

Dásbódh

Daśaka VIII – The Birth of Maya

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Daśaka VIII

The Birth of Maya

॥ दशक आठवा : मायोद्भव अथवा ज्ञानदशक ॥ ८ ॥

॥ *daśaka āṭhava : māyodbhava athava jñānadaśaka* ॥ 8 ॥

The Birth of Maya



8.1 A Vision of God

समास पहला : देवदर्शन

samāsa pahilā : devadarśana

A Vision of God

|| Śrī Rām ||

1. श्रोतीं वहावे सावध। वमिल ज्ञान बाळबोध।
गुरुशिष्यांचा संवाद। अतिसुगम परयिसा ॥ १ ॥
śrotīṃ vhaṁvēm sāvadha | vimala jñāna bālabodha |
guruśiṣyāṃcā 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 शास्त्रेण घांडोळति। आयुष्य पुरेना सर्वथा।
अंतरी संशयाची वेथा। वाढोचल्लिगे ॥ २ ॥
nānā śāstreṃ dhāṅḍolītīm | āyuṣya purenā sarvathā |
aṁtarī saṁśayācī vethā | vāḍhoṁci lāge || 2 ||

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

3. नाना तीर्थे थोरथोरे। सृष्टिमिधये अपारे।
सुगमे दुर्गमे दुष्करे। पुण्यदायके ॥ ३ ॥
nānā tīrtheṃ thorathoreṃ | sṛṣṭimadhyeṃ apāreṃ |
sugameṃ durgameṃ duṣkareṃ | puṇyadāyakeṃ || 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

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.



ignorant of your Self. Like this is *maya*)

4. ऐसीं तीर्थें सरूवह करी। ऐसा कोण रे संसारी।
फरिं जातां जन्मवरी। आयुष्य पुरेना ॥ ४ ॥
aisīm tīrthem sarvahi karī | aisā koṇa re saṁsārī |
phiroṁ jātām janmavarī | āyuṣya purenā || 4 ||

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

5. नाना तपें नाना दानें। नाना योग नाना साधनें।
हैं सरूवह देवाकारणें। करजित आहे ॥ ५ ॥
nānā taperiṁ nānā dāneriṁ | nānā yoga nānā sādhaneriṁ |
heriṁ sarvahi devākāraṇeriṁ | 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 शरम करावा।
तेणें देव ठाई पाडावा। हें सरवमत ॥ ६ ॥
pāvāvayā devādhidevā | bahuvidha śrama karāvā |
teṇeriṁ deva thāiriṁ pādāvā | heriṁ sarvamata || 6 ||

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

7. पावावया भगवंतातें। नाना पंथ नाना मतें।
तया देवाचें स्वरूप तें। कैसे आहे ॥ ७ ॥
pāvāvayā bhagavāntāteriṁ | nānā paṁtha nānā materiṁ |
tayā devāceṁ svarūpa teṁ | kaise āheriṁ || 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 gananaṁ koṇa karī |
yeka deva koṇeparī | thāiriṁ paḍenā || 8 ||

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

9. बहुवधि उपासना। ज्याची जेथें पुरे कामना।
तो तेथेंच राहिली मना। सदृढ करूनी ॥ ९ ॥
bahuvidha upāsanā | jyācī jetheriṁ pure kāmanā |
to tetheriṁci rāhīlī 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। इच्छया जाले आसक्त।
बहु ऋषी बहु मत। वेगळालें ॥ 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 नश्चय घडेना।
शास्त्रेणं भांडती पडेना। नश्चय ठाई ॥ ११ ॥
bahu nivāḍitīm nivāḍenā | yeka niścaya ghaḍenā |
śāstreṇ bhāṇḍatī 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 शास्त्रीं बहुत भेद। मतांमतांस वरीध।
ऐसा करतिं वेवाद। बहुत गेले ॥ १२ ॥
bahuta śāstrīṁ bahuta bheda | matāṁmatāṁsa virodha |
aīsā 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. सहस्ररामधे कोणी येक। पाहे देवाचा वविक।
परी त्या देवाचे कौतुक। ठाई न पडे ॥ १३ ॥
sahastrāmadhem koṇī yeka | pāhe devācā viveka |
parī tyā devāceriṁ kautuka | ṭhāīm na paḍe || 13 ||
13. Within these thousands of opinions and concepts, who is that One God? If you understand Him then, that is called the *vivek* of God. However, as long as you continue to hold on to the concept of your God then, even this wonder of ‘I am’ will never be found.
14. थाई न पडे कैसें म्हणतां। तेथें लागली अहंता।
देव राहलि परता। अहंतागुणें ॥ १४ ॥
thāīm na paḍe kaiserī mhaṇatāṁ | tethēṁ lāgalī ahaṅtā |
deva rāhilā paratā | ahaṅtāguṇēṁ || 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 कोणया गुणें। ठाई पडे ॥ १५ ॥
ātām aso heṁ bolāṇeṁ | nānā yoga jyākāraṇeṁ |
to deva koṇyā guṇeṁ | ṭhāīṁ 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।
तेचि बोलणें स्वभावें। बोलजिल ॥ १६ ॥
deva koṇāsī mhaṇāveṁ | kaiseṁ tayāsī jāṇāveṁ |
teṁci bolāṇeṁ svabhāveṁ | 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 सृष्टयादिव्यापार।
सर्वकर्ता नरितर। नाम ज्याचें ॥ १७ ॥
jeṇeṁ kele carācara | kele sṛṣṭyādi vyāpāra |
sarvakartā niraṁtara | nāma jyāceṁ || 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 ॥
teṇeṁ kelyā meghamālā | caṁdrabimbīṁ amṛtakaḷā |
teja didhaleṁ ravimaṁḍalā | jayā deveṁ || 18 ||

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

19. ज्याची मर्यादा सागरा। जेणें स्थापलें फणविरा।
ज्याचेनि गुणें तारा। अंतरिक्ष ॥ १९ ॥
jyācī maryādā sāgarā | jeṇeṁ sthāpileṁ phaṇivarā |
jyāceni guṇeṁ tārā | aṁtarikṣa || 19 ||

19. This ocean of knowledge (ie. *mula maya*) confines that *purush* and on account of this, He has established Himself as the silent and hidden witness. It is because of her *gunas* (ie. because you objectify yourself as a body and then see a world outside) that we look up at the stars and the galaxies (then you who are the *purush* and pervade all of this, thinks, “I am but an insignificant small *jiva* in this huge world.” But how is the



experience of your dream any different from this waking state experience?).²

20. च्यारी खाणी च्यारी वाणी। चौर्यासलक्ष जीवयोनी।
जेणे नर्मिले लोक तनी। तया नाव देव ॥ २० ॥
cyārī khāṇī cyārī vāṇī | cauṛyāsi lakṣa jīvayonī |
jeṇem nirmile loka tinī | tayā nāva deva || 20 ||

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

21. ब्रह्मा वषिणु आणी हर। हे जयाचे अवतार।
तोच देव हा नर्घार। नश्चयेसी ॥ २१ ॥
brahmā viṣṇu aṇī hara | he jayāce avatāra |
toci deva hā nirdhāra | niścayēsīm || 21 ||

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

22. देवहाराचा उठोना देव। करू नेणे सर्व जीव।
तयाचेन ब्रह्मकटाव। नर्मिलि न वचे ॥ २२ ॥
devhārācā uṭhoni deva | karūṁ neṇe sarva jīva |
tayāceni brahmakaṭāva | nirmilā na vacē || 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 *jiva*? 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 क्षती।
चंद्र सूर्य तारा जीमूती। तयांचेन निवहे ॥ २३ ॥
ṭhāīm ṭhāīm deva asatī | tehīm kelī nāhīm kṣatī |
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। पाहो जातां नरिवेव।

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.



ज्याची कळा लीळा लाघव। नेणती ब्रह्मादकि ॥ २४ ॥
sarvakartā toci deva | pāhoṃ jātām nirāveva |
jyācī kalā līlā lāghava | neṇatī brahmādika || 24 ||

24. When you try to understand that which is without parts, you come across a God who gets called the doer of ‘all’. He is the Master of His ‘play’ and His ‘art’ cannot be known by lord *brahma* and the other gods (He is the *purush* beyond this ‘play’ and ‘art’ ie. the ‘all’ of knowledge or *prakruti* 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 पुढलिये समासीं फीटली।
 आतां वृत्ती सावध केली। पाहजि श्रोतीं ॥ २५ ॥
yethem āśankā uṭhālī | te puḍhaliye samāsīṃ phīṭalī |
ātām vṛttī sāvadhā kelī | pāhije śrotīṃ || 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 *vritti* (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 ॥
paisa avakāśa ākāśa | kāṃhīṃca nāhīṃ jēṃ bhakāśa |
taye nirmalīm vāyosa | janma jālā || 26 ||

26. This knowing *vritti* 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 jālēṃ pāṇī |
aisī jāyācī 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 वचित्तिर कळा केली। त्या नाव देव ॥ २८ ॥
udakāpāsūna sṛṣṭī jālī | satambheviṇa ubhāralī |
aisī vicitra kalā 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 नरिमळी हे क्षति। तीचे पोटीं पाषाण होती।
 तयासचा देव म्हणती। वविकहीन ॥ २९ ॥



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

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

30. जो सृष्टनिर्माणकर्ता। तो ये सृष्टीपूर्वीं होता।
मग हे तयाची सत्ता। निर्माण जाली ॥ ३० ॥
*jo sṛṣṭinirmāṇakartā | to ye sṛṣṭīpurvīm hotā |
maga he tayācī sattā | nirmāṇa jālī || 30 ||*

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

31. कुल्लाळ पातरापूर्वीं आहे। पातरें कांहीं कुल्लाळ नवहे।
तैसा देव पूर्वींच आहे। पाषाण नवहे सर्वथा ॥ ३१ ॥
*kullāḷa pātrāpurvīm āhe | pātreṃ kāñhīm 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. मृतकिकेचें शैन्य केलें। करते वेगळे राहिले।
कार्यकारण येक केलें। तरी होणार नाही ॥ ३२ ॥
*mṛttikeceṃ śainya keleṃ | karte vegale rāhile |
kāryākāraṇa yeka keleṃ | 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 नवहे कांहीं येक।
कार्याकारणाचा वविक। भूतांपरता नाही ॥ ३३ ॥
*tathāpi hoīla pañcabhūtika | nirguṇa navhe kāñhīm yeka |
kāryākāraṇācā viveka | bhūtāmparatā nāhīm || 33 ||*

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

34. अवघी सृष्टीजो करता। तो ते सृष्टीहूनपरता।
तेथें संशयाची वारता। काढूंचि नये ॥ ३४ ॥
*avaghī sṛṣṭījo kartā | to te sṛṣṭīhūni partā |
tethēṃ saṃśayācī vartā | 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।
तोचि बाहुली हे बोली। घडे केवी ॥ ३५ ॥
khāmsūtrīcī bāhulī | jeṇem puruṣem nācavilī |
toci bāhulī he bolī | ghaḍe kevē || 35 ||

35. This ‘I am’/*prakṛuti* 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। वेकतनिवहे ॥ ३६ ॥
chāyāmaṇḍapīcī senā | sṛṣṭisārikhīca racanā |
sūtreṃ cālī parī to nānā | vekti navhe || 36 ||

36. This creation is like an army of reflected images against the backdrop of the screen. The *purush* pulls the strings but He is not the many manifest forms (ie. He remains completely detached from all that is known).

37. तैसा सृष्टकिरता देव। परी तो नवहे सृष्टभावा।
जेणें केले नाना जीव। तो जीव कैसेनी ॥ ३७ ॥
taisā sṛṣṭikartā deva | parī to navhe sṛṣṭibhāva |
jeṇem kele nānā jīva | to jīva kaisenī || 37 ||

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

38. जें जें जया करणें पडे। तें तें तो हें कैसें घडे।
महणोनावयांचि बापुडे। संदेहीं पडती ॥ ३८ ॥
jeṃ jeṃ jayā karaṇem paḍe | teṃ teṃ to heṃ kaisem ghaḍe |
mhaṇoni vāyāṅci bāpuḍe | saṁdehīm paḍatī || 38 ||

38. When *mula maya* ceases to perform her own action (‘I am everywhere, doing everything’) then, how can that thoughtless Self be accomplished? For that One has fallen into body consciousness and there are the confusions of the false and empty *jivas*.

39. सृष्टिऐसेंचि स्वभावें। गोपुर नर्मिलें बरवें।
परी तो गोपुर कर्ता नवहे। नशिचयेसीं ॥ ३९ ॥
sṛṣṭi aiseṅci svabhāvem | gopura nirmileṃ baraveṃ |
parī to gopura kartā navhe | niścayesīm || 39 ||

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

40. तैसैं जग नर्मिलें जेणें। तो वेगळा पूरणपणें।
येक म्हणती 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 नरिमाण त्याची कळा।
तो सर्वांमधे परी नरिळा। असोन सर्वीं ॥ ४१ ॥
*evaṁ jagadīśa to vegalā | jaga nirmāṇa tyācī kalā |
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 अल्पित आत्मरामु।
अवदियागुणें मायाभरमु। सत्यचिवाटे ॥ ४२ ॥
*mhaṇoni bhūtāṅcā kardamu | yāsī alipta ātmārāmu |
avidyāguṇeṁ māyābhramu | satyaci vāṭe || 42 ||*

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

43. मायोपाधी जगडंबर। आहे सर्वहिसाचार।
ऐसा हा वपिरीत वचिर। कोठेंचि नाही ॥ ४३ ॥
*māyopādhi jagadāmbara | āhe sarvahi sācāra |
aisā hā viparīta vicāra | koṭhēnci nāhīṁ || 43 ||*

43. This empty ostentatious show is a limiting concept of *maya* and it and also this ‘all’ (ie. a bigger limiting concept) are felt to be real. When thoughtlessness appears like both of these then, where are these false thoughts not (then everything is felt to be true and the True is felt to be untrue. Then our every passing thought is taken as true)?

44. म्हणोनजिग मथिया साच आत्मा। सर्वांपर जो परमात्मा।
अंतरबाह्य अंतरात्मा। व्यापूनअसे ॥ 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 mhaṇāverī deva | yera heṁ avagheṁci vāva |
aisā āhe aṅtarbhāva | 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 nāsivānta | heṁ toṁ anubhavāsa yeta |
yākāraṇem bhagavānta | padārthāvegalā || 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 वमिळ आणी अचळ। शास्त्रें बोलती सकळ।
 तया नशिचळ्हास चंचळ। म्हणों नये सर्वथा ॥ ४७ ॥
deva vimalā āṇī acaḷa | śāstreṁ bolatī sakala |
tayā niścaḷāsa caṅcaḷa | 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 मेलला।
 ऐसें बोलतां दुरतिला। काय उणें ॥ ४८ ॥
deva ālā deva gelā | deva upajalā deva melā |
aiseṁ bolatām dūrītālā | kāya uṇem || 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 | tyāsi 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

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



50. उपजणें आणी मरणें। येणें जाणें दुःख भोगणें।
हैं त्या देवाचें करणें। तो कारण वेगळा ॥ ५० ॥
upajāṇeṃ āṇī maraṇeṃ | yeṇeṃ jāṇeṃ duḥkha bhogaṇeṃ |
heṃ tyā devāceṃ karaṇeṃ | to kāraṇa vegaḷā || 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। म्हणोनि देव नवहेती ॥ ५१ ॥
antaḥkaraṇa pañcaprāṇa | bahutatvīm piṇḍajñāna |
yāṃ sarvāṃsa āhe caḷaṇa | mhaṇoni deva navhetī || 51 ||

51. When there is the *antah-karana*, the five *pranas*, the ‘many’ objects within the gross elements and the knowledge of the individual body/*piṇḍa*; or there is this stirring of the ‘all’ then, God has not been found.

52. येवं कल्पनेरहति। तया नाव भगवंत।
देवपणाची मात। तेथें नाही ॥ ५२ ॥
yevaṃ kalpanerahita | tayā nāva bhagavaṃta |
devapaṇācī māta | tetheṃ nāhī || 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 शिष्येण आक्षेपल्लिं। तरी कैसें ब्रह्मांड केलें।
कर्तेपण कारण पडल्लिं। कार्यामधें ॥ ५३ ॥
tava śiṣyēṃ ākṣepilleṃ | tarī kaiseṃ brahmāṇḍa keleṃ |
karteṇa kāraṇa paḍilleṃ | kāryāmadheṃ || 53 ||

53. At that time, the disciple had a doubt (ie. a thought arose out of this ‘I am’ feeling). “How has the *brahmanda* been created? For surely, due to doership, the cause comes down into the effect.” (The jewellery is the effect and the gold is the cause. But are they different?)

54. द्रष्टेपणें द्रष्टा दृश्यीं। जैसा पडे अनायासीं।
कर्तेपणे नरिगुणासी। गुण तैसे ॥ ५४ ॥
draṣṭeṇaṃ draṣṭā dṛśyīm | jaisā paḍe anāyāsīm |
karteṇa 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 किं नरिगुण। मह नरिपावा ॥ ५५ ॥
brahmāṇḍakartā kavāṇa | kaisī tyācī volakhaṇa |
deva saguṇa kiṃ nirguṇa | maha niropāvā || 55 ||



55. “Who is the creator of the *brahmanda*? How is He to be recognized? Is God *sagun* or *nirgun*? This should be the discourse to ‘me.’”

56. एक म्हणती त्या ब्रह्माते। इच्छामातरे सृष्टकिरते।
सृष्टकिरते त्यापरते। कोण आहे ॥ ५६ ॥
yeka mhaṇatī tyā brahmātem | ichhyāmātreṁ sṛṣṭikarte |
sṛṣṭikarte tyāpartem | 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 *swami* please explain this again to us.”

58. ऐसें ऐकोन विचन। वक्ता म्हणे सावधान।
पुढलें समासीं नरूपण। सांगजिल ॥ ५८ ॥
aiseṁ aikoni vacana | vaktā mhaṇe sāvadhāna |
puḍhile samāsīṁ 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।
शरोतीं वृत्तत सावध केली। पाहजि आतां ॥ ५९ ॥

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.



*brahmīm māyā kaise jālī | puḍherī ase niropilī |
śrotīm 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 हेंच निरूपण। वशिद केलें श्रवण।
जेणें होय समाधान। साधकांचें ॥ ६० ॥
*puḍherī heñci nirūpaṇa | viśada kelerī śravaṇa |
jeṇeṇ hoya samādhāna | sādhakāñcerī || 60 ||*

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

Note: *maharaj*- you come here because you think you are ignorant and so you ask me these questions because you think I know, but there is only you in the world, so tell me, where do these answers come from?

इति श्रीदासबोधे गुरुशषियसंवादे
देवदर्शननाम समास पहलि ॥ १ ॥ ८.१
*iti śrīdāsabodhe guruśiṣyasamvāde
devadarśananāma samāsa pahilā || 1 || 8.1*

Tímto končí 1. kapitola 8. dášaky knihy Dásbódh s názvem „A Vision of God“.



8.2 The Subtle *Brahman* and the Doubts

समास दुसरा : सूक्ष्मआशंकानरूपण
samāsa dusarā : sūkṣmaāśamkānirūpaṇa
The Subtle *Brahman* and the Doubts

|| Śrī Rām ||

1. मागां श्रोतीं आक्षेपलिं। ते पाहजि नरिपलिं।
नरिवेवीं कैसें जालें। चराचर ॥ १ ॥
māgām śrotīm ākṣepilem | tem pāhije niropilem |
nirāvevīm kaiseṁ jālem | 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। विवृतरूप भावे ॥ २ ॥
yācēṁ aiseṁ pratīvacana | brahma jeṁ kāṁ 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. आदि येक परब्रह्म। नितियमुक्त अक्रिय परम।
तेथें अव्याकृत सूक्ष्म। जाली मूलमाया ॥ ३ ॥
ādi yeka parabrahma | nityamukta akriya parama |
tetheṁ avyākṛta sūkṣma | jāli 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 नरिकाऱ। मुक्त अक्रिये नरिविकाऱ।
तेथें माया वोडंबर। कोठून आली ॥ ४ ॥
। *yeka brahmā nirākāra* । *mukta akriye nirvikāra* ।
tetherṁ 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 akhaṁḍa nirguṇa । *tetherṁ ichā dharī koṇa* ।
nirguṇīm saguṇemviṇa । *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 ॥
muḷīm asechinā saguṇa । *mhaṇauni nāmerṁ nirguṇa* ।
tetherṁ jāleṁ saguṇa । *koṇeparī* ॥ 6 ॥

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

7. नरिगुणचिगुणा आलें। ऐसें जरी अनुवादलें।
लागों पाहे येणें बोलें। मूरखपण ॥ ७ ॥
nirguṇaci guṇā āleṁ । *aiseṁ jarī anuvādaleṁ* ।
lāgōṁ pāhe yeṇem 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।
बळेंचि नरिगुणास म्हणती। करून अकरता ॥ १० ॥
ugāca mahimā sāṅgatī | śāstrārtha avaghā lopitī |
baḷeṅci 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 अकरता।
कर्ता अकरता हे वार्ता। समूळ मथिया ॥ ११ ॥
muḷīṁ nāhīṁ kartavyatā | koṇa karūna akartā |
kartā akartā he vārtā | samūḷa 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 करतेपण।
तरी हे इछा धरी कोण। सृष्टरिचाव्याची ॥ १२ ॥
jeṁ thāīcēṅ nirguṇa | tetheṅ kaiceṅ kartepaṇa |
tarī he ichā dhari koṇa | sṛṣṭiracāvyačī || 12 ||

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

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

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

14. तरी हे इतुकें कोणें केलें। कवि आपणचि जालें।
देवेंवणि उभारलें। कोणेपरी ॥ १४ ॥
tarī he itukeṅ koṇeṅ keḷeṅ | kavī āpaṇaci jāḷeṅ |
devēṅviṅa ubhāraleṅ | 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 कैंचा ठाव।
येथें देवाचा अभाव। दसिनो आला ॥ १५ ॥
devēṁviṇa jāleṁ sarva | maga devāsa kairīncā ṭhāva |
yethēṁ devācā abhāva | disona āla || 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 सृष्टकिरूता। तरी येवं पाहे सगुणता।
नरिगुणपणाची वार्ता। देवाची बुडाली ॥ १६ ॥
deva mhane sṛṣṭikartā | tarī yevaṁ pāhe saguṇatā |
nirguṇapaṇācī vārtā | devācī buḍālī || 16 ||

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

17. देव ठाईचा नरिगुण। तरी सृष्टकिरूता कोण।
कर्तेपणाचें सगुण। नासवित ॥ १७ ॥
deva ṭhāīncā nirguṇa | tarī sṛṣṭikartā koṇa |
kartepaṇācēṁ 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 हेह विपरीत दसे ॥ १८ ॥
yethēṁ paḍile vicāra | kaisēṁ jāleṁ sacarācara |
māyā mhaṇōṁ 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 कोणी नाही केली। हे आपणच विस्तारली।
ऐसें बोलतां बुडाली। देवाची वार्ता ॥ १९ ॥
māyā koṇīm nāhīm kelī | he āpaṇaci vistāralī |
aiseṁ bolatām buḍālī | devācī vārtā || 19 ||

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

20. देव नरिगुण स्वतसदिध। त्यासी मायेस काये समंध।
ऐसें बोलतां वरिद्ध। दसिनो आलें ॥ २० ॥
deva nirguṇa svatasiddha | tyāsī māyesi 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 करतव्यता। आली मायेच्याचिमाथां
तरी भक्तांस उद्धरति। देव नाही कीं ॥ २१ ॥
sakāḷa kāṁhīm kartavyatā | ālī māyēcyačī māthām
tārī 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 सांभाळया। कोणीच नाही ॥ २२ ॥
devēṁviṇa nustī māyā | koṇa neīla vilayā |
āmhām bhaktām sām̄bhālāyā | koṇīca nāhīm || 22 ||
22. “And if there is no God and merely *maya* then, how could there be the dissolution of this gross creation? And then how could there be someone who can show us, the devotees, a way out?”
23. म्हणोनि माया स्वतंतर। ऐसा न घडे कीं वचिर।
मायेस निर्मिता सर्वेश्वर। तो येकचि आहे ॥ २३ ॥
mhaṇoni māyā svataṁtara | aisā na ghaḍe kīm vicāra |
māyesa nirmitā sarveśvara | to yekaci āhe || 23 ||
23. “For if *maya* is independent then, how would thoughtlessness ever be accomplished and liberation ever be possible? But if that Lord of all has created this *maya* then, there is actually only that One *nirgun* Lord.”
24. तरी तो कैसा आहे ईश्वर। मायेचा कैसा वचिर।
तरी हें आतां सवसितर। बोललें पाहजि ॥ २४ ॥
tārī to kaisā āhe īśvara | māyēcā kaisā vicāra |
tārī herī ātām savistara | bolilerī 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 | sāvadhā 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 आशकैचा भाव। जनीं वेगळाले अनुभव।
तेह बोलजिती सर्व। येथानुक्रमें ॥ २६ ॥



yeke āsarīkecā bhāva | janīm vegalāle anubhava |
tehi bolijetī sarva | yethānukrameṁ || 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। म्हणोना हे वसितारली।
देवास इच्छ्या नसती जाली। तरी हे माया कैची ॥ २७ ॥
yeka mhaṇatī deveṁ 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 इच्छा करी कोण।
माया मथिया हे आपण। जालीच नाही ॥ २८ ॥
yeka mhaṇatī deva nirguṇa | tetheṁ ichā karī koṇa |
māyā mithyā he āpaṇa | jālicha 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 दिसि। तयेसी नाही म्हणतां कैसें।
माया हे अनादां असे। शक्ती ईश्वराची ॥ २९ ॥
yeka mhaṇatī pratyakṣa disē | tayeśī nāhīm mhaṇatām kaiseṁ |
māyā he anādi ase | śaktī īśvarācī || 29 ||

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

30. येक म्हणती साच असे। तरी हे ज्ञानें कैसी नरिसे।
साचासारखीच दिसि। परी हे मथिया ॥ ३० ॥
yeka mhaṇatī sāca ase | tarī he jñāneṁ kaisī nirase |
sācāsārikhīca disē | 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।
भक्तिसाधन बोलिल्लें देवें। मायात्यागाकारणें ॥ ३१ ॥
yeka mhaṇatī mithyā svabhāveṁ | tarī sādhanā kāsayaṁ karāveṁ |
bhaktisādhanā bolileṁ deveṁ | māyātyāgākāraṇeṁ || 31 ||

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

32. येक म्हणती मथिया दसितें। भयें अज्ञानसन्धेपातें।



साधन औषधही घेईजेतें। परी तें दृश्य मथिया ॥ ३२ ॥
yeka mhaṇatī mithyā disateriṁ | bhayeriṁ ajñānasanyepāteṁ |
sādhana auṣadhahī gheijeteṁ | parī teṁ drśya 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 *sadhana*, the visible becomes false.”

33. अनंत साधनें बोललीं। नाना मतें भांवावलीं।
 तरी माया न वचे त्यागलीं। मथिया कैसी म्हणावी ॥ ३३ ॥
anamta sādhanerṁ bolilīṁ | nānā materṁ bhāmbāvalīṁ |
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 वेदशास्त्ररीं पुराणीं।
 मथिया नाना नरूपणीं। बोललीं माया ॥ ३४ ॥
mithyā bole yogavāṇī | mithyā vedaśāstrīṁ purāṇīṁ |
mithyā nānā nirūpaṇīṁ | bolilī māyā || 34 ||

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

35. मथिया बोले योगवाणी। मथिया वेदशास्त्ररीं पुराणीं।
 मथिया नाना नरूपणीं। बोललीं माया ॥ ३४ ॥
mithyā bole yogavāṇī | mithyā vedaśāstrīṁ purāṇīṁ |
mithyā nānā nirūpaṇīṁ | 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. ज्याचे अंतरीं ज्ञान। नाहीं वोळखलिं सज्जन।
 त्यास मथियाभिमिन। सत्यचिवाटे ॥ ३६ ॥
jayāce amtarīṁ jñāna | nāhīṁ voḷakhile sajjana |
tayāsa mithyābhimāna | satyaci vāṭe || 36 ||

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

37. जेणें जैसा नशिचये केला। त्यासी तैसाचिफळला।
 पाहे तोचिदिसिं बबिला। तैसी माया ॥ ३७ ॥
jeṇem jaisā niścaye kelā | tayāsī taisāci phalalā |
pāhe toci dise bimbalā | taisī māyā || 37 ||

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



38. येक म्हणती माया कैची। आहे ते सर्व ब्रह्मची
थजिल्या वधुरल्या घृताची। ऐक्यता न मोडे ॥ ३८ ॥
yeka mhaṇatī māyā kaimcī | āhe te sarva brahmāci |
thijalyā vighuralyā ghr̥tācī | aikyatā na moḍe || 38 ||

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

39. थजिलें आणी वधुरलें। हें स्वरूपीं नाहीं बोलिलें।
साहित्य भंगलें येणें बोलें। म्हणती येक ॥ ३९ ॥
thijaleṁ āṇī vighuraleṁ | heṁ svarūpīṁ nāhīṁ bolileṁ |
sāhitya bhāṅgaleṁ 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 वरम।
तयाचें अंतरींचा भ्रम। गेलाच नाहीं ॥ ४० ॥
yeka mhaṇatī sarva brahma | heṁ na kaḷe jayāsa varma |
tayāceṁ antarīṅcā 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 येकचि देव। तेथे कैचे आणलें सर्व।
सर्व ब्रह्म हें अपूर्व। आश्चर्य वाटे ॥ ४१ ॥
yeka mhaṇatī yekaci deva | tethe kaimceṁ āṇileṁ sarva |
sarva brahma heṁ apūrva | āściryā vāṭe || 41 ||

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

42. येक म्हणती येकचि खरें। आनुही नाहीं दुसरें।
सर्व ब्रह्म येणें प्रकरें। सहजचि जालें ॥ ४२ ॥
yeka mhaṇatī yekaci khareṁ | ānuhi nāhīṁ dusareṁ |
sarva brahma yeṇeṁ prakāreṁ | sahajaci 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 तेंचि ब्रह्म खरें।
ऐसीं वाक्यें शास्त्राधारें। बोलती येक ॥ ४३ ॥
sarva mithyā yekasareṁ | uraleṁ teṅci brahma khareṁ |
aisīṁ vākyaṁ śāstrādhāreṁ | 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*.” *(*tattvasmi* etc.)



44. आळंकार आणी सुवर्ण। तेथे नाहीं भन्नपण।
आटाआटी वेरूथ सीण। म्हणती येक ॥ ४४ ॥
āḷamkāra āṇī suvarṇa | tethem nāhīm 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 | sāmīyatā na ghaḍe || 45 ||

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

46. सुवर्णीं दृष्टी घालतां। मुळीच आहे वेक्ताता।
आळंकार सोनें पाहतां सोनेंचि असे ॥ ४६ ॥
suvarṇīm dṛṣṭī ghālitām | muḷīca āhe vektatā |
āḷamkāra 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 सोनेंचि हें वेक्ता। जड येकदेसी पीत।
पूरणास अपूरणाचा दृष्टांत। केवीं घडे ॥ ४७ ॥
muḷīm sonemci hem vekta | jaḍa yekadesī pīta |
pūrṇāsa apūrṇācā dṛṣṭānta | kevim 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। भन्नत्व कैचें ॥ ४८ ॥
dṛṣṭānta titukā yekadesī | deṇem ghaḍe kaḷāyāsī |
sindhu āṇī laharīsī | bhinnatva kaimcem || 48 ||

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

49. उत्तम मधेम कनषिठ। येका दृष्टांतें कळे पष्ट।
येका दृष्टांतें नष्ट। संदेह वाढे ॥ ४९ ॥
uttama madhema kanisṭha | yekā dṛṣṭāntem kaḷe paṣṭa |
yekā dṛṣṭāntem naṣṭa | sarindeha vādhe || 49 ||

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



only increases (when they get used for arguing over only).

50. कैंचा सधु कैंची लहरी। अचळ्ळास चळाची सरी।
साचा ऐसी वोडंबरी। मानूच नये ॥ ५० ॥
kaiṁcā siṁdhu kair̥ncī 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। ब्रह्मच असे ॥ ५१ ॥
voḍambarī he kalpanā | nānā bhāsa dākhavī janā |
yevavī he jāṇā | brahmaci ase || 51 ||

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

52. ऐसा वाद येकमेकां। लागतां राहली आशंका।
तेच आतां पुढें ऐका। सावध होऊनी ॥ ५२ ॥
aisā vāda yekamekāṁ | lāgatāṁ rāhilitī āśaṁkā |
teci ātāṁ puḍher̥ 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 ब्रह्मीं कैसी जाली।
महणावी ते नरिगुणें केली। तरी ते मुळींच मथिया ॥ ५३ ॥
māyā mithyā kaḷom̄ ālī | parī te brahmīṁ kaisī jālī |
mhaṇāvī te nirguṇem̄ kelī | tarī te muḷīmca mithyā || 53 ||

53. When *maya* is made false (ie. when we stop thinking or when we know we are not the thoughts) there is the understanding of that Reality and then how can this *maya* appear in *brahman*? (By listening these questions cannot arise, means *avidya maya* cannot arise) And then even if one was to say, it has all been done by that *nirgun* still, that Reality only is and even that root of *sagun/nirgun* is false (ie. this *prakruti/purush* is false. It is the beginning of *maya*. And in that Reality the question of *sagun/prakruti* and *nirgun/purush* does not even arise).

54. मथिया शब्दीं कांहींच नाहीं। तेथें केलें कोणें काई।
करणें नरिगुणाचा ठाई। हेंही अघटति ॥ ५४ ॥
mithyā śabdīm̄ kāṁhīmca nāhīm̄ | tethem̄ kelem̄ koṇem̄ kāī |
karaṇem̄ nirguṇācā ṭhāīm̄ | hem̄hi 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 तेंही मिथ्यारूप।
 तथापी फेडूं आक्षेप। श्रोतयांचा ॥ ५५ ॥
kartā ṭhāīncā arūpa | kelem teṁhi mithyārūpa |
tathāpī pheḍūrī ākṣepa | śrotayāñcā || 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
 सूक्ष्मआशंकांरूपेण समास दुसरा ॥ २ ॥ ८.२
iti śrīdāsabodhe guruśiṣyasamvāde
sūkṣmāāśaṅkāṅrūpaṇa samāsa dusarā || 2 || 8.2

Tímto končí 2. kapitola 8. dášaky knihy Dásbódh s názvem „The Subtle Brahman and the Doubts“.



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

समास तसिरा : सूक्ष्मआशंकांनिरूपण

samāsa tisarā : sūkṣmaāśāṅkānirūpaṇa

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

|| Śrī Rām ||

1. अरे जे जालेंचि नाही। त्याची वार्ता पुससी काई।
तथापि सांगों जेणें कांहीं। संशय नुरे ॥ १ ॥
are je jāleṅci nāhīṁ | tyācī vārtā pusasī kāī |
tathāpi sāṅgōṁ jeṇeṁ kāṁhīṁ | 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. दोरीकरितां भुजंग। जळाकरितां तरंग।
मार्तंडाकरितां चांग। मृगजळ वाहे ॥ २ ॥
dorīkaritām bhujāṅga | jalākaritām taraṅga |
mārtanḍākaritām cāṅga | mṛgajāḷa 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. कल्पेनकिरितां स्वप्न दसि। सर्पिकरितां रुपें भासे।
जळाकरितां गार वसे। नमिषिय येक ॥ ३ ॥
kalpenikaritām svapna dise | śarpīkaritām रुपेṁ 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. मातीकरितां भर्ती जाली। सन्धिुकरितां लहरी आली।



तळिकरितां पुतळी। दसिों लागे ॥ ४ ॥
māṭikaritām bhintī jālī | sindhukaritām laharī ālī |
tīlākaritām putalī | 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. सोन्याकरितां अळंकार। तंतुकरितां जालें चीर।
 कासवाकरितां वसितार। हातापायांचा ॥ ५ ॥
sonyākaritām aḷankāra | taṁtukaritām jāleṁ cīra |
kāsavākaritām vistāra | hātāpāyāncā || 5 ||

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

6. तूप होतें तरी थजिलें। तरीकरितां मीठ जालें।
 बबिकरितां बविलें। प्रतबिबि ॥ ६ ॥
tūpa hotēṁ tarī thijalēṁ | tarīkaritām mīṭha jāleṁ |
bimbākaritām bimbalēṁ | 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. पृथ्वीकरितां जालें झाड। झाडाकरितां छ्याया वाड।
 धातुकरितां पवाड। उंच नीच वर्णाचा ॥ ७ ॥
pṛthvīkaritām jāleṁ 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 *dhatu*s (ie. primary components of creation) there is the expansion of the vast and continuous *paramatma* into many types and colours (ie. such is *maya*. She makes the One Self appear as ‘many’ things).

8. आतां असो हा दृष्टांत। अद्वैतास कैचें द्वैत।
 द्वैतेंवणि अद्वैत। बोलतांच न ये ॥ ८ ॥
ātām aso hā dṛṣṭānta | advaitāsa kaimceṁ dvaita |
dvaitēṁviṇa 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. भासाकरितां भास भासे। दृश्याकरितां अदृश्य दसि।
अदृश्यास उपमा नसे। म्हणोनि निरीपम ॥ ९ ॥
bhāsākaritām bhāsa bhāse | dr̥śyākaritām adr̥śya dise |
adr̥śyāsa 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 | dr̥śyāvegalā dr̥ṣṭānta |
dvaitāvegaḷem dvaita | kaiseṁ jālem || 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. वचित्तिर भगवंताची करणी। वर्णवेना सहस्रतरफणी।
तेणें केली उभवणी। अनंत ब्रह्मांडाची ॥ ११ ॥
vicitra bhagavaṁtācī karaṇī | varṇavenā sahastraphaṇī |
teṇem kelī ubhavaṇī | anaṁta brahmāṁdācī || 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 विस्तारु। 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 tempory appearance)

13. ऐसीं अनंत नामें धरी। अनंत शक्ती निर्माण करी।
तोच जाणावा चतुरीं। मूलपुरुष ॥ १३ ॥
aisīṁ anaṁta nāmeṁ dharī | anaṁta 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 मूलमायाची आपण।
सकळ काहीं करतेपण। तेथेंच आलें ॥ १४ ॥
tyā mūlapuruṣācī volakhaṇa | te mūlamāyācī āpaṇa |
sakaḷa kāmhīm kartepaṇa | tethenci ālem || 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 ||

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

15. उघड बोलतां न ये। मोडों पाहातो उपाये।
येरवीं हें पाहतां काय। साच आहे ॥ १५ ॥
ughāḍa bolatām na ye | moḍom pāhāto upāye |
yeravīm heri 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 sakaḷa jālem | heri sarvāṁsa mānalem |
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. सद्दिघांचे जें नरूपण। जें साधकांस न मने जाण।
पक्व नाही अंतःकरण। म्हणोनियां ॥ १७ ॥
siddhānce 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 though his mind. His **antah-karana* is not capable of understanding the Self. *(This is the faculty of knowing; it is a subtle form of attention in that ‘attentionless’ Self and from it comes the mind, intellect and ego of the individual self)

18. अवद्वियागुणें बोलजि जीव। मायागुणें बोलजि शवि।



मूळमाया गुणं देव। बोलजितो ॥ १८ ॥
avidyāguṇem bolije jīva | māyāguṇem bolije śiva |
mūlamāyā guṇem deva | bolijeto || 18 ||

18. On account of the mixed *gunas* of **avidya maya*, there is the *jīva*; on account of *sattwa guna* of *guna maya*, there is *śiva* (ie. due to knowing of something outside of myself, one takes the touch; *maharaj- śiva* 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. महणौनिकारण मूळमाया। अनंत शक्ती धरावया।
 तेथीचा अर्थ जाणावया। अनुभवी पाहजि ॥ १९ ॥
mhaṇauni kāraṇa mūlamāyā | ananta śaktī dharāvayā |
tethicā artha jāṇāvayā | anubhavī pāhije || 19 ||

19. Therefore when there is the cause (ie. this 'all' is there) then, there is *mula maya* and then that endless *paramatma* has to hold this power/*shakti*. However to know that meaning of that *paramatma*, this 'experiencer' is required. (First one is required to understand this 'I am' experience and cause of the world. This was the original sin; that *paramatma* took a step out of Himself and started to take His reflection as Himself. Thus by giving up this 'I am' or knowledge, that causeless Self, beyond knowledge is understood).

20. मूळमाया तोचि मूळपुरुष। तोचि सर्वांचा ईश।
 अनंतनामी जगदीश। तयासीचि बोलजि ॥ २० ॥
mūlamāyā toci mūlapuruṣa | toci sarvāṅcā īśa |
anantanāmī 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. अवघी माया वसितारली। परी हे नशिष नाथली।
 ऐसिया 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 ॥
aisem anurvācya bolije | parī heṁ svānubhaverṁ jāṇije |
saṁtasaṅgeviṇa numaje | kāṁhī kelyāṁ || 22 ||



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

23. माया तोचि मूलपुरुष। साधकां न मने हें नशिष।
परी अनंतनामी जगदीश। कोणास म्हणावें ॥ २३ ॥
māyā toci mūlapuruṣa | sādhakāṁ na mane heṁ niśeṣa |
parī anantnāmī 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 नीटचि जालें।
येथें श्रोतीं अनुमानलें। कासयासी ॥ २४ ॥
nāmarūpa māye lāgaleṁ | tarī heṁ bolāṇeṁ nīṭaci jāleṁ |
yetheṁ śrotīṁ anumānileṁ | kāsayāsī || 24 ||

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

25. आतां असो हे सकळ बोली। मागील आशंका राहिली।
नरिकाारीं कैसी जाली। मूलमाया ॥ २५ ॥
ātāṁ aso he sakāḷa bolī | māgīla āśankā rāhilī |
nirākārīṁ kaisī jālī | mūlamāyā || 25 ||

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

26. दृष्टीबंधन मथिया सकळ। परी तो कैसा जाला खेळ।
हेंचि आतां अवघें नविळ। करून दाऊं ॥ २६ ॥
dr̥ṣṭībāṁdhana mithiyā sakāḷa | parī to kaisā jālā kheḷa |
heṁci ātāṁ 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।
तैसी जाणावी केवळ। मूलमाया ॥ २७ ॥
ākāśa asatāṁ niśiḥḷa | madheṁ vāyo jālā caṁḷa |
taisī jāṇāvī kevaḷa | mūlamāyā || 27 ||



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

28. रूप वायोचें जालें। तेणें आकाश भंगलें।
 ऐसें हें सत्य मानलें। नवचे किकदा ॥ २८ ॥
rūpa vāyocēṁ jālēṁ | teṇēṁ ākāśa bhāṅgalēṁ |
aiseṁ hēṁ satya mānālēṁ | 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 saṅcalī |
yeṇēṁ dṛṣṭāntēṁ tuṭalī | māgīla āśāṅkā || 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 rūpēṁ kaisā āhe | taisī mūlamāyā pāhēṁ |
bhāse parī tēṁ 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 सत्य म्हणो जातां। परी तो न ये दाखवतिं।
 तयाकडे पाहों जातां। धुळीच दसिं ॥ ३२ ॥
vāyo satya mhaṇo jātām | parī to na ye dākhavitīm |
tayākade 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 दसिं।
 पुढें वसितारली असे। माया अवदिया ॥ ३३ ॥



*taisī mūlamāyā bhāse | bhāsī parī te na dise |
puḍheri 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 योगे। दृश्य उडे गगनमार्गे।
मूलमायेच्या संयोगे। तैसें जग ॥ ३४ ॥
*jaisēṁ vāyoceni yogēṁ | drśya uḍe gaganamārgēṁ |
mūlamāyēcyā 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 ॥
*gaganīṁ ābhāḷa nāthilēṁ | akasmāta udbhavalēṁ |
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 नवहते। अकस्मात आलें तेथें।
तैसें दृश्य जालें येथें। तैसियापरी ॥ ३६ ॥
*nāthilēnci gagara navhateṁ | akasmāta ālēṁ tēthēṁ |
taisēṁ drśya jālēṁ yēthēṁ | 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 ābhāḷākaritāṁ | 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 संपूरण। जैसें तैसें ॥ ३८ ॥
taisēṁ māyēkaritāṁ nirguṇa | vāṭe jālēṁ saguṇa |



parī tem pāhatām sampūrṇa | jaisēm taisēm || 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 आण गेले। तरी गगन तें संचलें।
तैसें गुणा नाही आले। नरिगुण ब्रह्म ॥ ३९ ॥
ābhāḷa āle āṇi gelem | tarī gagana tem saṁcalem |
taisēm guṇā nāhīm ālem | 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 दिसि। परी तें जैसें तैसें असे।
तैसें जाणावें वशिवासें। नरिगुण ब्रह्म ॥ ४० ॥
nabha māthā lāgalēm dise | parī tem jaisēm taisēm ase |
taisēm jāṇāvem viśvāsem | nirguṇa brahma || 40 ||

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

41. ऊर्ध्व पाहातां आकाश। नळिमा दिसि सावकास।
परि तो जाणजि मथियाभास। भासलासे ॥ ४१ ॥
ūrdha pāhātām ākāśa | niḷimā dise sāvakāsa |
pari to jāṇije mithyābhāsa | bhāsalāse || 41 ||

41. When you look above then, space is created and in that space blueness is seen (but space is not a colour; space and colour are imagined). But that *paramatma* (ie. you only) should know that it is a false appearance that has appeared upon it (*maharaj*- whatever is seen or perceived is not and still He is there).

42. आकाश पालथें घातलें। चहुंकडे आटोपलें।
वाटे वशिवास कोंडलि। परी तें मोकळेचि असे ॥ ४२ ॥
ākāśa pālathēm ghātalem | cahūṁkaḍe āṭopalem |
vāṭe viśvāsa koṇḍile | parī tem mokaḷeci ase || 42 ||

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

43. पर्वतीं नळि रंग दिसि। परी तो तया लागला नसे।
अल्पित जाणावे तैसें। नरिगुण ब्रह्म ॥ ४३ ॥
parvatīm niḷa raṅga dise | parī to tayā lāgalā nase |
alipta jāṇāve taisēm | nirguṇa brahma || 43 ||



43. When you look at the mountains from a distance then, a blue colour is seen in-between. Still Reality is not affected by that blueness. In the same way, you should know that that *nirgun brahman* is untouched by the (imagined) *sagun brahman*.

44. रथ धावतां पृथ्वी चंचळ। वाटे परी ते असे नशिचळ।
तैसें परब्रह्म केवळ। निर्गुण जाणावें ॥ ४४ ॥
ratha dhāvatāṁ pṛthvī cañcala | vāṭe parī te ase niścala |
taiseṁ parabrahma kevala | nirguṇa jāṇāverī || 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 नशिक।
परी तें अवघें माईक। आभाळ चळे ॥ ४५ ॥
ābhāḷākaritāṁ mayamka | vāṭe dhāvato niśamka |
parī teṁ avagheṁ māika | ābhāḷa 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 दिसि अंतराळ।
वाटे परी तें नशिचळ। जैसें तैसें ॥ ४६ ॥
jhale athavā agnijvāḷa | teṇeṁ kṁpita diṣe amtrāḷa |
vāṭe parī teṁ niścala | jaiseṁ taiseṁ || 46 ||

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

47. तैसें स्वरूप हें संचलें। असतां वाटे गुणा आलें।
ऐसें कल्पनेसगिमलें। परी ते मथिया ॥ ४७ ॥
taiseṁ svarūpa heṁ sañcaleṁ | asatāṁ vāṭe guṇā āleṁ |
aieṁ kalpanesi gamaleṁ | parī te mithiyā || 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*.

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.



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 dṛṣṭī taralālī | teṇem senāca bhāsalī |
pāhātām ākāśīmca jālī | parī te mithyā || 53 ||

53. It is just like the hallucinations brought on by fever. Then that Reality appears as this army of the King (ie. this ‘all’ with the *gunas* and elements restlessly waiting to explode into a world of names and forms). But when you understand that this whole creation is an appearance in space then, it becomes false (ie. this whole creation has appeared out of nothing. There is that Reality; It is as It always is. And when it takes one step outside of Itself, It become space. This is knowledge but as yet, nothing has been created. Then, on account of your thinking, a gross body and world appear before your eyes).

54. मथिया मायेचा खेळ। उद्भव बोलला सकळ।
नानातत्वांचा पालहाळ। सांडूनियां ॥ ५४ ॥
mithyā māyecā khela | udbhava bolilā sakala |
nānātatvāṁcā pālhaḷa | sāṁḍūniyām || 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 ॥
tatvem muḷīmca āhetī | vōmkāra 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 तेंच जाण। जडत्वा पावलीं ॥ ५६ ॥
mūḷamāyēce caḷaṇa | teṁci vāyocem lakṣaṇa |
sūkṣma tatvem 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. ऐसी पंचमाहांभूतें। पूर्वी होती अवेक्तें।
पुढें जालीं वेक्तें। सृष्टरिचनेसी ॥ ५७ ॥
aisī pañcamāhāmbhūteṁ | pūrvī hotī avekteṁ |
puḍheṁ jālīm vekteṁ | sṛṣṭiracanesī || 57 ||

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

58. मूळमायेचें लक्षण। तेंच पंचभूतकि जाण।
त्याची पाहें वोळखण। सूक्ष्मदृष्टीं ॥ ५८ ॥
mūlamāyēcēṁ lakṣaṇa | teñci pañcabhūtika jāṇa |
tyācī pāheṁ volakhaṇa | 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 | ichchāśabda karī koṇa |
ichchāśaktī 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 मूळमाया सकळ। पंचभूतकि जाणावी ॥ ६० ॥
mṛdapana teci jāḷa | jaḍatva pṛthvī kevaḷa |
aisī mūlamāyā sakāḷa | pañcabhūtika jāṇāvī || 60 ||

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

61. येक येक भूतांपोटीं। पंचभूतांची राहाटी।
सर्व कळे सूक्ष्मदृष्टी। घालून पाहातां ॥ ६१ ॥
yeka yeka bhūtāmpoṭīm | pañcabhūtāñcī rāhāṭī |



sarva kale sūkṣmadrṣṭī | 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। पंचभूतकिं॥ ६२॥
puḍheri jaḍatvāsa ālīm | tarī asatīm kālavālīm |
aisī māyā vistāralī | pañcabhūtika || 62 ||

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

63. मूळमाया पाहातां मुळीं। अथवा अवदिया भूमंडळीं।
 स्वरग्य मृत्य पाताळीं। पांचचभूतें॥ ६३॥
mūlamāyā pāhātām muḷīm | athavā avidyā bhūmaṇḍalīm |
svargya mrtya pātālīm | pañcaci bhūtem || 63 ||

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

श्लोक॥ स्वरगे मृत्यौ पाताले वा यत्कचित्सचराचरं।
 सर्वपंचभूतकं राम षष्ठे कचिन्न दृश्यते॥
śloka || svarge mrtyau pātāle vā yatkiñcitsacarācaram |
sarvapañcabhūtakaṁ rāma ṣaṣṭhe kiñcinna drśyate ||

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।
 पंचभूतकिं जाणजे श्रोतीं। मूळमाया॥ ६४॥
svarūpa āditiṁ | madhye pañcabhūtem 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॥
yetheri uṭhili āśankā | sāvadha hoūna aikā |
pañcabhūtem jālīm yekā | tamogunaṇāpāsunī || 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। तेथे भूते केंचि होती।
 ऐसी आशंका हे श्रोतीं। घेतली असे ॥ ६६ ॥
mūlamāyā guṇāparatī | tēthe bhūte kēnci hotī |
aisī āśankā he śrotīn | ghetalī ase || 66 ||

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

67. ऐसें श्रोतीं आक्षेपलें। संशयास उभें केलें।
 याचें उत्तर दधिलें। पुढलि समासीं ॥ ६७ ॥
aisēn śrotīn ākṣepalēn | saṁśayāsa ubhēn kelēn |
yācēn uttara didhaleṁ | puḍhile samāsīn || 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 गुरुशिष्यसंवादे
 सूक्ष्मआशंका नाम समास तिसरा ॥ ३ ॥ ८.३
iti śrīdāsabodhe guruśiṣyasamvāde
sūkṣmāśāṅkānāma samāsa tisarā || 3 || 8.3

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



8.4 The *Brahman* and the Five Great Elements

समास चवथा : सूक्ष्मपंचभूतेनरूपण

samāsa cavathā : sūkṣmapaṅcabhūteṅnirūpaṇa

The *Brahman* and the Five Great Elements

|| Śrī Rām ||

1. मागील आशंकेचें मूळ। आतां होईल प्रांजळ।

वृत्तकिरावी नविळ। नमिषिय येक ॥ १ ॥

māgīla āśamkeceṅ mūḷa | ātām hoīla prāṅjala |

vṛtti kirāvī nivala | nimiṣya yeka || 1 ||

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

2. ब्रह्मीं मूळमाया जाली। तच्या पोटा माया आली।

मग ते गुणा प्रसवली। म्हणौनि गुणक्षोभणी ॥ २ ॥

brahmīṅ mūlamāyā jālī | ticyā poṭā māyā ālī |

maga te guṇā prasavalī | mhaṇauni guṇakṣobhiṅī || 2 ||

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

3. पुढें तजिपासाव कोण। सत्वरजतमोगुण।

तमोगुणापासून निर्माण। जाली पंचभूते ॥ ३ ॥

puḍheṅ tijapāsāva koṇa | satvarajatamoguna |

tamogunaṅpāsūna nirmāṇa | jālī paṅcabhūteṅ || 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 भूते उद्भवलीं। पुढें तत्वे वसितारलीं।

एवं तमोगुणापासून जालीं। पंचमाहांभूते ॥ ४ ॥

aisīṅ bhūteṅ udbhavalīṅ | puḍheṅ tatoeṅ vistāralīṅ |

evaṅ tamogunaṅpāsūna jālīṅ | paṅcamāhāmbhūteṅ || 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 कैचीं होती।

ऐसी आशंका हे शरोतीं। घेतली मागां ॥ ५ ॥

mūlamāyā guṇāparatī | tethēṁ bhūteṁ kaicīṁ hotīṁ |
aisī āśankā he śrotīṁ | 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 हा आतां कैसी स्थिती। प्रांजळ करूं ॥ ६ ॥

āṇika yeka yeke bhūtīṁ | pañcabhūteṁ asatī |
te hi ātām kaisī sthitī | prāñjala karūṁ || 6 ||

6. Then afterwards each great element got mixed in each other great element (ie. to explain the process of objectification, it is said that an eighth of each element mixes with a quarter of the fifth element and in this way, gross objects get formed. Therefore we must learn to distinguish each element separately from each other. For if they remain mixed together with each other, we will continue to see a world of ‘many’ names and forms. *siddharameshwar maharaj* had His disciples study the elements. He asked them to see the earth element in the world, to then be the water element, to understand the fire element that is present within this world, to be the wind element and finally He told them to be the space element. In this way He showed them that they were not a body and that they were the consciousness perceiving all this. He gave them subtle vision). But how that Reality is even now that Reality is to be revealed.

7. सूक्ष्मदृष्टीचें कौतुक। मूळमाया पंचभूतकि।

शरोतीं वमिळ वविक। केला पाहजि ॥ ७ ॥

sūkṣmadṛṣṭīceṁ kautuka | mūlamāyā pañcabhūtika |
śrotīṁ vimalā viveka | kelā pāhije || 7 ||

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

8. आधीं भूतें तीं जाणावीं। रूपें कैसीं वोळखावी।

मग तें शोधून पाहावीं। सूक्ष्मदृष्टीं ॥ ८ ॥

ādhiṁ bhūteṁ tīṁ jāṇāvīṁ | rūpeṁ kaisīṁ volakhāvī |



maga tem śodhūna pāhāvīm | sūkṣmadrṣṭīm || 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 understand that Reality.

9. वोळखी नाही अंतरी। ते वोळखावी कोणेपरी।
महणोनी भूतांची वोळखी चतुरीं। नावेक परिसावी ॥ ९ ॥
volakhī nāhī antarī | te volakhāvī koṇeparī |
mhaṇoni bhūtāncī volakhī caturīm | 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 आणि कठणि। तें तें पृथ्वीचें लक्षण।
मृद आणि वोलेपण। ततिकें आप ॥ १० ॥
jem jem jaḍa āṇī kaṭhina | tem tem pṛthvīcēṁ lakṣaṇa |
mṛda āṇī volepaṇa | titukeṁ āpa || 10 ||

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

11. जें जें उष्ण आणि सतेज। तें तें जाणावें पै तेज।
आतां वायोह सहज। नरीपजिल ॥ ११ ॥
jem jem uṣṇa āṇī sateja | tem tem jāṇāvēṁ pain teja |
ātām vāyohi sahaja | niropijela || 11 ||

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

12. चैतन्य आणि चंचळ। तो हा वायोचक्रेवळ।
सून्य आकाश नशिचळ। आकाश जाणावें ॥ १२ ॥
caitanya āṇī cañcala | to hā vāyoci kevala |
sūnya ākāśa niścala | ākāśa jāṇāvēṁ || 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 पंचमाहाभूतें। वोळखी धरावी संकेतें।
आतां येकीं पांच भूतें। सावध ऐका ॥ १३ ॥
aisīm pañcamāhābhūteṁ | volakhī dharāvī saṁketeṁ |
ātām yekīm pañca bhūteṁ | sāvadhā 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 वचिर।
यालागीं अतितपर। 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। तेचि आधीं 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। तेंचि आप स्वतसद्दिध।
आतां तेज तेंहि विशिद। करून दाऊं ॥ १७ ॥
ākāśa svayem āhe mṛda | tenči 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 ॥
ajñānem 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 नहीं भेद। आकाशाइतुका असे स्तब्ध।
तथापी आकाशीं जो नरींघ। तोचि वायो ॥ १९ ॥
vāyu ākāśa nāhīn bheda | ākāśāitukā ase stabdha |
tathāpī ākāśīm jo nirodha | toci vāyo || 19 ||

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

20. आकाशीं आकाश मसिळलें। हें तों नलगे कि बोलिलें।
येणें प्रकारें नरींपलें। आकाश पंचभूत ॥ २० ॥
ākāśīm ākāśa misaḷaleṁ | heṁ tom nalage kiṁ bolileṁ |
yeneṁ 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। तेंहिएका 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 नबिडि।
वायो लागतां कडाड। मोडती झाडें ॥ २२ ॥
haḷu phūla tarī jaḍa | haḷu vārā tarī nibiḍi |
vāyo lāgatāṁ kaḍāḍa | moḍatī 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 तोचि तये जडे। पृथ्वीचा अंश ॥ २३ ॥
tolemvina jhāḍa moḍe | aiseṁ heṁ kahimca na ghaḍe |
tola toci taye jaḍe | pṛthvīcā aṁśa || 23 ||

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

24. येथें श्रोते आशंका घेती। तेथें कैचीं झाडें होतीं।
 झाडें नव्हतीं तरी शक्ती। कठणिरूप आहे ॥ २४ ॥
yethem śrote āśamkā ghetī | tethem kaicīṁ jhāḍem hotīṁ |
jhāḍem navhatīṁ tarī śaktī | kaṭhṇīnarūpa āhe || 24 ||

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

25. वनहीसफुलींग लाहान। कांहीं तरूही असे उष्ण।
 तैसें सुक्ष्मीं जडपण। सूक्ष्मरूपें ॥ २५ ॥
vanhīsphulīṅga lāhāna | kāñhīm tarūhī ase uṣṇa |
taiseṁ sukṣmīm jaḍapaṇa | sūkṣmarūpeṁ || 25 ||

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

26. मृदपण तेंचि आप। भास तेजाचें स्वरूप।
 वायो तेथें चंचळरूप। सहजचि आहे ॥ २६ ॥
mṛdapaṇa teñci āpa | bhāsa tejāceṁ svarūpa |
vāyo tethem cañḥaḷarūpa | 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। सहजच आहे अवकाश।
पंचभूतांचे अंश। वायोमधें नरीपलि ॥ २७ ॥
sakalāmsa miḷona ākāśa | sahajaci āhe avakāśa |
pañcabhūtānce aṁśa | vāyomadhem niropile || 27 ||

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

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

28. (Now when there is the fire element then our perception it a little more objective. Previously there had just been the feeling of 'I am 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 | sāṅgaṇeṁci 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। नरीपलि ॥ ३० ॥
tejīm vāyo to caṁcāḷa | tejīm ākāśa niścāḷa |
tejīm pañcabhūteṁ sakāḷa | niropilīm || 30 ||

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

31. आतां आपाचें लक्षण। आप तेंचि जें मृदपण।
मृदपण तें कठीण। तेचि पृथ्वी ॥ ३१ ॥
ātām āpācēṁ lakṣaṇa | āpa teṁci jeṁ mṛdapaṇa |
mṛdapaṇa teṁ kaṭhīṇa | teci pṛthvī || 31 ||

31. (Now it has become more objective and there is the 'soft' perception of the arising of individual forms ie. forms begin to appear within this 'all' moving form as your attention becomes more specific on account of your desires. This objectivity happens so fast that this process cannot be seen but, if you study these 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 सहजचिअसे। तेज मृदपणें भासे।
वायो सतबधपणें दसिं। मृदत्वाअंगी॥ ३२॥
āpīm āpa sahajaci ase | teja mṛdapaṇeṁ bhāse |
vāyo stabdhapaṇeṁ dise | mṛdatvāṅgī || 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 व्यापकचिस्वभावें।
आपीं पंचभूतांचीं नावें। सूक्ष्म नरीपलीं॥ ३३॥
ākāśa na lage sāṅgāveṁ | teṁ vyāpakaci svabhāveṁ |
āpīm pañcabhūtāṅcīm nāveṁ | sūkṣma nīropilīm || 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।
कठणित्वाची मृदपण। तेंचिआप॥ ३४॥
ātām pṛthvīceṁ lakṣaṇa | kaṭhīṇa pṛthvī āpaṇa |
kaṭhīṇatvācīm mṛdapaṇa | teṅci 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। तोचि तेजाचा प्रकाश।
कठणित्वाची नरीघांश। तोचिवायो॥ ३५॥
kaṭhīṇatvācā jo bhāsa | toci tejācā prakāśa |
kaṭhīṇatvācīm nīrodhāṁśa | 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 प्रगटचि वविक।
आकाशीच कांहीं येक। भास भासे॥ ३६॥
ākāśa sakalāṁsa vyāpaka | hā toṁ pragaṭaci viveka |
ākāśīṅca kāṁhīm 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 toḍitīm tuṭenā | ākāśa phoḍitīm phuṭenā |
ākāśa parateṁ hoyenā | ṭīlamātra || 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। तेहनिरीपलिं ॥ ३८ ॥
aso ātām pṛthvīamta | dāvilā bhūtāṁcā saṅketa |
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। बळेंचपोटीं संदेह पडे।
भ्रांतरीपें अहंता चढे। अकस्मात ॥ ३९ ॥
parī heṁ āhāca pāhātām nātuḍe | baḷeṁci poṭīm saṁdeha paḍe |
bhrāṁtirūpeṁ ahaṁtā caḍhe | akasmāta || 39 ||

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

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



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

41. एवं पंचभूतकि पवन। तेचि मूळमाया जाण।
 माया आणी सूक्ष्म तरगुण। तेहा पंचभूतकि ॥ ४१ ॥
evaṃ 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. भूतें गुण मेळवजि। त्यासी अष्टधा बोलजि।
 पंचभूतकि जाणजि। अष्टधा प्रकृती ॥ ४२ ॥
bhūteṃ guṇa melavaji | tyāsi aṣṭadhā bolaji |
pañcabhūtika jāṇaji | 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 dharaṇeṃ 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 bhūteṃ | pāvalīṃ paṣṭa daśeteṃ |
jaḍatvā yeūna samasteṃ | tatveṃ jālīṃ || 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 ॥
puḍheṃ tatvavivācāna | paḍibrahmāṇḍa tatvaracāna |
bolilī ase te jana | pragatcī ahe || 45 ||



bolilī ase te janā | pragaṭaci 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 भूतकरदम बोललि। सूक्ष्म संकेतें दावलि।
 ब्रह्मगोळ उभारला। तत्पूर्वीं ॥ ४६ ॥
hā bhūtakardama bolilā | sūkṣma saṅketem dāvilā |
brahmagōḷa ubhāralā | tatpūrvīm || 46 ||

46. When these great elements merge together then, there is this ‘speech’. And afterwards, on account of this ‘speech’, that *brahman* who is previous to this *brahmanda* is realized.

47. या ब्रह्मांडापैलकिडलि गोष्टी। जें जाली नव्हती सृष्टी।
 मूळमाया सूक्ष्मदृष्टी। वोळखावी ॥ ४७ ॥
yā brahmāṇḍāpailikaḍila goṣṭī | jāim jālī navhatī sṛṣṭī |
mūḷamāyā sūkṣmadṛṣṭīm | volakhāvī || 47 ||

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

48. सप्तकंचुक परचंड। जालें नव्हतें ब्रह्मांड।
 मायेअवदियेचें बंड। ऐलकिडे ॥ ४८ ॥
saptakarṅcuka pracarṇḍa | jāleṅ navhateṅ brahmāṇḍa |
māyēavidyecem baṇḍa | ailikaḍe || 48 ||

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

49. ब्रह्मा वषिणु महेश्वर। हा ऐलकिडलि वचिर।
 पृथ्वी मेरु सप्त सागर। ऐलकिडे ॥ ४९ ॥
brahmā viṣṇu mahēśvara | hā ailikaḍila vicāra |
pṛthvī 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 sthāṇem | candra sūrya tāraṅgaṇem |
sapta dvīpeṅ caudā bhuvanem | 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 स्वरुं अष्ट दग्िपाळ।
तेतसि कोटी देव सकळ। ऐलकिडे ॥ ५१ ॥
śeṣa kūrma sapta pātāla | yekavisa svargem aṣṭa digpāla |
tetisa koṭi deva sakāla | 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। अकरा रुद्र। नव नाग सप्त ऋषेश्वर।
नाना देवांचे अवतार। ऐलकिडे ॥ ५२ ॥
bārā āditya | akra 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 उत्पती
आतां असो सांगों कती। वसितार हा ॥ ५३ ॥
megha manu cakravati | nānā jīvāṁcī utpati |
ātām aso sāṅgōṁ 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, beggers etc.)

54. सकळ वसिताराचें मूळ। ते मूळ मायाच केवळ।
मागां नरीपली सकळ। पंचभूतकि ॥ ५४ ॥
sakaḷa vistārācēṁ mūḷa | te mūḷa māyāca kevaḷa |
māgāṁ niropilī sakaḷa | pañcabhūtika || 54 ||

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

55. सूक्ष्मभूते जे बोललीं। तेच पुढें जडत्वा आलीं।
ते सकळही बोललीं। पुढलि समासीं ॥ ५५ ॥
sūkṣmabhūteṁ je bolilīm | teci puḍheṁ jaḍatvā ālīm |
te sakaḷahi 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. पंचभूते पृथकाकारें। पुढें नरीपलीं वसितारें।
वोळखीकारणें अत्यादरें। श्रोतीं श्रवण करावीं ॥ ५६ ॥
pañcabhūteṁ pṛthakākāreṁ | puḍheṁ niropilīm vistāreṁ |
volakhīkāraṇeṁ 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 brahmagola | jeṇeṁ kaḷe hā prāñjaḷa |
drśya sāṁḍūna kevaḷa | 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 volāṁḍāverī | maga devadarśana ghyāveṁ |
taiseṁ dṛśya he | sāṁḍāveṁ | jāṇoniyāṁ || 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 पोटी। आहे पंचभूतांची दाटी।
येकपणें पडली मठी। दृश्य पंचभूतां ॥ ५९ ॥

*mhaṇoni dṛśyācā poṭī | āhe pañcabhūtāñcī dāṭī |
yekapaṇeṁ paḍilī maṭhī | dṛśya pañcabhūtāṁ || 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 पंचभूतांचेचि दृश्य। सृष्टी रचली सावकास।
श्रोतीं करून अवकाश। श्रवण करावें ॥ ६० ॥

*evaṁ pañcabhūtāñcemci dṛśya | sṛṣṭī racalī sāvakāsa |
śrotīṁ karūna avakāśa | śravaṇa karāveṁ || 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 guruśṣiyasamvāde

sūkṣmapañcabhūteṁnirūpaṇanāma samāsa cavathā || 4 || 8.4

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

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

समास पांचवा : सथूलपंचमहाभूतैस्वरूपाकाशभेदोनाम

samāsa pāñcavā : sthūlapañcamahābhūteṃsvarūpākāśabhedonāma

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

|| Śrī Rām ||

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

*kevala mūrkhā teṃ neṇe | mhaṇauna ghaḍaleṃ sāṅgaṇe |
pañcabhūtāñcīṃ lakṣaṇeṃ | 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॥

*pañcabhūtāñcā kardama jālā | ātāṃ na vacē vegalā kelā |
paraṃtu kāñhīṃ yeka vegalālā | karūna dāūṃ || 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 शळिा शखिरें। नाना वर्णें लहान थोरें।
खडे गुंडे बहुत प्रकारें। जाणजि पृथ्वी॥ ३॥

*parvata pāṣāṇa śilā śikhareṃ | nānā varṇeṃ lahāna thoreṃ |
khaḍe guṇḍe bahuta prakāreṃ | jāñije pṛthvī || 3 ||*



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

4. नाना रंगांची मृत्तुकि। नाना स्थळोस्थळीं जे कां।
वाळुकें वाळु अनेका। मळिोन पृथ्वी ॥ ४ ॥
nānā raṅgāncī mṛttikā | nānā sthālosthālīm je kām |
vāḷukem vāḷu anekā | miḷona pṛthvī || 4 ||

4. When there are the ‘many’ ‘clay appearances’ (ie. every body is made of dust only)⁶ 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 paṭṭaṇem manohareṁ | nānā maṅdireṁ dāmodareṁ |
nānā devāḷayem śikhareṁ | miḷona pṛthvī || 5 ||

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

6. सप्त द्वीपावती पृथ्वी। काये महणोनिसांगावी।
नव खंडे मळिोन जाणावी। वसुंधरा ॥ ६ ॥
sapta dvīpāvātī pṛthvī | kāye mhaṇoni sāṅgāvī |
nava khaṅḍe miḷona jāṅāvī | vasuṅdharā || 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 रती।
लक्ष चौर्यासी उत्पत्ती। मळिोन पृथ्वी ॥ ७ ॥
nānā deva nānā nrpatī | nānā bhāṣā nānā ritī |

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



lakṣa caur̥yāsī utpattī | miḷona pṛthvī || 7 ||

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

8. नाना उद्वसें जें वनें। नाना तरुवरांचीं वनें।
गरिकंदरें नाना स्थानें। मळिोन पृथ्वी ॥ ८ ॥

nānā udvaseṁ jeṁ vaneṁ | nānā taruvarāṁcīṁ banerī |
girīkaṁdareṁ nānā sthāneṁ | miḷona pṛthvī || 8 ||

8. Then there are the ‘many’ wild places where this *mula maya* gets completely confused. Then there are the ‘many’ *forests of tall trees and due to that secret place within this mountain (the silent ‘I am’ feeling within this “I am a body” concept) ‘many’ places are encountered on this earth. *(This world is the forest, full of so many trees/bodies; *maharaj-* when *ram* was lost in the forest he asked the trees and the stones, “Where is my *sita?*”. It means he asked the objects of the world, “Please give me happiness”).

9. नाना रचना केली देवीं। जे जे निर्मिली मानवी।
सकळ मळिोन पृथ्वी। जाणजिं श्रोतीं ॥ ९ ॥
nānā racanā kelī devīṁ | je je nirmilī mānavī |
sakala miḷona pṛthvī | jāṇjīṁ śrotīṁ || 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 रतनें जे अनेक।
नाना काष्ठवृक्षादिकि। मळिोन पृथ्वी ॥ १० ॥
nānā dhātu suvarṇādika | nānā ratnerī je aneka |
nānā kāṣṭhavṛkṣādika | miḷona pṛthvī || 10 ||

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

11. आतां असो हें बहुवस। जडांश आणी कठणांश।
सकळ पृथ्वी हा विश्वास। मानलि पाहजि ॥ ११ ॥
ātāṁ aso heṁ bahuvasa | jadāṁśa aṅī kaṭhiṅāṁśa |
sakala pṛthvī hā viśvāsa | mānilā pāhije || 11 ||

11. So now that thoughtless Self has become gross and hard and there are the ‘many’ desolate places. But you should have faith that this earth element/*prithvi* is knowledge (*maharaj-* you should cherish the joy of this understanding).



12. बोललें पृथ्वीचे रूप। आतां सांगजिल आप।
श्रोतीं वोळखावें रूप। सावध होऊनी ॥ १२ ॥
bolileṃ pṛthvīce rūpa | ātām sāṅgijela āpa |
śrotīṃ voḷakhāveṃ rūpa | sāvadhā hoūnī || 12 ||

12. This earth element has been told. Now the water element will be explained (In the water element the mind starts to leave off objectification). The listener should recognize this form by staying alert. (By remaining silent within, dropping all imagined concepts then, the gross world becomes ‘softer’ and when there are no concepts whatsoever then, there there are no forms)

13. वापी कूप सरोवर। नाना सरतिंचें जें नीर।
मेघ आणी सप्त सागर। मळोन आप ॥ १३ ॥
vāpī kūpa sarovara | nānā saritāṃceṃ jeṃ nīra |
megha āṇī sapta sāgara | mḷona 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 - क्षारक्षीरसुरासरपरिदधा इक्षुर्जलं तथा ॥
॥ *ślokārdha - kṣārakṣīrasurāsarpirdadhi ikṣurjalam tathā ||*

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

14. क्षारसमुद्र दसिताहे। सकळ जन दृष्टीस पाहे।
जेथें लवण होताहे। तोचि क्षारसधि ॥ १४ ॥
kṣārasamudra disatāhe | sakāḷa jana dṛṣṭīsa pāhe |
jethēṃ 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 |
deveṃ didhalā niraṃtara | upamanyāsī || 15 ||

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

16. येक समुद्र मद्याचा। येक जाणावा घृताचा।
येक नखिल दह्याचा। समुद्र असे ॥ १६ ॥
yeka samudra madyācā | yeka jāṇāvā gḥṛtācā |
yeka nikhaḷa 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 pṛthvīyesī || 17 ||
17. Another is the sea of sugarcane juice (ie. that gives great pleasure) and another is that pure water (ie. *brahman*). Such are the seven seas surrounding this earth element (ie. when one becomes less objective and stops conceptualising, then these various forms of water or levels of understanding appear. Then the gross salty ocean ie. this world, becomes the ocean of pure water ie. *brahman*)
18. एवं भूमंडळीचें जळ। नाना स्थळीचें सकळ।
 मळिन अवघें केवळ। आप जाणावें ॥ १८ ॥
evam bhūmaṇḍalīcēṁ jala | nānā sthalīrcēṁ sakala |
miḷona avagheṁ kevala | āpa jāṇāvēṁ || 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 आवर्णोदक।
 तर्हि लोकींचें उदक। मळिन आप ॥ १९ ॥
pṛthvīgarbhīṁ kṛtīyeka | pṛthvītālīṁ āvarṇodaka |
tihīṁ lokīṁcēṁ 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 vṣa | miḷona āpa || 20 ||
20. Then there are the ‘many’ creepers (mind is a creeper that has grown from the root of *mula maya*) and the ‘many’ desolate places. Then there are the fluids of the ‘many’ trees (ie. bodies of the *jivas*); then there is honey, mercury, nectar and poison and they should be called the water element.
21. नाना रस स्नेहादकि। याह विगळे 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 sītala | jalāsārikhem pātala |
śuklīta śoṇīta mūtra lāḷa | āpa bolije || 22 ||

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

23. आप संकेतें जाणावें। पातळ बोलें वोळखावें।
मृद सीतळ सवभावें। आप बोलजि ॥ २३ ॥
āpa samketeṁ jāṇāveṁ | pātala boleṁ volakhāveṁ |
mṛda sītala svabhāveṁ | āpa bolije || 23 ||

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

24. जाला आपाचा संकेत। पातळ मृद गुळगुळति।
स्वेद श्लेष्मा अशरु समस्त। आप जाणावें ॥ २४ ॥
jālā āpācā samketa | pātala mṛda guḷagulita |
sveda śleşmā aśru samasta | āpa jāṇāveṁ || 24 ||

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

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

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

26. वनही मेघीं वदियुल्यता। वनही सृष्टी संवहारति।
वनही सागरा जाळति। वडवानळ ॥ २६ ॥
vanhī meghīṁ vadyulyatā | vanhī sṛṣṭī samvāharitā |
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 नेत्रींचा। वनही काळाचे क्षुधेचा।
वनही परीघ भूगोळाचा। तेज बोलजे ॥ २७ ॥
vanhī śaṅkarāce netrīncā | 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 उष्णाद् आरोप। तेज जाणावे ॥ २८ ॥
jeṁ jeṁ prakāśa rūpa | teṁ teṁ 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 caṅcala | caitanya cetavī kevala |
bolāṇeṁ cālaṇeṁ sakāḷa | vāyumuḷeṁ || 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 ततुका पवन। कांहीं न चले पवनेवणि।
सृष्टी चाळाया कारण। मूळ तो वायो ॥ ३० ॥
hāle ḍole titukā pavana | kāñhīṅ na cale pavanēvṇiṅa |
sṛṣṭī 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 ॥
calaṇa vaḷaṇa aṅṇī prāsāraṇa | nirodha aṅṇī akocana |
sakāḷa jāṇāvā pavana caṅcalaṅarūpī || 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 dhanan̄jaye || 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. जतिके काहीं होते चळण। ततिके वायोचे लक्षण।
चंद्र सूर्य तारांगण। वायोचि धरता ॥ ३३ ॥
jitukem kām̄hīm hotem caḷaṇa | 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 जाणावे पोकळ। नरिमळ आणी नशिचळ।
अवकाशरूप सकळ। आकाश जाणावे ॥ ३४ ॥
ākāśa jāṇāver̄m pokaḷa | nirmala āṇī niścala |
avakāśarūpa sakaḷa | ākāśa jāṇāver̄m || 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। चहूँ भूतांचे ॥ ३५ ॥
ākāśa sakalāṁsa vyāpaka | ākāśa anekīm̄ yeka |
ākāśāmadhyem̄ kautuka | cahū̄m̄ bhūtāṁce || 35 ||

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

36. आकाशा ऐसें नाही सार। आकाश सकळांहून थोर।
पाहातां आकाशाचा वचिर। स्वरूपासारखा ॥ ३६ ॥
ākāśā aiseṁ nāhīm̄ sāra | ākāśa sakalāṁhūna thora |
pāhātām̄ ākāśācā vicāra | svarūpāsārikhā || 36 ||

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



37. तव शषियेँ केला आक्षेप। दोहीचेँ सारखेँचि रूप।
तरी आकाशचिस्वरूप। 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 स्वरुपा कोण भेद। पाहातां दिसिती अभेद।
आकाश वस्तुच स्वतसद्दिध। 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 निर्मळ नशिचळ।
तैसेँचि आकाश केवळ। वस्तुसारखिँ ॥ ३९ ॥
vastu acaḷa aḍhaḷa | vastu nirmala niścaḷa |
taiṣemci ākāśa kevaḷa | vastusārikhem || 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. ऐकोनि विकृता बोले वचन। वस्तु निर्गुण पुरातन।
आकाशाआंगी सप्त गुण। शास्त्रीं नरिपलिँ ॥ ४० ॥
aikoni vaktā bole vacana | vastu nirguṇa purātana |
ākāśāāṅgī sapta guṇa | śāstrīṅ niropileṅ || 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. ऐसेँ शातराकारेँ बोललिँ। म्हणोनि आकाश भूत जालेँ।
स्वरूप निर्विकार संचलेँ। उपमेरहति ॥ ४२ ॥
aiṣem śātrākāreṅ bolileṅ | mhaṇoni ākāśa bhūta jāleṅ |
svarūpa nirvikāra saṅcaleṅ | 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. काचबंदिआणी जळ। सारखिंच वाटे सकळ।
परी येक काच येक जळ। शाहाणे जाणती ॥ ४३ ॥
kācabāṇḍī āṇī jaḷa | sārīkheṁca vāṭe sakaḷa |
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. रुवामधें सफटकि पडलि। लोकीं तद्रूप देखलि।
तेणें कपाळमोक्ष जाला। कापुस न करी ॥ ४४ ॥
ruvāmadheṁ sphaṭika paḍilā | lokīṁ tadrūpa dekhilā |
teṇeṁ kapāḷamokṣa jāḷā | 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. तदुलामधें श्वेत खडे। तंदुलासारखिं वांकुडे।
चाऊं जाता दांत पडे। तेव्हां कळे ॥ ४५ ॥
tadulāmadheṁ śveta khaḍe | taṇḍulāsārīkheṁ vāṅkuḍe |
cāūṁ jāṭā dāṁta 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. त्रभिगामधें खडा असे। त्रभिगासारखाच भासे।
शोधू जातां वेगळा दिसि। कठणिपणें ॥ ४६ ॥
tribhāgāmadheṁ khaḍā ase | tribhāgāsārīkhāca bhāse |
śodhūṁ jāṭāṁ vegalā dise | kaṭhiṇapaṇeṁ || 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 नचिड।
नागकांडी आणी वेखंड। येक म्हणो नये ॥ ४७ ॥
gulāsārīkhā guladagaḍa | parī to kaṭhiṇa nicāḍa |
nāgakaṇḍī 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। येकचि वाटती केवळ।
परी पतिळेंसी मळितां ज्वाळ। काळमिा चढे ॥ ४८ ॥



*sonerñ āṇī sonapitaḷa | yekaci vāṭati kevaḷa |
parī pitaleṃsī milātām jvāḷa | kālimā 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 dṛṣṭānta | ākāśa mhaṇije kevaḷa bhūta |
teṃ 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।
दोहीस साम्यता कैसे। करती वचिक्षण ॥ ५० ॥
*vastuśī varṇacani se | ākāśa śāma varṇa ase |
dohīs sāmyatā kaise | karitī vacikṣaṇa || 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 kaimcerñ 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 वकार ॥ ५२ ॥
*cahūṃ bhūtāmsa nāśa āhe | ākāśa kaiseṃ 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 आमुचेना मते। आकाश शाश्वत ॥ ५३ ॥
*ākāśa acaḷa disaterñ | tyācerñ kāye nāsoṃ pāhāterñ |
pāhātām āmuceni materñ | 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। वकता बोले प्रतविचन।
ऐक आतां लक्षण। आकाशाचें ॥ ५४ ॥
aise aikona vacana | vaktā bole prativacana |



aika ātām lakṣaṇa | ākāsāceri || 54 ||

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

55. आकाश तमापासून जालें। म्हणोन काम क्रोधें वेष्टलें।
अज्ञान सुन्यत्व बोललें। नाम तयाचें ॥ ५५ ॥
ākāśa tamāpāsūna jāleṁ | mhaṇona kāma krodheṁ veṣṭileṁ |
ajñāna sunyatva bolileṁ | nāma tayāceṁ || 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. अज्ञानें कामक्रोधादकि। मोहो भये आणी शोक।
हा अज्ञानाचा वविक। आकाशागुणें ॥ ५६ ॥
ajñāneṁ kāmakrodhādika | moho bhaye āṇī śoka |
hā ajñānācā viveka | ākāsāguṇeṁ || 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। तें सुन्याचें लक्षण।
तयास म्हणती ह्रुदयसुन्य। अज्ञान प्राणी ॥ ५७ ॥
nāstika nakāravacana | teṁ sunyāceṁ 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 सतबधपणें सुन्य। सुन्य म्हणजि तें अज्ञान।
अज्ञान म्हणजि कठणि। रूप तयाचें ॥ ५८ ॥
ākāśa stabdhapaṇeṁ sunya | sunya mhaṇije teṁ ajñāna |
ajñāna mhaṇije kaṭhiṇa | rūpa tayāceṁ || 58 ||

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

59. कठणि सुन्य वकारवंत। तयास कैसें म्हणावें संत।
मनास वाटे हें तद्वत। आहाच दृष्टीं ॥ ५९ ॥
kaṭhiṇa sunya vikāravanta | tayāsa kaiseṁ mhaṇāveṁ samta |
manāsa vāṭe heṁ tadvata | āhāca dṛṣṭīṁ || 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 कालवले आकाशीं। तया कर्दमा ज्ञान नासी।



महणोनया आकाशासी। नाश आहे ॥ ६० ॥
ajñāna kālavalem ākāśīm | tayā kardamā jñāna nāsī |
mhaṇoniyā ākāśāsī | nāśa āhe || 60 ||

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

61. तैसैं आकाश आणी स्वरूप। पाहातां वाटती येकरूप।
 परी दोहीमधें वक्षिप। सुन्यत्वाचा ॥ ६१ ॥
taiśeṁ ākāśa āṇī svarūpa | pāhātām vāṭatī yekarūpa |
parī dohīmadhem vikṣepa | sunyatvācā || 61 ||

61. There is this space and that *swarup* and they appear to be the same form but, within this *prakṛuti/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 niścayemśīm |
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 सुषुप्तअवसता। सारखिंच वाटे तत्वता।
 परी वविंचून पाहों जातां। भेद आहे ॥ ६३ ॥
unmanī āṇī susupti avastā | sārīkheca vāṭe tatvatā |
parī vivīncūna pāhōṁ jātām | bheda āhe || 63 ||

63. To be in no-mind (ie. *unmana*) and to be in the state of deep sleep may appear to be the same but if this is actually investigation, they are proved to be different.

64. खोटें खर्यासारखें भावति। परी परीक्षवंत नविडति।
 कां कुरंगें देखोन भुलती। मृगजळासी ॥ ६४ ॥
khoṭeṁ kharṣāsārikhem bhāvītī | parī parīkṣavaṁta nivāḍītī |
kām kurāṅgeṁ 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। बोलला कळाया संकेत।
 महणौन भूत आणी अनंत। येक नवहेती ॥ ६५ ॥
ātām aso hā dṛṣṭānta | bolilā kaḷāyā saṅketa |
mhaṇauni bhūta āṇī ananta | yeka navhetī || 65 ||

65. Now, this 'speech' is to gain that thoughtless understanding that is beyond this



visible ‘all’. Therefore this element and that endless *swarup* are not the same.

66. आकाश वेगळेपणें पाहावें। स्वरूपीं स्वरूपचिह्नावें।
वस्तुचें पाहाणें स्वभावे। ऐसे असे ॥ ६६ ॥
ākāśa vegalepaṇeṃ pāhāveṃ | svarūpīṃ svarūpacī vāhāveṃ |
vastuceṃ pāhāṇeṃ svabhāveṃ | 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।
भन्नपणें नवचे अनुभवली। स्वरूपस्थिती ॥ ६७ ॥
yetheṃ āśankā phiṭalī | saṃdehavṛttī māvaḷalī |
bhinnapaṇeṃ 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।
म्हणोनियां आकाशातें। साम्यता न घडे ॥ ६८ ॥
ākāśa anubhavā yeteṃ | svarūpa anubhavāparateṃ |
mhaṇoniyāṃ ākāśāteṃ | 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 jalāṃśa | nivaḍuṃ jāṇatī rājahansa |
taiseṃ svarūpa āṇī ākāśa | saṃta 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 ॥
sakala māyā gathāgovī | saṃtasaṅgeṃ heṃ ugavāvī |
pāvije mokṣācī padavī | satsamāgameriṃ || 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).

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.



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

इति श्रीदासबोधे गुरुशिष्यसंवादे

स्थूलपंचमहाभूतैस्वरूपाकाशभेदोनाम समास पांचवा ॥ ५ ॥ ८.५

iti śrīdāsabodhe gurushiṣyasāṁvāde

sthūlapañcamahābhūtaisvarūpākāśabhedonāma samāsa pañcavā ॥ 5 ॥ 8.5

Tímto končí 5. kapitola 8. dášky knihy Dásbódh s názvem „The Difference between the Gross, the five Great Elements, the Swarupa and Space“.



8.6 Inattentiveness and the Proper Discourse

समास सहावा : दुश्चीतनरूपण

samāsa sahāvā : duścitanirūpaṇa

Inattentiveness and the Proper Discourse

|| 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 kitāṅ divasīṅ | heṅ maja niropāveṅ || 1 ||

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

2. धरतिं साधूची संगती। कतिं दविसां होते मुक्ती।

हा नश्चिचय कृपामूर्ती। मज दनिास करावा ॥ २ ॥

dharitāṅ sādhuṅcī saṅgatī | kitāṅ divasāṅ hote muktī |

hā niścaya kṛpāmurtī | maja dināsa karāvā || 2 ||

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

3. मुक्ती लाभे तत्क्षणीं। वशिवासतां नरूपणीं।

दुश्चतिपणीं हानी। होतसे ॥ ३ ॥

muktī lābhe tatkṣaṇīṅ | viśvāsatāṅ nirūpaṇīṅ |

duścitapaṇīṅ hānī | hotase || 3 ||

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

4. सुचतिपणें दुश्चीत। मन होतें अकस्मात्।

त्यास करावें नविांत। कोणे परीं ॥ ४ ॥

sucitapaṇeṅ duścīta | mana hoteṅ akasmāt |



tyāsa karāveṃ nivāṃta | 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 vodhī | śravaṇīm baisāveṃ āvadīm |
sāvadhapaṇeṃ ghaḍīneṃ 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 परमेय ग्रंथांतरीं। शोधून घ्यावें अभ्यांतरीं।
दुश्चीतपण आलें तरी। पुन्हां श्रवण करावें ॥ ६ ॥
artha prameya graṃthāntarīm | śodhūna ghyāveṃ abhyāntarīm |
duścītapāṇa āleṃ tarī | punhām śravaṇa karāveṃ || 6 ||

6. The meaning implied within the scripture should be searched out and accepted within (ie. you are That). If inattentiveness comes then, again there should be *shravan*.

7. अर्थांतर पाहिल्यावीण। उगेंचिकरी जो श्रवण।
तो श्रोता नवहे पाषण। मनुष्यवेषें ॥ ७ ॥
arthāntara pāhilyāvīṇa | ugeṃci karī jo śravaṇa |
to śrotā navhe pāṣaṇa | manuṣyaveṣeṃ || 7 ||

7. But if that *purush* makes *shravan* and afterwards becomes idle, then that inner meaning will not be understood. Then there is no listener and this stone is in the guise of a man.

8. येथें श्रोते मानतील सीण। आमहांस केले पाषण।
तरी पाषाणाचें लक्षण। सावध ऐका ॥ ८ ॥
yetheṃ śrote mānitīla sīṇa | āmhāṃsa keleṃ pāṣaṇa |
tarī pāṣāṇāceṃ lakṣaṇa | sāvadhā 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 फोडला। पाषाण घडून नीट केला।
दुसरे वेळेसी पाहला। तरी तो तैसाचि असे ॥ ९ ॥
vāṅkuḍā tikaḍā phoḍilā | pāṣāṇa ghaḍūna nīṭa kelā |
dusare veḷeṣī pāhilā | tarī to taisāci ase || 9 ||

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. 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 फोडली। ते मागुती नाहीं जडली।
मनुष्याची कुबुद्धी झाडली। तरी ते पुनहा लागे ॥ १० ॥
ṭāṅkīnem khapalī phoḍilī | te māgutī nāhīm jaḍalī |
manuṣyācī kubuddhi jhāḍilī | tarī te punhā lāge || 10 ||
10. A shard knocked off with the chisel does not join to the stone again.⁹ However if the bad intellect of a man is removed, it again comes back and establishes itself (ie. due to inattentiveness).
11. सांगतां अवगुण गेला। पुनहा मागुतां जडला।
याकरणें माहांभला। पाषाणगोटा ॥ ११ ॥
sāṅgatāṅ avagūṇa gelā | punhā māgutāṅ jaḍalā |
yākaraṇem 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 avagūṇa jhaḍenā | to pāṣāṇāhūna uṇā |
pāṣāṇa āgaḷā jāṇā | koṭigūṇem || 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। त्याचेंही ऐका लक्षण।
श्रोतीं करावें श्रवण। सावध होऊनी ॥ १३ ॥
koṭigūṇem kaisā pāṣāṇa | tyācēṅhi aikā lakṣaṇa |
śrotīm karāvem 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। पाच वैडुर्य वजरनीळ।

⁹*siddharameshwar maharaj*- A sculptor working on a square block of stone with his chisel easily shapes it into an idol of god. This is because the chips removed by chiseling do not return and stick to the stone again. But in the human “block” there are the four bodies and these are such that, at anytime, it is easier to work on a stone. The sculptor, in the form of *sadguru*, uses his chisel of instructions and removes one by one the chippings of the four bodies, but these removed chips return and stick again. Because it goes on in this manner the “human-stone” does not become God easily.



गोमेदमणी परसि केवळ। पाषाण बोलजि ॥ १४ ॥
māṇika motīm pravaḷa | pāci vaiḍurya vajranīla |
gomedamaṇī parisa kevaḷa | pāṣāṇa bolije || 14 ||

14. By listening, the ruby, pearl and coral, the sapphire, turquoise, emerald and the topaz will be this *paris* stone (it turns iron to gold ie. this ‘I am’) and afterwards this will become that pure knowledge. (When differences are seen in ‘many’ precious stones then, the thoughts should be let slip and there should be the firm conviction of ‘I am’. Then no differences will be seen, for all is He. It is an inattentive mind ie. a mind that sees this world of ‘many’ differences, that brings the different stones, colours, values etc.) (*maharaj-* a diamond and a hard piece of shit are the same to the *gnyani*)

15. याही 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. याही वेगळे पाषाण भले। नाना तीर्थीं जे लागले।
 वापी कूप सेखीं जाले। हरहिरमुरती ॥ १६ ॥
yāhi vegale pāṣāṇa bhale | nānā tīrthīṁ je lāgale |
vāpī kūpa sekhīṁ jāle | hariharamurtī || 16 ||

16. And when this ‘I am’ is passed over then, that stone is most wise indeed (ie. it becomes *brahman*). But first, this *mula maya* has to be established in the ‘many’ different pilgrimage places and these wells and water tanks and reservoirs of water have to become this image of **hari-hara* (*siddharameshwar maharaj* explained that the wells, water tanks etc. represented the individual minds, each being a container for consciousness. These have become dilapidated and now they should be repaired and any leaks should be shored up. Thus the ‘many’ pilgrimage places should become this pilgrimage place of ‘I am’ and the waters should be made pure once more, ‘Everywhere He is there’). **(Forgetting/hara is remembering/hari)*

17. याचा पाहातं वचिर। पाषाणा ऐसें नाहीं सार।
 मनुष्य ते काये पामर। पाषाणापुढें ॥ १७ ॥
yācā pāhātāṁ vicāra | pāṣāṇā aiseṁ nāhīṁ 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 ॥



*tārī to aisā navhe to pāśāṇa | jo apavitra niḥkāraṇa |
tayāsātikhā deha jāṇa | duścīta abhaktāmcā || 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। परंपंच ना परमार्थ ॥ १९ ॥
*ātām aso heṁ bolāṇeṁ | ghāta hoto duścītapāṇeṁ |
duścītapāṇāceni 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 *prapanca* and no *paramartha* (ie. **one is confined within the five elements and is not vast beyond imagination**).

20. दुश्चीतपणें कार्य नासे। दुश्चीतपणें चिंता वसे।
दुश्चीतपणें स्मरण नासे। क्षण येक पाहातां ॥ २० ॥
*duścītapāṇeṁ kārya nāse | duścītapāṇeṁ cintā vase |
duścītapāṇeṁ smarāṇa 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 शत्रुजिणें। दुश्चीतपणें जन्ममरणें।
दुश्चीतपणाचेन गुणें। हानी होय ॥ २१ ॥
*duścītapāṇeṁ śatrujineṁ | duścītapāṇeṁ janmamaraṇeṁ |
duścītapāṇāceni guṇeṁ | hānī hoyā || 21 ||*

21. Due to inattentiveness one is conquered by the enemy (ie. **ego**). Due to inattentiveness there is birth and death and due to this quality of inattentiveness one harms one’s own Self.

22. दुश्चीतपणें नवहे साधना। दुश्चीतपणें न घडे भजना।
दुश्चीतपणें नवहे ज्ञान। साधकांसी ॥ २२ ॥
*duścītapāṇeṁ navhe sādhana | duścītapāṇeṁ na ghaḍe bhajana |
duścītapāṇeṁ navhe jñāna | sādhakāmsī || 22 ||*

22. Due to inattentiveness there is no *sadhana* and due to inattentiveness, *bhajan* is not accomplished. Due to inattentiveness, the *sadhak* does not acquire knowledge.

23. दुश्चीतपणें नये नश्चयो। दुश्चीतपणें न घडे जयो।
दुश्चीतपणें होये क्षयो। आपुल्या स्वहतिचा ॥ २३ ॥
*duścītapāṇeṁ naye niścayo | duścītapāṇeṁ na ghaḍe jayo |
duścītapāṇeṁ 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 ॥
duścītapaneṁ na ghaḍe śravaṇa | duścītapaneṁ na ghaḍe vivarāṇa |
duścītapaneṁ 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 बैसलाचदिसि। परी तो असतचनिसे।
चंचळ चक्रीं पडलिं असे। मानस तयाचें ॥ २५ ॥
duścīta baisalāci dise | parī to asataci nase |
cañcala 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 पशिाचय नरितर। अंध मुके आणी बधरि।
तैसा जाणावा संसार। दुश्चीत प्राणयांचा ॥ २६ ॥
veḍeṁ piśācyā niraṁtara | aṁdha muke āṇī badhira |
taisā jāṇāvā saṁsāra | duścīta prāṇiyāñcā || 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 ॥
sāvadhā 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 तयासी।
जयाचे जिवीं अहरनिशीं। आळस वसे ॥ २८ ॥
aisā jo duścīta āḷasī | paraloka kaimcā tyāsī |
jayāce jivīm aharnišīm | āḷasa vase || 28 ||

28. When that *purush* is inattentive and lazy then, how can that world beyond be gained? For then in the *jiva*, born from *mula maya*, there dwells laziness day and night.

29. दुश्चीतपणापासुनिसुटला। तरी तो सर्वेच आळस आला।
आळसाहातीं प्राणीयांला। उस्तचनिहीं ॥ २९ ॥
duścītapāṇāpāsuni suṭalā | tarī to saveṁca āḷasa ālā |
āḷasāhātīm prāṇīyāmlā | usantacī 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 ॥
āḷaseṁ rāhilā vicāra | āḷaseṁ buḍālā ācāra |
āḷase navhe pāṭhāntara | kāmhiṁ kelyāṁ || 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 ॥
āḷaseṁ ghaḍenā śravaṇa | āḷaseṁ navheriṁ nirūpaṇa |
āḷaseṁ paramārthācī khūṇa | maḷiṇa jāli || 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 राहिला। आळसें अभ्यास बुडाला।
आळसें आळस वाढला। असंभाव्य ॥ ३२ ॥
āḷaseṁ nityanema rāhilā | āḷaseṁ abhyāsa buḍālā |
āḷaseṁ āḷasa vāḍhalā | asambhāvya || 32 ||

32. Due to laziness, continuous practice is stopped; due to laziness, study is drowned and due to laziness, laziness increases beyond all limits.

33. आळसें गेली धारणा धृती। आळसें मळणि जाली वृत्ती।
आळसें वविकाची गती। मंद जाली ॥ ३३ ॥
āḷaseṁ gelī dhāraṇā dhṛtī | āḷaseṁ maḷiṇa jāli vṛttī |
āḷaseṁ vivekācī gatī | maṁda jāli || 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 ॥
āḷaseṁ nidrā vāḍhalī | āḷaseṁ vāsanā vistāralī |
āḷaseṁ sunyākāra jāli | sadbuddhi niścayācī || 34 ||

34. Due to laziness, sleep increases. Due to laziness, this *vasana* that simply wanted to exist, moves outward and there is body consciousness and due to laziness that conviction of a pure intellect dwells in nothing/zero. (The pure intellect/*buddhi* has the conviction that ‘Nothing is there’ ie. space; the impure *buddhi* imagines that from this ‘nothing of space’, ‘many’ names and forms have appeared)

35. दुश्चीतपणासवें आळस। आळसें नदिरावळिस।
नदिरावळिसें केवळ नास। आयुष्याचा ॥ ३५ ॥
duścītapāṇāsaveriṁ āḷasa | āḷaseṁ nidrāvḷiṣa |



nidrāvīlāsem kevala nāsa | āyuṣyācā || 35 ||

35. Due to inattentiveness there is laziness and due to laziness there are the wanton pleasures and diversions of sleep (ie. this waking state is a sleep ie. *maya* of ignorance). Due to the diversions of this sleep that pure knowledge is destroyed for a whole lifetime.

36. नदिरा आळस दुश्चीतपण। हेंचि मूरखाचें लक्षण।
येणेंकरति नरूपण। उमजेचनि ॥ ३६ ॥
nidrā ālasa duścītapāṇa | heṁci mūrkhāceri lakṣaṇa |
yeṇemkaritā nirūpaṇa | umajecinā || 36 ||

36. When there is this sleep, laziness and inattentiveness then, that thoughtless Self has the attention of a fool because that discourse on the essence has not been awakened.

37. हें तनिही लक्षणें जेथें। वविक कैचा असेल तेथें।
अज्ञानास यापरतें। सुखचि नाही ॥ ३७ ॥
heṁ tinhī 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 | sāvakāsa || 38 ||

38. Hunger arises when one enjoys the fruits of past actions (ie. enjoying the fruits of our pass actions ie. *karma*, brings only a longing for the same enjoyments. Therefore leaving off these desires, disowning the thoughts and letting slip away without getting attached to them and letting whatever is going to come, come and whatever is going to go, go, is wisdom and attentiveness) and while enjoying these, laziness arises and this laziness brings ‘sleep’ (this laziness means not making *shravan* and then one is fast asleep to their real nature and lost in these three worlds of waking, dream and sleep).

39. नजिन उठतांच दुश्चीत। कदा नाही सावचति।
तेथें कैचें आतमहति। नरूपणी ॥ ३९ ॥
nijona uṭhatāṁca duścīta | kadā nāhīṁ sāvacita |
tethem kaicem ātmahita | nirūpaṇīm || 39 ||

39. Sleeping brings inattentiveness and no alertness. How can the Self/*atma* be gained when your discourse is “I am a body”.

40. मरूकटापासीं दलिहें रतन। पशिाच्याहातीं नधिन।
दुश्चीतापुढें नरूपण। तयापरी होये ॥ ४० ॥
markaṭapāsīm dilhem ratna | piśācyāhātīm 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 | āśankecī koṇa gatī |
kitām divasām hote muktī | sajjanāceni saṅgeri || 41 ||

41. But when there is that thoughtless and conclusive proof then, how can even this doubt ‘I am’ remain? Then due to the company of the Saint/*sajjana*, these ‘many’ days of the mind (ie. a mind that sees a past, present and future) attain Final Liberation (ie. freedom from time and space).

42. ऐका याचें प्रत्योत्तर। कथेंस विहवें नरीत्तर।
संतसंगाचा वचिर। ऐसा असे ॥ ४२ ॥
aikā yācēṁ pratyottara | kathamsi vīhāvēṁ nirōttara |
saṁtasaṅgācā 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 परियेसी लागला। थेंबुटा सागरीं मळिला।
गंगे सरति संगम जाला। तत्क्षणीं ॥ ४३ ॥
loho pariyesī lāgalā | theṁbutā sāgarīm mīlālā |
gaṅge sarite saṅgama jālā | tatkṣaṇīm || 43 ||

43. When the iron touches the *paris* stone; when the drop of water falls in the sea; when the stream meets the *ganga* then, the change is instantaneous.

44. सावध साक्षपी आणी दक्ष। तयास ततकाळचि मोक्ष।
इतरांस तें अलक्ष। लक्षिलें नवचे ॥ ४४ ॥
sāvadha sākṣapī āṇī dakṣa | tayāsa tatkālaṇi 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 शिष्यपरज्ञाच केवळ। प्रज्ञावंतां नलगे वेळे।
अनन्यास ततकाळ। मोक्ष लाभे ॥ ४५ ॥
yetheriṁ śiṣyaprajñāca kevala | prajñāvaṁtāṁ nalage veḷe |
ananyāsa tatkāla | mokṣa lābhe || 45 ||

45. When the understanding of the disciple ‘here’ becomes that pure knowledge ‘there’ then, the possessor of such understanding does not need these times of the ‘many’ and at that very moment, the One attains Its Liberation (leaving aside yesterday and tomorrow and be in the ‘now’ and then, have faith in your thoughtless Self and let this ‘I’ slip away).



46. प्रज्ञावंत आणी अनन्य। तयास नलगे येक क्षण।
अनन्य भावार्थेवणि। पूजा खोटी ॥ ४६ ॥
prajñāvaṁta āṇī ananya | tayāsa nalage yeka kṣaṇa |
ananya bhāvārthemviṇa | prajñā khoṭī || 46 ||

46. When one is the possessor of such understanding and no-otherness then, that One does not require this ‘moment’ even (ie. the ‘now’ is also not true). But if there is no devotion to ‘no-otherness’ then, your understanding is a misunderstanding.

47. प्रज्ञेवणि अर्थ न कळे। विश्वासेंवणि वस्तु ना कळे।
प्रज्ञाविश्वासें गळे। देहाभिमिन ॥ ४७ ॥
prajñevṇiṇa artha na kaḷe | viśvāsemviṇa vastu nā kaḷe |
prajñāviśvāsem gaḷe | dehābhimāna || 47 ||

47. Without the understanding of ‘no-otherness’, the meaning cannot be realised. Without faith and devotion, that Self cannot be understood but through faith and devotion to the *nirgun* Self, the egos of all four bodies disappear.

48. देहाभिमिनाचे अंती। सहजचि वस्तुप्राप्ती।
सत्संगें सदगती। वलिंबचि नाही ॥ ४८ ॥
dehābhimānāche aṁtī | sahajaci vastuprāptī |
satsaṅgem sadgatī | vilāmbaci nāhī || 48 ||

48. When there is an end to body ego then, the Self is naturally attained. When you keep the company of the Truth/Saint then, there is no delay in the attainment of your True State.

49. सावध साक्षपी विशिष। प्रज्ञावंत आणी विश्वास।
तयास साधनीं सायास। करणेंचि नलगे ॥ ४९ ॥
sāvadha sāksapī 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।
साधुसंगें तत्काळ उडे। वविकदृष्टी ॥ ५० ॥
itara bhāvika sābaḍe | tayāṁsahi sādhanem mokṣa joḍe |
sādhusaṅgem tatkāla uḍe | vivekadṛṣṭī || 50 ||

50. When this ‘other’/‘I am’ has pure faith then, by such *sadhana*, Final Liberation even will be attained. For due to the company of the *sadhu*, there is the seeing with *vivek*.

51. परी तें साधन मोडुं नये। नरूपणाचा उपाये।
नरूपणें लागे सोय। सर्वत्रांसी ॥ ५१ ॥
parī tem sādhana 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 भरवसा। सत्संगें केवी ॥ ५२ ॥
ātām mokṣa āhe kaisā | kaisī svarūpācī daśā |
tyāce prāptīcā bharvasā | satsaṅgeriṁ kevē || 52 ||

52. Then where is this liberation of the ‘all’ (where is *jivan mukta* when *videha mukti* has been attained)? Where is this state ‘I am’ when there is that **swarup*? And when there is the company of the Truth then, how can there be the promise of the attainment of that *paramatma*? He is as He always is. **(maharaj- the stateless state)*

53. ऐसें नरूपण प्रांजळ। पुढें बोललें असे सकळ।
श्रोतीं होऊनयां नशिचळ। अवधान द्यावें ॥ ५३ ॥
aiseṁ nirūpaṇa prāñjāla | puḍheṁ bolileṁ ase sakāla |
śrotīṁ hoūniyāṁ niścaḷa | 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 *jiva*).

54. अवगुण त्यागावयाकारणें। न्यायनषिठुर लागे बोलणें।
श्रोतीं कोप न धरणें। ऐसिया वचनाचा ॥ ५४ ॥
avaguṇa tyāgāvayākāraṇeṁ | nyāyaniṣṭhura lāge bolāṇeṁ |
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

Tímto končí 6. kapitola 8. dášaky knihy Dásbódh s názvem „Inattentiveness and the Proper Discourse“.



8.7 The Nature of Liberation

समास सातवा : मोक्षलक्षण

samāsa sātavā : mokṣalakṣaṇa

The Nature of Liberation

|| Śrī Rām ||

1. मागां श्रोतयांचा पक्ष। कतिं दविसां होतो मोक्ष।

तेच कथा श्रोते दक्ष। होऊन ऐका ॥ १ ॥

māgām śrotayāncā pakṣa | kitāṁ divasāṁ hoto mokṣa |

teci kathā śrote dakṣa | hoūna aikā || 1 ||

1. Previously it was the opinion of the listener, that after ‘many’ days liberation is gained. But such liberation is still the ‘I am’* of an alert listener. Therefore continue to listen carefully. *(This liberation is *sagun*; one stops regarding oneself as a gross body and feels ‘I pervade all this’. But ‘I’ still remains)

2. मोक्षास कैसें जाणावें। मोक्ष कोणास म्हणावें।

संतसंगें पावावें। मोक्षास कैसें ॥ २ ॥

mokṣāsa kaiseṁ jāṇāveṁ | mokṣa koṇāsa mhaṇāveṁ |

saṁtasaṁgeṁ pāvāveṁ | mokṣāsa kaiseṁ || 2 ||

2. “What then should be known as liberation? Should this ‘all’ be called liberation? And what is that liberation that is attained by the company of Truth?”

3. तरी बद्ध म्हणजि बांधला। आण मोक्ष म्हणजि मोकळा जाला।

तो संतसंगें कैसा लाधला। तेंच ऐका ॥ ३ ॥

tari baddha mhaṇije bāṁdhalā | āṇi mokṣa mhaṇije mokaḷā jāḷā |

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। जीवपणें बद्ध जाला।

तो वविकें मुक्त केला। साधुजनीं ॥ ४ ॥

prāṇi saṁkalpeṁ bāṁdhalā | jīvapaṇeṁ baddha jāḷā |

to vivekeṁ mukta kelā | sādhujanīṁ || 4 ||



4. Due to this original concept/*sankalpa* ‘I am’, there is the *binding in the *prana* and due to this *jiva*-ness, a *baddha*/bonded appears (see 5.7, “I am a body”). But if there is proper *vivek* then, that *sadhu* dwelling within the wandering mind attains Final Liberation (within each mind there is that Reality). *(This ‘I am’ is a liberation from the bondage of gross body consciousness in the *prana*; yet it is the binding of that Reality to this ‘all’ body)

5. मी जीव ऐसा संकल्प। दृढ धरितां गेले कल्प।
तेणें प्राणी जाला अल्प। देहबुद्धीचा ॥ ५ ॥
mī jīva aisā saṅkalpa | *ḍṛḍha dharitāṅ gele kalpa* |
teṅeṃ prāṇī jālā alpa | *dehabuddhīcā* || 5 ||

5. “I am a *jiva*”. 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 baṅdhana | *maja āhe janmamaraṇa* |
kelyā karmācēṃ phala āpaṇa | *bhogīna ātāṅ* || 6 ||

6. “I am *jiva*, I am bound, I was born and I will die and now I will suffer the *karma* of what I have done in the past.”

7. पापाचें फळ तें दुःख। आणी पुण्याचें फळ तें सुख।
पापपुण्य अवश्यक। भोगणें लागे ॥ ७ ॥
pāpācēṃ phala teṅ duḥkha | *āṅī puṅyācēṃ phala teṅ sukha* |
pāpapuṅya avaśyaka | *bhogaṅeṃ 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 *jiva*” then, these sins and merits of *karma* will surely have to be endured.

8. पापपुण्य भोग सुटेना। आणी गर्भवासहि तुटेना।
ऐसी जयाची कल्पना। दृढ जाली ॥ ८ ॥
pāpapuṅya bhoga suṭeṅā | *āṅī garbhavāsahi tuṭeṅā* |
aisī jāyācī kalpanā | *ḍṛḍha 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 bāṅdhalā | *jīvapaṅeṃ baddha jālā* |
jaisā svayēṅ bāṅdhona kosalā | *mṛtyu pāve* || 9 ||

9. There comes the binding of being a *jiva* and that Reality gets called a *baddha*/one who is bound. He is just like the silk-worm which binds itself in its own cocoon and dies there.



10. तैसा प्राणी तो अज्ञान। नेणें भगवंताचें ज्ञान।
महणे माझें जनममरण। सुटेचना ॥ १० ॥
taisā prāṇī to ajñāna | neṇeṃ bhagavanātāceṃ jñāna |
mhaṇe mājheṃ janmamarāṇa | suṭecinā || 10 ||

10. In this same way, that *paramatma* has bound itself in the *prana*. Then it is ignorant as it does not have the knowledge of God and so it says, “My birth and death are unavoidable.” (That eternal *paramatma* has fallen into body consciousness and thinks itself to be a non-eternal *jiva*)

11. आतां कांहीं दान करूं। पुढलिया जनमास आधारु।
तेणें सुखरूप संसारु। होईल माझा ॥ ११ ॥
ātām kāṃhīm dāna karūṃ | puḍhilyā janmāsa ādhāru |
teṇeṃ sukharūpa saṃsāru | hoīla mājhā || 11 ||

11. Then he says, “Now, something should be given away. This will support me in my life ahead and then my *samsar* will be pleasurable.”

12. पूरुवीं दान नाहीं केलें। महणोन दरदिर प्रापत जालें।
आतां तरी कांहीं केलें। पाहजि कीं ॥ १२ ॥
pūrvīm dāna nāhīm keleṃ | mhaṇona daridra prāpta jāleṃ |
ātām tarī kāṃhīm keleṃ | pāhije kīm || 12 ||

12. He says, “Previously nothing had been donated and therefore the misery of poverty has come to me”

13. महणौनी दिलिं वसत्र जुनें। आणी येक तांब्र नाणें।
महणे आतां कोटगिणें। पावेन पुढें ॥ १३ ॥
mhaṇaunī dileṃ vastra juṇeṃ | āṇī yeka tāmbra nāṇeṃ |
mhaṇe ātām koṭiguṇeṃ | pāvena puḍheṃ || 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। महमि ऐकोन दान करी।
आशा धरलीं अभ्यांतरीं। कोटगिणांची ॥ १४ ॥
kuśāvartīm kurukṣetrīm | mahimā aikona dāna karī |
āsā dharilī abhyāntarīm | koṭiguṇāṃcī || 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।
महणे माझा ढीग जाला। कोटटुकड्यांचा ॥ १५ ॥
rukā āḍakā dāna kelā | atitāsa ṭukḍā ghātalā |
mhaṇe mājhā ḍhīga jālā | koṭi ṭukadyāṃcā || 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। ऐसैं कल्पीं अंत्यामीं।
वासना गुंतली जन्मकर्मीं। प्राणीयांची ॥ १६ ॥
to mī khāina puḍhiliye janmīm | aiseṁ kalpīm antaryāmīm |
vāsanaḡ gumṡtalī janmakarmīm | prāṅīyāṅcī || 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 पुढल्लि जन्मीं पावेन।
ऐसैं कल्पी तो अज्ञान। बद्ध जाणावा ॥ १७ ॥
ātām mī jeṅ deīna | teṅ puḍhile janmīm pāvena |
aiseṁ kalpī to ajñāna | baddha jāṅāvā || 17 ||

17. “Whatever I give away now will be returned to me with interest in my next birth.” But due to such a concept, that *atma* remains ignorant and should be known as a *baddha*/one who is bound.

18. बहुतां जन्माचे अंतीं। होये नरदेहाची प्राप्ती।
येथें न होतां ज्ञानें सद्गतीं। गर्भवस चुकेना ॥ १८ ॥
bahutām janmāce antīm | hoye naradehācī prāptī |
yetheṅ na hotām jñāneṅ sadgatī | 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 नरदेहीं घडे। ऐसैं हें सर्वथा न घडे।
अकस्मात भोगणें पडे। पुन्हा नीच योनी ॥ १९ ॥
garbhavāsa naradehīm ghaḍe | aiseṁ heṅ sarvathā na ghaḍe |
akasmāta bhogaṅeṅ paḍe | punhā nīca yonī || 19 ||

19. There has been so many births in a human body and in these, that thoughtless *swarup* has not been accomplished. And suddenly, due to experiences of pleasures and pains, that constant and continuous *atma* again falls into this birth (ie. [at the moment you are He](#); when the mind becomes quiet and names and forms drop away then, at that moment, you know that you are knowledge. But as soon as a desire for pleasure arises and the mind chases after that then suddenly, body consciousness arises and one falls into this birth. Every morning when you awake, knowledge awakes and every morning when you begin to think of this world, you enter into this birth. When the day is spent chasing after desires, you affirm this “I am a body’ concept and then how can that *atma* be achieved?).

20. ऐसा नशिचयो शास्त्रांतरीं। बहुतीं केला बहुतांपरीं।
नरदेह संसारीं। परम दुल्लभ असे ॥ २० ॥
aisā niścayo śāstrāntarīm | bahutīm kelā bahutāmparīm |
naradeha saṅsārīm | 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 जनम न घडे। हें व्यासवचन भागवतीं ॥ २१ ॥

pāpapuṇya samatā ghaḍe | tarīca naradeha joḍe |

yeravīṁ 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 sukalpaṁ gurukarṇadhāraṁ |

māyānukulena nabhasvateritam | pumānbhavābdhim na taretsa ātmahā ||

shloka—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। स्वयं पापी तो प्राणीया।

भवब्धी न तरवे तया। आत्महतयारा 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 *prakruti*; but if they disagree then, their intimate connection is broken and they forget each other) then, that *purush* becomes a sinner in the *prana* and cannot be rescued from this ocean of worldly existence. Then he should be regarded as a killer of the *atma* (due to body consciousness one kills one’s own *atma* and therefore one must suffer old age and die).

24. ज्ञानेवणि प्राणीयांसी। जन्ममृत्य लक्ष चौर्यासी।



ततिक्या आत्महत्या त्यासी। म्हणोन आत्महत्यारा ॥ २४ ॥
jñāneṁvina prāṅīyāmsī | janmamṛtya lakṣa caur̥yāsī |
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 *jiva*. By becoming a *jiva* that *atma* is killed and therefore one should be regarded as a killer of the *atma*.

25. नरदेहीं ज्ञानेवणि। कदा न चुके जन्ममरण।
 भोगणें लागती दारुण। नाना नीच योनी ॥ २५ ॥
naradehīṅ jñāneṁvina | kadā na cuke janmamaraṇa |
bhogaṇeṅ lāgatī dāruṇa | nānā nīca yonī || 25 ||

25. If in the human body this knowledge is not gained then, birth and death can never be avoided. And if this knowledge is not gained then, that constant and continuous *atma* has to endure the terrible sufferings of birth in ‘many’ creatures.

26. रीस मरकट शवान सूकर। अश्व वृषभ म्हैसा खर।
 काक कुरकूट जंबुक मारजर। सरड बेडुक मक्षिका ॥ २६ ॥
rīsa markaṭa śvāna sūkara | aśva vṛṣabha mhaisā khara |
kāka kurkūṭa jāmbuka mārjara | sarada beḍuka makṣikā || 26 ||

26. There is the bear, monkey, pig, dog, horse, bull, buffalo and donkey. There is the crow, chicken, fox, cat, lizard, frog and fly.

27. इत्यादकि नीच योनी। ज्ञान नसतां भोगणें जनीं।
 आशा धरी मुख प्राणी। पुढलिया जन्माची ॥ २७ ॥
ityādika nīca yonī | jñāna nastāṅ bhogaṇeṅ janīm |
āśā dharī murkha prāṅī | 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। तोंच पावजि मागुतां।
 ऐसा विश्वास धरितां। लाज नाही ॥ २८ ॥
hā naradeha paḍatāṅ | toṅci pāvije māgutāṅ |
aisā viśvāsa dharitāṅ | 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 saṅgraho | je punhā pāvije naradeho |



durāsā dharilī pāho | puḍhiliyā janmācī || 29 ||

29. “If you have a storehouse of merit then, you will again acquire a human birth.” When that One holds to this deluded hope then ahead, that *atma* will take another birth.

30. ऐसा मूर्ख अज्ञान जन। केलें संकल्पें बंधन।
शत्रु आपणासि आपण। होऊन ठेला ॥ ३० ॥
aisā murkha ajñāna jana | keleṁ saṅkalpeṁ baṅdhana |
śatru āpaṅāsī āpaṅa | 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 रिपुरात्मनः ।
śloka || ātmaiva hyātmano baṅdhurātmaiva 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।
ऐक तयाचें लक्षण। सांगजिल ॥ ३१ ॥
saṅkalpāceṁ baṅdhana | saṅtasaṅge tuṭe jāṅa |
aika tayāceṁ lakṣaṅa | 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।
प्रकृतसिखभावें जगदाकार। वर्तों लागे ॥ ३२ ॥
pāṅcā bhūtāṅceṁ śarīra | nirmaṅa jāleṁ sacarācara |
prakṛtisvabhāveṁ jagadākāra | vartom lāge || 32 ||

32. This ‘all’ body containing the five great elements has been created and its appearance is this whole animate and inanimate creation. But then this spontaneous *prakṛuti* takes a form in this gross world and exists and functions as a *jīva*.

33. देह अवस्ता अभिमान। स्थानें भोग मात्रा गुण।
शक्ती आदकिरुन लक्षण। चौपुटी तत्वांचें ॥ ३३ ॥
deha avastā abhimāna | sthāneṁ bhoga mātrā guṅa |
śaktī ādikaruna lakṣaṅa | caupuṭī tatvāṅceṁ || 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।



नर्घारतलं ततुवङ्गाना। मतें भांवावलीं ॥ ३ॡ ॥

*aisī piṁḁabrahmāṁḁa racanā | vistāreṁ vāḁhalī kalpanā |
nirdhāritām tatvājñānā | matem 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 वेवाढ।

परी तो ऐक्यतेचा संवाद। साधु जाणती ॥ ३ॡ ॥

*nānā matīm nānā bheda | bhederṁ vāḁhatī vevāḁa |
parī to aikyatecā saṁvāḁa | sādhu jāṅatī || 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।

तया देहामधें कारण। आत्मा वोळखावा ॥ ३ॢ ॥

*tayā saṁvādāce lakṣaṅa | paṁcabhūtika deha jāṅa |
tyā dehāmadherṁ kāraṅa | ātmā volakhāvā || 36 ||*

36. There is this *dialogue that the *sadhu* has with that Reality and there is this body made by of the five great elements. Therefore that *atma* should recognize this causal body within this body (the causal body brings ignorance of that knowledge or supracausal body. And such ignorance is the cause of the subtle and gross bodies. And this ignorance of the causal body ie. forgetting, will also be the end of gross objectification and reveal that knowledge once more. Therefore it should be recognized. This is all the play of knowledge and ignorance;¹⁰ ignorance of Reality is knowledge and ignorance of knowledge is body consciousness; one is on account of the other; each are a side of the one coin. Ignorance is obviously not something you can know but its presence can only be inferred by knowing ie. ignorance of one thing reveals another thing.). *(The *sadhu* has accomplished lifes goal. He has transcended the supracausal body or knowledge, still He uses this knowledge to be in the world but maintains His Oneness. The *sadhak* on the other hand, is still in the process of understanding. Through study and *vivek* he has to navigate his way through the various bodies to reach knowledge and then absorb that knowledge in no-knowledge)

37. देह अंती नासोन जाये। तयास आत्मा म्हणों नये।

नाना ततवांचा समुदाय। देहामधें आला ॥ ३ॣ ॥

*deha aṁtī nāsona jāye | tyāsa ātmā mhaṅom naye |
nānā tatvāṁcā samudāya | dehāmadherṁ ālā || 37 ||*

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.



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 इंद्रिये दशक।
हा सूक्ष्माच वविक। बोललि शास्त्रीं ॥ ३८ ॥
antaḥkaraṇa prāṇādika | viṣaye indriyem daśaka |
hā sūkṣmāca viveka | bolilā śāstrīm || 38 ||
38. This brings the *antah-karana*, the five *pranas*, the sense objects and the ten organs (**ie. five sense and five action organs**). These belong to the subtle body but if there is *vivek* then, you will understand that within this body there is this ‘speech’ of the *shasthras* (**ie. by *neti, neti* this ‘I am’ or supracausal body is revealed**).
39. घेतां सूक्ष्माची शुद्धी। भनिन अंतःकरण मन बुद्धी।
नाना ततवांचे उपाधी। वेगळा आत्मा ॥ ३९ ॥
ghetām sūkṣmācī śuddhī | bhinna antaḥkaraṇa mana buddhī |
nānā tatvāṁce upādhi | vegalā ātmā || 39 ||
39. When you make further investigation of that subtle body then you find that the *atma* is separate to the distinct *antah-karana*/inner faculty of knowing, the mind, the intellect and the ‘many’ limited concepts of the gross elements.
40. सथूळ सूक्ष्म कारण। माहाकारण वरिाट हरिण्य।
अव्याकृत मूलप्रकृतिजाण। ऐसे अष्टदेह ॥ ४० ॥
sthūla sūkṣma kāraṇa | mākāraṇa virāṭa hiranya |
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 पडी च्यारी ब्रह्मांडी। ऐसी अष्टदेहाची प्रौढी।
प्रकृती पुरुषांची वाढी। दशदेह बोलजे ॥ ४१ ॥
cyāri piṇḍī cyāri brahmāṇḍī | aisī aṣṭadehācī prauḍhī |
prakṛti puruṣāṁcī vādhī | daśadeha bolije || 41 ||
41. When there are these four bodies in the *pinda* and the four in the *brahmanda* then, there is the bold empty swelling and bragging of each of these eight bodies (**ie. then there are the egos of each**). All this is the expansion of *prakruti*/*purush* into this gross body with the ten senses. (**All these bodies and their qualities are due to knowledge and ignorance and this leads to objectification. Therefore through *vivek* seek out the One who occupies and knows these bodies and their qualities and thus find Yourself**)
42. ऐसें ततवांचे लक्षण। आत्मा साक्षी वलक्षण।
कार्य कर्ता कारण। दृश्या तयाचें ॥ ४२ ॥
aisem tatvāṁce lakṣaṇa | ātmā sāksī vilakṣaṇa |
kārya kartā kāraṇa | dṛśyā tayācem || 42 ||



42. Then one's attention gets fixed upon the gross elemental world. But that *atma* is the witness and different to this. However to that Reality there has come the concepts of a cause and effect, a doer, and this visible 'all'.

43. जीवशवि पडिब्रह्मांड। मायेअवदियेचें बंड।
 हैं सांगता असे उदंड। परी आत्मा तो वेगळा ॥ ४३ ॥
jīvaśiva piṇḍabrahmāṇḍa | māyeavidyechēṁ baṇḍa |
heṁ sāṅgatā ase udaṇḍa | parī ātmā to vegalā || 43 ||

43. Then there is the *jīva* and *śiva*, the *piṇḍa* and *brahmanḍa* 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 अवधारी।
 हैं जाणोन अभ्यांतरीं। सदृढ धरावें ॥ ४४ ॥
pāhom jātam ātme cyārī | tyāṁce lakṣaṇa avadhārīṁ |
heṁ jāṇoni abhyāntarīṁ | sadṛḍha dharāveṁ || 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 नरिमळात्मा। ऐसे च्यारी आत्मे ॥ ४५ ॥
eka jīvātmā dusarā śivātmā | tesarā paramātmā jo viśvātmā |
cauthā jāṇije nirmalātmā | aise cyārī ātme || 45 ||

45. First there is *jivatma* and then the *shivatma* and the third is *paramatma*. When that *shivatma* or witness *purush* becomes the *paramatma* then it also gets called as the universal *atma*. And the fourth should be known as the *nirmal-atma* (*pure atma*). Such are the four *atma*.

46. भेद उंच नीच भासती। परी च्यारी एकच असती।
 येवर्षीं दृष्टांत संमती। सावध ऐका ॥ ४६ ॥
bheda unca nīca bhāsati | parī cyārī ekaci asati |
yevīṣhīṁ dṛṣṭānta saṁmatī | sāvadhā aikā || 46 ||

46. Though there appears to be divisions in that highest and constant Self still, these four are One only. Listen attentively to this simile of space.

47. घटाकाश मठाकाश। महदाकाश चदिाकाश।
 अवघे 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 आणा शिवात्मा। परमात्मा आणी नरिमळाता।
अवघा मळिगेन आतमा। येकचि असे ॥ ४८ ॥
taisā jīvātmā āṇi śivātmā | paramātmā āṇi nirmalātā |
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।
पडी व्यापक ब्रह्मांश। त्यास जीवात्मा बोलजि ॥ ४९ ॥
ghaṭīṁ vyāpaka jēṁ ākāśa | tayā nāva ghaṭākāśa |
piṁḍī vyāpaka brahmāṁśa | tyāsa jīvātmā bolije || 49 ||

49. The space that pervades the pot gets called pot-space. In the same way, that part of *brahman* that pervades the *pinda* should be called the *jivatma*. (Then that *brahman* appears bound by taking itself to be an individual body).

50. मठी व्यापक जें आकाश। तया नाव मठाकाश।
तैसा ब्रह्मांडी जो ब्रह्मांश। त्यास शिवात्मा बोलजि ॥ ५० ॥
maṭhīṁ vyāpaka jēṁ ākāśa | tayā nāva maṭhākāśa |
taisā brahmāṁḍī jo brahmāṁśa | tyāsa śivātmā bolije || 50 ||

50. The space that pervades the temple gets called the temple-space/*akash*. In the same way, that part of *brahman* in the *brahmanda* should be called the *shivatma* (then there is the witness *purush*).

51. मठाबाहेरील आकाश। तया नांव महदाकाश।
ब्रह्मांडाबाहेरील ब्रह्मांश। त्यास परमात्मा बोलजि ॥ ५१ ॥
maṭhābāherīla ākāśa | tayā nāṁva mahadākāśa |
brahmāṁḍābāherīla brahmāṁśa | 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 *brahmanda*, then it should be called the *paramatma* (or universal *atma*).

52. उपधिवेगळें आकाश। तया नाव चदिाकाश।
तैसा नरिमळात्मा परेश। तो उपधविगळा ॥ ५२ ॥
upadhīvegaḷēṁ ākāśa | tayā nāva cidākāśa |
taisā nirmalātmā pareśa | to upadhivegaḷā || 52 ||

52. When the space is without a limiting concept, then that Reality gets called knowledge-space/*akash*. In the same way, there is that *Supreme Lord/*paresh*, the pure-*atma*, void of any limiting concept. *(*guru ha paramatma pashu...*)

53. उपाधयोगें वाटे भनिन। परी तें आकाश अभनिन।
तैसा अतमा स्वानंदघन। येकचि असे ॥ ५३ ॥
upādhiyogēṁ vāṭe bhinna | parī ṭēṁ ākāśa abhinna |
taisā atmā svānandaghana | yekaci ase || 53 ||



53. Due to its union with the limiting concepts (ie. *pinda*, *brahmanda* and outside *brahmanda*) divisions are felt in the space, but that space is without divisions. In the same way, that *atma* is full of its own bliss and One only.

54. दृश्या सबाह्य अंतरी। सूक्ष्मात्मा नरितरी।
 त्याचविरूणावया थोरी। शेष समर्थ नवहे ॥ ५४ ॥
dṛśyā sabāhya antarīṁ | sūkṣmātmā nirantarīṁ |
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 नाही जीवपण।
 उपाधी शोधतां अभनिन। मुळीच आहे ॥ ५५ ॥
aise ātmyācēṁ lakṣaṇa | jāṇatāṁ nāhīṁ jīvapana |
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 ॥
jīvapaneṁ yekadesī | ahaṅkāreṁ janma soṣī |
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 जाणजे मोक्ष जाला।
 तत्वे शोधति पावला। तत्वता वस्तु ॥ ५७ ॥
janmamṛtyāpāsūna suṭalā | yā nāva jāṇije 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 वस्तु ते आपण। हें माहावाक्याचें लक्षण।
 साधु करीती नरूपण। आपुलेन मुखें ॥ ५८ ॥
teci vastu te āpaṇa | heṁ māhāvākyaṅcēṁ lakṣaṇa |
sādhu karīṭī 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. जेच क्षणी अनुग्रह केला। तेच क्षणीं मोक्ष जाला।
बंधन कांहीं आत्मयाला। बोलोंचिनये ॥ ५९ ॥
jeci kṣaṇī anugraha kelā | teci kṣaṇīm mokṣa jālā |
bandhana kāṁhīm 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।
संतसंगें तत्काळ जाली। मोक्षपदवी ॥ ६० ॥
ātām āśankā phiṭalī | sandehavṛttī māvalalī |
saṁtasaṁgēṁ tatkāḷa jālī | mokṣapadaṁvī || 60 ||

60. Now when this doubt 'I am' is removed and this knowing *vritti* is dissolved then, due to the company of the Truth, the title of Liberated is received at that time.

61. स्वप्नामधें जो बांधला। तो जागृतीनें मोकळा केला।
ज्ञानवविकें प्राणीयाला। मोक्षप्राप्ती ॥ ६१ ॥
svapnāmadhem jo bāndhalā | to jāgṛtīneṁ mokaḷā kelā |
jñānavivekeṁ 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. अज्ञाननिसीचा अंती। संकल्पदुःखें नासती।
तेणें गुणें होये प्राप्ती। तत्काळ मोक्षाची ॥ ६२ ॥
ajñānanisīcā aṁtī | saṁkalpaduḥkherī nāsatī |
teṇēṁ guṇēṁ hoye prāptī | tatkāḷa mokṣācī || 62 ||

62. The night of ignorance has come to an end and the sufferings of this 'I am' have been destroyed. At that time, on account of that pure *sattwa guna*, Liberation was gained

63. तोडावया स्वप्नबंधन। नलगे आणकि साधन।
त्यास परेतून जागृतीवीण। बोलोंचिनये ॥ ६३ ॥
toḍāvayā svapnabāndhana | nalage āṇika sādhana |
tayāsa pretna jāgṛtīvīṇa | 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 संकल्पें बांधला जीव। त्यास आणकि नाही उपाव।
वविक पाहतां वाव। बंधन होये ॥ ६४ ॥
taisā saṁkalpeṁ bāndhalā jīva | tyāsa āṇika nāhī upāva |
viveka pāhatāṁ vāva | bandhana 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 पाहल्लियावणि। जो जो उपाव तो तो सीण।
वविक पाहातां आपण। आत्माच असे ॥ ६५ ॥
viveka pāhilyāvṇiṇa | jo jo upāva to to sīṇa |
viveka pāhātārīṇ āpaṇa | ātmāca ase || 65 ||

65. But if *vivek* does not understand 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 नाहीं।
जन्ममृत्यु हैं सर्वही आत्मतुर्वी न घडे ॥ ६६ ॥
ātmayācā ṭhāī kāñhīṇ | baddha mokṣa donī nāhīṇ |
janmamṛtya heṇ sarvahi | ātmatvīṇ 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 *jīva* and all its divisions but taking its self to be the *jīva*, 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)

इत श्रिदासबोधे गुरुशषियसंवादे
मोक्षलक्षणनाम समास सातवा ॥ ७ ॥ ८.७
iti śrīdāsabodhe guruśiṣyasamvāde
mokṣalakṣaṇanāma samāsa sātavā || 7 || 8.7

Tímto končí 7. kapitola 8. dášaky knihy Dásbódh s názvem „The Nature of Liberation“.

8.8 The Vision of *atma*

समास आठवा : आत्मदर्शन

samāsa aṭhavā : ātmadarśana

The Vision of *atma*

|| Śrī Rām ||

1. मागां जाले नरूपण। परमात्मा तो तूंच जाण।
तया परमात्मयाचें लक्षण। तें हें ऐसें असे ॥ १ ॥

*māgām jāle nirūpaṇa | paramātmā to tūnci 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 नतिय 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 ॥
aisī paramātmayācī sthītī | bolatātī veda śrutī |
paramātmā pāvijē bhaktīm | yethēṁ saṁśaya nāhī || 5 ||

5. Such is that state of *paramatma* and when It starts ‘speaking’ (ie. ‘I am’) then, there are the *vedas* and *shasthras*. That *paramatma* is attained when devotion ‘here’ has no *doubt and this ‘all’ body dissolves. *(ie. ‘I am’ is the original doubt that arose in no-otherness).

6. तये भक्तीचें लक्षण। भक्ती नववधिा भजन।
नववधिा भजनें पावन। बहु भक्त जाले ॥ ६ ॥
tayē bhakticeṁ lakṣaṇa | bhaktī navavidhā bhajana |
navavidhā bhajanerī 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 स्वयें ॥ ७ ॥
tayā navavidhāmadhyēṁ 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 aṁtīm | 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 नविदती। ऐसे भक्त थोडे असती।
त्यांस परमात्मा मुक्ती। तत्काळ देतो ॥ १० ॥
āpaṇāṁsa 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 नविदावें। कोठें जाऊन पडावें।
कवि मस्तक तोडावें। देवापुढें ॥ ११ ॥
āpaṇāṁsa kaiseṁ nivedāveṁ | koṭhem jāūna paḍāveṁ |
kiṁvā mastaka toḍāveṁ | devāpuḍhem || 11 ||

11. “How should one surrender oneself? Should one throw oneself off a high place or cut one’s head off before God?”

12. ऐसें ऐकोन बोलणें। वक्ता वदे सरवज्ञपणें।
श्रोतां सावधान होणें। येकाग्र चित्तें ॥ १२ ॥
aiseṁ aikona bolāṇeṁ | vaktā vade sarvajñapaṇeṁ |
śrotāṁ sāvadhāna hoṇeṁ | 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 ॥
ātmanivedanāceṁ lakṣaṇa | ādhīm pāhāveṁ mī koṇa |
maga paramātmā nirguṇa | to voḷakhāvā || 13 ||

13. That ‘surrender to the *atma*’ is to understand at the source, who this ‘I’ is and then that *nirgun paramatma* should be recognized. (First understand ‘I am He’; I am the witness and then understand, witnessing can also not be true if there is only One)

14. देवभक्ताचें शोधन। करितां होतें आत्मनविदन।
देव आहे पुरातन। भक्त पाहे ॥ १४ ॥
devabhaktāceṁ śodhana | karitāṁ hoterṁ 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 voḷakhon jātāṁ | tetheṁ jāli tadrūpatā |
devabhaktavibhaktatā | muḷimca nāhīm || 15 ||

15. When you try to recognize God then, you become that God ‘there’. For at the root there is no division between God and the devotee.

16. वभिक्त नाहीं म्हणोन भक्त। बद्ध नाहीं म्हणोन मुक्त।
अयुक्त नाहीं बोलणें युक्त। शास्त्राधारें ॥ १६ ॥
vibhakta nāhīm mhaṇona bhakta | baddha nāhīm mhaṇona mukta |
ayukta nāhīm bolāṇeṁ yukta | sāstrādhāreṁ || 16 ||

16. Where there is no division then, there is a devotee. Where there is no bondage then, there is liberation. Where there is no disunion then there is this ‘speech’ of union.



17. देवाभक्ताचें पाहातां मूळ। होये भेदाचें नरिमूळ।
येक परमात्मा सकळ। दृश्यावेगळा ॥ १७ ॥
devābhaktācēṃ pāhātāṃ mūḷa | hoye bhedācēṃ nirmūḷa |
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 नाही दुजेपणीं।
देवभक्त हे कडसणी। नरिसोन गेली ॥ १८ ॥
tayāsi hotāṃ mīḷaṇī | urī nāhīṃ dujēpaṇīṃ |
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 aṃtīṃ | je kāṃ ghaḍalī abhedabhaktī |
taye nāva sāyojyamuktī | satya jāṇāvī || 19 ||

19. At the end of the ‘surrender to the *atma*’, this ‘I am’ accomplishes that devotion that is without separation. This ‘I am’ should know that Truth and that is Final Liberation.

20. जो संतांस शरण गेला। अद्वैतनरूपणें बोधला।
मग जरी वेगळा केला। तरी होणार नाही ॥ २० ॥
jo saṃtāṃsa śaraṇa gelā | advaitanirūpaṇeṃ bodhalā |
maga jarī vegalā kelā | tarī hoṇāra nāhīṃ || 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 ॥
nadīṃ mīḷālī sāgarīṃ | te nivaḍāvī koṇeparī |
loho sonēṃ hotāṃ māghārī | kāḷimā na ye || 21 ||

21. The river has merged in the sea, how can it ever be separated out again? The iron has become gold and will never again be blemished.

22. तैसा भगवंतीं मळाला। तो नवचे वेगळा केला।
देव भक्त आपण जाला। वभक्त नवहे ॥ २२ ॥
taiśa bhagavarantīṃ mīḷālā | to navace vegalā kelā |
deva bhakta āpaṇa jāḷā | vibhakta navhe || 22 ||

22. In this same way, when merged in God then, one cannot become separate again.



God himself has become this devotee and there is no disunity.

23. देव भक्त दोनी येक। ज्यासी कळला वविक।
साधुजनीं मोक्षदायेक। तोच जाणावा ॥ २३ ॥
deva bhakta donī yeka | jyāsī kaḷalā 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 त्यांचें ऐश्वर्य बाणें। तत्काळ आंगीं ॥ २४ ॥
ātām aso heṁ bolāṇēṁ | deva pāhāvā bhaktapaṇēṁ |
teṇēṁ tyāṁceṁ aiśvarya bāṇe | tatkāḷa 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. देहचि होऊन राहजि। तेणें देहदुःख साहजि।
देहातीत होतां पावजि। परब्रह्म ते ॥ २५ ॥
dehaci hoūna rāhije | teṇēṁ dehaduḥkha sāhije |
dehātīta hotām pāvije | parabrahma teṁ || 25 ||

25. But if one becomes a body only and remains as a body, then, that Reality has to endure the sufferings of that body. And if one remains beyond the body then, there is *parabrahman*.

26. देहातीत कैसें होणें। कैसें परब्रह्म पावणें।
ऐश्वर्याची लक्षणें। कवण सांगजि ॥ २६ ॥
dehātīta kaiseṁ hoṇēṁ | kaiseṁ parabrahma pāvāṇēṁ |
aiśvaryaācī lakṣaṇēṁ | 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 बोलिलें।
तेचि आतां नरीपलें। सावध ऐका ॥ २७ ॥
aīseṁ śrotāṁ ākṣepileṁ | yāce uttara kāye bolileṁ |
teṁci ātām nīropileṁ | 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 ॥
dehātīta vastu āhe | teṁ tūṁ parabrahma pāheṁ |
dehasaṅga hā na sāhe | tuja videhāsī || 28 ||

28. The Self is beyond the body. Understand that you are that *parabrahman* only



and that the thoughtlessness, of you who are beyond body, does not endure any body attachment whatsoever.

29. ज्याची बुद्धी होये ऐसी। वेद वर्णति तयासी।
शोधति नाना शास्त्रांसी। न पडे ठाई ॥ २९ ॥
jyācī buddhī hoye aisī | veda varṇitī tayāsī |
śodhitām nānā śāstrāṁsī | na paḍe ṭhāī || 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 ॥
aīśvarya aiseṁ tatvatā | bāṇeṁ dehabuddhisoditīm |
deha mī aiseṁ bhāvitīm | 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 mānitīm dūṣaṇa | lāgoriṁ 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 विश्वासें।
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 तुंचि जाण।
हेंचिसाधुचें वचन। सदृढ धरावें ॥ ३३ ॥
sohaṁ ātmā svānandaghana | ajanmā to tūnci 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। तुंचि ब्रह्म नरितर।
ऐसिया वचनाचा वसिर। पडोचि नये ॥ ३४ ॥
mahāvākyaḥceṁ aṁtara | tūnci brahma niraṁtara |



aisiyā vacanācā visara | paḍom̄ci 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. देहासी होईल अंत। मग मी पावेन अनंत।
 ऐसें बोलणें नभिरांत। मानूंच नये ॥ ३५ ॥
dehāsi hoīla ar̄nta | maga mī pāvena anar̄nta |
aiseṁ bolāṇeṁ nibhr̄ar̄nta | 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 मुरख ऐसें म्हणती। माया नासेल कल्पांती।
 मग आमहांस ब्रह्मप्राप्ती। येरवीं नाहीं ॥ ३६ ॥
yeka murkha aiseṁ mhaṇatī | māyā nāsela kalpār̄ntī |
maga āmhāṁsa brahmapr̄aptī | yeravīṁ nāhīṁ || 36 ||

36. For that One has become a fool and then he says, “When *maya* is destroyed at the end of this age then, we will all attain *brahman*, otherwise not.”

37. मायेसी होईल कल्पांत। अथवा देहासी येईल अंत।
 तेव्हां पावेन नविांत। परब्रह्म मी ॥ ३७ ॥
māyesī hoīla kalpār̄nta | athavā dehāsi yeīla ar̄nta |
tevhaṁ pāvena nivār̄nta | parabrahma mī || 37 ||

37. “When *maya* comes to an end after this age or when the end comes to the body then, I will attain the peace that is *parabrahman*.”

38. हें बोलणें अप्रमाण। ऐसें नव्हे समाधान।
 समाधानाचें लक्षण। वेगळेंचि असे ॥ ३८ ॥
heṁ bolāṇeṁ apramāṇa | aiseṁ navhe samādhāna |
samādhānācer̄eṁ lakṣaṇa | vegaleṁci ase || 38 ||

38. When both thoughtlessness and this ‘speech’ have become these baseless thoughts void of any authority then, how can there be *samadhan*? This attention that brings *samadhan* is quite different to the attention that brings this world.

39. शैन्य अवघेंचि मिरावें। मग राज्यपद प्रापूत व्हावें।
 शैन्य असतांचि राज्य करावें। हें कळेना ॥ ३९ ॥
śainya avagheṁci mirāveṁ | maga rājyapada pr̄apta vhaṁveṁ |
śainya astār̄nci rājya karāveṁ | 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।
 ऐसें समाधान कांहीं। वोळखावें ॥ ४० ॥
māyā asonica nāhīm | deha asatāmca videhī |
aiserī samādhāna kāmhīm | volakhāverī || 40 ||

40. *maya* is and yet it is not and this gross body is within that thoughtless Self who beyond any of the bodies. And when this ‘thing’ (ie. though it is, still it is not) is recognized in this way then, there is *samadhan* (ie. Reality; then this ‘all’ is as a dream).

41. राज्यपद हातासी आलें। मग परविरें काय केलें।
 परविरा देखतां राज्य गेलें। हें तों घडेना ॥ ४१ ॥
rājyapada hātāsī ālem | maga parivārem kāya kelerī |
parivārā dekhātām rājya gelem | hem torī ghaḍenā || 41 ||

41. After having gained the King’s throne, what can His retinue do to you (ie. this army and ‘many’ citizens cannot affect you)? But if while observing this retinue (‘all’) the Kingship is lost then, that thoughtless *paramatma* has not been accomplished. (*paramatma* is not like the witnessing *atma* or *purush*, for He does not take this ‘all’ as true)

42. प्राप्त जाल्यां आत्मज्ञान। तैसें दृश्य देहभान।
 दृष्टीं पडतां समाधान। जाणार नाही ॥ ४२ ॥
prāpta jāliyām ātmajñāna | taiseṁ drśya dehabhāna |
drṣṭīm paḍatām samādhāna | jāṇāra nāhī || 42 ||

42. In the same way, when that knowledge of *atma* has been acquired then, this visible ‘all’ and the awareness of the body are like His retinue. Then while there is the seeing of the visible ‘all’, still that *samadhan* is not lost. (The thoughtless understanding sees the ‘all’ but knows it is false. And the one beyond the body sees a body but knows it is false)

43. मार्गीं मूळी सर्पाकार। देखतां भये आलें थोर।
 कळतां तेथील वचिर। मग मारणें काये ॥ ४३ ॥
mārgīṁ mūlī sarpākāra | dekhātām bhaye ālem 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। वचिर पाहातां माईक।
 मग तयेचा धाक। कायसा धरावा ॥ ४४ ॥
taiśī 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 ॥
dekhatārṁ mṛgajālāce pūra | mhaṇe kaisā pāvoraṁ pailapāra |
kaḷatārṁ tethīcā vicāra | sāṁkaḍem kaimcem || 45 ||

45. Though the flood that you see is in truth a mirage, you say, “How to cross over?” But when you understand the thoughtlessness of ‘there’/*brahman*, then why would you be troubled?

46. देखतां स्वपन भयानक। स्वप्नीं वाटे परम धाक।
जागृती आलीयां साशंक। कासया व्हावें ॥ ४६ ॥
dekhatārṁ svapna bhayānaka | svapnīṁ vāṭe parama dhāka |
jāgrtī āliyāṁ sāśaṅka | kāsayā vhaṁvem || 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। नरिवकिल्पासी ॥ ४७ ॥
tathāpī māyā kalpanesī dise | āpaṇa kalpanetīta ase |
tethem 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 ॥
aṁtīṁ matīṁ teci gatī | aiseṁ sarvatra bolatī |
tujhā aṁtīṁ 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. चौंद्देहाचा अंत। आणी जन्म मुळाचा प्रांत।
अंतांप्रांतासी अल्पित। तो तुं आत्मा ॥ ४९ ॥
cauṁdehācā aṁta | āṇī janma mulācā prāṁta |
aṁtāṁprāṁtāsī alipta | to tuṁ ātmā || 49 ||

49. When there is the end of these four bodies (first two of individual/*pinda* and universal/*brahmanda*) then, there is this province of ‘I am’ and it is the source of birth. And when there is the end of this ‘I am’ then, there is that untouched *paramatma* and That you are.

50. जयासी ऐसी आहे मती। तयास ज्ञानें आत्मगती।
गती आणी अवगती। वेगळार्च तो ॥ ५० ॥
jayāsī aisī āhe matī | tayāsa jñāṇem 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. मतिखुंटली वेदांची। तेथे गती आणी अवगती कैची।
आत्मशास्त्रगुरुप्रचिती। ऐक्यता आली ॥ ५१ ॥
mati khuntali vedāncī | tethem gatī āṇī avagatī kaimcī |
ātmasāstragurupracitī | aikyatā ālī || 51 ||

51. That understanding confounds the *vedas*; ‘there’ how can there be a highest or lowest state? ‘There’, whatever was verified by the scriptures and your *guru* has become your own Self-experience.

52. जीवपणाची फटिली भ्रांती। वस्तु आली आत्मप्रचिती।
प्राणी पावला उत्तमगती। सद्गुरुबोधे ॥ ५२ ॥
jīvapanačī phitalī bhrāntī | vastu ālī ātmapracitī |
prāṇī pāvalā uttamagatī | sadgurubodhem || 52 ||

52. The confusion of being a *jīva* has been broken and that Self within this ‘I am’ experience becomes apparent. This state in the *prana* has achieved Self-knowledge, due to *sadguru*’s teaching.

53. सद्गुरुबोध जेव्हां जाला। चौदेहांस अंत आला।
तेणें नजिध्यास लागला। सस्वरूपी ॥ ५३ ॥
sadgurubodha jevhāṅ jālā | caumdehāṅsa anta ālā |
teṅem nijadhyāsa lāgalā | sasvarūpī || 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 *avykrut* 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 नरिवाणी।
सायोज्यमुक्तीचा धनी। होऊन बैसला ॥ ५४ ॥
teṅem nijadhyāseṅ prāṇī | dheyaṅci jālā nirvāṇīm |
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 आत्मचित्तवता।
नेहटून वचिरे पहातां। दृश्य मुळीच नाही ॥ ५५ ॥
ḍṛśya padārtha vosaratām | āvaghā ātmāci tatvatā |
nehaṭūna vicāreṅ pahātām | ḍṛśya muḷmca 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 मथियतवे पाहलें। मथियापणें अनुभवा आलें।
श्रोतीं पाहजि ऐकलें। या नाव मोक्ष ॥ ५६ ॥
mithyā mithyatveṃ pāhileṃ | mithyāpaṇeṃ anubhavā āleṃ |
śrotīṃ pāhije aikileṃ | 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। तोचि मोक्षाचा अधिकारी।
श्रवण मनन केलेंचिकरी। अत्यादरें ॥ ५७ ॥
sadguruvacana hṛdaīm dharī | toci mokṣācā adhikārī |
śravaṇa manana keleṃci karī | atyādareṃ || 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 दोनही पक्ष। तेथें लक्ष ना अलक्ष।
या नाव जाणजि मोक्ष। नेमस्त आत्मा ॥ ५८ ॥
jetheṃ āṭatī donhī pakṣa | tetheṃ 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।
केवळ ज्ञेपतमातर उरे। सूक्ष्म ब्रह्म ॥ ५९ ॥
jetheṃ dhyāna dhāraṇā sare | kalpanā nirvikalpīṃ mure |
kevala jñeptomātra 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।
अजनम्यास मुक्त केलें। जन्मदुःखापासुनी ॥ ६० ॥
bhavamṛgajala āṭaleṃ | laṭikeṃ baṃdhana suṭaleṃ |
ajanmyāsa mukta keleṃ | 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. निःसंगाची संगव्याधी। वदिहाची देहबुद्धी।
वविकें तोडली उपाधी। निःपरपंचाची ॥ ६१ ॥
niḥsaṅgācī saṅgavyādhī | videdhācī dehabuddhī |
vivekeṃ toḍilī upādhī | niḥprapañcācī || 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 तोडलें द्वैत। येकांतास दलि एकांत।
अनंतास दलि अंत। अनंताचा ॥ ६२ ॥
advaitācēṁ toḍilēṁ 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 चववलिं। चेईर्यास सावध केलें।
नजिबोधास प्रबोधलिं। आत्मज्ञान ॥ ६३ ॥
jāgr̥tīsa 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 muktīcēṁ 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 | sārthakācēṁ sārthaka jāleṁ |
bahutām divasām 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 तोडलें भेदा।
भूतपंचकाची बाधा। नरिसोन गेली ॥ ६६ ॥
tuṭalā dvaitācā paḍadā | abhedēṁ toḍilēṁ bhedā |
bhūtapaṅcakācī 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। वविकवळें ॥ ६७ ॥
jāleṁ sādhanācēṁ phaḷa | niścaḷāsa keleṁ niścaḷa |
nirmalācā gelā maḷa | vivekabaleṁ || 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. होंते सन्नधि चुकलें। ज्याचें त्यास प्राप्त जालें।
आपण देखतां फटिलें। जन्मदुःख ॥ ६८ ॥
hotem sannidha cukalem | jyācem tyāsa prāpta jālem |
āpaṇa dekhatām phiṭālem | 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 ॥
duṣṭasvapnem jājāvalā | brahmaṇa nīca yāti pāvalā |
āpaṇāṁsī āpaṇa sāṁpaḍalā | jāgepaṇem || 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।
पुढलें समासीं नरूपण। बोलिलें असे ॥ ७० ॥
aīsem jayāsa jālem jñāna | tayā puruṣācem lakṣaṇa |
puḍhile samāsīm nirūpaṇa | bolilem 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 गुरुशिष्यसंवादे
आत्मदर्शननाम समास आठवा ॥ ८ ॥ ८.८
iti śrīdāsabodhe guruśiṣyasamvāde
ātmadarśananāma samāsa āṭhava || 8 || 8.8

Tímto končí 8. kapitola 8. dášaky knihy Dásbódh s názvem „The Vision of atma“.



8.9 The Attention of the *Siddha*

समास नववा : सद्दिधलक्षण

samāsa navavā : siddhalakṣaṇa

The Attention of the *Siddha*

|| Śrī Rām ||

1. अंतरी गेलीयां अमृत। बाहूया काया लखलखति।

अंतरसथतिबाणतां संत। लक्षणं कैसीं ॥ १ ॥

am̐tarī gelīyāṁ amṛta | bāhyā kāyā lakhalakhita |

am̐tarasthiti bāṇatāṁ saṁta | 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 कैसेना पां जाणावें।

महणौन बोलिलीं स्वभावें। साधुलक्षणें ॥ २ ॥

jāleṁ ātmajñāna baraveṁ | he kaiseni pāṁ jāṇāveṁ |

mhaṇauni bolilīṁ svabhāveṁ | sādḥulakṣaṇeṁ || 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 सद्दिधांचे लक्षण। सद्दिध महणजि स्वरूप जाण।

तेथें पाहातां वेगळेपण। मुळीच नाही ॥ ३ ॥

aika siddhāṁce lakṣaṇa | siddha mhaṇije svarūpa jāṇa |

tetheṁ pāhātāṁ vegalepaṇa | muḷica 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 सदिध बोलजि।
सदिधस्वरूपीच साजे। सदिधपण ॥ ४ ॥
svarūpa hoūna rāhije | tayā nāva siddha bolije |
siddhasvarūpīncā sāje | siddhapaṇa || 4 ||

4. You should be that *svarup* 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 *svarup* of the *siddha* (*maharaj-* be in the water but never take the touch of the water).

5. वेदशास्त्रीं जें परसदिध। सस्वरूप सवतसदिध।
तयासचि बोलजि सदिध। अन्यथा न घडे ॥ ५ ॥
vedaśāstrīṃ jeṃ 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 *svarup*. 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 kaḷāyā viveka |
siddhalakṣaṇācēṃ kautuka | teṃ heṃ aiseṃ ase || 6 ||

6. The *sadhak* by *vivek* uses this ‘I am’ in order to understand that *svarup*. 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. अंतरसथति स्वरूप जाली। पुढें काया कैसी वर्तली।
जैसी स्वप्नीची नाथली। स्वप्नरचना ॥ ७ ॥
āntarasthita svarūpa jālī | puḍheṃ kāyā kaisī vartalī |
jaisī svapnīcī nāthilī | svapnaracanā || 7 ||

7. When that *svarup* 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 करूं नरूपण।
जेणें बाणे अंतरवृण। परमार्थाची ॥ ८ ॥
tathāpi siddhāṃcēṃ lakṣaṇa | kāmhīm karūṃ nirūpaṇa |
jeṇeṃ bāṇe āntarkhūṇa | 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। जनावेगळा ॥ ९ ॥
sadā svarūpānusaṃdhāna | heṃ mukhya sādhubēṃ 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 ॥
svarūpīṁ dṛṣṭī paḍatām | tuṭona gelī saṁsāracīntā |
puḍheṁ 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 ॥
heṁ sādhakāceṁ lakṣaṇa | parī siddhāāṅgīṁ ase jāṇa |
siddhalakṣaṇa sādhakēṁvṇi | bolōṁca 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 sādhakāceṁ parī | āṇī svarūpākāra aṁtarīṁ |
siddhalakṣaṇa caturīṁ | 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 ॥
saṁdeharahīta sādhana | teci siddhāṁce lakṣaṇa |
aṁtarbāhya samādhāna | caḷenā aiseṁ || 13 ||
13. When the *sadhana* of the *sadhak* is freed of its attachment to this 'all' body then, there is that attention of the *siddha*. Then inside and outside His *samadhan* is not disturbed.
14. अचळ जाली अंतरस्थिती। तेथें चळणास कैची गती।
स्वरूपीं लागतां वृत्ती। स्वरूपच जाली ॥ १४ ॥
acala jālī aṁtarasthītī | tetheṁ caḷaṇāsa kaicī gatī |
svarūpīṁ 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।



नश्चिच्छ असोन चंचळ। देह त्याचा ॥ १५ ॥
maga to caḷatāṁca acaḷa | caṁcalaḷapaṇeṁ niścaḷa |
niścaḷa asona caṁcala | deha tyācā || 15 ||

15. Then that *paramatma* is the non-moving, moving and even while He is moving, He is still. For while being still, there is the moving of this ‘all’ body.

16. स्वरूपीं स्वरूपच जाला। मग तो पडोनचि राहला।
 अथवा उठोनचि पळाला। तरी चळेना ॥ १६ ॥
svarūpīṁ svarūpaci jāḷa | maga to paḍonaci rāhila |
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 अंतरसथिती। अंतरीच पाहजि नवृत्ती।
 अंतर लागलें भगवंती। तोच साधु ॥ १७ ॥
yethēṁ kāraṇa antarasathiṭī | antarīca pāhaji navṛṭṭī |
antara lāgaḷeṁ bhagavaṁtī | 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 भलतैसें असावे। परी अंतर स्वरूपीं लागावें।
 लक्षणे दिसती स्वभावें। साधुआंगी ॥ १८ ॥
bāhya bhalataiseṁ asāve | parī antara svarūpīṁ lāgāveṁ |
lakṣaṇe disatī svabhāveṁ | sādhuāṅgīṁ || 18 ||

18. The external condition is irrelevant but, this ‘I am’ should be firmly planted within that *swarup*. Then the *sadhu* sees by means of this ‘all’ body within Him¹¹.

19. राजी बैसतां अवलळि। आंगी बाणे राजकळा।
 स्वरूपीं लागतां जविहाळा। लक्षणे बाणती ॥ १९ ॥
rājīṁ baisatāṁ avalilā | āṅgīṁ bāṇe rājakaḷā |
svarūpīṁ lāgatāṁ jivihālā | 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 ॥

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?



*yeravhī abhyāsa karitām | hātā na caḍhati sarvathā |
svarūpīm rāhāveṃ 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 नरिगुणी।
संतसंगें नरूपणी। स्थिती बाणे ॥ २१ ॥
*abhyāsācā muḡuṭamaṇī | vṛttī rāhāvī nirguṇīm |
santasaṅgeṃ nīrūpaṇīm | sthītī bāṇe || 21 ||*

21. The jewel in the crown of practice¹² is when this knowing *vritti* remains in that *nirgun*. Then due to its company with the Truth, that *atma* will be established.

22. ऐसीं लक्षणें बरवीं। स्वरूपाकारें अभ्यासावीं।
स्वरूप सोडितां गोसावी। भांबावती ॥ २२ ॥
*aisīṃ lakṣaṇeṃ baravīṃ | svarūpākāreṃ abhyāsāvīṃ |
svarūpa soḍitāṃ 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 ॥
*ātāṃ aso heṃ bolāṇeṃ | aikā sādhuṇī lakṣaṇeṃ |
jeṇeṃ samādhanā bāṇe | sādhakāṅgīṃ || 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।
मूहणौनयां सधुजना। कामची नाही ॥ २४ ॥
*svarūpīm bharatāṃ kalpanā | tetheṃ kaimcī urela kāmanā |
mhaṇauniyāṃ sadhujanā | kāmācī nāhīṃ || 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 ॥
*kalpilī viṣayo hātīṃcā jāvā | teṇeṃ guṇeṃ krodha yāvā |
sādhujanācā akṣai ṭhevā | jāṇāra nāhīṃ || 25 ||*

25. When an imagined object of desire slips from one’s possession then, such objectifi-

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.



cation brings anger. But the *sadhu* has no desire and so peace is His inner treasure and that will never be lost.

26. महणो न ते क्रोधरहति। जाणती स्वरूप संत।
नासविंत हे पदार्थ। सांडुनया ॥ २६ ॥
mhaṇoni te krodharahita | jāṇatī svarūpa saṁta |
nāsivaranta he padārtha | sāmḍuniyā || 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।
क्रोधरहति चराचरीं। 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 svānanda | 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 नरिवकिर। तेथें कैचा तरिस्कार।
आपुला 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 अनायासें। याकारणें मतसर नसे।
मदमतसराचें पसिं। साधुसी नाही ॥ ३० ॥
sādhu vastu anāyāseṁ | yākāraṇem matsara nase |
madamatsarāceṁ 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 ॥
jeṇem dṛṣya kelem vasiṅca | tayāsa kaimcā ho prapaṅca |
yākāraṇem niḥprapaṅca | sādhu jāṇāvā || 32 ||
32. When this visible 'all' of *mula maya* has been destroyed by thoughtlessness then, how can there be the five elements? By means of this 'speech', one should know that *sadhu* who is beyond the elements.
33. अवघें ब्रह्मांड त्याचे घर। पंचभूतकि हा जोजार।
मथिया जाणोन सत्वर। त्याग केला ॥ ३३ ॥
avaghem brahmāṇḍa tyāce ghara | paṅcabhūtiki 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 ॥
yākāraṇem 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. दृष्य सांडुन नासवित। स्वरूप सेविलें शाश्वत।
याकारणें शोकरहति। साधु जाणावा ॥ ३६ ॥
dṛṣya sāṅḍuna nāsavita | svarūpa sevilem śāśvata |
yākāraṇem 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 आदार्थी। शोकरहीत ॥ ३७ ॥



śokeṁ dukhavāvi vṛttī | tarī te jāhalī nivṛttī |
mhaṇoni sādhu ādiantīrṇ | śokarahīta || 37 ||

37. This knowing *vṛitti* is made to suffer sorrow when it stays in only the body. But when this becomes *nivṛitti* then there is the *sadhu* free of any sorrow.

38. मोहें झळबावें मन। तरी तें जाहालें उन्मन।
याकारणें साधुजन। मोहातीत॥ ३८॥
moheṁ jhalaṁbāveṁ 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। तोचिसाधु॥ ३९॥
sadhu vastu advaye | tetheṁ vāṭela bhaye |
parabrahma teṁ nirbhaye | toci sādhu || 39 ||

39. The *sadhu* is absorbed in Himself, therefore how can fear be felt ‘there’? *parabrahman* is fearless and that only is the *sadhu*.

40. याकारणें भयातीत। साधु नरिभय नविांत।
सकळांस मांडेल अंत। साधु अनंतरूपी॥ ४०॥
yākāraṇeṁ bhayātīta | sādhu nirbhaya nivānta |
sakalāṁsa māṁḍela aṁta | sādhu anantarūpī || 40 ||

40. Become this ‘speech’ and then this too will also slip away. Then you are beyond fear and a *sadhu*, fearless and peaceful. When you put an end to this ‘all’ then, you disappear within that endless *sadhu*.

41. सत्यस्वरूपें अमर जाला। भये कैचें वाटेल त्याला।
याकारणें साधुजनाला। भयेची नाही॥ ४१॥
satyasvarūpeṁ amara jālā | bhaye kaimceṁ vāṭela tyālā |
yākāraṇeṁ sādhujanālā | bhayeci nāhīrṇ || 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॥
jetheṁ nāhīrṇ dvaṁdvabheda | āpalā āpaṇa abheda |
tetheṁ kaimcā 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. बुद्धनिं नेमलिं नरिगुणा। त्यास कोणीच नेईना।
याकारणें साधुजना। खेदचि नाही ॥ ४३ ॥
buddhineṁ nemileṁ nirguṇā | tyāsa koṇīca neīnā |
yākāraṇeṁ 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 |
dṛṣya nasatāṁ svārthācā | ṭhāvaci nāhīm || 44 ||

44. When He is alone in His own place, then who could He be selfish of? When this visible 'all' does not remain then there is no place for selfishness.

45. साधु आपणचि येक। तथें कैचा दुःखशोक।
दुजेवणि अवविक। येणार नाही ॥ ४५ ॥
sādhu āpaṇaci yeka | tetheṁ kaircā 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।
महणोनि नैराशता साधूची। वोळखण ॥ ४६ ॥
āsā dharitāṁ paramārthācī | durāsā tuṭalī svārthācī |
mhaṇoni nairāśatā sādhuī | volakhaṇa || 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 gagana | 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 jālā yogī |
yākaraṇeṁ vītarāgī | niraṁtara || 48 ||

48. He is united with His *swarup*. He is the *yogi* and there is only that *swarup*. Due to this inner space of 'I am', He is desireless and free of this inner space.



49. स्थिती बाणतां स्वरूपाची। चिता सोडीली देहाची।
याकरणे होणाराची। चिता नसे ॥ ४९ ॥
sthitī bāṇatām svarūpācī | citā soḍīlī dehācī |
yākaraṇem hoṇārācī | citā 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।
याकारणे नरीपाधी। साधुजन ॥ ५० ॥
svarūpīṃ lāgatām buddhī | tuṭe avaghī upādhī |
yākāraṇem 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 स्वरूपींच राहे। तेथें संगची न साहे।
महणोन साधु तो न पाहे। मानापमान ॥ ५१ ॥
sādhu svarūpīṃca rāhe | tetheṃ saṅgacī 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। महणोन साधु परम दक्ष।
वोढूं जाणती कैपक्ष। परमार्थाचा ॥ ५२ ॥
alakṣāsa lāvī lakṣa | mhaṇoni sādhu parama dakṣa |
voḍhūṃ jāṇatī kaipakṣa | paramārthācā || 52 ||

52. He concentrates on That which cannot be concentrated on and therefore the *sadhu* is supremely alert. He knows the Truth for He had sought the support of *paramarth*.

53. स्वरूपीं न साहे मळ। महणोन साधु तो नरिमळ।
साधु स्वरूपचा केवळ। महणोनियां ॥ ५३ ॥
svarūpīṃ na sāhe maḷa | mhaṇoni sādhu to nirmaḷa |
sādhu svarūpaci kevala | mhaṇoniyāṃ || 53 ||

53. In that *swarup*, no blemish is endured and therefore the *sadhu* is pure and without blemish. The *sadhu* is the *swarup* and that should be called pure knowledge.

54. सकळ धर्मामधें धर्म। स्वरूपीं राहाणें हा स्वधर्म।
हेंच जाणें मुख्य वर्म। साधुलक्षणाचें ॥ ५४ ॥
sakaḷa dharmāmadheṃ dharmā | svarūpīṃ rāhāṇem hā svadharmā |
heṃcī jāṇem mukhya varma | sādhaulakṣaṇācēṃ || 54 ||

54. To be this ‘I am’ is the *dharma* (ie. **duty**) of all *dharmas* (**worldly duties**). And to stay in that *swarup* is called *swa-dharma* (**own true nature/duty**). That is the thoughtless Supreme and should be known as the essence, the attention of the *sadhu*.



55. धरीतां साधूची संगती। आपषाच लागे स्वरूपस्थिती।
स्वरूपस्थितीने बाणती। लक्षणें आंगीं ॥ ५५ ॥
dharītām sādihūcī saṅgatī | āpaṣāca lāge svarūpasthitī |
svarūpasthitīnem bāṇatī | lakṣaṇem āṅgīm || 55 ||

55. When you keep the company of that *sadhu* then, you become His unmoving *swarup*. You have become that *swarup* that you have always been.

56. ऐसीं साधूचीं लक्षणें। आंगीं बाणती नरूपणें।
परंतु स्वरूपीं राहाणें। नरितर ॥ ५६ ॥
aisīṅ sādihūcīm lakṣaṇem | āṅgīm bāṇatī nirūpaṇem |
paraṃtu svarūpīm rāhāṇem | nirāntara || 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। स्वरूपचि होईजे ततत्वतां।
मग लक्षणें आंगीं बाणतां। वेळ नाही ॥ ५७ ॥
nirāntara svarūpīm sāhātām | svarūpaci hoīje tattvatām |
maga lakṣaṇem āṅgīm bāṇatām | vela 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 राहिल्यां मती। अवगुण अवघेच साडती।
परंतु यासी सत्संगती। नरूपण पाहजि ॥ ५८ ॥
svarūpīm rāhilyām matī | avagūṇa avagheci sāḍatī |
paraṃtu yāsī satsaṅgatī | nirūpaṇa pāhije || 58 ||

58. When your understanding stays within that *swarup* then, the *gunas* are destroyed and objectification ceases. But for this ‘I am’ to have the company of the Truth, that non-dual discourse is necessary ([I do not want to even know](#)).

59. सकळ सृष्टीचा ठाई। अनुभव येकचि नाही।
तो बोलजिल सर्वही पुढलि समासी ॥ ५९ ॥
sakāla sṛṣṭīcā thāī | 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 स्थितीने राहाती। कैसा अनुभव पाहाती।
रामदास म्हणे श्रोतीं। अवधान देणें ॥ ६० ॥
koṇem sthitīnem rāhātī | kaisā anubhava pāhātī |
rāmadāsa mhaṇe śrotīm | avadhāna deṇem || 60 ||

60. And when this ‘I am’ remains in that *swarup* then, this experience will also slip away. *ramdas* says, “The true listener should be keenly alert.”



इति श्रीदासबोधे गुरुशिष्यसंवादे
सिद्धलक्षणनाम समास नववा ॥ ९ ॥ ८.९
iti śrīdāsabodhe guruśiṣyasamvāde
siddhalakṣaṇanāma samāsa navavā ॥ 9 ॥ 8.9

Tímto končí 9. kapitola 8. dášaky knihy Dásbódh s názvem „The Attention of the Siddha“.

8.10 Going beyond Zero

समास दहावा : शून्यत्वनरिसन
samāsa dahāvā : śūnyatvanirasana
Going beyond Zero

|| Śrī Rām ||

1. जनाचे अनुभव पुसतां। कळहो उठलि अवचति।
हा कथाकल्लोळ शरोतां। 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 *jiva* will not be placed upon God.”
3. येक म्हणती हें न घडे। लोभ येऊन आंगीं जडे।
पोटसतें 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 | sadgatīkaraṇem || 4 ||



4. That One (**who has become confused**) says, “*samsar* is your nature and you can be happy in that condition. And then if you give some of your wealth as a donation, you can gain the True state.”

5. येक म्हणती संसार खोटा। वैराग्ये घ्यावा देशवटा।
येणें स्वर्ग्यलोकींच्या वाटा। मोकळ्या होती ॥ ५ ॥
yeka mhaṇatī saṁsāra khoṭā | vairāgyeṁ ghyāvā deśavaṭā |
yeneṁ svargyalokīncyā 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 हडिावें।
आपुलें आश्रमी असावें। आश्रमधर्म करूनी ॥ ६ ॥
yeka mhaṇatī koṭhēṁ jāvēṁ | verṭhaci kāsayā hiṁḍāvēṁ |
āpuleṁ āśramī asāvēṁ | āśramadharmā karūnī || 6 ||

6. Another (**who is himself brahman**) says, “Where is this heaven you speak of? Why should anyone leave their duties and wander aimlessly? You should be a householder and carry out your duties/*dharma* accordingly.”

7. येक म्हणती कैचा धर्म। अवघा होतसे अधर्म।
ये संसारीं नाना कर्म। करणें लागे ॥ ७ ॥
yeka mhaṇatī kaimcā dharmā | avaghā hotase adharma |
ye saṁsārīṁ nānā karma | karaṇeṁ lāge || 7 ||

7. Another says, “How can there be *dharma* when everything is *adharma*/against *dharma*? For in this worldly existence you are performing many actions that are improper.”

8. येक म्हणती बहुतांपरी। वासना असावी वरी।
येणेंचि तरिजे संसारीं। अनायासें ॥ ८ ॥
yeka mhaṇatī bahutāṁparī | vāsanā asāvī varī |
yeneṁci tarije saṁsārīṁ | anāyāseṁ || 8 ||

8. Another says, “You should do according to what your many natural desires tell you. In this way, the one in *samsar* is effortlessly taken to the other shore.”

9. येक म्हणती कारण भाव। भावेंचि पावजि देव।
येर हें अवघेंचि वाव। गथागोवी ॥ ९ ॥
yeka mhaṇatī kāraṇa bhāva | bhāveṁci pāvije deva |
yera heṁ avagheṁci 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 पूजित जावीं। येकाभावे ॥ १० ॥
yeka mhaṇatī vadileṁ jīvīṁ | avaghīṁ devaci mānāvīṁ |
māyēbāpeṁ pūjita jāvīṁ | yekābhāveṁ || 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। वशिवजनाचा ॥ ११ ॥
yeka mhaṇatī devabrāhmaṇa | tyāṁceṁ karāveṁ pūjana |
māyebāpa nārāyeṇa | viśvajanačā || 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 नरिपल्लिं देवें।**
तेणें प्रमाणेंच जावें। परलोकासी ॥ १२ ॥
yeka mhaṇatī śāstra pāhāveṁ | tetheṁ niropileṁ deveṁ |
teṇeṁ pramaṇeṁci jāveṁ | paralokāsi || 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 |
yākāraṇeṁ sādhujanā | śaraṇa jāveṁ || 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 sāṁḍā goṭhī | vāyāṁci karitā cāuṭī |
sarvāṁsa kāraṇa poṭīṁ | bhūtadayā asāvī || 14 ||
14. Another says, “Give up all these stories for they are just useless gossip. All you need to do is have compassion for all creatures.”
15. **येक म्हणती येकचि बरवें। आपुल्या आचारें असावें।**
अंतकाळीं नाम घ्यावें। सर्वोत्तमाचें ॥ १५ ॥
yeka mhaṇatī yekaci baraveṁ | āpulyā ācāreṁ asāveṁ |
aṁtakāḷīṁ nāma ghyāveṁ | sarvottamāceṁ || 15 ||
15. Another says, “Each one should conduct themselves properly and then at the time of death, the name of God should be repeated.”
16. **येक म्हणती पुण्य असेल। तरीच नाम येईल।**
नाहीं तरी भुली पडेल। अंतकाळीं ॥ १६ ॥
yeka mhaṇatī puṇya asela | tarīca nāma yeīla |
nāhīṁ tarī bhulī paḍela | aṁtakāḷīṁ || 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। तंवचिसार्थक करावें।
येक म्हणती फरिवें। तीरथाटण ॥ १७ ॥
yeka mhaṇatī jīta asāve | tarīvaci sārthaka karāvēṅ |
yeka mhaṇatī phirāvēṅ | 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 māritīm hīmpuṭī | kāsāvīsa vhaṅveṅ || 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 भूमंडळीं।
दर्शनमातरें होय होळी। माहापातकाची ॥ १९ ॥
yeka mhaṇatī sāṅḍī vācāḷī | aḡādha mahimā bhūmaṅḍāḷīm |
darśanamātreṅ 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 तीरथ स्वभावें। कारण मन अवरारें।
येक म्हणती कीर्तन करावें। सावकास ॥ २० ॥
yeka mhaṇatī tīrtha svabhāvēṅ | kāraṇa mana avarāvēṅ |
yeka mhaṇatī kīrtana karāvēṅ | 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 अमरर्चकरावा। अकस्मात ॥ २१ ॥
yeka mhaṇatī yoga baravā | mukhya toci ādhīm sādhaṅvā |
deho amarāci karāvā | akasmāta || 21 ||

21. Another says, “Yoga is the best. That should first be practiced and on account of this your body will become immortal.”

22. येक म्हणती ऐसें काये। काळवंचना करूं नये।
येक म्हणती धरावी सोये। भक्तमिर्गाची ॥ २२ ॥
yeka mhaṇatī aiseṅ kāye | kāḷavaṅcanā karūṅ 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. एक म्हणती ज्ञान बरवें। एक म्हणती साधन करावें।
 एक म्हणती मुक्त असावें। नरितर ॥ २३ ॥
yeka mhaṇatī jñāna baraveriṃ | yeka mhaṇatī sādhanā karāverī |
yeka mhaṇatī mukta asāverī | niraṃtara || 23 ||

23. Another says, “Knowledge is the best.” Another says, “You should do *sadhana*.” Another says, “You are always liberated.”

24. एक म्हणती अनर्गळा। धरीं पापाचा कंटाळा।
 एक म्हणती रे मोकळा। मार्ग आमुचा ॥ २४ ॥
yeka mhaṇatī anargalā | dharīm pāpācā kaṇṭālā |
yeka mhaṇatī re mokalā | mārga āmucā || 24 ||

24. Another says, “If you are unrestrained and self-willed then there will always be the fear of sin.” Another says, “Our way is free and unrestrained.”

25. एक म्हणती हें वशिष। करू नये नदि दूषे।
 एक म्हणती सावकास। दुष्टसंग त्यागावा ॥ २५ ॥
yeka mhaṇatī heṃ viśeṣa | karūn naye nīdī dūṣe |
yeka mhaṇatī sāvākāsa | duṣṭasaṅga tyāgāvā || 25 ||

25. Another says, “The most important thing is to not criticize or be envious of others.” Another says, “You should gradually abandon the company of the wicked.”

26. एक म्हणती ज्याचें खावें। त्या सनमुखचमिरावें।
 तेणें ततकाळच पावावें। मोक्षपद ॥ २६ ॥
yeka mhaṇatī jyāceṃ khāveṃ | tyā sanmukhaci mirāveṃ |
teṇeṃ tatkālaṅci pāvāveṃ | 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. एक म्हणती सांडा गोठी। आधीं पाहजि ते रोटी।
 मग करावी चाउटी। सावकास ॥ २७ ॥
yeka mhaṇatī sāṅḍā goṭhī | ādhīm pāhaji te roṭī |
maga karāvī cāuṭī | sāvākāsa || 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. एक 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 | mhaṇaji bareṃ || 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 sādhaṅvēm || 29 ||

29. Another says, “You should perform severe austerities for this will give you *siddhis*/supernatural powers.” Another says, “First you have to have to acquire lord *indra*’s throne.”

30. येक म्हणती आगम पाहावा। वेताळ प्रसन्न करून घ्यावा।
तेणें पावजि देवा। स्वर्गलोकीं॥ ३०॥
yeka mhaṇatī āgama pāhāvā | vetāḷa prasanna karūna ghyāvā |
teṅēm 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। तेचो वोळे॥ ३१॥
yeka mhaṇatī aghoramāntra | teṅēm hoīje svatāntra |
śrīharī jayecā kaḷatra | teci voḷe || 31 ||

31. Another says, “The **aghora-mantra* will set you free, because then only will Goddess *lakshmi* be pleased.” **(A dangerous tantric practice)*

32. ती लागले सर्व धर्म। तेथें केंचें क्रियाकर्म।
येक म्हणती कुकर्म। तच्या मदे॥ ३२॥
tī lāgale sarva dharma | tetheṅ kairīcerī 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। सद्दिधीतें पावती॥ ३३॥
yeka mhaṇatī yeka sāksapa | karāvā mṛtyaṅjayācā japa |
teṅēm guṅēm sarva saṅkalpa | siddhīteṅ pāvātī || 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 | teṅēm pāvije vaibhava |
yeka mhaṇatī jhoṭiṅga sarva | purvaitase || 34 ||

34. Another says, “Worship child *shiva* to acquire great wealth.” Another says, “If you worship *zoting* the ghost then you will get everything you desire.”



35. येक म्हणती काळी कंकाळी। येक म्हणती भद्रकाळी।
येक म्हणती उच्षिट चांडाळी। साहें करावी ॥ ३५ ॥
yeka mhaṇatī kālī kaṅkāḷī | yeka mhaṇatī bhadrakāḷī |
yeka mhaṇatī uciṣṭa cāṇḍāḷī | sāheriṅ karāvī || 35 ||

35. Another says, “Worship Goddess *kali*.” Another says, “Worship *bhadra kali*.” Another says, “Ask *uchhista chandali* for help.”

36. येक म्हणती वघिनहर। येक म्हणती भोळा शंकर।
येक म्हणती सत्वर। पावे भगवती ॥ ३६ ॥
yeka mhaṇatī vighnahara | yeka mhaṇatī bhoḷā śaṅkara |
yeka mhaṇatī satvara | pāve bhagavatī || 36 ||

36. Another says, “Ask *ganesh*, the remover of troubles” and another says, “Worship simple-minded and forgiving *shankar*.” Another says, “By worshipping Goddess *bhagavanti* you can quickly attain any desire.”

37. येक म्हणती मल्लारी। सत्वरचिसभाग्य करी।
येक म्हणती माहा बरी। भक्ती वेंकटेशाची ॥ ३७ ॥
yeka mhaṇatī mallārī | satvaraci sabhāgya karī |
yeka mhaṇatī māhā barī | bhakti veṅkaṭeśācī || 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 ṭheṅvā | yeka mhaṇatī pretna karāvā |
yeka mhaṇatī bhāra ghālāvā | devāca varī || 38 ||

38. Another says, “It is all due to the merits of your past actions.” Another says, “All is achieved by effort” and another says, “Every burden should be placed on God.”

39. येक म्हणती देव कैंचा। अंतर्चा पाहातो भल्यांचा।
येक म्हणती हा युगाचा। युगधर्म ॥ ३९ ॥
yeka mhaṇatī deva kainya | antarci pāhāto bhalyāṅcā |
yeka mhaṇatī hā yugācā | yugadharmā || 39 ||

39. Another says, “What kind of God can this be who torments the virtuous, deserving and noble?” Another says, “This is the *kali yuga*/era and suffering cannot be avoided.”

40. येक आश्चर्य मानती। येक वसिमयो करती।
येक कंटाळोन म्हणती। काये होईल तें पाहावें ॥ ४० ॥
yeka āścīrya mānitī | yeka vismayo karitī |
yeka kaṅṭāḷona mhaṇatī | kāye hoīla teṅ 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 परंपंचकि जन। लक्षणं सांगतां गहन।
परंतु कांहीं येक चनिह। अल्पमात्र बोललिं ॥ ४१ ॥
aise prapañcika jana | lakṣaṇeṃ sāṅgatāṃ gahana |
paramtu kāñhīm yeka cinha | alpamātra boliloṃ || 41 ||

41. Such are the opinions of those caught in this mundane existence. If you say any of these things then, you invite troubles and distress for you take this world as true. But, this ‘I am’ should be understood, for it is a small indication of that One.

42. आतां असो हा स्वभाव। ज्ञात्यांचा कैसा अनुभव।
तोहा सांगजिल सर्व। सावध ऐका ॥ ४२ ॥
ātām aso hā svabhāva | jñātyāñcā kaisā anubhava |
tohi sāṅgijela sarva | sāvadhā 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 brahmaprāptī | karmenci 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 उर्मि नाना। अज्ञानाच्या ॥ ४४ ॥
yeka mhaṇatī bhoga suṭenā | jnmamarāṇa heṃ 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 कैचें करियाकर्म।
येक म्हणती हा अधर्म। बोलोचिनये ॥ ४५ ॥
yeka mhaṇatī sarva brahma | tetheṃ kaimceṃ 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 nāseṃ | uraleṃ teñci brahma ase |
yeka mhaṇatī aiseṃ nase | samādhāna || 46 ||



46. Another says, “When everything is destroyed then only *brahman* remains.” Another says, “That statement is unfounded.”
47. सर्वब्रह्म केवल ब्रह्म। दोनी पूरवपक्षाचे भ्रम।
अनुभवाचें वेगळें वर्म। म्हणती येक ॥ ४७ ॥
sarvabrahma kevala brahma | doni pūrvapakṣāce bhrama |
anubhavācēṁ vegalēṁ varma | mhaṇatī yeka || 47 ||
47. Another says, “You say everything is *brahman* and then say that *brahman* is pure knowledge but, these two statements contradict each other. This everything cannot be the same as *brahman*.”
48. येक म्हणती हें न घडे। अनुरवाच्य वस्तु घडे।
जें बोलतां मोन्य पडे। वेदशास्त्रांसी ॥ ४८ ॥
yeka mhaṇatī heṁ na ghaḍe | anurvācya vastu ghaḍe |
jeṁ 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 नश्चिये कोण केला।
सद्दिधांतमते अनुभवाला। उरी कैची ॥ ४९ ॥
tava śrotā anuvādala | mhaṇe niścaye koṇa kelā |
siddhāntamaterṁ 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 पूरवीच बोललें।
आतां कांहीं येक केलें। नवच कीं ॥ ५० ॥
anubhava dehīṁ vegalāle | heṁ pūrvīca bolileṁ |
ātām kāṁhīm 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 साक्षतवें वर्तती। साक्षी वेगळाचि म्हणती।
आपण दृष्टा ऐसी स्थिती। स्वानुभवाची ॥ ५१ ॥
yeka sākṣatveṁ vartatī | sākṣī vegalāci mhaṇatī |
āpaṇa drṣṭā 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 दृष्टा वेगळा। ऐसी अल्पितपणाची कळा।
आपण साक्षतवें नरिळा। स्वानुभवे ॥ ५२ ॥
drśyāpāsūna draṣṭā vegalā | aisī aliptapaṇācī kalā |
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 jāṇatān | to padārthāhūna partā |
dehīm asonī aliptatā | sahajaci jālī || 53 ||

53. “The Knower of this object of the ‘all’ is therefore that which is beyond the object. Though being within the ‘all’ body, that is naturally untouched.”

54. एक ऐसें स्वानुभवे। म्हणती साक्षतवे व्रतावे।
दृश्य असोनि वेगळे व्हावे। द्रष्टेपणे ॥ ५४ ॥
yeka aiseṁ 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. एक म्हणती नाही भेद। वस्तु ठाईची अभेद।
तेथे कैचा मतमिंद द्रष्टा आणला ॥ ५५ ॥
yeka mhaṇatī nāhī bheda | vastu ṭhāīcī abheda |
tetheṁ kaimcā matimaṁda draṣṭā aṇilā || 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 साकरचि स्वभावे। 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. प्रपंच परब्रह्म अभेद। भेदवादी मानती भेद।
परी हा आत्मा स्वानंद। आकारला ॥ ५७ ॥
prapañca 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 नरिगुणचि गुणा आले।
तेथे काय वेगळे केले। द्रष्टेपणे ॥ ५८ ॥



*vighuraleṃ tupa thijaleṃ | taisēṃ nirguṇaci guṇā āleṃ |
tetheṃ kāya vegaleṃ keleṃ | draṣṭepaṇeṃ || 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 दिरष्टा आणी दृश्य। अवघा येकचि जगदीश।
दुरष्टेपणाचे सायास। कासयासी ॥ ५९ ॥
*mhaṇauni draṣṭā āṇī dṛśya | avaghā yekaci jagadīśa |
draṣṭepaṇāce sāyāsa | kāsayāsī || 59 ||*

59. “Therefore the seer and the seen and everything is that One ‘Lord of the world’. Why do you need to make the effort of being a seer?”

60. ब्रह्मचि आकारलें सर्व। ऐसा येकांचा अनुभव।
ऐसे हे दोनी स्वभाव। नरीपलि ॥ ६० ॥
*brahmāci ākāraleṃ sarva | aisā yekāṅcā anubhava |
aise he donī svabhāva | niropile || 60 ||*

60. (Now this ‘I am’ experience is being described) “That *brahman* has taken the form of this ‘all’.” Such is the experience of one. “Therefore this experience within *prakruti/purush* is that thoughtless *brahman*.”

61. अवघा आत्मा आकारा। आपण भनिन कैचा उरला।
दुसरा अनुभव बोललि। ऐसियापरी ॥ ६१ ॥
*avaghā ātmā ākāra | āpaṇa bhinna 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। प्रपंच सारूनियां सर्व।
काहीं नाही तोचि देव। ऐसें म्हणती ॥ ६२ ॥
*aika tisarā anubhava | prapaṅca sārūniyāṃ sarva |
kāṅhīm nāhīm toci deva | aisēṃ mhaṇatī || 62 ||*

62. And a third said, “Listen, when the *prapanch* is set aside there is this ‘all’. And when this ‘thing’ is not, then there is only God.”

63. दृश्य अवघें वेगळें केलें। केवळ अदृश्यचि उरलें।
तेंचि ब्रह्म अनुभवलिं। म्हणती येक ॥ ६३ ॥
*dṛśya avagheṃ vegaleṃ keleṃ | kevala adṛśyaci uralēṃ |
teṅci brahma anubhavileṃ | 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 अवघें वोलांडलें। अदृश्य सुन्यतवीं पडलें।
 ब्रह्म म्हणौनी मुरडलें। तेथुनचि मागे ॥ ६५ ॥
drśya avagheṃ volāṅḍileṃ | adrśya 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 सुन्यतवाचा ठाव।
 तयास मंदबुद्धसितवा। प्राणी ब्रह्म म्हणे ॥ ६६ ॥
ikaḍe drśya tikāḍe deva | madhyeṃ sunyatvācā ṭhāva |
tayāsa maṅḍabuddhistava | prāṇī brahma mhaṇe || 66 ||

66. Then on one side there is the visible and on the other side there is God and between them there is this place of zero (God has not been realised because this veil of nothingness separates God and the visible). Then that one in the *prana*, on account of a dull intellect/*buddhi* says, “This is *brahman*.” (But it is the known, the ‘all’ of *maya*)

67. रायास नाही वोळखलें। सेवकास रावसें कल्पलें।
 परी तें अवघें वेरूथ गेलें। राजा देखतां ॥ ६७ ॥
rāyāsa nāhīm voḷakhileṃ | sevakāsa rāvaseṃ kalpileṃ |
parī tem avagheṃ veruṭha geḷeṃ | 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 सुन्यतव कल्पलें ब्रह्म। पुढें देखतां परब्रह्म।
 सुन्यतवचा 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 ādatālā | vārī vivekeriṁ vegalā |
jaiseṁ dugdha gheūna jalā | rājahansa sāṁḍī || 69 ||

69. But that subtle thoughtlessness of *brahman* has become this obstruction of nothingness and this space has to be passed over by *vivek*. Then you are just like the royal swan that takes the milk by leaving aside the water.

70. आधीं दृश्या सोडलें। मग सुन्यतव वोलांडलें।
 मूळमायेपरतें देखलें। परब्रह्म ॥ ७० ॥
ādhiṁ drśyā soḍilerī | maga sunyatva volāṁḍilerī |
mūlamāyeparateṁ 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 वृत्तसुन्यतवीं पडे।
 पोटीं संदेह पवाडे। सुन्यतवाचा ॥ ७१ ॥
vegalepaṇeṁ pāhaṇeṁ ghaḍe | teṇeṁ vṛttisunyatvīṁ 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. भनिनपणें अनुभवलें। तयास सुन्य ऐसें बोललें।
 वस्तु लक्षितां अभनिन जालें। पाहजि आधीं ॥ ७२ ॥
bhinnapaṇeṁ anubhavilerī | tayāsa sunya aiseṁ bolilerī |
vastu lakṣitāṁ abhinna jālerī | pāhaji 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।
 नशिचयेसीं भनिनपणें। सुन्यतव लाभे ॥ ७३ ॥
vastu āpaṇaci hoṇeṁ | aiseṁ vastuceṁ pāhaṇeṁ |
niścayesiṁ bhinnapaṇeṁ | sunyatva lābhe || 73 ||

73. Being yourself that Self, is to understand that Self. It is a conviction of separateness that brings zero/nothingness.

74. याकारणें सुन्य कांहीं। परब्रह्म होणार नाहीं।
 वस्तुरूप होऊन पाहीं। स्वानुभवें ॥ ७४ ॥
yākāraṇeṁ sunya kāṁhīṁ | 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 सद्धिच आहे। मन मी ऐसें कल्पूं नये।
साधु सांगती उपाये। तूंच आत्मा ॥ ७५ ॥
āpaṇa vastu siddhaci āhe | mana mī aiseṁ kalpūṁ naye |
sādhu sāṅgatī 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 ऐसें नाथलें। संतीं नाहीं नरिपलें।
मानावें कोणाच्या बोलें। मन मी ऐसें ॥ ७६ ॥
mana mī aiseṁ nāthileṁ | saṁtīṁ nāhīṁ naripileṁ |
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. ज्याचा घ्यावा अनुभव। तोच आपण नरिवेव।
आपुला घेती अनुभव। विश्वजन ॥ ७८ ॥
jayācā ghyāvā anubhava | toci āpaṇa nirāveva |
āpulā ghetī anubhava | viśvajana || 78 ||

78. When you accept this ‘experience’ of *mula maya*, then that indivisible and ‘without parts’ becomes you. And afterwards this ‘experience’ takes itself to be this world of ‘many’ people and ‘many’ concepts.

79. लोभी धन साधूं गेले। तंव ते लोभी धनच जाले।
मग भाग्यपुरुषीं भोगलें। सावकास ॥ ७९ ॥
lobhī dhana sādhuṁ gele | taṁva te lobhī dhanaci jāle |
maga bhāgyapurūṣīṁ 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. तैसें 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 muḷīm yeka | aisā jñānācā viveka |
yethūna hā jñānadaśaka | sampūrṇa jālā || 81 ||

81. You and that Self are absolutely the same. Such is the *vivek* of a *gnyani* and that thoughtlessness puts an end to the knowledge of the ten senses.

82. आत्मज्ञान नरीपलिं। येथामतीनें बोललिं।
 नयूनपरूण क्षमा केलें। पाहजि श्रोतीं ॥ ८२ ॥
ātmajñāna nropilem | yethāmatīneṁ bolilem |
nyūnaparṇa kṣmā kelem | pāhije śrotīm || 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 गुरुशिष्यसंवादे
 सुन्यत्वनिर्शननाम समास दहावा ॥ १० ॥ ८.१०
iti śrīdāsabodhe guruśiṣyasamvāde
sunyatvanirśananāma samāsa dahāvā || 10 || 8.10

Tímto končí 10. kapitola 8. dášky knihy Dásbódh s názvem „Going beyond Zero“.

