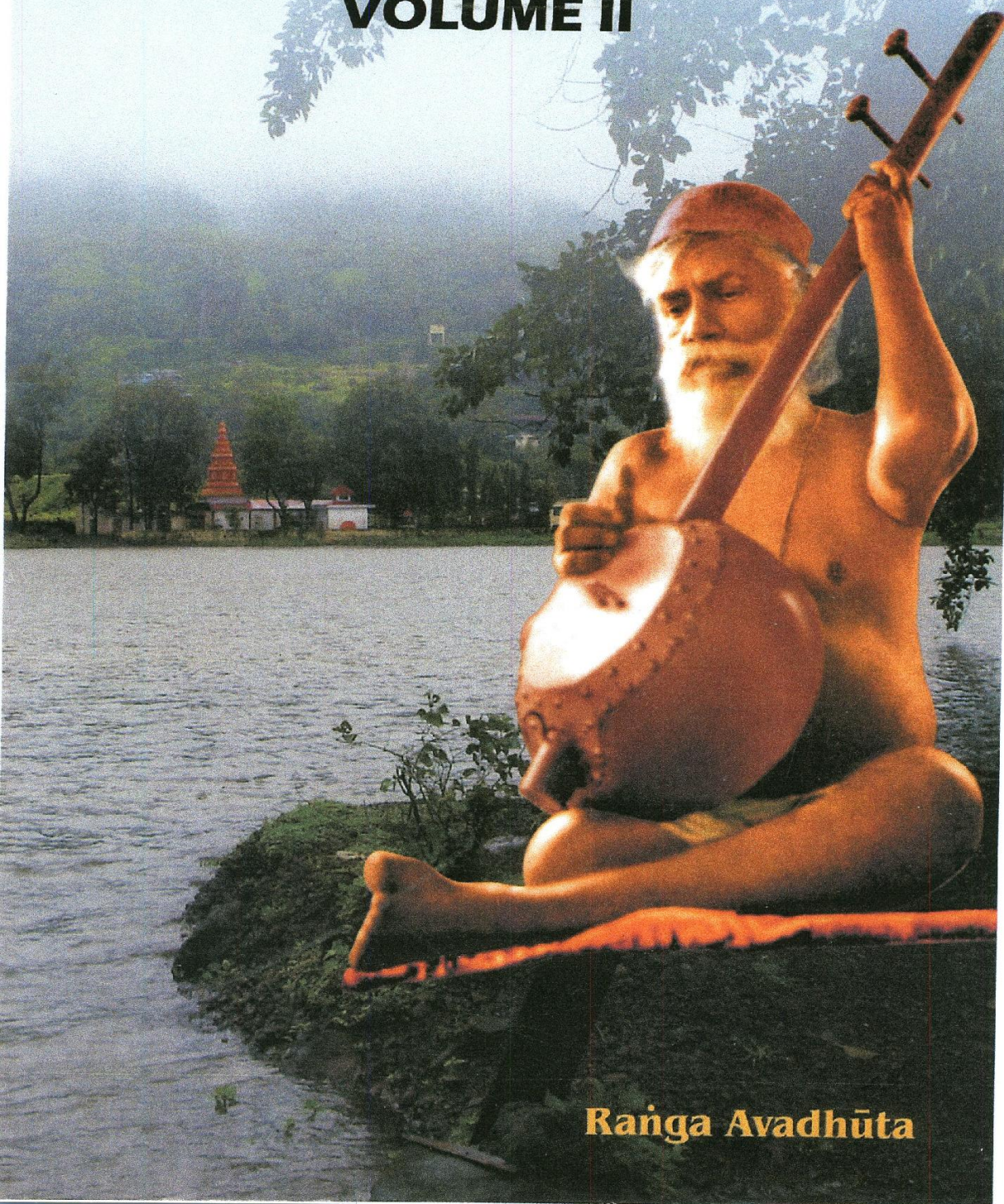


# Avadhūti Ecstasy

## VOLUME II



Raṅga Avadhūta



**PŪJYAŚRI RAṄGA AVADHŪTA  
GURUMAHĀRĀJA**



Brahmaujasa Bhṛṣita-Bhavya-Bhālam  
Divyaujasā Dīpta-Vis'āla- Netram  
S'ānti-Pradam Yasya Mukhāravindam  
Raṅgāvadhūtam Praṇato śmi Nityam .



# AVADHŪTĪ ECSTASY

## VOLUME II

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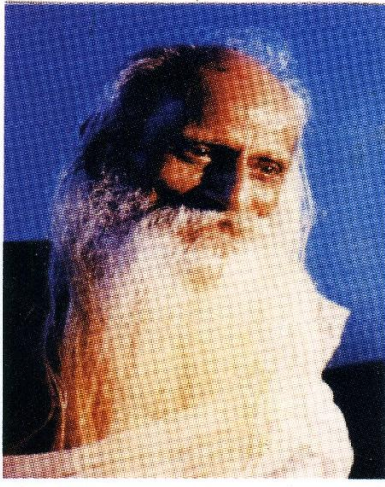
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This book is gifted to the receiver by the Publishers:  
Anil Shroff and Dilip Bhatt on the occasion of  
the 76<sup>th</sup> Birthday of Pujashree Prem Avadhūta Bapujī.





**PUJYASHREE PREM AVADHŪTAJĪ**

**BLESSINGS**

I am delighted at the release of ‘Avadhūtī Ecstasy’ Vol. II, an English translation of some select devotional songs composed and rendered in Gujarati, Hindi, Marathi and Sanskrit by my spiritual Master Rev. Śrī Raṅga Avadhūta Bāpajī. My own experience compels me to say that these songs have a mystic potential to initiate one towards the path to self purification. I would recommend to persons of every religion to atleast go through this book once for enjoying a stress-free life with the ideology articulated therein.

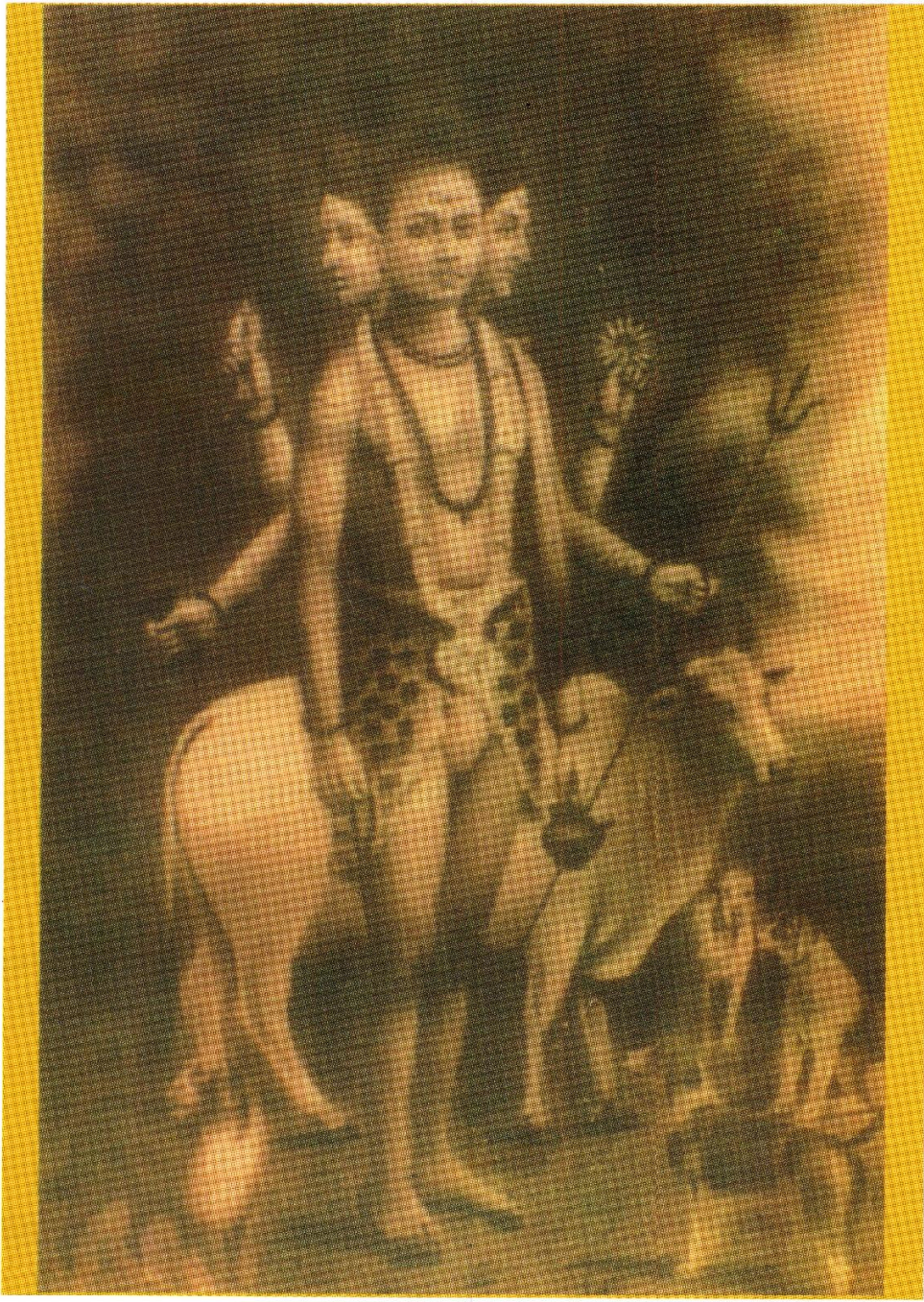
I congratulate the translators, the publishers and all those who have directly and indirectly helped in the publication of this book.

I pray Guru Mahārāja to bless them all.

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ॐ  
‘PREM’







# AVADHŪTĪ ECSTASY

## VOLUME-II

### PUBLISHER'S NOTE

Sisters and Brothers of the world,

ŚRĪ GURUDEVA DATTA

People of Indian Origin and from several other countries of the world, settled in UK, USA and Canada, who have been blessed by Pūjya Śrī Prem Avadhūtājī (Rev. Bāpujī) during his yearly visits to the West, expressed their deep desire to get a glimpse of the extraordinary religious literature which Bhagwāna Śrī Raṅga Avadhūta Gurumahārāja of Nāreśvara (Pūjya Raṅga Bāpajī), an incarnation of Lord Dattātreya gave to this world to alleviate his devotees and followers from all worldly miseries= Physical, Mental and Spiritual and ultimately to put them on the path of enlightenment and liberation.

To quench this thirst of the devotees, Rev. Bāpujī inspired us to publish a number of books in English translation and one of such book being 'Avadhūtī Ānanda' a collection of over 280 Devotional Songs (Bhajans) beautifully and thought provokingly composed and rendered in Gujarātī, Marāṭhī, Hindī and Sanskrit languages by the greatest of the great Lyricists, Pūjya Raṅga Bāpajī, these Bhajans are in fact an essence of this Scriptures (like Vedas and Upanishads) and the great Mythological Epics (like Rāmāyaṇa and Mahābhārata).

'Avadhūtī Ecstasy' is an English translation of those devotional songs. Volume-I, containing some 115 Bhajans was published last year and Volume-II containing 76 Bhajans is



brought to light on the occasion of the 76<sup>th</sup> Birthday of Rev. Bāpujī to be celebrated in Chicago, USA on Wednesday, September the 12<sup>th</sup>, 2007.

Here I must confess that translating into English any of Pūjya Raṅga Bāpajī's compositions, full of deep philosophy and unparalleled metaphors is a Herculean task. And had it not been for the two great Scholars of our Raṅga Pariwāra Dr. Dhirubhai Joshi -M.A., Ph.D. the Managing Trustee of several Nāreśvara Trustas and Dr. Subhashbhai Dave- M.A., Ph.D. a Trustee of Śrī Avadhūta Sāhitya Prakāśana Trusta, undertaking the responsibility of preparing these translations, it would have been well nigh impossible for us to bring out such publications.

I therefore take this opportunity to express my heartfelt gratitude to both Dr. Joshi and Dr. Dave. I also thank Shri Rajendrabhai Upadhyay and his entire family for preparing the Graphics and Shri Sunil Ghosalkar for printing the book within a short time.

With a prostrate bow at the lotus feet of Bhagwāna Śrī Raṅga Avadhūta Guru Mahārāja and Pūjyaśrī Prem Avadhūtajī, without whose blessings and inspiration this publication would not have been possible, I remain an humble servant of my Master.

Dt: Sept. 01, 2007

"RANG-ASHISH",

2, Chembur-Dreamland C.H. Soc.

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**ANIL N. SHROFF**

**INVOKE THE DIVINE UNTO ONE ANOTHER**



# **DIACRITICAL MARKINGS OF VOWELS AND CONSONANTS AND THEIR PRONOUNCIATIONS CHART-I**

અ	A, a	ક	Ka, ka	ડ	Ḍa, ḍa	ર	Ra, ra
આ	Ā, ā	ક	K, k	ઢ	Ḍha, ḍha	ર̣	Ṛ, ṛ (Mild as in Karyo)
ઇ	I, i	ખ	Kha, kha	ણ	Ṇa, ṇa	લ	La, la
ઈ	Ī, ī	ગ	Ga, ga	ત	Ta, ta	વ	Va, va (Wa) (wa)
ઉ	U, u	ઘ	Gha, gha	થ	Tha, tha	શ	Śa, śa
ઊ	Ū, ū	ઙ	ṅ (ng)	દ	Da, da	ષ	Ṣa, ṣa
ઋ	Ṛ, ṛ	ચ	Ca, ca (Cha), (cha)	ધ	Dha, dha	સ	Sa, sa
એ	E, e	છ	Ca, ca (Chha), (chha)	ન	Na, na	હ	Ha, ha
ઐ	Ai, ai	જ	Ja, ja	પ	Pa, pa	ઘ̣	Ḥ (mild as in kahyu)
ઓ	O, o	ઝ	Jha, jha (Za), (za)	ફ	Pha, pha (Fa), (fa)	ળ	ḷa, ḷa
ઔ	Au, au	ઞ	ñ (yn)	બ	Ba, ba	ક્ષ	Kṣa, kṣa
અં	Am, am	ટ	Ṭa, ṭa	ભ	Bha, bha	જ્ઞ	Jña, jña
અઃ	Aḥ, aḥ	ઠ	Ṭha, ṭha	મ	Ma, ma	લૃ	Lṛ, lṛ
				ય	Ya, ya	શ્રી	Śrī, śrī
						ત્ર	Tra, tra
						:	(વિસર્ગ) h
						ઽ	(અવગ્રહ) ( sign indicating the elision of A/a)

Nasal conjunct consonant

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

ફ	વાઙ્મય	Vāṅm̐maya = Vāṅm̐maya	ળ̐	મન્ત્રણ	Mantran̐a
ઞ	મંચ	Mañca = Mancha	મ્	પમ્પા	Pamp̐a
ણ	મણ્ડલ	Maṇḍala			



## 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
ṛ	(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
ṅ	(ङ)	as	'ṅ'	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	jholī / 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 (दिङ्गु) / 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	(फ़)	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 auṣadha (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 (हळ)
kṣa	(क्ष)	A compound consonant as in rickshaw (रिक्षा)/ kṣatriya (क्षत्रिय) (a caste)
jñā	(ज्ञ)	A compound consonant as in ājñā (आज्ञा) (order)/ jñāna (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

## VOLUME - II

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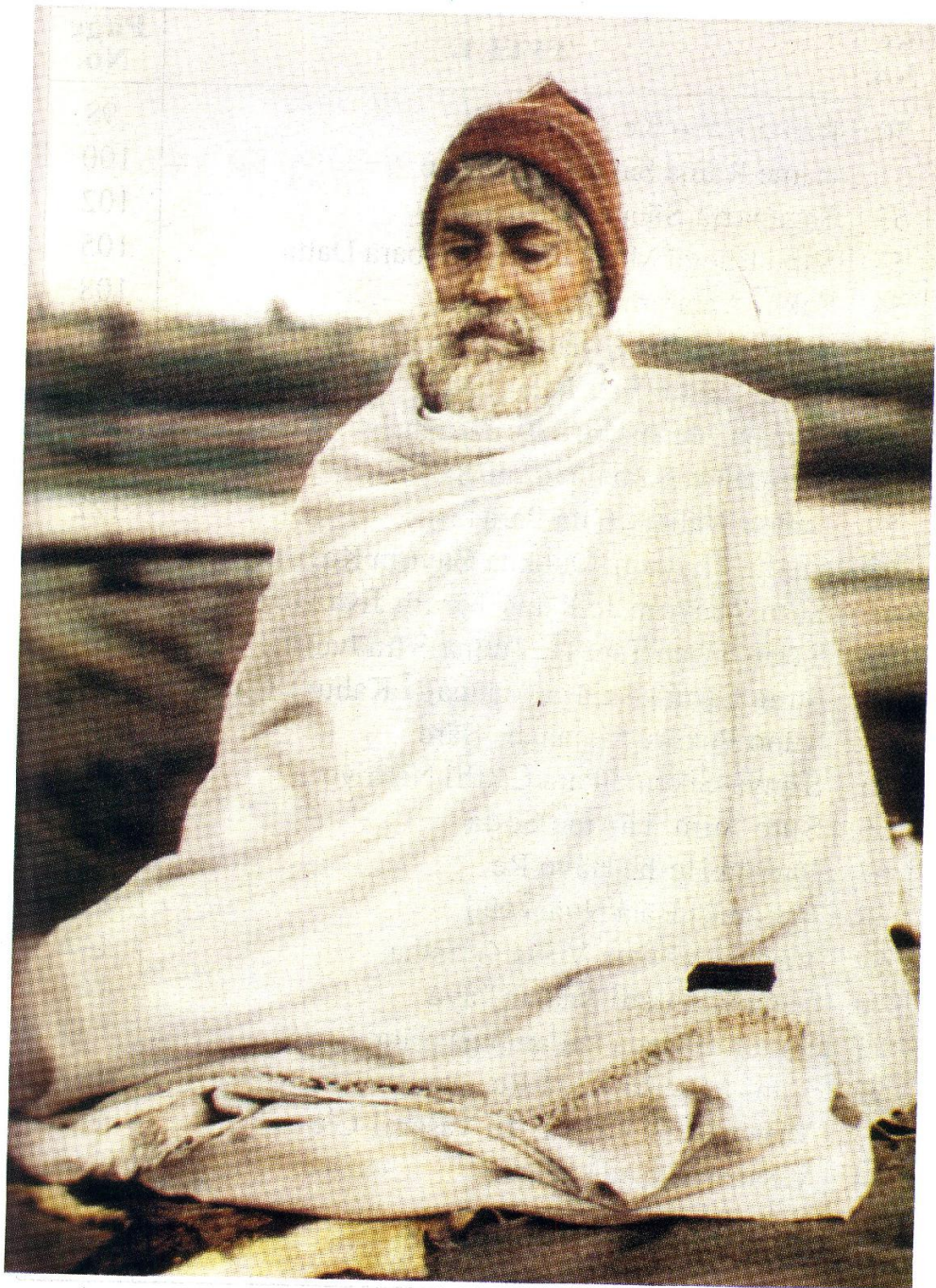


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## 1. ĀTAMA JĀNA LIYO MŪLA HI SE

Ātama Jāna Liyo Mūla Hi Se; Āyā Andherā Kahīm Se!...Refrain.

Dṛśya Na Thā Tabā Kahāmkā Draṣṭā, Saba Karatūta Manahi Se!  
Korā Kāgaja Citra Bicitrā, Saba Liṭā Śyāhīse. ...Ātama. 1.

Manamem Mandira Manamem Mūrata, Mana Pūja Eka Hi Se;  
Manamem Kābā Manamem Kāśī, Bheda Dūhī Mana Hi Se!! ...Ātama. 2.

Ūncha Nīcha Saba Manakī Karanī, Ātama Dūra Yahīmse;  
Sāṅgavihīnā Sadā Nihsāṅgā, Dikhe Bhāsa Bhāva Hi Se! ...Ātama. 3.

Manavṛttikā Bādala C'āyā, Andhe Nainā Vahīmse;  
Deva C'ipāyā Dānava Āyā, Kāmpe Āpa Nahīse!!...Ātama. 4.

Ānkha Bandha Kara Kare Tamāsā, Bhūlā Āpa Āpahī Se;  
Khūlā Naina Huā Satsāṅgā, Raṅga Na Ahīm-Tahīm Se! ...Ātama. 5.



## 1. ĀTAMA JĀNA LIYO MŪLA HI SE

- The Self is experienced from the root itself; So where has the darkness (ignorance) come from?  
.....Refrain.
- When there is no view, how can there be a viewer?  
It is all a creation of the mind! On a blank paper the beautifully drawn pictures are nothing but lines drawn with ink. ....1.

- The temple is an outcome of the mind so is an idol and its worship! Kābā<sup>1</sup> Kāśī<sup>2</sup> are also in the mind. All dualities are a creation only of the mind! .....2.
- The divisions into high and low categories are made by the mind; the Self is far away from this. The Self has no company, it is always detached. The illusion is felt due to the state of mind. ...3.
- The clouds in the form of attitudes of mind are overcast and the blindness (ignorance) springs from that state only. God gets concealed and the demon takes his place, so one trembles with fear from nothing! .....4.
- Keeping closed the eyes of knowledge, one gets entangled into the fārcē or act and gets deceived by his ownself. But when he gets into the company of Saintly persons, his eyes get opened (knowledge is attained) and then there is no attachment either here or there! .....5.



- 
- (1) Kābā = Sacred building at Mecca, the holiest place for muslims, housing the black stone.
- (2) Kāśī= Banāras, a place of worship for Hindus.



## 2. AVADHŪTOMKĪ GATA

Avadhūtomkī Gata Nyārī Hai; Nyārī Hai Saba Ālī Hai! .....Refrain.

Kou To Banāṭhana Caṅge Dikhāve, Vo To Naṅge Khālī Hai! .....Avadhūto. 1.

Kouko Gāḍī Kouko Ghodā, Unako Paira Savārī Hai!! .....Avadhūto. 2.

Kou To Pūjata Mandara Mūrata, Vo To Sūrata Pūjārī Hai!! .....Avadhūto. 3.

Kouko Rāmā Kouko Dāmā, Vo To Akāma Apārī Hai!! .....Avadhūto. 4.

Itauta Daude Duniyā Sārī, Unako Śānti Bhārī Hai!! .....Avadhūto. 5.

Atmanaśemem Masta Hī Dole, Raṅga Asaṅga Nihārī Hai!!! .....Avadhūto. 6.



## 2. AVADHŪTOMKĪ GATA

- The state of <sup>1</sup>Avadhūta is altogether strange and excellent too. ....Refrain.
- Some may show themselves healthy and attractive, nicely dressed and made up, while He is unadorned and penniless! .....1.
- Some may travel by cars or horse carriages while He (travels) on foot!! .....2.
- Some may worship an idol and temple, while He loves deep meditation!! .....3.
- Some may desire beautiful women or wealth while He is free from desires and beyond! .....4.
- The entire world may run here and there while He is the most serene! .....5.
- Remaining in the ecstasy of the Self He lives carefree and his spirit is seen unattached! .....6.



---

(1) Avadhūta = An Ascetic who has shaken off worldly ties and always remains Intoxicated in self ecstasy.

### 3. BALIHĀRĪ TĀRĪ GURUJĪ

Balihārī Tārī Gurujī, Śem Mukha Gāum?

Pāme Mana Vāñī Virāma! .....Refrain.

Bhakta-Pratipāḷa Vhālo, Asurano Kāḷa,

Sādhu-Haiyā-no Hāra! .....Balihārī. 1.

Brahmā Āvīne Māge Ājñā Umaṅge,

Sarjūm Kyāre Kone Kema? .....Balihārī. 2.

Puce Viṣṇu Kara Joḍī, Sthiti Kafoḍī!

Āpu Khāvā Kone Kema? .....Balihārī. 3.

Śaṅkara Samhāre Prāñī, Ājñā Vakhāñī,

Turn To Nirlepa Sadāya! .....Balihārī. 4.

Joī Satibhāva Rīzyo, Antara Bhimjyo,

Āpyūm Svayam Ātmadāna! .....Balihārī. 5.

Datta Digambara Bhāvyo Mana Lubhāyo,

Raṅga Araṅgī Suhāya! .....Balihārī. 6.



### 3. BALIHĀRĪ TĀRĪ GURUJĪ

- How to sing Oh Gurujī (Supreme Power)! Your applause? My mind and speech both have attained a silent state! .....Refrain.
- Oh dear One! You are the protector of devotees, destroyer of demons and the necklace of the heart of Saints! .....1.



- Lord Brahmā willingly consults you as to whom, why and when to create? .....2.
- Lord Viṣṇu, feeling his position a bit awkward, seeks your advice with folded hands as to whom and why to feed! .....3.
- Lord Śiva carries out your orders with all humility and transforms (Lit. kills) animals. And yet you are always detached! .....4.
- You were pleased at the affection of the chaste woman! your heart was moved and you gave her your ownself in alms! .....5.
- I adore Lord Dattātreya, the sky-clad and my mind get attracted towards Him. Oh **Raṅga!** (individual soul) The Formless is charming! ....6.



#### 4. BANA JĀ ABA HUŚIYĀRA

Bana Jā Aba Huśiyāra, Kālakā Nahi Ṭhikānājī. ....Refrain.

Khaḍī Mauta Śira Ghera, Ālasu Kyom Bana Tū Sotā?

Nikala Jāyagā Śvāsa, Rahegā Anta Hātha Ghisatā! ....Kāla. 1.

Gaye Rāja Mahārāja Hakīmo, Paṇḍita Aru Kājhi;

Gaye Pīra Paīgambara, Gāphila Paḍā Tum Kyom Pājī! ....Kāla. 2.

Le Sāhebakā Nāma, Dīlase Bana Jā Pakkā;

Jā Hajako Abināsa, Deha Kara Kāsī Makkā! ....Kāla. 3.

Le Ātama Pahicāna, Khudā Śiva Śankara Bholā;

Māregī Jhakha Mauta, Raṅga C'ūṭe Bhava-Jhulā!! ....Kāla. 4.



#### 4. BANA JĀ ABA HUŚIYĀRA

- Be vigilant at this very moment. There is no certainty or surety about the future. ....Refrain.
- Death is lurking on your head; why are you lazy and idle? Later you will repent as breathing comes to an end! .....1.
- Kings, sovereigns, doctors, scholars and judges have all passed away. Muslim Saints and Prophets have also gone for ever. Oh fool! Why are you so negligent? .....2.
- Take the Name of the Lord Almighty and be a staunch devotee from the bottom of your heart. Embark on a pilgrimage of the eternity. Transform your body itself into Banāras and Meccā, the holy places of pilgrimage. ....3.
- Know your own self, Lord Śiva who is blissful and simpleton. The death will repent and Oh Raṅga! (mind) get off the swing of worldly life and the Birth and Death cycle will end!! .....4.



## 5. BANA JĀ DIVĀNĀ DIVĀNĀ

Bana Jā Divānā Divānā, Asala Phakīrī Bānā. ....Refrain.

Jhañjhaṭa Duniyā C'oda Ṭhagārī, Kara Bīyāmbām Thānā;  
Kanthā Kaupīna Jholī Jhaṇḍā Sūṭa, Digambara Dhyānā. ....Bana. 1.

Aura Kepha Kacu Kāma Na Āve, Jñānadhaturā Khānā;  
Śaukaśarābe Pīkara Sādhō, Śāmsa Śāmsa Hara Gānā. ....Bana. 2.

Sabase Hām Hām Karanā Sādhō, Kara Apane Mana Bhānā;  
Candā Sūraja Tāla Bajā Kara, Jogana Nāca Nacānā. ....Bana. 3.

Karma Kitābām Kīcaḍa Sādhō, Kāñcana Rāma Suhānā;  
Hāra Galemēm Khojata Banamēm, Kyām Mūrakha Kyā Syānā! .....Bana. 4.

Kyom Ronā Kahām Jānā Phakkaḍa, Kyā Lenā Kyā Denā?  
Muḍa Asala Ghara Alakha Jagānā, Āvāgamana Miṭānā? ....Bana. 5.

**Raṅga** Birāṅgī Loga Jahām Ke, Kāhe Kouko Kahanā?  
Śūnya Samaja Kara Masta Naśēmēm, Sākṣī Hokara Rahenā! ....Bana. 6.



## 5. BANA JĀ DIVĀNĀ DIVĀNĀ

- Be carefree and give up the worldly materialistic attachments and be really endowed with ascetism by renunciation. ....Refrain.
- Leaving aside all the deceptive botherations of the world, take shelter in the forest. Also, throwing away quilt, loin cloth, bag and flag; meditate only on Digambara (sky-clad) the Almighty. ....1.

- No other intoxication except the white thorn apple of self-knowledge is useful. Drink liquor in the form of eternal bliss and chant the name of the Lord at every breath. ....2.
- Say 'yes' to every one Oh! Dear Friend! But do only as your own conscience dictates. Keeping rhythm with the sun and the moon (the two arteries-Pingala and Ida in the two nostrils, right and left respectively), let there be a dance of yoga. ....3.
- Oh gentleman! rituals and scriptures are just mud as if; the charming Name of Lord Rāma is the only gold; The garland is on your neck and you are searching for it in a forest! a fool and a wise alike! ....4.
- Why cry, where to go? what to do? what to take up or what to give up? Turn towards the original abode and chant the name of Alakha- the Supreme Being; and get rid of the cycle of birth and death. ....5.
- People in this world are of various types. Why tell anything to anyone? Witnessing the Self, live in an intoxicated state of mind! .....6.





## 6. BETHO BETHO BHĀLE RE

Betho Betho Bhale Re, Jogī Bījūm Kaim Nā Kare;  
Aṣṭam Paṣṭam Bole Re, Vāto Eni Citta Hare.....Refrain.

Śiyāle Thara Thara Tanu Kampe, Taḍha Atiśe Vāya.  
Kācabānām Rumvāḍām Kerī Godaḍie Śita Jāya;  
Oḍhī Te Harakhāyo Re, Bījām Prāṇī Tāḍhe Mare!.....Betho. 1.

Bhūkhyo Khāe Māmsa Potānum, Pyāso Kare Madhupāna;  
Jāgato Bolāvyo Na Bole, Ūmghamām Kare Būmarāṇa  
Ujāgare Māre Re, Anya Pāpī Pote Mare!.....Betho. 2.

Mīna Taḍafaḍe Mahāsāgaramām, Raṇamām Pāme Sukha;  
Khādhe Peṭa Na Ko Di Bharāye Upavāse Taḷe Bhūkha,  
Bhaṇelo Tyām Bhūle Re, Abhaṇa To Mauja Kare!.....Betho. 3.

Paśupāḷa To Pade Narakamām, Khāṭaki Vaikuṇṭha Jāya,  
Lakhapati To Bhūkhe Mare Māla Bhikhārī Khāya;  
Aṇasāre Samajāvyum Re, Anubhavi Artha Kare!.....Betho. 4.

Ḍagale Ḍagale Bāvaḷa Karām, Candana Viralum Hoya,  
Kalpadruma To Koka Karoḍe, Puṇye Darśana Hoya;  
Janamojanamanām Re Ḍaḷadara Raṅga Hare!!.....Betho. 5.



## 6. BETHO BETHO BHĀLE RE

- A Yogi (An ascetic practising yoga) simply observes, sitting quietly and doing nothing else. He talks absurd yet his talks captivate the mind.

.....Refrain.

- In winter the body quakes violently and one feels chilling cold. Such cold can be warded off only with a quilt made of tortoise<sup>1</sup> fur. He is pleased covering himself with the quilt while others continue suffering in the biting cold. ....1.
- A starving one eats his own flesh. A thirsty drinks liquor. An awakened may not talk even if provoked but may shout aloud in sleep. Practising restraint of the senses, he would get rid of all these while sinners would indulge in self destruction. ....2.
- A fish flounders in an ocean while one enjoys happiness in a desert. Eating never satisfies hunger while fasting does. An educated fails to understand this while an illiterate enjoys it. ....3.
- A keeper of animals may land in hell while a butcher goes to heaven. A millionaire may starve while a beggar enjoys a meal! The experienced takes the hint and understands fully. ....4.
- Thorny bushes (Babul) and Caper-berry trees are at every step, while a Sandle-wood tree is always very rare. A wishfulfilling tree is a rare one which only the one with good deeds to his credit, comes across. Oh **Raṅga** (Individual soul)! Self realization alone can destroy the impoverishments and miseries of the past and present lives!! ....5.




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(1) It suggests restraintment of the senses.



## 7. BHAJO ŚUM MŪRAKHA

Bhajo Śum Mūrakha Bhūta Aneka?  
Íśvara C'e Saghaḷe E Eka. ....Refrain.

Pāñī Ambu Jala Vāri Āpamām; Nāma Vinā Nahi Bheda;  
Bāṣpa Barafa Rūpe Judām Paṇa; Anta Vāri Sahu Eka. ....Bhajo. 1.

Śyāma Kolaso Melo Dise, Hīro Jhagamaga Teja;  
Rāgadveṣathī Jagata Nacāve; Tatva Ehanum E Ja! ....Bhajo. 2.

Strī Pumāna Napumsaka Kahāve, Devī Deva Parabrahma;  
Līnga Thakī Līngī Judo E, Saccidrūpe Om. ....Bhajo. 3.

Nāmarūpano Sakala Pasāro, Māyāno Darabāra;  
Māyī Darabārī Nyāro C'e, Khele Andara Bahāra. ....Bhajo. 4.

Ādiantamām Arka Birāje, Madhye Mṛgajala Tūta;  
Dekhī Mṛgalām Doḍe Andhām, Jñānī Parakhe Bhūta! ....Bhajo. 5.

Khela Sameṭe Āpa Khelāḍī, Khele Iccāsāra;  
Raṅga Nātakī Naṭavara Khele, Nāma Rūpa Mojhāra!! ....Bhajo. 6.



## 7. BHAJO ŚUM MŪRAKHA

- Oh, you senseless-one! Why do you worship illusions? God is one and only one every where. ....Refrain.
- You may say water or aqua (Pāñī, Ambu, Jala, Vāri and Āpa), there is no difference except in the name! They look different in the states of

vapour and ice but ultimately it is the same water only. ....1.

- In the black dirty looking coal and the shining lustre of a diamond, the essence is the same. It is only the passion and hatred that makes the world dance. ....2.
- Female, Male and Eunuch could be called Goddess, God or the Supreme Being. These are different words and different signs but the signified is the only one and that one is altogether different from the signs. It is 'Aum' in the form of Sat (matter) and Cit (spirit). ....3.
- This is all an expansion of names and forms. It is a kingdom of Māyā-'Illusion'. The King Māyī is different who plays in and out. ....4.
- In the beginning and in the end the Sun shines while the false mirage is in the middle. Deer run after the mirage blindly but the wise recognise the illusion. ....5.
- It is the Self as a player that plays the game of creation and conclusion. It plays as per Its wish! Oh **Raṅga!** (an individual soul) it is the playful Lord who plays this game in the middle through different forms and names!! ....6.





## 8. BHAKTANA KE KĀJA JOGĪVEṢA

(Rāga-Jayajayavanti, Tāla-Dādarō)

(Mathurāmām Khela Khelī Āvyā- E Rāha)

Bhaktana Ke Kāja Jogīveṣa Dhāryo Rāja, Śī Balihārī!

Śī Balihārī!! Śī Balihārī!! .....Refrain.

Māthe Jaṭāno Tāja Virāje,

Joī Svayam Lakṣmī Lāje! .....Ho Rāja. 1.

Mālā Trisūlādi Hāthe Dulāro;

Himsā-Ahimsāne Ṭhāro! .....Ho Rāja. 2.

Aṅge Vibhūti Deha-Naśvaratā;

Dehe Videhī Bhātā! .....Ho Rāja. 3.

Gokūtarasaṅge Faro Umaṅge;

Lepa Na Toya Ko Saṅge! .....Ho Rāja. 4.

Kāṣāya-Ambara, Kadi Digambara;

Jhoī Khabhe Toya Viśvambhara! .....Ho Rāja. 5.

Pavana Pāvaḍī Page Khaṭa Khaṭa Vāge;

Suṇatām Te Raṅga-Bhīti Bhāge!! .....Ho Rāja. 6.



## 8. BHAKTANA KE KĀJA JOGĪVEṢA

- What a beauty, oh beloved! You are dressed like a yogi for the sake of your devotees! Oh what a beauty! What a peculiar trait! .....Refrain.

- The crown of matted-hair adorns your head. Looking at it even Laxmi the Goddess of wealth feels ashamed! .....1.
- With rosary, trident etc. in your hands you freeze violence and non-violence! .....2.
- The ash on your body signifies the transientness of the body. So you shine as the bodyless though with a body. ....3.
- You joyfully move in the company of cow and dogs, yet you keep no attachment with anyone!.4.
- You are clad in saffron cloth or sometimes sky-clad; you have just a bag on your shoulder, yet you are the sustainer of the world! .....5.
- The sky-flying sandals on your feet sound a musical note, on hearing which oh **Raṅga!** all fears vanish! .....6.





## 9. BHAKTI HARI-PREMA AJODĀ

Bhakti Hari-Prema Ajoḍa; Ho Panthī!

Bhakti Hari-Prema Ajoḍa! .....Refrain.

Hari Viṇa Dilane Bījūṁ Na Bhāve,

Harigama Saghaḷī Doḍa! .....Ho Panthī! 1.

Dhana Suta Dārā Mānādika Sahu,

Hari Para Nyaucāvara! .....Ho Panthī! 2.

Haribirahe Svargeya Narakasama,

Harithī Narakeya Aura! .....Ho Panthī! 3.

Kāmīne Strī Jyama, Lobhīne Dhana Jyama,

Bhaktane Hari Saba Ṭhaura! .....Ho Panthī! 4.

Mukha Hariguṇa Gātām Nava Thāke,

Hariśravaṇe Śruti Cora! .....Ho Panthī! 5.

Prema-Ghane Ghanaśyama Birāje,

Nāce Joī Raṅga-Mora! .....Ho Panthī! 6.



## 9. BHAKTI HARI-PREMA AJODĀ

- Devotion means a matchless love for the Lord Hari; Oh path-Seeker! Devotion means a matchless love for the Lord Hari! .....Refrain.
- Except Lord Hari, nothing touches the heart. All activities I do are for reaching Lord Hari! ...1.

- Let all belongings like wealth, son, wife, honour etc. be donated to the Lord Hari. ....2.
- Even the heaven is like hell without Lord Hari and hell, with Hari, is no hell! .....3.
- Just as a woman is to a lustful person and wealth to a greedy one, Lord Hari to a devotee, is everything, everywhere! .....4.
- Mouth does not get tired or bored singing the praise of the Lord and ears are always eager to hear the Lord's glory! .....5.
- The Lord (Ghanshyāma) shines splendidly where there are selfless clouds of love and the peacock (soul of an individual) dances in ecstasy! .....6.





## 10. BHAKTINĪ MUKTI C'E

Bhaktinī Mukti C'e Dāsī, O Lāla! Bhaktinī Mukti C'e Dāsī. ....Refrain.

Karme Adhikārano Pāra Na Āve; Yoge Prāṇā Pāna-Phāmsī! .....1.

Jñāne Sat-Asat-Viveka Sattā; Hari Viṇa Sat Na Prakāśī! .....2.

Bhaktithī Citaḍum Khermcatām Harigama; Visayaiṣaṇā Jāya Nāśī! .....3.

Vāsanā Vāmatām Āpe Hari Bhāse; Mare Mana Dvaita-Vilāsī! .....4.

Bāmdheya Manaḍum Ne C'oḍeya Manaḍum; Śāstre Ā Vāta Upadeśī! .....5.

Rudiyāmām Gaṅgā Ne Rudiyāmām Jamunā; Rudiyāmām MokṣdāKāśī! .....6.

Ātmā E Viśvanātha Viśvambhara; Ajara-Amara Avināśī! .....7.

Bhakti Vibhakti-Nāśinī Sheje; Śeṣe E Raṅga Udāsī! .....8.



## 10. BHAKTINĪ MUKTI C'E

- The state of salvation is a maid servant before devotion. Oh my son! Emancipation is just a slave before devotion. ....Refrain.
- On the path of actions, there is no end to privileges as in Yoga, there is constraint of breathing in and breathing out! .....1.

- In the path of knowledge one has to exercise the power of discrimination between the immortal and mortal existence; but our entity cannot get exposed by itself without Hari, the Supreme! ...2.
- If the mind gets attracted towards Hari (the Supreme) through devotion, the desires for the sensual pleasures (of wealth, son, fame etc.) disappear instantly! .....3.
- If desire for the sensual pleasure disappears, the Supreme (Hari) is manifested Itself, and the dualities in the mind subside! .....4.
- It is the mind that binds or unbinds. The scriptures preach the same theory. ....5.
- The river Ganges is just in our heart; so is the river Yamunā and the holy place Kāśī for emancipation is also in our heart only! .....6.
- Our soul itself is the Lord of the Universe, the sustainer of the whole world; It is ageless, unborn and eternal! .....7.
- The Devotion itself is the destroyer of dualities easily and it gives joy of freedom from dualities (like happiness and pain, birth and death etc.). .....8.





## 11. BHANATARA MOTUM BHUTA

(Rāga-Āśāvarī, Tāla-Tritāla)

Bhanatara Motum Bhuta Tapasī! .....Refrain.

- Garva Vadhāre Vinaya Samhāre, Deva Kahe Saba Tūta;  
Sahuthī Adako Āpa Vakhāṇe, Santa Kahe Haḍadhūta! .....Tapasī. 1.
- Tarka Kutarka Uṭhāve Kamī Kamī, Svaccanda Māne Pūta;  
Sthira Ṭhare Nā Eka Ṭhekāṇe, Kare Kūdākūda! .....Tapasī. 2.
- Aham Ahamnī Kare Garjanā, Anya Kahe Te Jūṭha;  
Āpabuddhi Sarvagña Pramāṇe, Bake Śāstra Akhūṭa! .....Tapasī. 3.
- Kā-Kā-Śabde Hamṣa Hathāve, Kare Mithyā Kūṭa;  
Jñāna Lāṇe Bhāna Jo Āve, Raṅga Lahe Avadhūta! .....Tapasī. 4.



## 11. BHANATARA MOTUM BHUTA

- Oh ascetic! Education is a horrible ghost! ..Refrain.
- It enhances pride and destroys modesty. It considers all deities as humbug. The educated thinks very highly of himself and condemns the Saints. ....1.
- He raises all kinds of speculations and false logic; He prefers to be a self-willed person. He is not having a stable mind. He is restless. ....2.
- He roars his own pride and considers whatever is said by others as false or a lie. He believes in his own intellect and omniscient own-self. He quotes innumerable scriptures. ....3.
- Setting aside swan (sane) he joins with the words of crow (insane) and raises uncalled for botheration. By acquiring knowledge of the Self, if wisdom is nourished, he would certainly realize Avadhūta's ecstasy! ....4.

## 12. BOLA BOLA BOLA PREMA VEṆA

Bola Bola Bola Premaveṇa Eka Bola;  
Khola Khola Khola Dvāra, Palaka Eka Khola! .....Refrain.

Darasa-pyāsa Lāgī Mune, C'ipāvanāra Koṇa?  
Vreha Agana Zāḷa Ā, Buzāvanāra Koṇa? .....1.

Bhavābdhi Madhya Nāva, Pāra Utāranāra Koṇa?  
Kāma Cāmcīyā Lūmṭe, Bhagaḍanāra Koṇa? .....2.

Dūra Dūra Sahu Kahe, Bolāvanāra Koṇa?  
Tuṁ Vinā Māta, Aṅka Besāḍanāra Koṇa? .....3.

Viṣaya Vikha Vyāpyuṁ Badhe, Ugāranāra Koṇa?  
**Raṅga** Prema Amṛta Āja, Pivāḍanāra Koṇa? .....4.



## 12. BOLA BOLA BOLA PREMA VEṆA

- Pronounce just a word full of love and open the door for just a moment. ....Refrain.
- I am thirsty for your glimpse. Who can quench my thirst? Who can extinguish this flame of separation? .....1.
- Who can ferry across the boat of life tossing in mid-ocean? Who can drive away the pirates of lust and desires? .....2.
- All drive me far far away. Who would call me near? Oh mother! Who, except you, would take me in your lap? .....3.
- The poison of sensual pleasure is spread everywhere. Who would protect me? Oh **Raṅga** (an individual soul)! Who else would feed me the nectar of love! .....4.



### 13. BOLA RAHĪ KOKĪLA KĀNANAMEM

Bola Rahī Kokīla Kānanamem!

Kyā Jāne Vo Kyom Asa Bole! Sūnata Birahī Tanarā Jāle!

Ninda Nahi Kabhukī Naīnanamem! .....Bola. 1.

Tum Hum Tum Hum Śabda Sunāve, Āpa Parāyo Bheda Miṭāve;

Jhūla Rahī Ātama-Jhūlanamem! .....Bola. 2.

Cārom Para Pañcama Sūra C'erā, Bujhe Koī Biralā Cerā;

Bhūlata Kyom Kāgana Bātanamem? .....Bola. 3.

Bītā Basantā Barakhā Āyī, Ṭhaura Ṭhaura Meṇḍaka Dikha Pāyī;

**Raṅga** Mauja Māne Maunanamem! .....Bola. 4.



### 13. BOLA RAHĪ KOKĪLA KĀNANAMEM

- A Cuckoo (an individual soul) koos in a forest!  
.....Refrain.
- Who knows why it koos like that! In the cage of a body the soul in an agony of separation from some thing invisible, hears the sound! Since then there is not a wink of sleep in my eyes- my soul has no peace. ....1.
- The cuckoo soul sings for you 'Thou and I; Thou and I (are one)'; it extinguishes mine and thine relationship. It makes me swing in the cradle of non-duality! .....2.
- It sings in the fifth tune above the four. It is rarely understood by a true disciple. Why is it forgotten in the talks of crows (worldly talks)? .....3.
- The spring has gone and it has started raining. At every nook and corner frogs are seen. But **Raṅga** (an individual soul) enjoys ecstasy in silence! ...4.

## 14. DATTADAŚAKA

(Doharā)

Bhavabhayaḥāraka Śrīhari, Praṇamum Vāramyāra;  
Janma-maraṇa Tālī Vibho, Karo Śīghra Bhavapāra. ....1.

Revātaṭavāsī Namum Vāsudeva Yatirāya;  
Madana manohara Mūrti Śī! Lāgum Puni Puni Pāya! ....2.

Nānā Rūpe Tum Vase Nānā Nāme Eka;  
Bhaktajanone Kāraṇe Dhāre Vidhavidha Bhekha. ....3.

Janmyum Nhotum Ā Kaśum, Hato Tyāhare Tumja;  
Re'se Nā Ā Toya Tum Hoiśa Satcit Puñja. ....4.

Mana Bāṛndhe Mana C'oḍave, Racyum Mane Ā Sarva;  
Nānā Neha Kathe Śrti, Eka Aneke Śarva. ....5.

Datta Kahe Koi Tane, Rāmakṛṣṇa Valī Koka;  
Dinamani Śiva Śaktyādi Tum! Nāma-Rūpa Sahu Foka! ....6.

Gaṅgā Jamunā Sarasvatī Bhinna Nāma Je C'eka;  
Bahurūpī Bahu-nāmamām Jaḷa Rūpe Sahu Eka. ....7.

Rasanā Nāma Bhale Raṭe, Citta Lakṣyamām Hoya;  
Bhave Bhāvathī Bhava Maḷe, Bhakta Svayam Bhava Hoya. ....8.

Janma-Maraṇa Tene Nahī, Svayam Janārdana Eha;  
Revā Sāgaramām Bhaḷye, Rahe Bhinna Kyām Teha? ....9.

Mahātapasvī Yogīo Bhede Gothām Khāya;  
Nānātmaikya Jñānathī Raṅga Pāra Thai Jāya. ....10.

Datta-Daśaka Ā Je Paḍhe Rākhi Lakṣyamām Dhyāna;  
Dattakṛpā E Para Thai, Pāme Nara Nirvāṇa!! ....11.





## 14. DATTADAŚAKA

- Oh Lord! The remover of the fear from worldly existence! I prostrate at your feet repeatedly; Oh all pervading! Relieve me from the bondage of life and death, help me cross quickly the ocean of the world! .....1.
- I bow down to Vasudevānand Sarasvati Swāmī Mahārāja, a king of ascetics, who made an abode on the bank of the holy river Naramadā. You are charming like Cupid, the deity of love. I bow down to you again and again. ....2.
- You pervade with various forms and names! For the sake of devotees you put on various garbs! .....3.
- You were alone there when all these were not in existence and you will still remain oh the unified form of Sat, Cit (and Ānand) even when all these will not be there! .....4.
- It is the mind which binds and it is the mind again that liberates one. All this is the creation of mind, 'Here there is nothing like many' declare Vedas. Lord Śīva is the one amongst many! ...5.
- Some call you Datta some Rāma and some Kṛṣṇa; You are the Sun, Lord Śīva, Goddess Śakti and others. The names and forms are void or useless! .....6.

- The rivers Gaṅgā, Yamunā and Sarasvati certainly have very distinct names and though they are multiforms in different names, in essence they are only one form of water itself. ....7.
- The tongue may recite any name of God; but the consciousness should be attached to the goal- 'Thou are That'. God appears in one's worldly life if there is sincerity and the devotee then gets transformed into the Divine! ...8.
- That one has neither birth nor death. He himself is Lord Janārdan, the eternal essence. When a river merges into an ocean, how can it be different? .....9.
- Keeping duality in mind great ascetics and yogis are baffled. But **Raṅga** (an individual soul) can swim across the ocean with the knowledge of that One amongst many. ....10.
- One who recites these ten verses in the praise of Lord Dattatreya with deep concentration shall imbibe blessings of the Lord Datta and attain liberation. ....11.





## 15. DILARŪBĀ DILAKĪ

Dilarūbā Dilakī Sunāum; Sūnanevālā Kaun Hai?  
Jānehaka Bhara Bhara Pilāum; Pīnevālā Kaun Hai? .....Refrain.

Esoisaratamasta Duniyā, Ākabata Sukha Nā Cāhe;  
Cāhe To Hājara Dikhāum; Cāhanevālā Kaun Hai? .....Dilarūbā. 1.

Āmkhamem Dekhe Jo Sūne, Kānamem Binukāna Hai;  
Soham Jape Pratiśvāsa Hamśa, Ehi Allāha Kauna Hai? .....Dilarūbā. 2.

Ghaṭamem Base Pyārā Piyā, Bhūlā Phire Kyom Bana Viṣe?  
Jalamem Piyāsī Hāya Śapharī, Trṣṇā Bujhāve Kauna Hai? .....Dilarūbā. 3.

Raṅga Raṅge Sura Kāse, Pīlā Harā Saba Jhūṭha Hai!  
Tum Meīm Piyā Maīm Tum Piyā, Basa Sūra Bansī Eka Hai! .....Dilarūbā. 4.



## 15. DILARŪBĀ DILAKĪ

- I am ready to play on the Dilarūbā<sup>1</sup> of my heart (I am anxious to reveal my spiritual experiences), but where is the listener? (Where is an inquisitive individual for that?) I would be pleased to offer the cup of celestial drink to the fullest satisfaction but who is ready to drink it? .....Refrain.
- The world is engrossed in sensual pleasures of life! (so) they do not wish to have the pleasure of the other world i.e. liberation. If they have an ardent desire for it, I can offer it instantly. But who has that such desire? .....1.

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(1) An Indian musical instrument of strings.

- One who sees everything, remaining behind our eyes, who hears everything without ears and who is that Hansā who breaths through every breath, chanting 'Soham' (I am That)? Who else, He is Allāh (God)! .....2.
- The beloved husband is staying in the very body itself! Why one should wander in the forest, getting lost in search of Him? Alas! It is just like a fish remaining thirsty though living in water! Who will quench its thirst? .....3.
- In each color it is the sun that shines! The yellow, the green etc. all these different colors are an illusion. I am you oh Beloved! and you are me oh God! At the end the tune and the flute both are one and the same! .....4.





## 16. HĀ ANE NĀ TAṆĪ VACCE

(Anuṣṭup)

Hā Ane Nā Taṇī Vacce, Haiyūm Ā Zūlatūm Hatūm;  
Zūlatām Zūlatām Āje, Divya Pantha Maḷyo Kharo! .....1.

Sajāyānī Tikṣṇa Dhāre, Caḍhavūm E Kavio Kathe;  
Bhīṣmanī Bāṇa-Śayyāe, Mr̥du Ethī Haśe Nakī! .....2.

Marīne Jīvavūm E C'e, Jīvatām Mr̥tyu Lādhavūm;  
Jāgatām Ūmghavūm E To; Ūmghatām Jāgr̥ti Tihām! .....3.

Paḍīne Caḍhavūm E To, Caḍhatām Paḍatī Tihām;  
Raḍīne Hasavūm E To, Hasantā Āmsuo Zare! .....4.

Mūkanūm Bolavūm E To, Badhiro Sāmbhale Mudā;  
Pāmgaḷā Nācatā Harakhe, Āmdhaḷā Dekhatā Mazā! .....5.

Bāpajī Mahera To Kīdhī, Rāmkaḍo Raṅga Ā Tar̥yo;  
Tar̥yo Ḍūbyo Mar̥yo Jīvyo, Mr̥tyuno Svāda To Laḥyo!! .....6.



## 16. HĀ ANE NĀ TAṆĪ VACCE

- To be or not to be was a puzzle in the heart! It was swaying between the two as if! At last the divine path is found! .....1.
- The poets say that it is just to meet the sharp edge of whet stone; Even the bed of arrows of Bhiṣma may be softer than this! .....2.

- It is a life after death. It is the death itself while living! It is a sleeping state while awake and being awake while sleeping. ....3.
- It is falling while climbing and climbing while falling. It is laughing while weeping and shedding tears while laughing! .....4.
- It is a speech of the mute and dumb! It is as if a deaf hears with joy; a lame dances with joy and a blind watching fun! .....5.
- Oh reverend father! you have surely favoured! Poor **Raṅga** (soul) has crossed the stream (of life). I floated, drowned, died and was alive. Oh, I have at least tasted death!! .....6.





## 17. HAMA KṚṢṆA KṚṢṆA KAHA GĀYENGE

Hama Kṛṣṇa Kṛṣṇa Kaha Gāyenge, Khela Akhelā Khelenge. ...Refrain.

Eka Aneka Banā Āpahise, Khelata Nandadulārā;  
Jūṭhe Jagameṁ Jūṭhā Khelā, Jaisā Makarījālā. ..Hama. 1.

Āpahi Kṛṣṇa Āpahi Rādhā, Āpahi Rāsapasārā;  
Āpahi Kaurava Āpahi Paṇḍava, Āpahi Judha Bīstārā. ..Hama. 2.

Āpa Hi Kālayavanase Hārā, Dvārāmatī Basāyā;  
Āpa Hi Jādavakula Samhārā, Byādha Hātha Marāyā. ..Hama. 3.

Sabameṁ Sabase Āpa Hi Nyārā, Khela Khelārī Asaṅgā;  
Raṅga Raṅga Ke Bheruṁ Banāke, Khelata Āpa Abhaṅgā. ..Hama. 4.

## 17. HAMA KṚṢṆA KṚṢṆA KAHA GĀYENGE

- We shall keep singing the Name of Lord Kṛṣṇa and play a unique sport! .....Refrain.
- That one has manifested Himself in multiforms. That playful son of the king Nanda of Mathura! In the illusory world He creates illusions like a spider's web. ....1.
- The Self itself is Kṛṣṇa; the Self itself is Rādhā and the Self itself is the Rāsa-sport. The Self itself is Kauravas and the self itself is Pāṇḍavas; and the extensive war of Mahābhārata is also played by the Self itself! .....2.
- The very Self was defeated by Kālayavan and caused to colonize Dvārāmatī (Dwārakā). The very Self destroyed the Yādava dynasty and the Self caused to be killed by the hunter! .....3.
- You are altogether different from all in all; the player and the play without attachment. Creating various playmates yourself you play non-attached with the Self! .....4.

## 18. HAMĀRĀ ASTHĀNA MARAGHAṬAGHĀṬA

(Rāga-Bhairava; Tāla-Tritāla)

Hamārā Asthāna Maraghaṭaghāṭa. ....Refrain.

- Maḍāṁ Jale Jahāṁ Dina Raināṁ Saba, Prema-agana-mastāna! ..Hamārā. 1.  
Khudīpatikā Preta Jalākara, Duī Satī Bhaī Nāra! ..Hamārā. 2.  
Duhkha-Dugdhā Saba Rone Lāge, Mātapitā Avasāna! ..Hamārā. 3.  
Pañca Bhūtakā Nāca Tamāsā, Pacīsa Dekhanahāra! ..Hamārā. 4.  
Vāsana-Kūtara Bhasana Lage Taba, Bhāge Śyāḷa Tama Sātha! ..Hamārā. 5.  
Raṅga-Raṅgakā Dhūma Dhaḍākā, Dekhata Raṅga Nivāta! ..Hamārā. 6.



## 18. HAMĀRĀ ASTHĀNA MARAGHAṬAGHĀṬA

- Our residence is in a burial place (cemetery) or crematorium! .....Refrain.
- Where corpses in the form of evil feelings and thoughts are burning day and night in the fire of intoxicated love towards God! .....1.
- Burning the corpse of her dead husband in the form of pride, the wife in the form of duality burnt herself after the husband (pride); and transformed the self into a Sati, the virtuous Self. ....2.



- When father (pride) and mother (duality) died, their children (miseries etc.) began to cry. ....3.
- This is just a spectacle and dance of the five essential elements (Earth, Water, Fire, Air and Space), which is being witnessed by twentyfive<sup>1</sup> instrumental elements. ....4.
- When the dogs of sensual pleasures started barking (raised their functions as obstacles), the jackals of negative attitudes of the mind with the darkness of ignorance ran away! .....5.
- The pure mind (**Raṅga**), watches without fear and attachment with the colorful wild hustle and bustle of the world!! .....6.




---

(1) 25 Instrumental Elements are:

- 5 Senses: Eyes, Ears, Nose, Tongue and Skin.
- 5 Objects of Senses: Form, Sound, Smell, Taste and Touch.
- 5 Vital Breaths: Prāṇa, Apāna, Vyāyāna, Udāna and Samāna.
- 5 Organs of Action: Hands, Feet, Tongue, Anus and Urinary Organ.
- 5 Sheaths (Covers) are: Annamaya Koṣa, Prāṇamaya Koṣa; Manomaya Koṣa, Jñānamaya Koṣa and Anandamaya Koṣa.

## 19. HAMĀRĀ BHEKHA BHIKHĀRĪKĀ

Hamārā Bhekha Bhikhārīkā, Alakhaghara Ṭūkaḍe Māganakā. ....Refrain.

Tarutala Bāsā Nita Upavāsā, Khānā Āpa Apanakā;  
Nhānā Taraveṇī Saṅgamameri, Pīnā Jala Addharakā. ....Hamārā. 1.

Gānā Yaka Sāheba Gunaganakā, Caḍhanā Ghāṭa Agamakā;  
Tyajanā Tyāga-Bhoga-Sumiranakā, Sonā Suna Maraghaṭakā. ....Hamārā. 2.

Āṭā Bīna Cakkikā Pīsā Fakanā Sūkā Salūnā;  
Guruśabadakā Pāna Cabānā, Antararaṅga Raṅgānā. ....Hamārā. 3.

Faṭī Gudhaḍiyām Kālī Kamaliyām, Bhekha Asala Jugajūnā;  
Jaya Jagadīśa Arasaparasameri, Dekha Raṅga Bhūla Jānā. ....Hamārā. 4.



## 19. HAMĀRĀ BHEKHA BHIKHĀRĪKĀ

- Our garb is that of a mendicant and we beg a piece of bread at the door of Brahma, the Unknowable Supreme Being. ....Refrain.
- Living under a tree; we always observe fast! Our food is our ego! We bathe in confluence of the three arteries namely Idā, Piṅgalā and Suṣumṇā! We drink water (nectar of bliss) falling from the unsupported place (sky)! .....1.
- We sing a song only of the Master's multitude qualities, we climb the steps of a mystic path!



We discard memory of renunciation and luxury  
and we sleep at the desolate crematorium or  
cemetery (burial ground)! .....2.

- The dry and delicious flour, unground in a mill is  
tossed in the mouth, chewing the betel leaf in  
the form of the sermon of the Master and get  
intoxicated within! .....3.
- The garb is age-old and original: torn out beds  
and black blankets; observing the Lord in one  
another we forget the world and sing together in  
a loud voice 'Victory to Jagadīśa'. .....4.



20. HAMASE MATA MĪLO

## 20. HAMASE MATA MĪLO

Hamase Mata Mīlo, Mata Mīlo!

Rāha Hamārā Nyārā, Bacce! Khānā Kaccā Pārā!! ...Refrain.

Gaganamaṇḍala Para Hamārī Maḍhiyā, Nahīm Pāyā Nahīm C'apsarā;  
Dhūnī Khudīkī Jale Akhaṇḍā, Nahīm Lakarī Nahīm Cūlā. ....Hamase. 1.

Solā Sahasra Rāniyām Naṅgī, Bīca Naṭa Naṅgaḍa Kālā,  
Haradama Hota Taḍiṅga Dhīmdhīmdhīm, Nahīm Bīstara Nahīm Kaparā.  
.....Hamase. 2.

Nahīm Nīndara Nahīm Supanā Jāgara, Jāga, Jāga Akhaṇḍā;  
Strīpūta Khānā Khāke Sole, Mata Kalakā Bana Bandā. ....Hamase. 3.

Jugalarakī Jo Bhālī Bholī, Tāse Surata Lagānā;  
Adharāmṛta Pīke Mṛta Hokara, Raṅga Ajara Ho Jānā. ....Hamase. 4.



## 20. HAMASE MATA MĪLO

- Oh dear one! Please do not join us! Our path is altogether different! It is like devouring raw mercury!! .....Refrain.
- Our cottage is in the galaxy of the sky where there is no foundation and no roof! The Self-energy is constantly burning without wood-sticks and without fire or hearth! .....1.
- There are sixteen thousand queens (mental attitudes), all nude! And at the centre there is a



naked black actor, formless (consciousness)!  
A great sound like the beating of a drum goes on  
continuously, we keep no bedding, no clothes. .2.

- There is no sleep, no dreams no awakening; Only  
there is a constant vigilance! Have a meal of  
detachment with wife and son and relax (get  
detached of worldly pleasures); Never be a slave  
of tomorrow. ....3.
- You should be meditatively attached to an  
innocent girl (the experience of the innocent self!)  
Drinking the nectar of her lower lip, be like dead,  
desire free and Oh mind **(Raṅga)**! Be immortal!  
.....4.



## 21. HAMO CAṄGĀ HAMO CAṄGĀ

Hamo Caṅgā Hamo Caṅgā, Khudānā Nāma Para Naṅgā!  
Vahe Dila Premanī Gaṅgā, Agara Nhāyā Na Vā To Śum? .....1.

Na Potānum Kaśum Rākhyum, Aham Cidvahnimām Nāmkhyum!  
Sudhāmṛta Śūnyanum Cākhyum, Agara Dīdhum Na Vā To Śum? .....2.

Rakhaḍavānī Na Ūra Ūrmi, Sabhī Gopālakī Bhūmi!  
Jahām Dekho Tihām Svāmī! Karī Yātrā Na Vā To Śum? .....3.

Jaī Beṭhā Prabhu Pāse, Sadā Sanṛpta Upavāse!  
Bubhuksā Nā Dahe Vāmse! Rakhyā Rojā Na Vā To Śum? .....4.

Śabada-Sūratā Sahaja Sādhī, Nirālambe Najara Bāmdhī!  
Varī Svānanda-Śāhajādī, Grahī Mālā Na Vā To Śum? .....5.

Sahaja Sādhana Sulabha C'oḍī, Na Mara Raṅge Vṛthā Doḍī!  
Karī Laya Vṛtti Re' Poḍhī! Paḍhyo Pothām Na Vā To Śum? .....6.



## 21. HAMO CAṄGĀ HAMO CAṄGĀ

- Oh we are healthy and pure, surely healthy and pure! We are all open minded in the Name of God. The Ganges of love towards all is flowing in the heart! Then whether we take bath or not, what does it matter? .....1.
- Nothing is kept in ownership; the ego has been thrown into the fire of consciousness! Nothing! An ambrosia is tasted. Whether we offer charity or not what does it matter? .....2.



- There is no desire to wander anywhere. The entire land belongs to the Lord-Gopāla! Wherever we look, we see the Master! so then whether we go on a pilgrimage or not; what does it matter? .....3.
- Reaching out to God, we are sitting near Him and we are thoroughly satisfied in His proximity; we have not the slightest desire to enjoy sensual pleasures even afterwards! So whether we follow the rituals of fasting (keeping Rojā) or not, what does it matter? .....4.
- With spontaneous concentration in chanting the mystic words (Mantra), the inner vision is fixed on the formless Supreme Lord; married with the princess in the form of ecstasy, whether we take the Name with a rosary or not; what does it matter? .....5.
- Leaving the natural and handy discipline to achieve enlightenment, if you have not vainly run after the worldly pleasures and if you have kept silence absorbing all mental attitudes (into the Lord) then whether you studied scriptures or not, what does it matter? .....6.



## 22. HAMO MANAMOJĪ PHARANĀRĀ

Hamo Manamojī Pharanārā! Hamone Bāndhanārum Kuṇa?  
Sadā Nihsangī Ne Nyārā, Jagatane Mānanārā Tṛṇa!.....1.

Svayam-Abhiṣikta Svārājye, Banyā Samrāta Svānandī!  
Cadhyā Jaī Takhta Para Addhara, Ravi Śaśī Tārālā Haṇḍī!! .....2.

Kare Mujaro Surādhipa Jo, Thanana Nāce Hūrī Sattvastha!  
Vividha Rāge Alāpe Hā! Jhanana Vādye Phirastā Masta!! .....3.

Divasa Ke Rāta Nā Ṭharīye, Nirakhīye Nitya Nāṭārāṅga!  
Baje Soham-taṇo Ḍaṅko Na Thāc Toya Nidrābhaṅga!! .....4.

Stuti-Nindā Banī Kuttā, Kare Cokī Nija-Dvāre!  
Nathī Bhaya Śoka Ke Cintā, Phaṭakatām Koī Di Bhūle!! .....5.

Vidhi-Pratiṣedha-kinkaratā, Agama-Āga-Taṇī Sattā!  
C'atām Nainā Na Dekhamtā, Karama Sāthe Karī Kaṭṭā!! .....6.

Sūtā Nita Soḍa Tāṇīne, Na Levum-Devum Ko Sāthe!  
Mūā Jivatā Hamo Niśce, Na Jhūrīye Dveṣa Ke Prīte!! .....7.

Kaḍhaṅgā Dhaṅga Berāṅgī, Hamārā Rāha Nā Sīdhā!  
Avalāpanthī Aṭulā Rāṅga Dekhe Koī Haka-Bandā!! .....8.



## 22. HAMO MANAMOJĪ PHARANĀRĀ

- We are self-willed travellers! Who can bind us?  
Always non-attached and uncommon, we  
believe that the world is insignificant! .....1.
- Self-crowned on the kingdom of Self, we have  
become the sovereign king in spiritual bliss! We  
have climbed on a supportless throne where



the sun, the moon and the stars are the hanging lamps! .....2.

- The king of gods (Indra) stands in obeisance or salutation. The virtuous celestial damsel is dancing and leaping with joy. The intoxicated angels sing different melodies with gingling sound on musical instruments! .....3.
- Irrespective of day or night, we constantly observe the entertainment consisting of dance, play etc. There is the sound of soham-drum but our sleep is not disturbed! .....4.
- The praise and abuse dogs, keep watch at our door. Fear, worry or misery never visit even by mistake! .....5.
- Prescriptions-prohibitions are our servants and there is a rule of Vedas and Scriptures! Even then we do not take their cognizance! We are not on talking terms with fate. ....6.
- We always sleep soundly; we have no relation of mutual indebtedness! We are surely dead though alive. We never pine with envy or love. ....7.
- We are awkward in behaviour! It is without any order! Our path is not that straight. Ours is the reverse path, the lonely life (**Raṅga**) It could be noticed only by some pious person or a devotee! .....8.



### 23. HARIGUṆA GĀO RE

- Hariguṇa Gāo Re, Prītathī, Thāse Beḍo Pāra;  
Nahi To Roṣo Re, Ākhare, Paḍaṣe Jamano Māra. ....Hari. 1.
- Cāra Divasanum Re, Cāmdaraṇum, Dhana Jobana Adhikāra;  
Mūla Vicāro Re, Mūlathī, Nāhaka Thāso Khvāra. ....Hari. 2.
- Pothām Mūkī Re, Paṇḍito, Karo Paṇḍa Vicāra;  
Akṣara Āgho Re, E Vase, Kholo Antara-Dvāra. ....Hari. 3.
- Carāṇa Taḷāmso Re, Santanām, Deṣe Sāne Jñāna;  
Āpa Bhūlātām Re, Ātmanām, Thāse Hrḍaye Bhāna. ....Hari. 4.
- Rāmā Mūkī Re, Rāmanum, Levum Niśadina Nāma;  
Akṣara Foḍī Re, Antare, Jovum Akṣara Dhāma. ....Hari. 5.
- Niscaya-Nāve Re, Jo Caḍhe, Śraddhā-saḍha Felāya;  
Surata-Sukāne Re, Koka Di, Bhavasāgara Tarāya. ....Hari. 6.
- Deha Bhūline Re, Devane; Bhajatām Deva Thavāya;  
Dehe Deva Re Dekhatām; Āpa Videhī Thāya. ....Hari. 7.
- Guṇa Guṇa Karatām Re, Bhṛṅga Jo, Thāya Aḡuṇa Avāk;  
Para Rasa Pekhī Re, Tyām Thare, Bhūle Saghaḷo Thāka. ....Hari. 8.
- Jugte Jāne Re, Jogio, Viralo Pāme Pāra;  
Andara Bhāḷe Re, Āpathī, Jāme Raṅga Apāra. ....Hari. 9.



### 23. HARIGUṆA GĀO RE

- (Oh dear!) Sing with ardent love the qualities of Hari- the Lord; and you will be totally successful. Otherwise you will weep in regret and at the end you will receive thrashing from Yama- the god of death. ....1.
- Wealth, youth, power are all short-lived pleasures. So think of your own roots in right earnest otherwise you will be totally ruined unnecessarily! ....2.



- Oh learned ones! Leave aside worthless books and think about the Self. The Lord remains far away from bookish knowledge! Please open up the doors of the heart (and worship Him whole heartedly). .....3.
- Sincerely serve at the feet of a Saint and he will impart knowledge suggestively. Forgetting the ego, there will be true understanding of Self in the heart within. ....4.
- Instead of women (Rāmā), start chanting the name of the Lord (Rāma) day and night. Instead of bookish knowledge, meditate and look into the heart of the letters to see for your ownself, the imperishable abode! .....5.
- If you travel in the boat of determination with unfurled faith (sail), and concentration (rudder), some day you will be able to sail across the worldly ocean and get liberated from the birth and death cycle. ....6.
- Forgetting the body and worshipping God, one can attain Divinity. God has a dwelling in your own body and once you realize that you will certainly be released from the bondage of the body. ....7.
- A bumble bee, while humming constantly, suddenly becomes silent and stops humming when satiated; Likewise tasting the Supreme, one gets tranquillised and forgets all fatigue. ....8.
- Yogis realize by skill and only a rare one reaches the destination. He dips deep within, all by himself and enjoys the immense ecstasy. ....9.



## 24. HARIJANA ĀVO RE

Harijana Āvo Re, Hete Harirasa Pīvā;  
Guñijana Dhāo Re, Khānte Hariguṇa Gāvā. ....Refrain.

Janama Dharyāno Eja Lhāvo C'e, Bījum Saghalum Foka;  
Cetyā Te Nara C'ūtyā Bhavathī, Bījā Mūke Poka;  
Suriyana Sevo Re, Rudiyaṁām Thāya Dīvā. ....Harijana. 1.

Sura Pīe Sudhārasa Svarge Madyapī Madyamām Masta;  
Premanī Lahejata Premī Jāṇe, Pīe Ko Premī Bhakta;  
Samundara Motī Re, Letā Te To Marajīvā. ....Harijana. 2.

Bhaṅgura Bhoganī Bhikha Na Māge, Svānanda-Rata Samrāṭa;  
Bhāṁḍa Bhavāīthī Bhaṭa Na Rīze, Rīze Naṭavo Bhāṭa;  
Āṁkha Kholī Dekho Re, Māmhe C'e Deva Navā. ....Harijana. 3.

Hari Hari Sahu Koī Kahe Re, Śaṭha Sādhu Śāhukāra;  
Bhavabhayaḥāraka Te Hari Jūdo, Raṅga Haiyāno Hāra;  
Soham Soham Bole Re, Jāṇe Koī Bhedu Davā. ....Harijana. 4.

Caḍhatām Caḍhatām Raṅga Caḍhe Re, Āvaraṇa Thāe Bhaṅga;  
Dhyātām Dhyātām Dhyeya Thavāe, Dehano C'ūṭe Saṅga;  
Dehe Deva Dīṭho Re, Jīva Śiva Eka Thayā! ....Harijana. 5.



## 24. HARIJANA ĀVO RE

- Oh devotees of the Lord Hari! Please come to drink with love and affection the nectar of devotion. Oh the virtuous dear ones! Rush to sing the praise of the Lord. ....Refrain.
- It is the only advantage in having a life; everything else is useless. Those who took the hint have attained enlightenment and got liberated from the birth and death cycle. Others



cry aloud with regret and repentance. Serve the realised souls and your heart will be illuminated with knowledge. ....1.

- God drinks nectar in heaven; an alcoholic is intoxicated in liquor; only a lover knows the enjoyment of love; only a loving devotee would appreciate the sentiments of love and its ecstasy. There are pearls in the ocean but only an expert pearl-diver can get them. ....2.

- The sovereign who is intoxicated in the joy of the Self will never beg for the perishable pleasures. A warrior will not be pleased with farcical drama. It pleases only a flattering actor. Open your eyes and look inside the heart; there are new deities. ....3.

- Everyone repeatedly talks about Hari, the Lord, may be a rogue, a sage or seer or a wealthy trader but Hari who destroys the fear of the cycle of birth and death is all together unique! He is a necklace to the heart of **Raṅga** (an individual soul). He sings 'I am That' (Soham Soham). Only some rare mystic Master knows the medicine! ....4.

- While climbing (on the path of divinity) one gets absorbed in that mood and the coating of ignorance gets destroyed! By practising meditation rigorously one gets transformed into the goal itself; and there the attachment of the body gets removed. At that stage the body itself is divine and there is a unity between soul and the Self. ....5.



## 25. HOYA KOĪ PYĀSĀ RE

Hoya Koī Pyāsā Re, Āvo Amīrasa Pīvā,  
Andhāre Athaḍātā Re, Āvo Ahīm C'e Akṣaya Dīvā. ....Refrain.

Pāṇī Pāṇī Japa Kārye Re, Pyāsā Na Būze Kyāmīya,  
Dīpa-Jape Tama Nava Ṭaḷe Re, Kalpakāḷa Athaḍāya,  
Amara Faḷa Sevo Re, Amṛta Deha Thavā. ...Hoya.1.

Pyāsām Paśu Pelām Mrgajala Dekhī, Antara Ati Harakhāya,  
Doḍī Doḍīne Taṅga Tuṭe Ne, Ākhara Mana Pastāya,  
Nena Kholī Dekho Re, Sevo Sad-Jñāna Davā. ...Hoya.2.

Dholā Tetālā Haṁsa Nahi Re, Kālā Sarve Nahi Kāka,  
Mīṭhum Tetalum Mākhana Nā Re, Kaḍavum Na Zera Kupāka,  
Sācā Santa Sevo Re, Jethī Maḷe Mukta Havā. ...Hoya.3.

Hātha Joḍīne Nahi Nabhe Re, Doka Namāvī Hoya,  
Aham Mūkīne Āpa Picāne, Lākhamām Viralo Koya,  
Loka-Lāja C'āṁḍo Re, Khāmte Khāo Miṣṭa Mevā. ...Hoya.4.

Dhārāmām Dhāya Te Ante Jai Marato Uṇḍā Samundara Māmīya,  
Muḷa To Pūrava Paścima Doḍe, Bhrama Mahī Sapaḍāya,  
Sāme Pāṇī Dhāo Re, Raṅga Ahīm To Akṣaya Zarā. ...Hoya.5.



## 25. HOYA KOĪ PYĀSĀ RE

- Those who are genuinely thirsty are welcome to drink the nectar of devotion. Those who are wandering in darkness i.e. ignorance, please come, there are inexhaustible lamps (Divine light) of knowledge over here. ....Refrain.
- By uttering repeatedly the word 'water', thirst can never be quenched; by uttering again and again the word 'lamp' darkness will not vanish, even if



one wanders till the end of the Era! For enlightenment and liberation, you should go for the fruit of immortality. ....1.

- Those thirsty animals seeing the mirage become joyous at heart but they get tired running after it and ultimately they regret and repent. Look with insight and partake the medicine of Self-knowledge. ....2.

- All those white are not swans and all those black are not crows. All that sweet is not butter and all that bitter is not poison. Serve real and true saints so that you get the air of liberation. ....3.

- Mere folding hands will not do! The neck should also bend down in humility. One in a lakh (a hundred thousand) would recognise his ownself, putting aside pride and ego. Set aside the fear of public opinion and relish enthusiastically the sweet fruits of self knowledge. ....4.

- One who is dragged into a stream will ultimately be drowned in an ocean. If the origin is in the east what is the point in running towards the west? It will only amount to wandering in illusion! You should swim opposite to the stream current. Oh mind (**Raṅga**)! you would enjoy imperishable streams here. ....5.



## 26. HUĀ KYĀ YE MUZE SĀMĪ

Huā Kyā Ye Muze Sāmī, Na Maim Jānum Na Tū Jānum!  
Faṭī Dilase Dūī Sārī, Na Maim Jānum Na Tū Jānum! .....Refrain.

Agara Jindā Na Hālum Maim, Marā Cetana Bharā Bharapūra,  
Mare Jite Pare Baiṭhā, Na Maim Jānum Na Tū Jānum!.....Huā.1.

Banā Āśaka Binā Māśuka, Hakīkī Īśkakā Dariyā,  
Binā Khilakata Banā Khālika, Na Maim Jānum Na Tū Jānum! .....Huā.2.

Na Dekhum Puna Nā Pāpā, Kahām Saitāna Vo Āpā?  
Binā Beṭā Kahām Bāpā? Na Maim Jānum Na Tū Jānum! ....Huā.3.

Banā Mālika Binā Daulata, Banā Rājā Binā Raiyata,  
Karum Bātām Binā Maiyata, Na Maim Jānum Na Tū Jānum! ....Huā.4.

Vṛthā Haī Aura Saba Bakanā Vṛthā Likhanā Vṛthā Paḍhanā,  
Cūpācūpa Mauja Haī Lūmṭanā, Akelā **Raṅga** Yaha Jānum! ....Huā.5.



## 26. HUĀ KYĀ YE MUZE SĀMĪ

- Oh God! what has happened to me? I do not know, 'mine' and 'thine' duality! The duality from the heart has totally vanished, I do not know the mine and thine duality. ....Refrain.
- If I am alive I do not move and if dead, the full spirit is alive! I am above death and life, I do not know 'mine' and 'thine' duality. ....1.



- I am a lover without a beloved. The divinity is an ocean of love! There is no creation and yet I am a creator, I do not know the duality of 'mine' and 'thine'! .....2.
- I know neither good deeds nor sins, where is that Satan (Devil), the ownself? If there is no son how could there be a father? Know not 'I', know not 'you'! the duality of mine and thine. ....3.
- Without wealth, I became an owner; without subject I became a king. Though being dead I talk! 'Mine'-'thine' duality I do not know! .....4.
- Speaking anything else is all in vain; all writing is in vain; all reading is in vain! One should derive pleasure in absolute silence only! This is the only true mood, that much I know! .....5.



## 27. HUM TO NAMUM C'UM ANASŪYĀ-SUTANE

- Hum To Namum C'um Anasūyā-Sutane Re,  
Nātha Datta Digambara Avadhūtane Re! .....Refrain.
- Ghaṭa Ghaṭamām Te Deva Birāje Re,  
Atri Rṣinum Tapa E To Rāje Re. ....Hum. 1.
- Prema-Raṅge Te Vastara Raṅge Re,  
Bhagavo Bhakha Māyā-Naṭī Saṅge Re. ....Hum. 2.
- Vhāle Sahyādri-Śikhare Vāso Re,  
Kīdho Audumbara-Taḷe Khāso Re. ....Hum. 3.
- Pāse Ūbhī Kapilā Dhenu Re,  
Śvāna Bhase, Vagāḍe Soham Veṇu Re. ....Hum. 4.
- Mālā Kamaṇḍalu Kara Sohe Re,  
Śūla Damaru Vagāḍī Jaga Mohe Re. ....Hum. 5.
- Bhūrī Bhūrī Śira Jaṭā Dīpe Re,  
Dekhī Āmkha Taṇī Pyāsa C'īpe Re. ....Hum. 6.
- Vhālo Māhūragaḍhamām Sūto Re,  
Vhāṅe Gaṅgājale Nita Nhāto Re. ....Hum. 7.
- Sāthe Santa-Manḍalanum Toḷum Re,  
Nāse Pavanagate Kyama Khoḷum Re. ....Hum. 8.
- Kurukṣetre Te Ācamana Karato Re,  
Gāndharva-Nagare Te Haridhyāna Dharato Re. ....Hum. 9.
- Dhūtapāpeśvare Bhasmī Dhāre Re,  
Karahāte Prātaḥ-Sandhyā Kare Re. ....Hum. 10.
- Bhikṣā Zoḷī Khabhe, Śṛti Gāve Re,  
Kohlāpure Alakha Jagāve Re. ....Hum. 11.
- Paṇḍharapure Te Tilaka Lagāḍe Re,  
Pāñcālapure Bhojana Kare Koḍe Re. ....Hum. 12.
- Tuṅgabhadramām Jalapāna Karato Re,  
Badarī-Nārāyaṇe Kathā Sūnato Re. ....Hum. 13.
- Raivatagiri Para Viśrānti Re,  
Sāyam-Sandhyā Paścimābdhi Thāti Re. ....Hum. 14.
- Vhālo Bālakanī Goḍe Khele Re,  
Nijānandamām Masta Thaī Dole Re. ....Hum. 15.
- Vhāle Jogani Te Dīkṣā Līdhī Re,  
Sahasrārjunane Mukti Dīdhī Re. ....Hum. 16.
- Vhāle Prahlādane Jñāna Te Dīdhum Re,  
Raja Alarkanum Kāma Kīdhum Re. ....Hum. 17.
- Vhāle Indrataṇī Lāja Rākhī Re,  
Guṇa Gātām Śeṣa-Jībha Thākī Re. ....Hum. 18.
- Vhālo Bhāvataṇo Eka Bhūkyo Re,  
Raṅga-Prema Joī Tūrta Zūkyo Re. ....Hum. 19.



## 27. HUM TO NAMUM C'UM ANASŪYĀ-SUTANE RE

- I bow down to the son of Anasūyā; To the Lord  
Datta<sup>1</sup> Digambara<sup>2</sup> Avadhūta<sup>3</sup>. .....Refrain.
- That God is sitting in splendour in every soul;  
It is a penance, splendid of the sage Atri (Lord  
Dattātreyā's father). .....1.
- He paints the cloth with the sentiments of love;  
He puts on the garb of a sannyāsi with the  
actress Illusion. ....2.
- That dear-one stays beneath the Audumber tree  
on the peak of the Sahya mountain. ....3.
- Near Him stands Kapilā, the wish yielding cow,  
the dogs are barking and on the flute He plays  
the tune 'I am that' (Soham). ....4.
- A rosary, and a waterpot adorn His hands and  
He captivates the world by tridunt and beating a  
small drum. ....5.
- The bluish matted hair on the head looks  
beautiful; With a glimpse of that the thirst of the  
eyes is quenched. ....6.
- That Dear-one sleeps on Māhur mountain and  
every morning takes bath with the water of the  
holy river Ganges. ....7.
- With Him there is a crowd of saints and sages He  
runs with the speed of wind! How do I find him?  
.....8.

---

(1) Datta: Lord Dattātreyā the Trinity God = Brahmā, Viṣṇu and Maheṣa (Lord Śīva). (2) Digambar: The sky-clad- whose clothing is the four directions. (3) Avadhūta: An Ascetic whose has served all worldly ties and remains intoxicated in self ecstasy.

- He sips water in Kurukṣetra (the battlefield of the great Mahābhārata war) and meditates at Gāṇagāpura. ....9.
- He besmears ash on his body at Dhūta-Pāpeśvara (a pilgrimage centre) and offers morning prayers in Karahāṭa (Karāda in Maharashtra). ....10.
- He has a shoulder bag to keep food obtained by begging; He sings Vedas in tune. He pronounces the Supreme Being at Kolhāpura. ....11.
- He applies sandal-paste on the forehead at Paṇḍharpura and enjoys His meals at Pañcālapura. ....12.
- He drinks water from the river Tuṅgabhadra and listens to religious discourses at Badarī- Nārāyaṇa. ....13.
- He takes rest on the Giranara mountain and offers evening prayer on the western seashore. ....14.
- That Dear-one plays with children and swings intoxicated in Self-bliss. ....15.
- That dear-one is initiated in yoga and He liberated king Sahsrārjuna. ....16.
- That dear-one imparted self-knowledge to Prahlāda and helped king Alarka. ....17.
- That dear-one saved the reputation and honour of Lord Indra. Singing his praise the tongues of the Serpent-God 'Sesh' gets tired. ....18.
- That dear-one is hungry only for affection; He bends down all at once towards love from Raṅga (soul)!! ....19.





## 28. KARANĪ BĪNA KATHANĪKĪ

KaranĪ BĪna KathanĪkĪ Kimmata KauḍĪ Jāna Bajārom Hai (2);  
Bina KathanĪ KaranĪ Kara Bande! Ūdhare Santa Hajārom Hai! ...**Refrain.**

Bāmcata Nīśadina Paṇḍita PothĪ, Dila Dhotimem Bigaro Hai(2);  
Mānalobha C'ūṭā Nā Manase, Karata Bodha Parabhāro Hai! ...KaranĪ.1.

Brahmajñāna MūgomkĪ Bātām, Sune Sādhu Ko Biralo Hai(2);  
Pativratā Nija Kantha-milanakĪ Sunata Bāta Śīśu Bholo Hai! ...KaranĪ.2.

Bṛtti Bina Rūkho Kathavāro, Dehādhyāsa Bhāro Hai! (2);  
Myāum MindaḍĪ Gāvata Mīṭho, Dhyāvata Mūsā Cāro Hai! ...KaranĪ.3.

Kara Satsaṅga Sādhana Sumirana, Sādhana Bina Andhāro Hai(2);  
Rāgadvesha Na C'ūṭe Tabahū Jñāna Peṭagujāro Hai!! ...KaranĪ.4.

Khyāla Na Kara Auranakā Sādho, Ātama Raṅga Akelo Hai (2);  
Cīnhe So Kahane Nā Pāve, Dekhata Jiyaro Ṭhāro Hai!! ..KaranĪ.5.



## 28. KARANĪ BINA KATHANĪKĪ

- Speech is worthless in the market unless put into practice. Oh friend! Act without boasting about it as thousands of saints and seers have been liberated thus. ....**Refrain.**
- A scholar reads religious books day and night but his mind may be corrupt! He has not relinquished pride and greed from his mind and yet preaches others! .....1.

- The discourse on the experience of the Supreme Being is a story of silence. Only a rare Saintly person would be able to hear that speech of silence! It is as if an innocent child hearing a chaste woman telling her story of union with her husband! .....2.
- Without true inclination simply talking is useless! It is full of false attribution in the matter of body. It is like the mewling of a cat driving away the mouse which is her food. ....3.
- Be in the company of saints and perform the rites of chanting the name of the Almighty. Be sure, that without discipline there is darkness everywhere. If passion and envy are not destroyed, knowledge would be just a source of livelihood! .....4.
- Oh gentleman! do not bother about others. The joy of the Self is always in being alone; Those who realise, cannot express it! One who experiences it calms down and is satisfied with his ownself! .....5.





## 29. LAHIYĀNO PĀRA NAHĪ M

Lahiyāno Pāra Nahīm, Alakha Nihālo!

Alakha Nihālo Rāmā, Akṣara Bahāro!! .....Refrain.

Dekhāye Te Dekhye Khoṭum! Adṛśya Samaṇum Jūṭhum,

Avaśeṣa E Ajoṭum! Alakha Nihālo!! .....Lahi. 1.

Sūratanī Kīdhī Śayyā, Nūrata Oḍhī Cadariyā,

Sūto Shejatanī Khaṭiyā! Alakha Nihālo!! .....Lahi. 2.

Vāge Akhaṇḍa Coghaḍiyām Vagāḍe Sukhamāṇa Sundariyā;

Candāsura Baḷe Haṇḍiyām! Alakha Nihālo!! .....Lahi. 3.

Sumana-Saṅkalpa Mālā Pherī Ūbhī Vṛttibālā,

Kare Ulaṭā Sulaṭā Cālā! Alakha Nihālo!! .....Lahi. 4.

Fūlamām Doro C'ūpāyo, Raṅge Araṅgī Lapāyo;

Jotām Jovum Bhūlī Gāyo! Alakha Nihālo!! .....Lahi. 5.



## 29. LAHIYĀNO PĀRA NAHĪ M

- There are countless writers! One should observe That which is unknowable and experience That which is beyond senses! Oh Rāmā (an individual soul)! That one is beyond words! .....Refrain.
- What is seen proves to be an illusion, when That is observed and what is being seen disappears just like a false dream; what remains is unparalleled! Look at That which is beyond vision!! .....1.

- To observe That unknowable, deep meditative mind is the mattress; lustre is a sheet to cover the body; and naturality is the cot for resting! Observe That one which is beyond vision. ....2.
- The sound of drums is continuously being played by the beautiful mystic Suṣumṇā, (The middle of the three main arteries mentioned in Hathayoga). Two hanging lamps in the form of Sun and the moon (two arteries passing through the left and right nostrils) keeps life flaming! Observe That unknown one which is beyond vision. ....3.
- Putting on a garland of flowers (in the form of thoughts), the girl, (inner tendency) is active in an individual soul and does wavering gestures! Observe That which is beyond vision. ....4.
- A thread is hidden among flowers and one beyond colors is hidden among colors. Observing thus, I forgot seeing itself! Observe That which is beyond vision. ....5.





### 30. LAKHAVUM ANE BAKAVUM NAKAMUM

Lakhavum Ane Bakavum Nakamum  
Hā! Vadhyum Avalum Badhe!  
Lakhavā Ane Bakavāthaki,  
Prabhu Nā Maḷe, Prabhu Nā Maḷe. ....Refrain.

Vāṇitaṇo Nā Viṣaya E  
Hā Śeṣa Kuṇṭhita Jyām Thayo;  
Vedo Pukare Māna Mūkī  
Neti Neti Sarvathā! .....Lakhavum. 1.

Anantane E Sānta Vāṇī,  
Rīta Śī Varnī Śake?  
Mābāpanī Śādī Khusālī,  
Baḷa Śum Jāṇī Śake? .....Lakhavum. 2.

He Paṇḍito! Sācum Kaho,  
Śum Melavyum Paṇḍityathī?  
Jūṭhum Vado To Āṇa C'e,  
Śrī Rāmanī Rahemānanī! .....Lakhavum. 3.

Paṇḍāvaḍe Paṇḍita Vade,  
Nā Cīja Paṇḍā Śī Lahī!  
Ṭhaṇḍa Dile Miśrī Badhī Vecī,  
Na Cākhī, Hā Jarī!! .....Lakhavum. 4.

Jñānī Khapyo Pothām Paḍhī,  
Kholo Vahī Candana Mūvo!  
Māmhe Khajāno Je Bhāryo Hā!  
Anyane Te Sāmpaḍyo!! .....Lakhavum. 5.

Pothām Taṇo Nā Viṣaya E,  
Nā Tarkanī Tyām To Gati;  
Āgama-Agocara Pantha E,  
Gurugama Badhī-Cāvī Rahī!! .....Lakhavum. 6.

Laghu Ane Siddhāntathī,  
Jo Anta Hāmsala Nā Thayo;  
Bālī Mūko Siddhāntane,  
E Pāṇini Paḍato Mūko! .....Lakhavum. 7.

Suñī Sunāvi Rāmagāthā,  
Gartha Koṭī Saṅghāryo,  
E Ayana Jo Nā Rāmanum  
Pāmyo Vṛthā Bojo Vahyo! .....Lakhavum. 8.

Parvo Adhārenām Kīdhām,  
Pārāyaṇo Tem Bhāratī,  
Jo Bhā Viṣe Rata Nā Thayo,  
To Janma Eḷe Re Gayo! .....Lakhavum. 9.

Vedo Paḍhī Vhedānīyata,  
Jo Nā Kīdhī Hāmsala Badhe,  
Vāñī Thakāvi Hā Vṛthā!  
Āyurasī Ṭūmkī Kīdhī! .....Lakhavum. 10.

Gītā Ukelī Nā Samī,  
Tyāgi Thayo Jo Nā Jarī!  
Kūdī Kūdī Mūvā Kapi,  
Motī Maḷyām Nā Jaḷanidhi!! .....Lakhavum. 11.

Upaniṣad Sārām Ocaṛyo,  
Pāse Beṭho Nā Rāmanī!  
Jaḷa Jaḷa Kahī Pyāse Maṛyo,  
Pāñī Nā Pīdhum Kām Jarī? .....Lakhavum. 12.

Raṅga Pothām Pustako,  
Femkī Badhām Dariyāvamām;  
Mūgo Thaiḷ Ḍubī Rahe  
Samundare E Śāhanā!! .....Lakhavum. 13.



### 30. LAKHAVUM ANE BAKAVUM NAKĀMUM

- Penmanship and prattle, both are in vain! Alas!  
They are in vogue everywhere! Certainly by  
penmanship or prattling, one cannot realize the  
Lord!! .....Refrain.



- It is not the subject of speech; Oh! where Śeṣa, the serpent-god with two thousand tongues became nonplussed. The vedas always say humbly ‘Not this, not this’!! .....1.
- How can finite speech describe the infinite? How can a child know the joy of the parents’ marriage? .....2.
- Oh learned ones! Please tell the truth, what have you achieved through learning? If you tell a lie I prohibit you in the Name of Rāma and Rehmāna! .....3.
- It is just with the knowledge of the self i.e. the unity of the Soul and the Supreme Being that learned-ones talk, but hardly have they experienced the Self! It is like selling effortlessly the whole mound of sugar without even tasting a bit of its sweetness. ....4.
- Being a voracious reader one may get the honour of being learned, but like a donkey carrying sandalwood on its back for the whole life, the hidden treasure is found only by others!! .....5.
- It is neither a subject of books and volumes nor could any inference be drawn to help reach it! The path remain hidden, even through scriptures and vedās. The ultimate key lies only with (Guru) the Master!! .....6.
- If that goal is not achieved through ‘Laghu-Kaumudī’ and ‘Siddhānta’- the principles of grammar- let ‘Siddhānta’ be burnt and put aside Pāṇini (the reknowned authority on grammar)! .....7.

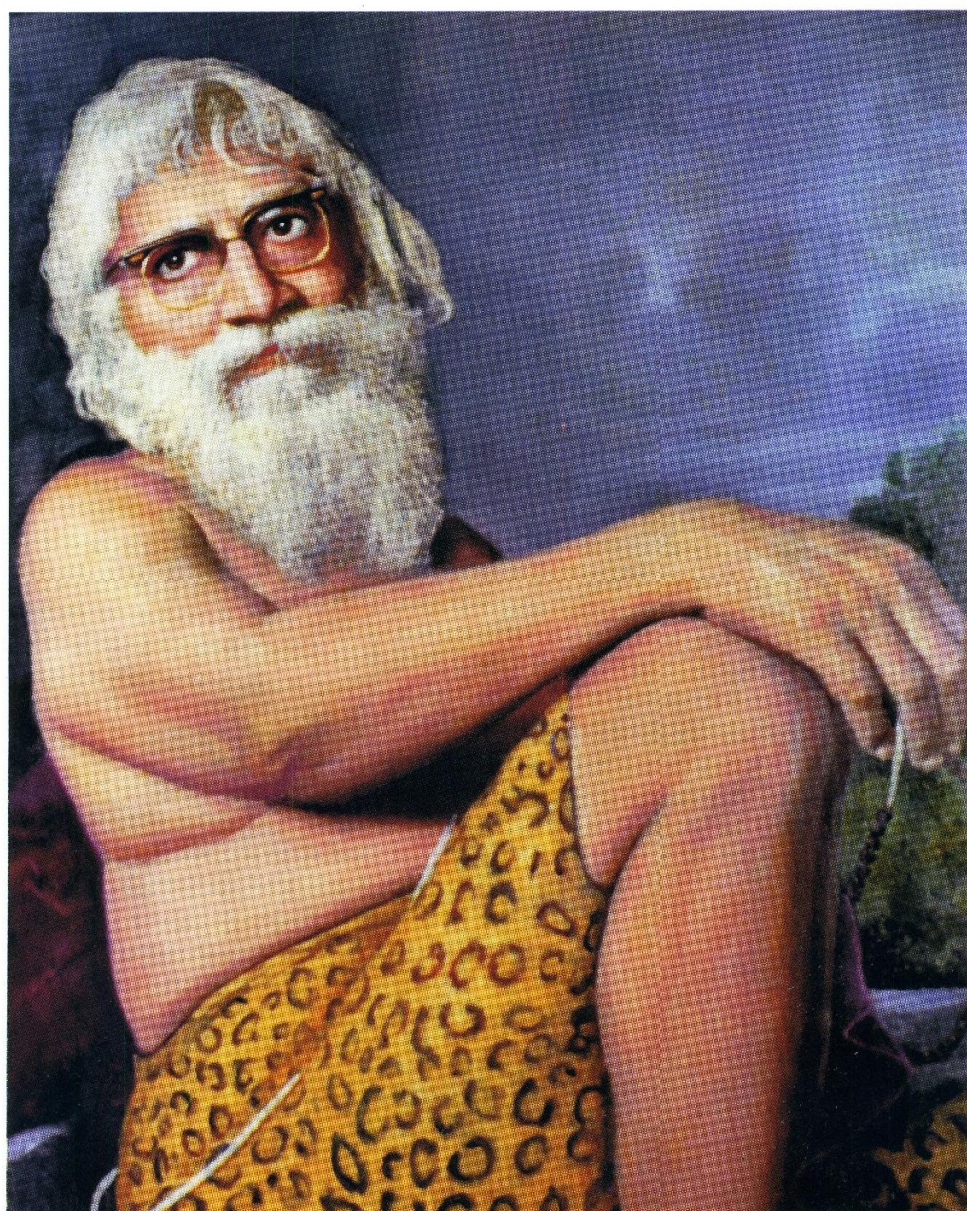
- One might have heard the Divine Acts of Lord Rāma or delivered discourses on the same subject, or might have even earned a treasure for that, but after all that if one's own-self is not transformed into Rāma consciousness then both the activities of hearing and lecturing would be nothing else but a burden on one's own-self! .....8.
- You might have repeatedly read all the eighteen chapters of Bhārati (Mahābhārata, the great epic), but if you are not absorbed in the divine lustre your birth is all in vain!! .....9.
- By studying Vedās if unity of the soul (Jīva) and Brahma is not experienced, you have wasted your breath in vain and even shortened the string of life!! .....10.
- If you have not developed even the slightest detachment, you have certainly not studied Gītā. It is just like monkeys jumping in and out of an ocean but not finding any pearls!! .....11.
- You talk about Upanisads (scriptures) but could not come nearer to Lord Rāma! It is like shouting water, water and dying of thirst. Why could you not drink water? .....12.
- Oh mind! (**Raṅga**)! Dump into the sea all the books and volumes, bound or unbound, and silently plunge deeply into the all pervading ocean of the emperor Lord! .....13.













### 31. LĀKHOMĒ KOĪ BIRALO HI

Lākhomē Koī Biralo Hi Aiso Hai! .....Refrain.

Nirālambamē Kare Nivāsā,  
C'oḍa Deha-Adhyāsa,  
Jagata Tamāsā Dekhe Udāsā,  
Sadā Svayam Prakāśa! .....Lākhomē 1.

Nīnda Jāga Bina Akhaṇḍa Jāge,  
Kare Mautase Kusti;  
Āṭhom Pāsa Na Supane Sparśe,  
Bāṁdhe Saṁyama Kistī! .....Lākhomē 2.

Khele Āpahi Āpa Akelā,  
Ātmānanda Ujāsa;  
Ḍāghā Duikā Rahā Na Dilamē,  
Nirbhaya Vo Avināśa! .....Lākhomē 3.

Karama Dharama Na Bāṁdhe Usako,  
Nirmala Nitya Asaṅga;  
Ātma-Trīpta Akāma Adukhā,  
Sukha-Sāgara Nija Raṅga! .....Lākhomē 4.



### 31. LĀKHOMĒ KOĪ BIRALO HI

- One in a million is such a rare person. ....Refrain.
- He is the one who remains with the Supreme Being leaving the false attribution to the body. All self cognizant, he watches the drama of the world with a detached attitude! .....1.

- He is all awakened! He sleeps not, wakes not and is in a wrestle with death! Even in a dream no binding tie<sup>1</sup> touches him and he anchors the boat of restraints! .....2.
- He plays all by himself in the light of ecstasy, without a spot of dualism in the heart, he is fearless and immortal!! .....3.
- Neither any rituals nor any sect binds him, he is absolutely pure and always detached. He is self-satisfied, desirefree and has no miseries at all. He himself is an ocean of happiness! He is one with the self! .....4.



### 31.1.ĀKĤOMEM KOT BIRALO HI

- One in a million is such a rare person. ...Kehin.
- He is the one who remains with the Supreme Being leaving the false attribution to the body. All self conscious he watches the drama of the

(1) Binding tie is of eight types: Mercy, Shame, Fear, Grief, Censure, Lineage, Character and Pride of the caste.



## 32. MAIM DIVĀNĪ DIVĀNĪ

- Maim Divānī Divānī, Haka Gharakī Pyāsi;  
Bhaṭaka Bhaṭaka Sahu Jaga Thākī, Ā Baiṭhī Kāśī! .....Refrain.
- Pañca Kismakī Miṭṭi Milāī, Kuṭi Bani Adbhūta;  
Pañca Mahalamem Fira Fira Thākī Ūṭhī Bhaī Jāgrata! .....Maim. 1.
- Kafanī Pahanī Īśka Hakīkī, Aṅga Birāga Bhabhūta;  
Soham Vīṇā Khāmdhe Pakarī, Banī Baḍī Abadhūta! .....Maim. 2.
- Jñāna-Gaṅgāmem Mala Mala Nhāī, Aham Bahāyā Maila;  
Kāyā Kañcana Sohana Lāgī, Alakha Dikhāyo Khela! .....Maim. 3.
- Kāma-Krodhakī Dhūni Dhikhāī, Śīta Bhagā Ajñāna;  
Lakkaḍa-Granthī Khākha Jalāī, Bhaī Rośanī Rāna!! .....Maim. 4.
- Ātama-Kāsi Kāsana Lāgī, Viśvanātha Saba Ṭhaura;  
Maim Bairāgana **Raṅga** Divānī, Patā Nahi Muja Aura! .....Maim. 5.



## 32. MAIM DIVĀNĪ DIVĀNĪ

- I am mad and intoxicated in quest of the home of my Lord. Wandering and roaming everywhere When I was totally tired, I came and settled at Kāśī (the Self within.). .....Refrain.
- The cottage in the form of one's body is wonderfully built from a mixture of five types of clay (i.e. The Five Elements: Earth, Water, Fire, Air and Space). I am tired of wandering in five<sup>1</sup> sheath-palaces (covers)! At last I am awakened!! .....1.

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(1) Five Sheaths Palaces (Covers) are: Annamaya Koṣa, Prāṇamaya Koṣa; Manomaya Koṣa, Jñānamaya Koṣa and Ānandamaya Koṣa.

- I have put on a gown of divine love! I have besmeared on my body the charmed ash of renunciation! I have kept a Vina (a string instrument) on my shoulder signifying the sound 'Soham-I am That' in every breath. Oh! I am transformed into the state of Avadhuta!<sup>1</sup> .....2.
- I bathed in the river Ganges of knowledge; and scrubbing the body I put away the ego-dirt. The body then started shining like gold. I could recognise the Divine Play of the invisible and unknowable Supreme Being! .....3.
- When I lit the fire-pit of desires and anger, the cold of ignorance vanished. When I burnt to ashes the sticks of Cit-Acit (prejudices) in a desolate kind of life, I experienced the illumination of the Divine Lustre! .....4.
- The Kāshi (pilgrimage place Varanasi) in the form of Self started shining and the presence of Lord Viśvanātha is now felt everywhere. I am an ascetic; mad after '**Raṅga**' the Lord, and I don't know anything else! .....5.




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(1) Avadhūta is an Ascetic who has shaken off all worldly ties and always remains intoxicated in self ecstacy.



### 33. MAIM TO DATTA DIGAMBARA DHYĀUM

Maim To Datta Digambara Dhyāum. ....Refrain.

C'ana C'ana Pala Pala Guruguna Gāum  
Āvāgamana Miṭāum. ....Maim. 1.

Loga Khīje Ātama Rize,  
Ātama Khīje Kahām Jāum? ....Maim. 2.

Viṣaya Viṣārī Ahigaṇa Mānum,  
Dūra Hi Dūra Bhagāum. ....Maim. 3.

Tapasī! Dūjum Kāmī Na Jānum,  
Bhūla Gayo Samsārūm! ....Maim. 4.

Raṅga Raṅgake Loga Lugāī,  
Kahām Kahām Mana Bhaṭakāum? ....Maim. 5.



### 33. MAIM TO DATTA DIGAMBARA DHYĀUM

- I for one do meditate on Datta Digambara (the sky-clad). ....Refrain.
- I sing the glory of (Guru) The Master every moment to avoid the cycle of birth and death. ....1.
- Let people be angry at me! The Self must be pleased, because if the Self is angry where shall I go? .....2.

- I firmly believe sensual pleasures to be poisonous serpents; so I always drive them away. ....3.
- Oh <sup>1</sup>Tapasi! Except the Lord Datta I don't know anything else! I have forgotten the wordly relations! .....4.
- There are various types of men and women. Whom to accept and whom to reject? .....5.



### 33. MAIN TO DATTI DICAMBARA DAYA

(1) Rev. Raṅga Avadhūta Bāpajī used to address as Tapasī (an ascetic who performs penance), his fellow-student and later, staunch disciple Late Shri Amrutlal Nathalala Modi (Modīkākā), the then Managing Trustee of Shri Avadhuta Nivas Trust, Nareshvar.



### 34. MANA MARAJĪVĀ!

Mana Marajīvā! C'e Motī Amulakha  
Eka Antara-Sāgare;  
E Rasa Pīvā, Gaha Sadgurunī  
Bām̐hya Ā Bhavasāgare. ....Refrain.

Jyām Āpataṇum Baḷa Nava Cāle,  
E Viṇa Pattum Tṛṇa Nava Hāle;  
Ākhara Jama Keśa Sahī Zāle! ....Mana. 1.

Guru Jñāna Ghaṭā Gaharī C'āī,  
Ām̐dhī Ajñānataṇī Dhāī;  
Dharmāmṛta-Megha-Zaḍī Āi. ....Mana. 2.

Mana-C'īpamahīm Bindu Paḍiyum,  
Sattvāmṛta Svātī Jai Thariyum;  
Pāṇī Amulakha Tyām To Cadhiyum! ....Mana. 3.

Sahu Dvāra Juktithī Bandha Karī,  
Daśame Jai Prāṇa Vaseja Tharī;  
Māre Dubakī Hari-Nāma-Smarī! ....Mana. 4.

Tyām Kāyaranum Nava Kāma Jarī,  
Nugarā Jāye Kṣaṇamām̐ja Marī;  
Koī Karoḍe Jāya Tarī!! ....Mana. 5.

Tanu Varma Śīlanum Dṛḍha Dharī,  
Ūrminī Heṭhe Jāya Farī;  
Dekhe E Mukta Raṅga .Hari! ....Mana. 6.



### 34. MANA MARAJĪVĀ!

- Oh mind, the pearl-diver! A precious pearl is in the inner ocean of the heart! To taste that nectar in this ocean of the world, please surrender to (Sadguru) the Master. ....Refrain.
- Our strength does not work there, without the Master's grace even a leaf or a blade of grass

cannot move. On the contrary, at the end the god of death will cease you by hair. ....1.

- Plentiful blessings in the form of knowledge of the Self are deeply felt, the fog of ignorance is pushed out and the cloud bursts in the form of religious nectar! .....2.
- A drop of water (Self knowledge) fell into the shell of the mind; the essence of the nectar (Self) settled in Swāti constellation (fifteenth lunar house. It is a mythological belief that if a drop of rain falling when the sun is in Swāti constellation enters into the belly of an oyster it turns into a pearl) and the pearl (the Self) gets a very precious lustre! .....3.
- Closing skillfully the nine<sup>1</sup> doors (of all the senses in the body) and the vital breath (Prāṇa) to be fixed in the tenth aperture (supposed to be, at the crown of head) one should plunge (in the ocean of joy) with the name of the Lord Hari constantly in the mind! .....4.
- It is not at all the job of a coward and one without the (grace of the) Master would be finished in a moment. A rare one in millions may succeed! .....5.
- Donning firmly an armour of character if one goes underneath the waves of thoughts in the mind, he would certainly observe the pearl in the form of the spirit, the Lord Hari! .....6.



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(1) Nine doors: Two Eyes, Two Ears, Nose, Mouth, Anus, Urinary organ and Skin.



### 35. MANA MŪḌHA AJĀṆA!

Mana Mūḍha Ajāṇa!

Fāṁ Fāṁ Kāṁ Māre C'e Amathāṁ Ābhamāṁ?

Vaḷa Mūḷa Niśāna, Jeṇe Re

Samrakṣaṇa Kidhum Gābhamāṁ! .....Refrain.

Paḷa Palamāṁ Jāya Kahāṁ Doḍī,

Śaraṇum Bhagavantataṇum C'oḍī?

Ākhara Nāve Fūṭī Koḍī. ....Mana. 1.

Amṛta Kīdhum Devo Kāje,

Stana Dūḍha Bharyum Bālaka Kāje;

Faḷa Fūḷa Anna Prthvī Rāje. ....Mana. 2.

Khaḍa Trṇathī Paṣune Santoṣe,

Kīḍī Kaṇa Maṇa Hāthī Poṣe;

Bhajaṣe Nā Te Ākhara Roṣe. ....Mana. 3.

Divase Pragaṭe Bhānudevā,

Rāte Śaśī Tārakani Sevā;

Rtuo Arape Vidha-Vidha Mevā. ....Mana. 4.

Sāgaramāṁ Bharatī Lāve C'e,

Vāḍaḷathī Jaḷa Varasāve C'e;

Ākāṣe Cāpa Caḍhāve C'e. ....Mana. 5.

Lakha Corāsī Jāti Kīdhī,

Kāḷa Karmataṇe Hastaka Dīdhī;

Vidhavidhatāmāṁ Na Kamī Kīdhī. ....Mana. 6.

Je Ghaṭa Ghaṭamāmhī Bole C'e,

Bājīgara Aḷago Khele C'e;

Je Jāṇe Te Raṅga Rele C'e. ....Mana. 7.



### 35. MANA MŪḌHA AJĀṆA!

- Oh foolish and strange mind! Why do you grope vainly in the air? Turn towards the original target which has protected you right in the womb!

.....Refrain.

- Where do you run away so hastily every moment, leaving the shelter of the Divine? Not a single paisa<sup>1</sup> (Lit. a broken sea-shell) will be in your hands at the end! .....1.
- It is He who reserved nectar for the Gods; it is He who produces milk in a mother's breast even before the child is born. And it is by Him that the whole earth looks beautiful and splendid; full of flowers, fruits and foods. ....2.
- It is He who nourishes beasts with fodder, ants with tiny food particles and elephants with several kilos of food; One who does not worship Him shall be weeping (in repentance) while breathing his last! .....3.
- The sun God shines during day, the moon and the stars serve at night and the seasons offer all kinds of fruits! (All these are His grace!) .....4.
- He brings tides in the oceans, pours rain water from the clouds and raises a beautiful rainbow in the sky. ....5.
- He has created eighty four lacs (eight million four hundred thousand) species and handed over to Kāla and karma i.e. Time and Destiny. He has left nothing to fulfill the variety. ....6.
- It is He who speaks in every species; It is He, the player who plays but remains aloof from the play itself. One who realises this secret enjoys the ecstasy! .....7.




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(1) A paisa = a coin of the lowest denomination.



### 36. MANA MŪRAKHA NĀDĀNA

Mana Mūrakha Nādāna Atise  
Śī Rīte Samajāvum Re!  
Pārada Hoye Rasathī Bāmdhum,  
Dvirada Ankuṣe Khāḷum Re! .....Refrain.  
Sāṃḍha Nātha Kherncī Samajāvum,  
Mṛga Nāde Lobhāvum Re;  
Faṇivara Mantre Moha Pamāḍum,  
Vṛścika Ḍaṅkha Uḍāvum Re. ....Mana. 1.  
Pavana Baṅkagaḍha Keda Karāvum,  
Surat-Sāṃḍase Bāmdhum Re;  
Bhūta Bhūvo Thai Nāca Nacāvum,  
Ākhara Adhavaca Dāṭum Re. ....Mana. 2.  
Bāḷaka Miṣṭa Khavāḍum Preme,  
Yukti-Prayukti Lagāvum Re;  
Samaje To Sovidha Samajāvum,  
Āḍe Gāla Sūjāvum Re. ....Mana. 3.  
Bhajanakefathī Sāna Bhūlāvum,  
Vidhavidha **Raṅga** Ramāḍum Re;  
Mārī Amara Mokṣapada Āpum,  
Āvāgamana Maṭāḍum Re! .....Mana. 4.



### 36. MANA MŪRAKHA NĀDĀNA

- Oh foolish and extremely childish mind! How do I explain it to you? If it is mercury, I can behold it with alchemy and if it is an elephant I can control it by goad. ....Refrain.

- If it be a bull, I can guide it by pulling its nose-string! I can attract it by music if it be a deer; If a cobra, I enchant with magical tricks and if it is a scorpion I could cut the stinger out of it. ....1.
- If it is vital breath I can imprison it in the crooked cavity in the 'tricuty' (the triangular space above nose and between the eyebrows) and clutch it with deep concentration. If it is a ghost I can make it dance and control it by being the person who exercises evil spirits and at the end bury it in the middle of the earth. ....2.
- If it be a child I can affectionately feed it sweets and apply various kinds of cunning tricks. If the child could understand, I may try and explain in hundred different ways, otherwise with a slap on the cheeks! .....3.
- I would get lost in the intoxication of devotional songs and fondle it in different ways. I bestow immortal liberation after subduing my mind and become free from the life and death cycle! ....4.





### 37. MANAKO BINA MĀRE GOSĀMĪ

Manako Bina Māre Gosāmī,  
Aiso Mile Na Kabahu Bhāī. ....Refrain.

Tana Raṅgāya Mana Na Dhoyā,  
Dharā Geruā Kaparā,  
Māna Mijāsa Gayā Na Manase,  
Ākhara Jamane Pakarā. ....Mana. 1.

Uparase Baka Dhyāna Lagāyā,  
Cuna Cuna Macalī Khāyā,  
Parastrī Paradhana Haṭā Na Manase,  
Kicaḍa Nāva Famsāyā. ....Mana. 2.

Kare Kathā Aru Purāna Bāmce,  
Loga Jñāna Bakavāyā,  
Karanī Kā To Mile Na Liṭā,  
Khālī Peṭa Baḍhāyā. ....Mana. 3.

Bake Yoga Aru Bhoga Baḍhāve,  
Celā Celī Lūmṭā,  
Aham-Brahma Mukhase HīKute,  
Aham-Kāra Nā C'ūṭā. ....Mana. 4.

Deha-Taraṅga Na Ūṭhe Dilamem,  
Hile Na Ātamajyoti,  
Manamāruta Mila Jāya Mūlamem,  
Grahe Raṅga Jama-Coṭī!! ....Mana. 5.



### 37. MANAKO BINA MĀRE GOSĀMĪ

- Oh brother! One cannot easily realize the Lord,  
the controller of senses without reining the mind!  
.....Refrain.

- You may apply external religious signs on the body like Tilak<sup>1</sup> or clad your self in saffron attire but if you have not purified your mind and got rid of the ego you are bound to be ill-treated by the death-deity Yamarāja (or Jamarāja)!. .....1.
- Superficially or outworldly you appear to be meditating and concentrating like a crane but internally you indulge in bad deeds, like the crane devours fish of its choice; If your mind is not void of others' wives and wealth, the boat of your life is caught in mud and it cannot be liberated from the birth and death cycle. ....2.
- One may give talks or discourses on religious scriptures and mythological epics and may preach knowledge to the world; But if you have not put that knowledge into practice, it is all in vain like growing a useless large belly! .....3.
- One may talk on yoga and go on increasing material pleasure, plundering the wealth of the male and female disciples; You may hear from his mouth 'I am Brahma' but his pride has never gone! .....4.
- The self should be free from body-consciousness, the flame of the spirit should be steady; mind and breath should jointly get absorbed into the root of life, then **Raṅga** (the individual soul) gets victory over death. ....5.




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(1) Tilak is bright ash or sandal wood paste applied on the forehead and also red powder made from turmeric applied on the forehead in a round dot or 'U'-shape.



## 38. MANUVĀ, HARI BHAJA

Manuvā Hari Bhaja Zaṭa Nādāna!

Maḷaṣe Tujane Akṣaya Sukha Khāṇa! .....Refrain.

Ghaṭathī Paṭapara, Paṭathī Gāḍe,

Tuṁ Āma Nirantara Kām Doḍe?

Ākhara Tujane Vikha E Bāḷe,

Kaī Thobha, Vicara, Samaja Mastāna! .....Manuvā. 1.

Mātyo Mātaṅga Samo Doḍe,

Paḍatām Behāla Thaṣe Khāḍe,

Fara Pā'co Antara Ajavāḷe;

Sāmbhaḷa Gebi Anahada E Gāna!! .....Manuvā. 2.

Soham Soham E Koṇa Vade?

Bolaṇahāro Bhītara Śabde?

Saritāe Sāgāra-Mūḷa Jaḍe,

Duhkhanuṁ Na Pacī Re' Nāmanīśāna!! .....Manuvā. 3.

Jyām Tyām Ānanda Bhāryo Saghaḷe,

Avināśī Anādi Ananta Are!

Jāṇī Dubī Revuṁ Svabaḷe,

Jāme Jo Kevo Raṅga Sujāṇa!! .....Manuvā. 4.



## 38. MANUVĀ HARI BHAJA

- Oh childish mind! Start praying the Lord Hari immediately. You will get an inexhaustible hidden treasure of happiness. ....Refrain.
- From pot to cloth and from cloth to cart; Why do you always keep running thus from one thing to

another? As a result it becomes poisonous and burns you causing pain. So stop for a while, think over and understand that intoxicated one! .....1.

- You run here-there like a mad elephant and on falling into a pit you will be in a miserable condition! Please turn back following the light of inner-heart and listen to that mystical endless song!!

.....2.

- Who utters 'So-Ham' 'So-Ham' (I am That)? the speaker is inside. If the river finds the original ocean there will be no trace of misery! .....3.

- There is happiness here, there, everywhere; it is eternal, without beginning and endless! Bearing this in mind to remain immersed in happiness with self effort and then experience what an endless joy it is. ....4.



### 38. MANUVA HARI BHALA



### 39. MANUVĀ, HARI BHAJANĀ

Manuvā, Hari Bhajanā, Hari Bhajanā,  
Kūḍa Kapāṭa Saba Tyajanā. ....Refrain.

Kṣaṇabhaṅgura Yaha Deha Samajakara  
Dehī Manameri Lānā;  
Ghara Ghara Jāke Alakha Jagānā,  
Kūkara Bhūta Bhagānā. ....Manuvā. 1.

Sabase Hilamila Jagameri Rahanā  
Manakā Saṅga C'udānā;  
Mai-Mera Yaha Dvaita Bhulānā,  
Advaitātama Dhyānā. ....Manuvā. 2.

Candana Sama Nija Kāya Jalānā,  
Jagameri Sugandha Failānā,  
Śītala Vacanāmṛta-Dhārāse,  
Duhkhiyana Duhkha Miṭānā. ....Manuvā. 3.

Marake Amṛta Honā Sāmī,  
Jīvat Samādhi Lenā;  
Anahada Bamsī Madhura Bajānā,  
Analahakka Mukha Gānā. ....Manuvā. 4.

Aham Jalāke Bhasmī Dharanā,  
Jamaghara Aḍaṅga Lagānā;  
Triguṇabheda Trisūla Pakaḍake,  
Raṅgāgamana Miṭānā!! ....Manuvā. 5.



### 39. MANUVĀ, HARI BHAJANĀ

- Oh mind! Worship the Lord all the while, giving up all intricacies and deceit. ....Refrain.

- Knowing this body is transient, keep in mind the soul behind the body. Move from door to door preaching the knowledge of the Supreme which can never be objectified and drive away the ghost of atheistic thoughts. ....1.
- Live in harmony with all in this world, leave the attachments of the mind. Forget the attachments of 'mine and thine' which create duality of relationships and meditate on the non-duality of the soul. ....2.
- May your physical existence be sacrificed in the service of humanity and let its fragrance spread in the world like a lit sandal wood. Talking with nectar-like soft words, remove the miseries of the miserables. ....3.
- Oh gentleman! You should live like a dead, bondage free person and you will be immortal. It is Samādhi<sup>1</sup> while living! Play the flute of a self which plays mystical devotional songs in the praise of the Lord! ....4.
- Besmear ash of the extinguished ego and be stubborn at the gate of the deity of death. Hold a trident in the form of distinction of three qualities<sup>2</sup>, get rid of the birth and death cycle. ....5.



- 
- (1) Samādhi means deep meditation in which the meditator loses his identity and becomes one with the Supreme Being.
- (2) Three qualities are: Satva (Purity), Rajas (Cause of all activities/Anger), Tamas (Ignorance).



#### 40. MĀRĀ MANA MANDIRIYĀ MĀMĤYA

Mārā Mana Mandiriyā Māmĥya,  
Āje Ānanda Ānanda! .....Refrain.

Bhetyā Deva Jātām Vāṭe,  
Lidhā Rākhī Mem Śirasāṭe,  
Have Kām Doḍum Jagahāṭe? .....Āje. 1.

Śāṇe Sheja Sāme Joyum,  
Jotām Mem Mārāpaṇa Khoyum,  
Ko Kema Ke Śum Joyum? .....Āje. 2.

Raḥyo Jonāro Nā Āna,  
Raḥyum Jovānum Nā Jāṇa,  
Jovum Joyum Na E Bhāna! .....Āje. 3.

Śodhyum Na Jaḍe Hum Kyām̐ya,  
Jyām Tyām Devaja E Dekhāya,  
Gaḷyo Deve Mujane Hāya! .....Āje. 4.

Tum-Mām Hum-Num Mota Nihāḷa,  
Hum-Mām Tum-Nī Kyām̐ya Na Bhāḷa,  
Raṅga Kyām C'e Kāyā Kāla? .....Āje. 5.



#### 40. MĀRĀ MANA MANDIRIYĀ MĀMĤYA

- My mind- in the form of a temple, today overflows with divine pleasure! .....Refrain.
- Surprisingly on my way, I met Lord Almighty, I welcomed Him whole heartedly with complete

surrender. Now why should I wander in the world  
(in search of Him)? .....1.

- That wise-one just looked at me and I lost my physical awareness! How can I describe such an experience? .....2.
- The viewer no more remains the other person and nothing is left to be viewed. I am no more conscious of the duality of to see and seen! ....3.
- Nowhere now my individuality is found! Everywhere He, the Lord, alone is seen. Oh Lo! the Lord has devoured me! .....4.
- Feel the death of I (ego) in you (God); when possessed with ego You (God) can never be realised! Oh **Raṅga** (an individual soul)! Where is the body and where is the time? (i.e. Eternity prevails.) .....5.





## 41. MŪKĪ DĪDHĪ KALAMA BANDHO

Mūkī Dīdhī Kalama Bandho,  
Have Nā Kāī Lakhavum C'e,  
Lakhyum Te Nā Lakhyum Thāśe,  
Jano Sahu Bhūlī E Jāśe! .....Refrain.

Na Kāī Kahevum C'e Bhāī,  
Vicārī Rahevum C'e Āmhīm,  
Divasa Becāra Vā Kāmī,  
Haśe Je Āyu Te Bhāī! .....Mūkī. 1.

Bahu Rakhaḍyo Bahu Bhaṭakyo,  
Have Nā Kāī Jāvum C'e,  
Na Levum C'e Na Devum C'e,  
Ema Vicārī Āmhīm Rahevum C'e! .....Mūkī. 2.

Samaya Āvye Banyum Jāye,  
Prabhu Kiratāra C'e Nyāro,  
“Kaṛyum Merī” “Hum Karum” Śāne,  
Vṛthā Abhimāna Gozāro? .....Mūkī. 3.

Vapu Prārabdha Poṣe C'e,  
Khuśāmata Jahāmtaṇī Śāne?  
Farum Alamasta Svānande,  
Śvah-Kālanī Fikara Śāne? .....Mūkī. 4.

Na Ḍara C'e Motano Bhāī,  
Na Jīvananī Tathā Kāmī,  
Jīvana-Mṛtyu Ubhaya Sāmī,  
Khaḍā Cokī Kare Āmhīm! .....Mūkī. 5.

Vṛthā Gumāna Bhaṇataranum,  
Bhaṇyum Te Nā Bhaṇyum Āmhīm,  
Nirakṣaranī Sadakṣaratā,  
Prabhune Prāṇa-Priya Bhāī! .....Mūkī. 6.

Vivādo Vāda Kāmī Kidhā,  
Praśamsā Ninda Sahu Seḥyām,  
Have Nā Zera Pīvum C'e,  
Vicārī Āmhīm Rahevum C'e! .....Mūkī. 7.

Vṛthā Bakavādamām Bhāī,  
Na Zāmkhī Īsanī Kyāmī,  
Baki-Mūvā Vibudha Bhārī,  
Na Śāntinī Kaṇī Pāī. ....Mūkī. 8.

Prabhukṛpānī    Zaḍī    Āī,  
                     Janama-Śaṅkā    Ṭaī    Bhāī;  
 Marī    Gaī    Bhīti    Bekārī,  
                     Banyo    Nirdvandva    Adhikārī! .....Mūkī. 9.

Prabhunī    Vāṭimām    Āmhim,  
                     Anerām    Citra    C'e    Bhāī;  
 Aneke    Eka    Dikhāī,  
                     Sadeke    Naika    C'avi    C'avāī. ....Mūkī. 10.

Karoḍo    Janmanī    Ādhi,  
                     Thaī    Gaī    Khākha    Sahu    Vyādhi,  
 Ṭaī    Gaī    **Raṅga**    Upādhi,  
                     Maī    Svānanda    Suragādī!! .....Mūkī. 11.



## 41. MŪKĪ DĪDHĪ KALAMA BANDHO

- Oh dear breathern! I have put down the pen and now I do not wish to write anymore. Whatever is written will be unwritten and people will forget it all! .....Refrain.
- Oh brother! I have nothing to talk about and with all awareness now I want to live the rest of my life, may be two-four days or whatever may be left! .....1.
- Having roamed a lot, wandered a lot I don't want to go anywhere now. I have nothing to take, nothing to offer and with such an attitude I want to pass my life. ....2.
- Whatever is to happen would certainly happen; The Almighty is a strange creator, "I did this", "It is I who is doing this", why should I have such a killer ego? .....3.



- Destiny nourishes the body; why flatter the world?  
I am moving strong and stout in sprititual ecstasy;  
why bother about tomorrow? .....4.
- There is no fear of death and I care not for the  
life. Oh dear one! Life and death are just two  
alert guards over here! .....5.
- The pride of education is meaningless and (on the  
way to God) education has no value. It is the  
innocence of the illiterates that is immensely loved  
by the Lord! .....6.
- Enough of arguments and controversial debates!  
Having endured enough of praise and censure!  
I don't want any more of this poison! And with  
that firm attitude I want to pass my life! .....7.
- There is not even a glimpse of the Lord in  
senseless talks. Prattling a lot, learned scholars  
never found the slightest peace! .....8.
- With a shower of Lord's blessings doubts about  
the next birth and fear of the unknown vanish.  
I am transformed into the non-dual state of  
existence! .....9.
- In the divine garden of the Lord, Oh brother!  
there are unique pictures. I see one in many and  
many in one!! .....10.
- Anxieties and diseases of crores<sup>1</sup> of births have  
turned to ash and the troubles have all disappeared  
and I am on the divine throne of ecstasy! .....11.




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1. 1 crore = 10 millions.

## 42. NĀ HUM TYĀM ŚUM MĀHARUM

(Doharā)

- Nā Hum Tyām Śum Māharum? Tārum Saghaḷum Nātha!  
Tumja Eka Badhe Rahyo, Aham-Raṅga Anātha. ....1.
- Tum-Hiṇo Bahu Āthaḍyo, Khādhō Jyām Tyām Māra,  
Hum Bhūlī Tujamām Bhaḷyo, Tāryo Raṅga Gamāra. ....2.
- Aham-Bhāva Te Jiva C'e, Nāham Śiva Sākṣāt,  
Aham-Brahma Mithyā Smṛti, Muḷa Raṅga Ajāta. ....3.
- Rarrā Sat-Pada Jāṇa Tum, Gaggā Cit-Pada Kanda,  
Anusvāra Ānandamaya, Raṅga Saccidānanda. ....4.
- Nā Jāṇī Bakato Fāryo, Thatām Bhāna Mukha Bandha,  
Lakhavum Bakavum E Badhā, Raṅga Nakamā Fanda. ....5.
- Dūbī Revum Antare, Ātmasamundara Māmhya,  
Upa Taraṅga C'o Rame, Raṅga Na Jala Bhedāya. ....6.
- Āve Te Karavum Sukhe, Re'vum Sadāya Nacinta,  
Junu Rṇa Devum Ghaṭe, Karavum Raṅga Na Nūtna. ....7.
- Sukha-duhkha Mananām Soṇalām, Janma-Maraṇa Tana-Gandha,  
Bani 'Ramakaḍum Īsanum, Khela Raṅga Nirdvandva. ....8.



## 42. NĀ HUM TYĀM ŚUM MĀHARUM

- When I am not I, what shall be mine? Everything is yours! Oh Master! You alone are pervading everywhere; the individual ego is helpless. ....1.
- (Oh Lord!) Without you I struggled in vain and everywhere I was defeated. When I left my ego and became one with Thee, foolish **Raṅga** (an individual soul) I sailed across. ....2.



- An individual ego is the soul, while egolessness is Śiva incarnate. (Truly speaking) 'I' and 'Brahma (Supreme Being)' is an illusive memory. **Raṅga** (an individual soul) basically is never born! .....3.
- 'R' stands for the word 'Sat' (Truth), 'G' stands for the word 'Cit' (Consciousness); while the nasal sound of Anusvāra (a dot above the line) is bliss. Thus **Raṅga** (an individual soul) is Sat-Cit-Ānand (Truth, Consciousness and Bliss)! .....4.
- Not knowing (about the Self) I went on prattling but when I realized (knowing the Self) I was silenced. Writing, prattling and such other activities are all useless pretence. ....5.
- Look deep within (remain immersed) in the ocean of the Self. On the surface let there be the sport of the waves (thoughts). Oh individual soul (**Raṅga**)! diversified are the waves, but not the water! .....6.
- Do happily whatever comes your way and remain always carefree. The old should be cleared and don't accept any new debt, oh soul (**Raṅga**)! .....7.
- Happiness and misery are only mental dreams just as birth and death are the characteristics of the body. One should be a toy in the hands of the Lord, oh **Raṅga** (an individual soul) and play Non-duality. ....8.

### 43. NAHĪ JĀUM RE NEHĀLE

Nahī Jāum Re Nehāle, Mahetājī Māre! .....Refrain.

Enī Soṭī C'e Lākho Moṭī Moṭī,  
Kamika Sārī Ne Kamika Sāva Khoṭī. ....Nahī. 1.

Farato Nehālane Eka Moṭo Koṭa,  
Karī Mūke C'orām Doṭamdoṭa Re. ....Nahī. 2.

Bhūlabhūlāmaṇī Ne Ūṇḍī Khāḍo,  
Vacce Vacce C'e Kāmṭānī Vāḍo Re. ....Nahī. 3.

Varge Varge Te Pāṭha Anero,  
Mārī Mārī Utāre E Khālo Re. ....Nahī. 4.

Ghaḍie Ghaḍie Ghaṇṭa Vagāḍe,  
Pahelo C'ello, C'ello Pahelo Kāḍhe Re. ....Nahī. 5.

C'ūṭābārī C'e Eka Ja Koṭe,  
Pāme Puṇye Panotī Jo Khūṭe Re. ....Nahī. 6.

Dvārapāla C'e Raṅga Dayāḷu,  
Kūmci Āpīne Khole E Tāḷum Re. ....Nahī. 7.



### 43. NAHĪ JĀUM RE NEHĀLE

- I don't want to go to the school. A teacher may punish me there. ....Refrain.
- His canes are innumerable and big, some are nice and some are spoilt. ....1.



- Around the school there is a huge fortification and the pupils run here-there. ....2.
- There is a labyrinth and a deep pit and thorny fences at intervals. ....3.
- In each class there is an unusual lesson to be learnt and the punishment is very severe. ....4.
- The bell is rung every now and then! And the first one is moved to the last and the last one is moved to the first. ....5.
- There is only one escape window in the fortification which could be found as a result of good deeds, if evil days are over. ....6.
- The doorkeeper oh mind (**Raṅga**)! is merciful; He gives the key and opens the lock! ....7.



## 44. NATHĪ GAMATUM

Nathī Gamatum, Nathī Gamatum Ā Ghera, Jāvum Pele Dvāra. ....Refrain.

Andhatame Ā Saghaḷum Bhariyum, Tyām To Teja Apāra;  
Bhūkhakaḍākā Tīkhā Ahiyām, Tyām Mijalasa Nahi Pāra. ....Jāvum. 1.

Pāṇinām Paṇa Sāmsām Ahiyām, Tyām Amṛtapāthāra;  
Duhkha-Dariyo Ucālā Māre, (Tyām) Sukhasāgara Relāya. ....Jāvum. 2.

Rāga-Dveṣanām Judha Ghaṇerām, (Tyām) Śāntitaṇo Nahi Pāra,  
Raṅgarāja Gurusevā Kīnī, Jai Beṭho Te Ṭhāma. ....Jāvum. 3.



## 44. NATHĪ GAMATUM

- I do not like this home! Surely I do not feel at home here (in this life)! I wish to move to That door (be liberated)! .....Refrain.
- Here is dense darkness; While there is immense Lustre. Here it is an intense longing (Lit. hunger and starvation) while there is endless entertainment! (Lit. feasts and parties) .....1.
- Here there is scarcity of even water, while there, is a lake of nectar. Here there is a sea of miseries while there is the vast ocean of bliss. ....2.
- Here all the while are conflicts of attachments and jealousy while there, is peace eternal. Serving the Master, the king of moods, the mind (Raṅga) has become stable at His lotus feet. ....3.





## 45. NIRAÑJANA-PADA TO MUKHASE

Nirañjana-pada To Mukhase Na Bañño Jāya. ...Refrain.

Nahim Ujyārā Nahim Vo Kālā, Nūrahī Nūra Apāra,  
Bina Dekhata Dikha Paḍe Sahajahī, Dekhata Andhā Yāra! ...Nirañjana. 1.

Nahim Vo Andara Nahim Vo Bāhira, Donose Para Pāra;  
Andara-Bhāra Samāyo Usameri, Vo Saba Golañkāra!...Nirañjana. 2.

Uṁcā Nīcā Sama Cokhūṇa Nā, Nahim Barṇa Ākāra;  
Niraguṇa Siraguṇa Usake Bāmdhe, Bina Jaga Jagakiratāra. ...Nirañjana. 3.

Dekhe So To Kahana Na Pāve, Kahe Na Dekhyā Sāra,  
Sabake Andara Sabase Nyārā, **Raṅga** Arūpa Adhāra!!...Nirañjana. 4.



## 45. NIRAÑJANA-PADA TO MUKHASE

- The term 'Nirañjan'- [Supreme Being] cannot be described in words! .....Refrain.
- He is neither fair nor dark; It is all Lustre. Lustre beyond limit and without even looking at Him, He is seen so easily that even a visually handicapped (Lit. Blind) is able to see Him! .....1.
- He is neither inside nor outside as He is beyond both! The outside and inside both are merged in Him in a complete round shape! .....2.
- Neither high nor low; not a square with equal sides and angles; has no color and no form; attributes or nonattributes both are under Him. He is the creator of the universe without the universe! .....3.
- One who is able to see That, cannot describe it and if one tries to describe It, the essence shall not be fully conveyed! It is within all and different from all. It is the support of all forms and formless!! .....4.

## 46. NĪTI NEVE MŪKĪ RE

Nīti Neve Mūkī Re, Anīti Kām Koṭe Dhari?  
Padamañī Melī Re, Guṇakā Te Śīda Varī? .....Refrain.

Śreya Preya Be Eka Na Māno, Śrtie Kaḥyo Viveka;  
Śreyathī Sukha Akṣaya Maḷatām; Preyathī Duhkha Aneka,  
Ulūkane Bhāve Re, Divasathī Rātri Bhalī. ....Nīti. 1.

Miṣṭa Mevā Paṇa Kharane Nakāmā, Viṣṭhā Joī Dode Eha,  
Pāmara Nara Parameśvara Mūkī, Pramadāne Pūje Neha;  
Farī Farī Nāve Re, Manakhā Ā Deha Hari! .....Nīti. 2.

Upa Kevām Sundara Rasiyām, Māmhe Haḷāhaḷa Zera;  
Indravaraṇāmñām Fala Sama Jāṇo, Viṣaya Vikhāranī Pera;  
Mañi Joi Moḥyā Re, Paḍyā Te To Motadarī! .....Nīti. 3.

Svātmamām Ramatā Sura Kahevāe, Asura Indriya-Dāsa;  
Cāra Divasa Rāja Karīne, Ākhara Pāme Trāsa;  
Śāṇām Kema Bhūlo Re? Pācūm Valī Juo Jarī! .....Nīti. 4.

Kyāmthī Āvyā Te Kethe Javānā, Māraga Jāya C'e Kyāmya?  
Āmkha C'atām Āmḍhaḷā Thāo, Ākhara Raḍaśo Hāya!  
Veḷā C'ate Ceto Re, Kahum C'um Hum Farī Farī!! .....Nīti. 5.

Yamaniyamanum Bakhtara Pahrī, Dharma-Dhanuṣa Suhasta,  
Soham Bāṇe Lakṣya Viṇḍhatām, Raṅga Brahmānanda Masta;  
Asaṅgane Śastre Re, Samsṛti Jāya Marī!! .....Nīti. 6.



## 46. NĪTI NEVE MŪKĪ RE

- Keeping aside morality why are you inclined towards immorality? Instead of a gracious beautiful lady why have you chosen a harlot?  
.....Refrain.
- Vedas have emphatically discriminated between Śreya (the righteous deeds for spiritual bliss i.e. liberation) and Preya (deeds for worldly happiness) and asked not to treat both as equal.



(Eternal happiness is obtained through Śreya while miseries through Preya.) Only an owl (ignorant-one) prefers night (Preya) to day (Śreya).

.....1.

- Sweet fruits are useless to an ass, it will run only after rubbish excreta. Similarly an unfortunate person worships a woman instead of Lord Almighty! Oh Man! You may not get this human life again and again (every birth)! .....2.
- Outwardly looking beautiful and juicy, Indravarṇā fruits are inwardly full of deadly poison; likewise sensual pleasures are poisonous serpents. Those who get illusioned on seeing a gem (on the head of a serpent) enter the valley of death! .....3.
- Those playing in the Self alone are Gods while the slaves of the senses are demons. They enjoy the ruling for a short time (Lit. four days) and at the end they experience troubles. Oh wise-ones! Why make a mistake? Please turn back a little and look within! .....4.
- Where from you have come and where will you go? Where does the path lead to? Despite having eyes why behave like a blind! You will have to cry in repentance at the end. Please wake up in time, I am telling you again and again!! .....5.
- Donning the armour in the form of Yama and Niyam (mental and physical restraints); taking a bow in the form of religion in your powerful hands and shooting the target with an arrow of 'I am that' (Soham) **Raṅga** (the soul) is intoxicated in divine ecstasy as with the weapon of detachment, the life in the form of birth and death stops. ...6.

## 47. PAŚCIMA VĀNĪ RE, VĀDAĪ

- Paścima Vānī Re, Vādaī, Zerī Barakhā Thāya;  
Sadguṇa Kheta Re, Kheravī, Velo Khāva Dhāya! .....Paścima. 1.
- Cāra Cakṣue Re, Nā Jaḍe, Jagajīvana Amāpa;  
Andara Ope Re, Ātamā, Thāya Ajāmpā Jāpa. ....Paścima. 2.
- Emām Śum Śum Re, Ema Vade, Nāstika E Bakavāda;  
Kaṇṭhe Prāṇa Re, Āvatām, Koṇa Sūṇaṣe Sāda? .....Paścima. 3.
- Māna Mūkīne Re, Mānavī, Santacaraṇa Praṇāma;  
Sevā Adakī Re, Jo Kare, Āve Āpanī Fāma. ....Paścima. 4.
- Bhāge Bhīti Re, Motanī, Jamaḍām Nāsī Jāya;  
Jāge Jyoti Re, Antare, Muktimevā Khāya. ....Paścima. 5.
- Śraddhā-sīdī Re, Jo Caḍhe, Śūnya Mānasara Nhāya;  
Muktā Bhākhe Re, Hansalā, Vāyasa Viṣṭhā Khāya!! .....Paścima. 6.
- Paranī Padatī Re, Melīne, Āpa Hisāba Tapāsa;  
Devum Cūke Re, Dānathī, Laxmī Āve Pāsa! .....Paścima. 7.
- Āgho Dise Re, Ajñane, Pāse Puṇya Prakāśa;  
Dṛṣṭe Nāve Re, Andhane, Aṭavāe Cāre Pāsa! .....Paścima. 8.
- Lākha Anubhava Re, Andhanā, E Sahu Ākhara Rākha;  
Kṣaṇamām Dekhe Re, Dekhato, Bījo Thāse Khākha!! .....Paścima. 9.
- Rākha Laṅgoṭī Re, Lākha C'e, Lākho Rākha Samāna;  
Bandara Nāce Re, Bandare, Mūṭhī Caṇaka Pramāṇa! .....Paścima. 10.
- Upa Topī Re, Taṅgaḍī, Māmhe Jūnī Khāṇa;  
Gāla Bajāve Re, Gorīlo, Samaje Catura Sujāṇa! .....Paścima. 11.
- Mastaka Mūkī Re, Mārute, Sevyā Rāma Rahīma;  
Ghara Ghara Pūje Re, **Raṅga** E Hanumāna Balabhīma. ....Paścima. 12.





## 47. PAŚCIMA VĀNĪ RE, VĀDAḲĪ

- A cloud with the wind from the west (the western culture) downpours the poisonous rain (materialistic attitude). It shakes off the field of the good qualities (the Indian culture) and the large creeper of evil desires terrifies! .....1.
- The Lord of the universe who is beyond comprehension cannot be found even with the dour internal (Soul, Mind, Intelligence and Ego). The Self shines in the heart, where there is effortless, continuous chanting of the name of the Lord. ....2.
- To look within and chant hymns would be meaningless to atheists! But at the time of departure of the soul when you face the crisis who would listen to your distress call? .....3.
- Oh dear one! Give up your pride and with a prostrate bow at the lotus feet of the Saint if you serve him with sincerity and devotion, you would certainly know thyself. ....4.
- Then the fear of death will disappear and the devils of death will run away. The flame of self realisation would light up and one would enjoy the fruits of liberation. ....5.
- If one climbs up the ladder of faith and bathes in the lake of Nothingness, i.e. the Brahma, the swan in the form of the soul would taste the pearls of liberation while a crow would eat faeces. ....6.

- Give up talking about others' downfall; look at your own accounts. By donating (in charity) get rid of your debts (towards the needy of the society), the goddess of wealth will be with you! .....7
- The ignorant finds the Lord far away, while the holy and enlightened finds the Lord very close. The blind can never have sight, he has to wander all around! .....8.
- Lakhs<sup>1</sup> of experiences of the blind ultimately turn to ash. While the one with eyesight can behold instantly, others will turn into ashes. ....9.
- Being an ascetic in loin cloth and besmearing ash on the body may be worth a lakh of rupees while millions of rupees i.e. materialistic wealth would be like ash. A monkey dances on the harbour, given a handful of chick-peas. ....10.
- An intelligent monkey keeping a cap on the head and wearing a short pant plays Music with his cheeks! This is done by his hidden treasure, i.e. spirit! Only the wise would understand this! ...11.
- Hanumanji (Lord Māruti) served his Master, the merciful Lord Rāma with total surrender and devotion. So the strong and brave Hanumanji is worshipped in every home. ....12.




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(1) One lakh = A hundred thousand (100,000) and one million is ten lakhs (1,000,000).



## 48. PĪVUM TO JÑĀNĀMṚTA PŪṚṆA

PĪvum Jñānāmṛta Pūrṇa,

Ho Pipāsu! PĪvum Gñānāmṛta Pūrṇa! .....Refrain.

Apūrum Pītām Aham C'alakāye, Thāe Adhahpatana! .....Ho. 1.

Bhāvaikya Bhūlī Kriyaikya Zāle, Na E Jñāna Śvānapaṇa! .....Ho. 2.

Nā Hum Tana Prāṇa Mana Citta Buddhi, Na Vikārī Trigūṇa! .....Ho. 3.

Dehāham Gaḷatām Brahmāham Jāge, Tenum Ye Vismaraṇa! .....Ho. 4.

Smaraṇāsmaraṇātīta Eka Śivo'ham Dvaitādvaita Viṇa Mauna! .....Ho. 5.

Na Janme Na Mare Sadā Sanātana, Ānanda-Me'rāmaṇa! .....Ho. 6.

Būzātām Divaḍā Āpa Prakāṣe, Svayam-Raṅga Cidghana! .....Ho. 7.



## 48. PĪVUM TO JÑĀNĀMṚTA PŪṚṆA

- Oh inquisitive of self knowledge! that nectar be drunk fully. ....Refrain.
- If drunk half-heartedly, ego will burst out and it will cause downfall. ....1.
- Forgetting the inner sense and keeping only the outward action, is not knowledge. It is a servility. ....2.

- I am neither a body nor the vital breath, neither mind nor consciousness or intelligence and not even the transient three attributes!<sup>1</sup> .....3.
- Once “I am Brahma” is realised, the feeling ‘I am body’ vanishes and even that feeling of being Brahma is forgotten. ....4.
- I am the Lord Shiva, beyond remembrance and non-remembrance; I am beyond duality and non-duality! I am the silence Itself! .....5.
- No birth, no death, He is eternal at all times and an ocean of bliss. ....6.
- When the lamps extinguish, the Self shines itself. ‘Raṅga’ (an individual soul) itself is the Supreme spirit. ....7.



## 48. PIVUM TO JÑANAMRTA PŪRNA

- Oh inquisitive of self knowledge! that nectar be drunk fully. ....
- If drunk half-heartedly, ego will burst out and it will cause downfall. ....
- Forgetting the inner sense and keeping only the outward action, is not knowledge. It is a servility. ....

(1) Three attributes: Satva, Rajas and Tamas.



## 49. PRABHUNO MĀRAGA C'E ŚŪRĀNO

- 'Prabhuno Māraga C'e ŚŪrāno, Nahi Kāyaranum Kāma;'  
Dekhī Bhāge Re, Bhīruo, Adhavaca Hāre Hāma. ....Prabu. 1.
- Bhaktī Bhabhūke Re, Antare, Bhava-Bhīti Sahu Jāya;  
Arka Udetām Re, Antamām, Tama Te Kyama Dekhāya? .....Prabu. 2.
- Mastaka Mūkī Re, Mānavī, Levum Harinum Nāma;  
Svānga Satīno Re, Je Saje, Tyaje Jivananā Kāma. ....Prabu. 3.
- Dagale Dagale Re, Duṅgarā, Caḍhavā Meru-Prāya;  
Kaṇṭaka Śūlo Re, Dehamām, Kṣaṇa Kṣaṇa Tyām Bhokāya. ....Prabu. 4.
- Bhūta Bhame C'e Re, Codiśe, Dāku Cora Apāra;  
Vana Vagaḍānī Re, Vāṭaḍī, Vanacara Khāvā Dhāya! ....Prabu. 5.
- Pāṇī Mūkyum Re, Kulaśīle, C'oḍī Lāja Ne Māza;  
Nācum Umaṅge Re, Māmḍave, Paherī Amṛta-Tāja!! .....Prabu. 6.
- Durjana Dāze Re, Dekhatām, Karaḍe Pocām Hāma;  
Anta Baḷīne Re, Thākatām, C'eḍe Āḍī Vāta! ....Prabu. 7.
- Avaḷī Vāte Re, Nā Mūke, Vīra Ṭeka Lava-Mātra;  
Ṭṛṇa Nava Bhakṣe Re, Kesarī, Bhale Ṭuṭatām Gātra. ....Prabu. 8.
- Nīscaya-Nāve Re, Je Caḍhe, Thāe Beḍo Pāra;  
Adhavadharānum Re, Nā Cāle, Ubhayabhraṣṭa Thaī Jāya. ....Prabu. 9.
- Kulaṭā-Śāpe Re, Nā Taje, Pramadā Patino Sātha;  
Jyoti Jāge Re, Premanī, Baḷe Pāpa-Saṅghāta.....Prabu. 10.
- Āpa Parāyum Re, Jyām Śame, Zeraveranī Jāta;  
Vāto Kīdhī Re, Kālanī, Arke Kyāmthī Rāta?.....Prabu. 11.
- Teje Teje Re, Ekarasa, Duhkha-Andhārūm Jāya;  
Jene Vīte Re, Te Ja Lahe, Raṅga Kema Śum Thāya!!.....Prabu. 12.



## 49. PRABHUNO MĀRAGA C'E ŚŪRĀNO

- The Path of divinity is for the brave. A coward dare not go. Cowards run away at the very sight of it, losing all courage. ....1.
- When the flame of devotion blazes in the heart, all worldly fears disappear. When the Sun rises how can darkness remain? at the end? .....2.
- Oh gentleman! One should go on the path, chanting the name of the Lord with complete surrender and devotion and without fearing death. On the path of divinity, one has to be dressed and made up like a Sati<sup>1</sup> and forsake the aspirations and desires to save one's own life. ....3.
- At every step on the path of liberation one has to climb huge mountains (difficulties) like the mount Meru and at each step sharp thorns (hurdles) prick the body. ....4.
- Ghosts (doubts) are roaming everywhere; thieves and robbers (negative attitudes) are innumerable. On the way through a forest (worldly life) wild animals (hostile forces) rush to devour! .....5.
- I have already deserted the lineage and its conduct (worldly constraints) and discarded decorum and courtsey (hypocrisy). I dance with joy in the pendal (mind) putting on the crown of eternity! .....6.

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(1) Sati is the woman who traditionally immolates herself on the death pyre of her dead husband.



- The wicked, seeing it, are enraged and the cowardly hearts break but at the end getting tired of jealousy they indulge in senseless talks. ....7.
- By the senseless talks of the wicked, the brave never puts aside his vow, not even a little bit. A lion, no matter how hungry, would never eat grass. ....8.
- One who sails in the boat of determination, successfully crosses the river. But one with poor understanding gets stranded and deprived. ....9.
- A chaste woman would never depart from the company of her husband even when cursed by a whore! When the lustre of love is awakened all sins get burnt. ....10.
- Feeling of antagonism and enmity becomes a forgotten talk of the past to one in whom duality has come to an end. Where there is Sun, how could there be darkness? ....11.
- It is all light and light in the experience of non-duality! The darkness of pain remains no more! Oh **Raṅga**! (an individual soul) only the one who has suffered the pain would understand the experience better. ....12.



## 50. RĀMA KAHO KE ŚYĀMA

Rāma Kaho Ke Śyāma, Saghḷe Ekaja E Bhagavāna;  
Īśvara Allāha Nāma, Saghḷe Ekaj E Bhagavāna. ....Refrain.

Vāri Kaho Ke Voṭara Bolo Āba Kaho Ke Acvā Yāro!  
Vastu Eka Bahu Nāma Anubhava Santo Śāstra Pramāṇa! ....Rāma. 1.

Ghāṭa Ghaṇerā Māṭī Eka, Ādi Anta Madhye E Pekha,  
Eka Aneke Dhāma, Samajo Samajo Catura Sujāṇa. ....Rāma. 2.

Vastu Nāmāthī Nā Palaṭāye, Anya Vadye Amṛta Vikha Nhoye;  
Zaghaḍā Vyārtha Tamāma, Mūko Gozāro Abhimāna! ....Rāma. 3.

Galapaṇa Sākara Ekaja Jāṇo, Nirākāra Sākāra Pramāṇo;  
Raṅga Arupa Anāma, Saccit-Sukhamaya E Rahamāna! ....Rāma. 4.



## 50. RĀMA KAHO KE ŚYĀMA

- All around there is only one God, may you call Him Rāma or Śyāma. Īśvara and Allāha are merely two names, but everywhere there is only one God.  
.....Refrain.
- Call it Vāri (in Sanskrit), Water (in English) Āba (In Arabic) or Ekwa (in Greek) Oh Dear friends, it is one and the same thing, the essence (water) is one with different names and that is the experience of the saints and confirmed by the scriptures. ....1.



- There could be clay-articles in many forms but the clay (the essence) from which they are all formed is one and the same! Observe it minutely; It is the same in the begining as well as in the end; It is the same even in the middle! Oh wise one! Try to understand that the Lustre is the same in several forms. ....2.
- A thing (the essence) does not change by different names. Just by different description, nectar does not change to poison! All these disputes are futile. Put aside that unholy ego!! .....3.
- As sweetness and sugar are one, in the same way the form and the formless are one; the individual soul (**Raṅga**) is formless and nameless! It is the essence, the consciousness, the mercy incarnate! .....4.



## ST. RAME RAMA SAHU GHATA VISE

It is the Lord Rāma in every being. He is the same merciful Rāma. Oh Hindus and Muslims why do you quarrel? Oh! An individual identity (Raṅga) and the lustre are one and the same! ....1.

The divine spirit is my mother and wisdom is my father! Both are colorless and formless! I am their son, the experience which bears identity of the form and color! ....2.

## 51. RAME RĀMA SAHU GHATA VIṢE

Rame Rāma Sahu Ghaṭa Viṣe, Rahīma Dayāghana Eja,  
Hindu Musalamīna Kām Laḍo? Raṅga Nūra Te Teja! ..... 1.

Mātā Mārī Cit-Kaḷā, Pitā Boda-Svarūpa,  
Suta Anubhava Huṁ Temano Raṅga Araṅga Arūpa! ..... 2.

Pāṇḍu Śubhra Kalāṅka Nā Raṅga Svarūpa Alekha,  
Pāṇḍu Ra Cinmaya Brahma C'e Ga Tanmaya Thā Dekha! ..... 3.

Rarrā Tatpada Jāṇa Tum Gaggā Tvam-Pada Dekha,  
Anusvāra Asi-Pada Laḥyūm, Raṅga Tattvamasi Eka! ..... 4.

Raṅga Raṅga Jana Sahu Kahe, Raṅga Santapada-Dhūḷa,  
Bhāve Sadguru Sevatām, Cāṭe Jaga Padadhūḷa. .... 5.

Thāya Haḍadhūta Jīvatām Mūe Banyo Avadhūta,  
Pūje Kapūta Jivaḍām, Maḍadām Raṅga Sapūta! ..... 6.

Zaṅkhūm Paradhana Sarvadā, Parastrī Aḷagī Na Thāya;  
Karūm Svajanavadha Khantathī, Raṅga Pāra Ko Pāya? ..... 7.

Gāṁḍotura Farūm Badhe Sadā Madya-cakacūra,  
Lāgyo **Raṅga** Na C'ūṭaṣe, Raho Saṅgathī Dūra!! ..... 8.



## 51. RAME RĀMA SAHU GHATA VIṢE

- It is the Lord Rāma in every being. He is the same merciful Rahima. Oh Hindus and Muslims why do you quarrel? Oh! An individual identity (**Raṅga**) and the lustre are one and the same! .....1.
- The divine spirit is my mother and wisdom is my father! Both are colorless and formless! I am their son, the experience which bears identity of the form and color! .....2.



- I am spotless neither pale nor bright! Color and Form are undescrivable! 'Pandu. R' means full of knowledge, the Supreme Being; 'G' suggests absorbtion in the Supreme Being. ....3.
- A conjunct consonant 'R' indicates the word That (Tat); while a conjunct consonant 'G' indicates Thou (Tvam). The nasal consonant is indicates 'asi' (is) and thus **Raṅga** and 'Thou Art That' 'Tat-Tavam-Asi' both mean the same! .....4.
- People may call me by name '**Raṅga**'; but '**Raṅga**' is merely dust at the (holy) feet of the saints! If one serves the Master (sadguru) with total devotion the whole world would bow down and touch your feet with all humility. ....5.
- I was discarded and illtreated while alive i.e. living the worldly life and when I started living like dead i.e. by extinguishing ego I became Avadhūta (one who has shaken off worldly ties). Only the unworthy would worship living beings, while the worthy **Raṅga** (detached one) would worship corpses (dead-like attitude towards materialistic world). ....6.
- I crave for others' wealth; I am never willing to get separated mentally from other's wife! I persistently betray relatives! How anyone would understand such **Raṅga** (an individual soul?) ..7.
- I move around in sheer madness; I am fully intoxicated all the time! Whatever fancy one becomes a victim of, it would be difficult to get rid of it; So always keep away from the company of others!! .....8.

## 52. SAGAPAṆA SĀCUM RE

- Sagapaṇa Sācūṁ Re, Śīlanūṁ Jethī Rīze Śyāma,  
Avara Upāsana Re, Melanūṁ Jethī Khīje Rāma. ....Sagapaṇ. 1.
- Viṣaya-Kathāe Re, Khānuḍo Kadīe Nāve Hātha;  
Bāvala Vāvyē Re, Kāramā, Kaṇṭaka Vāge Hātha. ....Sagapaṇ. 2.
- Śama-Dama Sāthe Re, Prītadī Karīe Catura Sūjāṇa,  
Para-Upakāre Re, Dehaḍī, Pātharīe Niśadina Prāṇa. ....Sagapaṇ. 3.
- Narakataṇām C'e Re, Bāraṇām, Kama Krodha Ne Lobha,  
Dāna Dayāthī Re, Damamām Damiye Manano Kṣobha. ....Sagapaṇ. 4.
- Corī Cāḍī Re, Na Kare, Dhāmke Doṣa Je Āna,  
Nindā Tyāge Re, Nārakī, Poṣe Sadguṇa Khāṇa. ....Sagapaṇ. 5.
- Himsā Manathī Re, Nā Kare, Deha-Veṇathi Anya;  
Būrum Bhākhe Re Nā Kadī Jīvatare Tenuṁ Dhanya. ....Sagapaṇ. 6.
- Tapa-Santoṣe Re, Je Rahe Mukhamām Harinūṁ Nāma.  
Nidrā-Svapne Re, Nā Śame, Cinte Harinūṁ Dhāma. ....Sagapaṇ. 7.
- Prabhunī Līlā Re, Sāmbhale, Gāye Hari-Jaśa-Gāna,  
Sajjana Seve Re, Bhāvathī, Ura Nāṇe Abhimāna. ....Sagapaṇ. 8.
- Janma-Maraṇanī Re, Cakkīmām, Pīse Niśadina Kāḷa,  
Koka Karoḍe Re, Ūgare, Viralo Sadguru-Bāḷa. ....Sagapaṇ. 9.
- Manane Māri Re, Je Mare, Farī Farī Maravum Jāya,  
E Viṇa Mukti Re Nā Maḷe, C'o Kara Koṭi Upāya! .....Sagapaṇ.10.
- Jñāna-Virāge Re, Je Lahe, Vīṁdhe Nāmanīśāna,  
Nāmīmārīhe Re, Deva Dise, Bhūle Dehanūṁ Bhāna!! .....Sagapaṇ.11.
- Akṣara Aḷgo Re, **Raṅga** E, Antaramām Nihsaṅga;  
Jāṇī Jāge Re, Jogio, Bhava-Bhaya Thāe Bhaṅga.....Sagapaṇ.12.





## 52. SAGAPANA SĀCUM RE

- Relation (devotion) with the Lord is to maintain a high and holy character. It pleases Lord Kṛṣṇa. Any other way of worship may bring evils, and that would never please Lord Rāma. ....1.
- Keeping engaged in sensual talks can never please or can never take you nearer to Lord Kṛṣṇa. If you sow a babul tree, sharp thorns will always prick your hands. ....2.
- Oh wise one! Maintain loving relations with mental and physical restraints and devote your entire life, body and soul in the service of others. Be always ready to oblige others. ....3.
- Desire or Lust, Anger and Greed would open up the doors of hell while Alms, Mercy and Restraints would subdue the excitement or provocation or agitation of the mind. ....4.
- One who does not indulge in stealing or by backbiting, but rather covers the faults of others, who abandons censure of others, nourishes a mine of good qualities. ....5.
- One who never hurts anyone physically, mentally or even by words, who never observes, thinks or wishes ill of others, his life is blessed. ....6.
- One who lives a life of penance and satisfaction with the Name of Almighty Hari continuously on his tongue, even while awake or asleep, his conscious and subconscious mind thinks of the original form of the Lord Hari's abode. ....7.

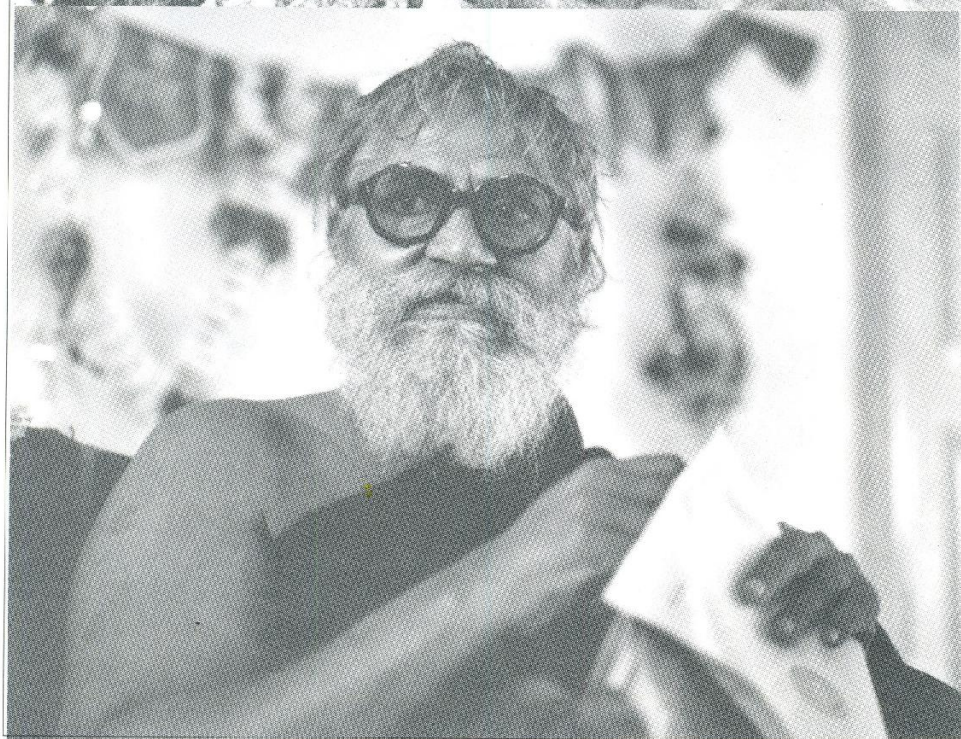
- He listens to the divine sportive acts of the Lord, sings praises of the valour of the Lord; serves with sincerity, devotion and affection all good people. Saints and sages and never feel proud about anything at heart. ....8.
- Time crushes you everyday in the grinder of birth and death; only a rare one in a million escapes this rut with the divine grace of a Sadguru, the Master. ....9.
- One who dies after living a life with all mental restraints becomes free from dying again and again and without achieving such a state you cannot be liberated even if you try ten million ways. ....10.
- One who concentrates with self knowledge and detachment from the worldly life, hits the target of the Name itself and divinity is visible in the Named one and he loses the consciousness of the body!! .....11.
- The Lord is beyond words Oh Mind! (**Raṅga**) Remain totally detached at heart. Realising this the yogis (Ascetics practicing yoga) get awakened and their fear of death gets destroyed. ....12.













### 53. SAHU BHEGĀ MAĪ GĀO

Sahu Bhegā Maī Gāo, Digambara Datta Avadhūtane,  
Dhīrī Āmkhe Nihāḷo E Digambara Datta Avadhūtane! .....Refrain.

R̥ṣi Atri Taṇu Tapa E, Sagaṇa Rūpe Ahā Pragatyum!  
Vadhāvo Prema-Puspe E Digambara Datta Avadhūtane!! .....1.

Sadā Gaṅgā-Jaḷe Nhātā, Vilokī Yogī-Jana Mātā,  
Surāsura-Dhyeya E Dhyāo, Digambara Datta Avadhūtane!! .....2.

Tilaka Paṇḍharapure Karatā, Alakha Bhikṣā Miṣe Faratā,  
Jai Kohlāpure Bhāḷo Digambara Datta Avadhūtane!! .....3.

Kaḥrāḍe Jai Jūo Vhāṇe, Prabhu Sandhyā Kare Ṭāṇe;  
Bhabhūti Dhūtapāpeśvara Digambara Datta Avadhūtane!! .....4.

Jai Pāñcāleśvara Jamatā, Manovege Badhe Faratā;  
Jūo Māhūragaḍha Sūta, Digambara Datta Avadhūtane!! .....5.

Jūo Ā Tuṅgabhadrāmām, Prabhu Jalapāna E Karatā,  
Rakhe Ko Dina Kadī Bhūlatā Digambara Datta Avadhūtane!! .....6.

Kadi Unmatta Jaḍa Bālaka, Kadi Rāgī Virāgī E;  
Vividha Veṣe Nihāḷo Re Digambara Datta Avadhūtane!! .....7.

Karī Suratātaṇī Pāmkho, Aḍaga Śraddhā Taṇī Āmkho;  
Viloko Raṅga-Rāṅge E Digambara Datta Avadhūtane!! .....8.



### 53. SAHU BHEGĀ MALĪ GĀO

- Let us all get together and sing in chorus, the praise song and visualize with serene eyes That Digambara<sup>1</sup> Datta<sup>2</sup> Avadhūta<sup>3</sup>! .....Refrain.
- The deep penance of Sage Atri is personified in appearance with divine qualities. Let us welcome with flowers of Love, that Digambar Datta Avadhūta. ....1.
- He always takes bath with the water of the river Ganges and looking at him. Yogis (Ascetics who practise yoga) get intoxicated. Meditate on Him who is the object of meditation both to Gods and demons. ....2.
- He applies sandal wood paste on His forehead at Paṇḍharapura (a well-known pilgrimage centre in Maharashtra). He, the Brahma, the supreme Spirit wanders secretly in the guise of begging alms. Go to Kolhāpura to have a glimpse of Lord Dattātreya, the sky clad Avadhūta. ....3.
- Go to Karhāḍe (Karāda in Maharashtra) and watch The Lord Himself offering prayers early in the morning. He besmears ash on His body at Dhūtapāpeśvara, watch That Lord Dattātreya. ....4.

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(1) Digambar= (i) The sky-clad (ii) clad with space(Naked) (iii) All directions are His clothing. (2) Datta= Lord Dattatreya the Trinity God (3) Avadhūta= One who has shaken off all worldly ties and always remains intoxicated in self ecstasy.



- He goes to Pāñcāleśvara for His meals and moves around everywhere at the speed of mind. Watch that Lord Dattātreya sleeping at Māhūrgadha. ....5.
- Watch the Lord drinking water at the river Tuṅgabhadra. Never ever forget that Lord Dattātreya. ....6.
- He listens to the religious discourses on Vedanta with great devotion at Badari-Nārāyaṇa in Himālaya Mountain range. Watch That Lord Dattātreya resting in peace on mountain Girnāra ! .....7.
- Sometimes he looks intoxicated, sometimes dull and inert and at times like a child. Sometimes he appears to be attached or at times a detached Ascetic. Appearing thus in various forms watch That sky-clad Lord Dattātreya. ....8.
- With wings of concentration and eyes of unshakeable faith and total devotion, watch every form of That Digambar Datta Avadhūta. ....9.



## 54. SAKHĪ ANTARAMĀM VRJARĀJA

Sakhī Antaramām Vrjarāj, Bāhera Śīda Jaīe?

Mukī Sahu Jananī Lāja, Te Piyune Bhajic. ....Refrain.

Sakhī Meṣarāśīmām Kāmameṣa A Fāṭyo Aparampāra Re,  
Samyama Agnikuṇḍa Jalāvī, Didhum Mem Balidāna,  
Bhaḍa-Bhaḍa Baḷatum Re! ....Sakhī. 1.

Sakhī Vṛṣabha Ākhalo Masta Fare Ā, Abhimāna Nava Māya Re,  
Pāpa-Mūla Sahu Santa Vakhode, Vālyum Satyānāśa,  
Jītavo Tene Re! ....Sakhī. 2.

Mithuna Rāśī Piyukāja Sakhīrī, Lidhī Brahmanī Dīkha Re;  
Mana-Marakaṭa C'ūmantara Mārī, Kidhum Vaśa Vicāra;  
Valakhām Kyama Māre? ....Sakhī. 3.

Karka Āino Dhoī Kīdha Re, Antarano Mem Sāfa Re;  
Krodha Kācabo Aṅga Sameṭī, Dūbyo Hṛd-Sara-Māmhya  
Thāme Thariyo Re! ....Sakhī. 4.

Sakhī-Simhe Soham Jāpa Japāī, Harisa Ūḍyo Ābha Re,  
Meru-Daṇḍa Medāna Mūkyum Tyām Diṭho Mem Narasimha  
Pāvana Manakho Re! ....Sakhī. 5.

Sakhī Kanyā-Rāśī Kāma Na Sūze, Bālā Mana Ghabharāya Re;  
Nātha Naginā Ke Dina Maḷaśe? Haiyum Tharaśe Thāma,  
Cintā Sahu Jāśe. ....Sakhī. 6.

Tulā Dharmanī Tarata Maṅgāvī Toḷyum Puṇya Ne Pāpa Re;  
Sarakhum Thātām Manakho Sudharyo Maḷiyo Mānava Deha  
Varavā Kāje Re! ....Sakhī. 7.

Sakhī Vṛścika Daṅkha Trividha Tāpa Hā! Antara Bāḷe Khākha Re,  
Daṅkha-Viveke Pakadī Dīdho Femkī Bānum Hātha,  
Citamām Śātā Re! ....Sakhī. 8.

Dhana-Tana-Jana-Mada C'odī Sakhīrī, Lāgī Sadguru-Pāya Re,  
Joyum Tyām To Andara Bāhira Bhariyā Dhana-Koṭhāra,  
Tṛṣṇā Tyāgī Re! ....Sakhī. 9.

Sakhī Makara Moha Ati Moṭo Helo, Pahāḍa-Sami Śi Kāya Re;  
Jñāna-Jāla Bic'āvī Gaharī, Pakadī Femkyo Bahāra,  
Jovā Sahu Doḍe! ....Sakhī. 10.

Kumbha Kāya Kāco Ati Poco, Fuṭatām Na Lāge Vāra Re;  
Lākha Virāge C'idra Purātām Thāśe Saghalum Kāja,  
Dhīla Na Cāle Re! ....Sakhī. 11.

Sakhī Mīna Māc'alī Jaḷamām Pyāsī Acaraja Mujane Thāya Re,  
Sukhasāgara Tum Sukha Sukha Karatī Faratī Bahāra Bajāra!  
Kahevum Śum Tujane? ....Sakhī. 12.

Bāra Rāśī Sakhī Bāra-Bāra Ā, Gāti Mananī Māmhya Re,  
**Raṅga** Divānī Masta Thaīne Faratī Piyu Saṅgātha!  
Bhavabhaya Nava Tene!! ....Sakhī. 13.



## 54. SAKHĪ ANTARAMĀM VRJARĀJA

- Oh friend! When Vrajarāja (Lord Kṛṣṇa) is (seated) in our heart, why look for Him elsewhere? Leaving aside the shame of people around, worship That beloved. ....Refrain.
- Oh friend! In the **ARIES** (Meṣa), the first sign of Zodiac, this Cupid-goat is not controllable. I sacrificed it in kindling the fireplace of restraint and look it is now burning violently in the heart. ....1.
- Oh friend! **TAURUS** (Vṛṣabha), the bull proudly wanders intoxicated. It is the origin of sin censured by saints. It has wreaked destruction and it has to be captured. ....2.
- In the **GEMINI** (Mithun) Zodiac, oh friend! I am initiated in the Supreme Being (Brahma) because of the Beloved. I have controlled or captured (the thoughts of) the monkey mind by spell. Why is it now struggling in vain? ....3.
- Oh friend! **CANCER** (Karka) mirror of the heart I am thoroughly cleansed and the anger-tortoise, winding its limbs has drowned in the inner lake of my heart. It has now settled down in its original seat. ....4.
- Oh friend! In **LEO** (Simha), I muttered ‘Soham’, ‘I am That’ and my soul-swan flew up in the sky. When I left the ground of Merudaṇḍa, the spine, I saw Narasinha the Lord and my human existence was purified. ....5.

- Oh friend! in **VIRGO** (Kanyā) zodiac the mind does not know what to do and the the girl (Kanyā) is bewildered. When will I see the Lord, the gem and my heart will be totally pacified, worries will disappear! .....6.
- **LIBRA** (Tulā), the scales of religion was ordered immediately and good as well as bad deeds were weighed. They being equal, my human existence improved considerably and the human body was allotted to me for wooing the Lord. ....7.
- Oh friend! **SCORPIO** (Vṛścika) bites in the form of three miseries mental, physical and spiritual; Oh, it burns the heart completely to ashes. Its bite is caught up with discrimination (of right and wrong) and was thrown far far away (Lit. ninety two yards) which gave me the peace of mind. ..8.
- **SAGITTARIUS** (Dhana) zodiac sign (Bow and Arrow) Oh friend! Discarding the pride of wealth, relations and body, I gave a prostrate bow at the lotus feet of the (Sadguru) Master. When I saw treasurehouses there inside and outside. I gave up all lust and desire. ....9.

**The 9<sup>th</sup> stanza has another version as follows:**

Having the bow of meditation in hand, one should move in the forest. One should kill the wild animal with an arrow of determination and then move fearlessly in the world, without any worries.

Here forest is the inner heart. Determination is doubtless experience of Supreme Being and Wild animal is stigma of the heart. ....9.



- Oh friend! **CAPRICORN** (Makara), crocodile in the form of Infatuation is a great obstruction, with body as huge as a mountain. I caught it and drove it out, spreading the deep knowledge-net. Now everybody rushes to have a look at it. ..10.
- Oh friend! **AQUARIUS** (Kumbha). This body like an earthen pot (Kumbha) is gullible and too soft. It won't take any time to break. Once the lacs of pores are all filled up with apathy towards senses the job will be done and you can use the pot again, but the process of filling the pores cannot be delayed. Laxity is not permissible. ....11.
- Oh friend **PISCES** (Mina), A fish thirsty in water is a matter of great astonishment to me. You are an ocean of bliss yourself and you wander hankering after bliss and happiness outside in the market. What should I tell you? .....12.
- Oh friend! I repeatedly sing quietly these twelve zodiac signs. I move with my beloved intoxicatedly, mad after Him and there is no fear of the cycle of birth and death anymore. ....13.



## 55. SAKHĪ PAḌAVE LĪDHO PANTHA

- Sakhī Paḍave Līdho Pantha Piyu Paradeśe Re  
Hum Bālā Jobana-Veṣa Duhkhamām Baḷatī Re. ....1.
- Sakhī Bīje Dvaita Kapāṭa, Toḍī Cālī Re;  
Mūkī Jana Dhorī Vāṭa Agama-Vana Hālī Re. ....2.
- Sakhī Trije Maḷiyā Traṇa Ṭhaga Dhūtārā Re,  
Lūmṭāī Hum Vana Mām̐hya, Jyama Tyama Bhāgī Re. ....3.
- Sakhī Cothe Kīdhām Dhāma Cāre Koḍe Re,  
Jana Vana Razalī Nā Ṭhāma Kyāmye Pāmī Re. ....4.
- Sakhī Pām̐cama Māryā Pām̐ca, Nāga Viṣārī Re;  
Samyama Kac'a Vālī Hātha Virati Dhārī Re. ....5.
- Sakhī C'aṭhe Maḷīya Daita C'a Ati Bhārī Re;  
Ohaṅga-Śara Mārī Tāta Āgaḷa Cālī Re. ....6.
- Sakhī Sātama Surata-Vimāna Besī Ūḍī Re,  
Jaḷa Thaḷa Sahu Mūkī Vega Nabha-Patha Pahom̐cī Re. ....7.
- Sakhī Āṭhama Mūkī Āṭha Addhara Cālī Re,  
Jyama Paṅkhī Ūḍe Āpa Antara Pekhī Re. ....8.
- Sakhī Navame Rokī Dvara Nava Upavāsī Re,  
Gaḍha-Senā Sahu Gabharāya, Vyākuḷa Bhārī Re. ....9.
- Sakhī Daśame Nāyaka Daśa Śaraṇe Āvyā Re,  
Gaḍha Jitavānī Bahu Hom̐sa Manamām Mārā Re. ....10.
- Sakhī Agīyārasane Dina Ṭhākura Dvārā Re,  
Senānī Kum̐cī Hātha Āvī Ṭhāḍo Re. ....11.
- Sakhī Bārasa Ūghaḍyām Bāra Andara Cālī Re,  
Nava Sūze Mārāga Hāya! Kṣaṇa Kṣaṇa Ūbhī Re. ....12.
- Sakhī- Terasa Tirakhuṭa- Hoja Nhāī Prīte Re,  
Sajī Managamatā Śaṇagāra Ṭhuma Ṭhuma Cālī Re. ....13.
- Sakhī Caudaśa Chaudame Māḷa Upara Diṭhā Re,  
Ūcī Eka Divya Agāśa Piyujī Beṭhā Re. ....14.
- Sakhī Pūnama Pūraṇakāma Hete Maḷiyā Re;  
Āliṅgana Āpī Tyām̐ya Koḍe Ramīyā Re. ....15.
- Sakhī Amāsa Andhārī Rāta Hum Tum Bhūlī Re,  
Koī Agama Andha Prakāśa Piyu Saṅga Khelī Re. ....16.
- Sakhī Manadugdhā Sahu Āpa Bhūlī Āpe Re,  
Lahari Jyama Sāgara Mām̐hya **Raṅga** Samāī Re. ....17.



## 55. SAKHĪ PAḌAVE LĪDHO PANTHA

- Oh friend! On the **FIRST** day of the Hindu Calendar month, I took the path but the Beloved is off to some other country. I am a youthful damsel, unhappy in distress. ....1.
- Oh friend! On the **SECOND** day I broke the duality-door and went out. Leaving other people aside on the highway I took the spiritual path of Divinity. ....2.
- On the **THIRD** day I came across three rogues and I was robbed in the forest. Somehow I managed to escape. ....3.
- On the **FOURTH** day I enthusiastically visited the famous four places of pilgrimage. I wandered in towns and forests but could not find anywhere, a place to rest peacefully. ....4.
- Oh friend! On the **FIFTH** day I killed five poisonous Cobras, wearing loin cloth in the form of control over senses and with a mind indifferent to worldly pleasures. ....5.
- Oh friend! On the **SIXTH** day I met six powerful demons. I went ahead piercing with a sharp <sup>1</sup>Ohaṅga-arrow. ....6.
- Oh friend! On the **SEVENTH** day I flew in an aeroplane in the form of concentration. I left behind water and land and swiftly I reached the path in the sky. ....7.

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(1) Ohaṅga is OM wrongly spelt and spoken.

- Oh friend! I put aside the eight forms of Yoga on the **EIGHTH** day and went ahead without support like a bird flying on its own with the inspiration of the inner heart. ....8.
- Oh friend! On the **NINTH** day closing all the nine doors; I observed a fast. All in the army guarding the fort were nervous and very much frightened. ....9.
- On the **TENTH** day, Oh friend! Ten commanders surrendered themselves and I was very enthusiastically hopeful of winning the fort. ...10.
- Oh friend! On the **ELEVENTH** day, with the grace of the beloved Lord I found the key to the commander in the form of concentrated mind. ..11.
- Oh friend! On the **TWELFTH** day the doors opened and I walked in. But I could not find the way and I had to wait every now and then! ..12.
- On the **THIRTEENTH** day I bathed in the Trikuṭa-reservior<sup>1</sup> with joy. Pleased with my attire and make-up I walked with a graceful grit. ....13.
- Oh friend! On the **FOURTEENTH** day I saw the beloved sitting on the fourteenth floor (beyond physical and mental state). He was sitting in a divine terrace at a great height. ....14.
- Oh friend! On the **FIFTEENTH - FULL MOON DAY** the fully satisfied (beloved) met me with affection. We embraced each other and played with zeal. ....15.

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(1) Trikuṭa reservoir = the central triangular space in the eyebrow above the nose.



- Oh friend! At last on the **NO MOON DAY** in the dark night I forgot the ‘mine and thine’ attitude and played with the beloved in a mystic light. ....16.
- Oh friend! All unhappiness in the mind disappeared by itself! I was one with the Lustre of the Lord just as a wave becomes one with the ocean. ....17.



## 56. SAKHI NADA CALE FALA APA

On friend! If a tree swallows its own fruits, what to cry out our miseries? If a mother poisons her own children, how to maintain our life? ... Retain.

Oh friend! the very disagreeable **SPRING** season (Vasantatma) has arrived and there are some unusual feelings in the heart. The beloved has settled abroad and the house terrifies me! ....

## 56. SAKHĪ ZĀḌA GAḌE FAḌA ĀPA

Sakhī Zāḍa Gaḷe Faḷa Āpa Dukhaḍām Kyām Raḍie?  
Mātā Viṣa Detām Hāya, Śī Rīta Te Jīvīe? .....Refrain.

Sakhī Vasanta-Rtu Vasamī Atī Āvī, Manamām Kamī Kamī Thāya Re,  
Vālam To Videṣe Vasiyā, Mandira Khāvā Dhāya! .....Dukha. 1.

Grīṣma-Rtu Ukaḷāṭa Atiṣe, Mana Mārum Gabharāya Re,  
Koyalāḍī Ā Ṭuhu-Ṭuhu Bolī Kāḷaja Korī Khāya! .....Dukha. 2.

Sakhī Varṣā-Rtu Vādaḷa Caḍhi Āvyām Zaramara Zaramara Meha Re;  
Bhoma Ābha Umaṅge Maḷiyām, Vreha Vadhyo Mana Māmhya! .....Dukha. 3.

Śarada-Rtu Nirmaḷa Nabha Kevum? Cāmdaliyo Sohāya Re;  
Śvāsa Rumdhāyo Ākhara Āvi, Nātha Haṣe, Hā! Kyāniya? .....Dukha. 4.

Sakhī Hemante Harī Harakhe Meḷiyā, Dila-Hujaḍānī Māmhya Re;  
Preme Bheṭi Sāthe Ramīyā, Khara-Khara Āmsū Jāya! .....Dukha. 5.

Śīśira-Rtu Śaradi Sahu Nāṭhī, Āga Buzāī Anṭa Re;  
Āpo Mūkī Āpe Samāī, Jaya Jaya Piyu Bhagavanta! .....Dukha. 6.

C'ae Rtu Gāī Sakhi Garabe, Piyu Piyu Fero Māḷa Re;  
Raṅga Lāgatām Saṅga Tyajāṣe Thāṣe Mana Nihsaṅga! .....Dukha. 7.



## 56. SAKHĪ ZĀḌA GAḌE FAḌA ĀPA

- Oh friend! If a tree swallows its own fruits, where to cry out our miseries? If a mother poisons her own children, how to maintain our life? ...Refrain.
- Oh friend! the very disagreeable **SPRING** season (Vasantarutu) has arrived and there are some unusual feelings in the heart. The beloved has settled abroad and the house terrifies me! .....1.



- In the **SUMMER** season (Griṣmarṭu) there is too much heat and my mind is restless. The cuckoo sings in a sweet voice and my heart feels the pangs of separation. ....2.
- Oh friend! In the **RAINY** season (Varṣārutu), the sky is overcast with clouds and it drizzles. The sky and the earth both have met with joy and my pangs of separation have increased in the heart. ....3.
- In the **AUTUMN** season (Śaradaṛutu) how beautiful is the clear sky? The moon is fully shining. I am suffocating and I am on the verge of death. (I may be breathing my last). Where would be my Lord (Lit. husband)? ....4.
- Oh friend! In the **EARLY WINTER** season (Hemantaṛutu) Lord Hari met me with joy in the room of my heart. Embracing with love we played together and tears rolled down my eyes. ....5.
- In the **LATE WINTER** season (Śiśiraṛutu) the cold has vanished and the fire of the inner heart has been vanquished; Leaving aside pride I have been united with Self! Victory to the Beloved Lord. ....6.
- Oh friend! Sing in chorus all these six seasons and remember the Beloved at every bead of the rosary. With a touch of Divine attachment the worldly attachments will all disappear and the mind will be totally detached! ....7.



## 57. SAMAJA MANA MĀRĀ RE

Samaja Mana Mārā Re, Jāvum Eka Dina Vahī,  
Sunām Mandira Meḍī Re, Sovum Jaṅgalaṁm Sahi. ....Refrain.

Hum Hum Karatā To Cālyā Gayā Ne Tāre Paṇa Jāvum Eka Dana,  
Mārum Mārum Karī Kema Mare C'e, Tārum Nahi Tuja Tana!  
Bhūline Bhaṭakāyo Re, Jāse Jama Keśa Grahī!! ...Samaja. 1.

Caraka Suśrta Cālyā Gayā Ne Bhima Bāṇavaḷi Pārtha,  
Kāḷadaṇḍī Rāvaṇa Haṇāyo Rāma Kṛṣṇa Raḥyum Nāma!  
Paraṇīne Pastāyo Re, Bājī Nava Hātha Rahi!! ...Samaja. 2.

Kāla Gayum Koī Āja Jatum Koī, Koī Jāse Vaḷi Kāla,  
Mūc'a Maroḍī Kema Fare C'e? Hoṭha Pāna Bīḍī Lāla!  
Tamāce Gāla Rāto Re, Moti Mūkī Māṭī Cahī! ...Samaja. 3.

Dina Gumāvyo Gāma Gapode, Poḍhī Raḥyo Ākhī Rāta,  
Koḍī Koḍī Gartha Bheḷum Kīdhum Ne Ākhara Khālī Hātha!  
Bājī Hārī Beṭho Re, Diṭhum Nā Dūdha Ke Mahī!! ...Samaja. 4.

Cetavum Hoya To Cetaje Raṅgā! Kṣaṇa Kṣaṇa Āyu Jāya,  
Pānī Āvyum Pāla Bāṁdhavā Lāgyo, Lokomām Hāmsī Thāya!  
Sāṭhī Buddhi Nāṭhī Re, Manamāṁnī Manamām Rahī!! ...Samaja. 5.



## 57. SAMAJA MANA MĀRĀ RE

- Oh my mind! Try to understand that one day you have to go from here and sleep in the jungle, leaving behind the empty house and multistoreyed buildings! .....Refrain.
- Those with ego, feeling possessiveness, have all gone and one day you will also have to go! Why do you exhaust yourself feeling everything is yours? Even your own body is not yours! You are



mistaken and strayed. One day the God of death will drag you by your hair!! .....1.

- <sup>1</sup>Charaka and Suśrta<sup>1</sup>, even Bhima and Arjuna the greatest skillful archer, are all dead and gone. Rāvaṇa, who could punish even the God of death is also killed and Rāma, Kṛṣṇa have left only their names behind. You are repenting after marriage when the game is not in your hands! .....2.
- Some have gone yesterday, some will go today and some will go tomorrow. Why are you boasting with pride, twirling your moustache? Lips are red due to betel-leaf chewing and the cheeks are red by a slap on your face! You have chosen mud leaving pearls! .....3.
- You wasted the day in gossiping and slept the whole night; collected wealth counting coin by coin and yet, at the end you are empty handed and penniless. You have lost the game! You have neither milk nor butter-milk! .....4.
- Oh mind (**Raṅga**)! If you want to take a hint, Beware! Life is passing away every moment. If you start building a wall after it has started flooding, you will be the laughing stock of people. Wisdom is lost at the age of sixty and your desires and ambitions remained unfulfilled!! .....5.



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(1) Charaka and Suśrta = Two all time great doctors and authorities on Ayurvedic medicines.

## 58. SĀNAMĀM SAMAJĀVYUM ŚĀṆE

Sānamām Samajāvyum Śāṇe, Sānamām Samajāvyum;  
Bhaṇelum Bhulāvyum Śāṇe, Sānamām Samajāvyum! .....Refrain.

Avaḷo Savaḷo Soham Cāle, Vacamām Pyāro Aḷago Nyāḷe;  
Brahmā Viṣṇu Taraṇe Tole Evum Acaraja Batāvyum! .....Sānamām. 1.

Raṇako Eka Andara Ūṭhyo, Svapha Jāgara Rūṭhyo  
Nidrāno Tāra Tūṭyo Tyāre, Akhaṇḍa Jagāvyum! .....Sānamām. 2.

Gaiyā Nīcī Doṇī Ūmci, C'alāic'ala Dudhaḍe Simci;  
Dohyum Āmkho Mīmci, Doṇum Fuṭyum  
Toye Dūḍha Nā Dhaḷyum! .....Sānamām. 3.

Raṅga Raṅgī Sādī Paheri Toyē Hum Ughāḍī Bhoḷī,  
Thākyā Sahu Khoḷī Khoḷī Toe, Kāī Nā Jaḍyum!! .....Sānamām. 4.



## 58. SĀNAMĀM SAMAJĀVYUM ŚĀṆE

- Explained just by a gesture! That Wise-one explained to me by a sign! Thereby That Wise-one made me forget my education! He made me understand just by a sign! .....Refrain.
- The breathing sound 'Soham' (I am That) is emitted alternatively! in between the two where the void occurs the beloved Lord observes attentively and closely! He gave me such an astonishment that even the Lord of Creation (Brahmā) and the Lord Savior (Viṣṇu) would prove worthless! .....1.



- There was a ringing sound from within (and hearing it) the state of dreaming, and awakening both got offended. When connection with the sleeping state was snapped, there was eternal awakening! .....2.
- The cow is at a lower height and the milk-pan is at a upper level; milk is poured and filled to the brim. I milked thoughtlessly, the milk-pan broke yet the milk did not spill! .....3.
- I wore sarees (a ladies garment wrapped round the body) of varied colors in the form of different mental attitudes, yet I am naked and a simpleton (attitude-free)! All were tired, searching and searching but nothing was found!! .....4.



## 59. SATASE NÄHIM CĪJA PARAI

- Nothing is alien to truth. Wherever you see there is only the self that beholds forms and formless both! .....
- The lustre which shines is the same in the Moon, in the Sun and even in the Mirage; A rainbow in seven colors appears by itself and at the end it gets absorbed also in itself .....
- One drop pervades all over the body from foot-nail to head and it is the same in bones and skin. In the leaves, flowers, fruits and in the

## 59. SATASE NĀHĪM CĪJA PARĀĪ

- Satase Nāhīm Cīja Parāī,  
Jahām Dekho Vahām Āpu Samāī, Rūpa Arūpa Dikhāī. ....Refrain.
- Eka Nūra Vidhu Sura Prakāśyo Mṛga-Jala Kiraṇa Ehi,  
Sapta-Raṅga-Dhanu Āpa Dikhāyo Anta Āpu Samāī. ....Satase. 1.
- Eka Bunda Nakha-Śikha Tana Vyāpyo Haḍḍī Cāma Saba Ehi,  
Patti Fūla Fala Śākhana Mānhi Eka Peḍa-Rara Māī. ....Satase. 2.
- Jala-Taraṅga Aru Fena Budbudā Barafana Śīkara Soī,  
Eka Mṛttikā Ghāṭa Ghaḍāyo Ghaṭa-Kaṭorī Kahāī. ....Satase. 3.
- Eka Tantu Paṭa Saba Bikhārāyo, Vidhavidha Rūpa Dikhāī;  
Aśva-Svāra-C'avi Bhinna Dikhāyo Anta Raṅga Samuzāī. ....Satase. 4.



## 59. SATASE NĀHĪM CĪJA PARĀĪ

- Nothing is alien to truth. Wherever you see there is only the self that beholds forms and formless both! .....Refrain.
- The lustre which shines is the same in the Moon, in the Sun and even in the Mirage; A rainbow in seven colors appears by itself and at the end it gets absorbed also in itself! .....1.
- One drop pervades all over the body from foot-nail to head and it is the same in bones and skin. In the leaves, flowers, fruits and in the



branches there is the same essence; in fact in the entire tree! .....2.

- A wave in the water, surf, bubble, ice and spray are all one and the same. When a shape is given to the clay, then the formed product may be called either a pot or a bowl but the clay remains the same. ....3.

- One thread or yarn spreads all over and cloth appears in various forms. A horse and the horse-rider appear different but at the end the mystery is revealed. ....4.



## 60. SUKHA THAYUM DUHKHA GAYUM

Sukha Thayum, Duhkha Gayum Kevum? Mana Na Jāṇe!  
Vāṇī Ucāre Śī Rīte E? .....Refrain.

Ādhi Upādhi Vyādhi Na Tyāmhī Bhūta Daiva Ādhyātmika Nāhīm;  
Muda Pramoda Ānanda Sadā Hī! .....Sukha. 1.

Jāgrata Supti Svapna Na Tyāmhīm Viśva Prājña Taijasa Na Dikhāī;  
Eka Nūra Saba Roma Rulāī! .....Sukha. 2.

Dina Rāta Sandhyā Nava Tyāmhīm, Śita Uṣṇa Varṣā Na Dikhāī,  
Prema-Zalaka Yaka Saba Jaga C'āī. ....Sukha. 3.

Sūraja Candā Tāraka Nāhīm, Agana Dīpa Bijalī Nava Kāmī,  
Eka Agocara Nūra Dikhāī! .....Sukha. 4.

Śatru Mitra Madhyama Nava Tyāmhī, Āpa Parāyo Bheda Samāī;  
Eka Alakha Jaba Najarom Āi. ....Sukha. 5.

Strī Puruṣa Napuṃsaka Nāhīm Nāma Rūpa Kacu Kāma Na Āī;  
Eka Anāmī Saba Jaga Bhāī! .....Sukha. 6.

Hindu Musalamīna Pārasī Nāhīm Bammana Khatrī Śūdara Nāhīm  
Saba Raba Rasiyum Antara Bāhīm! .....Sukha. 7.

Rāma-Rāvaṇa Juddha Na Tyāmhī, Kṛṣṇa-Kaṃsanum Nāma Na Kyāmhī;  
Khalka Raṅga Saba Trīśa Rulāī! .....Sukha. 8.

Hada-Behada Kacu Dekha Na Āī, Śānti Śora Kacu Kāna Na Āī  
Mūka Gāne Yaka Saba Jaga Gāī! .....Sukha. 9.

Svarga Mṛtyu Pātāla Na Tyāmhī Janma-Mṛtyum Dhāka Na Kyāmhī  
Anala-Hakka Yaka Bāṅga Sunāī. ....Sukha. 10.

Raṅga-Kṛpā Sadguru Balihārī Hāḍa Cāma Saba Una Para Vārī  
Aisī Bhaī Kacu Kahī Na Jāī! .....Sukha. 11.





## 60. SUKHA THAYUM DUHKHA GAYUM

- What sort of happiness is felt when the miseries have vanished, if the mind does not know, how can speech express it? .....Refrain.
- There is no misery- mental, physical or worldly. There is no difficulty, no pain caused materially or by fate and not even spiritually. I always feel joy, pleasure and delight. ....1.
- There is no awakening, no sleep and no dream! Viśva, Prajña and Taijas (three types of fires in the body: The proud soul of the awakened state is Universe, the soul of the dream state is Taijas or Lustre and the soul of the sleeping state is Prājña or clever and intelligent) no more separately exist in the body, They are one Lustre which makes every root of small hair on the body rise to the thrill! ....2.
- There is no day, night or twilight; cold, heat and rain are not seen. One can only glimpse love spread all over the universe! ....3.
- There is no sun, moon or stars; not even fire, lightning or lamp! There is seen only the imperceptible Lustre!! ....4.
- There is no friend, foe or the middle one. The duality of mine and thine gets vanished. Only one Supreme Spirit is being observed! ....5.

- There is no male, female or eunuch; Names and forms are of no use there. Only one Namelessness pervades all over the world! .....6.
- There is no Hindu, Muslim, Pārasī; No Brāhmin, Warrior caste or Śūdra! There is a full lustre of the God both inside and outside. ....7.
- There is neither any war between Rāma and Rāvaṇa nor any mention of Kṛṣṇa and Kamsa. The whole world is full of lustre of the Supreme. The Lord of three worlds!! .....8.
- There is neither boundary (limit) nor boundless! There is neither peace nor noise to be heard. All are singing quietly only one song in the world!! .....9.
- There is no heaven, no human world (Mrutuloka) and no lower world (Pātāḷa). There is no fear of birth and death. Only the prayer-call of 'I am Brahma' being heard! .....10.
- The applause of the Master is that he showed His grace! I donate my bones, skin, my whole body and live at His feet. I am totally transformed but I am unable to describe it. ....11.





## 61. ŚUM THAYUM JE RŪPA TĀRUM

- Śum Thayum Je Rūpa Tārum Jīva Gayum Farī?  
Śeṭha Thaīne Dāsa Kema Thāya Farī Farī? .....Refrain.
- Svatantra Rāja Vanataṇo Tum Kesarī Sahī;  
Meṣa Goḍa Me Me Karata Kām Mare Ahīm! .....Śum. 1.
- Akṣayasukhanidhāna Tum, Rājarājavīd!  
Bhīkha Māgato Fare Kām Nita Navī Navī? .....Śum. 2.
- Kāḷano E Kāḷa Tum Viśāḷa Śrīpati,  
Bhāḷa Pācum Vhāla Āṇī Svānta-Dhīpati. ....Śum. 3.
- Moha-Surā-Pānathi Tum Bhāna Gayo Bhūlī,  
Vipravamśī Hāthathī Banyo Jaī Kūlī! .....Śum. 4.
- Koḍī Māṭa Kroḍa Tem Karyā Jatā Kapi,  
Rāma Mūkī Dāma-Maḷa Koḍathī Japī! .....Śum. 5.
- Muḷa Tarafa Āva Raṅga Ghūmavum Mūkī;  
Māna Mūrakha Vedavacana, Jāṇa Guruthakī. ....Śum. 6.



## 61. ŚUM THAYUM JE RŪPA TĀRUM

- What has happened oh soul! That has changed your form? Though being a master why do you become a servant again and again? .....Refrain.
- You are the lion, the king of the forest having independent reign; why do you pull and tug hard here bleating like a goat? .....1.

- Oh King among kings! You have an inexhaustible reservoir of bliss. Why do you roam begging new things everytime? .....2.
- You are the Lord of vast riches and you are the Supreme Lord of death. Look back with affection towards your inner heart which is a treasure of intellect. ....3.
- You have lost your senses due to consumption of intoxicating drinks in the form of an illusion. Though a Brāhmin by birth, you have yourself become a coolie. ....4.
- Oh dear fellow! Like a monkey, you have left <sup>1</sup>crores (of Rupees i.e. great wealth) for a few (worthless) cowries<sup>2</sup>. You enthusiastically worshipped wealth and riches counting rosary beads instead of chanting the Name of Lord Rāma! .....5.
- Oh mind (**Raṅga**)! Instead of loitering in circles, turn to the basic roots of origin, you fool! Learn through the Master (Guru) what is prescribed in the scriptures like the Vedas. ....6.




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(1) A crore is ten million. 2. Cowrie = A type of sea shell.



## 62. SŪNA SŪNA TAPASĪ JÑĀNA SŪNĀVUM

Sūna Sūna Tapasī! Jñāna Sūnāvum, Fira Fira Dhyāna Lagāva;  
Mana Calc To Calana De, Tana Na Jāya Lagāra;  
Aisī Bhītara Surata Lagāva. ....Refrain.

Gillī Daṇḍā Khela Calāyā, Gillī Ūḍe Ābha;  
Girata Girata Fīra Daṇḍā Mārā Fira Fira Ūḍe Āpa. ....Aisi. 1.

Mana Marakaṭa Niśadina Bhaṭakata Haī, Bhaṭaka Bhaṭaka Sthira Āpa;  
Golī Surata Behośa Banāke, Tadākāra Kara Thāpa. ....Aisi. 2.

Kahām Kaśmīra Kahām Gujarātā Kahām Pakṣīkī Jāta?  
Cakora Candā Nita Ānandā Ehi Surata Sākṣāt. ....Aisi. 3.

Sītāmāī Śoka C'avāī Daita-Gaḍha Gabhaḍāya;  
Surata Calāī Senā Aī Rāvaṇa Māryo Rāma. ....Aisi. 4.

Raṅga-Rāga Saba C'oḍa Jahāmke, Saba Jaga Allāha Pekha,  
Bāhira Dekhe Gaddhā Kuttā Bhītara Rāma Hi Rāma. ....Aisi. 5.



## 62. SŪNA SŪNA TAPASĪ JÑĀNA SŪNĀVUM

- Listen carefully Oh <sup>1</sup>Tapasī! I tell you a piece of knowledge! Perform meditation again and again! If the mind wanders, let it wander but the body should not move even slightly. Practise in meditation within, a homogeneous flow of thoughts about the Self. ....Refrain.

(1) Tapasī means one who performs penance. Rev. Raṅga Avadhūtājī used to occasionally address as Tapasī, his fellow-student and later disciple, the late Shri Amrutlāl Nāthālāl Modī (Modīkākā) the then Managing Trustee of Shri Avadhūta Nivāsa Trusta, Nāreśvara.

- The game of <sup>1</sup>Tip-kat is started and the cat goes up in the sky; When it starts falling down, the player strikes the Tip again so it starts flying up all by itself. ....1.
- Let the monkey-mind wander; it will be steady on its own. Let all distractions of the senses be unconscious and be in tune with That! .....2.
- Where is Kashmir, where is Gujarat and where is that bird Kuñja<sup>2</sup>? The bird 'Chakor' thinks of the Moon alone and remains always joyous. Such is the real meditation! .....3.
- The mother Goddess Sītā of Rāmāyaṇa was in acute grief and she was frightened in the Demon-fort. She continued her deep concentration for Lord Rāma, as a result the army marched in and Rāma killed Rāvaṇa. ....4.
- Leave aside the dualities of the world and visualise the Lord everywhere. Outwardly you may see a donkey or a dog but inside there is Lord Rāma and Rāma alone i.e. in each and every being and thing there is only the Supreme Spirit. ....5.



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- (1) Tip-kat is a game played with a stick and a smaller piece of wood 4" to 5" long and tapered at both ends.
- (2) From Kāshmir the Kuñja-birds, white in color, fly to Gujarat after laying their eggs in Kāshmir. Though far from their eggs, their concentration on them is so deep that the eggs get hatched. Here that simile is suggested.



### 63. SŪṆA CATURA SUJĀṆA VĀTALAḌĪ KAHUM C'UM

Sūṇa Catura Sujāṇa! VāṭalaḌĪ Kahum C'um Re Tujane MīṭhaḌĪ.  
Ura Udiyo Bhāṇo, Teja Na Māye, Antara-Svaranī VāṭaḌĪ. ....Refrain.

Je Āmkha Mimcīne Dekhe C'e,  
Te Zagamaga Jyota Viloke C'e,  
Dṛg-Dūrabīna Tyām To Thāke C'e! .....Sūṇa. 1.

Tyām Vidyuta Leśa Zabūke Nā,  
Sura Tāraka Candra Prakāśe Nā,  
Agni Aṇu Mārāga Kāpe Nā! .....Sūṇa. 2.

Ajñānī Ullūnī Pere,  
Paraṇe Jaine Tamanī Vere;  
Aṭavāye Aṭavine Fere! .....Sūṇa. 3.

Je Deha Mūkīne Doḍe C'e,  
Abhyantara Mukhane Moḍe C'e;  
Bhava-Bandhana Te Nara Toḍe C'e! .....Sūṇa. 4.

C'oḍī Guṇa Ākr̥ti Jai Maḷīyum  
Agnimām Kāṣṭa Jai Bhaḷīyum,  
Teje Jaī Teja Thaī Rahīyum! .....Sūṇa. 5.

Sāte Jaī Savitāmām Maḷatā  
Sahu Raṅga Ekamām Jaī, Bhaḷata  
Jyām Eka Aneka Sūro Śamata!! .....Sūṇa. 6.



### 63. SŪṆA CATURA SUJĀṆA VĀTALAḌĪ KAHUM C'UM

- Oh wise one! Please listen to me; I am telling you a pleasant tale. In my heart the sun in the form of the Self has arisen! In the inner being the Lustre is beyond limit! .....Refrain.

- He who visualises things closing the physical eyes, sees That lustrous flame. The telescope of the eyes is of no use here! .....1.
- There is no lightning to shine even in flashes. No sun, moon and stars even to twinkle! The fire does not glow even a bit to guide the path ahead!! .....2.
- Only an ignorant one like an owl would marry darkness and get lost in the jungle of birth and death cycle. ....3.
- He who runs ahead leaving behind the bodily attachments, and turns the senses inward, that fellow sets himself free from the bondages of the world!! .....4.
- The wood, as it burns into a fire, gives up its form as well as attributes. Similarly an individual soul when it is transformed into the universal Self becomes all Lustre! .....5.
- All the seven colors of the Rainbow get merged into one when they meet the sun. In the same way diversified tunes are quietened into one symphony!! .....6.



## 64. SŪNO PUKĀRE MAJAHABA SĀRE

Sūno Pukāre Majahaba Sāre,

Khudā Khudahīse Judā Na Pyārā! .....Refrain.

Na thī Jahām Āsmām Kahām The Tāre?

Na Thā Kutuba Vahām Kahām Mināre?

Saba Hī Tere Manake Fuvāre,

Tu Ādama Sabase Rahā Hai Nyārā! .....Sūno. 1.

Nahīm Thā Mandara Na Mūrata Pūjā

Kahām Thā Kābā Vo Kabra Sajadā?

Bhulāke Khudako Laḍane Baiṭhā

Tū Ātama Sabameṁ Rahā Nirālā! .....Sūno. 2.

Tūhi To Sunnā Tūhi To Gahanā,

Ghāṭa Banā Fira Nāma Suhānā;

Bhulā Jyom Sūrata Ā Gai Mūrata

Jāta Bhulāke Jagta Nikālā! .....Sūno. 3.

Mānā Jyom Deha Huā Sandehā

Bhūta Bhajā Bhūla Gayā Bhagavānā,

Jāga Gai Vahām Ā Gayā Sapanā

Rāja Kahe Maiṁ Janama-Bhikārā! .....Sūno. 4.

Nahi Thā Kuca Taba Tūhi Thā Bālā,

Tū Hi Hai Aba Saba Khudahīkā Jālā,

Na Hogā Kuca To Bhī Tū Ālā,

Raṅga Araṅga Hogā Akelā!! .....Sūno. 5.

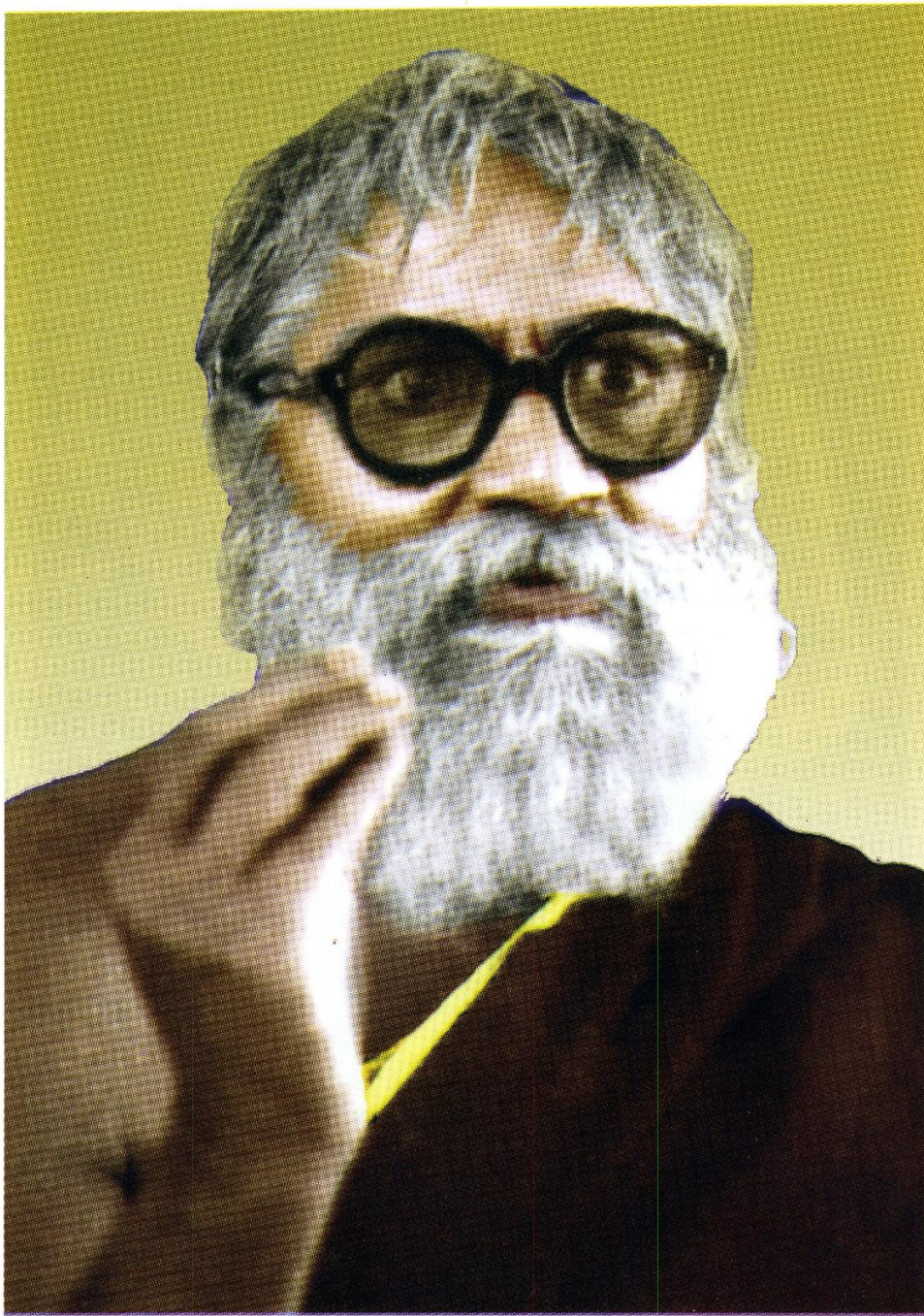


## 64. SŪNO PUKĀRE MAJAHABA SĀRE

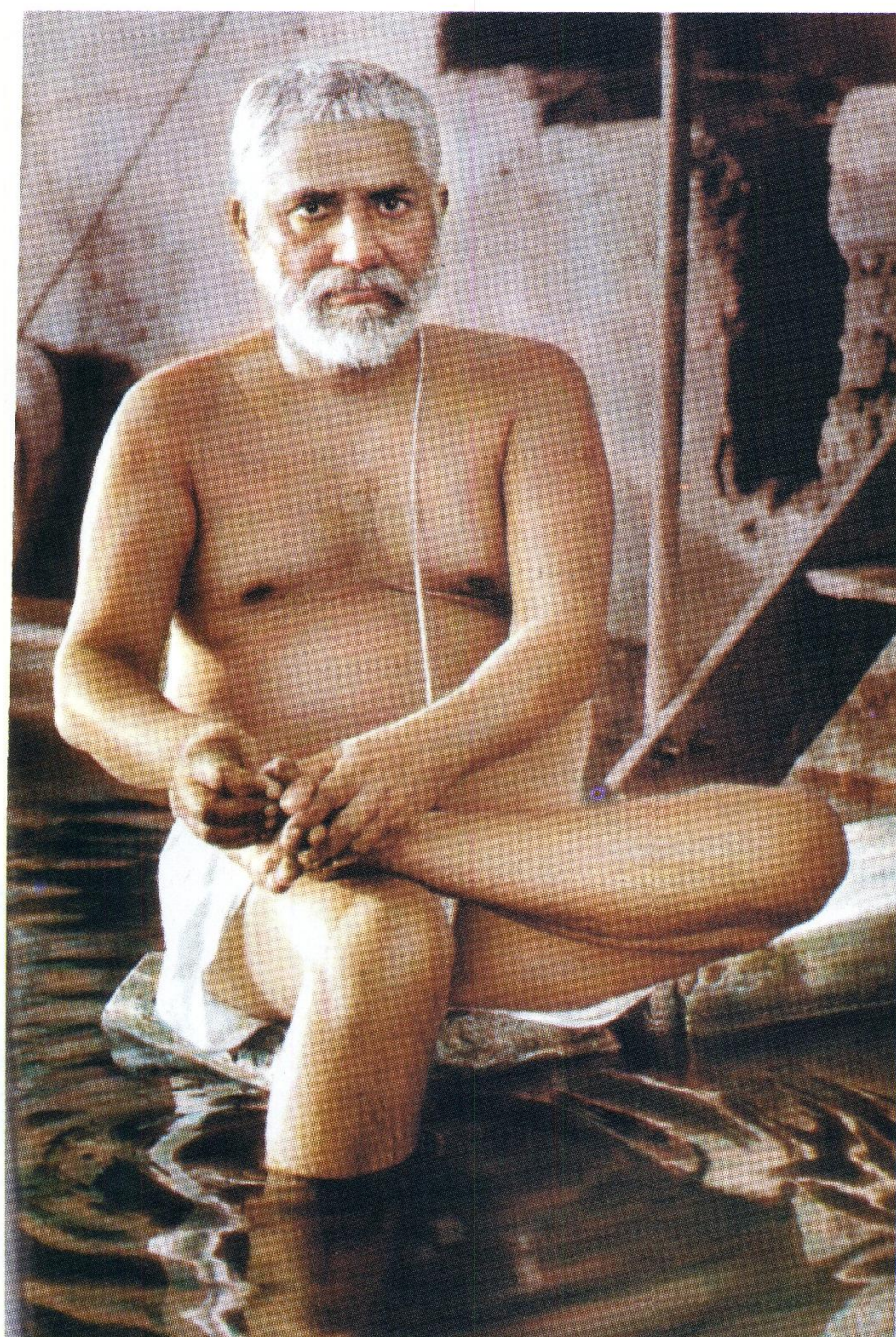
- Listen you all! All religions proclaim that the Lord is not separate from the self! .....Refrain.
- When there was no earth and no sky, where were the stars? There were no poles (Kutuba) or towers (Mināre). It was all the creation of your own mind! You are the self and altogether unique! .....1.
- There was neither a temple nor any worship of idol! Where was Kābā the tomb and where were the rituals? Forgetting your own self you kept on fighting. You are the Soul altogether different and unique from all others. ....2.
- You are the gold and you are the ornaments, first different shapes and then given attractive names. The moment you lost your concentration, an idol occupied its place! Forgetting the Self an illusory world came into existence! .....3.
- If you believe in the body, doubts will crop up. You started worshipping an animate and forgot God; If awareness is lost you go to the dream state and in that state a king says: He is a beggar by birth! .....4.
- When there was nothing, oh child! You were there. Now also you are as if in a web knitted by the Self. Even when there would be nothing, yet the Self would be present! It is excellent! You are with the form and without form also. You alone exist! .....5.













## 65. ŚŪNYA-ŚIKHARA PARA CAḌHĪ

Śūnya-Śikhara Para Caḍhī, Nihālyo Vijalīno Camakāra!

Sakhī, Meri Vijalīno Camakāra! .....Refrain.

Capalā Nā E Vādala Tyām Nā, Nūraja Aparampāra! .....Śunya. 1.

Candā Sūraja Ātaśa Nāhīm, Dīpaka Koṇaja Bāpa! .....Śunya. 2.

Kāḷo Dhoḷo Rāto Nāhīm, Eka Amāpaja Bhāsa! .....Śunya. 3.

Manadum Mohyum Citaḍum Coṛyum, Dila Ānanda Apāra! .....Śunya. 4.

Raṅga Kṛpā Guru Raṅga Nihālyo, Ninda Garīvāī Rāta! .....Śunya. 5.



## 65. ŚŪNYA-ŚIKHARA PARA CAḌHĪ

- Climbing on the summit of Brahmarandhra<sup>1</sup>.  
Oh friend! I saw a flash of lightning! .....Refrain.
- No, it was not the popular transient lightning as  
there were no clouds! There was only light,  
immense light! .....1.
- It was neither the sun nor the moon! It was not  
even fire! What to talk of a lamp? .....2.
- It was neither black nor white, or red. It was only  
immeasurable lustre in tremendous brightness!! .3.
- It attracted my mind; captured my heart and  
there was simply ecstasy in my heart!! .....4.
- I saw the divine form of the Lord with the grace  
of the Master and I lost sleep for the whole night!  
.....5.



(1) Brahmarandhra = Like nine other apertures in the body there is also the tenth aperture supposed to be at the crown of head, through which the soul leaves the body and passes away to the other world or gets merged into the Supreme Soul.

## 66. SŪTO ŚUM TĀNĪNE SOḌA

Sūto Śum Tānīne Soḍa? Ākhara Ūḍaṣe Saghaḷā Koḍa! .....Refrain.

Bhāva Thakī Bhagavāna Bhajyā Nā, Bhojana-Bhakti Kīdhī;  
Deha-Deva Pūjyā Koḍe, Bhrānti Śukti Kara Līdhī. ....Sūto. 1.

Yad-dṛṣṭam Tannaṣṭam Śṛtino Nā Sūnyo Taṅkāra;  
Ahamkāra Āḍe Ūbho Jyām; Ākhara Paḍaṣe Māra. ....Sūto. 2.

Pāñca Koṭanī Andara Ope, Ātmarāja-Darabāra;  
Cauda Māḷanī Upara Beṭho Śūnya Taṇo Saradāra! ....Sūto. 3.

Vacamām Gaharām Pāñī Jaḷacara Fāḍī Khāvā Dhāya;  
Tāro Andara Ati Gabharāe, Āna Gati Śī Thāya? .....Sūto. 4.

Būḍatānī Bāmhe Vaḷagīne Būḍe Mūḍha Gamāra;  
Bhedu Maramī Pāra Utāre Palaka Na Lāge Vāra. ....Sūto. 5.

Nīti-Nāvaḍe Cadhaje Prāñī, Sadguru Nāvika Sāra;  
Prema-Bharatīmām Vahetum Mūkī Thā Raṅga Bhavapāra!! .....Sūto. 6.



## 66. SŪTO ŚUM TĀNĪNE SOḌA

• (Oh gentleman!) How is it that you are sleeping soundly? At the end (of life) all your aspirations will get evaporated! (Do you understand that?)  
.....Refrain.

• You do not worship God with faith and devotion, (on the contrary) your devotion was limited to



enjoying delicious, dainty dishes! You adorn the body and in illusion taking a shell in your hand!

.....1.

- You did not hear the sound of a bow in the form of the vedic scriptures 'what is seen is bound to perish'. Where ego prevails, punishment is bound to result! .....2.

- The grand assembly of the Self is shining within five walls in the form of five shells! The sovereign king in the form of Brahma- the supreme element- is seated above the fourteenth storey. ....3.

- In between there is deep water and aquatic animals rush to devour; even an expert swimmer gets very much frightened in it; what would be the fate of others? .....4.

- A stupid fool drowns himself grabbing the hands of one who himself is also drowning! Only an expert swimmer can save the drowning one within no time! .....5.

- Oh soul! Sail in a boat of morality; the Master (Sadguru) would be your best navigator. Just remain afloat in a tide of love oh soul (**Raṅga**)! and cross the world ocean to escape birth and death cycle. ....6.



## 67. VADALĀ HEṬHE BĀVO RE

Vaḍalā Heṭhe Bāvo Re, Tāḍhī Tāḍhī Dhūñī Tape;  
Mūgo Mūgo Bole Re, Śvāsā Sāthe Soham Jape. ....Refrain.

Vanitā Tenī C'ekaja Ghelī, Jāya Na Patinī Pāsa;  
Iccā-Mātre Odhāna Raḥyūm Ne, Prasave Be Ne Pacāsa!  
Bāvānī Balihārī Re, Dekhī Bāvī Bāḷa C'ape!! ....Vaḍalā. 1.

Koī Āścarya Mānī Viloke, Koī Suṇe Saścarya;  
Viralo Jāñī Rāce Manamām, Kare Na Vāñī-Vyaya!  
Loko Kahe Mūrakha Re, Bāvo Ā Te Śum Re Lape? ....Vaḍalā. 2.

Bāvo Kahe Na Paraṇyo Kadie, Mune Na Ghara Ke Bāra,  
Nāra Na Dīṭhī Najare Toye, Sahu E Muja Parīvāra!  
Bhūkhyo Śum Samhāre Re, Ante Sahu Mujamām Khape!! ....Vaḍalā. 3.

Pāpa Na Lāge Mujane Enum, Puṇya Na Āve Pāsa;  
Harṣa Śoka Na Sparṣe Mujane, Hum To Sadā Udāsa!  
Deva Devī Tiryaṅk Re, Nara Paśu Mujane Jape!! ....Vaḍalā. 4.

Jāmyo Raṅga Alaukika Vanamām Jovā Jana Ubharāya,  
Gayūm Te Pācūm Na Āve, Āgamahīm Zaḍapāya,  
Līlūm Sūkūm Bāḷe Re, Kone Vande Kone Śape? ....Vaḍalā. 5.



## 67. VADALĀ HEṬHE BĀVO RE

- There is an ascetic sitting under a banyan tree! He is performing penance sitting near a sluggishly burning fire-pit! He is outwardly silent but he is chanting 'Soham' (I am That) in tune with the breath. (The inclination towards worldly desires being observed by an Ascetic.) .....Refrain.



- His spouse is so crazy that she does not go near her husband. Yet she conceives only by desire and delivers fifty-two (vowels and consonants related to speech). It is a peculiar trait of the ascetic that the children hide themselves on seeing the nun (female Ascetic or the wife of the Ascetic)! .....1.
- Some may look at that in astonishment while some may hear that with wonder. Only an uncommon one enjoys the mystic experience in the mind! He avoids speaking unnecessarily and observes silence! People call him a fool and ask among themselves what the ascetic prattles about? .....2.
- That ascetic says that he has never married! He says he has no house and its appertenances. He has not seen the wife and yet all are his family! How would a hungry one destroy? However all are consumed by me at the end! .....3.
- Neither sin affects me nor rituals come near me! Joy or sorrow do not touch me! I am always beyond duality. Gods and Goddesses, birds, men and animals mutter my name! .....4.
- There is a beautiful divine scene in the forest and people flock around to see it! But whoever has gone there never returns! They are consumed in the fire which burns both green as well as dry! Whom to bow down to and whom to curse? ...5.



## 68. VAHĀMKĪ BĀTA NYĀRĪ

Vahāmkī Bāta Nyārī Hai Mere Bhāī;

Jo Jāne So Mūka Ho Jāve! .....Refrain.

Bole Jo Kadi Aisohi Samaje, Avara Na Būze Kāmī,

Gūmgāne Jyām Ghebara Khāī Dakāra Mātra Dikhāī. ....Vahāmkī. 1.

Vīci Samundara Ūthe Palamem, Āpa Samundara Hoī;

Kauna Kahe Jo Bītī Vāko? Honese Samuzāī. ....Vahāmkī. 2.

Ghāyalakī Gata Bhīru Na Jāne! Jāne Ghāyala Koī;

Vamzā Prasavagati Kyā Jāne? Bolata Hāmsī Āī!! .....Vahāmkī. 3.

Rupaiyāmem Kai Paisā Pāī, Pāī Rupaiyā Na Hoī;

Sāta Raṅga Suradhanu Camakāī Raṅga Dhanuṣa Na Bhāī! .....Vahāmkī. 4.



## 68. VAHĀMKĪ BĀTA NYĀRĪ

- Oh my brother! The story of That place is extremely strange! One who understands it naturally becomes silent-stunned! .....Refrain.
- Whatever he speaks can be understood only by a person of his state of mind. Others would not be able to follow that! It is like belching only can explain the sweets (Gheber) eaten by a dumb. ...1.



- The waves rise in an ocean one moment and themselves fade away, merging into the ocean. Who can talk about one's own experience? It could be explained only by self experience! .....2.
- A coward never knows the condition of the wounded, only the wounded himself knows it. How a barren woman can know the pains of delivery? If she talks about it, people may laugh at her! .....3.
- In a Rupee there are several , smallest denomination paise and pies but a paise or a pie cannot be a Rupee. Similarly in a Rainbow there are seven different colors but oh brother! Anyone of those colors cannot be a Rainbow! .....4.



## 69. VĀMCA VĀMCA VIŚVA GRANTHA

Vāmca Vāmca Viśva-Grantha Vāmcavā Jo Cāhanā,  
Vāmcavum Na Ana Rahe, Miṭe Samuḷa Vāñcanā! .....Refrain.

Suṇa Suṇa Gebī Gāna, Suṇavā Jo Dila Cahe,  
Vyomamāmḥya Tāralā Je Gumjī Ātmamām Rahe! .....Vāmca. 1.

Ghū Ghū Ghūghave Payodhi Nirzaro Araṇyamām,  
Vāta Pañcī Vanataṇām Je Gāya Gīta Dhīśanām!! .....Vāmca. 2.

Divya Sparsa, Divya Gandha, Divya Rūpa Antare;  
Divya Nāda, Rasa Divya Cākhatām Na Mana Caḷe! .....Vāmca. 3.

Mora Nṛtya Matta Citta Modathī Karanta Hā!  
Velī-Vṛkṣa, Jīva-Śiva, Līngane Bhaḷe Ahā! .....Vāmca. 4.

Drṣṭi Feravi Viloka Raṅga Eha Avanavā,  
Megha-Dhanuṣa Sapta-Muḷa Eka, Rūpa Jūjavām!! .....Vāmca. 5.



## 69. VĀMCA VĀMCA VIŚVA GRANTHA

- If you feel like reading something, read (observe) the world; It is a book in itself! Your desires would be totally satisfied and you will not have to read anything else. ....Refrain.
- If you desire to hear something, do hear the mystic song the twinkling stars in the sky are humming to your soul! .....1.



- The ocean roars a hooting sound. The streams in the forest (sing); even the wind and birds in jungles sing the song of the Lord who inspires intelligence!! .....2.
- In the heart you feel the divine touch, divine smell, divine form, divine sound and the divine taste and the transient mind gets stabilized! .....3.
- Look! How a peacock dances with joy intoxicated! A creeper and a tree in the form of a soul and Śiva, the Supreme-being are one, embracing each other! .....4.
- You should experience those wonderful colors by changing your view point. The origin of the seven colors in a Rainbow is only one but its forms are different. ....5.



## 70. VANA VAḌALĀNĪ ŚĪTALA C'ĀYĀ

Vana-Vaḍalānī Śīṭala C'āyā, Jogī Jaṅgala Vasato Re;  
Hasato Gāto Ko Dina Roto, Ko Sāthe Nava Bhakhato Re! .....Refrain.

Dina Gāle Sūrajane Tāpe, Rāte Tāraka Goṣṭhī Re;  
Vanapañkhī Sama Gela Karanto, Koī Dina Nava E Kaṣṭhī Re! .....Vana. 1.

Vṛkṣo Sāthe Vāto Karato, Vyāla-Vyāghra Ramāḍe Re,  
Kaupina Kanthā Zoḷī-Zaṇḍā, Saṅghraha Na Kare Koḍe Re! .....Vana. 2.

Aham-Khākha Lagāvī Tanamām, Mada-Matsarane Bāḷe Re,  
Paranārī Paradhana Nava Bhāḷe, Nava Ḍarato Ko Kāḷe Re! .....Vana. 3.

Nirzara-Vārī Pāna Kare Ne, Faḷa-Ṭukaḍo Ko Māge Re,  
Viṣaya Ramakaḍām Jaganām Zerī, Mānī Niśadina Jage Re! .....Vana. 4.

Sadguru-Sevā Santasamāgama, Paḷa Paḷa Harinī Carcā Re,  
Dhyāna-Magna Dhīraja Ura Dhārī, Karato Harijana Arcā Re! .....Vana. 5.

Tṛṇa-Śayyā Makhamala Mānī, Ātamarāja Birāje Re,  
Prāptāprāpte Samabuddhi Ne, Saṁyama Uramām Rāje Re! .....Vana. 6.

Śānti Śīṭala Andera Ope, Dīnataṇām Duhkha Kāpe Re;  
Tyāga-Virāge Rāja Kare Ne, Śvāsa Śvāsa Hari Jāpe Re! .....Vana. 7.

Mana-Bhramaṇā Sahu Bhāge Paḷamām, Duhkha-Dariyo Sahu Āṭe Re;  
Hari-Rasamām Samarasa Thaī Jātām, Mukti Padatala Cāṭe Re! .....Vana. 8.

Jotām Antara Anya Ṭhare Ne, Raṅga Bhajanano Jāme Re;  
Tattvamasi Tamburo Vāge, Lakṣya-Prasādī Pāme Re! .....Vana. 9.





## 70. VANA VADALĀNI ŚĪTALA C'ĀYĀ

- There lived a yogi under the shelter of a wild banyan tree in the forest, laughing, singing, crying some day but never indulging in fruitless talks with anybody! .....Refrain.
- He would spend his day basking in the heat of the Sun and start talking with the stars at night. He would be fondling wild-birds and never suffers pain! .....1.
- He would chat with trees and play with serpents and tigers. He never hoards with aspirations, loin cloths, rags, bags and flags. ....2.
- He besmears on his body ash in the form of extinguishing ego. He sets fire to the instinct of pride and envy! He never looks at the women and wealth of others. He is never afraid at any time! .....3.
- He drinks water from the brooks and solicits a piece of fruit sometime. He keeps awareness day and night considering worldly pleasures as poisonous! .....4.
- He serves the Master (Sadguru), associates with Saints, Seers, Sages and Devotees and discusses the divine mysteries and sports of the Lord at all times. He is absorbed in meditation with patience in his heart! He respects holy men and devotees of Lord Hari! .....5.

- Like a king he sits very comfortably on the bed of dried grass as if he is sitting on a velvet throne and maintains equilibrium. between gains and losses. He enjoys himself and maintains restraints. ....6.
- In the heart of hearts there is serene peace. He removes the miseries and agonies of the poor. He reigns supreme in the apathy of wordly pleasures and mutters the name of the Lord at every breath. ....7.
- When one is in tune with the infinite, his illusions get destroyed, the ocean of pains dries up and liberation is at his feet! .....8.
- A glimpse of such a yogi pacifies the hearts of others, generates an atmosphere of devotion. The musical string instrument- Tambur in the form of Tatvamasi (Thou art That) starts playing and divine grace in the form of achieving a goal is realized! .....9.





## 71. VANDUM DATTAPADĀMBUJA SĀRA

Vandum Dattapadāmbuja Sāra. ....Refrain.

Gāe Mukha Ā Tvadguṇa Tāraka Juc Naina C'abī Hāra;

Thāya Citta Tvadrūpe Tanmaya, Dvaitāmaya Saṁhāra! ...Vandum.1.

Na Māgum Bījum Dhana Kāī, De Sevā Bhavatāra,

Tum Jagamām Jaga Tujamām Nirakhum Mahimā Aparampāra! ...Vandum.2.

Eka Aneka Badhe Tum Vyāpyo, Saccitasukha Sohāya,

Karma-Bandha Kāpī Kātila Ā, De Naiṣkarmya Sadāya! ...Vandum.3.

Bhedī Bheda Bhayānaka Bhavahara, Hara Bhrānti Nihsāra,

Nā Hum Nā Tum, Nā Jaga Kāī, Eka Aneka Asāra! ...Vandum.4.

Je C'e Te C'e, Nā Te Nā Kac'u, Nirākāra Sākāra!!

Raṅga Rūpa Viṇa Eka Digambara, Jani-Mṛti-Samsaya Tāla! ...Vandum.5.



## 71. VANDUM DATTAPADĀMBUJA SĀRA

- I offer a prostrate bow at the lotus-feet of Lord Dattatreya, the essence of life. ....Refrain.
- This tongue sings in praise of your saviour qualities; the eyes see the garland on the body; the consciousness gets transformed into super consciousness vanquishing the disease in the form of dualism! .....1.

- I do not aspire any wealth; please let me serve you, oh Saviour from this worldly existence! Let me have the vision to feel you in the world and the world in you. Your glory is immeasurable!  
.....2.
- You are omnipresent in one and many forms; you shine as Sat, Cit and Anand; Truth, Consciousness and Bliss. Please destroy the deadly bondage of action and bless me with salvation by abstraction!  
.....3.
- Removing the dreadful dualism, make me free from wordly ties. Remove senseless illusion. I, you and the world are nothing. The Dualism of one and many is absolutely worthless!! .....4.
- It is what it is, what is not is nothing there, form or the formless! There is only one Digambar, the sky clad Lord without name, color or form. Please remove my doubts and fear of the birth and death cycle!! .....5.





## 72. VĀṆĪ MĀMHĪ ŚŪRĀ RE

Vāṇī Māmhī Śūrā Re, Vaḷo Nija Mūḷa Bhaṇī  
Pākhaṇḍamām Purā Re, Paḷo Satpantha Bhaṇī. ....Refrain.

Kā Kā Kare Re Kāka Atiṣe, Soham Haṁsa Avāk,  
Khālī Garje Megha Śaradamām Nihsvana Varṣe Drāk,  
Jānyum Kaḥye Nā Jāṇe Re, Nyārī Rīta Jñānataṇī. ....Vāṇī.1.

Bharāye Moḍhum Bandhaja Thāye, Adhūro Kare Avāja,  
Citranī Senāthī Juddha Na Thāye, E To Jovā Mātara Sāja,  
Calaccitra Jevām Re, Jovā Thāye Giradī Ghaṇī. ....Vāṇī.2.

Khoṭā Jagatamām Khoṭum Pūjāye, Satya Bhagavantane Tyāṁya,  
Veśyāvāḍāmām Jo Satī Jāye To Khattā Bāvana Khāya;  
Sānamām Samajāve Re, Rīti E To Santataṇī. ....Vāṇī.3.

Nāṭakī Rājā Jo Raṇe Caḍhe To Khela Anera Thāya,  
Pākhaṇḍī Prasāṅga Āvi Paḍatām, Āpa Ughāḍo Thāya,  
Sūraja Kema C'īpe Re, C'āyāmahīm Vāḍalanī? ....Vāṇī.4.

Kāmādī Śatrune Nihśeṣa Māre, Teja Pāme Paribrahma,  
Rājā Kahāve Ne Peṭa Nacāve, Evo Ajñānīno Bhrama,  
Raṅga Jo Rāce Re, Doḍe Jaga Bhāṇḍa Bhaṇī. ....Vāṇī.5.



## 72. VĀṆĪ MĀMHĪ ŚŪRĀ RE

- Oh you brave-one in speech! Better you turn  
towards your origin! Oh you clever hypocrite!  
Better you turn to the righteous path. ....Refrain.

- A crow (hypocrite) makes too much noise, while a swan (self- Soham) is always silent. The autumn clouds thunder aloud but never rain; while those without sound instantly pour. One who claims to know, knows not! The ways of knowledge are unique! .....1.
- When the mouth is full it remains silent, only the half full makes noise; an army in paintings cannot fight wars, it is only for show. It is like a movie that viewers flock to watch. ....2.
- False things are appreciated in false worlds, truth lies only with God. If a chaste woman visits the locality of prostitutes, she may suffer a lot, the style of Saints is always to teach through indications! .....3.
- If an actor in the role of a king goes to fight a war, the dramatic scene would be unusual and strange; A hypocrite automatically stands exposed when an occasion demands; how can the Sun be hidden behind the shade of clouds? .....4.
- One who entirely kills and thoroughly destroys enemies like desire, lust etc., he only reaches eternity and attains liberation/salvation. One who calls himself a king and yet begs, that is the delusion of the ignorant. If **(Raṅga)** the worldly pleasures attract, the whole world would be rushing towards buffoons! .....5.





### 73. VASAMĪ C'E VĀṬA E TO

Vasamī C'e Vāṭa, E To Vasamī C'e Vāṭa,  
Caḍhavāno Nahi Ghāṭa, E To Vasamī C'e Vāṭa. ....Refrain.

Koī Kahe Śvāsā Roko, Koī Kahe Sāmum Tāko,  
Koī Kahe Thoḍum Bhākho, Rākho Nāṭakī Hāṭa. ....Vasamī. 1.

Sajāyānī Dhāre Caḍhavum, Satīnum C'e E To Maravum,  
Sāme Nīre Taravum, E To Kaṇṭaka-Khāṭa. ....Vasamī. 2.

Vāmcī Vāmcī Paṇḍita Mūvā, Khodi Khodi Mūvā Cuvā;  
Bāpa, E To Paḍavānā Kūvā, Caḍhyo Buddhie Kāṭa. ....Vasamī. 3.

Gayo Je Ko Sadguru Śaraṇe, Dekhyo Pahāḍa Dhāmkyo Parṇe,  
Jīvyo E To Mūkyo Marāṇe, Thayo Amara Samrāṭa. ....Vasamī. 4.

Āmkha Mimcim Pācum Bhāḷo Tyāgo Dhoḷo Piḷo Kāḷo,  
Maḷī Raheṣe Ante Tāḷo, Mūko Raṅga Ghomghāṭa! ....Vasamī. 5.



### 73. VASAMĪ C'E VĀṬA E TO

- The path way to the Lord i.e. Enlightenment and Liberation is very difficult, Indeed it is dreadful! There are no arranged steps to climb. Truly, it is an extremely difficult path!! .....Refrain.
- Some say control or restrain your breath; some say speak less i.e. observe silence; some say concentrate with a fixed gaze or engage in deep meditation while some say have a fun-fair! .....1.

- It is like riding on the edge of a whet stone or like the death of a chaste woman by self immolation on the pyre of her dead husband; It is like swimming against the current or adopting a thorny cot!! .....2.
- The learned keep on reading till the end of their life, achieving nothing like rats losing their lives digging and digging aimlessly pits in earthen mounds. It would be like a well in which to sink and end life worthlessly as if your intelligence has rusted. ....3.
- One who surrenders at the feet of the Master, discovers the mountain (the Lord) hidden under leaves (thoughts and emotions). One who knows how to live, he has no death then! He becomes an immortal sovereign. ....4.
- Close the eyes and look within; give up all dualities like white, yellow and black. You will be able to verify the truth only by making sincere efforts! Make no noise (of rituals) Oh **Raṅga** (an individual soul)! .....5.



## 74. VASAMĪ VĀṬAḌĪ MĀMHE

Vasamī Vāṭaḍī Māmhe Kaṇṭaka Śula Apāra. ....Refrain.

Suvāvaḍīno Śīro E To, Je Jaṇe Te Khāya,  
Vandhyā Dekhī Bāḷe Jīvane, Mana Paraṇī Raṇḍāya! ....Vasamī. 1.

Bhavāṭavīmām Bhūlā Padīyā, Vāṭa Na Sūze Kyāmya,  
Kāma-Kaṇkarī Khuṁce Pagamām Vanacara Khāvā Dhāya. ....Vasamī. 2.

Taruvara Fālyām Gīca Ākāṣe, Ūcām Mūḷa Apāra,  
Dāḷa Pāmdaḍām Nīce Dhasīyām Foḍyām Sapta Patāḷa. ....Vasamī. 3.

Raṅga Berāṅgī Paṅkhī Beṭhām Śora Kare Kallola,  
Fala-Puṣpamām Raḍatām Hasatām, Jīvana Jāya Amole. ....Vasamī. 4.

Dhīraja Dharathī Dhārī Harijana, Dharī Śastra Asaṅga,  
Kāpe Karavata Mūkī Kaḷathī, Te Dekhe Para **Raṅga**. ....Vasamī. 5.



## 74. VASAMĪ VĀṬAḌĪ MĀMHE

- The path way to Liberation is indeed very difficult. It is full of sharp thorns (in the form of struggle with the body and mind!) .....Refrain.
- It is like 'Śirā' (a rich sweet dish made of wheat flour to be normally given to a woman in confinement after delivery). The mother of a child relishes it while a barren woman comes to grief at the sight of that dish. She gets married mentally and widowed too! .....1.

- Lost your way in the jungle of the materialistic world! The path is not visible! Stone particles in the form of desires prick the foot soles and wild animals in forms of evil emotions rush to devour! .....2.
- The densely grown trees are spring to the sky with their roots very high. Their branches and leaves are rushing downwards and have broken through the seven nether regions! .....3.
- Birds with various colors are sitting on the trees and make much noise in pleasure. The valuable life is wasted in laughing and weeping for flowers and fruits! .....4.
- Oh devotees of Lord Hari! have patience at heart; take the weapon of non-attachment and cut tactfully with a saw. You will be able to visualize the essence of what is behind all this! .....5.

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## 75. YAHA GHARA NAHĪ M TERĀ

Yaha Ghara Nahīm Terā, Nahīm Terā, Samaja Samaja Mana Merā. ....Refrain.

Cīmṭī Kahe Ghara Merā Merā, Musā Kahe Ghara Merā;  
Khaṭamala Kahe Ghara Merā, Merā, Īmṭa Miṭṭikā Dherā. ....Yaha.1.

Jaṭā Baḍhāyā, Muṇḍa Muṇḍāyā, Kahe Maṭha Merā Merā;  
Celā-Cāṭī Gañja Jamāyā, Saba Andere Gherā. ....Yaha.2.

Terā To Kyom Jāta Akelā? Kahām Suta Bāndhava Cerā?  
Do Dina Jagamem Karat Baserā, Ākhira Maraghata Derā! ....Yaha.3.

Ciḍiyā Kheta Cugāyā Sārā, Mara Mara Kaṣṭa Uṭhāyā,  
Divasa Raina Saba Khela Gumāyā, Raṅga Anta Pastāya! ....Yaha.4.



## 75. YAHA GHARA NAHĪ M TERĀ

- This house is really not yours, Oh my mind! Make it a point to realize this. ....Refrain.
- An ant says, it is mine and mine alone, while a rat claims it to be its own. A bug says the house belongs to it! Truly speaking it is nothing but a heap of mud and bricks. ....1.
- Keeping matted hair fully grown or keeping the head clean-shaven, a sectarian priest may say that a hermitage belongs to him, He may have a large following! But it is all drifting in darkness! ....2.

- If they were truly your belongings, why do you have to go alone when you die? Your associates-Sons, brothers, disciples, why don't they all join you? Remember, everyone has a very short stay in this world; the last destination for everyone is only the cremation or burial ground! .....3.
- A farmer may labour very hard for farming but it is true that plenty of crops in the farm are being picked and eaten away by birds! A person wastes day and night engrossed in sensual pleasures and at the end of life **Raṅga** (an individual soul) has to repent!! .....4.



## 75. YAHĀ CHARĀ NAHĪ M TERĀ

- This house is really not yours, Oh my mind! Make it a point to realize this. ....Refrain.
- An ant says, it is mine and mine alone, while a rat claims it to be its own. A pig says the house belongs to it! Truly speaking it is nothing but a heap of mud and bricks. ....1.
- Keeping matted hair fully grown or keeping the head clean-shaven, a sectarian priest may say that a hermitage belongs to him, He may have a large following! But it is all drifting in darkness! ....2.



## 76. ZŪLO ZŪLO RE

Jhūlo Jhūlo Re, Datta Digambara Svāmī!  
Avadhūta Parātpara Nāmī! .....Refrain.

Jhūlāve Anaṣūyā Kardamatanayā Jāyā Atrinī Nigamāgeyā!!

Cāla:- Khāṇo Je Cāra Vicitra;

Pāraṇum E Ja Pavitra;

Covīśa Doraḍīe Citra;

Bāmdhyum Stambhe Māyātmaka Smṛtigāmī

Ḍole Jo, Antarjāmī! .....Jhūlo. 1.

Cāla:- Mana Dorī Kheṁcī Preme;

Hīmcakā Karmanā Kṣeme;

Nāmkhe Tum Sahune Dhīme;

Te Bhakta Sakhā Bhaktivaśa Tum Janmī,

Pāraṇīye Jhūle Akāmī! .....Jhūlo. 2.

Cāla:- Samsāra Vāsanā Cālā;

Viṣayonā Je Te Kālā;

Mamatānām Melām Jālām;

Mūkīne E Śṛtigarbha Gīta Sukhadhāmī,

Sāmbhale Dhanya Gurugāmī! .....Jhūlo. 3.

Cāla:- Unmanī Nidrā Sādhī;

Pāme E Raṅga Prasādī;

Sahu Ṭaḷe Upādhi Vyādhi;

Tribhuvanamām Nā Tene Kaśīe Khāmī,

Rākhe Tum Svātmārāmī! .....Jhūlo. 4.



## 76. ZŪLO ZŪLO RE (A LULLABY)

- Oh Master, Datta Digambara! May you swing in the cradle with all ease! Oh you Avadhūta, the Supreme! You are beyond all signs. ....Refrain.
- Anasūyā, the daughter of (Sage) Kardama and the wife of (Sage) Atri, whose praise cannot be adequately sung even by the Vedas, is giving you swings!

The <sup>1</sup>mines (here the source of origin) which are beautiful and four in number. The same is the pious cradle (looking) beautiful with twenty four <sup>2</sup>strings hung on the illusory pole, oh <sup>3</sup>Smṛtigāmī! And (in the cradle) you swing in rhythm oh the one who knows the heart of everyone! .....1.

- You lovingly pull the string in the form of a mind and so easily you give a light swing in the form of action. Oh you friend of devotees! Having taken

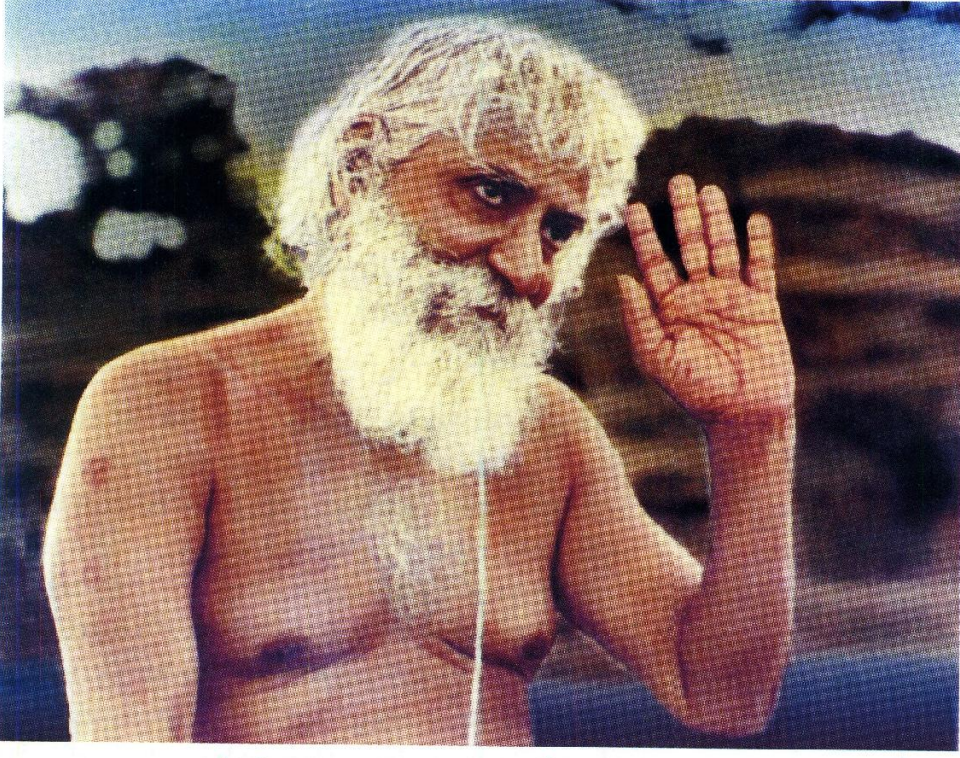
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- (1) Mines: (i) Jarāyuja = Born of Womb. (ii) Udbhijja = Plant life. (iii) Swedaja = Born of perspiration. (iv) Aṇḍaja = Born from an egg.
- (2) Twenty four strings: 5 Elements: Earth, Water, Fire, Air and Space + 5 Senses: Eyes, Ears, Nose, Tongue and Skin + 5 Objects of senses: Form, Sound, Smell, Taste and Touch + 5 Prāṇas: (i) Prāṇa (Life supporting vital breath) (ii) Apāna (Breathing out of anus) (iii) Vyāyāna (Vital breath pervading in the whole body) (iv) Udāna (Vital breath which rises upto the throat) (v) Samāna (Vital breath which sits in the cavity of the naval) + Mind + Intelligence + Inner mind + Ignorance = 24.
- (3) Smṛtigāmī = Ever awake on the ardent call of the devotees.



a birth fascinated by the worship of your devotees, though desirefree, you swing yourself in the cradle! .....2.

- Leaving aside the pranks of inclination towards worldly pleasures and the bad (lit. black) objects of senses and the dirty cob-webs in the form of the feeling of mine and thine, you oh Inhabitant of Bliss! Hear the lullaby, the essence of Vedas, being heard by the blessed followers of the Master! .....3.
- Achieving (Unmanī Nindrā) the silent state of mind in practising Yoga, (the last state of mind of a yogi) one attains the grace of the Master in the form of Divine Lustre (self-knowledge). It removes all the agonies and miseries = mental, physical and spiritual = and there are no shortcomings for him or her in all the three worlds! It is by the grace of Thou that he remains joyous through the soul and not by the objects of the senses. ....4.





वैराणिं प्रशमं यान्तु सौहार्दं वर्धतां मिथः ।  
कलहा विलयं यान्तु भावयन्तु जना मिथः ॥

ॐ शान्तिः शान्तिः शान्तिः

Vairāṇim Praśamaṁ Yāntu Sauhārdaṁ Vardhatāṁ Mithah ।  
Kalahā Vilayaṁ Yāntu Bhāvayantu Janā mithah ॥  
May enmities be tranquilled, Friendliness thrive,  
Quarrels be dissolved And Love supreme prevail.

Om! Let Divine Peace Prevail.

Peace Physical ! Peace Mental !! Peace Spiritual !!!

World Friend,  
RĀṄGA AVADHŪTA



**Bhagvān Śrī Raṅga Avadhūta**  
**Guru Mahārāja (Nāreśvara)**  
**A BRIEF LIFE SKETCH**

**NAME** : Pāṇḍuraṅga Viṭṭhalapanta Vaḷāme.

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

**ASCENT** : Haradwāra. K.K. 30, V.S. 2005. Tuesday, Nov. 19, 1968.

Lord Viṭṭhala of Paṇḍharpura 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 and graduated from Gujarat Vidyapitha. He served for a short period as a teacher.

Search for truth took him to Nāreśvara, a forest area cremation ground for 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 the 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 Dūva (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.



PORTION OF A LETTER IN ENGLISH WRITTEN BY

**Śrī Rāga Avadhūtājī**

IN HIS OWN HANDWRITING

I am nothing more than a dog  
barking for bread at the gate  
of the Almighty God. <sup>Knowing this</sup> Those who  
wish to share my fate, are  
all welcome. But those who  
~~expect~~ expect higher things  
— sweet Kooings of cuckoos in  
the form of scriptural, atymological  
scientific discourses, ~~from~~ from  
me will, I am afraid, <sup>will</sup> sadly  
be disappointed.

ॐ नमो भगवते वासुदेवाय

"I am nothing more than a dog barking for bread at the gate of the Almighty God. Knowing this those who wish to share my fate, are all welcome. But those who expect higher things - sweet Kooings of cuckoos in the form of scriptural... scientific discourses - from me will, I am afraid will sadly be disappointed"

AVADHŪTERA RĀGA