

Avadhūti Ecstasy

Volume -1



Raṅga Avadhūta

AVADHŪTĪ ECSTASY

VOLUME I

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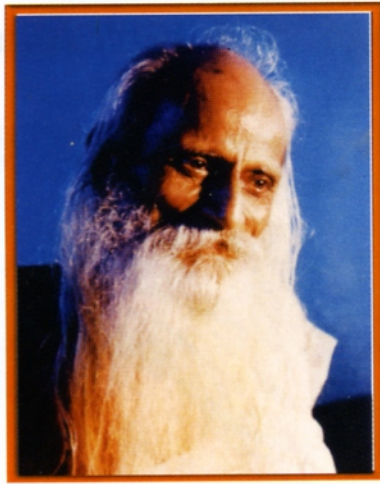
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Rev. Śrī Prem Avadhūtaji

BLESSINGS

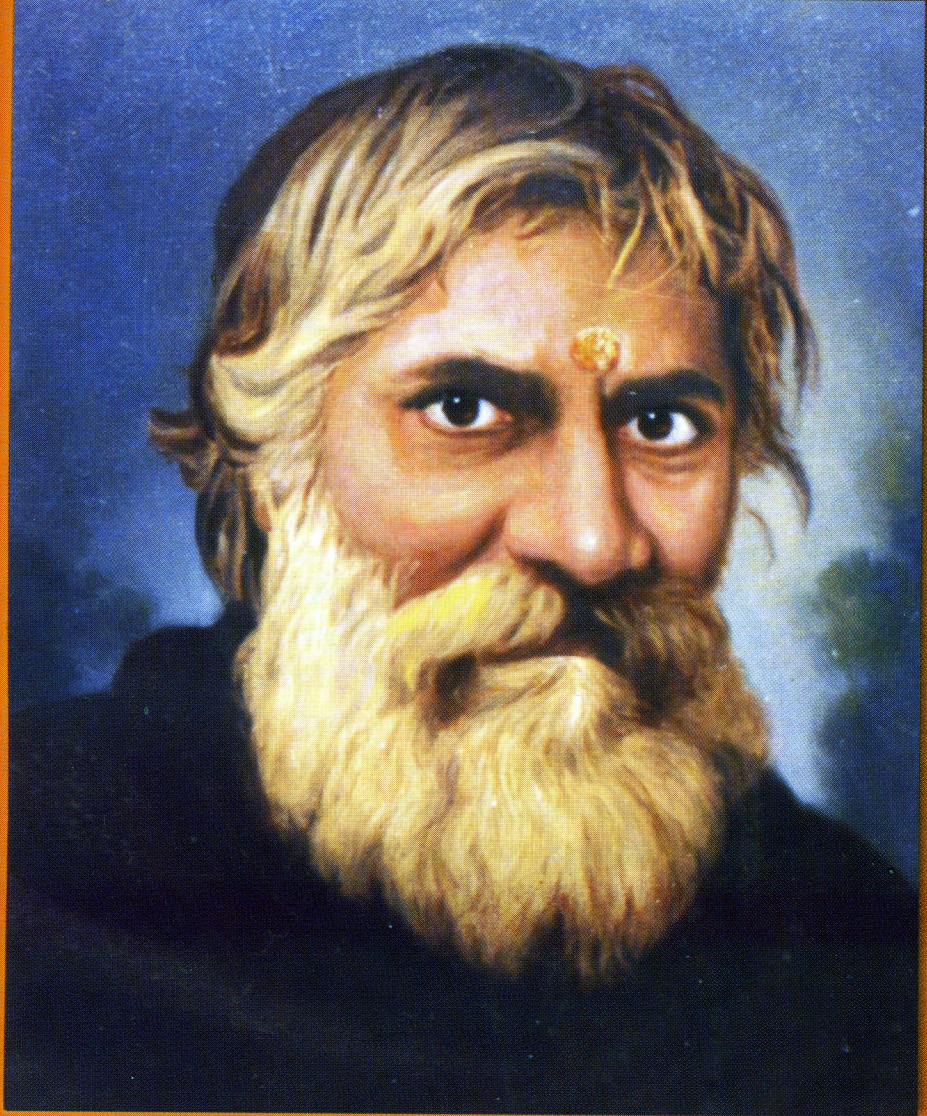
I welcome ‘Avadhūti Ecstasy’, an English version of selected devotional psalms from ‘Avadhūti Ānanda’, a complete collection of the metaphysical lyrics composed spontaneously in Gujarati, Hindi and Marathi languages by my Master Rev. Śrī Raṅga Avadhūta Bāpaji. My own experience compels me to say that these psalms have a mystic potential to initiate everyone towards the path to self purification. Hence I would like to advise whoever concerned, to take the opportunity of going through these psalms for enjoying a stress-free life with the ideology articulated therein.

I congratulate and bless the translators, the publishers and all those who have directly and indirectly helped to bring out this publication.

I pray Guru Mahārāja to bless all.

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ॐ
‘PREM’



REV. ŚRĪ RAṄGA AVADHŪTA

A BRIEF LIFE SKETCH

NAME : Pāṇḍuraṅga Viṭṭhalapanta Valāme.

DESCENT : Godharā. K.S. 9, V.S. 1955. Monday, Nov. 21, 1898.

ASCENT : Haradwāra. K.K. 30, V.S. 2025. Tuesday, Nov. 19, 1968.

Lord Viṭṭhala of Pāṇḍharpura took birth in the form of Pāṇḍuraṅga, after appearing repeatedly in the dreams of his father. He had a bright student career. Took part in the Indian independence movement. Graduated from Gujarat Vidyapitha and served for a short period as a teacher.

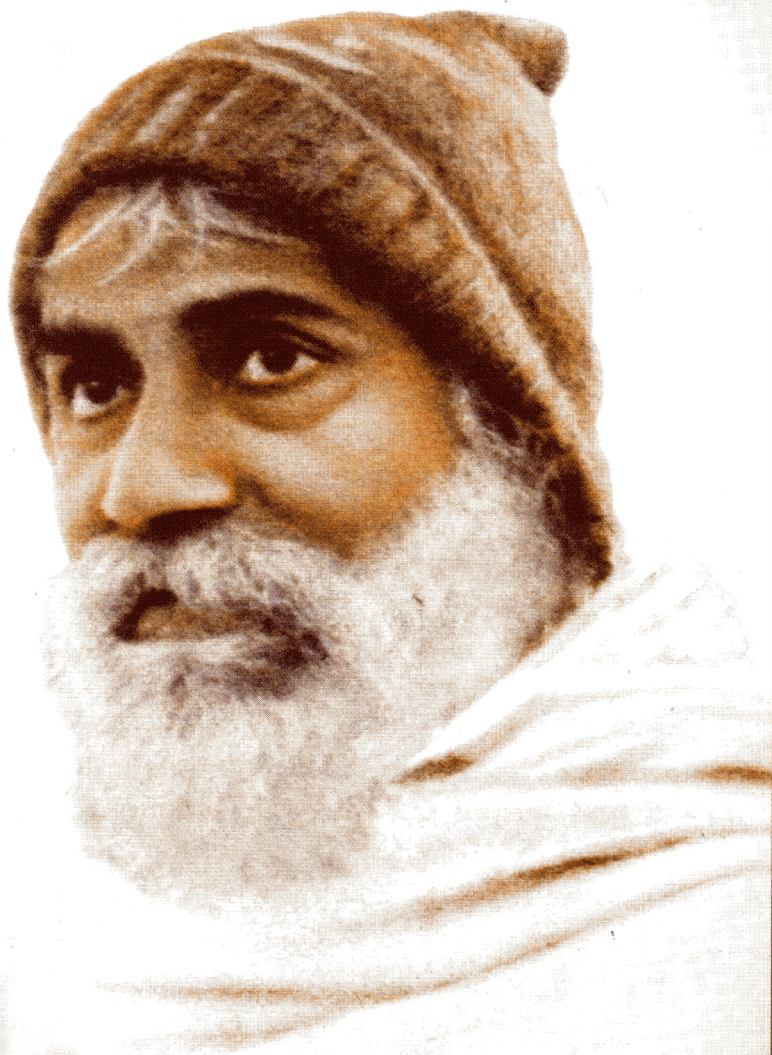
Search for truth took him to Nāreśvara, a forest area cremation ground of seven villages, on the banks of the holy river Narmadā. He began penance in the year 1925 and achieved the goal of living in tune with the Infinity.

He inspired many to social and religious activities. Initiated thousands onto spiritual path. He contributed profoundly with prolific writings in Gujarati, Marathi, Sanskrit and Hindi. His mystic powers alleviated physical, mental and spiritual miseries of all those who sought his help. He organised Surgical and Medical camps at Nāreśvara. Through Davā (Ayurvedic Medicines) and by virtue of his spiritual power Dūvā (Benediction) he cured physical and mental ailments of thousands of his devotees and followers.

He laid stress on Indian culture through practice rather than preaching. Was averse to Praise, Press, Publicity, Pravachan (lectures and discourses), Peetha (Religious Seat) and Paisā (Money). He never accepted any gifts in cash or kind.

He relinquished his physical body at Haradwāra on the banks of the holy river Ganges. His lifeless inanimate body was cremated at Nāreśvara on Nov. 21, 1968. Millions of his devotees and followers worship him as an incarnation of Lord Dattātreya, the Trinity God.





AVADHŪTĪ ECSTASY

VOLUME-1

A WORD FROM THE PUBLISHERS

‘AVADHŪTĪ ECSTASY’ is brought to light in English to quench the quest of the Indian devotees of Śrī Raṅga Avadhūtājī, settled abroad and people of foreign origin being inclined towards Rev. Prem Avadhūtājī, a staunch devotee of the Master Rev. Śrī Raṅga Avadhūta Bāpājī.

During his several visits to the U.S.A. and Canada with a mission to convey the message of his Master, Rev. Śrī Prem Avadhūtājī has come across people who have developed a yearning to uplift themselves practising devotional prayers prescribed by him. I feel very much obliged to Rev. Śrī Prem Avadhūtājī for entrusting the responsibility for such a publication to me.

To prepare an anthology like this, I must confess, was no job of mine. I therefore approached Dr. Dhirubhai Joshi and Dr. Subhashbhai Dave, both very pious devotees of the Master Rev. Raṅga Avadhūta Bāpājī and accomplished scholars of his entire literature who took up the challenge and the result is in the hands of the readers. Great effort indeed in my humble opinion.

This book is basically a translation of the original lyrics divinely composed by Rev. Śrī Raṅga Avadhūtājī and published in a book titled ‘Avadhūtī Ānanda’ published in Gujarati. Section I of this book covers Morning Prayer and Section II covers all other devotional songs, and psalms. The original text

DIACRITICAL MARKINGS OF VOWELS AND CONSONANTS AND THEIR PRONUNCIATIONS CHART-I

अ	A, a	क	Ka, ka	ड	Ḍa, ḍa	र	Ra, ra
आ	Ā, ā	ख	K, k	ढ	Ḍha, ḍha	ॠ	Ṛ, ṛ (Mild as in Karyo)
इ	I, i	ग	Kha, kha	ण	Ṇa, ṇa	ल	La, la
ई	Ī, ī	घ	Ga, ga	त	Ta, ta	व	Va, va (Wa) (wa)
उ	U, u	च	Gha, gha	थ	Tha, tha	श	Śa, śa
ऊ	Ū, ū	छ	Ca, ca (Cha), (cha)	द	Da, da	ष	Ṣa, ṣa
ऋ	Ṛ, ṛ	ज	Āa, āa (Chha), (chha)	ध	Dha, dha	स	Sa, sa
ॠ	E, e	झ	Ja, ja	न	Na, na	ह	Ha, ha
ऐ	Ai, ai	ञ	Jha, jha (Za) (za)	प	Pa, pa	॥	ḥ (mild as in kaḥyu)
ओ	O, o	ट	Ṭa, ṭa	फ	Pha, pha (Fa) (fa)	ण	Ḍa, ḍa
औ	Au, au	ठ	Ṭha, ṭha	ब	Ba, ba	क्ष	Kṣa, kṣa
अं	Am, am	ड	Ḍa, ḍa	भ	Bha, bha	ज्ञ	Gñā, gñā
अः	Aḥ, aḥ	ढ	Ḍha, ḍha	म	Ma, ma	लृ	Lṛ, lṛ
				य	Ya, ya	श्री	Śrī, śrī
						त्र	Tra, tra
						:	(विसर्ग) h
						ऽ	(अपवर्ग)'
							(* sign indicating the elision of A/a)

Nasal conjunct consonant

‘m̐’ to be pronounced as a silent nasal sound.

इ वाङ्मय Vaṁmaya = Vangmaya

म् मंय Mañca = Mancha

लृ मण्डल Maṇḍala

न् मन्त्राला Mantranā

म् पम्पा Pampā

CHART-II

PHONETIC PRONUNCIATIONS OF VOWELS AND CONSONANTS

VOWELS : TO BE PRONOUNCED AS

a	(अ)	as	'a'	in	away / normal
ā	(आ)	as	'aa'	in	cār / fāther / fārm
i	(इ)	as	'i'	in	pin / pick / ink
ī	(ई)	as	'ee'	in	feel / peel
u	(उ)	as	'u'	in	put
ū	(ऊ)	as	'oo'	in	pool / foot
r	(ऋ)	as	'rhu'	in	rhubarb (an eatable plant)/ rhuṣhi (ऋषि)
e	(ए)	as	'e'	in	they / then
ai	(ऐ)	as	'ai'	in	snail
o	(ओ)	as	'o'	in	go
au	(औ)	as	'aw'	in	how / owl
am	(अं)	as	'am'	in	amber
ah	(अः)	as	'aha'	in	aha !

GUTTURAL CONSONANTS :

ka	(क)	as	'ka'	in	Karate
kha	(ख)	Aspirated 'ka'	as in	Khākī	(Army uniform)/ Khādī (Gandhian dress)
ga	(ग)	as	'ga'	in	gum / gun / guts
gha	(घ)	Aspirated 'ga'	as in	aghast / ghost	
ṇ	(ङ)	as	'ṇ'	in	sing/ring/Raṅga Avadhūta

PALATAL CONSONANTS :

ca	(च)	as	‘cha’	in	church / charm
c’a	(छ)	Aspirated ‘ca’	i.e. ‘chha’	in	chhatri (an umbrella) / Chhāyā (a shadow)
ja	(ज)	as	‘ja’	in	jungle / judge
jha	(झ)	Aspirated ‘ja’	as in jhoḷī	/	hedgehog
ñ	(ञ)	as	‘nya’	in	canyon

RETROFLEX CONSONANTS

(Pronounced with the tongue against the palate) :

ṭa	(ट)	as	‘ṭa’	in	ṭub / ṭaṭoo / spirit
ṭha	(ठ)	Aspirated ‘ṭa’	as in ṭhug	(a rouge) /	Ṭhākora (a surname)
ḍa	(ड)	as	‘ḍa’	in	ḍump / ḍug
ḍha	(ढ)	Aspirated ‘ḍa’	as in ḍholaka	(a small drum)	
ṇa	(ण)	(Prepare to say ‘ra’ and say ‘na’)	as	in Nārāyaṇa	a (a name of God) / śaraṇa a (surrender)

DENTAL CONSONANTS

(Pronounced with a tongue against the teeth) :

ta	(त)	as	‘ta’	in	Tandūra (दिङ्ग) / Datta
tha	(थ)	Aspirated ‘ta’	as in	Thailand/thunder	
da	(द)	as	‘da’	in	Dilip / Datta
dha	(ध)	Aspirated ‘da’	as in	dharma (religion)/	Dhobī (a washerman)
na	(न)	as	‘na’	in	nut / number / nurse

BILABIAL CONSONANTS :

pa	(प)	as	‘pa’	in	pun / pump / puff
pha	(फ)	Aspirated	‘pa’ or ‘fa’	as in	Pharmacy / fun
ba	(ब)	as	‘ba’	in	banana / bump / bee
bha	(भ)	Aspirated	‘ba’	in	Bhūmī (earth) / bhaya (fear)
ma	(म)	as	‘ma’	in	mother / mud / mind

OTHER CONSONANTS :

ya	(य)	A Palatal consonant	as in	young / Yogī
ra	(र)	A Retroflex consonant (a rolled ‘r’)	as in	run
la	(ल)	A Dental consonant,	as in	love / lunch
va	(व)	A Labio dental consonant-	as in	verb/vessel
śa	(श)	A Palatal consonant	as in	shut / shade
ṣa	(ष)	A Retroflex consonant similar to ‘sh’	but with folded tongue as in	auśadha (Medicine)
sa	(स)	A Retroflex consonant	as in	sun
ha	(ह)	A Glottal consonant	as in	hut
ḷa	(ळ)	A Retroflex consonant with the tongue	at the back of the palate as in	dayāḷa (दयाळ) / haḷa (हण)
kṣa	(क्ष)	A compound consonant	as in	rickshaw (रिक्षा)/ kṣatriya (क्षत्रिय) (a caste)
jña	(ज्ञ)	A compound consonant	as in	āgnyā (आज्ञा) (order)/ gnyāna (ज्ञान) (knowledge)
Śrī	(श्री)	as ‘Shree’ (a mark of respect)	As ‘Shree’	in Śrīmāna / Pūjyaśrī
tra	(त्र)	as	‘tra’	in trishūḷa (त्रिशूल=Trident)

AVADHŪTĪ ECSTASY

SECTION-I

‘UṢAH PRĀRTHANĀ’

MORNING PRAYERS

CONTENTS

Sr. No.	TITLE	Page No.
*	Prātah-Smaraṇam (Daily)	1
1.	Ūṭha Aghabhañjanā (Daily)	4
2.	Dhyāya Hyatrijamaram (Monday)	7
3.	Datta Digambarā (Monday)	10
4.	Jāgyane Jogīḍā (Daily)	12
5.	Eka Kiratāra Kalitāra (Monday)	14
6.	Āva Digambarā (Daily)	18
7.	Eka Ādhāra Kiratārano (Tuesday)	21
8.	Bhāvathī Bhajana Kara (Tuesday)	24
9.	Ūṭhane Jīva Udyoga (Tuesday)	27
10.	Śerṁ Mukhe Vaiṇavum (Wednesday)	29
11.	Viṣayanī Vātamām (Wednesday)	32
12.	Jūṭhamām Jindagī Jāya (Wednesday)	34
13.	Bhāva Viṇa Bhakti (Thursday)	36
14.	Viṣayanī Vāḍīmām Jīva (Thursday)	39
15.	Daradīnum Darada (Thursday)	42
16.	Ūṭhane Mūḍha Ālasya (Friday)	45
17.	Mūḷa Saṁsāranum (Friday)	48
18.	Veṇu Vāge Ali! (Friday)	51
19.	Bhedamām Kheda Abheda (Saturday)	53
20.	Hoya Devāṁśī Te (Saturday)	55
21.	Eka Akṣara Avināśa (Saturday)	58
22.	C’o Sukhe Nindatā (Sunday)	60
23.	Śī Karum Ārcanā (Sunday)	62
24.	Āja Ānandanum Pūra (Sunday)	64
25.	Revāgītam (Daily)	66

AVADHŪTĪ ECSTASY

SECTION-II

‘SĀYAM PRĀRTHANĀ’

EVENING PRAYERS

CONTENTS

Sr. No.	TITLE	Page No.
*	Sāyam-Smaraṇam	67
1.	Abaguna Na More Prabhu!	70
2.	Aba Khūba Haṁso	71
3.	Aba Mairṁ Kahām Jāum	73
4.	Aba Na Mohe Harimilana Bina Āsa	75
5.	Ā Gayā Mukāma Asalī Bābā	76
6.	Āja Hamārī Jīvana Naukā	78
7.	Ā Kaḷiyugamām Sahu	80
8.	Āna Paḍā Nātha	82
9.	Anasūyā Mā Nā Ṭharavā De	84
10.	Anupama Hīralo Pāyo	87
11.	Are O Dinanā Dātāra!	89
12.	Auṣadhi Kauna Pilāve!	92
13.	Avadhūta Dekhalo	94
14.	Āvo Āvo Dayāḷa Swāmī	97
15.	Āvo Harijana Hete	99
16.	Āvo Jo Santo To Vāto	101
17.	Banajā Avadhūtā Avadhūtā	102
18.	Bālama Ājo Māre Deśa	104
19.	Bhakti Nī Mukti C'e Dāsī	106
20.	Bhayī Matavālī	108
21.	Bhaṛyum Jyām Tyām Prabhu Tārum	110
22.	Bhikṣā Om De Mā Pāravati	112
23.	Cauda Brahmāṇḍa Merī Zolīmem	114
24.	C'eḍa Mā C'eḍa Mā	116

Sr. No.	TITLE	Page No.
25.	C'oda Diya Saṁsāra	117
26.	C'oḍum Na Maim Dilase Aba Sāmī	119
27.	Ḍācum Śum Daṛpaṇa	121
28.	Daraśana Dījo Dāḍī	123
29.	Datta Datta Bolo	125
30.	Datta Digambara Eka Adhārā	127
31.	Dattājī! Maim To Tero Hi Eka Gulāma	128
32.	Dattātreyā Kṛṣṇa Hare	129
33.	Deha Te Ḍākora	130
34.	Dekha Liyo Mohana Maim Māī	132
35.	Digambarā Digambarā Śrīpādavallabha	134
36.	Duniyā Ā Mananum Maṭakum	136
37.	Eka Digambara Dekhā	138
38.	Evo Dī Dekhāḍa, Vhālā!	139
39.	Faṭako	141
40.	Gharanī Gharanī Gharanī Re	146
41.	Gītā Ajaba Paḍhāyā Re	148
42.	Ghāḍī Audumbaranī C'āmya	150
43.	Gurucarana Prīta Morī Lāgī Re	152
44.	Guru Datta Digambara Tava Śaraṇam	153
45.	Guru Ghara Āvyā	155
46.	Guru Guru Karatām	157
47.	Gurukṛpā Hi Kevalam	159
48.	Hamo Mana Maujī Faranārā	161
49.	Hum Mūrakha Nādāna	164
50.	Hum To Māgaṇa Gurughara Dāsī Re	166
51.	Jahām Pe Dekhum Vahāṁpe Sāheba	169
52.	Japī Le Harinum Nāma Rasāḷa	171
53.	Jaya Karuṇākara Datta Digambara	173
54.	(Jaya Jaya) Guru Mahārāja Guru	174
55.	Jenā Dilamām Dīnanī	176
56.	Jene Gñāna-Nirāmaya Būṭī Jaḍī	179
57.	Jo Āpako Dekhe	182

Avadhūtī Ecstasy

Sr. No.	TITLE	Page No.
58.	Kāheko Mana Soca Karata Hai	184
59.	Kare Nija Dāna Jo Soī	187
60.	Kahām Jānā Nirabānā	189
61.	Māī, More Ānanda Ura Na Samāya	191
62.	Maim To Beṭhā Gurupada Pāsa	193
63.	Mana C'oda De Kapaṭa	195
64.	Mana Markaṭa Re	196
65.	Manuvā Dhari Le Dharathi	198
66.	Mārā Haiyā Kero Hāra	201
67.	Mari To Gayum Re Mṛtyu	203
68.	Mero Datta Digambara	205
69.	Mohe Datta-Darasa Ki Āsa	206
70.	Mukhase Hari Hari Bola	208
71.	Nā Dosta Duśmana Koī Hamārā	209
72.	Nāma Sudhārasa Je Jana Cākhe	211
73.	Paherī Līdhā Vīmṭalā Tārā Ho Ambe	214
74.	Prabhu Parakhyā, Hṛde Jeṇe	217
75.	Pyāre! Bhaja Le Rāma Dina Rainām	219
76.	Rahī Na Sudhabudha Tanakī	221
77.	Re Mana! Masta Sadā Dila Rahenā	223
78.	Rudiyāmām Dīvā Tōye	225
79.	Sadā Bhajo Gurudeva	227
80.	Santo Verāgī Khāo	229
81.	Sunerī Maimne Hari-Muralī Ki Tāna	231
82.	Tamannā Dilameri Yahī Eka Sāmī Hai	232
83.	Tanakī Sudhī	234
84.	Tapasi, C'oda Diyā Samśāra	236
85.	Ṭherana De Dina Cāra Sāmī	239
86.	Tīratha Kahām Jānā!	241
87.	Tum Hum Tum Hum Koyaladī	243
88.	Vagaḍāmām Vāso Śīda Kīdho	245
89.	Vāha Fakīrī!	247
90.	Vāha Vāha Re Āje	250

AVADHŪTĪ ECSTASY

VOLUME I



SECTION- I

‘UṢAH PRĀRTHANĀ’

MORNING PRAYERS



OM

॥ ŚRĪ DATTAH PRASANNO'STU ॥

“ŚVĀSE ŚVĀSE DATTA NĀMA SMARĀTMAN”

✱ UṢAH PRĀRTHANĀ ✱

✱ ATHA PRĀTAH-SMARANAM¹
(DAILY)

Prātaṇnamāmi Bhagavantamanantamādyam
Satcitsukhātmaka-Śirastritayam Dadhānam²,
Aiśvārya-Vīrya-Yaśa-Ādi Bhujairlasantaṁ
Tam Devamatri-Varadam Nata Datta-Saivam. ||1||
Saivātmakaṁ Sakala-Vandita-Pādapiṭhaṁ
Bhaktānurūpa- Dhṛta- Rūpamanekamekam,
Śāntaṁ Sadeka- Nilayaṁ Nilayādihiṇam
Tam Vrātya³-Vātaraśanaṁ Rasanātigam Kam. ||2||
Yasminnidam Jagadaśeṣamanu- Praviṣtam
Vastre Guṇā Īva Guṇātigama-Prameyam,
Vedaśvabhiḥ Pratidinaṁ Bahu Śobhamānaṁ
Bhutaiḥ Smaśāna-Kuhare Tamataikya Līlam. ||3||
Māyāpatiṁ Pativihīna- Nirasta- Māyam
Yam Yogibhogi-Jaṭi- Muṇḍina Āstuvanti,
Netīti Veda-Nivahāḥ Khalu Yatra Mūkāḥ
Koḥam Stave Nu Bhagavan Praṇato'smyato Hi. ||4||

Raṅgeṇa Vihitaṁ Stotraṁ ⁴Catuh-Śloka-Samanvitam
Yah Paṭhet Prātarutthāya Tasyāhah Sukhadaṁ Bhavet.



Mental recitation of the name of a deity. 2. One who holds. 3. A person who has not undergone the purificatory rites prescribed by the holy scriptures. 4. Four.

* ATHA PRĀTAH-SMARANAM

- I bow down in the early morning to the possessor of three heads in the form of Sat, Cit and Ānanda, shining with six hands in the form of grandeur, valor, reputation etc¹, giver of everything to the devotees, bestower of boons to the sage Atri, luminous, imperishable and the prime cause of all.1
- I bow down in the early morning to Datta, the skylad (Digambar) whose lotus-feet are worshipped by all, who assumes the different forms according to the devotion of the devotees (and so) though being one He appears in many forms, who is without fixed abode yet Truth is His only abode, who is calm, whom speech cannot describe adequately, being Brahma. He has not undergone the purificatory rites prescribed by the scriptures, who has reins of the air and who is the very self of all the creatures.2
- I bow down in the early morning to the Lord Dattātreya in whom the whole world is interwoven like thread in the cloth, who is beyond attributes, who is immeasurable, who is shining daily, playing variously with Vedas in the form of dogs and with ghosts the form of evil instincts in a crematorium, cave of a

1. The other three being Laxmi, Goddess of wealth, knowledge and aversion to worldly pleasures.

1. ŪṬHA AGHABHAÑJANĀ¹ (DAILY)

Ūṭha Aghabhañjanā¹ Datta Muni-Rañjanā,
Saṁsṛti-Gañjanā² Viśva-Mūrte!
Pūrṇa Karī Kāmanā Satya Kara Nāmanā,
Duhkha Hara Vāmanā Bhavya-Mūrte!!.....Refrain.

Bhakta Āvī Khaḍā Bāraṇe Bāpaḍā,
Hāthamām Lai Paḍā Puṣpa Phaḷanā;
Manda Hāsyē Karī Bhava³Cintā Harī,
Śānti De Narahari Śyāma-Varaṇā.....1.

Anta Ananta Nā Jo Have⁴Cid-ghanā,
Nā Rahe Tuja Vinā Prāṇa Jhājhā;
Śem Thayo Candramā Tapta? Pṛthvī Kṣamā,
⁵C'odī De Āryamā⁶ Kema Mājhā?.....2.

Śaraṇa Bhāve Thatām Nā Rahe Tyām Kathā
Duhkhanī He Tatā!⁷ Brīda Tārum;
Kema Bhūlī Dame Bhakta-jana Ā Same?
Kām Upekṣā Game? Daiva Mārum!.....3.

Dāra⁸ Ghara Visarī Tvat-Pade Nata Hari!
Jani-Mṛti⁹ Saṁharī Tāra Vege;
Bhrānta¹⁰ Bhava-Kānane Śrānta¹¹ Śāstrāṭane,
Kṣāḷa¹² Kaḍdama¹³ Mune! Gñāna-Meghe.....4.

1. Destroyer of sins. 2. Conqueror of the cycle of Birth and Death. 3. Chintā = Worries.
4. Chidghanā = Endless Supreme Spirit. 5. Chhodī = Leave. 6. The head of
Manes/ Ancestors. 7. Oh dear one! 8. Wife. 9. Birth and death. 10. Gone Astray. 11. Tired.
12. Wash. 13. Sensual Mud.

Viṣaya Dhūli Ūḍe Sūjha Kamī Nava Paḍe;

Āṅkha ¹Colī Raḍe Jīva Hārī,

²Virati-Jala-Dhārathī ³Bodha-Āsārathī,

Swātma-Vicārathī Ṭhāra Hālī⁴.....5.

Doḍa Sadguruvarā Kara Have to Tvarā,

Āvī Ākhara Jarā⁵ Kāladūtī;

Raṅga Śirano Phaṛyo ⁶Citta-Maḷa Nā Gaḷyo,

Vyārtha Doḍī Maṛyo Karama Kūṭī!.....6.



1. ŪṬHA AGHABHAÑJANĀ

- Oh Lord Datta! Destroyer of sins! Beloved of the Saints! Conqueror of mundane existence! Omnipresent! You have manifested the universe. Please awake. Fulfilling the desires of your devotees, be true to your (worthy) name and oh Lord in the dwarf form (Vāmana-Svarūpa) and the Grand Deity, please alliviate our miseries.

.....Refrain.

- Helpless devotees are waiting at Thy door carrying in their hands flowers and fruits (as offerings). Oh *Narahari! with beautifully bluish complexion, with a charming smile, please remove their anxieties of the worldly life and bless them with peace of mind.1
- Oh Supreme Spirit! Oh Knowledge Incarnate! Please do not test my limitations Oh Endless one, for there will be no more life without Thee. Why has the Moon become hot? You are

1. Choli = Rubbing. 2. Aversion to worldly Pleasures. 3. Showers in the form of Advice.

4. Farmer in the form of Soul. 5. Old age. 6. Chitta-Mala = Filth of the mind.

* Narahari is an incarnation of Lord Dattātreya in Kali age.

earth, forgiveness incarnate. You are the Head of Manes/ Ancestors, Why do you leave me highway?2

- Oh, Father! You have promised that those who surrender you, would have no miseries to talk about and how is it that forgetting your promise, you are harassing your devotees now? How could you neglect us? At last it is my poor fate!3
- Oh Hari! I have left my wife; I have left my home only to propitiate at Thy feet. Please destroy the cycle of birth and death and liberate me at the earliest. I am lost in the garden of this mundane world and tired of studies of (religious and philosophical) scriptures. Oh, Great Ascetic! Please wash off the mud of ignorance (Lit. sensual pleasures) with the rain of self knowledge.4
- The dust of desires (Lit. sensual pleasures) is flying in the mind. I am confused and drifting here and there in the darkness as if. The Soul in the form of a farmer cries in despair, rubbing his eyes. Please pacify him by showering on him the water of advice to create aversion and indifferent attitudes to worldly pleasures by torrents of perception and self determination.5
- Oh, the Worthy, Spiritual Masters! Come quickly to me for the old age, the messenger of death has arrived ultimately; The color of my head has changed (black hair has turned gray) but the filth of the mind has not dissolved. I lived in vain being a victim of my deeds and faith. .6

2. DHYĀYA HYATRIJAMARAM (MONDAY)

Dhyāya Hyatrijamaram Jīva Karuṇākaram,
Tadvinā Koṭī No Tārakaste,
Brahma Satyam Jagad-Viddhi Mithyā Param,
¹Cintayāharniṣam Tatvamante.....Refrain.

Moha Rātriḥ Gatā, Gñānadīptistatā -
Gñānatalpe Vṛthā Kiṁ Nu Śeṣe,
Budhya Kastvam Kuto Deśikam Vraja Tato,
Dānti Vairāgyatah Śūnya Deśe.....1.

Sthūlametad Vṛthā, Sūkṣma-mañṭarvṛthā,
Kāraṇe Kā Kathā Tatparam Tat,
Dvaitamullaṅghya Yat Taddhi Rūpam Tu sat,
Te Na Nānāsti Tvattastu ²Chānyat.....2.

Nāmarūpe Na Te Jāti Gotre Na Te,
Kintvham Manyase Mūḍha Kasmāt,
Na Tvham Nāpi Tvam Saṁvamevatkṣaram,
Viddhi Vidyuccalam ³Virama Tasmāt.....3.

Śuktirajatam Yathā Saṁvamevat Tathā
Bhāsamātram Vṛthā Swapna Kalpam,
Bhūpatistvam Vṛthā Bhikṣase Kiṁ Pathā
Bhukṣva Rājyam Tatānanta Kalpam.....4.

Tīrtha Bhramaṇam Vṛthā Śāstra Śravaṇam Tathā
No Śṛtā **Raṅga** Yadi Mauna Gāthā,
Sā Śṛteṣṭyāgatas Tatvamasyatra Te
Janma Vyāṛtham Gatam Koṇyatrātā.....5.



1. Think of. 2. Chānyat = Not anything else. 3. Vidyuchchalam = Fricke like lightning.

2. DHYĀYA HYATRIJAMARAM

- Oh Soul! Start meditating the name of Datta (son of Saint Atri) without further delay. He is merciful. There is no other savior except He. Supreme Being is the only truth in this illusionary world. Think of the Essence day and night in your heart.Refrain.
- Night of ignorance has passed away and the light of knowledge (truth) is spreading everywhere. Why are you still foolishly wallowing in the bed of ignorance? Ask yourself, who are you and where did you come from? Be in recluse without any passion or desire and take refuge of Him.1
- Three forms of the body (exterior, interior and subtle) are all illusionary. Why talk about such body? He is beyond it. It is without any distinguish of “I and you”. In such a state what remains is the “Real You”. Without Thee, there is no manifold like you.2
- Oh Soul! Neither do you have a name, form, caste nor family. Why do you believe all this as yours? Knowing, all this is subject to extinction in a lightning moment. Turn around and start looking for “Real You”.3

This is an illusion like silver in a shell. You are the sovereign king. Why are you begging along the way? Oh Child! Enjoy the divinity and its abundant prosperity, power etc, that will last infinite Kalpas*.4

Your reading and listening of scriptures, doing pilgrimage will be to no avail. Your birth will have passed worthless unless you hear "Thou art that" silently within. There is no protector for you other than the Lord. Therefore remember Lord Datta continuously.5



Kalpa is a period between creation and destruction of the world, is day of Brahma equal to $4320,000,000 = 4320$ million years.

3. DATTA DIGAMBARĀ ŪṬHA (MONDAY)

Datta Digambarā Ūṭha Karuṇākarā,
Pahamṭa Jhālī Pure Zompa Ātā;
Bhaktajana He Ūbhe Vāṭa Pahātā Sabhe,
Daśane Deīm Tyām Śīghra Śātā!.....Refrain.

Aruṇa Tama Dūra Karī, Kumkumerṁ Nabha Bhari,
Bāpaḍī Hī Uṣā Padara¹ Pasari,
Gaṅga Khaḷakhaḷa Karī, Tvadyaśerṁ Jaga Bhari,
Maṇḍa Vāhe Kaśī Anila Laharī!.....1.

Vana Gandhaiva He Susvareṁ Gāitī,
Mora Kekāraverṁ Nṛtya Karitī;
Munikuleṁ Gaṛjati Veda Manthara Girā,
Ūṭha Bā Śrīdharā Rāghu² Paṭhati!.....2.

Ṣaṭ Paderṁ³ Padma Dalīm Guñjati Priyakarā,
Bheṭati Him Mudā⁴ ⁵Cakrapillī;
Raṅga Kaṣṭi Ūbhā Pāhūṁ De Mukha Prabhā,
Loḷum⁶ De Satata Bā ⁷Caraṇakamaḷīm!.....3.



1. Loose end of Saree. 2. Parrot. 3. Crowds of black bees. 4. With joy.
5. Chakrapillī = Young ones of ruddy geese; a pair of young ruddy geese.
6. Permit me to wallow. 7. Charaṇakamaḷīm = Lotus feet.

3. DATTA DIGAMBARĀ ŪTHA

- O Lord Datta, the skyclad! The ocean of mercy! Please wake up as the dawn of the day has begun. Devotees have arrived and await your appearance during the prayers. Please appear before them so that they may experience peace.

.....Refrain.

- The ash color of the sky, is leaving in the dawn as it sees sky being filled with orange (red tumeric) color. Twilight at dawn is helpless as it supports the change. Gurgling sound of the river fills the world of your reputation, while gentle breeze is blowing.1
- As the celestial musician is singing in the forest and peacocks are dancing to the sweet tune. Sages are loudly reciting the Vedas. Oh Lord “Sridhara”¹! Wake up, even parrot has started chanting your name.2
- Oh Beloved! Bees are humming on the petals of lotus flowers. ²Cakravaka birds are embracing each other with joy. Painfully standing **Raṅga** is eagerly awaiting your divine glimse. Let him continuously roll at your lotus feet, please.3

1. One of the many names of Lord Vishnu, lit. means one having the Goddess of wealth. 2. Chakravaka is a bird believed to be separated in the night from its beloved.

4. JĀGYANE JOGĪḌĀ DATTA (DAILY)

Jāgyane Jogīḍā Datta Digambarā,
Tuja Vinā Bhakta-Agha¹ Koṇa Haraśe?
Kali Badhe Vyāpiyo Dhaīma Santāḍiyo,
Dhaīma Samsthāpanā Koṇa Karaśe?.....Refrain.

Nāstiko Nagna² Thai Valganā³ Bahu Kare,
⁴Ocare Jeha Mana Jeha Bhāve;
Bhakti Paṅgu Thaī Anya Khaṇḍe Gaī,
Saīrvane Śuṣka Mana Gñāna Bhāve.....1.

Tyāga-Vairāgyanī Ṭhekaḍī Sahu Kare,
Bhogamām Masta Thaī Jagta Ḍole,
Dāna Vrata Pūjane ⁵Citta Hā! Nava Ṭhare;
Vhema Bādhā Badhe Svaira⁶ ⁷Cāle.....2.

Gurutaṇo Rāphaḍo ⁸Codiśe Fāṭiyo,
Jehane Je Game Tene Muṇḍe;
Muṇḍane Mokṣa E Sūtra Somghuṇṇ Thayuṇ
Vyāsa Śāṇḍilya Gama Koṇa Doḍe?.....3.

Āpapanthī Badhā Ātma Nava Oḷakhe,
Devane Bhūlī Mandira Pūje!
Raṅga Mūṅgo Thaī Tuṁhi Tuṁhi ⁹Ocare,
Tuṁ Vinā Āna¹⁰ Nava Kāmī Sūze!!!.....4.



1. Sins of devotees. 2. Becoming shameless. 3. Boasting. 4. Ochare = Speaks.
5. Chitta = Mind. 6. Unrestrained. 7. Chāle = Behaves, continues. 8. Chodiśe = In all the four
quarters. 9. Ochare = Recites, utters. 10. another; different.

4. JĀGYANE JOGĪDĀ DATTA

- Oh Yogi Datta Digambara, please awaken the truth. Who will destroy the sins of the devotees? The age of vice, immorality and sins has spread everywhere. Therefore, religion and faith have been concealed. Who will re-establish these in such time?**Refrain.**
- Atheists are roaming shamelessly and boasting their behavior to others. They blabber whatever they like. Devotion has become lame here and has gone to other global places. Everyone likes to mock (dull, pith, superficial) the knowledge.**1**
- Everyone is making a mockery of those on the path of ascetic and passion free life. People intoxicated by materialistic pleasures in the world are swaying here and there. Alas! Mind cannot resolve as to donate, to take vow and to worship. Superstitions and obstacles are roaming at will.**2**
- Imposters are acting and roaming around as Gurus'. Everyone is making Guru's and disciples as per one's convenience and requirements. One who has his head shaven is accepted as a disciple without knowing his calibre. Imposters are making disciples as per their agenda and motives by falsely promising liberation. In such an environment, who will go to Vyāsa¹ and ²Shandilya?**3**
- These are all self-sectarians. They do not know the true identity of ones' self. They are worshiping the temple (body) and forgetting the deity (soul) within it. **Raṅga** is silent within ones' self and messaging 'You are That!', 'You are That!' (I am within you); Tat-Tvam-Asi There is no one else other than Thou (Datta) and I cannot think of anything else that would give peace and happiness. ..**4**

1. Vyāsa = Author of Mahābhārata and Purāṇas. 2. Shandilya = Name of upanisadic sage and the author of law book.

5. EKA KIRATĀRA KALITĀRA (MONDAY)

Eka Kiratāra Kalitāra Sṛṣṭi Taṇo
Mūkīne Mūḍha Nānā¹ Upāse,
Eka Ananta Avināśī Paribrahmane,
Bhūlīne Bhūtānī Doḍe Vāmse!....Refrain.

Ām̐kha Dekhe Nahi, Kāna Sūṇe Nahi,
Īndriyo Sparśa Nā Jeha Karatī,
Te Thakī Ūpanyum² Saṛva Sṛṣṭi Viśe,
Pavana, Pāṇī Ane Teja Dharatī.....1.

Kāḷa Kam̐pe Ati Bīkathī Jehanī,
Teja Candrārka³ Jo Amita⁴ Āpe,
Sūryano Sūrya E Candrano⁵ Candra E,
Duhkhaḍām Dīnanām E Ja Kāpe!.....2.

Preta Ne Pāhṇane Pūjī Pākhaṇḍane,
Poṭalām Pāpanām Kema ⁶Cūṭe?
Ve'hama Bādhā Thakī Bodha Thāe Nahi,
Bodha Viṇa Bandha Jani⁷ Kema Tūṭe?.....3.

Bījamām Vṛkṣa Ne Vṛkṣamām Bīja Pari-
Brahmamām Āpa Para Teja Kāse,
Rajju Bhujāṅga Sama⁸ Viśva Bhrānti Badhī,
Ādi Madhyānta Paribrahama Bhāse.....4.

Sugñane Sāna Basa Agñane⁹ Āṇa Paṇa
Dagdhane¹⁰ Dāḥpaṇa Koṇa Deśe?
Dekhatām Ām̐dhaḷo Āpathī Thāya Je,
Tehano Hasta Te Koṇa Sehśe?.....5.

1. Many. 2. Born. 3. Chandrārka = Moon and Sun. 4. Very much. 5. Chandrano = Moon of the Moon. 6. Loosened. 7. Birth. 8. Like an illusion of a serpent in the rope. 9. Ignorant. 10. Otherwise.

Taṛka Vitaṛkanuṁ Jora Cāle¹ Nahi,
 Paṇḍitāī Vṛthā Tyāṁ Takāse,
 Gñāta Agñātani Pāra Para E Vase,
 Gñāta Agñāta Ethī Prakāśe!.....6.

Gñānī Mūṁgā Thayā Mūka Bole Ghaṇuṁ
 Dekhatā Āṁdhaḷā Andha Dekhe!
 Paṅgu Doḍe Ghaṇuṁ Doḍatā Pāṁgaḷā
 Sūrijano² Śūnyamāṁ Āpa Pekhe!!.....7.

Teha Tuṁ Teha Tuṁ Veda Gaijī Kahe
 Sūṇatām **Raṅga** Nara Bhāna Bhūle;
 Moha Paḍado Khare Saṁsṛti Bhaya Ṭaḷe,
 Guru-Kṛpā Hoya To Bheda Khūle!.....8.



5. EKA KIRATĀRA KALITĀRA

- There is only one “creator and savior” in kaliyuga (dark-age). Ignorance has lead one to worship many forms. Individuals have forgotten that there is only one unending and imperishable supreme spirit = Parabrahma (Lord) and have started chasing illusions (ghosts and spirits and any of the five elements)!**Refrain.**
- Whom the eyes cannot see, ears cannot hear nor can senses touch from which everything has been created such as land, air, water, light and earth.**1**

1. Chāle=Effective. 2. Having Knowledge; Learned.

- Even the God of death trembles with fear of Him, and the dazzling brightness is immeasurable with respect to the Sun and Moon. He is the creator of the Sun as well as the Moon. He is the only one who can remove the misery of the affected.2
- By worshipping the ghosts, stones and hypocrites, how can one get rid of bundles of sins? Superstitions and resolutions do not bring true knowledge. Without true knowledge, how can one expect to end the cycle of birth and death?3
- Tree grows from the seed and seed comes from the tree itself. In the same way Self and Parabrahma shine due to each other. There are illusions everywhere in the world like a rope mistaken for a snake. There shines (Parabrahma) Eternal light in the beginning, middle and at the end.4
- Providing a hint to the wise is sufficient and a taboo to the ignorant but who will impart sanity to the overwise? Who will hold the hand of one blinded by false belief or realization?5
- The power of reasoning and speculation is ineffective. Even the intellect of the scholar is useless. Thou art beyond the known and the unknown. Known and unknown shine due to His power.6

- The wise stay silent while the dumb speaks too much. Those with sight are blinded while the blind see everything. The lame run much more than the crippled weak. The wise observe complete consciousness in one's self where God and one are the same. (The wise experience the self in Śūnya i.e. Parabrahma. Lit. Vaccum.)7
- Inner consciousness (Vedas) are continuously saying aloud: 'You are part of Thy'* (-Thou art That). Upon hearing and experiencing of such truth, one forgets his prior perception of existence. Curtain of illusion drops down and the fear of birth and death is gone. All this can happen with the teachings and blessings of the Master (Guru).8



Throwing aside the mantle of ego stand before him as an innocent naked child, an unsophisticated guideless babe-not as a beggar ever.

- Raṅga Avadhūta.

6. ĀVA DIGAMBARĀ DATTA (DAILY)

Āva Digambarā Datta Karuṇākarā,
Tuja Vinā ¹Cena Nava Kāmī Paḍatum,
Geha-Udyogamām² Citta³ Nava Ā Ṭhare,
Vrehanā⁴ Duhkhathī Nitya Raḍatum!.....Refrain.

Khāna Ne Pāna Mana Zera Sama Lāgatām,
Vastra Vibhūṣaṇo Preta Bhūṣā;
Ūmchī⁵ Aṭārī Ne Meḍī Samaśānavat,
Śūnya Khāvā Dhase Bhūta Veṣā!.....1.

Gāya Viṇa Vācāḍum⁶ Dīna Jyama Bāpaḍum,
Candra⁷ Viṇa Sūtakī Kālī Rātī;
Māta Viṇa Toka⁸ Akrandano Pāra Nava,
Tuṁ Viṇa Duhkhathī Fāṭe C'ātī⁹!.....2.

Kāṣṭha Thai Pāvaḍī Pāmvanī Tuja Banum,
Mr̥da¹⁰ Banī Keśa Kālā Pakhālum!
Deha Bālī Banum Bhasma Bhītiharā,
Aṅga Para Jo Dhare Tuṁ Kṛpālu!.....3.

Mr̥ga Thai ¹¹Vyādhathī Deha Vīm̐dhāvum Ā,
Ajina¹² Thai Besavā Kāma Lāgum!
Śvāna Thai Mandire Nitya Cokī¹³ Karum,
Darasa Viṇa Āna Nava Kāmī Māgum!.....4.

Hṛdaya ¹⁴Mañcaka¹⁵ Karī Sāpha Rākhyo Hari,
Premajala Pādyathī¹⁶ Paga Dhoūm;
Satya ¹⁷Śaucādī Puṣpe Karum Arcanā,
Bālīne Kāma Kṛudha Dhūpa Deum!.....5.

1. Chena = Comfort. 2. Household affairs. 3. Chitta = Mind. 4. Seperation. 5. Ūmchī = High.
6. Calf. 7. Moon. 8. Child. 9. Chhatī = Chest. 10. Clay. 11. Hunter. 12. Deer-skin seat.
13. Chikī = Keep a watch. 14. Cot. 15. Dias. 16. Fragrant water for washing feet at the
time of worship. 17. Purification and other rites.

Dvaita Bhojana Dharuṁ Peya Agha¹ Āgaḷuṁ,

Raṅga Tāmbūla² Mukha Śuddhi Sāruṁ!

Doḍa Ne Doḍa Jogīvarā Śrīdharā,

Tuja Vinā Jīvana Lāge Khāruṁ!!.....6.



6. ĀVA DIGAMBARĀ DATTA

- Please come, Lord Datta the Skyclad (Digambara¹), you are merciful. I am restless and uncomfortable without you. My mind is unstable in doing daily household chores. I am constantly weeping due to the pains of separation from You.**Refrain.**
- Mind feels as if food and drink are like poison and clothes are decorations on a dead body. Balcony of tall buildings and penthouses are like cemetery to me. The desolation, with a garb of ghost terrifies me.**1**
- I feel like a helpless calf without a cow, depressing night without the moon and as a child crying vehemently without the mother. Similarly, I am bitterly weeping in agony without You. ..**2**
- Let me be a piece of wood to be the sandals of your feet. Let me be the dirt for you to wash your black hair. Let me burn myself to ashes (Bhasma) to smear on your body.**3**

1. Sin. 2. Attachment to passions; Lust in the form of betel Leaf.

- Let me be a deer and get killed by a hunter so that you can use my skin as a carpet for your seat. Let me be the watch dog at your doorsteps so that I can get your glimpse all the time. I do not ask for anything else.4
- Oh Lord! I have cleansed the seat of my heart for you to sit on as I wash your lotus feet with Pādya* (fragrant water) of love. Let me offer truth purity etc. as flowers and passion and anger as burning incense.5
- I offer duality as meal, sins as an excellent drink and worldly desires as betel leaf (i.e. dinner mints). Oh Sridhara, come quickly as you are the greatest amongst the Yogis and Ascetics. Without you this life is unpleasant.6



* Pādya is the fragrant (incense) water used for washing the lotus feet or the footwear of the Lord Almighty. It consists of fragrant substance made from Sandal wood, Rice grains, vermilion, perfumes etc. according to the customs and traditions of ancient times.

7. EKA ĀDHĀRA KIRATĀRANO (TUESDAY)

Eka Ādhāra Kiratārano Jagatamām̃,
 E Vinā Śūnya Śamaśāna Ṭhālum̃;
 Dīpa Viṇa Geha¹ Jyama,
 Sneha² Viṇa Dīpa Jyama,
 Prāṇa Viṇa Deha Jyama, Kuṇapa³ Melum̃.....Refrain.
 Divya Racanā⁴ Karī Mānavī Tanu Racī⁵,
 Aṅga Upāṅgathī Pūrṇa Kevī!
 Dugdha Pedā Karī Jananīnā Stana Viṣe,
 Janma Pahelām̃ Līdhī Sūdha⁶ Evī!.....1.
 Citta⁷ Cintana⁸ Kare, Buddhi Niścaya⁹ Kare,
 Śakti Evī Vaḷī Jeṇe Dīdhī,
 Tehane Bhūlīne Anya Vāṁsaḷa Fare,
 Ratanane C'oḍīne¹⁰ Rākha Līdhī!.....2.
 Ām̃khanī Ām̃kha Je Kānana Kāna Je,
 Devano Deva Je Teha Bhūlī,
 Viṣaya Kaṛdama Cūm̃thī¹¹, Moha Jālum̃ Gūm̃thī,
 Śīro Mūkī Gaḷī Vyārtha Thūlī!.....3.
 Śum̃ Thayum̃ Veda Vāṇī Bakyāthī Ghaṇī?
 Śum̃ Thayum̃ Śāstra-purāna Vāṁcye?
 Śum̃ Thayum̃ Snāna Ne Dāna Kīdhā Thakī?
 Śum̃ Thayum̃ Tīrtha Ne Phāṇa Pūjye?.....4.
 Śum̃ Thayum̃ Rūpa Kāḍhī Thaye Fūṭaḍo?
 Śum̃ Thayum̃ Nāra Koḍe Ramāḍī?
 Śum̃ Thayum̃ Hastī Ne Vājī¹² Svārī Thakī?
 Śum̃ Thayum̃ Loka Acaraja¹³ Pamāḍī?.....5.
 Śum̃ Thayum̃ Gadya Ne Padya Racanā Thakī?
 Śum̃ Thayum̃ Bhāṣaṇo Vyārtha Dīdhe?
 Śum̃ Thayum̃ Deśa Videśa Vikhyātithī?
 Śum̃ Thayum̃ Kāvyaṛasa Bhūrī¹⁴ Pīdhe?.....6.

1. House. 2. Oil. 3. Dead body. 4. Created. 5. Rachi = Made or Created. 6. Care. 7. Mind.
 8. Thinks. 9. Decides. 10. Leaving. 11. Crushing. 12. Horse. 13. Astonishing. 14. Much.

Avadhūti Ecstasy

Śum Thayum Muṇḍa Muṇḍāvī Codiśa¹ Bhamye?

Śum Thayum Vana Viṣe Vāsa Kīdhe?

Śum Thayum Kāya Sukāvī Upoṣaṇe?

Śum Thayum Śuṣka Hari-Nāma Līdhe?.....7.

Vedanā Mūḷane Śāstranā Sūrane²,

Jagata Karatārane Jo Na Joyo;

Vyārtha Nara Avatārī Māṭṛyauvana Harī,

Raṅga Cintāmaṇi³ Janma Khoyo!!.....8.



7. EKA ĀDHĀRA KIRATĀRANO

- The Creator (God) is the only true shelter for everything in the world. Without him everything is empty and feels like a cemetery. It is like a house without oil lamp and oil lamp without oil. (Soul without a body and body without air would be dead.)**Refrain.**
- He made this wonderful human body complete with limbs, organs etc. He has taken care of life in the womb and immediately upon birth by producing milk in the breasts of the mother. ..1
- Moreover he bestowed the ability where the mind thinks and intelligence makes the decision. You have forgotten Him and wandered after everything else. This is like collecting ash and throwing away the gems!2
- Forgetting He who is the eye of the eyes, ear of the ears and Lord of the Lords crushing the mud of sensual enjoyment, you have knitted the cobweb of illusions and have chosen a

1. Chodisha=In all the four quarters. 2. (i) Sun (ii) The Luster of knowledge of Brahma based on all scriptures. (iii) The tune of oneness ginging in different instruments in the form of all really good scriptures. 3. Chintāmaṇi= Gem, touch-stone.

tasteless dish of rough ground wheat (Ṭhūlī) instead of the sweet dish made from wheat-flour mixed with purified butter, sugar, saffron etc. (Śīrā)3

What is the use of merely reciting Vedas? What is the use of reading scriptures and Purāṇas? What is the use of bathing in a (holy) river and giving alms? What is the use of pilgrimage and offering services to the deity and adoring stone-idols?4

What is the use of beautifying the body? What will you achieve by playing with a lady with ardent love? What do you intend to achieve by riding horses and elephants (in modern days cars and airplanes)? What happens by astonishing people?5

What is the purpose of writing prose and poetry? What will be achieved by giving futile speeches? What is in a name or fame over here or abroad? What will you get by excessive indulgence in poetry?6

What is the purpose of wandering all around (as a monk) with shaven head? What purpose will be served by staying in a forest? What will be attained by fasting and thinning your body? What will be achieved by mechanical chanting (the name of Lord)?7

If you have failed in visualizing the Creator and catching the essence of the Vedas and the luster of knowledge offered by the scriptures, the gem of a birth, Oh **Raṅga** (Individual Soul), is wasted and youth of the mother too.8



8. BHĀVATHĪ BHAJANA KARA (TUESDAY)

Bhāvathī Bhajana Kara, Haritaṇuṁ Raṭaṇa Kara,
 Ninda Para C'oḍī¹ De, Mūrkhā Prāṇī!
 Koṭi Puṇye Karī Naratanu Ā Maḷī,
 Tāra Cintāmaṇi² Eha Jāṇī.....Refrain.

Bālapaṇa Khelamām, Taruṇapaṇa Melamām³,
 Kleśamām Kāminī Saṅga Khoyuṁ;
 Dāma Ne Cāmamām⁴ Vyaṛtha Eḷe Gayuṁ,
 Anta Pastāvathī Citta⁵ Royuṁ!.....1.

Vṛddha Tanu Tharathare, Cītaḍuṁ⁶ Nava Ṭhare,
 Kāmanā Nā Mare Ko Upāye,
 Māḷa Grahī Nā Grahī Kāḷa Ūbho Sahī,
 Kāja Tyām Nā Sare Mūḍha Roye.....2.

Hāthathī Dāna Kara, Kānathī Śravaṇa Kara,
 Gāna Kara Vadanathī Nātha Keruṁ;
 Sāṅga⁷ C'e⁸? Deha Svasthākṣa⁹ Nara Jyām Sudhī,
 Puṇyapanthe Paḷī Ṭāḷa Teḍuṁ.....3.

Āga Lāgī Ghare Kūpa Khaṇavā Fare,
 Hāmsī Thāe Hare Jo Vicārī¹⁰;
 Dāra¹¹ Ne Vitta Tyām Kāma Āve Nahī,
 Dāsa Ne Dāsīnī Vyārtha Yārī.....4.

Ābha Fāṭyuṁ Tihām Thīṅgaḍuṁ Koṇa De,
 Nātha Naṭavara Vinā Koṇa Belī?
Raṅga Māyā Tyajī, Bhakti Dṛḍha Ura Dharī,
¹²Nātha-Pada-Kaṇja-Rata Thāne Ālī¹³!!.....5.



1. Chhodi = Leave it. 2. Chintamaṇi = Gem; Touch-stone. 3. In the sensual pleasures.
 4. Chāmamām = Lit. Skin; Sensual pleasures. 5. Chitta = Mind. 6. Chītaḍuṁ = Mind. 7. Hail
 and Hearty. 8. Chhe = Is. 9. With healthy sense organs. 10. Vichārī = Think of. 11. Wife.
 12. Engrossed in the Lotus feet of the Almighty. 13. Oh! Bee (in the form of mind).

8. BHĀVATHĪ BHĀJANA KARA

Singing a devotional prayer song, sincerely with deep faith, repeat the name of Hari (Lord). Oh foolish creature! Give up the slandering of others. This birth in a human form is a result of the good deeds from several births. Consider it to be a precious gem and elevate it to enlightenment.**Refrain.**

Childhood has been lost in playing. Youth has been lost in enjoying sensual pleasures, quarrelling and chasing wealth and women. In the end, heart weeps in repentance.**1**

Aged body is trembling and the mind is unsettled. Even with all efforts, the desires never end. You have just started to take the name of God with rosary in hand and the God of death has come to the door! At this juncture no purpose will be served, oh fool, by crying over spilt milk.**2**

Donate generously with your hands. Hear the recital of the scriptures with ears and sing the songs that praise the Lord. Avoid the invitation to the cycle of birth and death by walking on the path of meritorious deeds as long as the body is complete and healthy with all limbs and the senses, oh man!**3**

- Oh good man, do not think, just start digging for the well since your house is on fire. If you wait then you will make mockery of yourself. Wife and wealth will be of no use, as well as good relations with male and female servants.4
- When calamities suddenly overtake all around (Lit. sky burst asunder), who will give the relief (Lit. do the patch up)? At such a moment who will be your guardian other than the Lord of the Universe (Lit. Naṭavara = Kṛṣṇa). Renouncing the attachment of senses, having a firm devotion in heart, (in the form of mind), oh Bee! Absorb in the lotus feet of the Lord!....5



9. ŪṬHANE JĪVA UDHOGA (TUESDAY)

Ūṭhane Jīva Udyoga Adako Karī,
 Janamanām Pāpa Sahu Nākha Dhoī;
 Bhakti Bhagavānanī, Prāpti Nīrvāṇanī,
 Āpathī Āpane Lene Joī.....Refrain.

Koṇa Tum Jīvaḍā Śem Thakī Āviyo,
 Maraṇa Pacī¹ Śī Gatī Jo Vicārī²;
 Ādi Ne Antamām Nāhīm, Te Madhyamām,
 Śem Haśe Kāya Tuja Ā Vikārī?.....1.

Nāmanī Āśamām Vyārtha Kām Bhaṭakato?
 Kīcaḍe Kāñcana Kyāmthī Hoye?
 Toyane³ Manthatām Tūpa⁴ Nahi Nīsare,
 Abda⁵ Hajāra Jo Tum Valove!.....2.

Upala⁶ Agni Taṇo Joga Jāṇyo Ghaṇo,
 Jukti Viṇa Mukti Nava Hātha Āve;
 Alpa Mati Āmḍhaī Ātma Nava Oḷakhe,
 Vedyām Ḍhora⁷ Te Tyām Na Fāve!.....3.

Masta Ko Bhedīyo⁸ Āpa Para Vedīyo⁹,
 Jāṇato Dasta¹⁰ Jo **Raṅga** Pakāḍe;
 Moha Ghūmghaṭa Khare, Śoka Śaṅkā Ṭaḷe,
 Śānti-Sukha Prajjvaḷe Āpa Meḷe!!.....4.



Pachhī = Afterwards. 2. Vichārī = Think of. 3. Water. 4. Purified Butter (Ghee). 5. Year. 6. Stone. 7. Learned fools. 8. One who knows the secret. 9. One who knows. 10. Hand.

9. ŪTHANE JĪVA UDHOGA

- Oh my Soul! Awake from your vocation and wash away the sins that have accumulated from all the births. Indulge yourself with devotion for the Lord. It will take you to liberation. There you will see your true self.**Refrain.**
- Oh soul! Who are you and where have you come from? What will happen to you after death? This body has not been there from the beginning nor will it be there in the end. This body is somewhere in the middle. How could this be it (body) as it is ever changing?**1**
- Why are you wandering in vain expecting fame when it is all destructive? How can there be treasure (Lit. Gold) in the mud? Churning water for several thousand years still will not yield butter.**2**
- Knowing that striking stones will create spark needed for fire, knowledge will not create fire but action of striking will. Similarly, liberation (fire) cannot be ignited without devotion (spark). Minimal knowledge is blinded in recognizing one's self. Even learned fools are not successful.**3**
- **Raṅga!** One can reach salvation if the Master, who is free of desire, holds your hands and takes you to the path. There you will not have illusions, desires, agony, etc. Only eternal bliss (light) is in existence.**4**



10. ŚEM MUKHE VAṚṆAVUM (WEDNESDAY)

Śem Mukhe Vairṇavum Kīrti Kiratāranī?
 Neti Neti Kahī Veda Thākyā;
 Sahasradvaya Jībhathī Śeśa Varṇī Raḥyā,
 Śeśa Nava Guṇa Taṇum To-E Pāmyā!.....Refrain.

Piṇḍa Brahmāṇḍanī Khaṇḍa Racanā¹ Karī,
 Lakṣa Corāsī² Yonī Banāvī;
 Khādyā Ne Peya Valī Avanavum Tyām Racyum,
 Ekathī Eka C'e³ Divya Bhārī.....1.

Ravi Śaśi Tāralā Vyomamāmhe⁴ Bhāryā,
 Megha-Manḍala Taṇām Jūtha Nyārām;
 Ābha Vaṇa-Thambha Addhara Dharī Rākhiyum,
 P'hāḍathī Nīsare Vāridhārā!.....2.

Divasa Ne Rāta Ṛtu-kāḷa Niścaya⁵ Kāryo,
 Sarvamām Dīsati Eka Māzā;
 Pavana Ne Pāṇinī Joḍa Sādhi Ghaṇī,
 Ekathī Sarajīyā Ghāṭa Zāzā.....3.

Binduthī Sindhu Nirmāṇa Koṭi Kīdhā,
 Niyamathī Baddha Karī Teha Thāpyā;
 Bājī Sārī Racī Khelato ⁶Racīpacī,
 Dekhīne Suravaro⁷ Moha Pāmyā.....4.

Akaḷa Gati Tāharī, Mati Na Cāle⁸ Hari !
 Maunamām Muni Jano Moja Māṇe;
Raṅga Karagarī Paḍī Pāmva Tuja Narahari,
 Tum Vinā Āna Nava Veṇa Āṇe!!.....5.



. Rachanā = Creation. 2. Chorāsī = Eighty-four. 3. Chhe = Is. 4. Sky.
 . Nischaya = Determined. 6. Rachīpachī = Deeply engaged. 7. Gods. 8. Chāle = Work.

10. ŚEM MUKHE VARṆAVUM

- How can I describe the glory of the creator by my tongue (Lit. mouth)? Even Vedas could not do it, repeatedly all it could say was “not this” and “not this”. The serpent God Śeṣa tried with two thousand tongues, yet did not get at the residue of (all) the qualities of the creator. .Refrain.
- With the divisional arrangement of the universe and individual self created 84 Lakhs (8.4 million) species. Created novel eatables and drinks, each one being superior and divine than the other.1
- Thou filled the sky creating the Sun, the Moon and the Stars along with different groups of clouds. The sky is held up without support of any pillars or columns. Moreover created streams of water from mountains.2
- He decided the day, night and seasons with its length in time. Each one of this has its way of flowing pleasure. Wind and water were paired together as accomplices and created many forms from one.3

- He created the drop of water, lakes, rivers to millions of oceans and established them with set boundaries and (specific) rules for each one. Well creating the whole game, He plays it deeply engrossed and witnessing this the Gods are illusioned.4
- Your ability is incomprehensible, Oh Hari! Intelligence does not work. The sages take pleasure in observing silence. Oh *Narahari! **Raṅga** beseechingly bows at your feet. He does not utter a single word other than your name.5



* Narahari is the incarnation of Lord Viṣṇu (with half the body of man and the other half of lion). Narahari is the incarnation of Lord Dattātreya whose life is described in Marathi 'Gurucharitra'.

11. VIṢAYANĪ VĀTAMĀM (WEDNESDAY)

Viṣayanī Vātamām Viṣṇu Bhūlī Gayā,
Rākhanī Āśamām Lākha Khoyā;
Dehanī Cintāmām Deva Kore Raḥyā,
Mohinī Jālamām Saṛva Moḥyā.....Refrain.

Peṭanī Veṭhamām Rāta-Dina Āthaḍe,
Seṭhanī Bheṭa Nava Kyāmya Thātī;
Āyu Eḷe Gaī, Karama Kathanī Rahī,
Roī Roī Thai Āmkha Rātī.....1.

Gaṅgā kāmṭhe Rahī Trṭ¹ Thakī Taḍafaḍe,
Bīkathī Faḍafaḍe Jīna Melo;
Kalpavṛkṣe Vasī Bhukhathī Ṭaḷavaḷe,
Bhīkhathī Harakhāto Jīva Ghelo.....2.

Kahāna Mana Nā Ṭhare, Kāminī Cita² Hare,
Bhogamām Bhagna Thai Anta Kāyā;
Piṇḍa Poṣaṇa Karī Pāpa Paiso Raḷī,
Nirayamām³ Nāmkhatī **Raṅga** Māyā.....3.

Mana Māryā Vinā Mukti Nava Sāmpaḍe,
Śukti⁴ Jāṇyā Vinā Bhrama Na Jāye;
Bhrama Bhāmgyā Vinā Brahma Nava Ākaḷe,
Bhava-Vyathā Nā Śame Ko Upāye.....4.



1. Thirst. 2. Chita = Mind. 3. In Hell. 4. Shell.

11. VIṢAYANĪ VĀTAMĀM

- We have forgotten Lord Viṣṇu being engrossed in worldly senses. We have lost ¹lakhs (lifetimes) hoping for ash-like pleasures. We worried about the body and forgot the deity within. We became entangled in the web of (Mohini²) sensual pleasures.Refrain.
- We are wandering day and night in the drudgery of earning a livelihood. But we have still not found nor met the Master (Provider) anywhere. The whole life span is wasted but the tale of misfortune remains the same, while weeping all the time in repentance eyes have become red.1
- Living on the banks of the River Ganges you are mired in thirst. We are afraid of witch-craft, deceitful ghosts and goblins. Pining in hunger beneath the wishful tree, crazy soul enjoys begging.2
- The mind cannot affix on Kṛṣṇa, instead it is drawn to beautiful women. In the end, body is shattered by such enjoyment of pleasures. You are nourishing the body with ill gotten earnings. (wealth earned by sinful ways and means) Illusions of sensual pleasure will take one to hell.3
- Liberation can never be achieved without subduing the mind and delusions never vanish without understanding the benefits and consequences (Lit. knowing the shell). Pains from the worldly activities may not extinguish at any cost except by vanishing delusion and knowing the Brahma.4

1. One lakh is a hundred thousand i.e. a tenth of a million. 2. Mohinī is the most beautiful form of Lord Viṣṇu to deceive the demons while distributing nectar, obtained on churning the ocean.

12. JŪṬHAMĀM JINDAGĪ JĀYA (WEDNESDAY)

Jūṭhamām Jindagī Jāya Nara Jo Vahī,
Pāñinum Pūra Jyama Jāya Dariye;
Divasa Ne Rāta Ṛtu-kāla Zaṭapaṭa Vahī,
Jāya C'e¹, Ceta² Nara Mūḍha Jarīe!.....Refrain.

Śaṭhatañī Saṅgate Santa-nindā Karī,
Sādhukuthalī Karī Moja Māṇe;
Deva Ne Dhaīmanī Ṭhekaḍī Bahu Karī,
Āpane Anyathī Sugña³ Māne!.....1.

Dāmanī Doḍamām Kāminī Soḍamām,
Nāmanī Nemamām Jīvana Khoto;
Para Doṣe Karī Sūkṣma Dṛṣṭi Harī,
Āpanī⁴ Ebamām Andha Thāto!.....2.

Satya Mukha Nava Game Anṛte⁵ Mana Rame,
Bhrāntimām Cita⁶ Bhame Divasa Rātī⁷;
Para Dhana Dāra Paranī Takāse Ati,
Dānamām Nava Dhare Pāī Rātī!.....3.

Dehane Amara Mānī Rame Viṣayamām,
Damanane⁸ Dhoṅga Mānī Vakhode;
Āpa Panthe Paḷī Ātmahatyā Karī,
Pāpanām Poṭalām Bāmdhe Koḍe⁹!.....4.

Ākhara Ākarī Ceta Mana Vāgharī,
Kāla Mana Leśa Karuṇā Na Āve;
Māra Māre Ati Śaraṇa Eka Śrīpati,
Raṅga Vakilāta Nava Anya Fāve!.....5.



1. Chhe = Is. 2. Cheta = Beware. 3. Wise. 4. Of oneself. 5. In untruth. 6. Chita = Mind.
7. Night. 8. Control over senses. 9. With Zeal.

12. JŪṬHAMĀM JINDAGĪ JĀYA

Oh Man! The span of Life is passing away swiftly in falsehood as flooding water runs into the ocean. Day and night and the seasonal times are passing away quickly. Be warned a little Oh foolish Man!**Refrain.**

In the company of deceitful people, you enjoy gossip and censuring (slandering) virtues of saints. You have made enough mockery of the religion and God. Why do you think you are wiser than others?**1**

You are wasting your life running after money, nestling in the side of beautiful women and hankering after name and fame. You keenly find faults of others but ignore your own blemishes.**2**

You do not want to face the truth since your mind is engrossed in falsehood. Day and night your mind wanders in illusions. Your eyes are filled with greed and lust on the wealth and wife of others. you do not want to donate a single penny as alms.**3**

You indulge in sensual pleasures thinking as if you are immortal. You think subduing pleasures is hypocrisy. Path of selfishness has made you forget the 'true you' and eagerly fasten up bundles of sins with aspiration.**4**

Oh dirty mind! (Lit. a man of a lower caste, Vāgharī) the moment of death will be unbearable and merciless. It will hit you hard. (At that time) the only refuge will be Śrīpati (the Lord of the universe). Oh **Raṅga**! Your false pretense of pleadings will bear no fruits of mercy.**5**



13. BHĀVA VIṆA BHAKTI (THURSDAY)

Bhāva Viṇa Bhakti Nava Kāma Āve Kadī,
Bhūkha Viṇa Bhākharī Vyārtha Zerī;
Sneha¹ Viṇa Dīpakaḷī Kema Ope Sahī
Klībanī² Valganā Gagana Gherī!.....Refrain.

Prema Tyām Nitya Parameśa Hājara Khaḍo,
Dhoṅgathī Dhukaḍo Dūra Nāse;
Nāṭakī Ṭhāṭhathī Kāṭa Nava Nīsare,
Kāma Tyām Rāma Kadīye Na Bhāse!.....1.

Ṭhāṭha Upara Kaṛyo Mela Māmhe Bhaṛyo,
Khela Khelāḍīno Peṭa Bharavo;
Hari Hari Rātadina Mukha Thakī Ocaṛyo³,
Āmsu Pāḍī Mūvo Bhāṇḍa Bhaḍavo!.....2.

Kūḍa Ne Kapaṭa Kukarma Māmhe Bhaṛyām,
Bahārathī Tilaka Ne Cāpa⁴ Dīdhām!
Māḷa Ne Ṭālathī⁵ Mūḍha Jana C'etaṛyā⁶,
Mīṭhaḍī Vāṇīthī Kavana Kīdhām!!.....3.

Piyu Piyu Ocaṛī Vana Bapaiyo Mūvo,
Piyu Taṇo Śodha Nava Kyāṁya Lāgyo;
Kāḷanī Jāḷamām Anta Jaī Sāmpaḍyo,
Pāmka Fafaḍāvīne Vyārtha Royo!.....4.

Bhajana Amṛtataṇuṁ Aśana⁷ Viṣanuṁ Ghaṇuṁ,
Amara Te Kāya Tuja Kema Thāse?
Gāna Mukha Rāmanuṁ Dhyāna To Dāmanuṁ,
Cāmanuṁ⁸, **Raṅga** Kyama Mukti Thāse?.....5.



1. Oil. 2. Impotent. 3. Ocaṛyo = Spoke. 4. Chhāpa = Mark of pigment. 5. Cymbals.
6. Chhetāṛyā = Cheated. 7. Meal. 8. Chāmanuṁ = (Lit. Skin) of sensual pleasures.

13. BHĀVA VIṆA BHAKTI

- Devotion without faith is of no use. It is like eating bread without hunger will be useless and poisonous. An oil-lamp cannot shine without oil. It is like an impotent trying to jump beyond the sky.Refrain.
- Lord is always present where there is love and affection for Him. He runs away from false pretenses and hypocrisy, though near (to us). The rust (ignorance) cannot be removed by dramatic pomp. Where there is Kāmadeva* (worldly desires), God Rāma (the soul) could never be seen.1
- One beautifies the body outwardly, but inside is full of deceit and dregs (filth). One is acting as an actor as if in a drama for livelihood. Day and night you recited “Hari, Hari” without devotion and affection. It is like shedding of tears by the shameless companion of a harlot.2
- Inside one is full of treachery, fraud, deceit and sinful acts. He has the auspicious mark of pigment on the forehead and religious imprints on the body. You cheated the infatuated people with your rosary and cymbal (musical instrument) along with sweet poetic compositions.3

Kāmadeva = Cupid, God of Love.

Avadhūti Ecstasy

- The wild hawk cuckoo vehemently cried “Piyu, Piyu” but could not find “Piyu” (beloved God) anywhere. In the end, it was found in the net of death where it wept by flapping wings to no use.4
- Singing the devotional songs full of nectar but having meals that are inappropriate (Lit. poisonous), how do you expect to become immortal? Just singing the name of Rāma and thinking of wealth and women (Lit. skin) Oh **Raṅga** (man)! How could you get liberation? .5



14. VIṢAYANĪ VĀḌĪMĀM JĪVA (THURSDAY)

Viṣayanī Vāḍīmām Jīva Bhūlo Paḍyo,
Viṣayapuṣpe Bhame Mūḍha Ghelo;
Rūpa Ne Raṅgamām Mohī Khaḷa-Saṅgamām,
Āyu Eḷe Khue Rāṇḍa Celo¹.....Refrain.

Śvānane Hāḍathī Prīta Lāgī Ghaṇī,
Dveṣathī Zāḍanī Othe Dhāye;
Dāḍhathī Srāva Je Thāya Te Hāḍano,
Mānī Manamām Ati Khuśa Thāye.....1.

Svātmasukha Pariharī Nighna-indrīya² Thaī,
Āpathī Āpane Mūḍha Bām̐dhe;
Anta Jaṛjara Thaī Kāḷa Jāḷe Paḍī,
Matsya Sama Tarafaḍī Prāṇa Kāḍhe!.....2.

Bhakti Mana Nā Game Bhāṇḍa Bhavāī Rame,
Khāna Ne Pānamām Masta Raheto;
Rānamām Anta Jaī Rākha Thaī Leṭato,
Farī Farī Gaṛbhamām Duhkha Saheto!.....3.

Kīṭa³ Kaṛme Karī Vamaḷamām Jaī Paḍyo,
Ekathī Anyamām E Taṇāc;
Dekhe Dayāḷu To Bahāra Kāḍhī Mūke,
Vṛkṣa Nīce⁴ Ṭharī Śānta Thāe.....4.

Ema Sadguru Taṇī Dṛṣṭi Jo Nara Paḍī,
Bhramaṇa Param̐parā To Ja Khūṭe;
Śānta Taṭa Hātha Lāge Farī Puṇyano,
Udaya Jo Thāya To Bandha Tūṭe.....5.

Rāṇḍa-celo = Pimp. 2. Under the control of senses. 3. Worm. 4. Niche = below.

Avadhūtī Ecstasy

Ceta¹ Ne Ceta¹ Nara Naraka Khara Kām Cūmthe²,
Vītī Veḷā Nahi Hātha Āve;
Vāsanā Vastra Melām Tyajī, Nāthane
Raṅganā Premathī Nitya Gāe!.....6.
Sāra Naradehano E Ja Śāstre Kathyō,
Suriḷano³ Ehamām Moja Māṇe,
Je Mukha Rāma Nahi Dhūḷa Mukha E Paḍī,
Śvāna Sūkara⁴ Samo Janma Tāṇe.....7.



14. VIṢAYANĪ VĀDĪMĀM JĪVA

- The soul is lost in the garden of senses. It is foolishly roaming into each flower (sense) for enjoyment. In the company of rogues, illusioned in form and beauty, the son of a widow⁵ is wasting his life in vain.**Refrain.**
- The dog has an attachment to the bone (achieved) so it hides behind a tree with malice (to avoid sharing). It is pleased by believing that oozing (drooling) is from the bone.**1**
- By controlling senses and being deprived of self realization, the fool binds himself with one's own self. At the end he is tired and falls in the net of death by loosing vital air and tossing like a fish without water.**2**

1. Beware. 2. Taste (Lit. Crushing). 3. Learned. 4. Boar. 5. Usually the son of a widow is a metaphor used for a man wasting his time doing nothing, His mother has lost control over him.

One does not like devotion (by heart) but enjoys (Lit. playing) the farcical drama in the company of jestlers. One remains intoxicated in eating and drinking. Eventually he (body) will go to crematory (Lit. in forest), turns to ashes and repeatedly bears the pain of the womb. ..3

The insect fell into the whirlpool of water due to its own bad deeds. It is being dragged from one to another. If a compassionate person sees it, he will pull it out. Then, it will rest under a tree and feel at peace.4

In the same way, if the sight of a spiritual master falls on the person then his wandering (birth-death cycle) would be reduced or eliminated. Again the peaceful life (Lit. shore) will be in hand and if good deeds increase (Lit. rise) the bondage of the birth-death cycle will be snapped.5

Beware, Beware Oh Man! Why do you taste excreta like an idiot (Lit. an ass)? Time that has passed will never come again. Take off the dirty dress of desires. With love constantly pray with affection always to the Master of **Rāṅga**.6

The scriptures have conveyed this very essence of human life and wise one's fully enjoy the same. The mouth that does not chant the name of Rāma (God) is totally useless. Such a person passes his life (Lit. birth) like a dog and a pig.7



15. DARADĪNUM DARADA (THURSDAY)

Daradīnum Darada Eka Daradī Jāñī Śake,
 Āna Mana Dekhīne Hāmsī Āve;
Vrehanī Zāḷa Eka Virahī Parakhī Śake,
 Kalpanā Ānane Alpa Nāve.....Refrain.
Raḍī Raḍī Ām̐khaḍī Sūjī Thaī Rātaḍī,
 Rātaḍī Jūga Samī Lāge Kārī;
Ninda Āve Nahi Jāga Bhāve Nahi,
 Ūṭhabese Tūṭī Ṭāṅga¹ Mārī!.....1.
Āva Ne Āva Avadhūta Digam̐barā,
 Kyām Lagī Anta Ananta Joṣe?
Kantha Viṇa Kāminī Pantha Śem Lādhāṣe?
 Māta Viṇa Toka-Gati Śī Ja Thāṣe?.....2.
Āpum̐ Śum̐ Tujane Sarva-dātā Hare?
 Vidhi Hari Hara Kare Tuja Sevā!
Dhruva Upamanyue Āpyum̐ Śum̐ Bhūdharā,
 Je Thakī Pāmiyā Miṣṭa ²Mevā?.....3.
Śuṣka Kāṣṭhe Hari Patra Āṇyām̐ Farī,
 Rajakane Rāja Dīdhum̐ Aghārī³;
Satīpati Ūṭhavī⁴ Duṣṭa Bhaga⁵ Ṭāḷium̐,
 Ekalo **Raṅga** Kām̐ Dīdha Visarī?.....4.
Koṭi Doṣe Karī Pūrṇa Hum̐ Narahari,
 Tuja Taṇo Jagatamām̐ Dāsa Kahāum̐;
Māra Ke Tāra Tuja Dwāra Āvī Khaḍo,
 Lāja Jāṣe Yadi Khālī Jāum̐!.....5.



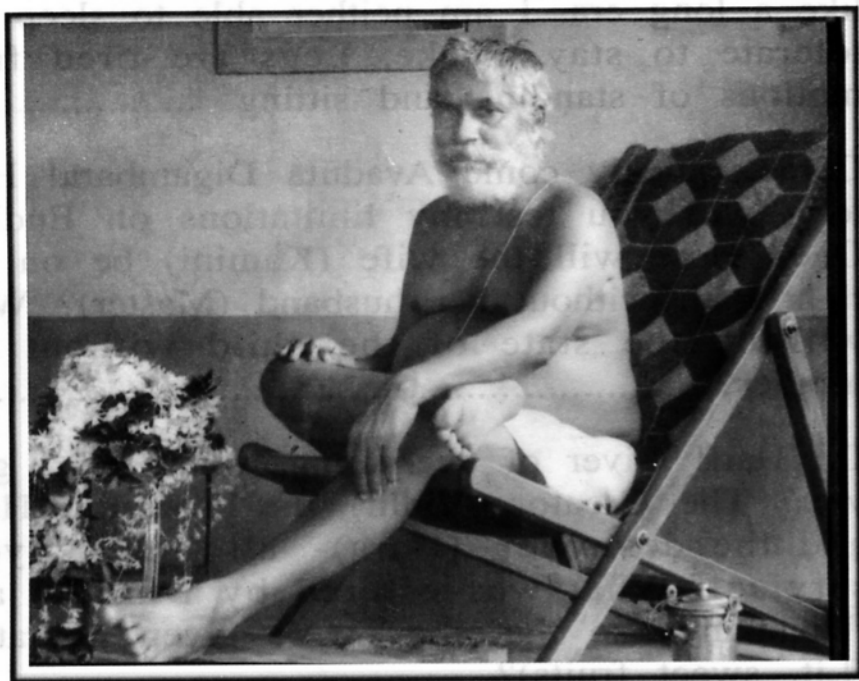
1. Feet. 2. In the following lines Līlā performed by Śrīpādśrīvallabha and Nṛsimha Sarasvatī, both the incarnations of Lord Dattātreya, are suggested. Please refer to Śrī Gurulīlāmṛta Part-2 By Rev. Śrī Raṅga Avadhūta. 3. Destroyer of Sins. 4. Made alive. 5. Fate.

15. DARADĪNUM DARADA

- The wearer knows where the shoe pinches. Only a sufferer can understand the sufferings of another sufferer while others would only laugh at it! The pain (fire) of separation can be recognized only by the one who has been separated from the beloved; Others will not have the slightest idea of its affliction.**Refrain.**
- Eyes have swollen and turned red because of constant weeping. Night is dreadful and feels like a long era. I am neither able to sleep nor tolerate to stay awake. Legs are tired from motions of standing and sitting.**1**
- Come, quickly come Avadūta Digambara! How long will you test my limitations oh Endless One? How will the wife (Kamini) be on the right path without her husband (Master)? What will be the state of the child without the mother?**2**
- Oh Hari! Giver of everything, what can I give you? The Creator (Vidhi), the Protector (Hari) and the destroyer (Hara)- all are at your service! What was offered by Dhruva¹ and ²Upamanya so that they were given liberation (Lit. sweet fruits)?**3**

1. Dhruva, who in his young age propitiated Lord Viṣṇu, was the son of king Uttānapāda. His mother's name was Suniti. 2. Upmānya is one of the three disciples of the sage Dhaumya, and upanishadic sage.

- Oh ¹Narahari! You grew leaves on a dead wood. Oh destroyer of sins! You blessed the washerman with kingdom. You brought to life the dead husband of a chaste woman and averted the bad spirits. Why have you forgotten only **Raṅga**?4
- Oh Narahari! I have millions of vices even then I am known to be your servant all over the world. I have come to your door. Kill me or Save me. Your reputation is at stake if I go empty handed.5



1. Narhari is Nṛsiṃha Sarasvatī, the incarnation of Lord Dattātreya. His life is depicted in Gurucharitra in Marathi language.

16. ŪṬHANE MŪḌHA (FRIDAY)

Ūṭhane Mūḍha Ālasya Nidrā Tyajī,
 Samarī Le ŚrīHari Bhāva Bhūkhyā;
 Nara Tanu Ā Maḷī Koṭi Puṇye Karī,
 Mukti Lene Varī, Karama Fūṭyā!.....Refrain.
 Lāla¹ Vecī² Karī Kāca³ Le Jyama Kapi⁴,
 Viṣṇu Mūkī Kyama Viṣaya Khoḷe?
 Tyāgī Surasindhu⁵ Mrga-Nīra⁶ Vāmsala Bhame,
 Amṛta Mūkī Kām Garala⁷ Ghoḷe?.....1.
 Agni Ghṛtathī Kadī Śānta Dīṭho Nathī,
 Vāsanā Bhogathī Nava Virāme;
 Virati-Vāri⁸ Thakī Vāsanā-Dava Śame,
 Śānti Sukha Saṁyame Āpa Pāme.....2.
 Ekathī Eka Mūvā⁹ Mati Jyām Farī,
 ¹⁰Pāmcathī Śī Gati Thāse Tārī?
 Ceta¹¹ Re Ceta¹¹ Jīva Pekha Śiva Antare,
 Bhīti Bhava Je Hare Manmathārī¹²!.....3.
 Vāribudbuda¹³ Samī Kāya Bhaṅgura¹⁴ Ghaṇī
 Fūṭatām Vāra Nava Alpa Lāge;
 Kāḷa Ṭhaḍo¹⁵ Śīre Āyu Kṣaṇa Kṣaṇa Hare,
 Vāyado Vaṇikano Tyām Na Cāle¹⁶!.....4.
 Rāya Ne Raṅka Sahu Māṭī Bheḷā Maḷyā,
 Kaṛdame Jai Kaḷyā Mūḍha Prāṇī,
 Je Nara Jāgiyā Bhakti Panthe Paḷyā,
 Raṅga Śivamām Bhaḷyā Vibudha¹⁷ Gñānī!.....5.



1. Gem. 2. Vechī = Sell. 3. Glass. 4. Monkey. 5. Ganges. 6. Mirage. 7. Poison. 8. Water in the form of non-attachment. 9. Dear through sound, Elephant through touch and so on each one through own passion. 10. With five (senses). 11. Beware. 12. Destroyer of God of Love, Cupid (Kāmadeva). 13. Water bubble. 14. Perishable. 15. stood. 16. Chāle = Helps. 17. Awakened Soul.

16. ŪTHANE MŪḌHA

- Wake up oh ignorant one! Give up your lethargy and remember the Lord who covets (Lit. hungry) the ardent desires (of yours). You have received this human body after such a long time by doing millions of good meritorious deeds, oh unfortunate one! Choose (Lit. marry) the path of liberation immediately.**Refrain.**
- You are bartering jewels for pieces of glass like a rustic man (Lit. monkey). Why are you pursuing the materialistic goods (sensual pleasures) and putting aside the Lord Viṣṇu? What is the reason for abandoning Ganges River for a mirage? Why give up the nectar for poisonous concoction.**1**
- Fire can never be extinguished by oil (Lit. ghee=purified butter), similarly passion is never fulfilled by sensual enjoyments. The wild fire of passion and desires is pacified only with the water of indifference to worldly attachments. Naturally peace and happiness will follow with the control of senses.**2**
- When the mind is upset, a person is ruined (Lit. Dead) through the enjoyment of one of the senses*. What will be your condition if you enjoy all of the five? Beware Oh Soul! Be aware

* The five senses are = Eyes, Ears, Nose, Tongue and Skin = Each respectively enjoys the happiness of beauty of the form, seeing, hearing, smelling, testing and touching.

and through introspection, experience the origin of the world Parabrahma (Lit. Śiva) the enemy of Cupid (God of Love), the auspicious deity (Bhava) destroys the fear (of birth and death). .3

This body is instantly perishable like a water bubble that bursts instantaneously. Death is hovering over you continuously and it does not accept promises of Bania (i.e. promises given by traders and lenders).4

Rich and poor all have to face the death and become ashes at the crematory. Foolish creatures got stuck in the quick-sand, while those who are awakened took the path of devotion for emancipation Oh **Raṅga!** (my soul) united with Śiva.5



17. MŪĻA SAṂSĀRANUM (FRIDAY)

Mūḷa Saṁsāranum Mūḍha Mana Māmkaḍum,
Viṣayavṛkṣe Bhame Svaira Ghelum;
Nā Ṭhare Eka Pala, Ekathī Anya Para,
Doḍatum Divasa Ne Rāta Melum.....Refrain.

Adri¹ Kara Para Dhare, Abdhi² Śoṣaṇa Kare,
Agni-Jwālā Gaḷe Siddha Koī;
Ābha Maṇḍaḷa Ūḍe, Āpa³ Amṛta Kare,
Rākha⁴ Cintāmaṇi⁵ Ratna Soī.....1.

Kesari⁶ Kaṇṭha Koī Ghaṇṭa Jaī Bāmdhatum,
Nāgane Nātha Ghāle Madārī;
S'hela C'e Khela Sahu Eha Bājīgarī,
Manahari⁷-Baṇdhane Sarva Hārī!.....2.

Matta Gajarājanā⁸ Danta Jīvatām Sahe,
Makaranī⁹ Dāḍhathī Kāḍhe Motī;
Alpa Mana Āgaḷe Dāḷa Sīje Nahi,
Bhalabhalānī Mati Tyāmha Rotī!.....3.

Haṭha¹⁰ Ane Rājathī Mantralayasājathī,
Vrata-Japādī Thakī Koī Mathatum,
Tīvra Upoṣaṇe Indriyo Mathī Ghaṇī,
Sādhanā Farī Farī Koī Karatum.....4.

Dhyāna Abhyāsathī Virati-Asidhārathī¹¹,
Nāda Sandhānathī Suratī Joḍe;
Gurutaṇī Sevathī Īsanī Mherathī,
Manataṇām Mūḷa To Teha Toḍe.....5.

Ūrmi¹² Ūṭhe Jarī Brahma-Sāgara Mahīm,
Felatām Felatām Naṣṭa Thāe!
Vṛtti¹³ Khecarī¹⁴ Karī Nāma Rūpa Visarī,
Raṅga Raṅge Hari Ko Samāe!.....6.

1. Mountain. 2. Sea. 3. Water. 4. Ashes. 5. Gem; Touch-stone. 6. Lion. 7. Monkey or Lion or Horse in the form of mind. 8. Elephant. 9. Crocodile. 10. Haṭha etc. are various forms of yoga. 11. With the sharp edge of sword in the form of non-attachment. 12. Wave. 13. Indignation of mind. 14. Without any support.

17. MŪLA SAṂSĀRANUM

Idiotic mind (like a monkey) is the origin of the materialistic life. It is jumping the trees of pleasures without any restrains. It is jumping day and night without a pause.Refrain.

A sorcerer shows as if he is holding a mountain in his hand, might dry the ocean, swallow the flames, fly in the sky, turn water into nectar and/or turn ashes into a wish fulfilling jewel.1

A conjurer might show of tying a bell around a lion's neck or a snake charmer might put a nose-string on a cobra. All of these are easy to play games of deception. All the conjurers and sorcerers are eventually defeated by their deceptive restrains (of mind in the form of a monkey or a lion or a horse).2

Someone may take out tusks of a living intoxicated elephant. Another will pull out a pearl from the jaws of a crocodile. No power works in restraining an insignificant mind. Such individuals are defeated and wind up crying in the end.3

Some will use various types of yoga (Hathayoga, Rajayoga, Mantrayoga and Layayoga.) while others try to bind it with rituals and penance to attain liberation. Some others will use suppression of the senses with severe fasting and some keep discipline again and

again and make arduous efforts for self realization.4

- Some will attentively meditate by ascetism edge of sword and concentration on the inner sound. Some will serve a spiritual Master (Guru) leading to the Lord's grace. Such grace will break all the things (roots) tying the mind in the world.5
- Spreading of the waves of light (knowledge) within begins to vanish the materialistic desires. As the desires vanish the various meditation methods come to an end as one merges with **Raṅga** and His spiritual forms.6



18. VEṆU VĀGE ALĪ! (FRIDAY)

Veṇu Vāge Alī! Hṛdaya Kuñje Hari,
 Rāsa Ramatā Karī Vividha Līlā;
 Borṇtera Sahasra Sāhelī Ṭoḷe Karī,
 Premarasa Pāīne Pītā Ghelā.....Refrain.

Daśa Laṭakām̃ Kare Traṇa Ṭhamake Ṭhare,
 Eka Suratī Baḷe Kāna Kheṁce;
 Vividha Vastro Sajī ¹Corāśī Ferā Fare,
 Madhyamām̃ Kālīo Nāca² Nāce³.....1.

Eka ⁴Nīcī Name Bījī Madhye Bhame,
 Trijī Ākāśamām̃ Adhara Ūḍatī;
 Eka Valī ⁵Cakramām̃ Farī Farī Doḍatī,
 Eka Taṭastha Rahī Hāsyā Karatī.....2.

Eka Pratibimbane Joīne Rācatī⁶,
 Eka Ālīngatī Khālī Cāyā⁷;
 Eka Valī Nādamām̃ Bhāna Bhūlī Bhame,
 Eka Teje Karī Bāḷe Kāyā.....3.

Swāntavṛndāvane⁸ Vṛtti Gopī Maḷī,
 Kānuḍo Ātma-Naṭarāja Khele,
 Palakamām̃ Khalaka Ananta Pedā Kare,
 Matta Ānandamām̃ **Raṅga** Rele.....4.



1. Corāśī = Eighty-four. 2. Nācha = Dance. 3. Nāche = Dances. 4. Nīchi = Lower, down.
 5. Chakramām̃ = Mystical circles. 6. Rejoices. 7. Shadow. 8. In the holy place Vṛndāvana
 in the form of Concious.

In this prayer implied spiritual meaning of the sport of Kṛṣṇa and Gopis are
 described and explained.

18. VENU VĀGE ALĪ!

- I hear the tune of the flute, oh friend! in the heart-grove; Lord Hari (Kṛṣṇa) is playing the splendid exploits (Rāsa); sevnty-two thousand female-friends (nerves in the body) are brought together. Lord Hari makes them intoxicated to enjoy the divine love.**Refrain.**
- Ten ¹senses are in graceful gestures; three ²attributes move on in a graceful gait; Lord Kṛṣṇa has bound all of them; they are dressed in colorful garments as if and go round eightyfour times. In the centre, Lord Kṛṣṇa is dancing. ...**1**
- Different types of sounds (Nad) being played within. One is coming from the bottom. Second is from the middle part of the body. Third is from the head. Fourth is from the chakras³. Fifth is from disinterest and satisfaction.**2**
- Sixth enjoys looking at the reflection self in the mirror within. Seventh is embracing only a shadow. Eighth is from the naval = wanders intoxicated in the divine sound without consciousness. Ninth is from stomach with energy to burn the body (food).**3**
- At last in the interior Vṛndāvana of the heart, Gopies in the form of the inclination of mind made the Lord Kānudo, the self, the chief-dancer. He creates universes instantly. The individual soul (**Raṅga**) is consumed in the abundance of joy.**4**

1(a). Ten senses are: Instrumental External Organs: Feet, Hands, Speech Organs, Anus and Genitals; Eyes, Ears, Nose, Tongue and Skin. 1(b). Four Internal Instrumental Organs: Mind, Consciousness, Intellect and Ego. 2. Three Attributes are: Satva, Rajas and Tamas. 3. There are six mystical chakras (Circles) in the body. They are: Muladhar; Linga; Nabhi; Hrut; Kantha; Murdha.

19. BHEDAMĀM KHEDA ABHEDA (SATURDAY)

Bhedamām Kheda Abheda Nirvāṇa C'e¹,
 Bhaktimām Śakti Saghaḷī Prakāśe;
 Bhaktināve Caḍhī² Bhakta Bhavane Tarī,
 Nija Swarūpe Hari Te Ja Thāśe.....Refrain.

Koṭi Tirtho Kīdhām Pañca³-Gavyo Pīdhām,
 Mana Taṇo Mela Tōye Gayo Nā;
 Haṁsa Motī Care⁴ Kāka Viṣṭha Gaḷe,
 Daivane Dośa De Mūḍha Nānā.....1.

Daṛda Andara Thayum Upara Osaḍa Kaṛyum,
 Mana Taṇo Mela Kyama Tana Ṭāḷe?
 Andhatama⁵ Kajjale Nā Ṭāḷe Ko Same,
 Dīpa Pragaṭyā Vinā Prabha⁶ Na Thāe.....2.

Bhrama Bhāṁgyā Vinā Bhrahma Nava Sāṁpaḍe,
 Brahma Jāṇyā Vinā Bhaya Na Jāye;
 Santa Sevā Vinā Vāṭa Nava E Jaḍe,
 Māna⁷ Mūkyā Vinā Bhāna Nā've.....3.

Mana Māryā Vinā Mukti Bheṭe Nahi,
 Śānti Pāme Nahi Soḍa Tānye;
 Satya Asatyanī Jukti Jāṇyā Vinā,
Raṅga Bhavapīḍa Te Kema Jāye?.....4.



1. Chhe = Is. 2. Caḍhī = Sailing (Lit. climbing). 3. Pāṇcha = Five. 4. Chare = Grazes.
 5. Deep Darkness. 6. Light. 7. Pride.

19. BHEDAMĀM̐ KHEDA ABHEDA

- Agony in separation is felt by the mind as if loses its identity in the process of liberation. Devotion is providing light of guidance by giving strength and energy. Board the boat of devotion as it will take one across to the eternity. One will get transformed into the same form as Hari Himself.**Refrain.**
- Visited millions of pilgrimage places, drank pañca-gavya¹ several times. Still mind has not got rid of ill thoughts, doubts, deceit etc. i.e. dirt in the mind has not vanished. Swan takes pearls as food while crow enjoys faeces. Yet fools many times blame the fate for the misery.**1**
- One is feeling the internal pain of not seeing the Lord but tries to remedy externally. Such a remedy does not eliminate the accumulated (bad) deeds. There is deep darkness which cannot be removed by collyrium. There can be no brightness without lighting the lamp. (One has to create a sincere desire for self realization that being the light. In order to see the light one needs devotion, meditation etc., which are considered as lamps.)**2**
- One cannot experience the Parabrahma (Supreme Spirit) until illusions and skepticisms are put aside. Fear (cycle of birth and death) cannot be eliminated until Brahma is known. A path cannot be found without serving Saints (Guru). Furthermore, you will need to destroy your ego as well.**3**
- Liberation cannot be achieved without controlling the mind. Peace will not come by just sitting idle or loitering around. Without finding (Lit. knowing) the difference between truth and untruth. Oh **Raṅga!** How will I end the continuous agony? (How will the pain of the cycle of birth and death vanish?)**4**

1. Pañch-Gavya = A mixture of Cow milk, Yogurt, Ghee (Purified Butter), Cow Urine and Cow dung.

20. HOYA DEVĀMŚĪ TE (SATURDAY)

Hoya Devāmśī Te Devane Oḷakhe,
 Bhūta Bhakti Kare Bhūta Kerī;
 Kāgane Motīḍām Kaṇṭha Nava Ūtare,
 Naraka Dekhī *Caḷe Jībha Melī!.....Refrain.

Pativrata Hoya Te Kanthane Pūjatī,
 Vāraṇitā¹ Vare Jāra Dekhī;
 Bhaktane Anya Bhagawāna Viṇa Nava Game,
 Dūra Doḍe Ḍarī Daṁbha Pekhī.....1.

Simhaśīśu Gardabhīdudha Nava Te Pīe,
 C'o Mare Bhūkhathī Nibiḍa-Rāne²;
 Deva Pyāsī Mane Dehadugdhā Nahi,
 Rīzato Nava Kadī Viṣayapāne!.....2.

Candra³ Cakora⁴ Śum Prīta Lāgī Mane,
 Tehanī Gata Jati Teja Jāṇe;
 Anya Mati Mohamām Andha Thaī Āthaḍe,
 Kīcaḍe⁵ Kācabo⁶ Moja Māṇe!.....3.

Dvija-Gaṇo⁷ Aṛka⁸ Dekhī Mane Rīzatā,
 Ullū⁹ Othe Bhame Tamavihārī¹⁰;
 Saṁsṛti¹¹-Pūjako Saṁsṛtimām Bhame,
 Corane¹² Mana Game Rāti Kālī!.....4.

Ko Name Nāmane Ko Name Dāmane,
 Cāma¹³ Dekhī Mane Koī Mātum!
 Jehane Jehanī Sātha Laganī Lagī,
 Tehanum Mana Temām Ja Rātum!!.....5.

Nāma Ne Rūpamām Sṛṣṭi Sārī Rame,
 Nāmī Arūpa C'e Divya **Raṅgā**;
 Pāsa C'e Premīne Āghe Adharmīne,
 Hṛdayamām Deva Jo Dila Caṅgā!.....6.

* Caḷe = Induced. 1. Harlot, Prostitute. 2. In deep forest. 3. Chandra = Moon. 4. Chakora = a bird. 5. Kīchaḍe = In the mud. 6. Kācabo = Tortoise. 7. Birds. 8. Sun. 9. Owl. 10. Moving in darkness. 11. Worldly Life. 12. To a thief. 13. Chāma = Skin.

20. HOYA DEVĀŚĪ TE

- Those who have some degree of divinity can recognize the Lord, while ordinary individuals tend to worship only the elements. An extrovert would like to worship only the physical forms. Crow can never swallow nor enjoy the pearl (feast) but at a sight of filth (faeces) its mouth starts watering.**Refrain.**
- A chaste woman worships her husband, while a harlot chooses the paramour! A devotee does not like anything except God and runs away from hypocrisy.**1**
- A lion's cub will not drink donkey's milk even if it is dying of hunger in a dense forest. One who is thirsty for divinity is not willing to drink milk from a breast (body). They are not satisfied by sensual pleasures.**2**
- There is love at heart like that of the bird Cakora* to the moon. Cakora's condition is undertood sympathetically only by an ascetic. Others are blinded by illusions of sensory, stumble here and there, and then enjoy mud as a tortoise would.**3**

1. Chakora is a bird which is in love with the moon. Its love is of the highest kind and the simile is very popular in literature.

Birds are pleased at heart seeing the Sun while owls who roam in darkness will hide in daylight. Adorers of the world will wander for self gratification similar to a thief likes a dark night.4

Some bow to fame, some to wealth and some to the beauty of the body. One finds gratification in whatever one has fondness for.5

The whole world takes pleasure in a name and fame Oh **Raṅga**! The Divine who has given names, yet He is without a form and name. He is very close to one who loves him and remains away from atheists. Almighty is in your own heart, and will remain always with you; Therefore keep your heart pure and clean like the holy river Ganges.6



21. EKA AKṢARA AVINĀŚA (SATURDAY)

Eka Akṣara Avināśa Vyāpyuṁ Badhe.

Te Ja Tuṁ Te Ja Tuṁ Veda Bole;
Ām̐kha Kholī Sakhe Dekha Andara Hṛde,

Śvāsa Śvāse Prabhu Koṇa Bole?...Refrain.

Śuddha Tuṁ Buddha Tuṁ Mukta Tuṁ Prāṇiyā,

Bandhane Kām Paḍe Āpameḷe?

Aja¹ Avināśa Akṣara Badhe Vyāpiyo,

Jaḷa Thaḷe Āpathī Āpa Khele!.....1.

Śarīra Mana Īndriyothī Ati Vegaḷo,

Pañca² Bhūto Thakī Nā Pamāe;

Sṛṣṭi Mujaro Kare Sṛṣṭi Kaṛtā Tune,

Kuna³ Thakī Tujanī Mota Dhāe!.....2.

Janma Ne Mṛtyu E Kalpanā Tāharī,

Pāpa Puṇyo Ḍarī Pāsa Nā've;

Candra⁴ Ne Sūrya Be Gemdathī Khelato;

Divasa Rātī Karī Jaga Nacāve⁵.....3.

Koṭi Brahmāṇḍa Pedā Karī Palakamām,

Palakamām Laya Kare Ātma Māmhe;

Ādi Ante Badhe Eka Nirmāḷa Hari,

Madhyamām Nāṭakī Swapna Sohe.....4.

Uṭha Jāgrata Thāī Swapna Sukha Pariharī,

Sadgurupada Grahī Jāṇa Raṅgā;

Moha-Nidrā Tyajī Gñāna Jāgrti Varī,

Ātma-Dhana Saṁgrahī Bhāva-Bhaṅgā!.....5.



1. Unborn. 2. Pancha = Five. 3. By order. 4. Moon. 5. Nachāve = Make Dance.

21. EKA AKṢARA AVINĀŚA

Only one imperishable eternal is prevailing everywhere. Vedas have been saying "Thou art that, Thou art that" Beloved man! Open your eyes and peep within and see the Lord who is speaking to you with every breath.Refrain.

Oh soul! You are pure, enlightened and liberated since it originated. Why do you yourself get into bonds of worldly life? As such He is without birth, death and imperishable. He prevails everywhere by playing Himself everywhere.1

He is beyond body, mind and senses. He cannot be seen by the five elements (water, sky, air, earth and light). Oh Creator! The whole universe salutes you. Death rushes upon your command.2

Birth and death is your imagination. The sins and good deeds do not get near you out of fear. You are playing with the Sun and the Moon as if they are two balls. Such playing has created day and night and making universe dance.3

You create millions of universe instantly and then again you merge them within yourself. Sacred Hari! You are the only one faultless at the begining as well as the end while in middle spines a dramatic dream.4

Oh Man (**Raṅga**)! Wake up from happiness of the dreams and illusions and bow to the Lotus feet of the Master. Give up the fascination, laziness and wake up the eagerness to gather the wealth of knowledge from within to end the cycle of birth and death.5

22. C'Ō SUKHE NINDATĀ (SUNDAY)

C'Ō Sukhe Niṇdatā Niṇdako Hari Mane,
Lāja Mārī Tane Deva-Devā;
Bhaktimām Bhraṣṭatā Dekhaṣe Durijano,
Ulaṭa Āṇī Karuṁ Tuja Sevā.....Refrain.

Snāna Ne Dhyānanī Vāta Jāṇuṁ Nahi,
Pāṭha Pūjā Viṣe Mati Na Cāle²;
Veda Ne Śāstra Gama Doḍavuṁ Śī Gate?
Sūtra Kheṁce³ Tyama Deha Hāle!.....1.

Hīna Ne Dīna Paṇa Tāharo Śrīdharā,
Datta Jogīśvarā Dāsa Kahāuṁ;
Śvāna Śrīmantanuṁ Māna Pāme Ghaṇuṁ,
Tvadyaśogānathī Dhanya Thāuṁ.....2.

Triśūla Karamām Grahī Trigūṇa Mama Saṁharī,
Huṁ Ane Māharuṁ Nākha C'edī⁴;
Gñāna Jala Ghuṁṭaḍo Pāī Karatuṁbīthī,
Cakrathī⁵ Cakra⁶ Bhava Nākha Bhedī.....3.

Mantra Mālā Grahī Praṇava Ḍamaru Sahī,
Kaīmanām Bhūtane De Bhagāḍī;
Śaṅkhahumkāraṭhī Bhasma Bhīti Karī,
Pāpa Ne Puṇyane De Nasāḍī.....4.

Kaīmka Panthe Paḷyā, Kaīmka Tujamām Bhalyā,
Kaīmkanām Gāna Te Deva Gātā;
Raṅga Bhikhārī Bhāre Thayo Śuṁ Prabho!
Kyām Lagī Anta Joṣe Vidhātā?.....5.



1. Chho = Let. 2. Chāle = Work. 3. Kheṁche = Stretch. 4. Cut. 5. Chakrathi = With disc.
6. Chakra = Mystical circle.

22. C'Ō SUKHE NINDATĀ

Oh Lord! Let the critics censure me. My reputation is (safe) in your hands. The wicked will find faults in my devotion. I will overcome and continue to worship with enthusiasm.

.....Refrain.

I am not aware of bathing and meditation. I do not have intellect to know about prayers or offerings to you. How can I approach scriptures and Vedas? My body moves as you pull the strings.1

Lord! Though I am inferior and poor, I only want to be known as your servant Datta Yogisvara. Even the (servant) dog of wealthy receives great respect. I am blessed just by singing your eulogy.2

Please grab the trident in your hand and destroy my three Gunas (attributes or qualities) viz. Satva (goodness), Rajas (activity) and Tamas (darkness). Please crush the “me, mine and myself” from within. Please give me a sip water from your water-jug i.e. “knowledge” from your wealth of knowledge. With your cogwheel (chakra) destroy my wheel for (terminate the cycle of) birth and death.3

Please scare away the ghosts of my actions with your Mantra- rosary and mini drum (Pranav damaru). Turn the fears into ash by sounding the conch shell. Please relieve me from sins and meritorious deeds.4

Some have found the path. Some have merged in you, while divinity sings praises for some. Oh Almighty! is the poor **Raṅga** only a burden to you? How long will you, Bestower (of boons)! watch my agony? (Lit. the end).5



23. ŚĪ KARUṂ ĀRCANĀ (SUNDAY)

Śī Karuṁ Ārcanā¹ Datta Dayāghanā?
 Tuṁ Vinā Kāmī Nava Āna Bhāse;
 Deha Mandira Viṣe Ātma Thaiṁ Tuṁ Vase,
 Buddhi-Vṛtti Viṣe Tuṁ Ja Kāse²!.....Refrain.

Śūnyamām Śabda Tuṁ, Vātamām Sparśa Tuṁ,
 Tejamām Rūpa Tuṁ Prema Ghelā;
 Vārimām³ Rasa Thaiṁ Pṛthvī Gandhe Bhariṁ,
 Rūpa Rūpe Rahī Karata Līlā.....1.

Koī Nirguṇa Kahe Saguṇa Ko Mana Dhare,
 Guṇa Guṇātīta C'e⁴ Rūpa Tāruṁ;
 Dvaita Advaitanī Vātathī Vegaḷuṁ,
 Samarase Rūpa Tuja Divya Nyāruṁ!.....2.

Mojuṁ Caitanyanuṁ⁵ Mānavī Mana Aṇu,
 Nāmarūpe Karī Nṛtya Karatuṁ;
 Koṭi Rūpo Dharī Āpathī Rācatuṁ⁶,
 Anta Abdhi⁷ Viṣe Śānta Thātuṁ.....3.

Khela Khelāḍī Tuṁ Gupta Rūpe Rahī,
 Gñāna Dṛṣṭi Viṣe Pragaṭa Thāto;
 Dekhīne Santākūkaḍī Tāhariṁ,
 Vidhi⁸ Harihara Mane Harakha Thāto!.....4.

Koī Sraṣṭā⁹ Kahe Koī Bhaitā Kahe,
 Koī Saṁhārathī Śaraṇa Letuṁ;
 Sṛṣṭi Sraṣṭa Taṇuṁ Aikya Nihāḷīne,
 Koī Ekeśvarī gāna Gātuṁ!.....5.

Be Nahi Eka Tyām Śabda Kyama Nīsare?
 Vāṇī Virāmatī Ātma Devā;
 Huṁ Ane Tuṁ Taṇī Goṭhaḍī Guma Thaiṁ,
 Maunamām **Raṅga** Mana Miṣṭa Mevā!.....6.

1. Ārcanā = Worship. 2. Shine. 3. In water. 4. Is. 5. Consciousness. 6. Rejoice. 7. Sea.
 8 & 9. Lord Brahma, the Creator.

23. ŚĪ KARUṂ AṚCANĀ

In what way oh merciful Datta! should I worship? I do not perceive anything else except you. You dwell, being the Self in the temple of (my) body, and you shine in the intellect.Refrain.

I hear your word in a void; your touch in the wind your form in the brightness. Oh love-crazy! You are the taste in water, you have filled the earth with fragrance and (thus) you are sportive residing in each and every form.1

Some say (you are) without attributes while some think of you as with qualities, but your (real) form is beyond all attributes. It is far from duality and non-duality. Due to equality (your) form is totally different and divine.2

The wave of consciousness, the atom of man's mind having name and form dances and having millions of forms he rejects his ownself and at last keeps quiet (mixing) in the ocean.3

You are the player of the play with hidden form but you manifest yourself in the eye of intellectual vision, observing your game of hide and seek. Brahmā (Governor) Viṣṇu (Organisor) and Hara (Destroyer) enjoy your play.4

Some say creator, some the protector and some surrender to you as the destroyer, while some sing a song of monotheism observing the unity of creator and the world.5

Where there is only one and not two, how will the word be uttered (Lit. out). The speech oh God of the self! comes to a full stop. The talk between you and me has come to an end (Lit. is lost). In the mind, Raṅga enjoys sweets i.e. divine ecstasy. in silence.6



24. ĀJA ĀNANDANUM PŪRA (SUNDAY)

Āja Ānandanum Pūra Uramām Vahe,
C'ola¹ Brahmāṇḍamām Nā Samāye;
Citta² Caitanya³ Rūpe Thayum Palakamām,
Khalakanum Nāma Tyām Nā Jaṇāe.....Refrain.

Cetya⁴ Caitanyanum⁵ Nāma Nā Tyām Aṇu,
Geya Gānāranum Vyaṛtha Gāṇu;
Eka Aneka Rūpe Arūpī Thayum,
Ghaṭa Maṭhe Vyoma Jyama Bhavya Nhānum.....1.

Mojum Aṛṇava⁶ Maḷyum Āpa Aṛṇava Thayum,
Nācavum⁷ Nā Raḷyum Nāma Dariye;
Teḍum Jamanum Ṭaḷyum Māna Mananum Gaḷyum,
Āpa Para Paravaṛyum Tejazaḍīe.....2.

Śūnyamām Sahu Maḷyum Āpa Aḷagum Raḷyum,
Śūnya Sākṣī Laḷyum Āpa Āpe;
Bolavum Nā Raḷyum Bobaḍum Sahu Kaḷyum,
Ko Lahe Śum Thayum Mūḷa C'āpe⁸?.....3.

Nā Thayum Nā Gayum Jemanum Tyama Raḷyum,
Raṅga Kāñcana⁹ Samum Ghāṭa Ghāṭe;
Nā Lahī Jāṇavum Āpa Aṅge Thayum,
Kām Vṛthā Doḍavum Svapna Hāṭe?.....4.



1. Wave. 2. Mind. 3. Consciousness. 4. Soul. 5. Consciousness. 6. Sea. 7. To dance.
8. Impression. 9. Gold.

24. ĀJA ĀNANDANUM PŪRA

To day there rises flood of bliss in my heart. The surge of it cannot be contained in this universe. In a spur of a moment mind became part of supreme then part (Lit. name) of the world does not seem to appear.Refrain.

There are no distinguishes in the name of singing individuals and the supreme soul; The song sung and the singer are in vain. The formless one has taken many forms just as sky is grand and as small as a container.1

The wave has merged with the ocean to become ocean itself where it cannot be distinguished. (The soul has merged with Supreme soul and has become supreme itself.) There's no need to debate about one's name since it has merged with the Supreme. Ego has been dissolved and call of death has been put aside. In luster of shower "me, mine and thine" has departed.2

Even in the non-existence everything was bestowed upon. Thought of "mine" remained aloof. Knowledge given itself, as one witnessed the non-existence. There is nothing to speak while speech is stammering (silence is conveying everything). Who knows what happened to the prior state of the mind.3

Nothing happened, nothing has been lost. It is as it was. Oh **Raṅga**! Is is like gold ornaments in different shapes and forms. Knowing and experiencing Him one becomes own-self. Why invite pains from world (Lit. market) of dreams?4

25. REVĀ GĪTAM (DAILY)

Gāyati Revā Rava Madhuram (Dhru)

Hara Hara Om Om Hara Hara Om Om!

Hara Hara Om Om Hara Hara Om Om!

Sāyaṁ Prātaḥ Prātaḥ Sāyaṁ,

Hara Hara Om Om Satatamiti ||....Gāyati.1.

Mekala-Jātā Manasi Vibhātā,

Rauti Kalaṁ Kimapīha Ciram |

Tvamahamaharṁ Tvaṁ, Tvamhamamaharṁ Tvaṁ |

Tvamhamamaharṁ Tvaṁ, Tvamhamiti ||....Gāyati.2.

Taḍidujjvalajala Mukhataḥ Stauti

Nīraṅgam Nānā Raṅgam |

Brahmāharṁ Tvaṁ Brahmaivedaṁ

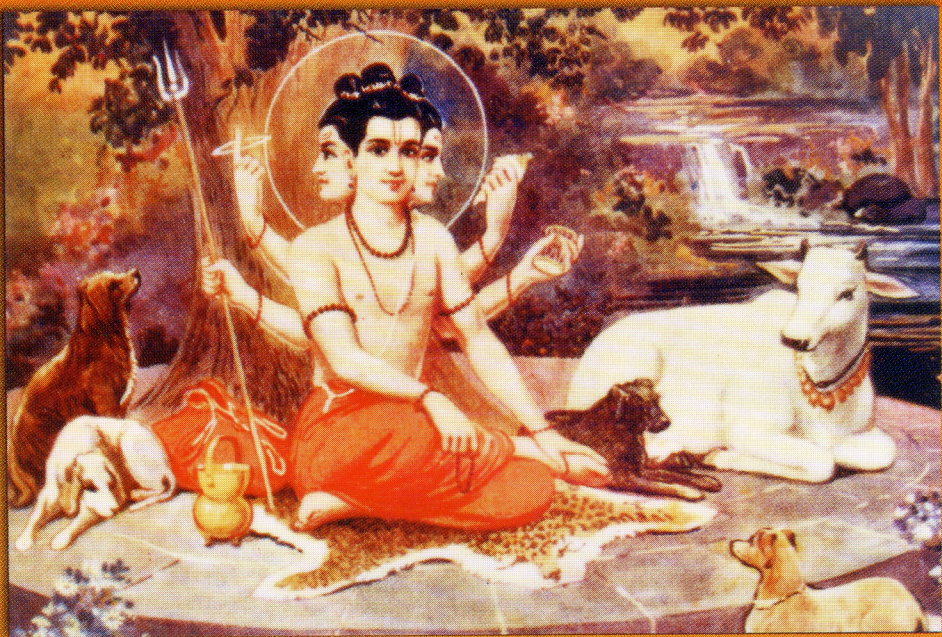
Jala Śikaravada-Bhinnamiti ||....Gāyati..3.



25. REVĀ GĪTAM

- The river Narmada (Revā) sings with a sweet voice:
- Hara Hara Om Om, Hara Hara Om Om,
Hara Hara Om Om, Hara Hara Om Om.
Morning and evening at all hours- Day and Night
continuously Hara Hara Om Om.1
- Originated from Mekala mountain, (Revā) illuminates
the mind and since long sounds some kind of
Aumming, repeatedly (It is like saying) you are me, I am
you are.2
- (She) praises (the Lord) who is void of color, yet with
variegated colors, through the water-mouth shining like
lightning. I am Brahma, You are Brahma, You are Brahma
and this (world) is Brahma (All are), identical like water
and its spray.3





* ATHA SĀYAM SMARAṆAM

- Pondering howsoever over whom, the mind is unable to grasp, whose inner significance is beyond reach, whose velor is unfathomable, an ocean of bliss, that mind and speech cannot reach, not easily accessible to the object of senses, bestower of the ability of speech, who is the best shelter of the self-restrained persons, (shining as) the God of the Self and the destroyer of darkness in the form of ignorance (Guru)*, I ponder (Lit. remember) (Dattāterya) in the evening. ..1
- The Almighty, who is without attributes, pure and desireless yet because of the merciful mind towards the devotees, became Saguṇa (possessed of attributes) to such Yogīrāja (the best among Yogīs) known as Avadhūta, Digambara and Datta, who I remember constantly in my heart.2
- (I ponder) over whom this entire universe is wrongly imposed like a picture in the cloth and the waves on the ocean, and who is hidden in moveables as well as in immoveables like Ghee (purified butter) in the milk and the fire in the wood, yet can be easily known (Lit. aimed at) by the sharp-sighted (Lit. experts).3

* GURU : GU = Ignorance (Lit. Darkness).
RU = Destroyer.

Who, though one, became many in the form of the Sun, the Moon, Gaṇeśa, Brahmā, Viṣṇu, Mahādeva and the Goddess (of energy) etc. for fulfilling the desires of the devotees, I bow down to that super luster who bestows the light to the lusturous (like the Sun, the Moon, Stars etc.).4

A group of devotees with tears in their eyes sings a devotional song and meditates, with fixed sight in meditation, on Him, who has decorated the body with dust, who bears all the burden of the devotees and who is ever shining in the heart.5

Oh mind! My stupid friend! If you have a mind to cross this ocean (cycle of birth and death), please do not be idle and remember (Lit. think of) the Lord Dattātreya (Lit. born from the body of Atri) for he is your only refuge at the time of death (Lit. when the vital airs are separated). None else will be useful to those who are the worshippers of the prosperous state (Lit. rising sun).6

One who recites these six holy verses composed by Pāṇḍuraṅga (Raṅga Avadhūta Guru Mahārāja) with faith and devotion in the evening (at the time of distress) will make one's night (distress) the bestower of happiness.7



1. ABAGUNA NA MORE PRABHU

(Rāga-Mālakaum̐sa, Tāla-Tritāla)

Abaguna¹ Na More Prabhu Dekho Re (Dhru)
Bhaṭaka Bhaṭaka Carananamem̐ Āyo,
Lāja Dāsakī Rākho Re !...Abagun. 1.
Maim̐ To Tum̐bī Kaḍuvī Janamakī,
Banā Lo Tambūra Vāko Re !...Abagun. 2.
Taīyo Byādha Kasāi Sajano,
Ganikā Taka Kaba Roko Re !...Abagun. 3.
Pūjana Jānum̐ Na Bhajana Na Janum̐,
Raṅga Dvārape Bheko² Re !...Abagun. 4.



1. ABAGUNA NA MORE PRABHU

- Vices of mine, oh God! Do not look at them, please!Refrain.
- Roaming and wandering from place to place. I have reached your lotus-feet. Please protect this servant of yours! (Lit. keep credit).1
- I am a pumpkin, bitter from the seed itself; shape me into a beautiful and sweet musical string instrument, Tamburā.2
- You emancipated a hunter, a butcher; and even a prostitute is not left ungraced!3
- I do not know how to adore you! I do not know how to worship you! '**Raṅga**' (individual soul) I am just a frog at your door! (Please protect me).4



1. Vices. 2. Frog.

2. ABA KHŪBA HAMSO

(Rāga-Bhīmapalāsa, Tāla-Dhūmālī)

Aba Khūba Hamso, Aba Khūba Hamso,
 Rote Ho Isavidha Kyūṁ Pyāre!
 Ham̐sate Ke Sātha Ham̐se Duniyā,
 Roteko Kauna Bulāve Re!.....Refrain.

Jo Honā Hai So Honā Hai,
 Jo Khonā Hai So Khonā Hai,
 Saba Sūtra Prabhuḥke Hāthor̐ Hai,
 Fira Cintā Kāhe Karo Pyāre!.....Aba. 1.

Dhana Māla Khajānā Dhera Lagā,
 Gara Khālī Ghara Kaṅgāla Huā;
 Jaga Māna Diyā Apamāna Kiyā,
 Basa Khuśa Raho Haradama Pyāre!.....Aba. 2.

Suta Dāra Pitā Mita¹ Calatīke,
 Paḍatīmer̐ Sātha Na Kou Cale;
 Asuvana² Moti Kabahū Na Bane,
 Fira Ronese Fala Kyā Pyāre!.....Aba. 3.

Saba Hālatamer̐ Saba Raṅgatamer̐,
 Janamer̐ Banamer̐ Ekāntahimer̐;
 Sama Rāganamer̐ Berāganamer̐,
 Ānanda Magana Dulanā Pyāre!.....Aba. 4.

Prabhuko Jagamer̐ Jagako Prabhumer̐,
 Ikatāra Nihāra Firo Manuvā;
 Dina Sūraja Rāta Śaśi Tāre,
 Saba **Raṅga** Biraṅga Vahī Pyāre!.....Aba. 5.



1. Friend. 2. Tear.

2. ABA KHŪBA HAMSO

- Be in a pleasant mood always; (Lit. Now laugh and laugh aloud!) Why you look unhappy? (Lit. Why are you crying thus) oh dear The world joins one who is laughing! Who wants to talk to a prone to cry?Refrain.
- Whatever is to happen, will happen; whatever is to be lost will be lost! All controls are in the hands of God. So why worry about anything oh dear?1
- May you amass wealth, goods or treasures in abundance or may there be an empty home and pauperism. Whether the world gives you respect or insults, you do not bother! Be always happy oh dear!2
- Your progeny (children), wife, father and friends will be with you when the going is good i.e. so long as you are living happily. None of them will be with you when you are in decline. Tears can never be pearls. So what is the use of weeping oh dear?3
- In all circumstances, enjoyable or otherwise, amongst people or in the forest or in seclusion; in a battle-field or in solitude, be always in a joyous and gay mood, oh dear!4
- Observe the Almighty in the world and the world in the Almighty; both are interwoven and you move freely with such an attitude of the mind. Sunlight during the day and moonlight and stars at night, all these different forms and formlessness are only of That Lord Almighty, oh dear!5

3. ABA MAIM̐ KAHĀM̐ JĀUM̐

- Where else would I now go, leaving your shelter?
.....Refrain.
- I have no home, no family, no brother, no friend;
You are my caste, you are my family tradition,
you are my parents; you are my everything. ... 1
- Having heard your name (and fame) I ran
to you; you are known as the purifier to
sinners, so my mind is attracted towards you.
Having a glimpse of your charming face, I
rushed towards you with folded hands.2
- You are my dear husband, I am your
beloved bride, you are a refuge to a helpless
one, you are really attractive; Oh destroyer of
the miseries of life! My prestige is you, May
you destroy or save!3
- I am restless day and night; you only are my
dream-image; why do you escape from me?
How long will I suffer a separation?4
- I have left the fear of the society, I am crazy
for a union with you; worldly fame may go
to dust, if I could get your glimpse!5
- Some call me shameless, as if I have lost all
modesty; Oh dear! I am yours. I have given
up all discriminations!6
- I have thrown off the veil, I have held
your hand in my hand; Individual identities
have become one; let anybody say anything!! 7



4. ABA NA MOHE HARIMILANA BINA ĀSA

(Rāga-Jogīā, Tāla-Tritāla)

Aba Na Mohe Harimilana Bina Āsa !....Refrain.

Loga Ṭhagāre Mohe Famsāvata,
Rahum Jaga - Bīca Udāsa!....Aba. (1)

Kou To Dhanake, Kou Jobanake,
Koī Kīratake Dāsa!....Aba. (2)

Pāpa Na Joḍum Pūnako C'oḍum,
Dauḍum Gurupada Pāsa!....Aba. (3)

Hari Guru Santana Bheda Miṭāum,
Antara Hota Ujāsa!....Aba. (4)

Jahām Vahām Soham Eka Bharo Hai,
Raṅga Zūṭha Saba Bhāsa!!....Aba. (5)



4. ABA NA MOHE HARIMILANA BINA ĀSA

- Now I have no other hope and desire except to meet the Lord!Refrain.
- Though deceitful people deceive me, I remain detached and indifferent in the midst of the world.1
- Some are slaves of wealth, some of beauteous youth, some of name and fame. ..2
- Without adding to my sins further I leave greed for good deeds. I only run to the lotus-feet of my Master!3
- May all differentiation between God, the Master and Saints be removed and there be illumination within!4
- Everywhere there is only the One- 'I am that'. All worldly delights appear false (to **Raṅga**)!..5



5. Ā GAYĀ MUKĀMA ASALĪ BĀBĀ!

(Rāga-Āśāvarī, Tāla-Tritāla)

Ā Gayā Mukāma Asalī Bābā!
 Ā Gayā Mukāma Asalī -Refrain.
 Āvana Jāvana Miṭā Andherā,
 Gayā Ujerā¹ Nakalī;
 Karama - Dharamakā Miṭā Bharama Saba,
 Pūrī Fakīrī Pālī.....Ā Gayā. 1
 Fikara Kidharakī Rahī Na Ākhara,
 Ātama-Jyota Dikhāī;
 Jīva-Pataṅgā Rahā Na Jūdā,
 Jala Kara Śivatā Pāī!.....Ā Gayā. 2
 Brahma-nagaramem Kiyā Nivāsā,
 Carakhe Āṭha Calāī;
 Koham Soham Tānā Bānā
 Nirguṇa Śāla Bunāī!!.....Ā Gayā. 3
 Jīnā Maranā Sukha Duhkha Bhonā²
 Garamī Saradī Bhagāī;
 Pāra Parāke Baiṭhe Aba To,
 Muradā Hokara Bhāī!.....Ā Gayā. 4
 Binā Naina Saba Dikhe Tamāsā,
 Khilakata³ Khākha Ramāī;
 Māyā-Kuttī Pūmc'a Hilāve,
 Āpamem Āpa SamāīĀ Gayā. 5
 Nāca- Raṅga Hotā Hai Haradama,
 Bāje Kamīka Bajāī;
 Nācata Nācata Thakī Gopiyām,
 Joganīnda C'avāī!!.....Ā Gayā. 6
 Dina-raināmkā Rahā Na Bhāsā,
 Nūra Hi Nūra Nhalāī;
 Dekhe Biralā **Raṅga**-Lārakā,
 Mukhase Kahā Na Jāī!!.....Ā Gayā. 7

5. Ā GAYĀ MUKĀMA ASALĪ BĀBĀ!

Here is the abode genuine, oh dear! Here is the resort genuine.Refrain.
 Darkness of birth and death gone! Gone is the false brightness; Beliefs in rituals all gone! Total mendicity followed.1
 Anxiety from anywhere no more. The light of the self is perceived. The butterfly of body-spirit is no longer separate, it's burnt out and transformed into Divine!2
 Brahm Nagar (the universe) is now my abode, wind-mill eight of prakṛti is in motion; 'Who am I- I am That' as warp and woof, the shawl of nonattributive formlessness has been woven now.3
 To be or not, to be happy or not, heat and cold, such dualities are all made to go! Away from the otherness now, corpse-like sitted, oh, dear!4
 Eyes without having wordly angularities spectacles all I see; considering the world as ash I play with it. Illusory energy is doggy-like, wagging her tail; It is the state of inclusion of myself into Thyself!5
 With musical instruments being played, dancing and everlasting merriment goes on! The wordly desires (gopis) are tired of lust. Now they are silent in a transcendental state. 6
 Illusion of day and night has gone; I am bathed all of the time in Divine-light. Only the chosen beloved could percieve the divine-ecstasy (**Raṅga**); This divine-ecstasy a tongue can never describe!7

6. ĀJA HAMĀRĪ JĪVANA NAUKĀ

(Rāga- Mālakaurnsa, Tāla- Kaheravā)

Āja Hamārī Jīvan-Naukā,
Dūburñ Dūburñ Bhar Dariye Kare;
Tuñ Viṇa Nātha Na Tāraka Dūjo
Je Bhava-Sāgara Pāra Kare.....Refrain.

Vādaḷathī Nabha Ghora C'avāyurñ,
Kaḍaḍaḍa Kaḍaḍaḍa Śabda Kare;
Vāṭa Andhāre Leśa Na Sūze,
Tuñ Viṇa Nātha Ko Bhīti Hare?.....Āja. (1)

Meru Samāñ Mojāñ Uc'aḷe Ā,
Jaḷacara Khecara Khāvā Dhase;
Hātha Sukāna Rahe Nā Naṭavara!
Dūra Rahī Tuñ Kema Hase?.....Āja. (2)

Śṛaddhā-Saḍha Fāṭyo Na Zalāye,
Pralayavāta Sama Vāyu Vahe;
Śaṅkā-Vaṛte¹ Nāva Bharāyurñ,
Tuñ Viṇa Nātha Na **Raṅga** Rahe.Āja. (3)



1. Whirlpool of doubts.

6. ĀJA HAMĀRĪ JĪVANA NAUKĀ

Today, the boat of our life is about to sink in the midst of the deep ocean. O Lord! There is no saviour other than you who can get us across the ocean of the worldly existence. .Refrain.

The sky is overcast with dark clouds creating a thunder storm. The path is absolutely invisible in the deep darkness. Oh Lord! Who else except you can remove the fear?1

These mountain-high waves are rising; Aquatic animals and animals moving in the sky rush to devour me. Oh Lord! I am unable to hold the oar. Why are you keeping away and laughing at me?2

The torn sail of faith is uncontrollable, the wind is blowing fiercely as if destructing the whole universe. The boat is caught up in a whirlpool of doubts! Oh Lord! Without you there is no hope for me (‘**Raṅga**’) to servive.3

