

Manache Shloka

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|| jay jay raghuvir samartha ||

1. गणाधीश जो ईश सर्वा गुणांचा ।

मुळारंभ आरंभ तो निर्गुणाचा ॥

नमूं शारदा मूळ चत्वार वाचा ।

गमू पंथ आनंत या राघवाचा ॥ १ ॥

gaṇādhīśa jo īśa sarvā guṇāṁcā |

mulāraṁbha āraṁbha to nirguṇācā ||

namūṁ śāradā mūla catvāra vācā |

gamū paṁtha ānaṁta yā rāghavācā || 1 ||

gaṇādhīśa – Ganesha (Chieftain of Shiva's attendants); *jo* – who; *īśa* – Lord; *sarvā* – all; *guṇāṁcā* – virtues/qualities.

mulāraṁbha – root beginning; *āraṁbha* – start; *to* – he; *nirguṇācā* – attributeless Reality.

namūṁ – bow in reverence; *śāradā* – Sarasvati; *mūla* – basis; *catvāra* – fourfold; *vācā* – speech (parA, pashyanti, madhyamA, vaikharI).

gamū – follow; *paṁtha* – way; *ānaṁta* – endless; *yā* – this; *rāghavācā* – Rama's (Raghu's descendant).

Salutations to the Lord of Knowledge, the source of counting (of knowing) who is also the Lord of all gunas or qualities;

The beginning of no qualities (nirgun) (Because of the gunas I can know the quality-less (nirgun); I can know HIM.)

I bow down to Sharada, Goddess of speech, the source of the four kinds of speech. (Para/knowingness, Pashyanti/rational, Madhyama/emotional and Vaikhari/vocal.) (By their help I move on the 'way' of Self-Knowledge, the place of Ram, the Infinite Self.

First You are there, then there is speech or thinking. Unless You get up, there can be no knowledge. Unless there is knowing, how can you know HIM? Qualities (gunas) and no qualities (nirgun) both belong to HIM.

Sharada is thought, the daughter of Brahman. She is Knowingness.)

By thinking about the Master's Knowledge, you are on the path to Ram, where speech ends. There are no words there, 'I am' is not there (para), without qualities (nirgun).

2. मना सज्जना भक्तपिथेची जावे ।

तरी श्रीहरी पावजितो स्वभावे ॥

जनीं नदिद्य ते सर्व सोडूनी द्यावे ।

जनीं वंद्य ते सर्व भावे करावे ॥ २ ॥

manā sajjanā bhaktipaṁthecī jāve |

tarī śrīharī pāvijeto svabhāve ||

janīm niṁdya te sarva soḍūnī dyāve |

janīm vaṁdya te sarva bhāve karāve || 2 ||

manā – oh, Mind!; *sajjanā* – truth-bound; *bhaktipaṁthemci* – way of devotion; *jāveṁ* – should go.

tarī – then; *śrīharī* – an epithet of the Lord; *pāvijeto* – blesses; *svabhāveṁ* – by His nature.

janīm – among people; *niṁdya* – calumniating; *te* – that; *sarva* – all; *soḍūna dyāveṁ* – give up.

janīm – among people; *vandya* – adorable; *sarva* – all; *bhāveṁ* – emotion; *karāveṁ* – ought to do.



Oh mind, let us follow the path of only devotion and virtue.
Then we will attain very naturally, Shri Hari ([Knowledge](#), [Vishnu](#)).
Let us leave all that is criticized in the world,
And with full devotion let us do all that is commendable and revered.

3. प्रभाते मनीं राम चिंतित जावा ।
पुढे वैखरी राम आधी वदावा ॥
सदाचार हा थोर सांडू नये तो ।
जनीं तोर्चा तो मानवी धन्य होतो ॥ ३ ॥
prabhāte manīm rāma cīntīta jāvā |
puḍhe vaikharī rāma ādhī vadāvā ||
sadācāra hā thora sāmḍū naye to |
janīm toci to mānavī dhanya hoto || 3 ||

prabhāte – in mornings; *manīm* – in the mind; *rāma* – Rama; *cīntīta* – meditate; *jāvā* – should go.
puḍhe – thereafter; *vaikharī* – audible speech; *ādhī* – before everything; *vadāvā* – speak.
sadācāra – truthful conduct; *hā* – this; *thora* – great; *soḍūṃ naye* – must not give up.
janīm – among people; *toci* – that one alone; *mānavī* – human being; *dhanya* – blessed; *hoto* – becomes.

In the mind, let us every morning contemplate on the Self ([or Ram](#)).¹
Before speaking, acknowledge first the Self.
Remembering HIM first, all actions will be correct. Never give up this 'greatness.'
Only the one with right action is held in esteem in the world.

4. मना वासना दुष्ट कामा न ये रे ।
मना सर्वथा पापबुद्धी नको रे ॥
मना सर्वथा नीति सोडू नको हो ।
मना अंतरी सार वीचार राहो ॥ ४ ॥
manā vāsanā duṣṭa kāmā na ye re |
manā sarvathā pāpabuddhī nako re ||
manā sarvathā nīti soḍū nako ho |
manā aṅtarī sāra vīcāra rāho || 4 ||

manā re – Oh, my Mind!; *vāsanā* – desires; *duṣṭa* – evil; *kāmā* – benefit; *na* – not; *ye* – come to be.
sarvathā – wholly; *pāpabuddhī* – sinful thoughts; *nako* – want not.
nīti – moral conduct; *soḍūṃ* – abandon.
aṅtarīm – in the heart; *sāra* – truth-essence; *vīcāra* – thoughts; *rāho* – abide.

Oh mind, do not bring our hidden thoughts ([vasanas](#)) and corrupt desires.
Oh mind, in all ways, completely abandon worldly thoughts.
Oh mind, don't abandon your inherent duty ([dharma](#)).
Oh mind, keep within you the essence of right thought; Hold to the Truth, always.

5. मना पापसंकल्प सोडूना द्रियावा ।
मना सत्य संकल्प जीवी धरावा ॥
मना कल्पना ते नको वीषयांची ।
वकिरे घडे हो जनीं सर्व ची ची ॥ ५ ॥

¹(Prabhata means morning – the end of darkness, ignorance and the dawn of the Sun of Knowledge; prabha is light/splendor, the syllable 'at' means inside.)



manā pāpasamkalpa soḍūni dyāvā |
manā satya samkalpa jīvī dharāvā ||
manā kalpanā te nako viṣayāṁcī |
vikāre ghaḍe ho janīṁ sarva cī cī || 5 ||

manā – Oh, Mind!; *pāpasamkalpa* – sinful motives; *soḍūni* – abandon; *dyāvā* – give up.
satyasamkalpa – truthful aims; *jīvī* – in one's heart; *dharāvā* – hold.
kalpanā – ideas; *te* – them; *nako* – want not; *viṣayāṁcī* – sensory indulgences.
vikāreṁ – bad effects; *ghaḍe* – happen; *ho* – indeed; *janīṁ* – among people; *sarva* – wholly; *cī cī* – utter disgust.

Oh mind, let us leave these feelings of duality.

Oh mind, we must hold in our heart the resolve of oneness ([advaita](#)).

Oh mind, don't crave ([think, brood about](#)) these sensual pleasures, leaving your natural state.

You will find only disgrace – emptiness in the world.

6. नको रे मना क्रोध हा खेदकारी ।
नको रे मना काम नाना विकारी ॥
नको रे मना सर्वदा अंगिकारू ।
नको रे मना मतसरू दंभ भारू ॥ ६ ॥
nako re manā krodha hā khedakārī |
nako re manā kāma nānā vikārī ||
nako re manā sarvadā aṅgikārū |
nako re manā matsarū daṁbha bhārū || 6 ||

nako re – have not; *manā* – oh, my mind!; *krodha* – anger; *hā* = this; *khedakārī* – producing grief.
kāma – lustful desires; *nānā* – various; *vikārī* – producing bad effects.
sarvadā – at all times; *aṅgikārū* – give shelter.
matsarū – envy; *daṁbha* – hypocrisy; *bhāru* – overwhelming.

Oh mind, don't be angry; this only brings regrets.

Oh mind, don't have desires; this brings many emotions, and disturbs your natural state.

Oh mind, leave greed; this brings doership of actions. ([mental modifications/doing in the body](#))

Oh mind, leave jealousy and worst of all that pride ([ego](#)).

7. स्वये सर्वदा नम्र वाचे वदावे ।
मना सर्व लोकांसिरे नीववावे ॥ ७ ॥
manā śreṣṭha dhāriṣṭa jīvī dharāve |
manā bolāṇe nīca soṣṭa jāve ||
svaye sarvadā namra vāce vadāve |
manā sarva lokāṁsi re nīvavāve || 7 ||

manā re – Oh, my Mind!; *śreṣṭha* – great; *dhāriṣṭa* – courage; *jīvī* – in the heart; *dharāve* – hold.
bolāṇe – talk; *nīca* – downgrading; *soṣṭa* – endure; *jāve* – go.
svaye – oneself; *sarvadā* – at all times; *namra* – humble; *vāce* – speech; *vadāve* – say.
sarva – all; *lokāṁsi* – people; *nīvavāve* – cool, refreshing joy.



Let us hold in our heart great courage and patience.
 Let us endure the continuous, demeaning talk (and insults).
 You, yourself, always speak humble words (I am He).
 Oh mind, always in this way, remain calm in the world.

8. देहे त्यागति कीर्त्ता भागे उरावी ।
 मना सज्जना हेर्चा क्रीया धरावी ॥
 मना चंदनाचे परी त्वां झजावे ।
 परी अंतरी सज्जना नीववावे ॥ ८ ॥
dehe tyāgitā kīrti māge urāvī |
manā sajjanā heci krīyā dharāvī ||
manā caṁdanāce parī tvāṁ jhijāve |
parī aṁtarī sajjanā nīvavāve || 8 ||

dehe – body; *tyāgitā* – give up; *kīrti* – fame; *māge* – behind; *urāvī* – should leave.
manā – oh, my mind!; *sajjanā* – cultured; *heci* – this alone; *krīyā* – acts; *dharāvī* – perform.
caṁdanāce – sandalwood; *parī* – like; *tvāṁ* – you; *jhijāve* – suffer for others' sake.
parī – however; *aṁtarī* – in the heart; *sajjanā* – gentle, upright people; *nīvavāve* – offer joy.

After giving up this body (concept), remain by pervading the whole world.
 Oh mind, only in this way will your actions be pure.
 Let us wear ourselves away, just like sandalwood
 So the Self within will be gratified.

9. नको रे मना द्रव्य ते पूढलिंंचे ।
 अतिस्वार्थबुद्धी न रे पाप सांचे ॥
 घडे भोगणे पाप ते कर्म खोटे ।
 न होता मनासारखे दुःख मोठे ॥ ९ ॥
nako re manā dravya te pūḍhilīṁce |
ati svārthabuddhī nure pāpa sāṁce ||
ghaḍe bhogaṇe pāpa te karma khoṭe |
na hotā manāsārikhe duḥkha moṭhe || 9 ||

nako re manā – oh, my Mind, hanker not; *dravya* – wealth; *te* – that; *pūḍhilīṁce* – of others.
ati – excess; *svārthabuddhī* – selfishness; *na* – not; *re* – dear; *pāpa* – demerit; *sāṁce* – accumulates.
ghaḍe – happens; *bhogaṇe* – experience; *pāpa* – demerit; *te* – that; *karma* – actions; *khoṭe* – false.
na – not; *hotā* – occur; *manāsārikhe* – according to the mind; *duḥkha* – grief; *moṭhe* – great.

Don't ever accept the wealth of another.
 Don't, for it brings great selfishness and accumulates more vice.
 In the 'pot' (body), the sin of wrong actions accumulates and must be endured.
 Things do not happen (result) the way our mind would like, and so bring great suffering.

10. सदा सर्वदा प्रीतरामी धरावी ।
 दुखाची स्वये सांडाजीवी करावी ॥
 देहेदुःख ते सूख मानीत जावे ।
 वविके सदा स्वस्वरूपी भरावे ॥ १० ॥
sadā sarvadā prīti rāmī dharāvī |
dukhācī svaye sāmḍi jīvī karāvī ||



deheduḥkha te sūkha mānīta jāve |
viveke sadā svasvarūpī bharāve || 10 ||

sadā – always; *sarvadā* – at all times; *prīti* – love; *rāmīṃ* – towards Rama; *dharāvī* – hold.
dukhācī – of grief; *svayeṃ* – by oneself; *sāṃḍī* – removal; *jīvīṃ* – in one's heart; *karāvī* – do.
deheduḥkha – bodily afflictions; *teṃ* – that; *sūkha* – joy; *mānīta* – accept; *jāve* – go.
vivekeṃ – with discrimination; *sadā* – always; *svasvarūpīṃ* – one's own true Self; *bharāveṃ* – fill.

Always remember and love the SELF (Ram).

There, you can cast off the suffering.

Treat bodily suffering in your mind as happiness. Understand it is for the good.

By vivek, always be filled with your own swarup.

11. जनीं सर्वसूखी असा कोण आहे ।
वचिरे मना तूच शोधून पाहे ॥
मना त्वाचारे पूर्वसंचित केले ।
तयासारखे भोगणे प्राप्त झाले ॥ ११ ॥
janīm sarvasūkhī asā koṇa āhe |
vicāre manā tūci śodhūni pāhe ||
manā tvāci re pūrvasaṃcīta kele |
tayāsārikhe bhogaṇe prāpta jhāle || 11 ||

janīm – among people; *sarvasūkhī* – completely happy; *asā* – like; *koṇa* – who; *āhe* – is.
vicāreṃ – thoughtfully; *manā* – o, mind!; *tūmci* – yourself; *śodhūni* – find; *pāheṃ* – see.
manā – oh, mind!; *tvāmci* – yourself; *re* – dear; *pūrvasaṃcīta* – gathered from past; *keleṃ* – did.
tayāsārikheṃ – accordingly; *bhogaṇeṃ* – experience; *prāpta* – attain; *jhāleṃ* – happened.

In all the world, who is happy?

Oh mind, think on this; search and see clearly;

You, oh mind, are the creator of all your karma.

With that you have to endure what befalls you.

12. मना मानसी दुःख आणू नको रे ।
मना सर्वथा शोक चिंता नको रे ॥
वविके देहेबुद्धी सोडून द्यावी ।
वदिहीपणे मुक्ती भोगीत जावी ॥ १२ ॥
manā mānasī duḥkha aṇū nako re |
manā sarvathā śoka cīntā nako re ||
viveke dehebuddhi soḍūni dyāvī |
videhīpaṇe mukti bhogīta jāvī || 12 ||

manā – oh, mind!; *mānasī* – inside you; *duḥkha* – grief; *aṇūṃ* – bring; *nako* – not; *re* – dear.
manā – oh, mind; *sarvathā* – wholly; *śoka* – sadness; *cīntā* – worry; *nako* – not; *re* – dear.
vivekeṃ – discriminatingly; *dehebuddhi* – body awareness; *soḍūni* – release; *dyāvī* – give.
videhīpaṇeṃ – bodiless awareness; *mukti* – liberation; *bhogīta* – experience; *jāvī* – go.

Oh mind, don't bring pain to your heart.

Oh mind, don't bring sorrows and worries.

By vivek leave this body consciousness

And enjoy that freedom (mukti) of existing beyond the body (videha).



13. मना सांग पां रावणा काय जाले ।
 अकस्मात ते राज्य सर्व्वे बुडाले ॥
 म्हणोनी कुडी वासना सांडा वेगी ।
 बळे लागला काळ हा पाठलागी ॥ १३ ॥
manā sāṅga pām rāvaṇā kāya jāle |
akasmāta te rājya sarvai buḍāle ||
mhaṇonī kuḍī vāsanā sāṅḍī vegī |
baḷe lāgalā kāḷa hā pāṭhilāgī || 13 ||

manā – oh, mind!; *sāṅga* – tell; *pām* – dear; *rāvaṇā* – to Ravana (the tyrant of Lanka); *kāya* – what; *jāleṃ* – happened.

akasmāta – suddenly; *teṃ* – that; *rājya* – kingdom; *sarvai* – altogether; *buḍāleṃ* – lost.
mhaṇonī – therefore; *kuḍī* – bad; *vāsanā* – desires; *sāṅḍī* – drop; *vegīṃ* – speedily.

Oh mind, tell me, what happened to Ravana (the ego with ten senses)?
 In a moment, his kingdom and everything was destroyed.
 Therefore quickly let harmful vasanas slip from your mind.
 With all its power, death (time) is chasing you.

14. जवा करमयोगे जनीं जन्म जाला ।
 परी शेवटी काळमुखी नमाला ॥
 महाथोर ते मृत्युपंथेचि गेले ।
 कतिक ते जन्मले आणा मेले ॥ १४ ॥
jivā karmayoge janīm janma jālā |
parī śevaṭī kāḷamūkhī nimālā ||
mahāthora te mṛtyupanṭheci gele |
kitīeka te janmale āṇi mele || 14 ||

jivā – to a person; *karmayogeṃ* – as a result of actions; *janīm* – humanity; *janma* – birth; *jālā* – had.

parī – yet; *śevaṭīṃ* – in the end; *kāḷamūkhīṃ* – death's jaws; *nimālā* – extinguished.

mahāthora – exceedingly great; *te* – they; *mṛtyupanṭhemci* – death's course; *gele* – went.

kitīeka – countless; *te* – they; *janmale* – born; *āṇi* – and; *mele* – died.

Due to past actions you take a birth in this world.
 Still, in the end, all is absorbed in the mouth of death.
 Even the great and powerful have all gone on the path of death.
 How many have taken birth and died?

15. मना पाहता सत्य हे मृत्युभूमी ।
 जतिं बोलती सर्व्वही जीव मी मी ॥
 चरिंजीव हे सर्व्वही मानताती ।
 अकस्मात सांडूनिया सर्व्व जाती ॥ १५ ॥
manā pāhatā satya he mṛtyubhūmī |
jitām bolatī sarvahī jīva mī mī ||
ciraṅjīva he sarvahī mānitātī |
akasmāta sāṅḍūniyā sarva jāṭī || 15 ||

manā – oh, mind!; *pāhatām* – seeing; *satya* – true; *he* – this; *mṛtyubhūmī* – mortal world.

jitām – while alive; *bolatī* – say; *sarvahī* – everybody; *jīva* – individual;; *mī mī* – I, I.

ciraṅjīva – deathless; *he* – these; *sarvahī* – all; *mānitātī* – think.



akasmāta – unexpectedly; *sāṃdūniyā* – drop; *sarva* – all; *jāti* – leave.

Oh mind, there is only this truth - this is the land of death.
Those who are living, all speak ‘I am alive’, ‘I am alive’,
They all believe in the mind, ‘I am immortal.’
Suddenly, in a moment they go, leaving everything.

16. मरे एक त्याचा दुजा शोक वाहे ।
अकस्मात तोही पुढे जात आहे ॥
पुरेना जनीं लोभ रे क्षोभ त्याते ।
म्हणोनी जनीं मागुता जनम घेते ॥ १६ ॥
mare eka tyācā dujā śoka vāhe |
akasmāta tohī puḍhe jāta āhe ||
purenā janīm lobha re kṣobha tyāte |
mhaṇonī janīm māgutā janma ghete || 16 ||

mare – dies; *eka* – one; *tyācā* – his; *dujā* – someone else; *śoka* – grief; *vāhe* – carries.
akasmāta – unexpectedly; *tohī* – he also; *puḍhe* – thereafter; *jāta* – going; *āhe* – is.
purenā – unfulfilled; *janīm* – among people; *lobha* – greed; *re* – alas! dear; *kṣobha* – anger.
mhaṇonī – therefore; *janīm* – among people; *māgutā* – again; *janma* – birth; *ghete* – takes.

One man dies and the other mourns for him.
Suddenly, he also dies later.
In this world, everybody’s greed is never satisfied and there are always regrets.
Therefore you ask for a birth again in this world.

17. मनी मानवा व्यर्थ चर्त्ता वहाते ।
अकस्मात होणार होन जाते ॥
घडे भोगणे सर्वही कर्मयोगे ।
मतीमंद ते खेद मानी वयिगे ॥ १७ ॥
manī mānavā vyartha cirtā vahāte |
akasmāta hoṇāra hoūna jāte ||
ghaḍe bhogaṇe sarvahī karmayoge |
matīmaṇḍa te kheda mānī viyoge || 17 ||

manīm – in the mind; *mānavī* – human being; *vyartha* – unnecessary; *cirtā* – worry; *vahāte* – carries.
akasmāta – suddenly; *hoṇāra* – bound to happen; *hoūna* – happens; *jāteṃ* – goes.
ghaḍe – happens; *bhogaṇe* – experience (pleasure and pain); *sarvahī* – all; *karmayogem* – due to actions.
matīmaṇḍa – dim-witted; *teṃ* – that; *kheda* – misery; *mānī* – considers; *vīyogem* – separation.

Why should people unnecessarily worry? It is in vain.
In a moment, whatever is going to happen will happen. (So renounce ‘doership’ by understanding.)
All this ‘pot’ of suffering is due to karma.
A person who does not understand, feels sad about these happenings. He feels separateness where there is only oneness.

18. मना राघवेवीण आशा नको रे ।
मना मानवाची नको कीर्त्त तू रे ॥
जया वर्णति वेद शास्त्रे पुराणे ।
तया वर्णति सर्वही श्लाघ्यवाणे ॥ १८ ॥



manā rāghavevīṇa āsā nako re |
 manā mānavācī nako kīrti tū re ||
 jayā varṇitī veda śāstre purāṇe |
 tayā varṇitā sarvahī ślāghyavāṇe || 18 ||

manā – oh, mind; rāghavevīṇa – without Rama; āsā – hope; nako – not; re – dear.
 mānavācī – of people; kīrti – fame,praise; tūṃ – you.
 jayā – of whom; varṇitī – describe; veda – four vedas; śāstreṃ – scriptures; purāṇeṃ – mythology.
 tayā – to that; varṇitā – in describing; sarvahī – verily all; ślāghyavāṇeṃ – laudable.

Oh mind, hope for nothing except the longing for RAM.
 Oh mind, don't crave the fame of this mortal body.
 This is told in the Vedas, Shastras and Puranas, described in a praiseworthy manner.
 After describing Lord RAM nothing more needs to be described.

19. मना सर्वथा सत्य सांडू नको रे ।
 मना सर्वथा मथिय सांडू नको रे ॥
 मना सत्य ते सत्य वाचे वदावे ।
 मना मथिय ते मथिय सोडूनी द्यावे ॥ १९ ॥
 manā sarvathā satya sāmḍū nako re |
 manā sarvathā mithya māmḍū nako re ||
 manā satya te satya vāce vadāve |
 manā mithya te mithya soḍūni dyāve || 19 ||

manā – oh, mind!; sarvathā – at all times; satya – truth; sāmḍūṃ – drop; nako – not; re – dear.
 mithya – falsehood; māmḍūṃ – deliver.
 vāce – by speech; vadāveṃ – say.
 te – those; soḍūni – release; dyāveṃ – give.

Oh mind, never give up the Truth; always remember the Self.
 Oh mind, never substantiate the false; always deny Maya.
 Oh mind, always acknowledge by speech that which is true.
 Oh mind, always drop that which is false.

20. बहू हृषिटी होजे मायपोटी ।
 नको रे मना यातना तेचमोठी ॥
 निरोधे पचे कोंडल्लि गर्भववासी ।
 अधोमुख रे दुःख त्या बाळकासी ॥ २० ॥
 bahū hṛṣṭī hoīje māyapoṭī |
 nako re manā yātanā teci moṭhī ||
 nirodhe pace koṇḍille garbhavāsī |
 adhomūkhā re duḥkha tyā bālakāsī || 20 ||

bahū – much; hṛṣṭī – sadness; hoīje – becomes; māyapoṭīṃ – in mother's womb.
 nako – have not; re – dear; manā – mind; yātanā – suffering; teci – that itself; moṭhī – great.
 nirodheṃ – suffocate; pace – exists; koṇḍileṃ – imprisoned; garbhavāsīṃ – embryonic sac.
 adhomūkhā – downward-facing; re – dear alas!; duḥkha – grief; tyā – that; bālakāsī – to the child.

Many are the sorrows of this 'womb of Maya.' (Place of attraction and affection).
 Oh mind, these troubles trap us and are so great.
 Imprisoned is this womb, there are all kinds of suffering. (We are the children and this is our womb of death and rebirth.)



Facing downwards, so much pain to that child. (So much suffering due to our attraction – looking downward to this world).

21. मना वासना चूकवी येरझारा ।
मना कामना सोडरि दूरव्यदारा ॥
मना यातना थोर हे गर्भवासी ।
मना सज्जना भेटवी राघवासी ॥ २१ ॥
manā vāsanā cūkavī yerajhārā |
manā kāmanā soḍi re draavyadārā ||
manā yātanā thora he garbhavāsī |
manā sajjanā bheṭavī rāghavāsī || 21 ||

manā – oh, mind!; *vāsanā* – desires; *cūkavī* – escape; *yerajhārā* – repeated cycles of birth-death.
manā – oh, mind!; *kāmanā* – lust; *soḍi* – give up; *draavyadārā* – others' wealth and wives.
manā – oh, mind!; *yātanā* – pain; *thora* – great; *garbhavāsī* – life in the womb.
manā – oh, mind; *sajjanā* – saints; *bheṭavī* – bring to meet; *rāghavāsī* – to Rama.

End this tiresome travel by giving up desires.
Oh mind, do not covet wealth and woman.
Oh mind, being in the womb is great suffering.
Oh mind, please 'be wise' and help me to meet the Master.

22. मना सज्जना हीत माझे करावे ।
रघूनायका दृढ चित्ती धरावे ॥
महाराज तो स्वामी वायुसुताचा ।
जना उद्धरी नाथ लोकतरयाचा ॥ २२ ॥
manā sajjanā hīta mājhe karāve |
raghūnāyakā dṛḍha cittī dharāve ||
mahārāja to svāmi vāyusutācā |
janā uddharī nātha lokatrayācā || 22 ||

manā – oh, mind; *sajjanā* – saintly; *hīta* – welfare; *mājhe* – my; *karāve* – do.
raghūnāyakā – Rama (leader in Raghu's lineage); *dṛḍha* – firm; *cittī* – in the mind and heart; *dharāve* – hold.
mahārāja – emperor; *svāmi* – master; *vāyusutācā* – of Hanuman (son of Wind God).
janā – people; *uddharī* – uplift, liberate, save; *nātha* – lord; *lokatrayācā* – of the 3 worlds (waking, dream, deep sleep); or earth, heaven, nether world.

Oh wise mind, please do that which is for the highest benefit (only worth).
Establish the Master, firmly within my heart.
He is the great ruler, Lord of Maruti and Master of the breath.
He takes you out of this world and raises you up to be the Lord of the three worlds.

23. न बोले मना राघवेवीण काही ।
मनी वागे बोलता सूख नाही ॥
घडीने घडी काळ आयुष्य नेतो ।
देहांती तुला कोण सोडू पहातो ॥ २३ ॥
na bole manā rāghavevīṇa kāhī |
manī vāuge bolatā sūkha nāhī ||
ghaḍīne ghaḍī kāla āyuṣya neto |
dehāntī tulā koṇa soḍū pahāto || 23 ||



na – no; *bole* – speak; *manā* – oh, mind!; *rāghavevīṇa* – without Rama; *kāhī* – whatsoever.
manī – in the mind; *vāuge* – trivial,false; *bolatā* – saying; *saukhya* – joy; *nāhī* – not.
ghaḍīne – by moment; *ghaḍī* – moment; *kāla* – time; *āyusya* –lifespan; *neto* – takes away.
dehāntī – at death; *tulā* – to you; *koṇa* – who; *soḍū* – release (from bondage); *pahāto* – oversee.

Do not speak of anything without Self in mind.

There is no happiness in useless, empty talk.

Moment by moment, time takes away a lifetime.

Near the time of death, who (**except Self**) can free you and watch over you?

24. रघूनायकावीण वाया शणिावे ।
 जनासारखिे व्थ का वोसणावे ॥
 सदा सर्वादा नाम वाचे वसो दे ।
 अहंता मनी पापिणी ते नसो दे ॥ २४ ॥
raghūnāyakāvīṇa vāyā śiṇāve |
janāsārikhe vyārtha kā vosañāve ||
sadā sarvadā nāma vāce vaso de |
ahaṁtā manī pāpiṇī te naso de || 24 ||

raghūnāyakāvīṇa – without Rama; *vāyā* – fruitlessly; *śiṇāve* – exhaust.
janāsārikhe – like people; *vyārtha* – wasted, vain; *kā* – why; *vosañāve* – chatter.
sadā – always; *sarvadā* – at all times; *nāma* – name; *vāce* – tongue; *vaso* – rest; *de* – keep.
ahaṁtā – selfishness; *manī* – in the mind; *pāpiṇī* – sinful; *te* – that; *naso* – let not.

Why exhaust yourself in empty, false activities bereft of Self?

Why talk and rave like others of vain and useless things?

Let His Divine Name stay on my tongue. (**name means na or not and aham is 'I am'**)

Let the 'sin' of I-ness be discarded from the mind.

25. मना वीट मानू नको बोलण्याचा ।
 पुढे मागुता राम जोडेल कैचा ॥
 सुखाची घडी लोटता सूख आहे ।
 पुढे सर्व जाईल काही न राहे ॥ २५ ॥
manā vīṭa mānū nako bolanyācā |
puḍhe māgutā rāma joḍela kaicā ||
sukhācī ghaḍī loṭatā sūkha āhe |
puḍhe sarva jāīla kāhī na rāhe || 25 ||

manā – oh, mind!; *vīṭa* – disgust; *mānū* – regard; *nako* – not; *bolanyācā* – of talk.
puḍhe – hereafter; *māgutā* – beseech; *rāma* – Rama; *joḍela* – commune; *kaicā* – how;.
sukhācī – of joy; *ghaḍī* – moment; *loṭatā* – passing; *sūkha* – joy; *āhe* – is.
puḍhe – hereafter; *sarva* – all; *jāīla* – will go; *kāhī* – whatsoever; *na* – not; *rāhe* – remain.

Oh mind, never get tired of saying His Name.

How else can you ask union with the Master?

Moments of happiness are moments only and roll away.

And ahead (**in a moment**) everything will vanish and nothing remains!

26. देहेरक्षणाकारणे यत्न केला ।
 परी शेवटी काळ घेन गेला ॥
 करी रे मना भक्तिया राघवाची ।



पुढे अंतरी सोडि चिंता भवाची ॥ २६ ॥
deherakṣaṇākāraṇe yatna kelā |
parī śevaṭī kāla gheūna gelā ||
karī re manā bhakti yā rāghavācī |
puḍhe aṁtarī soḍi ciṁtā bhavācī || 26 ||

deherakṣaṇākāraṇe – for the protection of the body; yatna – effort; kelā – did.
parī – however; śevaṭī – in the end; kāla – death; gheūna – take away; gelā – went.
karī – do; manā – oh, mind!; bhakti – worship; yā – this; rāghavācī – Rama's.
puḍhe – then; aṁtarī – in the heart; soḍi – abandon; ciṁtā – worry; bhavācī – rebirth.

You have exhausted yourself in protecting this body.
Still, in the end, death (time) comes and snatches it away.
Oh mind, be only devoted to the Master.
Give up the worries of this life and worry for Him only.

27. भवाच्या भये काय भीतोस लंडी ।
धरी रे मना धीर धाकासि सांडी ॥
रघूनायकासारखा स्वामी शीरी ।
नुपेक्षी कदा कोपल्या दंडधारी ॥ २७ ॥
bhavācyā bhaye kāya bhītosa laṁḍī |
dharī re manā dhīra dhākāsi sāṁḍī ||
raghūnāyakāsārikhā svāmi śīrī |
nupekṣī kadā kopalyā daṁḍadhārī || 27 ||

bhavācyā – cycles of birth and death; bhaye – fear; kāya – what for; bhītosa – afraid; laṁḍī – coward.
dharī – keep; manā – oh, mind!; dhīra – courage; dhākāsi – threat; sāṁḍī – give up.
raghūnāyakāsārikhā – the like of Rama; svāmi – Lord; śīrī – forefront.
nupekṣī – not neglect; kadā – ever; kopalyā – angered; daṁḍadhārī – Yama, God of Death.

Why be a coward and live in fear of the mundane existence?
Oh mind, be bold, powerful and patient; let all fear leave you,
With a Master like the Guru to protect you,
When angry Yama (death) comes, He will not neglect you.

28. दानिनाथ हा राम कोदंडधारी ।
पुढे देखता काळ पोटी थरारी ॥
मना वाक्य नेमस्त हे सत्य मानी ।
नुपेक्षी कदा राम दासाभिमानी ॥ २८ ॥
dinānātha hā rāma kodāṁḍadhārī |
puḍhe dekhatā kāla poṭī tharārī ||
manā vākya nemasta he satya mānī |
nupekṣī kadā rāma dāsābhimānī || 28 ||

dinānātha – lord of the humble; hā – this; rāma – Rama; kodāṁḍadhārī – armed with the bow named 'kodanda'.
puḍhe – then; dekhatā – seeing; kāla – death; poṭī – in the guts; tharārī – tremble.
manā – oh, mind!; vākya – spoken word/sentence; nemasta – eternal; satya – true; mānī – regard.
nupekṣī – disregard; kadā – ever; rāma – Rama; dāsābhimānī – proud of His servants/devotees.

Lord of the distressed, with Kodanda bow in hand (aim true and steady; ban means arrow or aim).



Seeing the Master, time and death tremble and lose their power before Him.
Oh mind, remember Him; keep this Truth in mind.
The Master never neglects His beloved devotees.

29. पदी राघवाचे सदा बरीद गाजे ।
बळे भक्तरीपूशरि कांबा वाजे ॥
पुरी वाहिली सर्व जेणें वमिनी ।
नुपेक्षी कदा राम दासाभिमानी ॥ २९ ॥
padī rāghavāce sadā brīda gāje |
bale bhaktarīpūśirī kāmbi vāje ||
purī vāhili sarva jeṇem vimānī |
nupekṣī kadā rāma dāsābhimānī || 29 ||

padī – at the feet OR in the hymns; *rāghavāce* – of Rama; *sadā* – always; *brīda* – vow; *gāje* – thunders.
bale – mightily; *bhaktarīpūśirī* – aimed at the heads of the enemies of the devotees; *kāmbi* – sound of the bow-string (when stretched and released); *vāje* – sounds.
purī – city; *vāhili* – carried; *sarva* – whole; *jeṇem* – who; *vimānī* – in the airplane.
nupekṣī – disregard; *kadā* – ever; *rāma* – Rama; *dāsābhimānī* – proud of His devotees.

In the word of the Master (Ram) is the constant assurance that subdues all.
Enemies of His devotees are defeated by the power of the sound ‘twang’ (I am) of His bow (Forget everything and He is there).
All flow to His place (Ram’s Ayodhya) in that heavenly vehicle (the river of knowledge; I am He; understanding, etc.).
The Lord never neglects those who truly love HIM.

30. समर्थाचिया सेवका वक्र पाहे ।
असा सर्व भूमंडळी कोण आहे ॥
जयाची लिला वर्णति लोक तीनही ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३० ॥
samarthāciyā sevakā vakra pāhe |
asā sarva bhūmaṇḍalī koṇa āhe ||
jayācī lilā varṇitī loka tīnhī |
nupekṣī kadā rāma dāsābhimānī || 30 ||

samarthāciyā – all powerful; *sevakā* – servant; *vakra* – crooked; *pāhe* – see.
asā – such; *sarva* – all; *bhūmaṇḍalī* – earth’s inhabitants; *koṇa* – who; *āhe* – is.
jayācī – whose; *lilā* – playfulness; *varṇitī* – describe; *loka* – worlds; *tīnhī* – three.
nupekṣī – not neglect; *kadā* – ever; *rāma* – Rama; *dāsābhimānī* – proud of devotees.

Who is there in the whole world,
capable of giving an evil-eye to the servant of the Master?
He is the Lord of the three worlds, and his ‘play’ is praised.
The Lord never neglects those who love HIM only.

31. महासंकटी सोडलि देव जेणे ।
प्रतापे बळे आगळा सर्वगूणे ॥
जयाते स्मरे शैलजा शूलपाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३१ ॥
mahāsarikaṭī soḍile deva jeṇe |
pratāpe bale āgaḷā sarvagūṇe ||



*jayāte smare śailajā śūlapāṇī |
nupekṣī kadā rāma dāsābhimānī || 31 ||*

mahāsaṃkaṭī – during great danger; *soḍile* – released; *deva* – gods; *jeṇe* – by whom.
pratāpe – power; *bale* – might; *āgalā* – unique; *sarvagūṇe* – all virtues.

jayāte – of whom; *smare* – remembers; *śailajā* – Parvati (daughter of Himalaya); *śūlapāṇī* – Shankara (holding the trident).

nupekṣī – neglect; *kadā* – ever; *rāma* – Rama; *dāsābhimānī* – proud of devotees.

Who frees the gods (**senses**) from great distress (**body consciousness**)?

Great valor and power are all His qualities.

He is always remembered by Parvati and Shiva (**Prakruti/Purush;Shiva/Shakti, etc.**).

The Lord never neglects His beloved. devotees.

32. अहल्या शळिा राघवे मुक्त केली ।
पदी लागता दविय होना गेली ॥
जया वर्णति शीणली वेदवाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३२ ॥
*ahalyā śilā rāghave mukta kelī |
padī lāgatā divya hoṇi gelī ||
jayā varṇitā śīṇalī vedavāṇī |
nupekṣī kadā rāma dāsābhimānī || 32 ||*

ahalyā – Ahalya; *śilā* – stone; *rāghave* – by Rama; *mukta* – liberate; *kelī* – did.

padī – foot; *lāgatā* – on touch; *divya* – illumined; *hoṇi* – became; *gelī* – went.

jayā – of whom; *varṇitā* – describe; *śīṇalī* – exhausted; *vedavāṇī* – Veda mantras.

nupekṣī – neglect; *kadā* – ever; *rāma* – Rama; *dāsābhimānī* – proud of devotees.

Lord Ram freed Ahalya imprisoned in a stone (**body**).

By the touch of His feet (**understanding**) she attained divinity.

The Vedas get exhausted trying to describe Him; they say only 'neti, neti'.

The Master never neglects those who love HIM.

33. वसे मेरुमांदार हे सृष्टिलीला ।
शशी सूर्य तारांगणे मेघमाला ॥
चरिंजीव केले जनीं दास दोनही ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३३ ॥
*vase merumāṃdāra he sṛṣṭilīlā |
śaśī sūrya tāraṅgaṇe meghamālā ||
ciraṃjīva kele janīṃ dāsa donhī |
nupekṣī kadā rāma dāsābhimānī || 33 ||*

vase – lives; *merumāṃdāra* – mountains named Meru and Mandara; *sṛṣṭilīlā* – drama of the universe.
śaśī – moon; *sūrya* – sun; *tāraṅgaṇe* – galaxies of stars; *meghamālā* – cloud formations.

ciraṃjīva – deathless; *kele* – made; *janīṃ* – among humanity; *dāsa* – servants/devotees; *donhī* – both twosome (Hanuman and Vibhishana).

nupekṣī – not neglect; *kadā* – ever; *rāma* – Rama; *dāsābhimānī* – proud of devotees.

Living in Meru ('I am' feeling), He is ever-present in the creative play -

In the moon, sun, stars and clouds.

He bestowed immortality to His two servants (**one was Hanuman–hanu, surrender; mana**



is mind, the other was Vibhishana, he left his brother Ravana and helped Ram to defeat him)

The Master never deserts those who truly love HIM.

34. उपेक्षी कदा रामरूपी असेना ।
जवा मानवा नशिचयो तो वसेना ॥
शरीरि भार वाहेन बोले पुराणी ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३४ ॥
upekṣī kadā rāmarūpī asenā |
jivā mānavā niścayo to vasenā ||
śirī bhāra vāhena bole purāṇī |
nupekṣī kadā rāma dāsābhimānī || 34 ||

upekṣā – neglect; *kadā* – ever; *rāmarūpī* – Rama's nature; *asenā* – is not.
jivā – individual; *mānavā* – human; *niścayo* – determination; *to* – that; *vasenā* – not possess.
śirī – on the head; *bhāra* – weight; *vāhena* – carry; *bole* – say; *purāṇī* – mythology.
nupekṣī – neglect; *kadā* – ever; *rāma* – Rama; *dāsābhimānī* – proud of devotees.

There is never disregard or indifference in the Master's nature.
This determined resolve ([niyam](#)) does not remain with mankind
The puranas declare He will carry all burdens.
The Master never neglects those who truly love HIM.

35. असे हो जया अंतरी भाव जैसा ।
वसे हो तया अंतरी देव तैसा ॥
अनन्यास रक्षितसे चापपाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३५ ॥
ase ho jayā aṁtarī bhāva jaisā |
vase ho tayā aṁtarī deva taisā ||
ananyāsa rakṣītase cāpapāṇī |
nupekṣī kadā rāma dāsābhimānī || 35 ||

ase – is; *ho* – indeed; *jayā* – who; *aṁtarī* – in the heart; *bhāva* – feeling; *jaisā* – such.
vase – lives; *tayā* – in him; *aṁtarī* – in the heart; *deva* – God/Truth/enlightenment; *taisā* – thus.
ananyāsa – to one in total communion; *rakṣītase* – protects; *cāpapāṇī* – Rama (holding the bow in His hands).
nupekṣī – neglect; *kadā* – ever; *rāma* – Rama; *dāsābhimānī* – proud of devotees.

As is one's innermost faith in the Master,
In that way the Master will reside within you.
He protects those who give up body consciousness and lose themselves in Him.
The Master never forsakes those who truly love HIM.

36. सदा सर्वदा देव सननीध आहे ।
कृपाळूपणे अल्प धारषिट पाहे ॥
सुखानंद आनंद कैवल्यदानी ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३६ ॥
sadā sarvadā deva sannīdha āhe |
kṛpālūpaṇe alpa dhāriṣṭa pāhe ||
sukhānānda ānānda kaivalyadānī |
nupekṣī kadā rāma dāsābhimānī || 36 ||



sadā – always; *sarvadā* – at all times; *deva* – God; *sannīdha* – near; *āhe* – is.
kṛpālūpaṇe – with compassion; *alpa* – little; *dhāriṣṭa* – courage; *pāhe* – sees.
sukhānaṃda – beatitude; *ānaṃda* – joy; *kaivalyadānī* – giver of 'moksha'(liberation).
nupekṣī – not neglect; *kadā* – ever; *rāma* – Rama; *dāsābhīmānī* – proud of devotees.

Of all, always the Master is the most near.
With compassion, He tests our 'fortitude of viaragya.'
He gives the essence of ananda and final liberation.
The Master never deserts those who truly love HIM.

37. सदा चक्रवाकासि मारुतं जैसा ।
उडी घालतो संकटी स्वामि तैसा ॥
हरीभक्तचा घाव गाजे नशाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३७ ॥
sadā cakravākāsi mārtaṃḍa jaisā ।
uḍī ghālito samkaṭī svāmi taisā ॥
harībhakticā ghāva gāje niśāṇī ।
nupekṣī kadā rāma dāsābhīmānī ॥ 37 ॥

sadā – always; *cakravākāsi* – to chakravaka (bird); *mārtaṃḍa* – sun; *jaisā* – such.
uḍī – jump; *ghālito* – takes; *samkaṭī* – in danger; *svāmi* – master; *taisā* – thus.
harībhakticā – of the worship of Hari; *ghāva* – stroke; *gāje* – reverberates; *niśāṇī* – on the drum.
nupekṣī – not neglect; *kadā* – ever; *rāma* – Rama; *dāsābhīmānī* – proud of devotees.

As the sun is to the chakravaka bird,
So the Master is to the distressed.
By devotion to Hari the enemy is defeated and His fame (pervasiveness) is proclaimed.
(or, by the wounds inflicted by the Master, the devotee enters the Master's place.)
The Lord never forsakes those who love HIM only.

38. मना प्रार्थना तूजला एक आहे ।
रघूराज थक्कीत होनी पाहे ॥
अवज्ञा कदा हो यदर्थी न कीजे ।
मना सज्जना राघवी वस्तकीजे ॥ ३८ ॥
manā prārthanā tūjalā eka āhe ।
raghūrāja thakkīta hoṇī pāhe ॥
avajñā kadā ho yadarthī na kīje ।
manā sajjanā rāghavī vastī kīje ॥ 38 ॥

manā – oh, mind!; *prārthanā* – prayer; *tūjalā* – to you; *eka* – one; *āhe* – is.
raghūrāja – Rama; *thakkīta* – wonder-struck; *hoṇī* – becoming; *pāhe* – sees.
avajñā – insult; *kadā* – ever; *yadarthī* – in any matter; *na* – not; *kīje* – do.
manā – oh, mind!; *sajjanā* – saintly; *rāghavī* – in Rama; *vastī* – shelter; *kīje* – take.

Oh mind, I make this prayer to you.
Fix your eyes on the Master only.
Do not disregard my plea.
Oh mind, be wise and absorb yourself in the Master and stay there.

39. जया वर्णति वेद शास्त्रे पुराणे ।
जयाचेन योगे समाधान बाणे ॥



तयालागि हे सर्व चांचल्य दीजे ।
 मना सज्जना राघवी वसतकीजे ॥ ३९ ॥
jayā varṇitī veda śāstre purāṇe |
jayāceni yoge samādhāna bāṇe ||
tayālāgi he sarva cāṁcalya dīje |
manā sajjanā rāghavī vasti kīje || 39 ||

jayā – to whom; *varṇitī* – describe; *veda* – Vedas; *śāstre* – scriptures; *purāṇe* – mythology.
jayāceni – by whom; *yoge* – by means, as a result of, when united; *samādhāna* – contentment; *bāṇe* – imparts.

tayālāgi – to Him; *he* – this; *sarva* – all; *cāṁcalya* – unsteadiness; *dīje* – give.
manā – oh, mind!; *sajjanā* – saintly; *rāghavī* – in Rama; *vasti* – shelter; *kīje* – take.

The One who is praised by the Vedas, Shastras and Puranas,
 United in Him finds complete contentment.
 Give all restlessness and fickleness of mind to Him.
 Oh wise mind, absorb yourself in the Master and stay.

40. मना पावजिं सर्वही सूख जेथे ।
 अती आदरे ठेवजिं लक्ष तेथे ॥
 वविकि कुडी कल्पना पालटीजे ।
 मना सज्जना राघवी वसतकीजे ॥ ४० ॥
manā pāvije sarvahī sūkha jethe |
atī ādare thevije lakṣa tethe ||
vivike kuḍī kalpanā pālāṭīje |
manā sajjanā rāghavī vasti kīje || 40 ||

manā – oh, mind!; *pāvije* – attains; *sarvahī* – wholly; *sūkha* – joy; *jethe* – where.

atī – much; *ādare* – respect; *thevije* – keep; *lakṣa* – attention; *tethe* – there.

viveke – with discrimination; *kuḍī* – crooked, impure; *kalpanā* – ideas; *pālāṭīje* – change.

manā – oh, mind!; *sajjanā* – saintly; *rāghavī* – Rama; *vasti* – shelter; *kīje* – take.

Oh mind, here, all contentment is attained.
 By utmost devotion, place (fix) your attention there only;
 Turn away from improper imaginings and concepts.
 Oh mind, dwell forever in the Master.

41. बहू हर्दिता सौख्य होणार नाही ।
 शणिावे परी नातुडे हीत काही ॥
 वचिरे बरे अंतरा बोधवीजे ।
 मना सज्जना राघवी वसतकीजे ॥ ४१ ॥
bahū himḍatā saukhya hoṇāra nāhī |
śiṇāve parī nātude hīta kāhī ||
vicāre bare aṁtarā bodhavīje |
manā sajjanā rāghavī vasti kīje || 41 ||

bahū – much; *himḍatā* – wandering; *saukhya* – happiness; *hoṇāra* – become; *nāhī* – not.

śiṇāve – work to exhaustion; *parī* – still; *nātude* – achieve; *hīta* – welfare; *kāhī* – whatever.

vicāre – thoughtfully; *bare* – well; *aṁtarā* – to the heart; *bodhavīje* – advise.

manā – oh, mind!; *sajjanā* – saintly; *rāghavī* – in Rama; *vasti* – shelter; *kīje* – take.

Much wandering will not bring peace.



It brings only weariness and no benefit is reached.
By proper thinking understand this deeply within.
Oh mind, by wisdom lose yourself in the Master.

42. बहुतांपरी हेचि आता धरावे ।
रघूनायका आपुलेसे करावे ॥
दनिनाथ हे तोडरी ब्रीद गाजे ।
मना सज्जना राघवी वस्तकीजे ॥ ४२ ॥
bahutāṃparī heci ātā dharāve |
raghūnāyakā āpulese karāve ||
dinānātha he toḍarī brīda gāje |
manā sajjanā rāghavī vasti kīje || 42 ||

bahutāṃparī – beyond anything else; *heci* – this alone; *ātā* – now; *dharāve* – hold.
raghūnāyakā – Rama; *āpulese* – one's own; *karāve* – do.
dinānātha – lord of the humble; *he* – this; *toḍarī* – an ornament (worn on legs); *brīda* – vow; *gāje* – resound.
manā – oh, mind!; *sajjanā* – saintly; *rāghavī* – in Rama; *vasti* – shelter; *kīje* – take.

Now hold on to this rather than the many thoughts.
Make the Lord your very own.
Lord of the miserable and destitute,
His promise of protection is guaranteed.
Oh wise mind, merge yourself in the Master.

43. मना सज्जना एक जीवी धरावे ।
जनीं आपुले हीत तुवां करावे ॥
रघूनायकावीण बोलो नको हो ।
सदा मानसी तो नजिघ्यास राहो ॥ ४३ ॥
manā sajjanā eka jīvī dharāve |
janīm āpule hīta tuvām karāve ||
raghūnāyakāvīṇa bolo nako ho |
sadā mānasī to nijadhyāsa rāho || 43 ||

manā – oh, mind!; *sajjanā* – saintly; *eka* – one; *jīvī* – in the breath/heart; *dharāve* – hold.
janīm – among people; *āpule* – one's own; *hīta* – welfare; *tuvām* – you; *karāve* – do.
; *raghūnāyakāvīṇa* – without Rama; *bolo* – speak; *nako* – not; *ho* – indeed.
sadā – always; *mānasī* – to the mind; *to* – that; *nijadhyāsa* – yearning for own Self; *rāho* – keep.

Oh mind, hold on fast to the one Truth,
that which is your only benefit and purpose; strive only for That.
Do not speak (or think) of anything but the Master.
Always abide in the Self.

44. मना रे जनीं मौनमुद्रा धरावी ।
कथा आदरे राघवाची करावी ॥
नसे रामे ते धाम सोडूनी द्यावे ।
सुखालागी आरण्य सैवीत जावे ॥ ४४ ॥
manā re janīm maunamudrā dharāvī |
kathā ādare rāghavācī karāvī ||
nase rāme te dhāma soḍūni dyāve |



sukhālāgi āraṇya sevīta jāve || 44 ||

manā – oh, mind!; *re* – dear; *janīm* – among people; *maunamudrā* – mute countenance; *dharāvī* – hold. *kathā* – story; *ādare* – respectfully; *rāghavācī* – Rama's; *karāvī* – do. *nase* – not be; *rāma* – Rama; *te* – that; *dhāma* – place; *soḍūni* – give up; *dyāve* – should do. *sukhālāgi* – for the sake of happiness; *āraṇya* – forest life; *sevīta* – serving; *jāve* – go.

Oh mind, in the midst of people, hold on to that silence (mouna).
Tell the story (I am He) of the Lord. Reverently remember His form.
Leave the place where there is no devotion to HIM (worldly thinking/mind);
With joy of understanding eagerly worship HIM only.

45. जयाचेनी संगे समाधान भंगे ।
अहंता अकस्मात् येन लागे ॥
तये संगतीची जनी कोण गोडी ।
जयि संगतीने मती राम सोडी ॥ ४५ ॥
jayāceni saṅge samādhāna bhaṅge |
ahaṁtā akasmāta yeūni lāge ||
taye saṅgatīcī janīm koṇa goḍī |
jiye saṅgatīne matī rāma soḍī || 45 ||

jayāceni – by which; *saṅge* – company of; *samādhāna* – contentment, equanimity; *bhaṅge* – destroy. *ahaṁtā* – egoism; *akasmāta* – suddenly; *yeūni* – coming; *lāge* – sticks. *taye* – of that; *saṅgatīcī* – association; *janīm* – among people; *koṇa* – who, (how much); *goḍī* – liking. *jiye* – by which; *saṅgatīne* – company; *matī* – mind; *rāma* – Rama; *soḍī* – forgets.

What is the use of company that breaks your contentment
And in whose presence the ego manifests?
Why do you want the company of such people,
In whose company you lose the company of your Master?

46. मना जे घडी राघवेवीण गेली ।
जनी आपुली ते तुवा हानी केली ॥
रघूनायकावीण तो शीण आहे ।
जनी दक्ष तो लक्ष लावूनी पाहे ॥ ४६ ॥
manā je ghaḍī rāghavevīṇa gelī |
janīm āpulī te tuvā hāni kelī ||
raghūnāyakāvīṇa to śīṇa āhe |
janīm dakṣa to lakṣa lāvūni pāhe || 46 ||

manā – oh, mind!; *je* – which; *ghaḍī* – moment of time; *rāghavevīṇa* – without Rama; *gelī* – passed. *janīm* – among people; *āpulī* – one's own; *te* – that; *tuvā* – by you; *hāni* – harm; *kelī* – did. *raghūnāyakāvīṇa* – without Rama; *to* – that; *śīṇa* – exhaustion; *āhe* – is. *janīm* – among people; *dakṣa* – attentive; *to* – he; *lakṣa* – perception; *lāvūni* – focussing; *pāhe* – observes.

Oh mind, whatever moment without the Master is gone,
You have wasted that in the company of the world.
Without the Lord it is sheer exhaustion.
The competent, capable one fixes his attention and perceives HIM only.

47. मनी लोचनी शरीहरी तोच पाहे ।
जनी जाणता मुक्त होना राहे ॥



गुणी प्रीतराखे क्रमूं साधनाचा ।
जगी धनय तो दास सर्वोत्तमाचा ॥ ४७ ॥
manīm locanī śrīharī toci pāhe ।
janīm jānatā mukta hoūni rāhe ॥
guṇī prīti rākhe kramūm sādhanācā ।
jaḡī dhanya to dāsa sarvottamācā ॥ 47 ॥

manīm – in the mind (heart); *locanī* – to the sight (of knowledge); *śrīharī* – SriHari; *toci* – he alone; *pāhe* – sees.
janīm – among people; *jānatā* – wise; *bhakta* – devotee; *hoūni* – becomes; *rāhe* – stays.
guṇī – in virtue; *prīti* – love; *rākhe* – keeps; *kramūm* – follow; *sādhanācā* – penance.
jaḡī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – devotee/servant; *sarvottamācā* – of the best person (Rama).

Oh mind, seeing the Lord by these eyes (and in this body),
Among the people he is the gnyani and still he remains a bhakta.
He remains in the gunas, lovingly performing his practice in the proper manner.
He is blessed in the world, the best among devotees.

48. सदा देवकाजी झजिं देह ज्याचा ।
सदा रामनामे वदे नतिय वाचा ॥
स्वधर्मेचा चाले सदा उत्तमाचा ।
जगी धनय तो दास सर्वोत्तमाचा ॥ ४८ ॥
sadā devakājī jhije deha jyācā ।
sadā rāmanāme vade nitya vācā ॥
svadharmeci cāle sadā uttamācā ।
jaḡī dhanya to dāsa sarvottamācā ॥ 48 ॥

sadā – always; *devakājī* – in the cause of god (Rama); *jhije* – sacrifice; *deha* – body; *jyācā* – whose.
sadā – always; *rāmanāme* – name of Rama; *vade* – says; *nitya* – always; *vācā* – speech.
svadharmeci – in accordance with one's duties; *cāle* – walks; *sadā* – always; *uttamācā* – in best accordance.
jaḡī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – devotee; *sarvottamācā* – of the best person (Rama).

The one who wears his body away by always having the 'wish'
of the Master's name (Ram) (na, aham, I am not) in mind and always in speech
remembers Him,
Always doing that which is most important - his swadharma. (Dasbodh, swadharma -
to always remain in your swarup: chapter 8-9-54)
That is, remaining in His Self,
He is blessed in the world and the best among devotees.

49. सदा बोलण्यासारखे चालताहे ।
अनेकी सदा एक देवासी पाहे ॥
सगुणी भजे लेश नाही भ्रमाचा ।
जगी धनय तो दास सर्वोत्तमाचा ॥ ४९ ॥
sadā bolanyāsārikhe cālatāhe ।
anekī sadā eka devāsi pāhe ॥
sagūṇī bhaje leśa nāhī bhramācā ।
jaḡī dhanya to dāsa sarvottamācā ॥ 49 ॥



sadā – always; *bolanyāsārikhe* – conforming to speech; *cālatāhe* – conducts.
anekī – among differences; *sadā* – always; *eka* – One; *devāsi* – God/essence; *pāhe* – sees.
sagūṇī – God with form; *bhaje* – worships; *leśa* – trace; *nāhī* – not; *bhramācā* – delusion.
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – devotee; *sarvottamācā* – of the best person (Rama).

He always acts according to his speech.

He sees the One Lord in all diversity.

Though he worships within the gunas, still not the tiniest particle of illusion touches him.

He is blessed in the world and the best among devotees.

50. नसे अंतरी काम नानाविकारी ।
 उदासीन जो तापसी ब्रह्मचारी ॥
 नबिला मनीं लेश नाही तमाचा ।
 जगी धन्य तो दास सर्वोत्तमाचा ॥ ५० ॥
nase aṅtarī kāma nānāvīkāri |
udāsīna jo tāpasī brahmacārī ||
nivālā manīm leśa nāhī tamācā |
jagī dhanya to dāsa sarvottamācā || 50 ||

nase – not exist; *aṅtarī* – in the heart; *kāma* – desire; *nānāvīkāri* – differnt ailments.
udāsīna – dispassionate; *jo* – who; *tāpasī* – ascetic; *brahmacārī* – celibate/student of Spiritual Path.
nivālā – contented; *manīm* – in the mind; *leśa* – trace; *nāhī* – not exist; *tamācā* – of tamasic qualities.
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – devotee; *sarvottamācā* – of the best of all persons (Rama).

No form of desire remains within HIM.

He requires nothing, he wants nothing, indifferent to all,

Whose heart is at peace, without a trace of ignorance-darkness.

He is blessed in the world and the best among devotees.

51. मदे मतसरे सांडली स्वार्थबुद्धी ।
 प्रपंचीक नाही जयाते उपाधी ॥
 सदा बोलणे नम्र वाचा सुवाचा ।
 जगी धन्य तो दास सर्वोत्तमाचा ॥ ५१ ॥
made matsare sāmḍilī svārthabuddhī |
prapaṁcīka nāhī jayāte upādhī ||
sadā bolāṇe namra vācā suvācā |
jagī dhanya to dāsa sarvottamācā || 51 ||

made – haughty; *matsare* – envy; *sāmḍilī* – gave up; *svārthabuddhī* – selfish motives.
prapaṁcīka – worldly; *nāhī* – not exist; *jayāte* – to whom; *upādhī* – troubles.
sadā – always; *bolāṇe* – manner of speaking; *namra* – humble; *vācā* – words; *suvācā* – auspicious speech.
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – servant; *sarvottamācā* – of the best of all persons (Rama).

Who has given up pride, envy and selfishness,

The trouble of worldly life does not touch,

Who always speaks with humility and sweetness;

He is blessed in the world and the best among devotees.



52. क्रमी वेळ जो ततत्वचर्तानुवादे ।
न लपि कदा दंभ वादे वविदे ॥
करी सूखसंवाद जो ऊगमाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ५२ ॥
kramī vēḷa jo tattvacimṭānuvāde |
na limpe kadā dambha vāde vivāde ||
karī sūkhasaṁvāda jo ūgamācā |
jagī dhanya to dāsa sarvottamācā || 52 ||

kramī – spends; *vēḷa* – time; *tattvacimṭānuvāde* – meditating on the Supreme Reality.
na – not; *limpe* – mired in; *kadā* – ever; *dambha* – hypocrisy; *vāde* – argument; *vivāde* – counter-argument.

karī – does; *sūkhasaṁvāda* – joyful dialogue; *ūgamācā* – of the Primordial Origin (truth).
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – servant; *sarvottamācā* – of the best of all persons (Rama).

The one who uses his time pondering the great truth,
Never wasting time with hypocritical and conceited arguments,
He experiences the joy of conversing with the Lord ([source](#));
He is blessed in the world and best among devotees.

53. सदा आर्जवी प्रीय जो सर्व लोकी ।
सदा सर्वदा सत्यवादी वविकी ॥
न बोले कदा मथिय वाचा त्रविचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ५३ ॥
sadā ārjavī prīya jo sarva lokī |
sadā sarvadā satyavādī vivekī ||
na bole kadā mithya vācā trivācā |
jagī dhanya to dāsa sarvottamācā || 53 ||

sadā – always; *ārjavī* – beseech; *prīya* – dear; *jo* – who; *sarva* – all; *lokī* – among people.
sadā – always; *sarvadā* – at all times; *satyavādī* – speaking truthfully; *vivekī* – discriminating.
na – not; *bole* – says; *kadā* – ever; *mithya* – falsehood; *vācā* – speech (vaikhari); *trivācā* – with conviction.
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – servant; *sarvottamācā* – of the best of all (Rama).

The one who is always sincere and loved by all,
Who is always using discrimination and speaks of the truth,
Whose speech never validates the false;
That one is blessed in the world and best among devotees.

54. सदा सेव आरण्य तारुण्यकाळी ।
मळिना कदा कल्पनेचेना मेळी ॥
चळेना मनी नशिचयो दृढ ज्याचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ५४ ॥
sadā sevi āraṇya tāruṇyakālī |
mīlenā kadā kalpaneceni meḷī ||
calēnā manī niścayo dṛḍha jyācā |
jagī dhanya to dāsa sarvottamācā || 54 ||



sadā – always; *sevi* – tastes; *āraṇya* – forest (aloneness); *tārūṇyakālī* – in youth.
mīlenā – not found; *kadā* – ever; *kalpaneceni* – ideas; *melī* – associating.
calenā – shake; *manī* – in the mind; *niścayo* – resolve; *dr̥ḍha* – firm; *jayācā* – whose.
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – servant; *sarvottamācā* – of the best of all (Rama).

Always tasting that lonely place that ferries him over the world,
 Never involved in the confusion of imagining,
 A mind that never moves, is determined and steady;
 That one is blessed and the best among devotees.

55. नसे मानसी नष्ट आशा दुराशा ।
 वसे अंतरी प्रेमपाशा पपिशा ॥
 ऋणी देव हा भक्तभावे जयाचा ।
 जगी धन्य तो दास सर्वोत्तमाचा ॥ ५५ ॥
nase mānasī naṣṭa āśā durāśā |
vase aṁtarī premapāśā pipāśā ||
ṛṇī deva hā bhaktibhāve jayācā |
jagī dhanya to dāsa sarvottamācā || 55 ||

nase – not exist; *mānasī* – in the mind; *naṣṭa* – destructive; *āśā* – desires; *durāśā* – malefic wish.
vase – stays; *aṁtarī* – in the heart; *premapāśā* – bond of love; *pipāśā* – thirst.
ṛṇī – indebted; *deva* – god; *hā* – this; *bhaktibhāve* – faithful devotion; *jayācā* – whose.
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – servant; *sarvottamācā* – of the best of all (Rama).

In whose mind never arises destructive hopes and desires,
 Whose heart is bound by love and 'thirst' for the Master,
 Whose deep devotion has put the Lord Himself into his debt;
 Blessed is that servant of the Master in the world.

56. दनिाचा दयाळू मनाचा मवाळू ।
 सनेहाळू कृपाळू जनीं दासपाळू ॥
 तया अंतरी क्रोध संताप कैचा ।
 जगी धन्य तो दास सर्वोत्तमाचा ॥ ५६ ॥
dinācā dayālū manācā mavālū |
snehālū kṛpālū janīm dāsapālū ||
tayā aṁtarī krodha saṁtāpa kaicā |
jagī dhanya to dāsa sarvottamācā || 56 ||

dinācā – of the humble; *dayālū* – compassionate; *manācā* – of the mind; *mavālū* – tender.
snehālū – friendly; *kṛpālū* – merciful; *janīm* – in the world; *dāsapālū* – protector of servants (dependents).
tayā – to him; *aṁtarī* – in the heart; *krodha* – anger; *saṁtāpa* – passion; *kaicā* – whence.
jagī – in the world; *dhanya* – blessed; *to* – he; *dāsa* – servant; *sarvottamācā* – of the best of all (Rama).

His heart is filled with compassion and forgiveness towards those who are in misery.
 Towards all, he is loving, kind and supportive.
 How can anger and resentment be in his heart?
 In all the world, that one is blessed and the best devotee.



57. जगि होजे धन्य या रामनामे ।
करिया भक्ति उपासना नित्य नेमें ॥
उदासीनता तत्त्वता सार आहे ।
सदा सर्वदा मोकळी वृत्ती राहे ॥ ५७ ॥
jaḡī hoije dhanya yā rāmanāme |
kriyā bhakti ūpāsana nitya nemeṃ ||
udāsīnatā tattvatā sāra āhe |
sadā sarvadā mokaḷī vṛtti rāhe || 57 ||

jaḡī – in the world; *hoije* – will become; *dhanya* – blessed; *yā* – this; *rāmanāme* – by Rama's name.
kriyā – work; *bhakti* – devotion; *ūpāsana* – service; *nitya* – unbroken; *nemeṃ* – discipline.
udāsīnatā – dispassion; *tattvatā* – in essence; *sāra* – cream; *āhe* – is.
sadā – always; *sarvadā* – at all times; *mokaḷī* – free; *vṛtti* – attitude; *rāhe* – stays.

Remember the Master always; be fortunate and pure in this world.
Always, every moment, by the mind and body worship HIM.
Indifference to this body and world is the essence of worship, be sure!
Then always, one will be forever free of vrutti.

58. नको वासना वीषयी वृत्तरूपे ।
पदार्थी जडे कामना पूरवपापे ॥
सदा राम निष्काम चिंतित जावा ।
मना कल्पनालेश तोही नसावा ॥ ५८ ॥
nako vāsanā viṣayī vṛttirūpe |
padārthī jaḍe kāmanā pūrvapāpe ||
sadā rāma niṣkāma cīntita jāvā |
manā kalpanāleśa tohi nasāvā || 58 ||

nako – not want; *vāsanā* – desires; *viṣayī* – pleasures of the senses; *vṛttirūpe* – attitude formation.
padārthī – objects; *jaḍe* – attracts; *kāmanā* – lust; *pūrvapāpe* – past sins.
sadā – always; *rāma* – Rama; *niṣkāma* – desireless; *cīntita* – meditate; *jāvā* – go.
manā – oh, mind!; *kalpanāleśa* – trace of desire; *tohi* – even that; *nasāvā* – should not be.

Don't have thoughts of sense objects; don't create more vasanas
Nor wish for objects due to past karma.
Always contemplate, without desire, on the Lord.
Do not have even the smallest of thoughts in your mind.

59. मना कल्पना कल्पिता कल्पकोटी ।
नवहे रे नवहे सर्वथा रामभेटी ॥
मनी कामना राम नही जयाला ।
अती आदरे प्रीतिनाही तयाला ॥ ५९ ॥
manā kalpanā kalpitā kalpakoti |
navhe re navhe sarvathā rāma bheṭī ||
manī kāmanā rāma nahī jayālā |
atī ādare prīti nāhi tayālā || 59 ||

manā – oh, mind!; *kalpanā* – idea; *kalpitā* – think; *kalpakoti* – millions of aeons.
navhe – never; *re* – dear; *navhe* – never; *sarvathā* – wholly; *rāma bheṭī* – meeting with Rama.



manī – in the mind; *kāmanā* – lust; *rāma* – Rama; *nāhī* – not; *jayālā* – to whom.
atī – much; *ādare* – respect; *prīti* – love; *nāhi* – not; *tayālā* – to him.

Oh mind, with millions of thoughts and imaginings,
Never, oh, never, by any means can you meet the Lord.
Keeping desires in mind you will not know the Lord,
Because you don't cherish that Knowledge, that understanding.

60. मना राम कल्पतरू कामधेनु ।
नधि सार चिंतामणी काय वानू ॥
जयाचेन योगे घडे सर्व सत्ता ।
तया साम्यता कायसी कोण आता ॥ ६० ॥
manā rāma kalpatarū kāmādhenu |
nidhī sāra cīntāmaṇī kāya vānū ||
jayāceni yoge ghaḍe sarva sattā |
tayā sāmyatā kāyasī koṇa ātā || 60 ||

manā – oh, mind; *rāma* – Rama; *kalpatarū* – wish-fulfilling (tree); *kāmādhenu* – wish-fulfilling (cow).
nidhī – wealth; *sāra* – essence; *cīntāmaṇī* – wish-fulfilling (gem); *kāya* – how; *vānū* – describe.
jayāceni – by which; *yoge* – means; *ghaḍe* – happens; *sarva* – all; *sattā* – rule.
tayā – to him; *sāmyatā* – equal; *kāyasī* – how; *koṇa* – who; *ātā* – now

Oh mind, the Master is the wish-yielding tree and wish-yielding cow,
The wish-yielding jewel, the essence of all treasures.
How to praise HIM?
By whose power everything exists and happens,
What and who are compared to HIM?

61. उभा कल्पवृक्षातळी दुःख वाहे ।
तया अंतरी सर्वदा तेच आहे ॥
जनीं सज्जनीं वाद हा वाढवा ।
पुढे मागता शोक जीवी धरावा ॥ ६१ ॥
ubhā kalpavṛkṣātaḷī duḥkha vāhe |
tayā antarī sarvadā teci āhe ||
janīm sajjanīm vāda hā vāḍhavā |
puḍhe māgatā śoka jīvī dharāvā || 61 ||

ubhā – standing; *kalpavṛkṣātaḷī* – at the foot of the wish-fulfilling tree; *duḥkha* – grief; *vāhe* – carries.
tayā – to him; *antarī* – in the heart; *sarvadā* – at all times; *teci* – that alone; *āhe* – is.
janīm – among the people; *sajjanīm* – saintly; *vāda* – argument; *hā* – this; *vāḍhavāvā* – increase.
puḍhe – hereafter; *māgatā* – herebefore; *śoka* – grief; *jīvī* – inside one; *dharāvā* – hold

Standing under the wish-fulfilling tree and yet lamenting,
Always living within the mind,
Engaging in debate with the Master (not doing as He said),
The doubts will only grow. The whole life will be a misery.

62. नजिध्यास तो सर्व तूटोनी गेला ।
बळे अंतरी शोक संताप ठेला ॥



सुखानंद आनंद भेदे बुडाला ।
मना नशिचयो सर्व खेदे उडाला ॥ ६२ ॥
nijadhyāsa to sarva tūṭonī gelā |
bale aṃtarī śoka saṃtāpa ṭhelā ||
sukhānaṃda ānaṃda bhede buḍālā |
manā niścayo sarva khede uḍālā || 62 ||

nijadhyāsa – yearning for the true Self; *to* – that; *sarva* – all; *tūṭonī* – broke; *gelā* – went.
bale – mightily; *aṃtarī* – in the heart; *śoka* – grief; *saṃtāpa* – agitation; *ṭhelā* – stayed.
sukhānaṃda – beatitude; *ānaṃda* – joy; *bhede* – division/separation; *buḍālā* – drowned.
manā – oh, mind; *niścayo* – resolve; *sarva* – all; *khede* – sadness; *uḍālā* – flew away.

Then all concentration on HIM is destroyed,
And only sorrow and distress are kept in the mind.
Peace and joy are drowned and lost in separation (**otherness**).
Due to all these inflictions, determination and resolve take flight.

63. घरी कामधेनू पुढे ताक मागे ।
हरीबोध सांडोनी वेवाद लागे ॥
करी सार चिंतामणी काचखंडे ।
तया मागता देत आहे उदंडे ॥ ६३ ॥
gharī kāmādhenuṃ puḍhe tāka māge |
harībodha sāṃḍonī vevāda lāge ||
karī sāra ciṃtāmaṇī kācakhaṃḍe |
tayā māgatā deta āhe uḍaṃḍe || 63 ||

gharī – at home; *kāmādhenuṃ* – wish-fulfilling cow; *puḍhe* – then; *tāka* – buttermilk; *māge* – asks.
harībodha – wisdom regarding Hari (Truth); *sāṃḍonī* – giving up; *vevāda* – futile argumentation; *lāge* – engages in.
karī – does; *sāra* – essence; *ciṃtāmaṇī* – wish-fulfilling gem; *kācakhaṃḍe* – broken glass pieces.
tayā – to him; *māgatā* – asking; *deta* – gives; *āhe* – is; *uḍaṃḍe* – plentiful.

Having a wish-fulfilling cow at home, one begs for buttermilk.
Leaving aside the Knowledge of God from the mind, one argues and debates.
Trading in the everlasting Chintamani for pieces of glass.
And begging from them to give you so much.

64. अती मूढ त्या दृढ बुद्धी असेना ।
अती काम त्या राम चिंती वसेना ॥
अती लोभ त्या क्षोभ होल जाणा ।
अती वीषयी सर्वदा दैन्यवाणा ॥ ६४ ॥
atī mūḍha tyā ḍṛḍha buddhī asenā |
atī kāma tyā rāma ciṃtī vāsenā ||
atī lobha tyā kṣobha hoīla jāṇā |
atī vīṣayī sarvadā dainyavāṇā || 64 ||

atī – much; *mūḍha* – dim-witted; *tyā* – to him; *ḍṛḍha* – firm; *buddhī* – intellect; *asenā* – not have.
atī – much; *kāma* – desire; *tyā* – to him; *rāma* – Rama; *ciṃtī* – in the heart; *vāsenā* – lives not.
atī – much; *lobha* – greed; *tyā* – to him; *kṣobha* – sorrow; *hoīla* – become; *jāṇā* – know.
atī – much; *vīṣayī* – physical pleasures; *sarvadā* – at all times; *dainyavāṇā* – pitiable.



In a foolish and fickle man, there is no resolute, determined intellect.
A mind full of desires can never dwell in the Master.
A mind full of greed will know only rage and disturbance;
Full of objects of desires is misery and poverty only, always.

65. नको दैन्यवाणे जणि भक्तुणे ।
अती मूरख त्या सर्वदा दुःख दूणे ॥
धरी रे मना आदरे प्रीतिरामी ।
नको वासना हेमधामी वरिामी ॥ ६५ ॥
nako dainyavāṇe jaṇe bhaktiūṇe |
atī mūrkhā tyā sarvadā duḥkha dūṇe ||
dharī re manā ādare prīti rāmī |
nako vāsanā hemadhāmī virāmī || 65 ||

nako – not want; *dainyavāṇe* – pitiful; *jaṇe* – life; *bhaktiūṇe* – without devotion.
atī – much; *mūrkhā* – stupid; *tyā* – to him; *sarvadā* – at all times; *duḥkha* – grief; *dūṇe* – double.
dharī – hold; *re* – dear; *manā* – oh, mind!; *ādare* – respectfully; *prīti* – love; *rāmī* – in Rama.
nako – ont want; *vāsanā* – desire; *hemadhāmī* – place of gold; *virāmī* – without Rama

Don't live in misery by being devoid of devotion.
Such foolishness always doubles the suffering.
Oh mind, hold on to the Master's feet with love and respect.
Do not wish to have a house full of only gold, without the LORD.

66. नवहे सार संसार हा घोर आहे ।
मना सज्जना सत्य शोधूनी पाहे ॥
जनीं वीष खाता पुढे सुख कैचे ।
करी रे मना ध्यान या राघवाचे ॥ ६६ ॥
navhe sāra saṁsāra hā ghora āhe |
manā sajjanā satya śodhūni pāhe ||
janīm viṣa khātā puḍhe sūkha kaice |
karī re manā dhyāna yā rāghavāce || 66 ||

navhe – Not; *sāra* – essence; *saṁsāra* – creation-dissolution cycles; *hā* – this; *ghora* – terrible; *āhe* – is.
manā – oh, mind!; *sajjanā* – saintly; *satya* – true; *śodhūni* – search; *pāhe* – see.
janīm – among people; *viṣa* – poison (of sensory pleasures); *khātā* – consume; *puḍhe* – then; *sūkha* – joy; *kaice* – whence.
karī – do; *re* – dear; *manā* – oh, mind!; *dhyāna* – meditation; *yā* – this; *rāghavāce* – Rama's.

There is no essence in samsar, there is only ignorance and longing.
Oh wise mind, search and find the Truth.
Having drunk poison how can you expect happiness?
Oh mind, contemplate on the nature of the Master and your SELF.

67. घनश्याम हा राम लावण्यरूपी ।
महाधीर गंभीर पूरणप्रतापी ॥
करी संकटी सेवकांचा कुडावा ।
प्रभाते मनी राम चर्तित जावा ॥ ६७ ॥
ghanaśyāma hā rāma lāvṇyarūpī |



*mahādhīra gambhīra pūrṇapratāpī ||
karī saṁkaṭī sevakāṁcā kuḍāvā |
prabhāte manī rāma cīntita jāvā || 67 ||*

ghanaśyāma – complexioned like a cloud; *hā* – this; *rāma* – Rama; *lāvanyarūpī* – of lovely form.
mahādhīra – most courageous; *gambhīra* – profound; *pūrṇapratāpī* – completely majestic.
karī – does; *saṁkaṭī* – in danger; *sevakāṁcā* – of servants (devotees); *kuḍāvā* – protection.
prabhāte – morning (waking); *manī* – in the mind; *rāma* – Rama; *cīntita* – meditate; *jāvā* – go.

Dense as the rain clouds are the Lord's form (filling everywhere),
Courageous, thoughtful and deep, and most powerful.
He is the one who protects His devotees in distress.
From the moment you awake (you are the light) never forget HIM.

68. बळे आगळा राम कोदंडधारी ।
महाकाल विक्राल तोही थरारी ॥
पुढे मानवा कर्करा कोण केवा ।
प्रभाते मनी राम चर्तित जावा ॥ ६८ ॥
*bale āgalā rāma kodanḍadhārī |
mahākāla vikrāla tohī tharārī ||
puḍhe mānavā karkarā koṇa kevā |
prabhāte manī rāma cīntita jāvā || 68 ||*

bale – mightily; *āgalā* – unique; *rāma* – Rama; *kodanḍadhārī* – holding the bow.
mahākāla – death; *vikrāla* – frightening; *tohī* – even he; *tharārī* – trembles.
puḍhe – then; *mānavā* – human; *karkarā* – servant; *koṇa* – who; *kevā* – daring.
prabhāte – morning (on awaking); *manī* – in the mind; *rāma* – Rama; *cīntita* – meditate; *jāvā* – go.

The power of the Lord's bow (concentrate on HIM) is so great
That even the terrible Death and Time tremble before HIM.
Surrender to HIM, be His servant, then who will beg?
Always remember HIM only, as soon as you awake.

69. सुखानंदकारी नवारी भयाते ।
जनीं भक्तभावे भजावे तयाते ॥
विवेके त्यजावा अनाचार हेवा ।
प्रभाते मनी राम चर्तित जावा ॥ ६९ ॥
*sukhānaṁdakārī nivārī bhayāte |
janīṁ bhaktibhāve bhajāve tayāte ||
viveke tyajāvā anācāra hevā |
prabhāte manī rāma cīntita jāvā || 69 ||*

sukhānaṁdakārī – giver of supreme happiness; *nivārī* – protects; *bhayāte* – from fear.
janīṁ – among people; *bhaktibhāve* – with faithful devotion; *bhajāve* – worship; *tayāte* – to him.
viveke – discriminatingly; *tyajāvā* – abandon; *anācāra* – bad conduct; *hevā* – jealousy.
prabhāte – in morning (on waking up); *manī* – in the mind; *rāma* – Rama; *cīntita* – meditate; *jāvā* – go.

Giver of joy and remover of fear;



In this world, worship HIM only with deep love.
By discrimination drop all wrong desires.
When you awake, remember HIM always.

70. सदा रामनामे वदा पूरणकामे ।
कदा बाधजिना पदा नित्य नेमे ॥
मदालस्य हा सर्व सोडोना दियावा ।
प्रभाते मनी राम चर्तीत जावा ॥ ७० ॥
sadā rāmanāme vadā pūrṇakāme |
kadā bādhijenā padā nitya neme ||
madālasya hā sarva soḍoni dyāvā |
prabhāte manī rāma cīntīta jāvā || 70 ||

sadā – always; *rāmanāme* – with Rama's name; *vadā* – speak; *pūrṇakāme* – granting all wishes.
kadā – ever; *bādhijenā* – affect adversely; *padā* – hymn; *nitya* – constantly; *neme* – discipline.
madālasya – insolence and laziness; *hā* – this; *sarva* – all; *soḍoni* – abandoning; *dyāvā* – give.
prabhāte – in morning (on awaking); *manī* – in the mind; *rāma* – Rama; *cīntīta* – meditate; *jāvā* – go.

Always remember the Self and 'declare' complete contentment.
Troubles can never affect that place where His name always is.
Give up; throw out ego and laziness.
Always remember the Master, from now to eternity.

71. जयाचेना नामे महादोष जाती ।
जयाचेना नामे गती पावजिती ॥
जयाचेना नावे घडे पुण्यठेवा ।
प्रभाते मनी राम चर्तीत जावा ॥ ७१ ॥
jayāceni nāme mahādoṣa jātī |
jayāceni nāme gatī pāvijetī ||
jayāceni nāve ghaḍe puṇyaṭhevā |
prabhāte manī rāma cīntīta jāvā || 71 ||

jayāceni – by whose; *nāme* – name; *mahādoṣa* – great faults; *jātī* – go away.
jayāceni – by whose; *nāme* – name; *gatī* – the ultimate goal (salvation); *pāvijetī* – attain.
jayāceni – by whose; *nāve* – name; *ghaḍe* – happens; *puṇyaṭhevā* – accumulation of merit.
prabhāte – in morning (on waking up); *manī* – in the mind; *rāma* – Rama; *cīntīta* – meditate; *jāvā* – go.

By remembering HIM the greatest faults are destroyed.
By remembering His name the supreme state is achieved.
By remembering HIM a heap of merits is created.
Always remember the Lord.

72. न वेचे कदा ग्रंथची अर्थ काही ।
मुखे नाम उच्चरति कष्ट नाही ॥
महाघोर संसारशतरू जणिवा ।
प्रभाते मनी राम चर्तीत जावा ॥ ७२ ॥
na vece kadā grānthacī artha kāhī |
mukhe nāma uccāritā kaṣṭa nāhī ||



mahāghora saṁsāraśatrū jñāvā |
prabhāte manī rāma cīntīta jāvā || 72 ||

na – not; *vece* – spend; *kadā* – ever; *gramthice* – stored; *artha* – money; *kāhī* – whatever.
mukhe – by mouth; *nāma* – name; *uccāritā* – pronouncing; *kaṣṭa* – labor; *nāhī* – not.
mahāghora – most terrible; *saṁsāraśatrū* – cycles of birth-death as an enemy; *jñāvā* – conquer.
prabhāte – in morning (on waking); *manī* – in the mind; *rāma* – Rama; *cīntīta* – meditate; *jāvā* – go.

Understanding requires no expenditure and wealth counts or holds no position here.
This highest understanding requires no efforts.

This great sleep of ignorance the enemy called samsar, should be conquered.

Only remember always the Master and His teaching.

73. देहेदंढणेचे महादुःख आहे ।
महादुःख ते नाम घेता न राहे ॥
सदाशीव चर्तीतसे देवदेवा ।
प्रभाते मनी राम चर्तीत जावा ॥ ७३ ॥
dehedamḍaṇeche mahāduḥkha āhe |
mahāduḥkha te nāma ghetā na rāhe ||
sadāśīva cīntītase devadevā |
prabhāte manī rāma cīntīta jāvā || 73 ||

dehedamḍaṇeche – physical penance; *mahāduḥkha* – great grief; *āhe* – is.
mahāduḥkha – great grief; *te* – that; *na* – not; *nāma* – name; *ghetā* – taking; *rāhe* – stays.
sadāśīva – Shankar; *cīntītase* – meditates; *devadevā* – Rama.
prabhāte – in morning (on waking); *manī* – in the mind; *rāma* – Rama; *cīntīta* – meditate; *jāvā* – go.

Punishing sadhana of the body is only great pain.
Understanding HIM gives no pain, now and never.
Even ‘I am’ (Shiva) contemplates on the Master.
Always remember the understanding, ‘I do not exist’.

74. बहुतांपरी संकटे साधनांची ।
व्रते दान उद्यापने ती धनाची ॥
दनिचा दयाळू मनी आठवावा ।
प्रभाते मनी राम चर्तीत जावा ॥ ७४ ॥
bahutāṁparī saṁkaṭe sādhanāṁcī |
vrate dāna udyāpane tī dhanācī ||
dinācā dayālū manī āṭhavāvā |
prabhāte manī rāma cīntīta jāvā || 74 ||

bahutāṁparī – many and various; *saṁkaṭe* – risks; *sādhanāṁcī* – of penance; *vrate* – vows; *dāna* – charity; *udyāpane* – public welfare projects; *tī* – those; *dhanācī* – of wealth; *dinācā* – humble; *dayālū* – compassionate; *manī* – in the mind; *āṭhavāvā* – remember; *prabhāte* – in the morning (on waking); *manī* – in the mind; *rāma* – Rama; *cīntīta* – meditate; *jāvā* – go

Why to perform such difficult sadhanas
Of restrictions, giving away of wealth and rituals?
Only remember the compassionate Savoir of the lost.



Awake and never forget the Master, oh mind.

75. समस्तांमधे सार साचार आहे ।
 कळेना तरी सर्व शोधून पाहे ॥
 जवा असंशयो वागा तो त्यजावा ।
 प्रभाते मनी राम चर्तित जावा ॥ ७५ ॥
samastāṁmadhe sāra sācāra āhe |
kaḷenā tarī sarva śodhūna pāhe ||
jivā asaṁśayo vāḡgā to tyajāvā |
prabhāte manī rāma cirtīta jāvā || 75 ||

samastāṁmadhe – in all (of existence); *sāra* – essence; *sācāra* – verily; *āhe* – is.
kaḷenā – understand; *tarī* – still; *sarva* – all; *śodhūna* – search; *pāhe* – see.
jivā – oh, creature!; *saṁśayo* – doubt; *vāḡgā* – futile; *to* – that; *tyajāvā* – give up.
prabhāte – in the morning; *manī* – in the mind; *rāma* – Rama; *cirtīta* – meditate; *jāvā* – go.

In all things, this understanding is the great Truth.
 If one does not understand, then search and make this your experience.
 This destroys all false doubts and then you can leave off all
 By remembering the Master always ([this is the only sadhana](#)).

76. नव्हे कर्म ना धर्म ना योग काही ।
 नव्हे भोग ना त्याग ना सांग पाही ॥
 म्हणे दास विश्वास नामी धरावा ।
 प्रभाते मनी राम चर्तित जावा ॥ ७६ ॥
navhe karma nā dharma nā yoga kāhī |
navhe bhoga nā tyāga nā sāṅga pāhī ||
mhaṇe dāsa viśvāsa nāmī dharāvā |
prabhāte manī rāma cirtīta jāvā || 76 ||

navhe – neither; *karma* – actions; *nā* – nor; *dharma* – religious practices; *nā* – nor; *yoga* – physical/mental penance; *kāhī* – whatever.
navhe – neither; *bhoga* – enjoyment; *nā* – nor; *tyāga* – sacrifice; *nā* – nor; *sāṅga* – according to scriptural injunctions; *pāhī* – see.
mhaṇe – says; *dāsa* – servant; *viśvāsa* – faith; *nāmī* – in the name; *dharāvā* – hold.
prabhāte – in the morning (on waking); *manī* – in the mind; *rāma* – Rama; *cirtīta* – meditate; *jāvā* – go.

Not karma, nor dharma, nor some yoga.
 Not bhoga, nor tyaga nor according to any precept.
 Ramdas says hold on, ([not enjoying everything nor giving it up](#)) with full faith in the Master.
 From the moment you awake always remember HIM.

77. करी काम नषिकाम या राघवाचे ।
 करी रूप स्वरूप सर्वां जवांचे ॥
 करी छंद नरिद्रवंद्व हे गूण गाता ।
 हरीकीर्तनी वृत्तविश्वास होता ॥ ७७ ॥
karī kāma niṣkāma yā rāghavāce |



*karī rūpa svarūpa sarvām jivāmce ||
karī chaṁḍa nirdvaṁḍva he gūṇa gātā |
harīkīrtanī ṛttiviśvāsa hotā || 77 ||*

karī – doing; *kāma* – work; *niškāma* – desireless (for the success or failure); *yā* – this; *rāghavāce* – Rama's.

karī – does; *rūpa* – form; *svarūpa* – true nature; *sarvām* – all; *jivāmce* – creatures.

karī – does; *chaṁḍa* – hymns; *nirdvaṁḍva* – transcending duality; *he* – these; *gūṇa* – virtues; *gātā* – singing.

harīkīrtanī – musical eulogy of Hari; *ṛttiviśvāsa* – attitude of faith; *hotā* – when happening.

Doing only the desire of the Master (whatever comes, let it come: whatever goes, let it go) is desiresless action (without vasana).

Let your form be that of all beings.

Go beyond duality and long for the quality of the Master.

Have steadfast faith in the song of the Master.

78. अहो ज्या नरा रामविश्वास नाही ।
तया पामरा बाघजि सख काही ॥
महारज तो स्वामी कैवल्यदाता ।
वृथा वाहणे देहसंसारचिंता ॥ ७८ ॥
*aho jyā narā rāmaśiśvāsa nāhī |
tayā pāmarā bādhiḥ sarva kāhī ||
mahārāja to svāmi kaivalyadātā |
ṛthā vāhaṇe dehasaṁsāraciṁtā || 78 ||*

aho – Oh! listen!; *jyā* – to whom; *narā* – human being; *rāmaśiśvāsa* – faith in Rama; *nāhī* – is not.

tayā – to him; *pāmarā* – pitiable one; *bādhiḥ* – afflicts; *sarva* – everything; *kāhī* – whatever.

mahārāja – emperor; *to* – that; *svāmi* – master; *kaivalyadātā* – granter of liberation.

ṛthā – vainly; *vāhaṇe* – carry; *dehasaṁsāraciṁtā* – anxiety about the body's fate (life and death).

Let it be! For the one who has no faith in the Master, he is man, mind only.

For him, his lowly condition will be only suffering.

Maharaj is the giver of absorption in the Reality.

Why fruitlessly worry about body and worldly life?

79. मना पावना भावना राघवाची ।
धरी अंतरी सोडचिंता भवाची ॥
भवाची जवा मानवा भूलि ठेली ।
नसे वस्तुची धारणा व्यर्थ गेली ॥ ७९ ॥
*manā pāvanā bhāvanā rāghavācī |
dharī aṁtarī soḍi ciṁtā bhavācī ||
bhavācī jivā mānavā bhūli ṭhelī |
nase vastucī dhāraṇā vyartha gelī || 79 ||*

manā – oh, mind!; *pāvanā* – purifying; *bhāvanā* – state of mind; *rāghavācī* – Rama's.

dharī – keep; *aṁtarī* – in the heart; *soḍi* – give up; *ciṁtā* – worry; *bhavācī* – of life.

jivā – to the person; *mānavā* – human; *bhūli* – forgetfulness/wrong perception; *ṭhelī* – kept.

nase – not; *vastucī* – essential nature; *dhāraṇā* – concentration; *vyartha* – waste; *gelī* – went.



Oh mind, meditate on the Lord with pure feeling.
Hold HIM within, stop thinking of the worldly existence.
Living in samsar, man is forced into delusion.
Hold on fast to your swarup and all these useless things will be untrue.

80. धरा शरीवरा त्या हरा अंतराते ।
तरा दुस्तारा त्या परा सागराते ॥
सरा वीसरा त्या भरा दुरभराते ।
करा नीकरा त्या खरा मत्सराते ॥ ८० ॥
dharā śrīvarā tyā harā am̐tarāte |
tarā dustarā tyā parā sāgarāte ||
sarā vīsarā tyā bharā durbharāte |
karā nīkarā tyā kharā matsarāte || 80 ||

dharā – hold; *śrīvarā* – Vishnu (husband of Shree=Laxmi); *tyā* – that; *harā* – Shankar; *am̐tarāte* – in the heart.

tarā – cross; *dustarā* – difficult to cross; *tyā* – that; *parā* – vast; *sāgarāte* – ocean (of life).
sarā – go away; *vīsarā* – forget; *tyā* – that; *bharā* – fill; *durbharāte* – stomach.
karā – do; *nīkarā* – destroy; *tyā* – that; *kharā* – ass; *matsarāte* – jealousy.

Oh mind, meditate on the Lord with pure feeling.
Hold HIM within, stop thinking of the worldly existence.
Living in samsar, man is forced into delusion.
Hold on fast to your swarup and all these useless things will be untrue.

81. मना मत्सरे नाम सांडू नको हो ।
अती आदरे हा नजिध्यास राहो ॥
समसतांमधे नाम हे सार आहे ।
दुजी तूळणा तूळतिही न साहे ॥ ८१ ॥
manā matsare nāma sām̐dū nako ho |
atī ādare hā nijadhyāsa rāho ||
samastāmmadhe nāma he sāra āhe |
dujī tūḷḷṇā tūḷṭitāhī na sāhe || 81 ||

manā – oh. mind!; *matsare* – out of jealousy; *nāma* – name; *sām̐dū* – drop; *nako* – not; *ho* – (listen!).
atī – much; *ādare* – respectfully; *hā* – this; *nijadhyāsa* – yearning for one's true nature; *rāho* – stay.
samastāmmadhe – in all; *nāma* – name; *he* – this; *sāra* – essence; *āhe* – is.
dujī – another; *tūḷḷṇā* – comparison; *tūḷṭitāhī* – even trying to compare; *na* – not; *sāhe* – tolerate.

Oh mind, do not let devouring envy make you leave His remembrance.
With utmost reverence, constantly remain in HIM.
Of everything, remembering HIM is the only Truth and essence.
There is nothing that can compare to That and He can endure no other.

82. बहू नाम या रामनामी तुळेना ।
अभाग्या नरा पामरा हे कळेना ॥
वषि औषधा घेतले पार्वतीशे ।
जवा मानवा कर्किरा कोण पूसे ॥ ८२ ॥
bahū nāma yā rāmanāmī tūḷṇā |



*abhāgyā narā pāmarā he kaḷenā ||
viṣā auṣadhā ghetale pārvatīse |
jivā mānavā kiṁkarā koṇa pūse || 82 ||*

*bahū – much; nāma – name; yā – this; rāmanāmī – Rama's name; tulenā – compares.
abhāgyā – unfortunate; narā – human; pāmarā – poor/pitiable; he – this; kaḷenā – does not understand.
viṣā – poison; auṣadhā – medicine (antidote); ghetale – took; pārvatīse – Shankar.
jivā – creature; mānavā – human; kiṁkarā – servant; koṇa – who; pūse – asks.*

Among all names His remembrance has no equal.
The unfortunate lowly man does not know this.
The Lord of Parvati took this as an antidote of poison (of the world. Shiva took his name and held the poison in his throat – he did not let the words enter his heart.).
Then what can it not do for the one who takes himself to be a slavish man.

83. जेणे जाळला काम तो राम ध्यातो ।
उमेसी अती आदरे गूण गातो ॥
बहु ज्ञान वैराग्य सामर्थ्य जेथे ।
परी अंतरी नामवशिवास तेथे ॥ ८३ ॥
*jeṇe jāḷilā kāma to rāma dhyāto |
umesī atī ādare gūṇa gāto ||
bahu jñāna vairāgya sāmārthya jethe |
parī aṁtarī nāmaśivāsa tethe || 83 ||*

*jeṇe – one who (Shiva); jāḷilā – burned; kāma – lust; to – he; rāma – Rama; dhyāto – meditates.
umesī – Parvati; atī – much; ādare – respectfully; gūṇa – virtues; gāto – sings.
bahu – much; jñāna – knowledge; vairāgya – dispassion; sāmārthya – power; jethe – where.
parī – yet; aṁtarī – in the heart; nāmaśivāsa – faith in the name; tethe – there.*

The one who burnt lust (Shiva), always remembers the Lord.
He sings with deep regard of the nature of HIM, to His Parvati.
Though he has all Knowledge, vairagya and power with him,
Still he always steadfastly remembers HIM only.

84. वठिने शरी वाहला देवराणा ।
तया अंतरी ध्यास रे त्यासनेणा ॥
नवाला स्वये तापसी चंद्रमौळी ।
जवा सोडवी राम हा अंतकाळी ॥ ८४ ॥
*viṭhone śirī vāhilā devarāṇā |
tayā aṁtarī dhyāsa re tyāsi neṇā ||
nivālā svaye tāpasī caṁdramaulī |
jivā soḍavī rāma hā aṁtakālī || 84 ||*

*viṭhone – Vitthala; śirī – on the had; vāhilā – carried; devarāṇā – king of gods (Shankar).
tayā – to him; aṁtarī – in the heart; dhyāsa – yearning; re – dear!; tyāsi – to him; neṇā – knows not.
nivālā – calmed; svaye – himself; tāpasī – ascetic; caṁdramaulī – Shankar.
jivā – creature; soḍavī – liberates; rāma – Rama; hā – this; aṁtakālī – at life's end.*

Lord Vitthoba bears the King of the gods (Shankar/Shiva) on His head (Vitthoba is



Vishnu or Hari and Shankar is Hara. Only when they come together as one, Harihara, can they know Brahman, it is said.)

Lord Siva bears the Lord in His heart,
Hence he is always calm and contented.

At the time of death, a jiva is saved by Ram (No death there. Cannot truly touch You.).

85. भजा राम वशिराम योगेश्वरांचा ।
जपू नेमलिा नेम गौरीहराचा ॥
स्वये नीववी तापसी चंद्रमौळी ।
तुमहां सोडवी राम हा अंतकाळी ॥ ८५ ॥
bhajā rāma viśrāma yogeśvarāṅcā |
japū nemilā nema gaurīharācā ||
svaye nīvavī tāpasī caṇḍramaulī |
tumhāṁ soḍavī rāma hā antakālī || 85 ||

bhajā – worship; *rāma* – Rama; *viśrāma* – resting place; *yogeśvarāṅcā* – of great ascetics.

japū – repeating god's name with reverence; *nemilā* – vowed; *nema* – rigorously scheduled; *gaurīharācā* – of Parvati and Shankar.

svaye – by himself; *nīvavī* – calms; *tāpasī* – ascetic; *caṇḍramaulī* – Shankar.

tumhāṁ – you; *soḍavī* – liberate; *rāma* – Rama; *hā* – this; *antakālī* – when dying.

The worship of Lord Ram is the resting place of Lord Siva and the home of all.

This remembering and understanding is always repeated by Shiva and Parvati; Purush and Prakruti.

It gave peace to the 'penance making' Shiva.

At the time of death, by His remembrance and understanding, even the bonds of death are broken.

86. मुखी राम वशिराम तेथेचिआहे ।
सदानंद आनंद सेवोनी राहे ॥
तयावीण तो शीण संदेहकारी ।
नजिधाम हे नाम शोकापहारी ॥ ८६ ॥
mukhī rāma viśrāma tetheci āhe |
sadānaṇḍa ānaṇḍa sevoni rāhe ||
tayāvīṇa to śīṇa saṇḍehakārī |
nijadhāma he nāma śokāpahārī || 86 ||

mukhī – in speech; *rāma* – Rama; *viśrāma* – resting haven; *tetheci* – there only; *āhe* – is.

sadānaṇḍa – perpetual joy; *ānaṇḍa* – happiness; *sevoni* – serving; *rāhe* – stays.

tayāvīṇa – without it; *śīṇa* – tiredness; *saṇḍehakārī* – producing doubt.

nijadhāma – one's true nature; *nāma* – name; *śokāpahārī* – remover of grief.

The only rest and peace is there with Ram (Master), always on your lips (or heart).

'Tasting' always of that everlasting bliss, one remains.

Without HIM there is only doubt (Sandeha: san- with; deha-body) and exhaustion.

The 'place of our own Self' destroys all grief. This is HIS name.

87. मुखी राम त्या काम बाधू शकेना ।



गुणे इष्ट धारिष्ट त्याचे चुकेना ॥
हरीभक्त तो शक्त कामास भारी ।
जगी धन्य तो मारुती ब्रह्मचारी ॥ ८७ ॥
mukhī rāma tyā kāma bādhū śakenā |
guṇe iṣṭa dhāriṣṭa tyāce cukenā ||
harībhakta to śakta kāmāsa bhārī |
jaḡī dhanya to mārutī brahmacārī || 87 ||

mukhī – in speech; *rāma* – Rama; *tyā* – to him; *kāma* – lust; *bādhū* – afflict; *śakenā* – unable.
guṇe – quality; *iṣṭa* – desirable result; *dhāriṣṭa* – courage; *tyāce* – his; *cukenā* – miss.
harībhakta – devotee of Hari; *to* – he; *śakta* – mighty; *kāmāsa* – lust; *bhārī* – overwhelms.
jaḡī – in the world; *dhanya* – blessed; *mārutī* – Hanuman; *brahmacārī* – celibate/in constant communion with Brahman.

Always having the Master in your heart, desires are not able to oppose (affect) you.
Holding fast to HIM desires are overcome.
Devotees of the Self, have the power to destroy all desires.
In all the world, Maruti (Lord of the breathe) is the blessed brahmachari.

88. बहू चांगले नाम या राघवाचे ।
अती साजरि स्वल्प सोपे फुकाचे ॥
करी मूल नरिमूल घेता भवाचे ।
जवा मानवा हेचैकैवल्य साचे ॥ ८८ ॥
bahū cāṅgale nāma yā rāghavāce |
atī sājire svalpa sope phukāce ||
karī mūla nirmūla ghetā bhavāce |
jivā mānavā heci kaivalya sāce || 88 ||

bahū – much; *cāṅgale* – good; *nāma* – name; *yā* – this; *rāghavāce* – Rama's.
atī – greatly; *sājire* – beautiful; *svalpa* – short; *sope* – simple; *phukāce* – no cost.
karī – does; *mūla* – root; *nirmūla* – rootless; *ghetā* – taking; *bhavāce* – life-death cycles.
jivā – creature; *mānavā* – human; *heci* – this only; *kaivalya* – liberation; *sāce* – verily.

Very great is the name (form) of the Master.
It is very beautiful, natural, easy and free.
It makes pure the very root of worldliness.
By this, a jiva becomes truly absorbed in the Reality.

89. जनीं भोजनीं नाम वाचे वदावे ।
अती आदरे गद्यघोषे म्हणावे ॥
हरीचर्तिने अनन सेवीत जावे ।
तरी श्रीहरी पावजितो स्वभावे ॥ ८९ ॥
janīm bhojanīm nāma vāce vadāve |
atī ādare gadyaghoṣe mhaṇāve ||
harīcīmtane anna sevīta jāve |
tarī śrīharī pāvijeto svabhāve || 89 ||

janīm – in the world; *bhojanīm* – while eating; *nāma* – name; *vāce* – in speech; *vadāve* – say.
atī – much; *ādare* – respectfully; *gadyaghoṣe* – with booming voice; *mhaṇāve* – say.



harīcīṃtane – meditating on Hari; *anna* – food; *sevīta* – consume; *jāve* – go.
tarī – then; *śrīharī* – Srihari; *pāvijeto* – blesses; *svabhāve* – by his nature.

In the company of others, while eating and talking, remember His name.
With deepest regard and with force, roar, and with fearlessness remember HIM.
Let each morsel of food be eaten in His understanding.
In this way the Lord is attained naturally.

90. न ये राम वाणी तया थोर हाणी ।
जनीं व्यर्थ प्राणी तया नाम काणी ॥
हरीनाम हे वेदशास्त्री पुराणी ।
बहु आगळे बोलिली व्यासवाणी ॥ ९० ॥
na ye rāma vāṇī tayā thora hāṇī |
janīm vyartha prāṇī tayā nāma kāṇī ||
harināma he vedaśāstrī purāṇī |
bahū āgaḷe bolilī vyāsavāṇī || 90||

na – not; *ye* – comes; *rāma* – Rama; *vāṇī* – speech; *tayā* – to him; *thora* – great; *hāṇī* – harm.
janīm – in the world; *vyartha* – vain; *prāṇī* – creature; *tayā* – to him; *nāma* – name; *kāṇī* – despised.
harināma – name of Hari; *he* – this; *vedaśāstrī* – in the vedas and scriptures; *purāṇī* – in mythology.
bahū – much; *āgaḷe* – singularly great; *bolilī* – said; *vyāsavāṇī* – Vyasa's speech (writings).

Great harm and suffering will come to the one who does not use His understanding ([He will remain a body](#)).
Of what worth is this life?
Useless to the one who does not value this.
His understanding is said by the veda, shastra and puranas ([neti,neti](#)) and Vyasa held
It as supreme.

91. नको वीट मानू रघूनायकाचा ।
अती आदरे बोलजे राम वाचा ॥
न वेचे मुखी सापडे रे फुकाचा ।
करी घोष त्या जानकीवल्लभाचा ॥ ९१ ॥
nako vīṭa mānū raghūnāyakācā |
atī ādare bolije rāma vācā ||
na vece mukhī sāpaḍe re phukācā |
karī ghoṣa tyā jānakīvallabhācā || 91||

nako – not; *vīṭa* – disgust; *mānū* – think; *raghūnāyakācā* – Rama's.
atī – much; *ādare* – respect; *bolije* – speak; *rāma* – Rama; *vācā* – tongue.
na – not; *vece* – spend; *mukhī* – in speech; *sāpaḍe* – find; *re* – dear one!; *phukācā* – free of cost.
karī – do; *ghoṣa* – proclaim loudly; *tyā* – that; *jānakīvallabhācā* – Rama (Janaki's husband).

Never get disgusted; 'believe and obey' HIM only.
With deepest regard say Ram.
By selecting nothing, in one's heart hold on to Him ([apprehend Him](#)) and let that grow
and increase.
Impress on the mind, that understanding of the husband of Janaki ([Sita](#)).

92. अती आदरे सर्वही नामघोषे ।



गरिकंदरी जाईजे दूरि दोषे ॥
हरी तषिठतू तोषला नामघोषे ।
वशिषे हरामानसी रामपीसे ॥ ९२ ॥
atī ādare sarvahī nāmaghoṣe |
gīrikāṁdarī jāīje dūri doṣe ||
harī tiṣṭhatū toṣalā nāmaghoṣe |
viśeṣe harāmānasī rāmapīse || 92||

atī – much; *ādare* – respect; *sarvahī* – all verily; *nāmaghoṣe* – loudly uttering the name.
gīrikāṁdarī – on mountains and in valleys; *jāīje* – go away; *dūri* – far; *doṣe* – flaws.
harī – Hari (Shiva); *tiṣṭhatū* – waits; *toṣalā* – feels happy; *nāmaghoṣe* – loud utterance of the name.
viśeṣe – especially; *harāmānasī* – Shankara's mind; *rāmapīse* – mad love for Rama.

With utmost regard perfectly cherish this understanding (tell His name).
Vices (misunderstandings) will go far to the mountain caves.
Hari (Vishnu) waits in expectation and rejoices in His delightful name.
In the mind of Hara (Shankara) there is the 'desire' of Ram's name above all.

93. जगी पाहता देव हा अननदाता ।
तया लागली तत्त्वता सार चर्ति ॥
तयाचे मुखी नाम घेता फुकाचे ।
मना सांग पा रे तुझे काय वेचे ॥ ९३ ॥
jaḡī pāhatā deva hā annadātā |
tayā lāgalī tattvatā sāra cirtā ||
tayāce mukhī nāma ghetā phukāce |
manā sāṁga pā re tujhe kāya vece || 93||

jaḡī – in the world; *pāhatā* – observing; *deva* – God; *hā* – this; *annadātā* – giver of food.
tayā – to him; *lāgalī* – felt; *tattvatā* – by his true nature; *sāra* – essence; *cirtā* – constant thought.
tayāce – his; *mukhī* – speech; *nāma* – name; *ghetā* – take; *phukāce* – free of cost.
manā – oh, mind!; *sāṁga* – tell me!; *pā* – dear one!; *tujhe* – yours; *re* – dear; *kāya* – what; *vece* – lose.

The Master takes care of the whole world and feeds all what they desire.
He has to maintain and sustain the needs of all creatures. Only He can do it.
Have His name always on the tip of your tongue.
Take this freely for it requires no effort.
Oh mind, tell me what does this cost you?

94. तनिही कोप जाळू शके कोप येता ।
नविला हरू तो मुखे नाम घेता ॥
जपे आदरे पार्वती विश्वमाता ।
महणोनी महणा तेर्चा हे नाम आता ॥ ९४ ॥
tinhī kopa jāḷū śake kopa yetā |
nivālā harū to mukhe nāma ghetā ||
jape ādare pārvatī viśvamātā |
mhaṇonī mhaṇā teci he nāma ātā || 94||

tinhī – all three worlds; *loka* – anger; *jāḷū* – burn; *śake* – capable; *kopa* – anger; *yetā* – coming.
nivālā – calmed; *harū* – Shankar; *to* – he; *mukhe* – by mouth; *nāma* – name; *ghetā* – take.



jape – meditate; *ādare* – with respect; *pārvaṭī* – Parvati; *viśvamātā* – mother of the universe.
mhaṇonī – therefore; *mhaṇā* – say; *teci* – that itself; *he* – this; *nāma* – name; *ātā* – now.

The one who is able to burn the three worlds,
By taking His name, Lord Shankar, got peace.
Parvati, the creator of the world, lovingly remembers HIM.
Therefore, now only, remember and understand That.

95. अजामेळ पापी वदे पुत्रकामे ।
तया मुक्ता नारायणाचेना नामे ॥
शुकाकारणे कुंठणी राम वाणी ।
मुखे बोलति ख्याति जाली पुराणी ॥ ९५ ॥
ajāmela pāpī vade putrakāme ।
tayā mukti nārāyaṇāceni nāme ॥
śukākāraṇe kuṇṭhaṇī rāma vāṇī ।
mukhe bolitā khyāti jāli purāṇī ॥ 95 ॥

ajāmela – Ajamela (mythological character); *pāpī* – sinful; *vade* – says; *putrakāme* – desiring a son.
tayā – to him; *mukti* – liberation; *nārāyaṇāceni* – Narayana (son's name); *nāme* – name.
śukākāraṇe – for the sake of Suka (a great sage); *kuṇṭhaṇī* – Kuntani; *rāma* – Rama; *vāṇī* – speech.
mukhe – mouth; *bolitā* – saying; *khyāti* – fame; *jāli* – happened; *purāṇī* – in mythology.

Sinful Ajamela² when dying, by a trick of his son called out His name.
By the name ‘Narayan Narayan’ he was liberated.
Because the parrot of the prostitute said Ram, his name was always on her lips,
She became famous in the puranas.

96. महाभक्त प्रलहाद हा दैत्यकूळी ।
जपे रामनामावळी नित्यकाळी ॥
पति पापरूपी तया देखवेना ।
जनीं दैत्य तो नाम मूखे महणेना ॥ ९६ ॥
mahābhakta pralhāda hā daiityakūḷī ।
jape rāmanāmāvalī nityakālī ॥
pitā pāparūpī tayā dekhavenā ।
janīm daiitya to nāma mūkhe mhaṇenā ॥ 96 ॥

mahābhakta – great devotee; *pralhāda* – Prahlada; *hā* – this; *daiityakūḷī* – in demonic lineage.
jape – worships; *rāmanāmāvalī* – Rama's name in an unbroken chain; *nityakālī* – at all times.
pitā – father; *pāparūpī* – very incarnation of sin; *tayā* – to him; *dekhavenā* – could not bear to see.
janīm – among people; *daiitya* – demonic; *to* – he; *nāma* – name; *mūkhe* – by mouth; *mhaṇenā* – utter.

Prahlada³ the great devotee was born in a demon clan.

²Ajamela was a robber and murderer and he met Shuka the Saint who told him to take the name of Vishnu – Narayan to get a son.

³Story of Prahlada, short and sweet: Prahlada's father was the king of a demon clan and wanted everyone to only worship him. But Prahlada was devoted to Vishnu and remembered him day and night. The father, extremely angry about this, tried various ways to kill Prahlada but nothing succeeded. Finally Vishnu appeared in the form of a half man-half lion and killed Prahlada's father. Prahlada then became king. Siddharameshwar Maharaj said that most of the people in the world belong to this family of demons. Ranjit Maharaj said, Prahlada told his father, ‘You have authority over this body but not over this mind!’



All the time he remembered Ram Nam.
This 'form of sin,' his father could not bear to see.
He never, the king of demons, could utter His name.

97. मुखी नाम नाही तथा मुक्ती कैची ।
अहंतागुणे यातना ते फुकाची ॥
पुढे अंत येला तो दैन्यवाणा ।
म्हणोनी म्हणा रे म्हणा देवराणा ॥ ९७ ॥
mukhī nāma nāhī tayā mukti kaicī |
ahaṁtāguṇe yātanā te phukācī ||
puḍhe aṁta yeīla to dainyavāṇā |
mhaṇonī mhaṇā re mhaṇā devarāṇā || 97||

mukhī – in speech; *nāma* – name; *nāhī* – not; *tayā* – to him; *mukti* – liberation; *kaicī* – how.
ahaṁtāguṇe – by the quality of egoism; *yātanā* – pain; *te* – that; *phukācī* – needless.
puḍhe – then; *aṁta* – end; *yeīla* – will come; *to* – that; *dainyavāṇā* – pitiable.
mhaṇonī – therefore; *mhaṇā* – say; *re* – dear one!; *mhaṇā* – say again; *devarāṇā* – king of gods.

How is liberation possible for one who does not understand the Master and remember HIM?

Because of ego one gains nothing and only suffers.
As death draws near, how pitiable his condition!
Therefore always remember again and again the Lord.

98. हरीनाम नेमस्त पाषाण तारी ।
बहु तारलिं मानवी देहधारी ॥
तथा रामनामी सदा जो वकिल्पी ।
वदेना कदा जीव तो पापरूपी ॥ ९८ ॥
harīnāma nemasta pāṣāṇa tāri |
bahū tāriḷe mānavī dehadhārī ||
tayā rāmanāmī sadā jo vikalpī |
vadenā kadā jīva to pāparūpī || 98||

harīnāma – Hari's name; *nemasta* – definitely; *pāṣāṇa* – stone; *tāri* – float, save.
bahū – much; *tāriḷe* – saved; *mānavī* – humans; *dehadhārī* – in bodily form.
tayā – to him; *rāmanāmī* – Rama's name; *sadā* – always; *jo* – who; *vikalpī* – doubting.
vadenā – says not; *kadā* – ever; *jīva* – creature; *to* – that; *pāparūpī* – evil incarnation.

By determined Ram Nam the stones did float ⁴,
So many who held on to a human body have been saved by His understanding.
Those who continue to doubt the Master's name,
Those sinners will never understand and know HIM.

99. जगी धन्य वाराणसी पुण्यराशी ।
तयेमाजि आता गती पूवजांसी ॥
मुखे रामनामावळी नतियकाळी ।

⁴To go to Lanka the army of Ram has to cross the sea. Ram said this must be done by their own efforts and not by merely asking the sea god to help them. So they wrote Ram on every stone and those stones floated, creating a bridge to cross the ocean.



जवि हीत सांगे सदा चंद्रमौळी ॥ ९९ ॥
jaḡī dhanya vārāṇasī puṇyarāśī |
tayemāji ātā gatī pūrvajāmsī ||
mukhe rāmanāmāvalī nityakālī |
jivā hīta sāmge sadā caṇḍramauḷī || 99||

jaḡī – in the world; *dhanya* – blessed; *vārāṇasī* – Kashi; *puṇyarāśī* – storehouse of merits.
tayemāji – in that (place); *jātā* – going; *gatī* – liberation; *pūrvajāmsī* – ancestors.
mukhe – mouth; *rāmanāmāvalī* – chain of Rama's names; *nityakālī* – at all times.
jivā – creature; *hīta* – well-being; *sāmge* – tells; *sadā* – always; *caṇḍramauḷī* – Shankar.

In this world, blessed is Varanasi, an accumulation of great holiness.
 To go there brings liberation to your ancestors.⁵
 Always have His remembrance in your heart.
 Shiva instructs this for the benefit of all.

100. यथासांग रे कर्म तेही घडेना ।
 घडे धर्म ते पुण्यगाठी पडेना ॥
 दया पाहता सर्व भूती असेना ।
 फुकाचे मुखी नाम तेही वसेना ॥ १०० ॥
yathāsāṅga re karma tehī ghaḍenā |
ghaḍe dharmā te puṇyagāṭhī paḍenā ||
dayā pāhatā sarva bhūṭī asenā |
phukāce mukhī nāma tehī vāsenā || 100||

yathāsāṅga – in full accordance with scriptures; *karma* – actions; *re* – dear one; *tehī* – that also; *ghaḍenā* – happen.
ghaḍe – happens; *dharmā* – virtuous acts; *te* – that; *puṇyagāṭhī* – store of merit; *paḍenā* – falls.
dayā – compassion; *pāhatā* – seeing; *sarva* – all; *bhūṭī* – creatures; *asenā* – is not.
phukāce – at no cost; *mukhī* – in mouth; *nāma* – name; *tehī* – that also; *vāsenā* – lives not.

To not perform actions according to the scriptures (without desire for fruit),
 To do actions that will not amount to virtue (to seek fruit),
 To not show compassion to all creation,
 To live without remembering HIM, is living a worthless life.

101. जया नावडे नाम त्या यम जाची ।
 वकिल्पे उठे तर्क त्या नर्क ची ची ॥
 म्हणोनी अती आदरे नाम घ्यावे ।
 मुखे बोलता दोष जाती स्वभावे ॥ १०१ ॥
jayā nāvāḍe nāma tyā yama jācī |
vikalpe uṭhe tarka tyā narka cī cī ||
mhaṇonī atī ādare nāma ghyāve |
mukhe bolatā doṣa jāṭī svabhāve || 101||

jayā – to whom; *nāvāḍe* – not like; *nāma* – name; *tyā* – to him; *yama* – Yama, god of death; *jācī* – troubles.

⁵Ranjit Maharaj said, this body is Kashi (Varanasi) and Shiva resides within. To know that means our ancestors)



vikalpe – doubt; *uṭhe* – arises; *tarka* – argument; *tyā* – to him; *narka* – hell; *cī cī* – disgusting.
mhaṇonī – therefore; *atī* – much; *ādare* – respect; *nāma* – name; *ghyāve* – take.
mukhe – by mouth; *bolatā* – saying; *doṣa* – faults; *jāti* – go away; *svabhāve* – naturally.

For those who raise argument and doubt the Master,
there will be terrible suffering in hell.

Therefore, oh mind, fervently remember Him ([Have greed for Him only](#)).

Remembering HIM in your heart naturally destroys all defects and misunderstandings.

102. अती लीनता सर्वभावे स्वभावे ।
जना सज्जनालागी संतोषवावे ॥
देहे कारणी सर्व लावीत जावे ।
सगूणी अती आदरेसी भजावे ॥ १०२ ॥
atī līnatā sarvabhāve svabhāve |
janā sajjanālāgi saṁtoṣavāve ||
dehe kāraṇī sarva lāvīta jāve |
sagūṇī atī ādaresī bhajāve || 102||

atī – much; *līnatā* – humility; *sarvabhāve* – with all heart; *svabhāve* – naturally.
janā – to people; *sajjanālāgi* – to saintly; *saṁtoṣavāve* – give joy.
dehe – body; *kāraṇī* – in the cause of (god); *sarva* – all; *lāvīta* – put forth; *jāve* – go.
sagūṇī –(god)with form; *atī* – much; *ādaresī* – respect; *bhajāve* – worship.

Be always humble, most natural in all intentions and sentiments. Be absorbed in That.
In this world, make the Self happy.

Apply this body for its proper purpose and see HIM everywhere.

In the gunas, do his bhajans⁶ with utmost reverence ([In every action to know your swarup](#)).

103. हरीकीर्तनी प्रीतरामी धरावी ।
देहेबुद्धि नीरूपणी वीसरावी ॥
परद्रव्य आणीक कांता परावी ।
यदर्थी मना सांडा जीवी करावी ॥ १०३ ॥
harīkīrtanī prīti rāmī dharāvī |
dehebuddhi nīrūpaṇī vīsarāvī ||
paradravya āṇīka kāntā parāvī |
yadarthī manā sāṁḍī jīvī karāvī || 103||

harīkīrtanī – singing about Hari; *prīti* – love; *rāmī* – in Rama; *dharāvī* – hold.
dehebuddhi – body awareness; *nīrūpaṇī* – during the discourse; *vīsarāvī* – should forget.
paradravya – others' wealth; *āṇīka* – and; *kāntā* – wife; *parāvī* – of others.
yadarthī – in these respects; *manā* – oh, mind!; *sāṁḍī* – give up; *jīvī* – in the heart; *karāvī* – should do.

Sing His song⁷ with love and keep the Master always in mind.

Forget body identification and consider advait only.

Do not look at another's wealth([ie.this body](#)) or another's woman([ie. prakruti](#)).

⁶Siddharameshwar Maharaj said that doing bhajans also means that in every action, take the experience of the atma, the Self.

⁷His song is hari-kirtana. This is the most important. Dasbodh 11.5.4, always remember “I am He.”



In this way, Oh mind, let all these slip away.

104. कुरियिवीण नानापरी बोलजिते ।
 परी चतित दुश्चित्त ते लाजवीते ॥
 मना कल्पना धीट सैराट धावे ।
 तया मानवा देव कैसेनापिावे ॥ १०४ ॥
kriyevīṇa nānāparī bolijete |
parī citta duścitta te lājavīte ||
manā kalpanā dhīṭa sairāṭa dhāve |
tayā mānavā deva kaiseni pāve || 104||

kriyevīṇa – without effort; *nānāparī* – in different ways; *bolijete* – talk.
parī – yet; *citta* – mind; *duścitta* – deluded mind; *te* – that; *lājavīte* – ashamed.
manā – oh, mind!; *kalpanā* – ideas; *dhīṭa* – obstinate; *sairāṭa* – wild; *dhāve* – runs.
tayā – to it; *mānavā* – to the human being; *deva* – god; *kaiseni* – how; *pāve* – bless.

When you do not put into action that which you have been told and understand,
 Then the mind gets corrupted and puts one to shame.
 Willful and uncontrolled thoughts, Oh mind, rush here and there.
 How can such a man come to know the Lord?

105. वविके क्रिया आपुली पालटावी ।
 अती आदरे शुद्ध क्रीया धरावी ॥
 जनीं बोलण्यासारखे चाल बापा ।
 मना कल्पना सोडा संसारतापा ॥ १०५ ॥
viveke kriyā āpulī pālaṭāvī |
atī ādare śuddha kṛiyā dharāvī ||
janīm bolanyāsārikhe cāla bāpā |
manā kalpanā soḍi saṁsāratāpā || 105||

viveke – with discrimination; *kriyā* – actions; *āpulī* – ours; *pālaṭāvī* – should change.
atī – much; *ādare* – respectfully; *śuddha* – pure; *kṛiyā* – actions; *dharāvī* – hold (perform).
janīm – among people; *bolanyāsārikhe* – in accordance with one's speech; *cāla* – walk (act); *bāpā* – dear one!
manā – oh, mind!; *kalpanā* – ideas; *soḍi* – give up; *saṁsāratāpā* – troublesome life.

By vivek change your actions; Be He.
 With utmost regard hold on to pure (I do nothing).
 Your speech and actions should be the same.⁸
 Oh mind, leave all worries and troubles; they are imagined in this imagined worldly living.

106. बरी स्नानसंध्या करी एकनषिटा ।
 वविके मना आवरी स्थानभ्रष्टा ॥
 दया सर्वभूती जया मानवाला ।
 सदा प्रेमळू भक्तभावे नवाला ॥ १०६ ॥
barī snānasandhyā karī ekaṇiṣṭhā |
viveke manā āvarī sthānabhraṣṭā ||

⁸Maharaj said one action is better than one hundred promises.



dayā sarvabhūti jayā mānavālā |
sadā premaḷū bhaktibhāve nivālā || 106||

barī – well; *snānasaṃdhyā* – bath and ritual worship (at sunrise and sunset); *karī* – does; *ekaniṣṭhā* – singular focus.

viveke – with discrimination; *manā* – mind; *āvarī* – restrains; *sthānabhraṣṭā* – wavering.

dayā – compassion; *sarvabhūti* – all beings; *jayā* – to whom; *mānavālā* – human being.

sadā – always; *premaḷū* – loving; *bhaktibhāve* – by means of intense devotion; *nivālā* – calmed/attained peace.

Adhere faithfully to purification of the mind.

Discriminate, Oh mind, be controlled and not confused as to who you are. (Leave the objects and live beyond objects.)

Have compassion for man and all creation.⁹

With constant love and devotion to the Master, one will become pure and clear.

107. मना कोप आरोपणा ते नसावी ।
मना बुद्ध्या हे साधुसंगी वसावी ॥
मना नष्ट चांडाल तो संग त्यागी ।
मना हो रे मोक्षभागी वभागी ॥ १०७ ॥
manā kopa āropaṇā te nasāvī |
manā buddhi he sādhusaṅgī vasāvī ||
manā naṣṭa cāṇḍāla to saṅga tyāgī |
manā hoi re mokṣabhāgī vibhāgī || 107||

manā – oh, mind!; *kopa* – anger; *āropaṇā* – accusatory; *te* – that; *nasāvī* – not be.

manā – oh, mind!; *buddhi* – intellect; *he* – this; *sādhusaṅgī* – in the company of saints; *vasāvī* – stay.

manā – oh, mind!; *naṣṭa* – destructive; *cāṇḍāla* – wicked; *to* – that; *saṅga* – company; *tyāgī* – abandon.

manā – oh, mind!; *hoi* – become; *re* – dear one; *mokṣabhāgī* – partner in liberation; *vibhāgī* – separation (of body and soul).

Oh mind, don't hold anger and blame. (Don't make that mistake and hold a body.)

Oh mind, firmly place your intellect in the company of the SELF.

Oh mind, leave the company of the ruinous and destructive.

Oh mind, detach from the body and be fit for liberation.

108. मना सर्वदा सज्जनाचेन योगे ।
कृया पालटे भक्तभावार्थ लागे ॥
कृयिवीण वाचाळता ते नवारी ।
तुटे वाद संवाद तो हीतकारी ॥ १०८ ॥
manā sarvadā sajjanāceni yoge |
kriyā pālaṭe bhaktibhāvārtha lāge ||
kriyevīṇa vācālatā te nivārī |
tuṭe vāda saṃvāda to hītakārī || 108||

manā – oh, mind!; *sarvadā* – at all times; *sajjanāceni* – with the saints; *yoge* – by the company of.

kriyā – actions; *pālaṭe* – change; *bhaktibhāvārtha* – meanings of faithful devotion; *lāge* – sticks.

kriyevīṇa – without action; *vācālatā* – excessive talk; *te* – that; *nivārī* – give up.

⁹Everywhere I am there.



tuṭe – snaps; *vāda* – argument; *saṁvāda* – dialogue; *to* – that; *hītakārī* – welfare.

Always in every way, be in the union with the Self.
Your actions are transformed into deep devotion.
Leave off all this talk that is not backed up by proper action.
Stop arguing and have the dialogue with He who is the greatest benefit.

109. जनीं वादवेवाद सोडुनदियावा ।
जनीं वादसंवाद सूखे करावा ॥
जगी तोच तो शोकसंतापहारी ।
तुटे वाद संवाद तो हीतकारी ॥ १०९ ॥
janīm vādavevāda soḍūni dyāvā ।
janīm vādasamvāda sūkhe karāvā ॥
jagī toci to śokasamtāpahārī ।
tuṭe vāda samvāda to hītakārī ॥ 109 ॥

janīm – among people; *vādavevāda* – argument and counter-argument; *soḍūni* – abandon; *dyāvā* – give.
janīm – among people; *sūkhasamvāda* – joyful dialogue; *sūkhe* – happily; *karāvā* – should do.
jagī – in the world; *toci* – only he; *to* – he; *śokasamtāpahārī* – remover of grief and rage.
tuṭe – snaps; *vāda* – argument; *saṁvāda* – dialogue; *hītakārī* – conducive to welfare.

In this world give up useless debating.
Seek the joy of conversing with HIM, for this only brings happiness.
In the world, only that subdues sorrow and anger.
Do not debate, and speak with Him who is your only benefit/good.

110. तुटे वाद संवाद त्याते म्हणावे ।
विवेके अहंभाव याते जणावे ॥
अहंतागुणे वाद नाना विकारी ।
तुटे वाद संवाद तो हीतकारी ॥ ११० ॥
tuṭe vāda samvāda tyāte mhaṇāve ।
viveke ahaṁbhāva yāte jṇāve ॥
ahaṁtāguṇe vāda nānā vikārī ।
tuṭe vāda samvāda to hītakārī ॥ 110 ॥

tuṭe – breaks; *vāda* – argument; *saṁvāda* – dialogue; *tyāte* – to that; *mhaṇāve* – should be called.
viveke – with discrimination; *ahaṁbhāva* – egoism; *yāte* – this; *jṇāve* – conquer.
ahaṁtāguṇe – egoistically; *vāda* – argument; *nānā* – various; *vikārī* – afflictions.
tuṭe – breaks; *vāda* – argument; *saṁvāda* – dialogue; *to* – that; *hītakārī* – conducive to welfare.

The talk that ends talk is to be told.
By vivek conquer 'I-ness and my-ness.'
It is the ego that brings about arguments and so much disorder that disturbs the natural state.
So leave off argument and speak only with Him who is your greatest good.

111. हतिकारणे बोलणे सत्य आहे ।
हतिकारणे सर्व शोधून पाहे ॥
हतिकारणे बंड पाखांड वारी ।



तुटे वाद संवाद तो हीतकारी ॥ १११ ॥
hitākāraṇe bolāṇe satya āhe |
hitākāraṇe sarva śodhūni pāhe ||
hitākāraṇe baṁḍa pākhāṁḍa vārī |
tuṭe vāda saṁvāda to hitakārī || 111||

hitākāraṇe – for the sake of welfare; bolāṇe – speech; satya – true; āhe – is.
hitākāraṇe – for the sake of welfare; sarva – all; śodhūni – search; pāhe – see.
hitākāraṇe – for the sake of welfare; baṁḍa – mutiny; pākhāṁḍa – atheism; vārī – give up.
tuṭe – breaks; vāda – argument; saṁvāda – dialogue; hitakārī – conducive to welfare.

For your only benefit, speak the Truth.
For your own benefit, search and see the Truth in all.
For your own benefit, stop all hypocritical, doubting thinking.
Leave off all gossip and listen to His talk. Nothing else is of any benefit.

112. जनीं सांगता ऐकता जन्म गेला ।
परी वादवेवाद तैसाच ठेला ॥
उठे संशयो वाद हा दंभधारी ।
तुटे वाद संवाद तो हीतकारी ॥ ११२ ॥
janīm sāṁgatā aikatā janma gelā |
parī vādavevāda taisāci ṭhelā ||
uṭhe saṁśayo vāda hā dambhadhārī |
tuṭe vāda saṁvāda to hitakārī || 112||

janīm – among people; sāṁgatā – telling; aikatā – listening; janma – life; gelā – passed.
parī – yet; vādavevāda – argument and counter-argument; taisāci – just as before; ṭhelā – stayed.
uṭhe – arises; saṁśayo – doubt; vāda – argument; hā – this; dambhadhārī – hypocritical.
tuṭe – breaks; vāda – argument; saṁvāda – dialogue; to – that; hitakārī – conducive to welfare.

In this world we talk and listen, get born and die.
Still, different opinions continue to be fixed.
Doubts arise and arguments come and we don't leave our hypocrisy.
Oh mind, leave off all discussions, and have the dialogue with Him who is our only benefit.

113. जनीं हीत पंडीत सांडीत गेले ।
अहंतागुणे ब्रह्मराक्षस जाले ॥
तयाहून व्युत्पन्न तो कोण आहे ।
मना सर्व जाणीव सांडून राहे ॥ ११३ ॥
janīm hīta paṁḍīta sāṁḍīta gele |
ahaṁtāguṇe brahmarākṣasa jāle ||
tayāhūna vyutpanna to koṇa āhe |
manā sarva jāṇīva sāṁḍūni rāhe || 113||

janīm – among people; hīta – welfare; paṁḍīta – learned; sāṁḍīta – without attaining; gele – passed.
ahaṁtāguṇe – due to egoism; brahmarākṣasa – ghosts of Brahmins; jāle – became.
tayāhūna – more than him; vyutpanna – learned; to – he; koṇa – who; āhe – is.
manā – oh, mind!; sarva – all; jāṇīva – egoistic pride of knowledge; sāṁḍūni – abandoning; rāhe –



stay.

In this world, many wise pundits have faded and gone.
But due to the pride of learning, they are like ghosts eager to possess and mislead others.

Who can be more learned than the Lord himself?
Oh mind, give up the idea that you possess Knowledge.

114. फुकाचे मुखी बोलता काय वेचे ।
दिसिंदीस अभ्यंतरी गरूव सांचे ॥
करयिवीण वाचाळता व्यर्थ आहे ।
वचिरे तुझा तूचा शोधूना पाहे ॥ ११४ ॥
phukāce mukhī bolatā kāya vece |
disaṁdīsa abhyaṁtarī garva sāñce ||
kriyevīṇa vācāḷatā vyartha āhe |
vicāre tujhā tūci śodhūni pāhe || 114||

phukāce – costing nothing; *mukhī* – by mouth; *bolatā* – saying; *kāya* – what; *vece* – spends.
disaṁdīsa – day by day; *abhyaṁtarī* – inside out; *garva* – pride; *sāñce* – accumulates.
kriyevīṇa – without effort; *vācāḷatā* – chatter; *vyartha* – vain; *āhe* – is.
vicāre – thoughtfully; *tujhā* – you; *tūci* – yourself; *śodhūni* – find; *pāhe* – see.

Of what use is futile and false talk?
Day by day it only increases and inflames the pride.
Without proper action, all talk is useless prattle.
Think, search inside and know Thyself.

115. तुटे वाद संवाद तेथे करावा ।
विविकि अहंभाव हा पालटावा ॥
जनीं बोलण्यासारखे आचरावे ।
करयिापालटे भक्तपिथेचि जावे ॥ ११५ ॥
tute vāda saṁvāda tethe karāvā |
vivike ahaṁbhāva hā pāḷaṭāvā ||
janīm bolāṇyāsārahke ācarāve |
kriyāpāḷaṭe bhaktipāṁtheci jāve || 115||

tute – breaks; *vāda* – argument; *saṁvāda* – dialogue; *tethe* – there; *karāvā* – should make.
viveke – with discrimination; *ahaṁbhāva* – egoism; *hā* – this; *pāḷaṭāvā* – change.
janīm – among people; *bolāṇyāsārahke* – conforming to speech; *ācarāve* – conduct oneself.
kriyāpāḷaṭe – with changed actions; *bhaktipāṁtheci* – by the path of devotion; *jāve* – go.

Proper talk and thought (between Master and disciple) ends all debates.
By discrimination, change, transform the feeling of I.
In this world let your talk be in accordance with proper actions.(in every action to know your swarup)
Thus transforming your actions walk the way of devotion.

116. बहू शापति कष्टला अंब्रह्मणी ।
तयाचे स्वये शरीहरी जन्म सोशी ॥
दलि क्षीरसंधि तया ऊपमानी ।



नुपेक्षी कदा देव भक्ताभिमानी ॥ ११६ ॥
bahū śāpitā kaṣṭalā ambarṣī |
tayāce svaye śrīharī janma soṣī ||
dilā kṣīrasim̄dhu tayā ūpamānī |
nupekṣī kadā deva bhaktābhimānī || 116||

bahū – much; śrāpitā – cursed; kaṣṭalā – distressed; ambarṣī – Ambarishi (a king by that name).
tayāce – his; svaye – by himself; śrīharī – Srihari; janma – births; soṣī – endure.
dilā – gave; kṣīrasim̄dhu – ocean of milk; tayā – to him; ūpamānī – Upamanyu.
nupekṣī – neglects not; kadā – ever; deva – god; bhaktābhimānī – proud of devotees.

Durvasa's curse distressed King Ambarisha¹⁰.
To free him, the Lord suffers birth himself.
To the child devotee Upamanya, He gifted an ocean of milk.
The Lord never forsakes those who love HIM (Vishnu's place is the ocean of milk).

117. धुरू लेंकरु बापुडे दैनयवाणे ।
कृपा भाकति दीधली भेटा जेणे ॥
चरिंजीव तारांगणी प्रेमखाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ ११७ ॥
dhurū lem̄karu bāpuḍe dainyavāṇe |
kṛpā bhākitā dīdhalī bheṭi jeṇe ||
ciraṁjīva tārāṅgaṇī premakhāṇī |
nupekṣī kadā deva bhaktābhimānī || 117||

dhurū – Dhruva; lem̄karu – child; bāpuḍe – helpless; dainyavāṇe – pitiable.
kṛpā – grace; bhākitā – beseeching; dīdhalī – gave; bheṭi – meeting; jeṇe – by whom.
ciraṁjīva – immortal; tārāṅgaṇī – in the galaxies; premakhāṇī – mine of love.
nupekṣī – not neglect; kadā – ever; deva – god; bhaktābhimānī – proud of devotees.

Seeing child Dhruva's¹¹ pathetic condition,
Hearing his prayer and his grace, the Lord gave him His darshan (understanding).
As a sign of his love for the Lord he made him the Pole Star in the eternal sky.
The Lord never forsakes those who truly love HIM.

118. गजेंदू महासंकटी वास पाहे ।
तयाकारणे श्रीहरी धावताहे ॥
उडी घातली जाहला जीवदानी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ ११८ ॥
gajeṁdū mahāsam̄kaṭī vāsa pāhe |
tayākāraṇe śrīharī dhāvatahe ||
uḍī ghātālī jāhalā jīvadānī |
nupekṣī kadā deva bhaktābhimānī || 118||

¹⁰Due to a curse, Ambarishi was in poverty, not even able to afford milk for his son Upamani. But because of steadfast faith, Vishnu gave Upamani the ocean of milk – the abode of Vishnu.

¹¹Dhruva as a child, was dragged off his father's knee by his father's other wife (the second queen). So he left the palace and went to a mountain cave and did great penance. Vishnu, thus pleased, granted him a boon. Dhruva asked to be in a place where he would never be snatched away.



gajendrū – Gajendra (an elephant of that name); *mahāsaṃkaṭī* – great danger; *vāṭa* – way; *pāhe* – sees. *tayākāraṇe* – for his sake; *śrīharī* – Srihari; *dhāvataṭhe* – runs.

uḍī – jump; *ghātalī* – took; *jāhalā* – became; *jīvadānī* – life-giver.

nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhīmānī* – proud of devotees.

In dire calamity Gajendra¹² waited for help and protection.

Due to this the Lord came running.

Powerfully, He rushed to him, He the giver of breath.

The Lord never forsakes those who are devoted to HIM.

119. अजामेळ पापी तया अंत आला ।
 कृपाळूपणे तो जनीं मुक्त केला ॥
 अनाथासी आधार हा चक्रपाणी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥ ११९ ॥
ajāmela pāpī tayā anta ālā ।
kṛpālūpaṇe to janīm mukta kelā ॥
anāthāsi ādhāra hā cakrapāṇī ।
nupekṣī kadā deva bhaktābhīmānī ॥ 119॥

ajāmela – Ajamela; *pāpī* – sinful; *tayā* – to him; *anta* – end; *ālā* – came.

kṛpālūpaṇe – compassionately; *to* – he; *janīm* – among people; *mukta* – liberated; *kelā* – did.

anāthāsi – orphaned; *ādhāra* – support; *hā* – this; *cakrapāṇī* – Vishnu (holding Sudarshan wheel in the hand).

nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhīmānī* – proud of devotees.

The sinner Ajamela at the time of his death

Was compassionately given liberation.

With chakrapani (in hand) He is the support of the destitute.

The Lord never forsakes those who love HIM only.

120. वर्धिकाकरणे जाहला मत्स्य वेगी ।
 धरी कूर्मरूपे धरा पृष्ठभागी ॥
 जना रक्षणाकारणे नीच योनी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥ १२० ॥
vidhikāraṇe jāhalā matsya vegī ।
dharī kūrmarūpe dharā pṛṣṭhabhāgī ॥
janā rakṣaṇākāraṇe nīca yonī ।
nupekṣī kadā deva bhaktābhīmānī ॥ 120॥

vidhikāraṇe – for the sake of god Brahma (creator); *jāhalā* – became; *matsya* – fish; *vegī* – speedily.

dharī – hold; *kūrmarūpe* – in tortoise form; *dharā* – earth; *pṛṣṭhabhāgī* – on the back.

janā – people; *rakṣaṇākāraṇe* – for the sake of protecting; *nīca* – lowly; *yonī* – species (birth in).

nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhīmānī* – proud of devotees.

For the sake of Brahma, He promptly became the fish¹³ Matsya.

¹²Gajendra was a sage, cursed to take the form of an elephant. While in the river, a crocodile (in Dasbodh 3.10.3 crocodile is ego) grabs his leg and pulls him under the water. Remembering always Vishnu, Vishnu comes running (In the story, the crocodile was a demon taking this form).

¹³The fish told the man to build a big boat and fill it with two of every species to avoid the flood. Sounds



As the tortoise, Karma, He held the world on His back.
In order to save and protect the world He takes birth in lowly forms (Varah, the boar).
The Lord never forsakes those who are devoted to HIM (these are all incarnations of Vishnu¹⁴ which means Knowledge).

121. महाभक्त प्रल्हाद हा कष्टवीला ।
महणोनी तयाकारणे सहिं जाला ॥
न ये ज्वाळ वीशाळ सननीध कोणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२१ ॥
mahābhakta pralhāda hā kaṣṭavīlā ।
mhaṇonī tayākāraṇe simha jālā ॥
na ye jvāla vīśāla sannīdha koṇī ।
nupekṣī kadā deva bhaktābhimānī ॥ 121॥

mahābhakta – great devotee; *pralhāda* – Prahlada; *hā* – this; *kaṣṭavīlā* – distressed.
mhaṇonī – therefore; *tayākāraṇe* – for his sake; *simha* – lion; *jālā* – became.
na – not; *ye* – this; *jvāla* – fire; *vīśāla* – huge; *sannīdha* – near; *koṇī* – anyone.
nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhimānī* – proud of devotees.

The great devotee Prahlad suffered at the hands of his father.
For his sake He became Narasimha¹⁵.
The poisonous flames dared not approach him.
The Lord never forsakes those who love HIM only.

122. कृपा भाकति जाहला वज्रपाणी ।
तया कारणे वामनू चक्रपाणी ॥
द्विजांकारणे भार्गवू चापपाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२२ ॥
kṛpā bhākitā jāhalā vajrapāṇī ।
tayā kāraṇe vāmanū cakrapāṇī ॥
dvijāṅkārāṇe bhārgavū cāpapāṇī ।
nupekṣī kadā deva bhaktābhimānī ॥ 122॥

kṛpā – grace; *bhākitā* – beseeched; *jāhalā* – became; *vajrapāṇī* – Indra (holding diamond weapon in the hand).
tayā – for his; *kāraṇe* – sake; *vāmanū* – Vaman; *cakrapāṇī* – Vishnu.
dvijāṅkārāṇe – for the sake of Brahmins; *bhārgavū* – Parasuram; *cāpapāṇī* – holder of the bow.
nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhimānī* – proud of devotees.

When Vajrapani, Lord Indra, implored for help and grace,
For his sake Chakrapani¹⁶ incarnated as Varmana.

familiar!

¹⁴It is said that Vishnu has ten incarnations. These are the first three. It is also said that this is the story of evolution.

¹⁵Narasimha's bottom half is a man and the top half is a lion. He is the fourth incarnation of Vishnu. Prahlad's father tried many ways to kill him, including burning him. Narasimha killed the father.

¹⁶Chakrapani is Vishnu. Indra was afraid that Bali, the king of the demons, would take his place as he was very pious. Vishnu incarnates (5th) as the dwarf, Varmana. He showed great respect to Bali so was granted a boon. Bali said, "I want only to take 3 steps." The 1st step encompassed the earth, the 2nd, all creation and when he asked Bali where to place the 3rd, he had understood who he was and said, "On my head."



For the sake of Brahmins, Chapapani (bow in hand) became Parashutama¹⁷.
The Lord never forsakes those who are devoted to HIM.

123. अहल्येसतीलागी आरण्यपंथे ।
कुडावा पुढे देव बंदी तयाते ॥
बळे सोडिता घाव घाली नशिाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२३ ॥
ahalyesatīlāgī āraṇyapaṁthe |
kuḍāvā puḍhe deva baṁdī tayāte ||
bale soḍitā ghāva ghālī niśāṇī |
nupekṣī kadā deva bhaktābhimānī || 123||

ahalyesatīlāgī – touching Ahalya, the ideal wife; *āraṇyapaṁthe* – during the journey in the forest.
kuḍāvā – protection; *puḍhe* – then; *deva* – gods; *baṁdī* – imprisoned; *tayāte* – to them.
bale – mightily; *soḍitā* – release; *ghāva* – strike; *ghālī* – strike; *niśāṇī* – huge drum.
nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhimānī* – proud of devotees.

The Lord liberated chaste Ahalya¹⁸ on the forest path
And freed the imprisoned gods.
By His power, His fame pervades all this creation.
The Lord never forsakes those who are devoted to HIM only.

124. तये द्रौपदीकारणे लागवेगे ।
त्वरे धावतो सर्व सांडूनी मागे ॥
कळीलागाजाला असे बौद्ध मौनी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२४ ॥
taye draupadīkāraṇe lāgavege |
tvare dhāvato sarva sāṁḍūnī māge ||
kaḷīlāgi jālā ase bauddha maunī |
nupekṣī kadā deva bhaktābhimānī || 124||

taye – her; *draupadīkāraṇe* – for the sake of Draupadi; *lāgavege* – instantly.
tvare – speedily; *dhāvato* – runs; *sarva* – all; *sāṁḍūnī* – dropping; *māge* – behind.
kaḷīlāgi – in the Kali yuga; *jālā* – became; *ase* – like; *bauddha* – Buddha; *maunī* – ascetic (with the vow of silence).
nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhimānī* – proud of devotees.

For the sake of Draupadi¹⁹ You immediately came running, casting aside all else.
In the Kali Yuga (to have body consciousness), He is born as the Buddha (to under-

¹⁷Parashuram was the 6th. When the king killed his Brahmin father and stole away his kamadhenu, Parashuram was doing penance to Vishnu. When he returned he vowed to destroy the kshtriya caste (king's warriors) for 21 generations.

¹⁸Ram was the 7th incarnation. Ahalya was cursed by her husband Sage Gotam. She had been tricked and seduced by Indra. Realizing his mistake, Indra said that Gotam's curse could be lifted by Ram. On the forest path Ram's foot touched the head of Ahalya's stone image. The forest is this world, Ram walks the path, his feet are the teachings and the stone image is this body.

¹⁹Krishna was the 8th, Maharaj told the story of Draupadi who was wagered and lost by her elder brother. He had already wagered and lost himself so when Draupadi was brought before the Kauravas she said, "How has he the right to wager me as he has already lost himself?" The court was silent as they knew she was right.



stand).

In Kali Yuga we 'enjoy' the results of past actions.
The Lord never forsakes those who are devoted to HIM.

125. अनाथां दानांकारणे जनमताहे ।
कलंकी पुढे देव होणार आहे ॥
तया वर्णति शीणली वेदवाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२५ ॥
anāthāṃ dināṃkāraṇe janmatāhe |
kalaṅkī puḍhe deva hoṅāra āhe ||
tayā varṇitā śīṅalī vedavāṇī |
nupekṣī kadā deva bhaktābhimānī || 125||

anāthāṃ – orphaned; *dināṃkāraṇe* – for the sake of the humble; *janmatāhe* – takes birth.
kalaṅkī – Kalki; *puḍhe* – in future; *deva* – god; *hoṅāra* – will become; *āhe* – is.
tayā – him; *varṇitā* – describing; *śīṅalī* – exhausted; *vedavāṇī* – vedic speech.
nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktābhimānī* – proud of devotees.

For the welfare of the destitute and orphaned, HE is born.
The Lord will incarnate later as Kalanki (Maybe this means your own liberation).
In describing His greatness the Vedas are tired - 'neti, neti'.
The Lord never forsakes those who love HIM only.

126. जनांकारणे देव लीलावतारी ।
बहुतांपरी आदरे वेषधारी ॥
तया नेणती ते जन पापरूपी ।
दुरातमे महानष्ट चांडाल पापी ॥ १२६ ॥
janāṃkāraṇe deva līlavatārī |
bahutāṃparī ādare veṣadhārī ||
tayā neṇatī te jana pāparūpī |
durātme mahānaṣṭa cāṅḍāla pāpī || 126||

janāṃkāraṇe – for the sake of people; *deva* – god; *līlavatārī* – playfully incarnates.
bahutāṃparī – multifarious; *ādare* – respectfully; *veṣadhārī* – wears dress.
tayā – him; *neṇatī* – not know; *te* – they; *jana* – people; *pāparūpī* – formed of sin.
durātme – evil selves; *mahānaṣṭa* – great destroyers; *cāṅḍāla* – wicked; *pāpī* – sinful.

On account of the people (by their wish only) the Lord plays in this world.
For everyone he lovingly takes all these guises.
Those who don't know that, take the form of sin and say, "I am a body."
Then they are 'fallen,' in great loss and far from the Self, the Master.

127. जगी धन्य तो राममुखे नवाला ।
कथा ऐकता सर्व तल्लीन जाला ॥
देहेभावना रामबोधे उडाली ।
मनोवासना रामरूपी बुडाली ॥ १२७ ॥
jaḡī dhanya to rāmamūkhe nivālā |
kathā aikatā sarva tallīna jālā ||
dehebhāvanā rāmabodhe uḍālī |



manovāsanā rāmarūpī buḍālī || 127||

jaḡī – in the world; *dhanya* – blessed; *to* – he; *rāmamūkhe* – uttering Rama by his mouth; *nivālā* – pacified.

kathā – story; *aikatā* – hearing; *sarva* – all; *tallīna* – immersed; *jālā* – became.

dehebhāvanā – body awareness; *rāmabodhe* – knowing Rama; *uḍālī* – flew.

manovāsanā – mental desires; *rāmarūpī* – in Rama's form; *buḍālī* – drowned.

Blessed, in the world, is the one whose purity finds the bliss of the Master.

He who hearing His story (**words**) becomes completely absorbed in all.

And by this understanding, body consciousness disappears.

Mind's vasanas submerge in the Master.

128. मना वासना वासुदेवी वसो दे ।
मना वासना कामसंगी नसो दे ॥
मना कल्पना वागी ते न कीजे ।
मना सज्जनीं वसुती कीजे ॥ १२८ ॥

manā vāsanā vāsudevī vaso de |

manā vāsanā kāmasaṅgī naso de ||

manā kalpanā vāugī te na kīje |

manā sajjanīm vasti kīje || 128||

manā – oh, mind!; *vāsanā* – desire; *vāsudevī* – in Vasudev (god, who pervades all existence); *vaso de* – let stay.

manā – oh, mind!; *vāsanā* – desire; *kāmasaṅgī* – attached to lust; *naso de* – let not.

manā – oh, mind!; *kalpanā* – ideas; *vāugī* – vain; *te* – those; *na* – not; *kīje* – do.

manā – oh, mind!; *sajjana* – cultured; *sajjanīm* – among saints; *vasti* – live; *kīje* – do.

Oh mind, let our vasanas live in the Lord, Vasudev.

Oh mind, don't have desires of attraction to this world.

Oh mind, do not give victory to the false imagination.

Oh mind, have victory in the company of Saints and His Reality.

129. गतीकारणे संगती सज्जनाची ।
मती पालटे सूमती दुरजनाची ॥
रतीनायकिचा पती नष्ट आहे ।
महणोनी मनातीत होवोनी राहे ॥ १२९ ॥

gatīkāraṇe saṅgatī sajjanācī |

matī pālaṭe sūmatī durjanācī ||

ratīnāyikecā patī naṣṭa āhe |

mhaṇonī manātīta hovonī rāhe || 129||

gatīkāraṇe – for the sake of salvation (ultimate goal in life); *saṅgatī* – company; *sajjanācī* – of saints.

matī – mental attitude; *pālaṭe* – changes; *sūmatī* – good attitude; *durjanācī* – wicked.

ratīnāyikecā – lust (feminine leader of all desires); *patī* – husband (Madan = Cupid); *naṣṭa* – destroyed; *āhe* – is.

mhaṇonī – therefore; *manātīta* – dispassionate; *hovonī* – become; *rāhe* – stay.

For the sake of that Reality always be in the company of the Master.

Mind gets transformed, becomes pure when impure.



The husband of Rati ([passion](#)) is to be destroyed.
Therefore learn to live beyond the mind.

130. मना अल्प संकल्प तोही नसावा ।
सदा सत्यसंकल्प चिती वसावा ॥
जनीं जल्प वीकल्प तोही त्यजावा ।
रमाकांत एकांतकाळी भजावा ॥ १३० ॥
manā alpa saṅkalpa tohī nasāvā |
sadā satyasankalpa cittī vasāvā ||
janīm jalpa vīkalpa tohī tyajāvā |
ramākānta ekāntakālī bhajāvā || 130||

manā – oh, mind!; *alpa* – trace; *saṅkalpa* – desire; *tohī* – even that; *nasāvā* – not be.
sadā – always; *satyasankalpa* – desire for truth; *cittī* – in the heart; *vasāvā* – should reside.
janīm – among people; *jalpa* – vain talk; *vīkalpa* – doubts; *tohī* – even that; *tyajāvā* – give up.
ramākānta – Rama (husband of beautiful Sita); *ekāntakālī* – in solitude; *bhajāvā* – worship.

Oh mind, give up wanting 'little' desires and little determined fixed concepts.
Always have the determination of the Truth and live in That.
Give up this meaningless, boastful chatter with the people.
Worship the Master only, be in your own aloneness.

131. भजावा जनीं पाहता राम एकू ।
करी बाण एकू मुखी शब्द एकू ॥
क्रिया पाहता उद्धरे सर्व लोकू ।
धरा जानकीनायकाचा वविकू ॥ १३१ ॥
bhajāvā janīm pāhatā rāma ekū |
karī bāṇa ekū mukhī śabda ekū ||
kriyā pāhatā uddhare sarva lokū |
dharā jānakīnāyakācā vīvekū || 131||

bhajāvā – should worship; *janīm* – among people; *pāhatā* – seeing; *rāma* – Rama; *ekū* – one.
karī – in hand; *bāṇa* – arrow; *ekū* – one; *mukhī* – mouth (speech); *śabda* – word; *ekū* – one.
kriyā – action; *pāhatā* – seeing; *uddhare* – uplift; *sarva* – all; *lokū* – people.
dharā – keep; *jānakīnāyakācā* – Rama's (Janaki's husband); *vīvekū* – thought.

Only the Lord is; in the world He alone is and should be worshiped.
His aim ([arrow](#)) to true and He speaks one word.
Seeing His actions everything moves and you are lifted out of the world.
By the eyes of vivek see His sport, the Lord/Master of Janaki.

132. वचिरूनी बोले वविंचून चाले ।
तयाचेनी संतप्त तेही नविले ॥
बरे शोधल्यावीण बोलो नको हो ।
जनीं चालणे शुद्ध नेमस्त राहो ॥ १३२ ॥
vicārūni bole vivīncūni cāle |
tayāceni saṅtapta tehī nivāle ||
bare śodhalyāvīṇa bolo nako ho |
janīm cālāṇe śuddha nemasta rāho || 132||



vicārūni – inquiring; *bole* – speaks; *vivaṃcūni* – thoughtfully; *cāle* – conducts himself.
tayāceni – due to him; *saṃtapta* – angered; *tehī* – even they; *nivāle* – calmed down.
bare – well; *śodhalyāvīṇa* – without searching; *bolo* – speak; *nako* – not; *ho* – listen!
janīm – among people; *cālāne* – conduct; *śuddha* – pure; *nemasta* – rigorous; *rāho* – stay.

Thinking of the correct words, contemplating the correct action,
 Those who are greatly distressed find peace in HIM.
 Do not speak without first having searched out the Lord.
 Always let your conduct be pure and correct.

133. हरीभक्त वीरक्त वज्जिन राशी ।
 जेणे मानसी स्थापलि नशिचयासी ॥
 तया दर्शने स्पर्शने पुण्य जोडे ।
 तया भाषणे नष्ट संदेह मोडे ॥ १३३ ॥
harībhakta vīrakta vijñāna rāśī |
jeṇe mānasī sthāpile niścayāsī ||
tayā darśane sparśane puṇya joḍe |
tayā bhāṣaṇe naṣṭa saṃdeha moḍe || 133||

harībhakta – Hari's devotees; *vīrakta* – dispassionate; *vijñāna* – intuitive knowledge; *rāśī* – heap.
jeṇe – who; *mānasī* – in the mind; *sthāpile* – established; *niścayāsī* – determination.
tayā – him; *darśane* – seeing; *sparśane* – touching; *puṇya* – merit; *joḍe* – accumulates.
tayā – him; *bhāṣaṇe* – by speech; *naṣṭa* – destroys; *saṃdeha* – doubt; *moḍe* – breaks.

That dispassionate devotee, knower of the Self,
 whose mind is firmly established in That place,
 His sight and touch bestows merit (To see - be the Self is your only merit).
 By His speech all doubts (sandeha:san-with;deha-body) are destroyed.

134. नसे गर्व आंगी सदा वीतरागी ।
 क्षमा शांति भोगी दयादक्ष योगी ॥
 नसे लोभ ना क्षोभ ना दैन्यवाणा ।
 इही लक्षणी जाणजि योगरिणा ॥ १३४ ॥
nase garva āṅgī sadā vītarāgī |
kṣamā śānti bhogī dayādakṣa yogī ||
nase lobha nā kṣobha nā dainyavāṇā |
ihī lakṣaṇī jāṇije yogirāṇā || 134||

nase – has not; *garva* – pride; *āṅgī* – in self; *sadā* – always; *vītarāgī* – dispassionate.
kṣamā – forgiveness; *śānti* – peace; *bhogī* – enjoys; *dayādakṣa* – ever compassionate; *yogī* – seeker of truth.
nase – not be; *lobha* – greed; *nā* – not; *kṣobha* – anger; *nā* – not; *dainyavāṇā* – pitiable.
ihī – with these; *lakṣaṇī* – qualities; *jāṇije* – know; *yogirāṇā* – royal among truth-seekers.

He has no pride of the body and always remains detached from it.
 Forgiving, peaceful, merciful to all and self controlled.
 Never greedy, nor agitated nor miserable.
 Know that He is the King amongst yogis.

135. धरी रे मना संगती सज्जनाची ।



जेणे वृत्ता हे पालटे दुरजनाची ॥
बळे भाव सदबुद्धी सन्मार्ग लागे ।
महाक्रूर तो काळ विक्राळ भंगे ॥ १३५ ॥
dharī re manā saṅgatī sajjanācī |
jēṇe vṛtti he pālaṭe durjanācī ||
baḷe bhāva sadbuddhi sanmārga lāge |
mahākrūra to kāḷa vikrāḷa bhaṅge || 135||

dharī – keep; *re* – dear one!; *manā* – oh, mind!; *saṅgatī* – company; *sajjanācī* – of saints.
jēṇe – by which; *vṛtti* – attitude; *he* – this; *pālaṭe* – change; *durjanācī* – of the wicked.
baḷe – with power; *bhāva* – faith; *sadbuddhi* – virtuous intellect; *sanmārga* – virtuous conduct; *lāge* – sticks.
mahākrūra – greatly cruel; *to* – that; *kāḷa* – death; *vikrāḷa* – frightening; *bhaṅge* – breaks.

Cherish the company of the Self.
Oh mind, this transforms the thoughts of the worldly minded.
Have great love for the Master, then one 'truly' advances on the right path.
This breaks with the great cruel and frightening Time and Death.

136. भये व्यापलि सर्व ब्रह्मांड आहे ।
भयातीत ते संत आनंत पाहे ॥
जया पाहता द्वैत काही दिसिना ।
भयो मानसी सर्वथाही असेना ॥ १३६ ॥
bhaye vyāpile sarva brahmāṇḍa āhe |
bhayātīta te saṅta ānanta pāhe ||
jayā pāhatā dvaita kāhī disinā |
bhayo mānasī sarvathāhī asenā || 136||

bhaye – fear; *vyāpile* – filled with; *sarva* – all; *brahmāṇḍa* – universe; *āhe* – is.
bhayātīta – fearless; *te* – that; *saṅta* – saint; *ānanta* – infinite; *pāhe* – sees.
jayā – whom/which; *pāhatā* – seeing; *dvaita* – duality; *kāhī* – whatsoever; *disinā* – sees not.
bhayo – fear; *mānasī* – in the mind; *sarvathāhī* – absolutely; *asenā* – is not.

The whole universe is pervaded in fear.
The saint goes beyond fear by seeing the eternal.
They do not see any duality
So their minds are ever-free of fear. (Everywhere they are there.)

137. जवा श्रेष्ठ ते स्पष्ट सांगोना गेले ।
परी जीव अज्ञान तैसेच ठेले ॥
देहेबुद्धि करू खोटे टळेना ।
जुने ठेवणे मीपणे आकळेना ॥ १३७ ॥
jivā śreṣṭha te spaṣṭa sāṅgoni gele |
parī jīva ajñāna taiseci ṭhele ||
dehebuddhice karma khoṭe ṭalenā |
june ṭhevaṇe mīpaṇe ākaḷenā || 137||

jivā – to the creatures; *śreṣṭha* – great (sages); *te* – they; *spaṣṭa* – clearly; *sāṅgoni* – saying; *gele* – went.
parī – still; *jīva* – creatures; *ajñāna* – ignorant; *taiseci* – as before; *ṭhele* – remained.



dehebuddhice – body awareness; *karma* – action; *khoṭe* – false; *ṭalenā* – escape.
june – old; *ṭhevaṇe* – wealth (eternal truth); *mīpaṇe* – due to egoism; *ākalenā* – not understand.

Saints have clearly shown and told what is the most important 'thing' to know.
 Still we keep 'our ignorance,' like before.
 Body consciousness and false karma do not fade away.
 Keep always the ancient Self and do not recognize the 'I-ness'.

138. भ्रमे नाढळे वतित ते गुप्त जाले ।
 जवा जनमदारद्विश्य ठाकूनी आले ॥
 देहेबुद्धिचा नशिचयो ज्या टळेना ।
 जुने ठेवणे मीपणे आकळेना ॥ १३८ ॥
bhrame nāḍhale vitta te gupta jāle |
jivā janmadāridrya ṭhākūni āle ||
dehebuddhicā niścayo jyā ṭalenā |
june ṭhevaṇe mīpaṇe ākalenā || 138||

bhrame – due to delusion; *nāḍhale* – not find; *vitta* – wealth; *gupta* – hidden; *jāle* – became.
jivā – to the creatures; *janmadāridrya* – born in poverty; *ṭhākūni* – followed; *āle* – came.
dehebuddhicā – of body awareness; *niścayo* – resolve; *jyā* – to whom; *ṭalenā* – escape not.
june – old; *ṭhevaṇe* – wealth (eternal truth); *mīpaṇe* – due to egoism; *ākalenā* – understand not.

Due to the harassment of illusion, the immortal wealth remains hidden,
 Bringing about the jiva's life-long deprivation.
 As long as this body consciousness is resolutely maintained, it will not pass away.
 Therefore keep always the ancient Self with you, and do not recognize the 'I ness'.

139. पुढे पाहता सर्वही कोंदलेसे ।
 अभाग्यास हे दृश्य पाषाण भासे ॥
 अभावे कदा पुण्य गाठी पडेना ।
 जुने ठेवणे मीपणे आकळेना ॥ १३९ ॥
puḍhe pāhatā sarvahī koṇdalese |
abhāgyāsa he dṛśya pāṣāṇa bhāse ||
abhāve kadā puṇya gāṭhī paḍenā |
june ṭhevaṇe mīpaṇe ākalenā || 139||

puḍhe – then/in front; *pāhatā* – seeing; *sarvahī* – all verily; *koṇdalese* – pervade.
abhāgyāsa – unfortunate; *dṛśya* – seen; *pāṣāṇa* – stone; *bhāse* – appears.
abhāve – without faith; *kadā* – ever; *puṇya* – merit; *gāṭhī* – in one's lap; *paḍenā* – fall.
june – ancient; *ṭhevaṇe* – wealth (eternal truth); *mīpaṇe* – due to egoism; *ākalenā* – understand not.

Seeing beyond this to That which pervades everywhere,
 Yet the unfortunate see only stones.
 Without strong faith, no merit will be achieved.
 Keeping the ancient One always, do not recognize the 'I-ness'.

140. जयाचे तया चूकले परापत् नाही ।
 गुणे गोवलि जाहले दुःख देही ॥
 गुणावेगळी वृत्ता तेही वळेना ।
 जुने ठेवणे मीपणे आकळेना ॥ १४० ॥



jayāce tayā cūkale prāpta nāhī |
guṇe govile jāhale duḥkha dehī ||
guṇāvegalī vṛtti tehī vaḷenā |
june ṭhevaṇe mīpaṇe ākaḷenā || 140||

jayāce – whose; *tayā* – to him; *cūkale* – mistake; *prāpta* – attained; *nāhī* – not.
guṇe – by qualities (sattva,raja,tama); *govile* – bound; *jāhale* – happened; *duḥkha* – grief; *dehī* – in one's self.

guṇāvegalī – beyond the qualities; *vṛtti* – attitude; *tehī* – that also; *vaḷenā* – change.

june – ancient; *ṭhevaṇe* – wealth (eternal truth); *mīpaṇe* – due to egoism; *ākaḷenā* – understand not.

Making a mistake and missing one's Self, nothing is gained.

Bound in the three gunas, the body suffers greatly.

Being separate from the gunas - this thought is not turned to.

Keeping the ancient One only in mind, do not recognize this 'I-ness'.

141. म्हणे दास सायास त्याचे करावे ।
जनीं जाणता पाय त्याचे धरावे ॥
गुरू अंजनेवीण ते आकळेना ।
जुने ठेवणे मीपणे आकळेना ॥ १४१ ॥
mhaṇe dāsa sāyāsa tyāce karāve |
janīṃ jāṇatā pāya tyāce dharāve ||
gurū amjanevīṇa te ākaḷenā |
june ṭhevaṇe mīpaṇe ākaḷenā || 141||

mhaṇe – says; *dāsa* – servant (Ramadasa); *sāyāsa* – service; *tyāce* – his; *karāve* – should do.

janīṃ – among people; *jāṇatā* – wise; *pāya* – feet; *tyāce* – his; *dharāve* – hold (revere).

gurū – teacher; *amjanevīṇa* – without collyrium; *te* – that; *ākaḷenā* – understand not.

june – ancient; *ṭhevaṇe* – wealth (eternal truth); *mīpaṇe* – due to egoism; *ākaḷenā* – understand not.

Ramdas says, 'Put forth great effort and do it.

Hold on to the feet of the one who knows.

Without the collyrium²⁰ of the Master, that Truth is not seen.

The ancient One, that Reality- by keeping the 'I-ness,' one cannot know HIM.

142. कळेना कळेना कळेना ढळेना ।
ढळे नाढळे संशयोही ढळेना ॥
गळेना गळेना अहंता गळेना ।
बळे आकळेना मळिना मळिना ॥ १४२ ॥
kaḷenā kaḷenā kaḷenā ḍhaḷenā |
ḍhaḷe nāḍhaḷe saṃśayohī ḍhaḷenā ||
gaḷenā gaḷenā ahaṃtā gaḷenā |
baḷe ākaḷenā miḷenā miḷenā || 142||

kaḷenā – understand not; *ḍhaḷenā* – remove not.

ḍhaḷe – remove; *nāḍhaḷe* – not remove; *saṃśayohī* – any doubts; *ḍhaḷenā* – remove not.

gaḷenā – thins not; *ahaṃtā* – egoism; *gaḷenā* – thins not.

baḷe – mightily; *ākaḷenā* – understands not; *miḷenā* – finds not;

²⁰a lotion or liquid wash used as a cleanser for the eyes



It cannot be understood...not understood.
 It will not move out of the way. Doubts will not pass away, will not pass.
 The ego will not detach, will not disappear, nor waste away.
 By force, IT cannot be known. It cannot be achieved.

143. अवद्वियागुणे मानवा ऊमजेना ।
 भ्रमे चूकले हीत ते आकळेना ॥
 परीक्षेवणि बांधले दृढ नाणे ।
 परी सत्य मथिया असे कोण जाणे ॥ १४३ ॥
avidyāguṇe mānavā ūmajenā |
bhrame cūkale hīta te ākaḷenā ||
parīkṣevṇi bāṁdhale dṛḍha nāṇe |
parī satya mithiyā ase koṇa jāṇe || 143||

avidyāguṇe – due to ignorance; *mānavā* – to the human; *ūmajenā* – comprehend not.
bhrame – due to delusion; *cūkale* – mistakes; *hīta* – welfare; *te* – that; *ākaḷenā* – understands not.
parīkṣevṇi – without examination; *bāṁdhale* – tied; *dṛḍha* – firmly; *nāṇe* – coin.
parī – however; *satya* – true; *mithiyā* – false; *ase* – is; *koṇa* – who; *jāṇe* – knows.

Due to ignorance, one does not understand That.
 Due to delusion, one cannot know what is beneficial.
 Without your own examination and verification you hold fast to your bondage, taking
 bondage to be freedom.
 Who knows what is true and what is false in all this?

144. जगी पाहता साच ते काय आहे ।
 अती आदरे सत्य शोधून पाहे ॥
 पुढे पाहता पाहता देव जोडे ।
 भ्रम भ्रंती अज्ञान हे सर्व मोडे ॥ १४४ ॥
jaḡī pāhatā sāca te kāya āhe |
atī ādare satya śodhūna pāhe ||
pudhe pāhatā pāhatā deva joḍe |
bhrama bhrānti ajñāna he sarva moḍe || 144||

jaḡī – in the world; *pāhatā* – seeing; *sāca* – true; *te* – that; *kāya* – what; *āhe* – is.
atī – much; *ādare* – respect; *satya* – truth; *śodhūna* – search; *pāhe* – see.
pudhe – later; *pāhatā* – seeing; *deva* – god; *joḍe* – commune.
bhrama – delusion; *bhrānti* – delirium; *ajñāna* – ignorance; *sarva* – all; *moḍe* – breaks.

Contemplating on the world, what is the True,
 With utmost respect seek out That and find HIM, the essence of all. The only in all.
 The Master joins with you as you look ahead and beyond.
 (He takes you on His shoulders.)
 Confusion, illusion and ignorance will all be broken there.

145. सदा वीषयो चर्तिति जीव जाला ।
 अहंभाव अज्ञान जन्मास आला ॥
 वविके सदा स्वस्वरूपी भरावे ।
 जवि उगमी जन्म नाही स्वभावे ॥ १४५ ॥



sadā vīṣayo cīntitā jīva jālā |
ahaṃbhāva ajñāna janmāsa ālā ||
viveke sadā svasvarūpī bharāve |
jīvā ūgamī janma nāhī svabhāve || 145||

sadā – always; *vīṣayo* – pleasures; *cīntitā* – thinking; *jīva* – creature; *jālā* – became.
ahaṃbhāva – egoism; *ajñāna* – ignorance; *janmāsa* – born; *ālā* – came.
viveke – with discrimination; *sadā* – always; *svasvarūpī* – in one's own true nature; *bharāve* – should fill.
jīvā – to the creature; *ūgamī* – in the source; *janma* – birth; *nāhī* – not; *svabhāve* – naturally.

After a complete lifetime worrying about objects,
One is born again, with the same ignorance and I-am-ness.
Use your God-given vivek and be absorbed in your own swarup.
Only then, in your original Self, there can be no more birth.

146. दसिं लोचनी ते नसे कल्पकोडी ।
अकस्मात् आकारले काळ मोडी ॥
पुढे सर्व जाईल काही न राहे ।
मना संत आनंत शोधूना पाहे ॥ १४६ ॥
dise locanī te nase kalpakodī |
akasmāta ākārāle kāla modī ||
puḍhe sarva jāīla kāhī na rāhe |
manā saṃta ānaṃta śodhūni pāhe || 146||

dise – appears; *locanī* – to the eyes; *te* – that; *nase* – not be; *kalpakodī* – millions of aeons.
akasmāta – unexpectedly; *ākārāle* – took form; *kāla* – death/time; *modī* – destroys.
puḍhe – later; *sarva* – all; *jāīla* – disappear; *kāhī* – whatever; *na* – not; *rāhe* – stays.
manā – oh, mind!; *saṃta* – sages; *ānaṃta* – infinite; *śodhūni* – search; *pāhe* – see.

Whatever is seen by the eyes gets destroyed at the end.
Suddenly, due to time, that form is destroyed.
In a moment all that was, is gone forever. All things pass away and nothing remains.
Therefore, oh mind, search and know only the eternal Self.

147. फुटेना तुटेना चळेना ढळेना ।
सदा संचले मीपणे ते कळेना ॥
तया एकरूपासि दूजे न साहे ।
मना संत आनंत शोधूना पाहे ॥ १४७ ॥
phuṭenā tuṭenā calēnā ḍhalenā |
sadā saṃcale mīpaṇe te kaḷenā ||
tayā ekarūpāsi dūje na sāhe |
manā saṃta ānaṃta śodhūni pāhe || 147||

phuṭenā – breaks not (like a pot); *calēnā* – moves not; *ḍhalenā* – shakes not.
sadā – always; *saṃcale* – pervasive; *mīpaṇe* – egoism; *te* – that; *kaḷenā* – understand not.
tayā – to that; *ekarūpāsi* – indivisible form; *dūje* – second; *na* – not; *sāhe* – tolerate.
manā – oh, mind!; *saṃta* – sage; *ānaṃta* – infinite; *śodhūni* – search; *pāhe* – see.

It cannot be broken, cut, moved or pushed aside.



Always and all pervading, the I-ness can never know it.
He is One without a second and does not bear duality.
Oh mind, search and know the Eternal Self.

148. नरिक्कार आधार ब्रह्मादिकांचा ।
जया सांगता शीणली वेदवाचा ॥
वविके तदाकार होनी राहे ।
मना संत आनंत शोधूनी पाहे ॥ १४८ ॥
nirākāra ādhāra brahmādikāṁcā |
jayā sāṅgatā śīṇalī vedavācā ||
viveke tadākāra hoūni rāhe |
manā saṁta ānaṁta śodhūni pāhe || 148||

nirākāra – without form; *ādhāra* – support; *brahmādikāṁcā* – of Brahma (creator) and others.
jayā – which; *sāṅgatā* – telling; *śīṇalī* – exhausted; *vedavācā* – Vedas.
viveke – with discrimination; *tadākāra* – merging in that; *hoūni* – becoming; *rāhe* – stays.
manā – oh, mind!; *saṁta* – sage; *ānaṁta* – infinite; *śodhūni* – search; *pāhe* – see.

That Formless is the supporter of the creator and all.
To describe That, the scriptures became silent.
By vivek be 'that form' and stay always.
Oh mind, search for and know the Eternal Self, the Master.

149. जगी पाहता चर्मचक्षी न लक्षे ।
जगी पाहता ज्ञानचक्षी नरिक्षे ॥
जनीं पाहता पाहणे जात आहे ।
मना संत आनंत शोधूनी पाहे ॥ १४९ ॥
jaḡī pāhatā carmacakṣī na lakṣe |
jaḡī pāhatā jñānacakṣī nirakṣe ||
janīṁ pāhatā pāhaṇe jāta āhe |
manā saṁta ānaṁta śodhūni pāhe || 149||

jaḡī – in the world; *pāhatā* – observing; *carmacakṣī* – physical eyes; *na* – not; *lakṣe* – appears.
jaḡī – in the world; *pāhatā* – seeing; *jñānacakṣī* – sight of knowledge; *nirakṣe* – appears.
janīṁ – among people; *pāhatā* – seeing; *pāhaṇe* – sight; *jāta* – goes; *āhe* – is.
manā – oh, mind!; *saṁta* – sage; *ānaṁta* – infinite; *śodhūni* – search; *pāhe* – see.

In this world He cannot be seen by eyes of flesh.
In this world He can be beheld by eyes of Knowledge.
To see HIM in this world the 'seeingness' has to be no more.
Oh mind, search and Know the Eternal Self, the Saint.

150. नसे पीत ना श्वेत ना श्याम काही ।
नसे व्यक्त अव्यक्त ना नीळ नाही ॥
महणे दास वशिवासता मुक्ती लाहे ।
मना संत आनंत शोधूनी पाहे ॥ १५० ॥
nase pīta nā śveta nā śyāma kāhī |
nase vyakta avyakta nā nīla nāhī ||
mhaṇe dāsa viśvāsata mukti lāhe |



manā sarīta ānarīta śodhūni pāhe || 150||

nase – not be; *pīta* – yellow; *nā* – nor; *śveta* – white; *nā* – not; *śyāma* – dark blue; *kāhī* – whatever.
nase – not be; *vyakta* – visible; *avyakta* – invisible; *nā* – nor; *nīla* – blue; *nāhī* – not be.
mhaṇe – says; *dāsa* – servant (Ramadasa); *viśvāsātā* – by faith; *mukti* – liberation; *lāhe* – gets.
manā – oh, mind!; *saṁta* – sage; *ānaṁta* – infinite; *śodhūni* – search; *pāhe* – see.

He is not yellow, nor white, nor dark. (He is the Lord of all color.)

He is neither manifest nor unmanifest, nor is He blue. (space; the limit of the eyes),
Ramdas says, “By Faith, gain Freedom.”

Oh mind, search and know the Eternal Self, the Master.

151. खरे शोधति शोधति शोधतिहे ।
मना बोधति बोधति बोधतिहे ॥
परी सर्वही सज्जनाचेनी योगे ।
बरा नशिचयो पावजि सानुरागे ॥ १५१ ॥
khare śodhitā śodhitā śodhitāhe |
manā bodhitā bodhitā bodhitāhe ||
parī sarvahī sajjanāceni yoge |
barā niścayo pāvije sānurāge || 151||

khare – true; *śodhitā* – searching; *śodhitāhe* – search.
manā – oh, mind!; *bodhitā* – advising; *bodhitāhe* – advise.
parī – yet; *sarvahī* – all verily; *sajjanāceni* – of sages; *yoge* – in company.
barā – well; *niścayo* – resolve; *pāvije* – reaches; *sānurāge* – with love.

By deep long searching, again and again, the Truth is found.

By repeated teaching, again and again, the mind comes to understand.

All this happened due to the constant company of the Master.

The great, beautiful Eternal is attained by complete resolve and deep love.

152. बहूतांपरी कूसरी ततत्वज्ञाडा ।
परी अंतरी पाहजि तो नविडा ॥
मना सार साचार ते वेगळे रे ।
समस्तांमधे एक ते आगळे रे ॥ १५२ ॥
bahūtāṁparī kūsarī tattvajhāḍā |
parī aṁtarī pāhije to nivāḍā ||
manā sāra sācāra te vegale re |
samastāṁmadhe eka te āgale re || 152||

bahūtāṁparī – in all; *kūsarī* – sagaciously; *tattvajhāḍā* – search for truth.
parī – still; *aṁtarī* – in the heart; *pāhije* – needs; *to* – that; *nivāḍā* – selection.
manā – oh, mind!; *sāra* – essence; *sācāra* – truly; *te* – that; *vegale* – different; *re* – dear one.
samastāṁmadhe – in all; *eka* – on; *te* – that; *āgale* – unique; *re* – dear one.

Many are the intelligent expositions of the principles of the Truth.

Still within oneself, a decisive understanding must be agreed upon.

Oh mind, for the essence of Truth is different from all else.

In the all, He is One only and above all else.



153. नवहे पडिज्ञाने नवहे तत्त्वज्ञाने ।
 समाधान काही नवहे तानमाने ॥
 नवहे योगयागे नवहे भोगत्यागे ।
 समाधान ते सज्जनाचेनी योगे ॥ १५३ ॥
navhe piṁḍajñāne navhe tattvajñāne |
samādhāna kāhī navhe tānamāne ||
navhe yogayāge navhe bhogatyāge |
samādhāna te sajjanāceni yoge || 153||

navhe – not; *piṁḍajñāne* – knowledge of body; *navhe* – not; *tattvajñāne* – philosophy.
samādhāna – contentment; *kāhī* – whatever; *navhe* – not; *tānamāne* – knowledge of music.
navhe – not; *yogayāge* – asceticism and sacrifice; *navhe* – not; *bhogatyāge* – giving up of enjoyments.
samādhāna – contentment; *te* – that; *sajjanāceni* – of sages; *yoge* – company of.

Many are the intelligent expositions of the principles of the Truth.
 Still within oneself, a decisive understanding must be agreed upon.
 Oh mind, for the essence of Truth is different from all else.
 In the all, He is One only and above all else.

154. महावाक्य तत्त्वादिकि पंचकर्णे ।
 खुणे पावजि संतसंगे वविरणे ॥
 द्वितीयेसा संकेत जो दावजितो ।
 तया सांडुनी चंद्रमा भावजितो ॥ १५४ ॥
mahāvākya tattvādike pañcakarṇe |
khuṇe pāvije saṁtasaṅge vavarṇe ||
dvitīyēsa saṁketa jo dāvijeto |
tayā sāṁḍunī caṁdramā bhāvijeto || 154||

mahāvākya – the "great" utterances (That Thou Art, etc.); *tattvādike* – philosophic principles; *pañcakarṇe* – scientific analysis of the elements.
khuṇe – by sign; *pāvije* – reach; *saṁtasaṅge* – company of sages; *vavarṇe* – discourses.
dvitīyēsa – phase of the moon on the 2nd day (after new moon); *saṁketa* – signal; *jo* – who; *dāvijeto* – shows.
tayā – to that; *sāṁḍunī* – dropping; *caṁdramā* – moon; *bhāvijeto* – worship.

The mahavakyas and the principle of panchikarma (how each subtle element is mixed with the other subtle elements and from this the gross elements are formed),
 Must be 'understood' in the explanation of the Master - must be realized by His company.

Just as one thing is used to point out another,
 Just as the sliver of the new moon is revealed beyond the finger.

155. दसिना जनीं तेची शोधूनी पाहे ।
 बरे पाहता गूज तेथेचि आहे ॥
 करी घे जाता कदा आढळेना ।
 जनीं सर्व कोंदाटले ते कळेना ॥ १५५ ॥
disenā janīm tecī śodhūni pāhe |
bare pāhatā gūja tetheci āhe ||
karī gheū jātā kadā āḍhalēnā |



janīm sarva koṃdāṭale te kalenā || 155||

disenā – appears not; *janīm* – among people; *tecī* – that itself; *śodhūni* – search; *pāhe* – see.
bare – well; *pāhatā* – observing; *gūja* – secret; *tetheci* – there itself; *āhe* – is.
karīm – in the hands; *gheum* – take; *jātā* – going; *kadā* – ever; *ādhalenā* – find not.
janīm – among people; *sarva* – all; *koṃdāṭale* – pervading; *te* – that; *kalenā* – understand not.

That which cannot be seen in the world must be searched out and held in mind.
It is there hiding in the cave. See it clearly.
He cannot be met or come upon the way one takes the things of the world.
He pervades all His creation, still He is not known.

156. म्हणे जाणता तो जनीं मूर्ख पाहे ।
अतर्कासि तर्की असा कोण आहे ॥
जनीं मीपणे पाहता पाहवेना ।
तया लक्षिता वेगळे राहवेना ॥ १५६ ॥
mhaṇe jāṇatā to janīm mūrkhā pāhe |
atarkāsi tarkī asā koṇa āhe ||
janīm mīpaṇe pāhatā pāhavenā |
tayā lakṣitā vegale rāhavenā || 156||

mhaṇe – says; *jāṇatā* – wise; *janīm* – among people; *mūrkhā* – stupid; *pāhe* – sees.
atarkāsi – beyond logic; *tarkī* – logician; *asā* – such; *koṇa* – who; *āhe* – is.
janīm – among people; *mīpaṇe* – due to egoism; *pāhatā* – seeing; *pāhavenā* – appears not.
tayā – to that; *lakṣitā* – observing; *vegale* – separate; *rāhavenā* – stays not.

The one who says he knows it, is a fool.
It is beyond logic, so who can know it by logic?
As long as I-ness persists and sees all, it will not be seen.
Concentrating on HIM, one does not remain separate.

157. बहू शास्त्र धुंदाळति वाड आहे ।
जया नशिचयो येक तोही न साहे ॥
मती भांडती शास्त्रबोधे वरीधे ।
गती खुंटती ज्ञानबोधे प्रबोधे ॥ १५७ ॥
bahū śāstra dhumḍālītā vāḍa āhe |
jayā niścayo yeka tohī na sāhe ||
matī bhāṃḍatī śāstrabodhe virodhe |
gatī khunṭatī jñānabodhe prabodhe || 157||

bahū – much; *śāstra* – scriptures; *dhumḍālītā* – searching; *vāḍa* – a lot; *āhe* – is.
jayā – to which; *niścayo* – resolve; *yeka* – one; *tohī* – even that; *na* – not; *sāhe* – tolerates.
matī – opinionated; *bhāṃḍatī* – quarrel; *śāstrabodhe* – scriptural studies; *virodhe* – due to contradictions.
gatī – course; *khunṭatī* – obstructed; *jñānabodhe* – study of true knowledge; *prabodhe* – awakening.

There are many scriptures and they 'wander' much.
They are not of one conclusion about HIM.
Due to this 'scriptural Knowledge' there is opposition and 'the ego of opinions' argues.



But understanding brings an end to these states of various knowledge.

158. श्रुती नयाय मीमांसके तर्कशास्त्रे ।
 स्मृती वेद वेदांतवाक्ये वचित्त्रे ॥
 स्वये शेष मौनावला सथीर पाहे ।
 मना सर्व जाणीव सांडून राहे ॥ १५८ ॥
śrutī nyāya mīmāṃsake tarkaśāstre |
smṛtī veda vedāntavākya vicitre ||
svaye śeṣa maunāvalā sthīra pāhe |
manā sarva jāṇīva sāṅḍūna rāhe || 158||

śrutī – vedas; *nyāya* – logic; *mīmāṃsake* – scriptures of human duties; *tarkaśāstre* – science of argumentation.

smṛtī – mythology; *veda* – vedas; *vedāntavākya* – vedanta philosophy (identity of human and universal soul); *vicitre* – wonderful.

svaye – himself; *śeṣa* – serpent (with thousand tongues in mythology of creation); *maunāvalā* – silenced; *sthīra* – dumb-founded; *pāhe* – sees.

manā – oh, mind!; *sarva* – all; *jāṇīva* – body awareness; *sāṅḍūna* – give up; *rāhe* – stands.

Knowledge of scrutis, nyaya, mimasas, tarka, smritis, vedas and vedanta statements,
 All say something different.

There, Shesh, naturally becomes silent and remains still ([shesh means the remainder](#)).

Oh mind, let all this knowledge go off the mind and stay.

159. जेणे मक्षिका भक्षिली जाणविची ।
 तया भोजनाची रुची प्राप्त कैची ॥
 अहंभाव ज्या मानसीचा वरिना ।
 तया ज्ञान हे अनून पोटी जरिना ॥ १५९ ॥
jene makṣikā bhakṣilī jāṇivecī |
tayā bhojanācī rucī prāpta kaicī ||
ahaṃbhāva jyā mānasīcā virenā |
tayā jñāna he anna poṭī jirenā || 159||

jene – who; *makṣikā* – fly; *bhakṣilī* – ate; *jāṇivecī* – ego-awareness.

tayā – to him; *bhojanācī* – of a meal; *rucī* – taste; *prāpta* – obtain; *kaicī* – how.

ahaṃbhāva – egoism; *jyā* – whose; *mānasīcā* – mental; *virenā* – dissolve.

tayā – to him; *jñāna* – wisdom; *he* – this; *anna* – food; *poṭī* – stomach; *jirenā* – digest.

The one who swallows a fly in the form of ego,

How can he relish what he has eaten?

If the ego is not made to nothing by the mind,

Then the food of that knowledge, that understanding, will not get absorbed in the heart.

160. नको रे मना वाद हा खेदकारी ।
 नको रे मना भेद नना वकारी ॥
 नको रे मना शीकवू पूढलिंसी ।
 अहंभाव जो राहला तूजपासी ॥ १६० ॥
nako re manā vāda hā khedakārī |



nako re manā bheda nanā vikārī ||
nako re manā śīkavū pūḍhilāmsī |
ahambhāva jo rāhilā tūjapāsī || 160||

nako – not want; *re* – dear one!; *manā* – oh, mind!; *vāda* – argument; *hā* – this; *khedakārī* – grief producing.

nako – not want; *manā* – oh, mind!; *bheda* – separation; *nanā* – various; *vikārī* – affliction producing.

nako – not want; *manā* – oh, mind!; *śīkavū* – teach; *pūḍhilāmsī* – others.

ahambhāva – egoism; *rāhilā* – remained; *jo* – which; *tūjapāsī* – with you.

Oh mind, don't indulge in discussion; that will only bring distress.

Oh mind, don't see differences and disturbances of the natural state.

Oh mind, do not try to teach others,

When the ego feeling still persists within you.

161. अहंतागुणे सर्वही दुःख होते ।
मुखे बोललि ज्ञान ते व्यर्थ जाते ॥
सुखी राहता सर्वही सूख आहे ।
अहंता तुझी तुंची शोधून पाहे ॥ १६१ ॥
ahaṃtāguṇe sarvāhī duḥkha hote |
mukhe bolile jñāna te vyartha jāte ||
sukhī rāhatā sarvāhī sūkha āhe |
ahaṃtā tujhī tuñcī śodhūna pāhe || 161||

ahaṃtāguṇe – by the quality of egoism; *sarvāhī* – everything; *duḥkha* – grief; *hote* – happens.

mukhe – by mouth; *bolile* – said; *jñāna* – knowledge; *te* – that; *vyartha* – waste; *jāte* – goes.

sukhī – happy; *rāhatā* – remaining; *sarvāhī* – all verily; *sūkha* – joy; *āhe* – is.

ahaṃtā – egoism; *tujhī* – your; *tuñcī* – yourself; *śodhūna* – search; *pāhe* – see.

The ego is the cause of sorrows.

This most important and highest knowledge is given but becomes a useless thing to him.

When one is happy, then all are happy.

You only, search out this ego and understand it.

162. अहंतागुणे नीतासांडी वविकी ।
अनीतीबळे श्लाघ्यता सर्व लोकी ॥
परी अंतरी सर्वही साक्ष येते ।
प्रमाणांतरे बुद्धीसांडून जाते ॥ १६२ ॥
ahaṃtāguṇe nīti sāṃḍī vivekī |
anītibale ślāghyatā sarva lokī ||
parī aṃtarī sarvāhī sākṣa yete |
pramāṇāṃtare buddhi sāṃḍūni jāte || 162||

ahaṃtāguṇe – due to egoism; *nīti* – virtuous conduct; *sāṃḍī* – abandons; *vivekī* – intellectual.

anītibale – due to the power of evil character; *ślāghyatā* – greatness; *sarva* – all; *lokī* – worlds.

parī – still; *aṃtarī* – in the heart; *sarvāhī* – all verily; *sākṣa* – witness; *yete* – comes.

pramāṇāṃtare – evidence (of Self) in the heart; *buddhi* – intellect; *sāṃḍūni* – drops; *jāte* – goes.



Due to ego the justice of vivek slips away.
Being unjust, he is applauded by all people
But within himself there is the witness of all (for the mind knows the sin).
And in this way, his intellect is gone to ruin and lost.

163. देहेबुद्धिचि नशिचयो दृढ जाला ।
देहातीत ते हीत सांडीत गेला ॥
देहेबुद्धि ते आतमबुद्धिकिरावी ।
सदा संगती सज्जनाची धरावी ॥ १६३ ॥
dehebuddhicā niścayo dṛḍha jālā |
dehātīta te hīta sāṅḍīta gelā ||
dehebuddhi te ātmabuddhi karāvī |
sadā saṅgatī sajjanācī dharāvī || 163||

dehebuddhicā – body awareness (as the ultimate Reality); *niścayo* – resolve; *dṛḍha* – firm; *jālā* – became.

dehātīta – transcending body (awareness); *te* – that; *hīta* – welfare; *sāṅḍīta* – dropping; *gelā* – went.
dehebuddhi – body awareness; *te* – that; *ātmabuddhi* – soul awareness (as final Reality); *karāvī* – should do.

sadā – always; *saṅgatī* – company; *sajjanācī* – of sages; *dharāvī* – keep.

Due to that body intellect being so firm,
The great benefit of 'beyond the body' is lost.
Therefore leave body consciousness and be He, the atma (consciousness).
Oh mind, always hold on to the company of the Master.

164. मने कल्पलि वीषयो सोडवावा ।
मने देव नरिगूण तो ओळखावा ॥
मने कल्पिता कल्पना ते सरावी ।
सदा संगती सज्जनाची धरावी ॥ १६४ ॥
mane kalpilā vīṣayo soḍavāvā |
mane deva nirgūṇa to oḷakhāvā ||
mane kalpitā kalpanā te sarāvī |
sadā saṅgatī sajjanācī dharāvī || 164||

mane – by the mind; *kalpilā* – thought; *vīṣayo* – pleasures; *soḍavāvā* – give up.

mane – by the mind; *deva* – god; *nirgūṇa* – without attributes; *to* – he; *oḷakhāvā* – recognise.

mane – by the mind; *kalpitā* – thinking; *kalpanā* – idea; *te* – that; *sarāvī* – remove.

sadā – always; *saṅgatī* – company; *sajjanācī* – sages; *dharāvī* – keep.

Oh mind, let go of the sensual desires; they are concepts of the mind, only imagination.
Oh mind, recognize who is the formless Lord.
Oh mind, let go of all the imaginings of imagination.
Always hold on to the company of the Master. (He is always there).

165. देहादीक परपंच हा चर्तियिला ।
परी अंतरी लोभ नशिचति ठेला ॥
हरीचर्तिने मुक्तकिांता वरावी ।
सदा संगती सज्जनाची धरावी ॥ १६५ ॥



dehādīka prapañca hā cīmtiyelā |
parī aṃtarī lobha niścita t̥helā ||
harīcīmtane muktikāmtā varāvī |
sadā saṃgatī sajjanācī dharāvī || 165||

dehādīka – related to maintenance of the body; *prapañca* – living; *hā* – this; *cīmtiyelā* – thought constantly.

parī – yet; *aṃtarī* – in the heart; *lobha* – greed; *niścita* – definitely; *t̥helā* – stayed.

harīcīmtane – meditation on Hari; *muktikāmtā* – the 'bride' of liberation; *varāvī* – should do (marry).

sadā – always; *saṃgatī* – company; *sajjanācī* – sages; *dharāvī* – hold.

Thinking only of the body and worldly concepts in mind,

Only increases resolve and greed.

Think therefore only of the Lord and be joined in marriage to the woman called liberation.

Oh mind, always hold onto the company of the Master.

166. अहंकार वसितारला या देहाचा ।
सत्रयिापुत्रमतिरादकि मोह त्यांचा ॥
बळे भ्रंती हे जन्मचर्ता हरावी ।
सदा संगती सज्जनाची धरावी ॥ १६६ ॥
ahaṃkāra vistāralā yā dehācā |
striyāputramitrādike moha tyāṃcā ||
bale bhrāṃti he janmacīmtā harāvī |
sadā saṃgatī sajjanācī dharāvī || 166||

ahaṃkāra – egoism; *vistāralā* – expanded; *yā* – this; *dehācā* – body's.

striyāputramitrādike – wife, children. and friends; *moha* – infatuation; *tyāṃcā* – theirs.

bale – mightily; *bhrāṃti* – delirium; *he* – these; *janmacīmtā* – worry of birth; *harāvī* – take away.

sadā – always; *saṃgatī* – company; *sajjanācī* – sages; *dharāvī* – hold.

By body identification ego expands.

This attachment to wife, children, friends etc. also expands.

Get rid of this powerful confusion of believing you took birth.

Oh mind, always be determined to be with the Master.

167. बरा नशिचयो शाश्वताचा करावा ।
म्हणे दास संदेह तो वीसरावा ॥
घडीने घडी सार्थकाची धरावी ।
सदा संगती सज्जनाची धरावी ॥ १६७ ॥
barā niścayo śāśvatācā karāvā |
mhaṇe dāsa saṃdeha to vīsarāvā ||
ghaḍīne ghaḍī sārthakācī dharāvī |
sadā saṃgatī sajjanācī dharāvī || 167||

barā – good; *niścayo* – resolve; *śāśvatācā* – of the eternal; *karāvā* – should do.

mhaṇe – says; *dāsa* – servant (Ramadasa); *saṃdeha* – doubt; *to* – that; *vīsarāvā* – forget.

ghaḍīne – moment by; *ghaḍī* – moment; *sārthakācī* – of the supreme meanings of life (liberation);

dharāvī – hold.



sadā – always; *saṃgatī* – company; *sajjanācī* – sages; *dharāvī* – hold.

By great determination be the Eternal.

Ramdas says 'Forget all doubts (*sandeha* means doubt, *san-with, deha-body*)' (and He is there).

Every moment is for knowing HIM only. That is meaning (*of taking a birth*) and that is achievement.

Always be in the company of the Master.

168. करी वृत्ती जो संत तो संत जाणा ।
 दुराशागुणे जो नवहे दैन्यवाणा ॥
 उपाधी देहेबुद्धीते वाढवीते ।
 परी सज्जना केवि बाधू शके ते ॥ १६८ ॥
karī vṛttī jo saṃta to saṃta jāṇā |
durāśāguṇe jo navhe dainyavāṇā ||
upādhi dehebuddhīte vāḍhavīte |
parī sajjanā kevi bādhū śake te || 168||

karī – does; *vṛttī* – attitude; *jo* – who; *saṃta* – sage; *to* – he; *saṃta* – sage; *jāṇā* – know.

durāśāguṇe – wicked desires; *jo* – who; *navhe* – not; *dainyavāṇā* – miserable.

upādhi – affliction; *dehebuddhite* – body awareness (as the final Reality); *vāḍhavīte* – increases.

parī – however; *sajjanā* – sages; *kevi* – how; *bādhū* – afflict; *śake* – able.; *te* – that.

The one who is this vritti (*subtle thought*) , He is eternal and He is a Saint.

That one is never miserable due to desire and hope.

They only increase the upadhi of body intellect.

How can this possibly bind the One who is free from bondage?

169. नसे अंत आनंत संता पुसावा ।
 अहंकारवसितार हा नीरसावा ॥
 गुणेवीण नरिगूण तो आठवावा ।
 देहेबुद्धीचा आठवू नाठवावा ॥ १६९ ॥
nase aṃta ānaṃta saṃtā pusāvā |
ahaṃkāravistāra hā nīrasāvā ||
guṇevīṇa nirgūṇa to āṭhavāvā |
dehebuddhicā āṭhavū nāṭhavāvā || 169||

nase – not be; *aṃta* – end; *ānaṃta* – infinite; *saṃtā* – sages; *pusāvā* – should ask.

ahaṃkāravistāra – expansion of ego; *hā* – this; *nīrasāvā* – remove.

guṇevīṇa – without qualities; *nirgūṇa* – attributeless; *to* – that; *āṭhavāvā* – remember.

dehebuddhicā – of body awareness; *āṭhavū* – memory; *nāṭhavāvā* – not remember.

Ask the Saints about the continuous, never ending Infinite.

Throw off, reject the ever increasing ego.

Always remember HIM. He is the one without attributes(*nirgun*), though he is within them.

Do not remember the body intellect at all.

170. देहेबुद्धी हे ज्ञानबोधे तयजावी ।



वविके तये वसतुची भेटी घ्यावी ॥
तदाकार हे वृत्तानिही स्वभावे ।
महणोनिसदा तेच शोधित जावे ॥ १७० ॥
dehebuddhi he jñānabodhe tyajāvī |
viveke taye vastucī bheṭī ghyāvī ||
tadākāra he vṛtti nāhī svabhāve |
mhaṇoni sadā teci śodhīta jāve || 170||

dehebuddhi – body awareness; *he* – this; *jñānabodhe* – by true knowledge (of Self); *tyajāvī* – give up.

viveke – thoughtfully; *taye* – of that; *vastucī* – essence; *bheṭī* – meeting; *ghyāvī* – take.
tadākāra – resembling that; *he* – this; *vṛtti* – attitude; *nāhī* – not be; *svabhāve* – naturally.
mhaṇoni – therefore; *sadā* – always; *teci* – that alone; *śodhīta* – seeking; *jāve* – should go.

By the understanding given by the Master, give up body consciousness.
By vivek meet and be That Thing only.
This awareness of Oneness is spontaneous; it is not a vrutti at all.
Therefore always search out and be That.

171. असे सार साचार ते चोरलेसे ।
इही लोचनी पाहता दृश्य भासे ॥
नरिभास नरिगूण ते आकळेना ।
अहंतागुणे कल्पिताही कळेना ॥ १७१ ॥
ase sāra sākāra te coralese |
ihī locanī pāhatā dṛśya bhāse ||
nirābhāsa nirgūṇa te ākaḷenā |
ahaṁtāguṇe kalpitāhī kaḷenā || 171||

ase – is; *sāra* – essence; *sākāra* – truly; *coralese* – stolen (hiding).

ihī – here only; *locanī* – in the eyes; *pāhatā* – seeing; *dṛśya* – sight; *bhāse* – seems.
nirābhāsa – intangible; *nirgūṇa* – without attributes; *te* – that; *ākaḷenā* – understand not.
ahaṁtāguṇe – due to egoism; *kalpitāhī* – even thinking; *kaḷenā* – understand not.

The true essence of all is concealed.
The eyes can only see impressions (created by the intellect).
Recognize and understand what is without appearances, what is without attributes.
It cannot be understood by thoughts and the working of the mind and ego.

172. सफुरे वीषयी कल्पना ते अवदिया ।
सफुरे ब्रह्म रे जाण माया सुवदिया ॥
मुळी कल्पना दो रुपे तेचजाली ।
वविके तरी स्वस्वरूपी मळिली ॥ १७२ ॥
sphure vīṣayī kalpanā te avidyā |
sphure brahma re jāṇa māyā suvidyā ||
muḷī kalpanā do rupe teci jāḷī |
viveke tarī svasvarūpī mīḷalī || 172||

sphure – inspires; *vīṣayī* – pleasures; *kalpanā* – thoughts; *te* – that; *avidyā* – not knowledge (ignorance).



sphure – engenders; *brahma* – brahman (the supreme reality); *re* – dear one!; *jāna* – know; *māyā* – power of unreality; *suvidyā* – true knowledge.

mulī – originally; *do* – two; *kalpanā* – idea; *rupe* – forms; *teci* – that itself; *jālī* – became.

viveke – with discrimination; *tari* – therefore; *svasvarūpī* – in one's own true Self; *milālī* – merged.

That movement/impulse that imagines an object is (maya of) ignorance (avidya maya).

That initial movement to know Brahma is maya of knowledge (vidya maya).

At their source both are due to the sinking into imagination, thought.

By vivek understand your own Self and be that only.

173. स्वरूपी उदेला अहंकार राहो ।

तेणे सर्व आच्छादलि व्योम पाहो ॥

दिशा पाहता ते नशि वाढताहे ।

विवेके वचारे वविंचूनी पाहे ॥ १७३ ॥

svarūpī udelā ahaṅkāra rāho |

teṇe sarva ācchādile vyoma pāho ||

diśā pāhatā te nisā vāḍhatāhe |

viveke vicāre vivāṅcūni pāhe || 173||

svarūpī – in the Self (true self); *udelā* – arose; *ahaṅkāra* – egoism; *rāho* – reside.

teṇe – by that; *sarva* – all; *ācchādile* – covered; *vyoma* – space/ether; *pāho* – see.

diśā – directions; *pāhatā* – seeing; *te* – that; *nisā* – night; *vāḍhatāhe* – grows.

viveke – with discrimination; *vicāre* – thoughtfully; *vivāṅcūni* – distinguishing; *pāhe* – see.

Then all is covered and our swarup is hidden, and the sky (space) in all directions,
The night of ignorance²¹, is spread and is seen.

Use vivek, reflect over and do not get confused.

See HIM only.

174. जया चक्षुने लक्षिता लक्षवेना ।

भवा भक्षिता रक्षिता रक्षवेना ॥

क्षयातीत तो अक्षयी मोक्ष देतो ।

दयादक्ष तो साक्षिनि पक्ष घेतो ॥ १७४ ॥

jayā cakṣune lakṣitā lakṣavenā |

bhavā bhakṣitā rakṣitā rakṣavenā ||

kṣayātīta to akṣayī mokṣa deto |

dayādakṣa to sākṣine pakṣa ghetō || 174||

jayā – by which; *cakṣune* – eyes; *lakṣitā* – seeing; *lakṣavenā* – cannot be seen.

bhavā – birth-death cycles; *bhakṣitā* – eating (dissolving); *rakṣitā* – protecting; *rakṣavenā* – cannot be protected.

kṣayātīta – transcending decay; *to* – that; *akṣayī* – undecaying; *mokṣa* – liberation (from delusion); *deto* – gives.

dayādakṣa – vigilantly compassionate; *to* – he; *sākṣine* – as a witness; *pakṣa* – side; *gheto* – takes.

Concentrate on that which cannot be concentrated on by the visible eye.

This mundane existence gets eaten up and that which cannot be protected,

Needs no protection, as it is always protected - it is beyond destruction.

²¹The demon Rahu is said to swallow the sun when there is an eclipse



That Eternal, beyond the seen, gives liberation.
As a witness he takes the side of compassion and grace.

175. वधी नरिर्मति लीहति सर्व भाळी ।
परी लीहति कोण त्याचे कपाळी ॥
हरू जाळति लोक संहारकाळी ।
परी शेवटी शंकरा कोण जाळी ॥ १७५ ॥
vidhī nirmīti līhito sarva bhālī |
parī līhitā koṇa tyāce kapālī ||
harū jālīto loka saṁhāarakālī |
parī śevaṭī śaṁkarā koṇa jālī || 175||

vidhī – god Brahma; *nirmīta* – creator; *līhito* – writes; *sarva* – all; *bhālī* – on the foreheads.
parī – but; *līhito* – writes; *koṇa* – who; *tyāce* – his; *kapālī* – forehead.
harū – Shiva; *jālīto* – burns; *loka* – worlds; *saṁhāarakālī* – time of destruction.
parī – yet; *śevaṭī* –in the end; *śaṁkarā* – Shiva; *koṇa* – who; *jālī* – burns.

Lord Brahma ([intellect](#)) creates all beings
And writes their destiny ([past karma](#)).
But who writes Brahma's destiny on his forehead?
Hara burns the world at the time of dissolution, but who sets fire to Shankar?

176. जगी द्वादशादित्य हे रुद्र अक्रा ।
असंख्यात संख्या करी कोण शक्रा ॥
जगी देव धुंडाळति आढळेना ।
जगी मुख्य तो कोण कैसा कळेना ॥ १७६ ॥
jaḡī dvādaśāditya he rudra akrā |
asaṁkhyāta saṁkhyā karī koṇa śakrā ||
jaḡī deva dhunḍālītā āḍhalēnā |
jaḡī mukhya to koṇa kaisā kaḷēnā || 176||

jaḡī – in the world; *dvādaśāditya* – twelve suns; *rudra* – Rudra; *akrā* – eleven.
asaṁkhyāta – innumerable; *saṁkhyā* – count (numbers); *karī* – does; *koṇa* – who; *śakrā* – Indra.
jaḡī – in the world; *deva* – god; *dhunḍālītā* – seeking; *āḍhalēnā* – finds not.
jaḡī – in the world; *mukhya* – chief; *to* – he; *koṇa* – who; *kaisā* – how; *kaḷēnā* – understand not.

The creation has twelve suns and eleven rudras.
The number of Indras is innumerable. ([Indra is the Lord of the senses](#))
The Lord is searched for in all these and cannot be recognized.
No one knows who or how He, the principle One, is.

177. तुटेना फुटेना कदा देवराणा ।
चळेना ढळेना कदा दैन्यवाणा ॥
कळेना कळेना कदा लोचनासी ।
वसेना दसिेना जगी मीपणासी ॥ १७७ ॥
tuteṇā phuṭēnā kadā devaraṇā |
caḷēnā ḍhaḷēnā kadā dainyavāṇā ||
kaḷēnā kaḷēnā kadā locanāsī |
vasēnā disēnā jaḡī mīpaṇāsī || 177||



tuṭenā – snaps not; *phuṭenā* – breaks not; *kadā* – ever; *devarāṇā* – king of gods.
calenā – moves not; *ḍhalenā* – slides not; *kadā* – ever; *dainyavāṇā* – pitiable.
kaḷenā – understands not; *kaḷenā* – "; *kadā* – ever; *locanāsi* – to the eyes.
vasenā – stays not; *disenā* – appears not; *jaḡī* – in the world; *mīpaṇāsi* – to the egoistic.

The Lord cannot be broken, He cannot be cut,
 He does not move and cannot be moved. He is never in despair.
 He is never seen and cannot be known by the eyes.
 No one can live in Him, see Him, when the I-ness is there.

178. जया मानला देव तो पूजिताहे ।
 परी देव शोधूनी कोणी न पाहे ॥
 जगी पाहता देव कोटयानुकोटी ।
 जया मानली भक्ती जे तेच मोठी ॥ १७८ ॥
jayā mānalā deva to pūjitāhe |
parī deva śodhūni koṇī na pāhe ||
jaḡī pāhatā deva koṭyānukoṭī |
jayā mānalī bhakti je teci moṭhī || 178||

jayā – to whom; *mānalā* – regarded; *deva* – god; *to* – that; *pūjitāhe* – worships.
parī – yet; *deva* – god; *śodhūni* – seeking; *koṇī* – anybody; *na* – not; *pāhe* – sees.
jaḡī – in the world; *pāhatā* – seeing; *deva* – god; *koṭyānukoṭī* – millions and millions.
jayā – to whom; *mānalī* – regards; *bhakti* – worship; *teci* – that alone; *moṭhī* – great.

One gives regard and worships the god he believes in,
 But no one searches for and beholds the True God.
 In this world there are crores and crores of gods (a god for every devotee).
 It is one's regard and devotion that makes a god great.

179. तनिही लोक जेथून निर्माण झाले ।
 तया देवरायासा कोणी न बोले ॥
 जगी थोरला देव तो चोरलासे ।
 गुरूवीण तो सर्वथाही न दीसे ॥ १७९ ॥
tinhi loka jethuni nirmāṇa jhāle |
tayā devarāyāsi koṇī na bole ||
jaḡī thoralā deva to coralāse |
gurūvīṇa to sarvathāhī na dīse || 179||

tinhi – all three; *loka* – worlds; *jethuni* – whence; *nirmāṇa* – created; *jhāle* – became.
tayā – thence; *devarāyāsi* – to the king of gods; *koṇī* – whoever; *na* – not; *bole* – say.
jaḡī – in the world; *thoralā* – great; *deva* – god; *to* – that; *coralāse* – hiding.
gurūvīṇa – without a teacher; *to* – he; *sarvathāhī* – in totality; *na* – not; *dīse* – seen.

The One who has created the three worlds,
 The True Lord, the one of whom no one speaks -
 That Lord, the God of gods is concealed without the Master (understanding).
 He cannot be seen anywhere.



180. गुरु पाहता पाहता लक्ष कोटी ।
बहूसाल मंतरावळी शक्ती मोठी ॥
मनी कामना चेटके धातमाता ।
जनीं व्यर्थ रे तो नवहे मुक्तदिता ॥ १८० ॥
guru pāhatā pāhatā lakṣa koṭī |
bahūsāla maṅtrāvaḷī śakti moṭhī ||
manī kāmanā ceṭake dhātamātā |
janīm vyartha re to navhe muktidātā || 180||

guru – teacher; *pāhatā* – seeing; *pāhatā* – “; *lakṣa* – hundreds of thousands; *koṭī* – millions.
bahūsāla – numerous; *maṅtrāvaḷī* – in cantations; *śakti* – power; *moṭhī* – great.
manī – in the mind; *kāmanā* – desires; *ceṭake* – sorcery; *dhātamātā* – who weave fantastic tales.
janīm – among people; *vyartha* – vain; *re* – dear one!; *to* – he; *navhe* – not; *muktidātā* – giver of liberation.

There are millions of gurus to go and see.
Many mantras and great powers they have.
They are full of desires and witchcraft and spells, (words, desires are mantras and spells)
But they are worthless and can never give liberation.

181. नवहे चेटकी चाळकू द्रव्यभोंदू ।
नवहे नर्दिकू मत्सरू भक्तमिंदू ॥
नवहे उनमतू वेसनी संगबाधू ।
जनीं ज्ञानिया तोर्चा साधू अगाधू ॥ १८१ ॥
navhe ceṭakī cālakū dravyabhōṃdū |
navhe nirdakū matsarū bhaktimaṃdū ||
navhe unmatū vesanī saṅgabādhū |
janīm jñāniyā toci sādḥū agādhū || 181||

navhe – not; *ceṭakī* – sorcery; *cālakū* – deceitful; *dravyabhōṃdū* – greedy for wealth.
navhe – not; *nirdakū* – reviling; *matsarū* – jealous; *bhaktimaṃdū* – without devotion.
navhe – not; *unmatū* – insolent; *vesanī* – indulging in vices; *saṅgabādhū* – whose company is an affliction.
janīm – among people; *jñāniyā* – realised; *toci* – he alone; *sādḥū* – sage; *agādhū* – incomprehensible.

He does not do spells, miracles and desires no wealth.
He does not criticize, is not jealous and lacking in devotion.
He is not arrogant, nor has bad habits, nor does he blame or obstruct others.
He is the gnyani and the fathomless Saint.

182. नवहे वागी चाहुटी काम पोटी ।
क्रियेवीण वाचाळता तेच मोठी ॥
मुखे बोललियासारखे चालताहे ।
मना सद्गुरू तोर्चा शोधूनी पाहे ॥ १८२ ॥
navhe vāgī cāhuṭī kāma poṭī |
kriyevīṇa vācālatā teci moṭhī ||
mukhe bolilyāsārakhe cālatāhe |
manā sadgurū toci śodhūni pāhe || 182||



navhe – not; *vāugī* – trivial; *cāhuṭī* – gossiping; *kāma* – lust; *poṭī* – stomach (in the mind).
kriyevīna – without action; *vācālatā* – talkativeness; *teci* – that itself; *moṭhī* – great.
mukhe – by mouth; *bolilyāsārakhe* – conforming to speech; *cālatāhe* – walks (conducts oneself).
manā – oh, mind!; *sadgurū* – authentic teacher; *toci* – he alone; *śodhūni* – seek; *pāhe* – see.

Not the one whose mind is full of secret desires,
 Who talks of great things but does not act according to his talk.
 But the One who acts according to what he has spoken.
 Oh mind, search out the Sadguru and follow HIM.

183. जनीं भक्त ज्ञानी वविकी वरिगी ।
 कृपाळू मनस्वी क्षमावंत योगी ॥
 प्रभू दक्ष व्युत्पन्न चातुर्य जाणे ।
 तयाचेनीयोगे समाधान बाणे ॥ १८३ ॥
janīm bhakta jñānī vivekī virāgī |
kṛpālū manasvī kṣamāvanṭa yogī ||
prabhū dakṣa vyutpanna cāturya jāṇe |
tayāceni yoge samādhāna bāṇe || 183||

janīm – among people; *bhakta* – devotee; *jñānī* – wise; *vivekī* – discriminating; *virāgī* – dispassionate.
kṛpālū – compassionate; *manasvī* – with mind under complete control; *kṣamāvanṭa* – full of forgiveness;
yogī – one in divine communion.
prabhū – mighty; *dakṣa* – vigilant; *vyutpanna* – learned in scriptures; *cāturya* – adeptness in daily affairs;
jāṇe – knows.
tayāceni – by his; *yoge* – company; *samādhāna* – contentment; *bāṇe* – immerses.

The One who has devotion, knowledge, discrimination and detachment;
 He is strong, compassionate and a forgiving yogi.
 He is wise, knowledgeable and capable.
 In such a yogi satisfaction can be found.

184. नवहे तोचि जाले नसे तेचि आले ।
 कळो लागले सज्जनाचेनी बोले ॥
 अनरिवाच्य ते वाच्य वाचे वदावे ।
 मना संत आनंत शोधीत जावे ॥ १८४ ॥
navhe toci jāle nase techi āle |
kaḷo lāgale sajjanāceni bole ||
anirvācya te vācya vāce vadāve |
manā saṅta ānaṅta śodhīta jāve || 184||

navhe – unmanifest; *teci* – that alone; *jāle* – happened; *nase* – not be; *teci* – that alone; *āle* – came.
kaḷo – understood; *lāgale* – touched; *sajjanāceni* – by the wise; *bole* – speech.
anirvācya – indescribable (Truth); *te* – that; *vācya* – speakable; *vāce* – speech; *vadāve* – speak.
manā – oh, mind!; *saṅta* – sagacious; *ānaṅta* – infinite; *śodhīta* – searching; *jāve* – should go.

That which never was, has become and that which does not exist, appears.
 By the teaching of the Master these things are understood.
 He explains by words that which is beyond words.



Oh mind, search out and be with the everlasting Master.

185. लपावे अती आदरे रामरूपी ।
भयातीत नशिचीत ये स्वस्वरूपी ॥
कदा तो जनीं पाहताही दसेना ।
सदा ऐक्य तो भनिनभावे वसेना ॥ १८५ ॥
lapāve atī ādare rāmarūpī |
bhayātīta niścīta ye svasvarūpī ||
kadā to janīm pāhatāhī disenā |
sadā aikya to bhinnabhāve vasenā || 185||

lapāve – hide; *atī* – much; *ādare* – respectfully; *rāmarūpī* – Rama's form.

bhayātīta – beyond fear; *niścīta* – free from worry; *ye* – this; *svasvarūpī* – in one's true form (Formless Truth).

kadā – ever; *to* – he; *janīm* – among people; *pāhatāhī* – seeking; *disenā* – appears not.

sadā – always; *aikya* – unity; *to* – he; *bhinnabhāve* – attitude of separateness; *vasenā* – lives.

Be completely absorbed in His form.

Be fearless and determined in your OWN Self ([swarup](#)).

He cannot be seen, nor understood in the world.

He is always One, and by the concept of division, he cannot stay.

186. सदा सर्वदा राम सन्नीध आहे ।
मना सज्जना सत्य शोधून पाहे ॥
अखंडीत भेटी रघुराजयोग ।
मना सांडारि मीपणाचा वयिगू ॥ १८६ ॥
sadā sarvadā rāma sannīdha āhe |
manā sajjanā satya śodhūna pāhe ||
akhaṇḍīta bheṭī raghūrājayogū |
manā sāṁḍī re mīpaṇācā viyogū || 186||

sadā – always; *sarvadā* – at all times; *rāma* – Rama; *sannīdha* – near; *āhe* – is.

manā – oh, mind!; *sajjanā* – wise; *satya* – truth; *śodhūna* – seek; *pāhe* – see.

akhaṇḍīta – unbroken; *bheṭī* – meeting; *raghūrājayogū* – communion with Rama (King of Raghus).

manā – oh, mind!; *sāṁḍī* – drop; *re* – dear one!; *mīpaṇācā* – of egoism; *viyogū* – separation.

The Master is ever present and most near you.

Oh mind, search out the Truth and know That.

Where there is no division, meet the Master there.

Oh mind, shed the I-ness which separates you from the Master.

187. भुते पिंडि ब्रह्मांड हे ऐक्य आहे ।
परी सर्वही स्वस्वरूपी न साहे ॥
मना भासले सर्व काही पहावे ।
परी संग सोडूनी सूखी रहावे ॥ १८७ ॥
bhute piṇḍa brahmāṇḍa he aikya āhe |
parī sarvahī svasvarūpī na sāhe ||
manā bhāsale sarva kāhī pahāve |
parī saṅga soḍūni sūkhī rahāve || 187||



bhute – elements; *piṇḍa* – body; *brahmāṇḍa* – universe; *he* – this; *aikya* – unity; *āhe* – is.
parī – yet; *sarvahi* – all indeed; *svasvarūpī* – in one's true self; *na* – not; *sāhe* – exist.
manā – oh, mind!; *bhāsale* – with a semblance of; *sarva* – all; *kāhī* – whatever; *pahāve* – should see.
parī – yet; *saṅga* – attachment; *soḍūni* – giving up; *sūkhī* – happy; *rahāve* – live.

The five elements of the body and the universe are one,
 But they have no place and will not be accepted by the swarup.
 Whatever is seen, understand mind, that it is only an appearance.
 Leave the company of all this and remain in the joy of your OWN Self.

188. देहेभान हे ज्ञानशस्त्रे खुडावे ।
 वदिहीपणे भक्तमिर्गेर्चा जावे ॥
 वरिक्तीबळे नर्दिय सर्वे तयजावे ।
 परी संग सोडूना सूखे रहावे ॥ १८८ ॥
dehebhāna he jñānaśastre khudāve |
videhīpaṇe bhaktimārgeci jāve ||
viraktībale nirdiya sarvai tyajāve |
parī saṅga soḍūni sūkhe rahāve || 188||

dehebhāna – body consciousness; *jñānaśastre* – by means of knowledge of truth; *khudāve* – cut.
videhīpaṇe – bodiless consciousness; *bhaktimārgeci* – by the path of devotion; *jāve* – should go.
viraktībale – by the power of dispassion; *nirdiya* – objectionable; *sarvai* – everything; *tyajāve* – abandon.
parī – yet; *saṅga* – attachment; *soḍūni* – giving up; *sūkhe* – happily; *rahāve* – live.

By the sword of Knowledge, utterly destroy that body consciousness.
 Follow the way of devotion, free from the sense of I am a body.
 By determined detachment you should abandon all that is prohibited (body is prohibited).
 Then in that way, drop duality, and remain in the Bliss of your Self only.

189. मही नरिमिली देव तो ओळखावा ।
 जया पाहता मोक्ष तत्काळ जीवा ॥
 तया नरिगुणालागी गूणी पहावे ।
 परी संग सोडूना सूखी रहावे ॥ १८९ ॥
mahī nirmilī deva to oḷakhāvā |
jayā pāhatā mokṣa tatkāḷa jīvā ||
tayā nirguṇālāgī gūṇī pahāve |
parī saṅga soḍūni sūkhī rahāve || 189||

mahī – earth; *nirmilī* – created; *deva* – god; *to* – he; *oḷakhāvā* – should recognise.
jayā – whom; *pāhatā* – seeing; *mokṣa* – liberation; *tatkāḷa* – instantly; *jīvā* – to the creatures.
tayā – to that; *nirguṇālāgī* – in the attributeless; *gūṇī* – with attributes; *pahāve* – should see.
parī – yet; *saṅga* – attachment; *soḍūni* – giving up; *sūkhī* – happily; *rahāve* – live.

The God who has created the whole world must be recognized.
 Seeing, knowing him, the jiva is at that moment liberated.



Seek out that attributeless One in the attributes.

In that way, drop attachment and remain in the bliss of your SELF.

190. नवहे कार्यकर्ता नवहे सृष्टिभिरता ।
पुरेहून परता न लपि वविरता ॥
तया निर्विकल्पासा कल्पीत जावे ।
परी संग सोडूनी सुखी रहावे ॥ १९० ॥
navhe kāryakartā navhe sṛṣṭibhartā |
purehūna partā na limpē vivartā ||
tayā nirvikalpāsi kalpīta jāve |
parī saṅga soḍūni sūkhī rahāve || 190||

navhe – not; *kāryakartā* – doer of actions; *navhe* – not; *sṛṣṭibhartā* – protector of universe.

parehūna – beyond the duality of manifest-unmanifest; *partā* – supreme (Transcendent); *na* – not; *limpe* – sullied; *vivartā* – transforming power (maya).

tayā – to that; *nirvikalpāsi* – unthinkable; *kalpīta* – think; *jāve* – should continue.

parī – yet; *saṅga* – attachment; *soḍūni* – abandoning; *sūkhī* – happily; *rahāve* – live.

He is not the doer of all actions. He does not protect, create and destroy the world. From beyond the 'para speech', He is there. He has no 'smear' of this whirling maya. By concept ([Guru's advice](#)) comprehend that nirvikalpa ([free of concept](#)). Then, leaving all 'company,' remain in the bliss of your own Self.

191. देहेबुद्धिचि नशिचयो जया ढळेना ।
तया ज्ञान-कल्पांतकाळी कळेना ॥
परब्रह्म ते मीपणे आकळेना ।
मनी शून्य अज्ञान हे मावळेना ॥ १९१ ॥
dehebuddhicā niścayo jayā ḍhaḷenā |
tayā jñāna-kalpāntakālī kaḷenā ||
parabrahma te mīpaṇe ākaḷenā |
manī śūnya ajñāna he māvaḷenā || 191||

dehebuddhicā – body consciousness; *niścayo* – firm thought; *jayā* – to whom; *ḍhaḷenā* – cannot shake off.

tayā – to him; *jñāna* – knowledge (of Truth); *kalpāntakālī* – end of time; *kaḷenā* – understands not.

parabrahma – supreme truth; *te* – that; *mīpaṇe* – due to egoism; *ākaḷenā* – realises not.

manī – in the mind; *śūnya* – zero (non-existence); *ajñāna* – ignorance; *he* – this; *māvaḷenā* – not disappear.

The one with a 'fixed' body consciousness that does not give way,
Will not get understanding of that Knowledge even to the end of the age.
That Parabrahman is not understood, due to the sense of 'I'.
In the mind, that void of ignorance is not destroyed.

192. मना ना कळे ना ढळे रूप ज्याचे ।
दुजेवीण ते ध्यान सर्वोत्तमाचे ॥
तया खूण ते हीन दृष्टांत पाहे ।
तेथे संग नःसंग दोनही न साहे ॥ १९२ ॥
manā nā kaḷe nā ḍhaḷe rūpa jyāce |



*dujevīṇa te dhyāna sarvottamāce ||
tayā khūṇa te hīna dr̥ṣṭāṁta pāhe |
tethe saṁga niḥsaṁga donhī na sāhe || 192||*

manā – to the mind; *nā* – not; *kaḷe* – understand; *na* – not; *ādhaḷe* – find; *rūpa* – form; *jyāce* – whose.

dujevīṇa – without duality; *te* – that; *dhyāna* – meditation; *sarvottamāce* – of the best of all (Rama/Supreme Reality).

tayā – to that; *khūṇa* – sign; *te* – that; *hīna* – lowly; *dr̥ṣṭāṁta* – simile; *pāhe* – sees.

tethe – there; *saṁga* – attachment; *niḥsaṁga* – non-attachment; *donhī* – both even; *na* – not; *sāhe* – stay.

His nature cannot be understood by a mind which will not yield.

His meditation is one, without another. A second cannot come there.

Complete/perfect understanding cannot be comprehended.

There both attachment and non-attachment do not endure.

193. नवहे जाणता नेणता देवराणा ।
न ये वरणति वेदशास्त्रा पुराणा ॥
नवहे दृश्य अदृश्य साक्षी तयाचा ।
श्रुती नेणती नेणती अंत तयाचा ॥ १९३ ॥
*navhe jāṇatā neṇatā devarāṇā |
na ye varṇitā vedaśāstrā purāṇā ||
navhe dr̥śya adr̥śya sākṣī tayācā |
śrutī neṇatī neṇatī aṁta tyācā || 193||*

navhe – not; *jāṇatā* – knowledgeable; *neṇatā* – ignorant; *devarāṇā* – king of gods.

na – not; *ye* – come; *varṇitā* – describing; *vedaśāstrā* – vedas and scriptures; *purāṇā* – mythology.

navhe – not; *dr̥śya* – visible; *adr̥śya* – invisible; *sākṣī* – witness; *tayācā* – of that.

śrutī – vedas; *neṇatī* – know not; *neṇatī* – know not; *aṁta* – end; *tyācā* – his.

He is neither knowledge nor ignorance.

Vedas, scriptures and puranas could not describe That.

He is not the seen (**gross**), unseen (**subtle**), nor is He the witness.

The Vedas do not know, do not know, (**neti, neti**) His end.

194. वसे हृदयी देव तो कोण कैसा ।
पुसे आदरे साधकू प्रश्न ऐसा ॥
देहे टाकति देव कोठे रहातो ।
परी मागुता ठाव कोठे पहातो ॥ १९४ ॥
*vase hr̥dayī deva to koṇa kaisā |
puse ādare sādhakū praśna aisā ||
dehe ṭākitā deva koṭhe rahāto |
parī māgutā ṭhāva koṭhe pahāto || 194||*

vase – lives; *hr̥dayī* – in the heart; *deva* – god; *to* – he; *koṇa* – who; *kaisā* – how.

puse – asks; *ādare* – respectfully; *sādhakū* – aspirant; *praśna* – question; *aisā* – thus.

dehe – body; *ṭākitā* – giving up; *deva* – god; *koṭhe* – where; *rahāto* – lives.

parī – still; *māgutā* – later; *ṭhāva* – whereabouts; *koṭhe* – where; *pahāto* – sees.



The God who resides in our hearts, who is He and what is He like?
The sadhak earnestly and respectfully enquires to his Guru.
When the body is abandoned, where does that god stay?
And then again after, from where can he know anything?

195. वसे हृदयी देव तो जाण ऐसा ।
नसभसस्चेपरी व्यापकू जाण तैसा ॥
सदा संचला येत ना जात काही ।
तयावीण कोठे रति ठाव नाही ॥ १९५ ॥
vase hr̥dayī deva to jāṇa aisā |
nsbhssceparī vyāpakū jāṇa taisā ||
sadā saṁcalā yeta nā jāta kāhī |
tayāvīṇa koṭhe ritā ṭhāva nāhī || 195||

vase – lives; *hr̥dayī* – in the heart; *deva* – god; *to* – that; *jāṇa* – know; *aisā* – thus.
nabhāceparī – like the sky; *vyāpakū* – all-pervading; *jāṇa* – know; *taisā* – thus.
sadā – always; *saṁcalā* – pervading; *yeta* – come; *nā* – not; *jāta* – goes; *kāhī* – not.
tayāvīṇa – without him; *koṭhe* – anywhere; *ritā* – empty; *ṭhāva* – space; *nāhī* – not be.

Know that He resides in the heart.
Know that just like the sky, He pervades all.
He is always present; nothing comes or goes of Him.
Without Him there is no place empty.

196. नभी वावरे जा अणुरेणु काही ।
रति ठाव या राघवेवीण नाही ॥
तया पाहता पाहता तोचजिले ।
तेथे लक्ष आलक्ष सर्वे बुडाले ॥ १९६ ॥
nabhī vāvare jā aṅṅureṇu kāhī |
ritā ṭhāva yā rāghavevīṇa nāhī ||
tayā pāhatā pāhatā toci jāle |
tethe lakṣa ālakṣa sarve buḍāle || 196||

nabhī – in the sky; *vāvare* – move about; *jā* – who; *aṅṅureṇu* – atoms and minuter matter; *kāhī* – whatever.
ritā – empty; *ṭhāva* – space; *yā* – this; *rāghavevīṇa* – without Rama; *nāhī* – not.
tayā – to him; *pāhatā* – watching; *pāhatā* – "; *teṁci* – he himself; *jāle* – became.
tethe – there; *lakṣa* – visible; *ālakṣa* – invisible; *sarvai* – all; *buḍāle* – drowned.

He resides in every atom that fills the sky.
He manages all, right down to the smallest.
Without the Self in it, an empty spot nowhere can be found.
Look very deeply, continue to contemplate on Him and, there, that which can be seen,
and that which cannot be seen are merged in Him.

197. नभासारखि रूप या राघवाचे ।
मनी चर्तिति मूळ तूटे भवाचे ॥
तया पाहता देहबुद्धी उरेना ।
सदा सर्वदा आरत पोटी पुरेना ॥ १९७ ॥



nabhāsārikhe rūpa yā rāghavāce |
manī cīmtitā mūla tūṭe bhavāce ||
tayā pāhatā dehabuddhi urenā |
sadā sarvadā āṛta poṭī purenā || 197||

nabhāsārikhe – like the sky; *rūpa* – form; *yā* – this; *rāghavāce* – Rama's.
manī – in the mind; *cīmtitā* – thinking; *mūla* – origin; *tūṭe* – breaks; *bhavāce* – birth-death cycles.
tayā – him; *pāhatā* – seeing; *dehabuddhi* – body awareness; *urenā* – remains not.
sadā – always; *sarvadā* – at all times; *āṛta* – yearning; *poṭī* – in one's self; *purenā* – not suffice.

If we assigned a form to the Self, then He is like the sky - unblemished, all pervading.
 When this is considered in the mind and understood then the source of this worldly existence is broken.

When HE is known, body consciousness does not remain.
 And eternally that bliss is ever satisfied.

198. नभे व्यापलि सर्व सृष्टीस आहे ।
 रघूनायका ऊपमा ते न साहे ॥
 दुजेवीण जो तोचि तो हा स्वभावे ।
 तया व्यापकू व्यर्थ कैसे म्हणावे ॥ १९८ ॥
nabhe vyāpile sarva sṛṣṭīsa āhe |
raghūnāyakā ūpamā te na sāhe ||
dujevīṇa jo toci to hā svabhāve |
tayā vyāpakū vyārtha kaise mhaṇāve || 198||

nabhe – in the sky; *vyāpile* – filled; *sarva* – all; *sṛṣṭīsa* – created universe; *āhe* – is.
raghūnāyakā – to Rama; *ūpamā* – simile; *te* – that; *na* – not; *sāhe* – bear.
dujevīṇa – without a second; *jo* – who; *toci to* – he himself; *hā* – this; *svabhāve* – naturally.
tayā – to him; *vyāpakū* – pervasive; *vyārtha* – vain; *kaise* – how; *mhaṇāve* – say.

The sky occupies the entire universe.

But one cannot compare the Self to the sky.

He does not endure the space; He is as He is, naturally alone, without a second.

How can He be said to 'pervade' when there is nothing besides Him? It is useless to say 'He pervades'.

199. अती जीर्ण वसितीर्ण ते रूप आहे ।
 तेथे तर्क संपर्क तोही न साहे ॥
 अती गूढ ते दृश्य तत्काळ सोपे ।
 दुजेवीण जे खूण स्वामिप्रतापे ॥ १९९ ॥
atī jīrṇa vistīrṇa te rūpa āhe |
tethe tarka saṁparka tohī na sāhe ||
atī gūḍha te dṛśya tatkāla sope |
dujevīṇa je khūṇa svāmīpratāpe || 199||

atī – much; *jīrṇa* – ancient; *vistīrṇa* – infinite; *te* – that; *rūpa* – form; *āhe* – is.
tethe – there; *tarka* – argument; *saṁparka* – contact; *tohī* – that even; *na* – not; *sāhe* – bears.
atī – much; *gūḍha* – profound; *te* – that; *dṛśya* – visible; *tatkāla* – instantly; *sope* – simple.
dujevīṇa – no other; *je* – which; *khūṇa* – sign; *svāmīpratāpe* – power of the master (Rama or teacher).



He is the most ancient and His form has expanded and diffused everywhere.
He does not admit even a little measure of logic, there.
He is so very mysterious and unassailable. Yet so easily He is attained, in an instant,
by the power of the Guru.
The One without a second is His being.

200. कळे आकळे रूप ते ज्ञान होता ।
तेथे आटली सर्वसाक्षी अवस्था ॥
मना उन्मनी शब्द कुंठीत राहे ।
तो रे तोचतो राम सर्वत्र पाहे ॥ २०० ॥
kale ākale rūpa te jñāna hotā |
tethe āṭalī sarvasākṣī avasthā ||
manā unmanī śabda kuṅṭhīta rāhe |
to re toci to rāma sarvatra pāhe || 200||

kale – understands; *ākale* – "thoroughly; *rūpa* – form; *te* – that; *jñāna* – knowledge; *hotā* – happening.
tethe – there; *āṭalī* – shrink/evaporate; *sarvasākṣī* – all-witnessing; *avasthā* – state.
manā – oh, mind!; *unmanī* – transcending mind; *śabda* – word (speech); *kuṅṭhīta* – confounded; *rāhe* – stays.
to – he; *re* – dear one!; *toci* – himself; *to* – he; *rāma* – Rama; *sarvatra* – everywhere; *pāhe* – sees.

When he is understood and his form apprehended, then that is Knowledge imparted by the Guru.
There, even the state of 'all-witnessing' is no more.
Mind becomes no-mind. Words get 'choked' there and speech fails. Words are confounded.
He, that One, sees only Himself, everywhere.

201. Maráthí není

From your mind abandon all these wants.
Always conduct yourself properly by constant seva (To do what your Master has told you).
At the 'house of the Guru' sweep and purify all (clean and protect your mind).
I feel that in this world it is He who feeds me. All is His, I belong to Him.

202. Maráthí není

Oh Father! Sadguru, save me from this worldly existence.
Give me constant happiness by severing these virtues and sins.
By your mercy take me, your servant, to your house of refuge and support.
You, who are the brother of the destitute, give your blessing and protect this lost soul.

203. Maráthí není

The words (or state), "Thou are That," remove everything.
Having received your teaching, I meditate and understand that One.
All the effort to acquire worldly things has been gathered up and abandoned!
Always, at every moment, I see your feet.(the Knowledge you have given)



204. Maráthí není

I don't go for japa and I don't do this tapa (austerities).
I don't go to Kashi and I don't go to Gaya.
Without Your Mind I don't go anywhere.
Every moment I see YOU and your feet.

205. Maráthí není

That vasana (deep longing) of liberation is complete now.
That vrutti remains at the feet of the Guru.
Seeing Him only, that vrutti is consumed in the swarup.
Then that Self illuminated shines in its own fullness.

206. कदा ओळखीमाजि दूजे दसेना ।
मनी मानसी द्वैत काही वसेना ॥
बहुतां दिसां आपली भेटि जाली ।
वदिहीपणे सर्व काया नवाली ॥ २०६ ॥
kadā oḷakhīmāji dūje disenā |
manī mānasī dvaita kāhī vassenā ||
bahūtām disām āpalī bheṭi jāli |
videhīpaṇe sarva kāyā nivāli || 206||

kadā – whenever; *oḷakhīmāji* – recognition; *dūje* – something else; *disenā* – sees not.
manī – in the mind; *mānasī* – “; *dvaita* – duality; *kāhī* – whatever; *vassenā* – resides.
bahūtām – many; *disām* – days; *āpalī* – our; *bheṭi* – meeting; *jāli* – occurred.
videhīpaṇe – by means of transcending body consciousness; *sarva* – all; *kāyā* – body; *nivāli* – calmed.

When He is recognized within, then there is no 'other' to be seen.
In mind, by thinking, duality has no place to dwell.
After many days we have met.
Being beyond body consciousness, the whole body has lost its hold.

207. मना गूज रे तूज हे प्रापत झाले ।
परी अंतरी पाहजि यतन केले ॥
सदा श्रवणे पावजि निश्चयासी ।
धरी सज्जनसंगती धन्य होसी ॥ २०७ ॥
manā gūja re tūja he prāpta jhāle |
parī aṁtarī pāhije yatna kele ||
sadā śravaṇe pāvije niścayāsī |
dharī sajjanasaṁgatī dhanya hosī || 207||

manā – oh, mind!; *gūja* – secret; *re* – dear one!; *tūja* – to you; *he* – this; *prāpta* – obtained;
jhāle – happened.
parī – still; *aṁtarī* – in the heart; *pāhije* – want; *yatna* – effort; *kele* – made.
sadā – always; *śravaṇe* – listening; *pāvije* – reach; *niścayāsī* – resolve.
dharī – hold; *sajjanam* – in the wise; *saṁgatī* – company; *dhanya* – blessed; *hosī* – become.

Oh mind, this secret has been attained by you.



Still, that inner discipline and effort you must continue.

Always conduct yourself ([attain](#)) with firm determination with shravan, manana, etc.

Hold to the company of the Self only and this will be your blessing.

208. मना सर्वही संग सोडून द्यावा ।
अती आदरे सज्जनाचा धरावा ॥
जयाचेनसिंगे महादुःख भंगे ।
जनीं साधनेवीण सन्मार्ग लागे ॥ २०८ ॥
manā sarvahī saṅga soḍūni dyāvā |
atī ādare sajjanācā dharāvā ||
jayāceni saṅge mahāduḥkha bhaṅge |
janīṁ sādhanevīṇa sanmārga lāge || 208||

manā – oh, mind!; *sarvahī* – all indeed; *saṅga* – attachment; *soḍūni* – give up; *dyāvā* – give.

atī – much; *ādare* – respect; *sajjanācā* – of the wise; *dharāvā* – keep.

jayāceni – by which; *saṅge* – company; *mahāduḥkha* – great grief; *bhaṅge* – breaks.

janīm – among people; *sādhanevīṇa* – without penance; *sanmārga* – way of truth; *lāge* – achieves.

Oh mind, leave all other company.

With eagerness and respect and love, hold to the company of the Self.

By its company the great pains and suffering are broken.

In this world, the true path is walked on when all sadhana is left.

209. मना संग हा सर्वसंगास तोडी ।
मना संग हा मोक्ष तातकाळ जोडी ॥
मना संग हा साधना शीघ्र सोडी ।
मना संग हा द्वैत निःशेष मोडी ॥ २०९ ॥
manā saṅga hā sarvasaṅgāsa toḍī |
manā saṅga hā mokṣa tātkāla joḍī ||
manā saṅga hā sādhanā śīghra soḍī |
manā saṅga hā dvaita niḥśeṣa moḍī || 209||

manā – oh, mind!; *saṅga* – attachment; *hā* – this; *sarvasaṅgāsa* – all (undesirable) attachments; *toḍī* – removes.

manā – oh, mind!; *saṅga* – attachment; *hā* – this; *mokṣa* – liberation; *tātkāla* – instantly; *joḍī* – joins.

manā – oh, mind!; *saṅga* – attachment; *hā* – this; *sādhanā* – penance; *śīghra* – speedily; *soḍī* – abandon.

manā – oh, mind!; *saṅga* – attachment; *hā* – this; *dvaita* – duality; *niḥśeṣa* – without a trace; *moḍī* – removes.

Oh mind, this company of the Self breaks all other company.

By this company, liberation joins, easily and instantly.

Oh mind, by this company you promptly drop even being a sadhak.

Oh mind, by this company duality is broken without a trace remaining.

210. मनाची शते ऐकता दोष जाती ।
मतीमंद ते साधना योग्य होती ॥
चढे ज्ञान वैराग्य सामर्थ्य अंगी ।
महणे दास विश्वासता मुक्ती भोगी ॥ २१० ॥
manācī śate aikatā doṣa jātī |



*matīmarīṇḍa te sādhanā yogya hotī ||
caḍhe jñāna vairāgya sāmārthya aṅgī |
mhaṇe dāsa viśvāsātā mukti bhogī || 210||*

manācī – of the mind; *śate* – hundreds (verses); *aikatā* – listening; *doṣa* – flaws; *jātī* – go away.

matīmaṇḍa – dull-witted; *te* – they; *sādhanā* – penance; *yogya* – fit; *hotī* – become.

caḍhe – climbs (grows); *jñāna* – wisdom; *vairāgya* – dispassion; *sāmārthya* – power; *aṅgī* – in one's self.

mhaṇe – says; *dāsa* – servant (Ramadasa); *viśvāsātā* – keeping faith; *mukti* – liberation; *bhogī* – enjoys.

If these verses are listened to and taken to heart by the mind,
Then all defects are removed.

By this proper sadhana, the dull intellect gets imbibed increasingly with Knowledge ([gnyan](#)), detachment ([vairagya](#)), and the power of understanding ([samartha](#)).

Ramdas says, by full faith enjoy liberation.

|| *jay jay raghuvīr samartha* ||