent dialogue between the *guru* and disciple when there is no love?

21. असो घीट पाठ तें ऐसैं। नाथलिं अहंतेचें पसिं।
आतां प्रसादकि तें कैसैं। सांगजिल ॥ २१ ॥
aso dhīṭa pāṭha teṁ aiseriṁ | nāthilerī ahaṁteceriṁ piseriṁ |
ātām prasādika teṁ kaiserī | sāṁgijela || 21 ||

21. So be it, such is the case when that Reality becomes the bold and learned poems. It is the madness of the non-existent ego. Now be present and just listen to how this inspired poem becomes that thoughtless Self.

22. वैभव कांता कांचन। जयास वाटे हें वमन।
अंतरीं लागलें ध्यान। सर्वोत्तमाचें ॥ २२ ॥
vaibhava kāmṭā kām̐cana | jayāsa vāṭe heṁ vamaṇa |
aṁtarīṁ lāgalēṁ dhyāṇa | sarvottamāceriṁ || 22 ||

22. When that *mula maya* (ie. this poem ‘I am’) feels that the glories of woman and gold are like vomit, then in this inner space there is the meditation of that *purush*.

23. जयास घडीनें घडी। लागे भगवंतीं आवडी।
चढती वाढती गोडी। भगदुभजनाची ॥ २३ ॥
jayāsa ghaḍīneriṁ ghaḍī | lāge bhagavaṁtīṁ āvaḍī |
caḍhaṭī vāḍhaṭī goḍī | bhagadbhajanācī || 23 ||

23. Then that *purush* is each and every moment lovingly attached to God and His *bhajans* rise higher and grow deeper (He is in Himself).

24. जो भगवदुभजनंवीण। जाऊं नेदी येक क्षण।
सर्वकाळ अंतःकरण। भक्तरिंगें रंगलें ॥ २४ ॥
jo bhagavadbhajanēṁvīṇa | jāūṁ nedī yeka kṣaṇa |
sarvakāḷa aṁtaḥkaraṇa | bhaktiraṁgeriṁ raṁgaleṁ || 24 ||

24. That *purush* does not allow a moment to pass without the *bhajan* of God and in this ‘time of the all’ His *antaḥ-karana* delights in the splendour of no-otherness.

25. जया अंतरी भगवंत। अचळ राहिला नविांत।
तो स्वभावे जें बोलत। तें ब्रह्मनरूपण ॥ २५ ॥
jayā aṁtarī bhagavaṁta | acaḷa rāhilā nivāṁta |
to svabhāveṁ jeṁ bolata | teṁ brahmanirūpaṇa || 25 ||

25. Then this *mula maya* is that God (ie. *mula purush*) within this inner space and stays steady and silent. When that *purush* knows this natural ‘speech’ then, there will be that discourse of *brahman*.

26. अंतरी बैसला गोवदि। तेणें लागला भक्तछिंद।
भक्तीवणि अनुवाद। आणीक नाही ॥ २६ ॥
aṁtarī baisalā govinda | teṇēṁ lāgalā bhaktichinda |
bhaktīvīṇa anuvāda | āṇīka nāhīṁ || 26 ||



26. When you understand that *govinda* Himself dwells within you then, there is a longing for His devotion. Without this devotion there is nothing more than mere repetition (*maharaj*- you get up, you eat, you go to work, you come back, you eat and then you sleep; and in the morning you get up and do it all over again. Don't you ever get tired of it?).

27. आवडी लागली अंतरीं। तैसीच वदे वैखरी।
भावे करुणाकीर्तन करी। प्रेमभरें नाचतु ॥ २७ ॥
āvaḍī lāgalī antarīm | taisīca vade vaikharī |
bhāveṁ karuṇākīrtana karī | premabhareṁ nācatu || 27 ||

27. When in this inner space there is that fondness for His devotion then, this will be expressed in your outer speech. Then one 'sings' *kirtana* with understanding and with overflowing love one dances (when the whole world is myself then, the 'all' is myself dancing in delight).

28. भगवंतीं लागलें मन। तेणें नाठवे देहभान।
शंका लज्या पळोन। दुरी ठेली ॥ २८ ॥
bhagavaṁtīm lāgaleṁ mana | teṇeṁ nāṭhave dehabhāna |
śaṁkā lajyā paḷona | durī ṭhelī || 28 ||

28. When the mind is merged in God then, body consciousness is not remembered and all doubts and shame run far away.

29. तो प्रेमरंगें रंगला। तो भक्तमिदें मातला।
तेणें अहंभाव घातला। पायांतळी ॥ २९ ॥
to premaraṅgeṁ raṅgalā | to bhaktimideṁ mātālā |
teṇeṁ ahaṁbhāva ghāṭalā | pāyāntaḷīm || 29 ||

29. Then that *purush* is immersed in this ocean of love. Then that *purush* is intoxicated by the wine of devotion and due to this, the ego feeling is knocked off its feet.

30. गात नाचत नशिक। तयास कैचे दसिती लोक।
दृष्टीं तरैलोक्यनायेक। वसोन ठेला ॥ ३० ॥
gāta nācata niśaṅka | tayāsa kaice disatī loka |
dr̥ṣṭīm trailokyānāyeka | vasona ṭhelā || 30 ||

30. He 'sings and dances' throughout this world without fear and without doubt. How can that *purush* see a visible world when He is established as the Master of all the three worlds?

31. ऐसा भगवंतीं रंगला। आणीक कांहीं नलगे त्याला।
स्वइछा वर्णू लागला। ध्यान कीर्ती प्रताप ॥ ३१ ॥
aisā bhagavaṁtīm raṅgalā | āṇīka kām̐hīm nalage tyālā |
svaichā varṇūm lāgalā | dhyāna kīrtī pratāpa || 31 ||

31. Such is His delight in God that, that *purush* does not even need this 'thing'. His 'wish' is His praise of God and His meditation is His own fame and glory.

32. नाना ध्यानें नाना मूर्ती। नाना प्रताप नाना कीर्ती।



तयापुढें नरसतुती। तरुणतुल्य वाटे ॥ ३२ ॥

*nānā dhyāneṁ nānā mūrti | nānā pratāpa nānā kīrti |
tayāpuḍheṁ narastutī | truṇatulya vāṭe || 32 ||*

32. Then the ‘many’ poems and there is God’s form ‘I am’ ; there are the ‘many’ poems and there is God’s sacred image, ‘I am everywhere’. There are the ‘many’ poems and His glory and there are the ‘many’ poems and His pervasiveness. But before that *purush*, the praise of man is as about as much worth as a piece of straw.

33. असो ऐसा भगवद्भक्त। जो ये संसारी वरिक्त।

तयास मानिती मुक्त। साधुजन ॥ ३३ ॥

*aso aisā bhagavadbhakta | jo ye saṁsārīṁ virakta |
tayāsa mānitī mukta | sādhujana || 33 ||*

33. So be it! Like this is the devotee of God. When that *purush* is this desireless thoughtlessness within *samsar*, then He is the liberated *sadhu*.

34. तयाचे भक्तीचे कौतुक। तयानव प्रसादकि।

सहज बोलतां वविक। प्रगट होय ॥ ३४ ॥

*tyāce bhaktīceṁ kautuka | tayānava prasādika |
sahaja bolatām viveka | pragata hoy || 34 ||*

34. When this wonder of devotion comes to that *purush* then, there is this inspired poem. When there is this natural ‘speech’ then, that is *vivek*.

35. ऐका कवित्वलक्षण। केलेंच करूं नरूपण।

जेणे नवि अंतःकरण। श्रोतयांचें ॥ ३५ ॥

*aikā kavīvalakṣaṇa | keleṁca karūṁ nirūpaṇa |
jeṇe nive antaḥkarṇa | śrotayāṁceṁ || 35 ||*

35. Listen with the attention of this poem. Listen, for then there is that discourse with *brahman* and due to this, the *antaḥ-karana* of the listener becomes still.

36. कवित्व असावें नरिमळ। कवित्व असावें सरळ।

कवित्व असावें प्रांजळ। अन्वयाचें ॥ ३६ ॥

*kavīṭva asāveṁ nirmala | kavīṭva asāveṁ saraḷa |
kavīṭva asāveṁ prāñjaḷa | anvayāceṁ || 36 ||*

36. This poem should be pure. This poem should be easy and simple. This poem should have the clarity of this ‘I am’ connection.

37. कवित्व असावें भक्तबिळें। कवित्व असावें अर्थागळें।

कवित्व असावें वेगळें। अहंतेसी ॥ ३७ ॥

*kavīṭva asāveṁ bhaktibaleṁ | kavīṭva asāveṁ arthāgaḷeṁ |
kavīṭva asāveṁ vegaleṁ | ahaṁtesī || 37 ||*

37. This poem should have the power of no-otherness. This poem should be full of the meaning (*maharaj* – words are empty, the meaning is *paramatma*). This poem should be void of body consciousness.



38. कवतिव असावें कीर्तविड। कवतिव असावें रम्य गोड।
कवतिव असावें जाड। प्रतापवर्षीं ॥ ३८ ॥
kavitva asāverṁ kīrtivāḍa | kavitva asāverṁ ramya goḍa |
kavitva asāverṁ jāḍa | pratāpaviṣīṁ || 38 ||

38. This poem should increase ones pervasiveness. This poem is auspicious and beautiful. This poem should be overflowing with His glory and splendour.

39. कवतिव असावें सोपें। कवतिव असावें अल्परूपें।
कवतिव असावें सुल्लपें। चरणबंद ॥ ३९ ॥
kavitva asāverṁ soperṁ | kavitva asāverṁ alparūperṁ |
kavitva asāverṁ sullaperṁ | caraṇabamda || 39 ||

39. This poem is the most simple of poems. This poem is the subtlest of forms. This poem is the easily attained binding to His feet.

40. मृदु मंजुळ कोमळ। भव्य अद्भुत वशिळ।
गौल्य माधुर्य रसाळ। भक्तरीसें ॥ ४० ॥
mṛḍu maṁjūḷa komaḷa | bhavya adbhuta viśāḷa |
gaulya mādhyura rasāḷa | bhaktiraseṁ || 40 ||

40. This poem should be soft, pleasant to hear and delicate. It should be this expansive, splendid existence, beyond this world. It should have the loving sweet taste that has been dipped in the sweet juice of devotion.

41. अक्षरबंद पदबंद। नाना चातुर्य प्रबंद।
नाना कौशल्यता छंदबंद। घाटी मुद्रा अनेक ॥ ४१ ॥
akṣarabamda padabamda | nānā cāturya prabamda |
nānā kauśalyatā chaṁdabamda | dhātī mudrā aneka || 41 ||

41. But when that Eternal and Absolute is bound then, there are the ‘many’ acquired wisdoms. Then there are ‘many’ skills and the bindings of longing and then there are ‘many’ different attentions and different shapes.

42. नाना युक्ती नाना बुद्धी। नाना कळा नाना सिद्धी।
नाना अन्वये साधी। नाना कवतिव ॥ ४२ ॥
nānā yuktī nānā buddhī | nānā kaḷā nānā siddhī |
nānā anvaye sādhi | nānā kavitva || 42 ||

42. Then there are the ‘many’ tricks and the ‘many’ *buddhi*; there are the ‘many’ arts and the ‘many’ accomplishments; then there are the ‘many’ connections and the ‘many’ poems.

43. नाना साहित्य दृष्टांत। नाना तरक धात मात।
नाना संमती सिद्धांत। पूर्वपक्षेसीं ॥ ४३ ॥
nānā sāhitya dṛṣṭānta | nānā tarka dhāta mātā |
nānā saṁmatī siddhānta | pūrvapakṣeṁsīṁ || 43 ||

43. Then there are the ‘many’ suitable examples and the ‘many’ achievements of logic and understanding. This original hypothesis (*‘I am’*) is the ‘many’ opinions and it is



the establishment of *siddhant* (I do not exist).

44. नाना गती नाना वतिपत्ती। नाना मती नाना सफुरती
नाना धारणा नाना धृती। या नाव कवतिव ॥ ४४ ॥
nānā gatī nānā vitpattī | nānā matī nānā sphurti |
nānā dhāraṇā nānā dhṛtī | yā nāva kavitva || 44 ||

44. There are the ‘many’ states and the ‘many’ utterances of knowledge; there are the ‘many’ understanding and the ‘many’ inspirations; there are the ‘many’ imaginings and the ‘many’ determinations and there is this poetry ‘I am He’.

45. शंका आशंका प्रत्योत्तरें। नाना काव्यें शास्त्राधारें।
तुटे संशये नरिधारें। दरिधारतिं ॥ ४५ ॥
śaṅkā āśaṅkā pratyottareṁ | nānā kāvyerṁ śāstrādhāreṁ |
tute saṁśaye nirdhāreṁ | dirdhāritāṁ || 45 ||

45. This poem is the reply to the doubts and fears and then, the ‘many’ poems are this beautiful poem that supports the scriptures (*neti, neti*). Due to this poem, this doubt of the ‘all’ will surely be removed by thoughtlessness.

46. नाना प्रसंग नाना वचिर। नाना योग नाना वविर।
नाना तत्वचर्चासार। या नाव कवतिव ॥ ४६ ॥
nānā prasaṅga nānā vicāra | nānā yoga nānā vivara |
nānā tatvacarcāsāra | yā nāva kavitva || 46 ||

46. There are the ‘many’ occasions and there are the ‘many’ thoughts; there are the ‘many’ *yogas* and there are the ‘many’ investigations; there are the ‘many’ essences of philosophical discussion and there is this poem, ‘I am’.

47. नाना साधनं पुरश्चरणें। नाना तपें तीरथाटणें।
नाना संदेह फेडणें। या नाव कवतिव ॥ ४७ ॥
nānā sādhanerṁ puraścaraṇerṁ | nānā taperṁ tīrthāṭaṇerṁ |
nānā saṁdeha phedaṇerṁ | yā nāva kavitva || 47 ||

47. There are there the ‘many’ *sadhanas* and their destruction; there are the ‘many’ penances and pilgrimages and their destruction; there are the ‘many’ doubts and their destruction due to this poem, ‘I am’.

48. जेणें अनुताप उपजें। जेणें लोककि लाजे।
जेणें ज्ञान उमजे। या नाव कवतिव ॥ ४८ ॥
jeṇerṁ anutāpa upajerṁ | jeṇerṁ lokika lāje |
jeṇerṁ jñāna umaje | yā nāva kavitva || 48 ||

48. Due to *mula maya*, repentance/surrender arises. Due to *mula maya*, shame for the worldly arises. Due to *mula maya*, there is the understanding of knowledge and this is the poem ‘I am’.

49. जेणें ज्ञान हें प्रबळे। जेणें वृत्ती हे मावळें।
जेणें भक्तमिर्ग कळे। या नाव कवतिव ॥ ४९ ॥
jeṇerṁ jñāna heṁ prabaḷe | jeṇerṁ vṛttī he māvaḷerṁ |



jeṇem bhaktimārga kaḷe | yā nāva kavitva || 49 ||

49. Due to *mula maya*, there is an abundance of knowledge. Due to *mula maya* this knowing *vritti* gets dissolved in thoughtlessness. Due to *mula maya*, the path of devotion is understood and this is the inspired poem.

50. जेणें सद्बुद्धि तुटे। जेणें भवसंधि आटे।
जेणें भगवंत प्रगटे। या नाव कवित्व ॥ ५० ॥
jeṇem sadbuddhi tuṭe | jeṇem bhavasandhu āṭe |
jeṇem bhagavanṭa pragaṭe | yā nāva kavitva || 50 ||

50. Due to *mula maya*, body intellect is severed and due to *mula maya*, the ocean of mundane worldly existence is dried up. Due to *mula maya*, there is the manifestation of God and this is the inspired poem.

51. जेणें सद्बुद्धिलिंगे। जेणें पाषांड भंगे।
जेणें वविक जागे। या नाव कवित्व ॥ ५१ ॥
jeṇem sadbuddhi lāṅge | jeṇem pāṣāṇḍa bhaṅge |
jeṇem viveka jāge | yā nāva kavitva || 51 ||

51. Due to *mula maya*, there is the establishment of a pure *buddhi*. Due to *mula maya*, the atheist thoughts are broken and due to *mula maya*, *vivek* is aroused and there is the inspired poem.

52. जेणें सद्भवसु भासे। जेणें भास हा नरिसे।
जेणें भनिनत्व नासे। या नाव कवित्व ॥ ५२ ॥
jeṇem sadvastu bhāse | jeṇem bhāsa hā nirase |
jeṇem bhinnatva nāse | yā nāva kavitva || 52 ||

52. Due to this inspired poem that pure Self appears as this ‘I am. And due to this inspired poem, this appearance ‘I am’ is dissolved in thoughtlessness. Due to this inspired poem separateness is forever destroyed.

53. जेणें होये समाधान। जेणें तुटे संसारबंधन।
जया मानर्ती सज्जन। तया नाव कवित्व ॥ ५३ ॥
jeṇem hoye samādhāna | jeṇem tuṭe saṁsārabandhana |
jayā mānartī sajjana | tayā nāva kavitva || 53 ||

53. Due to this inspired poem there is complete contentment and due to this inspired poem, the bondage of *samsar* is broken. This is why this inspired poem is honoured by the Saints.

54. ऐसें कवित्वलक्षण। सांगतां तें असाधारण।
परंतु कांहीयेक नरूपण। बुझावया केलें ॥ ५४ ॥
aiseṁ kavitvalakṣaṇa | sāṅgatāṁ teṁ asādhāraṇa |
paraṁtu kāmhiṁyeka nirūpaṇa | bujhāvayā keleṁ || 54 ||

54. When there is the attention of this poem then, that thoughtless *nirgun* can be told. But this discourse of the One who is within everyone has been covered over by the ‘many’ bold and learned poems.



इति श्रीदासबोधे गुरुशषियसंवादे
कवित्वकला नरूपण समास तसिरा ॥ ३ ॥ १४.३
iti śrīdāsabodhe gurushīṣyasamvāde
kavitvakalā nirūpaṇa samāsa tisarā || 3 || 14.3

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 14 named „The Art of Poetry“ is concluded.



14.4 The Attention of *Kirtana*

समास चौथा : कीर्तन लक्षण

samāsa cauthā : kīrtana lakṣaṇa

|| Śrī Rām ||

1. कलयुगीं कीर्तन करावें। केवल कोमल कुशल गावें।

कठीण कर्कश कुरटें सांडावें। येकीकडे ॥ १ ॥

kalayugīṁ kīrtana karāvēṁ | kevala komala kuśala gāvēṁ |
kaṭhīṇa karkaśa kurṭeṁ sāmḍāvēṁ | yekikade || 1 ||

1. In this *kali*³ era, *kīrtana* should be made and that pure knowledge should be sung with skill and tenderness. Due to this, the difficult, harsh and morose will be left aside by that One.

2. खटखट खुंटून टाकावी। खळखळ खळांसीं न करावी।

खरें खोटें खवळों नेदावी। वृत्त आपुली ॥ २ ॥

khaṭakhaṭa khunṭūna ṭākāvī | khalakhaḷa khalāṁsīṁ na karāvī |
khareṁ khoṭeṁ khavaḷom nedāvī | vṛtti āpulī || 2 ||

2. The continuous chatter should be gathered up and thrown out. The bothersome wrangling and toil should be put to an end, and rights and wrongs should not be allowed to affect your own knowing *vṛtti*.

3. गर्वगाणें गाऊं नये। गातां गातां गळों नये।

गोप्य गुज गर्जों नये। गुण गावे ॥ ३ ॥

garvagāṇeṁ gāūṁ naye | gātām gātām gaḷom naye |
gopya guja garjom naye | guṇa gāve || 3 ||

3. One should not ‘sing’ proudly and there should be no deterioration in this ‘singing’. To attain its essence, this secret whisper should not be roared.

4. घष्टणी घसिणी घसमरपणें। घसर घसरू घसा खाणें।

घुमघुमों चि घुमणें। योग्य नव्हे ॥ ४ ॥

ghaṣṭaṇī ghasiṇī ghasmarapaṇeṁ | ghasara ghasarūṁ ghasā khāṇeṁ |
ghumaghumom ci ghumaṇeṁ | yogya navhe || 4 ||

4. Friction and squabbling should be gulped down. Deterioration should be halted and lose should be swallowed up. It serves no useful purpose to repeatedly mull over the same old thoughts.

5. नाना नामे भगवंताचीं। नाना ध्यानें सगुणाचीं।

नाना कीर्तनें कीर्तीचीं। अद्भुत करावी ॥ ५ ॥

nānā nāme bhagavāntācīṁ | nānā dhyāṇeṁ saguṇācīṁ |
nānā kīrtaneṁ kīrtīcīṁ | adbhuta karāvīṁ || 5 ||

5. There are the ‘many’ names, on account of this ‘name’ of God; there are the ‘many’

³Fourth era, time when we experience the fruits of our past actions (body consciousness)



images, on account of this image of *sagun*; there are the ‘many’ songs, on account of this *kirtana* of the One who pervades everywhere; therefore this marvellous wonder of ‘I am’ should be made.

6. चकचक चुकावेना। चाट चावट चळावेना।

चरचर चुरचुर लागेना। ऐसैं करावें॥ ६॥

cakacaka cukāvenā | cāṭa cāvaṭa caḷāvenā |

caracara curacura lāgenā | aiseri karāven | 6 ||

6. One should not neglect the brilliance and lustre of this ‘I am’ and therefore one should not persistently rant like a fool. One should not come even near to regrets and anxiety.

7. छलछल छळणा करूं नये। छळतिं छळतिं छळों नयें।

छळणें छळणा करूं नये। कोणीयेकाची॥ ७॥

chalachala chalaṇā karūn naye | chalitām chalitām chaloṁ nayeri |

chalaṇeri chalaṇā karūn naye | koṇīyekācī || 7 ||

7. One should not feel harassed by fear and torment and even if teased, one should not tease in return. That One within everyone should not be oppressed by the oppressions of the ‘many’ (*maharaj- be in the water but don’t take the touch*).

8. जजिजिजिमहणावेना। जो जो जागे तो तो पावना।

जपजपों जनीजनार्दना। संतुष्ट करावें॥ ८॥

ji ji ji mhaṇāvenā | jo jo jāge to to pāvanā |

japajapom janījanārdanā | santuṣṭa karāven || 8 ||

8. One should not slavishly obey the mind. One should stay awake and be purified. When this ‘I am’ is continually remembered in the mind then, the Lord of the world will draw near to you (*ie. when there is this knowing then the Knower, though not directly experienced, is felt to be close by*).

9. झरिपे झरे पझरे जळ। झळके दुरुनी झळाळ।

झडझडां झळकती सकळ। प्राणी तेथें॥ ९॥

jhirape jhare pajhare jala | jhalake durunī jhalāla |

jhaḍajhaḍān jhalakati sakala | prāṇi tethen || 9 ||

9. By His compassion, anger fades away. By the brilliance of His form, the passions are removed and when *His light shines within the *prana* then, the ‘all’ goes ‘there’.
*(When every breath appears within your expanded awareness/knowing)

10. या या या या महणावें नलगे। या या या या उपाव नलगे।

या या या या कांहीं च नलगे। सुबुद्धासी॥ १०॥

yā yā yā yā mhaṇāven nalage | yā yā yā yā upāva nalage |

yā yā yā yā kāmhiṁ ca nalage | subuddhāsī || 10 ||

10. If it is not necessary to say anything to this ‘speech’ (*ie. this ‘speech’ is beyond the spoken words*) and it is not necessary to beg for this remedy of the ‘speech’ either (*when you stop begging/wanting then, this ‘I am’ is there*). That pure *buddhi*/conviction does not need to ask this ‘thing’ to come (*it is already there but it has been covered over by*



conjecture/impure *buddhi*).

11. टक टक टक करू नये। टाळाटाळी टर्कीं नये।

टम टम टम टम लाऊं नये। कंटाळवाणी॥ ११॥

ṭaka ṭaka ṭaka karūṁ naye | ṭālāṭālī ṭikōṁ naye |

ṭama ṭama ṭama ṭama lāūṁ naye | kaṁṭālāvāṇī || 11 ||

11. The incessant crying for objects should finish. When the beguiling temptations for these things do not remain then, one will weary of this ‘high life’.

12. ठस ठोंबस ठाकावेना। ठक ठक ठक करावेना।

ठाकें ठमकें ठसावेना। मूर्तधियान॥ १२॥

ṭhasa ṭhom̐basa ṭhākāvenā | ṭhaka ṭhaka ṭhaka karāvenā |

ṭhākeṁ ṭhamakeṁ ṭhasāvenā | mūrtidhyāna || 12 ||

12. One should not remain foolish and obstinate and one should not partake in wearisome chatter. One should fix one’s attention on this ‘image of God’ and not pay attention to other things.

13. डळमळ डळमळ डकों नये। डगमग डगमग कामा नये।

डंडळ डंडळ चुकों नये। हेंकाडपणें॥ १३॥

ḍaḷamaḷa ḍaḷamaḷa ḍakoṁ naye | ḍagamaga ḍagamaga kāmā naye |

ḍaṁḍaḷa ḍaṁḍaḷa cukōṁ naye | heṁkāḍapaṇeṁ || 13 ||

13. One should not be afraid or defeated. One should not falter or give in. Be stubborn and go on searching and never give up (*where there is a will, there is a way*).

14. ढसिळ ढाला ढळती कुंचे। ढोबळा ढसकण डुले नाचे।

ढळेचनि ढगिढगिंचे। कंटाळवाणे॥ १४॥

ḍhisāḷa ḍhālā ḍhaḷatī kuñce | ḍhobaḷā ḍhasakaṇa ḍule nāce |

ḍhalecinā ḍhigaḍhigāñce | kaṁṭālāvāṇe || 14 ||

14. Due to discrimination, the gross and rebellious slip away. Due to lofty thinking, the visible disappears; and then the weariness of this body and all of its toils are forgotten.

15. नाना नेटक नागर। नाना नम्र गुणागर।

नाना नेमक मधुर। नेमस्त गाणें॥ १५॥

nānā neṭaka nāgara | nānā namra guṇāgara |

nānā nemaka madhura | nemasta gāṇeṁ || 15 ||

15. Then the ‘many’ is the sharp and honest; then the ‘many’ is this storehouse of humility; then the limited ‘many’ is this clear and sweet harmonious ‘song’.

16. ताळ तुंबरे तानमानें। ताळबद्ध तंतगाणें।

तूरत तारूकिकि तनें मनें। तल्लनि होती॥ १६॥

tāḷa tum̐bare tānamāneṁ | tāḷabaddha taṁtagāṇeṁ |

tūrta tārkika tanerṁ manerṁ | tallina hotī || 16 ||

16. This is the playing of the *tal* and *tampura*. When one’s attention is fixed upon this perfect rhythm and harmonious ‘song’ then, the conjecture of body and mind are



promptly roasted.

17. थरथरां थरकती रोमांच। थै थै थै स्वरें उंच।
थरिथरि थरिावे नाच। प्रेमळ भक्तांचा ॥ १७ ॥
thartharām tharakatī romāñca | thai thai thai svareṁ unca |
thirathira thirāve nāca | premaḷa bhaktāñcā || 17 ||

17. The body trembles in divine ecstasy and now all that is heard is this divine song. Then the love of the devotee remains steady and continuous.

18. दक्षदाक्षण्य दाटलें। बंदें प्रबंदें कोंदाटलें।
दमदम दुमदुमों लागलें। जगदंतर ॥ १८ ॥
dakṣadākṣaṇya dāṭaleṁ | baṇḍeṁ prabaṇḍeṁ koṇḍāṭaleṁ |
damadama dumadumōṁ lāgaleṁ | jagadam̐tara || 18 ||

18. When the ‘many’ is wise and attentive like this then, this song pervades everywhere; when the ‘many’ binds itself to this song then, this song spreads and fills everything and resounds within the whole world.

19. धूरत तूरत धावोन आला। धगिबुद्धीनें धगि जाला।
धाकें धाकें धोकला। रंग अवघा ॥ १९ ॥
dhūrta tūrta dhāvona ālā | dhimgabuddhīneṁ dhimga jālā |
dhākeṁ dhākeṁ dhokalā | raṅga avaghā || 19 ||

19. Due to this sharp intelligence, He comes running to protect. Due to this awakened *buddhi*, satisfaction appears and due to this awakened *buddhi*, the ‘many’ things are full of splendour and regard and fear are both destroyed.

20. नाना नाटक नेटकें। नाना मानें तुकें कौतुकें।
नाना नेमक अनेकें। वदियापातरें ॥ २० ॥
nānā nāṭaka neṭakeṁ | nānā māṇeṁ tukēṁ kautukeṁ |
nānā nemaka anekeṁ | vidyāpātreṁ || 20 ||

20. Due to His play there are these ‘many’ plays; due to this pride and wonder of ‘I am’, there are the ‘many’ arrogances and conceits; due to this ocean of knowledge there are the ‘many’ rites and rituals performed by the ‘many’.

21. पाप पळोन गेलें दुरी। पुण्य पुष्कळ प्रगटे वरी।
परतरतो परे अंतरीं। चटक लागे ॥ २१ ॥
pāpa paḷona geleṁ durī | puṇya puṣkaḷa pragaṭe varī |
paratarato pare aṁtarīṁ | caṭaka lāge || 21 ||

21. Only when this great sin runs far away does that great merit become evident. Only when one stops looking outside and turns within, is there the longing and caring for this ‘all’ in the inner space (ie. rather than the longings and caring for the ‘many’ things).

22. फुकट फाकट फटवणें नाहीं। फटकळ फुगडी पगिा नाहीं।
फकिं फसकट फोल नाहीं। भकाध्या नदि ॥ २२ ॥
phukaṭa phākaṭa phaṭavaṇeṁ nāhīṁ | phaṭakaḷa phugaḍī piṅgā nāhīṁ |
phikeṁ phasakaṭa phola nāhīṁ | bhakādhyā nīṁdā || 22 ||



22. There are no vain and scattered deceptions there. There are no childish dramas of pride there. There is no weak vanity and no abuse, that all comes to nothing in the end.
23. बरें बरें बरें म्हणती। बाबा बाबा उदंड करती।
बळें बळेंचि बळावती। कथेलागीं ॥ २३ ॥
bareṁ bareṁ bareṁ mhaṇatī | bābā bābā udaṇḍa karitī |
baḷeṁ baḷeṁci baḷāvitī | kathelāgīṁ || 23 ||
23. Then that best (ie. *purush*) gets called the best and that ancient and most respected is made vast (ie. *then you meet your Self*). When by great effort this ‘story’ is ‘spoken’ then, the power of that *purush* grows stronger.
24. भला भला भला लोकीं। भक्तभावें भव्य अनेकीं।
भूषण भावकि लोकीं। परोपकारें ॥ २४ ॥
bhalā bhalā bhalā lokīṁ | bhaktibhāveṁ bhavya anekīṁ |
bhūṣaṇa bhāvika lokīṁ | paropakāreṁ || 24 ||
24. He is the most virtuous and wise in the world. By His devotion, He is this splendid existence pervading the countless different forms. He is the adornment of faith and in this world, He is the One who watches over this ‘all/other’.
25. मानेल तरी मानावें मनें। मतत न व्हावें ममतेनें।
मी मी मी मी बहुत जनें। म्हणजित आहे ॥ २५ ॥
mānela tarī mānāveṁ manēṁ | matta na vhaṇeṁ mamatenēṁ |
mī mī mī mī bahuta janēṁ | mhaṇijeta āhe || 25 ||
25. He will be valued if the mind values Him. But there should not be the intoxication of ‘my-ness’. Otherwise due to the mind, this ‘I am’ just goes on saying “me, me, me, me.”
26. येकें टोकत येकांपासीं। येऊं येऊं येती झडेसीं।
या या या या असे तयासीं। म्हणावें नलगे ॥ २६ ॥
yekēṁ ṭokata yekāmpāsīṁ | yeūṁ yeūṁ yetī jhaḍesīṁ |
yā yā yā yā ase tayāsī | mhaṇāveṁ nalage || 26 ||
26. And then that One stares wishfully at another (ie. *that One takes Itself to be a body. Thus passions and attractions arise*) and comes again and again into this world and again, in the end, fades away. Then again one unnecessarily calls out to that *atma*, “come, come, come” (ie. *the strong desire for a body; vasana*).
27. राग रंग रसाळ सुरंगें। अंतर संगति रागें।
रतनपरीक्षा रतनामार्गे। धांवती लोक ॥ २७ ॥
rāga raṅga rasāḷa suraṅgeṁ | aṁtara saṅgita rāgeṁ |
ratnaparīkṣā ratnāmāgeṁ | dhāmvatī loka || 27 ||
27. Due to these passions and attachments to forms, tastes and beautiful things, this inner space gets captivated and plays with these only. Then that One enters this gross world and runs after these things like a jeweller runs after diamonds.



28. लवलवां लवती लोचन। लकलकां लकलें मन।
लपलपों लपती जन। आवडीनें॥ २८॥
lavalavām lavatī locana | lakalakām lakaleri mana |
lapalapom lapatī jana | āvaḍīneri || 28 ||

28. But when His eyes see Himself everywhere then, His mind will be illuminated with His own brilliance. However due to the likings of the people, He remains hidden in His secret place.

29. वचनें वाउगीं वदेना। वावरेवविरे वसेना।
वगतुरुतवे नविवी जना। वनिति होउनी॥ २९॥
vacanerī vāugīrī vadenā | vāvarevivare vaserā |
vagatrutveri nivavī janā | vinita hounī || 29 ||

29. He does not speak of false things. He does not busy His mind and has no need to clarify anything to it. His ‘speech’ is restrained and calms the wandering thoughts.

30. सारासार समसतांला। सकिऊं सकिऊं जनाला।
साहति संगति सज्जनाला। बरें वाटे॥ ३०॥
sārāsāra samastāmlā | sikaūm sikaūm janālā |
sāhita saṅgita sajjanālā | bareṁ vāṭe || 30 ||

30. That thoughtless essence is to be taught to this ‘all’. Therefore first this *vivek* of *atma*/non-*atma* should be learnt and when this inspired poem gets sung to the Saint (ie. the Master) then, that thoughtlessness can arise.

31. खरेंखोटें खरें वाटलें। खरखर खुरखुर खुंटलें।
खोटें खोटेपणें गेलें। खोटें म्हणोनियां॥ ३१॥
khareṁkhotēṁ khareṁ vāṭaleṁ | kharkhara khurkhura khumṭaleṁ |
khotēṁ khotēpaṇeṁ geleṁ | khotēṁ mhaṇoniyāṁ || 31 ||

31. When the Truth is understood within this ‘true/*purush* and false/*prakruti*’ then, all longings and distress cease and the false, due to its falseness, becomes false and disappears.

32. शाहाणे शोधतिं शोधेना। शास्तरार्थ शर्हती बोधेना।
शुक शारकाशमेना। शब्द तयाचा॥ ३२॥
śāhāṇe śodhitīm śodhenā | śāstrārtha śrṛtī bodhenā |
śuka śārikāśamenā | śabda tayācā || 32 ||

32. One has to search out this Truth through wisdom. But if one does not search and listen carefully then, the meaning of the *shasthras* will not be understood. Then how can the squawks of a parrot, still the mind like this ‘word’ sung by the song-bird can?

33. हरुषें हरुषें हासलि। हाहाहोहोनें भुलला।
हति होईना तयाला। परतरीचें॥ ३३॥
haruṣeṁ haruṣeṁ hāsila | hāhāhohonem bhulalā |
hita hoīnā tayālā | paratrīceṁ || 33 ||

33. Due to pleasures and laughter and due to pains and tears, one forgets one’s own



Self and then, this benefit which is beyond these three worlds, one can never have.

34. लक्षावे लक्षतिं अलक्षीं। लक्षलिं लोचनाते लक्षी।

लंगले लयेते अलक्षी। वहिगिममार्गे ॥ ३४ ॥

lakṣāveṁ lakṣitāṁ alakṣīṁ | lakṣileṁ locanāteṁ lakṣī |

laṁgaleṁ layeteṁ alakṣī | vihiṁgamamārgēṁ || 34 ||

34. One should concentrate one's attention on that which cannot be concentrated on (ie. imperceptible). If one perceives with the eye that perceives through the eyes then quickly, by the 'way of the bird' (by the eye of knowledge/*viṅga mārg*), one merges in that imperceptible Self.

35. क्षेत्र क्षेत्रज्ञ क्षोभतो। क्षमा क्षमून क्षमवति।

क्षमणे क्षोभणे क्षेत्रज्ञ तो। सर्वां ठाई ॥ ३५ ॥

kṣetra kṣetrajña kṣobhato | kṣamā kṣamūna kṣamavito |

kṣmaṇeṁ kṣobhaṇeṁ kṣetrajña to | sarvāṁ ṭhāīṁ || 35 ||

35. There is the field (ie. the known) and there is the Knower of the field who causes it to move. And if with forgiveness and patience one quietly endures then, one becomes forgiveness and patience. Then you are the Knower of the field, who makes this field, this place of the 'all', to move (ie. due to knowing there is this moving 'all' and the detached Knower)

इति श्रीदासबोधे गुरुशिष्यसंवादे

कीर्तन लक्षण निरूपण समास चौथा ॥ ४ ॥ १४.४

iti śrīdāsabodhe guruśiṣyasamvāde

kīrtana lakṣaṇa nirūpaṇa samāsa cauthā || 4 || 14.4

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 14 named „The Attention of *Kirtana*“ is concluded.



14.5 The Conviction of *Vishnu/Hari*

समास पांचवा : हरकिथा लक्षण

samāsa pāñcavā : harikathā lakṣaṇa

|| Śrī Rām ||

1. मागां हरकिथेचें लक्षण। श्रोतीं केला होता परसन।
सावध होऊन वचिक्षण। परसोन आतां ॥ १ ॥
māgām harikathecēṁ lakṣaṇa | śrotīm kelā hotā prasna |
sāvadha hoūna vicakṣaṇa | parisona ātām || 1 ||

1. Previously there had been this ‘story’ of *vishnu* but then, in the listener a question arose. Therefore now just be alert and listen.

2. हरकिथा कैसी करावी। रंगें कैसी भरावी।
जेणें पावजि पदवी। रघुनाथकृपेची ॥ २ ॥
harikathā kaisī karāvī | raṅgeri kaisī bharāvī |
jeṇeṁ pāvaji padavī | raghunāthakṛpecī || 2 ||

2. But the listener asked, “Now how should this ‘story’ of *vishnu* be made? And how can this splendour overflow everywhere, so that the ‘seat’ of lord *ram* will be sat upon?”
(ie. Self-understanding)

3. सोनें आणपरिमळे। युक्षदंडा लागती फळें।
गौल्य माधुर्य रसाळें। तरी ते अपूरवता ॥ ३ ॥
sonem āṇi parimale | yukṣadarṇḍā lāgatī phalēm |
gaulya mādhyura rasāḷem | tarī te apūrvatā || 3 ||

3. The speaker says. If there was gold with a fragrance or a sugar-cane bearing fruit then, this would be completely unprecedented, as it has never actually happened before.

4. तैसा हरदास आणविरक्त। ज्ञाता आणप्रेमळ भक्त।
वतिपन्न आणवादरहति। तरी हेही अपूरवता ॥ ४ ॥
taisā haridāsa āṇi virakta | jñātā āṇi premaḷa bhakta |
vitpanna āṇi vādarahita | tarī hehi apūrvatā || 4 ||

4. And in the same way, if one is a servant of *vishnu* and desireless; a Knower and loving devotee; a perfect speaker devoid of any rumours; then there will be that completely unprecedented and thoughtless Self.

5. रागज्ञानी ताळज्ञानी। सकळकळा ब्रह्मज्ञानी।
नरिभमिनें वर्ते जनीं। तरी हेही अपूरवता ॥ ५ ॥
rāgañjānī tāḷajñānī | sakalākālā brahmañjānī |
nirābhimāneṁ varte janīm | tarī hehi apūrvatā || 5 ||

5. If one is a Knower of the affections of the mind (ie. anger, love, joy etc. arise but one remains detached from these feelings) and a Knower of this rhythm of the *tal* (ie. in every action to remember one’s *swarup*); if one is a Knower of this ‘art of the all’ and a Knower of *brahman*; if one exists in the people without any pride, then there will be



that unprecedented and thoughtless understanding.

6. मछर नाहीं जयासी। जो अत्यंत प्रिये सज्जनासी।
चतुरांग जाणें मानसीं। अंतरनष्टि ॥ ६ ॥
machara nāhīn jayāsī | jo atyarita priye sajjanāsī |
caturāṅga jāṇeṁ mānasīm | antaranishṭha || 6 ||

6. When *mula maya* is free of jealousy and that *purush* has great love for the Saint then, one rules over the mind and knows inner steadfastness.

7. जयंत्यादकिं नाना पर्वे। तीर्थे क्षेत्रे जें अपूर्वे।
जैथे वसजि देवाधदिवें। सामर्थ्यरूपें ॥ ७ ॥
jayantyādikeṁ nānā parveṁ | tīrtheṁ kṣetreṁ jeṁ apūrveṁ |
jetheṁ vasije devādhadeveṁ | sāmāthyarūpeṁ || 7 ||

7. In the mind there are ‘many’ auspicious occasions like the birth celebrations of the Saints and there are ‘many’ pilgrimage places and ‘many’ different bodies. Yet in the mind also there is this *mula maya* and that unprecedented *mula purush*. Therefore ‘here’ with His form (ie. this ‘all’ of *mula maya*), that God of all gods should reside (ie. understand and with inner steadfastness remain as the witnessing *purush* of this creation).

8. तया तीर्थातें जे न मानति। शब्दज्ञानें मथिया म्हणती।
तया पामरां शरीपती। जोडेल कैचा ॥ ८ ॥
tayā tīrthāteṁ je na mānati | śabdajñāneṁ mithiyā mhaṇatī |
tayā pāmarāṁ śrīpatī | joḍela kaimcā || 8 ||

8. But if that *purush* has no regard for ‘there’ or this pilgrimage place of *mula maya* ‘here’, then He will say that, this knowledge of the ‘word’ is false. Then that Reality is taking Himself to be a lowly *jiva* and *vishnu* (ie. knowledge) can never be meet.

9. नरिगुण नेलें संदेहानें। सगुण नेलें ब्रह्मज्ञानें।
दोहकिडे अभिमानें। वोस केलें ॥ ९ ॥
nirguṇa neleṁ saṁdehāneṁ | saguṇa neleṁ brahmajñāneṁ |
dohikaḍe abhimāneṁ | vosa keleṁ || 9 ||

9. On account of the *sagun* body, that *nirgun* is not known and on account of that *nirgun*, this *sagun* is not known. And if one takes pride in the gross body then, that *nirgun purush* along with this *sagun prakruti* are both lost.

10. पुढें असतां सगुणमूर्ती। नरिगुणकथा जे करती।
परतपादून उछेदती। तेच पढतमूर्ख ॥ १० ॥
pudheṁ asatāṁ saguṇamūrtī | nirguṇakathā je karitī |
pratipādūna ucheditī | teci paḍhatamūrkha || 10 ||

10. Though being always in front of this image of *sagun* (ie. knowledge/‘I am everywhere’ is always there), if one declares that it is the *nirgun*, then there is merely intellectual knowledge and both *sagun* and *nirgun* are demolished and one has become a learned fool (ie. there is the understanding of neither, see 2.10).



11. ऐसी न कीजे हरकिथा। अंतर पडे उभये पंथा।
परसि लक्षणें आतां। हरकिथेचीं॥ ११॥

aisī na kīje harikathā | am̐tara paḍe ubhaye paṁthā |
parisa lakṣaṇeṁ ātām | harikathecīṁ || 11 ||

11. When this ‘story’ of *vishnu* has not been understood then, this inner space of both these paths has been pulled down (this inner space is *sagun* and without understanding it, that *nirgun* can never be attained. Then though one thinks that one is walking on the path of *paramarth* still, *prapanch* remains and body consciousness persists). Therefore now listen with this attention that is the ‘story’ of *vishnu* (ie. forget everything and remain in this ever present ‘now’).

12. सगुणमूर्तीपुढें भावें। करुणाकीर्तन करावें।
नानाध्यानें वर्णावें। परतापकीर्तीतें॥ १२॥

saguṇamūrtīpuḍhēṁ bhāvēṁ | karuṇākīrtana karāvēṁ |
nānādhyāṇeṁ varṇāvēṁ | pratāpakīrtīteṁ || 12 ||

12. Before our very eyes there is this *sagun* image but the ignorant *jiva* cannot see it (ie. the *jiva* resides within this *sagun* ‘experience’; heaven is there but if we try to see it with these eyes then it is as if not there). Therefore this compassionate⁴ and forgiving *kirtana* should be sung (ie. when you understand this knowledge of ‘I am’ then, compassion and forgiveness are your nature; for then you see yourself everywhere). Therefore the mind should meditate and praise this power, glory and pervasiveness of *sagun* (first *sagun* must be acquired).

13. ऐसें गातां स्वभावें। रसाळ कथा वोढवे।
सर्वांतरीं हेलावे। प्रेमसुख॥ १३॥

aiseṁ gātām svabhāvēṁ | rasāḷa kathā voḍhave |
sarvāṁtarīṁ helāve | premasukha || 13 ||

13. This sweet ‘story’ is like a spontaneous song and it should be made to spread and grow. Then love and joy will play in this inner space of the ‘all’.

14. कथा रचायाची खूण। सगुणीं नाणावें नरिगुण।
न बोलावे दोष गुण। पुढलिंजे कदा॥ १४॥

kathā racāyācī khūṇa | saguṇīṁ nāṇāvēṁ nirguṇa |
na bolāve doṣa guṇa | puḍhilīṁce kadā || 14 ||

14. There is the making of this ‘story’ and there is that *nirgun* understanding. But that *nirgun* cannot be known in this *sagun*. Afterwards when this *nirgun* is understood, then this ‘fault’ of the pure *sattwa guna* should never be ‘spoken’ (ie. knowing is the original sin and if this is not ‘spoken’ then, the *nirgun* understanding, I do not exist, will be established).

15. देवाचें वर्णावें वैभाव। नाना प्रकारें महत्त्व।
सगुणीं ठेउनयां भाव। हरकिथा करावी॥ १५॥

devācēṁ varṇāvēṁ vaibhāva | nānā prakāreṁ mahattva |
saguṇīṁ ṭheuniyām bhāva | harikathā karāvī || 15 ||

⁴ Compassion and forgiveness, let whatever comes come and whatever goes go.



15. The ways of the ‘many’ should praise this glory of God and extol His greatness (ie. forget the ‘many’ ways and be *sagun*). When this *sagun* understanding has been established then, this is the ‘story’ of *vishnu*.

16. लाज सांडून जनाची। आस्था सांडून धनाची।
नीच नवी कीर्तनाची। आवडी धरावी ॥ १६ ॥
lāja sāṁḍūna janācī | āsthā sāṁḍūna dhanācī |
nīca navī kīrtanācī | āvaḍī dharāvī || 16 ||

16. One should leave aside the shame of the people. One should leave aside any hope and expectation of wealth. Then, if this understanding is lovingly maintained, there will be the ever ‘newness’ of *kirtana*.

17. नम्र होऊन राजांगणी। नःशंक जावें लोटांगणी।
करताळकि नृत्य वाणी। नामघोषें गर्जावें ॥ १७ ॥
namra hoūna rājāṁgaṇī | niḥśaṁka jāvēṁ loṭāṁgaṇī |
karatāḷikā nṛtya vāṇī | nāmaghoṣeṁ garjāvēṁ || 17 ||

17. One should be humble (ie. without the ego of the body) when in this palace (‘I am’) of the King and then fearlessly⁵ one should prostrate oneself fully (surrender all eight bodies to *sadguru*).⁶ Therefore every action should be His worship and His dance and His ‘name’ should be continuous roared (*maharaj* – roar like a lion and everyone will run away).

18. येकांची कीर्तयेकापुढें। वर्णतिं साहित्य न पडे।
महणोनियां नवाडे। जेथील तेथें ॥ १८ ॥
yekāṁcī kīrti yekāpuḍhēṁ | varṇitāṁ sāhitya na paḍe |
mhaṇoniyāṁ nīvāḍe | jethīla tethēṁ || 18 ||

18. The pervasiveness of this *sagun* cannot be praised before the *nirgun*, for He knows nothing to pervade. Therefore a settlement should be reached that establishes the unity of ‘there’ within ‘here’ (of *nirgun brahman* within *sagun maya*). (ie. then He uses His knowledge to stay in the world)

19. मूर्ती नसतां सगुण। श्रवणीं बैसले साधुजन।
तरी अद्वैतनिरूपण। अवश्य करावें ॥ १९ ॥
mūrtī nastāṁ saguṇa | śravaṇīṁ baisale sādhujana |
tarī advaitanirūpaṇa | avaśya karāvēṁ || 19 ||

19. The *sadhu* destroys the *sagun* image that was established in *shravan* and then His

⁵ *ranjit maharaj*- When space is there fear is sure to come...you are in a dark forest at night but nothing is there and you think, oh! Something is there.

⁶ *siddharameshwar maharaj*- There should be complete surrender to *sadguru*. Your father and mother involve you in this material life, but the son of the *guru* who surrenders to the *guru* is freed from worldly life. A true disciple serves with the understanding “I belong to *sadguru*” and maintains the conviction that “The *guru* is my mother, father, family, friends, wealth, etc. – everything I possess.” Giving up the pride of the body, only that son of the *guru* who comes in total surrender, rises to the state of *brahman*. “I, is a servant of the servant of the *guru*.” The one who has such unwavering faith is the only devotee to the Ultimate Accomplishment. Only in the field of devotion/*bhakti* to the *guru* will there be a harvest of knowledge. Otherwise, if you say, I am somebody, my wife is mine, I have a family life etc., then the ego remains, and there is no way to be rescued.



discourse is non-dual.

20. नाही मूर्ती नाही सज्जन। श्रवणीं बैसले भावकि जन।
तरी करावें कीर्तन। प्रस्तावकि वैराग्य ॥ २० ॥
nāhīm mūrtī nāhīm sajjana | śravaṇīm baisale bhāvika jana |
tārī karāvēṃ kīrtana | prastāvika vairāgya || 20 ||

20. Then there is no image and there is no Saint. Therefore the faithful mind should be established in *shravan*. This is *kirtana* and afterwards the renouncement/*vairagya* of this also should begin (ie. I do not want to know even, for nothing is there).

21. शरुंघारकि नवरसकि। यामधें सांडावें येक।
सत्त्रयादिकांचें कौतुक। वर्णुं नये कीं ॥ २१ ॥
śruṅghārika navarasika | yāmadheṃ sārṇḍāvēṃ yeka |
striyādikāṁceṃ kautuka | varṇuṃ naye kīṃ || 21 ||

21. But if the bridegroom thinks of his sexual union with his bride then, that One (ie. *purush*) within this ‘speech’ has been let slip. And even the wonder of His woman (ie. *prakruti*) and her wealth and beauty should not be described (ie. do not be enamoured by this wonder of *sagun* even. It also has to be renounced).

22. लावण्य सत्त्रयांचें वर्णति। विकार बाधजि तत्वता।
धारषिटापासून श्रोता। चळे तत्काल ॥ २२ ॥
lāvaṇya striyāṁceṃ varṇitāṃ | vikāra bādhiḥ tatvatā |
dhāriṣṭāpāsūna śrotā | cale tatkāla || 22 ||

22. When the beauty of this woman/*prakruti* is praised then, definitely an obstruction is created in the mind. And at that time, the listener’s forbearance will be broken.

23. म्हणऊन तें तजावें। जें बाधक साधकां स्वभावें।
घेतां अंतरीं ठसावें। ध्यान सत्त्रयांचें ॥ २३ ॥
mhaṇaūna teṃ tajāvēṃ | jeṃ bādhaḥ sādhaḥ svabhāveṃ |
ghetāṃ antarīm ṭhasāvēṃ | dhyāna striyāṁceṃ || 23 ||

23. Therefore that Reality should abandon *mula maya*, for this spontaneous ‘all’ is an obstruction for the *sadhak*. When this ‘all’ is formed in the inner space then, this should be considered as meditating on this woman.

24. लावण्य सत्त्रयांचें ध्यान। कामाकार जालें मन।
कैचें आठवेल ध्यान। ईश्वराचें ॥ २४ ॥
lāvaṇya striyāṁceṃ dhyāna | kāmākāra jāleṃ mana |
kaiceṃ āṭhavela dhyāna | īśvarāceṃ || 24 ||

24. When there is the meditation on the beauty of this woman then, the mind becomes that desired form. Then how will the meditation of *ishwara* be remembered (ie. when knowledge is your meditation then, how will it be renounced)?

25. सत्तरी वर्णति सुखावला। लावण्याचे भरीं भरला।
तो स्वयें जाणावा चवला। ईश्वरापासुनी ॥ २५ ॥
strī varṇitāṃ sukhāvalā | lāvaṇyāce bharīm bharalā |



to svayeriṁ jāṇāvā cevalā | īśvarāpāsuni || 25 ||

25. When pleasure arises from the praising of this woman then, one is filled completely with her beauty (ie. *ananda* of *sagun* worship). One should know that then that *ishwara* has stepped out from Himself (He is so compliant; He will go wherever you place Him).

26. हरकिथेसी भावबलें। गेला रंग तो तुंबले।
नमिषिय येक जरी आकळे। ध्यानीं परमात्मा ॥ २६ ॥
harikathesi bhāvabaleṁ | gelā raṅga to tumbale |
nimiṣya yeka jarī ākaḷe | dhyānīm paramātmā || 26 ||

26. But if one has unrelenting faith in this ‘story’ of *vishnu* then, this ‘story’ will go off, of its own accord, and then there will be the brilliance of thoughtlessness. And at that moment, in meditation, that One *paramatma* is comprehended.

27. ध्यानीं गुंतलें मन। कैचें आठवेल जन।
नशिक नरिल्लज कीर्तन। करतिं रंग माजे ॥ २७ ॥
dhyānīm guṁtaleṁ mana | kaicēṁ āṭhavela jana |
niśamka nirllaja kīrtana | karitām raṅga māje || 27 ||

27. When the mind is engaged in that meditation then, how will a world be remembered?⁷ He is absorbed in the joy of His own brilliance and fearlessly and shamelessly He sings *kirtana*.

28. रागज्ञान ताळज्ञान। स्वरज्ञानेंसीं वतिपन्न।
अर्थान्वयाचें कीर्तन। करू जाणे ॥ २८ ॥
rāgañāna tāḷañāna | svarajñānēṁsīm vitpanna |
arthānvayācēṁ kīrtana | karūṁ jāṇe || 28 ||

28. Either there is the knowledge of emotions and sentiments (ie. *knowledge of this world*) or there is the knowledge of the rhythm of *tal* (ie. *knowledge of one’s swarup*. But two swords cannot fit in one sheath). Those who fully understand the scriptures have knowledge of this space (*neti, neti*) and due to this knowing, there is *kirtana*.

29. छपन्न भाषा नाना कळा। कंठमाधुर्य कोकळि।
परी तो भक्तमिरग वेगळा। भक्त जाणती ॥ २९ ॥
chapanṇa bhāṣā nānā kaḷā | kaṁṭhamādhurya kokilā |
parī to bhaktimārga vegalā | bhakta jāṇatī || 29 ||

29. There are the fifty-six languages and the ‘many’ arts and there is this sweet *voice of that song-bird. But the path of no-otherness is quite different and That only the devotee knows. *(Its sweet song is ‘I am’ and it does not squawk like a parrot)

30. भक्तांस देवाचें ध्यान। देवावांचून नेणें अनन।
कळावंतांचें जें मन। तें कळाकार जालें ॥ ३० ॥

⁷ *maharaj* tells the story of the man who had been sentenced by the king to walk around his city holding a bowl, filled to the brim, with oil. If he should spill even a drop of oil then, the two guards accompanying him, were ordered to chop off his head with their swords. When he returned to the king having walked around the city, the king asked him, “Well, what did you see?” He replied, “See? How could I see anything? I was too busy concentrating on not spilling the oil.”: Like this our attention should be.



*bhaktāṁsa devācerṁ dhyāna | devāvāṁcūna neṇeṁ anna |
kalāvarāntāṁcerṁ jeṁ mana | teṁ kalākāra jāleṁ || 30 ||*

30. If the devotee's meditation is on God then, even his 'food' ('I am') is not known without Him (a devotee means 'no-otherness'; then God and His power are not separate). But when the mind becomes the possessor of this 'art' (ie. this 'art' of knowing that is in the possession of the *purush*) then, that Reality becomes a 'dweller within this art' (ie. a *jiva*; when the mind says, "I know" then, there is the ego of a *jiva* and not that egoless *purush* knowing)

31. श्रीहरवीण जे कळा। तेच जिणावी अवकळा।
देवास सांडून वेगळा। प्रत्यक्ष पडलि॥ ३१ ॥
*śrīharivīṇa je kalā | teci jāṇāvī avakalā |
devāsa sāmḍūna vegalā | pratyakṣa paḍilā || 31 ||*

31. And when this 'art' of *vishnu* is not there then, that should be known as a false art (ie. dance, music, languages, painting etc.). For leaving aside God, one has descended down into the separate experiences of sensory perception.

32. सर्पीं वेढलें चंदनासी। नधानाआड वविसी।
नाना कळा देवासी। आड तैस्या॥ ३२ ॥
*sarpīṁ vedhileṁ caṁdanāsī | nidhānāāḍa vivasī |
nānā kalā devāsī | āḍa taisyā || 32 ||*

32. Just as there are snakes surrounding and embracing the sandalwood tree and just as there is a curse of misfortune sitting upon the hidden treasure (ie. the ego sits upon the Self), so too, the 'many' arts are an obstruction to God.

33. सांडून देव सर्वज्ञ। नादामध्ये व्हावें मग्न।
तें प्रत्यक्ष वधिन। आडवें आलें॥ ३३ ॥
*sāmḍūna deva sarvajña | nādāmadhyeṁ vḥāveṁ magna |
teṁ pratyakṣa vighna | āḍaveṁ āleṁ || 33 ||*

33. For then, leaving God the Knower of this 'all' aside, one gets absorbed in desires and then the hindrance of sensory perception comes in the way of that Reality.

34. येक मन गुंतलें स्वरीं। कोणें चितावा श्रीहरी।
बळेंच धरुनयां चोरीं। शुश्रृंषा घेतली॥ ३४ ॥
*yeka mana guṇtaleṁ svarīṁ | koṇeṁ cīntāvā śrīharī |
baḷeṁci dharuniyāṁ corīṁ | śuśrṛṣā ghetalī || 34 ||*

34. Then that One is a mind entangled within this space (this space is zero; forget everything and there is just this knowing) and who can think of *vishnu*? It is like having full faith that a bunch of thieves will take care of your needs.

35. करतिं देवाचें दर्शन। आडवें आलें रागज्ञान।
तेणें धरुनयां मन। स्वरामागें नेलें॥ ३५ ॥
*karitāṁ devācerṁ darśana | āḍaveṁ āleṁ rāgajñāna |
teṇeṁ dharuniyāṁ mana | svarāmāgeṁ nelerṁ || 35 ||*



35. You may have had this ‘vision’ of God but then these emotional songs (ie. anger, love, passion, joy etc.) obstructed your ‘vision’. If the mind holds these then, that Reality will be lead to this world behind this space (behind this space lies the objective world).

36. भेटों जातां राजद्वारीं। बळेंचधरलि बेगारी।
कळावंतां तैसी परी। कळेंनें केली॥ ३६॥
bheṭom jātām rājadvārīm | baḷemci dharilā begārī |
kaḷāvaṁtām taisī parī | kaḷenem kelī || 36 ||

36. Then that one who was going to the King’s court gets press-ganged into a life of slavery. In this way, due to these ‘many’ arts, the possessor (ie. *purush*) of this ‘art’ of knowing, gets bound and confined to a body.

37. मन ठेऊन ईश्वरीं। जो कोणी हरकिथा करी।
तोचये संसारीं। धन्य जाणा॥ ३७॥
mana ṭheūna īśvarīm | jo koṇī harikathā karī |
toci ye saṁsārīm | dhanya jāṇā || 37 ||

37. And when *ishwara* has stepped into the mind then, how can that *purush* make this story of *vishnu* (then this world is taken as true then, how can the thoughts cease?). Then know that that blessed *purush* has become a *samsari* only.

38. जयास हरकिथेची गोडी। उठे नीच नवी आवडी।
तयास जोडली जोडी। सर्वोत्तमाची॥ ३८॥
jayāsa harikathecī goḍī | uṭhe nīca navī āvaḍī |
tayāsa joḍalī joḍī | sarvottamācī || 38 ||

38. But if one has fondness for *vishnu*’s ‘story’ then, there arises love for this that is ever new. Then finally, one will attain union with the treasure that is the best of the ‘all’ (see V.32; one attains one’s own Self).

39. हरकिथा मांडली जेथें। सर्व सांडून धावे तेथें।
आलस्य नदिरा दवडून स्वार्थें। हरकिथेसिसादर॥ ३९॥
harikathā māṁḍalī jethem | sarva sāṁḍūna dhāve tethem |
ālasya nidrā davaḍūna svārthem | harikathesi sādara || 39 ||

39. When this ‘story’ of *vishnu* is established ‘here’ then, the ‘all’ is set free and runs ‘there’. By earnestly telling this ‘story’ of *vishnu*, one destroys laziness and sleep and finally gains one’s own wealth.

40. हरभक्तांचयि घरीं। नीच कृत्य अंगिकारी।
साहेभूत सर्वांपरीं। साक्षपें होये॥ ४०॥
haribhaktāṁciye gharīm | nīca kṛtya aṁgikārī |
sāhebhūta sarvāṁparīm | sāksapeṁ hoye || 40 ||

40. When in this house (ie. body), if you have devotion to *vishnu* then, you are the acceptor of this continuous ‘action’ (you are this action of the ‘all’ ie. ‘He is doing everything’). Then one’s companionship is with this ‘all’ and this is called earnest intent. (*maharaj*- an acceptor is required)



41. या नावाचा हरदास। जयासनामीं वशिवास।
 येथून हा समास। संपूर्ण जाला ॥ ४१ ॥
yā nāvācā haridāsa | jayāsi nāmīm viśvāsa |
yethūna hā samāsa | saṁpūrṇa jālā || 41 ||

41. The servant⁸ of *vishnu* is the one who becomes this ‘speech’ and if this *mula maya* places its faith in this knowing then, from this collection of words ahead comes that complete and perfect thoughtless understanding.

इति श्रीदासबोधे गुरुशषियसंवादे
 हरकिथालक्षणनिरूपण समास पांचवा ॥ ५ ॥ १४.५
iti śrīdāsabodhe guruśiṣyasamvāde
harikathālakṣaṇanirūpaṇa samāsa pāñcavā || 5 || 14.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 14 named „The Conviction of *Vishnu/Hari*“ is concluded.

⁸ Knowledge is the servant of the *guru. maharaj* – the Master uses knowledge, how else can he speak?



14.6 Wise Attention

समास सहावा : चातुर्य लक्षण

samāsa sahāvā : cāturya lakṣaṇa

|| Śrī Rām ||

1. रूप लावण्य अभ्यासतिं न ये। सहजगुणास न चले उपाये।

कांहीं तरी धरावी सोये। अगांतुक गुणाची ॥ १ ॥

rūpa lāvaṇya abhyāsitaṁ na ye | sahajaguṇāsa na cale upāye |
kāṁhīm tarī dharāvī soye | agāntuka guṇācī || 1 ||

1. This beautiful form (ie. ‘all’) cannot be practiced (ie. just forget everything and knowing is there) and this *natural *guna* cannot be altered (ie. pure *sattwa* is just knowing). Though this ‘all’ is like an ‘uninvited guest/stranger’ still it should be carefully maintained (ie. this pure *sattwa guna* of knowledge is always there and it needs no invitation; only the thoughts have to be left and then it will naturally appear).
*(*maharaj-* the stranger is knowledge, it feels like a stranger...still hold on to it)

2. काळें माणुस गोरें होयेना। वनाळास येतून चालेना।

मुक्यास वाचा फुटेना। हा सहजगुण ॥ २ ॥

kāleṁ māṇusa goreṁ hoyenā | vanālāsa yetna cālenā |
mukyāsa vācā phuṭenā | hā sahajaguṇa || 2 ||

2. And though a dark-skinned man cannot become fair and the smallpox marks cannot be removed and the one who is mute cannot suddenly speak, still that natural *guna* is there.

3. आंधळें डोळस होयेना। बधरि तें ऐकेना।

पांगुळ पाये घेइना। हा सहजगुण ॥ ३ ॥

āṁdhaleṁ ḍoḷasa hoyenā | badhira teṁ aikenā |
pāṁgula pāye gheinā | hā sahajaguṇa || 3 ||

3. If you have eyes then, you are blind (ie. ignorant) to this knowledge and if that Reality has ears then, it is deaf to this ‘speech’ and if you have legs then, you are lame and cannot meet this natural *guna* (ie. if that Reality takes Itself to be a body then, you are lame, deaf and blind to knowledge).

4. कुरूपतेचीं लक्षणें। कति म्हणोन सांगणें।

रूप लावण्य याकारणें। पालटेना ॥ ४ ॥

kurūpatecīṁ lakṣaṇeṁ | kitī mhaṇoni sāṁgaṇeṁ |
rūpa lāvaṇya yākāraṇeṁ | pālaṭenā || 4 ||

4. When your attention is fixed on these false forms then, there is this world of the ‘many’. The mind therefore should understand thoughtlessness. Even then this beautiful form created by this ‘speech’ is not altered (then one is that thoughtless Self and knowledge does everything).

5. अवगुण सोडतिं जाती। उत्तम गुण अभासतिं येती।

कुवदिया सांडून सकिती। शाहाणे वदिया ॥ ५ ॥



*avagūṇa soḍitām jāti | uttama guṇa abhāsītām yeti |
kuvidyā sāmḍūna sikaṭi | śāhāṇe vidyā || 5 ||*

5. The wrong *gunas* should be dropped so that the best *guna* can be studied (ie. if the mix of the three *gunas* is dropped then, this pure *sattwa* will remain). In this way, leaving aside false knowledge, the wise learn pure knowledge.

6. मूर्खपण सांडितां जातें। शाहाणपण सकितां येतें।
कारवार करितां उमजतें। सकळ कांहीं॥ ६॥
*mūrkhapaṇa sāmḍitām jātem | śāhāṇapaṇa sikaṭām yetem |
kārabāra karitām umajatem | sakāḷa kāmhiṁ || 6 ||*

6. It is only when foolishness has been cast off that wisdom can be learned. Then, even while performing your worldly duties, this ‘all’ is understood (ie. then one is beyond the three *gunas* and this pure *sattwa* does everything).

7. मान्यता आवडे जीवीं। तरी कां उपेक्षा करावी।
चातुर्येवणि उंच पदवी। कदापी नाही॥ ७॥
*mānyatā āvaḍe jīvīm | tarī kām upekṣā karāvī |
cāturyeṁviṇa umca padavī | kadāpī nāhīṁ || 7 ||*

7. If there is a deep longing in your heart for that which is most respected and honoured then, why should that ever be neglected? For without wise *vivek* one can never receive that highest honour that is *paramatma*.

8. ऐसी प्रचीत येते मना। तरी कां स्वहति कराना।
सन्मार्गे चालतां जनां। सज्जना माने॥ ८॥
*aisī pracīta yete manā | tarī kām svahita karānā |
sanmārgem cālatām janām | sajjanā māne || 8 ||*

8. When this ‘experience’ has come in the mind then, why not do that which is your only true benefit and attain Self-knowledge? For if you move along this virtuous path then, your wandering mind will be honoured as a Saint.

9. देहे नेटकें शरुंघारलें। परी चातुर्येवणि नासलें।
गुणेंवणि साजरिं केलें। बषकळ जैसे॥ ९॥
*dehe neṭakeṁ śruṅghārileṁ | parī cāturyeṁviṇa nāsalem |
guṇeṁviṇa sājireṁ kelem | baṣkaḷa jaisem || 9 ||*

9. Even if one was to decorate the body still, it is useless without wisdom. For without this pure *sattwa guna* there is just the show of an unrestrained fool.

10. अंतरकळा शरुंघारावी। नानापरी उमजवावी।
संपदा मेळऊन भोगावी। सावकास॥ १०॥
*āntarkalā śruṅghārāvī | nānāparī umajavāvī |
saṁpadā melaūna bhogāvī | sāvakāsa || 10 ||*

10. One should be adorned with this ‘inner art’ and the ways of the ‘many’ should be made to understand this only. That effortless Self should attain and enjoy Its own wealth.



11. परेतन करीना सकिना। शरीर तेंह कष्टवनि।
उत्तम गुण घेईना। सदाकोपी॥ ११॥

*pretna karīnā sikenā | śarīra temhi kaṣṭavinā |
uttama guṇa gheīnā | sadākopī || 11 ||*

11. Then there is no effort to be made and there is nothing to be learnt; then this ‘all’ body and that Reality is not made to toil. But this best *guna* will never appear if one always stays in this hut (ie. *body consciousness*).

12. आपण दुसऱ्यास करावें। तें उसणिं सवेंच घ्यावें।
जना कष्टवतिं कष्टावें। लागेल बहु॥ १२॥

*āpaṇa dusaṛyāsa karāvēṃ | tem usiṇeṃ savenṃci ghyāvēṃ |
janā kaṣṭavitāṃ kaṣṭāvēṃ | lāgela bahu || 12 ||*

12. If you create this ‘all’ then naturally, this will be accepted by the ‘all’. But the mind causes itself so much distress and if you stay with it then, naturally you will get distressed also (it is in our own hands to choose who we want to be; either this knowledge or a wandering mind).

13. न्यायें वर्तेल तो शहाणा। अन्याइ तो दैन्यवाणा।
नाना चातुर्याच्या खुणा। चतुर जाणे॥ १३॥

*nyāyēṃ vartela to śahāṇā | anyāi to dainyavāṇā |
nānā cāturyācyā khunā | catura jāṇe || 13 ||*

13. When one acts with justice (ie. to use *vivek*), then that *purush* is wise. But in another, that *purush* becomes miserable and suffers. The mind has the sharp wisdom of thoughtlessness, but only the sharp and wise know this (ie. have that sharp wisdom by becoming sharp and wise).

14. जें बहुतांस मानलें। तें बहुतीं मान्य केलें।
येर तें वेरूथचि गेलें। जगनदिय॥ १४॥

*jeṃ bahutāṃsa mānalem | tem bahutīm mānya kelem |
yera tem verthaci gelem | jaganimdya || 14 ||*

14. If *mula maya* has respect and regard for this ‘all’ (ie. *its own self*) then, that Reality within this ‘all’ can be understood. However the rest, they leave this world cursing and with absolutely nothing.

15. लोक आपणासि वोळावे। कवि आवघेच कोसळावे।
आपणास समाधान फावे। ऐसें करावें॥ १५॥

*loka āpaṇāsi volāve | kinvā āvagheca koṃsalāve |
āpaṇāsa samādhāna phāve | aiseṃ karāvēṃ || 15 ||*

15. Do you want that this world (ie. *mind and all those thoughts*) should turn towards you with love or would you prefer to be destroyed by all these thoughts? Should you not do that which brings complete contentment?

16. समाधानें समाधान वाढे। मतिरनिं मतिरि जोडे।
मोडतिं क्षणमात्रें मोडे। बरेपण॥ १६॥

*samādhāneṃ samādhāna vāḍhe | mitrineṃ mitri joḍe |
modatiṃ kṣaṇmātrēṃ moḍe | barepaṇa || 16 ||*



moḍitāṁ kṣaṇamātreṁ moḍe | barepaṇa || 16 ||

16. When there is that contentment then, that contentment spreads. By friendship, friendship thrives. If it is broken for even a moment of ‘time’ then, being thoughtless gets broken.

17. अहो कांहो अरे करि। जनीं ऐकजितें कति।

कळत असतांच कां रे। नकिमीपन ॥ १७ ॥

aho kāṁho are kāmre | janīm aikijeteṁ kiṁ te |

kaḷata asatāmca kām re | nikāmīpana || 17 ||

17. Whether you say something respectful or disrespectful, still that can only be heard by the people of this world (ie. whatever happens or whatever is said, these are worldly concerns. If you take it in your mind “Oh, I have said this” then, that action has a reaction. But if with *vivek* you understand, all this appears upon my Self then, at that moment, it is dropped. This ‘speech’ and that thoughtless understanding do not care for respect or disrespect. *maharaj*- action/*karma* becomes no-action/*akarma* at that moment. But you take it upon yourself and it becomes *vikarma* and stays in your mind). When this understanding is always there then, why should one be lazy and care for this world? (The Truth is there not because you say so but because It only, has always been. But this carefree-ness of the ‘speech’ has been covered over by the ‘many’ thoughts and worries of the mind. And even if you should do ‘many’ things in this world and work from morning to night still, from *vedanta*’s point of view, you are being lazy, because you have neglected to do the one thing that is important. You have not understood knowledge)

18. चातुर्यें शरुंघारे अंतर। वस्तुरें शरुंघारे शरीर।

दोहमिधें कोण थोर। बरें पाहा ॥ १८ ॥

cāturyeṁ śruṅghāre āntara | vastreṁ śruṅghāre śarīra |

dohimadheṁ koṇa thora | bareṁ pāhā || 18 ||

18. Wisdom is the adornment of this inner space. It is the beautiful garment that adorns this ‘all’ body. By wisdom this *prakṛti*/*purush* is understood, but of these two, who is the greatest? Understand thoughtlessness.

19. बाह्याकार शरुंगारलिं। तेणें लोकांच्या हातासकिये आलें।

चातुर्यें बहुतांसी रक्षलिं। नाना प्रकारें ॥ १९ ॥

bāhyākāra śruṅgārileṁ | teṇeṁ lokāṁcyā hātāsi kāye āleṁ |

cāturyeṁ bahutāṁsī rakṣileṁ | nānā prakāreṁ || 19 ||

19. There is the decorating of this outer form but, tell me, what can that Reality gain from this world? Wisdom is your protection; for by wisdom the ways of the ‘many’ become this ‘all’ (then the mind becomes your best friend and its friendship will protect you and lead you to that Reality).

20. बरें खावें बरें जेवावें। बरें ल्यावें बरें नेसावें।

समसतीं बरें म्हणावें। ऐसी वासना ॥ २० ॥

bareṁ khāveṁ bareṁ jevāveṁ | bareṁ lyāveṁ bareṁ nesāveṁ |

samastīm bareṁ mhaṇāveṁ | aisī vāsanā || 20 ||



20. “I should eat the best; I should enjoy only the best fruits of past action; I should have the best of accessories to adorn myself; I should wear the best clothes and I should be called the best by everyone.” Like this that *vasana* has become (ie. this *vasana* that was the cause of your taking birth, wanted simply to exist. But now it has become so many things and then, that which is truly the best cannot be understood).

21. तनें मनें झजिवें। तेणें भले म्हणोन घ्यावें।
उगें चकिल्पतिं सणिवें। लागेल पुढें ॥ २१ ॥

tanem manem jhijāvem | teṇem bhale mhaṇona ghyāvem |
ugem ci kalpitām siṇāvem | lāgela puḍheri || 21 ||

21. The body and the mind should be made to fade away and the wisdom of thoughtlessness should be accepted. But if that still and silent *nirgun* starts to imagine then, it will only get exhausted.

22. लोकीं कार्यभाग आडे। तो कार्यभाग जेथें घडे।
लोक सहजचि वोढे। कामासाठीं ॥ २२ ॥

lokīm kāryabhāga āḍe | to kāryabhāga jethem ghaḍe |
loka sahaḥjaci voḍhe | kāmāsāṭhīm || 22 ||

22. In the gross world, this intention to just know is obstructed. Therefore understand that this intention ‘here’ (ie. to just know) has been formed by that *purush* ‘there’. But that natural *purush* has been drawn into this worldly existence on account of desires (ie. the best food, clothes etc.).

23. म्हणोन दुसऱ्यास सुखी करावें। तेणें आपण सुखी व्हावें।
दुसऱ्यास कष्टवतिं कष्टावें। लागेल स्वयें ॥ २३ ॥

mhaṇona duraṛyāsa sukhī karāvem | teṇem āpaṇa sukhī vhaāvem |
dusaṛyāsa kaṣṭavitām kaṣṭāvem | lāgela svayem || 23 ||

23. Therefore, the ‘other’ (‘all’) should be made happy and then, you will be happy. But when you distress the ‘other’ then naturally you are distressed (because you are this knowledge/‘other’. And wherever you take it there it will go. If you use it to hold body consciousness then, you will run here and there and finally tire and fall asleep and then do the same all over again. If you stay as knowledge and simply know then, you will be happy ie. *ananda*)

24. हें तों प्रगटचि आहे। पाहिल्यावणि कामा नये।
समजणें हा उपाये। प्राणीमात्रासी ॥ २४ ॥

hem tom pragaṭaci āhe | pāhilyāviṇa kāmā naye |
samajaṇem hā upāye | prāṇīmātrāsī || 24 ||

24. That thoughtless *paramatma* has become this manifest ‘all’. But then it is without its *nirgun* understanding and so it should not be regarded as of any use. For then that thoughtless Self takes itself to be this remedy of the ‘all’ and it will surely get caught in the *prana* (ie. this ‘all’ is called the wind of knowledge. It is to be this one moving form and when within this wind, you identify with the gross body then you are said to be caught in the *prana*. You feel, “I breathe” But just try and hold your breath and you will come to see that breathing is not in your control. It is a natural spontaneous action of this ‘all’. And when this understanding of the ‘all’ comes then, the *prana* merges in the



wind and the *pinda* merges in the *brahmāṇḍa*. But even if you understand knowledge still, one day, you will surely fall back into the thoughts and tumble back into body consciousness. Therefore that thoughtless Self beyond this manifest wind should be understood, for That is beyond duality and beyond destruction).

25. समजले आणविरुतले। तेचभाग्यपुरुष जाले।
यावेगळे उरले। तें करंटे पुरुष॥ २५॥
samajale āṇi vartale | teci bhāgyapuruṣa jāle |
yāvegaḷe urale | teṁ karaṁṭe puruṣa || 25 ||

25. When one completely understands and stays accordingly, then one becomes that blessed *purush*. But if one remains separate from this ‘speech’ then, that *purush* becomes a destitute man.

26. जतुका व्याप ततिके वैभव। वैभवासारखा हावभाव।
समजले पाहजि उपाव। प्रगटचि आहे॥ २६॥
jitukā vyāpa titukēṁ vaibhava | vaibhavāsārikhā hāvabhāva |
samajale pāhaji upāva | pragaṭaci āhe || 26 ||

26. As is your pervasiveness, so will be your glory. And this glory depends on your earnestness. Still understand that this pervasiveness of the manifest ‘all’ is still only a remedy (ie. this glory of pervasiveness is the remedy to take away body consciousness. It is not the goal, for in truth, you are that unmanifest *purush*).

27. आळसें कार्येभाग नासतो। साक्षेप होत होत होतो।
दसिते गोष्टी कळेना तो। शाहाणा कैसा॥ २७॥
ālaseṁ kāryebhāga nāsato | sākṣepa hota hota hoto |
disate goṣṭī kaḷenā to | śāhāṇā kaisā || 27 ||

27. Due to laziness this intention to know is destroyed. But when there is earnest intent then, this ‘all’ appears and appears again and then finally remains (ie. earnestness means forget everything and laziness is its opposite. It means to keep holding on to the ‘many’ ways and thoughts. When you are earnest then, as soon as you realize that you have fallen into the mind then, once again, you drop the thoughts and return to knowledge. Such earnest will break this old habit of the mind that wants to stay in thoughts and open the mind to the pervasiveness of knowledge). However if you see through these naked eyes (ie. laziness) then, this ‘story’ cannot be understood and how can that *purush* be wise?

28. मतिरि करितां होतें कृत्य। वैर करितां होतो मृत्यु।
बोलिलें हें सत्य कि असत्य। वोळखावें॥ २८॥
mitri karitām hotēṁ kṛtya | vaira karitām hoto mṛtyu |
bolileṁ heṁ satya kiṁ asatya | voḷakhāvēṁ || 28 ||

28. By making the mind your friend, this deed gets accomplished. But when you fight with your mind then, death is sure to come. That thoughtless Self therefore should recognize whether this ‘speech’ is true or untrue (ie. you are in truth, that thoughtless Self. This ‘speech’ or knowledge takes itself as that truth. Only the Master can tell you, knowledge is also not true. Therefore in order to understand that thoughtless Truth, this knowledge also needs to be cast off).



29. आपणास शाहाणें करूं नेणें। आपलें हति आपण नेणें।

जनीं मैत्ररिखों नेणे। वैर करी ॥ २९ ॥

*āpaṇāsa śāhāṇeṁ karūṁ neṇeṁ | āpaleṁ hita āpaṇa neṇeṁ |
janīṁ maitri rākhorī neṇe | vaira karī || 29 ||*

29. How to be wise? This is not known. You do not know what is best for you and the mind does not know how to protect this friendship with you and so enmity is created (ie. body consciousness will not let you know yourself).

30. ऐसे प्रकारीचे जन। त्यास म्हणावें अज्ञान।

तयापासीं समाधान। कोण पावे ॥ ३० ॥

*aise prakārice jana | tyāsa mhaṇāveṁ ajñāna |
tayāpāsīṁ samādhāna | koṇa pāve || 30 ||*

30. Like this is the way of the mind. Then that Reality should be called ignorant. Only in the care of that *purush* does this ‘all’ (ie. you) attain complete contentment.

31. आपण येकायेकी येकला। सृष्टींत भांडत चालला।

बहुतांमध्ये येकल्याला। येश कैचें ॥ ३१ ॥

*āpaṇa yekāyekī yekalā | sṛṣṭīṁta bhāṇḍata cālilā |
bahutāṁmadhyeṁ yekalyālā | yeśa kaiceṁ || 31 ||*

31. If you are one *jiva* in that One *brahman* then, you are alone and there is continuous quarrelling with this gross world (ie. then ‘many’ different opinions abound and the Truth cannot be agreed upon). How then can there be victory for that solitary One who is within this ‘all’ (ie. how can that *purush* within this *prakruti* be understood)?

32. बहुतांचे मुखी उरावें। बहुतांचे अंतरीं भरावें।

उत्तम गुणीं वविरावें। प्राणीमात्रासी ॥ ३२ ॥

*bahutāṁce mukhī urāveṁ | bahutāṁce antarīṁ bharāveṁ |
uttama guṇīṁ vavarāveṁ | prāṇīmātrāsī || 32 ||*

32. Therefore you should remain as this ‘all’ form; you should be overflowing in this inner space of the ‘all’ (ie. ‘I am everywhere’). Then that thoughtless Self within this best *guna* (ie. knowing) within the *gunas* of the *prana* should be carefully investigated.

33. शाहाणे करावे जन। पतति करावे पावन।

सृष्टमिधें भगवद्भजन। वाढवावें ॥ ३३ ॥

*śāhāṇe karāve jana | patita karāve pāvana |
sṛṣṭimadheṁ bhagavadbhajana | vāḍhavāveṁ || 33 ||*

33. The mind should be made wise; the ‘fallen from grace’ should be purified and in this gross world the *bhajan* of God should be made to spread.

इति श्रीदासबोधे गुरुशिष्यसंवादे

चातुर्येलक्षणनिरूपण समास सहावा ॥ ६ ॥ १४.६

*iti śrīdāsabodhe guruśiṣyasamvāde
cāturyelakṣaṇanirūpaṇa samāsa sahāvā || 6 || 14.6*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of



Chapter 14 named „Wise Attention“ is concluded.

14.7 Dharma in the Kali Era

समास सातवा : युगधर्म नरूपण

samāsa sātavā : yugadharma nirūpaṇa

|| Śrī Rām ||

1. नाना वेश नाना आश्रम। सर्वांचें मूळ गृहस्थाश्रम।

जेथें पावती वशि्राम। त्रैलोक्यवासी ॥ १ ॥

nānā veśa nānā āśrama | sarvāmceṇ mūla gṛhasthāśrama |
jethēṇ pāvātī viśrāma | trailokyavāsī || 1 ||

1. There are the disguises of the ‘many’ (gross bodies) and the various stages of life in the ‘many’.⁹ But the beginning of this ‘all’ is in this householder stage/*gruhastha* (ie. the one who is a holder of a human body. For one can gain this understanding while in the body only). And when this understanding of the ‘all’ comes then, the *jiva* who dwells in these three worlds gets rest.

2. देव ऋषी मुनी योगी। नाना तापसी वीतरागी।

पतिआदकिरून वभिगी। अतीत अभ्यागत ॥ २ ॥

deva ṛṣī munī yogī | nānā tāpasī vītarāgī |
pitṛādikarūna vibhāgī | atīta abhyāgata || 2 ||

2. When the mind full of ‘many’ thoughts does penance and goes beyond its attachment to the body then, He is God, a *rishi*, a sage and *yogi*. Then one is separated from one’s ancestral lineage and gone to heaven.¹⁰ Then one leaves this ‘house’ just like a departed guest (separated from all the concepts of body consciousness ie. family and past and future etc., one finds heaven ‘here’ in the ‘now’. Then there is the realization that one was only a passing guest in this mundane existence).

3. गृहस्थाश्रमीं निर्माण जाले। आपला आश्रम टाकून गेले।

परंतु गृहस्थाश्रमीं हडिं लागले। कीर्तारूपें ॥ ३ ॥

gṛhasthāśramīṇ nirmāṇa jāle | āpalā āśrama ṭākūna gele |
paramtu gṛhasthāśramīṇ hīṇa lāgale | kīrtirūpeṇ || 3 ||

3. He had taken birth in this householder’s stage and tossed away His own true stage (taking oneself to be a body, the fourth and final stage, the *sannyasi* ie. one who has given up all attachments, is not cared for). Still in this householder’s stage he began to wander freely, due to this pervasive form (in the body, one can understand knowledge and go beyond this “I am a body” feeling and pervade everywhere).

4. याकारणें गृहस्थाश्रम। सकळामधें उत्तमोत्तम।

परंतु पाहजि स्वधर्म। आणी भूतदया ॥ ४ ॥

yākāraṇeṇ gṛhasthāśrama | sakalāmadheriṇ uttamottama |
paramtu pāhaji svadharma | āṇī bhūtadayā || 4 ||

⁹ Traditionally there are four stages of life for a *brahmin*. *brahmacharya*, *gruhastha*, *vanapastha* and *sannyasa*.

¹⁰ *siddharameshwar maharaj*- It is said that *tukaram maharaj* went to heaven with his body. This means by his understanding while in the body, he achieved the Supreme Self and became free from the sense of being a body ie. *jivanmukta*.



4. By means of this ‘speech’, that householder’s stage (ie. *gruhastha*) within this ‘all’ (ie. *vanapastha*) can be the ‘best of the best’ (ie. *sannyasa*). But for that to happen, *swadharma*¹¹ and the *forgiveness of the great elements is required. *(To forgive them is to understand their nature and let them return from where they came)

5. जेथें शडकरमें चालती। वधियोक्त करिया आचरती।
वागमाधुर्यें बोलती। प्राणीमातरासी ॥ ५ ॥
jethem śaḍakarmem cālatī | vidhyokta kriyā ācaratī |
vāgmādhuryem bolatī | prāṇīmātrāsī || 5 ||

5. ‘Here’ when the six duties of the *brahmin*¹² are performed then the ‘many’ disjoined actions become that one pure action (pure action is not forgetting your *swarup* in all the actions). Then one ‘speaks’ very kindly and sweetly to the one in the *prana*.

6. सर्वप्रकारें नेमक। शास्त्रोक्त करणें कांहींयेक।
त्याहमिधुयें अलोलकि। तो हा भक्तमार्ग ॥ ६ ॥
sarvaprakāreṁ nemaka | śāstroktā karaṇem kāmhiṁyeka |
tyāhimadhyem alolika | to hā bhaktimārga || 6 ||

6. When this way of the ‘all’ is strictly observed then, one is acting in accordance with the *shasthras* (*neti, neti*) and that One within this ‘thing’ will be gained. When there is this wondrous ‘speech’ within that *purush*, then one is moving on the path of devotion.

7. पुरश्चरणी कायाक्लेसी। दृढव्रती परम सायासी।
जगदीशावेगलें जयासी। थोर नाही ॥ ७ ॥
puraścaraṇī kāyāklesī | dṛḍhavrati parama sāyāsī |
jagadīśāvegaleṁ jayāsī | thora nāhīm || 7 ||

7. Trouble will come to the body while that *brahmin* performs His duty and that Supreme will have to make tremendous effort to keep this vow but, to this *mula maya* there is none greater than that Lord of the world (*maharaj- conviction is required*).

8. काया वाचा जीवें प्राणें। कष्टे भगवंताकारणें।
मनं घेतलें धरणें। भजनमार्गी ॥ ८ ॥
kāyā vācā jīveṁ prāṇem | kaṣṭe bhagavaṁtākāraṇem |
manem ghetaleṁ dharaṇem | bhajanamārgīṁ || 8 ||

8. Then the body, speeches and the *jiva’s prana* are tirelessly used for God. Mind takes these and firmly holds them on the path of *bhajan*.

9. ऐसा भगवंताचा भक्त। वशिष अंतरीं वरिक्त।
संसार सांडून झाला मुक्त। देवाकारणें ॥ ९ ॥
aisā bhagavaṁtācā bhakta | viśeṣa antarīm virakta |
samsāra sāmḍūna jhālā mukta | devākāraṇem || 9 ||

9. Like this is the devotee of God. Through dispassion, thoughtlessness appears within this inner space and when this *samsar* is discarded for the sake of God then, liberation

¹¹Each stage has its own *dharma* and *sannyasa’s* is *swa-dharma*; to remain in one’s own *swarup*.

¹²Earlier chapter explained the true meaning of the *brahmin’s* duties eg. Going to the toilet meant going to the ‘lonely place’ of the Self. Prayer meant, knowing that *sandhi* where the Self is always shining.



is attained.

10. अंतरापासून वैराग्य। तेंच जिणावें महद्भाग्य।
 लोलंगतेयेवढें अभग्य। आणीक नाही ॥ १० ॥
antarāpāsūna vairāgya | teñci jāṇāverī mahadbhāgya |
lolamṅgateyevaḍhem abhāgya | āṇīka nāhīm || 10 ||

10. When **vairāgya* arises within this inner space then one should be known as most fortunate. For there is no greater misfortune than the longing for objects. *(Renouncement of the objects because one understands that the objects are not true)

11. राजे राज्य सांडून गेले। भगवंताकारणें हडिलें।
 कीर्तारूपें पावन जाले। भूमंडळीं ॥ ११ ॥
rāje rājya sāṇḍūna gele | bhagavañtākāraṇem hiṇḍalem |
kīrtirūpeṁ pāvana jāle | bhūmaṇḍalīm || 11 ||

11. Kings have left their kingdoms and wandered for the sake of God (ie. so valuable is this knowledge that even whole kingdoms and the pleasures of the king are insignificant). Due to their pervasive form (ie. 'all' understanding) the whole world gets purified.

12. ऐसा जो कां योगेश्वर। अंतरीं प्रत्ययाचा वचिर।
 उकलूं जाणे अंतर। प्राणीमात्रांचें ॥ १२ ॥
aisā jo kām yogēśvara | antarīm pratyayācā vicāra |
ukalūm jāṇe antara | prāṇīmātrāñcem || 12 ||

12. That *purush* is the Lord of *yoga* when in this inner space there arises that thoughtless *nirgun*. He has disentangled Himself and knows this inner space of the *prana* (the *prana* is in the possession of this 'all'/wind and He is beyond both).

13. ऐसी वृत्ति उदासीन। त्याहिविरी विशेष आत्मज्ञान।
 दर्शनमात्रें समाधान। पावती लोक ॥ १३ ॥
aisī vṛtti udāsīna | tyāhivarī viśeṣa ātmajñāna |
darśanamātreṁ samādhāna | pāvātī loka || 13 ||

13. This *vṛtti* of dispassion ('I don't want to know anything in this world') is to be maintained until the knowledge of *atma* is acquired. Due to this 'divine sight' (ie. everything is myself) the whole world is purified and then there is complete contentment.

14. बहुतांसी करी उपाये। तो जनाच्या वाट्या न ये।
 अखंड जयाचे हृदये। भगवद्रूप ॥ १४ ॥
bahutāṁsī karī upāye | to janācyā vāṭyā na ye |
akhaṇḍa jayāce hrdaye | bhagavadrūpa || 14 ||

14. By the making of this remedy of the 'all', one does not become the ways of the world. Then that unbroken *atma*, due to this intent to know, is God's form (ie. 'all').

15. जनास दसि हा दुश्चति। परी तो आहे सावचति।
 अखंड जयाचें चित्त। परमेश्वरी ॥ १५ ॥
janāsa dise hā duścita | parī to āhe sāvacita |
akhaṇḍa jayācem citta | paramēśvarīm || 15 ||



15. When thoughtlessness becomes this mind that sees through the senses then, He has forgotten Himself. But when that *atma* stays ever alert then, the mind of *mula maya* merges in *parameshwara*. (*siddharameshwar maharaj* – make your mind His mind)

16. उपासनामूर्तधियानीं। अथवा आत्मानुसंधानीं।
नाही तरी श्रवणमननीं। नरितर ॥ १६ ॥
upāsanāmūrtidhyānīn | athavā ātmānusaṁdhānīn |
nāhīm tarī śravaṇamananīn | niraṁtara || 16 ||

16. There should either be this meditation on ‘God’s image’ (ie. *sagun*) or that absorption in the *atma* (ie. *nirgun*). When this image that is perceived in *shravan* and *manana* no longer remains then, there is that which is without an inner space (ie. *parabrahman*).

17. पूर्वजांच्या पुण्यकोटी। संग्रह असलिया गांठीं।
तरीच ऐसीयाची भेटी। होये जनासी ॥ १७ ॥
pūrvajāñcyā puṇyakoṭī | saṁgraha asilyā gāṁṭhīn |
tarīca aisīyācī bheṭī | hoye janāsī || 17 ||

17. When one acquires the thoughtlessness of that oldest and wisest *atma* and when one keeps this in one’s possession then only can the mind merge in *parabrahman*.

18. प्रचीतविणि जें ज्ञान। तो आवघाच अनुमान।
तेथें केंचें परतरसाधन। प्राणीयासी ॥ १८ ॥
pracītivīṇa jeṁ jñāna | to āvaghāci anumāna |
tetherī kairicerī paratrasādhana | prāṇīyāsī || 18 ||

18. But when this knowledge of *maya* is void of this *sagun* experience, then that *atma* becomes the conjectures of this world. But tell me, how can the accomplished ‘there’, beyond these three worlds, be staying in the *prana*? (You are, at this moment, that *atma*, why to remain in confusion? And when no confusion remains then, how can you be a body/mind organism)

19. याकारणें मुख्य परतयये। प्रचीतविणि काम नये।
उपायासारखा अपाये। शाहाणे जाणती ॥ १९ ॥
yākāraṇem mukhya pratyaye | pracītivīṇa kāma naye |
upāyāsārikhā apāye | śāhāṇe jāṇatī || 19 ||

19. That Supreme *nirgun* understanding is realized by means of this ‘speech’. Therefore you should do nothing without being in this ‘speech’. But this remedy will become detrimental; this is understood by the wise. (By the *sagun* ‘speech’ the poison of the world is thrown off, but now the *sagun* is the poison that obstructs that thoughtless Supreme)

20. वेडें संसार सांडून गेलें। तरी तें कष्टकष्टांचि मेलें।
दोहकिडे अंतरलें। इहलोक परतर ॥ २० ॥
veḍem saṁsāra sāmḍūna gelem | tarī tem kaṣṭakaṣṭaṁci melēm |
dohikaḍe aṁtaralem | ihaloka paratra || 20 ||

20. If the one mad for the objects leaves *samsar* (ie. his wife and duties etc.) and goes



away then, though being that Reality, he dies suffering great distress. But if one has only regard for *prakruti/purush* then, there is no regard for this world of *samsar*.

21. रागें रागें नघोन गेला। तरी तो भांडभांडोंच मेल्ला।
 बहुत लोक कष्टी केला। आपणहं कष्टी ॥ २१ ॥
rāgem rāgem nighona gelā | tarī to bhāṇḍabhāṇḍomci melā |
bahuta loka kaṣṭī kelā | āpaṇahi kaṣṭī || 21 ||

21. However if due to anger and passions (ie. desire brings both) one leaves and goes away from this understanding of the ‘all’ then, that *purush* will die quarrelling only. Or if this world of the ‘all’ gets distressed, then naturally you are also distressed.

22. नघोन गेला परी अज्ञान। त्याचे संगती लागले जन।
 गुरु शषिय दोघे समान। अज्ञानरूपें ॥ २२ ॥
nighona gelā parī ajñāna | tyāce saṅgatī lāgale jana |
guru śiṣya doghe samāna | ajñānarūpeṁ || 22 ||

22. When that *purush* leaves and goes away but is ignorant then, the companion of that *purush* will be his mind. Then if he meets a *guru*, that *guru* and *shishya* are both the same, they are both the nature of ignorance (ie. there are ‘many’ *gurus* who are teaching ‘many’ things).

23. आशावादी अनाचारी। नघोन गेला देशांतरी।
 तरी तो अनाचारच करी। जनामध्यें ॥ २३ ॥
āśāvādī anācārī | nighoni gelā deśāntarī |
tarī to anācārāci karī | janāmadhyeṁ || 23 ||

23. If bound by hopes and impure actions, he gets up and goes from this place in the inner space then, that *purush* becomes the doer of the impure actions of the mind (ie. hopes and the thought “I am doing”, pull one down from this understanding).

24. गृहीं पोटेवणि कष्टती। कष्टी होऊन नघोन जाती।
 त्यास ठाई ठाई मारती। चोरी भरतां ॥ २४ ॥
grhīm poteviṇa kaṣṭatī | kaṣṭī hoūna nighona jāti |
tyāsa ṭhāīm ṭhāīm māritī | corī bharatām || 24 ||

24. If one gets distressed that in the house (ie. body) the belly does not get full and then, that One leaves and goes away (if one is affected by the hunger and sufferings of the body and leaves this understanding and returns to gross body consciousness), then that *purush* gets beaten at every place for being full of the thief (*maharaj*- mind is a thief he takes those things that do not rightfully belong to him, but belong to knowledge). (*maharaj*- if one makes the belly empty one can understand Reality)

25. संसार मथिया ऐसा कळला। ज्ञान समजोन नघोन गेला।
 तेणें जन पावन केला। आपणाऐसा ॥ २५ ॥
saṁsāra mithiyā aisā kaḷalā | jñāna samajona nighona gelā |
teṇeṁ jana pāvana kelā | āpaṇāaisā || 25 ||

25. But when it is understood that *samsar* is false and one gets up and goes out with knowledge then, the mind is made pure like Himself (ie. when understanding is there



then, wherever one may be, still He is He; *maharaj-* when you know who you are then let all thoughts come, for you know, I am not that). (*maharaj-* you may be in heaven or you may be in hell, still you are He)

26. येके संगतीनें तरती। येके संगतीनें बुडती।

याकारणें सतसंगती। बरी पाहावी ॥ २६ ॥

yeke saṅgatīneṁ taratī | yeke saṅgatīneṁ buḍatī |
yākāraṇeṁ satsaṅgatī | barī pāhāvī || 26 ||

26. With the company of the One, you are saved and with the company of the *jiva*, you are drowned. By means of this ‘speech’, you should gain that pure knowledge that is in the company of the Truth.

27. जेथें नाहीं वविकपरीक्षा। तेथें कैची असेल दीक्षा।

घरोघरीं मागतां भिक्षा। कोठेंहि मिळिना ॥ २७ ॥

jethem nāhīm vivekaparīkṣā | tethem kaimcī asela dīkṣā |
gharogharīm māgatām bhikṣā | koṭherihī mīlenā || 27 ||

27. If ‘here’ there is no *vivek* then, how will you get to meet God ‘there’? Then as you wander from body to body begging, what will you not encounter?

28. जो दुसऱ्याचें अंतर जाणे। देश काळ प्रसंग जाणे।

तया पुरुषा काय उणें। भूमंडळीं ॥ २८ ॥

jo dusaṛyācēṁ antara jāṇe | deśa kāla prasanga jāṇe |
tayā puruṣā kāya uṇeṁ | bhūmaṁḍalīm || 28 ||

28. When that *purush* knows this inner space of the ‘other’ then, that *purush* is the Knower of space, time and this ‘I am’ connection. Then what is lacking in this world for Him?

29. नीच प्राणी गुरुत्व पावला। तेथें आचारचि बुडाला।

वेदशास्त्रब्राह्मणाला। कोण पुसे ॥ २९ ॥

nīca prāṇī gurutva pāvalā | tethem ācārachi buḍālā |
vedaśāstrabrāhmaṇālā | koṇa puse || 29 ||

29. But if a lowly *jiva* in the *prana* attains *guru*-ship (ie. *thinks oneself to be a Master/guru*) then, that pure conduct ‘there’ (of the true *brahmin*) has been drowned. Then who will care to seek this knowledge that is in the *vedas* and *shasthras* and who will go to a Knower of *brahman* and ask Him of these things? (*maharaj-* they put more ignorance in you)

30. ब्रह्मज्ञानाचा वचिरू। त्याचा ब्राह्मणासीच अधिकारू।

वरणानां ब्रह्मणो गुरुः। ऐसें वचन ॥ ३० ॥

brahmajñānācā vicārū | tyācā brāhmaṇāsīca adhikārū |
varṇānām brahmaṇo guruḥ | aiseṁ vacana || 30 ||

30. That knowledge of *brahman* is thoughtlessness and it is the authority of the true *brahmin* only. That is why it is said, “The *brahmin* is the *guru* of all castes.” (The four castes are the four bodies)



31. ब्राह्मण बुद्धिपासून चेवले। आचारापासून भ्रष्टले।
गुरुत्व सांडून जाले। शषिय शषियांचे ॥ ३१ ॥
brāhmaṇa buddhipāsūna cevale | ācārāpāsūna bhrasṭale |
gurutva sāmḍūna jāle | śiṣya śiṣyāñce || 31 ||

31. If one leaves the *buddhi* of that *brahmin* (ie. [Knower of brahman](#)) then, one wanders from that conduct of the *brahmin* into delusion. If that *guru*-ship of the *brahmin* is let slip then, one becomes the disciple of a disciple (ie. [a servant of the mind](#)).

32. कतियेक दावलमलकास जाती। कतियेक पीरास भजती।
कतियेक तुरुक होती। आपले इछेनें ॥ ३२ ॥
kityeka dāvalamalakāsa jātī | kityeka pīrāsa bhajatī |
kityeka turuka hotī | āpale ichenem || 32 ||

32. Then that One within the ‘many’ may become a devotee of *dawalmalaka* and scar and disfigure his body. Or that One within the ‘many’ may worship some dead Muslim Saint. Or that One within the ‘many’, due to His own ‘wish’, becomes a soldier on a horse (due to this ‘wish’, that One forgets His own true nature and becomes a mind upon a body).

33. ऐसा कलयुगींचा आचार। कोठें राहिला वचार।
पुढें पुढें वर्णसंकर। होणार आहे ॥ ३३ ॥
aisā kalayugīñcā ācāra | koṭhem rāhilā vicāra |
puḍhem puḍhem varṇasaṁkara | hoṇāra āhe || 33 ||

33. When such is the conduct in this *kali* era then, how can thoughtlessness remain? Again and again there will be only this mixing of the castes (ie. [then lifetime after lifetime these four bodies are mixed with each other and one will remain with body consciousness/shuddhra, even through one is a brahmin; Knower of brahman](#))

34. गुरुत्व आले नीचयाती। कांहीयेक वाढली महंती।
शुद्र आचार बुडवती। ब्रह्मणाचा ॥ ३४ ॥
gurutva āle nīcayātī | kāmhiñyeka vāḍhalī mahantī |
śudra ācāra buḍavītī | brahmaṇācā || 34 ||

34. When *guru*-ship comes to this lowest caste then, that One within this ‘thing’ has become a gross body. Then this *shuddhra* (lowest caste ie. [body](#)) drowns that pure conduct of that *brahmin*.

35. हें ब्रह्मणास कळेना। त्याची वृत्तचि वळेना।
मथिया अभिमान गळेना। मूर्खपणाचा ॥ ३५ ॥
hem brahmaṇāsa kaḷenā | tyācī vṛttica vaḷenā |
mithiyā abhimāna gaḷenā | mūrkhapaṇācā || 35 ||

35. That thoughtless pure conduct, these *brahmin* priests do not know. They have not turned to this knowing *vṛitti* of that *atma* and due to their foolishness their false egos have not left.

36. राज्य नेलें मलेंचि क्षेत्रीं। गुरुत्व नेलें कुपात्रीं।
आपण अरत्रीं ना परत्रीं। कांहींच नाही ॥ ३६ ॥



rājya nelem mleṃcim kṣetrīm | gurutva nelem kupātrīm |
āpaṇa aratrīm nā paratrīm | kāmhīmca nāhīm || 36 ||

36. This kingdom has been captured and taken over by the *foreigner in the body. That *guru*-ship has been taken away by the one who is unclean and unworthy. They are in this world and not in that ‘world beyond’ and therefore this ‘all’ cannot be found. *(ie. the ego)

37. ब्रह्मणास ग्रामणीने बुडवलिं। वषिणूने शरीवत्स मरिवलिं।
 त्याच वषिणूने शरापलिं। फरशरामे ॥ ३७ ॥
brahmaṇāsa grāmaṇīneṃ buḍavileṃ | viṣṇūneṃ śrīvatsa miravileṃ |
tyāca viṣṇūneṃ śrāpileṃ | pharaśarāmeṃ || 37 ||

37. That real *brahmin* has been drowned by the head of the village (the ego is the master of this body). Lord *vishnu* had proudly worn the *mark where the *brahmin* kicked him, but then that same *vishnu* incarnated as *parashuram*¹³ and cursed the *brahmins*. *(*shri-vatsa*; a true *brahmin* called *bhrugu* had kicked off *vishnu* ie. knowledge and attained *vignyan*)

38. आम्हीहि तेच ब्रह्मण। दुःखे बोललिं हें वचन।
 वडलि गेले ग्रामणी करून। आम्हां भोवते ॥ ३८ ॥
āmhihi teci brahmaṇa | duḥkheṃ bolileṃ heṃ vacana |
vaḍila gele grāmaṇī karūna | āmhām bhovateṃ || 38 ||

38. We also are that *brahmin* (ie. Knower of *brahman*), but this divine ‘speech’ and thoughtlessness have been made to suffer. Our father (ie. *atma*) has been destroyed and all around us there is this village leader.

39. अतांचे ब्रह्मणीं काये केलें। अन्न मळिना ऐसें जालें।
 तुम्हा बहुतांचे प्रचितीस आलें। कवि नाही ॥ ३९ ॥
atāñce brahmaṇīm kāye keleṃ | anna mṛṇā aiseṃ jāleṃ |
tumhā bahutāñce pracitīsa āleṃ | kimvā nāhīm || 39 ||

39. How can this ‘I am’ within the *brahmin* be created when one does not take this divine ‘food’ of the ‘all’ (ie. understand, nothing is there). Tell me, have you brought this experience or have you not?

40. बरें वडलांस काये म्हणावें। ब्रह्मणाचें अदृष्ट जाणावें।
 प्रसंगें बोललिं स्वभावें। क्षमा केलें पाहजि ॥ ४० ॥
bareṃ vaḍilāṃsa kāye mhaṇāveṃ | brahmaṇāceṃ adṛṣṭa jāṇāveṃ |
prasāṅgeṃ bolileṃ svabhāveṃ | kṣmā keleṃ pāhije || 40 ||

40. Why should the best *guna* say all this nonsense to that oldest and wisest (*atma*, where words come back)? One should know that unseen *brahmin*. Therefore this ‘all’

¹³ The story goes: a *brahmin* had a *kamadhenu* (wish-fulfilling cow) and the king asked for it but that *brahmin* refused to give it up so the king killed him. His son *parashuram* took his revenge and killed twenty-one generations of kings. (But the kings had always been the protectors of the *brahmins* and when the *brahmin* is not protected then, he loses that understanding. Such was the curse. The *kamadhenu* is after-all knowledge, it gives you everything you wish for/believe and *parashuram*’s father did not want to give up this knowledge, means he was not a true *brahmin* and so he had to die)



should make this ‘speech’ and then have patience and forgiveness (let all come and go, and say nothing).

इति श्रीदासबोधे गुरुशष्यसंवादे
 युगधर्म नरूपण समास सातवा ॥ ७ ॥ १४.७
iti śrīdāsabodhe guruśiṣyasamvāde
yugadharma nirūpaṇa samāsa sātavā || 7 || 14.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 14 named „Dharma in the Kali Era“ is concluded.



14.8 Meditation of the Unbroken

समास आठवा : अखंड ध्यान नरूपण

samāsa āṭhavā : akhaṇḍa dhyāna nirūpaṇa

|| Śrī Rām ||

1. बरें ऐसा प्रसंग जाला। जाला तो होऊन गेला।

आतां तरी ब्राह्मणीं आपणाला। शाहाणे करावें ॥ १ ॥

bareṁ aisā prasāṅga jālā | jālā to hoūna gelā |

ātām tarī brāhmaṇīṁ āpaṇālā | śāhāṇe karāvēṁ || 1 ||

1. That pure knowledge has become this ‘all’ connection. And when this connection appears then, that *atma* comes and goes (ie. where is knowledge when you sleep?). Now therefore, through wisdom we should be true *brahmins*.

2. देव पुजावा वमिळहसतीं। तेणें भाग्य पावजि समस्तीं।

मूर्ख अभक्त वेस्तीं। दरदिर भोगजि ॥ २ ॥

deva pujāvā vimalahastīṁ | teṇeṁ bhāgya pāvije samastīṁ |

mūrkhā abhakta vestīṁ | daridra bhogije || 2 ||

2. Our *puja* to God should be done with *clean hands. Due to this, that great blessing that is within this ‘all’ will be attained. If one does not have this devotion then, due to foolishness one will suffer misery and deprivation. *(*maharaj-* to understand I am not the body, is to have clean hands) (*siddharameshwar maharaj- puja* means to know)

3. आधीं देवासवोळखावें। मग अननयभावें भजावें।

अखंड ध्यानच धिरावें। सर्वोत्तमाचें ॥ ३ ॥

ādhiṁ devāsavolakhāvēṁ | maga ananyabhāvēṁ bhajāvēṁ |

akhaṇḍa dhyānaci dharāvēṁ | sarvottamācēṁ || 3 ||

3. That God at the source should be recognized and when there is the understanding of no-otherness then, His *bhajans* are being made. You should hold firmly that unbroken meditation of the One who is greater than this ‘all’ (He is God or the *purush*).

4. सर्वांमधें जो उत्तम। त्या नाव सर्वोत्तम।

आत्मानात्मविवेकवर्म। ठाई पाडावें ॥ ४ ॥

sarvāṁmadheṁ jo uttama | tayā nāva sarvottama |

ātmānātma vīvekavarma | ṭhāīṁ pāḍāvēṁ || 4 ||

4. Within this ‘all’ there is that *purush* and therefore He is greater than this ‘all’. He is the essence of *atma/anatma vivek* and He should be found (ie. *thoughtlessness*).

5. जाणजाणों देह रक्षी। आत्मा द्रष्टा अंतरसाक्षी।

पदार्थमात्रास परीक्षी। जाणपणें ॥ ५ ॥

jāṇajāṇōṁ deha rakṣī | ātmā draṣṭā antarasākṣī |

padārthamātrāsa parīkṣī | jāṇapaṇeṁ || 5 ||

5. The gross body is being protected by this continuous knowing and that *atma* is the seer or Witness within this inner space. And when this knowingness carefully exami-



nes this moving ‘object’ then, it extracts that essence. (This inner space or ‘all’ is one moving form; and ‘here’ the gross body and so many objects are not imagined as separate entities. Everything is known by that ‘all’-knowing *atma* within this one moving energy/*chaitanya*. The gross body and everything gets born, gets protected and dies within this knowing and that *atma* is the Knower of this inner space. By this intimate companionship of the Knower and known, this knowing is forever there. And only by remaining in this knowing, will this knowledge be properly examined and then, of its own accord, this knowledge will slip away)

6. तो सकळ देहामधें वर्ततो। इन्द्रियिंग्राम चेष्टवति।

प्रचितीनें प्रत्यये येतो। प्राणीमातरीं॥ ६॥

to sakāḷa dehāmadheṁ vartato | indriyēṅgrāma ceṣṭavito |
pracitīneṁ pratyaye yeto | prāṇīmātrīṁ || 6 ||

6. The *atma* exists within this ‘all’ body. That *atma* activates the assembled senses. On account of that *atma* within this *sagun* experience there comes that *nirgun* understanding to the one confined within the *prana* (ie. the *jīva*).

7. प्राणीमातरीं जगदांतरे। म्हणोन राखावीं अंतरे।

दाता भोक्ता परस्परें। सकळ कांहीं॥ ७॥

prāṇīmātrīṁ jagadāntareṁ | mhaṇoni rākhāvīṁ antareṁ |
dātā bhoktā paraspareṁ | sakāḷa kāñhīṁ || 7 ||

7. And on account of this inner space of the world (ie. ‘I am’), that *atma* stays in only the *prana*. That *atma* should be protected by you, by being this inner space (keep this understanding of this inner space of ‘I am’ and that *atma* will remain near you; His presence will be felt and indirectly He will be experienced). He is the one who gives, He is the one who enjoys and at the same time, He is this ‘all thing’ (He is everything).

8. देव वर्ततो जगदांतरी। तोचिआपुलें अंतरीं।

तुरैलोकींचे प्राणीमातरीं। बरें पाहा॥ ८॥

deva vartato jagadāntarī | toci āpuleṁ antarīṁ |
trailokīmce prāṇīmātrīṁ | bareṁ pāhā || 8 ||

8. That God who exists within this inner space of the world has Himself become this inner space and then He stays within the *prana* as only a *jīva* of these three worlds. Therefore understand thoughtlessness.

9. मुळीं पाहाणार तो येकला। सकळां ठाई वभिगला।

देहप्रकृतीनें जाला। भनिन भनिन॥ ९॥

muḷīṁ pāhāṇāra to yekalā | sakāḷāṁ ṭhāīṁ vibhāgalā |
dehaprakṛtīneṁ jālā | bhinna bhinna || 9 ||

9. At the source (ie. *prakṛuti/purush*), He is the one Knower and the known is His *prakṛuti*. Then this place of the ‘all’ gets divided up and due to this body of *prakṛuti*, the many separate bodies appear.

10. भनिन भासें देहाकारें। प्रसतुता येकचिअंतरे।

बोलणें चालणें नरिधारें। त्यासीच घडे॥ १०॥

bhinna bhāseṁ dehākāreṁ | prastutā yekaci antareṁ |



bolaṇeṁ cālaṇeṁ nirdhāreṁ | tyāsica ghaḍe || 10 ||

10. Therefore it is He who has appeared as the many different body forms and yet even then, that One is with this inner space. This ‘speech’/existence and this moving form/knowledge happen due to that constant support of the *atma*. (Even when body consciousness is there still, that *atma* has never lost Himself and He stays within the inner space and perceives the world through the eyes of knowledge. It is the *jīva* who sees the many forms but He sees Himself. He is Himself, and He appears as the inner space or *prakṛuti* and the many divided forms also)

11. आपुले पारखिे सकळ लोक। पक्षी स्वापद पशवादकि।

कडिा मुंगी देहधारक। सकळ प्राणी ॥ ११ ॥

āpule pārikhe sakāḷa loka | pakṣī svāpada paśvādika |

kiḍā muṅgī dehadhāraka | sakāḷa prāṇī || 11 ||

11. When our ‘all’ world is the world of another (*maharaj*- every mind is a world) then, there are the birds, wild and domestic animals, ants and worms, and then this ‘all’ is in the *prana* and is the holder of a gross body (every body gets born or is conceptualized of, within this ‘all’ world. Every morning we say, ‘We awake’ but knowledge awakes. But as soon as we start to think, this knowing is abandoned and at that moment, body consciousness erupts and covers over this ‘all’ or ‘I am’. And taking ourselves to be a body, this ‘all’ appears in the *prana* and there is a gross world full of ‘many’ bodies/creatures).

12. खेचर भूचर वनचर। नाना प्रकरें जळचर।

चत्वार खाणी वसितार। कर्ती म्हणोन सांगावा ॥ १२ ॥

khecara bhūcara vanacara | nānā prakāreṁ jalacara |

catvāra khāṇī vistāra | kitī mhaṇona sāmgaṇvā || 12 ||

12. The creatures that fly, the plants in the ground and the wild animals and the water creatures are the ways of the ‘many’. They are the expansion of the four sources of birth and therefore the ‘many’ thoughts should become thoughtless (when there is thoughtlessness then, no names or forms remain, this ‘all’ even does not remain and there is One only and no other).

13. समस्त जाणीवेनें वर्तती। रोकडी पाहवी प्रचर्ति।

त्याची आपुली संगती। अखंड आहे ॥ १३ ॥

samasta jāṇīvenēṁ vartatī | rokaḍī pāhavī pracitī |

tyācī āpulī saṁgatī | akhaṁḍa āhe || 13 ||

13. Everything exists due to this knowing. But one should understand that *atma* who is within this ever present ‘experience’. Then our companionship with this knowing becomes that unbroken *brahman*.

14. जगदांतरे वोळला धणी। कर्ती येकवटील प्राणी।

परी ते वोळयाची करणी। आपणापासीं ॥ १४ ॥

jagadāntareṁ volālā dhaṇī | kitī yekavaṭīla prāṇī |

parī te volāyācī karaṇī | āpaṇāpāsīṁ || 14 ||

14. Due to this ‘experience’, that Lord draws near to you and the ‘many’ in the *prana* is



gathered up into this one form. But this wondrous act of turning that Reality towards you is with you and you only and no-one else (when you stay in this experience then, God is felt to be close by but still out of sight. How can He be understood? You must go off)

15. हें आपणाकडेच येतें। राजी राखजि समस्तें।
देहासबिरे करावें तें। आत्मयास पावे ॥ १५ ॥
heṁ āpaṇākadeṁca yeteṁ | rājī rākhije samasteṁ |
dehāsi bareṁ karāveṁ teṁ | ātmayāsa pāve || 15 ||

15. It is that thoughtless *atma* that has appeared as you (ie. that thoughtless *atma* is the understanding, I do not exist, and He has become His reflection, 'I am'). This 'all' should therefore be carefully protected and when this knowing becomes thoughtless then, that *atma* will be attained.

16. दुर्जन पराणी त्यांतील देव। त्याचा लाताड स्वभाव।
रागास आला जरी राव। तरी तंडों नये कीं ॥ १६ ॥
durjana prāṇī tyāntīla deva | tyācā lātāḍa svabhāva |
rāgāsa ālā jarī rāva | tarī taṇḍoṁ naye kīṁ || 16 ||

16. When within that God there is a mind far from the *atma* then, the nature of that *atma* is to be confused and disruptive. Then if anger comes to that King, why should that *atma* argue with Him? (Let the world do whatever it likes. Understand, 'He is Myself, why to argue with Him?' *maharaj*- keep your dirty nose out)

17. प्रसंगीं सांडीच करणें। पुढें वविकें वविरणें।
वविक सज्जनचि होणें। सकळ लोकीं ॥ १७ ॥
prasamgīṁ sāṇḍīca karaṇeṁ | puḍheṁ vivekeṁ vivaraṇeṁ |
viveka sajjanaci hoṇeṁ | sakāḷa lokīṁ || 17 ||

17. When within this 'I am' connection the actions are let go continually (ie. whatever comes, let it come; whatever goes let it go; this is the understanding 'I am He') then, ahead there can be the investigation into that essence and non-essence. Due to such *vivek*, one becomes the Saint within this world of the 'all'.

18. आत्मतुर्वी दसितो भेद। हा अवघाचि देहसमंघ।
येका जीवनें नाना स्वाद। औषधीभेदे ॥ १८ ॥
ātmavīrvaṁ disato bheda | hā avaghāci dehasamaṁgha |
yekā jīvanerṁ nānā svāda | auṣadhībhedēṁ || 18 ||

18. But when *atma*-ness sees difference then, that pure thoughtlessness has become these 'many' things and there is the connection to a gross body. Then due to this one water there are the 'many' tastes in the 'many' different plants.

19. गरळ आणा अमृत जालें। परी आपपण नाही गेलें।
साक्षतवे आत्मयास पाहिलें। पाहजि तैसे ॥ १९ ॥
garāḷa āṇī amṛta jāleṁ | parī āpapaṇa nāhīṁ geleṁ |
sākṣatveṁ ātmayāsa pāhileṁ | pāhije taisēṁ || 19 ||

19. Then it can appear as poison or it can appear as nectar; still its water-ness is not



lost. The *atma* as the Witness should be understood in the same way (ie. the *atma* can appear as the ‘many’ objects or it can appear as this ‘I am’ or immortal nectar ie. as long as knowledge is there, you cannot die. And still there is that One *atma* only).

20. अंतरनिष्ठि जो पुरुष। तो अंतरनिष्ठिनें वशिष्ठ।

जगामधें जो जगदीश। तो तयास वोळखे ॥ २० ॥

amtaraniṣṭha jo puruṣa | to amtaraniṣṭhenem viśeṣa |

jagāmadhem jo jagadīśa | to tayāsa volakhe || 20 ||

20. When there is the inner steadfastness of that witnessing *purush* then, due to this inner steadfastness, there is that pure knowledge (and witnessing goes off). And then that Lord of the world within this world recognises Himself.

21. नयनेंच पाहावा नयेन। मनें शोधावें मन।

तैसाचिहा भगवान। सकळां घटीं ॥ २१ ॥

nayanemci pāhāvā nayena | manem śodhāverṁ mana |

taisāci hā bhagavāna | sakalām ghaṭīm || 21 ||

21. Just as the eyes can be understood by the eyes (ie. in a reflection) and just as the mind can be searched by the mind, so too, that God can be understood within His ‘all’ creation (ie. God can find Himself, if He searches for Himself. Then He will come to understand Himself by His reflection only).

22. तेणेंचि कार्यभाग आडे। सकळ कांहीं तेणेंचि घडे।

प्राणी वविकें पडावे। तेणेंचि योगें ॥ २२ ॥

teṇemci kārjabhāga āḍe | sakala kāmhiṁ teṇemci ghaḍe |

prāṇī vivekēṁ paḍāve | teṇemci yogem || 22 ||

22. Without Him nothing is accomplished and due to Him (as Witness) this ‘all thing’ appears. This expansion that takes place in the *prana* through *vivek* (ie. the understanding of the *jiva* becomes this knowledge/existence), is due to one’s union with Him.

23. जागृतीस व्यापार घडतो। समंघ तयासीच पडतो।

स्वप्नामधें घडे जो तो। येणेंचि न्यायें ॥ २३ ॥

jāgrtīsa vyāpāra ghaḍato | samāṇdha tayāsīca paḍato |

svapnāmadhem ghaḍe jo to | yeṇemci nyāyem || 23 ||

23. When that *atma* performs these activities in this waking state (ie. the dream within the dream) then, He loses His connection with His Reality. But in this original dream (ie. knowledge), that *purush* meets His own Self when there is thoughtlessness. (The dream is the pure *sattwa guna*; there is just knowing and when thoughtlessness comes then that *atma* meets Himself)

24. अखंड ध्यानाचें लक्षण। अखंड देवाचें स्मरण।

याचें कळतां वविरण। सहजचि घडे ॥ २४ ॥

akhaṇḍa dhyānācēṁ lakṣaṇa | akhaṇḍa devācēṁ smaraṇa |

yācēṁ kaḷatām vivaraṇa | sahajaci ghaḍe || 24 ||

24. When that One unbroken God is this attention of meditation then, that unbro-



ken God is remembering Himself and there is this ‘speech’. And when this ‘speech’ is investigated then, that natural and unbroken God is accomplished.

25. सहज सांडून सायास। हाचि कोणीयेक दोष।
आतमा सांडून अनात्म्यास। ध्यानीं धरति ॥ २५ ॥
sahaja sāmḍūna sāyāsa | hāci koṇīyeka doṣa |
ātmā sāmḍūna anātmayāsa | dhyānīm dharitī || 25 ||

25. If the natural is left aside and effort is made then, that One within everyone has committed a great wrong. Then that *atma* is let slip and in meditation the non-*atma* is firmly held in the mind.

26. परी तें धरतिंही धरेना। ध्यानीं येती वेकतीना।
उगेंचि कष्टती मना। कासावसि करूनी ॥ २६ ॥
parī tem dharitāmhi dharenā | dhyānīm yetī vekti nā |
ugemci kaṣṭatī manā | kāsāvisa karūnī || 26 ||

26. To hold that Reality, there is not to be any holding. But in meditation the ‘many’ forms appear and then that still and silent Self becomes a mind and that Reality suffers by making so much effort.

27. मूर्तध्यान करति सायासें। तेथें येकाचें येकचिदिसि।
भासों नये तेंचि भासे। वल्लक्षण ॥ २७ ॥
mūrtidhyāna karitā sāyāseṁ | tethem yekācerṁ yekaci dise |
bhāsoṁ naye temci bhāse | vilakṣaṇa || 27 ||

27. If you make an effort to meditate or place your attention on this image of God then, this *sagun* of that *nirgun*, is seen. Then that *atma* which should not appear, appears as something different.

28. ध्यान देवाचें करावें। कवि देवाल्याचें करावें।
हेंचि बरें वविरावें। आपले ठाई ॥ २८ ॥
dhyāna devācerṁ karāverṁ | kinvā devālyācerṁ karāverṁ |
hemci bareṁ vivarāverṁ | āpale ṭhāīm || 28 ||

28. Should one meditate on God or should one meditate on the temple? First you should know your place (ie. “I am not a body”, ‘I am’ and this is His temple) and then, you should investigate that thoughtless God.

29. देह देउळ आतमा देव। कोठें धरू पाहातां भाव।
देव वोळखोन जीव। तेथेंचि लावावा ॥ २९ ॥
deha deuḷa ātmā deva | koṭhem dharūṁ pāhātām bhāva |
deva voḷakhona jīva | tethemci lāvāvā || 29 ||

29. There is the gross body, this temple of ‘I am’ and that *atma*, the God. Where do you place your conviction and understanding? One should recognize that God and ‘there’ only one should place one’s love.

30. अंतरनषिठा ध्यान ऐसें। दंडकध्यान अनारसिं।
प्रत्ययेवणि सकळ पसिं। अनुमानध्यान ॥ ३० ॥



*amtaraniṣṭhā dhyāna aiseriṁ | damḍakadhyāna anāriseriṁ |
pratyayevina sakala piseriṁ | anumānadhyāna || 30 ||*

30. Such inner steadfastness is real meditation. And the traditional meditation is quite different. Without that *nirgun* understanding, there is either the meditation on this ‘all’ or the madness of conjecture.

31. अनुमाने अनुमान वाढे। ध्यान धरतिं सर्वेच मोढे।
उगेच किष्टती बापुडे। स्थूलध्यानं ॥ ३१ ॥
*anumāneri anumāna vāḍhe | dhyāna dharitāṁ savorci moḍe |
ugeci kaṣṭatī bāpuḍe | sthūladhyāneri || 31 ||*

31. By conjecture, conjecture increases and then this meditation on the ‘all’, gets immediately broken. Then that still and silent Self becomes a lost and helpless *jīva* and gets fatigued due to these gross meditations.

32. देवास देहधारी कल्पति। तेथे नाना विकल्प उठती।
भोगणें त्यागणें वपितती। देहयोगें ॥ ३२ ॥
*devāsa dehadhārī kalpitī | tethē nānā vikalpa uṭhatī |
bhogaṇerī tyāgaṇerī vipatti | dehayogeri || 32 ||*

32. Then that One imagines God as the holder of a body (ie. a form) and then ‘there’ (ie. the formless), ‘many’ concepts arise. “Should I enjoy or should I renounce?” These thoughts arise, due to this calamity called body attachment. (That One imagines Itself to be a small ego and says, “I have a body, I am something” and it imagines God is also a body of some kind)

33. ऐसें मनी आठवतें। वचारतिं भलतेंच होतें।
दसिों नये तें दसितें। नाना स्वप्नीं ॥ ३३ ॥
*aiserī manī āṭhavaterī | vicāritāṁ bhalaterīci hoterī |
disoiṁ naye tēṁ disiterī | nānā svapnīṁ || 33 ||*

33. When there is such remembering in the mind then, to that thoughtless Self has come the ‘many’ irrelevant thoughts only. That Reality which should not see then sees in this dream of the ‘many’ (ie. our waking state).

34. दसितें तें सांगतां न ये। बळें भावर्थ धरतिं नये।
साधक कासावसि होये। अंतर्यामीं ॥ ३४ ॥
*disiterī tēṁ sāṅgatāṁ na ye | baḷerī bhāvartha dharitāṁ naye |
sādhaka kāsāvisa hoye | antaryāmīṁ || 34 ||*

34. As long as that One sees this world then, it cannot be thoughtless and firm faith cannot be held. Then the *sadhak* becomes very distressed in his inner space (ie. doubts and questions arise, “Am I there or am I not there?”).

35. सांगोपांग घडे ध्यान। त्यास साक्ष आपुलें मन।
मनामध्ये विकल्पदर्शन। होऊंच नये ॥ ३५ ॥
*sāṅgopāṅga ghaḍe dhyāna | tyāsa sākṣa āpulerī mana |
manāmadhyerī vikalpadarśana | hoūṁca naye || 35 ||*



35. Our own mind is the witness to whether the meditation is being accomplished ‘without parts’ (ie. [thoughtless meditation](#)). Therefore in the mind there should not be even the slightest idea or thought.

36. फुटक मन येकवटलिं। तेणें तुटक ध्यान केलें।

तेथें कोण सार्थक जालें। पाहाना कां॥ ३६॥

*phuṭaka mana yekavaṭileṁ | teṇeṁ tuṭaka dhyāna keleṁ |
tetheṁ koṇa sārthaka jāleṁ | pāhānā kāṁ || 36 ||*

36. If this aimless mind is gathered together, then still it is the broken making meditation. By such a meditation how can that meaning of life ‘there’ be attained? Can you not understand this? (If the broken and incomplete meditates then, its meditation can only be broken and incomplete)

37. अखंड ध्यानं न घडे हति। तरी तो जाणावा पतति।

हाचि अर्थ सावचति। बरा पाहावा॥ ३७॥

*akhaṇḍa dhyāneṁ na ghaḍe hita | tarī to jāṇāvā patita |
hāci artha sāvacita | barā pāhāvā || 37 ||*

37. If unbroken meditation is not accomplished then, that Reality should be known as a ‘fallen’ *jiva*. But thoughtlessness is the essence and this is a pure mind. Therefore one should understand this thoughtlessness.

38. ध्यान धरतिं तें कोण। ध्यानीं आठवतें तें कोण।

दोनीमधें अनन्य लक्षण। असलिं पाहजि॥ ३८॥

*dhyāna dhariteṁ teṁ koṇa | dhyānīṁ āṭhavateṁ teṁ koṇa |
donīmadheriṁ ananya lakṣaṇa | asileṁ pāhije || 38 ||*

38. Who has that Reality to meditate upon? Who has that Reality to remember in meditation? Therefore within this *purush/prakruti*, the attention of no-otherness is required (first understand the otherness of the *purush/prakruti* and then understand no-otherness).

39. अनन्य सहजचि आहे। साधक शोधून न पाहे।

ज्ञानी तो वविरोन राहे। समाधानें॥ ३९॥

*ananya sahajaci āhe | sādhaḥa śodhūna na pāhe |
jñānī to vīvarona rāhe | samādhāneṁ || 39 ||*

39. No-otherness is natural. So as long as the *sadhak* searches for That then, That cannot be understood. Only the *gnyani* has understood That and He stays with complete contentment.

40. ऐसीं हे परतययाची कामें। परतययेंवणि बाधजि भ्रमैं।

लोकदंडकसंभ्रमैं। चालती प्राणी॥ ४०॥

*aisīṁ he pratyayācī kāmeṁ | pratyayeyēviṇa bādhiḥe bhrameṁ |
lokadaṇḍakasambhrameṁ | cālātī prāṇī || 40 ||*

40. Thoughtlessness is the requirement for that *nirgun* understanding. Without that understanding there is this harmful action of delusion (ie. ‘all’) and then, due to this false world of dreary and long traditions, that One passes time in the *prana* (this ‘all’ is



a remedy for it takes you out of the thoughts but, it is also harmful because from this original *maya* there comes the *maya* of ignorance and this brings body consciousness).

41. दंडकध्यानाचें लक्षण। धरून बैसलें अवलक्षण।
 प्रमाण आणअप्रमाण। बाजारी नेणती ॥ ४१ ॥
daṇḍakadhyānācēṁ lakṣaṇa | dharūna baisalēṁ avalakṣaṇa |
pramāṇa āṇi apramāṇa | bājārī neṇatī || 41 ||

41. The attentions of traditional meditations that are held and maintained are the sinking into a bad habit. And then in this market place, one does not know the difference between the unbroken and broken.¹⁴

42. मिथ्या समाचार उठवती। बाउग्याच बोंबा घालती।
 मनांस आणतिं अंतीं। आवघेंच मिथ्या ॥ ४२ ॥
mithyā samācāra uṭhavitī | bāugyāca bōmbā ghālītī |
manāṁsa āṇitīm aṁtīm | āvagheṁci mithyā || 42 ||

42. False thinking has spread and a lot of bellowing is being made. And because of this, everything that is false has been brought to the mind.

43. कोणीयेक ध्यानस्त बैसला। कोणीयेक सकिवी त्याला।
 मुकुट काढून माळ घाला। म्हणजि बरें ॥ ४३ ॥
koṇīyeka dhyānasta baisalā | koṇīyeka sikavī tyālā |
mukuṭa kāḍhūni māḷa ghālā | mhaṇije bareṁ || 43 ||

43. That One within everyone was sitting lost in his thoughts and then that One within everyone gave instructions to his mind (ie. there is only that unbroken One; what need has That of thoughts. But when That gets broken then, ‘many’ thoughts appear and there is this conversation or chattering in the mind). “Take off the crown and place a garland on the idol”, it says.

44. मनाचेथें काये दुष्काळ। जे आखुड कल्पति माळ।
 सांगते ऐकते केवळ। मूर्ख जाणावे ॥ ४४ ॥
manācethēṁ kāye duṣkāḷa | je ākhuḍa kalpitī māḷa |
sāṁgate aikate kevaḷa | mūrkhā jāṇāve || 44 ||

44. There is no famine of ideas and then, in the mind it was felt that the garland was too short (ie. in Reality there is no right/wrong, too short/too long; then what chattering will that One do?). Therefore by the foolish mind there should be this ‘listening’ and then the thoughtless pure knowledge

45. परत्यक्ष कष्ट करावे न लगती। दोरे फुलें गुंफावी न लगती।

¹⁴ *siddharameshwar maharaj*- Whatever can be spoken by words is *maya*. After leaving aside the words, that which remains is *brahman*. Whatever can be conceived in mind and be meditated upon is *maya*. After setting aside the mental retention of meditation, that which remains is *brahman*. The experience that can be spoken of is *maya*. That which is within the experience but cannot be told is *brahman*. First it is understood (ie. knowledge) and then only it is seen (ie. gross). Whatever is known when one tries to know, or is remembered when one tries to remember, is *maya*. What becomes known without trying to know, what is there before remembering is *brahman*. If a thing can be remembered by remembering then, also it is forgotten by forgetting, but if that does not need remembering, it is Self-existent and there is not the fear of forgetting it.



कल्पनेची माळ थट्टी करती। काये नमित्य ॥ ४५ ॥

pratyakṣa kaṣṭa karāve na lagatī | dore phuleriṁ gumphāvī na lagatī |
kalpanecī māḷa thiṭī karitī | kāye nimitya || 45 ||

45. That One should not accept the distress of sensory experience. There is no need for That to get puffed up with pride or embarrass another due to this connection of body consciousness. Tell me, what is the reason for this string of meaningless thoughts? (*maharaj- let them do whatever they like, why should you care?*)

46. बुधीवणि प्राणी सकळ। ते ते अवघेचबिष्कळ।

तया मुख्वासीं खळखळ। कोणें करावी ॥ ४६ ॥

budhīviṇa prāṇī sakaḷa | te te avagheci bāṣkaḷa |
tayā murkhāsīṁ khaḷakhaḷa | koṇeṁ karāvī || 46 ||

46. Without the intellect/*buddhi* becoming this ‘all’, that *atma* remains as a mind, licentious and wild in the *prana* on account of the ‘many’ things. Why should the *atma* argue with this fool?

47. जेणें जैसा परमार्थ केला। तैसाच पृथ्वीवरी दंडक चालला।

साता पांचाचा बळावला। साभमिन ॥ ४७ ॥

jeṇeṁ jaisā paramārtha kelā | taisāca pṛthvīvarī daṇḍaka cālilā |
sātā pāṁcācā baḷāvalā | sābhimāna || 47 ||

47. Whatever spiritual practices that have been made in this world were all based upon the tradition way of meditation and then this great pride of ‘I am’ started to narrate ‘many’ stories full of contradictions and inconsistencies (*this meditation ‘I am’ is still the traditional form of meditation, for still there is a meditator and object of meditation. But the nirgun understanding is quite different. ‘There’ the meditator and the object to be meditated upon, does not remain.*)

48. प्रत्ययेवणि साभमिन। रोगी मारलिं झांकून।

तेथें अवघाची अनुमान। ज्ञान कैचें ॥ ४८ ॥

pratyayeriṇa sābhimāna | rogī mārile jhāṁkūna |
tetheṁ avaghācī anumāna | jñāna kairṁceṁ || 48 ||

48. Without that *nirgun* understanding there is this great pride ‘I am’ and when that *purush* catches this terrible disease, “I am a body” then, he is kept hidden away and finally ends up dying. How can this knowledge be ‘there’, when there is the conjecture of everything?

49. सर्व साभमिन सांडावा। प्रत्यये वविक मांडावा।

माया पूरवपक्ष खंडावा। वविकबळें ॥ ४९ ॥

sarva sābhimāna sāṁḍāvā | pratyayeriṁ viveka māṁḍāvā |
māyā pūrvaapakṣa khaṁḍāvā | vivekabaleṁ || 49 ||

49. This great pride of the ‘all’ therefore should also be left aside and through *vivek* that *nirgun* should be established. By such determined *vivek*, this original hypothesis of *maya* (‘I am’) should be eliminated.

इति श्रीदासबोधे गुरुशषियसंवादे



अखंडध्याननिरूपणनाम समास आठवा ॥ ८ ॥ १४.८

iti śrīdāsabodhe guruśiṣyasamvāde

akhaṇḍadhyānanirūpaṇanāma samāsa āṭhavaḥ || 8 || 14.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 14 named „Meditation of the Unbroken“ is concluded.



14.9 The Eternal

समास नववा : शाश्वत नरूपण

samāsa navavā : śāśvata nirūpaṇa

|| Śrī Rām ||

1. पडिचें पाहिलें कौतुक। शोधला आत्मानात्मा वविक।

पडि अनात्मा आत्मा येक। सकळ कर्ता ॥ १ ॥

piṇḍācēṁ pāhileṁ kautuka | śodhilā ātmānātmā viveka |

piṇḍa anātmā ātmā yeka | sakāḷa kartā || 1 ||

1. When this wonder (ie. ‘speech’) within the gross body/*pinda* has been searched out and understood then, this is the *vivek* between the *atma* and non-*atma*. The *pinda* is non-*atma* and the *atma* is One, and the doer of ‘all’ (ie. *this atma is the moving antar-atma*, see V. 13).

2. आत्म्यास अनन्यता बोलली। ते वविकें प्रत्यया आली।

आतां पाहजि समजली। ब्रह्मांडरचना ॥ २ ॥

ātmyāsa ananyatā bolilī | te vivekeṁ pratyayā ālī |

ātām pāhije samajalī | brahmāṇḍaracanā || 2 ||

2. And when your ‘speech’ is the no-otherness of that *atma* then, such *vivek* brings that *nirgun* understanding (then *this antar-atma is paramatma*). Therefore now, the structure of this *brahmāṇḍa* (ie. *creation*) should be understood (ie. *drop all the thoughts that bring body consciousness*).

3. आत्मानात्मावविक पडि। सारासारवचार ब्रह्मांडी।

वविरवविरो हे गोडी। घेतली पाहजि ॥ ३ ॥

ātmānātmāviveka piṇḍī | sārāsāravicāra brahmāṇḍī |

vivaravivarom he goḍī | ghetalī pāhije || 3 ||

3. The *vivek* of *atma*/non-*atma* is within the *pinda* and that thoughtless essence is within the *brahmāṇḍa*. By the continuous investigation of this *brahmāṇḍa*, that sweet taste of thoughtlessness will be relished. (When you take yourself to be a body/*pinda* then *atma/anatma vivek* is required. Forget everything and just ‘listen’. Let your knowing wander freely and just ‘watch’. Then this body will simply merge in the *brahmāṇḍa*. Then there is only ‘I am’ and now this knowledge needs to be submerged in that Reality)

4. पडि कार्य ब्रह्मांड कारण। याचें करावें वविरण।

हेंचपुढें नरूपण। बोलिलें असे ॥ ४ ॥

piṇḍa kārya brahmāṇḍa kāraṇa | yācēṁ karāvēṁ vivarāṇa |

heṁci puḍherṁ nirūpaṇa | bolileṁ ase || 4 ||

4. When there is the *pinda* as the result and the *brahmāṇḍa* as the *cause then, this ‘speech’ should be made. Now, when there is the investigation of that *nirgun* then, this ‘speech’ will be that thoughtless discourse. *(From the cause many effects arise. When you take yourself to be a body/*pinda* then, there is a world of ‘many’ different forms outside of you ie. a *brahmāṇḍa*. When for example, you have the desire to taste a good



cup of tea then, you experience only the sensation at the tip of your tongue and at that time, all the other incoming experiences, this fullness of life, is left aside. The sensation at the end of the tongue comes and goes; it is only a very small, momentary part of this knowledge of ‘all’. Therefore why should it be relished at the expense of your existence? Let whatever has to come, come but ‘I am not this experience, I don’t know who I am, but I am not this’; *neti, neti*)

5. असार म्हणजि नासवित। सार म्हणजि तें शाश्वत।

जयास होईल कल्पांत। तें सार नव्हे ॥ ५ ॥

asāra mhañije nāsivarita | sāra mhañije teṁ śāśvata |
jayāsa hoīla kalpānta | teṁ sāra navhe || 5 ||

5. The non-essence should be called destructible. The essence should be called eternal. This *mula maya* will be destroyed, at the end of imagination, for it is not the essence.

6. पृथ्वी जळापासून जाली। पुढें ते जळीं मळिली।

जळाची उत्पत्ती वाढली। तेजापासुनी ॥ ६ ॥

prthvī jalāpāsūna jālī | puḍheri te jalīm mīlālī |
jalācī utpatti vāḍhalī | tejāpāsunī || 6 ||

6. The great element earth is created from the great element water and afterwards this earth again merges in the water. The issuing forth of this water came from the fire.

7. ते जळ तेजें शोषिलें। महत्तेजें आटोन गेलें।

पुढें तेजच उरलें। सावकाश ॥ ७ ॥

te jala tejem śoṣileṁ | mahattejem āṭona gelem |
puḍheri tejaci uralen | sāvakāśa || 7 ||

7. And this water gets evaporated by the fire. Due to the great fire it wastes away and is destroyed. Afterwards, this wind remained as the fire only

8. तेज जालें वायोपासुनी। वायो झडपी तयालागुनी।

तेज जाउनी दाटणी। वायोचीच जाली ॥ ८ ॥

teja jālem vāyopāsunī | vāyo jhaḍapī tayālāgunī |
teja jāunī dāṭaṇī | vāyocīca jālī || 8 ||

8. Fire was created from this wind and this wind blew and extinguished the fire. Then there was only this amassed wind (what is being described here is the act of objectification which happens every day you awake. And also its dissolution which happens every day when you go to sleep. Now this same dissolution should take place, while you are awake. This is called *vivek*)

9. वायो गगनापासुनी जाला। मागुतां तेथेंच विराला।

ऐसा हा कल्पांत बोलला। वेदांतशास्त्रीं ॥ ९ ॥

vāyo gaganāpāsunī jāla | māgutāṁ tethemci virālā |
aisā hā kalpānta bolīla | vedāntaśāstrīm || 9 ||

9. The wind appeared from the sky and after, ‘there’ only it dissolved. That is *vedanta*, the thoughtless ‘end of imagination’ and it is within this ‘speech’ of the *shasthras*. (From the *shasthras* this ‘speech’ *neti, neti* can be understood and from *vedanta* there comes



the end of this knowing and that is the thoughtless Self)

10. गुणमाया मूलमाया। परब्रह्मीं पावती लया।

तें परब्रह्म वविराया। वविक पाहजि ॥ १० ॥

guṇamāyā mūlamāyā | parabrahmīm pāvātī layā |

tem parabrahma vivarāyā | viveka pāhije || 10 ||

10. This dissolution of *gunamaya* and *mula maya* takes place in *parabrahman*. To realize that *parabrahman*, the *vivek* of *atma/anatma* is first required.

11. सर्व उपाधींचा सेवट। तेथें नाही दृश्य खटपट।

नरिगुण ब्रह्म घनदाट। सकळां ठाई ॥ ११ ॥

sarva upādhiṃcā sevaṭa | tethem nāhīm drśya khaṭapaṭa |

nirguṇa brahma ghanadāṭa | sakalām ṭhāim || 11 ||

11. Then this limiting concept of the ‘all’ also comes to an end, for this busy activity of the moving visible is not ‘there’. Then that *nirgun brahman* completely fills this place of the ‘all’.

12. उदंड कल्पांत जाला। तरी नाश नाही तयाला।

मायात्यागें शाश्वताला। वोळखावें ॥ १२ ॥

udarṇḍa kalpānta jāla | tarī nāśa nāhīm tayālā |

māyātyāgēṃ śāśvatālā | volakhāvēṃ || 12 ||

12. That vast *paramatma* appears at the ‘end of imagination’ and That cannot be destroyed. That eternal should be recognized by the giving up of *maya*.

13. देव अंतरात्मा सगुण। सगुणें पावजि नरिगुण।

नरिगुणज्ञानें वज्जान। होत असे ॥ १३ ॥

deva antarātmā saguṇa | saguṇēṃ pāvije nirguṇa |

nirguṇajñāṇēṃ vijñāna | hota ase || 13 ||

13. God is the *sagun antar-atma* and due to this *sagun*, that *nirgun* is attained. Due to the knowledge of *nirgun* there is *vignyan* (ie. beyond knowledge).

14. कल्पनेतीत जें नरिमळ। तेथें नाही मायामळ।

मथियतवें दृश्य सकळ। होत जातें ॥ १४ ॥

kalpanetīta jēṃ nirmala | tethem nāhīm māyāmala |

mithiyatvēṃ drśya sakala | hota jāteṃ || 14 ||

14. When *mula maya* is pure and beyond imagination then, it is *brahman* and there is no dirt of *maya*. Due to its being false, this visible ‘all’ has come and gone.

15. जें होते आणसिवेंच जातें। तें तें प्रत्ययास येतें।

जेथें होणें जाणें नाही तें। वविकें वोळखावे ॥ १५ ॥

jēṃ hote āṇi saveṃci jāteṃ | tem tem pratyayāsa yeteṃ |

jetheṃ hoṇēṃ jāṇēṃ nāhīm tem | vivekeṃ volakhāve || 15 ||

15. *mula maya* has come¹⁵ and of its own accord it has gone, bringing that *nirgun*

¹⁵ *siddharmeshwar maharaj*- The Supreme Self meets anyone who wants to meet it. However *maya* meets



Reality. This *mula maya* comes and goes for it is not that Reality; this should be recognized by *vivek*.

16. येक ज्ञान येक अज्ञान। येक जाणावें वपिरीत ज्ञान।
हे तरपुटी होये क्षीण। तेंचविज्ञान॥ १६॥
yeka jñāna yeka ajñāna | yeka jāṇāverīm viparīta jñāna |
he tripuṭī hoye kṣīṇa | temci vijñāna || 16 ||

16. That One is this knowledge (ie. *sattwa*) and that One is this ignorance (ie. *tama*) and that One should know this false changing knowledge (ie. *worldly knowledge/rajo guna*). And that thoughtless Self has become this triad of Knower, knowing, known and when this is destroyed there is *vignyan*.

17. वेदांत सध्यांत धादांत। याची पाहावी प्रचति।
नरिविकार सदोदति। जेथें तेथें॥ १७॥
vedānta sidhānta dhādānta | yācī pāhāvī pracita |
nirvikāra sadodita | jethem tethem || 17 ||

17. That is *vedanta*, *siddhant* and *dhadant* (ie. *own Self experience*). But first the ‘speech’ of this experience should be understood and then afterwards there is that unmodified/never-changing and ever-arisen ‘here’ and ‘there’.

18. तें ज्ञानदृष्टीनें पाहावें। पाहोन अनन्य राहावें
मुख्य आत्मनविदन जाणावें। याचें नांव॥ १८॥
tem jñānadṛṣṭīnē pāhāvēn | pāhona ananya rāhāvēn
mukhya ātmanivedana jāṇāvēn | yācēm nāṇva || 18 ||

18. That Reality should be understood through this ‘vision of knowledge’. Having understood this then, that no-otherness should remain and never be broken. This ‘I am’ should know that Supreme by surrendering to the *atma*.

19. दृश्यास दसिते दृश्य। मनास भासतो भास।
दृश्यभासातीत अविनाश। परब्रह्म तें॥ १९॥
dṛśyāsa disate dṛśya | manāsa bhāsato bhāsa |
dṛśyabhāsātīta avināśa | parabrahma tem || 19 ||

19. To the visible, that Reality is seen as visible and then to the mind that Reality appears as an appearance. Beyond the visible and appearance there is that indestructible *parabrahman*.

20. पाहों जातां दुरीच्या दुरी। परब्रह्म सबाहेरंतरीं।
अंतर्चि नाहीं अनंत सरी। कोणास द्यावी॥ २०॥
pāhōṁ jātāṁ durīcya dūrī | parabrahma sabāhearāntarīm |
amtaci nāhīm ananta sarī | koṇāsa dyāvī || 20 ||

20. If you try to see it then, That is the furthest of the far (when you are there that Reality cannot be understood). But that *parabrahman* is inside and outside of this inner space. That which has no end is that endless *paramatma*. Who or what can be



Its equal?

21. चंचळ तें स्थिरावेना। नशिचळ तें कदापी चळेना।

आभाळ येतें जातें गगना। चळण नाही॥ २१ ॥

camcala tem sthirāvenā | niścala tem kadāpī calenā |

ābhāḷa yetem jātem gaganā | caḷaṇa nāhīm || 21 ||

21. This moving cannot be that still Reality and that still can never move. It is just like when the clouds come and go and the sky does not move.

22. जें वकिरें वाढें मोडे। तेथें शाश्वतता कैची घडे।

कल्पांत होताच वधिडे। सकळ कांहीं॥ २२ ॥

jem vikārem vāḍheri mode | tethem śāśvatatā kaimcī ghaḍe |

kalpānta hotāca vighaḍe | sakaḷa kāmhim || 22 ||

22. *mula maya* grows and breaks because it is a modification. How can that happen to the eternal 'there'? When there is the 'end of imagination' then, this 'all thing' (ie. [knowledge](#)) gets extinguished.

23. जे अंतरीच भ्रमलें। मायासंभ्रमें संभ्रमलें।

तयास हें कैसें उकले। आव्हाट चक्र॥ २३ ॥

je antarīca bhramaleṁ | māyāsambhrameṁ sambhramaleṁ |

tayāsa hem kaiseṁ ukale | āvhaṭa cakra || 23 ||

23. When *mula maya* is bewildered within its own inner space then, it is the 'many' and it respects this bewildering *maya*. How then can that thoughtless Self be known when it moves through the back-streets of the mind?

24. भडिनें वेव्हार नविडेना। भडिनें सधांत कळेना।

भडिनें देव आकळेना। आंतर्यामी॥ २४ ॥

bhidenem vevhāra nivaḍenā | bhidenem sidhānta kaḷenā |

bhidenem deva ākaḷenā | āntaryāmīṁ || 24 ||

24. When there is fear and regard for *maya* then, the troubles cannot ever be settled. Due to such fear and regard, that *siddhant* is not known. Due to fear and regard, that God (ie. [antaratma](#)) within the heart is not recognized.

25. वैद्य्याची प्रचति येईना। आणी भीडह उलंघेना।

तरी मग रोगी वांचेना। ऐसें जाणावें॥ २५ ॥

vaidyācī pracita yeīnā | āṇī bhīḍahi ulamghenā |

tarī maga rogī vāṁcenā | aiseṁ jāṇāvem || 25 ||

25. You should know that if this 'I am' experience is not with the *doctor and one does not leave him out of fear and regard then, that one who is diseased will not live through such difficulty. *(A doctor agrees that you are a body and therefore he cannot stop you from dying)

26. जेणें राजा वोळखला। तो राव म्हणेना भलत्याला।

जेणें देव वोळखला। तो देवरूपी॥ २६ ॥

jeṇem rājā volakhilā | to rāva mhaṇenā bhalatyālā |



jeṇem deva volakhilā | to devarūpī || 26 ||

26. But when due to *mula maya*, the King is recognized then, He will not call another the King. When due to *mula maya*, God is recognized then *mula maya* becomes just like God.

27. जयास माईकाची भीड। तें काये बोलेल दुवाड।
वचिर पाहातां उघड। सकळ कांहीं॥ २७॥
jayāsa māikācī bhīḍa | teṁ kāye bolela dvāḍa |
vicāra pāhātām ughaḍa | sakaḷa kāmhīm || 27 ||

27. But when that *purush* has regard or fear for illusion then, what falsity will that ‘speak’? But when thoughtlessness is understood, then this ‘all thing’ is opened out and set free.

28. भीड मायेऐलकिडे। परब्रह्म तें पैलीकडे।
पैलीकडे ऐलीकडे। सदोदति॥ २८॥
bhīḍa māyēailikade | parabrahma teṁ pailikade |
pailikade ailikade | sadodita || 28 ||

28. Regard is on this side with *maya* and *parabrahman* is the other side. Still the other side and this side are that ever-arisen One only (in truth, this and that side don’t remain).

29. लटकियाची भीड धरणें। भ्रमें भलतेंचकिरणें।
ऐसी नव्हेंतीलक्षणें। वविकाचीं॥ २९॥
laṭkiyācī bhīḍa dharaṇem | bhramem bhalateṁci karaṇem |
aisī navheṁtilakṣaṇem | vivekācīm || 29 ||

29. To hold on to this regard for the false and to do something is due to delusion (ie. this ‘all’, see V.1). Like this is this *vivek* of that which never was (ie. this *vivek* of *atma/anatma* is also otherness; it is the attention of *mula maya* and not the Truth)

30. खोटें आवघेंचसांडावें। खरें प्रत्ययें वोळखावें।
मायात्यागें समजावें। परब्रह्म॥ ३०॥
khoteṁ āvaghēnci sāṁḍāvēṁ | khareṁ pratyayerṁ volakhāvēṁ |
māyātyāgeṁ samajāvēṁ | parabrahma || 30 ||

30. The false that has created these ‘many’ things should be left aside. That Truth, which is due to the *nirgun* should be recognized. Therefore by giving up *maya*, *parabrahman* should be understood.

31. तें मायेचें जें लक्षण। तेंच पुढें नरूपण।
सुचतिपणें वविरण। केलें पाहजि॥ ३१॥
teṁ māyēcēṁ jeṁ lakṣaṇa | teṁci puḍheṁ nirūpaṇa |
sucitapaṇem vivaraṇa | keleṁ pāhije || 31 ||

31. When that Reality has the attention of *mula maya* then, that Reality has become this *sagun* discourse. Therefore ahead the investigation of that essence/non-essence should be made with a pure mind.



इति श्रीदासबोधे गुरुशषियसंवादे

शाश्वतनिरूपणनाम समास नववा ॥ ९ ॥ १४.९

iti śrīdāsabodhe gurushṣiyasamvāde

śāśvatanirūpaṇanāma samāsa navavā || 9 || 14.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 14 named „The Eternal“ is concluded.



14.10 Discourse on *Maya*

समास दहावा : मायानिरूपण

samāsa dahāvā : māyānirūpaṇa

|| Śrī Rām ||

1. माया दसिं परी नासे। वस्तु न दसिं परी न नासे।

माया सत्य वाटे परी मथिया असे। नरितर ॥ १ ॥

māyā dise parī nāse | vastu na dise parī na nāse |

māyā satya vāṭe parī mithyā ase | nirantara || 1 ||

1. *maya* appears but it is destroyed. The Self does not appear but it is not destroyed. *maya* is felt to be true but it is false and there is always that *parabrahman*.

2. करंटा पडोन उताणा। करी नानापरी कल्पना।

परी तें कांहीच घडेना। तैसी माया ॥ २ ॥

karamṭā paḍoni utāṇā | karī nānāparī kalpanā |

parī teṁ kāmhiṁca ghaḍenā | taisī māyā || 2 ||

2. The lost and destitute reclines on his back and *imagines so ‘many’ things. But then he will never even accomplish this ‘thing’. For such is *maya*. *(Lying on our back or at work, we daydream our life away and sustain this body thought. But if we can drop these thoughts then, we become knowledge)

3. द्रव्यदारेचें स्वप्नवैभव। नाना वळिसें हावभाव।

क्षणीक वाटे परी भाव। तैसी माया ॥ ३ ॥

dravyadārecheṁ svapnavāibhava | nānā vīlāseṁ hāvabhāva |

kṣaṇīka vāṭe parī bhāva | taisī māyā || 3 ||

3. In the glory of this original dream (ie. ‘I am’) there has appeared wealth and woman and the ‘many’ wanton passions and imaginations. They arise momentarily for they are fraudulent. For such is *maya*.

4. गगनीं गंधर्वनगरें। दसिताती नाना प्रकरें।

नाना रूपें नाना विकारें। तैसी माया ॥ ४ ॥

gaganīm gaṁdharvanagareṁ | disatātī nānā prakāreṁ |

nānā rūpeṁ nānā vikāreṁ | taisī māyā || 4 ||

4. Due to the ways of the ‘many’ (ie. imagination) there is the appearance of the cities of *gandhava* in the sky (ie. just close your eyes and in that space/nothingness you can imagine everything ie. day dream of woman as beautiful as angels and heroes and mansions etc. etc.). There are ‘many’ forms and ‘many’ changes, for such is *maya*.

5. लक्ष्मी रायेवनिदाची। बोलतां वाटे साची।

मथिया प्रचति तेथीची। तैसी माया ॥ ५ ॥

lakṣmī rāyevinodācī | bolatām vāṭe sācī |

mithyā pracita tethīcī | taisī māyā || 5 ||

5. The wealth of the one who has donned this disguise (ie. a gross body) is this ‘speech’



and then, it is felt to be the Truth. But this *sagun* experience is false within ‘there’. Such is *maya*.

6. दसऱ्याचे सुवर्णाचे लाटे। लोक म्हणती परी ते कांटे।

परी सरवत्र राहाटे। तैसी माया ॥ ६ ॥

dasāryāce suvarṇāce lāṭe | loka mhaṇatī parī te kāmṭe |
parī sarvatra rāhāṭe | taisī māyā || 6 ||

6. During the festival of *dasara* people exchange *leaves of gold with each other. Then they say, “Accept this gold”, but then, that Reality has become but a thorny bush. Everywhere such exchanges are going on; for such is this *maya* (due to imagination, the whole world gives name and form to so ‘many’ things and then that Reality appears as these ‘many’ things). *(The custom on this day is to exchange the leaves of a thorn bush with each other. They say that these are pieces of gold and this is believed to bring good fortune)

7. मेल्याचा मोहोछाव करणें। सतीचें वैभव वाढवणें।

मसणीं जाउनी रुदन करणें। तैसी माया ॥ ७ ॥

melyācā mohochhāva karaṇeṁ | saticeṁ vaibhava vāḍhaviṇeṁ |
masaṇīm jāunī rudana karaṇeṁ | taisī māyā || 7 ||

7. They make a grand ceremony for the dead (ie. this body is a dead body at the moment and for that we have so many occasions) and due to demonic possession, they glorify the *sati*. This is *maya* (ie. due to possession by the ego, people glorify the wife who will burn herself on the funeral pyre along with her dead husband. And due to the ego also, she immolates herself). Then they go to the burning grounds and wail and cry.¹⁶ Like this is *maya*. (All this is due to the great misunderstanding, “I am a body and I have to die”)

8. राखेसी म्हणती लक्ष्मी। दुसरी भरदोरी लक्ष्मी।

तसिरी नाममात्र लक्ष्मी। तैसी माया ॥ ८ ॥

rākhesī mhaṇatī lakṣmī | dusarī bharadorī lakṣmī |
tisārī nāmamātra lakṣmī | taisī māyā || 8 ||

8. A prostitute may be called *lakshmi* (ie. *vishnu*’s chaste consort or *prakruti*) and the name of a charm tied around a woman’s waist, to protect the unborn child, is also called *lakshmi*. And the third *lakshmi* is this ‘I am’ feeling. But all this is *maya*.

9. मुळीं बाळवधिवा नारी। तर्चिं नांव जन्मसावतिरी।

कुबेर हडि घरोघरी। तैसी माया ॥ ९ ॥

muḷīm bāḷavidhavā nārī | ticerī nāṁva janmasāvitirī |
kubera hiṁḍe gharogharī | taisī māyā || 9 ||

9. In childhood a girl was betrothed to a boy and this boy dies and she becomes a child widow. Yet her *‘name’ means, one who will never be a widow. And *kuber*, the treasurer of the god’s wealth (ie. ‘I am’) has become a beggar who wanders from house to house. Like this is *maya*. (Though we are *kuber* and we have this great treasure of ‘I

¹⁶ *siddharameshwar maharaj*—But those whom you believe belong to you, and whom you serve, can only go up to your grave when you die, and afterwards they can only proclaim that you have died.



am', still He wanders from one body to the next asking the things of the world to make him happy) *(Her real 'name' means 'I am' and this 'I am' is the consort of *narayan* and He is eternal and can never die. Thus she can never be a widow. But if she takes herself to be a body then, man, women, birth, death etc. are all taken as true)

10. दशअवतारांतील कृष्णा। उपजे जीर्ण वस्त्रांची तृष्णा।

नदी नामें पीयूषणा। तैसी माया ॥ १० ॥

daśaavatārāntīla kṛṣṇā | upaje jīrṇa vastrāmcī tṛṣṇā |
nadī nāmeṁ pīyūṣṇā | taisī māyā || 10 ||

10. Within the *ten incarnations of *vishnu*/knowing there is Lord *krishna*. But He gets born with the desire to wear some old garments (ie. we are *krishna* but we take this body of flesh and blood as our own and adorn that with beautiful things). Due to this 'name'/'I am', a river becomes this immortal nectar when seen with these eyes of knowledge; still this is *maya* (when one understands knowledge then, river, sea, wave etc. are the one water ie. names and thus forms have been left aside and there is this immortal nectar of 'I am') *(*maharaj* – the ten incarnations are the ten senses)

11. बहुरूपांतील रामदेवराव। ग्रामस्तांपुढे दाखवी हावभाव।

कां माहाराज म्हणोन लाघव। तैसी माया ॥ ११ ॥

bahurūpāntīla rāmadevarāva | grāmastāṁpuḍhe dākhavī hāvabhāva |
kāṁ māhārāja mhaṇoni lāghava | taisī māyā || 11 ||

11. Among these 'many' forms there is Lord *ram* and in the village play he makes a great performance. But why is that real King (ie. Lord *ram*) given no importance? Like this is *maya*. (Lord *ram* plays within everyone but He is forgotten and we assume these many roles. But this world is just like a village play if we understood; *maharaj*- act well on your part, for there the honour lies)

12. देवहारां असे अन्नपूरणा। आणी गृहीं अन्नचामिळिना।

नामें सरस्वती सकिना। शुभावळु ॥ १२ ॥

devhārāṁ ase annapūrṇā | āṇī gṛhīṁ annaci miḷenā |
nāmeṁ sarasvatī sikenā | śubhāvaḷu || 12 ||

12. Within this house (ie. body) there is this image of God and it is called *annapurna* (ie. full of 'food'/'I am'), yet in this house one does not even get enough to eat (though having this divine 'food' within, we take ourselves to be a body and then, we are always looking for something to fill the belly and are never satisfied. Only this 'I am', the image of God can full us. In the morning *bhajans* it says, "When I see your face/form then, hunger and thirst are destroyed"). Due to this 'name' there is *saraswati* but she has become a simple village woman who makes only cow-dung cakes. Such is *maya*. (*saraswati*, the goddess of knowledge resides within us all but this 'name'/knowledge has not been searched out and understood and so there is body consciousness)

13. सुण्यास व्याघ्र नाम ठेवलिं। पुत्रास इंद्रनामें पाचारलिं।

कुरूप परी आळवलिं। सुंदरा ऐसें ॥ १३ ॥

suṇyāsa vyāghra nāma ṭhevilleṁ | putrāsa indranāmeṁ pācārileṁ |
kurūpa parī āḷavileṁ | suṁdarā aiseṁ || 13 ||



13. This ‘name’ is the tiger upon which *maya* rides but she has been forgotten and there is this dog (ie. the splendour of *mula maya*/‘I am’ is within every creature but this has been left aside and we wander around like a dog always looking for something). This ‘name’ is *indra* the Lord of the senses, but He has been summoned to become someone’s son (ie. that Lord of the senses is within everyone but he has been forgotten and on account of desires he is forced into the confines of the body). Then there is this ugly form, but *indra* should be recognized and then everything will be beautiful.

14. मूरख नामें सकळकळा। राशभी नामें कोकळि।

नातरी डोळसेचा डोळा। फुटला जैसा ॥ १४ ॥

mūrkhā nāmeri sakalākālā | rāśabhī nāmeri kokilā |
nātari ḍolasecā ḍolā | phuṭalā jaisā || 14 ||

14. A fool due to this ‘name’ becomes this ‘art of the knowing’ (ie. forget everything and what remains is this knowing). A female donkey due to this ‘name’, sings like a beautiful song bird (when ‘I am everything, everywhere’ then everything is beautiful. A Saint once said that when you understand then, the sound of a barking dog is more harmonious than a Beethoven symphony). And without this ‘name’ the eyes of the sharp-sighted (ie. *atma*) are weak or even blind. Like this is *maya*.

15. मातांगीचें नाम तुळसी। चर्मकीचें नाम कासी।

बोलती अतशुद्धरणीसी। भागीरथी ऐसें ॥ १५ ॥

mātāṅgīceṁ nāma tulasī | carmikīceṁ nāma kāsī |
bolatī atishūdrāṇīsī | bhāgīrathī aiseṁ || 15 ||

15. This ‘name’ is *tulsi* and it has become a woman from the shameful *matangi* caste (ie. *matī*-dust, *anga*-body) (*maharaj- tulsi* means you should be dissolved). And this ‘name’ is *kashi* and it has become a woman who belongs to the caste that makes leather things (ie. these bodies of skin) (*maharaj- kashi* is the place of *shiva*). But when she knows this ‘speech’ that is within the lowest *shuddhra* caste when the ‘name’ *ganga* is fitting (ie. the *shruddhra* is body consciousness but her ‘name’ is *ganga*, the river of knowledge).

16. साउली आणी अंधकार। येक होतां तेथीचा वचार।

उगाचदिसिं भासमात्र। तैसी माया ॥ १६ ॥

sāulī āṇī andhakāra | yeka hotāṁ tethīcā vicāra |
ugāci dise bhāsamātra | taisī māyā || 16 ||

16. These shadows and this darkness of ignorance become that One when there is thoughtlessness within ‘there’. But where there is wrong thinking then only ‘many’ appearances are seen. Like this is *maya*.

17. श्रवण बोटे संधी करतळ। रवरिशमें दसिती इंगळ।

रम्य आरक्तकल्होळ। तैसी माया ॥ १७ ॥

śravaṇa boṭeṁ saṁdhī karatalā | raviraśmeṁ disatī iṅgaḷa |
ramya āraktakalhoḷa | taisī māyā || 17 ||

17. The ears, fingers, joints and palms of the hand are seen, due to the sun’s rays (ie. due to this knowingness, a body is seen. Then you who are without parts, is this body



of ‘many’ different parts) and then there is the strong arising of passion for the sense objects. For such is this *maya*.

18. भगवें वसुत्र देखतां मनाला। वाटे अग्नचलिलाला।
वविचितां प्रत्ये आला। तैसी माया ॥ १८ ॥
bhagaveṁ vastra dekhatām manālā | vāṭe agnaci lāgalā |
vivaṁcitām pratyē ālā | taisī māyā || 18 ||

18. When the mind sees the saffron clothes of a *sannyasi* it feels that the fire of knowledge is burning there (*maharaj- putting on saffron clothes and wearing mala beads does not make one a sannyasa*). But only thoughtlessness can bring that *nirgun* understanding. Like this is *maya*.

19. जळीं चरणकरांगुळें। आखुड लांबें जरिकोळें।
वपिरीत काणें दसिती जळें। तैसी माया ॥ १९ ॥
jalīm caraṇakarāṅgulēṁ | ākhuḍa lāmbēṁ jirakoḷēṁ |
viparita kāṇēṁ disatī jalēṁ | taisī māyā || 19 ||

19. Within these great elemental waters there are the bent feet and fingers, long and thin. For due to these waters there is a limited vision caused by objectification and one sees the false. *maya* is like this. (*The great waters are the beginning of names and forms and then a gross body appears*)

20. भोवंडीनें पृथ्वी कलथली। कामणीनें पविळी जाली।
सन्यपातस्थां अनुभवली। तैसी माया ॥ २० ॥
bhovaṁḍīnēṁ pṛthvī kalathalī | kāmīṇīnēṁ pivaḷī jāḷī |
sanyapātasthām anubhavalī | taisī māyā || 20 ||

20. By spinning around one becomes giddy and staggers around this world (*ie. by running needlessly around*). Due to hepatitis everything appears yellow (*but is the world really like this?*) and due to a high fever many strange things are experienced. *maya* is just like this.

21. कोणीयेक पदार्थवकिार। उगाचिदिसि भासमातर।
अनन्याचा अन्य प्रकार। तैसी माया ॥ २१ ॥
koṇīyeka padārthavikāra | ugāci dise bhāsamātra |
ananyācā anya prakāra | taisī māyā || 21 ||

21. That One (*ie. purush*) within this ‘all’ has become this modified ‘object’ (*ie. prakruti*) and then due to wrong thinking, ‘many’ appearances are seen. Whenever there are the separate forms in that inseparable *brahman* then, this is *maya*!

इति श्रीदासबोधे गुरुशषियसंवादे
मायानरूपणनाम समास दहावा ॥ १० ॥ १४.१०
iti śrīdāsabodhe guruśiṣyasamvāde
māyānirūpaṇanāma samāsa dahāvā || 10 || 14.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 14 named „Discourse on *Maya*“ is concluded.



Dashaka XV

Atma-Dashaka

॥ दशक पंधरावा : आत्मदशक ॥ १५ ॥

॥ *daśaka pañdharāvā : ātmadaśaka* ॥ 15 ॥



15.1 Attention of Wisdom

समास पहलि : चातुर्य लक्षण

samāsa pahilā : cāturya lakṣaṇa

|| Śrī Rām ||

1. असतमिंशांचीं शरीरें। त्यांत राहजि जीवेश्वरें।

नाना विकारीं विकारे। परवणि होइजे ॥ १ ॥

astimāṁśāncīm śarīreṁ | tyāṁta rāhije jīveśvareṁ |

nānā vikārīm vikāre | praviṇa hoiḥ || 1 ||

1. On account of this ‘all’ body there is the body of bones and flesh. But within this body of the ‘all’ and this body of the *jīva*, that Lord of the *jīva* should stay. Therefore these ‘many’ modifications that are within this original modification ‘I am’ should become *skilled at forgetting (forgetting everything, all the names and forms, is a skill and when this is learnt then this ‘I am’, the original ‘name’ and ‘form’ will remain and when this is forgotten then, the Lord remains) *(maharaj- understand nothing is there and after some time it becomes your habit).

2. घनवट पोंचट स्वभावे। वविरोन जाणजि जीवें।

व्हावें न व्हावें आघवें। जीव जाणे ॥ २ ॥

ghanavṭa poṁcṭa svabhāveṁ | vavarona jāṇije jīveṁ |

vhāveṁ na vhaṁveṁ āghaveṁ | jīva jāṇe || 2 ||

2. The substantial (ie. *atma*) and the insubstantial (ie. ‘many’) are on account of this spontaneous ‘all’ (ie. when this ‘I am’ looks out, there is the *jīva* and when this ‘I am’ looks in then, the *atma* is recognized). If the *jīva* makes an investigation then, this will be understood and that *jīva* will come to know what the ‘many’ things should be and what they should not be.

3. येकीं मागमागों घेणें। येकां न मागतांच देणें।

प्रचीतीनें सुलक्षणें। ओळखावीं ॥ ३ ॥

yekīm māgamāgoṁ gheṇeṁ | yekāṁ na māgatāṁca deṇeṁ |

pracītīneṁ sulakṣaṇeṁ | oḷakhāvīm || 3 ||

3. As a *jīva*, one gets something after repeatedly begging but that One (ie. *brahman* or Lord) gets given without even asking (maharaj- when one cares for nothing then, the Self takes care). Therefore, by means of this ‘I am’ experience, that One should be recognized.

4. जीव जीवांत घालावा। आतमा आतम्यांत मसिळावा।

राहराहों शोध घ्यावा। परांतरांचा ॥ ४ ॥

jīva jīvāṁta ghālāvā | ātmā ātmyāṁta misalāvā |

rāharāhoṁ śodha ghyāvā | parāntarāṁcā || 4 ||

4. Therefore the *jīva* should renew its power and fortitude and penetrate its own self. Then, that *atma* will have the company of Its own Self (ie. *jīvatma* becomes *paramatma*). Therefore you should make a continuous search of this inner space of the ‘all’.



5. जानवें हेंवडकारें जालें। ढलिपणें हेवड आलें।
नेमस्तपणें शोभलें। दृष्टीपुढें ॥ ५ ॥

*jānavem heṁvaḍakāreṁ jāleṁ | dhilepaṇem hevaḍa āleṁ |
nemastapaṇem śobhaleṁ | dṛṣṭīpuḍheṁ || 5 ||*

5. This thread of knowledge worn by the *brahmin* has become knotted on account of its looseness (ie. [lack of restraint and proper vivek](#)). But when it is disentangled by the restraint of the passions then, afterwards whatever he sees will be beautiful. For by steady and determined *vivek*, he will be adorned with the real ‘thread of knowledge’.

6. तैसैंचहि मनास मन। वविकें जावें मळोन।

ढलिपणें अनुमान। होत आहे ॥ ६ ॥

*taiseṁci he manāsa mana | vivekeṁ jāvēṁ mṛṇa |
dhilepaṇem anumāna | hota āhe || 6 ||*

6. In this way, through *vivek* the mind of the *jīva* meets the mind of this ‘all’. But if there is no restraint, then there will only be guesswork and conjecture.

7. अनुमानें अनुमान वाढतो। भडिनें कार्यभाग नासतो।

याकारणें प्रत्यये तो। आधीं पाहावा ॥ ७ ॥

*anumāneṁ anumāna vāḍhato | bhiḍenerṁ kāryabhāga nāsato |
yākāraṇem pratyaye to | ādhīm pāhāvā || 7 ||*

7. By guesswork, guesswork only increases. If one takes the touch of this world then, there fear (or regard) arises and this intent to just know, gets spoiled. Therefore by means of this ‘speech’, that *nirgun swarup* at the source should be understood.

8. दुसऱ्याचें जीवीचें कळेना। परांतर तें जाणवेना।

वश्य होती लोक नाना। कोण्या प्रकरें ॥ ८ ॥

*dusaṛyāceṁ jīvīceṁ kaḷenā | parāntara teṁ jāṇavenā |
vaśya hotī loka nānā | koṇyā prakāreṁ || 8 ||*

8. Neither the mind of the *jīva* nor the mind of this ‘all’ can understand that Reality. That Reality therefore should not even know this inner space (ie. [even the desire to know should be given up](#)). Still, if the mind agrees with this world beyond then, how can there be the ways of the ‘many’? (Though this ‘all’ is not known in that Reality, still it is required to first silence the restless wandering mind)

9. आकल सांडून परती। लोक वश्यकर्ण करती।

अपूरणपाणें हळु पडती। ठाई ठाई ॥ ९ ॥

*ākala sāṁḍūna paratī | loka vaśyakarṇa karitī |
apūrṇapaṇem haḷu paḍatī | ṭhāīm ṭhāīm || 9 ||*

9. But leaving aside this understanding of the ‘all’, that One returns from this world beyond and agrees with this gross world that binds and hypnotizes. Then due to the feelings of incompleteness, that One runs from this place to that place to find happiness.

10. जगदीश आहे जगदांतरी। चेटकें करावीं कोणावरी।

जो कोणी वविकें वविरी। तोच श्रेष्ठ ॥ १० ॥



*jagadīśa āhe jagadāntarīm | ceṭakeri karāvīm koṇāvarī |
jo koṇī vivekeri vivarī | toci śreṣṭha || 10 ||*

10. If that Lord of the world is within this inner space then, why should anyone use *sorcery? For if through *vivek*, that *purush* within this ‘all’ investigates deeply, then there appears that most excellent, pure knowledge. *(Sorcery is mind’s work; it says it is a cup and then that Lord of the world is forgotten and a cup appears before your eyes)

11. श्रेष्ठ कार्थे करी श्रेष्ठ। कृत्रिम करी तो कनिष्ठ।
कर्मानुसार प्राणी नष्ट। अथवा भले ॥ ११ ॥
*śreṣṭha kārye karī śreṣṭha | kṛtrima karī to kaniṣṭha |
karmānusāra prāṇī naṣṭa | athavā bhale || 11 ||*

11. When the most excellent does then, the action is most excellent. But when That creates the artificial then, that *atma* becomes this gross body. Thus, one can either get destroyed in the *prana* in accordance with *karma* or one can be that which is the most virtuous and wise.

12. राजे जाती राजपंथें। चोर जाती चोरपंथें।
वेडें ठके अल्पस्वार्थें। मूर्खपणें ॥ १२ ॥
*rāje jāṭī rājapam̐them | cora jāṭī corapam̐them |
vedem̐ ṭhake alpasvārthem | mūrkhapaṇem̐ || 12 ||*

12. The King goes by the King’s way and the thief goes by the thief’s way (ie. on account of objectification, the mind steals the things that do not belong to it and claims that they are its own). Then due to foolishness, those mad after the sense objects are deceived by their small selfishnesses.

13. मूर्खास वाटे मी शहाणा। परी तो वेडा दैन्यवाणा।
नाना चातुर्याच्या खुणा। चतुर जाणे ॥ १३ ॥
*mūrkhāsa vāṭe mī śahāṇā | parī to vedā dainyavāṇā |
nānā cāturyācyā khunā | catura jāṇe || 13 ||*

13. A fool feels, “I am wise” but then, that *purush* has become miserly and mad after the world. However the wise *purush* knows that these ‘many’ objects, are all my *swarup*.

14. जो जगदांतरे मळिला। तो जगदांतरच जाला।
अरत्री परतरीं तयाला। काय उणें ॥ १४ ॥
*jo jagadāntare mālālā | to jagadāntaraci jālā |
aratrīm paratrīm tayālā | kāya uṇem̐ || 14 ||*

14. When that *purush* meets with this inner space of the world then, He becomes this inner space of the world. But tell me, what does that Reality want with either the gross world or this world beyond?

15. बुद्धदिणें भगवंताचें। बुद्धविणि माणुस काचें।
राज्य सांडून फुकाचें। भीक मागे ॥ १५ ॥
*buddhi deṇem̐ bhagavāntāceri | buddhiviṇa māṇusa kāceri |
rājya sāmḍūna phukāce | bhīka māge || 15 ||*



15. This awakened *buddhi* is a gift given by God; without this *buddhi*, a man lacks in courage and leaves aside his kingdom and unnecessarily starts to beg. (*maharaj – everybody is a beggar in the world*).

16. जें जें जेंथें नरिमाण जालं। तें तें तयास मानलें।
अभिमिन देऊन गोवलिं। ठाई ठाई॥ १६॥
jem jem jemtherm nirmāṇa jālaṁ | tem tem tayāsa mānaleṁ |
abhimāna deūna govileṁ | ṭhāīṁ ṭhāīṁ || 16 ||

16. Whatever *mula maya* creates ‘here’, that Reality believes this to be that Reality. This pride having been allowed in, then binds and entangles one at every place.

17. अवघेच म्हणती आमही थोर। अवघेच म्हणती आमही सुंदर।
अवघेच म्हणती आमही चतुर। भूमंडळी॥ १७॥
avagheca mhaṇatī āmhī thora | avagheci mhaṇatī āmhī suṁdara |
avagheci mhaṇatī āmhī catura | bhūmaṁḍalīṁ || 17 ||

17. Then due to the ‘many’ thoughts, that One says, “We are the greatest”; due to the ‘many’ thoughts, that One says, “We are the most beautiful”; due to the ‘many’ thoughts, the One says, “We are the wisest in the whole world” (*These qualities are the qualities of the brahman, but the jiva feels that they belong to him*).

18. ऐसा वचिर आणतिं मना। कोणीच लाहान म्हणवनि।
जाणते आणतिं अनुमाना। सकळ कांहीं॥ १८॥
aisā vicāra āṇitāṁ manā | koṇīca lāhāna mhaṇavinā |
jāṇate āṇitī anumānā | sakāḷa kāmhiṁ || 18 ||

18. Such is the condition of thoughtlessness when it is brought to the mind; therefore remaining in this ‘all’, the small *jiva* should say nothing. Then by means of simply knowing, that One brings all its guesswork and conjecture and gives it away to this ‘all thing’.

19. आपुलाल्या साभमिनें। लोक चाललिं अनुमानें।
परंतु हें वविकानें। पाहलिं पाहजि॥ १९॥
āpulālyā sābhimāneriṁ | loka cālile anumāneriṁ |
paramtu heṁ vivekāneriṁ | pāhileṁ pāhije || 19 ||

19. Due to your great pride of ‘I am’, this world has been created and it functions on conjecture. Therefore that thoughtless *swarup* should be understood by *vivek* (*I do not exist*).

20. लट्कियाचा साभमिन घेणें। सत्य अवघेंच सोडणें।
मूर्खपणाचीं लक्षणें। ते हे ऐसी॥ २०॥
laṭkiyācā sābhimāna gheṇeṁ | satya avagheṁca soḍaṇeṁ |
mūrkhapaṇācīṁ lakṣaṇeṁ | te he aisīṁ || 20 ||

20. Accepting this great pride of the false ‘I am’, that Truth then gets thrown away due to body consciousness. Then due to this foolish attention, that thoughtless Reality becomes a fool.



21. सत्याचा जो साभमिन। तो जाणावा नरिभमिन।

न्याये अन्याये समान। कदापि नव्हे ॥ २१ ॥

satyācā jo sābhimāna | to jāṇāvā nirābhimāna |

nyāye anyāye samāna | kadāpi navhe || 21 ||

21. But if that *purush* has the pride of the Truth then, that should be known as prideless. For justice and injustice can never be the same.

22. न्याये म्हणजि तो शाश्वत। अन्याये म्हणजि तो अशाश्वत।

बाष्कळ आणनिमस्त। येक कैसा ॥ २२ ॥

nyāye mhañije to śāśvata | anyāye mhañije to aśāśvata |

bāṣkaḷa āṇi nemasta | yeka kaisā || 22 ||

22. Justice means, that Self is eternal; injustice means, that *atma* has become non-eternal. How can the Truth that conquers the passions, be the same as the false and licentious?

23. येक उघड भाग्य भोगति। येक तश्कर पळोन जाती।

येकांची प्रगट म्हंती। येकांची कानकोंडी ॥ २३ ॥

yeka ughaḍa bhāgya bhogitī | yeka taṣkara paḷona jāti |

yekāñcī pragaṭa mahantī | yekāñcī kānakōṇḍī || 23 ||

23. That One enjoys unlimited good fortune and the other (ie. mind) steals and runs away. Within that *purush* there can be the realization of that One and the shame of the other (“I am a body”).

24. आचारवचिरेंवणि। जें जें करणें तो तो सीण।

धूरत आणविचक्षण। तेच शोधवे ॥ २४ ॥

ācāravacīrēvṇi | jēṁ jēṁ karaṇēṁ to to sīṇa |

dhūrta āṇi vicakṣaṇa | teci śodhāve || 24 ||

24. If there is neither thoughtlessness nor this action of *mula maya* then, that *paramatma* gets *weary. Therefore the sharp and alert, should search out that Reality. *(*maharaj-the mind sleeps because it is tired of this world*)

25. उदंड बाजारी मळिले। परी ते धूरतेंच आळलि।

धूरतांपासी कांहीं न चले। बाजारांचे ॥ २५ ॥

udamḍa bājārī mḷile | parī te dhūrteṁci āḷile |

dhūrtāṁpāsīṁ kāñhīṁ na cale | bājāryāñcerṁ || 25 ||

25. That vast *paramatma* has come into this market place of this world but through wisdom, He takes it under His control. Then in the charge of the wise, this ‘thing’ does not set off to the market place.

26. याकारणें मुख्य मुख्य। त्यांसी करावे सख्य।

येणेंकरितां असंख्य। बाजारी मळिती ॥ २६ ॥

yākāraṇēṁ mukhya mukhya | tayāṁsī karāve sakhya |

yēṇēṁkaritāṁ asaṁkhyā | bājārī mḷatī || 26 ||

26. By means of this ‘speech’, that Supreme One should make friendship with Its own



Reality. And by means of thoughtlessness, that immeasurable Self is met within this market place.

27. धूरतासि धूरतचि आवडे। धूरत धूरतीच पवाडे।
उगेंचि हडिती वेडे। कार्येवणि ॥ २७ ॥
dhūrtāsi dhūrtaci āvaḍe | dhūrta dhūrtīmca pavāḍe |
uḡemci hiṁḍatī veḍe | kāryemvina || 27 ||

27. The wise like the wise only and then, due to the enduring capacity of wisdom, the wise *purush* is met. But that silent and still Self, due to its desire for sense objects, wanders about without knowledge.

28. धूरतासि धूरतपण कळलें। तेणें मनास मनपण मळिलें।
परी हें गुप्तरूपें केलें। पाहजिं सर्वे ॥ २८ ॥
dhūrtāsi dhūrtapaṇa kaḷaleṁ | teṇem manāsa manapaṇa mḷāleṁ |
parī hem guptarūpeṁ keleṁ | pāhije sarve || 28 ||

28. The wise understand wisdom and due to this wisdom, the mind merges with this ‘all’ mind. But this ‘all’ should create that thoughtless *swarup* by means of this form of that hidden *purush* (the hidden Self is that thoughtless *atma purush* and His form is this ‘all’. If one understands that this world is nothing but my thoughts then, upon leaving these thoughts, this ‘all’ will be experienced. And if one understands that, this experience is the beginning of the duality of *maya* then, that hidden *purush* who gives light to that ‘all’ can be directly realized).

29. समर्थाचें राखतां मन। तेथे येती उदंड जन।
जन आणसिज्जन। आर्जव करती ॥ २९ ॥
samarthācēṁ rākhatāṁ mana | tethe yetī udamḍa jana |
jana āṇi sajjana | ārjava karitī || 29 ||

29. When the mind has the protection of the Master then, the thoughts go ‘there’. Then the people and the *sajjana* sing His praise.

30. वोळखीनें वोळखी साधावी। बुद्धीनें बुद्धि बोधावी।
नीतनियायें वाट रोधावी। पाषांडाची ॥ ३० ॥
volakhīnerēṁ volakhī sādḥāvī | buddhīnerēṁ buddhi bodhāvī |
nītinyāyem vāṭa rodhāvī | pāṣāṁḍācī || 30 ||

30. This ‘all’ should acquire this ‘all’ and this *buddhi* should enlighten the *buddhi*. By the way of justice and Truth, the heretical doctrine of duality should be destroyed.

31. वेष धरावा बावळा। अंतरीं असाव्या नाना कळा।
सगट लोकांचा जविहाळा। मोडूं नये ॥ ३१ ॥
veṣa dharāvā bāvalā | antarīm asāvyā nānā kaḷā |
sagaṭa lokāṁcā jivihālā | moḍūṁ naye || 31 ||

31. One should continue to dress this statue of flesh and blood but, the ‘many’ thoughts within this inner space should gain this ‘art’ of knowing and then this source (*prakruti/purush*) of this lumped together gross world, should not be broken again.



32. नसिप्रह आणानित्य नूतन। प्रत्ययाचं ब्रह्मज्ञान।
 प्रगट जाणतां सज्जन। दुल्लभ जर्गी ॥ ३२ ॥
nisprha āṇi nitya nūtana | pratyayācēṁ brahmajñāna |
pragaṭa jāṇatām sajjana | dullabha jagīm || 32 ||

32. Desireless and always new, such is that *nirgun* knowledge of *brahman*. The *saj-jana*/Saint knows this clearly, for He is that which is most difficult to acquire in the people (when you take yourself to be a body then, He is the most difficult to acquire. But if you become desireless then, He is the most easy to acquire).

33. नाना जनिसपाठांतरें नविती सकळांचीं अंतरें।
 चंचळपणें तदनंतरें। सकळां ठाई ॥ ३३ ॥
nānā jinasapāṭhāntareṁ nivatī sakalāṁcīm aṁtareṁ |
caṁcalapaṇeṁ tadanaṁtareṁ | sakalām ṭhāīm || 33 ||

33. The ‘many’ thoughts are a store of tales and remembered objects. That One calms these ‘many’ thoughts through understanding this inner space of the ‘all’. And due to this moving form (*‘I am everything, everywhere’*), the ‘many’ forms become this place of the ‘all’.

34. येके ठाई बैसोन राहिला। तरी मग व्यापचि बुडाला।
 सावधपणें ज्याला त्याला। भेटा दियावी ॥ ३४ ॥
yeke ṭhāīm baisona rāhilā | tarī maga vyāpaci buḍālā |
sāvadhapaneṁ jyālā tyālā | bheṭi dīyāvī || 34 ||

34. When that One is established in this ‘all’ place then, afterwards this pervasiveness is submerged in that Reality. By remaining ever alert, that *purush* should meet that *paramatma* where witnessing even goes off.

35. भेटभेटों जरी राखणें। हे चातुर्याचीं लक्षणें।
 मनुष्यमात्र उत्तम गुणें। समाधान पावे ॥ ३५ ॥
bheṭabheṭoṁ jarī rākhaṇeṁ | he cāturyācīm lakṣaṇeṁ |
manuṣyamātra uttama guṇeṁ | samādhāna pāve || 35 ||

35. If this meeting is made again and again then, it will be maintained and established. Thoughtlessness is due to this wise attention of knowledge and then, the man attains complete contentment (see V.1).

इति श्रीदासबोधे गुरुशषियसंवादे
 चातुर्यलक्षणनाम समास पहिला ॥ १ ॥ १५.१
iti śrīdāsabodhe gurusīṣyasamvāde
cāturyalakṣaṇanāma samāsa pahilā || 1 || 15.1

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 15 named „Attention of Wisdom“ is concluded.



15.2 The Pervasiveness of the Desireless

समास दुसरा : नःस्पृह व्याप

samāsa dusarā : niḥspr̥ha vyāpa

|| Śrī Rām ||

1. पृथ्वीमधे मानवी शरीरें। उदंड दाटलीं लाहान थोरें।

पालटती मनोवकिरें। क्षणाक्षणा ॥ १ ॥

pr̥thvīmadher̥m mānavī śarīrer̥m | udam̐ḍa dāṭalīm lāhāna thorer̥m |

pālaṭatī manovikārer̥m | kṣaṇākṣaṇā || 1 ||

1. On account of this ‘I am’ body, there is a human being within this great elemental earth (ie. [objective world](#)). That great and vast *paramatma* has become a small gross *jiva* and because of its mental modifications, that One changes from moment to moment. (Due to objectification/imagination, that One takes Itself to be just a small body, full of confusions and concepts, within this wonder of knowledge/existence)

2. जतिक्या मूर्ती ततिक्याच परकृती। सारख्या नसती आदंतीं।

नेमची नाही पाहावें कती। काये म्हणोनी ॥ २ ॥

jitukyā mūrtī titukyāca prakṛtī | sārīkhyā nastī ādantīm |

nemaci nāhīm pāhāver̥m kitī | kāye mhaṇonī || 2 ||

2. But wherever there is a body, there is this *prakṛti*. And even she also does not remain the same from beginning to end (ie. [only that purush is present from beginning to end](#). His *prakṛti* is the moving power but this comes with wakefulness and goes with sleep. And when she forgets her nature then, there is a small *jiva* in the *prana* and the waking, dream and deep sleep states). And if there has been no determined practice then, how much can the ‘many’ understand? (Without proper thought, *vivek*, one remains this imagined ever changing gross body)

3. कतियेक मलेंच होऊन गेले। कतियेक फरिगणांत आटले।

देशभाषानें रुधलि। कीतीयेक ॥ ३ ॥

kityeka mler̥mca hoūna gele | kityeka phirāṅgaṇāṁta āṭale |

deśabhāṣāner̥m rudhile | kītīyeka || 3 ||

3. That One within the ‘many’ started speaking in a foreign language and therefore got lost (but that One is silent). That One within the ‘many’ wandered endlessly around and around (but that One is always, everywhere). That One within the ‘many’ has been caught up in the assurances of different states (but that One is stateless).

4. मरहाष्टदेश थोडा उरला। राजकारनें लोक रुधलि।

अवकाश नाही जेवायाला। उदंड कामें ॥ ४ ॥

maṛhāṣṭadeśa thoḍā uralā | rājakāraner̥m loka rudhilā |

avakāśa nāhīm jevāyālā | udam̐ḍa kāmer̥m || 4 ||

4. There are very few who employ *raja-karana* (ie. [He is the doer of everything, for everything is He](#)) and remain in this original state of ‘I am’ only. But that *paramatma* has no need of this space even, for He does not care to enjoy the fruits of past actions (ie. *paramatma* does not require this ‘all’ to be; He is One only).



5. कतियेक युद्धप्रसंगी गुंतले। तेणें गुणें उन्मत्त जाले।
रात्रंदविस करूं लागले। युद्धचर्चा ॥ ५ ॥
kityeka yuddhaprasaṅgī guṁtale | teṇem guṇem unmatta jāle |
rātrāṇdivasa karūṁ lāgale | yuddhacarcā || 5 ||

5. And when that One within the ‘many’ is entangled in the conflicts of attaining desires then, due to the *gunas*, He gets intoxicated and arrogant and day and night, He is caught up in rumours of conflict (ie. [how to acquire this or that from another? etc.](#)).

6. उदमियास व्यासंग लागला। अवकाश नाहीसा जाला।
अवघा पोटाधंदाच लागला। नरितर ॥ ६ ॥
udimyāsa vyāsaṅga lāgalā | avakāśa nāhimsā jālā |
avaghā poṭadhaṁdāca lāgalā | niraṁtara || 6 ||

6. When there is this perpetual activity of business and trade then, this space of ‘I am’ cannot be created. Then that *parabrahman* has become the ‘many’ things and Its business is filling its mind and belly.

7. शडदर्शनं नाना मतं। पाषांडें वाढली बहुतें।
पृथिवीमधें जेथ तेथें। उपदेसति ॥ ७ ॥
śaḍadarśanam nānā matem | pāṣāṇḍem vāḍhalī bahuteṁ |
pr̥thivīmader̥m jetha tethem | upadesitī || 7 ||

7. The six systems of philosophical thought are the dogmas of the ‘many’ and this ‘all’ has come down into a body and accepted these heretical doctrines. Then within this great element earth there are the so ‘many’ different teachings everywhere.

8. स्मार्थी आणा वैष्णवी। उरलीं सुरलीं नेलीं आघवी।
ऐसी पाहातां गथागोवी। उदंड जाली ॥ ८ ॥
smārthī āṇi vaiṣṇavī | uralīm suralīm nelīm āghavī |
aisī pāhātām gathāgovī | udaṁḍa jālī || 8 ||

8. Then that One is a follower of *shiva* or a follower of *vishnu* and gets entangled and lead away to body consciousness. Though, if you think clearly and understand all this confusion then, there is only that vast *paramatma*.

9. कतियेक कामनेचे भक्त। ठाईं ठाईं जालें आसक्त।
युक्त अथवा अयुक्त। पाहातो कोण ॥ ९ ॥
kityeka kāmānece bhakta | ṭhāīm ṭhāīm jāleṁ āsakta |
yukta athavā ayukta | pāhāto koṇa || 9 ||

9. But when that One within the ‘many’ is the devotee of passions and desires then, there are attachments everywhere. Then how can That ever understand the difference between attachment and detachment?

10. या गल्बल्यामधें गल्बला। कोणीं कोणीं वाढवलि।
त्यास देखों सकेनासा जाला। वैदिकि लोक ॥ १० ॥
yā galbalyāmadher̥m galbalā | koṇīm koṇīm vāḍhaviḷā |
tyāsa dekhom sakenāsā jālā | vaidika loka || 10 ||



10. This ‘speech’ has become confused in all this confusion. For someone had been taught by another who was confused and so the confusion just kept growing until even *veda* traditionalists could not agree.

11. त्याहमिधें हरकीर्तन। तेथें वोढले कित्येक जन।

प्रत्ययाचें ब्रह्मज्ञान। कोण पाहे ॥ ११ ॥

tyāhimadherṁ harikīrtana | tētherṁ voḍhale kityeka jana |
pratyayācēṁ brahmajñāna | koṇa pāhe || 11 ||

11. However within all this confusion there is the *kīrtana* of *hari* (see 4.2; forget everything and ‘I am He, I am everywhere’/*sagun* worship) and due to this, the mind gets drawn towards that One within the ‘many’. But who is there who can understand that *nirgun* knowledge of *brahman* (ie. who is prepared to die)?

12. या कारणें ज्ञान दुल्लभ। पुण्यें घडे अलभ्य लाभ।

वचिरवंतां सुल्लभ। सकळ कांहीं ॥ १२ ॥

yā kāraṇēṁ jñāna dullabha | puṇyēṁ ghaḍe alabhya lābha |
vicāravantāṁ sullabha | sakāḷa kāmhiṁ || 12 ||

12. On account of this ‘speech’ (ie. *kīrtana*), there can be that pure knowledge that was most difficult to achieve (when you take yourself as a body). But only by great merit can that unattainable be attained; for this ‘all thing’ easily takes possession of that thoughtless understanding (in the beginning one can easily slip from that attentionless thoughtless Self and return to this ‘I am’ feeling; *maharaj*- it is like walking on a razor’s edge; one slip and you are cut)

13. वचिर कळला सांगतां नये। उदंड येती अंतराये।

उपाय योजितां अपाये। आडवे येती ॥ १३ ॥

vicāra kaḷalā sāṅgatāṁ naye | udāṇḍa yetī antarāye |
upāya yojitāṁ apāye | āḍave yetī || 13 ||

13. If thoughtlessness is understood but not maintained then that vast *paramatma* appears as this ‘all’. Then this ‘all’ that was devised as a cure becomes a harmful hindrance (ie. this bliss of ‘I am’ becomes an obstruction for one takes it true and does not want to leave it).

14. त्याहमिधें तो तक्षिण। रकिमा जाऊं नेदी क्षण।

धूरत तार्ककि वचिक्षण। सकळां माने ॥ १४ ॥

tyāhimadherṁ to tikṣaṇa | rikāmā jāūṁ nedī kṣaṇa |
dhūrta tārkika vicakṣaṇa | sakāḷāṁ māne || 14 ||

14. If that *purush* is very sharp and keen then, He does not allow even a moment to be wasted. But only the shrewd, intelligent and alert value this ‘all’.

15. नाना जिनस उदंड पाठ। वदों लागला घडघडाट।

अव्हाटचकिली वाट। सामर्थ्यबळें ॥ १५ ॥

nānā jinasa udāṇḍa pāṭha | vadom lāgalā ghaḍaghaḍāṭa |
avhāṭaci kelī vāṭa | sāmārthyabāḷēṁ || 15 ||

15. That vast *paramatma* is the support of the ‘many’ objects. But when He starts saying



this publically (ie. becomes objective) then, there is just a loud noise of intellectual knowledge and this highway of the steadfast ‘all’ is made into a by-way.

16. प्रबोधशक्तीची अनंत द्वारे। जाणें सकळांची अंतरे।

नरूपणें तदनंतरे। चटक लागे ॥ १६ ॥

*prabodhaśaktīcī ananta dvāreṁ | jāṇeṁ sakalāṁcī antareṁ |
nirūpaṇeṁ tadanantareṁ | caṭaka lāge || 16 ||*

16. First by means of this power of wakefulness that endless *paramatma* knows (ie. forget the thoughts and awake yourself); then afterwards, due to this inner space of ‘I am’, there is a deep longing for that non-dual discourse.

17. मते मतांतरे सगट। प्रत्यये बोलोन करी सपाट।

दंडक सांडून नीट। वेधी जना ॥ १७ ॥

*materi matāntareṁ sagaṭa | pratyaye bolona karī sapāṭa |
daṇḍaka sāṁḍūna nīṭa | vedhī janā || 17 ||*

17. The dogmas, that have been all lumped together by the mind, are destroyed when that *atma* ‘speaks’. The traditions are all left aside when that *atma* is understood by your mind.

18. नेमके भेदके वचने। अखंड पाहे प्रसंगमाने।

उदास वृत्तचिऱ्या गुमाने। उठोन जातो ॥ १८ ॥

*nemake bhedake vacaneṁ | akhaṇḍa pāhe prasamgamanēṁ |
udāsa vṛttacyā gumāṇeṁ | uṭhona jāto || 18 ||*

18. Through determination, discrimination and this ‘speech’, that unbroken *swarup* has respect for this ‘all’ connection and then, there arises a fondness for this *vritti* of dispassion (He just wants to know. He wants nothing from this world).

19. प्रत्यये बोलोन उठोन गेला। चटक लागली लोकांला।

नाना मार्ग सांडून त्याला। शरण येती ॥ १९ ॥

*pratyaye bolona uṭhona gelā | caṭaka lāgalī lokāṁlā |
nānā mārga sāṁḍūna tyālā | śaraṇa yetī || 19 ||*

19. And when this world beyond longs only for that *nirgun* understanding then, this ‘speech’ gets up and leaves. The ways of the ‘many’ have been left aside and now one comes in surrender to that *paramatma*.

20. परी तो कोठें आडलेना। कोणे स्थळीं सांपडेना।

वेष पाहातां हीन दीना। सारखा दसि ॥ २० ॥

*parī to koṭheṁ āḍalenā | koṇe sthālīm sāmpadenā |
veṣa pāhātām hīna dīnā | sārīkhā dise || 20 ||*

20. But there is nowhere where that *paramatma* can be met. He cannot be found at some place. Then you understand that, this seeing of the ‘all’ is also an inferior attention, just like this guise of a human body (this knowledge is also completely false. It is an attention within that attentionless *paramatma*, beyond time, space/place and existence).



21. उदंड करी गुप्तरूपें। भकिर्यासारखा स्वरूपें।
तेथें येशकीर्तपिरतापें। सीमा सांडलिी ॥ २१ ॥

*udamḍa karī guptarūpeṁ | bhikāryāsārikhā svarūpeṁ |
tetheṁ yeśakīrtipratāpeṁ | sīmā sāṁḍilī || 21 ||*

21. If that vast *paramatma* becomes the doer, on account of that hidden *purush* and His *prakruti* then, that completely free *swarup* becomes just like a beggar (ie. ‘I want to know, I want to be’). For when ‘there’, beyond any quality, is let slip then, there is this limitation of ‘I am victorious, all-pervasive and full of splendour’ (ie. *qualities of this mula maya*).

22. ठाईं ठाईं भजन लावी। आपण तेथून चुकावी।
मछरमतांची गोवी। लागोच नेदी ॥ २२ ॥

*ṭhāīṁ ṭhāīṁ bhajana lāvī | āpaṇa tethūna cukāvī |
macharamatāṁcī govī | lāgomca nedī || 22 ||*

22. Then the *bhajan* has been established in this ‘place of the all’, but ‘here’ (in this ‘all’ of *mula maya*), you are still present and you should be missing from ‘there’ (*brahman*). Still, the envy and selfishness of entangling dogmas and opinions (ie. *body consciousness*) are not allowed to enter ‘here’.

23. खनाळामधें जाऊन राहे। तेथें कोणीच न पाहे।
सर्वतरांची चिता वाहे। सर्वकाळ ॥ २३ ॥

*khanālāmadheṁ jāūna rāhe | tetheṁ koṇīca na pāhe |
sarvatrāṁcī cītā vāhe | sarvakāḷa || 23 ||*

23. Even if you go and stay in this hidden place (ie. *then there is witnessing*), still ‘there’, there is no-one even to witness. But at that hidden place, the *purush* is remembering this place of the ‘all’ and cherishes this time of the ‘all’ (the ‘all’ is in time and space and this ‘wonder’ has become a hindrance; for the *purush* does not want to leave this ‘vision’; He does not want to die).

24. अवघड स्थळीं कठीण लोक। तेथें राहणें नेमक।
सृष्टीमधें सकळ लोक। धुंडीत येती ॥ २४ ॥

*avaghaḍa sthālīṁ kaṭhīṇa loka | tetheṁ rāhaṇeṁ nemaka |
sṛṣṭīmadheṁ sakaḷa loka | dhumḍīta yetī || 24 ||*

24. Within the difficult, arduous and sometimes impassable places of the gross world there is this world of *mula maya*. But the truly determined will stay ‘there’. However when there is no determination then, this world of the ‘all’ goes searching and rummaging in this gross world.

25. तेथें कोणाचें चालेना। अनुमात्र अनुमानेना।
कट्ट घालीन राजकारणा। लोक लावी ॥ २५ ॥

*tetheṁ koṇāceṁ cālenā | anumātra anumānenā |
kaṭṭa ghālīna rājakāraṇā | loka lāvī || 25 ||*

25. ‘There’ nothing moves and there is not even a speck of guesswork. But first ardent and bold *raja-karana* is required to establish this world of the ‘all’.



26. लोकीं लोक वाढवलि। तेणें अमर्याद जाले।
भूमंडळीं सतत चाले। गुप्तरूपें ॥ २६ ॥
lokīṁ loka vāḍhavile | teṇeṁ amaryāda jāle |
bhūmaṇḍalīṁ satta cāle | guptarūpeṁ || 26 ||

26. In this gross world, the world beyond should be made to expand and this ‘all’ world (ie. knowledge) should transgress all bounds. But still understand, this power that moves this gross creation is due to *prakruti* and that hidden *purush* (ie. still this power is the power of *maya*).

27. ठाईं ठाईं उदंड तावे। मनुष्यमात्र ततिके झोंबे।
चहुंकडे उदंड लांबे। परमार्थबुद्धी ॥ २७ ॥
ṭhāīṁ ṭhāīṁ udamṇḍa tāve | manuṣyamātra titukeṁ jhombe |
cahumṇkaḍe udamṇḍa lāṁbe | paramārthabuddhī || 27 ||

27. When that *paramatma* is this power then, in every place, all mankind is gathered together (‘I see myself only’). And when that vast *paramatma* expands in every direction then, there is that *buddhi* of *paramarth*. (That *paramatma* had become the ‘many’ people and when these thoughts were all gathered together to make this one thought ‘I am’ then, that *paramatma* is this ‘all’. And now that this understanding has come then, that *paramatma* can meet Its Self once more)

28. उपासनेचा गजर। स्थळोस्थळीं थोर थोर।
प्रत्ययानें प्राणीमात्र। सोडवलि ॥ २८ ॥
upāsanecā gajara | sthaḷosthaḷīṁ thora thora |
pratyayāṇeṁ prāṇīmātra | soḍavile || 28 ||

28. Due to this roar of His worship (ie. ‘I am’) there is that ‘greatest of the great’ in every place. And due to that *nirgun* understanding, that one in only the *prana* will be set free.

29. ऐसे कैवाडे उदंड जाणे। तेणें लोक होती शाहाणे।
जेथें जेथें प्रत्यये बाणे। प्राणीमात्रासी ॥ २९ ॥
aise kaivāḍe udamṇḍa jāṇe | teṇeṁ loka hotī śāhāṇe |
jetherṁ jetherṁ pratyaye bāṇe | prāṇīmātrāsī || 29 ||

29. Due to *vivek* that vast *paramatma* knows and due to this knowing, there is the world of the wise. Then due to that *nirgun* understanding, that one in only the *prana*, is accepted ‘here’/*maya* and ‘there’/*brahman*.

30. ऐसी कीर्तकिरून जावें। तरीच संसारास यावें।
दास म्हणे हें स्वभावे। संकेतें बोललिं ॥ ३० ॥
aisī kīrti karūna jāveṁ | tarīca saṁsārāsa yāveṁ |
dāsa mhaṇe heṁ svabhāveṁ | saṁketeṁ bolileṁ || 30 ||

30. When one has acquired such pervasiveness then, only should one come back to **samsar*. *ramdas* says, “Then on account of this spontaneous ‘speech’, there is that thoughtless *swarup*.” *(*maharaj* – be out of the circle of ignorance and then enter it again with understanding)



इति श्रीदासबोधे गुफुशषियसंवादे
 नसिपृहव्यापनाम समास दुसरा ॥ २ ॥ १५.२
iti śrīdāsabodhe guṇuśiṣyasamvāde
nisprḥavyāpanāma samāsa dusarā || 2 || 15.2

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 15 named „The Pervasiveness of the Desireless“ is concluded.



15.3 The Most Excellent Inner-*Atma*

समास तसिरा : श्रेष्ठ अंतरात्मा

samāsa tisarā : śreṣṭha āntarātmā

|| Śrī Rām ||

1. मुळापासून सैरावैरा। अवघा पंचीकरण पसारा।

त्यांत साक्षत्वाचा दोरा। तोह तितत्वरूप ॥ १ ॥

mūlāpāsūna sairāvairā | avaghā pañcīkarṇa pasārā |

tyānta sākṣatvācā dorā | tohi tattvarūpa || 1 ||

1. From the root (ie. *prakṛuti/purush*) there has come this helter-skelter of ‘many’ things. The mixing together of the five great elements has created these gross forms and this scattered expansion (ie. *all this is due to objectification*). And within these gross forms there is this connection of witnessing. Yet at the same time, it is that *atma* Himself who has become these gross elemental forms. (Within the gross world there is that witnessing *antar-atma*. But He cannot be found because it is He only who has also become the many gross objects. If He gives up this objectification then, naturally He will know Himself)

2. दुरस्त्या दाटल्या फौजा। उंच सह्यासनीं राजा।

याचा वचिर समजा। अंतर्यामी ॥ २ ॥

durastyā dāṭalyā phaujā | umca simhāsānīm rājā |

yācā vicāra samajā | āntaryāmī || 2 ||

2. Along both sides of this ‘way’, two armies are amassed and the King is sitting on His high throne. Therefore understand that thoughtlessness within this ‘speech’ (ie. *that thoughtless Self is the base of this thought ‘I am’ and this is the base of the ‘many’ thoughts*). (The gross objects of the senses are the *kauravas* and the five great elements are the *pandavas*; and the King is *krishna*. On your path to understanding, there is this war between objectification and the dissolution of thought. *krishna* is with you if you choose the ‘way’ of *paramarth*)

3. देहमात्र असतमिंशांचें। तैसेंच जिणावें नृपतीचें।

मुळापासून सृष्टीचें। तत्वरूप ॥ ३ ॥

dehamātra astimāṁśāñcēṁ | taisēñci jāṇāvēṁ nṛpatīcēṁ |

mūlāpāsūna sṛṣṭicēṁ | tatvarūpa || 3 ||

3. Just as one knows this body of only flesh and bone, so too, one can also know this ‘all’ body of that great King. For it is from this root of *mula maya* that the created world of the gross elements have come (ie. *both this ‘all’ body and the gross body have this one thing in common; they are both within this effortless knowing; therefore understand this knowing and return to your source*).

4. रायाचे सततेनें चालते। परन्तु अवधीं पंचभूते।

मुळीं आधकि जाणविचे तें। अधिष्ठान आहे ॥ ४ ॥

rāyāce sattenem cālātem | parantu avaghīm pañcabhūtem |

mūlīm ādhika jāṇivece tēṁ | adhiṣṭhāna āhe || 4 ||



4. Due to this power of that King, the gross world functions. Yet within these gross objects (ie. *kauravas*) there are the five great elements (ie. *pandavas*). And at the root, there is this effortless knowing and this is the base for both (ie. the power of the King). (The gross objects have arisen out of the five great elements mixing together. If you give up these objects and give up this process of objectification then, you can return to your root at the beginning of creation where there is only space and wind ie. the two eldest *pandavas* or *purush/prakruti*. Then just one moving form is known by Him. He is the *antar-atma* or *purush* and He can be called space)

5. वविके बहुत पैसावले। महणौन अवतारी बोललि।

मनु चक्रवती जाले। येणेंच न्यायें ॥ ५ ॥

viveke bahuta paisāvale | mhaṇauna avatārī bolile |

manu cakravatī jāle | yeṇemci nyāyeri || 5 ||

5. Due to *vivek*, this knowing is made to grow and the one who knows this ‘speech’ gets called an **avatar*. And then, by means of thoughtlessness, man becomes that great King (ie. Reality). (First due to the *vivek* of *atma/non-atma*, the thoughts of this gross world are abandoned; for all this is *non-atma* and gets destroyed every moment. And when that knowing *atma* is come upon then, there should be the *vivek* of essence/non-essence and that thoughtless essence should be accepted) **(maharaj- ‘avatar means to come down’ ie. mula maya, He has left His Reality)*

6. जेथें उदंड जाणीव। तेच तितुके सदेव।

थोडे जाणविने नरदेव। होती लोक ॥ ६ ॥

jethem udamḍa jāṇīva | teci tituke sadeva |

thoḍe jāṇīvene nardeva | hotī loka || 6 ||

6. In *mula maya* there is that vast *paramatma* (ie. *thoughtless*) and this knowing (ie. ‘speech’). By this knowing *guna*, one becomes the very fortunate (lit. with God). But if there is only a little knowing (ie. *knowledge and ignorance/rajo guna*), then there is the world of the very unfortunate (lit. without God). (Therefore we only have to expand this knowing that is already with us, to be with God/Self)

7. व्याप आटोप करती। धके चपेटे सोसती।

तेणें प्राणी सदेव होती। देखतदेखतां ॥ ७ ॥

vyāpa āṭopa karitī | dhake capeṭe sositī |

teṇem prāṇī sadeva hotī | dekhatadekhatām || 7 ||

7. If you are continuously employed in expanding this pervasiveness and are prepared to suffer the slaps and blows (ie. *let whatever comes, come; what has that got to do with me*) then, within the *prana* and before your very eyes, you become most fortunate (with God).

8. ऐसैं हैं आतां वरतैं। मुख लोकांस कळेना तें।

वविकीं मनुष्य समजतें। सकळ कांहीं ॥ ८ ॥

aiserim hem ātām vartatim | murkha lokāṁsa kaḷenā tem |

vivekīm manuṣya samajatem | sakaḷa kāmhiṁ || 8 ||

8. Then that thoughtless *paramatma* will exist in the now (ie. *no thoughts of the past or*



the future, just being). However when that One is a fool then, he does not understand this ‘all’ world (‘now’). But the *viveki* understands and He knows that this man is this ‘all thing’ (He does not see a fool, He sees Himself only). (Note: When *maharaj* was once asked why he took all this trouble, at his age, to go to France, America etc. He said, “Because I see myself in trouble”)

9. थोर लाहान बुद्धीपासी। सगट कळेना लोकांसी।
आधीं उपजलें तयासी। थोर म्हणती ॥ ९ ॥

thora lāhāna buddhīpāsī | sagaṭa kaḷenā lokāṁsī |
ādhiṁ upajalēṁ tayāsī | thora mhaṇatī || 9 ||

9. The great and small are with your own *buddhi* (who you choose to be is up to you). But this whole lumped together world of many forms does not understand this world of the ‘all’ and so they say, “We have to respect our elders, for they were born before us.”

10. वयें धाकुटा नृपती। वृद्ध तयास नमस्कार करती।
वचित्तिर वविकाची गती। कळली पाहजि ॥ १० ॥

vayēṁ dhākuṭa nṛpatī | vṛddha tayāsa namaskāra karitī |
vicitra vivekācī gatī | kaḷalī pāhijē || 10 ||

10. Still, they do not think that, even though a king may be young in age, still the old bow down before him. This wondrous state of *vivek* is like this also and should be understood (ie. age is not relevant ‘here’ or ‘there’. The one with understanding ie. the one with *vivek*, is to be respected).

11. सामान्य लोकांचे ज्ञान। तो अवघाच अनुमान।
दीक्षादंडकाचें लक्षण। येणेंच पाडें ॥ ११ ॥

sāmānya lokāṁce jñāna | to avaghāca anumāna |
dīkṣādandakācēṁ lakṣaṇa | yeṇēnci pāḍēṁ || 11 ||

11. When that *paramatma* has knowledge of only this gross world then, there is only conjecture and concepts. And such attention brings only traditional beliefs and customary practices (like being told to respect your elders). But all these traditional beliefs get knocked down by thoughtlessness.¹

12. नव्हें कोणास म्हणावें। सामान्यास काये ठावें।
कोणकोणास म्हणावें। कर्ती म्हणोनी ॥ १२ ॥

navhēṁ koṇāsa mhaṇāvēṁ | sāmānyāsa kāye ṭhāvēṁ |
koṇakoṇāsa mhaṇāvēṁ | kitī mhaṇonī || 12 ||

¹ *siddharameshwar maharaj*- In this visible world someone who is deluded first decides that, this is this and that is that and becomes the teacher to those who were born later and teaches the same things to them. In this way, one makes their *buddhi* as “expert” as the other. “It came from behind (ie. our forefathers) and just gets passed along.” In this manner, in the conviction/*buddhi* of every creature, the firm belief of a visible world is mistakenly established. And if someone with understanding comes along and explains, “My good man! There is no world. There is only the Lord of this world. Understand properly and think clearly.” Then this deluded man will make his gross, worldly-interested conviction/*buddhi* subtle and thereupon realize the Truth. (Shri Ranjit Maharaj tells the story- At the time of prayers in a mosque, the last man in the line bowed down and his head hit the man in front. This caused the head of that man to hit the man in front of him, and so on right down the line. So when the man at the front of the line inquired why he got knocked over, everybody could only answer “It came from behind.”)



12. If nothing is said to these people then, how can they ever understand that place of the pure knowledge? Therefore should something not be said to them?

13. धाकुटा भाग्यास चढला। तरी तुछ्य करिती तयाला।
याकारणें सलगीच्या लोकांला। दूरी धरावें ॥ १३ ॥
dhākuṭā bhāgyāsa caḍhalā | tarī tuchya karitī tayālā |
yākāraṇeṁ salagīcyā lokāmlā | dūri dharāveṁ || 13 ||

13. But whoever says something to them will get treated with contempt. It is just like when someone young, climbs out of there lowly condition and attains a higher post; others want to pull him down. So, by means of this ‘speech’, this world full of so much conjecture should be held far away (ie. it is better for you to forget everything, say nothing and just be with your understanding ‘I am He’).

14. नेमस्त कळेना वचन। नेमस्त नये राजकारण।
उगेच धरिती थोरपण। मूर्खपणें ॥ १४ ॥
nemasta kaḷenā vacana | nemasta naye rājakāraṇa |
ugeci dharitī thorapaṇa | mūrkhapaṇeṁ || 14 ||

14. The limited *jīva* cannot understand this divine ‘speech’ because the limited *jīva* cannot make *raja-karana* and due its foolishness, it will hold on tightly to its own greatness.

15. नेमस्त कांहींच कळेना। नेमस्त कोणीच मानना।
आधी उपजलें त्या थोरपणा। कोण पुसे ॥ १५ ॥
nemasta kāñhīñca kaḷenā | nemasta koṇīca mānina |
ādhi upajaleṁ tyā thorapaṇā | koṇa puse || 15 ||

15. But if this limited *jīva* cannot understand this ‘thing’ even and if this limited *jīva* has no respect for the One within everyone then, who will wipe their own greatness away and be That which, in the beginning, created all this (ie. the truly wise and eldest). Therefore these things have to be said?

16. वडलिं वडलिपण नाहीं। धाकुट्यां धाकुटपण नाहीं।
ऐसे बोलती त्यांस नाहीं। शाहाणपण ॥ १६ ॥
vaḍilāṁ vaḍilapaṇa nāhīṁ | dhākuṭyāṁ dhākuṭapaṇa nāhīṁ |
aise bolatī tyāṁsa nāhīṁ | śāhāṇapaṇa || 16 ||

16. The ‘eldest’ (ie. *atma*) is not this elderliness the world knows of; the *‘youngest’ (ie. *atma*) is not this youthfulness of a body (ie. He has nothing to do with these bodily states). But the people do not know how to ‘speak’ with such wisdom. *(*maharaj*- I am the youngest here, that you do not understand that)

17. गुणवणि वडलिपण। हें तों आवघेंच अप्रमाण।
त्याची प्रतीत प्रमाण। थोरपणीं ॥ १७ ॥
guṇevāṇi vaḍilapaṇa | heṁ toṇ āvageñca apramāṇa |
tyācī pratīta pramāṇa | thorapaṇīm || 17 ||

17. If there is only elderliness in years and not that pure *sattwa guna* then, that thoughtless *paramatma* will be full of conjecture and lack any power (ie. then there is just



an elderly man or woman). Within the greatness of that *atma* there is this experience 'I am' and that power is with Him.

18. तथापि वडलिंस मानावें। वडलिं वडलिपण जाणावें।
नेणतां पुढें कष्टावें। थोरपणीं ॥ १८ ॥
tathāpi vaḍilāṁsa mānāverṁ | vaḍileṁ vaḍilapaṇa jāṇāverṁ |
neṇatāṁ puḍherṁ kaṣṭāverṁ | thorapaṇīm || 18 ||

18. Nevertheless, respect should be given to the elderly but the elderly should know this 'elderliness' (ie. understand by being the *atma*). If you do not know this then ahead you will be made to suffer due to your so-called greatness (ie. you may or may not be respected for being older but the troubles of old age are many).

19. तस्मात् वडलि अंतरात्मा। जेथें चेतला तेथें महिमा।
हें तों प्रगटचि आहे आमहा। शब्द नाही ॥ १९ ॥
tasmāta vaḍila antarātmā | jetherṁ cetālā tetherṁ mahimā |
herṁ toṁ pragaṭaci āhe āmhā | śabda nāhīm || 19 ||

19. Therefore know that the 'elder' is the *antar-atma*. If that has been awaked 'here' then, there can be the greatness of 'there'. But if that thoughtless *paramatma* becomes manifest then, there will only be this respect that gets shown to those who are older than us, but this 'I am' will not be known.

20. याकारणें कोणी येकें। शाहाणपण सकावें वविकें।
वविक न सकितां तुकें। तुटोन जाती ॥ २० ॥
yākāraṇeṁ koṇī yekēṁ | śāhāṇapaṇa sikāverṁ vivekeṁ |
viveka na sikatām tukēṁ | tuṭona jāṭī || 20 ||

20. On account of this 'I am', the One who is within everyone can be understood. And this wisdom should be acquired through *vivek*. If this *vivek* is not learnt, then your importance will decrease and finally disappear (due to old age).

21. तुक तुटलें म्हणजि गेलें। जन्मा येऊन काये केलें।
बळेंचि सांदीस घातलें। आपणासी ॥ २१ ॥
tuka tuṭaleṁ mhaṇije geleṁ | janmā yeūna kāye keleṁ |
baleṁci sāṁdīsa ghātaleṁ | āpaṇāsī || 21 ||

21. If your importance gets lost then, tell me, what have you achieved by taking this birth? All you have done is beat yourself into a hole.

22. सगट बायेका सविया देती। सांदीस पडलि ऐसें म्हणती।
मूर्खपणाची प्राप्ती। ठाकून आली ॥ २२ ॥
sagaṭa bāyekā sivyā detī | sāṁdīsa paḍilā aiseṁ mhaṇatī |
mūrkhaṇācī prāptī | ṭhākūna ālī || 22 ||

22. Then those who are supposed to take care of you and respect you will speak abusively to you and when you have fallen in this hole they will say, "Ah look! Here comes the old fool."

23. ऐसें कोणीयेकें न करावें। सर्व सार्थकचि करावें।



कळेना तरी वविरावें। ग्रंथांतरिं ॥ २३ ॥

*aiseriṁ koṇīyekerṁ na karāverṁ | sarva sārthakaci karāverṁ |
kalēnā tarī vivarāverṁ | grānthāntarīm || 23 ||*

23. Like this, that One who is within everyone should not do; this ‘all’ and the true meaning of life (ie. to know your Self, the One) should be gained. If these have not been understood then, there should now be that investigation that is within these composition of words/scripture (understand the meaning these words are trying to convey; That from where words come back).

24. शाहाण्यास कोणीतरी बाहाती। मुखास लोक दवडून देती।

जीवास आवडे संपत्ती। तरी शाहाणें व्हावें ॥ २४ ॥

*śāhāṇyāsa koṇītarī bāhātī | murkhāsa loka davadūna detī |
jīvāsa āvade sampatti | tarī śāhāṇem vhaṁverṁ || 24 ||*

24. Everyone invites the wise but the whole world chases away the fool. If the *jīva* has the desire for real wealth, then, there should be this wisdom.

25. आहो या शाहाणपणाकारणें। बहुतांचे कष्ट करणें।

परंतु शाहाणपण शक्तिणें। हें उत्तमोत्तम ॥ २५ ॥

*āho yā śāhāṇapaṇākāraṇem | bahutāṁce kaṣṭa karaṇem |
paramtu śāhāṇapaṇa śikaṇem | hem uttamottama || 25 ||*

25. My dear! The ‘all’ has to suffer and endure a lot to gain this wise ‘speech’ but by learning such wisdom, thoughtlessness can be understood and you will become the ‘greatest of the great’. (*ranjit maharaj- If He [siddharameshwar maharaj] had not been there then I would still be an insect in the shit. He made me into the ‘greatest of the great’*)

26. जों बहुतांस मानला। तो जाणावा शाहाणा जाला।

जनीं शाहाण्या मनुष्याला। काये उणें ॥ २६ ॥

*joṁ bahutāṁsa mānalā | to jāṇāvā śāhāṇā jālā |
janīm śāhāṇyā manuṣyālā | kāye uṇem || 26 ||*

26. When that *purush* respects this ‘all’ then, one should know that wisdom has come. If such wisdom comes to a person in this world then, they will lack for nothing?

27. आपलें हति न करी लोककिं। तो जाणावा आत्मघातकी।

या मुखायेवढा पातकी। आणकि नाही ॥ २७ ॥

*āpalem hita na karī lokikīm | to jāṇāvā ātmaghātakī |
yā murkhāyevaḍhā pātakī | āṇika nāhīm || 27 ||*

27. But if one stays in the world and does not care for their own welfare then, that *purush* should be considered as one who has committed suicide; for he is a killer of His Self. When one commits such great injustice to one’s own Self then, there is none more foolish.

28. आपण संसारीं कष्टतो। लोकांकरवी रागेजोन घेतो।

जनामध्यें शाहाणा तो। ऐसें न करी ॥ २८ ॥

āpaṇa saṁsārīm kaṣṭato | lokāṁkaravī rāgejona ghetō |



janāmadhyeṁ śāhāṇā to | aiseṁ na karī || 28 ||

28. That *paramatma* puts Its own Self in the troubles and toils of *samsar* and that *paramatma* accepts the anger and scorn of this world. But the wise never do that in this world.

29. साधकां सकिवलिं स्वभावें। मानेल तरी सुखें घ्यावें।
मानेना तरी सांडावें। येककिडे ॥ २९ ॥

*sādhakām sikavileṁ svabhāveṁ | mānela tarī sukhēṁ ghyāveṁ |
mānenā tarī sāmḍāveṁ | yekikaḍe || 29 ||*

29. If the *sadhak* lets this spontaneous ‘all’ teach him and if he values this then, there will be happiness. But if this is not valued then, he can leave aside this company of that One.

30. तुम्ही श्रोते परम दक्ष। अलक्षास लावतिं लक्ष।
हैं तों सामान्य प्रत्यक्ष। जाणतसा ॥ ३० ॥

*tumhī śrote parama dakṣa | alakṣāsa lāvitāṁ lakṣa |
heṁ tom sāmānya pratyakṣa | jāṇatasā || 30 ||*

30. If you are a supremely alert listener then, you can learn to concentrate on that which cannot be concentrated on. Then that thoughtless *paramatma* will know that these sensory perceptions (ie. the helter-skelter of ‘many’ things) are truly that pure knowledge of *brahman*.

इति श्रीदासबोधे गुफुशषियसंवादे

श्रेष्ठ अंतरात्मानरूपणनाम समास तिसरा ॥ ३ ॥ १५.३

iti śrīdāsabodhe gufushṣiyasamvāde

śreṣṭha amtarātmānirūpaṇanāma samāsa tisarā || 3 || 15.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 15 named „The Most Excellent Inner-Atma“ is concluded.



15.4 Eternal *Brahman*

समास चौथा : शाश्वतब्रह्मनिरूपण

samāsa cauthā : śāśvatabrahmanirūpaṇa

|| Śrī Rām ||

1. पृथ्वीपासून जालीं झाडें। झाडापासून होती लांकडें।
लांकडें भस्मोन पुढें। पृथ्वीच होये ॥ १ ॥

*prthvīpāsūna jālīm jhāḍerīm | jhāḍāpāsūna hotī lāṅkaḍerīm |
lāṅkaḍerīm bhasmona puḍherīm | prthvīca hoye || 1 ||*

1. From this element earth, trees have appeared; and from the trees, wood appeared (and from the wood a chair, a door etc. appeared. All this is the objectification of knowledge). But when the wood gets burnt to ashes then, there is only this great element earth.

2. पृथ्वीपासून वेल होती। नाना जनिस् फापावती।
वाळोन कुजोन मागुती। पृथ्वीच होये ॥ २ ॥

*prthvīpāsūna vela hotī | nānā jinasa phāpāvatī |
vāḷona kujona māgutī | prthvīca hoye || 2 ||*

2. From this element earth, there has come this creeper called the individual mind and then, ‘many’ objects are spread abundantly all over. But they become dry or rot and again there is only this earth (individuality is this earth element and from out of this earth element ‘many’ imagined things appear and disappear. All these things appear and disappear as long as you hold a body. But where are these when you sleep?).

3. नाना धान्यांचीं नाना अन्नें। मनुष्यें करति भोजनें।
नाना वषिठा नाना वमनें। पृथ्वीच होये ॥ ३ ॥

*nānā dhānyāncīṁ nānā annem | manuṣyem karitī bhojanem |
nānā viṣṭhā nānā vamanem | prthvīca hoye || 3 ||*

3. There are the ‘many’ grains and the ‘many’ foods and after the human beings have eaten and enjoyed these ‘many’ things then, there are the ‘many’ excretes and the ‘many’ vomits and after there is only this earth.

4. नाना पक्षादकीं भक्षिलें। तरी पुढें तैसेंच जालें।
वाळोन भस्म होऊन गेलें। पुन्हा पृथ्वी ॥ ४ ॥

*nānā pakṣādikīm bhakṣilem | tarī puḍherīm taisēcī jālem |
vāḷona bhasma hoūna geleṁ | punhā prthvī || 4 ||*

4. The ‘many’ birds etc. eat the seeds and then later these become excrement. This dries up and becomes dust and again there is this earth (everything returns to dust; everything must return from where it came).²

²*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 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



5. मनुष्ये मरतांच एका। क्रमिभस्म कां मृततिका।
ऐशा काया पडती अनेका। पुढें पृथ्वी ॥ ५ ॥

*manuṣyem maratāṁca aikā | krimi bhasma kām mṛttikā |
aiśā kāyā paḍatī anekā | puḍhem pṛthvī || 5 ||*

5. Therefore listen to this ‘I am’. Otherwise the human being dies and the body is either eaten by worms or burnt to ashes. For when these bodies of these numerous different shapes fall, then, again there is this earth (within this knowledge of ‘I am’ there is this world of ‘many’ people and in this knowledge they get born and die. Still the individual *jiva* says, “I am seeing all this”. But when he dies and knowledge goes off then, where is its imagined world and this imagined, Mr. so and so?).

6. नाना तृण पदार्थ कुजती। पुढें त्याची होये माती।
नाना कडिं मरोन जाती। पुढें पृथ्वी ॥ ६ ॥

*nānā tṛṇa padārtha kujatī | puḍhem tyācī hoye mātī |
nānā kiḍe marona jāti | puḍhem pṛthvī || 6 ||*

6. Due to these ‘many’ worthless things, this object of the ‘all’ has been lost and then there is nothing but the dust of ‘many’ things. And then the ‘many’ *small creatures die and disappear and afterwards there is this earth (every day we watch this drama unfold before our eyes. We see innumerable creatures live and die and still there is this earth ie. as long as we are there there will be our objective ever-changing world. Yet seeing the impermanence of all this, still we live as if immortal, because our base is that immortal Self). *(We are the small creatures *swami ramdas* speaks of)

7. पदार्थ दाटले अपार। कति सांगावा वसितार।
पृथ्वीवांचून थार। कोणास आहे ॥ ७ ॥

*padārtha dāṭale apāra | kiti sāṅgāvā vistāra |
pṛthvīvāṁcūna thāra | koṇāsa āhe || 7 ||*

7. This object of knowledge (that the ‘many’ things appear within) is the pervasiveness of that limitless and eternal Self. Therefore this expansion of the ‘many’ should return to that Self. Otherwise, other than this earth, what support will there be for these ‘many’ objects? (Though being that limitless eternal Self, if we take ourselves to be a body then, our only support is this elemental world)

8. झाड पाले आणतृण। पशु भक्षितां होतें सेण।
खात मूत भस्म मळिोन। पुन्हा पृथ्वी ॥ ८ ॥

*jhāḍa pāle āṇi tṛṇa | paśu bhakṣitām hotem seṇa |
khāta mūta bhasma mḷona | punhā pṛthvī || 8 ||*

8. The trees, leaves and grass get eaten by animals and they produce dung; this excrement, urine and dust mix together and again there is this earth (without this dirt and water how would the seed grow? *maharaj-* everything comes from dirt and you say, “Such a lovely basmati rice.” But next morning when you go to the toilet?)

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*. And when that is established then how can there be this “story” made by knowledge? This knowledge is only dust.



9. उत्पत्तस्थितिसिंहारते। तें तें पृथ्वीस मळिने जातें।
जतिकें होतें आण जातें। पुनहा पृथ्वी ॥ ९ ॥
utpattisthitisaṁvohārateṁ | teṁ teṁ pṛthvīsa mīḥa jāteṁ |
jitukeṁ hoteṁ āṇi jāteṁ | punhā pṛthvī || 9 ||

9. Due to this creation, maintenance and destruction (ie. the imagining, knowing and not knowing of the three *gunas*), that Reality has been mixed with this great earth element and then, within the destructible, that indestructible Self cannot be found. Then whatever comes, that much goes and again there is this earth.

10. नाना बीजांचिया रासी। वरिद्धोने लागती गगनासी।
पुढें सेवटीं पृथ्वीसी। मळिने जाती ॥ १० ॥
nānā bījāṁciyā rāsī | virāḍhone lāgati gaganāsī |
pudheṁ sevaṭīṁ pṛthvīsī | mīḥa jātī || 10 ||

10. Out of the piles of ‘many’ seeds some take root and reach for the sky; but in the end, they merge is this earth and disappear (we get born, have ‘many’ dreams but in the end this body dies and returns to dust).

11. लोक नाना धातु पुरती। बहुतां दविसां होये माती।
सुवर्णपाषाणाची गती। तैसीच आहे ॥ ११ ॥
loka nānā dhātu puritī | bahutām divasām hoye mātī |
suvarṇapāṣāṇācī gatī | taisīca āhe || 11 ||

11. When there is this world filled up with these ‘many’ *dhātu*³ then, this fortunate time of the ‘all’ is turned to dust. Then this gold and these stones are regarded as the same (this gold is ‘I am’ or knowing and the stones are these ‘many’ bodies. But these bodies are as dead as a stone without this ‘I am’)

12. मातीचें होते सुवर्ण। आणी मृत्तकिचे होती पाषाण।
माहा अग्निसिंगें भस्मोन। पृथ्वीच होये ॥ १२ ॥
māticeṁ hote suvarṇa | āṇi mṛttikece hotī pāṣāṇa |
māhā agnisarṅgeṁ bhasmona | pṛthvīca hoye || 12 ||

12. Then this gold becomes dust and these stones become dust and due to its company with the great fire element, this ‘all’ body gets burnt and becomes this earth (the fire element brings increasing objectification; something other than myself is known. Then there is the water element and finally a gross form is seen on account of the earth element. Then this ‘all’ body appears as “Mr. so and so” and he sees ‘many’ things come and go).

13. सुवर्णाचें जर होतें। जर सेवटीं कुजोन जातें।
रस होऊन वतिळतें। पुनहा पृथ्वी ॥ १३ ॥
suvarṇāceṁ jara hoteṁ | jara sevaṭīṁ kujona jāteṁ |
rasa hoūna vituḷateṁ | punhā pṛthvī || 13 ||

13. This ‘I am’ has been affected by the fever of “I am a body” that, in the end, rots and disappears. This inner spirit (‘I am’) has become a body that dissipates and then

³7 constituents that make up the body.



once more there is this earth (taking yourself to be a body, we see ‘many’ bodies and there is the endless cycle of wakefulness and sleep and birth and death).

14. पृथ्वीपासून धातु नपिजती। अग्निसिंगें रस होती।
तया रसाची होये जगती। कठीणरूपें ॥ १४ ॥
prthvīpāsūna dhātu nīpajātī | agnisamṅgem rasa hotī |
tayā rasācī hoye jagatī | kaṭhīnarūpeṁ || 14 ||

14. From this earth, seven *dhatus* spring up. Then on account of this fire element, a gross body has been created. Due to your company with this fire element, that inner spirit can be perceived and also, on account of this hardened form of this inner spirit (‘I am’), there is that Reality appearing in this world. (This great fire element, like all the elements, plays two roles. It can either assist in objectification ie. creation or it can assist in its dissolution. When on account of ignorance and objectification this ‘I am’ appears as the gross elements then, a gross body and world is seen. And when on account of *vivek*, there is only the knowingness of this fire element then, the process is reversed and this ‘I am’ will once again shine)

15. नाना जळासी गंधी सुटे। तेथें पृथ्वीचें रूप पगटे।
देवसेंदविस जळ आटे। पुढें पृथ्वी ॥ १५ ॥
nānā jalāsī gamdhī suṭe | tetheṁ prthvīcēṁ rūpa pagaṭe |
devaseṁdivasa jala āṭe | puḍheṁ prthvī || 15 ||

15. When there are the ‘many’ smells⁴ that come from the element water then, that *brahman* ‘there’ has manifested as this earth form. And this drying up of the water element is taking place day after day and afterwards there is this earth (this process of objectification is continually taking place. One object appears and this must be forgotten for the next to appear. This we call our waking state or the earth). (Due to this earth element ‘many’ names and forms appear; this is the work of our impure *buddhi*. Still this is not *samsar*. It is afterwards when the *jīva* continually uses these objects and creates its own concepts upon these objects that body consciousness is firmly established)⁵

16. पत्रें पुष्पें फळें येती। नाना जीव खाऊन जाती।
ते जीव मरतां जगती। नेमस्त होये ॥ १६ ॥
patreṁ puṣpeṁ phaleṁ yetī | nānā jīva khāūna jāṭī |
te jīva maratām jagatī | nemasta hoye || 16 ||

16. Then that One appears as these leaves, flowers and fruits of this tree of creation;⁶ and the *jīva* sits upon this and eats its ‘many’ fruits and then goes away again. If that Reality remains as a *jīva* then, it will die in this world and again there will be the birth of a limited form.

17. जतिका कांहीं जाला आकार। ततिक्रयास पृथ्वीचा आधार।

⁴Once when a disciple was with *ranjit maharaj* and they passed by a foul smell, the disciple put his hand to his nose. *maharaj* said, has something happened. ‘That bad smell *maharaj*’ *maharaj* replied, I do not smell a bad smell, everything is *paramatma*.

⁵*siddharameshwar maharaj*- By the mere experience of the sense objects, one does not become a *jīva*, but due to the attachment to and by the contemplation of the sense objects one becomes a *jīva*.

⁶ Created bodies (leaves) experience through the senses (flowers) and suffer pains and pleasures (fruit).



होती जाती प्राणीमात्र। सेवट पृथ्वी॥ १७॥

jitukā kām̐hīm jālā ākāra | titukyāsa pṛthvīcā ādhāra |
hotī jātī prāṇīmātra | sevaṭa pṛthvī || 17 ||

17. However much of this ‘thing’ takes a gross shape, that much has the support of this earth (from a part of this one moving ‘thing’ comes the ‘many’ individual forms and things due to a gross *buddhi*). Then that One comes and goes in the *prana* and in the end, there is this earth.⁷

18. हें कर्ती म्हणौन सांगावें। वविकें अवघेच जाणावें।

खांजणीभाजणीचें समजावें। मूळ तैसे॥ १८॥

heṁ kiṭī mhaṇauna sām̐gāver̐ | vivekeṁ avagheci jāṇāver̐ |
khām̐jaṇībhaṇāṇiceṁ samajāver̐ | mūḷa taise || 18 ||

18. The ‘many’ therefore should return to that thoughtless *swarup* (I do not exist). Every thing should be known by *vivek*, and in this way, the formation of this gross creation and its destruction will be understood. (Note: ahead is the dissolution by *vivek*)

19. आप आळोन पृथ्वी जाली। पुनहां आपीच वरिली।

अग्नियोगें भस्म जाली। म्हणोनियां॥ १९॥

āpa āḷona pṛthvī jālī | punhām̐ āpīm̐ca virālī |
agniyoḡeṁ bhasma jālī | mhaṇoniyām̐ || 19 ||

19. When the great waters are dried with the help of the shining sun (ie. fire of knowing) then, this earth element appears and forms are created. And when this is merged again into these waters then, the reverse process begins (returning to the formless).

20. आप जालें तेजापासुनी। पुढें तेजें घेतलें सोखुनी।

तें तेज जालें वायोचेनी। पुढें वायो झडपी॥ २०॥

āpa jāleṁ tejāpāsunī | puḍheṁ tejeṁ ghetaleṁ sokhunī |
teṁ teja jāleṁ vāyocenī | puḍheṁ vāyo jhaḍapī || 20 ||

20. The water had appeared from within the fire element and ahead this gets dried up by that great fire. Reality has become this great fire on account of the wind element and afterwards this wind extinguishes that fire. (When the fire element becomes cold, the water element is formed and when the fire is hot, it rises up to become the wind element. Each of the five elements have these two properties, they can either go down and become hard or more objective or they can rise up and become soft and less objective)

⁷ *siddharameswar maharaj*- As long as thought is there the visible world is there. No thought – no world. Therefore the mother and father of the world or Lord *brahma* the creator of the world, is a thought or intellect/*buddhi*. When there is the establishment of a thought then the Self gets called *buddhi*. And when a doubt of that thought appears then the Self gets called mind. The *buddhi* and the mind are really of one nature but it is the *buddhi* that decides that the One Self is a particular thing and as soon as this is determined, the *buddhi* stops. This means that the understanding has become gross or objective. Once the mind has determined or decided that the Self is a particular thing then the mind, known as *buddhi*, does not think any further. Once the mind has become objective and does not think further or move on from within this state that the *buddhi* has decided upon, then even in hundreds of births, that Supreme Self remains firmly fixed as something. Nothing is there but still if the *buddhi* decides it is something then it actually will be there, even though it is not.



21. वायो गगनीं नरिमाण जाला। पुढें गगनींच वरिला।
ऐसें खांजणीभाजणीला। बरें पाहा ॥ २१ ॥

*vāyo gaganīm nirmāṇa jāla | puḍheriṁ gaganīmca virālā |
aiseṁ khāṇṇībhājaṇīlā | bareṁ pāhā || 21 ||*

21. And this wind had been created in the sky and so afterwards it disappears in the sky only. Like this is creation and destruction; therefore understand the best (thoughtlessness).

22. जें जें जेथें नरिमाण होतें। तें तें तेथें लया जातें।
येणें रतिं पंचभूतें। नाश पावती ॥ २२ ॥

*jeṁ jeṁ jetheriṁ nirmāṇa hoteṁ | teṁ teṁ tetheriṁ layā jāteṁ |
yeṇeṁ ritīm paṁcabhūteṁ | nāśa pāvati || 22 ||*

22. For whenever *mula maya* is created 'here' then, that Reality 'there' is disappears. But if there is thoughtlessness then, these five great elements are annihilated.

23. भूत महणजि नरिमाण जालें। पुनहां मागुतें नमिलें।
पुढें शाश्वत उरलें। परब्रह्म तें ॥ २३ ॥

*bhūta mhaṇije nirmāṇa jāleṁ | punhām māguteṁ nimāleṁ |
puḍheriṁ śāśvata uraleṁ | parabrahma teṁ || 23 ||*

23. A great element means 'that which has been created'; therefore it is sure to be destroyed afterwards. Still that eternal remains and that is *parabrahman*.

24. तें परब्रह्म जों कळेना। तो जनममृत्यु चुकेना।
चत्वार खाणी जीव ना। होणें घडे ॥ २४ ॥

*teṁ parabrahma joṁ kaḷenā | to janmamṛtyu cukenā |
catvāra khāṇī jīva nā | hoṇeṁ ghaḍe || 24 ||*

24. When that *purush* does not understand *parabrahman* (ie. when He identifies with His *prakṛti*), then he cannot escape birth and death. Then as one of the 'many' *jīva*, he will take birth in one of the four streams of birth.

25. जडाचें मूळ तें चंचळ। चंचळाचें मूळ तें नशिचळ।
नशिचळासी नाही मूळ। बरें पाहा ॥ २५ ॥

*jaḍāceṁ mūḷa teṁ caṁcala | caṁcalāceṁ mūḷa teṁ niścala |
niścalāśī nāhī mūḷa | bareṁ pāhā || 25 ||*

25. The root of the inert is the moving and the root of the moving is the still. The still has no root. Therefore understand thoughtlessness.

26. पूरवपक्ष महणजि जालें। सिद्धांत महणजि नमिलें।
पक्षातीत जें संचलें। परब्रह्म तें ॥ २६ ॥

*pūrvapakṣa mhaṇije jāleṁ | siddhānta mhaṇije nimāleṁ |
pakṣātīta jeṁ saṁcaleṁ | parabrahma teṁ || 26 ||*

26. The primary hypothesis is, 'It has appeared' and the Great Truth/*siddhant* is, 'It is not there'. Beyond this side where *mula maya* is amassed ('It has appeared'), there is that *parabrahman*.



27. हें प्रचितीने जाणावें। वचिरें खुणेंसी बाणावें।
वचिरेंवणि सणावें। तेंच मूरखपणें ॥ २७ ॥
heṁ pracitīnem jāṇāverṁ | vicāreṁ khuṇeṁsī bāṇāverṁ |
vicāreṁvṇiṇa sṇāverṁ | teṁci mūrkhapaṇeṁ || 27 ||

27. That thoughtless *swarup* should be known by means of this 'I am' experience and then by means of thoughtlessness, the *nirgun* understanding should be fully accepted. But without thoughtlessness, there are pains and exhaustion and that Reality appears like a fool.

28. ज्ञानी भडिने दडपला। नशिचळ परब्रह्म कैचें त्याला।
उगाच करति गलबला। मायेंमधें ॥ २८ ॥
jñānī bhiḍene daḍapalā | niścaḷa parabrahma kaircēṁ tyālā |
uḡāca karito galbalā | māyeṁmadherṁ || 28 ||

28. If being in knowledge you are oppressed by regard or fear (ie. being a *jiva*) then, how can you be that still *parabrahman*? For then that still and silent Self makes a lot of noise in *maya*.

29. माया नशिष नासली। पुढें स्थिति कैसी उरली।
वचिक्षणें वविरली। पाहजि स्वयें ॥ २९ ॥
māyā niśeṣa nāsali | puḍhēṁ sthiti kaisī uralī |
vicakṣaṇeṁ vivarilī | pāhije svayeṁ || 29 ||

29. But after when there is the complete dissolution of *maya*, what state can remain? Therefore that natural *swarup* should be investigated through wise discernment.

30. नशिष मायेचें नरिशन। होतां आत्मनविदन।
वाच्यांश नाही वज्जान। कैसे जाणावें ॥ ३० ॥
niśeṣa māyecerṁ nirśana | hotāṁ ātmanivedana |
vācyāṁśa nāhīṁ vijñāna | kaiseṁ jāṇāverṁ || 30 ||

30. When *maya* gets completely dissolved then, that is the 'surrender to the *atma*'. However if there is no 'word' meaning (ie. *sagun* hypothesis) then, how can *vignyan* be understood? (ie. there is the great statement, You are That. First understand who you are. You are knowledge. This is the 'word' meaning of this statement. And only when this knowledge goes off, can the implied meaning of this statement be understood)

31. लोकांचे बोलीं जो लागला। तो अनुमानेंच बुडाला।
याकारणें प्रतययाला। पाहिलेंच पाहावें ॥ ३१ ॥
lokāṁce bolīm jo lāgalā | to anumāṇeṁca buḍālā |
yākāraṇeṁ pratyayālā | pāhileṁca pāhāverṁ || 31 ||

31. If that *purush* gets affected by the talk of this world then, He will drown in doubts and conjectures. Therefore understand that, only by means of this 'speech', can that *nirgun* be understood (ie. the 'speech' is the dissolution of the gross, the earth, the water and the fire elements. And when the *nirgun* is understood then, neither wind nor space remain).

इत श्रीदासबोधे गुफुशषियसंवादे



शाश्वतब्रह्मनरूपणनाम समास चौथा ॥ ४ ॥ १५.४

iti śrīdāśabodhe guḥḥśiṣyasamvāde

śāśvatabrahmanirūpaṇanāma samāsa cauthā || 4 || 15.4

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 15 named „Eternal Brahman“ is concluded.

15.5 The Attention of the Moving

समास पांचवा : चंचळ लक्षण

samāsa pāñcavā : cañcala lakṣaṇa

|| Śrī Rām ||

1. दोघां ऐसीं तीन चालती। अगुणी अष्टधा प्रकृती।

अधोर्ध सांडून वरतती। इंद्रफणी ऐसीं ॥ १ ॥

doghām aisīm tina cālatī | aguṇī aṣṭadhā prakṛtī |

adhordha sāmḍūna vartatī | iṇdraphaṇī aisīm || 1 ||

1. That One has become two (*purush/prakṛti*) and then It functions as three (ie. *gunas*). Within that unmanifest *nirgun* (*purush*) there is this eight-fold *prakṛti* (*pure sattwa guna*). By looking downwards/outwards this *prakṛti* is let slip and then that One becomes manifest, just like a rainbow in the sky.

2. पणतोंडें भक्षति पणजा। मूल बापास मारी वोजा।

चुकार्या गेला राजा। चौघां जणांचा ॥ २ ॥

paṇatomḍeṇ bhakṣito paṇajā | mūla bāpāsa mārī vojā |

cukāryā gelā rājā | caughām jaṇāñcā || 2 ||

2. The great grandfather, consumes His great-grandson (ie. *pure knowledge destroys ignorance*). But this son easily defeats his father (but if these *gunas* remain then, *ignorance/sleep easily takes over and destroys the waking state*) and then that King of these four has been completely forgotten. (King – *parabrahman*, G. Grand father – *mula purush*, Grandfather – *pure sattwa/prakṛti*, father – *raja*, son – *tamo*)

3. देव देवाळयामधें लपाला। देऊळ पूजितां पावे त्याला।

सृष्टमिधें ज्याला त्याला। ऐसेंचि आहे ॥ ३ ॥

deva devālayāmadheṇ lapālā | deūla pūjitām pāve tyālā |

sṛṣṭimadheṇ jyālā tyālā | aiseñci āhe || 3 ||

3. God is hidden within His temple and even if you worship this temple of ‘I am’ still, this worship reaches that *purush* (for within the ‘I am’ body that God/*purush* is hidden). But in this gross creation, that *purush* becomes just like the gross only (then both are forgotten/defeated and there is the manifestation of the *gunas* and this waking state of *rajo guna*).

4. दोनी नामें येकास पडलीं। लोकीं नेमस्त कल्पलीं।

वविकें प्रत्ययें पाहलीं। तों येकचि नाम ॥ ४ ॥

donī nāmeṇ yekāsa paḍilīm | lokīm nemasta kalpilīm |

vivekeṇ pratyayeṇ pāhilīm | toṇ yekaci nāma || 4 ||

4. That One within this two has come down due to this ‘I am’ and then in this world that clear and steady One started imagining (ie. *forgetting He was the witnessing purush*, He becomes the witnessed and due to latent desires and ignorance, he becomes a gross mind and body). But through *vivek*, that One who has become like a gutter attains Its *nirgun swarup* (that pure water had become like filthy gutter water due to imagination).



5. नाहीं पुरुष ना वनति। लोकीं कल्पलिं तत्त्वता।
 त्याचा बरा शोध घेतां। कांहींच नाहीं ॥ ५ ॥
nāhīm puruṣa nā vanitā | lokīm kalpilem tattvatā |
tyācā barā śodha ghetām | kāmhīmca nāhīm || 5 ||

5. If there is no *puruṣa* and *prakṛti* then, there can be no woman and no man. These women and men of this world have been completely imagined by your *buddhi*. But if you search for and accept the wisdom of that *paramatma* then, even this ‘thing’/*prakṛti* will not remain.

6. स्त्री नदी पुरुष खळाळ। ऐसें बोलती सकळ।
 वचिर पाहातां नविळ। देह नाहीं ॥ ६ ॥
strī nadī puruṣa khalāḷa | aiseṁ bolatī sakāḷa |
vicāra pāhātām nivaḷa | deha nāhīm || 6 ||

6. In *marathi* the word for river is feminine and the word for brook is masculine. But both words come from this ‘speech’ of ‘I am’ and it is only due to imagination that different names are used for what is after all, only water. In the same way, if one clearly understands thoughtlessness then, there are no bodies (ie. no naming and forming and therefore no man or woman, and no subtle body, no causal body and no supra-causal body also).

7. आपण आपणास कळेना। पाहों जातां आकळेना।
 काशास कांहींच मळिना। उदंडपणें ॥ ७ ॥
āpaṇa āpaṇāsa kaḷenā | pāhōṁ jātām ākaḷenā |
kāśāsa kāmhīmca mḷenā | udamḍapaṇeṁ || 7 ||

7. But you do not understand yourself and even if you try to see yourself still you cannot grasp this (if you remain and try to see yourself then something other will be known ie. this reflection ‘I am’). You may ask, “Why is it that this ‘thing’ cannot meet that vast-ness of *paramatma*?”

8. येकलाच उदंड जाला। उदंडच येकला पडलि।
 आपणासी आपला। गल्बला सोसवेना ॥ ८ ॥
yekalāci udamḍa jāḷa | udamḍaci yekalā paḍilī |
āpaṇāsī āpalā | galbalā sosavenā || 8 ||

8. That is because, when that One vast *paramatma* appears then, that vast *paramatma* ceases to be alone. Then It sees Itself but, It cannot bear such confusion (ie. this is the original doubt; even if you think that you know yourself, still you are knowing another; *maharaj*- can you kiss yourself?).

9. येक असोन फुटी पडलि। फुटी असोन स्थिति येकली।
 वचितिर कळा पैसावली। प्राणीमात्रीं ॥ ९ ॥
yeka asona phuṭī paḍilī | phuṭī asona sthiti yekalī |
vicitra kalā paisāvalī | prāṇīmātrīm || 9 ||

9. Though being One, It appears separate and though being divided, still there is that One solitary state. And due to this confusion, this wondrous ‘art’ of knowing further expanded within the *prana* (once the original doubt of ‘I am’ appeared then, more



doubt was sure to arise; first into the great elements and then the gross elements and the mundane existence. All this happens so quickly when you awake that it cannot be seen. But through *vivek* one can understand this process and destroy your confusion).

10. वल्लमिधें जल संचरे। कोरडेपणें हें वावरे।

वोलेवांचून न थरि। कांहीं केल्यां ॥ १० ॥

vallimadheri jala samcare | koraḍepaṇeṁ heṁ vāvare |
volevāṁcūna na thire | kāñhīṁ kelyāṁ || 10 ||

10. When this pure water that permeates throughout this *creeper of *maya* dries up then, that thoughtless Self appears gross and is kept busy doing many things in this world. But without these waters of objectification, this created ‘thing’ does not become some object standing tall (ie. without that pure water or Self there cannot this ‘thing’ and without this ‘thing’ there cannot be the elements and this water element and ‘soft’ objectivity and individuality can never appear. Therefore first understand this ‘thing’ by forgetting everything). *(*mula maya* is the root of this creation and she is pervaded by that pure knowledge. But when the vine ie. this creation, grows out of this root then, this pure water appears as the water element and then this dries up to become the earth element. If this process is reversed then, this ‘thing’ or root will become that pure water of the Self once more)

11. झाडांमधें केलीं आळीं। झाडें धांवती नराळीं।

कतियेक झाडें अंतराळीं। उडोन जाती ॥ ११ ॥

jhāḍāṁmadheri kelīṁ āḷīṁ | jhāḍeṁ dhāṁvatī nirāḷīṁ |
kityeka jhāḍeṁ amtarāḷīṁ | uḍona jāṭī || 11 ||

11. Because of this objectification there are those possessed of this evil spirit called the ego (*zada* means an evil spirit and also it means a tree⁸) and in those there are many longings. Due to being possessed by this ego, that One runs around recklessly within this space (understand it is all zero only and then within zero, these ‘many’ things will not exist. That One therefore should stop imagining). But due to being possessed of this ego, that One within the ‘many’, within this space, disappears and cannot be found. (*maharaj*- nothing is there he says, but the bloody fool forgot that, he was there)

12. भूमीपासून वेगळीं जालीं। परी तें नाहीत वाळलीं।

नराळीच बळावलीं। जेथतेथें ॥ १२ ॥

bhūmīpāsūna vegalīṁ jālīṁ | parī teṁ nāhīnta vāḷalīṁ |
nirāḷīmca baḷāvalīṁ | jethatethem || 12 ||

12. On account of this earth, that One has appeared as a separate identity possessed of this ego (ie. separateness is imagined. But could body consciousness survive without this earth element/gross objectivity and could there be this earth without the other elements?). Still that Reality can truly never dry up and within this space, That is completely full, ‘here’ and ‘there’.

13. देवाकरितां चालती झाडें। देव नसतां होती लाकडें।

नीटच आहे कुवाडें। सर्वथा नव्हे ॥ १३ ॥

devākaritāṁ cālātī jhāḍeṁ | deva nastāṁ hotī lākaḍeṁ |

⁸ *siddharameshwar maharaj*- this body is an imagining, walking, talking tree.



nīṭaci āhe kuvāḍerī | sarvathā navhe || 13 ||

13. On account of this God, that one possessed of an ego moves. If this God is not understood then, there is only this body of flesh and blood. And if this *atma*/God is understood then, common gossip will not remain (ie. conjecture and imagination would simply dry up. Then such questions as, “Who am I, who is God, who is the doer?” etc. would not arise).

14. झाडापासून झाडें होती। तेह अंतरीक्ष जाती।
मुळानें भेदली जगती। कदापि नाही॥ १४॥
jhāḍāpāsūna jhāḍerī hotī | tehi antarikṣa jāṭī |
mulānerī bhedilī jagatī | kadāpi nāhīm || 14 ||

14. When there is this one possessed of an ego created from another possessed of an ego, then that Reality disappears within this space and cannot be found. But at that root (ie. *mula maya/purush*) within this gross world, these divisions and separations are never created (therefore understand that root, for such objectification does not arise ‘here’).

15. झाडास झाडें खातपाणी। घालून पाळलिं परतदिनीं।
बोलकीं झाडें शब्दमथनीं। वचार घेती॥ १५॥
jhāḍāsa jhāḍerī khātapāṇī | ghālūna pālilīm pratidinīm |
bolakīm jhāḍerī śabdamaṭhanīm | vicāra ghetī || 15 ||

15. Those possessed of an ego feed and water the others possessed of an ego and provide support and protect them everyday. But also those possessed of an ego can learn to ‘speak’, churn this ‘word’ ‘I am’ and finally accept that thoughtless understanding.

16. होणार तितुकें आधींच जालें। मग कल्पकल्पून बोललिं।
जाणतयासी समजलें। सकळ कांहीं॥ १६॥
hoṇāra titukerī ādhīmca jālerī | maga kalpakalpūna bolilēm |
jāṇatayāsī samajalēm | sakāḷa kāmhīm || 16 ||

16. When that which was going to happen is known at the root then, all imagination becomes this ‘speech’ (ie. ‘Let whatever is going to be, let that be; why should I interfere’; this moment and the following moments are on account of your past actions/*karma*. You need not ‘stick you dirty nose’ in, for then you will continue to live as a body and create more *karma*. Therefore let this *sagun* understanding come). Then to that Knower has come the understanding of this ‘all thing’ (this is the ‘now’ and the always new)

17. समजलें तरी उमजेना। उमजलें तरी समजेना।
प्रत्ययेवणि अनुमानेना। सकळ कांहीं॥ १७॥
samajalēm tarī umajenā | umajalēm tarī samajenā |
pratyayeriṇa anumānenā | sakāḷa kāmhīm || 17 ||

17. If this ‘all’ is understood then, that *nirgun* is not understood; and if that *nirgun* is understood then, this ‘all’ is not understood. And if that *nirgun* is not and there is no conjecture either then, there is this ‘all thing’.



18. सर्वत्रांचा वडलि कोण। हेच पाहावी वोळखण।
भेटे आपणास आपण। जगदांतरे ॥ १८ ॥

sarvatrām̐cā vaḍila koṇa | heci pāhāvī voḷakhana |
bheṭe āpaṇāsa āpaṇa | jagadāntareṁ || 18 ||

18. Who is elder to this ‘all’? That thoughtless *paramatma* should be understood and recognised. For with this inner space (ie. ‘all’) of the world, you can meet your own Self.

19. अंतरनषिठांची उंच कोटी। बाहेरमुद्र्याची संगती खोटी।
मूर्ख काये समजेल गोष्टी। शाहाणे जाणती ॥ १९ ॥

am̐taraniṣṭhāṁcī uñca koṭī | bāheramudryācī saṁgatī khoṭī |
mūrkhā kāye samajela goṣṭī | śāhāṇe jāṇatī || 19 ||

19. When there is the inner steadfastness of this pure *sattwa* then, that *paramatma* is understood and your company with this external appearance does not remain. But how will the foolish understand this matter which the One knows through wisdom?

20. अंतरे राखतां राजी। भलतयास भलताच नवाजी।
अंतरे न राखतां भाजी। मळिणार नाही ॥ २० ॥

am̐tareṁ rākhatāṁ rājī | bhalatyāsa bhalatāca navājī |
am̐tareṁ na rākhatāṁ bhājī | mḷaṇāra nāhīṁ || 20 ||

20. When one is protected by this inner space then, this ‘I am’ respects this ‘I am’. When one is not protected by this inner space then, one may not even get enough to eat. (*maharaj- don’t ask for anything and the world is sure to give you; the Self takes care of the Self*)

21. ऐसें वर्तते परत्यक्ष। अलक्षीं लावावे लक्ष।
दक्षास भेटतां दक्ष। समाधान होते ॥ २१ ॥

aīseṁ vartateṁ pratyakṣa | alakṣīṁ lāvāveṁ lakṣa |
dakṣāsa bheṭatāṁ dakṣa | samādhāna hotēṁ || 21 ||

21. Such is the functioning of sensory perception (but when “I want this and that” then, you cannot get; *maharaj- the eyes are desire*). One’s concentration should be within that which cannot be concentrated on. Then the clever and capable will meet the clever and capable and there will be complete contentment (*then you meet your own Self*).

22. मनास मळितां मन। पाहोन येती नरिजन।
चंचळचक्र उलंघून। पैलाड जाती ॥ २२ ॥

manāsa mḷatāṁ mana | pāhona yetī niraṁjana |
cam̐calaḥakra ulam̐ghūna | pailāḍa jāṭī || 22 ||

22. When your mind meets His mind then, there is understanding and pure knowledge comes. For then this moving whirl of creation is passed over and you go to that other shore.

23. येकदा जाऊन पाहोन आले। मग तें सन्नधि देखिलें।
चरमचक्षी लक्षिलें। न वचे कदा ॥ २३ ॥

yekadā jāūna pāhona āle | maga teṁ sannidha dekhileṁ |



carmacakṣī lakṣileṁ | na vace kadā || 23 ||

23. Once you have gone there and understood then, that Reality is perceived nearby. But you can never concentrate on That by these eyes.

24. नाना शरीरीं चंचळ। अखंड करी चळवळ।
परब्रह्म ते नशिचळ। सर्वां ठाई ॥ २४ ॥
nānā śarīrīṁ cañcala | akhaṇḍa karī caḷavaḷa |
parabrahma teṁ niścala | sarvām ṭhāīṁ || 24 ||

24. When these ‘many’ bodies disappear within this moving ‘all’ body then, that unbroken *swarup* is the moving doer (ie. *antar-atma* or *purush*) and that still *parabrahman* is this place of the ‘all’ (ie. *prakṛti*).

25. चंचळ धावे येकीकडे। वोस पडे दुसरेकडे।
चंचळ पुरे सर्वांकडे। हें तो घडेना ॥ २५ ॥
cañcala dhāve yekīkaḍe | vosa paḍe dusarekaḍe |
cañcala pure sarvāṅkaḍe | heṁ to ghaḍenā || 25 ||

25. But when this ‘moving’ body runs towards that One, then this other side becomes void (ie. then knowledge becomes *vignyan* and though one uses this knowledge still it is no longer taken as true. It is just like a dream). But if this moving is satisfied to stay in the company of this moving then, that thoughtless *paramatma* cannot be accomplished.

26. चंचळ चंचळास पुरेना। आवघें चंचळ ववरेना।
नशिचळ अपार अनुमाना। कैसें येतें ॥ २६ ॥
cañcala cañcalaśa purenā | āvagheṁ cañcala vivarenā |
niścala apāra anumānā | kaiseṁ yeteṁ || 26 ||

26. The moving cannot make the moving complete and this moving has been created from the ‘many’ things and so it cannot be made that *nirgun* (from the false ‘many’ has come this false ‘all’ ie. the false mind has just become more pervasive. But that still *parabrahman* has nothing to do with all this. He is no-mind and He has never left Himself. To go ‘there’, you have to die). How can conjecture ever come to that still and limitless Self? (Even this ‘all’ is conjecture)

27. गगनीं चालली हवावी। कैसी पावेल पार पदवी।
जातां मधेंच विझावी। हा स्वभावच तिचा ॥ २७ ॥
gaganīm cālilī havāvī | kaisī pāvela pāra padavī |
jātāṁ madheṁci vijhāvī | hā svabhāvaci ticā || 27 ||

27. The breeze flows through the sky but how will it reach the outermost limit of that sky? It will set off but it will fade out in the middle. Like this is thoughtlessness when it becomes this ‘all’.

28. मनोधर्म येकदेशी। कैसा आकळलि वस्तुसी।
नरिगुण सांडून अपेसी। सर्व ब्रह्म म्हणे ॥ २८ ॥
manodharma yekadeśī | kaisā ākaḷila vastusī |
nirguṇa sāmḍūna apesī | sarva brahma mhaṇe || 28 ||



28. The nature of the mind is limited, how will it know that Self? It leaves aside that *nirgun* and says, “This ‘all’ is *brahman*” (ie. the mind takes the ‘all’ or ‘I am’ as the Truth. It takes itself as true).

29. नाही सारासार वचिर। तेथें अवघा अंधकार।

खरें सांडून खोटें पोर। नेणतें घेतें॥ २९॥

nāhīm sārāsāra vicāra | tethēm avaghā aṇdhakāra |

khareṁ sāṇḍūna khoṭēm pora | neṇateṁ ghetēm || 29 ||

29. Where there is not the thoughtlessness of that essence then ‘there’, everything is darkness. Then the Truth is set aside and the false is accepted by the ignorant child (ie. he takes a stone and says it is a house or car etc.; then everything is imagined).

30. ब्रह्मांडाचें माहाकारण। तेथून हें पंचीकरण।

माहावाक्याचें वविरण। वेगळें असे॥ ३०॥

brahmāṇḍācēm mākāraṇa | tethūna hēm paṇcīkarṇa |

māhāvākyačēm vavarṇa | vegaleṁ ase || 30 ||

30. Like this is the *maha-karana*/supra-causal of this *brahmāṇḍa*/universal body also (ie. it is also the imagination of the ignorant). From ‘there’, that thoughtless Self has become this spread of the five elements (first there is the space and wind of *maha-karana*, then fire etc.). But the investigation of this great statement, ‘You are That’ is quite different from this understanding of the elemental (this ‘all’ or *maha-karana* is the ‘word’ meaning of ‘You are That’. Even it is elemental, for then the great elements wind and space still remain. To understand the implied meaning of this statement means to leave the mind and this is quite something else).

31. महत्तत्त्व महद्भूत। तोच जाणावा भगवंत।

उपासना हे समाप्त। येथून जाली॥ ३१॥

mahattattva mahadbhūta | toci jāṇāvā bhagavanṭa |

upāsana he samāpta | yethūna jāli || 31 ||

31. When there is that great element space then, that *paramatma* gets known as God (ie. *antar-atma*). And when there is this worship ‘here’ (ie. space/wind) then, thoughtlessness comes to an end.

32. कर्म उपासना आण ज्ञान। त्रिकांड वेद हें प्रमाण।

ज्ञानाचें होतें वज्ञान। परब्रह्मी॥ ३२॥

karma upāsana āṇi jñāna | trikāṇḍa veda hēm pramāṇa |

jñānācēm hoteṁ vijñāna | parabrahmī || 32 ||

32. There are these three ways of this ‘I am He’; *karma*/action (ie. He does everything), *upasana*/worship* and *gnyan*/knowledge and there is that thoughtless Truth. When these three are performed then, in that *parabrahman*, knowledge becomes *vignyan* (only if knowledge is understood and then firmly maintained, does knowledge itself go off and then, what remains is that thoughtless Reality). *(To place the mind that was on the objects, beside God)

इति श्रीदासबोधे गुरुशषियसंवादे

चंचलक्षणरूपणनाम समास पांचवा॥ ५॥ १५.५



*iti śrīdāsabodhe guruśiṣyasamvāde
cañcalalakṣaṇanirūpaṇanāma samāsa pāñcavā || 5 || 15.5*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 15 named „The Attention of the Moving“ is concluded.

15.6 Investigation by the Wise

समास सहावा : चातुर्य वविरण
samāsa sahāvā : cāturya vīvaraṇa

|| Śrī Rām ||

1. पीतापासून कृष्ण जालें। भूमंडळीं वसितारलें।
तेणेंवणि उमजलें। हें तों घडेना ॥ १ ॥

*pītāpāsūna kṛṣṇa jāleṁ | bhūmaṇḍalīm vistāraleṁ |
teṇemvōṇa umajaleṁ | heṁ toṇ ghaḍenā || 1 ||*

1. From the flame/light has come the *ink/dark and then in this world there is the expansion of the ‘many’ objects. If thoughtlessness is not understood then, that *para-matma* will not be accomplished. *(From the soot of the flame, ink was made. This is a metaphor for knowledge and ignorance. Where there is a flame/knowledge, soot/ignorance will be produced. From just a point of knowledge, one ‘writes’ this story of God/‘I am’). But when this knowledge is forgotten ie. ignorance, then this knowledge/ignorance expands and becomes objective and the long and winding tale of a gross world gets written (“I am so and so”). (Therefore we should learn to ‘write’ well; see 19.1)

2. आहे तरी स्वल्प लक्षण। सर्वत्रांची सांठवण।
अद्धम आणी उत्तम गुण। तेथेंच असती ॥ २ ॥

*āhe tarī svalpa lakṣaṇa | sarvatrāṁcī sāmṭhavaṇa |
addhama āṇī uttama guṇa | tethemci asatī || 2 ||*

2. This knowledge is there but this *attention is very small. It is just a single point and it is this place of the ‘all’. Then (on account of ignorance ie. causal body) there comes these inferior *gunas*; but that best *guna* and that *brahman* ‘there’ still remain (therefore throw off the these three *gunas* that bring objectification. What remains is that pure *sattwa guna*; it simply wants to know. And when this desire to know or to be is no longer required then, what naturally remains is the Truth). *(*maharaj*—‘in a point of knowledge, everything is there....we have to say it is a point but nothing is there....what is the volume of knowledge? You cannot say. If you make it big, it becomes big. If you make it small it becomes small. But this knowledge has not changed’: This point of knowledge is like this. If you leave your room and walk outside and look at the night sky, then this space appears vast. But it is all just a product of this knowing. Knowing has not changed, for it has no volume. When we leave the thoughts of big and small, this and that then, nothing is felt)

3. महीसुत सरसावलि। सरसाऊन द्वधि केला।
उभयेता मळोन चाललि। कार्येभाग ॥ ३ ॥

*mahīsuta sarasāvilā | sarasāūna dvidhā kelā |
ubhayetā mṛṇa cālilā | kāryebhāga || 3 ||*

3. This knowledge (ie. the pure *sattwa guna* of this one moving ‘all’) makes the gross body (lit. the son of earth/dust) to move. But on account of this *movement of knowledge, two things appear; knowing and not-knowing. And these two mix together to form *rago guna* and then, there are the affairs of the world. *(Only if there is a



movement, can there be knowing and where there is knowing then, not-knowing must be there. For something has to be forgotten, if something else is to be known)

4. सवेतास्वेतास गांठी पडतां। मधें कृष्ण मशिरति होतां।

इहलकिसार्थकता। होत आहे ॥ ४ ॥

svetāsvetāsa gāṁṭhīm paḍatām | madhem kṛṣṇa miśrita hotām |
ihalikāsārthakatā | hota āhe || 4 ||

4. This mix of white/knowledge and non-white/ignorance has descended into an entanglement of thoughts and within this mix (*rajo guna*) there is the darkness of ignorance/*tamo guna*. Then, due to these three *gunas*, the fulfilments of this worldly life can take place.

5. वविरतां याचा वचिर। मूरख तोच होये चतुर।

सद्यप्रचति साक्षात्कार। परलोकींचा ॥ ५ ॥

vīvaratām yācā vicāra | mūrkhā toci hoye catura |
sadyapracita sākṣātkāra | paralokīncā || 5 ||

5. But when you carefully investigate and find that thoughtlessness, that is the base of this ‘speech’ then, that *paramatma* that had become a fool, becomes wise. Then this ever present experience of this world beyond (ie. *sagun* ‘speech’) becomes *nirgun*.

6. सकळांस जे मान्य। तेंच होतसे सामान्य।

सामान्यास अनन्य। होईजेत नाही ॥ ६ ॥

sakalāṁsa je mānya | teṁci hotase sāmānya |
sāmānyāsa ananya | hoījeta nāhīm || 6 ||

6. When *mula maya* respects this ‘all’ then, that pure knowledge becomes this ‘all’. But then that pure knowledge of no-otherness cannot be found.

7. उत्तम मध्यम कनिष्ठ रेखा। अष्टटीची गुप्त रेखा।

चत्वार अनुभव रारखा। होत नाही ॥ ७ ॥

uttama madhyama kaniṣṭha rekhā | aṣṭṭīcī gupta rekhā |
catvāra anubhava rārikhā | hota nāhīm || 7 ||

7. There are the writings of the best, the mediocre and the inferior lines (ie. the effortless knowing of the pure *sattva* is the best; dropping your thoughts and learning to abide in *sattva* is mediocre and the mix of *sattva*, *raja*, *tama* is inferior) and there is that secret unseen line (ie. thoughtlessness). These four experiences can never be the same. (These ‘lines’ are also making reference to astrology, of a past and a future and destiny etc.)

8. चौदा पिढ्यांचे पवाडे। सांगती ते शाहाणे कीं वेडे।

ऐकत्याने घडे कीं न घडे। ऐसें पाहावे ॥ ८ ॥

caudā piḍyāṁce pavāḍe | sāṁgatī te śāhāṇe kīm veḍe |
aikatyāṇeṁ ghaḍe kīm na ghaḍe | aiseṁ pāhāveṁ || 8 ||

8. When there is the greatness of my past fourteen generations (ie. when there is the pride of “I am somebody and my heritage is so great”) then, how can that one who is mad after the sense objects, understand that wisdom of thoughtlessness? But if one



listens to this ever-present moment then, what has happened or not happened in the past, tell me? Such should be understood. (Listening is this ‘I am’. It means to be in the present. Then there can be no thoughts of my past and my future and my destiny. And without a past and future where can you remain? *maharaj*- the present is also not true)

9. रेखा ततिकी पुसोन जाते। परत्यक्ष परत्यया येते।

डोळेझांकणी करावी तें। कायेनमित्य ॥ ९ ॥

rekhā titukī pusona jāte | pratyakṣa pratyayā yeteṁ |
ḍolejhamkāṇī karāvī teṁ | kāyenimitya || 9 ||

9. When these three lines get wiped away then, your sensory experiences become that thoughtless *nirgun* understanding. If this is the case then, for what reason does that Reality cover its ‘eyes’ of knowledge (why should you remain in the blindness of sensory perception; acquire the eyes of knowledge)?

10. बहुतांचे बोलीं लागलें। तें प्राणी अनुमानीं बुडालें।

मुख्य नशिचये चुकलें। परत्ययाचा ॥ १० ॥

bahutāñce bolīṁ lāgaḷeṁ | teṁ prāṇī anumānīṁ buḍāḷeṁ |
mukhya niścaye cukaleṁ | pratyayācā || 10 ||

10. If that Reality starts to speak ‘I am’ then, all this conjecture within the *prana* will be drowned. But still, this Supreme conviction of that *nirgun* understanding is missing.

11. उदंडाचें उदंड ऐकावें। परी तें परत्ययें पाहावे।

खरेंखोटें नविडावें। अंतर्यामी ॥ ११ ॥

udamḍāceṁ udamḍa aikāveṁ | parī teṁ pratyayeṁ pāhāve |
khareṁkhoṭeṁ nivaḍāveṁ | antaryāmī || 11 ||

11. That vast *paramatma* should first listen to Its own ‘speech’ and then that Reality should be understood by that Reality. In this way, the Truth and the false should be determined within (this ‘speech’ or ‘I am’ may appear to be the Truth but it is also false).

12. कोणासी नवहे म्हणों नये। समजावे अपाये उपाये।

परत्यये घ्यावा बहुत काये। बोलोनियां ॥ १२ ॥

koṇāsī navhe mhaṇōṁ naye | samajāve apāye upāye |
pratyaye ghyāvā bahuta kāye | boloniyāṁ || 12 ||

12. *You should not say to someone, “You are not”. You need only explain to him how harmful these sensory perceptions are and what this remedy of ‘I am’ is. And when that *nirgun* understanding is accepted then, why will this ‘I am’ have to ‘speak’ at all? *(This other is your mind. You need not fight with it. Help him to understand and then he will be your best friend. This ‘I am’ cannot be negated; you can’t deny yourself. But by remaining in this ‘I am’, understanding will come and of its own accord, this ‘I am’ will long not to be)

13. माणुस हेंकाड आणी कच्चे। मान्य करावें तयाचें।

येणेंप्रकारें बहुतांचें। अंतर राखावें ॥ १३ ॥



*māṇusa herikāḍa āṇī kacceriṁ | mānya karāveriṁ tayāceriṁ |
yeṇeṁprakāreṁ bahutāṁceriṁ | aṁtara rākhāveriṁ || 13 ||*

13. Man though stubborn, dull, timid and indecisive should have respect for that Reality. Therefore this inner space of the ‘all’ should be protected.

14. अंतरीं पीळ पेच वळसा। तोच वाढवी बहुवसा।
तरी मग शाहाणा कैसा। नविऊं नेणें ॥ १४ ॥
*aṁtarīm pīla peca vaḷasā | toci vāḍhavī bahuvasā |
tarī maga śāhāṇā kaisā | nivaūṁ neṇeṁ || 14 ||*

14. If in this inner space there is distain, prejudice or arrogance, then that *paramatma* is forced to stay in the ‘many’. For how can there be this wisdom when peace is not known?

15. वेडें करावें शाहाणें। तरीच जणिं श्लाघ्यवाणें।
उगेंच वादांग वाढवणिं। हें मूर्खपण ॥ १५ ॥
*veḍeṁ karāveriṁ śāhāṇeṁ | tarīca jṇeṁ ślāghyavāṇeṁ |
uḡeṁca vādāṁga vāḍhavṇeṁ | heṁ mūrkhapaṇa || 15 ||*

15. The one mad after worldly desires should be made wise; then only will his living be praiseworthy. But if that still and silent Self is forced to gossip then, that thoughtless has become foolish.

16. मळोन जाऊन मेळवावें। पडी घेऊन उलथावें।
कांहींच कळों नेदावें। वविकबळें ॥ १६ ॥
*miḷona jāūna meḷavāveriṁ | paḍī gheūna ulathāveriṁ |
kāṁhīṁca kaḷoṁ nedāveriṁ | vīvekabaḷeṁ || 16 ||*

16. One should meet and merge in thoughtlessness. One should turn within and disappear. By constant determined *vivek* one comes to understand and then, this ‘thing’ should not be allowed to quarrel.

17. दुसऱ्याचे चालणें चालावें। दुसऱ्याचे बोलणीं बोलावें।
दुसऱ्याचे मनोगतें जावें। मळोनियां ॥ १७ ॥
*dusaṛyāce cāḷaṇeṁ cālāveriṁ | dusaṛyāce bolāṇīm bolāveriṁ |
dusaṛyāce manogateṁ jāveriṁ | miḷoniyāṁ || 17 ||*

17. The conduct of the ‘all’ should be maintained; the ‘speech’ of this ‘all’ should be ‘spoken’ and the inner intent of this ‘all’ ([to only know](#)) should be agreed with.

18. जो दुसऱ्याच्या हतिवरी। तो वपिट कहचि न करी।
मानत मानत ववरी। अंतर त्याचें ॥ १८ ॥
*jo dusaṛyācyā hitāvarī | to vipaṭa kahimca na karī |
mānata mānata vīvarī | aṁtara tayāceriṁ || 18 ||*

18. That *purush* is the benefactor of this ‘all’. But if He disagrees with this ‘all’ then, how can He be the doer even ([then the ego says, “I do”](#))? As long as there is respect for this ‘all’ then, this inner space can be investigated by the wise.



19. आधीं अंतर हातीं घ्यावें। मग हलुहलु उकलावें।

नाना उपायें न्यावें। परलोकासी ॥ १९ ॥

ādhiīm aṁtara hātīm ghyāverīm | maga haḷuhalu ukalāverīm |
nānā upāyerīm nyāverīm | paralokāsī || 19 ||

19. This inner space at the source should be fully accepted. Slowly, slowly the ‘many’ thoughts should be disentangled by this remedy and led to this world beyond.

20. हेंकाडास हेंकाड मळाला। तेथें गलुबलाच जाला।

कळहो उठतां च्यातुर्याला। ठाव कैचा ॥ २० ॥

heṁkāḍāsa heṁkāḍa mḷālā | tethem galbalāci jālā |
kaḷaho uṭhatām cyāturyālā | ṭhāva kaimcā || 20 ||

20. But when the stubborn and dull meet the stubborn and dull then, confusion only appears ‘there’; how can there be a place for wisdom when there is quarrelling (then the *purush* has no respect for His *prakṛti*)?

21. उगीच करती बडबड। परी करून दाखवणिं हें अवघड।

परस्थळ साधणें जड। कठणि आहे ॥ २१ ॥

ugīca karitī baḍabaḍa | parī karūna dākhaṇīm heṁ avaghaḍa |
parasthala sādhaṇem jaḍa | kaṭhiṇa āhe || 21 ||

21. It is, in fact, that still and silent Self that is ranting and raving. But if It continues to chatter then, this is not easy to prove. For then this place beyond has become inanimate and hard due to the ‘many’ *sadhanas* (such *sadhana* only maintain body consciousness).

22. धके चपेटे सोसावे। नीच शब्द साहात जावे।

परस्तावोन परावे। आपले होती ॥ २२ ॥

dhake capeṭe sosāve | nīca śabda sāhāta jāve |
prastāvona parāve | āpale hotī || 22 ||

22. The slaps⁹ and *blows should be endured and that continual and constant *para-matma* should tolerate this ‘word’ (ie. let everything come and go but remain indifferent). Then there is repentance and the ‘other’/‘I am’ becomes one’s own. *(*maharaj*-when troubles come then this connection to the body is broken)

23. प्रसंग जाणोन बोलावें। जाणपण कांहींच न घावें।

लीनता धरून जावें। जेथतेथें ॥ २३ ॥

prasamga jāṇoni bolāverīm | jāṇapaṇa kāmhiṁca na ghāverīm |
līnatā dharūna jāverīm | jethatethem || 23 ||

23. When this connection is known then, there will be this ‘speech’. Afterwards even the knowing of this ‘thing’ should not be accepted. Humility¹⁰ should be firmly held, ‘here’ and ‘there’.

24. कुग्रामें अथवा नगरें। पाहावीं घरांचीं घरे।

भक्षामसिं लाहानथोरें। परीक्षून सोडावीं ॥ २४ ॥

⁹‘By the wounds from the Master you enter this space’: afternoon *bhajans*

¹⁰To be constantly absorbed in “I am this”



*kugrāmeriṁ athavā nagareṁ | pāhāvīṁ gharāṁcīṁ ghareṁ |
bhikṣāmiseriṁ lāhānathoreṁ | parīkṣūna soḍāvīṁ || 24 ||*

24. There may be a poor small village or a rich big city (ie. many kinds of body conscious concepts, I am rich/poor etc.) but that One should understand this house of the house (this ‘all’ of the ‘many’). Therefore that great *brahman* in the small *jīva* should, under the guise of requesting alms, make that *nirgun* investigation and be free from any bondage (for the body I beg; be in the body but beyond the body).

25. बहुतीं कांहींतरी सांपडे। वचिक्षण लोकीं मतिरी घडे।
उगेच बैसतां कांहींच न घडे। फरिणें वविरणें ॥ २५ ॥
*bahutīm kāñhīntarī sām̐paḍe | vicakṣaṇa lokīm mitrī ghaḍe |
ugeca baisatām kāñhīm̐ca na ghaḍe | phirṇeṁ vivaraṇeṁ || 25 ||*

25. When this ‘thing’ in the inner space is found, (ie. when knowledge meets itself) then the intelligent in this world have made this world beyond their friend. And when that still and silent is established then, this ‘thing’ even does not appear. But it is only when one turns inside that there can be this *nirgun* investigation.

26. सावधपणें सर्व जाणावें। वर्तमान आधींच घ्यावें।
जाऊं ये तकडे जावें। वविकें सहति ॥ २६ ॥
*sāvadhapaneṁ sarva jāṇāveṁ | vartamāna ādhīm̐ca ghyāveṁ |
jāūṁ ye tikade jāveṁ | vivekeṁ sahita || 26 ||*

26. By remaining forever alert, this ‘all’ should be known and this beingness at the source should be accepted. Then, go to that *nirgun* place and return with *vivek* (ie. then only return to *samsar* and live as a simple person – see 15.2.30.) (*maharaj*- in the beginning the mind should be annihilated and then when you understand, let all thoughts come, for you know I am not the thought.)

27. नाना जनिसपाठांतरें। नविती सकळांचीं अंतरें।
लेहोन देतां परोपकारें। सीमा सांडावी ॥ २७ ॥
*nānā jinasapāṭhāntareṁ | nivatī sakalāṁcīṁ antareṁ |
lehona detām̐ paropakāreṁ | sīmā sām̐ḍāvī || 27 ||*

27. When that inner support of these ‘many’ objects is understood then, this inner space of ‘I am’ is made happy and rests. Afterwards that *atma* should give up His ‘writing’ (see V.1) and all limitations should be left aside.

28. जैसैं जयास पाहजि। तैसैं तयास दीजे।
तरी मग श्रेष्ठचि होइजे। सकळां मान्ये ॥ २८ ॥
*jaiseṁ jayāsa pāhije | taisēṁ tayāsa dīje |
tarī maga śreṣṭhaci hoije | sakalām̐ māñye || 28 ||*

28. Whatever is needed by *mula maya*, that Reality will give you, at that time of understanding (ie. ‘Let whatever has to come, come; I do not wish for anything else’). Then afterwards this ‘all’ should accept that most excellent pure knowledge, I do not exist.

29. भूमंडळीं सकळांस मान्य। तो म्हणों नये सामान्य।



कतियेक लोक अनन्य। तया पुरुषासी ॥ २९ ॥

bhūmaṇḍalīṁ sakalāṁśa mānya | to mhaṇom naye sāmānya |
kityeka loka ananya | tayā puruṣāsī || 29 ||

29. This respect for the ‘all’ within this world of the ‘many’ should not be called pure knowledge. And only when this world of the ‘all’ meets that *purush* in no-otherness, will that One within everyone be that Reality.

30. ऐसीं चातुर्याचीं लक्षणें। चातुर्यें दगिवजिये करणें।

मग तयास काये उणें। जेथतेथें ॥ ३० ॥

aisīṁ cāturyācīṁ lakṣaṇeṁ | cāturyeṁ digvijaye karaṇeṁ |
maga tayāsa kāye uṇeṁ | jethatetheṁ || 30 ||

30. This is the attention of the wise. By wisdom this world is conquered. Then what is required for that *paramatma*, either ‘here’ or ‘there’?

इति श्रीदासबोधे गुरुशषियसंवादे

चातुर्यविवरणनाम समास सहावा ॥ ६ ॥ १५.६

iti śrīdāsabodhe guruśiṣyasamvāde
cāturyavivaraṇanāma samāsa sahāvā || 6 || 15.6

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 15 named „Investigation by the Wise“ is concluded.



15.7 Downward/Outward and Upward/Inward Attention

समास सातवा : अधोर्धनरूपण

samāsa sātavā : adhordhanirūpaṇa

|| Śrī Rām ||

1. नाना विकाराचें मूल। ते हे मूलमायाच केवळ।

अचंचळीं जे चंचळ। सूक्ष्मरूपें ॥ १ ॥

nānā vikārāceṁ mūla | te he mūlamāyāca kevala |

acāṁcalīṁ je caṁcala | sūkṣmarūpeṁ || 1 ||

1. There is that Reality only. But when that thoughtless pure knowledge becomes this *mula maya* then, it is the root of the ‘many’ modifications. This *purush/prakruti* is the moving (ie. original modification) within that still Self.

2. मूलामाया जाणीवेची। मुळींच्या मुळ संकल्पाची।

वोळखी शडगुणेश्वराची। येणेंच न्यावें ॥ २ ॥

mūlamāyā jāṇīvecī | mūlīṁcyā mūla saṁkalpācī |

volakhī śaḍagaṇaiśvarācī | yeṇēcī nyāverī || 2 ||

2. This is *mula maya* and its nature is to know. It is the root of the original desire. ‘Here’, thoughtlessness has become this known of the knowing Lord with the six¹¹ qualities/*purush*.

3. प्रकृतपुरुष शविशक्ती। आर्धनारीनटेश्वर म्हणती।

परी ते आवघी जगज्जोती। मूल त्यासी ॥ ३ ॥

prakṛtipuruṣa śivaśakti | ārdhanārīnaṭeśvara mhaṇatī |

parī te āvaghī jagajjotī | mūla tyāsī || 3 ||

3. They call this *prakruti/purush*, *shiva/shakti*; the half male- half female Lord. But then, this original *‘light of the world’ became the ‘many’ things (ie. then one looked downward). *(This *prakruti* or *shakti* was two qualities that are inseparable; knowledge or the ‘art’ of knowing and existence or the ‘light of the world’)

4. संकल्पाचें जें चळण। तेंच वायोचें लक्षण।

वायो आणी त्रिगुण। आणी पंचभूतें ॥ ४ ॥

saṁkalpāceṁ jēṁ caḷaṇa | teṁci vāyocēṁ lakṣaṇa |

vāyo āṇī triguṇa | āṇī pañcabhūteṁ || 4 ||

4. When there is this movement of that original wish then, Reality appears like this wind (within this wind there is knowledge and existence and the unmanifest three *gunas* and five elements and that *swarup*). Then this wind brings the three *gunas* and they bring the five elements (and existence expands outwards).

5. पाहातां कोणीयेक वेळ। त्याच्या मुळ्या असती खोल।

पतरें पुष्पें फळें केवळ। मुळाचपासी ॥ ५ ॥

¹¹That Lord or *purush* or Knower always is accompanied by His consort/*prakruti* or known and she is the six qualities of knowledge, omnipresence, power, force, life and brilliance.



*pāhātām koṇīyeka vela | tyācyā mulyā asatī khola |
patrem puṣperī phaleṁ kevala | mulācapāsī || 5 ||*

5. And when you understand (ie. look inwards/upwards), then there is that One who is within everyone (ie. *purush*) and this creeper of *mula maya*. This root of *purush/prakruti* runs very deep and within this root there are the leaves, the flowers and the fruits and that pure knowledge also. (When *mula maya* looks downwards from this root, there comes these ‘many’ leaves/bodies or body consciousness, with their flowers/experiences through the sense organs and their fruits/pleasures and pains. But if she looks upwards then, that pure knowledge is attained)

6. याहवैगळे नाना रंग। आकार विकार तरंग।
नाना सवाद अंतरंग। मुळामध्ये ॥ ६ ॥

*yāhivēgale nānā raṅga | ākāra vikāra taraṅga |
nānā svāda aṁtaraṅga | mulāmadhyeṁ || 6 ||*

6. Separate from this ‘speech’ of *mula maya* are these ‘many’ appearances and colours. These shapes are modifications, just like bubbles and these and the ‘many’ tastes and flavours are all within this root (ie. everything is contained within the root. Within this wind at the root there is infinite potential; just look at this creation. This root is the unmanifest creation and this means, everything is there in this ‘all’ form but there is no perception of anything through your individual sense organs and so there is not the appearance of something or someone separate from the rest of creation. ‘Here’ every modification, shape, taste etc. is part and parcel of the whole of creation).

7. तेंचि मूळ फोडून पाहातां। कांहींचि नाही वाटे आतां।
पुढें वाढतां वाढतां। दिसों लागे ॥ ७ ॥

*teṁci mūla phoḍūna pāhātām | kāñhīncā nāhīn vāṭe ātām |
puḍheṁ vāḍhatām vāḍhatām | disoṁ lāge || 7 ||*

7. When that Reality that has become this root is unfolded and understood then, even this ‘thing’ is not felt (ie. when one looks upwards ie. when one does not care to know anything. Then without desiring, this knowledge will come to you). But if ahead, one starts to look at this ‘thing’ then it expands and expands (if one starts to look downward on account of desire).

8. कड्यावरी वेल नघाला। अधोमुखें बळें चालला।
फांपावोन पुढें आला। भूमंडळी ॥ ८ ॥

*kadyāvarī vela nighālā | adhomukheṁ baḷeṁ cālilā |
phāmpāvona puḍheṁ ālā | bhūmaṁḍalīṁ || 8 ||*

8. On the cliff-face of this *meru* mountain (ie. ‘I am’) this creeper has sprouted and looking downwards it grows with great compulsion; it spreads outward and ahead it reaches this earth (the beginning of gross objects).

9. तैसीं मुळमाया जाण। पंचभूतें आणी तरंगिण।
मुळीं आहेत हें प्रमाण। प्रत्ययें जाणावें ॥ ९ ॥

*taisīṁ mulāmayā jāṇa | pañcabhūteṁ āṇī triguṇa |
mulīṁ āheta heṁ pramāṇa | pratyayeṁ jāṇāveṁ || 9 ||*



9. Know that *mula maya*, these five elements and the three *gunas* are like this (they want to expand). Still within this root, there is that hidden thoughtless Truth and That should be understood by thoughtlessness (be that thoughtless Self by being thoughtless).
10. अखंड वेल पुढें वाढला। नाना विकारीं शोभला।
विकारांचा विकार जाला। असंभाव्य ॥ १० ॥
akhaṇḍa vela puḍheri vāḍhalā | nānā vikārīṃ śobhalā |
vikāraṃcā vikāra jālā | asaṃbhāvya || 10 ||
10. There is that unbroken *parabrahman* and afterwards this creeper expanded and was adorned with ‘many’ modifications. That unattainable *parabrahman* then appeared as the modifications of this modification ‘I am’.
11. नाना फडगरे फुटलीं। नाना जुंबाडें वाढलीं।
अनंत अगरे चाललीं। सृष्टीमधें ॥ ११ ॥
nānā phaḍagareṃ phuṭalīṃ | nānā jumbāḍeṃ vāḍhalī |
ananta agreṃ cālilīṃ | sṛṣṭīmadheri || 11 ||
11. ‘Many’ small *branches burst forth and ‘many’ leaves spread into a dense foliage. Then that endless *paramatma* is these outer parts/tips of this tree of *maya* and It moves in the gross world. *(ie. manifest elements)
12. कतियेक फळें तीं पडती। सर्वेच आणीक नघिती।
ऐसी होती आणजाती। सर्वकाळ ॥ १२ ॥
kityeka phaḷeṃ tīṃ paḍatī | savenṇci āṇīka nighatī |
aisīṃ hotī āṇi jāṭī | sarvakāla || 12 ||
12. That One has come tumbling down into ‘many’ bodies and they experience the fruits of pain and pleasure and then of their own accord, again they go away. There is all this coming and going and there is this ‘time of the all’. (On account of desire, that One became a body and endured a life of pleasure and pain and finally died. Time and time again that One takes birth and dies. But what is birth and death or for that matter, sleep and wakefulness? Each morning we awake or knowledge (this ‘time of the all’) awakes and each night, knowledge goes off. And without this world of knowledge there cannot be the world we each create through thought, concepts, opinions and desire)
13. येक वेलच वाळले। पुनहां तेथेच फुटले।
ऐसे आले आणगेले। कतियेक ॥ १३ ॥
yeka velaci vālale | punhāṃ tetheṃci phuṭale |
aise āle āṇi gele | kitīyeka || 13 ||
13. If that One ‘there’ becomes this gross manifest creeper (ie. mind) then, even when it dries up, still it will once again sprout (sleep is a small death. Knowledge goes off and ignorance comes. And when you wake up or take another birth then, this ‘I am’ again appears and from this the world sprouts and you do it all over again). In this way, that Eternal One within the ‘many’ forms comes and goes.¹²

¹²10. 5. 10 The third dissolution is the sleep of lord *brahma*. Then this world of death and all these created things come to an end (ie. lord *brahma* is our *buddhi* which creates ‘many’ names and forms. And this world of



14. पानें झडती आण फुटती। पुष्पें फळें तेणेंच रीतीं।
मध्यें जीव हे जगती। असंभाव्य ॥ १४ ॥
pāṇem jhaḍatī āṇi phuṭatī | puṣpēṁ phalēṁ teṇemci ritīm |
madhyem jīva he jagatī | asambhāvya || 14 ||

14. Some leaves wither but more leaves sprout and due to this process, there are again flowers and fruits (due to this longing to know, knowledge once again awakes and due to the ‘many’ longings the *jīva* gets born or is imagined. All this is because, due to the habit of many lifetimes, we have come to believe that without a body we cannot exist). But understand that these *jīvas* in this world are within that thoughtless and immeasurable Reality (this limited *jīva* is but the Self imagining).

15. अवघा वेलचि कर्पतो। मुळापासून पुनहा होतो।
ऐसा अवघा वचिर जो तो। परत्यक्ष जाणावा ॥ १५ ॥
avaghā velaci karpato | mulāpāsūna punhā hoto |
aisā avaghā vicāra jo to | pratyakṣa jāṇāvā || 15 ||

15. When that *atma* has become this creeper of the ‘many’ things then, even if it gets burned still, again from this root it will grow. That *atma* has become these ‘many’ things born of sensory perception by looking outwards/downwards and therefore you should search out thoughtlessness (ie. look inwards/upwards).

16. मूळ खाणोन काढलें। परत्ययेज्ञानें नरिमूळ केलें।
तरी मग वाढणेंच राहलें। सकळ काहीं ॥ १६ ॥
mūla khāṇona kāḍhileṁ | pratyayejñāṇem nirmūla kelem |
tari maga vāḍhaṇemci rāhilem | sakāḷa kāmhiṁ || 16 ||

16. For only when this root is dug out and cleaned of any dirt, through the knowledge of *brahman* (ie. thoughtlessness), can this growth of the ‘all thing’ is halted (the root of *maya* ie. thought, can only be destroyed by thoughtlessness).

17. मुळीं बीज सेवटीं बीज। मध्यें जळरूप बीज।
ऐसा हा स्वभाव सहज। वसितारला ॥ १७ ॥
mūlīm bīja sevāṭīm bīja | madhyem jalarūpa bīja |
aisā hā svabhāva sahaja | vistāralā || 17 ||

17. At the *beginning, there is this seed of *maya* and at the end there is this seed and within this there is the water form of this seed. In this way, that natural thoughtless

death is our waking state). Then everything in this world and all these activities in the *prana* are obstructed temporarily (this sleep of *brahma* occurs when one seeks to understand the nature of this worldly existence. One learns from the Master that this world is created by our concepts. Upon dropping these concepts, the world created by lord *brahma* ie. our *buddhi*, goes off. In the beginning, this ‘silencing of the *buddhi*’ is only temporary and then the concepts return bringing this world of the imagined *jīva* again) 11. Then that subtle part of the *prana* stays in the realm of this wind ‘I am’. And when this time of the ‘I am’ or ‘all’ is destroyed then, lord *brahma* again awakes (ie. body consciousness returns and *brahma/buddhi* starts naming and creating ‘many’ forms again and these forms appear before your eyes. But when he sleeps this world goes off and this wind of the ‘all’ remains). 12. And again this gross world is constructed and the harassed *jīva* is again brought back to meet the other harassed *jīvas*. But when the end of lord *brahma*’s lifetime comes then, there is the dissolution of *brahma* (with understanding and practice this ‘end of thoughts’ is established and this is the fourth dissolution; the end of the *brahmanda* and the end of lord *brahma*. This is the ‘all’ experience and the end of gross body consciousness).



Self has spontaneously spread. (When you awake you are this unmanifest creation or *aum* and then, on account of habit, there is an explosion of the three *gunas* and there appears an objective world ie. the water form of this seed. And when you go to sleep, the thoughts again dissolve into this *aum* before ignorance overtakes you. *maharaj*- you should wake up slowly and go to sleep slowly) *(In the beginning there was the Word. This is the birth of time and space and in this seed of *prakruti*, that thoughtless *purush* plays the role of the silent Witness)

18. मुळामधील ज्या गोष्टी। सांगताहे बीजसृष्टी।
ज्येथील अंश तेथे कष्टी। न होतां जातो ॥ १८ ॥
mulāmadhīla jyā goṣṭī | sāṅgatahe bījasaṣṭī |
jethīla aṁśa tethēṁ kaṣṭī | na hotāṁ jāto || 18 ||

18. This 'I am' within this root of *prakruti*/*purush* is the seed of the gross world and the seed of thoughtlessness also (depending on where you place your attention. If you look out the world appears. But if you look in, understand through firm determination, become this knowledge then that thoughtless Self can be realized). Understand that the part that is *brahman* (ie. thoughtlessness) within this *maya* does not suffer the distress of coming and going. (That *purush* is in truth *brahman*, *nirgun*, formless and thoughtless)

19. जातो येतो पुनहा जातो। ऐसा परतयावृत्तकिरति।
परंतु आत्मज्ञानी जो तो। अन्यथा न घडे ॥ १९ ॥
jāto yeto punhā jāto | aisā pratyāvṛtti karito |
paramtu ātmajñānī jo to | anyathā na ghaḍe || 19 ||

19. However that *purush* gets destroyed and appears and again gets destroyed when it is caught in this endless cycle of this *vritti*, to know. But when that *purush* is a *atma-gnyani* then, even this *vritti* does not appear (ie. this *vritti* or knowledge becomes *nirvritti* or no knowledge).

20. न घडे ऐसें जरी म्हणावें। तरी कांहींतरी लागे जाणावें।
अंतरीच परी ठावें। सकळांस कैचें ॥ २० ॥
na ghaḍe aisēṁ jarī mhaṇāvēṁ | tarī kāñhīntarī lāge jāṇāvēṁ |
amtarīṁca parī ṭhāvēṁ | sakalāṁsa kaicēṁ || 20 ||

20. But if one should say, "This *vritti* does not appear", then one should be established as that *purush* within this 'inner thing' (only the *atma gnyani* can truly say "Nothing is there", otherwise it is simply intellectual knowledge). For when within this inner space there is only Himself then, how can there be this place of the 'all'? (Only when the knowledge of *atma* comes does this inner space or 'thing' disappear within the One)

21. तेणेंसींच कार्यभाग करति। परंतु तयास नेणती।
दसैना ते काये करति। बापुडे लोक ॥ २१ ॥
teṇēsīṁca kāryabhāga karitī | paramtu tayāsa neṇatī |
disenā te kāye karitī | bāpuḍe loka || 21 ||

21. However if to that Reality there comes the accomplishing of something (ie. looks outward) then, that Reality does not know Its own Self. But when that Reality does not see this world of the lost and careless *jīva* (ie. looks inward), then what will It try



to accomplish?

22. वषियेभोग तेणेंच घडे। तेणेंवणि कांहींच न घडे।
 सथूळ सांडून सूक्ष्मीं पवाडे। ऐसा पाहजि ॥ २२ ॥
viṣayebhoga teṇeṁci ghaḍe | teṇeṁviṇa kāmhiṁca na ghaḍe |
sthūla sāmḍūna sūkṣmīṁ pavāḍe | aisā pāhije || 22 ||

22. The enjoyment of these sense objects happens on account of that Reality and without that Reality, even this ‘thing’ does not happen. Therefore one should leave the gross and penetrate within that subtle *brahman*.

23. जें आपलेंच अंतर। तद्रूपच जगदांतर।
 शरीरभेदाचे वकार। वेगळाले ॥ २३ ॥
jeṁ āpaleṁci antara | tadrūpaci jagadāntara |
śarīrabhedāce vikāra | vegalāle || 23 ||

23. *mula maya* is our inner space and this is also the inner space of the gross world (truly everything is happening in this knowledge). But ‘here’ in *mula maya* the ‘many’ modifications of distinct and separate bodies have been passed over.

24. आंगोळीची आंगोळीस वेधना। येकीची येकीस कळेना।
 हात पाये अवेव नाना। येणेंच नियायें ॥ २४ ॥
āṅgōlīcī āṅgōlīsa vedhanā | yekīcī yekīsa kaḷenā |
hāta pāye aveva nānā | yeṇeṁci nyāyeri || 24 ||

24. Just as the pain of a finger is to that finger only so too, the pain of the *jīva* is to the *jīva* only and is not known to that *atma*. And naturally, the arms, the legs and the ‘many’ parts are not known by that thoughtless Self that is without parts.

25. अवेवाचें अवेव नेणे। मा तो परांचें काये जाणे।
 परांतर याकारणें। जाणवेना ॥ २५ ॥
avevāceṁ aveva neṇe | mā to parāṁceṁ kāye jāṇe |
parāntara yākāraṇeṁ | jāṇavenā || 25 ||

25. Just as one part does not know of another part, what can that *atma* know of another? Therefore this inner space of the ‘other’ that has been understood through this ‘speech’, also should not be known (ie. *atma* is no-otherness; *maya* is the imagining of duality). (One part does not know another part because it is not the possessor of knowing. In the same way, that pure *atma* is also not the possessor of knowing and therefore there can be no other. It is this ‘speech’ of *prakṛuti/puruṣh* that possesses this capacity to know)

26. येकाचि उदकें सकळ वनस्पती। नाना अग्रेंभेद दसिती।
 खुडलीं ततिकींच सुकती। येर ते टवटवीत ॥ २६ ॥
yekāci udakeṁ sakāḷa vanaspatī | nānā agreṁbheda disatī |
khudilīṁ titukīṁca sukatī | yera te ṭavaṭavīta || 26 ||

26. That One that appeared as this ‘all’ has become manifest due to the great water element of this tree of *maya* and then ‘many’ tips and buds were seen. Whatever gets nipped off, that only withers but the Reality is ever-fresh.



27. येणेंच न्यायें भेद जाला। कळेना येकाचें येकाला।

जाणपणें आत्मयाला। भेद नाही॥ २७॥

yeṇemci nyāyeri bheda jālā | kaḷenā yekācēṁ yekālā |
jāṇapaṇem ātmayālā | bheda nāhīn || 27 ||

27. In this same way, differences have appeared and so this one *jīva* cannot understand the One *brahman*. These differences have appeared on account of knowingness, but for that *atma* there are no differences (ie. there is no knowing).

28. आत्मतुर्वी भेद दसि। देहप्रकृतकिरतिं भासे।

तरी जाणतचिअसे। बहुतेक॥ २८॥

ātmadvīm bheda diṣe | dehaprakṛtikaritāṁ bhāse |
tārī jāṇataci ase | bahuteka || 28 ||

28. If in *atma*-ness difference is seen then, the appearance is due to this body of *prakṛti*. Then there is the Knower and that One within this 'all' (ie. Knower, known and knowing has appeared).

29. देखोन ऐकोन जाणती। शाहाणे अंतर परीक्षति।

धूरत ते अवघेंच समजती। गुप्तरूपें॥ २९॥

dekhona aikona jāṇatī | śāhāṇe arīṭara parīkṣitī |
dhūrta te avagheṁca samajatī | guptarūpeṁ || 29 ||

29. When there is witnessing or listening then that One knows. He has properly examined this inner space and He is wise. He should be considered intelligent when these 'many' things are understood to be this 'all' created by *purush/prakṛti*.

30. जो बहुतांचें पाळण करी। तो बहुतांचें अंतर ववरी।

धूरतपणें ठाउकें करी। सकळ कांहीं॥ ३०॥

jo bahutāṁceṁ pāḷaṇa karī | to bahutāṁceṁ arīṭara vivarī |
dhūrtapaṇem ṭhāukeṁ karī | sakāḷa kāmhīm || 30 ||

30. That *purush* is the supporter of this 'all' and He is the investigator of this inner space of the 'all' also. Due to His intelligence He knows this 'all thing'.

31. आधी मनोगत पाहती। मग विश्वास धरती।

प्राणीमात्र येणें रती। वर्तताहे॥ ३१॥

ādhi manogata pāhatī | maga viśvāsa dharitī |
prāṇīmātra yeṇem ritī | vartatāhe || 31 ||

31. If at the beginning, that One understands this inner intention to know and holds this tightly and faithfully then, that One who was existing in only the *prana* will come to understand thoughtlessness.

32. स्मरणामगें वस्मरण। रोकडी प्रचति प्रमाण।

आपलें ठेवणें आपण। दुकताहे॥ ३२॥

smaraṇāmageri vismarāṇa | rokaḍī pracita pramāṇa |
āpaleṁ ṭhevaṇem āpaṇa | dukatāhe || 32 ||

32. There is this forgetting after remembering (ie. knowledge and ignorance mix together)



to form a world of ‘many’ objects); there is this ever-present *sagun* ‘experience’ (ie. knowledge) and there is that *nirgun* Truth (ie. no knowledge). But if you forget after remembering (ie. *rajo guna*) then, you are missing our own treasure (pure *sattwa guna* of ‘I am’).

33. आपलेंच आपणा स्मरेना। बोललें तें आठवेना।
उठती अनंत कल्पना। ठाऊक्या कैच्या ॥ ३३ ॥

āpaleṁca āpaṇā smarenā | bolilerī teṁ āṭhavenā |
uṭhatī ananta kalpanā | ṭhāukyā kaimcyā || 33 ||

33. When you do not remember yourself then, this ‘speech’ and that Reality are forgotten. Then that endless *paramatma* arises as an imagination/thought and what then will be known?

34. ऐसें हें चंचळ चक्र। कांहीं नीट कांहीं वक्र।
जाला रंक अथवा शक्र। तरी स्मरणास्मरणें ॥ ३४ ॥

aiseṁ heṁ caṁcala cakra | kāmhiṁ nīṭa kāmhiṁ vakra |
jālā raṁka athavā śakra | tarī smaraṇāsmaraṇeṁ || 34 ||

34. Like this is that thoughtless Self, this moving *sagun* and the troublesome whirlpool of this world. This ‘thing’ becomes that straight *nirgun* when it looks upward and this ‘thing’ becomes the crooked ‘many’ when it looks down. And whether there is the appearance of the pauper or of lord *indra* then, it is due to remembering and not-remembering (*rajo guna*).

35. स्मरण म्हणजि देव। वस्मरण म्हणजि दानव।
स्मरणवस्मरणें मानव। वर्तती आतां ॥ ३५ ॥

smaraṇa mhaṇije deva | vismaraṇa mhaṇije dānava |
smaraṇavismaraṇeṁ mānava | vartatī ātāṁ || 35 ||

35. Remembering should be called God and forgetting should be called demonic. And by remembering and forgetting that One exists as a man.

36. म्हणोनचिवी आणादानवी। संपत्तद्विधा जाणावी।
प्रचति मानसीं आणावी। वविकेंसहति ॥ ३६ ॥

mhaṇoni cevī āṇi dānavī | saṁpatti dvidhā jāṇāvī |
pracita mānasīṁ āṇāvī | vivekeṁsahita || 36 ||

36. Therefore that wealth which is within God and within the demon should be known by these two (ie. forgetting this world is remembering this ‘all’). Therefore this experience ‘I am’ that is within every man should be brought by *vivek*.

37. वविकें वविक जाणावा। आत्म्यानें आत्मा वोळखावा।
नेतरें नेतरचि पाहावा। दर्पणींचा ॥ ३७ ॥

vivekeṁ viveka jāṇāvā | ātmyāneṁ ātmā voḷakhāvā |
netreṁ netrachi pāhāvā | darpaṇīṁcā || 37 ||

37. *vivek* should be known by *vivek*; the *atma* should be recognized by the *atma* (*siddha-rameshwar maharaj- worship shiva be becoming shiva*). You should understand your own eye by the eye in the mirror (recognise yourself by first knowing your reflection ie.



‘all’; this is *vivek*).

38. सथूळें सथूळ खाजवावें। सुक्ष्में सुक्ष्म समजावें।
खुणें खुणसी बाणावें। अंतर्यामी॥ ३८॥

*sthūleṁ sthūla khājavāverṁ | sukṣmeṁ sukṣma samajāverṁ |
khuṇeneṁ khuṇesī bāṇāverṁ | antaryāmī || 38 ||*

38. Just as the gross gets scratched by the gross so too, the subtle is understood by the subtle. Therefore that *nirgun* can only be deeply impressed within the heart, by the *nirgun*. (The rule is simple; only by being a body can there be a body and only by being *nirgun* can there be *nirgun*)

39. वचिरें जाणाव वचिर। अंतरें जाणावे अंतर।
अंतरें जाणावे परांतर। होउनयां॥ ३९॥

*vicāreṁ jāṇāva vicāra | antareṁ jāṇāve antara |
antareṁ jāṇāve parāntara | houniyāṁ || 39 ||*

39. Thoughtlessness should be known by thoughtlessness; the inner space should be known by the inner space; then due to this inner space and the knowing of this inner space, one will be beyond this inner space (*maharaj-* when you know zero then, you are beyond zero or not).

40. स्मरणामाजीं वसिस्मरण। हेंच भेदाचें लक्षण।
येकदेसी। परपूरण। होत नाही॥ ४०॥

*smaraṇāmājīṁ vismarāṇa | heṁci bhedācēṁ lakṣaṇa |
yekadesī | paripūrṇa | hota nāhī || 40 ||*

40. If within remembering there is forgetting (*maharaj-* you have to forget the word that you heard if you are to hear the next word); then that thoughtless has the attention that brings divisions and separations and one is called a man. This is limited and can never be complete.

41. पुढें सकि मागें वसिरे। पुढें उजेडे मागें अंधारें।
पुढें स्मरे मागें वसिरे। सकळ कांहीं॥ ४१॥

*puḍheṁ sike māgeṁ visare | puḍheṁ ujeḍe māgeṁ andhāreṁ |
puḍheṁ smare māgeṁ vismare | sakāḷa kāñhī || 41 ||*

41. For ahead there is learning and behind there is forgetting; ahead, there is light and behind there is darkness; ahead, there is remembering and behind there is the forgetting of this ‘all thing’. (*rajo guna* means knowledge and ignorance are both present. But this ‘all’ understanding is quite different and such forgetting of this world naturally brings remembrance of this ‘all’)

42. तुर्या जाणावी स्मरण। सुषुप्ती जाणावी वसिस्मरण।
उभयेता शरीरीं जाण। वरतती आतां॥ ४२॥

*turyā jāṇāvī smaraṇa | suṣuptī jāṇāvī vismarāṇa |
ubhayetā śarīrīṁ jāṇa | vartatī ātāṁ || 42 ||*

42. The fourth state of consciousness/*turya* should be known as remembering; the state of deep sleep should be known as forgetting. Know that when both of these are within



this ‘all’ body then, that One exists as a *jīva*.

इति श्रीदासबोधे गुरुशषियसंवादे

अधोर्धनरूपणनाम समास सातवा ॥ ७ ॥ १५.७

iti śrīdāsabodhe guruśiṣyasamvāde

adhordhanirūpaṇanāma samāsa sātavā || 7 || 15.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 15 named „Downward/Outward and Upward/Inward Attention“ is concluded.

15.8 The Subtle *Brahman* and the *Jiva*

समास आठवा : सूक्ष्मजीवनरूपण

samāsa āṭhavaḥ : sūkṣmajīvanirūpaṇa

|| Śrī Rām ||

1. रेणूहून सूक्ष्म कडि। त्यांचें आयुष्य नपिटचिथोडें।

युक्ता बुद्धि तेणेंचि पाडें। तयामधें ॥ १ ॥

reṇūhūna sūkṣma kiḍe | tyāṁcerṁ āyusya nipaṭaci thoḍerṁ |

yukti buddhi teṇerṁci pāḍerṁ | tayāmadherṁ || 1 ||

1. From this finest point of knowledge that *brahman* becomes the smallest creature and the life-time of That then becomes extremely small. Then the capacity and *buddhi* that is due to that Reality becomes so small, within that Reality.

2. ऐसे नाना जीव असती। पाहों जातां न दसिती।

अंतःकरणपंचकाची स्थिती। तेथेंचि आहे ॥ २ ॥

aise nānā jīva asatī | pāhoṁ jātāṁ na disatī |

antaḥkarṇapaṁcakācī sthītī | tetheṁci āhe || 2 ||

2. Then that One is the ‘many’ *jivas*.¹³ And then when you try to see that One then, He is not seen and ‘there’ is this state of the five-fold *antaḥ-karana* (ie. a *jiva* with knowing, mind, *buddhi*, thinking and ego).

3. त्यांपुरतें त्यांचें ज्ञान। वषिये इंद्रियें समान।

सूक्ष्म शरीरें विविरोन। पाहातो कोण ॥ ३ ॥

tyāṁpurateṁ tyāṁcerṁ jñāna | viṣaye indriyēṁ samāna |

sūkṣma śarīreṁ vivarona | pāhāto koṇa || 3 ||

3. When that *atma* has become a *jiva* then, whatever it requires, that much knowledge of that *atma* it will get and there will be the appropriate sense objects and the sense organs also (ie. everything is the *atma* trying to know the *atma* but by holding onto a concept of being a body, that *atma*, appears as that body with its limited knowledge). And even if that *brahman* tries to know Itsself by means of this ‘all’ body, still how will it understand Its Self? (It is already the *atma* or *brahman* but it has forgotten Its Self; if it becomes a *jiva*, It can only gain knowledge of gross objects and even if it becomes this ‘all’ still It cannot know Its Self and will be seeing Its own reflection).

4. त्यास मुंगी माहा थोर। नेणोंचाललि कुंजर।

मुंगीस मुताचा पूर। ऐसें बोलती ॥ ४ ॥

tyāsa muṁgī mākā thora | neṇomcālilā kuṁjara |

muṁgīsa mutācā pūra | aiseṁ bolatī || 4 ||

4. An ant is that great *brahman* but there, that great *brahman* does not even know the passing of an elephant. For to the ant, the elephant is just a flood of urine; this much is its ‘speech’/knowing only (within every living creature there is this ‘speech’ or ‘I am’; this is common and does not change, for it only knows; but what it knows, the

¹³ maharaj – He (*siddharameshwar maharaj*) made an insect in the shit into the greatest of the great.



pervasiveness of this ‘speech’ is different for every creature. In an insect this knowledge is so very limited and distorted ie. it does not see an elephant; it sees something quite different. We say, “An elephant is there” but a Knower of the *atma* will not see an elephant either, He will see something quite different) (*maharaj*- what is the volume of knowledge?...wherever you put it will go)¹⁴

5. तें मुंगीसमान शरीरें। उदंड असती लाहानथोरें।
समस्तांमध्यें जीवेश्वरें। वस्तुकीजे ॥ ५ ॥

teṁ muṅgīsamāna śarīreṁ | udanḍa asatī lāhānathoreṁ |
samastāmmadhyeṁ jīveśvareṁ | vastu kīje || 5 ||

5. That Reality on account of this *‘all’ body/knowledge, has become like the ant. But it is that vast *paramatma*, for that great *brahman* is within this small ant. Therefore one should stay in every *jiva* by being that Lord of the *jiva*. *(Knowledge comes from only the smallest point ie. nothing is there. Every *jiva* expands this knowledge; a small *jiva* expands it very little; a human being expands it more and a *sadhak* expands it even more until finally this knowledge goes off)

6. ऐसिया कडियांचा संभार। उदंड दाटला वसितार।
अतयंत साक्षपी जो नर। तो वविरोन पाहे ॥ ६ ॥

aisiyā kiḍyāñcā sambhāra | udanḍa dāṭalā vistāra |
atyanta sākṣapī jo nara | to vivarona pāhe || 6 ||

6. There is this collection of tiny creatures when that vast *paramatma* spreads itself out and ‘thickens’/becomes gross. But if a *man makes deep constant study then, he will come to understand that *paramatma*. *(Man is one of the tiny creatures in this ‘all’)

7. नाना नक्षत्रांनी नाना कडि। त्यांस भासती पर्वतायेवढे।
आयुष्यहतिणेंच पाडे। उदंड वाटे ॥ ७ ॥

nānā nakṣatrāṇi nānā kiḍe | tyāṁsa bhāsatī parvatāyevaḍhe |
āyusyaḥitiṇeñci pāḍeṁ | udanḍa vāṭe || 7 ||

7. In the nights after the monsoon rains there are ‘many’ small creatures and yet that *paramatma* which has become these tiny creatures still feels it is as big as a mountain. And the lifespan that *paramatma* has fallen into is also felt to be extremely long (we feel we are great and our lifetime is extremely long because that *paramatma* is within this tiny creature we call a human being).

8. पक्षायेवढें लाहान नाही। पक्षायेवढें थोर नाही।
सर्प आणामिळ पाही। येणेंच पाडे ॥ ८ ॥

pakṣāyevaḍheṁ lāhāna nāhīṁ | pakṣāyevaḍheṁ thora nāhīṁ |
sarpa āṇamiḷa pāhīṁ | yeṇeñci pāḍe || 8 ||

¹⁴*siddharameshwar maharaj*- Raja Ravi Varma painted a picture of *lakshmi*, the Goddess of wealth and along with that he also painted an elephant, the symbol of wealth. If anybody is asked about this picture, everyone answers “That is *lakshmi*,” and “This is an elephant.” That is because it is the agreed upon way in which everyone has been taught. But should someone say, “That is not *lakshmi* and this is not an elephant, it is only a variegated play of colour,” then that answer is based on the direct experience of the substratum. A *purush* with such ‘sight’ is very rare and truly blessed. Such a *purush* will not bow down before *lakshmi* and also will not know the elephant that could become enraged and charge. Therefore there is no fear.



8. This knowledge is not the small *jiva* and this knowledge is not the great *brahman*. On account of that thoughtless *brahman* falling down, there is the seeing through knowledge and there is the snake called *shesh* and the fish and other incarnations of *vishnu* (the snake *shesh* is the *purush* and He is said to uphold this world on one of His one thousand heads. And *vishnu* is said to have incarnated as the fish, turtle etc. and each incarnation also upholds this world. This means that within every creature there is that *purush* and this knowingness of *vishnu* and together they are the base for the world which the creatures see through their senses and the concepts they hold in their minds)

9. मुंगीपासून थोरथोरें। चढतीं वाढतीं शरीरें।

त्यांची नरिधारतिं अंतरें। कळों येती ॥ ९ ॥

muṅgīpāsūna thorathoreṁ | caḍhatīm vāḍhatīm śarīreṁ |

tyāmcī nirdhāritām antareṁ | kaḷom yetī || 9 ||

9. Due to the presence of that greatest of the great; from the smallest ant, this ‘all’ knowledge rises higher and spreads further and finally when this inner space holds the conviction of being that *paramatma* then, that *nirgun* understanding comes (because the Reality is within every creature, every creature can come to understand that Reality through the evolution of knowledge. Knowledge has taken many births, starting as the smallest organism, it has expanded and expanded until it takes birth in a human body form which has the mental capacity to understand *sagun* knowledge and finally recognise Its own Self).

10. नाना वर्ण नाना रंग। नाना जीवनाचे तरंग।

येक सुरंग येक वरिग। कृती म्हणौन सांगावे ॥ १० ॥

nānā varṇa nānā raṅga | nānā jīvanāce taraṅga |

yeka suraṅga yeka viriṅga | kitī mhaṇauni sāṅgāve || 10 ||

10. There are the ‘many’ types and the ‘many’ appearances of *jivas*; these ‘many’ *jivas* are like bubbles of water/life in this ocean (*maharaj- when the bubble bursts the ocean laughs*).¹⁵ That One’s appearance is pure when there is this ‘all’ and that One’s appearance is impure when there is a *jiva*. The ‘many’ impure *jivas* should therefore become thoughtless.

11. येकें सुकुमारें येकें कठोरें। निर्माण केलीं जगदेश्वरें।

सुवर्णासारखीं शरीरें। दैदपियमानें ॥ ११ ॥

yekem sukumāreṁ yekem kaṭhoreṁ | nirmāṇa kelīm jagadeśvareṁ |

suvarṇāsārikhīm śarīreṁ | daidipyamānerīm || 11 ||

¹⁵Scientists say that the brain processes four billion bits of information per second but every second we are only aware of two thousand of those bits. They also explain that a wave of energy passes from the eye, for example, and when it meets with an object then, that energy returns through the eye, passing this information to the brain, where it gets interpreted. Thereupon we recognize an object. This therefore means that we are forever living in the past. It takes time, a little time granted, for this process to take place. The energy moves out and returns through the eye, passing along the optic nerve and through numerous synapses in the brain and then, gets recognized and gets given a name by the *buddhi*. Therefore we are seeing that which has, in fact, past and not this present moment. This is all because we take ourselves to be individuals within knowledge. Now, if these thoughts that maintain this individuality were left, then knowledge would be directly perceived and this process would become obsolete. And maybe then, in this ‘now’, we will see that which the eyes cannot see and be more aware of these four billion bits of information.



11. Due to that One there is the very soft and delicate ‘all’ and due to that One there is the very gross *jīva*. These have all been created by that Lord of the world and when this ‘all’ body is understood then, He is made to shine like gold (ie. the universal body/*hiranyagarbha*/‘golden womb’).

12. शरीरभेदें आहारभेदें। वाचाभेदें गुणभेदें।
अंतरीं वसजि अभेदें। येकरूपे ॥ १२ ॥

*śarīrabhedem āhārabhedem | vācābhedem guṇabhedem |
amtarīm vasiḥ abhedem | yekarūpeḥ || 12 ||*

12. There are the different bodies with their different powers; there are the different speeches and the different *gunas*. But within this inner space that non-different *atma* should reside (*purush/prakruti*).

13. येक त्रासकें येकमारकें। पाहो जातां नाना कौतुकें।
कर्तियेक आमोलकिं। सृष्टीमध्यें ॥ १३ ॥

*yeka trāsakem yekamārakem | pāho jātān nānā kautukem |
kitiyeka āmolikem | sṛṣṭīmadhyem || 13 ||*

13. That One has become very ferocious and that One has even become a killer. But if you try to understand Him, then these ‘many’ forms become this wonder of the ‘all’. This is possible because that One within the ‘many’ is in this gross world as this precious ‘I am’ (that One becomes this ‘I am’ when He looks up to see Himself and That becomes a *jīva* when, due to desires and objectification, He looks down. Thus this precious ‘all’ plays a dual role between that Reality and the gross existence).

14. ऐसीं अवघीं वविरोन पाहे। ऐसा प्राणी कोण आहे।
आपल्यापरतें जाणोन राहे। कचितिमात्र ॥ १४ ॥

*aisīm avaghīm vivarona pāhe | aisā prāṇī koṇa āhe |
āpalyāparateḥ jāṇona rāhe | kimcitamātra || 14 ||*

14. When these gross things are investigated and understood then, how can you remain in the *prana*? Then only this little knowledge is sufficient for one to know and stay. Therefore be this knowledge. (*maharaj*- ‘Knowledge is just a point...It means nothing is there’: Therefore knowledge does not increase or decrease; knowledge is knowledge only; it doesn’t change its nature and flows continuously along, like the ink from the nib of the pen).

15. नवखंड हे वसुंधरा। सप्तसागरांचा फेरा।
ब्रह्मांडाबाहेरील नीरा। कोण पाहे ॥ १५ ॥

*navakhaṇḍa he vasuṇḍharā | saptaśāgarāṁcā pherā |
brahmāṇḍābāherīla nīrā | koṇa pāhe || 15 ||*

15. That thoughtless Self has become the *nine continents of the world and the seven seas encircling it (ie. the gross and ‘soft’ creations). But how can these great waters understood That which is beyond this *brahmāṇḍa*? *(five elements and four forms of birth)

16. त्या नीरामध्यें जीव असती। पाहों जातां असंख्याती।
त्या वशिष्ठ जीवांची स्थिती। कोणजाणे ॥ १६ ॥



tyā nīrāmadhyerṁ jīva asatī | pāhorṁ jātārṁ asarṁkhyātī |
tyā viśāla jīvāṁcī sthitī | koṇajāṇe || 16 ||

16. The *jīva* within these waters can try to understand that immeasurable. But how can that vast immeasurable *paramatma* know the state of the *jīva*?

17. जेथें जीवन तेथें जीव। हा उत्पत्तीचा स्वभाव।
 पाहातां याचा अभिप्राव। उदंड असे ॥ १७ ॥
jetherṁ jīvāna tetherṁ jīva | hā utpattīcā svabhāva |
pāhātārṁ yācā abhiprāva | udamḍa ase || 17 ||

17. When ‘here’ there are these waters of objectification then, ‘there’ has become a *jīva* and then that thoughtless Self has taken a birth. But when you use *vivek* and understand the inner meaning of this ‘word’, then there is that vast *paramatma* (ie. this ‘word’ is ‘I am’ and this is you. But the scriptures tell you that, You are that thoughtless *paramatma*. Now you must go off)

18. पृथ्वीगर्भीं नाना नीरें। त्या नीरामधें शरीरें।
 नाना जनिस लाहानथोरें। कोण जाणें ॥ १८ ॥
pr̥thvīgarbhīṁ nānā nīrēṁ | tyā nīrāmadherṁ śarīrēṁ |
nānā jinasa lāhānathoreṁ | koṇa jāṇēṁ || 18 ||

18. In the womb of the earth there are the ‘many’ forms created by the great elemental waters (ie. objectification). But when due to this knowledge, there are these ‘many’ things and objects within these waters then, how much can that *brahman* within this small *jīva* know? (ie. His knowledge has become so limited)

19. येक प्राणी अंतरिक्ष असती। तेहीं नाहीं देखिली क्षिति।
 वरीच्यावरी उडोन जाती। पक्ष फुटल्यानंतरें ॥ १९ ॥
yeka prāṇī āntarikṣa asatī | tehīṁ nāhīṁ dekhilī kṣitī |
varīcyāvārī uḍona jāṭī | pakṣa phuṭalyānāntareṁ || 19 ||

19. When that One within the *prana* is this space then, that One witnesses this ‘all’ and there is no gross earth. And when that One rises higher to become the ‘greatest of the great’ then, even this knowledge gets demolished (first understand that everything has been born or imagined out of space ie. no things. Then understand that you are the One who knows this zero)

20. नाना खेचरें आणभूचरें। नाना वनचरें आणजिळचरें।
 चौर्यास योनीप्रकारें। कोण जाणे ॥ २० ॥
nānā khecareṁ āṇi bhūcareṁ | nānā vanacareṁ āṇi jalācareṁ |
cauryāsi yonīprakāreṁ | koṇa jāṇe || 20 ||

20. There are the ‘many’ creatures in the sky and on the earth; the ‘many’ creatures in the forests and in the waters. But who is there who knows the source of these eighty-four principles that make up a *jīva*?

21. उष्ण तेज वेगळे करुनी। जेथें तेथें जीवयोनी।
 कल्पनेपासुनी होती प्राणी। कोण जाणे ॥ २१ ॥
uṣṇa teja vegale karunī | jetherṁ tetherṁ jīvayonī |



kalpanepāsuni hotī prāṇī | koṇa jāṇe || 21 ||

21. Unless this intense light of fire is created (ie. the fire of destruction or knowing), ‘here’ and ‘there’ is the birth place of the *jīva*. But who is there who knows That this has appeared in the *prana*, due to Its imagination?

22. येक नाना सामर्थ्ये केले। येक इच्छेपासून जाले।
येक शब्दासरसि पावले। श्रापदेह ॥ २२ ॥
yeka nānā sāmārthyē kele | yeka icchepāsūna jāle |
yeka śabdāsarise pāvale | śrāpadeha || 22 ||

22. The One makes the ‘many’ by means of His power of ‘I am’; the One appears as the ‘many’ by His own ‘wish’ to be. But then that One along with this ‘I am’ attained a cursed body (ie. became a *jīva*).

23. येक देह बाजीगरीचे। येक देह वोढंबरीचे।
येक देह देवतांचे। नानाप्रकारें ॥ २३ ॥
yeka deha bājīgīrīche | yeka deha voḍambarīche |
yeka deha devatāñche | nānāprakāreṁ || 23 ||

23. That One is the body of a man by the magic of man (by the making of concepts and imaginings); that One is the body of the demon due to the magic of the demon (ie. the causal body of ignorance). When that One becomes this body made up of the gods (ie. *gunas*) then, there are the ways of the ‘many’.

24. येक क्रोधापासून जाले। येक तपा पासून जन्मले।
येक उश्रापें पावले। पूरवदेह ॥ २४ ॥
yeka krodhāpāsūna jāle | yeka tapā pāsūna janmale |
yeka uśrāpeṁ pāvale | pūrvadeha || 24 ||

24. Then that One takes a body due to anger (ie. one may be understanding this ‘I am’ but then emotions like desire, anger etc. arise and these bring body consciousness again). Then that One gets born from penance or severe austerity (to be He requires no *sadhana* except forgetting everything. But by performing penance or strict practices one strengthens body consciousness). Or that One, due to this curse (“I am this gross body”), acquires its previous body (only in this human body can one understand the previous bodies; subtle, causal and supra-causal).

25. ऐसैं भगवंताचें करणें। कति म्हणौन सांगणें।
वचित्तिर मायेच्या गुणें। होत जातें ॥ २५ ॥
aiseṁ bhagavāntācēṁ karaṇeṁ | kitī mhaṇauna sāṅgaṇeṁ |
vicitra māyēcya guṇeṁ | hota jāteṁ || 25 ||

25. All this is due to this action of God (ie. the *purush* and this moving ‘all’) and therefore these ‘many’ thoughts should become thoughtless (ie. on account of that thoughtless God/*purush* and His creation ie. ‘all’/*prakruti* this world appeared). But due to these various *gunas* of *maya*, that One comes and goes (gets born and dies and gets born again).

26. नाना अवघड करणी केली। कोणी देखिली ना ऐकिली।



वचित्रि कळा समजली। पाहजि सर्वे॥ २६॥

nānā avaghaḍa karaṇī kelī | koṇīm dekhilī nā aikilī |
vicitra kalā samajalī | pāhije sarveṃ || 26 ||

26. That One has made these ‘many’ inexplicable, strange things and now no one can see this ‘all’ or listen to this ‘I am’. Therefore you should try to understand that these variegated forms are, in truth, this wondrous ‘art’ of knowing.

27. थोडें बहुत समजलें। पोटापुरती वदिया सकिलें।

प्राणी उगेंच गर्वें गेलें। मी ज्ञाता म्हणोनी॥ २७॥

thoḍeṃ bahuta samajaleṃ | poṭāpuratī vadyā sikaleṃ |
prāṇī ugeṃca garveṃ geḷeṃ | mī jñātā mhaṇonī || 27 ||

27. When the small *jiva* understands this ‘all’ then, sufficient knowledge to satisfy the mind has been learned (there is *ananda* but one thinks that this is Reality). But in the *prana*, that still and silent One only boasts and goes away saying, “I am the knower” (ie. as long as one remains in the *prana* then, one is sure to disappear when the *prana* goes off).

28. ज्ञानी येक अंतरात्मा। सर्वांमधें सर्वात्मा।

त्याचा कळावया महिमा। बुद्धीकैची॥ २८॥

jñānī yeka antaratmā | sarvāṃmadheṃ sarvātmā |
tyācā kalāvayā mahimā | buddhī kaircī || 28 ||

28. When that One stays hidden within knowledge then, He is called the inner/*antar-atma*. Then that One is in this ‘all’ and is called the *atma* of the ‘all’. But how can this *buddhi* understand the greatness of that *paramatma*? (When this knowledge or ‘all’ remains then, that *atma* is the Knower taking Himself as known. That *paramatma* does not know, He is no mind)

29. सप्तकंचुक ब्रह्मांड। त्यांत सप्तकंचुक पडि।

त्या पडिमधें उदंड। प्राणी असती॥ २९॥

saptakaṇcuka brahmāṇḍa | tyāṇta saptakaṇcuka piṇḍa |
tyā piṇḍāmadheṃ udaṇḍa | prāṇī asatī || 29 ||

29. When in that *paramatma* there are the seven coverings of the *brahmanda* then, there are the seven coverings of the *pinda*. Still within the *pinda* that exists in the *prana*, there is that vast *paramatma*.

30. आपल्य देहांतील न कळे। मा तें अवघें कैचें कळे।

लोक होती उतावळे। अल्पज्ञानें॥ ३०॥

āpalya dehāntīla na kaḷe | mā teṃ avagheṃ kaircēṃ kaḷe |
loka hotī utāvaḷe | alpajñāneṃ || 30 ||

30. If that Reality is not understood within your ‘all’ body then, how can That be understood when there are the ‘many’ different things? For then this world becomes hasty and impatient due its little knowledge (we all have this knowledge but it is mixed with ignorance. Yet still we have the satisfaction of knowing something. But this ignorance needs to go off and first this knowledge needs to shine).



31. अनुरेणाऐसैं जनिस। त्यांचे आमही वरिाट पुरुष।
 आमचें उदंडचआयुष्य। त्यांच्या हसिबें॥ ३१ ॥
anureṇāaiseṁ jinaśa | tyāṁce āmhī virāṭa puruṣa |
āmaceṁ udarṇḍaci āyuṣya | tyāṁcyā hiseberṁ || 31 ||

31. We are like minute objects of that *paramatma* when there is this gross creation and a man. Then that vast *paramatma* becomes a life span due to our estimation of that *paramatma* (ie. though being that eternal *paramatma*, if I think “I am a man” then, that *paramatma* will live as a man and accordingly, my lifespan will be that of a man).

32. त्यांच्या रती त्यांचे दंडक। वर्तायाचे असती अनेक।
 जाणे सर्वह कौतुक। ऐसा कैचा॥ ३२ ॥
tyāṁcyā ritī tyāṁce darṇḍaka | vartāyāce asatī aneka |
jāṇe sarvahi kautuka | aisā kaincā || 32 ||

32. Then for that *paramatma* there are the different ways and for that *paramatma* there are the different customs. When that One exists as the functions of the numerous different shapes and forms then, how can one know this wonder of this ‘all’ even?

33. धन्य परमेश्वराची करणी। अनुमानेना अंतःकरणी।
 उगीच अहंता पापिणी। वेढा लावी॥ ३३ ॥
dhanya parameśvarācī karaṇī | anumānenā antaḥkaraṇīm |
uḡīca ahaṁtā pāpiṇī | vedhā lāvī || 33 ||

33. But if there is this blessed action (ie. ‘all’) of *parameshwara* then, in this *antah-karana* there is only knowing and no conjecture. But that still and silent Self has become an ego full of wrong thinking, mad and infatuated after the objects of the world.

34. अहंता सांडून वविरणें। कतियेक देवांचे करणें।
 पाहातां मनुष्याचें जणें। थोडें आहे॥ ३४ ॥
ahaṁtā sāṇḍūna vivaraṇeṁ | kityeka devāṁce karaṇeṁ |
pāhātām manuṣyāceṁ jṇeṁ | thoḍeṁ āhe || 34 ||

34. When this ego is investigated and left aside then, there is that One in the ‘many’ and this action of that God (*purush/prakruti*); and when you understand this then the life of a man is very small indeed.

35. थोडें जणें अर्धपुडी काया। गर्व करती रडाया।
 शरीर आवघें पडाया। वेळ नाही॥ ३५ ॥
thoḍeṁ jṇeṁ ardhapuḍī kāyā | garva karitī raḍāyā |
śarīra āvagheṁ paḍāyā | vela nāhīm || 35 ||

35. But we accept this small life and this small bundle and take the pride of these that bring only tears. This ‘all’ body comes tumbling down into this gross body, in a moment, for just to experience the ‘many’ things.

36. कुशचीळ ठाई जनमलें। आणकुशचीळ रसेंच वाढलें।
 यास म्हणती थोरलें। कोण्या हसिबें॥ ३६ ॥
kuścīla ṭhāī janmaleṁ | āṇi kuścīla raseṁci vāḍhaleṁ |
yāsa mhaṇatī thorableṁ | koṇyā hiseberṁ || 36 ||



36. Then it takes birth in this filthy place and then this ‘I am’ grows and becomes filthy. Then the people say, “How can the greatness of this ‘I am’ be understood?” (They who are this ‘I am’ only, feel “How can I ever understand? Only the great *yogis* can understand these things. This is not for the likes of me!”).

37. कुश्चील आणक्ष्णभंगुर। अखंड वेथा चतितुर।

लोक उगेच म्हणती थोर। वेडपणें ॥ ३७ ॥

kuścīla āṇi kṣṇabhaṅgura | akhaṇḍa vethā cimtātura |
loka ugeca mhaṇatī thora | veḍapaṇem || 37 ||

37. This world is a filthy and destructible place and in this that unbroken *paramatma* suffers the pains of mind and body. Due to Its infatuation with the sense objects, that still and silent Self says, “This world is the greatest”.

38. कायामाया दों दसिंची। आदंतिं अवघी ची ची।

झांकातापा करून उगीची थोरीव दावती ॥ ३८ ॥

kāyāmāyā doṁ disāncī | ādāntīm avaghī cī cī |
jhāmkātāpā karūna ugīci | thorīva dāvitī || 38 ||

38. The body and *maya* are of *2 days only and then, from beginning to end, there is empty vanity of body consciousness. Then that still and silent Self makes ‘many’ clandestine actions (ie. says one thing and thinks another) and shows off its greatness. *(Yesterday and tomorrow)

39. झांकलें तरी उपंढर पडे। दुर्गंधी सुटे जकिडे तकिडे।

जो कोणी वविकें पवाडे। तोच धन्य ॥ ३९ ॥

jhāmkileṁ tarī upaṇḍhara paḍe | durgāṇdhī suṭe jikāḍe tikāḍe |
jo koṇī vīvekeṁ pavāḍe | toci dhanya || 39 ||

39. Even if clothed, still it is exposed at the time of death and everywhere there is a foul smell. Therefore the one who has the capacity to endure everything through *vivek* is truly blessed.

40. उगेच कायसा तंडावें। मोडा अहंतेचें पुंडावें।

वविकें देवास धुंडावें। हें उत्तमोत्तम ॥ ४० ॥

ugerici kāyasā taṇḍāverī | moḍā ahaṇteceṁ puṇḍāverī |
vīvekeṁ devāsa dhuṇḍāverī | heṁ uttamottama || 40 ||

40. Why should that still and silent have to argue? Crush down the revolt of the ego and by *vivek* search out God; then there will be that thoughtless Self, the best of the best.

इति श्रीदासबोधे गुरुशषियसंवादे

सूक्ष्मजीवनरूपणनाम समास आठवा ॥ ८ ॥ १५.८

iti śrīdāsabodhe guruśiṣyasamvāde

sūkṣmajīvanirūpaṇanāma samāsa āṭhava || 8 || 15.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 15 named „The Subtle Brahman and the Jiva“ is concluded.



15.9 The Birth of the *Pinda*

समास नववा : पडोतपतनिरूपण

samāsa navavā : piṇḍotpattinirūpaṇa

|| Śrī Rām ||

1. चौखाणीचे प्राणी असती। अवघे उदकेंच वाढती।
ऐसे होतीआणी जाती। असंख्यात ॥ १ ॥

*caumkhaṇīce prāṇī asatī | avaghe udakerṇci vāḍhatī |
aise hotīāṇī jāṭī | asaṁkhyāta || 1 ||*

1. In the *prana*, that One takes birth in four ways and then due to these great waters of objectification, that One expands into ‘many’ things. In this way, that One comes and goes as a *jīva* within Its own immeasurable *swarup*.

2. तत्वांचें शरीर जालें। अंतरातम्यासगट वळलें।
त्यांचें मूळ जों शोधलें। तों उदकरूप ॥ २ ॥

*tatvāṁcerṇ śarīra jāleṇ | antaratmyāsagaṭa vaḷaleṇ |
tyāṁcerṇ mūḷa joṇ śodhileṇ | toṇ udakarūpa || 2 ||*

2. Then this ‘all’ body appears as a gross body and together with that *antaratma* (ie. *Knower*), it moves in another direction (outwards, lost in the world of the sense objects). But if that *purush* searches out the root of this gross body then, It becomes less objective.

3. शरतकाळींचीं शरीरें। पीळपीळों झरिपती नीरें।
उभये रेतें येकतरें। मसिळती रक्ती ॥ ३ ॥

*śaratkāḷīncīṇ śarīreṇ | pīḷapīḷoṇ jhirapatī nīreṇ |
ubhaye reteṇ yekatreṇ | misaḷatī raktī || 3 ||*

3. But on account of this ‘all’ body/knowledge, there has come the mating season or the time of sexual longing and these gross bodies entwine. That One has become completely objective and then both the sexual fluids combine and get mixed in the blood (ie. *having forgotten knowledge, that One takes itself to be a body. Then there comes the mating times for the animals and sexual attraction of a man and woman*). (*maharaj- you see a woman and the Master sees *brahman**)

4. अन्नरस देहरस। रक्तरेतें बांधे मूस।
रसद्वयें सावकास। वाढों लागे ॥ ४ ॥

*annarasa deharasa | raktareteṇ bāṇdhe mūsa |
rasadvayeṇ sāvakāsa | vāḍhoṇ lāge || 4 ||*

4. Then this ‘I am’ combines with the juices of the body, with the blood and seminal fluids and there is this mould we call an embryo. Due to this *‘I am’ and these juices of the mother’s body, that embryo slowly begins to grow. *(Within every living creature there is this ‘I am’ feeling)

5. वाढतां वाढतां वाढलें। कोमळाचें कठीण जालें।
पुढें उदक पैसावलें। नाना अवेवीं ॥ ५ ॥



*vāḍhatām vāḍhatām vāḍhaleṁ | komalācerṁ kathīṇa jāleṁ |
puḍheṁ udaka paisāvaleṁ | nānā avevīm || 5 ||*

5. It keeps growing and becomes bigger and then the soft appears gross. Afterwards these great waters spread into the ‘many’ parts of the body (ie. body identification in the womb is at first very limited and ‘soft’ but slowly that identification with the body gets established).

6. संपूर्ण होता बाहेरी पडे। भूमीस पडतां मग तें रडे।
अवघ्याचें अवघेंच घडे। ऐसैं आहे ॥ ६ ॥
*saṁpūrṇa hotāṁ bāherī paḍe | bhūmīsa paḍatāṁ maga teṁ raḍe |
avaghyācerṁ avagheṁca ghaḍe | aiseṁ āhe || 6 ||*

6. When the body is fully developed it tumbles outside and when this world is encountered then, that Reality begins to cry. Like this there is the forming of the gross by the gross (*maharaj-* the flesh of the infant is the mother’s flesh).

7. कुडी वाढे कुबुद्धि वाढे। मूलापासून अवघें घडे।
अवघेंच मोडे आणा वाढे। देखतदेखतां ॥ ७ ॥
*kuḍī vāḍhe kubuddhi vāḍhe | mūlāpāsūna avagheṁ ghaḍe |
avagheṁci mode āṇi vāḍhe | dekhatadekhatām || 7 ||*

7. This carcass grows and an impure *buddhi* grows. In this way, from this root of *purush/prakruti* everything has been formed. Then before your very eyes this ‘all’ gets broken into the ‘many’ body parts and grows into a body (ie. we are knowledge and we take ourself to be the body).

8. पुढें अवघ्यांचें शरीर। दविसेंदविस जालें थोर।
सुचों लागला वचिर। कांहीं कांहीं ॥ ८ ॥
*puḍheṁ avaghiyāṁcerṁ śarīra | divaseṁdivasa jāleṁ thora |
sucōṁ lāgalā vicāra | kāmhīm kāmhīm || 8 ||*

8. Afterwards, day by day, that great *brahman* and this *‘I am’ body gets forgotten and there is only this gross body full of ignorance. Then that thoughtless Self is brought down into the mind and ‘many’ things are seen. *(The newborn child sees no differences...he may be a good man or a bad man, the child doesn’t care)

9. फळामधें बीज आलें। तेणें न्यायें तेथें जालें।
ऐकतां देखतां उमजलें। सकळ कांहीं ॥ ९ ॥
*phalāmadheṁ bīja āleṁ | teṇeṁ nyāyerṁ tetheṁ jāleṁ |
aikatām dekhataṁ umajaleṁ | sakaḷa kāmhīm || 9 ||*

9. Just as within the fruit, the seed has been brought, so too, within the body, this ‘I am’ has been brought and in this manner, the fruit is *brahman* appearing (for within this seed of ‘I am’ there is *brahman*). Therefore if you learn to listen and witness then, this ‘all thing’ (ie. seed) will be understood (the seed is the original appearance of *brahman* and fruit is *brahman* appearing gross)

10. बीजें उदकें अंकुरती। उदक नसतां उडोन जाती।
येके ठाई उदक माती। होतां बरें ॥ १० ॥



*bījem udakerṁ am̐kuraṁ | udaka nastām uḍona jāṁ |
yeke ṭhāṁ udaka māṁ | hotām bareṁ || 10 ||*

10. Due to this seed and the waters of objectification, there is a sprout and the gross world appears (*maharaj- in the sprout house of knowledge is the whole world*). But if these waters are destroyed (*ie. by fire/knowing*) then, that One rises higher and higher. Then that One that was staying in this place of water and dust becomes the best (*ie. body consciousness and all objectification ends*).

11. दोहमिधें असतां बीज। भजिोन अंकुर सहज।
वाढतां वाढतां पुढें रीझ। उदंड आहे ॥ ११ ॥
*dohimmadhem asatām bīja | bhijona am̐kura sahaja |
vāḍhatām vāḍhatām puḍhem rījha | udam̐ḍa āhe || 11 ||*

11. Within this *prakṛuti/purush* there is this seed of ‘I am’ and when it gets moist from these waters then, naturally that sprouts into this objective world. And while it expands and goes outward then, that vast *paramatma* gets external gratification and amusement.

12. इकडे मुळ्या धावा घेती। तकिडे अग्रें हेलावती।
मुळें अग्र द्वधा होती। बीजापासून ॥ १२ ॥
*ikaḍe mulyā dhāvā ghetī | tikaḍe agreṁ helāvatī |
muleṁ agra dvidhā hotī | bījāpāsūna || 12 ||*

12. The roots go down so deep and the outer parts get tossed about. But both the roots and tips have appeared from this seed (*of knowledge*).

13. मुळ्या चालल्या पाताळीं। अग्रें धावतीं अंतराळीं।
नाना पत्रीं पुष्पीं फळीं। लगडलीं झाडें ॥ १३ ॥
*mulyā cālilyā pātālīṁ | agreṁ dhāvatīṁ antarālīṁ |
nānā patrīṁ puṣpīṁ phalīṁ | lagaḍalīṁ jhāḍeṁ || 13 ||*

13. The roots cannot be seen for they move in the lower world and only the outer part is seen running about in this space, fruitlessly toiling because of desires (*in the darkness of ignorance this purush/prakṛuti and the great elements are forgotten and a gross body appears; many desires are lying hidden within this lower world of ignorance or the causal body, awaiting their chance to manifest and cause this gross body to fruitlessly toil*). Then ‘many’ leaves, flowers and fruits grow on this ‘tree of difficulties and dilemmas’.

14. फळावडलि सुमनें। सुमनांवडलि पानें।
पानांवडलि अनुसंधानें। काष्ठें आघवीं ॥ १४ ॥
*phalāvaḍila sumanem | sumanānvāḍila pānem |
pānānvāḍila anusandhānem | kāṣṭhem āghavīm || 14 ||*

14. So the flowers/experiences are older than the fruits/pleasures and pains, the leaves/bodies are older than the flowers and older than the leaves, is the wood (*ie. earth element*).¹⁶

¹⁶*siddharameshwara maharaj-* The Inner-Self is the real God. The Inner-Self, in the form of this life-



15. काष्ठान्वडलि मुळ्या बारकि। मुळ्यां वडलि तें उदक।
 उदक आळोन कौतुक। भूमंडळाचें॥ १५॥
kāṣṭhānvadila muḷyā bārīka | muḷyāṁ vadila teṁ udaka |
udaka āḷona kautuka | bhūmaṇḍalācēṁ || 15 ||

15. Prior to the wood there are the fine roots hidden in the darkness of ignorance and prior to the fine roots there is the great water element. But if these waters dry up then, the gross world becomes this wonder of the ‘all’ (if we return to this causal body then, we become ignorant of the gross and subtle bodies. When we stop looking outward and desiring and objectifying then, the ‘many’ objects and this small gross body will simply merge into the ‘all’).

16. याची ऐसी आहे प्रचिती। तेव्हां सकळां वडलि जगती।
 जगतीवडलि मूर्ती। आपो नारायायेणाची॥ १६॥
yācī aisī āhe pracitī | tevḥāṁ sakalāṁ vadila jagatī |
jagatīvadila mūrtī | āponārāyāyeṇācī || 16 ||

16. As all this takes place within this ‘I am’ experience then, this ‘all’ must be prior to that gross world. Therefore this ‘all’ should be understood. So prior to this gross world there is this image of the water element and *narayan* (ie. to understand this ‘all’ one has to stop objectifying. This process takes place as follows. First the gross becomes ‘soft’ like water and separate forms begin to disappear. Then everything will be perceived like one water rather than the names and forms, like river, sea etc. Within this process of objectification and its dissolution that *purush* or *narayan* is ever present but hidden. But as one becomes less and less objective, the presence of a *narayana*/*purush* is felt near-by)

17. तयावडलि अग्नदिव। अग्नविडलि वायेदेव।
 वायेदेवावडलि स्वभाव। अंतरात्मांचा॥ १७॥
tayāvadila agnideva | agnivadila vāyedeve |
vāyedeāvadila svabhāva | antarātmāṁcā || 17 ||

17. And before these waters there is this fire element and that *narayana*; and before the fire element there is the wind element and that *narayana*; and naturally before the wind and that *narayana* there is that *antar-atma* or *narayana*. (This is further explained later; water 16.4, fire 16.5, wind 16.6, *antaratma* 16.7)

18. सकळांवडलि अंतरात्मा। त्यासि नेणे तो दुरात्मा।
 दुरात्मा म्हणजि दुरी आत्मा। अंतरला त्या॥ १८॥
sakalānvadila antarātmā | tyāsi neṇe to durātmā |
durātmā mhaṇje durī ātmā | antaralā tayā || 18 ||

18. This inner *atman* is prior to this ‘all’ and if that *atma* is not known then, one is far from the *atma* and then to that Reality there comes, space and time (ie. unless that Reality is understood, we remain in that place that is the beginning of this creation/objectification).

principle, is the beasts, birds, gods, devils and humans etc., for it stays and protects the “inner heart” of all. If that is not there then all the *jīvas* would be like wood.



19. जवळी असोन चुकलें। परतययास नाहीं सोकलें।
उगेंचि आलें आणी गेलें। देवाचकरतिं ॥ १९ ॥

javalī asona cukalēm | pratyayāsa nāhīm sokalēm |
ugemci ālēm āṇī gelem | devācakaritām || 19 ||

19. Then though He is so very near, still He is missed. That *nirgun* understanding has no longings and it doesn't care to know even (therefore the only way to worship *nirgun* is to be like that thoughtless *nirgun*). But that silent and still Self comes and goes in this world trying to find God (ie. being ourselves God we spend lifetimes in search of Ourselves in 'many' ways and in 'many' things. But by searching for Him, He remains elusive).

20. म्हणौन सकळांवडलि देव। त्यासी होतां अनन्यभाव।
मग हे प्रकृतीचा स्वभाव। पालटों लागे ॥ २० ॥

mhaṇauna sakalāṁvadžila deva | tyāsī hotām ananyabhāva |
maga he prakṛticā svabhāva | pāḷaṭorī lāge || 20 ||

20. Therefore God is before this 'all'. To gain Him there has to be the understanding of no-otherness. When the nature of *prakṛuti* begins to turn the other way then, there is that thoughtless *swarup* of God (the nature of that *prakṛuti* is simply to know. But if it stops wanting to know then, no knowledge will be come upon).

21. करी आपुला व्यासंग। कदापि निव्हे ध्यानभंग।
बोलणें चालणें वेंग। पडोंच नेदी ॥ २१ ॥

karī āpulā vyāsaṅga | kadāpi navhe dhyānabhaṅga |
bolāṇēm cālāṇēm vēṅga | paḍomca nedī || 21 ||

21. When you pursue this with devotion then, that meditation is never broken. Whether talking, walking etc., that embrace is never given up.

22. जें वडलिं निर्माण केलें। तें पाहजि पाहलिं।
काये काये वडलिं केलें। कीती पाहावें ॥ २२ ॥

jem vadžilīm nirmāṇa kelem | tem pāhije pāhilem |
kāye kāye vadžilīm kelem | kīti pāhāvēm || 22 ||

22. When *mula maya* has been created within the One who is elder to her then, should not that elder, the *atma*, be understood? But first, how the 'many' objects have been created within that elder should be understood. (When it is clearly understood that these 'many' objects that appear so solid are really not solid at all but are projections of our ignorant mind upon that True God, then we can teach the mind to be still and watch and listen)

23. तो वडलि जेथें चेतला। तोच भाग्यपुरुष जाल।
अल्प चेतनें तयाला। अल्पभाग्य ॥ २३ ॥

to vadžila jethem cetālā | toci bhāgyapuruṣa jāla |
alpa cetanem tayālā | alpabhāgya || 23 ||

23. When in *mula maya* that elder is awakened then, one becomes that most fortunate *purush*. And when that elder is only a little awake then, one is only a little fortunate (when you know this 'all', He is indirectly felt).



24. तया नारायेणाला मनीं। अखंड आठवावें ध्यानीं।
मग ते लक्ष्मी तयापासूनी। जाईल कोठें ॥ २४ ॥
tayā nārāyeṇālā manīm | akhaṇḍa āṭhavāveṇ dhyānīm |
maga te lakṣmī tayāpāsūnī | jāila koṭhem || 24 ||

24. When that unbroken Self is brought into the mind and the ‘many’ objects are seen, then one should remember *narayana* in meditation. And when *narayana* is remembered then, His *lakshmi* will not go away from Him. (*narayana/purush* is within this world and the great elements. In truth, all these are Him having appeared. Therefore when this gross world is seen then, He should be remembered. This remembrance brings the dissolution of the earth, water and fire elements; then He and His consort *lakshmi/prakruti* remain. But He is your own Self and therefore cannot be perceived. She is His reflection, His manifest form and when she ultimately is absorbed within Him, then only He is)¹⁷

25. नारायेण असे वशिर्वी। त्याची पूजा करीत जावी।
याकारणें तोषवावी। कोणीतरी काया ॥ २५ ॥
nārāyeṇa ase viśvīm | tyācī pūjā karīta jāvī |
yākāraṇem toṣavāvī | koṇītarī kāyā || 25 ||

25. So if you understand that *narayana* is within this whole universe then, His **puja* should be made. By means of this ‘speech’ (ie. *puja*), the One within this body should be made so happy. *(*siddharameshwar maharaj- puja* means to know) (Dissolution of the gross world and the elements by this knowing is His *puja*)

26. उपासना शोधून पाहली। तों ते वश्वपाळति जाली।
न कळे लीळा परीक्षली। न वचे कोणा ॥ २६ ॥
upāsana śodhūna pāhilī | toṇ te viśvapālītī jālī |
na kaḷe līlā parīkṣilī | na vace koṇā || 26 ||

26. When your worship searches and understands, then that *atma* becomes the supporter of this whole universe. If His ‘play’ has not been understood, then why to not go on investigating until it is?

27. देवाची लीळा देवेंवणि। आणीक दुसरा पाहे कोण।
पाहणें तितुकें आपण। देवचि असे ॥ २७ ॥
devācī līlā deveṇvīṇa | āṇīka dusarā pāhe koṇa |
pāhaṇem titukē āpaṇa | devaci ase || 27 ||

27. Who else can see this ‘play’ of God, other than God Himself? To understand His ‘play’, you yourself have to become God.

¹⁷ *siddharameshwar maharaj-* At that time the misfortune of being in this house of the body is gone and *lakshmi*, the goddess of spiritual wealth and knowledge, enters the home. When *lakshmi* comes, then *narayana* also comes just behind her. When there is the understanding, “I am not the four bodies. I am the Self within these,” then *lakshmi* is established in the heart-temple and then after, her chosen spouse, *narayana*, surely comes, silently and naturally. When this method that brought *lakshmi* (i.e. attention on the “I am Self/brahman” thought) is gone, then the poverty of body conviction/*buddhi* is completely destroyed. And as *lakshmi* has now gone, *narayana* who was remaining separate from her out of respect is naturally established as the temple. The ones who have acquired this temple that is the body of *narayana*, how can their good fortune be described.



28. उपासना सकळां ठाई। आत्माराम कोठें नाही।

याकारणें ठाईं ठाईं। रामे आटोपलें ॥ २८ ॥

upāsana sakalām ṭhāim | ātmārāma koṭhem nāhīm |
yākāraṇem ṭhāim ṭhāim | rāme āṭopileṁ || 28 ||

28. Worship is this place of the ‘all’ (ie. the worshipped and worshipper remain). But that *atmaram* has no place and so where can He be found? Still when this ‘speech’ is made at every place, then Lord *ram* despatches this ‘speech’ also.

29. ऐसी माझी उपासना। आणतिं नये अनुमाना।

नेऊन घाली नरिजना। पैलकिडे ॥ २९ ॥

aisī mājhī upāsana | āṇitām naye anumānā |
neūna ghālī niranjanā | pailikade || 29 ||

29. Like this is my worship (everything is negated until That which cannot be negated remains). You should bring no conjecture here. This worship leads to that side beyond; to the blotless, pure, *niranjan*.

30. देवाकरतिं कर्में चालती। देवाकरतिं उपासक होती।

देवाकरतिं ज्ञानी असती। कतिथिक ॥ ३० ॥

devākaritām karmem cālātī | devākaritām upāsaka hotī |
devākaritām jñānī asatī | kitiyeka || 30 ||

30. Action/*karma* takes place on account of that God; there is the worshipper on account of that God; and on account of that God there is the *gnyani*, that One within the ‘many’.

31. नाना शास्त्रें नाना मतें। देवचिबोललि समस्तें।

नेमकानेमक वेस्तावेस्तें। कर्मानुसार ॥ ३१ ॥

nānā śāstreṁ nānā matem | devaci bolilā samastem |
nemakānnemaka vestāvestem | karmānusāra || 31 ||

31. God has become the ‘many’ *shasthras* and the ‘many’ opinions and God has become this perfect ‘speech’. Properly performed or improperly performed and disorderly or orderly (concepts of good/bad etc.) are all due to His action (therefore understand His ‘speech’ and leave off every concept).

32. देवास अवघें लागे करावें। त्यांत घेऊं ये तत्किं घ्यावें।

अधिकारासारखें चालावें। म्हणजि बरें ॥ ३२ ॥

devāsa avagheṁ lāge karāveṁ | tyānta gheūṁ ye titukem ghyāveṁ |
adhikārāsārikheṁ cālāveṁ | mhaṇije bareṁ || 32 ||

32. It is God that should do everything; it should be accepted that whatever happens, happens in Him (ie. let everything come and go, He is doing everything). And if one behaves according to His authority then, there is that best (ie. thoughtlessness).

33. आवाहन वसिर्जन। ऐसेंचिबोललें वधान।

पूरवपक्ष जाला येथून। सिद्धांत पुढें ॥ ३३ ॥

āvāhana visarjana | aiseṁci bolileṁ vidhāna |
pūrvapakṣa jāla yethūna | siddhānta puḍhem || 33 ||



33. Traditionally in the *puja* ritual, there is the invoking of the god and the sending away of the god. In this *puja*, this ‘speech’ is His invocation (ie. ‘all’ is He) and when this ‘all’ is sent away then this *puja* is completed.

34. वेदांत सद्भिधांत धादांत। प्रचति प्रमाण नेमस्त।

पंचकिर्ण सांडून हति। वाक्यार्थपाहावा ॥ ३४ ॥

vedānta siddhānta dhādānta | pracita pramāṇa nemasta |

pañcikaṛṇa sāṁḍūna hita | vākyaṛthapāhāvā || 34 ||

34. That is *vedanta* (ie. the end of knowing) and that is *siddhant* (ie. the understanding of the Master) and that is *dhandanta* (ie. one’s own understanding by Self-experience). There is this *sagun* experience, that *nirgun* authority and the limited *jiva*. Having left aside the analysis of the five elements, there is this ‘speech’ and when the inner meaning of this ‘speech’ is understood then, this ‘speech’ does not remain.

इति श्रीदासबोधे गुरुशषियसंवादे

पंडितपत्तनिरूपणनाम समास नववा ॥ ९ ॥ १५.९

iti śrīdāsabodhe gurusṣiṣyasamvāde

piṇḍotpattinirūpaṇanāma samāsa navavā || 9 || 15.9

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 15 named „The Birth of the Pinda“ is concluded.

15.10 Discourse on *Siddhant*

समास दहावा : सद्धिधांतनरूपण

samāsa dahāvā : siddhāntanirūpaṇa

|| Śrī Rām ||

1. गगनीं अवघेंचि होत जातें। गगनाऐसें तगेना तें।

नशिचळीं चंचळ नाना तें। येणेंचि नियायें ॥ १ ॥

gaganīm avagheṁci hota jātem | gaganāaiseṁ tagenā tem |
niścalīm caṁcala nānā tem | yeṇemci nyāyem || 1 ||

1. In the sky, the many' things come and the 'many' things go. And they do not stay like this sky and that Reality. Within that still, thoughtless Self, there is this 'moving' and the 'many' forms.

2. अंधार दाटला बळें। वाटे गगन जालें काळें।

रवकिरणें तें पविळें। सवेंचि वाटे ॥ २ ॥

amdhāra dāṭalā baḷem | vāṭe gagana jālem kāḷem |
ravikirṇem tem pivaḷem | saveṁci vāṭe || 2 ||

2. When darkness fills everywhere then, it is felt that the sky has become black. And due to the sunshine, it is felt as if its very nature is yellow.

3. उदंड हवि जेव्हां पडलिं। गमे गगन थंड जालें।

उष्ण झळनें वाळलें। ऐसें वाटे ॥ ३ ॥

udaṇḍa hiraṁva jevhāṁ paḍile | game gagana thaṇḍa jālem |
uṣṇa jhaḷanem vāḷalem | aiseṁ vāṭe || 3 ||

3. When that vast *paramatma* tumbles down from its high place then, there is the cold wind and it is felt that the sky has become cold; and when there is a hot wind then it is felt that the sky must be dry. (Cold and hot are products of knowledge; they are concepts and they cannot be attributed to *paramatma*)

4. ऐसें जें कांहीं वाटलें। तें तें जालें आणा गेलें।

आकाशासारखें तगलें। हें तों घडेना ॥ ४ ॥

aiseṁ jem kāṁhīm vāṭalem | tem tem jālem āṇi gelem |
ākāśāsārikhem tagalem | hem toṁ ghaḍenā || 4 ||

4. When this 'thing' is felt then, that Reality comes and that Reality goes (that Reality appears as this 'thing' and then when you awake it comes and when you sleep it goes off). When there is the wind then, that thoughtless stays as this *space and that *paramatma* is not accomplished. *(When the wind/'thing' is there then, space/sky must be there. But then that space is not being apperceived; if we try to perceive it then, something appears ie. 'thing'/wind)

5. उत्तम जाणविचा जनिस। समजोन पाहे सावकास।

नरिभास तें आकाश। भास मथिया ॥ ५ ॥

uttama jāṇivecā jinasa | samajona pāhe sāvakāsa |
nirābhāsa tem ākāśa | bhāsa mithyā || 5 ||



5. Then there is that best ‘object’ of knowing and yet, whatever is understood is understood in the presence of that space (then there is effortless knowing but space has nothing to do with this; just like the screen and the picture). When That which is ‘beyond appearance’ is that space then, there is this false appearance of the ‘all’ (then there is that hidden *brahman* within this ‘object’ of *maya*. Then that *parabrahman* has not been accomplished). (*maharaj*- when space is there, knowledge must be there)

6. उदक पसरे वायो पसरे। आत्मा अत्यंतचपिसरे।

तत्त्वे तत्त्व अवघेचपिसरे। अंतर्यामी ॥ ६ ॥

udaka pasare vāyo pasare | ātmā atyarīntaci pasare |

tatveṁ tatva avagheṁci pasare | antaryāmīṁ || 6 ||

6. The great water is expansive; the great wind is more expansive and that *antar-atma* is extremely expansive. But when the gross elements combine with the other gross elements then, the ‘many’ things are scattered all over the place (and one’s pervasiveness becomes so small). (Therefore become more and more expansive by leaving your imagination and this *jīva* concept)

7. चळते आणचळेना तें। अंतरी अवघेच कळतें।

विवरणेंचनिवळतें। प्राणमात्रासी ॥ ७ ॥

caḷateṁ āṇi caḷenā teṁ | antarīm avagheṁca kaḷateṁ |

vivaraneṁci nivaḷateṁ | prāṇimātrāsī || 7 ||

7. There is this moving and That non-moving when the ‘many’ things within this inner space are understood. For when the moving is very carefully investigated then, the one in only the *prana* is stilled.

8. विवर्तां विवर्तां शेवटीं। निवृत्तपिदीं अखंड भेटी।

जाल्यानें तुटी। होणार नाही ॥ ८ ॥

vivaratām vivaratām śevaṭīm | nivṛttipadīm akhaṇḍa bheṭī |

jāliyāṇeṁ tuṭī | hoṇāra nāhīṁ || 8 ||

8. If you keep on investigating to the very end then, that unbroken ‘seat’ of *nivritti* is met. When this happens then there will never be a separation again (for you have disappeared like the drop of salt in the ocean).

9. जेथें ज्ञानाचें होतें वज्जान। आणमिनाचें होतें उन्मन ।

तत्त्वनिश्चिनी अनन्य। विवेकें होतें ॥ ९ ॥

jetheṁ jñānāceṁ hotēṁ vijñāna | āṇi manāceṁ hotēṁ unmana |

tatvanirśanīm ananya | vivekeṁ hotēṁ || 9 ||

9. Then ‘here’ is that *vignyan* of knowledge/*gnyan* and that *unmana*/no-mind of the mind. And having discarded the elements through *vivek* there is no-otherness.

10. वडलांस शोधून पाहिलें। तों चंचळाचें निश्चळ जालें।

देवभक्तपण गेलें। तये ठाई ॥ १० ॥

vaḍilāṁsa śodhūna pāhileṁ | toṁ caṁcāḷāceṁ niścaḷa jāleṁ |

devabhaktapaṇa geleṁ | taye thāīṁ || 10 ||

10. When the ‘elder’ is searched out and understood then, the ‘moving’ appearance



becomes still. Then this place of God and devotee is gone and that Reality remains.

11. ठाव म्हणतां पदार्थ नाही। पदार्थमात्र मुळीं नाही।

जैसैं तैसैं बोलों कांहीं। कळावया ॥ ११ ॥

ṭhāva mhaṇatāṁ padārtha nāhīm | padārthamātra muḷīm nāhīm |
jaisēm taisēm bolom kāmhīm | kaḷāvayā || 11 ||

11. And then even if it is said, “There is no place for this object.” In truth, from the outset, there never was an object at all. That *parabrahman* is as It always is and this ‘speech’/existence and this ‘thing’/knowledge were only for to gain understanding of that thoughtless Reality.

12. अज्ञानशक्ति निरसली। ज्ञानशक्ति मावळली।

वृत्तशिून्यें कैसी जाली। स्थिती पाहा ॥ १२ ॥

ajñānaśakti nirasalī | jñānaśakti māvaḷalī |
vṛttisūnyem kaisī jālī | sthiti pāhā || 12 ||

12. When the power of ignorance is rejected then, the power of knowledge also fades away (ie. *they are the two sides of one coin*). Then how can this *vritti* of nothing/zero ever appear? Understand that *atma*. (Knowledge is ignorance of that Reality but, *maharaj* – when you know it is zero, you are beyond it or not)

13. मुख्य शक्तिपात तो ऐसा। नाही चंचळाचा वळसा।

नविांतीं नविांत कैसा। नरिवकिरी ॥ १३ ॥

mukhya śaktipāta to aisā | nāhīm caṁcālācā vaḷasā |
nivāntīm nivānta kaisā | nirvikārī || 13 ||

13. That is the supreme *shaktipat*,¹⁸ when there is no bewilderment of this moving ‘all’. How can there even be stillness, in the still that is free of any moving?

14. चंचळाचीं वकार बालटें। तें चंचळचि जेथें आटे।

चंचळ नशिचळ घनवटे। हें तों घडेना ॥ १४ ॥

caṁcālācīm vikāra bāḷaṭem | tem caṁcālaci jethem āṭe |
caṁcāla niścala ghanavaṭe | hem toṁ ghaḍenā || 14 ||

14. When there is this false modification of the ‘moving’ then, there is only the ‘moving’ and ‘here’ that Reality fades away? Then the still is filled with this moving and that thoughtless *swarup* has not been accomplished.

15. माहावाक्याचा वचारु। तेथें संन्याशास अधिकारु।

दैवीकृपेची जो नरु। तोह विविरोन पाहे ॥ १५ ॥

māhāvākyācā vicāru | tethem saṁnyāsāsa adhikāru |
daivikṛpeçī jo naru | tohi vivarona pāhe || 15 ||

15. The worthy recipient of the thoughtlessness of this great ‘speech’ is the *sannyasi*. When a man receives divine grace and understands this ‘I am’ then, he can investigate and understand thoughtlessness (and that is the *sannyasi*).

¹⁸ Transference of power from *guru* to disciple.



16. संन्यासी म्हणजि शडन्यासी। वचारवंत सर्व संन्यासी।
 आपली करणी आपणासी। नशिचयेंसी॥ १६॥
saṁnyāsī mhañje śaḍanyāsī | vicāravanta sarva saṁnyāsī |
āpalī karaṇī āpaṇāsī | niścayēsīm || 16 ||

16. *sannyasi* means one who has dropped the six disturbances of the mind (ie. desire, anger, arrogance, lust, jealousy and attraction). And then, when this ‘all’ gets dropped and one becomes the possessor of thoughtlessness and that is the *sannyasi*. Then His extraordinary action is determined by Himself (*maharaj- you have no free will...only the one who understands has free will*).

17. जगदीश वोळल्यावरी। तेथें कोण अनुमान करी।
 आतां असो हें वचारी। वचिर जाणती॥ १७॥
jagadīśa volalyāvarī | tethēṁ koṇa anumāna karī |
ātām aso heṁ vicārī | vicara jāṇatī || 17 ||

17. Once that Lord of the world has been recognized then, who can make conjecture ‘there’? Now, let there be that thoughtless thinker and the understanding of thoughtlessness.

18. जे जे वचारी समजले। ते ते नःसंग होऊन गेले।
 देहाभिमानी जे उरले। ते देहाभिमिन रक्षति॥ १८॥
je je vicārī samajale | te te niḥsaṅga hoūna gele |
dehābhimānī je urale | te dehābhimāna rakṣitī || 18 ||

18. When *mula maya* understands that thoughtless thinking then, that Reality is completely unattached. But when *mula maya* keeps its pride for its body then, that Reality protects this body pride (then that Reality proudly proclaims, ‘I am *brahman*’).¹⁹

19. लक्ष्मी बैसले अलक्ष। उडोन गेला पूरवपक्ष।
 हेतुरूपें अंतरसाक्ष। तोही मावळला॥ १९॥
lakṣmī baisale alakṣa | uḍona gelā pūrvapakṣa |
heturūpeṁ antarasākṣa | tohī māvaḷalā || 19 ||

19. But when one concentrates on That which cannot be concentrated on then, this original hypothesis ‘I am’, flies away. Then that *antar-atma*, the Witness of this inner space that was created by the intent to know; that also is dissolved.

20. आकाश आणपाताळ। दोनी नामें अंतराळ।
 काढतिं दृश्याचें चडळ। अखंड जालें॥ २०॥
ākāśa āṇi pātāḷa | donī nāmeṁ antarāḷa |
kāḍhitīm dṛśyācēṁ caḍaḷa | akhaṇḍa jālēṁ || 20 ||

¹⁹ *siddharameshwar maharaj-* When the aspirant starts the practice “I am *brahman*,” then the “I” which was on the body, that much gets up and sits on the *brahman*. The small “I” has become big. Only this much is the change. Just as a tomcat after eating the small kittens swells with audacity, in the same way the *jīva* swallows the kittens in the form of gross, subtle and causal bodies and leaves the “I”-ness that was on them and starts saying “I am” to the supra-causal body. Therefore not only does that ego not die but it starts roaring, “I am *brahman*.” Without killing that “I” the ego is not destroyed. Though we may kill everything else, the killing of own self still remains to be done and that task is very difficult without *sadguru*.



20. Within the space above and within the world *below there is this intervening space of 'I am' (ie. the beginning of space and time between the gross world and that Reality). And when this covering (ie. space and time) of the visible is removed then, there is that unbroken *parabrahman* (beyond space and time). *(First there was ignorance of that Reality and this is knowledge. Then this was forgotten ie. more ignorance, and there appeared the three worlds of waking, deep sleep and dream. What is this state we call sleep? It is the ignorance that brings wakefulness and dream)
21. तें तों अखंडचि आहे। मन उपाधी लक्षून पाहे।
उपाधनिरासें साहे। शब्द कैसा ॥ २१ ॥
teṁ toṁ akhaṇḍaci āhe | mana upādhī lakṣūna pāhe |
upādhinirāseṁ sāhe | śabda kaisā || 21 ||
21. Only that unbroken Reality is. The mind is a limiting concept; it is the attention and understanding of this 'all'. But when this limiting concept of the visible 'all' is destroyed then, how can there be an 'I am'?
22. शब्दपर कल्पनेपर। मन बुद्धि अगोचर।
वचिरें पाहावा वचार। अंतर्यामी ॥ २२ ॥
śabdapara kalpanepara | mana buddhi agocara |
vicāreṁ pāhāvā vicāra | antaryāmī || 22 ||
22. That unbroken Reality is beyond this 'I am' and beyond imagination; it is beyond the capacity of the mind and *buddhi*. That thoughtlessness within should be understood by being thoughtless.
23. पाहातां पाहातां कळों येतें। कळलें ततिकें वेरूथ जातें।
अवघड कैसें बोलावें तें। कोणया प्रकरें ॥ २३ ॥
pāhātāṁ pāhātāṁ kaḷoṁ yeteṁ | kaḷaleṁ titukeṁ verṭha jāteṁ |
avaghaḍa kaiseṁ bolāveṁ teṁ | koṇyā prakāreṁ || 23 ||
23. When there is continuously this understanding of 'I am everything, everywhere' then, that *nirgun* understanding comes and whatever had been understood becomes empty/worthless. Then why should that Reality 'speak' this 'I am' in such an awkward manner?
24. वाक्यार्थवाच्यांश शोधला। अलक्षीं लक्ष्यांश बुडाला।
पुढें समजोन बोला। कोणीतरी ॥ २४ ॥
vākyārthavācyāṁśa śodhilā | alakṣīṁ lakṣyāṁśa buḍālā |
puḍheṁ samajona bolā | koṇītarī || 24 ||
24. The 'word' meaning of this 'speech' was searched and the implied meaning was found. That which could be concentrated upon was drowned in that which cannot be concentrated upon. Then afterwards who is there to understand this 'speech'?
25. शाश्वतास शोधीत गेला। तेणें ज्ञानी साच जाला।
वकिार सांडून मळिला। नरिवकिारी ॥ २५ ॥
śāśvatāsa śodhīta gelā | teṇeṁ jñānī sāca jālā |
vikāra sāṁḍūna mīlālā | nirvikārī || 25 ||



25. The one who searches out that eternal is the real *gnyani*. When this ‘all’ modification is let slip then, that unmodified is met.

26. दुःस्वप्न उदंड देखलें। जागें होतां लटकिं जालें।
पुनहां जरी आठवलें। तरी तें मथिया ॥ २६ ॥
duḥsvapna udamḍa dekhileṁ | jāgeṁ hotāṁ laṭikēṁ jāleṁ |
punhāṁ jarī āṭhavaṛeṁ | tarī teṁ mithiyā || 26 ||

26. That *paramatma* had seen a bad dream and when He awoke it became false. If after that Reality remembers this dream then, still it is false (ie. once He has awoken, what harm is done if He remembers the false dream/‘all’ and uses it to function in this world?).

27. प्रारब्धयोगें देह असे। असे अथवा नासे।
वचिर अंतरीं बैसे। चळेना ऐसा ॥ २७ ॥
prārabdhayogēṁ deha ase | ase athavā nāse |
vicāra am̐tarīṁ baise | caḷenā aisā || 27 ||

27. Then it is only due to the result of past action/*prarabdha karma* that there is the body and it may continue to exist or it may be destroyed but, that thoughtlessness established in this inner space will not move.

28. बीज अग्नीनें भाजलें। त्याचें वाढणें खुंटलें।
ज्ञातयास तैसे जालें। वासनाबीज ॥ २८ ॥
bīja agnīneṁ bhājaleṁ | tyāceṁ vāḍhaṇeṁ khunṭaleṁ |
jñātyāsa taise jāleṁ | vāsanābīja || 28 ||

28. When the seed gets burnt in the fire then, its growth is stopped. The same happens to this *vasana* seed (ie. to be) of the *gnyani*.

29. वचिरें नशिचळ जाली बुद्धी। बुद्धिपासीं कार्यसद्धि
पाहातां वडलिंची बुद्धी। नशिचळीं गेलीं ॥ २९ ॥
vicāreṁ niścaḷa jālī buddhi | buddhipāsīṁ kāryasiddhi |
pāhātāṁ vaḍilāṁcī buddhi | niścaḷīṁ gelīṁ || 29 ||

29. Due to thoughtlessness, the *buddhi* becomes still and then the perfect action is with that *buddhi* (ie. *atma buddhi*). When the *buddhi* of that ‘elder’ is understood then, it stays in the still.

30. नशिचळास ध्यातो तो नशिचळ। चंचळास ध्यातो तो चंचळ।
भूतास ध्यातो तो केवळ। भूत होये ॥ ३० ॥
niścalāsa dhyāto to niścaḷa | caṁcalāsa dhyāto to caṁcala |
bhūtāsa dhyāto to kevala | bhūta hoye || 30 ||

30. When that *atma* meditates on the still, then that is still. When that *atma* meditates on the moving, then that is moving. When that *atma* meditates on the elements, then, that pure knowledge is these elements.

31. जो पावला सेवटवरी। तयास हें कांहींच न करी।
अंतरनिष्ठ बाजीगरी। तैसी माया ॥ ३१ ॥



jo pāvalā sevaṭavarī | tayāsa heṁ kāmhīṁca na karī |
aṁtariniṣṭhā bājīgarī | taisī māyā || 31 ||

31. When that *purush* reaches the very end then, thoughtlessness is not made into this ‘thing’. Then inner steadfastness is useless, just like *maya* (ie. what inner steadfastness is required when you know Yourself? *maharaj*- if you know you have one hundred thousand dollars in the bank then what faith is required?).

32. मथिया ऐसे कळों आलें। वचिरानें सदृढ जालें।
 अवघें भयेंच उडालें। अकस्मात ॥ ३२ ॥
mithyā aiseṁ kaḷom āleṁ | vicārāṇeṁ sadṛḍha jāleṁ |
avagheṁ bhayeṁci uḍāleṁ | akasmāta || 32 ||

32. When the false is understood and thoughtlessness is firmly established then, the fear caused by the ‘many’ thoughts, flies away instantly.

33. उपासनेचें उत्तरिण व्हावें। भक्तजनं वाढवावें।
 अंतरीं वविकें उमजावें। सकळ कांहीं ॥ ३३ ॥
upāsanecēṁ uttirīṇa vḥāveṁ | bhaktajanem vāḍhavāveṁ |
aṁtarīm vivekeṁ umajāveṁ | sakāḷa kāmhīm || 33 ||

33. Victory is achieved when one’s worship is like this and the devotee is made to expand and expand. Then in this inner space, this ‘all thing’ should by *vivek* become thoughtless.

इति श्रीदासबोधे गुरुशिष्यसंवादे
 सद्दिधातनरूपणनाम समास दहावा ॥ १० ॥ १५.१०
iti śrīdāsabodhe guruśiṣyasamvāde
siddhāntanirūpaṇanāma samāsa dahāvā || 10 || 15.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 15 named „Discourse on *Siddhant*“ is concluded.



Dashaka XVI

The Principle of Seven

॥ दशक सोळावा : सप्ततन्विय ॥ १६ ॥
॥ *daśaka soḷāvā : saptatinvaya* ॥ 16 ॥



16.1 Praise of *Valmiki*

समास पहलि : वाल्मीकसितवननरूपण

samāsa pahilā : vālmīki stavananirūpaṇa

Note: it is said *valmiki* wrote this story of *ram* before *ram* had been born. *ram* is yourself and this story of *ram*'s life is the story of your realization. For you cannot remain estranged from your Self forever. In the *ramayan* the hidden nature of *ram* is revealed in many ways and the one who studies this scripture will come to know Himself. So in this way, it has been written before *ram* was born within you.

|| Śrī Rām ||

1. धन्य धन्य तो वाल्मीक। ऋषीमाजी पुण्यश्लोक।

जयाचेन हा तरलोक्य। पावनजाला ॥ १ ॥

dhanya dhanya to vālmīka | ṛṣīmājī puṇyaśloka |

jayācena hā trilokya | pāvanajālā || 1 ||

1. Blessed, most blessed is *valmiki*. Within that *rishi* there was this harmonious poem 'I am' and due to this poem, the three worlds were purified and that thoughtless *swarup* was revealed.

2. भवषिय आणी शतकोटी। हें तों नाहीं देखिलें दृष्टीं।

धांडोळतिं सकळ सृष्टीं श्रुत नवहे ॥ २ ॥

bhaviṣya āṇī śatakoṭī | heṁ toṇ nāhīm dekhileṁ dṛṣṭīm |

dhāṇḍolītīm sakalā sṛṣṭi | śruta navhe || 2 ||

2. Either there is a future (and therefore a past and a present) or there is that pure *sattwa guna* that can be learnt through the hundreds of ways shown in the *ramayan*¹ (and then, no future or past remains and there is only this 'now' or 'all'). And when that thoughtless Self is understood then, even this 'all' will not be perceived. But first you must search out this 'all' and then, this gross creation and the *vedas* will not remain? (When this 'all' is understood then, the gross world with the concepts of past, present and future, the *vedas* and the teachings of this scripture called the **ramayan* will not remain). *(The *ramayan* is the story of *ram* written by *valmiki*. It also means a long and tedious tale)

3. भवषियाचें येक वचन। कदाचति जालें प्रमाण।

तरी आश्चर्य मानति जन। भूमंडळीचे ॥ ३ ॥

bhaviṣyācēṁ yeka vacana | kadācita jālēṁ pramāṇa |

tārī āścīrya mānitī jana | bhūmaṇḍalīce || 3 ||

3. If the thought of a future (ie. mind's hopes and dreams) becomes this divine 'speech' and if after some time, that One *nirgun* authority is understood then, that man of this world was having respect for this wonder of 'I am' (only the one who has respect for this 'I am' can escape this mundane existence and reach Reality).

¹ *siddharameshwar maharaj- valmiki* created the *ramayana* of *ram* and it is said to consist of one hundred *koti* verses. (*koti* means ten million, but *koti* also means skillful or clever. The inner meaning of this is that the nature of Lord *rama* is revealed by the use of hundreds of skillful means described in these verses.)



4. नसतां रघुनाथअवतार। नाहीं पाहिला शास्त्राधार।
रामकथेचा वसितार। वसितारलि जेणें ॥ ४ ॥

nasatām raghunāthaavatāra | nāhīm pāhilā śāstrādhāra |
rāmakathecā vistāra | vistārila jēṇem || 4 ||

4. When there is that *nirgun* authority then, even this **avatar* of *ram* is not. However this has not been understood by those that uphold the *shasthras* (the scriptures can take you up to ‘I am’/knowledge. Thus the upholders of the scriptures have not understood that essence that is *nirgun* and they say that this *avatar* ie. ‘I am’ or being in the ‘now’, is the Truth). And it is from this ‘story of *ram*’ (ie. knowledge) that this long tedious tale has appeared and expanded (*ram* is always in His Self, He has never come down. His ‘story’ or ‘poem’ is His *avatar* or to come down, and this is ‘I am’. And afterwards this expansion, expanded further and this gross world appeared and this scripture they call the *ramayan* along with the *vedas* and *shasthras* were written). **(maharaj- avatar means to come down into knowledge)*

5. ऐसा जयाचा वाग्वळिस। ऐकोनी संतोषला महेश।
मग वभिगलिं त्रयलोकास। शतकोटी रामायेण ॥ ५ ॥

aisā jayācā vāgvilāsa | aikonī saṁtoṣalā maheśa |
maga vibhāgileṁ trayalokyāsa | śatakoṭī rāmāyeṇa || 5 ||

5. **mahesh* became content while listening to this beautiful story of *mula maya*. But later, this ‘story’ got distributed throughout the three worlds and so that pure *sattwa* became this long, tedious tale of a mundane existence. **(You are mahesh, the destroyer of this gross creation; just forget everything and He is there)*

6. ज्याचें कवित्व शंकरें पाहिलें। इतरां न वचे अनुमानलें।
रामउपासकांसी जालें। परम समाधान ॥ ६ ॥

jyācēṁ kavitva śaṁkareṁ pāhileṁ | itarāṁ na vace anumānaleṁ |
rāmaupāsakāṁsī jāleṁ | parama samādhāna || 6 ||

6. This ‘I am’ poem was understood by lord *shiva* (ie. nothing is true). Others in this world did not understand it and they could only make conjecture and give their opinions (and read and discuss the *ramayan* etc.). But the one who becomes a **devotee* to *ram* gains the contentment of that Supreme Self. **(Devoted to thoughtlessness)*

7. ऋषी होते थोर थोर। बहुतीं केला कवित्ववचार।
परी वाल्मीकासारखा कवेश्वर। न भूतो न भविष्यति ॥ ७ ॥

ṛṣī hote thora thora | bahutīm kelā kavitvavicāra |
parī vālmīkāśārikhā kaveśvara | na bhūto na bhaviṣyati || 7 ||

7. He is a *rishi* and the ‘greatest of the great’ when, in this poem ‘I am’, thoughtlessness has been created. Then he becomes like *valmiki* and a Lord of this ‘poem’, with no past and no future and no present.

8. पूर्वीं केली दृष्ट करमें। परी पावन जाला रामनामें।
नाम जपतां दृढ नेमें। पुण्यें सीमा सांडलि ॥ ८ ॥

pūrvīm kelī dṛṣṭa karmēṁ | parī pāvana jālā rāmanāmeṁ |
nāma japatāṁ dṛḍha nemeṁ | puṇyēṁ sīmā sāṁḍilī || 8 ||



8. Previously many wicked actions had been committed by him (ie. by taking himself to be a body). Nevertheless, by taking the 'name' of *ram*, he became pure. In the same way, if you continuously and earnestly repeat His 'name' then, the merit acquired will transgress all limits.

9. उफराटे नाम म्हणतां वाचें। पर्वत फुटले पापाचे।

ध्वज उभारले पुण्याचे। ब्रह्मांडावरुते ॥ ९ ॥

upharāṭe nāma mhanatām vāceri | parvata phuṭale pāpāce |
dhvaja ubhārale puṇyāce | brahmāṇḍavarute || 9 ||

9. If you say His 'name' then, these four speeches will be *reversed and this mountain of sin (ie. body consciousness) will crumble and the flags of merit will be unfurled beyond the *brahmāṇḍa* (ie. beyond the gross creation. Then you will become knowledge). *(ie. the *vaikhari* becomes *madhyama*, then *pashyanti* and then, this *para*/'I am')

10. वाल्मीकें जेथें तप केलें। तें वन पुण्यपावन जालें।

शुष्क काष्ठीं अंकुर फुटले। तपोबळें जयाच्या ॥ १० ॥

vālmīkēṁ jetheri tapa keleṁ | teṁ vana puṇyapāvana jāleṁ |
śuṣka kāṣṭhīṁ aṅkura phuṭale | tapobaleṁ jayācyā || 10 ||

10. When *valmiki* performed this penance 'here' then, this *forest became a holy place (ie. the gross world became this world beyond). Due to his powerful penance, there appeared this sprout of 'I am' within this dry wood (*siddharameshwar maharaj*- this body is like dead wood if this *antar-atma* is not there). *(The gross world is like a forest and the 'many' bodies are like the dry trees)²

11. पूरवी होता वाल्हाकोळी। जीवघातकी भूमंडळीं।

ताची वंदजि सकळीं। विबुधीं आणा ऋषेश्वरीं ॥ ११ ॥

pūrvī hotā vālhākolī | jīvaghātakī bhūmaṇḍalīṁ |
toci vāṇḍije sakaḷīṁ | vibudhīṁ āṇi ṛṣeśvarīṁ || 11 ||

11. Previously *valmiki* had been a fisherman and he had been a killer of many *jivas* in the world (ie. by taking himself to be a body we become a *jiva*; he passed through many lifetimes, having many occupations and playing many roles and got born and died many times, thus killing many *jiva*). But then he understood that the One within this 'all' should be worshipped and he became the Lord of the *rishis*, most learned and wise.

12. उपरती आणा अनुताप। तेथें कैचें उरेल पाप।

देह्यांततपें पुण्यरूप। दुसरा जन्म जाला ॥ १२ ॥

uparatī āṇi anutāpa | tetheri kairīceri urela pāpa |
dehyāntataperi puṇyarūpa | dusarā janma jāla || 12 ||

12. When one is wearied of worldly pursuits and full of repentance and surrender then, how will the sin of body consciousness remain 'there'? When this body consciousness is renounced then, there is this merit of 'I am' and one is 'born again' (ie. one is born

²*maharaj*- yourself is ram...when ram was lost in the forest, He asked the trees and the stones, Where is my sita, have you seen my sita? Means, He had forgotten Himself and he was asking the objects of the world, Please give me peace.



again, this time while in the body and this time into knowledge).

13. अनुतापे आसन घातले। देह्यांचें वारुळ जालें।
तेंचानाम पुढें पडलें। वाल्मीक ऐसें ॥ १३ ॥
anutāperim āsana ghātalem | dehyāñcem vārula jālem |
temci nāma puḍhem paḍilem | vālmika aiseṁ || 13 ||

13. Due to his repentance and surrender, body consciousness was tossed away and the gross body became an *ant-hill (ie. this ‘all’). This ‘all’ is the poem and later when this poem ended, *valmiki* did not remain and there was that Reality, the Lord of this ‘poem’. *(See 13.9.10; this ‘all’ is like an ant-hill. It is empty and within it many small ants ie. *jiva*, run hither and thither)

14. वारुळास वाल्मीक बोलजि। म्हणोन वाल्मीक नाम साजे।
जयाच्या तीव्र तपें झजि। हृदय तापसाचें ॥ १४ ॥
vārulāsa vālmika bolije | mhaṇoni vālmika nāma sāje |
jayācyā tīvra tapem jhije | hṛdaya tāpasācem || 14 ||

14. Therefore *valmiki* should be called this ‘all’, for *valmiki* had become this ‘name’. And when one repeats the *‘name’/ *nam* of *ram* with firm resolve then, the heart of that sage will get worn away. *(*maharaj- nam* means *na*, not and *aham*, I am)

15. जो तापसांमार्जी श्रेष्ठ। जो कवेश्वरांमधें वरषिठ।
जयाचें बोलणें पष्ट। नशिचयाचें ॥ १५ ॥
jo tāpasāmmājīm śreṣṭha | jo kaveśvarāṁmadhem variṣṭha |
jayācem bolanem paṣṭa | niścayācem || 15 ||

15. Thoughtlessness is within this sage. In that Lord of the ‘poem’ there is pure knowledge when this ‘speech’ of *mula maya* is completely cleaned and doubt no longer remains.

16. जो नष्टावतांचें मंडण। रघुनाथभक्तांचें भूषण।
ज्याची धारणा असाधारण। साधकां सदृढ करी ॥ १६ ॥
jo niṣṭhāvantāñcem maṇḍaṇa | raghunāthabhaktāñcem bhūṣaṇa |
jyāci dhāraṇā asādhāraṇa | sādhakām sadṛḍha karī || 16 ||

16. That *purush* is the place of the most faithful and this place adorns the devotee of *ram*. That understanding of the *purush* belongs to the *sadhak* who has great determination and faith.

17. धन्य वाल्मीक ऋषेश्वर। समर्थाचा कवेश्वर।
तयासी माझा नमस्कार। साष्टांगभावे ॥ १७ ॥
dhanya vālmika ṛṣeśvara | samarthācā kaveśvara |
tayāsi mājha namaskāra | sāṣṭāṁgabhāvem || 17 ||

17. Blessed is *valmiki*, the Lord of the *rishis*. He is the Master and the Lord of His ‘poem’. To Him, I bow down with all my eight bodies.

18. वाल्मीक ऋषी बोललि नसता। तरी आमहांसी कैची रामकथा।
म्हणोनियां समर्था। काय म्हणोनी वर्णावे ॥ १८ ॥



*vālmīka ṛṣi bolilā nasatā | tarī āmhāṁsī kaimcī rāmakathā |
mhaṇoniyāṁ samarthā | kāya mhaṇonī varṇāveṁ || 18 ||*

18. If *valmiki* the *rishi* and this ‘speech’ are not, then how can we ever know this ‘story’ of *ram*? Then how could our Master ever be praised? (This ‘speech’ is the praise of the Master)

19. रघुनाथकीर्तप्रगट केली। तेणें तयची महिमा वाढली।
भक्त मंडळी सुखी जाली। श्रवणमातरे ॥ १९ ॥
*raghunathakīrti pragaṭa kelī | teṇem tayacī mahimā vāḍhalī |
bhakta maṇḍalī sukhī jālī | śravaṇamātreṁ || 19 ||*

19. But if this pervasiveness of *ram* becomes apparent (‘I am everything, everywhere’) then, your greatness will go on increasing and due to merely listening to this ‘speech’, this place of the devotee will be full of joy (ie. *sat*/existence, *chid*/knowledge and *ananda*/joy)

20. आपुला काळ सार्थक केला। रघुनाथकीर्तमिधें बुडाला।
भूमंडळीं उधरलि। बहुत लोक ॥ २० ॥
*āpulā kāḷa sārthaka kelā | raghunāthakīrtimadheṁ buḍālā |
bhūmaṇḍalīṁ udharilā | bahuta loka || 20 ||*

20. Our time has been fulfilled when in the pervasiveness of *ram* we are absorbed. Then this world of the ‘all’ has been lifted out from within this gross creation (and hell becomes heaven).

21. रघुनाथ भक्त थोर थोर। महिमा जयांचा अपार।
त्या समस्तांचा ककिर। रामदास म्हणे ॥ २१ ॥
*raghunātha bhakta thora thora | mahimā jayāṁcā apāra |
tyā samastāṁcā kinkara | rāmadāsa mhaṇe || 21 ||*

21. *ramdas* says, “The devotee of *ram* is the ‘greatest of the great’ when, this grandeur of ‘I am’ becomes that limitless *paramatma*. Otherwise that *paramatma* is just a slave to the mind.”

Note: *valmiki* became the Lord of the ‘poem’, he became *ram*, the Master. The ‘story’ of *ram* is His *avatar*. It is the ‘I am’ understanding and the *ramayan* shows us how to attain this. Otherwise it is just a story and this worldly life of desires and concepts will not go off. And all these are within you.

इति श्रीदासबोधे गुरुशषियसंवादे
वाल्मीकस्तवननरूपणनाम समास पहलि ॥ १ ॥ १६.१
*iti śrīdāsabodhe guruśiṣyasamvāde
vālmīkastavananirūpaṇanāma samāsa pahilā || 1 || 16.1*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 16 named „Praise of Valmiki“ is concluded.



16.2 Praise of the Sun

समास दुसरा : सूर्यस्तवननिरूपण

samāsa dusarā : sūryastavananirūpaṇa

|| Śrī Rām ||

1. धन्य धन्य हा सूर्यवौंश। सकळ वौंशामधें वशिष्ठ।
मार्तंडमंडळाचा प्रकाश। फांकला भूमंडळीं ॥ १ ॥

*dhanya dhanya hā sūryavaumśa | sakala vaurmśāmadheṁ viśeṣa |
mārtanḍamaṇḍalācā prakāśa | phāṁkalā bhūmaṇḍalīm || 1 ||*

1. Blessed is thoughtlessness and the family of this Sun. In this family there is this ‘all’ of that pure *sattwa guna*. The light of this Sun then spread upon the face of this world (by Its light ie. knowledge, the world is revealed).

2. सोमाआंगीं आहे लांछन। पक्षा येका होय क्षीण।
रवकिरण फांकता आपण। कळाहीन होये ॥ २ ॥

*somāāṅgīṁ āhe lāṁchana | pakṣā yekā hoyā kṣīṇa |
ravikirṇa phāṁkatā āpaṇa | kaḷāhīna hoye || 2 ||*

2. The *moon within this ‘all’ body is discoloured and when this moon grows dark (ie. dull with ignorance) then, that One pure knowledge gets completely destroyed. But if the rays of that Sun shine in all directions then, the moon’s ability to know diminishes (we say, “We know” but that ability belongs to that *purush* with knowledge).
*(The moon is a metaphor for the mind. In the darkness of ignorance it appears in the emptiness of sky but, it has borrowed its light from the rays of the Sun/*purush*)

3. याकारणें सूर्यापुढें। दुसरी साम्यता न घडे।
जयाच्या प्रकाशें उजेडे। प्राणीमात्रासी ॥ ३ ॥

*yākāraṇeṁ sūryāpuḍheṁ | dusarī sāmyatā na ghaḍe |
jayācyā prakāśeṁ ujeḍe | prāṇīmātrāsī || 3 ||*

3. This ‘I am’ appears after the Sun and in this ‘I am’, that pure knowledge is not understood. And then due to this light of ‘I am’, ‘many’ objects are illuminated in the *prana*.

4. नाना धर्म नाना कर्में। उत्तमं मध्यमं अधमं।
सुगमं दुर्गमं नित्य नेमं। सृष्टीमधें चालती ॥ ४ ॥

*nānā dharma nānā karmeṁ | uttameṁ madhyameṁ adhameṁ |
sugameṁ durgameṁ nitya nemeṁ | sṛṣṭīmadheṁ cālatī || 4 ||*

4. And then there are the ‘many’ *dharma*s and the ‘many’ *karma*s, due to the superior, middle and inferior *gunas*. Still understand that it is because of this easily attained knowledge and that very difficult to attain pure knowledge (ie. knowledge is *prakruti/purush* and pure knowledge is that thoughtless Reality), that the ‘many’ practices and customs are carried out in the world.

5. वेदशास्त्रें आणी पुराणें। मंत्रं यंत्रं नाना साधनें।
संध्या स्नान पूजावधानें। सूर्येवणि बापुडी ॥ ५ ॥



*vedaśāstreṁ āṇī purāṇeṁ | maṁtra yaṁtra nānā sādhanēṁ |
saṁdhyā snāna pūjāvidhānēṁ | sūryeṁviṇa bāpuḍīm || 5 ||*

5. In this world there are the *vedas*, *shasthras* and *puranas*; the ‘many’ *mantras*, symbolic diagrams and *sadhanas*; there is the time of worship, the purifying bath and the performance of *puja* (ie. all the duties of the *brahmin* priest). But these would not be possible without that Sun.

6. नाना योग ना मते। पाहों जातां असंख्यातें।
जाती आपुलाल्या पंथें। सूर्यउदय जालयां ॥ ६ ॥
*nānā yoga nā materī | pāhoṁ jātām asankhyāterī |
jāti āpulālyā paṁtherī | sūryaudaya jāliyaṁ || 6 ||*

6. There are the ‘many’ *yogas* and the ‘many’ opinions when the Sun has arisen. And if you try to understand that immeasurable *paramatma*, then your path will be revealed by the rising of that Sun. (The Sun is always there. It is only the ignorant who say, “The sun has arisen”)

7. प्रपंचकि अथवा परमार्थकि। कार्य करणें कोणीयेक।
दविसेवणि नरिअथक। सार्थक नवहे ॥ ७ ॥
*prapañcika athavā paramārthika | kārya karaṇēṁ koṇīyeka |
divasevviṇa nirārthaka | sārthaka navhe || 7 ||*

7. Whether the actions performed are of *prapanch* or *paramarth*, still that One who resides within everyone is there (ie. in *prapanch* the action is offered to and received by the One, but this is not understood by the ignorant. In *paramarth* the action is offered to and received by the One and this is understood). Without that One Sun the fulfilment of life is not possible.

8. सूर्याचें अधिष्ठान डोळे। डोळे नसतां सर्व आंधळे।
याकारणें कांहींच न चले। सूर्येवणि ॥ ८ ॥
*sūryācēṁ adhiṣṭhāna ḍole | ḍole nasatām sarva āndhaḷe |
yākāraṇēṁ kāṁhīmca na cale | sūryeṁviṇa || 8 ||*

8. This knowledge is the *eyes of that Sun. If these eyes are not, then that Reality is blind. On account of this ‘speech’, there is this ‘thing’ but it does not begin without the Sun. *(That Reality uses knowledge; otherwise it is blind ie. ignorant *jiva*)

9. म्हणाल अंध कवितिवें करती। तरी हेह सुर्याचीच गती।
थंड जालयां आपुली मती। मग मतप्रकाश कैचा ॥ ९ ॥
*mhaṇāla aṁdha kavitvēṁ karitī | tarī hehī suryācīca gatī |
thaṁḍa jāliyaṁ āpulī matī | maga matiprakāśa kaimcā || 9 ||*

9. It may be said that the blind compose this poem (ie. this ‘story’ of *ram*). But even this state ‘I am’ also belongs to that thoughtless Sun (so in truth, everything is that Reality and it is that Reality that is seeking to return to Its Self). However if coldness comes to your understanding (ie. ignorance) then, how can there be this light of understanding?

10. उषण प्रकाश तो सूर्याचा। शीत प्रकाश तो चंद्राचा।
उषणत्व नसतां देह्याचा। घात होये ॥ १० ॥



*uṣṇa prakāśa to sūryācā | śīta prakāśa to caṁdrācā |
uṣṇatva nastām dehyācā | ghāta hoye || 10 ||*

10. Heat (ie. knowing) comes from the light of that Sun and cold comes from the light of the moon. Therefore without the heat of the Sun, the body would simply perish.

11. याकारणें सूर्येवणि। सहसा न चले कारण।
श्रोते तुम्ही वचिक्षण। शोधून पाहा ॥ ११ ॥
*yākāraṇeṁ sūryeṁvina | sahasā na cale kāraṇa |
śrote tumhī vicakṣaṇa | śodhūna pāhā || 11 ||*

11. This 'I am' is the cause of creation. But without that Sun this cannot even begin. Therefore you who have become wise and by listening should search out and understand that Sun.

12. हरहिरांच्या अवतरमूर्ती। शविशक्तीच्या अनंत वेक्ती।
यापूर्वी होता गभस्ती। आतां ह आहे ॥ १२ ॥
*hariharāṁcyā avataramūrtī | śivaśaktīcyā ananta vektī |
yāpūrvīm hotā gabhastī | ātām hi āhe || 12 ||*

12. There is this 'I am' of **harihara* and it is that endless *paramatma* manifesting as *shiva/shakti*. But before this 'I am', the Sun was and now also That is. *(*vishnu* and *mahesh* are said to have come together to find *brahman*; ie. forgetting is remembering)

13. जतिके संसारास आले। ततिके सूर्याखालें वर्तले।
अंती देहे त्यागून गेले। प्रभाकरादखतां ॥ १३ ॥
*jituke saṁsārāsi āle | tituke sūryākhāleṁ vartale |
amti dehe tyāgūna gele | prabhākarādekhatām || 13 ||*

13. All those who came into *samsar* have lived and have had their lives under this Sun. And in the end they went by leaving their body in this Sun's presence.

14. चंद्र ऐलीकडे जाला। क्षीरसागरीं मधून काढला।
चौदा रत्नांमधें आला। बंधु लक्ष्मीचा ॥ १४ ॥
*caṁdra ailikaḍe jāla | kṣīrasāgarīm madhūna kāḍhilā |
caudā ratnāṁmadheri āla | bāndhu lakṣumīcā || 14 ||*

14. The moon (ie. mind) is on this side and it is limited. It was one of the fourteen jewels that had come up from the churning of the *ocean of milk and it is the brother of goddess *lakshmi*. *(The ocean of milk is the place of *vishnu*/knowledge. It is said that the gods and demons churned this ocean and fourteen jewels came out of it. The first jewel was *lakshmi*, 'I am'. A pure mind freed of names and forms and concepts that make it impure)

15. वशिवचक्षु हा भास्कर। ऐसें जाणती लाहानथोर।
याकारणें दवाकर। शरेश्ठांहून शरेश्ठा ॥ १५ ॥
*viśvacakṣu hā bhāskara | aiseṁ jāṇatī lāhānathora |
yākāraṇeṁ divākara | śreṣṭhāṁhūna śreṣṭha || 15 ||*

15. These eyes of knowledge from which the whole creation came are, in truth, that



thoughtless Sun. Due to this knowledge, that great *brahman* within the small *jiva* knows and due to this knowledge, the Sun, the ‘most excellent of the most excellent’ is realized.

16. अपार नभमार्ग क्रमणें। ऐसेंचि प्रत्यही येणें जाणें।

या लोकोपकाराकारणें। आज्ञा समर्थाची ॥ १६ ॥

apāra nabhamārga kramaṇem | aiseṁci pratyahīṁ yeṇem jāṇem |
yā lokopakārākāraṇem | ājñā samarthācī || 16 ||

16. When that limitless *paramatma* traverses this path through the sky *everyday then, there is the coming and going of knowledge. This knowledge is the protector of the world and it is under the orders of that *paramatma*. *(Everyday you wake up and the rays of that Sun shine and everyday you go to sleep when the rays of the Sun set. Everyday knowledge awakes and knowledge goes to sleep when ignorance comes).

17. दविस नसतां अंधकार। सर्वांसी नकळे सारासार।

दविसेवणि तश्कर। कां दवाभीत पक्षी ॥ १७ ॥

divasa nastāṁ andhakāra | sarvāṁsī nakaḷe sārāsāra |
divaseṁviṇa taškara | kāṁ divābhīta pakṣī || 17 ||

17. When the Sun is not present then, there is darkness (ignorance) and this ‘all’ cannot know that thoughtless essence (*maharaj- knowledge must go off before ignorance can come*). Without the Sun there is *‘stealing’ and the opinions of the ignorant. *(The mind is the thief, it steals this knowledge and uses it as his own)

18. सूर्यापुढें आणकि दुसरें। कोण आणावें सामोरें।

तेजोरासी नरिधारें। उपमेरहति ॥ १८ ॥

sūryāpuḍhēṁ āṇika dusarēṁ | koṇa āṇāvēṁ sāmōrēṁ |
tejorāsī nirdhāreṁ | upamerahita || 18 ||

18. Anything after the Sun is due to this knowledge. But who is there who can bring this knowledge into the Sun’s presence? Due to this Sun, that requires no support and is without comparison, there is the brilliance of fire (ie. knowing of something outside of myself).

19. ऐसा हा सवति सकळांचा। पूरवज होय रघुनाथाचा।

अगाध महिमा मानवी वाचा। काये म्हणोनि विरणावी ॥ १९ ॥

aisā hā savitā sakalāṁcā | pūrvaja hoya raghunāthācā |
agādha mahimā mānavī vācā | kāye mhaṇoni varṇāvī || 19 ||

19. Such is that thoughtless Sun of this ‘all’. He is the eldest of the ancestor’s of *ram*. Its unfathomable greatest has become this *para* speech within man; but why should it be outwardly expressed? (Why should there be the gross speech of *vaikhari*? Just remain with this *para*, ‘I am’)

20. रघुनाथवौंश पूरवापर। येकाहूनियेक थोर।

मज मतमिंदास हा वचार। काये कळे ॥ २० ॥

raghunāthavaumśa pūrvāpara | yekāhūni yeka thora |
maja matimāmdāsa hā vicāra | kāye kaḷe || 20 ||



20. This ancestor of *ram* is beyond the beginning of time (ie. *prakruti*). But from that One *brahman* there has come another, this knowledge 'I am'. But how can my dull mind understand thoughtlessness?

21. रघुनाथाचा समुदाव। तेथें गुंतला अंतरभाव।
 म्हणोनी वर्णतिं महत्त्व। वागदुर्बळ मी ॥ २१ ॥
raghunāthācā samudāva | tethēṁ guṁtalā aṁtarbhāva |
mhaṇonī varṇitāṁ mahatva | vāḡdurbala mī || 21 ||

21. When there is this gathering together of knowledge then, *brahman* has been caught in this understanding 'I am'. But this weak utterance of 'I' has no ability to describe His greatness.

22. सकळ दोषाचा परहिर। करतिं सूर्यास नमस्कार।
 सफूर्तवाढे नरितर। सूर्यदर्शन घेतां ॥ २२ ॥
sakala doṣācā parihāra | karitāṁ sūryāsa namaskāra |
sphūrta vāḍhe niraṁtara | sūryadarśana ghetāṁ || 22 ||

22. Still by bowing down and surrendering to that Sun, this fault of the 'all' is given to His care. That *parabrahman* has expanded as this original inspiration 'I am'. Therefore accept this knowledge of that Sun. (This knowledge is not that Sun but it has come from Him and therefore one should accept this)

- इति श्रीदासबोधे गुरुशिष्यसंवादे
 सूर्यस्तवननिरूपणनाम समास दुसरा ॥ २ ॥ १६.२
iti śrīdāsabodhe guruśiṣyasamvāde
sūryastavananirūpaṇanāma samāsa dusrā || 2 || 16.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 16 named „Praise of the Sun“ is concluded.



16.3 Praise of the Great Earth Element

समास तसिरा : पृथ्वीसूतवननरूपण

samāsa tisarā : pṛthvīstavananirūpaṇa

Note: Now the five great elements are explained beginning with the most gross.

|| Śrī Rām ||

1. धन्य धन्य हे वसुमती। इचा महिमा सांगों कर्ति।
प्राणीमात्र ततिके राहाती। तच्या आघारें ॥ १ ॥
dhanya dhanya he vasumatī | icā mahimā sāṅgoriṁ kitī |
prāṇīmātra tituke rāhātī | ticyā ādhāreṁ || 1 ||

1. Blessed is this great element earth when these ‘many’ thoughts have understood the greatness of thoughtlessness. But if there are only the ‘many’ thoughts then, that One has to stay in only the *prana* with only the support of this earth.

2. अंतरिक्ष राहाती जीव। तोह पृथ्वीचा स्वभाव।
देहे जड नसता जीव। कैसे तगती ॥ २ ॥
amtarikṣa rāhātī jīva | tohi pṛthvīcā svabhāva |
dehe jaḍa nastāṁ jīva | kaise tagatī || 2 ||

2. That One who stays as the sky has become a *jīva* and then, He is of the nature of this earth element (that *atma* is everything, everywhere. He is the space upon which the other four elements appear. And He is the earth, the *jīva* etc. on account of objectivity). But if there were no gross bodies then, how could that One stay as a *jīva*? (If the gross is negated then that One would stay as *śhiva*)

3. जाळति पोळति कुदळति। नांगरति उकरति खाणति।
मळ मूत्र तजिवरी करति। आणी वमन ॥ ३ ॥
jāliti politi kudalitī | nāṅgaritī ukaritī khāṇatī |
maḷa mūtra tijavarī karitī | āṇī vamaṇa || 3 ||

3. Here that One is tormented and worries and gets injured; It gets insulted and quarrels and grieves and gets beaten and treated badly. And upon this earth that One discharges its bowels and vomits.

4. नासकें कुजकें जरजर। पृथ्वीवणि कैची थार।
देह्यांतकाळीं शरीर। तजिवरी पडे ॥ ४ ॥
nāsakem kujakem jarjara | pṛthvīviṇa kairīcī thāra |
dehyāntakālīm śarīra | tijavarī paḍe || 4 ||

4. Here that One is easily damaged and meets with insincerity and deceit and then gets worn out with age. As a *jīva*, what support has It got other than this earth? (The gross, ignorant and objective gets only the support of the gross, ignorant and objective) And when this gross body comes to an end then, this ‘all’ body falls down upon this earth (ie. if the *jīva* has gained no understanding of this ‘all’ body during its lifetime then, at the time of death, how can any understanding possibly come? Due to our strong body attachment, this ‘all’ has come tumbling down into the body and it will disappear in



this ignorance we call death).

5. बरें वाईट सकळ कांहीं। पृथ्वीवणि थार नाही।

नाना धातु द्रव्य तें हि भूमीचे पोटी॥ ५॥

bareṁ vāṭa sakāḷa kāmhiṁ | prthvīvaṇa thāra nāhiṁ |
nānā dhātu dravya teṁ hi | bhūmīce poṭiṁ || 5 ||

5. When that One is a *jīva* then, the best (ie. thoughtless *nirgun*) and the worst (ie. body consciousness) and this ‘all thing’ (ie. *sagun*) have no support other than this earth element. Still, within the belly of this earth element, there are the ‘many’ *dhatus* (ie. basic substances that make up the gross body) and the ‘many’ wealths and that Reality also (it all depends on where we place our attention and to what we are dedicated to).

6. येकास येक संवहारति। प्राणी भूमीवरी असती।

भूमी सांडून जाती। कोणीकडे॥ ६॥

yekāsa yeka saṁvāharitī | prāṇī bhūmīvarī asatī |
bhūmī sāṁḍūna jāṭī | koṇīkaḍe || 6 ||

6. When the one *jīva* destroys that One then, the *atma* exists in the *prana* upon this earth. Then where can It go when this earth is left? (Then it can only go to ignorance *maharaj*- the ignorant think that without a body they cannot live)

7. गड कोठ पुरें पट्टणें। नाना देश कळती अटणें।

देव दानव मानव राहाणें। पृथ्वीवरी॥ ७॥

gaḍa koṭha pureṁ paṭṭaṇeṁ | nānā deśa kaḷatī aṭaṇeṁ |
deva dānava mānava rāhāṇeṁ | prthvīvarī || 7 ||

7. There are forts, castles, towns and cities and the ‘many’ states and places are understood due to objectification. And as long as there is this earth then, there are gods, demons and mankind (as long as the objective world remains then there will be the three states of waking state/man, dream/gods and deep sleep/demons).

8. नाना रत्नं हरि परीस। नाना धातु द्रव्यांश।

गुप्त प्रगट कराव्यास। पृथ्वीवणि नाही॥ ८॥

nānā ratneṁ hire parīsa | nānā dhātu dravyāṁśa |
gupta pragaṭa karāvyaśa | prthvīvaṇa nāhiṁ || 8 ||

8. There are the ‘many’ jewels and diamonds and there is this magic *paris* stone (ie. that turns iron to *gold). There are the ‘many’ *dhatus* and there is that essence of these things. Still that hidden *purush* does not become apparent without this earth element (objectification brings this illusory world and that *purush* becomes a man. And by *vivek* that man becomes that *purush*). *(The understanding that makes man into knowledge)

9. मेरुमांदार हिमाचल। नाना अष्टकुळाचल।

नाना पक्षी मछ व्याळ। भूमंडळी॥ ९॥

merumāndāra himācala | nānā aṣṭakuḷācala |
nānā pakṣī macha vyāḷa | bhūmaṇḍalīṁ || 9 ||

9. Within this earth element there is *meru* mountain (ie. ‘I am’), the *himalayan* moun-



tains (ie. causal body) and the eight divisions of the ‘many’ creatures. They are the ‘many’ birds, fish, reptiles, etc. (this ‘I am’ is sometimes called the supra-causal body, for it is the cause of this whole existence. The forgetting of this is the ignorance that causes body consciousness. And from this causal body of ignorance there comes ‘many’ creatures. All this is within your body depending on where you place your attention. See 4.10.1-9)

10. नाना समुद्रापैलीकडे। भोंवतें आवरणोदका कडे।

असंभाव्य तुटले कडे। भूमंडळाचे ॥ १० ॥

nānā samudrāpailīkaḍe | bhoṁvateṁ āvarṇodakā kaḍeṁ |
asambhāvya tuṭale kaḍe | bhūmaṁḍalāce || 10 ||

10. There are the ‘many’ thoughts and there is this ocean of knowledge beyond. There is the ring of controlling waters (ie. great water element) enwrapping this great earth and together they break that unattainable Self into many pieces. (The water element is the beginning of individual names and forms and due to the earth element these forms become gross; and if one becomes less and less objective then this ocean of knowledge ie. ‘all’ can be attained)

11. त्यामधें गुप्त वविरें। लाहानथोरें अपारें।

तेथें नविडि अंधकारें। वस्ती कीजे ॥ ११ ॥

tyāmadheṁ gupta vivareṁ | lāhānathoreṁ apāreṁ |
tetheṁ nibiḍa āndhakāreṁ | vastī kīje || 11 ||

11. If that hidden *purush* within these ‘many’ pieces is investigated then, this small *jiva* within that great *brahman* becomes the limitless *paramatma*. But *brahman* is pervaded by dense darkness when placed within these objects of the great earth element (the ignorance of the causal body or *avidya maya* is the pervading darkness).

12. आवरणोदक तें अपार। त्याचा कोण जाणे पार।

उदंड दाटले जळचर। असंभाव्य मोठे ॥ १२ ॥

āvarṇodaka teṁ apāra | tyācā koṇa jāṇe pāra |
udaṁḍa dāṭale jaḷacara | asambhāvya moṭhe || 12 ||

12. When these controlling waters enwrapping this earth become that endless *paramatma* then, who can know the end of That? When that vast *paramatma* completely pervades this *‘water creature’ it is called the *antar-atma* but at the same time, It is still that great unattainable *paramatma*. *(Soft formation of a world of forms)

13. त्या जीवनास आधार पवन। नविडि दाट आणी घन।

फुटों शकेना जीवन। कोणेकडे ॥ १३ ॥

tyā jīvanāsa ādhāra pavana | nibiḍa dāṭa āṇī ghana |
phuṭoṁ śakenā jīvana | koṇekaḍe || 13 ||

13. The wind that supports these waters is dense and pervading and under the control of this wind, it is not possible for these waters to be scattered (when this knowing is understood then, objectivity does not arise to scatter this ‘all’ into different forms)

14. त्या प्रभंजनासी आधार। कठणिपणें अहंकार।

ऐसा त्या भूगोळाचा पार। कोण जाणे ॥ १४ ॥



*tyā prabhaṃjanāsī ādhāra | kaṭhiṇapaṇeṃ ahaṃkāra |
aisā tyā bhūgolācā pāra | koṇa jāṇe || 14 ||*

14. But as the support of this wind is the hardness of the *ahankar* (ie. ‘I am’; hardness means some ignorance is there and ignorance means something other is there), then how can that no-otherness of the *atma*, on the other side of this earth, be known?

15. नाना पदार्थांच्या खाणी। धातुरत्नांच्या दाटणी।
कल्पतरु चितामणी। अमृतकुंडें ॥ १५ ॥
*nānā padārthāṃcyā khāṇī | dhāturatnāṃcyā dāṭaṇī |
kalpataru ciṃtāmaṇī | amṛtakuṇḍeṃ || 15 ||*

15. That *atma* is the source of ‘many’ objects and It is the source of this one ‘object’. That One is pervading the ‘many’ *dhatu*s (the essential ingredients of the body) and the ‘many’ jewels. That *atma* is the reservoir of this immortal nectar of ‘I am’. It is the *wish-fulfilling tree and the thought-relieving stone (ie. knowledge- it dispels the ‘many’ thoughts). *(Whatever you think you are, this knowledge becomes that; whatever you imagine something to be, this knowledge becomes that)

16. नाना दीपें नाना खंडें। वसती उद्वसें उदंडें।
तेथें नाना जीवनाचीं बंडें। वेगळालीं ॥ १६ ॥
*nānā dīpeṃ nānā khaṇḍeṃ | vasatī udvasēṃ udanḍeṃ |
tetheṃ nānā jīvanācīṃ baṇḍeṃ | vegalālīṃ || 16 ||*

16. When there are the ‘many’ divisions of creatures and the ‘many’ divisions of lands then, that vast *paramatma* stays in confusion. But ‘there’ the ‘many’ commotions created by these waters of objectification are passed over.

17. मेरुभोंवते कडे कापले। असंभाव्य कडोसें पडलें।
नबिडि तरु लागले। नाना जनिसी ॥ १७ ॥
*merubhoṃvate kaḍe kāpale | asaṃbhāvya kaḍoseṃ paḍileṃ |
nibiḍa taru lāgale | nānā jinasī || 17 ||*

17. Surrounding this *meru* mountain are cliffs where pilgrims gather (ie. *sadhaks*) and the rays of light ie. knowledge, from that *unattainable *paramatma* fall there. But in the darkness, there is a thick forest where the ‘many’ trees grow and ‘many’ objects appear (this world is like a dark forest and if the rays of light do not penetrate it then, there is only the darkness of ignorance, of body identification. And then like *ram* lost in the forest, you will ask the objects of this world to give you happiness/*sita*). *(He is unattainable because as long as you remain, He cannot be attained)

18. त्यासन्नधि लोका लोक। जेथें सूर्याचें फरि चाक।
चंद्रादि द्रोणाद्रि मैनाक। माहां गरी ॥ १८ ॥
*tyāsannidha lokāloka | jetheṃ sūryāceṃ phire cāka |
caṇḍrādi droṇādri maināka | māhāṃ girī || 18 ||*

18. Near this *meru* mountain there is this world of the worldly and this world gets illuminated by the passage of the *Sun. Then there are the great mountains such as



the ‘mountain of the moon’, the mountains by the name *drona* and *mainaka*.³ *(See 16.2.16; when that limitless *paramatma* transverses the sky, there is the rising and falling of knowledge everyday)

19. नाना देशीं पाषाणभेद। नाना जनिसी मृत्तिकाभेद।

नाना वभिर्तु छिंद बंद। नाना खाणी ॥ १९ ॥

nānā deśīm pāṣāṇabheda | nānā jinasī mṛttikābheda |

nānā vibhūti chaṁda baṁda | nānā khāṇī || 19 ||

19. Within the ‘many’ states are the ‘many’ different stones (ie. bodies);⁴ within the ‘many’ objects are the ‘many’ different clays (ie. everything is made up of dirt only). Then the ‘many’ likings and longings bind that Great Ascetic (ie. He wants nothing from this world) and there are the ‘many’ places of birth.

20. बहुरत्न हे वसुंदरा। ऐसा पदार्थ कैचा दुसरा ।

अफट पडलिं सैरावैरा। जकिडे तकिडे ॥ २० ॥

bahuratna he vasuṁdarā | aisā padārtha kaicā dusrā |

aphaṭa paḍileṁ sairāvairā | jikaḍe tikaḍe || 20 ||

20. When that thoughtless Self becomes the ‘many’ *jewels of the world, then how can there be this ‘object’ of the ‘all’ (one of the the real jewels)? For its pervasiveness has tumbled down and there is confusion everywhere. *(maharaj- to a Saint, a diamond and a lump of hard shit, are the same)

21. अवघी पृथ्वी फरीन पाहे। ऐसा प्राणी कोण आहे।

दुजी तुळणा न साहे। धरणीवर्षी ॥ २१ ॥

avaghī prthvī phirōṇa pāhe | aisā prāṇī koṇa āhe |

dujī tuḷaṇā na sāhe | dharaṇīvīṣī || 21 ||

21. Who is there in the *prana* who has turned this earth element that is absorbed in everything, towards this ‘all’ (ie. who has forgot everything)? For this ‘all’ cannot be compared to someone who holds attraction for the sensual objects.

22. नाना वल्ली नाना पकिं। देसोदेसी अनेकें।

पाहों जातां सारखिया सारखिं। येक हा नाही ॥ २२ ॥

nānā vallī nānā pikeṁ | desodesī anekeṁ |

pāhoṁ jātām sārīkhyā sārīkhem | yeka hi nāhī || 22 ||

22. There are the ‘many’ creepers (ie. from one thought so many things are produced) and the ‘many’ fruits (ie. pleasures and pains) and due to the numerous different forms, there are so many different places. And even when you try to understand then, this ‘all’ is established but this is also not that One.

³ Mountains are concepts, ‘I am’ or “I am so and so” are concepts; the moon is mind; *drona*- mountain on which the elixir of life is found; *mainaka*- the mountain that is the son of the *himalaya*/causal body.

⁴*siddharameshwar maharaj*- When the mind places its attention on the numerous different forms (ie. gross objects) within this limiting concept ‘I am’, that is called the *maya* of ignorance. And when it places its attention on this ‘I am’ then, the objects are left aside and this is the *maya* of knowledge. God does not have to do anything. He is within the temple and outside there are stones, but when this God goes out and sits within one of the stones then, He becomes a *jīva*.



23. स्वर्ग मृत्यु आणपिताळें। अपूर्व रचिलीं तीन ताळें।
पाताळलोकीं माहां व्याळें। वस्ती कीजे ॥ २३ ॥
svarga mrtyu āṇipātāḷem | apūrva racilīm tīna tāḷem |
pātāḷalokīm māhām vyāḷem | vastī kije || 23 ||

23. There is heaven, this world where death reigns and the nether-worlds. That which has never been seen (thoughtless) has arranged these three worlds.⁵ Therefore in the nether-worlds, that great serpent *shesha* should be made to stay (ie. when this world/waking state is not, we call this sleep and say nothing was there. But someone must have been there, otherwise we would not know who we are when we awake. *shesha*, that which remains when everything is negated; That which cannot be negated was there. The Witness of this ignorance or nothing or sleep, who remains when nothing was there is called *shesha*. And when you use *vivek* ie. sleep to this world, then you become *shesha*)⁶

24. नान वल्ली बीजांची खाणी। ते हे वशिष्ठ धरणी।
अभनिव कर्तूयाची करणी। होऊन गेली ॥ २४ ॥
nāna vallī bījāñcī khāṇī | te he viśāṭa dharaṇī |
abhinava kartyācī karaṇī | hoūna gelī || 24 ||

24. There are the ‘many’ creepers and that source of this ‘all’ seed. There is that vast thoughtless Self and this earth and there is this marvellous action (ie. ‘all’) of the ‘doer’ going on.

25. गड कोठ नाना नगरें। पुरें पट्टणें मनोहरें।
सकळां ठाई जगदेश्वरें। वस्ती कीजे ॥ २५ ॥
gaḍa koṭha nānā nagareṁ | pureṁ paṭṭaṇeṁ manohareṁ |
sakalām ṭhāīm jagadeśvareṁ | vastī kije || 25 ||

25. When there are the forts and castles and ‘many’ towns; when there are the captivating villages and cities then, that Lord of the world should be made to reside in this place of the ‘all’ (when there is an objective world then, the understanding of *purush* and *prakruti* is required).

26. माहां बळी होऊन गेले। पृथ्वीवरी चौताळले।
सामर्थ्यें नरिळे राहलि। हें तों घडेना ॥ २६ ॥
māhām baḷī hoūna gele | pṛthvīvarī cautāḷale |
sāmarthyēṁ nirāḷe rāhile | hem toṁ ghaḍenā || 26 ||

26. Very powerful people have been and gone and on this earth they ranted and raved. But even if one remains separate from this earth by the power of this ‘I am’ still, that thoughtless Self has not been gained.

27. असंभाव्य हे जगती। जीव कर्तियेक जाती।

⁵ *maharaj* – *swarg* means you create ie. dream, *mrutyu*-this world of birth and death ie. waking state and *patala*-ignorance ie. deep sleep. These are the 3 worlds

⁶ *siddharameshwar maharaj*- When knowledge is discarded, *shesha* remains. If there is “knowing” then there is that *shesha narayana* hidden within the known. Therefore it is said he stays in the lower world (the causal body) and he upholds this world on one of his one thousand heads. After knowledge has been discarded He remains, for He can neither be left aside nor taken up; such is this “beyond the elements.”



नाना अवतारपंगती। भूमंडळावरी ॥ २७ ॥
asambhāvya he jagatī | jīva kitīyeka jātī |
nānā avatārapaṅgatī | bhūmaṇḍalāvarī || 27 ||

27. That unattainable thoughtless Self is within this world⁷ and the *jīva* and its lineage are that One who is within these ‘many’ (see V.1). And on this earth when there are the ‘many’ *jīvas* still there is the companionship of this ‘I am’.

28. सध्यां रोकडे परमाण। कांहीं करावा नलगे अनुमान।
 नाना प्रकारीचें जीवन। पृथ्वीचेन आधारें ॥ २८ ॥
sadhyām rokaḍe pramaṇa | kāñhīñ karāvā nalage anumāna |
nānā prakāricēñ jīvana | pṛthvīceni ādhāreñ || 28 ||

28. And when there is this ever-present ‘I am’/*sagun* then there is that *nirgun* nearby. When this ‘thing’ is created by you then, conjecture is no longer required. Otherwise there will be these great waters and then with the support of this earth, there will be the ‘many’ living forms (the concept of ‘many’ arose on account of objectification).

29. कतितेक भूमी माझी म्हणती। सेवटीं आपणचमिरोन जाती।
 कतितेक काळ होतां जगती। जैसी तैसी ॥ २९ ॥
kitteka bhūmī mājhī mhaṇatī | sevaṭīñ āpaṇaci marona jātī |
kitteka kāla hotāñ jagatī | jaisī taisī || 29 ||

29. Then that One within the ‘many’ is a *jīva* and says, “This is my world”, but in the end, it dies and goes away. Still within this world there is this ‘time and space’* and that One within the ‘many’ is as It always is (either be a *jīva* and live and die or seek out this knowledge that is the support of the *jīva* thought and then become that One who resides within everyone. Only such understanding brings an end to birth and death). *(*maharaj*- when you wake up, space is there and where there is space, knowledge must be there).

30. ऐसा पृथ्वीचा महिमा। दुसरी काये द्यावी उपमा।
 ब्रह्मादकिपासुनी आम्हां। आश्रयोचि आहे ॥ ३० ॥
aisā pṛthvīcā mahimā | dusarī kāye dyāvī upamā |
brahmādikāpāsunī āmhāñ | āśrayoci āhe || 30 ||

30. The greatness of this earth element is within this knowledge. What can be compared to That? (Its greatness is the *atma* and that can be attained when we stop objectifying; see V.1). Then we are protected from lord *brahma* etc. for we are beyond the three *gunas*.

Note: Mountains are concepts and the golden mountain is ‘I am’. The earth/*prithvi* is the beginning of gross body consciousness but is also the place where we can start to leave of such thinking if we understand that within every great element there is this *mula maya* and within this *mula maya* there is knowledge, existence, the unmanifest

⁷ *siddharameshwar maharaj*- Knowledge is an unfathomable ocean of conscious Bliss. Knowledge/*chit* means living and living means to know. When the Supreme Self, beyond the five elements of earth, water, fire, wind and space, takes a form then, this knowing is present. That “beyond the elements” is the other side of this body, and the mind, conviction/*buddhi*, thinking and the ego in this body. It is the other side of the “I am” inspiration and nothing is on the other side of that and therefore it is the Knower of all.



gunas and elements and also that thoughtless *swarup*.

इति श्रीदासबोधे गुरुशषियसंवादे

पृथ्वीस्तवननरूपणनाम समास तसिरा ॥ ३ ॥ १६.३

iti śrīdāsabodhe guruśiṣyasamvāde

pr̥thvīstavananirūpaṇanāma samāsa tisarā || 3 || 16.3

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 16 named „Praise of the Great Earth Element “ is concluded.

16.4 Praise of the Great Water Element

समास चौथा : आपनरूपण

samāsa cauthā : āpanirūpaṇa

|| Śrī Rām ||

1. आतां सकळांचे जनमस्थान। सकळ जीवांचे जीवन।

जयासे आपोनारायेण। ऐसें बोलजि ॥ १ ॥

*ātām sakaḷāñce jnamasthāna | sakaḷa jīvāñce jīvana |
jayāsa āponārāyeṇa | aiseṁ bolije || 1 ||*

1. Now (ie. being in this present endless moment) is the birth place of this ‘all’. But if this ‘all’ becomes the water element then, there is the birthplace of the *jīva* (objectification brings the *jīva* but it cannot live without this ‘I am’). This objectification should be put to an end by this ‘speech’ of *mula maya*.

2. पृथ्वीस आधार आवरणोदक। सप्तसिंधूचें संधिोदक।

नाना मेघीचें मेघोदक। भूमंडळीं चाललिं ॥ २ ॥

*prthvīsa ādhāra āvarṇodaka | saptasindhūcerṁ sīndhodaka |
nānā meghīcerṁ meghodaka | bhūmaṇḍalīm cālileṁ || 2 ||*

2. The earth element is supported by these *controlling waters or the seven seas surrounding this earth. And then, when the rain waters (ie. thoughts and desires) from the clouds of *avidya maya* fall, ‘many’ forms appear on this earth. *(There is this soft creation, arising like a wave on the ocean. Then due to the desire for the fruits of past actions, you become body conscious and this ‘soft’ creation becomes hard and very objective)

3. नाना नद्या नाना देसीं। वाहात मळाल्या सागरासी।

लाहानथोर पुण्यरासी। अगाध महर्मे ॥ ३ ॥

*nānā nadyā nānā deśīm | vāhāta mālālyā sāgarāsī |
lāhānathora puṇyarāsī | agādha mahime || 3 ||*

3. These ‘many’ *rivers in the ‘many’ places are all flowing to meet the ocean. That ocean is the great *brahman* within the small *jīva* and It is the unfathomable great store of merit. *(See 11.7 The moving river; when this river of knowledge comes tumbling downwards from this great mountain of ‘I am’ then, it becomes the ‘many’ rivers and they say, “I am so and so”)

4. नद्या पर्वतींहून कोंसळल्या। नाना सांकडीमधें रचिवल्या।

धबाबां खळाळां चालल्या। असंभाव्य ॥ ४ ॥

*nadyā parvatīñhūna koṁsalālyā | nānā sāmkaḍīmadherṁ ricavilyā |
dhabābām khalālām cālilyā | asambhāvya || 4 ||*

4. These rivers fall violently and confused from the mountain ‘I am’ and they tumble into ‘many’ difficulties. Then that unattainable Self gets caught in squabbling and toils.

5. कूप बावी सरोवरें। उदंड तळीं थोरथोरें।



नर्मले उचंबळती नीरें। नाना देसीं ॥ ५ ॥

kūpa bāvī sarovareṇ | udamḍa talīm thorathoreṇ |
nirmaḷeṇ ucambalatī nīreṇ | nānā deśīm || 5 ||

5. Within the comparing and completing of the housebound wives and the robbers and murderers, there is that vast *paramatma*. But the purity of that ‘greatest of the great’ has been clouded by these waters in the ‘many’ places. (Conceptualisation is the birth-place of the *jiva* and as it flows downward/outwards, it acquires more characteristics and differences).

6. गायेमुखें पाट जाती। नाना कालवे वाहती।

नाना झरूया झरिपती। झरती नीरें ॥ ६ ॥

gāyemukheṇ pāṭa jāti | nānā kālave vāhati |
nānā jhaṛyā jhirapatī | jharatī nīreṇ || 6 ||

6. From the mouth of the *ganga* (ie. river of knowledge) this water had set off and then, it flowed through the ‘many’ canals (ie. limiting concepts). Then from the ‘many’ springs, this water trickles out and then wastes away (each *jiva* is a small spring of this pure water).

7. डुरें वहिरीं पाझर। परवत फुटोन वाहे नीर।

ऐसे उदकाचे प्रकर। भूमंडळीं ॥ ७ ॥

ḍureṇ vihireṇ pājhara | parvata phuṭona vāhe nīra |
aise udakāce prakara | bhūmaṇḍalīm || 7 ||

7. Some wander aimlessly only for pleasure and in some places the water gushes out to be scattered by burdens and disagreements. Like this it is for the different forms created from this water element that is within this earth.

8. जतिके गरी ततिक्या धारा। कोंसळती भयंकरा।

पाभळ वाहाळा अपारा। उकळ्या सांडति ॥ ८ ॥

jituke girī titukyā dhārā | koṇṣaḷatī bhayaṅkarā |
pābhaḷa vāhālā apārā | ukalyā sāṇḍitī || 8 ||

8. Whenever there is a mountain, then there is a stream of water flowing down (“I am a body” concept). It tumbles down violently causing great fear and dread. It is that limitless *paramatma* that has come tumbling down from Its own place and has gone flowing through the channels of endless longings and passions.

9. भूमंडळीचें जळ आघवें। कति म्हणोनी सांगावें।

नाना कारंजीं आणावें। बांधोनी पाणी ॥ ९ ॥

bhūmaṇḍalīceṇ jaḷa āghaveṇ | kitī mhaṇonī sāṅgāveṇ |
nānā kāraṁjīm āṇāveṇ | bāṇdhonī pāṇī || 9 ||

9. This pure water has become the ‘many’ things of the world and therefore the ‘many’ thoughts should be made thoughtless and the ‘many’ fountains and confined waters should be brought to the ocean.

10. डोहो डवके खबाडीं टांकीं। नाना गरिकिंदरीं अनेकीं।

नाना जळें नाना लोकीं। वेगळालीं ॥ १० ॥



ḍoho ḍavarinke khabāḍīm ṭāṁkīm | nānā girikaṁdarīm anekīm |
nānā jālem nānā lokīm | vegalālīm || 10 ||

10. This pure water has become the deep dark waters and the ‘many’ swallow puddles, ponds and created channels; this pure water is within the mountain cave (a hidden place within the “I am a body” concept) and within the numerous different shapes and forms. When there are these ‘many’ waters in the *‘many’ worlds then, this pure water is being ignored. *(maharaj- every mind is a world)

11. तीर्थें येकाहून येक। माहां पवतिर पुण्यदायक।
 अगाध महिमा शास्त्रकारक। बोलोन गेले ॥ ११ ॥
tīrthem yekāhūna yeka | māhām pavitra puṇyadāyaka |
agādha mahimā śāstrakāraka | boloni gele || 11 ||

11. On account of this holy river of knowledge, that One is understood by the one (that one *jīva* becomes that One *brahman* when it maintains this ‘speech’). That *nirgun* is the most pure and He is the giver of great merit and His unfathomable greatness is ‘spoken’ of by the writers of the *shasthras* (*neti, neti*).

12. नाना तीर्थांची पुण्योदकें। नाना स्थळोस्थळीं सीतळोदकें।
 तैसींच नाना उष्णोदकें। ठाई ठाई ॥ १२ ॥
nānā tīrthāñcī puṇyodakeriṁ | nānā sthalaṁsthalīm sītaḷodakeriṁ |
taisīmca nānā uṣṇodakeriṁ | ṭhāīm ṭhāīm || 12 ||

12. The ‘many’ waters are due to this sacred water of knowledge at that holy place of the ‘all’. There this water becomes cold due to ignorance and the ‘many’ stay in ‘many’ different places. But when that water is hot (due to the fire of knowing), then the ‘many’ becomes this ‘all’ (each element has two influences see 10.3.18; cold makes it become more gross and hot causes it to rise up and return back to its source).

13. नाना वल्लीमधें जीवन। नाना फळीं फुलीं जीवन।
 नाना कंदीं मुळीं जीवन। गुणकारकें ॥ १३ ॥
nānā vallīmadhem jīvana | nānā phalīm phulīm jīvana |
nānā kaṁdīm mūlīm jīvana | guṇakārakeriṁ || 13 ||

13. This water of life (ie. gives life to the *jīva*) is within the ‘many’ *creepers and this water of life is within the ‘many’ flowers and their fruits (ie. experiences and pleasures and pains). But even when, due to the potency of the *gunas*, there are the ‘many’ roots and bulbs still, this water of life is within them (on account of the mixing of *sattwa*, *raja* and *tama*, there is objectification and the ‘many’ thoughts. Still all this needs the support of this water of life, ‘I am’).⁸ *(From just one desire/thought, so many thoughts and experiences and pleasures and pains can sprout)

14. क्षीरोदकें सधोदकें। वषोदकें पीयूषोदकें।
 नाना स्थळांतरीं उदकें। नाना गुणाचीं ॥ १४ ॥
kṣīrodakeriṁ sīdhodakeriṁ | viṣodakeriṁ pīyūṣodakeriṁ |
nānā sthālāntarīm udakeriṁ | nānā guṇācīm || 14 ||

⁸Gospel of Thomas- Jesus said, ”Blessed is the one who has toiled and has found life.”



14. Due to this objectification, there is salty water, river water, poisonous water and nectar-like water. For this water element within the ‘many’ places acquires so ‘many’ qualities.

15. नाना युक्षदंडाचे रस। नाना फळांचे नाना रस।

नाना प्रकारांचे गोरस। मद पारा गुळतर ॥ १५ ॥

nānā yukṣadarṇḍāce rasa | nānā phalāṁce nānā rasa |

nānā prakārice gorasa | mada pārā guḷatra || 15 ||

15. When there are the ‘many’ *thoughts then, there is the taste of sugarcane and the ‘many’ tastes of the ‘many’ fruits. Then there are the ‘many’ tastes of the different sense organs and then there is wine, medicine and spicy concoctions ([everything in this world comes from this water element ie. the minds habit to make name and form in the nameless and formless](#)). *(Where is sweet or sour when the thought, sweet or sour, does not arise? *maharaj*- say everything is, “so so”)

16. नाना मुक्तफळांचे पाणी। नाना रत्नी तळपे पाणी।

नाना शस्त्रामधे पाणी। नाना गुणांचे ॥ १६ ॥

nānā muktaphalāṁcerṇ pāṇī | nānā ratnī talapeṇ pāṇī |

nānā śastrāmadherṇ pāṇī | nānā guṇācerṇ || 16 ||

16. This water has created the glow of the ‘many’ pearls and the sparkle of the ‘many’ jewels ([the pearl does not glow nor does the jewel sparkle for a dog like they do for us, for it has no care for such things](#)). And in these waters of the ‘many’ learnings there are ‘many’ qualities acquired.

17. शुक्लीत श्रोणीत लाल मूत्र सवेद। नाना उदकाचे नाना भेद।

वविरोन पाहातां वशिद। होत जाते ॥ १७ ॥

śuklīta śroṇīta lāla mūtra sveda | nānā udakāce nānā bheda |

vivarona pāhātāṁ viśada | hota jāteṁ || 17 ||

17. There is blood, semen, saliva, urine and sweat when this great water is the ‘many’ thoughts with there ‘many’ differences. But when you investigate, you come to understand that there is only that pure vast *swarup*. ([See 17.8.27, 28](#))

18. उदकाचे देह केवळ। उदकाचेच भूमंडळ।

चंद्रमंडळ सूर्यमंडळ। उदकाकरिता ॥ १८ ॥

udakāce deha kevala | udakācerṇci bhūmaṇḍala |

caṇḍramaṇḍala sūryamaṇḍala | udakākaritāṁ || 18 ||

18. There is that pure knowledge but, on account of these great waters of objectification there has come a gross body and the whole gross world. The disk of the moon and the disk of the sun are because of these great waters ([ie. previous to this there is the oneness of this ‘all’ form; ‘here’ the sun and moon are not named and so, they do not exist as separate forms. In our *bhajans* it says, “The sun and moon fade away within your brilliance”; His brilliance is this knowing](#)).⁹

⁹*siddharameshwar maharaj*- Now, by whose light is the sun known? The light of one’s own Self illuminates the sun. This unique “art of knowing” established the existence of the sun and therefore He is the “greatest” within knowledge. That one who is the illuminator of knowledge is the Lord, the Self. Therefore, the Inner-Self is the God of all gods ([ie. all *gunas*](#)). To see objects we need the sun but to see the sun do we need another



19. क्षारसन्धि क्षीरसन्धि। सुरासन्धि आज्यसन्धि।
दधिसन्धि युक्षरसन्धि। शुद्ध सन्धि उदकाचा ॥ १९ ॥
kṣārasimdhū kṣīrasimdhū | surāsimdhū ājyasimdhū |
dadhisimdhū yukṣarasasimdhū | śuddha simdhū udakācā || 19 ||

19. The sea of salt water, the sea of milk, the sea of wine, the sea of ghee, the sea of curd, the sea of sugarcane juice and the sea of pure water, can all come from this great water (see 8.5.14-17 ie. sea of salt is seen by the people and the sea of pure water is *paramatma*; these are all states of different understandings; the sea of milk is knowledge, the abode of *viṣṇu*; curds and ghee come from this milk).

20. ऐसें उदक वसितारलें। मुळापासून सेवटा आलें।
मधेह्णै ठाई ठाई उमटलें। ठाई ठाई गुप्त ॥ २० ॥
aiseṁ udaka vistāralem | muḷāpāsūna sevaṭā ālem |
madhehi ṭhāiṁ ṭhāiṁ umaṭaleriṁ | ṭhāiṁ ṭhāiṁ gupta || 20 ||

20. Like this these great waters have expanded. Still in the beginning and in the end and in the middle also, where it appears in every place as this soft objectification, there is in every place, that hidden *atma puruṣh*, the Knower.

21. जे जे बीजीं मशिरीत जालें। तो तो स्वाद घेऊन उठलें।
उसामधें गोडीस आलें। परम सुंदर ॥ २१ ॥
je je bījīṁ miśrīta jālem | to to svāda gheūna uṭhilerī |
usāmadheriṁ goḍīsa ālem | parama suṁdara || 21 ||

21. When these waters mix with this seed of *mula maya*, then that *mula puruṣh* gets up and goes out and accepts these flavours (ie. then that *puruṣh* becomes a man and he says, “I like this and this is good and this bad” etc.). Then in the sugarcane, that beautiful Supreme has become sweet and desirable (the *puruṣh* is the real Knower of all these different tastes. He does not say, “Good or bad.” But if He forgets Himself then, He becomes a man and distinguishes between the ‘many’ different tastes)

22. उदकाचें बांधा हें शरीर। उदक चिपाहजि तदनंतर।
उदकचि उत्पततविसितार। कर्ती म्हणोनी सांगावा ॥ २२ ॥
udakācēṁ bāṁdhā heṁ śarīra | udaka ci pāhije tadanam̐tara |
udakaci utpattivistāra | kitī mhaṇonī sāṁgāvā || 22 ||

22. When that thoughtless Self and this ‘all’ have become this imagined body built of these waters then, afterwards these waters are always required (ie. objectification requires constant objectification to maintain it; if not then objectification would cease and the imagined body would not remain). The creation and its continuous expansion are due to these waters and therefore the ‘many’ thoughts should become thoughtless.

23. उदक तारक उदक मारक। उदक नाना सौख्यदायेक।
पाहातं उदकाचा वविक। अलोलकि आहे ॥ २३ ॥
udaka tāraṁka udaka māraṁka | udaka nānā saukhyadāyeka |

sun? To know all including the sun is the “art of knowing,” and that is the *nirgun* Self. But who can know this Knower? “He is the one who knows all but no one knows Him.” However the one who knows his own Self is the ever-present, Self-existent Lord.



pāhātām udakācā viveka | alolika āhe || 23 ||

23. This water gives life to a *jiva* and this water takes that life away. This water is the giver of ‘many’ pleasures and when you understand the *vivek* of this water then, there is this ‘wondrous all’ (ie. when you understand and stop objectifying).

24. भूमंडळीं धांवे नीर। नाना धवनी त्या सुंदर।
धबाबां धबाबां थोर। रचिवती धारा ॥ २४ ॥

bhūmaṇḍalīm dhāṇve nīra | nānā dhvanī tyā suṇdara |
dhabābām dhabābām thora | ricavatī dhārā || 24 ||

24. When this water element runs through the world then, there are the ‘many’ sounds that have all come from this beautiful knowledge. Then that greatest *brahman* appears as the continuous noise of running water and the huge din it creates as it falls chaotically downwards.

25. ठाई ठाई डोहो तुंबती। वशिळ तळीं डबाबती।
चबाबती थबाबती। कालवे पाट ॥ २५ ॥

ṭhāīm ṭhāīm ḍoho tumbatī | viśāḷa ṭalīm ḍabābitī |
cabābitī thabābitī | kālave pāṭa || 25 ||

25. Where this water gets amassed at every place then, it is deep and huge and there is the sound of the low tone *aum*. But when it gets directed through ‘many’ canals (ie. limiting concepts), then there is a dripping sound heard only.

26. येकी पालथ्या गंगा वाहाती। उदकें सन्नधिचिअसती।
खळाळां झरे वाहाती। भूमीचे पोटी ॥ २६ ॥

yekī pālathyā gaṅgā vāhātī | udakeṁ sannidhaci asatī |
khaḷāḷām jhare vāhātī | bhūmīce poṭīm || 26 ||

26. Still within that one *jiva* there is this *ganga* of knowledge flowing in the *opposite direction (*maharaj- everyone is going to the east and the Master takes you to the west, where knowledge sets*). And when this water of knowledge is understood then, that great One is felt to be very close. But if these waters roar downwards then, they become a trickle and finally disappear into the belly of this earth that is made up of gross inanimate objects. *(*maharaj- Knowledge comes to you, this you don’t understand*)

27. भूगर्भीं डोहो भरलें। कोणही देखलि ना ऐकलि।
ठाई ठाई झोवीरे जाले। वदुल्यतांचे ॥ २७ ॥

bhūgarbhīm ḍoho bharaleṁ | koṇhī dekhile nā aikile |
ṭhāīm ṭhāīm jhovīre jāle | vidulyatāmce || 27 ||

27. In the womb of this earth element these waters overflow if one does not watch and listen to this *aum*. Then in every place these waters spring up due to the flashes of the mind (ie. in the dark clouds of ignorance, the mind flashes and reveals an object and it says, “What is this and what is that?” and objectification continues on its downward course)

28. पृथ्वीतळीं पाणी भरलें। पृथ्वीमधें पाणी खेळे।
पृथ्वी परगटलें। उदंड पाणी ॥ २८ ॥



*pr̥thvītālīm pāṇī bharaleṃ | pr̥thvīmadherṃ pāṇī kheḷe |
pr̥thvī pragṭaleṃ | udam̐ḍa pāṇī || 28 ||*

28. From below this earth these waters have overflowed. And in this earth these waters play (“I am so and so” etc.) and then, on this earth, that vast *paramatma* manifests as running water (then the *jīva* sees ‘many’ forms).

29. स्वर्गमृत्यपाताळी। येक नदी तीन ताळी।
मेघोदक अंतराळी। वृष्टी करी॥ २९॥
*svargamṛtyapātālīm | yeka nadī tīna tālīm |
meghodaka am̐tarālīm | vṛṣṭī karī || 29 ||*

29. When that One and this river of knowledge flow through the three worlds then, there is heaven, this world of death and hell. And then that One makes the showers of rain water to fall from the clouds of ignorance (then there are the ‘many’ actions and God judges you ie. the law of *karma*, and you are caught is a shower of thoughts)

30. पृथ्वीचें मूल जीवन। जीवनाचें मूल दहन।
दहनाचें मूल पवन। थोराहून थोर॥ ३०॥
*pr̥thvīceṃ mūla jīvana | jīvanāceṃ mūla dahana |
dahanāceṃ mūla pavana | thorāhūna thora || 30 ||*

30. The root of this earth is these waters and the root of this water is the fire element. The wind element is the root of the fire and on account of this wind, there is space (ie. *atma*).

31. त्याहून थोर परमेश्वर। महद्भूतांचा वचिर।
त्याहून थोर परात्पर। परब्रह्म जाणावें॥ ३१॥
*tyāhūna thora paramēśvara | mahadbhūtāṃcā vicāra |
tyāhūna thora parātpara | parabrahma jāṇāvēṃ || 31 ||*

31. Greater than that *atma* (ie. *antar-atma*) is *parameshwara* (beyond *ishwara/antar-atma*). He has no thought of that great element space and greater than that *parameshwar* is ‘the beyond the beyond’/*paratpara* and that should be known as *parabrahman* (and He has nothing to do and never did have anything to do with all this)

Note: This great elemental water is the beginning of form, and therefore the birthplace of all living beings.

इति श्रीदासबोधे गुरुशषियसंवादे
आपनरूपणनाम समास चौथा ॥ ४॥ १६.४
*iti śrīdāsabodhe guruśiṣyasamvāde
āpanīrūpaṇanāma samāsa cauthā || 4 || 16.4*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 16 named „Praise of the Great Water Element “ is concluded.



16.5 Praise of the Great Fire Element

समास पांचवा : अग्निरूपिण

samāsa pāñcavā : agnirūpaṇa

|| Śrī Rām ||

1. धन्य धन्य हा वैश्वानरु। होये रघुनाथाचा श्वशुरु।
वशिव्यापक वशिवंभरु। पति जानकीचा ॥ १ ॥
dhanya dhanya hā vaiśvānaru | hoye raghunāthācā śvaśuru |
viśvavyāpaka viśvambharu | pitā jānakīcā || 1 ||

1. Blessed is this fire when thoughtlessness is understood; then it is *janaka*, the father-in-law of *ram* (*ram* is the son-in-law of *janaka* and He is a *videhi*- without a body). That Lord of creation (ie. *janaka*) pervades the whole creation, for He is the father of *sita*. (Fire is knowingness and knowingness is created from *ram* and *sita*, *purush/prakruti*)

2. ज्याच्या मुखें भगवंत भोक्ता। जो ऋषीचा फळदाता।
तमहमिरोगहर्ता। भर्ता वशिवजनाचा ॥ २ ॥
jyācyā mukheri bhagavan̄ta bhoktā | jo ṛṣīcā phaladātā |
tamahimarogahartā | bhartā viśvajanaācā || 2 ||

2. When God enjoys all the offerings that are made through this mouth of that *purush* then, that *purush* is the giver of the desired fruit to the *rishi* (ie. due to this fire of knowingness, that God, the witnessing *purush*, accepts everything we offer to Him ie. He comes to know. The *rishi's* desire is for thoughtlessness). This fire is the protector and it is the remover of the ignorance of objectification. Cold (this ignorance) and this disease of the people (body consciousness) are removed by this fire. (The fire/knowingness is the means by which we offer all kinds of things to the *purush*/God. And when thoughtless is understood then, knowledge goes off and that *purush* is *paramatma*).

3. नाना वर्ण नाना भेद। जीवमात्रास अभेद।
अभेद आणी परम शुध। ब्रमहादकिासी ॥ ३ ॥
nānā varṇa nānā bheda | jīvamātrāsa abheda |
abheda āṇī parama śudha | bramhādikāsī || 3 ||

3. There may be 'many' different types and 'many' different divisions but to every *jiva* this fire is the same. When there is this fire then, lord *brahma*, *vishnu* and *mahesh* (ie. the three *gunas*) are indivisible and then that supremely pure can be understood. (The earth and water elements create 'many' divisions. Fire/knowingness does not cause 'many' divisions in creation; only something is there outside of yourself)

4. अग्नीकरतिं सृष्टी चाले। अग्नीकरतिं लोक धाले।
अग्नीकरतिं सकळ ज्याले। लाहानथोर ॥ ४ ॥
agnīkaritām sṛṣṭī cāle | agnīkaritām loka dhāle |
agnīkaritām sakāḷa jyāle | lāhānathora || 4 ||

4. It is due to this great fire element that the gross world can function; it is due to this fire that the world gets satisfaction ("Ah! I know") and it is due to this fire that there is



this ‘all’ and that great *brahman* within the small *jīva* (just like all the great elements, this fire plays two roles. This fire is the knowing of something other than myself and so is the beginning of separate forms. And this fire/knowing burns these separations when we stop objectifying and so leads us back to this ‘all’ where there is only myself and finally to *brahman*, where I do not exist)

5. अग्नौनें आळलें भूमंडळ। लोकांस राहव्या जालें स्थळ।
दीप दीपिका नाना ज्वाळ। जेथें तेथें॥ ५॥

agnīnem ālālem bhūmaṇḍala | lokāṁsa rāhavyā jālem sthala |
dīpa dīpikā nānā jvāla | jethem tethem || 5 ||

5. When this great fire brings with it this objectification of the gross world then, this gross world becomes the place for us to stay (knowingness is then the source of the “I am a body” concept). Then there are the ‘many’ big and small flames everywhere (within each large or small *jīva* there is this flame burning). (Due to knowingness there is a world; for due to knowingness, that which is not is created)

6. पोटामधें जठराग्नी। तेणें क्षुधा लागे जनी।
अग्नीकरितां भोजनी। रुची येते॥ ६॥

poṭāmadhem jaṭharāgnī | teṇem kṣudhā lāge janī |
agnīkaritām bhojanī | rucī yete || 6 ||

6. In the belly, there is the fire of the belly (ie. the belly wants to know something) and then the people experience hunger; due to this fire there is the delight of the five senses (the senses want to know something).

7. अग्नी सर्वांगीं व्यापक। उष्णें राहे कोणी येक।
उष्ण नसतां सकळ लोक। मरोन जाती॥ ७॥

agnī sarvāṅgīm vyāpaka | uṣṇem rāhe koṇī yeka |
uṣṇa nastām sakala loka | marona jāti || 7 ||

7. This fire/knowingness within this ‘all’ body is that which pervades this gross body and it is due to its heat that the One within everyone stays in this world. Without this heat of knowingness and this world of the ‘all’ that One will die. *(First there is this effortless knowing of the ‘all’ and when you look out, even slightly, then something appears on account of this fire element. There is something other than myself now. If this knowing becomes more objective then this water element and earth element ie. gross body and objectivity, get formed. In this way that One eternal *atma* takes birth and then dies due to ignorance ie. when knowingness goes off)

8. आधीं अग्नी मंद होतो। पुढें प्राणी तो नासतो।
ऐसा हा अनुभव येतो। प्राणीमात्रासी॥ ८॥

ādhiṁ agnī maṇḍa hoto | puḍhem prāṇī to nāsato |
aisā hā anubhava yeto | prāṇīmātrāsī || 8 ||

8. At the beginning of time, when this fire was unmanifest, that *atma* had appeared as this ‘all’ and afterwards when this fire manifested in the *prana*, that *atma* is as if not there (within *mula maya* all the elements are there as a potential and then when the *gunas* become manifest and mix together bringing objectivity, this knowingness appears). Then thoughtlessness and this experience ‘I am’ appear in the *prana* only



(then body consciousness appears and thoughtlessness and this 'I am' are drowned in 'many' thoughts).

9. असतां अग्नीचें बळ। शत्रू जकि तातकाळ।
अग्नी आहे तावतकाळ। जणिं आहे ॥ ९ ॥
asatām agnīcem baḷa | śatru jīmke tātkāḷa |
agnī āhe tāvatkāḷa | jīṇem āhe || 9 ||

9. When there is the power of this fire then, the enemy (ie. ego) is conquered at that time. And as long as there is this knowingness, this body has life.

10. नाना रस निर्माण जाले। अग्नीकरितां नपिजले।
माहारोगी आरोग्य जाले। नमिषिमात्रें ॥ १० ॥
nānā rasa nirmāṇa jāle | agnikaritām nipajale |
māhāmrogi ārogya jāle | nimiṣamātreṁ || 10 ||

10. The 'many' tastes have been created due to this fire and this worst disease is also cured as soon as there is this fire (fire brings the understanding that, I am not gross).

11. सूर्य सकळांहून वशिष। सूर्याउपरी अग्नीप्रवेश।
रात्रभागी लोक अग्नीस। साहें करति ॥ ११ ॥
sūrya sakalāṁhūna viśeṣa | sūryāuparī agnīpraveśa |
rātrabhāgīm loka agnīsa | sāheṁ karitī || 11 ||

11. The Sun (ie. no knowledge) is greater than this 'all' (knowledge) and afterwards that becomes this *light of the fire (for it knows the world). The sufferings of this world of darkness/ignorance are endured because of this fire. *(siddharameshwar maharaj-light means to know)

12. अंत्यजगृहीचा अग्नी आणलि। त्यास दोष नाही बोललि।
सकळां गृही पवतिर जाला। वैश्वानरु ॥ १२ ॥
amtyajagrḥīcā agnī āṇilā | tyāsa doṣa nāhīm bolilā |
sakalām grḥīm pavitra jālā | vaiśvānaru || 12 ||

12. If this fire/knowingness is brought from the house of the low caste (ie. gross body consciousness) then, this 'speech' will not become impure (ie. objects are not created). And then, when this fire has purified this house, this 'all' appears (this fire rids your mind of the thoughts that create this house you occupy/body consciousness).

13. अग्नीहोत्र नाना याग। अग्नीकरितां होती सांग।
अग्नी तरुप्त होतां मग। सुप्रसन्न होतो ॥ १३ ॥
agnīhotra nānā yāga | agnikaritām hotī sāṅga |
agnī trupta hotām maga | suprasanna hoto || 13 ||

13. The real fire¹⁰ sacrifice is when the 'many' concepts are offered in this fire and this rite can only be *properly performed if there is this knowingness. And when this fire has been satisfied then, there is pure joy (there is the ananda of this 'I am'). *(siddharameshwar maharaj- an action can only said to have been done if it is done by

¹⁰ Fire is knowingness. When everything is offered ie. all action is done perfectly with full knowingness then the fire is satisfied.



mind, if has been done by body only it has not been done)

14. देव दानव मानव। अग्नीकरतिं चाले सर्व।
सकळ जनासी उपाव। अग्नी आहे ॥ १४ ॥
deva dānava mānava | agnīkaritāṁ cāle sarva |
sakaḷa janāsī upāva | agnī āhe || 14 ||

14. The gods, the demons and man (ie. the three worlds) function as this ‘all’ on account of this fire. And by the remedy of this fire, the people become this ‘all’.

15. लग्नं करति थोर थोर। नाना दारूचा प्रकार।
भूमंडळीं यात्रा थोर। दारूनें शोभती ॥ १५ ॥
lagneṁ karitī thora thora | nānā dārūcā prakāra |
bhūmaṇḍalīṁ yātrā thora | dārūneṁ śobhatī || 15 ||

15. But when that ‘greatest of the great’ engages Itself in worldly concerns then, there are the ‘many’ forms of intoxicants (ie. attractions). Then in this world that ‘greatest’ makes an empty, worthless journey that only appears beautiful due to these intoxicants.

16. नाना लोक रोगी होती। उष्ण औषधें सेवती।
तेणे लोक आरोग्य होती। वनहीकरति ॥ १६ ॥
nānā loka rogī hotī | uṣṇa auśadheṁ sevītī |
teṇe loka ārogya hotī | vanhīkaritāṁ || 16 ||

16. But when that One who was infected by the diseases of this world of ‘many’ thoughts, tastes of this ‘hot’ remedy of fire then, His world becomes healthy again.

17. ब्रह्मणास तनुमनु। सूर्यदेव हुताशनु।
येतद्वर्षिई अनुमानु। कांहींच नाही ॥ १७ ॥
brahmaṇāsa tanumanu | sūryadeva hutāśanu |
yetadvṛṣīṁ anumānu | kāmhiṁca nāhīṁ || 17 ||

17. For then there is that Sun when this fire and the body and the mind are offered to that *brahmin* (ie. Knower of *brahman*). Then conjecture and even this ‘thing’ no longer remain.

18. लोकामध्ये जठरानळु। सागरीं आहे वडवानळु।
भूगोळाबाहेर आवर्णानळु। शविनेत्रीं वदित्यता ॥ १८ ॥
lokāmadhyeṁ jaṭharāṇaḷu | sāgarīṁ āhe vaḍavanāḷu |
bhūgoḷābāhera āvarṇāṇaḷu | śivanetrīṁ vidulyatā || 18 ||

18. In the world, there is the fire in the stomach (ie. we spend our whole lives trying to satisfy this only and the tongue makes ‘many’ differences ie. sweet, bad etc.). In the ocean there is this fire (therefore fire is more powerful than water) and beyond this world there is the controlling covering of fire (the fire pervades and is the controller of the waters and the waters are pervading and controlling the earth) and in the third eye of Lord *shiva* there is this ‘lightning’ (ie. the vision of understanding ‘nothing is true’).



19. कुपीपासून अग्नी होतो। उंचदर्पणीं अग्नी नघितो।
काष्ठमंथनी प्रगटतो। चकमकेने॥ १९॥
kupīpāsūna agnī hoto | umcadarpaṇīm agnī nighato |
kāṣṭhamanṭhanī pragaṭato | cakamakenen || 19 ||

19. From anger this fire appears (anger is required to leave this world *maharaj*- be angry with the world, why do you keep me from myself?). In the *magnifying glass there is this fire and by rubbing of two wooden sticks or using a flint, this fire also appears (this fire is present within all objects and all objects appear in this knowing; *maharaj*-everything is knowledge; this chair is knowledge). *(When the sun rays are focused and not scattered here and there, then there is fire/knowing.)

20. अग्नी सकळां ठाई आहे। कठीण घसिणीं प्रगट होये।
आग्यासरपें दग्ध होये। गरिकिंदरें॥ २०॥
agnī sakalām ṭhāī āhe | kaṭhīṇa ghasiṇīm pragaṭa hoye |
āgyāsarpeṇ dagdha hoye | girikaṁdaren || 20 ||

20. Fire is this place of the 'all' but when a hard substance is rubbed* then, this fire is produced. And then due to the burning bites of the snakes of desires, this knowingness brings objectification and that One residing within the heart is destroyed. *(When this 'all' knows nothing other than itself, this is knowledge. But when something other than myself is known ie. a hardness is felt and some friction is there and there is the fire of knowingness)

21. अग्नीकरतिं नाना उपाये। अग्नीकरतिं नाना अपाय।
विवेकेंवणि सकल होये। नरिअर्थक॥ २१॥
agnīkaritīm nānā upāye | agnīkaritīm nānā apāya |
vivekēvṇi sakala hoye | nirārthaka || 21 ||

21. On account of this great fire, there are the 'many' remedies and on account of this fire there are the 'many' harmful things. And without this *vivek* of knowingness, this 'all' becomes the meaningless and empty 'many'.

22. भूमंडळीं लाहानथोर। सकळांस वन्हीचा आधार।
अग्नमुखें परमेश्वर। संतुष्ट होये॥ २२॥
bhūmaṇḍalīm lāhānathora | sakalāmsa vanhīcā ādhāra |
agnimukheṇ paramēśvara | saṁtuṣṭa hoye || 22 ||

22. In this gross world there is that great *atma* (no knowledge) within the small *jiva* and there is this fire, the support of this 'all' (knowledge of this 'all' and this knowingness are inextricably linked). *parameshvara* (ie. the 'great') gets satisfied when everything is offered through the mouth of this fire (see V.13).

23. ऐसा अग्नीचा महिमा। बोलजि ततिकी उणी उपमा।
उत्तरोत्तर अगाध महिमा। अग्नीपुरुषाचा॥ २३॥
aisā agnīcā mahimā | bolīje titukī uṇī upamā |
uttarottara agādha mahimā | agnīpuruṣācā || 23 ||

23. Such is the greatness of fire and when this knowingness becomes this 'speech'/knowledge then, any simile falls short of describing it (ie. nothing is there). Then



gradually that unfathomable Reality can be realized, for such is the greatness of this fire with that *purush* (that hidden *purush* accompanies every element. Without Him there can be nothing).

24. जीत असतां सुखी करी। मेल्यां प्रेत भस्म करी।
 सर्वभक्षकु त्याची थोरी। काये म्हणोनी सांगावी ॥ २४ ॥
jīta asatām sukhī karī | melyām preta bhasma karī |
sarvabhakṣaku tyācī thorī | kāye mhaṇonī sāṅgāvī || 24 ||

24. Fire gives comfort and happiness when one is alive and fire turns the dead body to ashes (either literally or by *vivek*). And when this fire becomes thoughtless and devours this ‘all’ then, how can its importance ever be described?

25. सकळ सृष्टीचा संवहार। प्रलय करी वैश्वानर।
 वैश्वानरें पदार्थमात्र। कांहींच उरेना ॥ २५ ॥
sakaḷa sṛṣṭīcā samvāhāra | pralaya karī vaiśvānara |
vaiśvānareṁ padārthamātra | kāmhiṁca urenā || 25 ||

25. This ‘all’ is the destruction of the gross creation and the fire is the one who burns it. For due to this fire, the objects do not remain and there is this ‘thing’.

26. नाना होम उदंड करती। घोघरीं वैशदेव चालती।
 नाना क्षेत्रीं दीप जळती। देवापासीं ॥ २६ ॥
nānā homa udanḍa karitī | gharogharīm vaiśadeva cālātī |
nānā kṣetrīm dīpa jalātī | devāpāsīm || 26 ||

26. It is that *paramatma* who is the making the ‘many’ fire sacrifices and in every house, that *paramatma* is present as this fire with that *purush* (in everybody there is knowing and this is the real fire sacrifice). And if that *paramatma* keeps this flame within the ‘many’ bodies burning then, one stays near God/*purush*. (Forget everything and see the world with this knowingness and when there is the feeling ‘I am knowing’ then, God, the *purush* is felt to be near by ie. when there is this knowingness then, there must be someone who is knowing. When this knowingness goes off, there is just effortless knowing and then this goes off there is that *paramatma*)

27. दीपाराधनें नलिंजनें। देव वोवाळजि जनें।
 खरें खोटें नविडणें। दिव्य होतां ॥ २७ ॥
dīpārāadhanem nilāṁjanem | deva vovāḷije janem |
khareṁ khotem nivaḍaṇem | divya hotām || 27 ||

27. If a flame is waved around an idol then, the *people make that true God utterly useless. You can only become divine if you determine who the true God is and who He is not. *(Knowingness is the greatness of this great fire element. It is not the ritual of waving a flame before an idol. Such practice makes God stay so very far away).

28. अष्टधा परकुरती लोक तनिही। सकळ व्यापून राहिली वनही।
 अगाध महिमा वदनीं। कति म्हणोनी बोलावा ॥ २८ ॥
aṣṭadhā prakurtī loka tinhī | sakaḷa vyāpūna rāhilā vanhī |
aḡādhā mahimā vadanīm | kitī mhaṇonī bolāvā || 28 ||



28. This eightfold *prakṛuti* is within these three worlds and as long as this ‘all’ is pervading these three worlds then, it stays as this fire/knowingness. Therefore the ‘many’ should understand this ‘I am’ and openly declare the greatness of that unfathomable *swarup*. (As long as the three worlds remain then, this fire of knowingness becomes the thought, “I am knowing so many things”. But when everything is completely forgotten then, there is this wind of knowledge and the three worlds disappear)

29. च्यारी शर्त्र्गें त्रपिदीं जात। दोनी शरिं सप्त हात।
 ऐसा बोललिं शास्तरार्थ। प्रचतिवणि॥ २९॥
cyārī śrṛṅgeṁ tripadīm jāta | donī śireṁ sapta hāta |
aisā bolilā śāstrārtha | pracitīvaṇa || 29 ||

29. Fire is said to have four horns, three legs, two heads and seven arms. But this is merely a description given in the *shasthras* and it cannot bring this ‘I am’ experience.

30. ऐसा वनही उषणमूर्ती। तो मी बोललिं येथामती।
 न्यून्यपूरण क्षमा शरोतीं। केलें पाहजि॥ ३०॥
aisā vanhī uṣṇamūrtī | to mī bolilom yethāmatī |
nyūnyapūrṇa kṣamā śrotīm | kelem pāhije || 30 ||

30. But when this fire becomes this whole creation formed of knowledge then, there is this ‘speech’ and such is as much as ‘I’ can understand (this ‘speech’ is still within the mind). In this way, this defective (and imagined) earth should be made whole within the good listener (ie. this ‘all’).

- इति श्रीदासबोधे गुरुशषियसंवादे
 अग्निरूपणनाम समास पांचवा ॥ ५॥ १६.५
iti śrīdāsabodhe guruśiṣyasamvāde
agninirūpaṇanāma samāsa pāñcavā || 5 || 16.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 16 named „Praise of the Great Fire Element“ is concluded.



16.6 Praise of the Great Wind

समास सहावा : वायुस्तवन

samāsa sahāvā : vāyustavana

The wind consists of knowledge, this ‘light of the world/existence, the unmanifest three *gunas* and five elements and that hidden *atma purush*.

|| Śrī Rām ||

1. धन्य धन्य हा वायुदेव। याचा वचित्तिर स्वभाव।

वायोकरितां सकळ जीव। वर्तती जनीं ॥ १ ॥

dhanya dhanya hā vāyudeva | yācā vicitra svabhāva |
vāyokaritām sakāḷa jīva | vartatī janīm || 1 ||

1. Blessed is this wind that is with that God/*purush*. The nature of this wind is this marvellous wonder of the ‘all’ (knowledge). And it is on account of this wind of the ‘all’ that there is a *jiva* existing in this world (ie. knowledge is the base of everything. Therefore forget everything).

2. वायोकरितां श्वासोश्वास। नाना वदियांचा अभ्यास।

वायोकरितां शरीरास। चळण घडे ॥ २ ॥

vāyokaritām śvāsośvāsa | nānā vidyāñcā abhyāsa |
vāyokaritām śarīrāsa | caḷaṇa ghaḍe || 2 ||

2. Due to this wind there is breathing* in and breathing out and the study of the ‘many’ knowledges (ie. this body that you take as yourself appears within this ‘all’ body of the wind. This breathing happens naturally, you cannot stop it but still you feel, “I am breathing.” But this body is breathing and you know this breathing just as you know everything else and therefore you are separate from all this). And due to this wind, this ‘all’ body is made to move (still you are separate from this moving ‘all’). *(*maharaj*-when you wake up first there is space and when there is space, knowledge is there and then the breathe comes)

3. चळण वळण प्रासारण। नरीधन आणी आकोचन।

प्राण अपान व्यान उदान। समान वायु ॥ ३ ॥

caḷaṇa vaḷaṇa prāsāraṇa | nirodhana āṇī ākocana |
prāṇa apāna vyāna udāna | samāna vāyu || 3 ||

3. Due to this wind there is the moving, turning, expanding, resisting and the contracting of this gross body. Then there are the vital winds of *prana*, *apana*, *vyana*, *udana* and *samana* (see 17.8.11).

4. नाग कूर्म कर्कश वायो। देवदत्त धनंजयो।

ऐसे हे वायोचे स्वभावो। उदंड असती ॥ ४ ॥

nāga kūrma karkaśa vāyo | devadatta dhananjayo |
aise he vāyoce svabhāvo | udaṇḍa asatī || 4 ||

4. Then there are the *naga*, *korma* and *krukala*, along with the *devadatta* and *dhana-njaya* (ie. minor vital winds in body). When these appear then that thoughtless vast



paramatma is of the nature of the wind.

5. वायो ब्रह्मांडीं प्रगटला। ब्रह्मांडदेवतांस पुरवला।
तेथुनी पिंडी प्रगटला। नाना गुणें ॥ ५ ॥

*vāyo brahmāṇḍīm pragaṭalā | brahmāṇḍadevatāṁsa puravalā |
tethunī piṇḍī pragaṭalā | nānā guṇeṁ || 5 ||*

5. This wind/knowledge has manifested in the universe/*brahmāṇḍa*, yet still it pervades this *brahmāṇḍa* and its *gunas* (ie. the universe was created/appeared by the three *gunas* or objectification). And this wind that came from ‘there’ has manifested as the *pinda* due to these ‘many’ *gunas* (the wind was born of *brahman* and it contains the unmanifest *gunas* and when they become manifest then there is the *brahmāṇḍa* and an individual body).

6. स्वर्गलोकीं सकळ देव। तैसेच पुरुषार्थी दानव।
मृत्यलोकींचे मानव। वखियात राजे ॥ ६ ॥

*svargalokīm sakāḷa deva | taiseci puruṣārthī dānava |
mr̥tyalokīmce mānava | vikhyāta rāje || 6 ||*

6. Just as this ‘all’/*prakṛuti* and that God/*atma puruṣh* are present within heaven (ie. dream, *sattwa*) so too, both are present within the powerful demon of ignorance (ie. sleep, *tama*, for you know you have slept). And the man in this world of death (ie. waking, *raja*) is also due to that great King (*atma puruṣh*). (Within the three states of waking, dream and sleep there is this *prakṛuti*/wind and *puruṣh*)

7. नरदेहीं नाना भेदे। अनंत भेदाचीं श्वापदें।
वनचरें जळचरें आनदें। क्रीडा करती ॥ ७ ॥

*naradehīm nānā bhede | ananta bhedācīm śvāpadeṁ |
vanacareṁ jaḷacareṁ ānāndeṁ | krīḍā karitī || 7 ||*

7. That *atma* is within the ‘many’ different human bodies and it is that endless *atma* that plays blissfully through the different wild and domestic creatures and the creatures of the water.

8. त्या समस्तांमधें वायु खेळे। खेचरकुळ अवघें चळे।
उठती वनहीचे उबाळे। वायोकरति ॥ ८ ॥

*tyā samastāṁmadheṁ vāyu kheḷe | khecarakuḷa avagheṁ caḷe |
uṭhatī vanhīce ubāḷe | vāyokaritīm || 8 ||*

8. This wind is playing in this whole creation but is not recognized by the ‘many’ people due to the ‘many’ things. And it is on account of this wind, that the flames of the fire (knowingness) rise higher and higher (this effortless knowledge is the support of your knowingness).

9. वायो मेघाचें भरण भरी। सर्वेच पट्टिन परतें सारी।
वायो ऐसा कारबरी। दुसरा नाही ॥ ९ ॥

*vāyo meghāceṁ bharāṇa bharī | sarveṁca piṭṭina parateṁ sārī |
vāyo aisā kārabarī | dusarā nāhīm || 9 ||*

9. It is this wind which makes the clouds of *ignorance gather and it is this wind which



blows these clouds away also. This wind and no other is the director of everything.
 *(This wind is *mula maya*)

10. परी ते आत्मयाची सत्ता। वरूते शरीरीं तत्त्वता।
 परी व्यापकपणें या समर्था। तुळणा नाही॥ १०॥
parī te ātmayācī sattā | varte śarīrīm tatvatā |
parī vyāpakapaṇeṁ yā samarthā | tuḷaṇā nāhīṁ || 10 ||

10. But, in truth, this power of existence is with that *atma*, for within this wind that *atma* exists. Still this power of the wind, due to its pervasiveness, cannot be compared to anything other (ie. this wind/*prakruti* along with the support of that *atma* is the creator of everything).

11. गरिहून दाट फौजा। मेघ उठलि लोककाजा।
 गर्जगर्जों तडक वज्रा। वायोबळें॥ ११॥
giriḥūna dāṭa phaujā | megha uṭhile lokakājā |
garjagarjōṁ taḍaka vijā | vāyobaḷeṁ || 11 ||

11. It is the wind that commands this cloud of ignorance, that appears as solid as a mountain, to arise and then there comes the needs of the world (ie. this wind of *maya* brings ignorance and the concept ‘I am’ and then there comes the concepts and desires that appear so big and so real to the people of this world). Then due to the power of this wind, there are the loud crashes of thunder (“I am so and so”, the ego roars) and the ‘many’ flashes of lightening (and mind flashes in the darkness says, “This is there and that is there”).

12. चंद्रसूर्य नक्षत्रमाळा। ग्रहमंडळें मेघमाळा।
 ये ब्रह्मांडी नाना कळा। वायोकरति॥ १२॥
caṁdrasūrya nakṣatramālā | grahamamḍaḷeṁ meghamālā |
yeṁ brahmāṁḍīm nānā kaḷā | vāyokartīṁ || 12 ||

12. Then there is the whole star system, the sun, the moon and the planets as well as the ranges of clouds. These ‘many’ forms have appeared within the universe/*brahmanda* on account of this art of the wind (when the mind flashes and reveals objects and starts naming them, then that which was undivided and just known, appears as separate objects and there is the moon, a star system, different kinds of cloud; previously before the arising of this individual mind there was the universal mind of the wind ie. ‘all’ and no things were there).

13. येकवटलें तें नविडेना। कालवलें तें वेगळें होयेना।
 तैसें हे बेंचाड नाना। केवी कळे॥ १३॥
yekavaṭaleṁ teṁ nivaḍenā | kālavaleṁ teṁ vegaleṁ hoyenā |
taiseṁ he beṁcāḍa nānā | kevē kaḷe || 13 ||

13. When jumbled together as the ‘many’ objects, that Reality cannot be determined. When mixed together into the ‘many’ forms, that Reality cannot be separated out. But just as the ‘many’ cannot know that thoughtless Self, what can that thoughtless know of this dense cluster of the ‘many’ thoughts? (When there are the ‘many’ thoughts, the thoughtless cannot be understood and when there is that thoughtless is understood



then, there cannot be a world created by the ‘many’ thoughts)

14. वायो सुटे सरारां। असंभाव्य पडतीगारा।

तैसे जीव हे नीरा-। सरसि पडती ॥ १४ ॥

vāyo suṭe sarārām | asambhāvya paḍatīgārā |

taise jīva he nīrā- | sarise paḍatī || 14 ||

14. When this wind is unrestrained it makes a lot of loud noise and then that unattainable Self, tumbles down and becomes the ‘many’ gross forms. And when this wind settles and becomes still then, that fallen down *jīva* becomes like that thoughtless *paramatma*.

15. वायुरूपे कमळकळा। तोचि आधार जळा।

तया जळाच्या आधारे भूगोळा। शेषे धरलिं ॥ १५ ॥

vāyurūpeṁ kamaḷakalā | toci ādhāra jalā |

tayā jalācyā ādhāreṁ bhūgolā | śeṣeṁ dharileṁ || 15 ||

15. Due to this wind-form there is *lakshmi*’s art (‘I am’) and then her support, *narayan*, becomes the waters of objectification (*narayan* forgets Himself and becomes a servant of His *maya*). Then *shesh* (ie. *narayan*) with the support of these waters has to hold this burden of the gross earth on one of His heads (*shesh*, who is the *purush*, complete in Himself and who needs no support has then been divided up and seeks the support this world of ‘many’ thoughts).

16. शेषास पवनाचा आहार। आहारें फुगे शरीर।

तरी मग घेतला भार। भूमंडळाचा ॥ १६ ॥

śeṣāsa pavanācā āhāra | āhāreṁ phuge śarīra |

tarī maga ghetalā bhāra | bhūmaṇḍalācā || 16 ||

16. When *shesh* needs this wind for His nourishment then, this ‘all’ body swells up with pride and declares ‘I am *brahman*’. And then afterwards He has to endure the burden of this world (and the ego of body consciousness). (He who is completely independent seeks the support of this ‘I am’ and when that is forgotten, He seeks the support of a gross body)

17. माहांकूरमाचें शरीर भलें। नेणों ब्रह्मांड पालथें घातलें।

येवढें शरीर तें राहलिं। वायोचेनी ॥ १७ ॥

māhāṅkūrmācēṁ śarīra bhaleṁ | neṇom brahmāṇḍa pālathēṁ ghātaleṁ |

yevaḍheṁ śarīra teṁ rāhileṁ | vāyocenī || 17 ||

17. But when the wise thoroughly search through this ‘all’ body of the *great tortoise then, the whole *brahmanda* is not known. But at that time, due to this wind of *mula maya*, that Reality has to exist as this huge ‘all’ body (ie. those with *vivek* attain this knowledge and then the gross universe returns to where it came from. *(In the scriptures it is said that, the great tortoise is one of the ten incarnations of *vishnu* and he is capable of carrying this whole creation/*brahmanda* on his back. An incarnation or *avatar* is considered holy by the people, but *maharaj* described it as a coming down of that Reality. It means knowledge and upon this knowledge the whole world has appeared. Thus *vishnu* is said to be the support of this whole world. From the ignorant’s point of view, acquisition of this knowledge is a great thing but from the



gnyani's point of view, it is not)

18. वाराहें आपुलें दंती। पृथ्वी धरली होती।
तयाची येवढी शक्ती। वायुबळें ॥ १८ ॥
vārāheṁ āpuleṁ daṁtīm | pṛthvī dharilī hotī |
tayācī yevadhī śaktī | vāyubaḷeṁ || 18 ||

18. The *great boar is said to be another of these incarnations of *vishnu* and he had held this earth on just one of his large teeth. This incarnation of knowledge and this gross world have all been created by the wind element and it is the power/*shakti* of that Reality (this power/wind is so great that this 'all' and the gross existence is contained within it; yet this understanding keeps that Reality concealed). *(In this wind of *mula maya* there is knowing/knowledge, the 'light of the world'/existence, the three *gunas* and five elements unmanifest and that hidden *purush*)

19. ब्रह्म वशिष्ठ महेश्वर। चौथा आपण जगदेश्वर।
वायुस्वरूप वचिर। वविकी जाणती ॥ १९ ॥
brahma viṣṇu maheśvara | cauthā āpaṇa jagadeśvara |
vāyosvarūpa vicāra | vivekī jāṇatī || 19 ||

19. There are the three gods or *gunas*, *brahma*, *vishnu* and *maheshwar*. And there is the fourth *guna*, that pure *sattwa*, and through this, you become the Lord of the world. For the *viveki* knows that this wind is with that *swarup* (ie. *prakruti/purush*) and He becomes thoughtless. (The three *gunas* bring body consciousness. When these are dropped, there is this knowledge and the hidden *purush*. And when this is dropped, there is that thoughtless Reality that was previously hidden within all this *maya*)

20. तेतसि कोटी सुरवर। अठ्यासी सहस्र ऋषेश्वर।
सधि योगी भारेभार। वायोकरति ॥ २० ॥
tetisa koṭī suravara | aṭhyāsī sahasra ṛṣeśvara |
sidha yogī bhāreṁbhāra | vāyokartī || 20 ||

20. It is due to this wind that there are three hundred and thirty **koti* gods.¹¹ It is due to the wind there are the 'many' forms made up of the eighty-four principles of the *jiva*, the four forms of birth and that Lord of the *rishi*. And due to this wind there are the powerful *siddhas* and *yogis*. *(*koti* means the pure *sattwa guna* of effortless knowing and thoughtlessness is the Lord or *purush*. The numbers are a play on the principles of creation eg. due to the wind there are thirty-three ie. twenty-five principles of the subtle body and five elements and the three *gunas*, plus that pure *sattwa guna*)

21. नव कोटी कात्यायणी। छेपन कोटी च्यामुंडिणी।
औट कोटी भूतखाणी। वायोरूपें ॥ २१ ॥
nava koṭī kātyāyaṇī | chepana koṭī cyāmuṇḍinī |
auṭa koṭī bhūtakhāṇī | vāyorūpeṁ || 21 ||

21. It is due to this wind that there are the *katyayani* (ie. killings and beatings) made

¹¹ These are things said in the *shasthras*. Basically it means that everything created, has been created by *prakruti/purush*. *prakruti* is His form, she is the wind, 'I am', knowledge, the three *gunas* etc. He is the formless but without her, He could not create.



up of five elements and the four sources of birth and that pure *sattwa*. Due to this wind, there are the *chamundini* (ie. a show or pretence by those covered in skin) made up of the fifty-six¹² and that pure *sattwa*. For due to this wind that is represented by this symbol *aum*, there are the three *gunas* and that pure *sattwa guna* and from these the great elements appeared and afterwards a world of ‘many’ forms.

22. भूतै देवतै नाना शक्ती। वायोरूप त्यांचया वेक्ती।
नाना जीव नेणो कर्ती। भूमंडळीं ॥ २२ ॥

bhūteṁ devateṁ nānā śaktī | vāyorūpa tyāñcyā vektī |
nānā jīva neṇo kitī | bhūmaṇḍalīṁ || 22 ||

22. Due to these elements and the three gods/*gunas*, there are these ‘many’ powers. These have all manifested from this wind form and this wind is the manifestation of that *paramatma*. But that *paramatma* knows nothing of the ‘many’ *jīva* in this world (That *paramatma* uses this power/knowledge to create and from this knowledge the ‘many’ worlds appear).

23. पिंडीं ब्रह्मांडीं पुरवला। बाहेर कंचुकास गेला।
सकळां ठाई पुरवला। समर्थ वायु ॥ २३ ॥

piṇḍīṁ brahmāṇḍīṁ puravalā | bāhera kañcukāsa gelā |
sakalāṁ ṭhāīṁ puravalā | samartha vāyu || 23 ||

23. In the *pinda* and in the *brahmanda*, this wind and that *purush* pervade when these outer coverings are destroyed (the earth element, water element and fire element that are the cause of objectification). For whenever there is this place of the ‘all’ then, there is that *purush* and this wind (then there is this wind element and that hidden space or *purush*).

24. ऐसा हा समर्थ पवन। हनुमंत जयाचा नंदन।
रघुनाथसमरणीं तनमन। हनुमंताचें ॥ २४ ॥

aisā hā samartha pavana | hanumaṁta jayācā naṇḍana |
raghunāthasmarāṇīṁ tanamana | hanumaṁtācēṁ || 24 ||

24. Like this is that thoughtless Self and this wind (*purush/prakruti*). **hanumanta* is called the son of this wind, his mind and body was always absorbed in the remembrance of Lord *ram*. *(*siddharameshwar maharaj- hanu* means to kill/surrender and *mana* is the mind)

25. हनुमंत वायोचा प्रसीध। पतियापुत्रांस नाही भेद।
महणोनो दोघेही अभेद। पुरुषार्थवर्षीं ॥ २५ ॥

hanumaṁta vāyocā prasīdha | pityāputrāṁsa nāhīṁ bheda |
mhaṇoni doghehi abheda | puruṣārthaviṣīṁ || 25 ||

25. *hanumanta* is the manifestation of this wind but there is in truth, no difference between his father (the wind) and his son (the *prana*) and therefore they are equal as regards their power.

26. हनुमंतास बोलजि प्राणनाथ। येणें गुणें हा समर्थ।

¹²56 means 25+25 subtle/gross elemental bodies and 4 bodies and knowledge and ignorance



प्राणैवणि सकळ वेरुथ। होत जातें॥ २६॥

*hanumanīṭāsa bolije prāṇanātha | yeṇem guṇem hā samartha |
prāṇemvīṇa sakāḷa vertha | hota jātem || 26 ||*

26. And when on account of this pure *sattwa guna*, that thoughtless *swarup* is understood then, *hanumanta* should be called the lord of the *prana* (ie. the Knower of the breath). But when the breath/*prana* is not remembered then this ‘all’ becomes an empty and useless thing (ie. that thoughtless *swarup* is beyond the *prana* and this wind also. You are the lord of the *prana* when everything is forgotten and your *prana* merges in the wind. For when the mind has been killed or surrendered then, names and forms do not arise and what is perceived is a world without name and form and the limiting concept, “I am a body”. This is knowledge or the ‘all’ or the wind. Then ‘here’ there is a constant awareness of the rising and falling of this breath within knowledge and due to the ten vital winds (see V. 4, 5) there is the functioning of the body but, as the limiting concept of “I am a body” is gone, this breathing and these actions of the body are not considered as any different from this whole moving action of knowledge. In this way, inside and outside does not remain, the *pinda* merges in the *brahmanda*, or the *prana* merges with the wind, or the *jivatma* becomes *shivatma*. Otherwise due to the ‘many’ thoughts, there is the “I am a body” concept, a *pinda*, no awareness of this ever present breath, an inside and outside and then this ‘all’ world is as if not there).

27. मागें मृत्यु आला हनुमंता। तेव्हां वायो रोधला होता।

सकळ देवांस आवसता। प्राणांत मांडलें॥ २७॥

*māgeṁ mr̥tya ālā hanumanīṭā | tevhām vāyo rodhalā hotā |
sakāḷa devāṁsa āvastā | prāṇāṁta māṁḍaleṁ || 27 ||*

27. Previously *hanumanta* had died and so the wind was obstructed (ie. his mind was not surrendered and so this wind was confined to a body and there was body consciousness). For at that time this ‘all’ was placed in the **prana* with the three gods/*gunas* and there was a mind full of ‘many’ thoughts and concepts. But when he surrendered his mind then, this ‘all’ state was understood. *(*maharaj*- the whole world is on riding on the breath)

28. देव सकळ मळिोन। केलें वायुचें स्तवन।

वायो प्रसन्न होऊन। मोकळें केलें॥ २८॥

*deva sakāḷa m̥ḷiōna | keler̥ vāyuceṁ stavana |
vāyo prasanna hoūna | mokaḷeṁ keler̥ || 28 ||*

28. Then the gods/*gunas* were merged into this ‘all’ and the praises of this wind were sung. This delighted the wind, for it was freed from its confinement (ie. then the *prana* merges with the wind and the three *gunas* disappear and one is released from the confinement of body consciousness; then all concepts are cast out of the mind and one becomes so open). (*siddharameshwar maharaj*- the *prana* is the same as the wind outside and therefore within and outside belongs to you, or the *prana* inside and the wind outside belongs to God, but it cannot belong to both)

29. म्हणोन प्रतपी थोर। हनुमंत ईशवरी अवतार।

यचा पुरुषार्थ सुरवर। पाहातचि राहलि॥ २९॥

mhaṇōni pratapī thora | hanumanīṭa īśvarī avatāra |



yacā puruṣārtha suravara | pāhātaci rāhile || 29 ||

29. Therefore *hanumanta* is the glory and power of this wind (they are truly, one and the same). Then the senses understand the power of this ‘speech’ and this ‘all’ remains (when you surrender your mind then, this ‘all’ is understood and the senses are happy to stay with this ‘all’).

30. देव कारागृही होते। हनुमंतें देखलें अवचति।
संवहार करूनी लंकेभोंवतें। वटिबून पाडलें ॥ ३० ॥

deva kārāgrhīm hote | hanumanter dekhhilem avacitem |
saṁvohāra karūnī laṁkebhomvatem | viṭarībūna pādīlem || 30 ||

30. God had been jailed in the *prison (ie. body) of *ravana* (ie. ego). So *hanumanta* searched for Him by surrendering his mind and suddenly he saw Him (when everything was forgotten, He was there). Seeing Him destroyed everything surrounding *lanka*/body; and the gross was no longer enticing and body consciousness was defeated (*hanumanta* was dedicated to God ie. *ram*. By killing all his concepts, objectification, the naming of this and that, the seeing through the senses ceased and the *prana* merged in the wind. Then God was felt to be close by). *(God has been confined to the body/*lanka*, by *ravana*/the ego with the 10 heads/senses.)

31. उसणिं घेतलें देवांचें। मूळ शोधलें राक्षसांचें।
मोठें कौतुक पुछ्यकेताचें। आश्चर्य वाटे ॥ ३१ ॥

usiṇem ghetalem devāṁcem | mūla śodhilem rākṣasāṁcem |
moṭhem kautuka puchyaketācem | āścarya vāṭe || 31 ||

31. To avenge God’s imprisonment *hanumanta* had searched out the origin of that demon (ie. ignorance). When there was this surrender by the monkey then, *hanumanta* understood this great wonder of the ‘all’. (*maharaj*- the monkey is the mind)

32. रावण होता सह्यासनावरी। तेथें जाऊन ठोंसरे मारी।
लंकेमधें नरीध करी। उदक कैचें ॥ ३२ ॥

rāvaṇa hotā śimhyāsanāvarī | tetheṁ jāūna ṭhomsare mārī |
laṁkemadherṁ nirodha karī | udaka kaicem || 32 ||

32. *ravana* had been sitting on the throne. Therefore *hanumanta* (ie. the surrendered mind) went ‘there’ to *ram*, and knocked this *ego off the throne. When the ego is destroyed then, how can one be imprisoned by these waters of objectification within this gross body of *lanka*? *(It is this ego “I am a body” that wants to objectify)

33. देवास आधार वाटला। मोठा पुरुषार्थ देखला।
मनामधें रघुनाथाला। करुणा करति ॥ ३३ ॥

devāsa ādhāra vāṭalā | moṭhā puruṣārtha dekhilā |
manāmadherṁ raghunāthālā | karuṇā karitī || 33 ||

33. When one feels that God is their support then, this power of *ram* is understood and so in the mind there is much love for *ram*.

34. दैत्य आवघे संवहारलि। देव ततकाळ सोडलि।
प्राणीमात्र सुखी जाले। त्रयलोक्यवासी ॥ ३४ ॥



*daitya āvaghe saṁvāhāre | deva tatkāla soḍile |
prāṇīmātra sukhī jāle | trayalokyavāsī || 34 ||*

34. When the demon ignorance and the ‘many’ things are destroyed then, at that time, God is released and the one in only the *prana* is that One who resides within the three worlds and so there is great happiness.

Note: *hanumanta* searched out God by surrendering his mind and then he understood that the *prana* within and the wind outside were one and the same (ie. body consciousness became universal consciousness). When the thoughts cease then the *prana* merges with the wind and the limiting concept of being a body simply does not remain at that time.

इति श्रीदासबोधे गुरुशषियसंवादे
वायोस्तवननरूपणनाम समास सहावा ॥ ६ ॥ १६.६
*iti śrīdāsabodhe guruśiṣyasamvāde
vāyostavananirūpaṇanāma samāsa sahāvā || 6 || 16.6*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 16 named „Praise of the Great Wind“ is concluded.



16.7 The Great Element

समास सातवा : महद्भूतनिरूपण

samāsa sātavā : mahadbhūtanirūpaṇa

Note: Space is hidden, it cannot be perceived, just like that *purush/antar-atma*. It is the backdrop on which the wind can appear and without this space there can be no wind.

|| Śrī Rām ||

1. पृथ्वीचें मूळ जीवन। जीवनाचें मूळ अग्नि।

अग्नीचें मूळ पवन। मागां नरिपलिं ॥ १ ॥

pr̥thvīceṁ mūla jīvana | jīvanāceṁ mūla agna |

agnīceṁ mūla pavana | māgām niropileṁ || 1 ||

1. This water element is the origin of the earth element; the root of the water is the fire; and the root of fire is the wind; these were the previous discourses.

2. आतां ऐका पवनाचें मूळ। तो हा अंतरातमाचें केवळ।

अत्यंतच चिंचळ। सकळांमधें ॥ २ ॥

ātām aikā pavanāceṁ mūla | to hā antarātmāci kevala |

atyantaci cañcala | sakalāṁmadheṁ || 2 ||

2. Now listen to the root of the wind. That pure knowledge has become this *antar-atma* and then it is extremely active within this ‘all’.

3. तो येतो जातो दसिना। स्थिर होऊन बैसेना।

ज्याचें रूप अनुमानेना। वेदश्रुतीसी ॥ ३ ॥

to yeto jāto disenā | sthira hoūna baisenā |

jyāceṁ rūpa anumānenā | vedaśrutīsī || 3 ||

3. Then that *antar-atma* comes and goes but It cannot be seen and It never remains still (though It is within this ‘all’ and cannot be seen still, It assumes this ‘all’ form and gets seen and then It comes and goes). But this form of that *purush* is not the conjecture read in the *vedas* and it has to be experienced (word knowledge is not enough. For there has been no change in the mind. *maharaj*- you should feel, ‘Oh, a change has come in me’)

4. मुळीं मुळींचें सफुरण। तेंच अंतरातम्याचें लक्षण।

जगदेशवरापासून त्रिगुण। पुढें जालें ॥ ४ ॥

mulīm mulīmceṁ sphurṇa | teñci antarātmāceṁ lakṣaṇa |

jagadeśvarāpāsūna triguṇa | puḍheṁ jāleṁ || 4 ||

4. When at the root there is this original ‘I am’ then, that Reality has become this attention of the *antar-atma* (when there is this ‘I am’ then, it is the *antar-atma* who is knowing it and the triad of Knower, known and knowing is formed). Afterwards from this Lord of the world, the three *gunas* appeared.

5. त्रिगुणापासून जालीं भूतें। पावलीं पष्ट दशेतें।

तया भूतांचें स्वरूप तें। वविकें वोळखावें ॥ ५ ॥



triguṇāpāsūna jālīm bhūtem | pāvalīm paṣṭa daśeterm |
tyā bhūtāmcerm svarūpa tem | vivekerm volakhāverm || 5 ||

5. From these three *gunas*, the great elements have come and then they became apparent to the *ten senses. How that *swarup* has become these great elements should be recognized by *vivek*. *(When each great element mixed with the others and became gross)

6. तयामधें मुख्य आकाश। चौ भूतांमधें वशिष।
 याच्या प्रकाशें प्रकाश। सकळ कांहीं॥ ६॥
tyāmadherm mukhya ākāśa | cau bhūtānmadherm viśeṣa |
yācyā prakāśerm prakāśa | sakāḷa kāmhiṁ || 6 ||

6. Within these elements there is that Supreme and this space element. And within the other four elements there is this pure *sattwa* (ie. wind). Then due to His light there is the lustre of this ‘all thing’.

7. येक वशिणु महद्भूत। ऐसा भूतांचा संकेत।
 परंतु याची प्रचीत। पाहिली पाहजि॥ ७॥
yeka viṣṇu mahadbhūta | aisā bhūtāncā saṁketa |
paraṁtu yācī pracīta | pāhilī pāhije || 7 ||

7. There is that One, there is *vishnu* (knowing) and there is that great element called space and so in this way, that One has been assigned as an element. But this experience of this ‘I am’ should be clearly understood (this will not really be understood until you give up all your thoughts and gain this ‘experience’). Then one will understand that without the Knower, this ‘I am’ could not shine. He is called space but space is not something that can be known like this ‘object’ or the other elements/*bhuta*. *bhuta* means, that has appeared, but in truth, space cannot be that)

8. वसितारें बोलिलीं भूतें। त्या भूतामधें व्यापक तें।
 वविरोन पाहातां येतें। प्रत्ययासी॥ ८॥
vistārem bolilīm bhūtem | tyā bhūtāmadherm vyāpaka tem |
vivarona pāhātām yetem | pratyayāsī || 8 ||

8. It is due to the expansion of that One, that there is this ‘speech’ along with this space element and therefore that pervader within the other elements (ie. space) is that Reality. But it is only through deep investigation that you can come to understand that this space is *nirgun*.

9. आत्मयाच्या चपळपणापुढें। वायो तें कति बापुडें।
 आत्म्याचें चपळपण रोकडें। समजोन पाहावें॥ ९॥
ātmayācyā capalapaṇāpuḍherm | vāyo tem kitī bāpuḍerm |
ātmyācerm capalapaṇa rokaḍerm | samajona pāhāverm || 9 ||

9. When there is the swiftness of that *atma* then, That has become this wind and then after, That is the confused ‘many’. But the swiftness of the *atma* can only be understood when this ever present experience has been understood by you.

10. आत्म्यावेगळें काम चालेना। आत्मा दसिना ना आडलेना।



गुप्तरूपे वचिर नाना। पाहोन सोडी ॥ १० ॥

ātmyāvegaleṁ kāmā cālenā | ātmā disenā nā āḍaḷenā |
guptarūpeṁ vicāra nānā | pāhona soḍī || 10 ||

10. No action can ever be taken without the *atma* and yet that *atma* is not visible nor can it be grasped by the senses. The ‘many’ thoughts will become that thoughtless *atma* when this ‘all’ is understood and then let slip.

11. पडि ब्रह्मांड व्यापून धरलें। नाना शरीरीं वळिसलें।
विवेकी जनासी भासलें। जगदांतरी ॥ ११ ॥

piṇḍa brahmāṇḍa vyāpūna dharileṁ | nānā śarīrīṁ vīḷasaleṁ |
vivekī janāsī bhāsaleṁ | jagadāntarī || 11 ||

11. That *atma* is pervading and upholding the *piṇḍa* and the *brahmāṇḍa* and within this ‘all’, that *atma* plays as the ‘many’ forms. Only the *viveki* understands Him who is within this inner space (known) and who has appeared as the mind (that *atma* is everything; the Knower, the known and the ‘many’ forms).

12. आत्म्यावणि देहे चालती। हें तों न घडे कल्पांती।
अष्टधा प्रकृतीच्या वेक्ती। रूपासी आल्या ॥ १२ ॥

ātmyāvṇi dehe cālatī | heṁ toṇ na ghaḍe kalpāntī |
aṣṭadhā prakṛtīcyā vektī | rūpāsī ālyā || 12 ||

12. If you think that the body can move without the *atma* then, that thoughtless *paramatma* at the ‘end of imagination’ will never be accomplished. It is that *atma* who has brought this manifestation of the eight-fold *prakṛti*.

13. मूलापासून सेवटवरी। सकळ कांहीं आत्माच करी।
आत्म्यापैलीकडे नरिविकारी। परब्रह्म तें ॥ १३ ॥

mūlāpāsūna sevāṭavarī | sakāḷa kāmhiṁ ātmāca karī |
ātmyāpailīkaḍe nirvikārī | parabrahma teṁ || 13 ||

13. From beginning to the end, when there is this ‘all thing’ then, the *atma* is the ‘doer’ (ie. *antaratma*); and beyond this *atma* within that unmodified *brahman*, there is that *parabrahman* (that *antaratma* has forgotten Itself and assumed this form. This he appears as *maya* within *brahman*. *parabrahman* has nothing to do with all this)

14. आत्मा शरीरीं वरततो। इंद्रियंग्राम चेष्टवति।
नाना सुखदुःखें भोगति। देह्यात्मयोगें ॥ १४ ॥

ātmā śarīrīṁ vartato | indriyēṅgrāma ceṣṭavito |
nānā sukhaduḥkheṁ bhogito | dehyātmayogēṁ || 14 ||

14. That *atma* stays within this ‘all’ body and He arouses the assembled sense organs. Then there are the ‘many’ sufferings of pain and enjoyments of pleasure due to the association of the gross body and that *atma*.

15. सप्तकंचुक हें ब्रह्मांड। त्यामधें सप्तकंचुक पडि।
त्या पडामधें आत्मा जाड। विवेकें वोळखा ॥ १५ ॥

saptakaṇcuka heṁ brahmāṇḍa | tyāmadheṁ saptakaṇcuka piṇḍa |
tyā piṇḍāmadheṁ ātmā jāḍa | vivekeṁ voḷakhā || 15 ||



15. That thoughtless *atma* is the *brahmāṇḍa* with its seven coverings and within the *brahmāṇḍa*, It is the *pinda* with its seven coverings. In the *pinda* it is the *atma* that is true and He should be recognized by *vivek*.

16. शब्द ऐकोन समजतो। समजोन प्रत्योत्तर देतो।

कठीण मृद सीतोष्ण जाणतो। त्वचेमध्ये ॥ १६ ॥

śabda aikona samajato | samajona pratyottara deto |
kāṭhīṇa mṛda sītoṣṇa jāṇato | tvacemadhem || 16 ||

16. It is that *atma* who listens to and understands this ‘word’ ‘I am’ and having understood it, that *atma* replies with this ‘word’. It is that *atma* who knows by the skin, the hard, soft, cool and hot.

17. नेत्रीं भरोनी पदार्थ पाहाणें। नाना पदार्थ परीक्षणें।

उंच नीच समजणें। मनामध्ये ॥ १७ ॥

netrīm bharonī padārtha pāhāṇem | nānā padārtha parikṣaṇem |
uñca nīca samajaṇem | manāmadhem || 17 ||

17. By seeing, the eyes are filled with ‘many’ objects and by proper examination the ‘many’ objects become this ‘object’. Still this ‘object’ is that highest and constant Self being understood in the mind (ie. still it is *maya*).

18. क्रूरदृष्टी सौम्यदृष्टी। कपटदृष्टी कृपादृष्टी।

नाना प्रकारींच्या दृष्टी। भेद जाणे ॥ १८ ॥

krūradrṣṭī saumyadrṣṭī | kapaṭadrṣṭī kṛpādrṣṭī |
nānā prakārīñcyā drṣṭī | bheda jāṇe || 18 ||

18. The cruel frown, the soft glance, the cunning stare and the look of benevolence; it is He who knows these ‘many’ different kinds of looks

19. जिव्हेमध्ये नाना स्वाद। नविडून जाणे भेदाभेद।

जें जें जाणें तें तें वशिद। करुनी बोले ॥ १९ ॥

jivhemadhem nānā svāda | nivaḍūna jāṇe bhedābheda |
jem jem jāṇem tem tem viśada | karunī bole || 19 ||

19. In the tongue there are the ‘many’ tastes and it is that *atma* that determines them and knows the differences. And even when *mula maya* is knowing, still it is that *atma* who is making this ‘speech’.

20. उत्तम अन्नाचे परमिळ। नाना सुगंध परमिळ।

नाना फळांचे परमिळ। घ्राणइंद्रियें जाणे ॥ २० ॥

uttama annāce parimaḷa | nānā sugaṇḍha parimaḷa |
nānā phalāñce parimaḷa | ghrāṇaīndriyem jāṇe || 20 ||

20. Then that thoughtless *purush* and this *fragrance of the ‘all’/*prakṛuti* are the ‘many’ good smells and then the aroma of the ‘many’ fruits are known through the nose. *(ie. the fragrance that remains when the gross objects are removed; just like the fragrance of the flower that remains even after the flower has been taken away)

21. जिव्हेने स्वाद घेणें बोलणें। पाणीइंद्रियें घेणें देणें।



पादइंद्रियं येषं जाणं। सर्वकाळ ॥ २१ ॥

jivohenem svāda gheṇem bolāṇem | pāṇīndriyem gheṇem deṇem |
pādaimdriyem yeṇem jāṇem | sarvakāla || 21 ||

21. The tongue accepts the taste due to this 'speech'. By the hands, He takes and gives and by feet, He comes and goes; and all this takes place within this 'time of the all'. (Knowledge is the base of the gross existence and through knowledge that *atma* experiences)

22. शस्निइंद्रियं सुरतभोग। गुदइंद्रियं मळोत्सर्ग।

मनंकरूनी सकळ सांग। कल्पून पाहे ॥ २२ ॥

śisnaimdriyem suratabhoga | gudaimdriyem maḷotsarga |
manemkarūnī sakāḷa sāṅga | kalpūna pāhe || 22 ||

22. It is He who enjoys sex through the penis; it is He who drops excreta with the anus; and through the mind, He understands this 'all' perfectly and also imagines the 'many' things.

23. ऐसं व्यापार परोपरी। त्रिभुवनीं येकलाचकिरी।

त्याची वर्णावया थोरी। दुसरा नाही ॥ २३ ॥

aīseṁ vyāpāra paroparī | tribhuvanīm yekalāci karī |
tyācī varṇāvayā thorī | dusarā nāhīm || 23 ||

23. Such is His pervasiveness in the many different forms. He alone is the only 'doer' in the three worlds. The greatness of that *atma* cannot be declared by this 'all' even.

24. त्यावणि दुसरा कैचा। जे महिमा सांगावा त्याचा।

व्याप आटोप आत्मयाचा। न भूतो न भविष्यति ॥ २४ ॥

tyāvṇiṇa dusarā kaicā | je mahimā sāṅgāvā tayācā |
vyāpa āṭopa ātmayācā | na bhūto na bhaviṣyati || 24 ||

24. Without that *atma* how can there be this 'other/all'? Therefore this *mula maya* should understand thoughtlessness, for this is the greatness of that *atma*. This expanse and the capacity of that *atma* is not in the past or the future (but there is still a 'now').

25. चौदा वदिया चौसष्टी कळा। धूर्तपणाच्या नाना कळा।

वेद शास्त्र पुराण जविहाळा। तेणेंवणि कैचा ॥ २५ ॥

caudā vidyā causaṣṭī kalā | dhūrtapaṇācyā nānā kalā |
veda śāstra purāṇa jivhālā | teṇemvṇiṇa kaicā || 25 ||

25. There are the fourteen types of learnings and the sixty-four arts. It is due to His intelligence and alertness that these 'many' arts become this 'art' of knowing and without that Reality, how could there be this 'speech' which is the source of the *vedas*, *shasthras* and *puranas*?

26. येहलोकींचा आचार। परलोकीं सारासारवचार।

उभय लोकींचा निर्धार। आत्माच करी ॥ २६ ॥

yehalokīmācā ācāra | paralokīm sārāsāravacāra |
ubhaya lokīmācā nirdhāra | ātmāca karī || 26 ||



26. There is this proper conduct (ie. ‘all’) within the gross world and that thoughtless essence within this world beyond. The support within both these worlds is given by the *atma* only.

27. नाना मते नाना भेद। नाना संवाद वेवाद।
नाना नशिचय भेदाभेद। आत्माच करी ॥ २७ ॥
nānā materī nānā bheda | nānā saṁvāda vevāda |
nānā niścaya bhedābheda | ātmāca karī || 27 ||

27. There are the ‘many’ opinions and the ‘many’ differences; there is that pure dialogue and the ‘many’ arguments and there are the ‘many’ different convictions made by that *atma*.

28. मुख्यतत्त्व वसितारलें। तेणें तयास रूप आणलें।
येणेंकरितां सार्थक जालें। सकळ कांहीं ॥ २८ ॥
mukhyatatva vistāralem | teṇem tayāsa rūpa āṇilem |
yeṇemkaritām sārthaka jālem | sakāḷa kāmhiṁ || 28 ||

28. That Supreme (pure knowledge) had expanded and on account of this form (‘all’) everything was brought back to that Reality. And on account of thoughtlessness, this ‘all thing’ accomplished the meaning of life (ie. that Reality is achieved).

29. लहिणें वाचणें पाठांतर करणें। पुसणें सांगणें अर्थ करणें।
गाणें बाजवणें नाचणें। आत्म्याचकरितां ॥ २९ ॥
lihiṇem vācaṇem pāṭhāntara karaṇem | puṣaṇem sāṅgaṇem artha karaṇem |
gāṇem bājavanem nācaṇem | ātmyācakaritām || 29 ||

29. Due to the *atma* alone, *‘writing’ and ‘reading’ is learned by heart. Due to the *atma* there is the wiping out of this ‘writing’ and then there is that thoughtless meaning. And due to the *atma* there is singing and playing of ‘many’ instruments and dancing. *(From one point of knowledge the ‘story’ is written and witnessed)

30. नाना सुखें आनंदतो। नाना दुःखें कष्टी होतो।
देहे धरति आणी सोडति। नानापरकारें ॥ ३० ॥
nānā sukhem ānaṁdato | nānā duḥkhem kaṣṭī hoto |
dehe dharito āṇī soḍito | nānāprakāreṁ || 30 ||

30. The ‘many’ pleasures make that *atma* happy; the ‘many’ sufferings makes that *atma* unhappy; that *atma* holds the physical bodies and then leaves them in ‘many’ various ways.

31. येकलाचि नाना देहे धरी। येकलाचि नटे परोपरी।
नट नाट्यकळा कुसरी। त्यावणि नाहीं ॥ ३१ ॥
yekalāci nānā dehe dharī | yekalāci naṭe paroparī |
naṭa nāṭyakalā kusarī | tyāvīṇa nāhīṁ || 31 ||

31. That *atma* alone is the holder of the ‘many’ bodies. That *atma* alone takes the various parts and roles. Without that *atma* there is no actor, no drama, no art and no skill.



32. येकलाचि जाला बहुरूपी। बहुरूपी बहुसाक्षपी।
 बहुरूपें बहुप्रतापी। आणी लंडी ॥ ३२ ॥
yekalāci jālā bahurūpī | bahurūpī bahusākṣapī |
bahurūpeṁ bahupratāpī | āṇī laṇḍī || 32 ||

32. That *atma* alone appears like the ‘many’ forms and still within the ‘many’ forms there is that very alert *atma*. But when there are the ‘many’ forms then, that *atma* is the very powerful in the ‘many’ and the very cowardly in the ‘many’ also.

33. येकलाचि विसितारला कैसा। पाहे बहुवधि तमासा।
 दंपत्येवणि कैसा। विसितारला ॥ ३३ ॥
yekalāci vistāralā kaisā | pāhe bahuvidha tamāsā |
dampatyemvīṇa kaisā | vistāralā || 33 ||

33. The mystery of how that *atma* alone has expanded into many forms is to be understood. One should understand how that *atma* spread so much without a male-female relationship.

34. सत्त्रयांस पाहजि पुरुष। पुरुषासी पाहजि सत्तरीवेष।
 ऐसा आवडीचा संतोष। परस्परें ॥ ३४ ॥
striyāṁsa pāhije puruṣa | puruṣāsī pāhije strīveṣa |
aisā āvaḍicā saṁtoṣa | paraspareṁ || 34 ||

34. *prakṛuti* needs her *purush* and that *purush* needs the guise of His *prakṛuti* and in this way, there is mutual satisfaction.

35. स्थूलाचें मूल तें लिंग। लिंगामधें हें प्रसंग।
 येणें प्रकारें जग। प्रत्यक्ष चाले ॥ ३५ ॥
sthūlācēṁ mūla tēṁ liṅga | liṅgāmadherṁ heṁ prasamga |
yeṇēṁ prakāreṁ jaga | pratyakṣa cāle || 35 ||

35. The root of the gross body is the mental body and in the mental body, there is this connection of *prakṛuti*/*purush*. And it is on account of this that there is the gross world experienced through the senses.

36. पुरुषांचा जीव सत्त्रयांची जीवी। ऐसी होते उठाठेवी।
 परी या सूक्ष्माची गोवी। समजली पाहजि ॥ ३६ ॥
puruṣāṁcā jīva striyāṁcī jīvī | aisī hote uṭhāṭhevī |
parī yā sūkṣmācī govī | samajalī pāhije || 36 ||

36. When that *purush* is a man and this *prakṛuti* is a woman then, there is meddling and confusion. But this is an entanglement for that *brahman* and therefore this ‘speech’ should be understood.

37. स्थूलांकरितां वाटे भेद। सूक्ष्मीं आवघेंचि अभेद।
 ऐसें बोलणें नरुध। प्रत्यया आलें ॥ ३७ ॥
sthūlāṅkaritāṁ vāṭe bheda | sūkṣamīṁ āvagheṁci abheda |
aiseṁ bolaṇēṁ nirudha | pratyayā ālēṁ || 37 ||

37. Due to the gross body, differences are felt but, in *brahman*, these ‘many’ things



become undifferentiated. It is the conviction of this ‘speech’ that brings that *nirgun* understanding.

38. बायकोनें बायकोस भोगलिं। ऐसैं नाहीं कीं घडलें।
बायकोस अंतरी लागलें। ध्यान पुरुषाचें ॥ ३८ ॥
bāyakoneṁ bāyakosa bhogileṁ | aiseṁ nāhīm kīm ghaḍaleṁ |
bāyakosa aṁtarī lāgaleṁ | dhyāna puruṣācēṁ || 38 ||

38. Does a woman have sex with a woman? How can this ever happen? Just as a woman longs for her man, so too, in the inner space, *prakruti* is thinking of her *purush*.

39. सतरीसी पुरुष पुरुषास वधु। ऐसा आहे हा समंधु।
याकारणें सूक्ष्म संवादु। सुक्ष्मी च आहे ॥ ३९ ॥
strisī puruṣa puruṣāsa vadhu | aisā āhe hā samandhu |
yākāraṇeṁ sūkṣma saṁvādu | sukṣmīm ca āhe || 39 ||

39. When for *prakruti* there is that *purush* and for the *purush* there is His woman then, thoughtlessness has become this relationship of *prakruti/purush*. But it is by means of this ‘speech’, that *brahman* can have this dialogue within *brahman* only.

40. पुरुषइछेमधें प्रकृती। प्रकृतीमधें पुरुषवेक्ती।
प्रकृतीपुरुष बोलती। येणें न्यायें ॥ ४० ॥
puruṣaichemadheṁ prakṛtī | prakṛtīmadheṁ puruṣavektī |
prakṛtīpuruṣa bolatī | yeṇeṁ nyāyeṁ || 40 ||

40. The ‘wish’ in the *purush* is *prakruti* and in the *prakruti* that *purush* becomes manifest. In this way there is the ‘speech’ of *prakruti/purush* (every morning we awake with this desire to just know and just be, but suddenly, due to habit, there is the desire to know ‘many’ things).

41. पडिावरून ब्रह्मांड पाहावें। प्रचीतीनें प्रचीतीस घ्यावें।
उमजेना तरी उमजावें। वविरावविरों ॥ ४१ ॥
piṁḍāvarūna brahmāṁḍa pāhāveṁ | pracītinēṁ pracītisa ghyāveṁ |
umajenā tarī umajāveṁ | vīvarāvīvarom || 41 ||

41. While in this *pinda*, this *brahmanda* will be understood if, this ‘experience’ accepts this ‘experience’ (this ‘I am’ was always there but an acceptor was required. Then this *pinda* and *brahmanda* will disappear in zero/nothingness). By continuous careful investigation there should be understanding by not understanding (ie. forgetting is understanding).

42. द्वैतइछा होते मुळीं। तरी ते आली भूमंडळीं।
भूमंडळीं आणी मुळीं। रुजु पाहावें ॥ ४२ ॥
dvaitaichā hote mulīm | tarī te ālī bhūmaṁḍalīm |
bhūmaṁḍalīm āṇī mulīm | ruju pāhāveṁ || 42 ||

42. When at the root that One has this ‘wish’ of duality then, that Reality comes into the world. That *nirgun* is within this world and within this root of *mula maya* too and that One should be understood.



43. येथें मोठा जाला साक्षेप। फटिला श्रोतयांचा आक्षेप।
 जे प्रकृतीपुरुषाचें रूप। नविडोन गेलें ॥ ४३ ॥
yethem moṭhā jālā sākṣepa | phiṭalā śrotayāṁcā ākṣepa |
je prakṛtīpuruṣācēṁ rūpa | nivaḍona gelem || 43 ||

43. When *brahman* appears ‘here’ and has determined intent (ie. to know) then, the objections of the listener are cast away (ie. and there is only knowing and no questions arise). Therefore this form of *prakruti*/*purush* should be determined and thereafter left aside.

Note: So this is the series of seven, this *dashak*’s main title. That Reality, *nirgun* realization, *purush*/space and *prakruti*/wind and the three other elements:

- 16.1 *parabrahman*: nothing to do with all this and ever-free
 16.2. *nirgun brahman*, *paramatma*, *parameshwara*: I do not exist understanding, direct experience of no-otherness. But that is not eternally established as when the salt dissolves in the ocean to never become salt again.
 16.7. Space/*purush* is there as the background of this knowledge. He gives existence to *prakruti*. This space and wind are inseparable
 16.6. Wind/*prakruti* is to just exist and just know; there is no inside or outside here
 16.5. Fire: to know something else; an inside and outside is felt
 16.4. Water: ‘soft’ form is there
 16.3. Earth: definite hard form has appeared

इति श्रीदासबोधे गुरुशषियसंवादे
 महद्भूतनिरूपणनाम समास सातवा ॥ ७ ॥ १६.७
iti śrīdāsabodhe guruśiṣyasamvāde
mahadbhūtanirūpaṇanāma samāsa sātavā || 7 || 16.7

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 16 named „The Great Element“ is concluded.



16.8 Discourse on *Atmaram*

समास आठवा : आत्मारामनिरूपण

samāsa āṭhavā : ātmārāmanirūpaṇa

|| Śrī Rām ||

1. नमूं गणपती मंगळमूर्ती। जयाचेन भितसिफूर्ती।
लोक भजनी स्तवन करिती। आत्मयाचें ॥ १ ॥
namūṁ gaṇapatī maṅgaḷamūrtī | jayāceni matisphūrtī |
loka bhajanī stavana karitī | ātmayācēṁ || 1 ||

1. With the understanding of this ‘I am’, I bow down to *gaṇapati*, the embodiment of good fortune and *auspiciousness. The one who understands this ‘I am’ is making *bhajan* and this is the praising of that *atma* (*gaṇapati*). *(*siddharameshwar maharaj* – when the knowledge of *maya* has been cast off, then it is auspicious)

2. नमूं वैखरी वागेश्वरी। अभ्यांतरीं प्रकाश करी।
नाना भरोवरी वविरी। नाना वदिया ॥ २ ॥
namūṁ vaikhari vāgeśvarī | abhyāntarīṁ prakāśa karī |
nānā bharovarī vivarī | nānā vidyā || 2 ||

2. I bow down to this speech of *sharada* which lights us from within. But because of her, there is the liking of the ‘many’ different investigations and the ‘many’ forms of learning.

3. सकळ जनांमधें नाम। रामनाम उत्तमोत्तम।
श्रम जाउनी वशिराम। चंद्रमौळी पावला ॥ ३ ॥
sakaḷa janāṁmadherṁ nāma | rāmanāma uttamottama |
śrama jāūnī viśrāma | caṇḍramaulī pāvalā || 3 ||

3. Yet within these ‘many’ learnings there is this ‘I am’ of *sharada* and this ‘name’ of *ram* is the best of all learnings. By this ‘name’, Lord *shankara* was relieved of the burning sensation in His throat caused by the taking of *halahala* poison and He became very peaceful (*halahala* is worldly difficulties. *maharaj* – He kept in his throat and so didn’t digest them).

4. नामाचा महिमा थोर। रूप कैसें उत्तरोत्तर।
परात्पर परमेश्वर। त्रयलोक्यधर्ता ॥ ४ ॥
nāmācā mahimā thora | rūpa kaisēṁ uttarottara |
parātpara paramēśvara | trayalokyadhartā || 4 ||

4. The greatness of this ‘name’ is that through this, one becomes *brahman* and then, even this ‘I am’ form does not remain? Then the upholder of these 3 worlds (ie. *ishwara*, *antar-atma*) becomes that *parameshwar*, the One beyond everything.

5. आत्माराम चहुंकडे। लोक वावडे जकिडे तकिडे।
देहे पडे मृत्य घडे। आत्मयावणि ॥ ५ ॥
ātmārāma cahuṁkaḍe | loka vāvaḍe jikaḍe tikaḍe |
dehe paḍe mṛtya ghaḍe | ātmayāvṇiṇa || 5 ||



5. That *atmaram* is everywhere yet the people wander about from here to there in search of Him. For they have taken this body as themselves and then they die without that knowledge of the *atma*.

6. जीवात्मा शिवात्मा परमात्मा। जगदात्मा विश्वात्मा गुप्तात्मा।

आत्मा अंतरत्मा सूक्ष्मात्मा। देवदानवमानवीं ॥ ६ ॥

jīvātmā śivātmā paramātmā | jagadātmā viśvātmā guptātmā |
ātmā antaratmā sūkṣmātmā | devadānavamānavīm || 6 ||

6. He is the *jivatma*, the *shivatma* and the *paramatma* (see 8.7.45- 52); He is the *atma* of the world, the *atma* of the creation, the hidden *atma*; He is the *atma*, *antaratma* and subtle-*atma* and He is within the three worlds.

7. सकल मार्ग चालती बोलती। अवतारपंगतीची गती।

आत्म्याकरतिं होत जाती। ब्रह्मादिकी ॥ ७ ॥

sakala mārṅa cālātī bolātī | avatārapaṅgaticī gatī |
ātmayākaritāṁ hota jātī | brahmādika || 7 ||

7. On account of that *atma* there is this way of the ‘all’ and then, that One ‘moves’ and that One ‘speaks’ (*I am everything and I am everywhere*). In this state that *atma* has the companionship of knowledge and on account of that *atma* there are the comings and goings of lord *brahma* etc (that *atma* is ever there and account of it there is the waking ie. *brahma*, dream/*vishnu* and deep sleep/*mahesh* states).

8. नादरूप जोतीरूप। साक्षरूप सत्तारूप।

चैतन्यरूप ससवरूप। द्रष्टारूप जाणजि ॥ ८ ॥

nādarūpa jotīrūpa | sākṣarūpa sattārūpa |
caitanyarūpa sasvarūpa | draṣṭārūpa jāṇije || 8 ||

8. On account of that *atma* there is this sound form (*aum*), this light form (*to know*); this witnessed form and this existence form (*to be*). That *atma* knows this *chaitanya* form as Its own form and that *atma* is the seer’s form also.

9. नरोत्तम वीरोत्तम। पुरुषोत्तम रघोत्तम।

सर्वोत्तम उत्तमोत्तम। त्रयलोक्यवासी ॥ ९ ॥

narottamu virottamu | puruṣottamu raghottamu |
sarvottamu uttamottamu | trayalokyavāsī || 9 ||

9. That dweller within the three worlds is superior among men and the bravest among the brave; He is the best *purush* and the best among the kings of the dynasty of *ram*; He is the best in the ‘all’ and the most superior of the superior.

10. नाना खतपट आणी चटपट। नाना लटपट आणझिटपट।

आत्मा नसतां सर्व सपाट। चहुंकडे ॥ १० ॥

nānā khatapaṭa āṇī caṭapaṭa | nānā laṭapaṭa āṇī jhaṭapaṭa |
ātmā nasatāṁ sarva sapāṭa | cahuṁkāḍe || 10 ||

10. When there are the ‘many’ toils and troubles and hankering and longings; the ‘many’ agitations and altercations and hurries and confusions then, that *atma* is not and this ‘all’ is destroyed in every direction.



11. आतम्यावणि वेडें कुडें। अतम्यावणि मडें बापुडें।
आतम्यावणि थडें रोकडें। शरीराचें ॥ ११ ॥

ātmyāvaiṇa vedem kuḍem | atmyāvaiṇa maḍem bāpuḍem |
ātmyāvaiṇa thaḍem rokaḍem | śarīrācēm || 11 ||

11. Without that *atma* there is falsity and madness; without the *atma* there is just a useless corpse; and without the *atma*, that ever-present ‘all’ body becomes a mere carcass.

12. आतमज्ञानी समजे मनीं। पाहे जनी आतम्यालागुनी।
भुवनी अथवा त्रिभुवनीं। अतम्यावणिं वोस ॥ १२ ॥

ātmajñānī samaje manīm | pāhe janī ātmayālāgunī |
bhuvanī athavā tribhuvanīm | atmyāvaiṇem vosa || 12 ||

12. That *atma gnyani*/Knower understands this ‘all’ in His mind and then in the people, He sees *Himself. In this gross world or in this ‘all’ within these three worlds, there is nothing without the *atma*. *(When *maharaj* was asked why he took all this trouble at his age to travel to Europe and America, he said, “Because I see myself in trouble”)

13. परम सुंदर आणचिचुर। जाणे सकळ सारासार।
आतम्यावणि अंधकार। उभय लोकीं ॥ १३ ॥

parama suṁdara āṇi catura | jāṇe sakāḷa sārāsāra |
ātmyāvaiṇa aṇdhakāra | ubhaya lokīm || 13 ||

13. That Supreme *atma* is beautiful and clever; It knows the ‘all’ and It is the thoughtless. Without the *atma* there is darkness in the gross world and the world beyond.

14. सर्व्वांगीं सधि सावध। नाना भेद नाना वेध।
नाना खेद आणी आनंद। तेणेंचकिरतिं ॥ १४ ॥

sarvāṅgīm sidha sāvadha | nānā bheda nānā vedha |
nānā kheda āṇī ānaṇda | teṇēcikaritām || 14 ||

14. He is the alert *siddha* within this ‘all’ body. And the ‘many’ divisions, the ‘many’ distinctions; the ‘many’ worries, anxieties and concerns; the ‘many’ pains and grief and the ‘many’ pleasures and this bliss of ‘I am’ are all on account of that *atma* only.

15. रंक अथवा ब्रह्मादिकि। येकचिचालवी अनेक।
पाहावा नतियानतियविवेक। कोण्हयिकें ॥ १५ ॥

raṅka athavā brahmādika | yekaci cālavi aneka |
pāhāvā nityānityaviveka | koṇhiyekem || 15 ||

15. Whether there is a beggar or lord *brahma* etc., that One makes to move these numerous different forms. That One within everyone should be understood through the *vivek* that distinguishes between the indestructible and the destructible (*atma is indestructible, all else is destructible*).

16. ज्याचे घरी पद्मिणी नारी। आतमा तंवरी आवडी घरी।
आतमा गेल्यां शरीरीं। तेज कैचें ॥ १६ ॥

jyāce gharī padmīṇī nārī | ātmā taṁvarī āvaḍī dharī |
ātmā geliyām śarīrīm | teja kaicem || 16 ||



16. A husband is fond of his beautiful wife as long as that *atma* holds her up. When the *atma* leaves, how can there be the splendour and lustre that is born of this ‘all’ body (the beauty of the gross body is on account of this beautiful ‘all’ body)?¹³

17. आतुमा दसिंना ना भासेना। बाह्याकारें अनुमानेना।

नाना मनाच्या कल्पना। आत्मयाचेनी ॥ १७ ॥

ātmā disenā nā bhāsenā | bāhyākāreṇ anumānenā |
nānā manācyā kalpanā | ātmayācenī || 17 ||

17. *atma* is not seen or felt and by the outer shape it cannot be surmised. But these ‘many’ imaginings of the mind are on account of that *atma*.

18. आतुमा शरीरीं वास्तव्य करी। अवघें ब्रह्मांड ववरी भरी।

वासना भावना परोपरीं। कति म्हाणोनी सांगाव्या ॥ १८ ॥

ātmā śarīrīṇ vāstavya karī | avagheṇ brahmāṇḍa vivarī bhārī |
vāsanā bhāvanā paroparīṇ | kitī mhaṇonī sāṅgāvyā || 18 ||

18. That *atma* resides within this ‘all’ body when He fills the whole *brahmanda* with His investigation. But this *vasana*, to just be, has become the various different emotions and desires and therefore the ‘many’ should become thoughtless. (This *vasana* simply wants to exist but when it becomes the ‘many’ forms then ‘many’ emotions etc. arise)

19. मनाच्या अनंत वृत्ती। अनंत कल्पना धरती।

अनंत प्राणी सांगो कति। अंतर त्यांचें ॥ १९ ॥

manācyā ananta vṛttī | ananta kalpanā dharitī |
ananta prāṇī sāṅgo kitī | antara tyāṁceṇ || 19 ||

19. It is that endless *atma* that is this knowing *vritti* of the mind and it is that endless *atma* that is the holder of concepts and imaginings. It is that endless *atma* that is thoughtless, the ‘many’ in the *prana* and this inner space of that *atma*.

20. अनंत राजकारणें धरणें। कुबुधी सुबुधी वविरणें।

कळों नेदणें चुकावणें। प्राणीमात्रासी ॥ २० ॥

ananta rājākaraṇeṇ dharaṇeṇ | kubudhī subudhī vivaraṇeṇ |
kaḷoṇ nedaṇeṇ cukāvaṇeṇ | prāṇīmātrāsī || 20 ||

20. It is that endless *atma* that holds firmly to *raja-karana* (ie. ‘He does everything’) and it is that *atma* that thinks with a foolish *buddhi* and with a wise *buddhi*. And by not imparting Its *nirgun* understanding, that *atma* goes unrealized in the *prana*.

21. येकास येक जपती टपती। येकास येक खपती लपती।

शतरूपाची स्थिती गती। चहुंकडे ॥ २१ ॥

yekāsa yeka japatī ṭapatī | yekāsa yeka khapatī lapatī |

¹³ *siddharameshwar maharaj*- The life-principle residing in all is the Inner-Self. A husband calls his spouse his wife, but he is referring to this life-principle residing in the wife. A wife also because of the life-principle residing in the husband addresses him as husband. Mother and father say to their child, “child,” and the child addresses his mother and father as mother and father, but they are referring to the life-principle residing in each. Just remove that life-principle and it will be understood that the husband/wife, mother/father, and the child were in the care of this Inner-Self only. Then you will at once understand to whom you are giving your love.



śatrupaṇācī sthitī gatī | cahuṁkaḍe || 21 ||

21. That One either cares for and patiently watches over the other (*‘Everywhere, I am there’*) or that is a *jīva* and then it conceals and disposes of that One and then everywhere there is the state of enduring enmity.

22. पृथ्वीमधे परोपरीं। येकास येक सतिरी।
कतितेक भक्त परोपरीं। परोपकार करति॥ २२॥
pr̥thvīmādheṁ paroparīṁ | yekāsa yeka sim̐tarī |
kitteka bhakta paroparīṁ | paropakāra karitī || 22 ||

22. When there is objectification then, there are the various different forms and the one *jīva* deceives and defeats that One *atma*. Either that One within the ‘many’ is the ‘many’ different devotees in their ‘many’ forms or that One is that which uplifts this ‘all’ (ie. *sagun* becomes *nirgun atma*).

23. येक आत्मा अनंत भेद। देहेपरत्वे घेती स्वाद।
आत्मा ठाईचा अभेद। भेद ह धिरी॥ २३॥
yeka ātmā ananta bheda | deheparatveṁ ghetī svāda |
ātmā ṭhāīncā abheda | bheda hi dharī || 23 ||

23. When that One is different to that endless *atma* then, by virtue of a gross body that accepts the various flavours and smells as Its own experiences. But the place of that *atma* is undivided and the divisions are due to the holding of the body.

24. पुरुषास सतरी पाहजि। सतरीस पुरुष पाहजि।
नवरीस नवरी पाहजि। हें तों घडेना॥ २४॥
puruṣāsa strī pāhije | strīsa puruṣa pāhije |
navarīsa navarī pāhije | heṁ toṁ ghaḍenā || 24 ||

24. This *prakṛuti* wants that *purush* and that *purush* wants His *prakṛuti*. But when the bride wants the bride then, that thoughtless *paramatma* can never be accomplished.¹⁴

25. पुरुषाचा जीव सत्रीयांची जीवी। ऐसी नाही उठाठेवी।
वषियसुखाची गोवी। तेथें भेद आहे॥ २५॥
puruṣācā jīva strīyāñcī jīvī | aisī nāhī uṭhāṭhevī |
viṣayasukhācī govī | tetheṁ bheda āhe || 25 ||

25. When the *prakṛuti/purush* is understood then, there are not the confused meddlings of feminine and masculine *jīvas*. Then ‘there’ has severed its fondness for the pleasure of sensual enjoyment.

26. ज्या प्राण्यास जो आहार। तेथेंच होती तत्पर।

¹⁴*siddharameshwar maharaj-* Due to merits acquired in many births, you have got this human body. Now this human body is to be garlanded with knowledge and then only will the man be bestowed with that honoured title of *purush* (ie. *witness*). The greatest *purush* of all is that unattached Supreme Self and to recognize Him, you have first to understand this knowledge. This is truly the purpose of your gaining a human body. Otherwise all you are doing is worshipping the objects of this world that have been born out of *prakṛuti*. You have forgotten your Self/*purush* and though you get called a man, still you are in fact a devotee of the manifest and therefore you should really be called a woman. But if a woman is absorbed in the worship of the great *purush*, then, though she may be called a woman she is in fact, that *purush*.



पशूचे आहारीं नर। अनादरें वस्तती ॥ २६ ॥

ḥyā prāṇyāsa jo āhāra | tethercī hotī tatpara |
paśūce āhārīm nara | anādareṃ vartatī || 26 ||

26. When the food of that *purush* is the *prana* then, He becomes engrossed ‘there’ (then he is *hanumanta*; Lord of the breath). That man has no desire to exist on the food which animals eat (ie. he does not want to eat this gross food eaten through the senses like the beasts of the world do. He wants just to know and accepts what comes his way and in this way, the movement of the *prana* is always within his expanding awareness).

27. आहारभेद देहेभेद। गुप्त प्रगट उदंड भेद।

तैसाच जिणावा आनंद। वेगळाला ॥ २७ ॥

āhārabheda dehebheda | gupta pragata udanḍa bheda |
taisāci jāṇāvā ānanda | vegalālā || 27 ||

27. When that vast *paramatma* gets divided into the hidden *atma purush* and the manifest *prakruti* then, there come the different foods for the eight different bodies. But even this bliss/*ananda* (ie. the food of the *atma*) that should be known, should then also be left aside.

28. सधि भूगर्भीचीं नीरें। त्या नीरामधील शरीरें।

आवर्णोदकाचीं जळचरें। अत्यंत मोठी ॥ २८ ॥

simḍhu bhūgarbhīmīcīm nīreṃ | tyā nīrāmadhīla śarīreṃ |
āvarṇodakācīm jalacareṃ | atyaranta moṭhī || 28 ||

28. There is this sea of water within the womb of the world (ie. soft and gross objectification) and within these waters there is this ‘all’ body (ie. end of objectification). And this ‘all’ within that extremely huge *brahman* becomes apparent when one stops to objectify.

29. सूक्ष्म दृष्टीं आणतिं मना। शरीराचा अंत लागेना।

मा तो अंतरात्मा अनुमाना। कैसा येतो ॥ २९ ॥

sūkṣma drṣṭīm āṇitīm manā | śarīrācā anta lāgenā |
mā to antarātmā anumānā | kaisā yeto || 29 ||

29. When the mind brings that *brahman* into its vision, then there is no end to this knowledge of the ‘all’. This is the *antar-atma* but this does not bring confused conjecture.

30. देह्यातमयोग शोधून पाहिला। तेणें कांहीं अनुमानला।

स्थूलसूक्ष्माचा गलबला। गथागोवी ॥ ३० ॥

dehyātmayoga śodhūna pāhilā | teṇeṃ kāmḥīm anumānalā |
sthūlasūkṣmācā galabalā | gathāgovī || 30 ||

30. If while there is this union of the body and the *atma*, one searches and understands then, all that conjecture becomes this ‘all thing’. Otherwise there is the confused entanglement of the union of the body and the *atma*.

31. गथागोवी उगवाव्याकारणें। केलीं नाना नरूपणें।



अंतरातमा कृपालुपणो। बहुतां मुखे बोललि ॥ ३१ ॥

gathāgovī ugavāvyākāraṇem | kelīm nānā nirūpaṇem |
am̐tarātma kṛpālupaṇem | bahutām mukhem bolilā || 31 ||

31. In order to disentangle this confusion of the ‘many’, this *sagun* discourse was made. And now that *antaratma* ‘speaks’ very kindly through the mouth of this ‘all’.

Note: *maharaj* – Knowledge is very subtle in the beginning. It only wants to know about the Self. It is nothing but a thought only. Thought means some understanding. There he says only ‘I am’. Other knowledge he has not got. In that knowledge so many things have come in. When knowledge comes, space comes. Space comes then there, there is very subtle wind also. When the subtle wind is there then also subtle fire is there (etc...). So this is *vidya maya*, the illusion of knowledge. When it becomes objective, then it is called *avidya maya*... (Taken from extract of lecture in Germany. Q: What is consciousness?)

इति श्रीदासबोधे गुरुशिष्यसंवादे

आत्मारामनिरूपणनाम समास आठवा ॥ ८ ॥ १६.८

iti śrīdāsabodhe guruśiṣyasamvāde

ātmārāmanirūpaṇanāma samāsa āṭhavā || 8 || 16.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 16 named „Discourse on *Atmaram*“ is concluded.



16.9 Discourse on the ‘many’ worships

समास नववा : नाना उपासनानिरूपण

samāsa navavā : nānā upāsanānirūpaṇa

|| Śrī Rām ||

1. पृथ्वीमधे लोक नाना। त्यास नाना उपासना।

भावार्थे परवर्तले भजना। ठाई ठाई ॥ १ ॥

pr̥thvīmadher̥ṁ loka nānā | tyāsa nānā upāsanā |

bhāvārther̥ṁ pravartale bhajanā | ṭhāīṁ ṭhāīṁ || 1 ||

1. Within this earth element there are ‘many’ worlds (*maharaj*– every mind is a world) and then to that *atma* there comes the ‘many’ forms of worship. Everywhere people are making *bhajans* according to their faith.

2. अपुल्या देवास भजती। नाना स्तुती स्तवनें करती।

जे जे नरिगुण म्हणती। उपासनेसी ॥ २ ॥

apulyā devāsa bhajatī | nānā stutī stavanem karitī |

je je nirguṇa mhaṇitī | upāsanēsī || 2 ||

2. They make their *bhajans* to their god; they praise and recite the ‘many’ hymns and they call this the worship of the *nirgun*.

3. याचा कैसा आहे भाव। मज सांगजि अभिप्राव।

अरे हा स्तुतीचा स्वभाव। ऐसा आहे ॥ ३ ॥

yācā kaisā āhe bhāva | maja sāṅgije abhiprāva |

are hā stutīcā svabhāva | aisā āhe || 3 ||

3. The listener asked, “If that *nirgun* is to be worshipped then why is there even the need for this understanding of the ‘speech’? The importance of this ‘speech’ therefore should be told to me.” The speaker says, my dear this ‘speech’ is the natural praise of that thoughtless Self.

4. नरिगुण म्हणजि बहुगुण। बहुगुणी अंतरात्मा जाण।

सकळ त्याचे अंश हें परमाण। प्रचति पाहा ॥ ४ ॥

nirguṇa mhaṇije bahugūṇa | bahugūṇī antarātmā jāṇa |

sakāḷa tyāce aṁśa heṁ pramāṇa | pracita pāhā || 4 ||

4. If this mix of the *gunas* is to be called that *nirgun* then, first know that *antar-atma* (ie. witnessing *purush*) within these mixed *gunas*. This is the ‘all’ and this is a part of that thoughtless Truth. Therefore understand this ‘experience’.

5. सकळ जनासी मानावें तें। येका अंतरात्म्यास पावतें।

अधिकारपरत्वे तें। मान्य कीजे ॥ ५ ॥

sakāḷa janāsī mānāver̥ṁ teṁ | yekā antarātmāsa pāvater̥ṁ |

adhikāraparatver̥ṁ teṁ | mānya kīje || 5 ||

5. If the mind shows respect to this ‘all’ then, that reaches the One *antar-atma*. And afterwards that Reality should be respected by virtue of Its authority (the speaker ex-



plains that first it is required to understand this knowledge. Then it will be understood that it is this hidden *atma* who is in fact, the beneficiary of that worship, for He is the Knower and then when this knowledge slips away, there is that Reality. Otherwise how can the mind kill itself without first understanding itself?).

6. श्रोता म्हणे हा अनुमान। मुळीं घालावें जीवन।

ते पावे पानोपान। हे सध्या प्रचर्ति॥ ६॥

śrotā mhaṇe hā anumāna | muḷīṁ ghālāveṁ jīvana |
teṁ pāve pānopāna | he sadhyā pracitī || 6 ||

6. The listener says, “But I am still confused. Water should be poured directly on the roots of a plant and then, that will reach the leaves. In the same way, that thoughtlessness within this ‘all’ experience should be made at this moment.’ (The listener feels that pure knowledge is the goal and therefore knowledge should be skipped and that direct experience of *nirgun* should be understood. Then everything else will be benefitted)

7. वक्ता म्हणे तुळसीवरी। उदक घालावें पात्रभरी।

परी न थरि नमिषिभरी। भूमीस भेदे॥ ७॥

vaktā mhaṇe tuḷasīvarī | udaka ghālāveṁ pātrabharī |
parī na thire nīmiṣabharī | bhūmīsa bhede || 7 ||

7. The speaker says, even if water is poured over the leaves of a *tulsi* plant, still it does not stay on the leaves for even a moment and penetrates within the earth.

8. थोरा वृक्षास कैसें करावें। सेंड्या पात्र कैसें न्यावें।

याचा अभिप्राव देवें। मज नरोपावा॥ ८॥

thorā vṛkṣāsa kaiseṁ karāveṁ | seṇḍyā pātra kaiseṁ nyāveṁ |
yācā abhiprāva deveṁ | mājā niropāvā || 8 ||

8. The listener then says, “Why has that great *brahman* created these ‘many’ trees in the form of human bodies and why should these outermost leaves receive the water? Therefore why should God create this ‘speech’ even (if we are that God then, why should we make this ‘speech’ which is merely His praise; should we not simply be Him)? This should be discoursed to me” (the listener feels that if, in truth, there is only that *nirgun brahman* then, why has God created the ‘many’ people who make these ‘many’ forms of worship; and surely we should just be *brahman* and then there is no need of this *sagun* ‘speech’ either).

9. प्रजन्त्याचें उदक पडतें। तें तों मुळाकडे येतें।

हात चि पावेना तेथें। काये करति॥ ९॥

prajānyācēṁ udaka paḍateṁ | teṁ tōṁ muḷākāḍe yeteṁ |
hāta cī pāvenā tetheṁ | kāye karitī || 9 ||

9. The speaker says, the waters fall in the *rainy season and though these waters all flow towards the root (ie. ‘all’/knowledge) still, if they do not have the capacity to reach *nirgun brahman* then, what can they do? *(ie. you say “God has created”, but God has not created the ‘many’ people; this world has all been created by the clouds of ignorance and then there were the ‘many’ desires and thoughts/rains and due to objectification, the fruits of past actions get experienced. And as long as objectification



remains and one is not able to comprehend that *nirgun brahman* or even this 'all' then, the 'many' forms of worship should be maintained. These 'many' worships do reach the Self indirectly and they will create a longing for deeper understanding. This 'all' will be understood when one understands that it is these desires that maintain this false world of objects and stops blaming God. And when this 'all' is understood then only can that *brahman* be directly realized. Thus everything is in your hands and no other)

10. सकळास मूल सांपडे। ऐसें पुण्य कैचें घडे।

साधुजनाचें पवाडे। वविकीं मन॥ १०॥

sakalāsa mūla sām̐pade | aiseṁ puṇya kaiceṁ ghaḍe |
sādhujanāceṁ pavāḍe | vivekīṁ mana || 10 ||

10. If the root is ensnared in worldly concerns then how can that merit of knowledge ever be accomplished? Therefore your mind has to become a *viveki* and penetrate the mind of the *sadhu*.

11. तथापी वृक्षांचेन पिडपिडें। जीवन घालतिं कोठें पडे।

ये गोष्टीचें सांकडें। काहीच नाही॥ ११॥

tathāpī vṛkṣāñcenī paḍipāḍeṁ | jīvana ghālitaṁ koṭheṁ paḍe |
ye goṣṭīceṁ sām̐kaḍeṁ | kāñhīm̐ca nāhīm̐ || 11 ||

11. For as long as there is the competing of these trees ("I am so and so") then, how will these waters even reach this root? (If we hold on to our concepts how can we become less objective?) Then you confine thoughtlessness within the body and even this 'I am' cannot be understood. (*siddharameshwar maharaj*- this human body is a walking, talking, imagining tree)

12. मागील आशंकेचें नरिशन। होतां जालें समाधान।

आतां गुणास नरिगुण। कैसें म्हणती॥ १२॥

māgīla āśam̐keceṁ nirśana | hotāṁ jāleṁ samādhāna |
ātāṁ guṇāsa nirguṇa | kaiseṁ mhaṇatī || 12 ||

12. And though you may say that previously there had been the dissolution of all doubt and that brought thoughtless *samadhan*, still you should know that this was the pure *sattwa guna* and you cannot call this that *nirgun*?

13. चंचळपणें वकारलें। सगुण ऐसें बोललें।

येर तें नरिगुण उरलें। गुणातीत॥ १३॥

cañcalapaṇeṁ vikāraleṁ | saguṇa aiseṁ bolileṁ |
yera teṁ nirguṇa uraleṁ | guṇātīta || 13 ||

13. *sagun* is a movement and this modification is the 'speech'. But that *nirgun* is still and remains beyond the *gunas*.

14. वक्ता म्हणे हा वचिर। शोधून पाहावें सारासार।

अंतरीं राहातां नरिधार। नांव नाही॥ १४॥

vaktā mhaṇe hā vicāra | śodhūna pāhāveṁ sārāsāra |
am̐tarīm̐ rāhātāṁ nirdhāra | nām̐va nāhīm̐ || 14 ||



15. वविकेंचतो मुख्य राजा। आणा सेवकाचें नांव राजा।
याचा वचार समजा। वेवाद खोटा॥ १५॥
vivekeñci to mukhya rājā | āṇi sevakācēṁ nāmva rājā |
yācā vicāra samajā | vevāda khoṭā || 15 ||

15. Due to *vivek* there is that great King and this ‘name’/‘I am’ is the servant of that King. When you understand the thoughtlessness (ie. King) of this ‘speech’ (servant) then all this discussion will come to an end.

16. कल्पांतप्रळई जें उरलें। तें नरिगुण ऐसें बोललें।
येर तें अवघेचि जालें। मायेमधें॥ १६॥
kalpāntapralāiṁ jēṁ uralēṁ | tēṁ nirguṇa aiseṁ bolileṁ |
yera tēṁ avagheñci jālēṁ | māyemadherṁ || 16 ||

16. If there is the dissolution of imagination then, *mula maya* remains and that *nirgun* Reality has become like this ‘speech’. Then that Reality is still in *maya* and afterwards It will again become the ‘many’ things.

17. सेना शाहार बाजार। नाना यात्रा लाहानथोर।
शब्द उठती अपार। कैसे नविडावे॥ १७॥
senā śāhāra bājāra | nānā yātrā lāhānathora |
śabda uṭhatī apāra | kaise nivaḍāve || 17 ||

17. If the King’s army becomes disorderly and scattered then that great *brahman* in the small *jiva* makes ‘many’ fruitless journeys. Then how can this ‘I am’ rise up and how can that limitless *paramatma* be chosen?

18. काळामधें प्रजयन्यकाळ। मध्यरात्रीं होतां नविळ।
नाना जीव बोलती सकळ। कैसे नविडावे॥ १८॥
kālāmadherṁ prajyanyakāla | madhyarātrīṁ hotāṁ nivaḷa |
nānā jīva bolatī sakaḷa | kaise nivaḍāve || 18 ||

18. When within this ‘time’ of knowledge there is this downpour of the rains of desire and thought, then that pure knowledge gets lost in the night of ignorance. And when there are these ‘many’ *jivas* then, how can even this ‘speech’ of the ‘all’ be chosen?

19. नाना देश भाषा मते। भूमांडळीं असंख्यातें।
बहु ऋषी बहु मते। कैसे नविडावीं॥ १९॥
nānā deśa bhāṣā matēṁ | bhūmaṇḍalīṁ asaṁkhyāteṁ |
bahu ṛṣī bahu matēṁ | kaisīṁ nivaḍāvīṁ || 19 ||

19. When there are the ‘many’ conditions of the mind, the ‘many’ promises and wishes and the ‘many’ opinions then, that immeasurable *atma* is lost within the world. When there are the ‘many’ *rishis* and their ‘many’ doctrines then, how can that immeasurable *paramatma* be selected?

20. वृष्टी होतां च अंकुर। सृष्टीवरी नघिती अपार।
नाना तरु लाहानथोर। कैसे नविडावे॥ २०॥
vṛṣṭī hotāṁ ca aṁkura | sṛṣṭīvarī nighatī apāra |
nānā taru lāhānathora | kaise nivaḍāve || 20 ||



20. When the rains fall (ie. desires created by past actions) then, sprouts appear and that limitless *paramatma* bursts out all over this gross world. When there are these 'many' competing trees then, how can that great within the small be selected?

21. खेचरें भूचरें जळचरें। नाना प्रकारींचीं शरीरें।

नाना रंग चतिरवचितिरें। कैसी नविडावीं ॥ २१ ॥

khecareṁ bhūcareṁ jalacareṁ | nānā prakārīncīṁ śarīreṁ |
nānā raṅga citravicitreṁ | kaisī nivaḍāvēṁ || 21 ||

21. Then there are animals, birds and water creatures (ie. all imagination/objectification). These 'many' forms are due to this 'all' body (ie. one moving form) but when there are these 'many' appearances then, how can the wondrous 'all' be selected?

22. कैसें दृश्य आकारलें। नानापरीं वकारलें।

उदंडचा पैसावलें। कैसें नविडावें ॥ २२ ॥

kaiseṁ dṛśya ākāraleṁ | nānāparīṁ vikāraleṁ |
udaṇḍaci paisāvaleṁ | kaiseṁ nivaḍāvēṁ || 22 ||

22. Why has this visible 'all' been formed and why has it modified into ways of the 'many'? This should be understood, for if that vast *paramatma* is allowed to expand in these ways, then how can That be determined?

23. पोकळीमधें गंधर्वनगरें। नाना रंग लाहनथोरें।

बहु वेक्ता बहु प्रकारें। कैसीं नविडावीं ॥ २३ ॥

pokaḷīmādheṁ gaṇḍharvanagareṁ | nānā raṅga lāhanathoreṁ |
bahu vekti bahu prakāreṁ | kaisīṁ nivaḍāvēṁ || 23 ||

23. In this empty space, the cities of *gandarva* have appeared (mythological, imaginary world. *maharaj- every mind is a world*) and then there are the 'many' appearances of that great within the small. Then how can that *brahman* be selected when there are the manifest 'many' and Its 'many' forms (*jivas*)?

24. दविसरजनीचे प्रकार। चांदणिं आणी अंधकार।

वचिर आणी अवचिर। कैसा नविडावा ॥ २४ ॥

divasarajanīce prakāra | cāṇḍiṇeṁ āṇī aṇḍhakāra |
vicāra āṇī avicāra | kaisā nivaḍāvā || 24 ||

24. Then this time of the 'all' gets divided up into the forms of day and night and then, when there is only moonlight (ie. thoughts of the mind) and the darkness of ignorance, how can thoughtlessness be selected from no thinking and wrong thinking? (When this ever present moment gets divided by the mind into many concepts of day and night and month and year etc. then, how can that which is beyond this 'time' even, ever be understood?)

25. वसिर आणी आठवण। नेमस्त आणी बाष्कळपण।

प्रचति आणी अनुमान। येणें रतीं ॥ २५ ॥

visara āṇī āṭhavaṇa | nemasta āṇī bāṣkaḷapaṇa |
pracita āṇī anumāna | yeṇeṁ ritīṁ || 25 ||

25. There is forgetting and remembering; there is restraint and wanton frivolity; there



is this ‘experience’ and guesswork; all because of that thoughtless *nirgun*.

26. न्याय आणी अन्याय। होय आणी न होये।
विवेकेंवणि काये। उमजों जाणे॥ २६॥
nyāya āṇī anyāya | hoyā āṇī na hoye |
vivekenvinṇa kāye | umajom jāṇe || 26 ||

26. Then there is justice mixed with injustice and then there is *being mixed with not being. Without knowing *vivek* what can one understand of that thoughtless *nirgun*?
*(*maharaj*- you are there; but then the mind says, “Am I there or am I not?”)

27. कार्यकर्ता आणी नकिामी। शूर आणी कुकर्मी।
धर्मी आणी अधर्मी। कळला पाहजि॥ २७॥
kāryakartā āṇī nikāmī | śūra āṇī kukarmī |
dharmī āṇī adharmī | kaḷalā pāhije || 27 ||

27. There is the ‘doer’/*purush* of this ‘all’ and there is the lazy and useless. There is the generous and bold and there is the one who is a non-thinking wrong-doer. There is the one who follows his *dharma* (to know the Self is the *dharma* of *dharma*) and another who goes against his *dharma*. All this should be understood.

28. कार्यकर्ता आणी नकिामी। शूर आणी कुकर्मी।
धर्मी आणी अधर्मी। कळला पाहजि॥ २७॥
kāryakartā āṇī nikāmī | śūra āṇī kukarmī |
dharmī āṇī adharmī | kaḷalā pāhije || 27 ||

28. If there is the rich and the insolvent; the honest and the thief; the true and the false; then thoughtlessness should be understood (then there is One only).

29. वरिष्ठ आणकिनिष्ठ। भ्रष्ट आणी अंतरनिष्ठ।
सारासार वचिर पष्ट। कळला पाहजि॥ २९॥
variṣṭha āṇī kaniṣṭha | bhraṣṭa āṇī amtaraniṣṭha |
sārāsāra vicāra paṣṭa | kaḷalā pāhije || 29 ||

29. If there is the senior and the junior; the bewildered and inner steadfastness; then that thoughtless essence should be realized.

इति श्रीदासबोधे गुरुशषियसंवादे
नाना उपासनानिरूपणनाम समास नववा॥ ९॥ १६.९
iti śrīdāsabodhe guruśiṣyasamvāde
nānā upāsanānirūpaṇanāma samāsa navavā || 9 || 16.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 16 named „Discourse on the ‘many’ worships “ is concluded.

16.10 Discourse on the *Gunās* and the Elements

समास दहावा : गुणभूतनिरूपण

samāsa dahāvā : guṇabhūtanirūpaṇa

|| Śrī Rām ||

1. पंचभूतें चाले जग। पंचभूतांची लगबग।

पंचभूतें गेलियां मग। काय आहे ॥ १ ॥

pañcabhūteṁ cāle jagā | pañcabhūtāṁcī lagabaga |

pañcabhūteṁ geliyāṁ maga | kāye āhe || 1 ||

1. “The world functions due to the five elements and all the hustle and bustle is of the five great elements. But what then will remain, if the five elements are not there?”

2. श्रोता वक्तयास बोले। भूतांचे महमि वाढवलि।

आण त्रिगुण कोठें गेले। सांगा स्वामी ॥ २ ॥

śrōtā vaktayāsa bole | bhūtāṁce mahime vāḍhavile |

āṇi triguṇa koṭheṁ gele | sāṅgā svāmī || 2 ||

2. Then the listener asked the speaker. “When the importance of the elements increases, then where do the three *gunas* go? This *swami* should tell me.”

3. अंतरातमा पांचवे भूत। त्रिगुण त्याचें अंगभूत।

सावध करूनियां चित्ति। बरें पाहें ॥ ३ ॥

antarātma pāncave bhūta | triguṇa tyāceṁ aṅgabhūta |

sāvadha karūniyāṁ citta | bareṁ pāheṁ || 3 ||

3. That *antar-atma* is called the fifth element (ie. space) and the three *gunas* (that bring objectification) are belonging to this *antar-atma*. Therefore make your *chitta* alert like that *antar-atma* and understand the *nirgun*. (The five elements and the three *gunas* are intertwined within each other: We feel space is there on account of the appearance of the wind but this wind of *mula maya* is our concept and therefore space is also created by this concept. When this is understood then space is that imperceptible *nirgun*. But this can only be understood by that thoughtless *nirgun*)

4. भूत म्हणजि जितुकें जालें। त्रिगुण जाल्यांत आले।

इतुकेन मूळ खंडलें। आशकेचें ॥ ४ ॥

bhūta mhaṇije jitukeṁ jāleṁ | triguṇa jālyānta āle |

itukena mūla khaṇḍaleṁ | āśamkeceṁ || 4 ||

4. An element means, ‘that much has happened’. So in that which has happened ie. wind, these three *gunas* have appeared. And on account of the appearance of these *gunas*, this root of wind and space has been broken up into ‘many’ things.

5. भूतावेगळें काहीं नाही। भूतजात हें सर्व ही

येकावेगळें येक काहीं। घडचिनी ॥ ५ ॥

bhūtāvegaḷeṁ kāhīṁ nāhī | bhūtajāta heṁ sarva hi |

yekāvegaḷeṁ yeka kāhīṁ | ghaḍacinā || 5 ||



5. Without this space element, there is no ‘thing’/knowledge and therefore the nature of this space element is really that thoughtlessness in association with this ‘all’ (the [Knower and known](#)). And without that thoughtless *nirgun*, this *sagun* ‘thing’ cannot happen.

6. आतम्याचेनी जाला पवन। पवनाचेन प्रगटे अग्न।
अग्नीपासून जीवन। ऐसें बोलती ॥ ६ ॥

*ātmyācenī jālā pavana | pavanācena pragate agna |
agnīpāsūna jīvana | aiseṁ bolatī || 6 ||*

6. It was due to this *atma* that this wind appeared (ie. then we say there is space supporting this wind). Then due to the wind, the fire manifested and then from the fire there is water. Like this it is said.

7. जीवन आवघें डबाबलें। तें रवमिंडळें आळलें।
वनहीवायोचेन जालें। भूमंडळ ॥ ७ ॥

*jīvana āvagheṁ ḍabābileṁ | teṁ ravimaṇḍaleṁ āḷaleṁ |
vanhīvāyocena jāleṁ | bhūmaṇḍala || 7 ||*

7. Then these waters became shallow and under the shining of the sun they dried up and there was the ‘many’ things (there was soft objectivity on account of this fire element knowing something outside and when its attention became more focused, there was the appearance of an objective world). Therefore due to the fire element (ie. knowingness) and this *wind element, the gross world appeared (on account of the wind and the fires of knowingness, something other than your own self was seen and by placing your attention there, these ‘soft’ waters dried up and a gross objective world of form was created. Therefore due to these four elements, ‘that have happened’, there is a world of ‘many’ forms. But the space does not have anything to do with this creation and it remains detached). *(knowledge/‘all’, existence/‘I am’, unmanifest *gunas* and elements and that *swarup*)

8. वनही वायो रवी नसतां। तरी होते उदंड सीतळता।
ते सीतळतेमधें उष्णता। येणें न्यायें ॥ ८ ॥

*vanhī vāyo ravī nastāṁ | tarī hote udanḍa sītalaṭā |
te sītalaṭemadheṁ uṣṇatā | yeṇeṁ nyāyeṁ || 8 ||*

8. And when this gross world was established by the fire, wind and sun then, they were no longer perceived and were as if non-existent and that vast *paramatma* became cold and gross (due to our ignorance, that *paramatma* beyond the *gunas* and the elements of the wind, fire and water are all forgotten and a gross world of concepts, as solid as mountains, appears before our eyes). But still that Reality is present there within this cold gross world and so in this manner, heat is there (ie. that Reality cannot be destroyed and on account of It, there is this play of knowledge and ignorance; like the two sides of one coin).

9. आवघें वर्मासी वर्म केलें। तरीच येवढें फांपावलें।
देहेमात्र ततिकें जालें। वर्माकरितां ॥ ९ ॥

*āvagheṁ varmāsī varma keleṁ | tarīca yevadeṁ phāmpāvaleṁ |
dehemātra titukeṁ jāleṁ | varmākaritāṁ || 9 ||*



9. It is that essence that has made that essence into these ‘many’ things and therefore it is that essence only which has spread out everywhere and all the bodies are thus on account of that essence.

10. आवघेँ सीतळचअसतें। तरी प्राणीमात्र मरोनी जातें।

आवघ्या उष्णेंचकिरपते। सकळ कांहीं॥ १०॥

āvagheṁ sītāḷaci asateṁ | tarī prāṇīmātra maronī jāteṁ |
āvaghyā uṣṇeṁci karapate | sakāḷa kām̐hīm̐ || 10 ||

10. But when everything is cold and gross due to ignorance (and no *vivek*) then, there is death and destruction for the one in only the *prana*. And when everything is burnt by this heat of understanding (ie. *knowing*) then, there is this ‘all thing’ (dissolution by *knowing/understanding*).

11. भूमंडळ आळोन गोठलें। तें रवकिरणें वाळोन गेलें।

मग सहज चिदेवें रचलें। उपायासी॥ ११॥

bhūmaṇḍaḷa āḷona goṭhaleṁ | teṁ ravikirṇeṁ vāḷona geleṁ |
maga sahaja ci deveṁ racileṁ | upāyāsī || 11 ||

11. This gross world was turned to when these waters ‘thickened’/solidified. Due to the shining of the sun (ie. *knowing revealed the world of form*) these waters dried up and that Reality appeared to waste away. But then a remedy (ie. *knowing*) had been naturally created by God (ie. *atma*). (Within each element, two forms exist; one hot and one cold. The cold form is a descent into the world of concepts and objects, and the hot form turns this process around and leads one back to the source from where the elements have ‘happened’. Therefore the shining of the *sun/knowing that causes objectification can also be the cause of the dissolution of these objects. This is the remedy that is made by a *buddhi* that is tired creating ‘many’ names that lead it only to destruction) *(*maharaj*- ‘when you awake in the morning, the light shines from within you’: yet we can the sun up above reveals this world)

12. म्हणोनी केला प्रज्यन्यकाळ। थंड जालें भूमंडळ।

पुढेंउष्ण कांहीं सीतळ। सीतकाळ जाणावा॥ १२॥

mhaṇonī kelā prajyanyakāḷa | thaṇḍa jāleṁ bhūmaṇḍaḷa |
puḍheṁuṣṇa kām̐hīm̐ sītāḷa | sītakāḷa jāṇāvā || 12 ||

12. When from the clouds of ignorance there were the rains of desires and thoughts, this cold gross world was created and then, this heated ‘thing’ became cold. This should be known as the cold season.

13. सीतकाळें कष्टले लोक। कर्पोन गेलें वृक्षादकि।

म्हणोन पुढें कौतुक। उष्णकाळाचें॥ १३॥

sītakāḷeṁ kaṣṭale loka | karpona geleṁ vṛkṣādika |
mhaṇona puḍheṁ kautuka | uṣṇakālācerṁ || 13 ||

13. Due to this cold season of objectification there was the troubles and fatigues of this gross world and due to this, these trees (ie. ‘many’ bodies) and ‘many’ things then withered and passed away. Therefore afterwards the wonder of this hot season (ie. ‘all’) was created (it is the troubles of this world that takes one to the refuge of God and then understanding can come).



14. त्याहमिधें प्रातःकाळ। माध्यानकाळ सायंकाळ।
सीतकाळ उषणकाळ। नरिमाण केले ॥ १४ ॥
tyāhimadhem prātaḥkāḷa | mādhyānakāḷa sāyamkāḷa |
sītakāḷa uṣṇakāḷa | nirmāṇa kele || 14 ||

14. Within that *atma*, both the cold and hot season were created and then there was the morning-time, noon-time and evening-time (due to this mixing of knowledge and ignorance, mind divides that indivisible *atma* into bits and pieces of time).

15. ऐसैं येकामागें येक केलें। वलिनें नेमसुत लावलिनें।
येणेंकरतिं जगले। प्राणीमात्र ॥ १५ ॥
aisēṁ yekāmāgēṁ yeka keleṁ | vilenēṁ nemasta lāvileṁ |
yeṇēṁkaritāṁ jagale | prāṇīmātra || 15 ||

15. On account of one being created after the other *(ie. knowledge and ignorance) and due to the different times and seasons (ie. concepts), you became a limited *jīva*. And then, on account of this, you had to live in only the *prana*. (when knowledge and ignorance mix together, there are the senses and knowledge is received in a linear fashion; one object is known after another is forgotten. But when this ‘all’ is understood then, the senses become redundant and there is the knowledge of one moving form all at the same moment. *maharaj- rajo guna*, something is there and that is knowledge but you don’t know what it is, and that is ignorance: then we create ‘many’ names and forms appear....then you have to forget one word before another word can be heard)

16. नाना रसें रोग कठणि। म्हणोनी औषधी केल्या नरिमाण।
परंतु सृष्टीचें वविरण। कळलें पाहजि ॥ १६ ॥
nānā raseṁ roga kaṭhiṇa | mhaṇonī auśadhī kelyā nirmāṇa |
paraṁtu sṛṣṭiceṁ vavarāṇa | kaḷaleṁ pāhije || 16 ||

16. Then there was the ‘many’ body substances and this disease of body consciousness hardened and therefore ‘many’ medicines were created (ie. many remedies, doctrines, techniques etc.) Therefore you have to make a deep investigation into the nature of this gross world, for only then can that Reality be understood.

17. देहेमूळ रक्त रेत। त्या आपाचे होती दात।
ऐसीच भूमंडळीं प्रचति। नाना रत्नांची ॥ १७ ॥
dehemūḷa rakta reta | tyā āpāce hotī dāta |
aisīca bhūmaṁḍalīm pracita | nānā ratnāṁcī || 17 ||

17. The root of the gross body is blood and semen and these have appeared on account of the waters of objectification. And on account of these waters even very hard teeth appeared (ie. due to objectification, this one moving form becomes the ‘many’ individual forms and male gets distinguished from female and there are so ‘many’ different parts ie. my hand, fingers, mouth, teeth etc. Then that One who is without parts, is as if not there). In this way, due to objectivity, this ‘I am’ experience gets lost within the gross world and there appears the ‘many’ jewels from these most precious of ‘jewels’, this ‘speech’ and thoughtlessness (ie. due to body consciousness, different forms acquire various different values; but what does the Saint care for diamonds and pearls when He is absorbed in thoughtlessness” And where is man and woman when this true ‘jewel’ is



understood?).¹⁵

18. सकळांसी मूळ जीवन बांधा। जीवनें चाले सकळ धंदा।

जीवनेवणि हरगोवदि। प्राणी कैचे ॥ १८ ॥

sakalāṁsī mūla jīvana bāṁdhā | jīvanem cāle sakala dhamdā |
jīvanemvina harigovindā | prāṇī kaice || 18 ||

18. The root of these shapes created by the water element is this ‘all’. And on account of this water element there is the activity of this ‘all’ and worldly business also (if you look within there is this ‘all’ and if you look outside there is the gross world). Tell me, without this objectification, how could **hari govinda* ever appear in the *prana*? **(That one God who plays in the senses has become a body and sees the ‘many’ sense objects)*

19. जीवनाचें मुक्ताफल। शुक्रासारखें सुढाल।

हरि माणकि इंद्रनीळ। ते जळें जाले ॥ १९ ॥

jīvanācēṁ muktāphala | śukrāsārikheṁ suḍhāla |
hire māṇike indranīla | te jaḷeṁ jāle || 19 ||

19. The pearls and the brilliance of their lustre; the shine of diamonds, rubies and emeralds, all appear when that Reality has become this water element (ie. objects are given value due to body consciousness. But what does a dog care for these ‘many’ jewels and dollar notes? He wants only a bone).

20. महिमा कोणाचा सांगावा। जाला कर्दमुचि आघवा।

वेगळवेगळु नविडावा। कोण्या प्रकारें ॥ २० ॥

mahimā koṇācā sāṁgāvā | jāla kardamuci āghavā |
vegaḷavegaḷu nivaḍāvā | koṇyā prakāreṁ || 20 ||

20. When there is this body identification then, how can thoughtlessness be understood? For this intimate relationship of *prakruti* with her *purush* has become these ‘many’ men and women. When there are the ‘many’ separate and different ways then, how can that thoughtless *swarup* be determined.

21. परंतु बोललें कांहीयेक। मनास कळावया वविक।

जनामधें तार्ककि लोक। समजती आघवें ॥ २१ ॥

paramtu bolileṁ kāmhiṁyeka | manāsa kaḷāvayā viveka |
janāmadheṁ tārkika loka | samajati āghaveṁ || 21 ||

21. But this ‘speech’ and that One within this ‘thing’ can be understood, when in the mind there is *vivek*. For the mind can understand this world of the ‘all’ within the gross world, when it uses proper logic.

¹⁵*siddharameshwar maharaj-* But in this worldly life, that path of understanding has become the path of imaginings and changing sentiments. Sometimes something creates a particular feeling and at another time it creates another feeling. But that Ultimate Accomplishment does not create these opposing feelings for it is non-duality. In the Self there are no sentiments or changing values but in the world, this knowledge and that Self have been sold off because of one’s sentiments and values. The value of silver and gold is different and iron and grains have different values. Everything is like this. If a snotty-nosed, poor boy is adopted by a rich family then his previous friends will say, “Wow! how much your value has grown.” Every man gets measured according to his value. The value of a peon is twelve rupees, the clerk’s is twenty-five rupees and the manager is valued at one hundred rupees. Everywhere in these worldly dealings it is the same – overflowing with relative comparisons and values.



22. आवघें समजलें हें घडेना। शास्त्रांशास्त्रांसीं पडेना।
अनुमानें नशिचय होयेना। कांहींयेक॥ २२॥
āvagheṁ samajaleṁ heṁ ghaḍenā | śāstrāṁśāstrāṁsīm paḍenā |
anumāṇeṁ niścaya hoyenā | kāmhīmnyeka || 22 ||

22. But even if you understand that everything is this ‘all’, still thoughtlessness has not been accomplished and then again you will fall back into body consciousness and there will be the different conclusions of the different scriptures and then due to such conjecture, that conviction of the One within the ‘thing’ is drowned.

23. अगाध गुण भगवंताचे। शेष वर्णू न शके वाचें।
वेदवधी तेह काचे। देवेंवणि॥ २३॥
aḡādha guṇa bhagavaṁtāce | śeṣa varṇūṁ na śake vāceṁ |
vedavidhī tehi kāce | deveṁvina || 23 ||

23. There are the *gunas* and that unfathomable God. Even the divine serpent *shesha* cannot praise That with His ‘speech’. And when there are the dictates of the *vedas* then, one is without God and is a timid and irrational *jiva*.

24. आत्माराम सकळां पाळी। आवघें त्रयलोक्य सांभाळी।
तया येकेंवणि धुळी। होये सर्वतरांची॥ २४॥
ātmārāma sakalām pālī | āvagheṁ trayalokya sām̐bhālī |
tayā yekēṁvina dhulī | hoye sarvatrāṁcī || 24 ||

24. That *atmaram* protects and maintains this ‘all’ and by means of this ‘all’, He watches over the three worlds made up of the ‘many’ things. Without that One, the Reality is surely turned to dust everywhere.

25. जेथें आत्माराम नाही। तेथें उरों न शके कांहीं।
त्रयलोकीचे प्राणी सर्व हा परेतरूपी॥ २५॥
jethēṁ ātmārāma nāhīṁ | tethēṁ uroṁ na śake kām̐hīm |
trayalokīce prāṇī sarva hi | pretarūpī || 25 ||

25. ‘Here’ that *atmaram* is not and ‘there’ this ‘thing’ cannot remain. When that *atmaram* is understood then the three worlds in the *prana* and this ‘all’ also become just like a corpse (ie. without that *atma* everything is inert). (*maharaj- this is a dead body at the moment*)

26. आत्मा नसतां येती मरणें। आत्म्यावणि कैचें जणिं।
बरा वविक समजणें। अंतर्ग्रामी॥ २६॥
ātmā nastāṁ yetī maraṇeṁ | ātmyāvina kaiceṁ jineṁ |
barā viveka samajaṇeṁ | āntaryāmīṁ || 26 ||

26. If that *atma* is not then death comes; for how can there be life without the *atma*? Wise *vivek* is to understand this in your innermost heart.

27. समजणें जें वविकाचें। तेंहि आत्म्यावणि कैचें।
कोणीयेकें जगदीशाचें। भजन करावें॥ २७॥
samajaṇeṁ jeṁ vivekāceṁ | teṁhi ātmyāvina kaiceṁ |
koṇīyekēṁ jagadīśāceṁ | bhajana karāveṁ || 27 ||



27. *mula maya* is understood by *vivek* yet, how can there be that Reality without the understanding of that *atma* (ie. how can that separate *mula maya* be the non-separate Reality)? Therefore there should be the *bhajan* of that Lord of the world by that One within everybody (That should know Its own Self by becoming its own Self).

28. उपासना प्रगट जाली। तरी हे वचिरणा कळली।
याकारणें पाहजि केली। वचिरणा देवाची ॥ २८ ॥
upāsanā pragāṭa jālī | tarī he vicāraṇā kaḷalī |
yākāraṇeṁ pāhije kelī | vicāraṇā devācī || 28 ||

28. If this **upasana*/worship is made then, thoughtlessness can be understood. Therefore by means of this ‘speech’ (*upasana*/worship), the thoughtlessness of God should be formed (*maharaj*- make your intellect, His intellect). *(The mind should be placed near God ie. ‘speech’)

29. उपासनेचा मोठा आश्रयो। उपासनेवणि नरिश्रयो।
उदंड केलें तरी तो जयो। प्राप्त नाही ॥ २९ ॥
upāsanecā moṭhā āśrayo | upāsaneviṇa nirāśrayo |
udaṇḍa keleṁ tarī to jayo | prāpta nāhīn || 29 ||

29. That *paramatma* is the support of this *upasana*/worship, and without this worship, His support is not there and there are the ‘many’ forms of *worship. Then that vast *paramatma* is made into something and victory cannot be gained. *(See 16.9.1)

30. समर्थाची नाही पाठी। तयास भलताच कुटी।
याकारणें उठाउठी। भजन करावें ॥ ३० ॥
samarthācī nāhīn pāṭhī | tayāsa bhalatāca kuṭī |
yākāraṇeṁ uṭhāuṭhī | bhajana karāveṁ || 30 ||

30. If there is not the support of that *atma*, then that Reality becomes nothing but the irrelevant and false accusations. Therefore by means of this *‘speech’, there should be His ever present *bhajan*. *(His worship)

31. भजन साधन अभ्यास। येणें पावजि परलोकास।
दास म्हणे हा विश्वास। धरलि पाहजि ॥ ३१ ॥
bhajana sādhanā abhyāsa | yeṇeṁ pāvaji paralokāsa |
dāsa mhaṇe hā viśvāsa | dharilā pāhije || 31 ||

31. *bhajan* is the means and the practice and then this world beyond should become thoughtless. *swami ramdas* says, “Then faith in thoughtlessness (I do not exist) should be firmly held.”

इति श्रीदासबोधे गुरुशषियसंवादे
गुणभूतनिरूपणनाम समास दहावा ॥ १० ॥ १६.१०
iti śrīdāsabodhe guruśiṣyasamvāde
guṇabhūtanirūpaṇanāma samāsa dahāvā || 10 || 16.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 16 named „Discourse on the *Gunas* and the Elements“ is concluded.



Dashaka XVII

Prakṛiti and Puruṣa

॥ दशक सतरावा : प्रकृतपुरुष ॥ १७ ॥
|| *daśaka satarāvā : prakṛti puruṣa* || 17 ||



17.1 The Powerful Name of God

समास पहलि : प्रकृतपुरुषनाम

samāsa pahilā : prakṛtipuruṣanāma

|| Śrī Rām ||

1. नशिचळ ब्रह्मी चंचळ आतमा। सकळां पर जो परमात्मा।

चैतन्य साक्षी ज्ञानात्मा। शङ्गुणैश्वरु ॥ १ ॥

nīśaḥa brahmī cañcala ātmā | śaṅgūṇaiśvaru || 1 ||

caitanya sākṣī jñānātmā | śaṅgūṇaiśvaru || 1 ||

1. In that still *brahman* there is the moving *atma* (*antar-atma*). Then there is this ‘all’ and that *purush* and beyond this *prakṛti/purush* there is *paramatma*. That *prakṛti/purush* is also called *chaitanya*, the witness, *atma* of knowledge and the Lord with six qualities.

2. सकळ जगाचा ईश्वरु। म्हणौन नामें जगदेश्वरु।

तयापासून वसितारु। वसितारल ॥ २ ॥

śaḥa jagācā īśvaru | mhaṇauna nāmēṁ jagadeśvaru |

tayāpāsūna vīstāru | vīstārala || 2 ||

2. When there is this ‘all’ then, there is that Lord of the world (*purush*) and therefore it is due to this ‘name’ that there is the Lord of the world (ie. without the known there is no Knower). From that Reality this expansion further expanded and there was this created world.

3. शविशक्ती जगदेश्वरी। प्रकृतपुरुष परमेश्वरी।

मूलमाया गुणेश्वरी। गुणक्षोभणी ॥ ३ ॥

śivaśaktī jagadeśvarī | prakṛtipuruṣa paramēśvarī |

mūlamāyā guṇēśvarī | guṇakṣobhinī || 3 ||

3. This *shiva/shakti* is really the Goddess of the world (ie. *shakti*); this *prakṛti/purush* is really *parameshwari* (ie. the female aspect); and this is *mula maya*, the Goddess of the *gunas* and then there came *guna-kshobini* (the explosion of the *gunas*; the appearance of the *gunas* or *guna maya*). (Though *shiva* is there or that *purush* is there, they remain hidden behind their feminine counterparts and this is *maya*)

4. क्षेत्रज्ञ द्रष्टा कूटस्त साक्षी। अंतरात्मा सर्वसाक्षी।

सुद्धसत्त्व महत्तत्त्व परीक्षी। जाणता साधु ॥ ४ ॥

kṣetrajña draṣṭā kūṭasta sākṣī | antarātmā sarvasākṣī |

suddhasatva mahattattva parīkṣī | jāṇatā sādhu || 4 ||

4. The *sadhu* has examined and He knows that the Knower of the field, the seer and the *kutastha* (ie. the One hidden within) as the Witness; He knows that this *antar-atma* has the attention of this ‘all’. He has examined and knows that this great element (space) is that pure *sattwa* (ie. wind/knowledge). (The witness, seer etc. are this *turya* state and not that pure knowledge or the thoughtlessness of the *sadhu*; see 5.6.6)

5. ब्रह्मा वषिणु महेश्वरु। नाना पडि जीवेश्वरु।



त्यास भासती प्राणीमातृ। लहानथोर ॥ ५ ॥

brahmā viṣṇu maheśvaru | nānā pīṇḍi jīveśvaru |
tyāsa bhāsatī prāṇīmātru | lahānathora || 5 ||

5. When that Lord of the *jivas* within the ‘many’ *pinda* is *brahma*, *vishnu* and *maheshwara* (ie. *three gunas*) then, that great within the small appears in the *prana* only.

6. देहदेउळामधें बैसला। न भजतां मारति देहाला।

महणौनित्याच्या भेणें तयाला। भजती लोक ॥ ६ ॥

dehadeulāmadheriṁ baisalā | na bhajatāṁ mārīto dehālā |
mhaṇauni tyācya bheṇem tayālā | bhajatī loka || 6 ||

6. That great *brahman* resides within this temple of ‘I am’ and in the body but, when His *bhajan* is not made then, He beats and kills this body (ie. when His *bhajan* is not made then this ‘I am’ is not understood and there is body consciousness and that brings suffering and always death). Therefore it was out of fear of this suffering and death that the world started to make their *bhajan* to Him (initially we pray to God out of the fears we have created in our minds; *maharaj*- it is said, those who have money go to the goldsmith and those who have no money go to God)

7. जे वेळेसी भजन चुकले। तें तें तेव्हां पछ्याडलें।

आवडीनें भजों लागले। सकळ लोक ॥ ७ ॥

je velesī bhajana cukale | teṁ teṁ tevhaṁ pachyāḍileṁ |
āvāḍīnem bhajom lāgale | sakāḷa loka || 7 ||

7. If *mula maya* forgets this *bhajan* when these times of the ‘many’ appear then, that Reality gets grabbed and thrown down to the ground. But when one starts making this *bhajan* with love then, there appears this world of the ‘all’ (and then after so much suffering one turns to God with love; “You are my shelter, my everything”).

8. जें जें जेव्हां आक्षेपलें। तें तें तत्काळच दिधिलें।

तरैलोक्य भजों लागलें। येणें प्रकरें ॥ ८ ॥

jeṁ jeṁ jevhāṁ ākṣepile | teṁ teṁ tatkāḷaci didhaleṁ |
trailokya bhajom lāgaleṁ | yeṇem prakareṁ || 8 ||

8. When the three worlds (ie. *gunas*) started to do His *bhajan* then, whatever *mula maya* desired was given at that time (the three *gunas* were left behind and there only was the desire to know and to be; when *mula maya* is understood then, one accepts whatever comes as my only desire).

9. पांचा वषियांचा नैव्यदय। जेव्हां पाहजि तेव्हां सद्दिध।

ऐसें न करति सद्य। रोग होती ॥ ९ ॥

pāncā viṣayāmcā naivvyadya | jevhāṁ pāhije tevhaṁ siddha |
aiseṁ na karitām sadya | roga hotī || 9 ||

9. Only when one wants to offer these objects of the five senses (let whatever has to come, come), does that one becomes complete. But if this is not done, then instantly this disease of body consciousness comes (“I want this specific thing, otherwise I cannot be happy”).



10. जेणें काळें नैव्यद्य पावेना। तेणें काळें देव राहेना।
भाग्य वैभव पदार्थ नाना। सांडून जातो ॥ १० ॥
jeṇeṁ kāḷeṁ naiṇyadya pāvenā | teṇeṁ kāḷeṁ deva rāhenā |
bhāgya vaibhava padārtha nānā | sāṇḍūna jāto || 10 ||

10. When *mula maya* does not acquire this sacred food of 'I am' then, God (*ie. purush*) cannot remain with her. Then this prosperity and glory of this 'object' slips away and there are the 'many' objects.

11. जातो तों कळो देईना। कोणास ठाउकें होयेना।
देवेंवणि अनुमानेना। कोणास देव ॥ ११ ॥
jāto toṇ kḷo deīnā | koṇāsa ṭhāukeṁ hoyenā |
deveṁvṇiṇa anumānenā | koṇāsa deva || 11 ||

11. When that *purush* goes away then, one is not allowed to understand. If even this known cannot know Him and how then can God know Himself through conjecture?

12. देव पाहाव्यकारणें। देउळें लागती पाहाणें।
कोठेंतरी देउळाच्या गुणें। देव प्रगटे ॥ १२ ॥
deva pāhāvayakāraṇeṁ | deuleṁ lāgatī pāhāṇeṁ |
koṭheṁtārī deulācyā guṇeṁ | deva pragaṭe || 12 ||

12. In order to understand God, the temple has to be understood. Wherever there is this temple made of the pure *sattwa guna* then there, God is manifest (*ie. He is seeing His reflection*).

13. देउळें म्हणजि नाना शरीरें। तेथें राहजि जीवेश्वरे।
नान शरीरें नाना प्रकारें। अनंत भेदें ॥ १३ ॥
deuleṁ mhaṇjī nānā śarīreṁ | tetheṁ rāhijē jīveśvare |
nāna śarīreṁ nānā prakāreṁ | ananta bhedē || 13 ||

13. Due to this 'I am' body, there has come the 'many' bodies and therefore one should stay 'there' with that Lord of that *jīva*. For when this 'all' body is the 'many' bodies then, it is that endless *paramatma* who gets divided into the 'many' ways.

14. चालतीं बोलतीं देउळें। त्यामधें राहजिं राउळें।
जतिुकीं देउळें ततिुकीं सकळें। कळली पाहजि ॥ १४ ॥
cālatīṁ bolatīṁ deuleṁ | tyāmadheṁ rāhijēṁ rāuḷeṁ |
jitukīṁ deuleṁ titukīṁ sakāḷeṁ | kaḷalī pāhijē || 14 ||

14. On account of this temple ('*I am everything, everywhere*') that One 'moves' and 'speaks'. Therefore the *Lord should stay in His temple. Wherever there is this temple, then there is this 'all' and then the *nirgun* can be understood. *(*You are the Lord*)

15. मछ कूर्म वाराह देउळें। भूगोल धरलि सख्काळें।
कराळें वकिराळें नरिमळें। कतियिक ॥ १५ ॥
macha kūrma vārāha deuleṁ | bhūgola dharilā sarvakāḷeṁ |
karāḷeṁ vikrāḷeṁ nirmaḷeṁ | kitiyeka || 15 ||

15. The *fish, the turtle and the boar are these temples; they uphold the earth within



this time of the ‘all’. But on account of this world of knowledge, the One within the ‘many’ has become a frightening world of gross experiences. *(Incarnations of *vishnu* ie. knowledge or this ‘all’)

16. कतियेक देऊळीं सौख्य पाहे। भरतां आवघें सधि आहे।
परी तें सर्वकाळ न राहे। अशाश्वत ॥ १६ ॥
kityeka deūlīm saukhya pāhe | bharatām āvagheṁ sindha āhe |
parī teṁ sarvakāḷa na rāhe | aśāśvata || 16 ||

16. That One within this temple enjoys great happiness when the ‘many’ things become this overflowing of knowledge (*‘I am everywhere’*). But still, when that Reality is this time of the ‘all’ then, it is perishable and cannot remain.

17. अशाश्वताचा मस्तकमणी। जयाची येवढी करणी।
दसिना तरी काय जालें धनी। तयासीच म्हणावें ॥ १७ ॥
aśāśvatācā mastakamanīm | jayācī yevadhī karaṇī |
disenā tarī kāya jāleṁ dhanī | tayāsīca mhaṇāveṁ || 17 ||

17. This action of *mula maya* is the jewel in the crown of the perishable. Still how can this abundance of knowledge be called that imperceptible Reality?

18. उद्भवोनमुख होतां अभेद। वमिख होतां उदंड खेद।
ऐसा अधोर्ध्व संवाद। होत जातो ॥ १८ ॥
udbhavonmukha hotām abheda | vimukha hotām udamḍa kheda |
aisā adhordha saṁvāda | hota jāto || 18 ||

18. When one turns towards the source then, there is that undivided *paramatma* and when there is a turning away from this, then that vast *paramatma* gets so much sorrow. And if there is this looking inwards and looking outwards then this pure dialogue comes and goes (*one is not established in that undivided *atma* and there is the to-ing and fro-ing of understanding*).

19. सकळांचे मूळ दसिना। भव्य भारी आणि भासेना।
नमिषिय येक वसेना। येके ठाई ॥ १९ ॥
sakalāmce mūḷa disenā | bhavya bhārī āṇī bhāsenā |
nimiṣya yeka vasenā | yeke ṭhāim || 19 ||

19. The root of this ‘all’ cannot be perceived. He is majestic, all-pervading, all-powerful and beyond appearance. But that One does not stay for even a moment when there is this place of the ‘all’. (*As long as this *sagun* is being understood then, there cannot be the understanding of that *nirgun**)

20. ऐसा अगाध परमात्मा। कोण जाणे त्याचा महिमा।
तुझी लीळा सर्वोत्तमा। तूच जाणसी ॥ २० ॥
aisā agādha paramātmā | koṇa jāṇe tyācā mahimā |
tujhī līlā sarvottamā | tūmca jāṇasī || 20 ||

20. Such is that unfathomable *paramatma*. Who knows the greatness of that *paramatma*? Your play is the best of this ‘all’ and it is for only You, my Lord, to know.



21. संसारा आलयाचें सार्थक। जेथें नतियानतियवविक।
येहलोक आणी परलोक। दोनीं साधलिं ॥ २१ ॥
saṁsārā āliyācēṁ sārthaka | jethēṁ nityānityaviveka |
yehaloka āṇī paraloka | donīm sādḥile || 21 ||

21. There is the fulfilment of this worldly existence when 'here' there is *viveka* between the indestructible and destructible. Then this world and that other world within that *purush/prakṛuti* flourish (when there is the understanding of this world beyond then, even this world becomes beautiful).

22. मननसीळ लोकांपासीं। अखंड देव आहरिनिशीं।
पाहातां त्यांच्या पूर्वसंचितासी। जोडा नाही ॥ २२ ॥
mananasīḷa lokāṁpāsīm | akhaṁḍa deva āhirniśīm |
pāhātām tyāṁcyā pūrvasaṁcitāsī | joḍā nāhīm || 22 ||

22. The one who possesses *manana* is with this world of the 'all' but, that God is unbroken, day and night (this 'all' goes off when you sleep. He is beyond ignorance/sleep). And when you have the understanding of that *paramatma* then, the fructifying **karma* is not even touched (one understands that this creation is like a dream and that this body and world are only the fructifying of *karma* and nothing whatsoever to do with me). **(sanchit- stock of acquired karma)*

23. अखंड योग म्हणोनी योगी। योग नाही तो वयोगी।
वयोगी तोही योगी। योगबळें ॥ २३ ॥
akhaṁḍa yoga mhaṇoni yogī | yoga nāhīm to viyogī |
viyogī tohi yogī | yogabaleṁ || 23 ||

23. When there is unbroken union/*yoga* then, there is the *yogi*; if there is no union then, that *paramatma* is still not a *yogi*. But that non-*yogi* becomes the *yogi* when that union is firmly held.

24. भल्यांची महिमा ऐसी। जे सन्मार्ग लावी लोकांसी।
पोहणार असतां बुडतयासी। बुडो नेदावें ॥ २४ ॥
bhalyāṁcī mahimā aisī | je sanmārga lāvī lokāṁsī |
pohaṇāra asatām buḍatayāsī | buḍoṁ nedāvēṁ || 24 ||

24. Such is the greatness of the wise; they lead this *mula maya* along the true path to Reality. And the one who is a swimmer will not allow the drowning to drown (He knows, I will drown, even if I remain in this 'all').

25. स्थूलसूक्ष्मतत्त्वज्ञाडा। पडिब्रह्मांडाचा नविडा।
परचति पाहे ऐसा थोडा। भूमंडळीं ॥ २५ ॥
sthūlasūkṣmatatvajhāḍā | piṇḍabrahmāṁḍācā nivāḍā |
pracita pāhe aisā thoḍā | bhūmaṁḍālīm || 25 ||

25. The gross and subtle elements have been searched through and the oneness of the *pinda* and *brahmāṇḍa* has been determined; those who understand this 'experience' are few in the world.

26. वेदांतीचें पंचकिरण। अखंड तयाचें वविरण।



महांवाक्ये अंतःकरण। रहस्य पाहे ॥ २६ ॥

vedānticeri pañcīkarṇa | akhaṇḍa tayāceri vivarṇa |
mahāmvākye aṁtaḥkaraṇa | rahasya pāhe || 26 ||

26. The *pañcīkarana*¹ of *vedanta* is to investigate that unbroken Reality. Then due to the great statement, ‘You are That’ (*tattvasmī*), the *antaḥ-karana*/knowing understands that hidden *purush*.

27. ये पृथ्वीमधे वविकी असती। धन्य तयांची संगती।

श्रवणमात्रे पावती गती। प्राणीमात्र ॥ २७ ॥

ye pṛthvīmādheri vivekī asatī | dhanya tayāñcī saṁgatī |
śravaṇamātreṁ pāvātī gatī | prāṇīmātra || 27 ||

27. Blessed is the *viveki* who finds that thoughtlessness within this earth element; for He has the company of that Reality. Thus by only **shravan*, that one in the *prana* has attained liberation. **(When shravan is maintained, night and day)*

28. सत्संग आणी सत्शास्त्रश्रवण। अखंड होतसे वविरण।

नाना सत्संग आणी उत्तम गुण। परोपकाराचे ॥ २८ ॥

satsaṁga āṇī satsāstraśravaṇa | akhaṇḍa hotase vivarṇa |
nānā satsaṁga āṇī uttama guṇa | paropakārāce || 28 ||

28. When there is **satsang* and the listening to the true *shasthra* (*neti, neti*) then, there is that unbroken investigation. Then the ‘many’ *satsangs* are that *satsang* (company of the Self) and this is the pure *sattwa guna*. **(siddharameshwar maharaj– company of Self)*

29. जे सद्कीर्तीचे पुरुष। ते परमेश्वराचे अंश।

धर्मस्थापनेचा हव्यास। तेथेच वसे ॥ २९ ॥

je sadkīrtīce puruṣa | te paramēśvarāce aṁśa |
dharmasthāpanecā havyāsa | tetheñci vase || 29 ||

29. When *mula maya* is the pervasiveness of that *mula purush* then, that **part* of *parameshwar* becomes Reality. When one lives with this longing for the establishment of *dharma* then, one becomes *brahman*. **(mula purush)*

30. वशिष सारासार वचिर। तेणें होय जगगोदधार।

संगत्यागें नरितर। होऊन गेले ॥ ३० ॥

viśeṣa sārāsāra vicāra | teṇeṁ hoya jaggoddhāra |
saṁgatyāgeṁ niraṁtara | hoūna gele || 30 ||

30. The most excellent of all is the thoughtless essence. Due to this, there is that One who lifts you out of the world and due to the abandonment of all attachment/company, that *parabrahman* is revealed.

इति श्रीदासबोधे गुरुशिष्यसंवादे

देवबळात्कारनाम समास पहिला ॥ १ ॥ १७.१

iti śrīdāsabodhe guruśiṣyasamvāde

¹ *pañcīkarana* – the process by which the subtle manifests into the gross and the process in reverse. And the ultimate *pañcīkarana* is *vedanta- ved*, to know; *anta* - end of; when even this knowledge goes off.



devabalātkāranāma samāsa pahilā || 1 || 17.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 17 named „The Powerful Name of God“ is concluded.



17.2 Shiva/Shakti

समास दुसरा : शविशक्तनिरूपण

samāsa dusarā : śivaśaktinirūpaṇa

|| Śrī Rām ||

1. ब्रह्म नर्मळ नशिचळ। जैसे गगन अंतराळ।
नरिंकार केवळ। नरिंकिरी ॥ १ ॥

brahma nirmala niścala | jaisēṁ gagana aṁtarāḷa |
nirākāra kevaḷa | nirvikārī || 1 ||

1. *brahman* is pure and still and He is said to be like the intervening space of the sky (ie. there is the sky only because a cloud has appeared upon it). In this unmodified *brahman* there is that formless, pure knowledge.

2. अंतर्चि नाही तें अनंत। शाश्वत आणि सदोदति।
असंत नव्हे तें संत। सर्वकाळ ॥ २ ॥

aṁtaci nāhīm teṁ ananta | śāśvata āṇī sadodita |
asaṁta navhe teṁ saṁta | sarvakāḷa || 2 ||

2. That *parabrahman* is not the end or the endless. He is eternal and ever-arisen. That *parabrahman* is not non-existent or existent and He is not this time of the 'all' (as long as there is this 'all' ie. cloud, then *brahman* is said to endless, just like the sky).

3. परब्रह्म तें अवनिश। जैसे आकाश अवकाश।
न तुटे न फुटे सावकास। जैसे तैसे ॥ ३ ॥

parabrahma teṁ avināśa | jaisēṁ ākāśa avakāśa |
na tuṭe na phuṭe sāvakāśa | jaisēṁ taisēṁ || 3 ||

3. That *parabrahman* is indestructible and He is said to be empty just like the space. But That cannot be cut or broken. It is, as It is. (the space goes off but *parabrahman* never goes off; maharaj- *parabrahman* has nothing to do with all this)

4. तेथें ज्ञान ना अज्ञान। तेथें स्मरण ना वस्मरण।
तेथें अखंड निर्गुण। नरिंवलंबी ॥ ४ ॥

tetheṁ jñāna nā ajñāna | tetheṁ smaraṇa nā vismaraṇa |
tetheṁ akhaṇḍa nirguṇa | nirāvalāmbī || 4 ||

4. 'There' (ie. *brahman*) is neither knowledge nor ignorance. 'There' is neither memory nor forgetfulness. 'There' that unbroken *brahman* is *nirgun*, requiring no support.

5. तेथें चंद्र सूर्य ना पावक। नव्हे काळोखें ना प्रकाशक।
उपाधीवेगळें येक। नरिंपाधी ब्रह्म ॥ ५ ॥

tetheṁ caṁdra sūrya nā pāvaka | navhe kāḷokheṁ nā prakāśaka |
upādihivegaḷeṁ yeka | nirōpādhi brahma || 5 ||

5. 'There' has no moon or sun and no fire. There has no darkness nor is it light. That One is separate from the limiting concept* and is the *brahman* without the limiting



concept.² *(see V. 26, the limiting concept is *mula maya*)

6. नशिचळीं स्मरण चेतलें। त्यास चैतन्य ऐसें कल्पलें।
गुणासमतवें जालें। गुणसाम्य ऐसें ॥ ६ ॥
nīścalīm smaraṇa cetaleṁ | tyāsa caitanya aiseṁ kalpileṁ |
guṇāsamataveṁ jāleṁ | guṇasāmya aiseṁ || 6 ||

6. In that stillness there arose a memory and in this way, that *brahman* was imagined as **chaitanya*. This is the appearance of the *gunas* in equilibrium and such is called the balanced *gunas*. *(One moving form, full of infinite potential. From this form, each mind creates its own individual world)

7. गगनीं आली अभ्रछयाया। तैसी जाणजि मूळमाया।
उद्भव आणि वलिया। वेळ नाही ॥ ७ ॥
gaganīm ālī abhrachyāyā | taisī jāṇije mūḷamāyā |
udbhava āṇī vilayā | vela nāhīm || 7 ||

7. Just as in the sky there appeared a cloud; so too, in *brahman*, *mula maya* has appeared. Then there is only the creation and destruction of this time of the ‘all’ and these ‘many’ periods do not appear (ie. there is only the coming and going of this ‘all’/*chaitanya*. This understanding of knowledge awakes and sleeps and cannot be called eternal. Still ‘here’ individuality has not arisen and this ‘time’ does not get divided up into day, night, hour etc.).

8. नरिगुणीं गुणवकिारु। तोचशिङ्गुणेश्वरु।
अर्धनारीनटेश्वरु। त्यास म्हणजि ॥ ८ ॥
nirgunīm guṇavikāru | toci śaṅguṇaiśvaru |
ardhanārīnaṭeśvaru | tayāsa mhaṇije || 8 ||

8. When in that *nirgun* there is this modification of the pure *sattwa guna* then, that *brahman* is the Lord with six glories. Then that Reality is called the half male-half female Lord (ie. *nirgun/sagun*).

9. आदशिकृति शिविशक्ति। मुळीं आहे सर्वशक्ति।
तेथून पुढें नाना वेक्ती। निर्माण जाल्या ॥ ९ ॥
ādīśakti śivaśakti | mūḷīm āhe sarvaśakti |
tethūna puḍheṁ nānā vektī | nirmāṇa jālyā || 9 ||

9. This is the original power (ie. *shakti*) or *shiva/shakti*. This power of the ‘all’ is at the root of creation. From ‘there’ it has come and then ‘many’ forms are created afterwards.

10. तेथून पुढें शुद्धसत्त्व। रजतमाचें गूढत्व।

² *parabrahman* and *brahman* are, in truth, the same. But *nirgun brahman* can only be spoken of in relation with this limiting concept ie. *sagun* or *maya* and so when there is this *brahman* then there is *maya*. This relationship has many names like *prakruti/purush*, *shiva/shakti* etc. And when there is this feminine aspect of *maya*, *prakruti* or *shakti* then, that thoughtless masculine aspect of *brahman*, *purush* or *shiva* remains hidden. This is duality or otherness and the experience ‘I am’. In *parabrahman* where there is no talk of *nirgun/sagun*, there is non-duality and That is forever free. It is, as only It is. *maharaj- brahman* means nothing is there; *parabrahman* has nothing to do with all this.



तयासि महणजि महत्तत्त्व। गुणक्षोभणि ॥ १० ॥
tethūna puḍhem śuddhasatva | rajatamāceri gūḍhatva |
tayāsi mhaṇije mahattattva | guṇakṣobhiṇī || 10 ||

10. From ‘there’ has come that pure *sattwa* and ‘here’ the *raja* and *tama* *gunas* are concealed. ‘Here’ that Reality should be called *maha-tattwa* (ie. great element) and afterwards that should be called *guna-kshobhini* (ie. sudden agitation of the *gunas*).

11. मुळीं असेचनि वेक्ती। तेथें कैची शविशक्ती।
 ऐसें महणाल तरी चितीं। सावधान असावें ॥ ११ ॥
mulīm asecinā vektī | tethem kairīcī śivaśaktī |
aīsem mhaṇāla tarī cittīm | sāvadhāna asāverī || 11 ||

11. “If there is no manifestation at the root, how then can that *brahman* ‘there’ be *shiva/shakti*?” If this is asked then, you should keep your *chitta* alert (ie. at the root, *shiva/shakti* is the subtle original manifestation of that *brahman* ‘there’ and only an alert *chitta* can understand this).

12. ब्रह्मांडावरून पडि। अथवा पडिावरून ब्रह्मांड।
 अधोर्ध पाहातां नविड। कळीं येतो ॥ १२ ॥
brahmāṇḍavarūna piṇḍa | athavā piṇḍavarūna brahmāṇḍa |
adhordha pāhātām nivāḍa | kaḷom yeto || 12 ||

12. “Has the *pinda* come from the *brahmāṇḍa* or has the *brahmāṇḍa* come from the *pinda*?” If you look outwards then, there is the *pinda* and the *brahmāṇḍa* but if you look inwards then the *pinda* and *brahmāṇḍa* do not appear at all (by *vivek* this gross body within this gross world dissolve in oneness).

13. बीज फोडून आणलें मना। तेथें फळ तों दिसिना।
 वाढत वाढत पुढें नाना। फळें येती ॥ १३ ॥
bīja phoḍūna āṇileṁ manā | tethem phaḷa tōṁ disenā |
vāḍhata vāḍhata puḍhem nānā | phaḷem yetī || 13 ||

13. When the mind brings this seed of the ‘all’ and investigates further, then ‘there’ the fruit (ie. *pinda*) is not seen. But when this seed expands outwards then ahead, the ‘many’ fruits appear.

14. फळ फोडितां बीज दिसि। बीज फोडितां फळ नसे।
 तैसा वचिर असे। पडिब्रह्मांडी ॥ १४ ॥
phaḷa phoḍitām bīja dise | bīja phoḍitām phaḷa nase |
taisā vicāra ase | piṇḍabrahmāṇḍīm || 14 ||

14. If this fruit is broken open, then the seed is seen. But if the seed is broken open then, the fruit is not. In the same way, when this ‘all’ within this *pinda* and *brahmāṇḍa* is broken into then, only thoughtlessness remains. (Having searched through this gross world of the *pinda* and *brahmāṇḍa*, its seed is discovered. And if one makes further *vivek* then, this ‘all’/knowledge also will not remain and that thoughtless Self is as It always is)

15. नर नारी दोनी भेद। पडिं दसिती प्रसदिध।



मुळी नसतां वशिद। होतील कैसीं ॥ १५ ॥

nara nārī donī bheda | piṇḍīm disatī prasiddha |
mulī nastām viśada | hotīla kaisīm || 15 ||

15. The distinction of man and woman is within the *prakṛti/purush* but it is only in the *pinda*/individual bodies that a man and woman are clearly seen. But if such division had not been present at the root, then how would they have appeared (see v.11)?

16. नाना बीजरूप कल्पना। तीत काये येक असेना।

सूक्ष्म महणोन भासेना। येकायेकीं ॥ १६ ॥
nānā bījarūpa kalpanā | tīnta kāye yeka asenā |
sūkṣma mhaṇoni bhāsenā | yekāyekīm || 16 ||

16. The ‘many’ forms are this seed (*prakṛti/purush*) imagining. But within this seed how can that One not be? However it is subtle and so that One (ie. still) within this other (ie. moving) does not appear.

17. स्थूलाचें मूल ते वासना। ते वासना आधीं दसिना।

स्थूलावेगळे अनुमानेना। सकळ कांहीं ॥ १७ ॥
sthūlācēṁ mūla te vāsanā | te vāsanā ādhīm disenā |
sthūlāvegaleṁ anumānenā | sakāḷa kāmhīm || 17 ||

17. There is that Reality and there is this *vasana*/desire to be, and this is the root (ie. seed) of the gross. But neither that Reality nor this *vasana* at the source, can be seen through the senses. This ‘all thing’ (containing this *vasana*) is quite different to the gross and it is beyond conjecture.

18. कल्पनेची सृष्टी केली। ऐसीं वेदशास्त्रें बोललीं।

दसिना महणोन मथिया केली। न पाहजित कीं ॥ १८ ॥
kalpanecī sṛṣṭī kelī | aisīm vedaśāstreṁ bolilīm |
disenā mhaṇona mithyā kelī | na pāhijeta kīm || 18 ||

18. This gross world has been created by imagination and by the study of the *vedas* and *shasthras*, the gross becomes this ‘speech’ (ie. *neti, neti*). “If it is not seen by the naked eye then, it has to be false”. Such should not be one’s understanding (in truth, it is because it is seen, it is false).

19. पडदा येका येका जन्माचा। तेथें वचिार कळे कैचा।

परंतु गूढत्व हा नेमाचा। ठाव आहे ॥ १९ ॥
paḍadā yekā yekā janmācā | tethēṁ vicāra kaḷe kaimcā |
paraṁtu gūḍhatva hā nemācā | ṭhāva āhe || 19 ||

19. When that One has the veil of birth covering it then, how can that thoughtless ‘there’ be understood? But that place is always hidden, for this is the only *law of thoughtlessness (ie. you can never, ever know That; if you say you know That then, you are knowing, something different). *(‘I cannot be anything that is seen or perceived by the mind’)

20. नाना पुरुषांचे जीव। नाना सत्त्वियांचे जीव।



येकचिपरी देहस्वभाव। वेगळाले ॥ २० ॥

*nānā puruṣāṁce jīva | nānā striyāṁce jīva |
yekaci parī dehasvabhāva | vegalāle || 20 ||*

20. Then there are the ‘many’ *jīva* of that *puruṣh* and there are the ‘many’ *jīva* of this *prakṛuti*. They are the same only but this natural body of this ‘all’ (ie. *prakṛuti*) has been passed over and a man and woman have appeared.

21. नवरीस नवरी नलगो। ऐसा भेद दसिों लागे।

पडिावरून उमगे। ब्रह्मांडबीज ॥ २१ ॥

*navarīsa navarī nalage | aisā bheda disorī lāge |
piṇḍāvarūna umage | brahmāṇḍabīja || 21 ||*

21. The bride knows another bride is not required. These differences of man and woman become apparent when there is sensory perception. Still by means of this gross *pinda*, this seed of the *brahmanda* can be understood (in this gross body where ‘many’ different bodies are seen, there is the ‘all’ body of *prakṛuti/puruṣh*, and this is the seed of the whole gross creation/*brahmanda*. This imagined seed within this little body is the source of duality and from this there comes the idea of man and woman).

22. नवरीचें मन नवऱ्यावरी। नवऱ्याचें मन नवरीवरी।

ऐसी वासनेची परी। मुळीहून पाहावी ॥ २२ ॥

*navarīceṁ mana navarīyāvarī | navarīyāceṁ mana navarīvarī |
aisī vāsanecī parī | muḷīhūna pāhāvī || 22 ||*

22. The mind of the bride is on the bridegroom and the mind of the bridegroom is on the bride. Such is the way of this *vasana* that wants to be and that should be understood at the root (duality begins due to this wanting to be and then at the root, a Knower and a known is created).

23. वासना मुळींची अभेद। देहसमंधें जाला भेद।

तुटतां देहाच समंध। भेद जेला ॥ २३ ॥

*vāsanā muḷīncī abheda | dehasamaṇḍherī jālā bheda |
tuṭatām dehāca samāṇḍha | bheda jelā || 23 ||*

23. This *vasana* of the root is undivided (ie. *puruṣh/prakṛuti*; I am seeing myself) and the differences only appear due to the gross body connection. Therefore when this body connection is cut then, these differences disappear.

24. नरनारीचें बीजकारण। शविशक्तीमधें जाण।

देह धरितां प्रमाण। कळों आलें ॥ २४ ॥

*naranārīceṁ bījakāraṇa | śivaśaktīmadherī jāṇa |
deha dharitām pramāṇa | kaḷom ālēṁ || 24 ||*

24. The causal-seed of man and woman is this knowing within *shiva-shakti*. And if you hold this body of knowledge then, that Truth can be understood (ie. if you resolutely refuse body consciousness and just effortlessly know, then how can the thought of a woman or man arise?).

25. नाना परीतीच्या वासना। येकाचें येकास कळेना।



तक्षिण दृष्टीनें अनुमाना। काहींसैं येतें ॥ २५ ॥

*nānā prīticyā vāsanā | yekāceṁ yekāsa kalenā |
tikṣaṇa drṣṭīṇeṁ anumānā | kāmhīmseṁ yeteṁ || 25 ||*

25. When this *vasana* has ‘many’ loves then, the *jiva* cannot understand this *sagun*. It is only by sharp ‘vision’, that conjecture becomes this ‘thing’.

26. बाळकास वाढवी जननी। हें तों नव्हे पुरुषाचेनी।

उपाधी वाढे जयेचेनी। ते हे वनति ॥ २६ ॥

*bālakāsa vādhavī jananī | heṁ toṁ navhe puruṣācenī |
upādhi vādhe jayecenī | te he vanitā || 26 ||*

26. But if this mother (ie. *prakruti*) nurtures her child, then that *purush* cannot become thoughtless (her child is the mind; when this expands due to the attractions of this world then, thoughtlessness cannot be accomplished). For then this limiting concept of *mula maya* expands and becomes objective and that thoughtless Reality becomes a woman (“I am a woman, mother” etc.).

27. वीट नाही कंटाळानाहीं। आलस्य नाही त्रास नाही।

इतुकी माया कोठेंचि नाही। मातेगेगळी ॥ २७ ॥

*vīṭa nāhīm kaṇṭālānāhīm | ālasya nāhīm trāsa nāhīm |
itukī māyā koṭheṁci nā hīm | mātegegaḷī || 27 ||*

27. There is no disgust, nor is there weariness or sluggishness; there is no laziness or vexation or annoyance; these things cannot be found with *maya* (ie. *prakruti*), the original mother, for she is not like a mother with her child (ie. all these things are felt by the parent).

28. नाना उपाधी वाढऊं जाणे। नाना मायेनें गोऊं जाणे।

नाना प्रीती लाऊं जाणे। नाना प्रपंचाची ॥ २८ ॥

*nānā upādhi vādhauṁ jāṇe | nānā māyeneṁ goūṁ jāṇe |
nānā prīti lāūṁ jāṇe | nānā prapañcācī || 28 ||*

28. For this mother with a child knows the expansion of this limiting concept of *maya* into the limiting concept of the ‘many’ bodies. She knows the ‘many’ entanglements made by *maya* and she knows the ‘many’ loves of *prapanch*.

29. पुरुषास सत्तरीचा वशिवास। सत्तरीस पुरुषाचा संतोष।

परस्परें वासनेस। बांधोन टकलें ॥ २९ ॥

*puruṣāsa strīcā viśvāsa | strīsa puruṣācā saṁtoṣa |
paraspareṁ vāsanesa | bāndhona ṭakileṁ || 29 ||*

29. But to that *purush* there is the faithfulness of His *prakruti* and to His *prakruti* there is the contentment (ie. *ananda*) with her *purush*. Thus each are mutually tied to this *vasana*, to be.

30. ईश्वरें मोठें सूत्र केलें। मनुष्यमात्र गुंतोन राहिलें।

लोभाचें गुंडाळें केलें। उगवेना ऐसें ॥ ३० ॥

*īśvareṁ moṭheṁ sūtra keḷeṁ | manuṣyamātra guṇṭona rāhileṁ |
lobhāceṁ guṇḍāḷeṁ keḷeṁ | ugavenā aiseṁ || 30 ||*



30. God has created this mysterious and intricate mechanism by which the whole of mankind is kept entangled and this knot of affection and longing cannot be disentangled.

31. ऐसी परस्परें आवडी। सत्रीपुरुषांची माहां गोडी।
हे मुळीहून चालली रोकडी। वविकें पाहावी ॥ ३१ ॥
aisī paraspareṁ āvaḍī | strīpuruṣāṁcī māhām goḍī |
he muḷīnhūna cālilī rokaḍī | vivekeṁ pāhāvī || 31 ||

31. Their mutual liking for each other is due to this ‘great liking’ of *prakruti* and *purush*. At this root, that still and thoughtless Self moves as this ever-present ‘experience’ (*prakruti/purush*; this movement brings the *maya* of knowing) and this should be understood by *vivek*.

32. मुळीं सूक्ष्म नरिमाण जालें। पुढें पष्ट दसिोन आलें।
उत्पतीचें कार्य चाले। उभयतांकरितां ॥ ३२ ॥
muḷīm sūkṣma nirmāṇa jāleṁ | puḍheṁ paṣṭa disona āleṁ |
utpaticeṁ kārya cāle | ubhayatāṁkaritām || 32 ||

32. At the root that *brahman* appears as Its creation and then ahead, this becomes visible to the eyes. Then there is the act of procreation, all because of *shiva/shakti*.

33. मुळीं शविशक्ती खरें। पुढें जालीं वधुवरें।
चौर्यासलक्ष वसितारें। वसितारली जे ॥ ३३ ॥
muḷīm śivaśaktī khareṁ | puḍheṁ jālīm vadhuwareṁ |
cauṛyāsi lakṣa vistāreṁ | vistārālī je || 33 ||

33. At the root this *shiva/shakti* was taken as true and then afterwards there appeared a bride and his bridegroom. The expansion of the eighty-four principles of the *jīva* is this *mula maya* expanded (ie. objectified).

34. येथें शविशक्तीचें रूप केलें। श्रोतीं मनास पाहजि आणलें।
वविरलयांवणि बोललें। तें वेर्य जाणावें ॥ ३४ ॥
yethēṁ śivaśakticeṁ rūpa keleṁ | śrotīm manāsa pāhije āṇileṁ |
vivaraliyāṁvṇi bolileṁ | teṁ vertha jāṇāveṁ || 34 ||

34. ‘Here’ this form of *shiva/shakti* was created and therefore in the listener this form should be brought to the mind (ie. forget everything and this form is there). But without proper investigation (ie. thoughtless *vivek*), that Reality is this ‘speech’ and this should be known as an empty vanity (‘I am He’).

(So, even in this *purush/prakruti*, or *shiva/shakti* or *brahman/maya* etc. there is a duality. Perhaps this is why the opening line of the next chapter is such)

इति श्रीदासबोधे गुरुशषियसंवादे
शविशक्तनिरूपणनाम समास दुसरा ॥ २ ॥ १७.२
iti śrīdāsabodhe guruśiṣyasamvāde
śivaśaktinirūpaṇanāma samāsa dusrā || 2 || 17.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of



Chapter 17 named „Shiva/Shakti“ is concluded.

17.3 *Shravan* (Listening to this ‘Name’)

समास तसिरा : श्रवणनिरूपण

samāsa tisarā : śravaṇanirūpaṇa

|| Śrī Rām ||

1. थांबाथांबा ऐका ऐका। आधीच ग्रंथ सोडू नका।

सांगतिलें तें ऐका। सावधपणें ॥ १ ॥

thāmbāthāmbā aikā aikā | ādhīṁca grāṁtha soḍūṁ nakā |
sāṁgitalēṁ tēṁ aikā | sāvadhapaṇēṁ || 1 ||

1. Wait and wait! Listen and listen! Even at this source, this scripture should not be put aside (ie. *still that Reality has not been understood*). Therefore listen with complete alertness and then that Reality can be understood.

2. श्रवणनामधये सार श्रवण। तें हें अध्यात्मनिरूपण।

सुचित करून अंतःकरण। ग्रन्थामधें विरावें ॥ २ ॥

śravaṇanāmadhyeṁ sāra śravaṇa | tēṁ hēṁ adhyātmanirūpaṇa |
sucita karūna antaḥkaraṇa | grāṁthāmadheṁ vīvarāvēṁ || 2 ||

2. When in *shravan*/listening there is the essence of *shravan* (ie. *nirgun*), then there is the thoughtless discourse of non-duality. Therefore your *antaḥ-karana* should search further within this scripture and your mind/*chitta* should become pure.

3. श्रवणमननाचा वचार। नजिध्यासें साक्षात्कार।

रोकडा मोक्षाचा उधार। बोलोंच नये ॥ ३ ॥

śravaṇamananācā vicāra | nijadhyāseṁ sākṣātkāra |
rokaḍā mokṣācā udhāra | bolomci naye || 3 ||

3. When there is *shravan* and *manana* then, through **nijadhyasa* (*maharaj- natural meditation*) there is that *sakshatkar* (like the salt dropped in the ocean). Anything that delays this ever-present liberation should not be ‘spoken’ (this ‘word’ is instant liberation from gross body consciousness and thoughts should not be allowed to interfere with this; *maharaj- At this moment, you are He*). *(See 19.5.28; to enter and stay ‘there’)

4. नाना रत्नें परीक्षितां। अथवा वजनं करितां।

उत्तम सोनें पुटीं घालतां। सावधान असावें ॥ ४ ॥

nānā ratneṁ parīkṣitāṁ | athavā vajanēṁ karitāṁ |
uttama sonēṁ puṭīṁ ghālatāṁ | sāvadhāna asāvēṁ || 4 ||

4. Just as one takes exceedingly great care when examining the ‘many’ jewels or when the materials to be purchased are being weighed. Or just as utmost alertness is required when pure liquid gold is being poured into a mould.

5. नाना नाणीं मोजून घेणें। नाना परीक्षा करणें।

विवेकी मनुष्यासी बोलणें। सावधपणें ॥ ५ ॥

nānā nāṇīṁ mojūna gheṇēṁ | nānā parīkṣā karaṇēṁ |
vivekī manuṣyāsī bolāṇēṁ | sāvadhapaṇēṁ || 5 ||



5. Just as alertness is required when the ‘many’ accounts are being counted or when the ‘many’ examinations are being made; so too, if a man is ever alert to this ‘speech’ then, he is a *viveki*.

6. जैसे लाखोलीचें धान्य। नविडून वेंचितां होते मान्य।

सगट मानितां अमान्य। देव क्षोभे ॥ ६ ॥

jaisēṁ lākhōlīcēṁ dhānya | nivaḍūna vēncitāṁ hote mānya |
sagaṭa mānitāṁ amānya | deva kṣobhe || 6 ||

6. When making an offering to a god, if the one hundred thousand grains are carefully gathered and checked one by one then, this is not the same as just lumping all the grains together without regard; for then God will become angry (ie. *moment to moment there should be this listening ie. nothing is there. If there is no proper listening then, body consciousness will not leave and one will suffer and surely die one day ie. God’s anger will arise for you love the world and not Him ie. you are still within His law of karma*).

7. येकांतीं नाजुक कारबार। तेथें असावें अतितपर।

त्याच्या कोटगुणें वचिर। अध्यात्मग्रन्थी ॥ ७ ॥

yekāntīṁ nājuka kārabāra | tēṭhēṁ asāvēṁ atitapara |
tyācya kōṭiguṇēṁ vicāra | adhyātmagranthīṁ || 7 ||

7. In ‘aloneness’ there is this delicate and secret matter and therefore there should be the utmost alertness ‘there’. Therefore within this spiritual composition understand that pure *sattwa guna* and then thoughtlessness.

8. काहणिया कथा गोष्टी पवाड। नाना अवतारचरतिरें वाड।

त्या समस्तांमध्यें जाड। अध्यात्मवदिया ॥ ८ ॥

kāhiṇyā kathā goṣṭī pavāḍa | nānā avatāracaritreṁ vāḍa |
tyā samastāṁmadhyēṁ jāḍa | adhyātmavidyā || 8 ||

8. When this ‘story’ of God expands then, there are the ‘many’ exploits of this **avatar*. But when this ‘story’ of God that is within the ‘many’ things, is carefully told then, there is true spiritual knowledge. *(*avatar-* To come down from that ‘aloneness’ and enter into duality and become knowledge. And when this ‘I am’ is also forgotten then there are the ‘many’ exploits of “I am Mr. so and so”)

9. गत गोष्टीस ऐकिलें। तेणें काये हातास आलें।

महणती पुण्य प्राप्ता जालें। परी तें दसिना कीं ॥ ९ ॥

gata goṣṭīsa aikileṁ | teṇēṁ kāye hātāsa ālēṁ |
mhaṇatī puṇya prāpta jālēṁ | parī tēṁ disenā kīṁ || 9 ||

9. “When there is the continuous listening to this ‘story’ then, what will be gained?” The scriptures say that, great merit will be gained but, this merit cannot be seen like you see the objects of the world (*maharaj-* you think you are losing everything but the wealth you are storing up is so much).

10. तैसें नवहे अध्यात्मसार। हा प्रचितीचा वचिर।

कळतां अनुमानाचा संवहार। होत जातो ॥ १० ॥

taiseṁ navhe adhyātmāsāra | hā pracitīcā vicāra |
kaḷatāṁ anumānācā saṁvohāra | hota jāto || 10 ||



10. However this 'experience' is not that essence of our spiritual discourse. The essence is thoughtlessness and this comes only through this 'experience'. And when That has been understood then, there is the destruction of all conjecture.

11. मोठे मोठे येऊन गेले। आत्म्याकरितांच वरतले।

त्या आत्म्याचा महिमा बोले। ऐसा कवणु ॥ ११ ॥

moṭhe moṭhe yeūna gele | ātmyākāritāmca vartale |
tyā ātmyācā mahimā bole | aisā kavaṇu || 11 ||

11. That greatest of the great comes and goes when it this knowledge; yet this knowledge/'speech' functions on account of that great *atma*. Therefore how can the greatness of that *atma* be this 'speech'? (It is not necessary to 'speak' this 'word' even. This is the beginning of *maya*)

12. युगानयुगे येकटा येक। चालवति तनी लोक।

त्या आत्म्याचा वविक। पाहलिच पाहावा ॥ १२ ॥

yugānayaugerē yekāṭā yeka | cālavito tinī loka |
tyā ātmyācā vīveka | pāhilāca pāhāvā || 12 ||

12. From age to age* there is only that One and that *purush* controls and governs all the three worlds. Therefore the *vivek* of that *atma* should be understood over and over again. *(The four ages that are said to be within this endless 'time'/knowledge; see 6.4.1. These are all imagined when knowledge is forgotten and knowledge itself is that *atma purush* imagining)

13. प्राणी आले येऊन गेले। ते जैसे जैसे वरतले।

ते वरतणुकेचें कथन केलें। इछेसारखें ॥ १३ ॥

prāṇī āle yeūna gele | te jaise jaise vartale |
te vartanukeceṇ kathana keleṇ | ichesārikheṇ || 13 ||

13. When that One came again and again in the *prana* and went away again and again then, that Reality exists in only the *prana*. And even when that Reality abides in this 'I am' feeling still, It has a 'wish' (ie. desire to know; therefore it is not desireless).

14. जेथें आत्मा नाहीं दाट। तेथें अवघें सरसपाट।

अतम्यावणि बापुडें काष्ठ। काये जाणे ॥ १४ ॥

jetherē ātmā nāhīm dāṭa | tetherē avagheṇ sarasapāṭa |
atmyāvīṇa bāpuḍeṇ kāṣṭha | kāye jāṇe || 14 ||

14. When 'here' that *atma* is not powerfully present, then 'there' is destroyed by the 'many' things. But without that *atma*, what can this poor piece of wood actually know (what can the gross body know)?

15. ऐसें वरिष्ठ आत्मज्ञान। दुसरें नाहीं यासमान।

सृष्टीमधें वविकी सज्जन। तेचिहें जाणती ॥ १५ ॥

aiseṇ varīṣṭha ātmajñāna | dusareṇ nāhīm yāsamāna |
sṛṣṭīmadheṇ vīvekī sajjana | teci heṇ jāṇatī || 15 ||

15. Such is the superiority of Self Knowledge/*atma gnyan*. Even this 'speech' is not its equal. In the gross world the one who knows this 'I am' is called a *viveki* and the



sajjana is the one who knows that thoughtless Self.

16. पृथ्वी आणी आप तेज। याचा पृथ्वीमध्यें समज।
अंतरात्मा तत्वबीज। तें वेगळेंच राहिलें ॥ १६ ॥
pr̥thvī āṇī āpa teja | yācā pr̥thivīmadyeṁ samaja |
antarātmā tatvabija | teṁ vegaleṁci rāhileṁ || 16 ||

16. There is the earth element, the water element and the fire element; but understand that this ‘speech’ of the wind with the space is within the earth element (ie. this ‘speech’ pervades all things created by the fire, water and earth elements). This is called the *antaratma* and it is the seed of the gross elements but that Reality remains quite separate.

17. वायोपासून पैलकिडे। जो कोणी वविकें पवाडे।
जवळीच आत्मा सांपडे। त्या पुरुषासी ॥ १७ ॥
vāyopāsūna pailikaḍe | jo koṇī vivekeṁ pavāḍe |
javaḷīca ātmā sāmpaḍe | tyā puruṣāśī || 17 ||

17. From this wind of the ‘all’ there comes that Reality (when further *vivek* is used). That *purush* is the only one who can enter there through *vivek*. Then you will discover that this stormy *atma purush* is that still Reality (the *antaratma* is this association of the *purush/atma* with His *prakruti* and it the most active of all ie. *chaitanya*).

18. वायो आकाश गुणमाया। प्रकृतपुरुष मूलमाया।
सूक्ष्मरूपें प्रचति येया। कठीण आहे ॥ १८ ॥
vāyo ākāśa guṇamāyā | prakṛtipuruṣa mūlamāyā |
sūkṣmarūpeṁ pracita yeyā | kaṭhīṇa āhe || 18 ||

18. There is this wind and that space and then, there is *guna maya* (ie. the manifestation of the *gunas* and the fire, water and earth elements). Yet even when these elements become manifest still, there is this *prakruti/purush* or *mula maya*. Due this *form of *brahman*, there is this ‘experience’ but, this ‘experience’ is *maya*. *(*brahman* appears to take form but we cannot say this about *parabrahman*)

19. मायादेवीच्या धांदली। सूक्ष्मीं कोण मन घाली।
समजला त्यची तुटली। संदेहवृत्ती ॥ १९ ॥
māyādevīcyā dhāṁdalī | sūkṣmīm koṇa mana ghālī |
samajalā tyacī tuṭalī | saṁdehavṛttī || 19 ||

19. And when there is this confusion of the goddess *maya* then, how can the mind be established in *brahman*? For when there is this knowing *vritti* then, the ‘all’ body remains and the understanding of that thoughtless *purush* is snapped.

20. मूलमाया चौथा देह। जाला पाहजि वदिह।
देहातीत होऊन राहे। धन्य तो साधु ॥ २० ॥
mūlamāyā cauthā deha | jālā pāhije videha |
dehātīta hoūna rāhe | dhanya to sādhu || 20 ||

20. *mula maya* is this fourth body and this should become *videhi*/beyond the body. The one who is established ‘beyond the body’ is that blessed *sadhu*.



21. वचिरें ऊर्ध्व चढती। तयासी च ऊर्ध्वगती।
येरां सकळां अधोगती। पदार्थज्ञानें ॥ २१ ॥

*vicāreṃ ūrdha caḍhatī | tayāsī ca ūrdhagatī |
yerām sakalām adhogatī | padārthajñāneṃ || 21 ||*

21. When one rises higher and higher due to thoughtlessness then, there comes that highest state of liberation (Final Liberation). The other liberations are a form of this 'all' and this lower state (ie. body consciousness) is on account of this knowledge of the 'object'.

22. पदार्थ चांगले दिसती। परी ते सर्वेच निसती।
अतो भ्रष्ट ततो भ्रष्ट होती। लोक तेणें ॥ २२ ॥

*padārtha cāṅgale disatī | parī te sārveṇci nāsatī |
ato bhraṣṭa tato bhraṣṭa hotī | loka teṇeṃ || 22 ||*

22. When one sees this good 'object' then, immediately that Reality is destroyed. For whatever the delusion may be, that Reality will appear as that; either this world of the 'many' or that world of knowledge.

23. याकारळें पदार्थज्ञान। नाना जनिसीचा अनुमान।
सर्व सांडून नरिजन। धुंडीत जावें ॥ २३ ॥

*yākāraḷeṃ padārthajñāna | nānā jinasīcā anumāna |
sarva sāmḍūna nirañjana | dhumḍīta jāveṃ || 23 ||*

23. On account of this knowledge of the 'object' there comes the conjecture of the 'many' objects. Therefore this 'all' should be continually let slip and in this way, that *niranjan* (ie. pure knowledge) should be intensely searched out (ie. let whatever has to come, come with neither attraction nor aversion).

24. अष्टांग योग पडिदज्ञान। त्याहून थोर तत्वज्ञान।
त्याहून थोर आत्मज्ञान। तें पाहिलें पाहजि ॥ २४ ॥

*aṣṭāṅga yoga paḍidajñāna | tyāhūna thora tatvajñāna |
tyāhūna thora ātmajñāna | teṃ pāhileṃ pāhije || 24 ||*

24. **asthanga yoga* is the knowledge of the *pinda* and greater than that is the knowledge of the elements; and greater than that is the knowledge of this *antar-atma*. Then that Reality should be understood. *(*asana, pranayama* etc.)

25. मूलमायेचे सेवटीं। हरसिंकल्प मुळीं उठी।
उपासनायोगें इठी। तेथें घातली पाहजि ॥ २५ ॥

*mūlamāyece sevaṭīṃ | harisaṅkalpa muḷīṃ uṭhī |
upāsanāyogēṃ iṭhī | tetheṃ ghātalī pāhije || 25 ||*

25. This is the end of *mula maya*; for *mula maya* is the arising of this 'knowing' of *vishnu* at the root. Still by means of this worship (ie. 'He knows everything') one merges in *brahman* and is established 'there'.

26. मन त्यापलकिडे जाण। नखिळ ब्रह्म नरिगुण।
नरिम्ळ नशिचळ त्याची खूण। गगनासारखी ॥ २६ ॥

mana tyāpalikaḍe jāṇa | nikhaḷa brahma nirguṇa |



nirmaḷa niścala tyācī khūṇa | gaganāsārikhī || 26 ||

26. Therefore know That which is on the side beyond. It is the complete *brahman*, beyond doubt and without the *gunas*. The understanding of that pure and still *brahman* is like the sky (ie. everything is there but He is untouched).

27. येथून तेथवरी दाटलें। प्राणीमात्रास भेटलें।
पदार्थमात्रीं लगीटलें। व्यापून आहे ॥ २७ ॥
yethūna tethavarī dāṭaleṁ | prāṇīmātrāsa bheṭaleṁ |
padārthamātrīm līgāṭaleṁ | vyāpūna āhe || 27 ||

27. Then that which is full from ‘here’ to ‘there’ will be met in the *prana* (ie. in this body, at this moment only, understanding can be gained. Any other promise is deceit). That is *brahman* and He is completely pervading within this whole ‘object’.

28. त्याऐसें नाही थोर। सूक्ष्माहून सूक्ष्म वचिर।
पडिब्रह्माचा संवहार। होतां कळे ॥ २८ ॥
tyāaiseṁ nāhīm thora | sūkṣmāhūna sūkṣma vicāra |
piṇḍabrahmācā saṁvāra | hotām kaḷe || 28 ||

v

29. अथवा पडि ब्रह्मांड असतां। वविकप्रळये पाहों जातां।
शाश्वत कोण हें तत्वता। उमजों लागे ॥ २९ ॥
athavā piṇḍa brahmāṇḍa asatām | vivekapraḷaye pāhōṁ jātām |
śāśvata koṇa heṁ tatvatā | umajōṁ lāge || 29 ||

29. Or it can be said that, the *pinda* becomes this *brahmāṇḍa* and then due to the *brahmāṇḍa*’s dissolution by *vivek*, that *brahman* is understood. But who is there who can truly understand that eternal and thoughtless *brahman*?

30. करून अवघा तत्वज्ञाडा। सारासाराचा नवाडा।
सावधपणें ग्रन्थ सोडा। सुखनिवें ॥ ३० ॥
karūna avaghā tatvajñāḍā | sārāsārācā nivāḍā |
sāvadhapaṇeṁ grantha soḍā | sukhināveṁ || 30 ||

30. But if there is the elimination of the elements that have created the ‘many’ things and if by acute alertness, that essence is determined from the non-essence, then with pleasure, set this scripture aside (and remain as That only, where words come back).

इति श्रीदासबोधे गुरुशषियसंवादे
श्रवणनिरूपणनाम समास तसिरा ॥ ३ ॥ १७.३
iti śrīdāsabodhe guruśiṣyasamvāde
śravaṇanirūpaṇanāma samāsa tisarā || 3 || 17.3

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 17 named „*Shravan* (Listening to this ‘Name’)“ is concluded.

17.4 Discarding the Guesswork and Conjecture

समास चौथा : अनुमाननरिसन

samāsa cauthā : anumānanīrasana

|| Śrī Rām ||

1. श्रोतयानें आशंका घेतली। तै तत्काळ पाहजि फेडली।
स्वगोष्टीनें सगोष्टी पेंचली। ऐसें न व्हावें ॥ २ ॥
śrotyāṇeṁ āśaṁkā ghetalī | tai tatkāla pāhije pheḍilī |
svagoṣṭīṇeṁ sagoṣṭī peṁcalī | aiseṁ na vhaṁveṁ || 2 ||

1. Knowledge is the remedy for the restless mind and when this knowledge is wiped away (by pure knowledge) then the speaker should not be troubled (*maharaj- don't let anyone break your samadhi*). Still as long as the connection with this 'speech' remains, this connection should not be let slip.

2. पुढें धरतिं मागें पेंचला। मागें धरतिं पुढें उडाला।
ऐसा सांपडतचगिला। ठाई ठाई ॥ ३ ॥
puḍheṁ dharitāṁ māgeṁ peṁcalā | māgeṁ dharitāṁ puḍheṁ uḍālā |
aisā sāmpaḍataci gelā | ṭhāim ṭhāim || 3 ||

2. This doubt (ie. knowledge is the original doubt, see 15.5.8, 9) that has been accepted by the listener should be removed by thoughtlessness. Therefore one's own 'story' should never get confused with the 'many' stories within one's own 'story'. (One's own 'story' is this effortless knowing ie. let whatever has to come, come and let whatever has to go, go. It is not something to be again recalled and adjusted to suit one's image of oneself ie. the 'many' stories)

3. पोहणारचि गुचक्या खातो। जनास कैसा काढूं पाहातो।
आशय लोकांच राहातो। ठाई ठाई ॥ ३ ॥
pohaṇārachi gucakya khāto | janāsa kaisā kāḍhūṁ pāhāto |
āśaya lokāṁca rāhāto | ṭhāim ṭhāim || 3 ||

3. When there are the 'many' stories then, whatever is held in mind contradicts what which was previously there and those things that were previously conceived of later fly away in the wind. In this way, the mind is everywhere falling into confusion.

4. आपणचि बोललि संव्हार। आपणचि बोलजि सर्वसार।
दुस्तर मायेचा पार। टाकलि पाहजि ॥ ५ ॥
āpaṇaci bolilā saṁvāhāra | āpaṇaci bolije sarvasāra |
dustara māyecā pāra | ṭākilā pāhije || 5 ||

4. Only a good swimmer succeeds in crossing this river that is full of deep unseen trenches. He understands how to pull out his ignorant mind, full of so 'many' concepts. For when there is this intent to just know and just be, then that *purush* stays in every place.

5. जें जें सूक्ष्म नाम घ्यावें। त्याचें रूप बविऊन द्यावें।
तरीच वक्ता म्हणवावें। वचिरवंत ॥ ६ ॥



*jem jem sūkṣma nāma ghyāverṁ | tyāceṁ rūpa bimbaūna dyāverṁ |
tarīca vaktā mhaṇavāverṁ | vicāravamta || 6 ||*

5. If our ‘speech’ is to be destroyed then, it should be destroyed by that essence only (I do not exist). Due to this, one should reach the other side of this difficult to cross *maya*.

6. जें जें सूक्ष्म नाम घ्यावें। त्याचें रूप बबिऊन द्यावें।
तरीच वक्ता म्हणवावें। वचिरवंत ॥ ६ ॥
*jem jem sūkṣma nāma ghyāverṁ | tyāceṁ rūpa bimbaūna dyāverṁ |
tarīca vaktā mhaṇavāverṁ | vicāravamta || 6 ||*

6. The *brahman* should accept this ‘I am’ of *mula maya* and then this form of *brahman* that has appeared should be given away. Only then should the speaker be called the possessor of thoughtlessness (thoughtlessness does not accept any other; not even this ‘I am’ of knowledge)

7. ब्रह्म कैसें मूलमाया कैसी। अष्टधाप्रकृती शविशक्ती कैसी।
शङ्गुणेश्वराची स्थिति कैसी। गुणसाम्याची ॥ ७ ॥
*brahma kaiseṁ mūlamāyā kaisī | aṣṭadhāprakṛtī śivaśaktī kaisī |
śaṅguṇeśvarācī sthiti kaisī | guṇasāmyācī || 7 ||*

7. Then where is *brahman* and what is *mula maya*? Then where is this eightfold *prakṛuti* and *shiva/shakti*? Then what is the state of the Lord with the six glories and what is the *gunas* in balance? (When thoughtlessness appears then all these have no value)

8. अर्धनारीनटेश्वर। प्रकृतपुरुषाचा वचिर।
गुणक्षोभणी तदनंतर। त्रिगुण कैसे ॥ ८ ॥
*ardhanārīnaṭeśvara | prakṛtipuruṣācā vicāra |
guṇakṣobhinī tadanantara | triguṇa kaise || 8 ||*

8. When this half male-half female Lord (ie. *sagun*) or *prakṛiti* emhpurusha is that thoughtless Self then, how can there be *gunakshobhini*/the agitation of three *gunas* and afterwards the three *gunas*?

9. पूर्वकक्ष कोठून कोठवरी। वाच्यांशलक्ष्यांशाची परी।
सूक्ष्म नाना वचिर करी। धन्य तो साधु ॥ ९ ॥
*pūrvakakṣa koṭhūna koṭhavārī | vācyāṁśalakṣyāṁśācī parī |
sūkṣma nānā vicāra karī | dhanya to sādhu || 9 ||*

9. Then from where and on what will this hypothesis (‘I am He’) come? When this ‘word’ meaning is like the implied meaning then, that *brahman* has made the ‘many’ thoughts into the thoughtless and this is that blessed *sadhu*.

10. नान पाल्हाळीं पडेना। बोलल्लिंचि बोलावेना।
मौन्यगर्भ अनुमाना। आणून सोडी ॥ १० ॥
*nāna pālḥālīṁ paḍenā | bolileṁci bolāvenā |
maunyangarbha anumānā | āṇūna soḍī || 10 ||*

10. Then that One does not fall into the expansion of the ‘many’ and this ‘speech’ is



not be made to ‘speak’. Then the guesswork and conjecture has been brought to the ‘essence of silence’ and left aside.

11. घडी येक वमिळ ब्रह्म। घडी येक सर्व ब्रह्म।

द्रष्टा साक्षी सत्ता ब्रह्म। क्षण येक ॥ ११ ॥

*ghaḍī yeka vimaḷa brahma | ghaḍī yeka sarva brahma |
draṣṭā sāksī sattā brahma | kṣaṇa yeka || 11 ||*

11. But sometimes that One is pure *brahman* and then sometimes that One says, “This ‘all’ is *brahman*” and then sometimes that endless moment of the One, is the seen, the seer and this existence *brahman* (see 7.3, the fourteen *brahmans*). (A wavering mind that is not established in that ‘essence of silence’, sometimes understands and sometimes It gets carried away in *maya*’s flood)

12. नशिचळ तेंचजालें चंचळ। चंचळ तेंचब्रह्म केवळ।

नाना प्रसंगीं खळखळ। नविडा नाही ॥ १२ ॥

*nīścaḷa teṁci jālēṁ caṁcaḷa | caṁcaḷa teṁci brahma kevaḷa |
nānā prasamgīṁ khaḷakhaḷa | nivīḍā nāhīṁ || 12 ||*

12. When that still Reality becomes the moving and this moving becomes that pure knowledge of *brahman* and That becomes the ‘many’ within this moving and makes alot of loud noise then, there is no resolve (ie. the mind is always wavering).

13. चळतें आणी नशिचळ। अवघें चैतन्यचकेवळ।

रूपें वेगळालीं प्रांजळ। कदापी बोलवेना ॥ १३ ॥

*caḷateṁ āṇī nīścaḷa | avagheṁ caitanyaci kevaḷa |
rūpeṁ vegalālīṁ prāṁjaḷa | kadāpī bolavenā || 13 ||*

13. Then there is the agitated and then the still and then there are the ‘many’ things and then there is this agitated *chaitanya* again and then that pure still knowledge once more. Therefore by means of this *chaitanya*, that pure knowledge is to be separated out and then never ‘spoken’ again (one should have a firm, unshakable conviction).

14. उगीच करी गथागोवी। तो लोकांस कैसें उगवी।

नाना नशिचयें नाना गोवी। पडत जाते ॥ १४ ॥

*ugīca karī gathāgovī | to lokāṁsa kaiseṁ ugavī |
nānā nīścayerī nānā govī | paḍata jāte || 14 ||*

14. But when that still and silent Self confuses Itself then, how can it unravel this world? For these resolves and convictions of the ‘many’ can only bring the confusions of the ‘many’.

15. भ्रमास म्हणे परब्रह्म। परब्रह्मास म्हणे भ्रम।

ज्ञातेपणाचा संभ्रम। बोलोन दावी ॥ १५ ॥

*bhramāsa mhaṇe parabrahma | parabrahmāsa hmaṇe bhrama |
jñātepaṇācā sambhrama | bolona dāvē || 15 ||*

15. Then *parabrahman* gets called this delusion and this delusion is called *parabrahman*. But this ‘all’ is pure delusion and it’s ‘speech’ is full of pride (this ‘I am’ feels it is complete and true).



16. घाली शास्त्रांची दडपण। प्रचतिविणि नरूपण।
पुसों जातां उगाच सीण। अत्यंत मानी॥ १६॥
ghālī śāstrāmcī daḍapaṇa | pracitivīṇa nirūpaṇa |
pusom jātām ugāca sīṇa | atyaranta mānī || 16 ||

16. And if there is only the intellectual knowledge of the *shasthras* then, words are ones only support and they are lacking the support of this ‘experience’. Then that still and silent Reality is wiped away and there is wearisome, emptiness and tremendous arrogance.

17. ज्ञातयास आणपिदार्थभडि। तो काय बोलेल बापुडा।
सारासाराचा नविडा। जाला पाहजि॥ १७॥
jñātyāsa aṇi padārthabhiḍā | to kāya bolela bāpuḍā |
sārāsārācā nivāḍā | jālā pāhije || 17 ||

17. And if that Knower has affection for this ‘object’ (ie. [known](#)) then, how much foolishness will that *purush* not ‘speak’? Therefore the discrimination between the essence/non-essence is required.

18. वैद्य मातरेची स्तुती करी। मात्रा गुण कांहीच न करी।
प्रचतिविणि तैसी परी। ज्ञानाची जाली॥ १८॥
vaidya mātrecī stutī karī | mātrā guṇa kāmhiṇca na karī |
pracitivīṇa taisī parī | jñānācī jālī || 18 ||

18. Even if the medicine is praised by the doctor (some kind of *sadhana* advised by one without this ‘experience’; but such a doctor cannot save your life) but the properties of these medicines cannot make this ‘all thing’ then, this is knowledge that is devoid of this ‘experience’.

19. तेथें नाहीं सारासार। तेथें अवघा अंधकार।
नाना परीक्षेचा वचिर। राहिला तेथें॥ १९॥
tetheri nāhīm sārāsāra | tetheri avaghā aṇdhakāra |
nānā parikṣecā vicāra | rāhilā tetheri || 19 ||

19. Then ‘here’ cannot be that thoughtless essence and ‘there’ is the ‘many’ thoughts in the darkness of ignorant. But these ‘many’ thoughts cease when there is the thoughtless of the true examiner ‘there’.

20. पाप पुण्य स्वर्ग नर्क। वविक आणिवविक।
सर्वब्रह्मी काये येक। सांपडलें नाहीं॥ २०॥
pāpa puṇya svarga narka | viveka aṇi aviveka |
sarvabrahmīm kāye yeka | sāmpaḍaleṇ nāhīm || 20 ||

20. When there is sin and merit, heaven and hell, a *viveki* and *a-vivek* then, how has that One within this ‘all’ not fallen into confusion?

21. पावन आणतिं पतन। दोनीं मानलीं ततसमान।
नशिचये आणानुमान। ब्रह्मरूप॥ २१॥
pāvana aṇi teṁ patana | donīm mānilīm tatsamāna |
niścaye aṇi anumāna | brahmarūpa || 21 ||



21. Then the pure and the downfallen are regarded as both the same; then this 'all' of *brahman* is convictions and conjectures.
22. ब्रह्मरूप जालें आघवें। तेथें काये नविडावें।
आवघी साकरचटिकावें। काये कोठें ॥ २२ ॥
brahmarūpa jāleṁ āghaveṁ | tetheṁ kāye nivaḍāveṁ |
āvaghī sākaraci ṭākāveṁ | kāye koṭheṁ || 22 ||
22. This 'all' of *brahman* has appeared due to the 'many' things/mind, therefore how can *brahman* be chosen? (ie. this false 'all' has made the false 'many' and even if the false 'many' become this 'all' once again, how can that be that Truth?). For when this 'all' form within the 'many' things is sweet like sugar then, why and to where would one throw it away? (ie. then knowledge though false appears true and though bitter appears sweet)
23. तैसें सार आणअसार। अवघा जाला येकंकार।
तेथें बळावळा अवचार। वचार कैचा ॥ २३ ॥
taiseṁ sāra āṇi asāra | avaghā jālā yekamkāra |
tetheṁ baḷāvaḷā avicāra | vicāra kaimcā || 23 ||
23. If that essence and non-essence and the 'many' things appear the same then, wrong thought is rampant and how can there be the thoughtlessness of 'there'?
24. वंद्य नद्वय येक जालें। तेथें काये हाता आलें।
उन्मत्त द्रव्यें जें भुललें। तें भलतेंच बोले ॥ २४ ॥
vaṇḍya nadvaya yeka jāleṁ | tetheṁ kāye hātā āleṁ |
unmatta dravyeṁ jeṁ bhulaleṁ | teṁ bhalateṁca bole || 24 ||
24. When you say that One is respectable and that One is despicable then, how can there be the benefit of 'there' (One is One only)? When *mula maya* forgets itself due to the intoxication of objectification, then that 'speech' is of irrelevant things.
25. तैसा अज्ञान भ्रमें भुलला। सर्व ब्रह्म महणोन बैसला।
माहांपापी आणाभिला। येकचि मानी ॥ २५ ॥
taisā ajñāna bhrameṁ bhulalā | sarva brahma mhaṇona baisalā |
māhāmpāpī āṇi bhalā | yekaci mānī || 25 ||
25. In this way, due to the delusion of ignorance there is the forgetting of one's own Self and then this 'all' gets established as *brahman*. But how can this great sinner 'I am' and the wise (I do not exist) be considered as the same. (Having escaped the 'many' thoughts, one feels that this 'I am' is the only Truth)
26. सर्वसंगपरतियाग। अव्हासवा वषियेभोग।
दोघे येकचि मानतिं मग। काये उरलें ॥ २६ ॥
sarvasaṅgaparityāga | avhāsavā viṣayebhoga |
doghe yekaci mānitāṁ maga | kāye uraleṁ || 26 ||
26. What remains if total renunciation of this 'all' and unbridled enjoyment of the sense objects are considered as the same? (When this 'all' is completely renounced then, that



One may be however He pleases but this is not the same as an unrestrained mind)³

27. भेद ईश्वर करून गेला। त्याच्या वाचेन न वचे मोडलि।
मुखामधें घांस घातला। तो अपानीं घालावा ॥ २७ ॥
bheda īśvara karūna gelā | tyācyā vācena na vace modilā |
mukhāmadherṁ ghāmsa ghātalā | to apānīm ghālāvā || 27 ||

27. **ishwara* has already created difference (ie. the Witness and witnessed ‘all’), then why does that *purush* make such wild confused talk that only creates more difference? Why should that *purush* put this food meant for his mouth in his lower orifice? (Why stay so confused and treat this knowledge with so much disrespect) *(*ishwara* and the *purush* are the same)

28. ज्या इंद्रियास जो भोग। तो तो करी येथासांग।
ईश्वराचें केलें जग। मोडितां उरेना ॥ २८ ॥
jyā indriyāsa jo bhoga | to to karī yethāsāṅga |
īśvarāceṁ keleṁ jaga | moditām urenā || 28 ||

28. When one enjoys through the sense organs, then that *purush* does the same. Then this world of the ‘all’ created by *ishwara*, is broken apart and does not remain.

29. अवघी भरांतीची भुटाटकी। प्रचतिविणि गोष्टी लटकी।
वेड लागलें जे बटकी। ते भलतेंचबोले ॥ २९ ॥
avaghī bhrāntīcī bhuṭāṭakī | pracitiviṇi goṣṭī laṭakī |
veḍa lāgaḷeṁ je baṭakī | te bhalaterṁci bole || 29 ||

29. Within these ‘many’ thoughts there is the arrogance of this delusion ‘I am’, yet without this ‘experience’, this ‘I am’ thought becomes these ‘many’ false thoughts. Then this *mula maya* is just like a madman beating on the town-crier’s drum and this ‘speech’ is not cherished due to irrelevant talk.

30. प्रत्ययज्ञाता सावधान। त्याचें ऐकावें नरूपण।
आत्मसाक्षात्काराची खूण। तत्काळ बाणें ॥ ३० ॥
pratyayajñātā sāvadhāna | tyāceṁ aikāveṁ nirūpaṇa |
ātmāsākṣātkārācī khūṇa | tatkāḷa bāṇeṁ || 30 ||

30. You are the Knower and that *nirgun*, therefore be alert and listen to this discourse of ‘I am’ within. Then, at that time, the *nirgun* understanding of *atma* can be imbibed.

31. वेडें वांकडे जाणावें। आंधळें पाउलीं वोळखावें।
बाशकळ बोलणें सांडावें। वमक जैसैं ॥ ३१ ॥
veḍeṁ vāṁkaḍe jāṇāveṁ | āṁdhaḷeṁ pāulīm voḷakhāveṁ |
bāśkaḷa bolāṇeṁ sāmḍāveṁ | vamaḷa jaiseṁ || 31 ||

31. One should know what is absurd and false as clearly as a blind man knows the

³*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 conviction has been taught that such actions are prohibited.



sound of footsteps. Then by this ‘speech’, the frivolous should be cast off like vomit.

इति श्रीदासबोधे गुरुशषियसंवादे

अनुमाननरिशननाम समास चौथा ॥ ४ ॥ १७.४

iti śrīdāsabodhe gurushṣiyasaṁvāde

anumānanirśananāma samāsa cauthā || 4 || 17.4

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 17 named „Discarding the Guesswork and Conjecture“ is concluded.



17.5 Japa/ Ajapa (Repetition/Without Repetition)

समास पांचवा : अजपानरूपण

samāsa pāñcavā : ajapānirūpaṇa

Note: *maharaj*- always you are breathing in and breathing out but you are not knowing this. You have to know this.

|| Śrī Rām ||

1. येकवीस सहश्र सासें जपा। नेमून गेली ते अजपा।

वचिर पाहातां सोपा। सकळ कांहीं ॥ १ ॥

yekavīsa sahaśra sāseṁ japā | nemūna gelī te ajapā |

vicāra pāhātām sopā | sakāḷa kām̐hīm || 1 ||

1. This repetition called *japa* takes place 21600 times (ie. the average number of breaths in a day). And when this practice of watching the breath is gone then, that is *ajapa*. When you have understood this spontaneous ‘all thing’ (ie. *japa*) then, there can be thoughtlessness (ie. *ajapa*). (When you understand that it is your ‘many’ thoughts that create your world then, you can leave them and rest in knowledge. Then there is the natural rising and falling of the breath, along with the other natural functions of the body within your knowledge)

2. मुखीं नासिकीं असजिं प्राणें। त्यास अखंड येणें जाणें।

याचा वचिर पाहाणें। सूक्ष्मदृष्टीं ॥ २ ॥

mukhīm nāsikīm asije prāṇeṁ | tayāsa akhaṇḍa yeṇeṁ jāṇeṁ |

yācā vicāra pāhāṇeṁ | sūkṣmadṛṣṭīm || 2 ||

2. When you leave off all your thoughts and observe the *prana* moving through the nose and the mouth, this is *japa*. But then, that unbroken *brahman* comes and goes (ie. knowledge comes when you awake and goes away when you sleep. Knowledge is an attention but that *nirgun brahman* is attentionless). But if you understand the thoughtlessness (ie. *ajapa*) that comes from this ‘speech’ then, that is subtle vision (ie. you care for this knowledge; but *brahman* doesn’t care for knowledge even).

(Note: When you are asleep ie. when ignorance pervades, still breathing goes on and therefore knowledge must be there, but in a subtle form).

3. मुळीं पाहातां येक स्वर। त्याचा तार मंद्र घोर।

त्या घोराहून सूक्ष्म वचिर। अजपाचा ॥ ३ ॥

mulīm pāhātām yeka svara | tyācā tāra maṇḍra ghora |

tyā ghorāhūna sūkṣma vicāra | ajapācā || 3 ||

3. If you have the understanding of this root of creation then, that One is this space (ie. the base upon which everything appears). Then one’s attention is fixed upon this melodious sound ‘I am’ (ie. *japa*). And from this sound ‘I am’, there comes the subtle thoughtlessness of *ajapa*.

4. सरगिमपदनसि। सरमातरुका सायास।

प्रथम स्वरें मातरुकांस। म्हणोन पाहवें ॥ ४ ॥



sarigamapadanisa | sarim mātrukā sāyāsa |
prathama svareṁ mātrukāmsa | mhaṇona pāhaveri || 4 ||

4. This creative mother (ie. *prakruti*; natural effortless knowing) is like the notes *sa, re, ga, ma, pa, dha* and *nee* when there is the sudden out flowing of effort (“Oh! I have to say this” etc.; then thoughts get formed and words get articulated). Therefore first you should understand this effortless knowing that is with space (when you feel nothing is there then, you as knowledge must be there and at that time, this body and the whole world appear within your knowledge. When there is an awareness of the breath naturally moving in and out and all the other natural functions of the body like eating, walking etc. And when instead of the senses bringing one experience after another there is the ‘experience’ of everything all at the same time, then you are knowledge).

5. परेवाचेहून आरुते। आणपिश्यंती खालते।
स्वराचे जन्मस्थान ते। तेथून उठे ॥ ५ ॥
parevācehūna ārteṁ | āṇi paśyaṁtī khālateṁ |
svarāce janmasthāna teṁ | tethūna uṭhe || 5 ||

5. From above this **para* speech and below the *pashyanti* speech there arises these notes/sounds (*para* speech is the feeling ‘I am’ and from ‘here’ all the subsequent notes/sounds are formed by thinking). This space gets born when that Reality rises up and leaves ‘there’ (‘there’ has no space and no ‘I am’ and no words; space appears with this ‘speech’). **(maharaj- they say the para speech is at the navel, but it is everywhere)*

6. येकांती उगेच बैसावे। तेथे हें समजोन पाहावे।
अखंड घ्यावे सांडावे। प्रभंजनासी ॥ ६ ॥
yekāntīm ugeṁca baisāveṁ | tetheṁ heṁ samajona pāhāveṁ |
akhaṇḍa ghyāveṁ sāṇḍāveṁ | prabhaṁjanāsī || 6 ||

6. That still and silent Self should be established in Its ‘aloneness’. Therefore that thoughtless ‘there’ should first know this ‘I am’ and then, understand Its own Self. That unbroken *brahman* should be accepted when this wind of ‘I am’ is let go.

7. येकांती मौन्य धरून बैसे। सावध पाहातां कैसें भासे।
सोहं सोहं ऐसे। शब्द होती ॥ ७ ॥
yekāntīm maunya dharūna baise | sāvadha pāhātām kaiseṁ bhāse |
sohaṁ sohaṁ aise | śabda hotī || 7 ||

7. In that ‘aloneness’ the absence of any speech should be established (ie. ‘there’ beyond the *para* even). When the alert understand that ‘aloneness’ then, how can there be the appearance of this *so-ham, so-ham* (‘I am, I am’), for such is the arising of this ‘word’?

8. उच्चरेंवणि जे शब्द। ते जाणावे सहजशब्द।
प्रत्ययायेती परंतु नाद। कांहीच नाही ॥ ८ ॥
uccareṁvṇi je śabda | te jāṇāve sahajaśabda |
pratyayāyetī paraṁtu nāda | kāṇhīch nāhī || 8 ||

8. When this ‘word’ is not uttered then, that natural Reality will be known. That is the *nirgun* understanding and there is no sound of this ‘thing’ even.



9. ते शब्द सांडून बैसला। तो मौनी म्हणावा भला।

योगाभ्यासाचा गल्बला। याकारणें ॥ ९ ॥

te śabda sāmḍūna baisalā | to maunī mhaṇāvā bhalā |

yogābhyāsācā galbalā | yākāraṇem || 9 ||

9. When one continually lets slip this 'word' then, the wise call that *mouna*/not speaking. All the troubles of *yoga* practice are to achieve this 'speech'/'word' only.

10. येकांती मौन्य धरून बैसला। तेणें कोण शब्द जाला।

सोहं ऐसा भासला। अंतर्यामी ॥ १० ॥

yekāntīm maunya dharūna baisalā | teṇem koṇa śabda jālā |

soham aisā bhāsalā | antaryāmī || 10 ||

10. *mouna* was established in Its own 'aloneness' and then 'there' this 'word' 'I am' appeared. This is the *so-ham* appearing in your inner space.

11. धरतिं सो सांडतिं हं। अखंड चाले सोहं सोहं।

याचा वचिर पाहातं बहु। वसितारला ॥ ११ ॥

dharitīm so sāmḍitīm haṁ | akhaṇḍa cāle sohaṁ sohaṁ |

yācā vicāra pāhātām bahu | vistāralā || 11 ||

11. When the inhalation is *so* and the exhalation is *ham* then, that unbroken *brahman* is moving as *so-ham*, *so-ham* (the gross world is not seen and there is the understanding 'I am everywhere'). But when you understand then, this 'speech' that had expanded into the 'many' thoughts becomes that thoughtless Self (from that thoughtless comes this 'speech' and from this comes the 'many' concepts. But when this *so-ham* is being understood ie. *japa*, then the 'many' other thoughts cannot arise and so an objective world cannot exist).

12. देहधारक ततुका प्राणी। श्वेतजउद्वजिदकि खाणी।

स्वासोस्वास नसतां प्राणी। कैसे जति ॥ १२ ॥

dehadhāraka titukā prāṇī | śvetajaudvijādika khāṇī |

svāsośvāsa nastām prāṇī | kaise jiti || 12 ||

12. When there is a holder of the body and these 'many' thoughts in the *prana* then, that One gets born from the four sources of birth; the egg, the womb etc. And then if it does not breathe in the *prana*, how can that One live? (Therefore give your attention to that which is essential; this breath. Then this 'all' or life can be understood. Why to give your attention to those things that are not at all essential)

13. ऐसी हे अजपा सकळासी। परंतु कळे जाणत्यासी।

सहज सांडून सायासी। पडोंच नये ॥ १३ ॥

aisī he ajapā sakalāsī | paramtu kale jāṇatyāsī |

sahaja sāmḍūna sāyāsī | paḍomca naye || 13 ||

13. This 'speech' (*japa*) is that thoughtless *ajapa* but this is understood only by the Knower. Therefore that One should not leave that which is natural and make great efforts (V.4).

14. सहज देव असतचि असे। सायासें देव फुटे नासे।



नासर्वित देवास वशिवासे। ऐसा कवणु ॥ १४ ॥
sahaja deva asataci ase | sāyāseri deva phuṭe nāse |
nāsivamta devāsa viśvāse | aisā kavaṇu || 14 ||

14. The natural God is as He only is. By making effort that God gets scattered into the ‘many’ gods and disappears in the *prana* (forgetting our Self we create ‘many’ concepts and drown in confusion). Therefore why should one have faith in these destructible gods?

15. जगदांतराचें दर्शन। सहज घडे अखंड ध्यान।
 आत्मइछेनें जन। सकळ वर्तती ॥ १५ ॥
jagadāntarāceṇ darśana | sahaja ghaḍe akhaṇḍa dhyāna |
ātmaicheneriṇ jana | sakāḷa vartatī || 15 ||

15. When there is the understanding of this inner space ‘I am’ then, that natural and unbroken is making meditation (ie. the triad of Knower, knowing and known arises). Then the mind has this wish (to know or just be) of that *atma* and it exists as ‘I am’.

16. आत्मयाचें समाधान। घडे तैसेंच आशन।
 सांडलें फटिले समर्पण। तयासीच होये ॥ १६ ॥
ātmayāceṇ samādhāna | ghaḍe taisēnci āśana |
sāṇḍilēṇ phiṭale samarpaṇa | tayāsīca hoye || 16 ||

16. And when there is that *samadhan* (ie. *nirgun* understanding) of the *atma* then, even the functions of eating food and going to the toilet are all offered to that Reality.

17. अग्नपुरुष पोटीं वसती। तयास अवदानें सकळ देती।
 लोक आज्ञेमधें असती। आत्मयांचे ॥ १७ ॥
agnapuruṣa poṭiṇ vasaṭi | tayāsa avadāneriṇ sakāḷa deti |
loka ājñemadheṇ asaṭi | ātmayāñce || 17 ||

17. This fire and that *purush* are everywhere and they even reside within the belly (ie. this fire is the knowing of something other than yourself and it is always accompanied by that *purush* or Knower) and whatever gets offered to this ‘all’, this ‘all’ will give to the *atma purush*. For this and no more is what that *atma* asks of this ‘all’ (*maharaj*-the ignorant offer their actions to *brahman* but they are not aware of this; the *gnyani* understands that he offers his actions to *brahman*).

18. सहज देवजपध्यानं। सहज चालणें सतुती स्तवनें।
 सहज घडे तें भगवान्नें। मान्य कीजे ॥ १८ ॥
sahaja devajapadhyāneriṇ | sahaja cāḷaṇeṇ stutī stavaneṇ |
sahaja ghaḍe teṇ bhagavānneṇ | mānya kīje || 18 ||

18. When that natural God makes this *japa* meditation (*so-ham*) to God then, He is moving around singing His own praises (ie. He is seeing His own reflection). And when that natural *swarup* has been accomplished by that *purush* then, That only should be respected (then that which is natural should never again lose Itself doing unnatural practices ie. *japa/so-ham*, meditation etc. trying to gain Itself).

19. सहज समजायाकारणें। नाना हटयोग करणें।



परंतु येकायेकीं समजणें। घडत नाहीं ॥ १९ ॥

sahaja samajāyākāraṇem | nānā haṭayoga karaṇem |
paraṁtu yekāyekīm samajaṇem | ghaḍata nāhīm || 19 ||

19. For to understand that which is natural there is the making of the ‘many’ *hatha-yogas* but they will never bring the understanding of that One that is within this ‘all’ (they can bring the *sagun* understanding/knowledge but cannot bring *vignyan*/beyond Knowledge).

20. द्रव्य चुकतें दरद्वि येतें। तळीं लक्ष्मी वरी वरततें।

पराणी काये करील तें। ठाउकें नाहीं ॥ २० ॥

dravya cukatem daridra yetem | talīm lakṣmī varī vartatem |
prāṇī kāye karīla tem | ṭhāukem nāhīm || 20 ||

20. And if this *sagun* is forgotten then, there is the objectification that brings the misery and poverty of body consciousness. Then **lakshmi* gets buried and hidden within your house (ie. body) in the *prana* and what will that Reality not know (then so many things/concepts will come)? **(lakshmi means wealth but it is this great spiritual wealth of ‘I am’)*

21. तळघरामधें उदंड द्रव्य। भर्तीमधें घातलें द्रव्य।

सतंभीं तुळवटीं द्रव्य। आपण मधें ॥ २१ ॥

talagharāmadherm udanḍa dravya | bhartīmādhem ghātalem dravya |
stambhīm tuḷavaṭīm dravya | āpaṇa madherm || 21 ||

21. In the basement of this house there is that vast *paramatma* and this power of objectification and this objectification has hidden and confined that *paramatma* within these walls of this house. For when this power of objectification arises within you then, that *paramatma* is hidden in the pillars, columns and wooden beams (then upon that one *paramatma* we create so ‘many’ things).⁴

22. लक्ष्मीमध्यें करंटा नांदे। त्याचें दरद्वि अधिकि सांदे।

नवल केलें परमानंदें। परमपुरुष ॥ २२ ॥

lakṣmīmādhym karamṭā nānde | tyācem daridra adhika sāmde |
navala keler paramānānderm | paramapuruṣa || 22 ||

22. Then though dwelling within *lakshmi*, one lives in abject poverty and sometimes may get a little enjoyment. Yet that Supreme *purush* has made this marvel of that thoughtless *swarup* out of His own Supreme Bliss (ie. everything is that Supreme *purush* enjoying its own Supreme Bliss. But when you take yourself to be a body then, there there are the endless rounds of pain and pleasure).

⁴*siddharameshwar maharaj*- But just imagine if a real donkey with four legs was able to speak. It would say, “A piece of wood with four sides is placed upright and then it is called a pillar. And if that piece of wood is placed crosswise, it is then a beam. Or the same wood can be placed across a door to secure it and then it is a cross-bar. One piece of wood with a certain size and shape is given different names by these ‘wise’ people. Their intellects are like my long ears, for they accept so many different opinions. But in all its states, I see the wood as only wood. Who are these totally dumb asses on two legs who are calling me an ass?” If this was said by the beast, well it would be hard to prove him wrong. It is the intellect of man that decides how the Self will appear.



23. येक पाहाती येक खाती। ऐसी वविकाची गती।
 प्रवृत्तअथवा नवृत्ती। येणेंच ज्ञायें ॥ २३ ॥
yeka pāhātī yeka khātī | aisī vivekācī gatī |
pravṛtti athavā nivṛtti | yeṇemci jñāyem || 23 ||

23. That One has understood the offering of everything to this ‘all’ and the other one lives as a *jīva* and consumes food only. Such are their states of *vivek*. Either there are the actions of this world/*pravritti* due to wrong thinking or there is the withdrawal from this world/*nivritti*, due to that thoughtless understanding.

24. अंतरीं वसतां नारायेणें। लक्ष्मीस काये उणें।
 ज्याची लक्ष्मी तो आपणें। बळकट धरावा ॥ २४ ॥
antārīm vasatām nārāyeṇem | lakṣmīs kāye uṇem |
jyācī lakṣmī to āpaṇem | baḷakṭa dharāvā || 24 ||

24. If *narayana* dwells within this inner space then, what will *lakshmi*, His consort, ever want for? Therefore the spiritual wealth of that *purush* should be firmly held by you (be that *purush* and claim your birthright).

Note: *ajapa* is *mouna* and it is beyond this *japa so-ham* or the ‘word’. See the story of *hanuman* 16.6.25 onwards. When the *prana* inside and the wind outside are the same then, the *pinda* and *brahmanda* are also the same and one is freed of body consciousness.

इत शिरीदासबोधे गुरुशषियसंवादे
 अजपानरूपणनाम समास पांचवा ॥ ५ ॥ १७.५
iti śrīdāsabodhe guruśiṣyasamvāde
ajapānirūpaṇanāma samāsa pāṁcavā || 5 || 17.5

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 17 named „Japa/Ajapa (Repetition/Without Repetition) “ is concluded.

17.6 Discourse on the Body and the *Atma*

समास सहावा : देहात्मनिरूपण

samāsa sahāvā : dehātmanirūpaṇa

|| Śrī Rām ||

1. आतमा देहाध्यै असतो। नाना सुखदुखं भोगति।

सेवटीं शरीर सांडून जातो। येकायेकीं॥ १॥

ātmā dehādhyeṁ asato | nānā sukhadukheṁ bhogito |

sevaṭīm śarīra sāṁḍūna jāto | yekāyekīm || 1 ||

1. When that *atma* is residing in the body then it has to endure the ‘many’ pains or pleasures. Then this ‘all’ body is left aside and in the end, the *jīva* suddenly dies (the *jīva* is born from this ‘all’/knowledge or ‘I am’/existence; this ‘I am’ is life and therefore it is the constant support of the *jīva*. But the *jīva* steals this quality of existence from ‘here’ and establishes itself, for a short time, as real. But then suddenly death comes; *maharaj*- this body is so faithless, it doesn’t even say goodbye).

2. शरीरी शक्तितारुण्यपणीं। नाना सुखं भोगी प्राणी।

अशक्त होतां वृद्धपणीं। दुःखं भोगी॥ २॥

śarīrīm śakti tāruṇyapaṇīm | nānā sukheṁ bhogī prāṇī |

aśakta hotāṁ vṛddhapaṇīm | duḥkheṁ bhogī || 2 ||

2. Within the ‘all’ body there is this power of ‘I am’ and it is this that brings the feeling of *youthfulness. In the *prana*, that One enjoys the ‘many’ pleasures but when old age comes there is weakness and that One suffers ‘many’ pains. *(*maharaj*- I am the youngest here)

3. मरावेना ऐसी आवडी। हातपाये खोडून प्राण सोडी।

नाना दुःखं अवघडी। वृद्धपणीं॥ ३॥

marāvenā aisī āvaḍī | hātapāye khoḍūna prāṇa soḍī |

nānā duḥkheṁ avaghaḍī | vṛddhapaṇīm || 3 ||

3. “I should not die.” Because this is your earnest desire, there comes the struggling and fighting as the *prana* leaves the body (though you are that eternal Self, you feel, “I am dying now”). Before this there are ‘many’ sufferings during the difficult and embarrassing time of old age.

4. देहात्मयांची संगती। कांहीयेक सुख भोगति।

चरूफडचरूफडून जाती। देहांतकाळीं॥ ४॥

dehātmayāṁcī saṁgatī | kāmhīṁyeka sukha bhogitī |

carphaḍacarphaḍūna jāṭī | dehāntakālīm || 4 ||

4. When that *atma* and the body are together then, that One within this ‘thing’ enjoys some pleasures but It flounders like a fish and cries out in pain when the end of life draws near.

5. ऐसा आत्मा दुःखदायेक। येकांचे प्राण घेती येक।

आणी सेवटीं नरिस्थक। कांहींच नाहीं॥ ५॥



aisā ātmā duḥkhadāyeka | yekāñce prāṇa ghetī yeka |
āñī sevañīm nirārthaka | kāñhīmca nāhīm || 5 ||

5. In this way, that *atma* becomes a giver of pain, for that One *atma* has taken Itself to be the *prana* of a *jiva*. And in the end, It dies to a life that had no *meaning and even this ‘thing’ was not understood.⁵ *(This precious beautiful thing called life ie. ‘I am’ was not understood, for you, that *atma*, took Yourself to be a little powerless *jiva*)

6. ऐसा दों दसिंचा भ्रम। त्यास म्हणती परब्रह्म।
 नाना दुःखाचा संभ्रम। मानून घेतला ॥ ६ ॥
aisā doṁ disāñcā bhrama | tyāsa mhaṇatī parabrahma |
nānā duḥkhācā sambhrama | mānūna ghetalā || 6 ||

6. Such is this delusion of only ‘two days’ (we always think of yesterday and tomorrow and never are in the present/now) and they call that *parabrahman*! Even though your ‘many’ thoughts are a whirling of confusion and bewilderment still, you esteemed and valued them.

7. दुःखी होऊन चरफडून गेले। तेथे कोण समाधान जालें।
 कांहीयेकसुख भोगलें। तों सवेचि दुःख ॥ ७ ॥
duḥkhī hoūna carphaḍūna gele | tetheṁ koṇa samādhāna jāleṁ |
kāñhīmnyekasukha bhogileṁ | toṁ saveñci duḥkha || 7 ||

7. When there is this living in misery and the floundering like a dying fish in the end then, how can there be that *samadhan* ‘there’? When that One within this ‘thing’ enjoys these pleasures then He, of His own accord, has to endure suffering afterwards.

8. जन्म दारभय आठवावें। म्हणजि अवघें पडेल ठावें।
 नाना दुःख मोजावें। काये म्हणोनी ॥ ८ ॥
janma dārabhya āṭhavāvēṁ | mhañije avagheṁ paḍela ṭhāvēṁ |
nānā duḥkha mojāvēṁ | kāye mhañonī || 8 ||

8. When you remember the sufferings endured since your birth then, due to these ‘many’ thoughts, this place of the ‘all’ will come tumbling down into a body (remembering your so-called past, brings body consciousness). Therefore why should the ‘many’ sufferings be regarded (ie. why to recall a past, it only creates the illusion of an entity that had suffered. You are knowledge, beyond a past or future)?

9. ऐसी आत्मयाची संगती। नाना दुःखें परापत होती।
 दैन्यवाणे होऊन जाती। प्राणीमात्र ॥ ९ ॥
aisī ātmayācī saṁgatī | nānā duḥkheṁ prāpta hotī |
dainyavāṇe hoūna jāṭī | prāṇīmātra || 9 ||

9. When that *atma* is attached to the body then, it attains only the ‘many’ pains.

⁵*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!



When that One lives in the *prana* only then, it tastes the fruits of misery and in the end it has to go away. (That unbound *atma* knows that these pleasures and pains are sensations only that appear in knowledge; but due to an attachment to the gross body, the individual mind is created and that dwells on these sensations and calls them pleasurable and painful etc.; *maharaj*- there is no pain, it is a sensation only....pain is a sensation that you are not used to)

10. काहीं आनंद काहीं खेद। जन्मवरी पडलिा समंध।

नाना प्रकरीं वरिद्ध। तडातोडी ॥ १० ॥

kāmhīm ānanda kāmhīm kheda | janmavarī paḍilā samandha |
nānā prakarīm viruddha | taḍātoḍī || 10 ||

10. This ‘thing’ is bliss when understood and this ‘thing’ is suffering (ie. when there are the ‘many’ thoughts). Up until you take a birth there is this *‘all’ connection of bliss but when you take birth in the ways of the ‘many’ then, there is enmity and estrangement and suffering. *(When one takes a birth in the body ie. as soon as one thinks of this world then, one accepts the thought, “I am a body” and immediately this ‘all’ connection is broken. But if this ‘all’ connection is thoroughly understood then, at that time, you are not a body and when that *atma* is understood then you understand that you were never born)

11. नदिराकाळीं ढेकुण पसि। नाना प्रकरीं वळसा।

नाना उपायें वळसा। त्यांस होये ॥ ११ ॥

nidrākālīm ḍhekuṇa pisā | nānā prakārīm vaḷasā |
nānā upāyem vaḷasā | tyāṁsa hoye || 11 ||

11. When one is asleep to the Self then, there is this stinking pot and the madness of body consciousness. Then within the ways of the ‘many’ that One makes a loud bewildering uproar and that *atma* gets troubled by the ‘many’ remedies.

12. भोजनकाळी माश्या येती। नाना पदार्थ उंदीर नेती।

पुढें त्यांची हफिजती। मारजरें करती ॥ १२ ॥

bhojanakālī māśyā yetī | nānā padārtha undīra netī |
puḍheṁ tyāṁcī hi phajitī | mārjareṁ karitī || 12 ||

12. In body consciousness, flies come while the food is being enjoyed; the ‘many’ objects get taken away by the rats and for the rats there is terrible fear and suffering due to the cats (every *jīva* has to suffer at the hands of another *jīva* and so constant fear pervades our being)

13. वा चामवा गोंचडि। गांधेलें कानटें उदंड।

येकास येक चरफड। दोहकिडे ॥ १३ ॥

vā cāmavā gomciḍa | gāṁdheleṁ kāṇaṭem udamḍa |
yekāsa yeka carphaḍa | dohikaḍe || 13 ||

13. That vast *paramatma* has become these lice, fleas, horse gnats, gadflies and tiny water creatures; and then that One (as a *jīva*) tosses around in distress and suffering from their bites. While that One who understands resides in the bliss of this *purush/prakruti*. (*siddharameshwar maharaj*- when you lovingly offer your blood to the bed-bug then, great joy will arise within you)



14. वचि सर्प वाग रसिं। सुसरी लांडगि माणसास माणसें।
परस्परें सुखसंतोषें। येकही नाही॥ १४॥
vimcu sarpa vāga riseṁ | susarī lāṁḍige māṇasāsa māṇaseṁ |
paraspareṁ sukhasantoṣeṁ | yekahi nāhīm || 14 ||

14. Otherwise there are scorpions, serpents, tigers, bears, crocodiles, foxes and one man against another man (ie. ‘many’ fears due to objectification). Then due to this feeling of separateness, that One does not enjoy happiness and contentment.

15. चौर्यासलक्ष उत्पत्ती। येकास येक भक्षति।
नाना पीडा दुःखणी कति। महणौन सांगावें॥ १५॥
cauṛyāsi lakṣa utpattī | yekāsa yeka bhakṣitī |
nānā pīḍā duḥkhaṇī kitī | mhaṇauna sāṁgāveṁ || 15 ||

15. When one takes birth in this ‘attention of the eighty-four’ then, the One (as a *jīva*) devours that One (*brahman*). The ‘many’ thoughts bring pain and great distress and therefore the ‘many’ thoughts should understand thoughtlessness.

16. ऐसी अंतरात्म्याची करणी। नाना जीव दाटले धरणी।
परस्परें संवहारणी। येकयेकांची॥ १६॥
aisī am̐tarātmyācī karaṇī | nānā jīva dāṭale dharaṇīm |
paraspareṁ saṁvahaṇī | yekayekāṁcī || 16 ||

16. All this is the doing of that *antar-atma* (ie. all this takes place in knowledge only), yet the ‘many’ *jīvas* fill this world and due to this feeling of separation they say, “I do” and destroy that One by the other one (*jīva*). (As soon as the *jīva* drops its sense of “I do”, it would discover ‘He does’)

17. अखंड रडती। चरफडती। वविळवविळों प्राण देती।
मूरख प्राणी त्यास म्हणती। परब्रह्म॥ १७॥
akhaṁḍa raḍatī | carphaḍitī | vīvaḷavīvaḷoṁ prāṇa detī |
mūrkhā prāṇī tyāsa mhaṇatī | parabrahma || 17 ||

17. Then that unbroken *brahman* laments and tosses in irritation and while moaning and groaning, the *prana* is given up and It dies. And the foolish in the *prana*, they call that *parabrahman*.

18. परब्रह्म जाणार नाही। कोणास दुःख देणार नाही।
सतुती नदि दोनी नाही। परब्रह्मी॥ १८॥
parabrahma jāṇāra nāhīm | koṇāsa duḥkha deṇāra nāhīm |
stutī nimdā donī nāhīm | parabrahmīm || 18 ||

18. *parabrahman* will not go away. Who can It give pain to? Neither praise nor censure affect this *prakṛuti/purush* so how could they be found in *parabrahman*.

19. उदंड शविया दधिल्या। ततिक्या अंतरात्म्यास लागल्या।
वचिर पाहतां प्रत्यया आल्या। येथातथ्य॥ १९॥
udamḍa śivya dadhilyā | titukyā am̐tarātmyāsa lāḡalyā |
vicāra pāhatām pratyayā ālyā | yethātathya || 19 ||



19. When that vast *paramatma* gets abused in the *prana* then, this inner-*atma* takes the touch and gets affected. But when thoughtlessness is understood then, that *antar-atma* becomes that *nirgun brahman*.

20. धगडीचा बटकीचा लवंडीचा। गधडीचा कुतरीचा वोंगळीचा।
 ऐसा हशिब सवियांचा। कति म्हाणोन सांगावा ॥ २० ॥
dhagaḍīcā baṭakīcā lavaṇḍīcā | gadhaḍīcā kutarīcā voṅgaḷīcā |
aisā hiśeba sivyāñcā | kitī mhaṇoni sāṅgāvā || 20 ||

20. “You son of an ass, you son of a whore, you son of a bitch, you son of a filthy woman.” Such is the abuse It receives in the *prana*. Therefore the ‘many’ thoughts should understand thoughtlessness.

21. इतुके परब्रह्मीं लागेना। तेथे कल्पनाच चालेना।
 तडातोडीचे ज्ञान मानेना। कोणीयेकासी ॥ २१ ॥
itukerṁ parabrahmīm lāgenā | tethem kalpanāci cālenā |
taḍātoḍicerṁ jñāna mānenā | koṇīyekāsī || 21 ||

21. In that *parabrahman* all these abuses have no affect; for ‘there’ imagination cannot work. For this knowledge of separate objects is not respected by that One who is within everyone.

22. सृष्टीमधे सकळ जीव। सकळांस कैचे वैभव।
 याकारणे ठायाठाव। नर्मिलि देवे ॥ २२ ॥
sṛṣṭīmadherṁ sakāḷa jīva | sakalāṁsa kaicerṁ vaibhava |
yākāraṇem ṭhāyāṭhāva | nirmilā deverṁ || 22 ||

22. But when this ‘all’ is a *jīva* in the gross world then, how can there be the grandeur and glory of this ‘all’? Due to God, this ‘speech’ was created and due to this ‘speech’, these ‘many’ different places have appeared (though you are this One God, you have become a *jīva* by first having this wish ‘to be’ and then this wish to be a body. Therefore realize that there is no point blaming God or your luck or your destiny for this predicament and that everything is in your hands. Either you can hold on to the conviction that you are a *jīva* or you can hold the conviction that you are the thoughtless God and with this ‘speech’ of the ‘all’ return to your rightful place ‘there’).

23. उदंड लोक बाजारीचे। जें जें आलें तें तें वेंचे।
 उत्तम ततिके भाग्याचें। लोक घेती ॥ २३ ॥
udaṇḍa loka bājārīce | jeṁ jeṁ āleṁ teṁ teṁ veṁce |
uttama tituke bhāgyācerṁ | loka ghetī || 23 ||

23. When that vast *paramatma* becomes this market place of the world then, whatever *maya* brings is taken as its Reality (its base is the Truth but *maya* causes That to be forgotten. Then the *jīva* takes this market place as the Truth and even if this ‘all’ is understood still, this is taken as that Truth). But when that One accepts the best *guna* then, he is blessed and attains this world of the ‘all’.

24. येणें न्यायें अनन वसन। येणेंच न्यायें देवतार्चन।
 येणेंच न्यायें ब्रह्मज्ञान। प्रापूतव्यासारखें ॥ २४ ॥
yeṇem nyāyerṁ anna vasana | yeṇemci nyāyerṁ devatārcana |



yeṇemci nyāyeri brahmajñāna | prāptavyāsārikheri || 24 ||

24. On account of this ‘all’ there are the essentials of life (ie. ‘I am’/existence and ‘I know’/knowledge); on account of this there is this worship of God; and on account of this there is the attainment of that knowledge of *brahman*.

25. अवघेच लोक सुखी असती। संसार गोड करून नेती।
माहाराजे वैभव भोगती। तें करंट्यास कैचें॥ २५॥
avagheca loka sukhī asatī | saṁsāra goḍa karūna netī |
māhārāje vaibhava bhogatī | teṁ karaṁṭyāsa kaiceṁ || 25 ||

25. If the ‘many’ thoughts become this ‘all’ world, full of happiness, then this *samsar* is made sweet before it gets taken away (ie. *knowledge must also end*). But how can the pauper enjoy the grandeur and glory of that great King?

26. परंतु अंती नाना दुःखें। तेथें होतें सगट सारखें।
पूरवीं भोगलीं नाना सुखें। अंती दुःख सोसवेना॥ २६॥
paraṁtu aṁtīm nānā duḥkheṁ | tetheṁ hoteṁ sagaṭa sārīkheṁ |
pūrvīm bhogilīm nānā sukhēṁ | aṁtīm duḥkha sosavenā || 26 ||

26. If at the end there are the ‘many’ miseries then, it is because ‘there’ had been lumped together like a market place. When there has been only the enjoyment of the ‘many’ pleasures then, at the end, there will be only unbearable miseries.

27. कठणि दुःख सोसवेना। प्राण शरीर सोडनि।
मृत्युदुःख सगट जना। कासावसि करी॥ २७॥
kaṭhina duḥkha sosavenā | prāṇa śarīra soḍinā |
mṛtyaduḥkha sagaṭa janā | kāsāvisa karī || 27 ||

27. And even though the harsh pain of *maya* is unbearable still, the *prana* and the body are not given up. Thus when the people *lump together everything as the same then, that *atma* is the giver of extreme suffering and the pain of death. *(When there is no *vivek*)

28. नाना अवेवहीन जालें। तैसेंचि पाहजि वर्तलें।
प्राणीं अंतकाळीं गेलें। कासावसि होउनी॥ २८॥
nānā avevahīna jāleṁ | taisēnci pāhije vartaleṁ |
prāṇīm aṁtakālīm geleṁ | kāsāvisa hounī || 28 ||

28. The world of the ‘many’ is only an inferior part of that **atma* and if like this only one wants to stay then, in the *prana* there is the great distress of death. *(That which has no parts)

29. रूप लावण्य अवघें जातें। शरीरसामर्थ्य अवघें राहातें।
कोणी नसतां मरतें। आपदआपदों॥ २९॥
rūpa lāvanya avagheṁ jāteṁ | śarīrasāmarthya avagheṁ rāhāteṁ |
koṇī nastāṁ marateṁ | āpadaāpadom || 29 ||

29. Due to the ‘many’ things, the lustre and grace of knowledge disappears; due to the ‘many’ things, the body of this ‘all’ ceases to exist and everyone has to suffer and then



die in lingering pain.

30. अंतकाळ दैन्य दीन। सकळकिंस् तत्समान।
 ऐसें चंचळ अवलक्षण। दुःखकारी ॥ ३० ॥
arītakāḷa dainya dīna | sakalīkāṁsa tatsamāna |
aiseṁ caṁcāḷa avalakṣaṇa | duḥkhakārī || 30 ||

30. At the time of death, this ‘all’ becomes like the body, miserable and pitiable (ie. even knowledge/‘all’ has to be forgotten if death is to come). For even this attention of the moving ‘all’ is false and so, in truth, it is the giver of pain (knowledge is a form of attention ie. the birth of duality and therefore the misery of death cannot be avoided).

31. भोगून अभोक्ता म्हणती। हे तों अवघीच फजिती।
 लोक उगेच बोलती। पाहल्यावणि ॥ ३१ ॥
bhogūna abhoktā mhaṇatī | he toṁ avaghīca phajitī |
loka ugeca bolatī | pāhilyāvṇiṇa || 31 ||

31. If while enjoying life, that One says, “I am the non-enjoyer” (ie. has only intellectual understanding), then that thoughtless *purush* is in the wretched plight of the ‘many’ thoughts. Then there is only this world of death and though that still and silent is ‘speaking’, still It has no understanding of this ‘speech’ (though the presence of that Reality and this knowledge/life are essential to stay in the world still, there is no understanding of them).

32. अंतकाळ आहे कठणि। शेरीर सोडनि प्राण।
 बराड्यासारखें लक्षण। अंतकाळी ॥ ३२ ॥
arītakāḷa āhe kaṭhina | śerīra soḍinā prāṇa |
barāḍyāsārikheṁ lakṣaṇa | arītakālīm || 32 ||

32. The end is harsh if this ‘all’ body has not given up the *prana* (but if the ‘all’ is understood then, the *prana* is merged in the wind). Then the attention at the time of death is like that of a beggar (ie. then the understanding, ‘I am deathless, formless’ thinks, “I am dying, please someone help me”).

- इति श्रीदासबोधे गुरुशष्यसंवादे
 देहात्मनरूपणनाम समास सहावा ॥ ६ ॥ १७.६
iti śrīdāsabodhe guruśiṣyasamvāde
dehātmanirūpaṇanāma samāsa sahāvā || 6 || 17.6

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 17 named „Discourse on the Body and the Atma“ is concluded.



17.7 Discourse on the Living World

समास सातवा : जगजीवननिरूपण

samāsa sātavā : jagajīvananirūpaṇa

|| Śrī Rām ||

1. मुळीं उदक नविळ असतें। नाना वल्लमिधें जातें।

संगदोषें तैसें होतें। आंबल तक्षिण कडवट ॥ १ ॥

mūlīm udaka nivaḷa asateṁ | nānā vallimadheri jāteṁ |

saṁgadoṣeṁ taisēṁ hoteṁ | āmbala tikṣaṇa kaḍavaṭa || 1 ||

1. At the root, this great water element is clear (free of any objectification) and afterwards, it goes into the ‘many’ creepers (and there are ‘many’ thoughts, concepts, opinions and imaginings). Then that *atma*, due to Its union with this flawed body, appears like that only and It becomes sour and sorrowful, bitter and callous, stern, fanatical and passionate (just like water, that pure *atma* accepts the qualities of whatever It is mixed with).

2. आतमा आत्मपणें असतो। देहसंगें विकारतो।

साभमिनें भरीं भरतो। भलतकिडे ॥ २ ॥

ātmā ātmapaṇeṁ asato | dehasaṁgeṁ vikārato |

sābhimāneṁ bharīṁ bharato | bhalatikade || 2 ||

2. There is that *atma* and being the *atma* is Its nature. But That modifies due to Its union with the different bodies. For on account of this great pride ‘I am’, that *atma* is filled with ‘many’ false and irrelevant thoughts (“I am like this and that”).

3. बरी संगती सांपडली। जैसी उंसास गोडी आली।

वषिवल्ली फांपावली। घातकी प्राणी ॥ ३ ॥

barī saṁgatī sāṁpaḍalī | jaisī uṁsāsa goḍī ālī |

viṣavallī phāṁpāvalī | ghātakī prāṇī || 3 ||

3. But if It finds wise companionship then, It is just like the sweetness that comes to the sugarcane (and gives great satisfaction). And if it keeps companionship with a poisonous creeper (ie. objectifies) then, it will grow and expand and finally die in the *prana*.

4. अठराभार वनस्पती। गुण सांगावे ते कती।

नाना देहाचे संगती। आत्मयास होये ॥ ४ ॥

aṭharābhāra vanaspatī | guṇa sāṁgāve te kitī |

nānā dehāce saṁgatī | ātmayāsa hoye || 4 ||

4. Just as that water acquires ‘many’ qualities when it keeps the company of the countless herbs and plants in this world, so too, that one *atma* acquires ‘many’ qualities when It keeps the company of the body (on account of that pure *atma* keeping the company of the *gunas*, It starts to objectify and ‘many’ bodies are formed. But all this is simply imagination and in the end, that *atma* accepts a death in the *prana*).

5. तयामधें कोणी भले। ते संतसंगें नघाले।



देहाभिमिन सांडून गेले। वविकबळें ॥ ५ ॥
 tyāmadheriṁ koṇī bhale | te sam̐tasam̐geriṁ nighāle |
 dehābhimāna sām̐dūna gele | vivekabaleṁ || 5 ||

5. The one who stays in that *atma* with wisdom gets purified by the company of the Truth/*satsang*, for the body ego was let drop through steadfast *vivek*.

6. उदकाचा नाशचि होतो। आत्मा वविकें नघितो।
 ऐसा आहे परतयय तो। वविकें पाहा ॥ ६ ॥
 udakācā nāśaci hoto | ātmā vivekeṁ nighato |
 aisā āhe pratyaya to | vivekeṁ pāhā || 6 ||

6. When this water element (ie. beginning of forms) is destroyed by *vivek* then, that *atma* becomes indirectly apparent (ie. then there is the fire element ie. knowingness. When this is dropped, there is the wind element/knowledge and where there is wind, there must be space. This is witnessing and then that *atma* is felt to be close-by. *maharaj*- you say, “Nothing is there” but you forget, you are there). In this way, by becoming less objective, that *nirgun* can be understood. Therefore first understand this ‘I am’ by *vivek*!

7. ज्यास सवहतिचि करणें। त्यास कति म्हणौन सांगणें।
 हें ज्याचें त्यानें समजणें। सकळ कांहीं ॥ ७ ॥
 jyāsa svahitaci karaṇeṁ | tyāsa kiṭi mhaṇauna sām̐gaṇeṁ |
 heṁ jyāceṁ tyāneṁ samajaṇeṁ | sakāḷa kām̐hīṁ || 7 ||

7. If you want to do that which is in your own best interest then, the ‘many’ thoughts should understand that thoughtless. And to do this there first should be this ‘all thing’ of that *purush* (first give up the ‘many’ thoughts and understand this *sagun* ‘experience’ and then, merge this in that *nirgun purush*).

8. आपला आपण करी कुडावा। तो आपला मतिर जाणावा।
 आपला नाश करी तो समजावा। वैरी ऐसा ॥ ८ ॥
 āpalā āpaṇa karī kuḍāvā | to āpalā mitra jāṇāvā |
 āpalā nāśa karī to samajāvā | vairī aisā || 8 ||

8. When that *atma* protects Its own Self then, that *atma* should be known as Its own best friend. But when that *atma* destroys Its Self then understand that It is Its own worst enemy.

9. आपलें आपण अनहति करावें। त्यास आडवें कोणें नघिवें।
 येकांती जाऊन जीवें। मारी आपणासी ॥ ९ ॥
 āpaleṁ āpaṇa anhita karāveṁ | tyāsa āḍaveṁ koṇeṁ nighāveṁ |
 yekāmtī jāūna jīveṁ | mārī āpaṇāsī || 9 ||

9. If you want to hurt yourself then, who else is there other than yourself who can stop you going away from that *atma* (your true Self)? When that ‘aloneness’ is destroyed, due to the *jiva* then, you are killing your Self.

10. जो आपला आपण घातकी। तो आत्महत्यारा पातकी।
 याकारणें वविकी। धन्य साधु ॥ १० ॥



*jo āpalā āpaṇa ghātakī | to ātmahatyārā pātakī |
yākāraṇeṁ vivekī | dhanya sādhu || 10 ||*

10. You, that *purush*, harm your own Self when you fall into body consciousness. You are committing suicide, for you are the killer of your *atma*. But by means of this ‘speech’, there is the *viveki* and that blessed *sadhu*.

11. पुण्यवंतां सत्संगती। पापघ्निं असत्संगती।
गतआणअवगती। संगतीयोगे॥ ११॥
*punyaṁtāṁ satsaṁgatī | pāpighṇīṁ asatsaṁgatī |
gati āṇi avagatī | saṁgatīyogēṁ || 11 ||*

11. The one who possesses this merit (*‘I am’*) gets the company of the True and the one who is body conscious gets the company of the untrue. Depending on the company, there is either the liberation of that Knower or there is the known.

12. उत्तम संगती धरावी। आपली आपण चिंता करावी।
अंतरी बरी वविरावी। बुद्धिजाणत्याची॥ १२॥
*uttama saṁgatī dharāvī | āpalī āpaṇa cīntā karāvī |
amṭarī barī vivarāvī | buddhi jāṇatyācī || 12 ||*

12. One should hold the company of the best and one should think of one’s true Self. Therefore the wise should investigate this inner space and have the *buddhi* of that Knower of *brahman* (*maharaj- He is not anything that can be seen or perceived; but still, He is there*).

13. इहलोक आणपरिलोक। जाणता तो सुखदायेक।
नेणत्याकरतिं अवविक। प्रापत होतो॥ १३॥
*ihaloka āṇi paraloka | jāṇatā to sukhadāyeka |
neṇatyākāritīṁ aviveka | prāpta hoto || 13 ||*

13. There is the gross world and there is this world beyond. Knowing (*ie. the world beyond*) is the giver of great joy. But on account of not knowing (*ie. the gross world*), that *atma* loses proper discrimination.

14. जाणता देवाचा अंश। नेणता म्हणजे तो राक्षस।
यामधें जें वशिष। तें जाणोन घ्यावें॥ १४॥
*jāṇatā devācā aṁśa | neṇatā mhaṇije to rākṣasa |
yāmadheṁ jeṁ viśeṣa | teṁ jāṇona ghyāveṁ || 14 ||*

14. The one who knows is a part of God and when That does not know, then That should be called a demon (*ie. ignorance*). That pure knowledge/no knowledge is within this ‘speech’ of *mula maya* and therefore this knowing should be accepted.

15. जाणतां तो सकळां मान्य। नेणता होतो अमान्य।
जेणेकरतिं होईजे धन्य। तेच घ्यावें॥ १५॥
*jāṇatāṁ to sakalāṁ mānya | neṇatā hoto amānya |
jeṇemkaritīṁ hoīje dhanya | teṁci ghyāveṁ || 15 ||*

15. That Knower is revered by this ‘all’ and the non-knower is reviled by this ‘all’. By



means of *mula maya*, that most blessed Reality should be accepted.

16. साक्षपी शाहाण्याची संगती। तेणें साक्षपी शाहाणे होती।
आळसी मूरखाची संगती। आळसी मूरख ॥ १६ ॥
sākṣapī śāhāṇyācī saṅgatī | teṇem sākṣapī śāhāṇe hotī |
ālasī mūrkhācī saṅgatī | ālasī mūrkhā || 16 ||

16. When the alert keeps the company of the wise then, the alert becomes wise. When the lazy keeps the company of the foolish, then there is the lazy and foolish.

17. उत्तम संगतीचें फळ सुख। अद्धम संगतीचें फळ दुःख।
आनंद सांडुनयां शोक। कैसा घावा ॥ १७ ॥
uttama saṅgaticeṁ phala sukha | addhama saṅgaticeṁ phala duḥkha |
ānarinda sāmḍuniyāṁ śoka | kaisā ghāvā || 17 ||

17. Happiness is the fruit of the best company and sorrow is the fruit of bad company. Tell me why should one leave aside bliss and accept sorrow?

18. ऐसैं हें प्रगट दसिं। जनामधें उदंड भासे।
प्राणीमात्र वर्ततसे। उभयेयोगें ॥ १८ ॥
aiseṁ heṁ pragaṭa dise | janāmadherṁ udarṁḍa bhāse |
prāṇīmātra vartatase | ubhayeyogem || 18 ||

18. Due to bad company, that thoughtless Self manifests and gets seen through the senses and then, that vast *paramatma* appears in this world of the ‘many’ people. Due to this union with both the best and the worst *gunas* there is the staying in only the *prana* (ie. *rajo guna*, “I am a body”). (The remedy is knowing and this is already with you; cherish this and expand yourself)

19. येका योगें सकळ योग। येका योगें सकळ वियोग।
विवेकयोगें सकळ प्रयोग। करीत जवे ॥ १९ ॥
yekā yogem sakala yoga | yekā yogem sakala viyoga |
vivekayogem sakala prayoga | karita jave || 19 ||

19. This ‘all’ becomes the *atma* due to its union with the best *guna* and this ‘all’ becomes a *jīva* due to its union with the worst *guna*. But first, through *vivek*, this ‘all’ should be created.

20. अवचतिं सांकडीत पडलें। तरी तेथून पाहजि नघालें।
नघोन जातां जालें। परम समाधान ॥ २० ॥
avaciteṁ sāmkaḍīṁta paḍileṁ | tarī tethūna pāhije nighāleṁ |
nighona jātāṁ jāleṁ | parama samādhāna || 20 ||

20. There has been this sudden, unexpected fall from ‘there’ into this calamity (every morning knowledge awakes and then suddenly thoughts appear bringing body consciousness); still one should not remain away from ‘there’. And when one gets out from here, there will be the *samadhan* of that Supreme (that One has fallen into this calamity called body consciousness. Now, that One should learn how to drop body consciousness and return to its Self).



21. नाना दुरजनांचा संग। क्षणक्षणा मनभंग।
याकारणें कांहीं रंग। राखोन जावें ॥ २१ ॥

*nānā durjanāṁcā saṁga | kṣaṇakṣaṇā manabhaṁga |
yākāraṇeṁ kāñhīṁ raṁga | rākhona jāveṁ || 21 ||*

21. When there is the company of the ‘many’ thoughts that are far from the *atma* then, that ‘moment of the One’ becomes a mind broken into many forms. Therefore by means of this ‘speech’, this glorious *‘thing’ should be protected always. *(A mind full of one thought, ‘I am’)

22. शाहाणा येतून त्याच्या गुणें। पाहों जातां काये उणें।

सुख संतोष भोगणें। नाना श्लाघ्यता ॥ २२ ॥

*śāhāṇā yetna tyācyā guṇeṁ | pāhoṁ jātāṁ kāye uṇeṁ |
sukha saṁtoṣa bhogaṇeṁ | nānā ślāghyatā || 22 ||*

22. Wisdom and endeavour are with this pure *sattwa guna* of *mula maya*. What more is required when this is understood? Then there is the enjoyment of happiness and contentment and the praise of the ‘many’ (*maharaj-* they say, “Oh! He is so great,” only because they have not done it).

23. अतां लोकीं ऐसें आहे। सृष्टीमधें वर्तताहे।

जो कोणी समजोन पाहे। त्यास घडे ॥ २३ ॥

*atām lokīm aiseṁ āhe | sṛṣṭīmadheṁ vartatāhe |
jo koṇī samajona pāhe | tyāsa ghaḍe || 23 ||*

23. Now, that *atma purush* is within this world beyond (*prakruti*) and that world beyond exists within this gross world (“I am doing everything” you say, but that is just a little thought and He is doing everything). The one who understands and sees that *atma*, becomes that *atma*.

24. बहुरतून वसुंधरा। जाणजाणों वचिर करा।

समजल्यां प्रत्ययो अंतरा-। मार्जी येतो ॥ २४ ॥

*bahuratna vasuṁdharā | jāṇajāṇoṁ vicāra karā |
samajalyāṁ pratyayo aṁtarā- | mājīm yeto || 24 ||*

24. This world holds ‘many’ jewels (ie. we see difference and give different objects, different values) but if there is continuous knowing then, that One becomes thoughtless (but knowledge and thoughtlessness are the only jewels worth having. To acquire these one should search through this world with *vivek*). When to this inner space, there comes that *nirgun* understanding then, you come to me.

25. दुर्बळ अणिसंपन्न। वेढें आणवितिपन्न।

हें अखंड दंडायमान। असतचि असे ॥ २५ ॥

*durbaḷa aṇi saṁpanna | veḍeṁ aṇi vitpanna |
heṁ akhaṁḍa daṁḍāyamāna | asataci ase || 25 ||*

25. There is the weak and there is the accomplished; there is the foolish and there is the proficient. Yet that thoughtless unbroken Self is always as It is (ie. beyond these two worlds).



26. येक भाग्यपुरुष मोडती। येक नवे भाग्यवंत होती।
तैसीच वदिया वतिपती। होत जाते॥ २६॥
yeka bhāgyapuruṣa moḍatī | yeka nave bhāgyavarānta hotī |
taisīca vidyā vitpatī | hota jāte || 26 ||

26. Just as it is that One blessed *purush* who gets broken into pieces, so too, it is that One *purush* who is the possessor of the nine auspicious devotions. But even if that One is fully conversant with all the knowledges of this world still, he has come and so he will have to go (that understanding, ‘I was never born’ has not been understood).

27. येक भरे येक रतिं। रतिं मागुतें भरतें।
भरतेंहरतिं होतें। काळांतरीं॥ २७॥
yeka bhare yeka riteṁ | riteṁ māguteriṁ bharateriṁ |
bharateriṁhi riteṁ hotēṁ | kālāntarīṁ || 27 ||

27. Within this ‘time of the all’, there is that One full of worldly knowledge (ie. scholar) and that One who is empty (ie. a child); and then the empty later becomes filled and the filled also becomes empty again. (The child is like a clean slate and on it much worldly knowledge is put, but in the end that all becomes zero. maharaj- He may have trained at the Royal College of Surgeons in London but when he dies, he has to learn his A,B,C’s all over again)

28. ऐसी हे सृष्टीची चाली। संपत्तदुपारची साउली।
वयेसा तरी नघोन गेली। हळुहळु॥ २८॥
aisī he sṛṣṭīcī cālī | sampatti dupārācī sāulī |
vayesā tarī nighona gelī | haḷuhaḷu || 28 ||

28. In this way, that thoughtless Self functions in the gross world. And such wealth acquired here is like the shadow of an afternoon. Then life bursts out and slowly it will slip away.

29. बाळ तारुण्य आपुलें। वृधाप्य प्रचितीस आलें।
ऐसैं जाणोन सार्थक केलें। पाहजि कोणयिकें॥ २९॥
bāḷa tāruṇya āpuleriṁ | vṛdhāpya pracitīsa āleriṁ |
aīseṁ jāṇona sārthaka keleṁ | pāhije koṇiyekeriṁ || 29 ||

29. Your childhood, youthfulness and old age have come upon this ‘experience’.⁶ By means of this knowing (‘experience’), that One who is within everyone should understand the meaning of this life (only when you drop all concepts and abide in this knowledge, can that Self be understood).

30. देह जैसें केलें तैसें होतें। येतून केल्यां कार्ये साधतें।
तरी मग कष्टावें तें। काय नमित्तिय॥ ३०॥
deha jaiseṁ keleṁ taisēṁ hotēṁ | yetna kelyāṁ kārye sādhatēṁ |
tarī maga kaṣṭāvēṁ teṁ | kāya nimittya || 30 ||

⁶siddharameshwar maharaj- Childhood, youth etc. are states of the body. Due to the life-energy/prana, these states come, but life-energy/prana is not young or old. Then how can the prana of the prana, that Self, be these states?



30. Whatever one of the four bodies is created, like that one becomes. Great endeavour accomplishes this action of the ‘all’ (ie. fourth body) and then afterwards, when that Reality is achieved, how can there be the ground for any trouble (this ‘all’ is the source/ground of the ‘many’ troubles).

इति श्रीदासबोधे गुरुशषियसंवादे

जगजीवननरूपणनाम समास सातवा ॥ ७ ॥ १७.७

iti śrīdāsabodhe guruśiṣyasamvāde

jagajīvananirūpaṇanāma samāsa sātavā || 7 || 17.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 17 named „Discourse on the Living World“ is concluded.



17.8 Discourse on the Elements

समास आठवा : तत्त्वनरिसन

samāsa āṭhava : tattvanirasana

|| Śrī Rām ||

1. नाभीपासून उनमेषवृत्ती। तेचपिरा जाणजि श्रोती।
ध्वनिरूप पश्यंती। हृदई वसे ॥ १ ॥
nābhīpāsūna unmeṣavṛttī | teci parā jāṇije śrotīm |
dhvanirūpa paśyaṁtī | hṛdaīm vase || 1 ||

1. From the navel there arises this inspiration *vṛtti* (to know) and that Reality has become this *para* speech. This should be known in the listener. The *pashyanti* speech is of the nature of an empty sound and it stays in the heart (ie. thoughts are beginning to arise but have not been formulated).

2. कंठापासून नाद जाला। मध्यमा वाचा बोलजि त्याला।
उच्चर होतां अक्षराला। वैखरी बोलजि ॥ २ ॥
kaṁṭhāpāsūna nāda jālā | madhyamā vācā boliḥ tyālā |
uccara hotāṁ akṣarālā | vaikhari boliḥ || 2 ||

2. Then it appears in the form of a fond noise at the position of the throat (one is inclined to say something, for a thought has been formed). This is the *madhyama*/middle speech and therefore this ‘word’ should be ‘spoken’. Otherwise that imperishable *brahman* becomes the utterance of some words. Therefore this *vaikhari* (ie. articulate word) should ‘speak’ that ‘word’ (the last two forms should ‘speak’ this ‘I am’; this means that thinking ie. formulation of thoughts should cease; they should be silenced and then only knowing remains ie. *para*).

3. नाभस्थानीं परा वाचा। तोचिठाव अंतःकर्णाचा।
अंतःकर्णपंचकाचा। नविडा ऐसा ॥ ३ ॥
nābhisthānīm parā vācā | toci ṭhāva antaḥkarnācā |
antaḥkarnapañcakācā | nivāḍā aisā || 3 ||

3. When there is this *para* speech at the place of the navel then, that *paramatma* has become this place of the inner faculty of knowing/*antah-karana* and then That gets divided into five aspects.

4. निर्विकल्प जें सफुरण। उगेंच असतां आठवण।
तें जाणावें अंतःकर्ण। जाणतीकळा ॥ ४ ॥
nirvikalpa jem sphuraṇa | ugeṁca asatām āṭhavaṇa |
tem jāṇāvēṁ antaḥkarṇa | jāṇatīkalā || 4 ||

4. When that *nirvikalpa* (ie. thoughtless) is this inspiration of *mula maya* then, that still and silent Self is remembering. When that Reality (no knowledge and no ignorance) is this ‘art’ of knowing then, That should be known as the *antah-karana*. (This ‘I am’ or knowing of the *para* speech is a form of remembering; that Reality is remembering its Self ie. knows its own reflection)



5. अंतःकरण आठवलें। पुढें होये नवहेसैं गमलें।

करू न करू ऐसैं वाटलें। तेंचमिन॥ ५॥

*antaḥkaraṇa āṭhavaḷeṁ | puḍheṁ hoye navhesēṁ gamaleṁ |**karūṁ na karū aiseṁ vāṭaleṁ | teṁci mana || 5 ||*

5. This *antah-karana* just remembers and then afterwards, the thoughts like “Is it or is it not?” or “To do or not to do?” appear. Then that Reality has become the mind (*maharaj*- first there is just knowing...then something is there/knowledge but you don’t know what it is/ignorance... *rajo guna* has come).

6. संकल्प वकिल्प तेंचमिन। जेणें करतिं अनुमान।

पुढें नशिचयो तो जाण। रूप बुद्धीचें॥ ६॥

*samkalpa vikalpa teṁci mana | jeṇeṁ karitāṁ anumāna |**puḍheṁ niścayo to jāṇa | rūpa buddhīceṁ || 6 ||*

6. When there is this **sankalp* and *vikalp* then, that Reality has become the mind and on account of this, there is conjecture. And afterwards when a decision is reached, then know that as the *buddhi*.⁷ **(sankalp- a resolve ie. it is, and vikalpa- its opposing thought ie. or it is not)*

7. करीनचिअथवा न करी। ऐसा नशिचयोचिकरी।

तेचिबुद्धीहे अंतरीं। वविकें जाणावी॥ ७॥

*karīnaci athavā na karī | aisā niścayoci karī |**teci buddhi he antarīṁ | vivekeṁ jāṇāvī || 7 ||*

7. “It will be done” or “It will not be done”. When in this way a decision is made then, that Reality has become the *buddhi*/intellect. Therefore through *vivek* the *buddhi* should know that thoughtless Reality within this inner space (*ie. the body buddhi should become the atma buddhi*).

8. जे वस्तुचा नशिचये केला। पुढें तेचचित्तुं लागला।

तें चित्त बोललिया बोला। येथार्थ मानावें॥ ८॥

*je vastucā niścaye kelā | puḍheṁ teci cīntūṁ lāgalā |**teṁ citta bolilyā bolā | yethārtha mānāveṁ || 8 ||*

8. It is this *buddhi*/intellect that has decided that this ‘I am’ of that *nirgun* Self, is some particular thing and then afterwards that Reality begins to think about this only.⁸ Then That has become the *chitta* (*then that pure knowledge gets regarded as*

⁷ *siddharameshwar maharaj*- When there is the establishment of a thought then the Self gets called conviction/*buddhi*. And when a doubt of that thought appears then the Self gets called mind. The conviction/*buddhi* and the mind are really of one nature but it is the conviction/*buddhi* that decides that the One Self is a particular thing and as soon as this is determined, the *buddhi* stops. This means that the understanding has become gross or objective. Once the mind has determined or decided that the Self is a particular thing then the mind, known as conviction/*buddhi*, does not think any further. Once the mind has become objective and does not think further or move on from within this state that the conviction/*buddhi* has decided upon, then even in hundreds of births, that Supreme Self remains firmly fixed as something. Nothing is there but still if the conviction/*buddhi* decides it is something then it actually will be there, even though it is not.

⁸ *siddharameshwar maharaj*- The Self gets called the intellect when a particular thought has been established and if a firm decisive thought has not been reached then, the Self gets called mind. The (*decisive*) intellect and the (*indecisive*) mind are both thoughts but it is the intellect that decides that the One formless



something other than this knowledge ‘I am’ and there is the thinking about this over and over again). But truly this *chitta* should have regard for this ‘speech’ that had been ‘spoken’ previously. (*maharaj* – *chit* is knowledge, to know; and *chitta* is to think about over and over again; that is why there are two t’s)

9. पुढें कार्याचा अभिमान धरणें। हें कार्ये तों अगत्य करणें।

ऐस्य़ा कार्यास प्रवर्तणें। तोचि अहंकारु ॥ ९ ॥

puḍheṁ kāryācā abhimāna dharaṇeṁ | heṁ kārye tori agatya karaṇeṁ |
aisyā kāryāsa pravartaṇeṁ | toci ahaṁkāru || 9 ||

9. Then afterwards one firmly holds the pride/*abhimāna* of this *action and the certainty that “I do”. When such action is entered upon then, that *paramatma* has become the *ahamkara*/ego. *(In truth, that *purush* is the ‘doer’ of this action and all actions take place in this knowledge, but the imagined ego says, “I am doing”)

10. ऐसें अंतःकरणपंचक। पंच वृत्ती मळोन येक।

कार्येभागे प्रकाशपंचक। वेगळाले ॥ १० ॥

aiseṁ antaḥkaraṇapañcaka | pañca vṛttī mṛṇa yeka |
kāryebhāgeṁ prakārapañcaka | vegalāle || 10 ||

10. Like this is the *fivefold ‘faculty of knowing’/*antah-karana*. When these five come together they become this knowing *vṛtti*. But due to the desire to accomplish an action, these five are separately formed. *(*inspiration/antah-karana*, mind, *buddhi*, *chitta* and *ahankar*)

11. जैक्षे पांचह प्रान। कार्येभागे वेगळाले जाण।

नाहीं तरी वायोचें लक्षण। येकचि असे ॥ ११ ॥

jaikṣe pāñcahi prāṇa | kāryebhāgeṁ vegalāle jāṇa |
nāhīm tarī vāyocēṁ lakṣaṇa | yekaci ase || 11 ||

11. In the same way, this wind gets separated into five *pranas* due to this desire to accomplish an action and then they are known separately. But if there is no action to be accomplished then, that One is this wind (ie. let whatever has to come, come; why should I care; then there is just the one ‘moving’ action, ‘I am everywhere’).

12. सर्वान्गी वयान नाभी समान। कंठी उदान गुदीं अपान।

मुखीं नासिकीं प्राण। नेमस्त जाणावा ॥ १२ ॥

sarvāṅgīm vyāna nābhī samāna | kaṁṭhī udāna gudīm apāna |
mukhīm nāsikīm prāṇa | nemasta jāṇāvā || 12 ||

12. Within this ‘all’ body of the wind there is *vyana*; in the navel there is the *samana*; the *udana* is in the throat; the *apana* is in the anus and the *prana* is in the mouth and nose. Therefore this limited *jīva* should know this ‘all’ (ie. when the wind that moves

Self is some particular thing and as soon as it has determined this then, the intellect stops working. This means that you have become objective. Once it has been determined or decided that the Self is a particular thing then that particular thing will appear and then the mind, known here as intellect, does not think any further. Once the mind has become objective and it does not move on from this condition that the intellect has decided upon then, even after hundreds of births, that Supreme Self will remain firmly established as some thing. Nothing is there but still if the intellect decides something is, then it actually will be there, even though it is not.



this pervading ‘all’ takes itself to be a limited body then it becomes the different *pranas* functioning in the different parts of the body).

13. बोललैं हें प्राणपंचक। आतां ज्ञानइंद्रियिंपंचक।
श्रोतर त्वचा चक्षु जविहा नासकि। ऐसीं हें ज्ञानेंद्रियिं॥ १३॥
bolileṁ heṁ prāṇapañcaka | ātām jñānaindriyempañcaka |
śrotra tvacā cakṣu jivhā nāsika | aisīm heṁ jñānendriyem || 13 ||

13. That thoughtless Self has become this ‘speech’ (ie. wind) and then It has become the fivefold *prana*. Now, there are the five sense organs. They are the ears, skin, eyes, tongue and nose. In this way, that thoughtless Self becomes the sense organs.

14. वाचा पाणी पाद शस्त्रिण गुद। हे कर्मइंद्रियिं प्रसदिध।
शब्द स्पर्श रूप रस गंध। ऐसीं हें वषियपंचक॥ १४॥
vācā pāṇī pāda śisna guda | he karmaindriyem prasiddha |
śabda sparṣa rūpa rasa gaṇḍha | aiseṁ heṁ viṣayapañcaka || 14 ||

14. And when there is the speech, hands, feet, penis and anus then, that unmanifest thoughtless Self, manifests as these five organs of action. When there is a sound, touch, shape, taste or smell then, that thoughtless Self is the five sense objects.

15. अंतःकरण प्राणपंचक। ज्ञानेंद्रियिं कर्मेंद्रियि पंचक।
पांचवें वषियपंचक। ऐसीं हे पांच पंचकें॥ १५॥
antahkarṇa prāṇapañcaka | jñānendriyem karmendriye pañcaka |
pāñcavem viṣayapañcaka | aisīm he pāñca pañcakem || 15 ||

15. Thus there is the *antah-karana*, the fivefold *prana*, the sense organs, the action organs and the objects of sense-organs. Due to these, that thoughtless Self has been divided into five parts for each of the five elements.

16. ऐसीं हे पंचवसि गुण। मळिोन सूक्ष्म देह जाण।
याच कर्दम बोललि श्रवण। कैलें पाहजि॥ १६॥
aiseṁ he pañcavisa guṇa | mīlona sūkṣma deha jāṇa |
yāca kardama bolilā śravaṇa | kelem pāhije || 16 ||

16. In this way, when that thoughtless Self, this pure *sattwa guna* and these twenty-five parts are mixed together then, that *brahman* is believed to be a body. Therefore this ‘speech’ made by the intimate companionship of *prakruti* and *purush* should be listened to.

17. अंतःकरण व्यान श्रवण वाचा। शब्द वषिये आकाशाचा।
पुढें वसितार वायोचा। बोललि असे॥ १७॥
antahkarṇa vyāna śravaṇa vācā | śabda viṣaye ākāśācā |
puḍhem vistāra vāyocā | bolilā ase || 17 ||

17. The *antah-karana*, the *vyana*, *shravan*/listening, *vacha*/speech and the word belong to the element space. Then ahead when this ‘speech’ expanded, there was the wind element.

18. मन समान त्वचा पाणी। स्पर्श रूप हा पवनी।



ऐसे हे अडाखे साधुनी। कोठा करावा ॥ १८ ॥

mana samāna tvacā pāṇī | sparśa rūpa hā pavanīm |
aise he aḍākhe sādhunī | koṭhā karāvā || 18 ||

18. Then there is the mind, the *samana*, the skin, the hands and the object of touch and that thoughtless Self is the wind element. Therefore by the skill of the *sadhu* (ie. *knowledge becomes no knowledge*), thoughtlessness should be determined.

19. बुद्धिउदान नयेन चरण। रूपवषियाचें दर्शन।
संकेतें बोललें मन। घालून पाहजि ॥ १९ ॥

buddhi udāna nayena caraṇa | rūpaviṣayācēṁ darśana |
saṁketēṁ bolilēṁ mana | ghālūna pāhije || 19 ||

19. If not, then that *darshan* of God is the *buddhi*, *udana*, eyes, feet and the object seen. Therefore by making this 'I am' (ie. *forget everything*), the mind should establish itself in this 'speech'.

20. चित्त अपान जिवहा शसिन। रसवषिये आप जाण।
पुढें ऐका सावधान। पृथ्वीचें रूप ॥ २० ॥

citta apāna jivhā śisna | rasaviṣaye āpa jāṇa |
puḍheṁ aikā sāvadhāna | pṛthvīcēṁ rūpa || 20 ||

20. Know the water element as the *chitta*, the *apana*, the tongue, the penis and the object of taste. Then afterwards there comes the forms of the earth element; therefore listen carefully and form this 'speech'.

21. अहंकार प्राण घ्राण। गुद गंधवषिये जाण।
ऐसे केलें नरूपण। शास्त्रमते ॥ २१ ॥

ahamkāra prāṇa ghrāṇa | guda gamdhaviṣaye jāṇa |
aise keleṁ nirūpaṇa | śāstramateṁ || 21 ||

21. Know this as ego/*ahankar*, *prana*, nose, anus and object of smell. But all this that has been explained above is merely the opinions of the *shasthras* (ie. *these are all concepts*).

22. ऐसा हा सूक्ष्म देहे। पाहातां होईजे नसिंदेहे।
येथें मन घालून पाहे। त्यासीच हें उमजे ॥ २२ ॥

aisā hā sūkṣma dehe | pāhātām hoīje nisaṁdehe |
yetherēṁ mana ghālūna pāhe | tyāsīca heṁ umaje || 22 ||

22. In these ways, that thoughtless Self has become this subtle body, but if you understand *vivek* then, there will be no body consciousness whatsoever. Therefore one should be established 'here' in this 'speech' and then that thoughtless *paramatma* can be understood.

23. ऐसैं सूक्ष्म देहे बोललें। पुढें सथूळ नरीपलें।
आकाश पंचगुणें वर्तलें। कैसैं सथुळीं ॥ २३ ॥

aiseṁ sūkṣma dehe bolilēṁ | puḍheṁ sthūla niropilēṁ |
ākāśa pañcaguṇēṁ vartalēṁ | kaiseṁ sthulīm || 23 ||



23. Thoughtlessness has become this ‘speech’ and then this became the subtle body and then afterwards, the gross body. Then it will be asked, “What are the five properties of space that exist in the gross body?”

24. काम क्रोध शोक मोहो भये। हा पंचवधि आकाशाचा अनवये।

पुढें पंचवधि वायो। नरीपलि ॥ २४ ॥

kāma krodha śoka moho bhaye | hā pañcavidha ākāśācā anvaye |
puḍheṁ pañcavidha vāyo | niropilā || 24 ||

24. When that thoughtless Self is desire/*kama*, anger/*krodha*, sorrow, enticement or *fear then, it is due to its connection with this space element. And ahead, the five types of wind will be discoursed. *(*maharaj- in space fear must be there...you are in a dark place and you think, ‘Oh! What is that?’ Nothing is there but you think something is there and have fear*)

25. चळण वळण प्रासारण। नरीध आणआकोचन।

हें पंचवधि लक्षण। प्रभंजनाचें ॥ २५ ॥

caḷaṇa vaḷaṇa prāsāraṇa | nirodha āṇi ākocana |
heṁ pañcavidha lakṣaṇa | prabhañjanācēṁ || 25 ||

25. When there is movement, turning, expansion, prevention and contraction then, that attentionless Self is this attention that brings these five forms of wind.

26. क्षुधा तरुषा आलस्य नदिरा मैथुन। हे तेजाचे पंचवधि गुण।

आतां पुढें आपलक्षण। नरीपलि पाहजि ॥ २६ ॥

kṣudhā truṣā ālasya nidrā maithuna | he tejāce pañcavidha guṇa |
ātām puḍheṁ āpalakṣaṇa | niropileṁ pāhije || 26 ||

26. And when there is hunger, thirst, laziness, sleep or sexual intercourse then, that thoughtless Self has become these fire forms of fire. Now ahead, the attention of water should be discoursed.

27. शुक्लीत श्रोणीत लाळ मूत्र सवेद। हा पंचवधि आपाचा भेद।

पुढें पृथ्वी वशिद। केली पाहजि ॥ २७ ॥

śuklīta śroṇīta lāla mūtra sveda | hā pañcavidha āpācā bheda |
puḍheṁ pṛthvī viśada | kelī pāhije || 27 ||

27. When there is semen, blood, saliva, urine and sweat then, that thoughtless Self has divided into these five forms of water. Ahead, this earth should be made that clear, vast *nirgun*.

28. असतमांष त्वचा नाडी रोम। हे पृथ्वीचे पंचवधि धर्म।

ऐसे सथूळ देहाचें वर्म। बोललें असे ॥ २८ ॥

asti māmṣa tvacā nāḍī roma | he pṛthvīce pañcavidha dharma |
aise sthūḷa dehācēṁ varma | bolileṁ ase || 28 ||

28. But when there are bones, flesh, skin, veins and hair then, our thoughtless inherent nature has become these five forms of the earth element.

29. पृथ्वी आप तेज वायो आकाश। हे पांचाचे पंचवसि।



ऐसैं मळिोन स्थूल देहास। बोलजितें ॥ २९ ॥

pr̥thvī āpa teja vāyo ākāśa | he pāṁcāce paṁcavisa |
aīsem mīlona sthūla dehāsa | bolijetēm || 29 ||

29. When there is the earth/*prithvi*, the water/*ap*, the fire/*tej*, the wind/*vayu* and the space/*akash* elements then, that thoughtless Self has been divided into these twenty-five divisions of the gross body. Therefore these should be brought together and this 'speech' should be made.

30. तसिरा देह कारण अज्ञान। चौथा माहांकारण ज्ञान।

हे चयारी देह नरिशतिं वज्ञान। परब्रह्म ते ॥ ३० ॥

tisarā deha kāraṇa ajñāna | cauthā māhāṁkāraṇa jñāna |
he cyārī deha nirśitām vijñāna | parabrahma tem || 30 ||

30. The third body is the causal body of ignorance (ie. the cause of the subtle and gross bodies) and the fourth body is the great causal body of knowledge. But when thoughtlessness eliminates these four bodies then there is *vignyan* and that is *parabrahman*.

31. वचिरें चौदेहावेगळें केलें। मीपण तत्वासरसिं गेलें।

अनन्य आत्मनविदन जालें। परब्रह्मी ॥ ३१ ॥

vicāreṁ caudehāvegaleṁ keleṁ | mīpaṇa tatvāsariseṁ gelem |
ananya ātmanivedana jālem | parabrahmīm || 31 ||

31. When the four separate bodies are made into that thoughtless Self, then this 'I-ness' along with the elements are thrown away and there is 'no-otherness' and that *antaratma* gets offered to *parabrahman*.

32. वविकें चुकला जनम मृत्य। नरदेहीं साधलिं महत्कृत्य।

भक्तियोगें कृत्यकृत्य। सार्थक जालें ॥ ३२ ॥

vivekeṁ cukalā janma mṛtya | naradehīm sādhiḥileṁ mahatkṛtya |
bhaktiyogēṁ kṛtyakṛtya | sārthaka jālem || 32 ||

32. By *vivek*, birth and death are avoided and in this human body, that greatest deed has been achieved. By means of this devotion, the purpose of life has been fully accomplished.

33. इतिश्री पंचीकरण। केलेंचकिरावें वविर्ण।

लोहाचें जालें सुवर्ण। परसाचेनयोगें ॥ ३३ ॥

iti śrī paṁcikarṇa | keleṁci karāveṁ vīvarṇa |
lohāceṁ jālem suvarṇa | parisācenayogēṁ || 33 ||

33. Thus there is the end of **panchikarana* (ie. the differentiation of the elements into divisions of five) when one investigates over and over again. In this way, iron becomes gold due to its union with the *parees* stone. **(siddharameshwar maharaj placed a lot of importance on learning this creation and dissolution of the elements)*

34. हाहृदृष्टांत घडेना। परसाचेन परीस करवेना।

शरण जातां साधुजना। साधुच होइजे ॥ ३४ ॥

hāhi dṛṣṭānta ghaḍenā | parisācena parīsa karavenā |
śaraṇa jātām sādhujanā | sādhuca hoije || 34 ||



34. However even this simile for thoughtlessness is not entirely proper (ie. due to this end of *panchikarana*, knowledge is attained). For the *parees* cannot make the iron into a *parees* stone like itself. But the one who surrenders to the *sadhu* will become a *sadhu*.

इति श्रीदासबोधे गुरुशषियसंवादे

तत्त्वनिरूपणनाम समास आठवा ॥ ८ ॥ १७.८

iti śrīdāsabodhe guruśiṣyasamvāde

tatvanirūpaṇanāma samāsa āṭhava || 8 || 17.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 17 named „Discourse on the Elements“ is concluded.

17.9 The Four Bodies

समास नवना : तनुचतुष्टयनिरूपण

samāsa navanā : tanucatustayanirūpaṇa

|| Śrī Rām ||

1. सधूळ सूक्ष्म कारण माहाकारण। ऐसे हे चत्वार देह जाण।

जागृतसिखपन सुषुप्तिपूरण। तुर्या जाणावी॥ १॥

sthūla sūkṣma kāraṇa mākāraṇa | aise he catvāra deha jāṇa |

jāgrti svapna susupti pūrṇa | turyā jāṇāvī || 1 ||

1. When there is the gross, subtle, causal and the great causal then, know that the thoughtless Self has become these four bodies. Therefore one should know the waking, dream, sleep and *turya* states and be complete.

2. वशिव तैजस प्राज्ञ। प्रत्यगात्मा हे अभिमान।

नेत्रस्थान कंठस्थान हृदयस्थान। मूर्धनी ते॥ २॥

viśva taijasa prājña | pratyagātmā he abhimāna |

netrasthāna kaṇṭhasthāna hṛdayasthāna | mūrdhanī te || 2 ||

2. When that thoughtless Self has pride/ego then, there is the *vishwa* of the physical body, the *taijas* of the subtle body, the *pragya* of the causal body and the *pratyag-atma* of great causal body. Then that Reality is said to reside in the eyes, the throat, the heart and in the crown of the head respectively.

3. सधूळभोग प्रवक्तिभोग। आनंदभोग आनंदावभासभोग।

ऐसे हे चत्वार भोग। चौदेहाचे॥ ३॥

sthūlabhoga pravikṭabhoga | ānandabhoga ānandāvabhāśabhoga |

aise he catvāra bhoga | caumdehāce || 3 ||

3. When that thoughtless Self is the four enjoyments of the four bodies then, there is the enjoyment of the gross objects, the dream objects, the causal body enjoys bliss/*ananda* and the great causal body enjoys objectless bliss.

4. अकार उकार मकार। अर्धमात्रा तो ईश्वर।

ऐस्या मात्रा चत्वार। चौदेहाच्या॥ ४॥

akāra ukāra makāra | arḍhamātrā to īśvara |

aisyā mātrā catvāra | caumdehācyā || 4 ||

4. Then there is the *a*-form, *u*-form, *m*-form and the half vowel and that hidden *ishwara* (ie. *purush*). Such are the four vowels of the four bodies (*a* is *vishnu*, *u* is *brahma*, *m* is *mahesh* and the fourth is the pure *sattwa guna*. It are represented by the point of the *aum* symbol).

5. तमोगुण रजोगुण। सत्वगुण शुद्धसत्त्वगुण।

ऐसे हे चत्वार गुण। चौदेहाचे॥ ५॥

tamoguṇa rajoguṇa | satvagūṇa śuddhasatvagūṇa |

aise he catvāra guṇa | caumdehāce || 5 ||



5. Then there is *tamo guna*, *rajo guna*, *sattva guna* and pure *sattva guna*. In this way that thoughtless Self is the four *gunas* of the four bodies.

6. क्रियाशक्तिद्रव्याशक्ती। इच्छाशक्तिज्ञानशक्ती।
ऐशा चत्वार शक्ती। चौदेहाच्या ॥ ६ ॥
kriyāśakti dravyāśakti | ichāśakti jñānaśakti |
aiśā catvāra śakti | caurīdehācyā || 6 ||

6. The power of action, the power of matter (to make substantial or to become objective), the power of the ‘wish’, and the power of knowledge. Such are the four powers/*shakti* of these four bodies.

7. ऐसी हे बततसि तत्वे। दोहीचीं पन्नास तत्वे।
अवधीं मळीन ब्यासि तत्वे। अज्ञान आणी ज्ञान ॥ ७ ॥
aiśīm he battisa tatvem | dohīncīm pannāsa tatvem |
avaghīm mīlona byāsi tatvem | ajñāna āṇī jñāna || 7 ||

7. That thoughtless Self then has thirty-two principles along with the previous fifty principles of the gross and subtle bodies. And in everyone these eighty-two are mixed along with ignorance and knowledge.

Note: the attention that brings the eighty-four principles that make up a *jīva*.

8. ऐसी हे तत्वे जाणावीं। जाणोन माझक वोळखावीं।
आपण साक्षी नरिसावीं। येणें रतिं ॥ ८ ॥
aiśīm he tatvem jāṇāvīm | jāṇona māṅka voḷakhāvīm |
āpaṇa sākṣī niraśāvīm | yeṇem ritīm || 8 ||

8. That thoughtless Self is the Knower of these principles and by knowing, that One will recognize these as false (ie. the eighty-two principles are discarded and knowledge remains). Then thoughtlessness should discard you as this Witness.

9. साक्षी म्हणजि ज्ञान। ज्ञानें वोळखावें अज्ञान।
ज्ञानाज्ञानाचें नरिशन। देहासरसिं ॥ ९ ॥
sākṣī mhaṇaje jñāna | jñāneṁ voḷakhāveṁ ajñāna |
jñānājñānāceṁ nirśana | dehāsariseṁ || 9 ||

9. Witness means knowledge. You should recognize that ignorance is with knowledge (ie. the two sides of the one coin; knowledge is ignorance of that Reality). And then, along with the other two bodies, there should be the destruction of knowledge and ignorance.

10. ब्रह्मांडीं देह कल्पलि। वरिठ हरिण्यगर्भ बोललि।
ते हे वविकें नरिशले। आत्मज्ञानें ॥ १० ॥
brahmāṇḍīm deha kalpile | virāṭa hiranyagarbha bolile |
te he vivekeṁ nirśale | ātmajñāneṁ || 10 ||

10. When in the *brahmāṇḍa*, bodies are imagined then, this ‘speech’ has become the *virat*/gross universal and the *hiranyagarbha*/subtle universal. These are destroyed by that knowledge of *atma*.



11. आतमानात्मावविक करितां। सारासारवचिर पाहतां।
पंचभूतांची माझक वार्ता। प्रचति आली ॥ ११ ॥

*ātmanātmāviveka karitām | sārāsāravicāra pāhatām |
pañcabhūtāñcī māika vārtā | pracita āli || 11 ||*

11. First you have to make *atma* emphanatma vivek (to gain this 'I am' experience) and then you have to understand that thoughtless essence. It is this 'experience' that had brought the false rumour of the five elements (if they are dissolved into the previous state from where they have come then, there will be this 'all' experience once more).

12. अस्तमांश तवचा नाडी रोम। हे पांचहपृथ्वीचे गुणधर्म।
प्रत्यक्ष शरीरीं हें वर्म। शोधून पाहावे ॥ १२ ॥

*asti māṁṣa tvacā nāḍī roma | he pāñcahi pṛthvīce guṇadharmā |
pratyakṣa śarīrīṁ heṁ varma | śodhūna pāhāveṁ || 12 ||*

12. When there is bone, flesh, skin, veins and hair then, that thoughtless Self is these five properties of the earth element and there is the sensory experience of the gross body. But that thoughtless essence should be searched out and understood.

13. शुक्लीत श्रोणीत लाल मूत्र सवेद। हे आपाचे पंचकभेद।
तत्वे समजोन वशिद। करून घावीं ॥ १३ ॥

*śuklīta śroṇīta lāla mūtra sveda | he āpāce pañcakabheda |
tatveṁ samajona viśada | karūna ghāvēṁ || 13 ||*

13. When there is the seminal fluid, blood, saliva, urine and sweat then, that thoughtless essence is the five forms of the elemental water. When these gross elements are clearly understood then that thoughtless *swarup* should be made and accepted.

14. क्षुधा तरुषा आलस्य नदिरा मैथुन। हे पांचहतेजाचे गुण।
या तत्वांचें नरूपण। केलेंचकिरावे ॥ १४ ॥

*kṣudhā truṣā ālasya nidrā maithuna | he pāñcahi tejāce guṇa |
yā tatvāñceṁ nirūpaṇa | kelerñci karāveṁ || 14 ||*

14. When there is hunger, thirst, laziness, sleep and sexual intercourse then, that thoughtless essence is the five properties of the fire element. Therefore this *sagun* discourse of the gross elements should be made again and again.

15. चळण वळण प्रासारण। नरोध आणआकोचन।
हें पंचहवायोचे गुण। श्रोतीं जाणावे ॥ १५ ॥

*calaṇa valaṇa prāsāraṇa | nirodha āṇi ākocana |
heṁ pañcahi vāyoce guṇa | śrotīṁ jāṇāve || 15 ||*

15. When there is movement, turning, expansion, prevention and contraction then, that thoughtless Self has become the five properties of the wind also. Therefore this 'I am'/wind within the listener should be known.

16. काम क्रोध शोक मोहो भये। हा आकाशाचा परपाये।
हें वविरल्यावणि काये। समजों जाणें ॥ १६ ॥

kāma krodha śoka moho bhaye | hā ākāśācā paripāye |



heri vīvaralyāvīṇa kāye | samajom jāṇem || 16 ||

16. When there is desire, anger, sorrow, enticement and fear then, that Self has become this space. But without proper investigation how can one ever understand this thoughtlessness?

17. असो ऐसें हैं स्थूल शरीर। पंचवसि तत्वांचा वसितार।
आतां सूक्ष्मदेहाचा वचार। बोलजैल ॥ १७ ॥

*aso aiseṁ heri sthūla śarīra | pañcavisa tatvāṇcā vistāra |
ātām sūkṣmadehācā vicāra | bolijela || 17 ||*

17. In this way, that thoughtless formless *swarup* is the gross body and Its expansion into twenty-five principles. Now the thoughtlessness that has become the subtle body should be made into this ‘speech’.

18. अंतःकरण मन बुद्धिचितित अहंकार। आकाशपंचकाचा वचार।
पुढें वायो नरिततर। होऊन ऐका ॥ १८ ॥

*antahkaraṇa mana buddhi chitta ahaṁkāra | ākāśapañcakācā vicāra |
puḍheṁ vāyo nirottara | hoūna aikā || 18 ||*

18. When that thoughtless Self has the five properties of space then there is the *antar-karana*, mind, discriminating faculty/*buddhi*, *chitta* and ego. Ahead, listen to the wind of ‘I am’ and then be that which is ‘without this reply’.

19. वयान समान उदान। प्राण आणी अपान।
ऐसे हे पांचह गुण। वायोतत्वाचे ॥ १९ ॥

*vyāna samāna udāna | prāṇa āṇī apāna |
aise he pāñcahi guṇa | vāyotatvāce || 19 ||*

19. When there is *vyana*, *samana*, *udana*, *prana* and *apana* then, that thoughtless Self and this *guna* of the wind is these five principles.

20. श्रोत्र त्वचा चक्षु जविहा घ्राण। हें पांचह तेजाचे गुण।
आतां आप सावधान। होऊन ऐका ॥ २० ॥

*śrotra tvacā cakṣu jivhā ghrāṇa | heri pāñcahi tejāce guṇa |
ātām āpa sāvadhāna | hoūna aikā || 20 ||*

20. When there are the ears, skin, eyes, tongue and nose then, that thoughtless essence has become the five properties of the fire also. Now, there is the water, therefore be alert and listen to this ‘I am’.

21. वाचा पाणी पाद शसिन गुद। हे आपाचे गुण वशिद।
आतां पृथ्वी वशिद। नरिपलि ॥ २१ ॥

*vācā pāṇī pāda śisna guda | he āpāce guṇa viśada |
ātām pṛthvī viśada | niropilī || 21 ||*

21. When there is the speech, hands, feet, penis and anus then that thoughtless Self and this pure *sattwa guna* has become manifest as the element water. Now it will be explained how that thoughtless Self is the earth element.



22. शब्द स्पर्श रूप रस गंध। हे पृथ्वीचे गुण वशिद।
 ऐसे हे पंचवीस तत्त्वभेद। सूक्ष्म देहाचे ॥ २२ ॥
śabda sparśa rūpa rasa gaṇḍha | he pṛthvīce guṇa viśada |
aise he pañcavīsa tatvabheda | sūkṣma dehāce || 22 ||

22. When there is the word, touch, form, taste and smell then, that thoughtless clear Self and this best *guna* is the great earth element. In this way, that thoughtless *swarup* has become the twenty-five different aspects of the subtle body.

Note: Therefore that thoughtless Self is not anything that can be seen or perceived by the mind. But still He is there.

इति श्रीदासबोधे गुरुशषियसंवादे
 तनुचतुष्टयेनाम समास नववा ॥ ९ ॥ १७.९
iti śrīdāsabodhe guruśiṣyasamvāde
tanucatuṣṭayenāma samāsa navavā || 9 || 17.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 17 named „The Four Bodies“ is concluded.



17.10 The Attention of an Accomplished Dull-Mind

समास दहावा : टोणपसद्धलक्षण

samāsa dahāvā : ṭoṇapasiddhalakṣaṇa

|| Śrī Rām ||

1. आवर्णोदकीं हटकेश्वर। तयास घडे नमस्कार।

महामा अत्यंतचिथोर। तया पाताळलगाचा ॥ १ ॥

āvarṇodakīm haṭakeśvara | tyāsa ghaḍe namaskāra |

mahimā atyaṁtaci thora | tayā pātāḷalīṅgācā || 1 ||

1. Within these controlling waters (ie. great water element) that enclose the earth there is Lord *ishwara* (ie. Witness). To that *purush* we make our *namaskar* (We give our *namaskar* or bow down to that *purush* by placing our thoughts and concepts at His feet). Then the greatness of this Knower of the *lower world is to be offered to that Reality (When this gross world returns from where it came ie. out of this causal body of zero, then there is the Knower of this zero ie. Witness and witnessed. And when this witnessing is offered to that Reality then, this triad goes off. Reality has no other and no knowledge and no ignorance).

2. परंतु तेथें जाववेना। शरीरें दर्शन घडेना।

विवेकें आणावें अनुमाना। तया ईश्वरासी ॥ २ ॥

paraṁtu tethem jāvavenā | śarīreṁ darśana ghaḍenā |

vivekeṁ āṇāveṁ anumānā | tayā īśvarāsī || 2 ||

2. But ‘there’ one cannot go with a body and get His *darshan*/‘vision’ (ie. one must leave off all eight bodies). Therefore through *vivek* your conjectures should be given to that *purush* and His conjecture ie. witnessing, should then be given to that Reality (*maharaj*- leave off every concept from the mind; that is being in your Self).

3. सातां समुद्रांचे वेडे। उदंड भूमापैलकिडे।

सेवटीं तुटले कडे। भूमंडळाचे ॥ ३ ॥

sātām samudrāṁce veḍe | udaṁḍa bhūmipailikaḍe |

sevaṭīm tuṭale kaḍe | bhūmaṁḍalāce || 3 ||

3. There are the seven seas surroundings the earth (ie. you have taken a gross form due to a concept; when you imagine “I am a man” then, you appear as a man) and that vast *paramatma* on the other shore. In the end when there is *vivek*, the borders of this earth get broken (by *vivek*, the objective ceases because the mind does not want to create concepts of names and individual forms and so the gross cannot remain)

4. सात समुद्र वोलांदावे। तेथें जाणें कैसें फावे।

महणोन विवकी असावे। साधुजन ॥ ४ ॥

sāta samudra volāṁdāve | tethem jāṇeṁ kaiseṁ phāve |

mhaṇona vivekī asāve | sādhujana || 4 ||

4. One should cross over these seven seas of objectivity by knowing. But still, how can this knowing attain ‘there’ (for ‘there’ is beyond knowledge)? Therefore the *viveki*



should be the *sadhu* (first there should be *atma/anatma vivek* and then the thoughtless essence will be understood by the *sadhu*).

5. जें आपणास नव्हे ठावें। तें जाणतयास पुसावें।

मनोवेगें तनें फरिवें। हें तों घडेना ॥ ५ ॥

*jem āpaṇāsa navhe ṭhāverṃ | teṃ jāṇatayāsa pusāverṃ |
manovegerṃ tanerṃ phirāverṃ | heṃ toṃ ghaḍenā || 5 ||*

5. If *mula maya* does not know its own Self then, it should seek the advice of the Knower (ie. it should stay in the company of the Knower/*atma purush*; see 18.2). But if there is a speeding mind moving around with a body then, that thoughtless *paramatma* cannot be accomplished.

6. जें चर्मदृष्टीस नव्हे ठावें। तें ज्ञानदृष्टीनें पाहावें।

ब्रह्मांड वविरोन राहावें। समाधानें ॥ ६ ॥

*jem carmadṛṣṭīsa navhe ṭhāverṃ | teṃ jñānadṛṣṭīnerṃ pāhāverṃ |
brahmāṇḍa vivarona rāhāverṃ | samādhānerṃ || 6 ||*

6. *mula maya* should not see with these physical eyes and it should understand through the ‘eyes’ of knowledge (ie. forgetting is remembering). Then afterwards when this *brahmāṇḍa* has been fully investigated, one remains in *samadhan* (ie. *nirgun* understanding). (By the ‘eyes’ of knowledge the individual body is transcended and by thoughtlessness the universal body is given up)

7. मध्यें आहे भूमीचें चडळ। म्हणौन आकाश आण पाताळ।

तें चडळ नसतां अंतराळ। चहुंकडे ॥ ७ ॥

*madhyerṃ āhe bhūmīcerṃ caḍaḷa | mhaṇauna ākāśa āṇi pātāḷa |
teṃ caḍaḷa nastāṃ aṃtarāḷa | cahuṃkaḍe || 7 ||*

v

8. तयास परब्रह्म म्हणावें। जें उपाधीवेगळें स्वभावें।

जेथें दृश्यमायेच्या नांवें। सुन्याकार ॥ ८ ॥

*tayāsa parabrahma mhaṇāverṃ | jem upādihivegaḷerṃ svabhāverṃ |
jetherṃ dṛśyamāyecyā nāmverṃ | sunyākāra || 8 ||*

8. And this space should be called *parabrahman* when that *brahman* is separated from its limiting concept of *mula maya*. Due to Its limiting concept there is this visible ‘all’ of *maya* and then, That dwells in zero (ie. you say nothing is there, but you are there or not? Ignorance of your Self still remains).

9. दृष्टीचें देखणें दृश्य। मनाचें देखणें भास।

मनातीत नरिभास। वविकें जाणावें ॥ ९ ॥

*dṛṣṭīcerṃ dekhaṇerṃ dṛśya | manācerṃ dekhaṇerṃ bhāsa |
manātita nirābhāsa | vivekerṃ jāṇāverṃ || 9 ||*

9. By searching, this ‘I am’ is perceived; by searching, there is the appearance of this original mind (‘I am’ is the beginning of mind). Still, that which is beyond the mind and void of impression should be known through *vivek*.



10. दृश्य भास अवघा वघिडे। वविक तेथें पवाडे।

भूमंडळीं ज्ञाते थोडे। सूक्ष्मदृष्टीचे॥ १०॥

dr̥śya bhāsa avaghā vighaḍe | viveka tethem pavāḍe |

bhūmaṇḍalīm jñāte thoḍe | sūkṣmadṛṣṭice || 10 ||

10. When the ‘many’ things and this visible ‘all’ are demolished then, *vivek* enters ‘there’. Few are the Knowers within this world with that subtle vision of *brahman*.

11. वाच्यांश वाचेनें बोलावा। न बोलतां लक्ष्यांश जाणावा।

नरिगुण अनुभवास आणावा। गुणाचेनयोगें॥ ११॥

vācyaṁśa vācenerṁ bolāvā | na bolatāṁ lakṣyāṁśa jāṇāvā |

nirguṇa anubhavāsa āṇāvā | guṇācenayogem || 11 ||

11. The ‘word’ meaning should be ‘spoken’ through this divine ‘speech’ and then the implied meaning can be known without ‘speaking’ anything. That *nirgun* understanding should be brought to this *sagun* ‘experience’ by staying in that pure *sattwa guna*.

12. नाना गुणास आहे नाश। नरिगुण तें अवनिश।

ढोबळ्याहून वशिष। सूक्ष्म देखणें॥ १२॥

nānā guṇāsa āhe nāśa | nirguṇa tem avināśa |

ḍhobalyāhūna viśeṣa | sūkṣma dekhaṇem || 12 ||

12. When the *gunas* of the ‘many’ are destroyed then, there is that indestructible *nirgun*. For from beyond the gross, this pure *sattwa guna* will behold that *brahman* (then you will meet Yourself).

13. जें दृष्टीस न पडे ठावें। तें ऐकोन जाणावें।

श्रवणमननें पडे ठावें। सकळ कांहीं॥ १३॥

jem dr̥ṣṭīsa na paḍe ṭhāvem | tem aikona jāṇāvem |

śravaṇamananem paḍe ṭhāvem | sakāḷa kāñhīm || 13 ||

13. When *mula maya* does not know its own Self then, it should listen and find out. Therefore first by *shravan* and *manana*, this ‘all thing’ should be found.

14. अष्टधेचे जनिस नाना। उदंड पाहातां कळेना।

अवघें सगट पटिवेना। कोणयिकें॥ १४॥

aṣṭadhece jinasa nānā | udarṇḍa pāhātām kaḷenā |

avaghem sagaṭa piṭāvenā | koṇiyekem || 14 ||

14. When you see the ‘many’ objects of this eightfold *prakruti* then, that vast *paramatma* has not been understood, for this whole lumped together world has not been driven away by that One within everyone.

15. सगट सारखी सथिती जाली। तेथें परीक्षाच बुडाली।

चवनिटानें कालवलीं। नाना अनन्ने॥ १५॥

sagaṭa sārikhī sthiti jālī | tethem parikṣāca buḍālī |

cavinaṭāṇem kālavilīm | nānā annem || 15 ||

15. If everything is lumped into one state then, there cannot be proper examination ‘there’. By mixing all together into one lump without discretion, the ‘many’ thoughts



cannot taste this food of 'I am'.

16. टोणपा नवहे गुणग्राहकि। मुरखास कळेना वविक।
वविक आणा अवविक। येकचि म्हणती ॥ १६ ॥
ṭoṇapā navhe guṇagrāhika | murkhāsa kalenā viveka |
viveka āṇi aviveka | yekaci mhaṇatī || 16 ||

16. The dull-minded do not appreciate this pure *sattwa guna*; for a fool does not know *vivek*. He says, *vivek* and *avivek* are the same thing only.

17. उंच नीच कळेना ज्याला। तेथें अभासचि बुडाला।
नाना अभ्यासें पराणयिला। सुटकि कैची ॥ १७ ॥
uñca nīca kalenā jyālā | tethem abhāsaci buḍālā |
nānā abhyāseṁ prāṇiyālā | suṭikā kairīcī || 17 ||

17. If that *highest and constant is not understood by that *purush* then, the study of 'there' is drowned. And by the studies of the 'many', the *prana* can never be set free.
*(*paramatma*)

18. वेड लागोन जालें वोंगळ। त्यास सारखिंच वाटे सकळ।
तें जाणावें बाश्कळ। वविकी नवहेती ॥ १८ ॥
veḍa lāgon jālēṁ voṅgaḷa | tyāsa sārīkherīca vāṭe sakāḷa |
teṁ jāṇāvēṁ bāśkaḷa | vivekī navhetī || 18 ||

18. The one who is mad after the objects of the world is impure and he feels that this world of 'many' things and this 'all' are the same (when one thinks 'I have understood'; but there is only some intellectual understanding; *maharaj*- you should feel, 'oh, a change has come in me'). That One should be known as frivolous and unrestrained and not a *viveki*.

19. ज्यास अखंड होतो नाश। त्यासीच म्हणती अविनाश।
बहुचकीच्या लोकांस। काये म्हणावें ॥ १९ ॥
jyāsa akhaṇḍa hoto nāśa | tyāsīca mhaṇatī avināśa |
bahucakīcyā lokāṁsa | kāye mhaṇāvēṁ || 19 ||

19. That unbroken *brahman* has fallen into ruin and that *purush* is a *jiva* and calls this world, the indestructible *parabrahman*. But what should one say to this talkative fool meddling in this world? (one should say nothing and just keep out of the mind)

20. ईश्वरें नाना भेद केले। भेदे सकळ सृष्टी चाले।
आंधळे परीक्षवंत मळिले। तेथें परीक्षा कैची ॥ २० ॥
īśvareṁ nānā bheda kele | bhedem sakāḷa sṛṣṭī cāle |
āṇḍhale parīkṣavanta mīlāle | tethem parīkṣā kairīcī || 20 ||

20. Due to *ishwara* the 'many' differences were made (due to the Witness, there was the known and due to this separation there appears the *gunas sattwa, rajo* and *tamo* and then the 'many' things) and due to these differences, this 'all' moves around in the gross world. And when blind examiners meet together, how can there be the examination of



‘there’? ⁹ (*maharaj- birds of a feather, fly together*)

21. जेथें परीक्षेचा अभाव। तो टोणपा समुदाव।

गुणचि नाही गौरव। येईल कैचें ॥ २१ ॥

jethem parikṣecā abhāva | to ṭoṇapā samudāva |
guṇaci nāhīm gaurava | yeīla kaimcem || 21 ||

21. If ‘here’ there is no proper examination of that *nirgun* then, that *atma* and this meeting place of the ‘all’ have become a dull-minded *jiva*. Where that pure *sattwa guna* is not, how will there be honour and respect?

22. खरें खोटें येकचि जालें। वविकानें काय केलें।

असार सांडून सार घेतलें। साधुजनीं ॥ २२ ॥

kharem khoṭem yekaci jālem | vivekānerm kāya kelerṁ |
asāra sāmḍūna sāra ghetalem | sādhujanīm || 22 ||

22. Where the true and false have become the same then, how can *vivek* be made? Only the *sadhu* leaves aside the non-essence and accepts the essence.

23. उत्तम वस्तूची परीक्षा। कैसी घडे नतद्रक्षा।

दीक्षाहीनापासीं दीक्षा। येईल कैची ॥ २३ ॥

uttama vastūci parikṣā | kaisī ghaḍe natadrakṣā |
dīkṣāhīnāpāsīm dīkṣā | yeīla kaimcī || 23 ||

23. How can a beggar examine that Supreme *swarup*? How can the non-initiated give initiation?

24. आपलेन वोंगळपणें। दशिाकरून शौच्य नेणे।

वेद शास्त्रें पुराणें। त्यास काये करति ॥ २४ ॥

āpalena voṁgalaṇaṇem | diśākarūna śaucya neṇe |
veda śāstreṁ purāṇem | tyāsa kāye karitī || 24 ||

24. When those who are filthy, conduct a purification rite at some place then, of what use is the reading of the *veda*, *shasthras* and *puranas* to them? (*neti, neti* has not been understood and there is only are repeated repetition of the scriptures)

25. आधीं राखावा आचार। मग पाहावा वचिर।

आचारवचिरें पैलपार। पावजितो ॥ २५ ॥

ādhiṁ rākhāvā ācāra | maga pāhāvā vicāra |
ācāravicāreṁ pailapāra | pāvijeto || 25 ||

25. Proper conduct (*ie. ‘I do not do, He does everything’*) should be protected at the root

⁹*Sadachar* V.1368. If a group of men, blind from birth, are lead to an elephant and their hands are placed upon the elephant. Then when asked, “What is it?”; one will reply it is a winnowing fan (*ie. an often used vedantic analogy*; when a group of blind men are asked to identify an elephant; one touches the ears and says it’s a winnowing fan; one touches the legs and says it is a tree trunk etc. Each man only knows apart of the elephant on account of his blindness.) 1369. In the same way (*ie. due to our blindness*), on account of ‘many’ logical conclusions there are ‘many’ examples and clever words; but how can ‘there’ be established when the conclusions are all drawn from sensory perceptions? (Man, though being that thoughtless Reality, is born blind to that Reality and then he knows only with his senses and not with knowledge and cannot ‘see’ properly. Then he makes that Reality into so many things which It is not).



and then thoughtlessness should be understood. By proper conduct and thoughtlessness, that other side is reached.

26. जे नेमकास न कळे। तें बशकळास केवी कळे।
 डोळस ठकती आंधळे। कोण्या कामाचे॥ २६॥
je nemakāsa na kaḷe | teṁ baṣkaḷāsa kevē kaḷe |
ḍoḷasa ṭhakatī āndhaḷe | koṇyā kāmāce || 26 ||

26. If *mula maya* has not understood the Truth then, how can that Reality ever be known by the unrestrained and wild mind? Of what use is the blind where even those with good vision get deceived (*maharaj- 99.9 percent of Saints have gone up to knowledge only*).

27. पापपुण्य स्वर्ग नर्क। अवघेंच मानलें येक।
 वविक आणी अवविक। काये मानावें॥ २७॥
pāpapuṇya svarga narka | avagheṁca mānileṁ yeka |
viveka āṇī aviveka | kāye mānāvēṁ || 27 ||

27. If sin and virtue, and heaven and hell are considered by the ‘many’ as the same then, how can there be any distinction between *vivek* and *avivek*?

28. अमृत वषि येक म्हणती। परी वषि घेतां प्राण जाती।
 कुकर्में होते फजती। सतकर्में कीर्तवाढे॥ २८॥
amṛta viṣa yeka mhaṇatī | parī viṣa ghetām prāṇa jātī |
kukarmēṁ hote phajitī | satkarmēṁ kīrti vāḍhe || 28 ||

28. They may say that nectar and poison are the same, but they will lose their life if they take poison (*vivek needs to be understood; the objects of the world are a poison and this ‘I am’ is the nectar*). By bad deeds (*be a body and drink the poison*) there is disgrace and by this good deed one’s pervasiveness increases (*‘I am everywhere’*).

29. इहलोक आणपरिलोक। जेथें नाहीं साकल्प वविक।
 तेथें अवघेच नरिअर्थक। सकळ कांहीं॥ २९॥
ihaloka āṇi paraloka | jethēṁ nāhīm sākalpa viveka |
tethēṁ avagheca nirārthaka | sakāḷa kāmhīm || 29 ||

29. There is this world and the world beyond. If ‘here’ there is not the ‘I am’ of *vivek* then, ‘there’ and this ‘all thing’ are both made meaningless by the ‘many’ thoughts.

30. म्हणौन संतसंगेंच जावें। सतशास्त्रच श्रवण करावें।
 उत्तम गुणास अभासावें। नाना प्रयेतर्ने॥ ३०॥
mhaṇauna saṁtasaṅgeṁci jāvēṁ | satsāstraci śravaṇa karāvēṁ |
uttama guṇāsa abhāsāvēṁ | nānā prayetneṁ || 30 ||

30. Therefore one should go to *satsang* only (*keep the company of the Truth*). One should listen to the pure *shasthras* only (*neti, neti*). And that effortless superior *guna* should be practiced by the one who was making ‘many’ efforts (*ie. who was drowning in the three gunas*).

इति श्रीदासबोधे गुरुशषियसंवादे



टोणपसद्धलक्षणनाम समास दहावा ॥ १० ॥ १७.१०

iti śrīdāśabodhe guruśiṣyasamvāde

ṭoṇapasiddhalakṣaṇanāma samāsa dahāvā || 10 || 17.10

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 17 named „The Attention of an Accomplished Dull-Mind“ is concluded.



Dashaka XVIII

Within the ‘Many’ Objects

॥ दशक अठरावा : बहुजनिसी ॥ १८ ॥

॥ *daśaka aṭharāvā : bahujinasī* ॥ 18 ॥



18.1 The Nature of the ‘many’ gods

समास पहलि : बहुदेवस्थाननाम

samāsa pahilā : bahudevasthānanāma

|| Śrī Rām ||

1. तुज नमूं गजवदना। तुझा महिमा कळेना।
वदिया बुद्धि देसी जना। लाहानथोरांसी ॥ १ ॥
tuja namūṁ gajavadanā | tujhā mahimā kaḷenā |
vidiyā buddhi desī janā | lāhānathorāṁsī || 1 ||

1. To you, Lord with the face of an elephant, I bow down (ie. I surrender my mind to you). Your greatness has not been understood, for the people give their understanding and their *buddhi* to a small *jīva* within that great *brahman*.

2. तुज नमूं सरस्वती। च्यारी वाचा तुझेन सफूर्ती।
तुझें नजिरूप जाणती। ऐसे थोडे ॥ २ ॥
tuja namūṁ sarasvatī | cyārī vācā tujhena sphūrtī |
tujherṁ nijarūpa jāṇatī | aise thoḍe || 2 ||

2. To you Goddess *sarasvatī*, I bow down (ie. I surrender my mind to you). From your inspiration ‘I am’ comes the four speeches. Few are they who know your form (ie. ‘all’/*chaitanya*).

3. धन्य धन्य चतुरानना। तां केली सृष्टीरचना।
वेद शास्त्रें भेद नाना। प्रगट केले ॥ ३ ॥
dhanya dhanya caturānanā | tāṁ kelī sṛṣṭīracanā |
veda śāstreṁ bheda nānā | pragaṭa kele || 3 ||

3. Blessed are you lord *brahma*, the one with four *faces. Though you have created this gross world (ie. you are the decision making *buddhi*) and the ‘many’ different concepts still, you also revealed the *vedas* and *shasthras* by which one can seek liberation. *(Four faces are four forms of birth; our *buddhi* puts us in a body and keeps us there until such time this conviction changes)

4. धन्य विष्णु पाळण करिसी। येकांशें सकळ जीवांसी।
वाढविसी वर्तविसी। जाणजाणों ॥ ४ ॥
dhanya viṣṇu pāḷaṇa karisī | yekāṁśeṁ sakāḷa jīvāṁsī |
vāḍhavisī vartavisī | jāṇajāṇoṁ || 4 ||

4. Blessed are you *vishnu*. You are this ‘all’ and with this part of that One, you protect the *jīva* (*vishnu* is *sattwa guna*, with knowing we protect ourselves in this world). You are always knowing and due to this knowing, the *jīva* can exist and grow (if you give up these thoughts of being a *jīva* then, this knowing will always be there).

5. धन्य धन्य भोळाशंकर। जयाच्या देण्यास नाही पार।
रामनाम नरितर। जपत आहे ॥ ५ ॥
dhanya dhanya bhoḷāśaṁkara | jayācyā deṇyāsa nāhīṁ pāra |
rāmanāma niraṁtara | japata āhe || 5 ||



5. Blessed are you, simple minded *shankara* (ie. *tamo guna*). There is no limit to this giving of yours (from nothing everything comes; you say, “I am a body” and you become a body; you say, “I am not a body” and you are not a body). You are always repeating the sacred name of *ram*. (*vishnu* and *shankara* are two sides of the same coin; when you forget everything, knowing is there)

6. धन्य धन्य इन्द्रदेव। सकल देवांचाह देव।
इन्द्रलोकीचें वैभव। काये म्हणौन सांगावें ॥ ६ ॥
dhanya dhanya imdradeva | sakala devāṁcāhi deva |
indralokīṁceri vaibhava | kāye mhaṇauni sāṁgāvēṁ || 6 ||

6. Blessed are you lord *indra*. You are this ‘all’ and the god of the gods also. When you rule, there are the glories of heaven, for you are the lord of the senses; but then how can there be that thoughtless *nirgun*? (When you understand this knowledge then, you are the lord of the senses. Then the senses no longer bring experiences one after another and there is this ‘experience’ of everything all at one time ie. ‘now’)

7. धन्य धन्य येमधर्म। सकल जाणती धर्माधर्म।
प्राणीमातराचें वर्म। ठाई पाडति ॥ ७ ॥
dhanya dhanya yemadharma | sakala jāṇatī dharmādharma |
prāṇīmātrāceri varma | ṭhāīṁ pāḍitī || 7 ||

7. Blessed are you *yama-dharma* (ie. god of death). You are this ‘all’, for you know *dharma* *emphadharma* (ie. *dharma* is to know you are not the body and *adharma* is to take yourself to be the body). But it is you who throws that thoughtless essence down into this place of the *prana* also (ie. he brings death at the allotted time and brings rebirth over and over again).

8. वेंकटेंसीं महिमा कति। भले उभ्यां अन्न खाती।
वडे धरिडीं स्वाद घेती। आतळस आपालांचा ॥ ८ ॥
venkaṭeṁsīṁ mahimā kitī | bhale ubhyāṁ anna khātī |
vaḍe dhiraḍīṁ svāda ghetī | āṭaḷasa āpālāṁcā || 8 ||

8. In **venkatesha* there is the greatness of *nirgun* and the ‘many’ objects also. The wise always dine on this ‘food’ of ‘I am’ and they know that you *venkatesha*, are the One who knows the tastes and smells the aromas of the ‘many’ cakes and breads (we say, “We taste and we smell”; but you *venkatesha* are the experiencer of all these). *(*vishnu* as the God dwelling in the cave in the mountain ie. in the secret place within the body)

9. धन्य तूं वो बनशंकरी। उदंड शाखांचिया हारी।
वविरवविरो भोजन करी। ऐसा कैचा ॥ ९ ॥
dhanya tūṁ vo banaśaṁkarī | udaṁḍa śākhāṁciyā hārī |
vivaravivarom bhojana karī | aisā kaimcā || 9 ||

9. Blessed are you who stays in *bana-shankar* (ie. *mahesh*; You understand this world is zero). But when your devotees offer to You fruits and vegetables then, they destroy that *paramatma* (Taking ourselves as devotees we come to a stone image of that God and offer ‘many’ fruits and vegetables and neglect *vivek*; we forget You and take ourselves



to be a body). But if one makes continuous investigation then, how can there be an enjoyer of these things? (The *purush* is called the enjoyer and doer and yet in that *nirgun paramatma*, the doer and enjoyer do not remain. That is real devotion and that is real *vivek*)

10. धन्य भीम गोलांगुळा। कोरवाड्यांच्या उदंड माळा।

दहविडे खातां सकळां। समाधान होये॥ १०॥

dhanya bhīma golāṅgulā | koravaḍyāṁcyā udarṇḍa māḷā |
dahi vaḍe khātām sakalām | samādhāna hoye || 10 ||

10. Blessed is powerful *hanuman*, the ‘monkey god’ (ie. the lord of the *prana* and lord of the wandering mind). But that *paramatma* has become this never ending garland of fresh cakes and sweets that we consume (ie. we are *hanuman*, the lord of the *prana* and mind but taking ourselves to be a body with a belly, we never tire of just eating and then shitting). Only when these curds and cakes and even this ‘all’ are consumed can there be *samadhan* (*maharaj*- if you make your belly empty you can understand the Reality).

11. धन्य तू खंडेराया। भंडारें होये पविळी काया।

कांदेभरीत रोटगे खाया। सिद्ध होती॥ ११॥

dhanya tūm khaṇḍerāyā | bhaṇḍāreṁ hoye pīṇḍvālī kāyā |
kāṇḍebharīta roṭage khāyā | siddha hotī || 11 ||

11. Blessed are you *khanderaya* (ie. another form of *shiva*). Your devotees rub yellow turmeric all over their bodies; they eat onion *raita* and special bread; while you require nothing (ie. your devotees forget that they are themselves *shiva* and take themselves to be a body).

12. धन्य तुळजाभवानी। भक्तां परसनून होते जनीं।

गुणवैभवास गणी। ऐसा कैचा॥ १२॥

dhanya tulajābhovānī | bhaktām prasanna hote janīm |
guṇavaibhāvāsa gaṇī | aisā kaimcā || 12 ||

12. Blessed are you goddess *tulajabhovani* (ie. another form of *parvati*, consort of *shiva*). Upon seeing your image (‘I am everywhere’), your devotees feel happy in the mind. But in those mixed *gunas* (ie. objectification), how can there be that *sattva guna* of grandeur and glory? (Don’t be happy with being a body, be the consort of *shiva* ie. knowledge)

13. धन्य धन्य पांडुरंग। अखंड कथेचा होतो धगि।

तानमानें रागरंग। नाना प्रकारीं॥ १३॥

dhanya dhanya pāṇḍuraṅga | akhaṇḍa kathecā hoto dhimḡa |
tānamāṇeṁ rāgarāṅga | nānā prakārīm || 13 ||

v

14. धन्य तू गा क्षत्रपाळा। उदंड जना लावलि चाळा।

भावे भक्ती करितां फळा। वेळ नाही॥ १४॥

dhanya tūm gā kṣatrapālā | udarṇḍa janā lāvilā cālā |
bhāveṁ bhakti karitām phalā | vela nāhīm || 14 ||



14. Blessed are you *kshetrapala* (ie. the protector of the body ie. knowledge) for it is you who inspires the people to move. And when one’s devotion to you is with understanding then, the fruit gained is beyond the ‘many’ occasions and celebrations your devotee’s make (ie. we have to go beyond the ‘many’ thoughts and concepts and become this great celebration, ‘I am He’).

15. रामकृष्णादकि अवतार। त्यांचा महिमा अपार।
उपासनेस बहुत नर। ततपर जाले ॥ १५ ॥
rāmakṛṣṇādika avatāra | tyāmcā mahimā apāra |
upāsanesa bahuta nara | tatpara jāle || 15 ||

15. *ram* and *krishna* and the other *avatars* knew the greatness of that limitless *para-matma*. Due to their worship, an ignorant man became absorbed in this knowledge¹ (ie. *ram* was born an ignorant man and then he went to His *guru vasistha* to gain knowledge).

16. सकळ देवांचे मूल। तो हा अंतरातमाचि केवळ।
भूमंडळी भोग सकळ। त्यासीच घडे ॥ १६ ॥
sakaḷa devāñce mūla | to hā antaratmāci kevala |
bhūmaṇḍalīṁ bhoga sakaḷa | tyāsīca ghaḍe || 16 ||

16. Knowledge or this ‘I am’ is the origin of the ‘many’ gods that are worshipped. And that *antar-atma* (ie. the *atma* within everyone) is, in truth, that pure knowledge (ie. *paramatma*). Within the enjoyments of this gross world there is the enjoyment of this knowledge/‘all’ and this is the only enjoyment that the *antar-atma* accepts.

17. नाना देव होऊन बैसला। नाना शक्तीरूपें जाला।
भोक्ता सकळ वैभवाला। तोचि येक ॥ १७ ॥
nānā deva hoūna baīsalā | nānā śaktirūpeṁ jālā |
bhoktā sakaḷa vaibhavālā | toci yeka || 17 ||

17. But the ‘many’ gods have been established and then this power/*shakti* has appeared as these ‘many’ forms. But the enjoyer of the grandeur and glory of this ‘all’ is that One *antar-atma*.

18. याचा पाहावा वचिर। उदंड लांबला जोजार।
होती जाती देव नर। कर्ती म्हणोनी ॥ १८ ॥
yācā pāhāvā vicāra | udarṇḍa lāmbalā jojāra |
hotī jāti deva nara | kitī mhaṇoni || 18 ||

18. The thoughtless Self from which this ‘speech’ has come should be understood, for due to body consciousness, this family of that *paramatma* has increased and grown so much. And then that One comes and goes, for God has become a man in the ‘many’.

19. कीर्त्ता आणा अपकीर्त्ता। उदंड नदि उदंड स्तुती।
सर्वत्रांची भोगप्राप्ती। अंतरातमासीच घडे ॥ १९ ॥
kīrti āṇa apakīrti | udarṇḍa nīdā udarṇḍa stutī |

¹ *siddharameshwar maharaj*- Why are *rama* and *krishna* Gods? Because having understood, “There is nothing other than the Self/*atma* in the world, and so everything is my own form,” they stayed and behaved with that understanding. That only was their capital and that only was the reason for their Godliness.



sarvatrāṁcī bhogaprāptī | am̐tarātmyāsica ghaḍe || 19 ||

19. There is the pervasiveness of that vast *paramatma* and there is Its lack of pervasiveness when that One takes Itself to be a body. And then that vast *paramatma* is either slandered or praised and It forgets that whatever is enjoyed anywhere is received by that *antar-atma* only.

20. कोण देहीं काये करति। कोण देहीं काये भोगति।
भोगी त्यागी वीतरागी तो। येकच आत्मा ॥ २० ॥
koṇa dehīm kāye karito | koṇa dehīm kāye bhogito |
bhogī tyāgī vītarāgī to | yekaci ātmā || 20 ||

20. Who is the doer of all these things in the body? Who is the enjoyer of all these things in the body? The one who enjoys, the one who renounces this enjoyment and that one who is totally detached, is the One *atma* only.

21. पराणी साभमिनें भुलले। देह्याकडे पाहात गेले।
मुख्य अंतरात्म्यास चुकलें। अंतरीं असोनी ॥ २१ ॥
prāṇī sābhimāneṁ bhulale | dehyākaḍe pāhāta gele |
mukhya am̐tarātmyāsa cukaleṁ | am̐tarīm asonī || 21 ||

21. But on account of this great pride of 'I am', that *atma* has been forgotten in the *prana*. And in the trust of the gross body, this understanding is completely lost. And though being Yourself that Supreme God, even that *antaratma* (ie. witnessing) within this inner space is missed.

22. आरे या आत्म्याची चळवळ पाहे। ऐसा भूमंडळी कोण आहे।
अगाध पुण्यें अनुसंधान राहे। कांहीयेक ॥ २२ ॥
āre yā ātmayācī caḷavaḷa pāhe | aisā bhūmaṇḍalī koṇa āhe |
agādha puṇyēṁ anusandhāna rāhe | kāñhīṁyeka || 22 ||

22. My child! Who is there in this gross world who can understand this activity of that *atma*? And it is only due to the merit of this *vivek* that, there is the connection with that fathomless One who is within this 'thing' (ie. concentration on That which cannot be concentrated upon).

23. त्या अनुसंधानासरसिं। जळोनी जाईजे कलिमर्षिं।
अंतरनष्टि ज्ञानी ऐसे। वविरोन पाहाती ॥ २३ ॥
tyā anusandhānāsarisēṁ | jaḷonī jāīje kilmiṣēṁ |
am̐taraniṣṭha jñānī aise | vīvarona pāhātī || 23 ||

23. When there is this connection then, the sin of being a body is burnt and destroyed. Such is the inner steadfastness of the *gnyani*, for He is the only one who understands this 'all' and keeps on investigating.

24. अंतरनष्टि ततिके तरले। अंतरभ्रष्ट ततिके बुडाले।
बाह्यातकारें भ्रंगळले। लोकाचारें ॥ २४ ॥
am̐taraniṣṭha tituke tarale | am̐tarabhraṣṭa tituke buḍāle |
bāhyātkāreṁ bharaṁgaḷale | lokācāreṁ || 24 ||



24. One is saved by this inner steadfastness and the other drowns in a confused inner space. For if one behaves according to the world then, due to regard for the external things that one goes on guessing.

इति श्रीदासबोधे गुरुशषियसंवादे

बहुदेवस्थाननिरूपणनाम समास पहलि ॥ १ ॥ १८.१

iti śrīdāsabodhe guruśṣiyasamvāde

bahudevasthānanirūpaṇanāma samāsa pahilā || 1 || 18.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 18 named „The Nature of the ‘many’ gods“ is concluded.

18.2 The Company of the ‘All Knowing’ *Purush*

समास दुसरा : सर्वज्ञसंगनिरूपण

samāsa dusarā : sarvajñasamganirūpaṇa

|| Śrī Rām ||

1. नेणपणें जालें तें जालें। जालें तें होऊन गेलें।

जाणतेपणें वरूतलें। पाहजि नेमस्त ॥ १ ॥

neṇapaṇeṁ jāleṁ teṁ jāleṁ | jāleṁ teṁ hoūna geleṁ |

jāṇatepaṇeṁ vartaleṁ | pāhije nemasta || 1 ||

1. Due to the appearance of ignorance, that Reality has become manifest. And having appeared, That has then to disappear. Therefore this limited *jīva* should exist with knowingness.

2. जाणत्याची संगती धरावी। जाणत्याची सेवा करावी।

जाणत्याची सद्बुद्धि घ्यावी। हळुहळु ॥ २ ॥

jāṇatyācī saṁgatī dharāvī | jāṇatyācī sevā karāvī |

jāṇatyācī sadbuddhi ghyāvī | haḷuhaḷu || 2 ||

2. One should cherish the company of the Knower (by effortless knowing, one stays in the company of the Knower). One should have the experience of the Knower. Gradually that pure *buddhi* of the Knower should be accepted.

3. जाणत्यापासीं लेहों सकावें। जाणत्यापासीं वाचूं सकावें।

जाणत्यापासीं पुसावें। सकळ कांहीं ॥ ३ ॥

jāṇatyāpāsīṁ lehoṁ sikāveṁ | jāṇatyāpāsīṁ vācūṁ sikāveṁ |

jāṇatyāpāsīṁ pusāveṁ | sakāḷa kāmhiṁ || 3 ||

3. One should learn to ‘write’² while in the company of the Knower. One should learn to ‘read’ while in the company of the Knower. And then there should be the wiping out of this ‘all thing’ while in the company of the Knower.

4. जाणत्यास करावा उपकार। जाणत्यास झजिवावें शरीर।

जाणत्याचा पाहावा वचिर। कैसा आहे ॥ ४ ॥

jāṇatyāsa karāvā upakāra | jāṇatyāsa jhijavāveṁ śarīra |

jāṇatyācā pāhāvā vicāra | kaisā āhe || 4 ||

4. One should gain the grace of the Knower; then this ‘all’ body will be worn away by the Knower and the thoughtlessness of the Knower will be understood.

5. जाणत्याचे संगतीनें भजावें। जाणत्याचे संगतीनें झजिवावें।

जाणत्याचे संगतीनें रझिवावें। वविरवविरों ॥ ५ ॥

jāṇatyāce saṁgatīneṁ bhajāveṁ | jāṇatyāce saṁgatīneṁ jhijāveṁ |

jāṇatyāce saṁgatīneṁ rijhāveṁ | vivaravivarom || 5 ||

5. *bhajan* should be made in the company of the Knower. Great efforts should be

²From one small point of knowledge this ‘story/I am’ should be written and then it should be properly read ie. witnessing.



made to understand this *bhajan* that is in the company of the Knower. By constant investigation there should be the delight that is only in the company of the Knower.

6. जाणत्याचे गावें गाणें। जाणत्यापासीं वाजवणें।

नाना आळाप सकिणें। जाणत्यापासीं ॥ ६ ॥

jāṇatyāce gāṇem gāṇem | jāṇatyāpāsīm vājavāṇem |
nānā ālāpa sikaṇem | jāṇatyāpāsīm || 6 ||

6. This ‘song’ should be sung in presence of the Knower. This instrument (ie. the body) should be played in the presence of the Knower. And in the presence of the Knower, the ‘many’ thoughts should learn this harmonious tune ‘I am’.

7. जाणत्याचे कासेसी लागावें। जाणत्याचें औषध घ्यावें।

जाणतां सांगेल तें करावें। पथ्य आधीं ॥ ७ ॥

jāṇatyāce kāsesī lāgāṇem | jāṇatyācēm auśadha ghyāṇem |
jāṇatām sāṅgela tēm karāṇem | pathya ādhīm || 7 ||

7. The shelter of the Knower should be kept. The medicine of the Knower should be taken and if the Knower reveals to you that thoughtlessness at the source, then you should practice that only.

8. जाणत्यापासीं परीक्षा सकिणें। जाणत्यापासीं तालमि करणें।

जाणत्यापासीं पोहणें। अभ्यासावें ॥ ८ ॥

jāṇatyāpāsīm parīkṣā sikaṇem | jāṇatyāpāsīm tālima karaṇem |
jāṇatyāpāsīm poḥaṇem | abhyāsāṇem || 8 ||

8. In the company of the Knower you should learn how to properly investigate this source (*prakṛuti/purush*). Then all physical activity should be made in the presence of the Knower. In the presence of the Knower, you should learn how to swim over this worldly ocean.

9. जाणता बोलेले तैसें बोलावें। जाणता सांगेल तैसें चालावें।

जाणत्याचें ध्यान घ्यावें। नाना परकरीं ॥ ९ ॥

jāṇatā bolele taisēm bolāṇem | jāṇatā sāṅgela taisēm cālāṇem |
jāṇatyācēm dhyāna ghyāṇem | nānā prakarīm || 9 ||

9. Whatever the Knower ‘speaks’, this you should ‘speak’ and when the Knower explains thoughtlessness to you then, you should perform that only. The meditation of that Knower within these ways of the ‘many’ should be your meditation.

10. जाणत्याच्या कथा सकाव्या। जाणत्याच्या युक्तिसमजाव्या।

जाणत्याच्या गोष्टी वविराव्या। सकळ कांहीं ॥ १० ॥

jāṇatyācyā kathā sikāvya | jāṇatyācyā yukti samajāvyā |
jāṇatyācyā goṣṭī vīvarāvya | sakāḷa kāmhīm || 10 ||

10. This ‘story’ of the Knower should be learnt. This ‘art’ of the Knower should be understood. This ‘all thing’ is the ‘story’ being told by that Knower and this should be carefully investigated until you meet that Knower.

11. जाणत्याचे पेंच जाणावे। जाणत्याचे पीळ उकलावे।



जाणता राखेल तैसे राखावे। लोक राजी ॥ ११ ॥

*jāṇatyāce peṁca jāṇāve | jāṇatyāce pīla ukalāve |
jāṇatā rākhela taise rākhāve | loka rājī || 11 ||*

11. The trick (ie. forgetting) of the Knower should be learnt (*maharaj- understanding is a trick...a change of mind is required*). The aloofness of the Knower should be understood. When that which the Knower protects is kept protected then, this 'other world' is content.

12. जाणत्याचे जाणावे प्रसंग। जाणत्याचे घ्यावे रंग।

जाणत्याचे सफूर्तीचे तरंग। अभ्यासावे ॥ १२ ॥

*jāṇatyāce jāṇāve prasāṅga | jāṇatyāce ghyāve raṅga |
jāṇatyāce sphūrtīce taraṅga | abhyāsāve || 12 ||*

12. The connection of the Knower should be known. The splendour of the Knower should be accepted. And this arising inspiration of that Knower should be studied.

13. जाणत्याचा साक्षेप घ्यावा। जाणत्याचा तर्क जाणावा।

जाणत्याचा उल्लेख समजावा। न बोलतांची ॥ १३ ॥

*jāṇatyācā sākṣepa ghyāvā | jāṇatyācā tarka jāṇāvā |
jāṇatyācā ullekha samajāvā | na bolatāñci || 13 ||*

13. That steadfast purpose of the Knower should be accepted. The logic of the Knower should be known (*maharaj- how can you be that which is changing every moment?*). And this 'I am' utterance of the Knower should be understood and then afterwards not 'spoken'.

14. जाणत्याचें धूरतपण। जाणत्याचें राजकारण।

जाणत्याचें नरूपण। ऐकत जावें ॥ १४ ॥

*jāṇatyācēṁ dhūrtapaṇa | jāṇatyācēṁ rājakāraṇa |
jāṇatyācēṁ nirūpaṇa | aikata jāvēṁ || 14 ||*

14. The intelligence of the Knower should be known. The *rajakarana* of the Knower should be understood and the discourse of the Knower should be heard.

15. जाणत्याची कवित्वें सकावी। गद्यें पद्यें वोळखावी।

माधुर्यवचनें समजावी। अंतर्ग्रामी ॥ १५ ॥

*jāṇtyācī kavitvēṁ sikāvīṁ | gadyeṁ padyeṁ volakhāvī |
mādhuryavacanēṁ samajāvīṁ | antaryāmīṁ || 15 ||*

15. The 'poem' of the Knower should be learnt. The difference between common prose and this *inspired poem should be recognized. In this inner space the sweetness of this divine 'speech' should be understood. *(See 14.3)

16. जाणत्याचें पाहावे प्रबंद। जाणत्याचे वचनभेद।

जाणत्याचे नाना संवाद। बरे शोधावे ॥ १६ ॥

*jāṇatyācēṁ pāhāve prabaṁda | jāṇatyāce vacanabheda |
jāṇatyāce nānā saṁvāda | bare śodhāve || 16 ||*

16. The continuous composition made by the Knower should be understood. This dis-



tinct ‘speech’ of the Knower and that best *dialogue of the Knower should be searched out by the ‘many’ thoughts. *(The silent dialogue between the Master and disciple)

17. जाणत्याची तीक्ष्णता। जाणत्याची सहषिणता।
जाणत्याची उदारता। समजोन घ्यावी ॥ १७ ॥
jāṇatyācī tīkṣaṇatā | jāṇatyācī sahiṣṇatā |
jāṇatyācī udārata | samajona ghyāvī || 17 ||

17. The alertness of the Knower, the patience of the Knower and the generosity of the Knower; that One should understand and accept.

18. जाणत्याची नाना कल्पना। जाणत्याची दीर्घ सूचना।
जाणत्याची वर्चिना। समजोन घ्यावी ॥ १८ ॥
jāṇatyācī nānā kalpanā | jāṇatyācī dīrgha sūcanā |
jāṇatyācī viraṇā | samajona ghyāvī || 18 ||

18. The ‘many’ thoughts should become the thoughtlessness of the Knower; the intimate acquaintance (ie. *sagun*) with the Knower and the investigation of that Knower (ie. *nirgun*) should be understood and accepted.

19. जाणत्याचा काळ सार्थक। जाणत्याचा अध्यात्मविवेक।
जाणत्याचे गुण अनेक। आवघेच घ्यावे ॥ १९ ॥
jāṇatyācā kāla sārthaka | jāṇatyācā adhyātmaviveka |
jāṇatyācā guṇa aneka | āvagheca ghyāve || 19 ||

19. The Knower fulfils His ‘time’³ properly, for the Knower understands the nature of *vivek*. Therefore the numerous different forms created by the ‘many’ thoughts should accept this *sattwa guna* of the Knower.

20. जाणत्याचा भक्तमार्ग। जाणत्याचा वैराग्ययोग।
जाणत्याचा अवघा प्रसंग। समजोन घ्यावा ॥ २० ॥
jāṇatyācā bhaktimārga | jāṇatyācā vairāgyayoga |
jāṇatyācā avaghā prasamga | samajona ghyāvā || 20 ||

20. The way of devotion/*bhakti* of the Knower; the way of *vairagya* of the Knower and this connection to the Knower should be understood and accepted by the ‘many’ thoughts.

21. जाणत्याचें पाहवें ज्ञान। जाणत्याचें सकावें ध्यान।
जाणत्याचें सूक्ष्म चनिह। समजोन घावें ॥ २१ ॥
jāṇatyācēṁ pāhāvēṁ jñāna | jāṇatyācēṁ sikāvēṁ dhyāna |
jāṇatyācēṁ sūkṣma cinha | samajona ghāvēṁ || 21 ||

21. The knowledge of the Knower should be understood; the meditation of the Knower should be learnt and the subtle companionship with the Knower should be realized.

22. जाणत्याचें अल्पितपण। जाणत्याचें वदिहलक्षण।
जाणत्याचें ब्रह्मविवरण। समजोन घ्यावें ॥ २२ ॥

³ *siddharameshwar maharaj* – you don’t appreciate the value of time and words, but you will, when you are dying.



*jāṇatyāceṁ aliptapaṇa | jāṇatyāceṁ videhalakṣaṇa |
jāṇatyāceṁ brahmavivarāṇa | samajona ghyāveṁ || 22 ||*

22. One should understand how the Knower remains untouched; one should understand that attention that is beyond the body (ie. *attentionless videha*) and one should understand the thoughtlessness of *brahman*.

23. जाणत येक अंतरात्मा। त्याचा काये सांगावा महिमा।
वदियाकळागुणसीमा। कोणें करावी॥ २३॥
*jāṇata yeka aṁtarātmā | tyācā kāye sāmgaṇvā mahimā |
vidyākālāguṇasīmā | koṇeṁ karāvī || 23 ||*

23. That One Knower is the *antaratma* (ie. *though ever pure still it identifies with or touches this 'all'*), but then how can the greatness of that *paramatma* be told? Who is there even who overflows with this knowledge, this 'art' of knowing and the *sattwa guna*?

24. परमेश्वरांचे गुणानुवाद। अखंड करावा संवाद।
तेणेंकरितां आनंद। उदंड होतो॥ २४॥
*parameśvarāṁce guṇānuvāda | akhaṁḍa karāvā saṁvāda |
teṇemkaritām ānanda | udaṁḍa hoto || 24 ||*

24. Therefore there should be this continuously connection with that pure *sattwa guna* of *parameshwar* and then that unbroken Self should have the dialogue of Oneness. Then on account of this *ananda*/bliss of this 'all', there is that vast *paramatma*.

25. परमेश्वरें नरिमलें तें। अखंड दृष्टीस पडतें।
वविरवविरो समजावें तें। वविकी जनीं॥ २५॥
*parameśvareṁ nirmileṁ teṁ | akhaṁḍa dṛṣṭīsa paḍateṁ |
vivaravivarom samajāveṁ teṁ | vivekī janīm || 25 ||*

25. When that *parameshwar* creates then, that unbroken *swarup* has fallen into this visible 'all'. But when there is continuous investigation of this 'all', that Reality is understood by the *viveki* who is within the people (*within each jiva there is the power of vivek*).

26. जितुकें कांहीं नरिमाण जालें। तितुकें जगदेश्वरें नरिमलें।
नरिमाण वेगळें केलें। पाहजि आधीं॥ २६॥
*jitukeṁ kāmhiṁ nirmāṇa jāleṁ | titukeṁ jagadeśvareṁ nirmileṁ |
nirmāṇa vegaleṁ keleṁ | pāhije ādhīm || 26 ||*

26. Whenever this 'thing' is created then, it is created by that Lord of the world/*purush* and it is at the source that this separation has taken place (*taking yourself to be a body, you feel you are a separate individual; but understand that separateness, though very subtle, is at the root; you are the purush separate from whatever is seen or perceived and created*).

27. तो नरिमाण करतो जना। परी पाहों जातां दसिना।
वविकबळें अनुमाना। आणीत जावा॥ २७॥
to nirmāṇa karato janā | parī pāhom jātām disenā |



vivekabaḷeṁ anumānā | āṇīta jāvā || 27 ||

27. That *purush* is the creator and He has become a man; and then he tries to see Himself but He cannot be seen (ie. taking himself as a man, He cannot know Himself). Therefore determined and constant *vivek* should be brought to his conjecture (only by leaving off the thought that “I am somebody”. can there be *vivek*).

28. त्याचें अखंड लागतां ध्यान। कृपालुपणें देतो आशन।
सर्वकाळ संभाषण। तदांशेंच किरावें ॥ २८ ॥
tyāceṁ akhaṇḍa lāgatām dhyāna | kṛpālupaṇeṁ deto āśana |
sarvakāḷa saṁbhāṣaṇa | tadāṁśeṁci karāveṁ || 28 ||

28. When you make the meditation of that unbroken *atma* then, by His Grace, He gives everything required (let whatever come, come; He knows what I need better than I can know). Therefore there should be this ‘time of the all’ and your conversation should be with that *purush* only.

29. ध्यान धरीना तो अभक्त। ध्यान धरील तो भक्त।
संसारापासुनी मुक्त। भक्तांस करी ॥ २९ ॥
dhyāna dharīnā to abhakta | dhyāna dharīla to bhakta |
saṁsārāpāsunī mukta | bhaktāṁsa karī || 29 ||

29. When this meditation is not firmly held then, you are a non-devotee and when this meditation is established then, that you are a devotee (ie. to be one with) and are liberated from this worldly existence.

30. उपासनेचे सेवटीं। देवां भक्तां अखंड भेटी।
अवुभवी जाणेल गोष्टी। प्रत्ययाची ॥ ३० ॥
upāsanece sevaṭīṁ | devāṁ bhaktāṁ akhaṇḍa bheṭī |
avubhavī jāṇela goṣṭī | pratyayācī || 30 ||

30. At the end of this worship, the God and his devotee have unbroken union. Only the ‘experienced’ will come to know that *nirgun* understanding that is within this ‘I am’.

Note: In the company of the Knower means, to effortlessly know. *maharaj*- He is not anything that you can see or perceive with the mind, but still He is there.

इति श्रीदासबोधे गुरुशिष्यसंवादे
सर्वज्ञसंगनरूपणनाम समास दुसरा ॥ २ ॥ १८.२
iti śrīdāsabodhe guruśiṣyasamvāde
sarvajñsaṁganirūpaṇanāma samāsa dusarā || 2 || 18.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 18 named „The Company of the ‘All Knowing’ Purush“ is concluded.

18.3 The Teaching of Detachment

समास तसिरा : नसिपृहशकिवण
samāsa tisarā : nisprhaśikavaṇa

|| Śrī Rām ||

1. दुल्लभ शरीरीं दुल्लभ आयुष्य। याचा करू नये नास।

दास म्हणे सावकास। वविक करावा ॥ १ ॥

dullabha śarīrīm dullabha āyusya | yācā karūṁ naye nāsa |
dāsa mhaṇe sāvakāsa | vīveka karāvā || 1 ||

1. Misfortune lies within this ‘all’ body (ie. when that One gains the body of a *jīva*) and then this life is a misfortune, for it is far from the *atma*. Therefore the destruction of this ‘speech’ should never happen. *ramdas* says, “Effortless *vivek* should be understood.”

2. न पाहातां उत्तम वविक। अवघा होतो अवविक।

अवविकें प्राणी रंक। ऐसा दसि ॥ २ ॥

na pāhātām uttama vīveka | avaghā hoto avīveka |
avīvekeṁ prāṇī raṅka | aisā dise || 2 ||

2. If you do not understand such *vivek* then, there is *a-vivek* (body consciousness and no discrimination) and ‘many’ things appear. And due to *a-vivek*, there is a beggar who sees in the *prana* (“I want this because it will make me happy”).

3. हें आपलें आपण केलें। आळसें उदास नागवलिं।

वाईट संगतीनें बुडवलिं। देखत देखतां ॥ ३ ॥

heṁ āpaleṁ āpaṇa keleṁ | ālaṣeṁ udāsa nāgavileṁ |
vāiṭa saṅgatīneṁ buḍavileṁ | dekhata dekhatām || 3 ||

3. Thoughtless detachment is of your own making. But due to laziness, detachment is plundered and by the bad company of the body, this detachment gets drowned before your very eyes.

4. मूर्खपणाचा अभ्यास जाला। बाष्कळपणें घातला घाला।

काम चांडाळा उठला। तरुणपणीं ॥ ४ ॥

mūrkhapaṇācā abhyāsa jālā | bāṣkaḷapaṇeṁ ghātalā ghālā |
kāma cāṇḍālā uṭhālā | taruṇapaṇīm || 4 ||

4. Then there is the study of foolishness and due to wild and wilful behaviour, the mind is filled with distress and in our immaturity, impure desires arise.

5. मूर्ख आळसी आणतिरुणा। सर्वान्विधिं दैन्यवाणा।

काहीं मळिना कोणा। काये म्हणावें ॥ ५ ॥

mūrkha ālaśī āṇi taruṇā | sarvāṁviṣīm dainyavāṇā |
kāṁhīṁ mīlenā koṇā | kāye mhaṇāveṁ || 5 ||

5. When there is foolishness, laziness and such immaturity then, this ‘all’ becomes a destitute lonely body. If this ‘thing’ is not met then, so much will be said by so ‘many’.



6. जें जें पाहजि तें तें नाही। अन्नवस्त्र तेंही नाही।

उत्तम गुण कांहींच नाही। अंतर्यामी॥ ६॥

jem jem pāhije tem tem nāhīm | annavastra temhi nāhīm |

uttama guṇa kāmhīmca nāhīm | antaryāmīm || 6 ||

6. Then that which is needed is not received and that Reality and the *essentials of life even are not acquired. Then there is not this pure *sattwa guṇa* or ‘thing’ within. *(This food of ‘I am’ and the covering of this ‘all’)

7. बोलतां येना बैसतां येना। प्रसंग कांहींच कळेना।

शरीर मन हें वळेना। अभ्यासाकडे॥ ७॥

bolatām yenā baisatām yenā | prasamga kāmhīmca kaḷenā |

śarīra mana heṁ vaḷenā | abhyāsākāḍe || 7 ||

7. When the connection to this ‘thing’ is not understood then you cannot ‘speak’ nor can you be established in its delight. Then this ‘all’ body and mind turn away from the study of that thoughtless *swarup*.

8. लहिणें नाही वाचणें नाही। पुसणें नाही सांगणें नाही।

नेमस्तपणाचा अभ्यास नाही। बाषकळपणें॥ ८॥

lihiṇem nāhīm vācaṇem nāhīm | puṣaṇem nāhīm sāṅgaṇem nāhīm |

nemastapaṇācā abhyāsa nāhīm | bāṣkaḷapaṇem || 8 ||

8. Then there is no proper ‘writing’ and no proper ‘reading’. The ‘many’ thoughts are not wiped out and thoughtlessness is not there. Then due to wilful, unrestrained behaviour, there is not that skill of restraint.

9. आपणांस कांहींच येना। आणी सकिवलिहमानेना।

आपण वेडा आणसिज्जना। बोल ठेवी॥ ९॥

āpaṇāmsa kāmhīmca yenā | āṇī sikavilemhi mānenā |

āpaṇa veḍā āṇī sajjanā | bola ṭhevi || 9 ||

9. Then this ‘thing’ cannot come to you and the learning of this is also not valued. Then one is ‘mad after the world’ and can only slander the *sajjana*/Saint.

10. अंतरी येक बाहेरी येक। ऐसा जयाचा वविक।

परलोकाचें सार्थक। कैसें घडे॥ १०॥

amtarī yeka bāherī yeka | aisā jayācā viveka |

paralokācem sārthaka | kaisem ghaḍe || 10 ||

10. There is the One *purush* within this inner space and there is the other outside (ie. ‘I am’). This is the *vivek* of *mula maya*. And if this ‘world beyond’ is not merged in no-otherness then, how can life’s meaning be accomplished? (In truth, there is neither inside nor outside, but *mula maya* is this birth of duality. This subtle separation has created a hidden witness inside and a witnessed outside. It is said to be hidden because it cannot be known; for that is you)

11. आपला संसार नासला। मनामधें प्रस्तावला।

तरी मग अभ्यास केला। पाहजि वविकाचा॥ ११॥

āpalā saṁsāra nāsalā | manāmadhem prastāvalā |



tarī maga abhyāsa kelā | pāhije vivekācā || 11 ||

11. But if your *samsar* is destroyed and in the mind there is repentance then, there can be this skill of *vivek*.

12. येकाग्र करूनिया मन। बळेंचधिरावें साधन।
येतनीं आळसाचें दर्शन। होऊंच नये॥ १२॥
yekāgra karūṁniyā mana | baḷeṁci dharāverṁ sādhana |
yetnīṁ ālasāceṁ darśana | hoūṁca naye || 12 ||

12. To make the mind one-pointed there should be ever steadfast practice. In these efforts not even the sight of laziness should be allowed.

13. अवगुण अवघेचिसांडावे। उत्तम गुण अभ्यासावे।
प्रबंद पाठ करीत जावें। जाड अर्थ॥ १३॥
avaguna avagheci sāṁḍāve | uttama guṇa abhyāsāve |
prabaṁda pāṭha karīta jāverṁ | jāḍa artha || 13 ||

13. The wrong *gunas* (ie. *objectification*) and the ‘many’ things should be left and the best *guna* should be studied. And then, there will be the continuous support of that innermost meaning.

14. पदप्रबंद श्लोकप्रबंद। नाना धाटी मुद्रा छंद।
प्रसंगज्ञानेचि आनंद। होत आहे॥ १४॥
padaprabarṁda ślokaprabarṁda | nānā dhāṭī mudrā charṁda |
prasamgajñāneṁci ānaṁda | hota āhe || 14 ||

14. There is this continual state and this continual meeting when the ‘many’ thoughts are fixed upon this goal and the mind is full of eagerness and the longing for the Truth. Then due to this connection with knowledge, *ananda*/bliss appears.

15. कोणे प्रसंगीं काये म्हणावें। ऐसें समजोन जाणावें।
उगेंचि वाउगें सणावें। कासयासी॥ १५॥
koṇe prasamgīṁ kāye mhaṇāverṁ | aiseṁ samajona jāṇāverṁ |
ugeṁci vāugeṁ siṇāverṁ | kāsayāsī || 15 ||

15. What should this ‘all’ say in this ‘all’? Such should be understood and known (you are this ‘all’ and you should say nothing, for this ‘all’ should not break its praise and connection with Its own self. You should leave the concepts and imaginings that you have yourself created and just effortlessly know). And why should that still and silent Self be troubled by the false (this ‘all’ is also false and is a trouble to that pure *swarup*)?

16. दुसऱ्याचें अंतर जाणावें। आदर देखोन म्हणावें।
जें आठवेल तें गावें। हें मूरखपण॥ १६॥
dusaṛyāceṁ antara jāṇāverṁ | ādara dekhona mhaṇāverṁ |
jeṁ āṭhavela teṁ gāverṁ | heṁ mūrkhapaṇa || 16 ||

16. One should know this inner space of the ‘all’. But, if this earnest contemplation (ie. *forget everything*) is forced to say something (ie. *remember something*) or if this should



sing something that has been remembered then, that thoughtless Self has become a fool (the trick is to forget each and every moment then, this is just effortless knowing. This whole world appears when you remember this thing and that thing. When you awake in the morning, you are there, nothing else and no remembering of anything is required for that; but then you remember so many things and forget yourself)

17. जयाची जैसी उपासना। तेंच गावें चुकावेना।

रागज्ञाना ताळज्ञाना। अभ्यासावें ॥ १७ ॥

jayācī jaisī upāsanā | teñci gāverñ cukāvenā |
rāgajñānā tālajñānā | abhyāsāverñ || 17 ||

17. If there is to be the worship of that *purush* then, this ‘song’ should not be neglected. When there is the knowledge of *ragas* (attractions and sentiments created by worldly concerns) then, that knowledge of the *tala* should be skilfully practiced (ie. then in every action I am in my *swarup*. Then everything is appearing on Myself. Anger, joy, desire etc. are all appearing on Myself)

18. साहति संगीत प्रसंग मानें। करावी कथेंची घमशानें।

अर्थांतर श्रवणमनने। काढीत जावें ॥ १८ ॥

sāhita saṅgīta prasāṅga māṇem | karāvīñ kathamcīñ ghamaśāṇem |
arthāntara śravaṇamananerñ | kāḍhīta jāverñ || 18 ||

18. Respect for this ‘all’ connection is the companionship of this ‘song’ and one should revel in the telling of this ‘story’. By *shravan* and *manana*, the innermost meaning should be taken out (ie. *nijadhyas* and *satkshakar*).

19. पाठ उदंडचि असावें। सर्वकाळ उजळीत जावें।

सांगतिलें गोष्टीचें असावें। स्मरण अंतरी ॥ १९ ॥

pāṭha udanḍaci asāverñ | sarvakāla ujaḷīta jāverñ |
sāṅgitalēñ goṣṭicēñ asāverñ | smaraṇa aṁtarīñ || 19 ||

19. When there is the support of only that vast *paramatma* then, this time of the ‘all’ is kept pure. Then this ‘story’ that is being remembered in your inner space should also be let slip and there will be One only (then this ‘art’ of knowing/knowledge is not required).

20. अखंड येकांत सेवावा। ग्रन्थमात्र धांडोळावा।

प्रचति येईल तो घ्यावा। अर्थ मनीं ॥ २० ॥

akhaṇḍa yekānta sevāvā | granthamātra dhāṇḍolāvā |
pracita yeīla to ghyāvā | artha manīñ || 20 ||

20. The unbroken Self should search within this composition of words and relish It’s own ‘aloneness’. That *purush* within the experience ‘I am’ will come when that innermost meaning is accepted in the mind (ie. only He is and I do not exist).

इति श्रीदासबोधे गुरुशषियसंवादे

नसिपृहशक्तिवर्णनरूपणनाम समास तसिरा ॥ ३ ॥ १८.३

iti śrīdāsabodhe guruśiṣyasamvāde

nisprhaśīkavaṇanirūpaṇanāma samāsa tisarā || 3 || 18.3



Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 18 named „The Teaching of Detachment“ is concluded.



18.4 Discourse on the Body

समास चौथा : देहदुर्लभनिरूपण

samāsa cauthā : dehadurlabhanirūpaṇa

|| Śrī Rām ||

1. देह्याकरतिं गणेशपूजन। देह्याकरतिं शारदावंदन।

देह्याकरतिं गुरु सज्जन। संत श्रोते ॥ १ ॥

dehyākaritām gaṇeśapūjana | dehyākaritām śāradāvaṇdana |

dehyākaritām guru sajjana | santa śrote || 1 ||

1. On account of the body there is the *puja*/worship of *ganesh*. On account of the body, *sharada* is praised. On account of the body there is the *guru*, the *sajjana*, the Saint and the listener.

2. देह्याकरतिं कवित्वे चालती। देह्याकरतिं अधेने करति।

देह्याकरतिं अभ्यासति। नाना वदिया ॥ २ ॥

dehyākaritām kavitveṇ cālātī | dehyākaritām adhenen karitī |

dehyākaritām abhyāsītī | nānā vidyā || 2 ||

2. On account of the body, poetry is composed. On account of the body, books are read and on account of the body, that One studies the ‘many’ knowledges.

3. देह्याकरतिं ग्रंथलेखन। नाना लिपीवोळखण।

नाना पदार्थशोधन। देह्याकरतिं ॥ ३ ॥

dehyākaritām grānthalekhana | nānā lipīvolakhana |

nānā padārthasodhana | dehyākaritām || 3 ||

3. On account of the body, this spiritual composition gets ‘written’. The ‘many’ recognize that hidden *atma* and the ‘many’ search for this ‘object’, on account of the body.

4. देह्याकरतिं माहांजानी। सद्धि सधु ऋषी मुनी।

देह्याकरतिं तीर्थाटणीं। फरिती प्राणी ॥ ४ ॥

dehyākaritām māhāñjānī | siddha sadhu ṛṣī munī |

dehyākaritām tīrthāṭaṇī | phiratī prāṇī || 4 ||

4. On account of the body, there is the great *gnyani*, the *siddha*, the *sadhu*, the *rishi* and the *muni*/sage. On account of the body, that One is always in this holy place while the other wanders around in the *prana* (when you give up your thoughts then, you are the Knower knowing this ‘all’/wind. Otherwise you will remain in the *prana*).

5. देह्याकरतिं श्रवण घडे। देह्याकरतिं मननीं पवाडे।

देह्याकरतिं देहीं आतुडे। मुख्य परमात्मा ॥ ५ ॥

dehyākaritām śravaṇa ghaḍe | dehyākaritām mananīm pavāḍe |

dehyākaritām dehīm ātuḍe | mukhya paramātmā || 5 ||

5. On account of the body, *shravan* is accomplished; on account of the body, *manana* expands; then on account of this body within the ‘all’ body, that Supreme *paramatma* is met (*satkshatkar*).



6. देह्याकरतिं कर्ममार्ग। देह्याकरतिं उपासनामार्ग।
 देह्याकरतिं ज्ञानमार्ग। भूमंडली ॥ ६ ॥
dehyākaritām karmamārga | dehyākaritām upāsanāmārga |
dehyākaritām jñānamārga | bhūmaṇḍalīn || 6 ||

6. On account of the body, there is the way of *karma*/action (*‘He does everything’*); on account of the body, there is the way of worship/*upasana* (*the mind that was placed with the objects is lifted out and placed with God*) and on account of the body, there is this way of knowledge that is within this gross world.

7. योगी वीतरागी तापसी। देह्याकरतिं नाना सायासी।
 देह्याकरतिं आत्मयासी। प्रगटणें घडे ॥ ७ ॥
yogī vītarāgī tāpasī | dehyākaritām nānā sāyāsī |
dehyākaritām ātmayāsī | pragaṭaṇeṁ ghaḍe || 7 ||

7. There is the *yogi*, the one who makes austerities and the One beyond attachment, on account of the body. On account of this body, there are the ‘many’ great efforts and on account of this body, the *atma* becomes apparent.

8. येहलोक आणपरिलोक। देह्याकरतिं सकळ सार्थक।
 देह्वेवणि नरारथक। सकळ कांहीं ॥ ८ ॥
yehaloka āṇi paraloka | dehyākaritām sakāḷa sārthaka |
dehēvviṇa nirārthaka | sakāḷa kāmhiṇ || 8 ||

8. There is the gross world and this world beyond; and on account of the body, the ‘all’ accomplishes life’s meaning (*ie. nirgun*). Without this body, this ‘all thing’ is meaningless (*only through reading the scriptures and going to a Master can one learn about, Who I am and gain knowledge*).

9. पुरश्चरणें अनुष्ठानें। गोरंजनें धूम्रपानें।
 सीतोष्ण पंचाग्नी साधणें। देह्याकरतिं ॥ ९ ॥
puraścaraṇeṁ anuṣṭhāneṁ | gorāṁjanerṁ dhūmrāpāneṁ |
sītoṣṇa pañcāgnī sādhaṇeṁ | dehyākaritām || 9 ||

9. The repetition of *mantra*, the performance of rituals, the gulping down of cow’s urine and the inhalation of smoke; the enduring of the very cold and the *sadhana* of the ‘five fires’ are all on account of this body.

10. देह्याकरतिं पुण्यसीळ। देह्याकरतिं पापी केवळ।
 देह्याकरतिं अनर्गळ। सुचस्मिंत ॥ १० ॥
dehyākaritām puṇyasīḷa | dehyākaritām pāpī kevaḷa |
dehyākaritām anargaḷa | sucismaṇṭa || 10 ||

10. On account of this body, one gains great merit (*ie. to be beyond the body*) and on account of this body, that pure knowledge becomes body conscious; on account of this body, there is the uncontrolled and there is the pure.

11. देह्याकरतिं अवतारी। देह्याकरतिं वेषधारी।
 नाना बंडें पाषांडें करी। देह्याकरतिं ॥ ११ ॥
dehyākaritām avatārī | dehyākaritām veṣadhārī |



nānā bāṁḍerṁ pāṣāṁḍerṁ karī | dehyākaritām || 11 ||

11. On account of this body, there is the *avatar* (ie. to come down into knowledge) and on account of this body, there is the holder of this disguise (“I am Mr. so and so”). The ‘many’ pretenders and their heretical, hypocritical views are all made on account of this body.

12. देह्याकरतिं वषियभोग। देह्याकरतिं सकळ त्याग।
होती जाती नाना रोग। देह्याकरतिं ॥ १२ ॥
dehyākaritām viṣayabhoga | dehyākaritām sakāḷa tyāga |
hotī jātī nānā roga | dehyākaritām || 12 ||

12. On account of this body, there is the enjoyment of the sense objects; on account of this body, there is the giving up of the ‘all’. The disease of ‘many’ thoughts comes and goes, on account of this body.

13. देह्याकरतिं नववधि भक्ती। देह्याकरतिं चतुर्वधि मुक्ती।
देह्याकरतिं नाना युक्ती। नाना मते ॥ १३ ॥
dehyākaritām navavidhā bhaktī | dehyākaritām caturvidhā muktī |
dehyākaritām nānā yuktī | nānā materṁ || 13 ||

13. On account of this body, there are the nine devotions; on account of this body, there are the four types of liberation; on account of this body, there are the ‘many’ skills and the ‘many’ opinions.

14. देह्याकरतिं दानधर्म। देह्याकरतिं नाना वर्म।
देह्याकरतिं पूर्वकर्म। म्हणती जनीं ॥ १४ ॥
dehyākaritām dānadharma | dehyākaritām nānā varma |
dehyākaritām pūrvakarma | mhaṇatī janīm || 14 ||

14. On account of this body, there is your *dharma* and the giving away of this body; on account of this body, there are the ‘many’ sensitive matters; on account of this body, the people say, “There is our previous *karma* to be endured.”

15. देह्याकरतिं नाना स्वार्थ। देह्याकरतिं नाना अर्थ।
देह्याकरतिं होईजे वेर्थ। आणी धन्य ॥ १५ ॥
dehyākaritām nānā svārtha | dehyākaritām nānā artha |
dehyākaritām hoīje vertha | āṇī dhanya || 15 ||

15. On account of this body, there are the ‘many’ wealths and there is our own wealth (‘I only am everywhere’); on account of this body, there is the ‘many’ meanings and that innermost meaning; on account of this body, there will be the useless and the blessed.

16. देह्याकरतिं नाना कळा। देह्याकरतिं उणा आगळा।
देह्याकरतिं जिवहाळा। भक्तमार्गाचा ॥ १६ ॥
dehyākaritām nānā kalā | dehyākaritām uṇā āgaḷā |
dehyākaritām jivhālā | bhaktimārgācā || 16 ||

16. On account of this body, there is the ‘many’ arts and the ‘art’ of knowing; on



account of this body, there is the more and the less; on account of this body, there is the beginning of the way of devotion.

17. नाना सन्मार्गसाधने। देह्याकरतिं तुटती बंधने।
देह्याकरतिं नविदने। मोक्ष लाभे॥ १७॥
nānā sanmārgasāadhanem | dehyākaritām tuṭatī baṁdhanem |
dehyākaritām nivedanem | mokṣa lābhe || 17 ||

17. There are the ‘many’ *sadhanas* and the True path and there is the cutting of the ‘many’ bondages on account of this body. On account of this body, there is the attainment of liberation through the surrender of this body.

18. देहे सकळामधें उत्तमु। देहीं राहलि आत्मारामु।
सकळां घटीं पुरुषोत्तमु। वविकी जाणती॥ १८॥
dehe sakalāmadhem uttamu | dehīm rāhilā ātmārāmu |
sakalām ghaṭīm puruṣottamu | vīvekī jāṇatī || 18 ||

18. On account of the body within this ‘all’ body, there is that best pure *sattwa guna* and within this body that *purush* resides. In this small vessel (ie. gross body), this ‘all’ body and that *atmaram* are known by the *viveki*.

19. देह्याकरतिं नाना कीर्ती। अथवा नाना अपकीर्ती।
देह्याकरतिं होती जाती। अवतारमाळिका॥ १९॥
dehyākaritām nānā kīrtī | athavā nānā apakīrtī |
dehyākaritām hotī jāṭī | avatāramālikā || 19 ||

19. On account of this body, the ‘many’ becomes pervasive or the ‘many’ has no pervasiveness. On account of this body, the Master of this *avatar* comes and goes (the Master is the *purush* and the *avatar* is the ‘all’/prakṛutī)

20. देह्याकरतिं नाना भ्रम। देह्याकरतिं नाना संभ्रम।
देह्याचेन उत्तमोत्तम। भोगिती पदे॥ २०॥
dehyākaritām nānā bhrama | dehyākaritām nānā sambhrama |
dehyācena uttamottama | bhogitī paderi || 20 ||

20. On account of this body, there are the ‘many’ confusions and on account of this body, there are the ‘many’ admirations and acclaims. On account of this body, the best of the best is enjoyed (ie. *parabrahman*).

21. देह्याकरतिं सकळ कांहीं। देह्यावणि कांहीं नाहीं।
आत्मा वरि ठाई ठाई। नव्हताच जैसा॥ २१॥
dehyākaritām sakala kāmhiṁ | dehyāvṇi kāmhiṁ nāhiṁ |
ātmā vire ṭhāiṁ ṭhāiṁ | navhatāca jaisā || 21 ||

21. On account of this body, this ‘all thing’ can be understood; but without this body, this ‘thing’ is not. And if this ‘thing’ is not known then, that *atma* disappears from this place of the ‘all’ and it is as if It was never there.

22. देहे परलोकीचें तारु। नाना गुणांचा गुणागरु।
नाना रत्नांचा वचिरु। देह्याचेनी॥ २२॥



*dehe paralokīncem tārūm | nānā guṇāmcā guṇāgaru |
nānā ratnāmcā vicāru | dehyācenī || 22 ||*

22. This body is the ferry boat to the world beyond. This body is the abode of the ‘many’ *gunas* and on account of this body, the ‘many’ jewels become that most precious jewel of thoughtlessness. *(On account of body consciousness we put many different values on ‘many’ different things).

23. देह्याचेन गायेनकळा। देह्याचेन संगीतकळा।
देह्याचेन अंतरकळा। ठाई पडे ॥ २३ ॥
*dehyācena gāyenakalā | dehyācena saṅgītakalā |
dehyācena antarkalā | ṭhāīm paḍe || 23 ||*

23. On account of this body, there is the art of ‘singing’ and on account of this body, there is the art of ‘music and dance’. On account of this body, the ‘art’ of the inner space is discovered (ie. forget everything and effortlessly know).

24. देहे ब्रह्मांडाचें फळ। देहे दुल्लभचक्रेवळ।
परी या देह्यास नविळ। उमजवावें ॥ २४ ॥
*dehe brahmāṇḍāceri phala | dehe dullabhaci kevala |
parī yā dehyāsa nivala | umajavāvēn || 24 ||*

24. This body is the *fruit of the *brahmanda*. This body is truly a great misfortune and yet it becomes that pure knowledge (through understanding). Still if that pure knowledge is to be understood then, this body should merge within this ‘I am’ body. *(Yet within this fruit there is this seed ‘I am’ of the gross creation/*brahmanda*)

25. देह्याकरितां लहानथोर। करिती आपुलाले व्यापार।
त्याहमिधें लाहानथोर। कर्तियेक ॥ २५ ॥
*dehyākaritām lahanathora | karitī āpulāle vyāpāra |
tyāhimadhem lāhānathora | kitīyeka || 25 ||*

25. On account of this body there is the small *jīva* within that great *brahman* and on account of that *jīva* there is the performance of so much work and business. But in this small within the great, there is also that One within the ‘many’ (ie. both are within each other; the one you choose is up to you).

26. जे जे देहे धरुनी आले। ते ते कांहीं करून गेले।
हरभिजनें पावन जाले। कर्तियेक ॥ २६ ॥
*je je dehe dharunī āle | te te kāmhiṁ karūna gele |
haribhajanem pāvana jāle | kitīyeka || 26 ||*

26. When *mula maya* holds this body then, the ‘thing’ that was created gets destroyed. Still due to the *bhajans* of *hari* (ie. to forget everything and know) that One within the ‘many’ is purified.

27. अष्टधा प्रकृतीचें मूल। संकल्परूपचक्रेवळ।
नाना संकल्प देहेफळ। घेऊन आलें ॥ २७ ॥
*aṣṭadhā prakṛtīceri mūla | saṅkalparūpaci kevala |
nānā saṅkalper dehephala | gheūna ālem || 27 ||*



27. The beginning of this eight-fold *prakruti* was when that pure knowledge had the desire to know. Then on account of this desire to know, its fruit, the gross body also appeared and was accepted.

28. हरसिंकल्प मुळीं होता। तोचि फळीं पाहावा आतां।
नाना देह्यांतरीं तत्वता। शोधतिं कळे ॥ २८ ॥
harisaṅkalpa muḷīṁ hotā | toci phalīṁ pāhāvā ātām |
nānā dehyāntarīṁ tatvatā | śodhitīṁ kale || 28 ||

28. Understand this desire of *vishnu* at the root and then only that *atma* that is within this fruit can be understood. Therefore the ‘many’ (ie. mind) should be thoroughly searched through and that *atma* within this inner space (ie. seed) should be understood.

29. वेलाचे मुळीं बीज। उदकरूप वेली समज।
पुढें फळामधें बीज। मुळींच्या अंशें ॥ २९ ॥
velāce muḷīṁ bīja | udakarūpa velī samaja |
puḍheṁ phalāmadheṁ bīja | muḷīṁcyā aṁśeṁ || 29 ||

29. The root of the creeper (“I am a body” thoughts) is this seed ‘I am’. And if you understand that the creeper is the sprouting of this seed and it is formed by these waters of objectification (the creeper grows when there are these waters of objectification and it requires these waters to stay in this world. Therefore if you stop objectifying, this creeper will dry up and only the seed will remain), then afterwards you will be this seed within the fruit and a part of the root (then you will be this *prakruti* within her *atma purush*).

30. मुळाकरतिं फळ येतें। फळाकरतिं मूळ होतें।
येणेंकरतिं होत जातें। भूमंडळ ॥ ३० ॥
muḷākaritām phala yeteṁ | phalākaritām mūḷa hoteṁ |
yeṇeṁkaritām hota jāteṁ | bhūmaṇḍala || 30 ||

30. On account of the root, the fruit appears and on account of the fruit, this root is understood. However because of the fruit, there is this world that comes and goes (ie. when you awake this world appears and when you go to sleep, this world disappears).

31. असो कांहीं येक करणें। कैसें घडे देह्यावणिं।
देहे सर्थकीं लावणें। म्हणजि बरें ॥ ३१ ॥
aso kāmhīṁ yeka karaṇeṁ | kaiseṁ ghaḍe dehyāviṇeṁ |
dehe sarthakīṁ lāvaṇeṁ | mhaṇije bareṁ || 31 ||

31. How can this action (‘all’) by the One be accomplished without this body? On account of this body, the meaning of life is revealed and you become thoughtless.

32. आत्म्याकरतिं देहे जाला। देह्याकरतिं आत्मा तगला।
उभययोगें उदंड चालला। कार्यभाग ॥ ३२ ॥
ātmyākaritām dehe jālā | dehyākaritām ātmā tagalā |
ubhayayogēṁ udaṇḍa cālilā | kāryabhāga || 32 ||

32. On account of the *atma*, this body appears and on account of this body, the *atma*



has a place to stay. By the union of both, that *paramatma* moves and does everything (by means of this ‘all’).

33. चोरून गुप्तरूपें करावें। तें आत्मयासी पडे ठावें।
कर्तुत्व याचेन स्वभावें। सकळ कांहीं॥ ३३॥
corūna guptarūpeṁ karāveṁ | teṁ ātmayāsī paḍe ṭhāveṁ |
kartutva yācena svabhāveṁ | sakāḷa kāmhiṁ || 33 ||

33. This gross body should be covered over by this ‘all’ body of that hidden *atma* (ie. this body should merge in the ‘all’ body) and then this ‘all’ can find that *atma*. Therefore understand that this power of doing is due to this spontaneous ‘all thing’ and not the gross body.

34. देह्यामधें आत्मा असतो। देहे पूजितां आत्मा तोषतो।
देहे पीडितां आत्मा क्षोभतो। परत्यक्ष आतां॥ ३४॥
dehyāmadherṁ ātmā asato | dehe pūjitāṁ ātmā toṣato |
dehe pīḍitāṁ ātmā kṣobhato | pratyakṣa ātām || 34 ||

34. That *atma* resides within this body and when you make **puja* with this body, that *atma* is pleased. However you only bring trouble to this body when you see through the senses (“I know this and I want that”) and then the *atma* is disturbed. *(*siddharameshwar maharaj- puja* means to know)

35. देह्यावेगळी पूजा पावेना। देह्यावणि पूजा फावेना।
जनीं जनार्दन म्हणोनी जना। संतुष्ट करावें॥ ३५॥
dehyāveglī pūjā pāvenā | dehyāviṇa pūjā phāvenā |
janīṁ janārdana mhaṇonī janā | saṁtuṣṭa karāveṁ || 35 ||

35. This *puja*/worship is not possible except with the body and without the body this *puja* cannot be gained (forgetting everything and remaining in this knowing is *puja*/worship). The *atma* is within the man and therefore this man should make Him happy (the man/mind should forget he is a man and just know).

36. उदंड प्रगटला वचिर। धर्मस्थापना तदनंतर।
तेथेंच पूजेस अधिकार। पुण्यशरीरी॥ ३६॥
udaṇḍa pragaṭalā vicāra | dharmasthāpanā tadanantara |
tethemca pūjesa adhikāra | puṇyaśarīrīṁ || 36 ||

36. When that thoughtless *paramatma* manifests then, there is the establishment of your *dharma* (ie. to be knowledge). But in truth, only that *atma* ‘there’ within this auspicious ‘all’ body, is worthy of worship.

37. सगट भजन करूं येतें। तरी मूर्खपण आंगीं लागतें।
गाढवासी पूजितां कळतें। कायें त्याला॥ ३७॥
sagaṭa bhajana karūṁ yeterṁ | tarī mūrkhapaṇa āṅgīṁ lāgaterṁ |
gāḍhavāsī pūjitāṁ kaḷaterṁ | kāye tyālā || 37 ||

37. If you make your *bhajans*⁴ to this world of ‘many’ things then, within this ‘all’ body

⁴*siddharameshwar maharaj-* All this in your own hands; either you can make that man into God or you can make that man into a human beast. Knowing-ness and being-ness are with you and it is up to you, how



there is a fool. It is no better than making *puja*/worship to a donkey and how then, will that *paramatma* be understood? (ie. when you love and worship this body, how can you know the Self?

38. पूज्य पूजेसी अधिकार। उगेचतिषवावे इतर।

दुखऊं नये कोणाचें अंतर। म्हणजि बरें॥ ३८॥

pūjya pūjesī adhikāra | ugeci toṣavāve itara |

dukhaūṁ naye koṇāceṁ āntara | mhaṇije bareṁ || 38 ||

38. That which is worthy of *puja*/worship should be worshipped and in this way, the mind should make that still and silent Self happy. And when even the inner space of this ‘all’ is not known then, there is thoughtlessness.

39. सकळ जगदांतरींचा देव। क्षोभता राहाव्या कोठें ठाव।

जनावेगळा जनास उपाव। आणीक नाही॥ ३९॥

sakaḷa jagadāntarīṁcā deva | kṣobhatā rāhāvyā koṭhem ṭhāva |

janāvegaḷā janāsa upāva | āṇīka nāhīṁ || 39 ||

39. There is this ‘all’ and there is that God residing within this ‘all’ (*prakṛuti* and *purush*). If He becomes angry (if He becomes a man/body conscious) then, how can one stay in this place of the ‘all’? (You are knowledge. When you awake in the morning, knowledge awakes. But as soon as you begin thinking the ‘many’ thoughts and do not remain detached, you become conscious of a body. Then your mind fills with desires and when you do not get what you want, anger arises. Then you want something other than just to know and this understanding of the ‘all’ has slipped away) Then other than remaining in this world there is no refuge but this world (ie. then you cannot even think of a world other than this world and the refuge of this ‘other world’/knowledge cannot be gained).

40. परमेश्वराचे अनंत गुण। मनुष्ये काये सांगावी खूण।

परंतु अध्यातमग्रंथश्रवण। होतां उमजे॥ ४०॥

parameśvarāce ananta guṇa | manuṣyeri kāye sāṅgāvi khūṇa |

paraṁtu adhyātma-graṁthaśravaṇa | hotāṁ umaje || 40 ||

40. How can a man understand this pure *sattwa guṇa* and the endlessness of that *parameshwara*? Still, if you listen to this spiritual composition then, that understanding will come (for that man will become knowledge).

इति श्रीदासबोधे गुरुशषियसंवादे

देहदुर्लभनरूपणनाम समास चौथा॥ ४॥ १८.४

you choose to use them. “I am the body and all the actions performed through these five organs of knowledge and five organs of action are to gain pleasure.” When your concept is like this then this is called a worldly existence. The one with understanding knows, ‘I am not the body. I stay in the body but I am the Master of all the organs that work in association with this body. I reside within these organs of the body and through them I perform every action.’ To see, to hear, to taste, to smell, to feel, to think and to imagine – These are all actions of this being-ness and they have but one meaning and that is - to know! This unique ‘art of knowing’ is your being-ness and when this is clearly perceived in every action then, this is called devotion/*bhajan* to that Supreme Self and through this devotion that Ultimate Accomplishment is achieved. Whatever may be the condition of the body or the actions of the body still, you do not change and if by constantly remaining in this experience of knowing your own existence within the body and the body’s actions then, you will see yourself in every body and in every action of everybody. This is proper devotion/*bhajan* to the Lord.



*iti śrīdāsabodhe guruśiṣyasamvāde
dehadurlabhanirūpaṇanāma samāsa cauthā || 4 || 18.4*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 18 named „Discourse on the Body“ is concluded.



18.5 The Miserable and the Examiner

समास पांचवा : करंटपरीक्षानिरूपण

samāsa pāñcavā : karaṇṭaparīkṣānirūpaṇa

|| Śrī Rām ||

1. धान्य उदंड मोजलें। परी त्या मापें नाहीं भक्षलें।

वविरल्यवणि तैसें जालें। प्राणीमात्रासी ॥ १ ॥

*dhānya udanḍa mojilerīṃ | parī tyā māperīṃ nāhīṃ bhakṣilerīṃ |
viviralyaviṇa taisēṃ jālerīṃ | prāṇīmātrāsī || 1 ||*

1. Even a grain of rice is that vast *paramatma* when it is regarded as such. But that *paramatma* has not been regarded and so It has been destroyed. In this way, without investigation, that *paramatma* appears in the *prana* only (when that thoughtless *paramatma* is understood, then everything, everywhere, even a grain of rice, is Him. But if there is no *vivek* then, He will not recognize Himself and He remains with body consciousness)

2. पाठ म्हणतां आवरेना। पुसतां कांहींच कळेना।

अनुभव पाहातां अनुमाना-। मधें पडें ॥ २ ॥

*pāṭha mhaṇatāṃ āvarenā | pusatāṃ kāñhīñca kaḷenā |
anubhava pāhātāṃ anumānā- | madherīṃ paḍerīṃ || 2 ||*

2. Then you are calling this superficial covering (ie. the gross body), *paramatma* and do not even gather together the ‘many’ things into this ‘thing’. And even if this ‘thing’ is understood still, it does not get wiped out (by *vignyan*). If you only understand this ‘experience’ then, somewhere in-between you will again fall into conjecture and guesswork (ie. the conviction that these ‘many’ forms and even this ‘all’ form are totally false, has not been established and there is a wavering mind; it understands one moment and the next it is washed away in this flood of *maya*).

3. शब्दरत्नें परीक्षावीं। प्रत्ययाचीं पाहोन घ्यावीं।

येर ते अवघीं सांडावीं। येकीकडे ॥ ३ ॥

*śabdaratnerīṃ parīkṣāvīṃ | pratyayācīṃ pāhona ghyāvīṃ |
yera te avaghīṃ sāṇḍāvīṃ | yekīkaḍe || 3 ||*

3. That One should carefully examine this world with this jewel of the ‘word’ (‘I am’) and then that understanding of the *nirgun* Self should be accepted. Therefore the mind seated within the ‘many’ things should be lifted out and placed near that Reality.

4. नावरूप आवघें सांडावें। मग अनुभवास मांडावें।

सार असार येकचकिरावें। हें मूरखपण ॥ ४ ॥

*nāvarūpa āvagheṃ sāṇḍāveṃ | maga anubhavāsa māṇḍāveṃ |
sāra asāra yekaci karāveṃ | heṃ mūrkhapaṇa || 4 ||*

4. This ‘name’ (‘I am’/existence/*sat*) and ‘form’ (‘all’/knowledge/*chid*) should set aside the ‘many’ things and this ‘experience’ should be firmly established. But if that essence and this non-essence are taken to be the same then, that thoughtless Self is still being foolish (ie. this knowledge cannot be taken as beyond knowledge/*vignyan*).



5. लेखकें कुळ समजवावें। कवि उगेंच वाचावें।
येणें दृष्टांतें समजावें। कोणींतरी ॥ ५ ॥

*lekhakeri kuḷa samajavāvēṁ | kavi ugeṁca vācāvēṁ |
yeṇeṁ dṛṣṭāntēṁ samajāvēṁ | koṇīṁtarī || 5 ||*

5. Either you should be the ‘writer’ of this ‘word’ and understand this ‘all’, or that still and silent Self should be the ‘reader’/witness of this ‘all’ ([either understand you are the doer everywhere or He is the doer, but leave this body consciousness; maharaj- faith in yourself is best](#)). In this way, that One within the inner space should understand the ‘end of the visible’ (‘all’).

6. जेथें नाही समजावीस। तेथें आवघी कुसमुस।
पुसों जातां वसवस। वक्ता करी ॥ ६ ॥

*jetheri nāhīṁ samajāvīsa | tethi āvaghī kusamusa |
pusōṁ jātāṁ vasavasa | vaktā karī || 6 ||*

6. This *mula maya* should be understood, otherwise that *brahman* is lost within the ‘many’ things and there is only crying and turmoil. Then the ‘speaker’ should wipe out this fanciful notion of ‘I am’ ([the ‘speaker’ understands thoughtlessness](#)).

7. नान शब्द येकवटलि। प्रचीतीवीण उपाव केले।
परी ते अवघेच विरथ गेले। फडप्रसंगी ॥ ७ ॥

*nāna śabda yekavaṭile | pracīṭīvīṇa upāva kele |
parī te avagheci virtha gele | phaḍaprasaṅgī || 7 ||*

7. The ‘many’ words and this ‘word’ have all been jumbled together and then there are these ‘many’ remedies that are void of this ‘experience’ and that Reality has become these useless transactions by the people of this world.

8. पसेवरी वैरण घातलें। तांतडीनें जातें वोडलें।
तेणें पीठ बारीक आलें। हें तो घडेना ॥ ८ ॥

*pasevarī vairāṇa ghāṭaleṁ | tāṁṭaḍīṇeṁ jāteṁ voḍileṁ |
teṇeṁ pīṭha bārīka āleṁ | heṁ to ghaḍenā || 8 ||*

8. If many grains are placed between two grinding stones and the grinder is rotated too fast then, does this make the flour fine? In the same way, if the mind is always busy then, that thoughtless *paramatma* cannot be understood. ([The mind is like the grinder and if it does not rush here and there and is used for vivek then, the grain can be properly ground ie. properly understood and one will come to understand that everything is that paramatma, see V.1](#))

9. घांसामागें घांस घातला। आवकाश नाही चावायाला।
अवघा बोकणा भरलि। पुढें कैसें ॥ ९ ॥

*ghāṁsāmāgeṁ ghāṁsa ghāṭalā | āvakāśa nāhīṁ cāvāyālā |
avaghā bokaṇā bharilā | puḍheṁ kaiseṁ || 9 ||*

9. If you put morsel after morsel in your mouth and do not leave any space for chewing then, there is simply a mouth overfull of everything and ahead what will happen? ([Proper thinking and churning is required otherwise you will suffer](#))



10. ऐका फडनसीचें लक्षण। वरिग जाऊं नेदी क्षण।
समस्तांचें अंतःकरण। सांभाळीत जावें ॥ १० ॥
aikā phaḍanīsīcēṁ lakṣaṇa | viriṅga jāūṁ nedī kṣaṇa |
samastāṁcēṁ antaḥkarṇa | sām̐bhālīta jāvēṁ || 10 ||

10. Carefully listen! Your attention should be like the one who takes care of accounts. Your interest should not fade for even a moment and your knowing *antah-karana* should be ever vigilant and carefully watch over these ‘many’ things.

11. सूक्ष्म नामें सुखें घ्यावीं। तितुकीं रूपें वोळखावीं।
वोळखोन समजवावीं। श्रोतयांसी ॥ ११ ॥
sūkṣma nāmeṁ sukhēṁ ghyāvēṁ | titukīṁ rūpeṁ volakhāvīṁ |
volakhona samajavāvēṁ | śrotayāṁsī || 11 ||

11. By means of this ‘word’, you should accept the happiness that is with *brahman* alone. That One should be recognised from His ‘form’ and having been recognized, the listener should be made to understand that *nirgun*.

12. समशा पुरतां सुखी होती। श्रोते अवघे आनंदती।
अवघे क्षणक्षणा वंदती। गोसावयांसी ॥ १२ ॥
samaśā puratāṁ sukhī hotī | śrote avaghe ānandatī |
avaghe kṣaṇakṣaṇā vaṁditī | gosāviyāṁsī || 12 ||

12. When every thing is seen with equal vision then, you will feel satisfaction and happiness. Due to such a good listener, every thing will be filled with joy and every moment the mind will worship that one who has renounced the world (*ie. knowledge does not see a world of ‘many’ forms*).

13. समशा पुरतां वंदती। समशा न पुरतां नंदती।
गोसांवी चणिचणि करती। कोण्या हशिबें ॥ १३ ॥
samaśā puratāṁ vaṁditī | samaśā na puratāṁ nanditī |
gosāṁvī ciṇaciṇa karitī | koṇyā hiśebēṁ || 13 ||

13. When you are full of this vision of the ‘all’, that is worship. And when you are not full of this vision of the ‘all’ then, there is complaining and criticising. But why should that one who has renounced the world give any regard to these things and allow Himself to get aroused into body consciousness (*maharaj- you care for what the people will say...don’t care for anything*).

14. शुध सोनें पाहोन घ्यावें। कसीं लाउनी तावावें।
श्रवणमननें जाणावें। प्रत्ययासी ॥ १४ ॥
śudha sonēṁ pāhona ghyāvēṁ | kasīṁ lāunī tāvāvēṁ |
śravaṇamananeṁ jāṇāvēṁ | pratyayāṁsī || 14 ||

14. This pure gold of the ‘all’ experience should be understood and accepted. Why should it be tested again (*ie. knowledge is your nature, it requires no effort; what need is there to know it further? If you try to know it further then, you only divide this knowledge into ‘many’ different forms. If you know it is gold then, there is no need to know the different pieces of jewellery*)? Therefore due to *shravan* and *manana*, that *nirgun* should be known.



15. वैद्याची प्रचति येना। वेथा परती होयेना।
आणी रागेजावें जना। कोण्या हशैंबें॥ १५॥
vaidyācī pracita yenā | vethā paratī hoyenā |
āṇī rāgejāverṁ janā | koṇyā hiśeberṁ || 15 ||

15. If the *doctor does not have this ‘experience’ then, suffering will surely remain. Then he will have to endure the anger of the people. But why will the one with this ‘experience’ care for this world? *(One who gives superficial relief. But he cannot take you beyond body consciousness nor prevent you from dying)

16. खोटें कोठेंचि चालेना। खोटें कोणास मानेना।
याकारणें अनुमाना। खरें आणावें॥ १६॥
khoṭerṁ koṭherṁci cālenā | khoṭerṁ koṇāsa mānenā |
yākāraṇerṁ anumānā | khareṁ āṇāverṁ || 16 ||

16. Tell me, in this world, where is the false not? And who is there who has no respect for this false? Therefore by means of this ‘speech’, all conjecture and guesswork should be brought to the Truth. (In this false worldly existence, everyone is giving value and having respect for the false only)⁵

17. लहिणें न येतां व्यापार केला। कांहीं येक दविस चालला।
पुसता सुरनीस भेटला। तेव्हां खोटें॥ १७॥
lihīṇerṁ na yetāṁ vyāpāra kelā | kām̐hīm̐ yeka divasa cālilā |
pusatā suranīsa bheṭalā | tevhaṁ khoṭerṁ || 17 ||

17. If you do not learn how to ‘write’ properly then, that One will function in this worldly business as a *jīva* for some *days only. But if you ask for a meeting with a proper ‘examiner’ then, he will prove this whole world is false (if you seek out the Truth through the scriptures and the teachings of the Saint then, your mind will become a proper examiner). *(The mind only thinks of yesterdays and tomorrows and without understanding this moment, life slips away)

18. सर्व आवघें हशिंबीं ठावें। प्रत्यय साक्षीनें बोलावें।
मग सुरनीसें काये करावें। सांगाना ना॥ १८॥
sarva āvagheṁ hiśebīm̐ ṭhāverṁ | pratyaya sākṣīnerṁ bolāverṁ |
maga suranīserṁ kāye karāverṁ | sāṁgānā nā || 18 ||

18. If the ‘many’ thoughts can have regard for this ‘all’ and if that *nirgun* Self can be the witness and ‘speak’ then, why can that proper ‘examiner’ not have regard for thoughtlessness (*maharaj*- where there is a will, there is a way)? (Within our mind there is complete understanding and there is complete misunderstanding also; everything is with our mind)

19. स्वये आपणचि गुंते। समजावीस कैसे होते।
नेणतां कोणीयेक ते। आपदों लागती॥ १९॥

⁵ *siddharameshwar maharaj*- The one who gives up the fond dwelling on objects is powerful and brave. This worldly life can never be made straight. One who says they will make it straight is a fool. However much one may try to make it straight, it remains bent, just like the tail of the dog. If one addresses a tiger (ie. *maya*) respectfully, still that tiger will eat him and if one insults it, still the tiger will eat him. What is to be gained by showing her respect? Therefore scorn her.



*svaye āpaṇaci gurṁte | samajāvīsa kaise hote |
nenatām koṇīyeka te | āpadom lāgatī || 19 ||*

19. When you entangle yourself then, how can there be any understanding? If you remain ignorant and don't practice this knowing (ie. [forget everything](#)), then that One within everyone gets distressed.

20. बल्लेवणि युद्धास गेला। तो सर्वस्वें नागवला।
शब्द ठेवावा कोणाला। कोण कैसा ॥ २० ॥
*baḷeṁvīṇa yuddhāsa gelā | to sarvasvēm nāgavalā |
śabda ṭhevāvā koṇālā | koṇa kaisā || 20 ||*

20. It is the same as one who goes to war without unflinching belief and determination. He will surely be defeated and his own property will be stolen away. Then who is there to blame other than himself?

21. जे परचीतीस आलें खरें। तेंच घियावें अत्यादरें।
अनुभवेवणि जें उत्तरें। तें फलकटें जाणार्वी ॥ २१ ॥
*je pracītīsa ālēṁ khareṁ | teṁci ghyāvēṁ atyādareṁ |
anubhaveṁvīṇa jeṁ uttareṁ | teṁ phalakaṭeṁ jāṇārvīṁ || 21 ||*

21. If that Truth comes to *mula maya* then, that should be gratefully accepted. But if *mula maya* replies without this 'experience' then, you should know that you have made that Reality into an empty shell ([maharaj- you do not cherish the joy of this understanding](#)). ([maharaj- if you can understand once then, why can you not understand moment to moment](#))

22. सकिऊं जातां राग चढे। परंतु पुढें आदळ घडे।
खोटा नशिचय तात्काळ उडे। लोकामधें ॥ २२ ॥
*sikaūṁ jātām rāga caḍhe | paramtu puḍheṁ āḍaḷa ghaḍe |
khotā niścaya tātkāḷa uḍe | lokāmadheṁ || 22 ||*

22. If anger or some other sentiment arises while you are teaching your mind and then these will bring trouble and exhaustion afterwards. For then upon that time of understanding, the false thoughts within this 'all' world will surely spring up.

23. खरें सांडुनी खोटें घेणें। भकाधेस काये उणें।
त्रिभुवनीं नारायणे। न्याय केला ॥ २३ ॥
*khareṁ sāṁḍunī khotēṁ gheṇēṁ | bhakādhesa kāye uṇēṁ |
tribhuvanīm nārāyaṇe | nyāya kelā || 23 ||*

23. And if the Truth is left aside and the false is accepted then, there will be no end to this aimless wandering. Therefore understand that within these three worlds that you wander, *narayana* has established the Truth.

24. तो न्याय सांडतिं सेवटीं। अवघें जगचलागे पाठीं।
जनीं भंडभांडों हपुटीं। कति व्हावें ॥ २४ ॥
*to nyāya sāṁḍitīm sevaṭīm | avagheṁ jagaci lāge pāṭhīm |
janīm bhaṁḍabhāṁḍom hīṁpuṭīm | kitī vhaṁveṁ || 24 ||*



24. But if you leave aside that Truth then, in the end, you will only have the support of the gross world of ‘many’ thoughts. Therefore how long should one keep quarrelling with this world and remain miserable?

25. अनयाये बहुतांस पुरवलें। हें देखलें ना ऐकलें।

वेढें उगेंचि भरीं भरलें। असत्याचे ॥ २५ ॥

anyāyem bahutāṁsa puravaleri | hem dekhileṁ nā aikileṁ |
vedeṁ ugeṁci bharīṁ bharaleri | asatyāce || 25 ||

25. Can this ‘all’ pervade throughout when you take yourself to be a body? That has never been seen or heard of. Due to Its madness for worldly objects, that still and silent Self, has gone running headlong and obstinately after the untrue.

26. असत्य म्हणजि तेंचि पाप। सत्य जाणावें स्वरूप।

दोहींमधें साक्षप। कोणाचा करावा ॥ २६ ॥

asatya mhaṇije teṁci pāpa | satya jāṇāvēṁ svarūpa |
dohīṁmadheri sākṣapa | koṇācā karāvā || 26 ||

26. The untrue means that Reality has become a body and the Truth means that *swarup* is known. The one you choose is up to you.

27. मायेमधें बोलणें चालणें साचें। माया नसतां बोलणें कैचें।

याकारणें नशिबदाचें। मूळ शोधावें ॥ २७ ॥

māyemadheri bolaṇeri cālaṇeri sāceri | māyā nastāṁ bolaṇeri kairiceri |
yākāraṇeri niśabdāceri | mūla śodhāvēṁ || 27 ||

27. In *maya* this ‘speech’ (ie. [existence](#)) and ‘moving’ form (ie. [knowledge](#)) are regarded as real. But if *maya* is not, then how can there be this ‘speech’? Still with this ‘speech’ (ie. ‘word’), this root of the wordless should be searched out.

28. वच्यांश जाणोनि सांडावा। लक्ष्यांश वविरोन घ्यावा।

याकारणें नशिबद मुळाचा गोवा। आढळेना ॥ २८ ॥

vacyāṁśa jāṇoni sāṇḍāvā | lakṣyāṁśa vivarona ghyāvā |
yākāraṇeri niśabda mūlācā govā | āḍhalenā || 28 ||

28. The ‘word’ meaning should be understood and then left aside and the implied meaning should be investigated and accepted. Then by means of this ‘speech’, there is that wordless Self that can never fall into this entanglement that began at the root.

29. अष्टधा प्रकृती पूरवपक्ष। सांडून अलक्षीं लावावें लक्ष।

मननसीळ परम दक्ष। तोचि जाणे ॥ २९ ॥

aṣṭadhā prakṛti pūrvapakṣa | sāṇḍūna alakṣīṁ lāvāvēṁ lakṣa |
mananasīla parama dakṣa | toci jāṇe || 29 ||

29. The eightfold *prakṛuti* is the original hypothesis. Leaving this aside, concentrate on that which ‘cannot be concentrated on’. When that *purush* is extremely alert and is the possessor of *manana*, then only can It know that thoughtless *swarup*.

30. नाना भूस आणकिण। येकचि म्हणणें अप्रमाण।

रस चोवडिया कोण। शाहाणा सेवी ॥ ३० ॥



*nānā bhūsa āṇi kaṇa | yekaci mhaṇaṇeṁ apramāṇa |
rasa covaḍiyā koṇa | śāhāṇā sevī || 30 ||*

30. But when there are only the ‘many’ husks and grains then, that One gets called false (those with no *vivek* say, “I cannot see any God; there is no such thing”). But why would the wise leave aside the juice and take the dry chaff?

31. पडिं नतियानतिय वविक। ब्रह्मांडीं सारासार अनेक।
सकळ शोधूनियां येक। सार घ्यावें॥ ३१॥
*piṇḍīm nityānitya viveka | brahmāṇḍīm sārāsāra aneka |
sakaḷa śodhūniyāṁ yeka | sāra ghyāvēṁ || 31 ||*

31. When there are the numerous different forms then, in the *pinda* there should be the *vivek* between the *indestructible and destructible. And afterwards in the *brahmāṇḍa*, that thoughtless essence should be understood by rejecting the non-essence. Therefore search out this ‘all’ and then take only that One essence (when you understand the *antar-atma* then, this *pinda* merges in the *brahmāṇḍa* and there is the vision of knowledge. Now that essence within this should be searched out). *(ie. the ‘many’ different forms are destructible and this *antar-atma* remains knowing this ‘all’)

32. मायेकरतिं कोणीयेक। अन्वय आणवीतरेक।
ते माया नसतां वविक। कैसा करावा॥ ३२॥
*māyēkaritīm koṇīyeka | anvaya āṇi vītareka |
te māyā nastāṁ viveka | kaisā karāvā || 32 ||*

32. On account of *maya*, that One within everyone (and beyond *maya*) can use the two methods⁶ of *anvaya*/connectedness and *vyatireka*/non-connectedness to prove what is True and what is false. And when *maya* is proved to be non-existent then, why should that Reality make such *vivek* anymore? (One cannot break these bonds of *maya* without proper thinking: *krishna*- your mind is your bondage and the mind is your liberation)

33. तत्त्वं तत्त्व शोधावें। माहांवाकीं प्रवेशावें।
आत्मनविदनें पावावें। समाधान॥ ३३॥
*tatvēm tatva śodhāvēṁ | māhāṁvākīm praveśāvēṁ |
ātmanivedaneṁ pāvāvēṁ | samādhāna || 33 ||*

33. Each great element should be dissolved into the previous element (ie. the dissolution of objectification) and this ‘all’ should be searched out and within this ‘great speech’ one should enter. Then by surrender of yourself to that *atma* there is the attainment of complete satisfaction/*samadhan* (pure knowledge).

इति श्रीदासबोधे गुरुशिष्यसंवादे
करंटपरीक्षानिरूपणनाम समास पांचवा॥ ५॥ १८.५
*iti śrīdāsabodhe guruśiṣyasamvāde
karaṇṭaparīkṣānirūpaṇanāma samāsa pāṇcavā || 5 || 18.5*

⁶ These are two methods used in *vedānta* to deduce whether something is true or not. The *anvaya* states, when *maya* is there, *brahman* is there. This is true. The *vyatireka* states, when *maya* is not there then, *brahman* is not there. This is not true. Thus when *maya*/thought is negated by *vivek* then, *brahman*/thoughtlessness remains; for He is true.



Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 18 named „The Miserable and the Examiner“ is concluded.

18.6 The Best *Purush*

समास सहावा : उत्तमपुरुषनिरूपण

samāsa sahāvā : uttamapurūṣanirūpaṇa

|| Śrī Rām ||

1. नाना वस्त्रे नाना भूषणे। येणे शरीर शर्त्रघारणे।
वविके वचिरे राजकरणे। अंतर शर्त्रघारजे ॥ १ ॥
*nānā vastreṁ nānā bhūṣaṇeṁ | yeṇeṁ śarīra śrṛṁghāraṇeṁ |
vivekeṁ vicāreṁ rājakaraṇeṁ | aṁtara śrṛṁghārije || 1 ||*

1. There are the ‘many’ fine clothes and the ‘many’ ornaments that adorn this gross body and there is thoughtlessness, the adornment of this ‘all’ body. Through *vivek*, your inner space should be decorated first with **rajakarana* and then with thoughtlessness. **(To know who is the King and doer)*

2. शरीर सुंदर सतेज। वस्त्रे भूषणे केले सज्ज।
अंतरी नसता च्यातुर्यबीज। कदापि शोभा न पवे ॥ २ ॥
*śarīra suṁdara sateja | vastreṁ bhūṣaṇeṁ kele sajja |
aṁtarīm nastāṁ cyāturyabīja | kadāpi śobhā na pave || 2 ||*

2. This ‘all’ body is beautiful and majestic but it has been covered over with clothes and ornaments (*ie. body consciousness*). If there is not this seed of wisdom in your inner space then, there can never be any splendour or glory.

3. तुंड हेंकाड कठोर वचनी। अखंड तोले साभमिनी।
न्याय नीति अंतःकर्णी। घेणार नाही ॥ ३ ॥
*tuṁḍa heṁkāḍa kaṭhōra vacanī | akhaṁḍa tole sābhimānī |
nyāya nīti aṁtaḥkarṇīṁ | gheṇāra nāhīṁ || 3 ||*

3. Then that unbroken Self within this great pride of ‘I am’ is under the influence of this ugly and crude form (“*I am a body*”) and this soft divine ‘speech’ has become harsh and cruel. Then in your *antaḥ-karana* there is no acceptance of justice or equanimity.

4. तरहे सीघ्रकोपी सदा। कदापि न धरी मर्यादा।
राजकारण संवादा। मळिंचि नेणे ॥ ४ ॥
*tarhe sīghrakopī sadā | kadāpi na dharī maryādā |
rājakāraṇa saṁvādā | mṛlōmci neṇeṁ || 4 ||*

4. Then one’s manner is always irritable and one does not know how to be restrained. Then that *purush* does not know nor can He accept this silent dialogue of *rajakarana* (*‘He is doing everything’*).

5. ऐसें लौंद बेइमानी। कदापि सत्य नाही वचनी।
पापी अपस्मार जनी। राक्षेस जाणावे ॥ ५ ॥
*aīseṁ lauṁḍa beīmānī | kadāpi satya nāhīṁ vacanīṁ |
pāpī apasmāra janīṁ | rākṣesa jāṇāveṁ || 5 ||*



5. Then one is dirty and faithless and there can never be that Truth that is within this divine ‘speech’. Then one has the sin of body consciousness and a troublesome mind that is no better than a demon (ie. in its ignorance it destroys everything).

6. समयसारखा समयो येना। नेम सहसा चलेना।

नेम धरतिं राजकारणा। अंतर पडे ॥ ६ ॥

samayāsārikhā samayo yenā | nema sahasā calenā |
nema dharitāṁ rājakāraṇā | antara paḍe || 6 ||

6. In this world when proper practice is not maintained then, you will say, “The time that has been, can never come again” and then one occasion is never like another (but every moment should be like the previous; for you are always there. That ‘experience’ should be gained. Mind breaks this endless moment apart and imagines ‘many’ different occasions and past and future). But if the proper practice of *rajakarana* is firmly maintained then, even this inner space will cease to be (ie. even this ‘now’ is an appearance on that timeless Reality).

7. अतिसर्वतर वर्जावे। प्रसंग पाहोन चालावे।

हटनगिरहीं न पडावे। वविकी पुरुषे ॥ ७ ॥

ati sarvatra varjāveṁ | prasāṅga pāhona cālāveṁ |
haṭanigrahīm na paḍāveṁ | vivekīm puruṣeṁ || 7 ||

7. Therefore there should be keen alertness everywhere so that this ‘all’ connection is understood and maintained. That *viveki puruṣh* should never be obstinate and try to hold on to this knowledge (therefore let whatever comes, come. Do not try to hold onto that which has already gone; for that is mind’s work).

8. बहुतचकिरतिं हट। तेथे येऊन पडेल तट।

कोणीयेकाचा सेवट। जाला पाहजि ॥ ८ ॥

bahutaci karitāṁ haṭa | tethem yeūna paḍela taṭa |
koṇīyekācā sevaṭa | jālā pāhije || 8 ||

8. And if this ‘all’ becomes obstinate, that *atma* ‘there’ falls into divisions and separations. Therefore there should be the unwavering understanding that, ‘I am the One within everyone’ (ie. total detachment; ‘I cannot be anything which I see or perceive’).

9. बरे ईश्वर आहे साभमिनी। वशिष तुळजाभवानी।

परंतु वचिर पाहोनी। कार्ये करणे ॥ ९ ॥

bareṁ īśvara āhe sābhimānī | viśeṣa tuḷajābhovānī |
paraṁtu vicāra pāhonī | kārye karaṇeṁ || 9 ||

9. On account of this pure *sattwa guna*, that thoughtless *ishwara* within this great pride ‘I am’ will be realized. But as long as this pure *sattwa* of goddess *maya* (‘I am’ is His power of creation) remains, then His thoughtlessness is made to perform this *sagun* action (*ishwara* is, in truth, completely detached but He has taken this witnessing upon Himself and the triad of Knower, known and knowing has arisen).

10. अखंडचिसावधाना। बहुत काये करावी सूचना।

परंतु कांही येक अनुमाना। आणलिं पाहजि ॥ १० ॥

akhaṇḍaci sāvadhānā | bahuta kāye karāvī sūcanā |



paramtu kāñhīm yeka anumānā | āñilem pāhije || 10 ||

10. But if that unbroken *swarup* is completely alert then, how can this ‘all’ be known? (then there is no-otherness and no Knower nor known remains) However to understand that, all your conjecture has to be given away to that One who is within this ‘thing’.

11. समस्थापासीं बहुत जन। राहलि पाहजि साभमिन।

नशिचळ करूनयां मन। लोक असती ॥ ११ ॥

samarthāpāsīm bahuta jana | rāhilā pāhije sābhimāna |
nīścaḷa karūniyām mana | loka asatī || 11 ||

11. When the people (individual mind) and this ‘all’ (universal mind) are in the charge of that *nirgun purush* then, this great pride ceases and the mind resting in this world beyond becomes still (ie. then there is no-mind, for I do not exist).

12. म्लेच दुरजन उदंड। बहुतां दसाचें माजलें बंड।

याकारणें अखंड। सावधान असावें ॥ १२ ॥

mleca durjana udanḍa | bahutām disācem mājaleṁ baṇḍa |
yākārṇeṁ akhaṇḍa | sāvadhāna asāveṁ || 12 ||

12. But that *paramatma* has appeared as this powerful foreigner ‘far from the *atma*’ (ie. “I am a body” pride/ego) and for some days he has swollen with arrogance and stolen the throne (of the King).⁷ Therefore by means of this ‘speech’, that unbroken Self should be made very alert.

13. सकळकर्ता तो ईश्वर। तेणें केला अंगकार।

तया पुरुषाचा वचार। वरिळा जाणे ॥ १३ ॥

sakalākartā to īśvaru | teṇeṁ kelā aṅgikāruṁ |
tayā puruṣācā vicāru | virulā jāṇe || 13 ||

13. When you understand that the ‘doer’ of this ‘all’ is *ishwara* then, an *acceptor has been created (when the “I am doing” concept has been dropped then, you accept ‘He is the doer and enjoyer’ and there is witnessing. This is proper *rajakarana*). But still the thoughtlessness of that *purush* is not; and that is known to only a few (ie. the *sadguru* understands that this knowledge/‘all’ is zero). *(*maharaj*- an acceptor is required)

14. न्याय नीतिविवेक वचार। नाना प्रसंगप्रकार।

परीक्षणिं परांतर। देणें ईश्वराचें ॥ १४ ॥

nyāya nīti viveka vicāra | nānā prasāṅgaprakāra |
parīkṣiṇeṁ parāntara | deṇeṁ īśvarācēṁ || 14 ||

⁷ *siddharameshwar maharaj*- Truly only this ‘I’ must go away. This means that first this “I am Mr. So and so” should be put an end to. All the pains taken by *vedanta* are for this only. “I” is this demon *rahu* and he has swallowed that Self that shines like the sun. But the wonder of it all is that, this “I” is only an appearance! Everything everywhere gets done with the authority of the Self but this ego says, “I did it.” Who is this “I” who has appeared on that Self? His name is **gomaji ganesha*. He is a *jīva* and imposter; he is a thief who has gained entry into the King’s court. This “I” was given a post and then he conspired to dethrone the King or Self. However, when the scriptures initiated an inquiry into his whereabouts then, he disappeared without a trace and the royal seal of the Self has re-established.* (Due to a bureaucratic hoop-hole this shrewd fellow made a fraudulent stamp by the name, Gomaji Ganesha and in time it acquired more authority than the King’s seal.)



14. The gifts that come from being *ishwara* (ie. the Witness) are justice and equanimity, *vivek* and thoughtlessness. When the ways of the ‘many’ are this ‘all’ connection and when this ‘all’ is carefully examined then, there is That which is beyond this inner space; *parabrahman*.

15. माहायेतून सावधपणें। समई धारष्टि धरणें।
अद्भूतचकार्य करणें। देणें ईश्वराचें॥ १५॥
māhāyetna sāvadhapaṇeṁ | samāim dhāriṣṭa dharaṇeṁ |
adbhūtaci kārya karaṇeṁ | deṇeṁ īśvarāceṁ || 15 ||

15. Alertness and great effort are gifts that come from being the Witness. Then in this difficult time (of being a body), there is fortitude and resolve and the wondrous action of this ‘all’ is acquired.

16. येश कीर्त्तिप्रताप महिमा। उत्तम गुणासी नाही सीमा।
नाहीं दुसती उपमा। देणें ईश्वराचें॥ १६॥
yeśa kīrti pratāpa mahimā | uttama guṇāsī nāhīm sīmā |
nāhīm dusatī upamā | deṇeṁ īśvarāceṁ || 16 ||

16. Success, fame (ie. pervasiveness), authority and the greatness of *brahman* are gifts that come from being the Witness. Then even this best *guna*, that has no limits, cannot be compared to that thoughtless Self.

17. देव ब्रह्मण आचार वचिर। कर्तिक जनासी आधार।
सदा घडे परोपकार। देणें ईश्वराचें॥ १७॥
deva brahmaṇa ācāra vicāra | kiteka janāsī ādhāra |
sadā ghaḍe paropakāra | deṇeṁ īśvarāceṁ || 17 ||

17. The gift that comes from being the Witness is that you become yourself God and a *brahmin* (ie. Knower of *brahman*). Then your proper conduct (ie. knowing) becomes the thoughtlessness of *brahman*. Then there is that One who supports the people and uplifts this ‘all’ (then that One uses knowledge to stay in the world).

18. येहलोक परलोक पाहाणें। अखंड सावधपणें राहाणें।
बहुत जनाचें साहाणें। देणें ईश्वराचें॥ १८॥
yehaloka paraloka pāhāṇeṁ | akhaṇḍa sāvadhapaṇeṁ rāhāṇeṁ |
bahuta janāceṁ sāhāṇeṁ | deṇeṁ īśvarāceṁ || 18 ||

18. The gift that comes from being the Witness is that you understand this world while alertly staying in this world beyond. This ‘all’ knows how to bear all the troubles of this mundane existence (*maharaj- when you don’t care for yourself then, the Self takes care*)

19. देवाचा कैपक्ष घेणे। ब्रह्माणाची चिंता वाहाणें।
बहु जनासी पाळणें। देणें ईश्वराचें॥ १९॥
devācā kaipakṣa gheṇe | brahmāṇācī cintā vāhāṇeṁ |
bahu janāsī pālāṇeṁ | deṇeṁ īśvarāceṁ || 19 ||

19. When you take the side of God and cherish the thinking of the *brahmin* (ie. Knower



of *brahman*), it is a gift that comes from being the Witness. Then you are the support and the protector of the ‘many’ people. (When *maharaj* was asked why he took all this trouble to travel and teach in so many countries at his age, He said, “Because I see myself in trouble”)

20. धर्मस्थापनेचे नर। ते ईश्वराचे अवतार।

जाले आहेत पुढें होणार। देणें ईश्वराचें॥ २०॥

dharmasthāpanece nara | te īśvarāce avatāra |

jāle āheta puḍheṁ hoṇāra | deṇeṁ īśvarāceṁ || 20 ||

20. The gift that comes from being the Witness is that, man becomes this place of **dharma*. And afterwards when this ‘all’ of the Witness is relinquished then, there is that Reality which has always been and will always be. *(Our inherent nature, to be and to know)

21. उत्तम गुणाचा ग्राहकि। तर्क तीक्ष्ण वविक।

धर्मवासना पुण्यश्लोक। देणें ईश्वराचें॥ २१॥

uttama guṇācā grāhika | tarka tīkṣṇa vīveka |

dharmavāsanā puṇyaśloka | deṇeṁ īśvarāceṁ || 21 ||

21. When you long to perform your *dharma* and have this most praiseworthy connection to knowledge then, it is a gift that comes from being the Witness. But first there must be proper thinking, earnestness and *vivek*, for only then will you be capable of understanding this pure *sattwa guna*.

22. सकळ गुणांमधें सार। तजवजि वविक वचिर।

जेणें पावजि पैलपार। अरत्रपरतरींचा॥ २२॥

sakāḷa guṇāṁmadheṁ sāra | tajavijā vīveka vicāra |

jeṇeṁ pāvije pailapāra | aratraparatrīmā || 22 ||

22. That thoughtless essence is within this ‘all’ *guna* (pure *sattwa guna*). And if one earnestly makes this *vivek* between the indestructible and destructible then, afterwards there can be thoughtlessness. Understand that, it is only through *mula maya* that the other shore, beyond this gross world and even this world of the ‘all’, can be reached.

इति श्रीदासबोधे गुरुशिष्यसंवादे

उत्तमपुरुषनिरूपणनाम समास सहावा॥ ६॥ १८.६

iti śrīdāsabodhe guruśiṣyasamvāde

uttamapuruṣanirūpaṇanāma samāsa sahāvā || 6 || 18.6

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 18 named „The Best Purush“ is concluded.



18.7 The Nature of Man/People

समास सातवा : जनस्वभावनिरूपण

samāsa sātavā : janasvabhāvanirūpaṇa

|| Śrī Rām ||

1. जनाचा लालची स्वभाव। आरंभीं म्हणती देव।

म्हणजे मला कांहीं देव। ऐसी वासना ॥ १ ॥

janācā lālacī svabhāva | āraṁbhīṁ mhaṇatī deva |

mhañije malā kāñhīṁ deva | aisī vāsana || 1 ||

1. When this ever-present ‘all’ becomes the greed of a man then, the first thing that is said is, *dev*.⁸ This means, “Give me something.” Then this *vasana*/desire that simply wanted to be, now has become so ‘many’ desires.

2. कांहींच भक्ती केली नसतां। आणी इच्छिती प्रसन्नता।

जैसे कांहींच सेवा न करति। स्वामीस मागती ॥ २ ॥

kāñhīṁca bhaktī kelī nastāṁ | āṇī ichitī prasannatā |

jaisē kāñhīṁca sevā na karitā | svāmīsa māgatī || 2 ||

2. Though that mind has no devotion to God still, it wants that God should be pleased with it and so give it all that it desires! Similarly, though we have no devotion to this ‘thing’, yet we go begging to *swami*, “Give us this ‘thing’.” (This ‘thing’ is not something the Master can place in your hand or give you by touching your head. He can only point it out through His instructions. But if you do not follow these, then?)

3. कष्टेंवणि फळ नाही। कष्टेंवणि राज्य नाही।

केल्यावणि होत नाही। साध्य जनीं ॥ ३ ॥

kaṣṭeṁviṇa phala nāhīṁ | kaṣṭeṁviṇa rājya nāhīṁ |

kelyāviṇa hota nāhīṁ | sādhyā janīṁ || 3 ||

3. Just as there can be no gain without painstaking effort, so too, there cannot be this kingdom without painstaking effort. Just as in this world nothing can be achieved without actually doing it, so too, this kingdom cannot be gained without actually going there.

4. आळसें काम नसतें। हें तों प्रत्ययास येतें।

कष्टाकडे चुकावतिं। हीन जन ॥ ४ ॥

ālaseṁ kāma nasateṁ | heṁ toṁ pratyayāsa yeteṁ |

kaṣṭākāḍe cukāviteṁ | hīna jana || 4 ||

4. *Laziness spoils our need to reach that thoughtless *paramatma*. When the people keep the company of fruitless wearisome toil then, that Self is made to forget Its own Self. *(Here laziness means, doing many worldly actions, being constantly busy, but not doing that which you should do ie. not making *vivek*)

5. आधीं कष्टाचें दुःख सोसति। ते पुढें सुखाचें फळ भोगति।

⁸ *dev* has two meanings; one is God and the other is, “give me.”



आधीं आळसें सुखावती। त्यासी पुढें दुःख ॥ ५ ॥

ādhīm kaṣṭācem duḥkha sositi | te puḍheṁ sukhācem phala bhogitī |
ādhīm ālaseṁ sukhāvati | tyāsī puḍheṁ duḥkha || 5 ||

5. However, if at first that One endures the hardship of suffering then, afterwards that One will enjoy the fruit of happiness. And if at first, that One enjoys laziness then, afterwards that One will suffer terribly.

6. येहलोक अथवा परलोक। दोहकिडे सारखाच वविक।
दीर्घ सूचनेचें कौतुक। कळलें पाहजि ॥ ६ ॥

yehaloka athavā paraloka | dohikāḍe sārikhāca viveka |
dīrgha sūcanecem kautuka | kaḷaleṁ pāhije || 6 ||

6. Both this gross world and the world beyond become the same when there is *vivek*. Therefore this ‘wonder’ of continuous knowing should be understood.

7. मेळवति ततिकें भक्षति। ते कठीण काळीं मरोन जाती।
दीर्घ सूचनेनं वरतती। तेच भले ॥ ७ ॥

meḷaviti titukem bhakṣitī | te kaṭhīṇa kālīm marona jāti |
dīrgha sūcanenem vartatī | teci bhale || 7 ||

7. When that One destroys that thoughtlessness which should be acquired then, that *brahman* becomes *maya* and when in this time of the ‘all’, it will have to die (this ‘all’ is the beginning of time and it is not the eternal. Death awaits it. For before death can come to this body, this knowledge will go off, and everything will be shallowed up in ignorance). But if one stays by this continual knowing then, one becomes that Reality.

8. येहलोकींचा संचितार्थ। परलोकींचा परमार्थ।
संचितिवणि वेर्य। जीत मेले ॥ ८ ॥

yehalokīmā saṁcitārtha | paralokīmā paramārtha |
saṁcitemviṇa vertha | jīta meleṁ || 8 ||

8. There is the acquisition of the wealth in this gross world and there is the acquisition of *paramartha*/Supreme wealth, in this world beyond.⁹ And without that Supreme wealth, there is just a useless living corpse.

9. येकदां मेल्यानं सुटेना। पुनहा जनमोजनमीं यातना।
आपणास मारी वांचवनि। तो आत्महत्यारा ॥ ९ ॥

yekadām melyāneri suṭenā | punhā janmojanmīm yātanā |
āpaṇāsa mārī vāṁcavinā | to ātmahatyārā || 9 ||

9. By dying once there is no release from bondage and there will birth after birth and suffering, again and again. If that *atma* does not save Itself from death then, It has become a ‘killer of Its own Self’.

10. परतजिनमीं आत्मघात। कोणें करावें गणीत।

⁹ *siddharameshwar maharaj*- In this world there are two kinds of accomplishments. The first are the inferior worldly accomplishments and the second is that Ultimate Accomplishment. Inferior accomplishments are acquired through selfish desires and all the worldly affairs and activities flourish on account of these destructive desires.



याकारणं जन्ममृत्यु। केवी चुके ॥ १० ॥

pratijanmīm ātmaghāta | koṇem karāverim gaṇīta |
yākāraṇem janmamṛtya | kevi cuke || 10 ||

10. For repeated births we have committed such suicides. Who can count the number of times? But, by means of this ‘speech’, the cycle of birth and death can be avoided.

11. देव सकळ कांहीं करति। ऐसं प्राणीमात्र बोलतो।

त्याचे भेटीचा लाभ तो। अकस्मात जाला ॥ ११ ॥

deva sakāḷa kāmhiṁ karito | aiseṁ prāṇīmātra bolato |
tyāce bheṭicā lābha to | akasmāta jālā || 11 ||

11. God is the ‘doer’ and this ‘all thing’ is His action and within the whole of the *prana*, His ‘speech’ is always there.¹⁰ If you learn to listen to this, then you will *suddenly gain a meeting with Him. *(The moment you stop trying to meet Him, He is there)

12. वविकाच लाभ घडे। जेणें परमात्मा ठाई पडे।

वविक पाहातां सांपडे। वविकीं जनीं ॥ १२ ॥

vivekāca lābha ghaḍe | jeṇem paramātmā ṭhāī paḍe |
viveka pāhātām sāmpaḍe | vivekīm janīm || 12 ||

12. The accomplishment of *vivek* is when this *mula maya*/‘speech’, discovers that thoughtless *paramatma*. When you are making this ‘speech’, then you are the *viveki* within the people (by this ‘speech’ you are lifted out of this world and enter that world beyond. But still further *vivek* is required).

13. देव पाहातां आहे येक। परंतु करति अनेक।

त्या अनेकास येक। म्हणों नये कीं ॥ १३ ॥

deva pāhātām āhe yeka | paraṁtu karito aneka |
tyā anekāsa yeka | mhaṇon naye kīm || 13 ||

13. Then you will understand that God is One and He created the numerous different shapes. However that One should not be called the numerous different shapes.

14. देवाचें करतुत्व आण दिव। कळला पाहजि अभिप्राव।

कळल्यावणि कतिक जीव। उगेच बोलती ॥ १४ ॥

devācem kartutva āṇi deva | kaḷalā pāhije abhiprāva |
kaḷalyāvīṇa kiteka jīva | ugeca bolatī || 14 ||

14. There is the work of God and there is God. The significance of this should be understood. Without understanding God, that One within the ‘many’ will appear as a *jiva* or that still and silent Self will be made to ‘speak’.

15. उगेच बोलती मूरखपणें। शाहाणपण वाढायाकारणें।

तरुपतलिगीं उपाव करणें। ऐसं जालें ॥ १५ ॥

ugeca bolatī mūrkhapaṇem | śāhāṇapaṇa vāḍhāyākāraṇem |

¹⁰ *siddharameshwar maharaj*- She is also known as *mula maya* or *prakruti* or *sharada* and she has arisen upon that Supreme Self, our own pure form or *swarup*. She is this unspoken word ‘I am’ that is present within the breath of every creature. Her nature is to simply effortlessly know and this inspiration ‘I am’ is the expression of that ‘Inexpressible.’ To *saraswati* the Mother of the World, I bow down.



truṭtilāgīm upāva karaṇem | aiseri jālem || 15 ||

15. But even this ‘speech’ is a foolish thing and yet it boasts about how wise it is. Really it is like that One who has real contentment, taking a remedy to get rid of it.

16. जेहीं उदंड कष्ट केले। ते भाग्य भोगून ठेले।
येर ते बोलतचिराहलि। करंटे जन॥ १६॥
jehīm udanḍa kaṣṭa kele | te bhāgya bhogūna thele |
yera te bolataci rāhile | karaṁṭe jana || 16 ||

16. If this *mula maya* makes great effort then, it will enjoy good fortune. But when that stops ‘speaking’ then, it is a misfortunate *jiva* in the people.

17. करंट्याचें करंट लक्षण। समजोन जाती वचिक्षण।
भरल्याचें उत्तम लक्षण। करंट्यास कळेना॥ १७॥
karaṁṭyācēm karaṁṭa lakṣaṇa | samajona jāti vicakṣaṇa |
bharalyācēm uttama lakṣaṇa | karaṁṭyāsa kaḷenā || 17 ||

17. The wise and clear-sighted understand the misfortunate and the attentions of the misfortunate. But that attention of the wise cannot be known by the misfortunate.

18. त्याची पैसावली कुबुद्धी। तेथें कैची असेल शुद्धी।
कुबुद्धी तेच सुबुद्धी। ऐसी वाटे॥ १८॥
tyācī paisāvalī kubuddhī | tethem kaimcī asela śuddhī |
kubuddhī teci subuddhī | aisī vāṭe || 18 ||

18. If that impure *buddhi* of the *jiva* is allowed to grow then, how can there be the purity of ‘there’? Yet even so, this impure *buddhi* still feels that it has a pure *buddhi* only.

19. मनुष्य शुद्धीस सांडावें। त्याचें काये खरें मानावें।
जेथें वचिराच्या नावें। सुन्याकार॥ १९॥
manuṣya śuddhīsa sāṁḍāvēṁ | tyācēm kāye khareṁ mānāvēṁ |
jethem vicārācyā nāvēṁ | sunyākāra || 19 ||

19. If a man should leave aside that pure *buddhi*, then how can he ever contemplate upon the Truth? ‘Here’ in *maya* and on account of this “Mr. so and so”, that thoughtless Truth has been drowned.

20. वचिरें येहलोक परलोक। वचिरें होतसे सार्थक।
वचिरें नित्यानित्य वविक। पाहलि पाहजि॥ २०॥
vicāreṁ yehaloka paraloka | vicāreṁ hotase sārthaka |
vicāreṁ nityānitya viveka | pāhilā pāhije || 20 ||

20. On account of thoughtlessness, there is this world and the world beyond. On account of thoughtlessness, there is the fulfilment of life (ie. the thoughtless One is realized). On account of thoughtlessness there is this *vivek* between the indestructible and destructible and this should be understood.

इति श्रीदासबोधे गुरुशषियसंवादे



जनस्वभावनरूपणनाम समास सातवा ॥ ७ ॥ १८.७

iti śrīdāsabodhe guruśiṣyasamvāde

janasvabhāvanirūpaṇanāma samāsa sātavā || 7 || 18.7

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 18 named „The Nature of Man/People“ is concluded.



18.8 The Inner God

समास आठवा : अंतरदेवनिरूपण

samāsa āṭhava : antardevanirūpaṇa

|| Śrī Rām ||

1. ब्रह्म नरिंकार नशिचळ। आत्म्यास वकिर चंचळ।

तयास म्हणती सकळ। देव ऐसें ॥ १ ॥

*brahma nirākāra niścaḷa | ātmyāsa vikāra cañcaḷa |
tayāsa mhaṇatī sakaḷa | deva aiseṁ || 1 ||*

1. *brahman* is formless and still. And when there is a disturbance or movement then, that *brahman* is called the *atma* (ie. *antar-atma*). And then they say that this ‘all’ and God is the same as that Reality. (*brahman* is formless and still; and when there is this ‘I am’ feeling then He assumes the roles of the hidden *purush* and His *prakruti* and there is the feeling, ‘I am everywhere’. And those who don’t understand, they say, this pair is Reality)

2. देवाचा ठावचलिलेना। येक देव नेमस्त कळेना।

बहुत देवीं अनुमानेना। येक देव ॥ २ ॥

*devācā ṭhāvaci lāgenā | yeka deva nemasta kaḷenā |
bahuta devīṁ anumānenā | yeka deva || 2 ||*

2. But that place of God cannot be met; for the limited cannot understand that One God. If even this ‘all’ within that God cannot be found from surmise then, how can that One God ever be found?

3. म्हणोनी वचिर असावा। वचिरें देव शोधावा।

बहुत देवांचा गोवा। पडोचि नये ॥ ३ ॥

*mhaṇonī vicāra asāvā | vicāreṁ deva śodhāvā |
bahuta devāñcā govā | paḍoñci naye || 3 ||*

3. There should be that thoughtless understanding and with that thoughtlessness, God should be searched out. Therefore keep this ‘I am’ away from the entanglement of the ‘many’ gods.

4. देव क्षत्रीं पाहलि। त्यासारखा धातूचा केला।

पृथ्वीमधें दंडक चाललि। येणें रीतीं ॥ ४ ॥

*deva kṣatrīṁ pāhilā | tyāsārikhā dhātūcā kelā |
pṛthvīmaderṁ daṇḍaka cālilā | yeṇeṁ rītīṁ || 4 ||*

4. Otherwise that God within the *kshetra* (within the sacred place) is taken as the ‘many’ images made up of the metal and stone. And due to this, there are ‘many’ rites and rituals in this world.

5. नाना प्रतमिदेवांचें मूळ। तो हा क्षत्रदेवचा केवळ।

नाना क्षत्रें भूमंडळ। शोधून पाहावें ॥ ५ ॥

*nānā pratimādevāñceṁ mūḷa | to hā kṣatradevaci kevaḷa |
nānā kṣatreṁ bhūmaṇḍaḷa | śodhūna pāhāveṁ || 5 ||*



5. The source of these images of god is the ‘many’ thoughts, but that God of the *kshetra* (‘all’) is thoughtless. Therefore the ‘many’ *kshetras* of this world should be searched through and understood.

6. क्षत्रदेव पाषाणाचा। वचिर पाहातां तयाचा।

तंत लागला मुळाचा। अवताराकडे ॥ ६ ॥

kṣatradeva pāṣāṇācā | vicāra pāhātām tayācā |
taṁta lāgalā muḷācā | avatārākade || 6 ||

6. That God of the *kshetra* has been made into a stone image, but if you understand thoughtlessness then, you are He. And that thoughtlessness at the root can only be understood by means of this ‘all’.

7. अवतारी देव संपले। देहे धरुनी वरुतोन गेले।

त्याहून थोर अनुमानले। ब्रह्मा वशिष्णु महेश ॥ ७ ॥

avatārī deva saṁpale | dehe dharunī varuṇa gele |
tyāhūna thora anumānale | brahmā viṣṇu maheśa || 7 ||

7. But if that God within this ‘all’ gets destroyed then, there is the staying in and the acting through the body. Then *brahma*, *vishnu* and *maresh* (ie. three *gunas*) are considered to be greater than Him/*brahman*.

8. त्या त्ही देवांस ज्याची सत्ता। तो अंतरात्माच पाहातां।

कर्ता भोक्ता तत्त्वता। परतक्ष आहे ॥ ८ ॥

tyā tihī devāṁsa jyācī sattā | to antaratmāci pāhātām |
kartā bhoktā tatvatā | pratākṣa āhe || 8 ||

8. Then the power of that *purush* is in possession of these three gods and that inner-*atma* that sees through the eyes of knowledge and who is truly the doer and enjoyer, sees through these eyes of flesh and the other sense organs.

9. युगानयुगे तनिही लोक। येकचि चालवी अनेक।

हा नशिच्याचा वविक। वेदशास्त्रीं पाहावा ॥ ९ ॥

yugānayugerī tinhī loka | yekaci cālāvī aneka |
hā niścayācā vīveka | vedasāstrīm pāhāvā || 9 ||

9. Age after age, in these three worlds, it is that One alone who makes the numerous different shapes to move. To have this conviction is *vivek* and that is the understanding of the *vedas* and *shasthras* (*neti, neti; not this, not that*). (*maharaj- whatever is seen or perceived is not true; still He is there*)

10. आत्मा वर्तवति शरीर। तोच देव उत्तरोत्तर।

जाणीवरूपे कळविर। वविके वर्तवी ॥ १० ॥

ātmā vartavito śarīra | toci deva uttarottara |
jāṇīvarūpeṁ kaḷvira | vīvekeṁ vartavī || 10 ||

10. It is that *atma*, who makes this ‘all’ body function and it is that God only that has become this ‘all’. When there is *vivek* then, you will understand that this corpse is functioning with this knowledge.



11. तो अंतरदेव चुकती। धांवा घेऊन तीर्था जाती।
प्राणी बापुडे कष्टती। देवास नेणतां ॥ ११ ॥
to amtardeva cukatī | dhāmvā gheūna tīrthā jātī |
prāṇī bāpuḍe kaṣṭatī | devāsa neṇatām || 11 ||

11. But the *jiva* has forgotten that inner God and it runs to the various places of pilgrimage. In the *prana*, that One due to Its helplessness and foolishness, takes so much trouble and still It cannot know God.

12. मग वचारिती अंतःकर्णी। जेथें तेथें धोंडा पाणी।
उगेच विणवण हडिनी। काये होतें ॥ १२ ॥
maga vicāritī amtaḥkarṇīm | jethem tethem dhoṇḍā pāṇī |
ugemci vaṇavaṇa hiṇḍonī | kāye hotem || 12 ||

12. Then there comes some proper thinking in the *antah-karana*. “Everywhere in these places, there is only stones and water. Why am I, that still and silent *brahman*, fruitlessly wandering around like this?”

13. ऐसा जयासी वचारि कळला। तेणें सत्संग धरला।
सत्संगें देव सांपडला। बहुत जनासी ॥ १३ ॥
aisā jyāsī vicāra kaḷalā | teṇem satsaṅga dharilā |
satsaṅgem deva sāmpaḍalā | bahuta janāsī || 13 ||

13. And when thoughtlessness is understood by that *purush* then, He keeps the companionship of the Truth. When the mind keeps the companionship of the Truth, then this ‘all’ and God have been found (*prakruti/purush*).

14. ऐसी हे वविकाचीं कामें। वविकी जाणतील नेमें।
अवविकी भुलले भ्रममें। त्यांस हें कळेना ॥ १४ ॥
aisī he vivekācīṁ kāmēm | vivekī jāṇatīla nemēm |
avivekī bhulale bhramēm | tyāṁsa hem kaḷenā || 14 ||

14. That thoughtless Self needs to make such *vivek* and then, by proper practice of this, the *viveki* can come to understand thoughtlessness. However the *a-viveki* is confused, for he has totally forgotten Himself and then that thoughtless *swarup* can never understand Its own Self (*ie. one can be that thoughtless Self only by being thoughtless*).

15. अंतरवेधी अंतर जाणे। बाहेरमुद्रा कांहींच नेणें।
महणोन वविकी शाहणे। अंतर शोधति ॥ १५ ॥
amtaravedhī amṭara jāṇe | bāheramudrā kāṁhīmca neṇem |
mhaṇona vivekī śāhaṇe | amṭara śodhitī || 15 ||

15. The one ever absorbed in this inner space knows only this inner space. While the one whose attention is turned outward does not know this ‘thing’ even. Knowing this, the wise *viveki* goes on searching this inner space (*for he longs to meet His thoughtless Self*).

16. वविकेंवणि जो भाव। तो भावचि अभाव।
मुखसय प्रतमि देव। ऐसे वचन ॥ १६ ॥
vivekenvaṇi jo bhāva | to bhāvaci abhāva |



murkhasya pratimā deva | aiseṁ vacana || 16 ||

16. When that *purush* has no understanding of *vivek* then, that understanding becomes misunderstanding. Then this divine ‘speech’ becomes the worship of a stone idol of the fool’s god.

17. पाहात समजत सेवटा गेला। तोच विविकी भला।
तत्वे सांडुनी पावला। नरिजनीं ॥ १७ ॥
pāhāta samajata sevaṭā gelā | toci vivekī bhalā |
tatveṁ sāmḍunī pāvalā | niraṁjanīm || 17 ||

17. But if there is intelligence and understanding right to the end (until all concepts are given up), then that *purush* becomes the wise *viveki*. Then the elements are left aside and He stays in *parabrahman*.

18. आरे जें आकारासी येतें। तें अवघेंच नासोन जतें।
मग गल्बल्यावेगळें तें। परब्रह्म जाणावें ॥ १८ ॥
āre jeṁ ākārāsī yeteṁ | teṁ avagheṁca nāsona jateṁ |
maga galbalyāvegaḷeṁ teṁ | parabrahma jāṇāveṁ || 18 ||

18. My dear! When *mula maya* assumes a shape, then that Reality is surely destroyed by every thing. Therefore that *parabrahman* which is separate from all these confusions should be known

19. चंचळ देव नशिचळ ब्रह्म। परब्रह्मीं नाहीं भ्रम।
प्रतययज्ञानें नभिरम। होईजेतें ॥ १९ ॥
cañcala deva niścala brahma | parabrahmīm nāhīṁ bhrama |
pratyayajñāneṁ nibhrama | hoījeteṁ || 19 ||

19. There is this talk of the moving God and that still *brahman* but in *parabrahman* there is no such confusion. Due to this knowledge of that *nirgun*, you will be freed from any delusion.

20. प्रचीतीवणि जें केलें। तें तें अवघें वेरथ गेलें।
प्राणी कष्टकष्टोंचि मिलें। कर्मकचाटें ॥ २० ॥
pracītiṁ jeṁ keleṁ | teṁ teṁ avagheṁ vertha geleṁ |
prāṇī kaṣṭakaṣṭoṁci meleṁ | karmakacāṭeṁ || 20 ||

20. But when this *mula maya* does anything without this ‘experience’ then, that Reality goes far away and there are the ‘many’ futile and vain experiences. Then in the *prana*, that Reality that has taken so much trouble and toil dies due to its allotted *karma*.

21. कर्मावेगळें न व्हावें। तरी देवास कासया भजावें।
विविकी जाणती स्वभावें। मूर्ख नेणे ॥ २१ ॥
karmāvegaḷeṁ na vhaṁveṁ | tarī devāsa kāsaya bhajāveṁ |
vivekī jāṇatī svabhāveṁ | mūrkhā neṇe || 21 ||

21. If one is not separate from this *karma* then, how can there be the *bhajan* of God (ie. within every action, I am in my *swarup*)? The *viveki* naturally knows that which the foolish do not know. (If I am the Witness then, I cannot be anything that is seen



or perceived. Then, naturally I remain untouched by whatever so called, fruits of past actions or *karma* that appears before me. By detachment there can be the proper enjoyment of the already created *karma* without adding to it further)

22. कांहीं अनुमानलें वचिारें। देव आहे जगदांतरे।
सगुणाकरितां नरिधारे। नरिगुण पावजि॥ २२॥
kānhīm anumānaleṁ vicāreṁ | deva āhe jagadāntareṁ |
saguṇākaritām nirdhāreṁ | nirguṇa pāvaje || 22 ||

22. This ‘thing’ is the conjecture of that thoughtless Self and then, due to this inner space of the world there is that God (*prakruti/purush*). Still by means of this *sagun*, that *nirgun* God should be attained.

23. सगुण पाहातां मुळास गेला। सहजच नरिगुण पावला।
संगत्यागें मोकळा जाला। वस्तुरूप॥ २३॥
saguṇa pāhātām mulāsa gelā | sahajaci nirguṇa pāvalā |
samgatyaṅem mokaḷā jālā | vasturūpa || 23 ||

23. And when you have gone to this root and when you have seen this *sagun* then, understand that, in truth, it is natural *nirgun* that has done this. Then, giving up all company and attachment, this form of the Self (ie. *sagun*), is set free (when one realizes that this *sagun* understanding is the *nirgun* seeking Its Self, then the companionship of this *sagun* can be given up).

24. परमेश्वरी अनुसंधान। लावतां होईजे पावन।
मुख्य ज्ञानेंच विज्ञान। पावजितें॥ २४॥
paramēśvarīm anusandhāna | lāvitām hoīje pāvana |
mukhya jñānerīci vijñāna | pāvijeteṁ || 24 ||

24. When you place this *sagun* connection in *parameshwara* then, that pure Self will be attained. On account of there being only this One pure knowledge, that *vignyan*/beyond knowledge should be acquired (everything we see and perceive is that One appearing. This ‘I’ is that One appearing as another).

25. ऐसीं हे वविकाचीं वविरणें। पाहावीं सुचति अंतःकरणें।
नतियानतिय वविकश्रवणें। जगदोधार॥ २५॥
aisīṁ he vivekācīṁ vivarṇeṁ | pāhāvīṁ sucita antaḥkarṇeṁ |
nityānitya vivekaśravaṇeṁ | jagadodhāra || 25 ||

25. When that thoughtless Self makes *vivek* then, his *antah-karana* will become pure. Therefore first there should be listening. It is the *vivek* between the indestructible and the destructible and due to this, one is lifted out of this mundane existence.

इति श्रीदासबोधे गुरुशषियसंवादे
अंतरदेवनरूपणनाम समास आठवा॥ ८॥ १८.८
iti śrīdāsabodhe guruśiṣyasamvāde
antardevanirūpaṇanāma samāsa āṭhava || 8 || 18.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 18 named „The Inner God“ is concluded.



18.9 The Discourse on Sleep (Ignorance)

समास नववा : नदिरानरूपण

samāsa navavā : nidrānirūpaṇa

|| Śrī Rām ||

1. वंदूनियां आदपुरुष। बोलों नदिरेचा वळिस।

नदिरा आलयां सावकास। जाणार नाही॥ १॥

vaṇḍūniyāṁ ādipuruṣa | bolom nidrecā viḷāsa |

nidrā āliyaṁ sāvakaśa | jāṇāra nāhīm || 1 ||

1. I bow down to that original-*purush* (ie. the One who never sleeps), for this ‘speech’ is the ‘play’ of sleep (ie. this sleep is knowledge and it is ignorance of that Reality). But sleep has come to this knowledge and it will not go away (when this *maya* of knowledge was forgotten, there was the *maya* of ignorance. Then the *gunas* and elements manifested and there was the thought, “I am a body”).

2. नदिरेनें व्यापली काया। आळस आंग मोडे जांभया।

तेणेंकरतिं बैसावया। धीर नाही॥ २॥

nidreneriṁ vyāpili kāyā | ālaśa āṅga moḍe jāmbhayā |

teṇemkaritāṁ baisāvayā | dhīra nāhīm || 2 ||

2. Due to this sleep, this ‘all’ body has been covered over and then this gross body yields to laziness and yawns. On account of this, patience and fortitude are not maintained.

3. कडकडां जांभया येती। चटचटां चटक्या वाजती।

डकडकां डुकल्या देती। सावकास॥ ३॥

kaḍakaḍāṁ jāmbhayā yetī | caṭacaṭāṁ caṭakyā vājatī |

ḍakaḍakāṁ ḍukalyā detī | sāvakaśa || 3 ||

3. Then this ‘all’ body is a gross body and there is the making of loud sounds and noisy yawns and there is the cracking of joints and flopping and rolling around.

4. येकाचे डोळे झांकती। येकाचे डोळे लागती।

येक ते वचकोन पाहाती। चहुंकडे॥ ४॥

yekāce ḍoḷe jhāṁkatī | yekāce ḍoḷe lāgatī |

yeka te vacakona pāhātī | cahuṁkaḍe || 4 ||

4. The eyes of that One (ie. that One who never sleeps and His eyes are knowledge) are then filled with tiredness. His eyes may be completely shut (ie. He may be fast asleep in body consciousness) or He may look around in all directions with awe at the wonder of this ‘all’ (but still, even in this knowledge, is the sleep of ignorance).

5. येक उलथोन पडलि। तहिं ब्रह्मवणि फोडलि।

हुडकाचे टुकडे जाले। सुधी नाही॥ ५॥

yeka ulathona paḍile | tihīm brahmaviṇe phoḍile |

huḍakāce ṭukaḍe jāle | sudhī nāhīm || 5 ||

5. That One has turned Its attention outwards and fallen into this gross body; that One



has broken Its connection with *brahman* and searches around in semi-consciousness for Its broken parts (ie. in knowledge and ignorance/*rajo guna* that unbroken Self says, “Please somebody, something give me happiness.” Every *jiva* is seeking completion in the incomplete).

6. येक टेंकोन बैसले। तेथेंच घोरों लागले।

येक उताणे पसरलें। सावकास ॥ ६ ॥

yeka ṭemkōna baisale | tethemci ghorom lāgale |

yeka utāṇe pasaralem | sāvakāsa || 6 ||

6. That One settles lazily into this lump of flesh and bones and goes sound asleep. That One has been scattered all over and then this knowledge lazily reclines in a gross body.

7. कोणी मुरकुंडी घालति। कोणी कानवडें नजिती।

कोणी चक्रीं फरिती। चहुंकडे ॥ ७ ॥

koṇī murkuṇḍī ghāliti | koṇī kānavadeṁ nijatī |

koṇī cakrīm phiratī | cahumkaḍe || 7 ||

7. In this sleep of ignorance, that One becomes a body and sleeps in his mother’s womb; in this sleep of ignorance, that One within this ‘all’ takes a birth and lies sleeping on its side. Then that One within this ‘all’, whirls about and wanders around in all directions. (First that *brahman* falls asleep and there is knowledge; then this knowledge falls asleep and there is body consciousness)

8. येक हात हालवति। येक पाये हालवति।

येक दांत खाती। कर्कराटें ॥ ८ ॥

yeka hāta hālavitī | yeka pāye hālavitī |

yeka dānta khātī | karkarāṭem || 8 ||

8. That One is made to move these hands; and that One is made to move these feet. That One makes a noise by grinding his teeth together. (Objectivity has drowned that One and He thinks He is a solid body of bones and flesh and blood. But it is just a dream)

9. येकांची वस्तुरें नघिोन गेलीं। ते नागवींच लोळों लागलीं।

येकाचीं मुंडासीं गडबडलीं। चहुंकडे ॥ ९ ॥

yekāncīm vastreṁ nighoni gelīm | te nāgavīmca loḷom lāgalīm |

yekācīm muṇḍāsīm gaḍabaḍalīm | cahumkaḍe || 9 ||

9. By the covering over of that One, there is this disguise and then that Reality, naked and lost, starts crying and begging. That One becomes a servant to the mind and runs bewildered in every direction.

10. येक नजिलीं अव्यावेस्तें। येक दसिती जैसीं प्रेते।

दांत पसरुनी जैसीं भूतें। वाईट दसिती ॥ १० ॥

yeka nijelīm avyāvesteṁ | yeka disatī jaisīm prete |

dānta pasarunī jaisīm bhūteṁ | vāiṭa disatī || 10 ||

10. That One is asleep in disorder and confusion and then that One sees by means of this corpse. That One with controlled passions has been scattered all around due to the



elements and It sees this gross existence.

11. येक वोसणतचिउठलि। येक अंधारीं फरिं लागले।
 येक जाऊन नजिले। उकरड्यावरी ॥ ११ ॥
yeka vosañataci uṭhile | yeka aṇdhārīm phirīm lāgale |
yeka jāūna nījele | ukaraḍyāvarī || 11 ||

11. That One talks in Its sleep ('I am' it says) and then gets up and wanders around in the darkness. That One who is fast asleep goes and sits upon this dung-heap (ie. the gross body).

12. येक मडकीं उतरति। येक भोई चांचपती।
 येक उठोन वाटा लागती। भलतीकडे ॥ १२ ॥
yeka maḍakīm utarītī | yeka bhoī cāṇcapatī |
yeka uṭhona vāṭā lāgatī | bhalatīkaḍe || 12 ||

12. That One has been placed in this 'earthen pot' and then that One searches around for something amongst the many other things. That One wakes up from this sleep but then, starts to take the wrong path once again.

13. येक प्राणी वोसणाती। येक फुंदफुंदों रडती।
 येक खदखदां हासती। सावकास ॥ १३ ॥
yeka prāṇī vosañātī | yeka phurindaphurindom raḍatī |
yeka khadakhadām hāsātī | sāvakāsa || 13 ||

13. That One in the *prana*, talks in this sleep. That One doesn't stop bragging. That One became this knowledge and then started crying and laughing aloud.

14. येक हाका मारूं लागले। येक बोंबलति उठलि।
 येक वचकोन राहलि। आपुले ठाई ॥ १४ ॥
yeka hākā mārūm lāgale | yeka bonbalita uṭhile |
yeka vacakona rāhile | āpule ṭhāīm || 14 ||

14. That One started shouting; that One gets up flustered and confused or that One is filled with awe and remains in His own place.

15. येक क्षणक्षणा खुरडती। येक डोई खाजवती।
 येक कढों लागती। सावकास ॥ १५ ॥
yeka kṣaṇakṣaṇā khuraḍatī | yeka ḍoī khājavitī |
yeka kaḍhoṇ lāgatī | sāvakāsa || 15 ||

15. That One spends every moment crawling around; that One scratches its head in confusion and that One who appeared as this knowledge then, becomes hot with passion.

16. येकाच्या लाळा गळाल्या। येकाच्या पकिा सांडल्या।
 येकीं लघुशंका केल्या। सावकास ॥ १६ ॥
yekācyā lālā gaḷālyā | yekācyā pikā sāṇḍalyā |
yekīm laghuśaṅkā kelyā | sāvakāsa || 16 ||



16. That One becomes intimate and kisses. That One spits tobacco from his mouth. And that One who had appeared as this knowledge then, goes and urinates.

17. येक राउत सोडति। येक कर्पट ढेंकर देती।
येक खांकरुनी थुंकिती। भलतीकडे ॥ १७ ॥
yeka rāuta soḍitī | yeka karpaṭa ḍheṅkara detī |
yeka khāṅkarunī thūṅkitī | bhalatīkaḍe || 17 ||

17. That One farts loudly and that One makes a stinking belch. That One coughs and spits in any direction.

18. येक हागती येक वोकिती। येक खोंकिती येक सकिती।
येक ते पाणी मागती। नदिसुर्या स्वरें ॥ १८ ॥
yeka hāgatī yeka vokitī | yeka khōṅkitī yeka sikitī |
yeka te pāṇī māgatī | nidasuṛyā svareṁ || 18 ||

18. That One throws mucus from his nose and that One passes a stool and that One vomits. That One coughs and that One sneezes and that Reality, half asleep asks for water.

19. येक दुस्वप्नें नरिबुजले। येक सुस्वप्नें संतोषले।
येक ते गाढमुढी पडलि। सुषुप्तमिधें ॥ १९ ॥
yeka dusvapneṁ nirbujale | yeka susvapneṁ saṁtoṣale |
yeka te gāḍhamuḍhī paḍile | suṣuptimadheṁ || 19 ||

19. That One is confounded and scared by this bad dream and that One feels contented when his dream is happy. But that Reality has fallen in this deep sleep of ignorance.

20. इकडे उजेडाया जालें। कोणहीं पढणें आरंभलें।
कोणीं प्रातस्मरामां मांडलें। हरकिर्तन ॥ २० ॥
ikaḍe ujeḍāyā jāleṁ | koṇhīṁ paḍhaṇeṁ āraṁbhileṁ |
koṇīm prātasmarāmi māṁḍileṁ | harikirtana || 20 ||

20. Here a little light came and that One began to study. That One established the practice of remembering God in the morning and that One made *kirtana*.

21. कोणीं आठवलिया ध्यानमूर्ति। कोणी येकांतीं जप करती।
कोणी पाठांतर उजळति। नाना प्रकारें ॥ २१ ॥
koṇīm āṭhavilyā dhyānamūrti | koṇī yekāntīm japa karitī |
koṇī pāṭhāntara ujaḷitī | nānā prakāreṁ || 21 ||

21. That One remembered and meditated upon an image of God; that One made *japa* in a quiet place and that One revised and learnt by heart ‘many’ passages from the scriptures.

22. नाना वदिया नाना कळा। आपलाल्या सकिती सकळा।
तानमानें गायनकळा। येक गाती ॥ २२ ॥
nānā vidyā nānā kaḷā | āpalālyā sikatī sakaḷā |
tānamāneṁ gāyenaḷā | yeka gātī || 22 ||



22. That One practiced the ‘many’ learnings and the ‘many’ arts. While that One gained knowledge of this ‘all’ and then, that One sang this harmonious ‘song’.

23. मागें नदिरा संपली। पुढें जागृती पराप्त जाली।
वेवसाई बुद्धी आपुली। प्रेरति जाले॥ २३॥
māḡeṁ nidrā saṁpalī | puḍheṁ jāgṛtī prāpta jālī |
vevasāīm buddhī āpulī | prerite jāle || 23 ||

23. Afterwards, when wakefulness came and His sleep of ignorance was over, that One sent away His worldly *buddhi*.

24. ज्ञाता ततवें सांडून पळाला। तुर्येपैलकिडे गेला।
आत्मनविदनें जाला। ब्रह्मरूप॥ २४॥
jñātā tatveṁ sāṁḍūna paḷālā | turyepailikaḍe gelā |
ātmanivedaneṁ jālā | brahmarūpa || 24 ||

24. That Knower left these elements and went to the side beyond this *turya* state (ie. beyond witnessing). In this way, this *brahman*-form (‘all’) was surrendered to that *atma*.

- इति श्रीदासबोधे गुरुशषियसंवादे
नदिरानरूपणनाम समास नववा॥ ९॥ १८.९
iti śrīdāsabodhe gurushṣiyasaṁvāde
nidrānirūpaṇanāma samāsa navavā || 9 || 18.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 18 named „The Discourse on Sleep (Ignorance)“ is concluded.



18.10 A Listener with a Poor Attention

समास दहावा : श्रोताअवलक्षणनिरूपण

samāsa dahāvā : śrotāavalakṣaṇanirūpaṇa

|| Śrī Rām ||

1. कोणीयेका कार्याचा साक्षप। कांहीं तऱ्ही घडे वक्षिप।

काळ साहे ते आपेंआप। होत जातें॥ १॥

koṇīyekā kāryācā sākṣapa | kām̐hīm taṛhī ghaḍe vikṣepa |

kāla sāhe teṁ āpeṁāpa | hota jāteṁ || 1 ||

1. There is that One within everyone and this steadfast, determined action of the ‘thing’. But when confusion and bewilderment appears upon this ‘thing’ then, death has to be endured and due to body consciousness, that natural and ever-shining Self, has to come and go.

2. कार्यभाग होत चालला। तेणें प्राणी शोक जाला।

वचिरहसुचों लागला। दविसेंदेवस॥ २॥

kāryabhāga hota cālilā | teṇeṁ prāṇī śoka jālā |

vicārahi sucoṁ lāgalā | divaseṁdevasa || 2 ||

2. This action of the ‘all thing’ was naturally flowing by but then in the *prana*, sorrow appeared (ie. sorrow or desire or anger etc. arose and this understanding was drowned; if this ‘all’ understanding is not very carefully maintained then, in a blink of an eye, body consciousness will arise). Therefore day after day, this ‘all’ is to be maintained and then thoughtlessness can be imbibed (if you remain in knowledge, feeling safe in this accomplishment then, be warned. Without understanding that thoughtless Self, the mind or body consciousness will return like a thief and steal your understanding away).

3. कोणीयेक प्राणी जन्मासी येतो। कांहीं तऱ्ही काळ साहे होतो।

दुःखाउपरी सुख देतो। देव कृपाळुपणें॥ ३॥

koṇīyeka prāṇī janmāsī yeto | kām̐hīm taṛhī kāla sāhe hoto |

duḥkhāuparī sukha deto | deva kṛpālupaṇeṁ || 3 ||

3. When that One within everyone takes birth in the *prana* then, this ‘thing’ has to endure the ravages of time and death. After such suffering, God kindly gives happiness (ie. troubles are there for your own good. They bring that longing to be with God).

4. अवघाचिकाळ जरी सजे। तरी अवघेचिहोती राजे।

कांहीं सजे कांहीं न सजे। ऐसें आहे॥ ४॥

avaghāci kāla jarī saje | tarī avagheci hotī rāje |

kām̐hīm saje kām̐hīm na saje | aiseṁ āhe || 4 ||

4. If the mind full of the ‘many’ things is made ready for this time of the ‘all’ (ie. the Master’s words are churned over/*vivek*), then the mind becomes committed (ie. the conviction, ‘I am He’ arises and there is the patience and fortitude of this determined action). This ‘thing’ can either be made ready or this ‘thing’ may not be made ready (and one will remain an ignorant *jiva*). The choice is yours!



5. येकलोक अथवा परलोक। साधतां कोणीयेक वविक।
अद्भूत होये स्वाभाविक। देणें ईश्वराचें ॥ ५ ॥
yekaloka athavā paraloka | sādhatāṁ koṇīyeka viveka |
adbhūta hoye svābhāvika | deṇeṁ īśvarāceṁ || 5 ||

5. Either there is this world or the world beyond. If that One within everyone makes *vivek* then, this wonder of the ‘all’ will naturally appear; for this is a gift from *ishwara* (*ishwara* is the Witness).

6. ऐकल्यावणि कळलें। शकिल्यावणि शहाणपण आलें।
देखलें ना ऐकलें। भूमंडळी ॥ ६ ॥
aikalyāvṇi kaḷaleṁ | śikalyāvṇi śahāṇapaṇa āleṁ |
dekhileṁ nā aikileṁ | bhūmaṁḍalīṁ || 6 ||

6. For it has never been seen or heard of that the understanding of *nirgun* was gained without listening to this *sagun* discourse. Or that there has been wisdom without it first being learnt.

7. सकळ कांहीं ऐकतां कळे। कळतां कळतां वृत्तनिविळे।
नेमस्त मनामधें आकळे। सारासार ॥ ७ ॥
sakaḷa kāmhiṁ aikatāṁ kaḷe | kaḷatāṁ kaḷatāṁ vṛtti nivale |
nemasta manāmadheri ākaḷe | sārāsāra || 7 ||

7. Therefore understood and listen to this ‘all thing’ and when this understanding is continuously maintained then, this knowing *vṛtti* will become clear and pure, and this limited *jiva* within the mind will understand that thoughtless essence (*ie. no-mind*).

8. श्रवण म्हणजि ऐकावें। मनन म्हणजि मनीं धरावें।
येणें उपायें स्वभावें। त्रयलोक्य चाले ॥ ८ ॥
śravaṇa mhaṇije aikāveṁ | manana mhaṇije manīṁ dharāveṁ |
yeṇeṁ upāyeṁ svabhāveṁ | trayalokya cāle || 8 ||

8. *shravan* means to listen to this ‘I am’. *manana* means to hold this in the mind. Due to these, there is this remedy of the spontaneous ‘all’ on which the three worlds function.

9. श्रवणाआड वक्षिप येती। नाना जनिस सांगो कती।
सावध असतां प्रत्यय येती। सकळ कांहीं ॥ ९ ॥
śravaṇāāḍa vikṣepa yetī | nānā jīnasa sāṁgo kitī |
sāvadha asatāṁ pratyaya yetī | sakaḷa kāmhiṁ || 9 ||

9. But if *shravan* is obstructed then confusion arises. Therefore this confusion of the ‘many’ objects should be made that thoughtless *swarup*. But it is only when you listen very attentively, that this *sagun* ‘thing’ becomes that thoughtless *nirgun*.

10. श्रवणीं लोक बैसले। बोलतां बोलतां येकाग्र जाले।
त्याउपरी जे नूतन आले। ते येकाग्र नवहेती ॥ १० ॥
śravaṇīṁ loka baisale | bolatāṁ bolatāṁ yekāgra jāle |
tyāuparī je nūtana āle | te yekāgra navhetī || 10 ||

10. When one is seated in this world of *shravan* and there is this continuous ‘speech’



of 'I am' then, this is the one-pointed attention of *manana*. This is *mula maya* and it brings the 'ever new' (ie. being in the endless 'now'). And afterwards when even this attentiveness is not, then that is Reality.

11. मनुष्य बाहेर हडिनी आलें। नाना प्रकारीचें ऐकलें।

उदंड गलबलूं लागलें। उगें असेना ॥ ११ ॥

manuṣya bāhera hiraṇḍonī āleṁ | nānā prakāricēṁ aikileṁ |
udarṇḍa galabalūṁ lāgaleṁ | ugeṁ asenā || 11 ||

11. Mankind has wandered and strayed so far outside and heard about so 'many' different ways that, that vast *paramatma* has become confused and that silent and still, is as if not there.

12. प्रसंग पाहोन चालती। ऐसे लोक थोडे असती।

श्रवणीं नाना वक्षिप होती। ते हे ऐका ॥ १२ ॥

prasamga pāhona cālatī | aise loka thoḍe asatī |
śravaṇīṁ nānā vikṣepa hotī | te he aikā || 12 ||

12. Few are there in the world who understand this 'all' connection and function according to it. Therefore when the 'many' confusions appear within *shravan* then, one should only listen and afterwards there will be that thoughtless *swarup*.

13. श्रवणीं बैसले ऐकाया। अडों लागलीसं काया।

येती कडकडां जांभया। नदिराभरें ॥ १३ ॥

śravaṇīṁ baisale aikāyā | aḍoṁ lāgalīseṁ kāyā |
yeti kaḍakaḍāṁ jāmbhayā | nidrābhareṁ || 13 ||

13. During *shravan*, listening was settled into but then the body became restless or the drug of sleep brought loud yawning.

14. बैसले सुचति करूनि मना। परी तें मनच ऐकेना।

मागें होतें ऐकलें नाना। तेंच धरुनी बैसलें ॥ १४ ॥

baisale sucita karūni manā | parī teṁ manaci aikenā |
māgeṁ hoteṁ aikileṁ nānā | teṁci dharunī baisaleṁ || 14 ||

14. The mind had been calmed in order to be very alert but that mind did not 'listen' and it sat with and held on to the 'many' things it had heard before.

15. तत्पर केलें शरीर। परी मनामधें आणीक वचार।

कल्पना कल्पी तो वसितार। कति म्हणौन सांगावा ॥ १५ ॥

tatpara keleṁ śarīra | parī manāmadheṁ āṇika vicāra |
kalpanā kalpī to vistāra | kiṭi mhaṇauni sāṅgāvā || 15 ||

15. This 'all' body was made very attentive (ie. everything is forgotten), but then in the mind there came more and more thoughts and due to imagination, these imagined thoughts increased. Therefore the 'many' thoughts should understand thoughtlessness.

16. जें जें कांहीं श्रवणीं पडलें। ततिकें समजोन वविरलें।

तरीच कांहीं सार्थक जालें। नरूपणीं ॥ १६ ॥

jeṁ jeṁ kāmhiṁ śravaṇīṁ paḍileṁ | titukeṁ samajona vivaraleṁ |



tarīca kāmhīrīn sārthaka jāleṃ | nirūpaṇīm || 16 ||

16. This ‘thing’ within *shravan* is to be very carefully listened to and understood and then, this ‘thing’ is to be investigated further. For it has to be clearly understood that this ‘thing’ of your discourse, is not the accomplishment of that *nirgun*.

17. मन दसितें मां धरावें। ज्याचें तयानें आवरावें।

आवरून वविकें धरवें। अर्थांतरीं ॥ १७ ॥

mana disateṃ māṃ dharāveṃ | jyāceṃ tyāneṃ āvarāveṃ |
āvarūna vivekeṃ dharaveṃ | arthāntarīm || 17 ||

17. Wherever the mind looks and whatever it sees, still this *sagun* discourse should be firmly held. In this way, the mind should be gathered up and controlled ([everything seen and perceived is all knowledge only; no further objectification is necessary or should take place](#)). Having gathered up this inner space of *sagun* by *vivek*, that *nirgun* meaning should then be firmly held ([why is this knowledge even required when I am One without another?](#)).

18. नरूपणीं येऊन बैसला। परी तो उदंड जेऊन आला।

बैसतांच कासावसि जाला। तरुषाकांत ॥ १८ ॥

nirūpaṇīm yeūna baisalā | parī to udamṇa jeūna ālā |
baisatāṃca kāsāvisa jālā | truṣākānta || 18 ||

18. In this *sagun* discourse you came and sat ([by forgetting everything](#)) but that *paramatma* had been previously enjoying the fruits of Its past actions and so while sitting in this discourse, quickly it became uneasy with longings ([ie. habits of lifetimes are hard to break; for so long that ever free paramatma had been taken Itsself as a body](#)).

19. आधीं उदक आणवलिं। घळघळां उदंड घेतलें।

तेणें मळमळूं लागलें। उठोनी गेला ॥ १९ ॥

ādḥīm udaka āṇavileṃ | ghaḷaḡhaḷām udamṇa ghetaleṃ |
teṇeṃ maḷamaḷūṃ lāḡaleṃ | uṭhoniṃ gelā || 19 ||

19. Then this great water element gets brought to this discourse you were listening to ([ie. objectification caused by the habits and desires appears upon this ‘I am’ and a world of ‘many’ forms appears](#)) and that vast *paramatma* freely accepts these and forgets Its Self. Due to this, uneasiness arises and that One gets up and leaves ([thoughts come and disturb this discourse with that One; then It leaves Its ‘aloneness’ and accepts duality](#)).

20. कर्पट ढेंकर उचक्या देती। वारा सरतां मोठी फजति।

क्षणक्षणा उठोनी जाती। लघुशंकेसी ॥ २० ॥

karpaṭa ḍheṃkara ucakya detī | vārā saratām moṭhī phajitī |
kṣaṇakṣaṇā uṭhoniṃ jāṭī | laghuśaṃkesī || 20 ||

20. Then there is belching, hiccoughs, the loud passing of wind and bad smells. Such is this ridiculous condition within that great *brahman* ([maharaj- maya tries to shame you into accepting body consciousness](#)). Then that ‘moment of the One’ gets up and goes to urinate ([in every action one should remain in one’s Self; don’t take the touch. “I do not go to the toilet. He is everything, everywhere”](#)).



21. दर्शिनं कासावसि केला। आवघेचसांडुन धांवलि।
 नरूपणपरसंगीं नघोन गेला। अखंड ऐसा ॥ २१ ॥
dīśenem kāsāvisa kelā | āvagheṃci sāmḍūna dhāmvilā |
nirūpaṇaprasaṅgīm nighona gelā | akhaṇḍa aisā || 21 ||

21. Due to the need to defecate, there is uneasiness and due to the ‘many’ thoughts the mind leaves this ‘I am’ discourse and runs away towards these thoughts. Then that unbroken *brahman* within this *sagun* discourse, gets up and goes outside again (*that unbroken Self gets continually broken by the thoughts and desires and it returns to body consciousness*).

22. दृष्टांती कांहीं अपूर्व आलें। अंतःकरण तेथेंच राहिलें।
 कोठवरी काये वाचलें। कांहीं कळेना ॥ २२ ॥
dṛṣṭāntī kām̐hīm apūrva ālēṃ | antaḥkaraṇa tethēṃci rāhileṃ |
koṭhavarī kāye vācileṃ | kām̐hīm kaḷenā || 22 ||

22. But if this ‘thing’ brings thoughtlessness then, this knowing will remain ‘there’ only. For then there is no place and nothing to be witnessed and this ‘thing’ also will not remain (*‘there’ this knowledge is absorbed and witnessing does not remain*).

23. नरूपणीं येऊन बैसला। तो वचिवें फणकावलि।
 कैचें नरूपण जाला। कासावसि ॥ २३ ॥
nirūpaṇīm yeūna baisalā | to vacivēṃ phaṇakāvilā |
kaiceṃ nirūpaṇa jālā | kāsāvisa || 23 ||

23. But if the one who comes and sits in this *sagun* discourse (*‘I am He’*) gets bitten by the scorpions of desire then, how can there be this ‘I am’ discourse when there is so much distress?

24. पोटांमधें तडिकि उठलि। पाठीमधें करक भरली।
 चालक चखिल्या पुळी जाली। बैसवेना ॥ २४ ॥
poṭāmadheṃ tiḍika uṭhilī | pāṭhīmadheṃ karaka bharalī |
cālaka cikhalīyā puḷī jālī | baisavenā || 24 ||

24. If within the support of this *sagun* discourse, care and concern arises (*ie. attachment*); or if within this support of this *sagun* discourse, pain appears then, that which makes everything move appears as this filthy ulcer called the body and one cannot remain sitting in this *sagun* discourse. (*maharaj – this body is a boil on you*)

25. पसोळा चाऊन पळाला। तेणें प्राणी दुश्चीत जाला।
 कोणें नेटें गलबला केला। तेथेंच धावें ॥ २५ ॥
pisolā cāūna paḷālā | teṇēṃ prāṇī duścīta jālā |
koṇēṃ neṭēṃ galbalā kelā | tethēṃci dhāvēṃ || 25 ||

25. A small insect bites and runs away (*maharaj- a thought is like a mosquito*) and due to that, there is inattentiveness¹¹ in the *prana*. Then that one starts to gossip outside and that *brahman* runs there.

¹¹ *duschit*-To forget one’s Self



26. वषिड् लोक श्रवणीं येती। ते बायेकांकडेच पाहाती।
चोरटे लोक चोरून जाती। पादरक्षा ॥ २६ ॥
viṣai loka śravaṇīm yetī | te bāyekāṅkaḍeca pāhātī |
coraṭe loka corūna jāti | pādarakṣā || 26 ||

26. When this world of the sense objects appears within your *shravan* then, that One looks towards the ladies and due to the thief called mind, this world of knowledge that protects ‘His feet’/understanding is stolen away.

27. होये नव्हे वादवेवाद। तेणें उदंड जाला खेद।
सविया गाळी अप्रमाद। होतां चुकला ॥ २७ ॥
hoye navhe vādavevāda | teṇem udamḍa jālā kheda |
sivya gālī apramāda | hotām cukalā || 27 ||

27. Then “it is” or “it is not” is disputed (there is only yourself in the world; no effort is requires to be and to know; but then you say, “Am I there or not?”) and due to this, that vast *paramatma* starts arguing and then It has to swallow a torrent of abuse by those who don’t know and have forgotten their Self.

28. कोणी नरूपणीं बैसती। सावकस गोष्टी लावती।
हरदिस ते रें रें करती। पोटासाठी ॥ २८ ॥
koṇī nirūpaṇīm baisatī | sāvakasa goṣṭī lāvitī |
haridāsa te reṁ reṁ karitī | poṭāsāṭhīm || 28 ||

28. Someone came and sat in this discourse and made this effortless ‘story’ (‘I am’). But then this ‘servant of *hari*’ (ie. devoted to knowing) makes friendship with his mind, on account of his belly.

29. बहुत जाणते मळिले। येकापुढें येक बोले।
लोकांचे आशये राहिले। कोण जाणे ॥ २९ ॥
bahuta jāṇate mīlāle | yekāpuḍhēṁ yeka bole |
lokāmce āśaye rāhile | koṇa jāṇe || 29 ||

29. Now when due to knowing, this ‘all’ has been met then, this *sagun* is ‘speaking’ in front of that *nirgun*. So still, this original doubt ‘I am’ remains; but who is there who understands this? (This ‘I am’ should not be taken as the Truth)

30. माझें होये तुझें नव्हे। ऐसी अखंड जयास सवे।
न्याये नीर्ता सांडून धावे। अन्यायाकडे ॥ ३० ॥
mājheṁ hoye tujheṁ navhe | aisī akhaṇḍa jayāsa save |
nyāye nīti sāmḍūna dhāve | anyāyākāḍe || 30 ||

30. ‘I am and you are not’; then that unbroken Self, of Its own accord, has become *mula maya*. Justice and equanimity are left aside and then, It runs along the path of injustice.

31. आपल्य थोरपणासाठी। अचयावाच्या तोंड पटी।
न्याये नाही ते सेवटी। परम अन्याई ॥ ३१ ॥
āpalya thorapaṇāsāṭhīm | acyāvācyā toṇḍa piṭī |
nyāye nāhīm te sevaṭīm | parama anyāī || 31 ||



31. Then It babbles without proper thought just to prove Its own greatness. When there is no justice then, that Supreme commits the sin of being a body.
32. येकेकडे अभिमान उठे। दूसरेकडे उदंड पेटे।
ऐसे श्रोते खरे खोटे। कोण जाणे॥ ३२॥
yekekaḍe abhimāna uṭhe | dūsarekaḍe udaṇḍa peṭe |
aise śroṭe khare khoṭe | koṇa jāṇe || 32 ||
32. In the company of that One Supreme, there may be the swelling up of the pride ‘I am’ or due to the company of this ‘I am’, that vast *paramatma* may be kindled. In this way, the listener can become the Truth (ie. *nirgun*) or remain as this false *sagun*. But who is there who can know the difference?
33. म्हणोन जाणते वचिक्षण। तें आधींच धरति नेणेपण।
मूख टोणपा आपण। कांहींच नाही॥ ३३॥
mhaṇona jāṇate vicakṣaṇa | teṁ ādhīṁca dharitī neṇepaṇa |
mūrkhā ṭoṇapā āpaṇa | kāṇhīṁca nāhīm || 33 ||
33. Therefore, this knowing brings wisdom when, at the source, that Reality maintains, ‘I know nothing’. But you become foolish and dull-minded when this ‘thing’ is not known (and say, “I know so much”).
34. आपणाहून देव थोर। ऐसा जयास कळला वचिर।
सकळ कांही जगदांतर। तेही राखावें॥ ३४॥
āpaṇāhūna deva thora | aisā jayāsa kaḷalā vicāra |
sakaḷa kāṇhīm jagadāntara | tehīm rākhāvēṁ || 34 ||
34. But when thoughtlessness is understood by *mula maya* then, you have understand that God is greater than yourself (ie. for you have surrendered yourself to the *atma*). Therefore this ‘all thing’ within this world of ‘many’ things should be protected until that time comes.
35. सभेमधें कळहो जाला। शब्द येतो जाणत्याला।
अंतरें राखों नाही सकिला। कैसा योगी॥ ३५॥
sabhemadheṁ kaḷaho jālā | śabda yeto jāṇatyālā |
antareṁ rākhōṁ nāhīm sikalā | kaisā yogī || 35 ||
35. If in this meeting place of the ‘all’, a quarrel is allowed to erupt then, that Knower has to be blamed (you the Knower have given away your understanding for irrelevant thoughts). He has not learnt to keep this inner space protected and therefore how can he be called a *yogi*?
36. वैर करतिं वैरचिवाढे। आपणास दुःख भोगणें घडे।
म्हणोन शिहाण्याचे कुकडे। कळों आलें॥ ३६॥
vaira karitām vairaci vāḍhe | āpaṇāsa duḥkha bhogṇeṁ ghaḍe |
mhaṇoni śāhāṇyāce kukaḍe | kaḷōṁ ālēṁ || 36 ||
36. If you create enmity then, enmity only increases and you yourself are made to suffer for it. Therefore the secret of wisdom is to be understood (ie. witnessing is wisdom. Your mind is your worst enemy and it is your best friend. Teach your mind. Convince



your mind that nothing is there and when it is convinced then, it will never turn. Then you will see yourself everywhere).

37. अखंड आपणा सांभळति। क्षुल्लकपण येऊं नेदति।
थोर लोकांस क्षमा शांती अगत्य करणें ॥ ३७ ॥
akhaṇḍa āpaṇā sāmḥaṭitī | kṣullakapaṇa yeūṁ neditī |
thora lokāṁsa kṣmā śānti | agatya karaṇem || 37 ||

37. If you always protect yourself properly then, ‘smallness’ is never allowed to enter within. Then that (great) *brahman* will regard the world with peace and forgiveness.

38. अवगुणापासीं बैसला गुणी। आवगुण कळतो ततक्षणीं।
विवेकी पुरुषाची करणी। विवेकें होते ॥ ३८ ॥
avagunāpāsīṁ baisalā guṇī | āvaguṇa kaḷato tataksaṇīṁ |
vivekī puruṣācī karaṇī | vivekēṁ hote || 38 ||

38. When that virtuous Knower sits near the un-virtuous (ie. the indisciplined mind) then, at that very moment, the un-virtuous comes to understand (in your mind you will feel, “Oh, a change has come”. Your own mind will be your best judge). But this action of the *viveki purush* can only appear if you make *vivek* (ie. it is not an intellectual concept; it has to be put into action).

39. उपाये परियाये दीर्घ परेतून। विवेकबळें नाना येतून।
करील त्याचें महिमान। तोच जाणें ॥ ३९ ॥
upāye pariyāye dīrgha pretna | vivekabaleṁ nānā yetna |
karīla tayāceṁ mahimāna | toci jāṇe || 39 ||

39. When this remedy is performed through continuous effort then, these ‘many’ efforts become unflinching *vivek*; then only will that *paramatma* come to know the magnificence of Its own Reality.

40. दुर्जनीं वेवदरून घेतला। बाश्कळ लोकीं घसरला।
वविकापासून चेवला। विवेकी कैसा ॥ ४० ॥
durjanīm vevadarūna ghetalā | bāśkaḷa lokīm ghasarilā |
vivekāpāsūna cevalā | vivekī kaisā || 40 ||

40. How can one be a *viveki*, if *vivek* is lost when harassed by that which is far from the *atma* (ie. if you listen to your confused or wandering mind) and set upon and belittled by the foolish and reckless?

41. न्याये परियाये उपाये। मूर्खास हें कळे काये।
मूर्खाकरितां चविडा होये। मज्यालसीचा ॥ ४१ ॥
nyāye pariyāye upāye | mūrkhāsa heṁ kaḷe kāye |
mūrkhākaritām civaḍā hoye | majyālasīcā || 41 ||

41. *Equanimity is the nature of this remedy. How can a fool know that thoughtless Self? Understand that it is on account of your own foolishness, that your ability and power has been washed away. *(To see all with the eyes of knowledge)

42. मग ते शाहाणे नीट करति। स्वयें साहोन साहवति।



स्वयें करून करवति। लोकांकरवीं॥ ४२॥

maga te śāhāṇe nīṭa karitī | svayeri sāhona sāhavitī |
svayeri karūna karavitī | lokāṁkaravīm || 42 ||

42. But if such foolishness is made ready and right through wisdom, then naturally there will be patience and forbearance and the making of further patience and forbearance. And then, when that One acts naturally, this whole world will be acting naturally (for there is only yourself in the world; *maharaj*- when you are happy, the whole world is happy).

43. पृथ्वीमधें उदंड जन। जनामधें असती सज्जन।

जयांकरतिं समाधान। प्राणीमात्रासी॥ ४३॥

prthvīmadheri udanḍa jana | janāmadheri asatī sajjana |
jayāṁkaritīm samādhāna | prāṇīmātrāsī || 43 ||

43. Within this earth (ie. gross objectification) there is that *paramatma* and there is a man. And within this man there is that Saint. If this man in only the *prana*, understands this *mula maya*, then he can gain complete contentment (ie. thoughtlessness).

44. तो मनोगतांचीं आंगें जाणे। मान प्रसंग समये जाणे।

संतपूतालागीं नविऊ जाणे। नाना प्रकारें॥ ४४॥

to manogatāṁcīṁ āṅgeṁ jāṇe | māna prasāṅga samaye jāṇe |
saṁtaptālāgīm nivaū jāṇe | nānā prakāreṁ || 44 ||

44. That *atma* knows the original wish. That *atma* knows and has respect for this original connection. And when that *atma* knows then, there is the assuaging of the hot tempered and passionate caused by the ‘many’ thoughts.

45. ऐसा तो जाणता लोक। समर्थ त्याचा वविक।

तयचें करणें कांहीयेक। जनास कळेना॥ ४५॥

aisā to jāṇatā loka | samartha tayācā vīveka |
tyaceṁ karaṇeṁ kāṁhiṁ yeka | janāsa kaḷenā || 45 ||

45. When that *atma* knows this world of the ‘all’ then, the *vivek* of the Master is required (ie. I do not exist). But even this action of knowledge is not understood by the people.

46. बहुत जनस चलवी। नाना मंडळें हालवी।

ऐसी हे समर्थपदवी। वविकें होते॥ ४६॥

bahuta janasa calavī | nānā maṇḍaḷeṁ hālavī |
aisī he samarthapadavī | vīvekeṁ hote || 46 ||

46. It is this ‘all’ that makes the people function and it is this ‘all’ that makes the ‘many’ gathering places move. And this thoughtless understanding of the Master can only appear when there is such *vivek*.

47. वविक एकांती करावा। जगदीश धारणेनें धरावा।

लोक आपला आणि परावा। म्हणोंचि नये॥ ४७॥

vīveka ekāntī karāvā | jagadīśa dhāraṇeneṁ dharāvā |
loka āpalā āṇī parāvā | mhaṇōmci naye || 47 || beginmarathi



47. In this ‘aloneness’ there should be such *vivek* and in this ‘aloneness’ that Lord of the world should be firmly held with fortitude and steadfastness. Then you will not say that there are these two worlds (when One is there, where is this world of ‘I am’ or this world of ‘many’ names and forms?).

48. येकांती वविक ठाई पडे। येकांती येतून सांपडे।
येकांती तरक वावडे। ब्रह्मांडगोळीं ॥ ४८ ॥
yekāntī viveka thāī paḍe | yekāntīm yetna sāmpaḍe |
yekāntīm tarka vāvaḍe | brahmāṇḍagolīṁ || 48 ||

48. In this ‘aloneness’, *vivek* will be discovered. In this ‘aloneness’, effort will be found. In this ‘aloneness’, the logic of this gross world within the *brahmāṇḍa* is left aside.

49. येकांती स्मरण करावें। चुकलें नधियान पडे ठावें।
अंतरात्मासरसिं फरिवें। कांहीं तरी ॥ ४९ ॥
yekāntī smaraṇa karāvēṁ | cukaleṁ nidhāna paḍe thāvēṁ |
antarātmyāsarisēṁ phirāvēṁ | kāmhīm tarī || 49 ||

49. In ‘aloneness’ there should be remembrance (ie. forgetting is remembering) and this forgotten hidden treasure will be discovered. Then this ‘thing’ can care-freely wander along with that *antar-atma* (ie. then you use knowledge to stay in the world).

50. जयास येकांत मानला। अवघ्या आधीं कळे त्याला।
त्यावेगळें वडलिपणाला। ठवचि नाहीं ॥ ५० ॥
jayāsa yekānta mānalā | avaghyā ādhīm kaḷe tyālā |
tyāvegaleṁ vaḍilapaṇālā | thavaci nāhīm || 50 ||

50. When *mula maya* values this ‘aloneness’ then, that *atma* knows the ‘many’ things from their root and there is none more senior to this *atma* who can know (ie. beyond this there is no knowing and no other).

इति श्रीदासबोधे गुरुशषियसंवादे
श्रोताअवलक्षणनिरूपणनाम समास दहावा ॥ १० ॥ १८.१०
iti śrīdāsabodhe guruśiṣyasamvāde
śrotāavalakṣaṇanirūpaṇanāma samāsa dahāvā || 10 || 18.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 18 named „A Listener with a Poor Attention“ is concluded.

Dashaka XIX

The Teaching

॥ दशक एकोणसिवा : शकिवण ॥ १९ ॥
॥ *daśaka ekoṇisāvā : śikavaṇa* ॥ 19 ॥



19.1 The Action of ‘Writing’

समास पहलि : लेखनक्रियानिरूपण

samāsa pahilā : lekhanakriyānirūpaṇa

|| Śrī Rām ||

1. ब्राह्मणें बाळबोध अक्षर। घडसुनी करावें सुंदर।

जें देखतांचितुर। समाधान पावती॥ १॥

brāhmaṇeṁ bālabodha akṣara | ghaḍasunī karāveṁ suṁdara |

jeṁ dekhatānci catura | samādhāna pāvatī || 1 ||

1. The *brahmin*¹ should make this beautiful knowledge that is like that of a new born child, into that indestructible *swarup*. Then while in this body, this wise thought of *mula maya* will become that thoughtless complete contentment of Reality.

2. वाटोळें सरळें मोकळें। वोतलें मसीचें काळें।

कुळकुळीत वळी चालल्या ढाळें। मुक्तमाळा जैशा॥ २॥

vāṭoḷeṁ saraḷeṁ mokaḷeṁ | votalēṁ masīcheṁ kāḷeṁ |

kulakulīta vaḷī cālilyā ḍhāḷeṁ | muktamālā jaiśā || 2 ||

2. *mula maya* is a point only (*maharaj- knowledge is said to be a point. It means nothing is there*). It flows easily and freely, just like the ink from a pen. And wherever this continuous line flows, it sheds a light that forms a ‘garland of liberation’ (*then wherever you go and whatever you see is knowledge*).

3. अक्षरमात्र ततिकें नीट। नेमसूत पैस काने नीट।

आडव्या मात्रा त्या ही नीट। आरकुलीं वेलांड्या॥ ३॥

akṣaramātra titukēṁ nīṭa | nemasta paisa kāne nīṭa |

āḍavyā mātṛā tyā hī nīṭa | ārkulīm velāṁḍyā || 3 ||

3. On account of this well formed line (*ie. the single thought ‘I am knowing’*) there is that indestructible *swarup*. It is so open and *empty and the secret meaning of the scriptures. But contrary to this perfectly formed line there are the ‘many’ crooked lines (*ie. the ‘many’ thoughts*) that create these objects of the senses. *(*maharaj- be empty inside*)

4. पहलिं अक्षर जें काढलिं। ग्रंथ संपेतों पाहात गेलें।

येका टाकेंचलिहिलिं। ऐसें वाटे॥ ४॥

pahileṁ akṣara jeṁ kāḍhileṁ | grāṁtha sampetom pāhāta geḷeṁ |

yekā ṭāṁkemci lihileṁ | aiseṁ vāṭe || 4 ||

4. Originally there had only been that indestructible Self and then, there was the writing of this story of *mula maya*. And the writing of this scripture will be concluded only when the understanding of that indestructible Self dawns. Therefore you should feel that this writing has come from this one never changing point (*maharaj- how can you be that which is changing every moment?*).

¹ *siddharameshwar maharaj.* – the only true *brahmin* is the knower of *brahman*



5. अक्षराचें काळेपण। टांकाचें ठोसरपण।
तैसेंचि वळण वांकाण। सारखेंचि॥ ५॥

*akṣarāceṁ kālepaṇa | ṭāmkāceṁ ṭhosarapaṇa |
taiseṁci vaṇaṇa vāmkāṇa | sārīkheṁci || 5 ||*

5. When this ‘writing’ made by that indestructible Self is the thickness of this *point then, any form or fault of the mind becomes this point only (there is only yourself in the world). *(*maharaj-* what is the volume of knowledge? It cannot be said. Wherever you put it, there it will go. If you make it big, it becomes big. If you make it small then it is small)

6. वोळीस वोळी लागेना। आरकुली मात्रा भेदीना।
खाल्लि वोळीस स्पर्शेना। अथवा लंबाकार॥ ६॥

*volīsa volī lāgenā | ārkulī mātrā bhedīnā |
khālile volīsa sparśenā | athavā lambākāra || 6 ||*

6. This thought ‘I am knowing’ does not meet with any other thoughts nor can the crooked tendencies of the mind penetrate this thought. Inferior thoughts cannot touch this thought ‘I am knowing’; so how can they touch that everlasting indestructible Self?

7. पान शषिनें रेखाटावें। त्यावरी नेमकचिल्याहावें।
दुरी जवळी न व्हावें। अंतर वोळीचे॥ ७॥

*pāna śiṣāṇeṁ rekhāṭāveṁ | tyāvārī nemakaci lyāhāveṁ |
durī javālī na vḥāveṁ | antara volīmce || 7 ||*

7. The disciple’s mind should be like a blank sheet of paper and on that, he should write this story of God very carefully. This line should not be broken by the divisions of near and far, dear ones or strangers (ie. stay with the people but do not care for the people; *maharaj- arjuna* had to kill his relations. But how to kill them? Understand they are not my relatives; they are relatives of the body. Then they are dead or not?).

8. कोठें शोधासी आडेना। चुकी पाहातां सांपडेना।
गरज केली हें घडेना। लेखकापसुनी॥ ८॥

*koṭheṁ śodhāsī āḍenā | cukī pāhātām sāmpaḍenā |
garaja kelī heṁ ghaḍenā | lekhakāpasunī || 8 ||*

8. Whenever you search out this ‘story’ then, where will any obstruction remain? Whenever you understand then, this mistake called ignorance cannot be found. But if the writer needs to keep ‘writing’ then, that thoughtless Self will not be accomplished (ie. this ‘I am’ thought should be absorbed in thoughtlessness).

9. ज्याचें वय आहे नूतन। त्यानें ल्याहावें जपोन।
जनासी पडे मोहन। ऐसें करावें॥ ९॥

*jyāceṁ vaya āhe nūtana | tyāṇeṁ lyāhāveṁ japona |
janāsī paḍe mohana | aiseṁ karāveṁ || 9 ||*

9. The life of that *purush* (ie. the writer/witness) is fresh and always new. He should repeat this writing continuously and even while in the ‘people’, this silence should not be broken.



10. बहु बारकि तरुणपणीं। कामा नये महातारपणीं।
मध्यस्त लहिण्याची करणी। केली पाहजि ॥ १० ॥
bahu bārika taruṇapaṇīm | kāmā naye mhātārapaṇīm |
madhyasta lihinyācī karaṇī | kelī pāhije || 10 ||

10. When one is too young and in the 'many' thoughts then, this 'I am' remains hidden and it should not be wanted only when one grows old ("Oh! The Saints were right; I should have listened to them"). Therefore between these two, this wonderful writing should be made (*maharaj- at this moment you are He*).

11. भोंवतें स्थळ सोडून द्यावें। मधेंच चिमचमति ल्याहावें।
कागद झडतांही झडावें। नलगेच अक्षर ॥ ११ ॥
bhōmvatēṁ sthala soḍūna dyāvēṁ | madhermci camacamita lyāhāvēṁ |
kāgada jhaḍatāṁhi jhaḍāvēṁ | nalageci akṣara || 11 ||

11. This whirling, confusing place should be left aside and there should be this writing within and then this place of abundance will be formed (*ie. when nothing is there, then everything is there*). Then this feeble mind should be let go, for it is not needed by that indestructible Self (*no-mind*).

12. ऐसा ग्रंथ जपोनी ल्याहावा। प्राणी मात्रास उपजे हेवा।
ऐसा पुरुष तो पाहावा। म्हणती लोक ॥ १२ ॥
aisā grāṁtha japonī lyāhāvā | prāṇī mātrāsa upaje hevā |
aisā puruṣa to pāhāvā | mhaṇatī loka || 12 ||

12. There should arise a longing within the *prana* to write this story 'I am'. If this longing is there then, this scripture can be written and cared for. Then that *purush* will understand this, that the people call, the world.

13. काया बहुत कष्टवावी। उत्कट कीर्त उरवावी।
चटक लाउनी सोडावी। कांहीं येक ॥ १३ ॥
kāyā bahuta kaṣṭavāvī | utkaṭa kīrti uravāvī |
caṭaka lāunī soḍāvī | kāñhīṁ yeka || 13 ||

13. This body of the 'all' should take much trouble and then only its pervasiveness effectively remains (*ie. let whatever is going to come anyway, let it come. Why should I be affected*). Fondness and craving should be left aside by that One within this 'thing' (*ie. everything that comes is my choice now*).

14. घटय कागद आणावे। जपोन नेमस्त खळावे।
लहिण्याचे सामे असावे। नानापरी ॥ १४ ॥
ghaṭya kāgada āṇāve | japona nemasta khaḷāve |
lihinyāce sāme asāve | nānāparī || 14 ||

14. The writing and this blank paper (*ie. inner space*) should be known and then the repetitions of the 'many' thoughts will surely stop. For the ways of the 'many' will be pacified by this writing.

15. सुर्या कातर्या जागाईत। खळी घोंटाळें तागाईत।
नाना सुरंग मशिरति। जाणोन घ्यावें ॥ १५ ॥



surūyā kātāryā jāgāita | khalī ghomṭālem tāgāita |
nānā suraṅga miśrita | jāṇoni ghyāverṇ || 15 ||

15. The frightened watchman should be given a sword (ie. the sword of knowledge) until this confusion and bewilderment is brought to an end. Then this beautiful state that has been mixed with the ‘many’ other states should be known and accepted (as soon as you leave everything, this ‘I am’ is knowing; but an acceptor is required).

16. नाना देसीचे बरु आणावे। घटी बारकि सरळे घ्यावे।
 नाना रंगाचे आणावे। नाना जनिसी ॥ १६ ॥
nānā deśice baru āṇāve | ghaṭī bārīka sarāḷe ghyāve |
nānā raṅgāce āṇāve | nānā jinasī || 16 ||

16. The ‘many’ bodies from the ‘many’ places should be all brought together (by the eyes of knowledge) and that hidden *purush* and this easy ‘thing’, within these created things, should be accepted. In this way, this splendour of ‘I am’ should be brought into the ‘many’ objects.

17. नाना जनिसी टांकतोडणी। नाना प्रकरें रेखाटणी।
 चतिरवचितिर करणी। ससिलोळ्या ॥ १७ ॥
nānā jinasī ṭāṅkatodaṇī | nānā prakāreṇ rekhāṭaṇī |
citravicitra karaṇī | sisemlolyā || 17 ||

17. In the ‘many’ objects there is the breaking of this writing. In the ‘many’ forms there is the drying up of this line. This marvellous wonder will only appear in the mind that is tranquil and free of any greed.

18. हगिळ संग्रहीं असावे। वळले आळति पाहोन घ्यावे।
 सोपें भजिउनी वाळवावे। संग्रह मसीचे ॥ १८ ॥
himguḷa saṅgrahīm asāve | vaḷale āḷite pāhona ghyāve |
sopem bhijaunī vāḷavāve | saṅgraha masīce || 18 ||

18. That which is your own, should be stored up. That which has been dried up and become gross should be understood and accepted (ie. this free flowing knowledge is your nature. But an acceptor is required). And that which is empty and flourishing due to these waters of objectification should be dried up and this thought ‘I am knowing’ stored there.

19. तगटी इतशिरया कराव्या। बंदरी फळ्या घोटाव्या।
 नाना चतिरीं चतिराव्या। उंच चतिरें ॥ १९ ॥
tagaṭī itīśrayā karāvyā | baṁdarī phalyā ghoṭāvyā |
nānā citrīm citārāvyā | umca citreṇ || 19 ||

19. All that has been imagined should be completely destroyed. All that has come from outside should be endured (let whatever comes, come). Then the ‘many’ mirages will be covered over by the light of the vast *paramatma*.

20. नाना गोप नाना बासनें। मेणकापडें सदिरवणें।
 पेट्या कुलुपें जपणें। पुस्तकाकारणें ॥ २० ॥
nānā gopa nānā bāsanem | meṇakāpaḍem simduravaṇem |



peṭyā kuluperiṁ japaṇeṁ | pustakākāraṇeṁ || 20 ||

20. There are the 'many' plays and the 'many' desires wrapped up in this disgusting old worn wax-cloth (ie. a body). Its authority has been secured and preserved due to the repetition of so many thoughts (ie. from many books and not this scripture).

इति श्रीदासबोधे गुरुशषियसंवादे

लेखनक्रियानिरूपणनाम समास पहलि ॥ १ ॥ १९.१

iti śrīdāśabodhe guruśiṣyasamvāde

lekhanakriyānirūpaṇanāma samāsa pahilā || 1 || 19.1

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 19 named „The Action of ‘Writing’“ is concluded.



19.2 An Investigation

An Investigation

|| Śrī Rām ||

1. मागां बोललि लेखनभेद। आतां ऐका अर्थभेद।

नाना प्रकारीचे संवाद। समजोन घ्यावे ॥ १ ॥

māgāṁ bolile lekhanabheda | ātāṁ aikā arthabheda |

nānā prakārīce saṁvāda | samajona ghyāve || 1 ||

1. Previously this ‘speech’ had been the ‘many’ different writings of the people. Now, listen carefully and afterwards penetrate the meaning within this ‘speech’. Then the ways of the ‘many’ can be understood and this wordless dialogue between the Master and disciple can be accepted.

2. शब्दभेद अर्थभेद। मुद्राभेद प्रबंधभेद।

नाना शब्दाचे शब्दभेद। जाणोनी पाहावे ॥ २ ॥

śabdabheda arthabheda | mudrābheda prabandhabheda |

nānā śabdāce śabdabheda | jāṇonī pāhāve || 2 ||

2. In this world there are the ‘many’ different words and their ‘many’ different meanings; there are the ‘many’ different kinds of prints and different compositions. But by forgetting all these and effortlessly knowing, one can penetrate this *‘word’ within the ‘many’ words and understand its innermost meaning. (From this original ‘word’, many words have come. Now drop the many words and experience this ‘word’. Then only can its meaning be understood; *maharaj-* the words are empty; the meaning is *paramatma*)
*(Penetrate within this present ‘moment’ and find life)

3. नाना आशंका प्रत्योत्तरें। नाना प्रचति साक्षात्कारें।

जेणें करितां जगदांतरे। चमत्कारती ॥ ३ ॥

nānā āśāṅkā pratyottareṁ | nānā pracita sākṣātkāreṁ |

jeṇeṁ karitāṁ jagadāntareṁ | camatkāratī || 3 ||

3. The ‘many’ doubts will be removed by this reply, ‘I am’. And these ‘many’ doubts and this ‘I am’ are due to that *nirgun* Self. Then on account of this ‘I am’, this world will be filled with awe and wonder.

4. नाना पूरवपक्ष सिद्धांत। प्रत्ययो पाहावा नेमस्त।

अनुमानाचे स्वस्तवेस्त। बोलांचि नये ॥ ४ ॥

nānā pūrvapakṣa siddhānta | pratyayo pāhāvā nemasta |

anumānāce svastavesta | bolomci naye || 4 ||

4. Within this world there are the ‘many’ thoughts, this understanding ‘I am’ and that eternal Truth (*I do not exist*). The limited *jīva* should understand that *nirgun* Self and therefore, this ‘speech’ should not be full of wild conjecture.

5. प्रवृत्ति अथवा नवृत्ति। प्रचितीवणि अवघी भ्रंती।

गलंग्यांमधील जगज्जोती चेतल कोठें ॥ ५ ॥

pravṛtti athavā nivr̥tti | pracitīviṇa avaghī bhrāntī |



galaṅgyāmmadhīla jagajjoti | cetela koṭhera || 5 ||

5. In this world, there can be this worldly activity (“I am a body”) or there can be the cessation of all this worldly activity/*nivritti* (no-knowledge or pure knowledge). But without understanding this ‘I am’, the incoherent whirl of these ‘many’ thoughts will remain and tell me, how then can this ‘light of the world’ (‘I am’/existence) be kindled within a bundle of confusion?

6. हेत समजोन उत्तर देणें। दुसऱ्याचे जीवीचें समजणें।
मुख्य चातुर्याचीं लक्षणें। तें हें ऐसीं ॥ ६ ॥
heta samajona utara deṇeṁ | dusaṛyāce jīvīcheṁ samajaṇeṁ |
mukhya cāturyācīṁ lakṣaṇeṁ | teṁ heṁ aisīṁ || 6 ||

6. The understanding of this original intent (ie. ‘I just want to be’) is the giving of the proper *‘reply’.² It is the understanding of this ‘all’ body within the *jiva*. And that Supreme is understood due to this attention of the wise. *(*maharaj* – reply to the mind so nicely, that the mind goes off.)

7. चातुर्येवणि खटपट। ते वदियादफिलकट।
सभेमधें आटघाट। समाधान कैचें ॥ ७ ॥
cāturyeṁviṇa khaṭapaṭa | te vadyādi phalakaṭa |
sabhemadheṁ āṭaghāṭa | samādhāna kaiceṁ || 7 ||

7. Without such wisdom there is only trouble and squabbling and then that Reality becomes the empty and vain learnings of this world. If within this meeting place of the ‘all’, there is only the exchange of arguments then truly, how will there ever be complete contentment?

8. बहुत बोलणें ऐकावें। तेथें मोन्यचि धरावें।
अल्पचनिहें समजावें। जगदांतर ॥ ८ ॥
bahuta bolaṇeṁ aikāveṁ | tetheṁ monyaci dharāveṁ |
alpacinheṁ samajāveṁ | jagadāntara || 8 ||

8. First this ‘speech’ of the ‘all’ should be listened to and then, ‘there’ in *brahman*, silence/*mouna* should be maintained. Therefore this delicate ‘speech’ within the gross world should be understood.

9. बाष्कळामधें बैसो नये। उद्धटासि तंडों नये।
आपणाकरितां खंडों नये। समाधान जनाचें ॥ ९ ॥
bāṣkaḷāmadheṁ baiso naye | uddhaṭāsīṁ taṇḍoṁ naye |
āpaṇākariṭāṁ khaṇḍoṁ naye | samādhāna janāceṁ || 9 ||

9. With the wild and frivolous mind one should not sit. With the rough and rude mind, one should not quarrel. And that complete contentment within the ‘people’ should not be broken on account of you.

10. नेणतपण सोडूं नये। जाणपणें फुगो नये।
नाना जनाचें हृदये। मृद शब्दे उकलावें ॥ १० ॥

² This ‘reply’ is *vivek*, next chapter V.18



*neṇatapaṇa soḍūṁ naye | jāṇapaṇeṁ phugo naye |
nānā janāceṁ hṛdaye | mṛda śabdeṁ ukalāveṁ || 10 ||*

10. 'I know nothing', this thought should never be left, for you should not get puffed up with this knowing. In this way, by this soft 'word', the heart of the man in the 'many' thoughts will be opened and disentangled.

11. प्रसंग जाणावा नेटका। बहुतांसी जाझु नका।
खरें असतांचिनासका। फड होतो ॥ ११ ॥
*prasaṁga jāṇāvā neṭakā | bahutāṁsī jājhu nakā |
khareṁ asatāṁci nāsakā | phaḍa hoto || 11 ||*

11. This proper connection should be known and then there should be no quarrelling with this 'all' (ie. [keep your mind away and simply know](#)). Otherwise the Truth will get spoiled and It will all end up like a circus.

12. शोध घेतां आळसों नये। भ्रष्ट लोकीं बैसों नये।
बैसलें तरी टाकूं नये। मथिया दोष ॥ १२ ॥
*śodha ghetāṁ ālasom naye | bhraṣṭa lokīm baisom naye |
baisaleṁ tarī ṭākūṁ naye | mithyā doṣa || 12 ||*

12. Accept this search wholeheartedly and do not become lazy. Therefore do not sit in the company of the degraded and confused (ie. [stay out of your mind](#)). However if one sits there, then one should not find fault with it (ie. [remain disinterested and detached](#)).

13. अंतर आरूताचें शोधावें। प्रसंगीं थोडें चिवाचावें।
चटक लाउनी सोडावें। भल्या मनुष्यासी ॥ १३ ॥
*aṁtara ārtāceṁ śodhāveṁ | prasaṁgīm thoḍeṁ ci vācāveṁ |
caṭaka lāunī soḍāveṁ | bhalyā manuṣyāsī || 13 ||*

13. This inner space should search out the cause of its sufferings and the Knower should be its witness. The wise should leave the longings and likings to mankind.

14. मज्यालसींत बैसों नये। समाराधनेसी जाऊं नये।
जातां येळीलवाणें होये। जणिं आपुलें ॥ १४ ॥
*majyālasīṁta baisom naye | samārādhanesī jāūṁ naye |
jātām yeḷīlavāṇeṁ hoye | jṇeṁ āpuleṁ || 14 ||*

14. One should not stay idle within one's power ([exert this 'God-given' power to know; see 18.6, the gifts acquired through witnessing](#)); one should not go after entertainment and gratification and then your living will be with dignity.

15. उत्तम गुण प्रगटवावे। मग भलत्यासी बोलतां फावे।
भले पाहोन करावे। शोधून मतिर ॥ १५ ॥
*uttama guṇa pragaṭavāve | maga bhalatyāsī bolatām phāve |
bhale pāhona karāve | śodhūna mitra || 15 ||*

15. That pure *sattwa guṇa* should become apparent and then this 'speech' will be present wherever and with whosoever you may be with. The wise (ie. [Witness](#)) therefore should



be searched out and understood and made a friend.

16. उपासनेसारखें बोलावें। सर्व जनास तोषावें।
सगट बरेंपण राखावें। कोणहीयेकासी ॥ १६ ॥
upāsanesārikherṁ bolāverṁ | sarva janāsi toṣavāverṁ |
sagaṭa bareṁpaṇa rākhāverṁ | koṇhīyekāsī || 16 ||

16. Your worship should be this ‘speech’ and this worship should make the people happy (*maharaj-* when you are happy the whole world is happy). Then within this lumped together world of so ‘many’ things, thoughtlessness should be protected by that One who is within everyone.

17. ठाई ठाई शोध घ्यावा। मग ग्रामीं प्रवेश करावा।
प्राणीमात्र बोलावा। आप्तपणें ॥ १७ ॥
ṭhāīṁ ṭhāīṁ śodha ghyāvā | maga grāmīṁ praveśa karāvā |
prāṇīmātra bolavāvā | āptapaṇeṁ || 17 ||

17. This place of the ‘all’ should be searched out and one should enter and stay there. When the entire *prana* resounds with this thought ‘I am’ then, everywhere belongs to you.

18. उंच नीच म्हणों नये। सकळांचें नविवावें हृदये।
अस्तमानीं जाऊं नये। कोठें तरूही ॥ १८ ॥
uṇca nīca mhaṇōṁ naye | sakalāṁcerṁ nivavāverṁ hṛdaye |
astamānīm jāūṁ naye | koṭherṁ tarhī || 18 ||

18. That highest and ever constant *paramatma* should say nothing to this world and then, the heart of this ‘all’ will be made peaceful. Then one should not go anywhere where the dark night of ignorance has come.

19. जगामधें जगमतिर। जविहेपासीं आहे सूत्र।
कोठें तरूही सत्पात्र। शोधून काढावें ॥ १९ ॥
jagāmadherṁ jagamitra | jivhepāsīm āhe sūtra |
koṭherṁ tarhī satpātra | śodhūna kāḍhāverṁ || 19 ||

19. Within this world of ignorance there is the friend of this world. This is the ‘all’ connection at the source. The true and worthy recipient of knowledge should search out and take this.

20. कथा होती तेथें जावें। दुरी दीनासारखें बैसावें।
तेथील सकळ हरदूर घ्यावें। अंतर्यामी ॥ २० ॥
kathā hotī tethēṁ jāverṁ | durī dīnāsārikherṁ baisāverṁ |
tethīla sakala haradra ghyāverṁ | āntaryāmīm || 20 ||

20. There should be this ‘story’ and then one can go near ‘there’ and sit humbly at a distance (*ie. witnessing*). Then this ‘all’ will be able to accept the inner meaning that is within ‘there’.

21. तेथें भले आडळती। व्यापा ते हकिळों येती।
हळुहळु मंदगती। रीग करावा ॥ २१ ॥



tethem bhale āḍalatī | vyāpā te hi kaḷom yetī |
haḷuhaḷu maṇdagatī | rīga karāvā || 21 ||

21. ‘There’ is where the wise is met. ‘There’ the one who pervades (ie. *atma purush*) and that Reality can be understood. Therefore gradually, ‘there’ should be entered.

22. सकळामधें वशिष श्रवण। श्रवणाहुनी थोर मनन।
 मननें होये समाधान। बहुत जनाचें ॥ २२ ॥
sakalāmadheri viśeṣa śravaṇa | śravaṇāhunī thora manana |
mananem hoye samādhāna | bahuta janācēm || 22 ||

22. Within this ‘all’, *shravan* is most important. Greater than this *shravan*/listening, is **manana*. For when there is *manana* then, this ‘all’ within the people can get complete contentment. *(*manana* means to continuously hold this ‘all’ in the mind)

23. धूर्तपणें सकळ जाणावें अंतरीं अंतर बाणावें।
 समजल्यावणि सणावें। कासयासी ॥ २३ ॥
dhūrtapaṇem sakāḷa jāṇāverim antarīm antara bāṇāverim |
samajalyāviṇa saṇāverim | kāsayāsī || 23 ||

23. By being very astute, this ‘all’ will be known and then only this inner space should be accepted in your inner space (ie. *no other thoughts other than this ‘I am’ should be accepted by this ‘I am’*). Tell me, why should one fruitlessly toil, without this understanding?

इति श्रीदासबोधे गुरुशिष्यसंवादे
 वविरणनरूपणनाम समास दुसरा ॥ २ ॥ १९.२
iti śrīdāsabodhe guruśiṣyasamvāde
vīvarāṇanirūpaṇanāma samāsa dusarā || 2 || 19.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 19 named „An Investigation“ is concluded.



19.3 The Attention of the Miserable

समास तसिरा : करंटलक्षणनरूपण

samāsa tisarā : karaṁṭalakṣaṇanirūpaṇa

|| Śrī Rām ||

1. सुचति करूनी अंतःकर्ण। ऐका करंटलक्षण।

हैं त्यागतिं सदेवलक्षण। आंगीं बाणें ॥ १ ॥

sucita karūnī antaḥkarṇa | aikā karaṁṭalakṣaṇa |

heṁ tyāgitīm sadevalakṣaṇa | āṅgīm bāṇeṁ || 1 ||

1. Listen and then that attention of the miserable fool will be made into this alert *antah-karana* (that only knows). When you abandon this attention of the miserable fool then, this *wise attention within the ‘all’ body will be accepted (nothing needs to be done; only the chattering of the mind has to be left off and then that which naturally remains can be accepted). *(lit. That is with God)

2. पापाकरतिं दरदिर प्राप्ता। दरदिरें होये पापसंचति।

ऐसेंचि होत जात। क्षणक्षणा ॥ २ ॥

pāpākaritīm daridra prāpta | daridreṁ hoye pāpasamcitra |

aiseṁci hota jāta | kṣaṇakṣaṇā || 2 ||

2. Because you have taken yourself to be a body, there is poverty (for real wealth is to know your Self). And due to this poverty, there are the *sins of accumulated *karma*. And due to this *karma*, this wise attention comes and goes every moment (this wise attention that just knows ie. pure *sattwa guna*, has become *rajo guna*. Then you have to forget the object you just seen to know the next object or you have to forget the word you just heard to know the next word etc. Therefore this knowing of something is always followed by the forgetting of it and this is not the attention of the wise). *(*maharaj* – the only sin is “I am the body”)

3. याकारणें करंटलक्षणें। ऐकोनी त्यागचि करणें।

महणजि कांहीं येक बाणें। सदेवलक्षण ॥ ३ ॥

yākāraṇeṁ karaṁṭalakṣaṇeṁ | aikonī tyāgaci karaṇeṁ |

mhaṇije kāmhiṁ yeka bāṇeṁ | sadevalakṣaṇa || 3 ||

3. On account of this ‘speech’ there has come this attention of the miserable fool (ie. this ‘speech’ is knowledge. But this knowledge is also ignorance of your Reality. And when these two mix together they bring the *rajo guna* and a world of ‘many’ forms gets created). This action is simply listening and it is the giving up this attention of the fool (ie. by simply listening or knowing, ones attention upon the ‘many’ objects is given up. Mind has understood, “These objects are only imagined; they have been created by my thoughts and now I don’t want them”). But this means that, the One who is within this ‘thing’ has accepted this wise attention as Its own Self (ie. He takes this knowledge as the Truth).

4. करंट्यास आळस आवडे। यत्न कदापि नावडे।

त्याची वासना वावडे। अधर्मी सदा ॥ ४ ॥



*karamṭyāsa ālasa āvaḍe | yatna kadāpi nāvaḍe |
tyācī vāsana vāvaḍe | adharmīm sadā || 4 ||*

4. The miserable like to be lazy. They never like to make such effort. Then this *vasana* of the *atma* that simply wants to be is always wandering around in *adharma* (ie. your *dharma* is to be this ‘I am’. This requires tremendous effort to always remain detached and throw off this world of thoughts; *adharma* is to be the body and then you want to know so many things)³

5. सदा भ्रमषिट नदिसुरा। उगेचि बोले सैरावैरा।
कोणीयेकाच्या अंतरा। मानेचनि ॥ ५ ॥
*sadā bhramiṣṭa nidasurā | ugeṁci bole sairāvairā |
koṇīyekācyā aṁtarā | mānecinā || 5 ||*

5. Then that eternal is confused and sleepy and that still and silent Self speaks without rhyme or reason; and this inner space of that One who is within everyone is not valued.

6. लेहों नेणे वाचू नेणे। सवदासुत घेऊ नेणे।
हशिब कतिब राखों नेणे। धारणा नाही ॥ ६ ॥
*lehoṁ neṇe vācūṁ neṇe | savadāsuta gheūṁ neṇe |
hiśeba kiteba rākhoṁ neṇe | dhāraṇā nāhīm || 6 ||*

6. Then He does not know how to ‘write’ this story of God nor how to ‘read’ it either (ie. be the Witness); He does not know what to take from this market place (ie. this ‘I am’ within should be taken from this market place we call the world). If He does not know how to keep regard for this ‘story’; for He has no fortitude.

7. हारवी सांडी पाडी फोडी। वसिरे चुके नाना खोडी।
भल्याचे संगतीची आवडी। कदापी नाही ॥ ७ ॥
*hāravī sāmḍī pāḍī phoḍī | visare cuke nānā khoḍī |
bhalyāce saṁgaticī āvaḍī | kadāpī nāhīm || 7 ||*

7. He loses, spoils, breaks or makes to tumble, this ‘all’. He forgets Himself and makes the mistakes of ‘many’ bad habits. He has no liking for the company of the wise.

8. चाट गडी मेळवलि। कुकर्म मतिर केले।
खट नट येकवटलि। चोरटे पापी ॥ ८ ॥
*cāṭa gaḍī meḷavile | kukarmī mitra kele |
khaṭa naṭa yekavaṭile | coraṭe pāpī || 8 ||*

8. He collects around him the talkative and makes friends with impure actions. He gathers the mischief-monger, the rogue and cheat, robber and sinner (the mind).

9. ज्यासीं त्यासीं कळकटा। स्वयें सदाचा चोरटा।
परघातकी घाटामोटा। वाटा पाडी ॥ ९ ॥
*jyāsīm tyāsīm kaḷakaṭā | svayeriṁ sadācā coraṭā |
paraghātakī dhāṭāmoṭā | vāṭā pāḍī || 9 ||*

³siddharameshwar maharaj- That Supreme Self meets anyone who wants to meet it; however *maya* meets everyone, even if one does not want to meet her.



9. He quarrels with that *purush* and that *paramatma*. He is dishonest with that natural and eternal Self. He is very disrespectful and very capable of obstructing the proper way.

10. दीर्घ सूचना सुचेचनी। न्याय नीतिहे रुचेना।

परअभळिसीं वासना। नरितर ॥ १० ॥

dīrgha sūcanā sucecīnā | nyāya nīti he rucenā |
paraabhiḷāsīṁ vāsanā | niraṁtara || 10 ||

10. This continuous understanding does not occur to his mind. He does not like thoughtlessness or justice and equanimity. That eternal *brahman* has become the desire to covet another.

11. आळसें शरीर पाळलें। परंतु पोटेंवणि गेलें।

सुडकें मळिनासें जालें। पांघराया ॥ ११ ॥

ālaseṁ śarīra pālileṁ | paraṁtu poṭeṁvṇiṅa gelem |
sudakerṁ mīlenāseṁ jālem | pāṁgharāyā || 11 ||

11. Due to such *laziness, the body is obeyed. Still He cannot take his belly with him when He dies and He will not even have a cloth to cover himself on the funeral pyre (He who is without a body takes a body as Himself). *(Such laziness means doing many things but not doing that which he should do ie. seek the Self)

12. आळसे शरीर पाळी। अखंड कुंसी कांडोळी।

नदरेचे पाडी सुकाळी। आपणासी ॥ १२ ॥

ālase śarīra pālī | akhaṁḍa kuṁsī kāmḍolī |
nidrece pādī sukālīṁ | āpaṇāsī || 12 ||

12. Due to laziness, He pampers and protects the body. That unbroken Self then scratches his belly (thinks of satisfying that only) and his favourite time is that of sleep.

13. जनासीं मीतरी करीना। कठणि शब्द बोले नाना।

मूरखपणें आवरेना। कोणीयेकासी ॥ १३ ॥

janāsīṁ mītrī karīnā | kaṭhiṇa śabda bole nānā |
mūrkhapaṇeṁ āvareṇā | koṇīyekāsī || 13 ||

13. He does not make friends with the people (ie. mind compares and creates enmity for he sees everyone as different to himself). His ‘speech’ is the harsh words of the ‘many’ and due to his foolishness there is not the control of that One who is within everybody. (The gentle word is ‘I am He’ and the hard, harsh words are “I am the body”, “Who are you to tell me” etc.)

14. पवतिर लोकांमधें भडिावे। वोंगळामधें नशिक धांवे।

सदा मनापासून भावे। जननदिय क्रिया ॥ १४ ॥

pavitra lokāṁmadheṁ bhiḍāve | voṁgaḷāmadheṁ niśaṁka dhāṁve |
sadā manāpāsūna bhāve | jananimḍya kriyā || 14 ||

14. He feels shy in the world of the pure, but shamelessly runs and mixes with the filthy. That eternal Self, due to these affections of the mind, even makes the actions abhorred



by the people.

15. तेथें कैचा परोपकार। केला बहुतांचा संवहार।
पापी अनर्थी अपस्मार। सर्वअबद्धी॥ १५॥
tetheriṁ kaicā paropakāra | kelā bahutāṁcā saṁvāhāra |
pāpī anarthī apasmāra | sarvaabaddhī || 15 ||

15. Then how can there be that One ‘there’ who uplifts this ‘all’? For He is a killer of this ‘all’, a sinner (ie. body conscious), destructive and a great calamity. He is wilful (“I do”) and foulmouthed to this ‘all’.

16. शब्द सांभळून बोलेना। आवरतिं आवरेना।
कोणीयेकासी मानेना। बोलणें त्याचें॥ १६॥
śabda sāmḥalūna bolenā | āvaritāṁ āvarenā |
koṇīyekāsī mānenā | bolāṇeṁ tyāceṁ || 16 ||

16. He does not ‘speak’ this ‘word’ of comfort. He does not protect that which is to be protected and his talk has no respect for that One who is within everybody.

17. कोणीयेकास विश्वास नाही। कोणीयेकासीं सख्य नाही।
वदिया वैभव कांहीच नाही। उगाच ताठा॥ १७॥
koṇīyekāsa viśvāsa nāhīṁ | koṇīyekāsīṁ sakhya nāhīṁ |
vidiyā vaibhava kāmḥīṁca nāhīṁ | ugāci tāṭhā || 17 ||

17. He does not believe in that One within everybody. He has no friendship with that One within everybody. He does not have the glory of this knowledge of the ‘thing’, for that still and silent Self has become filled with pride and arrogance.

18. राखावीं बहुतांची अंतरे। भाग्य येतें तदनंतरे।
ऐसीं हें वविकाचीं उत्तरे। ऐकणार नाही॥ १८॥
rākhāvīṁ bahutāṁcī antareṁ | bhāgya yeteṁ tadanantareṁ |
aisīṁ heṁ vavikācīṁ uttareṁ | aikaṇāra nāhīṁ || 18 ||

18. This inner space should protect this ‘all’ (this ‘I am’ should be filled with ‘I am’) and only then will good fortune/bhagya come. Then in thoughtlessness, even this ‘reply’ of vivek will not be heard (ie. complete understanding will come).

19. स्वयें आपणास कळेना। शकिवलिं तें ऐकेना।
तयासी उपाय नाना। काये करति॥ १९॥
svayeṁ āpaṇāsa kaḷenā | śikavileṁ teṁ aikenā |
tayāsī upāya nānā | kāye karitī || 19 ||

19. The natural Self cannot understand *Its own Self (you are That; so if you think you have understood That which is beyond understanding then, you are understanding something else). And even if taught this ‘I am’, still that Reality is not this ‘thing’ that can be listened to. So then tell me, how can the ‘many’ remedies be of any use in gaining that Reality? *(maharaj- if the mango says, ‘I am sweet’ then, it cannot be a mango)

20. कल्पना करी उदंड कांहीं। प्राप्तव्य तों कांहीच नहीं।



अखंड पडलि संदेहीं। अनुमानाचे ॥ २० ॥

kalpanā karī udamḍa kāñhīrī | prāptavya torī kāñhīrīca nahīrī |
akhamḍa paḍilā saṁdehīrī | anumānāce || 20 ||

20. That vast *paramatma* has imagined this ‘thing’ though it does not even need this ‘thing’ and afterwards that unbroken *swarup* fell into the conjecture of body consciousness.

21. पुण्य मार्ग संडलि मनैं। पाप झडावें काशानें।
नशिचय नाही अनुमानें। नास केला ॥ २१ ॥

punya mārga saṁḍilā manerī | pāpa jhaḍāverī kāsānerī |
niścaya nāhīrī anumānerī | nāsa kelā || 21 ||

21. If the mind has left this path of merit (*‘I am’*) then, how can sin ever fade away? Then there is no conviction and there is only the conjecture that leads to your destruction.

22. कांहींयेक पुरतें कळेना। सभेमधें बोलों राहेना।
बाषकळ लाबाड ऐसैं जना। कळों आलें ॥ २२ ॥

kāñhīryeka purterī kaḷenā | sabhemadherī bolōrī rāhenā |
bāṣkaḷa lābāḍa aiseṁ janā | kaḷōrī ālē || 22 ||

22. If that One within this ‘thing’ has not got perfect understanding and in this meeting place, this ‘speech’ has not been established; then the people come to know that he is frivolous and false (*just like them*).

23. कांहीं नेमकपण आपुलें। बहुत जनासी कळों आलें।
तेंच मनुष्य मान्य जालें। भूमंडळी ॥ २३ ॥

kāñhīrī nemakapaṇa āpulerī | bahuta janāsī kaḷōrī ālē || 23 ||
temci manuṣya mānya jālē || bhūmaṁḍalī || 23 ||

23. But if this ‘thing’ is established with itself then, there is the understanding that the people are myself. And then only does one become something that is worthy of being honoured in the world.

24. झजिल्यावांचून कीरत किंची। मान्यता नवहे कीं फुकाची।
जकिडे तकिडे होते ची ची। अवलक्षणें ॥ २४ ॥

jhijalyāvāñcūna kīrti kairīcī | mānyatā navhe kīrī phukācī |
jikaḍe tikaḍe hote cī cī | avalakṣaṇerī || 24 ||

24. Without taking great efforts how can there be such pervasiveness? However how can such honour and respect come free? But due to this impure attention of body consciousness there is disgrace and ridicule everywhere (*even if you gain honour and respect in this life still there are those who will ridicule you; and old age is full of disgrace and ridicule for all*).

25. भल्याची संगती धरीना। आपणासी शाहाणे करीना।
तो आपला आपण वैरी जाणा। स्वहति नेणे ॥ २५ ॥

bhalyācī saṁgatī dharīnā | āpaṇāsī śāhāṇe karīnā |
to āpalā āpaṇa vairī jāṇā | svahita neṇe || 25 ||



25. By not holding to the company of the wise, wisdom cannot come to you. When that *atma* does not know how to care for Its own welfare then, you have become your own worst enemy.

26. लोकांसी बरें करवें। तें उसणिं सवेंच घ्यावें।

ऐसें जयाच्या जीवें। जाणजिना ॥ २६ ॥

lokāṁsī bareṁ karaverṁ | teṁ usiṇeṁ saveṁci ghyāverṁ |
aiseṁ jayācyā jīveṁ | jāṇijenā || 26 ||

26. The wise should make this world beyond (ie. *sagun*) and one should gratefully accept this ‘all’ as the returns for one’s efforts (ie. *vivek*; make *vivek* and then accept this ‘fruit of your labour’ that will come of its own accord). In this way, the *jīva* of this *mula maya* will not be known.

27. जेथें नाही उत्तम गुण। तें करंट्याचें लक्षण।

बहुतांसीं न मने तें अवलक्षण। सहजचि जालें ॥ २७ ॥

jetherṁ nāhīm uttama guṇa | teṁ karaṁtyācerṁ lakṣaṇa |
bahutāṁsīm na mane teṁ avalakṣaṇa | sahajaci jāleṁ || 27 ||

27. Where ‘here’ is not that best *guna* then, that Reality has the attention of misfortune and poverty. When this ‘all’ is not present because of the wandering mind, then that natural and attentionless Self becomes the impure attention of the *jīva*.

28. कार्याकारण सकळ कांहीं। कार्येवणि तो कांहीच नाही।

नकिमी तो दुःखपूर्वाहीं। वाहातचि गेला ॥ २८ ॥

kāryākāraṇa sakaḷa kāmhīm | kāryeṁviṇa to kāmhīmca nāhīm |
nikāmī to duḥkhapravāhīm | vāhātaci gelā || 28 ||

28. This one moving ‘action’ and its cause (ie. *knowing*) are with this ‘all thing’. And without this ‘action’, that *paramatma* and even this ‘thing’ are not (ie. *drowned in thoughts*). That One who is lazy, surely falls in this river of sorrow and gets swept along downwards.

29. बहुतांसीं मान्य थोडा। त्याच्या पापासी नाही जोडा।

नरिशर्ई पडे उघडा। जेथें तेथें ॥ २९ ॥

bahutāṁsīm mānya thoḍā | tyācyā pāpāsī nāhīm joḍā |
nirāśraī paḍe ughaḍā | jetherṁ tetheṁ || 29 ||

29. The few that have respect for this ‘all’ do not meet this sin of that *atma* (ie. *where this open atma has become jivatma*). And they are completely free and open ‘here’ and ‘there’ (ie. *paramatma*).

30. याकारणें अवगुण त्यागावे। उत्तम गुण समजोन घ्यावें।

तेणें मनासारखें फावे। सकळ कांहीं ॥ ३० ॥

yākāraṇeṁ avagūṇa tyāgāve | uttama guṇa samajona ghyāverṁ |
teṇeṁ manāsārikheṁ phāve | sakaḷa kāmhīm || 30 ||

30. By means of this ‘speech’, the wrong *gunas* should be given up and the best *guna* should be understood and accepted. Then that Reality experiences this ‘all thing’ as His mind (*maharaj- make your mind, the Masters mind*). (*maharaj- I am a Master of*



my mind)

इति श्रीदासबोधे गुरुशषियसंवादे

करंटलक्षणनरूपणनाम समास तसिरा ॥ ३ ॥ १९.३

iti śrīdāsabodhe gurushīṣyasaṁvāde

karaṁṭalakṣaṇanirūpaṇanāma samāsa tisarā || 3 || 19.3

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 19 named „The Attention of the Miserable“ is concluded.



19.4 The Attention of the One with God

समास चौथा : सदेवलक्षणनिरूपण

samāsa cauthā : sadevalakṣaṇanirūpaṇa

|| Śrī Rām ||

1. मागां बोललि करंटलक्षण। तें वविकें सांडावें संपूर्ण।

आतां ऐका सदेवलक्षण। परम सौख्यदायेक ॥ १ ॥

māgām bolile karaṇṭalakṣaṇa | teṇ vīvekeṇ sāmḍāveṇ saṃpūrṇa |
ātām aikā sadevalakṣaṇa | parama saukhyadāyeka || 1 ||

1. Previous to this ‘speech’ there is the attention of the miserable and impoverished *jīva*. That Reality should completely leave this through *vivek*. Now, if you listen with the attention that is with God (ie. forget everything; the natural *guna*) then, there will be that Supreme, the giver of happiness.

2. उपजतगुण शरीरीं। परोपकारी नानापरी।

आवडे सर्वांचे अंतरीं। सर्वकाळ ॥ २ ॥

upajataguṇa śarīrīm | paropakārī nānāparī |
āvāḍe sarvāmce antarīm | sarvakāḷa || 2 ||

2. When there is this naturally acquired *guna** of this ‘all’ body then, the ways of the ‘many’ will become that *atma*. Therefore one should always have fondness for this ‘all’ within your inner space (He is content to know Himself only). *(The new born child is in this *sattwa guna*; it does not know anything other than ‘I am’)

3. सुंदर अक्षर लेहो जाणे। चपळ शुद्ध वाचूं जाणे।

अर्थांतर सांगों जाणे। सकळ कांहीं ॥ ३ ॥

sumḍara akṣara leho jāṇe | capaḷa śuddha vācūṁ jāṇe |
arthāntara sāṅgoṁ jāṇe | sakāḷa kāmhīm || 3 ||

3. That indestructible Self knows how to ‘write’ beautifully and He knows how to *‘read’ quickly and without error. That *purush* understands the meaning of this ‘all thing’ within His inner space. *(As one ‘writes’ one is naturally ‘reading’/witnessing)

4. कोणाचें मनोगत तोडनि। भल्यांची संगती सोडनि।

सदेवलक्षण अनुमाना। आणून ठेवी ॥ ४ ॥

koṇāceṁ manogata toḍinā | bhalyāṁcī saṅgatī soḍinā |
sadevalakṣaṇa anumānā | āṇūna ṭhevī || 4 ||

4. The one who never breaks this inner intent to know, never leaves the company of the wise. This wish attention that is with God should be brought and placed upon any conjecture.

5. तो सकळ जनासी व्हावा। जेथें तेथें नित्य नवा।

मूर्खपणें अनुमानगोवा। कांहींच नाही ॥ ५ ॥

to sakāḷa janāsī vḥāvā | jetherṁ tetherṁ nitya navā |
mūrkhaṇeṁ anumānagovā | kāmhīmca nāhīm || 5 ||



5. Your mind should be this union of *purush* and *prakruti* and everywhere should be always ever new. However when there is foolishness, there is only the entanglement of conjecture and no ‘thing’.

6. नाना उत्तम गुण सत्पात्र। तेचमिनुष्य जगमतिर।
 प्रगट कीर्ती स्वतंत्र। पराधेन नाही ॥ ६ ॥
nānā uttama guṇa satpātra | teci manuṣya jagamitra |
pragaṭa kīrtī svatamtra | parādhena nāhīn || 6 ||

6. When these ‘many’ *gunas* become a worthy recipient of that best *guna*, then that man becomes a friend of the world. Then pervasiveness and independence manifest and He requires no support.

7. राखे सकळांचें अंतर। उदंड करी पाठांतर।
 नेमस्तपणाचा वसिर। पडणार नाही ॥ ७ ॥
rākhe sakalāṁceri antara | udanḍa karī pāṭhāntara |
nemastapaṇācā visara | paḍaṇāra nāhīn || 7 ||

7. That vast *paramatma* is the supporter and protector of this inner space of the ‘all’. When His limitation (ie. to be a *jīva*) is forgotten then, He will never come tumbling down into the body.

8. नम्रपणें पुसों जाणे। नेमस्त अर्थ सांगों जाणे।
 बोलाऐसें वर्तों जाणे। उत्तम क्रिया ॥ ८ ॥
namrapaṇeṁ pusōṁ jāṇe | nemasta artha sāṁgoṁ jāṇe |
bolāaiseṁ vartoṁ jāṇe | uttama kriyā || 8 ||

8. He knows how to wipe out everything with His humility (I know nothing) and then He knows the innermost meaning of this ‘word’ and tells that only. He only knows the best *‘action’ that functions through like this ‘speech’. *(*chaitanya*)

9. तो मानला बहुतांसी। कोणी बोलों न शके त्यासी।
 धगधगीत पुण्यरासी। माहांपुरुष ॥ ९ ॥
to mānalā bahutāṁsī | koṇī bolōṁ na śake tyāsī |
dhagadhagīta puṇyārāsī | māhāṁpuruṣa || 9 ||

9. That *purush* respects this ‘all’ and ‘speaks’ to no other. He is the great *purush* from whom shines an abundance of merit.

10. तो परोपकार करितांच गेला। पाहजि तो ज्याला त्याला।
 मग काय उणें त्याला। भूमंडळी ॥ १० ॥
to paropakāra karitāṁci gelā | pāhije to jyālā tyālā |
maga kāya uṇeṁ tayālā | bhūmaṁḍalīn || 10 ||

10. When that *atma purush* is doing then, that wants only to be with Himself. Then what does He lack for in the world?

11. बहुत जन वास पाहे। वेळेसी ततकाळ उभा राहे।
 उणें कोणाचें न साहे। त्या पुरुषासी ॥ ११ ॥
bahuta jana vāsa pāhe | veḷesī tatkāḷa ubhā rāhe |



uṇeṁ koṇāceṁ na sāhe | tayā puruṣāśī || 11 ||

11. When the mind waits expectantly saying, “Let whatever has to come, come,” then this ‘all’ is understood. And at that time that *purush* comes to the assistance of this mind (when you don’t care, then the Self takes care).⁴ And then there is that Reality, That does not tolerate even this fault of the ‘all’ that is with the *purush*.

12. चौदा वदिया चौसष्टी कळा। जाणे संगीत गायनकळा।

आत्मवदियेचा जविहाळा। उदंड तेथें॥ १२॥

caudā vidyā causaṣṭī kalā | jāṇe saṁgīta gāyenaṁkalā |

ātmaavidyecā jivhālā | udamṇa tetheṁ || 12 ||

12. He knows the fourteen learnings and the sixty-four arts and He knows the art of ‘singing and dance’ (‘I am and I move everything, everywhere’). He is the source of this knowledge of *atma* and that vast *paramatma* ‘there’. (When that *atma* is the Knower of this ‘all’ then, that One *atma* gets called *purush* or *antar-atma* or *shivatma*. When that *atma* has the ‘many’ worldly knowledges then, it gets called *jivatma*. And when He does not know even ie. when the knowledge dissolves within Him, then He gets called *paramatma*. But whether in duality or non-duality still, He is One)

13. सकळांसी नम्र बोलणें। मनोगत राखोन चालणें।

अखंड कोणीयेकाचे उणें। पडोंचि नेदी॥ १३॥

sakalāṁsī namra bolaneṁ | manogata rākhona cālāneṁ |

akhaṇḍa koṇīyekāce uṇeṁ | paḍomci nedī || 13 ||

13. He makes this humble ‘speech’ to the ‘all’ and He protects and moves this inner intent. That unbroken One within everyone should never be allowed to fall into the incomplete.

14. न्याय नीतिभिजन मर्यादा। काळ सार्थक करी सदा।

दरद्विरपणाची आपदा। तेथें कैची॥ १४॥

nyāya nīti bhajana maryāda | kāla sārthaka karī sadā |

daridrāpanācī āpadā | tetheṁ kaicī || 14 ||

14. When there is respect for *bhajans*, justice and equanimity then, His ‘time’ is used to seek out the meaning of life.⁵ How can the adversity of poverty be ‘there’? (‘Time’ is this ‘now’; and within this ever present moment there is that ‘timeless’ Reality)

15. उत्तम गुणें श्रृंगधारला। तो बहुतांमधें शोभला।

परगट परतापें उगवला। मारूतंड जैसा॥ १५॥

uttama guṇeṁ śrīṅghāralā | to bahutāṁmadheṁ śobhalā |

⁴Gospel of Thomas- Jesus said, ”Do not fret, from morning to evening and from evening to morning, [about your food–what you’re going to eat, or about your clothing–] what you are going to wear. [You’re much better than the lilies of the field]

⁵*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!



pragaṭa pratāpeṁ ugavalā | mārtaṁḍa jaisā || 15 ||

15. When He is embellished with that best *guna*, then that *atma* within this ‘all’ shines. Then His majesty becomes evident and He shines like the sun.

16. जाणता पुरुष असेल जेथें। कळहो कैचा उठेल तेथें।

उत्तम गुणावर्षीं रतिं। तें प्राणी करंटे ॥ १६ ॥

jāṇatā puruṣa asela jethem | kaḷaho kaicā uṭhela tethem |

uttama guṇāviṣīm ritem | tem prāṇī karaṁṭe || 16 ||

16. When ‘here’ is that knowing *purush* then, how can any disagreement arise ‘there’? But when devoid of that best *guna* then, that Reality becomes a wretched and destitute fool in the *prana* (with the mixed *gunas*).

17. परंपची जाणे राजकारण। परमार्थी साकल्य वविरण।

सर्वांमधें उत्तम गुण। त्याचा भोक्ता ॥ १७ ॥

prapaṁcī jāṇe rājakāraṇa | paramārthīm sākalya vīvaraṇa |

sarvāṁmadhem uttama guṇa | tyācā bhoktā || 17 ||

17. In His worldly life, He knows *rajakarana* (‘I do nothing, He does everything’) and in His spiritual life, He has investigated that *nirgun*. He is that best *guna* within the ‘all’ and He is the enjoyer of all things.

18. मागें येक पुढें येक। ऐसा कदापी नाही दंडक।

सर्वत्रांसीं अलोलकि। त्या पुरुषाची ॥ १८ ॥

māgem yeka puḍhem yeka | aisā kadāpī nāhīm daṇḍaka |

sarvatrāṁsīm alolika | tayā puruṣācī || 18 ||

18. When that One is behind and that One is ahead then, traditions/customs can never exist there. Then everywhere is the wonder of that *purush*.

19. अंतरासी लागेल ढका। ऐसी वर्तणूक करू नका।

जेथें तेथें वविका। प्रगट करी ॥ १९ ॥

aṁtarāsī lāgela ḍhakā | aisī vartaṇūka karūṁ nakā |

jethem tethem vīvekā | pragaṭa karī || 19 ||

19. One should not live a life where troubles touch this inner space. One should make *vivek* evident ‘here’ and ‘there’.

20. कर्मवधी उपासनावधी। ज्ञानवधी वैराग्यवधी।

वशिळ ज्ञातृत्वाची बुद्धी। चळेल कैसी ॥ २० ॥

karmavidhī upāsanāvidhī | jñānavidhī vairāgyavidhī |

viśāḷa jñātrutvācī buddhī | caḷela kaisī || 20 ||

20. When there is this way of action (‘He does everything’), the way of worship (‘He is everywhere’), the way of knowledge (‘He knows’) and the way of *vairagya* (‘He wants nothing from this world’), then how can the *buddhi* of that vast Knower be obstructed?

21. पाहातां अवघे उत्तम गुण। त्यास वाईट म्हणेल कोण।

जैसा आत्मा संपूर्ण। सर्वां घटीं ॥ २१ ॥



*pāhātārṁ avaghe uttama guṇa | tayāsa vāiṭa mhaṇela koṇa |
jaisā ātmā saṁpūrṇa | sarvārṁ ghaṭīrṁ || 21 ||*

21. When you understand that the ‘many’ things are that best *guna* then, how can they be called the worst ([objective things](#))? And when there is that complete *atma* then, this ‘all’ body within the gross body, is That only ([then this knowledge of the ‘all’ is also let slip away](#)).

22. आपल्या कार्यास तत्पर। लोक असती लाहानथोर।
तैसाचिकरी परोपकार। मनापासुनी ॥ २२ ॥
*āpalyā kāryāsa tatpara | loka asatī lāhānathora |
taisāci karī paropakāra | manāpāsunī || 22 ||*

22. When He is absorbed in His own ‘action’ then, that great *brahman* within this small *jiva*, is this world of the ‘all’. In this way, that *atma* works from Its universal mind.

23. दुसऱ्याच्या दुःखें दुखवे। दुसऱ्याच्या सुखें सुखावे।
आवघेचिसुखी असावे। ऐसी वासना ॥ २३ ॥
*dusāryācyā duḥkheṁ dukhave | dusāryācyā sukhēṁ sukhāve |
āvagheci sukhī asāve | aisī vāsanā || 23 ||*

23. One should suffer the sufferings of this ‘all’ and one should enjoy the enjoyments of this ‘all’. But when there are the ‘many’ things then, this *vasana*⁶ feels that there should only be pleasure ([this *vasana* to be, meets pleasure and pain equally; but when body consciousness comes then, it seeks only to know pleasure](#)).

24. उदंड मुलें नानापरी। वडलिंचें मन अवघ्यांवरी।
तैसी अवघ्यांची चिता करी। माहांपुरुष ॥ २४ ॥
*udamḍa muleṁ nānāparī | vaḍilāṁceṁ mana avaghyāṁvarī |
taisī avaghyāṁcī cimtā karī | māhāmpuruṣa || 24 ||*

24. When there are the ‘many’ kinds of children of that vast *paramatma* in this world then, the mind of that *atma* goes to the ‘many’ things. And due to this, that great *purush* worries about everything. ([When the ‘many’ different things are born of the formless *paramatma*, then His mind that sees Himself only, starts objectifying and thinking about these objects](#))

25. ज्यास कोणाचें सोसेना। त्याची नःकांचन वासना।
धीकारलिया धीकरिना। तोचमहापुरुष ॥ २५ ॥
*jayāsa koṇāceṁ sosenā | tayācī niḥkāṁcana vāsanā |
dhīkāriṇyā dhīkārenā | toci mahāmpuruṣa || 25 ||*

25. If this ‘all’ does not endure whatever comes then, this *vasana* of that *atma* becomes like a penniless beggar. But when one does not reproach the one who reproaches him, then he is that great *purush* who remains aloft. ([If one meets this world without creating concepts; good, bad, pleasure, pain etc., and if one does not let anything trouble him then, body consciousness does not arise; and this is knowledge](#))

⁶ Then this *vasana* that wants to be, thinks that only in a body can that be obtained.



26. मथिया शरीर नदिलें। तरी याचें काये गेलें।
ज्ञातयासी आणाजितिलें। देहेबुद्धीनें॥ २६॥
mithyā śarīra nindalem | tarī yācem kāye gelem |
jñātyāsī āṇi jīntilem | dehebuddhīnem || 26 ||

26. He understands, “This false body has been insulted. Still, how has this ‘speech’ been spoiled?” How can someone with body consciousness defeat that Knower? (He is forever aloft to the affairs of the world; one accepts insult only if the thought, “I have been insulted” arises in the mind. He does not feel insulted for that thought is not there)

27. हें अवघें अवलक्षण। ज्ञाता देहीं वलक्षण।
कांहीं तरही उत्तम गुण। जनीं दाखवावे॥ २७॥
hem avaghem avalakṣaṇa | jñātā dehīm vilakṣaṇa |
kāmhīm tarhī uttama guṇa | janīm dākhavāve || 27 ||

27. Due to the ‘many’ things, that thoughtless *paramatma* has become the impure attention of the *jiva*. But that Knower within the body is quite different. Therefore that best *guṇa* within the people should reveal this ‘thing’.

28. उत्तम गुणास मनुष्य वेधे। वाईट गुणासी प्राणी खेदे।
तीक्ष्ण बुद्धीलोक साधें। काये जाणती॥ २८॥
uttama guṇāsa manuṣya vedhe | vāiṭa guṇāsī prāṇī khede |
tīkṣaṇa buddhi loka sādhem | kāye jāṇatī || 28 ||

28. Man obstructs that best *guṇa* and then these worst *gunas* (ie. mixed *gunas* that bring objectification) bring sorrow in the *prana*. Tell me, what can that Knower accomplish with even a sharp *buddhi* of someone who thinks he is a body? (Even those considered very smart in this world are beggars ie. slaves to the mind)

29. लोकीं अत्यंत क्षमा करती। आलयां लोकांचे प्रचिती।
मग ते लोक पाठी राखती। नाना प्रकारीं॥ २९॥
lokīm atyanta kṣamā karitī | āliyaṁ lokāñce pracitī |
maga te loka pāṭhī rākhatī | nānā prakārīm || 29 ||

29. When that *antar-atma* is very patient in this world of the ‘all’ then, He meets Himself within this ‘experience’. Afterwards that Reality is the support and protector of this ‘all’ world (ie. then that Reality uses knowledge to stay in the world).

30. बहुतांसी वाटे मी थोर। सर्वमान्य पाहजि वचिर।
धीर उदार गंभीर। माहांपुरुष॥ ३०॥
bahutāṁsī vāṭe mī thora | sarvamānya pāhije vicāra |
dhīra udāra gambhīra | mājāmpuruṣa || 30 ||

30. But if this ‘all’ feels, ‘I am the greatest’ then, this respected ‘all’ still requires that thoughtless understanding (I do not exist). Patience, boldness, openness and thoughtfulness all belong to the great *purush*.

31. जतिके कांहीं उत्तम गुण। तें समर्थाचें लक्षण।
अवगुण तें करंटलक्षण। सहजचि जालें॥ ३१॥



jituke kāmhirṁ uttama guṇa | teṁ samarthācem lakṣaṇa |
avaguna teṁ karaṁṭalakṣaṇa | sahajaci jāleriṁ || 31 ||

31. When there is this ‘thing’ of that best *guna* then, there can be the attention of the *Master. But where there are the impure *gunas*, then that Reality becomes the attention of the miserable and impoverished *jiva*. *(He uses knowledge to stay in this world)

इति श्रीदासबोधे गुरुशषियसंवादे
 सदेवलक्षणनिरूपणनाम समास चौथा ॥ ४ ॥ १९.४
iti śrīdāsabodhe guruśiṣyasamvāde
sadevalakṣaṇanirūpaṇanāma samāsa cauthā || 4 || 19.4

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 19 named „The Attention of the One with God“ is concluded.



19.5 This Body is Worthy of Respect

समास पांचवा : देहमान्यणनरूपण

samāsa pāṁcavā : dehamānyaṇanirūpaṇa

|| Śrī Rām ||

1. मातीचे देव धोंड्याचे देव। सोन्याचे देव रुप्याचे देव।

काशाचे देव पतिळेचे देव। तांब्याचे देव चतिरलेपे ॥ १ ॥

māṭice deva dhomḍyāce deva | sonyāce deva rupyāce deva |

kāśāce deva pitalece deva | tāmbyāce deva citralepe || 1 ||

1. There are the gods made of earth, the gods of stone, the gods of gold, the gods of silver, the gods of bronze, the gods of brass, the gods of copper and also painted pictures of gods.

2. रुवच्या लांकडाचे देव पोंवळ्यांचे देव। बाण तांदळे नर्मदे देव।

शालगिराम काश्मिरी देव। सूर्यकांत सोमकांत ॥ २ ॥

ruvicyā lāṁkaḍāce deva poṁvaḷyāṁce deva | bāṇa tāṁdaḷe narmade deva |

śāligrāma kāśmirī deva | sūryakānta somakānta || 2 ||

2. There are gods of cotton, of wood and of coral; there are the stones from the river *narmada* and they are smeared with red paint and called gods; there are the gods of the *shaligram* stones and *kashmiri* stones and the stones called *suryakant* and *somakant*.

3. तांब्रनाणीं हेमनाणीं। कोणी पूजति देवार्चनीं।

चक्रांगीत चक्रतीर्थाहुनी। घेऊन येती ॥ ३ ॥

tāmbraṇāṇīm hemaṇāṇīm | koṇī pūjiti devārcanīm |

cakrāṅgīta cakratīrthāhunī | gheūna yetī || 3 ||

3. Some people do their *puja* with coins of copper and gold and make offerings to them. Some people go on a pilgrimage to *chakrateerth* and bring back the stones called *chakrankita*.

4. उदंड उपासनेचे भेद। कृती करावे वशिद।

आपलाले आवडीचा वेध। लागला जनीं ॥ ४ ॥

udaṇḍa upāsanace bheda | kṛtī karāve viśada |

āpalāle āvaḍīcā vedha | lāgalā janīm || 4 ||

4. In this world there is that vast *paramatma* and there are these ‘many’ different kinds of worship. Therefore those who make these ‘many’ forms of worship should understand thoughtlessness. However, in this world, people are attracted by their own likings.

5. परी त्या सकळांचें हकारण। मुळीं पाहावें स्मरण।

त्या स्मरणाचे अंश जाण। नाना देवते ॥ ५ ॥

parī tyā sakalāṁceriṁ hi kāraṇa | muḷīm pāhāverīṁ smaraṇa |

tayā smaraṇāce aṁśa jāṇa | nānā devateṁ || 5 ||

5. But the cause of this ‘all’ (ie. the knowing of this known) should be understood at the root and remembered (ie. this union of the *purush* and *prakruti* bring this knowing and



this should be carefully investigated and remembered by forgetting everything else). And know that when there is the worship of the ‘many’ deities then, only a part of that Reality is being remembered (this is *rajo guna*, the *guna* of the waking state; knowledge is there but it gets followed by ignorance. This knowledge part therefore needs to be understood and made to expand).

6. मुळीं द्रष्टा देव तो येक। त्याचे जाहाले अनेक।
समजोन पाहातां वविक। उमजों लागे ॥ ६ ॥
mulīm draṣṭā deva to yeka | tyāce jāhāle aneka |
samajona pāhātām viveka | umajom lāge || 6 ||

6. At the root there is the Knower and that One is called God (ie. *purush*). But if there is the foolishness and passions of that One then, there are the numerous different shapes. Only when one starts to understand *vivek* can these things be understood and known.

7. देह्यावेगळी भक्तीपावेना। देह्यावेगळा देव पावेना।
याकारणें मूल भजना। देहेच आहे ॥ ७ ॥
dehyāvegalī bhakti phāvenā | dehyāvegalā deva pāvenā |
yākāraṇem mūla bhajanā | deheci āhe || 7 ||

7. Devotion cannot be made without the body and God cannot be realized without the body. For it is due to the body and on account of this ‘speech’, that the root of this whole creation is come upon. And it is this understanding that should be called *bhajan* (*bhajan* means to be this root; there the *purush* resides as the witness of His *prakruti*; there is the source of this ‘speech’, ‘I only am’).

8. देहे मुळींच केला वाव। तरी भजनासी कैचा ठाव।
महणोनी भजनाचा उपाव। देह्यातमयोगें ॥ ८ ॥
dehe mulīmca kelā vāva | tarī bhajanāsī kaimcā ṭhāva |
mhaṇonī bhajanācā upāva | dehyātmayogem || 8 ||

8. But it is also because of this body that this root has been made useless and then, how can there be this place of *bhajan*? (If being this body is seen as the goal in itself then, God will not be searched for and He will be as if not there). Therefore understand this remedy called *bhajan* that is performed by that *atma* in the company of the body. (Without that *atma*, the body can do nothing and without the body, the *atma* can do nothing. He may not be seen but He is inferred and it is due to Him that the *bhajan* can be made and it is He who is the goal)

9. देहेंवणि देव कैसा भजावा। देहेंवणि देव कैसा पुजावा।
देह्यावणि मोहछाव कैसा करावा। कोण्या प्रकरें ॥ ९ ॥
dehemviṇa deva kaisā bhajāvā | dehemviṇa deva kaisā pujāvā |
dehyāviṇa mohachāva kaisā karāvā | koṇyā prakārem || 9 ||

9. Without the body and this God, how can this *bhajan* be accomplished? Without the body and this God, how can there be this *puja*/worship? And without the body, who can make this great celebration of God (ie. ‘I am’)?



10. अत्र गंध पत्र पुष्प। फल तांबोल धूप दीप।
नाना भजनाचा साक्षेप। कोठें करावा ॥ १० ॥

atra gaṁdha patra puṣpa | phala tāmbola dhūpa dīpa |
nānā bhajanācā sākṣepa | koṭheri karāvā || 10 ||

10. There may be the beautiful scents, sandalwood paste, leaves, flowers, fruits, *pan* (ie. betel-leaf), incense and lamps; but how can these ‘many’ things be this dedication to *bhajan*? (How can one remember that *swarup* in every action when there is the making of the tradition form of *puja* only? Real devotion means no-otherness but this form of *puja* maintains otherness)

11. देवाचें तीर्थ कैसें घ्यावें। देवासी गंध कोठें लावावें।
मंत्रपुष्प तरी वावें। कोणें ठाई ॥ ११ ॥

devācem tīrtha kaisē ghyāvēṁ | devāsī gaṁdha koṭheri lāvāvēṁ |
mantrapuṣpa tarī vāvēṁ | koṇēṁ ṭhāī || 11 ||

11. How can this water that washed an idol be considered as the *sacred water from that true God’s feet? How can one apply sandalwood paste to that God? How can a *mantra* and a handful of flowers be an offering to that God? *(Knowledge is this sacred water)

12. म्हणोनी देह्यावणि आडतें। अवघें सांकडेंच पडतें।
देह्याकरितां घडतें। भजन कांहीं ॥ १२ ॥

mhaṇonī dehyāviṇa āḍateṁ | avagheṁ sāmkaḍēnci paḍateṁ |
dehyākāritāṁ ghaḍateṁ | bhajana kāmhiṁ || 12 ||

12. Therefore, without the body one cannot worship God and yet it is due to this body consciousness that there are the ‘many’ forms of worship and then one falls into the pit of confusion. Still understand, by this body there can be the *bhajan* of the ‘many’ gods and the *bhajan* of this ‘thing’ also.

13. देव देवता भूतें देवतें। मुळींचे सामर्थ्ये आहे तेथें।
अधिकारें नाना देवतें। भजत जावीं ॥ १३ ॥

deva devatā bhūteṁ devateṁ | muḷīnce sāmārtthyē āhe tetheṁ |
adhikāreṁ nānā devateṁ | bhajata jāvēṁ || 13 ||

13. Due to this power of the root (ie. knowledge/existence), there is that *God, His goddess, the subtle elements and these *gunas* and that *brahman* ‘there’ (*brahman is still and formless, and this power is His form*). It is due His authority that there are these *gunas* and the ‘many’ gods that the people make their *bhajans* to. *(God- *mula purush*, goddess- *mula prakṛiti*. ‘Here’ the elements and the *gunas* are unmanifest)

14. नाना देवीं भजन केलें। तें मूळ पुरुषासी पावलें।
याकारणें सन्मानिलें। पाहजि सकळ कांहीं ॥ १४ ॥

nānā devīṁ bhajana keleṁ | teṁ mūḷa puruṣāsī pāvaleṁ |
yākāraṇēṁ sanmānileṁ | pāhije sakāḷa kāmhiṁ || 14 ||

14. The people make their *bhajan*’s to their ‘many’ gods within that One God, but still their worships do reach that *mula purush* (for He is the Knower within each of them). For the same reason too, by means of this ‘speech’, this ‘all thing’ should be



given respect and honoured (the worship of *mula maya* is received by that God/*mula purush*).

15. मायावल्ली फांपावली। नाना देहेफळीं लगडली।
मुळींची जाणीव कळों आली। फळामधें ॥ १५ ॥
māyāvallī phāmpāvalī | nānā dehephalīm lagaḍalī |
mulīmci jāṇīva kaḷoṇ ālī | phalāmadheri || 15 ||

15. It is that One that has spread as this creeper called mind and it is that One who is mixed within Its ‘many’ fruits (ie. these pains and pleasures). Therefore this knowing that comes from the root should be understood within the ‘many’ fruits (by leaving off the desire for pleasure one will come upon this ever present root or seed of the world).

16. म्हणोनी येळील न करावें। पाहाणें तें येथेंच पाहावें।
ताळा पडतां राहावें। समाधानें ॥ १६ ॥
mhaṇonī yelīla na karāvēṇ | pāhāṇeṇ teṇ yethemci pāhāvēṇ |
tālā paḍatāṇ rāhāvēṇ | samādhāṇeṇ || 16 ||

16. Therefore one should not become lazy. By understanding this ‘all’ of *maya*, one will reach *brahman*. When this relationship between the body and that *atma* ceases then, one should remain with the complete contentment of that *swarup*.

17. प्राणी संसार टाकती। देवास धुंडीत फिरती।
नाना अनुमानीं पडती। जेथ तेथें ॥ १७ ॥
prāṇī saṁsāra ṭākitī | devāsa dhumḍīta phiratī |
nānā anumānīm paḍatī | jetha tethem || 17 ||

17. If that One confined in the *prana*, abandons its *samsar* and wanders around searching for God then, that One falls into the ‘many’ conjectures and confusions. (It is not enough that one abandons the household in search for God. For one has not learned that it is these concepts and this body that have to be abandoned. If one maintains this concept of being a body then the search for God can only lead to confusion)

18. लोकांची पाहातां रती। लोक देवार्चनें करती।
अथवा क्षत्रदेव पाहाती। ठाई ठाई ॥ १८ ॥
lokāṁci pāhātāṇ ritī | loka devārcanem karitī |
athavā kṣatradeva pāhātī | ṭhāim ṭhāim || 18 ||

18. If you see this world with its ‘many’ ways then, there is the making of ‘many’ offerings to God. But if you understood that that God is within the body then, at every place, everything is offered to Him (ie. *sagun* worship).

19. अथवा नाना अवतार। ऐकोनी धरती नरिधार।
परी तें अवघें सवस्तिर। होऊन गेलें ॥ १९ ॥
athavā nānā avatāra | aikonī dharitī nirdhāra |
parī teṇ avaghem savistara | hoūna gelem || 19 ||

19. When you understood that these ‘many’ gods are this knowledge then, while listening to this ‘I am’, that One who requires no support can be realized and firmly held (*nirgun* worship). But if that Reality expands outward, due to the ‘many’ things, then



that Reality will surely get lost.

20. येक ब्रह्मावशिणुमहेश। ऐकोन म्हणतीं हे वशिष।
गुणातीत जो जगदीश। तो पाहिला पाहजि ॥ २० ॥
yeka brahmāviṣṇumaheśa | aikona mhaṇatīṁ he viśeṣa |
guṇātīta jo jagadīśa | to pāhilā pāhije || 20 ||

20. When that One is lost, then there is *brahma*, *vishnu* and *shankara* (the three *gunas*). And when there is this listening then, that thoughtless *swarup* gets called this pure *sat-twa guna*/knowledge. But the Lord of the world, beyond this *guna* (ie. beyond listening), That should be understood.

21. देवासी नाही थानमान। कोठें करावें भजन।
हा वचिर पाहातां अनुमान। होत जातो ॥ २१ ॥
devāsī nāhīṁ thānamāna | koṭheriṁ karāvēṁ bhajana |
hā vicāra pāhātāṁ anumāna | hota jāto || 21 ||

21. They say, “God has no place or quality, so where and how can His *bhajan* be made?” But if thoughtlessness is understood, then such conjecture does not arise.

22. नसतां देवाचें दर्शन। कैसेन होईजे पावन।
धन्य धन्य ते साधुजन। सकळ जाणती ॥ २२ ॥
nasatām devācēṁ darśana | kaisena hoīje pāvana |
dhanya dhanya te sādhujana | sakāḷa jāṇatī || 22 ||

22. If you don’t have this knowledge of God then, how will He ever be reached? Blessed is that *sadhu* and the Knower of this ‘all’.

23. भूमंडळी देव नाना। त्यांची भीड उलंघेना।
मुख्य देव तो कळेना। कांहीं केल्यां ॥ २३ ॥
bhūmaṇḍalī deva nānā | tyāñcī bhīḍa ulāṅghenā |
mukhya deva to kaḷenā | kāmhīṁ kelyāṁ || 23 ||

23. If there are the ‘many’ gods in this world and the fear of these are not thrown off then, this created ‘thing’ and that Supreme God cannot be understood.

24. कर्तुत्व वेगळें करावें। मग त्या देवासी पाहावें।
तरीच कांहींके पडे ठावें। गौप्यगुह्य ॥ २४ ॥
kartutva vegalēṁ karāvēṁ | maga tyā devāsī pāhāvēṁ |
tarīca kāmhīṁnyeka paḍe ṭhāvēṁ | gaupyaguhya || 24 ||

24. And if this power of doing is not passed over also then, that *God will not be realized. For only when this knowledge is passed over will that most hidden, the One within this ‘thing’, be discovered. *(*siddharameshwar maharaj- doing nothing is the greatest worship*)

25. तें दसिना ना भासेना। कल्पांतीं हनिसेना।
सुकृतावेगळें वशिवासेना। तेथें मन ॥ २५ ॥
teṁ disenā nā bhāsenā | kalpāntīṁ haniśenā |
sukṛtāvegaleṁ viśvāsenā | tetheṁ mana || 25 ||



25. Understand, that Reality cannot be seen or perceived and yet even when imagination ceases, still That is not destroyed. That is different from this pure action of knowledge (ie. [nothing is there](#)), for the mind cannot keep faith ‘there’. (This knowledge is a necessary step to understand no knowledge. Therefore the mind must go off; for the mind cannot go beyond imagination or knowledge)

26. उदंड कल्पति कल्पना। उदंड इच्छति वासना।
अभ्यांतरि तरंग नाना। उदयाते पावती ॥ २६ ॥
udamḍa kalpate kalpanā | udamḍa ichite vāsanā |
abhyāntarīm taramga nānā | udayātem pāvati || 26 ||

26. Therefore the mind should understand that, it is that vast *paramatma* that has imagined the imagined; it is that vast *paramatma* that had wished for the *vasana* to be and then in the inner heart when the waves of the ‘many’ had arisen, that One appeared as these ‘many’ forms of worship.

27. म्हणोनी कल्पनारहति। तेच विसतु शाशवत।
अंत नाही म्हणोनी अनंत। बोलजि त्या ॥ २७ ॥
mhaṇonī kalpanārahita | teci vastu śāśvata |
aṁta nāhīm mhaṇonī anaṁta | bolije tayā || 27 ||

27. Therefore beyond imagination/thoughts, there is that eternal Self. He has no end and therefore That should be called endless.

28. हे ज्ञानदृष्टीने पाहावे। पाहोनी तेथेच राहावे।
नजिध्यासे तद्रूप व्हावे। संगतयागे ॥ २८ ॥
heṁ jñānadṛṣṭīne pāhāveṁ | pāhonī tetheci rāhāveṁ |
nijadhyāseṁ tadrūpa vhaṁveṁ | saṁgatyāgeṁ || 28 ||

28. That thoughtless Self will be understood by these eyes of knowledge; for while watching with this understanding one will enter and remain ‘there’. This is **nija-dhyasa* and then one should stay as that thoughtless *swarup* where all company/attachment has been abandoned (ie. [satkshatkar](#)).

29. नाना लीळा नाना लघवे। ते काये जाणजि बापुड्या जीवे।
संतसंगे सवानुभवे। स्थिति बाणे ॥ २९ ॥
nānā līlā nānā laghaveṁ | teṁ kāye jāṇije bāpuḍyā jīveṁ |
saṁtasaṁgeṁ svānubhaveṁ | sthiti bāṇe || 29 ||

29. When there are the ‘many’ plays and the ‘many’ skills by the confused *jiva* then, how can that Reality be known? Only by *satsang* (ie. [company of the Truth](#)) can one’s Self-experience is established.

30. ऐसी सूक्ष्म स्थिति गती। कळां चुके अधोगती।
सद्गुरुचेन सद्गती। तत्काळ होते ॥ ३० ॥
aisī sūkṣma sthiti gatī | kaḷatām cuke adhogatī |
sadguruceni sadgatī | tatkāḷa hote || 30 ||

30. In this way, there is the attainment of that *brahman*. And if That is understood then, these degrading conditions are avoided. But without *sadguru* that True state



cannot be attained.

इति श्रीदासबोधे गुरुशषियसंवादे

देहमान्यणनरूपणनाम समास पांचवा ॥ ५ ॥ १९.५

iti śrīdāsabodhe guruśiṣyasamvāde

dehamānyaṇanirūpaṇanāma samāsa pāñcavā || 5 || 19.5

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 19 named „This Body is Worthy of Respect“ is concluded.



19.6 Explanation of the *Buddhi*

समास सहावा : बुद्धविदानिरूपण

samāsa sahāvā : buddhivādanirūpaṇa

|| Śrī Rām ||

1. परमार्थी आणविविक्ती। त्याचें करणें माने लोकीं।

कां जे वविरवविरो चुकी। पडोंचनिदी ॥ १ ॥

paramārthī āṇi vīvekī | tyāceri karaṇeṁ māne lokīṁ |

kāṁ je vīvaravivarōṁ cukī | paḍōṁci nedī || 1 ||

1. The **paramārthi* and the *vīvekī* respect this action of the ‘all’ that has been made by that *purush* within this gross world. But why should this *mula maya* be allowed to give up continuous investigation? (Even if knowledge is understood still, without going beyond knowledge, that Reality remains a mystery. Therefore this ‘all’ understanding should never ever be left) *(The one who seeks to know the Supreme meaning)

2. जो जो संदेह वाटे जना। तो तो कदापी करीना।

आदित्त अनुमाना। आणून सोडी ॥ २ ॥

jo jo saṁdeha vāṭe janā | to to kadāpī karīnā |

ādiarṁta anumānā | āṇūna soḍī || 2 ||

2. When that *purush* has body consciousness then, this gross world is felt to be true and He can never know Himself. Therefore all conjecture, from the beginning to the end, should be found and cast away (*maharaj- zero plus zero, zero minus zero, zero divided by zero or zero multiplied by zero; whichever way you look at it; it is always zero*).

3. स्वतां नसिपृह असेना। त्याचें बोलणेंचि मानेना।

कठणि आहे जनार्दना। राजी राखणें ॥ ३ ॥

svatāṁ nisprīha asenā | tyāceri bolāṇeṁci mānenā |

kaṭhiṇa āhe janārdanā | rājī rākhaṇeṁ || 3 ||

3. When one is not by nature desireless then, this ‘speech’ of that *purush* is not valued and then it is very difficult to keep *vishnu* contented (*vishnu/sattwa guna wants just to know*).

4. कोणी दटून उपदेश देती। कोणी मध्यावर्ती घालति।

ते सहजचि हळु पडती। लालचीनें ॥ ४ ॥

koṇī daṭūna upadeśa detī | koṇī madhyāvartī ghāliti |

te sahajaci haḷu paḍatī | lālacinēṁ || 4 ||

4. Then that One will swell with pride and give spiritual instructions; when that One sets himself up as a Master (ie. the One without any pride) then, that natural Reality comes tumbling down into a body, due to Its greed (*maharaj- I was a free bird, I did not even want to be a Master I tell you*).

5. जयास सांगावा वविक। तोचजाणावा परतकुंचक।

पुढें पुढें नासक। कारबार होतो ॥ ५ ॥



*jayāsa sāmṅāvā viveka | toci jāṇāvā pratikumcaka |
puḍheriṁ puḍheriṁ nāsaka | kārabāra hoto || 5 ||*

5. Thoughtlessness should be understood by *mula maya*, otherwise that *purush* becomes known as something else (that *purush* is the One and only *atma* but, if this illusion/*maya* remains then, that Knower who can't be known, becomes known as something else) and then again and again, that One gets spoiled in the affairs of this world.

6. भावास भाऊ उपदेश देती। पुढें पुढें होते फज्जती।
वोळकीच्या लोकांत मंढती। मांडूंचि नये॥ ६॥
*bhāvāsa bhāu upadeśa detī | puḍheriṁ puḍheriṁ hote phajitī |
volakīcyā lokānta mahantī | māṇḍūnci naye || 6 ||*

6. If a brother gives his brother spiritual instruction then, that brother will ridicule him afterwards. Therefore, that *purush* within this world of the known ('all'), should not show Himself off (ie. the nature of the world is to find fault and the nature of the individual is to show off the little knowledge that they know. Therefore be that *purush* and maintain constant detachment).

7. पहलें दसि परी नासे। वविकी मान्य करति कैसे।
अवविकी ते जैसे तैसे। मळिती तेथें॥ ७॥
*pahileṁ dise parī nāse | vavikī mānya karitī kaise |
avivikī te jaise taisēṁ | mṛṇatī tethēṁ || 7 ||*

7. Whatever is seen by the eyes gets destroyed; tell me, how then can a *viveki* have respect for that which is destructible? In the same way, how can the *a-viveki* have respect for and meet that Reality 'there'? (The *a-viveki* imagines this destructible world and thinks it is indestructible)

8. भ्रतार शषिय सतरी गुरु। हाह फटकाळ वचारु।
नाना भ्रष्टाकारी प्रकारु। तैसाच आहे॥ ८॥
*bhratāra śiṣya strī guru | hāhi phaṭakāḷa vicāru |
nānā bhraṣṭākārī prakāru | taisāci āhe || 8 ||*

8. If the husband is the disciple and his wife is the *guru*, then thoughtlessness has become something quite fruitless (when that true *purush* has become a devotee of His *prakruti* then He will surely fall into further delusion. Then there will be man, woman, husband and wife etc.). And then afterwards, within this delusional 'all' form, there will be the ways of the 'many'.

9. प्रगट वविक बोलेना। झांकातापा करी जना।
मुख्य नशिचय अनुमाना। आणूंच नेदी॥ ९॥
*pragaṭa viveka bolenā | jhāṁkāṭāpā karī janā |
mukhya niścaya anumānā | āṇūṁca nedī || 9 ||*

9. If this 'speech' of *vivek* is not understood then, there are the deceitful and hurried actions of the people.⁷ Therefore the conviction of that Supreme should not be allowed

⁷ *siddharameshwar maharaj*- In this world there are two kinds of accomplishments. The first are the inferior



to bring any such conjecture.

10. हुकीसरसि भरीं भरे। वविक सांगतां न धरे।

दुरीदृष्टीचे पुरे। साधु नवहेती ॥ १० ॥

hukīsarīsā bharīm bhare | vīveka sāṅgatām na dhare |

durīdṛṣṭīce pure | sādhu navhetī || 10 ||

10. If the mind is suddenly filled with desire or imagination then, *vivek* has not been firmly held. Then one is caught in a flood of great misfortune and cannot be that *sadhu*.

11. कोणहास कांहींच न मागावें। भगवद्भजन वाढवावें।

वविकबळें जन लावावे। भजनाकडे ॥ ११ ॥

koṇhāsa kāmhiṁca na māgāvēṁ | bhagavadbhajana vāḍhavāvēṁ |

vīvekabaḷeṁ jana lāvāve | bhajanākāḍe || 11 ||

11. Why should this ‘thing’ beg to anyone (*‘I am everything, everywhere, always; what need have I of anything more’*)? Therefore its *bhajan** to God should be made to grow and grow (*maharaj- become so big that you go off*). Therefore by continuous, powerful *vivek*, this mind should be turned towards *bhajan*. **(bhajan- ‘I am the root of all this; but who I am, I don’t know’)*

12. परांतर रक्षायाचीं कामें। बहुत कठीण वविकवर्में।

स्वइछेनें स्वधर्में। लोकराहाटी ॥ १२ ॥

parāntara rakṣāyācīm kāmēṁ | bahuta kaṭhīṇa vīvekavarmēṁ |

svaichenēṁ svadharmēṁ | lokarāhātī || 12 ||

12. If that *purush* beyond this inner space has any need of *maya* then, that essence of *vivek* has become this ‘all’ of *maya*. And then afterwards our own ‘wish’ (*‘I want to be’*) and our own true *dharma/swadharma* (*I do not exist*) become the ways of this gross world.

13. आपण तुरुक गुरु केला। शिष्य चांभार मेळविला।

नीच यातीनें नासला। समुदाव ॥ १३ ॥

āpaṇa turuka guru kelā | śiṣya cāmbhāra meḷavilā |

nīca yātīnēṁ nāsalā | samudāva || 13 ||

13. Then the ego makes itself the *guru* and he takes his disciple to be a body. By dividing that which is ever constant, this meeting-place of the ‘all’ gets spoiled (*because of ignorance and ‘many’ desires and concepts etc., this ‘all’ is as if destroyed*).

14. ब्रह्मणमंडळ्या मेळवाव्या। भक्तमंडळ्या मानाव्या।

worldly accomplishments and the second is that Ultimate Accomplishment. Inferior accomplishments are acquired through selfish desires and all the worldly affairs and activities flourish on account of these destructive desires.

That Ultimate Accomplishment will be acquired when one has desire for the Self. Such ‘greed’ brings an end to the actions performed for worldly greed and it reveals this action of knowledge or *prakṛuti* that is supported by her *purush* (*Knower*). And it is the direct realization of this *purush* that is the Accomplishment of all accomplishments. However, due to these inferior accomplishments, inferior wealth is acquired and then, on account of the inferior *gunas*, one’s only support is thieving, fraud, deceit, cheating and hypocrisy. That Ultimate Accomplishment is your real wealth



संतमंडळ्या शोधाव्या। भूमंडळीं ॥ १४ ॥

brahmaṇamaṇḍalyā melavāvyā | bhaktamaṇḍalyā mānāvya |
saṁtamaṇḍalyā śodhāvyā | bhūmaṇḍalīm || 14 ||

14. One should meet in that place of the *brahmin*. One should honour that place of the devotee. One should search out that place of the Saint who is within this world (when a disciple asked Christ, “When will I get to heaven,” Christ said, “Heaven is here, but you don’t understand”).

15. उत्कट भव्य तेंच घ्यावें। मळमळीत अवघेंच टाकावें।

नसिपृहणें वखियात व्हावें। भूमंडळीं ॥ १५ ॥

utkaṭa bhavya teṁci ghyāveṁ | maḷamaḷita avagheṁci ṭākāveṁ |
nisprhapaṇeṁ vikhyāta vhaṁveṁ | bhūmaṇḍalīm || 15 ||

15. That Reality has become this very powerful ‘all’ and its nature is existence. Therefore first accept that you are this ‘all’. Then the dull, spiritless, disorderly and ‘many’ thoughts will be thrown out and through desirelessness one will pervade the whole world.

16. अक्षर बरें वाचणें बरें। अर्थांतर सांगणें बरें।

गाणें नाचणें अवघेंच बरें। पाठांतर ॥ १६ ॥

akṣara bareṁ vācaṇeṁ bareṁ | arthāntara sāṁgaṇeṁ bareṁ |
gāṇeṁ nācaṇeṁ avagheṁci bareṁ | pāṭhāntara || 16 ||

16. Due to wisdom there is that indestructible thoughtless Self and due to wisdom there is this witnessing also. But thoughtlessness is the innermost meaning and it should be understood through this wisdom (ie. witnessing). When you ‘sing’ and ‘dance’ (‘I am everything everywhere,’ this ‘all’ is my ‘song’ and my ‘dance’) then, the mind becomes your wise inner support (the mind becomes your best friend).

17. दीक्षा बरी मतिरी बरी। तीक्ष्ण बुधी राजकारणी बरी।

आपणास राखे नानापरी। अल्पितपणें ॥ १७ ॥

dīkṣā barī mitrī barī | tīkṣṇa budhī rājakāraṇī barī |
āpaṇāsa rākhe nānāparī | aliptapaṇeṁ || 17 ||

17. Then your conduct is wise and your friendship is wise. Then your *buddhi* is keen and sharp and it understands that He is the doer of everything. Then your *buddhi* remains aloft from the ways of the ‘many’ and it protects you (*maharaj- then the mind is your best friend and it will never turn*).

18. अखंड हरकिथेचा छंदु। सकळांस लागे नामवेदु।

प्रगट जयाचा प्रबोधु। सूर्य जैसा ॥ १८ ॥

akhaṇḍa harikathecā chaṁdu | sakalāṁsa lāge nāmavedu |
pragaṭa jayācā prabodhu | sūrya jaisā || 18 ||

18. When there is an unbroken fondness for this ‘story’ of God then, this ‘all’ is always engaged in taking His name and this awakened *buddhi* of *mula maya* will shine like the sun.

19. दुर्जनासी राखों जाणे। सज्जनासी नविऊं जाणे।



सकळांचे मनीचें जाणे। ज्याचें त्यापरीं ॥ १९ ॥
durjanāsi rākhom jāṇe | sajjanāsi nivaūm jāṇe |
sakalāmce manīcem jāṇe | jyācem tyāparīm || 19 ||

19. Then one knows how to keep the mind which is far from the *atma* in order and then one knows the calm and rest of the Saint. Then one knows that the mind is this ‘all’ and you, are that *purush*.

20. संगतीचें मनुष्य पालटे। उत्तम गुण तत्काळ उठे।
 अखंड अभ्यासीं लगटे। समुदाव ॥ २० ॥
samgatīcem manuṣya pālaṭe | uttama guṇa tatkāḷa uṭhe |
akhaṇḍa abhyāsīm lagaṭe | samudāva || 20 ||

20. A man gets changed due to His company and then that best *guna* arises. Then this ‘all’ is continuously absorbed in this practice.

21. जेथें तेथें नित्य नवा। जनासी वाटे हा असावा।
 परंतु लालचीचा गोवा। पडोचिनेदी ॥ २१ ॥
jetherm tethem nitya navā | janāsi vāṭe hā asāvā |
paraṁtu lālacīcā govā | paḍomci nedī || 21 ||

21. When everywhere is indestructible and ever new then, thoughtlessness should come to the mind. But That should never be allowed to fall into the entanglement of greed (“I know this and I want that”).

22. उत्कट भक्ती उत्कट ज्ञान। उत्कट च्यातुर्य उत्कट भजन।
 उत्कट योग अनुष्ठान। ठाई ठाई ॥ २२ ॥
utkaṭa bhakti utkaṭa jñāna | utkaṭa cyātura utkaṭa bhajana |
utkaṭa yoga anuṣṭhāna | ṭhāīm ṭhāīm || 22 ||

22. When there is powerful devotion and powerful knowledge; when there is powerful wisdom and powerful *bhajan*; then there is union with that original place.

23. उत्कट नसिपुहता धरली। त्याची कीर्त दिगांतीं फांकली।
 उत्कट भक्तीनें नवाली। जनमंडळी ॥ २३ ॥
utkaṭa nisprṛhatā dharilī | tyācī kīrti digāntīm phāṁkalī |
utkaṭa bhaktīnem nivālī | janamaṇḍalī || 23 ||

23. When one maintains powerful detachment, then your pervasiveness spreads beyond the boundaries of the universe. By powerful devotion one becomes calm and pure even when in the company of the people (*maharaj- when you understand yourself completely then, let any thoughts come, for you know I am not the thoughts*).

24. कांहीं येक उत्कटेवणि। कीर्तकिदापनिव्हे जाण।
 उगेंच वणवण हडिोन। काये होतें ॥ २४ ॥
kāṁhīm yeka utkaṭevaiṇa | kīrti kadāpi navhe jāṇa |
uḡemca vaṇavaṇa hiṁḍona | kāye hotem || 24 ||

24. If the One within this ‘thing’ does not know His power then, there can never be this pervasiveness. If that still and silent Self wanders aimlessly in this world then, what



will It achieve?

25. नाहीं देह्याचा भरंवसा। केव्हां सरेल वयसा।

प्रसंग पडेल कैसा। कोण जाणे॥ २५॥

*nāhīm dehyācā bharanvasā | kevhām sarela vayasā |
prasaṅga paḍela kaisā | koṇa jāṇe || 25 ||*

25. This body cannot even be trusted to tell you when it is going to leave (*maharaj- it is so faithless; it doesn't even say good-bye*). Then who knows when this 'I am' connection will end? (*This body is a dead body at the moment; it is this 'I am' feeling that is within every creature that is giving this body life/existence. But taking yourself to be a body, this 'I am' is at the mercy of karma and death*)

26. याकारणें सावधान असावें। जतिकें होईल ततिकें करावें।

भगवत्कीर्तनें करावें। भूमंडळ॥ २६॥

*yākāraṇem sāvadhāna asāvēṁ | jitukem hoīla titukem karāvēṁ |
bhagavatkīrtineṁ karāvēṁ | bhūmaṁḍala || 26 ||*

26. Therefore there should be the alertness of this 'speech'. Whatever will be, that only one should do (*ie. let whatever has to come, come; why should I want it any other way?*). And one should fill this world with the pervasiveness of God.

27. आपणास जें जें अनुकूल। तें तें करावें तत्काळ।

होईना त्यास नविळ। वविक उमजावा॥ २७॥

*āpaṇāsa jēṁ jēṁ anukūla | teṁ teṁ karāvēṁ tatkāla |
hoīnā tyāsa nivaḷa | viveka umajāvā || 27 ||*

27. Whatever *mula maya* brings to you, this only should be done at that time (*to be in the 'now' or 'all' and not to 'stick your dirty nose' into anything; the mind will ask, "If I become He then what should I do? But have faith that whatever is in this moment is correct, why should I worry*). Yet pure *vivek* should understand that, this also did not happen (*knowledge takes itself as true, something is happening; but one should understand that even this, being in the now/'I am' is not the Truth. To that Reality, nothing has ever happened*).

28. वविकामधें सापडेना। ऐसें तो कांहींच असेना।

येकांतीं वविक अनुमाना। आणून सोडी॥ २८॥

*vivekāmadhem sāpaḍenā | aiseṁ to kāmhiṁca asenā |
yekāntīm viveka anumānā | āṇūna soḍī || 28 ||*

28. Just as conjecture cannot be found in *vivek*, so too this 'thing' even, cannot be found in that *atma*. In 'aloneness' *vivek* brings all this conjecture and then tosses it away.

29. अखंड तजवीजा चाळणा जेथें। पाहातं काय उणें तेथें।

येकांतेंवणि प्राणीयांतें। बुद्धी कैसी॥ २९॥

*akhaṇḍa tajavījā cāḷaṇā jethēṁ | pāhātaṁ kāya uṇēṁ tethēṁ |
yekāntēṁvina prāṇīyāntēṁ | buddhi kaisī || 29 ||*

29. When one thoughtfully and continuously searches 'here' then, what will be lacking



‘there? But how can there be such a *buddhi*, without this ‘aloneness’?

30. येकांती वविक करावा। आत्माराम वोळखावा।

येथून तेथवरी गोवा। कांहींच नाही॥ ३०॥

yekāntī vīveka karāvā | ātmārāma volakhāvā |

yethūna tethavarī govā | kāmhīmca nāhīm || 30 ||

30. In ‘aloneness’ there should be *vivek* and that *atmaram* should be recognized. Then from ‘here’ to ‘there’, there is not even the confusion of this ‘thing’.

इति श्रीदासबोधे गुरुशषियसंवादे

बुद्धविदानिरूपणनाम समास सहावा ॥ ६ ॥ १९.६

iti śrīdāsabodhe guruśiṣyasamvāde

buddhivādanirūpaṇanāma samāsa sahāvā || 6 || 19.6

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 19 named „Explanation of the *Buddhi*“ is concluded.



19.7 Discourse on Effort

Discourse on Effort

|| Śrī Rām ||

1. कथेचें घमंड भरून द्यावें। आणी नरूपणीं वविरावें।

उणें पडोंचिनेदावें। कोणीयेकवर्षीं॥ १॥

*kathecem ghamanḍa bharūna dyāverṁ | āṇī nirūpaṇīm vīvarāverṁ |
uṇem paḍomci nedāverṁ | koṇīyekaviṣīm || 1 ||*

1. The sweet sound of this story ‘I am’ should fill this whole world and then, within this ‘all’, thoughtlessness should be understood. That One who is within everyone should not be allowed to feel that there is something lacking or missing (whatever is here is in knowledge and even this knowledge has appeared upon my thoughtless Self). (maharaj – one should be perfect in one’s thinking).

2. भेजणार खालें पडलि। तो भेजणारी जाणतिला।

नेणता लोक उगाच राहलि। टकमकां पाहात॥ २॥

*bhejaṇāra khāleṁ paḍilā | to bhejaṇārī jāṇitalā |
neṇatā loka ugāca rāhilā | ṭakamakāṁ pāhāta || 2 ||*

2. If that One making *bhajan* forgets Himself then, that *bhajani* comes down into knowledge. And if that still and silent Self does not know this knowledge then, He just stares ahead with hopes and dreams.

3. उत्तर वलिंबीं पडलिं। श्रोतयांस कळों आलें।

महणजि महतव उडालें। वक्तयाचें॥ ३॥

*uttara vilāmbīm paḍileṁ | śrotayāṁsa kaḷoṁ āleṁ |
mhaṇije mahatva uḍāleṁ | vaktayācem || 3 ||*

3. If there is some hesitation in this ‘reply’ (‘I am He’) then, the listener will come to know. And due to this hesitation, the greatness of the speaker will fly away (the listener and the speaker is within only. For in truth, there is no-one in this world but yourself. Therefore the listener who hears this ‘word’ is you and the speaker who speaks this ‘word’ is also you. And it is you who knows if you have stopped listening and at that time, it is you who falls down into the many thoughts and who shows disrespect to the speaker within)

4. थोडें बोलोनिसमाधान करणें। रागेजोन तरी मन धरणें।

मनुष्य वेधींच लावणें। कोणीयेक॥ ४॥

*thoḍeṁ bolonī samādhāna karaṇem | rāgejona tarī mana dharaṇem |
manuṣya vedhīṁca lāvaṇem | koṇīyeka || 4 ||*

4. A few were making this ‘speech’ and this action brought complete contentment. But then some emotion arose and was held fast to by the mind. See how it is the man himself who creates this obstruction between himself and that One who is within everyone! (ie. the speaker)

5. सोसवेना चणिचणि केली। तेथें तामसवृत्ती दसिोन आली।



आवघी आवडी उडाली। श्रोतयाची ॥ ५ ॥

śosavenā cināciṇa keli | tethem tāmasavṛttī disona ālī |
āvaghī āvaḍī uḍālī | śrotayācī || 5 ||

5. If this restless wanting is not endured (let whatever will come, come) then, in that *brahman*, ignorant desires arise and then that *brahman* sees through the senses and in these ‘many’ thoughts, the fondness for listening to this ‘I am’ flies away.

6. कोण कोण राजी राखलि। कोण कोण मनी भंगलि।

क्षणक्षणा परीक्षलि। पाहजि लोक ॥ ६ ॥

koṇa koṇa rājī rākhile | koṇa koṇa manī bhaṅgile |
kṣaṇakṣaṇā parīkṣile | pāhije loka || 6 ||

6. Some willingly keep this ‘all’ and some break this ‘all’ with their minds. Therefore each and every moment one should examine this world (and this ‘all’ world ie. heaven, should be perceived).

7. शषिय वकिल्पें रान घेत। गुरु मार्गे मार्गे धांवतो।

वचिर पाहों जातां तो। वकिल्पचि अवघा ॥ ७ ॥

śiṣya vikalperṁ rāna gheṭa | guru māgerṁ māgerṁ dhāmvato |
vicāra pāhom jātām to | vikalpaci avaghā || 7 ||

7. But if the *śishya* accepts these *vikalp*⁸/doubts then, he is confused and lost; still time and time again the *guru* comes running to show him the way (if there is faith in the *guru* then, you have faith in your Self and such longing will bring you back to His teachings). However if he truly tries to understand that thoughtless Self then, these ‘many’ doubts will become That.

8. आशाबद्धी कर्यायाहीन। नाही च्यातुर्याचें लक्षण।

ते महंतीची भणभण। बंद नाही ॥ ८ ॥

āśābaddhī karyāyāhīna | nāhīm cyāturyācēṁ lakṣaṇa |
te mahāntīcī bhaṇabhaṇa | baṇḍa nāhīm || 8 ||

8. These bindings of hopes and inferior actions (“I am doing everything and I will receive the fruits of my actions later”) are not the attention of the wise. And the desolate dreariness of *samsar* has not stopped for that *purush*.

9. ऐसे गोसावी हळु पडती। ठाई ठाई कष्टी होती।

तेथें संगतीचे लोक पावती। सुख कैचें ॥ ९ ॥

aise gosāvī haḷu paḍatī | ṭhāīm ṭhāīm kaṣṭī hotī |
tethem saṅgatīce loka pāvatī | sukha kaicerṁ || 9 ||

9. Then slowly that renunciate slides downwards into body consciousness and this place of the ‘all’ becomes full of tiresome difficulties. How can the happiness of ‘there’ be attained in this world of attachment?

10. जकिडे तकिडे कीर्तमाजे। सगट लोकांस हव्यास उपजे।

लोक राजी राखोन कीजे। सकळ कांहीं ॥ १० ॥

⁸ *vikalp*, as opposed to the *sankalp*, I am He



jikaḍe tikaḍe kīrti māje | sagaṭa lokāmsa havyāsa upaje |
loka rāji rākhona kīje | sakāla kāmhiṁ || 10 ||

10. ‘Everywhere is within my pervasiveness’. Such a longing for this world beyond should be born. Therefore in the mind that has created all these things, there should arise a longing to protect this ‘all thing’ only.

11. परलोकीं वास करावा। समुदाव उगाच पाहावा।
 मागण्याचा तगादा न लावावा। कांहीं येक ॥ ११ ॥
paralokīṁ vāsa karāvā | samudāva ugāca pāhāvā |
māgaṇyācā tagādā na lavāvā | kāmhiṁ yeka || 11 ||

11. One should live in this world beyond and then this meeting place of the ‘all’ should understand that still and silent *swarup*. Therefore that One within this ‘thing’ should not go begging for reward (*maharaj- hopes are dupes*).

12. जकिडे जग तकिडे जगन्नायेक। कळला पाहजि वविक।
 रात्रीदविस वविकी लोक। सांभाळीत जाती ॥ १२ ॥
jikaḍe jaga tikaḍe jagannāyeka | kaḷalā pāhije viveka |
rātrīdivasa vivekī loka | sām̐bhālīta jāti || 12 ||

12. ‘Where there is a world then, there is the Master of that world.’ This should be your *vivek*. But first, day and night, the mind of the *viveki* should cherish this world beyond.

13. जो जो लोक दृष्टीस पडलि। तो तो नष्ट ऐसा कळला।
 अवघेच नष्ट येकला भला। काशावरुनी ॥ १३ ॥
jo jo loka dr̥ṣṭīsa paḍilā | to to naṣṭa aisā kaḷalā |
avagheca naṣṭa yekalā bhalā | kāśāvarunī || 13 ||

13. When that *purush* descends into this ‘all’ world then, He has lost His understanding. And then, when that One gets destroyed by the ‘many’ things, how can there be wisdom?

14. वोस मुलकीं काये पाहावें। लोकांवेगळें कोठें राहावें।
 तरूहे खोटी सांडतें घ्यावें। कांहीं येक ॥ १४ ॥
vosa mulakīṁ kāye pāhāvēṁ | lokāṁvegaḷēṁ koṭhēṁ rāhāvēṁ |
tar̥he khoṭī sām̐ḍateṁ ghyāvēṁ | kāmhiṁ yeka || 14 ||

14. Why does one need to understand that which is naturally existing? Therefore, other than in this world beyond where should one stay? That One who is within this ‘thing’ is always there and He should let slip these false things (*maharaj- how can you be that which is ever changing*).

15. तस्मात लोकिकीं वर्ततां नये। त्यास महंती कामा नये।
 परत्र साधनाचा उपाये। श्रवण करून असावें ॥ १५ ॥
tasmāta lokikīṁ vartatāṁ naye | tyāsa mahāntī kāmā naye |
paratra sādhanācā upāye | śravaṇa karūna asāvēṁ || 15 ||

15. One should not come and stay in this worldly life. Therefore that *purush* should



have no desire. The *sadhana* that is beyond these three worlds is listening/*shravan* and this should be made.

16. आपणासी बरें पोहतां नये। लोक बुडवावयाचें कोण कारय।
गोडी आवडी वायां जाये। वकिल्पचि अवघा ॥ १६ ॥
āpaṇāsī bareṁ poḥatām naye | loka buḍavāvayācēṁ koṇa kārya |
goḍī āvaḍī vāyām jāye | vikalpaci avaghā || 16 ||

16. If you have not learnt how to swim well then, how can you save this world of the drowning (this ‘all’ will be drowned in a mind full of ‘many’ things)? Then due to your spoiled and useless likings, there will be the desires for ‘many’ things.

17. अभ्यासें प्रगट व्हावें। नाही तरी झांकोन असावें।
प्रगट होऊन नासावें। हें बरें नव्हे ॥ १७ ॥
abhyāseṁ pragaṭa vḥāveṁ | nāhīṁ tarī jhāṁkōna asāveṁ |
pragaṭa hoūna nāsāveṁ | heṁ bareṁ navhe || 17 ||

17. Therefore one should have no desire and then this ‘all’ world will not remain hidden. But if this ‘all’ becomes apparent and then gets destroyed, that thoughtless wisdom will never arise (ie. if firm conviction is not maintained, thoughts will steal your understanding away. Therefore a change of mind must come. I am not a body).

18. अभ्यासें प्रगट व्हावें। नाही तरी झांकोन असावें।
प्रगट होऊन नासावें। हें बरें नव्हे ॥ १७ ॥
abhyāseṁ pragaṭa vḥāveṁ | nāhīṁ tarī jhāṁkōna asāveṁ |
pragaṭa hoūna nāsāveṁ | heṁ bareṁ navhe || 17 ||

18. If you are dull and slow then, how will that smart and active gather up all these ‘many’ thoughts (the *antar-atma* is the smartest and most active)? If you want to ride a noble Arabian horse then, you must be vigilant and prepared.

19. हे धकाधकीचीं कामें। तक्षिण बुद्धीचीं वर्ममें।
भोळ्या भावार्थें संभ्रममें। कैसें घडे ॥ १९ ॥
he dhakādhakīcīm kāmēṁ | tikṣaṇa buddhīcīm varmeṁ |
bhoḷyā bhāvārtheṁ saṁbhrameṁ | kaiseṁ ghaḍe || 19 ||

19. If this sharpness and keenness that is the essence of the *buddhi* makes only tiresome pushing and shoving then, there is only haste and confusion and the forgetfulness of blind faith.

20. सेत केलें परी वाहेना। जवार केलें परी फरिना।
जन मेळवलिं परी धरेना। अंतर्यामी ॥ २० ॥
seta keleṁ parī vāhenā | javāra keleṁ parī phirenā |
jana meḷavileṁ parī dharenā | aṁtaryāmīm || 20 ||

20. One may sow good seeds on the field but not water them. One may be a jeweller but just store away one’s jewels. You will be no better than them, if you meet with the people but do not hold this essence of your *buddhi* within (*maharaj*- be with the people but do not be like the people).



21. जरी चढती वाढती आवडी उठे। तरी परमार्थ प्रगटे।
घसघस करितां वटि। सगट लोके ॥ २१ ॥
jarī caḍhatī vāḍhatī āvaḍī uṭhe | tarī paramārtha pragaṭe |
ghasaghasa karitām viṭe | sagaṭa loku || 21 ||

21. If a fondness for such thinking is awakened and that wise thinking rises higher and higher and spreads out further and further then, the Supreme meaning (ie. *paramartha*) will be understood. But, if there is only haggling and discontentment then, there is only a tarnished lumped together world.

22. आपलें लोकांस मानेना। लोकांचें आपणांस मानेना।
अवघा वकिल्पचमिना। समाधान कैचें ॥ २२ ॥
āpaleṁ lokāṁsa mānenā | lokāṁceṁ āpaṇāṁsa mānenā |
avaghā vikalpaci manā | samādhāna kaiceṁ || 22 ||

22. If you have no respect for your own world (ie. 'I am') then, this world will have no respect for you. If your mind is full of doubts then, how can it gain complete contentment?

23. नासक दीक्षा सतिरु लोक। तेथें कैचा असेल वविक।
जेथें बळावला अवविक। तेथें राहणें खोटें ॥ २३ ॥
nāsaka dīkṣā simṭaru loka | tetheṁ kaicā asela viveka |
jetheṁ baḷāvalā aviveka | tetheṁ rāhaṇeṁ khoṭeṁ || 23 ||

23. If this pure conduct ('He does everything') is spoiled and the mind is entangled then, how can there be the *vivek* of 'there'? If 'here' *a-vivek* grows stronger, then 'there' is full of illusion.

24. बहुत दविस श्रम केला। सेवटीं अवघाचि विरथ गेला।
आपणास ठाकेना गलबला। कोणें करावा ॥ २४ ॥
bahuta divasa śrama kelā | sevaṭīṁ avaghāci vertha gelā |
āpaṇāsa ṭhākenā galbalā | koṇeṁ karāvā || 24 ||

24. Then this 'all' makes wearisome toil and yet in the end when you die, everything becomes nothing. Therefore you should not be decked out in the confusion of the 'many' things and be established in this 'all'.

25. संगीत चालला तरी तो व्याप। नाही तरी अवघाचिसिंताप।
क्षणक्षणा वक्षिप। कति म्हणौनसिंगावा ॥ २५ ॥
saṁgīta cālilā tarī to vyāpa | nāhīṁ tarī avaghāci saṁtāpa |
kṣaṇakṣaṇā vikṣepa | kitī mhaṇauni saṁgāvā || 25 ||

25. If you sing His song and dance His dance ('I am everything everywhere' or *chaitanya is this dance of knowledge*) then, that *atma* pervades. If not, then everything is angu-
ish and distress. Then that moment of the One is only confusion, anger and trouble. Therefore the 'many' thoughts should understand thoughtlessness.

26. मूर्ख मूर्खपणें भरंगळती। ज्ञातेपणें कळहो करति।
होते दोहीकडे फजति। लोकांमधें ॥ २६ ॥
mūrkhā mūrkhapaṇeṁ bharaṁgaḷatī | jñātepaṇeṁ kaḷho karitī |



hote dohīmkade phajitī | lokāmmadherī || 26 ||

26. The foolish get lost due to their foolishness and knowledgeable quarrel due to their knowledge. Then to both there comes the disgrace of this world.

27. कारबार आटोपेना करवेना। आणउगेंहराहेना।

याकारणें सकळ जना। काये म्हणावें ॥ २७ ॥

kārabāra āṭopenā karavenā | āṇi ugeṁhi rāhenā |

yākāraṇem sakāḷa janā | kāye mhaṇāvem || 27 ||

27. If these worldly affairs, that should not even be done, are not properly managed then, they will sweep us away and then that still and silent cannot remain. Tell me, what should this ‘speech’ say to the people? (Don’t care for the talk and affairs of the world and remain in your Self)

28. नासक उपाधीस सोडावें। वय सार्थकीं घालावें।

परभिरमणें कंठावें। कोठें तरी ॥ २८ ॥

nāsaka upādhisā soḍāvem | vaya sārthakīṁ ghālāvem |

paribhramaṇem kaṁṭhāvem | koṭhem tarī || 28 ||

28. The spoiled limited concept, “I am body”, should be left and your life should be used to seek out its meaning (to know my Self). And then as you wander freely through this ‘all’, everything everywhere should be endured (*maharaj* –The world is my Self).

29. परभिरमण करीना। दुसऱ्याचें कांहींच सोसीना।

तरी मग उदंड यतना। वकिल्पाची ॥ २९ ॥

paribhramaṇa karīnā | duṣaṛyācēṁ kāṁhīmca sosīnā |

tarī maga udaṁḍa yatanā | vikalpācī || 29 ||

29. If one does not wander freely (ie. does not forget everything) then, this ‘all thing’ cannot be maintained. And then afterwards, that vast *paramatma* gets the troubles and vexations of body consciousness.

30. आतां हें आपणाचपिसीं। बरें वचारावें आपणासी।

अनुकुळ पडेल तैसी। वर्तणूक करावी ॥ ३० ॥

ātām hem āpaṇācipāsīm | bareṁ vicārāvem āpaṇāsī |

anukūḷa paḍela taisī | vartaṇūka karāvī || 30 ||

30. Now, when you understand this ‘all’ then, thoughtlessness is near you and if you keep this ‘all’ in your care then, thoughtlessness will come to you. Therefore let whatever has to come, come and with this understanding meet the world but don’t care for anything.

इति श्रीदासबोधे गुरुशषियसंवादे

येतन्निरूपणनाम समास सातवा ॥ ७ ॥ १९.७

iti śrīdāsabodhe guruśṣiyasaṁvāde

yetnanirūpaṇanāma samāsa sātavā || 7 || 19.7

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 19 named „Discourse on Effort“ is concluded.





19.8 Discourse on the Limiting Concepts

समास आठवा : उपाधिलक्षणनिरूपण

samāsa āṭhavā : upādhilakṣaṇanirūpaṇa

|| Śrī Rām ||

1. सृष्टीमधें बहु लोक। परभ्रमणें कळे कौतुक।
नाना प्रकारीचे वविक। आडळों लागती॥ १॥

*sṛṣṭīmadherṁ bahū loka | paribhramaṇeṁ kaḷe kautuka |
nānā prakāṛīce viveka | āḍaḷom lāgaṭī || 1 ||*

1. In this gross world there are ‘many’ worlds (*maharaj- every mind is a world*). But if you wander freely everywhere then, this wonder of the ‘all’ will be understood (ie. *forgetting everything and leaving this world you have created by your thoughts and concepts*). When there is this *vivek* then the ways of the ‘many’ can meet with this wonder of the ‘all’ (ie. *the two forms of limiting concepts*).

2. कृती परपंची जन। अखंड वृत्त उदासीन।
सुखदुःखें समाधान। दंडलेना॥ २॥

*kitī prapañcī jana | akhaṇḍa vṛtti udāsīna |
sukhaduḥkheṁ samādhāna | daṇḍalenā || 2 ||*

2. Either there are the ‘many’ people of *prapañch* or there is this *vṛtti* of detachment (‘*I know nothing*’) or there is that unbroken *swarup* (*beyond any limiting concept*). When you understand Yourself then, the pleasures and pains of the world do not disturb your contentment.

3. स्वभावेंच निमक बोलती। सहजच निमक चालती।
अपूरव बोलण्याची स्थिती। सकळांसी माने॥ ३॥

*svabhāveṁci nemaka bolatī | sahaṇjaci nemaka cālatī |
apūrva bolāṇyācī sthītī | sakalāṁsī māne || 3 ||*

3. Then that One ‘speaks’ naturally as He was meant to ‘speak’; then that One ‘moves’ naturally as He was meant to ‘move’. Then that *atma* uses this ‘speech’ and gives His respect to this ‘all’.

4. सहजचिताळज्ञान येतें। स्वभावेंच रागज्ञान उमटतें।
सहजचि कळत जातें। न्यायेनीतलक्षण॥ ४॥

*sahaṇjaci tālajñāna yeteṁ | svabhāveṁci rāgaññāna umaṭateṁ |
sahaṇjaci kaḷata jāteṁ | nyāyenītilakṣaṇa || 4 ||*

4. Then knowledge of this harmonious ‘all’ connection ‘here’ naturally comes. Then the *knowledge of anger, joy, sorrow etc. naturally appears. Then justice and integrity are naturally understood. *(Now the mind and body function quite naturally without any interference from the ego; for now you know your Self and don’t take the touch of this world. *maharaj- you don’t know how to be angry, you are always calculating how angry should I be. You should be pure anger*)

5. येखादा आडळे गाजी। सकळ लोक अखंड राजी।



सदा सर्वदा आवडी ताजी। प्राणीमातराची ॥ ५ ॥

yekhādā āḍaḷe gājī | sakāḷa loka akhaṁḍa rājī |
sadā sarvadā āvaḍī tājī | prāṇīmātrācī || 5 ||

5. If one should meet that brave *purush* then, this ‘all’ world will appear within that unbroken King (ie. then you will yourself become that *atma purush*/King and with this knowledge, you will stay in the world). Then that one who had a fondness for being in the *prana* only, will be ever fresh and always new (and you will become the Lord of the *prana*).

6. चुकोन उदंड आढळतें। भारी मनुष्य दृष्टीस पडतें।

महंताचें लक्षणसैं वाटतें। अकस्मात ॥ ६ ॥

cukona udamḍa āḍhaḷateṁ | bhārī manuṣya dṛṣṭīsa paḍateṁ |
mahaṁtāceṁ lakṣaṇaseṁ vāṭateṁ | akasmāta || 6 ||

6. But when that vast *paramatma* forgets Itself and to this ‘all’ there comes the heavy and gross then suddenly, a man appears before that *purush* (“I am a man and I see through these eyes and function through this body”. But look carefully and recognize that *purush* who is knowing this thought).

7. ऐसा आडळतां लोक। चमतकारें गुणग्राहक।

क्रिया बोलणें नेमक। प्रत्ययाचें ॥ ७ ॥

aisā āḍaḷatāṁ loka | camatkāreṁ guṇagrāhika |
kriyā bolāṇeṁ nemaka | pratyayāceṁ || 7 ||

7. Either you meet this gross world and become a man or you seize this pure *sattwa guna* and understand ‘I am all’. Still understand, this ‘speech’ is the action of that *nirgun* but, it is not that *nirgun*. (So, the disciple’s mind is to-ing and fro-ing between the limiting concepts of ‘I am’ and “I am a body”; and this ‘I am’ feeling is believed to be that *nirgun* Reality)

8. सकळ अवगुणामधें अवगुण। आपले अवगुण वाटती गुण।

मोठें पाप करंटपण। चुकेना कीं ॥ ८ ॥

sakāḷa avaguṇāmadheṁ avaguṇa | āpale avaguṇa vāṭatī guṇa |
moṭheṁ pāpa karaṁṭapaṇa | cukenā kīṁ || 8 ||

8. For this ‘all’ is also like an impure *guna* within these mixed impure *gunas* that bring objectification and body consciousness (even this pure *sattwa guna* or *sagun* has to be considered impure alongside *nirgun*). And when that One feels that His qualities created from these impure *gunas* are good then, that great *brahman* cannot avoid the sin of taking itself to be a poor miserable body (how can you who are, in truth, that *brahman* consider that your good qualities are praiseworthy when they have been created from the three *gunas* and you have tumbled down into body consciousness?).

9. ढाळेंचिकाम होतें सदा। जें जपल्यानें नवहे सर्वदा।

तेथें पीळपेंचाची आपदा। आडळेचिना ॥ ९ ॥

dhāḷeṁci kāma hotēṁ sadā | jeṁ japalyāṇeṁ navhe sarvadā |
tetheṁ pīḷapeṁcācī āpadā | āḍaḷecinā || 9 ||

9. Then this ‘ever free’ has needs and desires and is always involved in doing something



and this guarded intention of *mula maya* that just wants to know, is never there. But ‘there’ in *brahman*, this unfortunate condition that brings only arrogance and trouble, is never met.

10. येकासी अभ्यासतिं न ये। येकासी स्वभावेच ये।

ऐसा भगवंताचा महिमा काये। कैसा कळेना ॥ १० ॥

yekāsī abhyāsītīm na ye | yekāsī svabhāvēnci ye |

aisā bhagavāntācā mahimā kāye | kaisā kaḷenā || 10 ||

10. If to one this practice of ‘I am’ (ie. forget everything) does not come and if to another, this ‘I am’ comes naturally, then why can the greatness of that God not also be understood? (If this ‘I am’ is the natural state for one and yet for another it cannot be found and may seem impossible then, why can that which is beyond this ‘I am’ ie. that which cannot be concentrated upon, not also become the natural state for the one who sincerely seeks it? *maharaj*- where there is a will, there is a way)

11. मोठीं राजकारणें चुकती। राजकारणा वढा लागती।

नाना चुकीची फजती। चहुंकडे ॥ ११ ॥

moṭhīm rājakāraṇēm cukatī | rājakāraṇā vaḍhā lāgatī |

nānā cukīcī phajitī | cahuṅkaḍe || 11 ||

11. But if in that *brahman*, *rajakarana* is forgotten or neglected then, there is only the confusion and bewilderment that is within **rajakarana* (then there is worldly politics; strategies and plans). If in every direction *rajakarana* is forgotten then, there is the disgrace and ridicule of the ‘many’. *(Generally *rajakarana* is believed to mean politics but *maharaj* said it meant understanding who the real King/*raja* is; He is the true doer. See chapter ahead)

12. याकारणें चुकों नये। म्हणजि उदंड उपाये।

उपायाचा अपाये। चुकतां होये ॥ १२ ॥

yākāraṇēm cukoṁ naye | mhaṇije udaṇḍa upāye |

upāyācā apāye | cukatām hoye || 12 ||

12. By the practice of this ‘speech’ there should be no such forgetting and then, on account of this remedy of the ‘all’, there can be that vast *paramatma*. However in order to know that *paramatma*, this remedy that is also harmful, has to be forgotten (this ‘all’ understanding is a remedy against body consciousness but it is nevertheless harmful, for it conceals the Reality).

13. काये चुकलें तें कळेना। मनुष्याचें मनचि वळेना।

खवळला अभिमान गळेना। दोहकिडे ॥ १३ ॥

kāye cukalēṁ tēṁ kaḷenā | manuṣyācēṁ manaci vaḷenā |

khavaḷalā abhimāna gaḷenā | dohīṅkaḍe || 13 ||

13. What to forget? That has not been understood and so the mind of the man does not change its direction (the mind, out of habit, feels that something should be know or remembered but such *sadhana* is not wanted ‘here’. He has not understood that, forgetting everything is real remembering). And even if one understands this ‘all’ still, one does not want to drop this awakened pride of ‘I am *brahman*’ (having dropped this “I am a body’ feeling, this pleasure/*ananda* of being and knowing is intoxicating and



one does not want to leave this. You have to die, but who wants to?).

14. आवघे फडचिनासती। लोकांचीं मनं भंगती।

कोठें चुकते युक्ती। कांहीं कळेना ॥ १४ ॥

āvaghe phaḍaci nāsati | lokāñcīm manerṁ bhaṅgatī |

koṭhem cukate yuktī | kāmhīm kaḷenā || 14 ||

14. Due to the ‘many’ thoughts, this meeting place of the ‘all’ gets destroyed and due to the mind of this ‘all’, the ‘many’ thoughts get destroyed. But this ‘thing’ does not truly understand this trick/skill of forgetting (this ‘all’ has to forget itself, if that Reality is to be understood).

15. व्यापेंवणि आटोप केला। तो अवघा घसरतचि गेला।

अकलेचा बंद नाही घातला। दुरीदृष्टीनें ॥ १५ ॥

vyāpeṁvṇi āṭopa kelā | to avaghā ghasarataci gelā |

akalecā baṁda nāhīm ghātalā | durīdṛṣṭīnēm || 15 ||

15. If you don’t pervade then, there is the gathering of the people (ie. worldly *rajaka-rana*) and that *atma* gets ruined by the ‘many’ thoughts. And due to this seeing that is far from the *atma* (“I am the body and I see, hear, taste” etc.), that *atma* is confined and restrained and cannot open out (*maharaj*- you should be so open).

16. येखादें मनुष्य तें सळिं। त्याचें करणेंचि बावळें

नाना विकल्पाचें जाळें। करून टाकी ॥ १६ ॥

yekhādem manuṣya teṁ sṛṇi | tyācēm karaṇēmci bāvaḷēm

nānā vikalpācēm jāḷēm | karūna ṭākī || 16 ||

16. Man makes that Reality dull and sluggish and then the actions of that *purush* are so *childish; for He has been caught in the net of ‘many’ concepts. *(Children spend their day playing games, talking with themselves and their imaginary friends; they take a small stone and call it a cup and take another stone and call it a plate etc.; all imagination)

17. तें आपणासी उकलेना। दुसऱ्यास कांहींच कळेना।

नाचे विकल्पें कल्पना। ठाई ठाई ॥ १७ ॥

teṁ āpaṇāsī ukalenā | dusaṛyāsa kāmhīmca kaḷenā |

nāce vikalpeṁ kalpanā | ṭhāīm ṭhāīm || 17 ||

17. Then that Reality cannot disentangle Itself and this ‘all thing’ cannot understand itself either. Then due to the ‘many’ concepts, that ever constant Reality, is imagined at every place.

18. त्या गुप्त कल्पना कोणास कळाव्या। कोणें येऊन आटोपाव्या।

ज्याच्या त्यानें कराव्या। बळकट बुद्धी ॥ १८ ॥

tyā gupta kalpanā koṇāsa kaḷāvyā | koṇēm yeūna āṭopāvyā |

jyācyā tyāneṁ karāvyā | baḷakaṭa buddhi || 18 ||

18. How can imagination understand that hidden *purush*? How can one concept gather up and control the other concepts? Therefore one should have the fixed and determined *buddhi* of that *purush*.



19. ज्यासी उपाधी आवरेना। तेणें उपाधी वाढवावीना।
सावचति करूनयां मना। समाधानें असावें॥ १९॥
jyāsī upādhi āvarenā | teṇem upādhi vāḍhavāvīnā |
sāvachita karūniyāṁ manā | samādhānem asāverī || 19 ||

19. If that *purush* does not keep His control over this limiting concept of ‘I am’ then, this limiting concept will not be made to *grow (and it will fall again into the concept, “I am a *jīva*”). Therefore the mind should remain ever alert and gain that complete contentment. *(*maharaj*- make yourself to big that, you disappear)

20. धांवधावों उपाधी वेषटी। आपण कष्टी लोक हकिष्टी।
हे कामा नये गोष्टी। कुसमुसेची॥ २०॥
dhāmvdhāvōṁ upādhi vēṣṭī | āpaṇa kaṣṭī loka hi kaṣṭī |
he kāmā naye goṣṭī | kusamusecī || 20 ||

20. When that *atma* runs constantly after useless and troublesome ventures in this enwrapping concept of “I am a body”, then you are troubled and this whole world is also troubled. You are that thoughtless Self and you should not want these stories that only bring tears and remorse.

21. लोक बहुत कष्टी जाला। आपणह अत्यंत त्रासला।
वेरथचकिला गल्बला। कासयासी॥ २१॥
loka bahuta kaṣṭī jālā | āpaṇahi atyarīta trāsalā |
verthaci kelā galbalā | kāsayāsī || 21 ||

21. When this world of the ‘all’ gets troubled then, you suffer greatly. Therefore why to create all this useless confusion?

22. असो उपाधीचें काम ऐसें। कांहीं बरें कांहीं काणोंसें।
सकळ समजोन ऐसें। वर्ततां बरें॥ २२॥
aso upādhīcēṁ kāmā aiseṁ | kāmīhīm bareṁ kāmīhīm kāṇōṁsēṁ |
sakaḷa samajona aiseṁ | vartatām bareṁ || 22 ||

22. So be it! All this is the work of the concept ‘I am’. This ‘thing’ can become thoughtless or this ‘thing’ can become somebody. You can exist and function with wisdom only when you understand this ‘I am’.

23. लोकांपासीं भावार्थ कैचा। आपण जगवावा तयांचा।
सेवट उपंदर कोणाचा। पडोंचनिये॥ २३॥
lokāmpāsīṁ bhāvārtha kaicā | āpaṇa jagavāvā tayāṁcā |
sevaṭa upamdhara koṇācā | paḍōmci naye || 23 ||

23. Why has there to be this faith and conviction for this world of the ‘all’? It is so that you should awaken that Reality. Then, who will there be to fall into bewilderment? (When you are merged in that Reality, like the salt in the ocean then, you can never again return to body consciousness for, you no longer exist)

24. अंतरात्माकडे सकळ लागे। नरिगुणीं हें कांहींच न लागे।
नाना प्रकारीचे दगे। चंचळामर्धे॥ २४॥
amtarātmyākade sakaḷa lāge | nirguṇīm hēṁ kāmīhīmca na lāge |



nānā prakārice dage | carṁcaḷāmadheri || 24 ||

24. In the charge of that *antaratma*, this ‘all’ gets touched and that *atma* becomes *sagun*. But in that thoughtless *nirgun*, this ‘thing’ is not required. Then how can there be the ‘many’ frauds and deceits that are within this moving ‘thing’?

25. शुद्ध वशिंतीचें स्थळ। तें एक निर्मळ नशिचळ।
तेथें विकारचिसकळ। निर्विकार होती ॥ २५ ॥
śuddha viśrāntīcēṁ sthala | teṁ eka nirmaḷa niścala |
tetheṁ vikāraci sakaḷa | nirvikāra hotī || 25 ||

25. There is that pure place of complete rest and that is the One pure and still Reality. ‘There’ this modification of the ‘all’ becomes the unmodified (ie. *parabrahman*).

26. उद्वेग अवघे तुटोनीजाती। मनासी वाटे वशिंती।
ऐसी दुल्लभ परब्रह्मस्थिती। विवेकें सांभाळावी ॥ २६ ॥
udvega avaghe tuṭonī jāṭī | manāsī vāṭe viśrāntī |
aisī dullabha parabrahmasthiti | vivekēṁ sām̐bhālāṇvī || 26 ||

26. When the dejection and disquiet of ‘many’ thoughts are cut down then, the mind feels complete rest. In this way, that very *difficult to acquire, *parabrahman*, should be carefully maintained by *vivek* (see V. 10). *(He is the most difficult to acquire when you stay in the ‘many’ thoughts)

27. आपणास उपाधी मुळीच नाही। रुणानुबंधें मळाले सर्वही।
आल्यागेल्याची क्षिती नाही। ऐसें जालें पाहजि ॥ २७ ॥
āpaṇāsa upādhi muḷimca nāhīṁ | ruṇānubandheri mīḷāle sarvahi |
ālyāgelyācī kṣitī nāhīṁ | aisēṁ jālēṁ pāhije || 27 ||

27. At the root there is not even this concept of you. This concept of the ‘all’ has been encountered, due to right thinking in the past (ie. *vivek*). But there should be no concern given to it even, for it has come and so it has to also go. (This ‘all’ is the original inspiration that has appeared upon that natural formless *swarup* and therefore it also has to go off)

28. जो उपाधीस कंटाळला। तो नविंत होऊन बैसला।
आटोपेना तो गल्बला। कासयासी ॥ २८ ॥
jo upādhiśa kaṁṭālālā | to nivāṁta hoūna baisalā |
āṭopenā to galbalā | kāsayāsī || 28 ||

28. When that *purush* becomes wearied of this limiting concept, then that still *swarup* can be established. When there is no gathering together of this ‘thing’ then, how will this *paramatma* ever get confused?

29. कांहीं गल्बला कांहीं नविळ। ऐसा कंठीत जावा काळ।
जेणेंकरति वशिंती वेळ। आपणासी फावे ॥ २९ ॥
kāṁhīṁ galbalā kāṁhīṁ nivaḷa | aisā kaṁṭhīta jāṇā kāḷa |
jeṇemkaritāṁ viśrāntī vēḷa | āpaṇāsī phāve || 29 ||

29. When there is this ‘thing’ then, there is a tumultuous clamour and when there is



this ‘thing’ then, there is peace and quiet. In this way, this time of the ‘all’ has to be endured (tumultuous clamour comes and goes and peace and quiet comes and goes, but you are always there). On account of this ‘I am’, the periods of the ‘many’ become that perfect place of rest and you will have understood Yourself completely and gained victory.

30. उपाधी कांहीं राहात नाही। समाधानायेवढें थोर नाही।

नरदेहे प्राप्यत होत नाही। क्षणक्षणा ॥ ३० ॥

upādhī kāmhiṁ rāhāta nāhīṁ | samādhānāyevaḍhem thora nāhīṁ |

naradehe prāpta hota nāhīṁ | kṣaṇakṣaṇā || 30 ||

30. When this concept of the ‘thing’ is not remaining then, that great *brahman* is not (when *maya* is not then where is *brahman*?). This much is complete contentment (it is the ‘inexpressible’ *parabrahman*) and then the concept of a human body never appears. (Therefore ‘I am’ and “I am somebody” are both limiting concepts because you are there. *maharaj*- you should not have the wish of life even)

इति श्रीदासबोधे गुरुशषियसंवादे

उपाधिलक्षणनिरूपणनाम समास आठवा ॥ ८ ॥ १९.८

iti śrīdāsabodhe guruśiṣyasamvāde

upādhilakṣaṇanirūpaṇanāma samāsa āṭhava || 8 || 19.8

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 19 named „Discourse on the Limiting Concepts“ is concluded.



19.9 Discourse on *Rajakarana*

समास नववा : राजकारणनिरूपण

samāsa navavā : rājakāraṇanirūpaṇa

Note: to know who is the real King/*raja* and the doer of all, *karana*/cause. But in this world *rajakarana* is taken to mean politics.

|| Śrī Rām ||

1. ज्ञानी आणी उदास। समुदायाचा हव्यास।
तेणें अखंड सावकाश। येकांत सेवावा ॥ १ ॥
jñānī āṇī udāsa | samudāyācā havyāsa |
teṇem akhaṇḍa sāvakaśa | yekānta sevāvā || 1 ||

1. There is the *gnyani* and there is the one who is indifferent to this world and has a longing for this meeting place of the ‘all’. When he meets this ‘world beyond’ then, he should taste the ‘aloneness’ of that unbroken *parabrahman* (ie. the *gnyani*).

2. जेथें तजवीजा कळती। अखंड चाळणा नघिती।
प्राणीमात्राची स्थिती गती। कळों येते ॥ २ ॥
jethem tajarvījā kaḷatī | akhaṇḍa cāḷaṇā nighatī |
prāṇīmātrācī sthitī gatī | kaḷom yete || 2 ||

2. If ‘here’ proper judgment is exercised and a carefull search is made then, that unbroken *parabrahman* will be found. For the *jīva* in only the *prana* can understand that Reality (ie. then the *jīva* with all the thoughts can become that thoughtless Reality if he is indifferent to this world and has a longing for knowledge).⁹

3. जरी हा चाळणाचकिरीना। तरी कांहींच उमजेना।
हसिबझाडाचपाहीना। द्वाळखोर ॥ ३ ॥
jārī hā cāḷaṇācī karīnā | tarī kām̐hīṁca umajenā |
hisebajhāḍācī pāhīnā | divāḷakhora || 3 ||

3. If this search is not made and this ‘thing’ is not understood then, it will be just like one who spends lavishly without keeping any accounts. He is sure to become bankrupt in the end (ie. real wealth is this ‘thing’/knowledge or life. A dying king would give away his kingdom if he could just live the fullness of life for another day. But if you don’t try to know this beautiful gift that you have been given and just accumulate wealth borrowed from this wealth of ‘I am’; and if you live as a body and just use this life for selfish gains then, you are sure to suffer and die one day within this thing called life; your true wealth).

4. येक मरिसी साधति। येक सीध्या गवावति।
व्यापकपणाची स्थिती। ऐसी आहे ॥ ४ ॥
yeka mirāsī sādhitī | yeka sīdhyā gavāvītī |
vyāpakapaṇācī sthitī | aisī āhe || 4 ||

⁹*ranjīt maharaj*- To behave nobly means to let each one act according to his/her desire. Otherwise, one forms a habit of censuring others. One should never speak ill of others. Also, never bother yourself with petty observations about others. Do not meddle in others’ affairs. This is called charity.



4. One acquires the property that is his by right and another, though it is achievable, lets it slip away. This all depends upon one's pervasiveness (when that One is 'all' pervasive He acquires His own property and when that One is a *jīva* then, he pervades a body only).
5. जेणें जें जें मनीं धरलें। तें तें आधींच समजलें।
कृत्रमि अवघेंचि खुंटलें। सहजचि येणें॥ ५॥
jeṇem jeṁ jeṁ manīm dharileṁ | teṁ teṁ ādhīmca samajaleṁ |
kṛtrima avagheṁci khunṭaleṁ | sahajaci yeṇem || 5 ||
5. When *mula maya* holds *mula maya* in the mind, then that Reality at the source will be understood. Then this false world caused by the 'many' thoughts is brought to an end, on account of this natural 'speech' and thoughtlessness.
6. अखंड राहतां सलगीं होते। अतपिरचियें अवज्ञा घडते।
याकारणें वशिरांती ते। घेतां नये॥ ६॥
akhaṇḍa rāhatāṁ salagī hote | atiparicayeri avajñā ghaḍate |
yākāraṇem viśrāntī te | ghetām naye || 6 ||
6. Then that unbroken *brahman* stays intimate with *prakṛuti*. But if He becomes too intimate with her then, she will lead Him to disgrace (detachment should be maintained otherwise, there is the disgrace of becoming a body again). Then on account of this 'speech', that Reality does not get complete rest and repose (then this 'I am' falls back into body consciousness).
7. आळसें आळस केला। तरी मग कारवारचि बुडाला।
अंतरहेत चुकत गेला। समुदायाचा॥ ७॥
ālaseṁ ālasa kelā | tarī maga kārabārachi buḍālā |
antaraheta cukata gelā | samudāyācā || 7 ||
7. Laziness only increases laziness and drowns this great endeavour to be He. When this original intent to simply know is neglected then, this meeting place of the 'all' gets washed away.
8. उदंड उपासनेचीं कामें। लावीत जावीं नितियनेमें।
अवकाश कैचा कृत्रमि। करावयासी॥ ८॥
udaṇḍa upāsanecīm kāmēṁ | lāvīta jāvēṁ nityanemēṁ |
avakāśa kairmca kṛtrimeṁ | karāvayāsī || 8 ||
8. When that vast *paramatma* has a wish to worship then, that 'all' is always there (ie. then He is seeing His reflection). And when you understand this space (ie. when nothing is there, I am there) then, how can there be the 'many' impure actions? (*maharaj*- first space is there and then the world appears)
9. चोर भांडारी करावा। घसरतांच सांभाळावा।
गोवा मूरखपणाचा काढावा। हळु हळु॥ ९॥
cora bhāṇḍārī karāvā | ghasaratāmca sāmbhālāvā |
govā mūrkhapaṇācā kāḍhāvā | haḷu haḷu || 9 ||



9. The thief¹⁰ should be put in charge of the *treasury and even if he steals still, he should be watched over and taught. Then gradually his entanglement with foolishness can be taken out. *(This ‘I am’ is your treasure; previously the mind had stolen this away and taken it to use himself, “I am a body”; but if he is made to understand this ‘I am’ then, he will become your best friend and will not allow this ‘I am’ to be stolen away by anyone in this world)
10. या अवघ्या पहलियाच गोष्टी। पराणी कोणी नव्हता कष्टी।
राजकारणें मंडळ वेष्टी। चहुंकडे ॥ १० ॥
yā avaghyā pahilyāca goṣṭī | prāṇī koṇī navhatā kaṣṭī |
rājakāraṇeṃ maṇḍala veṣṭī | cahuṃkaḍe || 10 ||
10. When the ‘many’ thoughts are this original thought ‘I am’ then, there is the not the harassment of that one in the *prana*. This is called *rajakarana* and then the whole assembly is protected in every direction (then, ‘He does everything’).
11. नष्टासी नष्ट योजावे। वाचळासी वाचाळ आणावे।
आपणावरी विकल्पाचे गोवे। पडोंच नेदी ॥ ११ ॥
naṣṭāsī naṣṭa yojāve | vācalāsī vācāḷa āṇāve |
āpaṇāvārī vikalpāce gove | paḍom̐ca nedī || 11 ||
11. The evil should meet the evil and the talkative should be brought to the talkative (ie. let the world do what it chooses, why should I care; maintain your detachment and witness this world; life is their teacher and they will learn for themselves the error of their ways). But this entanglement of body consciousness should not be allowed to fall upon you.
12. कांटीनें कांटी झाडावी। झाडावी परी ते कळों नेदावी।
कळकटेपणाची पदवी। असों द्यावी ॥ १२ ॥
kāṁṭīneṃ kāṁṭī jhāḍāvī | jhāḍāvī parī te kaḷom̐ nedāvī |
kaḷakaṭeṇācī padavī | asom̐ dyāvī || 12 ||
12. A thorn should be removed by a thorn. And then this thorn should also be removed, for it cannot give that *nirgun* understanding. That *nirgun* authority that was soiled should not be bestowed upon this *sagun* (ie. when this concept of “I am a body” goes off, don’t mistake this *sagun* understanding for that *nirgun*). (*maharaj*- this ‘I am’ understanding is the thorn that removes the many concepts and thoughts; but this thorn also needs to be tossed away, otherwise it will prick you)
13. न कळतां करी कार्य जें तें। तें काम तत्काळच होतें।
गचगचेंत पडतां तें। चमतकारें नव्हे ॥ १३ ॥
na kaḷatām karī kārya jem̐ tem̐ | tem̐ kāma tatkaḷaci hotem̐ |
gacagacer̥ṇta paḍatām tem̐ | camatkāreṃ navhe || 13 ||
13. When complete understanding has not come, then *mula maya* is this action and that Reality becomes the doer. And afterwards that Reality appears as the action (*purush/prakruti* appears ie. witnessing; but if that *purush* does not maintain His deta-

¹⁰ *maharaj* – the mind is the thief. A thief is very alert and knows all the tricks and will not let another steal from there. If he is forgiven gradually his trust will be gained.



chment then, He will identify Himself as His *prakruti*). And if too much noise is made in the mind then, this miracle of ‘I am the doer everywhere’ is lost to the body ego.

14. ऐकोनी आवडी लागावी। देखोनी बळकटचि व्हावी।
सलगीनें आपली पदवी। सेवकामधें ॥ १४ ॥
aikonī āvaḍī lāgāvī | dekhonī baḷakaṭaci vḥāvī |
salagīnerī āpalī padaṇī | sevakāmadherī || 14 ||

14. One should be fond of this listening and one should search out this ‘all’ through steady determination. And then due to this association with the ‘all’ there will be that Reality, which is yours by right. **(maharaj- this understanding is your birthright)*

15. कोणीयेक काम करतिं होतें। न करतिं तें मागें पडतें।
या कारणें ढलिपण तें। असोचि नये ॥ १५ ॥
koṇīyeka kām karitāṁ hotēṁ | na karitāṁ tēṁ māgēṁ paḍaterī |
yā kāraṇēṁ ḍhilepaṇa tēṁ | asomci naye || 15 ||

15. The One *atma* who is within everyone has to do this action; for if He does not do it then, that Reality will fall down into body consciousness. Therefore He should never neglect this ‘speech’. *(The One has an association with the ‘all’ but He is not this ‘all’ and is concealed very close by. Therefore always have the understanding, ‘Whatever is seen or perceived is not; Still He is there’).*

16. जो दुसऱ्यावरी वशिवासला। त्याचा कार्यभाग बुडाला।
जो आपणचि किष्टत गेला। तोचि भिला ॥ १६ ॥
jo dusaṛyāvārī viśvāsālā | tyācā kāryabhāga buḍālā |
jo āpaṇaci kaṣṭata gelā | toci bhalā || 16 ||

16. When that *purush* puts faith in the ‘all’ then, that goal *(to understand one’s Self)* which is to be accomplished gets drowned. But when that *purush* itself takes all the trouble, then He becomes wise *(ie. constant vivek of detachment is required)*.

17. अवघ्यास अवघें कळलें। तेव्हां तें रतिं पडलें।
याकारणें ऐसें घडलें। न पाहजि कीं ॥ १७ ॥
avaghyāsa avagheṁ kaḷalēṁ | tevḥāṁ tēṁ riteṁ paḍilēṁ |
yākāraṇēṁ aiseṁ ghaḍalēṁ | na pāhije kīṁ || 17 ||

17. If everybody knows everybody else then, that Reality has fallen into the emptiness of this mundane existence. Such should never happen and therefore forget everybody and maintain this ‘speech’ *(maharaj- understand these are not my relatives. They are relatives of the body)*.

18. मुख्य सूत्र हातीं घ्यावें। करणें तें लोकांकरवीं करवावें।
कतितेक खलक उगवावे। राजकारणामधें ॥ १८ ॥
mukhya sūtra hātīṁ ghyāvēṁ | karaṇēṁ tēṁ lokāṁkaravīṁ karavāvēṁ |
kitteka khalaka ugavāve | rājakāraṇāmadherī || 18 ||

18. That Supreme should take possession of this ‘all’ connection and through this ‘all’, That should make His ‘action’ *(ie. He should use knowledge to stay in the world)*. This understanding is *rajakarana* and due to this, that One in the ‘many’ should unravel



this whole world and be free.

19. बोलके पहलिवान कळकटे। तयासीच घ्यावे झटे।

दुर्जनं राजकारण दाटे। ऐसें न करावें ॥ १९ ॥

bolake pahilavāna kalakaṭe | tayāsīca ghyāve jhaṭe |

durjanem rājakāraṇa dāṭe | aiseṁ na karāvem || 19 ||

19. If someone is talkative, of a fighting nature and impure then, he should be dealt with quickly by *rajakarana* (don't pamper the thoughts of your ego). But one should not get involved with this *rajakarana*¹¹ of the ignorant who are far from the Self (ie. "I am a body", then there is worldly politics and scheming and manipulation).

20. ग्रामण्य वर्मी सांपडावें। रगडून पीठचकिरावें।

करूनि मागुती सांवरारें। बुडऊं नये ॥ २० ॥

grāmaṇya varmīm sāmpaḍāvem | ragaḍūna pīṭhaci karāvem |

karūni māgutī sāmvarāvem | buḍaūn naye || 20 ||

20. The disputes within that essence should be uncovered and they should be utterly crushed and forced out (ie. in the beginning, mind does not want to change and raises 'many' doubts). Then afterwards the mind should be allowed back and restored to strength and need not be suppressed.¹²

21. खळदुर्जनासी भ्यालें। राजकारण नाही राखलें।

तेणें अवघें प्रगट जालें। बरें वाईट ॥ २१ ॥

khaḷadurjanāsī bhyāleṁ | rājakāraṇa nāhīm rākhileṁ |

teṇem avagheṁ pragaṭa jāleṁ | bareṁ vāiṭa || 21 ||

21. If the vile and far from the *atma* has fear then, *rajakarana* is not being protected and then that Reality has manifested as the 'many' thoughts and the best *guna* becomes these worst *gunas*. (*maharaj*– fear is the base of the mind.)

22. समुदाव पाहजि मोठा। तरी तनावा असाव्या बळकटा।

मठ करुनी ताठा। धरू नये ॥ २२ ॥

samudāva pāhije moṭhā | tarī tanāvā asāvyaṁ balaṭaṭā |

maṭha karunī tāṭhā | dharūn naye || 22 ||

22. If that *brahman* wants this sacred meeting place, then that upholder of this place should be very strong and determined. This sacred place (ie. knowledge) should be built, but it should be managed without any pride (ie. use knowledge but do not be this knowledge).

23. दुर्जन पराणी समजावे। परी ते प्रगट न करावे।

सज्जनापरीस आळवावे। महत्त्व देउनी ॥ २३ ॥

durjana prāṇī samajāve | parī te pragaṭa na karāve |

sajjanāparīsa ālavāve | mahatva deunī || 23 ||

¹¹ *raja*-king, *karana*-cause or doer. To know the king who does all is *rajakarana*, not the lower *rajakarana* which is how to control people.

¹² *maharaj* – in the beginning the mind should be annihilated. Then after let thoughts come and go, for you know you are not the thoughts.



23. The one far from the *atma* and within the *prana* should be understand (ie. made into the knowledge of this ‘all’). And then afterwards, that Reality should not be made into this manifest ‘all’. The Saint can be compared to the *paris* stone,¹³ for by means of this ‘all’, He bestows His greatness upon you.

24. जनामधे दुरजन प्रगट। तरी मग अखंड खटखट।

याकारणे ते वाट। बुझून टाकावी ॥ २४ ॥

janāmadheṁ durjana pragata | tarī maga akhaṇḍa khaṭakhaṭa |
yākāraṇem te vāṭa | bujhūni ṭākāvī || 24 ||

24. If the one far from the *atma* is manifest in this world then, that unbroken *brahman* is disputes and chatter only. Therefore by means of this ‘speech’, these ‘many’ side roads should be closed off and abandoned.

25. गनीमाच्या देखतां फौजा। रणशूरांच्या फुरफुरती भुजा।

ऐसा पाहजि करिजा। कैपक्षी परमार्थी ॥ २५ ॥

ganīmācyā dekhatām phaujā | raṇaśūrāṇcyā phurphuritī bhujā |
aisā pāhije kiṁ rājā | kaipakṣī paramārthī || 25 ||

25. While seeing the enemy’s army, the arm of the brave warrior quivers with eagerness. Such eagerness is required in *paramarth* and then that King (ie. *atma*) becomes ones constant support (then He does everything).

26. तयास देखतां दुरजन धाके। बैसवी प्रचितीचे तडाखे।

बंडपाषांडाचे वाखे। सहजचि होती ॥ २६ ॥

tayāsa dekhatām durjana dhāke | baisavī pracitīche taḍākhe |
baṇḍapaṣāṇḍāche vākhe | sahajaci hotī || 26 ||

26. When the one far from the *atma* (ie. the indecisive and confused mind) catches sight of the King, he is in awe. And when that far from the *atma* is established in this ‘experience’ then, the revolt and utterances of this imposter (ie. *ego*) become that Reality.

27. हे धूर्तपणाचीं कामें। राजकारण करावें नेमें।

ढलिपणाच्या संभ्रमें। जाऊ नये ॥ २७ ॥

he dhūrtapaṇācīṁ kāmēm | rājakāraṇa karāvēṁ nemēm |
ḍhilepaṇācyā sambhramēm | jāūṁ naye || 27 ||

27. That thoughtless *atma* has need of intelligence and therefore *rajakarana* should be constantly performed. Confusion caused by laziness and negligence should never be allowed to enter.

28. कोठेंच पडेना दृष्टी। ठाई ठाई तयाच्या गोष्टी।

वागवळिसें सकळ सृष्टी। वेधली तेणें ॥ २८ ॥

koṭhēṁca paḍenā drṣṭī | ṭhāīṁ ṭhāīṁ tyācyā goṣṭī |
vāgvaḷisēm sakala sṛṣṭī | vedhīlī teṇēm || 28 ||

¹³ A magic stone that turns iron to gold. Still even this example of the *paris* stone is not apt for the Saint. For the *paris* stone cannot turn the base metal into a *paris* stone like itself, whereas the Saint can make you a Saint like Himself



28. When this visible ‘all’ does not tumble down into body consciousness then there is this ‘story’ of that *purush*. Due to this, the sweet and gentle ‘speech’ of this ‘all’ penetrates the whole mundane existence.

29. हुंबायासीं हुंबा लाऊन द्यावा। टोणप्यास टोणपा आणावा।

लौदास पुढें उभा करावा। दुसरा लौद ॥ २९ ॥

huṁbyāsīṁ huṁbā lāūna dyāvā | ṭoṇapyāsa ṭoṇapā ānāvā |
lauṁdāsa puḍheṁ ubhā karāvā | dusarā lauṁda || 29 ||

29. The complaining and depressed should be placed in contact with the complaining and depressed. The dull-minded and stubborn should be brought to the stubborn and dull-minded; and the abundant ‘all’ should stand before this abundant ‘all’. (Let this world do what it wants to do. Let each *jīva* be in the company it chooses to be in; that is not my concern; for knowledge wants only knowledge)

30. धटासी आणावा धट। उत्धटासी पाहजि उत्धट।

खटनटासी खटनट। अगत्य करी ॥ ३० ॥

dhaṭāsī ānāvā dhaṭa | utdhaṭāsī pāhije utdhaṭa |
khaṭanaṭāsī khaṭanaṭa | agatya karī || 30 ||

30. The bold should be brought to the bold. The intrepid wants the intrepid and the vile has interest in only the vile.

31. जैशास तैसा जेव्हां भेटे। तेव्हां मज्यालसी थाटे।

इतुके होते परी धनी कोठें। दृष्टीस न पडे ॥ ३१ ॥

jaiśāsa taisā jevhām bheṭe | tevhām majyālasī thāṭe |
itukerṁ hoterṁ parī dhanī koṭheṁ | dṛṣṭīsa na paḍe || 31 ||

31. When one meets another of one’s own *kind then, their power is properly orchestrated. But even while so much is going on, still that Lord never falls into this place of the visible ‘all’ (ie. He wants only His ‘aloneness’). *(The formless *shishya* wants His formless Lord)

इत श्रीदासबोधे गुरुशिष्यसंवादे

राजकारणनिरूपणनाम समास नववा ॥ ९ ॥ १९.९

iti śrīdāsabodhe guruśiṣyasamvāde
rājakāraṇanirūpaṇanāma samāsa navavā || 9 || 19.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 19 named „Discourse on *Rajakarana* “ is concluded.



19.10 The Attention of *Vivek*

समास दहावा : वविकलक्षणनरूपण

samāsa dahāvā : vivekalakṣaṇanirūpaṇa

|| Śrī Rām ||

1. जेथें अखंड नाना चाळणा। जेथें अखंड नाना धारणा।

जेथें अखंड राजकारणा। मनासी आणति ॥ १ ॥

jethem akhaṇḍa nānā cāḷaṇā | jethem akhaṇḍa nānā dhāraṇā |

jethem akhaṇḍa rājakāraṇā | manāsī āṇitī || 1 ||

1. In *maya* there is that unbroken *parabrahman* and the ‘many’ different forms of searching; in *maya* there is that unbroken *parabrahman* and the ‘many’ different understandings; in *maya* there is that unbroken *parabrahman* and the *rajakarana* that is brought from the mind (ie. worldly politics, scheming and manipulation).

2. सृष्टीमधें उत्तम गुण। ततिके चाले नरूपण।

नरूपणावणि क्षण। रकिमा नाही ॥ २ ॥

sṛṣṭīmadherṇ uttama guṇa | titukē cāle nirūpaṇa |

nirūpaṇāvṇiṇa kṣaṇa | rikāmā nāhīm || 2 ||

2. Within this gross world there is that best *guṇa* and then That moves and there is this *sagun* discourse. No where is there to be found an empty moment without this ‘I am’ discourse.¹⁴

3. चर्चा आशंका परतयोत्तरें। कोण खोटें कोण खरें।

नाना वगत्रुतवें शास्त्राधारें। नाना चर्चा ॥ ३ ॥

carcā āśaṅkā pratyottareṇ | koṇa khoṭeṇ koṇa khareṇ |

nānā vagatrutvēṇ śāstrādhāreṇ | nānā carcā || 3 ||

3. The idle slander and doubts are due to this ‘I am’, but tell me, which one is true and which is false? There are the ‘many’ eloquent speeches and the ‘many’ rumours on account of the scriptures but, in the end, the scriptures say only *neti, neti* (not this, not that, but still, ‘I am’ there).

4. भक्तमार्ग वशिद कळे। उपासनामार्ग आकळे।

ज्ञानवचिर नविळे। अंत्यामी ॥ ४ ॥

bhaktimārga viśada kaḷe | upāsanāmārga ākaḷe |

jñānavicāra nivaḷe | antyāmīm || 4 ||

4. When the path of devotion is clearly understood and the path of worship is clearly understood then, there is the thoughtlessness of pure knowledge and this purifies the inner heart (devotion, worship and knowledge become one when there is thoughtlessness)

¹⁴*siddharameshwar maharaj*- She is also known as *mula maya* and *prakṛti*. She has arisen on that Supreme Self, our own pure form or *swarupa* and without making any utterance she is the “I am” within the subtle life energy/*prana* of every creature. She is the knowing and the one who gives this “I am” inspiration to that “Inexpressible.”



5. वैराग्याची बहु आवडी। उदास वृत्तीची गोडी।
उदंड उपाधी तरी सोडी। लागोंच नेदी ॥ ५ ॥

vairāgyācī bahu āvaḍī | udāsa vṛttīcī goḍī |
udaṇḍa upādīhī tarī soḍī | lāgōmca nedī || 5 ||

5. When the ‘many’ thoughts have a fondness for *vairagya* and an attraction to this **vṛitti* of detachment then, that vast *paramatma* becomes this ‘I am’; yet still it is not allowed to be free. *(‘I do not want to know ‘many’ things; I just want to know)

6. प्रबंदाचीं पाठांतरें। उत्तरासी संगीत उत्तरें।
नेमक बोलतां अंतरें। नविवी सकळांचीं ॥ ६ ॥

prabandācīṁ pāṭhāntareṁ | uttarāsī saṅgīta uttareṁ |
nemaka bolatāṁ antareṁ | nivavī sakalāṁcīṁ || 6 ||

6. When this continuous connection is always felt, then there is the singing of this ‘I am’ to this ‘I am’ and it resounds throughout the whole world. Then that One ‘speaks’ as it was meant to ‘speak’ and is pacified by this inner space of the ‘all’.

7. आवडी लागली बहु जना। तेथें कोणाचें कांहीं चालेना।
दळवट पडलि अनुमाना। येईल कैसा ॥ ७ ॥

āvaḍī lāgalī bahu janā | tetheṁ koṇācēṁ kāmhiṁ cālenā |
daḷavaṭa paḍilā anumānā | yeīla kaisā || 7 ||

7. But when that One has a love for the ‘many’ people then, ‘there’ and this ‘all thing’ cannot properly function. For how can the tramped and trodden baseless thoughts, come ‘there’?

8. उपासना करूनियां पुढें। पुरवलें पाहजि चहुंकडे।
भूमंडळीं जकिडे तकिडे। जाणती तया ॥ ८ ॥

upāsana karūniyāṁ puḍheṁ | puravaleṁ pāhije cahūṅkaḍe |
bhūmaṇḍalīṁ jikāḍe tikaḍe | jāṇatī tayā || 8 ||

8. After having made proper worship/*upasana* (ie. to take the mind that was sitting with the objects and place it near God ie. ‘He does everything’), that *atma* should pervade in all four directions. Then everywhere in the world is known by Him.

9. जाणती परी आडलेना। काये करति तें कळेना।
नाना देसीचे लोक नाना। येऊन जाती ॥ ९ ॥

jāṇatī parī āḍalenā | kāye karito teṁ kaḷenā |
nānā deśice loka nānā | yeūna jāṭī || 9 ||

9. The Knower knows but He cannot be met and no matter how much He does, still He cannot understand that Reality (that is the *antar-atma*, the Knower of this ‘all’ and the most active of all). And if there are the ‘many’ destructible states and the ‘many’ destructible worlds then, He comes and goes (as a *jīva*; when you sleep the Knower goes off and when you awake the Knower awakes). (Understanding means nothing can be done to achieve that Reality; *siddharameshwar maharaj*- doing nothing is the greatest worship)

10. तत्क्यांचीं अंतरें धरावीं। वविकें वचिरें भरावीं।



कडोवकिडीचीं वविरावीं। अंतःकर्णें ॥ १० ॥
titukyāmcīm āntareṁ dharāvīm | vivekeṁ vicāreṁ bharāvīm |
kaḍovikaḍīcīm vivarāvīm | antaḥkarṇeṁ || 10 ||

10. Therefore only this inner space should be kept in your mind and then on account of this *vivek*, your mind should be filled up with thoughtlessness. But such investigation requires a very sharp *antah-karana* (knowing faculty).

11. कर्ति लोक तें कळेना। कर्ति समुदाव आकळेना।
 सकळ लोक श्रवणमनना। मध्ये घाली ॥ ११ ॥
kiti loka teṁ kaḷenā | kitī samudāva ākaḷenā |
sakaḷa loka śravaṇamanana | madhye ghālī || 11 ||

11. The world of the 'many' cannot understand that Reality and yet, these 'many' thoughts cannot confine this meeting place of the 'all'. Therefore this world of the 'all' between the 'many' and that Reality is to be established by listening/*shravan* and *manana*.

12. फड समजावसी करणें। गद्यपद्य सांगणें।
 परांतरासी राखणें। सर्वकाळ ॥ १२ ॥
phada samajāvisī karaṇeṁ | gadyapadya sāṅgaṇeṁ |
parāntarāśī rākhaṇeṁ | sarvakāḷa || 12 ||

12. When a proper understanding of this worldly market *place is formed then, the tedious and tasteless deceits become that thoughtless Self. Therefore this time of the 'all' is to be protected and then only can one become that Reality. *(This world is a market place of concepts)

13. ऐसा ज्याचा दंडक। अखंड पाहाणें वविक।
 सावधापुढें अवविक। येईल कैचा ॥ १३ ॥
aisā jyācā daṇḍaka | akhaṇḍa pāhāṇeṁ viveka |
sāvadhapuḍheṁ aviveka | yeīla kaicā || 13 ||

13. When such is the practice of that *purush*, then there is *vivek* and that unbroken *parabrahman* can be understood. Once there is such alertness, how can there be any *a-vivek*?

14. जतिकें कांहीं आपणासी ठावें। ततिकें हळुहळु सकिवावें।
 शाहाणें करूनी सोडावे। बहुत जन ॥ १४ ॥
jitukeṁ kāmhiṁ āpaṇāśī thāveṁ | titukeṁ haḷuhaḷu sikavāveṁ |
śāhāṇeṁ karūnī soḍāve | bahuta jana || 14 ||

14. When this 'thing' knows its self, then that gradually should be taught *vignyan*. Through wisdom this 'all' of the 'people' should be set free (this 'all' is within this world of the 'many' and it is the base of this world of the 'many' thoughts).

15. परोपरीं सकिवणें। आडणुका सांगत जाणें।
 नविळ करुनी सोडणें। नसिपृहासी ॥ १५ ॥
paroparīm sikavaṇeṁ | āḍaṇukā sāṅgata jāṇeṁ |
nivīḷa karunī soḍaṇeṁ | nisipṛhāsī || 15 ||



15. The desireless understand this teaching that is within the ‘many’ ways. For He knows this original doubt ‘I am’ and then makes that thoughtless. For then, He throws out that which has been purified and cleaned (ie. this ‘I am’).

16. होईल तें आपण करावें। न होतां जनाकरवीं करवावें।

भगवद्भजन राहावें। हा धर्म नव्हे ॥ १६ ॥

*hoīla tem āpaṇa karāveṃ | na hotāṃ janākaravīṃ karavāveṃ |
bhagavadbhajana rāhāveṃ | hā dharma navhe || 16 ||*

16. Whatever is going to happen, should be made by Him (when He wants nothing and does nothing then, everything happens naturally). That which is not, is made by the doings of the people of this world (ie. they don’t accept what is; they say; “I want this and this”, “I don’t want to do that” etc. In this way, they miss that which is there and by creating so many actions, they have to endure their repercussions). One should maintain this *bhajan* of God (ie. knowledge) and then, be that thoughtless Self that is devoid of any *dharma*.¹⁵

17. आपण करावें करवावें। आपण वविरावें वविरवावें।

आपण धरावें धरवावें। भजनमार्गासी ॥ १७ ॥

*āpaṇa karāveṃ karavāveṃ | āpaṇa vivarāveṃ vivaravāveṃ |
āpaṇa dharāveṃ dharavāveṃ | bhajanamārgāsī || 17 ||*

17. You should make your mind do that which should be done (let whatever is going to come, come. What have I to do with that?). You should make your mind investigate that which should be investigated. You should make your mind hold firmly to the path of *bhajan*, for that is what should be firmly held.

18. जुन्या लोकांचा कंटाळा आला। तरी नूतन प्रांत पाहजि धरला।

जतिके होईल ततिक्याला। आळस करू नये ॥ १८ ॥

*junyā lokāṃcā kaṇṭālā ālā | tarī nūtana prānta pāhije dharilā |
jitukeṃ hoīla titukyālā | ālasa karūṃ naye || 18 ||*

18. When one has grown weary of the old world of old thoughts, then this new and ever-fresh place should be firmly held. Anything may come but still there should never be any laziness (ie. inattentiveness).

19. देह्याचा अभ्यास बुडाला। महणजि महंत बुडाला।

लागवेगें नूतन लोकांला। शाहाणे करावें ॥ १९ ॥

*dehyācā abhyāsa buḍālā | mhaṇije mahanta buḍālā |
lāgavegeṃ nūtana lokāmlā | śāhāṇe karāveṃ || 19 ||*

19. If the practice of being this ‘all’ body is drowned then, that *purush* is drowned (if this ‘all’ body is drowned in the thoughts of this world then you, that Knower cannot maintain detachment and will also be drowned by such thoughts). Therefore this ever-new and fresh world should be created by the wise (*maharaj*- no need to change anything).

¹⁵ Here *dharma* implies the doings/duty of the ‘people’ and the duty of this ‘all’ ie. to know. But this is *swa-dharma* ie. no-knowledge.



20. उपाधीत सांपडों नये। उपाधीस कंटाळों नये।
नसिगपण कामा नये। कोणीयेकवर्षीं ॥ २० ॥

*upādhīnta sāmpaḍor̥ṇ naye | upādhīsa kaṁṭālor̥ṇ naye |
nisugapaṇa kāmā naye | koṇīyekaviṣīr̥ṇ || 20 ||*

20. That *atma* should not be found in this limiting concept of a gross body; that *atma* should not be wearied by this limiting concept; that One who is within everyone should have no desire for laziness.

21. काम नासणार नासतें। आपण वेढें उगें च पाहातें।
आळसी हृदयसुन्य तें। काये करू जाणें ॥ २१ ॥

*kāma nāsaṇāra nāsater̥ṇ | āpaṇa veḍer̥ṇ uger̥ṇ ca pāhāter̥ṇ |
ālasī hṛdayasunya ter̥ṇ | kāye karūṇ jāṇer̥ṇ || 21 ||*

21. When you feel that there is something that needs to be done then, that One who does not do, gets spoiled. For you have been enamoured by this world and then that still and silent Self regards this world only. How can the lazy make and know this *zero and that Reality? (You are that still and silent Reality and in that Reality there is complete contentment and nothing needs to be done. But you have forgotten your Self and that contentment and run around the world looking for that which is already with you) *(When nothing is there, everything is there ie. knowledge)

22. धकाधकीचा मामला। कैसा घडे अशक्ताला।
नाना बुद्धा शक्ताला। म्हणोनी शकिवाव्या ॥ २२ ॥

*dhakādhakīcā māmālā | kaisā ghaḍe aśaktālā |
nānā buddhi śaktālā | mhaṇonī śikavāvyā || 22 ||*

22. Where there are toils and vexations then, what can that weak and incompetent *buddhi* accomplish? The *buddhi* of the ‘many’ therefore, should be taught this power of ‘I am’.

23. व्याप होईल तों राहावें। व्याप राहातां उठोन जावें।
आनंदरूप फरिवें। कोठें तरूही ॥ २३ ॥

*vyāpa hoīla tor̥ṇ rāhāver̥ṇ | vyāpa rāhātār̥ṇ uṭhona jāver̥ṇ |
ānaṇdarūpa phirāver̥ṇ | koṭher̥ṇ tar̥ṇhī || 23 ||*

23. When this power is pervasive then that *atma* can stay as the ‘all’. Now you have to awake from your pervasiveness and go away (you have awoken from the first dream now awake from this second dream of ‘I am knowledge’ and don’t exist). Then wherever He wanders, He moves in this bliss-form.

24. उपाधीपासून सुटला। तो नसिप्रहपणें बळावला।
जकिडे सानुकूल तकिडे चालला। सावकास ॥ २४ ॥

*upādhīpāsūna suṭalā | to nisipṛhapaner̥ṇ balāvalā |
jikaḍe sānukūla tikaḍe cālilā | sāvakāsa || 24 ||*

24. That *atma* should be disconnected from this limiting concept by the powerful force of desirelessness. This ‘I am’ only should do that which comes its way and have no desire for anything else. (Whatever comes is perfect, I am knowledge and I want to just completely know that which comes my way).



25. कीर्त्तपाहातं सुख नाही। सुख पाहातां कीर्त्तनाहीं।
केल्यावणि कांहींच नाही। कोठें तरीही ॥ २५ ॥
kīrti pāhātām sukha nāhīm | sukha pāhātām kīrti nāhīm |
kelyāvṇi kārñhīmca nāhīm | koṭheri tarhī || 25 ||

25. When you understand this pervasiveness then, there is no pleasure; and when you understand pleasure then, there is no pervasiveness (ie. there is a *buddhi* who wants this and that). If pervasiveness is not created then, this ‘thing’ cannot be found.

26. येरवीं काय राहातें। होणार ततिकें होऊन जातें।
पराणी मात्र अशक्त तें। पुढें आहे ॥ २६ ॥
yeravīm kāya rāhātem | hoṇāra titukeṁ hoūna jātem |
prāṇī mātra aśakta tem | puḍheri āhe || 26 ||

26. How to stay effortlessly? Whatever is going to be, let that much happen and then let it go away (don’t cover over that which is actually appearing with your minds thoughts). But if that Reality stays in only the *prana*, then it will become weak and have an incompetent *buddhi*.

27. अधींच तकवा सोडलि। मधेच धीवसा सांडलि।
तरी संसार हा सेवटाला। कैसा पावे ॥ २७ ॥
adhīmca takavā soḍilā | madhermci dhīvasā sāmḍilā |
tarī saṁsāra hā sevaṭālā | kaisā pāve || 27 ||

27. If you thrown out this power and support of the source, then, in this worldly existence, fortitude and patience slip away. And tell me, how can thoughtlessness ever be acquired through *samsar*?

28. संसार मुळींच नासका। वविकें करावा नेटका।
नेटका करतिं फकि। होत जातो ॥ २८ ॥
saṁsāra muḷīmca nāsakā | vīvekeṁ karāvā neṭakā |
neṭakā karitām phikā | hota jāto || 28 ||

28. *samsar* is the spoiling of this root (*purush/prakruti*). But by *vivek*, *samsar* is made right and proper (ie. becomes knowledge). But even by making it right and proper still it fades and goes away (ie. when you sleep or die, knowledge goes off; *maharaj*- sleep is a small death).

29. ऐसा याचा जनिसाना। पाहातां कळों येतें मना।
परंतु धीर सांडावाना। कोणीयेकें ॥ २९ ॥
aisā yācā jinasānā | pāhātām kaḷom yetem manā |
paramtu dhīra sāmḍāvānā | koṇīyekeṁ || 29 ||

29. This most superior ‘object’ of that witnessing *purush* has become like this. But if you truly understand your mind then, that Reality can be understood (when *prakruti* goes off then that *purush* who was intimately attached to her becomes that Reality). But that One who is within everyone should not leave His courage and steadfastness.

30. धीर सांडतिं कये होतें। अवघें सोसावें लागतें।
नाना बुद्धि नाना मते। शाहाणा जाणे ॥ ३० ॥



*dhīra sāmṛitāṁ kaye hotēṁ | avagheṁ sosāveṁ lāgateṁ |
nānā buddhi nānā materṁ | śāhāṇā jāṇe || 30 ||*

30. When courage and steadiness are left aside then, so much appears (ie. a whole world of ideas and concepts) and the ‘many’ things have to be endured. But the wise know this *buddhi* of the ‘many’ and its ‘many’ opinions.

*इति श्रीदासबोधे गुरुशषियसंवादे
वविकलक्षणनरूपणनाम समास दहावा ॥ १० ॥ १९.१०
iti śrīdāsabodhe guruśiṣyasamvāde
vivekalakṣaṇanirūpaṇanāma samāsa dahāvā || 10 || 19.10*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 19 named „The Attention of Vivek“ is concluded.



Dashaka XX

Dashaka of Completion

॥ दशक वसिवा : पूरणनाम ॥ २० ॥
॥ *daśaka visāṇvā : pūrṇanāma* ॥ 20 ॥



20.1 The Discourse on the Complete and the Incomplete

समास पहलि : पूरणापूरणनरूपण

samāsa pahilā : pūrṇāpūrṇanirūpaṇa

|| Śrī Rām ||

1. प्राणीव्यापक मन व्यापक। पृथ्वी व्यापक तेज व्यापक।

वायो आकाश त्रिगुण व्यापक। अंतरात्मा मूलमाया ॥ १ ॥

prāṇīvyāpaka mana vyāpaka | pṛthvī vyāpaka teja vyāpaka |

vāyo ākāśa triguṇa vyāpaka | antarātmā mūlamāyā || 1 ||

1. There is the *prana* and the One who pervades it; there is the mind and the One who pervades it; there is the elemental earth, water and fire and the One who pervades them; there is the element wind, space and the three *gunas* and the One who pervades them; and then there is the *antar-atma* and this *mula maya*.

2. निर्गुण ब्रह्म ते व्यापक। ऐसे अवघेच व्यापक।

तरी हें सगट किकाये येक। भेद आहे ॥ २ ॥

nirguṇa brahma teṁ vyāpaka | aiseṁ avagheṁca vyāpaka |

tari heṁ sagaṭa kiṁ kāye yeka | bheda āhe || 2 ||

2. The listener says, “So there is that *nirgun brahman*, that Reality and the One that pervades and then that One who pervades, appears as the ‘many’ things. But still there is that thoughtless; so is that thoughtless the same or different from these?”

3. आत्मा आणनिरिजन। येणेंहि वाटतो अनुमान।

आत्मा सगुण क निर्गुण। आणनिरिजन ॥ ३ ॥

ātmā āṇi niraṁjana | yeṇemhi vāṭato anumāna |

ātmā saguṇa kiṁ nirguṇa | āṇi niraṁjana || 3 ||

3. “I am confused as to whether this *atma* and the *niranjan* are the same or different. And is the *atma*, *sagun* or is it *nirgun* and is that *niranjan*?”

4. श्रोता संदेहीं पदलि। तेणें संदेह वाढला।

अनुमान धरून बैसला। कोण तो कैसा ॥ ४ ॥

śrotā saṁdehīṁ padilā | teṇem saṁdeha vāḍhalā |

anumāna dharūna baisalā | koṇa to kaisā || 4 ||

4. The listener has stopped listening to this ‘speech’ and due to this, these many questions arise and his doubts just kept on increasing. And when conjecture is held and delighted in, then how can there be that *atma*?

5. ऐका पहिली आशंका। अवघा गल्बला करू नका।

प्रगट करून वविका। प्रत्यये पाहावा ॥ ५ ॥

aikā pahilī āśarṁkā | avaghā galbalā karūṁ nakā |

pragaṭa karūna vīvekā | pratyaye pāhāvā || 5 ||

5. The speaker says. Listen to this original doubt, it is this *‘I am’ and then do not get confused with these ‘many’ thoughts. And when this original doubt is realized then,



with further *vivek* you should understand that *nirgun*. (So, the speaker says, why do you keep asking these same questions? I have told you, just leave these questions and all the other thoughts from your mind and experience for yourself this ‘I am’ and then no questions will remain) *(*nisargadatta maharaj*- this ‘I am’ will be your *guru*. Remain in this and it will teach you everything you need to know)

6. शरीपाडें सामर्थ्यपाडें। प्राणी व्याप करी नविडें।

परी पाहतां मनायेवडें। चपळ नाही ॥ ६ ॥

śarīpāḍeṁ sāmārthyapāḍeṁ | prāṇī vyāpa karī nivāḍeṁ |
parī pāhatāṁ manāyevaḍheṁ | capāḷa nāhīṁ || 6 ||

6. But to clear your doubts I will again tell you. The volume of this ‘all’ body is the same as the volume of *prakruti*. But when this is active within the *prana* then, there has to be a doer. Still, when you understand that *nirgun* then, your mind becomes inactive (no-mind). (*prakruti* is this ‘all’, the birth place of duality of space and pervasiveness/volume. And then this pervasiveness becomes limited to only a gross body, then there is the question of a doer. If you simply know and understand this ‘all’ then, the question of doer will not arise. That *nirgun* is when your mind is no more. ‘There’, there is no duality, no *prakruti* and no ‘doer’ and that *nirgun* cannot be considered as the pervader either)

7. पाहतां पृथ्वीच्या व्यापासी। सीमा आहे ॥ ७ ॥

capāḷapaṇa yekadesī | pūrṇa vyāpakatā naḥe tyāsī |
pāhātāṁ prthvīcyā vyāpāsī | sīmā āhe || 7 ||

7. Activity is limited and one-sided and it can never pervade That which is full and complete (in One, quality cannot remain, for knowing/knowledge is not there). Therefore it should be obvious that the pervasiveness of the earth element has its limits.

8. तैसेंच आप आणतिज। अपूर्ण दसिती सहज।

वायो चपळ समज। येकदेसी ॥ ८ ॥

taiseṁci āpa āṇi teja | apūrṇa disatī sahaja |
vāyo capāḷa samaja | yekadesī || 8 ||

8. In the same way, the elemental water and fire are also limited; for that which can be seen is naturally incomplete. And the wind (ie. *prakruti*) though extremely active is also limited.

9. गगन आणनिरिजन। तें पूरण व्यापक सघन।

कोणीयेक अनुमान। तेथें असेचनि ॥ ९ ॥

gagana āṇi nirañjana | teṁ pūrṇa vyāpaka saghana |
koṇīyeka anumāna | tetheṁ asecinā || 9 ||

9. Then what remains is the *sky/space and that *niranjan*. That *niranjan* is full and complete and the One that pervades (like the sky ie. *antar-atma*) is present everywhere. And when this One who is within everyone, is present everywhere then, it cannot be full and complete ‘there’. *(This *atma/antar-atma* is described as being like the sky ie. the backdrop on which all appears. Hence as the Witness or pervader, He cannot be that full and complete *niranjan*)



10. त्रिगुण गुणक्षोभिणी माया। माईक जाईल वलिया।
अपूरण येकदेसी तया। पूरण व्यापकता न घडे ॥ १० ॥
triguṇa guṇakṣobhīṇī māyā | māika jāila vilayā |
apūrṇa yekadesī tayā | pūrṇa vyāpakatā na ghaḍe || 10 ||

10. If we examine **mula maya*, *gunakshobhini* (the bursting forth of the *gunas*) and the three *gunas* we will see that they are illusory, for they appear and then disappear. They are therefore incomplete and limited and can never pervade that complete Reality. *(The presence of the sky/*antar-atma* is only required when the cloud/*maya* appears)

11. आतमा आणानिरिजन। हें दोहकिडे नामाभधान।
अर्थान्वये समजोन। बोलणें करावें ॥ ११ ॥
ātmā āṇi niraṁjana | heṁ dohikaḍe nāmābhidhāna |
arthānvaye samajona | bolāṇeṁ karāveṁ || 11 ||

11. When there is *maya* then, there is this *antar-atma*. But that thoughtless *niranjan* is separate from these and it is due to this union of *maya/antar-atma* (*prakruti/purush*), that there is this 'I am'. But in order to understand the essence of what is being told here, there should be this 'speech' (this all can only be truly understood through the experience of 'I am'; intellectual knowledge will not suffice).

12. आतमा मन अत्यंत चपळ। तरी हें व्यापक नव्हेचि केवळ।
सुचति अंतःकरण नविळ। करून पाहावें ॥ १२ ॥
ātmā mana atyanta chapāḷa | tarī heṁ vyāpaka navheci kevala |
sucita antaḥkaraṇa nivaḷa | karūna pāhāveṁ || 12 ||

12. When there is that *atma* and the extremely active mind of this 'I am' then, there is the One that pervades and that thoughtless *niranjan* is not. This can be understood by an alert *antaḥ-karana* that has been made pure. (The One that pervades is this *antar-atma*. By His presence this *mula maya* or the very active mind appears and He remains hidden behind it. He is the illuminator or Knower of the illuminated or known. In that *niranjan* or pure knowledge there is no pervasiveness, for nothing other than That exists)

13. अंतराळीं पाहातां पाताळी नाही। पाताळीं पाहातां अंतराळीं नाही।
पूरणपणें वसत नाही। चहुंकडे ॥ १३ ॥
antarālīṁ pāhātāṁ pātālī nāhīṁ | pātālīṁ pāhātāṁ antarālīṁ nāhīṁ |
pūrṇapaṇeṁ vasata nāhīṁ | cahuṁkaḍe || 13 ||

13. But if your understanding is in the emptiness above (ie. this emptiness is required to know this world or the dream world), then it is not in world below (ie. deep sleep/ignorance). And if it is in the world below (ie. deep sleep), then your understanding is not in this emptiness above. Thus, this emptiness not exist with completeness everywhere.

14. पुढें पाहातां मागें नाही। मागें पाहातां पुढें नाही।
वाम सव्य व्याप नाही। दशदिशा ॥ १४ ॥
puḍheṁ pāhātāṁ māgeṁ nāhīṁ | māgeṁ pāhātāṁ puḍheṁ nāhīṁ |
vāma savya vyāpa nāhīṁ | daśadīśā || 14 ||

14. If this emptiness is understood in front then, it is not behind and when it is un-



derstood behind then it is not in front. Similarly it is not at the right, if it is at the left side. And therefore it cannot be in all the ten directions at the same time and so cannot be called complete.

15. चहुंकडे नशिणें मांडावीं। येकसरीं कैसीं सविावीं।

याकारणें समजोन उगवी। प्रत्यये आपणासी ॥ १५ ॥

cahumkade niśāṇeṁ māṁḍāvīṁ | yekasarīṁ kaisīṁ sivāvīṁ |
yākāraṇeṁ samajona ugavī | pratyayeṁ āpaṇāsī || 15 ||

15. If four flags are placed in the four directions, how can they be touched at the same time? If you make this ‘speech’ then, this can be understood and then, to you at the source (ie. *purush/prakruti*), there can come that *nirgun* understanding. (This ‘speech’ or knowledge is limited and not like That thoughtless, beyond knowledge)

16. सूर्य आला प्रतबिबिला। हाहादृष्टांत न घडे वसतुला।

वसतुरूप नरिगुणाला। म्हणजित आहे ॥ १६ ॥

sūrya ālā pratibimbālā | hāhi dṛṣṭānta na ghaḍe vastulā |
vasturūpa nirguṇālā | mhaṇijeta āhe || 16 ||

16. The sun brings its reflection and therefore this simile cannot be used for that thoughtless Self (ie. that Self/*niranjan* has no reflection ie. it cannot be compared to this *antar-atma* and His ‘speech’). For then this speech of the ‘all’ would get called the *nirgun* and this is not correct.

17. घटाकाश मठकाश। हाहादृष्टांत वशिष।

तुळूं जातां नरिगुणास। साम्यता येते ॥ १७ ॥

ghaṭākāśa maṭhakāśa | hāhi dṛṣṭānta viśeṣa |
tuḷūṁ jātāṁ nirguṇāsa | sām्यatā yete || 17 ||

17. The *space in the pot and the space in the house can be used as a simile for this pure *sattwa* (knowledge). And when this space goes beyond all limiting concepts¹ then it can be compared to that *nirgun* (like space that *atma* is One only and it appears to be different according to its surrounding. It is the *antar-atma* when it is with the limiting concept of this ‘all’; it is the *jivatma* when it is with this limiting concept of individual *prana* and a mind full of ‘many’ things, see V. 1; and it is the *nirgun/niranjan* when all limiting concepts are left).

18. ब्रह्मीचा अंश आकाश। आणी आत्म्याचा अंश मानस।

दोहींचा अनुभव प्रत्ययास। येथें घ्यावा ॥ १८ ॥

brahmīncā aṁśa ākāśa | āṇī ātmyācā aṁśa mānasa |
dohīncā anubhava pratyayāsa | yetheṁ ghyāvā || 18 ||

18. Thus it can be said that this space is a part of that still *brahman* and the mind is a part of the moving *atma*. Therefore this *sagun* ‘experience’ of *purush/prakruti* should accept that *nirgun* understanding (ie. on account of the mind, that *atma* appears to move because, like the space in the limiting concept, He appears to be like this limiting

¹ They are not separate entities like sun and its reflection, for the space is one and the difference is perceived in its limiting concept of pot and house etc. And when that space has no limiting concept then it is that thoughtless *nirgun*



concept called mind. But just like the space that leaves all its limiting concepts behind, when the *atma* leaves the mind then, He is One and therefore still. Then there is no *atma* as pervader and no mind, space, elements etc. and that is the thoughtless *niranjan*).

19. गगन आणहिं मन। कैसे होती समान।

मननसीळ महाजन। सकळहि जाणती ॥ १९ ॥

gagana āṇi heṁ mana | kaise hotī samāna |

mananasīḷa mahājana | sakāḷahi jāṇatī || 19 ||

19. But how can the *space, the mind and that thoughtless *niranjan* be the same? For when that great *purush* (ie. who is like the space and who is the pervader) is the possessor of *manana*, then He is the Knower and this 'all'. *(The space is like the *purush*; He is there but cannot be perceived. Then He becomes the mind or *prakruti*. But that thoughtless Self knows nothing of *purush*, space, 'speech' or *prakruti* or mind)

20. मन हैं पुढें वावडे। मागें आवघेंचरिति पडे।

पूरण गगनास साम्यता घडे। कोण्या प्रकारें ॥ २० ॥

mana heṁ puḍheṁ vāvade | māgeṁ āvagheṁci riteṁ paḍe |

pūrṇa gaganāsa sāmyatā ghaḍe | koṇyā prakāreṁ || 20 ||

20. When there is the mind then that thoughtless Self has been left aside and afterwards that mind falls into emptiness and imagines so 'many' things. Therefore how can that full and complete **parabrahman* be the same as this sky/space? (space is required as the backdrop for delusion) *(*maharaj- parabrahman* has nothing to do with all this)

21. परब्रह्मच अचळ। आणा पर्वतासहि म्हणती अचळ।

दनीही येक केवळ। हें कैसें म्हणावें ॥ २१ ॥

parabrahmaci acaḷa | āṇi parvatāsahi mhaṇatī acaḷa |

dinīhī yeka kevaḷa | heṁ kaiseṁ mhaṇāveṁ || 21 ||

21. *parabrahman* is not moving and a mountain is also said to be not moving. But how can both be called that One pure thoughtless knowledge? (In the same way, space is said to be not moving but how can this be the same as that One)

22. ज्ञान वज्जान वपिरतिज्ञान। तनी कैसें होती समान।

याचा प्रत्ययो मनन। करून पाहावा ॥ २२ ॥

jñāna vijñāna viparitajñāna | tinī kaisīm hotī samāna |

yācā pratyayo manana | karūna pāhāvā || 22 ||

22. There is knowledge, ignorance and false knowledge (ie. *rajo guna*). How can the three be the same? Therefore one should make this 'speech' / *shravan* and then *manana* (ie. stay in this 'speech') and then understand that *nirgun* (ie. *nijadhyas* ie. to enter 'there' and then *satkshatkar*).

23. ज्ञान म्हणजि जाणणें। अज्ञान म्हणजि नेणणें।

वपिरतिज्ञान म्हणजि देखणें। येकाचें येक ॥ २३ ॥

jñāna mhaṇije jāṇaṇeṁ | ajñāna mhaṇije neṇaṇeṁ |

viparitajñāna mhaṇije dekhaṇeṁ | yekāceṁ yeka || 23 ||



23. Knowledge means to know and ignorance means not to know; and false knowledge means, the *jiva* of that One *brahman* sees a gross world.

24. जाणणें नेणणें वेगळें केलें। दोबळें पंचभूतकि उरलें।

वपिरीतज्ञान समजलें। पाहजि जीवीं॥ २४॥

jāṇaṇem neṇaṇem vegaleṇ kelem | dhobaleṇ paṇcabhūtika uralēm | viparītajñāna samajaleṇ | pāhije jīvīm || 24 ||

24. When this knowing and not knowing (ie. *rajo guna*) are passed over then, the five great elements remain (when the gross body full of ‘many’ thoughts is left behind then, the mind begins to become more pervasive and less objective. Still there is that one who pervades these, V. 1). Therefore this false knowledge within the *jiva* should be understood and then knowledge will remain. (*siddharameshwar maharaj*- you think that you do not have this knowledge, but it is already with you: therefore we just have to expand it by forgetting the thoughts that make us a *jiva*)

25. द्रष्टा साक्षी अंतरात्मा। जीवात्माची होये श्वाित्मा।

पुढें श्वाित्मा तोच जीवात्मा। जन्म घेतो॥ २५॥

draṣṭā sāksī antarātmā | jīvātmācī hoye śivātmā | puḍheṇ śivātmā toci jīvātmā | janma gheto || 25 ||

25. Then there will be the seer, witness or *antaratma* and the *jivatma* will have become *shivatma*. And afterwards it is that *shivatma* only that takes a birth as the *jivatma* (ie. *shiva* becomes *jiva* when He forgets His *shakti* and starts imagining and objectifying).

26. आत्मत्वीं जन्ममरण लागे। आत्मत्वीं जन्ममरण न भंगे।

संभवामि युगे युगे। ऐसे हैं वचन॥ २६॥

ātmatvīm janmamaraṇa lāge | ātmatvīm janmamaraṇa na bhaṅge | sambhavāmi yuge yuge | aise heṇ vacana || 26 ||

26. Within *atma*-ness, there is birth and death. Within *atma*-ness, birth and death are not destroyed. God said, “I am born again, age after age” (By taking Himself as this *antar-atma*, He initiates this creative process and He Himself takes birth as the *jiva*).

27. जीव येकदेसी नर। वचिरें जाला वशिवंभर।

वशिवंभरास संसार। चुकेना कीं॥ २७॥

jīva yekadesī nara | vicāreṇ jālā viśvaṁbhara | viśvaṁbharāsa saṁsāra | cukenā kīm || 27 ||

27. The *jiva* is a limited man. On account of that thoughtless Self, there appeared the One who pervades the whole universe (ie. *antar-atma*). But that One who pervades the whole universe cannot avoid *samsar*.

28. ज्ञान आणा अज्ञान। वृत्तरूपें हैं समान।

नवृत्तरूपें वज्ञान। जालें पाहजि॥ २८॥

jñāna āṇi ajñāna | vṛttirūpeṇ heṇ samāna | nivṛttirūpeṇ vijñāna | jāleṇ pāhije || 28 ||

28. For then, there is knowledge and ignorance and then, that thoughtless Self appears like that only and takes Itself to be a *jiva*. Therefore there should be no knowledge and



that is *vignyan*.

29. ज्ञाने येवढें ब्रह्मांड केलें। ज्ञाने येवढें वाढवलें।

नाना विकाराचें वळलें। तें हें ज्ञान ॥ २९ ॥

jñāneriṁ yevadheriṁ brahmāṇḍaṁ kelerṁ | jñāneriṁ yevadheriṁ vāḍhavilerṁ |

nānā vikārācerṁ vaḷalerṁ | teṁ heṁ jñāna || 29 ||

29. It is due to this knowledge that the *brahmāṇḍa* was created and this much knowledge has been made to expand into the world of the ‘many’ (ie. *pinda*). This being the case, if this body of the ‘many’ is made into this body of the ‘all’ then, there is that thoughtless Reality and knowledge (ie. *thoughtless purush* who is called the Knower and the thought of *prakruti* that is called the known).

30. आठवें देह ब्रह्मांडीचें। तें हें ज्ञान साचें।

वज्ञानरूप वदिहाचें। पद पावजि ॥ ३० ॥

āṭhaverṁ deha brahmāṇḍicerṁ | teṁ heṁ jñāna sācerṁ |

vijñānarūpa videhācerṁ | pada pāvije || 30 ||

30. So when there is the eighth body of the *brahmāṇḍa* (ie. *mula maya*) then, there is that thoughtless Reality and this knowledge. Therefore this knowledge should achieve that ‘seat’ beyond any body (ie. *videha*). (This *atma* should leave off the known and become *niranjan*)

Note: This chapter shows how the One thoughtless *atma* appears to become the *antar-atma*, which then appears as knowledge and later becomes the elements and finally a *jiva*. And it shows how, if this process is reversed then, the *jiva* becomes that One thoughtless *atma* again. Still during this apparent creation, that *niranjan* or *parabrahman* is as He always is.

इति श्रीदासबोधे गुरुशषियसंवादे

पूरूणापूरूणनरूपणनाम समास पहलि ॥ १ ॥ २०.१

iti śrīdāsabodhe guruśṣiyasamvāde

pūrṇāpūrṇanirūpaṇanāma samāsa pahilā || 1 || 20.1

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 20 named „The Discourse on the Complete and the Incomplete“ is concluded.



20.2 The Attentions of this Three-fold Creation

समास दुसरा : सृष्टीतरविधिलक्षणनिरूपण

samāsa dusarā : sṛṣṭītrivīdhalakṣaṇanirūpaṇa

|| Śrī Rām ||

1. मूलमाया नसतां चंचळ। नरिगुण ब्रह्म ते नशिचळ।

जैसें गगन अंतराळ। चहुंकडे ॥ १ ॥

mūlamāyā nastāṁ caṁcala | nirguṇa brahma teṁ niścala |

jaisēṁ gagana aṁtarāḷa | cahuṁkaḍe || 1 ||

1. When the moving of *mula maya* is not, then there is that still *nirgun brahman*. And that is just like the sky that is empty is in all four directions (ie. in the last chapter it says that when the emptiness is in front, it cannot be at the back and cannot therefore be in all four directions. Therefore when it is in all four directions, it has no limiting concept anymore and it is that Reality)

2. दृश्य आलें आण गेलें। परी ते ब्रह्म संचलें।

जैसें गगन कोंदाटलें। चहुंकडे ॥ २ ॥

dṛśya ālēṁ āṇi gēlēṁ | parī teṁ brahma saṁcaleṁ |

jaisēṁ gagana koṁdāṭalēṁ | cahuṁkaḍe || 2 ||

2. This visible ‘all’/knowledge came and went away but that *brahman* remains as It is. Then It is just like the sky and full in all four directions.

3. जकिडे पाहावें तकिडे अपार। कोणेकडे नाही पार।

येकजिनिसी सवतंतर। दुसरें नाही ॥ ३ ॥

jikaḍe pāhāvēṁ tikaḍe apāra | koṇekaḍe nāhīṁ pāra |

yekajinasī svataṁtra | dusareṁ nāhīṁ || 3 ||

3. This should be understood and then there is that limitless *paramatma*. With That there can be no limits. That One within the ‘object’ is truly independent, when there is no other.

4. ब्रह्मांडावरतें बैसावें। अवकाश भकास अवलोकावें।

तेथें चंचळ व्यापकाच्या नांवें। सुन्याकार ॥ ४ ॥

brahmāṇḍāvarateṁ baisāvēṁ | avakāśa bhakāsa avalokāvēṁ |

tetheṁ caṁcala vyāpakācyā nāmveṁ | sunyākāra || 4 ||

4. One should remain beyond this whole *brahmanda*/universe and look at it as an empty space (don’t take the touch; *maharaj*- you cannot be anything that is seen or perceived by the mind). But then that *brahman* ‘there’, due to this ‘I am’, is appearing as the pervasiveness of the moving and is ‘dwelling in zero’ (ie. when no things are there, zero is there. Then there is this one moving form/*chaitanya*. Still there is the one who knows this zero or moving form. Without understanding Him, you cannot escape this *maya*).

5. दृश्य वविकें काढलें। मग परब्रह्म कोंदाटलें।

कोणासीच अनुमानलें। नाही कदा ॥ ५ ॥

dṛśya vivekēṁ kāḍhileṁ | maga parabrahma koṁdāṭalēṁ |



koṇāsīca anumānaleriṁ | nāhīrī kadā || 5 ||

5. When this visible/knowledge that is understood through *vivek* moves aside then, **parabrahman* is as It is. Then to whom can conjecture ever come? (In *parabrahman*, no one and nothing ever existed; **maharaj*- one feels happiness ie. the bliss of knowledge, when the sun appears from behind the cloud. But how can the sun feel happiness, it had never lost itself?)

6. अधोरध पाहातां चहुंकडे। नरिगुण ब्रह्म जकिडे तकिडे।
मन धांवेले कोणेकडे। अंत पाहावया ॥ ६ ॥

adhordha pāhātāṁ cahumkāḍe | nirguṇa brahma jikāḍe tikāḍe |
mana dhāṁvela koṇekāḍe | aṁta pāhāvayā || 6 ||

6. Then above or below, He is in all four directions. That *nirgun brahman* is everything, everywhere. But the mind, trying its utmost to see That, will always run towards something (ie. the limited mind tries its utmost to see That which cannot be seen and so ends up seeing another).

7. दृश्य चले ब्रह्म चलेना। दृश्य कले ब्रह्म कलेना।
दृश्य आकले ब्रह्म आकलेना। कल्पनेसी ॥ ७ ॥

dṛśya cale brahma calenā | dṛśya kale brahma kalenā |
dṛśya ākale brahma ākalenā | kalpanesī || 7 ||

7. The visible moves, but that *brahman* does not move. The visible can be understood but *brahman* cannot be understood. The visible is confined, *brahman* is not confined to an imagined thought.

8. कल्पना म्हणजि कांहींच नाही। ब्रह्म दाटले ठाईचा ठाई।
वाक्यार्थ वविरत जाई। म्हणजि बरें ॥ ८ ॥

kalpanā mhaṇije kāmhiṁca nāhīrī | brahma dāṭale ṭhāīcā ṭhāīrī |
vākyaārtha vavarata jāī | mhaṇije bareṁ || 8 ||

8. Imagination means this ‘thing’. But when even this is not then, *brahman* completely fills everywhere. For if this divine ‘word’ is investigated and its meaning is understood then, there will be thoughtlessness (and you do not exist). (*maharaj*- the meaning is *paramatma*)

9. परब्रह्मायेवढें थोर नाही। श्रवणापरतें साधन नाही।
कळल्यावणि कांहींच नाही। समाधान ॥ ९ ॥

parabrahmāyevaḍheṁ thora nāhīrī | śravaṇāparateṁ sādhanā nāhīrī |
kaḷalyāvīṇa kāmhiṁca nāhīrī | samādhāna || 9 ||

9. There is nothing as great as *parabrahman*. And no *sadhana* is as great as listening/*shravan*. For without first understanding this ‘thing’, there cannot be that complete contentment (of not existing).

10. पिप्लीकामार्गे हळु हळु घडे। वहिगमें फळासी गांठी पडे।
साधक मननी पवाडे। म्हणजि बरें ॥ १० ॥

pīplīkāmārgēṁ haḷu haḷu ghaḍe | vihaṁgameṁ phalāsī gāṁṭhī paḍe |
sādhaka mananīrī pavāḍe | mhaṇije bareṁ || 10 ||



10. There is this gradual accomplishment by the way of the ant (*pipilika* ie. way of meditation); and by the way of the bird, one flies straight up and acquires this fruit of knowledge (*viḥaṅga* ie. way of *gnyan*/knowledge. The way of meditation is long and arduous. By force of will the mind is silenced. Now by the way of knowledge, the mind is taught that this world is nothing but its own thoughts. And if it abandons those thoughts then it will see that which is. Then the mind will be your best friend. Then there is not the necessity to sit in a special *asana*, at a certain time, to be meditating. Then your life will become a meditation) And if in **manana* the *sadhak* enters and expands, then there will be thoughtlessness (ie. expand the knowledge you already have until finally this knowledge is no longer desired). *(To remain always in *shravan*)

11. परब्रह्मासारखें दुसरें। कांहींच नाही खरें।
नदि आणसितुतडितरें। परब्रह्मीं नाही ॥ ११ ॥
parabrahmāsārikhēṁ dusarēṁ | kāṁhīṁca nāhīm khareṁ |
nīmdā āṇi stutiuttareṁ | parabrahmīm nāhīm || 11 ||

11. This 'all' is not like that *parabrahman*. When this 'thing' is not, then there is that Truth. Blame and censor and this praiseworthy 'I am' are not in *parabrahman*.

12. ऐसे परब्रह्म येकजनिसी। कांहीं तुळेना तयासी।
मानुभव पुण्यरासी। तेथें पवाडती ॥ १२ ॥
aise parabrahma yekajinasī | kāṁhīm tūlenā tayāsī |
mānubhava puṇyārāsī | tethēṁ pavāḍatī || 12 ||

12. *parabrahman* is One and this 'thing' cannot be compared to That. That 'great experience' (I do not exist) overflows with merit, when 'there' is reached.

13. चंचळें होते दुःखप्राप्ती। नशिचळायेवडी नाहीं वशिंरंती।
नशिचळ प्रत्यये पाहाती। माहानुभाव ॥ १३ ॥
caṁcaleṁ hote duḥkhaṇprāptī | niścalāyevaḍī nāhīm viśīraṁtī |
niścala pratyayēṁ pāhātī | māhānubhāva || 13 ||

13. Due to this moving 'all' there is the acquisition of sorrow (from knowledge comes ignorance and body consciousness) and other than in the still, there is no complete rest. Only that One still *nirgun* understands that 'great experience' (ie. only by being One will that One be gained).

14. मुळापासून शेवटवरी। वचिरणा केलीच करी।
प्रत्ययाचा नशिच्यो अंतरी। तयासीच फावे ॥ १४ ॥
mulāpāsūna śevaṭavarī | vicāraṇā kelīca karī |
pratyayācā niścayo aṁtarīm | tayāsīca phāve || 14 ||

14. When one is thoughtless from the root until the end and when within this inner space there is the conviction of that *nirgun* then, that Reality is gained.

15. कल्पनेच सुष्टी जाली। त्रिविधि प्रकारें भासली।
तक्षिण बुद्धीनें आणली। पाहजि मना ॥ १५ ॥
kalpaneci sṛṣṭī jālī | trividha prakāreṁ bhāsalī |
tikṣaṇa buddhīnēṁ āṇilī | pāhije manā || 15 ||



15. The gross world is the appearance of imagination and concepts and it appears in three stages. The mind should understand these three stages by means of its sharp *buddhi*.

16. मूलमायेपासून त्रिगुण। अवघें येकदेसी लक्षण।

पांचा भूतांचा ढोबळा गुण। दसित आहे ॥ १६ ॥

mūlāmāyepāsūna triguṇa | avagheṁ yekadesī lakṣaṇa |
pāñcā bhūtāṁcā dhobalā guṇa | disata āhe || 16 ||

16. From *mula maya* there comes the creations of the three *gunas* (ie. *guna maya*) and then, due to the ‘many’ thoughts, this attention becomes further limited (ie. the three stages are, *mula maya*, *guna maya* and the ‘many’ thoughts). Then the five elements have become objective and *rajo guna* is seeing (ie. something is there ie. knowledge, but you don’t know what it is ie. ignorance, and so you give it a name eg. this is a cup. But if you leave the thought, cup, then what remains? Then only knowledge will remain. Then the mind does not make names and thus create forms and your awareness wanders freely, not touching anything specific. Then there is *mula maya*).

17. पृथ्वीपासून च्यारी खाणी। चत्वार वेगळाली करणी।

सकळ सृष्टीची चाली येथुनी। पुढें नाही ॥ १७ ॥

prthvipāsūna cyārī khāṇī | catvāra vegalālī karaṇī |
sakaḷa sṛṣṭīcī cālī yethunī | puḍheṁ nāhīn || 17 ||

17. From the *earth element there has come the four sources of birth (and the four speeches ie. the third stage). But when this wondrous act of knowledge leaves aside these four forms of birth and thus being a *jiva* then, the ‘all’ of this gross world appears and then from ‘here’ in *mula maya*/knowledge nothing is found afterwards (ie. no-knowledge; this is the process in reverse, the thoughts of a *jiva*, of being born, of possessing a body, of a gross world, are all given up; then one discovers this knowledge of the ‘all’ that is the base of the gross experience. When one understands that this knowledge, the sense of my existence is also not required by that Reality then, this is let slip). *(ie. the great elements have become completely objective and a gross creation is seen)

18. सृष्टीचें वविधि लक्षण। वशिद करू नरूपण।

श्रोतीं सुचति अंतःकर्ण। केलें पाहजि ॥ १८ ॥

sṛṣṭiceṁ vividha lakṣaṇa | viśada karūṁ nirūpaṇa |
śrotīṁ sucita antaḥkarṇa | keleṁ pāhije || 18 ||

18. There are these three stages of the gross creation and there is that discourse by *brahman*. Therefore in the listener, the *antaḥ-karana* should be made very alert to hear that non-dual discourse.

19. मूलमाया जाणीवेची। मुळीं सूक्ष्म कल्पनेची।

जैसी स्थिती परे वाचेची। तद्रूपचि ते ॥ १९ ॥

mūlāmāyā jāṇīvecī | muḷīṁ sūkṣma kalpanecī |
jaisī sthītī pare vācecī | tadrūpaci te || 19 ||

19. When there is this *mula maya* of knowledge then, there is that subtle *brahman* and



this root of imagination/conceptualisation. When there is that *brahman* and this *para* speech then, that thoughtlessness appears like that only ('I am'). (How to describe that Reality? It never leaves Its Self. It has the power of infinite potential ie. knowledge. And It becomes instantaneously, whatever you want It to be)

20. अष्टधा प्रकृतीचें मूल। ते हे मूलमायाच केवळ।

सूक्ष्मरूप बीज सकळ। मुळीच आहे ॥ २० ॥

aṣṭadhā prakṛticeṁ mūla | te he mūlamāyāca kevala |
sūkṣmarūpa bīja sakāla | mulīmca āhe || 20 ||

20. That Reality is then this root of the eightfold *prakṛti* and that thoughtless pure knowledge has become *mulamaya*. Then there is *brahman* and this form and this 'all' is the seed of the gross creation.

21. जड पदार्थ चेतवर्ति तें। म्हणोन चैतन्य बोलजितें।

सूक्ष्म रूपे संकेतें। समजोन घ्यावीं ॥ २१ ॥

jaḍa padārtha cetaviteṁ teṁ | mhaṇauna caitanya bolijeteṁ |
sūkṣma rūpeṁ saṁketeṁ | samajona ghyāvīm || 21 ||

21. When that Reality makes this inert 'object' to move then, It should be called *chaitanya*/moving principle. Then that *brahman* gets assigned as this 'I am' form. Therefore, this 'I am' should be understood and accepted by you (ie. reverse this process of objectification by first being 'I am' and then return it to the place from which it came).

22. प्रकृती पुरुषाचा वचार। अर्धनारीनटेश्वर।

अष्टधा प्रकृतीचा वचार। सकळ कांहीं ॥ २२ ॥

prakṛtī puruṣācā vicāra | ardhanaṛīnaṭeśvara |
aṣṭadhā prakṛtīcā vicāra | sakāla kāmhīm || 22 ||

22. When that thoughtless Self is *prakṛti*/*purush* then, there is the Lord who is half male and half female. When that thoughtless is this eight-fold *prakṛti* then, there is this 'all thing' (when there is *prakṛti*/*purush* then that thoughtless appears as this *prakṛti*/'all'. Still that Lord, the *purush* remains in Himself but He cannot be known. Therefore it depends upon where your understanding is placed; this *prakṛti*/*mula maya* has the attention to know and that *mula purush* is that attentionless *brahman*, if It so chooses)

23. गुप्त तरंगिणाचें गूढत्व। म्हणोन संकेत महत्तत्त्व।

गुप्तरूपे शुद्धसत्त्व। तेथेच वसे ॥ २३ ॥

gupta triguṇāceṁ gūḍhatva | mhaṇauna saṁketa mahattattva |
guptarūpeṁ śuddhasatva | tetheṁci vase || 23 ||

23. When that *purush* lies hidden with these three *gunas* then, that is assigned as the great element space. But that hidden *purush* with this pure *sattwa guna* of *prakṛti*, in truth, dwells 'there'.

24. जेथून गुण प्रगटती। तीस गुणक्षोभिणी म्हणती।

तरंगिणाचीं रूपे समजती। धन्य ते साधु ॥ २४ ॥

jethūna guṇa pragaṭatī | tīsa guṇakṣobhinī mhaṇatī |



triguṇācīm rūpeṁ samajātī | dhanya te sādhu || 24 ||

24. From *mula maya* that One manifests as the *gunas*. Then this *mula maya* is called the ‘disturbance of the three *gunas*’/*gunakshobini*. Blessed is the one who understands this *prakruti* form within these three *gunas*; for he is the *sadhu*

25. गुप्तरूपे गुणसौम्य। महणौनबोलजि गुणसाम्य।

सूक्ष्म संकेत अगम्य। बहुतांस कैचा ॥ २५ ॥

guptarūpeṁ guṇasaumya | mhaṇauni bolije guṇasāmya |

sūkṣma saṁketa agamya | bahutāṁsa kaircā || 25 ||

25. Due to this *prakruti* of that hidden *purush*, these *gunas* are in balance. This is the ‘speech’ and this also gets called the ‘balanced *guna*’. But when this *purush* has been assigned as this ‘I am’ then, how can He be that unfathomable *brahman*?

26. मूलमायेपासून तरगुण। चंचळ येकदेसी लक्षण।

परतयये पाहातां खूण। अंतरीं येते ॥ २६ ॥

mūlamāyepāsūna triguṇa | cañcala yekadesī lakṣaṇa |

pratyayeyē pāhātāṁ khūṇa | antarīm yete || 26 ||

26. From *mula maya*, there comes the three *gunas* and then, this one moving form is these limited attentions of the elements (ie. the more gross the element, the more limited your knowledge becomes). But when you understand that *nirgun* then, from within this inner space of *mula maya* there comes pure understanding.

27. पुढें पंचभूतांचीं बंडें। वाढलीं वशिळें उदंडें।

सप्तद्वीपें नवखंडें। वसुंधरा हे ॥ २७ ॥

puḍheṁ pañcabhūtāñcīm baṇḍeṁ | vāḍhalīm viśāleṁ udanḍeṁ |

saptadvīpeṁ navakhaṇḍeṁ | vasumḍharā he || 27 ||

27. But if ahead there comes the commotion of the five elements (from *tamo guna*) then, that vast *paramatma* is this expansion of *brahman* and there is the seven seas, the *nine continents/lands and the gross earth. *(five elements and four forms of births)

28. तरगुणापासून पृथ्वीवरी। दुसऱ्या जनिसान्याची परी।

दोनी जनिस याउपरी। तसिरा ऐका ॥ २८ ॥

triguṇāpāsūna pṛthvīvarī | dusaṛyā jinasānyācī parī |

donī jīnasa yāuparī | tisarā aikā || 28 ||

28. From this *prakruti* there arises the three *gunas* and from these the five elements become manifest until the earth element appears. Even at this stage there is still some *semblance of this superior ‘object’ of the *purush* (ie. the five elements have manifest from this ‘all’ and gradually become increasingly objective, until they take on the solid appearances of the earth element ie. names and forms; afterwards due to the ego of the gross body, further conjecture appears about these names and forms eg. good, bad, right and wrong. Then all previous stages are completely drowned). In this second stage the five elements become manifest and appear upon this ‘object’ of *prakruti*/*purush* (the first stage). If there is this third stage then, listen. *(20.5 describes there being four ‘objects’ of creation. The first and superior object is the thoughtlessness of the *purush*. The second object is *prakruti*. The third is *guna maya* and objectification of



the elements. The fourth is a gross body and the sense of “I am this body” and ‘many’ objects. The third and second objects will become apparent when one seeks to know one’s true nature. Thus having left aside the fourth object of gross body consciousness, that witnessing *purush* though not found, is felt to be there as the pervader)

29. पृथ्वी नाना जनिसाचें बीज। अंडज जारज श्वेतज उद्भजि।
 च्यारी खाणी च्यारी वाणी सहज। नरिमाण जाल्या ॥ २९ ॥
pr̥thvī nānā jinasācēṁ bīja | aṇḍaja jārāja śvetaja udbhija |
cyārī khāṇī cyārī vāṇī sahaja | nirmāṇa jālyā || 29 ||

29. The earth element is the seed of the ‘many’ objects. Then there are the creatures born out of the egg, the womb, the sweat (ie. heat and moisture is the birthplace of microbes) and from a sprouted seed. When there are these four levels of speech and four sources of life then, that natural and uncreated has been made into ‘many’.

30. खाणी वाणी होती जाती। परंतु तैसीच आहे जगती।
 ऐसे होती आणी जाती। उदंड प्राणी ॥ ३० ॥
khāṇī vāṇī hotī jāṭī | paraṁtu taisīca āhe jagatī |
aise hotī āṇī jāṭī | uḍaṇḍa prāṇī || 30 ||

30. When there are these four sources of life and the four speeches, then, that One comes and that One goes (ie. gets born and dies). In this way, due to these comings and goings that vast *paramatma* is in the *prana*.

इति श्रीदासबोधे गुरुशषियसंवादे
 सृष्टीतरविधिलक्षणनिरूपणनाम समास दुसरा ॥ २ ॥ २०.२
iti śrīdāsabodhe guruśiṣyasamvāde
sṛṣṭītrividhalakṣaṇanirūpaṇanāma samāsa dusarā || 2 || 20.2

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 20 named „The Attentions of this Three-fold Creation“ is concluded.



20.3 The Subtle

समास तसिरा : सूक्ष्मनामाभधाननिरूपण

samāsa tisarā : sūkṣmanāmābhidhānanirūpaṇa

|| Śrī Rām ||

1. मुळीहून सेवटवरी। वसितार बोललि नानापरी।
पुनहा वविरत वरित माघारी। वृत्तनि्यावी ॥ १ ॥
mulīmḥūna sevaṭavarī | vistāra bolilā nānāparī |
punhā vīvarata vīrata māghārī | vṛtti nyāvī || 1 ||

1. From the root to the end there is this ‘speech’ and this has expanded into the ways of the ‘many’. But when again one makes a careful investigation, that One turns away from objectifying and this knowing *vṛitti* (ie. ‘speech’) rests, free of desire.

2. च्यारी खाणी च्यारी वाणी। चौर्यासी लक्ष जीवयोनी।
नाना प्रकारीचे प्राणी। जन्मास येती ॥ २ ॥
cyārī khāṇī cyārī vāṇī | cauṛyāsī lakṣa jīvayonī |
nānā prakārīce prāṇī | janmāsa yetī || 2 ||

2. But when there are the four sources of birth and the four kinds of speech, then there is this attention of the eighty-four principles of a *jīva*.

3. अवघे होती पृथ्वीपासूनी। पृथ्वीमधे जाती नासोनी।
अनेक येती जाती परी अवनी। तैसीच आहे ॥ ३ ॥
avaghe hotī pṛthvīpāsūnī | pṛthvīmaderṇ jāti nāsonī |
aneka yetī jāti parī avanī | taisīca āhe || 3 ||

3. From the earth element these ‘many’ things appeared and then, that One within the earth element gets destroyed (due to the ‘many’ thoughts, that One becomes a *jīva* and then completely forgets Its true nature). Then that One is the numerous different shapes and It comes and goes, but still, the earth remains just as it is (the earth element is the gross objectified world of the waking state. And in this state ‘many’ thoughts come and go ie. ‘many’ forms appear to the eyes, ears, tongue etc.)

(Note: now this objectification explained in the previous chapter is being reversed; here the first stage is the objective world)

4. ऐसें हें सेंड्याकडलि खांड। दुसरें भूतांचें बंड।
तसिरें नामाभधानें उदंड। सूक्ष्मरूपें ॥ ४ ॥
aīseṇ hēṇ seṇḍyākaḍila khāṇḍa | dusareṇ bhūtāṁceṇ baṇḍa |
tisareṇ nāmābhidhānerṇ udanḍa | sūkṣmarūpeṇ || 4 ||

4. Due to objectification, that thoughtless Self is the outermost part of the universe (ie. first stage or gross identification). On account of this second stage, the five elements that had expanded now turn around and due to the third stage, that vast *paramatma* gets called this ‘I am’.



5. स्थूल अवघे सांडून द्यावें। सूक्ष्मरूपें वोळखावें।

गुणापासून पाहलिच पाहावें। सूक्ष्मदृष्टीं ॥ ५ ॥

sthūla avagheṁ sāmḍūna dyāvēṁ | sūkṣmarūpeṁ voḷakhāvēṁ |
guṇāpāsūna pāhileca pāhāvēṁ | sūkṣmadṛṣṭīṁ || 5 ||

5. Therefore this gross world of ‘many’ things, should be let slip away and this form with that *brahman* should be recognized. This ‘I am’ has appeared on account of the pure *sattwa guna* and by subtle vision this should be understood.

6. गुणाचीं रूपें जाणवि नेणीव। पाहलिच पाहावा अभिप्राव।

सूक्ष्मदृष्टीचें लाघव। येथून पुढें ॥ ६ ॥

guṇācīṁ rūpeṁ jāṇīva neṇīva | pāhilāca pāhāvā abhiprāva |
sūkṣmadṛṣṭīceṁ lāghava | yethūna puḍheṁ || 6 ||

6. Due to this pure *sattwa guna* there is knowing (*sattwa guna*) and not-knowing (*tamo guna*). First, their importance should be understood (this play of knowing and not-knowing is the cause of the *rajo guna* and objectification and this should be understood if one is to transcend it). Then afterwards when established in this *mula maya*, there will be the mastery of that subtle vision (then always you understand nothing is there but yourself).

7. शुद्ध नेणीव तमोगुण। शुद्ध जाणीव सत्त्वगुण।

जाणीवनेणीव रजोगुण। मशिरति चाललि ॥ ७ ॥

śuddha neṇīva tamoguṇa | śuddha jāṇīva satvagūṇa |
jāṇīvaneneṇīva rajoguṇa | miśrita cālilā || 7 ||

7. When there is only not knowing then, this is *tamo guna* and when there only knowing then, this is *sattva guna*; and knowing and not knowing together is *rajo guna*. Due to the mixing of these two, you function in this world. (This pure *sattwa guna* is the effortless knowing of the ‘all’ ie. knowledge or this ‘world beyond’. From this has come the manifest three *gunas* and they mix together to create this gross world; *maharaj*-you know something and that is *sattwa guna* but you don’t know what it is and this is *tamao guna*. And together they bring *rajo guna*)

8. त्रिगुणाचीं रूपें ऐसीं। कळों लागलीं अपैसीं।

गुणापुढील कर्दमासी। गुणक्षोभणी बोलजि ॥ ८ ॥

triguṇācīṁ rūpeṁ aisīṁ | kaḷoṁ lāgalīm apaisīṁ |
guṇāpuḍhīla kardamāsī | guṇakṣobhīṇī bolije || 8 ||

8. First in that natural *brahman* there had come the understanding of this ‘I am’ form of these three *gunas*. When after this pure *sattwa guna* of *prakruti/purush* is called the ‘disturbance of the *gunas*’/*guna-kshobhini* (ie. *guna maya*; the appearance of the *gunas*).

9. रज तम आणसित्व। तर्हिचें जेथें गूढत्व।

तें जाणजि महत्तत्त्व। कर्दमरूप ॥ ९ ॥

raja tama āṇi satva | tihīnceṁ jethēṁ gūḍhatva |
teṁ jāṇije mahattattva | kardamarūpa || 9 ||

9. Then there is *raja*, *tama* and *sattwa*; still that hidden *guna* (ie. pure *sattwa*) of these



three is 'here'. And when the Reality gets known as the great element space then, there is this mix of *purush* and *prakruti*.

10. प्रकृती पुरुष शविशक्ति। अर्धनारीनटेश्वर म्हणती।
परी याची स्वरूपस्थिती। कर्दमरूप॥ १०॥
prakṛtī puruṣa śivaśakti | ardhanārīnaṭeśvara mhaṇatī |
parī yācī svarūpasthitī | kardamarūpa || 10 ||

10. It is called *prakruti/purush*, *shiva/shakti* or *ardhanari-nateshwar* (half male- half female Lord). Then that pure *swarup* is this 'speech' and there is this mix of Knower and known and they cannot be separated apart.

11. सूक्ष्मरूपे गुणसौम्य। त्यास बोलजि गुणसाम्य।
तैसेचि चैतन्य अगम्य। सूक्ष्मरूपी॥ ११॥
sūkṣmarūpeṁ guṇasaumya | tyāsa bolije guṇasāmya |
taiseñci caitanya agamya | sūkṣmarūpī || 11 ||

11. When there is this 'all' form of that *brahman* then, the *gunas* are in equilibrium; this is called the balanced *gunas*. This is also called this moving principle/*chaitanya*, and just as this is within *purush/prakruti*, so too that unfathomable *brahman* also is.

12. बहुजनिसी मूलमाया। माहांकारण ब्रह्मांडीची काया।
ऐसिया सूक्ष्म अन्वया। पाहलिंचि पाहावे॥ १२॥
bahujinasī mūlamāyā | māhāṁkāraṇa brahmāṇḍīcī kāyā |
aisiyā sūkṣma anvayā | pāhileñci pāhāveṁ || 12 ||

12. And this *mula maya* (*prakruti*) is also within the 'many' objects. She is the great causal body of the *brahmanda*. Therefore to understand that *brahman* one should first understand this original connection of *mula maya* (ie. drop the 'many' objects).

13. च्यारी खाणी पांच भूतें। चौदा सूक्ष्म संकेतें।
काये पाहणें तें येथें। शोधून पाहावे॥ १३॥
cyārī khāṇī pāñca bhūteṁ | caudā sūkṣma saṁketeṁ |
kāye pāhaṇeṁ teṁ yetheṁ | śodhūna pāhāveṁ || 13 ||

13. So there are the four sources of birth (ie. third form), the five elements (ie. second form) and the *fourteen indications (ie. first form/*mula maya*) of that *brahman*. The Reality cannot be understood 'here' in *maya* but That can be understand if one searches through this *maya* (she will be a pointer that will lead you to the door of eternity).
*(see 7.3: These are the fourteen *brahmans*.² And there are also the fourteen names of this *brahman* with form or *maya*, see 20.5. Each method should be used to determine that One *brahman*)

14. आहाच पाहातां कळेना। गरज केल्यां समजेना।
नाना प्रकारीं जनाच्या मना। संदेह पडती॥ १४॥
āhāca pāhātāṁ kaḷenā | garaja kelyāṁ samajenā |
nānā prakārīṁ janācyā manā | saṁdeha paḍatī || 14 ||

²7.3.10 - For understanding that thoughtless *swarup* there are these fourteen *brahmans*. The essence of that *swarup* (ie. the inexpressible) will now be revealed by means of these various forms of this 'speech'.



14. If one only understands superficially then, That cannot be known. For that Reality will not be grasped by a cursory glance and by haphazard thinking. For then that One is the mind of the people within the ways of the ‘many’ and It has fallen into body consciousness.

15. चौदा पांच येकोणीस। येकोणीस च्यारी तेवसि।
यांमधें मूल चतुरदश। पाहिलिंचि पाहावें ॥ १५ ॥

*caudā pāñca yekoṇīsa | yekoṇīsa cyārī tevīsa |
yāṁmadhem mūla caturdaśa | pāhilemci pāhāven || 15 ||*

15. There are the fourteen, plus the five elements and that is nineteen. This nineteen and the four speeches/births make twenty-three. But within this ‘speech’ with its fourteen indications of *brahman*, there is that One original inexpressible Self and therefore this ‘speech’ should be understood over and over again (when there is this knowing or ‘speech’ then, the fourteen or nineteen or twenty-three will become that One only).

16. जो वविरोन समजला। तेथें संदेह नाही उरला।
समजल्यावणि जो गल्बला। तो नरिर्थक ॥ १६ ॥

*jo vīvarona samajalā | tetheṁ saṁdeha nāhīm uralā |
samajalyāvṇi jo galbalā | to nirarthaka || 16 ||*

16. For when one understands this ‘all’ and investigates further then, ‘there’ doubt does not remain. But when one does not understand then, there is confusion or if the implied meaning has not been realized then, that *paramatma* appears as this empty ‘word’ (ie. *tattwamasi*, You are That. First there is the ‘word’ meaning and you come to understand that you are this ‘I am’. Then there is the implied meaning; this ‘I am’ is That only. One without a second. ‘There’ you do not exist).

17. सकळ सृष्टीचें बीज। मूलमायेत असे सहज।
अवघें समजतां सज्ज। परमार्थ होतो ॥ १७ ॥

*sakaḷa sṛṣṭīcēṁ bīja | mūlamāyeta ase sahaja |
avagheṁ samajatāṁ sajja | paramārtha hoto || 17 ||*

17. This ‘all’ is the seed of the gross creation and within this ‘all’ also, there is that natural *swarup*. Then the ‘many’ things are truly understood and that is *paramarth* (the Ultimate accomplishment).

18. समजलें माणूस चावळेना। नशिचइ अनुमान धरीना।
सावळगोंदा करीना। परमार्थ कदा ॥ १८ ॥

*samajaleṁ māṇūsa cāvalēnā | niścai anumāna dharīnā |
sāvaḷagorindā karīnā | paramārtha kadā || 18 ||*

18. This understanding is not the wild ravings of a man. For the convinced do not hold on to conjectures and guesswork. On account of *paramarth*, the net of entanglement is never created.

19. शब्दातीत बोलतां आलें। त्यास वाच्यांश बोलिलें।
शुद्ध लक्ष्यांश लक्षिलें। पाहजि वविकें ॥ १९ ॥

*śabdātīta bolatāṁ ālēṁ | tyāsa vācyāṁśa bolīlēṁ |
śuddha lakṣyāṁśa lakṣīlēṁ | pāhije vīvekēṁ || 19 ||*



19. When That which is beyond the ‘word’ ‘speaks’ then, to that *paramatma* there has come the ‘word’ meaning. But that pure implied meaning should be concentrated on through *vivek*.

20. पूर्वपक्ष म्हणजे माया। सद्दिधांतें जाये वलिया।

माया नसतां मग तया। काये म्हणावें ॥ २० ॥

pūrvapakṣa mhaṇije māyā | siddhānterṇ jāye vilayā |
māyā nastān maga tayā | kāye mhaṇāvēṇ || 20 ||

20. The primary hypothesis is *maya* (ie. ‘I am’) and that is destroyed by the Truth/*siddhant* (I am not). When *maya* is not then, what should be said to that *paramatma* (from where speech comes back)?

21. अन्वये आणी वीतरेक। हा पूर्वपक्षाचा वविक।

सद्दिधांत म्हणजे शुद्ध येक। दुसरें नाही ॥ २१ ॥

anvaye āṇī vītareka | hā pūrvapakṣācā vīveka |
siddhānta mhaṇije śuddha yeka | dusareṇ nāhīṇ || 21 ||

21. By the two methods of *vedantic* logic,³ there is the *vivek* of the primary hypothesis, ‘I am’. But the Truth/*siddhant* means that pure One where there is no other.

22. अधोमुखें भेद वाढतो। ऊर्ध्वमुखें भेद तुटतो।

नःसंगपणें नरिगुणी तो। माहायोगी ॥ २२ ॥

adhomukherṇ bheda vāḍhato | ūrdhamukherṇ bheda tuṭato |
nīḥsaṅgapaṇeṇ nirguṇī to | māhāmyogī || 22 ||

22. When that *paramatma* looks downwards, division increases but if that *paramatma* looks upwards, then divisions are cut. Thus due to detachment, there is the great *yogi* in *nirgun*.

23. माया मथिया ऐसी कळली। तरी मग भीड कां लागली।

मायेचें भडिनें घसरली। स्वरूपस्थिती ॥ २३ ॥

māyā mithyā aisī kaḷalī | tarī maga bhīḍa kāṇ lāgalī |
māyecerṇ bhiḍenerṇ ghasaralī | svarūpasthitī || 23 ||

23. *maya* is false when that *nirgun* is understood; then after what fear/regard can that One have? It is due to this fear/regard for *maya* that, the *swarup* was let slip away.

24. लटके मायेनें दपटावें। सत्य परब्रह्म सांडावें।

मुख्य नशिचयें हडावें। कासयासी ॥ २४ ॥

laṭake māyenerṇ dapaṭāvēṇ | satya parabrahma sāṇḍāvēṇ |
mukhya nīścayēṇ hiṇḍāvēṇ | kāsayāsī || 24 ||

24. If the Reality is seized by the false *maya* then, that Truth, is let slip away. But when that Supreme has the conviction of Its own Self then, why should it wander? (The false cannot comprehend the Truth; only the Truth will recognize the Truth)

³ *anvaya/vyatirek* ie. methods of logic to prove existence of something. A popular example is there is no smoke without fire but there can be fire without smoke. In this case they prove that there is no waking, dream or sleep without ‘I am’ but there can be ‘I am’/knowledge without these three states. Still such logic can lead to the understanding of ‘I am’ but thereafter when there is One only then, such logic is of no use.



25. पृथ्वीमधे बहुत जन। त्यामधे असती सज्जन।
परी साधूस वोळखतो कोण। साधुवेगळा ॥ २५ ॥
pr̥thvīmādheṁ bahuta jana | tyāmadheṁ asatī sajjana |
parī sādhusa volakhato koṇa | sādhuvegālā || 25 ||

25. Within the earth element, there is this ‘all’ and the world of the people. And in that ‘all’ there is the Saint. But who can recognise that *sadhu*, other than the *sadhu*?

26. म्हणौन संसार सांडावा। मग साधूचा शोध घ्यावा।
फरिफरीं ठाई पाडावा। साधुजन ॥ २६ ॥
mhaṇauna saṁsāra sāṇḍāvā | maga sādhuṇcā śodha ghyāvā |
phiraphiroṁ ṭhāīm pāḍāvā | sādhujana || 26 ||

26. Therefore one should let this **samsar* slip from the mind and search out and accept that *sadhu*. That *sadhu* within the people should continuously wander freely (ie. forget the world and pervade everywhere) and then overthrow this place of the ‘all’ (and then even give up this knowledge). **(maharaj- ‘two swords cannot fit in one sheath’; we want to put one foot in this ‘world beyond’ and the other foot we want to keep in this world. In this way, both worlds are spoiled)*

27. उदंड हुडकावे संत। सांपडे प्रचितीचा महंत।
प्रचितीवणि स्वहति। होणार नाही ॥ २७ ॥
udaṇḍa huḍakāve saṁta | sāṁpaḍe pracitīcā maharita |
pracitīviṇa svahita | hoṇāra nāhīṁ || 27 ||

27. That vast *paramatma* and Saint should be searched out. That *purush* of this ‘experience’ should be found. For without this ‘experience’ you will not gain your own Self.

28. प्रपंच अथवा परमार्थ। प्रचितीवणि अवघे वेरूथ।
प्रत्ययेज्ञानी तो समर्थ। सकळांमध्यें ॥ २८ ॥
prapaṁca athavā paramārtha | pracitīviṇa avagheṁ vertha |
pratyayejñānī to samartha | sakalāṁmadhyeṁ || 28 ||

28. In *prapanch* and in *paramarth*, without this ‘experience’ there is the useless imaginings of the ignorant mind. And within this ‘all’ there is that *gnyani*, and He is the Master.

29. रात्रंदिवस पाहावा अर्थ। अर्थ पाहेल तो समर्थ।
परलोकींच नजिस्वार्थ। तेथेंच घडे ॥ २९ ॥
rātramdivasa pāhāvā artha | artha pāhela to samartha |
paralokīṁca nijasvārtha | tetheṁci ghaḍe || 29 ||

29. Day and night the meaning (I do not exist) should be understood and then that Master within you will understand. Then within this ‘all’ world ‘here’, your own wealth and meaning ‘there’ will be gained.

30. म्हणौन पाहिलिंच पाहावें। आणा शोधिलिंच शोधावें।
अवघे कळतां स्वभावें। संदेह तुटती ॥ ३० ॥
mhaṇauna pāhileṁci pāhāvēṁ | āṇi śodhileṁci śodhāvēṁ |



avagheṁ kaḷatām svabhāveṁ | samdeha tuṭatī || 30 ||

30. Therefore this original *mula maya* should be understood and then this that was searched out should be searched through. Then the nature of these ‘many’ things will be truly understood and body consciousness will be destroyed.

इति श्रीदासबोधे गुरुशषियसंवादे

सूक्ष्मनामाभधाननरूपणनाम समास तिसरा ॥ ३ ॥ २०.३

iti śrīdāśabodhe guruśiṣyasamvāde

sūkṣmanāmābhidhānanirūpaṇanāma samāsa tisarā || 3 || 20.3

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 20 named „The Subtle“ is concluded.



20.4 Discourse on *Atma*

समास चौथा : आत्मानरूपण

samāsa cauthā : ātmānirūpaṇa

|| Śrī Rām ||

1. सकळ जनास प्रार्थना। उगेंच उदास करावेंना।

नरूपण आणावें मना। प्रत्ययाचें ॥ १ ॥

*sakaḷa janāsa prārthanā | ugeṁca udāsa karāverīnā |
nirūpaṇa āṇāverī manā | pratyayācēṁ || 1 ||*

1. This ‘all’ has been praying to the ‘people’ (ie. it has been devoted to this body and mind). Even so, that silent and still should not get disheartened and now, this mind should bring that *nirgun* discourse.

2. प्रत्यये राहिला येकेकडे। आपण धांवतो भलतेकडे।

तरी सारासाराचे नवाडे। कैसे होती ॥ २ ॥

*pratyaye rāhilā yekekaḍe | āpaṇa dhāṁvato bhalatekaḍe |
tarī sārāsārāce nivāḍe | kaise hotī || 2 ||*

2. That *nirgun* understanding is with that One. But if He Himself runs in a different direction (ie. towards this ‘all’ and then the ‘many people’) then, how can He chose between that essence and non-essence?

3. उगचि पाहातां सृष्टी। गल्बला दसितो दृष्टी।

परी ते राजसत्तेची गोष्टी। वेगळीच ॥ ३ ॥

*ugica pāhātāṁ sṛṣṭī | galbalā disato dṛṣṭī |
parī te rājasattecī goṣṭī | vegalīca || 3 ||*

3. When that still and silent understanding is a gross world, then, that One sees with confused vision. But when this ‘I am’ is understood then, He speaks with the power of the King (ie. *atma purush*) and his confused vision is left behind.

4. पृथ्वीमधे जतिकीं शरीरें। ततिकीं भगवंताचीं घरें।

नाना सुखें येणें द्वारें। प्रापत होती ॥ ४ ॥

*pṛthvīmadhem jitikīṁ śarīrēṁ | titukīṁ bhagavaṁtācīṁ ghareṁ |
nānā sukheṁ yeṇēṁ dvāreṁ | prāpta hotī || 4 ||*

4. All that is within this earth element is due to this ‘all’ body and this ‘all’ body is the house of God. And on account of this ‘all’, the ‘many’ thoughts acquire happiness. (Even when there is gross objectification, this ‘all’ is not destroyed; it is the support of the objective world and it is God’s form; it is His manifestation)

5. त्याचा महिमा कळेल कोणाला। माता वांटून कृपालु जाला।

प्रत्यक्ष जगदीश जगाला। रक्षतिसे ॥ ५ ॥

*tyācā mahimā kaḷela koṇālā | mātā vāṁṭūna kṛpālu jālā |
pratyakṣa jagadīśa jagālā | rakṣitase || 5 ||*

5. Who understands the greatness of that *paramatma*? He is the mother (ie. *maya*) and



she distributes His kindness (ie. He gives you life. Out of nothing, He has created you by this ‘I am’ of *maya*. And then He makes you He. This is His kindness. But the *jiva* takes this ‘I am’ and makes his own world out of it). Even sensory perception is that Lord of the world protecting the gross world (in this way, He protects the *jiva* each and every moment).

6. सत्त पृथ्वीमधे वांटली। जेथे तेथे वभिगली।

कळेनें सृष्टी चालली। भगवंताचे ॥ ६ ॥

satta prthvīmādhē vāṇṭalī | jethē tethē vibhāgalī |
kalēnerī sṛṣṭi cālilī | bhagavaṇtācē || 6 ||

6. After ‘there’ got divided ‘here’, His power (ie. existence of this ‘I am’) was distributed out within this earth element. But it is due to this *‘art’ of God, that the whole gross creation functions. *(This ‘art’ of knowing appears as the sensory organs with which each *jiva* functions)

7. मूळ जाणत्या पुरुषाची सत्ता। शरीरी वभिगली तत्वता।

सकळ कळा चातुर्यता। तेथे वसे ॥ ७ ॥

mūla jānatyā puruṣācī sattā | śarīrī vibhāgalī tatvatā |
sakaḷa kaḷā cāturyatā | tethē vase || 7 ||

7. This original knowing is the power of that *puruṣ* and this has been divided, but truly it is in this ‘all’ (we say, “I know this and that” but that authority actually belongs to the knowing of that *puruṣ*. The *jiva* steals his authority from there). And truly this ‘all’, ‘art’ and wisdom dwell ‘there’ (the Knower is truly ‘there’ and He manifests ‘here’ as the known and knowing).

8. सकळ पुराचा ईश। जगामध्ये तो जगदीश।

नाना शरीरी सावकास। करू लागे ॥ ८ ॥

sakaḷa purācā īśa | jagāmadhyē to jagadīśa |
nānā śarīrī sāvakāsa | karū lāge || 8 ||

8. The Lord/*isha* of this ‘all’ body/*pura* is that *puruṣ* and He is within the world. But then, He started to function in the ‘many’ bodies within this ‘all’ body (ie. for this reason, we know, we feel eternal and secretly think “There is none like me”).

9. पाहातां सृष्टीची रचना। ते येकाचेन चालेना।

येकचा चालवी नाना। देह धरुनी ॥ ९ ॥

pāhātāṁ sṛṣṭicī racanā | te yekācena cālenā |
yekaci cālavī nānā | deha dharunī || 9 ||

9. When you have thoroughly understood this construction of the gross world then, that One does not move. But that One is being made to move by holding the ‘many’ bodies.

10. नाही उंच नीच वचिरलें। नाही बरें वाईट पाहिलें।

कार्ये चालो ऐसें जालें। भगवंतासी ॥ १० ॥

nāhīm umca nīca vicārilēṁ | nāhīm bareṁ vāiṭa pāhileṁ |
kārye cālōṁ aiseṁ jālēṁ | bhagavaṇtāsī || 10 ||



10. But where there is neither superior nor inferior thinking and there is neither the best nor the worst understanding then, that Lord moves with this ‘all’ action.

11. कवि नेणणें आडवें केलें। कवि अभ्यासीं घातलें।

हें कैसें कैसें केलें। त्याचा तोच जाणे ॥ ११ ॥

kiṁvā neṇaṇeṁ āḍaveṁ keleṁ | kiṁvā abhyāsīṁ ghātaleṁ |
heṁ kaiseṁ kaiseṁ keleṁ | tyācā toci jāṇe || 11 ||

11. Otherwise due to not knowing, the obstruction of body is created. Or where there is proper study then, this ‘all’ is being created. But, how the thoughtlessness of that *paramatma* (ie. Lord) is created, that is only known by *paramatma* (ie. worship Him by being Him).

12. जगदांतरीं अनुसंधान। वरें पाहाणें हेंच ध्यान।

ध्यान आणी तें ज्ञान। येकरूप ॥ १२ ॥

jagadāntarīṁ anusandhāna | vareṁ pāhāṇeṁ heṁci dhyāna |
dhyāna āṇī teṁ jñāna | yekarūpa || 12 ||

12. To understand that thoughtless, one has to first place one’s attention upon this ‘all’ within the gross world. To know this form is meditation/*dhyana* and this form is knowledge/*gnyana*; here they are one and the same thing. (This meditation is gone beyond traditional meditation, for it means to forget everything; to have no particular object of meditation)

13. प्राणी संसारास आला। कांहीं येक शाहाणा जाला।

मग तो वविरो लागला। भूमंडळीं ॥ १३ ॥

prāṇī saṁsārāsa ālā | kāñhīṁ yeka śāhāṇā jālā |
maga to vivarorī lāgalā | bhūmaṁḍalīṁ || 13 ||

13. When one’s *samsar* within the *prāna* has become this knowledge then, that One has become wise. Then that one should begin to carefully investigate this knowledge that is within this mundane existence.

14. प्रगट रामाचें नशिण। आत्माराम ज्ञानघन।

वशिवंभर वदियमान। भाग्यें कळे ॥ १४ ॥

pragaṭa rāmāceṁ niśāṇa | ātmārāma jñānaghana |
viśvaṁbhara vidyamāna | bhāgyeṁ kaḷe || 14 ||

14. Then the ensign of *ram* can be raised, for there is that *atmaram*, full of knowledge. This is *viśhwambhara* (ie. the *atma* who fills the whole creation), He is the possessor of knowledge and the most fortunate can understand Him.

15. उपासना धुंडुन वासना धरली। तरी ते लांबतच गेली।

महामा न कळे बोलली। येथार्थ आहे ॥ १५ ॥

upāsanā dhuṇḍuna vāsanā dharilī | tarī te lāmbataci gelī |
mahimā na kaḷe bolilī | yethārtha āhe || 15 ||

15. But if your worship holds the desire to search for Him then, that Reality goes very far away (leaving all desire, even the desire to know or be, is the greatest worship). For the greatness of that *nirgun* cannot be understood and when you try to find Him then,



this ‘speech’ appears (ie. duality is maintained).

16. द्रष्टा म्हणजि पाहाता। साक्षी म्हणजि जाणता।
अनंतरूपी अनंता। वोळखावें ॥ १६ ॥
draṣṭā mhaṇije pāhātā | sākṣī mhaṇije jāṇatā |
anantārūpī anantā | voḷakhāvēṃ || 16 ||

16. The seer means the one who understands the seen. He is the Witness and the Knower that knows. Therefore that endless Self within this endless form should be recognized (that *paramatma* is called endless when He is the Witness within this never ending knowledge). (*maharaj*- knowledge is never ending. Put an end to the endless!)

17. संगती असावी भल्यांची। घाटी कथा नरूपणाची।
कांहीं येक मनाची। वशिंरांती आहे ॥ १७ ॥
saṅgatī asāvē bhalyāṁcī | dhātī kathā nirūpaṇācī |
kāmhīṁ yeka manācī | viśrāntī āhe || 17 ||

17. When one is in the company of the wise then, there is the skilful discourse of His ‘story’. And when there is that One within this ‘story’ then, for the mind, there is complete rest/*vishranti*.

18. त्याहमिधें प्रत्ययेज्ञान। जाळून टाकला अनुमान।
प्रचितीवणि समाधान। पावजिल कैचें ॥ १८ ॥
tyāhimadheṁ pratyayejñāna | jāḷūna ṭākilā anumāna |
pracitīvaṇi samādhāna | pāvijela kaimceṁ || 18 ||

18. In that *nirgun* knowledge, conjecture and guesswork are burnt and cast away. But how can there be that perfect contentment without understanding this ‘I am’ experience?

19. मूलसंकल्प तो हरसंकल्प। मूलमायेमधील साक्षेप।
जगदांतरी तेंचरूप। देखजितें ॥ १९ ॥
mūlasaṅkalpa to harisaṅkalpa | mūlamāyemadhīla sākṣepa |
jagadāntarī teṁci rūpa | dekhijeteṁ || 19 ||

19. When there is this original desire then, that *paramatma* is this desire of *vishnu* and then that *paramatma* is within *mula maya*, as an intention (to know or to be). Therefore that Reality that has appeared as this *form within the world should be searched for. *(This form is called knowledge or existence; then there is only myself knowing and my existence)

20. उपासना ज्ञानस्वरूप। ज्ञानी चौथा देह आरोप।
याकारणें सर्व संकल्प। सोडून द्यावा ॥ २० ॥
upāsana jñānasvarūpa | jñānī cauthā deha āropa |
yākāraṇeṁ sarva saṅkalpa | soḍūna dyāvā || 20 ||

20. Worship is this knowledge. And when there is this knowledge then, that *swarup* must also be there (ie. *sagun/nirgun*). But for a *gnyani*, this fourth body of knowledge is a defect. Therefore by means of this ‘speech’, this desire to know should be left off (by listening to only this ‘speech’/knowing, this understanding also slips away of its



own accord).

21. पुढें परब्रह्म वशिळ। गगनासारखें पोकळ।

घन पातळ कोमळ। काये म्हणावें ॥ २१ ॥

pudheri parabrahma viśāla | gaganāsārikheri pokāla |
ghana pāṭaḷa komāḷa | kāye mhaṇāvēṃ || 21 ||

21. Then ahead there is that clear *parabrahman*, full and empty like the sky. What should one say to that completely full, subtle and soft? (*krishna- where words come back, that is my abode*)

22. उपासना म्हणजि ज्ञान। ज्ञानें पावजि नरिजन।

योग्यांचें समाधान। येणें रतिं ॥ २२ ॥

upāsana mhaṇije jñāna | jñāneri pāvije niraṇjana |
yogiyāṁceṃ samādhāna | yeṇeri ritīṃ || 22 ||

22. Worship means knowledge and through this knowledge, that *niranjan* should be attained. That is the complete contentment of the *yogi* and it is on account of thoughtlessness.

23. वचिर नेहटूनसा पाहे। तरी उपासना आपणचि आहे।

येक जाये एक आहे। देह धरुनी ॥ २३ ॥

vicāra nehaṭūnasā pāhe | tarī upāsana āpaṇaci āhe |
yeka jāye eka āhe | deha dharunī || 23 ||

23. When thoughtlessness is continuous understood then, you are truly worshipping (*lit. with God*). But when that One (*brahman*) is destroyed then, there is the other 'you' who remains attached to a body.

24. अखंड ऐसी घालमेली। पूरवापार होत गेली।

आतां हितैसीच चालली। उत्पत्ति स्थिति ॥ २४ ॥

akhaṇḍa aisī ghālamelī | pūrvaṇāra hota gelī |
ātām hi taisīca cālilī | utpatti sthiti || 24 ||

24. Then that unbroken *swarup* is the hustle and bustle of confusion and That which is beyond the beginning, comes and goes in the 'many'. So therefore understand that even when there is the creation and maintenance of the gross world, still that One is functioning as this 'all' (*ie. first understand this 'all', His power*).

25. बनावरी बनचरांची सत्ता। जळावरी जळचरांची सत्ता।

भूमंडळीं भूपाळां समस्तां। येणेंचि न्यायें ॥ २५ ॥

banāvarī banacarāṁcī sattā | jalāvarī jalacarāṁcī sattā |
bhūmaṇḍalīṃ bhūpālāṃ samastāṃ | yeṇeci nyāyem || 25 ||

25. The animals in the forest are His *power and the fish in the sea are His power. Within this world of birth and death there is His power and due to thoughtlessness there is its Lord. *(*existence*)

26. सामर्थ्य आहे चळवळेचें। जो जो करील त्याचें।

परंतु येथें भगवंताचें। अधिष्ठान पाहजि ॥ २६ ॥



*sāmarthyā āhe caḷavalecerṁ | jo jo karīla tayācerṁ |
paramtu yetherṁ bhagavaṁtācerṁ | adhiṣṭhāna pāhije || 26 ||*

26. When there is this power of moving then, that *purush* is said to be the doer. Then ‘here’, that original place of God is required (ie. the non-doer ‘there’ is required).

27. कर्ता जगदीश हैं तों खरें। परी वभिग आला पृथकाकारें।
तेथें अहंतेचें कावरें। बाधजिना ॥ २७ ॥
*kartā jagadīśa heṁ tori khareṁ | parī vibhāga ālā prthakākāreṁ |
tetherṁ ahaṁtecerṁ kāvireṁ | bādhijenā || 27 ||*

27. The Lord of the world (ie. *purush*) is called the doer and that thoughtless *paramatma* is called the Truth. But ‘here’ that One *atma* has been divided into two separate forms. ‘There’ (in *thoughtlessness*) is not affected by this madness of this ego (on account of this ego ‘I am’ there is the ego “I am a body” and the feeling of differences and this talk of a doer and that One being divided etc.).

28. हरिदाता हरिभोक्ता। ऐसें चालतें तत्वता।
ये गोष्टीचा आतां। वचिर पाहावा ॥ २८ ॥
*harirdātā harirbhoktā | aiseṁ cālateṁ tatvatā |
ye goṣṭicā ātām | vicāra pāhāvā || 28 ||*

28. *hari* (ie. *viṣṇu*/knowing) is the giver and *hari* is the enjoyer; and due to *hari*, there is movement. Therefore now (ie. with this understanding of knowledge), that thoughtlessness, within this ‘story’ of knowing, should be understood.

29. सकळ कर्ता परमेश्वर। आपला माइक वचिर।
जैसें कळेल तैसें करूं। जगदांतरे ॥ २९ ॥
*sakaḷa kartā paramēśvaru | āpalā māika vicāru |
jaiseṁ kaḷela taisēṁ karūṁ | jagadāntareṁ || 29 ||*

29. When *parameshwara* is the doer and there is this ‘all’ then, His thoughtlessness becomes an illusory thought (‘I am’). As is the understanding, so will be inner space (the wonder of this knowledge is that it becomes whatever you want it to become. And if you don’t want it also then it doesn’t become anything and there is no knowledge).

30. देवायेवढें चपळ नाहीं। ब्रह्मायेवढें नशिचळ नाहीं।
पाइरी चढोन पाहीं। मूलपरयित ॥ ३० ॥
*devāyevaḍheṁ capaḷa nāhīm | brahmāyevaḍheṁ niścaḷa nāhīm |
pāirī caḍhona pāhīm | mūlapariyamta || 30 ||*

30. There is nothing as active as God (ie. the moving *antaratma*) and there is nothing as still as *brahman*. Therefore step by step rise up higher and understand the origin of this ‘all’.

इति श्रीदासबोधे गुरुशषियसंवादे
आत्मनिरूपणनाम समास चौथा ॥ ४ ॥ २०.४
*iti śrīdāsabodhe guruśiṣyasamvāde
ātmanirūpaṇanāma samāsa cauthā || 4 || 20.4*



Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 4 of Chapter 20 named „Discourse on Atma“ is concluded.



20.5 The Four Objects

समास पांचवा : चत्वारजनिनसनरूपण

samāsa pāṁcavā : catvārajinnasanirūpaṇa

|| Śrī Rām ||

1. येथून पाहातां तेथवरी। चत्वार जीनस अवधारीं।

येक चौदा पांच च्यारी। ऐसें आहे ॥ १ ॥

yethūna pāhātām tethavarī | catvāra jīnasa avadhārīm |

yeka caudā pāṁca cyārī | aiseṁ āhe || 1 ||

1. When from ‘here’ up to ‘there’ is understood then, the four objects have been determined. There is the One (ie. *purush*), the fourteen names (ie. *prakṛuti*) of That, the five (ie. *great elements*) and the four (ie. *sources of birth*).

2. परब्रह्म सकळांहून वेगळें। परब्रह्म सकळांहून आगळें।

नाना कल्पनेनरिळें। परब्रह्म तें ॥ २ ॥

parabrahma sakalāṁhūna vegalēṁ | parabrahma sakalāṁhūna āgalēṁ |

nānā kalpanenirāḷēṁ | parabrahma teṁ || 2 ||

2. *parabrahman* is different from this ‘all’. *parabrahman* is greater than this ‘all’ and that *parabrahman* is separate from the ‘many’ thoughts.

3. परब्रह्माचा वचार। नाना कल्पनेहून पर।

नरिमळ नशिचळ नरिविकार। अखंड आहे ॥ ३ ॥

parabrahmācā vicāra | nānā kalpanehūna para |

nirmala niścala nirvikāra | akhaṇḍa āhe || 3 ||

3. The thoughtlessness of *parabrahman* is beyond the ‘many’ thoughts. That is unbroken, blotless/*nirmal*, still/*nishchal* and unmodified/*nirvikar*.

4. परब्रह्मास कांहींच तुळेना। हा येक मुख्य जनिसाना।

दुसरा जनिस नाना कल्पना। मूलमाया ॥ ४ ॥

parabrahmāsa kāṁhīmca tuḷenā | hā yeka mukhya jinasānā |

dusarā jīnasa nānā kalpanā | mūlamāyā || 4 ||

4. This ‘thing’ cannot be compared to *parabrahman* and so there are these four objects (see 20.4.30; *step by step rise up higher to understand the origin of this ‘all’*). That thoughtless One (ie. *mula purush*) is the most superior ‘object’. And *mula maya* is this other ‘object’ and then there are the ‘many’ objects and concepts.

5. नाना सूक्ष्मरूप। सूक्ष्म आणी कर्दमरूप।

मुळींच्या संकल्पाचा आरोप। मूलमाया ॥ ५ ॥

nānā sūkṣmarūpa | sūkṣma āṇī kardamarūpa |

mūlīṁcyā saṁkalpācā āropa | mūlamāyā || 5 ||

5. There are the ‘many’ objects and there *brahman’s* form. This means *brahman* and form. This form is the planting of the root and this is the original desire and this is *mula maya*.



6. हरसिंकल्प मुळींचा। आत्माराम सकळांचा।
संकेत नामाभधिनाचा। येणें प्रकारें ॥ ६ ॥
harisaṅkalpa muḷīṁcā | ātmārāma sakalāṁcā |
saṅketa nāmābhidhānācā | yeṇeṁ prakāreṁ || 6 ||

6. When there is this original desire of *hari* at the root then, that *atmaram* appears as this ‘all’. Then that thoughtless Self has been assigned this ‘name’ (or ‘I am’).

7. नशिचळीं चंचळ चेतलें। म्हणौन चैतन्य बोललें।
गुणसामानतवें जालें। गुणसाम्य ऐसें ॥ ७ ॥
nīścalīṁ caṁcala cetaleṁ | mhaṇauni caitanya bolileṁ |
guṇasāmānatveṁ jāleṁ | guṇasāmya aiseṁ || 7 ||

7. In the stillness, a movement was kindled and this is *chaitanya* or the ‘speech’. ‘Here’ there is a balancing of the *gunas* and such gets called the balanced *gunas*.

8. अर्धनारीनटेश्वर। तोच शिङ्गुणेश्वर।
प्रकृतपुरुषाचा वचिर। शविशक्ती ॥ ८ ॥
ardhanārīnaṭeśvara | toci śaṅguṇaiśvara |
prakṛtipuruṣācā vicāra | śivaśaktī || 8 ||

8. Then that *brahman* has become **ardhanari-nateshwar* or **shad-guneshwara* or it is said that the thoughtless has become *prakṛti/purush* or *shiva/shakti*. **(Half male/female Lord and *Lord with the six qualities)*

9. सुद्धसत्त्वगुणाची मांडणी। अर्धमात्रा गुणक्षोभणी।
पुढें तहि गुणांची करणी। प्रगट जाली ॥ ९ ॥
suddhasatvaguṇācī māṇḍaṇī | ardhamātrā guṇakṣobhiṇī |
puḍheṁ tihī guṇāṁcī karaṇī | pragaṭa jālī || 9 ||

9. When there is expansion out of this pure *sattva guna* then, this half-vowel of *aum* (ie. beyond the three states of *a, u, m*) is this *gunakshobhini* (agitation of the *gunas*; *guna maya*) and ahead this manifests as the doings of the three *gunas*.

10. मन माया अंतरात्मा। चौदा जनिसांची सीमा।
वदियमान ज्ञानात्मा। इतुके ठाई ॥ १० ॥
mana māyā antarātmā | caudā jinasāṁcī sīmā |
vidyamāna jñānātmā | ituke thāīṁ || 10 ||

10. All this is mind, it is *maya* and that *antar-atma*. These fourteen names are this other ‘object’ (of *mula maya*) and that knowing *atma* (ie. *antar-atma*) is the possessor of this. This much is His place.

11. ऐसा दुसरा जनिस। अभधानें चतुर्दश।
आतां तसिरा जनिस। पंचमाहाभूतें ॥ ११ ॥
aisā dusarā jinasa | abhidhāneṁ caturdaśa |
ātām tisarā jinasa | pañcamāhābhūteṁ || 11 ||

11. Like this is second object of these four objects and here it has been assigned fourteen names. Now the third object is the five great elements (from the *tamo guna* comes the



five great elements).

12. येथें पाहातां जाणीव थोडी। आदंभंत हे रोकडी।
खाणी नरीपलिया तांतडी। तो चौथा जनिस॥ १२॥
yetherm pāhātām jāṇīva thoḍī | ādānta he rokaḍī |
khāṇī niropilyā tāntaḍī | to cauthā jīnasa || 12 ||

12. Few understand this knowing ‘here’ (ie. second object) and from the beginning to the end, that thoughtless (ie. first object) is within this ever present ‘experience’ ‘here’. The four sources of birth are a hurried discourse and then that *brahman* is the fourth object (ie. a *jīva*).

13. च्यारी खाणी अनंत प्राणी। जाणीवेची जाली दाटणी।
च्यारी जनिस येथूनी। संपूर्ण जाले॥ १३॥
cyārī khāṇī ananta prāṇī | jāṇīvecī jāli dāṭaṇī |
cyārī jīnasa yethūnī | sampūrṇa jāle || 13 ||

13. When there are these four sources of birth then, that endless *paramatma* is in the *prana*. They appear due to the ‘thickening’ (ie. objectification) of this knowledge. But because of these four objects that have come from within *maya*, *parabrahman* can be understood. (Even this first object, that thoughtless *purush*, has come due to the appearance of *maya*; otherwise there was only *parabrahman*)

14. बीज थोडें पेरजितें। पुढें त्याचें उदंड होतें।
तैसं जालें आत्मयातें। खाणी वाणी प्रगटतां॥ १४॥
bīja thoḍem perijetēm | puḍhem tyācem udamḍa hotēm |
taiseṁ jālem ātmayātem | khāṇī vāṇī pragaṭatām || 14 ||

14. Just as this ‘all’ that is sown by the very few becomes that vast *paramatma* afterwards. So too, to that *atma* there comes the manifestation of the four sources of birth and the four speeches.

15. ऐसी सत्ता प्रबळली। थोडे सततेच उदंड जाली।
मनुष्यवेषें सृष्टी भोगली। नान प्रकारें॥ १५॥
aisī sattā prabaḷalī | thoḍe satteci udamḍa jāli |
manuṣyaveṣeṁ sṛṣṭī bhogilī | nāna prakāreṁ || 15 ||

15. In this way, His power expanded into this gross existence and only to the few has there come that *paramatma* of this power. And through the guise of a man in the gross world, that One enjoys and suffers the ways of the ‘many’.

16. प्राणी मारून स्वापद पळे। वरकड त्यास काये कळे।
नाना भोग तो नविळे। मनुष्यदेहीं॥ १६॥
prāṇī mārūna svāpada paḷe | varakaḍa tyāsa kāye kaḷe |
nānā bhoga to nivaḷe | manuṣyadehīṁ || 16 ||

16. In the *prana*, the beast kills and runs away. How can this and those like it, understand that *paramatma*? In the human body, there are the ‘many’ enjoyments and that pure *atma*.



17. नाना शब्द नाना स्पर्श। नाना रूप नाना रस।
नाना गंध ते वशिष। नरदेह जाणे ॥ १७ ॥

*nānā śabda nānā sparśa | nānā rūpa nānā rasa |
nānā gaṇḍha te viśeṣa | naradeha jāṇe || 17 ||*

17. When there are the ‘many’ words and the ‘many’ forms of touch; when there are the ‘many’ shapes, the ‘many’ tastes and the ‘many’ smells then, that pure knowledge is knowing a human body.

18. अमोल्य रत्नं नाना वस्त्रं। नाना यानं नाना शस्त्रं।
नाना वदिया कळा शास्त्रं। नरदेह जाणे ॥ १८ ॥

*amolya ratneṃ nānā vastreṃ | nānā yāneṃ nānā śastreṃ |
nānā vidyā kaḷā śāstreṃ | naradeha jāṇe || 18 ||*

18. When there are the ‘many’ priceless jewels and the ‘many’ guises; when there are the ‘many’ modes of transport and the ‘many’ skills; when there are the ‘many’ learnings and the ‘many’ arts and *shasthras* then, that pure knowledge is knowing a human body.

19. पृथ्वी सत्तेने व्यापली। स्थळोस्थळीं आटोपली।
नाना वदिया कळा केली। नाना धारणा ॥ १९ ॥

*prthvī satteneṃ vyāpilī | sthaḷosthaḷīṃ āṭopilī |
nānā vidyā kaḷā kelī | nānā dhāraṇā || 19 ||*

19. That One pervades the earth element due to His power and He controls every place due to His power. But then this ‘art’ of knowing (ie. His power) becomes the ‘many’ learnings and the ‘many’ understandings.

20. दृश्य अवघेंच पाहावें। स्थानमान सांभाळावें।
सारासार वचारावें। नरदेहे जाल्यां ॥ २० ॥

*dr̥śya avagheṃci pāhāveṃ | sthānamāna sām̐bhāḷāveṃ |
sārāsāra vicārāveṃ | naradehe jāliyaṃ || 20 ||*

20. He should understand that this ‘all’ has appeared as these ‘many’ things and He should protect this most respected of places. And then, on account of this human body, there should be that thoughtless essence.

21. येहलोक आणी परलोक। नाना प्रकारींचा वविक।
वविक आणी अवविक। मनुष्य जाणे ॥ २१ ॥

*yehaloka āṇī paraloka | nānā prakārīṃcā viveka |
viveka āṇī aviveka | manuṣya jāṇe || 21 ||*

21. This world and the world beyond; the ‘many’ forms of *vivek*; *vivek* and *avivek* are all known to man.

22. नाना पडिं ब्रह्मांडरचना। नाना मुळींची कल्पना।
नाना प्रकारीं धारणा। मनुष्य जाणे ॥ २२ ॥

*nānā piṇḍīṃ brahmāṇḍaracanā | nānā muḷīṃcī kalpanā |
nānā prakārīṃ dhāraṇā | manuṣya jāṇe || 22 ||*



22. Man knows this construction of the *brahmāṇḍa* within the ‘many’ *pīṇḍas*; man knows that the ‘many’ is the imaginings of this root and man knows the ‘many’ forms of understanding.

23. अष्टभोग नवरस। नाना प्रकारींचा वळिास।

वाच्यांश लक्ष्यांश सारांश। मनुष्य जाणे ॥ २३ ॥

aṣṭabhoga navarasa | nānā prakārīṃcā vilāsa |

vācyaṃśa lakṣyāṃśa sārāṃśa | manuṣya jāṇe || 23 ||

23. Man knows the eight pleasures, nine types of emotions/sentiments, the ‘many’ forms of playfulness; the word meaning and the implied meaning, the essence.

24. मनुष्ये सकळांस आळलें। त्या मनुष्यास देवें पाळलें।

ऐसें हें अवघें कळलें। नरदेहयोगें ॥ २४ ॥

manuṣyeriṃ sakalāṃsa ālileṃ | tyā manuṣyāsa deveṃ pālileṃ |

aiseṃ heṃ avagheṃ kaḷaleṃ | naradehayogēṃ || 24 ||

24. When that man has control over this ‘all’ then, that man is protected by God. In this way, thoughtlessness or the ‘many’ things can be understood, due to ones union with a human body.

25. नरदेह परम दुल्लभ। येणें घडे अलभ्य लाभ।

दुल्लभ तें सुल्लभ। होत आहे ॥ २५ ॥

naradeha parama dullabha | yeṇēṃ ghaḍe alabhya lābha |

dullabha teṃ sullabha | hota āhe || 25 ||

25. But when this human body remains then, that Supreme is most difficult to attain; still on account of thoughtlessness, that unattainable is attained and this most difficult to acquire is easily acquired.

26. बरकड देहे हें काबाड। नरदेह मोठें घबाड।

परंतु पाहजि जाड। वविकरचना ॥ २६ ॥

barakāḍa dehe heṃ kābāḍa | naradeha moṭheṃ ghabāḍa |

paraṃtu pāhije jāḍa | vivekaracanā || 26 ||

26. In other bodies, thoughtlessness has become a heavy load. The human body is a great treasure, because that *brahman* can be understood. But for this, the forming of real *vivek* is required.

27. येथें जेणें आळस केला। तो सर्वस्वें बुडाला।

देव नाही वोळखला। वविकबळें ॥ २७ ॥

yetheṃ jeṇēṃ ālasa kelā | to sarvasveṃ buḍālā |

deva nāhīṃ voḷakhilā | vivekabāḷēṃ || 27 ||

27. If this *mula maya* becomes lazy ‘here’ then, that *brahman* and this wealth of the ‘all’ are drowned. But through powerful, continuous *vivek* even God is not (ie. when the known is merged in that *swarup*, then the Knower does not remain).

28. नर तोच निरायेण। जरी प्रत्ययें करी श्रवण।

मननशीळ अंतःकर्ण। सर्वकाळ ॥ २८ ॥



*nara toci nārāyeṇa | jarī pratyayerṁ karī śravaṇa |
mananaśīla antaḥkarṇa | sarvakāla || 28 ||*

28. If a man/*nara* makes *shravan* then, due to this *nirgun* understanding he becomes *narayana*. Then His *antah-karana* should possess *manana* all the ‘time’.

29. जेणें स्वयेंच पोहावें। त्यास कासेस नलगे लागावें।
स्वतंत्रपणें शोधवें। सकळ कांहीं॥ २९॥
*jeṇeṁ svayeṁci pohāveṁ | tyāsa kāsesa nalage lāgāveṁ |
svataṁtrapṇeṁ śodhāveṁ | sakāla kāmhiṁ || 29 ||*

29. Due to this *mula maya*, one will naturally be kept afloat and then, what will be required by Him? Then by remaining independent, this ‘all thing’ will be purified.

30. सकळ शोधून राहिला। संदेह कैचा तयाला।
पुढें वचिर कैसा जाला। त्याचा तोच जाणे॥ ३०॥
*sakāla śodhūna rāhilā | saṁdeha kaicā tayālā |
puḍheṁ vicāra kaisā jālā | tyācā toci jāṇe || 30 ||*

30. When this ‘all’ has been purified then, how can body consciousness remain for Him? Then afterwards when thoughtlessness has come, how will this ‘all’ be know by that *brahman*?

इति श्रीदासबोधे गुरुशषियसंवादे
चत्वारजनिसनाम समास पांचवा॥ ५॥ २०.५
*iti śrīdāsabodhe guruśiṣyasamvāde
catvārajināsanāma samāsa pāñcavā || 5 || 20.5*

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 5 of Chapter 20 named „The Four Objects“ is concluded.

20.6 Discourse on the *Guna* of that *Atma*

समास सहावा : आत्मागुणनिरूपण

samāsa sahāvā : ātmāguṇanirūpaṇa

|| Śrī Rām ||

1. पाहों जातां भूमंडळ। ठाई ठाई आहे जळ।
कतितेक तें नरिमळ माळ। जळेंवणि पृथ्वी ॥ १ ॥
pāhoṃ jātāṃ bhūmaṇḍala | ṭhāīṃ ṭhāīṃ āhe jaḷa |
kitteka teṃ nirmaḷa māḷa | jaḷeṃviṇa prthvī || 1 ||

1. If one tries to understand this world, then this great water element will be everywhere (ie. the gross becomes less objective). But if this soft objectification of the water element is not (ie. if one does not try to understand this world) then, that pure One within the ‘many’ is this raised stony ground made from the earth element (ie. appears as a gross body).

2. तैसें दृश्य वसितारलें। कांहींयेक जाणविनें शोभलें।
जाणीवरहति उरलें। कीतीयेक दृश्य ॥ २ ॥
taiseṃ dṛśya vistāraleṃ | kāmhiṇyeka jāṇiveneṃ śobhaleṃ |
jāṇīvarahita uraleṃ | kīṭīyeka dṛśya || 2 ||

2. But if one forgets everything that one has learned up until now and just knows then, one will become less and less objective and this visible ‘all’ will expand and that One within the ‘thing’ will shine. And when this visible ‘all’ is unaccompanied by this knowing then, what remains is that One (then knowledge is absorbed in no knowledge).

3. च्यारी खाणी च्यारी वाणी। चौर्यासी लक्ष जीवयोनी।
शास्त्रांनीं अवघें नेमुनी। बोललें असे ॥ ३ ॥
cyārī khāṇī cyārī vāṇī | cauṛyāsī lakṣa jīvayonī |
śāstrīṃ avagheṃ nemunī | bolileṃ ase || 3 ||

3. Otherwise there are the four sources of birth and the four speeches and there is the attention of the eighty-four principles that make up a *jīva*. But when these ‘many’ thoughts are established in the understanding of the *shasthras* (ie. finally they said *neti, neti*) then, there is this ‘speech’ (or knowing).

॥ श्लोक ॥ जलजा नवलक्षाश्च दशलक्षाश्च पक्षाणि।
कृमयो रुद्रलक्षाश्च वशिलक्षा गवादयः ॥
स्थावरा सत्रशिलक्षाश्च चतुरलक्षाश्च मानवाः।
पापपुण्यं समं कृत्वा नरयोनिषु जायते ॥
|| śloka || jalajā navalakṣāśca daśalakṣāśca pakṣiṇaḥ |
kṛmayo rudralakṣāśca viṃśallakṣā gavādayaḥ ||
sthāvarā strīṃśallakṣāśca caturlakṣāśca mānavāḥ |
pāpapuṇyaṃ samam kṛtvā narayoniṣu jāyate ||

|| Shloka || As below



4. चयारी लक्ष। पशु वीस लक्ष।
 क्रमि आक्रा लक्ष। बोललिं शास्त्रीं ॥ ४ ॥
cyārī lakṣa | paśu vīsa lakṣa |
krima ākrā lakṣa | bolileṁ śāstrīm || 4 ||

4. There are the four *laksha* of human beings, twenty *laksha* of animals, eleven *laksha* of worms and insects and there is this ‘speech’ that is within the *shasthras* (ie. know this ‘speech’ and understand that all these different created bodies are but this one moving form ie. knowledge).

5. दाहा लक्ष ते खेचर। नव लक्ष जलचर।
 तीस लक्ष सथावर। बोललिं शास्त्रीं ॥ ५ ॥
dāhā lakṣa te khecara | nava lakṣa jalacara |
tīsa lakṣa sthāvara | bolileṁ śāstrīm || 5 ||

5. That Reality has appeared as ten *laksha* of birds; nine *laksha* of fish and other beings in the waters and *thirty *laksha* varieties of fixed/non-moving creatures. Yet still there is this ‘speech’ that is within the *shasthras*. *(These total eighty-two, plus knowledge and ignorance makes eighty-four. *laksha* means one hundred thousand and it also means, attention. Therefore when this ‘speech’ is forgotten then, there is the attention of this *rajo guna* or imagination and on account of this imagination, that formless *swarup* appears as all these different forms made up of the eighty-four principles,)

6. ऐसी चौर्यासी लक्ष योनी। जतुका ततुका जाणता प्राणी।
 अनंत देह्याची मांडणी। मर्यादा कैची ॥ ६ ॥
aisī cauṛyāsī lakṣa yonī | jitukā titukā jāṇatā prāṇī |
ananta dehyācī māṇḍaṇī | maryādā kaircī || 6 ||

6. Yet even when in the *prana* there is the birth of these eighty-four principles, still there is that *atma* who knows. How can there be any limit to this spread of bodies, for they have come from that limitless *paramatma*?

7. अनंत प्राणी होत जाती। त्यांचें अधिष्ठान जगती।
 जगतीवेगळी स्थिती। त्यास कैची ॥ ७ ॥
ananta prāṇī hota jāṭī | tyāṁceṁ adhiṣṭhāna jagatī |
jagatīvegaḷī sthītī | tyāsa kaircī || 7 ||

7. And when that limitless *paramatma* gets born in the *prana* then, It comes and goes and gets born and dies. Yet still within this gross imagined world of the *jiva* there is this original place of that *paramatma*. But other than this gross world, where can the *jiva* stay? (That *paramatma* has become *jivatma* and due to Its ignorance, It is confined to this gross existence).

8. पुढें पाहातां पंचभूतें। पावलीं पष्टदशेतें।
 कोणी वदियमान कोणी तें। उगीच असती ॥ ८ ॥
pudherṁ pāhātām paṁcabhūterṁ | pāvalīm paṣṭadaśeterṁ |
koṇī vidyamāna koṇī teṁ | ugīca asatī || 8 ||

8. And yet if from now on you inquire into and understand the five great elements then, this ‘all’ clearly manifests. Then afterwards one may have this power of knowledge or



one may be that still and silent Reality (having acquired this knowledge, one may inquire further and go beyond knowledge).

9. अंतरात्माची वोळखण। तेच जेथे चपळपण।

जाणीवेचें अधिष्ठान। सावध ऐका ॥ ९ ॥

antarātmyācī volakhana | teci jethem chapalapaṇa |
jāṇīvecem adhiṣṭhāna | sāvadha aikā || 9 ||

9. When there is this 'all' accompanying that *antar-atma* then, that Reality becomes very active 'here' in *maya* (ie. one moving form or *chaitanya*). Therefore one should forget everything and listen alertly to this original place of knowing.

10. सुखदुख जाणता जीव। तैसाच जाणावा सद शवि।

अंतःकर्णपंचक अपूर्व। अंश आत्मयाचा ॥ १० ॥

sukhadukha jāṇatā jīva | taisāci jāṇāvā sada śiva |
antaḥkarnapañcaka apūrva | aṁśa ātmayācā || 10 ||

10. When there is pleasure and pain then, that Knower is a *jīva*. And when there is no pleasure and pain then, that Knower should be known as **sada-shiva* (ie. the One who is always knowing). Then this five-fold *antah-karana* of the *jīva* is a part of that *atma* (still mind, *buddhi*, *chitta* and ego are there but 'now' they have transcended this small body of the *jīva* and they regard this 'all' body of knowledge). (*maharaj- shiva* means to touch; He takes the touch of knowledge)

11. स्थुळीं आकाशाचे गुण। अंश आत्मयाचे जाण।

सत्त्व रज तमोगुण। गुण आत्मयाचे ॥ ११ ॥

sthulīm ākāśāce guṇa | aṁśa ātmayāce jāṇa |
satva rāja tamoguṇa | guṇa ātmayāce || 11 ||

11. Within this gross body, there is this *guna* of space (ie. pure *sattwa*). Know this as part of that *atma*. The *sattwa*, *rajo* and *tamo gunas* of the *jīva* are due to this *guna* of that *atma*. (This is the *antar-atma* ie. when that pure *atma* is in the companionship of *maya*. Then there is this quality of effortless knowing and from this one can 'look outside' and then the elements and gross world will be created or one can hold to this knowing with firm conviction and that pure *atma* while be realized)

12. नाना चालणा नाना धृती। नवविधा भक्तचित्तुर्विधा मुक्ती।

अल्पितपण सहजस्थिती। गुण आत्मयाचे ॥ १२ ॥

nānā cālāṇā nānā dhṛtī | navavidhā bhakti caturvidhā muktī |
alpitapaṇa sahajasthitī | guṇa ātmayāce || 12 ||

12. There are the 'many' searches and the 'many' firm commitments; there are the nine *bhakti*/devotions and the four liberations; there is remaining aloof and that natural state; due to this *guna* of that *atma*.

13. द्रष्टा साक्षी ज्ञानघन। सत्ता चैतन्य पुरातन।

श्रवण मनन विवरण। गुण आत्मयाचे ॥ १३ ॥

draṣṭā sākṣī jñānaghana | sattā caitanya purātana |
śravaṇa manana vīvaraṇa | guṇa ātmayāce || 13 ||



13. The seer, the witness, the full of knowledge; the power, the *chaitanya* and the ‘most ancient’; *shravan*, *manana* and that investigation of thoughtlessness are due to this *guna* of *atma*.

14. दृश्य द्रष्टा दर्शन। ध्येय ध्याता ध्यान।
ज्ञेय ज्ञाता ज्ञान। गुण आत्मयाचे ॥ १४ ॥
dṛśya draṣṭā darśana | *dhyeya dhyātā dhyāna* |
jñeya jñātā jñāna | *guṇa ātmayāce* || 14 ||

14. The seen, the seer and the act of seeing; the object of meditation, the meditator and the act of meditation; the knowing, the Knower and this knowledge are due to this *guna* of that *atma*.

15. वेदशास्त्रपुराणार्थ। गुप्त चाल्लि परमार्थ।
सर्वज्ञपणें समर्थ। गुण आत्मयाचे ॥ १५ ॥
vedaśāstrapurāṇāārtha | *gupta cālilā paramārtha* |
sarvajñapaṇeṇ samārtha | *guṇa ātmayāce* || 15 ||

15. The meaning of the *vedas*, *shasthras* and mythological books; the hidden *purush* that maintains *paramarth* and that non-dual understanding are due to this ‘all-knowingness’ of the *guna* of that *atma* .

16. बद्ध मुमुक्षु साधक सिद्ध। वचिर पाहाणें शुद्ध।
बोध आणी प्रबोध। गुण आत्मयाचे ॥ १६ ॥
baddha mumukṣu sādhaḥka siddha | *vicāra pāhāṇeṇ śuddha* |
bodha āṇī prabodha | *guṇa ātmayāce* || 16 ||

16. The bonded, the seeker/*mumukshu*, the aspirant/*sadhak* and the accomplished/*siddha*; to understand thoughtlessness; the teachings and the imbibing of the teachings are all due to this *guna* of the *atma*.

17. जागृत्सिष्वपन सुषुप्ततिर्य्या। प्रकृतपुरुष मूलमाया।
पडि ब्रह्मांड अष्टकाया। गुण आत्मयाचे ॥ १७ ॥
jāgr̥ti svapna suṣupti turyā | *prakṛtipuruṣa mūlamāyā* |
pīṇḍa brahmāṇḍa aṣṭakāyā | *guṇa ātmayāce* || 17 ||

17. The states of wakefulness, of dream and of deep sleep and the fourth state of *prakṛiti*/*purush* or *mulamaya*; the eight bodies of the *pinda* and the *brahmāṇḍa*; are because of this *guna* of that *atma*.

18. परमात्मा आणपरमेश्वरी। जगदात्मा आणी जगदेश्वरी।
महेश आणी माहेश्वरी। गुण आत्मयाचे ॥ १८ ॥
paramātmā āṇī paramēśvarī | *jagadātmā āṇī jagadeśvarī* |
maheśa āṇī māheśvarī | *guṇa ātmayāce* || 18 ||

18. *paramatma* and *parameshwari*; the *atma* of the world and the goddess of the world; *mahesh* and *maheshwari*; are due to this *guna* of that *atma*. (The *purush*/male silently abiding with His female counterparts).

19. सूक्ष्म जतिकें नामरूप। ततिकें आत्मयाचें स्वरूप।



संकेतनामाभधिनें अमूप। सीमा नाही ॥ १९ ॥

sūkṣma jitukerṇ nāmarūpa | titukerṇ ātmayāceṇ svarūpa |
saṁketanāmābhidhānerṇ amūpa | sīmā nāhīm || 19 ||

19. Even when that *brahman* is this ‘name’ and ‘form’ of the ‘all’, then also, this ‘all’ is that *swarup* of the *atma*. And due to the assigning of this ‘name’ (ie. [knowing](#)), there is that immeasurable which has no limit ([this ‘name’/knowledge is a pointer to that *atma*; it is the manifestation of the unmanifest and the way back to that unmanifest](#)).

20. आदशिकृती शविशक्ती। मुख्य मूलमाया सर्वशक्ती।

नाना जीनस उत्पती स्थिति। ततिके गुण आत्मयाचे ॥ २० ॥

ādiśakti śivaśakti | mukhya mūlamāyā sarvaśakti |
nānā jīnasa utpatī sthiti | tituke guṇa ātmayāce || 20 ||

20. There is this original-*shakti* or *shiva-shakti* and then, that thoughtless Supreme is *mula maya* and this is the power of the ‘all’. There is the birth and maintenance of the ‘many’ objects and they are all due to this *guna* of that *atma*.

21. पूर्वपक्ष आणी सद्भिदांत। गाणें वाजवणें संगीत।

नाना वदिया अद्भुत। गुण आत्मयाचे ॥ २१ ॥

pūrvapakṣa āṇī siddhānta | gāṇeṇ vājavaneṇ saṁgīta |
nānā vidyā adbhuta | guṇa ātmayāce || 21 ||

21. This original hypothesis (‘[I am](#)’) and that *siddhant* ([I am not](#)); the composition of His ‘song’ and the making of sweet music; the ‘many’ learnings and this great wonder of the ‘all’; are all due to this *guna* of that *atma*.

22. ज्ञान अज्ञान वपिरीतज्ञान। असद्वृत्तसद्वृत्तजाण।

ज्ञेयतमात्र अल्पितपण। गुण आत्मयाचे ॥ २२ ॥

jñāna ajñāna viparītajñāna | asadvṛtti sadvṛtti jāṇa |
jñeṣṭimātra alpitapaṇa | guṇa ātmayāce || 22 ||

22. Knowledge, ignorance and false knowledge; the false *vrittis* ([thoughts created by “I know this and that”](#)) and the true *vritti* (‘[I know](#)’); that pure knowledge and aloofness; are due to this *guna* of that *atma*.

23. पंडि ब्रह्मांड तत्त्वज्ञाडा। नाना तत्त्वांचा नविडा।

वचिर पाहाणें उघडा। गुण आत्मयाचे ॥ २३ ॥

piṇḍa brahmāṇḍa tatvajhāḍā | nānā tatvāṁcā nivāḍā |
vicāra pāhāṇeṇ ughaḍā | guṇa ātmayāce || 23 ||

23. The *pinda* and *brahmanda* and the elimination of gross elements; the choosing of these ‘many’ elements; the understanding and opening out of thoughtlessness; are all due to this *guna* of that *atma*.

24. नाना ध्यानं अनुसंधानं। नाना स्थिति नाना ज्ञानं।

अनन्य आत्मनविदनें। गुण आत्मयाचे ॥ २४ ॥

nānā dhyāneṇ anusaṁdhāneṇ | nānā sthiti nānā jñāneṇ |
ananya ātmanivedaneṇ | guṇa ātmayāce || 24 ||



24. The ‘many’ meditations are due to this attention; the ‘many’ states and the ‘many’ knowledges; the surrendering of this ‘I am’ to the *atma*; is due to this *guna* of that *atma*.

25. तेतीस कोटी सुरवर। आठ्यासी सहश्र ऋषेश्वर।
भूत खेचर अपार। गुण आत्मयाचे ॥ २५ ॥
tetisa koṭi suravara | āṭhyāsī sahaśra ṛṣeśvara |
bhūta khecara apāra | guṇa ātmayāce || 25 ||

25. There are gods of the senses who are these *thirty-three principles and that pure *sattwa* (ie. each sense is said to have its own deity); and along with that ‘Lord of the *rishi*’, there is the eighty-four principles and four births and these make so many *jivas*; there are the elements, the sky and that limitless Self. All this is due to this *guna* of that *atma*. *(Twenty-five divisions of the great elements, the five great elements and the three *gunas*)

26. भूतावळी औट कोटी। च्यामुंडा छपन्न कोटी।
कात्यायेणी नव कोटी। गुण आत्मयाचे ॥ २६ ॥
bhūtāvalī auṭa koṭi | cyāmuṇḍā chapanna koṭi |
kātyāyeṇī nava koṭi | guṇa ātmayāce || 26 ||

26. There are the great elements that become the ‘many’ forms and this original sound *aum*; there are the fifty-six principles along with that pure *sattwa* that create this body made of leather (twenty-five gross and twenty five subtle, four forms of birth and ignorance and knowledge); there are these *nine principles along with that pure *sattwa* and these bring about all the killing and beatings in this gross existence. These are all due to this *guna* of that *atma* (knowledge). *(five elements and four births)

27. चंद्र सूर्य तारामंडळें। नाना नक्षत्रें ग्रहमंडळें।
शेष कूर्म मेघमंडळें। गुण आत्मयाचे ॥ २७ ॥
caṇdra sūrya tāramanḍaḷeṇ | nānā nakṣatreṇ grahamanḍaḷeṇ |
śeṣa kūrma meghamanḍaḷeṇ | guṇa ātmayāce || 27 ||

27. The moon, the sun and stars; the ‘many’ constellations and planetary systems; that serpent *shesh* (that *purush* who remains when everything has been made to nothing);⁴ the great turtle and the other *avatars of *vishnu* who support this gross creation; the cover of the clouds of ignorance; are all due to this *guna* of that *atma*. *(The great turtle and other avatars of *vishnu* have knowledge as their bodies and each of these are said to support this gross existence)

28. देव दानव मानव। नाना प्रकारीचे जीव।
पाहातां सकळ भावाभाव। गुण आत्मयाचे ॥ २८ ॥
deva dānava mānava | nānā prakārīce jīva |
pāhātām sakāḷa bhāvābhāva | guṇa ātmayāce || 28 ||

28. The gods (knowledge), the demons (ignorance) and man (knowledge and ignorance);

⁴ *siddharameshwar maharaj*- When knowledge is discarded, *shesha* remains. That is “knowing” and that is *shesha narayana* the hidden within the known. Therefore it is said he stays in the lower world (the causal body) and he upholds this world on one of his one thousand heads. After knowledge has been discarded he remains, for he can neither be left aside nor taken up; such is this that is “beyond the elements.”



and the ‘many’ ways of the *jīvas* are due to this *guna* of the *atma*. When you understand this ‘all’ and *being and non-being, it is due to this *guna* of that *atma*. *(The ‘all’ is being and the *jīva* is non-being)

29. आत्मयाचे नाना गुण। ब्रह्म नरिक्कारि नरिगुण।
जाणणें येकदेसी पूरण। गुण आत्मयाचे ॥ २९ ॥
ātmayāce nānā guṇa | brahma nirvikāra nirguṇa |
jāṇaṇem yekadesī pūrṇa | guṇa ātmayāce || 29 ||

29. The ‘many’ *gunas* are due to this *guna* of that *atma*; as is that *nirgun brahman*, free of any modification. To know, and the limited and the complete are due to this *guna* of that *atma*.

30. आत्मरामउपासना। तेणें पावले नरिजना।
नसिंदेहे अनुष्ठाना। ठावचि नाही ॥ ३० ॥
ātmārāmaupāsana | teṇem pāvale nirāṇjana |
nisaṁdehe anuṣṭhānā | ṭhāvaci nāhīn || 30 ||

30. This *guna* is the worship of *atmaram* and due to this, that *niranjan* is attained. That is beyond all the eight bodies and there is no place for conjecture there.

- इति श्रीदासबोधे गुरुशषियसंवादे
आत्मगुणनिरूपणनाम समास सहावा ॥ ६ ॥ २०.६
iti śrīdāsabodhe guruśiṣyasamvāde
ātmāguṇanirūpaṇanāma samāsa sahāvā || 6 || 20.6

Thus in *Shri Dasbodh*, a dialogue between the *Guru* and disciple, Sub-Chapter 6 of Chapter 20 named „Discourse on the *Guna* of that *Atma*“ is concluded.



20.7 Discourse on the *Atma*

समास सातवा : आत्मानरूपण

samāsa sātavā : ātmānirūpaṇa

|| Śrī Rām ||

1. अनुरवाच्य समाधान जालें। तें पाहजि बोललें।

बोललियासाठी समाधान गेलें। हें तों घडेना ॥ १ ॥

anurvācya samādhāna jāleṁ | teṁ pāhije bolileṁ |

bolilyāsāṭhīm samādhāna gelerṁ | heṁ toṁ ghaḍenā || 1 ||

1. Even if that inexpressible complete contentment has come, still that Reality requires this ‘speech’ (by means of this ‘speech’/knowledge that Reality can function in the world). But if one takes oneself to be this knowledge then, that complete contentment is destroyed and that thoughtless *paramatma* has not been accomplished.

2. कांहीं सांडावें लागत नाही। कांहीं मांडावें लागत नाही।

येक वचिर शोधून पाहीं। म्हणजि कळे ॥ २ ॥

kāṁhīm sāmḍāverṁ lāgata nāhīm | kāṁhīm māmḍāverṁ lāgata nāhīm |

yeka vicāra śodhūna pāhīm | mhaṇije kaḷe || 2 ||

2. This ‘thing’ does not have to be dropped nor does it have to be established for it is already present (only the thoughts have to be dropped; *maharaj-* at this moment you are He). And with this ‘thing’, one should search out and understand that thoughtless *swarup*.

3. मुख्य कासीवशिवेश्वर। श्वेतबंद रामेश्वर।

मलकारजुन भीमाशंकर। गुण आत्मयाचे ॥ ३ ॥

mukhya kāsīviśveśvara | śvetabāṁda rāmeśvara |

malakārjuna bhīmāśaṁkara | guṇa ātmayāce || 3 ||

3. The temples of *kashi-vishweshara*;⁵ *setubandha rameshwara*; *mallikarjuna* and *bheema-shankar* (ie. north, south, east and west) and that thoughtless Supreme are all due to this *guna* of that *atma*. (This *atma* is the *antar-atma* and on account of Him there is this pure *sattwa guna* and due to this effortless knowing, the world has appeared and also, that Reality can be realized. This knowledge is everywhere, it is north, south, east and west)

4. जैसी मुख्य बारा लिंगें। यावेगळीं अनंत लिंगें।

प्रचति जाणजित जगें। गुण आत्मयाचे ॥ ४ ॥

jaisīm mukhya bārā liṅgerṁ | yāvegaḷīm ananta liṅgerṁ |

pracita jāṇijeta jagerṁ | guṇa ātmayāce || 4 ||

4. Due to this *guna* of knowledge, that thoughtless Supreme has appeared as the twelve *jyoti lingams* (due to this *guna*, thoughtlessness is not and there appears this gross

⁵ These are all places where there are important *shiva* temples, *kashi* in the north: *rameshwaram* in the south: *bheemshankara* in the west and *mallikarjuna* in the east (*maharaj-* that is north, south, east and west, it is everywhere)



world where there are the twelve important *gyoti lingams* and ‘many’ sacred sites). This knowing is different to thoughtlessness and these *lingams*. And to stay as this ‘I am’ experience one should know this *guna* of that *atma* (we are that *atma* and It possesses this effortless knowing; but to understand these things, the thoughts of this world, of *lingams* and sacred places, have to be left).

5. भूमंडळीं अनंत शक्ती नाना साक्षात्कार चमत्कार होती।

नाना देवांच्या सामर्थ्यमूर्ती। गुण आत्मयाचे ॥ ५ ॥

bhūmaṇḍalīm ananta śakti | nānā sāksātkāra camatkāra hotī |
nānā devāṁcīyā sāmārthyamūrtī | guṇa ātmayāce || 5 ||

5. That endless *atma* and His power/*shakti* is within this world. Thus the ‘many’ miracles and that *satkshatkar* (*nirgun realization*), the ‘many’ gods and this powerful image (‘all’) of that God; are due to this *guna* of that *atma*.

6. नाना सिद्धांचीं सामर्थ्ये। नाना मंत्रांचीं सामर्थ्ये।

नानामोहरेवल्लीत सामर्थ्ये। गुण आत्मयाचे ॥ ६ ॥

nānā siddhāṁcīm sāmārthyem | nānā maṁtrāṁcīm sāmārthyem |
nānāmoharevallīnta sāmārthyem | guṇa ātmayāce || 6 ||

6. Due to this power of the accomplished there are the ‘many’ accomplishments; due to this the power of *mantra* (‘I am’) there are the ‘many’ *mantras*;⁶ due to this power of the ‘experience’ there are the ‘many’ experiences upon this creeper called *maya*; and all this is due to this *guna* of that *atma*.

7. नाना तीर्थांचीं सामर्थ्ये। नाना क्षेत्रांचीं सामर्थ्ये।

नाना भूमंडळीं सामर्थ्ये। गुण आत्मयाचे ॥ ७ ॥

nānā tīrthāṁcīm sāmārthyem | nānā kṣetrāṁcīm sāmārthyem |
nānā bhūmaṇḍalīm sāmārthyem | guṇa ātmayāce || 7 ||

7. The powers of the ‘many’ sacred rivers are due to this power; the powers of ‘many’ pilgrimage places are due to this power; for the ‘many’ powers within this world are due to this power of that *atma*.

8. जतिके कांहीं उत्तम गुण। ततिके आत्मयाचे लक्षण।

बरे वाईट ततिके जाण। आत्मयाचकरितां ॥ ८ ॥

jituke kāmhiṁ uttama guṇa | titukeṁ ātmayāceṁ lakṣaṇa |
bareṁ vāiṭa titukeṁ jāṇa | ātmayācakaritām || 8 ||

8. Whenever there is this ‘thing’/*prakruti* there is this best *guna* and then that *atma* is knowing. Know that this best *guna* and the worst *gunas* are all on account of that *atma*.

9. शुद्ध आत्मा उत्तम गुणी। सबळ आत्मा अवलक्षणी।

बरी वाईट आवघी करणी। आत्मयाची ॥ ९ ॥

śuddha ātmā uttama guṇī | sabala ātmā avalakṣaṇī |
barī vāiṭa āvaghi karaṇī | ātmayācī || 9 ||

⁶ *siddharameshwar maharaj* – what you say is a *mantra*, ‘bring me water’ and water appears. Is this not power!



9. That *atma* is pure within the best *guna* and that *atma* is impure within this false attention (ie. then It takes Itself to be a body); therefore the best *guna* and the worst *gunas* that are within everyone are the wondrous doing of that *atma*.

10. नाना साभमिन धरणे। नाना प्रतसिष्टी करणे।

नाना शरापउशरापलक्षणे आत्मयाचेनी ॥ १० ॥

nānā sābhimāna dharaṇeṁ | nānā pratisṣṭī karaṇeṁ |
nānā śrāpauśrāpalakṣaṇeṁ ātmayācenī || 10 ||

10. To hold the ‘many’ arrogances and the ‘many’ actions of the gross world; to have the attention that brings this curse of ‘many’ bodies (“I am a body and this is my boy, wife” etc.) and the attention that brings the mitigation of that curse (ie. understanding ‘I am He’), are due to this *guna* of that *atma*.

11. पडिचा बरा शोध घ्यावा। तत्वांचा पडि शोधावा।

तत्वे शोधति पडि आघवा। कळो येतो ॥ ११ ॥

piṇḍācā barā śodha ghyāvā | tatvāṁcā piṇḍa śodhāvā |
tatveṁ śodhitāṁ piṇḍa āghavā | kaḷom yeto || 11 ||

11. Therefore the *wise should accept this search of the *pinda*; they should search through these gross elements that make up this body; if you search these gross elements then, the *pinda* and this world of ‘many’ things can be understood by that *atma*. *(The wise are the ones who drop this inferior attention and witness).

12. जड देह भूतांचा। चंचळ गुण आत्मयाचा।

नशिचळ ब्रह्मावेगळा ठाव कैचा। जेथें तेथें ॥ १२ ॥

jaḍa deha bhūtāṁcā | cañcala guṇa ātmayācā |
nīścala brahmāvegaḷā ṭhāva kaicā | jethem tetherem || 12 ||

12. The inert, gross body that has come from the great elements and this moving ‘all’ are on account of this *guna* of that *atma*. But when ‘here’ goes ‘there’ then, how can there be any place other than that still *brahman*? (tukaram- *sagun* and *nirgun*, everything is *govinda*)

13. नशिचळ चंचळ आणी जड। पडि करवा नविड।

प्रतयवेगळें जाड। बोलणें नाही ॥ १३ ॥

nīścala cañcala āṇī jaḍa | piṇḍīm karāvā nivāḍa |
pratyayavegaḷeṁ jāḍa | bolaṇeṁ nāhīṁ || 13 ||

13. There is the still, the moving and the inert/gross and these should be determined within the *pinda*. Therefore understand that this ‘speech’ could not be present without that pure thoughtless *nirgun*.

14. पडिमधून आत्मा जातो। तेव्हां नविडा कळो येतो।

देहे जड हा पडतो। देखतदेखतां ॥ १४ ॥

piṇḍāmadhūna ātmā jāto | tevhaṁ nivāḍā kaḷom yeto |
dehe jaḍa hā paḍato | dekhatadekhatām || 14 ||

14. When that *atma* within the **pinda* leaves then, one can easily understand that they were quite separate (*maharaj*- this body is a dead body at the moment. The power is



there so it can speak). But taking ourself to be this inert body, that *atma* has come tumbling down from Its place, before your very eyes. *(When a dead corpse is seen on the funeral pyre, some get what is called, burning ground *vairagya*)

15. जड ततिकें पडलें। चंचळ ततिकें नघोनी गेलें।

जडचंचळाचें रूप आलें। प्रत्ययासी ॥ १५ ॥

jaḍa titukerṁ paḍileṁ | cañcala titukerṁ nighonī gelem |
jaḍacañcalāḷcem rūpa ālem | pratyayāsī || 15 ||

15. But when due to that thoughtless understanding, the inert ceases and the moving goes away (ie. both the gross body and knowledge are rejected), then the inert and moving form becomes that *nirgun* understanding.

16. नशिचळ आहे सकळां ठाई। हें तों पाहाणें नलगे कांहीं।

गुणविकार तेथें नाही। नशिचळासी ॥ १६ ॥

niścala āhe sakalām ṭhāī | heṁ toṁ pāhāṇem nalage kāmhiṁ |
guṇavikāra tethem nāhiṁ | niścalāsī || 16 ||

16. This place of the ‘all’ is that still *brahman* and if that thoughtless *swarup* wants to understand Its Self then, this ‘thing’ is not required (ie. no-knowledge is required). For when this modified *guna* of knowing is not then, ‘there’ is that still *swarup*.

17. जैसैं पडि तैसैं ब्रह्मांड। वचिर दसितो उघड।

जड चंचळ जातां जाड। परब्रह्मचि आहे ॥ १७ ॥

jaisem piṇḍa taisem brahmāṇḍa | vicāra disato ughaḍa |
jaḍa cañcala jātārṁ jāḍa | parabrahmaci āhe || 17 ||

17. When one understands that the *brahmanda* is inert just like the *pinda* then, that thoughtless *atma* is seeing clearly. Then the inert and moving are destroyed and there is the Truth, and that is *parabrahman*.

18. माहांभूतांचा खंबीर केला। आत्मा घालून पुतळा जाला।

चालला सृष्टीचा गल्बला। येणें रतिं ॥ १८ ॥

māhāmbhūtāñcā khañbīra kelā | ātmā ghālūna putalā jālā |
cālilā sṛṣṭicā galbalā | yeṇem ritīm || 18 ||

18. When this structure made of the five great elements gets created (by objectification) then, that *atma* is taken to be this inert statue. And in this way, there are the confused actions of the gross world.

19. आत्मा माया विकार करी। आळ घालति ब्रह्मावरी।

प्रत्यये सकळ कांहीं ववरी। तोच भिला ॥ १९ ॥

ātmā māyā vikāra karī | āla ghāliti brahmāvarī |
pratyayem sakalā kāmhiṁ vivarī | toci bhalā || 19 ||

19. This *antar-atma* and *maya* create the modifications but the blame is put on *brahman*. However if one investigates this ‘all thing’ then, it gets merged in that *brahman* and one becomes That.

20. ब्रह्म व्यापक अखंड। वरकड व्यापकता खंड।



शोधून पाहातं जड। कांहींच नाहीं ॥ २० ॥

brahma vyāpaka akhaṁḍa | varakaḍa vyāpakatā khaṁḍa |
śodhūna pāhātāṁ jaḍa | kāmhiṁca nāhīm || 20 ||

20. *brahman* is the One who pervades (ie. *antar-atma*) and that unbroken *parabrahman*. But the people of this world have a broken pervasiveness. However if they make a careful search then, this inanimate creation will be understood and this ‘thing’ even will not remain.

21. गगनासी खंडता नये। गगनाचें नासेल काये।

जरी जाला माहांप्रलये। सृष्टीसंव्हार ॥ २१ ॥

gaganāsī khaṁḍatā naye | gaganācerṁ nāsela kāye |
jari jālā mākāṁpralaye | sṛṣṭīsaṁvāhāra || 21 ||

21. There should be no break in the sky. How can there be the destruction of the sky? For even when there is the great dissolution by *vivek* then, it is the gross creation that gets destroyed (therefore be like the sky).

22. जें संव्हारामध्ये सापडले। तें सहजच नासवित जालें।

जाणते लोकीं उगवलिं। पाहजि कोडें ॥ २२ ॥

jeṁ saṁvāhāramadhyeṁ sāpaḍale | teṁ sahajaci nāśivānta jāleṁ |
jāṇate lokīm ugavileṁ | pāhije koḍeṁ || 22 ||

22. However when this *mula maya* is discovered after the dissolution of the gross then, that natural Reality is appearing as this destructible ‘all’. Still by this knowing, this riddle/puzzle within the world, can be opened out and understood.

23. न कळतां वाटे कोडें। कळतां आवघें दसिं उघडें।

महणोनी येकांतीं नवाडे। वचिर पाहावा ॥ २३ ॥

na kaḷatām vāṭe koḍeṁ | kaḷatām āvagherṁ diseṁ ughaḍeṁ |
mhaṇonī yekāntīm nivāḍe | vicāra pāhāvā || 23 ||

23. When you do not understand that *nirgun* then, that hidden *purush* appears as something else and when you understand that *nirgun* then, the seeing of the confused mind gets opened out (*maharaj- be so open nothing remains*). Therefore in your ‘aloneness’, thoughtlessness should be understood.

24. मळिता प्रत्ययाचे संत। येकांपरीस येकांत।

केली पाहजि सावचति। नाना चर्चा ॥ २४ ॥

milatā pratyayāce saṁta | yekāṁparīsa yekānta |
keli pāhije sāvacita | nānā carcā || 24 ||

24. When your thoughtlessness meets the *nirgun* of the Saint then, your ‘aloneness’ is like His ‘aloneness’; then the ‘many’ rumours become that pure knowledge.

25. पाहिल्यावेगळें कळत नाहीं। कळतां कळतां संदेह नाहीं।

वविक पाहातां कोठेंच नाहीं। मायाजाळ ॥ २५ ॥

pāhilyāvegaleṁ kaḷata nāhīm | kaḷatām kaḷatām saṁdeha nāhīm |
viveka pāhātām koṭheṁci nāhīm | māyājāḷa || 25 ||



25. But without first understanding this *sagun*, that *nirgun* cannot be understood and if this understanding is maintained continuously, then any body consciousness does not remain (ie. all eight bodies are dissolved). For when you completely understand *vivek* then, this net of *maya* is nowhere!

26. गगनीं आभाळ आलें। मागुती सवेंच उडालें।
आत्म्याकरितां दृश्य जालें। उडेल तैसें॥ २६॥
gaganīm ābhāḷa ālēm | māgutī saven̄ci uḍālēm |
ātmyākāritām dṛśya jālēm | uḍela taisēm || 26 ||

26. In the sky, the clouds gathered and after, they dispersed of their own accord. Similarly, due to the *atma*, this visible appeared and due to its having appeared, it will fly away also (when you decide).

27. मुळापासून सेवटवरी। वविकी वविकें वविवरी।
तोच निश्चय थावरी। चळेना ऐसा॥ २७॥
mūlāpāsūna sevaṭavarī | vīvekī vīvekeṁ vīvarī |
toci niścaya thāvarī | caḷenā aisā || 27 ||

27. When the *viveki* investigates from the beginning through to the end then, there arises the conviction of that *paramatma* and that does not deviate.

28. वरकड निश्चय अनुमानाचे। अनुमानें बोलतां काये वेंचे।
जाणते पुरुष प्रचितीचे। ते तों मानीतना॥ २८॥
varakaḍa niścaya anumānāce | anumāneṁ bolatām kāye vēnce |
jāṇate puruṣa pracitīce | te toṁ mānītanā || 28 ||

28. The convictions of the rest are conjectures and how can conjecture select this ‘speech’? But even when that *purush* knows this ‘experience’ still, He is having no regard for His own Reality.

29. उगेंच बोलणें अनुमानाचें। अनुमानाचें कोण्हा कामाचें।
येथें सगट वचिराचें। काम नाही॥ २९॥
uḡeṁca bolāṇeṁ anumānāceṁ | anumānāceṁ koṇyā kāmāceṁ |
yetheṁ sagaṭa vicārāceṁ | kāma nāhīm || 29 ||

29. And tell me, if this ‘speech’ of that still and silent *swarup* does become conjecture, then of what use is this conjecture? But ‘here’ and this lumped together world of the ‘many’ have no use of thoughtlessness (nobody wants to die).

30. सगट वचिर तो अवचिर। कितियेक म्हणती येकंकार।
येकंकार भ्रष्टाकार। करू नये॥ ३०॥
sagaṭa vicāra to avicāra | kityeka mhaṇatī yekaṁkāra |
yekaṁkāra bhraṣṭākāra | karūṁ naye || 30 ||

30. For when that thoughtless *atma* is this lumped together world then, that *atma* cannot think clearly. Then that One within the ‘many’ is a *jīva* and says, “All this you see is Oneness.” But that Oneness should not be made into this whirling confusion of a *jīva* (they may say, “Everything is One” but that is not their experience, it is intellectual understanding and so they are still lost in *maya*).



31. कृत्रिमि अवघे सांढावे। कांहीं येक शुद्ध घ्यावे।
जाणजाणों नविडावे। सारासार ॥ ३१ ॥

*kr̥trima avagheṁ sāmḍāveṁ | kām̥hīm yeka śuddha ghyāveṁ |
jāṇajāṇoṁ nivaḍāveṁ | sārāsāra || 31 ||*

31. Therefore the ‘many’ artificial things that have been created by imagination should be dropped and that One pure Self within this ‘thing’ should be accepted. By continuous knowing (forget everything that is seen or perceived by the mind), that essence (I am not) should be chosen from this non-essence (‘I am’).

इति श्रीदासबोधे गुरुशषियसंवादे

आत्मानरूपणनाम समास सतवा ॥ ७ ॥ २०.७

*iti śrīdāsabodhe gurushṣiyasaṁvāde
ātmānirūpaṇanāma samāsa satavā || 7 || 20.7*

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 7 of Chapter 20 named „Discourse on the Atma“ is concluded.



20.8 Discourse on the Body

समास आठवा : देहेक्षेत्रनिरूपण

samāsa āṭhava : dehekṣetranirūpaṇa

|| Śrī Rām ||

1. वधीप्रपंचतरु वाढला। वाढतां वाढतां वसितीरुण जाला।

फळें येतां वशिर्तां पावला। बहुत गुणी ॥ १ ॥

*vidhīprapañcataru vāḍhalā | vāḍhatām vāḍhatām vistirṇa jālā |
phaḷeṁ yetām viśrānti pāvalā | bahuta guṇī || 1 ||*

1. This tree of *prapañch* has been sown by lord *brahma* (ie. *buddhi* ie. it gives names and therefore forms to that which is without name and form and thus creates ‘many’ objects) and it has grown and spread out so much. This ‘all’ within the *prana*, can choose to have the fruits of this tree or it can attain complete rest (ie. *parabrahman*). (You can either chose this world of pleasures and pains ie. fruits of *prapañch*, or by constant investigation, this ‘all’ will attain that perfect understanding of pure knowledge)

2. नाना फळें रसाळें लागलीं। नाना जनिसी गोडीस आलीं।

गोडी पाहावया निर्माण केलीं। नाना शरीरें ॥ २ ॥

*nānā phaḷeṁ rasāḷeṁ lāgalīṁ | nānā jinasī goḍīsa ālīṁ |
goḍī pāhāvayā nirmāṇa kelīṁ | nānā śarīreṁ || 2 ||*

2. When the ‘many’ fruits of pleasures and pains ripened, there was a growing fondness for these ‘many’ objects. But these ‘many’ objects had been created in order that their sweetness could be enjoyed by this ‘I am’ body (ie. knowledge, then these pleasures and pains will be understood and this world will be fully enjoyed as it was meant to be enjoyed).

3. निर्माण जाले उत्तम वषिये। शरीरेंवणि भोगितां नये।

महणोनी निर्मला उपाये। नाना शरीरें ॥ ३ ॥

*nirmāṇa jāle uttama viṣaye | śarīreṁviṇa bhogitām naye |
mhaṇonī nirmilā upāye | nānā śarīreṁ || 3 ||*

3. This best *guna* (of effortless knowing) has appeared as these sense objects. But without this ‘I am’ body, they should not be enjoyed (then that ever-alooof *atma* will enjoy His creation and never enter body consciousness). Therefore this ‘all’ body that has created these ‘many’ bodies, also created this remedy (ie. knowledge of this ‘all’ body relieves the pains of *samsar* caused by this “I am a body” concept. You have have created these ‘many’ objects. But when you come to realize that my attachment to them is the cause of my suffering then, you will search for this remedy).

4. ज्ञानइंद्रियिं निर्माण केलीं। भनिन भनिन गुणांचीं निर्मिलीं।

येका शरीरासी लागलीं। परी वेगळालीं ॥ ४ ॥

*jñānaindriyēṁ nirmāṇa kelīṁ | bhinna bhinna guṇāñcīm nirmilīṁ |
yekā śarīrāsī lāgalīṁ | parī vegalālīṁ || 4 ||*

4. The sense organs were made by creating the *separate *gunas*. That One had been connected with this ‘all’ body (ie. pure *sattwa guna*) but then, this was passed over and



everything became gross. *(When that pure *sattwa guna* or knowing *vritti* separated from its *purush*, it set out on its own. Then it made companionship with the *antah-karana* and together they created a world of ‘many’ objects. This was the mixing together of knowledge/*sattwa* and ignorance/*tamo* and this created the *rajo guna*. You know something is there ie. *sattwa*, but you don’t know what it is ie. *tamo*, and this brings the mind and *buddhi*. The mind says, “Something is there but I don’t know what it is” and so the *buddhi* gives it a name. This is the *rajo guna*; it creates something out of nothing. Then the *chitta* thinks about this over and over and the ego claims he is the knower. Then you take this body as your own and use it to live in and use it to see this world. Thus names and forms get given to that which was previously undifferentiated; thus there appeared the separate senses in that which was previously just effortlessly knowing)

5. श्रोत्रइंद्रिर्दृष्टिं शब्द पडलि। त्याचा भेद पाहजि कळला।
ऐसा उपाये निर्माण केला। इंद्रियांमधें ॥ ५ ॥

śrotraīmndrīm śabda paḍilā | tyācā bheda pāhije kaḷalā |
aisā upāye nirmāṇa kelā | īndriyāīmmadhem || 5 ||

5. Then this ‘word’ fell into the organ of hearing and the ‘many’ words were taken as true. This dividing up of that *paramatma* should be clearly understood and for this, a remedy was devised. This remedy that is within these sense organs is the ‘word’ (when one sees with body consciousness then, *atma* consciousness is drowned by the ‘many’ thoughts; therefore to understand that *paramatma*, the knowledge of the ‘word’ is the only remedy).

6. त्वचेइंद्रियं सीतोष्ण भासे। चक्षुइंद्रियं सकळ दसि।
इंद्रियांमधें गुण ऐसे। वेगळाले ॥ ६ ॥

tvaceīmndriyem sītoṣṇa bhāse | cakṣuīmndriyem sakāḷa dise |
īndriyāīmmadhem guṇa aise | vegalāle || 6 ||

6. But due to the organ of touch, cold and hot appear; and due the organ of sight, this ‘all’ is seen by the eyes (this ‘all object’ is then seen as the ‘many’ objects). And so, in the sense organs, this *guna* of the *atma* gets passed over (ie. when effortless knowing gets passed over then one takes oneself to be a body and wants to see and experience ‘many’ different things. Then there is hot and cold, big and small etc. etc., where before there was just knowing).

7. जिवहेमधें रस चाखणें। घ्राणामधें परमिळ घेणें।
इंद्रियांमधें वेगळाल्या गुणें। भेद केले ॥ ७ ॥

jivhemadhem rasa cākhaṇem | ghrāṇāmadhem parimala gheṇem |
īndriyāīmmadhem vegalālyā guṇem | bheda kele || 7 ||

7. In the tongue, taste gets created by chewing; in the nose, various smells are accepted; in this way, this *guna* of that *atma* has been divided and separated up into sense organs.⁷

8. वायोपंचकीं अंतःकरणपंचक। मसिळोनफिरि नशिक।

⁷Gospel of Thomas- Jesus said, "I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."



ज्ञानइंद्रयिं कर्मइंद्रयिं सकळकि। सावकास पाहे ॥ ८ ॥
vāyopamcakīm antaḥkarmāpancaka | miṣaḥoni phire niśamka |
jñānaindriyem karmaindriyem sakalika | sāvakāsa pāhe || 8 ||

8. Then this knowing of the ‘all’ became the *five-fold *antah-karana* mixed together with the five vital winds/*pranas* and a gross body started to boldly wander around. Then this ‘all’ sees by these five sensory organs and moves by these five organs of action. *(Knowing, mind, *buddhi*, thinking and ego; these met the five *pranas* and together these brought body consciousness and then mind says, “What is this?” and the *buddhi* gives it a name and the ego appears and says, “I want it” and the legs make the body to move towards it etc. Then effortless knowing has been left behind and the one wind that moves all creation gets confined to an individual body in the *prana*)

9. कर्मइंद्रयिं लागवेगीं। जीव भोगीं वषियांलागीं।
 ऐसा हा उपाये जगीं। ईश्वरें केला ॥ ९ ॥
karmaindriyem lāgavegīṁ | jīva bhogīṁ viṣayāmlāgīṁ |
aisā hā upāye jagīṁ | īśvareṁ kelā || 9 ||

9. Due to these organs of action the *jīva* moves hastily and enjoys the sense objects. Yet this remedy of the ‘all’ (*prakṛuti*) created by *ishwara* (*purush*) is always there within this world created by the senses. (The experiences in this mundane existence cannot appear without this ‘all’ experience. But upon this ‘all’, the world has appeared and one feels, “I cannot live without a body”)

10. नषिय नरिमाण जाले बरवे। शरीरेंवणि कैसें भोगावे।
 नाना शरीराचे गोवे। याकारणें ॥ १० ॥
niṣaya nirmāṇa jāle barave | śarīreṁviṇa kaiseṁ bhogāve |
nānā śarīrāce gove | yākāraṇem || 10 ||

10. The sense objects have been well made, but without the ‘all’ body (knowledge) how can they be enjoyed? But on account of this knowing, there has come the ‘many’ entanglements for this ‘all’ body (so this knowing is detrimental when it looks down and creates the gross objects and it is the remedy also when it looks towards its source, that pure *atma*).

11. अस्तीमांशाचे शरीर। त्यामधें गुणप्रकार।
 शरीरासारखें यंत्र। आणीक नाही ॥ ११ ॥
astīmāṁśāce śarīra | tyāmadherṁ guṇaparakāra |
śarīrāsārikherṁ yaṁtra | āṇīka nāhīm || 11 ||

11. Then this ‘all’ body is a body of bones and flesh and in that *atma* there has appeared the *gunas* of *sattwa*, *raja* and *tamo*. Really, there is no other instrument that can be compared to this ‘all’ body that just knows (therefore understand it).

12. ऐसीं शरीरें नरिमाण केलीं। वषियभोगें वाढवलीं।
 लाहानथोर नरिमाण जालीं। येणें प्रकाशें ॥ १२ ॥
aisīṁ śarīreṁ nirmāṇa kelīṁ | viṣayabhogem vāḍhivilīm |
lāhānathora nirmāṇa jālīm | yeṇem prakāreṁ || 12 ||



12. In this way, due to this ‘all’ body, the separate *gunas* were created and from these the elements appeared and gross objectification took place. Therefore due to this ‘all’ body, the sense objects and their enjoyment grew. And in this way, the small *jiva* within that great *brahman* was created.

13. असतीमांशांची शरीरें। निर्माण केली जगदेश्वरें।

विवेकें गुणवचिरें। करूनियां ॥ १३ ॥

astīmāṃśāṃcīṃ śarīreṃ | nirmāṇa kelī jagadeśvareṃ |
vivekeṃ guṇavicāreṃ | karūniyāṃ || 13 ||

13. So, by means of this ‘all’ body, that Lord of the world created the bodies of bones and flesh. But if this ‘all’ body makes *vivek* then, there will be the making of thoughtlessness.

14. असतमौंशाचा पुतळा। जेणें ज्ञानें सकळ कळा।

शरीरभेद वेगळा। ठाई ठाई ॥ १४ ॥

astimaumśācā putalā | jeṇeṃ jñāneṃ sakalā kalā |
śarīrabheda vegalā | ṭhāim ṭhāim || 14 ||

14. With this statue of flesh and bones, one can understand this art of the knowing but, when this ‘all’ body gets divided then, there is a different body at every place.

15. तो भेद कार्याकारण। त्याचा उदंड आहे गुण।

सकळ तीक्ष्ण बुद्धीवणि। काये कळे ॥ १५ ॥

to bheda kāryākāraṇa | tyācā udaṇḍa āhe guṇa |
sakalā tīkṣṇa buddhīviniṇa | kāye kaḷe || 15 ||

15. When that *paramatma* gets divided then, there is the *brahmanda* as the cause and the *pinda* as the effect and then, that vast *nirgun paramatma* is the *gunas* of *these two. How can this ‘all’ be understood without a sharp and keen *buddhi*? *(Then there are the three *gunas* mixed together and an individual body is seen within this world/*brahmanda*)

16. सकळ करणें ईश्वराला। म्हणोनी भेद निर्माण जाला।

ऊर्ध्वमुख होतां भेदाला। ठाव कैचा ॥ १६ ॥

sakalā karaṇeṃ īśvarālā | mhaṇonī bheda nirmāṇa jālā |
ūrdhamukha hotāṃ bhedālā | ṭhāva kaimcā || 16 ||

16. To *ishwara* there is this action of the ‘all’ and therefore these other divisions got created (ie. at the root there is the division of *purush/prakruti* and this only expanded into the ‘many’ divisions). But if one ‘looks upwards’ (maintains *vivek* of knowing and grows so big that one doesn’t remain), then at the place of that One, how can there be division?

17. सृष्टिकर्णी आगत्य भेद। संवहारें सहजचि अभेद।

भेद अभेद हा संवाद। मायागुणें ॥ १७ ॥

śṛṣṭīkarnīṃ āgatya bheda | samvহারেṃ sahajaci abheda |
bheda abheda hā samvāda | māyāguṇeṃ || 17 ||

17. The doings of the gross world are extremely diverse and by the destruction of



these, there is that undivided and natural Self. Know that, the divided gossip and this undivided dialogue between the *guru* and disciple (ie. *thoughtless*) are both due to this *sattwa guna* of *maya* (where will you place your faith?).

18. मायेमध्ये अंतरात्मा। नकळे तयाचा महिमा।

जाला चतुर्मुख ब्रह्मा। तोहसिंदेही पडे ॥ १८ ॥

māyemadheri antarātmā | nakaḷe tayācā mahimā |

jālā caturmukha brahmā | tohi saṁdehīṁ paḍe || 18 ||

18. But when there is this *antar-atma* in *maya* then, the greatness of the Reality is not understood. And when there is lord *brahma* (ie. *buddhi*) with his *four faces then, that *paramatma* falls into body consciousness. *(Four sources of birth)

19. पीळ पेंच कडोवकिडी। तर्क तीक्ष्ण घडीनें घडी।

मनासी होये तांतडी। वविरण करतिं ॥ १९ ॥

pīḷa peṁca kaḍovikaḍī | tarka tikṣaṇa ghaḍīnem ghaḍī |

manāsī hoye tāntaḍī | vavarāṇa karitāṁ || 19 ||

19. Either there can be ‘many’ tricks, schemes and longings, or, each and every moment, there can be the keenness of logic and the mind is encouraged to make proper investigation.

20. आत्मतत्वे लागते सकळ कांहीं। नरिजनी हे कांहींच नाही।

येकांतकाळीं समजोन पाहीं। म्हणजि बरे ॥ २० ॥

ātmataṁvēm lāgatem sakāḷa kāmhiṁ | niraṁjanīṁ he kāmhiṁca nāhiṁ |

yekāntakālīṁ samajona pāhīṁ | mhaṇije bareṁ || 20 ||

20. By being that *antar-atma* there is the connection with this ‘all thing’, but in that thoughtless *niraṁjan* there is no such ‘thing’. And in this time of ‘aloneness’, one comes to understand thoughtlessness.

21. देहे सामर्थ्यानुसार। सकळ करी जगदेश्वर।

थोर सामर्थ्ये अवतार। बोलजिती ॥ २१ ॥

dehe sāmārthyānusāra | sakāḷa karī jagadeśvara |

thora sāmārthyem avatāra | bolijetī || 21 ||

21. When the gross body merges in the power then, there is this ‘all’ and that Lord of the world is called the doer. But due to this power, that great *brahman* has come down into knowledge. (Then that *brahman* is in *maya* and assumes the many different roles; Knower, knowing and known, doer, great elements, gross elements, gross body and mind and ego etc.)

22. शेष कूर्म वरूहाव जाले। येवढे देहे वशिष्ठ धरलि।

तेणें करतिं रचना चाले। सकळ सृष्टीची ॥ २२ ॥

śeṣa kūrma varhāva jāle | yevadhe dehe viśāḷa dharile |

teṇem karitāṁ racanā cāle | sakāḷa sṛṣṭīcī || 22 ||

22. Then there is the great serpent/*shesh** (ie. *purush*) and the divine tortoise or the great boar (ie. *prakruti*). Then due to this *prakruti* and *purush*, that vast *paramatma* holds the various bodies. Thus on account of that Reality, there is this ‘all’ and then



from this there comes the construction of a gross world. *(That which remains when everything/thought is left off)

23. ईश्वरें केवढें सूत्र केलें। सूर्यबबि धावाया लावलें।

धुकटाकरवीं धरवलें। अगाध पाणी ॥ २३ ॥

*īśvareṁ kevaḍhem sūtra kelem | sūryabimba dhāvāyā lāvileṁ |
dhukaṭākaravīm dharavileṁ | agādha pāṇī || 23 ||*

23. So great is this mystery of *ishwara* (ie. *purush*). Due to Him, the sun is compelled to run through the sky and the clouds are capable of holding so much water in the emptiness above (see 16.2, the Sun is a metaphor for that eternal pure knowledge. When He is made to transverse the sky then, when He rises, He reveals this world and when He sets this world disappears. This is knowledge. When you awake, the world appears and when you sleep, the world goes off. But He always is there. And the clouds are a metaphor for ignorance. And they cause the rains of *karma* to fall down from the emptiness above, onto your head).

24. पर्वताएसे ढग उचलति। सूर्यबबिासी अछ्यादति।

तेथें सवेंचिवायोची गती। परगट होये ॥ २४ ॥

*parvatāaise ḍhaga ucalitī | sūryabimbāsī achyāditi |
tetheṁ saveṁci vāyocī gatī | pragata hoye || 24 ||*

24. Clouds (ie. *maya*) as big as mountains rise in the sky and cover that Sun with concepts. But when the winds of knowledge blow then, that Sun ‘there’ is revealed.

25. झडिकझडिकुं धांवे वारा। जैसा काळाचा म्हणयिरा।

ढग मारुनी दनिकरा। मोकळे करी ॥ २५ ॥

*jhidakajhidakum dhāmve vārā | jaisā kālācā mhaṇiyārā |
ḍhaga mārūnī dinakarā | mokaḷe karī || 25 ||*

25. When this wind of *vivek* blows forcefully then, it is like a messenger of death (ie. it heralds the death of ‘I am’) and it destroys the clouds and frees the Sun (that thoughtless *nirgun*).

26. बैसती वजिांचे तडाखे। प्राणीमात्र अवचति धाके।

गगन कडकडून तडके। स्थळांवरी ॥ २६ ॥

*baisatī vijāmce tadākhe | prāṇīmātra avacitā dhāke |
gagana kaḍakaḍūna tadake | sthālāmvarī || 26 ||*

26. When there is the continuous flashing of lightning then, that one in only the *prana*, is this wonder and awe of knowledge (lightning is a metaphor for the mind. In the dark clouds of ignorance, it flashed to reveal an object in the darkness. Now, it flashes to reveal this ‘all’ and it thunders, ‘I am He’, ‘I am He’). And afterwards, this sky (ie. space) comes crashing down (and even witnessing does not remain).

27. येहलोकासी येक वर्म केलें। महद्भूतें महद्भूत आळलें।

सकळां समभागें चाललें। सृष्टारिचनेसी ॥ २७ ॥

*yehalokāsī yeka varma kelem | mahadbhūteṁ mahadbhūta āḷileṁ |
sakaḷām samabhāgeṁ cālileṁ | sṛṣṭiracanesī || 27 ||*



27. This world has been made out of that One essence and each great element ‘thickened’ due to the next great element. In this way, this evenly distributed ‘all’ has brought about the construction of a gross world.

28. ऐसे अनंत भेद आत्मयाचे। सकळ जाणती ऐसे कैचें।
वविरतां वविरतां मनाचे। फडके होती ॥ २८ ॥
aise anarṁta bheda ātmayāce | sakāḷa jāṇatī aise kaimceri |
vivaratām vivaratām manāce | phaḍake hotī || 28 ||

28. And when that endless *paramatma* has become the ‘many’ divisions of the *antar-atma* then, how can there be this ‘all’ and that Knower? But if there is a constant investigation of the mind then, this mind will be torn and shredded to pieces (*lord krishna- mind is your bondage and your liberation*).

29. ऐसी माझी उपासना। उपासकीं आणावी मना।
अगाध महिमा चतुरानना। काये कळे ॥ २९ ॥
aisī mājhī upāsana | upāsakīṁ āṇāvī manā |
agādha mahimā caturānanā | kāye kaḷe || 29 ||

29. Like this is my worship. Your mind should bring such a worshipper. But how can lord *brahma* understand the unfathomable greatness of that *paramatma*? (*How can a small jiva understand That?*)

30. आवाहन वसिर्जन। हें चभिजनाचें लक्षण।
सकळ जाणती सज्जन। मी काय सांगों ॥ ३० ॥
āvāhana visarjana | heṁ ci bhajanāceri lakṣaṇa |
sakāḷa jāṇatī sajjana | mī kāya sāṅgori || 30 ||

30. First there has to be the *invocation of God (*the witness of this knowledge ‘I am’*) and then the relinquishment of that God (*I do not exist/vignyan*). When knowledge has been relinquished then, there is that thoughtless *bhajan*. Then that Knower of this ‘all’ becomes the *sajjana*/Saint and what then can this ‘I’ say? **(The invocation and releasing/submersion of a god is a common practice of ritual worship; here the inner meaning is explained)*

इति श्रीदासबोधे गुरुशषियसंवादे
देहेक्षेत्रनरूपणनाम समास आठवा ॥ ८ ॥ २०.८
iti śrīdāsabodhe guruśiṣyasamvāde
dehekṣetranirūpaṇanāma samāsa āṭhavā || 8 || 20.8

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 8 of Chapter 20 named „Discourse on the Body“ is concluded.



20.9 Discourse on the Subtle *Brahman*

समास नववा : सूक्ष्मनिरूपण

samāsa navavā : sūkṣmanirūpaṇa

|| Śrī Rām ||

1. मृतकपूजन करावें। आणी सर्वेच विसर्ज्यावें।

हैं मानेना स्वभावें। अंतःकर्णासी ॥ १ ॥

mṛtikāpūjana karāverṁ | āṇī saveṁci visarjāverṁ |

heṁ mānenā svabhāverṁ | antaḥkarṇāsī || 1 ||

1. If one makes *pūja* to a clay idol and then promptly immerses that idol in water then, that thoughtless *swarup* can never be accepted by your *antah-karana* (if you continue idol worship, how can you ever know your Self? *maharaj*- they go to a stone and they ask for something and miraculous things happen. But they don't understand; that power had come from themselves)

2. देव पूजावा आणी टाकावा। हैं प्रशस्त न वटे जीवा।

याचा वचार पाहावा। अंतर्यामी ॥ २ ॥

deva pūjāvā āṇī ṭākāvā | heṁ praśasta na vaṭe jīvā |

yācā vicāra pāhāvā | antaryāmī || 2 ||

2. If God is worshipped and then thrown away then, that most praiseworthy, thoughtless *swarup* can never appear and there is a *jīva* (if you act like a *jīva* and remain like a *jīva* then, how can you be that formless *swarup*?). Therefore that thoughtlessness (*nirgun*) of this 'speech' (*sagun*) should be understood within.

3. देव करजि ऐसा नाहीं। देव टाकजि ऐसा नाहीं।

महणोन याचा काहीं। वचार पाहावा ॥ ३ ॥

deva karije aisā nāhīm | deva ṭākiye aisā nāhīm |

mhaṇoni yācā kāmīhīm | vicāra pāhāvā || 3 ||

3. God cannot be made and God cannot be thrown away like this. Therefore you should understand this 'thing' and thoughtlessness.

4. देव नाना शरीरें धरति। धरुनी मागुती सोडति।

तरी तो देव कैसा आहे तो। वविकें वोळखावा ॥ ४ ॥

deva nānā śarīreṁ dharito | dharunī māgutī soḍito |

tarī to deva kaisā āhe to | vivekeṁ voḷakhāvā || 4 ||

4. God upholds the 'many' bodies with His 'all' body and after holding them for some time, He leaves. Still who is that God? By *vivek* that *atma* should be recognized.

5. नाना साधनें नरूपणें। देव शोधायाकारणें।

सकळ आपुले अंतःकर्णें। समजलें पाहजि ॥ ५ ॥

nānā sādhanem nirūpaṇem | deva śodhāyākāraṇem |

sakaḷa āpule antaḥkarṇem | samajaleṁ pāhije || 5 ||

5. In order to search for God there are the 'many' *sadhanas* and 'many' discourses. But



your *antah-karana* should understand this ‘all’.

6. ब्रह्मज्ञाचा उपाये। समजल्यावणि देतां नये।
पदार्थ आहे मा घे जाये। ऐसें म्हणावें ॥ ६ ॥
brahmajñācā upāye | samajalyāvṇi detāṁ naye |
padārtha āhe mā ghe jāye | aiseṁ mhaṇāvēṁ || 6 ||

6. Without understanding this remedy of knowing, that pure knowledge of *brahman* cannot be accepted. This ‘object’ is present here and now, but one should accept it and then only say, “Now take it away” (first understand this ‘object’ of knowing ie. invocation of God, and then immerse it in thoughtlessness).

7. सगट लोकांचे अंतरींचा भाव। मज प्रतक्ष भेटवावा देव।
परंतु वविकाचा उपाव। वेगळाच आहे ॥ ७ ॥
sagaṭa lokāṁce āntarīṁcā bhāva | maja pratakṣa bheṭavāvā deva |
paraṁtu vīvekācā upāva | vegalāci āhe || 7 ||

7. But if in your inner space there is this understanding of a lumped together gross world, then you will feel, “My eyes should see God.” However this remedy of *vivek* is quite different (the *viveki* understands, “My sense organs and my intellect cannot know Him”).

8. वचिर पाहातां तगेना। त्यास देव ऐसें म्हणावेना।
परंतु जन राहेना। काये करावें ॥ ८ ॥
vicāra pāhātāṁ tagenā | tyāsa deva aiseṁ mhaṇāvenā |
paraṁtu jana rāhenā | kāye karāvēṁ || 8 ||

8. And even if you understand thoughtlessness but do not maintain it then, that understanding cannot be called God. But the people do not stop thinking, so what to do! (Unless the mind is stopped one will continue as a body and continue to do ‘many’ forms of worship and *sadhana*)

9. थोर लोक मरोनजाती। त्यांच्या सुरता करुनी पाहाती।
तैसीच आहे हेह गिती। उपासनेची ॥ ९ ॥
thora loka maronī jāṭī | tyāṁcyā suratā karunī pāhātī |
taisīca āhe hehi gatī | upāsanecī || 9 ||

9. That One has destroyed *brahman* and this world of the ‘all’ (by body consciousness). Therefore now, that One is to make and understand this ‘all’ form of that *brahman*. Truly everything is in your hands. For whatever worship that thoughtless Self makes, that It will gain (if you take yourself to be a *jīva* and make the worships that *jīva* make then, you will keep this body. But if you worship that thoughtless by being thoughtless then, you will gain Yourself).

10. थोर व्यापार ठाकेना जनीं। म्हणोनी केली रखतवानी।
राजसंपदा त्याचेनी। प्राप्त कैची ॥ १० ॥
thora vyāpāra ṭhākenā janīm | mhaṇonī kelī rakhatavānī |
rājasampadā tayācenī | prāpta kaicī || 10 ||

10. The people do not know this pervasiveness of *brahman* and so they continue to



perform some job for some remittance. How can they acquire the wealth of that King, when they continually take themselves to be a *jiva*?

11. म्हणोन जितुका भोळा भाव। ततुका अज्ञानाचा स्वभाव।
अज्ञानें तरी देवाधदिव। पावजिल कैचा ॥ ११ ॥
mhaṇoni jitukā bhoḷā bhāva | titukā ajñānācā svabhāva |
ajñāneṁ tarī devādhideva | pāvijela kaicā || 11 ||

11. When there is the blind faith of a *jiva* then, this effortless and spontaneous ‘all’ is full of ignorance. But how can that God of the gods be realized through such ignorance?

12. अज्ञासी ज्ञान न माने। ज्ञात्यास अनुमान न माने।
म्हणोन सिद्धांचयि खुणें। पावलें पाहजि ॥ १२ ॥
ajñāsī jñāna na māne | jñātyāsa anumāna na māne |
mhaṇoni siddhāñciye khuṇeṁ | pāvalem pāhije || 12 ||

12. Ignorance does not respect knowledge. And the Knower does not respect conjecture. Therefore He should acquire that pure *nirgun* understanding of the *siddha* (by dropping all conjecture and remaining with the conviction of the Knower).

13. अज्ञासी ज्ञान न माने। ज्ञात्यास अनुमान न माने।
म्हणोन सिद्धांचयि खुणें। पावलें पाहजि ॥ १२ ॥
ajñāsī jñāna na māne | jñātyāsa anumāna na māne |
mhaṇoni siddhāñciye khuṇeṁ | pāvalem pāhije || 12 ||

13. One should go to the root of *maya* and then leave her aside. Then only will there be complete contentment. If this is not done then, that ‘fullness of being’ will be wasted away on irrelevant things.

14. माया उलंघायाकारणें। देवासी नाना उपाय करणें।
अध्यात्मश्रवणपंथेंच जाणें। प्रत्ययानें ॥ १४ ॥
māyā ulaṅghāyākāraṇeṁ | devāsī nānā upāya karaṇeṁ |
adhyātmaśravaṇaparīṭheṁci jāṇeṁ | pratyayāṇeṁ || 14 ||

14. And even if, in order to cross over this *maya*, the mind performs this remedy of *shravan* still, that *nirgun* is knowing this path of *shravan* (*shravan is the remedy but one has to understand it is not the nirgun and He is being made to perform shravan*).

15. ऐसें न करतिं लोककिं। अवघीच होते चुकामुकी।
स्थिति खरी आणलिटकी। ऐसी वोळखावी ॥ १५ ॥
aiseṁ na karitāṁ lokikīṁ | avaghīca hote cukāmukī |
sthiti kharī āṇi laṭakī | aisī voḷakhāvī || 15 ||

15. But if *shravan* is not made in this world then, one losses one’s Self in the ‘many’ actions. Therefore one should recognize that state that is true and the states that are false.

16. खोट्याचे वाटे जाऊ नये। खोट्याची संगती धरू नये।
खोटें संगरहीं करू नये। कांहीयेंक ॥ १६ ॥
khoṭyāce vāṭe jāūṁ naye | khoṭyācī saṁgatī dharūṁ naye |



khoṭeṁ saṁgrahīm karūṁ naye | kāṁhīṁyeka || 16 ||

v

17. खोटें तें खोटेंचि खोटें। खरूयासी तगेनात बालटें।

मन अधोमुख उफराटें। केलें पाहजि ॥ १७ ॥

*khoṭeṁ teṁ khoṭeṁci khoṭeṁ | khar̥yāsī tagenāta bālaṭeṁ |
mana adhomukha upharāṭeṁ | keleṁ pāhije || 17 ||*

17. That Reality gets made false by the false, but with the Truth, the fraudulent cannot remain. Therefore your mind which is looking outwards should turn around and look inwards.

18. अध्यात्मश्रवण करीत जावें। म्हणजि सकळ कांहीं फावें।

नाना प्रकाराचे गोवे। तुटोनी जाती ॥ १८ ॥

*adhyātmaśravaṇa karīta jāveṁ | mhaṇije sakāḷa kāṁhīm phāve |
nānā prakārīce gove | tuṭonī jāṭī || 18 ||*

18. There should be *shravan* and when this ‘all thing’ is acquired then, the entanglements of the ways of the ‘many’ will be cut.

19. सूत गुंतलें तें उकलावें। तैसे मन उगवावें।

मानत मानत घालावें। मुळाकडे ॥ १९ ॥

*sūta guṁtaleṁ teṁ ukalāveṁ | taise mana ugavāveṁ |
mānata mānata ghālāveṁ | muḷākade || 19 ||*

19. The mind should be disentangled in the same way a knotted thread is made straight and by continuous respect for this ‘thing’, the mind should be placed at its root.

20. सकळ कांहीं कालवलें। त्या सकळाचें सकळ जालें।

शरीरीं वभिगले। सकळ कांहीं ॥ २० ॥

*sakāḷa kāṁhīm kālavaleṁ | tyā sakālāceṁ sakāḷa jāleṁ |
śarīrīm vibhāgale | sakāḷa kāṁhīm || 20 ||*

20. When that *brahman* is mixed with this ‘all thing’ then, it appears as this ‘all’ and of this ‘all’. And then while within this ‘all’ body, this ‘all thing’ gets divided up into the ‘many’ things (*maya’s nature is to expand downwards. Therefore without vivek, she will lead that brahman to body consciousness*).

21. काये तें येथेंचि पाहावें। कैसें तें येथेंचि शोधवें।

सूक्ष्माचीं चौदा नांवें। येथेंचि समजावी ॥ २१ ॥

*kāye teṁ yether̥mci pāhāveṁ | kaiseṁ teṁ yether̥mci śodhāveṁ |
sūkṣmācīm caudā nāmveṁ | yether̥mci samajāvī || 21 ||*

21. How can that Reality be understood ‘here’ (ie. if you stay in *maya* then, there is only *maya*. But that Reality ‘there’ does not know of *maya* ‘here’)? Still It can be searched for ‘here’? For this reason, the fourteen ‘names’ ‘here’ of that subtle *brahman* ‘there’ should be understood.

(Note: ahead are the fourteen names; these explain how that pure thoughtless *swarup*



is ever present within *maya*; and that the ‘two’ are, in truth, the One)

22. नरिगुण नरिवकिरी येक। तें सर्वां ठाई व्यापक।
देह्यामधें तें नषिकळंक। आहे कीं नाही ॥ २२ ॥

*nirguṇa nirvikārī yeka | teṁ sarvāṁ ṭhāīṁ vyāpaka |
dehyāmadhem teṁ niṣkaḷaṅka | āhe kīṁ nāhīṁ || 22 ||*

22. Within that One unmodified *nirgun* there is this place of the ‘all’ and that ‘one who pervades’ (ie. *antar-atma* or *purush*). Now is this *antar-atma* within this ‘all’ body, that immaculate One or is it not?

23. मूलमाया संकल्परूप। तें अंतःकरणाचें स्वरूप।
जड चेतवी चैतन्यरूप। तें हि शरीरीं आहे ॥ २३ ॥

*mūlamāyā saṅkalparūpa | teṁ antaḥkarṇācēṁ svarūpa |
jaḍa cetavī caitanyarūpa | teṁ hi śarīrīṁ āhe || 23 ||*

23. *mula maya* is this *sankalpa* form (ie. *wish to be*) and then, that thoughtless *swarup* is the *antaḥ-karana* (*knowing faculty*). And even when the inert and inanimate are made to move by this *chaitanya* form still, that thoughtless Reality is also there within this ‘all’ body.

24. समानगुण गुणसाम्य। सूक्ष्म वचिर तो अगम्य।
सूक्ष्म साधु जाणते प्रणम्य। तया समस्तांसी ॥ २४ ॥

*samānaguṇa guṇasāmya | sūkṣma vicāra to agamya |
sūkṣma sādhu jāṇate praṇamya | tayā samastāṁsī || 24 ||*

24. When the *gunas* are in balance then, there is that thoughtless Self and *gunasamya* (ie. *balanced gunas*), but at that time, that *brahman* is unattainable. Only the *sadhu* knows that all His worship goes to that *brahman*.

25. द्वधि भासतें शरीर। वामांग दक्षिणांग वचिर।
तोंच अर्धनारीनटेश्वर। पडिं वोळखावा ॥ २५ ॥

*dvidhā bhāsatēṁ śarīra | vāmāṅga dakṣiṇāṅga vicāra |
toṁci ardhanārīnateśvara | piṇḍīṁ volakhāvā || 25 ||*

25. ‘Here’ two kinds of bodies have appeared. Then that thoughtless *swarup* has a ‘left body’ (ie. *known*) and a ‘right body’ (ie. *Knower*). Then that *brahman* has become **ardhanari-nateshwar* and this should be recognized within the *pinda*. *(One half feminine and one half masculine)

26. तोच प्रकृतपुरुष जाणजि। शविशक्ती वोळखजि।
शडगुणईश्वर बोलजि। तया कर्दमासी ॥ २६ ॥

*toci prakṛtipuruṣa jāṇije | śivaśaktī volakhije |
śaḍaguṇaiśvara bolije | tayā kardamāsī || 26 ||*

26. That *brahman* should know *prakriti/purush* and That should recognize *shiva/shakti*. When that *brahman* is this Lord with the six glories/*shadguneshwara* then, it should be called the ‘basic mix’ (‘here’ *brahman* is mixed with *maya*).

27. तयासीच म्हणजि महत्तत्त्व। जेथें तरगुणाचें गूढत्व।



अर्धमात्रा शुद्धस्तव। गुणक्षोभणि॥ २७॥

tayāsīca mhañije mahattattva | jethem trigunācem gūḍhatva |
ardhamātrā śuddhasatva | guṇakṣobhiṇā || 27 ||

27. Then that Reality should be called the *maha-tattva*/great element (ie. space) and afterwards there is *guna maya* and the riddle of the three *gunas*. Then this pure *sattwa guna* represented by the half vowel above *aum* becomes *gunakshobhini* (the *gunas* are agitated and appear).

28. त्रिगुणें चालतें शरीर। प्रतक्ष दसितो वचार।

मुळींच्या कर्दमाचें शरीर। ऐसें जाणावें॥ २८॥

triguṇem cālātem śarīra | pratakṣa disato vicāra |
muḷīñcyā kardamācem śarīra | aiseṁ jāṇāverṁ || 28 ||

28. When this ‘all’ body moves by these three *gunas* then, that thoughtless Self sees by the sensory organs. Therefore this ‘all’ body of the root made of this ‘basic mix’ should be known.

29. मन माया आणजीव। हाहदसितो स्वभाव।

चौदा नामांचा अभपिराव। पर्डी पाहावा॥ २९॥

mana māyā āṇi jīva | hāhi disato svabhāva |
caudā nāmāñcā abhiprāva | pīṇḍīm pāhāvā || 29 ||

29. For when there is the mind, *maya* and the *jīva* then, that natural *atma* sees a world of ‘many’ forms. Therefore That which is being indicated by these fourteen names should be understood within this *pinda*.

30. पंडि पडतां अवघेंचजितें। परंतु परब्रह्म राहातें।

शाश्वत समजोन मग तें। दृढ धरावें॥ ३०॥

pīṇḍa paḍatāṁ avagheñci jātem | paraṁtu parabrahma rāhātem |
śāśvata samajona maga tem | dṛḍha dharāverṁ || 30 ||

30. When the *pinda* ceases to exist then, only the ‘many’ things disappear, but *para-brahman* still remains. Having understood that eternal, then that Reality should be firmly held and never thrown away (see V.1).

इति श्रीदासबोधे गुरुशषियसंवादे

सूक्ष्मनिरूपणनाम समास नववा॥ ९॥ २०.९

iti śrīdāsabodhe guruśiṣyasamvāde
sūkṣmanirūpaṇanāma samāsa navavā || 9 || 20.9

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 20 named „Discourse on the Subtle Brahman“ is concluded.

20.10 Discourse on Pure *Brahman*

समास दहावा : वमिलब्रह्मनिरूपण

samāsa dahāvā : vimalabrahmanirūpaṇa

|| Śrī Rām ||

1. धरू जातां धरतिं न ये। टाकू जातां टाकतिं न ये।

जेथें तेथें आहेच आहे। परब्रह्म ते॥ १॥

dharūṁ jātām dharitām na ye | ṭākūṁ jātām ṭākitām na ye |

jetherṁ tetherṁ āheca āhe | parabrahma teṁ || 1 ||

1. Even if you try to hold It, It cannot be held and if you try to drop It, It cannot be dropped. ‘Here’ and ‘there’, It only is and that is *parabrahman*.

2. जकिडे तकिडे जेथें तेथें। वनिमुख होतां सनमुख होतें।

सनमुखपण चुकेना तें। कांहीं केल्या॥ २॥

jikaḍe tikaḍe jetherṁ tetherṁ | vinmukha hotām sanmukha hotēṁ |

sanmukhapaṇa cukenā teṁ | kāmhīm kelyā || 2 ||

2. Everywhere, ‘here’ and ‘there’ or when you turn away, still It is in front of you. But when It is kept only in front and not given up then, that Reality appears as this created ‘thing’ (*parabrahman* is always there but, if you try to see It then what you will see will be this knowledge and then you think, ‘Something is there, I don’t know what it is or what it is not but, it exists’. Then that One is made into two; Knower and known).

3. बैसलें माणूस उठोन गेलें। तेथें आकाशचिराहलें।

आकाश चहुंकडे पाहलें। तरी सनमुखचि आहे॥ ३॥

baisaleṁ māṇūsa uṭhona gelem | tetherṁ ākāśaci rāhileṁ |

ākāśa cahuṁkaḍe pāhileṁ | tarī sanmukhaci āhe || 3 ||

3. If you are watching a man who is sitting and if he gets up and goes away then, ‘there’ has appeared as space. That space is in all four directions but, it is being seen only in front of you (ie. the man you were seeing has gone and space remains. Whenever ‘you’ look ‘there’, space appears; but in truth, that space is in all four directions and cannot be perceived. And that is *parabrahman*. ‘You’ have to disappear and then only That remains; otherwise space will be seen in front of you)

4. जकिडेतकिडे प्राणी पळोन जातें। तकिडे आकाशचिभोवतें।

बळें आकाशाबाहेर। कैसें जावें॥ ४॥

jikaḍetikaḍe prāṇī paḷona jāteṁ | tikaḍe ākāśaci bhovateṁ |

baḷeṁ ākāśābāhera | kaiseṁ jāveṁ || 4 ||

4. Wherever one may run within the *prana*, everywhere there is space all around. But how can that Reality go outside of space, through effort? (You are that Reality, but if you try to see That then, you will see space. And only when you don’t exist, will there be that Reality where even space and time do not exist)

5. जकिडेतकिडे प्राणी पाहे। तकिडे तें सनमुखचि आहे।

समस्तांचें मस्तकीं राहे। माध्यानीं मार्तंड जैसा॥ ५॥



jikaḍetikade prāṇī pāhe | tikaḍe teṁ sanmukhaci āhe |
samastānceṁ mastakīṁ rāhe | mādhyānīṁ mārtaṁḍa jaisā || 5 ||

5. Whatever, wherever is seen within the *prana*, is seen in front of you (and your Reality appears as this). Still that Reality remains above everything, just like the sun in the mid-day sky (ie. It cannot be perceived; It is in every direction, for other than That, nothing else is true).

6. परी तो आहे येकदेसी। दृष्टांत न घडे वस्तुसी।
 कांहीं येक चमत्कारासी। देउनी पाहलें ॥ ६ ॥
parī to āhe yekadesī | dr̥ṣṭānta na ghaḍe vastusī |
kāmhīṁ yeka camatkārāsī | deunī pāhileṁ || 6 ||

6. But if That is limited then, though there is the ‘end of the visible’ still, that Self has not been accomplished (the visible things may have gone away but space or knowledge remains). Then that One within the ‘thing’ is given this ‘thing’.

7. नाना तीर्थें नाना देसीं। कष्टत जावें पाहाव्यासी।
 तैसें न लगे परब्रह्मासी। बैसलें ठाई ॥ ७ ॥
nānā tirthēṁ nānā desīṁ | kaṣṭata jāvēṁ pāhāvyaśī |
taiseṁ na lage parabrahmāsī | baisaleṁ ṭhāīṁ || 7 ||

7. There are the ‘many’ sacred places in the ‘many’ different places and you make exhaustive efforts to go and see them. But such trouble is not required, for every place you sit is *parabrahman*.

8. प्राणी बैसोनीच राहातां। अथवा बहुत पळोन जातां।
 परब्रह्म तें तत्वतां। समागमें ॥ ८ ॥
prāṇī baisionīca rāhātāṁ | athavā bahuta paḷona jātāṁ |
parabrahma teṁ tatvatāṁ | samāgamerṁ || 8 ||

8. If you remain in the *prana* and sit in one place or if you become this ‘I am’ and get up and run very far; still it will be with the companionship of that *parabrahman*.

9. पक्षी अंतराळीं गेलां। भोवतें आकाशचित्याला।
 तैसे ब्रह्म प्राणीयाला। व्यापून आहे ॥ ९ ॥
pakṣī antarālīṁ gelāṁ | bhovateṁ ākāśacī tayālā |
taise brahma prāṇīyālā | vyāpūna āhe || 9 ||

9. Just as a bird is surrounded by space when it flies through the sky; so too, when you are in this *prana* still, you are pervaded by that *brahman*.

10. परब्रह्म पोकळ घनदाट। ब्रह्म सेवटाचा सेवट।
 ज्यासी त्यासी ब्रह्म नीट। सर्वकाळ ॥ १० ॥
parabrahma pokala ghanadāṭa | brahma sevaṭācā sevaṭa |
jyāsī tyāsī brahma nīṭa | sarvakāḷa || 10 ||

10. *parabrahman* is completely empty and so completely full. That is *brahman*, the end of end. But if that pure *brahman* is perceived by the *purush* (ie. when He tries to see Himself) then, there is this time of the ‘all’.



11. दृश्या सबाहे अंतरीं। ब्रह्म दाटलें ब्रह्मांडोदरीं।
आरे त्या वमिळाची सरी। कोणास द्यावी ॥ ११ ॥
dṛśyā sabāhe aṁtarīm | brahma dāṭaleṁ brahmāṁḍodarīm |
āre tyā vimalācī sarī | koṇāsa dyāvī || 11 ||

11. That *brahman* is within your inner space and He is outside of this ‘all’ also. That completely fills the womb of this *brahmanda* (creation). My dear! What can be compared to that pure *brahman*?

12. वैकुण्ठकैलासस्वर्गलोकीं। इन्द्रलोकीं चौदा लोकीं।
पन्नगादकिपाताळलोकीं। तेथेंच आहे ॥ १२ ॥
vaikunṭhakailāśasvargalokīm | indralokīm caudā lokīm |
pannagādikapātāḷalokīm | tethēnci āhe || 12 ||

12. That *brahman* is in *vaikuntha*, *kailas* and *swargalok* (ie. places of *vishnu/sattwa*, *mahesh/tamo* and *brahma/rajo guna*). That *brahman* is in the world of *indra* (the lord of the senses) and in the fourteen worlds⁸ and in the lower world of the *serpents etc., and He is ‘there’ also. *(In the causal body, zero, where the snakes of desire lie hidden)

13. कासीपासून रामेश्वर। आवघें दाटलें अपार।
परता परता पारावार। त्यास नाही ॥ १३ ॥
kāśīpāsūna rāmeśvara | āvagheṁ dāṭaleṁ apāra |
paratā paratā pārāvāra | tyāsa nāhīm || 13 ||

13. From *kailas*⁹ to *rameshwar* (ie. places of *shiva*), that limitless *brahman* is pervading everything. And still He is the beyond the beyond, for there is no limit to Him.

14. परब्रह्म तें येकलें। येकदांच सकळांसी व्यापलि।
सकळांस स्पर्शोन राहिलें। सकळां ठाई ॥ १४ ॥
parabrahma teṁ yekaleṁ | yekadānci sakalāṁsī vyāpile |
sakalāṁsa sparśona rāhileṁ | sakalāṁ ṭhāīm || 14 ||

14. There is only that *parabrahman* and at the same time, that *brahman* pervades this ‘all’. But then this ‘all’ is touched and He remains at this ‘all’ place (*maharaj- shiva means to take a touch*)

15. परब्रह्म पाउसें भजिना। अथवा चखिलानें भरेना।
पुरामधें परी वाहेना। पुरासमागमें ॥ १५ ॥
parabrahma pāuseṁ bhijenā | athavā cikhalāṇeṁ bharenā |
purāmadheṁ parī vāhenā | purāsamāgameṁ || 15 ||

15. That *parabrahman* does not get wet in the rain and is not smeared by the mud. It is in the flood but It is not swept away by Its association with the flood (ie. the rushing waters of *maya*).

16. येकसरें सन्मुक वमिख। वाम सव्य दोहकिडे येक।
आर्धऊर्ध्व प्राणी सकळीक। व्यापून आहे ॥ १६ ॥

⁸The fourteen worlds means the five organs of senses and the five organs of action and mind, *buddhi*, *chitta* and *ahankar/ego*

⁹ *maharaj* – one is north and one is south, means, He is everywhere



yekasareṁ sanmukha vimukha | vāma savya dohīṁkaḍe yeka |
ārdhaūrdha prāṇī sakalīka | vyāpūna āhe || 16 ||

16. It is in front and at the same time It is at the back (unlike space which is only seen in front); It is left and right and in the *prakṛuti/purush*, It is the One. It is below and above, It is in the *prana* and It is pervading this ‘all’.

17. आकाशाचा डोहो भरला। कदापी नाही उचंबळला।
 असंभाव्य पसरला। जकिडे तकिडे ॥ १७ ॥
ākāśācā ḍoho bharalā | kadāpī nāhīṁ ucambalālā |
asambhāvya pasaralā | jikaḍe tikaḍe || 17 ||

17. It fills this ‘great river’ of space (ie. knowledge); but It never overflows nor is It ever agitated. That unattainable *brahman* has expanded everywhere.

18. येकजनिसिगगन उदास। जेथें नाही दृश्यभास।
 भासेंवणि नरिभास। परब्रह्म जाणावें ॥ १८ ॥
yekajinasi gagana udāsa | jetheriṁ nāhīṁ dṛśyabhāsa |
bhāseṁviṇa nirābhāsa | parabrahma jāṇāvēṁ || 18 ||

18. It is the One within this ‘object’; and It is indifferent like the sky and does not appear as this visible ‘here’. That which is without any appearance and cannot be apprehended should be known as *parabrahman*.

19. संतसाधुमहानुभावां। देवदानवमानवां।
 ब्रह्म सकळांसी वसिंवा। वशिंरांतठाव ॥ १९ ॥
saṁtasādhumahānubhāvāṁ | devadānavamānavāṁ |
brahma sakalāṁsī viśāṁvā | viśrāntiṭhāva || 19 ||

19. That is the Saint, *sadhu* and the ‘great experienced’. That is the God who knows, the demon who does not know and man (who knows and does not know also). *brahman* is the shelter for this ‘all’ and the place of complete rest.

20. कोणेकडे सेवटा जावें। कोणेकडे काये पाहावें।
 असंभाव्य तें नेमावें। काये म्हणोनी ॥ २० ॥
koṇekaḍe sevaṭā jāvēṁ | koṇekaḍe kāye pāhāvēṁ |
asambhāvya teṁ nemāvēṁ | kāye mhaṇonī || 20 ||

20. How can anyone go to the very end of this *purush/prakṛuti*? How can anyone see that Reality? (therefore this ‘you’ must go off) And how can that unattainable be fixed to any particular place?

21. स्थूल नव्हे सूक्ष्म नव्हे। कांहीं येकासारखें नव्हे।
 ज्ञानदृष्टीवणि नव्हे समधान ॥ २१ ॥
sthūla navhe sūkṣma navhe | kāmhiṁ yekāsārikheṁ navhe |
jñānadṛṣṭīviṇa navhe samadhāna || 21 ||

21. That is not the gross body and That is not the subtle body. Nothing is like that One within this ‘thing’. Yet without this vision of knowledge, there cannot be that complete contentment of *brahman*.



22. पडिब्रह्मांडनरिस। मग ते ब्रह्म नरिभास।
येथून तेथवरी अवकास। भकासरूप॥ २२॥

*piṇḍabrahmāṇḍanirāsa | maga teṁ brahma nirābhāsa |
yethūna tethavarī avakāsa | bhakāsarūpa || 22 ||*

22. When there is the destruction of the *piṇḍa* and *brahmāṇḍa* then, there is that *brahman* beyond appearance. Then from 'here' to 'there' there is this empty-form (ie. when you are He then, everything is there but it is as if a dream).

23. ब्रह्म व्यापक है तो खरें। दृश्य आहे तो है उत्तरें।
व्यापेवणि कोणया प्रकरें। व्यापक म्हणावें॥ २३॥

*brahma vyāpaka heṁ to khareṁ | dṛśya āhe toṁ heṁ uttareṁ |
vyāpeṁviṇa koṇyā prakāreṁ | vyāpaka mhaṇāverṁ || 23 ||*

23. That *brahman* is the 'One who pervades' (ie. *antar-atma*) and He is that true thoughtless *atma*. And on account of this 'reply', that thoughtless *atma* is this 'all' also (*maharaj-* reply to the mind in such a way that, the mind goes off ie. 'I am'). But when He is free of any kind of existence then, how can He be called the 'One who pervades'?

24. ब्रह्मासी शब्दचलागेना। कल्पना कल्पूं शकेना।
कल्पनेतीत नरिजना। वविकें वोळखावें॥ २४॥

*brahmāsī śabdaci lāgenā | kalpanā kalpūṁ śakenā |
kalpanetīta nirañjanā | vivekeṁ voḷakhāverṁ || 24 ||*

24. This 'word' cannot be found in *brahman*. Imagination cannot imagine Him. That which is beyond imagination, is beyond knowledge and that *niranjan* should be recognized through *vivek*.

25. शुद्ध सार श्रवण। शुद्ध प्रतययाचें मनन।
वज्ञानी पावतां उन्मन। सहजच होतें॥ २५॥

*śuddha sāra śravaṇa | śuddha pratyayācēṁ manana |
vijñānī pāvatāṁ unmana | sahajaci hotēṁ || 25 ||*

25. That pure essence is *shravan*¹⁰ and that pure *nirgun* is *manana*. In *vignyan*, no-mind/*unman* is attained and then, there is that natural Self.

26. जालें साधनाचें फळ। संसार जाला सफळ।
नरिगुण ब्रह्म ते नशिचळ। अंतरीं बबिलें॥ २६॥

*jāleṁ sādhanācēṁ phaḷa | saṁsāra jālā saphaḷa |
nirguṇa brahma teṁ niścaḷa | aṁtarīṁ bimbaleṁ || 26 ||*

26. Then the fruit of *sadhana* has been achieved and your *samsar* is fulfilled, for that still *nirgun brahman*, has been established in your inner space.

27. हसिब जाला मायेचा। जाला नविडा तत्वांचा।
साध्य होतां साधनाचा। ठाव नाही॥ २७॥

hiseba jālā māyēcā | jālā nivāḍā tatvāṁcā |

¹⁰ *sadachar- shravan*, when this perceptible *brahman* is understood, naturally name and form become false. *manana* - when all doubts are destroyed the awareness of duality melts away. This constant practice is *manana*.



sādhya hotāṁ sādhanācā | ṭhāva nāhīm || 27 ||

27. The regard for *maya* is over. The choosing of the elements is over. The goal has been reached and there is no place for *sadhana*.

28. स्वप्नीं जे जे देखलें। ते ते जागृतीस उडालें।
सहजच अनुरवाच्य जालें। बोलतां न ये ॥ २८ ॥
svapnīm jem jem dekhilem | tem tem jāgṛtisa uḍālem |
sahajaci anurvācya jālem | bolatām na ye || 28 ||

28. In the dream, *mula maya* was perceived and when this flew away upon awakening, there was only that Reality. When that natural inexpressible has been realized then, nothing will be ‘spoken’ (all imagination has ended and this ‘speech’ has become that inexpressible Reality).

29. ऐसें हें वविकें जाणावें। प्रत्यये खुणेंसी बाणावें।
जनममृत्याच्या नांवें। सुन्याकार ॥ २९ ॥
aiseṁ heṁ vivekeṁ jāṇāveṁ | pratyayeṁ khuṇeṁsī bāṇāveṁ |
janmamṛtyācyā nāmveṁ | sunyākāra || 29 ||

29. That thoughtless Self should be known through *vivek* and that *nirgun* should imbibe that complete *nirgun* understanding. Then on account of first understanding this ‘I am’, birth and death have been reduced to nothing.

30. भक्तांचेन साभमिनें। कृपा केली दाशरथीनें।
समर्थकृपेचीं वचनें। तो हा दासबोध ॥ ३० ॥
bhaktāṁcenī sābhimānerī | kṛpā kelī dāśarathīnerī |
samarthakṛpecīṁ vacanerī | to hā dāsabodha || 30 ||

30. Lord *ram* bestows His grace on the devotees who worship Him with a pure pride/*abhimān* (‘I am’). By the power of His grace bestowing ‘word’, there is this *dasbodha* and that thoughtless *swarup* (ie. *dasbodha*- one who is devoted to knowledge. The one who is devoted to this knowledge ‘I am’ will attain that thoughtless *swarup*, I do not exist).

31. वीस दशक दासबोध। श्रवणद्वारे घेतां शोध।
मनकर्तृयास वशिद। परमार्थ होतो ॥ ३१ ॥
vīsa daśaka dāsabodha | śravaṇadvāreṁ ghetām śodha |
manakartyāsa viśada | paramārtha hoto || 31 ||

31. The *dasbodha* has twenty *dashaka*/chapters. By *shravan* search within these words and accept the inner meaning they convey. That thoughtless *paramarth*/Supreme Accomplishment appears to the one who maintains this *manana* (to have forgotten everything that one has learnt in this world up to now and to remain always with the understanding ‘I am’).

32. वीस दशक दोनीसें समास। साधकें पाहावें सावकास।
वविरतं वशिषावशिष। कळों लागे ॥ ३२ ॥
vīsa daśaka donīseṁ samāsa | sādhaṁ pāhāveṁ sāvakāsa |
vivarataṁ viśeṣāviśeṣa | kaḷom lāge || 32 ||



32. There are these twenty *dashaka*/chapters or two hundred *samas*/sub-chapters and gradually through these, this ‘I am’ will be revealed to the *sadhak*. Then by constant investigation the best of the best, pure knowledge, will be realized.

33. ग्रंथाचें करावेंस्तवन। स्तवनाचें काये प्रयोजन।

येथें प्रत्ययास कारण। प्रत्ययो पाहावा ॥ ३३ ॥

granthāceriṁ karāverīstavana | stavanāceriṁ kāye prayojana |
yetheriṁ pratyayāsa kāraṇa | pratyayo pāhāvā || 33 ||

33. There should be the praising of this spiritual composition. But what is the purpose of such praise? It is so that this ‘I am’, the cause of that *nirgun* ‘here’, should understand that *nirgun* ‘there’ (the only praise you can give this composition is to be this ‘I am’).

34. देहे तंव पांचा भूतांचा। कर्ता आत्मा तेथींचा।

आणी कवित्वप्रकार मनुशाचा। काशावरुनी ॥ ३४ ॥

dehe taṁva pāñcā bhūtāñcā | kartā ātmā tethīñcā |
āṇī kavītvaprakāra manuśācā | kāśāvarunī || 34 ||

34. There is the body made of the five great elements, there is the ‘doer’/*purush* and there is that pure *atma* ‘there’. So tell me, how can this sacred ‘poem’ (‘I am’) be composed by a man (someone who thinks “I am a body”)?

35. सकळ करणें जगदीशाचें। आणी कवित्वचिकाय मनुशाचें।

ऐशा अप्रमाण बोलण्याचें काये घावें ॥ ३५ ॥

sakaḷa karaṇeṁ jagadīśācēṁ | āṇī kavītvaci kāya mānuśācēṁ |
aīśā apramāṇa bolanyācēṁ kāye ghāvēṁ || 35 ||

35. This ‘all’ is the wonderful action of that Lord of the world (ie witnessing *purush*). So how can such a ‘poem’ be made by a man (the man must understand and leave; then only there can be this ‘poem’ and its Lord)? Therefore why should the imaginings of the mind be accepted, rather than this ‘speech’?

36. सकळ देह्याचा झाडा केला। तत्वसमुदाव उडाला।

तेथें कोण्या पदार्थाला। आपुलें म्हणावें ॥ ३६ ॥

sakaḷa dehyācā jhādā kelā | tatvasamudāva uḍālā |
tetheriṁ koṇyā padārthālā | āpuleriṁ mhaṇāvēṁ || 36 ||

36. And when this ‘all’ body is discarded then, this place, where the gross elements all meet together, will simply fly away. For in *brahman*, how can there be this ‘all object’ that you call your own? (When there is this ‘all’ then you feel, ‘Everything, everywhere is myself’)

37. ऐसीं हें वचिराचीं कामें। उगेंच भ्रमों नये भ्रमें।

जगदेश्वरें अनुक्रमें। सकळ केलें ॥ ३७ ॥

aīśiṁ heṁ vicārācīṁ kāmēṁ | ugeṁca bhramōṁ naye bhramēṁ |
jagadeśvareṁ anukramēṁ | sakaḷa kelerī || 37 ||

37. You have need of this thoughtless understanding, for then that still and silent Self will not be confused, by the confused (ie. mind). That Lord of the world has created this world in an orderly sequence by first creating this ‘all’. Now by understanding this ‘all’



once more, this process will be reversed and then you can understand thoughtlessness (there is the One *parabrahman* and then there was the ‘two’ *purush/prakruti*; this ‘I am’, ‘all’ etc. concealing that knowing *purush*. Then the *gunas* appeared and from *tamo* comes the great elements, space, wind, fire, water and earth; then comes the most gross or objective when the mind becomes body conscious and sees many objects and thinks about many things. Now follow this process back to that thoughtless Lord, I do not exist).

इति श्रीदासबोधे गुरुशषियसंवादे

वमिळब्रह्मनरूपणनाम समास दहावा ॥ १० ॥ २०.१०

iti śrīdāsabodhe gurushṣiyasamvāde

vimalābrahmanirūpaṇanāma samāsa dahāvā || 10 || 20.10

Thus in *Shri Dasbodh*, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 20 named „Discourse on Pure Brahman“ is concluded.