

Instructions For The Mind Manache Shlok

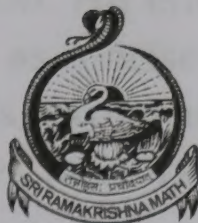
of
Sri Samarth Ramdas
with English translation



INSTRUCTIONS FOR THE MIND

Manache Shlok of Sri Samarth Ramdas

with English translation by
Swami Vipasananda



Sri Ramakrishna Math
Mylapore, Chennai - 600 004

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Publisher's Note

Sri Samarth Ramdas Swami was an outstanding spiritual luminary among the galaxy of saints of Maharashtra. He was a great devotee, saint, philosopher and poet rolled in one. Not only was he remarkable in propitiating Sri Rama in His personal and impersonal aspects, but also equally remarkable in harmonising religious aspirations with social responsibilities.

That is the reason why when Swami Vipasananda presented us a lucid and semi-poetic translation of the *Manache Shlok* of 205 verses we readily approved it because we wanted at least one work of Sri Samarth Ramdas Swami to be published from our Math.

Swami Vipasananda is a senior monk of the Rama-krishna Order who had been initiated into the Ramdasi discipline by Late Sri Vinayak Shankar Kanetkar. His translation of the *Manache Shlok* was inspired by Late Sri Ramadasi Sunil Chincholkar of Pune and encouraged and perused by Sri Dr Narendra B. Patil of Mumbai.

The translations have been reviewed and edited by Swami Lakshmidharananda based on the feedback and suggestions given by the proofreaders after consulting many authentic books published by institutions associated with Ramdasi tradition. All efforts have been taken to make the translations as concise and precise as possible. The connecting words/explanatory words are given in parenthesis. Endnotes have been provided wherever found necessary.

We thank the proofreaders for their valuable feedback and suggestions. Special mention must be made of a

devotee-volunteer in Belagavi whose sincere and diligent proofreading has helped us in fine-tuning the translations. We are not mentioning their names because they do not want their labour of love to be publicised.

We pray to Sri Rama and Sri Ramakrishna to bless all those associated with the preparation of this book. We hope it will be well-received by all devotees of the Lord as Sri Samarth Ramdas Swami has succinctly brought within the compass of 205 verses all the qualities necessary for a devotee and the means of cultivating devotion to God.

**Sri Ramakrishna Math
Chennai**

**Sri Dasa Navami
17 March 2021**

Author's Preface

A BRIEF LIFE-STORY OF SRI SAMARTHA RAMDAS

Sri Samartha Ramdas Swami was born to Suryajipanth and Rana Bai in a Brahmin family (Thosar Kulkarni) in the village of Jamb in the Marathvada region of Maharashtra in 1608 CE (*Saka* 1530). He was named Narayana by his parents. Sri Rama himself was his Guru as well as his Chosen Ideal, and his inspiration was Veer Hanuman, the eternal servant and devotee of Sri Rama.

Narayana lost his father when he was just a child. His elder brother took the responsibility to look after, educate, and initiate him into the Gayatri mantra. Narayana was strong and agile in body and mind and had a vision of Sri Rama even as a young boy. His marriage was arranged when he was just twelve years old. At the ceremony, as he was standing opposite his bride with a screen separating them, the priest uttered '*sawadhan*' (be alert!), which was a part of the ritual. Interpreting it as a warning not to get enmeshed in worldly ties, he bolted from the place on his spiritual quest.

He first went to Nashik and selected a place called Takali near Nashik for his spiritual pursuit. For twelve long years, he performed severe austerities, studied the Vedanta, the Upanishads, the *Ramayana*, the *Mahabharata* and the other scriptures under the tutelage of scholars of Nashik.

His days were steeped in devotion to God. After his physical exercises early in the morning, he would bathe in the river Godavari. Standing chest deep in water, he would chant the name of Sri Rama fifty thousand times, imbued with concentration and devotion like Hanuman, the servant of the Lord. He would then beg for his alms, soak it in the holy waters of the Godavari, offer it to Sri

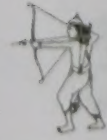


Rama and then take it as consecrated food. Thereafter, he would seek the scholars to learn from them about Vedanta, the *Ramayana* and the *Mahabharata*. He would serve them in return for their kindness. After this, he would attend the *arati* and prayers in Kala Rama temple, listen to *kathakirtana* performed by scholarly devotees, and retire at night. This went on every single day for twelve long years.

He would spend many nights calling on Sri Rama with an anguished heart—seeking His grace and vision, craving to talk to Him, and wanting to be in His physical presence. Thus, his prayers with his childlike devotion, or the devotion of a servant seeking His compassion and grace, took the form of many short treatises called *Karunashtake(s)*. Yet again, he had a vision of Sri Rama in His kingly demeanour. Sri Rama touched him with His bow and instructed him to give up the austerities and instead work for the awakening of the religious consciousness and duties of the Hindus. Thus, he was blessed with the direct vision of and instruction from Sri Rama.

HIS PILGRIMAGE AND SETTLING IN CHAPHAL

Sri Ramdas did not take the vow of *sannyasa*, but remained a *naishthika brahmacharin* as instructed by his Chosen Ideal, Sri Rama. However, he wore a saffron cloth, put a *japa mala* around his neck, and carried *kamandalu* (water-pot) and *kubdi* (Y-shaped forearm-rest) in his hand and a *bhiksha-jholi* (alms-bag) over his shoulder. He travelled on foot from Nashik to Badrinath and other parts of the Himalayas through Kashi, Ayodhya and other holy places of pilgrimage all across northern India. Sri Ramdas met the Sikh saint Guru Har Gobind Singh and his disciples at Srinagar in Kashmir. After completing his pilgrimage in the northern part, he travelled to north-western, south-western and southern parts of India for twelve more years.



At the age of thirty-six, that is, in 1644 CE, he settled at Chaphal in Satara district of Maharashtra. From there, he walked from place to place to organise the Hindus to fight against the harassment and enslavement caused by the then fanatical Muslim rulers and to awaken the Hindus to the glories of their own religion. He built eleven Hanuman temples and established gymnasia for body-building through physical exercises. On the banks of the river Krishna, he started *kathakirtana* classes in his ashrama to awaken the Hindus to their religious, spiritual, household and social duties. He spurred a spiritual awakening in the Hindus through karma yoga and devotion to Sri Rama and Hanuman. He allowed his chosen disciples to initiate eligible members of the community into his (Ramdasi) sect. He had both householder and *brahmacharin* disciples of both genders who were devoted and dedicated to the ideal.

AWAKENING OF TRADITIONAL FAITH IN THE HINDUS OF CONTEMPORARY INDIA

During his travel across the country, Sri Ramdas was aggrieved to see that many Hindus were losing their religious identities by force. Both the kingly and the priestly classes, the leaders of the Hindu society, were weakened—physically, mentally and religiously—by the Muslim rulers. The Hindus could not perform their religious *varna-ashrama* duties as ordained by their scriptures. The temples and the idols of gods and goddesses were destroyed by the Muslim fanatics. Nevertheless, he established temples with idols of Hanuman and Ganesha in several of the northern and southern Indian provinces right under the Muslim rule.

While Sri Ramdas was at Varanasi, he had a dream that a king had been born in Maharashtra by the grace of Goddess Bhavani to protect the Hindu Dharma, Brahmins



and cows. Chhatrapati Shivaji Maharaj was then nineteen years old. On his return to Maharashtra, Sri Ramdas was pleased to know of him. Later, at an appropriate time, he initiated him and taught him *rajadharma*, just as Bhishma had taught King Yudhishthira in the Mahabharata.

Chhatrapati Shivaji Maharaj had his coronation at Raigad, his capital. One day, when he saw Sri Ramdas begging for alms on the street, he came to him and offered his kingdom to him. Sri Ramdas accepted the kingdom and returned it to him, asking him to rule his kingdom as a servant of Sri Rama.

It is said that Sri Ramdas established 1100 ashrams across the country to spread the Vedic Dharma that fulfils the four goals of human life: *dharma*, *artha*, *kama* (the fulfilment of desires through *dharma*), and *moksha* through contemplation on Sri Rama and Hanuman.

The disciples of Sri Ramdas, engaged in spiritual pursuit, took alms from people who were generous, righteous, compassionate, devout or God-loving. While begging for alms for oneself or for the ashrama from those benevolent householder-devotees, the mendicants would chant '*Jai jai Raghuvir Samarth*'.

Thus, the Ramdasi sect, started by Sri Ramdas himself, have been keeping its spirit aglow for the past four centuries.

The core of his teaching, as epitomized by his own life, clearly postulates that any spiritual aspirant anchored in the realm of his own spiritual ideal can propel his mind towards his Chosen Ideal—God with or without form—and also work for dharma. To facilitate that, he wrote *Dasbodh*, *Manache Shlok*, *Atmarama* and many other works in Marathi. His last work, *Atmarama*, is about his experience of the Atman.



Sri Ramdas decided to give up his mortal body at the feet of his beloved Sri Rama at Sajjanagad near Satara in Maharashtra in 1681 CE (*Saka* 1603).

His teachings are alive in the hearts of his devotees and are forever inspiring the spiritual aspirants.

INSTRUCTIONS FOR THE MIND

Manache Shlok or 'Instructions for the mind' is a concise treatise composed by Sri Ramdas in Marathi. Through this work of 205 verses, he intended to enlighten his disciples and followers about the moral and ethical values, the need and the way to purge sinful and ignoble behaviour, the concept and practice of karma yoga, and how to be devoted to God in His personal and impersonal aspects, that is, who is with and without form and attributes. The work thus inspires the householder-devotees to attain fulfilment, even while discharging their social responsibilities for the good of all, and finally attain liberation.

In the *Mangalacharana* at the beginning of *Manache Shlok*, Sri Ramdas bows down to Sri Ganesha and Goddess Saraswati, the Vedic god and goddess of learning, and prays for their blessings on him to follow the path of devotion to his Chosen Ideal, Sri Rama, a special incarnation of God born on this earth as the perfect Man.

Manache Shlok has been very popular among the devout Hindus of Maharashtra and still continues to be so. Only through the grace of Sri Ramdas, I could produce an English translation of this work. It is an attempt to introduce his teachings to people not conversant with his teachings and works in Marathi. If the devotees are benefited by this translation, I would consider this effort as my humble service dedicated at my Guru's feet.

Swami Vipasananda



Shrine in Chaphal temple

INSTRUCTIONS FOR THE MIND

गणाधीश जो ईश सर्वा गुणांचा ।

मुळारंभ आरंभ तो निर्गुणाचा ।

नमूं शारदा मूळ चत्वार वाचा ।

गमूं पंथ आनंत या राघवाचा ॥१॥

Ganadhish (Ganesha), who is the Lord of all (virtuous) qualities,

The first (manifestation) of that Attributeless and the root cause (of other beings),

(Let us) salute (Him and) Sharada, the source of quadruple speech¹,

(And) proceed along the eternal path of Raghava (Rama). ॥ 1 ॥

मना सज्जना भक्तिपंथेचि जावें ।

तरी श्रीहरी पाविजेतो स्वभावे ।

जनीं निंद्य तें सर्व सोडूनि द्यावें ।

जनीं वंद्य तें सर्वभावे करावें ॥२॥

O virtuous mind, take to the path of devotion,

Then, Sri Hari will be attained naturally,

Abandon all that is (considered) reprehensible in society,

Earnestly do that (which is considered) praiseworthy in society.² ॥ 2 ॥

प्रभातें मनीं राम चिंतीत जावा ।

पुढें वैखरीं राम आधीं वदावा ।

सदाचार हा थोर सांडूं नये तो ।

जनीं तोचि तो मानवी धन्य होतो ॥३॥



Let the dawn pass in the contemplation of Rama,
 Before speaking (anything else), let 'Rama' be
 uttered first,
 Good conduct, which is extremely important,
 should never be abandoned,
 He alone of all becomes a blessed person. || 3 ||

मना वासना दुष्ट कामा नये रे ।
 मना सर्वथा पापबुधि नको रे ।
 मना धर्मता नीति सोडूं नको हो ।
 मना अंतरीं सार विचार राहो ॥४॥

O mind, crave not for evil passions,
 O mind, by all ways never allow sinful thoughts,
 O mind, never give up the values of righteousness,
 O mind, let the thought of Essence abide within. || 4 ||

मना पापसंकल्प सोडूनि द्यावा ।
 मना सत्यसंकल्प जीवीं धरावा ।
 मना कल्पना ते नको वीषयांची ।
 विकारें घडे हो जनीं सर्व ची ची ॥५॥

O mind, give up evil motives,
 O mind, hold within true motives,
 O mind, never fancy those sense objects,
 (Their) dreadful effects trigger contempt in all. || 5 ||

नको रे मना क्रोध हा खेदकारी ।
 नको रे मना काम नाना विकारी ।
 नको रे मदा सर्वदा अंगिकारूं ।
 नको रे मना मछरु (मत्सरु) दंभ भारु ॥६॥



O mind, never (entertain) the regret-producing anger,
 O mind, never the various affliction-producing desires,
 Never, at all times, take to pride,
 O mind, never carry the burden of jealousy and
 hypocrisy. || 6 ||

मना श्रेष्ठ धारिष्ठ जीवीं धरावें ।
 मना बोलणें नीच सोसीत जावें ।
 स्वयें सर्वदा नम्र वाचें वदावें ।
 मना सर्व लोकांसि रे नीववावें ॥७॥

O mind, cling unto great patience within,
 O mind, endure the vile talk (of others),
 You yourself should ever speak politely,
 O mind, soothe everyone around. || 7 ||

देहे त्यागितां कीर्ती मागें उरावी ।
 मना सज्जना हेचि क्रीया धरावी ।
 मना चंदनाचें परी तां झिजावें ।
 परी अंतरीं सज्जना नीववावें ॥८॥

When the body leaves, let (your) glory prevail,
 O virtuous mind, let such acts alone be adhered to,
 O mind, wear out like the sandalwood,
 Yet, (bring) solace to the hearts of the righteous. || 8 ||

नको रे मना द्रव्य तें पूढिलांचें ।
 अती स्वार्थबुधि न रे पाप सांचें ।
 घडे भोगणें पाप तें कर्म खोटें ।
 न होतां मनासारिखें दुख मोठें ॥९॥



O mind, covet not the wealth of others,
 Never have the excessive selfish disposition (as) it
 accumulates sin,
 Those acts are wrong which bring sin and suffering,
 Great is the misery when unfulfilled. || 9 ||

सदा सर्वदा प्रीति रामीं धरावी ।
 दुखाची स्वयें सांडि जीवीं करावी ।
 देहेदुख तें सूख मानीत जावें ।
 विवेकें सदा सस्वरूपीं भरावें ॥१०॥

Ever hold on to Rama with love,
 You yourself discard misery within,
 Deem the bodily hardships as pleasurable,
 Ever saturate yourself about your own (true) nature
 through discrimination. || 10 ||

जनीं सर्व सुखी असा कोण आहे ।
 विचारें मना तूंचि शोधूनि पाहे ।
 मना तां चि रे पूर्वसंचीत केलें ।
 तयासारिखें भोगणें प्राप्त जालें ॥११॥

Who of all is contented?
 By pondering, O mind, investigate and see for yourself.
 O mind, that which you have gathered in the past,
 (You have) acquired the experiences accordingly
 (now). || 11 ||

मना मानसीं दुख आणूं नको रे ।
 मना सर्वदा शोक चिंता नको रे ।



विवेकें देहेबुधि सोडूनि द्यावी ।

विदेहीपणें मुक्ति भोगीत जावी ॥१२॥

O mind, never allow pain within,
O mind, never ever grieve and worry,
Give up (your) identification with the body through
discrimination,
Enjoy the freedom being detached from
the body.³ ॥ 12 ॥

मना सांग पां रावणा काय जालें (झालें) ।

अकस्मात तें राज्य सर्वें बुडालें ।

ह्मणोनि (म्हणोनी) कुडी वासना सांडि वेगीं ।

बळें लागला काळ हा पाठिलागीं ॥१३॥

O dear mind, tell what happened to Ravana?
Abruptly, that empire was altogether ruined.
Therefore, quickly abandon adverse dispositions,
Death is vehemently chasing you.⁴ ॥ 13 ॥

जिवां कर्मयोगें जनीं जन्म जाला ।

परी सेवटीं काळमूखीं निमाला ।

महा थोर ते मृत्युपंथेंचि गेले ।

कितीयेक ते जन्मले आणि मेले ॥१४॥

A soul is born among people due to its past deeds,
However, (it again) ends in the jaws of death,
(Even) the greatest ones have trodden the path of
death,
Countless of them were born and have died. ॥ 14 ॥



मना पाहतां सत्य हें मृत्युभूमी ।
 जितां बोलती सर्वही जीव मी मी ।
 चिरंजीव हें सर्वही मानिताती ।
 अकस्मात सांडूनिया सर्व जाती ॥१५॥

O mind, on discerning, this is truly a mortal world⁵,
 While alive, everyone says 'I', 'I' (and bloat their ego),
 Immortals they think they all are,
 (However,) they suddenly depart leaving behind
 everything.⁶ ॥ 15 ॥

मरे येक त्याचा दुजा शोक वाहे ।
 अकस्मात तोही पुढें जात आहे ।
 पुरेना जनीं लोभ रे क्षोभ त्यातें ।
 ह्यणोनि (म्हणोनी) जनीं मागुता जन्म घेतें ॥१६॥

One dies, another mourns for him,
 Unawares, he too treads the same path,
 Insatiable greed in company (comes with) agitation,
 Consequently, (he) again takes birth among
 mortals. ॥ 16 ॥

मनीं मानवा वेर्थ चिंता वाहातें ।
 अकस्मात होणार होऊनि जातें ।
 घडे भोगणें सर्वही कर्मयोगें ।
 मतीमंद तें खेद मानी वियोगें ॥१७॥

Human mind bears worries in vain,
 Whatever is to happen unexpectedly happens,

All events and experiences are due to karma,
Dull witted are those (who) feel afflicted due to
separation (death). || 17 ||

मना राघवेंवीण आशा नको रे ।
मना मानवाची नको कीर्ति तूं रे ।
जया वर्णिती वेद शास्त्रें पुराणें ।
तया वर्णितां सर्वही श्लाघ्यवाणें ॥१८॥

O mind, don't desire for anything except Raghava,
O mind, you don't indulge in flattery of people,
Whom the Vedas, Shastras⁷ and Puranas describe,
Eulogising Him, everything becomes
praiseworthy. || 18 ||

मना सर्वथा सत्य सांडूं नको रे ।
मना सर्वथा मिथ्य मांडूं नको रे ।
मना सत्य तें सत्य वाचें वदावें ।
मना मिथ्य तें मिथ्य सोडूनि द्यावें ॥१९॥

O mind, by all means never swerve from truth,
O mind, by all means never ascribe to untruth,
O mind, utter the truth as truth,
O mind, give up the false as false. || 19 ||

बहू हिंपुटीं होईजे मायपोटीं ।
नको रे मना यातना तेचि मोठीं ।
निरोधें पचे कोंडिलें गर्भवासीं ।
अधोमुख रे दुख त्या बाळकासीं ॥२०॥



Great is the suffering in the mother's womb,
O mind, avoid that tremendous ordeal,
Imprisoned in the womb, (the foetus) suffocates,
Tormented is the babe in that inverted position.⁸ || 20 ||

मना वासना चूकवी येरझारा ।
मना कामना सांडि रे द्रव्यदारा ।
मना यातना थोर हे गर्भवासीं ।
मना सज्जना भेटवीं राघवासीं ॥२१॥

O mind, (abandon) desires to escape transmigration,
O mind, give up the desire for wealth and wife (of
others),
O mind, terrible is this agony of the foetus,⁹
O virtuous mind, (therefore) lead me to Raghava. || 21 ||

मना सज्जना हीत माझें करावें ।
रघुनायका दृढ चित्तीं धरावें ।
महाराज तो स्वामी वायुसुताचा ।
जना उधरी नाथ लोकत्रयाचा ॥२२॥

O virtuous mind, do me good,
Firmly hold on to Raghunayaka (Rama) in the heart,
The Great King (Rama), who is the Master of Vayu's
son (Hanuman),
The Saviour of humanity, is the Lord of the three
worlds. || 22 ||

न बोलें मना राघवेंवीण कांहीं ।
जनीं वाउगें बोलतां सुख नाहीं ।



घडीनें घडी काळ आयुष्य नेतो ।
 देहान्तीं तुला कोण सोडूं पहातो ॥२३॥

Don't speak, O mind, except about Raghava,
 In a company, there is no joy in futile talks,
 Moment by moment, Time (death) takes away life,
 Who (except Rama) will be able to release you at
 the hour of death? ॥ 23 ॥

रघुनायकावीण वायां सिणावें (शिणावें) ।
 जनासारिखें वेर्थ कां वोसणावें ।
 सदा सर्वदा नाम वाचें वसों दे ।
 अहंता मनीं पापिणी ते नसों दे ॥२४॥

Without Raghunayaka, (one) uselessly tires (oneself),¹⁰
 Like worldly people, why chatter about vain things?
 Let the Name ever and forever be on the tongue,
 Let that sinful egotism never be in the mind. ॥ 24 ॥

मना वीट मानूं नको बोलण्याचा ।
 पुढें मागुता राम जोडेल कैंचा ।
 सुखाची घडी लोटतां सुख आहे ।
 पुढें सर्व जाईल कांहीं न राहे ॥२५॥

O mind, don't have distaste for instructions,¹¹
 How else then, again, to commune with Rama?
 Pleasure prevails (only) during the moments of
 pleasure,
 Everything then vanishes and nothing remains. ॥ 25 ॥



देहेरक्षणाकारणें येत्न केला ।
 परी सेवटीं काळ घेऊनि गेला ।
 करीं रे मना भक्ति या राघवाची ।
 पुढें अंतरीं सोडिं चिंता भवाची ॥२६॥

Efforts were taken to protect the body,
 However, death finally snatched it away,
 O mind, have devotion to this Raghava,
 Give up thereafter worldly worries within. ॥ 26 ॥

भवाच्या भयें काय भीतोष लंडी ।
 धरीं रे मना धीर धाकासि सांडी ।
 रघुनायका सारिखा स्वामी शीरीं ।
 नुपेक्षी कदा कोपल्यां दंडधारी ॥२७॥

Why are you so afraid of worldly worries, O coward?
 Be courageous, O mind, and give up the fear,
 With Master like Raghunayaka at the forefront,
 (He) forsakes not (even when) wrathful god of
 death (visits you). ॥ 27 ॥

दीनानाथ हा राम कोदंडधारी ।
 पुढें देखतां काळ पोटीं थरारी ।
 मना वाक्य नेमस्त हें सत्य मानी ।
 नुपेक्षी कदा राम दासाभिमानी ॥२८॥

Rama, the wielder of Kodanda (bow), is the Saviour
 of the destitute,
 Encountering Him, (even) god of death trembles,



O mind, consider this specific statement as true,
Proud of (His) servants (devotees), Rama never
forsakes them.¹² || 28 ||

पदीं राघवाचें सदा ब्रीद गाजे ।
बळें भक्तरूपूशिरीं कांबि वाजे ।
पुरी वाइली सर्व जेणें विमानीं ।
नुपेक्षी कदा राम दासाभिमानी ॥२९॥

(The anklets on) the feet of Raghava ever make (His)
pledge¹³ well-known,
(He) fiercely twangs (His) bow on the head of the
devotee's foe,
(He) who transported the entire city (of people) in an
aerial chariot,
Proud of (His) servants (devotees), Rama never
forsakes them. || 29 ||

समर्थाचिया सेवका वक्र पाहे ।
असा सर्व भूमंडळीं कोण आहे ।
जयाची लीळा वर्णिती लोक तीन्हीं ।
नुपेक्षी कदा राम दासाभिमानी ॥३०॥

Scornfully glancing at the servants of Samarth (Rama),
Who in the entire world can do so?
Whose sport is glorified in all the three worlds,
Proud of (His) servants (devotees), Rama never
forsakes them. || 30 ||

महा संकटी सोडिले देव जेणें ।
प्रतापें बळें आगळा सर्व गुणें ।



जयातें स्मरे शैलजा शूळपाणी ।

नुपेक्षी कदा राम दासाभिमानी ॥३१॥

(One) who saved the gods from dire calamities,
(Whose) all qualities (such as) valour and strength
are unique,
(The glory of) whom Shailaja (Parvati) and
Shoolapani (Shiva) remember,
Proud of (His) servants (devotees), Rama never
forsakes them. ॥ 31 ॥

अहिल्या शिळा राघवें मुक्त केली ।

पदीं लागतां दिव्य होऊनि गेली ।

जया वर्णितां सीणली (शीणली) वेदवाणी ।

नुपेक्षी कदा राम दासाभिमानी ॥३२॥

Ahalya¹⁴ (who was like) a stone was freed by Raghava,
With (His) stepping into (the hermitage), she became
illuminated,
Describing whom the Vedas retreated exhausted,
Proud of (His) servants (devotees), Rama never
forsakes them. ॥ 32 ॥

वसे मेरुमांदार हे सृष्टिलीळा ।

शशी सूर्य तारांगणें मेघमाळा ।

चिरंजीव केले जनीं दास दोन्ही ।

नुपेक्षी कदा राम दासाभिमानी ॥३३॥

The Meru and Mandara mountains are in (His) play
of creation,
(So are) the sun, moon, array of clouds and galaxies
of stars,



Of all, two of His servants (Hanuman and Vibhishana)
were made immortal,
Proud of (His) servants (devotees), Rama never
forsakes them. || 33 ||

उपेक्षा कदा रामरूपीं असेना ।
जिवां मानवां निश्चये तो वसेना ।
शिरीं भार वाहेन बोले पुराणीं ।
नुपेक्षी कदा राम दासाभिमानी ॥३४॥

It isn't Rama's nature to forsake,
(However,) in the human soul that faith dwells not,
The Puranas say He bears the burden on His head (as
the Protector),
Proud of (His) servants (devotees), Rama never
forsakes them. || 34 ||

असे हो जया अंतरीं भाव जैसा ।
वसे हो तया अंतरीं देव तैसा ।
अनन्यास रक्षीतसे चापपाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥३५॥

As is the devotion in one's heart,
Thus dwells the Lord in his heart,
Chapapani (Rama) protects the unswerving (devotee),
Proud of (His) servants (devotees), Rama never
forsakes them. || 35 ||

सदा सर्वदा देव सत्रीध आहे ।
कृपाळुपणें अल्प धारिष्ट पाहे ।



सुखानंद आनंद कैवल्यदानी ।

नुपेक्षी कदा राम दासाभिमानी ॥३६॥

God is ever and forever near¹⁵,
Graciously (He) tests a little of (devotee's) fortitude,
(He is) the bestower of joy, bliss and liberation,
Proud of (His) servants (devotees), Rama never
forsakes them. ॥ 36 ॥

सदा चक्रवाकासि मार्तंड जैसा ।

उडी घालितो संकटीं स्वामी तैसा ।

हरीभक्तिचा घाव गाजे निशाणीं ।

नुपेक्षी कदा राम दासाभिमानी ॥३७॥

As ever is the sun to a ruddy goose,
So is the Master to the hapless devotees,
The strike of devotion to Hari reverberates on the
kettledrum (of heart),
Proud of (His) servants (devotees), Rama never
forsakes them. ॥ 37 ॥

मना प्रार्थना तूजला येक आहे ।

रघुराज थकीत होऊनि पाहे ।

अवज्ञा कदा हो येदर्थीं न कीजे ।

मना सज्जना राघवीं वस्ति कीजे ॥३८॥

O mind, there is a prayer to you,
Look upon Raghuraj (Rama) with awe,
Never have disregard in this matter,
O virtuous mind, do abide in Raghava. ॥ 38 ॥

जया वर्णिती वेद शास्त्रं पुराणं ।
 जयाचेनि योगं समाधान बाणं ।
 तयालागि हें सर्व चांचल्य दीजे ।
 मना सज्जना राघवीं वस्ति कीजे ॥३९॥

Who is described by the Vedas, Shastras and Puranas,
 In whose association (one) attains tranquility,
 Give (surrender) all this restlessness unto Him,
 O virtuous mind, do abide in Raghava. ॥ 39 ॥

मना पाविजे सर्व ही सुख जेथें ।
 अती आदरें ठेविजे लक्ष तेथें ।
 विवेकें कुडी कल्पना पालटीजे ।
 मना सज्जना राघवीं वस्ति कीजे ॥४०॥

O mind, where all happiness can be gained,
 Very devoutly set (your) focus there,
 Change the false notions through discrimination,
 O virtuous mind, do abide in Raghava. ॥ 40 ॥

बहू हिंडतां सौख्य होणार नाहीं ।
 सिणावें (शिणावें) परी नातुडे हीत काहीं ।
 विचारें बरें अंतरा बोधवीजे ।
 मना सज्जना राघवीं वस्ति कीजे ॥४१॥

Excessive roving will give no joy,
 Except fatigue, no good will be gained,¹⁶
 Educate the heart with good thoughts,
 O virtuous mind, do abide in Raghava. ॥ 41 ॥



बहुतांपरीं हें चि आतां धरावें ।
 रघुनायका आपुलेंसें करावें ।
 दीनानाथ हें तोडरीं ब्रीद गाजे ।
 मना सज्जना राघवीं वस्ति कीजे ॥४२॥

Among many ways hold only to this,
 Make Raghunayaka your very own,
 Anklets of this Saviour of the destitute make (His)
 pledge well-known,
 O virtuous mind, do abide in Raghava. ॥ 42 ॥

मना सज्जना येक जीवीं धरावें ।
 जनीं आपुलें हीत तूवां करावें ।
 रघुनायकावीण बोलों नको हो ।
 सदा मानसीं तो निजध्यास राहो ॥४३॥

O virtuous mind, hold on to one thing within,
 In society, ensure (your) own welfare,
 Don't talk except about Raghunayaka,
 Let that contemplation ever be in the mind. ॥ 43 ॥

मना रे जनीं मौन्यमुद्रा धरावी ।
 कथा आदरें राघवाची करावी ।
 नसे राम तें धाम सोडूनि द्यावें ।
 सुखालागि आरण्य सेवीत जावें ॥४४॥

O mind, assume silent disposition in public,¹⁷
 Devoutly narrate Raghava's story,
 Leave that abode where there is no Rama,
 (And) go on savouring the joyous quietude of the
 forests.¹⁸ ॥ 44 ॥



जयाचेनि संगें समाधान भंगे ।
 अहंता अकस्मात येऊनि लागे ।
 तये संगतीची जनीं कोण गोडी ।
 जये संगतीनें मती राम सोडी ॥४५॥

In whose company equanimity gets destroyed,
 Egotism appears and binds unawares,
 What pleasure is in such a company,
 Whose company makes the intellect give up
 Rama?¹⁹ ॥ 45 ॥

मना जे घडी राघवेंवीण गेली ।
 जनीं आपुली ते तुवां हानि केली ।
 रघुनायकावीण तो सीण (शीण) आहे ।
 जनीं दक्ष तो लक्ष लाऊनि पाहे ॥४६॥

O mind, those moments that passed away without
 Raghava,
 Of all people, harm was inflicted by you to yourself,
 Without Raghunayaka, that is (sheer) exhaustion,
 He of all (who is) ever attentive keeps vigil on his
 goal²⁰. ॥ 46 ॥

मनीं लोचनीं श्रीहरी तो चि पाहे ।
 जनीं जाणता भक्त होउनी राहे ।
 गुणीं प्रीति राखे क्रमूं साधनाचा ।
 जगीं धन्य तो दास सर्वोत्तमाचा ॥४७॥

Within and without, (he) sees Sri Hari only,
 (Though) a knower (*jnani*), he lives in society as a devotee,



Upholds devotion for One with attributes and is regular in spiritual practices,
Blessed indeed is that servant of Sarvottam (Rama) in the world. || 47 ||

सदा देवकाजीं झिजे देह ज्याचा ।
सदा रामनामें वदे नित्य वाचा ।
स्वधर्मे चि चाले सदा उत्तमाचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥४८॥

Whose body ever wears out in the service of the Lord,
(Who) ever utters Rama's name constantly,
(Who) ever does excellently (his) own duties,
Blessed indeed is that servant of Sarvottam in the world. || 48 ||

सदा बोलण्यासारिखें चालताहे ।
अनेकीं सदा येक देवासि पाहे ।
सगुणीं भजे लेश नाहीं भ्रमाचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥४९॥

(Who) ever does what (he) talks,
(Who) ever sees one God in multitude,
(Who) worships the Lord with (auspicious) qualities without any trace of delusion,
Blessed indeed is that servant of Sarvottam in the world. || 49 ||

नसें अंतरीं कामकारी विकारी ।
उदासीन जो तापसी ब्रह्मचारी ।



निवाला मनीं लेश नाही तमाचा ।

जगीं धन्य तो दास सर्वोत्तमाचा ॥५०॥

(Who has) no perverted desires in the heart,
Who is detached, austere and celibate,
(Who has) no traces of delusion in the tranquil mind,
Blessed indeed is that servant of Sarvottam in the
world. ॥ 50 ॥

मदें मछरें (मत्सरें) सांडिली स्वार्थबुधि ।

प्रपंचीक नाहीं जयातें उपाधी ।

सदा बोलणें नम्र वाचा सुवाचा ।

जगीं धन्य तो दास सर्वोत्तमाचा ॥५१॥

(Who has) relinquished pride, jealousy and selfishness,
For whom worldly bondage exists not,
(Whose) talk is ever polite and pleasing,
Blessed indeed is that servant of Sarvottam in the
world. ॥ 51 ॥

क्रमी वेळ जो तत्त्वचिंतानुवादें ।

न लिंपे कदा दंभ वादें विवादें ।

करी सुखसंवाद जो ऊगमाचा ।

जगीं धन्य तो दास सर्वोत्तमाचा ॥५२॥

Who spends time contemplating and talking on the
Principle,

(Who) is never mired in disputes and wrangles,

Who pleasantly converses about the Primordial Cause,

Blessed indeed is that servant of Sarvottam in the
world. ॥ 52 ॥



सदा आर्जवी प्रीय जो सर्व लोकीं ।
 सदा सर्वदा सत्यवादी विवेकी ।
 न बोले कदा मिथ्य वाचा त्रिवाचा ।
 जगीं धन्य तो दास सर्वोत्तमाचा ॥५३॥

One who is ever straightforward and loved by all,
 Ever and forever truthful and discriminative,
 Never speaks untruth, verbally or in other three forms
 of speech,²¹

Blessed indeed is that servant of Sarvottam in the
 world. ॥ 53 ॥

सदा सेवि आरण्य तारुण्यकाळीं ।
 मिळेना कदा कल्पनेचेन मेळीं ।
 चळेना मनीं निश्चयो दृढ ज्याचा ।
 जगीं धन्य तो दास सर्वोत्तमाचा ॥५४॥

(He who) ever cherishes the (solitude of) forest in
 youth (itself)²²,

Never gets caught in the web of fancies,
 Whose firm resolutions in the mind budge not,
 Blessed indeed is that servant of Sarvottam in the
 world. ॥ 54 ॥

नसे मानसीं नष्ट आशा दुराशा ।
 वसे अंतरीं प्रेमपाशा पिपाशा ।
 ऋणी देव हा भक्तिभावे जयाचा ।
 जगीं धन्य तो दास सर्वोत्तमाचा ॥५५॥

(Who has) no delusive or detrimental desires in mind,
 Has the thirst of bond of love (for the Lord) in the heart,



Indebted is the Lord (to him) who has this devotion,
Blessed indeed is that servant of Sarvottam in the
world.²³ || 55 ||

दीनाचा दयाळु मनाचा मवाळु ।
स्नेहाळु कृपाळु जनीं दासपाळु ।
तया अंतरीं क्रोध संताप कैंचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥५६॥

Gentle at heart and compassionate to the helpless,
Friendly, merciful and server of servants (devotees)
in society,

How can anger and grief be in his heart?

Blessed indeed is that servant of Sarvottam in the
world. || 56 ||

जगीं होईजे धन्य या रामनामं ।
क्रिया भक्ति उपासना नित्यनेमं ।
उदासीनता तत्त्वता सार आहे ।
सदा सर्वदा मोकळी वृत्ति राहे ॥५७॥

Blessed (he) becomes in this world by taking Rama's
name,

(Along with) regular performance of duties, devotion
and worship,

(And has) detachment (which) is truly the essential thing,
Ever and forever (he) remains free from mental
vagaries. || 57 ||

नको वासना वीषई वृत्तिरूपें ।
पदार्थीं जडे कामना पूर्वपापें ।



सदा राम निष्काम चिंतीत जावा ।

मना कल्पनालेश तो ही नसावा ॥५८॥

Never have desires for sense objects (even) in thought form,

The hold of desire for sense objects is due to the past sins,

Ever contemplate on Rama without any desire,

O mind, let there not be even a trace of (any) fancy. ॥ 58 ॥

मना कल्पना कल्पितां कल्पकोटी ।

नव्हे रे नव्हे सर्वथा रामभेटी ।

मनीं कामना राम नाहीं जयाला ।

अती आदरें प्रीति नाहीं तयाला ॥५९॥

O mind, infinite fancies may be imagined,

Never and never through them can one experience Rama,²⁴

Rama is not for him who harbours desires,

No great love and reverence (he can have) for Him. ॥ 59 ॥

मना राम कल्पतरु कामधेनु ।

निधी सार चिंतामणी काय वानू ।

जयाचेनि योगें घडे सर्व सत्ता ।

तया साम्यता कायसी कोण आता ॥६०॥

O mind, is Rama Kalpataru²⁵ or Kamadhenu²⁶?

Treasure-trove or Chintamani²⁷, how to tell?

By whose association everything comes into existence,

Now, who and what can be equal to Him? ॥ 60 ॥

उभा कल्पवृक्षातळीं दुख वाहे ।
 तथा अंतरीं सर्वदा तेंचि आहे ।
 जनीं सज्जनीं वाद हा वाढवावा ।
 पुढें मागुता शोक जीवीं धरावा ॥६१॥

Lamenting about misery, (man) stands under the
 wish-fulfilling tree,
 Ever in his heart only that (misery) exists,
 (When) arguments increase with the righteous people
 in society,
 (Know) grief will then again seize the soul.²⁸ ॥ 61 ॥

निजध्यास तो सर्व तूटोनि गेला ।
 बळें अंतरीं शोक संताप ठेला ।
 सुखानंद आनंद भेदें बुडाला ।
 मनीं निश्चयो सर्व खेदें उडाला ॥६२॥

All contemplation got shattered (with vain arguments),
 Sorrow and resentment remained firmly within,
 Happiness and bliss got drowned in divisions,
 All resolutions of the mind flew due to torment.²⁹ ॥ 62 ॥

घरीं कामधेनु पुढें ताक मागे ।
 हरीबोध सांडूनि वेवाद लागे ।
 करीं सार चिंतामणी काचखंडें ।
 तथा मागतां देत आहे उदंडें ॥६३॥

(Like keeping) Kamadhenu at home and then begging
 for buttermilk,
 (Is) giving up awareness of Hari and indulging in
 arguments,



(And) glass pieces from valuable Chintamani in hand,
(When) supplicated, it gives (them) in plenty.³⁰ || 63 ||

अती मूढ त्या दृढ बुधि असेना ।
अती काम त्या राम चित्तीं वसेना ।
अती लोभ त्या क्षोभ होईल जाणा ।
अती वीषई सर्वदा दैन्यवाणा ॥६४॥

Firm intellect exists not for him who is too foolish,
Rama dwells not in the heart of him who has too many
desires,
Know agitation occurs for him who has too much greed,
Wretched ever is he who is too worldly.³¹ || 64 ||

नको दैन्यवाणें जिणें भक्तिऊणें ।
अती मूर्ख त्या सर्वदा दुख दूणें ।
धरीं रे मना आदरें प्रीति रामीं ।
नको वासना हेमधामीं विरामीं ॥६५॥

Never (go for) the wretched life devoid of devotion,
Sorrow ever doubles for that very stupid one,
O mind, reverentially hold on to love for Rama,
Never crave for golden abode bereft of Rama³². || 65 ||

नव्हे सार संसार हा घोर आहे ।
मना सज्जना सत्य शोधूनि पाहे ।
जनीं वीष खातां पुढें सुख कैचें ।
करी रे मना ध्यान या राघवाचें ॥६६॥

Bereft of substance, this samsara is terrible,
O virtuous mind, investigate and know the truth.



Whence in society joy (comes) after consuming poison (of worldliness)?

O mind, meditate on this Raghava. || 66 ||

घनशाम हा राम लावण्यरूपी ।
 महा धीर गंभीर पूर्णप्रतापी ।
 करी संकटीं सेवकाचा कुढावा ।
 प्रभाते मनीं राम चिंतीत जावा ॥६७॥

This dark complexioned Rama is the embodiment of beauty,

(He is) most valorous, solemn and perfectly majestic,
 Gives protection to (His) servants (devotees) in trouble,
 Let the dawn pass in the contemplation of Rama.³³ || 67 ||

बळें आगळा राम कोदंडधारी ।
 महा काळ विक्राळ तो ही थरारी ।
 पुढें मानवा किंकरा कोण केवा ।
 प्रभाते मनीं राम चिंतीत जावा ॥६८॥

Rama, the wielder of Kodanda (Rama's bow), is unsurpassed in might,

Even dreadful Mahakala (the god of death) trembles,
 Then, what to say of the insignificant man?

Let the dawn pass in the contemplation of Rama. || 68 ||

सुखानंदकारी निवारी भयाते ।
 जनीं भक्तिभावें भजावें तयाते ।
 विवेकें तजावा अनाचार हेवा ।
 प्रभाते मनीं राम चिंतीत जावा ॥६९॥



(Rama is the) bestower of bliss and remover of fear,
 In the company (of devotees), worship Him with
 devotional feeling,
 Give up misconduct and envy through discrimination,
 Let the dawn pass in the contemplation of Rama. || 69 ||

सदा रामनामं वदा पूर्णकामं ।
 कदा बाधिजेनापदा नित्यनेमं ।
 मदालस्य हा सर्व सोडूनि द्यावा ।
 प्रभाते मनीं राम चिंतीत जावा ॥७०॥

Ever chant Rama's name with full yearning,
 When constantly done, troubles don't affect adversely,
 Let these insolence and indolence be entirely abandoned,
 Let the dawn pass in the contemplation of Rama. || 70 ||

जयाचेनि नामं महादोष जाती ।
 जयाचेनि नामं गती पाविजेती ।
 जयाचेनि नामं घडे पुण्यठेवा ।
 प्रभाते मनीं राम चिंतीत जावा ॥७१॥

By whose Name, great sins are washed off,
 By whose Name, salvation is attained,
 By whose Name, merit is amassed,
 Let the dawn pass in the contemplation of Rama. || 71 ||

न वेंचे कदा ग्रंथिचें अर्थ कांहीं ।
 मुखें नाम उच्चारितां कष्ट नाही ।
 महा घोर संसार शत्रु जिणावा ।
 प्रभाते मनीं राम चिंतीत जावा ॥७२॥

No need to spend the accumulated wealth,
Uttering the Name with the tongue isn't difficult,
Let the most terrifying enemy (called) samsara be
conquered,
Let the dawn pass in the contemplation of Rama. || 72 ||

देहेदंडणेचें महादुख आहे ।
महादुख तें नाम घेतां न राहे ।
सदा शिव चिंतीतसे देवदेवा ।
प्रभाते मनीं राम चिंतीत जावा ॥७३॥

There is great suffering in physical penance,
That great suffering remains not (when) the Name is
chanted,³⁴
Sadashiva, the God of gods, contemplates on Rama,
Let the dawn pass in the contemplation of Rama. || 72 ||

बहुतांपरीं संकटें साधनाचीं ।
व्रतें दान उद्यापनें तें धनाचीं ।
दीनाचा दयाळु मनीं आठवावा ।
प्रभाते मनीं राम चिंतीत जावा ॥७४॥

Numerous are the obstacles to religious practices,
Money is needed for (performing) charity, vows, (and
their) concluding ceremonies,
(However,) the compassionate Lord of the helpless is
(simply) to be recalled,
Let the dawn pass in the contemplation of Rama.³⁵ || 74 ||

समस्तामधें सार साचार आहे ।
कळेना तरी सर्व शोधून पाहें ।



जिवां संशयो वाउगा तो तजावा ।

प्रभाते मनीं राम चिंतीत जावा ॥७५॥

Certainly, the Essence exists in all,³⁶

Investigate and see (this truth) even if ungrasped,
O soul, give up that vain doubt,

Let the dawn pass in the contemplation of Rama. ॥ 75 ॥

नव्हे कर्म ना धर्म ना योग कांहीं ।

नव्हे भोग ना त्याग ना सांग पाहीं ।

ह्मणे (म्हणे) दास विश्वास नामीं धरावा ।

प्रभाते मनीं राम चिंतीत जावा ॥७६॥

Neither through karma nor through dharma nor
through yoga,

Neither through gratification nor through rejection
nor through ordinances (is the Lord attained),

In full faith, says Das³⁷, let the Name be cherished,

Let the dawn pass in the contemplation of Rama. ॥ 76 ॥

करी काम निष्काम या राघवाचें ।

करी रूप स्वरूप सर्वा जिवाचें ।

करी छेद निर्द्वंद हे गुण गातां ।

हरीकीर्तनी वृत्तिविश्वास होतां ॥७७॥

(Grace) of this Raghava transforms passion into
dispassion,

(And) transforms (the perception of) the forms of all
beings as (His) form,

Duality is cut asunder when (His) glories are sung,

This happens (only) when there is faith in

Harikirtan^{38, 39} ॥ 77 ॥



आहो ज्या नरा रामविश्वास नाही ।
 तथा पामरा बाधिजे सर्व कांहीं ।
 महाराज तो स्वामी कैवल्यदाता ।
 वृथा वाहणें देहे संसार चिंता ॥७८॥

O, for the person who has no faith in Rama,
 Everything is troublesome for that unfortunate being,
 He, the Emperor and Master, is the giver of liberation,
 In vain, (the person) bears anxiety about material
 life.⁴⁰ ॥ 78 ॥

मना पावना भावना राघवाची ।
 धरीं अंतरीं सोडिं चिंता भवाची ।
 भवाची जिवा मानवा भूलि ठेली ।
 नसे वस्तुची धारणा वेर्थ गेली ॥७९॥

O mind, have pure devotion for Raghava,
 Abandon worldly worries rooted within,
 The human soul is caught in the illusions of worldly
 life,
 Contemplation on the non-existent has gone
 waste. ॥ 79 ॥

धरा श्रीवरा त्या हरा अंतरातें ।
 तरा दुस्तरा त्या परा सागरातें ।
 सरा वीसरा त्या भरा दुर्भरातें ।
 करा नीकरा त्या खरा मछरातें (मत्सरातें) ॥८०॥

Hold on to Srivara⁴¹, He is in the heart of Shiva,
 And cross that formidable vast ocean (of life),



Retreat and forget about appeasing those insatiable
(desires),
(And) destroy that donkey (existing) in the form of
jealousy. || 80 ||

मना मछरें नाम सांडूं नको हो ।
अती आदरें हा निजध्यास राहो ।
समस्तांमधें नाम हें सार आहे ।
दुजी तूळणा तूळितां ही न साहे ॥८१॥

O mind, never abandon the Name due to jealousy⁴²,
Very devoutly abide in this contemplation,
All in all, the Name is the essence,
Impossible to compare (It) with anything else. || 81 ||

बहु नाम या रामनामीं तुळेना ।
अभाग्या नरा पामरा हें कळेना ।
विषा औषध घेतलें पार्वतीशें ।
जिवा मानवां किंकरा कोण पूसे ॥८२॥

This Rama's name is incomparable to multitude of
(other) names,
Unfortunate pitiable man doesn't understand this,
The Lord of Parvati (Shiva) used it as an antidote to
poison,
Who (then) would ask the slavish human soul?⁴³ || 82 ||

जेणें जाळिला काम तो राम ध्यातो ।
उमेसी अती आदरें गुण गातो ।
बहू ज्ञान वैराग्य सामर्थ्य जेथें ।
परी अंतरीं नामविश्वास तेथें ॥८३॥



He (Shiva) who burnt the Cupid meditates on Rama,
(And) very reverently sings (Rama's) glories to Uma,
Wherein dwells profound knowledge, dispassion and
strength,

Yet in the heart there is faith in the Name. || 83 ||

विठोनें शिरीं वाहिला देवराणा ।
तया अंतरीं ध्यास रे त्यासि नेणा ।
निवाला स्वये तापसी चंद्रमौळीं ।
जिवां सोडवी राम हा अंतकाळीं ॥८४॥

Vittala held the King of gods (Shiva) on His head,
O ignorant man, (know that) He (Shiva) yearns within
(only) for Him (Rama),
The ascetic Chandramouli (Shiva) Himself was
pacified (by Rama's name),
This Rama liberates the souls at the time of death. || 84 ||

भजा राम विश्राम योगेश्वरांचा ।
जपू नेमिला नेम गौरीहराचा ।
स्वये नीववी तापसी चंद्रमौळी ।
तुम्हा सोडवी राम हा अंतकाळीं ॥८५॥

Worship Rama, the (real) solace of Yogeshwar (Shiva),
Gauri and Hara are set on assiduously doing japa
(of Rama's name),
The ascetic Chandramouli pacifies Himself (with
Rama's name),
This Rama will liberate you at the time of
death.⁴⁴ || 85 ||



मुखीं राम विश्राम तेथेंचि आहे ।
 सदानंद आनंद सेऊनि राहें ।
 तयावीण तो सीण संदेहकारी ।
 निजधाम हें नाम शोकापहारी ॥८६॥

Respite is only (when) tongue chants 'Rama',
 Remain there savouring everlasting happiness and
 bliss,
 Without that, it creates scepticism-producing weariness,
 This Name, which removes grief, is one's own
 abode. ॥ 86 ॥

मुखीं राम त्या काम बाधूं शकेना ।
 गुणें इष्ट धारिष्ट त्याचें चुकेना ।
 हरीभक्त तो शक्त कामास मारी ।
 जगीं धन्य तो मारुती ब्रह्मचारी ॥८७॥

Lust binds him not (whose) tongue chants 'Rama',
 Desirable and heroic qualities elude him not,
 Being a devotee of Hari, he kills the mighty lust,
 Blessed in the world is the celibate Maruti.⁴⁵ ॥ 87 ॥

बहु चांगलें नाम या राघवाचें ।
 अती साजिरें स्वल्प सोपें फुकाचें ।
 करी मूळ निर्मूळ घेतां भवाचें ।
 जिवां मानवां हें चि कैवल्य साचें ॥८८॥

This Rama's name is immensely beneficial,
 Extremely beautiful, short, easy and free of cost,
 Chanting it destroys the roots of worldliness,
 This verily is the liberation for the human soul. ॥ 88 ॥



जनीं भोजनीं नाम वाचें वदावें ।
 अती आदरें गद्य घोषें ह्यणावें (म्हणावें) ।
 हरीचिंतनें अन्न जेवीत जावें ।
 तरी श्रीहरी पाविजेतो स्वभावें ॥८९॥

Chant the Name while eating at the gathering,
 Proclaim the (sacred) phrases⁴⁶ with great reverence,
 Think of Hari while eating every morsel,⁴⁷
 (One) then naturally attains Sri Hari. ॥ 89 ॥

न ये राम वाणी तथा थोर हाणी ।
 जनीं वेर्थ प्राणी तथा नाम काणी ।
 हरीनाम हें वेदशास्त्रीं पुराणीं ।
 बहू आगळें बोलिली व्यासवाणी ॥९०॥

Great harm befalls him who doesn't chant 'Rama',
 Vain is that creature among beings who despises
 (Rama's) Name,
 Hari's name (is extolled) in the Vedic scriptures and
 the Puranas,
 In various inimitable ways by Vyasa's eloquence. ॥ 90 ॥

नको वीट मानूं रघुनायकाचा ।
 अती आदरें बोलिजे राम वाचा ।
 न वेचे मुखीं सांपडे रे फुकाचा ।
 करी घोष त्या जानकीवल्लभाचा ॥९१॥

Don't have distaste for Raghunayaka,
 Speak of Rama with great reverence,



Without any expenditure, (His Name) can be on the tongue,

Vociferously glorify that Consort of Janaki (Rama). ॥ 91 ॥

अती आदरें सर्व ही नामघोषें ।

गिरीकंदरें जाइजे दूर दोषें ।

हरी तिष्ठतु तोषला नामतोषें ।

विशेषें हरा मानसीं रामपीसें ॥९२॥

Glorify the Name by all means with great reverence,
Defects will fly away to the mountains and the caves,
Hari joyfully sojourns where the delightful Name (is chanted),

Especially, Hara's mind is mad for Rama. ॥ 92 ॥

जगीं पाहतां देव हा अन्नदाता ।

तया लागली तत्वता सार चिंता ।

तयाचें मुखीं नाम घेतां फुकाचें ।

मना सांग पां रे तुझें काय वेचे ॥९३॥

Observing the world, (we find) that God (alone) is the nourisher,

In fact, He is essentially concerned about His creation,
Taking (chanting) His name costs nothing,

O mind, tell me what then is your loss? ॥ 93 ॥

तिन्ही लोक जाळूं शके कोप येतां ।

निवाला हरू तो मुखें नाम घेतां ।

जपे आदरें पार्वती विश्वमाता ।

ह्यणोनि (म्हणोनी) ह्यणो (म्हणो) तेंचि हें नाम आतां ॥९४॥



(He who is) capable of setting ablaze the three worlds
when angry,
That Haru (Shiva) calms down (when) He takes
(Rama's) Name,
Parvati, the Mother of universe, devoutly chants
(Rama's name),
Therefore, chant this (Rama's) Name right away. || 94 ||

अजामेळ पापी वदे पुत्रकामें ।
तया मुक्ति नारायेणाचेनि नामें ।
शुकाकारणें कुंटणी राम वाणीं ।
मुखें बोलतां ख्याति जाली पुराणीं ॥९५॥

The sinner Ajamila called (Narayana) intending his
son,
His liberation (came about by uttering) the very name
Narayana,
Due to a parrot, a prostitute chanted 'Rama',
By chanting, (she) got well-articulated fame in the
Puranas. || 95 ||

महाभक्त प्रल्हाद हा दैत्यकूळीं ।
जपे रामनामावळीं नित्यकाळीं ।
पिता पापरूपी तथा देखवेना ।
जनीं दैत्य तो नाम मूखें ह्यणेना (म्हणेना) ॥९६॥

The great devotee Prahlada of demonic lineage,
Incessantly chanted Rama's name,
He, the sinful father⁴⁸, couldn't bear to see (this),
(Similarly,) he of all is a demon who doesn't utter the
Name. || 96 ||



मुखीं नाम नाहीं तथा मुक्ति कैंची ।

अहंतागुणें यातना ते फुकाची ।

पुढें अंत येईल तो दैन्यवाणा ।

ह्यणोनी (म्हणोनि) ह्यणो (म्हणो) रे ह्यणा (म्हणा) देवराणा ॥९७॥

Wherefrom liberation for him who doesn't chant the Name?

In vain, (he) suffers due to egoistic nature,

Later, (his) end that ensues would be pathetic,

Therefore, O man, keep on chanting (the Name of)

Devarana⁴⁹. ॥ 97 ॥

हरीनाम नेमस्त पाषाण तारी ।

बहु तारिले मानवदेहधारी ।

तथा रामनामीं सदा जो विकल्पी ।

वदेना कदा जीव तो पापरूपी ॥९८॥

Hari's name can definitely make the stones float,⁵⁰

The Name has liberated innumerable human beings,

He who is ever doubting (the glory) of Rama's name,

(And) is never chanting, that soul is sinful indeed. ॥ 98 ॥

जगीं धन्य वाराणसी पुण्यरासी ।

तयेमाजिं जातां गती पूर्वजांसी ।

मुखें रामनामावळीं नित्यकाळीं ।

जिवा हीत सांगे सदा चंद्रमौळी ॥९९॥

Blessed on earth is holy Varanasi,

Going there brings salvation to the ancestors,

Incessantly chanting Rama's name,



Chandramouli ever tells (Rama's Name) to the souls for their welfare.⁵¹ || 99 ||

येथासांग रे कर्म तें ही घडेना ।
 घडे धर्म तों पुण्य गांठीं पडेना ।
 दया पाहतां सर्वभूतीं असेना ।
 फुकाचें मुखीं नाम तें हि वसेना ॥१००॥

Oh, the prescribed actions aren't happening,
 (Even) if dharma is (incidentally) followed, merit isn't accruing,
 On observing, compassion to all beings isn't existing,
 Even the Name that costs nothing isn't dwelling (on the tongue).⁵² || 100 ||

जया नावडे नाम त्या येम जाची ।
 विकल्पें उठे तर्क त्या नर्क ची ची ।
 ह्यणोनी (म्हणोनी) अती आदरें नाम घ्यावें ।
 मुखें बोलतां दोष जाती स्वभावें ॥१०१॥

Yama harasses him who abhors the Name,
 Condemnable hell is for him who flings perverted logic (to deny God),
 Therefore, with great reverence take the Name,
 Uttering it (the Name), all defects⁵³ vanish naturally. || 101 ||

अती लीनता सर्वभावें स्वभावें ।
 जना सज्जनालागिं संतोषवावें ।
 देहे कारणीं सर्व लावीत जावें ।
 सगुणी अती आदरेंसीं भजावें ॥१०२॥



(Have) utmost humility wholeheartedly and naturally,
Please the righteous and saintly people,
Employ the body in all (noble) endeavours,
Worship with great reverence the Lord with
attributes. || 102 ||

हरीकीर्तनें प्रीति रामीं धरावी ।
देहेबुधि नीरूपणीं वीसरावी ।
परद्रव्य आणीक कांता परावी ।
येदर्थी मना सांडि जीवीं करावी ॥१०३॥

Hold on to the love for Rama through *Harikirtan*,
Forget the body consciousness while eulogising
(His glories),
Others' wealth and others' wives,
O mind, give up within (craving) for these
things. || 103 ||

क्रियेवीण नानापरी बोलिजेतें ।
परी चीत दुश्चीत तें लाजवीतें ।
मना कल्पना धीट सैराट धावे ।
तया मानवा देव कैसेनि पावे ॥१०४॥

Diverse prattle with no action,
That impure mind nonetheless is ignominious,
O mind, impudent fancies run riot,
How can that human being attain God?⁵⁴ || 104 ||

विवेकें क्रिया आपुली पालटावी ।
अती आदरें शुध क्रिया धरावी ।

जनीं बोलण्यासारिखें चाल बापा ।

मना कल्पना सोडि संसारतापा ॥१०५॥

Let one's deeds be amended through discrimination
(introspection),

Let pure deeds be adhered to with great regard,

Let actions conform with speech in society,

O mind, abandon all worries of worldly afflictions. ॥ 105 ॥

बरी स्नानसंध्या करी येकनिष्ठा ।

विवेकें मना आवरी स्थानभ्रष्टा ।

दया सर्व भूतीं जया मानवाला ।

सदा प्रेमळु भक्तिभावे निवाला ॥१०६॥

With single-mindedness, properly perform
Sandhya after bathing⁵⁵,

O mind, with discrimination, avoid straying⁵⁶,

That person who has compassion for all beings,

Is ever loving and peaceful because of devotion. ॥ 106 ॥

मना कोप आरोपणा ते नसावी ।

मना बुधि हे साधुसंगीं वसावी ।

मना नष्ट चांडाळ तो संग त्यागी ।

मना होई रे मोक्षभागीं विभागी ॥१०७॥

O mind, let there be no implanting of anger,

O mind, let this intellect dwell in holy company,

O mind, abandon the company of the deleterious
and the wicked,

O man, (and thereby) become the partaker of

liberation. ॥ 107 ॥



सदा सर्वदा सज्जनाचेनि योगें ।
 क्रिया पालटे भक्तिभावार्थ लागे ।
 क्रियेवीण वाचाळता ते निवारी ।
 तुटे वाद संवाद तो हीतकारी ॥१०८॥

O mind, forever be associated with the holy people,
 (Thereby) the conduct gets transformed and
 purport of devotion flashes,
 Avoid being garrulous without action,
 Conversation that eschews squabbles is
 beneficial. ॥ 108 ॥

जनीं वाद वेवाद सोडूनि द्यावा ।
 जनीं सुखसंवाद सुखें करावा ।
 जगीं तो चि तो शोकसंतापहारी ।
 तुटे वाद संवाद तो हीतकारी ॥१०९॥

Abandon debating with people,⁵⁷
 Please people with delightful conversations,
 He and only he in the world removes woeful afflictions,
 Conversation that eschews squabbles is
 beneficial. ॥ 109 ॥

तुटे वाद संवाद त्यातें ह्यणावें (म्हणावें) ।
 विवेकें अहंभाव यातें जिणावें ।
 अहंतागुणें वाद नाना विकारी ।
 तुटे वाद संवाद तो हीतकारी ॥११०॥

Let the conversation that eschews squabbles be held,
 Let egotism be conquered through discrimination,



Egotism breeds various perverted disputes,
 Conversation that eschews squabbles is
 beneficial.⁵⁸ || 110 ||

हिताकारणें बोलणें सत्य आहे ।
 हिताकारणें सर्व शोधूनि पाहें ।
 हिताकारणें बंड पाषांड वारी ।
 तुटे वाद संवाद तो हीतकारी ॥१११॥

For the sake of well-being, truth has to be told,
 For the sake of well-being, investigate everything
 and see,
 For the sake of well-being, turn away from rebellious
 and calumny talk,⁵⁹
 Conversation that eschews squabbles is
 beneficial. || 111 ||

जनीं सांगतां ऐकतां जन्म गेला ।
 परी वाद वेवाद तैसा चि ठेला ।
 उठे संशयो वाद हा दंभधारी ।
 तुटे वाद संवाद तो हीतकारी ॥११२॥

A lifetime has been spent conversing (about the
 Principle) with people,
 Yet, the disagreements have persisted as such,
 These conceited arguments nurture scepticism,
 Conversation that eschews squabbles is
 beneficial. || 112 ||

जनीं हीत पंडीत सांडीत गेले ।
 अहंतागुणें ब्रह्मराक्षेस जाले ।



तयांहनि व्युत्तन्न तो कोण आहे ।

मना सर्व जाणीव सांडूनि राहे ॥११३॥

In society, scholar neglects (his own) good,⁶⁰
 (And) becomes Brahmarakshasa due to vanity,⁶¹
 Who is more learned than Him?
 O mind, remain giving up all conceit of
 learning. ॥ 113 ॥

फुकाचें मुखीं बोलतां काय वेचे ।

दिसेंदीस अभ्यांतरी गर्व सांचे ।

क्रियेवीण वाचाळता वेर्थ आहे ।

विचारें तुझा तूंचि शोधूनि पाहें ॥११४॥

What is the use of merely talking?
 Day by day, pride (alone) accumulates within.
 Without practice, mere talk is vain,
 You yourself investigate with discernment
 and see. ॥ 114 ॥

तुटे वाद संवाद तेथें करावा ।

विवेकें अहंभाव हा पालटावा ।

जनीं बोलण्यासारिखें आचरावें ।

क्रियापालटें भक्तिपंथें चि जावें ॥११५॥

Hold conversations that eschews squabbles,
 Transform this conceit through discrimination,
 In society, act in conformity with speech,
 With transformed conduct, walk the path of
 devotion.⁶² ॥ 115 ॥



बहू शापिता कष्टला अम्बरीष ।
 तयाचे स्वयें श्रीहरी जन्म सोशी ।
 दिलहा (दिला) क्षीरसिंधू तया उपमानी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥११६॥

Accursed Ambarisha⁶³ suffered a lot,
 For him, Sri Hari endured the pains of birth.
 (He) gave an ocean of milk to that Upamanyu,⁶⁴
 The Lord is proud of His devotees and never
 forsakes them. ॥ 116 ॥

धुरु लेकरुं बापुडें दैन्यवाणें ।
 कृपा भाकितां दीधली भेटी जेणें ।
 चिरंजीव तारांगणीं प्रेमखाणी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥११७॥

Helpless and pitiable was child Dhruva⁶⁵,
 (When he) beseeched for grace, (the Lord) gave His
 vision,
 The mine of devotion (Dhruva) became immortal
 (as the pole-star) in the galaxy of stars,
 The Lord is proud of his devotees and never
 forsakes them. ॥ 117 ॥

गजेंद्रू महा संकटीं वाट पाहे ।
 तयाकारणें श्रीहरी धांवताहे ।
 उडी घातली जाहला जीवदानी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥११८॥



(When) Gajendra⁶⁶ in great danger was anxiously awaiting,
Sri Hari rushed for his sake,
Plunging into action, (He) became his saviour,
The Lord is proud of His devotees and never forsakes them. || 118 ||

अजामेळ पापी तया अंत आला ।
कृपाळुपणें तो जनीं मुक्त केला ।
अनाथासि आधार हा चक्रपाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥११९॥

When the sinner Ajamila was at the jaws of death,
He of all got liberated due to divine grace,
This Chakrapani (Vishnu) is the support of the forlorn,
The Lord is proud of His devotees and never forsakes them. || 119 ||

विधीकारणें जाहला मछ वेगीं ।
धरी कूर्मरूपें धरा पुष्टिभागीं ।
जना रक्षणाकारणें नीच योनी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥१२०॥

(The Lord) quickly took the form of a fish⁶⁷ for the sake of Brahma,
Assuming the form of a tortoise⁶⁸, (He) held the earth on His back.
To protect humanity, He incarnated in an inferior species (as a boar)⁶⁹,
The Lord is proud of His devotees and never forsakes them. || 120 ||



महाभक्त प्रल्हाद हा कष्टवीला ।
 ह्यणोनी (म्हणोनी) त्याकारणें सिंह जाला (झाला) ।
 न ये ज्वाळ वीषाळ संत्रीध कोणही ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥१२१॥

The great devotee Prahalada was tortured (by his own father),⁷⁰

Therefore, for his sake (the Lord) became a lion⁷¹,
 No one could approach (Him, who was like) the
 blazing fire,

The Lord is proud of His devotees and never
 forsakes them. ॥ 121 ॥

कृपा भाकितां जाहला वज्रपाणी ।
 त्याकारणें वामनु चक्रपाणी ।
 द्विजांकारणें भार्गव च्यापपाणी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥१२२॥

When Vajrapani (Indra) became beseecher for grace,
 For his sake, Chakrapani became a dwarf⁷²,
 For the sake of the twice-born⁷³, (He) became bow
 wielding Bhargava⁷⁴,

The Lord is proud of His devotees and never
 forsakes them. ॥ 122 ॥

अहिल्ये सतीलागि आरण्यपंथें ।
 कुढावा पुढें देव बंदीं त्यातें ।
 बळें सोडितां घाव घाली निशाणी ।
 नुपेक्षी कदा रामदासाभिमानी ॥१२३॥



For the chaste Ahalya⁷⁵, (He walked) through the forest path,
 Further, (He) freed the imprisoned gods,⁷⁶
 Released them with His might after striking the battle drum,
 The Lord is proud of His devotees and never forsakes them. || 123 ||

तये द्रौपदीकारणे लागवेगें ।
 त्वरें धांवतु सर्व सांडूनि मागें ।
 कळीलागि जाला असें बोध्य मौनी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥१२४॥

Quickly for the sake of Draupadi,
 (He) rushed leaving everything behind,⁷⁷
 In the beginning of Kali Yuga, (He) became the sage Buddha,⁷⁸
 The Lord is proud of His devotees and never forsakes them. || 124 ||

अनाथां दिनाकारणें जन्मताहे ।
 कलंकी पुढें देव होणार आहे ।
 जया वर्णितां सीणली वेदवाणी ।
 नुपेक्षी कदा देव भक्ताभिमानी ॥१२५॥

He takes birth for the orphaned and the distressed,
 In the future, the Lord will incarnate as Kalki⁷⁹,
 Describing Him, the Vedas were retreated exhausted,
 The Lord is proud of His devotees and never forsakes them. || 125 ||



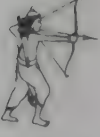
जनाकारणं देव लीळावतारी ।
 बहूतां परी आदरें वेषधारी ।
 तथा नेणती ते जन पापरूपी ।
 दुरात्मे महानष्ट चांडाळ पापी ॥१२६॥

For the sake of people, God sports incarnation,
 (He) assumes guise in diverse ways,
 Those who are ignorant of Him, they are depraved
 people,
 (Being) evil-minded, immensely destructive, and
 wicked sinners. ॥ 126 ॥

जगीं धन्य तो रामसुखें निवाला ।
 कथा ऐकतां सर्व तल्लीन जाला ।
 देहेभावना रामबोधें उडाली ।
 मनोवासना रामरूपीं बुडाली ॥१२७॥

Blessed is he in this world who finds solace in
 blissful Rama,
 (Who) gets completely engrossed listening to (His)
 story,
 (Whose) body-consciousness disappears
 experiencing Rama,
 (And whose) mental cravings get immersed in Rama's
 form. ॥ 127 ॥

मना वासना वासुदेवी वसों दे ।
 मना कामना कामसंगी नसों दे ।
 मना कल्पना वाउगी ते न कीजे ।
 मना सज्जना सज्जनीं वस्ति कीजे ॥१२८॥



O mind, let the inclinations abide in Vasudeva⁸⁰,
 O mind, let not the cravings be associated with
 sensual enjoyments,
 O mind, don't indulge in vain cogitations,
 O virtuous mind, dwell in holy company.⁸¹ || 128 ||

गतीकारणें संगती सज्जनाची ।

मती पालटे सूमती दुर्जनाची ।

रतीनायिकेचा पती नष्ट आहे ।

ह्यणोनि (म्हणोनी) मनातीत होऊनि राहे ॥१२९॥

To reach the goal, (be in) the company of the holy,
 (Which) transforms the intellect of an evil person
 into a virtuous one,

The husband of Rati (Kamadeva) is vile,⁸²

Therefore, be the one who has transcended the
 (vagaries of) mind. || 129 ||

मना अल्प संकल्प तो ही नसावा ।

सदा सत्य संकल्प चित्तीं वसावा ।

जनीं जल्प वीकल्प तो ही तजावा ।

रमाकांत येकांतकाळीं भजावा ॥१३०॥

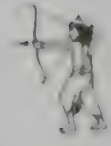
O mind, let not volition for petty things even be there,
 Let volition for Truth ever be there,

Let even that incredulous sophistry be abandoned
 amidst people,

Let Ramakant⁸³ be worshipped in solitude. || 130 ||

भजावा जनीं पाहतां राम येकु ।

करीं बाण येकु मुखीं शब्द येकु ।



क्रिया पाहतां उधरे सर्व लोकु ।

धरा जानकीनायकाचा विवेकु ॥१३१॥

On discerning, Rama alone of all is to be glorified,
(He) wields one arrow and has one word in (His)
mouth,⁸⁴

Beholding (His) sport, everyone can get uplifted,
With discrimination, hold on to Janakinayaka
(Rama). ॥ 131 ॥

विचारूनि बोले विवंचूनि चाले ।

तयाचेनि संतप्त ते ही निवाले ।

बरें शोधिल्यावीण बोलों नको हो ।

जनीं चालणें शुध नेमस्त राहो ॥१३२॥

(One who) thinks and speaks, discriminates and
proceeds,

Even the agitated calm down because of him,

Don't speak without proper reflection,

Be pure and controlled amidst people. ॥ 132 ॥

हरीभक्त वीरक्त विज्ञानरासी ।

जेणें मानसीं स्थापिलें निश्चयासीं ।

तया दर्शनें स्पर्शनें पुण्य जोडे ।

तया भाषणें नष्ट संदेह मोडे ॥१३३॥

A Hari's devotee is dispassionate and a storehouse of
knowledge,

Who is established with the Immutable within,

(One) acquires merit by seeing and touching him,

Speaking with him dispels vile doubts. ॥ 133 ॥



नसे गर्व आंगीं सदा वीतरागी ।
 क्षमा शांति भोगी दया दक्ष योगी ।
 नसे लोभ ना क्षोभ ना दैन्यवाणा ।
 यहीं लक्षणीं जाणिजे योगिराणा ॥१३४॥

No pride within and ever dispassionate,
 Enjoyer of fortitude and peace is the compassionate
 and vigilant yogi,
 Neither has greed nor agitation nor is miserable,
 Know these are the signs of the king of yogis. ॥ 134 ॥

धरीं रे मना संगती सज्जनाची ।
 जेणें वृत्ति हे पालटे दुर्जनाची ।
 बळें भाव सद्बुधि सन्मार्ग लागे ।
 महा क्रूर तो काळ विक्राळ भंगे ॥१३५॥

O mind, hold on to holy company,
 As this transmutes the tendencies of the evil,
 Reinforces faith and righteousness, and right course
 ensues,
 (And) destroys that ruthless, terrible Time.⁸⁵ ॥ 135 ॥

भयें व्यापिलें सर्व ब्रह्मांड आहे ।
 भयातीत तें संत आनंत पाहें ।
 जया पाहतां द्वैत कांहीं दिसेना ।
 भय मानसीं सर्वथा ही असेना ॥१३६॥

The entire universe is pervaded by fear,
 The saint realises that Infinite beyond fear,
 Realising which, duality cannot be perceived,
 Fear in the mind ceases by all means. ॥ 136 ॥



जिवां श्रेष्ठ ते पष्ट (स्पष्ट) सांगोनि गेले ।

परी जीव अज्ञान तैसेचि ठेले ।

देहेबुधिचें कर्म खोटें टळेना ।

जुनें ठेवणें मीपणें आकळेना ॥१३७॥

O soul, the great ones have clearly declared (the truth),
Yet, the soul's ignorance persists as such,
Misdeds due to body-identification are inevitable,
The Primordial Treasure Trove remains inscrutable
due to egoism.⁸⁶ ॥ 137 ॥

भ्रमें नाढळे वीत तें गुप्त जालें ।

जिवा जन्मदारिद्र ठाकूनी आलें ।

देहेबुधिचा निश्चयो ज्या टळेना ।

जुनें ठेवणें मीपणें आकळेना ॥१३८॥

Deceived by delusions, the Treasure got hidden,
Bringing upon the soul lifelong deprivation,
In whom body-identification is certainly inevitable,
The Primordial Treasure Trove remains inscrutable
due to egoism. ॥ 138 ॥

पुढें पाहतां सर्व ही कोंदलेंसे ।

अभाग्यास हें दृश्य पाषाण भासे ।

अभावे कदा पुण्य गाठीं पडेना ।

जुनें ठेवणें मीपणें आकळेना ॥१३९॥

Seeing afront, everything is pervaded (by
consciousness),

(Yet) to the unfortunate these objects appear insentient,



Without faith, no merit will ever be gained,
The Primordial Treasure Trove remains inscrutable
due to egoism. || 139 ||

ज्याचें तथा चूकलें प्राप्त नाहीं ।
गुणें गोविलें जाहलें दुख देहीं ।
गुणावेगळी वृत्ति ते ही वळेना ।
जुनें ठेवणें मीपणें आकळेना ॥१४०॥

That which is his very own is lost and unattained,
Entangled in the *gunas*⁸⁷, the embodied gets afflicted,
There is no inclination even to change and go
beyond the *gunas*,
The Primordial Treasure Trove remains inscrutable
due to egoism. || 140 ||

ह्मणे (म्हणे) दास सायास त्याचें करावे ।
जनीं जाणता पाय त्याचे धरावे ।
गुरुअंजनेंवीण तें आकळेना ।
जुनें ठेवणें मीपणें ते कळेना ॥१४१॥

Das says, '(One) should serve him⁸⁸,
Of all, hold on to the feet of (surrender to) the enlightened,
That (spiritual truth) is incomprehensible without
the guru's grace,
The Primordial Treasure Trove remains inscrutable
due to egoism. || 141 ||

कळेना कळेना कळेना ढळेना ।
ढळे नाढळे संशयो ही ढळेना ।



गळेना गळेना अहंता गळेना ।

बळें आकळेना मिळेना मिळेना ॥१४२॥

Unable to follow, unable to understand, unable to grasp, unable to slide away,

The appearing and disappearing doubts also are not moving away,

Unable to drop, unable to dump, unable to cast away the egoism,

Through effort, neither understanding nor finding nor gaining (the truth).⁸⁹ ॥ 142 ॥

अविद्यागुणें मानवा ऊमजेना ।

भ्रमें चुकलें हीत तें आकळेना ।

परीक्षेविणें बांधले दृढ नाणें ।

परी सत्य मिथ्या असें कोण जाणें ॥१४३॥

Due to ignorance, man understands not,

Swayed by delusion, apprehends not (what is his) good,⁹⁰

Injudiciously, (he) tenaciously binds (himself) to the coins (of ignorance),⁹¹

Who will then know the real and the unreal this way? ॥ 143 ॥

जगीं पाहतां साच तें काय आहे ।

अती आदरें सत्य शोधूनि पाहें ।

पुढें पाहतां पाहतां देव जोडे ।

भ्रमें भ्रांति अज्ञान हें सर्व मोडे ॥१४४॥



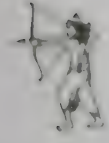
Discerning on what is real in this world,
 Very devoutly investigate the truth and see,
 Proceeding ahead (in the investigation), you will
 get connected with God,
 All these ramifications of ignorance due to delusion
 vanish. || 144 ||

सदा विषयो चिंतितां जीव जाला ।
 अहंभाव अज्ञान जन्मासि आला ।
 विवेकें सदा सस्वरूपीं (स्वस्वरूपीं) भरावें ।
 जिवा ऊगमीं जन्म नाहीं स्वभावें ॥१४५॥

The soul has ever brooded over sense-objects,
 It has taken birth with egoism and ignorance,
 Ever saturate yourself about your own (true) nature
 through discrimination,
 O soul, inherently there is no birth in the first
 place. || 145 ||

दिसे लोचनीं तें नसे कल्पकोडी ।
 अकस्मात आकारलें काळ मोडी ।
 पुढें सर्व जाईल कांही न राहे ।
 मना संत आनंत शोधूनि पाहे ॥१४६॥

Those (things) perceived by eyes will not last for
 innumerable aeons,
 Unexpectedly, Time destroys whatever is created,
 Thereafter, everything vanishes and nothing remains,
 O mind, investigate and know the blissful
 Infinite. || 146 ||



फुटेना तुटेना चळेना ढळेना ।
 सदा संचलें मीपणें तें कळेना ।
 तथा एकरूपासि दूर्जे न साहे ।
 मना संत आनंत शोधूनि पाहे ॥१४७॥

Breaks not, snaps not, moves not (or) slips not,
 Ever pervasive, (man) understands not due to egoism,
 His (God's) indivisible form doesn't permit a second,
 O mind, investigate and know the blissful Infinite. ॥ 147 ॥

निराकार आधार ब्रह्मादिकांचा ।
 जया सांगतां सीणली वेदवाचा ।
 विवेकें तदाकार होऊनि राहे ।
 मना संत आनंत शोधूनि पाहे ॥१४८॥

The Formless is the substratum of Brahma and others,
 Eulogising about whom, the Vedas retreated exhausted,
 Remain becoming one with It through discrimination,
 O mind, investigate and know the blissful Infinite. ॥ 148 ॥

जगीं पाहतां चर्मचक्षीं न लक्षे ।
 जगीं पाहतां ज्ञानचक्षीं न रक्षे ।
 जगीं पाहतां पाहणें जात आहे ।
 मना संत आनंत शोधूनि पाहे ॥१४९॥

It is unseen in this world when seen with the
 physical eyes,
 It is unveiled in this world when seen with the eyes
 of knowledge,



The seer in this world disappears (while) seeing,⁹²
O mind, investigate and know the blissful Infinite. || 149 ||

नसे पीत ना श्वेत ना शाम कांहीं ।
नसे वेक्त आवेक्त ना नीळ नाहीं ।
ह्यणे (म्हणे) दास विश्वासतां मुक्ति लाहे ।
मना संत आनंत शोधूनि पाहे ॥१५०॥

It is neither yellow nor white nor black,
Neither manifest nor unmanifest nor blue⁹³,
Das says (one) can gain liberation through faith,⁹⁴
O mind, investigate and know the blissful Infinite. || 150 ||

खरें शोधितां शोधितां शोधताहे ।
मना बोधितां बोधितां बोधताहे ।
परी सर्व ही सज्जनाचेनि योगें ।
बरा निश्चयो पाविजे सानुरागें ॥१५१॥

Search, search, and keep on searching for Truth,
O mind, educate, educate and keep educating
(yourself about the Truth),
Yet, all this (would come about) through the
association of the holy,⁹⁵
(And thereby) attain It through strong
determination and love. || 151 ||

बहूतांपरीं कुसरी तत्त्वझाडा ।
परी पाहिजे अंतरीं तो निवाडा ।
मना सार साचार तें वेगळें रे ।
समस्तांमधें येक तें आगळें रे ॥१५२॥



Clever may be (your) expositions of Truth in several ways,

However, decisiveness is needed in (your) heart,
O mind, that real essence is different (from everything you know),

That One is unparalleled in all. || 152 ||

नव्हे पिंडज्ञानें नव्हे तत्त्वज्ञानें ।

समाधान कांहीं नव्हे तानमानें ।

नव्हे योगयागें नव्हे भोगत्यागें ।

समाधान तें सज्जनाचेनि योगें ॥१५३॥

Neither in knowledge of body nor of philosophy,

Nor in polyphony is any fulfilment,

Neither in yoga nor in performing sacrifices nor in renouncing enjoyment,

That (ultimate) fulfilment comes through holy company. || 153 ||

महावाक्य तत्त्वादिकें पंचिकर्णें ।

खुणें पाविजे संतसंगें विवर्णें ।

द्वितीयेसि संकेत जो दाविजेतो ।

तया सांडुनी चंद्रमा भाविजेतो ॥१५४॥

(Through discussions) on the cosmology and the philosophy of the great declarations (in the Upanishads),

A cue is obtained from the elucidations in the company of saintly,

Who show by sign (like) the second day moon,

Giving up that (sign), behold the moon (Truth). || 154 ||



दिसेना जनीं तेंचि शोधूनि पाहें ।
 बरें पाहतां गूज तेथें चि आहे ।
 करीं घेउं जातां कदा आडळेना ।
 जनीं सर्व कोंदाटलें तें कळेना ॥१५५॥

Investigate and know that which is imperceptible
 amidst people,
 Discerning properly, it is (found) hidden there itself
 (in the heart),
 (It) can never be found if one tries to seize by hands,
 Inscrutable is That which has pervaded all
 people.⁹⁶ ॥ 155 ॥

ह्याणे (म्हणे) जाणता तो जनीं मूर्ख पाहें ।
 अतर्कासि तर्की असा कोण आहे ।
 जनीं मीपणें पाहतां पाहवेना ।
 तथा लक्षितां वेगळें राहवेना ॥१५६॥

Look upon him to be a fool of all who claims to be
 learned,
 Who can (understand) with logic what is beyond logic?
 (He) of all, observing egoistically, (It) remains unseen,
 When beheld, (he) cannot remain separate (from
 It).⁹⁷ ॥ 156 ॥

बहु शास्त्र धुंडाळितां वाड आहे ।
 जया निश्चयो येक तो ही न साहे ।
 मती भांडती शास्त्रबोधें विरोधें ।
 गती खुंटती ज्ञानबोधें प्रबोधें ॥१५७॥



Many are the scriptures and extensive is the search,
 Not even one conclusion about Him is acceptable
 (to the other),
 Intellectuals quarrel due to conflicting understanding
 of the scriptures,
 At the awakening of knowledge, differences (of
 opinion) get arrested.⁹⁸ || 157 ||

श्रुती न्याय मीमांसकें तर्कशास्त्रं ।
 स्मृती वेद वेदांतवाक्ये विचित्रं ।
 स्वयं शेष मौनावला स्थीर पाहे ।
 मना सर्व जाणीव सांडून राहे ॥१५८॥

*Shruti*⁹⁹, *Nyaya*¹⁰⁰, *Mimamsa*¹⁰¹, and *Tarka*¹⁰²,
*Smritis*¹⁰³, Vedas and Vedantic declarations are
 variegated,
 Sesa¹⁰⁴ himself looks on dumbfounded and stunned,
 O mind, remain giving up all (vain) knowledge. || 158 ||

जेणें मक्षिका भक्षिली जाणिवेची ।
 तथा भोजनाची रुची प्राप्ति कैंची ।
 अहंभाव ज्या मानसींचा विरेना ।
 तथा ज्ञान हें अन्न पोटीं जिरेना ॥१५९॥

For one who has swallowed the fly (pride) of all-
 knowing,
 To him, wherefrom can the relish of food (of true
 spirituality) be got?
 (Likewise,) in whose heart the egoism melts not,
 For him, this food of knowledge digests not. || 159 ||



नको रे मना वाद हा खेदकारी ।
 नको रे मना भेद नाना विकारी ।
 नको रे मना सीकऊं पूढिलांसि ।
 अहंभाव जो राहिला तूजपासीं ॥१६०॥

O mind, never (indulge in) these affliction-producing arguments,

O mind, never (stimulate) various perversion-producing dissensions,

O mind, never preach to others,

As long as the egoism remains with you. ॥ 160 ॥

अहंतागुणें सर्व ही दुख होतें ।
 मुखें बोलिलें ज्ञान तें वेर्थ जातें ।
 सुखी राहतां सर्व ही सुख आहे ।
 अहंता तुझी तुंचि शोधूनि पाहे ॥१६१॥

Everything becomes miserable due to egotism,
 That knowledge merely preached goes in vain,
 Being happy, (one finds) happiness is everywhere,
 You yourself investigate and discern the egotism. ॥ 161 ॥

अहंतागुणें नीति सांडी विवेकी ।
 अनीतीबळें श्लाघ्यता सर्व लोकी ।
 परी अंतरीं सर्व ही साक्ष येते ।
 प्रमाणांतरें बुद्धि सांडूनि जाते ॥१६२॥

The discriminative person forsakes morality due to egotism,

Becomes acclaimed in the entire world through immoral power,



Yet in the heart the conscience pricks,
Divorced from the (scriptural) validity, intellect gets
lost. || 162 ||

देहेबुधिचा निश्चयो दृढ जाला ।
देहातीत तें हित सांडीत गेला ।
देहेबुधि ते आत्मबुधि करावी ।
सदा संगती सज्जनाची धरावी ॥१६३॥

Body consciousness has become obstinately rooted,
That benefit of transcending the body got ignored,
Transform body-consciousness into Atman-
consciousness,
Ever cling on to holy company.¹⁰⁵ || 163 ||

मनं कल्पिला वीषयो सोडवावा ।
मनं देव निर्गुण तो वोळखावा ।
मनं कल्पितां कल्पना ते सरावी ।
सदा संगती सज्जनाची धरावी ॥१६४॥

Let fancies of the mind for sense objects be abandoned,
Let the Lord without attributes be known in the mind,
Let the fancies fancied in the mind be cast aside,
Ever cling on to holy company. || 164 ||

देहादीक प्रपंच हा चिंतियेला ।
परी अंतरीं लोभ निश्चीत ठेला ।
हरीचिंतनें मुक्तिकांता वरावी ।
सदा संगती सज्जनाची धरावी ॥१६५॥



Brooding over this physical world,
Greed got further established firmly within,
Through contemplation of Hari, get wedded to the
lovely woman (called) mukti,
Ever cling on to holy company. || 165 ||

अहंकार विस्तारला या देहाचा ।
स्त्रियापुत्रमित्रादिकें मोह त्यांचा ।
बळें भ्रांति हे जन्मचिंता हरावी ।
सदा संगती सज्जनाची धरावी ॥१६६॥

The ego of this body extended,
(In the form of) its obsession is for wife, children,
friends and others,
Through effort (discrimination) get rid of this
delusion and worry of life,
Ever cling on to holy company. || 166 ||

बरा निश्चयो शाश्वताचा करावा ।
ह्मणे (म्हणे) दास संदेह तो वीसरावा ।
घडीनें घडी सार्थकाची करावी ।
सदा संगती सज्जनाची धरावी ॥१६७॥

Right conviction about the Eternal should be developed,
Forget about all those doubts (in this regard), says Das,
Use every moment purposefully,
Ever cling on to holy company. || 167 ||

करी वृत्ति जो संत तो संत जाणा ।
दुराशागुणें जो नव्हे दैन्यवाणा ।



उपाधी देहेबुधितें वाढवीते ।

परी सज्जना केवि बाधूं शके ते ॥१६८॥

Know him to be a saint who subdues the propensities
(of the mind),

Who is never miserable due to deluding desires,

Embellishments increase body-consciousness,

But how can they bind a saint?¹⁰⁶ ॥ 168 ॥

नसे अंत आनंत संता पुसावा ।

अहंकार विस्तार हा नीरसावा ।

गुणेंवीण निर्गुण तो आठवावा ।

देहेबुधिचा आठऊं नाठवावा ॥१६९॥

Let the saint be supplicated about the endless
Infinite,

Let the ever bloating ego be repudiated,

Let That (Reality), without qualities and devoid of
attributes, be recollected,

Let (even) the memory of body-consciousness be
forgotten. ॥ 169 ॥

देहेबुधि हे ज्ञानबोधें तजावी ।

विवेकें तये वस्तुची भेटी घ्यावी ।

तदाकार हे वृत्ति नाहीं स्वभावें ।

ह्यणोनी (म्हणोनी) सदा तेंचि शोधीत जावें ॥१७०॥

Give up this body consciousness through
awakening of knowledge,

Encounter that Reality through discrimination,



Getting engrossed in this thought (of Reality)
doesn't come naturally,
Therefore, ever go on seeking that alone. || 170 ||

असे सार साचार तें चोरलेसे ।
येहीं लोचनीं पाहतां दृश्य भासे ।
निराभास निर्गुण तें आकळेना ।
अहंतागुणें कल्पितां ही कळेना ॥१७१॥

That Essence is truly concealed thus,
These (physical) eyes see (only) the visible manifestation,
Inscrutable is that unmanifest, attributeless (Essence),
Due to egotism, It can't be grasped even by
imagination.¹⁰⁷ || 171 ||

स्फुरे वीषयीं कल्पना तें अविद्या ।
स्फुरे ब्रह्म रे जाण माया सुविद्या ।
मुळीं कल्पना दों रूपें तेंचि जाली ।
विवेकें तरी सस्वरूपीं (स्वस्वरूपीं) मिळाली ॥१७२॥

That is *Avidya* (*Maya*) which stimulates thoughts of
sense objects,
Know that to be *Suvidya Maya* which stimulates
thoughts of Brahman,
The original volition (of *Maya*) took two forms (*Avidya*
and *Suvidya*),
However, through discrimination they got to merge
in the Essence. || 172 ||

स्वरूपीं उदेला अहंकार राहो ।
तेणें सर्व आच्छादिलें व्योम पाहों ।



दिशा पाहतां तें निशा वाढताहे ।
विवेकें विचारें विवंचूनि पाहें ॥१७३॥

In the self arose ego called Rahu¹⁰⁸,
Look, he has covered the entire space,
On observing in any direction, it is (only) deepening
of darkness (ignorance),
Through discrimination and analysis, examine for
yourself. ॥ 173 ॥

जया चक्षुर्ने लक्षितां लक्षवेना ।
भवा भक्षितां रक्षितां रक्षवेना ।
क्षयातीत तो आक्षै मोक्ष देतो ।
दयादक्ष तो साक्षिर्ने पक्ष घेतो ॥१७४॥

Who cannot be seen when seen with the physical eyes,
(Through whose grace) having devoured (the
illusory) world, it can never be protected,
He is beyond destruction and grants indestructible
liberation¹⁰⁹,
As a vigilant, compassionate witness, He favours
(the devotee). ॥ 174 ॥

विधी निर्मितां लीहितो सर्व भाळीं ।
परी लीहिता कोण त्याचे कपाळीं ।
हरु जाळितो लोक संव्हार काळीं ।
परी सेवटीं शंकरा कोण जाळीं ॥१७५॥

The Creator (Brahma) writes the fate on the foreheads
of all,
But who can write (His fate) on His forehead?



Haru burns the world at the time of destruction
(dissolution),

But who can burn Shankara at the end? || 175 ||

जगीं द्वादशादीत्य हे रुद्र आक्रा ।

असंख्यात संख्या करी कोण शक्रा ।

जगीं देव धुंडाळितां आडळेना ।

जनीं मुख्य तो कोण कैसा कळेना ॥१७६॥

In this universe, there are twelve Adityas and eleven
Rudras,

(And) who can count the innumerable Indras?

In this universe, God can't be found even if frantically
searched,

The who and how of the Chief of all can't be
grasped. || 176 ||

तुटेना फुटेना कदा देवराणा ।

चळेना ढळेना कदा दैन्यवाणा ।

कळेना कळेना कदा लोचनासी ।

वसेना दिसेना जनीं मीपणासी ॥१७७॥

The King of gods is never breakable nor snappable,
Never is (He) movable nor shakeable nor miserable,
Never perceivable nor cognisable by the physical eyes,
(He) dwells not, seen not by the egoistic person in
society. || 177 ||

जया मानला देव तो पूजिताहे ।

परी देव शोधूनि कोणही न पाहे ।



जगीं पाहतां देव कोट्यानकोटी ।

जया मानली भक्ति जे तेंचि मोठी ॥१७८॥

He is worshipped who is considered to be god,
But nobody (attempts to) search and find the (real) God,
Crores and crores of gods are being seen in this world,
Whom (one) accepts with devotion, he (that god)
alone is great (to that person). ॥ 178 ॥

तिन्ही लोक जेथूनि निर्माण जाले ।

तया देवरायासी कोणही न बोले ।

जगीं थोरला देव तो चोरलासे ।

गुरुवीण तो सर्वथा ही न दीसे ॥१७९॥

From whom the three worlds were created,
No one talks about that King of gods,
That great God is covert in this world,
Without the (grace of) guru, He can't be seen by
any means. ॥ 179 ॥

गुरु पाहतां पाहतां लक्ष कोटी ।

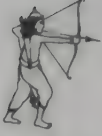
बहूसाल मंत्रावळी शक्ति मोठी ।

मनीं कामना चेटकें धातमाता ।

जनीं वेर्थ रे तो नव्हे मुक्तिदाता ॥१८०॥

If one observes, gurus are in billions,
(Who) through several years of incantations (have
been accumulating) enormous powers,
(Harbouring) desires in mind, (they) weave fantastic
stories to cast a spell,

Vain are those of all, never the givers of liberation.¹¹⁰ ॥ 180 ॥



नव्हे चेटकी चाळकु द्रव्यभोंदु ।
 नव्हे निंदकु मछरु भक्तिमंदु ।
 नव्हे उन्मतु वेसनी संगबाधु ।
 जनीं ज्ञानिया तो चि साधु अगाधु ॥१८१॥

Neither an enticer nor a sorcerer nor a swindler,
 Nor a slanderer nor an envier nor one with tepid devotion,
 Neither arrogant nor having vicious habits nor is his
 company harmful,
 That realised one alone is the perfect sage in this
 world. ॥ 181 ॥

नव्हे वाउगी चाहटी काम पोटी ।
 क्रियेवीण वाचाळता तेंचि मोठी ।
 मुखें बोलिल्यासारिखें चालताहे ।
 मना सदुरु तो चि शोधूनि पाहे ॥१८२॥

Neither vain nor talkative nor passionate,
 Nor bombastic preaching without practice,
 (His) actions are in accordance with (his) words,
 O mind, search only for such a true guru. ॥ 182 ॥

जनीं भक्त ज्ञानि विवेकी विरागी ।
 कृपाळु मनस्वी क्षमावंत योगी ।
 प्रभु दक्ष व्युत्पन्न चातुर्य जाणे ।
 तथाचेन योगें समाधान बाणे ॥१८३॥

Of all, (he) is enlightened, discriminative and
 dispassionate devotee,
 Merciful, controlled and forgiving ascetic,



The master is vigilant, learned and tactful,
Experience contentment through contact with
him.¹¹¹ || 183 ||

नव्हे तेंचि जालें नसे तेंचि आलें ।
कळों लागलें सज्जनाचेनि बोलें ।
अनिर्वाच्य तें वाच्य वाचें वदावें ।
मना संत आनंत शोधीत जावें ॥१८४॥

Neither was It created nor did It come from somewhere,
Through the talks of the holy, understanding of It
dawns,
Indescribable It is, (yet) It must be described in words,
O mind, go about investigating the blissful
Infinite. || 184 ||

लपावें अती आदरें रामरूपीं ।
भयातीत निश्चीत ये सस्वरूपीं (स्वस्वरूपीं) ।
कदा तो जनीं पाहतां ही दिसेना ।
सदा ऐक्य तो भिन्नभावे वसेना ॥१८५॥

Veil yourself very devoutly behind Rama's form,
Be certain, this Essence is beyond fear,
Looking for, among people, never is He visible,
Ever one is He, abides not in duality. || 185 ||

सदा सर्वदा राम सन्नीध आहे ।
मना सज्जना सत्य शोधून पाहे ।
आखंडीत भेटी रघुराज योगु ।
मना सांडि रे मीपणाचा वियोगु ॥१८६॥



Ever and forever Rama is near,
O virtuous mind, inquire and see the truth,
Uninterrupted is the communion with ascetic Raghuraj,
O mind, cast away the egotism that creates
separation. || 186 ||

भुतें पिंड ब्रह्मांड हें ऐक्य आहे ।
परी सर्व ही सस्वरूपीं न साहे ।
मना भासलें सर्व कांहीं पहावें ।
परी संग सोडूनि सुखी रहावें ॥१८७॥

Elements of microcosm and macrocosm are one,
Yet, all these have no place in the Essence,
O mind, see everything that appears,
Nonetheless, give up attachment and be happy.¹¹² || 187 ||

देहेभान हें ज्ञानशस्त्रें खुडावें ।
विदेहीपणें भक्तिमार्गें चि जावें ।
विरक्तीबळें निंद्य सर्वें तजावें ।
परी संग सोडूनि सुखें रहावें ॥१८८॥

Cut asunder the body-consciousness with the
weapon of knowledge,
Walk on the path of devotion as though disembodied¹¹³,
With the strength of dispassion, give up all that is
objectionable,
Nonetheless, give up attachment and be happy.¹¹⁴ || 188 ||

मही निर्मिली देव तो वोळखावा ।
जया पाहतां मोक्ष तत्काळ जीवा ।



तया निर्गुणालागि गुणीं पहावें ।
परी संग सोडूनि सुखें रहावें ॥१८९॥

Recognise that God who created the earth,
On seeing whom, the soul gets instant liberation,
Look upon the Formless as though with forms,
Nonetheless, give up attachment and be happy. ॥ 189 ॥

नव्हे कार्यकर्ता नव्हे सृष्टिभर्ता ।
परेहून पर्ता न लिंपे विवर्ता ।
तया निर्विकल्पासि कल्पीत जावें ।
परी संग सोडूनि सुखें रहावें ॥१९०॥

Neither the agent nor the protector of the universe,¹¹⁵
Beyond speech, (He) can never be mired by illusion,
Go on contemplating on that One without
modifications¹¹⁶,
Nonetheless, give up attachment and be happy. ॥ 190 ॥

देहेबुधिचा निश्चयो ज्या टळेना ।
तया ज्ञान कल्पांतकाळीं कळेना ।
परब्रह्म तें मीपणें आकळेना ।
मनीं शून्य अज्ञान हें मावळेना ॥१९१॥

(For whom) body-consciousness definitely goes not,
To him, knowledge dawns not till the dissolution (of
the world),
That Supreme Brahman is conceived not due to egotism,
The void of ignorance within the mind disappears
not. ॥ 191 ॥



मना ना कळे ना ढळे रूप ज्याचें ।
 दुजेवीण तें ध्यान सर्वोत्तमाचें ।
 तथा खूण ते हीण दृष्टांत पाहे ।
 तेथें संग निसंग दोनी न साहे ॥१९२॥

O mind, whose form is neither understandable nor mutable,
 Meditation on the Sarvottam is that which is devoid of duality,¹¹⁷
 Hints about Him are seen in inadequate metaphors,¹¹⁸
 Both association and disassociation are unacceptable there.¹¹⁹ ॥ 192 ॥

नव्हे जाणता नेणता देवराणा ।
 न ये वर्णितां वेदशास्त्रां पुराणां ।
 नव्हे दृश्य अदृश्य साक्षी तथाचा ।
 श्रुती नेणती नेणती अंत त्याचा ॥१९३॥

King of gods is neither knowledgeable nor ignorant,
 Never the Vedic scriptures nor the Puranas can describe Him,
 Neither is (He) visible nor invisible nor a witness of both,
 (Even) the *Shruti* knows not, knows not His limit. ॥ 193 ॥

वसे हृदयीं देव तो कोण कैसा ।
 पुसे आदरें साधकु प्रेष्ण ऐसा ।
 देहे टाकितां देव कोठें रहातो ।
 परी मागुता ठाव कोठें पहातो ॥१९४॥



Who and how is that God dwelling in the heart?
Asks respectfully the spiritual aspirant questions of
this kind,

On giving up the body, where does God stay?
Yet again, how does (He) find (His) locus? || 194 ||

वसे हृदयीं देव तो जाण ऐसा ।
नभाचे परी व्यापकु जाण तैसा ।
सदा संचला येत ना जात कांहीं ।
तयावीण कोठें रिता ठाव नाहीं ॥१९५॥

Know that God dwelling in the heart is like this,
Know Him to be like that all-pervading sky,
Ever pervasive, neither comes nor goes at all,
Without Him, empty space nowhere exists. || 195 ||

नभीं वावरे जो अणुरेणु कांहीं ।
रिता ठाव या राघवेंवीण नाहीं ।
तया पाहतां पाहतां तेंचि जालें ।
तेथें लक्ष आलक्ष सर्वे बुडालें ॥१९६॥

There are tiny particles moving in the sky,
(Nevertheless,) there is no empty space without this
Raghava,
On beholding Him incessantly, (the beholder) becomes
Him,
There, everything—conceivable and inconceivable—
disappears. || 196 ||

नभासारिखें रूप या राघवाचें ।
मनीं चिंतितां मूळ तूटे भवाचें ।



तया पाहतां देहबुधी उरेना ।

सदा सर्वदा आर्त पोटीं पुरेना ॥१९७॥

(All-pervading) like space is the form of this Raghava,
Contemplating (on Him) in the heart snaps the root
of worldliness,

On seeing Him, body-consciousness remains not,
Ever and forever craving (for Him) remains
insatiate. ॥ 197 ॥

नभें व्यापिलें सर्व सृष्टीस आहे ।

रघुनायेका उपमा ते न साहे ।

दुजेवीण जो तोंचि तो हा स्वभावें ।

तया व्यापकु वेर्थ कैसें म्हणावें ॥१९८॥

Space pervades entire creation,

That simile¹²⁰ for Raghunayaka is unacceptable,

Who by nature is one-without-a-second, He is Himself,¹²¹

How meaningless to call Him all-pervasive? ॥ 198 ॥

अती जीर्ण विस्तीर्ण तें रूप आहे ।

तेथें तर्क संपर्क तोही न साहे ।

अती गूढ तें दृश्य तत्काळ सोपें ।

दुजेवीण जें खूण स्वामीप्रतापें ॥१९९॥

Very ancient and expansive is that form,

Even logical connection is impermissible there,

That very mysterious vision becomes instantly clear,

That hint (about) the One-without-a-second (is

known) through the Master's grace. ॥ 199 ॥



कळे आकळे रूप तें ज्ञान होतां ।
 तेथें आटली सर्वसाक्षी अवस्था ।
 मना उन्मनीं शब्द कुंठीत राहे ।
 तो गे तो चि तो राम सर्वत्र पाहे ॥२००॥

(He) understands and experiences that form when
 knowledge dawns,
 There, the all-witnessing state evaporates,
 O mind, words remain arrested when (his) mind is
 transcended,
 (He) sees that and only that Rama everywhere. ॥ 200 ॥

कदा ओळखीमाजि दूजें दिसेना ।
 मनीं मानसीं द्वैत कांहीं वसेना ।
 बहूतां दिसां आपुली भेटि जाली ।
 विदेहीपणें सर्व काया निवाली ॥२०१॥

Whenever (all-pervasive Rama is) recognised
 within, distinctions are unperceived,
 In the mind and the heart, duality remains not,
 Our communion has taken place after many days!
 With no body-consciousness, the entire being is at
 peace. ॥ 201 ॥

मना गूज रे तूज हें प्राप्त जालें ।
 परी अंतरीं पाहिजे येत्न केलें ।
 सदा श्रवणें पाविजे निश्चयासी ।
 धरीं सज्जनसंगती धन्य होसी ॥२०२॥

O mind, you have got this secret,
 Yet, (know) within efforts are needed,



With constant listening, attain firmness,¹²²

Holding on to holy company, become blessed. || 202 ||

मना सर्वही संग सोडूनि द्यावा ।

अती आदरें सज्जनाचा धरावा ।

जयाचेनि संगें महादुख भंगे ।

जनीं साधनेंवीण सन्मार्ग लागे ॥२०३॥

O mind, give up all attachments,

Hold on to the holy people very devoutly,

By whose company dreadful miseries get
destroyed,

(And) you of all are put on the right path without
(any) exertion. || 203 ||

मना संग हा सर्व संग्वास सोडी ।

मना संग हा मोक्ष तत्काळ जोडी ।

मना संग हा साधकां सीघ्र सोडी ।

मना संग हा द्वैत निशेष मोडी ॥२०४॥

O mind, this (holy) company cuts asunder all
attachments,

O mind, this company bestows liberation instantly,

O mind, this company quickly frees the spiritual
aspirant,

O mind, this company quashes duality leaving no
trace. || 204 ||

मनाचीं शतें ऐकतां दोष जाती ।

मतीमंद ते साधना योग्य होती ।



चढे ज्ञान वैराग्य सामर्थ्य आंगी ।

ह्यणे (म्हणे) दास विश्वासतां मुक्ति भोगी ॥२०५॥

Listening to hundreds (of verses) for the mind, (all) defects leave,

(Even) dull-witted become qualified for spiritual practices,

Knowledge, dispassion and capability increase within,

Says Das, those endowed with faith enjoy

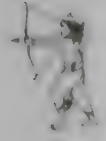
liberation! ॥ 205 ॥

॥ जय जय रघुवीर समर्थ ॥

Jai Jai Raghuvir Samarth ॥

Endnotes

1. *Para, Pashyanti, Madhyama* and *Vaikhari*
2. The third and the fourth lines mean that the code of conduct should be in accordance with the scriptures.
3. 'Videhi' in this verse should be understood as 'detachment' and not as 'disembodied'.
4. Ravana's example is quoted to emphasise the consequences of body-consciousness and the transient nature of this material world. Verses 13 to 17 caution about the uncertainty of life.
5. That is, the place where death is imminent.
6. Death snatches them.
7. Such as Dharmashastras etc.
8. Identification with the body leads to rebirth. Therefore, the mind is reminded of the sufferings in the womb and thereafter.
9. Staying in the womb itself is a terrible agony.
10. Without developing devotion to Raghunayaka, one indulges in worldly pursuits and wastes one's energies.
11. From verses 19 to 24, the mind has been repeatedly instructed about good and bad. It is therefore natural for it to get agitated and rebellious.
12. Here, *dasya-bhakti* is referred to. In this form of devotion, the devotee loves and serves the Lord with an attitude of a servant. The next ten verses describe how Rama never lets down His devotees who serve Him with this attitude.
13. The promise that He would destroy the evil people and protect the devotees.



14. Ahalya was the wife of Sage Gautama who cursed her for her unwitting infidelity.
15. God resides within us.
16. Energies are dissipated in futile pursuits.
17. Futile talks and gossip-mongering are to be controlled.
18. Going to solitude for contemplation is advised.
19. In whose company the discriminative faculty of a person is destroyed and therefore he or she gives up thinking of Rama.
20. Devotion to Rama.
21. That is, untruth does not arise not only at the *vaikhari* level but even at the *para*, *pasyanti* and *madhyama* levels.
22. Sincere spiritual aspirant resorts to contemplation of the Lord in the youth itself.
23. Desire, irrespective of its kind, is described as bad, and the word used in this verse is दुराशा (*duraashaa*) because even the good desire takes one away from God.
24. Because Rama is beyond notions, ideas or imaginations.
25. Wish-fulfilling tree
26. Wish-fulfilling cow
27. Wish-fulfilling gem
28. Just as misery only increases when one thinks of it standing under the wish-fulfilling tree, misery only comes when one vainly argues with righteous people. Therefore, verses 61 to 63 caution against futile arguments.
29. This verse tells about what happens when one gets involved in futile arguments.
30. Indulging in arguments giving up the awareness of Hari, which can give the highest good, is like wanting only broken glass pieces from the Chintamani, which can give the highest prosperity.



31. The state of a worldly person is described.
32. There is no use staying in a golden palace without Rama.
33. The importance and the method of contemplating on Rama are dealt with in this verse and the next nine verses.
34. Chanting God's name is easier and greater than physical penance and the like.
35. Again, chanting of God's name is compared with other practices.
36. God is all-pervading.
37. Ramdas
38. Musical eulogy of Hari
39. Some of the benefits of *kirtana* (one of the nine forms of Bhakti) are highlighted.
40. There would be only sorrow when there is no faith in God.
41. Vishnu, the Lord of Lakshmi
42. Negative feelings such as jealousy entangle the person in worldly life diminishing his or her interest in God. Hence the advice to hold on to God diligently.
43. Rama's name is incomparable. Shiva, who is ever free, took the help of Rama's name while consuming the Halahala poison. Human beings, bound by desires and slaves to sense organs, fail to understand the glory of Rama's name.
44. Ramdas indicates that all the yogis, including Mahayogi Shiva, find solace in Rama's name and therefore we should also propitiate Rama for our spiritual welfare.
45. Lust can be conquered with the help of God's name. The example of Hanuman is cited.
46. Such as '*Jai Jai Raghuveer Samarth*'.



47. Rama's name must be chanted while engaging in every activity of daily life.
48. Hiranyakashipu
49. Rama, the Lord of gods
50. Such is the glory of Rama's name that even stones can float! This was seen when the vanaras built a stone bridge to Lanka taking Rama's name and the bridge floated on water!
51. Shiva whispers Rama's name (as *taraka mantra*) into the ears of the departing soul to help it cross the ocean of transmigration.
52. This is the state of a person who is deluded with *tamas*. He does not do his karma and dharma in the right spirit and therefore does not accrue merit.
53. 'Defects' refer to the *tamo guna*—darkness, ignorance and worldly delusion.
54. All talk of Jnana, Bhakti, Karma, etc. is in vain if we are not walking that path.
55. Includes all traditional and ritualistic practices
56. 'Straying' means inattentively doing the practice or running after other practices instead of doing what one is supposed to do.
57. There must be no dispute with other people in everyday life.
58. The first line defines a dialogue. The second line tells the reason why one argues. And the third line tells about the consequences, if not checked.
59. The 'rebellious and calumny talk' refers to the arguments against scriptures or spiritual teachings.
60. Self-appointed saviour of others who neglects his own spiritual welfare is condemned here.



61. The vanity and the neglect of one's own good turns one into a desolate spirit.
62. This verse is the summary of the earlier seven verses.
63. Ambarisha was a king in *Treta Yuga* and was a great devotee of Lord Vishnu.
64. Upamanyu was the child of poor Ugradanta who used to live in forests. The Lord responded to the earnest call of even this child.
65. Dhruva was the son of a king Uttanapada and was devoted to Lord Vishnu.
66. Gajendra was a male elephant who was caught by a crocodile. When even after a long struggle he could not extricate from the crocodile, he supplicated Lord Vishnu to save him, holding a lotus up in the air as an offering. The Lord rushed to his rescue.
67. Matsya Avatar, the first incarnation of Lord Vishnu
68. Kurma Avatar, the second incarnation of Lord Vishnu
69. Varaha Avatar, the third incarnation of Lord Vishnu
70. Prahalada was a saintly boy known for his steadfast devotion to Lord Vishnu. His father Hiranyakashipu was dead against his devotion to Him and tortured the boy in various ways to dissuade him from loving Him. But the boy remained unmoved.
71. Narasimha Avatar, the fourth incarnation of Lord Vishnu
72. Vamana Avatar, the fifth incarnation of Lord Vishnu
73. Although 'twice-born' refer to Brahmin, Kshatriya and Vaishya communities, here Brahmins are alluded to because Parasurama took the mission of exterminating the Kshatriyas.
74. Parasurama Avatar, the sixth incarnation of Lord Vishnu
75. Wife of Rishi Gautama



76. Rama freed the gods who were imprisoned by Ravana.
77. As Krishna, the eighth incarnation of Lord Vishnu
78. Buddha Avatar, the ninth incarnation of Lord Vishnu
79. Kalki Avatar, the tenth incarnation of Lord Vishnu
80. Krishna, who dwells in all beings and in whom all beings dwell.
81. Verse 126 talks about a wretched person, verse 127 about a blessed devotee, and verse 128 about how to become a blessed devotee.
82. The greatest hindrance in the spiritual life is lust.
83. Consort of Sita—Rama
84. Rama is said to be so perfect that He requires just one arrow for His target and is so committed that He maintains the word given.
85. Loses the fear of death
86. Verses 137 to 141 talk about how egoism obstructs spirituality.
87. Sattva, rajas and tamas
88. The enlightened soul
89. This verse emphasises the need for a guru. Self-effort alone cannot lead one to spiritual truth. Egoism and scepticism are two main obstacles which the guru destroys. The translation of this verse is attempted in an anaphoric style.
90. Ignorance and delusion promote egoism and scepticism.
91. He holds on to false worldly security and not to true spiritual wealth.
92. This knowledge can't be objectified. The knower and the known become one.
93. The blueness of the sky or the ocean



94. As the Reality is beyond human comprehension, investigation must be on faith rather than logic.
95. The Truth can never be intellectually understood and therefore the need for holy company.
96. Truth is intangible and obscure. Proper contemplation is the only way.
97. Logic doesn't help in knowing the Truth. It can be known only when duality ceases.
98. This verse elucidates the problems that one encounters when one embarks on the journey to truth through intellectualism.
99. *Shruti* is the most sacred literature born of divine revelation.
100. One of the six systems of Hindu philosophy which attempts to establish the existence of God through logic.
101. One of the six systems of Hindu philosophy which formulates rules for Vedic interpretations and provides philosophical basis for Vedic rituals and sacrifices.
102. The art of reasoning and argumentation.
103. *Smritis* are sacred literature produced by the holy sages.
104. Adi Sesha, the foremost soul who serves Lord Vishnu in Vaikuntha. He is said to be a serpent who functions as the bed of the Lord.
105. With help of holy company, one can get rid of body-consciousness.
106. A saint overcomes body-consciousness and therefore has no attachments.
107. The Essence is beyond perception and imagination and therefore one needs to transcend the ego to apprehend It.
108. In the Hindu tradition, Rahu is an *asura* with a severed head, who swallows the sun causing eclipses. He is



depicted as a serpent with no body and riding a chariot drawn by eight black horses.

109. *Akshayi moksha* is also called *Suyujata mukti*
110. True guru must be able to lead one to liberation. This is the guideline to identify such a guru.
111. The earlier verse tells what a true guru is not, this verse tells what he is.
112. Although the manifested universe is seen, there must be no attachment to it.
113. With no bodily pulls.
114. Not to get attached even to good actions
115. God is neither Brahma nor Vishnu, but the Principle beyond.
116. God is *nirvikalpa*—without modifications
117. When the knower and the known become one.
118. No illustration can be adequate to describe Him who is beyond name and form.
119. Since He is beyond thoughts.
120. Rama's form is like space.
121. God is by nature unique and unparalleled and therefore cannot be described by any simile.
122. Ramdas is insisting the spiritual aspirant to be firm in sustaining the experience he has attained (described in verse 201) by continuing to hold on to holy company.



Samadhi of Sri Samarth Ramdas in Sajjangad

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