7. Ā KAĻIYUGAMĀM SAHU

(Rāga- Bhīmapalāsa, Tāla- Kaheravā)

A Kaliyugamām Sahu Thaura-Nathaura Thayā Jana Pākhande Pūrā; Tyajī Dharma Adharma Vise Ramamāna Thayā Jana Duskarme Śūrā. Sākhī: Putra Pitāne Nava Gane. Gane Na Strī Bharathāra; Vidhavā Śīla¹ Tyajī Bhame, Thayo Lupta Açara. Badalāyum Bija Rahi Na Patija Kare Sahu Managamatā Cālā......Ā. (1) Sākhī: Brāhmaņa Lādu Bhata Thayā, Kṣatriya Jūṭhā Bola; Vaiśyo Lobhi Dhanaharā, Thavā Śūdra Śirajora. Avamāne Śāstra, Gane Nava Veda, Purāņa Kahe Sahu Goţālā.......A. (2) Sākhī: Devo Dungaramām Gayā, Gayā Lapāi Santa; Dhongi Dharmaguru Thaya, Thayā Nīca Mahanta. Maryādā Nāma Janāya Nahi, Sākhī: Nīti Navānamām Gai, Vadhī Anīti Ghora; To Mūngi Rahi, Koyala Kare Kāgadā Śora. Rākhaṇahāro Ranga Have Avadhūta, Viņa Nistārā..... $\overline{\mathbf{A}}$. (4) Na Ε

^{1.} Chastity.

7. Ā KAĻIYUGAMĀM SAHU

Ш	uns	uark	age	OI	VICE	and	mengion	(\mathbf{n})	OII
Age	e) il	litera	ite a	ınd	sham	neless	people	ha	ive
bec	ome	out	right	hy	ypocr	itical	; They	ha	ıve
for	saker	n the	rel	igio	n and	d are	absorb	ed	in
unr	ighte	ousne	ss. '	They	per	form	wicked	dee	eds
veh	emen	itly						.Refr	ain.
		-					_		

Couplet: A son would not care for the father,
A woman would not care for the husband; A widow would wander forsaking chastity, Oh! the sacred precept is lost!

The seed has changed, the convictions are

gone, Everyone behaves as he/she likes!1

Couplet: Brāhmins have become greedy of sweets, Kṣatriyas have become liars;

Vaiṣṇavas have become greedy and money-oriented, Śūdras have become arrogant.

They insult the scriptures, they do not respect the Vedas, They believe all mythologies to be confusions.

Couplet: The deities have gone on hills,
The saints have also gone in hiding;
The hyprocrites have become the
masters of the religious sects; The
worthy persons have stooped low;
Nowhere is modesty wittnessed; Everywhere

8. ĀNA PAŅĀ NĀTHA DARAPE

(Rāga-Tilaka Kāmoda, Tāla-Kaheravā)

Ana Nātha Padā Darape, Śaranamem Lijiyeji!!....Refrain. Nāma Patita-Pāvana Suna Tumaro, Ayā Darasa-Bhikāri! Aba To Nātha Dera Na Kije; Bīta Gai Umarī Sārī. Dayā Aba Kijiyeji!!....Ana. (1) Bālapanomem Kūdā Khelā, Bītī Javānī Sārī! Mana-Mātangā2 Kare Tufānā; Mauta-Dūti Jarā³ Āvī. Bacāyiyejī!!....Āna. (2) Kālase Sīkhā, Jñāna Na Sīkhā, Dhyāna Na Banā Petapūjārī! Teri-Meri Kara Kara Fūlā: Karani Na Dekho Sāmi, Apanāyiyejī!!....Āna. (3) Dāsa Desā Dekhā Bhesā⁴, Dekhā Khālī! Pāyā Kaleśā To Arta Pukārum Nāmā: Aba Doda Khola Khidaki Swāmi, Premako Nibhāyiyejī!!....Āna. (4) Kauna Kare Bisvāsa Na Jo Tuma Tera⁵ Hamārī! Sūno Tuma Jāno Govindā: Tumari Tuma Bina Kou Nāhīm. Lāja **Raṅga** Rākhiyejī!!.....Āna. (5) *******

^{1.} Age. 2. Elephant. 3. Old age. 4. Culture (Lit. Dress). 5. Begging prayer.

8. ĀNA PAŅĀ NĀTHA DARAPE

Oh	Lord!	Ι	am	at	your	door	at	last;	Take	me
into	your	re	efuge	€,	please	!	• • • • •		Ref	rain.

Hearing that your Holy Name has a strength to uplift a sinner, I have come as a begger seeking your blessed Glimpse.

Spent all my childhood in playing and roaming. Now my youth is gone too.

Mind-Elephant is playing mischief,

And old-age awaits as a messanger of death!

I never learnt what knowledge is! I never learnt practising meditation too! I lived just caring for meals!

Save me from the fear of death please. ...2

Who would believe you if you do not entertain my begging prayer?
You know yours Oh Govind!

You know yours Oh Govind! No one else except you can keep credit of this individual soul ('Ranga') of mine, please! .5

9. ANASŪYĀ MĀ

Oh My Mother Anasūyā!

- Look, people do not allow me to live in peace even in my home.
 I, therefore, intend going either into the forest or on a solitary hill, a peaceful place for a saint to live, Oh my mother Anasūyā! ...Refrain.

- Reaching Pandharpura, I would adore the deity and I would meditate at Ganagapura. I enjoy rest at the mountain Raivat! Oh my mother Anasūyā!
- I do not hault at any one definite place, And yet not to suffer roaming all around! No definite abode though sweet-willed journey everywhere! Oh my mother Anasūyā!5

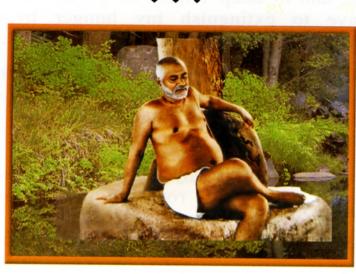
Avadhūtī Ecstasy

- My body, I assume to be a corpse! And I am keeping my mind firmly on it. I practise the Tune 'Soham' in every breath! Oh my mother Anasūyā!
 I sit on a tiger-skin seat which has a
- body the ego-ash in full; I swallow away all smokes of desires. Oh my mother Anasūyā!.8

 Like water bubbles worldly pleasures are untrue. A person who takes a reverse turn

significance of non-violence; I apply on the

untrue. A person who takes a reverse turn (i.e. an abstainer) is saved from the miseries of the world.



10. ANUPAMA HĪRALO PĀYO

(Rāga-Bihāga, Tāla-Tritāla)

Anupama Hīralo Pāyo, Bābā! Anupama Hīralo Pāvo; Antarjāmī Anāmī Eka Bhatakāyo!!....Bābā.1 Vanadithe Rāte Camake Dahāde Camake, Camake Juga Juga Nyāro; Sūraja- Cāṁdo Ethi Zagazage, Asalī Zagāro!!....Bābā.2 Eka Japa - Tapa - Tīratha Joga Jugatathī, E C'e Sāva Nirālo; Kahi Nigama Ocare, Neti Neti Bāvanathī E Bāhro!!....Bābā.3 Aśesa Ātama, Śesa Sarva Cetana Hīra C'abīlo: Mūge, Cārathī Nihālo Pāra Mohana E Radhiyālo!!...Bābā.4 Hum-Tum-Te-Mām Bolanahāro, Vānī Mūļa Humkāro; Jyām Tyām Saghale Ehaja Salage, Dekha Ranga Matavalo!!....Baba.5



10. ANUPAMA HĪRALO PĀYO

- I have found an extraordinary diamond Baba (honorific term for a saint)! An excellent diamond sure! I have surprisingly encountered the only one never seen before. It is Nameless. It knows the heart of everyone!! .1
- It glitters day and night and it is so unique that it glitters for ages. The Sun and the Moon shine through the light of this diamond. Such an original glitterance, it is the only one. ...2
- It is the remainder from all and a non-remainder too! It is the 'Soul'; It is the consciousness; It is the Spirit; It is the exquisite Beauty; It is beyond the four basic elements. Observe it observing silence. It is pretty and charming 'Mohan' the only one. .4
- It speaks in 'I', 'You' and 'That'; the very I is the source of speech. Everywhere the flame is It. Observing this the mind ('Raṅga') is intoxicated.



11. ARE O DĪNANĀ DĀTĀRA

(Rāga-Kalyāṇa, Tāla-Kaheravā)

(Gazala)

Are O Dinanā Dātāra!
Digambara Datta Jaga Kiratāra!!
Kare Nā Kāṁ Mahārī Vhāra?
Lapāyo Kyām Are Avadhūta?(1
Gayo Prahlādane Kāje,
Bolāvyo Śuṁ Yadurāje?
Sahasrārjuna Śiratāje?
Lapāyo Kyām Are Avadhūta?(2
Ūbhi Māhurani Nāri,
Lai Mṛta-Kantha Duhkhiyārī!
Kare Kām Vāra Aghahārī?1
Lapāyo Kyām Are Avadhūta?(3
Trivikramabhāratī Pelo,
Madonmath Vipra Saha Helo!
Jue Jo Vāṭa Guru-Ghelo!
Lapāyo Kyāṁ Are Avadhūta?(4
Nade Prārabdha Śuṁ Māruṁ
Dise Nā Tethī Mukha Tārum?
Jīvana Tuja Viņa Gozārum!
Lapāyo Kyām Are Avadhūta?(5
Vinā Jaļa Māc'alum Jevum,
Kuņapa ² Viņa Prāņa Jo Kevum!
Darasa Viņa Jīvavum Tevum!!
Lanavo Kvam Are Avadhiita? (6

Remover of Sins. 2. Dead body.

Avadhūtī Ecstasy

Śubhāśubha	Karmanāri	r Fuladām,	
	Lai	Vadhāvuṁ	Jogiḍā!
Satāve	Vrehanī	Vridā!	1
	Lapāyo	Kyām Are	Avadhūta?(7)
Cīrī Hum	-Tuṁ Taṛ	o Padado,	
	Le Ank	e ² Ranga 1	Nija Bando;
Bhulāvī Z	Anya Sat	Fando!!	
	Lanāvo	Kvām Ara	Awadhuta? (8)



11. ARE O DĪNANĀ DĀTĀRA

- Did you come because of Prahlāda? Or did you come because Yadurājā called you? Or because Sahasrārjuna, your superior devout devotee has called you? Hidden you are where? Oh Avadhūta!
- A suffering woman from Mahur village awaited you, holding her hasband's corspe!
 And you helped her! Why do you delay for me, oh destroyer of sins? Hidden you are where? Oh Avadhūta!

^{1.} Shame; Bashfulness. 2. On the lap.

That Trivikramabhāratī pushed towards you,

Avadhūti Ecstasy

along with brahmins who were wild with pride and lust. That lover of the Master had awaited you! And you fulfilled the desire! Hidden you are where? Oh Avadhūta!4 Is my fate an obstacle which does not

allow your Divine Face to appear? My life is unholy without your appearance! Hidden you are where? Oh Avadhūta!5

A fish without water, and a corspe without a breath. So is my life without your appearance! Hidden you are where? Oh Avadhūta!**6**

With the flowers of my good and bad deeds I welcome you, Oh Jogida! (Avadhūta) Your absence troubles me with an instinct of bashful separation! Hidden you are where? Oh Avadhūta!7

Cut the veil of the sense of 'I' and 'you'; and take this individual soul (Ranga), your servant on your lap. Make me forget all pretence! Hidden you are where? Oh Avadhūta!8



12. AUŞADHI KAUNA PILĀVE

(Rāga- Aśāvarī, Tāla- Kaheravā)

Auşadhi Kauna Pilāve?
Guru Bina Auşadhi Kauna Pilāve?....Refrain.

Bhava-Vyādhi Yaha Bahota Satāve, Sudha-budha Bhulāve!.....Guru. 1.

Vişaya Vişama Jvara Ati Ghabaḍāve, Tṛṣṇā-Pyāsa Badhāve!.....Guru. 2.

Aiso Kauna Kṛpālu Jagameṁ,

Āvāgamana¹ Miṭāve?...Guru. 3.

Āpa Bhūlā Jaga Saba Bhulāve,
Aiso Kāma Na Āve!.....Guru. 4.

Hove Kāmila² Nabza³ Dikhāvum,
Amṛta **Raṅga** Pilāve!.....Guru. 5.



^{1.} Cycle of birth and death. 2. Competent. 3. Pulse.

12. AUŞADHI KAUNA PILĀVE

[In this prayer-song Auşadhi means self knowledge, the medicine to get rid of worldly disease.]
Who can administer true medicine (i.e. impart true knowledge) but the Master?Refrain.
These worldly miseries cause so much pain and agony that I have lost my awareness1
The fever of worldly pleasures has risen very high and I am tormented by it. It increases the thirst of desires
Who is so compassionate in this world as would stop for me the cycle of birth-death and rebirth?
One who ignores the Self would certainly misguide the people of the world. Such a hypocrite will not do4
I can allow only a competent person to examine my pulse and make me drink the nectar of ecstasy to save me from worldly miseries

13. AVADHŪTA DEKHA LO

(Rāga- Bhairavī, Tāla-Tritāla)

Avadhūta Dekhalo, Jethī Janma-Maraṇa Miṭa Jāya Re.

Akṣara Je Avināśī Saghale, Jaḍa-Cetana Bharapūra;

Sarva-Śrestha Varenya Kahāve,

Sabhara Bharyum Eka Nūra...Avadhūta. 1.

Deha...Avadhūta. 2.

Dhūta Tiraskṛta Samsṛti-Bandhana, Alakha- Nirañjana

Alakha- Nirañjana Deva; Tatvamasi Pada Lakṣya Dhare Kina,

Bhaktana Kāraṇa

Āśāpāśa Na Sparśe Jene,

Ādi Anta Nahi Mela;

Nijānandamām Masta Fare Je,

Cela¹-Kucela² Dharela...Avadhūta. 3.

Vāsanāno Leśa Na Jene, Vānī Sadā Nirdosa;

Bhāvi Bhūtanī Cintā Nāhīm,

Vartamāna Santosa...Avadhūta 4.

Dehatanum Nava Bhāna Jarāye,

³Dhūlī-Dhūsara Aṅga; Dhyāna Dhāraṇā-Varjita Nirmala,

Nitya Samādhi- Abhaṅga...Avadhūta. 5.

Khāna-Pānanī Cintā Nāhīm,

Cintana Tatva Alekha; Ahaṅkāra Tama Ceṣṭā Nāhīṁ,

Viralo Jogi- Bhekha...Avadhūta. 6.

^{1.} Good dress. 2. Torn out dress. 3. Dress dirty with dust.

Sura-nara-munijana Vande Jene, Mūḍha Kare Haḍadhūta; Svārpaṇathī Je Datta Kahāve, Raṅga Eha Avadhūta!..Avadhūta. 7.

Śvāna Surabhi¹ Sama Dṛṣṭi Dekhe,

Ūmca-Nica Nahi Bheda;

Svaira-Samādhi Būjhe Tene,

Ranga Rahe Kyām Kheda?..Avadhūta. 8.



13. AVADHŪTA DEKHA LO

[In this devotional lyric Rev. Śri Raṅga Avadhūtaji explains the identity of 'Avadhūta' by interpreting all the four letters of the word 'A·VA·DHU·TA'.]

- You try to understand Avadhūta, so that the cycle of birth and death could be overcome.

 Refrain.
- He has disregarded worldly bondages; He is unknowable; He is faultless; He is the God, He has a goal before Him- 'I am That!' He takes birth just for the devotees.2

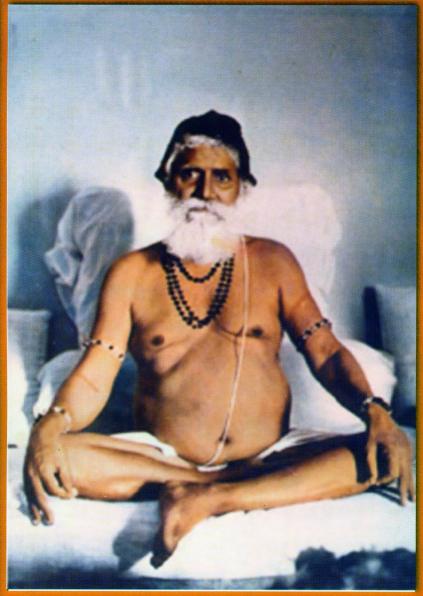
^{1.} Cow.

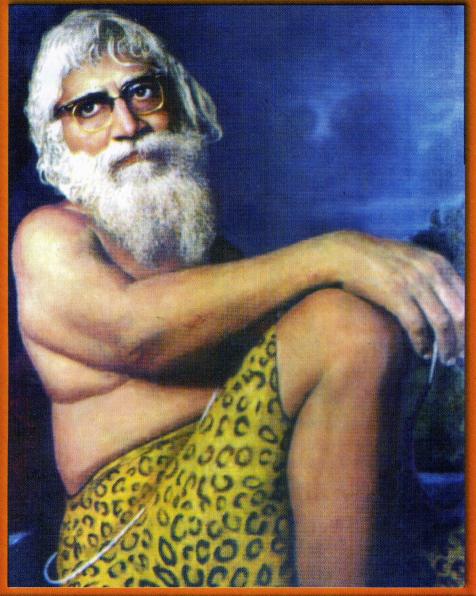
Avadhūtī Ecstasy

- The bondage of desire does not touch Him;
 He has no begining, no end and no middle
 life; He walks around in ecstasy. He may
 be well groomed or may be in a torn
 clothing!
- He has absolutely no inclination towards pleasure or pain, His speech is always harmless; He does not have his attention on the future or the past; he is contented in the present only.
 He keeps no botheration of the physical body;
- He is reflecting on the essence all of the time.

 He does no egoistic activities. He is a real ascetic.

 Suras men and saints how to him only the





14. ĀVO ĀVO DAYĀĻA

(Rāga-Tilaka Kāmoda, Tāla-Dīpacandī)

Avo Avo Dayāļa, Svami Datta Kṛpāļa!

Hete Laiye Ovāranāṁ!!... Refrain.

Hema Cāmdaliyo Nabhamām Jo Ūgyo (2)

Tāraliyā Muni-Gaṇa Sohāya,

Muni-Gana Sohāya!... Hete.1.

Siraguṇa Niraguṇa Eka Arūpī (2)
Piṇḍa Brahmāṇḍano Bheda Na Tyāṁya,
Vāhlā! Bheda Na Tyāṁya!...Hete.2.

Ūḍe Prema - Gulāla Gaganamāṁ (2)

Akhaṇḍa Occ'ava Saghaḷe Ā Thāya,

Jo Jo Saghale Ā Thāya!...Hete.3.

Hada Be Ḥada Be Ḥāṇḍio Vāge (2)

Anahada Vājāṁ Uramāṁ Na Māya,

Vāhlā! Uramāṁ Na Māya... Hete.4.

Je Te Bhūlī Bhāna Viloke(2) Jāmyo **Raṅga** Te Kaḥyo Na Jāya, Kac'u Kahyo Na Jāya... Hete.5.

14. ĀVO ĀVO DAYĀĻA

•	Welcome Oh merciful Lord Datta! You are so graceful! We all welcome you with the inner joy!
•	You are the golden moon, risen in the sky. The group of saints with you are also attractive like the stars!
•	Attributed and Non-Attributed both are One, the formless. There is no duality like individual or universal, oh dear!
•	Red powder of Love is being sprinkled in the sky (mind). This constant festival goes on around everywhere.
•	The sticks of breath (Idā and Pingalā pulse) in living and nonliving in the cosmic goes on beating; In the heart the music of the self gives ecstasy!
•	Forgetting the Ego-I, one witnesses It! Ecstasy undescribable it is! Nothing can be described.

15. ĀVO HARIJANA HETE

(Rāga- Sāraṅga, Tāla- Kaheravā)

Avo Harijana Hete Rāmane Sambhāro!

Rāmane Sambhāro,

Rāmane Sambhāro, Hete Harine Sambhāro! ...Refrain.

Visayamām Nathī Mazā,

Ante Yama Kare Sajā;

Jāśo Marī Sājātājā,

Rāmane Sambhāro! ... Āvo.1.

Duniyāno Khela Kāco,

Kşanabhangura Nahim Sāco;

Rāco Hari-Pade Nāco!

Rāmane Sambhāro! ...Āvo.2.

Mananā Sankalpo Roki,

Mārum Tārum Kore Mūki;

Vṛtti Svarūpe Rākhi,

Rāmane Sambhāro! ... Āvo.3.

Bhāve Bhajo Bhava-Bhangā,

Eka Aneke **Rangā**;

C'odi Durijana-Sangā,

Rāmane Sambhāro! ... Āvo.4.



15. ĀVO HARIJANA HETE

•	Oh	devotees	Remember	the	Lord	Rāma
	affe	ctionately.	•••••		• • • • • • • • • • • • • • • • • • • •	Refrain

- There is no pleasure in the objects of the senses. The deity of death punishes at the end of life. Healthily and wealthily you will perish and die one day!
- The play of the world is just illusive it is transient; it is not permenantly true; Rejoice and dance at the feet of the Lord!2
- Worship with affection the Lord Rāma who is the destroyer of the worldly miseries; Though having many forms He is the only One, the Formless! Leave the company of wicked persons and remember the Lord Rāma!!4



16. AVO JO SANTO

(Rāga- Tilaka Kāmoda, Tāla- Dīpacandī)

Avo Jo Santo To Vāto Be Karie,

Dila Duhkhaḍām Visarie Re..... Refrain.

Kāmādi Bāļine Dhūṇi Dhīkhavie,

Avadhūta Dhūna Gajavie Re..... Āvo.

Gñāna-Gaṅgā Nita Snāna Karine,

Ātamadeva Rizavie Re..... Āvo.

Satanum Te Gopicandana Karie,

Maunani Māļā Japie Re..... Āvo.

Zera Verani Hoļi Karine,

Prema Picakāri Ramie Re..... Āvo.

Dvaitani Dhūli Dhūleti Ramie,



Fāgaņa Ranga Relavie Re..... Avo.

Oh saints! Let us have a satsang (religious chat) and forget the miseries of the world. Refrain.

16. ĀVO JO SANTO

17. BANA JĀ AVADHŪTĀ

Bana Jā Avadhūtā Avadhūtā, Śoka-Moha-Atītā.

Kartā Bhartā Hartā Sāheba,

Kyom Mūrakha Mana Rotā?

Deha-Bharomsā Mata Rakha Pyāre,

Kyom Ālasamem Sotā?....Bana. 1.

Pāñca Tatvakā Banā Piñjarā,

Bhitara Cetana Totā;

Āpa Karamase Āpa Bandhāyā,

Pala Rotā Pala Hamsatā.....Bana. 2.

Dūra Deśa Hai Terā Pyāre, Kyom Gāfila Jaga Firatā?

Aura Femsalā C'oḍa Nikammā, Sāmsa Sāmsa Hara Smaratām.....Bana. 3.

Bhūta Bhūtako De De Pyāre, Kalaki Mata Kara Cintā;

Rāma-Bharomse Kāja C'oda Kara,
Nijānanda Rasa Pitā......Bana, 4.

Kāma Krodha Saṅgata Durjanaki, Mānāmāna-Atitā;

Corī Cāḍi Nindā Jārī C'oḍa,

Muḍa¹ Bhagavantā.....Bana. 5.

Āpa² Mārake Ātama Pāle,

Bana Jā Haka Gharakā Bandā;

Fanda C'oda De Anya Fakirā,

Ranga Dhūlakā Dhandhā!.... Bana. 6.



^{1.} Turn back towards the Lord. 2. Ego.

17. BANA JĀ AVADHŪTĀ

Elevate yourself to a state of Avadhuta. It is a state beyond sorrow and illusion.Refrain. The Lord is the creator, protector and destroyer. Why oh foolish mind! are you weeping? Oh dear one! do not depend on the body. Why are you wallowing lazily? ..1 This cage of body is made of five elements and inside is a parrot in the form of a soul. The individual is caught by one's own deeds; and one keeps on crying and/or laughing!2 Oh dear one! your destination is beyond this world! Why are you wandering negligently here? Cast off any other useless decision and remember the Lord at every breath.3 Oh dear one! Let the past be handed over to the past and worry not about the future. Leave all results at the God's will and live always in ecstasy.4 The wicked stays in the company of desires and anger. Be beyond the feeling of respect and disrespect. Leave aside theft, back-bitting, defamation, adultery and turn back towards the Lord.5 Know the inner-self overcoming ego; be a fellow-member of the house of the Lord. Oh mendicant! give up all other intrigues.

All worldly desires are ('Ranga') a business of the dust (i.e. of sins).6

18. BĀLAMA ĀJO MĀRE DEŚA

(Rāga-Māṇḍa, Tāla-Dādaro)

Bālama¹ · Ājo Māre Deśa Māro Jobana Bitho Jāya!Refrain.

Rāta Akārī Nena Na Mimce, Palaka Palaka Juga Jāya;

Sunī Sejadī Āmsu-Bhīnī Loka Vagove Hāya!Māro. 1.

Kusumākara² Kesude Fūlyo, Bhara Picakārī Māra;

Sami Sāheli Hori Khele,

Ekaladi Hum Nāra!Māro. 2.

Ghara Ghara Holi Kāṣṭha Jalāve, Mana-Holi Tana Khākha;

Prema-Bhabhūti Coļī Aṅge, Piyu Piyu Feruṁ Māla!Māro. 3.

Ranga Gulābi Cibuka³ Sūkāyo, Sira Para Jaṭā Suhāya;

Aṅga Bhabhūti Dekhī Pelo,
Anaṅga⁴ Dila Harakhāya!Māro. 4.

Hṛdaya-Kamalani Seja Bic āvi Soham Paṅkho Hātha; Vāsana-Vastra⁵ Fagāvi Vālama,

Vāṭa Joum Dinarāta!Māro. 5.



^{1.} In this devotional psalm a metaphor depicts romantically the agony and eagerness of a Devotee to meet the Lord Almighty similar to a wifes agony and eagerness to meet her separated husband. 2. Spring. 3. Cheek. 4. Cupid. 5. Clothes in form of lust.

18. BĀLAMA ĀJO MĀRE DEŚA

- The spring is in full bloom with the flowers of 'butea frondosa' and is spraying colored water. Female friends of equal age play the festival of Holi*. I am alone leftout.2
- At every house, the Holi* burns wood while my Holi of the mind burns the body. Besmearing the love-ashes on the body I count the beads of the rosary reciting "Piyu Piyu".
 3



^{*.} Holi is celebrated on full-moon day of Falguna by sprinkling colored water on each other. 1. Cupid = Kāmdeva (God of Love) 2. Impression unconciously left on the mind by the past good or bad actions, which therefore produced pleasure or pain.

19. BHAKTINĪ MUKTI C'E DĀSĪ

Bhaktini Mukti C'e Dāsi, O Lāla! Bhaktini Mukti C'e Dāsi Refrain
Karme Adhikārano Pāra Na Āve, Yoge Prāṇapāna-Fāmsi! O Lāla! 1.
Jñāne Sat-Asat-Viveka Sattā; Hari Viņa Sat Na Prakāśī! O Lāla! 2.
Bhaktithi Citaḍum Khemcātām Harigama, ¹Viṣayaiṣaṇā Jāya Nāsi! O Lāla! 3.
Vāsanā Vāmatām Āpe Hari Bhāse, Mare Mana-Dvait Vilāsi! O Lāla! 4.
Bāmdheya Manaḍum Ne C'oḍeya Manaḍum, Śāstre Ā Vāta Upadeśi! O Lāla! 5.
Rudiyāmām Gaṅgā, Rudiyāmām Jamunā, Rudiyāmām Mokṣadā Kāśī! O Lāla! 6.
Ātmā E Viśvanātha Viśvambhara, Ajara Amara Avināśī! O Lāla! 7.
Bhakti Vibhakti²-Nāśinī Sheje; Śeṣe E Raṅga Udāsī³! O Lāla! 8.
**

^{1.} Passion for wealth, son, fame etc. 2. Separation. 3. Above all dualities like pleasure and pain; happiness and miseries, etc.

19. BHAKTINĪ MUKTI C'E DĀSĪ

Oh dear-one! A path of devotion is unique. It brings liberation to a seeker of truth so easily that one feels liberation is just a slave to this path-goer.

The path of action entails endless privileges*; the path of yoga is difficult as one has to undergo breathing exercises which may cause illness, even death!

Similarly, the path of knowledge needs the perspective of wisdom! If one becomes attracted towards the Lord, with an attitude of devotion, all the passions disappear, one becomes desire free, duality dies; and one starts feeling God's presence in the heart itself

Then to have a dip in the rivers Ganga-Jamuna, to go to places of pilgrimage like kashi, to have emancipation everything that is ritual goes away.

The soul itself is the Lord of the universe and the sustainer, unborn, immortal and unchangable.



20. BHAYĪ MATAVĀLĪ

(Rāga-Pilu, Tāla-Kaheravā)

Bhayi Matavāli Piyāke Didāra Pāy

Anga Bhabhūti Kaṭi Langoṭi,
Bane Baḍe Avadhūtā,
Śirape Sohe Jaṭā Laṭūri.

Gñānake Nasemem Bhole Bana,
Alamasta Dhāye!Bhayī. 1.

Jangala C'oda Bastī C'odā,

Kiyā Masāṇa Nivāsā,

Gaiyā Kūtte Khelem Cange,

Māmga Lāna Ṭukaḍe Bābā
Śaukase Khilāye!Bhayī. 2.

Zagamaga Jyoti Bahe Nainase,
Fikā Sūraja Candā,
Zoli Zaṇḍā Kacu Nahi Fandā

Nirañjana Nirbhe Sādho,

Alakha Kahāye!Bhayī. 3.

Dharatīkā To Banā Simhāsana, C'ata Bādala Turu Failā, Māruta Mandā Camara Ņulāve

Baithe Bādaśāha **Raṅga**Ajaba Dikhāve!Bhayī. 4.



20. BHAYĪ MATAVĀLĪ

- I have had the glimpse of of the beloved (Almighty) and I am much intoxicated. ..Refrain.
- He had ash smeared on his body, loin-cloth on the waist and looked like a great Avadhūta. On his head shines the matted hair and he moves carefree like a child in the ecstasy of the self knowledge.
- He has left the forest, discarded even the social life and has stayed in cemetery. There he enjoys playing with cows and dogs. Begging some pieces of bread for them, Bābā (Avadhūta) fondly feeds them.
- He sits on the throne made of earth and the clouds as well as trees are a canopy. The wind gently shakes the fly-Camar* driver and he sits like an emperor displaying a wonderful show.



^{*} Chāmara is like a fan to drive away flies. It is made of cow tail hair.

Vane

21. BHARYUM JYĀM TYĀM

(Rāga-Miśra Kāfī (Gazala), Tāla-Dīpacandī)

Anupama Rūpa He Avadhūta! Nijecc'āye Nirākārī Banyo Sākāra Tum Avadhūta!!..Refrain. Khūninām Khanjaromām Tum, Priyānā Cumbanomām Tum; Harigarjanāmām¹ Tum, Hare! Rahyo Pika-Kujane² Avadhūta!..Bharyum. 1. Gulābī Gālamām Hasato, Ksayinā Hādamām Vasato; Badhe Nirdvandva Tum Ramato Nijānande Ahā Avadhūta!..Bharyum. 2. Thai Vasato, Yogi

Jage Bhogi Samo Bhamato; Kadī Rogi Samo Radato,

Agama Līlā Karī Avadhūta!..Bharyum. 3.

Bharyum Jyām Tyām Prabhu Tārum

C'atām Aghe Sadā Pāse Abhāgine Are Disato;

Range Arangi Tum, Sahu

Lahe Tuja Ranga Ko Avadhūta!..Bharyum. 4.



^{1.} In the roar of a lion. 2. In the cooings of the cuckoo.

21. BHARYUM JYĀM TYĀM

Oh Lord Avadhūta! everywhere Thine matchless beautiful form prevails. You, the formless, have assumed several forms by your own sweet will
You are in the daggers of the murderers and also in the kisses of the loved ones. You are in the lion's roar and also in the cooings of the cuckoos!
You smile in the rosy cheeks of healthy people and you are there in the bones of the Tuberculosis patients too. You play in your divine delight without any dualism. Oh Avadhūta!
You dwell in the forest like Yogis and you also seem to be enjoying all worldly pleasures; Sometimes you are crying like a sick person. Oh Avadhūta! Your divine exploits are

You are always near and yet appear so far to the unfortunate ones. Amidst all worldly pleasures you seem unattached. You are attached yet dettached. Oh Avadhūta! your divine form could be perceived only by a few! ...4

Basa

22. BHIKṢĀ OM DE MĀ PĀRAVATĪ

(Rāga-Bhīmapalāsa, Tāla-Kaheravā)

Bhikṣā Om De Mā Pāravatī! Jethī Atmāmām Thāya Rati.... Refrain. Vairāgya - Kafanī Dharī Hum Avyo, Niraham- Khappara Karamām Lāvyo; Rasa - Śūnya Amara Rasa De, Mā O! Jethī Visaye Na Rame Kumati..... Bhikṣā. 1. Nita Nitya Navum Khāvum Dāhde, Sūvum Samaśāna Mahim Kode: Faravum Pedala, Na Kadi Ghode, Haḍadhūta Badhe Huṁ Avaļa Jati.... Bhikṣā. 2. Nā Vastra Digambara Hum Bhaṭakum, Māgum Korānna¹ Karī Khatakum; Thāye Shāmo Tene Patakum, Yamarāja Kare Āvī Praņati!!.... Bhikṣā. 3. **Tāraliyā** Antaramām Vilase, Cāmdo Animesa Timira



Saghale

Grase;

Kailāsapati!!... Bhikṣā. 4.

Ekaja Ranga Sudivya Dise,

Bhāse

^{1. (}i) Uncooked food (ii) Knowledge of Brahma, without any type of duality.

22. BHIKṢĀ OM DE MĀ PĀRAVATĪ

Oh Mother Pārvatī, give me such alms; so that I get inclined towards the Soul!Refrain.

I have put on a mendicant's robe of dispassion and I carry in my hand the skull-bowl of egolessness.

To taste something fresh in the day, to sleep with joy in the cemetery; To wander on foot and never on a horse back. Disregarded everywhere, I am an ironical monk!2

The stars are twinkling in my heart, the moon ceaselessly gobbles down darkness. Only the divine mood of nonduality prevails, I feel the presence of the Lord of Kailāsa mountain (i.e. Lord Śiva) all around.4



23. CAUDA BRAHMĀŅŅA

(Rāga- Āśāvarī, Tāla- Kaheravā)

Cauda Brahmāṇḍa Merī Zolīmem!...Refrain

Amulakh Moti Hira Māņeka, Jadībuţī Merī Zolimem!

Brahmā Viṣṇu Śiva Sanakādika,
Riddhi Siddhi Merī Zolīmem!...Cauda. 1.

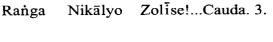
Dhanapati¹ Tāko Pāra Na Pāve,

Navom Nidhi Merī Zolīmem!

Pañca Kuikī² Zolī Hamārī,

Khemcata Sāmī Dorīse!...Cauda. 2.

Tina Gunomkā Tāmta Banāyā,
Paṭa Citara Meri Zolimem!
Raṅga Raṅgāyā Sadgurunāthe,



^{1.} Kubera Bhandārī. 2. Compartments.

23. CAUDA BRAHMĀŅŅA

(I am	the	Univ	erse	e!)	All	the	14	woi	rlds	are
within	me	(Lit.	in	my	sh	oulde	r-ba	g)!	Ref	frain.

Priceless pearls, diamonds, rubies and wonderful medicinal herbs and remedies- all are within me (in my shoulder-bag)! Lord

Brahmā, Viṣṇu, Śiva, Sage Sanaka and others, Yogic prosperities, perfections and achievements-all are in me (in my shoulder-bag)!1

It is beyond reach of the Lord of wealth, Kuber Bhandari! All the nine treasures are within me (my shoulder-bag)! Our body (bag)

The cord is made of three qualities (Satva, Rajas and Tamas). The pictures on roll go on within! My Master painted it in such a way that worldly desires ('Ranga') have all gone from within!



24. C'EDA M \bar{A} C'EDA M \bar{A}

(Rāga- Pīlu, Tāla-Hīñca (Dādarā))

C'eda Mā C'eda Mā Re, Vāta Brahma Vinā Bījī C'eda Mā... Refrain.

Mevā Mīṭhāī Mīṭhāṁ Tyajīne,
Gandhātī Viṣṭhā Heḍa¹ Mā Re...Vāta. (1)

Darākha Dāḍama Keļām Tyajīne,

Kaḍavām Te Kerām Veḍa² Mā Re...Vāta. (2)

Candana Kalpadruma Ukhedi, Kāmtāne Pāņi Reda Mā Re...Vāta. (3)

Ranga Bajāre Fāmfām Nakāmām,
Bāļamukunda Tārī Kedamām Re...Vāta. (4)



24. C'EDA M \bar{A} C'EDA M \bar{A}

- Leaving aside fruits like grapes, pomegranate and banana, do not pick the bitter berries! ..2

25. C'ODA DIYĀ SAMSĀRĀ!

C'oda Diyā Māi Samsārā! Kāhe Śoka Kare Tū Khāli?

Dekha Bharā Saba Jaga Banamālī!

Usa Kālekā Sabahi Pasārā! C'oḍa. 1.

Jahām Dekho Vahām Ekahi Sāmī,
Ghaṭa Ghaṭa Bole Vohi Gusāmī,
Sabamem Sabase Hai Vo Nirālā! C'oḍa. 2.

Dadhi Becana Āi Mahiyāri,
Fūṭi Gagariyā Faṭa Gai Sāri;
Bhūli Āpa Taba Milā Govārā! C'oḍa. 3.

Hāthameṁ Lakarī Kāṁdhe Kamariyā,

Baje Anāhata Pāṁva Ghughariyāṁ;

Sūnata Manarā Yaha Matavālā! C'oda. 4.

Āpa Na Jāne Aura Na Jāne,
Sukha-Duhkha Donum Kauna Pic āne;
Ranga Dū kā Khela Bisārā!! C'oda. 5.



25. C'ODA DIYĀ SAMSĀRĀ!

- Oh dear Mother!

 I have left the worldly life..Refrain.
- Why do you feel the grief unnecessarily? Look, the whole universe is full of the presence of Lord Kṛṣṇa (Banamālī)! All around, it is His (that Black-one i.e. Kṛṣṇa's) expansion!1
- Wherever you look, He, the only one Lord, is there; He is a speaker in all bodies, as He is named 'Gosāi'- (the Lord of senses). Though He is in all, he is uniquely out of all!2
- The milk-woman went to sell curd! Her pot was broken on the way and her saree got torn away! When she forgot her own self, then she could meet the cowherd boy (i.e. Lord Kṛṣṇa, the inner self. To be in tune with the Lord one has to forget the body-consciousness and social fears.).3
- How did that cowherd-boy look? He had a stick in his hand; He had a woolen shawl on his shoulder! On his legs jingle bells ring which remind the mystic sound of the self within! Listening to it the mind enjoys ecstasy!
- No ego remains, nothing else remains! Who is now to feel happiness and unhappiness? the mind ('Ranga') has forgotten the play of dualities!!

26. C´ODUM NA MAIM DILASE

(Rāga-Brindāvanī Sāranga, Tāla-Dhumālī)

C'odum Na Maim Dilase Aba Sāmī¹!.....Refrain.
Bhaṭakata Bhaṭakata Sahaja Milā Hai,
C'aṭakata C'aṭakata Sthira Rahā Hai.
Jāne Na Dūm Aba Prāna Hi Jāī!.....C'odum. 1.

Bhāva-Bhajanase Mola Maim Linā,
Tana-Tapasyā Tola Hai Kinā
Mana-Mandara Aba Biṭhā Lum Bhāi!.....Coḍum. 2.

Dhana Dolatase Kabhu Na Pāve,

Māna Magarūbi Pāsa Na Jāve;

Dinapanomse Basa Ho Jāi!.....Codum. 3.

Vo Mālika Maim Usakā Bandā,

Maim Hum Cakorā Vo Hai Candā,

Prema - Piyālā Bhara Bhara Pāī!.....C´oḍum. 4.

Āpa Na Dekhum, Para Na Dekhum Jahām Tahām Ekahi **Ranga** Vilokum; Dekhata Dṛṣṭi Dṛṣya Ho Jāi!!.....Coḍum. 5.



The Master, the Lord of the world, the greatest God.

26. C'ODUM NA MAIM DILASE

•	I shall never leave the Master, who is in my
	heart!Refrain.
•	Though I have wandered and wandered untiringly in search of the Lord He is found rather effortlessly! Although trying to escape every-now and then. He is now steady with me. I won't leave Him now even if I might
	lose my life1

- It is a crop of the prayers to Him. It is at the cost of the physical penance. Now I want Him to stay steadily in my mind!2
- He is the Master and I am His servant! I am the bird cakora, He is the moon! He made me drink the fullest state of ecstasy.
- Duality has gone! Everywhere Oneness is observed. The scene and the seeing get integrated!



27. DĀCUM ŚUM DARPAŅA

(Rāga-Miśra Māṇḍa, Tāla-Keharavā)

Dācum Śum Darpaņa Dekhe Re, Mūrakha Prānī! Jāśe Eka Dina Jama Fāmsī Re, Mūrakha Prānī! Refrain.

Gorum Gulābī Tārum Mukhaḍum Hā Cānda Jevum; Ksanamām Karamāī Jāśe Re! Mūrakha. 1.

Makhamala Gālīcā Dhoļī,

Candananī Khāṭa Melī;

Jaṅgalamāṁ Vasatī Thāśe Re! Mūrakha. 2.

Kāyā Ā Komaļa Tārī,

Cāmdanīmāmye Karamātī;

Citānaļa¹ Bhaḍa Bhaḍa Baļaśe Re! Mūrakha. 3.

Andara Durgandhi Meli,
Bāhira Fūlela Sugandhi;
Pavitara Śuṁ E Daṁbhi Re? Mūrakha. 4.

Mūki Sahu Māna Andhā,
Pāye Paḍa Sadguru **Raṅga!**Panoti² Pūri Thāśe Re! Mūrakha. 5.



^{1.} The fire of Pyre. 2. Evil days of birth and death.

27. DĀCUM ŚUM DARPANA

•	Oh yo	u foo	lish cr	eatu	re!					
	Why	do y	ou lo	ok	at	you	r fa	ce	in	a
	mirror?	The	deity of	of d	eath	will	trap	you	son	ne
	day, fo	oolish	creatur	re! .	• • • • • • • •	• • • • • • • • •	• • • • • • • •]	Refrai	in.

- Leaving a sandle-wood cot and a velvet carpet you shall have to live in a forest!2
- Your soft body which gets faded even in moonlight would burn quickly in the fire of the pyre!
- Inside the body it is all an offensive odor; from outside only it is puffed and fragrant!
 Oh you hypocrite! How could it be called holy?
 4
- Oh you stupid! (Lit. Blind) Give up your pride; oh you mind ('Ranga')! bow down at the lotus feet of the Master! All of the evil days (birth and death circle) will come to an end!



28. DARAŚANA DĪJO DĀDĪ

(Rāga-Rāgeśrī, Tāla-Tritāla)

Daraśana Dijo Dādi¹ Sadguru Mārā; Bijum Na Māgum Hum Kāim.....Refrain. Janamo-Janamanām, Daraśanath i Tama Hamārāṁ Pāpa.....Sadguru. 1. Talaśe Hṛdaya-kamalani Seja Bic āvi, Hum Niśadina Vāta....Sadguru. 2. Joum Uci Thāum Nici Thāum, Agāsie Cadhi Joum Toya Na Lāge Bhāla....Sadguru. 3. Jatā Sohe, Kāmdhe Kāmaļī Śira Para Pāvadī Khata Khata Thāya.....Sadguru. 4. Nihāļī Madana-Manohara Mūrti Bhūli Hum Tananum Ye Bhāna.....Sadguru. 5. Dīvānī Bhai Bāvari: Raṅga Caraṇanī Māṁhya.....Sadguru. 6. Rākho

28. DARAŚANA DĪJO DĀŅĪ

•	Oh my Master! Let me have your glimpse at all times. I do not ask for anything else!Refrain.
•	Simply by your glimpse, the sins of my countless births shall disappear1
•	Spreading the bed of my lotus heart I am awaiting your arrival night and day2
•	I am going up and down, even climbing up to the terrace! yet I am not able to find you.
•	You have matted hair on your head, a shawl on your shoulder and the wooden sandals in your feet emit rythmic clinking sound of your steps
•	Observing your Cupid like beautiful figure I have forgotten even my physical consciousness5
•	Oh mind ('Ranga')! I have gone crazy and even perplexed. Please allow me to be at your

lotus-feet.6





29. DATTA DATTA BOLO

(Rāga-Kāfī, Tāla-Kaheravā)

Datta	Datta	Bolo, Anano	damasta	Polo!Refrain
•	-	yo, E More Matavālo! Āna		
•		aṅge, Ūbho A Iohanahāro! Āī		
		¹ Māļā, Śobhe lāyā-cāļo! Āna		
		kha Jagāve, Bo raņahāro ³ ! Āna		
		je, Da-Da-Da ⁴		

^{1.} Water-pot. 2. Darkness in the form of ignorance. 3. Saviour of those who surrender to Him.

^{4.} Self control, Mercy and Donation.

29. DATTA DATTA BOLO

- Sing and sway in divine ecstasy, chanting aloud the Name of Lord Dattatreya.Refrain.
- He is the son of Mother Anasūyā; He has attracted my mind! Look at Him, how full of ecstasy he is at heart.1
- A pitcher and a rosary in His hands, a shoulder-bag and a deer-skin garment adore Him. The illusory spirit cannot play any gesture with Him!
- At every door he pronounces the Name of God and extinguishes darkness by preaching.
 He is the saviour of those who surrender to Him.
- He has donated His ownself totally for others. The thunder of three D's i.e. Dayā = Mercy, Dāna = Donation Alms and Daman = Discipline or control and restrictions suggest the same sense of services to others. This is a unique spirit and one should look for that only. ..5



.....Refrain.

30. DATTA DIGAMBARA

(Rāga-Jonapurī, Tāla-Tritāla)

Datta	Digaṁbara	Eka Adhārā,
	Yaha Bina	a Jagamem Nahi NistārāRefrain.

Uthata Datta Hi Baithata Datta,

Calate Firate Sumaro Datta.....Datta. 1.

Jāgata Datta Hi Sovata Datta; Supane Māṁhi Sumara Lo Datta.....Datta. 2.

Khāvata Datta Hi Pīvata Datta; Thaura-Kathaura¹ Sumara Lo Datta.....Datta. 3.

Jahām Dekho Vahām Datta Hi Datta;

Tapasī ! Dūjo **Ranga** Na Datta.....Datta. 4.



30. DATTA DIGAMBARA

- Lord Dattatreya is the only support. Without Him there is no liberation from the world.
 - While getting up and sitting down remember Lord Datta. While walking and wandering, coming and going remember Lord Datta
 - always.1
- While awake or sleeping, even in your dreams remember Lord Datta always.2
- Whereever you observe it is Lord Datta! Oh Asetic! Duality is no where. It is only Datta everywhere.4

^{1.} At every place.

31. DATTĀJĪ! MAIM TO

(Rāga- Pīlu, Tāla- Kaheravā)

Dattājī Maim To Tero Hi Eka Gulāma.... Refrain.

Aura Na Jānum Aura Na Mānum,

Tero Hi Gāvata Nāma!... Dattājī.

Kāsī Mathurā Kāyako Daurūm, Tero Hi Pada Para Dhāma!... Dattājī.

Rākhe Tū Vaiso Hi Rahum Mai,

Aura Nahi Ura Kāma¹!... Dattājī.

Ranga Sarana Tero Hi Carana Hai,

Aura Na Ṭherana Ṭhāma!... Dattājī.



31. DATTĀJĪ! MAIM TO

- Oh Lord Dattatreya! I am only Thy slave.
 -Refrain.
- I don't know anybody else as my Master I don't believe in anything else. I sing only Thy Name!
- Why should I run to pilgrimage centres like Kashi (Banaras) or Mathura? The holiest of all holy places are at Thy feet only.2
- I live in whatever condition you keep me or as you wish. I have no other desire at heart!

^{1.} Desire.

32. DATTĀTREYA KŖṢŅA HARE

Dattātreya Kṛṣṇa Hare,

Pāhi Pāhi Mām (2)..... Refrain.

Tatpade pi Tvamasi Vyāpta,

Tvam-Pade \hat{p} i Tvamiha \overline{A} pta;

Tatvamasi-Bodha-Prāpta,

Pāhi Pāhi Mām (2). Dattātreya. 1.

Jaṭāśīrṣa Śaṅkhakarā, Śūlahasta Yogivarā;

Dayā-Dāna-Damanaparā,

Pāhi Pāhi Mām (2). Dattātreya. 2.

Datta-Datta-Japyapararii,

Ekatvat-Padābja-Caram;

Raṅka-**Raṅga**-Nāmadharaṁ,

Pāhi Pāhi Mām (2). Dattātreya. 3.



32. DATTĀTREYA KŖṢŅA HARE

Oh Lord Dattatreya! Oh Lord Kṛṣṇa!, Oh Hari! Protect me! Protect me please.Refrain.

You have a mass of matted hair on your head, a conch-shell and a trident in your hand, Oh Superior yogi! You are beyond mercy, charity and control! Protect me please!2

33. DEHA TE DĀKORA

(Abhanga)

Deha te Pākora, Ātmā ŚrīRaṇac oḍa |

Dharme Mati Sthira, Gomatī E ||Aum||

Boḍāṇo Analpa, Mana Nihsaṅkalpa | Samādhi Sakalpa, Gaṅgābā̄i ||Śr̄iṁ||

Satkarmane Kuṇḍe, Tulasi-Māmjara |
Gñāna-Niṣṭhāṅkura, Bhakti-Puṣṭa ||Hrim||

Svarņavāļī Dāna, Sarva-Samarpaņa |
Anya Vismaraņa, Niśadina ||Klīm||

Śvāse Śvāse Svātma-Smaraņa Niṣkāma | Sevā Harināma, Santa-Saṅga ||Glauṁ||

Dwārakā Parokṣa, Dākora Pratyakṣa | Śarat-Pūrṇa-Pakṣa, **Raṅga** Divya ||Drāṁ||



Avadhūtī Ecstasy

||Śrīm||

33. DEHA TE DĀKORA

The body is Pakora and the soul is the Lord Ranac'oda, stead-fast reason in spirituality is the river Gomati.

Boḍāṇo not an ordinary entity; His mind is beyond thought; Gaṅgābāi: the transcendental

state of mind.

Tulasi leaves sprouted in the earthen vessel, such are the noble deeds, nurtured with devotional spirit to get sprouts of the faith in the path way of the knowledge of the Self.

A charity of the golden nose-ring speaks to us to dedicate totally our belongings to the Lord Ranac'odaraya for all time, forgetting everything else.

Be in tune with the Self at every breath, Be absolutely free of desires; And enchant the Lord's Name, with a sense of service to mankind and Truth. ||Glaum||

Leaving Dwārakā the Lord Raṇac'oḍarāya occupied a seat at Dākora; Thus became indirect at Dwārakā and direct at Dākora. It was an autum full moon day; This is Divine Ecstasy.

34. DEKHA LIYO MOHANA

Dekha Liyo Mohana Maim Māi! Refrain.

Vo Kālā To Bahu Matavālā,

Dṛśya Darśanase Hai Vo Nirālā;

Dekhata Dekhata Zata C'īpa Jāī. Dekha.1.

Kou Kahe Rūpi Kou Arūpi,

Maim Jānum Vo Hai Bahurūpi; Rūpa Rūpa Maim Vohi Dikhāi. Dekha.2.

Tana Bṛndāvana Hiradā Kuñjā, Ṭhāḍo Dekho Vahām Vo Khañjā; Thādo Thādo Bansī Bajāī. Dekha.3.

Dekhata Dekhata Mumdī¹ Nainām,

Moha Miṭā Nikase Nā Bainā²;

Nā Hama Nā Tuma Jagta Na Tāmiī. Dekha.4.

Pīlā Pītāmbara Jariana Jāmā,

Morapicc'a Aru Zagamaga Dhāmā;

Raṅga Rūpa Binu Eka Guṁsāī! Dekha.5.



34. DEKHA LIYO MOHANA

[Reverend Śri Ranga Avadhūtaji in the voice of the first person delineates the feeling of overjoy of a devotee who has had the fortune of realizing the Almighty.

Here the Almighty is described in the form of Lord Kṛṣṇa, though, Śrī Raṅga Avadhūta Bāpjī has experienced the form and formless

^{1.} Closed. 2. Speech.

all senses!

be of non-dual formless 1	ight. Here Lord	l Krsna
who has His seat in the	garden of th	e heart
in the body-vṛndāvana, is	seen playing	a flute,
standing in a lame gesture	e; He is the or	ne who
lifts the devotee towards	non-duality.]	
	_	
Oh Mother!		
I have wittnessed the Lo	ord Mohan!	Refrain.

Supreme. One may worship a form-deity of one's choice but the ultimate experience would

Gazing at Him frequently, the eyes are closed, the illusion gone. I could not describe

this experience! There is neither me nor you and not the world!4

He has put on yellow silken Dhoti, long robe made of a golden-silver threads. He has in his hair a peacock's feather! His resort always shines brightly! There is no duality of forms and names! He is the only One, the Lord of

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Body is the Vrndavan, heart is the garden. Look there, He has stood limping! And He is playing on a flute!!3

Some speak of Him as having a form, while some describe Him as formless! I understand Him as having multi forms! In

He is in full ecstasy; He is different from scene and seeing! He would be just visible and suddenly escapes!1

Avadhūtī Ecstasy

35. DIGAMBARĀ DIGAMBARĀ

(Dhanya Ho Pradakṣiṇā- E Rāha)

Digambarā Digambarā Śrīpāda-vallabha Digambarā;

Arajī Karum C'um Uramām Dharajo,

Karuṇāpārāvārā¹.Refrain.

Pāmva Pādukā Bājata Caṭacaṭa,

Daṇḍakamaṇḍalu Hasta;
Bhiḍa Paḍi C'e Doḍo Vahelā,
Nijānandamāṁ Masta...Digaṁbarā...(1)

Tama Darśanathi Ama Agha² Ṭalaśe,

Uramām Bāmdhi Āśa;

Bhaktakāma-kalpadruma³ Swāmi,

Todo Māyāpāśa...Digambarā...(2)

Māfa Karo Aparādha Karodo,
Pāpī Huṁ Tama Bāļa;
Tama Viṇa Bijuṁ Kāṁī Na Jāṇuṁ,
Bhakta-tanā Pratipāļa.....Digaṁbarā (3)

Dhruva Prahlāda Ugāryā Prabhujī,

Tārī Gaṇikā Nīca;

Hātha Grahī Kaṁ C'oḍo Vāhlā!

Ranga Rāmka Adhabīca?.....Digambarā (4)



^{1.} Ocean of mercy. 2. Sin. 3. Wish fulfilling tree of the devotees.

35. DIGAMBARĀ DIGAMBARĀ

Oh]	Lord	Śrīpāda	ava	allabha	a!	You	are	the	skyc	lad
(free	of	desire).	I	pray	to	you	as	you	are	an
oceai	n of	mercy	!	•••••	• • • • •	• • • • • • • •		• • • • • • • • • • • • • • • • • • • •	Refr	ain.

I am sure, your glimpse will relieve me of all my sins and guilts. Oh Lord! liberate me from the bonds of illusion.2

You saved and lifted devotees like Dhruva, Prahlāda, Courtezan and many others. Oh dear! Why are you throwing me (**Raṅga**) away half way (Lit. leaving my hands after holding them to help)? Please lift me up.4



36. DUNIYĀ Ā MANANUM MAṬAKUM

Duniyā Ā Mananum Maṭakum Re,

Pāmara Prāṇi!

Nidrānum Mohaka Svapnum Re!

Pāmara Prāņī! ...Refrain.

Mem Mem Karato Hā Cālyo,

Mūrakha Memdho Jo Kevo!

Tāre Paṇa Eka Dina Jāvum Re. ... Pāmara. 1.

Avyo Tum Kyāmthī Jivadā?

Jāvum Ke Pantha Tihāre?

Bhūlyo Hā Adhavaca Vāte Re! ...Pāmara. 2.

Mṛgajala Dekhi Harakhāyo,

Dodine Mṛga Pastāyo,

Pāṇinum Bunda Na Pāyo Re! ...Pāmara. 3.

Eke ²Karī Bhṛṅga³ Haṇāyo,

Mrga Mina4 Patanga Zalayo,

Pāñce Sukhaśamanum Śānum Re? ...Pāmara. 4.

Ākāśa-Kusumani Māļā,

Pheri Vandhyā-Suta Vehvā

Mhāḥlyo Jai Manane Ghode Re! ...Pāmara. 5.

Sandhyānā Ranga Jevā,

Sukhaduhkha Samsāri Tevām,

Bhāve Bhaja Hari-Hara Rangā Re! ... Pāmara. 6.



^{1.} Mine, mine (Mem)- It is the cry of a goat. 2. Elephant. 3. Bee. 4. Fish.

36. DUNIYĀ Ā MANANUM MAṬAKUM

Look a foolish sheep passes crying Mem Mem. You will also have to pass one day.1
From where have you come oh man! (Lit.

37. EKA DIGAMBARA DEKHĀ

(Rāga-Śaṅkarā, Tāla-Tritāla)

Eka Digambara Dekhā, Avadhū!

Ek Digambara Dekhā. Refrain.

Nā Dūrī Nā Pañjā Sādho,
Daśa Bina Anupama Ekk

Daśa Bina Anupama Ekkā. Avadhū. (1)

Koi Kahe Rāmā, Koi Kahe Kṛṣṇā,

Koi Datta Adekhā.Avadhū. (2)

Apahi Rājā, Apahi Rāni,
Apa Kumāra Alekhā.Avadhū. (3)

Ranga Rangārā Rangane Jaisā,

C'oda Diyā Saba Thekā. Avadhū. (4)



37. EKA DIGAMBARA DEKHĀ

• I saw one sky clad (desire free) Avadhūta.

....Refrain.

- Not two, not five, Oh Gentlemen! Not even ten but a unique ONE [In a pack of playing cards, compared to Two, Five or Ten only 1 (Ekkā) has a unique position and the highest value.]
- You are the King and you are the Queen. You are the Prince! And yet You are Undefinable!3
- Painter and Painting; such dualities I have left. (Individual soul, Universal soul and the knowledge of both, such triple entilies have disolved and only the Oneness remains.) ...4

38. EVO DI' DEKHĀŅA

Evo	Di´	Dekhāḍa	Vāhlā	Evo	Di	Ūgāḍa‼
-----	-----	---------	-------	-----	----	--------

Dekhum Tāru Rūpa Badhe Evo Di´ Dekhāḍa!!Refrain
Bhūlāvi Hum Mārum Hum Ne Tārāmām Þūbāḍa,
Vāhlā, Tārāmām Dūbāḍa, Tum Tārāmām Bheda Na Dekhum
Evo Di' Dekhāḍa!! Evo1.
Jūga Jūnāṁ Bandha Naināṁ Kāṁi To Sūzāḍa, Vāhlā, Kāṁi To Sūzāḍa,
Andara-Bāhri Tūmne Dekhum, Evo Di Dekhāḍa!! Evo2.
Āpyum Tem Tārāmne Āpī Rācum Mana Mozāra, Vāhlā, Rācum Mana Mozāra,
Śeṣe Pūrṇatā Pic´ānuṁ Evo Di´ Dekhāḍa!! Evo3.
Dhāryum Te Thāvānum Mārī Vyartha Kām Pachāḍa, Vāhlā, Vyartha Kām Pachāḍa,
Tāre Śaraṇe Thāum Nacinta, Evo Di´ Dekhāḍa!! Evo4.
Rūpa Rūpe Tuṁ Arūpī Raṅga E Nirdhāra! Vāhlā, Raṅga E Nirdhāra,
Gotyum Jade Na Hum Kyāmye Evo Di Dekhāda!! Evo5.

38. EVO DI' DEKHĀDA

•	Oh	D	ear!	Pleas	e	sho	W	me	suc	h	a	day	whe	n
	I c	an	wit	ness	yo	ur	for	m	all	are	oui	nd!	Pleas	e
	sho	W	me	such	a	da	y!!					• • • • • •	.Refrai	n.

- Make me forget 'I and Mine'; And let Ego be extinguished in me, Oh Dear! let it be extinguished in you. I should feel no duality of you and yours! Please show me such a day!!
- My eyes have been closed for ages, Oh Dear!
 Make me able to see something right; let
 me feel only you inward and outward!
 Please, show me such a day!!
- Thy will prevails, why then in vain you defeat? May I be free from worries by surrendering to you! Please show me such a day!!
- Oh Formless! Every form you are hidden in for certain. It is the determination of this individual soul ('Ranga') let ego be not present anywhere. Please show me such a day!!



39 FATAKO

			_ -	
Kāmādhīna	Thaine	e Hī	na,	
	Kula No	e Śīla	Dubādīśa	Nā,
Naśvara	Kāyāne	Paṁpā	iļī,	
	Vera I	Koīthī	Karīśa	Nā;
Thatām Lāb	ha Ke Pr	āņe J ā tā	iṁ,	
	Jūṭhuṁ	Kadiye	e Bolīśa	Nā;
C'odi Kapata	ı, Rākhī M	ana Kaba	aje,	
	Datta P	rabhune	Bhülīśa	Nā.
Svadharmane	Tum Dul	oādīśa l	Nā,	

Vyartha Kuthalio Kari, Tāļio Pādi,

Halakata Buddhi Rākhī Koī Saha,

Tuṁ

Jaī

Atmasukrta

Vakhata

Koini Kodi

Ghamanda Mithyā Rākhī Dehano,

Bījā Para Vyartha Rīsāīśa Nā,

Rahe Svajanamām Sarala Vartine

Koi Koinum Vade Game Te,

Dinga Sāmbhaļī Sāna Gumāvī,

Daradāginā Uttama Lūmgadām

Ghera Padośatane Tum

Nakharām Thakarām Tum Batāvīśa Nā;

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Avadhūtī Ecstasy

Gumāviśa

Nā..... 1.

Nā;

Satya Kadāpi C'odīśa

Sācām Jūthām Karīśa Nā;

E Kadī Corīne Laīśa Nā.

Para Apamāna Karīśa Nā.

Lokomāri KhadaKhada Hasīśa Nā.

Tum Kāna Para Dharīśa Nā;

Nāhaka Bakabaka Karīśa Nā;

Khoti Bhūla Thāvā Deiśa Nā;

Leva Fumdadi Fariśa Nā.... 3.

Durjana Sobata Dharisa

Ladhavāda Koimām Ghāliśa Nā..... 2.

Badalamām Koi Kare Duşkrta To Bolisa Nā;

Pana

Avadhūtī Ecstasy

Be Dinani A Laksmi Sāci, Jānī Dhanamada Karīśa Nā; Vipada Āvatām Citta Samālī, Vyartha Dhūma Macāviśa Nā; Koi Game Te Vade Ekadama, Javāba Sāmo Āpīśa Kirti Gumāvi Apakirti Kadī Lokamām Felāvīśa Nā. Bhāṁgīśa Nā, Maryādāne Ācāra Thaki Kanţāļiśa Nā: Rahi Tatpara Shevā Āve Te, Doşa Koine Deisa Nā.... 4. Jamāi Vevāi Khuśa Karavā Devum Kolnum Karliśa Nā; Sreya Cintine Dharma Karatām Agala Pāc'ala Joisa Nā:

Pati-Āgñā Viņa Svecc āthī

Tuṁ Dharma-Ācaraṇa Karīśa Nā;

Vrata - Dānādika Koi Kare

To Vacce Ade Avisa Na.... 5.

Ā Upadeśa Fagāviśa Nā, (Ucc'ṛṅkhaļa Vartana Rākhiśa Nā)

Dattāgñāthī Vāsudeva A Kahe; Ene Ullanghīśa Nā.



39. FATAKO

A Stroke

(This is a composition of Reverend Vāsudevānand Saraswatī Swāmī Mahārāja (1854-1914), the Master of Śrī Raṅga Avadhūtajī (1898-1968). It is in the Marāṭhī language. It is principally addressed to ladies. It speaks about the moral conduct of the ladies in Hindu society. Śrī Raṅga Avadhūtajī has translated it into Gujarātī language. The original composition in Marāṭhī was sent to Śrī Raṅga Avadhūtajī by Śrī Kaviśvarajī Mahārāja (Nirvāṇa 1st March 1999) [a staunch devotee of Śrī Guļavaṇijī Mahārāja (1886-1974) who himself was again a direct disciple of Śrī Rev. Vāsudevānandjī.]

- Do not destroy the family and character, by being low, under the spell of passions.
 Do not include in enmity by fondling a mortal body
 - Do not indulge in enmity by fondling a mortal body. Do not speak a lie at any time, just for a gain or even if it costs a life.
 - Leave deceit and keep mind under control forget not Lord Datta.
 - Do not discard your own religion or duty,
 - Do not discard the truth at any cost.

Avadhūtī Ecstasy Do not indulge in backbiting with anyone by meanmindedness;

- Do not steal even a single pie of any one.

 Do not insult others, keeping pride of the body unnecessarily.
- body unnecessarily.

 If someone does injusice, instead of a good deed even then do not react.
- Do not be displeased with any one unnecessarily; Do not laugh aloud in public. Stay simple with inmates and do not indulge
- listen to it;
 Do not indulge in idle talks unnecessarily by going to the neighbour's;
 Do not get into the company of the wicked
 - by losing your descrimination on hearing gosip.

 Never brandish a man,
 - Do not let blunder happen. Do not wander for purchasing jewelry, costly
 - This wealth is for two days or so; keeping this in mind do not be proud of wealth. In difficulties keep a balance mind and do
 - not create a panic unnecessarily.

 If some one speaks to you any nonsense, do not atonce react. Preserve your self-respect.

 Do not defame anyone in the society.
 - Do not destroy modesty.

 Do not tire by practising conduct.
 - Whatever situation arises be prepared to face it, but do not blame anyone.4

Avadhūtī Ecstasy

Do not incur debt to please a son-in-law or

father-in-law.

Think of spiritual good while performing your

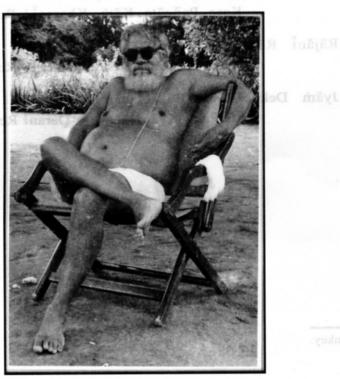
duty.

Do not think of future and past. Without the permission of your husband do not perform any religious deed with your own sweet-will. If someone is doing charities and religious observances do not come in their way. ...5

Do not disregard this advice, (Do not be unrestrained).

Vasudeva says this as orderd by Lord Datta, Cauda Brahmandani Vato Kare Pana.ti atloiv ton od





40. GHARANĪ GHARANĪ RE

(Rāga- Pīlu, Tāla- Hīñca (Dādarā))

Gharani Gharani Re,

Mūļa Śodha Karo Asali Gharani..... Refrain.

Svapnānī Māyā Saghaļe Vistārī,

Jūṭhī Bājī Bājīgaranī Re....Mūļa. 1.

Cauda Brahmāṇḍanī Vāto Kare Paṇa,

Khabara Nahi Nija Gharanī Re....Mūla. 2.

Jo Jo Āmgaṇiye Airāvata Bāmdhyo,

Kare Pañcāta Kām Kharanī Re....Mūļa. 3.

Rājāni Rāṇi Bhikha Sahe Kām?

Tum To Rāṇi Viśvambharani Re....Mūļa. 4.

Jyām Dekhe Tyām Rāja Tihārum, Vāta Pac'ī Kyām **Ranga** Daranī Re.....Mūla. 5.



^{1.} Of donkey.

40. GHARANĪ GHARANĪ RE

The	fundame	ntal	searcl	h sl	hould	be :	for (one's
	origin! 1							
own'	s home!	i.e.	whic	ch j	place	basic	cally	one
belongs to?Refrain.								
This	worldly	life	on	the	earth	one	live	es is

nothing but just an illusory dream-state! It is

You are the queen of the Lord of universe!



41. GĪTĀ AJABA PADHĀYĀ RE

(Rāga-Miśra Pahāḍi, Tāla- Kaheravā)

Gitā Ajaba Paḍhāyā Re,

Mujako Tyāgi Banāyā Re!....Refrain.

Gurūpasatti¹ Kafanī Pahenī, Śravaṇa Aṅga Bhabhūta; Manana Moksa Mahāmantra Sikhāyo,

Nididhyāsa Siramuņḍa !....Gitā. 1.

Karmayogakā Diyā Katorā,

Bhaktiyogaki Bhikha;

Gñānayoga Kara Danda Gahāyā²,

Vāha Gurukī Sīkha!.....Gītā. 2.

Mana Nirmala Āsana Baiṭhāyā,
Yama³ Niyamomkī Dīkha⁴;
Hṛdaya-Kuṇḍamem Agana Jalāyā,
Kāma Krodha Bali Dīdha!.....Gītā. 3.

Raṅga Arjunā Moha Miṭāyā,
Sārathi Śri - Vrajarāja;
Ratha Hāṁka Raṇajuddha Karāyā,
Anta Dilāyo Rāja!.....Gitā. 4.



^{1.} To surrender to the Master (Guru) with a desire to attain liberation. 2. Has given. 3. Yama = Non-violence, Truth, Non-stealing, Celebacy and Non-possession (No required for the protection of the body) Niyama = Cleanliness / Purity; Satisfaction, Pennance, Daily rituals, Devotional worship. 4. Initiation.

41. GĪTĀ AJABA PAŅHĀYĀ RE

The Gita is taught to me, it's wonderfuly. It has transformed me into an asetic!Refrain. It has taught me to surrender to the Master's will, for the cause of liberation; so I have put on a cloak of 'surrender' to my Master. 'Listening', 'Meditation' and profound meditating repeatedly- the principal practices for a truth-seeker I have learnt from the Gita and I have put it into practice as follows:

By listening to scriptures I have applied the ash on the body and given up the attachment of worldly pleasures. I keep on

ultimately I was given the kingdom of the self! .4

42. GHĀDĪ AUDUMBARANĪ

(Rāga-Miśra Darabārī Kānado, Tāla-Kaheravā)

Ghādī Audumbaranī Cāmya, Nīce Koņa Pelum Jone; Koṇa Pelum Jone Sakhi, Kona Pelum Jone!....Refrain. Agnini Jevi Jvāļā, Śobhe Jo Śira-Nimālā; Mukhadum Tejano Ambāra! Sakhī Koņa Pelum Jone!!....Ghādī. 1. Siddhoni Übhī Toli, Jaya Jaya Śabde Jo Gheli; Varsāve Puspa-Sambhāra! Sakhī Koņa Pelum Jone!!....Ghādī. 2. Darśanathi Dukhadām Ṭāļe, Maune Jaga-Nātya Nihāle; Adhāra! Nodhārāno Sakhī Koṇa Pelum Jone!!....Ghāḍī. 3. Karamām Kamandala Zālī, Langoti Vāli; Hete

Sakhī Koņa Pelum Jone!!....Ghāḍī. 4.

Dṛṣṭi Lakṣye Sthira Kevi,

Yogi-jana-Tāra!

¹Padme ²Alipankti Jevi;

Khase Na Ranga Lagāra!

Sakhi Kona Pelum Jone!!....Ghādi. 5.



Dise

^{1.} Lotus. 2. Row of bees.

42. GHĀDĪ AUDUMBARANĪ

A group of ascetics is standing near Him. They sing aloud His victorious glory with immense joy! They shower flowers in plenty! Oh dear mind! Look there! Who is He?2

He has a pitcher in His hand, He has put on just a waist-cloth with pleasure! He appears to be a saviour of yogis! Oh dear mind! Look there, Who is He?4

His attention is steadily at the highest goal, how wonderful! His eyes look like a bumble-bee sitting on a lotus! His inclination of the mind ('Ranga') never gets changed! Oh dear mind! Look there, who is That?!! .5

43. GURUCARANA PRĪTA

(Rāga-Mālkaumsa, Tāla-Tritāla)

Gurucarana	Prita	Mori	Lāgi	Re	!Refrain.

Soti Thī Maiṁ Janamo-Janamase, Guru-Śabadase Jāgī Re!... Guru. 1.

Hāṭa Bajāra Firum Matavālī,

Logalāja Saba Tyāgī Re!... Guru. 2.

Koham Koham Pūchata Rāgī Soham Kahata Virāgī Re!... Guru. 3.

Nā Maim Rāgī, Nā Maim Virāgī,

Raṅga-Rāgase Bhāgi Re!... Guru. 4.



43. GURUCARANA PRĪTA

- I feel affection at the feet of the Master!
-Refrain.
- Since several births I was in a sleeping state and now I am awakened by the words of the Master!
- I wander in malls and markets in ecstasy (Lit. drunk) leaving behind all fears of public abuse or criticism, I care not!2
- Attached to worldly delight one would just inquire who am I while detached-one says
 'I am That'.
- I am neither attached nor dettached, I have given up all attachments and pleasures.4

44. GURU DATTA DIGAMBARA

(Rāga-Kālingado, Tāla-Kaheravā)

Guru Datta	Digambara Tava Śaraṇam!	
	Dātā Datta Digambara Tava ŚaraṇamF	Refrain.

Atrisūnu¹ Anasūyā-nandana Yogirāja Guru Tava Śaraṇam.....Guru.

Śrīpādaśrī-vallabha Yativara, Nṛṣiṃha-sarasvatī Tava Śaraṇam.....Guru.

Kārtavīrya - Bhukti - Mukti - Prada,
Pingala-pūjita Tava Śaranam.....Guru.

Gorakha - Garva - Vināśaka - Dātā,

Avadhūta Nirañjana Tava Śaraṇam.....Guru.

Hīna-Dīna-Tāraka Puruṣottama, Vāsudeva Guru Tava Śaraṇam.....Guru.

Ekanātha Janārdana Swāmī,

Akkalakoṭa Guru Tava Śaraṇam.....Guru.

Dāsopanta Yavana-nṛpatāraka, Siddha Sarasvatī Tava Śaraṇam.....Guru.

Pūrņaparātpara Saguņaguņeśvara,
Nirākāra Guru Tava Śaraṇam.....Guru.

Nilakantha Alama Baka Nūri, Sā im-nātha Guru Tava Śaranam.....Guru.

Nārāyaṇa Bhairava Māṇikaprabhu,

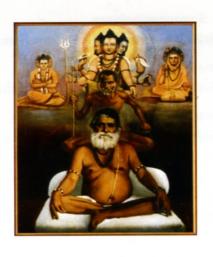
Raṅgatāra Guru Tava Śaraṇam.....Guru.



^{1.} Atriputra.

44. GURU DATTA DIGAMBARA

The devotee surrenders to the Master benefactor-Datta, referring to his many many names: Datta, Son of Atri and Anasūyā, Yogirāja (King of ascetics); Śripāda Śrivallabha, Nṛsimha Sarasvati; Blesser of worldly pleasures as well as liberation to Kārtavirya Sahasrārjuna, Worshipped by Pingala the snake, Extinguisher of Gorakhanātha's ego, Avadhūta, Nirañjana (Desirefree and spotless), a saviour of the downtrodden and poor, Purusottama, Vasudeva, Ekanātha, Janārdana Swāmi; Akkalkota Swāmi Samartha, Dasopanta, and the muslim king; Siddha Sarasvati, Perfect and Supreme, Virtueous as well above all virtues, formless, Nilakantha, (Lord Śiva) Ālam, Buk, Nūri, Sāminātha, Nārāyaṇa, Bhairava, Māṇikaprabhu and others.



45. GURU GHARA ĀVYĀ

(Rāga-Āsā, Tāla-Kaheravā)

Guru Ghara Avyā,

Vighno Sahu Dūra Sidhāvyām.....Refrain.

Brahmā-Hari-Hara Mūrti Manohara,

Danda-Kamandalu Śobhita Vara¹ Kara,

Kanthā Kaupina Akṣamāla-Dhara2,

Suravara Dhāyā.....Vighno. 1.

Anandābdhi Ura C'alakāye,

Duhkha-nāma Kyāmye Na Jaņāye,

Adhi-Vyādhi Sahu Mana Ghabharāye,

Sukṛta Fālyām.....Vighno. 2.

Vāṇi Sūdhā-Sama³ Śi Madhuri Ā,

Jāņe Kusumo Mukhadruma⁴ Khariyām,

Cintā Dainya Upādhi Ṭaliyām,

Mana-Sukha Pāmyām.....Vighno. 3.

Svāgatanī Śī Karum Taiyārī?

Tana Mana Dhana Sau Tuja Para Vārī!!

Jyām Dekhum Tyām Tuja Balihāri,

Raṅga Caḍhāyā......Vighno. 4.



45. GURU GHARA ĀVYĀ

- His Trinity form of Brahmā, Viṣṇu and Maheśa is charming. The wandering monk's staff (Daṇḍa) and water-gourd adore His beautiful hands. He has put on patched clothes and (a loin cloth) on His body. He holds a rosary of Rudrākṣa beads in His hand. Several deities have gathered to look at Him.
- In my heart the ocean of delight is overflooded. There is no sign of unhappiness. Ailments and worries themselves are now scared. Certainly virtues have flowered!2
- What a sweet nectar is the speech of my Master! The words from His mouth are like flowers falling from a tree. Worries, poverty, wretchedness, distractions and difficulties have all vanished and the mind is experiencing absolute bliss.
- What preparations shall I make for His reception? How shall I prepare myself to welcome Him? I devotedly dedicate to you, oh Master! everything, my body, mind and wealth. Wherever I cast my glance I see Thy wonderous beauty. An individual soul ('Ranga') is transformed with supernatural delight!!

46. GURU GURU KARATAM

(Rāga-Sāraṅga, Tāla-Dīpacandī)

Guru Guru Karatām Ā Jāo Mārā Prāņa (2)

Jāo Mārā Prāṇa Dattā (2),

Māgum E De Dāna!Refrain.

Antarane Hujade¹ Te Dharum Tārām Dhyāna (2);

Dharum Tārām Dhyāna Dattā (2)

Gāum Mukhe Gāna!Guru. 1

Śiranī Sārangī Vāge, Nasa Tantu Jāņa (2)

Śvāsā Gaja Hāle Soham (2)

Anahada Gāna!Guru. 2

Candā Sūra² Dole, Dole Vṛkṣa Ne Pāṣāṇa (2);

Nīra Pole Gira Pole (2),

Dole Gopi Kāḥna!Guru. 3

Gāya Koņa Sūņe Koņa? Māre Ko Tyām Tāna? (2)

Ranga Eka Dūjo Nāhim (2),

Nahim Dvaita-Bhāna!Guru. 4



^{1.} In the chamber. 2. Sun.

46. GURU GURU KARATĀM

- My head is like the musical instrument Sarangi, with nerves as the strings. By breath is the musical bow playing upon it. The limitless music of 'I am He' is produced on it.
- Who sings? And who listens? Who beats the tune? It is the soul only One ('Ranga') and no other. The sense of duality has gone! ...4



47. GURU-KŖPĀ HI KEVALAM

Guru-Kṛpā Hi Kevalam Śiṣya Parama Maṅgalam.....Refrain. Deha - Balaṁ Geha - Balaṁ, Vitta-Balaṁ Citta-Balaṁ,

Tad-Vinā Tu Sarva-Balam, Viddhyasāra Niṣfalam!.....Guru. 1.

Sadgurum Ca Brahma Param, Vyaktamatra Nṛtanudharam

Yah Smareddhi Tasya Varam, Kintu Syāt Suduṣkaram!.....Guru. 2.

Eka-Mukhoʻpi Sa Hi Vidhir-No Catuşkaroʻpi Harih!

Vinā Trinetramatra Haro **Raṅga** - Nartako pyalam!!.....Guru. 3.



47. GURU-KŖPĀ HI KEVALAM

This is an eulogy of the Master. He is depicted as the trinity deity in the second and third stanza. The essence of the devotional eulogy is as follows:

- Just the grace of the Master brings everything auspicious to the devotees. Without Him all energies, physical, mental and material have no value. You understand that without His grace all strength is meaningless and fruitless.
- The Master is the Supreme Absolute. He has appeared in human form. One who remembers Him, how is it that anything the best would be not available?2



48. HAMO MANAMOJĪ FARANĀRĀ

(Gazala)

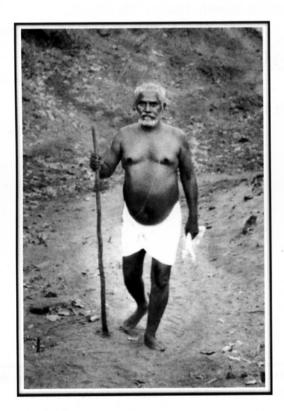
Hamo Mana Moji Faranārā!
Hamone Bāmdhanārum Kuṇa?
Sadā Nihsangi Ne Nyārā,
Jagatane Mānanārā Tṛṇa!! 1.
Svayam-Abhisikta Svārājye,
Banyā Samrāta- Svānandī!
Cadhyā Jai Takhta Para Addhara,
Ravi Śaśi Tāralā Haṇḍi!! 2.
Kare Mujaro Surādhipa Jo,
Thanana Nāce Hūrī Satvastha!
Vividha Rāge Alāpe Hā!
Zanana Vādye Firastā Masta!! 3.
Divasa Ke Rāta Nā Thariye,
Nirakhiye Nitya Nāṭāraṅga!
Baje Soham Tano Danko,
Na Thāye Toya Nidrābhaṅga!! 4.
Stuti-Nindā Banī Kuttā,
Kare Coki Nija-Dvāre!
Nathī Bhaya Śoka Ke Cintā,
Faṭakatām Koi Di Bhūle!! 5.
Vidhi- Pratiședha- Kinkaratā,
Agama- Agama Taņī Sattā!
C'atām Nainām Na Dekhantām,
Karama Sāthe Karī Kaṭṭā!! 6
Sūtā Nita Soḍa Tāṇine,
Na Levum-Devum Ko Sāthe!
Mūā Jivatā Hamo Niśce,
Na Zuriye Dveşa Ke Prite!! 7
Kadhangā Dhanga Berangī,
Hamārā Rāha Nā Sidhā!
Avaļapanthī Aṭūlā Raṅga
Dekhe Koi Haka-Bandā!! 8

48. HAMO MANAMOJĪ FARANĀRĀ

- We are self-crowned kings on the throne of the self kingdom and have become the emperors of divine self-delight! We have risen to the throne which is only self-supported. The sun, the moon, the stars are the decorative glass-beads in a chandelier (on the throne). ..2
- Look, the heavenly nymph of satwic, virtuous qualities dance there with jingling anklets! Intoxicated Angels sing their various tunes and ragas to the accompaniment of musical instruments.
- Day or night, we never rest and always we witness the play. There beats the drum 'I am That' and yet it does not disturb our sleep...4
- Praise and slander/censure are the dogs guarding our door! Fear, sorrow and worries, even by mistake dare not appear before us. ..5
- An obediency to rituals and don'ts, the commands of the sacred scriptures prevail of course! Yet our eyes do not obey them. We care not for do's and don'ts!6

Avadhūtī Ecstasy





49. HUM MÜRAKHA NĀDĀNA

(Rāga-Māmḍa, Tāla-Kerabā)

Huṁ	Mūrakha	Nādāna,	Santo!						
	Hur	n Mi	īrakha	Nādāna.					
Snāna Na Jāṇum, Dhyāna Na Jāṇum,									
	Puja	ā Nava	Pavamān	a ¹ Santo 1.					
Deva N	a Jāņuṁ, Dl		•	- 0 . 0					
	Kar	mataṇum	Nava Bha	āna Santo 2.					
Veda N	Va Jāṇuṁ, P	urāṇa Na	Jāṇuṁ,						
	Dair	śana Nā	hī Kurā	na Santo 3.					
Kāvya	Na Jāṇuṁ, I	Bhāṇa² Na	Jāṇuṁ;						
	Car	nda Tāla 1	Nahi Gñā	ina Santo 4.					
Mandir	a Jāuṁ Na	Masjida I	Ohāuṁ,						
	Date	ta-Dvāra	Huṁ Śvā	na! Santo 5.					
Bhom I	Bhoṁ Karatā	iṁ Janma	Gayo Ā,						
	Rai	nga Thajo	Avasān	a!! Santo 6.					



^{1.} Vaidika Hymn. 2. One kind of a drama in olden times wherein one and the same actor acts in many characters. Here it is used in the sense of drama commanly.

49. HUM MŪRAKHA NĀDĀNA

[To be egoless should be the motto of a

devotee, a sincere seeker of Truth. This prayer in the first person voice, talks about this motto in this way]:
I am a fool. I have no intelliglence, oh wise people!
I know no rituals of bathing, meditation, adoration, and Vedic hymns1
Who are deities? What is a religion? What is the philosophy of action? I have no idea of any of these!
Neither I know the vedas, nor the mythologies. I have not studied the various systems of knowledge. I have never read kūrāna3
I do not know literature. I do not know drama. I do not know any poetics and prosody. I do not have any knowledge of musical rhythm. 4
I do not visit the temple. I do not rush to the mosque. I am just a frog at the gate of my deity, Lord Datta

Eka - Vītī

50. HUM TO MĀGAŅA

Sevātanī Upavāsī Re!....Refrain.

Guru-Śabda Thaki Hum To Jāgi Re!!.....Hum To. 7.

Ranga Mauna Grahi Moja Māņe Re!!.....Hum To. 8.

Hum To Māgaņa Gurughara Dāsī Re;

Eka

Nāma - Rūpa - Pasāro Tyāgī Re;

Na Bijo

Emțho Țukado Te Guru Tama Āpo Re; Mārī Janmo-Janamanī Bhūkha Kāpo Re!!Hum To. 1.								
Vāhlā Varī C'uṁ Tamārā Nāmane Re; Śuṁ Karuṁ Ā Dāma Ne Cāmane Re!!Huṁ To. 2.								
Khāna-Pānamām Citta Nava Ṭharatum Re; Cānummānum E Niśadina Raḍatum Re!!Hum To. 3.								
Premajale Te Paga Tama Dhoum Re; Mela Antarano Nija Khoum Re!!Hum To. 4.								
Kāyā Bāļīne Dīpa Jalāum Re; Teje Teja Thai Nita Rḥevum Re!!Hum To. 5.								
Bhoga Ramakaḍāṁ Nava Gamatāṁ Re; Dekhi Visavi-Jano Mana Hasatāṁ Re!!Huṁ To. 6.								



Jāņe Re;

50. HUM TO MĀGAŅA

I am	just	t a	begger	and	a	maid	servant	at	the
place	of	the	Maste	r.					
-	- 1		TT.			•			

I stay close to Him, just wanting to serve. Refrain.

Oh Beloved! I am wedded to your name. What am I to do with this wealth and body? ...2

My mind is restless and finds no peace in eating, drinking and enjoying worldly pleasures. In fact, it is silently weeping day and night as it does not get in tune with you.3

Avadhūtī Ecstasy

- These toys of worldly pleasure do not interest me any more. Worldly people are laughing at me and ridiculing my likes and dislikes. ...6
- Abondoning the widely spread net of forms and the rest of worldly things, I am now awakened by the Master's word.
- Only the one who has experienced this delight and pleasure can understand this state of ecstasy. And nobody else. The soul ('Ranga') remains silent and enjoys the inner Divine Bliss!



51. JAHĀMPE DEKHUM

Jahāmpe Dekhum Vahāmpe Sāheba, Vo Nangā Cangā Cipā Rahā Hai!...Refrain.

Kisine Usako Khambhemem Mānā, Kisine Mandara Masjidamem Jānā;

Hai Iśka Isakā Acuka Ṭhikānā, Jahām Jisane Mānā Manā Rahā Hai! Jahāmpe. 1.

Na Kisane Usako Najarase Dekhā, Na Kisane Usakā Kiyā Hai Lekhā;

Hṛdekā Paradā Ūṭhā Jo Nekā,

Maidānamem Vo Khaḍā Rahā Hai! Jahāmpe. 2.

Kisiko Lelum Kisiko C´odum, Kahāmpe Phumdhum Kidharako Mūndum?

Jahāmpe Daudum Vahām Vo Yāru,

Anādi Hājarāhajura Rahā Hai! Jahāmpe. 3.

Vo Pāsa Dūrā Vo Andara B´hārā¹,
Gaganamaṇḍalameṁ Vo Khelanahārā.

Acetana Cetana Vo Nura Ālā,
Sadā Sabhimem Camaka Rahā Hai! Jahāmpe. 4.

Na Nāma Usakā Na Rūpa Usakā, Sabhi Usīke Na Vo Kisīkā;

Ananta-Rūpi Vo Rūpa Ekā,
Berūpa **Raṅgā** Samā Rahā Hai! Jahāmpe. 5.



^{1.} Outside.

51. JAHĀMPE DEKHUM

•	Wher	ever	Ι	look,	the	re	is	God!	He	is	hale
	and	hear	ty;	He	is	j	free	of	desi	re	and
	uncor	nstrain	ned!	He	is	un	seer	ı!		R	efrain

- Some believe Him to be in a pillar! Some believe Him to be in a temple or a mosque! His real abode is in Love itself, However, each one tries to assert one's own belief!1
- He is near and He is far! He is within and He is outside! He is a player in the whole galaxy of the sky! He is the matter and He is the spirit. He is the excellent lustre! He always shines in all!
- He has no name; He has no form. All belongs to Him; He belongs to none. Though He has infinite forms, He is the only one, Formless! In That Formless one the mind ('Ranga') is in tune!



52. JAPĪ LE HARINUM NĀMA

(Rāga- Bhairavī; Tāla-Kaheravā)

Japi Le Harinum Nāma Rasāla, Smarī Le Sundara Rūpa Viśāla, Jethī Nade Na A Kalikāla....Refrain. Śrī Rāma Jaya Rāma Jaya Jaya Rāma! (2) Megha - Śyām! (2) Gopi - Vallabha Līlā Aparampāra, Enī Gātāṁ Kadi Na Āve Pāra Sunatām Thāśe Bedo Pāra.....Japī Le. 1. Dhanurdhāri Kahevāyo! (2) Eka Bīio Moralidhara Mana Bhāyo! (2) Nacāvanahāra, Nāce Eia Mohyām Strī Markata Ne Bāla, Jaga- Vrndāvanano Govāļa.....Japī Le. 2. Eke Rāvanane Samhāryo! (2) Bijāe Kamsa Aghāsura Māryo! (2) Ekaja Tāraṇahāra, \mathbf{E} C´e Saṁhāra, Durvrtti-Dānava Jeno Saghale Jaya Jayakāra.....Japī Le. 3. Ajithām Khādhām! (2) Eke Bora Mākhana - Mahī Pīdhām! (2) Bijāe Tāryām Ahira Bhilla Camāra, Dīna Patita Gamāra; E Viņa Bijo Ko Rakhavāļa?....Japi Le. 4. Nāmi Eka! (2) Nāma Hajāro Rūpa Karodo Rūpi Eka! (2) Saghale Ehaja Ranga Nihāla,

Andhāne Ravino Śo Khyāla?....Japī Le. 5.

Bijo Zaghado Vyartha Asāra,