Here is the salutation to the readers,(daasabodha by svaamii raamadaasa-ch.1, section 6, v. 1-23).[ sec.2 is gaNesha-stavana; sec.3 is shaaradaastavana; sec. 4 is sadgurustavana; sec. 5 is sa.ntastavana; sec. 7 is kaveshvarastavana; sec.8 is sabhaastavana; sec.9 is paramaarthastavana; sect. 10 is naradehastavana.]

|| श्रीराम ||

आतां वृं श्रोते जन || भक्त जानी संत सजजन ||

विरक्त योगी गुणसंपन || सत्यवादी || ॥

Now let us bow to the audience among whom are devotees, learned, saintly, dispassionate, disciplined, virtuous, and truth-abiding people.

येक सत्वचे सागर || येक बुद्धीचे आगर ||

येक श्रोते वारागर || नाना शब्दरत्नांचे || ॥

Some are like oceans of essence, some repositories of intellect, some wealthy in dispassion, some like store-houses of jewels of speech.

जे नाना अथामृताचे भोकते || जे प्रसंगी वक्त्याचे वकते ||

नाना संज्ञायांते छढिते || निष्ठयी पुरुष || ॥

Some are connoisseurs of the nectar of logic, some inspirers of speakers, some adept in removing doubts, and determined.

्ज्याची धारणा अपार || जे ईश्वरचे अवतार ||

नातरी प्रत्यक्ष सुरवर || बैसले जैसे || ॥

Some who have limitless capacity to absorb(knowledge), some who have different forms of the Lord of the Universe as their consorts.

Or some who are verily seated like the luminous gods.

की हे अष्टेश्वरांची मंडळी || शांतस्वरूप सत्वांगां ||

जयचे निभामंडळी || परम शोभा || ॥

Or like an assembly of sages, of the very nature of peace and truth,
whose presence adorns this gathering.

ह्रदयीं वेदगुण विलसे । मुखीं सरस्वती विलसे ।
साहित्य बोलतां जैसे । भास्ती देवगुरु ॥ ६॥

In whose hearts the essence of the Vedas resides, on whose tongues the Goddess of Speech (Sarasvati) plays
And when they speak about literature, they shine like the Teacher of the Gods (Brihaspati).

जे परिवर्णेऽवेशान । जे स्फूर्तिकरणांचे दिनकर ।
जातिपर्णं दुर्दीसमोर । ब्रह्माण्ड न ये ॥ ७॥

Pure like fire, like the sun radiating rays of inspiration,
Whose knowledge exceeds the visible universe.

जे अखंड सावधान । जयांस त्रिकाँठांचे ज्ञान ।
सर्वकाञ्च्छ निरभिमान । आत्मज्ञानी ॥ ८॥

Who are ceaselessly alert to the Supreme Self), who have knowledge of past-present-future time,
Devoid of pride at all times, and knowere of their true Self.

ज्यांचे दृढीखालु गेले । ऐसे कांडीच नाईं उरले ।
पदार्थमात्रासी लक्षिले । मने जयांव्या ॥ ९॥

Whose insight leaves nothing unseen,
Who have studied carefully every aspect of matter.

जें जें कांड्री आठवांचे । तें तें तयांस पूर्वींच ढावे ।
तेजें काय अनुवादांचे । जातिपर्णकणसी ॥ १०॥

Whatever I remember, of that they are already knowledgeable,
What knowledge can I talk about before such an audience?

परंतु हे गुणमात्रिक । मूर्णान बोलतोऽनिशंक ।
भाग्य पुरुष काय एक । सेवीत नाईं ॥ २॥
However, these lovers of virtue, prepares me to speak unhesitatingly,
(For I know) what will such people not savour?

As those who are always accustomed to gourmet cuisine, for a change like to savour ordinary food,
So will my folksy words, will this audience savour!

Let one worship the Lord devoutly with whatever one can afford,
But let no one think of not worshipping at all.

In like manner, I am a weakling in speech, and the audience verily the Lord,
Trying to worship you with my babbling.

Disciplined study of scriptures, art, cleverness, poetic intuition,
Devotion, Knowledge, Dispassion, Sweet Speech, all these I lack;

Such is the manner of my babble, yet do I speak slowly and with conviction,
For I know that the Lord enjoys devotion.

However, these lovers of virtue, prepares me to speak unhesitatingly,
(For I know) what will such people not savour?

As those who are always accustomed to gourmet cuisine, for a change like to savour ordinary food,
So will my folksy words, will this audience savour!

Let one worship the Lord devoutly with whatever one can afford,
But let no one think of not worshipping at all.

In like manner, I am a weakling in speech, and the audience verily the Lord,
Trying to worship you with my babbling.

Disciplined study of scriptures, art, cleverness, poetic intuition,
Devotion, Knowledge, Dispassion, Sweet Speech, all these I lack;

Such is the manner of my babble, yet do I speak slowly and with conviction,
For I know that the Lord enjoys devotion.
You listeners are like the idols of the Lord, what can my puny intellect measure,

Despite my lack of intelligence and knowledge, I dare myself to befriend you.

समयांचा पुत्र मृत्यु जगी | परी सामाध्य असे त्याचे आंगी |
तुम्हां संतांचा मी सलगी | म्हणून करितों | १८।।

The son of a powerful man, though foolish, still displays some of his power!

Thus do I try to reflect your saintliness by my friendship with you!

व्याघ्र सिंह भयानक | देखोनि भयचकित लोक |
परी त्यांची पिल्ली निःशक | तयांपूर्वे खेळती | २०।।

Ferocious tigers and lions, seeing whom people are struck with fear and wonder,

But their little ones play in front of them fearlessly.

तेसा मी संतांचा अंकित | तुम्हां संतांपासून बोलत |
तरी माझी चिंता तुमचे चिंत | बाहुल्यच की | २०।।

Likewise, like a child in front of you saints, do I speak,

For I know you will take care of me.

आपलंच बोले वाघां | त्यांची संपादणी करणे लागे |
परंतु काही संगरणे नलगे | नून ते पूणे करावं | २१।।

Whatever futile talk a child utters, the elders have to accept it;

Thus, without having to tell you, I know you will make up fully for my deficiencies.

हूं तों प्रीतिच्यं लक्षण | स्वभावंची करी मन |
तेसा तुम्ही संतस्फांजन | मायवाप विशाचें | २२।।

This, indeed, is a sign of love, which the nature of your mind will fulfill,

As the saintly souls that you are, the parents of this world.

माझा आशय जाणोनि जीवंच | आतां सुचिं तं करावंच |
पुढं कथेसी अवबान झावंच | म्हणे दासानुदास | २३।।

Thus knowing my intentions, may you do what is proper,
And attend to my discourse. This is the request of this humblest of servants.

॥ इति श्रीदासबोधे मुरुशिथ्यसंवादे श्रीतेस्तवन नाम समास सहावा ॥

Thus ends the 6th section, In praise of the Audience, of the dialogue between Teacher and Disciple, called ShriDasabodha.

Please send corrections to Sunder Hattangadi (sunderh@hotmail.com)
Last updated on February 9, 1998