



SACRED HYMN · MARATHI (DEVANAGARI) WITH MEANING

HARIPATH

Sant Dnyaneshwar

The twenty-seven abhangas of Sant Dnyaneshwar as Varkaris chant them; the refrain 'hari mukhe mhana' is sung after every abhanga but printed once.

ABHANGA 1

देवाचिये द्वारीं उभा क्षणभरीं । तेणें मुक्ति चारी साधियेल्या ॥
हरि मुखें म्हणा हरि मुखें म्हणा । पुण्याची गणना कोण करी ॥
असोनि संसारीं जिहें वेग करीं । वेदशास्त्र उभारी बाह्या सदा ॥
ज्ञानदेव म्हणे व्यासाचिया खुणा । द्वारकेचा राणा पांडवा घरीं ॥

Whoever stands even for a moment at the door of God has, the verse says, won all four kinds of liberation. Say Hari with your mouth, say Hari with your mouth: who can count the merit of it? Even while living in the world, keep the tongue busy with the Name; the Vedas and shastras raise their arms to proclaim this always. Dnyandev says these are the signs Vyasa gave: the King of Dwarka served in the house of the Pandavas.

ABHANGA 2

चहूं वेदीं जाण साही शास्त्रीं कारण । अठराहीं पुराणें हरिसी गाती ॥
मंथुनी नवनीता तैसें घें अनंता । वायां व्यर्थ कथा सांडीं मार्ग ॥
एक हरि आत्मा जीवशिवसमा । वायां तूं दुर्गमा न घालीं मन ॥
ज्ञानदेवा पाठ हरि हा वैकुंठ । भरला घनदाट हरि दिसे ॥

Know that in all four Vedas and the six shastras the cause is one, and all eighteen Puranas sing of Hari. As butter is churned out of curd, take hold of the Infinite and leave the path of empty talk. Hari alone is the Self, the same in the individual soul and in Shiva; do not set your mind on hard and needless ways. For Dnyandev, the recitation of Hari is Vaikuntha itself, and Hari is seen filling everything densely.

ABHANGA 3

त्रिगुण असार निर्गुण हें सार । सारासार विचार हरिपाठ ॥
सगुण निर्गुण गुणांचें अगुण । हरिवीण मन व्यर्थ जाय ॥
अव्यक्त निराकार नाहीं ज्या आकार । जेथोनि चराचर हरीसी भजें ॥
ज्ञानदेवा ध्यानीं रामकृष्ण मनीं । अनंत जन्मोनीं पुण्य होय ॥

The three gunas are without substance and the attributeless is the essence; telling essence from non-essence is what the Haripath is. Hari is beyond both form and formlessness; a mind without Hari goes to waste. Worship Him who is unmanifest and formless, from whom all moving and unmoving things arise. Dnyandev keeps Rama-Krishna in meditation and in mind, and says merit gathered over endless births comes to fruit this way.

ABHANGA 4

भावैवीण भक्ति भक्तिवीण मुक्ति । बळैवीण शक्ति बोलूं नये ॥
कैसेनि दैवत प्रसन्न त्वरीत । उगा राहें निवांत शिणसी वायां ॥
सायासैं करिसी प्रपंच दिननिशीं । हरिसीं न भजसी कवण्या गुणें ॥
ज्ञानदेव म्हणे हरिजप करणें । तुटेल धरणें प्रपंचाचें ॥

Without feeling there is no devotion, without devotion no liberation, and one should not speak of strength without strength. How can God be pleased quickly? Be still and quiet, or you tire yourself for nothing. You labour at worldly affairs day and night, so for what virtue do you fail to worship Hari? Dnyandev says: chant Hari, and the grip of worldly life will break.

ABHANGA 5

योगयागविधी येणे नोहे सिद्धि । वायांचि उपाधि दंभ धर्म ॥
भावैवीण देव न कळे निःसंदेह । गुरुवीण अनुभव कैसा कळे ॥
तपेंवीण दैवत दिधल्यावीण प्राप्त । गुजेंवीण हित कोण सांगे ॥
ज्ञानदेव सांगे दृष्टांताची मात । साधूंचे संगतीं तरणोपाय ॥

Yoga, sacrifice and ritual rules do not bring fulfilment; they are useless trappings and religion for show. Without feeling God is not known, beyond doubt, and without a guru how can experience come? Without austerity there is no divine grace, without giving nothing is gained, and without a confidant who will tell you your good. Dnyandev gives the example plainly: the company of saints is the way across.

ABHANGA 6

साधुबोध झाला तो नुरोनियां ठेला । ठार्यांच मुराला अनुभव ॥
कापुराची वाती उजळली ज्योती । ठार्यांच समाप्ती झाली जैसीं ॥
मोक्षरेखें आला भाग्यें विनटला । साधूंचा अंकिला हरिभक्त ॥
ज्ञानदेवा गोडी संगती सज्जनीं । हरि दिसे जनीं वनीं आत्मतत्त्वीं ॥

Once the teaching of the saints takes hold, the seeker stops, leaving nothing of himself, dissolved on the spot by experience. As a camphor wick, once lit, is wholly consumed into its flame, so it ends right there. Such a devotee of Hari, bound to the saints, has reached the line of liberation and is adorned by good fortune. Dnyandev delights in the company of the good, and Hari is seen in people, in the forest, and as the very Self.

ABHANGA 7

पर्वताप्रमाणें पातक करणें । वज्रलेप होणें अभक्तांसी ॥
 नाहीं ज्यांसी भक्ति ते पतित अभक्त । हरिर्सीं न भजत दैवहत ॥
 अनंत वाचाळ बरळती बरळ । त्या कैसेनि गोपाळ पावे हरि ॥
 ज्ञानदेवा प्रमाण आत्मा हा निधान । सर्वाघटीं पूर्ण एक नांदे ॥

Those without devotion commit sins as big as mountains, and these cling to them like hard plaster. Those who have no devotion are fallen; not worshipping Hari, they are struck by ill fortune. Those who babble endlessly, how will Hari, the cowherd Gopala, reach them? For Dnyandev the proof is this: the Self is the true treasure, one and whole, dwelling in every being.

ABHANGA 8

संतांचे संगतीं मनोमार्ग गती । आकळावा श्रीपती येणें पंथें ॥
 रामकृष्ण वाचा भाव हा जिवाचा । आत्मा जो शिवाचा रामजप ॥
 एक तत्त्व नाम साधिती साधन । द्वैताचें बंधन न बाधिजे ॥
 नामामृत गोडी वैष्णवां लाधली । योगियां साधली जीवनकळा ॥
 सत्त्वर उच्चार प्रल्हादीं बिंबला । उद्धवा लाधला कृष्णदाता ॥
 ज्ञानदेव म्हणे नाम हें सुलभ । सर्वत्र दुर्लभ विरळा जाणे ॥

In the company of saints the mind finds its way, and by this path Lakshmi's Lord is grasped. To say Rama-Krishna with the voice is the soul's true feeling; Rama is the chant of Shiva, who is the Self. Those who keep to the Name as the one truth complete their practice, and the bonds of duality do not bind them. Vaishnavas tasted the sweetness of the nectar of the Name, and yogis gained the art of life through it. Uttered quickly, it shone in Prahlada, and Uddhava received Krishna as his giver. Dnyandev says the Name is easy, yet rare everywhere; few understand it.

ABHANGA 9

विष्णुवीण जप व्यर्थ त्याचें ज्ञान । रामकृष्णीं मन नाहीं ज्याचें ॥
 उपजोनि करंटा नेणें अद्वैतवाटा । रामकृष्णीं पैठा कैसेनि होय ॥
 द्वैताची झाडणी गुरुवीण ज्ञान । तया कैचें कीर्तन घडेल नामीं ॥
 ज्ञानदेव ह्मणे सगुण हें ध्यान । नामपाठ मौन प्रपंचाचें ॥

Without Vishnu, chanting is wasted and so is the knowledge of one whose mind is not on Rama-Krishna. Born unlucky, not knowing the path of non-duality, how can such a person enter into Rama-Krishna? Duality is swept away by knowledge from the guru; without that, how can praise of the Name happen? Dnyandev says: meditation on the form with qualities, and recitation of the Name, mean silence toward worldly affairs.

ABHANGA 10

त्रिवेणीसंगमीं नाना तीर्थे भ्रमी । चित्त नाही नामीं तरी तें व्यर्थ ॥
 नामासीं विन्मुख तो नर पापिया । हरिवीण धांवया न पावे कोणी ॥
 पुराणप्रसिद्ध बोलिलें वाल्मिक । नामें तिन्ही लोक उद्धरती ॥
 ज्ञानदेव म्हणे नाम जपा हरीचें । परंपरा त्याचें कुळ शुद्ध ॥

One may wander to the confluence of the three rivers and to many holy places, but if the mind is not on the Name it is all in vain. The man who turns away from the Name is a sinner; without Hari no one reaches the goal however they run. As Valmiki, famed in the Puranas, declared, the Name uplifts all three worlds. Dnyandev says: chant the Name of Hari, and the family line becomes pure for generations.

ABHANGA 11

हरि उच्चारणीं अनंत पापराशी । जातील लयासी क्षणमात्रें ॥
 तृण अग्निमेळें समरस झालें । तैसें नामें केलें जपतां हरि ॥
 हरिउच्चारण मंत्र हा अगाध । पळे भूतबाध भेणें तेथें ॥
 ज्ञानदेव ह्याणे हरि माझा समर्थ । न करवे अर्थ उपनिषदां ॥

By uttering Hari, endless heaps of sin are destroyed in a moment. As straw meeting fire becomes fire, so the Name does when one chants Hari. The mantra of uttering Hari is unfathomable; ghosts and evil spirits flee from it in fear. Dnyandev says: my Hari is all-powerful; even the Upanishads cannot fully state His meaning.

ABHANGA 12

तीर्थ व्रत नेम भावेंवीण सिद्धि । वायांचि उपाधि करिसी जना ॥
 भावबळें आकळे येन्हीवीं नाकळे । करतळीं आंवळे तैसा हरी ॥
 पारियाचा रवा घेतां भूमीवरी । यत्न परोपरी साधन तैसें ॥
 ज्ञानदेव ह्याणे निवृत्ति निर्गुण । दिधलें संपूर्ण माझ्या हातीं ॥

Pilgrimage, vows and rules bring no fulfilment without feeling; you only burden yourself in front of people. Hari is grasped by the strength of feeling and not otherwise, as plainly as a fruit held in the palm. It is like gathering spilled mercury from the ground: every kind of effort fails in the same way. Dnyandev says: Nivritti has placed the attributeless wholly in my hands.

ABHANGA 13

समाधी हरीची समसुखेंवीण । न साधेल जाण द्वैतबुद्धी ॥
 बुद्धीचें वैभव अन्य नाही दुजें । एका केशीराजें सकळ सिद्धी ॥
 ऋद्धिसिद्धिनिधी अवधीच उपाधि । जंव त्या परमानंदीं मन नाहीं ॥
 ज्ञानदेवीं रम्य रमलें समाधान । हरीचें चिंतन सर्वकाळ ॥

Absorption in Hari is not reached with a mind of duality, without the bliss of sameness. There is no wealth of the intellect other than this; in the one Lord Keshiraja (Krishna) are all attainments. Powers, attainments and treasures are only burdens while the mind does not rest in supreme bliss. Dnyandev is content, delighting in the thought of Hari at all times.

ABHANGA 14

नित्य सत्यामित हरिपाठ ज्यासीं । कळिकाळ त्यासीं न पाहे दृष्टी ॥
 रामकृष्ण उच्चार अनंतराशी तप । पापाचें कळप पळती पुढें ॥
 हरि हरि हरि हा मंत्र शिवाचा । म्हणती जे वाचा तयां मोक्ष ॥
 ज्ञानदेवा पाठ नारायण नाम । पाविजे उत्तम निजस्थान ॥

Whoever keeps the Haripath daily, truly and steadily is not even looked upon by time and death. Uttering Rama-Krishna is a vast store of austerity, and flocks of sins flee before it. Hari Hari Hari is the mantra of Shiva; the verse says those who speak it gain liberation. For Dnyandev the recitation is the Name of Narayana, by which the highest abode is reached.

ABHANGA 15

एकनाम हरि द्वैतनाम दुरी । अद्वैतकुसरी विरळा जाणें ॥
 समबुद्धि घेतां समान श्रीहरी । शमदमा वैरी हरि झाला ॥
 सर्वांघटीं राम देहादेहीं एक । सूर्य प्रकाशक सहस्रशमीं ॥
 ज्ञानदेवा चित्तीं हरिपाठ नेमा । मागिलिया जन्मा मुक्त झालों ॥

Hari is the one Name, and the names of duality stay far away; few know the skill of non-duality. With an even mind one sees Hari as the same in all; Hari stands as the enemy of whatever disturbs calm and self-control. Rama is in every being, one in all bodies, like the thousand-rayed sun that lights everything. With the Haripath fixed in his mind as a rule, Dnyandev says he has been freed from past births.

ABHANGA 16

हरि बुद्धी जपे तो नर दुर्लभ । वाचेसि सुलभ रामकृष्ण ॥
 रामकृष्णनामीं उन्मनी साधिली । तयासी लाधली सकळ सिद्धि ॥
 सिद्धि बुद्धि धर्म हरिपाठीं आले । प्रपंचीं निवाले साधुसंगें ॥
 ज्ञानदेवीं नाम रामकृष्ण ठसा । येणें दशदिशा आत्माराम ॥

Rare is the person who chants with the mind set on Hari, though Rama-Krishna is easy for the tongue. Through the Name of Rama-Krishna he reached the highest state of mind, and all attainments came to him. Attainment, wisdom and dharma came by the Haripath, and through the company of saints worldly life grew calm. For Dnyandev the Name of Rama-Krishna is a seal, by which all ten directions are filled with the Self.

ABHANGA 17

हरिपाठ कीर्ति मुखें जरी गाय । पवित्रचि होय देह त्याचा ॥
 तपाचें सामर्थ्यें तपिन्नला अमूप । चिरंजीव कल्प वैकुंठीं नांदे ॥
 मातृ पितृ भ्राता सगोत्र अपार । चतुर्भुज नर होऊनि ठेले ॥
 ज्ञान गूढ गम्य ज्ञानदेवा लाधलें । निवृत्तीनें दिलें माझ्या हातीं ॥

If one sings the glory of the Haripath with the mouth, the verse says that person's body becomes holy. By the power of this austerity he has grown boundlessly, living for an aeon in Vaikuntha. Mothers, fathers, brothers and countless kin have become four-armed beings. This deep, hidden knowledge came to Dnyandev; Nivritti placed it in my hands.

ABHANGA 18

हरिवंशपुराण हरिनाम-संकीर्तन । हरिवीण सौजन्य नेणें कांहीं ॥
 तया नरा लाधलें वैकुंठ जोडलें । सकळही घडलें तीर्थाटन ॥
 मनोमार्गे गेला तो येथें मुकला । हरिपाठीं स्थिरावला तोचि धन्य ॥
 ज्ञानदेवा गोडी हरिनामाची जोडी । रामकृष्णीं आवडी सर्वकाळ ॥

The Harivamsha Purana and the singing of Hari's Name: without Hari, one knows no goodness at all. Such a person has gained and secured Vaikuntha, and all pilgrimages are accomplished. Whoever went by the mind's own road lost his way there; whoever stands firm in the Haripath is blessed. Dnyandev's delight is the treasure of Hari's Name, with love for Rama-Krishna at all times.

ABHANGA 19

नामसंकीर्तन वैष्णवांची जोडी । पापें अनंत कोडी गेली त्यांचीं ॥
 अनंत जन्मांचें तप एक नाम । सर्व मार्ग सुगम हरिपाठ ॥
 योगयाग क्रिया धर्माधर्म माया । गेले ते विलया हरिपाठीं ॥
 ज्ञानदेवीं यज्ञ याग क्रिया धर्म । हरिवीण नेम नाहीं दुजा ॥

Singing the Name is the wealth of the Vaishnavas; countless millions of their sins have gone. One Name equals the austerity of endless births; every path is made easy by the Haripath. Yoga, sacrifice, ritual, merit and demerit and illusion all dissolve in the Haripath. For Dnyandev, sacrifice, ritual and duty are this: there is no other rule than Hari.

ABHANGA 20

वेदशास्त्रप्रमाण श्रुतीचें वचन । एक नारायण सार जप ॥
 जप तप कर्म हरिवीण धर्म । वाउगाचि श्रम व्यर्थ जाय ॥
 हरिपाठीं गेलें ते निवांतचि ठेले । भ्रमर गुंतलें सुमनकळिके ॥
 ज्ञानदेवीं मंत्र हरिनामाचें शस्त्र । यमैं कुळगोत्र वर्जियलें ॥

The authority of the Vedas and shastras and the word of scripture say the same: the one Narayana is the essence to chant. Chanting, austerity and ritual without Hari are useless effort that comes to nothing. Those who took to the Haripath found rest, like bees caught inside a flower bud. For Dnyandev the mantra of Hari's Name is a weapon; Yama has struck such a family line off his list.

ABHANGA 21

काळ वेळ नाम उच्चारितां नाहीं । दोन्हीं पक्ष पाहीं उद्धरती ॥
 रामकृष्णनाम सर्व दोषां हरण । जडजीवा तारण हरि एक ॥
 नाम हरि सार जिह्वा या नामाची । उपमा त्या दैवाची कोण वानी ॥
 ज्ञानदेवा सांग झाला हरिपाठ । पूर्वजां वैकुंठमार्ग सोपा ॥

There is no right time or wrong time for uttering the Name; both sides of the family are uplifted by it. The Name of Rama-Krishna removes all faults; Hari alone saves even dull beings. The tongue that holds the Name of Hari, the essence, belongs to that Name; who can describe the likeness of such a God? For Dnyandev the Haripath is complete, and the road to Vaikuntha is easy for the ancestors.

ABHANGA 22

नित्यनेम नामीं तो प्राणी दुर्लभ । लक्ष्मीवल्लभ तयाजवळीं ॥
 नारायण हरि नारायण हरि । भक्ति मुक्ति चारी घरीं त्यांच्या ॥
 हरिवीण जन्म तो नरकचि पै जाणा । यमाचा पाहुणा प्राणी होय ॥
 ज्ञानदेव पुसे निवृत्तीसीं चाड । गगनाहूनि वाड नाम आहे ॥

Rare are those who keep the Name as a daily rule; Lakshmi's beloved stays close to them. Narayana Hari, Narayana Hari: devotion and the four liberations are in their homes. Without Hari a birth is simply hell; such a person becomes Yama's guest. Dnyandev, eager, asks Nivritti and learns that the Name is greater than the sky.

ABHANGA 23

सात पांच तीन दशकांचा मेळा । एकतत्त्वीं कळा दावी हरि ॥
 तैसें नव्हे नाम सर्व मार्गां वरिष्ठ । येथें कांहीं कष्ट न लागती ॥
 अजपा जपणें उलट प्राणाचा । तेथेंही मनाचा निर्धार असे ॥
 ज्ञानदेवा जिणें नामेंवीण व्यर्थ । रामकृष्णीं पंथ क्रमीयेला ॥

Out of the gathering of seven, five, three and ten, Hari reveals the art of the one principle. The Name is not like that: it is the best of all paths, and no hardship is needed there. In ajapa, the silent chant that turns back the breath, the mind's firm resolve is still needed. For Dnyandev life without the Name is wasted; he has walked the path of Rama-Krishna.

ABHANGA 24

जप तप कर्म क्रिया नेम धर्म । सर्वाघटीं राम भावशुद्ध ॥
 न सोडी रे भावो टाकी रे संदेहो । रामकृष्णीं टाहो नित्य फोडी ॥
 जात वित्त गोत कुळ शीळ मात । भजे कां त्वरित भावनायुक्त ॥
 ज्ञानदेवा ध्यानीं रामकृष्ण मनीं । वैकुंठभुवनीं घर केलें ॥

Chanting, austerity, ritual, rules and duty: Rama is in every being, and pure feeling is what counts. Do not let go of this feeling, cast off doubt, and call out Rama-Krishna loudly every day. Whatever your caste, wealth, kin, family or conduct, why not worship at once, filled with feeling? With Rama-Krishna in his meditation and mind, Dnyandev has made his home in Vaikuntha.

ABHANGA 25

जाणीव नेणीव भगवंतीं नाहीं । हरि उच्चारणीं पाहीं मोक्ष सदा ॥
 नारायण हरि उच्चार नामाचा । तेथें कळिकाळाचा रीघ नाहीं ॥
 तेथील प्रमाण नेणवे वेदांसीं । तें जीवजंतूंनीं केंवीं कळे ॥
 ज्ञानदेवा फळ नारायण पाठ । सर्वत्र वैकुंठ केलें असें ॥

In God there is neither knowing nor not-knowing; see that in uttering Hari there is liberation always. Where the Name Narayana Hari is spoken, time and death cannot enter. Even the Vedas cannot measure it, so how could ordinary creatures know it? For Dnyandev the fruit of reciting Narayana is that Vaikuntha is made everywhere.

ABHANGA 26

एक तत्त्व नाम दृढ धरीं मना । हरीसी करुणा येईल तुझी ॥
 तें नाम सोपें रे रामकृष्ण गोविंद । वाचेशीं सद्गद जपें आधीं ॥
 नामापरतें तत्त्व नाहीं रें अन्यथा । वायां आणिक पंथा जाशी झणी ॥
 ज्ञानदेवा मौन जपमाळ अंतरीं । धरोनी श्रीहरि जपें सदा ॥

O mind, hold firmly to the Name as the one truth, and Hari will feel compassion for you. That Name is easy: Rama, Krishna, Govinda; first chant it with a voice choked with feeling. There is no truth beyond the Name; otherwise you will go astray on other paths in vain. Silently Dnyandev keeps the rosary of the Name within and chants Hari always.

सर्वसुखगोडी साही शास्त्रें निवडी । रिकामा अर्धघडी राहूं नको ॥
 लटिका व्यवहार सर्व हा संसार । वायां येरझार हरिवीण ॥
 नाम मंत्र जप कोटी जाईल पाप । कृष्णनामीं संकल्प धरुनि राहें ॥
 निजवृत्ति काढीं सर्व माया तोडीं । इंद्रियां सवडी लपों नको ॥
 तीर्थव्रतीं भाव धरी रे करुणा । शांतिदयापाहुणा हरि करीं ॥
 ज्ञानदेवा प्रमाण निवृत्तिदेवीं ज्ञान । समाधि संजीवन हरिपाठ ॥

The sweetness of every joy is what the six shastras sift out: do not stay idle even for half a moment. All worldly dealing is false, and without Hari the coming and going of births is wasted. Chanting the Name-mantra, the verse says, removes millions of sins; hold your resolve on the Name of Krishna. Draw in your inner tendencies, cut through all illusion, and do not hide behind the leisure of the senses. Hold true feeling in pilgrimage and vows, keep compassion, and with peace and kindness make Hari your guest. Dnyandev's authority is the knowledge from Nivrittidev: the Haripath is the life-giving herb of samadhi.

READ IT ON ITS PAGE

The Haripath with its meaning, how and when it is recited, and the same text in five more scripts:
astrobhava.com/mantra/haripath/

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