

Manache Shloka

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|| jay jay raghuvīr samartha ||

1. गणाधीश जो ईश सर्वा गुणांचा ।
मुळारंभ आरंभ तो नरिगुणाचा ॥
नमूं शारदा मूळ चत्वार वाचा ।
गमू पंथ आनंत या राघवाचा ॥ १ ॥

gaṇādhiśa jo īśa sarvā guṇāṁcā |
mulāraṁbha āraṁbha to nirguṇācā ||
namūṁ śāradā mūla catvāra vācā |
gamū paṁtha ānaṁta yā rāghavācā || 1 ||

gaṇādhiśa – 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, pa-shyanti, 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 भक्तपिंथेची जावे ।
तरी श्रीहरी पावजितो स्वभावे ॥
जनीं नदिय ते सर्व सोडूनी द्यावे ।
जनीं वंद्य ते सर्व भावे करावे ॥ २ ॥

manā sajjanā bhaktipañtheçī jāve |
tarī śrīharī pāvijeto svabhāve ||
janīm niṁdya te sarva soḍūnī dyāve |
janīm vaṁdya te sarva bhāve karāve || 2 ||

manā – oh, Mind!; *sajjanā* – truth-bound; *bhaktipañthemçi* – 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; *vandyā* – 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 com-
mendable and revered.

3. प्रभाते मनीं राम चर्तित जावा ।
पुढे वैखरी राम आधी वदावा ॥
सदाचार हा थोर सांडू नये तो ।
जनीं तोचर्तितो मानवी धन्य होतो ॥ ३ ॥

prabhāte manīṃ rāma cirtīta jāvā |

puḍhe vaikharī rāma ādhī vadāvā ||

sadācāra hā thora sāṅḍū naye to |

janīṃ toci to mānavī dhanya hoto || 3 ||

prabhāte – in mornings; *manīṃ* – in the mind; *rāma* –
Rama; *cirtīta* – meditate; *jāvā* – should go.

puḍheṃ – thereafter; *vaikharī* – audible speech; *ādhiṃ* –
before everything; *vadāvā* – speak.

sadācāra – truthful conduct; *hā* – this; *thora* – great;
soḍūṃ naye – must not give up.

janīṃ – 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 aṁtarī sāra vīcāra rāho || 4 ||

manā re – Oh, my Mind!; *vāsanā* – desires; *duṣṭa* – evil;
kāmā – benefit; *na* – not; *ye* – come to be.

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.)



sarvathā – wholly; *pāpabuddhī* – sinful thoughts; *nako* – want not.

nīti – moral conduct; *soḍūṃ* – abandon.

aṃtarīṃ – 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 सोडूनी द्यावा ।

मना सत्य संकल्प जीवी धरावा ॥

मना कल्पना ते नको वीषयांची ।

वकिरे घडे हो जनीं सर्व ची ची ॥ ५ ॥

manā pāpasankalpa soḍūni dyāvā |

manā satya sankalpa jīvī dharāvā ||

manā kalpanā te nako viṣayāñcī |

vikāre ghaḍe ho janīm sarva cī cī || 5 ||



manā – Oh, Mind!; *pāpasamkalpa* – sinful motives; *soḍūni* – abandon; *dyāvā* – give up.
satyasamkalpa – truthful aims; *jīvīm* – in one's heart;
dharāvā – hold.
kalpanā – ideas; *te* – them; *nako* – want not; *vīṣayāṃcī* – sensory indulgences.
vikāreṃ – bad effects; *ghaḍe* – happen; *ho* – indeed; *janīm* – 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 मत्सरू 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 लोकांसि रे नीववावे ॥ ७ ॥
manā śreṣṭha dhāriṣṭa jīvī dharāve |
manā bolāṇe nīca soṣīta 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; *soṣīta* – 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 कीर्तमागे उरावी ।
मना सज्जना हेच क्करीया 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 पूढलिांचे ।
अतस्वार्थबुद्धी न रे पाप सांचे ॥
घडे भोगणे पाप ते करूम खोटे ।
न होता मनासारखे दुःख मोठे ॥ ९ ॥

nako re manā dravya te pūḍhilāñce |
ati svārthabuddhī nure pāpa sāñce ||
ghaḍe bhogaṇe pāpa te karma khoṭe |
na hotā manāsārikhe duḥkha moṭhe || 9 ||

nako re manā – oh, my Mind, hanker not; *dravya* – wealth;
te – that; *pūḍhilāñce* – of others.

ati – excess; *svārthabuddhī* – selfishness; *na* – not; *re* –
dear; *pāpa* – demerit; *sāñce* – 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 सांडी जीवी करावी ॥

देहेदुःख ते सूख मानीत जावे ।

विवेके 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; *svayem* – by oneself; *sāmḍi* – 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 शोधूनी पाहे ॥
मना त्वाचरि पूरवसंचीत केले ।
तयासारखे भोगणे प्राप्त झाले ॥ ११ ॥
janīm sarvasūkhī asā koṇa āhe |
vicāre manā tūci śodhūni pāhe ||
manā tvāci re pūrvasaṁcīta kele |
tayāsārikhe bhogaṇe prāpta jhāle || 11 ||

janīm – among people; *sarvasūkhī* – completely happy; *asā* – like; *koṇa* – who; *āhe* – is.
vicāreṁ – thoughtfully; *manā* – o, mind!; *tūṁci* – yourself; *śodhūni* – find; *pāheṁ* – see.
manā – oh, mind!; *tvāṁci* – yourself; *re* – dear; *pūrvasaṁcīta* – gathered from past; *keleṁ* – did.
tayāsārikheṁ – accordingly; *bhogaṇeṁ* – experience; *prāpta* – attain; *jhāleṁ* – 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 ॥

विवेके देहेबुद्धिसोडूना द्यावी ।

विदेहीपणे मुक्ती भोगीत जावी ॥ १२ ॥

manā mānasī duḥkha āṇū 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;
āṇūṃ – bring; *nako* – not; *re* – dear.

manā – oh, mind; *sarvathā* – wholly; *śoka* – sadness;
cīntā – worry; *nako* – not; *re* – dear.

vivekeṃ – discriminatingly; *dehebuddhi* – body aware-
ness; *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 ।
अकस्मात् 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 sāṅḍi vegī |
bale lāgalā kāla 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; *sāṅḍi* – 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. जवि कर्मयोगे जनीं जन्म जाला ।
परी शेवटी काळमूखी नमाला ॥
महाथोर ते मृत्युपंथेचि गेले ।
कतीक ते जन्मले आणा मेले ॥ १४ ॥

jivā karmayoge janīm janma jālā |
parī śevaṭī kālamūkhī nimālā ||
mahāthora te mṛtyupan̄theci gele |
kitīeka te janmale āṇi mele || 14 ||

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

parī – yet; *śevaṭīm* – in the end; *kālamūkhīm* – death's
jaws; *nimālā* – extinguished.

mahāthora – exceedingly great; *te* – they; *mṛtyupa-*
n̄theci – 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 ।
जितां बोलती सर्वही जीव मी मी ॥
चरिंजीव हे सर्वही मानताती ।
अकस्मात सांडूनिया सर्व जाती ॥ १५ ॥
manā pāhatā satya he mṛtyubhūmī |
jitāṃ bolatī sarvahī jīva mī mī ||
ciraṃjīva he sarvahī mānitātī |
akasmāta sāṃḍūniyā sarva jātī || 15 ||

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

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

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



akasmāta – unexpectedly; *sāṃḍūniyā* – drop; *sarva* – all; *jātī* – 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 ।
महणोनी जनीं मागुता जन्म 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 चिंता वहाते ।
अकस्मात् होणार होन जाते ॥
घडे भोगणे सर्वही कर्मयोगे ।
मतीमंद ते खेद मानी वयिगे ॥ १७ ॥
manī mānavā vyartha cimtā vahāte |
akasmāta hoṇāra hoūna jāte ||
ghaḍe bhogaṇe sarvahī karmayoge |
matīmaṇḍa te kheda mānī viyoge || 17 ||

manīm – in the mind; *mānavī* – human being; *vyartha* – unnecessary; *cimtā* – worry; *vahāte* – carries.
akasmāta – suddenly; *hoṇāra* – bound to happen; *hoūna*



– happens; *jāteṃ* – goes.

ghaḍe – happens; *bhogaṇe* – experience (pleasure and pain); *sarvahī* – all; *karmayogeṃ* – due to actions.

matīmaṇḍa – dim-witted; *teṃ* – that; *kheda* – misery; *mānī* – considers; *viyogeṃ* – 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 कीर्तितू रे ॥
जया वर्णति वेद शास्त्रे पुराणे ।
तया वर्णति सर्वही श्लाघ्यवाणे ॥ १८ ॥
manā rāghavevīṇa āśā nako re |
manā mānavācī nako kīrti tū re ||
jayā varṇitī veda śāstre purāṇe |



tayā varṇitā sarvahī ślāghyavāṇe || 18 ||

manā – oh, mind; *rāghavemvīṇa* – 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 मांडू नको रे ॥
मना सत्य ते सत्य वाच वदावे ।
मना मथिय ते मथिय सोडून द्यावे ॥ १९ ॥

manā sarvathā satya sāṃḍū 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 हृषिुटी होजे मायपोटी ।
नको रे मना यातना तेचमोठी ॥
नरीधे पचे कोंडलिं गर्भवासी ।
अधोमूख रे दुःख त्या बाळकासी ॥ २० ॥
bahū hriṃpuṭī hoīje māyapoṭī |
nako re manā yātanā teci moṭhī ||



*nirodhe pace koṃḍile garbhavāsī |
adhomūkha re duḥkha tyā bālakāsī || 20 ||*

bahū – much; *hiṃpuṭī* – sadness; *hoīje* – becomes; *māya-poṭīm* – in mother's womb.

nako – have not; *re* – dear; *manā* – mind; *yātanā* – suffering; *teci* – that itself; *moṭhī* – great.

nirodheṃ – suffocate; *pace* – exists; *koṃḍileṃ* – imprisoned; *garbhavāsīm* – embryonic sac.

adhomūkha – 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 द्रव्यदारा ॥

मना यातना थोर हे गर्भवासी ।

मना सज्जना भेटवी राघवासी ॥ २१ ॥

manā vāsanā cūkavī yerajhārā |

manā kāmanā soḍi re dravyadārā ||

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; *dravyadārā* – 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 उद्धारि नाथ लोकत्रयाचा ॥ 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 āyusya 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 व्यर्थ का वोसणावे ॥
सदा सरूवदा नाम वाचे वसो दे ।
अहंता मनी पापणी ते नसो दे ॥ २४ ॥
raghūnāyakāvīṇa vāyā śiṇāve |
janāsārikhe vyārtha kā vosañāve ||
sadā sarvadā nāma vāce vaso de |
ahaṃtā 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.

ahaṃtā – 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 use-
less 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 va-
nish and nothing remains!

26. देहेरक्षणाकारणे यत्न केला ।
परी शेवटी काळ घेन गेला ॥
करी रे मना भक्तिया राघवाची ।
पुढे अंतरी सोडी चिंता भवाची ॥ २६ ॥
deherakṣaṇākāraṇe yatna kelā |
parī śevaṭī kāḷa gheūna gelā ||
karī re manā bhakti yā rāghavācī |
puḍhe aṃtarī soḍi ciṃtā bhavācī || 26 ||

deherakṣaṇākāraṇe – for the protection of the body; *yatna*
– effort; *kelā* – did.

parī – however; *śevaṭī* – in the end; *kāḷa* – death; *gheūna*
– take away; *gelā* – went.

karī – do; *manā* – oh, mind!; *bhakti* – worship; *yā* – this;
rāghavācī – Rama's.

puḍhe – then; *aṃtarī* – in the heart; *soḍi* – abandon; *ciṃtā*
– 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 धाकासासांडी ॥
रघूनायकासारखा स्वामा शीरी ।
नुपेक्षी कदा कोपल्या दंडधारी ॥ २७ ॥

bhavācyā bhaye kāya bhītosa laṇḍī |
dharī re manā dhīra dhākāsi sāṇḍī ||
raghūnāyakāsārikhā svāmi śīrī |
nupekṣī kadā kopalyā daṇḍadhārī || 27 ||

bhavācyā – cycles of birth and death; *bhaye* – fear; *kāya* – what for; *bhītosa* – afraid; *laṇḍī* – coward.

dharī – keep; *manā* – oh, mind!; *dhīra* – courage; *dhākāsi* – threat; *sāṇḍī* – 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. दनिनाथ हा राम कोदंडधारी ।
पुढे देखता काळ पोटी थरारी ॥
मना वाक्य नेमस्त हे सत्य मानी ।
नुपेक्षी कदा राम दासाभमिनी ॥ २८ ॥
dinānātha hā rāma kodāṁḍadhārī |
puḍhe dekhatā kāḷa poṭī tharārī ||
manā vākya nemasta he satya mānī |
nupekṣī kadā rāma dāsābhimānī || 28 ||

dinānātha – lord of the humble; *hā* – this; *rāma* – Rama; *kodaṁḍadhārī* – armed with the bow named 'kodanda'.
puḍhe – then; *dekhatā* – seeing; *kāḷa* – death; *poṭī* – in the guts; *tharārī* – tremble.

manā – oh, mind!; *vākya* – spoken word/sentence; *ne-*



masta – eternal; *satya* – true; *mānī* – regard.
nupekṣī – disregard; *kadā* – ever; *rāma* – Rama; *dāsābhi-*
mānī – 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 ब्रीद गाजे ।
बळे भक्तरीपूशरी कांबी वाजे ॥
पुरी वाहिली सर्व जेणें वमिनी ।
नुपेक्षी कदा राम दासाभिमानी ॥ २९ ॥
padī rāghavāce sadā brīda gāje |
baḷe bhaktarīpūśirī kāmbi vāje ||
purī vāhilī 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.
baḷe – 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; *jeṇeṇ* – 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. समर्थाचरिया सेवका वक्त्र पाहे ।
असा सर्व भूमंडळी कोण आहे ॥
जयाची ललिा वर्णती लोक तीनही ।



नुपेक्षी कदा राम दासाभमिनी ॥ 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 ।



परतापे बळे आगळा सर्वगूणे ॥
जयाते स्मरे शैलजा शूलपाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३१ ॥
mahāsaṁkaṭī soḍile deva jeṇe |
pratāpe baḷe āgaḷā sarvagūṇe |
jayāte smare śailajā śūlapāṇī |
nupekṣī kadā rāma dāsābhimānī || 31 ||

mahāsaṁkaṭī – during great danger; *soḍile* – released;
deva – gods; *jeṇe* – by whom.

pratāpe – power; *baḷe* – might; *āgaḷā* – 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 शळि राघवे मुक्त केली ।

पदी लागता दविय होना गेली ॥

जया वरुणति शीणली वेदवाणी ।

नुपेक्षी कदा राम दासाभिमानी ॥ ३२ ॥

ahalyā śilā rāghave mukta kelī |

padī lāgatā divya hoūni 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; *hoūni* – 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 दोन्ही ।
नुपेक्षी कदा राम दासाभिमानी ॥ ३३ ॥

vase merumāṅdāra he sṛṣṭilīlā |
śaśī sūrya tāraṅgaṇe meghamālā ||
ciraṅjīva kele janīṃ dāsa donhī |
nupekṣī kadā rāma dāsābhimānī || 33 ||

vase – lives; *merumāṅdāra* – mountains named Meru and Mandara; *sṛṣṭilīlā* – drama of the universe.

śaśī – moon; *sūrya* – sun; *tāraṅgaṇe* – galaxies of stars; *meghamālā* – cloud formations.

ciraṅjīva – 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 ।
जिवा मानवा नश्चयो 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 रक्षीतसे चापपाणी ।
नुपेक्षी कदा राम दासाभिमिनी ॥ 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; *aṃṭarī* – 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 |
krpālūpaṇe alpa dhāriṣṭa pāhe ||
sukhānaṇḍa ānaṇḍa kaivalyadānī |
nupekṣī kadā rāma dāsābhimānī || 36 ||

sadā – always; *sarvadā* – at all times; *deva* – God; *san-*



nīdha – near; *āhe* – is.

kr̥pālūpane – 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 vi-
aragya.'

He gives the essence of ananda and final libe-
ration.

The Master never deserts those who truly love
HIM.

37. सदा चक्रवाकासि मारुतंड जैसा ।
उडी घालति संकटी स्वामि तैसा ॥
हरीभक्तचा घाव गाजे नशिणी ।
नुपेक्षी कदा राम दासाभमिनी ॥ ३७ ॥
sadā cakravākāsi mārtaṇḍa jaisā |
uḍī ghālito samkaṭī svāmi taisā ||
harībhakticā ghāva gāje niśāṇī |
nupekṣī kadā rāma dāsābhīmānī || 37 ||



sadā – always; *cakravākāsi* – to chakravaka (bird); *mār-taṃḍa* – sun; *jaisā* – such.

uḍī – jump; *ghālito* – takes; *saṃkaṭī* – 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; *dāsāb-himānī* – 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 होना पाहे ॥
अवज्ञा कदा हो यदर्थी न कीजे ।
मना सज्जना राघवी वसुती कीजे ॥ ३८ ॥
manā prārthanā tūjalā eka āhe |
raghūrāja thakkīta hoūni pāhe ||



avajñā kadā ho yadarthī na kīje |
manā sajjanā rāghavī vasti kīje || 38 ||

manā – oh, mind!; *prārthanā* – prayer; *tūjalā* – to you;
eka – one; *āhe* – is.

raghūrāja – Rama; *thakkīta* – wonder-struck; *hoūni* – be-
coming; *pāhe* – sees.

avajñā – insult; *kadā* – ever; *yadarthī* – in any matter; *na*
– not; *kīje* – do.

manā – oh, mind!; *sajjanā* – saintly; *rāghavī* – in Rama;
vasti – 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 वर्णती वेद शास्त्रे पुराणे ।
जयाचेन योगे समाधान बाणे ॥
तयालागा हे सर्व चांचल्य दीजे ।
मना सज्जना राघवी वसति कीजे ॥ 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 सरूवही सूख जेथे ।
अती आदरे ठेवजिं लक्ष तेथे ॥
वविकि कुडी कल्पना पालटीजे ।
मना सज्जना राघवी वस्तकीजे ॥ ४० ॥



manā pāvīje sarvahī sūkha jethe |
atī ādare t̥heviye lakṣa tethe ||
vīvike kuḍī kalpanā pālaṭīje |
manā sajjanā rāghavī vasti kīje || 40 ||

manā – oh, mind!; *pāvīje* – attains; *sarvahī* – wholly; *sū-*
kha – joy; *jethe* – where.

atī – much; *ādare* – respect; *t̥heviye* – keep; *lakṣa* – atten-
tion; *tethe* – there.

vīveke – with discrimination; *kuḍī* – crooked, impure;
kalpanā – ideas; *pālaṭīje* – 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 con-
cepts.

Oh mind, dwell forever in the Master.

41. बहू हर्दिता सौख्य होणार नाही ।
शणिावे परी नातुडे हीत काही ॥
वचिारे बरे अंतरा बोधवीजे ।



मना सज्जना राघवी वसूतकीजे ॥ ४१ ॥

bahū hiṃḍatā saukhya hoṇāra nāhī |
śiṇāve parī nātude hīta kāhī ||
vicāre bare aṃtarā bodhavīje |
manā sajjanā rāghavī vasti kīje || 41 ||

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

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

vicāre – thoughtfully; *bare* – well; *aṃtarā* – 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 हेचिआता धरावे ।



रघूनायका आपुलेसे करावे ॥
दनिनाथ हे तोडरी ब्रीद गाजे ।
मना सज्जना राघवी वस्तुकीजे ॥ 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 thou-
ghts.

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 नजिध्यास 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 सोडून द्यावे ।
सुखालागी आरण्य सेवीत 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. जयाचेनसिंगे समाधान भंगे ।
अहंता अकस्मात येनलिंगे ॥
तये संगतीची जनीं कोण गोडी ।
जयि संगतीने मती राम सोडी ॥ ४५ ॥
jayāceni saṅge samādhāna bhaṅge |
ahaṅtā 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.
ahaṅtā – 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 ।
जनीं आपुली ते तुवा हाना केली ॥
रघूनायकावीण तो शीण आहे ।
जनीं दक्ष तो लक्ष लावून 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. मनीं लोचनी श्रीहरी तोचि पाहे ।
जनीं जाणता मुक्त होनि राहे ॥
गुणी प्रीति राखे क्रमूं साधनाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ४७ ॥

manīm locanī śrīharī toci pāhe |
janīm jāṇatā mukta hoṇi rāhe ||
guṇī prīti rākhe kramūṃ 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; *jāṇatā* – wise; *bhakta* – devotee; *hoṇi* – becomes; *rāhe* – stays.

guṇī – in virtue; *prīti* – love; *rākhe* – keeps; *kramūṃ* – 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 झजि देह ज्याचा ।
सदा रामनामे वदे नतिय वाचा ॥
स्वधर्मेचि चाले सदा उत्तमाचा ।
जगी धन्य 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.
jagī – 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 बोलण्यासारखि चालताहे ।
अनेकी सदा एक देवासि पाहे ॥
सगूणी भजे लेश नाही भ्रमाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ४९ ॥
sadā bolanyāsārikhe cālatāhe |



anekī sadā eka devāsi pāhe ||
sagūṇī bhaje leśa nāhī bhramācā |
jagī dhanya to dāsa sarvottamācā || 49 ||

sadā – always; *bolāṅyāsārikhe* – 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 नानावकिरी ।
उदासीन जो तापसी ब्रह्मचारी ॥
नवाला मनीं लेश नाही तमाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ५० ॥



*nase aṁtarī kāma nānāvīkāri |
udāsīna jo tāpasī brahmacāri ||
nivālā manīm leśa nāhī tamācā |
jagī dhanya to dāsa sarvottamācā || 50 ||*

nase – not exist; *aṁtarī* – in the heart; *kāma* – desire; *nā-nāvīkāri* – differnt ailments.

udāsīna – dispassionate; *jo* – who; *tāpasī* – ascetic; *brahmacāri* – 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 मत्सरे सांडाली स्वार्थबुद्धी ।
प्रपंचीक नाही जयाते उपाधी ॥



सदा बोलणे नम्र वाचा सुवाचा ।

जगी धन्य तो दास सर्वोत्तमाचा ॥ ५१ ॥

made matsare sāmḍilī svārthabuddhī |

prapañcīka nāhī jayāte upādhī ||

sadā bolāṇe namra vācā suvācā |

jagī dhanya to dāsa sarvottamācā || 51 ||

made – haughty; *matsare* – envy; *sāmḍilī* – gave up; *svārthabuddhī* – selfish motives.

prapañcīka – 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 वविादे ॥
करी सूखसंवाद जो उगमाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ५२ ॥
kramī veḷa jo tattvacim̐tānuvāde |
na liṃpe kadā daṃbha vāde vivāde ||
karī sūkhasaṃvāda jo ūgamācā |
jagī dhanya to dāsa sarvottamācā || 52 ||

kramī – spends; *veḷa* – time; *tattvacim̐tānuvāde* – meditating on the Supreme Reality.

na – not; *liṃpe* – mired in; *kadā* – ever; *daṃbha* – hypocrisy; *vāde* – argument; *vivāde* – counter-argument.

karī – does; *sūkhasaṃvāda* – 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 con-



ceited arguments,
He experiences the joy of conversing with the
Lord ([source](#));
He is blessed in the world and best among de-
votees.

53. सदा आर्जवी प्रीय जो सर्व लोकी ।
सदा सर्वदा सत्यवादी वविकी ॥
न बोले कदा मथिय वाचा त्रवाचा ।
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* – speak-
ing 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 ।
मिलेना कदा कल्पनेचेना मेळी ॥
चळेना मनी नशिचयो दृढ ज्याचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ५४ ॥
sadā sevi āraṇya tāruṇyakālī |
milenā kadā kalpaneceni melī ||
calenā manī niścayo dṛḍha jyācā |
jagī dhanya to dāsa sarvottamācā || 54 ||

sadā – always; *sevi* – tastes; *āraṇya* – forest (aloneness);
tāruṇyakālī – in youth.

milenā – not found; *kadā* – ever; *kalpaneceni* – ideas; *melī*
– associating.

calenā – shake; *manī* – in the mind; *niścayo* – resolve;
dṛḍha – firm; *jyācā* – 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 devo-
tees.

55. नसे मानसी नष्ट आशा दुराशा ।
वसे अंतरी प्रेमपाशा पिपाशा ॥
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* – de-
structive; *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. दनिचा 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 am̐tarī krodha sam̐tāpa 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; *aṅṭarī* – in the heart; *krodha* – anger; *saṅtāpa* – passion; *kaicā* – whence.
jaḡī – 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. जगी होजे धन्य या रामनामे ।
क़रिया भक्ती उपासना नतिय नेमें ॥
उदासीनता तत्त्वता सार आहे ।
सदा सर्वदा मोकळी वृत्ती राहे ॥ ५७ ॥
jaḡī hoije dhanya yā rāmanāme ।
kriyā bhakti ūpāsanā nitya nemeṁ ॥
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; *ūpāsanā* – 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 नषिकाम चर्तित जावा ।
मना कल्पनालेश तोह निसावा ॥ ५८ ॥



*nako vāsanā viṣayī vṛttirūpe |
padārthī jaḍe kāmanā pūrvapāpe ||
sadā rāma niṣkāma cimtīta 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; *cimtīta* – 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 ।



नवूहे रे नवूहे सरूवथा रामभेटी ॥
मनी कामना राम नही जयाला ।
अती आदरे प्रीति नाहति याला ॥ ५९ ॥
manā kalpanā kalpitā kalpakotī |
navhe re navhe sarvathā rāmabheṭī ||
manī kāmanā rāma nahī jayālā |
atī ādare prīti nāhi tayālā || 59 ||

manā – oh, mind!; *kalpanā* – idea; *kalpitā* – think; *kalpakotī* – millions of aeons.

navhe – never; *re* – dear; *navhe* – never; *sarvathā* – wholly; *rāmabheṭī* – meeting with Rama.

manī – in the mind; *kāmanā* – lust; *rāma* – Rama; *nāhi* – 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 कामधेनू।
नधिी सार चर्तुामणी काय वानू॥
जयाचेनयुगे घडे सरूव सतूता।
तया सामूयता कायसी कुण आता ॥ ६० ॥
manā rāma kalpatarū kāmadhanū |
nidhī sāra cirtāmaṇī kāya vānū ||
jayāceni yoge ghaḍe sarva sattā |
tayā sāmīyatā kāyasī kuṇa ātā || 60 ||

manā – oh, mind; *rāma* – Rama; *kalpatarū* – wish-fulfilling (tree); *kāmadhanū* – wish-fulfilling (cow).

nidhī – wealth; *sāra* – essence; *cirtāmaṇī* – wish-fulfilling (gem); *kāya* – how; *vānū* – describe.

jayāceni – by which; *yoge* – means; *ghaḍe* – happens; *sarva* – all; *sattā* – rule.

tayā – to him; *sāmīyatā* – equal; *kāyasī* – how; *kuṇa* – 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 तेचि आहे ॥
जनीं सज्जनीं वाद हा वाढवा ।
पुढे मागता शोक जीवी धरावा ॥ ६१ ॥
ubhā kalpavṛkṣātaḷī duḥkha vāhe |
tayā aṁtarī 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; *aṁtarī* – 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; *māgutā* – 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 नश्चयो सर्व खेदे उडाला ॥ ६२ ॥
nijadhyāsa to sarva tūṭonī gelā |
bale aṁtarī śoka saṁtāpa ṭhelā ||
sukhānaṁda ānaṁda bhede buḍālā |
manā niścayo sarva khede uḍālā || 62 ||

nijadhyāsa – yearning for the true Self; *to* – that; *sarva* – all; *tūṭonī* – broke; *gelā* – went.

bale – mightily; *aṁtarī* – in the heart; *śoka* – grief; *saṁtāpa* – agitation; *ṭhelā* – stayed.

sukhānaṁda – beatitude; *ānaṁda* – 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 विवाद लागे ॥
करी सार चिंतामणी काचखंडे ।
तया मागता देत आहे उदंडे ॥ ६३ ॥
gharī kāmādhenuḥ puḍhe tāka māge |
harībodha sāṁḍoni vevāda lāge ||
karī sāra cīntāmaṇī kācakhaṁḍe |
tayā māgatā deta āhe udamḍe || 63 ||

gharī – at home; *kāmādhenuḥ* – wish-fulfilling cow; *puḍhe* – then; *tāka* – buttermilk; *māge* – asks.

harībodha – wisdom regarding Hari (Truth); *sāṁḍoni* – giving up; *vevāda* – futile argumentation; *lāge* – engages



in.

karī – does; *sāra* – essence; *ciṃtāmaṇī* – wish-fulfilling gem; *kācakhaṇḍe* – broken glass pieces.

tayā – to him; *māgatā* – asking; *deta* – gives; *āhe* – is; *udaṇḍe* – 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 चिती वसेना ॥
अती लोभ त्या क्षोभ होल जाणा ।
अती वीषयी सर्वदा दैन्यवाणा ॥ ६४ ॥
atī mūdha tyā dṛḍha buddhī asenā |
atī kāma tyā rāma cittī vasenā ||
atī lobha tyā kṣobha hoīla jāṇā |
atī viṣayī 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; *cittī* – in the heart; *vasenā* – lives not.

atī – much; *lobha* – greed; *tyā* – to him; *kṣobha* – sorrow; *hoīla* – become; *jāṇā* – know.

atī – much; *vīśayī* – 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 भक्तणि ।
अती मूरख त्या सरूवदा दुःख दूणे ॥
धरी रे मना आदरे प्रीतिरामी ।
नको वासना हेमधामी वरिामी ॥ ६५ ॥
nako dainyavāṇe jṇe bhaktiṁṇe |



atī mūrkhā tyā sarvadā duḥkha dūṇe ||
dharī re manā ādare prīti rāmī |
nako vāsanā hemadhāmī virāmī || 65 ||

nako – not want; *dainyavāṇe* – pitiful; *jīṇe* – life; *bhaktūṇe*
– 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* – re-
spectfully; *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 devo-
tion.

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. नव्हे सार संसार हा घोर आहे ।
मना सज्जना सत्य शोधून पाहे ॥



जनीं वीष खाता पुढे सूख कैचे ।
करी रे मना ध्यान या राघवाचे ॥ ६६ ॥
navhe sāra saṁsāra hā ghora āhe |
manā sajjanā satya śodhūni pāhe ||
janīm vīṣa 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; *vīṣa* – 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 चिंतीत जावा ॥ ६७ ॥

ghanaśyāma hā rāma lāvaṇyarūpī |

mahādhīra gaṁbhīra pūrṇapratāpī ||

karī saṁkaṭī sevakāṁcā kuḍāvā |

prabhāte manī rāma cīntīta jāvā || 67 ||

ghanaśyāma – complexioned like a cloud; *hā* – this; *rāma* – Rama; *lāvaṇyarūpī* – of lovely form.

mahādhīra – most courageous; *gaṁbhīra* – profound; *pūrṇapratāpī* – completely majestic.

karī – does; *saṁkaṭī* – in danger; *sevakāṁcā* – of servants (devotees); *kuḍāvā* – protection.

prabhāte – morning (waking); *manī* – in the mind; *rāma* – Rama; *cīntīta* – 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 ।
महाकाळ विक्राळ तोही थरारी ॥
पुढे मानवा कर्किरा कोण केवा ।
प्रभाते मनी राम चर्तित जावा ॥ ६८ ॥
bale āgalā rāma kodaṇḍadhārī |
mahākāḷa vikrāḷa tohī tharārī ||
puḍhe mānavā kiṅkarā koṇa kevā |
prabhāte manī rāma cimtīta jāvā || 68 ||

bale – mightily; *āgalā* – unique; *rāma* – Rama; *kodaṇḍadhārī* – holding the bow.

mahākāḷa – death; *vikrāḷa* – frightening; *tohī* – even he; *tharārī* – trembles.

puḍhe – then; *mānavā* – human; *kiṅkarā* – servant; *koṇa* – who; *kevā* – daring.

prabhāte – morning (on awaking); *manī* – in the mind;



rāma – Rama; *ciṃtīta* – 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 भक्तभिवा भजावे तयाते ॥
वविके त्यजावा अनाचार हेवा ।
प्रभाते मनी राम चर्तित जावा ॥ ६९ ॥
sukhānaṃdakārī nivārī bhayāte |
janīm bhaktibhāve bhajāve tayāte ||
viveke tyajāvā anācāra hevā |
prabhāte manī rāma ciṃtīta jāvā || 69 ||

sukhānaṃdakārī – giver of supreme happiness; *nivārī* – protects; *bhayāte* – from fear.

janīm – among people; *bhaktibhāve* – with faithful devo-



tion; *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; *ciṃtīta* – 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 सोडोनि द्यावा ।

प्रभाते मनी राम चर्तित जावा ॥ ७० ॥

sadā rāmanāme vadā pūrṇakāme |

kadā bādhijenā padā nitya neme ||

madālasya hā sarva soḍoni dyāvā |

prabhāte manī rāma ciṃtīta 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; *ciṃtīta* – 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. जयाचेननामे महादोष जाती ।
जयाचेननामे गती पावजिती ॥
जयाचेननावे घडे पुण्यठेवा ।
प्रभाते मनी राम चर्तित जावा ॥ ७१ ॥
jayāceni nāme mahādoṣa jātī |
jayāceni nāme gatī pāvijetī ||
jayāceni nāve ghaḍe puṇyaṭhevā |
prabhāte manī rāma ciṃtīta 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; *pun̄yaṭhevā* – accumulation of merit.

prabhāte – in morning (on waking up); *manī* – in the mind; *rāma* – Rama; *ciṁtīta* – 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 उच्चारति कष्ट नाही ॥
महाघोर संसारशतरू जणावा ।
प्रभाते मनी राम चर्तित जावा ॥ ७२ ॥
na vece kadā graṁthacī artha kāhī |
mukhe nāma uccāritā kaṣṭa nāhī ||



mahāghora saṃsāraśatrū jīṅāvā |
prabhāte manī rāma ciṃtīta jāvā || 72 ||

na – not; *vece* – spend; *kadā* – ever; *graṃthice* – stored;
artha – money; *kāhī* – whatever.

mukhe – by mouth; *nāma* – name; *uccāritā* – pronouncing;
kaṣṭa – labor; *nāhī* – not.

mahāghora – most terrible; *saṃsāraśatrū* – cycles of birth-death as an enemy; *jīṅāvā* – conquer.

prabhāte – in morning (on waking); *manī* – in the mind;
rāma – Rama; *ciṃtīta* – 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. देहेदंडणेचे महादुःख आहे ।
महादुःख ते नाम घेता न राहे ॥
सदाशीव चर्तितसे देवदेवा ।



प्रभाते मनी राम चर्तित जावा ॥ ७३ ॥
dehedamḍaṇece mahāduḥkha āhe |
mahāduḥkha te nāma ghetā na rāhe ||
sadāśīva ciṁtītase devadevā |
prabhāte manī rāma ciṁtīta jāvā || 73 ||

dehedamḍaṇece – physical penance; *mahāduḥkha* – great grief; *āhe* – is.

mahāduḥkha – great grief; *te* – that; *na* – not; *nāma* – name; *ghetā* – taking; *rāhe* – stays.

sadāśīva – Shankar; *ciṁtītase* – meditates; *devadevā* – Rama.

prabhāte – in morning (on waking); *manī* – in the mind; *rāma* – Rama; *ciṁtīta* – 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 चर्तित जावा ॥ ७४ ॥
bahutāṃparī saṃkaṭe sādhanāṃcī |
vrate dāna udyāpane tī dhanācī ||
dinācā dayālū manī āṭhavāvā |
prabhāte manī rāma cīntīta jāvā || 74 ||

bahutāṃparī – many and various; *saṃkaṭe* – risks; *sādhanāṃcī* – 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 ॥
जवि असंशयो वागा तो त्यजावा ।
प्रभाते मनी राम चिंतीत जावा ॥ ७५ ॥
samastāṁmadhe sāra sākāra āhe |
kaḷenā tarī sarva śodhūna pāhe ||
jivā asaṁśayo vāḡgā to tyajāvā |
prabhāte manī rāma ciṁtīta jāvā || 75 ||

samastāṁmadhe – in all (of existence); *sāra* – essence;
sākāra – 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; *ciṁtīta* – 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 ॥
महणे दास वशिवास नामी धरावा ।
प्रभाते मनी राम चिंतीत जावा ॥ ७६ ॥

navhe karma nā dharma nā yoga kāhī |
navhe bhoga nā tyāga nā sāṅga pāhī ||
mhaṇe dāsa viśvāsa nāmī dharāvā |
prabhāte manī rāma cīntīta 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; *ciñtīta* – 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 नष्काम या राघवाचे ।
करी रूप स्वरूप सर्वां जवांचे ॥
करी छंद नरिद्वंद्व हे गूण गाता ।
हरीकीर्तनी वृत्तविशिवास होता ॥ ७७ ॥

karī kāma niṣkāma yā rāghavāce |
karī rūpa svarūpa sarvāṃ jivāñce ||
karī chañda nirdvañdva he gūṇa gātā |
harīkīrtanī vṛttiviśvāsa hotā || 77 ||

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

karī – does; *rūpa* – form; *svarūpa* – true nature; *sarvāṃ*



– all; *jivāṃce* – creatures.

karī – does; *chaṃḍa* – hymns; *nirdvaṃdva* – 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 रामवशिवास नाही ।

तया पामरा बाधजि सरूव काही ॥

महारज तो स्वामी कैवल्यदाता ।

वृथा वाहणे देहसंसारचिंता ॥ ७८ ॥

aho jyā narā rāmaśiśvāsa nāhī |

tayā pāmarā bādhiḥ sarva kāhī ||

mahārāja to svāmi kaivalyadātā |

vrthā vāhaṇe dehasaṃsāracin̄tā || 78 ||



aho – Oh! listen!; *jyā* – to whom; *narā* – human being; *rāmaviśvāsa* – faith in Rama; *nāhī* – is not.
 tayā – to him; *pāmarā* – pitiable one; *bādhije* – afflicts;
 sarva – everything; *kāhī* – whatever.
 mahārāja – emperor; *to* – that; *svāmi* – master; *kaivalyadātā* – granter of liberation.
 vṛthā – vainly; *vāhaṇe* – carry; *dehasaṃsāraciṃtā* – 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 सोड चिंती भवाची ॥
भवाची जवि मानवा भूल ठैली ।
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 दुसूतरा त्या परा सागराते ॥



सरा वीसरा त्या भरा दुर्भराते ।
करा नीकरा त्या खरा मत्सराते ॥ ८० ॥
dharā śrīvarā tyā harā aṃtarāte |
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; *aṃtarāte* – 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 मतसरे नाम सांडू नको हो ।
अती आदरे हा नजिध्यास राहो ॥
समसूतांमधे नाम हे सार आहे ।
दुजी तूळणा तूळतिही न साहे ॥ ८१ ॥
manā matsare nāma sāṁḍū nako ho |
atī ādare hā nijadhyāsa rāho ||
samastāṁmadhe nāma he sāra āhe |
dujī tūḷaṇā tūḷitāhī na sāhe || 81 ||

manā – oh. mind!; *matsare* – out of jealousy; *nāma* – name; *sāṁḍū* – drop; *nako* – not; *ho* – (listen!).
atī – much; *ādare* – respectfully; *hā* – this; *nijadhyāsa* – yearning for one's true nature; *rāho* – stay.
samastāṁmadhe – in all; *nāma* – name; *he* – this; *sāra* – essence; *āhe* – is.
dujī – another; *tūḷaṇā* – comparison; *tūḷitāhī* – 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 ।
जिवि मानवा ककिरा कोण पूसे ॥ ८२ ॥
bahū nāma yā rāmanāmī tuḷenā |
abhāgyā narā pāmarā he kaḷenā ||
viṣā auṣadhā ghetale pārvatīśe |
jivā mānavā kiṅkarā koṇa pūse || 82 ||

bahū – much; *nāma* – name; *yā* – this; *rāmanāmī* – Rama's name; *tuḷenā* – compares.

abhāgyā – unfortunate; *narā* – human; *pāmarā* – poor/pitiable; *he* – this; *kaḷenā* – does not understand.
viṣā – poison; *auṣadhā* – medicine (antidote); *ghetale* – took; *pārvatīśe* – Shankar.

jivā – creature; *mānavā* – human; *kiṅkarā* – 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 जाळलिा काम तो राम ध्यातो ।

उमेसी अती आदरे गूण गातो ॥

बहु ज्ञान वैराग्य सामर्थ्य जेथे ।

परी अंतरी नामवश्वास तेथे ॥ ८३ ॥

jēṇe jāḷilā kāma to rāma dhyāto ।

umesī atī ādare gūṇa gāto ॥

bahu jñāna vairāgya sāmārthya jethe ।

parī antarī nāmaviśvāsa tethe ॥ 83 ॥

jēṇe – 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;
sāmarthya – power; *jethe* – where.

parī – yet; *aṃtarī* – in the heart; *nāmaviśvāsa* – 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. वठिणे शरी वाहलि देवराणा ।
तया अंतरी ध्यास रे त्यासि नेणा ॥
नवाला स्वये तापसी चंद्रमौळी ।
जवा सोडवी राम हा अंतकाळी ॥ ८४ ॥
viṭhone śirī vāhilā devarāṇā |
tayā aṃtarī dhyāsa re tyāsi neṇā ||
nivālā svaye tāpasī caṃdramaulī |
jivā soḍavī rāma hā aṃtakālī || 84 ||



viṭhone – Vitthala; *śirī* – on the had; *vāhilā* – carried; *devarāṇā* – king of gods (Shankar).

tayā – to him; *aṃtarī* – in the heart; *dhyāsa* – yearning; *re* – dear!; *tyāsi* – to him; *neṇā* – knows not.

nivālā – calmed; *svaye* – himself; *tāpasī* – ascetic; *ca-ṃdramaulī* – Shankar.

jivā – creature; *soḍavī* – liberates; *rāma* – Rama; *hā* – this; *aṃtakālī* – 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 नेमलि नेम गौरीहराचा ॥
स्वये नीववी तापसी चंद्रमौळी ।



तुमहां सोडवी राम हा अंतकाळी ॥ ८५ ॥

bhajā rāma viśrāma yogeśvarāṁcā |

japū nemilā nema gaurīharācā ||

svaye nīvavī tāpasī caṁdramaulī |

tumhāṁ soḍavī rāma hā aṁtakālī || 85 ||

bhajā – worship; *rāma* – Rama; *viśrāma* – resting place;
yogeśvarāṁcā – 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; *ca-*
ṁdramaulī – Shankar.

tumhāṁ – you; *soḍavī* – liberate; *rāma* – Rama; *hā* – this;
aṁtakālī – 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 Pra-
kruti.

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 तेथेच आहे ।
सदानंद आनंद सेवोनी राहे ॥
तयावीण तो शीण संदेहकारी ।
नजिधाम हे नाम शोकापहारी ॥ ८६ ॥
mukhī rāma viśrāma tetheci āhe |
sadānaṁda ānaṁda sevoni rāhe ||
tayāvīṇa to śīṇa saṁdehakārī |
nijadhāma he nāma śokāpahārī || 86 ||

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

sadānaṁda – perpetual joy; *ānaṁda* – happiness; *sevoni* – serving; *rāhe* – stays.

tayāvīṇa – without it; *śīṇa* – tiredness; *saṁdehakārī* – 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 |
jagī 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.

jagī – in the world; *dhanya* – blessed; *mārutī* – Ha-



numan; *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 मूळ नरिमूळ घेता भवाचे ।
जवि मानवा हेचि कैवल्य साचे ॥ ८८ ॥
bahū cāṅgale nāma yā rāghavāce |
atī sājire svalpa sope phukāce ||
karī mūḷa nirmūḷa 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.

živā – creature; *mānavā* – human; *heci* – this only; *kai-valya* – 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 ॥
janīm̐ bhojanīm̐ nāma vāce vadāve |
atī ādare gadyaghoṣe mhaṇāve ||
harīcīmtane anna sevīta jāve |
tarī śrīharī pāvijeto svabhāve || 89 ||

janīm̐ – in the world; *bhojanīm̐* – while eating; *nāma* – name; *vāce* – in speech; *vadāve* – say.



atī – much; *ādare* – respectfully; *gadyaghoṣe* – with booming voice; *mhaṇāve* – say.

harīcīmtane – 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 ||
harīnāma he vedaśāstrī purāṇī |
bahū āgale 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.
harīnāma – name of Hari; *he* – this; *vedaśāstrī* – in the vedas and scriptures; *purāṇī* – in mythology.
bahū – much; *āgale* – singularly great; *bolilī* – said; *vy-āsavāṇī* – 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 बोलजि 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; *jānakī-*
vallabhācā – 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।



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

atī – much; *ādare* – respect; *sarvahī* – all verily; *nāmaghoṣe* – loudly uttering the name.

girīkaṁdarī – 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 अन्नदाता ।
तया लागली तत्त्वता सार चिंता ॥
तयाचे मुखी नाम घेता फुकाचे ।
मना सांग पा रे तुझे काय वेचे ॥ ९३ ॥
jagī pāhatā deva hā annadātā |
tayā lāgalī tattvatā sāra cimtā ||
tayāce mukhī nāma ghetā phukāce |
manā sāṅga pā re tujhe kāya vece || 93||

jagī – 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; *cimtā* – constant thought.

tayāce – his; *mukhī* – speech; *nāma* – name; *ghetā* – take; *phukāce* – free of cost.

manā – oh, mind!; *sāṅga* – 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 हूरू तो मुखे नाम घेता ॥

जपे आदरे पार्वती वशि्वमाता ।

महणोनी महणा तेचि 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; *jālū* – 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; *pārvatī* – 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 re-
members HIM.

Therefore, now only, remember and understand
That.

95. अजामेळ पापी वदे पुत्रकामे ।
तया मुक्तीनारायणाचेनामे ॥
शुकाकारणे कुंटणी राम वाणी ।
मुखे बोलति ख्यातजाली पुराणी ॥ ९५ ॥
ajāmeḷa pāpī vade putrakāme |
tayā mukti nārāyaṇāceni nāme ||
śukākāraṇe kuṅṭaṇī rāma vāṇī |
mukhe bolitā khyāti jālī purāṇī || 95||

ajāmeḷa – Ajamela (mythological character); *pāpī* – sin-
ful; *vade* – says; *putrakāme* – desiring a son.

tayā – to him; *mukti* – liberation; *nārāyaṇāceni* – Nara-
yana (son's name); *nāme* – name.

śukākāraṇe – for the sake of Suka (a great sage); *kuṅṭaṇī*



– Kuntani; *rāma* – Rama; *vāṇī* – speech.

mukhe – mouth; *bolitā* – saying; *khyāti* – fame; *jālī* – 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 प्रल्हाद हा दैत्यकूळी ।
जपे रामनामावळी नित्यकाळी ॥
पति पापरूपी तया देखवेना ।
जनीं दैत्य तो नाम मूखे म्हणेना ॥ ९६ ॥
mahābhakta pralhāda hā daityakūlī |
jape rāmanāmāvalī nityakālī | |
pitā pāparūpī tayā dekhavenā |

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.



janīm daitya to nāma mūkhe mhaṇenā || 96||

mahābhakta – great devotee; *pralhāda* – Prahlada; *hā* – this; *daityakūlī* – 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; *daitya* – demonic; *to* – he; *nāma* – name; *mūkhe* – by mouth; *mhaṇenā* – utter.

Prahlada³ the great devotee was born in a demon clan.

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 येल 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 नेमसूत पाषाण तारी ।
बहू तारलि मानवी देहधारी ॥
तया रामनामी सदा जो वकिल्पी ।
वदेना कदा जीव तो पापरूपी ॥ ९८ ॥
harīnāma nemasta pāṣāṇa tāri |
bahū tārile 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; *tārile* – 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 पूरवजांसी ॥
मुखे रामनामावळी नतियकाळी ।
जवि हीत सांगे सदा चंद्रमौळी ॥ ९९ ॥
jagī dhanya vārāṇasī puṇyarāśī ।
tayemāji ātā gatī pūrvajāmsī ॥

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.



mukhe rāmanāmāvalī nityakālī |
jivā hīta sāmge sadā caṁdramaulī || 99||

jagī – in the world; *dhanya* – blessed; *vārāṇasī* – Kashi;
punyarāśī – 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; *caṁdramaulī* – 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 करूँ तेही घडेना ।
घडे धरूँ ते पुण्यगाठी पडेना ॥

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



दया पाहता सर्व भूती असेना ।
फुकाचे मुखी नाम तेही वसेना ॥ १०० ॥
yathāsāṃga re karma tehī ghaḍenā |
ghaḍe dharma te puṇyagāṭhī paḍenā ||
dayā pāhatā sarva bhūtī asenā |
phukāce mukhī nāma tehī vassenā || 100||

yathāsāṃga – in full accordance with scriptures; *karma* – actions; *re* – dear one; *tehī* – that also; *ghaḍenā* – happen.

ghaḍe – happens; *dharma* – virtuous acts; *te* – that; *puṇyagāṭhī* – store of merit; *paḍenā* – falls.

dayā – compassion; *pāhatā* – seeing; *sarva* – all; *bhūtī* – creatures; *asenā* – is not.

phukāce – at no cost; *mukhī* – in mouth; *nāma* – name; *tehī* – that also; *vassenā* – 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 ॥
महणोनी अती आदरे नाम घ्यावे ।
मुखे बोलता दोष जाती स्वभावे ॥ १०१ ॥
jayā nāvade 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; *nāvade* – not like; *nāma* – name; *tyā* – to him; *yama* – Yama, god of death; *jācī* – troubles.
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; *jāṭī* – 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 प्रीतरामि धरावी ।
देहेबुद्धानीरूपणी वीसरावी ॥
परद्रव्य आणीक कांता परावी ।
यदर्थी मना सांडजिवी करावी ॥ १०३ ॥

harikīrtanī prīti rāmī dharāvī |
dehebuddhi nīrūpaṇī vīsarāvī ||
paradravya āṇīka kāntā parāvī |
yadarthī manā sāṅḍi jīvī karāvī || 103||

harikīrtanī – singing about Hari; *prīti* – love; *rāmī* – in Rama; *dharāvī* – hold.

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



dehebuddhi – body awareness; *nīrūpaṇī* – during the dis-
course; *vīsarāvī* – should forget.

paradravya – others' wealth; *āṇika* – and; *kāṃtā* – wife;
parāvī – of others.

yadarthī – in these respects; *manā* – oh, mind!; *sāṃḍi* –
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).

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

104. क़रयिँवीण नानापरी बोलजिते ।
परी चतित दुशचतित ते लाजवीते ॥
मना कल्पना धीट सैराट धावे ।
तया मानवा देव कैसेन पावे ॥ १०४ ॥
kriyevīṇa nānāparī bolijete |

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



parī citta duścitta te lājavīte ||
manā kalpanā dhīta sairāṭa dhāve |
tayā mānavā deva kaisenī 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; *dhīta* – obstinate;
sairāṭa – wild; *dhāve* – runs.

tayā – to it; *mānavā* – to the human being; *deva* – god;
kaisenī – 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 क्ररयिा आपुली पालटावी ।
अती आदरे शुद्ध क्रीया धरावी ॥



जनीं बोलण्यासारखे चाल बापा ।
मना कल्पना सोडी संसारतापा ॥ १०५ ॥
viveke kriyā āpulī pālaṭāvī |
atī ādare śuddha krīyā 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; *krīyā* – 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

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



Oh mind, leave all worries and troubles; they are imagined in this imagined worldly living.

106. बरी स्नानसंध्या करी एकनिष्ठ।
विवेके मना आवरी स्थानभ्रष्ट।
दया सर्वभूती जया मानवाला।
सदा प्रेमळू भक्तभावे निवाला ॥ १०६ ॥
barī snānasam̐dhyā karī ekaniṣṭhā |
viveke manā āvarī sthānabhraṣṭā ||
dayā sarvabhūtī jayā mānavālā |
sadā premaḷū bhaktibhāve nivālā || 106||

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

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

dayā – compassion; *sarvabhūtī* – 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 बुद्धि हे साधुसंगी वसावी ॥
मना नष्ट चांडाळ तो संग त्यागी ।
मना हो रे मोक्षभागी वभागी ॥ १०७ ॥
manā kopa āropaṇā te nasāvī |
manā buddhi he sādhusaṅgī vasāvī ||
manā naṣṭa cāṇḍāḷa 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; *cāṇḍāḷa* – wic-

⁹Everywhere I am there.



ked; *to* – that; *saṃga* – company; *tyāgī* – abandon.
manā – oh, mind!; *hoi* – become; *re* – dear one; *mokṣa-*
bhāgī – 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 com-
pany 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 ।
क्रिया पालटे भक्तभावार्थ लागे ॥
क्रियेवीण वाचाळता ते नवारी ।
तुटे वाद संवाद तो हीतकारी ॥ १०८ ॥
manā sarvadā sajjanāceni yoge |
kriyā pālaṭe bhaktibhāvārtha lāge ||
kriyevīṇa vācāḷatā te nivārī |
tute 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.

tuṭe – snaps; *vāda* – argument; *saṃvāda* – 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 सोडूनि द्रियावा ।
जनीं वादसंवाद सूखे करावा ॥
जगी तोचि तो शोकसंतापहारी ।
तुटे वाद संवाद तो हीतकारी ॥ १०९ ॥
janīm vādavevāda soḍūni dyāvā ।



janīm vādasamvāda sūkhe karāvā ||
jaḡī toci to śokasaṃtāpahārī |
tuṭe vāda samvāda to hītakārī || 109||

janīm – among people; *vādavevāda* – argument and counter-argument; *soḡūni* – abandon; *dyāvā* – give.

janīm – among people; *sūkhasamvāda* – joyful dialogue; *sūkhe* – happily; *karāvā* – should do.

jaḡī – in the world; *toci* – only he; *to* – he; *śokasaṃtāpahārī* – remover of grief and rage.

tuṭe – snaps; *vāda* – argument; *samvāda* – 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 ।
वविके अहंभाव याते जणावे ॥



अहंतागुणे वाद नाना वकिारी ।
तुटे वाद संवाद तो हीतकारी ॥ ११० ॥
tuṭe vāda saṁvāda tyāte mhaṇāve |
viveke ahaṁbhāva yāte jiṇāve ||
ahaṁtāguṇe vāda nānā vikārī |
tuṭe vāda saṁvāda to hītakārī || 110||

tuṭe – breaks; *vāda* – argument; *saṁvāda* – dialogue; *tyāte* – to that; *mhaṇāve* – should be called.

viveke – with discrimination; *ahaṁbhāva* – egoism; *yāte* – this; *jiṇāve* – 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. हतिाकारणे बोलणे सतय आहे ।
हतिाकारणे सरूव शोधूनी पाहे ॥
हतिाकारणे 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 hītakārī || 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;
hītakārī – 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 तैसाचि ठैला ॥

उठे संशयो वाद हा दंभधारी ।

तुटे वाद संवाद तो हीतकारी ॥ ११२ ॥

janīm sāṅgatā aikatā janma gelā |

parī vādavevāda taisāci ṭhelā ||

uṭhe saṁśayo vāda hā daṁbhadhārī |

tuṭe vāda saṁvāda to hītakārī || 112||

janīm – among people; *sāṅgatā* – 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; *daṁbhadhārī* – hypocritical.

tuṭe – breaks; *vāda* – argument; *saṁvāda* – dialogue; *to* – that; *hītakārī* – 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 सांडूनी राहे ॥ ११३ ॥
janīm hīta paṇḍīta sāṇḍīta gele |
ahaṁtāguṇe brahmarākṣasa jāle ||
tayāhūna vyutpanna to koṇa āhe |
manā sarva jāṇīva sāṇḍūni rāhe || 113||

janīm – among people; *hīta* – welfare; *paṇḍīta* – learned;
sāṇḍīta – 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; *sāṇḍūni* – 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 ।
दसिंदीस अभ्यंतरी गर्व सांचे ॥
करयिवीण वाचाळता व्यर्थ आहे ।
वचारे तुझा तूच शोधूनी पाहे ॥ ११४ ॥
phukāce mukhī bolatā kāya vece |
disaṁdīsa abhyaṁtarī garva sāṁce ||
kriyevīṇa vācālatā 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; *sāṁce* – accumulates.

kriyevīṇa – without effort; *vācālatā* – chatter; *vyartha* –



vain; *āhe* – is.

vicāre – thoughtfully; *tujhā* – you; *tūci* – yourself; *śod-
hūni* – 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 ।
वविकि अहंभाव हा पालटावा ॥
जनीं बोलण्यासारखे आचरावे ।
करियापालटे भक्तपिंथेचि जावे ॥ ११५ ॥
tute vāda saṁvāda tethe karāvā |
vivike ahaṁbhāva hā pālaṭāvā ||
janīm bolanyāsārakhe ācarāve |
kriyāpālaṭe bhaktipañtheci jāve || 115||

tute – breaks; *vāda* – argument; *saṁvāda* – dialogue;
tethe – there; *karāvā* – should make.

viveke – with discrimination; *ahaṁbhāva* – egoism; *hā* –



this; *pālaṭāvā* – change.

janīm – among people; *bolanyāsārakhe* – conforming to speech; *ācarāve* – conduct oneself.

kriyāpālaṭe – with changed actions; *bhaktipaṁthechi* – 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 शापिता कष्टला अंबरुषी ।
तयाचे स्वये श्रीहरी जन्म सोशी ॥
दलि क्षीरसंधि तया ऊपमानी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ ११६ ॥
bahū śāpitā kaṣṭalā ambaruṣī |
tayāce svaye śrīharī janma sośī ||
dilā kṣīrasindhū tayā ūpamānī |



nupekṣī kadā deva bhaktābhimānī || 116||

bahū – much; *śrāpitā* – cursed; *kaṣṭalā* – distressed; *aṃba-ṛṣī* – Ambarishi (a king by that name).

tayāce – his; *svaye* – by himself; *śrīharī* – Srihari; *janma* – births; *soṣī* – endure.

dilā – gave; *kṣīrasimdhū* – 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 दैन्यवाणे ।

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.



कृपा भाकति दीधली भेटा जेणे ॥
चरिंजीव तारांगणी प्रेमखाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ ११७ ॥
dhurū leṅkaru bāpuḍe dainyavāṇe |
krpā bhākitā dīdhalī bheṭi jeṇe ||
ciraṅjīva tārāṅgaṇī premakhāṇī |
nupekṣī kadā deva bhaktābhimānī || 117||

dhurū – Dhruva; *leṅkaru* – child; *bāpuḍe* – helpless; *dainyavāṇe* – pitiable.

krpā – grace; *bhākitā* – beseeching; *dīdhalī* – gave; *bheṭi* – meeting; *jeṇe* – by whom.

ciraṅjīva – immortal; *tārāṅgaṇī* – in the galaxies; *pre-makhāṇī* – mine of love.

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

Seeing child Dhruva's¹¹ pathetic condition,

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.



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. गजेंद्र महासंकटी वास पाहे ।
तयाकारणे श्रीहरी धावताहे ॥
उडी घातली जाहला जीवदानी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ ११८ ॥
gajendū mahāsamkaṭi vāsa pāhe |
tayākāraṇe śrīharī dhāvatāhe ||
uḍī ghātalī jāhalā jīvadānī |
nupekṣī kadā deva bhaktābhimānī || 118||

gajendrū – Gajendra (an elephant of that name); *mahāsamkaṭi* – great danger; *vāṭa* – way; *pāhe* – sees.

tayākāraṇe – for his sake; *śrīharī* – Srihari; *dhāvatāhe* – runs.

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

nupekṣī – not neglect; *kadā* – ever; *deva* – god; *bhaktāb-*



himānī – 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 aṅta ālā |
krpālūpaṇe to janīm mukta kelā ||
anāthāsi ādhāra hā cakrapāṇī |
nupekṣī kadā deva bhaktābhimānī || 119||

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).



ajāmeḷa – Ajamela; *pāpī* – sinful; *tayā* – to him; *aṃta* – end; *ālā* – came.

kr̥pālūpaṇe – 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; *bhaktābhimānī* – 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. वधीकारणे जाहला मत्स्य वेगी ।

धरी कूर्मरूपे धरा पृष्ठभागी ॥

जना रक्षणाकारणे नीच योनी ।

नुपेक्षी कदा देव भक्ताभिमानी ॥ १२० ॥

vidhīkāraṇe jāhalā matsya vegī |

dharī kūrmarūpe dharā pṛṣṭhabhāgī ||

janā rakṣaṇākāraṇe nīca yonī |



nupekṣī kadā deva bhaktābhimānī || 120||

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

dharī – hold; *kūrmārūpe* – in tortoise form; *dharā* – earth; *prṣṭhabhāgī* – on the back.

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

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

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

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 Vishnu](#)¹⁴

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



which means Knowledge).

121. महाभक्त प्रल्हाद हा कष्टवीला ।
महणोनी तयाकारणे सहिं जाला ॥
न ये ज्वाळ वीशाळ सन्नीध कोणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२१ ॥
mahābhakta pralhāda hā kaṣṭavīlā |
mhaṇonī tayākāraṇe simha jālā ||
na ye jvāḷa vīśāḷa 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; *jvāḷa* – fire; *vīśāḷa* – 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 वजरपाणी ।
तया कारणे वामनू चक्रपाणी ॥
द्विजांकारणे भार्गवू चापपाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२२ ॥
krpā bhākitā jāhalā vajrapāṇī |
tayā kāraṇe vāmanū cakrapāṇī ||
dvijāṁkāraṇe bhārgavū cāpapāṇī |
nupekṣī kadā deva bhaktābhimānī || 122||

krpā – grace; *bhākitā* – beseeched; *jāhalā* – became; *vajrapāṇī* – Indra (holding diamond weapon in the hand).
tayā – for his; *kāraṇe* – sake; *vāmanū* – Vaman; *cakrapāṇī* – Vishnu.

dvijāṁkāraṇe – for the sake of Brahmins; *bhārgavū* – Pa-

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.



rasuram; *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.

For the sake of Brahmins, Chapapani (bow in hand) became Parashutama¹⁷.

The Lord never forsakes those who are devoted to HIM.

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.”

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.



123. अहल्येसतीलागी आरण्यपंथे ।
कुडावा पुढे देव बंदी तयाते ॥
बळे सोडति घाव घाली नशिणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२३ ॥
ahalyesatīlāgī āraṇyapaṁthe |
kuḍāvā puḍhe deva baṁdī tayāte ||
bale soḍitā ghāva ghālī nisāṇī |
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; *nisāṇī* – huge drum.

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

The Lord liberated chaste Ahalya¹⁸ on the fo-

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



rest 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 सांडूनमागे ॥
कळीलागजाला असे बौद्धमौनी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२४ ॥
taye draupadikāraṇe lāgavege |
tvare dhāvato sarva sāmḍūni māge ||
kaḷīlāgi jālā ase bauddha maunī |
nupekṣī kadā deva bhaktābhimānī || 124||

taye – her; *draupadikāraṇe* – for the sake of Draupadi;
lāgavege – instantly.

tvare – speedily; *dhāvato* – runs; *sarva* – all; *sāmḍūni* –

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.



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 understand).

In Kali Yuga we 'enjoy' the results of past actions.

The Lord never forsakes those who are devoted to HIM.

125. अनाथां दनिंकारणे जन्मताहे ।

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.



कलंकी पुढे देव होणार आहे ॥
तया वरूणति शीणली वेदवाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥ १२५ ॥
anāthām dināmkāraṇe janmatāhe ।
kalamkī puḍhe deva hoṇāra āhe ॥
tayā varṇitā śīṇalī vedavāṇī ।
nupekṣī kadā deva bhaktābhimānī ॥ 125॥

anāthām – orphaned; *dināmkāraṇe* – for the sake of the humble; *janmatāhe* – takes birth.

kalamkī – Kalki; *puḍhe* – in future; *deva* – god; *hoṇāra* – will become; *āhe* – is.

tayā – him; *varṇitā* – describing; *śīṇalī* – 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 चांडाळ पापी ॥ १२६ ॥
janāṅkāraṇe deva līlavatārī |
bahutāṅparī ādare veṣadhārī ||
tayā neṇatī te jana pāparūpī |
durātme mahānaṣṭa cāṅḍāḷa pāpī || 126||

janāṅkāraṇe – for the sake of people; *deva* – god; *līlavatārī* – playfully incarnates.

bahutāṅparī – 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; *cāṅḍāḷa* – 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 ॥
jagī dhanya to rāmamūkhe nivālā |
kathā aikatā sarva tallīna jālā ||
dehebhāvanā rāmabodhe uḍālī |
manovāsanā rāmarūpī buḍālī || 127||

jagī – in the world; *dhanya* – blessed; *to* – he; *rāmamūkhe*
– uttering Rama by his mouth; *nivālā* – pacified.
kathā – story; *aikatā* – hearing; *sarva* – all; *tallīna* – im-
mersed; *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 vāsanās submerge in the Master.

128. मना वासना वासुदेवी वसो दे ।
मना वासना कामसंगी नसो दे ॥
मना कल्पना वागी ते न कीजे ।
मना सज्जनीं वसूतकीजे ॥ 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; *kije* – 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 ।
म्हणोनी मनातीत होवोनी राहे ॥ १२९ ॥

gatikāraṇe saṅgatī sajjanācī |
matī pālaṭe sūmatī durjanācī ||
ratīnāyikecā patī naṣṭa āhe |
mhaṇonī manātīta hovonī rāhe || 129||

gatikāraṇe – 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; *hovuṇī* – 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 satyasaṅkalpa cittī vasāvā ||
janīṃ jalpa vīkalpa tohī tyajāvā |
ramākānta ekāntakālī bhajāvā || 130||



manā – oh, mind!; *alpa* – trace; *saṃkalpa* – desire; *tohī* – even that; *nasāvā* – not be.
sadā – always; *satyasamkalpa* – desire for truth; *cittī* – in the heart; *vasāvā* – should reside.
janīm – among people; *jalpa* – vain talk; *vīkalpa* – doubts; *tohī* – even that; *tyajāvā* – give up.
ramākāṃta – Rama (husband of beautiful Sita);
ekāṃtakālī – 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 ॥
करिया पाहता उद्धरे सर्व लोको ।
धरा जानकीनायकाचा वविकू ॥ १३१ ॥
bhajāvā janīm pāhatā rāma ekū |



*karī bāṇa ekū mukhī śabda ekū ||
kriyā pāhatā uddhare sarva lokū |
dharā jānakīnāyakācā vivekū || 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); *vivekū* – 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 वविचूनचाले ।



तयाचेनासंतपूत तेही नविले ॥
बरे शोधल्यावीण बोलो नको हो ।
जनीं चालणे शुद्ध नेमस्त राहो ॥ १३२ ॥

vicārūni bole vivaṃcūni cāle |
tayāceni saṃtapta tehī nivāle ||
bare śodhalyāvīṇa bolo nako ho |
janīm cālaṇe 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; *cālaṇe* – 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 वज्जान राशी ।
जेणे मानसी स्थापलि नश्चयासी ॥
तया दर्रशने सपर्रशने पुण्य जोडे ।
तया भाषणे नष्ट संदेह मोडे ॥ १३३ ॥
harībhakta vīrakta vijñāna rāśī |
jene mānasī sthāpile niścayāsī ||
tayā darśane sparśane puṇya joḍe |
tayā bhāṣaṇe naṣṭa saṁdeha moḍe || 133||

harībhakta – Hari's devotees; *vīrakta* – dispassionate; *vi-jñāna* – intuitive knowledge; *rāśī* – heap.

jene – 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; *saṁdeha* – 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 (san-
deha:san-with;deha-body) are destroyed.

134. नसे गर्व आंगी सदा वीतरागी ।
क्षमा शांतभोगी दयादक्ष योगी ॥
नसे लोभ ना क्षोभ ना दैन्यवाणा ।
इही लक्षणी जाणजि योगरिणा ॥ १३४ ॥

nase garva āṅgī sadā vītarāgī |
kṣamā śāṁti 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; *śāṁti* – peace; *bhogī* – enjoys; *da-*
yādakṣa – 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; *yogi-*
rāṇā – 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 वृत्ती हे पालटे दुरजनाची ॥
 बळे भाव सद्बुद्धिसन्मार्ग लागे ।
 महाक्रूर तो काळ विक्राळ भंगे ॥ १३५ ॥
dharī re manā saṅgatī sajjanācī |
jeṇe vṛtti he pālaṭe durjanācī ||
bale bhāva sadbuddhi sanmārga lāge |
mahākrūra to kāla vikrāla bhaṅge || 135||

dharī – keep; *re* – dear one!; *manā* – oh, mind!; *saṅgatī* – company; *sajjanācī* – of saints.

jeṇe – by which; *vṛtti* – attitude; *he* – this; *pālaṭe* – change; *durjanācī* – of the wicked.

bale – with power; *bhāva* – faith; *sadbuddhi* – virtuous intellect; *sanmārga* – virtuous conduct; *lāge* – sticks.

mahākrūra – greatly cruel; *to* – that; *kāla* – death; *vikrāla* – 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 व्यापलिं 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 saṁta ānaṁta pāhe ||

jayā pāhatā dvaita kāhī disenā |

bhayo mānasī sarvathāhī asenā || 136||

bhaye – fear; *vyāpile* – filled with; *sarva* – all; *brahmāṇḍa* – universe; *āhe* – is.

bhayātīta – fearless; *te* – that; *saṁta* – saint; *ānaṁta* – infinite; *pāhe* – sees.

jayā – whom/which; *pāhatā* – seeing; *dvaita* – duality; *kāhī* – whatsoever; *disenā* – 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. जवि श्रेष्ठ ते स्पष्ट सांगोन गिले ।

परी जीव अज्ञान तैसेच ठेले ॥

देहेबुद्धिचिं कर्म 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 ।
जविा जन्मदारदिर्य ठाकूना 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; *ākaleṇā* – 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 ॥

pudhe pāhatā sarvahī koṁdalese |

abhāgyāsa he dṛśya pāṣāṇa bhāse ||

abhāve kadā puṇya gāṭhī paḍenā |



june t̥hevaṇe mīpaṇe ākaḷenā || 139||

puḍhe – then/in front; *pāhatā* – seeing; *sarvahī* – all verily; *koṃdalese* – pervade.

abhāgyāsa – unfortunate; *dr̥śya* – seen; *pāṣāṇa* – stone; *bhāse* – appears.

abhāve – without faith; *kadā* – ever; *puṇya* – merit; *gāṭhī* – in one's lap; *paḍenā* – fall.

june – ancient; *t̥hevaṇe* – wealth (eternal truth); *mīpaṇe* – due to egoism; *ākaḷenā* – 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 पराप्त नाही ।
गुणे गोवलि जाहले दुःख देही ॥
गुणावेगळी वृत्ति तेही वळेना ।
जुने ठेवणे मीपणे आकळेना ॥ १४० ॥
jayāce tayā cūkale prāpta nāhī |



*guṇe govile jāhale duḥkha dehī ||
guṇāvegaḷī vṛtti tehī valenā |
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. *guṇāvegaḷī* – beyond the qualities; *vṛtti* – attitude; *tehī* – that also; *valenā* – 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 |

janīm jānatā pāya tyāce dharāve ||

gurū aṃjanevīṇa te ākaḷenā |

june ṭhevaṇe mīpaṇe ākaḷenā || 141||

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

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

gurū – teacher; *aṃjanevīṇa* – 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.

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



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 saṁśayohī ḍhaḷenā ||
gaḷenā gaḷenā ahaṁtā gaḷenā |
baḷe ākaḷenā miḷenā miḷenā || 142||

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

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

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

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

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 सतय मथिया असे कोण जाणे ॥ १४३ ॥
avidyāguṇe mānavā ūmajenā |
bhrame cūkale hīta te ākaḷenā ||
parīkṣevīṇe bāṁdhale dṛḍha nāṇe |
parī satya mithyā 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.

parīkṣevīṇe – without examination; *bāṁdhale* – tied;
dṛḍha – firmly; *nāṇe* – coin.

parī – however; *satya* – true; *mithyā* – 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 भ्रांती अज्ञान हे सर्व मोडे ॥ १४४ ॥

jaḡī pāhatā sāca te kāya āhe |
atī ādare satya śodhūna pāhe ||
puḍhe 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.

puḍhe – later; *pāhatā* – seeing; *deva* – god; *joḍe* – com-



mune.

bhrama – delusion; *bhrāṃti* – delirium; *ajñāna* – ignorance; *sarva* – all; *mode* – 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 चिंतिता जीव जाला ।
अहंभाव अज्ञान जन्मास आला ॥
विवेके सदा स्वस्वरूपी भरावे ।
जवा उगमी जन्म नाही स्वभावे ॥ १४५ ॥

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

sadā – always; *viṣayo* – pleasures; *cīntitā* – thinking; *jīva*



– creature; *jālā* – became.

ahambhāva – egoism; *ajñāna* – ignorance; *janmāsa* – born; *ālā* – came.

viveke – with discrimination; *sadā* – always; *svasvarūpī* – in one's own true nature; *bharāve* – should fill.

jivā – 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. दसि लोचनी ते नसे कल्पकोडी ।
अकस्मात् आकारले काळ मोडी ॥
पुढे सर्व जाईल काही न राहे ।
मना संत आनंत शोधून पाहे ॥ १४६ ॥
dise locanī te nase kalpakodī |
akasmāta ākārāle kāla modī ||



puḍhe sarva jāīla kāhī na rāhe |
manā saṁta ānaṁta śodhūni pāhe || 146 ||

dise – appears; *locanī* – to the eyes; *te* – that; *nase* – not be; *kalpakoḍī* – millions of aeons.

akasmāta – unexpectedly; *ākārale* – took form; *kāla* – death/time; *moḍī* – destroys.

puḍhe – later; *sarva* – all; *jāīla* – disappear; *kāhī* – whatever; *na* – not; *rāhe* – stays.

manā – oh, mind!; *saṁta* – sages; *ānaṁta* – 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 एकरूपासा दूजे न साहे ।



मना संत आनंत शोधूनपाहे ॥ १४७ ॥
phuṭenā tuṭenā calēnā ḍhalenā |
sadā saṁcale mīpaṇe te kaḷenā ||
tayā ekarūpāsi dūje na sāhe |
manā saṁta ānaṁta śodhūni pāhe || 147||

phuṭenā – breaks not (like a pot); *calēnā* – moves not;
ḍhalenā – shakes not.

sadā – always; *saṁcale* – pervasive; *mīpaṇe* – egoism; *te*
– that; *kaḷenā* – understand not.

tayā – to that; *ekarūpāsi* – indivisible form; *dūje* – se-
cond; *na* – not; *sāhe* – tolerate.

manā – oh, mind!; *saṁta* – sage; *ānaṁta* – infinite; *śod-*
hūni – 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. नरिकाार आधाार ब्रह्मादकिांचा ।

जया सांगता शीणली वेदवाचा ॥

वविके तदाकार होनारिहे ।

मना संत आनंत शोधूनपिहे ॥ १४८ ॥

nirākāra ādhāra brahmādikāṁcā |

jayā sāṁgatā śīṅalī vedavācā ||

viveke tadākāra hoūni rāhe |

manā saṁta ānaṁta śodhūni pāhe || 148||

nirākāra – without form; *ādhāra* – support; *brahmādikāṁcā* – of Brahma (creator) and others.

jayā – which; *sāṁgatā* – telling; *śīṅalī* – 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 शोधून पाहे ॥ १४९ ॥
jagī pāhatā carmacakṣī na lakṣe |
jagī pāhatā jñānacakṣī nirakṣe ||
janīm pāhatā pāhaṇe jāta āhe |
manā saṁta ānaṁta śodhūni pāhe || 149||

jagī – in the world; *pāhatā* – observing; *carmacakṣī* – physical eyes; *na* – not; *lakṣe* – appears.

jagī – in the world; *pāhatā* – seeing; *jñānacakṣī* – sight of knowledge; *nirakṣe* – appears.

janīm – 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 ॥
म्हणे दास वशिवासता मुक्तीलाहे ।
मना संत आनंत शोधूनपाहे ॥ १५० ॥
nase pīta nā śveta nā śyāma kāhī |
nase vyakta avyakta nā nīla nāhī ||
mhaṇe dāsa viśvāsatā mukti lāhe |
manā saṁta ānaṁta 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); *viśvāsatā* – 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 सरूवही सज्जनाचेन योगे ।
बरा नशिचयो पावजि सानुरागे ॥ १५१ ॥
khare śodhitā śodhitā śodhitāhe |
manā bodhitā bodhitā bodhitāhe ||
parī sarvāhī sajjanāceni yoge |
barā niścayo pāvije sānurāge || 151||

khare – true; *śodhitā* – searching; *śodhitāhe* – search.

manā – oh, mind!; *bodhitā* – advising; *bodhitāhe* – advise.

parī – yet; *sarvāhī* – 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 com-
plete resolve and deep love.

152. बहूतांपरी कूसरी तत्त्वज्ञाडा ।
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; *tattvaj-*
hāḍā – search for truth.



parī – still; *aṃtarī* – in the heart; *pāhije* – needs; *to* – that; *nivāḍā* – selection.

manā – oh, mind!; *sāra* – essence; *sācāra* – truly; *te* – that; *vegale* – different; *re* – dear one.

samastāṃmadhe – 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. नव्हे परिज्ञाने नव्हे तत्त्वज्ञाने ।

समाधान काही नव्हे तानमाने ॥

नव्हे योगयागे नव्हे भोगत्यागे ।

समाधान ते सज्जनाचेनियोगे ॥ १५३ ॥

navhe piṃḍajñāne 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 तत्तत्वादकि पंचकरणे ।

खुणे पावजि संतसंगे वविरूणे ॥

द्वतीयेसि संकेत जो दावजितो ।

तया सांडुनी चंद्रमा भावजितो ॥ १५४ ॥

mahāvākya tattvādike pañcakarṇe ।



*khuṇe pāvije saṁtasaṁge vivarṇe ||
dvitīyesi saṁketa jo dāvijeto |
tayā sāmḍunī caṁdramā bhāvijeto || 154||*

mahāvākya – the "great" utterances (That Thou Art, etc.); *tattvādike* – philosophic principles; *paṁcakaṛṇe* – scientific analysis of the elements.

khuṇe – by sign; *pāvije* – reach; *saṁtasaṁge* – company of sages; *vivarṇe* – discourses.

dvitīyesi – phase of the moon on the 2nd day (after new moon); *saṁketa* – signal; *jo* – who; *dāvijeto* – shows.

tayā – to that; *sāmḍunī* – 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 शोधून 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 āḍhaḷenā |
janīm sarva koṃdāṭale te kaḷenā || 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; *āḍhaḷenā* – find not.

janīm – among people; *sarva* – all; *koṃdāṭale* – pervading; *te* – that; *kaḷenā* – 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 ।
अतर्कासी 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 se-
parate.

157. बहू शास्त्र धुंढालिता वाड आहे ।
जया नश्चिचयो 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 bhāṁḍatī 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; *bhāṁḍatī* – quarrel; *śāstrabodhe* –
scriptural studies; *virodhe* – due to contradictions.



gatī – course; *khuṃṭatī* – 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 न्याय मीमांसके तर्कशास्तरे ।
स्मृती वेद वेदांतवाक्ये वचित्तिरे ॥
स्वये शेष मौनावला स्थीर पाहे ।
मना सर्व जाणीव सांडून राहे ॥ १५८ ॥

śrutī nyāya mīmāṃsake tarkaśāstre |
smṛtī veda vedāntavākya vicitre ||
svaye śeṣa maunāvalā sthīra pāhe |
manā sarva jāṇīva sāṃḍūna 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 mytholgy of creation); *maunāvalā* – silenced; *sthīra* – dumb-founded; *pāhe* – sees.

manā – oh, mind!; *sarva* – all; *jāṇīva* – body awareness; *sāṃdḥūna* – 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 प्राप्ता कैची ॥
अहंभाव ज्या मानसीचा वरिना ।
तया ज्ञान हे अनून पोटी जरिना ॥ १५९ ॥
jeṇe makṣikā bhakṣilī jāṇivecī ।
tayā bhojanācī rucī prāpta kaicī ॥



ahaṁbhāva 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.

ahaṁbhāva – 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 under-
standing, will not get absorbed in the heart.

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



*nako re manā bheda nanā vikārī ||
nako re manā śīkavū pūḍhilāṃsī |
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; *pūḍhilāṃsī* – 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 बोललें ज्ञान ते व्यर्थ जाते ॥
सुखी राहता सर्वही सूख आहे ।



अहंता तुझी तुंची शोधून पाहे ॥ १६१ ॥
ahaṁtāgūṇe sarvahī duḥkha hote |
mukhe bolile jñāna te vyartha jāte ||
sukhī rāhatā sarvahī sūkha āhe |
ahaṁtā tujhī tumcī śodhūna pāhe || 161||

ahaṁtāgūṇe – by the quality of egoism; *sarvahī* – everything; *duḥkha* – grief; *hote* – happens.
mukhe – by mouth; *bolile* – said; *jñāna* – knowledge; *te* – that; *vyartha* – waste; *jāte* – goes.
sukhī – happy; *rāhatā* – remaining; *sarvahī* – all verily; *sūkha* – joy; *āhe* – is.
ahaṁtā – egoism; *tujhī* – your; *tumcī* – 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 नीत सांडी वविकी ।



अनीतीबळे श्लाघ्यता सर्व लोकी ॥
परी अंतरी सर्वही साक्ष येते ।
प्रमाणांतरे बुद्ध्यासांडून जाते ॥ १६२ ॥
ahaṁtāguṇe nīti sāmḍī vivekī |
anītībale ślāghyatā sarva lokī ||
parī aṁtarī sarvahī sākṣa yete |
pramāṇāṁtare buddhi sāmḍūni jāte || 162||

ahaṁtāguṇe – due to egoism; *nīti* – virtuous conduct; *sāmḍī* – abandons; *vivekī* – intellectual.
anītībale – due to the power of evil character; *ślāghyatā* – greatness; *sarva* – all; *lokī* – worlds.
parī – still; *aṁtarī* – in the heart; *sarvahī* – all verily; *sākṣa* – witness; *yete* – comes.
pramāṇāṁtare – evidence (of Self) in the heart; *buddhi* – intellect; *sāmḍūni* – 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 नश्चयो दृढ जाला ।
देहातीत ते हीत सांडीत गेला ॥
देहेबुद्धि ते आत्मबुद्धि करीवी ।
सदा संगती सज्जनाची धरावी ॥ १६३ ॥
dehebuddhicā niścayo dṛḍha jālā |
dehātīta te hīta sāṁḍīta gelā ||
dehebuddhi te ātmabuddhi karāvī |
sadā saṁgatī sajjanācī dharāvī || 163||

dehebuddhicā – body awareness (as the ultimate Reality); *niścayo* – resolve; *dṛḍha* – firm; *jālā* – became. *dehātīta* – transcending body (awareness); *te* – that; *hīta* – welfare; *sāṁḍīta* – dropping; *gelā* – went. *dehebuddhi* – body awareness; *te* – that; *ātmabuddhi* – soul awareness (as final Reality); *karāvī* – should do. *sadā* – always; *saṁgatī* – 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 निर्गूण 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 saṁgatī 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; *saṁgatī* – 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 प्रपंच हा चिंतयिला ।
परी अंतरी लोभ नश्चिति ठेला ॥
हरीचिंतने मुक्तकिंता वरावी ।
सदा संगती सज्जनाची धरावी ॥ १६५ ॥
dehādīka prapañca hā cīntiyelā |
parī aṁtarī lobha niścita ṭhelā ||
harīcīntane muktikāntā varāvī |
sadā saṁgatī sajjanācī dharāvī || 165||

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

parī – yet; *aṁtarī* – in the heart; *lobha* – greed; *niścita* –
definitely; *ṭhelā* – stayed.

harīcīntane – meditation on Hari; *muktikāntā* – 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 ।
सूत्रयिापुत्रमतिरादकि मोह त्यांचा ॥
बळे भ्रांती हे जन्मचर्ति हरावी ।
सदा संगती सज्जनाची धरावी ॥ १६६ ॥
aḥaṅkāra vistāralā yā dehācā |
striyāputramitrādike moha tyāñcā ||
bale bhrānti he janmaciñtā harāvī |
sadā saṃgatī sajjanācī dharāvī || 166||

aḥaṅkāra – egoism; *vistāralā* – expanded; *yā* –



this; *dehācā* – body's.

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

bale – mightily; *bhrāṃti* – delirium; *he* – these; *janma-cim̐tā* – 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 नश्चयो शाश्वताच्चा करावा ।

महणे 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 saṁgatī sajjanācī dharāvī || 167||

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

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

ghaḍīne – moment by; *ghaḍī* – moment; *sāṛthakācī* – of the supreme meanings of life (liberation); *dharāvī* – hold.

sadā – always; *saṁgatī* – 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 नव्हे दैन्यवाणा ॥



उपाधी देहेबुद्धीते वाढवीते ।
परी सज्जना केवि बाधू शके ते ॥ १६८ ॥
karī vṛttī jo saṁta to saṁta jāṇā |
durāśāguṇe jo navhe dainyavāṇā ||
upādhi dehebuddhīte vāḍhavīte |
parī sajjanā kevi bādhū śake te || 168||

karī – does; *vṛtti* – attitude; *jo* – who; *saṁta* – sage; *to* – he; *saṁta* – sage; *jāṇā* – know.

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

upādhi – affliction; *dehebuddhīte* – 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 ।
देहेबुद्धिचा आठवू नाठवावा ॥ १६९ ॥
nase aṁta ānaṁta saṁtā pusāvā |
ahaṁkāravistāra hā nīrasāvā ||
guṇevīṇa nirgūṇa to āṭhavāvā |
dehebuddhicā āṭhavū nāṭhavāvā || 169||

nase – not be; *aṁta* – end; *ānaṁta* – infinite; *sa-
ṁtā* – sages; *pusāvā* – should ask.

ahaṁkāravistāra – expansion of ego; *hā* – this; *nīrasāva*
– 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. देहेबुद्धि हे ज्ञानबोधे त्यजावी ।
विवेके तये वस्तुची भेटी घ्यावी ॥
तदाकार हे वृत्ती नाही स्वभावे ।
महणोनि सदा तेच शोधित जावे ॥ १७० ॥
dehebuddhi he jñānabodhe tyajāvī |
viveke taye vastucī bheṭī ghyāvī ||
tadākāra he vṛtti nāhī svabhāve |
mhaṇoni sadā tecī śodhīta jāve || 170||

dehebuddhi – body awareness; *he* – this; *jñāna-*
bodhe – 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 निर्गूण ते आकळेना ।
अहंतागुणे कल्पिताही कळेना ॥ १७१ ॥
ase sāra sācāra te coralese |
ihī locanī pāhatā dṛśya bhāse ||
nirābhāsa nirgūṇa te ākaḷenā |
ahaṃtāguṇe kalpitāhī kaḷenā || 171||

ase – is; *sāra* – essence; *sācāra* – 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.

ahaṃtāguṇe – due to egoism; *kalpitāhī* – even thinking;



kalenā – 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 अवद्विया ।
सफुरे ब्रह्म रे जाण माया सुवद्विया ॥
मुळी कल्पना दो रुपे तेच जाली ।
वविके तरी स्वस्वरूपी मळिली ॥ १७२ ॥
sphure vīṣayī kalpanā te avidyā |
sphure brahma re jāṇa māyā suvidyā ||
muḷī kalpanā do rupe teci jālī |
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!; *jāṇa* – know; *māyā* – power of unreality; *suvidyā* – true knowledge.
mulī – originally; *do* – two; *kalpanā* – idea; *rupe* – forms; *teci* – that itself; *jālī* – became.
viveke – with discrimination; *tarī* – 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 आच्छादलिं व्योम पाहो ॥
दशा पाहता ते नशा वाढताहे ।
वविके वचिरे वविंचूना पाहे ॥ १७३ ॥
svarūpī udelā ahaṅkāra rāho |
teṇe sarva ācchādile vyoma pāho ||
disā pāhatā te nisā vāḍhatāhe |



viveke vicāre vivaṁcūni pāhe || 173||

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

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

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

viveke – with discrimination; *vicāre* – thoughtfully;
vivaṁcūni – 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 लक्षति लक्षवेना ।
भवा भक्षति रक्षति रक्षवेना ॥
क्षयातीत तो अक्षयी मोक्ष देतो ।

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



दयादक्ष तो साक्षनि 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.

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

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

vidhī – god Brahma; *nirmitā* – 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 fore-
head?
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 dhuṁḍālītā āḍhaḷenā |
jaḡī mukhya to koṇa kaisā kaḷenā || 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; *dhuṁḍālītā* – seeking;
āḍhaḷenā – finds not.



jagī – in the world; *mukhya* – chief; *to* – he; *koṇa* – who; *kaisā* – how; *kaḷenā* – 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 दसिना जगी मीपणासी ॥ १७७ ॥
tuṭenā phuṭenā kadā devarāṇā |
caḷenā ḍhaḷenā kadā dainyavāṇā ||
kaḷenā kaḷenā kadā locanāsī |
vasenā disenā jagī mīpaṇāsī || 177||

tuṭenā – snaps not; *phuṭenā* – breaks not; *kadā* – ever; *devarāṇā* – king of gods.

caḷenā – moves not; *ḍhaḷenā* – slides not; *kadā* – ever;



dainyavāṇā – pitiable.

kaḷenā – understands not; *kaḷenā* – "; *kaḍā* – ever;
locanāsī – to the eyes.

vasenā – stays not; *disenā* – appears not; *jagī* – in the
world; *mīpaṇāsī* – 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 ||
jagī 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.

jagī – in the world; *pāhatā* – seeing; *deva* – god;
koṭyānukoṭī – millions and millions.

jayā – to whom; *mānalī* – regards; *bhakti* – worship;
teci – that alone; *moḥī* – great.

One gives regard and worships the god he be-
lieves 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 देवरायास कोणी न बोले ॥
जगी थोरला देव तो चोरलासे ।
गुरूवीण तो सर्वथाही न दीसे ॥ १७९ ॥
tinhi loka jethuni nirmāṇa jhāle |



tayā devarāyāsi koṇī na bole ||
jagī thoralā deva to coralāse |
gurūvīṇa to sarvathāhī na dīse || 179||

tinhī – all three; *loka* – worlds; *jethūni* – whence;
nirmāṇa – created; *jhāle* – became.

tayā – thence; *devarāyāsi* – to the king of gods; *koṇī* – whoever; *na* – not; *bole* – say.

jagī – 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 मंत्रावळी शक्ति मोठी ॥
मनी कामना चेटके धातमाता ।



जनीं व्‍यरथ रे तो नव्हे मुक्तदिता ॥ १८० ॥

guru pāhatā pāhatā lakṣa koṭī |

bahūsāla maṁtrāvalī 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; *maṁtrāvalī* – 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. नव्हे चेटकी चाळकू द्रव्यभोंदू।



नवहे नर्दिकू मत्सरू भक्तमिंदू ॥

नवहे उन्मतू वेसनी संगबाधू ।

जनीं ज्ञानयिा तोचिसाधू अगाधू ॥ १८१ ॥

navhe ceṭakī cālakū dravyabhoṃdū |

navhe niṃdakū matsarū bhaktimaṃdū ||

navhe unmatū vesanī saṃgabādhū |

janīm jñāniyā toci sādḥū agādhū || 181 ||

navhe – not; *ceṭakī* – sorcery; *cālakū* – deceitful;
dravyabhoṃdū – greedy for wealth.

navhe – not; *niṃdakū* – reviling; *matsarū* – jealous;
bhaktimaṃdū – without devotion.

navhe – not; *unmatū* – insolent; *vesanī* – indulging in
vices; *saṃgabādhū* – 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. नव्हे वागी चाहुटी काम पोटी ।
करयिवीण वाचाळता तेच मोठी ॥
मुखे बोललियासारखे चालताहे ।
मना सद्गुरू तोच शोधूना पाहे ॥ १८२ ॥

navhe vāugī 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).

kriyevīṇa – 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 ac-



ording 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 ववैकी वरिगी ।

कृपाळू मनस्वी क्षमावंत योगी ॥

प्रभू दक्ष व्युत्पन्न चातुर्य जाणे ।

तयाचेना योगे समाधान बाणे ॥ १८३ ॥

janīm bhakta jñānī vivekī virāgī |

kṛpālū manasvī kṣamāvaṁta 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; *kṣamāvaṁta* – 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 सज्जनाचेन बोले ॥
अनर्वाच्य ते वाच्य वाचे वदावे ।
मना संत आनंत शोधीत जावे ॥ १८४ ॥

navhe toci jāle nase teci āle |
kaḷo lāgale sajjanāceni bole ||
anirvācyā te vācyā vāce vadāve |
manā saṁta ānaṁta 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!; *saṃta* – sagacious; *ānaṃta* – 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 दसिना ।
सदा ऐक्य तो भन्नभावे 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; *pāhatāhi* –
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 divi-
sion, he cannot stay.

186. सदा सर्वदा राम सन्नीध आहे ।
मना सज्जना सत्य शोधून पाहे ॥
अखंडीत भेटी रघूराजयोगू ।
मना सांडारि मीपणाचा वयोगू ॥ १८६ ॥
sadā sarvadā rāma sannīdha āhe |
manā sajjanā satya śodhūna pāhe ||



akhaṁḍīta bheṭī raghūrājayogū |
manā sāṁḍī re mīpaṅcā 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.

akhaṁḍīta – unbroken; *bheṭī* – meeting; *raghūrājayogū*
– communion with Rama (King of Raghus).

manā – oh, mind!; *sāṁḍī* – drop; *re* – dear one!;
mīpaṅcā – of egoism; *vīyogū* – 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 पडिं ब्रह्मांड हे ऐक्य आहे ।
परी सर्वही स्वस्वरूपी न साहे ॥
मना भासले सर्व काही पहावे ।
परी संग सोडूनां सूखी रहावे ॥ १८७ ॥



*bhute piṇḍa brahmāṇḍa he aikya āhe |
parī sarvahī svasvarūpī na sāhe ||
manā bhāsale sarva kāhī pahāve |
parī saṁga soḍūni sūkhī rahāve || 187||*

bhute – elements; *piṇḍa* – body; *brahmāṇḍa* – universe; *he* – this; *aikya* – unity; *āhe* – is.

parī – yet; *sarvahī* – 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; *saṁga* – 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 भक्तमार्गेच जावे ॥
वरिक्तीबळे नदिय सरूवै त्यजावे ।
परी संग सोडूना सूखे रहावे ॥ १८८ ॥
dehebhāna he jñānaśastre khudāve |
videhīpaṇe bhaktimārgeci jāve ||
viraktībaḷe niṁdya sarvai tyajāve |
parī saṁga 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.
viraktībaḷe – by the power of dispassion; *niṁdya* – objectionable; *sarvai* – everything; *tyajāve* – abandon.
parī – yet; *saṁga* – 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 नरिमली देव तो ओळखावा ।
जया पाहता मोक्ष तत्काळ जीवा ॥
तया नरिगुणालागी गूणी पहावे ।
परी संग सोडूनिसूखी रहावे ॥ १८९ ॥
mahī nirmilī deva to oḷakhāvā |
jayā pāhatā mokṣa tatkāla 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; *tatkāla* – 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. नव्हे कार्यकर्ता नव्हे सृष्टिभर्ता ।

पुरेहून परता न लिपे विवर्ता ॥

तया निर्विकल्पासि कल्पित जावे ।

परी संग सोडूनि सूखी रहावे ॥ १९० ॥

navhe kāryakartā navhe sṛṣṭibhartā ।

purehūna partā na limpe vivartā ॥

tayā nirvikalpāsi kalpita 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; *saṃga* – 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 नश्चयो 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; *jyā* – to whom; *ḍhaleṇā* – cannot shake off. *tayā* – to him; *jñāna* – knowledge (of Truth); *kal-pāṃtakālī* – end of time; *kaḷeṇā* – understands not. *parabrahma* – supreme truth; *te* – that; *mīpaṇe* – due to egoism; *ākaḷeṇā* – realises not. *manī* – in the mind; *śūnya* – zero (non-existence); *ajñāna* – ignorance; *he* – this; *māvaḷeṇā* – 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 दोन्ही न साहे ॥ १९२ ॥



*manā nā kaḷe nā ḍhaḷe rūpa jyāce |
dujevīṇa te dhyāna sarvottamāce ||
tayā khūṇa te hīna dṛṣṭāṃta pāhe |
tethe saṃga niḥsaṃga donhī na sāhe || 192||*

manā – to the mind; *nā* – not; *kaḷe* – understand;
na – not; *āḍhaḷe* – find; *rūpa* – form; *jyāce* – whose.
dujevīṇa – without duality; *te* – that; *dhyāna* – medi-
tation; *sarvottamāce* – of the best of all (Rama/Supreme
Reality).

tayā – to that; *khūṇa* – sign; *te* – that; *hīna* – lowly;
dṛṣṭāṃta – simile; *pāhe* – sees.

tethe – there; *saṃga* – attachment; *niḥsaṃga* – 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 se-
cond cannot come there.

Complete/perfect understanding cannot be
comprehended.



There both attachment and non-attachment do not endure.

193. नवूहे जाणता नेणता देवराणा ।
न ये वरणति वेदशास्त्रा पुराणा ॥
नवूहे दृश्य अदृश्य साक्षी त्याचा ।
श्रुती नेणती नेणती अंत त्याचा ॥ १९३ ॥
navhe jāṇatā neṇatā devarāṇā |
na ye varṇitā vedaśāstrā purāṇā ||
navhe dṛśya adṛśya 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; *dṛśya* – visible; *adṛśya* – 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 de-



scribe 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 ।
नसभ्ससचेपरी व्यापकू जाण तैसा ॥
सदा संचला येत ना जात काही ।
तयावीण कोठे रति ठाव नाही ॥ १९५ ॥
vase hṛdayī deva to jāṇa aisā |
nabhssceparī vyāpakū jāṇa taisā ||
sadā saṁcalā yeta nā jāta kāhī |
tayāvīṇa koṭhe ritā ṭhāva nāhī || 195||

vase – lives; *hṛdayī* – in the heart; *deva* – god; *to* – that; *jāṇa* – know; *aisā* – thus.

nabhāceparī – like the sky; *vyāpakū* – all-pervading;



jāṇa – know; *taisā* – thus.

sadā – always; *saṃcalā* – 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 अणूरेणु काही ।
रति ठाव या राघवेवीण नाही ॥
तया पाहता पाहता तोचि जाले ।
तेथे लक्ष आलक्ष सर्वे बुडाले ॥ १९६ ॥
nabhī vāvare jā aṇūreṇu kāhī |
ritā ṭhāva yā rāghavevīṇa nāhī ||
tayā pāhatā pāhatā toci jāle |
tethe lakṣa ālakṣa sarve buḍāle || 196||

nabhī – in the sky; *vāvare* – move about; *jo* – who; *aṇūreṇu* – atoms and minuter matter; *kāhī* –



whatever.

ritā – empty; *ṭhāva* – space; *yā* – this; *rāghavevīṇa* – without Rama; *nāhī* – not.

tayā – to him; *pāhatā* – watching; *pāhatā* – “; *teṃci* – 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 देहबुद्धि उरेना ।

सदा सर्वदा आरूत पोटी पुरेना ॥ १९७ ॥

nabhāsārikhe rūpa yā rāghavāce |

manī cirtitā mūla tūṭe bhavāce ||

tayā pāhatā dehabuddhi urenā |



sadā sarvadā ārta poṭī purenā || 197||

nabhāsārikhe – like the sky; *rūpa* – form; *yā* – this; *rāghavāce* – Rama's.

manī – in the mind; *ciṃtitā* – 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; *ārta* – 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 व्यापलिं सर्व सृष्टीस आहे ।
रघूनायका ऊपमा ते न साहे ॥
दुजेवीण जो तोचितो हा स्वभावे ।



तया व्यापकू व्यर्थ कैसे म्हाणावे ॥ 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 तरूक संपरूक 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 svāmipratāpe || 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;
svāmipratāpe – 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 उनमनी शब्द कुंठीत राहे ।
तो रे तोचि तो राम सर्वत्र पाहे ॥ २०० ॥

kaḷe ākaḷe rūpa te jñāna hotā |
tethe āṭalī sarvasākṣī avasthā ||
manā unmanī śabda kuṁṭhīta rāhe |
to re toci to rāma sarvatra pāhe || 200||

kaḷe – understands; *ākaḷe* – "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); *kuṁṭhīta* – 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 vritti is consumed in the swarup.

Then that Self illuminated shines in its own fullness.

206. कदा ओळखीमाजि दूजे दसिना ।

मनी मानसी द्वैत काही वसेना ॥

बहूतां दसिं आपली भेटा जाली ।

वदिहीपणे सर्व काया नवाली ॥ २०६ ॥

kadā oḷakhīmāji dūje disenā |

manī mānasī dvaita kāhī vassenā ||

bahūtām disām āpalī bheṭi jālī |

videhīpaṇe sarva kāyā nivālī || 206||

kadā – whenever; *oḷakhīmāji* – recognition; *dūje* –



something else; *disenā* – sees not.

manī – in the mind; *mānasī* – “; *dvaita* – duality; *kāhī* – whatever; *vasenā* – resides.

bahūtām – many; *disām* – days; *āpalī* – our; *bheṭi* – meeting; *jālī* – occurred.

videhīpaṇe – by means of transcending body consciousness; *sarva* – all; *kāyā* – body; *nivālī* – 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 पराप्त झाले ।

परी अंतरी पाहजि यतन केले ॥

सदा श्रवणे पावजि नश्चयासी ।

धरी सज्जनसंगती धन्य होसी ॥ २०७ ॥

manā gūja re tūja he prāpta jhāle |

parī aṅtarī pāhije yatna kele ||

sadā śravaṇe pāvije niścayāsī |



dharī sajjanasaṅgatī dhanya hosī || 207||

manā – oh, mind!; *gūja* – secret; *re* – dear one!;
tūja – to you; *he* – this; *prāpta* – obtained; *jhāle* –
happened.

parī – still; *aṃtarī* – in the heart; *pāhije* – want; *yatna* –
effort; *kele* – made.

sadā – always; *śravaṇe* – listening; *pāvije* – reach;
niścayāsī – resolve.

dharī – hold; *sajjanīm* – in the wise; *saṅgatī* – 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 de-
termination with shraavan, 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 saṁga soḍūni dyāvā |
atī ādare sajjanācā dharāvā ||
jayāceni saṁge mahāduḥkha bhaṁge |
janīm sādhanēvīṇa sanmārga lāge || 208||

manā – oh, mind!; *sarvahī* – all indeed; *saṁga* – attachment; *soḍūni* – give up; *dyāvā* – give.
atī – much; *ādare* – respect; *sajjanācā* – of the wise; *dharāvā* – keep.
jayāceni – by which; *saṁge* – company; *mahāduḥkha* – great grief; *bhaṁge* – breaks.
janīm – among people; *sādhanēvīṇa* – 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 तात्काळ 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 in-



stantly.

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 ।
म्हणे दास वशिवासता मुक्ती भोगी ॥ २१० ॥

manācī śate aikatā doṣa jātī |
matīmaṇḍa te sādhanā yogya hotī ||
caḍhe jñāna vairāgya sāmārthya aṅgī |
mhaṇe dāsa viśvāsatā 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); *viśvāsatā* –



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 ([viaragya](#)), and the power of under-
standing ([samartha](#)).

Ramdas says, by full faith enjoy liberation.

|| *jay jay raghuvīr samartha* ||