

|| Shri Ram ||

Shrigranthraj Dasbodh Adhyayan (Patradwara) (Shri. Daa. Aa.)

'Dasbodh Pravesh' (in English)

Based on

Dasbodh Pravesh (in Marathi)

By

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Sept. 2019

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Shrigranthraj Dasbodh Adhyayan (Patradwara) (Shri. Daa. Aa.)

Information about the Study Course:

Shri Samarth Ramdas Swami (1608 – 1681 AD), popularly known as Shri Samarth, is a saint of Maharashtra who inspired and motivated the disappointed, dejected and dormant people of it. They were suffering under the tyranny of foreign rules and had lost their self confidence and self respect. He galvanized these common folk for confident action for winning freedom, safeguarding the national interest, and working for excellence and self actualization. His teachings in the form of books “DASBODH”, “MANACHE SHLOK”, “ATMA RAM” etc. are relevant for present times also. It is certain that they will give rise to persons of eminence from ordinary people and help them to follow the search for self and group actualization. Dasbodh is a great motivating Treatise in Marathi. It has 7751 Ovees (Stanzas), in 20 Dashaks [Chapters] each Dashak containing 10 Samaasas [Sub-Chapters]. Each of the sub-chapters has a varying number of stanzas that were composed in a meter form called Ovee which can be sung. [The Ovee of Dasbodh is indicated using the numbers of Dashak, Samaas and Ovee in sequence. e.g. the Ovee mentioned as 01 - 01 - 14 meaning it is from Dashak 1, Samaas 1 and having position 14 in that Samaas.] The teachings in Dasbodh may be considered as the guidance for pursuit of human excellence to perceive truth and meaningful span of life. The Marathi people (i.e. people of Maharashtra), however, added Dasbodh in the list of those books used for recital only as a religious activity and neither studied nor followed its teachings.

Dwarkanath Vaa. Kelkar (1926 – 2015 AD) initiated in Marathi a Study Course (known as “Patradwara Dasbodh Abhyas” [or “Pa. Daa. Aa.”]) to inculcate the people for study of Dasbodh through postal correspondence in 1979. He framed question papers on selected Samaasas. Writing the answers to each question paper (known as Swadhyay) makes one study the contents. The reviewer of the answers posts the reply as if being a disciple of Shri Samarth and not as an examiner. Both – the Abhyasaarthee (Student) and Sameekshak (Reviewer) do the correspondence as if getting the opportunity of study of Dasbodh. The Study Course has three levels (known as Dasbodh Pravesh, Dasbodh Parichay, and Dasbodh Prabodh) and each to be completed in one year. This idea of Study Course was supported by “Shri Samarth Seva Mandal, Sajjangad” from its beginning. Now this Study Course is now known as “Shrigrantharaj Dasbodh Adhyayan (Patradwara)” [or as “Shri. Daa. Aa.”] and can be completed using e-mail facility also. The Study Course which was in Marathi was translated into Hindi, Gujrati and Kannad languages also to give an opportunity to non-Marathi people of other States in India.

Dasbodh has now become available in English to non-Marathi speaking people. It is word-for-word translation. This book “Dasbodh – Spiritual Instruction for the Servant” which has been translated in English by Mrs. Shilpa Joshi and Dr. Shrikrishna Karve is edited and published by Shri. David Moe

(2010). Its first edition was published by Sadguru Publishing in 2010. It was published in India by Marutibuva Ramdasi for Shri Samarth Seva Mandal, Sajjangad. Its 1st Indian edn. was published in 2012 and 2nd Indian edn. in 2018. This book is of great help for study of the Course – Shriganthraj Dasbodh Adhyayan*.

General information about “Shri. Daa. Aa”

“Kriyaa karoon karavaavee | Bahutaankaravee || (By doing many activities yourself, inspire others to action as well.)” (Dasbodh: 11 - 05 - 16)

This is the motto of the study course “Shri. Daa. Aa.” Shri Samartha Ramdas Swami insisted that Jana Prabodhan [Mass enlightenment] is equally important as Vyaktigat Saadhanaa [personal spiritual practices]. “Saamarthya aahe chalavaleeche | Jo jo kareel tayaache | Parantu tethe bhagavantaache | Adhishthaan paahije || (There is power in all of the activity in the universe among those who exercise it. However, here it must be firmly established that everything is done only by the power and support of God.) (Dasbodh: 20 - 04 -26)” The last part of this Ovee has same significance like its earlier part. Any movement having “Ishwaraache Prathishthaan” [support and blessings of the eternal power] is uplifting an individual as well as his / her community.

“Aapan karaave karawaave | Aapan vivaraave vivarawaave | Aapan dharaave dharawaave | Bhajanmaargaasee || (By his example, he (the spiritual leader (mahanta) does what needs to be done. Through his thoughtfulness and investigation, he gets others to think and investigate. By holding to the path of devotion, he inspires others to follow the path of devotion.) (Dasbodh: 19 - 10 - 17)” is the insisted preaching of Samarth Ramdas. But he also gives importance to –

“Viveke kriyaa aapulee paalataavee | Atiaadare shuddha kriyaa dhraavee ||” (Thoughtful be in conduct to change it, Respectful be in action to please up;) (Manache Shloka: Shloka 105)**

According to this teaching one should have shuddha “Aachaar and Vichaar” [purity in thoughts and behaviour] and then only efforts for uplifting of the society. This will be definitely Kalyaankaaree [contribution to global welfare].

The implementation of the project of study of Dasbodh using ‘Shriganthraj Dasbodh Aadhyayan (Patradwara)’ (Shri. Daa. Aa.) by an individual and then by his / her fellow members will be very useful for it. The reading of Dasbodh with proper understanding will be of immense help than its recital as a religious activity.

The curriculum of “Shri. Daa. Aa.” is based on following six principles of teachings by Shri Samarth Ramdas.

1. Yatna to deva jaanaava | Yatneween daridrataa || (Regard your effort as only God for you, because without effort the life faces poverty.) (Shan. Shree. Deo, Shri Samartha Hrudaya, page 146)
2. Yaa shariraasaarakhe yantra | Aanik naahee || (There is no other instrument or machine that is as refined as the body.)(Dasbodh: 20 - 08 - 11)

3. Aadhi te karaave karma | Karmamaarge upaasanaa || (One should do work in life. Doing work is worship of God.)(La. Raa. Paangaarkar, Samartha Grantha Bhaandaar, page 106, Maanpanchak 3 Ovee 1)
4. Aadhee prapanch karaavaa netakaa | Maga ghyaave paramaarth vivekaa || (First, take care of the duties of worldly life, and then take up the spiritual life using the power of discrimination.) (Dasbodh: 12 - 01 - 01)
5. Prapanchee jo saavadhaan | To paramaarth kareel jaan || (One who is alert in worldly life can easily understand what will make the spiritual life successful.) (Dasbodh: 12 - 01 - 09)
6. Vivekaache fal te sukha | (The fruit of discernment and thoughtfulness is happiness.) (Dasbodh: 13 - 07 - 28).

* English translation from Dasbodh – Spiritual Instruction for the Servant [in English], Translated by Mrs. Shilpa Joshi and Dr. Shrikrishna Karve; Editor and Publisher: David Moe (2010), First edn. Published by Sadguru Publishing (2010); Published in India by Marutibuva Ramdasi for Shri Samartha Seva Mandal, Sajjangad, 1st Indian edn. (2012) and 2nd Indian edn. (2018), Translation of Ovees of Samaas for Swadhyay.

** English translation by Sundar Hattangadi [<https://sanskritdocuments.org>>manacheshloka]

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Present Project

This is a book – Dasbodh Pravesh (Bhaavaarthaasaha) – for “Shrigrantharaj Dasbodh Adhyayan” in English prepared in (2019) having Contents: Presentation of information of study-course, transliteration and translation of 12 Samaas selected for the study, and question papers set for them. [In the translation of some Ovees is given some additional information (as given in the Marathi book “Dasbodh Pravesh (Bhaavaarthaasaha)) in square brackets.]

Acknowledgement

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An outline of the study course (One Swadhyay [Exercise] per month) for - 'Dasbodh Pravesh' (in English) based on Dasbodh Pravesh (in Marathi)

Swadhyay No.	Dashak No. and Samaas No.	Ovees	Samaas Marathi name (English name)	Regular Admission Scheme (Month)
1	Da. 01 - Sa. 01	38	Grantharambhalakshan (The beginning of the book)	January
2	12 - 01	20	Vimallakshan (Description of purity)	February
3	12 - 02	30	Pratyayanirupan (Explanation of direct experience)	March
4	02 - 02	42	Uttamlakshan (The signs of the best qualities)	April
5	11 - 03	30	Sikvannirupan (The teaching)	May
6	04 - 03	25	Naamsmaranbhakti (Remembrance of God's name)	June
7	12 - 09	30	Yetnanirupan (the teaching about effort)	July
8	12 - 10	43	Uttampurushnirupan (Narration about the best person)	August
9	18 - 06	22	Uttampurushnirupan (The signs of the best person)	September
10	19 - 10	30	Viveklakshannirupan (The signs of discrimination)	September
11	14 - 06	33	Chaaturyalakshan (Description of discernment)	October
12	20 - 10	37	Vimalbrahmanirupan (Explanation of Pure Brahman)	November
	Total 12 Samaasas	Total 380 Ovees		

References

1. Dasbodh Pravesh (Bhaavaarthasah) [in Marathi], First Editor - Dwa. Va. Kelkar (1979), Publisher: Shrigantharaaj Dasbodh Adhyayan (Patradwara) Prakashan Vibhag, Shri Samartha Seva Mandal, Sajjangad, 4th edn. (2018) (for Shrigantharaaj Dasbodh Adhyayan (Patradwara / E-mail dwara) [Shri. Da. Aa.] Upakram). For each Swadhyay is taken information like the Samaas with Summary (Saaraansh), Word-for-word Translation with additional information (Bhavarth) of Ovees and the Question paper.

2. Dasbodh – Spiritual Instruction for the Servant [in English], Translated by Mrs. Shilpa Joshi and Dr. Shrikrishna Karve; Editor and Publisher: David Moe (2010), First edn. Published by Sadguru Publishing (2010); Published in India by Marutibuva Ramdasi for Shri Samarth Seva Mandal, Sajjangad, 1st Indian edn. (2012) and 2nd Indian edn. (2018), Translation of Ovees of Samaas for Swadhyay.

The translation in English of Ovees is taken from Ref. 2 while additional information that is taken from Ref. 1 is given in *Italic letters*.

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Suggested Reading

1. W. G. Tambwekar, “Dasbodh An English Version: An Elixir of Human Excellence”, Publisher: Shri Samarth Ramdas Swami Krupa Trust, Vile Parle, Mumbai, 6th Edition (2010).
Presentation of English Translation of 7751 Ovees as verse-for-verse (Ovee-to-Ovee) in form of free version; bringing out the thought content in each leg (Charan) of the verse
[Refer Website: www.ramdas.org].
2. K. V. Belsare, “Dasbodh English Translation” – pdf (~ 1975 kB) – Adobe Acrobat Reader DC (08 - May-2018). Presentation of contents of all 10 Dashaks (200 Samaasas) (not in form of word-for-word translation) with Preface to Dasbodh (255 pages)
[Refer Website: www.dasbodh.com>blog_page_76].

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Swadhyay [Exercise] 01

Da. 01 – Stavanaanchaa [Salutations and Praises]

Sa. 01 – Granthaarambhalakshan [The beginning of the book]

Ovees - 38

Summary : The beginning of the book: This Samaas is the introduction written by Shri Samarth himself to Dasbodh. The outcome of studying this book (Falashrutee) is very appealing. The change from interior of the mind resulting in action [or a change in behavior] is its merit of topmost importance. Reading the Ovees 28 to 37 indicate strong urge of Shri Samarth to develop such humans which should be instrumental in transformation of the down-trodden society. Today also there is need of study of Dasbodh for the same purpose.

This Samaas clearly mentions information such as name of the book, purpose of writing it, subjects narrated in it, outcome of its study and literature referred to support the principles stated in it.

|| SHRI RAM ||

Shrote pusatee kon granth | Kaay bolile jee yeth |

Shraavan keliyaane praapt | Kaay aahe || 1 ||

The listener asks, “What this book is, and what is contained in it? What does one gain from listening to it?”

Grantha naam Dasbodh | Gurushishyaancha sanvaad |

Yeth bolilaa vishad | Bhaktimaarg || 2 ||

The name of this book is **Dasbodh**. It is a dialogue between the Master (Guru) and listeners. This is a book of knowledge, and in this book, the path of Devotion (Bhakti) is explained in detail. *[This treatise is in the form of a dialogue between GURU – Spiritual mentor and his SHISHYA - disciple and it clarifies in detail the path of worshipping God.]*

Navavidhabhakti aani dnyaan | Bolile vairaagyaache lakshan |

Bahudhaa adhyaatmnirupan | Niropile || 3 ||

The explanation of the “Nine-Faceted Path of Devotion” (Navavidha Bhakti), the “Path of Knowledge” (Dnyana), as well as a narration of the characteristics of Desirelessness (Vairaagya) are contained here in this book. But mostly, this text is an explanation of the “Spiritual Science of Self-Knowledge” (Adhyatma). *[Navavidhaabhakti: Nine types or streams of worshipping: 1. Devotion through Listening (Shravan), 2. Narration about God (Keertan), 3. Remembrance of God’s name (Naamsmaran), 4. Serving the feet of the Guru (Paadsevan), 5. Devotion through Worship (Archan), 6. Devotion through Bowing (Vandan), 7. Devotion through Service (Dasya), 8. Devotion of Communication with God (Sakhya), 9. Self-surrender (Atmanivedan); Dnyaan / Aatmadnyaan: (or “Shudhha Dnyaan”): Knowledge of Self (Atman)*

and of God (Absolute Atman) / Supreme Self (Paramatman). It is also knowledge of state of Self (Aatmastithe) and experience of Self (Aatmanubhav);

Aika dnyaanache lakshan | Dnyaana mhanije aatmadnyaana | Paahaaven aapanaasi aapan | Yaa naava dnyaana | | (Dasbodh: 05 - 06 - 01)

Listen now to the signs of Knowledge. Knowledge means Self-Knowledge where the Self sees only itself. This is called "Knowledge" (Dnyaana).

Adhyatmanirupan is done in different ways. (It may also be said in this Ovee that although Adhyatma is the prime subject, there are many related subjects like Moorkhalakshan, Lekhanprakriya, Rajkaaran, Nispruhavyaapa etc.)]

Bhaktichen yoge dev | Nischye paavatee maanav |

Aisaa aahe abhipraav | Eeye granthe | | 4 | |

The significance of this book is that it clearly states that human beings can surely realize God through devotion. [The prime object of Dasbodh is mentioned in this Ovee. The following seven Ovees clearly give list of topics narrated in this book.]

Mukhya bhaktechaa nischayo | Shudhhadnyaanaachaa nischayo |

Aatmashitechaa nischayo | bolilaa ase | | 5 | |

Mainly, this book makes clear statements regarding devotion, declarations as to the nature of Pure Knowledge, and indications as to the nature of one's "Being", the Self (Atman).

Shudhha upadeshaachaa nischayo | Saayojyamuktechaa nischayo |

Mokshapraaptechaa nischayo | Bolilaa ase | | 6 | |

Presented here is pure spiritual instruction (Upadesha) regarding the significance of attaining Liberation (Moksha), and the meaning of obtaining "Liberation through Union" (Sayujya Mukti). [Sayojyamukti: Liberation; Mokshyapraaptee: Salvation; There are four types of Liberation (Mukti). 1. Being in the abode of God (Swalokata), 2. Being near to God (Samipata), 3. Having similar appearance to the form of God (Swarupata) 4. Liberation of Self-Identity with God (Sayujya). Dasbodh 04 - 10 -27 states that with the other three forms of Liberation, there is change, or reversion or perish ability. Understand that the "Liberation of Identification with the Self" is unchangeable or permanent. Even when all the three worlds get destroyed, "Self-Identity" does not change. Refer Dasbodh Da. 04 - Sa. 10 for more information.]

Shudhha swaroopaachaa nischayo | Videhasthitechaa nischayo |

Aliptapanaachaa nischayo | Bolilaa ase | | 7 | |

This book makes clear statements about Reality, the pure "True Form" (Swaroopa; also translated as True Nature and Self Form). Also given here is confirmation of the formlessness beyond body-

consciousness, and the meaning of detachment is clearly explained as well.

Mukhya devaachaa nischayo | Mukhya bhaktaachaa nischayo |

Jeevashivaachaa nischayo | Bolilaa ase || 8 ||

Provided here are clear statements regarding the nature of God and the nature of the devotee, as well as explanations regarding the nature of the distinction between the "individual consciousness" (Jeeva) and "Pure Consciousness" (Shiva). [*Jeeva: Body / Individual Atman; Shiva: Supreme Soul / Paramatman; Parabrahma: Almighty*]

Mukhya brahmaachaa nischayo | Naanaa mataanchaa nischayo |

Aapan kon haa nischayo | Bolilaa ase || 9 ||

Explained herein are clear statements about Reality (Brahmin), as well as confirmed declarations and information that is provided from many sources as to the true nature of the Self. [*Brahman: Ultimate reality in the universe*]

Mukhya upaasanaalakshan | Naanaa kavitvalakshan |

Naanaa chaaturyalakshan | Bolilaa ase || 10 ||

The basic nature of the various ways to worship, many different poetic styles, and many signs of wisdom are explained here. [*Chaaturya: Cleverness, Resourcefulness*]

Mayodbhavaache lakshan | Panchabhutaanche lakshan |

Kartaa kon he lakshan | Bolilaa ase || 11 ||

The appearance of Illusion (Maayaa), the nature of the Five Elements, and the explanation as to the nature of the true "doer" (Kartaa) is told here. [*Panchamahaabhuta: Five great elements which is the basis of cosmic creation; Kartaa: Creator*]

Naanaa kint nivaarile | Naanaa sanshayo chedile |

Naanaa aashankaa phedile | Naanaa prashna || 12 ||

Many wrong notions are cleared away, many doubts and fears are removed, and many questions are answered. [*The Marathi word "Kint" means doubts. The four words "Kint", "Sanshay", "Aashankaa" and "Prashna" indicate minute variation in meaning of the word "Sanshay".*]

Aise bahudha niropile | Granthagarbhee je bolile |

Te avaghechi anuvaadale | Na vache ki kadaa || 13 ||

Comprehensive knowledge from many ancient scriptures, which forms the main substance of this book, and confirmed has been translated and is explained herein. It is impossible to tell all that is contained in

this book in only a short introduction.

Tathaapi avagha Dasbodh | Dashak phodoon kelaa vishad |

Je je dashakechaa anuvaad | Te te dashakee bolilaa || 14 ||

The complete Dasbodh is comprised of twenty chapters (Dashak). Each chapter clearly discloses and reveals knowledge about various subjects. *[Dasbodh is divided into 20 Dashaks (Chapters) mentioning various topics which in turn consist of 10 Samaasas (Sub-Chapters or Lessons), narrating each subject or topic writing Stanzas or Verses (Ovees) in detail. (The Ovee of Dasbodh is indicated using the numbers of Dashak, Samaas and Ovee in sequence. e.g. the Ovee mentioned above is designated as 01 - 01 - 14 meaning it is from Dashak 1, Samaas 1 and having position 14 in that Samaas. Similarly any specific Samaas can be referred by two-number scheme, first number being of Dashak and the second one of Samaas in it. e. g. the reference as 14 - 6 means it is Samaas sixth from fourteenth Dashak.)]*

Naanaa granthanchyaa sammatee | Upanishade Vedaantshrutee |

Aani mukhya aatmapracheetee | Shaastresahita || 15 ||

The knowledge presented here is in accordance with many ancient texts, especially the Upanishads and Vedanta. Mainly this knowledge has been passed down from word of mouth after listening, and has resulted in "Self-experience" that is supported by spiritual scriptures.

Naanaa samateeanwaye | Mhanounee mithyaa mhanataa na ye |

Tathaapi he anubhavaasi ye | Pratyaksha aataa || 16 ||

Many texts and scriptures agree with what is presented in this book so it should not be considered to be invalid. However, explanations are given so that what is presented can be verified in your experience.

Matsare yaasee mithyaa mhanatee | Taree avaghechi grantha utchhedatee |

Naanaa granthanchyaa sanmatee | Bhagavadwaakye || 17 ||

Some say that what is said in this book is not true. In doing so, they also deny the knowledge that is contained in ancient scriptures and the teachings of God. *[The knowledge derived directly from God is "Vedas". The scriptures written by many philosophers (Rhushees) are "Shrutees".]*

Shivgeeta Ramageeta | Gurugeeta Garbhageeta |

Uttargeeta Avadhootgeeta | Ved aani Vedaanta || 18 ||

Many great texts (Gitas) are referred to here such as *Shivagita, Ramagita, Gurugita, Garbhagita, Uttargita, and Avadhutagita, as well as knowledge from the Vedas and Vedanta. [Shri Samarth gives the list of scriptures referred for Dasbodh in Ovees 18 to 20.]*

Bhagvatgeeta Brahmageeta | Hunsageeta Paandavageeta |

Ganeshageeta Yemageeta | Upanishade Bhaagwat || 19 ||

Other supporting texts referred to here are the Bhagavadgita, the Hansagita, the Pandavagita, the Ganeshagita, the Yamagita, the Upanishads, and the Bhagwat.

Itद्यादिक नांना ग्रन्था | Sanmatees bolile yeth |

Bhagavadwaakye yethaartha | Nischayese | || 20 ||

All of these texts with their various teachings are relied upon, and the divine teaching of God, full of meaning, is presented here.

Bhagvachane avishwaase | Aisa kon patit ase |

Bhagwadwakyavirachit nase | Bolane yetheeche || 21 ||

One who doubts and disbelieves the teachings of God contained here can be said to be downfallen, as everything said in this text is nothing other than God's own statement.

Poorna grantha paahilyaawin | Ugaacha thevee jo dooshan |

To duratmaa duraabhimaan | Matssare karee || 22 ||

Without first studying the complete text, one who finds fault with it and criticizes it, does so out of pride and arrogance and will surely suffer a downfall in life. *[Matssar: Jealousy]*

Abhimaane uthe mattsar | Matssare ye tiraskaar |

Pudhe krodhacha vikaar | Prabale bale || 23 ||

With pride comes envy, and with envy comes hatred. This hatred then breeds anger, which continues to grow stronger. *[Tiraskaar: Contempt; Krodh: Anger]*

Aisaa antaree naasalaa | Kaamakrodhe khavalalaa |

Ahanbhaave paalatalaa | Pratyaksh dise || 24 ||

In this way, one becomes spoiled and full of desire and anger, and the false ego affects one's attitude. This can be clearly seen in one's behavior.

Kaamakrodhe lithadila | To kaisa mhanawa bhalaa |

Amrut sevitacha paawalaa | Mrutya Rahoo || 25 ||

How can it be said that one who is overwhelmed by desire and anger can be considered a good person? In ancient legend, even Rahu the demon died after drinking the immortal nectar because of being evil-mindedness. (In Hindu mythology the demon Rahu attempted to partake of the nectar of immortality when it was being served to the gods, but he was detected and beheaded by Lord Vishnu. In this story,

the nectar could not make him immortal because he was evil-minded.) *[The story of 'Rahu' is in eighth Volume of Bhagwat. Shree Vishnu was distributing nectar (Amrut) to all the Gods. Rahu having the feeling of greed for Amrut and malice about them tried to deceive them and accompanied them. Shree Vishnu on getting idea about this cunning act of Rahu immediately used his unique weapon - Sudarshan chakra and cut Rahu's head before Amrut could reach his stomach. Rahu could not survive although he had Amrut – the juice giving eternity – in his mouth.]*

Aataa aso he bolane | Adhikaraasaarikhe ghene |

Parantu abhiman tyaagane | He uttamottama || 26 ||

For now, let this talk end. Everyone takes according to one's own capacity. However, the reader should know that the best thing is to give up all pride.

Maagaa shrotee aakshepile | Jee ye granthee kaay bolile |

Te sakalahi niropile | Sankaleet maarge || 27 ||

The listeners have originally asked what is contained in this book, so this short explanation has now been given. *[Sankaleet maarge: as summary]*

Aataa shraavan keliyaache phala | Kriya palate taatkaal |

Tute sanshayaache mool | Yekasaraa || 28 ||

The fruit of listening to this text is that there is an immediate transformation in the activities of the listener, and that the root of doubt is quickly cut. *[Shri Samartha has given top priority to "Kreeyaapaalat" (change in action or in behavior) in the benefits of study of Dasbodh. "Progress due to modifications in the behavior of human beings through the experiences is known as "Education". Dasbodh, then, is a treatise with high educational value. It changes the way of thinking and therefore of behaving.]*

Maarg saapade sugam | Na lage saadhan durgam |

Saayojyamukteeche varm | Thaaee pade || 29 ||

Here, one comes to easily know the correct path, and the real meaning of "Liberation through Union" (Sayujya Mukti). Difficult and torturous practices are not required. *[Sadhan: Disciplined and dedicated practice or learning; Sayujya Mukti: Permanent freedom from the cycles of birth-death. This is the most important goal of human life.]*

Naase adnyan dukkha bhraantee | Sheeghrachi yethe dnyaanpraaptee |

Aisee aahe phalashrutee | Eeye granthee || 30 ||

Here, ignorance, sorrow, and delusion are destroyed, and there is an immediate acquisition of Knowledge (Jnana). This is the gain that one receives from this book. *[Refer Dasbodh Da. 10 – Sa. 06 for more information about delusions of human mind.]*

Yogiyaanche param bhyaagya | Aangee bane te vairaagya |

Chaaturya kale yathaayogya | Vivekensahit || 31 ||

Desirelessness, which is considered the ultimate fortune for yogis, can be acquired in one's life, and the development of skill in correct understanding through discrimination (Vivek) can be gained. *[Yogi: A person who is proficient in Yoga and considered to have reached an advanced spiritual state; There are many examples of yogis whose false ego (Ahanbhaava) spoiled their penance (Saadhanaa). The asceticism using Yoga without desirelessness (Vairaagya) is of no use. It is essential to follow Do's and Don'ts (Saadhak-Baadhak Vichaar) in worldly life and the thought of perishable and permanent matter (Saar-Asaar) in spiritual life. This thought is discrimination (Vivek) and for its acceptance is the necessity of regular study of Dasbodh.]*

Bhraant avagunee avalakshan | Techii hotee sulakshan |

Dhoort taarik vichakshan | Samayoo jaanatee || 32 ||

Even those who are deluded and who have many negative qualities, understanding the importance of the wise utilization of time, become logical, discerning, and virtuous.

Aalasee techii saakshapee hotee | Paapee techii prastaavatee |

Nindak techii vanduu laagatee | Bhaktimaargaasee || 33 ||

The lazy become alert, the sinful repent, and even critics come to worship on the Path of Devotion (Bhakti Marga). *[Sakashepee: Habitually active]*

Badhhachi hotee mumuksha | Moorkha hotee atidaksha |

Abhaktachi paavatee moksha | Bhaktimaarge || 34 ||

The ignorant become aspirants, the foolish become attentive, and even non-believers can attain liberation through the path of devotion.

Naanaa dosha te naasatee | Patit techii paavan hotee |

Praanee paave uttamagatee | Shravanmaatre || 35 ||

Many defects are destroyed, the downtrodden become pure, and human beings can attain the highest realization by listening to what is contained in this text.

Naanaa dhoke dehabuddheeche | Naanaa kint sandehaache |

Naanaa udweg sansaaraache | Naasatee shravane || 36 ||

Many dangers of bodily identification, and many doubts and miseries of the worldly life are destroyed by listening to what is contained in this text.

Aisee yaachee phalashrutee | Shravane chuke adhogatee |

Manaas hoya vishraati | Samaadhaan || 37 ||

These are the benefits derived from this book. By listening to its contents, one can avoid downfall in life, and the mind will remain pacified and content.

Jayaachaa bhaavaarth jaisaa | Tayaas laabh taisaa |

Matssar dharee jo punsaa | Tayaas techi praapta|| 38 ||

One will receive the benefits according to their own understanding. Likewise, those who hold envy and malice in their mind will receive the same. [Refer Ovees 23 to 26 here.]

Iti Shridasbodhe gurushishyasamvaade granthaarambhalakshannaam samaas pratham || 1 ||

Thus, in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1 of Chapter 1, named "The Beginning of the Book" is concluded.

Swadhyay 1 - Question paper

Q 1. Fill in the blanks in the following Ovees:

- (1) Naanaa _____ sammatee | _____ vedantshrutee |
Aani mukhya _____ | Shaastresahita ||
- (2) Naanaa dhoke _____ | Naanaa kint _____ |
Naanaa _____ sansaaraache | Naasatee shravane ||
- (3) _____ yoge dev | Nischaye paavatee _____ |
Aisaa aahe _____ | Eeye granthee ||

Q 2. State whether the following statements are right or wrong. Rewrite the wrong statements after correction.

- (A) Dasbodh granth has the basis of Bhagvatgeeta only.
- (B) Shri Samarth has written Dasbodh only on the basis of Aatmaprachitee.
- (C) The reader of a grantha has the right to criticize it only after complete reading of it.

Q 3. Mention the numbers only of ten Ovees describing the gains of studying Dasbodh and give the meaning of each of these Ovees.

Q 4. Explain in brief the meaning of following Ovees.

- (1) Amrut sevitaacha paavala | Mrutya rahoo ||
- (2) jayaachaa bhaavaarth jaisaa | Tayaas laabha taisaa ||

Q 5. Have you read Dasbodh anytime previously? Why do you feel to commit the study of Dasbodh? Write in about ten sentences about this Sankalpa you have done.

OR

Explain in about ten sentences regarding the satisfaction-giving experience you got while reading Dasbodh anytime previously in past.

* * * * *

Swadhyay [Exercise] 02

Da. 12 – Vivekvairaagya [Discrimination and Desirelessness]

Sa. 01 – Vimallakshan [Description of Purity]

Ovees - 20

Summary : Vimallakshan: The purpose of selecting the Samaas 1 from Dashak 12 is for the study of answers given here by Shri Samarth Ramdas for the problems faced by today's youth. He mentions clearly that thinking about Paramaarth [Spiritual life] only after leaving Sansaar [Worldly life] is illusive. One who is not able to do Prapanch [activities related to Sansaar] in a disciplined manner will not be able to do Paramaarth also. This important principle is stated here in very simple words. Following completely of the valuable teachings of the Ovees in this Samaas for the life will only make true utility of one's Deha [Human body]. They, therefore, have become very much precious.

Prapanch and Paramaarth are complementary to each other in human life. Those qualities which are of utility in Prapanch are also useful in Paramaarth. An ordinary person, therefore, should do Paramaarth while doing neatly and properly Prapanch. The help of Vivek [Discrimination] will be of immense value for making not only Prapanch but Paramaarth also of grand success. Vivek gives the human being the far-sight and approach "be prepared" for any odd situation. The person having Vivek should leave bad qualities and try to acquire good qualities following the behavior of those having them. Such a person appears like a layman, but Vivek in him is awakened always one. In nutshell – one should have prudence in doing Prapanch and should get "Rokadee Prachitee" [actual crystal-clear experience] of Paramaarth.

|| SHRI RAM ||

Aadheen prapancha karaavaa netakaa | Maga ghyaaven paramaarth - vivekaa |

Yethen aalasa karun nakaa | Vivekee ho || 1 ||

First, take care of the duties of worldly life, then take up the spiritual life using the power of discrimination. The wise will not be lazy about taking care of both aspects of life. *[The meaning of the words "Aadheen" and "Maga" should not be taken verbally. This will be evident from the forth-coming Ovees indicating that Prapanch is equally important as Paramaarth.]*

Prapanch saandoon paramaarth karaal | Tenen tumhee kashtee vhaal |

Prapanch paramaarth chaalavaal | Taree tumhee vivekee || 2 ||

If you neglect the worldly life and only follow the spiritual life, you will create suffering for yourself. If you take care of the worldly life along with the spiritual life, then you can be said to be wise.

Prapanch saandoon paramaarth kelaa | Taree anna milenaa khaayaalaa |

Mag tayaa karantyaalaa | Paramaarth keinchaa || 3 ||

If one completely gives up the worldly life for spiritual life, then he cannot even get food for his meals. How can such a destitute person have any success in spiritual life?

Paramaarth saandoon prapanch karisee | Taree tun yemayaatanaa bhogisee |

Anteen param kashtee hosee | Yemayaatanaa bhogitaan || 4 ||

If spiritual life is forsaken and one only pursues worldly life, then there will be suffering at the time of death. With no spiritual life you will be extremely miserable at the end of your life when death comes. *[There is no satisfaction of fulfillment of desires as they are never ending. This becomes the cause of rebirth. Thus the cycle of birth – death – rebirth gives miseries.]*

Saaheb kaamaas naaheen gela | Gruheecha suravaadon Beisalaa |

Taree saaheb kuteel tayaalaa | Paahaatee lok || 5 ||

If one does not carry out the work assigned by the boss but only sits lazily at home, the boss will punish him and this will be seen by others.

Tevhaa mahatvachi gelen | Durajanaachen haansen jaalen |

Dukhha udand bhogilen | Aapulyaa jeeven || 6 ||

In such a situation one loses his reputation and people cruelly make fun of him. In this way, the living being creates great suffering and sorrow during one's life.

Taisenchi honaar anteen | Mhanoun bhajaaven bhagavanteen |

Paramaarthachee prachitee | Rokadee ghyaavee || 7 ||

The same principle applies with regard to what happens at the end of one's life. Therefore, you must have devotion to God and gain actual experience of your own Swaropa (divine True Form). *['Paramaarth sansaaree taarak' is a subject to be experienced. See Dashak 01 – Samaas 10 (Naradehastavan [In praise of the Human body]).]*

Sansaareen asataa mukta | Tochi jaanaavaa sanyukta |

Akhand paahe yuktaayukta | Vichaaranaa he || 8 ||

Understand that one who is liberated while still leading a worldly life is a true yogi. He continuously sees clearly and gives thought to what is proper and what is inappropriate. *[Shri Samarth uses the word "sanyukta" for such Karmayogi.]*

Prapancheen jo saavadhaan | To paramaarth kareel jaana |

Prapancheen jo apramaan | To paramaarthee khotaa || 9 ||

One who is alert in worldly life can easily understand what will make the spiritual life successful. One who has no capacity to function appropriately in worldly life will also not be successful in spiritual life. *[Prapanch is considered as the school for acquiring the qualities necessary for Paramaarth.]*

Mhanaun saavadhaanpanen | Prapanch paramaarth chaalavanen |

Aaisen na karitaan bhoganen | Naanaa dukhhen || 10 ||

Therefore, take care, and be alert in both worldly life and in spiritual life. If you fail to do this, you will suffer many sorrows.

Parnaali paahon uchale | Jeevasrushti viveken chaale |

Aani purusha houoon bhramale | Yasee kaaye mhanaaven || 11 ||

Even worms and insects look carefully when stepping from one leaf to another. All living beings in the world move about using some sense of discernment and discrimination. What then can be said about human beings who live their lives wandering about in delusion? *[In this Ovee the word "purusha" is used. In Prapanch man (husband) (Purusha) and woman (wife) (Stree) both share responsibilities. But irresponsible behavior of the man mainly brings miseries in the worldly life. This is the reason for using that word.]*

Mhanaun asaavee deerghasuchanaa | Akhand karaavee chaalanaa |

Pudheel honaar anumaanaa | Aanoon sodaaven || 12 ||

Therefore, you must have foresight and be continuously analyzing situations trying to surmise what might happen in the future and make efforts to bring about good solutions. *[The Marathi word "Chaalanaa" is for the process of passing the food grains through a sieve for cleaning. Shri Samarth has used it purposely for continuous selection of proper thoughts.]*

Suhkee aasato khabardaar | Dukhhee hoto bekhabar |

Aisaa haa loukik vichar | Disatachi aahe || 13 ||

One who remains alert is happy, and one who is careless becomes unhappy. The evidence of this basic worldly thinking is seen everywhere in daily life.

Mhanooun sarvasaavadhaan | Dhanya tayaache mahimaan |

Janeen raakhe samaadhaan | Tochi yeka || 14 ||

One who is alert and attentive in all things is truly blessed with greatness. He alone remains content among the people. *[The contentment is not only for self, but for the family and society also.]*

Chaalanechaa aalas kelaa | Taree avachitaa padel ghaalaa |

Te vele saavaraayaalaa | Avakaasha kainchaa || 15 ||

One who becomes lazy and does not do any analytical thinking suddenly falls into calamity without having any time to get the situation under control.

Mhanaun deerghasoochaneche lok | Tyaanchaa paahaavaa vivek |

Lokaankaritaan lok | Shaahaane hotee || 16 ||

Therefore, people who exercise foresight and thoughtful analysis should be observed. Because of the example set by such people others become wise.

Paree te shaahaane volakhaave | Gunavantaache gun ghyaave |

Avagun dekhona saandaave | Janaamadhen || 17 ||

Recognize those who are truly wise and adopt the qualities of virtuous people, and drop those vices which are observed in others.

Manushya paarakhoon raahenaa | Aani konaachen mana todeenaa |

Manushyamaatra anumaanaa | Aanoon paahe || 18 ||

Examine all whom you come into contact with and don't keep the company of everyone you meet. Don't cause any hurt in anyone's mind while silently making observations about the people you meet. *[Refer here first Charan of Ovee 17.]*

Dise sakalaans saarikhaa | Paahaataan vivekee netakaa |

Kaamee nikaamee lokaan | Baren paahe || 19 ||

The thoughtful person looks similar to all other people. However, he is thoughtful and discerning, and is able to observe those who are useful and industrious, and those who have some shortcomings. *[Such notable ability is characteristic of Discernment (Chaaturya).]*

Jaanon paahijet sarva | Henchi tayaachen apoorva |

Jyaachen tyaaparee gaurav | Raakhon jaanen || 20 ||

He knowingly observes and accepts everyone. This is his extraordinary quality. He knows how to respect all appropriately. *[Dasbodh has mentioned many guiding principles for development of an organization and Ovee 20 is one of them. For a self-less person working for the society (Loksangrahee Mahanta), each individual is equally important in an organization.]*

Iti Shridasbodhe gurushishyasamvaade vimallakshannaam samaas pratham || 1 ||

Thus, in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 1

of Chapter 12, named "Description of Purity" is concluded.

Swadhyay 2: Question paper

- Q 1. Which calamities an ordinary human being would face if he does only Paramaarth without doing Prapanch? On the contrary which calamities Samarth Ramdas mentions would this person face on doing Prapanch only?
- Q 2. Doing Prapanch as well as Paramaarth with success is desirous. Which unique special quality is mentioned here for this endeavour?
- Q 3. Mention the Urdu words used by Samarth Ramdas in this Samaas.
- Q 4. Write up to about five sentences to explain following two citations -
- (1) 'Jeevasrushtee viveken chaale'
- (2) 'Prapancheen jo apramaan | To paramaarthee khotaa ||'
- Q 5. Fill in the blanks using proper words.
- (1) Sukhee asato _____ | Dukhhee hoto _____ ||
- (2) Samsaaree asataan _____ | Tochi jaanaavaa _____ |
- (3) Mhanouna _____ | Dhanya tayaachen mahimaana |
- Janeen raakhe _____ | Tochi yek ||

* * * * *

Swadhyay [Exercise] 03

Da. 12 – Vivekvairagya [Discrimination and Desirelessness]

Sa. 02 – Pratyayanirupan [Explanation of direct experience]

Ovees - 30

Summary : Explanation of direct experience: This highlights the importance of “Efforts”(Yetnawaad). Efforts in correct direction and sufficient amount definitely become successful. Shri Samarth strongly preaches this principle. He does not accept discouraging attitude of accepting effect of situation and of destiny (Paristhiteesharanwaad and Praarabdhawaad). He had written this Samaas while observing gallant efforts to overcome the adverse conditions by Shri Shivaji – the ideal king of Maharashtra.

The common man living with other people always has a lot of desires (Waasanaa). He expects the best possible worldly life (Prapanch). Actually, the situation is many times unfavorable and brings miseries. The adverse conditions can be changed by proper efforts. But the human tendency of avoiding efforts and blaming fate is generally seen. If a person concentrates on doing efforts in the best possible way, he will surely get things necessary for his worldly life. Shri Samarth explains here the way to follow precise efforts. The person does not identify his bad qualities (Avagun) and does not know good way of behaving with others. This creates severe unfortunate situations of dispute and quarrel. The misunderstanding makes both the fighting partners sad. Generally the person assumes own approach to be the correct one, blames other people and forgets the efforts of self-improvement. The person expecting respect from the society should share and minimize the sufferings of others. With the assumption that people are always selfish and with poor understanding, he should have attitude to forgive them. If he does not behave in this way, there is no difference in the level of both of them. His behaving should make clearer the critical view of the people who observe him. All the people always have faith and love for the person with truth in his word and his action. When God in the form of people gets pleased, there is nothing felt to be lacking. It is very difficult to make everyone happy, but none should be hurt by disclosing his shortcomings. Instead of finding faults of others one should teach his mind repeatedly to increase his ability to understand others. Knowing that death is inevitable, one should behave benevolently with others. It is wise to use proper discrimination in behaving with everyone. The knowledge gained is of no value if one does not act appropriately according to the situation. Thus it is the direct experience that one achieves the goal if his efforts are as per the directions given by Shri Samarth.

|| SHRI RAM ||

Aikaa sansaaraasee aale ho | Stree purush nispruh ho |

Suchitpanen paaho | Arthaantar || 1 ||

Oh, you men and women who are living a worldly life, please listen in an impartial manner with a clear and focused mind and see the inner meaning of what is being explained.

Kaaye mhanate waasanaa | Kaaye kalpate kalpana |

Antareenchen tarang naanaa | Prakaaren uthatee || 2 ||

What does your desire say? What does your imagination conceive? Many ripples of various kinds arise in many ways within the mind.

Baren khaven baren jevaaven | Baren lyaaven baren nesaaven |

Manaasaarikhen asaaven | Sakal kaaheen || 3 ||

Desire is such that one should eat only good food, have fine meals, have good clothing to wear, and that everything should be in accordance with one's liking.

Aisen aahe manogat | Taree te kanheecha na hot |

Baren karitan akasmaat | Waaeeta hoten || 4 ||

The mind is constantly thinking like this, and yet, nothing happens according to its liking. One always wants something good to happen, and suddenly something bad happens.

Yek sukhee yek dukkhee | Pratyaksha vartaten lokeen |

Kashtee houniyaa sekheen | Praarabdhaavaree ghaalitee || 5 ||

Some people are happy, and some are miserable. This is the direct experience of what can be seen happening everywhere in the world. In the end, when suffering comes, people put the label of destiny on it. *[The name of the Sammas - "Pratyayanirupan [Explanation of direct experience]" -itself indicates this thing.]*

Achook yenta karavenaa | Mhanoun kelen ten sajena |

Aapalaa avagun jaanavenaa | Kaheen kelyan || 6 ||

Because one does not make the proper effort, whatever is done does not bring successful return, and meanwhile, one does not recognize one's own faults.

Jo aapalaa aapan nene | To dusaryaachen kaaye jaane |

Nyaayen saanditaan dainyavaane | Hotee Lok || 7 ||

How can one who does not know oneself know others? Giving up the sense of justice and morality, people become pitiable.

Lokaanchen manogat kalenaa | Lokaansarikhen vartavenaa |

Moorkhapanen lokeen naanaa | Kalah uthatee || 8 ||

People do not understand the minds of others and do not behave according to what other people want, and because of foolishness many disputes arise among people.

Mag te kalo vaadhatee | Paraspren kashtee hotee |

Pretna raahaatan anteen | Shramachi hoye || 9 ||

When quarreling increases, people become more troubled by each other. Without making any proper effort everything merely becomes tiring in the end. [*kalo = quarrels (Kalah)*]

Aise navhe vartanook | Pareekshaave naanaa lok |

Samajale paahije nemak | Jyaachen tyaaparee || 10 ||

Don't act like this. Observe many people, and understand people as they are, in an appropriate manner.

Shabdapareekshaa antarpareekshaa | Kaanheen yek kale dakshaa |

Manogat natadrakshaa | kaay kale || 11 ||

Examine the words used by another, and examine and verify the inner experience of others. How can one who is of dull intellect and who is without insight be able to know the mind-set of others?

Dusaryaas shabda thevanen | Aapalaa kaipaksha ghenen |

Paaho jaataan lokiklakshanen | bahutek eiseen || 12 ||

What is mainly seen among worldly people are the signs of criticizing others with words and defending one's own views.

Lokeen baren mhanaayaakaaranen | Bhalyaansa laagaten sosanen |

Na sositaan bhandawaanen | Sahajachi hoye || 13 ||

To be considered praiseworthy by the people one must bear a lot of sufferings imposed by others. If you do not bear them, the mind naturally becomes irritated.

Aapanaas jen maanena | Tethen kadaapi raahaavenaa |

Uree todoon jaavenaa | Koeeyeken || 14 ||

Wherever is not agreeable to oneself, do not stay there. However, you should not leave broken relationships remaining behind.

Bolato kharen chaalato kharen | Tyaas maanitee lahaanthoren |

Nyaaye anyaaye paraspren | Sahajachi kale || 15 ||

All people small and large respect one who speaks truthfully and behaves accordingly. Such a one naturally sees and knows justice and injustice.

Lokaans kalenaa tanvaree | Viveken kshmaa jo na karee |

Tenenkaritaan baraabaree | Hota jaate || 16 ||

As the common people cannot understand, the thoughtful ones must pardon them. One, who does not pardon them, becomes like them.

Janvaree chandan zijenaa | Tanva to sugandha kalenaa |

Chandan ani wvroomsha naanaa | Sagat Hotee || 17 ||

Until the sandalwood is rubbed its fragrance cannot be known, and any similar looking tree might be mistaken for a sandalwood tree.

Janv uttam guna na kale | Ton yaa janaas kaaye kale |

Uttam guna dekhataan nivalen | Jagadaantar || 18 ||

As long as your best qualities are not revealed and understood by people, how can they understand you? When seeing your best qualities people are pleased in their minds. *[The opinion, if prejudiced one, of the people changes to a good one.]*

Jagadaantar nivalat gelen | Jagadaantaree sakhya jaalen |

Maga jaanaaven volalen | Vishwajana || 19 ||

When people feel inwardly pleased, there is love and friendship for you among the people, and the people of the world will be drawn towards you.

Janeenjanaan wolalaa | Taree kaaye unen tyaalaa |

Raajee raakhaaven sakalaanlaa | Katheena aahe || 20 ||

When you make God in the form of the people pleased, there is nothing felt to be lacking in oneself. However, it is difficult to please everyone. *[A typical observation mentioned here is that to please the group of different types of mentalities is a Herculean task.]*

Perilen ten ugavaten | Usinen dyaaven ghyaaven laagaten |

Varma kaadhita bhangaten | Paraantar || 21 ||

Whatever is sown grows accordingly. Whatever is borrowed, one must return. If we expose someone's secrets, it hurts that person's mind.

Lokikeen barenpana kelen | Tenen soukhya vaadhaleen |

Uttaraasaarikhen aalen | Pratyottar || 22 ||

Good actions that are done in one's worldly affairs increase the love of the people. One's approach toward others is reflected in the response one that receives. *[Aho kanho, are kaare| Janee aikijeten kin re| kalat asataancha kan re| Nikaameepan || (Dasbodh: 14 -06- 17) People say "What are you doing? Why are you behaving that way?", and one hears these comments, yet still does not learn and clear away incorrect activity.]*

Hen aavaghen aapanaanpaaseen | Yethen bol naaheen janaasee |

Sikawaaven aapalyaa manaasee | Kshanakhsanaa || 23 ||

All of this resides within oneself, so we cannot blame other people. One must teach their own mind, from moment to moment.

Khal durjan bhetalaa | Kshamechaa dheer budaalaa |

Taree mounenchi sthalatyaaga kelaa | Paahije saadkaken || 24 ||

If one meets with a cruel and hurtful person, and the patience to pardon him sinks too low, then the aspirant should leave that place quietly without speaking.

Lok naanaa pareekshaa jaanatee | Antarpareekshaa nenatee |

Tenen praanee karante hotee | Sandeha naaheen || 25 ||

People know how to evaluate many things but they don't know how to gauge the inner experience of the mind of others. Beings that don't understand this become unfortunate; there is no doubt about it.

Aapanaasa aahe marana | Mhanoun raakhaaven barenpana |

Kathina aahe lakshana | Vivekaachen || 26 ||

Knowing that death will come to you, remember to behave benevolently towards others. It is very difficult to always show kindness and proper discrimination.

Thor lahaan samaan| Aapale paarikhe sakal jana |

Chadhaten waadhaten sanedhaan | karitan baren || 27 ||

Consider all as equal, whether they are great or small, or considered as one's own. Showing increasing closeness and affection towards others is helpful in life.

Baren karitaan baren hoten | hen ton pratyayaas yeten |

Aataan pudhen saangaaven ten | Konaas kaaye || 28 ||

When doing good things for others, good things happen for you. This is actually experienced by people. Now, what more should I tell, and to whom?

Harikathanirupan | Barepanen raajakaaran |

Prasanga paahilyaavin | Sakal khoten || 29 ||

Listen to discourses and explanations about God. Conduct political activities with appropriate benevolence. Without seeing situations clearly, all goes in vain.

Vidya udandchi sikalaa | Prasangamaan chukatachi gelaa |

Taree mag taye vidyela | Kona puse || 30 ||

Even if one has gained great knowledge, if one does not know how to act appropriately according to the situation, there is a lack of respect for that knowledge.

Iti Shridasbodhe gurushishyasamvaade pratyaynirupannaam samaas dwitiya || 2 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 12, named "Explanation of Direct Experience" is concluded.

Swadhyay 3: Question paper

Q 1. Column (A) has earlier part of a stanza (Charan) of an Ovee and Column (B) has later part of it. Keep this in mind and match the pairs.

(A)	(B)
(1) Achook yenta karavenaa	(1) Tanv to sugandh kalenaa
(2) Janvaree chandan zijenaa	(2) Antarpareekshaa nenatee
(3) Perilen te ugavaten	(3) Tyaas maanitee lahaanthoren
(4) Aapanaas aahe maran	(4) Mhanoun kelen ten sajenaa
(5) Lok naanaa pareeksha jaanatee	(5) Mhanoun raakhaaven barenpan
(6) Bolato kharen chaalato kharen	(6) Usinen dyaaven ghyaven laagaten

Q 2. State whether the following statements are wrong or right. (Rewrite the wrong statements after correcting.) Mention the Ovee referred.

(1) In the world Destiny makes one happy while another one miserable.

- (2) One has to suffer the troubles given by people for making them accept him as a gentleman (Sajjan).
- (3) The opinion of the people about a person does not change even after realizing his good qualities (Sadgun).
- (4) The worldly people commonly show the signs of criticizing others and defending one's own views.
- (5) The person with an insight can examine and verify the inner experience of another by the words used by him.

- Q 3. (A) What kind of desires and imaginations does an ordinary person conceive?
(B) Mention the cause given by Shri Samarth for not getting successful return in the life of a layman.

Q 4. Fill in the blanks using proper words.

- (1) Jo aapala _____ nene | To _____ kaaye jaane |
_____ saanditaan dainyavaane | _____ lok ||
- (2) _____ je maanena | Tethe _____ raahaavena |
_____ todon jaavena | Koneeyeken ||
- (3) _____ aahe maran | Mhanoun raakhaaven _____ |
Katheen aahe _____ | _____ ||

Q.5 Which three Oves from Da. 12 - Sa. 02 will you select for preparing a chart to be exhibited on the wall of your home? Justify your choice.

* * * * *

Swadhyay [Exercise] 04

Da. 02 – Moorkhlakshanaancha [Signs of Fools]

Sa. 02 – Uttamlakshan [The Signs of the Best Qualities]

Ovees - 42

Summary : The Signs of The Best Qualities: This Samaas which contains the characteristics of best life is worth studying. “Bahut anna khaoon naye | Bahut nidra karoon naye |”. Shri Samarth mentions such things also here, since they are basics of self-control. Bringing them in regular practice is very difficult, but for those who want success in life and who desire “Life of achievement” must study and follow such teachings given here. Shri Samarth had mentioned in this Samaas the hazards of addictions like smoking which he had noticed at his time (i.e. in 16th century).

Shri Samarth clearly states – “Neech yaateecha guru karoon naye |” in this Samaas. So some information should be given here about low-grade Gurus (Neech Gurus). They are of three types – Daavalmalak, Peer and a convert to other religion (by own accord). [Saint Ekanath had also used this term for the Guru selected having other religion. Refer: Note “Neech Praanee” on page 151 in the book – Swadhyay Saadhanaa (by Pu. Paan. Gokhale). This book is very useful for those who study Dasbodh.] Many people were accepting “Turuk” Guru on their own accord at the time of Shri Samarth. He anticipated the dangers due to such converts (to the religion and the nation) and prudently mentioned it in this Samaas.

The human being has attachment with his / her body (Deha) and with the subjects of its interest. Such feeling has the basic assumption that “I myself am the Deha” and it is called as “Dehabuddhee”. Actually one should get knowledge that “I myself am only the soul (Aatman)” and this is “Aatmabuddhee”. Acquiring such knowledge is the “Paramaarth”. It gets existence only when Dehabuddhee is replaced by Aatmabuddhee by step-by-step process. For elimination of Dehabuddhee, one should first know how it appears in one’s worldly life and then try to get control on it. Shri Samarth gives in this Samaas the signs of Fools (Moorkhalakshan) which clearly show one’s selfish nature as the product of Dehabuddhee. If one behaves as per the guidelines of good behavior (Neetee) and follows the best principles of religion (Dharma) while doing regular activities for worldly life (Prapanch), Dehabuddhee can be easily controlled. Shri Samarth mentioned the signs of best qualities in behavior (Uttamlakshans) and asks one to adapt them. He, however, gives them in form of signs (Lakshans) which should be eliminated intentionally.

|| SHRI RAM ||

Shrotaan vhaaven saavadhaan | Aataan saangaton uttam gun |

Jenen karitaan bane khun | Sarvadyapanaachee || 1 ||

The listeners are asked to please remain alert. Now, I shall tell you about the best qualities, with which, upon acquiring, one becomes all-knowing. [This knowledge is about worldly life (Prapanch) as well as

spiritual life (Paramaarth).]

Waat pusalyaavin jaaoon naye | Fal oolakhilyaavin khaaon naye |

Padilee vastu gheoon naye | Yekaayekeen || 2 ||

One should not proceed to go somewhere without first enquiring about the way, not eat a piece of fruit without first identifying it, nor suddenly pick up dropped objects that are lying around without thinking first. *[This has become very important now because of the bombs planted by terrorists.]*

Ati waad karun naye | Poteen kapat dharun naye |

Shodhalyaavin karun naye | Kulheen kaantaa || 3 ||

One should avoid over-indulging in argument; avoid holding any malice in the mind, or marrying someone without knowing their family ancestry.

Vichaarevin bolon naye | Vivanchanevin chaalon naye |

Maryaadevin haalon naye | Kaheen yeka || 4 ||

One should not speak without proper thinking, or go out without proper preparation, or act in any way without proper consideration to the rules of conduct.

Preeteevin ruson naye | Choraas volakhee puson naye |

Ratree panth kramun naye | Yekaayekeen || 5 ||

One should not show anger towards another unless one has a close relationship with that person. One should not ask to be introduced to a thief, and one should not hastily begin a journey alone at night. *[Presently one has no fear of the beasts, but of more dangerous selfish human beings.]*

Janeen aarjav todun naye | Paapadravya jodun naye |

Punyamaarg sodun naye | Kadaakaaleen || 6 ||

One should behave with modesty when among other people. One shouldn't accumulate wealth through improper means, nor abandon a virtuous lifestyle.

Nindaa dwesha karun naye | Asatsanga dharun naye |

Dravyadaaraa harun naye | Balaatkaaren || 7 ||

One should not blame or hate anyone, keep bad company, or forcibly take another's money or wife.

Vaktayaas khodun naye | Eikyatesee fodun naye |

Vidyaabhyaas sodun naye | Kanheen Kelyaa || 8 ||

One should not interrupt a speaker, behave in a way that breaks up unity, or leave the study of knowledge, no matter what happens.

Tondaalaasi bhaando naye | Vaachaalaasee tendon naye |

Santsanga khandun naye| Antaryaameen || 9 ||

One should not quarrel with a foul mouthed person or argue with a talkative person, and one should not lose the love for keeping the company of saints from one's heart. *[The foul mouthed or the talkative people destroy one's peace of mind while the saints restore it. If the saints are not able to meet personally, they can meet us in form of their teachings (books). Whenever we recollect these teachings and modify our way of thinking, it is as good as the actual company of the saints.]*

Ati krodha karun naye | Jivalagaans khedun naye |

Maneen veet maanun naye| Sikavanechaa || 10 ||

One should not indulge in excessive anger. One should not hurt near and dear ones, and one should not become disinterested in spiritual teachings. *[The excessive anger is harmful to health while the hurting comments may affect health of the people who are near and dear to that person. The talking of such persons may be considered as the guidance for betterment.]*

Kshanakshnaan ruson naye | Latikaa purushaartha bolon naye |

Kelyaavin saangon naye | Aapalaa paraakramu || 11 ||

Do not get puffed-up about small things from moment to moment, or speak about false virtue, or of achievements without actual accomplishment.

Bolilaa bola visaron naye | Prasangeen saamarthya chukon naye|

Kelyaavin nikhandun naye | Pudhilaansi kadaa || 12 ||

One should not forget whatever one has said. In difficult situations one shouldn't hesitate to show one's strength, and one should not criticize others about something if one has not done that thing oneself.

Aalasen sukha maanun naye | Chaahaadee manaasa aanun naye |

Shodhilyaavin kaeun naye | Kaarya kaanheen|| 13 ||

One should not take pleasure in laziness, one should not bitter about others in the mind, and one should not undertake any task without proper discernment. *[The thought in second Charan is seen in Ovee 4 also.]*

Sukhaa aanga deon naye | Pretna purushen saandu naye |

Kashta karitaan treason naye | Nirantar || 14 ||

One should not be too attached to bodily comfort, one should be courageous and not give up making efforts, and one should not get annoyed at any time while doing hard work.

Sabhemadhyen lajon naye | Baashkalpanen bolon naye |

Paija hoda ghalun naye | Kaaheen kelyaa || 15 ||

One should not feel shy to speak in a meeting, one should indulge in loose talk, and one should not bet or wager on what will happen.

Bahut chintaa karun naye | Nisugapanen rahon naye |

Parasteeten paahon naye | Paapabudhee || 16 ||

One should not worry a lot, one should not stay idle, and one should not look at another's spouse with lust in the mind. *[The spiritual teachings about controlling the feelings make one avoid bad behavior.]*

Konaacha upakaar gheun naye | Ghetalaa taree raakhon naye |

Parapeedaa karun naye | Viswaatghaata || 17 ||

One should not be under anyone else's obligation, and if some obligation is accepted, it should be quickly cleared away. One should not cause trouble to others or betray anyone.

Shochyenvin ason naye | Malin vastra neson naye |

Jaanaaraas puson naye | Kothen jaatos mhanounee || 18 ||

One should maintain a clean appearance and not wear dirty clothes. One should not ask where someone is going when he is going out.

Vyaapakpana saanun naye | Paraadhen houn naye |

Aapalen vozen ghaalun naye | Koneeyekaasee || 19 ||

One should not give up a broad outlook, and one should not become dependent upon another, or become a burden to anyone else.

Patrenvin parvat karoon naye | Heenaachen run gheoon naye |

Goheevin jaaun naye | Raajadwara || 20 ||

One should not enter into transactions unless the agreement is put into writing. One should not take a loan from a person of low character, and one should not go to represent oneself at a place of government without proper evidence. *[This Ovee teaches Prudence (Saavadhaantaa) which is favourite word of Shri Samarth.]*

Latikee jaajoo gheoon naye | Sabhes latiken karun naye |

Aadar nastaan bolun naye | Swaabhaavika || 21 ||

One should not take the side of false claims. One should not go against the verdict passed in the meeting, and obviously one should not speak in a place where one is not respected.

Aadakhaneapan karun naye | Anyaayenvina gaanjun naye |

Avaneeteenen varton naye | Aangabalen || 22 ||

One should not be envious when seeing others belongings. One should not do any injustice or harass anybody, and one should not behave like a bully because of one's physical strength. *[One should avoid ignorance (Aadakhaneapan) in doing duties and important activities.]*

Bahut anna khaan naye | Bahut nidra karun naye |

Bahut divas raahon naye | Pisunaachethen || 23 ||

One should not eat or sleep excessively, and one should not stay very long in the place of a person with a bad reputation.

Aapalyache gohee deun naye | Aapalee keertee varnun naye |

Aapalen aapan haanson naye | Goshtee saangonee || 24 ||

One should not falsely vouch for someone close. One should not speak about one's own fame, and one should not become involved with the telling of gossip and stories. *[One should not laugh oneself when narrating anything.]*

Dhoomrapaan gheun naye | Unmatta dravya seun naye |

Bahuchakaaseen karun naye | Maitree kadaa || 25 ||

One should not consume intoxicating drink or smoke, and one should not be too friendly with those who are overly talkative.

Kaamenvin rahon naye | Neecha uttar saahon naye |

Aasuden anna seun naye | Vadilaanchehi || 26 ||

One should not remain without work, one should not be tolerant of insulting remarks, and one should not take food even from elders without doing some work.

Tondeen seevee ason naye | Dusaryaasa dekhona haanson naye |

Une angeen sanchaaron naye | Kulavantaache || 27 ||

One should not be abusive when speaking, nor laugh at others, and one should not focus on the small faults of good people.

Dekhilee vastu chorun naye | Bahut krupan houn naye |

Jivalagaansee karun naye | Kalaha kadaa || 28 ||

One should not steal things that are seen lying around, one should not be a cruel miser, and one should not quarrel with near and dear ones at any time. *[One should know the difference between “stingy nature” and “frugality” and be cautious in utilization of facilities. One should keep in mind that developing relations requires long time but spoiling them is possible in a short time. One needs good relations with people and so proper care in behavior.]*

Yekaacha ghaat karun naye | Latikee gohee deun naye |

Apramaana varton naye | Kadaakaaleen || 29 ||

One should not deceive or destroy anybody’s reputation, or give any false evidence against anyone. One should not exhibit irrational behavior.

Chaahaadee choree dharun naye | Paradwaara karun naye |

Maagen unen bolon naye | Koneeyekaachen || 30 ||

One should not be abusive or a thief. One should not become involved with another’s woman, or speak about another’s deficiencies behind his back.

Samaeen yaavaa chukon naye | Satvaguna saadun naye |

Vairiyaansa dandun naye | Sharan aaliyaan || 31 ||

One should be courageous when the times call for it. One should not abandon spiritual inclinations or virtuous qualities (Sattva), and one should not punish an enemy who has surrendered.

Alpadhanen maajon naye | Haribhakteesaa laajon naye |

Maryaadevin chaalon naye | Pavitra janeen || 32 ||

One should not become intoxicated by a little wealth. One should not be ashamed of becoming devotional to God (Vishnu), and one should not behave arrogantly among virtuous people.

Murkhaaseen sanbandha pado naye | Andhaareen haat ghaalun naye |

Duschittapanen visaron naye | Vastu aapulee || 33 ||

One should not keep relations with the foolish. One should not put one's hand into a dark place. One should not forget where and what one's own things are due to absentmindedness.

Snaanasandhyaa saandun naye | Kulaachar khandun naye|

Anaachaar maandun naye | Chukurapanen || 34 ||

One should perform one's customary rituals and devotional singing. One should not fall into loose behavior out of laziness.

Harikathaa saandun naye | Nirupan todun naye|

Paramaarthaa modun naye | Prapanchabalen || 35 ||

One should not give up the appreciation of hearing about God, and one should not interrupt during narrations. One should not give up on spirituality because of being too involved in family life.

Devaacha navas budauoon naye | Aapalaa dharma udauoon naye|

Bhalate bhareen bharon naye | Vichaareenvin || 36 ||

One should not fail to follow with commitments that one has made to God. One should not disregard one's own duty. One should not get carried away and do things without first giving thought as to what is appropriate. *[Refer Ovee 4 in this context.]*

Nishthurpan dharun naye | Jeevahatyaa karun naye|

Paauoos dekhon jaauoon naye | Athavaa avakaaleen || 37 ||

One should not be cruel to, or kill living beings. One should not go out when heavy monsoon rain is expected, or at ill-advised times.

Sabha dekhon gallon naye | Samaeen uttar talon naye|

Dhiikaaritaan chalon naye | Dharishtya aapulen || 38 ||

One should not lose courage when being in a gathering or in a public place. One should not avoid answering at critical times. One should not lose courage if condemned or criticized.

Guruvirahit asoon naye | Neecha yaateecha guru karoon naye|

Jinen shashwat maanoon naye | Vaibhavenseen || 39 ||

One should not remain without a guru, nor should one have a guru of a low caliber. One should not assume that life and wealth are eternal.

Satyamaarga saandoon naye | Asatya panthen jaaoon naye|

Kadaa abhimaana gheoon naye | Asatyaacha || 40 ||

One should not give up the path of righteousness and adopt a path of falsehood. One should never take pride in what is false.

Apakeerti te saandaavee | Sadkeerti vaadhavaavee |

Viveken drudha dharaavee | Vaat satyaachee || 41 ||

One should give up infamy and notoriety and instead should try to increase one's good reputation. One should use the power of discrimination (Viveka) and hold firmly to the path of Truth.

Neghataan he uttam guna | Ten manushya avalakshan |

Eika tayaanche lakshan | Pudhilen samaaseen || 42 ||

If one does not adopt the best qualities it is a sign of being unfortunate. Listen to the signs of misfortune in the next sub-chapter.

Iti Shridasbodhe gurushishyasamvaade uttamlakshannaam samaas dwiteeya || 2 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 2 of Chapter 2, named "The Signs of the Best Qualities" is concluded.

Swadhyay 4: Question paper

- Q 1. (A) Write complete Ovees which have following meaning in their Charans.
- (1) One should use the power of discrimination (Vivek) and hold firmly to the path of Truth.
 - (2) One should not consume intoxicating drink or smoke.
 - (3) One should not look at another's spouse with lust in the mind.
 - (4) One should not leave the study of knowledge and its revision from time to time, no matter what happens.
 - (5) One should not get annoyed at any time while doing hard work.
- (B) What is the intention of Shri Samarth in stating the signs of the best qualities (Uttamlakshans) in this Samaas?
- Q 2. State the rules mentioned in this Samaas, which one should follow as a speaker or as a listener in a gathering or a public meeting.

Q 3. Explain the meaning of following Charans:

- (1) Preeteevwn ruson naye | Choraas volakhee puson naye |
- (2) Bolila bol visaron naye | Prasangeen saamarthya chukon naye |
- (3) Vairiyaas dandun naye | Sharan aaliyaan |

Q 4. Write in one sentence the teaching of Shri Samarth about the following:

- (1) Our diet and sleep
- (2) Our clothes
- (3) Our talking
- (4) Our way of earning

Q.5 Explain the following statement (limit about 10 sentences):

The teachings of Shri Samarth in this Samaas are related to worldly as well as spiritual life.

* * * * *

Swadhyay [Exercise] 05

Da. 11 – Bhima Dashaka [Bhima Dashaka]

Sa. 03 – Sikavannirupan [The Teaching]

Ovees - 30

Summary : The Teaching: Shri Samarth mentions in this Samaas the general sequence of stages in human life (childhood without knowing anything, youth for pursuit of sensual pleasures and old age in suffering many diseases). He then asks the reader an awakening question, “Aata bhagavantaacha yog | konen vele || (Is there any time left for communication with God?)” However, here also only spiritual teachings are not presented.

Aikaa sadevpanaache lakshan | Rikama jaaoo nedi yek kshana | Prapanch vyavasaayaache dnyana | Baren paahe || (For meaningful life one should not waste even a moment and gain appropriate knowledge of worldly matters.) Kaaheen melavee mag jevee | Guntalya lokaans ugavee | Shareer kaaranee laavee | Kaaheen taree || (One should earn something and then only have meals. He should put the body to good use in various ways for helping the others in solving their difficulties.)

Discard at once laziness and live the worldly life of a fortunate person. Shri Samarth asks one to help others by all means, but also recommends strongly doing the following thing. --- Kaanhee dharmacharchaa puraan | Harikathe nirupan | Waayaa jaaon nedee kshana | Doheenkade || (One should spend time for discussions about spiritual discourses and for talks about God. He should not loose even a moment from neither worldly life nor from spiritual life.) Thus, this Sammas has powerful (means “Samarth”) thoughts which can empower an ordinary human being.

The human life has two aspects - worldly life (Prapanch) and spiritual life (Paramaarth). The perfect balance of both of them surely makes the life beautiful, meaningful and successful. Shri Samarth insists that for such transformation one must accept hard work with discipline and as per ideal rules framed. He recommends a daily routine to follow for this purpose. Although it is with reference to the life at his time and not completely applicable today, there are following perpetual principles for life in any era. - (1) Worldly life (Prapanch) as well as spiritual life (Paramaarth) is essential for any individual to become successful. (2) One has no other enemy like laziness as it spoils the life. (3) One should wake up early in the morning. (4) One should devote some morning time for spiritual thinking with reference to communication with God (Aatmachintan). (5) One should also devote some morning time for reflecting on what has been learnt by heart. (6) One should speak with kind words keeping all the people happy. (7) One should be alert and attentive in whatever occupation he is engaged in doing. (8) One should earn something and then have meals. He should not take food from others without doing some work. (9) One should read good books and give a thought on whatever learnt from them. (10) One should have appropriate knowledge of his occupation and related worldly matters. (11) One should help the people and solve their problems. (12) One should put his body to good use for others to some extent. (13) One should live the worldly life (Prapanch) as if being the trustee of God. (14) One should earn the wealth to fulfill only essential needs of his family life. (15) One should have the attitude of a seeker of “Self” in the spiritual life.

Shri Samarth assures one of getting sure success and satisfaction in worldly life as well as in spiritual life on wearing the string of these fifteen beads of thoughts and constantly using it.

|| SHRI RAM ||

Bahutaan janmaanchaa sevat | Nardeha saanpade avachat |

Yethen vartaaen chokhat | Neetinyaayen || 1 ||

At the end of many births, one suddenly gets a human body. Here one should live a good life with a sense of mortality and justice. *[The concept "Soul (Jeevatma) is a traveler in the vast ocean of Worldly life (Bhavasagar)" is explained here.]*

Prapanch karaavaa nemak | Paahaavaa paramaarthvivek |

Jenenkaritaan ubhayalok | Santusht hotee || 2 ||

One should carry out the duties of family life properly, as well as take care in using discriminations in spiritual life, so there is satisfaction in both worlds.

Shata varooshen vaya nemilen | Tyaant baalapan nenataan gelen |

Taaroonya avaghen venchalen | Vishayaankade || 3 ||

In a hundred years of desired life, the childhood is spent without knowing anything, and the youth is spent pursuing sensual pleasures.

Vrudhapanen naanaa roga | Bhoganen laage karmabhoga |

Aataan bhagavantaacha yoga | Kone vele || 4 ||

In old age one must suffer many diseases that are the fruits of a lifetime of actions, so where is there any time left for communication with God?

Raajik devik udeg chintaa | Anna vastra dehamamataa |

Naanaa prasangen avachitaa | Janma gelaa || 5 ||

There are many troubles in life that come from various authorities and destiny. One has many worries about food, clothing and affection for the body, and then all of a sudden the life is over.

Loka maramaron jaatee | Vadilen geleen he prachitee |

Jaanat jaanat nishhchitee | Kaaye maanilen || 6 ||

People die and disappear all of the time. This is commonly experienced with the passing away of the elderly. Knowing that death is certain, why does one feel secure about oneself? *[We say that ours is the modern age. But there seems to be no much change in life pattern as that given in the above mentioned three Ovees. Shri Samarth thus shows the uncertainty of life and makes following awakening statement.]*

Agna gruhaasee laagalaa | Aani saavakaas nijelaa |

To kaisaa mhanaavaa bhalaa | Aatmahattyaaraa || 7 ||

The house is on fire, yet one sleeps comfortably inside. How can such a person be called wise when he is basically committing suicide?

Punyamaarg avaghaa budaalaa | Paapasangraha udand jaalaa |

Yemayaatanecha zolaa | Kathina aahe || 8 ||

When the path of virtue is totally lost and there is an abundant accumulation of wrongful deeds, the suffering in death will be very harsh.

Taree aataa aisen na karaaven | Bahut viveken vartaaven |

Ehalok paratra saadhaven | Doheenkade || 9 ||

Do not be like this. Behave thoughtfully with proper discrimination and be successful in both worldly life and in the spiritual life.

Aalasaachen phala rokaden | Jaambhaya deoon nidraa pade |

Sukha mhanouna aavade | Aalaseen lokaan || 10 ||

The fruits of laziness are evident. One yawns and falls asleep. This gives some pleasure to lazy people, and they enjoy this type of happiness.

Saakshep karitaan kashatee | Parantu pudhen suravaadatee |

Khaatee jevitee sukhee hotee | Yetnenkarunee || 11 ||

However, if one does some hard work in the beginning, afterwards they become comfortable and enjoy good meals because of their efforts.

Aalasa udaasa naagavanaa | Aalasa pretnabudavanaa |

Aalasen karantapanaachya khunaa | Pragat hotee || 12 ||

Laziness causes depression and brings about loss. It hampers one's efforts, brings bad luck, and makes one show one's negative qualities. *[Shri Samarth describes a person not doing any attempt for improvement using all the facilities required luckily available due to laziness as "Unwise (Karantaa)". The person ready to struggle for improvement but not having the necessary facilities is "Unfortunate*

(Bhagyaheen or Durdeivee)" according to him.]

Mhanoun aalas nasaavaa | Tareecha paavije vaibhavaa |

Aratreen paratreen jeevaa | Samaadhan || 13 ||

Therefore, do not be lazy, and only then will you be prosperous, gaining satisfaction in worldly life and in spiritual life.

Pretna karaavaa to kona | Henchi aikaa niroopan |

Saavadha karoona antahkaran | Nimishya yeka || 14 ||

Keeping your awareness alert for a moment, listen to the explanation about what efforts one should make.

Praatahkaaleen uthaaven | kaaheen paathantar karaaven |

Yethanshakti aathavaaven | Sarvottamaasee || 15 ||

Wake up early in the morning and do some reading or reflecting on what has been learned by heart, and remember God according to your capacity.

Mag dishekade jaaven | Je konaasicha navhe thaaven |

Shouchhya aachaman karaaven | Nirmal jalen || 16 ||

Then, appropriately keeping to yourself, proceed with your morning routine of going to the toilet, cleansing the body and mouth, and drinking some clean water.

Mukhamaarjan pratahsnaan | Sandhyaa tarpan devataarchan |

Pudhen vaishvadeva upaasan | yethasaang || 17 ||

After washing the body and cleaning the mouth, proceed with a daily routine of worshipping God in some way that suits you, and offer some food to God.

Kaaheen phalaahaar ghyaavaa | Maga sansaardhandaa karaavaa |

Sushabden raajee raakhaavaa | Sakal lok || 18 ||

Eat some food or fruit and then attend to the duties of your family life. Speak with kind words, keeping all of the people around you happy.

Jyaa jyacha jo vyaapaar | Tethen asaaven khabarrdaar |

Duschhitapanen taree por | Vedha laavee || 19 ||

Be alert and attentive in whatever occupation you are engaged in doing. With carelessness, even a small child can make a fool of you.

Chuke thake visare saandee | Aathavan jaaliyan charrphadee |

Duscheetta aalasaachee rokadee | Prachita paahaa || 20 ||

You can experience for yourself how one suffers when one gets deceived, or forgets or loses things, and how one feels upset when recognizing one's mistakes.

Yaakaranen saavadhaan | Yekaagra asaaven man |

Taree mag jevitaan bhojan | Goda vaate || 21 ||

Therefore, be alert and have your mind focused on your work. Then, afterwards when dining, you will feel relaxed and will be able to enjoy your meal.

Pudhen bhojan jaaliyanvaree | Kaanheen waachee charchaa karee |

Yekaanteen jaoona vivaree | Naanaa grantha || 22 ||

After dinner, read something, or reflect on something learned by heart, or have some nice conversation with others. Then, take some time alone to read from some good books. *[For the study one can concentrate only if present alone.]*

Tareecha praanee shaahaanaa hoto | naaheentaree moorkhachi raahaato |

Lok khaatee aapan paahaato | Dainyavaanaa || 23 ||

In this way, a person becomes wise. Otherwise he remains foolish, and merely looks on as others are enjoying nice meals.

Aikaa sadevpanaache lakshan | Rikama jaoo nedi yek kshana |

Prapanch vyavasaayaache dnyana | Baren paahe || 24 ||

Listen to the description of a fortunate person. He is one who does not allow even a moment to go waste, and who gains appropriate knowledge of worldly matters.

Kaaheen melavee mag jeevee | Guntalya lokaans ugavee |

Shareer kaaranee laavee | Kaaheen taree || 25 ||

He earns something first, and then he has his meals. He puts the body to good use in various ways by helping other people with their difficulties, and in solving their problems.

Kaanhee dharmacharchaa puraana | Harikathe nirupan |

Waayaa jaaon nedee kshana | Doheenkade || 26 ||

He spends time engaged in spiritual discourses talking about God, and giving explanations. He does not waste even a moment in either worldly life or spiritual life.

Aisaa jo sarvasaavadha | Tyaasa kaincha aasel khed |

Viveken tutalaa samandha | Dehabuddheecha || 27 ||

One who is alert like this on both sides does not experience grief. With discrimination he breaks the connection of bodily misidentification.

Aahe tituke devaachen | Aisen vartanen nishchayaachen |

Moola tute udvegaachen | Yenen reeteen || 28 ||

His conduct and conviction is, "Whatever exists belongs to God." It is in this way that the root of misery is broken.

Prapancheen paahije suvarna | Paramaarthee panchikarna |

Mahaavaakyaachen vivaran | Karitaan sute || 29 ||

For success in leading the family life one needs wealth, and for success in the spiritual life one must have the knowledge of the five elements and understanding of the meaning of the "great statements" (Mahavakyas) contained in the *Vedas*.

Karma upaasanaa aani dnyaana | Yenen raahe samaadhaana |

Paramaarthaachen jen saadhana | Tenchi aikata jaaven || 30 ||

Through proper action, worship, and knowledge one remains content in life. Please listen further to the means for leading a spiritual life.

Iti Shridasbodhe gurushishyasamvaade sikavannirupannaam samaas truteeya || 3 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3 of Chapter 11, named "The Teaching" is concluded.

Swadhyay 05: Question paper

Q 1. Fill in the blanks.

(1) Eika _____ lakshan | _____ jaaon nedee yeka kshana |
_____ dnyaana | Baren paahe ||

(2) Jyaa jyaachaa jo _____ | Tethen asaven _____ |

(3) Yaakaaranen _____ | _____ asaaven mana |
Taree maga _____ bhojan | Goda _____ ||

- Q 2. (A) Shri Samarth has depicted the life of an ordinary human being in Ovees 03, 04, 05 and 06 of the Samaas. Which adjective has he used in Ovee 07 for such person?
- (B) How has Shri Samarth shown the drawbacks of the bad quality "laziness"?
- Q 3. (A) Write complete Ovees which have following meaning in the Ovees or their Charans.
- (1) If one has conduct and conviction as "Whatever exists belongs to God." then the root of misery is broken.
- (2) If one wants to enjoy his meal, then he should be alert and have his mind focused on his work before dining.
- (3) At least henceforth behave thoughtfully with proper discrimination and be successful in both worldly life and in the spiritual life.
- (B) Shri Samarth had the vision that his disciples should get good success in Prapanch as well as Paramaarth. Do you think that this Samaas is important as a proof for this attitude? Write your opinion in about ten sentences.
- Q 4. Shri Samarth has put forth an ideal daily programme of life for the people living at his time i.e. 300 years ago. Mention the part of it which is still worth-following today also.
- Q 5. Following questions are set with the interest to know about your method of study of Swaadhyaya and of solving the questions. Please give the information.
- (1) Do you start writing the answers as soon as you complete the reading of question paper or do you read the Samaas repeatedly keeping in mind the questions before writing the answers?
- (2) Do you keep separate notebook for writing important Ovees as a part of study of thoughts in the Samaas?
- (3) Do you read the meaning as soon as you read the Ovee or do you read the meaning after completion of reading of the Samaas?
- (4) Do you involve anybody else as a listener to the answers written by you to the questions of Swaadhyay?
- (5) Do you rewrite the answers with the feeling that they are not up to the standard to your expectations?

* * * * *

Swadhyay [Exercise] 06

Da. 04 – Navavidhabhakticha [Nine-Faceted Devotion]

Sa. 03 – Naamsmaranbhakti [Remembrance of God's Name]

Ovees - 25

Summary : Remembrance of God's Name: This Samaas is worth-reciting as it tells the importance of remembrance of God's name (Namasmaranbhakti). Bramhachaitanya Gondawalekar Maharaj (1845-1913) had kept the spreading of Naamsmaran as his life-mission. This Samaas in Dasbodh, therefore, was as if his soul. The Swadhyayees studying this Samaas should recite God's name (Naam) at least 108 times i.e. the number equal to number of beads in the Japamala. (Japamala or mala is a string of prayer beads commonly used by Hindus for the spiritual practice known as Japa. In Japa one can focus on the meaning or sound of the mantra or the name or names of God. Mala is used for keeping count while reciting, chanting or mentally repeating the Japa.) The study of Dasbodh, thus, will be soaked in devotion (Bhakti) and not mere paper work.

As per Hindu philosophy God (Paramatman) is the one and only one truth. The Universe (Vishwa) which has limits of Space (Sthala) and Time (Kaala) and which is constantly changing, then, should be made by that Ultimate Power only. In Bruhdakaaranya Upanishad [Chapter 2; Sub-chapter 3; Hymn 1] are mentioned two forms of the Ultimate Reality of Universe (Brahman). The forms with reference to Space are Tangible (Moorta) and Intangible (Aamoorta) while the forms with reference to Time are Mortal (Martya) and Immortal (Amartya).

'Dwe vaav brahmano roope moortam chaivaamoortamcha, martyam chaamrutamcha' [Adhyaay 2 - Brahmanam 3 - Mantra 1]

How does Intangible Parmatman become Tangible? It is said that Intangible first gets an inspiration (Sphoortee) as "Aham". This inspiration which is known as "Aadisankalp" bears the seed of conversion of the single form to various countless forms. Aadisankalp is totally intangible, full of sound (Naad) as well as complete with Knowledge (Gnyaan), Energy (Shakti) and Joy (Anand). It is known as Omkaar or Pranav in Upanishads, Ekaakshar Brahma in Geeta, Shabdabrahma in Vedanta and Logos in Greek philosophy. The sages and saints call it as "Naam". Being enriched with Shakti, Naam only gives birth to complete and tangible Universe (Moorta Vishwa) and being full of Dnyaan, Naam only works as per the rules of this Universe. Being infinite in nature, Naam is the origin of infinite type of forms of Moorta. Naam, however, has sustained and continued occupancy in all the forms that had been generated, that have present existence and that will be generated in future. Naam is non-destructible and occupies all the space inside and outside of Vishwa. There is playful relation between the common and the specific worldly objects. Naam is common in these objects while appearance of their form (Roop) is special. The name of object or Naam does not mean only as the word to indicate or identify that object, but means the Shakti of Aadisankalp means that of God only occupying the whole of it. Naam means the energy of God (Paramatmashakti) that bears appearance of object (Drushya) in visible form. Thus, Naam is the bridge joining Tangible and Intangible. With this way of other Entelechy (Saadhanaa) which is owned by one and which makes a passage for one to go from visible (Drushya) to invisible (Adrushya) and from invisible to imperceptible (Avyakta). In a heartfelt desire of an individual

(Jeeva) to achieve specific goal (Sankalp) the object about which knowledge is got and the knowledge itself have separate existence. In Aadisankalp, however, the object and the knowledge about it exist as single entity only. Thus, Naam and Namee do not have any difference. In Naamasmaran the Jeeva gets conscious state to realize that God whose name is being remembered is the only reality and whatever happens is governed by God only. Jeeva repeatedly forgets this fact and for avoiding this only sure way is to recite God's name (Naamasmaran). So Shri Samarth gives special stress on the significance of Naamasmaran.

|| SHRI RAM ||

Maagaan niropilen keertan | Jen sakalaans karee paavan |

Aataan aikaa vishnohsmaran | Tisaree bhaktee || 1 ||

Previously, I have explained the "Devotion of Narration" through which everyone becomes free. Now, listen to the "Devotion of Remembrance of God" (Vishnosmarana) which is the third type of devotion.

Smaran devaachen karaaven | Akhand naam japat jaaven |

Naamasmaranen paavaaven | Samaadhaan || 2 ||

One should have constant remembrance of God. The name of God should be repeated continuously. This will bring about freedom and contentment.

Nitya nema praatahkaaleen | Maadhyaanhakaaleen saayankaaleen |

Naamassmaran sarvakaaleen | Kareet jaaven || 3 ||

One should have the discipline to continuously remember the name of God in the morning, in the afternoon, and in the evening.

Sukh Dukhha Udweg chinta | Athawaa aanandroop asataan |

Naamasmaranenvin sarvatha | Raahoncha naye || 4 ||

One should not be without the name of God at anytime, whether in a state of happiness, sorrow, distress, worry, or joy.

Harushakaaleen vishamkaaleen | Parvakaaleen prastaavkaaleen |

Vishrantikaaleen nidrakaaleen | Naamasmaran karaaven || 5 ||

Remember God in times of enjoyment, in unfavorable times, auspicious times, festive times, at the time of rest, and at the time of sleep.

Koden saankaden sankat | Nana sansaarkhatapat |

Aavastaa lagataan chatapat | Naamasmaran karaaven || 6 ||

Remember God's name in times of trouble, in awkward times, in danger, in the worldly life, and when beginning any endeavor.

Chalataan bolataan dhandaa karitan | Khaataa jevitaaan sukhee hotan |

Nana upabhog bhogitan | Naam visaron naye || 7 ||

Remember God while walking, talking, during your work, while eating simple meals or fancy meals, or while enjoying many various pleasures.

Sampattee athavaa vipattee | Jaisee padel kaalagatee |

Naamasmaranaachee sthitee | Saandooncha naye || 8 ||

In wealthy times or poor times or in whatever times that come, don't give up the remembrance of God.

Vaibhava saamarthya aanee sattaa | Nana padaartha chaalataan |

Utkat bhaagyashree bhogitaan | Naamasmaran saandoon naye || 9 ||

Whether in the midst of power, authority, the going on of many activities, or enjoying the greatest of fortunes, don't give up the remembrance of God.

Aadheen aavadasaa maga dasaa | Athavaa daseuparee aavadasaa |

Prasang aso bhalataisaa | parantu naam sodun naye || 10 ||

Whether in pitiable conditions in the beginning and good conditions later, or the other way round, no matter what the circumstances may be, don't give up the remembrance of God. *[Shri Samarth has given from Ovee 03 to 10 a lot of information for preaching his thought - "Akhand naam japat jaaven" (Ovee 02).]*

Naamen sankaten naasateen | naamen vighnen nivaaratee |

Naamasmaranen paavijetee | Uttama paden || 11 ||

With the remembrance of God, dangers are overcome and obstacles are removed. One can attain the best state with the remembrance of God.

Bhoota pishachya nana chanda | Bramhagirho braamhansamandha |

Mantrachala naanaa kheda | naamanishthen naasatee || 12 ||

All types of troubles from ghosts, malevolent spirits from astral worlds, problems arising from the incorrect chanting of mantras, to being haunted by a spirit of a Brahmin can all be destroyed with faith in God.

Naamen vishabaadhaa haratee | naamen cheden chetaken naasatee |

Naamen hoyen uttama gatee | Antakaaleen || 13 ||

With the remembrance of God the effects of poison become ineffective and all sorts of black magic get destroyed. With remembrance of God, one is on the best path at the time of death. *[The outcome (Falashrutee) of Naamasaadhanaa is given in Ovees 11-13. Shri Samarth has not criticized the misbelieves like ghosts and evil spirits of common man, but tried to insist on significance of Naam. In Samaas - 10 -06: "Bhramanirupan (Explanation of Delusion)", however, he had suggested to discard such misbelieves.]*

Baalapaneen taarunyakaaleen | Kathinakaaleen vrudhapyakaaleen |

Sarvakaaleen antakaaleen | Naamasmaran asaaven || 14 ||

In childhood, in youth, in difficult times, in old age, and at the time of death, there should be remembrance of God.

Naamaacha mahimaa jaane shankar | janaa upadesee vishveshvar |

Vaaraanasee muktikshetra | Raamanaamenkaroonee || 15 ||

The greatness of chanting the name of God was told by Lord Shiva. By chanting the name of Lord Rama, Shiva made the holy city of Varanasi the place of liberation. *[It is a belief that in Kaashee i.e. Varanasi Lord Shiva chants Ramanaam for a person on deathbed to listen so as to reward the liberation after death.]*

Upharaatyaa naamaasaatee | Vaalmika taralaa uthaauthee |

Bhavishya vadalaa shatakotee | Charitra raghunaathaachen || 16 ||

Even by chanting the name of Rama in reverse order (ma-ra), the sage Valmiki was easily saved and went on to write the great biography of Lord Rama before it even happened. (Valmiki, who was a member of a gang of robbers, chanted the name of Rama in reverse, as "mara" which means to die. When mara-mara is chanted, it becomes Rama Rama. Thereby, with reverse chanting of Rama, he was saved, and became a great sage who went on to write the spiritual epic "Ramayana".)

Harinaamen prahlaad taralaa | Naanaa aaghaataapaasoon sutalaa |

Narayannaamen paavan jhaalaa | Ajamel || 17 ||

Pralhad, who was a devotee of God, escaped from many dangers and was saved by the name of God, and Ajamela became purified by the name of God (Narayana). *[In the book "Bhaagawat" is given the story of Ajamela. He repeated called his son - Narayana at the time of his death. This name, however, being that of God was instrumental for his liberation.]*

Naame paashan tarale | Asankhyaata bhakta uddharale |

Maahaapaapee techi jaale | Param pavitra || 18 ||

By the name of God, stones have floated on water, an unaccountable number of devotees have been uplifted, and even the worst scoundrels have become completely free. [*“Naame paashan tarale” has two meanings here. One meaning refers to the story of bridge of stones in Ramayana. Other meaning indicates those people who do not use their brain and live like the stones. Thus, first Charan can be correlated to the second Charan - Asankhyaata bhakta uddharale.*]

Parameshwaraachee anant naamen | Smarataan tarije nityanemen |

Naamasmaran karitaan, yemen - | Baadhijena || 19 ||

The names of God are endless. By remembering God, one is protected. Even death cannot affect you.

Sahastranaamaamadhyen konee yek | Mhanataan hotase saarthak |

Naam smarataan punyashlok | Hoeje swayen || 20 ||

Out of a thousand names of God, if even one name is remembered, one's life becomes fulfilled. One who remembers God becomes sacred and godliness itself.

Kaanheencha na karooni praanee | Ramanaama jape vaanee |

Tenen santushta chakrapanee | Bhaktaanlaageen saambhaalee || 21 ||

Even if one does nothing else except repeat the name of Rama, God becomes satisfied and takes care of that devotee.

Naama smare nirantar | ten jaanaaven punyashareera |

Maahaadoshanche girivar | Raamanaamen naasatee || 22 ||

The body of one who always remembers the name of God should be considered an auspicious body. Mountains of wrongful deeds and faults are destroyed by the name of Rama.

Agaadha mahimaa na vache vadalaa | naamen bahut jana uddharalaa |

Halaahalaapaasoon sotalaa | pratyaksha chandramoulee || 23 ||

The greatness of God's name is such that it cannot be told with words. Many people have been uplifted with God's name. Lord Shiva himself escaped from the effect of poison with God's name. (In Hindu mythology, when the sea was churned by the gods and the demons, fourteen precious objects were dispelled along with a lot of poison that was consumed by Lord Shiva. It was by chanting the name of Lord Rama that the poison was rendered ineffective.)

Chahun varnaan naamaadhikaar | naameen naaheen lahaanthor |

Jada moodha pailapaar | Paavatee naamen || 24 ||

Everyone, in all classes of society, has the right to chant the name of God. There is no such thing as inferior or superior when remembering God. Even foolish and materialistic people have reached the other shore by remembering the name of God. *[The series of Saints – Sena nhaavee, Gora kumbhar, Saavataa malee, janaabai, Sakhubai, Sajan kasai, Chokhamela, etc. from different castes have used Naamasaadhanaa. They have followed the path shown by Sant Gnyaneshwar and Sant Tukaram.]*

Mhanoun naam akhand smaraaven | Roop maneen aathawaaven |

Tisaree bhaktee swabhaaven | Niropilee || 25 ||

Now it has been explained that one must remember the name of God continuously, and his form should be meditated on in the mind. This is the third type of devotion which has been explained in a very natural way. *[In modern times the saints like Shri Gondawalekarmaharaj, Shri Prahladmaharaj (Sakharkherda), Shri Brahmanandmaharaj (Beladhadee) have also followed the ancient path of Naamasmaran and made thousands of devotees to accompany them. Swadhyayees may find quotes of these saints about Naamasmaran.]*

Iti Shridasbodhe gurushishyasamvaade naamsmaranbhaktinaam samaas truteeya || 3 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 3

of Chapter 4, named “Remembrance of God’s Name” is concluded.

Swadhyay 06: Question paper

Q 1. Explain the meaning with proper reference. (Write up to 5 sentences for each.)

(A) Naamen paashan tarale |

(B) Halaahalaapaasoon sotalaa | Pratyakshya chandramoulee | |

Q 2. Match the pairs by writing in front of the group of words in column (A) the proper name selected from column (B).

(A)

(B)

One telling the significance of Naam to the people

Valmiki

One chanting Naam in the reverse way

Ajaamel

One who remembered God and became sacred

Vishweshwar

One who escaped from many dangers by the name of God

Prahlad

Q 3. For preaching an ordinary person with a point Shri Samarth follows a method of giving a lot of information. Explain with suitable examples if you find it in the present Samaas.

Q 4. Mention five good things which one gets as a result of Naamsmaran.

Q 5. Fill in the blanks.

(1) _____ naamaamadhyen _____ yeka | Mhanataa hotase _____ |
Naama smarataan _____ | Hoeje swayen ||

(2) _____ smare nirantar | Ten jaanaaven _____ |
Mahaadoshache _____ | _____ naasatee ||

(3) _____ sankaten _____ | _____ vighanen _____ |
_____ naamasmaranen _____ | _____ ||

(B) Give the name of a saint in recent times, which had devoted his whole life for spreading Ramanaamasmaran. Give one name of a book which you have read for his teachings.

* * * * *

Swadhyay [Exercise] 07

Da. 12 – Vivekvairagyanaam [Discrimination and Desirelessness]

Sa. 09 – Yetnasikavan [The Teaching about Effort]

Ovees - 30

Summary : The Teaching: This doctrine of striving (Yetnawaad) is as if the soul of thoughts of Shri Samarth. This Samaas has been written as an answer to a question asked to Shri Samarth by an unwise person (Karantaa). The bright teachings in it have power to bring revolutionary development in our lives. So we should take efforts to follow them in our lives and also to spread them as much as possible in the people.

It is seen from minute study of teachings of all the saints that every one of them advocates the doctrine of striving. The pleading by Shri Samarth is, however, somewhat more special. He clearly states that in human life the effort should be considered as God of the “Plane of Action (Karmabhoomee)”. The person who asked following question to Shri Samarth was representing all the properties of an unwise (Karantaa). He blamed his fortune for not being favorable anytime in his life and indicated his frustration to an extent of a wish to commit suicide. “I am fading up with miserable state of my life. Should I live or die? If you wish me to live, then how should I bring changes in my life?” Shri Samarth gave a straight forward reply here. His message can be summarized as follows: If one discards laziness and makes a lot of efforts in proper direction, his fortune surely favors him. One should decide to live a life without losing hope. He should discard frustration, enjoy the difficulties and strive for the development of “Self”. Shri Samarth gives an outline of life routine to stress his message of “fortune-favored life”. One should learn to behave in accordance with one’s speech, with selflessness, with pleasing words that make the people follow him, with contemplation of God in the heart and with recital of God’s name by mouth. If one follows this life style, he gets its effects very immediately. His future becomes bright and he never faces lack of anything. He becomes best spiritual leader (Mahanta).

|| SHRI RAM ||

Durbal naachaaree vodagrasta | Aalasee khaadaad rinagrasta |

Moorkhapanen avaghen vesta | Kaanheecha naaheen || 1 ||

The listener said “Suppose that there is someone who is weak, who has no proper mode of conduct, who is financially unstable, lazy, gluttonous, deeply in debt, foolish about everything, whose life is completely in disorder, and who has nothing.

Khaayaa naaheen jevaayaa naheen | Leyaa naheen nesaayaa naheen |

Antharaayaa naheen paangharaayaa naheen | Kompat naheen abhaagee || 2 ||

He has nothing to eat and no good meals, nothing to wear or drape around his body, no bed, no cover, not even a small hut to live in, he is so unfortunate.

Soyare naheen dhaayere naheen | Eshta naheen mitra naheen |

Paahataan kothen volakhee naheen | Aashrayevina paradese | | 3 | |

He does not have any near or distant relatives, no well-wishers, no friends or acquaintances anywhere. He is like a stranger without any support.

Tenen kaisen karaaven | Kaaye jeevenseen dharaaven |

Waachaaven kin maraaven | Konyaaprakaaren | | 4 | |

What should he do? What hope should he hold onto in life? Should he survive or die, and in which way?"

Aise koneeyeken pusilen | Koneeyeken uttar didhalen |

Shroteen saavadha aikilen | Paahije aataan | | 5 | |

Someone asked this question, and the speaker will give the reply. Now, the listeners are requested to remain alert while listening.

Lahaanathor kaam kaanheen | Kelyaavegalen hota naheen |

Karantyya saavadha paaheen | Sadeva hose | | 6 | |

Any work, whether small or large cannot be accomplished without actually doing the work. If there is someone who is unfortunate and wishes to become fortunate, remain alert and listen to what is being said.

Antareen naheen saavadhaanataa | Yetna thaakenaa purataa |

Sukhasantoshachee vaartaa | Tethen keinchee | | 7 | |

If there is no alertness within, and no efforts are made, how can there be any talk of happiness and contentment? *[The explanation of "proper or accurate efforts" can be seen in Ovee 3 of Swadhyaaya 3. (Dasbodh: 12 - 02 - 03)]*

Mhanona aalasa sodaavaa | Yetna saakshepen jodaavaa |

Dusschitapanaachaa modaavaa | Thaaraa balen | | 8 | |

Therefore, give up laziness. Make earnest efforts with perseverance and break the presence of depression from the mind forcefully. *[The effort should be done with the concentration of mind. If there are other thoughts while doing the work, the concentration cannot be done and the work being done gets affected. The explanation about 'lack of attentiveness (Duschitta)' can be seen in Ovee 19 of Swadhyaaya 5. (Dasbodh: 11 - 03 - 19)]*

Praatahkaaleen uthata jaaven | Praatahsmaraami karaaven |

Nitya nemen smaraaven | Paathaantar || 9 ||

Get up early in the morning and worship God. Remember and reflect regularly upon whatever has been learned by heart. *[Abhyaasaarthee can refer here the daily routine prescribed in Ovees 15 to 27 in Swadhyaaya 5. (Dasbodh: 11 - 03 - 15 to 27)]*

Maageela ujalanee pudhen paatha | Nema dharaavaa nikat |

Baashkalapanaachee watwat | Karooncha naye || 10 ||

Go over what you have learned already to make it fresh, and learn by heart some more in addition. Keep firm with regular discipline, and do not engage in meaningless babble.

Dishekade duree jaaven | Suchismant hoon yaaven |

Yetaan kaanheen taree aanaaven | Riten khoten || 11 ||

Go to a distant place for morning bath and toilet. Come back clean and bring something back with you. Don't return empty handed. (This is saying not to be lazy, and to make oneself useful in the village life.)

Dhootavastren ghaalaaveen piloona | Karaaven charankshaalana |

Devadarshan devaarchan | Yethaasaanga || 12 ||

The washed clothes should be wrung out and hung up for drying, and some worship of God should be done according to what is customary or appropriate.

Kaanheen phalaahaar ghyaavaa | Pudhen vevasaaye karaavaa |

Loka aapalaa paraavaa | Mhanata jaavaa || 13 ||

Then, have some fruit to eat and afterwards tend to your business or occupation, taking care when dealing with those who are close to you, as well as with strangers. *[It is also suggested that the stranger may be considered as a person close to you with a wider view of welfare of others. It may be considered as an opportunity to bring the thought as "Pruthveemadhyen jitukee shareeren | Titukee bhagavantaachee gharen || (All the bodies that live in the world are the many houses of God.)"* (Dasbodh: 20 - 04 - 04) into practice.]

Sundar akshar Iyaahaaven | Pashta nemasta vaachaaven |

Vivaravivaron jaanaaven | Arthaantar || 14 ||

Write nicely and read clearly and smoothly. The inner meaning of the words should be understood with proper analysis and consideration.

Nemasta netaken pusaaven | Vishada karoon saangaaven |

Pratyayevina bolaaven | Tenchi paapa || 15 ||

When asking questions, they should be exact and appropriate to the situation. When giving answers, the explanation should be thorough. To speak about something without experience is a mistake.

Saavadhaanataa asaavee | Neetimaryaadaa raakhaavee |

Janaasa mane aisee karaavee | Kriyaasiddhi || 16 ||

Remain alert, and behave morally, accomplishing works that please many people. *[You have to keep in mind that your accomplishment of work should not hurt the mind of anyone.]*

Aaliyaachen samaadhaana | Harikathaa niroopan |

Sarvadaa prasang paahon | Vartat jaaven || 17 ||

Try to satisfy those who come calling to meet with you. The explanations about God should be given, and you should act in a manner which is appropriate according to the situation.

Taal dhaatee mudraa shuddha | Artha pramaye anvaye shuddh |

Gadyapadyen drushtaant shuddha | Anvayaache || 18 ||

When speaking, the style and expressions should be clear in meaning, and interpretations and themes should be used for clarification. Prose and poetry examples that are used should be clear and relevant.

Gaanen waajavinen naachane | Hastanyaas daakhavanen |

Sabhaaranjaken vachanen | Aadakathaa chhandband || 19 ||

Make use of music, the playing of instruments, dancing with joy, and hand movements to make statements and to entertain the crowd. Use short stories and various poetic styles during the narrations.

Bahutaanchen samaadhaan raakhaaven | Bahutaans maanela ten bolaaven |

Vilaga padon nedaaven | Kathemadhen || 20 ||

Keep in mind the satisfaction of many people and speak about that which is agreeable to the majority. Contradictions and points of contention should not be brought into the narration.

Lokaansa udand vaajee aanun naye | Lokaanche ukalaaven hrudaye |

Taree maga swabhaaven hoye | Naamaghosh || 21 ||

Don't speak in such a way that is boring to the people. Speak in a manner which will touch their hearts. In that way, people will naturally speak about you with praise. *[They will speak with joy the name of God]*

loudly.]

Bhakti dnyaana vairaagya yog | Naanaa saadhanaache prayog |

Jenen tute bhavarog | Mananamaatren || 22 ||

Experiment with the combination of Devotion (Bhakti), Knowledge (Dnyaana) and Detachment (Vairagya) in your spiritual practice. With proper reflection you can cure the sickness of worldliness. *[Majority of people are interested in this topic. The words in your narration should touch their hearts.]*

Jaisen bolanen bolaaven | Taisenchi chaalanen chaalaaven |

Maga mahantleelaa swabhaaven | Aangeen baane || 23 ||

One's behavior in life should be in accordance with one's speech. In this way, one naturally acquires the qualities of leadership.

Uktiveena saajiraa yog | To duraashechaa rog |

Sangateechyaa lokaanchaa bhog | Ubhaa thelaa || 24 ||

Having yogic knowledge without any sense of propriety is a sign of the disease of selfish desires. People in the company of such a person will surely suffer from misfortune. *[The spiritual leader lacking sense of propriety should not have selfish desire to lead people.]*

Aise na karaaven saarvatha | Janaasa paavaon naye vethaa |

Hrudaeen chintaaven samartha | Raghunaathajeese || 25 ||

Do not do anything that will cause other people trouble. A great leader contemplates on the all-powerful Lord Rama in the heart. *[The true feeling of devotion in the mind of the spiritual leader will keep him away from the bad selfish desire to become "Master" (Guru) by showing the people his greatness.]*

Udaasavrutteesa maanave jana | Vishesha kathanirupan |

Raamakathaa brahmaanda bhedoon | Pailaada nyaavee || 26 ||

People like the one who has a detached attitude. Give explanations and narrations about God and spread the word of Rama throughout the universe and beyond. *[Shri Samarth wants to express his feeling that the selfless spiritual leader gets the power to spread the word of Rama throughout the universe and beyond.]*

Saanga mahantee sangeet gaanen | Tethen vaibhavaasa kaaye unen |

Nabhaamaajee taaraanganen | Taisen lok || 27 ||

When there is a great leader present whose presence is accompanied by music and singing, how can the gathering fall short of glory? People will cluster around him like the stars in the galaxies in the sky. [Shri Samarth wishes that the spiritual leaders should be spread in the masses like the galaxies illuminating the sky.]

Aakalabanda naaheen jethen | Avaghenchi vishkalita tethen |

Yeken aakalevina ten | Kaaye aahe || 28 ||

Where there is a lack of higher intellect, everything is disorganized. Without intellect how can there be any wisdom?

Ghaaloon akalechaa pawaada | Vhaaven brahmaandaahoon jaada |

Tethen kaichen aanile dwaada | Karantapana || 29 ||

Making use of higher intellect, understand the Reality. Become more vast than the universe by way of your understanding. How can anyone bring in faulty pettiness there? [Shri Samarth tells repeatedly with strong belief that the constant efforts can increase the wisdom.]

Yethen aashankaa phitalee | Buddhi yetneen praveshalee |

Kaanheeyeka aashaa vaadhalee | Antaahkarnee || 30 ||

Here the doubt is removed, the intellect begins making efforts, and some good hope increases within the mind. [The hope of good days rises after hearing the answer in the mind of "Karanta" who had asked the question in the beginning of Samaas.]

Iti Shridasbodhe gurushishyasamvaade yetnasikavannaam samaas navam || 9 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 9 of Chapter 12, named "The Teaching About Effort" is concluded.

Swadhyay 07: Question paper

Q 1. Write complete Ovees which have following meaning.

- (1) Everyone should keep in mind that any work, whether small or large, cannot be accomplished without actually doing the work.
- (2) The combination of Devotion (Bhakti), Knowledge (Dnyaana) and Detachment (Vairagya) in your spiritual practice and proper reflection help you to cure the sickness of worldliness.
- (3) Where there is a lack of higher intellect, everything is disorganized. There is nothing more important than the intellect in the world.

Q 2. Write in about seven to eight sentences about the life routine recommended by Shri Samarth for the people wishing to strive for development.

Q 3. Complete the Ovees by writing proper words in the blank spaces.

(1) Antareen naaheen _____ | Yetna _____ purataa |
_____ vaartaa | Tethe kainchee ||

(2) Jaisen _____ bolaaven | Taisechee _____ |
Maga _____ swabhaaven | Angeen baanen ||

(3) Yethen _____ phitalee | Buddhi yetneen _____ |
_____ waadhalee | _____ ||

Q 4. Write in brief the important message given by Shri Samarth in this Samaas.

Q 5. Give any five characteristic properties from those described by Shri Samarth which are essential for a person to become a spiritual leader.

* * * * *

Swadhyay [Exercise] 08

Da. 12 - Vivekvairagyanaam [Discrimination and Desirelessness]

Sa. 10 - Uttampurushanirupan [Narration about the Best Person]

Ovees - 43

Summary : Narration about the Best Person: This Samaas is much inspiring one. At the time of Shri Samarth the spiritual teachings in our religion had given excessive stress on the “thoughts of separation (Nivrutteewaada)”. So the people got lassitude in the worldly activities. Shri Samarth tried to reduce this attitude of the people and gave inspiration to the society for meaningful journey of life. In the society there are always limited numbers of people having Knowledge (Dnyaana). So their responsibility increases with respect to the enlightening of all the people. The person who has got satisfaction due to spiritual achievements may not worry about the state of others in the world. The saints, however, never have such an attitude.

“Aapana jevoni jevavee lokaa | Karee santarpan Tukaa | |” (Shri Tukaaraam mahaaraaj says that he has had his meals and gives food to all the people. He enjoys this deed as if doing some religious ritual for betterment. He uses the concept of food with reference to the spiritual knowledge.) The sayings of Shri Samarth as “Taratena budon nedaaven | Budatayaasee | (One who can swim should not allow a drowning person to drown.)” in this Samaas has same feeling.

There is literally infinite number of creatures in this world. All of them, including human beings, have only one basis of living – as animals. However, with reference to spirituality, there will be two groups in them – humans and animals other than humans. This is because only the human being has the ability to gain spiritual knowledge. There are again two categories of humans as those having Knowledge (Dnyaanee) and those not having it (Adnyaanee). According to Shri Samarth the person with spiritual knowledge is the best person (Uttampurush). This person after getting spiritual knowledge (Brahmadnyaan, feels content and has nothing more to achieve in this world. Such persons are very few with reference to the general proportion of people without spiritual knowledge in the society. So the knowledgeable persons have to bear social responsibility of orienting the people without spiritual knowledge towards the spiritual knowledge. Shri Samarth expresses this opinion strongly in this Samaas. He describes the qualities essential and the ways to follow to become successful in this endeavor. Although his narration is brief, it has beautiful meaning. It also indicates his deep understanding of Marathi language.

The best person (Uttampurush) of Shri Samarth is truly a knowledgeable person with vast experience of spirituality. Due to complete loss of “worldly attachment (Dehabuddhee)” he has selflessness. So after his achievements he utilizes his remaining life for others only. In worldly life this person never wastes his time and is constantly striving for other people. He always has calm nature, forgiving attitude, behavior in accordance with his speech, soft and sweet way of speaking and much politeness. These great qualities of him make him gain the favor of mankind. He is respected by the people, and they consider what he says to be true. He gives them courage and satisfaction. He gradually trains them to follow the path toward God. He develops their capacity to gain the knowledge and experience of “Soul and Supreme (Aatmadnyaana)”. The community having the continuing sequence of

the “Best Persons (Uttampurush)” is truly the blessed one.

|| SHRI RAM ||

Aapan yetheshta jevanen | Uralen ten anna waatanen |

Parantu waayaa davadanen | Haa dharma navhe || 1 ||

One should eat to satisfy one’s hunger and whatever food is left over should be distributed. Letting food go to waste is not proper. [*“Yetheshta” means as per the requirement of the body and “Yethechha” means as per the wish of the mind and not as per the capacity of the body. Shri Samarth uses the word “Yethesta”.]*

Taisen dnyaanen troopta vhaaven | Tenchi dnyaana janaasa saangaaven |

Taratena budon nedaaven | Budatayaasee || 2 ||

The same applies when one gets satisfied with Knowledge. The Knowledge must be spoken about to the people. One who can swim should not allow a drowning person to drown. [*Here the knowledge means Spiritual knowledge (Aatmadnyaana). The person having it brings others on his path only and this is the quality of the best person (Uttampurush).]*

Uttama guna swayen ghyaave | Te bahutaansa saangaave |

Wartalyaavina bolaave | Te shabda mithyaa || 3 ||

One must develop the best qualities in oneself first, and then speak about those qualities to many people. One who speaks without first practicing speaks falsely.

Snaana sandhyaa devaarchana | Yekaagra karaaven japadhyaana |

Harikathaa niroopana | Kelen paahije || 4 ||

Do your morning bathing, some routine of worship, meditate on and chant the name of God, and listen to stories and explanations about God.

Sharreera paropakaareen laavaaven | Bahutaanchyaa kaaryaasa yaaven |

Unen padon nedaaven | KoniyeKaachen || 5 ||

Use the body for helping others. Be useful in helping the work of many people to get accomplished, and help to ensure that nobody suffers from any shortages. [*If one has a feeling as “Avaghechi sukhee asaaven | Aisee waasanaa || (One sincerely wishes that everyone should be happy) (Dasbodh: 19 - 04 - 23)”, then such behavior is easily experienced.]*

Aadalen jaakasalen jaanaaven | Yathanashakti kaamaasa yaaven |

Mrudavachanen bolata jaaven | Koneeyekaasee || 6 ||

Understand the troubles and oppression of others and do what you can to help them. Speak in a soft manner to everyone.

Dusaryaachyaa dukkhen dukkhavaaven | Parasantoshen sukhee vhaaven |

Praaneemaatraansa melavoon ghyaaven | Baryaa shabden || 7 ||

Empathize with the sorrow and grief of others as well as sharing in their joy and happiness. Bring people together in friendliness with good and kind words. *[Sometimes the relationships get affected due to unavoidable reasons, but try to bring normalcy in them again using soft and sweet words.]*

Bahutaanche anyaaye kshmaave | Bahutaanche kaaryabhaaga karaave |

Aapalyaapareesa vhaave | Paarakhe jana || 8 ||

Pardon the mistakes and faults of many people and help them to do their work and accomplish their goals. Bring strangers near and make them feel welcome.

Dusaryaachen antara jaanaaven | tadanusaarachi vartaaven |

Lokaansa pareekshita jaaven | Naanaaprakaaren || 9 ||

Understand the minds of others and behave appropriately. Examine and appreciate people in many various ways.

Nemakachi bolaaven | Tatkaalachi pratiwachana dyaaven |

Kadaapee raagaasa na yaaven | Kshmaaropen || 10 ||

Speak precisely and to the point, and give prompt replies to questions. Maintain a forgiving nature and don't become angry with others.

Aalasya avaghaacha davadaawaa | Yetna udanchi karaavaa |

Shabdamatssara na karaavaa | Konee yekaachaa || 11 ||

Give up laziness entirely making many kinds of efforts. Don't speak with envy or be jealous of anyone. *[If anybody speaks harsh and bad words about you, do not keep them always in mind and avoid envy.]*

Uttama padaartha dusaryaasa dyaavaa | Shabda nivadoonn bolaavaa |

Saavadhapanen kareeta jaawaa | Sansaara aapalaa || 12 ||

Offer the best things to others. Speak carefully, wisely selecting your words, and be attentive to leading the family life with care. *[Indiscretion (Avichaar) may spoil many things. So attentiveness is essential for personal life and social life. "Mhanoun sarvasavadhaana | Dhanya tayaachen mahimaana || (One who*

is alert and attentive in all things is truly blessed with greatness.)” (Dasbodh: 12 - 01- 14)]

Maranaachen smarana asaaven | Haribhakteesaa saadara vhaven |

Marona keerteesa urawaaven | Yenen prakaaen || 13 ||

Remember that one day the body is going to die and be consistent in your devotion to God. In this way your fame will live on after the body is gone.

Nemakapanen varton laagalaa | To bahutaansa kalon aalaa |

Sarva aarjavee tayaalaa | Kaaye unen || 14 ||

One who lives in a disciplined manner becomes known to many people and is well respected. Such a person does not feel that there is anything lacking. *[The meaning of “Aarjavee” is honesty, simplicity, straightforwardness and purity. One who has such qualities in his behavior with people gets from them similar treatment.]*

Aisaa uttama gunee vishesha | Tayaasa mhanaaven puroosha |

Jayaachyaa bhajanen jagadeesha | Trupta hoye || 15 ||

A person with such special and best qualities as these is called a great person. The Lord of the Universe is pleased with the worship of such a person. *[The best person (Uttampurush) has the mind with gathering of qualities like spiritual knowledge, nature of helping to others, sweet and soft speaking, and desirelessness from the bottom of heart.]*

Udanda dhikaaroon bolatee | Taree chalon nedaavee shanty |

Durjanaasa milona jaatee | Dhanya te saadhu || 16 ||

Even if people insult and humiliate him, he does not allow his peace to become disturbed. Such a person who can get along even with villainous people is truly a blessed sage. *[Refer here following Charans: “Mithyaa shareera nindalen | Taree yaachen kaaya gelen || (He knows that the body is unreal, so he does not matter to him if the body or its actions are criticized or insulted.)” and so “Dheekaarilyaa dheekaarenaa | Tochi maahaanpurush || (Even when he is berated by others, he does not berate anyone. This is the nature of such a great person.)” (Dasbodh: 19 - 04 - 25 and 26)]*

Uttama guneen shroonghaaralaa | Dnyaanavairaagyen shobhalaa |

Tochi yeka jaanaavaa bhalaa | Bhoomandalee || 17 ||

One who is adorned with the best qualities and is radiant with Knowledge and desirelessness is considered to be a great person on this earth. *[Because of Knowledge (Dnyaana) and Desirelessness (Vairaagya) only one is adorned with the good qualities.]*

Swayen aapana kashtaaven | Bahutaanchen sosita jaaven |

Zijona keerteesa urawaaven | Naanaa prakaaren || 18 ||

Do hard work yourself and tolerate the faults and suffering of many people. With your hard work, you will leave behind fame in many ways.

Keertee paahon jaataan sukha naaheen | Sukha paahataan keertee naaheen |

Vichaarenvina kothenchi naaheen | Samaadhana || 19 ||

If you only run after fame, there will not be happiness in life, and if you only run after pleasures, there will be no fame. Without proper thoughtfulness, there is no satisfaction to be found anywhere.

Paraantaraasa na laawaawaa dhakaa | Kadaapi padon nedaavaa chukaa |

Kshmaaseela tayaachyaa tukaa | Haanee naaheen || 20 ||

Do not hurt the feelings or minds of others. Mistakes should not be committed with regard to this. One who is forgiving does not lose the admiration of others. *[One should have behavior in association with thoughtfulness. So the misbehavior and related hurting to the minds of other people is avoided.]*

Aapalen athavaa paraaven | Kaarya avaghencha karaaven |

Prasangeen kaamaasa chukavaaven | Hen vihita navhe || 21 ||

Work should be carried out without discrimination as to whether it is one's own or someone else's work. It is not proper to try to escape or avoid following through on one's own duties. *[One should have true liking for the work.]*

Baren bolataan sukha waataten | Hen ton pratyaksha kalaten |

Aatmavata paraaven ten | Maaneeta jaaven || 22 ||

Saying nice things makes others feel happy, this is experienced by everyone. Speak to others as you would like to be spoken to.

Kathina shabden waaeeta waataten | Hen ton pratyayaasa yeten |

Taree maga waaeeta bolaaven ten | Kaaye nimitya || 23 ||

Harsh words make other feel bad, this is also experienced by everyone. So, there is no excuse for speaking harshly to others.

Aapanaasa chimotaa ghetalaa | Tenen kaasaavisa zaalaa |

Aapanaavaroona dusaryaalaa | Raakhata jaaven || 24 ||

If you pinch yourself you feel the pain of it. Understand from your own experience that others feel pain as well, and care about the pain of others.

Je dusaryaasa dukkha karere | te apavitra vaikharee |

Aapanaasa ghaata karee | Koneeyeke prasangee || 25 ||

Speech that is hurtful and causes pain to others is immoral, and at times may cause injury to oneself as well. *[Speech is like "Boomerang" (An indigenous Australian weapon for hunting. It is designed to return the thrower). It may hurt the speaker because of counterattack by others to whom he speaks.]*

Perilen ten ugavaten | Bolanyaasaarikhen uttar yeten |

Taree maga karkasha bolaaven ten | Kaaye nimitya || 26 ||

For whatever is sown, the crop grows accordingly. For whatever is spoken, the reply also comes back accordingly. For what reason then should anyone speak in a harsh manner?

[The Oves 22 to 26 narrate the importance of sweet speaking. So they are appropriate for the greeting-cards of Makar sankranti festival.]

Aapalyaa purusharthavaibhaven | Bahutaansa sukhee karaaven |

Parantu kashtee karaaven | Hen raakshesee kriyaa || 27 ||

Make many people happy with the wealth and substance of your own Being. To give people trouble is to act in a demon-like manner. *[In this Ovee the first two Charans represent the character of Lord Rama while later two Charans of Demon Ravana.]*

Dambha darpa abhimaan | Krodha aanee kathina vachana |

Hen adnyaanaachen lakshan | Bhagavadgeetenta bolilen || 28 ||

Hypocrisy, disrespect, pride, anger, and harsh speech are signs of ignorance that are described in the *Bhagavad Gita*. *[Refer Chapter (Adhyaaya) 16 – Stanza (Shloka) 04 of Bhagavad Gita.]*

Jo uttama gunen shobhalaa | Tochi purusha maahaan bhalaa |

Kityeka loka tayaalaa | Shodheeta firatee || 29 ||

Many people move about looking for one who is adorned with the best qualities. Such a person is alone considered to be the "greatest person".

Kriyevina shabdadnyaana | Tenchi swaanaachen wamana |

Bhale tethen avalokan | kadaapi na karitee || 30 ||

Having knowledge without the corresponding appropriate behavior is comparable to the vomit of a dog. Good people never even pay attention to it.

Manaapaasoon bhakti karanen | Uttama guna agatya dharanen |

Tayaa mahaapurooshaakaaranen | Dhundeeta yetee || 31 ||

People seek out a great person that has heartfelt devotion and upholds the best qualities with respect.

[This Ovee is as if the vignette of Shri Samarth himself, because Giridhar in his book "Samarthprataapa" about Shri Samarth Ramdas writes - "Shri Guru Samarth yekaantee baisatee | Loka darshanaartha yetee | Sakal praanteechaa swami paraamarsh ghetee | Chintaa karate vishwaachee || (Shri Samarth sits in solitude. The people, however, come to meet him. Shri Samarth gets information about the problems they face and gives advice to solve the problems. In this way Shri Samarth has the earnest desire of welfare of all others.)"]

Aisaa jo mahaanubhaava | Tenen karaavaa samudaava |

Bhaktiyogen devaadhiveva | Aapulaa karaavaa || 32 ||

Such a one with the greatest of experience should organize a group of devotional people and commune in oneness with the God of gods.

Aapan avachiten marona jaaven | Maga bhajana konen karaaven |

Yaakaaranen bhajanaasa laavaaven | Bahuta lok || 33 ||

If such a one dies suddenly, who will carry on the devotional practices and worship? For this reason, involve many people in devotional worship.

Aamachee pratidnyaa aisee | Kaaheen na maagaaven shishyaasee |

Aapanaamaagen jagadeeshaasee | Bhajata jaaven || 34 ||

My own resolution is such as not to ask for anything from the disciple, but only to ask him to continue to worship God after my passing.

Yaakaaranen samudaava | Jaalaa paahije mohochaava |

Haatopaateen devaadhiveva | Wolesaa karaavaa || 35 ||

For this reason there should be a group of devotees and regular festivals of devotional activity so that devotees will continue to be in communion with the God of gods.

Aataa samudaayaakaaranen | Paahijeta done lakshanen |

Shroteen yethe saavadhapanen | mana ghaalaaven || 36 ||

To organize gatherings of devotees two main qualities are required. The listeners are asked to listen with alertness of mind.

Jenen bahutaansa ghade bhakti | Ten he rokadee prabodhshakti |

Bahutaanche manogata haateen - | Ghetalen paahijen || 37 ||

The first quality is that one must have the power to teach in such a clear manner as to make many people turn towards devotion. The second quality is that one must be able to please others and win over the hearts and minds of many people. *[One must exert for fulfilling the wishes of the masses. So the masses follow that person with dedication.]*

Maagaan bolile uttama guna | Tayaasa manitee pramaana |

Prabodhshakteechen lakshan | Pudhen chaalen || 38 ||

The best qualities have now been described, and one who has them is recognized as someone who is authoritative. The power of such a great person's spiritual instruction continues on long after his passing away.

Bolanyaasaarikhen chaalanen | Swayen karoona bolanen |

Tayaacheen vachanen pramaanen | Maanitee janeen || 39 ||

One whose behavior is in accordance with his speech, and who does himself what he tells others to do, is respected by the people, and they consider what he says to be true.

Jen jen janaasa maanena | Ten ten janahi maaneena |

Aapana yekalaa jana naana | Shrushimadhyen || 40 ||

People will not follow and accept what they do not feel is acceptable. Everyone is alone with oneself among so many people in the world. *[This teaching is of great significance in today's age of democracy. One can express his thoughts effectively only if his followers are in majority in the society.]*

Mhanona saangaatee asaave | Maanata maanata sikawaave |

Haluhalu sevataa nyaave | Vivekaanen || 41 ||

Therefore, be with the people and bring people along with you, teaching them step by step, gradually taking them to the end with discrimination. *[The spiritual leader (mahanta) should not make haste in making the people follow him. Refer here the Ovee - "Mulaache chaaleenen chaalaaven | Mulaache manogaten bolaaven | Taisen janaasee sikawaaven | Haluhalu || (Walk with the speed of a child, and speak to the people as if they have the mind of a child and teach them slowly step by step.) (Dasbodh: 13 - 10 - 24)]*

Parantu he vivekaacheen kaamen | Vivekeen kareela nemen |

Etara te baapuden bhramen | Bhaandoncha laagale || 42 ||

However, this work is only for a patient and thoughtful person who uses the power of discrimination. Only he can do it correctly. Others are confused with delusion and will begin to quarrel among

themselves. [With the method of working of others the work will remain in "stand still" condition.]

Bahutaanseen bhaandataan yekalaa | Sheinyaavaanchoona puravalaa |

Yaa kaanranen bahutaanlaa | Raajee raakhaaven || 43 ||

One who quarrels with many people will find himself alone, like a leader without an army. Therefore, it is important to please many people.

[There are many valuable principles about good association with people (Lokasangraha). They will give you guidance in conducting study-sessions of "Dasbodh Study Circles (Dasbodh Abhyaasa Mandals)".]

Iti Shridasbodhe gurushishyasamvaade uttamlakshannaam samaas dashama || 10 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 12, named "Narration about the Best Person" is concluded.

Swadhyay 08: Question paper

- Q 1. (A) Write the Ovee in this Samaas which gives the pledge taken by Shri Samarth.
(B) Write the two Ovees indicating how one can live in form of fame after the death.
- Q 2. Which thoughts of Shri given in this Samaas mention the reason for sweet words one should speak?
- Q 3. Explain in brief following Charans of Ovees.:
(A) Taratena budo nedaaven | Budatayaasi |
(B) Sukha paahataan keertee naaheen |
- Q 4. Mention the qualities essential as per Shri Samarth for becoming a popular leader.
- Q 5. (A) Write complete Ovees which have following meaning.
(1) Examine the people in many various ways.
(2) Letting food go to waste is a non-religious act.
(3) Giving the people trouble is an act in a demon-like manner.

* * * * *

Swadhyay [Exercise] 09

Da. 18 – Bahujinasee [Description of Various Objects]

Sa. 06 – Uttampurushanirupan [The Signs of the Best Person]

Ovees - 22

Summary : The Signs of the Best Person: Before studying this second Samaas of “Uttampurushnirupan” it is necessary to refer history as the background. It is related to the life of Chhatrapatee Shivajimaharaj (1630 – 1680). One will be able to know significance of the Ovees in it in connection with important event in his life. The Ovees in the earlier part of Samaas seem to be with reference to the communication of Shri Samarth with Shivajeemaharaj before leaving of Shivajeemaharaj to meet Afajalkhan. The Ovees 3 to 8 is the description of the evil enemy - Afajalkhan while Ovees 9 to 12 seem to be precautionary advice to Shivajimaharaj. The Ovees 13 to 21 seem to be from a letter of congratulations written to Shivajimaharaj after his victory on Afjalkhan. There is appreciation of his good qualities like great efforts with attentiveness (Maahaayetna saavadhappanen |) and ability to accomplish magnificent tasks with bravery (Samaee dhaarista dharanen | Adbhutachi kaarya karanen |). Shri Samarth, however, repeatedly mentions these as gifts of God in Ovees 13 to 20. He indirectly takes care that his disciple should not get affected by false ego (Ahankaar). This shows how the True Master (Sadguru) takes care of his disciple.

Shri Samarth finalized the last draft of 200 Samaasas of Dasbodh in the month of Margasheersha of Shake 1603 (1681 AD). At that time he added in it some letters (composed in a meter form called Ovees) written earlier. This Sammas is such typical example. The Ovees 1 to 12 and 13 to 20 from two separate letters make this Samaas. It is the vignette written by Shri Samarth of Shivajimaharaj - the best person living at the time of Shri Samarth and to whom God was pleased. Shri Samarth has written the Ovee – Dharmasthaapaneche nara | Te eeshwaraache avataar | Jaale aahet, pudhen honaar | Denen eeshwaraachen | | This shows his belief that Shivajimaharaj was the incarnation of God. This Ovee is also a bright ray of hope that gives courage to all those who struggle for the betterment of others. The notable thing about this Samaas is that one will not find the name of Shivajimaharaj anywhere in it. The scholar personalities [who have studied Dasbodh with devotion and dedication] like Naanaasaheb (Shan. Shree.) Deo (1871-1958), La. Raa. Paangaarkar (1872-1941), Ke. Vi. Belasare (1909-1998) clearly mention that this Samaas is surely related to the life of Shivajimaharaj.

The Abhyaasaarthees are suggested to refer here the famous letter – “Nischyaachaa mahaameroo” (written by Shri Samarth to Shivajimaharaj) while studying this Samaas. The description in that letter is much similar to that of the best person in this Samaas.

Shri Samarth says clearly in Samaas 4 of this Dashak that “Je je dehe dharoonee aale | Te te kaanheen karoona gele | (All those who have come to be born with a body have done activities (Karma) in this world and have then gone away)” [Dasbodh: 18 – 04 – 26]. Doing Karma means bringing a change. So each individual makes some change – good or bad - in this world. The people having special ability and power (for doing activities) do more changes in the world. But all these Karmas have the background of selfishness. However, some exceptional persons are born in the world that do selfless activities with all their extraordinary strength and will. According to Shri Samarth such are holy Karmas

and worth for God's pleasure (Krupa). Whatever work is done by them is then the work of God and the blessings of the energy in the universe always protect them. Such best people (Uttampurush) are born in all times and in all societies to work in various fields related to human life. Shivajimharaj born in Hindu society in India at the times of Shri Samarth is representative of them. He may not be a saint with Supreme Knowledge (Brahmadnyaana), but with his good approach God is pleased. The motto of his life is "Sarvabhootahite ratah (Absorbed in the welfare of everybody)" or "Bahujana hitaaya bahujana sukhaaya cha (Work for the welfare of the many and for the happiness of the many)". Such persons accomplish magnificent tasks. They face abnormal difficulties in their lives, but successfully overcome the unfavorable situations with the grace of God. Their work has great impact on all the facets of the society. It brings revolutionary improvements in life-style of the society. This gives rise to renewed values, innovative objectives, novel activities and brave new adventures. The people get impetus for achieving progress. Shri Samarth calls it "Dharmasthaapanaa (establishment of religion and promotion of virtue)". The person making such "positive change" is always supportive and attentive to the needs of many people. Such extraordinary people have existed in the past, exist now, and will also exist in the future. They are the gift of God.

|| SHRI RAM ||

Naanaa vastren naanaa bhushanen | Yenen sharer shrunghaaranen |

Viveken vichaaren raajakaaranen | Antar shrunghaarije || 1 ||

The body is adorned with many clothes and a variety of ornaments, but the mind should be adorned with thoughtfulness, discernment, and unrevealed projects.

Shareer sundar satej | Vastren bhushanen kelen sajja |

Antareen nasataan chaaturyabeeja | Kadaapi shobhaa na pave || 2 ||

The body may be made to look beautiful with clothing and various ornaments, but if there is no wisdom within, there is no radiance.

Tund henkaada kathoravachanee | Akhanda tole saabhimaanee |

Nyaaya neeti antahhkaraneen | Ghenaar naaheen || 3 ||

The one who is intoxicated with himself, adamant about his opinions, speaks harshly to others, and continuously behaves pridefully, does not accept propriety and morality within.

Tahre seeghrakopee sadaa | Kadaapi na dharee maryaadaa |

Raajakaaranaa sanvaadaa | Milonchi nene || 4 ||

Such a person who torments and causes distress to others is easily irritated, is quick to become angry, and does not adopt a respectful demeanor. He does not know how to be adaptable and harmonious in his communication or in social relationships.

Aisen lounda beemaanee | Kadaapi satya naaheen vachaneen |

Paapee apasmaar janeen | Raakshesa jaanaave || 5 ||

Such mischievous and deceitful people who never make any truthful statements are the troublesome enemies of the public. Understand that such a person is said to have a demonic nature. *[Just like the attacks of an epileptic patient such person has unpredictable whimsical behavior.]*

Samayaasaarikhaa samayo yena | Nema sahasaa chaalena |

Nema dharitaan, raajakaarana | Antar pade || 6 ||

Times and situations never stay the same. If one holds rigidly to certain rules, this will not work in all times because social dynamics always continue to change. *[In politics one cannot apply definite rules and, therefore, the person facing other with demonic nature should use discrimination in the behavior.]*

Ati sarvartra varjaaven | Prasang paahon chalaaven |

Hatanigrahee na padaaven | Vivekee purushen || 7 ||

Extremes should be avoided in all cases. The discerning person observes and acts appropriately according to various situations and does not adopt an obstinate attitude.

Bahutachi karitaan hata | Tethen yeona padilaa tata |

Konaa yekaachaa sevati | Jaalaa paahije || 8 ||

When one is excessively disagreeable, he makes divisions among people. Therefore, one should adopt a middle way of expression that lies between two extremes.

[The Oves 6 to 8 indicate that while behaving with the enemy that is not accepting propriety and morality the steps as "tit for tat" should be taken. This is as per teachings by Lord Shrikrishna to Pandavas at the time of war with Karna.]

Baren eeshwar aahe saabhimaanee | Vishesha tulajaa bhovaanee |

Parantu vichar paahonee | Kaarye karanen || 9 ||

With this good approach, God is pleased. Especially pleased is the energy in the universe that is the destroyer of demons. This is understood with thoughtfulness, and then proper actions naturally follow.

Akhandchi saavadhaanaa | bahut kaaye karaavee soochanaa |

Parantu kaanheen yek anumaanaa | Aanilen paahije || 10 ||

Being ever alert, not much more advice needs to be given. However, you must come to your own conclusions.

Samarthanpaaseen bahut jana | Raahilaa paahije saabhimaan |

Nischal karoniyaan mana | Lok asatee || 11 ||

There are many people around a powerful person. They should be pleased with you and respect you. The people will have steadfast confidence in their minds. *[The leader should have faith in the abilities of the followers. They then lose their hesitating nature and support him.]*

Mlencha durjan udand | Bahutaan disaachen maajalen banda |

Yaakaaranen akhand | saavadhaana asaaven || 12 ||

There are many who reject the Truth and have become powerful charlatans. Therefore it is important to remain constantly alert. *[The word "banda" meaning "rebellion" has been used deliberately here for the act of ruling the country by the evil-natured intruders.]*

Sakalakartaa to eeshwaroo | Tenen kelaa aangikaaroo |

Tayaa purushaachaa vichaaroo | Virulaa jaane || 13 ||

God is the doer of everything, and the importance of a person who is blessed by Him is only known to a rare few.

Nyaaya neeti vivek vichaar | Naanaa prasangprakaar |

Parikshinen paraantar | Denen eeshwaraachen || 14 ||

Justice, propriety, thoughtfulness, discernment, the ability to act appropriately according to various situations, and to be able to know the minds of others are gifts of God.

Maahaayetna saavadhapanen | Samaeen dhaarishta dharanen |

Adbhutchi kaarya karanen | Denen eeshwaraachen || 15 ||

To make great efforts with attentiveness, to have courage at times when it is needed, and to be able to accomplish magnificent tasks, are gifts of God.

Yesha keertee prataap mahimaa | Uttam gunaasee naaheen seemaa |

Naaheen dusaree upamaa | Denen eeshwaraachen || 16 ||

To be successful, to be renowned, persevering, and to have magnificence are the best qualities that know no limits. There is no comparison for these gifts of God.

Deva braahman aachaar vichaar | Kitek janaasee aadhaar |

Sadaa ghade paropakaar | Denen eeshwaraachen || 17 ||

To have respect for God and the knowers of Brahman, to be virtuous in behavior and in one's thinking, and to always be supportive and attentive to the needs of many people, are gifts from God.

Yehaloka paraloka paahaanen | Akhand saavadhapanen raahaanen |

Bahut janaachen saahaanen | Denen eeshwaraachen || 18 ||

To be attentive to worldly life and to still be able to go beyond the worldly life while always remaining alert and ready to bear the hardships of many people, are gifts of God.

Devaachaa keipaksha ghenen | Braahmanaachee chintaa waahaanen |

Bahu janaasee paalanen | Denen eeshwaraachen || 19 ||

To be on the side of God, to take care of the knowers of Brahman, and to nurture others, are gifts of God.

Dharmasthaapaneche nara | Te eeshwaraache avataar |

Jaale aahet, pudhen honaar | Denen eeshwaraachen || 20 ||

Those who establish religion and promote virtue are the incarnations of God. They exist now, have existed in the past, and will also exist in the future. This is the gift of God.

[This Ovee indirectly shows that Shri Samarth Ramdas believed Shivajimaharaj as the incarnation of God.]

Uttama gunaachaa graahika | tarka teekhana viveka |

Dharmawaasanaa punyashlok | Denen eeshwaraachen || 21 ||

One who appreciates and adopts the best qualities of sound judgement, thoughtfulness, and intelligent discernment, and who has an affinity for virtue and righteousness is a gift of God.

Sakal gunaanmadhen saar | Tajawijaa vivek vichaar |

Jenen paavije pailapaar | Aratreparatreenchaa || 22 ||

The essence of all virtues is reflection, discrimination, and investigation into one's True form, through which, one is able to cross beyond the bondage of worldly life, achieving success both in this world and beyond it. *[This last Ovee indicates that the success in worldly life is not the only goal of life, but attentive efforts for Spiritual knowledge (Paramaartha) is equally important. This shows that the teachings by Shri Samarth are equally balanced with reference to worldly life and spiritual life.]*

[The Abhyaasaarthees are suggested to refer the historic account of the battle at Prataapagad with Afjalkhan. The book - "Raja Shivachhatrapatee" written by Shri. Ba. Mo. Purandare - may be of much help. The study of this Samaas with reference to life and work of Shivajimahaaraaj will become more interesting. It will enhance your interest in study of Dasbodh.]

Iti Shridasbodhe gurushishyasamvaade uttampurushanirupananaam samaas shashthama || 6 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6

of Chapter 18, named "The Signs of the Best Person" is concluded.

Swadhyay 09: Question paper

- Q 1. Write the Ovees in this Samaas which have the following meaning.
- (1) The essence of all virtues is reflection, discrimination, and investigation into one's True form, through which, one is able to cross beyond the bondage of worldly life.
 - (2) Those who establish religion and promote virtue are the incarnations of God. They exist now, have existed in the past, and will also exist in the future.
- Q 2. Write on the basis of Ovees in this Samaas whether following statements are right or wrong.
- (1) The body may be made to look beautiful only with clothing and various ornaments.
 - (2) Times and situations never stay the same. So same rule will not work in all times.
 - (3) If Goddess Tulajaa Bhawaanee is pleased, it is not necessary to work with thoughtfulness.
- Q 3. Mention the main characteristics exhibited by a person having demonic nature.
- Q 4. Do you think that there is a vignette of a best person in this Samaas? Of whom?
- Q 5. Complete the following Ovees.
- (1) _____ chi saavadhaanaa | _____ kaaye _____ soochanaa |
 - (2) Ati _____ warrjaaven | _____ paahona _____ |
_____ na padaaven | _____ purooshen | |
 - (3) Sakalakartaa _____ | Tenen _____ aangikaaroo |
_____ purooshaachaa _____ | _____ jaanen | |

* * * * *

Swadhyay [Exercise] 10

Da. 19 – Shikavannaam [The Teaching]

Sa. 10 – Viveklakshannirupan [The Signs of Discrimination]

Ovees - 30

Summary : The Signs of Discrimination: The humanity becomes alive because of spiritual thoughts and is seen in the behavior of people. In today's life are seen many types of violence, corruption and immorality. For uprooting the seedlings of such worst things it is necessary to sow and cultivate spiritual thoughts in human minds. Such thoughts should not remain only in the Holy Scriptures, but should be spread effectively in the masses. For such work are needed thousands of devoted volunteers. Shri Samarth had prepared such spiritual leaders (mahantas) throughout India. The monasteries (mathas) established by him and disciples living there that were spread from Himalayas to South Seas is the proof for his great work. The Ovees - Shaahaanen karooni sodaave | Bahuta jana || (Dasbodh: 19 - 10 - 14) and Aapan karaaven karawaaven | Aapan vivaraaven vivarawaaven | Aapan dharaaven dharavaaven | Bhajanamaargaasee (Dasbodh: 19 - 10 - 17) in this Samaas are very important teachings insisted repeatedly by Shri Samarth. We should try to understand another following thought also. He says that although the power of discrimination makes the worldly life decent and worthwhile, it also makes the worldly life gradually lose its power to affect the mind. The people not having such affection for the worldly life can spread Dasbodh to many people effectively. Such work is the need of the day and this Samaas gives best guidelines to do it.

The spiritual leader (Mahanta) of Shri Samarth awakens the people and induces the wish in them to follow path of good deeds and of devotion (Sanmarga). He prepares a group of people of such views. As he is leading the group, he has to tackle persons with different types of whimsical nature. So he cannot behave with them in the same manner as with ordinary persons. He has to use, then, many tricks and ideas for completing the work undertaken successfully. The use of such modifications in his behavior in accomplishing the task is called the politics of the spiritual leader.

In this Samaas is summarized politics or method of work used by the spiritual leader. Shri Samarth specifically tells that the spiritual leader should personally like desirelessness and should not lose this attitude. Although involved in many activities, he should not have any attachment to them. He should put all the followers on the path of listening and reflecting which leads to discrimination. He teaches them whatever is known to him and makes them wiser. He does everything first by himself and then gets it done through others. He does not get tired in moving on to newer places and doing these things there also. He does not become lazy and tired in doing his activities, but does not get caught up in them. He does his activities as long as they can be managed. When they become unmanageable, he happily moves away from them to do new endeavor. He clearly knows that greatness as well as comforts cannot be sought at a time. He also knows that worldly life being basically rotten and destructible, can be made decent and worthwhile only by using the power of discrimination. He has also the idea that such power, however, helps in making the worldly life to lose its ability to affect the mind.

|| SHRI RAM ||

Jethen akhand naanaa chaalanaa | Jethen akhand naanaa dhaaranaa |

Jethen akhand raajakaaranaa -- | Manaasee aanitee || 1 ||

In the company of a great sage or spiritual leader (mahanta), there is ongoing discourse on various subjects, ongoing reflection on many opinions, and ongoing consideration of various political philosophies in the minds of those present. *[Spirituality (Adhyaatma), Worship (Upaasanaa) and Politics (Raajakaarana) are three subjects for the discussion.]*

Shrushtemadhen uttama guna | Tituken chaalen niroopana |

Niroopanaavina kshana | Rikaamaa naaheen || 2 ||

There, the best qualities in the world are discussed and explained, and not a single moment is wasted in empty talk. *[God has all the best qualities and so called as "Shadguneshwar". Sant Shri Dnyaaneshwar has narrated that God has six best qualities as Yash (Success), Shree (Wealth), Aoudaarya (Liberalism), Dnyaana (Knowledge), Vairaagya (Desirelessness) and Aishwarya (Grandeur).]*

Charchaa aashankaa pratyottaren | Kona khoten kona kharen |

Naanaa vagtrutven shastraadhaaren | Naanaa charchaa || 3 ||

In such places there is discussion about various doubts, the resolution to the questions about what is true and what is false, and many discussions about statements that are made in various scriptures. *[The exactness of concepts like Materiality (Saar), Futile (Asaar), Truth (Satya), and Unreality (Asatya) is decided.]*

Bhaktimaarga vishada kale | Upaasanaamaarga aakale |

Dnyaanavichaara nivale | Antaryaameen || 4 ||

The path of devotion is properly explained, the meaning of worship becomes clearly understood, and the path of Knowledge is made clear. *[Devotion (Bhakti) has been defined in Dasbodh as "Vibhakta naaheen mhanona bhakta (Because there is no separateness, God is the devotee) (Dasbodh: 08 - 08 - 16)". For complete elimination of egoism (Ahambhaava) is necessary the worship (Upaasanaa or Saadhanaa)]. Through this worship the knowledge of true perspective about God is gained. The spiritual leader narrates all these aspects through his discourse.]*

Vairaagyaachee bahu aavadee | Udaasa vrutteechee godee |

Udand upaadhee taree, sodee -- | Laagoncha nedee || 5 ||

The spiritual leader takes great delight in desirelessness and has an attitude of disinterestedness in the world. Although he is involved in many activities, he is not attached to them. *[Just like the leaf of lotus keeping itself unsoaked although being in water, the spiritual leader remains unattached of worldly life.]*

Prabandaacheen paathaantaren | Uttaraasee sangeeta uttaren |

Nemake bolataan antaren | Nivavee sakalaancheen || 6 ||

He can quote passages from many books that he knows by heart. His answers are methodical and relevant to the questions, and his precise speech pacifies the hearts and minds of the listeners.

Aavadee laagalee bahu janaa | Tethen konaachen kaanheen chaalena |

Dalawata padilaa anumaanaa | Yeeela kaisaa || 7 ||

He is loved by many people and his critics cannot sidetrack him. There is always a crowd around him, but his inner state cannot be fathomed by anyone.

Upaasanaa karoniyaan pudhen | Purawalen paahije chahukade |

Bhoomandaleen jikade tikade | Jaanatee tayaa || 8 ||

It is natural for him to travel to many places to propagate the path of worship. Therefore he becomes well known to all of the people in the world. *[The worship (Upaasanaa) acts as shield protecting the desirelessness of the spiritual leader going everywhere in the world.]*

Jaanatee paree aadalena | Kaaye karito ten kalena |

Naanaa deseeche loka naanaa | Yeona jaatee || 9 ||

He is well known, yet he cannot be found at any one location. Nobody knows what he does, but he is visited by people from many different countries that come and go.

[Refer Ovee 31 in Swadhyaay 8 here. It is as if the autobiography of Shri Samartha.]

Titukyaancheen antaren dharaaveen | Viveken vichaaren bharaaveen |

Kadovikadeechee vivaraaveen | Antahkkaarne || 10 ||

He understands the dispositions and minds of many people, and instills thoughtfulness and discrimination within them. With great skill and tact in his explanations, he clears away the doubts from people's minds.

Kitee loka ten kalena | Kitee samudaava aakalena |

Sakala loka shravanamananaa | Madhyen ghaalee || 11 ||

Nobody knows how many people follow him. It cannot be estimated how large his group is, or how many people he has put on the path of listening and reflecting.

Phada samajaavisee karanen | Gadyapadya saanganen |

Paraantaraasee raakhanen | Sarvakaala || 12 ||

By using relevant examples from prose and poetry he gives many explanations that please the minds of the people gathered around him.

Aisaa jyaachaa dandaka | Akhand paahaanen viveka |

Saavadhaapudhen aviveka | Yeeela kainchaa || 13 ||

With such a regular routine of attentive discrimination is always going on around him, how can anyone who comes to him fall into a lack of discrimination?

Jituken kaanheen aapanaasee thaaven | Tituken haluhalu sikawaaven |

Shaahaanen karooni sodaave | Bahuta jana || 14 ||

Whatever is known by him is gradually and patiently taught to the people. In this way, all of the people who come to him are made wiser. *[This is the mission of the spiritual worker (mahanta).]*

Paropareen sikawanen | Aadanukaa saangat jaanen |

Nivala karoonee sodanen | Nisproohaasee || 15 ||

He teaches others repeatedly in many ways, clearing away the difficulties and doubts of the desireless person.

Hoeela ten aapana karaaven | Na hotaan janaakaraveen karawaaven |

Bhagwatbhajan raahaaven | Haa dharma navhe || 16 ||

Whatever is possible to be done by himself, he does, and what he cannot do, he gets done through other people. All the while, he never neglects his practice of praising God. *[The spiritual leader has clear objective to inspire the people for worship of God.]*

Aapan karaaven karawaaven | Aapan vivaraaven vivarawaaven |

Aapan dharaaven dharavaaven | Bhajanamaargaasee || 17 ||

By his example, he does what needs to be done. Through his thoughtfulness and investigation, he gets others to think and investigate. By holding to the path of devotion, he inspires others to follow the path of devotion. *[This Ovee indicates the vision of Shri Samartha. He had sincere wish of association with the people (Loksangraha) and their welfare (Samaajahita).]*

Junyaa lokaanchaa kantaalaa aalaa | Taree nootana praanta paahije dharilaa |

Jituken hoeela titukyaalaa | Aalasa karoon naye || 18 ||

If he becomes tired of the same old group of people, he moves on and finds a new place. He does not become lazy with respect to doing whatever he can for others.

Dehyaachaa abhyaasa budaalaa | Mhaniye mahanta budaalaa |

Laagawegen nootana lokaanlaa | Shaahaanen karaaven || 19 ||

If the spiritual studies and devotional practices are given up by the spiritual leader, then he will surely lose his status. In such a situation, he should find new people to teach the path of devotion to without delay.

Upaadheenta saanpado naye | Upaadheesa kantaalon naye |

Nisugapana kaamaa naye | Koneeyekavisheen || 20 ||

He should not get caught up in worldly activities, while at the same time he should not become tired of starting new endeavors. Laziness is of no use in any situation.

Kaama naasanaara naasaten | Aapana veden ugencha paahaaten |

Aalasee hrudayasunya ten | Kaayen karoon jaane || 21 ||

Sometimes, even when many efforts are made, an endeavor gets spoiled and is a failure, and an ignorant person just helplessly looks on. How a lazy and dull-minded fool can know what needs to be done?

Dhakaadhakeechaa maamalaa | Kaisaa ghade ashaktaalaa |

Naanaa buddhi shaktaalaa | Mhanonee sikawavyaa || 22 ||

To be a leader requires effort and being able to deal with many situations. How can one who is weak in body and mind do such work? Therefore, a person who is strong must be taught in various ways. *[The spiritual leader (mahanta) should be cognoscente of the people.]*

Vyaapa hoeela ton raahaaven | Vyaapa raahaataan uthona jaaven |

Aanandroopa phiraaven | Kothen tarheen || 23 ||

The leader remains at a place as long as the activities can be managed. When the activity becomes unmanageable, he happily moves on to some other place. *[The person who gets irritated in association with the people cannot do the work expected from a "mahanta".]*

Upaadheepaasunee sutalaa | To nispruhapanen balaavalaa |

Jikade anakoola tikade chaalilaa | Saavakaasa || 24 ||

One who is free of attachment to worldly activities becomes stronger in desirelessness. He leisurely goes wherever the conditions are favorable. *[Mahanta of Shri Samartha should move from place to place and*

study the conditions there while extending his activities for the people at a place. This will enable him to start these activities at many places. This is very valuable guidance for the spiritual workers.]

Keerti paahaataan sukha naaheen | Sukha paahaataan keerti naaheen |

Kelyaavin kaanheenchha naaheen | Kothen tarheen || 25 ||

If one seeks greatness, he must be able to set aside comforts. If one only wants comforts, he will not become great. Nothing can be achieved without doing something or without putting in some effort.

Yeraveen kaaya raahaaten | Honaara tituken hooona jaaten |

Praaneemaatra ashakta ten | Pudhen aahe || 26 ||

However much needs to be done, the appropriate amount of work needs to take place. However, the weak and incapable simply make excuses. *[The work by mahanta who has weak and tendency of giving excuses cannot be accomplished. He therefore, loses respect in the society.]*

Aadheenchha takavaa sodilaa | Madhenchi dheevasaa saandilaa |

Taree sansaara haa sevataalaa | Kaisaa paave || 27 ||

If the enthusiasm is given up in the beginning, or one loses confidence while the work is going on, how can one achieve any success in worldly life?

Sansaara muleenchha naasakaa | Viveken karaawaa netakaa |

Netakaa karitaan, phikaa -- | Hota jaato || 28 ||

Worldly life is basically a rotten and destructible thing. However, by utilizing the power of discrimination, it becomes a decent and worthwhile thing, and it gradually loses its power to affect the mind. *[It is, at least, expectation that discrimination should induce desirelessness.]*

Aisaa yaachaa jinasaanaa | Paahaataan kaloon yeten manaa |

Parantu dheera saandaawaanaa | Konee yeken || 29 ||

Such is the nature of worldly life. The mind can understand this through proper observation. One should never give up the perseverance to understand correctly.

Dheera saanditaan kaaye hoten | Avaghen sosaaven laagaten |

Naanaa buddhi naanaa maten | Shaahaanaa jaanen || 30 ||

If perseverance is given up, one suffers over everything. *[The gist of it is that one should face the calamities boldly.]* Only the wise person understands the many various opinions and ways of wisdom.

Iti Shridasbodhe gurushishyasamvaade viveklakshannaam samaas dashama || 10 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 19, named "The Signs of Discrimination" ends.

Swadhyay 10: Question paper

- Q 1. Find three Ovees in this Samaas which is as if the vignette of Shri Samarth Ramdas.
- Q 2. Find out the Ovee in this Samaas the first line of which is almost similar to that of the Ovee in Dashak 12 - Samaas 10.
- Q 3. Write about five sentences about the work that was being done in the monasteries (Matha) established by Shri. Samarth.
- Q 4. Write in brief:
- (A) Why it is preferable that a person who is strong must be taught in various ways?
- (B) What precautions should a spiritual leader (mahanta) take while doing extension of his activities?
- Q 5. (A) Write two Ovees which indicate that laziness should be discarded and the path of devotion should be spread.
- (B) Why do you feel that Dasbodh should be spread in masses?

* * * * *

Swadhyay [Exercise] 11

Da. 14 – Akhanddhyaananaam [Constant Meditation]

Sa. 06 – Chaaturyalakshan [Description of Discernment]

Ovees - 33

Summary : Description of Discernment: This Samaas shows the inspiration in the teaching by Shri Samarth. He tells strongly that one can discard bad qualities and can acquire good qualities. This can be achieved through efforts. There is no trace of wishy-washy feelings here and all the thoughts are encouraging to do daring efforts (Purushaartha) for improving one's consciousness. Shri Samarth replaced the conventional phrase "Extension of activities causes irritation (Vyaapa titukaa santaapa)" by new phrase – "Extension of activities results in prosperity (Vyaapa tituken vaibhava)". Such powerful and enlightening thoughts showered by a Marathi hermit keep us in astonishment. Shri Samarth also gives quintessence of making many people in one's favor. In today's age of democracy it is of prime importance since it is necessity to have majority of people with good thoughts and intensions.

Although it is strongly pleaded that this universe is illusive, false and temporary one, one has to live in it only and along with many other people. So one should strive to make maximum use of life. The human being has such ability for the progress. So Shri Samarth repeatedly says that one should make efforts for developing various acquired qualities and making the personality influential. Each individual can make some positive change in the world. So one should start with doing self-development followed by inducing such changes in others. This should be considered as the mission of life. So one leaves the world with a bit of improvement in it. Shri Samarth narrates the improvement possible in the self and the world in this Sammas. The gist of his teaching is as follows: (1) The human being can learn wisdom. (2) The good qualities which are not inherent can be acquired through learning, (3) One can exert to get prosperity and then enjoy it in due course. (4) Work hard for others with the body and the mind. (5) One does whatever possible extension of activities, likewise gets prosperity. (6) Behave in such manner to get respect of many people. (7) Make people wise and uplift the downfallen. (8) Increase the devotion to God in the world.

|| SHRI RAM ||

Roop laavanya abhyaasitaa na ye | Sahajagunaasa na chale upaaye |

Kaanheen taree dharaavee soye | Agaantuka gunaachee || 1 ||

A beautiful appearance cannot be acquired through study. Each person is born with their own natural qualities that cannot be altered. Therefore, one should at least try to make some effort master those qualities that can be developed. [Shri Samarth classifies here the qualities of a person in two categories. Inherent qualities (Sahaja guna) are those got at the time of birth and acquired qualities (Aagantuk guna)]

Kaalen maanoosa goren hoyenaa | Vanaalaasa yetna chaalenaa |

Mukyaasa waachaa futenaa | Haa sahajagun || 2 ||

A black skinned person cannot become fair skinned, the various marks on the body cannot be removed by any means, and one who is born mute cannot get his speech back, as there are inherent qualities for such people.

Aandhale dolas hoyenaa | Badhir ten aikenaa |

Paangul paaye gheenaa | Ha sahajagun || 3 ||

One who is blind cannot see, one who is deaf cannot hear, and one who is lame cannot use his limbs. These are inherent qualities.

Kurupatecheen lakshanen | Kitee mhanoni saanganen |

Roopa laavanya yaakaaranen | Paalatenaa || 4 ||

How many such types of physical deformations should be told? The inherent qualities and beauty of a form do not change. *[Refer Ovee 1 for same thought]*

Avaguna soditaan jaatee | Uttam guna abhyaasitaan yetee |

Kuvidya saandoona, sikatee | Shaahaane vidya || 5 ||

Bad habits can be given up and they will disappear. The best qualities can be developed with study and practice. The wise give up wrong knowledge and gain true knowledge.

Moorkhapan saanditaan jaaten | Shaahaanapan sikataa yeten |

Kaarabaar karitaan umajaten | Sakal kaanheen || 6 ||

Foolishness disappears if given up. Wisdom can be acquired through learning. Everything can be understood if one puts in effort and takes care in how one conducts one's affairs.

Maanyataa aavade jeeveen | Taree kaan upekshaa karaavee |

Chaaturyenvin uncha padavee | Kadaapee naaheen || 7 ||

Recognition and respect are liked by all beings, and yet there is still a neglect of making right efforts to gain them. Without proper discernment one does not gain higher status.

Aisee prachita yete manaa | Taree kaan swahita karaanaa |

Sanmaargen chaalataan, janaan | Sajjanaa maane || 8 ||

When this type of actual experience comes to one's mind, why not do something for your own good? One who is progressing on the right path is respected by both the common people as well as by saintly people.

Dehe netaken shrunghaarilen | Pree chaaturyenvina naasalen |

Gunenvina saajiren kelen | Baashkala jaisen || 9 ||

The body is dressed up and adorned properly but that is useless without proper discernment. It is like a mad person who has no virtues putting on a show.

Antarrkalaa shrunghaaraavee | Naanaapree umajawaawee |

Sampadaa melaoona bhogaavee | Saavakaas || 10 ||

One should be adorned with discernment and the understanding of many things in many ways. Then, prosperity will be enjoyed in due course. *[One should earn wealth using good means (Sanmarga) and utilize it for good purpose. This teaching is inspiring for the students.]*

Pretna kareenaa sikenaa | Shareer tenhi kashtaveenaa |

Uttam guna gheennaa | Sadaakopee || 11 ||

If one does not make any efforts to learn or to do any hard physical work, the best qualities are not imbibed, and one is prone to becoming angry very quickly.

Aapan dusaryaasa karaaven | Ten usinen savenchi ghyaven |

Janaa kashtavitaan kashtaaven | Laagela bahu || 12 ||

As you do to others, you get back in turn. If one causes troubles for others, one receives a lot of trouble from others.

Nyaayen vartela to shaahaanaa | Anyaai to dainyawaanaa |

Naanaa chaaturyaachyaa khunaa | Chatur jaane || 13 ||

One who behaves in a just manner is wise. One who is unjust becomes a lowly person. There are many signs of discernment and intelligence that are known to the wise.

Jen bahutaansa maanalen | Ten bahuteen maanya kelen |

Year ten verthachi gele | Jaganindya || 14 ||

That which is respected by many becomes accepted by many others. That which is not accepted becomes useless and is universally criticized.

Loka aapanaasi volaave | Kinvaa aavaghecha konsalaave |

Aapanaasa samaadhaan phaave | Aisen karaaven || 15 ||

People may act favorably toward you, or they may be entirely against you, therefore act in such a way that brings about the most satisfaction to various situations.

[The Oves 13 to 15 are the guidelines for getting popularity in the people through good behavior. In present age of democracy they are of special significance for those working for social welfare.]

Samaadhaanen samaadhaan waadhe | Mitrinen mitri jode |

Moditaan kshanamathen mode | Barepan || 16 ||

By satisfaction, more satisfaction is spread to others, by friendliness, more friendships develop, and by breaking off relations, even good friendships can be broken in a moment. *[The development of good relations requires time, but spoiling of them requires no time.]*

Aho kaanho, are kaanren | Janeen aikijeten kin re |

Kalat asataancha kaan re | Nikaameepan || 17 ||

People say “What are you doing? Why are you behaving that way?”, and one hears these comments, yet still does not learn and clear away incorrect activity. *[The word “Are” for calling anyone does not show respect for him, and so gets response as “Kaa re”. however, the word “Aho” indicating respect gets reply as “Kaa ho”.]*

Chaaturyen shrunghaare antar | Wastren shrunghaare shareer |

Dohinmadhen kona thor | Baren paahaa || 18 ||

Discernment is an adornment of one’s consciousness, like beautiful clothes are an adornment for the body. See which one is superior between the two.

Baahyaatkaar shrunghaarilen | Tenen lokaanchyaa haataasi kaaye aalen |

Chaaturyen bahutaansi rakshilen | Naanaa prakaaaren || 19 ||

What benefit do people receive if the body is outwardly decorated? However, with the adornment of wisdom, many people are protected in many ways. *[The decoration of body by clothes, ornaments and jewelry is of no use to others. It may, however, be cause for hatred and jealousy. The use of wisdom for others may be cause for respect and praise.]*

Baren khaaven baren jevaaven | Baren lyaaven baren nesaaven |

Samasteen baren mhanaaven | Aisee waasanaa || 20 ||

People desire to eat good food, share good meals, to wear good clothes to adorn themselves, and that others should say good things about them.

Tanen manen zijaaven | Tenen bhalen mhanona ghyaaven |

Ugenchi kalpitaan, sinaaven | Laagela pudhen || 21 ||

Work hard for others with the body and mind and you will receive respect from the people. However, if you only sit idly by imagining, troubles will surely come afterwards.

Lokeen kaaryabhaaga aade | To kaaryabhaaga jethen ghade |

Loka sahajachi wodhe | Kaamaasaatheen || 22 ||

When some work is not getting done and someone comes along and completes it properly, people are naturally drawn to the person who gets things done.

[The Oves 20 and 21 explain in simple way the results you get for your actions. One should, therefore, know the nature of desires and the reason for not getting their fulfillment.]

Mhanon dusaryaasa sukhee karaaven | Tenen aapan sukhee vhaaven |

Dusryaas kashtavitaan, kashtaaven | Laagela swayen || 23 ||

Therefore, work to make others happy, which will also please yourself. If one gives trouble to others, one only makes more trouble for oneself. *[The true way of becoming happy is described here. The same is the teaching of all the saints.]*

Hen ton pragatachi aahe | Paahilyaavina kaamaa naye |

Samajanen haa upaaye | Praaneemaatraansee || 24 ||

This principle is clearly evident but unless one sees properly, it is of no use. To realize this is the solution to dealing with all beings.

Samajale aani vartale | Techhi bhaagyapuroosha jaale |

Yaavegale urale | Te karante purusha || 25 ||

Those who understand this and act in the world accordingly are the people of great fortune. All others can be considered to be unfortunate. *[One who does not understand this is not unwise (Karantaa), but unfortunate (Durdaivee), however, one who understands this but does not do good deeds (Satkrutyas) is not unfortunate, but unwise person.]*

Jitukaa vyaapa tituken vaibhava | vaibhavaasaarikhaa haavabhaava |

Samajalen paahije, upaava -- | Pragatachi aahe || 26 ||

According to the extent of one's activities, likewise is one's prosperity. One's prosperity is in accordance with one's conduct. This principle is evident and should be properly understood. *[The people who have got success in various fields of life, especially industrialists, have same experience. These thoughts of encouragement to do daring efforts (Purushaartha) should be taught from the childhood.]*

Aalasen kaaryebhaaga naasato | Saakshepa hota hota hoto |

Disate goshtee kalenaa to | Shaahaanaa kaisaa || 27 ||

Laziness hinders the completion of undertakings, but with hard work, things happen in due course. If one cannot understand what is readily apparent, how can he be called wise?

Mitri karitan hoten krutya | Vaira karitan hoto mrutya |

Bolilen hen satya kin asatya | Wolakhaaven || 28 ||

With friendship activities get accomplished, and with enmity things get broken and death occurs. Recognize for yourself if what is being said is true or false.

Aapanaasa shaahaanen karoon nene | Aapalen hita aapana nene |

Janeen maître raakhon nene | Waira karee || 29 ||

If one doesn't know to how make oneself wise, he cannot understand what is in his own best interest. Such a person does not know to protect friendships among people, and creates many enemies.

Aisen prakaareeche jana | Tyaasa mhanaaven adnyaana |

Tayaapaaseen samaadhaana | Kona paave || 30 ||

People such as this are called ignorant. Who can get any satisfaction in dealing with them?

Aapan yekaayekee yekalaa | Shrushteenta bhaandata chaalilaa |

Bahutaanmadhyen yekalyaalaa | Yesha kainchen || 31 ||

If one is all alone and is always quarreling with everyone in the world, how can he become successful with other people?

Bahutaanche mukheen uraaven | Bahutaanche antareen bharaaven |

Uttama guneen vivaraaven | Praaneemaatraansee || 32 ||

Let many people speak of you and remember you for your good qualities. Explain the best qualities to the people. *[Teach others that discrimination and hard work give success. It is the best way to be followed.]*

Shaahaane karaaven jana | Patita karaave paavana |

Shrushimadhen bhagwatbhajan | Waadhawaaven || 33 ||

Make people wise and uplift the downfallen. Increase devotion to God in the world. *[The welfare of one should be associated with welfare of many others. The devotion taught by Shri Samarth is of this nature and is indicated in this Ovee. Although devotion (Bhakti) is useful for Spirituality (Paramaarth), it has magical power of bringing unity in the people. This is the gist of this Samaas.]*

[“Kriyaa karoon karavaavee | Bahutaankaravee || (By doing many activities yourself, inspire others to action as well.)” (Dasbodh: 11 - 05 - 16) This is the motto of the study course “Shri. Daa. Aa.”]

Iti Shridasbodhe gurushishyasamvaade Chaaturyalakshan samaas shastha || 6 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 6 of Chapter 14, named “Description of Discernment” is concluded.

Swadhyay 11: Question paper

- Q 1. Write the complete Ovees which have following Charans.
- (1) Anyaayee to dainyawaanaa |
 - (2) Tenen aapan sukhee vhaaven |
 - (3) Patita karaaven paavana |
- Q 2. Explain in brief the following statements with the help of Ovees in this Samaas.
- (1) Uttama guna abhyaasitaan yetee |
 - (2) Tanen manen zijaaven | Tenen bhale mhanona ghyaaven |
- Q 3. (1) How and where is given the reference of “Bhyaagyawaan” and “Karantaa” purusha in a single Ovee?
- (2) Why should one increase human friendships (Loksangraha)? How?
- Q 4. State whether following statements are right or wrong on the basis of Ovees in this Samaas.
- (1) The extent of one’s activities increases, likewise one’s prosperity increases.
 - (2) The decoration and adornment of one’s outward will do although one’s inside is bad.
- Q 5. (1) Do the Abhyaasaarthees get some supplementary material from this curriculum for attempt to spread Dasbodh in people?

- (2) How do you make efforts for increasing the number of Abhyaasaarthees?
(3) Which difficulties do you face in your endeavor?

* * * * *

Swadhyay [Exercise] 12

Da. 20 – Poornadashak [The Chapter of Completion]

Sa. 10 – Vimalbrahmanirupan [Explanation of Pure Brahman]

Ovees - 37

Summary : Explanation of Pure Brahman: This is the last Samaas of Dasbodh. It is as if the apex of the Dasbodh-temple. In the summary of this Samaas Prof. Ke. Vi. Belsare has commented that the extract of the philosophy of Dasbodh is poured in it. The Ovees 26-37 are recited everyday at the end of regular reading Dasbodh. So the students of Dasbodh (Abhyaasaarthees) should learn these Ovees and reflect them by heart.

The significant points of the philosophy of Dasbodh are as follows: (1) The Parabrahman is one and only one. It permeates all beings and is always present everywhere. (2) The Parabrahman is beyond all the imaginations (Kalpanaa). It is neither gross (Sthoola) nor subtle (Sookshma), neither visible (Drushya) nor invisible (Adrushya) and neither occupied (Vyaapya) nor occupying (Vyaapak). It is totally free from qualities (Guna) and disorders (Vikaar). (3) The Parabrahman is, however, the permanent place of peaceful rest of all the sages and saints. They get this experience through the vision of “Pure Knowledge (Shuddha Dnyaana)” obtained by “Spiritual practice (Sadhanaa)”. Then they are recognized as “Knowledgeable (Brahmadnyaanee)”. (4) For getting the vision of Supreme Knowledge the “Listening (Shravan)” and “Meditation (Manan)” as well as “Path of Discrimination (Vivek)” are essential. In this journey of perseverance and patience the state of “Lack of Knowledge (Adnyaana)” is vanished, “Mind (Mana)” gets elevated to “No-mind (Unmana)” and “Knowledge (Dnyaana)” transforms into “Supreme Knowledge (Vidnyaana)”. (5) It should be understood that when attributeless unmoving Reality (Nirguna Nischal Parabrahman) is firmly realized inside, the fruit of spiritual practice has been obtained. At this stage the worldly life gets fulfilled, the nature of Illusion (Maayaa) reveals, the cycle of birth and death reduces to nothing and the person doing such journey – seeker (Saadhak) gets unending satisfaction. (6) The narration of this stage of Saadhak is the conclusion of spiritual text “Dasbodh”. Shri Samarth specifically mentions here that the words of Dasbodh have flowed out by the power of God – Lord Rama - and the doer of this book is “Self (Aatmaarama)”. Shri Samarth also assures that one who is studying this Dasbodh and reflecting on what is contained in it, gains “Divine Understanding (Paramaartha)” i.e. becomes “Brahmadnyaanee”.

|| SHRI RAM ||

Dharun jaataan dharitan na ye | Taakoon jaataan taakitaan na ye |

Jethen tethen aahecha aahe | Parabrahma ten || 1 ||

If one tries to hold it, it cannot be held. If one tries to give it up, it cannot be given up. Parabrahman is always present everywhere. *[The nature of Parabrahman is beyond description.]*

Jikade tikade jethen tethen | Vinmukha hotaan sanmukha hoten |

Sanmukhapana chukena ten | Kaaheen kelyaan || 2 ||

It exists everywhere in all directions. Even if trying to turn away from it, it is always in front of us. It is not possible to turn away from it in any direction.

Baisalen maanusa uthona gelen | Tethen aakaashachi raahilen |

Aakaasha chahunkade paahilen | Taree sanmukhachi aahe || 3 ||

When a person who is sitting down stands up and walks away, the space that is there always remain the same. Even if we look in all directions, space is always there in front of us.

Jikade tikade praanee palona jaaten | Tikade aakaashchi bhovaten |

Balen aakaashaabaahera ten | Kaisen jaaven || 4 ||

In whatever direction beings turn, space is all around them in every direction. Even with great effort, it is not possible to move out of space.

Jikade tikade praanee paahe | Tikade ten sanmukhachi aahe |

Samastaaanche mastakeen raahe | Maadhyaaneen maartanda jaisaa || 5 ||

Living beings see in all directions, and space is present there, facing them. It stands on the heads of all, like the midday sun.

Paree to aahe yekadesee | Drushtaanta na ghade vastusee |

Kaanheen yeka chatatkaasee | Deoonee paahilen || 6 ||

However, the sun is only in one place, so this simile is not entirely fitting for Parabrahman. This example was just given in order to make some analogy. *[The word "Vastu" has been used in this Ovee. The meaning of it with reference to spirituality is "Parabrahman".]*

Naanaa teerthen naanaa deseen | Kashtat jaaven paahaavyaasee |

Taisen nalage parabrahmaasee | Baisale thaaee || 7 ||

Many pilgrimage places are visited and pilgrims experience lot of trouble to see them. Nothing like that is required to realize Parabrahman. It is always in the same place that one is sitting. *[One can see these places because of the vision obtained due to spiritual knowledge (Dnyaana chakshu).]*

Praanee baisoneecha raahaataan | Athavaa bahuta palona jaataan |

Parabrahma ten tatwataan | Samaagamen || 8 ||

Whether a living being remains sitting in one place or goes running about with great speed, Parabrahman is always there with that being.

Pakshee antaraaleen gela | Bhonwaten aakaashachi tayaalaa |

Taiseen brahma praaneeyaanlaa | Vyaapoona aahe || 9 ||

Just as a bird flies around in the sky, and there is only sky all around it, in the same way, Parabrahman pervades everywhere.

Parabrahma pokala ghanadaata | Brahma sevataachaa sevata |

Jyaasee tyasee brahma neeta | Sarvakaala || 10 ||

Parabrahman is empty, yet it is also densely permeating everywhere. It is the end of everything that ends, and is always present in everyone at all times. *[There is no other object in Parabrahman. In that context it may be considered hollow or empty. It is, therefore, considered to be filled completely with the contents of Brahman (Brahmatatva) only.]*

Drushya sabaache antareen | Brahma daatalen brahmaandodareen |

Aare tyaa vimalaachee saree | Konaasa dyaavee || 11 ||

The entire visible creation is permeated by Brahman, both outwardly and inwardly. What can be used as a comparison to its purity?

Vaikunthakailaasaswargalokeen | Indralokeen choudaa lokeen |

Pannagaadikapaatalalokeen | Tethenhi aahe || 12 ||

It permeates the abode of Vishnu, of Shiva, of heaven, in the kingdom of Indra, in the fourteen worlds, and in the netherworld which is the domain of the divine serpent Shesha. *[Vaikunth (abode of Vishnu), Kailaas (abode of Shiva), Swargalok (abode of Gods), Ihalok, Paralok, Indralok (abode of Indra), other fourteen Lokas (Bhulok, Bhupalok, Swarlok, Mahalok, Janalok, Tapalok, and Satyalok are seven Swargas above the Earth (Pruthvee) and being one above the other in ascending order. Atal, Vital, Satal, Rasaatal, Talaatal, Mahaatal, and Paataal are seven Paataalas below the Earth (Pruthvee) and being one below the other in descending order. The Swargas and Paataalas on totaling become fourteen. This information which has been given in old scriptures "Shaastras" is given only for reference.]*

Kaaseepaasoona raameshwar | Aavaghen daatalen apaar |

Parataa parataa paaraawaar | Tyaasa naaheen || 13 ||

From Kashi to Rameshwar (these are holy places, but also metaphors for the Pure Consciousness and the Self), it permeates everywhere without limitation. Even by going beyond all the appearances, there is no end to it that can be found.

Parabrahma ten yekalen | Yekadaanchi sakalaansee vyaapilen |

Sakalaansa sparshona raahilen | Sakalaan thaaeen || 14 ||

Parabrahman is One, and alone. It permeates everything at the same time. It touches everyone, and resides in all places. *[The detailed description of vast spread of Parabrahman is given to show that human intelligence cannot imagine it. It helps in making deep impression on mind. The next-coming Ovees give more details.]*

Parabrahma paoosen bhijena | Athawaa chikhalaanen bharena |

Puraamadhen paree waahena | Puraasamaagamen || 15 ||

Parabrahman does not get wet in the rain, nor does it get soiled by mud, nor does it get carried away by floodwater.

Yekasaren sanmukha vimukha | Vaama savya dohinkade yeka |

Aardhaordha praanee sakaleeka | Vyaapona aahe || 16 ||

It is always present in front, behind, and to left and the right. It permeates all beings, high and low.

Aakaashaachaa doho bharalaa | Kadaapee naaheen uchambalalaa |

Asambhaavya pasaralaa | Jikade tikade || 17 ||

The container that is space is full but it is never over-filled. It is spread out everywhere beyond imagination.

Yekajinasee gagana udaasa | Jethen naaheen drushyaabhaasa |

Bhaasenvina niraabhaasa | Parabrahma jaanaaven || 18 ||

Space is one substance which is indifferent to everything, and it is not touched by the visible appearances that appear within it. However, understand that Parabrahman is different from space in that it has no appearance or perceptible objects in it. *[For giving some idea of infiniteness of Parabrahman is given in the above-mentioned Ovees the simile of sky.]*

Santasaadhumaahaanubhaawaan | Devadaanawamaanawaan |

Brahma sakalaansee visaanwaa | Vishraatithaawa || 19 ||

Understand that for the saints and sages with the highest experience, for the gods and demons, and for human beings, Parabrahman is the place of rest and peace for all.

Konekade sewataa jaaven | Konekade kaaye paahaaven |

Asambhaavya ten nemaaven | Kaaye mhanonee || 20 ||

Where can one go, or what can one see, that can be called the end of Parabrahman? It is impossible to define it as anything.

Sthool navhe sookshma navhe | Kaanheen yekaasaarikhen navhe |

Dnyaanadrushteevina navhe | Samaadhaan || 21 ||

It is neither gross nor subtle. It is not like any other substance. Without seeing with the eyes of Knowledge, there can be no contentment.

Pindbrahmaandaniraasa | maga ten brahma niraabhaasa |

Yethoona tethawaree avakaasa | Bhakaasarooa || 22 ||

When the body and the universe are dissolved, Parabrahman remains without any appearance. From here to eternity it is like empty space. *[If the seeker (Saadhak) tries to imagine the destruction of the body (Pinda) along with all visible universe (Drushya Vishwa) using his power of discrimination (Vivekpralaya), he will realize that only Brahman is the truth.]*

Brahma vyaapaka he to kharen | Drushya aahe ton hen uttaren |

Vyaapevina konyaa prakaaren | Vyaapaka mhanaaven || 23 ||

It is true that Parabrahman is all-pervading, but this statement is only true as long as there is a visible creation. Without the visible creation, how can it be said to be pervading anything?

Brahmaasee shabdachi laagenaa | Kalpanaa kalpoon shakenaa |

Kalpaneteeta niranjanaa | Viveken volakhaaven || 24 ||

There is no word that can describe Parabrahman, and the imagination cannot conceive of it. That invisible Reality which is beyond imagination must be recognized with the power of discrimination. *[Shri Samarth had much faith on the power of discrimination which is expressed in this Ovee.]*

Shuddha saara shravana | Shuddha pratyayaachen manana |

Vidnyaaneen paavataan, unmana | Sahajachi hoten || 25 ||

Pure Essence is in the listening, and can be experienced through meditation. Upon gaining Supreme Knowledge, one effortlessly becomes “no-mind” (unmana).

Jaalen saadhanaachen phala | Sansaar zaalaa saphal |

Nirgun brahma ten nischal | antareen bimbalen || 26 ||

The fruit of spiritual practice has been obtained, and the worldly life has been fulfilled when the attributeless unmoving Reality is firmly realized within.

Hiseba jaalaa maayechaa | Jaalaa nivaadaa tatwaanchaa |

Saadhya hotaan, saadhanaachaa | Thaava naaheen || 27 ||

The nature of Illusion and all of the elements has been explained and analyzed completely. When the goal has been reached, there is no further need for spiritual practice. *[The ladder is used for going to the higher floor and then it is not necessary further. Similarly after getting clear idea about the Parabrahman there is no necessity of spiritual practice.]*

Swapneen jen jen dekhilen | Ten ten jaagruteesa udaalen |

Sahajachi anurwaachya jaalen | Bolataan naye || 28 ||

Whatever was seen in the dream has disappeared upon awakening, and one naturally becomes speechless, unable to describe that which cannot be told.

[Shri Samarth states in earlier and later Ovees that the fulfillment of human worldly life is the state of getting experience of Parabrahman. Such state is beyond any description.]

Aisen hen viveken jaanaaven | Pratyayen khunese baanaaven |

Janmamrutyaachyaa naanven | Sunyaakaar || 29 ||

Like this, understand through the power of discrimination. The indications about it should be used to gain actual experience. In that experimental understanding, the cycle of birth and death is reduced to nothing. *[Dasbodh is the spiritual text written by Shri Samarth after gaining actual experience (of Parabrahman) and it is written for guiding the seeker for gaining such experience. So this is very valuable gift from Shri Samarth for the seeker. He, however, does not take any credit for such a creation. This is seen in the next Ovee.]*

Bhaktaancheni saabhimaanen | Krupaa kelee daasharatheenen |

Samarthakrupecheen wachanen | To haa daasabodha || 30 ||

Being pleased with his devotees, Lord Rama has benevolently given his blessing, and these words have flowed out by his power, in the form of this text named *Dasbodh*. *[Really each Ovee seems to be the gift from God (Praasaadik).]*

Weesa dashak daasabodha | Shravanadwaaren ghetaaan shodha |

Mananakartyaasa vishada | Paramaatha hoto || 31 ||

By listening to and studying the twenty chapters of this *Dasbodh*, one who reflects on what is contained here, gains "Divine Understanding" (Paramaatha).

Weesa dashaka doneesen samaasa | Saadhaken paahaaven saavakaasa |

Vivarataan vishesh | Kalon laage || 32 ||

By studying the twenty chapters and two hundred sub-chapters of *Dasbodh* with perseverance and patience, one begins to understand the exceptional knowledge that is beyond the intellect.

Granthaachen karaaven stavana | Stavanaachen kaaye prayojan |

Yethen pratyayaasa kaarana | Pratyayo paahaavaa || 33 ||

There is a custom to praise this book, but what is the purpose of only praising the text? One must verify the evidence that is presented here and gain the experience of what is explained in this book. *[About this Shri Samarth has very straight-forward view which can be explained in more details here. The praising the book is of no value if one is not getting experience of what is explained in the book; and if one is gaining the experience of what is explained in the book then there is no need of any praise of the book.]*

Dehe tanva paanchaa bhutaanchaa | Kartaa aatmaa tetheechaa |

Aanee kavivaprakaar manushaachaa | Kaashaavaroonee || 34 ||

The body is made up of the five elements, and the doer of everything is the Self. How then can it be said that this poetic composition was created by a human being?

Sakala karanen jagadeeshaachen | Aanee kavivachi kaaya maanushaachen |

Aishaa apramaana bolanyaachen | Kaayen ghyaaven || 35 ||

God is the doer of everything, so how can it be claimed that this poetic skill came from a human being? Do not even entertain such a statement as being true.

Sakala dehyaachaa zaadaa kelaa | Tatvasamudaava udaalaa |

Tethen konyaa padaarthaalaa | Aapulen mhanaaven || 36 ||

When all of the eight bodies are discarded, and when the elements are dissolved one into another, everything disappears. What then remains that can then be called as one's own? *[So the credit of creating this book cannot be given to a human being. It goes, naturally, to "Self" (Aatman) i.e. the form of God (Paramaatman).]*

Aisee hen vichaaraacheen kaamen | Ugencha bhramon naye bhramen |

Jagadeshwaren anukramen | Sakala kelen || 37 ||

Now, the activities of investigation and reflection have been explained. Don't unnecessarily become deluded by Illusion. God has now narrated everything step by step in a methodical sequence.

[Dasbodh is the dialogue between Master (Guru) and disciples (Shishya). There is possibility that somebody of them may have exclaimed, "Sir (Swamee), how nice is this classic spiritual text!" Shri Samarth may have given in Ovees 34 to 37 his remarks as an answer which shows his mind of a saint. This is the touching conclusion of Dashak "Vimalbrahmanirupan" as well as of the book "Dasbodh".]

Iti Shridasbodhe gurushishyasamvaade vimalbrahmanaam samaas dashama || 10 ||

Thus in Shri Dasbodh, a dialogue between the Guru and disciple, Sub-Chapter 10 of Chapter 20, named "Explanation of Pure Brahman" is concluded.

Swadhyay 12: Question paper

- Q 1. Write complete Ovees which have following meaning.
1. The entire visible creation is permeated by Brahman, both outwardly and inwardly. What can be used as a comparison to its purity?
 2. When the body and the universe are dissolved, Parabrahman remains without any appearance. From here to eternity it is like empty space.
 3. There is no word that can describe Parabrahman, and the imagination cannot conceive of it. That invisible Reality which is beyond imagination must be recognized with the power of discrimination.
- Q 2. Shri Samarth has not taken any credit of writing the epic -"Dasbodh". Write his thoughts regarding this in detail.
- Q 3. Which are the suggestions given by Shri Samarth to the Saadhak people for studying Dasbodh?
- Q 4. The Charans which form the half part of Ovees are given in Columns (A) and (B) at random. Write them after proper arrangement.
- | | |
|--------------------------------|------------------------------|
| (A) | (B) |
| Jaalen saadhanaachen phal | Krupaa kelee daasharatheene |
| Samastaaanche mastakeen raahen | Aavaghen daatalen apaar |
| Aakaashaachaa doho bharalaa | Maadhyaaneen maartand jaisaa |
| Brahmaasee shabdachi laagenaa | Sansaar jaalaa saphal |
| Kalpanaa kalpoon shakenaa | Kadaapi naaheen uchambalalaa |
- Q 5. Answer in brief:

- (1) Would you like to take part further in the activity "Shrigrantharaj Dasbodh Adhyayan"?
- (2) How many times was it essential to read the Samaas for writing your answers of the Swaadhyaaya?
- (3) Would it be possible for you to write the answers to the questions in the Question paper of the Swyaadhyaya without referring the book of Dasbodh?
- (4) Have you kept a separate file for keeping the copy of answers you sent and the evaluation of them you received of Swyaadhyayas?
- (5) Have you completed all i.e. twelve Swyaadhyayas?

* * * * *