

# SADGURU BODHĀMṚTA

by V. Rājagopal Bhaṭ



पाण्याहुनी तूप बहुमोल । परी त्यांत मासा कैसा जगेल ।  
तैसें स्वधर्म सोडुनी परधर्म धरील । तरी होतील कष्ट बहु ॥

Ghee is costlier than water, but, can the fish survive in it? Likewise, if one gives up ones *swadharm* and takes up the *dharma* of another, be it ever so appealing, a lot of hardship will surely be in store for him.

*Shrimat Parijñānāshram Swāmiji - I*

सुखदुःख हे मनाचे धर्म । मी आत्मा परिपूर्ण ब्रह्म ।  
मज नाही सुखदुःख नाम-। रूपातीत मी पाहीं ॥

Pleasure and pain are the attributes of the mind; One should always feel, I am *Ātman*, the ever-fulfilled *Bramhan*. I am beyond names and forms. Pleasure and pain are not for me.

*Shrimat Shaṅkarāshram Swāmiji - I*

एवं सर्व प्रपंचाची । सोडुनी देई मालकी साची ॥  
प्रभु परमेश्वर याची । करितों नोकरी मी खास ॥

Relinquish the mastership of the world to the Supreme. I am just a servant - attend to all your work with this feeling uppermost in you.

*Shrimat Parijñānāshram Swāmiji - II*

सुख आणि दुःख सकळिक । यामार्जी बघावा श्रीहरी एक ।  
त्यावीण नाही आणिक । तोचि भरला सर्वत्र ॥

In the midst of pleasure and pain, joy and sorrow, you should always behold the One Supreme Hari, the Lord. There is naught apart from Him. He has pervaded everywhere.-

*Shrimat Shaṅkarāshram Swāmiji - II.*

# **SADGURU BODHĀMṚTA**

by V. Rājagopal Bhaṭ

*Published by :*

**Shri Chitrāpur Math**

Shirālī, Uttara Kannaḍa,  
Karnāṭaka, Pin 581354.  
India.

Tel. : 91-08385-258368

E-mail : [scmath@sancharnet.in](mailto:scmath@sancharnet.in)

Web : [www.chitrapurmath.net](http://www.chitrapurmath.net)

First Edition : 1971

Second Edition : 2009

Copies : 1000

*All rights reserved*

*Printed at :*

**Oṃkāṛ Impressions**

204, Alaṅkar Ind. Estate,  
Off Aarey Road,  
Goregāon (E),  
Mumbai - 400 063.

Tel.: +91-22-28790747.

## CONTENTS

Page No.

1. Transliteration Scheme	i
1. Foreword	iii
2. Preface	v
4. Introduction	viii
5. Parijñāna - I Bodhāmṛta	1
6. Shaṅkara - I Bodhāmṛta	15
7. Parijñāna - II Bodhāmṛta	25
8. Shaṅkara - II Bodhāmṛta	33
9. Keshava Bodhāmṛta	51
10. Vāmana Bodhāmṛta	53
11. Kṛṣṇa Bodhāmṛta	55
12. Pāṇḍuraṅga Bodhāmṛta	63
13. Notes	78

**Shrī Chitrāpur Math Transliteration Scheme**  
- Use of Diacritical Marks

Letter	Lower-case	Upper-case
अ	a	A
आ	ā	Ā
इ	i	I
ई	ī	Ī
उ	u	U
ऊ	ū	Ū
ऋ	r	Ṛ
ॠ	ṛ	Ṝ
ऌ	l	L
ॡ	l̄	L̄
ए	e	E
ऐ	ai	Ai / AI
ओ	o	O
औ	au	Au/AU
अं	m̄	M̄
अः	h	H
क्	c/k	C/K
ख्	kh	Kh/KH
ग्	g	G
घ्	gh	Gh/GH
ङ्	ṅ	ṅ̄
च्	ch	Ch/CH
छ्	<u>ch</u>	<u>Ch</u> / <u>CH</u>
ज्	j	J
झ्	jh	Jh/JH

ञ	ñ	Ñ
ट	t	T
ठ	th	Th/ TH
ड	d	D
ढ	dh	Dh/DH
ण	n	N
त	t	t
थ	th	Th/TH
द	d	D
ध	dh	Dh/DH
न	n	N
प	p	P
फ	ph	Ph/PH
ब	b	B
भ	bh	Bh/BH
म	m	M
य	y	Y
र	r	R
ल	l	L
व	v/w	V/W
श	sh	Sh/SH
ष	sh	Sh/SH
स	s	S
ह	h	H
ळ	l̥	L̥
क्ष	ksh	Ksh /KSH
ऽ	s	s
ज्ञ	jñ	Jñ/ JÑ

## FOREWORD

*Shri Chitrāpur Guruparamparā Charitra* by Smt Umābāi Ārūr was published by the Late Shri G. R. Bhaṭkal of Popular Book Depot, Bombay. With his kind permission, gleanings of *upadesha* from the original '*Charitra*' were first published in the year 1971. Shri V Rājagopāl Bhaṭ, Rājagopālmām as he is fondly called, brought out the nectar of the teachings of our Gurus in that publication along with an English translation. The original treatise being in Marāṭhī, the gleanings also followed in the same language.

As editor of Chitrāpur Sunbeam, Rājagopālmām, continued to publish occasionally the teachings in various issues of the Sunbeam.

Seeing the resurgence of interest in the Maṭh, *Guruparamparā* and Guru especially amongst the youth of the community, Rājagopālmām proposed a reprint of the same popular *Bodhāmṛta*. This would not only benefit the younger generation, but as he says, it will be a ready reference to be read on occasions of *puṇyatithi-s* and *Gurupūjana-s* which are now observed all over.

It is his single handed effort and dedication which is behind this beautiful collection of *upadesha-s*. His beautiful preface itself speaks volumes for his study, depth of knowledge and mastery over the subject and languages. No wonder that earlier Parama Pūjya Shrimat Parijñānāshram Swāmīji and now Parama Pūjya Shrimat Sadyojāt Shaṅkarāshram Swāmīji have bestowed upon him the title of *Dharmaprachāraka*.

The Publications Committee, Shri Chitrāpur Maṭh remembers with respect Late Shri G. R. Bhaṭkal of Popular Book Depot, Bombay, who granted kind permission in 1971 to reproduce gleanings of *upadesha* from the original



*Shri Chitrāpur Guruparamparā Charitra* in *Sadguru Bodhāmṛta*.

The introduction by Smt. Maṅgalā Ashok Chandāvarkar gives a biographical sketch of Sant Umābāi Ārūr. For this, and her kind gesture of sponsoring this publication, we are grateful to her.

We also thank Shri Jaikishan Kaṅḍlūr for making available the photographs of our four Sadguru-s.

As in the case of Rājagopālmām's earlier book, *Pādaprakṣhālana to Phalamantrākṣhata*, we have kept the rate low, so that it is read and practiced in every *Bhānap* household.

We offer this *sevā* at the holy feet of Lord Bhavānīshaṅkar, the Guruparamparā and our beloved and Revered Shrimat Sadyojāt Shaṅkarāshram Swāmiji.

Mumbai  
Dated 28-11-2009

For the Publications Committee,  
Dr. Prakāsh Māviṅkurve  
Chairman

---

### ACKNOWLEDGEMENT

The publisher acknowledges the contribution of Late Shri G. R. Bhaṭkal of Popular Book Depot, Bombay who in granting his kind permission (when this book was first published in the year 1971) to reproduce in *Sadguru Bodhāmṛta* the Marāṭhī gleanings of *Upadesha* from the original *Shri Chitrāpur Guruparamparā Charitra* published by him, has made this effort possible.

Smt. Maṅgalā Ashok Chandāvarkar has kindly offered to sponsor this publication and our big 'Thank You' to her for this gesture. She has penned a biographical sketch of Sant Umābāi Ārūr and it appears in this book as the Introduction. Our thanks to Shri Jaikishan Kaṅḍlūr for making available the photographs of our four *Sadguru-s*.

---

## PREFACE

*Shri Chitrāpur Guruparamparā Charitra* rightly ranks as a religious epic of all Chitrāpur Sāraswata-s. It is a poetic masterpiece composed by Sant Umābāi Ārūr. In many places in this work we find the enlightened poetess invoking divine participation in her literary labour, hailing the Guru with sublime eulogies, and confessing with disarming humility that she is just a scribe while the prime mover of her pen is the Omnipresent, Omnipotent and the Omniscient *Sadguru* alone. Her claim is true, for there is indeed a divine stamp on every page of the work. It not only delights the devotee, but also ennobles him and uplifts him.

As a *charitra* it is similar to the well-known biographies of saints (the many *Shaṅkara Vijaya-s*, for example). We find in it biographical narratives sprinkled with astonishing accounts of miracles. It gives a touching account of the events that paved the way for the dawn of our glorious *Guruparamparā*. But, that is not all we find in this work. It not only glistens with the graces of good poetry, but also sparkles with the splendour of philosophy. Here and there we come across snatches of *upadesha* from the Guru. *Sadguru Bodhāmṛta* is an anthology of the gleanings of this *upadesha*.

We often think that simplicity of expression cannot go hand in hand with profundity of thought, or that philosophy is just an exercise in hairsplitting dialectic. It is a mistake to think so. The gleanings now presented in *Sadguru Bodhāmṛta* disprove this point. Here, we find the principal intuitions of *Vedānta* driven home in an extremely simple and lucid manner with a wealth of similes and homely illustrations. The importance of *Gurubhakti*, the categorical imperatives of *swadharma*, the implications of law of *karma*, the meaning of *sādhanā-chatusṭaya*, the concept of

*adhikāra* (spiritual competence), the idea of divine ownership of everything and servanthship of man as a key to happiness, the nature of *karma* (disinterested action) and *bhakti* (unalloyed devotion), the essentials of the art of taming the mind, the concept of *māyā* and *advaita*, the delicate dichotomy between *bhāvādvaīta* and *kriyādvaīta* - these and many other topics are treated in this book with the gentle, delicate, but, the sure touch of an artist. We are not encumbered with high-sounding philosophical terms. We have here no display of dry logic. There is just a soft patter of simple Marāṭhī words and we find, to our pleasant surprise, all the significant secrets of *sādhanā* unveiled.

There is nothing historical about the *upadesha* presented here. We do not know whether the Revered Sadguru-s ever gave utterance to exactly the same words wherein their *upadesha* is here enshrined. This consideration, however, does not detract from the excellence and the universal validity of the *upadesha*. The *upadesha* embodied in this anthology is a revelation vouchsafed to the pious soul, revered Umābāi Ārūr, in her divine devotional fervour. It represents the clarion call of our glorious *Guruparamparā*. It is the *philosophia perennis* - the perennial philosophy - of which every incumbent in our *Guruparamparā* is an interpreter and a preceptor.

*Shri Chitrāpur Guruparamparā Charitra* deserves to be in the hands of every devout Marāṭhī-knowing Chitrāpur Sāraswata. *Sadguru Bodhāmṛta* is meant to whet the appetite of the reader so that he turns to the original fountain - *Shri Chitrāpur Guruparamparā Charitra* - wherein is in store for him more food for thought and solace for the heart.

I have added free renderings in English so that even those who do not know Marāṭhī can grasp the import of the *upadesha*. At the end of the book I have appended notes consisting of significant cross references, mainly

from the works of Ādi Shaṅkarāchārya. These are intended for the studious reader who has considerable knowledge of *Saṁskṛta*. They illustrate the extent to which the *upadesha* approximates to the classical pronouncements on *Vedānta*. These notes do not form a part and parcel of *Sadguru Bodhāmṛta* and, therefore, one can skip them if he is so inclined, without losing thereby the savour of the *upadesha*. Hence, I have not translated them into English. Such a translation would have made the book needlessly bulky. These notes are indicated as N.1 etc. in the translation.

Sant Umābāi has given us *upadesha* from our *Sadguru-s* upto Parama Pūjya Shṛīmat Pāṇḍuraṅgāshram Swāmījī. *Upadesha* of our subsequent *Sadguru-s* is already available as respective *Bodhāmṛta-s* at our publication hubs and also in Chitrāpur Sunbeam.

Reading this anthology daily for a few minutes at least, will constitute a kind of homage to those Revered Ones who form our *Guruparamparā*. It will be a simple form of *swādhyāya* or spiritual study too. Our *pravachanakāra-s* and *kīrtanakāra-s* can keep this anthology ready at hand so that they can draw thereon to enliven their performances at appropriate contexts. To drive home a point during a *kīrtana* or *pravachana*, let us quote not only Jñānadeva and Tukārāma, Rāmakṛṣṇa, Rāmatīrtha or Ramaṇa, but also those nearest and dearest to us - our own Revered Swāmījī-s, those silent sentinels of spirituality of our *Guruparamparā*.

May the blessings of our *Guruparamparā* be showered on one and all!

Mumbai, 28-11-2009.

V. Rājagopal Bhat

## INTRODUCTION

## SANT UMĀBĀI ĀRŪR

BY CHARANATULASĪ

(SMT. MAṄGALĀ ASHOK CHANDĀVARKAR)

The *Bhānap* community is familiar with the Marāthī '*Guruparamparā Charitra*', yet the author's life remains obscure. This article attempts to throw light on the life of the sagacious and prolific writer - *Sant Umābāi Ārūr*

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

On the auspicious *R̥shi Pañchamī* day a daughter was born to Sou. Rādhābāi and Shri Maṅgesh Bhaṭ Haṭṭiāṅgaḍī, in Kārwar. They named her Umā. As was the custom in those days, she too was given in marriage when just entering her teens. This young, attractive and enthusiastic girl got married into the Ārūr family at Dhārwaḍ. The marriage must have filled this girl with hopes of a long happy married life, but fate intervened and within six months left her widowed. Umābāi-ākkā's family, being progressive, did not want her to adhere to the prevailing social custom of shaving off her hair, but nothing prevented this young girl from doing so and wearing only white *saṛī-s*. This act cut her off from the material world, leaving her to remain a *bāla-vidhawā* and nothing more. However the cruelty of the social custom ends here and we see a truly liberated woman emerging in the spiritual sense. We can imagine that Umābāi-ākkā's mental frame of mind was like that of any obstinate teenager who felt God's specific plans for her were to lead a life of simplicity and purity with dedication and devotion to God alone.

Being of a tender age, Umābāi-ākkā was soon back in her maternal household and grew up in the loving care

of her parents and her brother and sister, to whom she was very much attached. All tried to encourage her to study and help her to stand on her feet, but it must have been an unknown feeling of something greater within that stopped her from taking any further formal education and instead she frequented the Bādh Math at Koḍibaug in Kārwar, where Swāmiji Shivānanda Tīrtha was the spiritual head. There, she heard various discourses on scriptures. These *satsaṅga-s* became her life and slowly her mind grew to understand many things which she imbibed into her daily life.

During those days, our Shri Chitrāpur Math in Shirālī did not allow a woman to come in front of our Mathādhipati- Parama Pūjya Shrimat Pāṇḍuraṅgāshram Swāmiji. So when she looked forward to taking *mantra-dīkshā*, she had to do so from Swāmī Shivānanda Tīrtha. Thus, her spiritual foundation, which had already been laid, became even stronger.

Belonging to a religious family, Umābāi-ākkā's mother wanted to read some writings on our *Guruparamparā* written in Kaṇṇaḍa by Shri Chandāvar and regretted her inability to do so. Her brother, Shri Anṇājirāo, requested Umābāi-ākkā to try to write in Marāṭhī so that they could be read.

Our next Guru, Parama Pūjya Shrimat Ānandāshram Swāmiji, was requested by Umābāi-ākkā's father and brother to bless her so that she would be able to write about the *Guruparamparā*. Parama Pūjya Swāmiji blessed the material -the book, pen and ink that she would use to start writing. It was not a simple task. It took four long years to write. Umābāi-ākkā attributes this *Guruparamparā Charitra* written in Marāṭhī, wholly to be the work of our revered Gurus. Umābāi-ākkā, time and again, emphasizes her own ignorance and we see the absence of the ego and total surrender to God, by one who was very pious and had

broken all worldly shackles. She can be likened to Ekalavya and Vālmiki who received knowledge directly from the Gurus.

Having completed this voluminous religious epic on *Rāmanavamī* day, Umābāi-ākkā offered it at the Lotus Feet of Parama Pūjya Shrīmat Ānandāshram Swāmiji and the rest is history.

The remaining days of her life were spent visiting various religious *kshe*tra-s. Whenever she was in Mumbāi, it would be at Smt Mathurākkā Nāgarkaṭṭi's house. Smt Mathurākkā too was a quiet and pious soul. While staying together, they seemed to enjoy the bliss of the very presence of the Lord Himself. Many a time Umābāi-ākkā, engrossed in her own world, would either chant some *shloka*-s or sing *bhajana*-s and *stotra*-s with deep devotional sentiment. It was as if she was living every minute for God alone. It would not be wrong to say she was exactly like Sant Mīrābāi. Umābāi-ākkā's love of cleanliness was extraordinary. She also followed various old orthodox practices.

For many years Umābāi-ākkā helped to look after her sister, Smt Sundaribāi Nāgarkaṭṭi. Umābāi-ākkā followed the teachings of her Guru that when you serve your kith and kin it is like service to God and so she looked after her sister with loving care and dedication when she was ailing. Then after the passing away of her sister, Umābāi-ākkā spent her days in Shirālī, very near the Math. Being in her seventies, slowly getting weaker day by day, she peacefully left her mortal body on 18<sup>th</sup> of May 1974, on *Ekādashi* day.

The *Chitrāpur Guruparamparā Charitra* is a beautifully written *grantha* and has no comparison. The 57<sup>th</sup> chapter alone can point out how systematically and with what mathematical precision it has been written. Umābāi-ākkā's implicit, unconditional love for God is beautifully depicted

in the two verses, No. 46 and No. 137. My translation, given below is not as good as the lucid original.

सर्वही इंद्रिये त्यांच्या भजनी । लावावी आम्ही रात्रंदिनी ।  
तेजे पापे भस्म होऊनि । चित्त शुद्ध होय पहा ॥ ४६॥

No. 46 - We must serve God night and day with all our *indriya-s*, then our sins will be destroyed and our minds will become pure.

म्हणोनि आमुचे सदुरुदेव । तेचि कर्ते करविते सर्व ।  
वदनी वदतां त्यांचे नांव । तुटे बंधन हे सारे ॥१३७॥

No. 137 - God is the doer and the one who makes us act. Taking His name continuously frees us from all worldly bondage.

At various stages she says her *Dharma Guru* is Parama Pūjya Shrimat Ānandāshram Swāmiji and her *Moksha Guru* is Parama Pūjya Swāmī Shivānanda Tirtha and to her, both are God incarnate. Her great reverence and respect for our *Guruparamparā* is very well brought out in each and every chapter. Even the difficulties and troubles faced by our Gurus are described and also how devotees have been helped in times of need. But above all, we are made to realize how fortunate we are to belong to such a community with such a rich spiritual heritage and how we benefit from the great power and strength it contains. We should count this as a great blessing.

---

मी नाही रचिला ग्रंथ । गुरुनाथे मजला करुनि निमित्त ।  
वदविले मजकडुनी समस्त । सत्य सत्य त्रिवाचा ॥१३१॥

(श्रीचित्रापुरगुरुपरंपराचरित्र, ५७ वा अध्याय)  
सन्त उमाबाई आरू

131. No, I have not composed this work. I was just an excuse. It was, verily, the *Sadguru* who composed the whole work through me. This is the bare truth and I repeat it thrice.

(*SantUmābāi Ārūr*)



॥ ॐ श्री गुरुभ्यो नमः ॥



Swāmi Pāṇḍuraṅgāshram



Swāmi Ānandāshram



Swāmi Parijñānāshram



Swāmi Sadyojāt Shaṅkarāshram



**SADGURU  
BODHĀMṚTA**

## परिज्ञान (प्रथम) बोधामृत

Chapter 5, Verses 102 to 107 of  
Shri Chitrāpur Guruparamparā Charitra (CGC)

सद्गुरु व्यापक सर्वत्र भरला । घडिघडी आठवा या मद्वाक्याला ।  
नश्वर जाणा दिसे जें तुम्हांला । शाश्वत तें एक परब्रह्म ॥१॥

नश्वर ऐशा या देहासी । भुलुनी शेवटीं जावें फांशीं ।  
यमराजाच्या दरबारासी । कर्मापरी आपापुल्या ॥२॥

फिरुनी लक्ष चौऱ्यांशी योनी । येई मनुष्य-जन्मालागुनी ।  
हा अमोलिक जन्म दिनरजनीं । विषयसुखांत घालू नये ॥३॥

मी कोण कोठला याचा विचार । करावा मानवें अहोरात्र ।  
तरीच होईल तयांचा उद्धार । गुरुकृपेनें सहजचि ॥४॥

म्हणोनि तुम्हीं करा विचार । निजस्वरूपाचा वारंवार ।  
देह मी नव्हे ऐसा निर्धार । धरा निर्मल चित्तानें ॥५॥

मग होईल परम ज्ञान । यामार्जी नसे अनुमान ।  
करा निर्मल अंतःकरण । तरीच कार्य साधेल ॥६॥



Ch.6, Verses 13 to 23

तुमच्या भक्तीच्या दोरीनें आम्हांस । बांधिलें तें न सुटे खास ।  
नका होऊं तुम्हीं उदास । राहूं आम्हीं यथेचि ॥७॥

मातेसी न लागे सांगणे येथ । कीं बालकाचें रक्षण करीं तूं सतत ।  
तैसें आपुल्या निजभक्तांप्रत । स्वयें गुरुनाथ सांभाळी ॥८॥

जैसें भक्तांसी सद्गुरुप्रेम । तैसेचि निजभक्त सद्गुरुसी परम ।  
प्रियकर असती ऐसा नेम । असे सहजचि निधरिं ॥९॥

**NECTARINE TEACHINGS OF  
PARAMA PŪJYA  
SHRĪMAT PARIJÑĀNĀSHRAM-I SWĀMĪJĪ**

**Chapter 5, Verses 102 to 107 of  
Shrī Chitrāpur Guruparamparā Charitra (CGC)**

1. The presence of the *Sadguru* is all-pervasive. Pray remember this declaration of ours. Consider the passing appearances before you as transient. Only God, the Absolute Reality, is eternal and enduring.
2. Do not be beguiled by this ephemeral physical body. Otherwise, you will have to pay dearly for your actions in the Court of Yama, the Deity of Death.
3. This human birth will fall to your lot after swinging through eighty four lakhs of births in various species. Hence, do not squander away this priceless human birth by wallowing day and night in sensual pleasures.
4. 'Who am I?' and 'Whence have I come hither?'- All of you should ponder in this strain day and night. If you persevere in such Self-enquiry, you will be uplifted easily by the grace of the *Sadguru*.
5. Therefore, We urge you all to practise Self-enquiry. 'I am not this body'-Cultivate this conviction with resolute determination and an unsullied mind.
6. If you do so, you will be vouchsafed the transcendental Knowledge. There is no doubt on this score. First, cleanse your interior, your mind and intellect. Only then, your exertions will be crowned with success.



**Ch.6, Verses 13 to 23**

7. We are bound by the cord of your devotion. This cord can never be snapped asunder. Be not despondent. We shall dwell here alone.
8. A mother needs no pleading by others to come and foster her little ones always. Likewise, *Gurunātha* will foster His devotees of His own accord.
9. Just as the devotees love their Guru, so does the Guru deeply love His devotees. Such, indeed, is the natural Law of Love.

निजभक्तांच्या प्रेमासाठी । अवतार धरितो जगजेठी ।  
मग आम्ही कैसे जाऊं उठाउठी । सांगा पाहू आतां पै ॥१०॥

तुमच्याकरितांचि आमुचा अवतार । तेव्हां जाऊं कुठें भूवर ।  
परी पाहिला निर्धार । भक्तजनांचा आम्ही पै ॥११॥

आतां तुम्ही सुखाने शांत । रहा धरोनि नाम सतत ।  
हृदयीं आठवा प्रभुवर समर्थ । भवानीशंकर तो पाहीं ॥१२॥

जें जें दिसते तें तें सर्व । पहा सारा एकचि देव ।  
ऐसा धरितां दृढभाव । पार करील तोचि पै ॥ १३॥

हातानें जें करितां काम । तें असावें शुद्ध उत्तम ।  
तरी ती सेवा होय सुगम । परमेश्वराची पाहीं पां ॥१४॥

सर्वां ठायीं भगवद्भाव । धरोनि करावा व्यवहार सर्व ।  
तेव्हां होईल संतुष्ट देव । नसे संशय यामार्जी ॥ १५॥

होतां संतुष्ट परमेश्वर । सहजचि होईल उद्धार ।  
म्हणोनि धरा निरंतर । ध्यान त्या गुरुदेवांचें॥१६॥

करितां ध्यान वारंवार । सारें जगचि दिसेल साचार ।  
कीं भगवद्रूप खचितचि, निर्धार । धरा चित्तीं निजप्रेमें ॥१७॥



### Ch.7, Verses 7 to 53

करावा स्वधर्म आपुला आपण । न करावी निंदा परधर्माची जाण ।  
तेव्हां करी तोचि रक्षण । प्रभु भवानीशंकर ॥१८॥

जरी आपुला कठिण धर्म । तरीहि करावा धरोनि प्रेम ।  
तेव्हांचि कळे आत्मराम । कोण मी कैसा हें पाहीं॥१९॥

स्वधर्म हीच मोक्षाची वाट । त्याविण जावया न होय नीट ।  
जरी होतील तेथें कष्ट । तरी भिऊं नये किमपिही ॥२०॥

10. Even the Lord, Master of the Universe, assumes incarnation compelled by the love of His devotees. Therefore, where shall We go in a flurry, deserting you all? Please consider this calmly.
11. We have assumed this human form for your sake alone. Therefore, where shall We roam over this earth deserting you all? We announced Our resolve to depart just to plumb the depth of your devotion.
12. Dwell here joyously and peacefully, chanting the Name of the Lord. Cherish His remembrance in your hearts. Bhavānishaṅkar, the Almighty, will then take care of you.
13. Behold the One Supreme in everything that appears before you. Cultivate such an outlook; then, He will surely come to your rescue.
14. Whatever work you accomplish with your hands, make sure that it is exceedingly pure. Then, it will turn into an effortless service of the Lord.
15. Behold Him everywhere, in everything and in everyone. Imbued with this vision, discharge your duties in the world. Then, the Lord will be easily pleased with you. There is no doubt about it.
16. When the Lord is pleased, He will easily become your saviour. Hence, please meditate on Him, the Guru, *par excellence*.
17. When you practise such meditation ever and anon, the whole world will radiate His presence. The world will then appear to you as a Form of God. Assiduously cultivate this outlook. Fill your hearts with love for Him.



### Ch.7, Verses 7 to 53

18. Discharge *swadharma* (the duties appropriate to one's *varna* and *āshrama*). Never belittle another's *dharma*. Then, Lord Bhavānishaṅkar will surely grant you His protection.
19. Your *dharma* - the sum-total of your duties and obligations may be hard to follow; nevertheless, you should adhere to it, cherishing love for Him. Only then will you realise the Self, the *Atmārāma*. Only then will you know the answer to the riddles: 'Who am I' and 'What is the Truth of this universe.'
20. *Swadharma* - one's inalienable duties and obligations - is, verily, the Path to Liberation. Without the practice of *swadharma*, your march to Liberation will be difficult. Even if this commitment to your *swadharma* proves strenuous, give no room for any fear.

ज्याचिया अंगी दुखणें असतें । तेणें कडुनिंबा घ्यावें लागतें ।  
 कंटाळतां न ये उपयोगातें । न जाय तें दुखणें त्याविण ॥२१॥  
 तैसा स्वधर्म जरी कठिण । तेणेंच तरुनी जाऊं आपण ।  
 नातरी पुनरपि जननमरण-। फेऱ्या लागती घालावया ॥२२॥

जरी आपुली माता कुबडी । तरी बालका तिचीच आवडी ।  
 तिच्याचि प्रेमें आपण सांकडी । जगतों खचित निश्चयेंसी ॥२३॥

जरी कुबडी होय ती माता । प्रेम कुबडा न होय सर्वथा ।  
 येर रंभेहुनी सुंदर वनिता । बालका ती कैशी प्रिय होय ॥२४॥

आपुल्या मातृप्रेमाच्या अभावीं। येरावरी प्रेम करवेल केवीं ।  
 तैसा स्वधर्म हाचि दावी । मोक्षमार्ग आपणातें ॥२५॥

पाण्याहुनी तूप बहुमोल । परी त्यांत मासा कैसे जगेल ।  
 तैसें स्वधर्म सोडुनी परधर्म धरील । तरी होतील कष्ट बहु ॥२६॥

म्हणोनि स्वधर्मचि करा व्यवहार । मग सहजचि येईल अधिकार ।  
 परमार्थाचा यांत लवमात्र । संशय न धरा तुम्ही हो ॥२७॥

करितां स्वधर्म-कर्म थोर । होय चित्तशुद्धी साचार ।  
 मग होय ज्ञान अनिवार । निजानंद-स्वरूपाचें ॥२८॥

विवेक-वैराग्य-शमादिषट्क । मुमुक्षुत्व मिळुनी चारही देख ।  
 साधनें अंगी असतां सकळिक । येई अधिकार श्रवणासी ॥२९॥

श्रवण करितां होय मनन । मननेचि होय निदिध्यासन ।  
 मग निजानंदी समाधान । होईल पहा तत्काल ॥३०॥

म्हणोनि असावा अधिकार पूर्ण । तरीच होय श्रवण मनन ।  
 नातरी काय उपयोग जगून । पशुसम आयुष्य जाय सारें ॥३१॥



21. The ailing man needs the bitter *neem*. He should not get weary of its taste, for without it he will not secure relief.
22. Likewise, *swadharma* may prove arduous. But, that and that alone will be the means to your Liberation; or else, you will be doomed to repeated rounds of births and deaths. (N-1)
23. The tiny tot loves his mother even if she is hunchbacked. He grows up with her unalloyed love. This is the Law of Nature.
24. Perchance, the mother may be hunchbacked; but, surely, her love is not crooked! Even if a damsel, prettier than the celestial Rambhā, appears before him, how can the child love her?
25. Scorning the love of the mother, the child will never turn to anyone else. Verily, *swadharma* is like the mother. It will surely pave the way to your Liberation.
26. *Ghee* is costlier than water, but can the fish survive in it? Likewise, if one gives up one's *swadharma* and takes up the *dharma* of another, be it ever so appealing, a lot of hardship will surely be in store for him.
27. Therefore, discharge *swadharma*. You will, then, be qualified to step into spiritual discipline. Harbour not even a speck of doubt about this.
28. By practice of *swadharma*, you will acquire purification of mind. Purity of mind paves the way for *jñāna*, the realisation of the blissful Self. (N-2)
29. Develop discrimination, dispassion and the six qualities such as *shama*, *dama*. Add to these, the fourth- excellence: an earnest desire to be free from the fetters of *saṁsāra*. Then will you become fit and competent to listen to the *upadesha* of the Guru. (N-3)
30. *Shravaṇa* or attentive listening will lead to *manana* or an intense reflection aided by reasoning. *Manana* will mature into *nididhyāsana* or contemplation. Then, spontaneously, you will abide as the blissful Self. (N-4)
31. Therefore, you should be equipped with the above basic requisites that confer upon you the necessary competence. Without this preliminary preparation, there can be neither *shravaṇa* nor *manana*. Life will be futile indeed without such spiritual discipline. Such a futile life is the lot of the brute creation.

आतां सांगूं अधिकाऱ्याचें लक्षण । तरी ऐका चित्त देऊन ।  
ऐसें ते स्वामी चिद्धन । परिज्ञानाश्रम सांगती पै ॥३२॥

हरएक कार्या असावा अधिकार । नातरी तें काज न होय निर्धार ।  
अधिकार म्हणजे काय तो साचार । दाखवूं तुम्हां आतांचि ॥३३॥

परीट करी वस्त्रें शुभ्र । वस्त्रें विणी तो पट्टेगार ।  
शिंपी शिवी आंगरखे सुंदर । परम उत्कृष्ट सकलही ॥३४॥

ज्याचा अधिकार त्यासी म्हणोनि । करिती ते कीं उत्तम करणी ।  
करू जातां आम्हांलागोनि । न येईचि तें सर्वथा ॥३५॥

तेवीं परमार्थी कवणा अधिकार । तरी ज्याच्या अंगी साधनें चार ।  
असती त्यासीच तो मिळे साचार । येरां न मिळे कदापिही ॥३६॥

विणण्यासी कळे ज्या सुंदर । त्यासचि म्हणती त्याचा अधिकार ।  
तैसें जें जें ज्यासी कळे साचार । तो तो अधिकार तयाचा ॥३७॥

येथें घ्याल तुम्ही आक्षेप । पाहिजे श्रवणासी अधिकार खूप ।  
त्यासी होती कष्ट अमूप । हेंचि पै अवघड मानवां ॥३८॥

तरी यांचें उत्तर आइका । प्रपंचीं अवघड कवणाही एका ।  
नाहींत हीं साधनें खचितचि देखा । सांगतो हेचि विवरुनी ॥३९॥

आधीं चारी साधनें विवरून । मग करुं शंकेचे समाधान ।  
परिसा एकाग्र चित्त करून । ऐसें बोलती सदगुरु ॥४०॥

‘ब्रह्म सत्य, मिथ्या जग’ हें । ऐसा जो मनाचा निश्चय होये ।  
त्यासीच म्हणती ‘विवेक’ पाहें । हेचि प्रथम साधन पै ॥४१॥

येथील आणि परलोकींचे । भोग अनित्य म्हणोनि साचें ।  
उबगे मन हें तेथें नवचे । त्यासीच म्हणती वैराग्य ॥४२॥

शम-दम-श्रद्धा जाण । उपरति-तितिक्षा-समाधान ।  
एवं सकलही मिळोन । ‘शमादिषट्क’ म्हणती त्या ॥४३॥

- 32-33. Now listen attentively to the characteristics of the spiritually competent aspirant. To accomplish any work effectively, one must be endowed with the necessary competence. Without it, the performance will be haphazard and slipshod. We shall illustrate this concept of *adhikāra* - competence - by an example.
34. The washerman makes the clothes spotlessly clean. But, these clothes were the handiwork of the weaver. It was, however, the tailor who fashioned the garments out of the newly-spun cloth.
35. Whoever is adept in a specific skill, he alone can perform it with finesse. We will surely fail if we all try to do it.
36. Likewise, whoever is endowed with the above four qualifications, he alone is competent to embark on a spiritual pursuit. Others are not. (N-5)
37. Whoever is adept in weaving has, indeed, the competence to be a weaver. Likewise, in whichever job a man excels, know that he is its *adhikāri*.
38. At this stage, you may object that it is very difficult for men to acquire this competence.
39. But, listen to Our solution of your problem: In this world it is not at all difficult to acquire these means. We shall explain this point more lucidly.
40. We shall first explain the significance of the four qualifications and then proceed to dissolve your doubt.
41. '*Bramhan is the Reality and this universe is an appearance*' Such a firm conviction is signified by the term *viveka* or discrimination. This is the first requisite. (N-6)
42. Reflection on the transient character of the pleasures of this world and the next, and, as a result, not allowing the mind to cling to them is signified by the term *vairāgya* or dispassion. This is the second requisite. (N.7)
43. The totality of six qualities, namely *shama*, *dama*, *shraddhā*, *uparati*, *titikshā* and *samādhāna* is known as *shamādi-shatka*.

शम' म्हणजे सकल वासना । त्याग करुनी शमवावें मना ।  
'दम' म्हणती इन्द्रियदमना । शब्दादिविषयांपासोनि ॥४४॥

प्रपंचापासुनी निवृत्ति त्यासी म्हणती 'उपरति' ।  
शीत-उष्ण-क्षुधा-तृषा ती । साहणें हेंचि 'तितिक्षा' ॥४५॥

आणि मान-अवमान । साहणें हेंही तितिक्षा-लक्षण ।  
ऐसें हें द्वंद्व-धर्म जाण । सांगितलें बा तुजलागीं ॥४६॥

गुरु आणि वेदान्त-वाक्यावरी । भक्ति असणें जी निर्धारिं ।  
तीचि 'श्रद्धा' जाणा बरी । निश्चयें तुम्ही श्रोते हो ॥४७॥

करितां अध्यात्माचें श्रवण । एकाग्र व्हावें आपुलें मन ।  
त्यासीच म्हणती 'समाधान' । एवं 'षट्संपत्ति' ही पार्हीं ॥४८॥

मोक्षाची जो तीव्र इच्छा करी । तोचि मुमुक्षु निर्धारिं ।  
एवं ऐसीं हीं साधनें चारी । सांगितलीं पै तुम्हांसी ॥४९॥

ऐसीं हीं साधनें आपुल्या अंगी । येती प्रपंचामार्जी वेगी ।  
नको शिकवावें कोणींच या जर्गी । असती अंगी सहज तीं ॥५०॥

समजा एकासी पाहिजे नोकरी । तरी जाऊन श्रेष्ठांचा आश्रय तो धरी ।  
तेथें मानावमान सहन करी । जरी झिडकारिलें श्रेष्ठानें ॥५१॥

जरी सदुरु क्षोभती आम्हांसी । अपमान होय निजमानसीं ।  
आपुलें हित होय हे ऐसी । न ये कल्पना त्या काळीं ॥५२॥

दोघे बोलती तेव्हां आपण । करितों आपुलें एकाग्र मन ।  
देऊनि तिकडेचि आपुले कान । काय हे बोलती समजूं पै ॥५३॥

यापरी प्रपंची चारी साधनें । येती आपुल्या अंगी त्वरेनें ।  
ऐसे होणें कोणत्या कारणें । बोलूं आतां अवधारा ॥५४॥

विषय ते सकलही वाटती गोड । खरेंच ऐसें वाटे तें दृढ ।  
म्हणोनि मोह ममता वाढ । होय तेथें सहजचि ॥५५॥

44. Giving up all attachments and pacifying the mind is called shama. Restraint of the senses from their corresponding objects is dama. (N-8) (N-9)
45. Withdrawal of attention from the world outside is uparati. (N-10) Endurance of heat and cold, hunger and thirst and the like is titikshā. (N-11)
46. Likewise, patient endurance of praise as well as blame, honour as well as dishonour is also titikshā. (It implies forbearance and forgiveness. It is a resigned acceptance of all opposites.)
47. Implicit faith in the Guru as well as the holy texts of Vedānta is shraddhā. (N-12) (It implies a receptive, open and earnestly enquiring mind free from the blinkers of prejudice.)
48. An intense concentration of the mind while listening to the exposition of Vedānta is samādhāna. (N-13) This, in fine, is a brief outline of the six-fold endowment.
49. He is a mumukshu who has a compelling yearning to be free from the fetters of saṁsāra. (N-14) Thus, We have explained to you the four requisites.
50. The above qualifying means - sādhanā-s - are cultivated by all easily as they pass through the school of life. They do not need to be taught, for, everyone possesses them in some measure.
51. Let us suppose a man is in search of an employment. He will then seek shelter with those superior to him in material abundance. Being intent on securing a job, he will take in his stride honour as well as dishonour. He will not be ruffled even if these superiors are very rude to him. (This is an instance of materialistic titikshā.)
52. But, in case the Sadguru gets ruffled with you, you feel sorely bruised. You wilt under that dishonour. It will never occur to you that the Sadguru desires your wellbeing alone.
53. When two persons are engaged in a conversation and you are inquisitive to overhear the same, one-pointedness of the mind comes naturally to you.
54. In this manner, all the above-mentioned four requisites effortlessly come to the fore in your pursuit of the *prapañcha* - a materialistic way of life (although they appear to elude you when required in the pursuit of spiritual discipline). We shall explain the reasons for this anomaly. Be attentive and listen.
55. The sense-objects appear pleasant and real to the mind. Therefore, it gets attached to and infatuated with them.

जेथे वाटे सत्यता पूर्ण । तेथे जाय आपुलें मन ।  
 मनचि मुख्य कारण । सकल कार्यालार्गी पै ॥५६॥

जेथे आपुले मन जाय । धांवती तेथे इंद्रियें निःसंशय ।  
 म्हणोनि त्यासी आधी करावें काय । तेंचि आतां सांगूं पै ॥५७॥

वर्णाश्रमविहित कर्म । करणें हा अपुला स्वधर्म ।  
 तेव्हां होईल मन हें परम । शुद्ध जाणा निघरिं ॥५८॥

मग श्रवणासी अधिकार । येतसे जाणा सत्वर ।  
 तेव्हां आत्मसाक्षात्कार । होय सहजचि गुरुकृपें ॥५९॥

समई आणि वाती तेल । सिद्ध असतां नाहीं वेळ ।  
 उजळितां दीप सोज्ज्वळ । विलसे सुंदर तो पाहीं ॥६०॥

तद्वत् स्वधर्मकर्म करितां करितां । होय चित्तशुद्धि तत्त्वतां ।  
 मग सदुरुचा उपदेश घेतां । उशीर न लागे निजज्ञाना ॥६१॥

म्हणोनि मद्भक्तांनो आतां । केला उपदेश तुम्हां जो त्वरितां ।  
 तैसेंचि वागलिया येईल हाता । मोक्षधाम सहजचि ॥६२॥

समर्थ असे भवानीशंकर । तोचि करी सकलां पार ।  
 सांगितला तरण्या उपाय । धरा अंतरीं सकलही ॥६३॥



Ch.7, Verses 55 to 58

### शिष्य स्वामीनां उपदेश

आधीं आपण वर्तोनो दावीं । मग जनासी सांगें तेवीं ।  
 ना भीं हृदयीं सदा ठेवीं । अनुसंधान तें पाहीं ॥६४॥

‘असें मी ब्रह्म परिपूर्ण चिद्धन’ । हेंचि धरीं अनुसंधान ।  
 पुढें येतील विघ्नें दारुण । लय विक्षेपादि चार पाहीं ॥६५॥

56. This is natural because it is the innate tendency of the mind to get riveted to that which strikes it as 'real'. Verily, the mind alone is the mainspring in all actions.
57. Wherever runs the mind, there go the senses. Therefore, We shall explain to you what steps you have to take to tackle the mind.
58. Whatever duties have fallen to your lot by virtue of your *varna* (caste) and *āshrama* (stage of life e.g. *brahmachārī*, *grhastha* and others). discharge them with diligence. They constitute your *swadharma*. Then your mind will certainly be rendered pure. (N-15)
59. With the accession of *chittashuddhi* - purity and cleanliness of the mind- you will become soon eligible to listen to the *upadesha* of the Guru. By His grace, you will naturally be crowned with Self-realisation.
60. If a lamp, oil and the wick are ready at hand, it will not take long to have the illumination. By just lighting a flame, the lamp will be set beautifully aglow.
61. Likewise, by diligent commitment to *swadharma*, purity of mind will be acquired and if you then imbibe the *upadesha* of the *Sadguru*, know that Self-realisation is imminent.
62. Therefore, dear devotees! We have imparted to you this *upadesha*. Live in the light of this *upadesha* and then you will find liberation within easy reach.
63. Lord Bhavānīshankar is omnipotent and He will surely ferry you all across *saṁsāra*. We have imparted to you the saving means. Make sure to cherish it securely within your hearts.



### Ch.7, Verses 55 to 58

#### Upadesha to Shishya Swāmī

64. First, put into practice your precepts and only then preach to the laity. Fear not. Cherish in your heart always your true identity.
65. *'I am Bramhan, a mass of consciousness; Pure and Perfect'*. This is your true identity. Remember it ever and anon. In this practice, you may come up against heavy odds such as the four hurdles like *laya*, *vikshepa* (*kashāya* and *rasasvāda*). (These have been explained by Patañjali in *Yoga Sūtra*.)

परी नको भिऊं त्यांसी ताता । विचारें दवडुनी त्यांसी तत्त्वतां ।  
धरिले अनुसंधान न सोडीं सर्वथा । निजस्वरूपचें कदापि ॥६६॥

सर्वाभूतीं समान भाव । ठेवुनीं करीं व्यवहार सर्व ।  
भवानीशंकर असतां देव । नाहीं भय तुजलागीं ॥६७॥

मुखीं सतत धरा नाम । तेव्हां निर्मल निर्विकार निष्काम ।  
मन होउनी, निःसीम प्रेम । बाणेल अंगी सहजचि ॥६८॥

धरा प्रेम सदुरुचरणीं । तोचि तुम्हांसी बोध करोनी ।  
नेईल निजपदासी तत्क्षणीं । परी ठेवावा विश्वास ॥६९॥

धरिल्या तुम्हीं विश्वास । तुमचेंचि होईल कल्याण खास ।  
नको आम्हां संन्यासीयांस । मठादिक हें पहा हो ॥७०॥

कैचा ग्राम कैचा मठ । जेथें जाऊं तेथें राहूं स्पष्ट ।  
ब्रह्मांड हाचि आमुचा श्रेष्ठ । संन्याशाचा मठ पहा हो ॥७१॥

आम्हां नाहीं जात गोत । जगचि सारें आमुचे आप्त ।  
जेथें प्रारब्ध असे तेथ । वसे देह हा पाहीं ॥७२॥



### Ch.12, Verses 65, 76 & 77

हा संसार नव्हे शाश्वत । ऐसें समजुनी ठेवावें चित्त ।  
श्रीप्रभुरायाच्या चरणीं सतत । तोचि रक्षक सकलांसी ॥६९॥

यावरी बोलती दयाघन । धरितां विश्वास दृढतर पूर्ण ।  
मग तो कृपाळू करी निवारण । निजभक्तांचे सांकडे ॥७०॥

म्हणोनि एक सदृढ भाव । धरीं निजमानसीं सदैव ।  
ऐसें करितां तो गुरुदेव । राहे पाठीसी सर्वदा ॥७१॥





66. But, my child, don't be scared by such hurdles. By cogent reasoning and enquiry, you can overcome them. Make sure that you don't give up the constant and unremitting remembrance of your true identity as *Bramhan*.
67. Look upon all beings with a vision of equality. Move about attending to your duties in this spirit. When Lord Bhavānīshāṅkar is watching over you, there is absolutely no room for fear at all.
68. Chant for ever the Names of the Lord. Then, the mind will be rendered pure, spotless and desireless, and boundless love will bubble up within you.
69. Be devoted to the Feet of the *Sadguru* with love. He will grant you *upadesha*, enlighten you and lead you to your natural state, *sachchidānanda*. But, you should have unflagging faith in Him.
70. Unswerving faith in the *Sadguru* will pave the way for your eternal welfare. We are a *Sannyāsī* and paraphernalia such as the *Math* are not indispensable to us.
71. We do not belong to any particular village or a *Math* exclusively. We shall dwell happily wherever We happen to be. To *sannyāsīs* like Us, the vast *Bramhānda* - Universe - is itself a *Math par excellence*. Know this for certain.
72. Categories of caste, creed and *gotra* do not apply to Us. Everyone in this world is, verily, our kith and kin. This physical frame of Ours will linger here or there as ordained by destiny.



### Ch.12, Verses 65, 76 & 77

69. This *saṁsāra* is not permanent. Understand thus and place your mind at the Feet of the Almighty. Verily, He is the saviour of all.
70. (Then the Compassionate *Sadguru* said) When the devotees have total faith, the merciful Guru responds to their earnest entreaties and redresses their grievances.
71. Therefore, always cherish firm faith and devotion in your mind. When you do so, the benign *Sadguru* will forever be at your back to take care of you.



## शंकर (प्रथम) बोधामृत

Ch. 8, Verses 11 to 26

येथें खेदासी काय कारण । मन हेंचि असे प्रधान ।  
त्याचेंचि करितां कंदन । खेद उद्भवे कोठोनि ॥१॥

बापचि नसतां पुत्र कोठोन । होईल, सांगें तूं बा उत्पन्न ।  
तैसें मनचि नसतां जाण । कैचें दुःख होईल ॥२॥

मनचि एक सर्वासी कारण । सुखदुःख होय त्यापासून ।  
म्हणोनि त्याचेंचि करितां खंडन । कैसें होय सुखदुःख ॥३॥

सुखदुःख हे मनाचे धर्म । मी आत्मा परिपूर्ण ब्रह्म ।  
मज नाही सुखदुःख नाम-। रूपातीत मी पाहीं ॥४॥

नाम-रूप सारे खोटें । तेथें कैचें सुंदर वोखटें ।  
बरवें वाईट तेथें कुठें । केवल ब्रह्म मी पाहीं ॥५॥

बरवें आणि वाईट जेथें । सुखदुःख असे तेथें ।  
मनचि पाही सारें येथें । बरवें वाईट इत्यादिकां ॥६॥

असे एक फळ उत्तम । तें एकासी आवडे परम ।  
तो म्हणे हें असे अनुपम । दुजा बोले वाईट हें ॥७॥

एकचि फळ परी दोघांसी । द्विधा लागे खचित त्यांसी ।  
त्यापरी बोलती त्या फळासी । वाईट चांगुलें ऐसें हें ॥८॥

ते फळ नव्हे वाईट चांगुलें । त्यासी मनचि कारण जाहलें ।  
मन पाही जैसे सगळें । दिसे तैसें त्यासी पै ॥९॥

**NECTARINE TEACHINGS OF  
PARAMA PŪJYA  
SHRĪMAT SHĀṄKARĀSHRAM-I SWĀMĪJĪ**

**Ch. 8, Verses 11 to 26**

1. Why do you feel so much grieved? Mind, verily, is the root-cause. If, therefore, mind is disciplined, then, where is the source for your grief?
2. Tell me, dear ones, how can the son come into being in the absence of his father? Likewise, can sorrow rear its head in the absence of mind?
3. Mind alone is the factor that gives rise to pleasure and pain. Therefore, if it is put down with a firm hand, how can pleasure and pain make their appearance? (N-16)
4. Pleasure and pain are the attributes of the mind; but one should always feel, 'I am *Ātman*, the ever-fulfilled *Bramhan*. I am beyond names and forms. Pleasure and pain are not for me.' (N-17)
5. 'All names and forms are insubstantial. How can they afford a sure basis for notions of beauty and ugliness or good and evil? Indeed, behold the One *Bramhan* everywhere.'
6. The notions of good and evil give rise to the experience of pleasure and pain. Indeed, it is the mind alone that reads 'good' and 'evil' into the nature of things.
7. Let us suppose there is a fruit. A person may like it immensely and say it is incomparable, while the other may be repelled by its taste and write it off as 'no good'. (N-18)
8. In this illustration, the fruit is one and the same; but, it evokes two opposite reactions-one says it is good while the other dissents.
9. The fruit is neither good nor its opposite in itself. The individual mind spins these opposite interpretations. Everything appears to the mind exactly the way it looks at it.

यावरी दुजा दृष्टांत ऐका । लिहिणें वाचणें मुलासी एका ।  
 नावडे कधींही, त्या लेका । खेळ आवडे बहुतचि ॥१०॥  
 तेव्हां तो म्हणे खेळ चांगुला । शिकणें वाईट वाटे त्याजला ।  
 मनचि कारण इतुकियाला । कैसें तें ऐका आतां पै ॥११॥

खेळ खेळतां तो बाळ । शाळेचा खेळ करुनी एक वेळ ।  
 खेळे खेळ म्हणुनी केवळ । बहुत आवडे त्या समयीं ॥१२॥

एवंचांगुल्या वाइटा मनचि कारण । तेंचि सुख-दुःख भोगे संपूर्ण ।  
 आत्मा वेगळा मनाहून । त्यासी न बाधे सुख-दुःख ॥१३॥

म्हणोनि मनासी आधीं जिंकावे । तेव्हां होय सहज स्वभावे ।  
 सुख-दुःखातीत आघवे । सारें जग हें दिसतसे ॥१४॥



### Ch.9, Verses 9 to 40 of CGC

म्हणती शंकराश्रमस्वामी सदय । ना भीं चितीं धरीं अभय ।  
 सहजचि सदुरुकृपा होय । होतां अनुताप निजहृदयीं ॥१५॥

अनुतापेंचि होय निरसन । पाप-ताप-दैन्य जाण ।  
 यांत किमपि नसे अनुमान । परी असावा दृढतर विवेक ॥१६॥

वरिवरी जरी अनुताप होय । तरी त्याचा उपयोग काय ।  
 क्षणांतचि त्याचा होत विलय । पुनरपि दोष घडतीच ॥१७॥

म्हणोनि जो खरा अनुताप । त्याचा न होय कधींही लोप ।  
 तेणेंचि जाईल सकल पाप । पुनरपि दोष घडती ना ॥१८॥

विवेकवैराग्यासहित अनुताप । जरी होईल हृदयीं अमूप ।  
 तरीच वाढेल भक्तीचा प्रताप । नातरी ढळेल सकलही ॥१९॥

10. Listen to another illustration: Let us suppose there is a small boy. Reading and writing become an anathema to
11. So, he will evaluate play as 'good' and look askance at studies as 'evil'. Mind alone is the cause here as We shall explain presently.
12. During the play he may rehearse the scenes in the classroom and he will immensely enjoy such playful acting (although the 'real' classroom is to him a nightmare).
13. In this manner, mind alone spins the notions of good and evil and undulates between pleasure and pain. The Self-Ātman -is distinct from the mind. Pleasure and pain do not torment Him.
14. Therefore, one should, at the very outset, conquer the mind. Then, he will easily and naturally go beyond pleasure and pain, and the world will appear likewise by these opposites.(N-19)



### Ch.9, Verses 9 to 40 of CGC

15. Be not faint-hearted. Be fearless. Repent sincerely for all your follies and the waywardness of the past. Then, naturally, the grace of Sadguru will smile on you.
16. By sincere repentance will be wiped off all your sins, the scorching agony of your heart and the sense of wretchedness. There is no doubt about this; but, your discrimination must be deep-rooted.
17. Superficial repentance is of no avail. It is short-lived and will not deter you from stumbling further.
18. Therefore, We say that genuine and heartfelt repentance will never go in vain. It will wipe off the backlog of sins and you will stumble no more.
19. If there is genuine and heartfelt repentance backed up by discrimination and dispassion, only then will show forth the splendour of *bhakti*. Otherwise, you will wobble spiritually.

पाया जर झाला बळकट । गृह तें होय परम उत्कृष्ट ।  
पडेल ऐसें नाही तेथ । भय सर्वथा तें पाहीं ॥२०॥

नातरी नसतां पाया घट्ट । गृह बांधितां होय नष्ट ।  
म्हणोनि मुख्य पाया श्रेष्ठ । तोचि बळकट असावा ॥२१॥

तैसा अनुताप हाचि मूळ । पाया असे येथें सबळ ।  
असता तो एक बळकट निश्चल । भक्तिभाव दृढ होई ॥२२॥

अनुतापाचा पाया खणुनी । वैराग्य माती घ्यावी त्यांतुनी ।  
कालवावीं प्रेमजळेंकरूनी । आणिक दगड आणावे ते ऐका ॥२३॥

विवेकाचे दगड आणुनी । पाया बांधावा घट्ट करोनी ।  
त्यावरी भक्तिच्या विटा चढवुनी । बांधावें गृह सुंदर तें ॥२४॥

एवं वैराग्य सहित अनुताप-पाया । बांधितां घट्ट विवेकेंचि या ॥  
भक्ति ढळेल ऐशा ना भया । धरावें बापा निर्धारिं ॥२५॥

पाया बांधुनी बळकट थोर । बांधितां त्यावरी सुरेख मंदिर ।  
तेथें वास करील निरंतर । मालक जाणा सहजचि ॥२६॥

जेथें असे भक्तिभाव । तेथें सहजचि वसे देव ।  
म्हणोनि आपण करावी सदैव । भक्ति दृढतर निश्चर्येसी ॥२७॥

जरी केलें वरिवरी ढोंग । काय त्याचा होईल उपयोग ।  
भक्तिभाव नसतां सांग । कैसा लाभेल देव तो ॥२८॥

म्हणोनि विवेकासह होतां अनुताप । भक्तिप्रेम आपोआप ।  
येईल तुझ्या अंगी खूप । मग वसेल देव हृदयीं तुझ्या ॥२९॥

20. If the foundation is solid, the house you raise thereon will be fine indeed. You will not be haunted by fear of its impending collapse.
21. If the foundation is feeble, the house will crumble even in the process of being built up. Therefore it is of primary importance that the bedrock must be strong and sturdy.
22. Likewise, genuine and heartfelt repentance is, verily, the basic foundation and, if this foundation is firm, the *bhakti* that will well up in your hearts will be steady and unwavering too.
23. Dig in and lay the foundation of repentance. Then, shovel upon it the clods of clay in the shape of dispassion. Thoroughly mix up this 'clay' by pouring over it the waters of love.
24. Fetch the slabs of stone in the form of discrimination and make sure that the foundation has become firm and strong. Now, pile upon it the bricks of *bhakti* and build up an imposing mansion.
25. In this manner if you raise the superstructure of *bhakti* on a foundation of genuine repentance and dispassion, fortified by discrimination, have no fear that this mansion will ever collapse.
26. When a beautiful mansion is reared up on a solid foundation, it is natural that the master of the house would dwell therein always.
27. Likewise, when your hearts are full of unalloyed devotion, the Lord will naturally step in and abide there. Therefore, exert by all means to deepen and enrich your *bhakti*.
28. Of what avail is a superficial show of piety? If genuine and deep-rooted devotion is wanting, how can you seat the Lord in your hearts?
29. Therefore, if you are chastened by the pangs of sincere repentance, tempered with discrimination, devotion and love will spontaneously well up within you and the Lord will, then, dwell in your hearts.

आतां तुला झाला ताप । गेलें सर्व तुझे पाप ।  
नको करूं तूं दुःख विलाप । नामस्मरण करीं सदा ॥३०॥

वदतां वाचे सदा नाम । उपजेल विवेक वैराग्य परम ।  
उत्कृष्ट होउनी भक्तिप्रेम । निश्चल होय तें पाहीं ॥३१॥

मग कैचें भय बा तुजला । सदा वास करितों मीं बाळा? ।  
खचित तुझ्या हृदयींच प्रेमळा । सत्य वचन हें आमुचें ॥३२॥  
येथें तूं राहुनी करिसी काय । अथवा आम्ही येतां काय होय ।  
भक्तिप्रेमावाचूनी चिन्मय । स्वरूप न लाभे कदापि ॥३३॥

कमळाच्या बुडासी बेडूक सतत । राहे परी त्या काय मिळे तेथ ।  
मातीच सारी खाय तो बहुत । मकरंद सेवी भ्रमर पहा ॥३४॥

भ्रमर सेवी जैसा मकरंद । तैसा तूं बा आमुचा बोध ।  
ग्रहण करोनि घे आनंद । कधीं कधीं येवोनि भ्रमरापरी ॥३५॥  
बेडुकापरी जरीं तूं सतत । राहिलासि येथें आमुच्याप्रत ।  
तरी न होय ज्ञान प्राप्त । खचितचि जाण निर्घरिं ॥३६॥  
म्हणोनि आम्हीं सांगितला जो बोध । जरी हृदयीं धरिसी शुद्ध ।  
भ्रमरापरी तरी तें सिद्ध । होईल कार्य तुझे बा ॥३७॥

अर्थात् भ्रमर सेवी मकरंद । तैसा तुजला आमुचा बोध ।  
ग्रहण करितां निजपद । होईल प्राप्त तुजलागीं ॥३८॥

संनिध राहुनी बेडुकापरी । अभिमानरूप माती खासी जरी ।  
काय उपयोग ऐसा विचार करीं । सूक्ष्म बुद्धीनें तूं बाळा ॥३९॥  
म्हणोनि तूं भ्रमरासारखा । मकरंद सदुरुबोधाचा देखा ।  
घेशील जरी गोड घुटका । निश्चयें तृप्त होशील बा ॥४०॥



30. You have now been bleached white by repentance. All your sins have been washed off. Wail and lament no more. Practise always *nāmasmarana* - the unremitting remembrance of the Divine Names.
31. By chanting the Divine Names, discrimination and dispassion of the highest order will sprout within you. Your love and devotion will be boundless, deep and unswerving.
32. Then, why do you fear? We shall dwell for ever in your hearts. We promise this truly, O dear one!
33. What can you accomplish by dwelling here? What purpose will be served by our dwelling close to you? Without devotion and love, you cannot realise Him, the Embodiment of Blissful Consciousness.
34. The frog always hovers around the base of the lotus. But, what does it profit therefrom? It is only content with the mud and the slime. But, behold the agile bee which sucks the honey! (The bee swings in on short but fruitful missions unlike the stupid frog).
35. Likewise, come here, now and then, and joyously imbibe Our *upadesha* like the bee.
36. Your mere physical presence here like the frog will not yield you *jñāna*. This is undoubtedly certain.
37. Hence, cherish in your hearts the *upadesha* We have imparted to you. Keep your hearts unsullied. Then will you accomplish your purpose like the nimble bee.
38. If you imbibe Our *upadesha* like the bee sucking up the delicious honey, you will then recover your natural state-*Sachchidānanda*.
39. If you are here only like a frog and consume the clay of egoism, what will it avail you. Pray consider this carefully.
40. Hence, be like the bee and imbibe honey in the shape of Our *upadesha*. You will then be filled with contentment. This is undoubtedly certain.

म्हणोनी हातानें करितां काम । मुखी धरीं सतत नाम ।  
तेव्हां उपजेल खरें प्रेम । भिऊं नको तूं सर्वथा ॥४१॥

खरें प्रेम उपजतां अंतरी । बोधग्रहण होय भ्रमरापरी ।  
तेणें आत्मज्ञान निर्धारिं । होईल प्राप्त तुजलागीं ॥४२॥

असो आतां अखंड प्रेम । धरीं हृदयीं तूं निष्काम ।  
जवळीच असें मी आत्मराम । कळेल तुजला निश्चयेंसी ॥४३॥



### Ch.10, Verses 62 to 68

भिऊं नका सर्वथा तुम्ही । धरा वचन अंतर्यामीं ।  
आतां सांगतो जो आम्ही । ब्रोध धरा दृढ तो मनीं ॥४४॥

जरी धरितां दृढभाव । काय उणीवता तुम्हां सर्व ।  
भावे भजतां सदुस्त्राव । मिळेल सहजचि निर्धारिं ॥४५॥

मुख्य परमात्म्यावरी धरावे प्रेम । तरीच साधेल आपुलें काम ।  
प्रेमावांचुनी कैचाही नेम । न येचि उपयोगातें पै ॥४६॥

प्रेम म्हणजे प्रीती । त्यासीच म्हणती भक्ति ।  
ऐसी भक्ति करितां दृढ ती । कैचें असाध्य होय त्या ॥४७॥

तीच करावी भक्ति बळकट । पार होईल सकल संकट ।  
जरी आले नाना कष्ट । तरी न सोडावे चरण ते ॥४८॥

सारा मोह सांडुनी जाण । काया वाचा आणि मन ।  
करावें प्रभूसी अर्पण । भक्तिपूर्वक निर्धारिं ॥४९॥

ऐसें करितां तो दयाघन । पार करील न लागतां क्षण ।  
येथें न करावें अनुमान । खचितचि जाण निश्चयें ॥५०॥



41. Let your hands be filled with work, but be for ever chanting the Divine Names. Unalloyed love will well up in your hearts. Give no room to any fear.
42. When this love for God wells up within you, you will be fit to imbibe Our *upadesha* like the bee. Then, you will be crowned with Self-realisation. This is certain.
43. Fill your hearts with selfless, perpetual and unalloyed love. Then will you know that We are ever close to you in the form of *Ātmārama* (Rāma, the Self).



### Ch.10, Verses 62 to 68

44. Never give way to fear. Cherish in your hearts the *upadesha* We shall impart to you.
45. If you securely cherish this *upadesha*, you will not find anything wanting. By sincere devotion, you will easily and definitely acquire the grace of the *Sadguru*.
46. The first and foremost requirement is that you should cultivate love for the Lord. Only then, the other spiritual exertions will bear fruit. For, without love, no discipline will be of any avail.
47. *Prema*, *prīti* and *bhakti* are synonymous. When you are endowed with such *bhakti*, can anything be impossible for you?
48. Exert by all means to deepen that *bhakti* day by day. You will then tide over all difficulties. Do not give up the Lotus Feet of the Lord even when you are swamped by various difficulties.
49. Give up completely all attachment and infatuation with the world. Fling yourselves at His Feet in speech, thought and deed with unswerving devotion.
50. Should you persevere in this manner, the Compassionate Lord will ferry you across the ocean of *saṁsāra*. Have no doubt on this score. This is undoubtedly certain.



## परिज्ञान (द्वितीय) बोधामृत

Ch.13, Verses 37 to 57 of CGC

जर्गी जें जें दिसे सर्व । तें तें नश्वर रूप - नांव ।  
 म्हणोनि धरावा दृढभाव । प्रभुचरणी सदा तो ॥१॥  
 धरितां दृढभाव तया चरणीं । तोचि उद्धरील तुजलागोनी ।  
 काया आणि मन वाणी । लावीं भजनीं तयाच्या ॥२॥  
 ऐसें करितां रात्रंदिन । तोचि करी तुझे रक्षण ।  
 यामार्जी न करीं अनुमान । ठेवीं विश्वास मम वचनीं ॥३॥  
 नलगे सोडावे प्रपंचकाज । करीं निष्काम चित्तानें सहज ।  
 धरोनि अंतरी प्रभुराज । करीं व्यवहार निर्धारिं ॥४॥

समज एक असे नोकर । करी धन्याचा सारा व्यवहार ।  
 धन्याहुनी सूक्ष्म विचार । करोनि कार्य करीतसे ॥५॥

न करी पैशाची हयगय कांहीं । इमानीपणें करी तो पाहीं ।  
 परी अंतरीं चिंता नाही । अणुमात्र तया चाकरासी ॥६॥

धन्याचा लाभ अथवा हानि । चाकरालागीं समचि दोन्ही ।  
 परी धन्याच्या अंतःकरणीं । सुखदुःख तें बाधतसे ॥७॥

होतां लाभ आनंद होय । हानि होतां दुःख अतिशय ।  
 ऐसें व्हावया कारण काय । धन्यासी वाटे 'माझे हें' ॥८॥

म्हणोनि केला जरी प्रपंच । ममत्व तेथें न धरीं साच ।  
 धनी येथें प्रभु तोच । आपण नोकर समजावे ॥९॥

प्रपंचाचे काज थोर । सुलभ अथवा कठिण अपार ।  
 घडो आपुल्या हातानें निरंतर । परी असावे अलिप्तचि ॥१०॥

**NECTARINE TEACHINGS OF  
PARAMA PŪJYA  
SHRĪMAT PARIJÑĀNĀSHRAM-II SWĀMĪJĪ**

**Ch.13, Verses 37 to 57 of CGC**

1. The passing parade of names and forms that you witness in this world is transient and fleeting. Therefore, cherish unwavering devotion for the Lotus Feet of the Lord.
2. If you cultivate this steady devotion, He will certainly rush to your rescue. You should press in the service of the Lord your triple possessions - body, mind and speech.
3. If you do so day and night, He will be your saviour. Harbour no doubt on this score. Repose trust in Our words.
4. It is not necessary for you to give up the daily chores of life. Be in the world, but discharge your duties with a heart devoid of desire. Seat the Lord within you and then go about attending to your duties in the world.
5. Let us suppose there is a servant who attends to all the work of his master. He executes all work bestowing more careful thought and consideration than even the master himself.
6. He will acquit all the duties with the highest degree of honesty and integrity and will not tamper with the money of his master. Nevertheless, his heart will be singularly free of even the least trace of anxiety and worry.
7. Gains or losses may accrue to the master; but, the servant will look upon them with equanimity. But, the master, on the other hand, will be immensely swayed by the rise and fall in his fortunes.
8. Every gain will fill him with delight and every loss with grief unspeakable. What accounts for this disparity in the reactions of the servant and master? The answer is: The master is attached to his business. He is plagued with the sense of. 'All this is MINE.'
9. Therefore, be *in* the world, but be not *of* it. 'All of us are His servants. He alone is the Master.' Thus should you understand.
10. Whatever work has fallen to your lot by virtue of your station in life, be it exceedingly easy or arduous, let your hands be always engaged in it; but, inwardly be untouched and unstained by it. (N-20)

लाभ अथवा हानि साची । न करीं पर्वा तूं तयाची ।  
 सुख दुःख सर्व समचि । पहा नोकरीपरी बा तूं ॥११॥  
 एवं सर्व प्रपंचाची । सोडुनी देई मालकी साची ।  
 प्रभु परमेश्वर याची । करितों नोकरी मी खास ॥१२॥  
 ऐसें भावूनि रात्रंदिवस । अर्पण करावें त्याचें त्यास ।  
 सर्वेश्वर सर्वात्मा ऐशा प्रभूस । अनन्य असावें सर्वदा ॥१३॥  
 माझे नाहीं यांत अणुमात्र । तोचि प्रपंचाचा धनी स्वतंत्र ।  
 ऐसा भाव असावा पवित्र । पहावें सर्वत्र त्यासीच ॥१४॥

त्याचेंचि करावें चिंतन । तेव्हां सहजचि होशी पावन ।  
 असत्य नोहे आमुचें वचन । होईल उद्धार तव बापा ॥१५॥  
 ऐशिया दृष्टांतावरी प्रश्न । येईल बापा तुजलागोन ।  
 तरी त्याचें उत्तर देऊन । करीतो निवारण शंकेचे ॥१६॥  
 धन्यासी सुख दुःख सकळ । नोकरा नाहीं भय समूळ ।  
 आतां सांगतां देव दयाळ । धनी आपुल्या प्रपंचाचा ॥१७॥  
 तरी त्यासी होय की चिंता । आमुच्या प्रपंचासाठीं चित्ता ।  
 आणि सुख दुःख तत्त्वता । त्यासी बाधे कां सांगा ॥१८॥  
 तरी ऐक सांगतों आतां । लावीं इकडेचि तुझिया चित्ता ।  
 तो असे अकर्ता अभोक्ता । न बाधे त्यासी दुःख ॥१९॥  
 दृष्टांत सारा साम्य कधींही । नसे कदापि निश्चयें पाहीं ।  
 योग्य अर्थ तितुकाचि घेई । अयोग्य टाकुनी दे सारें ॥२०॥



#### Ch.14, Verses 12 to 40 and 53-54

असो एवं प्रभु परमेश्वर । तोचि धनी असे साचार ।  
 त्यावरी टाकुनी आपुला भार । करीं निरंतर ध्यान त्याचे ॥२१॥

11. Be not swayed by gains or losses. Take both joy and sorrow in your stride. Treat them alike like the servant in the simile.
12. Relinquish the mastership of the world to the Supreme. 'I am just a servant' - attend to all your work with this feeling uppermost in you. (N-21)
13. With this attitude you should place whatever you do as an offering to Him. Be singularly dedicated in the service of the Lord, the Universal Self. (N-22)
14. 'I cannot claim as mine even an atom in this universe. Nothing belongs to me. The Lord alone is the independent owner of this universe.'- You should cultivate such an outlook. Behold everywhere the Supreme alone. (N-23)
15. Ever remember Him alone. You will then be rendered pure easily. These words of Ours are not false. Live in the light of these words and you will certainly be saved, dear one!
16. You may be tempted to question this simile. So, We will answer suitably and clear your doubts.
- 17-18. 'The rich master in the simile was the victim of joy and grief, while the servant was devoid of all fear. Since the Lord is the master of this universe, will He, too, be assailed by anxiety and worry on account of this world? Will He, too, be subject to the opposites of pleasure and pain? Please clear this doubt.'
19. If you query Us in this strain, be attentive and listen to Our answer: Lord is, verily, neither the Doer nor the Enjoyer; Hence, neither pleasure nor pain will stain Him.
20. Similes and illustrations never possess absolute correspondence. Whatever is relevant in a particular context should be accepted and the rest rejected. (Similes and metaphors should not be stretched to the breaking point.) (N-24)



#### Ch.14, Verses 12 to 40 and 53-54

21. Thus, God is the absolute Master and Owner of all that is. Relinquish to Him all your earthly burdens and meditate on Him ever and anon.

आजवरी आपुली पाहुनी भक्ति । संतोष झाला आमुच्या चिर्ती ।  
सद्गुरु हाचि श्रेष्ठ जगर्ती । तोचि देईल मोक्षासी ॥२२॥

तयावांचुनि नाहीं अन्य । त्याची आज्ञा करावी मान्य ।  
तेव्हां तोचि हरील दैन्य । नाहीं अनुमान यामार्जी ॥२३॥

घालूनि तयावरी भार । करावा परमार्थविचार ।  
तेव्हां सहजचि करील उद्धार । आपुल्या भक्तांचा तो पाहीं ॥२४॥

काया-वाचा-मनें करोनि । भजावें त्या सद्गुरुलागुनि ।  
धरावा विश्वास त्याच्या वचनीं । मग कैचे भय त्याला ॥२५॥

गुरुभक्ति हीचि मुख्य सर्वासी । तेणेंच होय समाधान मानसीं ।  
निजात्मस्वरूप क्षणेचि पावसी । बळकट गुरुभक्ति करितांचि ॥२६॥

ते जें सांगती साधन । बरवेंचि ऐसें समजोन ।  
करावें कार्य न करितां अनुमान । तरी हें होय सफल हो ॥२७॥

जें करूं नका म्हणती । त्यावरी बलात्कारें करूं लागती ।  
तरी तें बरवें न होय निश्चिर्ती । कार्य समूळ तें पाहीं ॥२८॥

सद्गुरु म्हणिजे नव्हे मनुष्य । साक्षात् देवचि म्हणावें त्यास ।  
त्याची वाणी होय ती खास । सत्यचि सारी सहजचि ॥२९॥

म्हणोनि त्यांच्या वदनांतून । निघती जे शब्द तेचि प्रमाण ।  
यावरी तिळभरी नच करी भाषण । तरीच उत्तम कार्य होय ॥३०॥

प्रापंचिक अथवा पारमार्थिक । कवणही असो ते कार्य देख ।  
शास्त्रीय अथवा लौकिक । करावें गुरुवाक्यापरी तें ॥ ३१॥

घालूनि सद्गुरुवरी भार । आज्ञेपरी करितां समग्र ।  
तोचि कृपाळू निरंतर । करी रक्षण तयांचें ॥३२॥

सद्गुरुपाशीं व्हावें दीन । करावें प्रेमळ मृदु भाषण ।  
जरी जाहला चतुर आपण । सद्गुरुसन्मुख अज्ञचि तो ॥३३॥



22. We are touched by the exuberance of your devotion so far. *Sadguru* is, indeed, the most exalted one in the world. He alone will conduce to your Liberation.
23. None else can render succour to you. Carry out His biddings ungrudgingly. Then, He will help you to tide over the loneliness and the wretchedness of the spirit that now grips you. Doubt not these words.
24. Rely on Him fully and devote yourself to spiritual pursuits. Then, the *Sadguru* will, of His own accord, come to the rescue of His devotees and uplift them
25. Press into His service your triple possessions: body, speech and mind. Repose absolute confidence in His words. Whoever does so has no room for any fear.
26. Devotion to the Guru is of prime importance. *Gurubhakti* alone conduces to one-pointedness if your devotion to the Guru is unalloyed and firm, you will realise your Self in a trice. (N-25)
27. Whatever disciplines the *Sadguru* prescribes to you, regard them as conducive to your lasting good. Imbued with this faith, carry out His instructions. Only then will you meet with success.
28. Whatever is forbidden by the Guru, do not try to do it with a willful obstinacy. Such wanton action on your part will certainly not be conducive to your welfare.
29. Do not mistake the *Sadguru* for a human being. He is God Himself before you in flesh and blood. His words naturally come true. (N-26)
30. Therefore, whatever words issue forth from Him, they have a validity. Make not the least comment on them. Act according to them. Only then your actions will be crowned with success.
31. Be it mundane or spiritual, be it sacred or secular, you have to do the work enjoined by the Guru.
32. Throw all your burdens on Him and act as enjoined by Him. If you do so, *Sadguru*, the Compassionate One, will always yield you His protection.
33. Be humble before the *Sadguru*. Speak to Him softly and with love. One may be ever so clever and learned; but, surely, in the presence of the *Sadguru*, he is no more than a dullard.

एवं गुरुआज्ञेवांचुनी श्रेष्ठ । नाहीं कैचेंही भक्तासीं वरिष्ठ ।  
म्हणे माझा सदगुरु एक बलिष्ठ । त्यावीण नको मज अन्य ॥३४॥

सदगुरु जें सांगती काम । तेंचि माझे विश्रांतिधाम ।  
त्यांची आज्ञा तोचि परम । आनंद सुख मज पाहीं ॥३५॥

सदगुरुवीण नसे आन । जगामार्जी समाधान ।  
त्यावीण नसे दुजा कवण । विषय जगामार्जी पै ॥३६॥

विषय पांच असती अवनीं । शब्दस्पर्शरूप आणि ।  
रसगंध सारे मिळोनि । पंचविषय हे पाहीं ॥३७॥

परी सदगुरु माउलीसन्मुख । काय तयांचा उल्लेख ।  
जे जे विषय ते ते देख । तुच्छ सारे मजलागीं ॥३८॥

सदगुरुस्वामी तोचि एक । सकळ विषयांचा सुखदायक ।  
त्याहुनी नाहीं आणिक । सुख मजलागीं वेगळें ॥३९॥

म्हणोनि देवा सदगुरुनाथा । आपुली आज्ञा मान्य ती ताता ।  
तुझिया वचनापरता । नाहीं अणुमात्र सुख तेथें ॥४०॥

ऐसें वाटावें आपुल्या चित्ता । आणिक वर्तावें तैसेंचि तत्त्वतां ।  
मग तो कृपालु आपल्या भक्तां । सहजचि रक्षण करी प्रेमें ॥४१॥

देह हा असे अशाश्वत । न करावी यावरी खचित ।  
प्रीति कदापि दिवसरात । करावें भजन श्रीहरींचें ॥४२॥

जरी झाला देह गुप्त । आत्मा येथेंचि राहे सतत ।  
ना भीं तूं बा परमविख्यात । पावसी पद उत्तम तें ॥४३॥



34. Indeed, there is nothing more sacred to the devotees than the commandments of the *Sadguru*. The true devotee says, 'My *Sadguru* is Omnipotent for me. I do not need to seek shelter with anyone else.'
35. 'Whatever work the *Sadguru* gives me, that work will be my haven of solace and comfort. In fulfilling the commandments of the *Sadguru*, I shall find my haven of bliss.'
36. 'None can fill me with contentment except the *Sadguru*. Other than Him, none is worthy of my attention in the world'.
37. 'There are five sensory objects in the world-sound, touch, sight, taste and smell. These are collectively known as *pañcha-vishaya*.'
38. 'But, compared to the luminous presence of the *Guru Māuli* (*Sadguru* overflowing with maternal compassion for us), these five sensory objects are to me trifling indeed. They do not enthrall me and are surely unworthy of even being mentioned'.
39. '*Sadguru* alone is the bestower of bliss more than all the sensory objects put together. Other than Him, there is no spring of delight for me.'
40. 'Therefore, O Master! I shall submit only to Thy command. Not even an iota of happiness can be had in anything other than Your words'
41. Your mind should resonate with such thoughts and you should act in consonance with them. Then, rest assured that the *Sadguru*, the Compassionate One, will spontaneously afford His protection.
42. This body is impermanent. Certainly, one should not be too fond of it and pamper it day and night. Instead, one should cultivate devotion to God.
43. Even if this body goes out of sight, the *Ātman* will abide here always. Fear not. you will surely attain a most blessed state extolled in the scriptures.



## शंकर (द्वितीय) बोधामृत

Ch.15, Verses 46 to 85

प्रारब्ध हें कवणाही न सुटे । जरी झाले ज्ञानी मोठे ।  
तयांसीही नाना संकटें । येती प्रारब्धे पाहीं बा ॥१॥

कर्मे असती विविध । संचित क्रियमाणप्रारब्ध ।  
क्रियमाण आणि संचित दग्ध । होय सारें ज्ञात्याचें ॥२॥

परी प्रारब्ध ज्ञात्यालागीं । चुकेना कल्पांतीही जर्गी ।  
ज्याचें प्रारब्ध तोचि भोगी । न वचे अन्यासी तो भोग ॥३॥

सुख अथवा दुःख । जें जें येईल आपुल्या सन्मुख ।  
तें तें भोगावें तेव्हांचि देख । अकर्ता अभोक्ता समजोनि ॥४॥

जो मानी आपणासी कर्ता । तोचि भोगी सुखदुःख तत्त्वता ।  
ज्ञानियासी तयाची वार्ता । नकळे साक्षित्वामुळें पै ॥५॥

जें येई भोगावयासी । तें भोगुनी सारावें येचि जन्मासी ।  
आतां जें सांगितलें तुजसी । धरीं मानसीं विवेक हा ॥६॥

जरी नकळे ज्ञानाज्ञान । तरी अंतरी धरीं वचन ।  
इतुकेचि बापा तूं जाण । सांगतो आतां अवधारीं ॥७॥

सुख आणि दुःख सकळिक । यामार्जी बघावा श्रीहरी एक ।  
त्यावीण नाहीं आणिक । तोचि भरला सर्वत्र ॥८॥

**NECTARINE TEACHINGS OF  
PARAMA PŪJYA  
SHRĪMAT SHAṄKARĀSHRAM-II SWĀMĪJĪ**

**Ch.15, Verses 46 to 85**

1. *Prārabdha* (*karma* that has become operative) is inescapable. Even those who have scaled the heights of illumination cannot escape the trials and tribulations unleashed by *prārabdha*.
2. *Karma*- the sum-total of our past actions- is of three kinds:
  - i) *Sañchita*- that has accumulated, but has not yet begun to fructify;
  - ii) *Kriyamāṇa* - that is now being garnered;
  - iii) *Prārabdha* - that has become operative. In the case of a *jñānī*, the first two kinds get absolutely annulled, but not the, third, the *prārabdha*.
3. *Prārabdha* will continue to trail behind the *jñānī* through eons of time. *Prārabdha* has to be accepted and squarely faced by him to whom it has accrued. None else can experience it.
4. Joy or sorrow, pleasure or pain, whatever falls to our lot from moment to moment, should be experienced by us, inwardly convinced that we are neither the doer nor the enjoyer.
5. Whoever beguiles himself with the notion, 'I am the doer', falls a prey to joy and sorrow. But, the illumined sage regards himself as the *Sākshī*, the Witnessing *Ātman* and hence is untouched by them. (N-27)
6. Whatever *prārabdha* is in store for us, we should exhaust it fully in this very birth. Remember forever all that We have instructed you so far and be ever discriminate.
7. If all this talk about *jñāna* and *ajñāna* eludes your grasp, then, you should at least cherish the *upadesha* that We shall presently impart to you.
8. In the midst of pleasure and pain, joy and sorrow, you should always behold the One Supreme Hari, the Lord. There is nothing apart from Him. He has pervaded everywhere.

जैसे प्रारब्ध उदया येई । तैसे भोग मिळतील पाहीं ।  
 आपण अलिप्तराहुनी सर्वही । बघा लीला देवाची ॥  
 आतां म्हणसी ब्रह्मज्ञान । न होतां इतकी योग्यता कोठून ।  
 येईल कैसी मजलागोन । तरी ऐकबापा उत्तर ॥१॥

नलगे तयासी ब्रह्मज्ञान । असावा एक दृढभाव पूर्ण ।  
 मग होईल सहजचि जाण । ब्रह्मज्ञान तें पाहीं ॥१०॥

प्रथम करावी निष्काम भक्ति । येईल तेव्हां सहज विरक्ति ।  
 जें जें दिसे भासे जगतीं । तें तें अर्पावें देवासी ॥११॥

‘अर्पावे’ म्हणजे उचलुनी द्यावें । ऐसा त्याचा भाव नव्हे ।  
 देवा तुझे त्वांचि घ्यावें । म्हणावें नाहीं माझे हें ॥१२॥

हें जगत् सर्व तुझेचि । येथें धरावी ममता कैची ।  
 सर्व रूपें नटसी तूंचि । नाहीं अन्य वस्तु पै ॥१३॥

तेव्हां तुजला काय अर्पण । करावें कवणासी कोणतें कोण ।  
 देता घेता तूंचि सघन । वृथाचि अहंता धरणें ही ॥१४॥

अहंता ममता त्यागितां सर्व । मग कैचे सुखदुःख भाव ।  
 ज्यासी ‘मीमाझे’ त्यास सदैव । बाधे सुखदुःख तें पाहीं ॥१५॥

‘अहंताममता’ याचा अर्थ । ‘मी-माझे’ ऐसा होत ।  
 एवं तेणेंच सुखदुःख बाधत । कैसें तें सांगूं आतांचि ॥१६॥

असे एक थोरांचे सदन । तेथें येती बाळे दोन ।  
 आपुल्या मातेसंगे जाण । फिरावयास सहजचि ॥१७॥

मुलांचीं खेळणीं परम सुंदर । असती त्या गृहाभीतर ।  
 तयांसाठी तंटा थोर । उपजला त्या बाळामार्जी ॥१८॥

9. As the *prārabdha* comes to the fore and begins to fructify, appropriate experiences shot through with joy or sorrow will flow into your lives. But, we should stand aside unattached and witness them as the play of the Lord. You may say. 'Well, without the knowledge of *Bramhan*, how shall I be worthy of such a lofty outlook?' (that is, perception of the Lord even when swamped by agonising circumstances), then, here is Our answer:
10. To develop the outlook suggested by Us, it is not necessary that you must, first of all, be a *Bramhajñāni*. It will suffice if you are resolute in your devotion. Then, spontaneously you will acquire the transcendental knowledge of *Bramhan*.
11. First, you should cultivate disinterested devotion. Then will naturally sprout in you, dispassion. Whatever appears to you in this universe you should go on dedicating to the Lord.
12. By 'dedication' is not implied the act of gift (wherein we pick one of 'our' possessions and turn it over to another). 'I am offering to Thee what has been Thine always. This is not mine, O Lord.' (N-28)
13. 'The entire universe belongs to Thee. How, then, can I be attached to it and call it mine? Thou art at play in all the forms that fill this universe. There is no entity other than Thee.'
14. 'This being so, who is there to offer and who to receive and what, indeed, is the offering to be made? Verily, Thou art the giver and Thou, the recipient. Futile and baseless is the egoism (that prompts one to imagine that he is the giver.) (N-29)
15. If we renounce egoism and attachment (the sense of 'I' and 'mine'), how can we, then, be swayed by pleasure and pain? Whoever is in the grip of these two notions - 'I' and 'mine' - he alone is affected by pleasure and pain.
16. By egoism - *ahantā* - is meant the 'I' notions, and by attachment - *mamatā* - the sense of 'mine'. We shall elucidate to you how pleasure and pain arise only in the wake of these two notions.
17. Let us suppose there is an aristocratic household and a mother with her two children pays a visit there.
18. In that household there are eye-filling toys and, at the sight of those attractive playthings the two children pick up a quarrel.

एक बाळ म्हणे हें माझें । दुजा बोले नव्हे तुझें ।  
माझेंचि सारे मज पाहिजे । म्हणोनि भांडती दोघेही ॥१९॥

एकानें घेतां एकास दुःख । ज्यानें घेतलें त्यासी होय सुख ।  
दुजा रडे स्फुंदस्फुंदोनि देख । माझें घेतलें म्हणोनि ॥२०॥

दुःख व्हावया तया लागोन । 'मी व माझें' हेंचि कारण ।  
माझी वस्तु ऐसें समजोन । म्हणे माझेंचि हें पाहीं ॥२१॥

म्हणोनि पाहे करी तो दुःख । माझे घेतलें म्हणोनि देख ।  
इतुक्यासी कारण काय तें एक । अज्ञ बाळें म्हणोनि ॥२२॥

इतुक्यामाजीं आली माता । म्हणे भांडूं नका आतां ।  
दोघांचेही नव्हे तत्त्वतां । येथील मुलांचें तें जाणा ॥२३॥

वृथाचि तुम्ही तंटा करितां । येईल मालक त्याचा आतां ।  
रडूं नका तुम्ही सर्वथा । न मिळें तुम्हांलागीं तें ॥२४॥

ऐसें नानापरी समजावोनि । घेऊनि गेली आपुल्या सदर्नीं ।  
मग विसरले बाळ ते झणीं । सुखदुःख तें सर्वही ॥२५॥

तद्वत् आम्हीं येथें मानव । बालकांपरी अज्ञ सर्व ।  
विषय माझे म्हणोनि गर्व । धरोनि दुःख भोगितों ॥२६॥

येथें असे जगाचा मालक । प्रभु परमेश्वरचि एक ।  
तेव्हां येथील विषय सकळिक । कैसे माझे होतील ते ॥२७॥

सकल विषय देवाचे देख । मी नसे त्यांचा मालक ।  
म्हणोनी मजला त्यांचा हक्क । नसे खचित निर्धारिं ॥२८॥

वृथाचि 'मी-माझें' ऐसें । अभिमान वाहुनी घेत असें ।  
तेव्हां सुखदुःख आपैसें । होय तयासि निर्धारिं ॥२९॥

एवं 'मी-माझें' हेंचि जाण । सुखदुःखासी मूळ कारण ।  
याचा विचार करितां पूर्ण । समजेल सारें त्या पाहीं ॥३०॥



19. One boy says, 'This is mine'. Pat comes the retort from the other: 'No, this is mine. How come it is yours. I want all these toys for myself.' In this way, the two boys pick up a quarrel.
20. The boy, who gets the upper hand, snatches the toys and feels supremely elated, while the other breaks into tears and wails, 'Look here, he has snatched my toys.'
21. Now, think for a while as to why the second boy feels so wretched and sad? The sense of 'I' and 'mine' is the root-cause. He feels that all the toys belong to him and claims: 'All these are MINE'.
22. So, he laments. 'Alas, he has snatched MY toys'. They are both ignorant, and hence their behaviour in this fashion.
23. Imagine that at this juncture the mother comes on the scene. She will then remonstrate: 'Don't fight with each other! These toys belong to neither of you. The rightful owners are the children of this household.'
24. 'Needlessly if you throw tantrums, be sure the master of this household will take you to task.. So, weep no more. These toys will not be yours for the mere weeping'.
25. After coaxing and cajoling the kids in this way, the mother would return home with them, Soon, the little ones would forget all about the toys and the joy and sorrow they felt for their sake.
26. Verily, we are all like the children in this example. Like them we are ignorant and claim all the sensory objects as 'mine' and, as a result, reap sorrow.
27. 'The Supreme Lord alone is the undisputed master of this universe. Then, how can I claim the various sensory objects here as mine?'.
28. 'All these objects belong to the Lord. I am not their owner. Therefore, I have no claim on them at all'.
29. 'Needlessly do I delude myself with the thoughts of 'I' and 'mine' and it is, surely, this delusion that gives rise to my momentary joy and sorrow'.
30. Thus, this two-pronged notion: 'I' and 'mine' is at the root of the wordly joy and sorrow. Whoever reflects deeply on this analysis will arrive at true understanding.

देवचि या जगाचा मालक । नसे माझा कशावरी हक्क ।  
 ऐसें भावितां सहजचि देख । कैचें सुखदुःख बाधे त्या ॥३१॥

जैसा बाळ थोडा होता थोर । समजे त्यासी आपपर ।  
 तेव्हां तो दृष्टी न फिरवी त्यावर । होय उदास सहजचि ॥३२॥

जरी वस्तूचा मालक बाळ । देई खेळाय़ा थोडा वेळ ।  
 तरीच बाळ खेळेल । किंचित वेळ घेवोनि ॥३३॥

तद्वत् जो करी भक्ति देवावरी । त्यासी विवेक उपजे अंतरीं ।  
 तेव्हां सन्मुख विषय दिसती जरी । तरी न बघे तो त्याकडे ॥३४॥

जें दिलें देवें त्यासी । तेंचि सेवुनी तुप्त मानसीं ।  
 केवळ देह रक्षावयासी । भोजनादि विषय तो भोगी ॥३५॥

एवं जरी नाही आत्मज्ञान । तरी इतुकेंचि पुरे तुजलागोन ।  
 श्रीहरीचे आठवीं चरण । दृढभाव धरोनि ॥३६॥

आणि कथिल्यापरी करीं अर्पण । सकलही विषय त्यालागोन ।  
 ऐसें करितां गुरुकृपा पूर्ण । होऊनि ज्ञान दृढावे ॥३७॥

परी न सुटे त्यासी प्रारब्ध । म्हणोनि न करावे प्रयत्न बहुविध ।  
 भोगुनीच सारावें समृद्ध । सुखदुःख तें पाहीं बा ॥३८॥

आणिक ईश-सृष्टीवरी सर्व । आपण न दावावी आपुली थोरवी ।  
 जैसें ठेवील आपुल्यासी देव । तैसेंचि रहावें आनंदें ॥३९॥



### Ch.17, Verses 19 to 92

संतांची इच्छा जनकल्याण । आणिक नको तयांलागून ।  
 देहरक्षणार्थ करिती भोजन । तेवींच इतर भोग तयांसी ॥४०॥

परी नसे त्याची चिंता । न धरिती ते अणुही स्वार्था ।  
 दिवसरातीं ते परमार्था । झिजविती देह आपुला हो ॥४१॥

31. 'God alone is the Master of this world. I have no right whatsoever on anything' -if one always cultivates this outlook, how can worldly joy and sorrow torment him?
32. If the boys in our illustration were slightly more grown up, then, they would have realised that they cannot claim those toys for themselves. They would not have gazed wistfully at them and would have turned indifferent.
33. If the master of the household gave the toys to the boys to play for a while, then, they would have regaled themselves with those playthings, but not otherwise.
34. Therefore, whoever cultivates devotion to God, in him will certainly sprout discrimination and he will not be swayed by the passing parade of objects around.
35. He will enjoy and be content with whatever the Lord has vouchsafed to him. He will bother about food, clothing and such only to the extent it is necessary for his physical upkeep.
36. Therefore, even if you are devoid of Self-Knowledge, it will surely suffice if only you cultivate unalloyed and unswerving devotion for the Lotus Feet of Hari.
37. Offer all the objects to the Lord as explained by Us. If you persevere in doing so, the Grace of Sadguru will smile on you and, you will be crowned with Self-Knowledge also.
38. But, even the *jñāni* cannot escape *prārabdha*. Therefore, one should not venture to outwit *prārabdha* by escapist methods. Rather, he should bravely face it and be done with it in this very birth.
39. We should not try to outwit the laws of creation. Rather, we should while away our time joyously wherever God is pleased to place us.



### Ch.17, Verses 19 to 92

40. The welfare of the people is dear to the hearts of the saints. They wish for nothing else. They eat a little just to keep themselves physically fit. This is also their approach to other basic needs of life.
41. But, they are not worried about these necessities even a bit. They grind away their bodies, day and night, in the service of the Lord.

तोचि प्रिय तयांलार्गी । आणिक कांहीं न मागती जर्गी ।  
हेंचि करा तुम्ही सवेर्गी । तरीच संतोष आम्हांसी ॥४२॥

न लागे धन आणि दौलत । काय कराया ती आम्हांप्रत ।  
जरी घालाल आपुलें चित्त । परमार्थी तें प्रिय आम्हां ॥४३॥

यावरी बोले एक भक्त । कैसें परमार्थी घालावें चित्त ।  
विषयामार्जीच जाय सतत । न जाय तें परमार्थी ॥४४॥

विषयचि गोड वाटती मजला । क्षणैक न शिवे माझ्या चित्ताला ।  
परमार्थ-विचार, म्हणोनि त्याला । काय दयाळा करावें ॥४५॥

तेव्हां बोले सदुरुनाथ । तुवां प्रश्न केला यथार्थ ।  
जें आम्हांसी प्रिय अत्यंत । तेंचि पुसिलें तूं बापा ॥४६॥

विषयचि गोड वाटे मनासी । तेव्हां परमार्थ न घडे मजसी ।  
ऐसे जरी तूं म्हणसी । तरी सांगतो तुजलार्गी ॥४७॥

मन हें नसे आपुल्या स्वाधीन । न एके परांचेही वचन ।  
तेवीं असे चंचल पूर्ण । म्हणोनि धांवे जेथें तेथें ॥४८॥

तरी तयासी करावें काय । सांगतो तुजला एक उपाय ।  
तैसें करितां मग तें जाय । परमार्थामार्जी सहजचि ॥४९॥

नलगे त्यासी बंधन । जाऊं दे त्यासी विषय जाण ।  
परी त्याचें करावें रक्षण । विवेकेंचि तें साध्य पै ॥५०॥

यावरी सांगू दृष्टांतसहित । ऐकें सावध करोनि चित्त ।  
सांगितल्यापरीच करितां त्वरित । लाभे परमार्थ सहजचि ॥५१॥

पहा असे एक बाळ लहान । तें न धरी एकचि ठिकाण ।  
जिकडे तिकडे जाय धांवोन । जें जें देखे तें उचली ॥५२॥

बरवें वाईट कुठे कांहीं । देखतांक्षणीं उचली पाहीं ।  
अग्नीचे निखारेही घेई । अज्ञ बालक जाण तें ॥५३॥

भाजतां रडे आक्रंदोन । क्षण न लागतां विसरे जाण ।  
पुनरुपि जाय दुडदुडां धांवोन । रांगत रांगत तेथेंचि ॥५४॥

42. Such service alone pleases them most. They do not demand anything else from the world. You should also follow suit. Only then We shall be happy.
43. Wealth and pomp We need not. Of what avail are they to Us? Plunge your minds into spiritual pursuits. That alone will please Us most.
44. (Then, a devotee rose to his feet and said): 'How can we engage our minds in spiritual pursuits? Our minds are always racing in the pursuit of sensuous life and do not bend in the direction of the spiritual?'
45. 'The sensory objects alone delight me most. Spiritual thoughts do not come to me even for a moment. Therefore, O Compassionate *Sadguru*! What should I do?'
46. (Then, the *Sadguru* replied): You have questioned Us rightly and your enquiry pleases Us most.
47. You say, 'The sensory objects alone exude charm and sweetness for my mind and, therefore, spiritual pursuit is beyond my reach.' Well, listen to Our words.
48. Mind is not easily amenable to control, and it does not heed the counsel of another. Hence, it is very fickle and volatile. As such, it scurries helter-skelter.
49. We shall instruct you what to do. There is an easy device and if you put it into practice your mind will easily turn spiritual.
50. You need not curb your mind and hold it captive. Leave it scot-free to chase the objects. But, stand aside and safeguard it and this is possible only if you can discriminate.
51. We shall give you an apt illustration. Be attentive and listen. Put into practice what We shall tell you and then you will easily attain your spiritual weal.
52. Imagine there is a small child which does not stay quietly at a place. It will run here and there and pick up whatever it sees and finds within its reach
53. It does not bother as to what is good and bad. Immediately it sees some thing, it hastens to pick it up although what it sees may be live cinders of fire. The child does so because it is ignorant and innocent.
54. When the skin is scorched, the child raises a hue and cry. Scarcely a moment is past and it crawls swiftly once again to the same spot.

यापरी तें अज्ञ बाळ । अज्ञपणेचि करी हळहळ ।  
 म्हणोनि त्याचि माय ते वेळ । काय करी तें ऐकावें ॥५५॥  
 बहुत जपोनि करी पालन । जेथें जाय तें तेथें आपण ।  
 जाऊनी सोडवी? धोक्यापासून । तया बालक ती पाहीं ॥५६॥  
 एक काढि? तां घेई एक । इकडुनि तिकडे धांवे बालक ।  
 जें जें दिसे त्यासी सन्मुख । तें तें काढी त्वरेनें ॥५७॥  
 जरी तें कांहीं भलतेंच घेई । तरी माता करूनिया घाई ।  
 येर कांहींतरी घेऊनि जाई । आधी हातीं द्यावयासी ॥५८॥  
 कीं तें बालक आपुल्या हातींची । वस्तु द्यावया रडेल बहुतचि ।  
 ऐसें जाणुनी देई त्या साची । अन्य कांहीं खेळावया ॥५९॥  
 म्हणे घेई चेंडू तुजला । ऐसें म्हणूनि दावी त्याजला ।  
 तें बालक धांवे बघुनी डोळां । हातातील वस्तू टाकोनि ॥६०॥  
 यासी न देतां अन्य खेळाया । जरी घेईल हातांतील त्याचिया ।  
 तरी तें बालक रडोनियां । करील आकांत बहुतचि ॥६१॥  
 जरी मागाहुनि दिधलीं अनेक । खेळणीं खेळाया त्यासी देख ।  
 परी तिकडे न दुंके बालक । तेंचि पाहिजे म्हणतसे ॥६२॥  
 म्हणोनि आधींच त्या दुजा खेळ । दावितां पूर्वींचा टाकी बाळ ।  
 न करीतां कांहीं तळमळ । शांत चित्त तें पाहीं ॥६३॥  
 तैसें येथे आपुलें मन । बालकापरी असे अज्ञ ।  
 जिकडे तिकडे धांवे जाण । विषयांमार्जी तें पाहीं ॥६४॥  
 चांगले वाईट न बघे कांहीं । जो जो देखे तो तो घेई ।  
 त्यामुळें भोगी दुःख पाहीं । विषयासक्त होऊनियां ॥६५॥  
 जैसें बालक घेई निखारे । तैसें मन हें अज्ञ बिचारें ।  
 दुर्व्यसनी जाऊनी पडे बा रे । आणि रडे बुडतांचि ॥६६॥  
 त्यामार्जी होतां त्रास बहुत । दुःख होय तयासी अमित ।  
 परी विसरुनि दुर्व्यसनांत । पडे जाऊनी पुनरपि ॥६७॥

55. The child is so restless because it is immature and ignorant. Now, listen as to how its mother will deal with the situation.
56. She will be ever-vigilant and watch the child with the utmost care. Like a shadow she will hover about the child and rescue it from every possible danger.
57. Hardly has the child picked up one thing than it will pounce upon something else. Whatever it sees, swiftly it hastens to pick up.
58. If it picks up something it ought not to, the mother will rush to the child with an appealing substitute.
59. She knows that the child will not give up what it has without bursting into tears; so, she will give the child a more tempting substitute.
60. She will say, 'Come here and take this ball' and dangle the ball in front of the child. The little one will look at the ball wistfully, fling aside the thing in hand and run to the mother.
61. Had the mother tricked out the thing from the tiny hands of the child without giving it a more appealing substitute. it would have raised a hue and cry.
62. After first snatching the thing from the child, if she had given it ever so many playthings, still the little one would have clamoured for the former and wouldn't have even winked at the latter.
63. On the other hand, if the child is first tantalised with a tempting toy, it will, of its own accord, surrender its catch quietly and without the least ado.
64. Verily, our mind is like the child in this illustration. It is ignorant and runs helter-skelter in the pursuit of the senses.
65. It does not pause to consider what is good and bad. It occupies itself with whatever it perceives. As a result of this involvement, it reaps sorrow.
66. Like the child that picks up scorching cinders of fire, the mind too plunges into sensory pleasures and keeps on wailing while it sinks down.
67. For this folly it pays dearly by inviting boundless sorrow. Alas, the memory of this sorrow is too brief and it tumbles once again into sensory pleasures.

तेथें विवेक हा असावा एक । मनाच्या पाठीं निश्चयात्मक ।  
तेणेंचि आणावें ओढूनि देख । जपावें त्यासी सर्वदा ॥६८॥

जेथें धावें मन आपुलें । तेथें विवेकें जाउनी ते वेळे ।  
शीघ्र पाहिजे सोडविले । तरीच सुटेल तें पाहीं ॥६९॥

नातरी विषयामार्जी बुडोन । जाय खचितचि रात्रंदिन ।  
मग कैचें समाधान । होय बापा सांगें तूं ॥७०॥

माय पाठीसी जाउनी बालका । जैसे रक्षी तयासी देखा ।  
तैसें धरोनि परम विवेका । करावा बोध सतत त्या ॥७१॥

न करितां माय ताडन । कैसें युक्तीनें बालकाकडोन ।  
चेंडू दावूनि घे उपटोन । भलती वाईट वस्तु ती ॥७२॥

तैसें करावें येथें आपण । विवेकें युक्तीनें बळवावें मन ।  
चेंडूपरी मूर्ति सगुण । धरावी अंतरी प्रेमानें ॥७३॥

धरितां मूर्ति हृदयीं सुंदर । कधीं न जाय विषयीं साचार ।  
मन हें खचितचि निर्धार । मग सहजचि घडे परमार्थ ॥७४॥

आतां येथें कराल प्रश्न । मूर्ति कैसी येईल जाण ।  
तेथें नच जाय माझें मन । विषयचि गोड वाटती त्या ॥७५॥

तरी एका उत्तर समूळ । माय खेळुनी चेंडूचा खेळ ।  
दावीं आधीं ती त्या सकळ । देखोनि बालक सुख पावे ॥७६॥

तैसें येथें करावें काय । लीला एकावी देवाची सुखमय ।  
पुराण श्रवण करितां होय । सहजचि प्रिय देव तयां ॥७७॥

तरीही नको वाटे जीवा । विषयचि गोड वाटती सर्व ।  
पुनः पुनः दावुनी देवा । सोडवावें तेथुनी तयासी ॥७८॥



68. Therefore, there should be resolute discrimination -*viveka*- to stand vigil and to ensure that the mind mends its waywardness.
69. Wherever runs the mind, discrimination too should hover about it and rescue it from its painful entanglements. Only then will it be safe and secure. (N-30)
70. Otherwise, it will get bogged down in the morass of senses day and night. Tell me, where, then, can it find peace and contentment, O dear one!
71. Like the mother who closely follows the child and protects it, discrimination too should hover about the mind and enlighten it always.
72. The mother tricks out the undesirable article from the grip of the child, not by beating, but by luring it with a ball. (N-31)
73. You should also follow suit. You should employ discrimination to coax the mind to give up its waywardness. Like the ball in our illustration, we should tempt the mind by dangling before it the glorious form of God. This is the trick.
74. By enshrining the beautiful form of God in the heart, the mind will not stray into the world of senses. This is sure and certain. As a result, we will effortlessly step into spirituality.
75. You may pose a question: 'How can I enshrine the Form of God within me when my mind finds savour and relish only in the sensory objects? My mind scarcely turns to the Form of God.'
76. Listen, then, to Our answer. The mother, first, plays with the ball herself. On beholding this demonstration, the child is immensely pleased.
77. We should follow suit. First, we should listen to the delightful plays and exploits of the Lord. By listening to the *Purāna-s*, the mind will naturally begin to love the Lord. (N-32)
78. If the sensory objects still prove seductive and sweet, and the mind says 'no' to spiritual pastimes, we should not relent, but, again, confront the mind with the Form of God and liberate it from the clutches of senses.

चेंडु बघतां जैसे बालक । धावें सोडुनी हातांतील सकळिक ।  
तैसे धरितां मूर्ति सुरेख । न जाय मन तें दुर्विषयी ॥७९॥

न दुखवितां मनासी जाण । घ्यावी मूर्ति सुंदर सगुण ।  
ऐसे करितां सहजचि आपण । येई मन हें मूर्तिकडे ॥८०॥

जेथें जेथें जाय हें मन । तेथें तेथें विवेक जाऊन ।  
मूर्ति सुंदर धरोनि आपण । कळवावें मनासी त्या ठायीं ॥८१॥

ऐसे करितां क्रमं क्रमेण । सहजचि कळेल परमार्थ जाण ।  
म्हणोनी आर्धी करावा प्रयत्न । मूर्ति धराया हृदयीं ती ॥८२॥

हेंचि एक मुख्य साधन । यांत न करावें अनुमान ।  
मग तुजला अधिकार पूर्ण । परमार्थाचा येईल पै ॥८३॥

म्हणोनि धरीं मूर्ति सतत । करीं तिजवरी प्रेम बहुत ।  
ऐसे करितां मन हें खचित । सहजचि जाय ते ठायीं ॥८४॥

जरी म्हणसी नाहीं प्रेम । तरी धरीं तूं ऐसा नेम ।  
कीं जपावें सतत नाम । प्रभु परमेश्वर याचें बा ॥८५॥

हस्तानें जरी करिसी काम । मुखीं धरीं तूं रामनाम ।  
मग येईल मूर्ति सुगमरीतीनें । आपुल्या हृदयीं ती ॥८६॥

तीचि तुझ्या अंतःकर्णी । सांगितल्यापरी धरीं तूं झर्णी ।  
आणिक साधन तुजलागोनी । न लगे निश्चयें बा वत्सा ॥८७॥

हरएक कार्यां लागे साधन । कार्य न होय साधनावांचोन ।  
दीप उजळावया पाहिजे जाण । वाती-तेल-समई ही ॥८८॥

एकं सकल कार्यां पाहिजे साधन । त्याविण न होय कार्य जाण ।  
म्हणोनि सिद्ध करोनि साधन । लागावें मग परमार्था ॥८९॥

असो आतां सांगतो आर्धी । परमार्थाची करोनि वृद्धी ।  
नित्य असावें निजानंदी । तळमळ सर्वही सांडोनि ॥९०॥

79. The child lets go the thing in hand and comes running at the sight of the ball. Likewise, the mind will not stray into harmful sense pleasures if we enshrine in it the enchanting Form of God.
80. Without hurting the mind, we should pose before it the beautiful Form of God. Then, naturally, the mind will move closer and closer to Him.
81. Wherever rambles the mind, discrimination, too, should hover about it and tantalise it with the Form of God and coax it to clasp at the Form.
82. If you do so, slowly and steadily, the spiritual truths will unfold themselves in your understanding. Therefore, make a start by seating the Form of God within your hearts.
83. This is, verily, an important discipline. Let there be no doubt about it. Persevere in it and you will surely win the necessary competence to pursue the spiritual way of life.
84. Therefore, enshrine the Form of God in your hearts and lavish your love upon it. If you do so, then, surely the mind will follow suit.
85. You may say you are wanting in love; then, make it a point to chant for ever the Names of the Lord.
86. Your hands might be engaged in work; but, let your lips lisp the *Rāma-nāma*. With the passage of time, the Form of God will surely glide into your hearts.
87. Once the Form of God glides into your hearts, enshrine it and adore it as already explained by Us. Then, O dear one, no other discipline will surely be needed by you!
88. To accomplish any kind of work, the necessary means must be ready at hand. All ends presuppose the corresponding means. To light a lamp, you should have the wick, oil as well as the lamp.
89. Likewise, every kind of work presupposes its fruitful means without which that work will not take shape. Hence, you should enrich yourselves with the necessary means and launch forth into the pursuit of the spiritual life.
90. Be it so. Now, listen to what We say. You should grow up steadily in your spiritual stature and revel for ever in your native bliss- the bliss inherent in the Self- shedding your erstwhile restlessness.

कर्म-उपासना-ज्ञान । असती हीं कांडें तीन ।  
 न मिळे मोक्ष त्यांवांचोन । खचितचि जाण निधरिं ॥११॥  
 कर्मानें होय पापनाश । उपासनेनें विक्षेप-दोष ।  
 जाऊनी होय ज्ञान निर्विशेष । ज्ञानेंचि पावे मोक्षपदा ॥१२॥

ज्याचा होय विक्षेप-नाश । त्यासी होय आत्मप्रकाश ।  
 त्यालाच म्हणावें खास । परमार्थाचा अधिकरी ॥१३॥  
 श्रवण मनन करितां यथार्थ । भक्ति उपजेल ती अवचित ।  
 भक्ति उपजतां दृढावें चित्त । मूर्तीच्या ठायीं निरंतर ॥१४॥

ऐसा करितां दृढ अभ्यास । विक्षेपाचा होय नाश ।  
 मग होय निर्विशेष । ज्ञान त्यासी सहजचि ॥१५॥  
 जो असे तीव्र प्रज्ञ । त्यासी श्रवण-मननें होय ज्ञान ।  
 मंद बुद्धी ज्याची जाण । त्यासी मार्ग सुलभ हा ॥१६॥

न कळे करावया श्रवण मनन । त्यासी मुख्य हेंचि साधन ।  
 प्रभुपरमेश्वर मूर्ति सगुण । धरावी अंतरी सततचि ॥१७॥  
 तेव्हांचि घडेल परमार्थ । आत्मज्ञान होईल यथार्थ ।  
 ना भी तूं बा सदुरु समर्थ । असतां कैचे भय तुजला ॥१८॥

❦❦❦❦❦❦❦  
 Ch.15, Verses 14

भवानीशंकर असे समर्थ । भजा प्रेम धरोनि त्याप्रत ।  
 तोचि तुमचे कष्ट निवारीत । धांवत येउनी क्षणमात्रें ॥१९॥



मज नाही विद्या कवणही । बुद्धिचातुर्य अणुमात्र पाहीं ।  
 म्हणोनि लिहिलें त्यांनींच लवलाहीं । नाहीं संशय यामाजी ॥१३६॥

(श्रीचित्रापुरगुरुपरंपराचरित्र, ५७ वा अध्याय) सन्त उमाबाई आरू



91. Work, worship and knowledge - these three are the primary means without which, know for certain, liberation will, for ever, elude you.
92. By means of *karma*-duties and obligations-diligently discharged, our sins will be wiped out. By worship will be set aside the distorting illusions and this will pave the way for the dawn of saving Knowledge. In the wake of Knowledge, one attains liberation!
93. Whoever gets rid of his illusion, his Self will shine forth in its native splendour. He alone is worthy to knock at the portals of spiritual life.
94. Practise *shravana* and *manana*-rapt listening to the spiritual text and reflecting over the same again and again. Then will sprout in you devotion and, with the surge of devotion, your mind will clasp at the Form of God.
95. By such steady practice, the distorting illusions that haunt your vision will be swept away. Then naturally will dawn on you the immaculate and unqualified Knowledge of the Self.
96. Whoever is blessed with a keen intellect will get Knowledge by dint of mere *shravana* and *manana*; but, to those of middling intelligence what We have prescribed above is the easy path (they should try to enrich themselves with *bhakti*, which will form a prelude to *jñāna*.)
97. Whoever falters in the practice of *shravana* and *manana*, to him the most fruitful means consists in adoring the enchanting Form of the Omnipotent God in the heart always.
98. Only then his spiritual weal will be a reality, and he will be vouchsafed Self-Knowledge. Fear not, O dear one! When the competent Sadguru is close at hand, is there any room for fear?

❖❖❖❖❖❖❖❖

Ch.15, Verses 14

99. Lord Bhavānishaṅkar is omnipotent. Cultivate loving devotion towards Him. He alone will make you tide over your difficulties by rushing at once to your rescue.



- 
136. I cannot boast of any learning. I do not have even a speck of scintillating intelligence. Truly, the *Sadguru* alone has composed this work. Let there be no doubt on this score.

(Shri Chitrāpur Guruparamparā Charitra, Chapter 57)



## केशव बोधामृत

Ch 21, Verses 50 to 57 of CGC

परोपकारा इतुकें पुण्य । नाही जगतीं आणिक अन्य ।  
म्हणोनि सदुरुसी होय मान्य । परोपकार हा पाहीं ॥१॥

जातीचा अन्त्यज कां असेना । आपत्काळीं त्याच्याही जाणा ।  
करावें प्रेम संगोपन । तोचि जाणा खरा भक्त ॥२॥

सोवळें वस्त्र करोनि परिधान । पूजेचें साहित्य हातीं धरोन ।  
समजा जाय देवुळीं जाण । पूजेलागीं कुणी एक ॥३॥

तेव्हां तेथे रस्त्यावरी । एक अन्त्यज पडला भूवरी ।  
मूर्च्छा येउनी निर्धारिं । काय करावें तेव्हां त्यासी ॥४॥

सोवळें आहे माझे म्हणुनी । ऐसें न पाहतां लगबगे धांवुनी ।  
सावध करावें त्यासी झर्णी । पाणी लावुनी डोळ्यांसी ॥५॥

आणिलें जें पंचामृत । त्यासी पाजावें तें त्वरित ।  
अन्त्यज जेव्हां सावधान होत । तेव्हां पोंचवावें गृहासी त्या ॥६॥

मग येउनी आपुल्या गृहासी । स्नान करावें परियेसीं ।  
न चुकावे आपुल्या धर्मासी । परी करावा परोपकार ॥७॥

ऐसियासी पुण्य अपार । पूजेच्या कोटिगुणें पहां थोर ।  
ऐसी ही सदुरुची वाणी मधुर । श्रोतयांसी सांगितली ॥८॥



## NECTARINE TEACHINGS OF PARAMA PŪJYA SHRĪMAT KESHAVĀSHRAM SWĀMĪJĪ

### Ch 21, Verses 50 to 57 of CGC

1. There is nothing more meritorious in this world than serving others. Therefore, such service is always favoured by the *Sadguru*.
2. One may be a so called 'Untouchable' by birth but, in times of dire distress, even he should be looked after with love. Know him who does so, to be a true devotee.
3. Let us suppose a devotee is on the way to a temple to offer worship. He is wearing clean ritual-attire and has the articles of worship in his hand.
4. On the way he sees a so called 'untouchable' lying on the road in a swoon. What should he do now?
5. Unmindful that he is wearing ritual-attire, he should run at once to the distressed person and bring him to his senses by moistening his eyes.
6. Quickly he should give the *pañchāmṛta* that he has brought with him to that Harijan. When the latter comes to senses and regains consciousness, the devotee should reach him, the Harijan, his home.
7. Then, he should come back home and bathe again. He should render service to others, but, should not be, in the process, remiss in the pursuit of his *dharma*.
8. Such an act of service outweighs the merit of *pūjā* by crores of times. This is the purport of the *upadesha* of the *Sadguru*, so sweet to the ears of devoted listeners.



## वामन बोधामृत

Ch 23, Verses 45 and 46 of CGC

संपलें आमुचें अवतारकार्य । आम्ही पहातो आमुचा ठाय ।  
देतो तुम्हां आतां अभय । प्रारब्ध न चुके कवणाही ॥१॥

तुमचें न होय वाईट कांहीं । गुरुभक्ति तुमची खरी पाहीं ।  
व्यर्थ न होय ती कदापिही । अणुमात्र जरी चुकतांचि ॥२॥



## फलश्रुति

। श्री चित्रापुर गुरुपरंपराचरित्र सुंदर ।

ऐकतां पापे जळती समग्र ॥ १-३७ ॥

ऐकतां ताप हरती समग्र ॥ ४-११५ ॥

ऐकतां दैन्य हरेल समग्र ॥ ५-११९ ॥

ऐकतां येत सद्विचार ॥ ६-८ ॥

ऐकतां लाभे मोक्ष सत्वर ॥ ७-१०९ ॥

ऐकतां अज्ञान निरसे समग्र ॥ ८-१०३ ॥

ऐकतां लाभे गुरुकृपा थोर ॥ ९-११२ ॥

ऐकतां भक्ति होय दृढतर ॥ १०-१०५ ॥





**NECTARINE TEACHINGS OF  
PARAMA PŪJYA  
SHRĪMAT VAMANĀSHRAM SWĀMĪJĪ**

**Ch 23, Verses 45 to 46 of CGC**

1. Our mission on this earth is now over. It is time for Us to go back Home. Before We leave, We bless you all to be fearless. Remember, none can escape the onslaught of *prārabdha*.
2. No evil will ever befall you since your devotion to the Guru is genuine and sincere. That devotion will not go in vain even if, perchance, you stumble and act a bit wrongly.




---

**PHALASHRUTI**

**By listening to Shri Chitrāpur Guruparamparā Charitra,**

- Our pile of sins will go up in flames. ॥ 1-37 ॥
- All our agony will go away for good. ॥ 4-115 ॥
- Our sense of helplessness will leave us forever. ॥ 5-119 ॥
- Good thoughts will come into our mind. ॥ 6-8 ॥
- Soon we will attain Liberation. ॥ 7-109 ॥
- All our ignorance will be wiped off. ॥ 8-103 ॥
- The benign grace of *Sadguru* will be showered upon us. ॥ 9-112 ॥
- Our devotion will become more firm and unwavering. ॥ 10-105 ॥



## कृष्ण बोधामृत

Ch.25, Verses No.44 to 68

तेव्हां बोले सुहास्यवदन । अवश्य येऊं आम्ही जाण ।  
भवानीशंकर तोचि आपण । कर्ता करविता समजावें ॥  
जगामर्जी तयावीण । वस्तु नाही सांगतो खूण ।  
तोचि एक सच्चिदानंदघन । भरला परिपूर्ण ओतप्रोत ॥१॥

प्रभुपरमेश्वरावाचून । वस्तु पाहूं नये आन ।  
सदा बघावा आपण । तोचि एक सर्वत्र ॥२॥

जरी नाही आपणां ज्ञान । तरी धरावे एकचि वचन ।  
“सर्वत्र भरला तो दयाघन । अस्ति-भाति-प्रियरूपे” ॥३॥

नामरूप याचा त्याग । करितां तेथें काय उरे मग ।  
अस्ति-भाति-प्रियरूपेचि जग । अनुभवा येईल सत्य पहा ॥४॥

म्हणोनि हाच करावा अभ्यास । नामरूपासी त्यागुन खास ।  
बघतां येईल अनुभवास । सच्चिदानंद स्वरूपचि ॥५॥

नामरूप त्यागावयास । नच कष्ट लागती त्यास ।  
कैसें तें सांगू तुम्हांस । अवधारा चित्त देऊनियां ॥६॥

अलंकार असती बहुत । सुवर्णचि एक भरलें त्यांत ।  
बालकां सुवर्ण नाही कळत । हें अनुभवसिद्ध सकलांसी ॥७॥

जो घ्यावया गेला सुवर्ण । तो न बघे अलंकार आपण ।  
केवळ सुवर्णचि बघे तो पूर्ण । हें सकलांसी विदितचि ॥८॥

तैसें येथें साऱ्या विषयीं । नामरूप त्यागावें पाहीं ।  
तेव्हां दिसेल ब्रह्मचि सर्वही । भवानीशंकर तोचि पै ॥९॥

**NECTARINE TEACHINGS OF  
PARAMA PŪJYA  
SHRĪMAT KṚSHNĀSHRAM SWĀMĪJĪ**

**Ch.25, Verses No.44 to 68**

1. With His face beaming with smile, the Sadguru said: Know that Lord Bhavānishaṅkar is, verily, the Ultimate Doer as well as the Impeller of all actions. Nothing in this universe is devoid of Him. He alone, the embodiment of existence, consciousness and bliss has filled to the brim this entire universe.
2. Apart from Lord Bhavānishaṅkar there is no second entity to be known. Behold Him, the Supreme One, always and everywhere.
3. Even if this transcendental awareness is wanting in you, still hold fast to just one axiom: 'That Compassionate One has pervaded everywhere with His triple characteristics of existence, manifestation (to consciousness) and lovability'.
4. When we peel away name and form, what, then, will be the residue? Then, the so called world will be experienced by us in its essential triple characteristics of existence, manifestation and lovability. (N-33)
5. Practise this, when you give up names and forms, then the basic Reality, which is existence, consciousness and bliss, will be experienced. (N-34)
6. To push aside the names and forms is not a difficult exercise. We shall explain how it can be done. Be attentive and listen.
7. Diverse may be the ornaments, but pervading them all is gold and gold alone. But, the child is not aware of this gold, the basic stuff, and this is, surely, a commonplace of your experience. (N-35)
8. But, when one goes to purchase gold, he will not be enamoured of the ornamental names and forms. He will be intently looking at the gold pervading them. This, too, is well-known to you all.
9. Likewise, whatever be the contents of your sense experience, mentally give up their names and forms. You will, then, behold everywhere *Bramhan*, the Lord Bhavānishaṅkar.

जैसे अलंकाराचें नामरूप । त्यागितां उरे सुवर्णचि अमूप ।  
तैसें यथे अस्ति-भाति-प्रियरूप । उरे आत्मा सहजचि ॥१०॥

‘अस्ति’ म्हणजे आहेपणा । आहे हें कळणें ‘भाति’ जाणा ।  
कळतांचि तेथें होय मना । प्रीति उत्पन्न प्रिय तेंचि ॥११॥

या तिन्हांसी नाही नाश । नामरूप हें नासे खास ।  
नामरूप नासुनि जाय । म्हणोनि त्यागावें त्यासी पै ॥१२॥

नामरूपाचा करोनि त्याग । अस्ति-भाति-प्रियत्वे पहावें जग ।  
याचि रूपें तो हिमनग । जामात शंकर भरियेला ॥१३॥

तो जैशाचा तैसाचि असे । सर्व वस्तूंमार्जी विलसे ।  
इतुके तरी धरावें साहसें । अज्ञ भक्तांनेही तें ॥१४॥

इतुकेचि धरितां दृढ । हळू हळू आत्मा कळेल उघड ।  
आणिक न धरावी चाड । मनामार्जी कांहीं एक ॥१५॥

व्यवहार करा सारा नेटका । भोजनादि टाकूं नका ।  
परी एक धरा निका । सांगतों तें मानसीं हो ॥१६॥

हृदयीं येती नाना कल्पना । त्या सोडुनी धरावें एकासी जाणा ।  
त्यासी न लागे आणावा उसणा । आहे आपुल्याचिं जवळी तो ॥१७॥

तो कोण तरी एका । विवेक एक, हाचि सारिखा ।  
धरितां घट्ट, बघाल देखा । भवानीशंकर सर्वत्रचि ॥१८॥

विवेकेचि होय ज्ञान । नलगे सोडावें प्रपंच भान ।  
कार्यकरितांचि आपण । लक्ष ठेवा तयावरी ॥१९॥



10. Ornaments strike you as sheer gold when you overlook their names and forms. Likewise, when we overlook the names and forms of the world, it will strike us as the *Ātman*, the formless ground characterised by existence, manifestation and lovability. (N-36)
11. 'Existence' means 'is-ness'. That this 'is-ness' of things is revealed to us (through the channels of perception) implies 'manifestation' and in the wake of this 'manifestation' we begin to like it and love it. This is 'lovability'.
12. These three are the eternal and immutable features of Reality. name and form are not primary. They are superficial and passing. Therefore, we have to renounce them both.
13. Having renounced them both, we should take silent cognisance of only the three enduring aspects of their substratum: existence, manifestation and lovability. Lord Bhavānishaṅkar is pervading everything in this universe in the guise of these three characteristics. (N-37)
14. He is sporting in the midst of all things and there is no diminution in His intrinsic nature. At least, this modicum of faith should be nurtured by the devotees even if they are ignorant of anything else. (N-38)
15. If this faith is firmly cultivated, gradually the secrets of the Self will be laid bare. Entertain no uncertainty about it. (N-39)
16. Discharge your temporal duties without remiss. Do not stave off meals, etc necessary to meet the bare physical needs. Cherish in your minds one trick which We shall presently tell you.
17. Weird and wayward thoughts may start sneaking into your mind. Give up them all and strike an acquaintance with that one, who need not be fetched by you from outside at second hand. For, 'he' is dwelling closest to us all.
18. You may be curious to know who 'he' is. Know 'him' to be 'discrimination'. If you firmly get hold of 'him', you will be able to behold Lord Bhavānishaṅkar everywhere.
19. By discrimination alone will result Self-Knowledge. It is not necessary for you to turn away from the world. Only make sure to keep discrimination in the forefront when you discharge your duties. (N-40)



## Ch.29, Verses 63 to 78

सारे जग हें ब्रह्मरूप । ऐसे धरावे मनीं अमूप ।  
जें जें दिसे भासे समीप । तें तें नश्वर समजावें ॥२०॥

केवळ एकचि ब्रह्म आपण । अंतरी धरावा विचार पूर्ण ।  
परी न करावें शास्त्रबाह्य आचरण । एक म्हणोनि कदापिही ॥  
एक म्हणोनि स्वधर्म सोडुनी । परधर्म न करावा कोणी ।  
विधिनिषेध सर्वही समजुनी । करावा व्यवहार तो पाहीं ॥२१॥

पहा अलंकार असती बहुत । परी एकचि सुवर्ण त्यांत ।  
तैसा भाव धरावा मनांत । कीं हें जग ब्रह्मरूप ॥२२॥

परी त्या सुवर्णाचें आभरण । अंगावरी करितां धारण ।  
तेथें भेदचि धरावा, कारण । काय तें सांगूं आतांचि ॥२३॥

सारे सुवर्णचि म्हणोनि । जेथें घालावें तेथें सोडूनि ।  
अन्य स्थळीं घालितां कोणी । म्हणतील त्यासी वेडा हा ॥२४॥

गळां घाली हार कंठी । अंगुळीं घालीतसे अंगुठी ।  
कर्णी भिकबाळी गोमटी । ऐसेच करी तो पाहीं ॥२५॥

पुरुष न घाली बांगड्या-बुगड्या । स्त्रिया न घेता भिकबाळ्या जाड्या ।  
ऐसें करितां म्हणतील वेड्या । काय सोंग हें म्हणोनियां ॥२६॥

म्हणोनि जे दागिने जेथ । आणि ज्यांनीं घालावे निश्चित ।  
तैसेंचि करिती जन यथार्थ । परी अंतरी असे सुवर्णभाव ॥२७॥

संदुकामार्जी ठेवितां आपण । सुवर्णचि ऐसा भाव धरोन ।  
ठेवितों एवं करितों रक्षण । सुवर्णाचें निधरिं ॥२८॥

## Ch.29, Verses 63 to 78

20. Be steadfast in your conviction that all this sprawling universe around is intrinsically divine. Whatever you see and apprehend by your senses that is- names and forms- know for certain that they are transient and fleeting. (N-41)
21. Although we live, move and have our being in that supreme One alone, that is no excuse for you to set aside the specific duties obligatory to you and practise the *dharma* of another. You should be fully acquainted with all the do's and don't's prescribed in the scriptures and act in consonance with them.
22. There are ornaments of diverse forms, but pervading them all is nothing but gold. Likewise, all this universe around is essentially divine. It is the play of *Bramhan*. Be always inwardly endowed with this faith. (N-42)
23. In order to bedeck oneself with the various ornaments made of gold, it is essential that the discrimination (of name and form) are taken into consideration, for reason that We shall explain presently.
24. Simply because the ornaments are all fashioned out of the common substance- gold- if anyone were to wear them haphazardly, he (or she) will be surely dubbed a fool.
25. The necklace is worn only around the neck and the ring adorns the finger alone. The charming *bhikabāji* (a male adornment of the good old days) is tucked into the upper fringe of the ear-lobes. This is how one will set about wearing the ornaments.
26. No sane man wears bangles and nose-rings and no sane woman sports the *bhikabāji*. If anyone makes a breach of this custom, he (or she) will be asked: 'Have you lost your wits? Why this funny make-up?'
27. Therefore, people always make sure that ornaments are worn by the proper persons in the proper places; but, inwardly they are all aware that the ornaments are composed of gold and gold alone.
28. When the ornaments are safely and securely tucked away in a casket, the consideration that weighs with you is that they are all composed of gold.

अलंकारपरी आपण । स्वधर्माचा राखावा मान ।  
जैसे करावें तैसेच वर्तन । ठेवावें व्यवहारी सर्वांनी ॥२९॥

दागिने जैसे पृथक पृथक । तैसा व्यवहार करावा चोख ।  
मनामार्जी सुवर्ण एक । तैसे परब्रह्म बघावें ॥३०॥

अंगावर घालितां अलंकार । तेव्हांही सुवर्णचि भासे साचार ।  
सुवर्णासी न विसंबे निरंतर । असे निश्चय त्याचा पै ॥३१॥

तैसें येथें स्वधर्म थोर । व्यवहार करितांही निरंतर ।  
ब्रह्मभाव न विसरें साचार । सारें ब्रह्मचि तूं पाहीं ॥३२॥

देहभाव सोडुनी एक । ब्रह्मभाव निश्चयात्मक ।  
धरोनि स्वधर्मापरी देख । वर्तावें आपण प्रेमानें ॥३३॥



## फलश्रुति

। श्री चित्रापुर गुरुपरंपराचरित्र सुंदर ।

ऐकतां होय चित्त ऐकाग्र ॥ ११-११० ॥

ऐकतां विघ्ने नासती साचार ॥ १३-११० ॥

ऐकतां मोह निरसे समग्र ॥ १४-९९ ॥

ऐकतां भ्रम होईल दूर ॥ २१-१०४ ॥

ऐकतां निर्भय होय थोर ॥ २२-८४ ॥

ऐकतां नासे विषयेच्छा थोर ॥ २३-८१ ॥





29. You should have the same outlook towards the discharge of your *swadharma*. Just as you are meticulous about wearing the ornaments in the proper places, you should also discharge your duties and obligations at the proper time and place.
30. Ornaments are diverse, but you have the vision of the pervasive gold in them all. Likewise, diverse are your prescribed duties and obligations; but, you should be inwardly conscious of *Bramhan* at all times and places. (N-43)
31. Even when someone adorns himself or herself with ornaments, he (or she) has a vivid awareness that they are all golden and is always on the guard lest there should be some slip-up on his (or her) part.
32. Likewise, even when you acquit your *swadharma*- the duties corresponding to your class (*varṇa*) and stage of life (*āshrama*)-do not slide from *Bramhabhāva* i.e. the vision that '*Everything is, verily, Bramhan*'. Let *Bramhan* loom in your experience at all times and everywhere.
33. Give up identification with your body-*dehabhāva*-and switch over to *Bramhabhāva*- '*I am Bramhan and everything else is also Bramhan*' - with unswerving resolve and act in consonance with your *swadharma*'. (N-44)




---

## PHALASHRUTI

**By listening to Shri Chitrāpur Guruparamparā Charitra,**

Our mind will become one-pointed. || 11-110 ||

Indeed, all the hurdles will be overcome. || 13-110 ||

All our delusion will be wiped off. || 14-99 ||

All illusion will take to its heels. || 21-104 ||

We will be blessed with a robust fearlessness. || 22-84 ||

The longing for sense pleasures will wither away. || 23-81 ||



## पांडुरंग बोधामृत

Ch.32, Verses 85 to 94

यावरी बोले सदुरु । धरितां आपण दृढ निश्चय ।  
रक्षण आपुलें सहजचि होय । नाही संशय यामार्जी ॥१॥

निश्चये होय सर्वही प्राप्त । सद्गुण सद्भक्ति येई त्वरित ।  
तेणेचि समाधान पावे चित्त । क्षण न लागतां बा पाहीं ॥२॥

म्हणोनि देव सदुरु आणि सत्-शास्त्र । यांवरी विश्वास ठेवावा निरंतर ।  
भय नाही त्यास अणुमात्र । सत्यवचन हें आमूचें ॥३॥

प्रपंची आणि परमार्थी । त्यासी रक्षी जगत्पति ।  
प्रेमभाव धरावया चिर्ती । तरीच कार्य साधेल ॥४॥

प्रेमावीण कोरडा निश्चय । काय उपयोग त्याचा होय ।  
प्रेमचि श्रेष्ठ यांत संशय । नाही अणुभरी जाणा हो ॥५॥

भक्ति-प्रेम हेंचि श्रेष्ठ । त्यावीण अनेक साधनें उत्कृष्ट ।  
केली जरी नाना खटपट । तरी निष्कळ तें सारें ॥६॥

बहुत दागिने अंगावरी । रूप सुंदर आणि गोरी ।  
कपाळीं कुंकूं नसतां नारी । काय शोभा तियेची ॥७॥

वरण आमटी खमंग रुचिकर । परी लवणावांचुनी निःसार ।  
तैसें प्रेमावीण निष्कल समग्र । काय उपयोग त्याचा ॥८॥

म्हणोनि निश्चय जरी धरिला । तरी भक्तिप्रेमावीण तो आंधळा ।  
त्यावांचोनि होतो ढिला । वारंवार तो पाहीं ॥९॥

भक्ति-प्रेमयुक्त जो निश्चय । तोचि सदा दृढतर होय ।  
मग कैचें त्यासी भय । सांगा बापा तूं आतां ॥१०॥



**NECTARINE TEACHINGS OF  
PARAMA PŪJYA  
SHRĪMAT PĀNDURĀṄGĀSHRAM SWĀMĪJĪ**

**Ch.32, Verses 85 to 94**

1. Be of firm resolve to pursue the spiritual life. Then, naturally, you will be saved. There is no doubt on this score. (N-45)
2. A firm, unswerving resolve will quickly pave the way for the acquisition of moral excellences and unalloyed devotion. As a result, your minds will soon be filled with serenity and contentment.
3. Therefore, you should have unflinching faith in the Lord, the Sadguru and the sacred scriptures. Whoever has this faith has no room for any fear. This is Our declaration of truth.
4. The Lord of the universe will surely take good care of the material as well as spiritual wellbeing of His faithful ones. Be filled with love in your hearts. Only then will you accomplish your objective.
5. Without the sap of love, resolve is empty and sterile. Of what avail will it be? Love alone is the deciding factor. There is not a speck of doubt about this.
6. Devotion and love are the primary excellences. You may pursue ever so many pathways to God; but, if these two ingredients are wanting, they will be futile indeed.
7. A lady may sport diverse ornaments. She may be fair and pretty. But, without the auspicious *kuṅkuma* mark on the forehead, will she appear graceful?
8. The favourite curries like *varaṇ*, *āmṭī*, etc. may be rich in flavour. But, without the savour of salt they will be devoid of relish. Likewise, without love, everything is futile and fruitless.
9. Therefore, it will not suffice if you are just endowed with a resolve. For, without the pulsating devotion and love within, it is blind and will break down again and again.
10. Only that resolve enriched with devotion and love will be firm and enduring. O dear one! is there any room for fear to whosoever is fortified with such resolve?



## Ch.34, Verses 76 to 81

तेव्हां बोलती सदुरुराज । अणुमात्र भय नाही तुज ।  
मनुष्यजन्म असता सहज । काय उणीवता असे बा ॥११॥

देवावरी घालितां भार । तोचि करील त्यांतुनी पार ।  
ऐसा धरीं दृढ निर्धार । निरंतर तूं बापा ॥१२॥

न कळे जरी ज्ञानाज्ञान । न घडे अणुमात्र चिंतन ।  
तरी धरितां त्याचे चरण । करी तो उद्धार निश्चयेंसी ॥१३॥

आणिक साधन न लागे कांहीं । चिंतीत असावें तयासी हृदयीं ।  
तनुमन इत्यादि सर्वही । करावें अर्पण प्रेमें त्या ॥१४॥

न सोडीं तूं प्रपंच जाण । नको राहूं गुरुगृहीं जाऊन ।  
संसार-धंदा करीत असतां चरण । हृदयीं धरीं तयाचे ॥१५॥

इतुके करितां तुजलागोन । होय निश्चयें आत्मज्ञान ।  
त्याहुनी श्रेष्ठ आणिक साधन । नसे अन्य जगतीं बा ॥१६॥



## Ch.35, Verses 81 to 98

हें जग सारें नश्वर । येथील भोगही अनित्य साचार ।  
अज्ञपणें आसक्त होय नर । भुलोनि संसारा या साऱ्या ॥१७॥

जें जें प्रारब्ध असे ज्याचें । तें तें भोगावें आनदें साचें ।  
तेव्हांचि ब्रह्मपदीं तो नाचे । सत्य सत्य हो बापा ॥१८॥

सारें नश्वर बघतां दृष्टीं । केवीं होईल दुःख पोटी ।  
सत्य म्हणोनि बघतां, कष्टीं । पडे मन हें निश्चयेंसी ॥१९॥

संकटें येतां होय दुःख । तें हरतां होय निश्चयें सुख ।  
पुनरपि कष्ट होतां देख । आणिक दुःख त्या लाभे ॥२०॥

## Ch.34, Verses 76 to 81

11. You are privileged to be born as a human being. Therefore, you should not complain of any want. Indeed, there is no room for any fear for you.
12. 'If I throw all my burdens on the Lord, He will, surely, rush to my rescue.' Cherish such unswerving conviction at all times, O dear one!
13. All this fine talk about knowledge and ignorance may be beyond your grasp. Even a little reflection and meditation may be beyond your reach. But nonetheless, if you clasp the Lotus Feet of the Lord, He will undoubtedly become your saviour.
14. There is no need of any other discipline. Let your heart be always attuned to Him. Offer unto Him your bodies and minds always with love.
15. Do not turn away from the world. No, it is not necessary that you should always dwell in the camp of the Guru. It will suffice if you adore the Feet of the Lord in your hearts even when you ply your worldly callings.
16. Should you accomplish even this much, certainly you will be vouchsafed the knowledge of the Self in the fullness of time. Dear one! This world knows no better discipline than unremitting remembrance of the Lord.



## Ch.35, Verses 81 to 98

17. This vast universe around is transient. The pleasures that it dangles before you are also fleeting. Man gets addicted to them due to ignorance. Beguiled by them he trips into the trap of *samsāra*.
18. Whatever be the doles of destiny, you should face them all delightfully. Then, and then only will you dance on the heights of Self-Realisation. This is the truth, the whole truth and nothing but the truth, O dear one!
19. If you look upon all the names and forms as transient how can you be victims of sorrow? It is because the mind invests them with reality, that it plunges invariably into suffering.
20. When trials and tribulations overwhelm us, we experience sorrow. With the relief from that suffering we experience happiness. When difficulties sweep in once again, we get another bout of sorrow.

सुखचि पाहिजे सर्वालागून । दुःखाची इच्छा न करी कवण ।  
परी प्रारब्ध म्हणे आपण । सुखदुःख घ्या दोन्ही ॥२१॥

विचार करितां दोन्ही नश्वर । एकही न राहतसे स्थिर ।  
ब्रह्म एक सत्य हा निर्धार । नसे अणुमात्र संशय येथ ॥२२॥

आतां म्हणसी आम्हां सर्वथा । ब्रह्म हें न कळे चित्ता ।  
जग हेंचि सत्य ताता । दिसे आम्हांलागी पै ॥२३॥

तरी ऐक सांगतो आतां । निष्कामें भजावें देवा गुरुनाथा ।  
तरीच समजेल सर्वही चित्ता । सत्य ब्रह्मचि हें पाहीं ॥२४॥

सारे जग हें मिथ्या समजोनी । त्याग करीं बा त्याचा तूं झणीं ।  
त्याग म्हणतां जाशील भिउनी । नको भिऊं तूं अणुमात्र ॥२५॥

नका सोडूं दारा-सुत-धन । न सोडीं कधीही नोकरी जाण ।  
करीं प्रपंच सुखेंकरोन । परी सर्वही अनित्य पहा ॥२६॥

जरी न येई मिथ्या दृष्टी । तरीही धरीं निश्चय पोटीं ।  
कीं सदुरु ज्या सांगती गोष्टी । न होती खोट्या कदापि त्या ॥२७॥

ऐसें करितां करितां सहज । येईल अंगी विचार तो तुज ।  
विचारेंचि सर्वही आज । झाले ब्रह्मज्ञानी बा ॥२८॥

म्हणोनि सदुरुचरणीं । एक दृढ विश्वास धरितां देख ।  
समाधान होय निश्चयात्मक । सत्य वचन हें आमुचें ॥२९॥

सदुरुसंनिध मागावें हेंचि । निजसुख देई म्हणोनि त्यांची ।  
सदा प्रार्थना करावी साची । अन्य कामना त्यागोनि ॥३०॥

मनुष्यजन्म असे दुर्लभ । येथेंचि करावा परमार्थ लगबग ।  
दाविती सदुरु मार्ग सुलभ । जावें आपण त्यापथें ॥३१॥

बहु न पडे सायास तुजप्रति । जें जें दिसे भासे चित्तीं ।  
तें तें मिथ्या समजोनि निश्चितीं । स्वीकारीं रक्षणापुरतें तूं ॥३२॥

21. Everyone hankers after pleasure. None ever longs for pain. But, We say that destiny is a compound of both pleasure and pain. (N-46)
22. If you enquire with discrimination, both pleasure and pain are transient. Neither of them is enduring. *Bramhan* alone is the eternal Truth. There is not even a trace of doubt about this.
23. You may plead: 'Well, our minds never apprehend *Bramhan*. The world alone strikes us as real'.
24. But, listen to Our words. You should serve the Lord and the Guru without any motive. Then, and then only will your minds perceive that *Bramhan* alone is Real.
25. Dear one! Look upon all this world as unreal and illusory and forthwith renounce it. The word 'renunciation' may send you reeling in fright. But, be not afraid in the least.
26. Do not renounce your wife, children and wealth. Neither need you give up your job. Lead your worldly lives happily, but make sure to look upon them all as transient.
27. Perchance if you find it difficult to perceive them as transient and unreal, at least hold fast to the conviction that 'whatever the *Sadguru* tells us can never be untrue.'
28. If you do so, discriminative enquiry will naturally show forth in you. It is, indeed, by virtue of this enquiry alone that all have blossomed into the knowers of *Bramhan*. (N-47)
29. Therefore, you should have unswerving faith in the Lotus Feet of the *Sadguru*. Then, your minds will become calm and contented. These words will never come untrue.
30. 'O *Sadguru*! Confer upon me the bliss of the Self'-Thus should you pray in His presence, giving up all other desires.
31. Human birth is a rare fortune. Here and now should you bestir yourselves to attain spiritual fulfillment. The *Sadguru* points out the easy path and you should make sure to tread that path. (N-48)
32. This does not call for strenuous exertions on your part. Whatever you perceive by the senses, be convinced that it is all unreal. Accept it just in order to keep you physically fit and secure.

न होतां विषयीं आसक्त । भोजनादि व्यापार समस्त ।  
करीं तूं देहरक्षणार्थ । अन्य व्यवसाय तूं त्यागीं ॥३३॥

स्वधर्मापरी करावें वर्तन । परनिंदा न करीं जाण ।  
परधन परदारा यांसी दुरीन । बघतां पळोन जाईं झणीं ॥३४॥



#### Ch.42, Verses 130 to 139

नामस्मरणें सारें पाप । निरसन होईल आपोआप ।  
नाममहिमा असे अमूप । काय सांगूं तुजलागीं ॥३५॥

नामें तरल्या वाल्या कोळी । उलटें जरी वदला भूतळीं ।  
नामैचि सेतु बांधिला जळीं । एवं अनेक तरले पै ॥३६॥

नामै होय पापनाश । तेणें चित्त शुद्ध होय खास ।  
ऐसें तें नाम परम सुरस । काय सांगूं नवलाई ॥३७॥

यावरी बोले तो गृहस्थ । मम मन हें विषयीं रत ।  
तेव्हां कैचें नाम येत । माझ्या मनीं दयाघना ॥३८॥

जरी मी मुखाने वदलों नाम । मन हें करी अन्यचि काम ।  
तेव्हां देवा कैसें बा मम । पाप नासे हो पाहीं ॥३९॥

यावरी बोलती स्वामिराज । सांगती तुजला सहज ।  
कवणही सर्वथा भय ना तुज । भवानीशंकर समर्थ असे ॥४०॥



#### Ch.45, Verses 87 to 116

न कळता पद अग्नीवरी । पडलें पहा चुकुनी जरी ।  
तरी दाह होय तो निर्धारीं । अग्नीचा धर्मचि हा जाण ॥४१॥



33. Be not addicted to the senses. Attend to your normal needs such as partaking of food, for the sake of preservation of your health. Apart from these bare needs, give up all other preoccupations with the physical body.
34. Act in consonance with *swadharma*. Do not cavil at others. Keep off from the wealth and wives of others from afar.



### Ch.42, Verses 130 to 139

35. By unremitting remembrance of the Divine Name will be swept away all the accumulated sins. The glory of the Divine Name is boundless. How shall We dilate upon its glory!
36. The notorious fisherman (who later turned into a highway robber) Vālyā (Vālmiki) was saved on account of the Divine Name, even though he crudely mumbled it inversely. The vast ocean was bridged, in the days of yore, by bricks that were set afloat with the Divine Name 'Rāma' inscribed on them. In this manner, numerous souls have been saved on account of the Divine Name.
37. The Divine Name spells destruction of all sins. With its remembrance comes about the purity and placidity of the mind. Divine Name is, verily, a spring of sweetness. What more shall We say about the magic of the Divine Name !
38. (Then said that householder) 'My mind is always intent on hovering about the sense objects. As such, how can the Divine Name creep into my mind, O Compassionate One !'
39. 'Even if I should chant the Divine Name orally, the mind, on its part, will be occupied elsewhere. How, then, can my sins be destroyed by its chant? Pray tell me, O Divine *Sadguru*!'
40. (Then replied Shri Swāmiji) We tell thee, dear one, there is no room for fear on any score, for, Lord Bhavānīshaṅkar is Omnipotent indeed.



### Ch.45, Verses 87 to 116

41. If, perchance, you stumble and unwittingly plunge your foot into fire, it will inevitably be scorched, for, it is the *dharma*-intrinsic property- of the fire to scorch everything.

तद्वत् करितां नामस्मरण । पाप सारं होय दहन ।  
जरी त्यावरी नाहीं मन। तरीही जळती पापे तीं ॥४२॥

अग्नीचा गुणचि जाळण्याचा । नाममहिमा तैसाचि साचा ।  
पापनाश करी, म्हणोनि वाचा । नामस्मरणीं तूं लावीं सदा ॥४३॥

तेणें होऊनि चित्तशुद्ध । पावसी निजात्मज्ञान प्रसिद्ध ।  
जाऊनि सारा तुझा खेद । होईल कल्याण ईशकृपें ॥४४॥



#### Ch.45, Verses 87 to 116

श्रीभवानीशंकरा स्मरोनि अंतरीं । सकलही कार्य प्रेमानें करी ।  
भिऊं नको तूं निर्धारिं । अणुमात्रही मम बाळा ॥४५॥

गरीब अथवा श्रीमंत कुणीही । मोठा अधिकरी पदवी धर त्याही ।  
पक्षपात न धरितां पाहीं । समदृष्टी ती धरोनियां ॥४६॥

धर्मापरी करीं न्याय । त्यामार्जीं न धरीं संशय ।  
नाहीं तुजला कवणही भय। सत्यवचन हें आमुचें ॥ ४७॥

दक्षिणस्कंधीं भवानीशंकर । वामस्कंधीं आम्ही गुरुवर ।  
मार्गे पुढें सकल-परंपरा थोर । असती साह्य तुजलागीं ॥४८॥

सिद्ध होउनी असती ते आपण । वर्तवावया तुजलागोन ।  
कर्ते करविते तेचि जाण । म्हणोनि सर्वथा भिऊं नको ॥४९॥

धरितां सदुरुचरणीं विश्वास । तोचि पार घालील खास ।  
तो जें करी तेंचि भक्तांस । हितकारक होत असे ॥५०॥

म्हणोनि काहीं येतां संकटें । दुंकूं नयेच तयां वाटे ।  
सदुरु एक आमुचे मोठे । असतां कैचें भय आम्हां ॥५१॥

त्याच्या इच्छेपरी सकल होय । मग कैचें भक्तांसी भय ।  
कर्ता करविता तोचि चिन्मय । न चाले उपाय आमुचा ॥५२॥

परि जें असे आपुलें कार्य । कर्तव्य म्हणोनि करावें निर्भय ।  
यांत न करीं अणुमात्र संशय । सांगतों तुजला प्रेमानें ॥५३॥

42. Likewise, the unremitting remembrance of the Divine Name will surely make a bonfire of all your sins, whether or not your mind is occupied elsewhere. (N-49)
43. It is the property of the fire to burn. Likewise, it is the property of the Divine Names to reduce to ashes all sins. Therefore do We urge you to press your speech always in the service of *Nāmasmarāṇa*.
44. *Nāmasmarāṇa* will pave the way to Self-Knowledge by cleansing your mind. All your stress and strain will be done with and everything will be well with you by the Grace of the Lord.



#### Ch.45, Verses 87 to 116

45. Remember Lord Bhavānishaṅkar and discharge all your duties with love. Dear one! Be not afraid in the least.
46. Be impartial and look upon everyone-be he rich or poor, a high official or a highly qualified individual with the vision of equality.
47. Act justly according to *dharma*. Have no misgiving on that score. There is no room for any fear for you. This is our true declaration.
48. Lord Bhavānishaṅkar will protect you on your right. We will be with you on your left. In front and at your back will be the entire illustrious *Guruparamparā*.
49. They (your past Gurus) will be ever ready to ensure that you act properly. Know that it is they who do and get things done. Hence, have no fear at all.
50. If we have faith in the Lotus Feet of the *Sadguru*, He alone will surely ferry us across. Whatever the *Sadguru* does, that alone will be beneficial to the devotees.
51. Therefore, whenever any crisis befalls us, we should not even bother to cast a glance at it. When we have such an illustrious *Sadguru* to take care of us, why should we be afraid at all?
52. Everything will take place as willed by the *Sadguru*. Then, why should the devotees fear? He, the Embodiment of *Sachchidānanda* is the doer and the prompter. Our own action-plans do not work at all.
53. But, whatever be our assigned work, that we should do fearlessly in the spirit of duty. Doubt not this in the least. We say this to you with love.

देव-गुरुरायासी स्मरोनी । आपुलें कर्तव्यकार्य करावें झणीं ।  
यश द्यावया समर्थ कोणी । नसे त्रिभुवनीं त्यांविण ॥५४॥

सत्य एक हृदयीं धरोनी । करीं कार्य केंचेंही धरणीं ।  
ऐसें करितां निश्चये, स्वमनीं । कवण भय त्या मानवा ॥५५॥

नाहीं सत्यासी नाश कधींही । सत्यानें वागतां अंगीं सर्वही ।  
सदुण येती निश्चये लवलाहीं । हें खचितचि जाण तूं ॥५६॥

सदुणेंचि पावे आत्मज्ञान । जरी तो असे मंदमति कवण ।  
तरी त्यासी तो कृपाघन । उद्धरीतसे निर्धरिं ॥५७॥

जो जग हें मिथ्या पाही । तोचि सत्यानें वागे निश्चये ।  
म्हणोनि आधीं बघावें, जग हें । सत्य नसे अणुमात्र ॥५८॥

नित्यानित्य होतां विवेक । विषयत्याग करीतसे देख ।  
तेव्हां सत्यानें वर्ते निश्चयात्मक । नाहीं संशय यामार्जी ॥५९॥

समजा गारुडी आला एक । दावितो खेळ करोनि अनेक ।  
रुपये पुष्पे आंबे सुरेख । करी बहुविध त्यासमयीं ॥६०॥

तेव्हां तेथील सारे विषय । मिथ्या समजोनी कवणही न घेय ।  
लहान बालकें नाचती थयथय । तें घ्या हें घ्या म्हणती ते ॥६१॥

तेव्हां त्यासी मायबाप । समजावुनी सांगती खूप ।  
तेव्हां हळू हळू त्यांचें स्वरूप । कळे जादूचा माल खोटा ॥६२॥

तैसें अज्ञांसी सारें जग । सत्यचि भासे तेव्हां, काय मग ।  
कैसा करवेल त्याचा त्याग । सत्य मिथ्या नच कळतां ॥६३॥

म्हणोनी विषयचि गोड बहुत । धरिती ते त्यावरीच प्रीत ।  
नाना खटपटी करिती तेथ । त्यांच्याच प्राप्तीकारणें ॥६४॥

म्हणोनि जग हें मिथ्या समजून । त्याग करावा न लागता क्षण ।  
सत्य तितकें निजमनीं धरोन । वर्तता ज्ञान ये हाता ॥६५॥

54. Remember the Lord and the Guru, and discharge, without delay or demur, your duties. Verily, in all the three realms there is none other than Him to crown your endeavours with success.
55. Be rooted in Truth. Enshrine that Truth within your heart and perform all your work in the world. To one endowed with such a resolve, is there any room for fear?
56. Truth is imperishable. If you live, move and have your being in Truth, all the moral and spiritual excellences will show forth in you. Know this to be sure and certain.
57. These moral and spiritual excellences pave the way for the dawn of Self-Knowledge. Granted these excellences, even if the aspirant is wanting in a keen intelligence, the Lord, Embodiment of Compassion, will surely come to his rescue.
58. Whoever looks upon this world as unreal will alone act in tune with Truth. Therefore, at the very outset, you should cultivate the outlook that this world is an appearance and is unreal.
59. With the dawn of competence to discriminate the eternal from the transient, one gives up addiction to senses. As a result, he will, then, surely act forever in tune with Truth. On this score you need have no doubt.
60. Let us suppose a magician is in our midst. He displays all the tricks in his repertoire. Rupees, flowers, luscious mangoes and many other eye-filling objects he conjures up from nowhere. (N-50)
61. The onlookers do not wish to get hold of any of the above objects because they are convinced that they are unreal and illusory. But, the children, naive as they are, will merrily skip about and clamour for this or that object.
62. Their parents will, then, slowly enlighten them about the illusory character of the whole show. The children, too, will realise the hollowness of the objects and will understand that the articles conjured up by the magician are unreal.
63. Likewise, the ignorant people regard the world as real. They do not know to discriminate the real from the unreal. How, then, can they renounce the objects of the world?
64. On account of this ignorance they get enamoured of the sensory objects. They lavish their love upon them. In endless ways will they exert themselves to get hold of them.
65. Therefore, before we venture to renounce the world we must have an unswerving conviction that it is unreal. Then, renunciation can be accomplished in a trice. The mind must be centered in the underlying Truth. Live in this fashion. Then, Self-Knowledge will be yours.

सत्य कळतां सहजचि त्याग । होय विषयमुखाचा, त्या मग ।  
काय उणीवता तेव्हां सांग । आत्मज्ञाना ना तोटा ॥६६॥

म्हणोनि विषयमिथ्या समजुनी । सत्यानें वर्तत असतां, झर्णी ।  
वरेचि होय ब्रह्मज्ञानी सारें जगचि ब्रह्मरूप ॥६७॥

न कळे जरी अद्वैत ज्ञान । सर्वोठायीं सत्यत्व धरोन ।  
वागे जो नर आपण । तया तो सांभाळी भगवंत ॥६८॥

सत्य हें एकचि सन्मार्गदर्शक । त्याहुनी नाही साधन आणिक ।  
तेणेंचि समाधान होय देख । निश्चयें पाहीं मम बाळा ॥६९॥

तुजला कवणही नाही भय । सकळ मागील स्वामी सदय ।  
भवानीशंकर देव चिन्मय । असती तव पाठीसी ॥ ७० ॥

ॐ शान्तिः शान्तिः शान्तिः



## फलश्रुति

श्री चित्रापुर गुरुपरंपराचरित्र सुंदर

एकतां निवेल तळमळ समग्र ॥ २४-१०५ ॥

एकतां निजस्वरूपी मिळती शीघ्र ॥ २५-८६ ॥

एकतां लाभती साधनें चार ॥ २६-१०१ ॥

एकतां होईल ब्रह्मज्ञान थोर ॥ २८-९६ ॥

एकतां होय जीवन्मुक्त साचार ॥ ४७-१३६ ॥

एकतां ब्रह्मनिष्ठ होय साचार ॥ ५०-१३७ ॥

एकतां गुरु भक्ति होय दृढतर ॥ ५१-१६१ ॥



66. Once the mind takes cognisance of the Truth, it will then of its own accord, fling aside the sensory pleasures. Once this happens, is there any shortcoming that can stave off the dawn of Self-knowledge?
67. Therefore, know that the sensory objects are unreal. Live in the light of this Truth. You will, then, quickly blossom into a *Bramhajñāni* and know that the whole universe is the play of *Bramhan*.
68. The sublime intuition of *Advaita* (non-dualism) may perchance, elude an aspirant. But, if only he beholds the one Supreme Truth at the heart of all things and all beings, and lives in the light of this conviction, it will suffice indeed and the Lord will surely take care of Him and do the rest.
69. Truth is the one and only beacon light par excellence. There is no means to liberation save Truth. By devotion to Truth one will attain everlasting contentment, O dear one! (N-51)
70. For you there is no room for fear. All the compassionate past *Sadguru-s* and Lord Bhavānīshankar are at your back ever and anon.

**OM! SHANTIḤ! SHANTIḤ! SHANTIḤ!**




---

### PHALASHRUTI

**By listening to Shri Chitrāpur Guruparamparā Charitra,**

Our restlessness will surely subside. ||24-105 ||

We will realize our true Self very soon. ||25-86 ||

The four fold means to Self-realisation will accrue to us.  
|| 26-101 ||

Knowledge of the Supreme Being will be vouchsafed to us.  
|| 28-96 ||

Indeed, we will become liberated here and now when we are alive. || 47-136 ||

We will be anchored firmly in God. ||50-137||

*Our devotion to Guru will become strong and sturdy. || 51-161 ||*



# NOTES



## NOTES

1. श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

*Gītā III - 35*

2. अभ्युदयार्थोऽपि यः प्रवृत्तिलक्षणो धर्मः वर्णान् आश्रामान् च उद्दिश्य  
विहितः स देवादिस्थानप्राप्तिहेतुरपि सन् ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः  
सत्त्वशुद्धये भवति फलाभिसन्धिवर्जितः। शुद्धसत्त्वस्य ज्ञाननिष्ठायोग्यता  
प्राप्तिद्वारेण च ज्ञानोत्पत्ति हेतुत्वेन च निःश्रेयस हेतुत्वमपि सिध्यते ।

*Shaṅkara's Gītā Bhāṣhya-Introduction*

3. नित्यानित्यविवेकतीव्रविरतिन्यासादिभिः साधनैः।  
युक्तः सःश्रवणे सतामभिमतो मुख्याधिकारी द्विजः॥

*Sarva Vedānta Siddhānta  
Sāra Saṅgraha-802*

4. श्रोतव्यः पूर्वमाचार्यतः आगमतश्च। पश्चात् मन्तव्यः तर्कतः। ततो  
निदिध्यासितव्यः निश्चयेन ध्यातव्यः। एवं हि असौ दृष्टो भवति  
श्रवण मनननिदिध्यासनसाधनैर्निर्वर्तितैः। यदा एकत्वं एतानि उपगतानि,  
तदा सम्यग्दर्शनं ब्रह्मैकत्वविषयं प्रसीदति, नान्यथा श्रवण मात्रेण ।

*Shaṅkara's Bṛhadāraṇyaka  
Upaniṣhad Bhāṣhya-2-4-5*

5. अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः।  
उपाया देशकालाद्याः सन्त्यस्मिन् सहकारिणः ।

*Viveka Chūḍāmaṇi-14*

अथाऽतो ब्रह्मजिज्ञासा ।

*Bramha Sūtra-s-1-1-1*

साधनतुष्टयसंपत्तिर्यस्यास्ति धीमतः पुंसः।  
तस्यैवैतत्फलःसिद्धिर्नान्यस्य किंचिदूनस्य ॥

*Sarva Vedānta Siddhānta Sāra Saṅgraha-12*

विवेकिनो विरक्तस्य शमादिगुणशालिनः।  
मुमुक्षोरेव हि ब्रह्मजिज्ञासा योग्यता मता ।

*Viveka Chūḍāmaṇi -17*

6. ब्रह्म सत्यं जगन्मध्येवंरूपो विनिश्चयः।  
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः॥य

*ibid-20*

7. ऐहिकामुष्मिकार्थेषु ह्यनित्यत्वेन निश्चयात् ।  
नैःस्पृह्यं तुच्छबुद्ध्यातदद्वैराग्यमितीर्यते ॥

*Sarva Vedānta Siddhānta Sāra  
Saṅgraha-22*

8. एकवृत्त्यैव मनसः स्वलक्ष्ये नियतस्थितिः।  
शम इत्युच्यते सद्भिः शमलक्षणवेदिभिः॥

*ibid-95*

9. विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।  
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ॥

*Viveka Chūḍāmaṇi-23*

10. बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ।

*Viveka Chūḍāmaṇi -23*

11. सहनं सर्वदुःखानामप्रतीकार पूर्वकम् ।  
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥

*ibid -24*

12. शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम् ।  
सा श्रद्धा कथिता सद्भिर्न्यासा वस्तूपलभ्यते ॥

*ibid-25*

13. सर्वदा स्थापनं बुद्धेःशुद्धे ब्रह्मणि सर्वदा ।  
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥

*ibid-26*

14. संसारबन्धनिर्मुक्तिः कदा इति मे भवेत् ।  
इति या सुदृढा बुद्धिरीरिता सा मुमुक्षुता ॥

*Sarva Vedānta Siddhānta Sāra  
Saṅgraha-127*

15. वर्णाश्रमव्यवस्थेयं पूर्वं पूर्वतरैः कृता ।  
सर्वलोकेश्वरेणापि न दूष्या देहिना स्वयं ॥  
स्ववर्णाश्रमाचारैः प्रीणयन् परमेश्वरम् ।  
क्रमेण याति पुरुषोमामकं पदमुत्तमम् ॥  
वर्णाश्रमाचारहीनं वेदान्ता न पुनन्ति हि ।  
महान्तो गुरवश्चापि शिष्यं गृह्णन्ति नैव तम् ॥

*Rāma Gītā  
(in Tattva Sārāyaṇa) - IX-34/36*

16. सर्वेषु सुखदुःखेषु सर्वासु कलनासु च ।  
मनः कर्तुं मनो भोक्तुं मानसं विद्धि मानवं ॥

*Yoga Vasishtha III-115-24*

17. सङ्कल्पोऽपि विकल्पःकामः क्रोधो भयं विषादश्च ।  
मनसो ह्येते धर्माः नैव द्रष्टुंश्चिदात्मनः कोऽपि ॥

*Mahāvākya Darpaṇa-66*

18. न हि धनिनो गृहस्थस्य धनाभिमानिनो धनापहारनिमित्तं दुःखं दृष्टमिति तस्यैव प्रव्रजितस्य धनाभिमानरहितस्य तदेव धनापहारनिमित्तं दुःखं भवति । न च कुण्डलित्वाभिमानरहितस्य तदेव कुण्डलित्वाभिमाननिमित्तं सुखं भवति ॥

*Shaṅkara's Brahma Sūtra  
Bhāṣya I-1-4*

19. सर्वानर्थनिदानं मन एव भवत्यमुष्य पुरुषस्य ।  
तन्मनसो निग्रहणं कर्तव्यं बन्धमुक्तये पुंसा ॥

*Mahāvākya Darpaṇa-65*

20. जाग्रत्येव सुषुप्तस्थः कुरु कर्माणि राघव ।  
अन्तस्त्यागी बहिःसंगी लोके विहर राघव ॥

*Yoga Vasishtha VI (पूर्वार्ध) - 125-6*

21. मयि वासुदेवे परमेश्वरे सर्वज्ञे सर्वात्मनि सर्वाणि कर्माणि संन्यस्य निक्षिप्य अध्यात्मचेतसा विवेकबुद्ध्या 'अहं कर्ता, ईश्वरस्य भृत्यवत् करोमि' इत्यनया बुद्ध्या ।

*Shaṅkara's Gītā Bhāṣya III-30*

22. यत्करोषि यदश्नासि यज्जुहोसि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

*Gītā IX-27*

23. ईशावास्यमिदम् सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

*Īshāvāsya Upaniṣhad --1*

24. विशिष्टांशसमर्थत्वं उपमानेषु गृह्यते ।  
को भेदः सर्वासाद्गृथेतूपमानोपमेययोः ॥

*Yoga Vasishtha 1-19-1*

25. विचारणीया वेदान्ता वन्दनीयो गुरुः सदा ।  
गुरूणां वचनं पथ्यं दर्शनं सेवनं नृणां ॥

*Tattvopadesha-84*

26. गुरुर्ब्रह्म स्वयं साक्षात्सेव्यो वन्द्यो मुमुक्षुभिः ।  
नोद्वेजनीय एवायं कृतज्ञेन विवेकिना ॥

*ibid-85*

27. दुःखी स्यात् दुःख्यहंमन्याद् दुःखिनो दर्शान्न वा ।  
संहतेऽङ्गादिभिः द्रष्टा दुःखी दुःखस्य नैव सः ॥

*Upadesha Sahasri- XVI-9*

अहं साक्षीति यो विद्यात् विविच्यैवं पुनः पुनः ।  
स एक मुक्तोऽसौ विद्वानिति वेदान्तडिण्डिमः ॥

*Vedānta Dīṇḍimā-48*

28. देहेन्द्रियाणि च मनो न तु मे तवैव ।  
स्वात्मीयबान्धवगणा न तु मे तवैते ॥  
सर्वं त्वदीयमिति मे प्रियमेव सर्वं ।  
त्वत्प्रीतये सततमेव नियोजयामि ॥

29. हरिर्दाता हरिर्भोक्ता हरिरन्नं प्रजापतिः ।  
हरिर्विप्रशरीरस्थो भोक्ता भोजयिता हरिः ॥

30. धार्यमाणं मनो यर्हि भ्राम्यदाश्चनवस्थितं ।  
अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ॥  
मनोगतिं न विसृजेत् जितप्राणो जितेन्द्रियः ।  
सत्त्वसम्पन्नया बुद्ध्या मन आत्मवशं नयेत् ॥

*Bhāgavata XI-20-19/20*

31. स्वं बालं रोदमानं चिरतरसमयं शान्तिमानेतुमग्रे  
द्राक्षं खर्जूरमाप्रं सुकदलमथवा योजयत्यम्बिकाऽस्य ।

तद्वच्चेतोऽतिमूढं बहुजनन भवान्मौढ्य संस्कार योगात्  
बोधोपायैरनेकैरवशमुपनिषद्बोधयामास सम्यक् ॥

*Shatashloki-8*

32. ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चाहताः।  
मत्पराः श्रद्धधानाश्च भक्तिविन्दन्ति ते मयि ॥

*Bhāgavata XI-26-29*

33. अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकं ।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

*Drk-Drshya-Viveka-20*

34. उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।  
समाधिं सर्वदा कुर्यात् हृदये काऽथवा बहिः ॥

*ibid-22*

35. यथा सोम्यैकेन मृत्पिण्डेन सर्वे मृण्मयं विज्ञातं  
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥  
यथा सोम्यैकेन लोहमणिना सर्वे लोहमयं विज्ञातं स्यात्.....॥  
यथा सोम्यैकेन नखनिकृन्तनेन सर्वे कार्णायसं विज्ञातं स्यात्.....॥

*Chandogya Upanishad VI-1-4/6*

अन्तर्दृष्टे स्वयं भाति हेमाकृत्येव कुण्डलं ।  
हेमैव कुण्डलाकृत्या बहिर्दृष्टेः प्रतीयते ॥

*Mahāvākya Darpaṇa-116*

36. सत्तास्फुरणसौख्यानि भासन्ते सर्ववस्तुषु ।  
तस्माद् ब्रह्ममयं सर्वमिति वेदान्तडिण्डिमः ॥

*Vedānta Ḍiṇḍima -35*

37. यथा चन्दनागवादेरुदकादिसम्बन्धजक्लेदादिजमौपाधिकं दौर्गन्ध्यं तत्स्वरूपनिघर्षणेन आच्छाद्यते स्वेन पारमार्थिकेन गन्धेन। तद्देव हि स्वात्मनि अध्यस्तं स्वाभाविकं कर्तृत्वं भोक्तृत्वादिलक्षणं जगद्द्वैतरूपं जगत्यां पृथिव्याम्। जगत्यामिति उपलक्षणार्थत्वात् सर्वमेव नामरूपकर्माख्यं विकारजातं परमार्थसत्यात्मभावनया त्यक्तं स्यात् ।

*Shāṅkara's Īshāvāsya Upanishad Bhāshya-1*

38. सर्वात्मना स्थितं ब्रह्म सर्वं ब्रह्मात्मना स्थितं ।  
न कार्यं कारणाद्भिन्नमिति वेदान्तडिण्डिमः ॥

*Vedānta Ḍiṇḍima-34*

39. श्रद्धवान् लभते ज्ञानं तत्परः संयतेन्द्रियः।

*Gītā IV -39(1/2)*

40. चिन्तामणिरियं प्रज्ञा हृत्कोशस्था विवेकिनः।  
फलं कल्पलतेवैषा चिन्तितं सम्प्रयच्छति ॥

*Yoga Vasishtha V-12-34*

41. सर्वं खल्विदं ब्रह्म।

*Chandogya Upanishad III-14-1*

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।  
तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥

*Aparokshānubhūti-49*

42. सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतं ।  
ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥

*ibid-51*

43. भावाद्वैतं सदा कुर्यात् क्रियाऽद्वैतं न कर्हिचित् ॥

*Tattvopadesha-87(1/2)*

44. ब्रह्मैवाहमिदं सर्वमिति विज्ञानवह्निना ।  
दग्ध्वा द्वैतवनं सम्यगद्वितीयो भवेन्मुनिः॥

*Mahāvākya Darpaṇa-305*

ब्रह्मैवास्मीति बोधेन देहोऽमिति धीपशुम् ।  
कृत्वा पूर्णाहुतिं ब्रह्मण्यशरीरो भवेन्मुनिः ॥

*ibid-306*

45. अनिर्वेदेन दीर्घेण निश्चयेन ध्रुवेण च ।  
देवदेवप्रसादाच्च क्षिप्रं फलमवाप्स्यते ॥

*Shāntiparva-153-117*

46. आनन्दायैव भूतानि यतन्ते यानि कानिचित् ।

*Yoga Vasishtha VI (पूर्वार्ध)-108-20*

47. आत्मानात्मविवेकः कर्तव्यो बन्धविमुक्तये विदुषा ।  
तेनैवानन्दीभवति स्वं विज्ञाय सच्चिदानन्दम् ।

*Viveka Chūḍāmaṇi - 151*

48. नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारं ।  
मयानुकूलेन नभस्वतेरितं पुमान् भवाब्धिं न तरेत् स आत्महा ॥

*Bhāgavata XI - 20-17*

49. अज्ञानादथवा ज्ञानात् उत्तमश्लोकनाम यत् ।  
सङ्कीर्तितमद्यं पुंसो दहेदेधो यथानलः ॥

*ibid VI-2-18*

50. यथा च प्रसारितपण्यापणगृहप्रासादस्रीपुंजनपदव्यवहारकीर्णमिव गन्धर्वनगरं  
दृश्यमानमेव सदकस्मादभावतां गतं दृष्टम्, यथा च स्वप्नमये दृष्टे  
असद्रूपे, तथा विश्वमिदं द्वैतं समस्तमसद् दृष्टम् ॥

*Shāṅkara's Bhāṣhya on Gauḍapāda Kārikā II-31*

51. सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः ।  
सत्यमेवाक्षयाः वेदाः सत्येनावाप्यते परम् ॥

*Vālmiki Rāmāyaṇa II-14-7*





## Shri Chitrāpur Math Publications

---

### BOOKS

- Ānanda-Bodhāmṛta - I Devanāgarī  
Ānanda-Bodhāmṛta - II English  
Antaraṅga- Reflections of Parama Pūjya  
Parijñānāshram Swāmiji - 2008  
Anugraha  
Atha Devatārchana-Vidhiḥ - Devanāgarī  
Chitrāpur-Gurucharitra-Sārāmṛta (Marballi)  
Chitrāpur-Guruparamparā-Charitra (Ārūr)  
Gītā Series (Bhagawad-gītā, Shiva-gītā, Devī-gītā,  
Guru-gītāmṛta)  
Guru-pūjana  
Manache Shloka - English, Marāṭhī, Kannaḍa  
Navarātra-Nityapāṭha  
Nitya-Devatārchana-Vidhiḥ - Kannaḍa  
Om Namo Jñāna-dīpāya - Devanāgarī  
Om Namo Jñāna-dīpāya - Kannaḍa  
Pādaprakshālana to Phalamantrākshata  
Parijñāna-Bodhāmṛta  
Rathotsava - Kannaḍa  
Shri-Sadyojāta-Bodhāmṛta- I  
Sadguru-Bodhāmṛta - Part II  
Sādhanā-Shṛṅkhālā - 2008  
Sadyojāta-Swādhyāya-Sudhā -Hindī  
Sandhyā-Vandana - English  
Saṅkirtana-Sāra - Kannaḍa  
Sārtha-Mantrapushpāñjalih - Devanāgarī

Sārtha-Mantrapuṣhpāñjaliḥ - Kannaḍa  
Shivānanda-Lahari  
Stuti-Mañjari - Devanāgarī, Kannaḍa  
Tamaso Mā Jyotirgamaya

**Audio CDs & Cassettes**

Antaraṅgiṇī - I  
Antaraṅgiṇī - II  
Antaraṅgiṇī - III  
Dhyāna Praveshikā - Koṅkaṇi  
Navarātra-Nityapāṭha  
SCM - Nitya Nema 2 CDs  
Stotrāvalī - I  
Stotrāvalī - II  
Stotrāvalī - III, 2008

**Audio Cassettes only**

Aṣṭaka-stotrāvalī  
Devī-pūjana  
Laghu-Sandhyā-Vandana  
Shiva-pūjana

**Audio CDs only**

Antaraṅgiṇī IV - Twin Pack  
Dhyāna Praveshikā and Aṣṭamūrti Upasanā -  
English  
Shri-Lalitā-Sahasranāma  
Jai-Guru-Parijñāna  
Tercentenary Signature Tune and Rāga-2008

## DVDs

Saraswati-Yātrā, 2008

Photographs of Gurujyoti-Yātrā, 2008

Gurujyoti-Yātrā 6 DVD set, 2008

Pushpālāṅkāra, 2008

Photos and other pūjā-sāhitya available at Parama Pūjya Swāmiji's official camps

Audio Cassettes / CDs of talks on 'RUDRA' by Dharmaprachāraka Shri V Rājagopāl Bhaṭ given free to all those who perform Rudra Sevā at the Math.

Shri Chitrāpur Math Publications are available at

1. Shri Chitrāpur Math, Shirālī
2. Shri Chitrāpur Math, Beṅgaḷūru
3. Shri Samādhi Math, Maṅgaḷūru
4. Shri Chitrāpur Math, Pune,  
Tel: 020-25284572
5. Parama Pūjya Swāmiji's official camps
6. Hyderabad: Smt. Vinatī Udiyāvar,  
Tel 040-23414015
7. Mumbai, Borivalī: Smt. Sharayu Haldipur,  
Tel: 022-28990820
8. Mumbai, Vile Pārle: Shri Shrikar Talgeri,  
Tel: 022-26115156
9. Mumbai, Tālmakīwāḍī: Shri Prakāsh N. Gokaṛṇ,  
Tel: 022-23813955
10. Chennai, Shri Aruṅ Hoskoṭe  
Tel: 044-26703125  
(saraswat.chennai@vsnl.net)

\*\*\*\*\*



जातीचा अंत्यज का असेना । आपत्काळीं त्याच्याही जाणा ।  
करावें प्रेमें संगोपन । तोचि जाणा खरा भक्त ॥

One may be a so called 'Untouchable' by birth. But, in times of dire distress, even he should be looked after with love. He who does so is, indeed, a true devotee of God.

*Shrimat Keshavāshram Swāmiji*

तुमचें न होय वाईट कांहीं । गुरुभक्ति तुमची खरी पाहीं ।  
व्यर्थ न होय ती कदापिही । अणुमात्र जरी चुकतांचि ॥

No evil will ever befall you since your devotion to the Guru is genuine and sincere. That devotion will not go in vain even if perchance, you stumble and act a bit wrongly.

*Shrimat Vāmanāshram Swāmiji*

पहा अलंकार असती बहुत । परी एकचि सुवर्ण त्यांत ।  
तैसा भाव धरावा मनांत । कीं हें जग ब्रह्मरूप ॥

There are ornaments of diverse forms, but pervading them all is nothing but gold. Likewise, all this universe around is essentially divine. It is the play of *Bramhan*. Be always inwardly endowed with this faith.

*Shrimat Kṛṣṇāshram Swāmiji*

मनुष्यजन्म असे दुर्लभ । यथेचि करावा परमार्थ लगबग ।  
दाविती सदगुरु मार्ग सुलभ । जावें आपण त्यापथें ॥

Human birth is a rare fortune. Here and now should you bestir yourselves to attain spiritual fulfilment The Sadguru points out the easy path and you should make sure to tread that path.

*Shrimat Pāṇḍuraṅgāshram Swāmiji*

