



SACRED HYMN · MARATHI (DEVANAGARI) WITH MEANING

MANACHE SHLOK

Samarth Ramdas

All 205 verses to the mind, in the older Samarth spellings of the Gita Press edition.

VERSE 1

गणाधीश जो ईश सर्वा गुणांचा ।
मुळारंभ आरंभ तो निर्गुणाचा ।
नमूं शारदा मूळ चत्वार वाचा ।
गमूं पंथ आनंत या राघवाचा ॥

I bow to Ganesha, lord of all virtues, the first beginning that springs from the attributeless, and to Sharada, source of the four levels of speech. With them I set out on the endless path of Rama.

VERSE 2

मना सज्जना भक्तिपंथेचि जावें ।
तरी श्रीहरी पाविजेतो स्वभावें ।
जनीं निंद्य तें सर्व सोडूनि द्यावें ।
जनीं वंद्य तें सर्व भावें करावें ॥

O good mind, walk the path of devotion; then Shri Hari is reached as a matter of course. Give up everything the world condemns, and do with your whole heart everything the world honours.

VERSE 3

प्रभाते मनीं राम चिंतीत जावा ।
पुढें वैखरीं राम आधीं वदावा ।
सदाचार हा थोर सांडूं नये तो ।
जनीं तोचि तो मानवीं धन्य होतो ॥

At dawn let the mind dwell on Rama, and let Rama be the first word on the tongue. Never abandon good conduct; the person who keeps it is the one blessed among people.

VERSE 4

मना वासना दुष्ट कामा नये रे ।
मना सर्वथा पापबुद्धी नको रे ।
मना धर्मता नीति सोडूं नको हो ।
मना अंतरीं सार वीचार राहो ॥

O mind, evil desire is of no use; never hold a sinful intention. O mind, do not leave righteousness and right conduct, and keep true discernment within.

VERSE 5

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

O mind, give up sinful resolves and hold true resolves in your heart. Do not entertain fantasies about sense-objects; such cravings only bring disgrace among people.

VERSE 6

नको रे मना क्रोध हा खेदकारी ।
नको रे मना काम नानाविकारी ।
नको रे मना सर्वदा अंगिकारू ।
नको रे मना मत्सरू दंभभारू ॥

O mind, do not cling to anger, which brings grief, or to lust with its many disorders. O mind, never take these up at any time, nor the burden of envy and pretence.

VERSE 7

मना श्रेष्ठ धारिष्ट जीवीं धरावें ।
मना बोलणें नीच सोसीत जावें ।
स्वयें सर्वदा नम्र वाचे वदावें ।
मना सर्व लोकांसि रे नीववावें ॥

O mind, hold firm courage at heart and bear patiently the harsh words of others. Always speak humbly, and bring calm and comfort to everyone.

VERSE 8

देहे त्यागितां कीर्ति मार्गें उरावी ।
मना सज्जना हेचि क्रीया धरावी ।
मना चंदनाचे परी त्वां झिजावें ।
परी अंतरी सज्जना नीववावें ॥

When the body is left behind, good fame should remain; O good mind, take up such deeds. O mind, wear yourself away like sandalwood, and so cool and soothe the hearts of good people.

VERSE 9

नको रे मना द्रव्य ते पूढिलांचे ।
अती स्वार्थ बुद्धी न रे पाप सांचे ।
घडे भोगणें पाप तें कर्म खोटें ।
न होतां मनासारिखें दुःख मोठें ॥

O mind, do not covet the wealth of others; excessive selfishness piles up sin. Then one must suffer for those wrong deeds, and when things do not go as one wishes there is great sorrow.

VERSE 10

सदा सर्वदा प्रीति रामीं धरावीं ।
दुखाची स्वयें सांडि जीवीं करावी ।
देहेदुःख तें सूख मानीत जावें ।
विवेकें सदा सस्वरूपीं भरावें ॥

Always keep your love fixed on Rama, and give up in your heart the craving for pleasures. Accept bodily pain as if it were happiness, and with discernment stay absorbed in your own true nature.

VERSE 11

जनीं सर्वसूखी असा कोण आहे ।
विचारें मना तूंचि शोधूनि पाहे ।
मना त्वां चि रे पूर्वसंचीत केलें ।
तयासारिखें भोगणें प्राप्त झालें ॥

Who in this world is completely happy? O mind, think it over and find out for yourself. Whatever you did in the past, you must reap its fruit accordingly.

VERSE 12

मना मानसीं दुःख आणूं नको रे ।
मना सर्वथा शोक चिंता नको रे ।
विवेकें देहेबुद्धि सोडून द्यावी ।
विदेहीपणें मुक्ति भोगीत जावी ॥

O mind, do not bring sorrow into your thoughts, and do not give in to grief and worry. With discernment drop the idea that you are the body, and enjoy freedom as one beyond the body.

VERSE 13

मना सांग पां रावणा काय जालें ।
अकस्मात तें राज्य सर्वें बुडालें ।
म्हणोनी कुडी वासना सांडि वेगीं ।
बळें लागला काळ हा पाठिलागीं ॥

O mind, tell me what became of Ravana: suddenly his whole kingdom was lost. So quickly give up evil desires, for time is chasing you hard.

VERSE 14

जिवा कर्मयोगें जनीं जन्म जाला ।
परी सेवटीं काळमूर्खीं निमाला ।
महां थोर ते मृत्यपंथेंचि गेले ।
कितीयेक ते जन्मले आणि मेले ॥

The soul takes birth in the world through its deeds, yet in the end it perishes in the jaws of time. Even the greatest went the way of death; countless beings have been born and have died.

VERSE 15

मना पाहतां सत्य हे मृत्यभूमी ।
जितां बोलती सर्वही जीव मी मी ।
चिरंजीव हे सर्वही मानिताती ।
अकस्मात सांडूनियां सर्व जाती ॥

O mind, look truly: this world is the land of death. While alive every creature says 'I, I'; all think themselves immortal, yet suddenly they leave everything and go.

VERSE 16

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

One person dies and another carries the grief, yet suddenly that one too passes on. Greed is never satisfied and causes turmoil, and so people are born again and again.

VERSE 17

मनीं मानव वेथ चिंता वाहातें ।
अकस्मात होणार होऊनि जातें ।
घडे भोगणें सर्वही कर्मयोगें ।
मतीमंद तें खेद मानी वियोगें ॥

People carry useless worry in their minds, but what is to happen simply happens. Everything one undergoes comes from past deeds; only the dull-witted grieve over separation.

VERSE 18

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

O mind, hope for nothing except Rama, and do not seek praise from human beings. Praise the one whom the Vedas, scriptures and Puranas describe; to describe him is worthy of all praise.

VERSE 19

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

O mind, never abandon truth and never set up falsehood. Speak the truth as truth, and give up the false as false.

VERSE 20

बहू हिंपुटी होइजे मायपोटी ।
नको रे मना यातना तेचि मोठी ।
निरोधें पचे कोंडिलें गर्भवासी ।
अधोमुख रे दुख त्या बाळकासी ॥

The soul suffers great distress in the mother's womb; O mind, that suffering is truly great. Confined and cramped in the womb, the child lies head-down in pain.

VERSE 21

मना वासना चूकवी येरझारा ।
मना कामना सांडिं रे द्रव्यदारा ।
मना यातना थोर हे गर्भवासीं ।
मना सज्जना भेटवीं राघवासी ॥

O mind, let go of desire and so escape the round of coming and going; give up craving for wealth and women. The suffering of life in the womb is severe, so O good mind, bring me to meet Rama.

VERSE 22

मना सज्जना हीत माझें करावें ।
रघूनायका दृढ चित्तीं धरावे ।
महाराज तो स्वामि वायूसुताचा ।
जना उधरी नाथ लोकत्रयाचा ॥

O good mind, do what is good for me: hold Raghunayaka firmly in your heart. He is the great king, master of Hanuman, the lord of the three worlds who uplifts people.

VERSE 23

न बोले मना राघवेंवीण कांहीं ।
जनीं वाउगें बोलतां सूख नाहीं ।
घडीनें घडी काळ आयुष्य नेतो ।
देह्यान्तीं तुला कोण सोडूं पहातो ॥

O mind, speak nothing without Rama; idle talk brings no happiness. Moment by moment time takes life away; at the body's end, who will try to set you free?

VERSE 24

रघूनायकावीण वायां सिणावें ।
जनासारिखें वेर्थ कां वोसणावें ।
सदा सर्वदा नाम वाचें वसों दे ।
अहंता मनीं पापिणी ते नसों दे ॥

Without Raghunayaka all toil is wasted; why babble uselessly like ordinary people? Let the Name always dwell in your speech, and let no sinful ego remain in your mind.

VERSE 25

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

O mind, do not grow weary of uttering the Name; once lost, how will Rama be gained again? Happiness lasts only while happy moments pass; later everything will go and nothing will remain.

VERSE 26

देहेरक्षणाकारणें येत्न केला ।
परी सेवटीं काळ घेऊनि गेला ।
करी रे मना भक्ति या राघवाची ।
पुढे अंतरीं सोडिं चिंता भवाची ॥

Effort was made to protect the body, yet in the end time carried it away. O mind, be devoted to Rama, and then let go of the worry of worldly existence.

VERSE 27

भवाच्या भयें काय भीतोसि लंडी ।
धरी रे मना धीर धाकासि सांडी ।
रघूनायकासारिखा स्वामि शीरीं ।
नुपेक्षी कदा कोपल्या दंडधारी ॥

Why, coward, do you fear the terror of worldly life? O mind, take courage and leave fear behind. With a master like Raghunayaka over your head, the bearer of the staff of punishment will never neglect you even when angry.

VERSE 28

दिनानाथ हा राम कोदंडधारी ।
पुढें देखतां काळ पोटीं थरारी ।
जना वाक्य नेमस्त हें सत्य मानी ।
नुपेक्षी कदा राम दासाभिमानी ॥

Rama, the bow-bearer, is lord of the helpless; seeing him, Death itself trembles inside. Take this firm word as true: Rama, who cherishes his servants, never neglects them.

VERSE 29

पदीं राघवाचें सदा ब्रीद गाजे ।
बळें भक्तरीपूशिरीं कांबि वाजे ।
पुरी वाहिली सर्व जेणें विमानीं ।
नुपेक्षी कदा राम दासाभिमानी ॥

At Raghava's feet his pledge always resounds, and his staff strikes hard on the heads of the devotees' foes. He took his whole city with him in the celestial car; Rama, who cherishes his servants, never neglects them.

VERSE 30

समर्थाचिया सेवका वक्र पाहे ।
असा सर्व भूमंडळीं कोण आहे ।
जयाची लिळा वर्णिती लोक तीन्ही ।
नुपेक्षी कदा राम दासाभिमानी ॥

Who in all the world would dare look with ill intent at a servant of the Almighty? His play is sung by all three worlds; Rama, who cherishes his servants, never neglects them.

VERSE 31

महा संकटीं सोडिले देव जेणें ।
प्रतापें बळें आगळा सर्वगूणें ।
जयातें स्मरे शैल्यजा शूळपाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥

He freed the gods from great danger, mighty in valour and strength and excellent in every virtue. Shiva and Parvati, daughter of the mountain, remember him; Rama, who cherishes his servants, never neglects them.

VERSE 32

अहिल्या शिळा राघवें मुक्त केली ।
पदीं लागतां दिव्य होऊनि गेली ।
जया वर्णितां शीणली वेदवाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥

Raghava freed Ahalya who had become a stone; at the touch of his feet she became radiant. Even the Vedas grew tired describing him; Rama, who cherishes his servants, never neglects them.

VERSE 33

वसे मेरुमांदार हे सृष्टिलीळा ।
शशी सूर्य तारांगणें मेघमाळा ।
चिरंजीव केले जनीं दास दोन्ही ।
नुपेक्षी कदा राम दासाभिमानी ॥

As long as Meru, Mandara, the creation, moon, sun, stars and clouds endure, he made his two servants live on. Rama, who cherishes his servants, never neglects them.

VERSE 34

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

Neglect is never found in Rama; it is human beings who do not hold to firm resolve. The Puranas say he carries the burden of his devotees; Rama, who cherishes his servants, never neglects them.

VERSE 35

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

Whatever devotion lies in a person's heart, God dwells there in the same measure. The bow-bearer protects those devoted to him alone; Rama, who cherishes his servants, never neglects them.

VERSE 36

सदा सर्वदा देव सन्नीध आहे ।
कृपाळूपणे अल्प धारिष्ट पाहे ।
सुखानंद आनंद कैवल्यदानी ।
नुपेक्षी कदा राम दासाभिमानी ॥

God is always near; in his kindness he looks for only a little steadfastness. He gives joy, bliss and final freedom; Rama, who cherishes his servants, never neglects them.

VERSE 37

सदा चक्रवाकासि मार्टड जैसा ।
उडी घालितो संकटीं स्वामि तैसा ।
हरीभक्तिचा घाव गाजे निशार्णी ।
नुपेक्षी कदा राम दासाभिमानी ॥

As the sun rises for the chakravaka bird, so the Lord leaps in to help in danger. The drum of devotion to Hari sounds loudly; Rama, who cherishes his servants, never neglects them.

VERSE 38

मना प्रार्थना तूजला येक आहे ।
रघूराज थकीत होऊनि पाहे ।
अवज्ञा कदा हो येदर्थीं न कीजे ।
मना सज्जना राघवीं वस्ति कीजे ॥

O mind, I have one prayer to make to you: Raghuraja stands waiting for you in wonder. Never disregard this; O good mind, make your dwelling in Raghava.

VERSE 39

जया वर्णिती वेद शास्त्रें पुराणें ।
जयाचेनि योगें समाधान बाणें ।
तयालागिं हे सर्व चांचल्य दीजे ।
मना सज्जना राघवीं वस्ति कीजे ॥

He whom the Vedas, scriptures and Puranas describe, through whom contentment is found, to him offer all your restlessness. O good mind, make your dwelling in Raghava.

VERSE 40

मना पाविजे सर्वही सूख जेथें ।
अती आदरे ठेविजे लक्ष तेथें ।
विवेकें कुडी कल्पना पालटीजे ।
मना सज्जना राघवीं वस्ति कीजे ॥

O mind, where all happiness is to be found, fix your attention there with great reverence. With discernment turn away base imaginings; O good mind, make your dwelling in Raghava.

VERSE 41

बहू हिंडतां सौख्य होणार नाहीं ।
सिणावें परी नातुडे हीत कांहीं ।
विचारें बरें अंतरा बोधवीजे ।
मना सज्जना राघवीं वस्ति कीजे ॥

Wandering about brings no lasting happiness; you only tire yourself and gain nothing of value. Instruct your heart well through reflection; O good mind, make your dwelling in Raghava.

VERSE 42

बहूतांपरी हेंचि आतां धरावें ।
रघूनायेका आपुलेंसें करावें ।
दिनानाथ हें तोडरीं ब्रीद गाजे ।
मना सज्जना राघवीं वस्ति कीजे ॥

In every way, hold to this one thing now: make Raghunayaka your very own. His pledge as lord of the helpless rings out like an anklet of honour; O good mind, make your dwelling in Raghava.

VERSE 43

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

O good mind, hold one thing in your heart: you yourself must do what is truly good for you among people. Speak of nothing except Raghunayaka, and let constant contemplation of him stay in your mind.

VERSE 44

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

O mind, keep silence among people and tell the story of Raghava with reverence. Leave any home where Rama is not, and for true happiness go and live in the forest.

VERSE 45

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

What pleasure is there in company that breaks your peace of mind and suddenly brings on pride? Of what worth is that company through which the mind lets go of Rama?

VERSE 46

मना जे घडी राघवेंवीण गेली ।
जर्नी आपुली ते तुवां हानि केली ।
रघूनायकावीण तो शीण आहे ।
जर्नी दक्ष तो लक्ष लाऊनि पाहे ॥

O mind, every moment spent without Raghava is a loss you have brought on yourself. Without Raghunayaka there is only weariness; the alert person among people looks on him with full attention.

VERSE 47

मर्नी लोचनीं श्रीहरी तोचि पाहे ।
जर्नी जाणता भक्त होऊनि राहे ।
गुणीं प्रीति राखे क्रमू साधनाचा ।
जर्गी धन्य तो दास सर्वोत्तमाचा ॥

He sees Shri Hari alone in his mind and in his eyes, and lives among people as a wise devotee. He loves virtue and keeps up his course of practice; blessed in the world is that servant of the Supreme.

VERSE 48

सदा देवकार्जीं झिजे देह ज्याचा ।
सदा रामनामें वदे नित्य वाचा ।
स्वधर्मेचि चाले सदा उत्तमाचा ।
जर्गी धन्य तो दास सर्वोत्तमाचा ॥

His body wears away always in God's work, and his speech always repeats the name of Rama. He always walks in his own excellent dharma; blessed in the world is that servant of the Supreme.

VERSE 49

सदा बोलण्यासारिखें चालताहे ।
अनेकीं सदा एक देवासि पाहे ।
सगूर्णीं भजे लेश नाहीं भ्रमाचा ।
जर्गीं धन्य तो दास सर्वोत्तमाचा ॥

He always acts just as he speaks, and sees the one God in the many. He worships God with form and has not a trace of delusion; blessed in the world is that servant of the Supreme.

VERSE 50

नसे अंतरीं कामकारी विकारी ।
उदासीन जो तापसी ब्रह्मच्यारी ।
निवाला मनीं लेश नाहीं तमाचा ।
जर्गीं धन्य तो दास सर्वोत्तमाचा ॥

No lustful disorder lives in his heart; he is detached, austere and celibate. His mind is at peace with no trace of darkness; blessed in the world is that servant of the Supreme.

VERSE 51

मदें मछरें सांडिली स्वार्थबुद्धी ।
प्रपंचीक नाहीं जयातें उपाधी ।
सदा बोलणें नम्र वाचा सुवाचा ।
जर्गीं धन्य तो दास सर्वोत्तमाचा ॥

He has given up selfishness born of pride and envy, and worldly entanglements do not bind him. His speech is always humble, gentle and kind; blessed in the world is that servant of the Supreme.

VERSE 52

क्रमी वेळ जो तत्त्वचिंतानुवादें ।
न लिंपे कदा दंभ वादें विवादें ।
करी सूखसंवाद जो ऊगमाचा ।
जर्गीं धन्य तो दास सर्वोत्तमाचा ॥

He spends his time in reflecting on and discussing the truth, and is never touched by pretence, quarrels or disputes. He talks joyfully about the source of all; blessed in the world is that servant of the Supreme.

VERSE 53

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

He is always sincere and loved by everyone, always truthful and discerning. He never speaks a false word, not even once; blessed in the world is that servant of the Supreme.

VERSE 54

सदा सेवि आरण्य तारुण्यकाळीं ।
मिळेना कदा कल्पनेचेनि मेळीं ।
चळेना मनीं निश्चयो दृढ ज्याचा ।
जर्गी धन्य तो दास सर्वोत्तमाचा ॥

In his youth he lived in the forest, never keeping company with idle fancies. The firm resolve in his mind never wavers; blessed in the world is that servant of the Supreme.

VERSE 55

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

No base hope or evil longing lives in his mind; within him dwells only a thirst bound by love for God. God himself is indebted to his devotion; blessed in the world is that servant of the Supreme.

VERSE 56

दिनाचा दयाळु मनाचा मवाळु ।
स्नेहाळु कृपाळु जर्गी दासपाळु ।
तया अंतरी क्रोध संताप कैचा ।
जर्गी धन्य तो दास सर्वोत्तमाचा ॥

He is kind to the poor and gentle of heart, affectionate, compassionate and a protector of servants among people. How could anger or rage live in his heart? Blessed in the world is that servant of the Supreme.

VERSE 57

जर्गी होइजे धन्य या रामनामैं ।
क्रिया भक्ति ऊपासना नित्यनेमैं ।
उदासीनता तत्त्वता सार आहे ।
सदा सर्वदा मोकळी वृत्ति राहे ॥

One becomes blessed in the world through the name of Rama, with daily practice of action, devotion and worship. Detachment is truly the essence, and the mind stays always free.

VERSE 58

नको वासना वीषई वृत्तिरूपें ।
पदार्थी जडे कामना पूर्वपापें ।
सदा राम निष्काम चिंतीत जावा ।
मना कल्पनालेश तो ही नसावा ॥

Do not let desire run after sense-objects; craving clings to things because of past sins. Always contemplate Rama without selfish desire, and O mind, let not even a trace of fancy remain.

VERSE 59

मना कल्पना कल्पितां कल्पकोटी ।
नक्के रे नक्के सर्वथा रामभेटी ।
मनीं कामना राम नाहीं जयाला ।
अती आदरें प्रीति नाहीं तयाला ॥

O mind, though you imagine millions of fancies, they will never bring you to meet Rama. One whose heart desires something other than Rama has no deep love for him.

VERSE 60

मना राम कल्पतरू कामधेनु ।
निधी सार चिंतामणी काय वानूं ।
जयाचेनि योगें घडे सर्व सत्ता ।
तया साम्यता कायसी कोण आतां ॥

O mind, Rama is the wish-fulfilling tree and the wish-granting cow, a treasure and the essential wish-granting gem; how can I praise him enough? Through him all power comes about, so who now can be compared to him?

VERSE 61

उभा कल्पवृक्षातळीं दुःख वाहे ।
तया अंतरी सर्वदा तें चि आहे ।
जनीं सज्जनीं वाद हा वाढवावा ।
पुढें मागुता शोक जीवीं धरावा ॥

One stands beneath the wish-fulfilling tree and still bears sorrow, because within him the same old thing remains. He keeps increasing disputes with good people, and later he must carry grief again in his heart.

VERSE 62

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

All his steady contemplation is broken off, and grief and anguish settle firmly within. His joy and bliss sink in division, and all his resolve is blown away by sorrow.

VERSE 63

घरीं कामधेनू पुढें ताक मागे ।
हरीबोध सांडूनि वेवाद लागे ।
करीं सार चिंतामणी काचखंडें ।
तया मागतां देत आहे उदंडें ॥

With the wish-granting cow at home, he begs others for buttermilk; leaving the teaching of Hari, he takes to arguing. The wish-granting gem in his hand he treats as a piece of glass, though it gives in abundance to anyone who asks.

VERSE 64

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

The very foolish have no firm understanding, and Rama does not dwell in the heart of one full of lust. Know that the very greedy will be troubled, and one who is lost in sense-objects is always wretched.

VERSE 65

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

Do not live a pitiful life lacking devotion; the great fool always has double sorrow. O mind, hold reverent love for Rama, and do not crave rest in gold and mansions.

VERSE 66

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

This worldly life is not the essence; it is dreadful. O good mind, seek out the truth for yourself. How can there be happiness ahead for one who eats poison? O mind, meditate on Raghava.

VERSE 67

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

Rama is dark as a rain cloud and beautiful in form, very steadfast, profound and full of valour. In danger he comes to the rescue of his servant; at dawn let the mind dwell on Rama.

VERSE 68

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

Rama, the bearer of the bow, is unmatched in strength; even dreadful great Death trembles before him. Before him what are mere humans and servants worth? At dawn let the mind dwell on Rama.

VERSE 69

सुखानंदकारी निवारी भयातें ।
जर्गी भक्तिभावें भजावें तयातें ।
विवेकें तजावा अनाचार हेवा ।
प्रभाते मनीं राम चिंतीत जावा ॥

He brings joy and bliss and removes fear; worship him in the world with devotion. With discernment give up wrong conduct and envy; at dawn let the mind dwell on Rama.

VERSE 70

सदा रामनामें वदा पूर्णकामें ।
कदा बाधिजेनापदा नित्यनेमैं ।
मदालस्य हा सर्व सोडूनि द्यावा ।
प्रभाते मनीं राम चिंतीत जावा ॥

Always speak the name of Rama and all wishes are fulfilled; with this daily practice misfortune never strikes. Give up all pride and laziness; at dawn let the mind dwell on Rama.

VERSE 71

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

Through his name great sins are removed, through his name the highest state is reached, and through his name a store of merit is gathered. At dawn let the mind dwell on Rama.

VERSE 72

न वेचे कदा ग्रंथिचें अर्थ कांहीं ।
मुखें नाम उच्चारितां कष्ट नाहीं ।
महां घोर संसार शत्रू जिणावा ।
प्रभाते मनीं राम चिंतीत जावा ॥

It costs nothing at all from your purse, and there is no hardship in uttering the Name. With it the dreadful enemy, worldly existence, is overcome; at dawn let the mind dwell on Rama.

VERSE 73

देहेदंडणेचें महां दुःख आहे ।
महां दुःख तें नाम घेतां न राहे ।
सदाशीव चिंतीतसे देवदेवा ।
प्रभाते मनीं राम चिंतीत जावा ॥

Mortifying the body brings great suffering, but even great suffering does not remain when the Name is taken. Sadashiva himself meditates on the God of gods; at dawn let the mind dwell on Rama.

VERSE 74

बहूतांपरी संकटें साधनाचीं ।
व्रतें दान उद्यापनें तें धनाची ।
दिनाचा दयाळू मनीं आठवावा ।
प्रभाते मनीं राम चिंतीत जावा ॥

Spiritual practices bring difficulties of many kinds, and vows, gifts and their completion rites all need money. Instead remember in your heart the one who is kind to the poor; at dawn let the mind dwell on Rama.

VERSE 75

समस्तामधें सार साचार आहे ।
कळेना तरी सर्व शोधून पाहें ।
जिवा संशयो वाउगा तो तजावा ।
प्रभाते मनीं राम चिंतीत जावा ॥

There is one true essence within everything; if you do not understand it, search everything and see. O soul, give up useless doubt; at dawn let the mind dwell on Rama.

VERSE 76

नक्वे कर्म ना धर्म ना योग कांहीं ।
नक्वे भोग ना त्याग ना सांग पाहीं ।
म्हणे दास विश्वास नामीं धरावा ।
प्रभाते मनीं राम चिंतीत जावा ॥

It is not ritual action, nor duty, nor yoga, nor enjoyment, nor renunciation, nor elaborate rites, see. The servant of Rama says: put your faith in the Name; at dawn let the mind dwell on Rama.

VERSE 77

करी काम निःकाम या राघवाचें ।
करी रूप स्वरूप सर्वा जिवांचे ।
करीं छेद निर्द्वंद्व हे गूण गातां ।
हरीकीर्तनीं वृत्तिविश्वास होतां ॥

The singing of Raghava's virtues turns desire into desirelessness, makes every being see its own true nature, and cuts away all pairs of opposites, once the mind has faith in the praise of Hari.

VERSE 78

अहो ज्या नरा रामविश्वास नाही ।
तया पामरा बाधिजे सर्व काहीं ।
महाराज तो स्वामि कैवल्यदाता ।
वृथा वाहणें देहेसंसारचिंता ॥

Ah, the wretch who has no faith in Rama is troubled by everything. That great king and master gives final liberation, so it is useless to carry worry about body and worldly life.

VERSE 79

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

O mind, hold in your heart the purifying thought of Raghava, and give up worry about worldly existence. Human beings are caught in the delusion of worldly life; without hold on the Real, life is wasted.

VERSE 80

धरा श्रीवरा त्या हरा अंतरातें ।
तरा दुस्तरा त्या परा सागरातें ।
सदा वीसरा त्या भरा दुर्भरातें ।
करा नीकरा त्या खरा मछरातें ॥

Hold in your heart Hari, the husband of Shri; cross that hard-to-cross ocean beyond. Always forget the insatiable cravings that cannot be filled, and drive away that real envy.

VERSE 81

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

O mind, do not give up the Name out of envy; let constant contemplation of it remain with great reverence. Among all things the Name is the essence; no other comparison can stand beside it.

VERSE 82

बहू नाम या रामनामीं तुळेना ।
अभाग्या नरा पामरा हें कळेना ।
विषा औषध घेतलें पार्वतीशें ।
जिवा मानवा किंकरा कोण पूसे ॥

No other name equals the name of Rama, but the unfortunate and wretched do not understand this. Parvati's lord took it as a cure for poison; who then cares about mere human beings?

VERSE 83

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

He who burned up Kama, the god of desire, meditates on Rama and sings his virtues to Uma with great reverence. Where there is great knowledge, dispassion and power, there too, within, is faith in the Name.

VERSE 84

विठोनें शिरीं वाहिला देवराणा ।
तया अंतरीं ध्यास रे त्यासि नेणा ।
निवाला स्वयें तापसी चंद्रमौळी ।
जिवां सोडवी राम हा अंतकाळीं ॥

Vithoba carried the king of gods on his head; know that within him is constant longing for Rama. The ascetic moon-crested Shiva was himself soothed by it; this Rama frees beings at the time of death.

VERSE 85

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

Worship Rama, the resting place of the great yogis, whose name Shiva, Gauri's lord, chants as his daily rule. He himself soothes the ascetic moon-crested Shiva; this Rama will free you at the time of death.

VERSE 86

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

Where Rama is on the lips, there itself is rest, and one lives enjoying lasting joy and bliss. Without him there is only weariness and doubt; this Name is one's true home and removes all grief.

VERSE 87

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

Desire cannot trouble one who has Rama on his lips; his virtue and courage never fail him. Such a devotee of Hari is strong enough to slay desire; blessed in the world is Maruti, the celibate.

VERSE 88

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

The name of Raghava is very good: very lovely, short, easy and free of cost. Taking it pulls out worldly existence by the root; for human beings this alone is the true final liberation.

VERSE 89

जनीं भोजनीं नाम वाचे वदावें ।
अती आदरें गद्य घोषें म्हणावें ।
हरीचिंतनें अन्न जेवीत जावें ।
तरी श्रीहरी पाविजेतो स्वभावें ॥

Among people and at meals speak the Name, and chant it aloud with great reverence. Eat your food while remembering Hari, and then Shri Hari is reached as a matter of course.

VERSE 90

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

One whose speech does not bring forth Rama suffers great loss; such a person lives in vain, and there is no Name on his lips. The name of Hari is praised in the Vedas, scriptures and Puranas, and Vyasa has declared it supreme.

VERSE 91

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

Do not grow weary of Raghunayaka; speak the name of Rama with great reverence. It costs nothing to the mouth and is found free; so loudly proclaim the beloved of Janaki.

VERSE 92

अती आदरें सर्व ही नामघोषें ।
गिरीकंदरें जाइजे दूरि दोषें ।
हरी तिष्ठतु तोषला नामतोषें ।
विशेषें हरा मानसीं रामपीसें ॥

When the Name is chanted with great reverence, all sins flee far away into the mountain caves. Hari, pleased by the joy of the Name, stays close by, and the mind of Shiva in particular is mad with love for Rama.

VERSE 93

जर्गी पाहतां देव हा अन्नदाता ।
तया लागली तत्वता सार चिंता ।
तयाचें मुखीं नाम घेतां फुकाचें ।
मना सांग पां रे तुझें काय वेचे ॥

See, in the world God is the giver of food, and in truth he carries the essential care for all. O mind, tell me, what does it cost you to take his Name, which is free?

VERSE 94

तिन्ही लोक जाळूं शके कोप येतां ।
निवाला हरू तो मुखें नाम घेतां ।
जपे आदरें पार्वती विश्वमाता ।
म्हणोनी म्हणा तेंचि हें नाम आतां ॥

When angered, Shiva can burn the three worlds, yet he was cooled by taking the Name. Parvati, mother of the world, chants it with reverence; therefore now chant that same Name.

VERSE 95

अजामेळ पापी वदे पुत्रकामें ।
तया मुक्ति नारायणाचेनि नामें ।
शुकाकारणें कुंटणी राम वाणी ।
मुखें बोलतां ख्याति जाली पुराणीं ॥

The sinner Ajamila called out to his son and was freed by the name of Narayana. A courtesan taught her parrot to say Rama, and by speaking it she gained fame in the Puranas.

VERSE 96

महां भक्त प्रह्लाद हा दैत्यकूळीं ।
जपे रामनामावळी नित्यकाळीं ।
पिता पापरूपी तया देखवेना ।
जर्नी दैत्य तो नाम मूखें म्हणेना ॥

The great devotee Prahlada, born in a family of demons, always chanted the name of Rama. His sinful father could not bear to see it; that demon would never say the Name.

VERSE 97

मुखीं नाम नाहीं तथा मुक्ति कैची ।
अहंतागुणें यातना ते फुकाची ।
पुढें अंत येईल तो दैन्यवाणा ।
म्हणोनी म्हणा रे म्हणा देवराणा ॥

How can there be liberation for one with no Name on his lips? Through pride he suffers needlessly. When the end comes it will be pitiful, so chant, O chant, the king of gods.

VERSE 98

हरीनाम नेमस्त पाषाण तारी ।
बहू तारिले मानवदेहधारी ।
तया रामनामीं सदा जो विकल्पी ।
वदेना कदा जीव तो पापरूपी ॥

The name of Hari surely made stones float, and it has carried many beings in human bodies across. One who always doubts the name of Rama and never speaks it is a sinful soul.

VERSE 99

जर्गीं धन्य वाराणसी पुण्यरासी ।
तयेमाजिं जातां गती पूर्वजांसी ।
मुखें रामनामावळी नित्यकाळीं ।
जिवा हीत सांगे सदा चंद्रमौळी ॥

Blessed in the world is Varanasi, a heap of merit, where going brings ancestors to a good state. There Shiva, the moon-crested, always gives beings this good advice: keep the names of Rama on your lips at all times.

VERSE 100

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

Rites are not performed with all their parts, and even the righteous deeds done do not add to one's store of merit. Compassion for all beings is not seen, and even the free Name does not dwell on the lips.

VERSE 101

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

One who dislikes the Name is tormented by Yama, and one who raises doubts and arguments meets the disgrace of hell. Therefore take the Name with great reverence; the verse says that speaking it removes faults of its own accord.

VERSE 102

अती लीनता सर्वभावें स्वभावें ।
जना सज्जनालागिं संतोषवावें ।
देहे कारणीं सर्व लावीत जावें ।
सगुणीं अती आदरेंसी भजावें ॥

With deep humility in every way and by nature, keep people and good souls content. Put the body to use in every good cause, and worship God with form with great reverence.

VERSE 103

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

Through singing the praise of Hari keep your love on Rama, and in listening to spiritual teaching forget the body. O mind, give up from your heart all desire for another's wealth and another's wife.

VERSE 104

क्रियेवीण नानापरी बोलिजेतें ।
परी चीत दुश्चीत तें लाजवीतें ।
मना कल्पना धीट सैराट धांवें ।
तया मानवा देव कैसेनि पावें ॥

Many kinds of things are said without being practised, but the guilty heart then feels ashamed. When the mind's fancies run wild and unchecked, how can such a person reach God?

VERSE 105

विवेकें क्रिया आपुली पालटावी ।
अती आदरें शुध क्रिया धरावी ।
जनीं बोलण्यासारिखें चाल बापा ।
मना कल्पना सोडि संसारतापा ॥

With discernment change your own conduct and hold to pure conduct with great reverence. Among people, my friend, act as you speak; O mind, give up fancies and the torment of worldly life.

VERSE 106

बरी स्नानसंध्या करी येकनिष्ठा ।
विवेकें मना आवरी स्थानभ्रष्टा ।
दया सर्व भूतीं जया मानवाला ।
सदा प्रेमळू भक्तिभावे निवाला ॥

Perform the bath and daily prayers well, with single-minded devotion, and with discernment restrain the straying mind. The person who has compassion for all beings is always loving and at peace through devotion.

VERSE 107

मना कोप आरोपणा ते नसावी ।
मना बुधि हे साधुसंगीं वसावी ।
मना नष्ट चांडाळ तो संग त्यागी ।
मना होइ रे मोक्षभागीं विभागी ॥

O mind, let there be no anger or blaming of others, and let your understanding dwell in the company of saints. O mind, give up the company of the wicked and low, and become a sharer in liberation.

VERSE 108

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

Always, through the company of good people, conduct changes and one comes to real devotion. Such company stops empty talk without practice; the discussion that ends disputes is the one that does good.

VERSE 109

जनीं वाद वेवाद सोडूनि द्यावा ।
जनीं सूखसंवाद सूखें करावा ।
जनीं तो चि तो शोकसंतापहारी ।
तुटे वाद संवाद तो हीतकारी ॥

Among people give up quarrels and arguments, and hold happy, peaceful discussion with joy. That alone in the world removes grief and anguish; the discussion that ends disputes is the one that does good.

VERSE 110

तुटे वाद संवाद त्यातें म्हाणवें ।
विवेकें अहंभाव यातें जिणावें ।
अहंतागुणें वाद नाना विकारी ।
तुटे वाद संवाद तो हीतकारी ॥

Call that a true dialogue which brings disputes to an end; with discernment conquer the sense of ego. Arguments born of pride produce many disorders; the discussion that ends disputes is the one that does good.

VERSE 111

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

For one's own good, speaking the truth is right; for one's good, examine everything thoroughly. For one's good, keep away rebellion and false doctrine; the discussion that ends disputes is the one that does good.

VERSE 112

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

A whole life has passed in telling and hearing, yet the disputes remain just as they were. Doubt arises, and this arguing is full of pretence; the discussion that ends disputes is the one that does good.

VERSE 113

जनीं हीत पंडीत सांडीत गेले ।
अहंतागुणें ब्रह्मराक्षस झाले ।
तयाहूनि वित्पन्न तो कोण आहे ।
मना सर्व जाणीव सांडूनि राहे ॥

Learned scholars among people lost sight of their real good, and through pride became Brahma-rakshasas. Who is more learned than they were? O mind, give up all pride of knowing and remain.

VERSE 114

फुकाचें मुखीं बोलतां काय वेचे ।
दिसेंदीस अभ्यांतरी गर्व सांचे ।
क्रियेवीण वाचाळता वर्ध आहे ।
विचारें तुझा तूंचि शोधून पाहें ॥

What does it cost to talk with the mouth? It is free, yet day by day pride piles up inside. Talk without practice is useless; think it over and find out for yourself.

VERSE 115

तुटे वाद संवाद तेथें करावा ।
विवेकें अहंभाव हा पालटावा ।
जनीं बोलण्यासारखें आचरावें ।
क्रियापालटें भक्तिपंथें चि जावें ॥

Hold discussion where disputes come to an end, and with discernment transform the sense of ego. Among people act as you speak, and with conduct changed, walk the path of devotion.

VERSE 116

बहू श्रापितां कष्टला अंबत्रह्मणी ।
तयाचे स्वयें श्रीहरी जन्म सोशी ।
दिल्हा क्षीरसिंधू तया ऊपमानी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥

Ambarisha suffered greatly when he was cursed, and Shri Hari himself bore births on his behalf. He gave the ocean of milk to Upamanyu; God, who cherishes his devotees, never neglects them.

VERSE 117

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

Dhruva was a poor helpless child, and when he begged for grace God gave him his presence. He made him eternal among the stars, a mine of love; God, who cherishes his devotees, never neglects them.

VERSE 118

गजेंद्रू महां संकटीं वास पाहे ।
तयाकारणें श्रीहरी धांवताहे ।
उडी घातली जाहला जीवदानी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥

In great danger Gajendra looked for help, and for his sake Shri Hari came running. He leapt down and gave him life; God, who cherishes his devotees, never neglects them.

VERSE 119

अजामेळ पापी तया अंत आला ।
कृपाळूपणें तो जर्नीं मुक्त केला ।
अनाथासि आधार हा चक्रपाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥

When the end came to the sinner Ajamila, God in his compassion set him free before all. The bearer of the discus is the support of the helpless; God, who cherishes his devotees, never neglects them.

VERSE 120

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

For the sake of Brahma he quickly became a fish, and in the form of a tortoise he held up the earth on his back. To protect beings he took even lowly births; God, who cherishes his devotees, never neglects them.

VERSE 121

महां भक्त प्रह्लाद हा कष्टवीला ।
म्हणोनी तयाकारणें सिंह झाला ।
न ये ज्वाळ वीषाळ संत्रीध कोणही ।
नुपेक्षी कदा देव भक्ताभिमानी ॥

The great devotee Prahlada was tormented, and so for his sake God became a lion. Such were his flames that no one could come near; God, who cherishes his devotees, never neglects them.

VERSE 122

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

When Indra, wielder of the thunderbolt, begged for grace, the bearer of the discus became Vamana for him. For the sake of the brahmins he became Bhargava holding the bow; God, who cherishes his devotees, never neglects them.

VERSE 123

अहिले सतीलागि आरण्यपंथें ।
कुढावा पुढें देव बंदीं तयातें ।
बळें सोडितां घाव घाली निशाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥

For the sake of the virtuous Ahalya he went along the forest path, and later he came to the rescue of the gods held captive. As he set them free by force, the drum of victory was struck; Rama, who cherishes his servants, never neglects them.

VERSE 124

तये द्रुपदीकारणें लागवेगें ।
त्वरें धांवतु सर्व सांडूनि मार्गें ।
कळीलागि जाला असे बोध्य मौनी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥

For the sake of Draupadi he came running at great speed, leaving everything behind. In the Kali age he became the silent Buddha; God, who cherishes his devotees, never neglects them.

VERSE 125

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

He takes birth for the helpless and poor, and in the future God will come as Kalki. Even the voice of the Vedas grew weary describing him; God, who cherishes his devotees, never neglects them.

VERSE 126

जनाकारणें देव लीळावतारी ।
बहूतांपरी आदरें वेषधारी ।
तया नेणती ते जन पापरूपी ।
दुरात्मे महां नष्ट चांडाळ पापी ॥

For the sake of people God takes playful incarnations and with love assumes many guises. Those who do not recognise him are sinful, evil-minded, utterly lost and wicked.

VERSE 127

जर्गी धन्य तो रामसूखें निवाला ।
कथा ऐकतां सर्व तल्लीन जाला ।
देहेभावना रामबोधें उडाली ।
मनोवासना रामरूपीं बुडाली ॥

Blessed in the world is the one who is at peace in the joy of Rama, completely absorbed in hearing his story. His sense of being the body has vanished through knowledge of Rama, and his mind's desires have sunk into Rama's form.

VERSE 128

मना वासना वासुदेवीं वसों दे ।
मना कामना कामसंगीं नसों दे ।
मना कल्पना वाउगी ते न कीजे ।
मना सज्जना सज्जनीं वस्ति कीजे ॥

O mind, let your longing dwell in Vasudeva, and let not desire stay in the company of lust. O mind, do not indulge in idle fancies; O good mind, make your dwelling among the good.

VERSE 129

गतीकारणें संगती सज्जनाची ।
मती पालटे सूमती दुर्जनाची ।
रतीनायिकेचा पती नष्ट आहे ।
म्हणोनी मनातीत होऊनी राहे ॥

For the highest goal, keep the company of the good; even the mind of the wicked turns to good sense through it. The husband of Rati, the god of desire, is destructive, so stay beyond the reach of the mind.

VERSE 130

मना अल्प संकल्प तो ही नसावा ।
सदा सत्य संकल्प चित्ती वसावा ।
जनीं जल्प वीकल्प तो ही तजावा ।
रमाकांत येकांतकाळीं भजावा ॥

O mind, do not hold even a petty resolve; let true resolve always dwell in your heart. Among people give up chatter and doubt, and in solitude worship the lord of Rama, Lakshmi's husband.

VERSE 131

भजाया जनीं पाहतां राम येकु ।
करी बाण येकु मुखीं शब्द येकु ।
क्रिया पाहतां उधरे सर्व लोकू ।
धरा जानकीनायकाचा विवेकु ॥

Look at the world: for worship there is only one Rama, with one arrow in his hand and one word on his lips. Seeing his deeds all people are uplifted; hold to the wisdom of Janaki's lord.

VERSE 132

विचारुनि बोले विवंचूनि चाले ।
तयाचेनि संतप्त ते ही निवाले ।
बरें शोधिल्यावीण बोलों नको हो ।
जनीं चालणें शुध नेमस्त राहो ॥

He who speaks after thinking and acts after weighing things, even the tormented find peace through him. Do not speak without careful inquiry, and let your conduct among people stay pure and disciplined.

VERSE 133

हरीभक्त वीरक्त विज्ञानरासी ।
जेणें मानसीं स्थापिलें निश्चयासी ।
तया दर्शनिं स्पर्शनिं पुण्य जोडे ।
तया भाषणें नष्ट संदेह मोडे ॥

A devotee of Hari who is dispassionate and full of realised knowledge has established firm conviction in his mind. Seeing or touching him gives merit, and his words destroy doubt.

VERSE 134

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

He has no pride in himself, is always free of attachment, lives in forgiveness and peace, and is compassionate, alert and a yogi. He has no greed, no agitation and no wretchedness; by these marks know the king of yogis.

VERSE 135

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

O mind, hold to the company of the good, through which even a wicked disposition changes. It gives strong faith, good understanding and the right path, and even cruel, dreadful Death is broken.

VERSE 136

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

The whole universe is pervaded by fear; see that the saints, endless in spirit, are beyond fear. Seeing the One, they see no duality at all, and there is no fear whatever in their minds.

VERSE 137

जिवां श्रेष्ठ ते पष्ट सांगोनि गेले ।
परी जीव अज्ञान तैसेचि ठेले ।
देहेबुधियें कर्म खोटें टळेना ।
जुनें ठेवणें मीपणें आकळेना ॥

The great ones have clearly told beings what is best, yet beings remain as ignorant as before. The wrong deeds that come from identifying with the body do not cease, and because of ego the ancient treasure is not grasped.

VERSE 138

भ्रमें नाडळे वीत ते गुप्त जालें ।
जिवा जन्मदारिद्र ठाकूनि आलें ।
देहेबुधिचा निश्चयो ज्या टळेना ।
जुनें ठेवणें मीपणें आकळेना ॥

Deluded, people do not find the wealth that lies hidden, and the poverty of birth comes upon them. Those whose identification with the body never leaves them cannot grasp the ancient treasure because of ego.

VERSE 139

पुढें पाहतां सर्व ही कोंदलेंसे ।
अभाग्यास हें दृश्य पाषाण भासे ।
अभावे कदा पुण्य गांठीं पडेना ।
जुनें ठेवणें मीपणें आकळेना ॥

Look ahead: everything is filled with the divine, yet to the unfortunate this visible world seems mere stone. Without faith merit never builds up, and because of ego the ancient treasure is not grasped.

VERSE 140

जयाचें तया चूकलें प्राप्त नाहीं ।
गुणें गोविलें जाहलें दुख देहीं ।
गुणावेगळी वृत्ति ते ही वळेना ।
जुनें ठेवणें मीपणें आकळेना ॥

What is one's own has been missed and is not attained; caught in the qualities of nature, the soul suffers in the body. The mind does not turn away from the qualities, and because of ego the ancient treasure is not grasped.

VERSE 141

महणे दास सायास त्याचे करावे ।
जनीं जाणता पाय त्याचे धरावे ।
गुरुअंजनेवीण ते आकळेना ।
जुनें ठेवणें मीपणें ते कळेना ॥

The servant of Rama says: make the effort for it, and take hold of the feet of one who knows. Without the collyrium of the Guru it cannot be grasped; because of ego the ancient treasure is not understood.

VERSE 142

कळेना कळेना कळेना ढळेना ।
ढळे नाढळे संशयो ही ढळेना ।
गळेना गळेना अहंता गळेना ।
बळें आकळेना मिळेना मिळेना ॥

It is not understood, not understood, not understood, and it does not move. Doubt about whether it moves or not does not move away. Ego does not melt, does not melt at all; by force it is neither grasped nor gained.

VERSE 143

अविद्यागुणें मानवा ऊमजेना ।
भ्रमें चूकलें हीत तें आकळेना ।
परीक्षेविणें बांधलें दृढ नाणें ।
परी सत्य मिथ्या असें कोण जाणे ॥

Through ignorance human beings do not understand; through delusion they have missed their good and cannot grasp it. A coin tied firmly in the cloth without testing it: who then knows whether it is genuine or false?

VERSE 144

जर्गी पाहतां साच तें काय आहे ।
अती आदरें सत्य शोधूनि पाहें ।
पुढें पाहतां पाहतां देव जोडे ।
भ्रमें भ्रांति अज्ञान हें सर्व मोडे ॥

Look: what in the world is truly real? Search out the truth for yourself with great reverence. By looking and looking, God is attained, and confusion, error and ignorance all break apart.

VERSE 145

सदा वीषयो चिंततां जीव जाला ।
अहंभाव अज्ञान जन्मासि आला ।
विवेकें सदा स्वस्वरूपीं भरावें ।
जिवा ऊगमीं जन्म नाहीं स्वभावें ॥

By always thinking of sense-objects the soul became a separate self, and ego and ignorance came into birth. With discernment always remain absorbed in your own true nature; at its source the soul by nature has no birth.

VERSE 146

दिसे लोचनीं ते नसे कल्पकोडी ।
अकस्मात आकारलें काळ मोडी ।
पुढें सर्व जाईल कांहीं न राहे ।
मना संत आनंत शोधूनि पाहें ॥

What the eyes see does not last for ages; whatever has taken form, time suddenly breaks. Later everything will go and nothing will remain; O mind, seek out the saints and the Endless.

VERSE 147

फुटेना तुटेना चळेना ढळेना ।
सदा संचलें मीपणें तें कळेना ।
तया एकरूपासि दूजें न साहे ।
मना संत आनंत शोधूनि पाहे ॥

It does not break, does not split, does not move or waver; it is always present everywhere, yet with ego it is not understood. That single form does not bear a second; O mind, seek out the saints and the Endless.

VERSE 148

निराकार आधार ब्रह्मादिकांचा ।
जया सांगतां सीणली वेदवाचा ।
विवेकें तदाकार होऊनि राहें ।
मना संत आनंत शोधूनि पाहें ॥

The formless is the support even of Brahma and the other gods; the speech of the Vedas grew tired describing it. With discernment become one with it and remain; O mind, seek out the saints and the Endless.

VERSE 149

जर्गी पाहतां चर्मचक्षीं न लक्षे ।
जर्गी पाहतां ज्ञानचक्षीं न रक्षे ।
जर्गी पाहतां पाहणें जात आहे ।
मना संत आनंत शोधूनि पाहें ॥

Looking with the eyes of flesh, it is not seen; looking with the eye of knowledge, it is not held as an object. In looking at it, looking itself disappears; O mind, seek out the saints and the Endless.

VERSE 150

नसे पीत ना श्वेत ना शाम कांहीं ।
नसे वेक्त आवेक्त ना नीळ नाहीं ।
म्हणे दास विश्वासतां मुक्ति लाहे ।
मना संत आनंत शोधूनि पाहें ॥

It is not yellow, white or dark at all; it is neither manifest nor unmanifest, nor blue. The servant of Rama says that through faith one attains liberation; O mind, seek out the saints and the Endless.

VERSE 151

खरें शोधितां शोधितां शोधताहे ।
मना बोधितां बोधितां बोधताहे ।
परी सर्वही सज्जनाचेनि योगें ।
बरा निश्चयो पाविजे सानुरागें ॥

By truly searching and searching, it is found; by teaching the mind again and again, it comes to understand. Yet all of this happens through the company of the good, where firm conviction is gained with love.

VERSE 152

बहूतां परी कूसरी तत्त्वझाडा ।
परी पाहिजे अंतरीं तो निवाडा ।
मना सार साचार तें वेगळें रे ।
समस्तांमधें येक ते आगळें रे ॥

In many ways people skilfully sift through philosophy, but the real decision must be made within. O mind, the true essence is different, and the One within everything stands apart from all.

VERSE 153

नक्के पिंडज्ञानें नक्के तत्त्वज्ञानें ।
समाधान कांहीं नक्के तानमानें ।
नक्के योगयागें नक्के भोगत्यागें ।
समाधान तें सज्जनाचेनि योगें ॥

Contentment does not come from knowledge of the body or from philosophy, nor from music and honours. It does not come from yoga, sacrifice or renouncing pleasures; that contentment comes through the company of the good.

VERSE 154

महांवाक्य तत्त्वादिकें पंचिकर्णें ।
खुणें पाविजे संतसंगें विवर्णें ।
द्वितीयेसि संकेत जो दाविजेतो ।
तया सांडुनी चंद्रमा भाविजेतो ॥

The great Vedic sayings, the principles and the analysis of the five elements are explained, and their hint is grasped in the company of saints. As a branch is pointed out to show the crescent moon of the second day and then set aside so the moon itself is seen, so the hint leads beyond itself.

VERSE 155

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

Search for what is not seen in the world; on looking closely, the secret is right there. When you try to take hold of it, it is never found; it fills everything in the world, yet it is not understood.

VERSE 156

म्हणे जाणता तो जनीं मूर्ख पाहे ।
अतर्कासि तर्की असा कोण आहे ।
जनीं मीपणें पाहतां पाहवेना ।
तया लक्षितां वेगळें राहवेना ॥

One who claims to know is seen as a fool among people; who can reason about what lies beyond reasoning? With ego among people it cannot be seen, and once it is perceived one cannot remain separate from it.

VERSE 157

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

Searching through the many scriptures is a vast task, and one who holds a single conviction cannot bear it. Minds quarrel over contradictory teachings of the scriptures, but with the awakening of knowledge all movement comes to a stop.

VERSE 158

श्रुति न्याय मीमांसकें तर्कशास्त्रें ।
स्मृती वेद वेदान्तवाक्यें विचित्रें ।
स्वयें शेष मौनावला स्थीर पाहे ।
मना सर्व जाणीव सांडून राहे ॥

The Shrutis, Nyaya, the Mimamsakas, logic, the Smritis, the Vedas and the varied sayings of Vedanta all fall short; Shesha himself fell silent and stands still. O mind, give up all sense of knowing and remain.

VERSE 159

जेणें मक्षिका भक्षिली जाणिवेची ।
तया भोजनाची रुची प्राप्ति कैची ।
अहंभाव ज्या मानसींचा विरेना ।
तया ज्ञान हें अन्न पोटीं जिरेना ॥

For one who has swallowed the fly of self-importance in knowledge, how can the meal be enjoyed? One whose mind's ego does not dissolve cannot digest this food of knowledge.

VERSE 160

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

O mind, do not argue, for it brings grief; do not make divisions that breed many disorders. O mind, do not teach others the ego that still remains with you.

VERSE 161

अहंतागुणें सर्व ही दुख होतें ।
मुखें बोलिलें ज्ञान तें वेर्थ जातें ।
सुखी राहतां सर्व ही सूख आहे ।
अहंता तुझी तू चि शोधूनि पाहें ॥

Ego brings every kind of sorrow, and knowledge spoken only by the mouth goes to waste. When one lives contentedly there is happiness everywhere; search out your own ego for yourself.

VERSE 162

अहंतागुणें नीति सांडी विवेकी ।
अनीतीबळें श्लाघ्यता सर्व लोकीं ।
परी अंतरीं सर्व ही साक्ष येते ।
प्रमाणांतरे बुद्धि सांडूनि जाते ॥

Through ego even the discerning give up right conduct, and through wrongdoing gain praise from all. Yet within, everything bears witness, and the intellect goes astray to other authorities.

VERSE 163

देहेबुधिचा निश्चयो दृढ जाला ।
देहातीत तें हीत सांडीत गेला ।
देहेबुधि ते आत्मबुधी करावी ।
सदा संगती सज्जनाची धरावी ॥

When conviction that one is the body becomes firm, one goes on losing the good that lies beyond the body. Turn that body-identity into identity with the Self, and always keep the company of the good.

VERSE 164

मनें कल्पिला वीषयो सोडवावा ।
मनें देव निर्गूण तो वोळखावा ।
मनें कल्पितां कल्पना ते सरावी ।
सदा संगती सज्जनाची धरावी ॥

Free yourself from the sense-objects the mind has imagined, and with the mind recognise the attributeless God. Let the imaginings the mind creates come to an end, and always keep the company of the good.

VERSE 165

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

One has thought about the world of body and the rest, yet greed has settled firmly within. Through meditation on Hari wed the bride of liberation, and always keep the company of the good.

VERSE 166

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

The ego of this body has spread out into attachment to wife, sons, friends and others. Firmly remove this delusion and the worry of rebirth, and always keep the company of the good.

VERSE 167

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

Make a firm resolve about the Eternal; the servant of Rama says, forget all doubt. Make every moment fruitful, and always keep the company of the good.

VERSE 168

करी वृत्ति जो संत तो संत जाणा ।
दुराशागुणें जो नव्हे दैन्यवाणा ।
उपाधी देहेबुधितें वाढवीते ।
परी सज्जना केवि बाधूं शके ते ॥

Know as a saint the one whose way of life is saintly, who is not made wretched by vain hopes. Worldly ties increase identification with the body, but how can they trouble the good?

VERSE 169

नसे अंत आनंत संता पुसावा ।
अहंकार विस्तार हा नीरसावा ।
गुणेंवीण निर्गूण तो आठवावा ।
देहेबुधिचा आठऊं नाठवावा ॥

Ask the saints about the endless One who has no end, and dry up this spreading ego. Remember the attributeless One beyond the qualities, and forget even the memory of body-identity.

VERSE 170

देहेबुधि हे ज्ञानबोधें तजावी ।
विवेकें तये वस्तुची भेति घ्यावी ।
तदाकार हे वृत्ति नाहीं स्वभावें ।
म्हणोनी सदा तें चि शोधीत जावें ॥

Give up body-identity through the awakening of knowledge, and with discernment meet that Reality. The mind does not naturally take its form, so keep searching for it always.

VERSE 171

असे सार साचार तें चोरलेंसे ।
येहीं लोचनीं पाहतां दृश्य भासे ।
निराभास निर्गूण तें आकळेना ।
अहंतागुणें कल्पितां ही कळेना ॥

The true essence lies hidden; with these eyes only the visible world appears. The attributeless, beyond all appearance, cannot be grasped, and through ego it is not understood even by imagining.

VERSE 172

स्फुरे वीषयीं कल्पना ते अविद्या ।
स्फुरे ब्रह्म रे जाण माया सुविद्या ।
मुळीं कल्पना दो रुपें ते चि जाली ।
विवेकें तरी सस्वरूपीं मिळाली ॥

Imagination stirring towards sense-objects is ignorance; know that when it stirs towards Brahman it is the maya of right knowledge. At the root the one imagination took two forms, and through discernment it merges in one's own true nature.

VERSE 173

स्वरूपीं उदेला अहंकार राहो ।
तेणें सर्व आछ्यादिलें व्योम पाहों ।
दिशा पाहतां ते निशा वाढताहे ।
विवेकें विचारें विवंचूनि पाहे ॥

Ego arose in the true nature and stayed, and by it everything was covered, as the sky looks clouded over. Looking in every direction, that night only grows; with discernment and reflection examine it carefully.

VERSE 174

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

It cannot be perceived when one tries to perceive it with the eyes, and the world that devours cannot be guarded against without it. Beyond decay, he gives imperishable liberation; compassionate and alert, as witness he takes the side of his devotees.

VERSE 175

विधी निर्मितां लीहितो सर्व भाळीं ।
परी लीहिता कोण त्याचे कपाळीं ।
हरु जाळितो लोक संव्हारकाळीं ।
परी सेवटीं शंकरा कोण जाळी ॥

When Brahma creates he writes every being's fate on its forehead, but who writes on his own forehead? Shiva burns the worlds at the time of dissolution, but in the end who burns Shiva?

VERSE 176

जर्गी द्वादशादीत्य हे रुद्र आक्रा ।
असंख्यात संख्या करी कोण शक्रा ।
जर्गी देव धुंडाळितां आडळेना ।
जर्नी मुख्य तो कोण कैसा कळेना ॥

In the world there are twelve Adityas and eleven Rudras, and who can count the countless Indras? Searching through the world, God is not found, and no one understands who the chief one is or what he is like.

VERSE 177

तुटेना फुटेना कदा देवराणा ।
चळेना ढळेना कदा दैन्यवाणा ।
कळेना कळेना कदा लोचनासी ।
वसेना दिसेना जर्गी मीपणासी ॥

The king of gods never breaks or splits, never moves or wavers, and is never wretched. He is never grasped by the eyes; he does not dwell in ego and is not seen by it in the world.

VERSE 178

जया मानला देव तो पूजिताहे ।
परी देव शोधूनि कोणही न पाहे ।
जर्गी पाहतां देव कोट्यानकोटी ।
जया मानली भक्ति जे तेचि मोठी ॥

People worship whatever god they have accepted, but no one seeks out the true God. Looking around the world there are gods by the millions, and each holds the devotion he has accepted as the greatest.

VERSE 179

तिन्ही लोक जेथूनि निर्माण जाले ।
तया देवरायासि कोणही न बोले ।
जर्गी थोरला देव तो चोरलासे ।
गुरूवीण तो सर्वथा ही न दीसे ॥

No one speaks of that King of gods from whom the three worlds came into being. The great God of the world lies hidden, and without the Guru he is not seen at all.

VERSE 180

गुरु पाहतां पाहतां लक्ष कोटी ।
बहूसाल मंत्रावळी शक्ति मोठी ।
मनीं कामना चेटकें धातमाता ।
जनीं वेर्थ रे तो नव्हे मुक्तिदाता ॥

Look around and there are gurus by the hundreds of thousands and millions, with many collections of mantras and great powers. But with desires in their minds, magic tricks and deceptions, such a one is useless among people and does not give liberation.

VERSE 181

नके चेटकी चाळकू द्रव्यभोंदु ।
नके निंदकू मछरू भक्तिमंदु ।
नके उन्मत्तु वेसनी संगबाधु ।
जर्गी ज्ञानिया तो चि साधु अगाधु ॥

He is not a sorcerer, a trickster or a swindler after money, not a slanderer, envious or weak in devotion. He is not deranged, addicted or a harmful companion; such a knower in the world is the truly profound saint.

VERSE 182

वासना वाऊगी चाहूटी काम पोटी ।
क्रियेवीण वाचाळता ते चि मोठी ।
मुखें बोलिल्यासारखें चालताहे ।
मना सद्गुरू तो चि शोधूनि पाहे ॥

One who has empty desires, scheming and lust within, whose talk without practice is great, is not the one. He who acts just as he speaks, O mind, seek him out as the true Guru.

VERSE 183

जर्नी भक्त ज्ञानी विवेकी विरागी ।
कृपाळू मनस्वी क्षमावंत योगी ।
प्रभु दक्ष वित्पन्न चातुर्य जाणे ।
तयाचेन योगें समाधान बाणे ॥

A devotee among people, wise, discerning, dispassionate, compassionate, high-minded, forgiving, a yogi, capable, alert, learned and skilled: through such a one contentment is found.

VERSE 184

नके तें चि जालें नसे तेंचि आलें ।
कळों लागलें सज्जनाचेनि बोलें ।
अनुर्वाच्य तें वाच्य वाचे वदावें ।
मना संत आनंत शोधीत जावें ॥

What was not came to be, and what was not appeared; this began to be understood through the words of the good. What is beyond words should be spoken of with words; O mind, keep seeking the saints and the Endless.

VERSE 185

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

With great reverence hide yourself in the form of Rama, and come free of fear and free of care into your own true nature. He is never seen when looked for among people; he is always one and does not dwell in a sense of difference.

VERSE 186

सदा सर्वदा राम सन्नीध आहे ।
मना सज्जना सत्य शोधून पाहें ।
अखंडीत भेटी रघूराज योगु ।
मना सांडि रे मीपणाचा वियोगु ॥

Rama is always near; O good mind, search out the truth for yourself. The meeting with Raghuraja is unbroken union; O mind, give up the separation caused by ego.

VERSE 187

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

The elements, the individual body and the universe are one, yet none of it stands within one's true nature. O mind, look at all that appears, but give up attachment and live happily.

VERSE 188

देहेभान हे ज्ञानशस्त्रें खुडावें ।
विदेहीपणें भक्तिमार्गे चि जावें ।
विरक्तीबळें निंद्य सर्वें तजावें ।
परी संग सोडूनि सूखें रहावें ॥

Cut away awareness of the body with the weapon of knowledge, and go by the path of devotion as one beyond the body. Through the strength of detachment give up all that is blameworthy, but give up attachment and live happily.

VERSE 189

मही निर्मिली देव तो वोळखावा ।
जया पाहतां मोक्ष तत्काळ जीवा ।
तया निर्गुणालागि गूणीं पहावें ।
परी संग सोडूनि सूखें रहावें ॥

Recognise the God who made the earth, seeing whom the soul is instantly liberated. See that attributeless One in his qualities, but give up attachment and live happily.

VERSE 190

नव्हे कार्यकर्ता नव्हे सृष्टिभर्ता ।
परेहूनि पर्ता न लिपे विवर्ता ।
तया निर्विकल्पासि कल्पीत जावें ।
परी संग सोडूनि सूखें रहावें ॥

He is not the doer of actions or the sustainer of creation; he is beyond the beyond and untouched by appearances. Keep contemplating that One beyond all concepts, but give up attachment and live happily.

VERSE 191

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

One whose conviction of being the body never leaves him will not understand knowledge even at the end of an age. The supreme Brahman cannot be grasped through ego, and this empty ignorance in the mind does not fade.

VERSE 192

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

O mind, his form is neither understood nor moved; meditation on the Supreme is without duality. Any example used as a hint for it looks poor, and there neither attachment nor non-attachment can stand.

VERSE 193

नक्हे जाणता नेणता देवराणा ।
न ये वर्णिता वेदशास्त्रां पुराणां ।
नक्हे दृश्य अदृश्य साक्षी तयाचा ।
श्रुती नेणती नेणती अंत त्याचा ॥

The King of gods is neither knower nor unknown; the Vedas, scriptures and Puranas cannot describe him. He is neither the visible nor the invisible, nor their witness; the Shrutis do not know, do not know his end.

VERSE 194

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

A seeker asks with reverence a question like this: what is the God dwelling in the heart, and what is he like? When the body is left, where does God stay, and where does he next look for a place?

VERSE 195

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

Know the God who dwells in the heart like this: know him to be all-pervading like the sky. He is always present everywhere and does not come or go at all; without him no place anywhere is empty.

VERSE 196

नर्भी वावरे जो अणुरेणु कांहीं ।
रिता ठाव या राघवेंवीण नाही ।
तया पाहतां पाहतां तेंचि जाले ।
तेथें लक्ष आलक्ष सर्वें बुडालें ॥

Whatever atoms and particles move in the sky, no place is empty of this Raghava. By looking and looking at him one becomes that very thing, and there both the seen and the unseen are completely drowned.

VERSE 197

नभासारिखें रूप या राघवाचें ।
मनीं चिंतितां मूळ तूटे भवाचें ।
तया पाहतां देहबुधी उरेना ।
सदा सर्वदा आर्त पोटीं पुरेना ॥

The form of this Raghava is like the sky; meditating on it in the mind cuts the root of worldly existence. Seeing him, body-identity does not remain, yet the longing within is never satisfied.

VERSE 198

नभें व्यापिलें सर्व सृष्टीस आहे ।
रघूनायेका ऊपमा ते न साहे ।
दुजेवीण जो तोचि तो हा स्वभावें ।
तया व्यापकु व्यर्थ कैसें म्हणावें ॥

The sky pervades all of creation, yet that comparison does not fit Raghunayaka. He alone is himself by nature, without a second; how then can he be called merely pervading?

VERSE 199

अती जीर्ण विस्तीर्ण तें रूप आहे ।
तेथें तर्क संपर्क तोही न साहे ।
अती गूढ तें दृढ तत्काळ सोपें ।
दुजेवीण जें खूण स्वामीप्रतापें ॥

That form is very ancient and vast; there even the contact of reasoning cannot reach. It is very hidden, firm, and at once easy; the hint of the non-dual is found through the grace of the master.

VERSE 200

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

When knowledge dawns that form is understood and grasped, and there even the state of being the witness of all dissolves. O mind, in the state beyond mind words fall silent; see him, that very Rama, everywhere.

VERSE 201

कदा वोळखीमाजि दूजें दिसेना ।
मनीं मानसीं द्वैत कांही बसेना ।
बहूतां दिसां आपुली भेटि जाली ।
विदेहीपणें सर्व काया निवाली ॥

In that recognition no second is ever seen, and no duality stays in the heart and mind. After many days one meets oneself, and as one beyond the body the whole being is at peace.

VERSE 202

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

O mind, this secret has now come to you, but effort must be made within. Through constant listening firm conviction is reached; hold to the company of the good and you will be blessed.

VERSE 203

मना सर्वही संग सोडूनि द्यावा ।
अती आदरें सज्जनाचा धरावा ।
जयाचेनि संगें महां दुःख भंगे ।
जनीं साधनेंवीण सन्मार्ग लागे ॥

O mind, give up every other company and hold with great reverence to that of the good. Through their company great sorrow is broken, and among people one comes to the right path even without other practices.

VERSE 204

मना संग हा सर्व संगस तोडी ।
मना संग हा मोक्ष तत्काळ जोडी ।
मना संग हा साधकां सीघ्र सोडी ।
मना संग हा द्वैत निशेष मोडी ॥

O mind, this company cuts off all other attachments; this company brings liberation at once. This company quickly frees the seeker, and this company completely breaks duality.

VERSE 205

मनाची शर्ते ऐकतां दोष जाती ।
मतीमंद ते साधना योग्य होती ।
चढे ज्ञान वैराग्य सामर्थ्ये आंगीं ।
म्हणे दास विश्वासतां मुक्ति भोगी ॥

By hearing these hundreds of verses to the mind faults go away, and even the dull become fit for spiritual practice. Knowledge, dispassion and strength grow in a person; the servant of Rama says that through faith one enjoys liberation.

READ IT ON ITS PAGE

The Manache Shlok with its meaning, how and when it is recited, and the same text in five more scripts:
astrobhava.com/mantra/manache-shlok/

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An initiative of Vedhon Management Consultants (OPC) Pvt Ltd, Pollachi