Manache Shloka by Samartha Ramadas with Word/Verse Meanings and Sanskrit Manobodha

Each verse below is provided with Sanskrit text from manobodha, original Marathi, English word and verse meaning (by Sunder Hattangadi).

गणेशोऽविष्ठे य: पृष्ठःश्रीमयुकः
तथा आरदा या चतुर्वाक्ष्वरुपः।
प्रणव्याधि तो सृष्टिरिमाणमूलं
अनन्तं हितं राममार्गं प्रवक्ष्ये।॥ ¹॥

ganapitha = Ganesha (Chieftain of Shiva’s attendants);
who = who;
Lord = Lord;
all = all;
virtues/qualities = virtues/qualities.
root beginning = root beginning;
start = start;
he = he;
attributeless Reality = attributeless Reality.
bow in reverence = bow in reverence;
Sarasvati = Sarasvati;
basis = basis;
fourfold = fourfold;
Ganesha, the Lord of all virtues,
In whom takes origin the transcendant Truth,
And Sharada, mother of Speech, to them we bow in reverence,
To begin the endless way of Rama.(i.e. to remember Him unceasingly). 1..

Oh, gentle Mind! follow you the path of devotion,
Then by His own nature will you blessed be.
When among people, abjure all actions of calumny;

With all strength of heart, adorable actions do adopt .. 2..

Wake up with thoughts of Rama;
Let the first word you speak be of Rama;
Abandon never truthful conduct;
Only then will you be one of the blessed among the people .. 3..
Oh, my Mind! evil desires will yield you no benefit;
Oh, my Mind! sinful thoughts wholly abandon;
Oh, my Mind! moral character never cast aside;
Oh, my Mind! may in your innermost heart abide thoughts of the essence of Existence! .. 4..

man: पापसंकल्पं सोड़ून धावा ।
man सत्यसंकल्पं जीवीं धरावा ॥
man कल्पना तेन नको धीयावंची ।
विकारें खड़े हो जन्मं सवे ची ची ॥

मन = Oh, Mind!;
पापसंकल्प = sinful motives;
सोड़ून = abandon;
धावा = give up.
सत्यसंकल्प = truthful aims;
जीवीं = in one’s heart;
धरावा = hold.
Oh, my Mind! move away from sinful intent;
Oh, my Mind! truth-inspired motives do cherish in your heart;
Oh, my Mind! dwell not on ideas of indulgence,
Know for sure, their ill-effects will, in people, disgust produce! .. 5..

Oh, my Mind! harbor no anger, grief is its product;
Oh, my Mind! have no lustful desires, root of sickness galore;
Oh, my Mind! shelter you never
Overwhelming jealousy, and hypocrisy, Oh, my Mind! .. 6.
मनो धारयमार्गं नांगु मेवे
मनो हीनपृयो वचः क्रमाश्वः
मनोजैस्त्वया शीतलेवं वेद्दने
मनः संबद्ध सुजनास्तोपस्नियः: || ७ ||

मनः श्रेय धारिष्ट जीवी धरावे
मनः बोलणे नीच सोशीत जावे
स्वयं संबद्ध नम्र वाचे वदावे
मनः सर्व लोकासि रे नीवावे: || ७ ||

मनः रे = Oh, my Mind !;
श्रेय = great;
धारिष्ट = courage;
जीवी = in the heart;
धरावे = hold.
बोलणे = talk;
नीच = downgrading;
सोशीत = endure;
जावे = go.
स्वयं = oneself;
सर्वदा = at all times;
नम्र = humble;
वाचे = speech;
वदावे = say.
सर्व = all;
लोकासि = people;
नीवावे = cool, refreshing joy.

Oh, my Mind! in your heart great courage hold,
Oh, my Mind! and insults do endure;
Humble words always utter,
Oh, my Mind! to everyone refreshing joy do offer .. 7..

मनो देहापातेपि कीर्ति: स्थिरा स्वातः
यथा तां किया संबद्वावरभस्य
मन्नान्दनः सहुष्ण संप्रगु हस्य
त्वया संबवसा सङ्कजना: प्रीणनीयः: || ८ ||

देहे त्वागिता कीर्ति मागे उरावी।
Let fame prevail after one's death,
Thus alone lead your life, oh! my gentle and upright Mind!
Like the sandalwood, endure selflessly, that more fragrance emanate,
And yet, oh Mind! offer joy to the hearts of other gentle souls . . 8..
Hanker not, oh Mind!, after others' wealth.
Demerits only you will store up with selfishness.
Untruthful are the acts that lead one to suffer the wages of sin.
Great grief befalls one who sees the mind’s desires unfulfilled .. 9..

मनो रामचन्द्रे सदा प्रीतिरस्तु
बलाद हृदरं दुःखजालं निवार्यं
त्यथा देहेदुःखं मुखत्वेन मान्यं
रामस्त्वात्मरूपे विचारेण नित्यम् ॥ १०॥

सदा सर्वदा प्रीति रामीं धरावी
दुःखावी स्वरूपे सांडि जीवीं करावी
देहेदुःखं ते सूख मानीत जावे
बिवेकेन सदा स्वस्वरूपिं भरावे ॥ ॥

= always;
= at all times;
= love;
= towards Rama;
= hold.
= of grief;
= by oneself;
= removal;
= in one’s heart;
= do.
= bodily afflictions;
= that;
= joy;
= accept;
Ever hold on to the love for Rama;
The grief from your heart relieve, striving yourself;
Akin to pleasure bodily pain accept.
With discrimination, in your true Self forever stay.. 10..

Who ever there be, in happiness complete?
Oh, Mind! yourself search and see with thought replete;
Oh, dear Mind! garnered from actions past,
Have you reaped the fruits, alas! .. 11..

Oh, dear Mind! shelter no grief in your heart;
Oh, dear Mind! nor sadness nor worry;
Bondage of body, with discrimination abandon,
Thus in delight, to Freedom hearken! .. 12..

Oh, dear Mind! shelter no grief in your heart;
Oh, dear Mind! nor sadness nor worry;
Bondage of body, with discrimination abandon,
Thus in delight, to Freedom hearken! .. 12..
Oh, dear Mind! know you not Ravana's fate?  
Lost all his kingdom, least did he expect;  
Speedily, therefore, vile desires slay,  
Death does stalk you, with not a moment's delay! .. 13..

जिवा कर्मयोग जनि जनम जाला ।
परि शेवटि कालमुखी निमाला ॥
महाधौर ते मृत्युपथं च गेला ।
कितीएक ते जनमले आणि मेले ॥ १४ ॥

जिवा = to a person;  
कर्मयोग = as a result of actions;  
जनि = humanity;
Birth resulted from actions past,
Death’s jaws stilled him at last;
The way of Death even the greatest do trace,
Countless are born, and countless end in grave .. 14..
True this mortal world does appear, oh, Mind!
With every breath each one saying "I" and "Mine",
Deathless they all think themselves to be,
Only to disappear hastily, with no trace behind .. 15..

Death strikes one, but grief is shouldered by another!
Even the other faces the same in future;

अक्षमात = unexpectedly;
ठाट्टिया = drop;
सब = all;
जाती = leave.

मृत वैभुमालोको ओचत्यपार्थः:
क्षणात षोडपि मृत्योः पथा संप्रयाति ।
यतोऽध्यस्य नो याति लोभः प्रशान्ति
ततोऽस्य पूनंहययोङ्ग प्रयाति ॥ १६ ॥

मरे एक त्याचा दुःखा शोक वाहे ।
अक्षमात तोही पुढे जात आहे ॥
पुरेना जनी लोभ रे क्षोभ त्याते ।
म्हणोनी जनी मागुता जन्म बेचे ॥ १६ ॥

मरे = dies;
एक = one;
त्याचा = his;
दुःखा = someone else;
शोक = grief;
वाहे = carries.
अक्षमात = unexpectedly;
तोही = he also;
पुढे = thereafter;
जात = going;
आहे = is.
पुरेना = unfulfilled;
जनी = among people;
लोभ = greed;
रे = alas! dear;
क्षोभ = anger.
म्हणोनी = therefore;
जनी = among people;
मागुता = again;
जन्म = birth;
बेचे = takes.

Death strikes one, but grief is shouldered by another!
Even the other faces the same in future;
Greed unmet, dear alas!, gives way to anger,
And lo! again is he born for sure .. 16..

Vain is the worry one carries in the mind;
Unexpected, the inevitable comes to pass;
All experience is shaped by actions past;
Misery the lot for the dim of wit, disjoined from the truth of mind .. 17..

14
Oh, dear Mind! never hope except for Rama, 
Oh, dear Mind! indulge not in flattery, 
Whom all the scriptures and myths do laud, 
Praise That, which includes All! .. 18..

Oh, mind! never hope except for Rama, 
Oh, mind! indulge not in flattery, 
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Praise That, which includes All! .. 18..

Oh, dear Mind! never hope except for Rama, 
Oh, dear Mind! indulge not in flattery, 
Whom all the scriptures and myths do laud, 
Praise That, which includes All! .. 18..
Oh, dear Mind! give up never the eternal truth;
Oh, dear Mind! cling to never the eternal falsehood;
Truth alone speak, with truthful speech, oh Mind!
Untruth hold never, falsehood ever abjure, oh Mind! .. 19..

अतीताय भ्रमो जायते मात्रंगमें
मनस्तन्त्र काय यतो दुःखभाव स्वात् ॥
शिरुः पच्यते जाठेरे विहङ्कुण्डे
तदार्थः शिराशोध्यपात् चातिचिन्तः: ॥ २०॥

बहु हिंदूती होईजे मायपोटी ।
नको रे मना यातना तेचि मोटी ॥
निरोधे पचे कोडिले गरैवासी ।
अधोमृख रे दुःख त्या वायकासी ॥ २०॥

= much;
= sadness;
= becomes;
= in mother’s womb.
= have not;
= dear;
= mind;
= suffering;
= that itself;
= great.
= suffocate;
= exists;
= imprisoned;
= embryonic sac.
= downward-facing;
= dear alas!;
= grief;
= that;
The womb much sadness holds,
Oh, dear Mind! wish not for such pain;
Suffocating is the imprisonment in the womb;
Dear, alas! how sad that child with its face down! .. 20..

Oh Mind! these wearisome journeys escape,
O dear Mind! let go the passions for lust and wealth;
Oh Mind! great is the torment of a life in the womb;
O Mind! make me embrace Rama and the saints! .. 21..
Oh, saintly Mind! grant me the true welfare;
Embrace Rama firmly in your heart,
The Emperor, master of Hanuman,
Lord of the three worlds, Savior of humanity .. 22..
Oh Mind! speak of nothing whatsoever but Rama;
Untrue words bring to the mind no joy;
Moment by moment does Death creep up on your life;
When arrives the last moment, will there be anyone to save you? .. 23..

विना रामसेवां श्रमो व्यथे एव
जनस्य प्रलापो यथा निद्रि:स्य ।
अतो ब्रुहि वाचा हरेनौम नित्यः
अहंतां महापापिनी संहराशु ॥ २४ ॥

रुपनायकाविषेष वाया जिशावे ।
जनासारिषे व्यथे का बोसावे ॥
सदा सब्दा नाम बाचे वसो दे ।
अहंता मनी पापिणी ते नसो दे ॥ २४ ॥

रुपनायकाविषेष = without Rama
वाया = fruitlessly
जिशावे = exhaust
जनासारिषे = like people
व्यथे = wasted, vain
का = why
बोसावे = chatter
सदा = always
सब्दा = at all times
Without Rama, why labor in vain?
Why mimic others, and jabber in vain?
For ever let His Name reside on your tongue,
Sinful self-conceit, never ever shelter. .. 24..
Oh Mind! feel no disgust for this advice,  
How else will you ever commune with Rama?  
That moment of joy will push the next one into joy,  
Else, all will be lost, and nothing remain.  
.. 25..

To preserve the body you did labor,  
Only to be snatched by Death;  
Oh my dear Mind! to Rama your devotion offer,  
To be rid of dread of both birth and death. 26
Why fear, you coward! these cycles deaths and births,
Courage, oh my dear Mind! let go your fright,
With Rama’s lordship in your life,
For your sake will He angry death despise .. 27..
Lord of the humble, is Rama, armed with the bow,
In confrontation, even Death trembles all over;
Oh Mind! this timeless truth regard,
Never shall Rama, zealous of His devotees, them forsake. 28

- lord of the humble
- this
- Rama
- armed with the bow named 'kodanda'
- then
- seeing
- death
- in the guts
- tremble
- oh, mind!
- spoken word/sentence
- eternal
- true
- regard
- disregard
- ever
- Rama
- proud of His servants/devotees
Rama’s footsteps resound with his vow,
Mightily twangs His bow, on His devotees’ foes,
He, who ferried a city entire, to heavenly abode,
Never shall He, proud of His devotees, them forsake. 29.
Who there be, over the whole earth,
Dare look askance at this servant of the Omnipotent;
Whose glories are sung in all the worlds;
Never shall Rama, proud of His devotees, them forsake.30.

He who saved the gods in times of great danger,
Great in virtues, might, and power,
Whom Parvati and Shankara ever remember,
Proud of His devotees, Rama them never desert .. 31..
By Rama was Ahalya saved from the malediction,
Touched by His foot, even the stone shone bright as the sun;
Praising whom, even the vedas went dumb;
Proudly does Rama, to His devotees turn.. 32..
Behold the miracle of creation! meru and mandara mountains, 
The moon, the sun, the galaxies, and clouds; 
Blessed He with immortality His two devotees, 
Such is Rama, ever ready in His devotees’ cause .. 33..

उपेक्षा न कस्त्यापि वस्य स्वरूपे 
इति प्रत्ययो नास्ति मृदस्य चिंते । 
पुराणानि यं विश्वपालं वदन्ति 
स नोपेक्षते रामचन्द्रः स्वभक्षम् ॥ 3४ ॥

उपेक्षा कदारामस्पष्य असेना । 
जिवा मानवा निष्ठयो तो बसेना ॥
शिरी भार बाहेन बोले पुराणी ।
नुपेक्षी कदा राम दासाभिभानी ॥ ३४ ॥

उपेक्षा = neglect 
कदा = ever 
रामस्पष्य = Rama’s nature 
असेना = is not 
जिवा = individual 
मानवा = human 
निष्ठयो = determination 
तो = that 
बसेना = not possess 
शिरी = on the head 
भार = weight 
बाह्न = carry 
बोले = say
Never shall Rama’s nature let you down,
But alas! creatures wait not for the trust to be born;
His promise He fulfilled, on His head did He carry earth’s burden;
Such is Rama, proud of His devotees, never forsaken .. 34..

In the heart’s faith does He tarry,
Formed from faith is He;
Rama, armed with the bow, egoless one defends He.
Proud of them, never shall Rama neglect thee .. 35..
Forever near you is He,
With compassion testing your courage small,
Earthly happiness and bliss divine gifts He,
Rama, proud of devotees, shelters them all. 36
As the sun to chakravaka’s rescue runs,  
Leaps the Lord, that devotees may danger shun;  
Thus resound the chants of devotion,  
Proudly does Rama, lead devotees to salvation. 37

मन: प्रार्थना रे शृणु त्वं ममेकां  
रघूतरूपं प्रप्रयाचलस्तवम् ।  
इदं मद्वच्छे न हेवं कदापि  
मनो राशवे त्वं निवासं कुश्चय ॥ 3८ ॥

मना प्रार्थना तुजला एक आहे ।  
रघुराज भक्ती होऊनि पाहे ॥  
अवजा केदा हो युद्धां न कीजे ।  
मना सज्जना राशवी बस्ति कीजे ॥ 3८ ॥

मना = oh, mind!  
प्रार्थना = prayer  
तुजला = to you  
एक् = one  
आहे = is  
रघुराज = Rama  
भक्ती = wonder-struck
Oh Mind! a single pledge from you I seek,
That even Rama may show wonder,
Offend Him never, nor of it ever think,
Oh Mind! in Rama alone abide, with all the saints near. 38

पुराणानि वेदाङ्गं वर्ण्यन्ति
समाधानं स्वातं सदा यस्य सज्जात ॥
सम्बोधनं तत्भवणि चखलियं
मनो राष्ट्रे सांनवासं कुरुष्य ॥ ३९॥

जया वर्ण्यती वेद शास्त्रे पुराणे ।
जयाचेनि योऽगे समाधान वाणे ॥
तयातलागि हे सर्व चांचल्य दीजे ।
मना सज्जना राष्ट्री वस्ति कीजे ॥ ३९॥

जया = to whom
वर्ण्यती = describe
वेद = Vedas
शास्त्रे = scriptures
पुराणे = mythology
जयाचेनि = by whom
योऽगे = by means, as a result of, when united
समाधान = contentment
वाणे = imparts
तयातलागि = to Him
हे = this
सर्व = all
चांचल्य = unsteadiness
dीजे = give
मना = oh, mind!
sज्जना = saintly
Whom the scriptures, myths, and vedas praise,
With whom united, contentment will have no fear.
Oh Mind! to Him surrender your unsteady ways;
And in Rama alone abide, with all the saints near. 39

Oh Mind! where ecstasy resides,
Center yourself with all deference;
Impure thoughts transform, with reason clear,
Oh Mind! in Rama alone abide, with all saints near. 40
Wandering will bring you no joy,
Laboring will fetch you no weal,
In your inmost heart do search and ponder,
Oh Mind! in Rama alone abide, with all the saints near .. 41..

अत्र विस्तरण प्रबीम्येकमेव
मनो राष्ट्रवं त्वं स्वकीयं कुरुष्य ॥
तदीयं ब्रह्म दीननाथेऽति श्रुत्वा
मनः सज्जन स्वस्वरूपेव वस त्वम् ॥ ४२॥

बहुतांपरी हृदि आता धरावे ॥
Firmly anchor your thought on this, 
To make Rama your own without remiss;  
His anklets echo His vow with thunder, 
Oh Mind! in Rama alone abide, and all the saints near .. 42..
Oh saintly Mind! let your heart embrace
This thought alone, to seek His grace;
Utter no words that contain no Rama,
Forever dwell in His name, the abode of calm .. 43..

मनो मूढमखँ तु मौनं विचयं
कथासङ्गरो राजस्थेरात्र कार्यः ॥
न रामेऽगः यत्र सत्यज्ञ्य ततः
सुखायं सदारावर्णवासो विचयः: || ४४ ||

मना रे जनीं मीनमुझः धरावी ॥
कथा आदरे राववाची करावी: ॥
नसे राम ते धाम सोङिनि गावे ॥
सुखालंगि आरण्य सेवित जावे ॥ ॥

मना = oh, mind!
रे = dear
जनीं = among people
मीनमुझः = mute countenance
धरावी = hold
कथा = story
आदरे = respectfully
राववाची = Rama's
करावी = do
नसे = not be
राम = Rama
tे = that
धाम = place
सोङिनि = give up
गावे = should do
Oh dear Mind! your speech refrain, and hold quiet,
Only of Rama’s exploits speak, and narrate;
Forsake the home that treasures not Rama,
Solitude endure, to rejoice in calm .. 44..

Interruption the communion divine,
Clings the ego to thine and mine,
Such wayward liking do people cherish,
Mindless of Rama, resolved to perish .. 45..
मनो या गता रामहीना स्वेला
तदायुस्त्वयो नाशितं बुद्धि जाभात्।
श्रमो रामसेवां विना जीवितं यत्
स दक्षोऽन्त्र यो रामसेवी सदेव॥४६॥

मना जे घड़ी राघवेन्द्र गेली।
जानी आपूर्ती ते तुवा हानि केली॥
रघुनायकायीण तो शीण आहे।
जानी दक्ष तो लक्ष लाूँनि पाहें॥॥

मना = oh, mind!
जे = which
घड़ी = moment of time
राघवेन्द्र = without Rama
gेली = passed
जानी = among people
आपूर्ती = one's own
tे = that
tुवा = by you
हानि = harm
cेली = did
रघुनायकायीण = without Rama
tो = that
शीण = exhaustion
आहे = is
जानी = among people
dक्ष = attentive
tो = he
लक्ष = perception
लाूँनि = focussing
पाहें = observes

Oh Mind! without Rama the moment slipped,
Great hurt on yourself you did inflict;
Without Rama, vain is the labor,
Alert stands the one, whom He does favor .. 46..
SriHari alone he sees, within and without,
The devotee with wisdom blessed;
Virtues he treasures, vigilantly treading his call,
That holy servant of Rama, the best master of them all .. 47

Sada devakaye swadeh yunakini
Sada yasya vaga viksho sad-ramanam ।
Vrindh swadhime sthitharyasa nitya
Sam bhunyoasti dasaodetr sarvaostham ॥ 48 ॥

Sada devakaji shrije deh jyach ।
Sada ramaname vande nitya vachan ॥
Swadhame cha sada uttama ।
Jagat bhuny toi dasa sarvaostham ॥ ॥
Ever attrite in Rama’s service,
His name eternal on his tongue, without remiss;
Virtuous in conduct, righteous in action, his footsteps fall,
The blessed servant of Rama, the best master of them all..

Sada = always
Devakajii = in the cause of God (Rama)
Shjho = sacrifice
Dev = body
Jnya = whose
Sada = always
Ramnam = name of Rama
Dev = says
Nit = always
Bacha = speech
Tvaram = in accordance with one’s duties
Chal = walks
Sada = always
Utama = in best accordance
Jgo = in the world
Bhny = blessed
Io = he
Das = devotee
Swarto = of the best person (Rama)

Sada va kri yadd yatri marga ten
Prapuyatvamaka tao demakmo.
Bhramyo kshyad yo bhaje sadasva
S dhanyodastha dasaswato swarto.

Sada bolayasyaarike chaaltah.
Anek Sada eka devasi pada.
Saguni bhaje lage nahi bhama.
Jagni dhanu to das waro.

Sada = always
Bolaayasyaarike = conforming to speech
Chal = conducts
Aneh = among differences
Sada = always
Eka = one
Devasi = God/essence
Pada = sees
Saguni = God with form
True to his word in every action,
Diverse the universe, yet communes with One;
Worships the Lord’s form, still undeluded therewithal;
Blessed is Rama’s servant, by the best master of them all .. 49..

विकारा न कामाद्यो यम्य चित्स
तपस्वी विरागी स्वयं ब्रह्मचारी ।
सदा शान्तिचित्रस्तमंलेश्वरः
स धन्योपस्ति दासोऽत्र सब्रोत्तमस्य ॥ ५०॥

नसे अंतरी काम नानाविकारी ।
उदासीन जो तापसी ब्रह्मचारी ॥
निवाल्म मनी लेश नाही तमाचा ।
जगी धन्य तो दास सब्रोत्तमाचा ॥ ॥ ५०

नसे = not exist
अंतरी = in the heart
काम = desire
नानाविकारी = different ailments
उदासीन = dispassionate
जो = who
तापसी = ascetic
ब्रह्मचारी = celibate/student of Spiritual Path
निवाल्म = contented
मनी = in the mind
लेश = trace
नाही = not exist
तमाचा = of tamasic qualities
जगी = in the world
धन्य = blessed
तो = he
दास = devotee
सब्रोत्तमाचा = of the best of all persons(Rama)
Free in his mind from desires that sicken,
In penance immersed, seeking Truth with dispassion;
Tranquil in heart, no ignorance thrall,
Blessed is Rama's servant, by the best master of them all .. 50..

With pride, envy, and conceit renounced,
And worries mundane banished,
Pure in speech, and humble in words,
Blessed is this servant, by the best of lords .. 51..

With pride, envy, and conceit renounced,
And worries mundane banished,
Pure in speech, and humble in words,
Blessed is this servant, by the best of lords .. 51..
करोत्युत्तमः प्रत्यह ब्रह्मवादं
स धन्योपस्ति दासोऽध्रुव सर्वोत्तमस्य ष्ठीमिः ॥ ५२॥

क्रमी वेठ जो तत्त्वाविवादादि ।
न फळपे कदा दंभ वांद विवादे ॥
करी सूक्ष्मवाद जो ऊँगमाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ॥

क्रमी = spends
वेठ = time
तत्त्वाविवाद = meditating on the Supreme Reality
न = not
फळपे = mired in
कदा = ever
दंभ = hypocrisy
वांद = argument
विवादे = counter-argument
करी = does
सूक्ष्मवाद = joyful dialogue
ऊँगमाचा = of the Primordial Origin(truth)
जगी = in the world
धन्य = blessed
तो = he
दास = servant
सर्वोत्तमाचा = of the best of all persons(Rama).

Ever immersed in reflection Supreme,
Unsmearred by debates extreme,
Joyously singing the song Primeval,
Blessed is this servant, by the best of them all .. 52..

सदैवार्जीवो सर्वलोकप्रियो यः
सदा सर्वदा सत्यवादी विवेकी ।
वचो भाषते नोदृत्तं नो कदाचित्
स धन्योपस्ति दासोऽध्रुव सर्वोत्तमस्य ॥ ५३॥

सदा आर्जीवी प्रीयं जो सर्व लोकी ।
सदा सर्वदा सत्यवादी विवेकी ॥
न बोले कदा मिथ्या बाचा ग्रीवाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥ ॥

सदा = always
Ever honest, and dear to all,
Truthful in speech, and ever mindful of all;
Utters never a falsehood, in conviction tall,
Blessed is this servant, by the best master of all .. 53..

sada rasaṃjña ye vruḍḍi
viśeṣaṃ śīto mahāśūna
yāvante yātanā
sadbhaḥ pratyaśa bhūtāṃ śītaṃ yaṭṭaḥ
sa bhūtanvādśat dāmoṣṭra śarvottamaḥ

sada sāvita aṣṭāṇa tarunākāḤī
mṝjñena kada kartarāṇeṇe mṝṇī
cāyaṇena mani niśvay o vruḍḍa jyāyaḥ
jagāṇa dhaṇya to dāsa śarvottamaḥ
dsada = always
sāvita = tastes
aṣṭāṇa = forest(aloneness)
tarunākāḤī = in youth
mṝjñena = not found
kada = ever
ekartarāṇeṇe = ideas
mṝṇī = associating
Enjoys the solitude, even in youth,
Fantasies ever abhors, forsooth:
Unshakable resolve does his mind recall,
Blessed is this servant, by the best master of all .. 54..
सवृङ्गमाचा = of the best of all(Rama).

Selfish motives touch him never,
The divine his heart thirsts for ever;
Indebted is God for the faith and resolve,
Blessed is this servant, by the best master of all .. 55..

दयाळूः कृपाळूः यः कोमलान्तो
जने स्खेहुःकः यो दास-पालः।
मनो वस्य न क्रोध-संताप-युक्तं
स धन्योपन्निः दासोऽस्त्र सर्वत्रमस्य ॥ ५६ ॥

दिनाचा दयाळू मनाचा मवाळू।
स्खेहाळू क्रपाळू जगी दासवाळू।
तया अंतरी क्रोध संताप केचा।
जगी धन्य तो दास सर्वत्रमाचा ॥ ॥

दिनाचा = of the humble
dयाळू = compassionate
मनाचा = of the mind
मवाळू = tender
स्खेहाळू = friendly
क्रपाळू = merciful
जगी = in the world
dासवाळू = protector of servants(dependents)
tया = to him
अंतरी = in the heart
क्रोध = anger
संताप = passion
केचा = whence
जगी = in the world
धन्य = blessed
tो = he
dास = servant
सर्वत्रमाचा = of the best of all(Rama)

Kind to the humble, tender in heart,
Friendly and forgiving, to God's servants patronage impart,
Whence anger or rage to such a one befall?
Blessed is this servant, by the best master of all .. 56..

हरेनाम-संकीर्तनोपासनायां
Blessedness attain chanting Rama’s name,
Disciplined action, worship, and devotion aflame;
Their essence verily is dispassion,
Reaping freedom as its dispensation .. 57..
Dwell not on passions engulfing the mind in desire,
The mind shaped by the senses afire;
Ever steep the passionless heart in Rama’s name,
Oh Mind! fantasies forsake, with not even a trace to blame .. 58..

मना कल्पनालेख तोहि नसावा || ||

नको = not want
वासना = desires
दीय = pleasures of the senses
तत्त्वान = attitude formation
पुरवार्य = objects
ज्ञेय = attracts
कामना = lust
पूंसपाप = past sins
तदा = always
राम = Rama
निष्काम = desireless
मूलवीत = meditate
जावा = go
मना = oh, mind!
कल्पनालेख = trace of desire
तोहि = even that
नसावा = should not be.

जनः कल्पनां कल्पयन् कोटिकल्पं
सम्भेति राम ग्रह नेव नेव।
धृत्रेतसा येन कामो न रामः
कुलस्तत्त्व रामे तु सुप्रीतियोऽऽः। ५९।।

मना कल्पना कल्पिता कल्पकोटी ।
नकह रे नकह सर्वथा रामभेटी ॥
मनी कामना राम नाही जयाला ।
अती आदरे प्रीति नाही तयाला ॥ ॥

मना = oh, mind!
कल्पना = idea
कल्पिता = think
कल्पकोटी = millions of aeons
नकह = never
रे = dear
नकह = never
सर्वथा = wholly
रामभेटी = meeting with Rama
Oh dear Mind! myriads of fantasies imagine,
Yet never see Rama’s vision divine;
With passions in the heart, and Rama forgotten,
For Him no reverence nor love will be begotten .. 59..

मनो रामचन्द्रो निधि: कामधेनुः:
सुर्दुमंजिलिन्तार्थप्रदञ्च।
प्रभावाद हि यस्येव सर्वस्य सत्ता
न ततुल्यतामेति कब्जः जगत्याम् ॥ ६०॥

मना राम कल्यततः कामधेनूः।
निधी सार चितामणि काय वानू ॥
जयंचिं योङे घडे सर्व सत्ता ।
तया साम्यता कायसी कोण आता ॥ ॥ ६०

मना = oh, mind
राम = Rama
कल्यततः = wish-fulfilling(tree)
कामधेनूः = wish-fulfilling(cow)
निधी = wealth
सार = essence
चितामणि = wish-fulfilling(gem)
काय = how
वानू = describe
जयंचिं = by which
योङे = means
घडे = happens
सर्व = all
सत्ता = rule
तया = to him
साम्यता = equal
कायसी = how
कोण = who
अाता = now

Oh Mind! excelling even the wish-fulfilling tree and cow,
And the gem, is Rama; whose omnipotence homage knows not how;
Whose presence rules the worlds,
Incomparable is He, defying any and all the words .. 60..

Sorrowful he stands, in the shade of the wish-fulfilling tree,
Never a moment in his heart will sorrow leave him free;
With saintly souls will arguments bring,
Before and after, every sorrow and its sting .. 61..
When you stopped the flow of contemplation,
Into your heart forcibly did enter sorrow and agitation;
Ecstasy divine and joy mundane, drowned by separation
From Truth, Oh Mind! sadly you lost all resolution.

यथा कामभेनुप्रभोस्त्रक-याष्णा
तथेवात्सवल्लख वादप्रियत्वम्।
स संत्यज्ज्विन्तामणि काव्यवण्डान्
प्रयाचेत सम्भे न कस्तान् प्रद्याताः॥ ६३॥

When a brahman, a girl,
Comes into public discussion
He will be of a poetic disposition
So that when he meets
Behold, all who are present
With prayer, let the girl go. ॥
A wish-fulfilling cow you own, yet buttermilk is all you ask.  
Of like nature is argument vain, giving up true wisdom to fulfil life’s task.  
A wish-fulfilling gem you hold, yet seek only pieces of glass,  
In plenty you will get them, worth nothing either to keep or to pass .. 63..  

अति मूढ़ त्या ढूढ़ बुढ़ी असेना ।  
अति काम त्या राम चित्ती वसेना ॥  
अति लोभ त्या क्षोभ होईल जाणा ।  
अति वीणीय सवेता देन्यवाणः ॥ ॥

अति = much  
मूढ़ = dim-witted  
त्या = to him  
ढूढ़ = firm  
बुढ़ी = intellect  
असेना = not have
Firm resolve he lacks, who with feeble reason lives,
His heart holds not Rama, to every craving it gives.
Know sorrow to be his lot, who only harbors greed,
Ever impoverished is he, who only pleasure seeks .. 64..

अभक्ष्या हरी जीवितं मात्रतू दीनं
भवेत चातिमीथं सदा दुःखदुःखम् ।
मनो रामचन्द्रपि यो भ्रीतीयोगं
विरामेषु ते मात्रतु वाज्ञाः धनादी ॥ ६५ ॥

नको देन्यवाणे जिज्ञें भक्तिः ।
अती मूर्खं त्या सर्वदा दुःख दृष्णे ॥
धरीं रे मना आदरे भ्रीति रामी ।
नको वासना हेमभामी विरामी ॥ ॥

नको = not want
देन्यवाणे = pitiful
जिज्ञें = life
भक्तिः = without devotion
अती = much
मूर्खं = stupid
त्या = to him
सर्वदा = at all times
दुःख = grief
dृष्णे = double
धरीं = hold
रे = dear
Pity this life, void of devotion,
Twofold sorrow forever it reaps;
Oh Mind! give to Rama honor and love,
Without Rama, shun even the golden home .. 65..

असारोप्रस्ति संसार एयोध्यितिपोरो
मनः सजजनावैषय त्वं हि सत्यम् ।
विश्व भक्षितं चेत सुखं ते कुतः स्वाधि
अतो रामचन्द्रं सदा चिन्तय त्वम् ॥ ६६॥

नक्ष सार संसार हा बोर आहे ।
मना सजजना सत्य शोधृणि पाहे ॥
जनीि वीष खाता पृढू सुख केचे ।
करी रे मना ध्यान या राष्टवाचे ॥ ॥

नक्ष = Not
सार = essence
संसार = creation-dissolution cycles
हा = this
बोर = terrible
आहे = is
मना = oh, mind!
सजजना = saintly
सत्य = true
शोधृणि = search
पाहे = see
जनीि = among people
वीष = poison(of sensory pleasures)
खाता = consume
पृढू = then
सुख = joy
केचे = whence
करी = do
रे = dear
मना = oh, mind!
How awful this life, which clings not to Spirit,
Oh saintly Mind! seek Truth alone, doubting not a whit;
After the poison of pleasures, what joy will you gain,
Oh Mind! dwell in the thought of Rama, and there ever remain .. 66..

Complexioned like a cloud, lovely is Rama’s form,
Mighty in courage, profound, wholly majestic is He;
Who serve Him, them He shields from peril,
Waken the mind to Rama’s name, to conquer every evil .. 67..
Mighty among the mighty is Rama, armed with a bow,
At His sight trembles even fearsome Death, and how;
What to say of the human creature, a paltry servant still,
Waken the mind to Rama’s name, to conquer every evil .. 68..

सुखानन्दकुद्र वारको यो भयस्य
स हि प्रियियोगेन सेव्यो जगत्याम् ।
विवेकादनाचारयुक्तं विसृज्य
प्रभाते हृदा राष्ट्रबिज्ञीनवः ॥ ६९ ॥

सुखानन्दकारी निवारी भयाते ।
जनिन्ने भक्तिभावे भजावे तयाते ॥
विवेके त्यजावा अनाचार हेवा ॥
Divine and earthly joy He gives, and protection from fear,
With faith and devotion worship Him, from far and near;
In good judgment abjure wickedness and envious cavil,
Waken the mind to Rama’s name, to conquer every evil .. 69..

man: कीर्तिः त्वं हृदि कामपूर्वः
न वै बाध्यस्य दुःखजाले: कदापि ।
मदालस्यमाशु त्वया संग्रहेऽय
प्रभाते हुदा राष्ट्रविन्दनीयः: ॥ ७०॥

सदा रामनामे वदा पुरुषाकामे ।
कदा बाधिजेना पदा नित्य नेमे ॥
मदालस्य हा सर्व सोडोनि खावा ।
प्रभाते मनी राम चिंतीत जावा ॥ ॥ ७०

sada = always
raamaname = with Rama’s name
vada = speak
purushakame = granting all wishes
dada = ever
baadhijena = affect adversely
pada = hymn
nitya = constantly
nem = discipline
madalasya = insolence and laziness
Rama’s name will all your wishes grant, and give you all the means,
To keep off the evil spirits, with chanting of His hymns.
Conceit wholly give up, and not a moment be idle,
Waken the mind to Rama’s name, to conquer every evil .. 70..

Great flaws His name can swallow whole,
Whose name can fly you to the supreme goal;
Reap a heap of merits, little by little,
Waken your mind to Rama’s name, to conquer every evil .. 71..

Feel no need to empty your treasure,
Nor chanting His name to labor beyond measure;
Terrifying much is this birth and death cycle,
Waken your mind to Rama’s name, to conquer every evil .. 72..
धिविन्त्यविवेच यं देवेदं
स रामः प्रभाते हुदा चिन्तनीयः || ७३ ||

dehdevahe mahadu:kh aah
mahadu:kh te nam cheta n raho
daashive chititasde devdeva
prabhate muni rama chitita jawa || ७३ ||

dehdevahe = physical penance
mahadu:kh = great grief
aah = is
mahadu:kh = great grief
te = that
n = not
name = name
cheta = taking
raho = stays
daashive = Shankar
chititas = meditates
devdeva = Rama
prabhat = in morning(on waking)
muni = in the mind
rama = Rama
chitita = meditate
jawa = go

Penance of the body does much distress bring,
Chant His name, and relieve the sting;
Shiva chants Rama’s name, though they be on same level,
Waken your mind to Rama’s name, to conquer every evil. 73

tap:pu:ke samane dehakante
bhe paraph man bhatoshapam cha
cu:paru: sadaa diinnibiru yosasi
prabhatu hudaa rastabhininivy: || ७४ ||

bahutaapari sankate sahnavachi
brite dana udapane ti bhanavi
dinaca dayacu muni aathava
prabhatu muni rama chitita jawa || ७४ ||

bahutaapari = many and various
Full of risks are the many penances,
Much gold it takes for vows, and charity, and shelters;
In your heart keep Rama, pardoner of the humble,
Waken your mind to Rama’s name, to conquer every evil .. 74..

मन: साधनेश्वेतदेव प्रशस्त
न चेन्मनयं साधृभिनिष्ठिन त्वम् ।
वृथा संशयस्त्याज्य एवान्तकारी
प्रभाते हुदा राष्ट्रविनिष्ठनीयः: ॥ ७५ ॥

समस्तांभे सार साचार आहे ।
कठेना तरी सर्व शोभुन पाहे ॥
जिवा संशयो वाउगा तो त्यजावा ।
प्रभाते मनी राम चिन्तीत जावा ॥ ॥ ७५

समस्तांभे = in all(of existence)
सार = essence
साचार = verily
आहे = is
कठेना = understand
तरी = still
सर्व = all
शोभुन = search
पाहे = see
जिवा = oh, creature!
संशयो = doubt
वाउगा = futile
Verily is He the essence of all that exists; 
If you grasp it not, seek in all that exists; 
Give up this doubt, o creature! know it to be vain and futile, 
Waken your mind to Rama’s name, to conquer every evil .. 75..

भवेश्वर योगों न धर्मों न कर्मं
न भोगो म च त्याग एकाद्वारपि साङ्गः ।
मनो नाम-संकीर्णने अहंसस्व
प्रभाते हृदा राष्ट्रविश्वनामियः ॥ ७६ ॥

नष्टं कर्मं ना धर्मं ना योग बाही ।
नष्टं भोगं ना त्यागं ना सांगं पाही ॥
म्हुं दास विश्वास नामी धरावा ।
प्रभाते मनी राम चिन्तीत जावा ॥ ॥ ७६

नष्टं = neither 
कर्मं = actions 
ना = nor 
धर्मं = religious practices 
ना = nor 
योगं = physical/mental penance 
काही = whatever 
नष्टं = neither 
भोगं = enjoyment 
ना = nor 
त्यागं = sacrifice 
ना = nor 
सांगं = according to scriptural injuctions 
पाही = see 
म्हुं = says 
दास = servant 
विश्वास = faith 
नामी = in the name 
धरावा = hold 
प्रभाते = in the morning(on waking) 
मनी = in the mind
राम = Rama
चिन्तात = meditate
जावा = go

Excelling all actions, duties, and penance,
Pleasures, sacrifices, and scriptural injunctions,
Avers this servant of Rama, faith in His name do not belittle,
Waken your mind to Rama’s name, to conquer all evil .. 76..

हरेनाम संकीर्तने भद्रभानो
भवेद दुन्द्वृन्योजन्य रामनाम ||
हरें कर्म कुवर्नू भविष्यत्यकामो
स्वरूप च सर्वत्र पत्रेष्ट तदानीम् || ७७ ॥

करी काम निष्काम या राष्ट्रांचे ॥
करी रूप स्वरूप सवा जीवांचे ॥
करी छउद निद्रीश हे गृण गाता ॥
हरीकीर्तनी वृतिविश्वास होता ॥ ॥ ७७

करी = doing
काम = work
निष्काम = desireless (for the success or failure)
या = this
राष्ट्रांचे = Rama’s
करी = does
रूप = form
स्वरूप = true nature
सवा = all
जीवांचे = creatures
करी = does
छउद = hymns
निद्रीश = transcending duality
हे = these
गृण = virtues
गाता = singing
हरीकीर्तनी = musical eulogy of Hari
वृतिविश्वास = attitude of faith
होता = when happening

Service of Rama will kill the craving,
Your true Self emerge as a blessing;
Singing His glories will duality transcend,
Faith in His name is indeed the best godsend .. 77..
अहो यस्य रामे न विश्वस्तुवः
भवेत पामरः सर्वदा हुःसमभाक सः।
स्थिते किन्तु कैवल्य्यः रामचन्द्रे
वृथा देह-संसार-चिन्तावल्युद्धः॥७८॥

अहो ज्या नरा रामचिन्द्रास नाही।
तया पामरा वाखिजे सर्व काही॥
महाराजः तो मामेकत्यदाता ।
वृथा वाहूः देहसङ्गारंचिता ॥ ॥ ७८

अहो = Oh! listen!
ज्या = to whom
नराः = human being
रामचिन्द्रास = faith in Rama
नाही = is not
तया = to him
पामरा = pitiable one
वाखिजे = afflicts
सर्व = everything
काही = whatever
महाराजः = emperor
tो = that
स्वामि = master
कैवल्यदाता = granter of liberation
वृथा = vainly
वाहूः = carry
देहसङ्गारंचिता = anxiety about the body’s fate (life and death)

Hearken well! he who keeps no faith in Rama’s name,
Pity him, for all afflictions will bring him shame;
He, the Emperor and Master, donor of freedom supreme,
Will banish the worrisome fear of births and deaths, that vanity extreme .. 78..

मनः पावनाऽभावना राघवस्य
निषेधान्तः माउःसंसारंचिता ।
भवो भामयत्वः जीवं सदेव
असद-वस्तु-संधारण व्यथमेव ॥७९॥

मना पावना भावना राघवाची ।
धरी अंतरी सोड़ि चिता भवाची॥
Oh Mind! in Rama keep faith, the purifier,
From your heart worries expel, life’s destroyer;
A hypnotised life the creature lives,
True Self, such futile belief never gives .. 79..

Oh, mind! = oh, mind!
Purifying = purifying
State of mind = state of mind
Rama’s = Rama’s
Keep = keep
In the heart = in the heart
Give up = give up
Worry = worry
Of life = of life
To the person = to the person
Human = human
Forgetfulness/wrong perception = forgetfulness/wrong perception
Kept = kept
Not = not
Essential nature = essential nature
Concentration = concentration
Waste = waste
Went = went

Oh Mind! in Rama keep faith, the purifier,
From your heart worries expel, life’s destroyer;
A hypnotised life the creature lives,
True Self, such futile belief never gives .. 79..

Hold = hold
Vishnu(husband of Shree=Laxmi) = Vishnu(husband of Shree=Laxmi)
That = that
Shankar = Shankar
In the heart = in the heart
Cross = cross
Hold Him, Laxmi’s consort, abiding in Shiva’s heart,
Go beyond the ocean uncrossable, which only He can part;
Feed the stomach, but the insatiable appetite forget,
Asinine envy forever annihilate .. 80..

मनो मत्सरात भो त्यज स्रीशनाम
निन्द्यास एषोंस्वत्तवियादरात् ते ।
मनो रामनामोत्तमं साधनं रे
न चैतत्स्य तुल्यं किमप्रस्ति लोकं ॥ 81॥

मना मत्सरे नाम सांडः नको हो ।
अती आदरे हा निन्द्यास राहो ॥
समस्तामधे नाम हे सार आहे ।
दुर्जी तृषणा तृषिताहि न साहे ॥ ॥ 81

मना = oh. mind!
मत्सरे = out of jealousy
नाम = name
सांडः = drop
नको = not
हो = (listen!)
अती = much
आदरे = respectfully
हा = this
निन्द्यास = yearning for one’s true nature
राहो = stay
समस्तामधे = in all
नाम = name
हे = this
Hearken, oh Mind! in jealousy forget not His name,
Anchor Him in your heart, and honor His fame;
His name is the essence in all that exists,
Beyond compare, from comparison desist .. 81..

Names there be many, but Rama’s crests the wave,
Luckless creature knows not this, whom pity will not save; When Shiva drank the poison, the antidote was His name, What cure this lowly man can give, for the torment to be tamed .. 82..

स्मारागीं: सदा ध्यायतीशं हि रामे ।
उमासंयुतो गायति प्रेमबद्धः ॥
दृढ-ज्ञान-वैराग्य-सामस्य-युकः:
सदापदस्ते सुखे राम-विश्वास-पूर्णः: ॥ ८३ ॥

जेणे जानिला काम तो राम ध्यातो ।
उमसी अती आदरे गृण गातो ॥
बहु ज्ञान वैराग्य सामस्य जेने ।
परी अंतरी नामविश्वास तेंथे ॥ ॥ ८३

जेणे = one who (Shiva)
जानिला = burned
काम = lust
तो = he
राम = Rama
ध्यातो = meditates
उमसी = Parvati
अती = much
आदरे = respectfully
गृण = virtues
गातो = sings
बहु = much
ज्ञान = knowledge
वैराग्य = dispassion
सामस्य = power
जेने = where
परी = yet
अंतरी = in the heart
नामविश्वास = faith in the name
तेंथे = there.

Lust did Shiva vanquish, chanting Rama’s name,
To Parvati he sings His glories with all acclaim;
Great resolve, wisdom, and dispassion seek,
In that heart will faith in His name never become weak .. 83..

शिरःसत्क्षिप्तयः यः प्रभुविद्धद्वस्य
शिवः सोपि तद्वयान-मग्नो न किं त्वम् ॥
यतो नीतकण्ठोऽपि शान्ति प्रपेदे
स रामः कृतान्तान्रं भोचयेद् वै ॥ ८४ ॥

विठोते जिरी बाहिला देवराणा ।
तया अंतरी ध्यास रे त्यासि नेणा ॥
निवाल्ला स्वयं तापसी चंद्रमौँठी ।
जिवा सोडवी राम हा अंतकाञ्छी ॥ ॥ ८४ ॥

विठोते = Vitthala
जिरी = on the had
बाहिला = carried
देवराणा = king of gods(Shankar)
तया = to him
अंतरी = in the heart
ध्यास = yearning
रे = dear!
त्यासि = to him
नेणा = knows not
निवाल्ला = calmed
स्वयं = himself
तापसी = ascetic
चंद्रमौँठी = Shankar
जिवा = creature
सोडवी = liberates
राम = Rama
हा = this
अंतकाञ्छी = at life’s end.

Vitthala bears Shiva on his crown,
Yearning in his heart, dear Mind! to you unbeknown;
Who calmed Shiva's own ascetic fire,
The same Rama will free you from the funeral pyre!.. 84..

भजेऽ रापवं योगिन-विश्रान्ति-हेतुं
जप्तत्वयेन नामानि गौर्यां महेः: ।
तापसी स्वयं शंकरः शान्त आसीद्
भवेशुकिरीकोण्ते ह्यसी राम एकः ॥ ८५ ॥

भजा राम विश्राम योगश्रवारंचा ।
जू मेमला नेम गौरिहराचा ॥
स्वयं नीववी तापसी चंद्रमौँठी ।
तुम्हां सोडवी राम हा अंतकाञ्छी ॥ ॥ ८५ ॥
Haven of ascetics, from Rama’s worship never sever,
Gauri and Hara pledge to chant His name forever;
Himself cools Shiva’s burning power,
Freedom to you will Rama give, and blessings on you shower .. 85..

मुखः यथा रामो न कामोपस्थित चित्रें
न तद्भेददेशों भवेत् सकेतु।
हरेमेवेकियोऽयेन कामं विजित्य
स भन्योभवद मार्तिण्ड्रविवारी || 87 ||

मुखः राम विश्राम तेभेच आहें।
सदानंद आनंद सेवोनि राहें।
तयाविणो तो शीण संदेहकारी।
निजःधामहेन्नाम शोकापहारी। || 86 ||

मुखः = in speech
राम = Rama
विश्राम = resting haven
tेघेच = there only
आहें = is
सदानंद = perpetual joy
आनंद = happiness
सेवोनि = serving
राहें = stays
तयाविण = without it
There alone find rest and peace, where Rama’s name is chanted,
Where the joy of joys forever is granted;
Without Him, all is vain torment and doubt,
His name, the true abode, without sorrow fraught .. 86..

Whose tongue utters Rama’s name, lust cannot afflict,
Resolute in every action, though blessed with every gift;
The devotee of Hari mightily slays the lust,
Like the blessed Hanuman, constant in Rama’s trust .. 87..

What can excel Rama’s name? Joy in it to be lost,
Most beautiful and short, easy and free of cost!
Uttering that name, both birth and death do cease,
Verily to the human creature, this alone is the supreme ease .. 88..

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सदा भोजनादी वदेद रामनाम
tato bhujne saadardh prashniyam
Among people and at meals, let the tongue speak Rama’s name,  
With utmost respect speak, with thunderous voice his fame;  
To Hari offer the food you eat,  
His grace will wait on you, this His nature to devotees treat .. 89..

Sada namahinasya yoraarthas ti hanin:  
Na yasyadaro nashir tadajnam tuuccham.  
Harenom vedeshu asmireshu shreya-  
Sakaraye paro vyapitambasadanya || 90||

Na ye ram vareni taya thorer hanii  
Janiyahary parante nam kariii  
Harinam he vedabasti purani  
Bahua ag obese boliile vyaasvani || 90

n = not
Great misfortune his, whose speech lacks Rama’s name,
Despicable his life, in this world he breathes in vain.
In vedas, scriptures and myths, Vyasa spoke with authority,
Uniquely great is Rama’s name, ever ready to bless posterity.. 90..
Weary not of Him, the foremost among the Raghu lineage,
With utmost honor speak of Rama, the pride of His heritage;
For His name to abide on your tongue, nothing you need expend,
With resounding voice utter His name, Janaki’s consort you will befriend.

सस्तकारमुद्धोपिते रामनामे
सुदूरे स्वहृत्याख्य दोषा: प्रयाणि।
हरिस्तिदति प्रीत्य आकार्य कीर्तिः
अतः श्रीशिवो रामनामेकतन्त्रः || ९.२||

अती आदरे सवंही नामघोषे।
गिरीकंदरी जाईजे दूरि दोषे।||
हरी तिथितू तोषता नामघोषे।
विशेषे हरामानसी रामरीसे। || ९.२

अती = much
आदरे = respect
सवंही = all verily
नामघोषे = loudly uttering the name
गिरीकंदरी = on mountains and in valleys
जाईजे = go away
दूरि = far
dोष = flaws
हरी = Hari(Shiva)
तिथितू = waits
tोषता = feels happy
नामघोषे = loud utterance of the name
विशेषे = especially
हरामानसी = Shankara’s mind
रामरीसे = mad love for Rama

Resound Rama’s name, with every honor due,
On mountains and in valleys, till imperfections leave no clue.
He will stand before you, pleased by the echoing call,
Even Shiva yearned for Rama, in his heart to install .. 93..

Closely look around you, for the bestower of food,
Who by nature seeks only your essential good;
Priceless name it is, yet costs you nothing to chant,
Tell me, oh dear Mind! what loss you incur by this name you recant .. 93.
One who can burn the three worlds when enraged,
That Shiva calmed down, when in Rama’s name engaged;
Parvati, mother universal, ceaselessly His name recites,
Wherefore invoke His name, need say nothing besides .. 94..
अजमेंठ पापी बदे पुत्रकामें।
तया मुक्ति नारायणाचे नामें॥
शुक्काकरणे कुंटणि राम वाणी।
मुखे बोलिता स्वाति जाली पुराणी॥॥ ९५॥

अजमेन्ट = Ajamela (mythological character)
पापी = sinful
बदे = says
पुत्रकामे = desiring a son
तया = to him
मुक्ति = liberation
नारायणाचे = Narayana (son’s name)
नामें = name
शुक्काकरणे = for the sake of Suka (a great sage)
कुंटणि = Kuntani
राम = Rama
वाणी = speech
मुखे = mouth
बोलिता = saying
स्वाति = fame
जाली = happened
पुराणी = in mythology.

Ajamela, derelict in duty, on his deathbed named his newborn
Narayana, uttering which breathed his last, was blessed never to be reborn.
Kuntani, a harlot, for Shuka’s sake chanted Rama’s name,
And in legends of yore, famed she became for all to acclaim .. 95..

स्वभक्तोंमो देवत्यशेषोंपि जातः
प्रह्लादनामांजपनाम नित्यम्।
विता तत्स्तंत्रेव संग्रहिते दुरात्मा
जगत्यां स नैवाजपदुरामनाम॥ ९६॥

महाभक्त प्रह्लाद हा देवत्यकृती।
जपे रामनामाकृती नित्यकाली।
विता पापरूपी तथा देखवना।
जनीं देवतं तो नाम मुखे म्हणेना॥॥ ९६॥

महाभक्त = great devotee
प्रह्लाद = Prahlada
हा = this
In demonic lineage, Prahlada, the great devotee was born,
Chanting Rama’s name, unceasingly from morn to morn;
His father, sin personified, cared not to see him,
Rama’s name he spurned, demonic to the brim.. 96..
Whence will freedom come to one that utters not His name,
Misery he will reap, only self-conceit to blame.
When the end nears in future, it will reek of torment,
So, oh dear one! call on the King of Gods, and be content .. 97..

Faith in Hari’s name can even a stone save,
What then of the human form who in His name can slave;
To one ever in doubt of Rama’s grace
And speaks it not, that creature is a human disgrace .. 98..

Blessed in this universe is Varanasi, a granary for the meritorious,
Which having reached, salvation one garners along with ancestors;
Chant the glories of Rama’s names without a break,
Counsels Shiva to the creatures, for freedom’s sake .. 99..

नृभि: कम तें न शकं यथावत्
कृते धर्मकृत्यं प्रति पुन्यं नाभिः ।
दया सर्वभूतेषु नैवास्थिति चिते
अमूल्यं हरनोऽन्नतं वन्ने वक्रे ॥ १००॥

यथासांग रे कम तेही घडेना ।
Actions undertaken, alas! follow not scriptures,
Good deeds, even, heap not merits but failures.
Compassion for creatures all, sorely lacking for all to see,
Homeless His name without a tongue that can shelter it for free .. 100..

न यस्य प्रियं नाम तं शास्ति कालो
विकल्पात् कुलं मतिनोर्की स्थात्।
अतः सादरे नाम संकीर्तित्वम्
ततो जायते दोषनाशः स्वभावात्॥१०१॥

जया नावः नाम त्या येंम जाची।
विकल्पे उँचे तक त्या नक ची ची॥
म्हणोची अती आदरे नाम च्याची।
मुखे बोलता दोष जाती स्वभावे॥॥ १०२॥

जया = to whom
नावः = not like
नाम = name
To one with dislike for His name, Death is a haunting thought; Doubt ends in vain debate, loathsome hell the prize one bought. Chant His name, therefore, with all respect due, Flaws, by nature, take to flight, hearing the name for the cue .. 101..
From the innermost depth of heart may humility glow,
To one and all, saintly withal, may joyous greetings flow;
May the body labor in cause divine,
And to Truth offer worship, within and without the shrine . . 102.

Pour all love on Rama, when divine glories you sing,
In sermons, only in Him rest your mind, to the body let it not cling.
Others’ wealth and spouse wholly should you abjure,
Oh Mind! these precepts follow, else your very soul injure . . 103.
When actions belie words, neither can be trusted;
The mind deluded is a mind shame-faced.
Oh Mind! unbridled it wanders, obstinate and wild,
What chance of grace, when the mind is defiled .. 104..
भिक्षुओ भीया आपुली पालटती।
अति आदरे गूढ भीया धरती।
जगी भोलण्यासारखे चाल वापस।
मना कल्याणा सोडि संसारता॥ ॥ १०५॥

भिक्षुके = with discrimination
भीया = actions
आपुली = ours
पालटती = should change
अति = much
आदरे = respectfully
गूढ = pure
भीया = actions
धरती = hold(perform)
जगी = among people
भोलण्यासारखे = in accordance with one’s speech
चाल = walk(act)
वापस = dear one!
मना = oh, mind!
कल्याणा = ideas
सोडि = give up
संसारता = troublesome life.

Thoughtful be in conduct to change it,
Respectful be in action to cleanse it;
Oh dear one! let your actions reflect your speech,
Oh Mind! fantasies slay, to you may life’s torments never reach .. 105..

समाचरं संध्यादि नित्यं स्वकर्मं
भिक्षुकान्तम् स्थापयात्महर्ष्टम्।
दया सर्वभृत्तु वस्य प्रवृद्धा
सदा भक्तिभावात् स आज्ञोति शान्तिम्॥ १०६॥

वरी खासंस्थ्या करी एकनिष्ठा।
भिक्षुके मना आवरी स्थानश्रस्।
दया सर्वभृत्ती जया मानवाला।
सदा प्रेमली भक्तिभावे निवालां॥ ॥ १०६॥

वरी = well
खासंस्थ्या = bath and ritual worship(at sunrise and sunset)
करी = does
एकनिष्ठा = singular focus
भिक्षुके = with discrimination
Worship offers morn and eve, with cleansed body and singular faith,
Restless mind, with discrimination restrained, as if honed on a lathe;
Steeped in compassion, to beings one and all,
Supreme peace attains, for love and devotion fulfil that call.

मनो नैव कार्यः प्रकोपः कदाचित्
मनः साधुसिद्धः प्रवृत्तिः कुरुषः ।
मनो मुख सञ्जः सदा दुर्जनानां
मनस्ते ते मोक्षधार्मोपस्ति सत्यम् ॥ १०७ ॥

मना कोप आरोपणः ते नसायी ।
मना बुद्धि हे साधुसिद्धी वसावी ॥
मना नष्ट चांडाण्ड तो संग त्यागी ।
मना होऽष रे मोक्षभागी विभागी ॥ ॥ १०७

मना = oh, mind!
कोप = anger
आरोपण = accusatory
ते = that
नसावी = not be
मना = oh, mind!
बुद्धि = intellect
हे = this
साधुसिद्धी = in the company of saints
वसावी = stay
मना = oh, mind!
नष्ट = destructive
चांडाण्ड = wicked
तो = that
संग = company
त्यागी = abandon
मना = oh, mind!
Oh Mind! shelter not anger or blame,
Oh Mind! rest in the company of saints;
Oh Mind! wicked company abandon,
Oh dear Mind! unite yourself with freedom .. 107..

Oh Mind! company of saints forever seek,
And change to devotion true, and actions sublime and meek.
Give up vain chatter and insincere action,
Know that dialogue to be the best,
That heals the mind and wins the supreme quest .. 108..
असद्वाद्हयः स संवाद एव
विचेकन जेतव्य एवाभिमानः
अहताऽ दि वादेब विकारानू करोति
यतो वादहानि: स संवाद इष्टः ॥ ११० ॥

तुः वाद संवाद त्याते महावेव
विचेक अहभाव याते जिशावेः ॥
Call that a dialogue where a debate ends,
Discrimination conquers and self-conceit bends;
In contentious ego afflictions sprout,
Know that dialogue to be the best,
That heals the mind, and wins the supreme quest .. 110..

हितायेव ते सत्यवामीरितियं
हितायातत्मनस्त्वं विचायांचराच।
हितायेव पार्खण्डबुद्धिविवक्ष्यां
यतो वादवाहिनः स संवाद इत्यः॥ २११॥

हिताकारण बोलण सत्य आहे ।
हिताकारण सर्व औपूर्वन पाहे ॥
हिताकारण बंड पार्खण्ड वारी ।
तुटे वाद संवाद तो हीतकारी ॥ २११॥

हिताकारण = for the sake of welfare
बोलण = speech
सत्य = true
आहे = is
हिताकारण = for the sake of welfare
To the highest good, only truth in speech can bring you,
To the highest good, only the keenest probe can take you;
For the highest good, slay the mutinous mind that denies God,
Know that dialogue to be the best,
That heals the mind, and wins the supreme quest .. 111..

gâtà jñâna vikritthasya śrotûrêc
विवादः परं नैव शान्तो जनेषु ।
विवादाद्भवः संज्ञो दम्भकारी
यतो विवाहानि: स संवाद इष्टः ॥ ११२॥

jñâni sãngata ēkta janm gelâ ।
परी बादवादः तैसाचि ठेला ॥
उठे संज्ञों वाद हा दम्भारी ।
तुटे वाद संवाद तो हीतकारी ॥ ॥

jñâni = among people
sãngata = telling
ēkta = listening
jñâna = life
gelâ = passed
pari = yet
vivadavâd = argument and counter-argument
taisachi = just as before
thela = stayed
uthe = arises
sangya = doubt
vâd = argument
hâ = this
dambhârî = hypocritical
tuthe = breaks
vâd = argument
Gone are the years, in counsel and advice,
Yet altered not the wrangle, and debate unwise.
The roots of doubt sank deeper, pretense grew denser;
Know that dialogue to be the best,
That heals the mind, and wins the supreme quest. 112.

Even the learned failed the quest ideal,
Self-conceit turned them into apparitions unreal;
Who there be in knowledge that excel Him?
Abide in Truth, and fade the ego dim. 113.
परायोपदेशे व्ययो नैव कषिद्
क्रियामन्तरा वाक्पदुःख्य धिगेव
मनं संवेदेवाराणिनिद्व ल्यम् ॥ ११४ ॥

फुकाचे मुखी बोलता काय वेचे ॥
दिसदीस अभ्यंतरी गवं सांचे ॥
क्रियवीण वाचाहङ्गता व्यथे आहे ।
बिचारे तुञ्जा तृष्णी शोपुनि पाहे ॥ ॥

फुकाचे = costing nothing
मुखी = by mouth
बोलता = saying
काय = what
वेचे = spends
दिसदीस = day by day
अभ्यंतरी = inside out
गवं = pride
सांचे = accumulates
क्रियवीण = without effort
वाचाहङ्गता = chatter
व्यथे = vain
आहे = is
बिचारे = thoughtfully
तुञ्जा = you
तृष्णी = yourself
शोपुनि = find
पाहे = see.

For free you chant the Name, you spend not a dime,
A warehouse of pride you become, for chanting you spare no time.
Garrulity is vain, when actions and words conflict,
Search yourself with utmost thought, what you on yourself inflict .. 114..

न यो वादभाक संबोधते तेन पुंसां
विशेकादुकारलेऊपि हेयं ।
वदेस्त तदेवाचारेत् संबोधेव
विशुद्धक्रियो भक्तिमागेन गच्छेदुः ॥ ११५ ॥

तुटे वाद संवद तेघे करावा ।

०२
With others converse, where disputations end,
With the sharpened intellect curb the ego’s trend;
Let your conduct echo your speech,
Walk the way of devotion, and let your conduct preach .. 115..

भूः श्रापिता कटला अंबेदकरी ।
तयांचे स्वयं श्रीहरी जन्म सोळी ॥
दिला श्रीरसिद्धु तया ऊपमानी ।
नृपेश्वर कदा देव भक्ताभिमानी ॥ ॥

bhū = much
śrāpitā = cursed
kāṭala = distressed
ambādki = Ambarishi(a king by that name)
tayāc = his
svayā = by himself
śrīharī = Srihari
jnāma = births
Weighed down by curses, great was Ambarishi’s distress,
The Lord Himself endured his rebirths, his devotion drawing His grace.
For a spoonful of milk thirsted Upamanyu,
Beseecched the Lord who gifted him the milky ocean.
Never does He, proud of devotees, fail their expectation .. 116..

A child rejected was Dhruva, helpless and pitiable besides,
Implored the hidden Lord, who strode to his side;
Among the galaxies He, the mine of love, gave him an abode,
The polar star of undying fame He chose, as to Him it behove,
Never does He, proud of His devotees, fail them in love .. 117..

Gajendra, in dire danger, implored the Lord,
Speedily He ran to his deliverance;
Jumped to free him from death's tightening cord,
Never does He, proud of His devotees, look at them askance .. 118..

Gajendra = Gajendra (an elephant of that name)
Mahasankati = great danger
Vaat = way
Pathe = sees
Tayakarane = for his sake
Shrihari = Srihari
Bhavatane = runs
Udi = jump
Bhatali = took
Jahala = became
Jeevadani = life-giver
Nupeshri = not neglect
Kada = ever
Deva = god
Bhakambamani = proud of devotees.

Gajendra, in dire danger, implored the Lord,
Speedily He ran to his deliverance;
Jumped to free him from death’s tightening cord,
Never does He, proud of His devotees, look at them askance .. 118..
Though a sinful life Ajamela lived to the end,
Divine compassion flowed, to eternal freedom he was sent;
Sustenance He showers on any creature orphaned,
Never does He, proud of His devotees, leave anyone abandoned .. 119..

विधाताहितायाभवत मत्त्यरूपो
द्वाराचार्यं कृम्मरूपेण पृष्ठ ॥
स्वभक्षान्ति हि पातुं थितो नीचयोनीः
स नोपेश्वरे देवदेव: स्वभक्ष्म् ॥ १२०॥

विधीकारणे जाहल्ला मत्य वेगी ॥
धरी कृम्मरूपे धरा पृष्ठभागी ॥
जना रक्षणाकारणे नीच योगी ॥
नुपेश्वी कदा देव भक्ताभिमानी ॥ १२०

विधीकारणे = for the sake of god Brahma(creator)
जाहल्ला = became
मत्य = fish
वेगी = speedily
For the Creator's sake, He assumed the form of Fish,
In Tortoise body, on His back upheld the earth, to fulfil Brahma's wish;
Lowly births He endures, for the creatures' salvation,
Never does He, proud of His devotees, fail their expectation .. 120..

महाभक्क-प्रल्हाद-संरक्षणाधि
नृसिष्ठरूपं प्रपेन्दे य उग्रम्।
न यत्संतिभी कोडिपि गन्तु समर्थः
स नोपेश्ते देवदेवः स्वभक्तम्॥ १२१॥

महाभक्क प्रल्हाद हा कठवीला।
म्हणोनी तयाकारणे सिंह जाला॥
न ये ज्वाछ बीशाछ सत्रीष कोणि।
नुपेश्ति कदा देव भक्तिभिमानी॥॥ १२१॥

महाभक्क = great devotee
प्रल्हाद = Prahlada
हा = this
कठवीला = distressed
म्हणोनी = = therefore
tयाकारणे = for his sake
सिंह = lion
जाला = became
न = not
ये = this
ज्वाछ = fire
बीशाछ = huge
सत्रीष = near
कोणि = anyone
नुपेश्ति = not neglect
कदा = ever
The great devotee, Prahlada, suffered much distress
From his father’s tyranny; and besought the Lord’s grace.
A lion’s form He assumed to protect him,
With blazing flames around, none dared approach Him.
Know the Lord, proud of His devotee, never will fail him .. 121..

When implored by Indra, the king of gods,
The Lord turned into Vamana, a dwarf;
To protect the brahmin priests,
He, as Parasurama, wielded the axe;
Never does He, in devotees’ cause, ever relax .. 122..
Wrongly was Ahalya, the chaste wife, cursed,
Into a stone she turned; liberated soon, when Rama's foot it touched.
Imprisoned gods He freed, and mightily the drums resounded;
Ever proud of His devotees, never does He leave them wounded .. 123..

 пуरा ड्रीपी-प्रीतये देवदेवः
स्वयं तत्कृता-देव तत्राद्विरासीत्
कली योंभवन्मौनिन-बुद्धस्तथेव
स नोपक्षते देवदेवः स्वभक्म् ॥ १२४ ॥

तथे ड्रीपी-कारणे लगवेगे ।
त्वं भावं सवं साङ्कृन मागे ॥
कठीलागि जालास असे बौँढ मौनी ।
नृःपक्षी कदा देव भक्तिमानी ॥ ॥
When Draupadi’s honor was at stake, and implored His help,  
Speedily He ran to her side, nothing could stop His step.  
Incarnated Himself as Buddha, in this age of Ignorance,  
Ever proud of His devotees, the Lord fulfils the fruit of their penance .. 124..

अनाथान् स्वभक्तान् परिव्रातमेव  
कल्की संभविष्यत्यसवे रक्षकिः ।  
शृणूत्यंद्रागमण्यामः भौनमाप  
स नोपेघेते देवदेवः स्वभक्मः ॥ १२५ ॥

अनाथां दिनांकारणेः जन्मताहे ।  
कल्की पुढः देव होणार आहे ॥  
तत्या वर्णिता शीणली वेदवाणी ।  
नुपेघेश्री कदा देव भक्ताभिमानी ॥ ॥
For the succor of the weak and the meek, incarnates the Lord,
Promise He has made to appear as Kalki, to spread divine accord;
All the scriptures failed to describe Him in words,
Ever proud of His devotees, to their salvation He shepherds .. 125..

Playfully He assumes forms, for creation’s joy of life,
Many forms He takes, many dresses He wears,
They know Him not, offending Him though for them He cares.
Evil and sinful, wicked and ruinous, their lives full of tears .. 126..
Blessed is one, abiding in peace chanting Rama’s name;
Wholly immersed in listening to His glory and fame.
Forgets the body by the communion with Rama,
And drowns the earthly desires in the divine balm .. 127..
Oh Mind! in the Truth bring all your desires to rest,
Oh Mind! drive away all your desires from the sensual quest;
Oh Mind! know the fantasies of the mind to be vain,
Oh Mind! saintly you are, with saints would live in fain .. 128..
For freedom from bondage, on saintly company rely,
Even wicked minds change, when on them noble ideas ply.
Destroyed are the passions, fit for animal and demon,
Making room for feelings, worthy of the divine human .. 129..

Oh Mind! root out the passions leaving no trace,
In your heart shelter truth, and nothing else embrace;
Vain debate and doubts in God subdue,
In solitude worship Rama, with His name your mind imbue .. 130..

Worship Rama, embodiment of the truth supreme,,
Unfailingly He hits the target, by a single word, or an arrow;
His deeds as your guide, salvation is sure to follow.
Of Him alone think, no effort can seem extreme .. 131..

भजावा जनीं पाहता राम एकः।
करी वाण एक मुखि शब्द एकः।
किया पाहता उद्दर सब लोकः।
धरा जानकीनायकाचा विवेकः॥ ॥ १३१॥

भजावा = should worship
जनीं = among people
पाहता = seeing
राम = Rama
एकः = one
करी = in hand
वाण = arrow
एकः = one
मुखि = mouth(speech)
शब्द = word
एकः = one
क्रिया = action
पाहता = seeing
उद्दर = uplift
मुखि = all
लोकः = people
धरा = keep
जानकीनायकाचा = Rama’s(Janaki’s husband)
विवेकः = thought

विचार्यः यो भाष्ये वर्तने वा
तदीयेन सङ्केषन संताप-शान्तिः।
प्रवाच्यं विचारं विना नैव किंचिन्
सदा सत्यं च प्रयात्वमेव॥ १३२॥
Who seeks before speaking, and acts after thinking,
Can calm the angry creatures, and save them from sinking.
Listen! therefore, speak only after honest search,
May purity of actions be your motive, for all its worth .. 132..

विचारण्य बोलें विचारण्य चालें।
तत्याचेन संततं तेहं निवालें॥
बरे शोधत्यावीण बोलो नको हो।
जनी चालणे शुद्ध नेमस्त राहो॥

विचारण्य = inquiring
बोलें = speaks
विचारण्य = thoughtfully
चालें = conducts himself
tतत्याचेन = due to him
संततं = angered
तेहं = even they
निवालें = calmed down
बरे = well
शोधत्यावीण = without searching
बोलो = speak
नको = not
हो = listen!
जनी = among people
चालणे = conduct
शुद्ध = pure
नेमस्त = rigorous
राहो = stay

Who seeks before speaking, and acts after thinking,
Can calm the angry creatures, and save them from sinking.
Listen! therefore, speak only after honest search,
May purity of actions be your motive, for all its worth .. 132..

विरक्तिः भक्तिः विज्ञानयोगः।
सदाःसत्त्वानुष्ठापोऽद्वो यददुपर्विति॥
सदा दर्शनं स्तरं तस्य पुण्यं
तथा भाषणं नाशकं संशयःस्य ॥ १३३॥

हरिभक्तं बीरकं विज्ञानं राशी॥
जेणे मानसी स्थापिते निश्चयसी॥
तया दर्शनं स्तरं पुण्यं जोडे॥
तया भाषणं नष्ट संदेहं मोडे॥॥

हरिभक्तं = Hari’s devotees
बीरकं = dispassionate
Repositories of dispassion and intuition are the devotees,
Their minds anchored to His name, from bondage to final release.
Whose sight and touch verily showers grace,
Whose very words dispel doubts apace .. 133..

न यस्यास्ति गवः सदा श्रीतरामः
क्षमाजात्युक्तो दयायां च दक्षः ।
नहि क्षोभलोभी न देन्यं च यस्मिन्
वसन्त्यङ्गसा तत्र योगीश्वरत्वम् ॥ १३४ ॥

नसे गवं आयी सदा श्रीतरामि ।
क्षमा शांति भोगी दयादक्ष योगी ॥
नसे लोभ ना क्षोभ ना देन्यवाणा ।
इही लक्षणी जाणिजे योगिराणा ॥ ॥

नसे = has not
गवं = pride
आयी = in self
सदा = always
श्रीतरामी = dispassionate
क्षमा = forgiveness
शांति = peace
भोगी = enjoys
दयादक्ष = ever compassionate
योगी = seeker of truth
नसे = not be
लोभ = greed
Carries no conceit, nor passions for earthly pleasures,
In pardon and peace rejoices, compassion and communion his treasures;
Bereft of greed and anger never can misery touch him,
These are the signs of a king of the seraphim.

विभेया मनः संगति: सज्जनस्य
यतो दुर्जनस्यापि भी: शुद्धिमेति ।
सुस्वभावः सद्वृद्धः सन्मार्गालभः:
ततो निरंभ्यल्वं करालाच्छं कालात् ॥ १३४ ॥

धरी रे मना संगती सज्जनाची ।
जेणे वृत्ति हे पालटे दुर्जनाची ॥
बेँझे भाव सद्वृद्ध सन्मार्ग लागे ।
महाकूर तो काठ विकाळ भंगे ॥ ॥

धरी = keep
रे = dear one!
मना = oh, mind!
संगती = company
सज्जनाची = of saints
जेणे = by which
वृत्ति = attitude
हे = this
पालटे = change
दुर्जनाची = of the wicked
बेँझे = with power
भाव = faith
सद्वृद्ध = virtuous intellect
सन्मार्ग = virtuous conduct
लागे = sticks
महाकूर = greatly cruel
तो = that
काठ = death
विकाळ = frightening
Oh my dear Mind! in holy company alone abide,
Even wickedness transmutes, such powers there reside;
With vigor do faith and virtue blossom, in thought and in deed,
Merciless and terrifying Death, crushed is its sting indeed .. 135..

Filled with fear this world seems to be,
But the saint perceives only the fearless infinity.
Seeing That, the sense of duality does vanish;
From the mind, fear utterly banish .. 136..
Pellucid was the teaching of the great sages,
Yet remained ignorant creatures, their intellect in dark cages.
Faithless deeds they could not escape, mired in the embodied ego,
Eternal Truth they could not grasp, self-conceit they would not let go .. 137..

Bhramat\, chid-bhun\, yasya\, gu\, vibhush
murtir-jnana\, vishuddhavidyu\, vibhush
virdhina\, n\, yasve\, vishuddha\, vibudhi:
na\, s\, jnanadh\, vin\, bhantya\, vai \,138

Bhram\, nabh\, vitte\, te\, gu\, jalte
jivata\, janma\, svarup\, tha\, k\, uttire\, aulte
Hard to reach, for the delirious mind, the concealed wealth;  
Impoverished it is born again, without the hope for health.  
Plunged in bodily pleasures, and resolved not to quit,  
The ancient Wisdom it cannot grasp, the ego keeps the mind unlit .. 138..

पुढे पाहता सर्वेऽः कोऽर्दमेः ।
अभाग्याः हे दृढः पाषाण भासे ॥
अभावे कदा पुण्य गाढी पड्यना ।
जूने तेवणे मीपणे आकछेणा ॥ ॥

पुढे = then/in front  
पाहता = seeing  
सर्वेऽः = all verily  
कोऽर्दमेः = pervade  
अभाग्याः = unfortunate  
दृढः = seen  
पाषाण = stone
Though self-evident, and pervades all existence,

Unfortunate is the one, who only matter sees and not his own ignorance.

For want of faith worthy deeds turn sour,

The wealth of eternal truth lies hidden from the ego’s heady power .. 139..

निजं वस्तुं न प्राप्ते स्वप्रमादात्
गुणानं हि वन्धेऽज्ञ दुःखस्य हेतुः ।
भववैव यावद गुणातीतवृति:
निनिष्ठिनियमते ज्ञेतया नैव तावत् ॥ १४०॥

जयाचे तया चूकले प्राप नाही ।
गुणं गोविले जाहले दुःख देही ॥
गुणागच्छी वृत्ति तेही वचना ।
जूने ठेवणे मीपणे आकठना ॥ ॥ १४०

जयाचे = whose
तया = to him
चूकले = mistake
प्राप = attained
नाही = not
गुण = by qualities(sattva, raja, tama)
गोविले = bound
जाहले = happened
दुःख = grief
देही = in one’s self
गुणागच्छी = beyond the qualities
वृत्ति = attitude
तेही = that also
वचना = change
जूने = ancient
ठेवणे = wealth (eternal truth)
मीपणे = due to egoism
आकठना = understand not.
Mistaking the Spirit for Matter, the Spirit eludes the creature,  
Misery the body suffers, for bondage is its chief feature.  
Fails the inspiration to free the mind of its bonds,  
The ancient Truth escapes it, when to the ego it redounds .. 140..

अथहासि तो ब्रह्मवित तस्य सेवा  
तथा बन्दनीयं तदीयादि श्रयुः  
विना सदगुरोऽर्थं तत्र वेच्यं  
मनोहितस्वसी निधिसेव लभ्यः || १४१||

म्हणे दास सायास त्याचे करवे  
ज्ञनी जाणता पाय त्याचे धरवे  ||

गुरू अज्ञानवीण ते आकठना ।  
जुने ठेवणे मीपणे आकठना ॥ ॥ १४१

म्हणे = says  
दास = servant(Ramadasa)  
सायास = service  
त्याचे = his  
करवे = should do  
ज्ञनी = among people  
जाणता = wise  
पाय = feet  
त्याचे = his  
धरवे = hold(revere)  
गुरू = teacher  
अज्ञानवीण = without collyrium  
ते = that  
आकठना = understand not  
जुने = ancient  
ठेवणे = wealth(absolute truth)  
मीपणे = due to egoism  
आकठना = understand not

Says this servant of Rama, with faith serve the sage,  
Bow down at the feet in reverence, no matter what the age;  
With your sight blinded by ignorance, that wisdom is hard to grasp,  
The sage alone can restore the sight, releasing you from the ego’s clasp .. 141..

न तद जायते जायते नैव यावद  
विमृढस्य सदेहानिनं भूयात् ।
अहता न यावद विनियांति तावद
बलाश्रेव तद्व विचाते लभ्यते न ॥१४२॥

कठेना कठेना कठेना दठेना ।
ढठे नाधे संजयोही दठेना ॥
गठेना गठेना अहता गठेना ।
बेठे आकठेना मठेना मिठेना ॥ ॥१४२

कठेना = understand not
कठेना = ”
कठेना = ”
दठेना = remove not
ढठे = remove
नाधे = not remove
संजयोही = any doubts
दठेना = remove not
गठेना = thins not
गठेना = ”
अहता = egoism
गठेना = thins not
बेठे = mightily
आकठेना = understands not
मठेना = finds not
मिठेना = ”

Thrice I repeat, comprehend you will not,
Thrice again I repeat, doubt you will dispel not,
If self-conceit you drop not, though repeatedly warned,
You will neither find it, nor understand it,
It shines when the ego is not born .. 142..

अविद्यागुणे मानवो मूढबुढ़िः
भ्रमाद विस्मृतं स्वं हि नोपयाति ।
यथासंपरीक्षायादृतं किन्तशुद्धं
न तथापं स्वेदितात्यथायथम् ॥ १४३॥

अविद्यागुणे मानवा उमजेना ।
भ्रमे चूकले हि ते आकठेना ॥
परीश्रवणे बाँधले दृढ़ नाणे ।
परी सत्य मिथ्या असे कोण जाणे ॥ ॥ १४३

अविद्यागुणे = due to ignorance
Ignorance clouds the intellect, wisdom's light dimmed,
Strays from the path of wisdom, search for freedom stilled.
Firmly holds the wealth of knowledge, with inquiry imperfect,
Separates not true from false, readily welcomes false and the true reject .. 143..
What in this universe is true for all time?
Persistent inquiry alone will take you to that peak sublime;
Communion with truth, by and by, then will shine,
All the false notions, born of ignorance, to oblivion consign .. 144..

सदा दृष्यन्तरां जीवजाता
अहंकारांतःजाननात विज्ञेयस्य ।
विषेकात् सदा स्व-स्वरूप हि सत्यनः
न हि ब्रह्ममूले जनमेव मृत्यः: ॥ १४५ ॥

सदा दीर्घयो चिनिता जीव जाला ।
अहंभाव अज्ञान जन्मास आता ॥
विषेके सदा स्वस्वरूपी भरावे ।
जिवा ऊगमी जन्म नाही स्वभावे ॥ ॥ १४५

सदा = always
वीषयो = pleasures
चिनिता = thinking
जीव = creature
जाला = became
अहंभाव = egoism
अज्ञान = ignorance
जन्मास = born
आता = came
विषेके = with discrimination
सदा = always
स्वस्वरूपी = in one’s own true nature
भरावे = should fill
जिवा = to the creature
ऊगमी = in the source
जन्म = birth
नाही = not
स्वभावे = naturally.
In constant thoughts of pleasures lies the origin of creatures, 
Rooted in egoism and ignorance, they adorn their features; 
Unceasing discrimination will fill you up with your true nature, 
For truth is deathless, and to birth it offers no signature .. 145..

What exists for the eyes, disappears in time, 
Whatever formed gets destroyed, nothing does death decline. 
Transience lies in falsehood, nothing remains behind, 
Oh Mind! seek the infinite truth, learn from the sages kind .. 146..
It breaks not like a pot, nor like a string,
It moves not by itself, nor by anything,
Pervades all time and space, unperceived by the ego,
Firmly it stands alone, brooking nothing else beside,
Oh Mind! seek the infinite truth, with the sages by your side.. 147..
Formless, yet supports all the gods, of creation and others;
The vedas sang its glories, from fatigue they fell to silence,
Separate the deathless from the transient, in the deathless abide,
Oh Mind! seek that infinite truth, with the sages by your side .. 148..
Seeing they view it not, these this body’s eyes,  
Yet with the sight of knowledge, it is transparent to the wise.

The physical sight withdraws, when the eye of wisdom sees,  
Oh Mind! seek the infinite truth, bow to the sages without cease .. 149..
Neither seen nor unseen, the sky's blue it lacks;  
Says this devotee of Rama, faith will fetch the freedom,  
Oh Mind! seek the infinite truth, seek the sages' kingdom .. 150..

Forever search for the true essence,  
Oh Mind! seek the counsel to slay your insipience,  
Verily the truth can be grasped, follow the sage's path,  
Resolve this very moment to immerse yourself
In beatitude, and in love's bath .. 151..

Discern in all creatures the essence pervasive,
Apprehend it in the depth of your heart, with the mind intuitive;
Oh my dear Mind! that essence is different from everything you know,
Uniquely one it is, singular in all creation's flow .. 152..

विमुद्धने देहन्द्रियेनेव तत्त्वः
समाधानतान्नेव रागार्थाः ॥
न योगाने वास्ते वा त्यागोमोः
भवेत् सा तु संज्ञात् स्फुटं सज्जनानाम् ॥ १५३॥
Neither knowledge of the body, nor of philosophy, 
Nor of musicology, will contentment yield, 
Not asceticism, not sacrifices, nor giving up pleasures of the body, 
Service to the sages render, and be with contentment filled .. 153..
Words of wisdom, philosophy, and creation of the elements,
These are only signposts, sages use for enlightenment;
Worship that essence they point to, dropping them on the way,
Like ignoring the signpost of the tree or star,
To show the waxing moon’s crescent on the second day .. 154..

दिसेना जनी तेची शोधून पाहे ।
बरे पाहता गृज तेथेरी आहे ॥
करी घेउं जाता कदा आढळेना ।
जनी सर्व कोंदाले ते कठेना ॥

दिसेना = appears not
जनी = among people
tेची = that itself
शोधून = search
पाहे = see
बरे = well
पाहता = observing
gृज = secret
tेथेरी = there itself
आहे = is
करी = in the hands
घेउं = take
जाता = going
कदा = ever
आढळेना = find not
जनी = among people
Invisible to the eyes is that essence, seek that alone,
Within your own heart lies that secret truth,
Discerned when the mind is honed;
Never can you find it, trying to grasp it in your hands,
Though pervading all creation, hard it is to understand .. 155..

Says the sage, one who says one sees the truth, is indeed a fool,
Who there be among logicians, sees what transcends logic cool;
Blinded by the ego, it remains unseen to the sight,
One who truly sees it, into that one merges, seeing beyond the light .. 156.
Search all the scriptures, vast and seemingly endless,
Inconclusive their end, intolerant and senseless.
Disputations aplenty, opinionated contradictions abound,
Sleep in the field of ignorance, but awake is the sage living the wisdom sound .. 157..
Scriptures, logic, codes of conduct, and of debate,  
Myths, and astounding conclusions philosophies asseverate,  
Stilled to silence all the speaking tongues  
Trying to describe the essence of existence,  
Oh Mind! give up the conceit of knowledge, discern it with diligence .. 158..
Egotism is like the impurity of a fly in the food, 
Never can its swallower find the taste good; 
Whose mind cannot shake off the impurity of conceit, 
Will never digest the food of wisdom, until exists the egotist .. 159..

मनो मांसतू बाद मति: खेडकर्मि 
द्वैते रचि: क्रोधकर्मि च मांसतू ।
अहंमा मनो बावदन्ते तवार्थे 
परंभ्यो न हि ज्ञानदाने त्वमहे: ॥ १६०॥

नको रे मना बाद हा खेडकारी ।
नको रे मना भेद नना विकारी ॥

अहंभाव जो राहिला तौज्यासी ॥

नको = not want 
रे = dear one!
मना = oh, mind!
बाद = argument 
हा = this
खेडकारी = grief producing

नको = not want 
मना = oh, mind!
भेद = separation 
नना = various
विकारी = affliction producing

नको = not want
Oh my dear Mind! indulge not in debates, the cause for grief,
Oh my dear Mind! divisive thoughts dispel, for afflictions’ relief;
Oh my dear Mind! dispense no advice to others,
Rid yourself of the ego, the root of all fears .. 160..

अहंकारे जायते सवंध:खम्
मुखादुर्गता जानवाता वृथः
अहंत-नये सवर्तस्ते सुख स्वाद
अहंता स्वयं ता मनविन्नतय त्वम् ॥ १६१॥

अहंतागुणे सवंधी दुःख होते ।
मुखे बोलिते जान ते व्यथर्थ जाते ॥
सुखी राहता सवंधी सूख आहे ॥
अहंता तुः तुः शोभन पाहे ॥ ॥

अहंतागुणे = by the quality of egoism
सवंधी = everything
dुःख = grief
होते = happens
मुखे = by mouth
बोलिते = said
जान = knowledge
ते = that
व्यथर्थ = waste
जाते = goes
सुखी = happy
राहता = remaining
सवंधी = all verily
सूख = joy
आहे = is
अहंता = egoism
तुः = your
तुः = yourself
शोभन = search
पाहे = see.
Roots of grief in egotism lie,
Wasted are words of wisdom prefixed by 'my',
In egotism's death lies beatitude, the joy supreme,
Only you can search the ego's roots, to the depths extreme .. 161..

Virtue in conduct dies, when egotism invades the intellect,
Lost is all the nobility, when ego chooses virtue to desecrate.
The truth abides in the heart, witness of the acts,
Deprived of intellect and intuition, the human succumbs to the facts .. 162..
Firmly rooted in the idea, of the body as the ultimate,
Cast out was the spirit, the beatitude of the immaculate.
Whole awareness transform, from the body to the spirit-self,
Learn it from the sages, to view the whole universe as your very own Self .. 163..

मन: कल्पिता देवतबुद्धि: प्रहया
प्रभाया हुदा कल्पनामथतः रूपः
स्वरूपस्वतौ साधन यायादुदन्तात्
सदा संगति: सज्जनाएव विभेया ॥ १६४ ॥

मने कल्पिता वीषयो सोडवावा 
मने देव निर्गृण्णो तो ओझवावा ॥
मने कल्पिता कल्पना ते सरवी 
सदा संगती सज्जनाची धरवी ॥ ॥

मने = by the mind
कल्पिता = thought
Thoughts of bodily pleasures from your mind forsake,
Discern that truth transcendent, the only thought the mind should make.
All other thoughts remove from your mind’s view,
Learn it from the sages, never their company shall you rue .. 164..

प्रपः स्वदेहादि-संचितनात्
मनो वर्त्ते लोभ एतान्ते स्वे ।
अतः श्री-भक्त्या प्रवृक्तित मुक्ति
तदर्थ तदा साधुसंगो विभेयः ॥ १६५ ॥

deहादीक प्रपच हा चितियेला ।
परी अंतरी लोभ निन्धित ठेला ॥
हरीचितनेमुक्तिकांता वरावी ।
सदा संगती सज्जनावी धरावी ॥ ॥

deहादीक = related to maintenance of the body
प्रपच = living
हा = this
चितियेला = thought constantly
परी = yet
अंतरी = in the heart
लोभ = greed
निन्धित = definitely
ठेला = stayed
हरीचितनेमुक्तिकांता = meditation on Hari
मुक्तिकांता = the ‘bride’ of liberation
वरावी = should do(marry)
Constant thoughts of pleasures, of the body and senses others,  
On them thrives greed in the heart, and the spirit withers.  
Ever reflecting on Hari’s name, court the bride of freedom,  
Forever seek the company of sages, wed the bride in their kingdom .. 165..

Egotism dwells on the body, spreading far and wide,  
Spouse, children, friends, and others, in your infatuation bide.  
Away with this delirious worry, the vortex of birth and death,  
Learn it in the company of sages, peace and joy their very breath .. 166..
Resolutely discern the eternal essence,
This servant of Rama says, give up the doubt of god’s existence.
Spend each passing moment in truth’s contemplation,
Serve the wise sages, their blessings akin to liberation .. 167..
Immersed in that essence is the one called a saint,  
Not the one whose miserable mind wicked desires taint;  
Afflictions grow when body is made the final quest,  
Unaffected is the sage, who seeks the spirit  
Of wisdom as the supreme rest .. 168..

नसे अंत आंतं संता पुसावा ।  
अहंकारविस्तार न हा नीरसावा ॥  
गुणेविशेष निगुःण तो आटवावा ।  
देहुमुद्धिचा आटवू नाटवावा ॥ ॥  

नसे = not be  
अंत = end  
आंतं = infinite  
संता = sages  
पुसावा = should ask
Ask the sages what is endless and infinite,
Uproot the ego to the very last bit;
Dwell on the essence that transcends words,
Shrink to nothingness the thought of the body,
That the mind may the spirit gird .. 169..

त्यजेदात्मवोधेन देहात्मवुद्दि
विषेकन सद-वस्तु-योगो विभेयः ।
चिदाकार-वृत्ति: स्वतो नैवभाव्या
ततः सवंदा तत्त समन्वेशणोयम् ॥ १७०॥

देहात्मवुद्दि हे ज्ञानोधे त्यजावी ।
विषेके तये वस्तुची भेटो व्यावी ||
तदाकार हे वृत्ति नाही स्वभावे ।
म्हणोिि सदा तेचि आधीत जावे ॥ ॥

देहात्मवुद्दि = body awareness
हे = this
ज्ञानोधे = by true knowledge(of Self)
त्यजावी = give up
विषेके = thoughtfully
tये = of that
वस्तुची = essence
भेटोिि = meeting
भ्यावी = take
tदाकार = ressembling that
हे = this
वृत्ति = attitude
नाही = not be
स्वभावे = naturally
म्हणोिि = therefore
सदा = always
tेचि = that alone
Mind’s infatuation with the body overcome
By discernment of the essence of existence,
The nature of the mind is to be divisive,
March on, till it merges in the essence, as long as you live .. 170..

Truly the essence seems to hide,
When one views the world even with eyes wide;
Intangible it is, and attributeless too,
It escapes even imagination, egotism it cannot woo .. 171.
Ignorance inspires ideas of pleasures,
Oh dear one! Know that as true knowledge
That illumines reality, and unreality measures.
In the primal thought is born the duality of I and It,
They both merge in the Supreme That,
When discernment makes ignorance quit .. 172..

prabhu hya siddhantakalyo hi maya
vivekaa bhavatyaatmasya vistarina ॥ १७२॥

sphure bidhiyai kalpana te abhida ।
sphure brahma re jaana maya suvidha ॥
mushthi kalpana do rupy techi jaali ।
vibevake teri swasthupri mithalaalii ॥ ॥

sphure = inspires
bidhiyai = pleasures
kalpana = thoughts
te = that
abhida = not knowledge(ignorance)
sphure = engenders
brahma = brahman(the supreme reality)
re = dear one!
jaana = know
maya = power of unreality
suvidha = true knowledge
mushthi = originally
doo = two
kalpana = idea
rup = forms
techi = that itself
jaali = became
vibevake = with discrimination
teri = therefore
swasthupri = in one’s own true Self
mithalaalii = merged.
When the ego sprouts in the awareness,
It covers the whole view of space;
In all directions it spreads darkness,
Thoughtfully discern the source, the darkness to displace .. 173..

न तब्रक्रृष्णा निक्ष्यते यज्ञतोपि
भवे भक्षिते तेन नो तत्व रक्षा ।
यदक्रृष्ण-मोक्षं ददात्यक्रृष्णं तद्
दयालुः स्वभक्रत्य पक्षं करोति ॥ १७४ ॥

जया चक्षुने लक्षिता लक्ष्यवेना ।
भवा भक्षिता रक्षिता रक्ष्यवेना ॥
क्रयातीत तो अक्षीयो मोक्ष देतो ।
दयाक्रृष्ण तो साक्षिने पक्ष चेतो ॥ ॥

जया = by which
चक्षुने = eyes
लक्षिता = seeing
लक्ष्यवेना = cannot be seen
भवा = birth-death cycles
Invisible to the eyes, when you try to see it,  
The universe it protects, and dissolves,  
Whom it destroys, no one can save it;  
Whom it protects no one can destroy it;  
It decays not, it grants eternal freedom,  
Embodies itself as compassion,  
Protects its devotees with wisdom .. 174..

लिखित्येव भावं विभि: सर्वभाले  
परं तत्त्वार्दशिस्ति को लेखकतः ।  
हर: सर्वसंहरकोन्स्त्यन्तकाले  
परं शंकरो दर्न्तैस्न्ते च केन ॥ १७५॥

विभि निमित्ता लीहितो सर्व भाती ।  
परी लीहितो कोण त्याचे कपाती ॥  
हरु जाळित्यो लोक संहारकाठी ।  
परी शैवी शंकरा कोण जाळी ॥ ॥

विभि = god Brahma  
निमित्ता = creator  
लीहितो = writes  
सर्व = all  
भाती = on the foreheads  
परी = but  
लीहितो = writes  
कोण = who  
त्याचे = his  
कपाती = forehead  
हरु = Shiva  
जाळितो = burns
Results follow deeds, destiny’s records on foreheads writ,
That writer’s destiny to write no one is fit!
Burned to dissolution this world, at the time of Armageddon,
Supreme stands Shiva, none can destroy His escutcheon .. 175..

Some gods can be counted,
Like the suns, and their attendants,
Some are too numerous to count;
The true god is hard to find despite search,
Who and how it is, is a mystery beyond the church .. 176..

Never does that essence divide or break,
Nor does it move, nor slip, nor to misery take.
Never is it ever visible to these eyes,
It tarries not, from the ego it hides .. 177..
जया मानता देव तो पूजिताहे।
परी देव शोभुनि कोणी न पाहे॥
जगी पाहता देव कोन्यानुकोटी।
जया मानती भक्ति जे तेंचि मोठी॥

जया = to whom
मानता = regarded
�ेव = god
तो = that
पूजिताहे = worships
परी = yet
देव = god
शोभुनि = seeking
कोणी = anybody
न = not
पाहे = sees
जगी = in the world
पाहता = seeing
देव = god
कोन्यानुकोटी = millions and millions
जया = to whom
मानती = regards
भक्ति = worship
तेंचि = that alone
मोठी = great.

One worships that one regards as god;
But no one seeks the essence,
Thus the numbers of gods is beyond count,
And each one regards one’s own worship as paramount .. 178..

ब्रह्मस्ते तु लोका यतः संवभूवः
न तं देववर्च्य प्रवकीलक कथित ॥
जगत्यां विरिष्टोद्धेति देवः सुप्रभोः
विना सहस्रूर्ण नैव दृश्यः केदारित् ॥ १७९॥

लिन्दी लोक जेईनि निर्माण ज्ञाते ।
तया देवरायासिं कोणी न बोले ॥
जगी धोरलो देव तो चोरतासे ।
गुरुवीण तो सवयाहि न दीसे ॥

१४३
Whence arose all the worlds,
To that addresses none;
That great One is hidden from us all,
None can see it, till to us the Teacher’s grace call .. 179..

guru sthita: kotia: saniti bhumii
anekeshu manveshu tanveshu shakaa: ||
sada kamaaka: katha-miit-kara
nuunam shramaaka naav mooshapradastye || 180||

guru pahata pahata lakshe kotii |
bhoosala mantrechii shak shothe ||
manii kamaana chekake bhatamata |
jenii vyath re to nakh mukkadatta || ||

guru = teacher
pahata = seeing
pahata = "
lakshe = hundreds of thousands
kotii = millions
bhoosala = numerous
mantrechii = in cantations
shak = power
Countless numbers of teachers abound,
Adept in incantations and occult powers;
Who, by sorcery, can pleasures fulfil,
Also weave fabulous tales for the minds to fill.
Oh my dear Mind! vain are such teachers,
Incompetent for freedom in you to instill .. 180..

न वै बद्वको नाभिचारी न चाढो।
न वा निन्दको मतसरी भक्तिहीनः ।
न यत्संगवाधा न वित्तपहारी
जगल्या तु यो ब्रह्मबोधः स साधः ॥ १८१ ॥

नब्द्वें चेटकी चाषकृ द्रव्य्भोद ।
नब्द्वें निन्दकू मतसर क्रिमिन्दः ॥
नब्द्वें उन्मत्तू वेसनी संगवाधः ।
जनी ज्ञानिया तोचि साध्क अगाधः ॥ ॥

नब्द्वें = not
चेटकी = sorcery
चाषकृ = deceitful
द्रव्य्भोद = greedy for wealth
नब्द्वें = not
निन्दकू = reviling
मतसर = jealous
क्रिमिन्दः = without devotion
नब्द्वें = not
उन्मत्तू = insolent
वेसनी = indulging in vices
संगवाधः = whose company is an affliction
जनी = among people
ज्ञानिया = realised
tोचि = he alone
Not the sorcerer, nor the deceitful,
Nor the one greedy for wealth;
Not the reviler, nor the jealous,
Nor the one devotionless.
Not the insolent, nor the wicked,
Nor the one with dishonor afflicted.
That one alone released from all bonds
Is the incomprehensible sage of the beyond .. 181..

Not one with the mind mired in vain gossip and lust,
Nor one who thinks garrulity and inaction as just;
But the one doing good deeds in accord with one's words,
Oh Mind! seek that teacher alone, the sage whom wisdom girds .. 182..

जानी विवेकी विरक्तश भकः
कृपातुमनस्वी क्षमी योगयुकः ।
सुदकः प्रभुशातुरो यश विद्वान्
भवेत तस्य सङ्गे समाधान-नाभः ॥ १८३॥

जनी भक्ष जानी विवेकी विरागी ।
कृपाधर्म मनस्वी क्षमावत्य योगी ॥
प्रभु दक्ष व्युत्पन्न चालुयं जाणे ।
तयाचेनि योगे समाधान बाणे ॥ ॥

जनीं = among people
भक्ष = devotee
जानी = wise
विवेकी = discriminating
विरागी = dispassionate
कृपा = compassionate
मनस्वी = with mind under complete control
क्षमावत = full of forgiveness
योगी = one in divine communion
प्रभु = mighty
dक्ष = vigilant
व्युत्पन्न = learned in scriptures
चालुयं = adeptness in daily affairs
जाणे = knows
tयाचेनि = by his
योगे = company
समाधान = contentment
बाणे = immerses.

The wise and discerning devotee, full of dispassion,
Self-controlled, forgiving, in communion divine, filled with compassion,
Mighty of will, vigilant, learned, and adept in daily deeds,
Such a sage’s company keep, to imbue the mind with divinity indeed .. 183..

अर्ज यत् तथावनागतं चैव यद्द्र
वचोभिमित् ततज्ञयते सजजनानाम् ।
अनिवाच्यभेखण्डितं यत् तत्र वाच्यं
मनः सविदान्नदमन्देशशीयम् ॥ १८४॥

147
What seemed to be nought brought forth being,
The sage’s words led to its understanding;
The truth lies beyond words, but needs to be spoken about,
Oh Mind! search for that infinity, seek the sage to dispel your doubt .. 184..

नन्दे तेच जाले नसे तेच आले ।
कणाले लागले सज्ञानचिनं बोले ॥
अविवाच्य ते वाच वाचे वदावे ।
मन्य संत आनंद शोधीत जावे ॥ ॥

नन्दे = unmanifest
tेच = that alone
tाले = happened
नसे = not be
tेच = that alone
tाले = came
kणाले = understood
लागले = touched
सज्ञानचिनं = by the wise
बोले = speech
अविवाच्य = indescribable(Truth)
tे = that
वाच = speakable
वाच = speech
वदावे = speak
मन्य = oh, mind!
संत = saggacious
आनंद = infinite
शोधीत = searching
जावे = should go.

What seemed to be nought brought forth being,
The sage’s words led to its understanding;
The truth lies beyond words, but needs to be spoken about,
Oh Mind! search for that infinity, seek the sage to dispel your doubt .. 184..

निलीनो भवेदाराद रामसूरे
भयातीतता निशिता स्वे स्वसूरे ।
कदाप्येह नासाश्चते माम्यमाणः
सदेकं भवेदत्र तस्मन् बिभेदः ॥ १८५॥

लपावे अती आदरे रामसूरे ।
भयातीत निशिते ये स्वस्वसूरे ॥
कदा तो जनीं पाहलाही दिसेना ।
सदा ऐङ्क तो भिन्नभावे वसेना ॥ ॥
Devoutly take cover in Rama’s form,
Fearless and worry-free be, your true nature inform.
Never is it visible, despite all the searching,
Ever in unity it dwells alone, indivisible in its being .. 185.

मन: सनिभो ते सदा रामवोद्वति
मन: सज्जन! मार्गय त्वं हि सत्यम्।
तवादबिन्दुतो रामवेशास्ति योगो
विनिष्कायय स्वान्तरात् तामहंताम् ॥ १८६ ॥

सदा सर्वदा राम सन्नीध आहे।
मना सज्जना सत्य ओपून पाहे॥
अंबडीत भेटी रघुराजस्येगू।
मना सांडि रे मीपणाचा वियोगू ॥ ॥

sada = always
svaro = at all times
rama = Rama
sannidhi = near
aha = is
mana = oh, mind!
sajjana = wise
satya = truth
opoo = seek
pah = see
Rama is forever near you,
Oh Mind! wisely seek the truth,
Invoking Rama’s presence every moment is true communion,
Oh my dear Mind! from Him end your separation
For which you need only your ego to abandon .. 186..

मन: पिण्ड-ब्रह्मांडयोगमूलसाम्यं
समस्त त्वं द्रव्य ब्रह्मांडः न किंचिद।
मनो भावित यथात् न तत्तत् सदृष्टि
सुखे संति: संगमुत्सृज्ञ कायः॥ १८७॥

भृते पिण्ड ब्रह्मांड हे एक्ष आहे।
परी सवर्नी स्वस्वरूपी न साहे॥
मना भासलेस्य कारी पहावे।
परी संग सोडून सुखी रहावे॥॥

भृते = elements
पिण्ड = body
ब्रह्मांड = universe
हे = this
एक्ष = unity
आहे = is
परी = yet
सवर्नी = all indeed
स्वस्वरूपी = in one’s true self
न = not
साहे = exist
मना = oh, mind!
भासलेस = with a semblance of
सवर्नी = all
कारी = whatever
पहावे = should see
परी = yet
संग = attachment
सोडून = giving up
This body and the universe, comprised of the same elements,
They taint not the true essence;
Oh Mind! whatever one sees is only an apparition,
Detach yourself from it, and enjoy divine benediction .. 187..

Uproot the bodily engrossment by the sword of knowledge,
Transcending the bodily awareness, march on, and to devotion pledge.
Whatever despicable blocks your march, that overcome by dispassion,
Give up all attachment, and enjoy the divine benediction .. 188..

पृथिव्यादिकृते देव आलोकनीयो
यदालोकने मुक्तिलाभोपि सया: ।
गुणः संयुक्तो निर्गुणं सेवनीयः
सुखं सत्त्वितं: सज्ज्ञपुत्रस्य कायां ॥ १८९॥

मही निमित्ती देव तो ओऽकावया ।
जया पाहता मोक्ष तत्काल जीवा ॥
तया निर्गुणालामी गृही पहावे ।
परी संग सोड़नि सुखि रहावे ॥ ॥

मही = earth
निमित्ती = created
देव = god
तो = he
ओऽकावया = should recognise
जया = whom
पाहता = seeing
मोक्ष = liberation
तत्काल = instantly
जीवा = to the creatures
तया = to that
निर्गुणालामी = in the attributeless
गृही = with attributes
पहावे = should see
परी = yet
संग = attachment
सोड़नि = giving up
सुखि = happily
रहावे = live.

Recognise that, which made the world manifest,
Perceiving that, creatures gain freedom of eternal rest.
Observe that, adorned with qualities,
All attachment abandon, for the joy of divine benediction .. 189..

स नो कायंकर्ता न वा सूक्ष्मता
पराया: परो नो विवेचन तिमः।
स वै निविकल्प्यो विकल्प्येव सेव्यः
परित्यज्य सहू सुखं स्थिरं स्थिरमस्म || १९०||

नानेकर्ता नानेक सूक्ष्मता ।
परंतु पत्रं न लिपरेव विवेचं ॥
तया निविकल्पासी कल्पीत जावे ।
परी संग सोड़नि सुखि रहावे ॥ ॥

१५२
Neither a doer, nor a guardian,
Unsulled and supreme, beyond the seen and the unseen,
Ever thinking of the unthinkable, beyond all mention,
All attachment abandon, for the joy of divine benediction .. 190..

न देहात्मधी-निश्चयो यस्य नष्ठोऽ
न कल्यानाकलेशरिप स ज्ञानवान् स्यात्।
परं ब्रह्म नोऽहतया वेति कविवि
मनोऽज्ञानां शून्यतां नो जहाति॥ १९१॥

dेहवृद्धिचर निश्चयो ज्या बङ्गना।
तया ज्ञान कल्यानाकली कठोना॥
परः ब्रह्म ते मीपण्ये आकठोना।
मनी शून्य अज्ञान हे मावङ्गना॥॥

dेहवृद्धिचर = body consciousness
निश्चयो = firm thought
ज्या = to whom
बङ्गना = cannot shake off
तया = to him
ज्ञान = knowledge(of Truth)
कल्यानाकली = end of time
कठोना = understands not
परः = supreme truth
Whose engrossment in the physical form is firm,
Never, even at the end of time, will wisdom confirm.
That supreme truth the ego cannot understand,
Blank in wisdom stays the mind, ignorance never to end .. 191..

मनःस्मांहीं स्थिरं वल्लहृपं
अभेदन बिन्त्यं हि स्वात्मस्य ।
न दृष्टान्यायं भवेत् तस्य किचिदं
न नि:संगता संगता तत्र सत्या ॥ १९१॥

मनः ना कठोऽना ढोऽ रूप ज्याचे ।
दुःखेनेन ते ध्यान स्वात्माचे ॥
तथा खूण ते हीन दृष्टांत पाहे ।
तेधे संग नि:संग दोधीनी न साहे ॥ ॥

मनः = to the mind
ना = not
कठोऽना = understand
न = not
आढ्भोऽना = find
रूप = form
ज्याचे = whose
दुःखेनेन = without duality
tे = that
ध्यान = meditation
स्वात्माचे = of the best of all(Rama/Supreme Reality)
tथा = to that
खूण = sign
tे = that
हीन = lowly
dृष्टांत = simile
पाहे = sees
tेधे = there
संग = attachment
नि:संग = non-attachment
Neither a knower nor a non-knower is the supreme god,
Not the scriptures, nor the myths
Could describe Him beyond a nod;
He is the witness of the seen, and the unseen,
They fathom not his farthest reach,
Abiding in the heart, who is that god and how is he?
Thus does the aspirant question respectfully;
When the body dies, where does he live?
Moreover, his whereabouts how does he give?.. 194.

हृदिस्थ्रोऽर्थितं कः कीृणो देववर्यं
गुरुः सादरं साधकनामध्य पृष्टः।
परित्यज्य देहं वस्तुष्येत कुः
पुनःसंयोगः ऋ संस्थानमस्य॥ १९४॥

वसे हृदयी देव तो कोण कैसा।
पुसे आदरे साधकृ प्रशं एसा॥
देहे टाकिता देव कोठे रहातो।
परी मागुता ढाव कोठे पहातो॥॥

वसे = lives
हृदयी = in the heart
dेव = god
tो = he
cोण = who
cैसा = how
पुसे = asks
आदरे = respectfully
साधकृ = aspirant
प्रशं = question
एसा = thus
dेहे = body
टाकिता = giving up
dेव = god
cोठे = where
रहातो = lives
परी = still
मागुता = later
ढाव = whereabouts
cोठे = where
पहातो = sees

Abiding in the heart, who is that god and how is he?
Thus does the aspirant question respectfully;
When the body dies, where does he live?
Moreover, his whereabouts how does he give?.. 194.
Know that thus in the heart lives the god,
Like the sky, know thus he pervades all;
Pervasive in all, he neither comes nor goes,
Exists there no space without him, thus should one know .. 195..

न गच्छत्ययो नोपगच्छत्यजयं
ऋते तेन रिक्तं स्थलं नैव किचिद्॥ १९५॥

वसे हुद्यी देव तो जाण ऐसा ।
नभाचिपरी व्यापकः जाण तैसा ॥
सदा संचल्ला येत ना जात काही ।
तयाबीण कोठे रिता ठाव नाही ॥ ॥

बसे = lives
हुद्यी = in the heart
dेव = god
tो = that
जाण = know
ऐसा = thus
नभाचिपरी = like the sky
व्यापकः = all-pervading
जाण = know
tैसा = thus
सवा = always
संचल्ला = pervading
येत = come
ना = not
जात = goes
काही = not
tयाबीण = without him
cोठे = anywhere
रिता = empty
ठाव = space
नाही = not be.

नभोविभ्रमदे रेणुमार्थ स्थतं नो
रूपानामधीश्यन रिक्तं विभाति ।
प्रवृतो हि तद्योये यं स तत्स्मिनः
लयं वात्यलक्ष्यं च लक्ष्यं च तीनस्म् ॥ १९६॥

नभी बाबेरे जो अणृरेण काही ।
रिता ठाव या राचबीण नाही ॥
Whatever moves in space, smaller than the smallest,
Exists not without Rama’s presence, from the smallest to the largest;
Ever observing him, one merges into him,
There the seen and the unseen dissolve,
Filled with truth to the brim .. 196..

नभोवद्विद्व तद्व व्यापकं रामहुष्ण
हुदा चिन्तितं स्वाद भवभशेतुः ।
बिन्नीना भवेदहीस्तस्य बोधाद्
यथेच्छ वृहुद्विद्व तृसिस्तु नाप्ति ॥ १९६ ॥

नभासारिख्रे रूप या रामवाचे ।
मनी चिन्तिता मृण तुटूँ भवाचे ॥
तथा पाहता देशवद्विदूरं उरेना ।
सदा सर्वदा अर्थं पोटी पुरेना ॥ ॥

नभासारिख्रे = like the sky
रूप = form
या = this
Akin to the sky is Rama’s form,
On its contemplation, from death to eternal life transform.
Dispelled is the ignorance of body’s reality,
Yearning to see it forever,
The thirst for its vision never ends in satiety .. 197..
Space pervades the whole universe,
Still inadequate the metaphor, for Rama can it transpierce.
Innately He stands alone, one without a second,
To call Him pervasive is logically unsound .. 198..
Knowledge dawns when knowledge is whole,
Even ends the witness state as a goal;
Oh Mind! words fail when mind surpasses itself,
Recognising one’s own self everywhere,
One cannot perceive anything else;
The duality of oneself and another
Is dispelled from the mind forever.
After many an aeon did we meet together,
Peace filled the body, ending the body’s dream that was never .. 201..
मन: साधुसंगाद्वि धन्यत्वमेभि ॥ २०२॥

मना गृजे रे तृजे हे प्रास झाले ।
परी अंतरी पाहिजे यह केले ॥
सदा श्रवणं पाविजे निष्ठयासी ।
धरी सज्जनीं संगति धन्य होसी ॥ ॥

मना = oh, mind!
गृज = secret
रे = dear one!
तृज = to you
हे = this
प्रास = obtained
झाले = happened
परी = still
अंतरी = in the heart
पाहिजे = want
यल = effort
केले = made
सदा = always
श्रवणे = listening
पाविजे = reach
निष्ठयासी = resolve
धरी = hold
सज्जनीं = in the wise
संगति = company
धन्य = blessed
होसी = become.

Oh my dear Mind! this secret you acquired
Only after the heart yearned and labored;
That beatitude seize with constant contemplation
And the company of the sages, for eternal redemption .. 202..

मन: सर्वसंगं परित्यज्य दूराद्
विभेय: सदा सादरं साधुसङ्गः ।
महादु:ःबःः सतं संगमेन
विना साधनं तेन सम्मागलाभं: ॥ २०३॥

मना सर्वंं संग सोइँ दाबा ।
अती आदरं सज्जनां भरावा ॥
जयाचनि संगे महादुःः भोगे ।
Oh Mind! abandon all attachment,
Respectfully follow the sages, masters of detachment;
In whose company, even the greatest grief dissolves,
And tread the path of truth, and no penance involves .. 203..

Oh Mind! abandon all attachment,
Respectfully follow the sages, masters of detachment;
In whose company, even the greatest grief dissolves,
And tread the path of truth, and no penance involves .. 203..

mannā = oh, mind!
sabhī = all indeed
sañca = attachment
sañcaṇṇi = give up
bhaṇa = give
aṭī = much
ādha = respect
sañcaṇṇaṭa = of the wise
bhaṇa = keep
jayačaṇṇi = by which
sañca = company
mahādva = great grief
bhā = breaks
janī = among people
sañcaṇṇaṭa = without penance
sañcaṇṇa = way of truth
laṅga = achieves.

mannā = oh, mind!
sañca = attachment
ha = this
sañcaṇṇa = all (undesirable) attachments
toḍī = removes
mannā = oh, mind!
sañca = attachment
ha = this
mañca = liberation

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Oh Mind! Devout attachment to the sage
Removes the ties of bondage;
Oh Mind! instant freedom is the prize you win
And give up the penance to remove the sin.
To dispel the last trace of duality
Devotion to the sages has no parity .. 204..
These two-hundred verses addressed to the mind,
Practised with faith, will cut the ties that bind.
Those without faith will penance seek,
Knowledge, dispassion, and will, shall adorn the meek;
Thus says this servant of Rama,
Faith will bring the freedom, the everlasting joy’s peak .. 205..

॥ जय जय रघुवीर समर्थ ॥

manAche shloka : by Swami Samartha Ramadas (1608-1681 A.D.)
sanskrit translation : by anonymous ("dAsAnudAsa")
english translation : words and verses by Dr. Sunder Hattangadi sunderh at hotmail.com

(Comments: adapted from the book ”Manobodhamrita”, by P.H.Kulkarni based on the commentary by Shri Bhausaheb Maharaj, the enlightened Guru of Gurudev Ranade of Nimbal).

Please send corrections to sanskrit@cheerful.com
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