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The Poet-Saints of Maharashtra

No. 3

BHIKSHUGITA

THE MENDICANT'S SONG.

(The Story of a Converted Miser

A TRANSLATION
OF THE 23rd CHAPTER OF THE EKNATHI
BHAGAVATA

BY

JUSTIN E. ABBOTT

महाराष्ट्र कविसंतमाला

जस्टिन् ई. अब्दकृत इंग्रजी भाषांतर

नं. ३

भिक्षुगीत अथवा अनुतप्त कव्यं

एकनाथी भागवत अध्याय २३ वा

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PREFACE.

While it has been my intention to confine my translations to the accounts of the lives of the Maratha Poet-Saints, that intention is sufficiently flexible to make possible the translation of some of their works, if by doing so I am able to throw light on the character or genius of their pious authors.

I consider Eknāth's version of the Bhikshugita as coming under this head. In expanding the sixty-two verses of the Sanskrit text, into 1004 verses in his Marathi version, he had ample opportunity to express his own thoughts. Thus light is thrown on his own character, as well as on his view point of the ideals of human life.

While the persecutions suffered by the mendicant in the story, represent an extreme case, the persecutions that Eknāth himself had to suffer, because of his consistency to his high principles, were not very unlike those of the converted miser. Eknāth bore his persecutions in the same spirit of humility, of forgiveness, of extraordinary gentleness and self-forgetfulness, as he pictures the trials through which the converted miser had to pass.

The philosophizing of the mendicant on the evil of avarice, on the control of the mind [*mana*], on the philosophy of life, and on the *Bhakti-mārga* [Way of devotion], with its essential of love of God, reflect, I believe, Eknāth's own opinions and the experiences of his own life.

Indian psychology, and terms expressing it, are different from those of the West. This makes an accurate translation very difficult, and a clear understanding of it not at all easy. The Western reader must, therefore, bear

this in mind, and not condemn too hastily what may seem to him unreasonable, lest that condemnation be a reflection on his own imperfect knowledge of Indian thought, gained through imperfect translations and inadequate English expressions and words.

While Western readers may differ from the philosophy developed in the Song of the Mendicant, no one can read it without feeling an inspiration for higher living, and for a nobler effort to reach the ideals of life. Eknāth's wish that the reading of his version of the Bhikshugita might bring peace to those troubled by the turmoils of this worldly life, is sure to be realized in some degree by every reader, be he of the East or the West, because of its spirit, breathing the very peace it teaches.

Eknāth's version of the Eleventh *skandha* of the Bhāgavata Purāṇa has great popularity in the Maratha country. There are many old manuscripts of this work. Of printed editions there are four that are available.

Pāṅgārkar's Eknāthi Bhāgavata. Nirṇayasāgar Press 1915. Difficult words and expressions are explained in footnotes.

Athlye's Eknāthi Bhāgavata, Bombay 1926, with a modern Marathi translation.

Madhavrao's Eknāthi Bhāgavata.

Auti's Eknāthi Bhāgavata, with a modern Marathi translation.

These four editions represent texts that vary slightly in their readings. The correctness of a translation of these texts would have to be judged by the special text it followed.

To the critics of my own translation of the Bhikshugita, I have to ask them to remember that I have used Pāngārkar's text, which differs in some points from other texts. I have to acknowledge difficulty in understanding Eknāth's Marathi of three hundred years ago, in many of his words, now obsolete, and his expressions, unusual in modern Marathi. But I am sure my Maratha critics will view my work with a kindly eye, for they have a kindly heart, and will bear in mind the difficulties that have confronted me.

Here let me acknowledge my indebtedness to Pandit Narhar R. Godbole, for his great assistance in reviewing the first draft of my manuscript and making corrections and suggestions, that will lessen the field of my critics.

The Appendix, containing the text of the Bhikshugita, follows the text of Pāngārkar's edition. Seeing this text through the Press, and preparing the glossary of difficult Marathi words, found in the Bhikshugita, is also the work of Pandit Narhar R. Godbole of Poona.

In issuing this third volume of the Poet-Saints of Mahārāshṭra Series, I wish to express my appreciation of the kindly way in which the preceding two volumes have been received. The present volume is a new venture in a field no translator has thus far entered, and I have reason to believe that it will come as a surprise to many, who are unacquainted with the varying types of Marathi literature.

The volumes in the Poet-Saints of Mahārāshṭra Series, thus far issued are :—

- No. 1. Bhānūdās, the Great Grandfather of Eknāth.
- No. 2. Eknāth, one of the greatest of the Maratha Poet-Saints.

- No. 3. Bhikshugita. [The Mendicant's Song]. The twenty-third chapter in Eknāth's version of the eleventh *skandha* of the Bhāgavata Purāṇa.
- No. 4. In Press, and soon to be issued, Dāsopant Digambara, a saint contemporary with Eknāth.
- No. 5. In course of preparation, Bahiṇābāi, consisting of a translation of her most interesting auto-biography, a poetess contemporary with Tukārām.
- No. 6 and following, will be translations of the earliest accounts of the lives of Tukārām, Rāmdās and others.

Perhaps a word of explanation is needed as to why I have used so many Marathi words, making a Glossary necessary. Many words in Sanskrit and Marathi have no exact equivalents in English. It has seemed to me that rather than to mistranslate, it would be better that English readers should learn a few more Indian words, and so enrich their knowledge, while enabling me to keep my translation more exact.

Again I wish to express my thanks to Dr. Nicol Macnicol for his generosity in giving his valuable time to seeing this volume through the Press. Translating in America, and publishing in India, is a task with too many difficulties, were it not for his friendly help.

JUSTIN E. ABBOTT.

SUMMIT, NEW JERSEY, U.S.A.
June 1927.

CONTENTS.

| | PAGE. |
|--|--------|
| Preface. | ... i |
| Translation of the Bhikṣhugita, The Mendicant's Song 1—1004. | ... 1 |
| Preface, Verses 1—76 | ... 1 |
| Invocation Verses 1—17 | ... 1 |
| Shuka tells Parikshiti of Krishna's relating the Bhikshugita to Uddhava. 18—24 | ... 3 |
| Contents of Chapters 23—26. 25—29. | ... 4 |
| Shuka awakens king Parikshiti's attention 30—46. | ... 4 |
| Krishna and Uddhava converse on Shānti [Peace of Mind] 47—64. | ... 6 |
| The Bhikshugita (Song of the Mendicant) praised. 65—76. | ... 8 |
| The Miser of Avanti. 77—102. | ... 10 |
| Family and friends turn against the miser. 103—109. | ... 12 |
| Ghost-protected wealth. 110—113. | ... 13 |
| The Five sacrificial acts. 114—116. | 14 |
| The Five partners of wealth. 117—124. | ... 14 |
| The miser loses his wealth. 125—136. | ... 15 |
| The miser's bodily appearance changes. 137—139. | ... 16 |
| The miser becomes a despised man. 140—146. | ... 17 |
| The miser repents. 147—163. | ... 18 |
| The miser's self-condemnation. 164—174. | ... 19 |

| | PAGE. |
|--|--------|
| The converted miser denounces avarice. 175—179. | ... 21 |
| The converted miser illustrates the evil of avarice. 180—191 | 21 |
| Wealth brings anxieties. 192—201. | ... 23 |
| Fifteen great evils from love of riches. 202—204. | ... 24 |
| Theft, the first evil from love of riches. 205—212. | ... 25 |
| Murder, the second evil from love of riches. 213—219. | ... 26 |
| Untruth, the third evil from love of riches. 219—229. | ... 26 |
| Hypocrisy, the fourth evil from love of riches. 229—246. | ... 28 |
| Sensuality, the fifth evil from love of riches. 247—251. | ... 30 |
| Anger, the sixth evil from love of riches. 251—256. | ... 30 |
| Pride, the seventh evil from the love of riches. 256—268. | 31 |
| Arrogance, the eighth evil from the love of riches. 268—282. | ... 32 |
| Disunion, the ninth evil from the love of riches. 282—289. | ... 34 |
| Enmity, the tenth evil from the love of riches. 289—299. | ... 35 |
| Distrust, the eleventh evil from the love of riches. 299—325. | 36 |
| Rivalry, the twelfth evil from the love of riches. 326—331. | 38 |

| | PAGE. |
|--|-------|
| Immorality, G. ... | 39 |
| fourteenth ... | 40 |
| love of riches ... | 41 |
| A Bhakta should avoid riches. 350. ... | 40 |
| Love of riches, a cause of divisions. 351—357. ... | 41 |
| Lust for riches makes the noblest birth a failure. 357—364. ... | 42 |
| Advantage of a Brahman birth. 365—369. ... | 42 |
| Love of riches destroys the Brahman's advantage. 370—374. ... | 43 |
| The five great sacrifices of wealth. 375—377. ... | 44 |
| The sacrifice of wealth to God. 377. ... | 44 |
| The sacrifice of wealth to ancestral spirits. 378 ... | 44 |
| The sacrifice of wealth to living parents. 379—384. ... | 44 |
| The sacrifice of wealth to Brahmans. 384—387. ... | 45 |
| The sacrifice of wealth to mankind. 388—410 ... | 46 |
| The confession of the repentant miser. 411—418. ... | 48 |
| The repentant miser reflects on the seductions of wealth. 419—423. ... | 49 |
| No true enjoyment in mere riches. 424—435. ... | 49 |
| The repentant miser regards his loss of wealth as a blessing. 436—446. ... | 51 |
| Loss of wealth a sign of God's mercy. 447—455. ... | 52 |
| The repentant miser seeks a wholly spiritual life. 456—464. ... | 53 |
| The repentant miser prays to God for help. 465—472. ... | 54 |
| Krishna relates the change in the repentant miser. 473—476. ... | 55 |

| | PAGE. |
|---|-------|
| The repentant sannyāsi. ... become a | 56 |
| The repentant sannyāsi. 488—494 | 57 |
| The repentant sannyāsi. 495—500. ... | 58 |
| The repentant miser appears at Avanti as a sannyāsi. 501—502. ... | 58 |
| The hostile reception of the sannyāsi 503—505. ... | 59 |
| Krishna praises the calmness of the sannyāsi. 506—510. ... | 59 |
| The sannyāsi is maltreated. 511—515 | 60 |
| The sannyāsi preserves unruffled calmness. 516—531. ... | 60 |
| Insults to make the sannyāsi talk, continue. 532—567. ... | 62 |
| The sannyāsi reasons on his sufferings. 568—576. ... | 65 |
| The <i>mana</i> [mind] is the cause of joy and sorrow. 577—612. ... | 66 |
| The sannyāsi explains the characteristics of the <i>mana</i> . 613—618. ... | 70 |
| How the <i>mana</i> is created. 619—633. ... | 71 |
| Control of the <i>mana</i> is necessary. 634—646. ... | 73 |
| <i>Bhakti</i> , as a means for controlling the <i>mana</i> . 647—648. ... | 74 |
| Means unnecessary if the <i>mana</i> is not functioning. 649—663. ... | 75 |
| The <i>mana</i> dominates the senses. 664—683. | 76 |
| The sannyāsi tells of the need of a <i>guru</i> to control the <i>mana</i> . 684—710. ... | 78 |

| | PAGE. |
|--|---------|
| The <i>mana</i> requires great effort to conquer the <i>mana</i> . 711—726. | ... 81 |
| The <i>mana</i> can conquer the <i>mana</i> by friendship. 727—750. | ... 83 |
| The <i>mana</i> to be treated as enemy or friend. 751—755. | 85 |
| The relation of <i>Ātmā</i> to the body. 756—771. | ... 86 |
| The body not the cause of joy and sorrow to the <i>Ātmā</i> . 772—776. | ... 88 |
| The <i>Jīva</i> does not cause joy or sorrow to the <i>Ātmā</i> . 777—782. | ... 88 |
| Divinities not the cause of joy or sorrow to the <i>Ātmā</i> . 783—800. | 89 |
| The <i>Ātmā</i> is not the cause of sorrow. 801—814. | ... 91 |
| The planets are not the cause of sorrow. 815—834. | ... 92 |
| One's <i>karma</i> is not the cause of sorrow. 835—848. | ... 94 |
| <i>Kāla</i> (Time) is not the cause of sorrow. 848—855. | ... 96 |
| <i>Kāla</i> is God and benevolent 856—884. | ... 97 |
| The effect of consciousness-of-body. 885—907. | ... 99 |
| Right-thinking comes from trust in God. 908—916. | ... 102 |
| How one is to approach God. 917—928. | ... 103 |
| Krishna's praise of the repentant miser. 929—943. | ... 104 |
| Krishna tells the cause of joy and sorrow. 944—948. | ... 106 |

| | PAGE. |
|--|---------|
| The conflict between <i>viveka</i> and <i>mana</i> . 949—961. | ... 106 |
| Peace through the control of the <i>mana</i> . 962—967. | ... 108 |
| The value of the Bhikshugita extolled. 967—979. | ... 108 |
| The Song-of-the-Mendicant for the salvation of the world. 980—987. | ... 110 |
| Eknāth characterizes his Marathi version of the Bhikshugita. 988—994. | ... 111 |
| Eknāth gives the glory to his <i>Guru</i> , Janārdan. 995—1004. | ... 112 |

APPENDICES :—

| | |
|---|----------|
| I Glossary of Marathi words used in the Poet-saints of Mahārāshṭra Series. | ... 1-28 |
| II Notes on the Bhikshugita | ... 1 |
| A. Original Sources of Information regard- ing Eknāth | ... 1 |
| B. The Life of Eknāth, a resumé of Bhaktali- lāmṛita Chap. 13—24. | ... 2 |
| C. The Bhikshugita | 13 |
| 1. The Bhāgavata Purāṇa | ... 13 |
| 2. The Bhikshugita of the Bhāgvata Purāṇa | ... 13 |
| 3. The Bhikshugita of Eknāth | ... 14 |
| III Text of the Bhikshugita as in the Pāngārkar edition of 1915. | 1 |
| IV Glossary of difficult and unusual Marathi words occurring in the Bhikshugita. | |

BHIKSHUGITA, THE MENDICANT'S SONG.

(THE STORY OF A CONVERTED MISER)

A commentary by Eknāth on the 23rd chapter of the Eleventh *Skandha* of the Bhāgavata Purāṇa.

PREFACE, VERSES 1 TO 76

Invocation

OBEISANCE TO ŚRI GAṆEŚA

1. Obeisance to Thee, O Sadguru, ^a(Thou who appearest in) the form of the Universe; Thou who art in and without the Universe in Thy essential form of Intelligence. Yet, though thus attributing to Thee that form, Thou art formless and without parts. 2. The variety in which the animate and inanimate appears is but the variations in Thy formlessness. *Jiva* ^b[individual *ātmā*] and *Shiva* [universal *ātmā*] are but Thy *Māyā*. Non-duality is Thy glory. 3. A statue, made of solid *ghi*, appears as a form, but from the point of view of the *ghi* itself, it is formless. So Thou, who art without parts, and indestructible appearest in the form of the Universe. 4. The Universe, which appears in a definite form, is in reality Thy body. But though viewed as Thy body, Thou art, however, bodiless; and yet even bodilessness is not to be ascribed to Thee. 5. Thou art not what appears to be, and yet Thou art what is not. Still there is no such thing with Thee as becoming or not-becoming. Such art Thou, the Universal *guru* of this Universe. 6. The (idea of) sound

a. In () completion of meaning. *b.* In [] explanation.

is one remote from Thee, and yet Thou art within and without sound. Thou art He who speaks in all animate and inanimate creation. Thou art the Speaker in the *Vedas* and *shāstras*. 7. Sweetness is obtained from the sugar-cane. The sugar-cane has sweetness within and without it, but there is no sugar-cane in the sweetness. In that same good sense Thou art related to the *Vedas*. 8. Thou alone art the Speaker in the *Vedas*, and it is in the *Vedas* that Thou art described. And yet in the final analysis Thou art incomprehensible even by the *Vedas*. Thou, O *Guru* dear, dwellest where words cannot describe. 9. Just as sound in the abstract is inaudible until something is struck; and as there is no musical instrument that can make this inaudible sound, 10, so Thou art the Speaker in the *Vedas*, and the inspirer of all *shāstras*, and yet accepted as Thou art by the whole *Vedas* and *Shāstras* they cannot in truth describe Thee. 11. If then one should assert that Thou art indescribable, this discussion of Thy being indescribable or describable arises from Thy *Māyā*. Thou art not to be known in that way.

12. Thou alone art the knower of the fact that Thou art unknowable. But in asserting the fact that Thou art the knower, the idea of Thy unknowableness disappears. 13. Where there is lacking the idea of not knowing, how can there be the idea of knowing? If there exists no such idea as a wife, who would say "Look at her husband " 14. Thou art, therefore, neither a Knower nor a Not-knower. Thou art neither a Speaker nor a Non-speaker. Thou art not Many, nor One. Thy very incomprehensibility is incomprehensible. 15. Thou art indescribable in words, formless, qualitless, and without self-consciousness. But in thus defining Thee, one is lost in a dilemma, for Thou

hast the form of the Universe, and art the *Soul of the Universe*. 16. It is evident Thou art in the form of the Universe, and being so, whose duality can injure whom? There is no other (than Thyself). Then who is there to feel the intense antagonistic wrongs of another (than Thyself)? 17. Thus O *Sadguru*, my Lord, at Thy feet Duality becomes Oneness, and in accordance with that Oneness Thou art continuing in the Śrī Bhāgavata the story of Thyself.

SHUKA TELLS PARIKSHITI OF KRISHṆA'S RELATING THE BHIKSHUGITA TO UDDHAVA

18. In the Śrī Bhāgavata, at the close of the 22nd chapter, Uddhava is declared to have asked (Krishṇa) regarding Peace-of-mind [*śhānti*] and the means for ending Duality. 19. Uddhava had asked a very wide question, in receiving an answer to which his desire for the knowledge of Brahma was satisfied. The question was pleasing to Śuka, and in relating it he satisfied the wish of Parikshiti. 20. Hearing the question put by Uddhava, Śuka was deeply moved with feelings of joy, and exclaimed "O Parikshiti, give close attention. Shripati [Krishṇa] is pleased with Uddhava 21. The state of *Nirvāṇ*, which comes from the Knowledge-of-Brahma, is the special form of Peace-of-Mind [*śhānti*]. It was regarding this special *Shānti* that Uddhava raised the question in love and Shripati [Krishṇa] was pleased with it.

22. In the four succeeding chapters Krishṇa is about to describe *Shānti* and *Nivṛitti*, so listen, O King Parikshiti, while I relate to you what Krishṇa is to say. 23. Listen, O Light-of-the-Pāṇḍava-family, O chief-of-the-Kaurava-family. You have rightly the authority to possess this

Peace, because you are a seeker after peace-of-soul. 24. In order to acquire the knowledge-of-Brahma you have ceased even to drink water, that you might listen, therefore, listen O King, to what Hari [Krishṇa] is about to relate of *Shānti* and *Nivṛitti*."

CONTENTS OF CHAPTERS 23 to 26

25. In this 23rd chapter there is the description of one whose mind [*mana*] evil men attempted to ruffle, but to his *mana* there came full forgiveness. It is his story that Śrī Krishṇa is about to relate in this 23rd character. 26. This Bhikshugita has for its special subject the control of the *mana* [mind]. The subject of the control of Prakṛiti [one's individual self] will be fully developed in the 24th chapter. 27. After describing the three *guṇas* [the qualities] Krishṇa caused Uddhava's attention to His own *nirguṇ* [without qualities] state. In the 25th chapter the control of the *guṇas* is clearly explained. 28. The 26th chapter contains the subject of absolute freedom from worldly desires. After this follows the Ailagita, which teaches the rejection of every object of sense, women and all else. 29. In these four chapters respectively, Krishṇa, with his own lips, clearly explains the control of the *mana* [mind], Prakṛiti [one's individual self], objects of sense, and the *guṇas* [the qualities].

ŚRĪ ŚUKA AWAKENS KING PARIKSHITI'S ATTENTION.

30. It was in the following words that Śrī Śuka, the great *yogi*, made Parikshiti attentive, and put before him the contents of the story (of the miser).

31. Śuka said, "O Parikshiti, Shripati [Kṛṣṇa] was pleased with the sentiments he heard Uddhava utter, and expressed himself thus to Uddhava. 32. "Only at the end of ten millions of years does one acquire Brahmanhood in a noble family. Such a birth is the natural fruit of supreme good deeds. But it is fruitless, if it is without devotion [*bhakti*] to Hari. 33. There may exist a fruitful mango-tree, but overgrown with a parasite. Though by nature it is a fruitful tree, you perceive that it becomes unfruitful. Such is the case with even good people who lack devotion to God.

34. Such is not the case with Uddhava. He has had a noble birth in the Yādava family line. Even if he has reached the highest social position, he has not been seduced by prosperity. 35. O Mahārāj! He who, though possessed with royal riches, does not neglect the worship [*bhakti*] of God, acquires of a certainty the chief place among God's worshippers. 36. He who will not neglect the path of God, even for a noble, beautiful, dutiful, and lovely wife, bears the name of being God's special *bhakta*. 37. Uddhava possesses these characteristics in a high degree. Through right-thinking [*viveka*] he has entirely lost his desire for worldly things, and chief among the worshippers of God, is attached to the feet of Śrī Kṛṣṇa. 38. The greatness that comes merely from age or wealth, is utter inferiority. True greatness is in acquiring God, and through the blessing that comes from it, Uddhava became perfect. 39. He was the trusted one of Śrī Kṛṣṇa. Śrī Kṛṣṇa used to take him privately aside, and give him the mystic knowledge. How can I sufficiently praise his good fortune!

40. The Supreme-Brahma, manifested as Krishṇa, was at Uddhava's command, and because he followed His teachings, he was the one especially blessed in his good fortune." 41. As Śuka continued to relate the happy fortune of Uddhava, he was choked with emotion; he overflowed with joy, and became speechless through the superabundance of his happiness. 42. When the chief of the Kauravas [King Parikshiti] saw that in relating this extreme good fortune of Uddhava, Śri Śuka was overcome with emotion, he became intensely astonished. 43. In relating the happy fortune of Uddhava Śri Śuka was overcome with emotion, and I also acknowledge Uddhava's good fortune. 44. Śuka then said to the king [Parikshiti], "Because Uddhava was possessed with supreme good fortune, when he made his request to Hrishikeśi [Krishṇa], he was greatly pleased with his question. 45. Uddhava had a longing for Peace of mind [*shānti*] and Uddhava's question regarding it was pleasing to Śri Krishṇa. To satisfy, therefore, Uddhava's desire, Krishṇa tells a story at length. 46. "You are certainly one with authority to acquire supreme Peace of mind" said Krishṇa, and then making of his love for Uddhava an opportunity, Śri Hari [Krishṇa] then explained that Peace of mind [*shānti*].

KRISHṆA AND UDDHAVA CONVERSE ON SHĀNTI [PEACE-OF-MIND].

47. "Uddhava, what you have asserted, I accept as true. No ordinary man possesses so peaceful a mind as to be able to bear the insults of evil men. 48. He to whose *padukas* [foot-prints] the gods bow with their heads; He at whose

feet the great Indra falls; He to whom the great *Siddhis* [mystic powers] are slaves; He at whose bidding stands the Knowledge-of-Brahma; 49. He, namely Brihaspati, the *guru* of the gods,—you are his disciple. You are Right-thinking [*viveka*] in visible form. Therefore you certainly may learn the way to acquire that Peace-of-mind."

50. But that Uddhava might grasp the full meaning of *shānti* [peace-of-mind], Hrishikeśi [Krishṇa] politely accepted his statement, and assented to his assertion, and then proceeded to describe what pure *shānti* is. 51. "When evil men insult, he who can endure their insults, contempt and scorn, is himself God, perfect in his enlightenment, one in form with me. 52. He who is deeply pervaded with the thought that he himself is in all creatures, such an one willingly bears the blows of evil men. 53. He who sees himself as the whole universe, though he be afflicted by many troubles, he has no rise of angry feelings within him. He willingly bears troubles without pain. 54. If one's own hand slaps one's own body no exclamation of anger or hatred is provoked. So he who sees himself as the animate and inanimate, *Shānti* [Peace of Mind] enters his abode of her own accord. 55. Uddhava, He, who is thus enlightened, is called a true *Sādhu* [saint]. He bears the wrongs done him by others. He is a true example of one possessing pure peace-of-mind.

56. Those wise men, whose knowledge does not include this knowledge of themselves, they cannot bear the sufferings that arise from Duality. Listen! I will explain. 57. The word-arrows of evil men cause deeper wounds than even do the sharpest of steel arrows, whose piercings cause one to writhe in agony. 58. Wherever a steel

tipped arrow pierces there is local pain, but the power of word-arrows is greater. It even wounds one's ancestors. 59. If one is wounded by the piercing of a steel-tipped arrow, the pain can be cured by a leaf-poultice, but if pierced by a word-arrow the sore remains for life. 60. When the word-arrows of insult, with their poison that reaches the very vitals, pierce one, they lacerate the heart, and the whole body is set aflame. 61. It is therefore certainly true that the ordinary man has not the *shānti* [peace of mind] necessary for bearing the evil words of men, and their impertinent insults."

62. Thus mindful of the thought of Uddhava, Śrī Kṛṣṇa begins the attempt to illustrate (by a story) the true meaning of *shānti* [peace of mind], 63. He said to Uddhava "Hasten to acquire the peace-of-mind already described." He thought of the difficulties Uddhava would feel, and the disappointments he would meet, 64. For it was in Uddhava's thought that *Shānti* was impossible for all men to attain. Knowing this Hrishikeśi [Kṛṣṇa] related the story called the Bhikshugita [Song of the Mendicant].

THE BHIKSHUGITA [SONG OF THE MENDICANT] PRAISED.

65. These supremely pure words of Kṛṣṇa, a veritable Gaṅgā, in the form of a historical tale, are for the purpose of immediately washing away the filth of the heart, consisting of passions and unrest. 66 This Peace-Godavari river has its birth beneath the Audumbar tree, namely the Shri Bhagavata, on Mount Brahma, namely the mouth of Shri Kṛṣṇa. Thus from its very source it is pure. 67. Then passing by a subterranean passage, Naradlike, it

suddenly appears, at Gaṅgādvāra in the form of Uddhava, through the words of Vyāsa. Then again the same river, through the mouth of Shuka appears suddenly at Kushavarta in its purifying power. 68. The course of this holy stream eastward is formed from the union of the rivers Aruṇā, Varuṇā and Sarasvatī, namely Faith, Courage and *Bhakti*. 69. Into the high overflowing flood of this Peace-Gaṅga-River those keen to listen take their plunge and become holy through their forgiving spirit.

70. Śrī Kṛṣṇa revealed this far-famed Peace-Gaṅgā-river in relating the Mendicant's Song [*Bhikshugita*] for the purpose of making Uddhava holy.

71. "Uddhava", said Kṛṣṇa "a certain *sannyāsi*, when being troubled by some evil-minded persons, said to himself, "My evil deeds are being destroyed (through their persecution)." And thus this forgiving man became happy. 72. When one's filth is being washed away through others, he who lets anger disturb his heart, is a self-injuring fool. 73. Those whom people called "wicked" that *sannyāsi* used to call "my own people", for, said he, "the extinction of my own evil deeds is taking place through their acts." 74. If any one, therefore, reviled him to his face, his heart used to greatly rejoice. He would exclaim, "Shrīpati [Kṛṣṇa] is pleased with me. This will easily destroy the sin that is in me ." 75. With such thoughts he kept his peace of mind from being at all shaken, and climbing to the very summit of his courage he sang the following song. Listen to it." 76. Śrī Kṛṣṇa said to Uddhava, "For this reason listen with attention. I will relate to you how an intensely avaricious man became one who entirely lost all wordly desires."

THE MISER OF AVANTI.

77. "In the country of Mālava, in the city of Avanti, there lived in his home there a Brahman. He earned his livelihood through agriculture and trade. 78. He possessed an abundance of wealth, grain, and limitless money. But he had a most miserly character. He never even ate sufficiently. 79. What he did eat was poor food, and even of that not a stomach full. Of course, therefore, his wife, children and servants did not have a sufficiency for their stomachs. 80. He never performed the regular religious rites or those prescribed for occasions. Not even in his dreams did he ever do an act of charity. Gods, Brahmans and guests turned away hungry. 81. If he saw an opportunity for gaining a single *kavaḍi*, he would even neglect the *shrāddha* ceremony for his maternal and paternal ancestors, and go even to the house of an outcaste, paying no regard to the fear of being defiled. 82. Through his love of money he lost the recognition of his being of high caste, and the other being an outcaste. So that, if he saw any gain coming to hand, he would even accept the food of an outcaste. 83. Because of his love of money, he did not consider a sin as a great fault. The love of even a *kavaḍi* made him a fool. He did not bring to mind his great impending fall into Hell. 84. Thus he became neglectful of duties, a doer of evil deeds, an ignorer of religious rites, a great knave, a great swindler, a pure rascal, and a lover of money. 85. If there came from any one an hindrance to his obtaining wealth, his anger raged, and he was quite ready to kill even a Brahman or a cow (to accomplish his purpose). 86. Anger has its abode in a lover of wealth. Sins are

associated with wealth. He who is a lover of wealth is known as one of miserly character. 87. This miser accumulated immense wealth, but it was like giving up his very life to spend of it even what was necessary. He had no other thought (but wealth). 88. Just as one cannot extract the kernels of *harabara* grain from out of the mouth of a monkey, so long as it is alive, so to spend any money whatever was like death to this miser. 89. Lest any of the rice for domestic use should be otherwise spent, no part of it went for an offering to the fire. Hence if a guest happened to come, who was there to pay him reverence, at any time! 90. But if a guest was announced, he would utter such words as would kill by the very hearing of them. Who then would think of asking of him water or food? 91. *Brahmachāris* looked at his house with indifference. *Sannyāsis* gave up all expectation, and felt toward him as a royal swan feels towards cowdung. 92. Beggars ceased to pass his door. Chance guests ever left him aside. Visitors sought lodgings at a distance elsewhere, and the Heavenly Ancestors had no hopes at all for food. 93. No one came to his door for uncooked rice. The rats left the house. The crows flew away from his abode. Sparrows could find no grain. 94. Ants had to continually fast, and they too had to change their lodgings to another place. If he would not eat sufficiently himself, what would naturally befall his household? 95. Where the lord of the house is unwilling to eat so much as parched *harbarā*, even though keenly hungry, what must be the plight of the servants in such a house! Even wife and children fainted from hunger. 96. After having vomited, he would not even eat fruit, for he could not bear the thought of such expense. Rather he chose to fast. 97. This

avaricious man never honoured his family *guru*, never carried out the family religious duties, never gave a feast to his relatives, never paid respect to his sons-in-law, nor his children's fathers-in-law. 98. At harvest time, even when fruits were abundant, he only saw them with his eyes in the market-place, but under no circumstance would he ever allow them to touch his tongue. 99. He did such his mother's breast (when a child), but that was the only milk his tongue ever tasted. For after that this avaricious man held to his resolution to absolutely refuse milk. 100. A sweet juice is the mother-home of the tongue. Without it the tongue suffers distress, but his avariciousness was, so cruel that he quarreled with his own tongue, not allowing it and any sweet juice to come together. 101. His clothes were dirty and in tatters. His head was always unclean. His breath was offensive, for even in his dreams he would not chew the *pānsupāri*. 102. On festivals, special days, *divāli* and *dasarā* he furnished his household with old *jondhalā* grain. He let his children suffer from lack of food. The name Miser fitted him exactly."

FAMILY AND FRIENDS TURN AGAINST THE MISER.

103. Seeing him thus avaricious, irreligious and miserly in character, his own relations turned against him. How this happened Hari [Kṛishṇa] relates as follows.

104. "One who lacks all inclination to the performance of his special religious duties. One who cuts off all former givings to others, such an one is an extremely avaricious man, and men speak of him as an ill-natured man. 105. One who not only leaves his family

without food and clothing, but himself also, and will even maltreat himself, is indeed rightly called a miser. 106. It is especially a wife who turns against her miser husband, but so also do relatives, servants and children turn against such. 107. Even his own brothers become opposed to such, and start continual quarrels in the division of wealth. 108. Although with unmeasured wealth in his possession, yet never even inviting his married daughter back to the home on any festal occasion; in her anger she hotly cursed him. 109. His relatives think to themselves, "It would be a good thing if he died, we could then at least enjoy rice and milk." Those of his own kin become his enemies. All begin to wish him evil."

GHOST-PROTECTED WEALTH.

110. The wealth that does not have the protection of right use, soon wastes away. Just how, Hari relates as follows.

111. "Just as a ghost neither eats, nor gives to eat, of buried wealth, nor puts forth his hands to use it any way, just so is it with a miser's buried wealth. He stands guard over his house as does a ghost over buried wealth. 112. An avaricious man, without any love for performing the duties of life, is like a ghost. His wealth is called ghost-wealth, for he regards his property as dearer to him than his own life. 113. The miser allows himself no bodily enjoyments; therefore, his earthly existence becomes of no value. And as his own proper religious duties, and the Five-Sacrificial-Acts are unperformed, his life hereafter becomes also of no value."

THE FIVE SACRIFICIAL ACTS.

114. There are five to whom the sacrifice of wealth is to be made. [God, Spirits, Rishis, Ancestral Beings, and Mankind]. If these do not receive their share of the sacrifice, these five partners become angry, and are ready to destroy that wealth. 115. Although one attains the noblest birth of Brahmanhood, yet through avariciousness fails in his religious and social duties, he becomes a fallen being in both worlds (this and the hereafter), and has to pass through suffering because of his miserliness. 116. With great effort one may collect earthly wealth, but because of unrighteous living, destruction comes upon him. Just how, Hari relates as follows :—

THE FIVE PARTNERS OF WEALTH.

117. "If one neglects the goddesses (presiding over) the Five-Sacrificial-Acts, by his failure he cuts away the root cause through which wealth is acquired. 118. The acquisition of wealth through good deeds may be likened to the glorious sun. When the sun, as right acquisition of wealth sets, Darkness, as wrong use of wealth becomes intense. 119. If to the wealth heaped up by great effort, there comes the night with its darkness of unrighteousness, the goddesses of the Five-Sacrificial-Acts become angry, and then in five ways that wealth is destroyed. 120. He who does not make his own family happy; He who does not give pleasure to himself through various enjoyments, and he who does not spend his money in acts of charity, against him the five-claimants of wealth become aroused. 121. These five are, Relatives, Thieves, the King, Fire, and Disease through wrong living.

These five claimants of wealth come forward to destroy wealth. 122. He who does not show reverence to Brahmins with due devotion; he who does not perform the proper public religious rites; He who does not give in charity as prescribed in the *Vedas*, the destruction of his wealth becomes a certainty. 123. Where no respect is paid to one's parents, where the Five-Great-Sacrificial-Acts are unperformed; where disrespect is paid to one's *guru*, there expect destruction, O Uddhava. 124. They who hate others; they who insult others; they who are swollen with the pride of wealth, the destruction of their wealth will always take place, O Uddhava."

THE MISER LOSES HIS WEALTH.

125. Now the ways in which the destruction of the miser's wealth took place is described to his *bhaktas*, with scriptural authority by Sri Krishṇa Himself, perfect in His compassion, as follows :—

126. "The Miser's wife and sons, conspiring together, made away with some of his secreted money. All of his clan joined together and forcibly divided some of his wealth among themselves. 127. Burglars broke into his house and took away his store of treasures. His house took fire, and an immense amount of his property was destroyed. 128. Pests destroyed his grain fields. He suddenly failed in his business affairs. Those he trusted made away with what was entrusted to them. His promissory notes were lost. 129. As camphor placed in jars evaporates, as ships are lost at sea, so misfortunes fell also on his partners. There was disaster on every side. 130. Swindlers got

hold of him in private and passed false coin on him. Because of this passion of love of money, he allowed the wealth he had to get into their hands. 131. In the conflicts between his own country's armies and those of outside enemies, his house was dug into; his treasures hid in the cellar were removed, carried away by the baskets full. 132. Rain leaked into his grain cellars and rotted all his grain. Violent men contended with him and took away his fields. He became thus one smitten by Fate. 133. Diseases attacked the cattle in his stables. His herds of cows and buffaloes died. He who took away his stable horses, without paying for them, fell on the battle field in the great war.

134. Those who bury treasures in the ground dig up the soil, drawing it up towards them. Then placing the treasure in the hole cover the mouth of it with the earth. 135. Reason, however, often says, "mark the mouth of the hole with a stone." For after having thus absolutely obliterated the place of the hidden treasure, there comes a time when they desire to repossess themselves of the treasure. 136. But the miser now found that the earth itself had entirely swallowed up all his various hidden treasures. Fortune had so turned against him that he could not find the place where he had buried them.

THE MISER'S BODILY APPEARANCE CHANGES.

137. By wrong doing his good fortune was wasting away. Even his bodily appearance now seemed deformed. His complexion even changed. His Brahmanhood became unrecognizable. 138. Those who looked at him would say

"Of what caste are you"? Although he would reply, "I am a Brahman", the hearer would not accept the answer, for the marks of caste superiority had disappeared. 139. Thus all his wealth became totally destroyed, and the nobility of his Brahmanhood was lost. He was now sad of countenance, poor, humiliated, marked by sorrow, and the intensity of grief.

THE MISER BECOMES A DESPISED MAN.

140. His fields were now gone; his ancestral lands had disappeared; his very house was in ruins through the ravages of the enemy army. All his wealth was destroyed, not a *kavadi* being left. Such disaster was the natural result of wrong doing. 141. There had been no discharge of his rightful duties, no giving to others, and no use of his wealth for purposes scripturally prescribed. And so the property of this avaricious man vanished, just like the wealth which a poor man possesses in his dreams. 142. Fortune turned against him. Behold the sad condition of that unfortunate man! Wife and children turned against him, and peremptorily drove him away. 143. Notice! This avaricious man, to begin with, had no intimate outside friends, and what pleasure could his own family relations take in him? With disrespect they also drove him away from them. 144. People insulted him to his face. Women and children spat on him. He could get nothing whatever to eat. He begged, but received nothing. 145. Wherever he attempted to beg for food they would say "You ill-starred swretch! What have you come here for? You were deceived by the love of wealth. God has well robbed you of it now! 146. Thus people spurned him. With the loss of wealth he

became a beggar. He fell into a whirlpool of anxiety. Sorrow upon sorrow came upon him.

THE MISER REPENTS.

147. Although the wealth of this avaricious man had vanished, yet the memory of that wealth had not vanished. As he thought of it, his heart was torn to pieces. Through intense grief his mind was in a turmoil. 148. This turmoil, through intense grief, was just like the writhings of a serpent when a thorn has pierced its head, or like that of a lizard when its tail is broken off, or like that of a fish out of water. 149. As he thought of his lost wealth he broke out into sobs. Streams of tears flowed from his eyes. He frequently fainted away. 150. In his mental grief he chafed and fumed. At times he would weep bitterly. He would stand up, sit down, look about, fall down, roll on the ground, sputtering all the while, and making a loud outcry. 151. Then finally he would exclaim "Alas! Alas! Now indeed I have become a child of misfortune. O Brahmadeva, you malicious being! What evil fortune have you written on my forehead? 152. I have now no home anywhere. I cannot think what is to become of me in the future." And with this thought of the intense sorrow that had fallen upon him, this very sad man burst into crying. 153. "And yet" he said to himself "This pain that I suffer here in this life is but small. A greater pain awaits me hereafter. Yama will cruelly beat me. Who will deliver me from Him?. 154. I have given nothing of my wealth to others. I have not remembered Nārāyaṇa [God]. Now the terrors of Hell are before me. Who there will deliver me? 155. I have not performed the Five-great-sacrificial-acts. I gave no food to unexpected guests. I per-

formed no sacrifice for the fathers-in-Heaven. Now who will save me from my distress? 156. I did not show reverence to Brahmans. I did not worship Adhokshaja [Vishṇu]. I did not bow down to the dust of the feet of the Vaishṇava saints. Who will now destroy my accumulated sorrow? 157. I am altogether a wrong doer. I am sinking! I am sinking into a horrible pit! O hasten, and come to me, O Śrī Hari! Save me, a poor wretch! 158. Krishṇa, Mādhava, Murāri, Ananta, Śrī Hari, Thou-of-the-Eagle-Baner, Thou-who-held-up-Mount Govardhana, save me! a poor wretch. 159. Thou didst protect Pralhād. Thou didst protect Amba Rishi from lying in the womb. Thou didst care for Parikshiti while in the womb. So save me a poor wretch. 160. Thou didst save Ahalyā. Thou didst save the sinful Ajāmila. Thou didst leap to the help of Gajendra. So with that same haste rush to save me. 161. By Thy name Thou didst save that vile pimp [Piṅgalā], whose life was a course of greatest sins. So O Chakrapāṇi [Krishṇa], by that same miraculous power save me, a wretched sinner! 162. Damn! Damn! this desire for wealth! Because of it my life has been spent in vain. The name of Rām, free without cost, I, a vile wretch, did not repeat. 163. By the power of Rām's name ten millions of great sins are burnt away. But I, the one great vile wretch of the universe, did not repeat his name with my lips."

THE MISER'S SELFCONDEMNATION.

164. Thus recognizing his transgression, he repented with deep sorrow. And there arose in him an intense loathing of worldly objects. How he expressed it, Govinda [Krishṇa] relates as follows.

165. Wringing his hands, he cried "Alas! Alas! Possession of a Brahman's body is a part of the scheme of salvation. Yet though attaining it, I, a vile miser, have been deceived through the trickery of the love of wealth. 166. I have given pain to that Brahman body, through which it is possible to enjoy the happiness of salvation. A lover of wealth, I am a supreme fool. There is no other fool greater than I am. 167. Instead of spending my wealth in benevolence, I wasted my efforts in adding wealth to wealth. And now this is the result of my possessions. It has brought me the fruit of bitter sorrow. 168. What a great marvel is this love of money! It gives you neither this life nor the next. The happiness of present salvation is lost, and there is before one the suffering of an unescapable Hell. 169. Behold a Hell so deep, that if one should sink in it for a whole *kalpa*, one would not reach its bottom. Into such a Hell the love of money casts one, and I have added that Hell to my human life. 170. He who is born with a Brahman body is honoured in the Three-worlds. Salvation bows at his feet. But I, unfortunate wretch, have wasted my opportunity. 171. The wealth which I heaped up through the love of it, has altogether disappeared. It has made me supremely miserable. It has bound me, and given me over to Great Hell. 172. I received a superior birth. I have made it of no account through this love of money. Now in the midst of the fierce fire of remorse I see my life as already passed away. 173. By my excessive love of money all my strenuous efforts have ended in vain. But I now feel an intense disgust of wordly things arising in me, very sincere and reasonable. 174. I now feel that an avaricious man is a

vessel fit for every sort of pain. A slave to wealth is a low wretch indeed!" Thus with his own lips he reviled himself.

THE CONVERTED MISER DENOUNCES AVARICE.

175. "It is a general rule that a slave to wealth has no happiness in this life. In the act of protecting his wealth he suffers intensely, and if it leaves him, it is like death to him. 176. In accumulating wealth there are great difficulties. In protecting it also there are great conflicts with others. In the loss of wealth there comes a breaking of the heart. A lover of money has to suffer in this life. 177. And not only has he suffering in this life, but because of his wrong doings, his way is blocked for the Life-to-come. When the lover of wealth dies, Hell of a certainty crushes down upon his breast. 178. He who will not give in charity to others, nor even eat properly himself; he who is a miser, as I have been, has only increasing pain before him. A miser can hope for no happiness or comfort. 179. Where the lust for money has its abode there is no happiness even in one's dreams. Lust for money is most contemptible." This the miser also explained with his own lips.

THE CONVERTED MISER ILLUSTRATES THE EVIL OF AVARICE

180. "A chieftain falls on the battle field. Some one rushes forward, fighting his way into the midst of the conflict, and brings away the king on his shoulder. This act brings him great renown. 181. But avarice steals into his heart. He asks the king for the gift of a field, as his

reward. This request brings him discredit, and the world laughs at his foolishness. 182. Unasked by him, the king was perhaps about to give him a position equal to his own, but this avarice of his brought him loss of every thing, and made known the foolishness of his character.

183. A man, in giving his daughter in marriage makes his whole family holy. But if through avarice that avaricious man accepts money in the giving away of his daughter, a fall into Hell is his lot.

184. A giver gives a gift, but if through it he gains in return, that is a blot on the giver, and his avariciousness is a blemish on the gift.

185. One studies the *Vedas* and other *Shāstras*, and becomes a most learned pandit. Then the lust for wealth brings him trouble. He becomes proud of his knowledge. 186. Then to gain self-glorification the pandit becomes a controversialist with other pandits, and uses irritating language in his opposition to them. Thus the very wise even are deceived by avarice. 187. Avarice can bring even a right-thinking wise philosopher into utter contempt. If this be true of him, how much more true of others. They end by becoming the slaves of avarice. 188. Avarice turns a pure man into an impure. Where there is avarice there are aroused feelings of contempt. Listen to some clear illustrations of this which I shall relate.

189. Of noble family, most lovely in form, altogether attractive, but on the nose appears a small white spot of leprosy. Now her beauty is lost sight of in contempt. 190. So if the slightest spot of avarice finds a place, it spoils nobility of character, generosity, victory and good repute.

There is nothing in the Three-Worlds that brings such disrepute as does Avarice. 191. With lust of wealth there is always contention. Lust for wealth breaks the bonds of closest brotherhood. There is no such supremely vile pest as Lust for wealth.

WEALTH BRINGS ANXIETIES.

192. In the first place one has to labor hard to accumulate wealth. In the second place one has to labor hard to increase it. And even if one's wealth has grown enormously, yet Avarice never says "It is enough." 193. If men but labored for the *Supreme-Spiritual-Riches [*Paramārtha*] as they everywhere do so heartily for earthly riches, the acquisition of Brahma [God] would be but play. 194. But because the acquisition of wealth is thus connected with painful effort, and because to protect it requires intense anxiety of mind, it becomes a great strain on life, a care day and night. 195. These money lovers are unable to trust wife or child, nor even mother or father. For the care of their property they are unable to place confidence in any one but themselves. 196. Indifferent to possible injury to his own person he has to protect his property from the thief who would steal it from him. In thus guarding his property his mind has to be for ever concentrated on the three conditions of wealth [acquisition, increase and protection]. 197. If such concentration of mind were but devoted to the worship of God, in half a moment, Chakrapāṇi

*Supreme-Spiritual Riches, a literal translation of *Paramārtha*, which signifies the highest spiritual state that can be attained.

[Krishṇa] would yield to the wish of the Seeker. 198. Whether money is spent for legitimate or illegitimate purposes, connected with marriages, or even spent for one's own stomach, there is always intense anxiety. Even the use of money creates concern. 199. And so while acquiring and protecting wealth, if sudden destruction comes to it, the mind of the bond-slave of wealth, in his craze for wealth, is thrown into violent turmoil. 200. In the acquiring of money there is painful effort. In the protecting of money there dwells anxiety. In the spending of money there is a round of trouble, and in the loss of wealth comes utter confusion. 201. Thus at its beginning, at its middle and at its end wealth is altogether a cause of evil. There is not the slightest happiness in it. Such has been the relation of wealth to myself."

FIFTEEN GREAT EVILS FROM LOVE OF RICHES.

202. The confusion that accompanies wealth, together with its drudgery, its troubles and anxieties, and the fact that the greater the riches the greater the disaster when they are lost, is described by the miser himself, as follows :

203. "Viewed from all sides, it is seen that riches bring evil. This saying of mine is absolutely true. All the evils in the world grow out of riches. 204. If one asks what are the evils arising from riches, they are too uncountable and infinite to be numerated. Yet I will describe here in brief fifteen of the evils that come from riches.

THEFT, THE FIRST EVIL FROM LOVE OF RICHES.

205. The first evil from riches is theft in relation to wealth. He who has no riches has no fear of a thief. 206. It is rather the thief who is afraid when he sees one without any money, and conceals himself for fear that the poor man will ask him for something.

207. To rob, by claiming a mysterious second sight, to strip another of his all by claims of alchemy, to fleece another of his money through his simplicity, to rob one of all in some uninhabited place, (are acts arising from the love of money) 208. Something of value belonging to another is fallen in the road. Knowing that it belongs to a certain person, and yet not to return it to him;—these are examples of Theft.

209. Although Hell is the final end of one who steals gold, yet there are even intelligent men guilty of this kind of theft. If they steal, how much more likely are others to do the same. The home of Theft is with Wealth. 210. In this world Theft is the greatest sinner. No one allows her to sit even at his door. She has to live where there is gold. Where there is wealth, there you will find Theft. 211. Even a *sannyāsi*, looking on wealth may have his heart turned. Then what must be its effect on others? Theft always lives close to wealth. 212. The first great evil effect of wealth is therefore that Theft is connected with it.

MURDER, THE SECOND EVIL FROM LOVE OF RICHES.

Wealth is the abode of even murder. Listen to a description of this. 213. Connected with wealth are fierce quarrels. Some even murder their sons and grandsons. For gaining wealth some, throwing aside friendship, take the lives of friends. 214. One of the strange things arising from the lust for wealth is that a daughter should give poison to her father, and feel no grief over killing him. So cruel is lust for wealth! 215. This lust for wealth makes some discard their fathers and mothers, and live apart from them with their wives. But there also notice this same result from the lust for wealth, in the enmity between that man and his wife. 216. O the strangeness of this lust for wealth, that a son should kill his father! That a father should murder his son! O the lust for wealth is indeed cruel! 217. A son, for the sake of money, will murder his mother, who for nine months had carried him in her womb! and had to suffer the unpleasant duties connected with his care. 218. The power of the lust for wealth is indeed strange! How can I even describe its extraordinary character, such as that a mother should kill the son of her own womb. Such are the evil deeds men will commit for money. 219. Thus Murder is the climax of the second evil."

UNTRUTH, THE THIRD EVIL FROM LOVE OF RICHES.

The miser himself now describes Untruth as an effect of the love of riches. 220. "Untruth is born from the womb

of Riches. Through the power of riches Untruth has become very mighty in this universe. With riches Untruth rises to power. Where riches are, there you find Untruth.

221. Wherever any one has riches, or wherever any one has a desire for riches, there Untruth with all its kin will be found, and he becomes a rightful heir to this wealth in the form of Untruth. 222. Untruth gains its strength from riches. It makes a son lie to his father. Through the lust for wealth he deceives even his mother. Truth does not exist where wealth is. 223. The common people tell untruths in their buying and selling. But even those learned in the *Vedas* and other *shāstras*, and wise men will tell untruths for gaining wealth. 224. Although unable to recite correctly the words of the *Vedas*, yet for the sake of getting money, one will say, in performing a sacrifice for those of low caste, "I am learned in the *Vedas*." 225. Giving a bribe to an intermediary, they claim to be celebrated scholars of the four *Vedas*. With the idea of getting money from the king, pandits even are plagued by Untruth. 226. One claims to have no worldly desires, and to be a seeker after the Supreme-Spiritual-Riches. But here Untruth makes its abode. He pretends to accomplishments that are false, for the sake of worldly riches. 227. Untruth reaches its climax in connection with wealth. Some one in perfect devotion goes to a *guru*, but in private teaches him false and atheistic doctrines (for the sake of gain). 228. One who possesses no worldly riches, and has no thought for worldly riches, such an one Untruth never touches, even to the end of the world." 229. Thus the connection of Untruth with riches has now been described.

HYPOCRISY, THE FOURTH EVIL FROM LOVE OF RICHES.

Listen now, that you may recognize the connection of Hypocrisy with wealth. 230. "Without having in his heart the Supreme-Spiritual-Riches, and selfishly grasping after worldly riches, and yet calling himself a *bhakta* of Hari, such an one is rightly called a hypocrite in his worship. 231. He who for the sake of adding to his wealth wears the mark on the forehead, carries a rosary, and wears the breast-marks, or preaches for the sake of gain, he is known to be a hypocrite, with only an outer stamp of sincerity. 232. He who looks at a wealthy man of high position, and in his preaching to him manifests extreme humility, but gives to him the initiatory *mantras*, only after fixing a definite sum for his fee as a *guru*, is a hypocrite. 233. A *guru*, who shows affection for an influential disciple, because he possesses wealth, and neglects a poor disciple, is an illustration of an hypocritical *guru*. 234. A *guru* who preaches that one should give to his *guru* body, soul, and property, and then accumulates wealth, is also an illustration of an hypocritical *guru*. 235. If a *guru* has the lust for wealth, how can he by his teachings save his disciples? Such is the characteristic of lust for riches, that it can make even a *guru* a hypocrite.

236. Among all existing creatures the most rascally hypocrite is the disciple who pretends to be humble, and receives instruction from his *guru*, with the purpose of making away with his *guru's* property. 237. A disciple who gains knowledge from his *guru*, and then becomes so proud of his own knowledge, that he regards his *guru* as

merely a common man, he also is certainly a hypocrite. 238. The disciple who says "I am the one wealthy and wise," and with this pride of puny knowledge despises the teachings of his *guru*, he also is an illustration of an hypocrite. 239. Where there is the claim "I am Brahma" but where there is not really the experience of oneness with Brahma, there this vulgar claim "I am a knower of Brahma" comes from a subtle hypocrisy.

240. The body holds a middle place in one's life, and is the chief abiding place of hypocrisy. Now add to this the *mana* *[mind], and we get pride of knowledge. 241. The acts of hypocrisy are very strange. For example, "I am an *agnihotri*. I am a priest" says one, and gains his livelihood thereby, Thus by their lust for wealth the repeaters of the *Vedas* are overcome by the lust of riches. 242. Even those who open the book that teaches of the Supreme-Spiritual-Riches, and in various ways preach the Knowledge of Brahma, even those wise men are harassed by hypocrisy. The lust for wealth creates an intense desire for money. 243. Of what value are other *mantras* and *tantras*, when Brahmans abuse the *Gāyatri mantra*, and hypocritically say, "We are true to our religious duties, We are pure". 244. Hypocrisy works the ruin even of a *sannyāsi*, for he has to observe social etiquettes. They make him forget the

*Mind is the soul functioning in thinking, imagining, willing and memory. *Mana* is regarded as an organ [*Indriya*] of thinking, imagining, willing and memory, and is not the *ātma* [soul] itself. The distinction is important, hence I have retained the Marathi word *mana*, instead of its mistranslation, mind.

purpose for which he has had his head shaved. 245. If the *sannyāsi* performs his cleansings and baths, thinking the while of food and honor, he is not able to cleanse his own heart, and his lectures on the *Vedas* are very hypocritical.

246. This fourth evil of Hypocrisy is thus defined as that of falsely pretending to goodness in order to receive money and food from others, or for the purpose of gaining outward honour.

SENSUALITY, THE FIFTH EVIL OF LOVE OF RICHES.

247. With money is associated sensuality. Where wealth is excessive, and beyond the common reach, there will be found a riot of wild sensuality. 248. Even if one is without money, one is afflicted with sensuality, which within and without brings him trouble, and has to endure the ups and downs of many forms of severe and difficult experiences. 249. But when wealth comes, then unbridled sensuality leads him to illegitimate intercourse. It begets in the rich man many forms of wrong doing, and contemptible deeds. 250. When sensuality is thus associated with wealth, it always brings trouble to the rich. Sensuality, with wealth, stirs up passions day and night. 251. Thus sensuality, associated with wealth, becomes at times exceedingly wild." Such is the Fifth evil.

ANGER, THE SIXTH EVIL FROM LOVE OF RICHES.

"Wherever there are sensual desires there most certainly will be found Anger with all his hosts. 252. If any-

thing comes in the way of fulfilling one's desires, Anger leaps to the front. Stirred up into excessive violence Anger destroys the efficacy of scores of acts of austerities. 253. One may have wasted oneself away in acquiring a condition that is most difficult, through the repetition of God's names, austerities, worship, and the performance of prescribed duties. But Anger, when supremely stirred, will in half a moment turn all to ashes. 254. If anyone points even a finger at one's wealth, furious Anger arises. It may even arise to murderous proportions. Anger, associated with wealth, may become exceedingly wicked. 255. Any obstruction to the acquisition of wealth, as well as any opposition in its use, is an opportunity for the stirring up of Anger, intensely antagonistic and domineering. 256. Anger, when associated with wealth, is thus very powerful." This is the Sixth most evil result.

PRIDE, THE SEVENTH EVIL FROM THE LOVE OF RICHES.

With wealth is to be found extraordinary Pride. This, the Miser describes, as follows. 257. "When Pride of wealth has swollen, a son will not look even at his father. He will even say to his mother "You low wretch". Then what must he say to others! 258. Seeing saints, *sādhus*, and ascetics, he laughs at them, saying "It is the low wretches who become *sannyāsis*". He despises even the *Haridās*. 259. If to the might of wealth be added that of knowledge then the arrogance of Pride comes to its full, just as a boa constrictor would stiffen up if he were to swallow a post. 260. Look how the Pride of wealth, joined to the Pride of knowledge, affects even one's relation to a *sadguru*. There is first the neglect of his

teachings, and finally contempt and scorn for the *guru* himself. 261. The characteristic of Pride of wealth, joined to Pride of knowledge, is that of looking for faults in one's *sadguru*, calling his *sadguru* a fool, and regarding himself as the one only wise person. 262. He calls his *sadguru* an idiot. He hates even him who pays regard to his *guru*. Bāp!! What a strange thing Pride is in thus looking for the faults of all others. 263. The ways of Pride are indeed curious. It never acknowledges the good in others as true. The moment it hears of a fault in others it regards it as most certainly true. 264. A good man comes into the presence of a proud man. Pride makes the latter regard the former as untrue. If he sees before him an exceedingly good man, he regards him as crazy and a simpleton. 265. Only when the proud man is seized with intense dizziness, and falling, strikes the ground with his forehead, does he make a *sāstāng namaskār*, for to his proud vision he finds no one in particular in the Universe worthy of a bow. 266. Thus dizzy with Pride, what honor does he ever give to greatness! What respect to age! Stiffened through pride of wealth he regards himself as the one only great personage in the universe. 267. Take the case even of one who is faithfully serving his *guru*. He may be seduced by his own service. He may become proud of his own service, a spirit very injurious to a servant." 268. Such is the intoxication of Pride. Pride is thus an evil of the seventh form.

ARROGANCE, THE EIGHTH EVIL FROM THE LOVE OF RICHES.

With wealth there is also Arrogance. The Brahman miser relates the effects of it as follows.

269. "He, in whom the arrogance of wealth arises, is blind, though with open eyes. He has ears, but listens not to the voice of instruction. Through the arrogance of wealth he becomes indifferent. 270. Through this arrogance of wealth comes extreme self-conceit. Through this arrogance of wealth comes impudence. Through this arrogance of wealth comes every kind of unlawful deeds. 271. Arrogance of wealth is most unholy. If it swells up in one, it becomes exceedingly hard to control. It leads him to strange relationships, without regard to the worthy or the unworthy. 272. He who is the victim of Arrogance of wealth fears no one. He goes where he should not go. He eats to his heart's content what he should not eat. 273. He associates with those with whom he should not associate. He does what he should not do. He utters what he should not utter. In the assemblies of men he manifests his impudence. 274. He pays no attention to his own deeds, and accuses others. He does not listen to his father's instruction. His arrogance makes him insane. 275. He will not listen to what he has been taught. He insists on doing what he has been told not to do. In his ranting he even insults *sadhus* to his heart's content. 276. He pays no regard to his own caste duties, or to his own personal duties. He pays no regard to violation of caste rules, or to misconduct. He pays no consideration to the ideas of his elders. He becomes intoxicated by the arrogance of wealth. 277. To begin with, he may be in the flush of youth. On top of that comes the insolence of the arrogance of wealth. In this way he becomes highly intoxicated, and so no longer walks in the good path. 278. He becomes overcome with sexual desires, and pays no regard to family or character, or to proper occasions. He acts just like an ass. 279.

Lusting after women he makes his way to them even in daylight. He goes even after widows. He has no fear of sin. 280. When a man is intoxicated by drinking liquor, that intoxication very soon disappears, but the intoxication from wealth is more enduring, for even with death it does not disappear. 281. That doing wrong brings self-inflicted death, this the wrong doer does not remember. He is deceived by his arrogance of wealth. 282. Arrogance of wealth is thus connected with great evils." These are characteristics of the eighth evil.

DISUNION, THE NINTH EVIL FROM THE LOVE OF RICHES.

With wealth comes Disunion to the full. The Brahman miser describes it as follows.

283. "Disunion is born from the womb of wealth. Where wealth is there is its rightful place. Disunion lives with wealth, with all its retinue, awake day and night. 284. Great wealth perhaps comes to some one. He will keep it a secret from his own mother. He will deceive his father about it, and will not even tell his wife of it. 285. A son is unaware of the wealth of his father, then how much less will others know of it. There is nothing that creates Disunion in this world everywhere as does wealth. 286. A man who will help his brother on the battle field, and bear the stroke of the sword on his own head, even he, when the spoils are being divided, will act as though he was no relative of his. 287. A friend will give his life for his friends, but when money enters into their affairs it brings suspicions into their friendship. Bitter Disunion accompanies wealth. 288. The wealth one holds in one's possession has to be

frequently watched. To such lengths goes suspicion when wealth is concerned. 289. Such is the Disunion that accompanies wealth." This is the characteristic of the ninth evil.

ENMITY, THE TENTH EVIL FROM THE LOVE OF RICHES.

With wealth comes strong and exceedingly bitter enmity. 290. Enmity comes to its full in connection with wealth. The Brahman miser having personally experienced it, gives illustrations of the Enmity that accompanies wealth.

291. "Money considerations bring about contentions between father and son. They make enemies of one's own brothers. This is a well known effect of the lust for wealth. 292. Lust for wealth stirs up quarrels between very dear friends. Such quarrels over wealth are the bitterest, and involve every one. 293. Lust for wealth will turn a friend, whom you love more than your own life, into an enemy. Lust for wealth is most unholy, an enemy hard to overcome in this world. 294. In the divisions of wealth quarrels arise among brothers, because one thinks he should receive more, and those good people who are dividing the property justly, they even become the objects of enmity. 295. Some, because of their lust for wealth, will cherish deep enmity against the mother who bore them, and whose breasts they sucked. 296. Riches may make one an enemy of one's own mother, and he may turn her out of his house, refusing to see her face again. 297. Pride of wealth brings alienation from the *sadguru*, through whose teachings the bondage of this world is broken, and purity is attained. 298. The might

of the lust for wealth is seen in enmity towards *sadgurus* themselves. Where there is pride of wealth there is no friendship to be found with any one. 299. That which has been described is Enmity in its fulness." This is the characteristic of the tenth evil.

DISTRUST, THE ELEVENTH EVIL, FROM THE LOVE OF RICHES.

"With wealth comes Distrust. Listen! 300. As one effect of the pride of wealth is that a son does not trust his father. He wholly distrusts his brothers. How much less will he trust his friends. 301. "My son is myself" is a saying, and he is in fact lord of all in the home, yet the father will not trust his son. Lust for wealth makes one intensely distrustful. 302. She, to whom, at the time of marriage, a solemn promise was given, "Swearing by my ancestors, truly, thrice truly, I will give you my dutiful care, my wealth and my love;" 303. and who in everything has offered up her very life to her husband, lust for wealth makes him distrustful of even such a legally married wife. 304. A son will not trust his own mother, even her who carried him nine months in her womb, and suffered all the unpleasantnesses of his care. 305. One who has this pride of wealth will not trust even his *sadguru*. How much more will he not distrust others. One who is proud of his wealth is absolutely distrustful. 306. The causes of Distrust are, foremost, wealth, and secondly, women. Those whose minds are seduced by these, become eminently distrustful. 307. He who regards wealth, and who is the captive of women, from him, He-who-dwells-in-the-Heart

[God], turns away. His *sadguru* also disregards him. The evils from Distrust are very great.

308. In the *Purāṇas* the chief of all faults is called Distrust. [*avishvās*] If it appears but half a moment, it turns all good intentions into dust. 309. When Pride joins Distrust, the Deliverance of the one delivered from the power of this worldly life, is ended, and then by the might of Doubt he is thrown again down into the bodily bondage of life. 310. When Distrust of others has enveloped the mind, Pride says, "I am the one who knows.". Then belief in the existence of God suddenly abandons him, and he sees proofs of His inexistence every where. 311. When Distrust of others comes, then kindly feeling, and all it includes, flee away. And then everywhere this total lack of kindly feeling accompanies all relations with others, through its suspicions. 312. In a strange way suspicions abide with a distrustful man continually. Wherever Distrust enters there suspicion robs him of everything. 313. Distrust easily makes a desert of the Kingdom of the Supreme-Spiritual-Riches. Distrustful, he begins to point out the faults of his *sadguru*. He loses faith in Brahma Itself. 314. Thus there is no king of faults greater than Distrust. Where he enters with determination, he easily conquers even the one who has attained the greatest accomplishments. 315. Wherever Distrust advances, there the search for the Supreme-Spiritual-Riches has to flee away, When suspicion makes its attack, that is the time one is robbed of all one has. 316. The *sādhu* loses the ornament of his *sādhuhood*. The Seeker to be a *sādhu* is robbed of his all. Ordinary men fill the jungle, for the garden of faith is destroy-

ed. 317. The cities of self-restraint are burned down. Anger makes a bonfire of austerities. The elephant of seduction destroys to their very root the banana trees that were bearing abundantly the fruits of salvation. 318. The cottages of Peace and Self-restraint become torn down and strewn in the bypaths. The squares of Right-Thinking [*viveka*] are deserted. No one longer walks through them. 319. The beauty of rites and fastings; the gardens of Absence-of-desire, are everywhere and in many ways burned up by suspicions. 320. When to such as are proud of their knowledge there comes to visit them the Distrustful, then Suspicion, giving assuring promises, makes them live with itself.

321. Before such Distrust what is poor Supreme-Spiritual-Riches! Suspicion is mighty in power for immediate evil. 322. He who is inherently distrustful is always looking for faults in the character of others. It becomes finally his fixed character to hate the Supreme-Spiritual-Riches. 323. Thus Distrust becomes the determined enemy of the Supreme-Spiritual-Riches. Even should there appear with a smiling face one who is inherently distrustful, the humble should not even approach him. 324. Powerful among all faults, the one that has gained the kingly power among faults, is this eleventh evil from the lust of wealth. 325. It makes all the eleven senses altogether distrustful, therefore, it is given the eleventh place. The abode of Distrust is the *mana* [mind]."

RIVALRY, THE TWELFTH EVIL FROM THE LOVE OF RICHES.

326. "The chief abode of Rivalry is with much knowledge or much wealth. This is its birthplace. From here

it begins to grow. 327. When knowledge has become great then Pandits begin to insult Pandits. It especially shows itself in envy against one's *sadguru*. This envious spirit is also connected with knowledge. 328. When one is possessed of wealth, then Rivalry creates great commotion. And he exclaims, "Kuber became rich through the wealth of others, but I am rich through my own power". 329. "The pebbles in the Ganges are few compared with the abundance of my wealth. What poor wretches can stand before the supremacy of my wealth!" 330. So whatever the rich man sees he despises and spurns. Thus Rivalry, possessing itself of great wealth, rejoices. 331. Rivalry is then the twelfth evil connected with the lust for wealth. It ever lives with wealth, as has already been said."

IMMORALITY, GAMBLING AND DRINKING, THE THIRTEENTH, FOURTEENTH, AND FIFTEENTH EVILS FROM THE LOVE OF RICHES.

332. Now there are three evils connected with one another, which may be grouped under one head, but listen to their description in detail. 333. The three are; Prostitution, Gambling and Drinking of intoxicants. Wealth stimulates these three. These three powerful evils especially affect the rich.

334. "A man without wealth is regarded by his wife as a heavy burden. Such a woman, seeing the face of her poor husband, will spit in his face. 335. In the poor man's home there may be a quarrel between the man and the woman. She may insult him in vile language, and drive

him out of the house 336. But in a rich man's house how the woman bows and scrapes, just as a dog barks and wags its tail at the sight of a morsel of food. 337. But let his money be gone, then she goes for him tooth and nail. "Now I do not care for you" she storms in her rage. 338. "I cannot endure by day the nuisance of the children. At night I cannot endure your nagging. You do not now own even a broken *kavadi*. Damn the joy of this sort of living!" she exclaims. 339. Thus insulting him in many ways she may drive him out of the house. A man's own wife no longer shows love for a penniless husband. 340. A wife does not remain subject to a penniless husband. The rich man is pestered by women continually day and night.

341. To gain the notice of the rich man the prostitute displays herself with her ornaments, and special gestures, and the rich man is seduced. 342. And when his mind is thus continually seduced through association with prostitutes, he is led by them to Drinking intoxicating liquors, being already intoxicated by wealth.

343. *Intoxicated through Drinking intoxicants, such an one Gambles willingly. Thus these three evils are connected with wealth.*" 344. Thus there are fifteen evils connected with wealth. These have now been described in detail. The wealthy have not the slightest happiness in connection with their wealth.

A BHAKTA SHOULD AVOID RICHES.

345. "These fifteen evils of necessity arise wherever either a fool or a pandit accumulates riches. 346. In name only they are riches; in reality they are evils, therefore the

bhaktas of Hari, who seek after the good, should reject them. 347. Just as the fly cannot endure the odour of myrrh; as the bedbug will not come near oil, or as the ants will not touch the fire, so the *bhakta* does not even touch riches. 348. Just as when salt is thrown into the fire it sputters and flies out, so he who is anxious for Deliverance [*moksha*] will reject his wealth entirely. 349. The poisonous *bachnāg* when taken into one's mouth, tastes sweet for half a moment, but in the end it brings death. Similar is the evil of riches. 350. Therefore he who is anxious for final Deliverance [*moksha*] should not grasp for riches. He should reject riches in all the acts of his body, his speech and his mind.

LOVE OF RICHES A CAUSE OF DIVISIONS.

351. Riches are the root cause of divisions, as has already been described above. Govinda [Krishṇa] again and again clearly asserts this. 352. Wealth, worth but a broken *kavaḍi*, may break the friendship of the closest friends, may spoil the affection of brother for brother, may destroy good feelings between comrades. 353. Connected with riches is often the strife between father and son, and quarrels between wife and children. They destroy the affection of friends. 354. Twenty *kavaḍi* shells make a *kākiṇi*. One *kākiṇi* may destroy the friendship of relatives. Even one broken *kavaḍi* shell may create a division among friends. 355. For even a very small amount of money one may drop his friendship, and stirred within to anger, may be ready to use an armed fist. 356. In such a case a relative becomes as one not a relative. One destroys the other. Besides being destroyers of one's own good, riches may lead to such evils as murder. 357. In this life riches

work one's evil. When one dies they take one to the gates of Hell.

LUST FOR RICHES MAKES THE NOBLEST BIRTH A FAILURE.

Listen, how riches work the destruction of a noble birth. 358. It requires the good deeds of ten million births to arrive at a human body in this world of action. Birth into the highest caste, into a noble Brahman family, stands supreme. 359. In order to have such a birth even the gods ask for death. Indra, and other gods, who live in Heaven, they also wish for such a birth. 360. Those who have attained to *Satyalo*ka [Heaven of Righteousness], and live in wonderful glory, they also earnestly and continually wish for this birth. 361. Here below the worshipper of God has the four forms of Deliverance [*moksha*] worshipping at his feet. It is because of this that the gods ask for this birth continually. 362. Now having attained such a noble Brahman birth, I am the most unfortunate in the Three-Worlds, for I rejected my own good, having been seduced by the lust for wealth, to the acquiring of wealth. 363. He who commits the error of lusting after riches, or who, for the sake of gaining popularity, neglects the worship of God, he has an unhappy end before him. 364. This unhappy ending for the luster after riches is the falling into Hell, the eight million four hundred thousand rebirths, with the intense sufferings of the life in the womb."

ADVANTAGE OF A BRAHMAN BIRTH.

365. How easy is it in a Brahman birth to acquire Heaven and final Deliverance [*moksha*], the Miser relates in detail as follows.

366. "When a Brahman performs the duties special to him, he acquires the desire for Heaven, so that a noble Twice-born easily attains the abode of Indra, the Moon and other gods. 367. The attainment of Heaven by others is through the performance of sacrifices. Heaven being thus in the hands of the Brahman, it is easy for him to attain it. 368. The Brahman who drops the three objects of desire, and performs his special duties, without the desire of reward, Deliverance [*moksha*] stands day and night at his feet, ready to obey his behests. 369. To whomsoever the Brahman shows his favor, such an one attains Deliverance [*moksha*]. Such is the power a Brahman possesses, without effort on his part, and naturally.

LOVE OF RICHES DESTROYS THE BRAHMAN'S ADVANTAGE.

370. Though such is the superiority of the Brahman, to whom Heaven is but a step, and Deliverance [*moksha*], an obedient servant, yet he can be destroyed by the lust for wealth. 371. Having attained a Brahman birth, the succession of births and deaths thereafter could be absolutely stopped. But I have robbed myself of this advantage by acquiring wealth through the lust for wealth. 372. To be born a human being is difficult, and most difficult is it to be born a Brahman, but having attained that birth, I have lost all through lust for wealth. 373. Although acquiring a Brahman's body, even great men have been deceived by riches. Wealth is the chief abode of evil. It produces sorrows hard to bear. 374. Because riches are the home of evils, one must entirely cast them aside." And now in

the full heat of his rejection of worldly desires, the Brahman miser, speaks as follows :—

THE FIVE GREAT SACRIFICES OF WEALTH.

375. "But now a question arises. If by fortune one should gain wealth, is he to throw it away into an alley? Or pour it into a stream? How should one get rid of wealth already acquired?" 376. The Brahman miser relates as below how to get rid of riches. Those therefore who are wealthy, let them listen with attention.

377. "If one by fortune has acquired wealth, he should perform the Five Great Sacrifices. [To the Gods, Ancestral Spirits, Living Parents. Brahmans, and Mankind].

THE SACRIFICE OF WEALTH TO GOD.

He should worship God with joy and greatest delight.

THE SACRIFICE OF WEALTH TO ANCESTRAL SPIRITS.

378. One should make offerings to the fathers-in-Heaven. One should save the fathers-in-Heaven by a pilgrimage to Gayā, and performing there the ninety-six *shrāddha* ceremonies.

THE SACRIFICE OF WEALTH TO LIVING PARENTS.

379. While one's parents are living, one owes them obeisance thrice a day, and never should one treat them with disrespect. Never should one show them disrespect even at the danger of one's own life. 380. One should

honor them, give them such food as pleases them; give them money according to one's ability, and through service make them supremely happy. 381. One's father is God, Nārāyaṇa Himself. One's mother is goddess Lakshmi Herself. He who with this feeling honors them is to be recognized as a good son. 382. The true Sacrifice to parents is the service that makes them happy. One who shows disrespect to them, while they are living, his idea of the *shrāddha* ceremony, when they are dead, is simply a public form. 383. He who is untrue to his father's wish is guilty of a great pile of sins. He who is true to his father's wishes, Final-Deliverance [*moksha*] is a servant at his feet." 384. The worship due to parents, whether living or dead, has now been described in full, and to which one may give the name of Parent-worship.

THE SACRIFICE OF WEALTH TO BRAHMANS.

And now listen to Rishi-worship! 385. "The bringing of a Brahman into one's home with tokens of respect, honoring him, washing his feet, paying homage to the water in which his feet have been washed, all this should be done mentally and physically. 386. He should be worshipped with incense and lights, satisfying his appetite with dainty food, and giving him money according to one's ability. This is called Rishi-worship. 387. A Brahman is Lord-of-Rishis. The Sanatkumāra [sons of Brahmadeva], are satisfied if Brahmans are satisfied. Śārangdhara [Krishṇa] belched through the Brahman's mouth in satisfaction for the food he received."

THE SACRIFICE OF WEALTH TO MANKIND.

388. "The kind of giving that stands the highest is that to brothers, to those of one's own immediate family, and relatives, giving them of one's wealth to relieve them of the hard misery of their poverty. 389. To let one's own family suffer, while giving food or money to others, is absolutely wrong. It is not an act of pure goodness. 390. But having made all of one's own immediate family properly happy, the balance that remains should be spent for the good of others. 391. If, for example, a chance guest arrives, one should give him food without fail. If he has to turn his face away from you, that entirely takes away from you your good deeds. 392. Among all forms of giving, the giving of food is the noblest. To the poor one should show respect, and give him food courteously. 393. While making one's own immediate family happy, while giving food to the poor generously, to treat one's own life in a miserly way, that also is a grievous wrong. 394. One should give to satisfy the needs of the poor, but as each one is himself one of the poor, there should be no partiality shown in serving. All should share alike in the serving of food. 395. To show partiality in the treatment to dining guests is a grievous fault. All should be made to share alike in a feast.

396. A truly proper use for money is that of giving for the funeral expenses of the poor. One should sacrifice one's money for the salvation of the poor. One should send help to the homes of those who depend on unasked for help. 397. He who protects the poor, blind, lame and dumb, his wealth fulfils its true purpose. His good deeds are pure goodness.

398. The rich man who removes the distresses of *sādhus* and other good men, he, has the banner of his righteousness raised in full view in Heaven. 399. The rich man who protects a *bhakta* of God, he pleases God, and in saving him He gives him the priority over other *bhaktas*.

400. He who offers his wealth at the feet of his *sadguru*, feet that are full of blessing, and the highest beneficence, 401. the banner of his righteousness is planted in the Heaven-of-Righteousness [*satyaloka*], and throughout all Vaikuṇṭha [Heaven of Viṣṇu] and Kailās [Heaven of Śiva]; drums and banners proclaim him. 402. When one offers to his *sadguru* wealth righteously acquired, in that act there is the absence of selfish desire, and he is indeed a purified one. 403. He who with growing, increasing devotion to God, offers his wealth to his *guru*, the Husband-of-Lakshmi [Kriṣṇa] accepts him, and gives him His own special *bhakti*. 404. He who gives undivided *bhakti* to his *guru*, at his door stand the Fourfold-Deliverances [*moksha*] for the purpose of serving him, and the glorious Lord is not far from him. 405. He who offers his all, his body, his mind and his wealth at the feet of his *guru* will never, to the end of Time, experience the illusory fears of this worldly existence.. 406. Thus those who spend in this way the wealth that fortune may have brought to them, they attain the Supreme-Spiritual-Riches [*paramārtha*] through their wealth, and obtain happiness through their devotion.

407. Those who do not spend their money in this way, who are a pest to their own caste and family, and them-

selves will not properly eat, their wealth is but a heap of buried treasure. 408. Thus he who is miserly towards his own self, and his wealth is simply buried treasure, his wealth becomes the reason for his fall into Hell. The sorrows of the luster after wealth are very grievous."

409. And so the Miser said to himself, "I also, by this same attitude of mind have become a worthless wretch, through my buried treasures. The great wealth I had in my hands is now gone, and alas! alas! in deceiving myself I have lost my chance of Final Deliverance [*moksha*]. 410. In heaping up these buried treasures I have worked my own harm." Then in sorrow and deep agony he expresses his grief as follows:—

THE CONFESSION OF THE REPENTANT MISER.

411. "Neglecting the proper use of my wealth, and wasting away my body, speech and mind in straining efforts for the accumulating of riches, I became intoxicated and foolish. 412. And in this straining after riches my youth and strength, and life itself, have gone. My body is now altogether wasted away. I was not able to assuage my thirst for riches. 413. As I heaped up wealth on wealth I only increased my anxieties. Through it I forgot my true riches. Through my lust for riches I became a miser. 414. Those riches, through which by compassion to creatures, and by benefactions, men of sense, while even alive, have crossed safely the ocean of this worldly life, have been useless to me. 415. Unfortunate One! My wealth was accumulated in vain. My very existence has been in vain. My living has been in vain. My own true welfare has been

lost. 416. If I should now say, I being alive, I will accomplish my highest good, that thought is now of no avail, for both wealth and power have disappeared. 417. My wealth was spent in wrong doing, and old age has deprived me of strength. I am nothing now, but a decrepit old man, living, but smitten by ill fortune. 418. Alas! Alas! In acquiring wealth I robbed all other men." Realizing this now, the Miser thus tells his tale.

THE REPENTANT MISER REFLECTS ON THE SEDUCTIONS OF WEALTH.

419. "This is not merely true of the Ignorant. Even those who say that wealth is an evil, they also become eager for wealth. Even the wisest of men become crazy after wealth. 420. The Wise, thus made crazy, make continually both right and wrong efforts after wealth. 421. The cause for this craze of the Wise is wholly the *Māyā* of God, the characteristic of which is that it does the impossible, and so seduces the wise man. 422. But you will say that it is not the *Māyā* of *Krishṇa* by which a *paṇḍit* is seduced, but rather that he (by his own will,) acquires wealth for his own happiness, and through his desire for enjoyment. 423. Moreover those who say that happiness comes through the selfish use of wealth, are also fools." The Miser further explains his reasoned thoughts on this point, as follows :—

NO TRUE ENJOYMENT IN MERE RICHES.

424. "Alas! Alas! The Twice-born, who through superiority of birth is worshipped, even he may be seduced by the seductions of *Māyā*. The body that he nourishes, in his selfish use of wealth, is perishable. 425. The various

selfish enjoyments of the body become its wasting disease. Gathering much riches is the very path to the loss of riches. 426 . Because wealth comes to him without effort, the rich man seeks for it. If he had to toil hard in accumulating it, where would be the enjoyment he gets from his desires of it? 427. Thinking there is happiness to be found in intercourse with women, one keeps a woman for his happiness, but she in many ways becomes an irritation, from which he is unable to free himself, though through bitter tears. 428. If the thought is to give one's body happiness through wife, son, fulfilments of desires, and enjoyments, still that body is always at the point of death, and Death is close upon him. 429. As the hours of one's life go by, age destroys them. Where then is the sweetness of the enjoyment of them, yet the desire for wealth makes even wise men foolish. 430.* A frog may be eating a fly, while passing down the mouth of a serpent. The enjoyment in eating that fly does not free him from the grasp of the serpent, as one can truly understand. 431. So the death of the body is not prevented through the many enjoyments given to it. Yet knowing this, the Wise even become blind through the desire for wealth. 432. Although a doer, yet he is subject to the law of death. What enjoyment can then bring him comfort? This is the very confusion that Māyā brings about. Some of the greatest *sādhus* have been seduced by it. 433. Even if by wealth one gained Heaven in the next life, the enjoyment of it would still be painful, for when the enjoyment is finished, the fool, who has depended on his acts, has to fall into Hell. 434. Even after doing the acts that

*Taken from Dnyāneśvari 13 :731.

are enjoyable and desirable, yet there is before one death and birth again, to be forever experienced. This pain in its intensity belongs to the one who lusts for wealth. 435. I certainly experienced no joy from the lust for wealth. I was also a fool of that very kind. But now by my good fortune I have lost my wealth."

THE REPENTANT MISER REGARDS HIS LOSS OF WEALTH AS A BLESSING.

436. "It was formerly that I was really most unfortunate. Now I have become most fortunate. Śrī Rāṅga [Kriṣṇa] is pleased with me. I have come to right-thinking [*Viveka*] and to the discarding of worldly things [*Vairāgya*]. 437. My accumulation of wealth was the chief cause of my lack of knowledge. Hari has taken it away. By this he has shown me his rich favor. 438. He takes away [*hari*] the ignorance of His *bhaktas*, therefore, he is named Hari. By manifesting His full favor to me, He has brought my mind to its right thinking. 439. The Discarding of worldly-things [*Vairāgya*] without Right-Thinking [*Viveka*] is Blindness. Right-Thinking [*Viveka*] without the discarding of worldly things [*Vairāgya*] is Lameness. But in my heart the two have been conceived as twins, and born at the same time. 440. So Hari has had mercy on me, and taken away my wealth, which was my Ignorance, and made the two, Right-Thinking [*Viveka*] and the Discarding-of-worldly-things [*Vairāgya*], to shine in the province of my heart. 441. No one knows when, where, under what special circumstances, Hari shows such mercy. 442. In order to draw away the heart of His *bhakta* from riches, He may take those riches away. And

making their hearts good, through the removal of their riches, may give them *vairāgya* and *viveka*. 443. His skill in giving and taking away is quite beyond the understanding even of Brahmadeva and the other Gods, therefore He is blessed; to whom the six-qualities are subject. 444. Although He is unthinkable and infinite, yet to me He has become merciful, and destroying my sin, together with my wealth, has lighted for me the lamp of Knowledge. 445. Because God has shown this mercy towards me, those Presiding Goddesses of the Five Sacrifices, who destroy when angry, will not destroy me. 446. For he who has Hari as his protector, who holds the brilliant disk in his hand, no wind of opposition can blow upon him, and the gods praise him."

LOSS OF WEALTH A SIGN OF GOD'S MERCY.

447. "The Gods respectfully saluting Pralhāda, calmed Nṛsiṅha. He whom Narahari [God] protects, how can opposition prevail against him? 448. He who in a moment's time freed scores of gods from imprisonment, how could some inferior god even bend a hair of one of His *bhaktas*. 449. If God, who holds all gods in his control, whose feet the gods worship with bowed heads, if He is one's helper, no opposition can ever harm one. 450. He, through whose might the gods have come into power, He, whose parts the gods are, if He, Hari, is Himself pleased with one, how can there arise the opposition of anyone? 451. Śri Hari is the complex of all the gods. My Hari appears in the form of Indra and the Moon. So now as a poor man in this worldly-existence, there can be no longer any troubles for me. 452. As for the cause of this mercy towards me, it is not through any act of mine in this life,

it is an old former debt which God incurred. 453. Formerly, in some country, in some sacred watering place, or city, in some family line, I must have performed some good deed by which Hari was pleased. 454. And now having seen me in greatest suffering, Hari, full of mercy, is pleased with me. And it is through His mercy that I have come to my right-thinking. 455. Be it so that I have pain through the loss of my wealth, yet it is through that very pain that I have found my true joy. For see you, in order to sail safely over the ocean of this worldly life, the Discard-of-worldly-things [*Vairāgya*] and Right-Thinking [*Viveka*] form my staunch ship."

THE REPENTANT MISER SEEKS A WHOLLY SPIRITUAL LIFE.

456. Then overflowing with joy the Brahman said to himself, "Of the balance of my life I will not let so much as half a moment pass in vain. I will utterly destroy in me both joy and sorrow. 457. What care I now for the fears of this worldly-existence! I will take vengeance on the ten millions of rebirths. In my present body I am determined to make up fully for my hitherto spoiled life. 458. My body has arrived at full maturity, but my mind has not reached its old age. So thinking of God with that mind I will now break the bonds that fasten me to this worldly life. 459. With my remaining life I will break the teeth of this Kaliyuga. I will dig the grave of the pain of existence-in-the-womb. I will destroy Death itself. 460. This body, through which I have done both right and wrong, I will dry it up. By force of mental effort I will become one without consciousness of body. 461. My Enlightenment shall make an assault, and free my soul from

the imprisonment caused by my body. I will break the chain of joy and sorrow, and lift up the banner of Final-absorption-in-God [*sāyujyatā*]. 462. Now armed with Discard-of-worldly-things [*vairāgya*] and Right-Thinking [*viveka*], and awake to my highest good, as I go on seeking for the Supreme-Spiritual-Riches, they will gradually come to my hand. 463. There is no law that I alone can attain the Supreme-Spiritual-Riches [*paramārtha*]. Whoever is possessed with Discard-of-worldly-things [*vairāgya*] and Right-Thinking [*viveka*] the Supreme-Spiritual-Riches [*paramārtha*] are at his service. 464. The characteristic of this *Vairāgya-viveka* is that though actually possessing wealth in the form of body, home, wife, and the like, the heart is not set upon it. This is the comprehensive meaning of *vairāgya*."

THE REPENTANT MISER PRAYS TO GOD FOR HELP.

465. "And now at this beginning of my new life, O God of Gods, together with all the multitudes of gods and goddesses, be my helpers, I pray you! 466. O Divinities, presiding over the senses, be all of you my helpers. In order that I may attain the Supreme-Spiritual-Riches [*paramārtha*] give me victory over my senses. 467. If God, the acknowledged Lord of the universe, is my helper, the divinities will all of them help me also, being as they are but Hari in forms pervaded by Him. 468. Considering Hari as in the form of divinities, I will serve all the divinities. So as helper in the salvation of the needy, may He save me in the ocean of this worldly-existence.

469. One may say to me, "You have come to the end of your life. You are now merely a decrepit old man. Why do you in vain take all this trouble in your old age?"

470. Do not think of me thus. The famous Khatvāṅga attained in a moment the Supreme-Spiritual-Riches, receiving his highest good. 471. What if I have a much longer life than he had. If the gods help me, I shall attain the Supreme-Spiritual-Riches [*paramārtha*] also in the twinkling of an eye. 472. If the *viveka-vairāgya*, which I now have to-day, remains with me, and is used, then what indeed can poor Kaliyuga do! I shall have conquered this worldly-existence."

KRISHṆA RELATES THE CHANGE IN THE REPENTANT MISER.

473. Kṛishṇa relates the remarkable story of what the miser formerly was, and how his character changed in becoming possessed with *viveka* and *vairāgya*.

474. "That Brahman of Avanti, who was a most miserly man, lost all the property he had, and became changed into one who discarded all worldly desires. 475. If one has in his mind *vairāgya* and *viveka* the attainment-of-Brahma is at his service." All this was told by Kṛishṇa to Uddhava for the purpose of helping him to realize his true spiritual self. 476. Formerly that Brahman miser was of low character, avaricious, and a doer of contemptuous deeds. The same man has now become a most excellent Twice-born, a supreme *vairāgi*, through his *viveka*.

THE REPENTANT MISER DECIDES TO BECOME A SANNYĀSĪ.

477. "The determination, which I have already made, I will carry to its conclusion." said the miser. Such a seeker after the Supreme-Spiritual-Riches had the miser now become in the fulness of his joy. 478. "I myself was the cause of my sorrow. It was because I was possessed with the desire, lust and pride of riches that my distress has been so intense. 479. But my wealth has departed, leaving me sorrow behind. Wealth is, in fact, a vessel that contains sorrow. I, who was a luster after wife, son, and wealth, have been driven away by these very ones. 480. One ought to be proud of one's caste, but it is my very caste-fellows who have dropped me. All of my own folk have turned against me. Why now lust any more after them! 481. The chief cause of my lusting after wife, son, kin, and riches, was my desire for self-gratification. To all these I now make my final obeisance. 482. I make my final bow to my wife, children, friends and riches. My final bow to my caste and to all who belong to me. I make my final bow to self-gratification. There is now no further connection between you and me. 483. The reflection of the moon seems to dwell in the water, but the moon is distinct from the water, yet even so close a relation as that I have no longer with you. 484. Just as a shadow is ever and always bound to a solid substance, but that substance does not belong to the shadow, so now I have no connection with you. 485. Just as the youthful age comes to one's body, and youthfulness comes in its superabundance, yet finally it deserts the body, so I desert you. 486. The Spring-time enters a forest, and the glorious forest breaks

out into beauty. But as the Spring-time leaves the forest, so I leave the thoughts of myself and of mine. 487. Oh, the greatness of *vairāgya* and *viveka* that has caused in me this extraordinary revulsion against worldly things. I make therefore my Til-water funeral offering to Self-Gratification and to the Idea of Possession."

THE REPENTANT MISER BECOMES A TRUE SANNYĀSI.

488. Just as for a cast-off son, a father, in the ceremony of breaking the jar, cuts off relation with him, so casting aside all pride of self he became a *sannyāsi*, 489. just as when a fruit has become overripe, it drops connection with the body from which it was born, the stem no longer holding the fruit, and the fruit no longer holding on to the stem, 490. So he no longer held on to pride of self; and pride of self, ashamed, would not come near him. In the purity of his feelings he would not so much as touch self-gratification. 491. As a lotus leaf, which although in the water, yet is not wet with the water, so only when untouched by self-gratification can one enter rightly into the order of the *sannyāsi*.

492. Other *sannyāsis*, while offering the burnt sacrifice, say "Anger and desire are burned away." But when the *til* seeds and *ghi* in the sacrifice are burned away, anger and desire are still there. 493. But such was not the character of this *sannyāsi's* sacrifice. All tendencies to wrong thinking were burned up. He made a complete burnt offering of anger and desire, together with all pride. 494. Having thus made a burnt sacrifice of his (evil) tendencies, he became a Three-staff-*sannyāsi*. And then, obtain-

ing permission from his *guru*, he began with joy his care-free wanderings.

THE REPENTANT MISER WANDERS AS A SANNYĀSI.

495. With conquered mind and vital airs, putting aside pride and the desire for praise, he wandered over the country in the fulness of supreme joy. 496. He who has no affection for his own body, what wish could he have for the society of others? So he wandered alone over the country, and in his enlightenment he was conscious only of his soul. 497. He lived always in a forest. Only for begging food did he ever enter a city. In towns where markets were held, he would beg, accepting whatever was given him. 498. He made no rule of going anywhere regularly to beg. On the contrary, he would appear unexpectedly, and be content with whatever he received. 499. Nor did he make it his rule to be a five or seven-house visitor. He had no pride whatever of any kind. 500. He did not bathe himself thoroughly. He simply dipped himself in water. Because of this he seemed of dark complexion. It was his purpose to look like an *Avadhuta* [Wandering *sannyāsi*] in appearance.

THE REPENTANT MISER APPEARS AT AVANTI AS A SANNYĀSI.

501. Thus wandering over the country he suddenly appeared at Avanti, now a very old man, a *sannyāsi*, in the garb of an *Avadhuta* [wandering *sannyāsi*]. 502. According to a custom prescribed by the *Achārya*, anyone entering the order of the *sannyāsi*, should at least once visit his old home.

THE HOSTILE RECEPTION OF THE SANNYĀSI.

503. When the people of the town saw him they exclaimed, "Hallo! That Brahman, who lost his property has become a *sannyāsi*." 504. Hearing this, some of the very bad people gathered around him. Making signs to one another, they began a series of persecutions. 505. Although they troubled him a great deal, still not for a moment did his feelings experience a change. He felt no anger whatever, because of his Right-thinking [*vivekatā*] and complete self-control.

KRISHṆA PRAISES THE CALMNESS OF THE SANNYĀSI.

506. "I [Krishṇa] will give you examples of how the bad men troubled him, and the calmness with which he bore all. Listen with attention. 507. And if any hearer will fix his attention on what it illustrates, his Right-thinking will make him a wise man. And if he can grasp its true meaning in sincerity, he also will surely attain the same calmness of mind. 508. O Uddhava, you Moon, to whom the *chakora* bird of Reasoning looks up; you of pure character through the good fortune of being a devotee of God. You an Indra among men, with the good fortune of a calm mind, listen, you fortunate one! 509. In order that he might control his peace of mind, Krishṇa called to Uddhava, and thus awakening his attention said, "Such is the characteristic of peace of mind [*shanti*]. 510. He who never comes to the point of anger when his mode of living is opposed, or when insulted under the guise of

being honored, he indeed possesses this peace [*shanti*] of mind. Listen.

THE SANNYĀSI IS MALTREATED.

511. Bad people surrounded the *sannyāsi*, and thinking to irritate him fell at his feet. As they bowed, they all touched his feet. 512. One said, "He is an old *sannyāsi*" Another asked, "For how many years have you been a *sannyāsi*?" One demanded the rules of his order, and what *guru* had shaved his head. 513. One made a sign to another to ask him where his former home was. And another made a sign to ask him about his hoards of money. 514. So one said to him, "O *svāmi*, where was your former home? Were you a shopkeeper or a peddler? In what town did you live?" 515. Another said, "He has some money." A third, "No, he is now without money." Again another, "Don't trouble him. He is a *sannyāsi*, who has wholly discarded worldly-desires."

THE SANNYĀSI PRESERVES UNRUFFLED CALMNESS.

516. Although thus persecuted, the *sannyāsi* showed no irritation. He restrained himself in silence, not uttering a word. 517. Then said one, "The reason why he is a Three-staff-*sannyāsi*, is because formerly he was immensely rich. He has probably hollowed out his staves and filled them with money. This is the meaning of his being a Three-staff-*sannyāsi*". 518. One said, "He has had a great thousand-thread blanket made". To which another added, "And he has filled it full of money". 519. One remarked "Why do you look into his face? He has started a heresy". Thus they grossly insulted him. One snatched away his

three staves. 520 Another snatched away his begging bowl; another, his holy mat; another, his rosary; another, his yellow robe. 521. One declared, "He is one of my debtors. Luckily I have found him here." And with this remark he snatched away his blanket, taking with it even his loin cloth. 522. Yet, although these evil men did these things to him, yet his heart was not ruffled. He uttered not a word. His courageous heart was full of forgiveness. 523. He said to himself, "Both, one's going and coming, are entirely in the hands of the Unseen". Therefore, not taking any further trouble to beg for anything, the *sannyāsi* started to go away. 524. Seeing the *sannyāsi* departing, those knaves feigning politeness prostrated themselves before him, and addressed him with the greatest show of humility. 525. "Hara!" "Hara" they exclaimed, "A great wrong has been done you. These boors, in their ignorance, do not differentiate between the worthy and the unworthy. 526. O *Svāmi*, do not let your heart hold any anger. Please accept these garments". And by falling at his feet they made him return that they might irritate him further to the utmost. 527. Thus to bring back the *sannyāsi* by a show of politeness, they put before him his staves and begging bowl, and others gave back his garments. Yet others again snatched them away. 528. Some remarked, "The *sannyāsi* is an old man. One should give him his garments." Another remarked, "To beat this rogue would be for us an act of greatest goodness." 529. When, instead of returning his garments to him, they ridiculed him, the *sannyāsi* started slowly to go away. Then some one had him return, and gave him his garments, saying, "Now you may go." 530. Then one ran towards him, beating him on his head, and snatching away his garments came back. "O give them back

to him", cried another "Why do you trouble an old man so needlessly?" 531. On this the *sannyāsi* went away, leaving his garments behind. Then performing his bath and devotions, he started to beg for his food.

INSULTS TO MAKE THE SANNYĀSI TALK, CONTINUE.

532. After he had finished his begging, and dividing what he had received according to scriptural rites, he sat by the river bank to eat. The bad people, seeing him there, crowded around him. 533. "Hallo!" they cried, "He is not truly a *sannyāsi*. Why! He is the miser of our town. He does not say, Yes or No to this. This is his method of roguery. 534. Any one who fails to make him talk let him be his bastard son." With an oath that they would make him talk, they crowded around him. 535. One boasted "It won't take a moment for me to bring to naught his vow of silence. I know a way of making him yell aloud." 536. And so this great sinner, this most evil minded man, poured filth on the *sannyāsi's* head, as he was eating. And still no anger came to his heart. He remained cool in his state of soul-consciousness. 537. Then some said, "If one has anger in one's heart, one has thereby lost his calmness, even if he does not show it outwardly in his speech. If he does not talk, it is because he is ashamed before public opinion, or fearful, lest it interfere with his demands for food." 538. But that was not true of this *sannyāsi*. All thought of being ashamed of his acts had been washed away. His state of calmness was such that Anger could not ruffle it. 539. To be one thing within, another without, that is the chief characteristic of a hypocrite. Such was not the case with this *sannyāsi*. Within

and without his calmness was genuinely pure. 540. Those evil men now said, "See here! He absolutely refuses to talk". So they spat into his face, grossly insulting him. 541. Some said "Kick him." Some gave him a blow on his head. Still others said, "Let us not cease until we make him talk." 542. Some, who were standing at a distance, pierced the *sannyāsi's* heart with their word-arrows. "We know the real meaning of his yellow robe", they cried. 543. The purpose of his robe is to cover his great roguery, his evil deeds and hypocrisy. Under the guise of a mendicant, he is a wandering spy. Seize him! He is a real thief." 544. Thus they shouted out cries of evil accusation. One cried, "Bind him, bind him!" And some one did tie his two hands together with a strong cord, and fastened his head downwards. 545. Those who knew his former life, heaped insults upon him. "He was known as a miser", they cried, "and now he is exhibiting himself to us as a *sannyāsi*. 546. He heaped up riches by means both good and foul. That wealth vanished in wrong doing. His own people drove him away, and he was no longer able to obtain food. 547. So in order to obtain food now he is wearing the false guise of a *sannyāsi*. This shameless fellow has no shame. He is only putting on for us an appearance of worthiness. 548. He was formerly a deceiver, now he is a hypocritical *sannyāsi*. He thinks these are simple minded people who will not recognize his purpose. The great mute rascal! 549. As one puts on various guises in a comic show, so now he is a *sannyāsi* in a pious garb. But he is here to cheat us. Any one who beats him incurs no blame. 550. He is a great one among hypocrites! He remains firm to the guise he has assumed. Although we pester him, he is unmoved; as unmoved as Mount Meru, when attacked by

a swarm of locusts. 551. The wisdom of his attitude of bravery is for the purpose of gaining food and clothing. This is why he has adopted the vow of silence, like the crane, planning his selfish interests. 552. Just as a crane adopts silence in order to catch and swallow a fish, so we must think of him. He does it to deceive the simple minded people. 553. Because of his lust for riches he does not bring to mind the former troubles he endured. It has become a fixed habit with him, hence he does not take notice of any trouble inflicted on him." 554. One exclaimed "He is self-control in visible form" and with that he began to kick him. One ran a straw up his nostril, saying, "Come now, let us watch his calmness." 555. Thus they pestered him, and made fun of him in many ways. Still no anger arose in his heart. He was unmoved in his calmness. 556. And the more they saw of his calmness, the more those evil people were angrily excited against him. They maltreated him in various ways. How they did so Shripati [Kṛṣṇa] continues to describe as follows :—

557. "Perfect calmness has entered the heart of this miser", jestingly laughed one. Then one daubed his nose with lime. Another marked his face with lampblack. 558. One cried, "He is truly a great rogue", and with that he turned his back to him and made him a mock reverence. 559. And yet such was his composure that not the least anger came into his heart. Surely he is a true *sannyāsi* in all the three-worlds whose calmness of mind is unruffled even under such attempts to ruffle it. 560. Seeing that they could not make him angry, those evil people were stirred to greater anger themselves. They fastened a chain around his neck, and brought him bound to the public square. 561. "Recognize him, any of you. This is that miser,

that evil doer. We have found him here today, a great rogue, a hypocrite!" they cried. 562. They tied him with a rope, just as a juggler ties a monkey, and then gathering around him on all sides they pulled him back and forth. 563. One pulled him to the East, another to the West, the *sannyāsi* in the meanwhile smiling to himself, thinking how all these people were getting pleasure out of their treatment of him. 564. "My body is experiencing the results of deeds done in a former birth. What relation has that to Me!" With this thought in mind he forgave them fully, and would do nothing in return to irritate any of them. 565. He who will suffer insults without irritation in the presence of those of one's own caste, one's own relatives and friends, who formerly may have greatly respected him. 566. Such an one possesses indeed perfect calmness. Know this for certainty, O Uddhava. But he who would feel ashamed of being treated so, because of his desire for public praise, such an one has not true calmness of mind. 567. Thus while they attempted to stir him to anger, his feelings were not stirred up." What the *sannyāsi* thought, the God of gods relates as follows :—

THE SANNYĀSI REASONS ON HIS SUFFERINGS.

568. The *sannyāsi* reasoned thus to himself. "Man-kind is bound by the three forms of *prārabdha*. It is absolutely necessary for us to have the experience of them. Neither prince nor pauper can free themselves from them. 569. The sufferings that come to us from the acts of created beings may be called Creature-caused sufferings. Those that come from divinities may be called Divinity-caused sufferings. Those that take place in the body, like

fever for example, may be called Physically-caused sufferings. 570. Thus *Prārabdha* becomes the cause of three kinds of suffering. While suffering them one feels it grievous, but this is pure foolishness, arising from the dullness of one's intellect. 571. The sufferings which come from *prārabdha* cannot be avoided by mankind, even if Hara [Śiva] or Hari [Viṣṇu] are made our helpers. Understanding this law, the *sannyāsi* showed a forgiving spirit. 572. Although Kṛiṣṇa was the helper of the Pāṇḍavas, still they met with misfortunes. Though one makes Hara or Hari one's helpers, *prārabdha* cannot be escaped.

573. So although maltreated by those evil people, the *sannyāsi* did not lose his calmness of mind. He controlled himself with noble determination, and his righteous state of mind was unshaken. 574. In the midst of this persecution the mendicant sang a song. I will repeat it to you, O Uddhava. Listen very attentively to its teachings. 575. If one takes to heart the lesson of that song, Duality resolves itself into Unity, the joy of calmness comes naturally, and final Release-from-bondage comes to his home." 576. It was Uddhava's good fortune, the best in the world, that Kṛiṣṇa should bring this song to his attention. Listen to the strains of the Mendicant's Song.

THE MANA [MIND]* IS THE CAUSE OF JOY AND SORROW.

577. The three kinds of men, the very good, the very bad, and the ordinary, are not at all the cause of my happiness or sorrow. 578. Men, as many as there are, are

*Mana is the organ [*indriya*] of thought, imagination, willing and memory.

formed of the five-elements. My own body is made up of the same five elements. I am, therefore, by nature one and the same with them. Happiness and sorrow belong to the *mana* [mind as organ of imagination].

579. If one contends that the givers of happiness or sorrow are divinities, those divinities are merely a conception of the *mana*. The happiness or sorrow they cause do not touch Me. 580. The *mana* is a divinity in form, and it is the *mana* that has conceived the host of divinities. So the happiness or sorrow that they may give has their chief cause in the *mana* itself. 581. According to one's mental [*mana*] conception, gods and goddesses appear in some form or other. Where the *mana* forms a wrong conception, there even a god that may exist is unperceived. 582. Therefore all divinities are *mana*-conceived. So that all the responsibility for happiness or sorrow, that comes from them, rests on the head of the *mana* [mind as organ of imagination].

583. That the *ātmā* [soul] is the cause of happiness and sorrow is absolutely false. The *ātmā* has absolutely no duality connected with it. 584. "I, *Ātmā*, am a giver of happiness and sorrow, or he, an *Ātmā*, is a partaker of joy and sorrow". This can never be said by the *Ātmā*.

585. The malignant planet, under which one was born, is assumed by some to be the cause of joy and sorrow. But the *mana* is the planet of the planets, and therefore it is the *mana* that causes birth and death. 586. The revolutions of the planets are only as long as our body lasts. The movements of the *mana* are of a nature superior to them. The *mana* causes many kinds of sufferings, that from births to births never leave one. 587. An evil planet may cause

us evil for a short time, but the evil caused by the *mana* extends over ten millions of births. The evil planet after causing evil, desists, but the *mana* never leaves one even to the end of Time. 588. If the *mana* does not possess the consciousness of body, it can then have no idea of evil caused by a planet. Therefore, know certainly that the cause of joy and sorrow is that planet, the *mana* itself.

589. If one should affirm that it is one's own *karma* that is the cause of sorrow, this cannot be maintained. *Karma* is the very thing that delivers one from the bondage of *karma*. How then can it be the giver of sorrow? 590. The natural functioning of one's *karma* is pure. It is the *mana* that makes one do these natural acts with desire, and so makes one suffer many sorrows during many births. 591. But let us assume that they do take place by the action of *karma*. Then it is to be affirmed that as the conceptions of the *mana* do not affect *karma*, one's own *karma* quickly gets rid of one's many joys and sorrows. 592. This body does not feel joy or sorrow. The *Ātmā* also has absolutely no knowledge of joy or sorrow. It is the *mana* through its own peculiar nature, that provides the cart-loads of joy and sorrow. 593. So that the sole cause of joy and sorrow is the *mana*, and mankind being in its power, feels the joys and sorrows that are really illusory.

594. That *Kāla* [Time, Death] is the giver of joy and sorrow, cannot at all be maintained, for the power of *Kāla* is but a *mana-conceived* idea. 595. Although the I [the *Ātmā*] is without old age and death, the *mana* conceives the idea "I am liable to death." From that moment one feels that Death is constantly after one, to destroy one. 596. For example, one has stuck a needle in his bedding

with his own hand. At night it happens to prick his hand, and he dies from the fear that a serpent has bitten him. 597. But a serpent had not really bitten him. How then did he get poisoned? He died because of his imagination. Just so Death comes to men. 598. Take another example. A serpent attacked a man's back. "What has pierced me"? He says to his companion, "Tell me." The other replies "I wonder how you were pierced by a thorn. I have easily pulled it out, however." 599. He had no idea that it was a serpent that had bitten him, and so the poison did not spread. He continued happily his occupation. 600. But after some time some one pointed out to him the marks of the bite, and reminded him of the snake. Immediately the poison spread through him, and he died, because of his imagination. 601. Thus when to a person who is free from doubt there arises a doubt regarding his good thoughts, then *Kāla* girds his loins for his destruction. 602. He, whose *mana* sincerely says with certainty, "I am immortal," *Kāla* turns away from his house. Death, hard to bear, comes from the conception of the *mana*. 603. He who is truly free from doubt, *Kāla* never comes to him. There is nothing perishable before him, so where will *Kāla* find an entrance? 604. Thus one sees that *Kāla* is not the giver of joy and sorrow. The begetter of joy and sorrow is in truth the *mana*. 605. This worldly existence [*samsāra*] is a conception of the *mana*. Birth and death have been imagined by the *mana*. It is the *mana* that causes the coming and going, again and again, into and from this worldly-existence [*samsāra*].

606. The above six catagories are reputed to be the causes of joy and sorrow, but when examined, this is seen

to be without proof. Joy and sorrow are begotten of the *mana*. 607. Notice how strangely the *mana* acts. Intelligence creates the idea of I, and making the I a living personality, causes it to feel joy and sorrow. 608. The mote in the eye is small, but it gives the body intense pain. So the *mana*, by its possession of mere desire, causes intensity of joy and sorrow.

609. But you may say, that in this case it is Ignorance that is the cause of joy and sorrow. But since Ignorance is itself Brahma, neither joy nor sorrow can arise without the *mana*. 610. Ignorance being Brahma, the *mana* in dreamless sleep is unconscious, so that in that state there is neither joy nor sorrow. No one has ever felt them in that state. 611. When the *mana* is unconscious, the feelings which the body possesses are not felt as joy or sorrow. They are only seen to exist in the body. 612. Therefore, the cause of joy and sorrow lies in the *mana* itself. The *mana*, causing birth and death, creates the hard-to-bear revolutions of the wheel of this worldly-existence."

THE SANNYĀSĪ EXPLAINS THE CHARACTERISTICS OF THE *MANA*.

613. In what way the *mana* involves one in the whirlpool of this worldly existence, the Mendicant himself explains.

614. "The *mana*, through its power of imagination, creates various feelings. These have a triple nature. The character of these feelings depend on the proportion in which they contain the three *guṇas*. [qualities]. 615. The *mana*, having created the three worlds with the various classes of beings, gods, men, beasts, birds and the like, and

with their varying proportions of the three *gunas*, acts on the plane of this worldly-existence. 616. The might of the *mana* is extraordinary. It builds up its creations in a moment, and destroys them in a moment. The *mana* causes illusions even to Brahmadeva and the other gods. Then what can be expected of poor inferior beings. 617. See what the power of the *mana* is! It catches in the snare of the *gunas*, the *Nirguṇ* [Brahma] Itself, and giving It the dream of being a living being, makes It whirl in the revolutions of the wheel of *samsāra*. 618. If one seeks to characterize the *Mana*, it is in itself inanimate, without understanding and without intelligence." How is it created? The Mendicant explains as follows :—

HOW THE MANA IS CREATED.

619. The *Ātmā* is in the form of pure intelligence. It is unassociated, unchangeable, and without qualities [*nirguṇ*]. I can, therefore, never be involved in the bondage of worldly-existence [*samsāra*]. 620. That which is a mass of light through its own light; that which is brilliant through its own refulgence, this pure, supreme *Ātmā* cannot have action and conduct ascribed to it. 621. And certainly when one thinks of the *mana* as an inanimate conjunct, it also cannot experience *samsāra*. How then does bondage to the worldly-existence take place? Listen. 622. The peculiarity of the *mana* is most strange. To pure Intelligence it brings the consciousness of I. That brings to that Being the conception of being a living personality, which in turn brings to it the conception that it possesses qualities [*guṇas*]. 623. The power of the *mana* is such that it makes of the pure the impure, and forming a three-*guṇa*

garland binds with it the knot of bondage to this worldly-existence [*samsāra*]. 624. Just as the portion of water in the water-vessel contains the orb of the moon, but without the moon being affected thereby, so the *Ātmā*, as pure Intelligence is made complex merely by the misconception of the *mana*. 625. By shaking the water in the vessel, the moon is made to vibrate. So is the idea of birth and death for the pure *Ātmā*. Joy and sorrow are caused by the *mana*. 626. The *Ātmā* is self-illuminating in the form of Intelligence. The *mana* is inanimate, and in the form of imagination. The *Ātmā*, thinking it has the same form as the *mana*, experiences the right and the wrong doing of the *mana*.

627. The One Supreme *Ātmā* is truly the relative, the friend, the close kin of every living being [*jīva*]. He is the ruler of the *mana* and of the living being [*jīva*], and the Witnesser, through His function of witnessing. 628. The *Ātmā*, as seen reflected in Ignorance, forming thereby the individual life [*jīva*] is my close kin. But confused by the misunderstandings of the *mana*, He feels the *mana*-begotten joys and sorrows. 629. The *mana's* association with the individual *Ātmā* [*jīva*] is very close. Through it the living being [*jīva*] falls into a great delusion. Although he is really a non-doer, he experiences the results of actions and of failures to act. 630. Primarily the individual soul [*jīva*] is the ruler of the *mana*, but because of the *mana's* oneness with it, it feels the joys and sorrows created by the *mana*, although they are really non-existent. 631. Just as when there is a very close relation between a Minister and a King, the Minister holds the King very strongly in bondage to himself. The consequence is that

the King has to be humble, and enjoy or suffer whatever joys or sorrows the Minister provides. 632. The same is the condition of the individual soul [*jiva*]. The *mana* has involved it in this worldly-existence, so that it has to suffer many births and deaths, and everlasting joys and sorrows. 633. If therefore the *mana* is not controlled, the individual [*jiva*] cannot escape sorrow. If one has to dance for the pleasure of the *mana*, all efforts to escape sorrow are in vain.

CONTROL OF THE MANA IS NECESSARY.

634. If one should pay no attention to the control of the *mana*, while giving away all one's possessions, a pride arises in the thought "I am a giver." Thus through that giving the *mana* becomes proud. 635. Though failing to realize the significance of the control of the *mana*, one may carry out fully the duties belonging to his caste, and his status in life [*āśrama*]. But thereby his *mana* tends to conceit and the thought comes 'My acts are the very noblest. 636. I am the only great one in all the Three-worlds. I have perfectly performed my duties. I am the cook of my own dinner.' Thus through the very act of performing one's duties, the *mana* tends to become more conceited. 637. Where there is no will for controlling the *mana* the law of control works in an opposite way; so the man says to himself, "I am most certainly a *sādhu*." This follows from the very law of the *mana*. 638. One listens to the reading of the *Vedas* and *śāstras*, and a full tide of pride comes in, pride in one's learning. Where is the control of the *mana* there? 639. One starts to perform his special duties. They may be very strict. Then there arises the illusion that one is a scrupulously exact doer. Where is there here the control

of the *mana*? 640. Actions belong only to the body. The *Ātmā*, though it is within a body, is really without a body. That it can be in the toils of *karma* is the foolish opinion of some strict orthodox. 641. A ritualist thinks to perform an infinite number of rites. He does this out of a wish for money and grain. Thus having no control of his *mana*, his good rites are performed in vain. 642. The control of the *mana* is the chief fruit of religious rites, of the act of giving, and of all forms of prescribed duties. Without this control all is incomplete, and the means the Seeker employs (for his salvation) are fruitless. 643. The seven acts, such as Giving and the like, are essentially connected with knowledge. How can one then say that these means are fruitless? 644. (The answer is) the fruits which result from the acts of giving and the like, belong to this life and the next. If that fruit is itself fruitless, it but increases births and deaths. 645. The Seeker [*Sādhaka*] becomes possessed of Knowledge by absolutely ridding himself of the desire for the fruit of knowledge. Giving, and the other performances of one's special duties, are useful for the purification of the heart. 646. But that my thought may be "I wish my heart to be pure," needs primarily the aid of God. Then the means employed will accomplish the desired end.

BHAKTI AS A MEANS FOR CONTROLLING THE MANA.

647. Amongst the means my *bhakti* is the chief. And in that the principal thing is repeating the names of God. Through his Name comes purity of thought to one's thinking, and the Seeker attains his proper spiritual state. 648.

There is no means that is more helpful than the Name of God. By that Name comes the cleaving of the bonds that bind to this worldly-existence. Know this most certainly, O Uddhava.

MEANS UNNECESSARY IF THE MANA IS NOT FUNCTIONING.

649. One is in one's true state when the *mana* is not functioning. Then all Means slink away in shame. Then the need of Giving and the like naturally cease to exist. 650. In the case where the *mana* of a man leaves its birth-place, what place can there be for Giving and the like among the Means. 651. If you pass even dainty food to a man who has satiated himself with food, just as he will not so much as smell it, just so is the employment of Means to one who has ceased to be dominated by his *mana*. 652. When a river is in high flood, one uses great effort in rafting across, but when the flood has subsided, one rejects the use of the raft altogether. 653. So when Desire and Anger and the like are without action, and his *mana* is not functioning in producing illusions, he certainly has no need for acts of Giving and the like. 654. Just as when after the sun has risen, there is no need for millions of lamps, so when the *mana* is not imagining, the millions of means are of no use. 655. So in the case of him whose *mana* has reached its perfect calmness, there is no need for him to perform those acts of Giving and the like, for all forms of thought have ceased to be. 656. But he, whose *mana* is uncontrollable, always irrational, and constantly attached to sensual things, to him also the Means [*sadhana*] are of no use. 657. Just as an army flees in twelve directions when facing an

assault of mad elephants, so the sensually inclined find that the Means are powerless. 658. He, whose *mana* is attached to sensual things, will not so much as even touch the Means of deliverance. But if he does, even in employing the Means he has sensual thoughts. 659. In employing the Means, [*sādhana*] it fructifies into whatever his heart desires; so that Giving and the like become of no account. 660. Just as when a feeble rider is on a fiery steed, he is powerless to restrain his horse, not a moment quiet. 661. So is he whose *mana* is very evil, and full of sensuous desires and anger, and who is under the power of that *mana*, and whose reason is drowned in sensual seductions. 662. What use could such an one make of the Means of Deliverance? What he does do, he does because he is seduced. By this his evil quality [*tamoguna*] is increased, and control of his *mana* becomes impossible. 663. If the senses, Hearing and the others, are forced into bondage, and the Means of Deliverance are employed, that does not subdue the *mana* for the senses are under the dominion of the *mana*.

THE MANA DOMINATES THE SENSES.

664. The *mana* controls every one, and no one can control the *mana*. The *mana* has made trouble even for the gods. How then can it come under the dominion of the physical senses? 665. The Moon is the divinity presiding over the *mana*, but the *mana* brought trouble to the Moon, by causing him to have adulterous relations with the wife of his *guru*, and as a punishment the Moon is attacked with wasting disease [Phases of the moon]. 666. Brahmadeva is the presiding divinity over the intellect, but it was the *mana* that corrupted the thoughts of Brahmadeva. Although his daughter repulsed him, yet he

carnally desired her. 667. It is over Thought that Vāsudeva presides. The *mana* surreptitiously deceived him, and causing him to fix his thought on Vrindā, made him fall into the cemetery. 668. Rudra is the presiding divinity over self-consciousness. The *mana* also deceived him. Carnally desiring the wife of the Rishi, the great Rishi cursed him. 669. Thus the *mana*, which is unconquerable even by the gods, how can it be controlled by any human being? If one affirms, therefore, that the senses rule the *mana*, it must be answered rather that the senses are in the power of the *mana*. 670. When the *mana* takes the senses in its grasp, and is fixed in its determination, the state of those senses is that they are entirely useless. 671. When there is the connection of the senses with the objects of sense, if the attitude of the *mana* is indifferent, the objects of the senses are not realized, for the senses lose their inspiration. 672. When following the law of the *mana*, there is no attachment to the objects of sense, the senses are unable to function, for the group of senses is in the control of the *mana*. It never occurs that the *mana* is ruled by the senses. 673. The *Mana* is the king of the senses. The senses do not function without the *mana*. The *mana* subdues the man himself. 674. Among all the powerful ones the *mana* is the most powerful. This being so, what can the poor senses do? For to restrain the *mana* even the superior beings have no power. 675. Kāla, in His might, seizes everything, but he cannot so much as pluck out a hair of *mana*. Even in acts of creation, preservation, and destruction, He cannot equal the *mana*. 676. The *mana* cannot be cut with a sword. Water cannot dissolve it. Fire cannot burn it. The ethereal space cannot turn it into

vacuity. 677. Disease cannot attack the *mana*. There is no wasting sickness that can waste it away. When one looks to find some way of controlling the *mana*, one finds absolutely no way. 678. The *mana* creates scores of gods, such as Brahmadeva and others. The *mana* creates and destroys the universe. The *mana*, in the sweep of its imaginations, drives the Three-worlds into a wild dance. 679. The *mana* gives trouble to Kalikāla. The *mana* swallows the fire of the final destruction. The *mana* is the most powerful among all powers. There is nothing that can control the *mana*. 680. The *mana* is hard of control by the gods. The *mana* is most terrible of all terribles. The *mana* even controlled Hara and Hari. Who can stand up before the *mana*? 681. The blows of the *mana* are tremendous. Who can withstand the *mana*? There is no one to be seen among gods, men or demons who can conquer the *mana*. 682. There is no one sufficiently powerful in all the Three-worlds to wrestle with the *mana*. It is the *mana* that controls Kalikāla. It swallows the Rudra of the final Destruction, without so much as letting him touch its wisdom teeth. 683. Such being the infinite activity of the *mana*, it is called God. Such is the frightfulness of the *mana* that it is called Bhishmadeva, the horrible."

THE SANNYASI TELLS OF THE NEED OF A GURU TO CONTROL THE MANA.

684. "Such being the uncontrollable nature of the *mana* I will tell you the secret of how the *mana* can yet be controlled. Listen with attention. 685. Just as a diamond has to be cleaved by a diamond so the *mana* must be controlled

by the *mana*.* And this only becomes possible when one has acquired the favor of a *guru*. 686. The *mana* is the serving maid of the *guru*. The *mana* is always in fear of a *sadguru*. If the *mana* is placed at the feet of the *sadguru*, the Seeker finds satisfaction.

687. There is one great truth relating to the *mana*, [the Will] that if it is itself inclined to acquire the Supreme-Spiritual-Riches, all the four forms of Deliverance become its slaves, and the Supreme-Brahma Itself is handed over to it, bound. 688. The *mana* is the *mana's* own light. The *mana* is the *mana's* own means to an end. The *mana* is the *mana's* own hindrance. The *mana* is the destroyer of the *mana*. 689. As an illustration, the bamboo shoots increase the size of the bamboo cluster, but bamboo in friction with bamboo creates a spark and the cluster burns up. 690. So while the *mana* is planning death for the *mana*, it takes it to a *guru*, and trusting in his words, pays him reverence in all humility. 691. If the favor of the *Sadguru* is complete, the *mana* will manifest its intentions to the *mana*, and the *mana*, passing over to the *mana* its own joy, the *mana* becomes pleased with the *mana*. 692. When the *mana* becomes pleased with the *mana*, then the functions of the *mana* are without self-consciousness. Thus the *mana* makes it possible for the Seeker to possess himself in peace. 693. And having experienced a love for the favor of the *guru*, the *mana* quickly raises the banner of victory of *mana* over

*This in terms of Western psychology is the struggle of Good thoughts with Evil thoughts. The Good Mind can conquer the Evil Mind.

mana, and passes it over directly into the hands of the Seeker. 694. Thus the *mana* gives to the Seeker its own victory, and finally, when fully enlightened by the teachings of the *guru*, the *mana* realizes its own oneness with its own *Ātmā*. 695. As when a salt crystal falls in the ocean, it dissolves and become as large as the ocean. 696. So when the Seeker becomes unconscious of self, he becomes himself the whole Brahma, losing the idea of I and Thou. 697. When from his point of view he sees himself as the whole universe, the threefold dualities are swallowed up, and joy and sorrow can no longer affect him. 698. In that case how can there be joy? How can there be sorrow? How can there be bondage? How deliverance? How can there be a pandit? How a fool? The one Brahma is the one and all. 699. How can there be God or *bhakta*? Who can there be calm, and who disturbed? Duality and non-duality have in this case both disappeared. There remains The Absolute-Substance, alone, eternally in joy. 700. Doing and not-doing, both cease. Law and non-law melt away in shame. How can there be then the bad, the good, or the medium. Brahma alone fills all in all. 701. How can there be there either *śāstras* or *Vedas*, How can there be intellect or enlightenment? All differences have entirely disappeared. Supreme-Joy remains the all in all. 702. Such is victory over the *mana*; such the height that Faith can reach! God [Kṛishṇa] Himself describes this, and therefore, there can be no doubt about it. 703. The excellence of a victory over the *mana*, a thing difficult even for Brahmadeva and the other gods, if made one's own, one becomes God of gods through his own self-enlightenment. 704. He who conquering his *mana* attains Janardana [God] in this human life, is blessed, blessed in this

three-world universe, and purifies the earth. 705. By him our ancestors are saved. By him whole family lines obtain deliverance. By him they become one with Brahma, having conquered their *manas*. 706. Victory over one's *mana* is so extremely powerful that perfect peace becomes one's purchased slave. The whirlpools of joys and sorrows disappear, touching not his *Ātmā* life." 707. Thus with feelings of pleasure Chakrapāṇi [Krishṇa] related to Uddhava the thoughts of the Mendicant, and exclaimed, "Blessed in the Three-worlds is the victory over the *mana*. 708. He who has conquered his own *mana*, how can I sufficiently praise him! Shall I say he has by it made me his slave? or wholly bought me? 709. My joy is through his obtaining joy. My constant satisfaction is the thought of his satisfaction. I, the Eternal One, dwell in him. I am great in the Three-worlds through him. 710. "I and he" are word formations that do not belong to us. In my internal thinking as to our oneness he is me in truth."

THE MANA REQUIRES GREAT EFFORT TO CONQUER THE MANA.

711. Victory over the *mana** makes this state possible; but one who has not conquered his *mana*, and yet becomes proud, through some victory over a common place enemy, against such the mendicant hurls his scorn. 712. "A strong enemy, belonging to this world, approaches. He can be conquered by diplomacy, by being bought off, or other means. 713. But this method does not, mind you, work with the *mana*. One may employ diplomatic methods,

*The Good mind conquering the Evil Mind.

but it will not listen. 714. If one should give the *mana* objects of sense, as a gift, yet it is not satisfied by such objects. By this it becomes even more truculent, and then who can restrain it? 715. The method of peaceful restraining efforts will not work with the *mana*. One should belabour the *mana*. But for this carnal weapons do not work, because the desire to be labour the *mana* does not arise in the *mana*. 716. For this reason it is most difficult to conquer this *mana*-enemy, who through births and deaths ever continues to attack us in their fulness of joys and sorrows. 717. In the case of some other kinds of enemies, if they cannot be restrained, one can at least run rapidly away from them, and take refuge in some fort, or castle, and find deliverance there. 718. But the whole Three-worlds is too small a place to make it possible to flee from the *mana*. If one should hide oneself in some place, difficult of approach, even there the *mana* will straightway force its way. 719. The generals commanding the troops of the *mana*, namely Desire, Anger and the like, are mighty heroes. Their blows are difficult to withstand. They cause to roll in the dust even those who are mighty. 720. Foreign enemies come from a distance, and it requires many days for them to come. But this *mana*-enemy is at one's very side, ever joined to us. 721. In one's sitting down, ones eating, in one's privacy, when praying, or when in contemplation, the attack from the *mana* comes suddenly, and in its enmity wholly conquers us. 722. The pain from a foreign enemy is small. The pest of the *mana* is great. It compels one to endure the whirlpool of births and deaths. 723. Foreign enemies are mortal, but the *mana* can oppose Death itself. Unless this enemy is conquered, the great sorrows of life cannot be escaped. 724.

Neither gods nor men can withstand the swift assaults of the *mana*. No one can conquer it even by the severest efforts. For this reason its unconquerableness is recognized. 725. He who does not conquer the *mana*, but because of conquering a foreign enemy becomes proud, is a great fool. 726. The *mana* has to be conquered by the *mana*. This has already been told you in a former *Shloka* as the only true method for the conquest of the *mana*."

THE MANA CAN CONQUER THE MANA BY FRIENDSHIP.

727. If the *mana* cannot be conquered by way of making it an enemy, then by showing it friendship, one may make it happy through friendship. 728. The friendship of ordinary friends is manifested in acts of kindness, and in the return of kindness, and this through such things as give pleasure at one another's homes, and at special seasons. 729. Such is not the friendship of the *mana*. It shows kindness without kindness having been done it. It drives away all sorrow, and makes one live in a sea of joy. 730. Even in the very closest friendships of this common life of ours one tells the other of his special sorrows. The other cannot deliver him from them, and has to say, "I cannot help you". 731. But such is not the friendship of the *mana*. You seat it by your side, ready to listen to you. You tell it your sorrows, and it takes away the great evil of births and deaths. 732. If you have the fear of death in your heart; if there is the lust for gold or sensual things; if your shameless thoughts are not ashamed even when women scorn you. 733. If you covet your neighbour's wife, or your neighbour's wealth; If you have hatred or insulting

thoughts of others, which in a moment will cause you to suffer the terrors of Hell. 734. As you continue to tell the *mana* that you have no rest from the power of the lust for things, and that you have received to the limit the sorrows springing from thoughts due to Duality, and how you are unable to control the actions of your senses. 735. The *Mana* listens to all this, and then there surges up in you the utmost distaste [*vairāgya*] for worldly-things. It gathers for you the riches of Right thinking [*viveka*] and through it seeks to drive away your sorrows. 736. If you appoint a thief as the keeper of your treasures, he, mind you, will keep off any other thief. So if you make of your *mana* a friend, the *mana* will destroy the evil nature of the *mana*. 737. If you are living in wrong doing the *mana* can keep the *mana* away. The *mana* will itself administer an oath to speech that it shall not utter an untruth. 738. O, how supreme is the friendship of the *mana*, to burn up wholly *karma* and *akarma*, to supply one with the secret of pure thoughts, and bring to one's memory day and night the name of Hari. 739. "Śri Rāma, Jayarāma"! In these two syllables lie the destruction of the greatest sins. The *mana* does not neglect that name for a moment, and constantly repeats the name of Hari. 740. It decapitates Untruth, it skins Unrighteousness, it breaks the legs of Doubt, and causes relations with Desire to cease. 741. It destroys the habitation of wrong thought, it breaks the teeth of a worldly life, it cuts off all distrust, and causes the banner of trust to be lifted up. 742. Thus with a mature sense of trust, one will come to the feet of his *sadguru*, placing at his feet, with trust, his body, his *mana*, his possessions. 743. The characteristic of perfect trust being in listening to the *guru's* words, as the touch-stone changes

iron into gold, so his heart becomes changed by them. 744. The *guru* may cease his teachings, but the contemplation of them by the *mana* does not cease, just as the insect by constant contemplation of the bumble-bee assumes its form. 745. He then looks upon a beautiful woman, or on riches, as filth. Insult, honor, pride, those faults of the *mana*, the *mana* itself destroys. 746. Blessed, blessed, is the friendship of the *mana*. Trusting to it fully, it will destroy births and deaths. It will make life without old age and death. 747. If one thus makes a friend of the *mana*, he will find it supremely kind. It will take one's life by the hand, and give it a plunge into the ocean of joy. 748. In that ocean the *mana*-characteristics of the *mana* disappear. The characteristics of the individual soul belonging to the individual soul melt away. The course of bondage and release come to an end, and the fears of this worldly-existence ebb away. 749. The friendship of the *mana* is of a nature that it kills its own kin. In fact, it itself dies in the very act of its friendly kindness. The *mana* is no deceiver in its friendly acts. 750. Although the *mana* is ready to serve one in its friendship, and always near one, yet sinful man rejects its friendship and makes his friends of common men.

THE MANA TO BE TREATED AS ENEMY OR FRIEND

751. So either making the *mana* an enemy, one should kill it, or making friendship with it, win the *mana* through the *mana*. If these two ways are found impossible, then the *mana* should be altogether discarded. 752. One should then not do what the *mana* tells him to do. One should not even take the *mana* by the hand. One should leave the

mana entirely alone with all one's heart and soul. 753. What the *mana* calls joy, one should necessarily reject. What the *mana* calls sorrow, should likewise be discarded. 754. He, who thus makes his *mana* indifferent (to both joy and sorrow), becomes *mana*-less and finds in so doing marvellous peace. 755. He, who, making his *mana* an enemy, friend or indifferent, does not conquer his *mana*, and so continuing to be conscious of body, his coming and going into this worldly life does not cease.

THE RELATION OF *ĀTMĀ* TO THE BODY

756. The *Ātmā* is without body, a mass of intelligence, But the *mana* thinks, "I possess a body," and with that idea of body comes the idea of I, My, births and deaths, joys and sorrows. 757. The *Ātmā* is ever free, without body, but in seeing itself one with the *mana*, though bodiless, says, "I possess a body", and finally regards the body as though it were the *Ātmā* itself. 758. It is the *mana* that says "I, the body", and through this there comes the fixed idea of consciousness of body. So the body becomes the I, and there follows the conception of I and My. 759. "I am the all pure *satchidānanda*, [Brahma]". This, one forgets; and instead, one says, "I am a *Vaishya* a *Shudra*, a *Kshatriya*, a Brahman, a fool, a wise man. 760. I am slim, I am bald, I am humpbacked, squinteyed, I am stout, big, clever." Ascribing to oneself these bodily qualities, which do not really belong to one, one makes a show of being a man. 761. A *sannyāsi*, for example, in his dreams sees himself as an outcaste, afraid to touch a Brahman. That indeed is the condition of the individual soul [*jīva*]. 762. In reality, however, Oneself is the Supreme *Ātmā*, without any differentiation in Itself.

*Yet it regards as real I, My, wife, child, wealth, evil men, good men, the medium men, in their threefold differences. 763. Thus regarding as true these differences, which arise from the idea of body and *Ātmā*, the intelligence of the individual soul [*jīva*] becomes absolutely blind. 764. As in the unreal actions in a dream, so in this *mana*-conceived worldly-existence, by considering it as real, the consciousness of body has become strongly fixed. 765. And this consciousness of body becoming strong, there follows again births, and again deaths, and the individual soul [*jīva*] in its confusion revolves on the wheel of this worldly-existence. 766. Just as the sledge hammer cannot smite the fire in the hot iron, yet because of the fire's association with the iron it receives the blows of the sledge hammer. 767. So the ever free and pure *Ātmā*, by gaining the consciousness of body, believes itself to be a personality [*jīva*] and consequently suffers births and deaths. 768. Just as the oilman's ox has its eyes blindfolded, as it turns the mill, so a man, blinded by a consciousness of body, revolves in the great whirlpool of this worldly existence. 769. And yet, while suffering births and deaths in utmost sorrow, still he does not throw aside his consciousness of body, which is what puts him into the darkness of blindness. 770. But *samsāra* [worldly-existence] whose sorrows have no limit, which cannot be crossed because of its great difficulties, and the horrors of which have to be endured, is *mana*-conceived." 771. The *mana*, therefore, is the cause of joy and sorrow, as has been explained in the eighth *śloka*. The mendicant in his discourse shows that it is an illusion that men and the like are the cause of sorrow.

* स्वजनं of the text evidently a mistake for सज्जन

THE BODY NOT THE CAUSE OF JOY AND SORROW TO THE ĀTMĀ.

772. As one is born from his mother's [*janani*] womb, he is called *jana* [one born]. Such an one cannot ever be the cause of my joy or sorrow. 773. A man gives pain to another man, but what connection has that with my *Ātmā*? The *Ātmā* is bodiless and pure. The discomforts of joy and sorrow do not affect it. 774. A physical body can give pain to a physical body. Every physical body is made up of the five elements. But when their mutual oneness is recognized, there can be no joy or sorrow whatever. 775. Just as when you pour water into water, you do not give it pain. Or when you light a lamp with another lamp, that lamp does not suffer pain. 776. So when the earthly touches the earthly the *Ātmā* does not have any feelings of joy or sorrow. The *Ātmā* does not feel joy or sorrow. It has no contact with the body.

THE JIVA DOES NOT CAUSE JOY OR SORROW TO THE ĀTMĀ.

777. One may say perhaps that joy and sorrow come to *jiva* [the individual *ātmā*] because of its consciousness of body; or that it is the sufferer of the pain from a source different from itself. But when one looks for that source it is not to be seen. 778. One's tongue gets between one's teeth, and is suddenly fiercely bitten. On whom does one visit one's intense anger? 779. In the swoop of one's wrath is one to smash one's own teeth, or pull out one's own tongue? So, when one's oneness with the world is recognized, there can be no occasion for anger. 780. He who falls by the push of some one near him, boils with

anger against him, but he who himself slips and tumbles, he looks forward and backward in shame, but without anger, and slinks away. 781. So I, being creature, and sufferer, I am the giver of my own pain. Now as I am one with the world, with whom am I to get angry? 782. It is thus plain that the cause of my sorrow is not from man. But if you say it comes from the multitude of divinities, that also cannot be true.

DIVINITIES NOT THE CAUSE OF JOY OR SORROW TO THE ĀTMĀ.

783. Assume that a cause of sorrow is from the acts of the gods, but the gods have their abode in bodies. The *Ātmā*, in its essence, is without a body. 784. The gods preside over the activities of the senses belonging to the body. But the *Ātmā* is indivisible, unchangeable, and untouched by joy or sorrow. 785. The ground is naturally formless. A wall upon it is possessed of form. So the *Vastu* [The absolute Essence] is formless, but it is here that God appears, changeable in form, and as a presiding deity. 786. When the earthen wall falls to the ground it becomes one with it. So in the Qualitiless and Changeless One the senses find their oneness in the presiding deity. 787. The senses whether in one's own body, or those in another's, are one and the same, through their presiding deity. So it is God who feels the intensities of the joys and sorrows of the senses. 788. A hand slaps a face. Here Indra and Agni are the presiding deities. So it is really Indra who slaps Agni. The *Ātmā*, which is changeless remains outside the resulting pain. 789. Or supposing a mouth bites a hand. In this case it is Agni who has bitten

Indra. The *Ātmā* is untouched by the divinities of the senses, and joy and sorrow cannot touch it. 790. Another's mouth spits on one's own mouth. Both mouths are presided over by Agni. In this case who is to get angry with whom? For in the *Ātmā*-form there is nothing but itself. 791. Whether spittle or urine, they have their source in the body. They are the children of the body. So that which is of the body falls on the body. Now here who is to be angry with whom? 792. A mouth gives a kiss to another mouth. Here it is Agni who has kissed Agni. Who is to feel pride in the pleasure of that kiss? From the standpoint of the *Ātmā* there is no other but Itself. 793. A body embraces another body. It is Vāyu who presides over the sense of touch of both. Now who is to get pleasure from that pleasure? For the *Ātmā* is no other but Itself. 794. Thus it is evident that the multitude of divinities are not the cause of joy and sorrow. All these divinities cease to exist in relation to the *Ātmā*, through the fact of there being no such thing as differences belonging to It.

795. If, therefore, it is asserted that if the gods cause pain to the body, the one conscious of possessing that body will feel pain, he, who thinks this, is a big fool. This cannot be true. 796. Consider a single body as a city, and one is a citizen of that city. Now in that body (which is the city) it is assumed there is but one man. Now who is going to worry over another's sorrow? 797. Or supposing in the wildness of frenzy one strikes oneself with one's own hand. Here the only sharer of one's pain, and the only object for anger, is oneself. 798. When one sees that one is but the One, how can there be any thought of pain from another? Who is to be angry with whom? One is but the One with-

out another. 799. So if I think of myself thus, "I am the universal *Ātmā*. I am the divinities. I am mankind," then thus thinking who is there to give pain to whom? Who is there for me to get angry with? 800. As one thus thinks within himself, it is evident that joys and sorrows can absolutely never come from divinities. There is no such thing as divinity-caused sorrow.

THE *ĀTMĀ* IS NOT THE CAUSE OF SORROW.

801. That the *Ātmā* is the cause of joy and sorrow is to me altogether without proof. With the *Ātmā* there is no such thing as cause and effect, joy or sorrow. 802. The *Ātmā* is absolutely alone and One. How can there be with Him either joy or sorrow? Those, therefore, who say the *Ātmā* is the giver of joy and sorrow are irrational fools. 803. Just as when *ghi* is melted, it has no form nor color. But when it is congealed it looks white in color, and is in the form of granules. 804. Now when the granules of the *ghi* assume that form, no joy or pain is given by one to the other. So the *Ātmā*, which is alone and One, is many only in form. 805. In water there are waves of water. When these waves come in contact with one another they give no joy or pain to one another. So is it with the Supreme *Ātmā* as related to animate and inanimate things. 806. The Supreme *Ātmā* is alone and One. It is many only in the form of Its Oneness. There is nothing separate from it. So to whom can there belong joy or sorrow? 807. The *Ātmā* in its totality is in the form of joy. The appearance of variety is a *Māyā* product, imaginary, and false like a dream. 808. Looking at a mirage, it looks like water; but it is absolutely dry. So that which appears as the vast expanse of matter is false

and Māyā-begotten. 809. Where false and Māyā-produced Duality appears, there exists the *Ātmā* alone and One. Recognizing this, joy and sorrow immediately disappear, and there is no place for anger. 810. Where one recognizes one's oneness as *Ātmā*, there can be no joy or sorrow, for who is to be angry with whom? There is but One alone. 811. Where there is the consciousness of being *Ātmā*, there will be the non-existence of Duality. Joy and sorrow must then be meaningless, and there can be no place for anger. 812. Those who do not recognize the fact that they are *Ātmā*, and who regard joy and sorrow as real, even though they may be persons versed in the *Vedas* and *Shāstras*, are conquered by anger. 813. But he who recognizes in all creatures his oneness with them as *Ātmā*, who is there then to give any pain to whom? Who can get angry with whom? There exists but one *Ātmā* in all. 814. That the *Ātmā* is the giver of joy or sorrow is therefore not a fact. Even fools do not give themselves pain.

THE PLANETS ARE NOT THE CAUSE OF SORROW.

815. There is a fourth theory that it is the planets that are the givers of sorrow. But this cannot be. Listen attentively, while I explain why. 816. The body that is born from the mother's (*janani*) womb is called *jana* [man]. The contact of the planet with a person at the time of his birth, continues from the time of his birth during the course of the planet. 817. The auspicious and inauspicious planets under which one is born, occupying the twelfth or eighth place in the zodiac, are the cause of joy or sorrow,

but the *Ātmā* is untouched, being unrelated to the course of the planets. 818. There is no such thing as birth to the *Ātmā*, then how can the planets influence it? Where the field has not been sown, what have the mice to nibble at? 819. If you have not even built a house, how can its upper storey burn? As there is no such thing as birth to the *Ātmā*, how can the course of the planets affect It? 820. The course of the planets affect the body. But the *Ātmā* is unrelated to any experience of a body. Just as a crow cannot fly upwards to Kailās, so the planets cannot reach the *Ātmā*. 821. Just as a fly does not attempt to taste fire; just as the kite does not swoop down on the moon, so the planets have no power to exert an influence over the *Ātmā*. 822. The *Ātmā* is the all of every thing. So it is the all of the planets. If they gave pain to the *Ātmā*, it would be giving pain to themselves. 823. The body is inanimate without understanding and ignorant. It does not understand the philosophy of joy and sorrow. In thinking that they are giving joy or sorrow to the *Ātmā*, the planets would be giving pain to themselves. 824. One can never cause pain to oneself. So the planets, in their courses, can never give pain to the *Ātmā*.

825. There is a state of enmity between the planets. Planets give trouble to planets. Listen to the explanation of how this occurs. 826. On the authority of Astronomy, Saturn and Mars are enemies of the Sun. Jupiter and Venus are hostile to one another. Jupiter is a bitter enemy of the Moon. 827. Some of these planets are swift in their motion. Other planets move slowly. Some are very swift, some are very crooked in their orbits. These come together with all their differences. 828. These enemies

come together in one constellation. During one step of the way they live together. But Rāhu swallows the Sun, and the Sun puts the Moon into conjunction. 829. Thus planets are related to planets. They give one another trouble. But I, the *Ātmā*, am unrelated to them. How can they give me joy or sorrow? 830. You smash some jewelry to pieces, but the gold is not broken up. So although the planets give pain to one another, what joy or sorrow can there be to me, the *Ātmā*? 831. In the arena there is fighting and pulling of hair, but the ground does not suffer blows. So I, *Ātmā*, am untouched by the evil influences of the planets. 832. A menstruating woman walking on the ground does not defile the ground. So while planet troubles planet, I am untouched by joy and sorrow. 833. So whatever joy or sorrow arises from the planets in connection with my body, it does not touch Me, who am *Ātmā*. So who is to be angry with whom? 834. He in whom no joy or sorrow arises, can feel no anger. So for this reason there can be no joy or sorrow from the planets.

ONE'S KARMA IS NOT THE CAUSE OF SORROW.

835. Some say that it is one's *Karma*, through which comes illusion to men. But the *Ātmā*, being without *Karma*, how can it be pained through *Karma*, which is inanimate? 836. *Karma*, through its inanimateness is strictly limited. The *Ātmā*, in its form of Intelligence, is absolutely pure. It can never, therefore, be related to a *Karma*-produced pain. 837. If one can confine the sun in darkness; if one can confine a forest fire in straw; if a tick can put its mouth to a flame; 838. if chaff can constrain a tornado;

if the mud of a puddle can hold the Moon, then only can the *Ātmā*, voluntarily bound, suffer *karma*-begotten joys or sorrows. 839. That the *Ātmā* destroys *karma* and *akarma*, makes a bonfire of joy and sorrow, or is a partaker of the fruits of *Karma*, is the idea of foolish simpletons. 840. Do one's dream-children come to visit one in one's awakened state? No more can the joys and sorrows from *Karma* afflict the *Ātmā*. 841. Just as an ant cannot walk over fire, so the *Ātmā* cannot be soiled by the filth of *karma*. One cannot slit the ether with a weapon. So the *Ātmā* cannot be touched by the effects of *Karma*.

842. All that comes from *Karma* is begotten of Ignorance. The *Ātmā* is pure and beyond all, both Knowledge and Ignorance. Those who think that It feels the *karma*-begotten joys and sorrows, are fools, resulting from their illusions through consciousness of body. 843. *Karma* is absolutely inanimate. The *Ātmā* is absolutely pure. *Karma* appears in variety. The *Ātmā* is the infinite all. *Karma* is ever bound and strictly limited. The *Ātmā* exists in the form of Intelligence and Joy. 844. *Karma* is illusory, begotten of *Māyā*. The *Ātmā* is ever unassociated with *Māyā*. *Karma* has no acquaintance with Brahma. Where Brahma is there is no *Karma*. 845. There is no serpent-hood in the rope, mistaken for a serpent. Can it then bite and spread its poison? So in the true nature of the *Ātmā*, any relation with *Karma* is a false assumption. Can it then harm the *Ātmā*? 846. The idea of *Karma*-begotten joys and sorrows prevail among the strict Believers in *Karma*, but this is like saying, "The beloved grandson of a barren queen is ruling the world in his royal power." 847. Thus *Karma* itself being illusory, how can it give joy and sorrow? And knowing this for a certainty, who is to

be angry with whom? 848. Thus it cannot be that *Karma* is the giver of joy and sorrow.

*KĀLA IS NOT THE CAUSE OF SORROW.

But you may say, "It is *Kāla* that gives joy and sorrow." But this also cannot happen. 849. *Kāla*, in the cold season causes distress through cold. In the Hot season he lets loose blasts of heat. In the Rainy season he sends rain, and brings to the ground even three storey lime-built dwellings. 850. Pouring down rain in torrents, in ceaseless showers, he does not let one open one's eyes. He distresses living things, and causes stringency of food. 851. By the lack of food beasts, birds and other animals are distressed. At that time no one feels joy or sorrow, for the giver of the sorrow is one's own *Kāla*. 852. *Kāla* devours the world by his intense heat, his intense cold, his letting loose of mighty winds, and the world trembles at *Kāla*. 853. Even the gods, when they hear about *Kāla*, violently tremble. Then what must happen to others? Even *Brahmadeva*'s heart beats with fright. 854. Through excessive rain, and through the absence of rain, *Kāla* brings distress to men. At the end of time he brings suddenly the final universal destruction. The giver of pain to the world is this mighty *Kāla*."

855. The above is what some wise people say, but in their wisdom they have become fools. For notice! *Kāla* is God Himself, the giver of happiness to all,

**Kāla*, the divinity presiding over time, death, final destruction, and the forces of Nature.

KĀLA IS GOD AND BENEVOLENT

856. He who says that Kāla is different from God is unintelligent, dull of understanding and ignorant. Kāla is God Himself, wholly merciful, the *Ātmā* of the Universe. 857. Kāla, raining down water at the proper season rejoices mankind, oppressed by the heat. Cooling the earth, he causes the fields to be newly sown. 858. If at that time the cold did not come, the sown seed would turn to ashes. So raining down cold he makes the fields fertile. 859. At the time of the harvest the humidity is of no value to the fields or to men, so Kāla, in the hot season dries up the moisture. 860. Thus by cold, heat, and rain, Kāla works for the good of creatures. He who finds this difficult to understand does so because he is confused by the illusion from consciousness of body. 861. Taking away one's utterly worn out garments, and clothing one in new raiment with great care, such is the act of the benevolent Kāla, and yet the mad call him an enemy. 862. Kāla, at the proper time destroys the weak and age enfeebled body, and gives it a new body. Such is the benevolence of Kāla to mankind. 863. He takes away the old and gives the new in its place. Only mad men will call such a benevolent Kāla a malevolent being, for they are greedy for their bodily passions. 864. Mankind, according to their desires, and according to their earnest longings, find Kāla merciful, and He gives them the body they desire. 865. As at the time of some great festival the father, throwing away the worn out garments, gives his son new garments, so Kāla, at the final destruction (gives a new creation). 866. At the final destruction Kāla destroys the old body and gives new and glorious ones to all in His great mercy. 867. Thus Kāla is merciful. He who calls Him an enemy is a babblers.

The *Ātmā* of the world is *Kāla*. He gives the irritation of pain to no one. 868. The strong desires of men center in their bodies, and *Kāla*, according to their desires gives them bodies one after the other. And so comes the succession of births and deaths. 869. He who truly wishes for a state of unconsciousness-of-body, *Kāla* destroys the consciousness of self being the body, and gives him the calmness of His own joy, removing the succession of births and deaths. 870. According to one's desires *Kāla* gives them the fulfilment of them. Those who are blind, through the seductions of the body, do not understand that *Kāla* is absolutely merciful. 871. He, whose knowledge comprehends that *Kāla* is the *Ātmā* of each individual, from whom can he think to receive pain? For there is no other than himself. 872. That I am a giver of pain, and over there is one who suffers the pain, such an idea of Duality is impossible. The sole *Ātmā* of the world is *Kāla*. 873. The two, *Ātmā* and *Kāla*, are one. Now who gets pleasure from whom? There cannot be such a thing as their giving pain to one another. 874. Mirage-water is a name only. There is not even a drop of water there. So to suppose a world-expanse to the *Ātmā* is a mere illusion of the *mana*. 875. The *Ātmā*, in Its oneness is without differentiation. It is He who is generally called *Kāla*. A living being is a portion of the pure Intelligence. It cannot be evilly affected by supposing a separateness from *Kāla* and the like. 876. Can fire burn fire? Can the sun be scorched by heat? Can the ocean be sunk by the might of its waves? Can lamp-black make the darkness black? 877. Can the Himālaya mountains be made to tremble by a snow flake? Can *ghi* make *ghi* undigestible? So the *Ātmā* can endure a limitless amount of Duality in the activities of the power of *Kāla*.

878. No one is willing to harm himself by way of self-enmity. So *Kāla*, can never evilly affect the *Ātmā* by the infliction of Duality. 879. So where there is this oneness of the *Ātmā*, without differentiation, there the evil effect of *Kāla* is impossible. Where there is no differentiation there can be no evil effects from Duality, for here who is to be angry with whom? 880. I am *Jiva*, I am *Shiva*. I am *Ātmā*, I am *Kāla*. So all this confusion of pain from Duality is false. On whom am I to dash my waves of wrath? 881. That *Kāla*, then, is the giver of pain, cannot be, if one thinks aright. The *Ātmā* cannot feel the evil effects of either joy or sorrow.

882. The above mentioned six causes of joy and sorrow cannot evilly affect the *Ātmā*, when one properly reasons, according to the Scripture, "*Nāyam jano etc*". 883. Aside from the above six, from the point of view of causing evil to the *Ātmā*, one cannot find any other cause anywhere, composed of the three *guṇas*. 884. Nothing can cause an evil effect on the *Ātmā*. That which evilly affects men is a consciousness-of-body. The explanation of this the Mendicant gives as follows.

THE EFFECT OF CONSCIOUSNESS-OF-BODY.

885. The *Ātmā* is qualitless and pure, anterior to every thing, Joy itself, absolutely complete in Itself, *sat-chidānanda*, [existent-intelligence-joy]. The evil effect of Duality cannot enter into It. 886. How, by what, by whom can there be the evil effects from Duality in the sphere of the *Ātmā*? There can be no evil effect through cause, action and effect. 887. Where there is no internal difference there can be no evil effects from Duality, to that

which is Itself joy. Nor can there be any connection of pain with that which is perfect. The *Ātmā* is supreme joy Itself and exists alone.

888. Question: If there cannot be any relation between the *Ātmā* and Duality, and if the body, through its inanimateness is unconscious of Duality, who is it that feels the great evils from the effects of Duality?

889. Answer. The chief cause for the experiencing of joy and sorrow, through the experience of births and deaths, is consciousness-of-body. The explanation of this is also beyond one's reasoning power. 890. Just as a woman, staying with her husband, may commit adultery, and become pregnant through another man, and yet no one may know the fact. 891. Such is the marvel of Consciousness-of-body. By connection with the *Ātmā*, as Intelligence, it causes the illusory idea of being a living being, experiencing joy and sorrow by its own will. 892. Just as a deceitful minister of the king commits wrong, using the power of the king, and brings trouble in many ways to the king's subjects. So is the Consciousness-of-body in the body. 893. Or as when the iron by fire becomes one with fire, who then can take hold of it with his hand? It would burn every one who did so. 894. So the consciousness of Intelligence, arousing the idea of body, and thereby producing joy and sorrow, births and deaths, who is there to prevent this? 895. The body in a dream is only *mana*-stuff, but that body has a *mana*. So this body of mine is but of *mana* itself, and through its consciousness-of-body has made it a solid substance. 896. In the form of the idea of cause and effect, worldly-existence exists through the consciousness of *mana*, which increasing joy

and painful sorrow, itself experiences birth and death. 897. In passing through all one's experiences, one suffers many evils, and still one does not discard self-consciousness, and on the contrary emphasizes the idea of *Ātmā* and body. 898. And even at the Final Destruction the consciousness-of-body is not discarded. Even in that Destruction the consciousness does not melt away, and one continues to experience joy and sorrow. 899. One's life is as when one looks at the *jāsvandī* flower through a crystal. The crystal gets the color of the flower, although that is not its real color. 900. There is no joy or sorrow to the *Ātmā*, but it appears as if it were possessed with a body. This pleasurable misconception is because of the imagination. 901. "This body is mine" So saying to oneself, one accepts it through consciousness and thereby becomes involved in the whirlpool of births and deaths, and becomes an experiencer of joy and sorrow. 902. In accordance with this reasoning, the wise man, who has gained his knowledge from his *guru*, although carrying on his life among men, or in forests, does not have the consciousness-of-body. 903. It is true that such enlightened men, who know themselves as *Ātmā*, may, by the action of deeds in a former birth, suffer many kinds of joys and sorrows among creatures, yet the idea of being *Ātmā* is not shaken. 904. Hence they have no anger arising against any one. No wrath comes into their minds. "I alone exist in all the Three-worlds." By means of this thought they are entirely without the idea of Duality. 905. Such an one looks at the ups and downs of life without fear in his mind. He calls no one a stranger, but calls all his own relatives, they being his own *Ātmā*. 906. He does not have the idea of equality, inequality or difference, for the knower is in his very nature without differentiation.

He has no fear or pain from any one, and is always happy and joyous. 907. The chief characteristic of a Saint therefore, is that while enduring insults, persecution and a succession of indignities, he is full of joy. That characteristic is the Seeker's means (for the highest spiritual attainment).

RIGHT-THINKING COMES FROM TRUST IN GOD.

908. "By an unusual good fortune taking place in my former birth I see arisen in me the conviction that I am *Ātmā*, without a second. By means of this conviction I endure the various sorrows of life, recognizing no duality. 909. The natural characteristic of a Saint is his endurance of the joys and sorrows that come from duality. And this is my chief means [*sādhana*]. Through this I conquer my *mana*. 910. This is the supreme means for acquiring the Supreme-Spiritual-Riches. This indeed was the conviction of the great rishis. This is the worship one renders to *Vaikuṇṭha* [*Vishṇu*]. By this is acquired the conviction that one is *Ātmā* alone. 911. By means of this the sorrows from duality do not afflict one. By means of this one obtains eternal happiness. It is Right-Thinking [*viveka*] that saves us in the difficult passage through *samsāra*. 912. In order to go across the difficult sea of *samsāra* in this life, this Right-Thinking [*viveka*] is a well devised ship. Here the *sadguru* is the helmsman, and takes us across to the Beyond. 913. How to get possession of this Right-Thinking [*viveka*] one need not worry over. With trust and sincerity one must approach God. 914. Putting away shame, due to popular reputation, casting down the load of pride, one must approach God. Then one will

receive this Right-Thinking [*viveka*]. 915. Just as an infant, with complete trust, comes for help in everything to its mother, so with the same exclusive trust one should constantly approach Hari. 916. If one approaches Hari for help, birth and death will not so much as show their faces to him. What Duality is there that can harm one, if Hari is there to protect His *Bhakta*.

HOW ONE IS TO APPROACH GOD.

917. The giver of full Deliverance is Mukunda [Krishṇa]. But how is one to approach Him? In His infinity he is qualitless. Who can approach Him there. 918. So be it, but though absolutely qualitless (*nirgun*) in His form of Hari, if in contemplating His qualitifful (*sagun*) image, that possesses form, one firmly holds this form in one's mind, all sorrows from duality are destroyed. 919. If the image of Hari does not come into one's mind completely, then one should at least hold fast to His feet. In doing so births and deaths will flee away. In their fear of themselves all Dualities will flee away. 920. If one is unable to hold fast to His feet, then one should repeat His names, for merely at His name Yama and Kāla tremble. 921. Where there is the constant repetition aloud of the names of Hari, there death comes to Death itself. Births get a black face, and becoming ashamed flee away. 922. Before the shouting of Rām's name, what are the poor, wretched sorrows from Duality! All fears of this worldly existence fly away while His name is being sung aloud. 923. In the voice of one uninterruptedly and loudly uttering His name, Chakrapāṇi [Krishṇa] is Himself the utterance. There *Riddhi* and *Siddhi* carry water for him. *Mukti* is his slave. 924. If with trust and undoubting mind the

bhakta reverences the *Sagun* or the *Nirgun*, or repeats His names, there takes place, as a result, goodness of heart. 925. When in one's trustful feelings there is the love of God, that alone should be considered as true *bhakti*. Shripati [Krishna] is pleased with this feeling of love, and gives His peace to the Seeker. 926. Included in this peace is the disappearance of the millions of joys and sorrows and the Universe becomes filled to overflowing with supreme joy. And then no where does one see the Duality of I and Thou. 927. With this conception of there being no differentiation, if one serves the glorious feet of Mukunda, [Krishna] I, Mukunda myself, will certainly save him. 928. The instant I say "I will save" that instant he is saved. Less than it takes time to say it, he who becomes the beloved child of Hari, has thereafter no *samsāra*."

KRISHNA'S PRAISE OF THE REPENTANT MISER.

929. Thus did the Mendicant sing his song. It immensely pleased Śri Krishna, and overflowing with joy he patted the head of Uddhava. 930. "I wish my Uddhava should also possess this my peace," and with this compassionate feeling Shripati talked to Uddhava. 931. He, from whose breath the *Vedas* were born, from whose feet the famous Ganges flows, He, whose name cuts in two the bonds of this worldly-existence, He, Govinda, with his own lips talked to Uddhava. 932. For this reason the good fortune of Uddhava was great, who having pleased Sharaṅgadhara [Krishna] was shown the home of His peace, where it abides for ever.

933. "Uddhava, listen attentively. Having spoiled the wealth of the miser, I have become pleased with the miser. I have made him the possessor of Right-Thinking [*viveka*] and changed him to a *Vairāgi*. 934. He who was a miser, who would not even eat sufficiently, whose name people would not mention, has become well known, through his distaste for worldly things. His story is ever on my lips. 935. His name is on my lips. I myself am glorifying his deeds for a man of Right-Thinking [*viveka*] and *Vairāgya* is very dear to me. 936. There is nothing superior to *Vairāgya* in the world. He who in truth possesses the True-Right-Thinking [*viveka*] and *vairāgya*, is my inner soul itself, O Uddhava. 937. He, who is possessed of Right-Thinking and *Vairāgya*, is in me. I am in his words. He is wholly sold to me.

938. The avaricious man lost every bit of his property, and with the property went his pride of reputation, and with his pride went the joys and painful sorrows from Duality. 939. As his wealth left him he became one indifferent to worldly things, and he became a strict *sannyāsi*. As he wandered over the country, begging his food, he was insulted by evil men with harsh language. 940. But though persecuted with many forms of maltreatment, yet he never wavered. He courageously performed his special duties without the thought of duality. 941. He had the special characteristics of a *sannyāsi* in the thought "I am outside of body. I am Nārāyaṇa Himself. I have lost truly all consciousness-of-body." Having thus thought, he no longer wavered. 942. As when one's shadow is smitten, one has no fear or doubts, so when those evil men smote his body, this mendicant, without bodily consciousness, had neither

sorrow nor fear. 943. Although his body had much suffering, yet he sang the song of his being outside the body, and this I have already described."

KRISHṆA TELLS THE CAUSE OF JOY AND SORROW.

944. The true cause of joy and sorrow, namely, because of misconception, is described by Śrī Krishna Himself.

945. "One's Ignorance, which comes from not knowing, is the reason why the *mana* produces the idea of *mana*, and the *mana* differentiating every thing causes one the experiences of joy and sorrow. 946. The *Ātmā* is void of differences, but the *mana*, imagining enemy, friend, or one indifferent, disturbs the whole of itself. 947. The *mana*, thus forcing the idea of difference, is the ignorance of the man, and by it comes the sorrow from duality, and the hardship of *samsāra* to the deluded person. 948. The *mana* is the cause of joy and sorrow. *Samsāra* [this worldly-existence] is *mana*-imagined." How to control that *mana* Śrī Krishna Himself relates.

THE CONFLICT BETWEEN VIVEKA AND MANA.

949. "He who intends to end the sorrows of *samsāra* must of necessity hold his *mana* in control. There is no other that gives one sorrow in all the three-worlds but the *mana*. 950. The *mana* is intensely fickle. It cannot easily be made steady. One must, therefore, let Right-Thinking [*viveka*] have free scope, which never recognizes any differences. 951. That the *mana* may not slip away from Right-Thinking [*viveka*] one should handcuff them together.

952. So that when false thought comes to the *mana*, Right-Thinking may give it strong blows. Where wrong thought creates wrong doing there Right-Thinking [*viveka*] may rush in to drive it away. 953. The *mana* goes towards evil desire and anger. Right-Thinking [*viveka*] grasping it by the hair, draws it back. When the *mana* goes to indulge in insults, Right-Thinking gives it a fisticuff. 954. The *mana* says, "I want freedom for my sensual desires." Right-Thinking replies, "Here is the club of Indifference-to-worldly-desires [*vairāgya*]." The *mana* runs after its imaginations. Right-Thinking at once seizes it by the hair. 955. The *mana* with lust runs after another's wife or wealth. Right-Thinking [*viveka*] arrives on the scene and begins a struggle. 956. This struggle between the *mana* and Right-Thinking [*viveka*] comes as a complaint before the *sadguru*. In order to judge between the two he shuts them up in the prison of non-duality. 957. At the sight of that place the characteristic of the *mana* is changed, and dropping the consciousness-of-body is reconciled with Right-Thinking. 958. Thus the *mana*-characteristics of the *mana* disappear, and *viveka* forgets its characteristic of restraining. The idea, which the individual being has, of being an individual melts away, and all is One, the one Substance, without a second. 959. Just as a golden ornament in the form of a snake, exhibits hood and tail according to its serpent form, but, even without breaking up the ornament in the form of a cobra, the gold, from the point of view of the gold, forgets its cobra shape. 960 So knowing that one is the Universal Substance, without breaking up its form of the Universe, the living being forgets that it is living, and the *mana* loses the idea of *mana*. 961. Thus joined to *Viveka* [Right-Thinking] my *mana* enters

my true form, where the *mana* does not have its characteristic of *mana*, and this is called the control of the *mana*."

PEACE THROUGH THE CONTROL OF THE MANA.

962. "Listen, O Uddhava, you, Wish-jewel-of-wise-minds, you Chief jewel-of-Lord-*Viveka*, Chief of the *bhaktas*! Make use of this control of the *mana*." 963. Lord Krishna was overcome by his affection, and said to Uddhava, "Tāta! Be one who reverently makes an effort for the control of the *mana*. 964. He who with determination controls his *mana*, and puts away the *mana*-begotten differences, Peace will not know how to leave him, just as a mother does not know how to forsake her infant. 965. If pure Peace has entered one, no Duality, of any kind, can harm him. And this is the well known Yoga, which the great Yogis have described. 966. As one loses the idea of *samsār*, and as one's functioning is in one's intelligence-state, *Jiva* and *Shiva* [the individual and the universal soul] become one, and this state of being is called *Yogasañgraha*. 967. When such peace from *Yogasañgraha* exists, the Seeker is not harmed by the Dualities.

THE VALUE OF THE BHIKSHUGITA EXTOLLED.

Moreover he who possesses a reverential devotion to this Bhikshugita, thereby gains release from the Dualities. 968. In order to obtain peace the millions of methods will not avail. But if one holds this Song of the Mendicant [Bhikshugita] in one's heart, peace comes easily to him as

a Seeker of it. 969. Adherence to the Yoga, Knowledge of Brahma, all is included in this Song-of-the-Mendicant. He who attentively holds it in his heart, Peace becomes his slave. 970. He who in the quietness of his mind keeps in his heart the true meaning of the Song-of-the-Mendicant, the blows of Duality will not harm him, for through his enlightenment he will possess the greatest peace. 971. It is not a strange thing to say that understanding the *Bhikshugita* brings peace. He, who, with reverence listens to it, will not be harmed by the Dualities. 972. As when a husband, long absent in a foreign land, sends a letter, and the wife listens with reverence while it is being read, so one should listen to the Song-of-the-Mendicant with the greatest concentration of mind. 973. If a son has strayed from his home, and the mother gets trace of him, and hears rumours of his whereabouts, how excited she becomes. 974. The relatives, living near the mother, have sympathy with her because of friendship, but none have the same violent emotions in their hearts as does the mother. 975. So he whose heart melts at the listening to the Song-of-the-Mendicant, and who overflows with goodness of heart, he cannot be overcome by the Dualities.

976. But even supposing there may not be the reverent listening to the Song-of-the-Mendicant, still if there is the constant reading of it, through its power the Dualities will not touch such an one. 977. The moment a mad elephant smells a lion he wildly flees away. So from the reading of the Song-of-the-Mendicant there comes the smashing to pieces of the Dualities. 978. He who with an unavaricious mind sits down with saints and other good

people, and explains the Song-of-the-Mendicant, such an one is untouched by the Dualities. 979. By reading or listening to the Song-of-the-Mendicant, the Dualities are kept away." This inner mystic power of the song, Shri Krishna understood, and he told it to Uddhava for his good.

THE SONG-OF-THE-MENDICANT FOR THE SALVATION OF THE WORLD.

980. The fruits from listening to the Song-of-the-Mendicant, Shripati's [Krishna] lips have related. How can I sufficiently describe the good fortune of the mendicant. Blessed is he, the one most blest in the Three-worlds. 981. He who in the union of *Viveka* and *Vairāgya* is able to endure the excessive sufferings from Dualities, he is most beloved by Krishna, as he explained to Uddhava. 982. This is the benevolent deed rendered to the world by Uddhava, that Krishna should open to him the treasures of the mystic knowledge of the Beyond, by revealing the meaning of the Song-of-the-Mendicant. 983. If Uddhava had not asked about peace, why would Shripati have told him about it? It was because Krishna loved Uddhava, that He exhorted him in various ways. 984. This means salvation for the dull minded. By this means the humble are saved. For the salvation of the world Sri Krishna, the Life-of-the-world, told these things, using Uddhava as his opportunity. 985. Sri Krishna related this Song of the Mendicant, [Bhikshugita] the cream of the *Vedas* and other *Shāstras*, the substance of the *Upanishads*, and the mystic meaning of spoken words. 986. By it Sri Krishna, through the

favor of a *bhakta*, made known the most recondite knowledge of how one's *ātma* is related to oneself. 987. By it the *Jiva*-characteristic of the *Jiva* [individual soul] disappears. The *Shiva*-characteristic of the *Shiva* [universal soul] sinks out of existence. The harmfulness of Duality is broken, and the treasure house of happiness is opened.

EKNATH CHARACTERIZES HIS MARATHI VERSION OF THE BHIKSHUGITA.

Where the *Vedas* have had to be silent, where the wordy *śāstras* have had to be ashamed, there this most recondite Song-of-the-Mendicant, I, Eknath, have rendered into the Prākṛit [Marathi]. 989. As Śrī Rām made the stone slab to float, that was sinking in the water; so through the favor of Janārdan, I, dull, foolish and ignorant, have been chosen to make known this knowledge. 990. Ahilyā, the adulteress, the moment she (as a stone slab) was touched by Shri Rām's foot, became a name, the morning repetition of which causes the washing away of sin. 991. So, by the doings of the favor of my *sadguru*, he has made me so to speak, that my dull, foolish voice is honoured among the saints and wise men. 992. He, whom Sarasvati [goddess of speech] makes to speak, he, though a mute, can repeat the *Vedas*. So, Janārdan has done for me, in making me repeat this Song-of-the-Mendicant in the Prākṛit [Marathi]. 993. He, in whose hands are the marks of royalty, all pay him respect. So, Janārdan has indeed made my voice a leading one. 994. A mother is very happy when she hears the prattle of her child. So my uncouth voice has been made lovable among saints and good men.

EKNĀTH GIVES THE GLORY TO HIS GURU, JANĀRDAN.

995. And who should take it upon his head to say "I, my superior language, my inferior language, etc." Janārdan has taken away this egoism, and it is he who causes me to relate this story. 996. To begin with, this is the Śrī Bhāgavata Purāṇa. In it is the eleventh *skandha*, with its deep meaning. And in that *skandha* is the Bhikshugita with its extremely recondite meaning, teaching non-duality. 997. I, Eknāth, am not the only author of this Commentary on the Bhikshugita. Janārdan has taken away that idea of sole authorship, and it is he who has caused me to compose this writing, explaining the book. 998. Janārdan has made its authorship not by one or by many. He has caused to be related the marvel of the equality of the apparently dual.

999. Ekā [Eknāth] comes as a suppliant to Janārdan. He has become one with Janārdan. And through this oneness (of himself and myself) this Song-of-the-Mendicant has been completed. 1000. The *Guru* of my *Guru*, the great Guru Dattātreyā, the chief Yogi of Yogis, has been pleased because of this Bhikshugita. 1001. Assuring me of his great pleasure, he placed his hands upon me in blessing, and wagged his head in delight, because of the supreme value of this book.*

*See the story of Dattātreyā's revelation of Himself to Eknāth when a young disciple of Janārdan, in the volume on "Eknāth," in Poet-Saints of Mahārāshṭra Series, page 18, 166—208, No. 2.

1002. Ekā [Eknāth] comes as a suppliant to Janārdan. Let the listener be attentive, for in the next chapter Śrī Krishna will explain the subject of *Prakṛiti* and *Purush*.
 1003. If any one takes thoughtfully to his heart this story of *Prakṛiti* and *Purush*, he will be able to say "I am beyond all dualities of joy and sorrow, through the self enlightened *Ātmā*."

1004. My *sāstāṅg namaskār* to all saints and good men. My prostrate obeisance to my listeners. Ekā Janārdan calls attention to the very delightful discourse which is to follow.

In the Great Purāṇa, the Śrī Bhāgavata, in the eleventh *skandha*, in the discussion between Śrī Krishna and Uddhava, in the Commentary by Ekā [Eknāth] is the development of the story called the Bhikshugita, the twenty-third chapter. Obeisance to Śrī Krishna. The 23rd chapter, 62 Sanskrit *ślokas*, 1004 Marathi verses.

APPENDIX I

GLOSSARY OF MARATHI WORDS USED IN THE TRANSLATIONS AND OF WORDS WHOSE TRANSLATION PRESENTS DIFFICULTIES.

It might have been possible to have used fewer Marāthi words in these translations, but where there is no English word that exactly expresses the Marāthi word, or where it requires a whole English phrase to express the meaning of a simple Marāthi word, it has seemed to me better to keep the Marāthi word, so familiar to India, and let the English reader learn its meaning by its context, or by the following glossary. English literature is already enriched by many Marāthi words. I see no reason why it should not still further enrich itself.

There are certain words, that are untranslatable except by a long explanation; others, where even the English word conveys only a part of the Marāthi meaning. I have translated these words and expressions as best I could, but it seems worth while to include some of these words in a glossary in order that the reader, familiar with both languages, may understand why I have used and the special English word or words, sometimes in opposition to Dictionary authorities, even Molesworth. Usage has to be considered, as well as etymological meaning. The glossary will furnish the examples that have suggested the above remarks. I have used Molesworth's definitions freely, as carrying authority.

RULES FOR PRONUNCIATION.

- a as u in utter, butter, hut.
- ā as a in father, far.
- i as i in in
- ī as ee in thee.
- u as ou in you
- ū as oo in food
- e as a in ape, age.
- ai as i in island, decline.
- o as o in open, over.
- au as ou in proud, plough.
- g always hard, as g in gate, get.
- ch as ch in church.
- sh or as sh in shine.

Other letters are pronounced very nearly as in English words.

A

Abhaṅg. A particular metrical composition in praise of the Deity. It is the popular meter of the poet-saints in their hymns of praise; the *abhaṅgs* of Eknāth, the *abhaṅgs* of Tukārām etc.

Abheda-bhaktā. A *bhaktā* who has the conception of no-difference (*abheda*) between the *paramātmā* [Supreme-*Ātmā*] and the individual *ātmā*. *Abheda-bhakti* is the worship of God in harmony with the conception of the identity of the *paramātmā* and the soul [*ātmā*] of the worshipper.

Adhelā. A copper coin worth half a pice.

Āgñihotri. The priest who maintains the Sacrificial fire.

Āmrīta. Nectar. The drink that prevents death.

Anugraha. Favor, grace, kindness, Instructing in mystical verses or incantations.

Anuśthāna. Performance of certain ceremonies and works in propitiation of a god.

Avatār. Etymologically it means "one who has descended." A divine *avatār* is the coming down to earth of such a divine being, as for example, Viṣṇu in the form of Kṛiṣṇa, or Rāma. In Indian mythology, as well as in all popular conceptions, these *avatārs* are for the sake of combating some evil condition or conditions in this world, or, to save the world from its sin and misery.

Human *avatārs* are also recognized (*mānava avatār*), that is, a good man who has died, reappears later in some other good man, to carry on, or to complete, the work of the former. Eknāth is spoken of as an *avatār* of Dnyānadeva, and Tukārām as an *avatār* of Nāmadeva. Or Eknāth, for example, is spoken of as an *avatār* of God, making him, therefore, both divine and human.

Achārya. Head of a religious order or sect.

Ārati. 1. The ceremony of (waving around an idol, guru etc.,) a platter containing a burning lamp. 2 The

platter and lamp waved. 3 The piece of poetry chanted on the occasion of the ceremony of waving, expressing praise or worship.

Ashrama. 1. The abode of saints and rishis. 2. The word is also applied to four conditions of living, the *Brahmacharya*, or the period of chaste youth, and study; The *grihastha*, the householder in his married and secular life; The *vānaprastha*, who as age comes on passes his worldly cares over to others, and goes into the forest for meditation, and the fourth the *Sannyāsi*, who entirely abandons all worldly cares, delights and passions, and is wholly absorbed in contemplation or the worship of God. These four *āshramas* are considered the ideal life for a Brāhman.

Ātmā. The soul, the soul of the universe, the human soul, the vivifying principle, the self, the ego. For clearness the soul of the universe is spoken of as *parama* [supreme] *ātmā*, to distinguish it from the individual *ātmā*, the two, however, in Vedāntic philosophy being identical. Brahma, or the *Parama-ātmā*, partially defined as *satchidānanda* [Existent, intelligence, joy] is the sole existing substance. The universe, as it appears in animate and inanimate forms, with their special names, is but the form in which the *ātmā*, the *paramātmā*, or *Brahma* manifests itself. The human soul, or *ātmā*, is, therefore, only a form in which the *paramātmā* appears. The "great sentence" *aham-bramhāsmi*, "I am Brahma," is the conscious acceptance of the philosophic postulate of the oneness of the soul of the universe with the individual soul.

B

Bachnāg. Poisonous root of the *Gloriosa Superba*.

Bhajan. 1. Adoration or worship. 2 Repeating the names of God as an act of worship. 3 A hymn, or verses sung in the worship of God.

Bhakta. 1. A worshipper, votary, or follower of; one devoted or attached to. While the above definition is etymologically correct, in usage, by the poet-saints, there is connected with it a moral idea. A *bhakta* implies a really pious man. A hypocrite is not a *bhakta*, though technically and outwardly he might appear to be one. 2. A special religious class devoted to the religious life.

As the different manifestations of God, and the various *avatārs* appeal differently to different minds, there is a personal choice as well as the traditional, or family choice of the special manifestation of God. There is therefore, a *Vishnubhakta*, a *Sivabhakta*, a *Haribhakta*, a *Rāmabhakta*, a *Vitthalbhakta*, and so forth.

Bhakti. Literally, worship or adoration. It is the attitude of the *bhakta* towards God. It always implies a moral idea of sincerity and purity of worship, accompanied with love. Again and again the poet-saints affirm that there can be no *bhakti* without sincerity and love. *Bhakti* is, therefore, more than mere worship, which can be so easily a mere outward form. *Bhakti* must be the true feeling of the heart, of reve-

rence, and love of God, whether expressed in outer forms of worship, or in the mental worship (*Mānas puja*).

Bhaktimārga. *Bhakti-mārga*, the way of *Bhakti*. Three ways are recognized for the deliverance of man from the succession of births and deaths, with their sins and sorrows, and with their good deeds and joys, as well. The *Dnyānamārga* [The Way of Knowledge] holds the highest place in the minds of philosophers, because, when by true Knowledge, Ignorance disappears, all causes of sin and sorrow disappear. The *Karma-mārga*, or Way of Works, is recognized by the poet-saints as a way, but a very hard way, and a very dangerous way. In the case of both, of the above ways the danger is pride, and with pride comes a fall. The safe way, the sure way, the easy way, for all high or low, is the *bhakti-mārga*, in which a man throws himself on the mercy of God, *bhakti* on man's part, and mercy, forgiveness, and salvation, on God's part. With *bhakti* sincere, and the consequent gift from God of *moksha* [salvation, deliverance], a return to this earth is avoided, and there is eternal life in the presence of God. Because it is a sure and easy way for all, the poet-saints give the *Bhakti-mārga* the highest preference. Although, the word etymologically does not imply it, the usage of the poet-saints in strongest terms emphasizes the moral side of *Bhakti*, not only sincerity in *Bhakti*, but a pure ethical life is essential to the very idea of *Bhakti*. Eknāth's writings are especially emphatic on this importance of internal and external moral purity.

Brahma. *Brahma* is the substance of which all things consist. Existing things have forms and names (*nāma* and *rūpa*). That they exist and have *forms* and *names* is as real as is the real substance *Brahma*. To consider these forms, however, as different from *Brahma*, making a duality, is due to *ignorance*, that Ignorance personified is called *māyā*. (which see.)

Brahmachāri. A Brahman who observes the strictest chastity for a time or for life from a religious motive.

C

Chakōr. A bird that is said to subsist on moonbeams. This idea is very frequently used in poetic figures and illustrations.

Charitra. Actions, deeds, proceedings, exploits, history.

Chātaka. A bird said to drink only from the clouds, hence always eager for the rain. The idea is very frequently used in poetic figures and illustrations.

Chiplā. A musical instrument, consisting of two sticks rattled together.

Chāl. A fireplace. In its simplicity it may be three stones so arranged as to have the fire between them, and the pot or pan resting on them, or a semicircular erection of earth to contain the fire in its cavity, and support the cooking vessel on its rim.

D

Dakṣhiṇā. Money or presents given to Brahmans and others on special occasions.

Darshana. Literally, sight, seeing, looking. In the religious usage of the word there is, however, much more than the physical sight, seeing or looking. There is an implication of respect, reverence and worship. There is no English word corresponding with this use of *darśana*.

Dasarā. A festival commemorating the period of the year when the Marāthā Kings started out on their campaigns.

Dhotar. The garment worn by men, consisting of a long piece of cloth wound around the body, tucked in front at the waist and also behind taking the place of the European trousers.

Divālī. The annual festival of lights.

Dnyāna. 1. Knowledge in general. 2. Knowledge of a specific and religious kind.—that which is derived from meditation and the study of philosophy; which teaches man the divine origin and nature of his immaterial portion, and the unreality of corporal enjoyments, sufferings and experiences, and the illusoriness of the external and objective universe; and which sanctifying him during life from earthly attachments and fleshly affections, accomplishes for him after death emancipation from individual existence and reunion with the

universal spirit. In some parts of India the word is pronounced *gyāna*.

Dnyānamārga. The Way of knowledge. (See *Dnyāna*).

G

Gāyatri. A sacred verse from the Vedas, repeated by Brahmans at their morning and evening devotions.

Ghatika. A period of twenty-four minutes.

Ghaṭ. 1 A mountainous range dividing countries. 2 A pass or difficult passage over a hill. 3 Quay, wharf, stairs, landing place (on banks of rivers or tanks). Hence applied by washermen, tanners, dyers, Brahmans, etc., to their respective places of resort.

Ghi. Clarified butter, also known as *tāp*. The butter is melted, thus removing the water that may be in it, and then preserved in jars.

Gotra. Family, race, lineage.

Guṇā. 1 A quality, attribute, affection, or property whether of matter or mind; a power, faculty, excellence, virtue; a property inherent or an affection supervenient in the most comprehensive sense. 2 The constitution of created things, as comprised in three *guṇas*; *satva* (existence, truth, goodness, brightness etc.) *raja* (energy, passion, action etc.,) *tama* (evil, darkness, ignorance etc.) All created things are a mixture of

the three, *Satvaguna*, *Rajoguna*, and *Tamoguna*, and therefore, are spoken of as *Saguna* (possessing these *gunas*), and Brahma, the *paramātmā* is *nirguna* (unpossessed by these qualities). In God, in good men, in good things the *satva* predominates. In evil men or spirits or demons the *tama* predominates. The *rajoguna* is in all as the activity of either the good or the evil, or both. In God all is *satva*, because it is the *satva* that is in activity (*rajoguna*). In man there is a mixture of the *satva* and *tama*, and the activity (*rajoguna*) makes man a mixture of good and evil, sometimes the good predominating, sometimes the evil.

Guru. A religious teacher; one who instructs in the *Shāstras*.

H

Harabarā. A vetch, gram. *Cicer arietinum*.

Haridās. Servants of Hari [Vishṇu]. Worshippers of Hari. Wandering singers who praise the deeds of Hari.

J

Japa. The repeating of *mantras* or the names of God. A rosary may be used so as to know the number of times the *mantra* or names have been used. As this outer form requires an inner reality, *japa* stands also for meditation, for worship, for prayer, indeed for the

true spiritual life of a man. The correlative of *japa* is *tapa* (which see). *Tapa*, literally religious austerity, is also extended in meaning to comprise the outer religious life of a man. *Japa*, his inner religious life and *tapa* his outer religious life.

Jiva, Shiva. When *Jiva* and *Shiva* are thus used together *Jiva* stands for the individual *ātmā*, and *Shiva* for the Universal *ātmā*.

Jondhaḷā. A cereal plant or its grain. *Hulcus sorghum*.

K

Kaḍabā. The stalks with their leaves of the *jondhaḷā*, or *jvāri*, *Hulcus sorghum*, used for fodder.

Kailās. The Heaven of Shiva.

Kaliyuga. The present, fourth age of the world, the evil age. Its duration is considered to be 432,000 years, after which the world is to be destroyed. The present year A.D. 1926 corresponds with the *Kaliyuga* 5027. The initial year is 3101 B.C. The four *yugas* are the *Kritayuga*, *Tretāyuga*, *Dvāpārayuga* and the *Kaliyuga*. The four *yugas* together make a *Mahāyuga* (Great *yuga*, 4,320,000 years. It is this evil *kaliyuga* that has necessitated the frequent *avatārs* to check evil and to save mankind from its effects.

Kalpa. A day of Brahma, 432 million years of mortals.

Karma. 1 An act or a deed. 2 Religious action, as sacrifice, ablution etc., 3 Destiny; destiny being only the

allotment, to be enjoyed or suffered in the present life of the fruit of good and evil actions performed in former lives. 4 Deed or action. As all actions through the laws of cause and effect determine the actions in the next life. Karma is equivalent also to Fate.

Karmamārga. The law of works; the road to heaven through observance of rites and ceremonies and performance of virtuous deeds. (See *Dnyānamārga*, Way of Knowledge, and *Bhaktimārga*, Way of Devotion). The way of deeds. One of the three ways of Deliverance :—*Dnyānamārga*, *Karmamārga*, and *Bhaktimārga*.

Kathā. A Story, fable, exploits of Gods or heroes related with music and singing.

Kavaḍi. A cowrie. A shell used in making small change.

Kakīṇi. A weight of shells equal to 20 cowries.

Kāvaḍ. A bamboo lath provided with slings at each end in order to contain baskets, jars etc. and carried on the shoulder. Used for carrying water, vegetables etc.

Kirtan. Celebrating the praises of a god with music and singing. Reciting the names of the deity. In practice, however, it is a religious service of song. The leader has a topic which he delivers in song. He is accompanied with a chorus leader, and musical ins-

truments. Following their leader the audience may break out in ecstatic repetitions of the names of God, or of the lines of a chorus.

Kshetra. A sacred spot, a sacred city, a place of pilgrimage.

Kulkarni. A village officer who keeps public records and keeps the accounts of cultivators in their relation to Government.

M

Mahant. 1. The chief or head of an order of Gosavis, Bairagis etc., a religious superior. 2 Applied to the head or leading man among paṇḍits, devotees etc.

Mahābhārata. The great epic relating to wars of the Pandavas and Kauravas, ascribed to Vyās as author.

Mahārāshtra. The great nation. The old name of the country occupied by the Marāthā people, now included in the Bombay Presidency.

Mana. Mind. According to Western psychology the mind is the soul itself viewed as thinking or imagining. Mana, however, is regarded as an organ [*indriya*] of thinking and imagining and not a part of the pure *Ātmā* (Soul).

Mandap. An open temporary structure, made with *bamboo* or other poles, with cloth roof and sides, erected for festal occasions, for marriages, *kirtans* etc.

Mantra. A text, prayer, hymn or verse, which possesses mystical or supernatural power.

Māyā. This word is usually translated "Illusion," but this is not a satisfactory translation. Vedantic philosophy postulates that there is but one substance, called *Brahma*, or *paramātmā*, or *ātmā*. This substance appears in the form of the universe, and to the various forms there are names [*nāma-rūpa*]. These forms are temporary and changeable, and with the change of form the name disappears. It is due to Ignorance that these forms are supposed to be distinct from the One Substance. The reality of these forms is not denied, but that they are distinct from the One substance is denied. That they are distinct i.e., that there is a duality, is the particular form of illusion which is indicated by the word *Māyā*. In usage *Māyā* becomes personified as the cause of the Ignorance (*adnyāna*) which sees duality where there is unity. One of the stock illustrations is that of gold in the form of various ornaments, each with its own name. That the gold appears in the form of various ornaments is not denied, but that those ornamental forms are permanent and distinct from the gold is denied. The ornaments can be melted; they disappear as ornaments, but the gold remains unchanged. To think the ornaments were distinct from the gold would be through Ignorance [*adnyāna*], and the cause of the ignorance, by a sort of personification is *māyā*.

Moḍi. Is the cursive writing of the Marāthi. The old Aśoka alphabet of the inscriptions, 250 B.C., gradually

developed in time into the *Devanāgarī*, used in transcribing Sanskrit literature, as also Marāṭhi literature. In business writing however, haste being important, and the pen being lifted from the paper as little as possible, it led to a change in the form of the *Devanāgarī* letters, which to the casual observer seem a different character, but which can be most easily traced back to the *Devanāgarī origin*. The tradition that *Modī* was brought from the south, or that it was the invention of Hemachandra in the 13th century, may be due to the character of the southern cursive writing, and it could well be that Hemachandra adopted it as the form for official documents. There is no doubt, however, that the *Modī* has developed from the *Devanāgarī* simply by rapid writing, with the lifting of the pen from the paper as little as possible.

Moksha. Deliverance of the soul from the body, its exemption from further transmigration, with all its joys and sorrows, sins and good deeds, and its absorption into the divine essence.

Mukti. Exemption of the spirit from further migration and the reabsorption of it into its source, the divine monad, Brahma, the substratum and substance of universal being. This deliverance from births and deaths, must be understood to include in the idea the deliverance from the sins and sorrows, even from the good deeds and joys of life, for each life is made up of these. The four forms of *mukti* are *sāyujyātā*, *salokātā*, *samīpatā* and *sarupātā*, (see *sāyujyātā*).

N

Namaskār. Worship, obeisance, reverential or respectful address or salutation. It is performed by joining the palms, inclining the head and pronouncing the word *namaskār*. A *sāshtāṅg namaskār* is the prostration on the ground, so that eight parts (*ashta*) of the body touch the ground, and is the most profound method of showing reverence to God or man.

Nirguṇ. *Nir-guṇ*, Literally without a quality. *Brahma*, or *ātmā*, *paramātmā* the one substance which appears to us as the universe, cannot be described in human words. It is indescribable (*avāchya*.) While the one substance cannot be described the forms in which it appears can be described, and their qualities determined. The forms with their names are, therefore, *sagun*, [*Sa-guṇ*] with quality, God, as a personal being creator of the special form, in which the universe appears, is recognized as one of the forms in which the One eternal substance appears. God, therefore, is *saguna*, that is, he has qualities which can be described in human understandable words. *Brahma* is *nirguṇ*; God (*īśvara*) is *sagun*. The gods, all *avatārs*, idols, and the visions of God, are all *saguna* manifestations of the *Nirguṇ Brahma*, or *nirguṇa ātmā*. The *Sagun Īśvara*, being but the one of the many forms in which the *Nirguṇ Īśvara* appears, are, of course, to be identified as the golden bracelet is identified with the gold of which it consists. The poet-saints therefore in their hymns of praise, their invocations, their worship, and their prayers, make no distinction. They are addressed as well to the *nirguṇ* God as to the *sagun*

God. This identity of the *saguṇ* and the *nirguṇ* is often asserted very definitely.

Nivṛitti. Cessation from worldly concerns and engagements; also Absorption into Brahma.

O

Ovi. A stanza of a particular metre of Marāṭhi verse.

P

Pada. A variety of metrical compositions, used in hymns or anthems. Very many of the poet-saints have written in this metre. (See the Padasangraha in the Kāvya-sangraha Series for examples).

Pādukā. An impression of a foot on stone, worshipped as the trace of some god or guru.

Pānsupāri. A roll of the Piper-betel leaf with Areca nut, cloves, lime etc. (See *Viḍā*).

Pāp. Sin in the abstract, or an evil deed. It is the exact negative correlative of the word *puṇya*, goodness or holiness in the abstract, or a good or holy deed. That *pāp* and *puṇya*, evil and good deeds must receive a future reward of suffering or happiness is a part of Hindu philosophy, but this idea does not belong to the words themselves. Molesworth's Marāṭhi English Dictionary of 1831, founded on the Marāṭhi-Marāṭhi Dictionary of 1829, rightly defines these words. I differ absolutely from the Notes on these words in

Molesworth's Second Edition of 1857, and from its definition of the word *puṇya* as "merit," a meaning it never has had in Sanskrit, or in the whole course of Marāṭhi literature, until influenced by Molesworth's second edition. See further discussion under *puṇya*.

Peth. A region or large division of a city. A manufacturing or a trading town. A market town. A ward of a city.

Pradakshiṇā. Circumambulation of an object, keeping the right side towards it. These objects may be idols, sacred trees, the *tulsi* plant, a temple, even a sacred city. Keeping the object to the left would imply irreverence.

Prahar. An eighth part of the day of 24 hours. A *prahar* is therefore a period of three hours. The prahars begin at sunrise, at six, hence Donprahar [*two-praharas*] is noon.

Prakriti. In philosophy *prakriti* and *purusha* are words that denote the material and the immaterial universe. *Prakriti* (Nature, matter phenomenon) conceived as female, and *Purusha* (male, the soul, life, activity) by their union make the whole universe, an anthropomorphic expression of the idea expressed in English as "matter and mind."

Prasād. 1 Favor, graciousness, propitiousness. 2 Any thing (a fruit, flower, rice etc.) given by an idol, a *guru*, a saint, as a blessing or a mark of favour." 3 Food etc. presented to an idol or a holy person to be

distributed, thus honored, among worshippers etc. 4
The sweetmeats and fruit distributed among the audience at the conclusion of a *kathā*, *kīrtan*, or purāṇic reading.

Prākṛit. In the usage of the Marāthā poet-saints the *Prākṛit* language means the Marāthi language. As distinguished from the Sanskrit (the polished language), it means the common vernacular of the people. As may be seen from the lives of the poet-saints and their works, they had to encounter a certain amount of opposition against their Marāthi, or *Prākṛit* versions of the sacred Sanskrit texts. (See Eknāth's life, Bhaktalīlāmṛita Chapter 21).

Prārabdha. Deeds in former births determined the course of one's life in the birth previous to this. Deeds in the previous life have determined the course of one's present life. Deeds in the present life will determine the life in the next birth. This is the law of *prārabdha*.

Punya. Goodness or holiness in the abstract, or a good or holy deed. Its negative is *pāp*, or sin in the abstract, or an evil deed. In the definition of this word as also in the definition of the word *pāp* I differ absolutely from Molesworth's Marāthi and English Dictionary, second edition of 1857. In a note it says, "The word bears not the feeblest implication of holiness, godliness or purity of spirit." On the contrary it implies all three. And by its using the definition of "merit" (not found in the edition of 1831) an idea foreign to the word has since then been attached to this noble

word. "Merit," meaning a future reward of a good deed, is no part of the meaning of the word *Punya*, which is simply goodness or holiness in the abstract or a holy or good deed. The idea of merit belongs to Indian philosophy, but not to the word *punya*. Every *punya* will have its reward in the future, as will every *pāp*, but this idea is not in the word itself.

The first edition of Molesworth of 1831, founded on the paṇḍit's Marāṭhi-Marāṭhi edition of 1829 has the correct definition. See also Monier-Williams Sanskrit dictionary under *punya* and *pāp*. The word *punya*, twice used in the R̥gveda, many times used in the Upanishads, and Bhagavadgītā, and all through old Marāṭhi literature, is the exact negative of *pāp*. It, in no single instance, means "merit" as implying a future reward.

Puranpoli. A wheaten cake with stuffing of coarse sugar, pea flour etc.'

Purāṇ. A particular class of Hindu sacred literature, generally regarded as eighteen in number. They deal with stories of the creation of the world, its destruction, its renewal, of gods, goddesses, and heroes. The eighteen are Brahma, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Vāyu, but there are other lists of 18, slightly varying from this. Of the Purāṇs the Bhāgavata, giving the life and teachings of Kṛiṣṇa,

has had the greatest influence on the thought and life of the Marāthā poet-saints.

Purāṇik. "A Brahman well read in the Purāṇs. A public expounder of them." On account of the vast extent of Sanskrit literature, those who expound the sacred books have to specialize. There are those who make a speciality of expounding some Purāṇ and are known as Purāṇiks.

Purusha. See Prakriti.

R

Rāmāyaṇa. The great epic relating the exploits of Rām, ascribed to Vālmiki as author.

S

Sadguru. Literally a true, or good guru (see *Guru*.) While primarily the word applies to human teachers, or *gurus*, the poet-saints even applied it to God, for a *sadguru* is regarded as a manifestation of God. The Marāthā Poet-saints frequently refer to the high moral qualities, the sincerity, the unselfishness, the unhypocritical spirit, that marks a *sadguru*, as distinguished from a false guru.

Saguṇ. See Nirguṇ.

Samsāra. 1. The world, mundane existence, human life, man's mortal state. 2 The affairs of life; worldly

business; the vocations and engagements, the cares and troubles of secularity.

Sannyāsi. One who has cast off all worldly possessions, and carnal or natural affections, an ascetic. The poet-saints distinguish between the hypocritical, formal *Sannyāsi*, who outwardly appears only to have given up all, and the true and sincere *sannyāsi*, whose giving up of the world is genuine.

Santa. A saint, practically synonymous with *sādhu* (which see). He is one who has lost worldly desires and devotes himself to the worship of God. But whatever he may appear outwardly, no one is a *santa* without purity of heart and life. The appellation *Kavi-santa*, or poet-saints, designate those saints who were poets. The Marāthā poet-saints begin with Dnyāneśvara, about A.D. 1290, so far as their works are known, and continue to the present day.

Satchidānanda. Existent-intelligence-joy. Although *Brahma*, or the *paramātmā* cannot be described in human words [*avāchya*], yet because, it is believed to *exist*, to be that which takes the form of *intelligent beings*, and to express itself in beings feeling *joy*—*Brahma* being the substrate of these—this definition of *Brahma* is very frequently employed. It should be noted that the two words, *existence*, intelligence and *joy* are not adjectives, but nouns. They do not connote that *Brahma* is *intelligent* and *happy*, but that the One existent substance, *Brahma* appears in the form of intelligent beings possessing joy and goodness.

Sādhana. The means employed to obtain deliverance from births and deaths and all that life implies in its sins and sorrows and even joys.

Sādhu. A holy man; a saint or sage; one of subdued passions and of contemplative habits. The poet-saints give the word a moral emphasis, hence a *sādhu* is a man of pure character, one truly devoted to God, a spiritually minded man; a good man. A man can appear hypocritically a *sādhu*, and not be a *sādhu*, for a *sādhu* must be pure in heart and life. The wandering professional *sādhu*, called such, may or may not be sincere, but he is not considered a true *sādhu* without purity of heart and life.

Sāstāṅg-namaskār. See Namaskār.

Sāvadhāna. Literally attention, heed. At the moment of marriage, the priests in solemn tone repeat the words "*Sāvadhānam, sāvadhānam*" and at that moment the curtain between the bride and bridegroom is removed, and the marriage is complete.

Sāyujyatā. The fourth of the four states in which *mukti* [final deliverance] is distinguished, *viz.*, absorption into the essence of Brahma. The four are *Sāyujyatā* [absorption into the essence of Brahma;] *Salokatā* [residence in the heaven of a particular deity]; *Samīpatā* [Nearness to the Deity]; and *Sarupaṭā* [Bearing the likeness of God].

Shanti. Peace. Unruffled mind.

Shloka. A verse, a stanza, a quantity of four lines. A particular metre; praise. In the Marāthi commentaries the *Shloka* commented on is the Sanskrit text.

Shrāddha. A kind of funeral rite or ceremony in honour of the departed spirits of dead relatives, observed with great strictness at various fixed periods, especial honor being given to paternal and maternal ancestors.

Shudra. The fourth grand division of the Hindu body; also an individual of it. The four grand divisions are *Brahman*, [the priestly caste]; *Kshatriya*, [the warrior, military, governing class]; *Vaishya* [agricultural and mercantile class] and *Shudra* [the servile class, whose duty is to serve the upper three]. The *atishudra*, also called *anāmik*, *antyaja*, are those still lower than the shudra, and outside of the four grand divisions. Hence they are *asprishya* [Untouchable] or *anāmika* [Unmentionable].

Shruti. The Vedas severally or collectively. The word is from the Sanskrit, meaning "hearing."

Siddhi. A supernatural power or faculty supposed to be acquirable through the performance of certain magical, mystical, or alchemical rites or processes. Eight are enumerated, viz., *aṇimā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prakāmya*, *ishitva*, and *vaśitva*. The powers or *siddhis* are personified as female beings, or *siddhis*, who come and serve those who by their austerities or otherwise gain those powers.

Skandha. A section of a book, a book, a chapter.

Stotra. 1 Praise, panegyric, eulogium. 2 A book or writing in celebration of the praises of God; also a hymn.

Svāmi. A master or lord, the master or lord of, also the proprietor or owner of. Applied to the Deity, a god, a king, or prince, a spiritual preceptor, a husband, a holy personage, a learned Brāhmaṇ, a *Gosavi*, *Sannyāsi* etc. It is used also as a title, as Keśava-svāmi.

T

Tapā. Religious austerity, pious mortification of the body. It is especially connected with the *yoga* system, and the *yogis* carry it to its extreme limit. But it also has less austere usage, meaning the duties of life, the special duties of Brahmins, Kshatriyas, Vaishyas and Shudras. It is, therefore, the correlative of *Japa*. *Japa* signifying the inner spiritual life, and *tapā* the outer religious life. (See *Japa*).

Tilak. The spot or line made with coloured earths or unguents upon the forehead. It is considered either as an ornament or as a sectarian distinction.

Tirtha. 1 A holy or sacred place, any place of pilgrimage, but especially particular spots along the course of sacred streams or in the vicinity of sacred springs. 2 A holy stream, or water brought from one. Water in which a Brahman, *sannyāsi* etc., has dipped his feet, or which has been poured over an idol; holy water.'

Tulsi. A plant venerated by the Hindus, Holy Basil, *Ocymum sanctum*. It is usually grown in an earthen altar before the door of the house, or in the garden behind the house. Its leaf is used in offerings, in garlands, and its stalks also have sacred uses. Those worshipping the plant go around it, keeping it to the right [*pradakṣhiṇā*] with palm to palm, repeating a *mantra*, or prayer.

U

Upanishad. The oldest philosophical literature.

Upāsana. Worship or religious service.

V

Vaikunṭha. The Heaven of Viṣṇu.

Vastu. The real as opposed to the unreal. Brahma. The Universal *Ātmā*. *Substance*. The substance of which the Universe consists, namely Brahma.

Vairāgi. An ascetic or devotee; one who has subdued his worldly desires and passions. The word is also applied to a class of religious mendicants. The word is also pronounced *bairāgi*. The poet-saints distinguish between the true and the hypocritical *vairāgi*.

Vairāgya. 1 Indifference to or absence of worldly desires or passions. 2 Popularly, Renunciation of all sensuous delights or gratification.

Vedas. The oldest of the Indian Scriptures. The four Vedas are, the Rigveda, the Yajurveda, the Sāmaveda, and the Atharvaveda.

Vidā. A roll of the leaf of Piper-betel with Areca-nut, cloves, lime etc. It is usually chewed after a meal. It is distributed to an audience after a *kirtan*, or any public assembly, and is the final act. It is believed to be a digestive, and also as purifying the mouth. It is generally called *pan-supāri* [leaf-supāri nut]. Many have the habit of chewing it constantly.

Videhi. Literally, one without a body [*vi-deha*]. In usage however, it implies a temporary or permanent absorption of the mind in a way to make one unconscious of the possession of a body, as when one is intensely listening to a *kirtan*, he is for the time being a *videhi*. Or when through a life of constant contemplation of the *ātmā*, or of God, the ascetic or devotee loses all thought of his body, of cold or heat, hunger or thirst, desires or passions, he is a *videhi*. A man is a *videhi* when the spiritual completely dominates the physical.

Viveka. Right-thinking. To the Vedantist right-thinking is the discrimination between reality and unreality.

W

Wādā. 1 A stately or large edifice, a mansion or palace. 2 A division of a town, a quarter, a ward, as Brahman-wādā, Mahār-wādā. 3 An enclosed piece of meadow-field, or garden ground; an enclosure. 4 A cluster of huts of agriculturists, a hamlet.

Y

Yama. The god who rules over the spirits of the dead.

Yoga. Spiritual or abstract devotion ; union with *Brahma* through abstract meditation, or contemplation ; also the practice or exercise of this sort of worship.

Yogabhrashṭa. One who was interrupted in his preceding birth during the performance of *Yoga* [abstract meditation upon *Brahma*]. As an example, a pious outcaste, devoted to Eknāth, is called a *Yogabhrashṭa*. In the Autobiography of Bahiṇābāi, a calf, because of its peculiar pious actions, is called a *yogabhrashṭa*. Indeed any pious person can be described as a *yogabhrashṭa*, as one whose pious life in a former birth was accidentally interrupted and has now a further opportunity.

Yogi. 1 A performer of the abstract meditation called *yoga*. 2 An ascetic or devotee in general. Popularly a *yogi* is supposed to be able to gain extraordinary powers through his practice of *yoga*, called *siddhis* (which see), and the ash-covered *yogi* is able to instil much fear in the minds of the ignorant. The poet-saints, of course, distinguish between the hypocritical *yogi* and the true *yogi* whose heart and life must be pure.

Yojana. A measure of distance equal to four *Kos* roughly about eight miles.

APPENDIX II

NOTES ON THE BHIKSHUGITA.

The Bhikshugita of Eknāth is a commentary on the Eleventh *skandha* and 23rd chapter of the Bhagāvata Purāṇa, which chapter is also known as the Bhikshugita.

A. ORIGINAL SOURCES OF INFORMATION REGARDING EKNĀTH.

The oldest account giving a full history of Eknāth, is by Keśavasvāmi, written probably sometime previous to 1684. This account by Keśavasvāmi was very closely followed by Mahipati, in his Bhaktalilāmṛita, completed in 1774. Twelve years previous to this, in 1762, Mahipati had completed his Bhaktavijaya, in which chapters 45 and 46 are devoted to the life of Eknāth. This Bhaktavijaya account of Eknāth was based, at least in part, on a document or documents other than those used by Keśavasvāmi, and followed by the Bhaktalilāmṛita. It differs from Keśavasvāmi's account in some very important and significant details, besides being very incomplete. The life of Eknāth, as popularly known, is taken from the Bhaktalilāmṛita, Chapters 13 to 24.

Aside from the above there are frequent very brief references in Eknāth's own works to his Grandfather Bhānudās, and the pious line from which he was descended. (See Poet-Saints of Mahārāshṭra Series No. 1 on Bhānudās). Eknāth's Grandson, Mukteśvara, has ascribed to him a chapter in Eknāth's life called the Śrī Khaṇḍyākhyāna. And finally Bhimasvāmi Shirgāvkar, about 1797, wrote a short account of Eknāth in which he seems to follow the Bhaktavijaya account rather than that of the Bhaktalilāmṛita. Because of the impression Eknāth made on his

generation, very many poets since his day have sung his praises, but have not added any details regarding his life. (For a translation of the Bhaktalilāmṛita account of Eknāth see *The Poet-Saints of Mahārāshṭra Series No. 2*)

B. THE LIFE OF EKNĀTH

(*A Resumé of Bhaktalilāmṛita Chapters 13—24*)

1. THE ANCESTRY OF EKNĀTH

The Great Grandfather of Eknāth was Bhānudās. (See Bhaktavijaya chapters 42 and 43 translated in *The Poet-Saints of Mahārāshṭra Series No. 1*.) Very early inclined to the religious life, he unwillingly followed for a time the life of a peddler of cloth. His strict honesty, and his system of fixed prices, brought him success, but his heart was on the religious life and he cast aside his money making business, and devoted the rest of his life to that of an ascetic.

Eknāth's Grandfather Chakrapāṇi and his father Suryanārāyaṇa, and mother Rukmiṇi, were noted for their piety and their nobleness of character. The Bhaktalilāmṛita account and the Bhaktavijaya account differ as to who cared for Eknāth during his boyhood. The Bhaktavijaya says he was cared for by his parents, but the Bhaktalilāmṛita asserts that the parents died early, and the care of Eknāth fell to the grandparents.

2. THE BOYHOOD OF EKNĀTH.

Eknāth was born at Paiṭhaṇ, known also by its ancient name of Pratishtāṇa, a sacred city, in the Hyderabad State, on the Godāvāri river. Marathi Scholars have

differed as to dates, some like Mr. Pāngārkar give his birth as 1528 and death as 1599, but Mr. Bhawe and others, birth 1548 and death 1609.

Eknāth very early showed an inclination to the religious life. Even in his play he showed that his mind was on God-worship, and pious thought. Feeling the need of a *guru* to show him the way, and hearing a heavenly voice directing him to one Janārdan at Devagiri, the modern Daulatabad, he started at once without even asking the permission of his grandparents. Janārdan recognized his sincere desire for knowledge, and admitted him as his disciple. Eknāth showed extraordinary devotion to his *guru*, and gained his *guru's* respect, and love. Three miraculous stories are told of him during this period of discipleship; his assuming the form of Janārdan, the manifestation of Dattātreyā, and Eknāth's vision of God on Mount Sulabha.

3. JANĀRDAN AND EKNĀTH GO ON A PILGRIMAGE.

Janārdan took Eknāth with him on a short pilgrimage. On the way they fell in with one Chandrabhat, who joined the party. Urged by Janārdan, Eknāth begins his literary career by producing a Marathi version of a section of the *Bhāgavata Purāṇa*, under the title, *Chatushloki Bhāgavata*. Chandrabhat returned with them to Devagiri, and at his request was, with due ceremony, buried alive.

4. EKNĀTH IS NOW SENT ON A LONG PILGRIMAGE.

Saying an affectionate farewell to Janārdan, Eknāth begins a pilgrimage, intended to cover even the most distant

parts of India. He first goes to the sacred shrines in the North. On his return, with the intention of visiting the southern shrines, he passes through his home town, Pratishthāna.

During all this period of discipleship and pilgrimage, his grandparents were plunged into the deepest sorrow, not knowing what had become of him. They finally were successful in learning of his relations with Janārdan. The aged couple visit Janārdan, and are comforted by his assurances of their grandson's welfare. They, however, persuade Janārdan that they need their grandson, and obtained from him a letter to Eknāth telling him to remain at Pratishthāna. When, therefore, the parents recognized him as he was passing through their town, the letter was presented, and Eknāth bowed to the command of his *Guru*.

5. EKNATH'S MARRIAGE AND HOME LIFE.

Knowing Eknāth's indifference to the worldly life, the grandparents appealed again to Janārdan and obtained a written command to Eknāth to settle down to a married life, which he called the most honorable of all modes of life. A worthy bride was found, and after extensive preparations, and with many guests, the wedding ceremony was performed. Girjābāi, proved a true helpmeet, and joined with him in his religious acts, and in his remarkable philanthropic spirit, and acts of mercy. Soon after his marriage he had the sorrow of losing his Grandparents and his beloved *guru*, Janārdan.

6. STORIES OF EKNATH'S EVENTFUL LIFE.

How a merchant to whom he owed money was miraculously paid; how God in the guise of a Brahman

came to serve him ; his readings of the *Bhāgavata* ; Brahman envy ; his hospitality to four Brahman chance guests, and to three Muhammadans ; Brahman hostility ; Eknāth stays the death of Krishṇadās until he finishes his version of the *Rāmāyaṇa*, and he aids in the marriage ceremony of the idol Pānduraṅg with that of Rukmiṇi.

7. HIS PILGRIMAGE TO PAṆḌHARPUR.

His long desire to visit Paṇḍharpur is finally realized. He and a large company with him, singing the praises of God on the way, arrive at Paṇḍharpur. *Kirtans* and worship are performed with intense enthusiasm. The assembled *bhaktas* wish to hear from Eknāth's own lips the story of how his Grandfather Bhānudās brought back the image of Vithobā, which had been taken away to Vidyānagara by the king. He tells the story of Bhānudās and of his marvellous deliverance from an expected cruel death. Eknāth's return to his home was an occasion for enthusiastic welcome.

8. OTHER EVENTS IN EKNĀTH'S LIFE.

Shripād, a great *sannyāsi* appears, whose strange actions excite both respect and ridicule. He brings a dead donkey to life, and those envious Brahmans, who were opposed to Eknāth, use this *sannyāsi* as an opportunity to show their spite against Eknāth. At Shripād's own request Eknāth buries him alive. Eknāth's Brahman enemies accuse him of an unlawful act, and threaten excommunication, unless he performs a miracle to prove that his act was a lawful one. The miracle of the stone bull eating from his hand proved his innocence. Other disbelieving Brahmans, who had not seen

the miracle demand another, and the stone bull leaping into the river answers their doubts.

9. EKNĀTH GOES TO ALANDI.

Eknāth had deep reverence for the poet-saint Dnyāneśvara, and with a large company went to visit his shrine at Alandi. The town was a deserted one at that time, and the pious pilgrims, unable to obtain food, were miraculously fed by God, who in the form of shopkeeper supplied all with the materials of their food, without charge. Warned in a dream that the root of a tree was pressing on the neck of Dnyāneśvara in his tomb, Eknāth opened the tomb and pushed the root aside. The company of pilgrims then returned.

Eknāth was a student of Dnyaneśvara's great commentary on the Bhagavadgītā. The copy he possessed had many copyist's errors. He is said to have corrected them, and gave many public readings from the work.

10. RĀṆYĀ MAHAR AND HIS WIFE.

Among the enthusiastic listeners at Eknāth's *Kirtans*, were even outcastes, for all pious souls were welcomed by him. Rāṇyā and his wife, Unmentionables as they were called, learned from Eknāth's lips that all were equal before God, and because they wished to have Eknāth's blessing, invited him to dine with them. He accepted the invitation. The Brahmans were furious, and lay in wait to catch him in the deed. Rāṇyā's wife made careful preparations, and when ready, awaited Eknāth's arrival. He came, or was it God who assumed his form? For the Brahman spies, rushing back and forth between Eknāth's home and the

hut of Rāṇyā, the Unmentionable, saw Eknāth in both places, in one, dining at his own home, in the other, being lovingly ministered to by Rāṇyā Mahār and his wife.

11. EKNĀTH'S DAILY LIFE.

Envious Brahmans, who saw their gains lessened by Eknāth's popularity, were constantly working against him. His miraculous deeds they ascribed to the power of demons. He pursued, however, his even course of life, which included his regular morning devotions, his readings from the Bhāgavata and other sacred books, and his evening *kirtans*, that extended far into the night.

Among the miraculous stories related are those of his returning to a man a touchstone that had been left in his care. And God comes in the form of a Brahman, called Khaṇḍyā, and serves him without compensation, as a menial.

12. EKNĀTH'S FORGIVING SPIRIT AND DEEDS OF MERCY.

Four thieves listen to his *kirtan*, and then hide in his house until all are asleep. But while seeking for what they could steal, they suddenly become blind. Just then they find themselves in Eknāth's presence in the Godroom. They confess their evil intention, their sight is restored, Eknāth forgives them, and they leave converted to a good life.

A poor Mahār thief, emaciated by cruel treatment in prison, escapes and crawls to Eknāth's door, where a *kirtan* was going on. He hides, but when all were gone, Eknāth spies him, and pities his condition. Girjābāi, aroused from

her sleep, cooks some simple food, and Eknāth feeds the Mahār with his own hands, covers him with a blanket, and thus saves his life, and obtains a pardon for him. The Brahman find fault with Eknāth for this deed of mercy, but he is undeterred in his kindness to all. A Brahman Ghost is delivered from his curse by the touch of Eknāth's hand, because of his kind deed to the Mahār thief.

13. EKNĀTH'S LITERARY ACTIVITIES.

Beginning with the Chatushloki Bhāgavata, Eknāth's literary activities were largely in the form of commentaries, and short philosophic works, and Abhangs. His first large work was the commentary on the eleventh *skandha* of the Bhāgavata Puraṇa, known as the Eknāthi Bhāgavata.

14. EKNĀTH'S BHĀGAVATA BRINGS HIM PERSECUTION.

There were those who strongly opposed Marathi versions of the sacred Sanskrit texts, and Eknāth's attempts to make the sacred books accessible to those who were unacquainted with Sanskrit brought him persecution. A Brahman copied the first two chapters of Eknāth's Bhāgavata, and took them with him to Benares. Sitting by the river bank he read aloud from its pages. The very orthodox disciples of the chief *Sannyāsi* complained to their head of this desecration of the holy book. The Brahman was summoned. Examination proved him innocent of composing the Marathi version. Eknāth, being the guilty person, two disciples were sent to Pratiṣṭhāna to summon him to appear before the *Sannyāsi*, and answer to the

charge. Eknāth acquiesced, and made the long journey to Benares. Eknāth, without any formal trial, was condemned by the *Sannyāsi* to be beaten, five blows by each of his three hundred disciples. The disciples, however, less revengeful than their head, were cautious, and as each one looked at Eknāth he seemed in the form of an *avatār* of God. And the *Sannyāsi* himself, became converted, and helped him to finish the remaining chapters of the version. The orthodox Brahmans of Benares were, however, not satisfied. They took his manuscript and threw it into the river, but the Bhāgirathi river, in the form of a jewelled Goddess, put out her hands and saved the book. The Brahmans now wished to worship Eknāth. He refused such worship for himself, but arranged for their worship of the Book.

While returning to Pratiṣṭhāna Eknāth met the ascetic Dāsopant Digambar*, whom he had long wished to meet. Eknāth had a hearty welcome on his return to his home, and soon after he celebrated with great eclat the birthday of Krishṇa.

15. EKNĀTH'S FORGIVING SPIRIT AND KINDNESS.

Eknāth's humble, forgiving and kindly spirit are illustrated by several stories. His forgiveness of a Muhammadan who spat on him led to the Muhammadan's conversion. He saw a little Mahār boy in pain on the burning sand of the river, and carried him on his shoulder

*See Journal of the American Oriental Society Vol. 42, pages 251—279. "*The Maratha Poet-Saint Dāsopant Digambar*", by Justin E. Abbott,

to his mother. A Brahman leper comes to Eknāth to be cleansed, and pleads that that good deed of his kindness to the Mahār boy, if transferred to him would cure him. Eknāth took some water and poured it on the leper's hand. The leprosy vanished, and the Brahman regained his beautiful form. Eknāth, loved and honored by the pious men and women who flocked to his *kirtans*, could not, however, escape the envy of some. They showed this in the case of the Goddess of the river, who assuming the form of a beautiful woman, came to listen to Eknāth's readings of the Purāṇa. When these evil minded men saw her vanish in the river they were converted, and confessed to him their fault. Eknāth's gentleness and tact led to the conversion of an impious merchant.

16. EKNĀTH'S SON HARI.

To Eknāth and Girjābāi were born a son and two daughters. The daughters were in time given in happy marriage. The son, Hari, was given every educational advantage, and he became learned in Sanskrit, but proud of his knowledge. He became ashamed of his good father, who gave *kirtans* in the language of the common people. He left his father's home and went to Benares to be among the learned Sanskrit *pandits*. But Eknāth was now getting old, and he had a strong longing to have his son return. He went to Benares to persuade him to return. Hari assented on two conditions, that the father should give up giving *kirtans* in Marathi, and that he should not eat food prepared by others outside of his home. Eknāth accepted, and the two returned. Hari now performed the *kirtans* in Sanskrit, but the crowds that used to come, and were understandingly led by Eknāth in enthusiastic worship, no

longer appeared. Those who came could not understand, and got up and left. No longer at the reading of the *Pu-rāṇas* did the *wāḍī* swarm with men and women.

But a miracle, that took place in the home of a pious woman led to Hari's conversion. Eknāth again resumed his *kirtans*, the old devoted crowd returned, clapping their hands, and listening with the old time enthusiasm.

17. EKNĀTH CARES FOR AN IDIOT BOY GAVĀBĀ.

A mother did not know what to do with her idiot boy. She heard of Eknāth, and from her humble village she brought the boy and placed him at Eknāth's feet. The kindly Eknāth received the boy, and tactfully, and sympathetically helped him in heart and intellect, until the supposed idiot, developed in mind and heart, became the poet to whom Eknāth entrusted the completion of the *Rāmāyaṇa*, on which he was working as the hour of his death approached.

18. EKNĀTH'S FINAL HOURS.

Eknāth, now an old man and infirm, felt that the time of his departure was at hand, and announced this to his sorrowing friends. Some envious to the very last, expressed their feelings in remarking that after all Eknāth would die as did other men, and be carried on the shoulders of men to the burning place. The pious, who loved Eknāth, expressed the wish that he should die in some special way. Eknāth assented, and weak as he was, arose from his bed, bathed, changed his clothes, took his *vinā* in his hand, and repeating God's names aloud, went down to the river,

accompanied with a sorrowing, weeping crowd. Inspired by the occasion, Eknāth sang praises to God, and then saying his loving farewell, waded into the water up to his waist. Calling loudly on the name of God, his soul left its abode, and from above, the gods, who were watching the solemn scene, showered flowers.

19. THE MIRACULOUS ASHVATTHA TREE

The next day when his son and friends came to gather up Eknāth's ashes, a surprise met their eyes. A fresh Tulsi plant and a small Ashvattha tree, with tender, brilliant leaves, were growing in the ashes. "It is Eknāth himself, manifesting himself in this Ashvattha tree," they exclaimed. And they built a stone platform around it, to preserve it. And on the platform they placed Eknāth's *pāduka*, so that it might be the sacred place where the pious might come, worship and realize the desires of their hearts.

C. THE BHIKSHUGITA

1. THE BHĀGAVATA PURĀṆA

Among the 18 Purāṇas, the one most used and honored by the Maratha Poet-Saints is the Bhāgavata Purāṇa. Scholars have not yet come to an agreement as to the date of its composition. There is strong evidence that it could not have been written later than 900 A.D. As to how much earlier it may have been written there is no unanimity of opinion. Any one familiar with the Bhāgavata Purāṇ and with the writings of Dnāyeshvara, the first in the known list of Maratha Poet-saints, will have evidence that he was deeply influenced by the Bhāgavata Purāṇa, which in its turn was influenced by the Bhagavadgitā*. Eknāth also was profoundly influenced by the Bhāgavata Purāṇa. Of his writings the Chatusloki Bhāgavata is a commentary on the ninth chapter of the second *skandha* of the Bhāgavata Purāṇa. The Shukāshṭaka is a commentary on eight *shlokas* from the Bhāgavata Purāṇa. The Eknāthi Bhāgavata is a commentary on the eleventh *skandha* of the Bhāgavata Purāṇa.

2. THE BHIKSHUGITA OF THE BHĀGAVATA PURĀṆA.

The twentythird chapter of the eleventh *skandh* of the Bhāgavata Purāṇa is also known as the Bhikshugita, The Mendicant's Song. It is somewhat in the nature of a parable, told by Kṛishṇa to Uddhava. Uddhava had expres-

*See my note on the word for word quotations in the Bhāgavata Purāṇa taken from the Bhagavadgitā, Indian Antiquary Vol. XXI page 94.

sed a doubt whether it were possible for a man to keep his mind in perfect peace [*śānti*] under insults and persecutions. Krishṇa assures him that it is possible, and relates the story of a miser who lived only for wealth. Losing it, however, and reduced to direst poverty, he repents and becomes a *sannyāsi*. His conversion is disbelieved, and insults and persecution follow. Through it all, however, the converted miser preserves perfect peace of mind. This story is told in the Sanskrit text of the Bhāgavata Purāṇa is 62 verses.

3. THE BHIKSHUGITA OF EKNĀTH

Eknāth in his commentary on this chapter of the Bhāgavata Purāṇa expands the 62 verses of the Sanskrit text into 1004 Marathi verses. He does this by describing in fuller detail the life of the miser, his methods of gaining wealth, his penuriousness, his eventual loss of all, his disgrace, his dire poverty, and then his conversion, followed by insults and persecution, in which his perfect peace of mind is preserved. Eknāth also has in this chapter very fully developed his thoughts on the evil results of the lust for wealth, on how to rightly use wealth, and how through a sincere approach to God the heart can become pure. "Bhakti is to be considered pure only when there is in it the love of God."

श्रीमद्भगवद्गीता

एकादशस्कन्ध-अध्याय २३

भिक्षुगीत- एकनाथकृत मराठी अनुवाद

श्रीगणेशाय नमः ॥ ओंनमो सद्गुरु विश्वरूप ॥ विश्वा सबाह्य तूं
चित्स्वरूप ॥ तुझे निर्धारितां रूप ॥ तूं अरूप अव्यय ॥ १ ॥ चराचर
जें सावेव ॥ तें तुज अरूपाचे अवयेव ॥ जीव शिव हे तुझी माव ॥ अद्वय-
वैभव पै तुझे ॥ २ ॥ घृतपुऱ्ळी दिसे साकार ॥ घृतपर्णे तेचि निराकार ॥
तैसा तूं अव्यय अक्षर ॥ जगदाकार भाससी ॥ ३ ॥ ठसावळें जें दिसे
जग ॥ निर्धारितां तुझे अंग ॥ अंग पाहतां तूं अनंग ॥ अनंगाचा
माग तुजमार्जी नाही ॥ ४ ॥ जें देखिजे तें तूं नव्हसी ॥ नव्हे तें तूंचि
होसी ॥ होणें न होणें नाही तुजपार्शी ॥ ॥ ऐसा' तूं जगासी जगद्गुरु
॥ ५ ॥ शब्द तुजहूनि दूरी ॥ तूं शब्दा सबाह्याभ्यंतरी ॥ बोलका
तूं चराचरी ॥ वेदशास्त्री तूं वक्ता ॥ ६ ॥ उंसापासुनि गोडी दिसे ॥
उंसा सबाह्य गोडीचि असे ॥ गोडियेमाजी उंस नसे ॥ वेदासि तुज तैसें
सौजन्य ॥ ७ ॥ वेदांचा वक्ता तूंचि होसी ॥ वेदीं प्रतिपादिजे तुम्हांसी ॥
शेखी वेदांसि ना कळसी ॥ निःशब्दवासी गुरुराया ॥ ८ ॥ जेवीं कां
निःशब्द अनाहत ध्वनी ॥ असे ध्वनिमार्त्री मिळोनी ॥ तो अनाहत वाज-
विजे जर्नी ॥ ऐसें नाही कोणी वाजंत्र ॥ ९ ॥ तेवीं तूं वेदांचा वक्ता ॥
सकळशास्त्रां युक्तिदाता ॥ परी वेदशास्त्रसंमता ॥ तुज तत्त्वतां न बोळ्ये
॥ १० ॥ म्हणोनि' तूं केवळ निःशब्द ॥ तंव निःशब्द आणि सशब्द' ॥
हाही मायिक अनुवाद ॥ तूं एवांविध न कळसी ॥ ११ ॥ तूं न कळसीची

तत्त्वतां ॥ ऐशिया युक्तींचा तूंचि विज्ञाता^१ ॥ ज्ञाताचि^२ हें स्थापूं जातां ॥
 तंव अज्ञानता असेना ॥ १२ ॥ जेथ अज्ञानता नाहीं ॥ तेथ ज्ञातेपण
 कैचें कायी ॥ हो कां मुख्यत्वे^३ नोवरीचि नाहीं ॥ त नोवरा पाही म्हणे
 कोण ॥ १३ ॥ तूं ज्ञाता ना अज्ञाता ॥ तूं बोलता ना न बोलता^४ ॥ तूं
 बहु ना एकुञ्चता ॥ तुझी अलक्ष्यता लक्षेना ॥ १४ ॥ तूं निःशब्द^५ निर्विकार
 ॥ तूं निर्गुण निरहंकार ॥ हेही म्हणतां पडे विचार ॥ तूं जगदाकार
 जगदात्मा ॥ १५ ॥ जगदाकारें तूं प्रसिद्ध ॥ तेथ कोणाचें कोणा बाधे
 द्वंद्व ॥ पर नाहीं मा परापराध ॥ अतिविरुद्ध कोणासी ॥ १६ ॥ यापरी
 जी सद्गुरुनाथा ॥ तुझे^६ चरणीं द्वंद्वसमता ॥ तेणें समसाम्यें निजकथा ॥
 श्रीभागवता चालविसी ॥ १७ ॥ तेंचि श्रीभागवती ॥ बाविसावे अध्याया-
 अंती ॥ उद्धवें पुशिलें निजशांती ॥ द्वंद्वसमाप्तीउपावो ॥ १८ ॥ उद्धवें
 प्रश्न केला वाड ॥ जेणें ब्रह्मज्ञानाची^७ पुरे चाड ॥ तो श्रीशुक्रासि
 छगल गोड ॥ तेणें पुरे कोड परीक्षितीचें ॥ १९ ॥ ऐकानि उद्धवाची
 प्रश्नोक्ती ॥ शुक्र सुखावला आनंदस्फूर्ती^८ ॥ तो म्हणे सावध परीक्षिती ॥
 तुष्टला श्रीपती उद्धवासी ॥ २० ॥ ब्रह्मज्ञानाची निर्वाणस्थिती ॥ ते जाण
 पां मुख्यत्वे^३ शांती ॥ ते उद्धवें पुशिली अति प्रीती ॥ तेणें श्रीपती
 संतोषला ॥ २१ ॥ तो शांति आणि निवृत्ती ॥ सांगेल चौअध्यायोक्ती ॥
 ऐक राया परीक्षिती ॥ ते मी तुजप्रती सांगेन ॥ २२ ॥ ऐकें पांडवकुल-
 दीपका ॥ कौरव^९ कुळीं कुलतिलका ॥ तूं शांतीसि अधिकारी निका ॥
 निजात्ममुखा साधक ॥ २३ ॥ साधावया ब्रह्मप्राप्ती ॥ तूं त्यक्तोदक
 श्रवणार्थी ॥ यालागीं शांति आणि निवृत्ती ॥ ऐके नृपती हरि सांगे
 ॥ २४ ॥ तेविसावे अध्यायीं निरूपण ॥ दुर्जनीं क्षोभविलें मन ॥ त्या
 मनासि ये क्षमा पूर्ण ॥ तेंचि श्रीकृष्ण सांगेल ॥ २५ ॥ भिक्षुगीत-
 संरक्षण ॥ तें मनोजयाचें लक्षण ॥ प्रकृतिजयाचें निरूपण ॥ सांगेल

पा. भे. १ दाता. २ ज्ञानचि. ३ बोलविता. ४ निष्टक निर्विकार. ५ तुझे चरणीं
 डेकानि माथा. ६ ब्रह्मज्ञानाचें पुरे कोड. ७ चितीं आनंदस्फूर्ति. ८ लनापका.

संपूर्ण चोविसावा ॥२६॥ सांगोनि त्रिविध तिन्ही गुण ॥ परि लक्ष'-
बील निजनिर्गुण ॥ हे गुणजयाचें निरूपण ॥ सुलक्षण पंचविसावा
॥ २७ ॥ सव्विसावा अध्यावो येथ ॥ तो धडधडीत विरक्त^२ ॥ सांगो-
नियां ऐलगीत ॥ स्त्रियादि समस्त विषयत्याग ॥ २८ ॥ गुण विषय
प्रकृति मन ॥ या चहूंचें समाधान ॥ चहूंचें अध्यायीं विशद जाण ॥
स्वमुखें श्रीकृष्ण सांगेल ॥ २९ ॥ यापरी परीक्षितीस जाण ॥ करो-
नियां सावधान ॥ श्रीशुक योगींद्र आपण ॥ कथालक्षण निरूपी ॥ ३० ॥
॥श्लोक॥ बादरायणिहृत्वाच ॥ स एवमाशंसित उद्धवन भागवतमुख्येन दाशार्हमुख्यः॥

सभाजयन् भृत्यवचो मुकुंदस्तमाबभाषे श्रवणीयवीर्यः ॥ १ ॥

शुक म्हणे परीक्षिती ॥ ऐकोनी उद्धवाची विनंती ॥ वचनें संतोषल्ल
श्रीपती ॥ ते उद्धवा प्रती संबोधी^३ ॥ ३१ ॥ कोटिजन्मांतीं केवळ ॥
द्विजत्व पाविजे सत्कुळ ॥ हे महापुण्याचें निज फळ ॥ ते सफळ तेचि
निष्फळ हरिभक्तिविण ॥ ३२ ॥ सदा सफळ आंब्याचा रुख ॥ त्यावरी
उपजे कांवरुख ॥ तो सफळीहि निष्फळ देख ॥ तैसे उत्तम लोक
भजनेंवीण ॥ ३३ ॥ ते स्थिती नाहीं उद्धवापाशीं ॥ उत्तम जन्म यादव-
वंशीं ॥ सभासदता^४ आल्याही हातासी ॥ श्रीमदासी भुलेचिना ॥ ३४ ॥
झालियाही राज्यसंपत्ती ॥ जो विसंबेना भगवद्भक्ती ॥ भागवतमुख्यत्वाची
प्राप्ती ॥ त्यासीच निश्चितीं महाराजा ॥ ३५ ॥ सगुण सुंदर पतिव्रता ॥
अनुकूल मिळालिया कांता ॥ जो विसंबेना^५ भगवत्पथा ॥ भागवतमुख्यता
या नांव ॥ ३६ ॥ इहीं गुणीं अतियुक्त ॥ विवेकेंसी अतिविरक्त ॥ श्री-
कृष्णचरणीं अनुरक्त ॥ मुख्य भागवत उद्धवू ॥ ३७ ॥ वर्ये घनें जे
श्रेष्ठपण ॥ ते श्रेष्ठत्व अतिगौण ॥ भगवत्प्राप्ती ते श्रेष्ठ जाण ॥ तेणें
भाग्यें परिपूर्ण उद्धवू ॥ ३८ ॥ जो श्रीकृष्णाचा विश्वासी ॥ श्रीकृष्ण
एकांत करी ज्यासी ॥ गुह्य ज्ञान सांगे ज्यापाशीं ॥ त्याच्या भाग्यासी

पा. भे.—१ लक्ष बिलक्ष निजनिर्गुण. २ बैराग्य विरक्त. ३ उपदेशी.
४ सभाग्य सदयता आल्याही ५ विसरेना.

कॅसी वानूं ॥ ३९ ॥ परब्रह्म जें कां साक्षात ॥ तें उद्धवासि झालें
 हस्तगत ॥ त्याच्या बोलमार्जी वर्तत ॥ भाग्यें भाग्यवंत तो एक ॥ ४० ॥
 उद्धवभाग्य वानित वानित ॥ शुक झाला सद्गदित ॥ स्वानंदें वोसंडला
 तेथ ॥ ठेला तटस्थ महासुखें ॥ ४१ ॥ उद्धवभाग्याचा उद्रेक ॥ सांगतां
 वोसंडला श्रीशुक ॥ तें देखोनि कुरुनायक ॥ जाहला आत्यंतिक विस्मित
 ॥ ४२ ॥ ज्याचें निजभाग्य सांगता ॥ श्रीशुकासिही होतसे अवस्था ॥
 उद्धव भाग्याचा सर्वथा ॥ मजही सर्वथा मानला ॥ ४३ ॥ तंव शुक
 म्हणे रायासी ॥ परमभाग्य तें उद्धवासी ॥ तेणें विनवितां हृषीकेशी ॥
 वचनमार्जेसी तुष्टला ॥ ४४ ॥ उद्धवास शांतीची चाड ॥ तो प्रश्न
 श्रीकृष्णासि झाला गोड ॥ त्याचें पुरवावया कोड ॥ निरूपण वाड
 सांगेल ॥ ४५ ॥ परमशांतीचा अधिकारी ॥ तूंचि एक निजनिर्घारी ॥
 ऐसें उद्धवा प्रेमपुरस्कर्ती ॥ शांति श्रीहरी' सांगत ॥ ४६ ॥

॥ श्लोक ॥ श्रीभगवानुवाच ॥ बार्हस्पत्य स वै नात्र साधुर्यं दुर्जनैरितैः ॥
 दुरुक्तैर्भिन्नमात्मानं यः समाधातुमीश्वरः ॥ २ ॥

उद्धवा तूं जें बोलिलासी ॥ मीही सत्य मानी त्यासी ॥ दुर्जनीं
 केल्या अपमानासी ॥ सहावया कोणासि शांती नाही ॥ ४७ ॥ देव
 पादुका वाहती शिरसीं ॥ मुख्य इंद्र लागे ज्याच्या पायांसी ॥ अष्ट
 महासिद्धी ज्याच्या दासी ॥ ब्रह्मज्ञान ज्यापाशीं वचनांकित ॥ ४८ ॥
 ऐसा देवगुरु बृहस्पती ॥ त्याचा शिष्य तूं विवेकमूर्ती ॥ यालागीं
 शांतीच्या साधक युक्ती ॥ तूंचि निश्चिती जाणसी ॥ ४९ ॥ शांति
 आकळावया उद्धवासी ॥ आदरें सत्कारी हृषीकेशी ॥ अनुमोदुनि
 त्याचे बोलसी ॥ शुद्ध शांतीसी हरि सांगे ॥ ५० ॥ निंदा अक्झा
 हेळण ॥ दुर्जनीं केलिया अपमान ॥ हें साहे तो ईश्वर जाण ॥ निज-
 बोधें पर्ण तो मद्रूप ॥ ५१ ॥ ज्यासि सर्वभूती निजात्मता ॥ दृढ बाण-

छीसे तत्त्वतां ॥ तोचि दुर्जनाचिया आघाता ॥ साहे सर्वथा
 यथासुखें ॥ ५२ ॥ जो स्वयें होय अवघें जग ॥ त्यासि लागतां उपद्रव
 अनेग ॥ उठेना क्रोधाची लग्नग ॥ लाहे अनुद्वेग यथासुखें ॥ ५३ ॥
 निजांगीं लागतां निजकर ॥ नुठी क्रोधद्वेषांचा उद्धार ॥ निजात्मा जो
 देखे चराचर ॥ शांति त्याचें घर स्वयें रिचे ॥ ५४ ॥ उद्धवा ऐसा
 ज्यासि निजबोधू ॥ त्यासि म्हणिजे सत्य साधू ॥ तोचि साहे पराचा
 अपराधू ॥ शांतिनेजशुद्धू तो एक ॥ ५५ ॥ नेणोनियां निजबोधातें ॥
 इतर जे सज्जान ज्ञाते ॥ ते न साहती द्वंद्वतें ॥ ऐक तूतें सांगेन ॥ ५६ ॥

॥ श्लोक ॥ न तथा तथ्यते विद्वः पुमान्बाणैः सुमर्मगैः ॥

यथा तुर्दति मर्मस्था ह्यसनां परुषेषवः ॥ ३ ॥

तिरुयाचे अतितिख^१ बाण ॥ जेणें घायें होती विकळ प्राण ॥
 त्याहूनि दुर्जनाचे वाग्बाण ॥ अधिक जाण रुपती ॥ ५७ ॥ लोहाचे बाण
 जेथें लागती ॥ तोचि अंगें व्याथित होती ॥ परी वाग्बाणांची अधिक शक्ती ॥
 घायें भेदिती पूर्वज ॥ ५८ ॥ लोहबाणाचे लागलिया घाये ॥ ते पान-
 पाल्या^२ व्यथा जाये ॥ परी वाग्बाण रुपल्या पाहे ॥ तें शल्य^३ राहे
 जन्मांत ॥ ५९ ॥ वर्मस्पर्शाचें बासटें जाण ॥ विधितां निंदेचे वाग्बाण ॥ तेणें
 भेदितांचि अंतःकरण ॥ सर्वांगीं पूर्ण भडका उठी ॥ ६० ॥ दुर्जनाचिया दुरुक्ती ॥
 अपमानाची उद्धति^४ ॥ साहावयालागीं शांति ॥ नव्हे निश्चितीं प्राकृतां ॥ ६१ ॥
 ऐशिया रीतीं यथोचित ॥ उद्धवाचें मनोगत ॥ संरक्षुनि श्रीकृष्णनाथ ॥
 शांतीचा निश्चितार्थ सांगों पाहे ॥ ६२ ॥ पूर्वीं सांगितलें निज शांतीसी ॥
 वेगीं साधी म्हणे^५ उद्धवासी ॥ ते अटक वाटेल त्यासी ॥ अति संको-
 चासी पावेळ ॥ ६३ ॥ होतें उद्धवाचे मानसी ॥ हे शांति असाध्य सर्वासी ॥
 जाणोनियां हृषीकेशी ॥ सांगे इतिहासेंसी भिक्षुगीत ॥ ६४ ॥

॥ श्लोक ॥ कथयन्ति महत्पुण्यमितिहासमिहोद्भव ॥

तमहं वर्णयिष्यामि निबोध सुसमाहितः ॥ ५ ॥

अशांति क्षोभाचे^१ चित्तमळ ॥ क्षाळावया जी तत्काळ ॥ इतिहास-
गंगा केवळ ॥ अति निर्मळ कृष्णोक्ती ॥ ६५ ॥ श्रीकृष्णवदन-ब्रह्माद्री ॥
श्रीभागवतऔदुंबरी ॥ जन्मली शांति गोदावरी ॥ निजमूळाकारी^२ निर्मळ
॥ ६६ ॥ ते^३ गुप्त ओघें नारदगती ॥ उद्धव गंगाद्वारी व्यासोक्ती ॥ तेचि
शुकमुखकुशावर्ती ॥ प्रकटे अवचिती पवित्रपणं^४ ॥ ६७ ॥ तथा पवित्र
ओघाचिये गती ॥ श्रद्धाधृतीसमरसे भक्ती ॥ प्राची अरुणा वरुणा सर-
स्वती ॥ हें संगमप्राप्ती जेथ होय ॥ ६८ ॥ तेणें शांतिगंगेची स्थिती ॥
भरुनि उथळे^५ अतिउन्नाति ॥ तेथ श्रवणार्थी बुडी देती ॥ ते पवित्र
होती निजक्षमा ॥ ६९ ॥ ते शांतिगंगा अतिविख्यात ॥ उद्धव करावया
पुनीत ॥ प्रकट करी श्रीकृष्णनाथ ॥ भिक्षुगीतविन्यासें ॥ ७० ॥

॥ श्लोक ॥ केनचिद्भिक्षुणा गीतं परिभूतेन दुर्जनैः ॥

स्मरता धृतियुक्ते^६ विपाकं निजकर्मणाम् ॥ ५ ॥

उद्धवा कोणी एक संन्यासी ॥ दुर्जनीं उपद्रवितां त्यासी ॥ म्हणे
' क्षयो होय दुष्टकर्मासी ' ॥ येणें संतोषे मानसी क्षमावंत ॥ ७१ ॥
आपुले अंगीचे मळ ॥ पुढिलीं क्षाळितां सकळ ॥ जो क्रोधेंसि करी तळमळ ॥
तो मूर्ख केवळ आत्मघाती ॥ ७२ ॥ लोक म्हणती ज्यासी दुर्जन ॥ संन्यासी म्हणे
ते माझे सज्जन ॥ माझ्या दोषांचें निर्दळण ॥ यांचेनि धर्म जाण होतसे
॥ ७३ ॥ संमुख कोणी निंदा करिती ॥ तेणें अत्यंत सुखावे चिती ॥ म्हणे
मज तुष्टला श्रीपती ॥ पापाची निवृत्ती सहजें होय ॥ ७४ ॥ ऐसेनि विवेकें
तत्त्वतां ॥ शांतीसी ढळें नेदीं सर्वथा ॥ चढोनि निज धैर्याचे^६ माथां ॥ गायली

पा. भे.- १ क्षोभ चित्ताचे मळ. २ निजमूळ करी. ३ तो गुप्त ओघ नारद
गती. ४ प्रकटपणें. ५ उलथे. ६ निजधर्माचे.

गाथा ते ऐक ॥ ७५ ॥ उद्धवासि म्हणे श्रीकृष्णनाथ ॥ ये अर्थी होई सावचित्त ॥ अति लोभी तो अति विरक्त ॥ झाल तो वृत्तात सांगेन' ॥ ७६ ॥

॥ श्लोक ॥ अवंतिषु द्विजः कश्चिदासीदाढ्यतमः श्रिया
वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः ॥ ६ ॥

मालत्र देशी अवंती नगरी ॥ तेथ ब्राह्मण वसे गृहदारी ॥ कृषिवा-
णिज्यवृत्तिवरी ॥ जीविका करी निरंतर ॥ ७७ ॥ गांठी धनधान्यसमृद्धी ॥
अमर्याद द्रव्यसिद्धी^१ ॥ परी अतिशयें कृपणबुद्धी ॥ पोटाही त्रिशुद्धी
न खाय ॥ ७८ ॥ पोटा सदा खाय कदन्न ॥ तेंही नाहीं उदरपूर्ण ॥ तेथ
स्त्रीपुत्रादिदासीजन ॥ जठरतर्पण न पावती ॥ ७९ ॥ न करी नित्यनै-
मित्य ॥ स्वर्मी नेणे धर्मकृत्य ॥ देव ब्राह्मण अतिथी तेथ ॥ सदा जात
पराङ्मुख ॥ ८० ॥ कवडी एक लाभू पाहे ॥ तें पित्याचें श्राद्ध जरी
आहे ॥ तें सांडूनि अंत्यजगृहा जाये ॥ न मनीं भय स्पर्शार्थें ॥ ८१ ॥ मी
उत्तम हा हीनवर्ण ॥ हे धनलोभें गिळी आठवण ॥ हातां येतां देखोनि
धन ॥ स्वीकारी अन्न पतिताचें ॥ ८२ ॥ धनकामासाठीं देख ॥ न मनीं पाप
महादोख ॥ कवडीच्या लोभें केला मूर्ख ॥ नाठवे नरक महापातू ॥ ८३ ॥
यापरी तो कर्मभ्रष्ट ॥ अकर्म करी क्रियादुष्ट ॥ अतिवंचक महाशठ ॥
केवळ नष्ट धनलोभी ॥ ८४ ॥ त्या धनलाभाचा अवरोधू ॥ होतां
देखोनि खवळे क्रोधू ॥ गोहत्यादि ब्रह्मवधू ॥ करावया सिद्ध स्वयें
होय ॥ ८५ ॥ धनकामी क्रोधाची वस्ती ॥ धनापार्शीं पापें असती ॥ धन-
लोभी ज्याची स्थिती ॥ कदर्युवृत्ती त्या नांव ॥ ८६ ॥ ऐसें धन सांचिलें
फाडोवाडें ॥ त्याचाही व्यय जें करणें पडे ॥ तें प्राणांताचे येऊनि पडे ॥
विचार पुढें असेना^२ ॥ ८७ ॥ वानराचे गालीचे चणे ॥ हातां नयेती
जितां प्राणें ॥ तैसा द्रव्याचा व्ययो करणें ॥ तेंचि मरण कदर्या ॥ ८८ ॥

॥ श्लोक ॥ ज्ञातयोऽतिथयस्तस्य बाह्वन्मित्रेणानि नार्चिताः ॥

शून्यावसथ आत्माऽपि काले कर्मैरनर्चितः ॥ ७ ॥

घरींचा भात वेंचले कांहीं ॥ यालागीं वैश्वदेव करणेंचि नाहीं ॥ तेथ
अतिथि आलिया पाही ॥ कोण समयीं कोण पूजी ॥ ८९ ॥ अतिथि आलिया
जाण ॥ ऐसे बोल बोले आपण ॥ जे वचनमात्रेंच जाती प्राण ॥ त्यासि
मागे कोण अन्नोदक ॥ ९० ॥ देखोनि त्याचीया घरासी ॥ ब्रह्मचारी
नित्य उदासी ॥ आशा त्याजिली संन्यासीं ॥ जेवीं राजहंसीं गोमय ॥ ९१ ॥
भिकारीं सांडिलें त्याचें घर ॥ अतिथी डावलिलें निरंतर ॥ पाहुणा
दूरी पाहे बिदार ॥ निराशी पितर सर्वश ॥ ९२ ॥ दारा न ये कोरा-
न्नकर ॥ घर सोडूनि गेले उंदीर ॥ काउळीं वोसडिलें त घर ॥ चिडीयां
चारा न मिळे दाणा ॥ ९३ ॥ मुंग्यांसि पडे नित्य लंघन ॥ तिहीं धरिलें
बिदार आन ॥ पोटे न खाय जो आपण ॥ तेथ कथा कोण इतरांची
॥ ९४ ॥ अत्यंत भूक लागल्या पोटी ॥ चणेही न खाय जगजेठी ॥
तेथ कायसी सेवकांची गोठी ॥ कावली पोटी स्त्रीपुत्रें ॥ ९५ ॥ जें
वमन घडे त्यासी ॥ तें न करी फळाहारासी ॥ अधिक वेंचूं कोण सोशी ॥
यालागीं उपवासी स्वयें पडे ॥ ९६ ॥ तेथ कुळगुरुचा सन्मान ॥ कुळ-
धर्म गोत्र भोजन ॥ व्याही जांवड यांसी वोगमान ॥ धनलोभें जाण कदा
न करी ॥ ९७ ॥ ऋतुकाळें फळें येती पूर्ण ॥ त्यांसि दृष्टिभेटी हाटीं जाण ॥
परी जिव्हेसि आलिंगन ॥ प्राणांतीं आपण हों नेदी ॥ ९८ ॥ मातेचें स्तन-
पान सेविलें ॥ तेंचि क्षीर रसना चाखिलें ॥ पुढें दुग्धचि वर्जिलें ॥ व्रत
धरिलें धनलोभें ॥ ९९ ॥ रस रसनेचें माहेर ॥ तेणें वीण ते गादली
थोर ॥ धनलोभ अतिनिष्ठुर ॥ करितां करकर भेटों नेदी ॥ १०० ॥ वखें
मळकीं अति जीर्ण ॥ मस्तक सदा मालिन ॥ मुखीं वास निघती जाण ॥
पान न खाय ॥ १०१ ॥ सणवार दिवाळी दसरा ॥ तें जुने

मोंकळे धाडी घरा ॥ अन्नैर्वाण पीढी लेकरां ॥ कदयु खरा या नांव ॥ १०२ ॥
धनलोभी धर्महीन ॥ देखोनि कदर्युवर्तन ॥ विमुख झाले स्वजन ॥
तोंचि निरूपण हरि सांगे ॥ १०३ ॥

॥ श्लोक ॥ दुःशीलस्य कदर्यस्य द्रुह्यंते पुत्रबांधवाः ॥

दारा दुहितरो भृत्या विषण्णा नाचरन् प्रियम् ॥ ८॥

नाहीं स्वधर्मी निज शील ॥ दानधर्म खुडी सकळ ॥ अत्यंत धन-
लोभी केवळ ॥ त्यासि दुःशीळ बोलिजे ॥ १०४ ॥ अन्नआच्छादनैवीण ॥
कुटुंबेसहित आपण ॥ जो कदर्यवी निज प्राण ॥ कदर्यु पूर्ण त्या नांव
॥ १०५ ॥ कदर्यु नरासी तंव देख ॥ मुख्य स्त्री होय विमुख ॥ स्वजन
आणि सेवक ॥ पुत्रही पराङ्मुख होती त्यासी ॥ १०६ ॥ आपले जे कां
सखे बंधू ॥ तेही करूं लागती विरोधू ॥ द्रव्यविभागाचा संबंधू ॥ कलह
सुबद्ध आरंभे ॥ १०७ ॥ गांठीं असोनि अमित धन ॥ न करी माहेर-
सण बोळवण ॥ कन्या क्षोभोनियां जाण ॥ शाप दारुण त्या देती
॥ १०८ ॥ गोत्रज सदा चिंतित ॥ हा मरे तें जेवूं दूधभात ॥ आस ते
झाले अनाप्त ॥ अवघे अनहित वांछिती ॥ १०९ ॥ जयाचिया द्रव्यासि
जाण ॥ नाहीं धर्माचें संरक्षण ॥ तें काळोंचि होय क्षीण ॥ तोंचि लक्षण
हरि सांगे ॥ ११० ॥

॥ श्लोक ॥ तस्यैव यक्षवित्तस्य द्युतस्योभयलोकतः ॥

धर्मकामविहीनस्य चुक्रुधुः पंचभागिनः ॥ ९ ॥

खाय जेवीं ना लावी हात ॥ ठेव्यापाशीं जैसैं भूत ॥ तैसैं याचें
यक्षवित्त ॥ असे राखत ग्रहो जैसा ॥ १११ ॥ केवळ धर्मकामरहित ॥
धनलोभी जैसैं भूत ॥ त्या नांव बोलिजे यक्षवित्त ॥ जीवाहून आस
अर्थ मानी ॥ ११२ ॥ स्वशरीरी भोग नाहीं जाण ॥ तेणें इहलोक
झाला शून्य ॥ नाहीं स्वधर्मकर्म पंचयज्ञ ॥ परलोक शून्य तेणें झाला
॥ ११३ ॥ यज्ञाचे पंच विभागी ॥ यज्ञभाग न पवे त्यां लागीं ॥ ते
कोपोनियां पंचविभागी ॥ वित्तनाशालागीं उद्यत ॥ ११४ ॥ पावोनि

आहणजन्म वरिष्ठ ॥ धनलोभे स्वधर्मनष्ट ॥ तो होय उभयलोकीं भ्रष्ट ॥
पावे कष्ट कृपणत्वे ॥ ११५ ॥ करितां अति आयास ॥ जोडला अर्थ
बहुवस ॥ त्यासि अधर्मे आला नाश ॥ तोही विलास हरि सांगे ॥ ११६ ॥

॥ श्लोक ॥ तदवस्थानविस्त्रस्तपुण्यस्कंधस्य भूरिद ॥

अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रमः ॥ १० ॥

पंचयज्ञदेवता सकळ ॥ येणें उपेक्षिल्या केवळ ॥ तेंही' द्रव्यला-
भाचें पुण्य मूळ ॥ पुण्यक्षयें तत्काळ छेदिलें ॥ ११७ ॥ द्रव्यप्राप्तिपुण्य-
दिवाकर ॥ अस्तमाना गेला तो भास्कर ॥ मग द्रव्यलोभाचा अंधकार^१ ॥
अधर्म^२ थोर दाटला ॥ ११८ ॥ प्रयासें संचिली संपत्ती ॥ तीसि अध-
र्माची^३ ये राती ॥ क्षोभल्या पंचधा यज्ञमूर्ती ॥ पंचधा पावती महा
नाश ॥ ११९ ॥ जो सुखी न करी कुटुंबालागीं ॥ जो निजात्मा निव-
चीना नाना भोगीं ॥ जो द्रव्य न वेंची धर्मांलागीं ॥ त्यासि पंच विभागी
उठती ॥ १२० ॥ दयाद चोर राजा आगी ॥ अधर्मे रोग संचरे
अंगी ॥ हे पांचजण विभागी ॥ द्रव्यनाशालागीं पावती^४ ॥ १२१ ॥
नाहीं द्विजपूजा श्रद्धायुक्त ॥ नाहीं लौकिक क्रिया उचित ॥ नाहीं
दानादि धर्म वेदोक्त ॥ द्रव्यक्षयो तेथ अवश्य ॥ १२२ ॥ जेथ नाहीं
बडिलेंसि सन्मान ॥ जेथ नाहीं पंचमहायज्ञ ॥ जेथ गुरुसि करिती
अभिमान ॥ तेथ क्षयो जाण उद्धवा ॥ १२३ ॥ ज्यांसि परांचा द्वेष
सदा ॥ जे बोलती परापवादा ॥ जे चढती धनगर्वमदा^५ ॥ तेथ क्षयो
सदा उद्धवा ॥ १२४ ॥ त्याच्या द्रव्यक्षयाचें लक्षण ॥ ग्रंथाधारे निरू-
पण ॥ स्वयें सांगताहे श्रीकृष्ण ॥ दयाळू पूर्ण निजभक्तां ॥ १२५ ॥

॥ श्लोक ॥ ज्ञातयो जगद्गुः किंचित् किंचिद्दस्यव उद्धव ॥

दैवतः कालतः किंचित्ब्रह्मबंधोर्नृपार्थिवात् ॥ ११ ॥

पा. भे.— १ तिहीं द्रव्यलोभियाचें पुण्य समूळ. २ अंधकार. ३ अधर्म.
४ अधर्मे, ये अंधाराची राती. ५ प्रवर्तती. ६ गर्वमदा.

स्त्री पुत्र होऊनि एक ॥ तिहीं ठेवा नेला कित्येक ॥ गोत्रज मिळोन
सकळिक ॥ बलात्कारें देख वांटा नेला ॥ १२६ ॥ चोरीं फोडोनियां घर ॥
काढुनि नेलें भांडार ॥ आगी लागोनियां घर ॥ वस्तु अपार जळाल्या ॥ १२७ ॥
हिंसाळ्यानें ' गेलें शेत ॥ प्रवर्त बुडाला जेथिंचा तेथ ॥ विश्वासू ठेवो
घेऊनि जात ॥ खतखूत^२ हारपलें ॥ १२८ ॥ भांडीं ठेविला कापूर उडो ॥
समुद्रामार्जीं तारुं बुडो ॥ पातिकरावरी घाला पडो ॥ चहूंकडे अपावो
॥ १२९ ॥ ठक येऊनि एकांतीं ॥ मुलाम्याचीं नाणीं देती ॥ धनलोभाचे
काकुळती ॥ हातींची संपत्ती त्यांसि दे ॥ १३० ॥ स्वचक्र, परचक्र,
विरोध धाडी ॥ खणती लावूनि घर फोडी^३ ॥ तळघरीचे ठेवे काढी ॥
भरोनि कावडी धन नेती ॥ १३१ ॥ पाणी रिघे पेंवा आंत ॥ तेणें
धान्य^४ नासे समस्त ॥ धट्टु^५ झोंबोनि हरी शेत ॥ दैवहत तो झाला
॥ १३२ ॥ गोठणीं सेच्यां^६ रोगू पडो ॥ निमाले^७ गायीम्हशीचे वाडे ॥
उधारें नेले ठाणबंदी घोडे ॥ तो रणीं पडो महायुद्धीं ॥ १३३ ॥ भूमि-
निक्षेप जे करूं जाती ॥ ते आपणियाकडे धूळी वोढिती ॥ तेथ घालूनि
निज संपत्ती ॥ तोंडीं माती स्वयें घाली ॥ १३४ ॥ बुद्धि सांगती वाडवाड
॥ येथूनि तोंडीं घाला दगड ॥ ऐसे ठेवे बुजिले दड ॥ त्यांची चाड धरूं
गेला ॥ १३५ ॥ ठेवे ठेविले जे अनेक ॥ ते पृथ्वी गिळिले निःशेख ॥
भाग्य झालें जें विमुख ॥ झाले अनोळखं ते ठायीं ॥ १३६ ॥ अधर्मे
अदृष्ट झालें क्षीण ॥ विपरीत भासे देहीचें चिन्ह ॥ पालटला निजवर्ण ॥
ब्राह्मणपण लक्षेना ॥ १३७ ॥ देखे तो पुसे ज्ञाति^८ कोण ॥ तो सांगे
जरी मी ब्राह्मण ॥ ऐकत्याचें न मनी मन ॥ वर्णाग्रपण मावळलें ॥ १३८ ॥
एवं निःशेष नासलें धन ॥ ब्रह्मवर्चस्व^९ गेलें जाण ॥ म्लानवदन हीन
दीन ॥ खेदें क्षीण अतिदुःखी ॥ १३९ ॥

पा. अ. १ हिंसाळ्यानें. २ खतखूत. ३ पाडी. ४ धान्यनाश समस्त. ५ वाड. ६ तेल्यारोग. ७ तेणें निमाले. ८ न्याती. जाती. ९ ब्राह्मणत्व.

॥ श्लोक ॥ स एव द्रविणे नष्टे धर्मकामविवर्जितः ॥

उपेक्षितश्च स्वजनोश्चितामाप दुरत्ययाम् ॥ १२ ॥

गेलें शेत निमाली कुळवाडी ॥ घर पाडिलें परचक्रवाडी ॥ धन नासलें नाही कवडी ॥ अधर्म जोडी हे दशा ॥ १४० ॥ नाही स्व-धर्मकर्म ना दान ॥ विहित भोग न करी आपण ॥ त्या धनलोभ्याचें नासलें धन ॥ जेवीं कां स्वप्न रंकाचें ॥ १४१ ॥ दैव झालें पराङ्मुख ॥ त्या हतभाग्याची दशा देख ॥ स्त्रीपुत्रें झालीं विमुख ॥ तिहीं निःशेख दवडिला ॥ १४२ ॥ ऐक धनलोभ्याच्या ठायीं ॥ इष्ट मित्र पर्वांचि ' नाही ॥ गोत्रजासि त्याचें सुखकायी ॥ दवडिला पाही उपेक्षितू ॥ १४३ ॥ निंदा प्रत्यक्ष कारिती लोहू ॥ रांडा पोरे थुंकती देख ॥ खावया नाही निःशेख ॥ मागतां भीक मिळेना ॥ १४४ ॥ भिकेलागीं जेथ जेथ गेला ॥ म्हणती काळमुखा येथे कां आला ॥ होता धनलोभें भुळला ॥ भला नागविला ईश्वरें ॥ १४५ ॥ यापरी धिक्कारिती लोक ॥ धन जाऊनि झाला रंक ॥ चिंतावर्ती पडला देख ॥ दुःखें महादुःख^१ पावला ॥ १४६ ॥

॥ श्लोक ॥ तस्यैवं व्यायतो दीर्घं नष्टायस्तपस्विनः ॥

स्त्रियतो बाणकंठस्य निर्वेदः सुमहानभूत् ॥ १३ ॥

धनलोभ्याचें गेलें धन ॥ धनासर्वें न वचेचि आठवण ॥ तें आठवतां फुटताहे मन ॥ तळमळी जाण अतिदुःखें ॥ १४७ ॥ कांटा रूतल्या भुजंग कपाळीं ॥ पुच्छ तुटल्या सापसुरळी ॥ होका जळावेगळी मासोळी ॥ तैसा तळमळी अति दुःखें ॥ १४८ ॥ मनें आठवितांचि धन ॥ हृदयीं चालिलें स्फुंदन ॥ अश्रुधारा स्रवती नयन ॥ मूर्च्छापन्न^२ क्षणक्षणां^३ ॥ १४९ ॥ पोटीं दुःखें अति चरफडे ॥ धाय मोकळूनियां रडे ॥ उठे बैसे पाहे पडे ॥ लोळे गडबडे आरडत ॥ १५० ॥ मग म्हणे रे कटकटा ॥ झालों एक^४ वेळ करंटा ॥ अहा विधातया दुष्टा ॥ काय अदृष्टा ।

पा. भे. १ पूर्वज नाही. २ महादुःखें. ३ मूर्च्छापन्न अर्थात्. ४ पुनः पुनः. ५ एकसरा करंटा.

॥ १५१ ॥ मज ठावो नाही कोणीकडे ॥ विचार संभवेना पुढें ॥ अति दुःख आलें जी रोकडें ॥ तेणें विचारें रडे महादुःखी ॥ १५२ ॥ हे अल्प दुःख पावलों एथें ॥ पुढें थोर दुःख आहे मातें ॥ यम दंडील निष्ठुर घातें ॥ कोण तेथें सोडवी ॥ १५३ ॥ म्यां नाही दीधलें दान ॥ मी नाही स्मरलों नारायण ॥ मज येती' नरक दारुण ॥ तेथें कोण सोडवी ॥ १५४ ॥ म्यां नाही केले पंचमहायज्ञ ॥ नाही दीधलें अतिथीस अन्न ॥ नाही केलें पितृतर्पण ॥ माझें दुःख कोण निवारी ॥ १५५ ॥ म्यां नाही केली द्विजपूजा ॥ नाही भजलों अधोक्षजा ॥ नाही वंदिलें वैष्णवराजा' ॥ माझें दुःखसमाजा कोण नाशी' ॥ १५६ ॥ मी सर्वथा अकर्मकारी ॥ बुडालों बुडालों' अघोरी' ॥ धांव पाव गा श्रीहरी ॥ मज उद्धरी दीनातें ॥ १५७ ॥ कृष्णा, माधवा, मुरारी, ॥ अच्युतानंता, श्रीहरी ॥ गरुड-ध्वजा, गोवर्धनधारी, ॥ मज उद्धरी दीनातें ॥ १५८ ॥ तुवां रक्षिलें प्रल्हादासी ॥ अंबरीष गर्भवासी' ॥ उदरीं राखिलें' परीक्षितीसी ॥ तैसें' मज दीनासी उद्धरी ॥ १५९ ॥ तुवां तारीलें अहल्येसी ॥ उद्धरिलें नष्टा अजामिळासी ॥ उडी घातली गजेंद्रासी ॥ तेणें बेगेंसी मज तारी' ॥ १६० ॥ महादोषांची श्रेणी ॥ नामें तारिली कुंठिणी ॥ तेणें लावचें चक्रपाणी ॥ मज दुष्टालगोनी उद्धरी ॥ १६१ ॥ जळोजळो हा धनकाम ॥ गेलें वृथा माझें जन्म ॥ फुकाचें जें रामनाम ॥ तें मी अधम न म्हणेंची ॥ १६२ ॥ रामनामाच्या प्रतापासाठीं ॥ जळती महापापांच्या कोटी ॥ थोर अधम मी एक सृष्टी ॥ नाम वाकपुटी न म्हणेंची ॥ १६३ ॥ ऐसा मानोनि अपराध ॥ अनुतापें करितां खेद ॥ उपजला अतिनिर्वेद ॥ तेंचि गोविंद स्वयें सांगे ॥ १६४ ॥

॥ श्लोक ॥ स चाहेदमहो कष्टं वृथात्मा मेऽनुतापितः ॥

न धर्माय न कामाय यस्यार्थायास ईदृशः ॥ १४ ॥

पा. भे.— १ होतील नरक. २ वैष्णवरजा. ३ सोसी. ४ महा अघोरी. ५ गर्भवासासी. ६ रक्षिलें. ७ तेणें बेगेंसी मज तारी. ८ पावे. ९ ये.

हात चुरूनि म्हणे कटकटा ॥ ब्राह्मणदेहो मोक्षाचा वांटा ॥ तो
 लाहोनि मी अतिकरंटा ॥ धनलोभचेष्टा नाडलों ॥ १६५ ॥ जेणें देहें
 लाभें' मोक्षसुख ॥ त्या देहासि म्यां दीधलें दुःख ॥ धनलोभी मी परम
 मूर्ख ॥ मजऐसा आणिक असेना ॥ १६६ ॥ न वेंचितां धर्मकामासी ॥
 अर्थ जोडिला सायासी ॥ त्या अर्थाची दशा ऐशी ॥ अतिदुःखेंसी मज
 फळली ॥ १६७ ॥ बाप धनलोभाचें कवतिक ॥ नाही इहलोक ना पर-
 लोक ॥ तिथें अंतरलें मोक्षसुख ॥ भोगवी नरक अनिवार ॥ १६८ ॥
 देख ज्या नरकाचे ठायीं ॥ आकल्प बुडतां ठावो' नाही ॥ धनलोभ
 घाली तैसे ठायीं ॥ तें म्यां नरदेही जोडिलें ॥ १६९ ॥ जो जन्मला
 ब्राह्मणदेही ॥ तो पूज्य होय लेकीं तिहीं ॥ मोक्ष लागे त्याच्या पायीं ॥
 म्यां अभाग्यें नाशिल तोही' ॥ १७० ॥ लोभें जें धन सांचिलें ॥ तें
 निःशेष नासोनि गेलें ॥ परी मजलागीं अतिदुःखी केलें ॥ बांधोनि दीधलें महा
 नरका' ॥ १७१ ॥ उत्तम देहो झाला प्राप्त ॥ तो धनलोभें केला व्यर्थ ॥
 आयुष्य गेलें हातोहात ॥ अति संतप्त अनुतापें ॥ १७२ ॥ धनलोभाचें
 अचाट ॥ वृथा गेले माझे कष्ट ॥ वैराग्य उपजलें उद्भट ॥ अतिचोखट
 सविवेक' ॥ १७३ ॥ धनलोभी जो कां नर ॥ तो सकळदुःखांचें
 भांडार ॥ धनबद्धक तो पामर ॥ स्वमुखें साचार निंदित ॥ १७४ ॥

॥ श्लोक ॥ प्रायेणार्थाः कदर्याणां न सुखाय कदाचन

इह चात्मोपत्तापाय मृतस्य नरकाय च ॥ १५ ॥

प्रायशां जे धनबद्धक ॥ त्यांसि इहलोकीं नाही सुख ॥ धनरक्षणी'
 अतिदुःख ॥ तें जातां देख प्राणांत ॥ १७५ ॥ धनागमनीं अतिकष्ट ॥
 धनरक्षणीं कलह श्रेष्ठ ॥ धननाशें होय हृदयस्फोट ॥ इहलोकीं कष्ट
 धनलोभ्या' ॥ १७६ ॥ यापरी' इहलोकीं दुःख ॥ अधर्मे खुंटला परलोक ॥
 मरतां उरीं आदळे नरक ॥ अवश्यक धनलोभ्या ॥ १७७ ॥ जो धर्म

पा. भे.— १ लाबिजे. २ थावो. ३ पाही. ४ महानरकीं. ५ सविवेकी
 ६ धनक्षणीं. ७ धनलोभें. ८ यापरी इहलोक.

करीना स्वयें न खाये ॥ तो मजसारिखा कदर्यु होये ॥ त्यासि चढतें दुःख पाहे ॥ नाही सुखसोये कदर्या ॥ १७८ ॥ लोभाची वस्ती जियेठायीं ॥ जेथ स्वप्नीही सुख नाही ॥ लोभ अतिशयें निंद्य पाहीं ॥ तेही स्वमुखें आपण सांगत ॥ १७९ ॥

॥ श्लोक ॥ यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणाः ॥

लोभ स्वल्पोऽपि तान् हंति श्वित्रो रूपमिवेप्सितम् ॥ १६ ॥

रणीं पडतां मुख्यधुरेसी ॥ जो अंगें विभांडी' त्या रणासी ॥ खांदी वाहूनि आणि रायासी ॥ येवढी कीर्ति ज्यासी जोडली ॥ १८० ॥ लोभ संचरोनि त्यापाशीं ॥ एक शेत मागवी' रायासी ॥ तेचि अपकीर्ति होय त्यासी ॥ जग' उपहासी मूर्खत्वा ॥ १८१ ॥ त्यासी न मागतां राजा जाण ॥ करूं पाहे आपणासमान ॥ त्यासि लोभें आणोनि नागवण ॥ मूर्खपण स्थापिलें ॥ १८२ ॥ स्वयें' करितां कन्यादान ॥ सकळ कुळ होय पावन ॥ तेथें लोभें घेतां धन ॥ अधःपतन धनलोभिया' ॥ १८३ ॥ दाता देऊनियां दान ॥ दानप्रसंगें उपार्जी धन ॥ तोंचि दात्यासि दूषण ॥ लोभ' लांछन दानासी ॥ १८४ ॥ वेदशास्त्रें करुनि पठण ॥ पंडित झाले अतिसज्ञान ॥ तेहि धनलोभें छळिले जाण ॥ ज्ञानाभिमान प्रतिष्ठे ॥ १८५ ॥ देहप्रतिष्ठेचिये सिद्धी ॥ पंडित पंडितां वादविधी ॥ नाना छळणोक्ती विरोधी ॥ ठकिले त्रिशुद्धी ज्ञात लोक ॥ १८६ ॥ सविवेक सज्ञान ज्ञात्यासी ॥ लोभ आणी निंदास्पदासी' ॥ इतरांची गति' काडसी ॥ ते लोभाची दासी होऊनि ठाती ॥ १८७ ॥ लोभ शुद्धासि करी अशुद्ध ॥ लोभ तेथ निंदास्पद ॥ तोचि दृष्टांत' विशद ॥ ऐक प्रसिद्ध सांगत ॥ १८८ ॥ कुलशील अति सुकुमार ॥ रूपें सर्वांगमनोहर ॥ नाकीं श्वेतता अणुमात्र ॥ निंद्य

पा. भे.—१ विभांडूनि. २ त्यासी. ३ मागे. ४ जन. ५ सकळीं करिता. ६ धनलोभ्या, देहलोभ्या. ७ लोभें छळणें दात्यासी. ८ लोभें, देहलोभें. ९ निंदास्पदां त्यासी. १० मती. ११ दृष्टांतें.

सुंदर तेणें होय ॥ १८९ ॥ तेवी अल्पही लोभाची वस्ती ॥ नाशी गुणौ-
दार्प्यशक्ती ॥ लोभाऐसा त्रिजगती ॥ कर्ता अपकीर्ति आन नाही
॥ १९० ॥ धनलोभीं सदा विरोधू ॥ धनलोभ तोडी सखे बंधू ॥ धन-
लोभाऐसा नाही बाधू ॥ अति^१ अशुद्ध आणिक असेना १९१ ॥

॥ श्लोक ॥ अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये ॥

नाशोपभोग आयासस्त्रासश्चिंता भ्रमो नृणाम् ॥ १७ ॥

प्रथम शिणावें द्रव्य जोडितां ॥ दुसरें^२ शिणावें तें^३ वाढवितां ॥
द्रव्य जरी झालें उत्कर्षता ॥ तरी लोभ सर्वथा पुरे न म्हणे ॥ १९२ ॥
द्रव्यालगीं भावार्थता ॥ जैसे कष्टती सर्वथा ॥ तैसा जरी कोणी कष्टे
परमार्था ॥ तें परब्रह्म तत्त्वतां खेळणें होय ॥ १९३ ॥ एवं कष्टीं जोडल्या
द्रव्यासी ॥ रक्षणीं अति चिंता मानसीं ॥ अतिशय लागली जीवासी ॥
अहर्निशीं धुकधुकी ॥ १९४ ॥ स्त्री पुत्र हो मातापिता ॥ त्यांसि पातेजेना
सर्वथा ॥ आपणाह्नि परता ॥ विश्वासू सर्वथा मानेना ॥ १९५ ॥ विस-
रोनियां निज घाता ॥ चोरापासोनि राखे वित्ता ॥ वित्तरक्षणीं निजचिंता ॥
तिन्ही अवस्था एकाग्र ॥ १९६ ॥ ऐशी एकाग्रता करूनी ॥ जरी लागता
भगवद्भजनीं ॥ तरी वश्य होता चक्रपाणी ॥ अर्धक्षणीं साधका ॥ १९७ ॥
उचितानुचित विवाहासी^४ ॥ द्रव्य वेचितां उदरासी ॥ अतिशय होय
कासाविसी ॥ धनव्ययो त्रासासी उपजवी ॥ १९८ ॥ एवं जोडूनि रक्षितां
द्रव्यासी ॥ अवचटें नाश होय जें त्यासी ॥ तें अतिभ्रम चढे मानसीं ॥
होती धनपिशीं बद्धक ॥ १९९ ॥ द्रव्यार्जनीं वसे प्रयास ॥ द्रव्यरक्षणीं
चित्तेचा वास ॥ द्रव्यव्ययीं वळसा^५ त्रास ॥ भ्रमाचा^६ रहिवास धननाशीं
॥ २०० ॥ आदिमध्यावसानीं पाहीं ॥ तें द्रव्य समूळ अपायी ॥ तेथ सुखाचा

पा. भे. — १ आन अशुद्ध. २ दुसरें. ३ अर्थ वाढवितां. निजचिंता.
४ वेव्हारासी. ५ वासना त्रास, ६ भ्रमाचा, सचळ.

छेश नाही ॥ हे ऐसे पाहीं मज जाहले ॥ २०१ ॥ आयासत्रासचितेसहित ॥ धना-
पाशीं भ्रम नांदता ॥ अर्थ तितुका अनर्थयुक्ता ॥ तोचि अनर्थ स्वये' सांगे ॥ २०२ ॥

॥ श्लोक ॥ स्तेयं हिंसाऽनृतं दंभः कामः क्रोधः स्मयो मदः ॥

भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥ १८ ॥

अर्थ सर्वांगें अनर्थभूत ॥ हे माझे वचन त्रिसत्य ॥ पृथ्वीमार्जी जे जे
अनर्थ ॥ ते ते अर्थांत उपजती ॥ २०३ ॥ पुसाल अर्थींचे अनर्थ ॥ ते
सांगतां असंख्य अनंत ॥ संक्षेपें सांगेन येथ ॥ पंधरा अनर्थ अर्थासी
॥ २०४ ॥ प्रथम अनर्थ अर्थासी ॥ चोरी वसे अर्थापाशीं ॥ अर्थू नाही गा
जयापाशीं ॥ चोरांपासून त्यासी भय नाही ॥ २०५ ॥ द्रव्य नाही ज्याच्या
हातीं ॥ त्यातें देखोनि चोर भिती ॥ कांहीं मागेल आम्हांप्रती ॥ म्हणोनि
लपती त्याभेणें ॥ २०६ ॥ अतर्क्य नेत्रांतरे नेणें ॥ कां धातुवादे सर्वस्व
घेणें ॥ परस्व भोळ्यानें बुडवणें ॥ कां विजनीं ^२ हरणें सर्वस्व ॥ २०७ ॥
मार्गी पडलें धन पराचें ॥ स्वये जाणोनि अमक्याचें ॥ नाही देणें त्यासि
साचें ॥ हेही चोरीचें लक्षण ॥ २०८ ॥ स्वर्गस्तेयें नरकप्राप्ती ॥ ऐसे ^३
विवेकीही चोरी करिती ॥ मा इतरांची कायशी गती ॥ चोरीची वस्ती
धनापाशीं ॥ २०९ ॥ जर्गी महापापिणी चोरी ॥ तीस कोणी बैसां नेदी
द्वारी ॥ ते राहिली सुवर्णामाझारी ॥ धन तेथ चोरी निश्चित ॥ २१० ॥
देखतांचि ^४ त्या धनासी ॥ विकल्पी होती संन्यासी ॥ इतरांची कथा
काइसी ॥ चोरी धनापाशीं स्वये नांदे ॥ २११ ॥ प्रथम अनर्थलक्षण ॥
धनापाशीं चोरी जाण ॥ धन हिंसेचें आयतन ॥ तेंही निरूपण अव-
धारी ॥ २१२ ॥ धनाढ्यां द्वंद दारुण ॥ पुत्रपौत्र ^५ मारिती जाण ॥
धनालागीं घेती प्राण ॥ सुहृदपण सांडोनी ॥ २१३ ॥ धनलोभाचें कव-

पा. भे.-१ आद्यंत स्वये. २ विसरुनि. ३ ऐसें झणती ते विवेकीही. ४ देतां
त्या धनासी. ५ पुत्र पित्यातें मारी जाण.

तिक ॥ कन्या बापासि देतसे विख ॥ पितृघाताचें न मानी दुःख ॥
 निष्ठुर देख धनलोभ ॥२१४॥ धनलोभें सांडी बापमाये ॥ स्त्री घेऊनि
 वेगळा राहे ॥ तेथही धनलोभें पाहे ॥ वैर होये स्त्रीपुरुषां ॥२१५॥
 धनलोभाची नवऋपरी ॥ पुत्र पित्यातें जीवें मारी ॥ पिता पुत्रातें संहारी ॥
 कठिण भारी धनलोभ ॥२१६॥ जे नवमास वाहे उदरांत ॥ जे सदा
 सोशीं नरक मृत ॥ ते मातेचा करी घात ॥ द्रव्यानिमित्त निजपुत्र
 ॥२१७॥ अभिनव धनलोभाची' त्राय ॥ नवल तें मी सांगों काय ॥
 पोटीचा पुत्र मारी माय ॥ ऐसा अनर्थ होय^१ धनापार्शी ॥ २१८ ॥ एवं
 हिंसा ते हे संपूर्ण ॥ हें दुसरें अनर्थलक्षण ॥ आतां असत्याचें विदान ॥
 तेही निरूपण स्वयें सांगे ॥२१९॥ असत्य जन्मलें अर्थाच्या पोटी ॥
 अर्थबळें तें दाटुणें सृष्टी ॥ अर्थासवें असत्य उठी ॥ असत्याची गांठी
 अर्थेसीं ॥ २२० ॥ तो अर्थ असे जयापार्शी ॥ कां अर्थअपेक्षा जयासी ॥
 तेथ असत्य वसे कुटुंबेसी ॥ धन तें मिरासी मिथ्यत्वा ॥ २२१ ॥
 अर्थबळ^२ थोर असत्यासी ॥ मिथ्या बोलवी बापार्शी^३ ॥ धनलोभें झकवी
 मातेसी ॥ सत्यत्व धनापार्शी असेना ॥ २२२ ॥ क्रयविक्रयीं धनलोभें
 जाण ॥ मिथ्या बोलती साधारण ॥ परी वेदशास्त्रही संपन्न ॥ धनार्थ
 सज्ञान बोलती^४ मिथ्या ॥२२३॥ वेदींचा आठव^५ नये पूर्ण ॥ तो संभा-
 वनेलागीं जाण ॥ म्हणवी मी वेदशास्त्रसंपन्न ॥ करावया यजन नीचांचें
 ॥२२४॥ भाग देऊनि मध्यस्था ॥ मी चतुःशास्त्र व्याख्याता ॥ ऐसें
 मिथ्यात्वे छळी पंडितां ॥ राजद्रव्यार्थालागूनी ॥२२५॥ विरक्त म्हण-
 विती परमार्थी ॥ तेथही असत्यें घातली वस्ती ॥ नाथिल्या सिद्धि
 दाविती ॥ अर्थप्राप्ती लागोनि ॥ २२६ ॥ अर्थीं असत्याचा बडिवारू ॥
 सद्भावें केळ जो सद्गुरू ॥ त्यासि मिथ्या नास्तिक विचारू ॥ एकांतीं

पा. भे.-१ धनाची. २ होय धनलोभी. ३ थोर अनर्थ असत्यासी. ४ बापा-
 पार्शी. ५ जल्पती. ६ अर्थ नये.

नरू प्रतिपादी ॥२२७॥ अर्थ नाही जयापाशीं ॥ ना अर्थकल्पना जयासी ॥
 असत्य स्पर्शना तयासी ॥ कदाकालेंसी कश्यांती ॥ २२८ ॥ अर्थापाशीं
 असत्य जाण ॥ त्याचें सांगितलें लक्षण ॥ आतां अर्थापाशीं दंभ संपूर्ण ॥
 तेही वोळखण अवधारीं ॥ २२९ ॥ पोटीं नाही परमार्थ ॥ धरोनियां
 अर्थस्वार्थ ॥ स्वयें म्हणवित्ती हरिभक्त ॥ या नांव निश्चित भजनदंभ
 ॥ २३० ॥ धन जोडावया कारणें ॥ टिळें माळा मुद्रा धारणें ॥
 धनेच्छा लाउनी उपदेश देणें ॥ या नांव जाणणें दीक्षदंभ ॥ २३१ ॥
 देखोनि धनवंत थोरू ॥ त्याचे उपदेशीं अत्यादरू ॥ नेमूनि गुरुपूजा-
 करभारू ॥ सांगे मंत्रू तो दांभिक ॥ २३२ ॥ जयांपासोनि होय अर्थप्राप्ती ॥
 ते समर्थ शिष्य आवडती ॥ दीन शिष्यांतें उपेक्षित्ती ॥ हे दांभिकस्थिति
 गुरुत्वा ॥ २३३ ॥ गुरूसि द्यावें तनु मन धन ॥ ऐसें उपदेशूनि जाण ॥
 जो द्रव्य संग्रही आपण ॥ तें दांभिकपण गुरुत्वा ॥ २३४ ॥ जेथ धन-
 लोभ गुरूपाशीं ॥ तो काय तारील शिष्यासी ॥ धनलोभाची जाती ऐसी ॥
 करी गुरुत्वासी दांभिक ॥ २३५ ॥ अखंडभूती ऐसा जाण ॥ गुरूपाशील
 न्यावया धन ॥ उपदेश घे होऊनि दीन ॥ तो दांभिक जाण शठ
 शिष्य ॥ २३६ ॥ गुरुउपदेशीं शिकोनी युक्ती ॥ स्वयें ज्ञानाभिमाना
 येती ॥ गुरूतें मानी प्राकृतास्थिति ॥ तोहि निश्चितीं दांभिक ॥ २३७ ॥
 मी एक सधन सज्ञान ॥ ऐसा सूक्ष्मरूपें ज्ञानाभिमान ॥ करी गुरूअज्ञेचें
 हेळण ॥ हेही लक्षण दंभाचें ॥ २३८ ॥ अहं ब्रह्म हेही स्फूर्ती ॥ न
 साहे जेथ स्वरूपस्थिती ॥ तेथ मी ज्ञाता हे धोंगडी युक्ती ॥ स्फुरे
 निश्चितीं सूक्ष्म दंभें ॥ २३९ ॥ जीवासि देहाचें मध्य स्थान ॥ तेथ
 दंभाचें अधिष्ठान ॥ त्यासि मिळोनियां मन ॥ ज्ञानाभिमान उपजवी
 ॥ २४० ॥ नवल दंभाचें कवतिक ॥ आम्ही अग्निहोत्री याज्ञिक ॥

तोचि जीविका करुनि देख ॥ नाडलें' वेदपाठक धनलोभें ॥ २४१ ॥
 सोडोनि परमार्थाची पोथी ॥ ब्रह्मज्ञान सांगे नाना युक्ती ॥ तेही ज्ञाते'
 दंभें नाडिजेती ॥ द्रव्यासक्ती धनलोभें ॥ २४२ ॥ मंत्रतंत्रांची कथा
 कोण ॥ मुख्य गायत्री वेंचिती ब्राह्मण ॥ आम्ही स्वधर्मनिष्ठापावन^२ ॥
 म्हणती जाण दांभिक ॥ २४३ ॥ दंभें नाडिलें संन्यासी ॥ लौकिक
 राखणें पडे त्यासी ॥ ज्यालागीं मुंडिलें शिर्सी ॥ त्या अर्थासी विसरले
 ॥ २४४ ॥ दृष्टि सुनि अन्नसन्मान ॥ संन्यासी करिती शौच स्नान ॥
 शुद्ध न करवेचि निजमन ॥ वेदव्याख्यान^३ अति दंभें ॥ २४५ ॥ व्यावया
 परद्रव्य पगळ ॥ कां देहप्रतिष्ठेलागीं जाण ॥ मिथ्या दाखवी सात्विकपण ॥
 हें दंभलक्षण पै चौथें ॥ २४६ ॥ द्रव्यापार्शीं वसे काम ॥ अतिशयें अति-
 दुर्गम ॥ द्रव्य तेथ कामसंभ्रम ॥ अति विषम सांगात^४ ॥ २४७ ॥ द्रव्य
 नसतां अपेक्षाकाम ॥ तो सबाह्य करी अति श्रम ॥ अनेक कष्टांचें
 विषम ॥ अतिदुर्गम भोगवी ॥ २४८ ॥ धन झालिया उन्मादकाम ॥ करूं
 लागे अगम्यागम ॥ उपजवी नाना अधर्म ॥ निंद्य कामें धनवंता ॥ २४९ ॥
 कामु जडलासे धनेंसी ॥ तो सदा छळी धनवंतासी ॥ काम खवळे धना-
 पार्शीं ॥ अहर्निशीं मुसमुशित ॥ २५० ॥ धनापार्शीं अति उद्धतू ॥
 काम पांचवा अनर्थ ॥ काम तेथ निश्चितू ॥ क्रोध नांदत सैन्येसीं
 ॥ २५१ ॥ कामप्राप्तीसी^५ आडवी काडी ॥ होतां क्रोधाची पडे उडी ॥
 खवळला अतिकडाडी ॥ तपाच्या कोडी निर्दळित ॥ २५२ ॥ जप तप
 निष्ठा नेम ॥ शिणोनि साधिलें दुर्गम ॥ क्रोध खवळल्या परम ॥ ते करी
 भस्म क्षणार्धें ॥ २५३ ॥ धनाकडे कोणी दावी बोट ॥ तेथ क्रोध उठी अचाट ॥

पा. भे.-१ नाडिती. २ ज्ञातेपणें नाडिजेती. ३ स्वधर्मनिष्ठ पावन. ४ बाद-
 व्याख्यान. ५ अति निःसीम, सार्यंत. ६ काम अप्राप्तीची अखंड काडी,
 तोपाचिया.

बाढवी प्राणांत कचाट ॥ क्रोध अति दुष्ट धर्नेसी^१ ॥२५४ ॥ धनागमनीं
 अवरोधू^२ ॥ कां धनव्ययाचा संबंधू ॥ ते संधीं खवळे क्रोधू ॥ अति
 विरोधू उन्मत्त ॥ २५५ ॥ धनापाशीं क्रोध समर्थू ॥ हा साहवा अति
 अनर्थू ॥ धनापाशीं गर्व अद्भुतू ॥ तेचि नेश्चितू सांगत ॥ २५६ ॥ धन-
 गर्वाचये पुष्टी ॥ सखा बाप नाणी दृष्टीं ॥ मातेतें म्हणे करंटी ॥ इतरांच्या
 गोष्टी त्या काय ॥ २५७ ॥ सिद्ध साधक तापसी ॥ त्यांतें देखोनि उप-
 हासी ॥ म्हणे करंटे ते^३ हेती संन्यासी ॥ हरिदासासी विटावी^४ ॥ २५८ ॥
 अंगी धनाचें समर्थपण ॥ त्याहीवरी जें झालें ज्ञान ॥ तें गर्वाचा ताठा चढे
 पूर्ण ॥ जेवीं आरें धारणू गिळिळा ॥ २५९ ॥ धनमदज्ञानगर्वाची जात कैशी ॥
 गर्व करी सद्गुरूसी ॥ त्याच्या वचनांतें हेळसी ॥ शेखीं धिःकारेसीं
 निर्भर्त्सी ॥ २६० ॥ धनज्ञानगर्वाचें लक्षण ॥ देखे सद्गुरूचे अवगुण ॥
 गुरूसी ठेवी मूर्खपण ॥ मी एक सज्ञान हें मानी ॥ २६१ ॥ जो भ्रांत
 म्हणे सद्गुरूसी ॥ गुरु^५ मानी त्यातें द्वेषी ॥ बाप गर्वाची जाति कैशी ॥
 देखे गुणदोषांसी सर्वांच्या^६ ॥ २६२ ॥ नवल गर्वाची पै काहणी ॥ गुरू
 सर्वथा सत्य न मानी ॥ दोष पडतांचि कानीं ॥ सत्य मानी निश्चित
 ॥ २६३ ॥ सात्विक ये गर्वितापुढें ॥ त्यासि सर्वथा मानी कुडें ॥ अति
 सात्विकता दृष्टीं पडे ॥ तंरी मानी वेडें अर्बुज ॥ २६४ ॥ अंगी भवंडी
 भरे लाठी ॥ तें भूमी लागे ललाटी ॥ साष्टांग नमावया सृष्टीं ॥ पात्र
 गर्वदृष्टीं दिसेना ॥ २६५ ॥ तेथें कोण दे सन्मान श्रेष्ठा ॥ कायसी
 वृद्धाची प्रतिष्ठा ॥ धनगर्वें चढला ताठा ॥ मी एक मोठा ब्रह्मांडीं
 ॥ २६६ ॥ एक गुरूसेवा विश्वासकू ॥ निजसेवा^७ झाला वश्यकू ॥ त्यासि

पा. भे. १ धनापाशीं. २ अवरोध, भिक्षु सांगे. ३ हे संन्यासी. ४ विटावे
 विटेंडी. ५ गुरुतें नित्य द्वेषी. ६ सर्वत्र. ७ निजसेवा झाला आवश्यक .

गर्व चढे मी अति सेवकू ॥ तो अधिबाधकू सेवका ॥ २६७ ॥ ऐमा
 अति गर्वे उन्नद्ध ॥ हा सातवा गर्वबाध ॥ आतां धनापाशीं महामद ॥ तोही
 संबंध द्विज सांगें ॥ २६८ ॥ ज्यासी चढे धनमदू ॥ तो उघडा डोळां
 होय अंधू ॥ कार्नी नायके शब्दबोधू ॥ धनमदे स्तब्धू सर्वदा ॥ २६९ ॥
 धनमदे अति अहंता ॥ धनमदे उद्धतता ॥ धनमदे अद्वातद्वाता' ॥ करी
 सर्वथा^१ अधर्म ॥ २७० ॥ धनमद अति अपवित्र ॥ तो चढल्या होय
 अति दुस्तर ॥ न म्हणे पात्र अपात्र ॥ विचरे विचित्र योनीसी ॥ २७१ ॥
 जो धनमदा वश होय ॥ तो न मानी कोणाचें भय ॥ न जावें तेथ स्वयें
 जाय ॥ न खावें तें खाय यथेष्ट ॥ २७२ ॥ न धरावा तो संग धरी ॥ न
 करावें तें कर्म करी ॥ न बोलावें तें उच्चारी ॥ जनाभीतरी उद्धत
 ॥ २७३ ॥ न देखे आपुलें केलें ॥ परापवाद स्वयें बोले ॥ नायके बापाचें
 शिकविलें ॥ वेढें केलें धनमदे ॥ २७४ ॥ शिकविलें तें नायके ॥ वारिलें
 तें करी अवश्यकें ॥ साधुनिंदा निजमुखें ॥ यथासुखें जल्पत ॥ २७५ ॥ न
 मानी स्वयाती स्वाचारू ॥ न मानी दोष अनाचारू ॥ न मानी वडिलांचा
 विचारू ॥ धनमदे थोरू मातला ॥ २७६ ॥ आधींच तारुण्यें अतिलाठा ॥
 वरी धनमदे चढला ताठा ॥ यापरी मातला मोठा ॥ तो न चाले वाटा
 सुपंथी ॥ २७७ ॥ स्त्रीकामें अति विव्हळ ॥ न विचारी कुलशीळ ॥ न म्हणे
 सकाळ^२ सांजवेळ^३ ॥ विचरे केवळ खरू जैसा ॥ २७८ ॥ अभिलाषुनि पर-
 नारी ॥ दिवसाची विचरे दुपारी ॥ गतालकाही^४ अंगीकारी ॥ भय न धरीं
 पापाचें ॥ २७९ ॥ जो मातला करूनि मद्यपान ॥ तो मद तत्काळ उतरे
 जाण ॥ त्याहूनि धनमद दारुण ॥ आल्याही मरण उतरेना ॥ २८० ॥
 अकर्म कारितां आपण ॥ तेंचि निज घातें घेईल प्राण ॥ हेही नाठवें आठ-
 वण ॥ धनमदे जाण भुल्ला ॥ २८१ ॥ महा अनर्थी धनमद जाण ॥ हें

पा. भे.— १ वृद्धता. २ सर्वदा अधर्मता सदा कर्म. ३ छवेळ. ४ संव
 ५ गती अधगती कांहीं न विचारी, बालविषबाही.

आठव्या अनर्थाचें लक्षण ॥ आतां धनापाशीं भेद पूर्ण ॥ तेंचि निरूपण द्विज
सांगे ॥ २८२ ॥ भेद जन्मला धनाचे कुशीं ॥ धन तेथ भेदाची मिराशी ॥
भेद सहपरिवार धनापाशीं ॥ अहर्निशीं जागत ॥ २८३ ॥ हातां आल्या
बहु धन ॥ मातेहूनि राखे भिन्न ॥ पित्यासि करी वंचन ॥ स्त्रियेसिही
जाण कळीं नेदी ॥ २८४ ॥ अर्थ पुत्रासी अतर्क्यता ॥ तेथ इतरांची
कोण कथा ॥ भेदू तो अर्थापरता ॥ जगीं सर्वथा असेना ॥ २८५ ॥
माथां साहोनि शस्त्रवात ॥ बंधूसि रणां साह्य होत ॥ तेचि बंधू अनास
होत ॥ वांढितां अर्थविभाग ॥ २८६ ॥ मित्र मित्रांसी वेंचिती प्राण ॥
तेथ प्रवशोनियां धन ॥ विकर्या आणी मित्रपण ॥ भेद दारुण धना-
पाशीं ॥ २८७ ॥ आपणाचि गांठी बांधिलें धन ॥ तें क्षणक्षणां पाहे
आपण ॥ येथवरी धनापाशीं जाण ॥ विकल्प पूर्ण नांदत ॥ २८८ ॥
ऐसा धनापाशीं भेदू जाण ॥ हें नववें अनर्थलक्षण ॥ अतिशयेंसी
निर्वाण ॥ वैर दारुण धनेसी ॥ २८९ ॥ धनापाशीं वैर पूर्ण जाण ॥ हें अंगें
भोगूनि आपण ॥ सांगे कदर्यू ब्राह्मण ॥ वैरलक्षण धनाचें ॥ २९० ॥
पित्यापुत्रांमाजी विरोधू ॥ पाडितो हा द्रव्यसंबंधू ॥ वैरी करी सखे बंधू ॥
तो हा प्रसिद्ध धनलोभ ॥ २९१ ॥ आपुर्या कळवळ्याचे सुहृद ॥
त्यांसी धनलोभ पाडी द्वंद्व ॥ धनास्तव अति सुबद्ध ॥ वैर विरुद्ध
सर्वासी ॥ २९२ ॥ प्राणाहूनि पढिये मित्रू ॥ त्यांसि धनलोभ करी शत्रू ॥
धनलोभ अति अपवित्रू ॥ वैरी दुस्तरू जगीं हा ॥ २९३ ॥ बंधुकलह
धन वांढितां ॥ अधिक न ये आपुर्या हातां ॥ तें वांटा करिती जे धर्मतां ॥
त्या साधूंनी तत्त्वतां वैर चाळी ॥ २९४ ॥ जिचें उदरीं जन्मला आपण ॥
जिचें सदा केलें स्तनपान ॥ ते मातेसी धनलोभें जाण ॥ वैर संपूर्ण

चालवी ॥ २९५ ॥ आपली जे कां निज जननी ॥ अर्थ तीर्ते करी
 वैरिणी ॥ बाहेर घाली घरांतूनि ॥ मुख परतोनी पाहे ना ॥ २९६ ॥
 ज्याचेनि तुटे भवबंधन ॥ ज्याचेनि बोलें होईजे पावन ॥ त्या सद्गुरूसि
 अबोला जगण ॥ धनाभिमान धरवीत' ॥ २९७ ॥ धनाभिमानाचा बडिवार ॥
 सद्गुरूमार्जी^२ पाडी वैर ॥ धनाभिमानी अणुमात्र ॥ नऱ्हे निर्वैर कोणासी
 ॥ २९८ ॥ जें हें सांगितलें निरूपण ॥ त्या नांव वैर संपूर्ण ॥ हें दहावें
 अनर्थलक्षण ॥ अविश्वासी धन तें एक ॥ २९९ ॥ धनाभिमानाचा विलास ॥
 न मानी पित्याचा विश्वास ॥ पूर्ण बंधूचा अविश्वास ॥ केवी सुहृदांस
 पातेजे ॥ ३०० ॥ आत्मा वै पुत्रनामासी ॥ जो साचार धनी सर्व-
 स्वासी ॥ त्या पातेजेना निजपुत्रासी ॥ अति अविश्वासी धनलोभ ॥ ३०१ ॥
 धर्म अर्थ काम संपूर्ण ॥ त्रिसत्य सत्य हें^३ वचन ॥ पूर्वजाची भाक निर्वाण ॥
 देऊन आपण जे परणी ॥ ३०२ ॥ जिणें जिवू प्राण सर्वस्वेसी ॥ साचार
 अर्पिअ भ्रतारासी ॥ ऐशियेही धर्मपत्नीसी ॥ अविश्वासी धनलोभ ॥ ३०३ ॥
 जे उदरी वाहे नवमासी ॥ जे सर्वदा विष्टामूत्र सोशी ॥ धनलोभाची जाती
 कैशी ॥ तये मातेसीही न विश्वासे ॥ ३०४ ॥ धनाभिमान ये जयापाशी ॥ तो
 विश्वसेना सद्गुरूसी ॥ इतरांची कथा कायसी ॥ पूर्ण अविश्वासी धन
 मानी^४ ॥ ३०५ ॥ अविश्वासाचें मुख्य कारण ॥ धन आणि दुसरी स्त्री जाण ॥
 तेथ मोहवले ज्याचें मन ॥ तो अति संपन्न^५ अविश्वासे ॥ ३०६ ॥ जो
 धनमानी आणि स्त्रीजित ॥ त्यासि विमुख होय हृदयस्थ ॥ त्यातें
 सद्गुरूही उपेक्षित ॥ परम अनर्थ अविश्वासे ॥ ३०७ ॥ सकळ दोषां मुकुट-
 मणी ॥ अविश्वासा बोलिजे पुराणी ॥ जो प्रकटतां अर्धक्षणी ॥
 करी धुळवाणी वृत्तीची ॥ ३०८ ॥ अविश्वास अभिमान भेदे ॥ तें मुक्ताची
 मुक्ता तुटे ॥ मग विकल्पाचेनि नेटें^६ ॥ घाली^७ उफराटें देहबंदी ॥ ३०९ ॥

पा. भे. :— करवीत. २ सद्गुरूसी पडे वैर. ३ अवचन. ४ जाण धनलोभ.
 ५ तो अतिशय जाण अविश्वासी. ६ भेटें. ७ पडे.

अविश्वासें कवळिल्या चित्ता ॥ अभिमानें म्हणे मी ज्ञाता ॥ तेव्हां उभ-
उभ्यां' पळे आस्तिकता ॥ देखे नास्तिकता सर्वत्र ॥ ३१० ॥ अवि-
श्वास येतांचि पहाहो ॥ सकुटुंब पळे सद्भावो ॥ मग लोकत्रयीं अभावो ॥
नांदवी निर्वाहो विकल्पें करूनी ॥ ३११ ॥ वाडेंकोडें अविश्वासी ॥ विकल्प
नांदे अहर्निशीं ॥ जेथ^३ रिगात्र अविश्वासासी ॥ विकल्प त्यासी नागवी
॥ ३१२ ॥ अंगोंवांगीं अविश्वास ॥ परमार्थराष्ट्र पाडी वोस ॥ सद्गुरूंचेही
दावी दोष ॥ न मानी विश्वास ब्रह्माचा ॥ ३१३ ॥ यालागीं सकळ
दोषांचा राजा ॥ अविश्वासाहूनि नाहीं दुजा ॥ तो रिगोनियां निजपैजा ॥
विभांडी वोजा महासिद्धी^४ ॥ ३१४ ॥ जिकडे अविश्वासें चाली केली ॥
तिकडे परमार्था पळणी झाली ॥ विकल्पाची धाडी आली ॥ ते^५ संधी
नागवलीं बहुतेकें ॥ ३१५ ॥ सिद्धाचें गेलें सिद्धभूषण ॥ साधकें सपाईं
नगवलीं जाण ॥ रानभरी^६ झाले साधारण ॥ श्रद्धेचें उद्यान छेदिलें
॥ ३१६ ॥ यमनियमांचीं नगरे जाळी ॥ क्रोध तापसांची करी होळी ॥
मोक्षफळें सफळिता केळी ॥ समूळ उन्मळी मोहगजू ॥ ३१७ ॥ शम-
दमाचें घरटें ॥ खगोनि सांडिलें आव्हांटे ॥ वोस विवेकाचे चोहटे ॥ कोणी
ते वाटे वागेना ॥ ३१८ ॥ व्रतोपरासीयांची साजिरीं ॥ निष्काम उपवनें
चौफेरीं ॥ तीं जाळिलीं उपराउपरीं ॥ नाना परी विकल्पें ॥ ३१९ ॥
ऐशिया अविश्वासासी ॥ ज्ञानाभिमानी आले भेटीसी ॥ विकल्पें अभय
देऊनि त्यांसी ॥ आपणियापांशीं राहविलें ॥ ३२० ॥ ऐशिया अविश्वासा-
पुढें ॥ परमार्थ काईसें बापुढें ॥ विकल्पाचें बळ गाढें ॥ तो करी कुडें
तत्काळ ॥ ३२१ ॥ पोटांतूनी जो अविश्वासी ॥ तो सदा देखे गुणदोषांसी ॥
अखंड द्वेषी परमार्थासी ॥ हा त्यापाशीं स्वभावो ॥ ३२२ ॥ यापरी अवि-

पा. भे.—१ उठाउठी. २ तेथें रिघावया विश्वासासी. ३ महासिद्ध. ४ तेथें
सिद्ध नागविले बहुतेक. ५ रानभरी जालीं साधनें.

श्वासी ॥ बद्धवैर पडे परमार्थासी ॥ यालागीं जो पोटीचा अविश्वासी ॥
 हांसल्याही त्यापासीं न' वचावें दीनीं ॥ ३२३ ॥ सकळ दोषांमार्जी
 समर्थ ॥ सकळ दोषांचें राजत्व प्राप्त ॥ तो हा अकरावा अनर्थ ॥ असे
 नांदत धनामार्जी ॥ ३२४ ॥ अकराही इंद्रियांसी ॥ पूर्ण करी अवि-
 श्वासी ॥ यालागीं अकरावें स्थान यासी ॥ वस्ति अविश्वासासी मनमार्जी
 ॥ ३२५ ॥ मुख्यत्वे स्पर्धेचें आयतन ॥ बहु विद्या कां बहु धन ॥ हेचि
 स्पर्धेचें जन्मस्थान ॥ येथुनि जाण ते वाढे ॥ ३२६ ॥ विद्या झालिया
 संपन्न ॥ पंडित पंडितां हेळण ॥ मुख्य गुरूर्शांचि स्पर्धा करी जाण ॥
 हें स्पर्धालक्षण विद्येचें ॥ ३२७ ॥ गांठी झालिया धन ॥ स्पर्धा खवळे
 दारुण ॥ कुबेर परधनें संपन्न ॥ मी स्वसत्ता ॥ जाण धनाद्वय ॥ ३२८ ॥
 माझिया निज धनापुढें ॥ गणितां अल्प गंगेचे खडे ॥ माझिये धनाचेनि
 पडिपाडें ॥ कोण बापुडें उभें राहे ॥ ३२९ ॥ मग जे जे देखे धनवंत ॥ ते
 ते हेळसूनि सांडीत तेथ ॥ यापरी स्पर्धा अद्भुत ॥ धरुनि अर्थ उल्हासे
 ॥ ३३० ॥ एवं धरुनियां अर्थ ॥ स्पर्धा बारावा अनर्थ ॥ सदा नांदे
 धनाआंत ॥ तो हा वृत्तांत सांगीतल ॥ ३३१ ॥ आतां तीन अर्थांचा
 मेळा ॥ एके पदीं झाला गोळा ॥ तोही नांदे धनाजवळा ॥ एक वेगळा
 विभाग ॥ ३३२ ॥ स्त्री द्यूत आणि मद्यपान ॥ या तिहींत वाढवी धन ॥
 हे तीन अनर्थ दारुण ॥ धनवंता ॥ पूर्ण आदळती ॥ ३३३ ॥ जो कां
 पुरुष निर्धन ॥ तो स्त्रियेस जाडिसासमान ॥ देखोनि निर्धनाचें वदन ॥
 प्रत्यक्ष जाण स्त्री थुंकी ॥ ३३४ ॥ धनहीन पुरुषाचे घरीं ॥ कलहो
 स्त्रीपुरुषांमाझरीं ॥ निर्भर्त्सूनि नानापरी ॥ दवडी घराबाहरी पुरुषांतें ॥
 ॥ ३३५ ॥ धनवंता पुरुषासी ॥ स्त्री लवोटवो करी कैशी ॥ कुटका

पा. मे.—१ न वचावें दिनि. २ राज्य. ३ धनमानी. ४ अविश्वासासी.
 ५ धनामार्जी. ६ बहुसाल धन. ७ संपूर्ण. ८ अभिमान. ९ निंदेचे १० स्वतंत्र.
 ११ धनवंतासी पूर्ण. १२ चंडीशा समान.

देखोनि शुनी जैसी ॥ हाल्ही पुच्छासी कुंकात ॥ ३३६ ॥ त्या
धनाची झालिया तुटी ॥ स्त्री वसवसोनि लागे पाठी ॥ आतां नावडती
तुमच्या गोठी ॥ रागें उठी फडफडोनी ॥ ३३७ ॥ दिवसां' पोरांची
तडातोडी ॥ रात्रीं न सोसे तुमची वोढी ॥ हातीं नाहीं फुटकी कवडी ॥
जळो गोडी जिण्याची ॥ ३३८ ॥ ऐशापरी कडोविकडी ॥ निर्भत्सूनि
दूरी दवडी ॥ निर्धन पुरुषाची आवडी ॥ न धरी गोडी स्वदारा ॥ ३३९ ॥
यापरी निर्धन पुरुषासी ॥ स्वस्त्री वश्य नव्हे त्यासी ॥ स्त्रीबाधा धनवं-
तासी ॥ अहर्निशीं अनिवार ॥ ३४० ॥ लक्ष्मि धनवत नर ॥ वेद्या
मिरवी शृंगार ॥ हावभावे चमत्कार ॥ त्यांसी थोर घनाढ्य भाळलें
॥ ३४१ ॥ वेद्याकामसंगें जाण ॥ अखंड लांचावलें मन ॥ तद्योगें मद्य-
पान ॥ करिती सधन धनमर्दे ॥ ३४२ ॥ मद्यपानें जो उन्मत्त ॥ तो
स्वेच्छा खेळे द्यूत ॥ एवं हे तिन्ही अनर्थ ॥ जाण निश्चित अर्थासी^१
॥ ३४३ ॥ अर्थापाशीं पंधरा अनर्थ ॥ ते सांगितले इत्थंभूत ॥ सुखाचा
लेख येथ ॥ नाहीं निश्चित धनवंता ॥ ३४४ ॥

॥ श्लोक ॥ एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ॥

तस्मादनर्थमर्थारूपं श्रेयोर्थी दूरतस्त्यजेत् ॥ १९ ॥

एवं हे पंधराही अनर्थ ॥ मूर्ख अथवा पंडित ॥ जे अर्थसंग्रह
करित ॥ अवश्य हे तेथ उठती ॥ ३४५ ॥ यासि नाममात्र हा अर्थ ॥
येन्हवी मूर्तिमंत अनर्थ ॥ यालागीं श्रेयार्थी^२ जे हरिभक्त ॥ तिहीं
निश्चित त्यागावा ॥ ३४६ ॥ जेवीं कां बोळ हुंगेना माशी ॥ ढेंकूण नये
तेलापाशीं^३ ॥ वोळंबा नलो अग्नीसी ॥ तेवीजो अर्थासी नातळे ॥ ३४७ ॥
जेवीं कां अग्नीमाजीं लवण पडे ॥ तें तडफडोनि^४ बाहेर उडे^५ ॥ तेवीं
मोक्षाचिये चाडे ॥ जो त्यागी रोकडें निज धन ॥ ३४८ ॥ बचनाग मुखीं

पा. भे.-१ दिहा पोरांची; बाहा पोरांची; वेहा पोरांची. २ घनापाशीं.
३ अन्धार्थी. ४ तापाशीं, तापापाशीं. ५ पडे.

घालितां आपण ॥ क्षणार्ध दात्री गोडपण ॥ तोचि परिपाकीं आणी
मरण ॥ तैसा अर्थ जाण अनर्थी ॥ ३४९ ॥ यालागीं जो मोक्षार्थी ॥
तेणें अर्थ न घरावा हातीं ॥ कायावाचाचित्तवृत्ती ॥ अनर्थ निश्चिती
त्यागावा ॥ ३५० ॥ अर्थमूळ सकळ भेद ॥ पूर्वीं बोलिल्लि एवंविध ॥
तोचि पुनः पुनः गोविंद ॥ करुनि विशद सांगत ॥ ३५१ ॥

॥ श्लोक ॥ भियंते भानरो दाराः पितरः सुहृदस्तथा ॥

एकास्मिन्धाः काकिणिना सद्यः सर्वेऽरयः रुनाः ॥ २० ॥

इष्टमित्रांचें मित्रत्व मोडी ॥ बंधुबंधूंचा स्नेह विघडी ॥ सुहृदांचें
सौजन्य तोडी ॥ फुटकी कवडी अर्थाची ॥ ३५२ ॥ पित्यापुत्रांमार्जी
विरोध ॥ स्त्रीपुत्रांमार्जी द्वंद्व ॥ तो हा जाण अर्थसंबंध ॥ विभांडी हार्द्र^१
सुहृदांचें ॥ ३५३ ॥ काकिणी म्हणजे वीस^२ कवडी ॥ ते आप्तांचे स्नेह
तोडी ॥ त्यांतील एक फुटकी कवडी ॥ भेद पाडी सुहृदांसी ॥ ३५४ ॥

॥ श्लोक ॥ अर्थेनाल्पीयसा स्नेने संरब्धा दीप्तमन्यवः ॥

त्यज्यंत्याशुस्तृधो भ्रंति सहसोत्सृज्य सोहृदम् ॥ २१ ॥

अतिअल्प अर्थासाठीं ॥ सुहृदतां सांडोनि पोटीं ॥ कोपें खवळला
उठी ॥ शस्त्रमुठीं उद्यत^३ ॥ ३५५ ॥ तेथें आप्त होऊनियां अनाप्त ॥
परस्परें करिती घात ॥ अर्थ अनर्थी प्राणांस ॥ निज स्वार्थघातकु ॥ ३५६ ॥
जितां अर्थ अनर्थकरी ॥ मेल्या ने नरकद्वारीं ॥ उत्तम देहाची बोहरी ॥
अर्थ करी तें ऐक ॥ ३५७ ॥

॥ श्लोक ॥ लब्ध्वा जन्माऽमरप्राथम्यं मानुष्यं तद्विजाययताम् ॥

तदनादृत्य ये स्वार्थं भ्रंति यात्यशुभां गतिम् ॥ २२ ॥

कोटिजन्मांचें शुद्ध सुकृत ॥ तेणें कर्मभूमीं नरदेह^४ प्राप्त ॥
तेथेंही वर्णाग्र समर्थ ॥ सत्कुळ प्रस्तुत^५ ब्राह्मणत्वे ॥ ३५८ ॥

ऐसें जन्म पावावया येथ ॥ अमरही मरण मागत ॥ इंद्रादि देव जे
स्वर्गस्थ ॥ तेहि वांछित हें जन्म ॥ ३५९ ॥ जे सत्यलोकपर्यंत ॥ ऐश्वर्य
पावले अद्भुत ॥ तेही हें जन्म वांछित ॥ उत्कंठित अहर्निशीं ॥ ३६० ॥
येथ करितां भगवद्भक्ती ॥ पायां लागती चारी मुक्ती ॥ यालागीं हे जन्म-
प्राप्ती ॥ अमर मागती अहर्निशीं ॥ ३६१ ॥ ऐसें उत्तम जन्म
पावोनी ॥ अति अभाय्य मी त्रिभुवनीं ॥ निज स्वार्थतें उपेक्षुनी ॥ भुल्लों
धनीं धनलोभें ॥ ३६२ ॥ धनलोभाचिया भ्रांतीं ॥ कां लोकेषणा लौकिक स्थिती ॥
जो उपेक्षी भगवद्भक्ती ॥ अशुभ गती तयासी ॥ ३६३ ॥ तेचि कैशी
अशुभगती ॥ धनलोभ्यां नरकप्राप्ती ॥ चौऱ्याशीं लक्ष योनींप्रती ॥ गर्भ
भोगिती अतिदुःखें ॥ ३६४ ॥ जया ब्राह्मण जन्माआंत ॥ स्वर्गमोक्ष सहजें
प्राप्त ॥ तेंचि अर्थींचा इत्यर्थ ॥ स्वयें सांगत धनलोभी ॥ ३६५ ॥

॥ श्लोक ॥ स्वर्गापवर्गयोद्धारं प्राप्य लोकमिमं पुमान् ॥

द्रविणे कोऽनृषेजत मर्त्योऽनर्थस्य धामनि ॥ २३ ॥

ब्राह्मण करितां स्वधर्म ॥ वासना झळंबी स्वर्गकाम ॥ तें इंद्रचंद्रादिकांचें
धाम ॥ पावे द्विजोत्तम सहजची ॥ ३६६ ॥ ज्याचिया' याजन स्थिति ॥
इतरांसि होय स्वर्गप्राप्ती ॥ एवं स्वर्ग तो ब्राह्मणांच्या हातीं ॥ त्यांसि ते
गती सहजची ॥ ३६७ ॥ सांडूनि ईषणात्रयासी ॥ निष्काम स्वधर्म ज्या
द्विजासी ॥ मोक्ष पायां लागती त्यासी ॥ तिष्ठेः अहर्निशीं आज्ञाधारी ॥ ३६८ ॥
तो अनुग्रहि जयांसी ॥ ते पावती निजमोक्षासी ॥ एवढें सामर्थ्य ब्राह्मणा-
पार्शी ॥ अनायासी सहजची ॥ ३६९ ॥ स्वर्ग जयाची पायरी ॥ मोक्ष
ज्याचा आज्ञाधारी ॥ एवढी ब्राह्मणांची' थोरी ॥ धनलोभावरी नाशिती
॥ ३७० ॥ ब्राह्मणजन्म पावल्या जाणा ॥ निःशेष खुंटे जन्म मरण ॥ तेथ

मी नाडलों आपण ॥ जोडूनि धन धनलेमें ॥ ३७१ ॥ दुर्लभ येथें
 मनुष्यपण ॥ त्यामानी अतेदुर्लभ ब्राह्मण्य ॥ तंहि पावोनि मी आपण ॥
 धनलेमें पूर्ण नागवले ॥ ३७२ ॥ पावोनि ब्राह्मणशरीर ॥ धनें नाडिले
 थोरथोर ॥ अर्थ अनर्थाचें मुख्य घर ॥ दुःख दुर्धर वाढवी ॥ ३७३ ॥
 अर्थ अनर्थाचें भाजन ॥ तें निःशेष त्यागाचें धन ॥ वैराग्यें तापला पूर्ण ॥
 स्वयें ब्राह्मण बोलत ॥ ३७४ ॥ आशंका ॥ दैवें जोडिलें संपत्तीसी ॥
 नेऊनि सांडावें बिदीसी ॥ कीं घालावें जळप्रवाहेसी ॥ त्याग अर्थासी
 तो कैसा ॥ ३७५ ॥ तें अर्थत्याग निरूपण ॥ स्वयें सांगताहे ब्राह्मण ॥
 जे असतील सधन ॥ तिहीं सावधान^१ परिसावें ॥ ३७६ ॥

॥ श्लोक ॥ देवर्षिपितृभूतानि ज्ञातीन्वंधूंश्च भागिनः ॥

असंविभज्य चात्मानं यक्षवित्तः पतत्यधः ॥ २५ ॥

दैवें जोडिलीया धन ॥ आचरावे पंचमहायज्ञ ॥ करावें भगवत्पूजन ॥
 उल्हास जाण महोत्साहे ॥ ३७७ ॥ स्वयें करावें पितृतर्पण ॥ षण्णवति
 श्राद्धें जाण ॥ पितर उद्धरावे आपण ॥ गयावर्जन करोनियां ॥ ३७८ ॥
 जित्यां पितरां त्रिकाळीं नमन ॥ कश न करावें हेळण ॥ त्यांची
 अवज्ञा आपण ॥ प्राणांतीं जाण न करावी ॥ ३७९ ॥ त्यांसि गौरवनि
 आपण ॥ यथारुचि द्यावें अन्न ॥ यथाशक्ति द्यावें धन ॥ सेवेनें संपूर्ण
 सुखी करावी ॥ ३८० ॥ पिता स्वयमेव नारायण ॥ माता प्रत्यक्ष लक्ष्मी
 आपण^२ ॥ ऐसं^३ भावें ज्याचें भजन ॥ सुपुत्र जाण तो एक ॥ ३८१ ॥
 ज्याच्या सेवेनें सुखी पितर ॥ तेचि पितृतर्पण साचार ॥ जितां अवज्ञा
 तो अनाचार ॥ मेळ्या श्राद्धविचार तो लौकिक ॥ ३८२ ॥ जो पितृवचीं
 अविश्वासी ॥ तेणें केल्या पापराशी ॥ जो पितृवचन विश्वासी ॥ मोक्ष

त्यापाशीं वोळंगणा ॥ ३८३ ॥ जितमृत पितृतर्पण ॥ ते सांगितली
उणखूण ॥ या नांव गा पितृभजन' ॥ ऋषिपूजन तें ऐक ॥ ३८४ ॥
सन्मानें आणुनि ब्राह्मण ॥ श्रद्धा कीजे चरणक्षाळण ॥ चरणतीर्था
अभिवंदन ॥ सबाह्य जाण स्वयें कीजे ॥ ३८५ ॥ धूपें दीपें यथोक्त
पूजन ॥ यथारुचि तृप्ति सदन्न ॥ यथाशक्ति द्यावें धन ॥ ऋषिपूजन या
नांव ॥ ३८६ ॥ ब्राह्मण तेचि ऋषीश्वर ॥ ब्राह्मणमुखें तृप्त सनत्कुमार ॥
ब्राह्मणमुख शार्ङ्गधर ॥ घाला देंकर देतसे ॥ ३८७ ॥ बंधु स्वगोत्र
स्वजन' ॥ त्यांची' दरिद्रपीडा दारुण ॥ निरसावी देऊन धन ॥ हा मुख्य
धर्म जाण श्रेष्ठत्वे ॥ ३८८ ॥ कुटुंब पीडुनि आपण ॥ अन्यत्रां द्यावें अन्न-
धन ॥ तोचि अधर्म परिपूर्ण ॥ शुद्ध पुण्य तें नव्हे ॥ ३८९ ॥ कुटुंबासी यथो-
चित ॥ सुखी करुनि समस्त ॥ याहूनि उरला जो अर्थ ॥ तो श्रेयार्थ वेंचावा
॥ ३९० ॥ अतिथि आलिया देख ॥ अन्न द्यावें आवश्यक ॥ तो' झालिया
पराङ्मुख ॥ पुण्य निःशेष हरासे ॥ ३९१ ॥ सकळ दानांमार्जी जाण' ॥
अति श्रेष्ठ अन्नदान ॥ दीनास देऊनि सन्मान ॥ द्यावें सदन्न अति श्रद्धा
॥ ३९२ ॥ कुटुंब सुखी करी आपण ॥ स्वेच्छा दे दीन भोजन ॥ परी कदर्थवी
जो निजप्राण ॥ तोही दारुण अधर्म ॥ ३९३ ॥ जैसें कीजे दिनतर्पण ॥
त्यांत आपणही एक दीन ॥ तेथ न करुनि अधिकन्यून ॥ करावें भोजन
समभागें ॥ ३९४ ॥ पंक्तीमाजी प्रपंच जाण ॥ तें अन्नदांनी अति विघ्न ॥
यालागीं करावें भोजन ॥ समभागी आपण सकळांसीं ॥ ३९५ ॥
धनाचा सद्व्ययो खरा ॥ द्यावें अनाथप्रेतसंस्कारा ॥ अर्पावें दीनांच्या
उद्धारा' ॥ धाडावें घरा अयाचितांच्या ॥ ३९६ ॥ अंध पंगु मुके दीन ॥
यांसि संरक्षी जो आपण ॥ त्याचेंचि सार्थक धन ॥ शुद्ध पुण्य त्याचें

पा. भे.—१ पितृतर्पण. २ ब्राह्मणें तृप्त ३ सज्जन. ४ यांसी दरिद्रे पीडिल्या
दारुण. ५ तो गलिया बिह्व. ६ दान. ७ उद्धरा.

॥३९७॥ साधुसज्जनां विचंबु अडी ॥ तो विचंबु जो सधन तोडी ॥
 त्याच्या निज धर्माची गुडी ॥ उभारे रोकडी वैकुंठी ॥ ३९८ ॥ दुर्बळ
 जो कां भगवद्भक्त' ॥ त्यासि संरक्षी जो धनवंत ॥ तेणें तुष्टला भगवंत ॥
 त्यातें उद्धरीत भक्ताआधीं ॥ ३९९ ॥ सकळमंगळपूर्ण ॥ सकळ
 कल्याणांच कल्याण ॥ ते हे सद्गुरूचे श्रीचरण ॥ तेथ निज धन जयाचें
 अपें ॥ ४०० ॥ तयांच्या निज धर्माचें निशाण ॥ सत्यलोकीं लागलें
 जाण ॥ वैकुंठीं कैलासीं संपूर्ण ॥ भेरी निशाण त्राहाटिलें ॥ ४०१ ॥
 स्वधर्म जोडलें निज धन ॥ जो करी सद्गुरूसि अर्पण ॥ तोचि कर्मी
 निष्कर्म जाण ॥ परम पावनतो एक ॥ ४०२ ॥ जो चढत्या
 वाढत्या भगवद्भक्ती' ॥ गुरूसि अर्पी निजसंपत्ती ॥ त्यातें अंगीकारुनि
 लक्ष्मीपती ॥ आपुली निज भक्ती त्यासि दे ॥ ४०३ ॥ ज्यासि अनन्य
 गुरुभक्ती ॥ त्याच्या द्वारीं चारी मुक्ती ॥ दासीत्वे उभ्या असती ॥ त्या-
 पासोनि श्रीपती परता नव्हे ॥ ४०४ ॥ ज्याचें तनु मन धन ॥ गुरु-
 चरणीं अपें पूर्ण ॥ त्यासि भवभयाचें भान ॥ कल्पांतीं जाण दिसेना
 ॥ ४०५ ॥ दैवें जोडली जे संपत्ती ॥ ते' वेचोनि ऐशा निगुतीं ॥ अर्थ' परमार्थ-
 प्राप्ती ॥ सभाम्य लाहती निजनिष्ठा ॥ ४०६ ॥ ऐसें न वेचोनियां धन ॥
 स्वयाति कुटुंब पीडी पूर्ण ॥ जो पोटा न खाय आपण ॥ तें यक्षधन
 संचित ॥ ४०७ ॥ एवं कदर्थनि निजप्राण ॥ जें संचिलें यक्षधन ॥ त
 अधःपातासि कारण ॥ दुःख दारुण धनलोभ्या' ॥ ४०८ ॥ म्हणे महिा
 याचि निष्ठा ॥ यक्षवित्तें झालें करंटा ॥ हातींचा स्वार्थ गेला मोठा ॥
 वंचलें कटकटा' निजमोक्षा ॥ ४०९ ॥ सांचोनियां यक्षवित्त ॥ म्यांचि माझे
 केले अनहित ॥ ऐसा तो खेदयुक्त ॥ कष्टें बोलत निजदुःख ॥ ४१० ॥

पा. भे.—१ मज्झक. २ भगवत्प्राप्ती, प्रीती. ३ ते वेंचूनी ऐशा युक्ती. ४ अर्थ
 स्वार्थ परमार्थ प्राप्ति. ५ धनलोभी. ६ बाटा निजमोक्षाचा.

॥ श्लोक ॥ व्यर्थयाऽर्थेहया वित्तं प्रमत्तस्य वयो बलम् ॥

कुशला येन सिद्ध्यति जरठः किन्तु साधये ॥ २५ ॥

निजभोगविवर्जित ॥ शिणोनि काया वाचा चित्त ॥ कष्टे
मिळवावया वित्त ॥ झालों उन्मत्त अविवेकी ॥ ४११ ॥ करितां
वित्ताचे आयास ॥ गेलें तारुण्य बळ आयुष्य ॥ शरीर क्षीण झालें
निःशेष ॥ वित्ताचा शोष^१ शमेना ॥ ४१२ ॥ अर्थे अर्थ वाढवितां ॥
अनिवार वाढली चिंता ॥ तेणें विसरलों निजस्वार्था ॥ अर्थलोभता
कदर्यु ॥ ४१३ ॥ जेणें वित्तें साचार^२ ॥ भूतदया परोपकार ॥
करूनियां विवेकी नर ॥ भवाब्धिपरपार पावले ॥ ४१४ ॥ मज
निदेंवाचें येथ ॥ वृथा वित्त वृथा जीवित^३ ॥ आयुष्यही गेलें व्यर्थ ॥
निजस्वार्थ बुडाला ॥ ४१५ ॥ म्हणाल असतां जीवें जीत ॥
साधूनि घेऊं निज स्वार्थ ॥ तें आतां न चले येथ ॥ अर्थ सामर्थ्य
दोनी गेलीं ॥ ४१६ ॥ अधर्मास्तव गेलें वित्त ॥ जरेनें गिळिलें
सामर्थ्य ॥ केवळ मी जरठ येथ ॥ दैवहत उरलों असें ॥ ४१७ ॥
कटकटा जोडितां अर्थ ॥ लोक नाडले समस्त ॥ ऐसें जाणोनि
प्रस्तुत ॥ स्वर्थे सांगत कदर्यु ॥ ४१८ ॥

॥ श्लोक ॥ कस्मात्संक्लियते विद्वान् व्यर्थयाऽर्थेहया सकृत् ॥

कस्यचिन्मायया नूनं लोकोऽयं सुविमोहितः ॥ २६ ॥

येथ अज्ञानाची कोण गती ॥ जे अर्थ अनर्थी म्हणती ॥
तेही अर्थाअर्थी होती ॥ ज्ञाते भ्रमती अर्थासी ॥ ४१९ ॥ ऐसे
भ्रमले जे सज्ञान ॥ तेही अर्जावया धन ॥ युक्तायुक्त प्रयत्न ॥
अनुदिनीं जाण स्वर्थे करिती ॥ ४२० ॥ सज्ञान भ्रमावया कारण ॥
ईश्वराची माया पूर्ण ॥ अवटितघटी^४ तिचें लक्षण ॥ त्या^५
धनीं सज्ञान मोहिले ॥ ४२१ ॥ कृष्णमाया मोहिले पंडित ॥
नव्हे म्हणाल हा इत्यर्थ ॥ तरी ते जोडिताति अर्थ ॥ निजसुखार्थ

१ सोस. २ जित साचार. ३ चित्त. ४ अवटघटणी. ५ त्याने धनी सज्ञान.

भोगेच्छा ॥ ४२२ ॥ भोगांमार्जी जे झणती सुख ॥ ते जाणावे
केवळ^१ मूर्ख ॥ येच अर्थीचा विवेक ॥ कदर्यु देख बोलत ॥ ४२३ ॥

॥ श्लोक ॥ किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत ॥

मृत्युना प्रस्यमानस्य कर्मभिर्वीत जन्मदैः ॥ २७ ॥

कटकटा, वर्णाग्र्यें पूज्य पहाहो ॥ त्या द्विजासि भुलवी मायामोहो ॥
भोगी वाढवी जो देहो ॥ तोचि पहाहो नश्वर ॥ ४२४ ॥ त्या
देहासि जे नानाभोग ॥ तोच त्यासि क्षयरोग ॥ धन जोडणें अनेग ॥
तोचि मार्गे निधनत्वा^२ ॥ ४२५ ॥ तें धन मिळे अनायासी^३ ॥
यालागीं धनवंत उपासी^४ ॥ अर्थ जोडोनियां प्रवासीं ॥ भोगितां
कामासी सुख काय ॥ ४२६ ॥ कामसुख कामिनीमेळीं । सुखार्थ
स्त्रियेतें प्रतिपाळी ॥ तेचि नानापरी सळी ॥ देतां किकळी सुटेना
॥ ४२७ ॥ स्त्रीपुत्रकामभोगादिक^५ ॥ तेणें देहासि द्यावें^६ सुख ॥ तो
देहोचि मरणोन्मुख ॥ नित्य अंतक लागला ॥ ४२८ ॥ जे जे अतिक्रमे
घडी ॥ ते ते काळ वयसा तोडी ॥ येथ कोण भोगाची गोडी^७ ॥
धनकामें वेडीं^८ सज्जानें केलीं ॥ ४२९ ॥ सर्पमुखीं दर्दुर जातां ॥
तो दर्दुर होय माशा खाता^९ ॥ तेणें न सुटे सर्पप्रासता^{१०} ॥
जाण तत्त्वतां जयापरी ॥ ४३० ॥ तेवीं नानाभोगमेळें ॥ देहींचा मृत्यु
मार्गे^{११} न टळे ॥ हें जाणोनिही आंधळें ॥ धनकामें झालें सज्जान
॥ ४३१ ॥ स्वयें कर्ता तोचि मरणधर्म ॥ त्यासि कोण निववी भोगकाम ॥
हा केवळ मायेचा भ्रम ॥ भ्रमले परम माहासिद्ध ॥ ४३२ ॥ धनें होईल
परलोक ॥ तोही भोगु दुःखदायक ॥ भोगक्षयें^{१२} कर्ममूर्ख ॥
येती देख अधःपाता ॥ ४३३ ॥ करितां भोग्यकाम्य^{१३} कर्म ॥ पुढती

१ परममूर्ख. २ निर्धनत्वा. ३ अनाथासी. ४ उपहासी. ५ स्त्रीसुख
काम भोगादिक. ६ द्यावें सुख. ७ जोडी. ८ वोडी सज्जानें.
९ कवळिता. १० सर्पग्रस्तता. ११ कदा न टळे. १२ भोगक्षय क्रमे
मूर्ख. १३ भोगकामकर्म.

मरण पुढती जन्म ॥ भोगणें पडे अविश्रम ॥ हे^१ दुःख परम
धनकामा ॥४३४॥ धनकामासि^२ निजसुख ॥ सर्वात्मना नाही देख ॥
मीही ऐसाचि होतो मूर्ख ॥ निजभाग्यें देख धन गेलें ॥ ४३५ ॥

॥ श्लोक ॥ नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः ॥

येन नीतो दशामेतां निर्वेदश्चात्मनः प्लवः ॥ २८ ॥

मी पूर्वीं होतो अति^३ अभाग्य ॥ आतां झालों अतिसभाग्य ॥
मज तुष्टला श्रीरंग ॥ विवेकवैराग्य पावलों ॥ ४३६ ॥ माझे संचित
जें कां धन ॥ तेंचि माझे मुख्य अज्ञान ॥ तें हरीनें हरोनि
आपण ॥ कृपा पूर्ण मज केली ॥ ४३७ ॥ भक्तांचें अज्ञान हरी ॥
याचिलागीं नावें तो हरी ॥ तेणें कृपा करुनि पुरी ॥ विवेक अंतरीं
उपजविला ॥ ४३८ ॥ वैराग्य विवेकावीण आंधळें ॥ विवेक वैराग्यवीण
पांगळें ॥ तें माझे हृदयीं जावळीं फळें ॥ एकवेळें उपजविलीं ॥ ४३९ ॥
ऐशी हरीनें कृपा करुनी ॥ माझे धनेंसी अज्ञान हरुनी ॥ विवेक
वैराग्य ये दोनी ॥ माझे हृदयभुवनीं प्रकाशिलीं ॥ ४४० ॥ परी कोणें
काळें कोण देशीं ॥ कोण समयविशेषीं^४ ॥ हरी कृपा करितो
कैशी ॥ हे कोणासी कळना ॥ ४४१ ॥ भक्तांचें हरावया चित्त ॥ हरि
हरितो त्यांचें वित्त ॥ वित्तल्यागें^५ करुनि सुचित्त ॥ दे विवेकयुक्त
वैराग्य ॥ ४४२ ॥ ऐसें घेतेंदेतें विंदान ॥ ब्रह्मादिकां अतर्क्य जाण ॥
यालागीं तो भगवंत पूर्ण ॥ त्यासि साही गुण वशवर्ती ॥ ४४३ ॥
त्यांचें अचिंत्यानंतरूप^६ ॥ परी मजलागीं झाला सकृप ॥ माझे
धनेंसी निरसूनि^७ पाप ॥ ज्ञानदीप उजळला ॥ ४४४ ॥ होकां कृपा
उपजली भगवंता ॥ परी म्यां वंचिल्या यज्ञदेवता ॥ त्या क्षोभल्या
करिती घाता ॥ हेहि सर्वथा घडेना ॥ ४४५ ॥ करीं चक्र धगधर्गात ॥
ज्याचा पाठिराखा हरि समर्थ ॥ विघ्नाचा बारा न^८ रिघे तेथ ॥ देव

१ हे सुखें. २ धनकामी. ३ परम. ४ वेळेसी. ५ वित्त गेलियां
करुनि. ६ चिदानंदरूप. ७ हरुनि पाप. ८ न निघे, न लागे.

बंदीत तयासी ॥४४६॥ देवीं बंदूनि^१ प्रल्हादासी ॥ शांत करविलें
 नृसिंहासी ॥ तो पाठिराखा नरहरि^२ ज्यासी ॥ विघ्न त्यापाशीं रिघे
 केवीं ॥४४७॥ जेणें देवांचिया कोडी ॥ क्षणें सोडविल्या बांदवडी ॥
 त्याचे भक्तांची रोम^३ वांकुडी ॥ देवें बापुडी केवीं करिती ॥४४८॥
 जो सकळदेवांचा नियंता ॥ ज्याचे चरण देव बंदिती मार्या ॥ तो
 भगवंत साह्य असता ॥ विघ्न सर्वथा बाधीना ॥४४९॥ ज्याचेनि बळें
 बाढलें देव ॥ देव ज्याचे अवयव ॥ तो हरि तुष्टला स्वयमेव ॥ तेथ
 विघ्नसंभव कोणाचा ॥४५०॥ सर्वदेवमय श्रीहरी ॥ इंद्रचंद्ररूपें माझा
 हरी ॥ ऐशिया मज दीनावरी ॥ विघ्न संसारी असेचिना^४ ॥४५१॥
 ऐशिये कृपेचें कारण ॥ ये जन्मीं नाहीं साधन ॥ हें माझे पूर्वील
 जुनें ऋण ॥ देवापाशीं जाण ठेविलें होतें ॥ ४५२ ॥ पूर्वी कोण
 देशी ॥ तीर्थी क्षेत्री कोण वरुषी ॥ कोणा आचरलों सत्कर्मासी ॥
 तेणें हृषीकेशी तुष्टला ॥ ४५३ ॥ मातें अतिदुःखी देखोन ॥ हरि
 तुष्टला कृपा पूर्ण^५ ॥ त्याचे कृपेस्तव जाण ॥ विवेकसंपन्न मी झालों
 ॥४५४॥ हो कां भनक्षयें दिधलें दुःख ॥ तेणें दुःखें पावलों निज-
 सुख ॥ भवाब्धि तरावया देख ॥ वैराग्य विवेक दृढ तारूं ॥४५५॥
 हरिखें वोसडूनि ब्राह्मण ॥ म्हणे उरलेनि आयुष्यें जाण ॥ वृथा
 जावों नेदी अर्ध क्षण ॥ करीन निर्दळण सुखदुःखां ॥ ४५६ ॥

॥ श्लोक ॥ सोऽहं कालावेशेण शोषयिष्येऽगमात्मनः ॥

अप्रमत्तोऽखिलस्वार्थे यदि स्यात्सिद्ध आत्मनि ॥ २९ ॥

काइसा भवभयाचा पाड ॥ घेईन कोटिजन्मांचा सूड ॥ नासल्य
 आयुष्याचा कैवाड ॥ करीन निवाड येणें देहें ॥ ४५७ ॥ देहासि
 आली वार्धक्यता ॥ परी वृद्धत्व नव्हे माझिया चित्ता ॥ तेणें
 चित्तें चितुनी भगवंता ॥ भवबंध आतां छेदीन ॥ ४५८ ॥ उरलेनि
 आयुष्यें येथ ॥ कळिकाळाचे पाडीन दांत ॥ गर्भदुःखाचें खणोनि^६

१ बंदिलें. २ हरी. ३ लोंव. ४ उरों नेदी. ५ करुनी. ६ खणेन खात.

खत ॥ मरणाचा घात^१ मी करीन ॥ ४५९ ॥ जेणें देहें सत्यानृत^२ ॥
 कर्म आचरलों समस्त ॥ तें देह मी शोषीन येथ ॥ विदेहस्थ निजभावे
 ॥ ४६० ॥ घाल्खनि निजबोधाची धाडी ॥ फोडीन देहाची बांदवडी ॥
 तोडीन सुखदुःखांची बेडी ॥ उभवीन गुढी सायुज्यें ॥ ४६१ ॥ आजि
 वैराग्यविवेकयुक्त ॥ मी निजस्वार्थी सावचित्त ॥ जो जो साधीन पर-
 मार्थ ॥ तो तो हस्तगत मज होय ॥ ४६२ ॥ मजचि साधे निजस्वार्थ^३ ॥
 हाचि नेम नाही येथ ॥ जों जों वैराग्यविवेकयुक्त ॥ त्यासि परमार्थ
 आंदणा ॥ ४६३ ॥ वैराग्यविवेकाचें लक्षण ॥ देह गेह स्त्रियादि धन ॥
 असतां आसक्त नव्हे मन ॥ वैराग्य पूर्ण या नांव ॥ ४६४ ॥ म्यां जो
 आरंभ केला पहाहो ॥ यासि देवोदेवीसमुदावो ॥ येणें सहित
 देवाधिदेवो ॥ मज साह्य हो हें प्रार्थीत ॥ ४६५ ॥

॥ श्लोक ॥ तत्र मामनुमोदेरन् देवास्त्रिभुवनेश्वराः ॥

मुहूर्तेन ब्रह्मलोकं खट्वांगः समसाधयत् ॥ ३० ॥

इंद्रियें अधिष्ठात्री देवता ॥ मज साह्य होतु समस्ता ॥ सिद्धि
 पावावया परमार्था ॥ इंद्रियजयता मज द्यावी ॥ ४६६ ॥ जो त्रिभुवने-
 श्वर विख्यात ॥ तो साह्य झालिया भगवंत ॥ देवता साह्य होती समस्त ॥
 त्या अंतर्भूत हरिरूपी ॥ ४६७ ॥ देवतारूपें भावूनि हरी ॥ सकळ देवांची
 सेवा करी ॥ साह्य होऊनि दीनोद्वारी ॥ मज भवसागरीं तारावें ॥ ४६८ ॥
 म्हणाल वयसेचा शेवट ॥ केवळ झालासी तूं जरठ ॥ वार्द्धक्यीं हे
 खटपट ॥ वृथा कष्ट कां करिशी ॥ ४६९ ॥ ऐसा न मागावा^४ अर्थ ॥
 खट्वांगराजा विख्यात ॥ मुहूर्ते साधिला परमार्थ ॥ निजस्वार्थ फावला
 ॥ ४७० ॥ त्याहूनि माझे तंव येथ ॥ आयुष्य असेल बहुत ॥ देव
 साह्य होत समस्त ॥ निमेषें परमार्थ साधीन ॥ ४७१ ॥ आजि विवेक-
 वैराग्य जैसे आहे ॥ हें जें निर्वाहलें राहे ॥ तें कळिकाळ बापुडें

काये ॥ म्यां जितिला होये संसार ॥४७२॥ हा पूर्वी कैसा होता येथ ॥
आतां पालटलें याचें वृत्त ॥ झाला विवेकवैराग्ययुक्त^१ ॥ हें आश्चर्य
सांगत श्रीकृष्ण ॥ ४७३ ॥

॥ श्लोक ॥ श्रीभगवानुवाच ॥ इत्यभिप्रेत्य मनसा ह्यावंत्यो द्विजसत्तमः ॥

उन्मुच्य हृदयग्रंथीन् शांतो भिक्षुः भून्मुनिः ॥ ३१ ॥

ऐसा तो अवंतीचा ब्राह्मण ॥ अतिकदर्यु होता जाण ॥ त्याच्या
हार्तांचें गेलिया धन ॥ वैराग्यचिन्ह^२ पालटलें^३ ॥ ४७४ ॥ यालागीं
वैराग्यविवेक चित्ती ॥ झाल्या आंदणी ब्रह्मप्राप्ती ॥ कृष्ण सांगे
उद्धवाप्रती ॥ निजात्मस्थिती साधाय ॥ ४७५ ॥ पूर्वी होता ब्राह्मण
अधम ॥ धनलोभी निंद्यकर्म ॥ तोचि झाला द्विजोत्तम ॥ विवेक परम
वैरागी ॥ ४७६ ॥ पूर्वी केलिया निश्चितार्था ॥ तो मी साधीन सर्वथा ॥
ऐशिया अतिउल्हासता ॥ निजपरमार्था साधक ॥ ४७७ ॥ माझिया
दुःखाचें कारण ॥ माझा मीचि झालों जाण ॥ धरितां काम लोभ
अभिमान^४ ॥ दुःख दारुण मज माझें ॥ ४७८ ॥ मज दुःख देऊनि
गेलें धन ॥ धन तें दुःखाचें भाजन^५ ॥ स्त्रीपुत्रार्थ सलोभी^६ आपण ॥
तिहींच जाण मज दवडिलें ॥ ४७९ ॥ धरावा ज्ञातीचा अभिमान ॥
तंव स्वयार्ती मी^७ सांडिलों जाण ॥ मजसी विन्मुख झाले स्वजन ॥
त्यांचा लोभ कोण मज आतां ॥ ४८० ॥ स्त्री पुत्र स्वजन धन ॥
यांच्या लोभाचें मुख्य कारण ॥ माझा मज देहाभिमान ॥ त्यासि माझें
नमन साष्टांग ॥ ४८१ ॥ नमन स्त्रीपुत्रादिधनांसी ॥ नमन स्वयाति
स्वजनांसी ॥ नमन देहाभिमानासी ॥ संबंध तुम्हां आम्हांसी असेना
॥ ४८२ ॥ जेवीं कां जळा आणि चंद्रबिंबासी ॥ एकत्र वास दिसे
दोहींसी^८ ॥ परी चंद्र अलिप्त जळेंसी ॥ तेवीं संबंध आम्हांसी तुम्हां

१ निःशेष वैराग्ययुक्त. २ वैराग्यें चिन्ह. ३ पावलें. ४ धन लोभें
बडलें निंद्यकर्म, धनाभिमान. ५ कारण. ६ लोभी मी आपण. ७ मज
सांडिलें. ८ त्यासी.

असेना ॥४८३॥ जेवीं कां अखंड अहर्निशीं ॥ छाया जडलीसे रूपासी ॥
 तें रूप न^१ बैसे छायेसी ॥ तेवीं संबंधू तुम्हांसी मज नाहीं ॥४८४॥
 जेवीं तारुण्य ये देहापाशीं ॥ तेणें तारुण्यें देहो मुसमुशी ॥ शेखी^२
 तारुण्य सांडी देहासी ॥ तेवीं म्यां तुम्हांसी सांडिलें ॥ ४८५ ॥ वनीं
 वसंताचें रिगवणें ॥ वनश्री शोभा मिरवी तेणें ॥ तो वसंत जेवीं
 सांडी वनें ॥ तेवीं म्यां सांडणें अहंमतता ॥४८६॥ बाप सवैराग्य^३
 विवेक ॥ त्याग करविला अलोलिक ॥ देहाभिमाना तिळोदक ॥
 दीधळें देख ममतेसी ॥ ४८७ ॥ जेवीं नष्टलिया पुत्रासां ॥ पित्त
 घटस्फोटें त्यागी त्यासी ॥ तेवीं त्यागूनि देहाभिमानासी ॥ स्वबें
 संन्यासी तो झाला ॥४८८॥ जेवीं कां फळ परिपाकार्ते ॥ सांडवी^४
 जन्मल्या निजदेहातें ॥ देंठ न धरी त्या फळातें ॥ फळ देंठातें
 धरीना ॥ ४८९ ॥ तेवीं हा न धरी अहंतेसी ॥ अहंता लाजिली
 नेये यापाशीं ॥ हाही देहाभिमानासी ॥ सद्भावेंसी नातळे ॥ ४९० ॥
 जळीं जेवीं पद्मिनीपान ॥ असोनि जळेंसी अलिप्त जाण ॥ तेवीं
 नातळोनि देहाभिमान ॥ संन्यासग्रहण विध्युक्त ॥ ४९१ ॥ अन्य
 संन्यासी करोनि होम ॥ जाळिला म्हणती क्रोध काम ॥ शेखीं
 तिळ तूप होय भस्म ॥ क्रोध काम संचले ॥४९२॥ तैशी नव्हेच
 याचीं होमस्थिती ॥ जाळिल्या विकल्पाच्या वृत्ती ॥ कामक्रोधांची
 पूर्णाहुती ॥ केली अहंकृतीसमवेत ॥४९३॥ होमूनि निजस्वभावासी ॥
 झाला त्रिदंडी संन्यासी ॥ आज्ञा घेऊनि गुरुपाशीं ॥ सुखें सुख-
 वासी विचरत ॥ ४९४ ॥

॥ श्लोक ॥ स चचार महीमेतां संयतात्मेंद्रियानिलः ॥

भिक्षार्थं नगरग्रामानसंगोऽलक्षितोऽविशत् ॥ ३९ ॥

१ नातळे छायेसी. २ तें सांडी सकळ इंद्रियांसी. ३ वैराग्य सविवेक.
 ४ झाली जन्मल्या.

जिणोनियां मनपवन ॥ सांडोनियां मानाभिमान^१ ॥ परमानंदें
 परिपूर्ण ॥ पृथ्वीमाजों जाण विचरत ॥ ४९५ ॥ ज्यासि नावडे
 देहसंगती ॥ त्यासि कैचा संगु सांगाती ॥ एकला विचरे क्षिती ॥
 आत्मस्थिती निजबोधें ॥ ४९६ ॥ अखंड वसे वनांतरीं ॥ भिक्षेलागीं
 निघे नगरीं ॥ खेट, खर्वट, ग्रामीं पुरीं ॥ भिक्षा करी यथाप्राप्त
 ॥ ४९७ ॥ मी एक भिक्षेसि येता ॥ हा नेम न करी सर्वथा ॥
 अलक्ष्य येवोनि अवचितां ॥ जें आलें हातां तेणें सुखी ॥ ४९८ ॥
 पंचागार सप्तागार ॥ हाही नेम नाही निर्धार ॥ कोणेविखींचा
 अहंकार अणुमात्र धरीना ॥ ४९९ ॥

॥ श्लोक ॥ तं व प्रवयसं भिक्षुमवधूतमसज्जनः ॥

दृष्ट्वा पर्यभवन् भद्रं बहुवीभिः परिभूतिभिः ॥ १३ ॥

न करी देहमळक्षाळण ॥ मुसलवत् करी स्नान ॥ यालागीं
 तो घूसरवर्ण ॥ अवधूतपण या हेतू ॥ ५०० ॥ ऐसा विचरतां
 पृथ्वीसी ॥ अवचटें आला अवंतीसी ॥ अति वृद्ध आणि संन्यासी ॥
 अवधूतवेषी देखिला ॥ ५०१ ॥ संन्यास घेतलिया जाण ॥ पूर्व-
 भूमिका अवलोकन ॥ एक वेळा करावी आपण ॥ पद्धतिलेखन
 आचार्य^२ ॥ ५०२ ॥ ते नगरींचे म्हणती जन ॥ अरे हा कदर्यु
 ब्राह्मण ॥ याचें हारपल्या धन ॥ संन्यासी जाण हा झाला ॥ ५०३ ॥
 हें ऐकोनियां अतिदुर्जन ॥ त्यासभोंवतें मीनले जाण ॥ परस्परें
 दावुनि खूण ॥ विरुद्ध लळण^३ मांडिलें ॥ ५०४ ॥ त्यासि बहुसाल
 उपद्रवितां ॥ क्षणार्थ पालट नव्हे चित्ता ॥ क्रोधा नयेचि सर्वथा ॥
 अतिविवेकता महाधीरू ॥ ५०५ ॥ त्याच्या उपद्रवाची कथा ॥ आणि
 त्याची सहनशीलता ॥ तुज मी सांगेन तत्त्वतां ॥ सावधानता
 अवधारीं ॥ ५०६ ॥ दृष्टि ठेवूनि येथिच्या अर्था ॥ विवेककुशल होय
 श्रोता ॥ अर्थ धरी भावार्थता ॥ शांति तत्त्वतां तो लाभे ॥ ५०७ ॥

विवेकचित्तचकोरचंद्रा ॥ भागवतभाग्ये शुद्धमुद्रा ॥ शांतिसौभाग्य-
नरेन्द्रा^१ ॥ ऐक सुभद्रा उद्धवा ॥ ५०८ ॥ आकळावया निजशांतीसी ॥
कृष्ण संबोधी उद्धवासी ॥ ऐसें सावध करोनि त्यासी ॥ दशा
ते ऐशी शांतीची ॥ ५०९ ॥ अवरोधितां जीविकेसी ॥ सन्मान^२ देतां
अपमानेसी ॥ जो सर्वथा न ये क्षोभासी ॥ शांति त्यापाशीं तें
ऐक^३ ॥ ५१० ॥

॥ श्लोक ॥ केचित्त्रिवेणुं जगृहुरेके पात्रं कमंडलुम् ॥

पाठं चेकैऽशसूत्रं च कथां चोराणि केचन ॥ ३४ ॥

दुर्जनीं वेढूनि संन्यासी ॥ छळणार्थ लागती पायांसी ॥ तेणें
नमनप्रसंगेसी ॥ करिती स्पर्शासी अवघेही ॥ ५११ ॥ एक म्हणती
वृद्ध संन्यासी ॥ एक म्हणती किती चातुर्मासी^४ ॥ एक पुसती संप्र-
दायासी ॥ कोणें गुरूनें तुम्हांसी मुंडिलें ॥ ५१२ ॥ एक खुणाविती
एकासी ॥ पूर्वभूमी पुसा यासी ॥ एक म्हणती यापाशीं ॥ धनसंप्र-
हानी पुसा रे ॥ ५१३ ॥ एक म्हणती अहो स्वामी ॥ तुमची कवण
पूर्वभूमी ॥ तुम्ही व्यापारी कीं उदमी ॥ कोणे ग्रामीं निवासू ॥ ५१४ ॥
एक म्हणती कांहीं^५ आहे धन ॥ एक म्हणती आतां^६ निर्धन ॥
एक म्हणती न करा छळण ॥ विरक्त पूर्ण संन्यासी ॥ ५१५ ॥ ऐसें
करितां छळण ॥ संन्यासी अनुद्वेग जाण ॥ निःशब्दवादे^७ धरिलें
मौन ॥ कांहीं वचन न बोले ॥ ५१६ ॥ एक म्हणती त्रिदंडा कारण ॥
हा पूर्वी होता अति सधन ॥ कोरुनि भरिलें असे धन ॥ हेंचि
लक्षण त्रिदंडा ॥ ५१७ ॥ एक म्हणती सहस्रदोरीं ॥ कथा केळी
असे अतिथोरी ॥ एक म्हणती त्यामाझाशीं ॥ धन शिरोवरी खिळि-
लेंसे^८ ॥ ५१८ ॥ एक म्हणती काय पाहतां तोंड ॥ येणें मांडिलेंसे

१ शांति सौभाग्यमुनेन्द्रा. २ अपमान करितां सन्मानेसी. ३ ऐसी.
४ चातुर्मास्यें तुम्हांसी. ५ काये आहे. ६ आतां निर्धन ७ निःशब्दवाचे.
८ त्रिदंडासी भरिलेंसे.

पाखंड ॥ ऐसा निर्भर्त्सिता वितंड ॥ एके त्रिदंड हरितला ॥ ५१९ ॥
 एके हरितले पाणिपात्र ॥ एके नेले पीठ पवित्र ॥ एके नेले
 अक्षसूत्र ॥ काषायवस्त्र ते एके ॥ ५२० ॥ एक म्हणे हा माझा
 ऋणापित ॥ भला सांपडला येथ ॥ म्हणोनि कंथेसि घाली हात ॥
 कौपीनयुक्त तेणे नेली ॥ ५२१ ॥ ऐसें करितांही दुर्जन ॥ त्याचें गज-
 बजाना मन ॥ कांहीं न बोले वचन ॥ क्षमेनें पूर्ण निजधैर्य ॥ ५२२ ॥
 तो म्हणे येणें जाणें हीं दोनी ॥ केवळ अदृष्टाअधीनी ॥ यालागीं
 मागण्याची ग्लानी ॥ न^१ करूनि मुनी निघाला ॥ ५२३ ॥ संन्यासी
 जातां देखोनी ॥ सम्य सम्य शठ येऊनी ॥ साष्टांग नमस्कार
 करूनी ॥ अतिविनीतपणीं विनवित ॥ ५२४ ॥ मग म्हणती हरहर ॥
 अपराध घडला थोर ॥ मातले^२ हे रांडपोर ॥ पात्रापात्र न म्हणती
 ॥ ५२५ ॥ स्वामींनीं कोप न धरावा मनीं ॥ वस्त्रें ध्यावीं कृपा
 करूनी ॥ परताविला पायां लागूनी ॥ पूर्णछळणीं छळावया ॥ ५२६ ॥

॥ श्लोक ॥ प्रदाय च पुनस्तानि दर्शितान्याददुर्मुनेः ॥

संन्यासी आणूनि साधुवृत्ती ॥ दंडकमंडळ पुढें^३ ठेविती ॥
 एक वस्त्रें आणोनि देती ॥ एक ते नेती हिरोनी ॥ ५२७ ॥ एक ते
 म्हणती वृद्ध संन्यासी ॥ याचीं वस्त्रें द्यावीं यासी ॥ एक म्हणती
 या शठासी ॥ दंडितां आम्हांसी अति पुण्य ॥ ५२८ ॥ वस्त्रें न देती
 उपहासी ॥ संन्यासी निघे^४ सावकाशीं ॥ एक परतवूनि त्यासी ॥ देऊनि
 वस्त्रांसी जा म्हणती ॥ ५२९ ॥ एक धांवूनि हाणे माथां ॥ वस्त्रें
 हिरोनि जाय परता ॥ एक म्हणती दारे आतां ॥ वृद्ध कां वृथा
 शिणवाल ॥ ५३० ॥ यावरी संन्यासी आपण ॥ गेला वस्त्रें वोसंडून ॥
 करोनियां संघ्यास्त्रान ॥ भिक्षार्थ जाण निघाला ॥ ५३१ ॥

॥ श्लोक ॥ अन्नं च भैक्ष्यसंपन्नं भुञ्जानस्य सरित्ते ॥ ३५ ॥ मूत्रयंति च पापिष्ठाः
 छीवंत्यस्य च मूर्धनि ॥ यतवाचं वाचयंति ताडयंति न वक्ति चेत् ॥ ३६ ॥

१ जाणूनि मुनी, मजूनी. २ पातले हे. ३ हातीं देती. ४ नेघे.

भिक्षा मागोनि संपूर्ण ॥ शास्त्रभागें विभागून ॥ सरितातटीं करितां
भोजन ॥ देखोनि दुर्जन तेचि आले ॥ ५३२ ॥ अरे हा संन्यासी नव्हे
साचा ॥ कदर्यु आमुचे गांवींचा ॥ होय नव्हे न बोले वाचा ॥ हा
ठकपणाचा उपावो ॥ ५३३ ॥ यास बोलविल्यावीण राहे ॥ तो याचाचि
दासीपुत्र होये ॥ ऐशी शपथ करुनि पाहे ॥ आले समुदाय तयापार्शीं
॥ ५३४ ॥ एक म्हणे याचें मौन ॥ उडवीन मी न लागतां क्षण ॥ हा
जेणें करी शंखस्फुरण ॥ तो उपावो जाण मी जाणें ॥ ५३५ ॥ तो
महापापी अतिदुर्मती ॥ जेवितां त्याचे मस्तकीं मुती ॥ तरी क्रोध नये
त्याचे चित्तीं ॥ निजात्मस्थितीं निवाला ॥ ५३६ ॥ जरी अंतरीं क्रोध
आला ॥ तरी तोचि अशांत झाला ॥ बाहेरी न बोलवे बोला ॥ लोक-
लाजे भ्याला पोटास्थें ॥ ५३७ ॥ तैसा नव्हे हा संन्यासी ॥ धोऊनि
सांडिलें निजलाजेसी^१ ॥ निजशांतीची दशा कैशी ॥ क्रोध मानसीं निज
वोळेना^२ ॥ ५३८ ॥ आंत एक बाह्य^३ एक ॥ या नांव मुख्य दांभिक ॥
तैसा हा संन्यासी नव्हे देख ॥ सबाह्य चोख निजशांती ॥ ५३९ ॥ तंव ते
दुर्जन म्हणती ॥ अरे हा न बोले निश्चितीं ॥ सन्मुख मुखावरी थुंकिती ॥
अतिनिंदिती नोकूनी ॥ ५४० ॥ एक हाणिती लाता ॥ एक टोले देती
माथां ॥ एक हाणिती न बोलतां ॥ यासी सर्वथा न सोडा ॥ ५४१ ॥

॥ श्लोक ॥ तज्यंत्यपरे वाग्भिः स्तेनोयमिति वादिनः ॥

ब्रह्मंति रज्जा तं केचिद्बद्धयतां बद्धयतामिति ॥ ३७ ॥

आणिक एक दुरुनि जाण ॥ वर्मी विंधिती वाग्बाण ॥ याच्या^४
वेषाचें लक्षण ॥ आम्हीं संपूर्ण जाणीतलें ॥ ५४२ ॥ याचे वेषाचा
विचारू ॥ शठ नष्ट दांभिक थोरू ॥ भिक्षामिसें हिंडे हेरू ॥ घरा चोरू
हा निश्चितीं ॥ ५४३ ॥ ऐसे विकल्पवाक्यें गर्जती^५ ॥ एक बांधा बांधा
म्हणती ॥ एक दृढदोरीं बांधिती ॥ दोही हातीं अधोमुख^६ ॥ ५४४ ॥

१ निजलाजेसी. २ उठेना. ३ बाहेरी. ४ याच्या वर्मल्पशांचिं. ५ जल्पती-
६ पराङ्मुख.

॥ श्लोक ॥ क्षिपंत्येकेऽवजानंत एष धमध्वजः शठः ॥

क्षीणवित्त इमां वृत्तिमग्रहीत्स्वजनोज्झितः ॥ ३८ ॥

त्याचें पूर्ववृत्त जे जाणती ॥ ते अपमानूनि निंदिती ॥ पूर्वीं कदर्यूची
ख्याती ॥ हा आम्हाप्रती संन्यास मिरवी ॥ १४९ ॥ येणें सूक्तासूक्त
संचिलें धन ॥ अधर्मे वित्त झालें क्षीण ॥ स्वजनीं सांडिला दवडून ॥
पोटासी अन्न मिळेंना ॥ १४६ ॥ अन्न मिळावया पोटाशी ॥ झाला
कपटवेषी संन्यासी ॥ लाज नाही ह्या निर्लज्जासी ॥ योग्यता आम्हांसी
दावितो ॥ १४७ ॥ पूर्वींलागूनि हा वंचक ॥ आतां झाला संन्यासी
दांभिक ॥ याचें मत नेणे भोळा लोक ॥ महा ठक दृढमौनी ॥ १४८ ॥
होकां बहुरूप्याचीं सोंगे जैसीं ॥ तेवीं हा उत्तमवेषें संन्यासी ॥ होऊनि
ठकूं आला आम्हांसी ॥ मारितां यासी दोष्ट नाही ॥ १४९ ॥

॥ श्लोक ॥ अहो एष महासारो धृतिमान्गिरिराडिव ॥

मौनेन साधयत्यर्थं बकवत् दृढनिश्चयः ॥ ३९ ॥

हा दांभिकांमार्जी महा बळी ॥ धरिल्या वेषातें प्रतिपाळीं ॥
आम्हीं पीडितां न डंडळी ॥ जेवीं कां टोळीं^१ महामेरू ॥ १५० ॥
याच्या धैर्याचें शहाणपण ॥ साधावया अन्न आच्छादन ॥ बकाच्या ऐस
धरिलें मौन ॥ स्वार्थ पूर्ण लक्षूनी ॥ १५१ ॥ बक गिळावया मासा
मौन धरूनि राहें जैसा ॥ हाही जाणावा तैसा ॥ भोळ्या माणसां नाडील
॥ १५२ ॥ आतां हा धनलोभार्थ जाणा ॥ पूर्वींल उपद्रव नाणी मना ॥
तेचि झालीसे दृढ धारणा ॥ उपद्रवगणना या नाही ॥ १५३ ॥ एक
म्हणती धैर्यमूर्ति ॥ म्हणोनियां लाता हाणिती ॥ एक ते नाकीं काड्या
सुती ॥ याची निजशांती पाहोंपां ॥ १५४ ॥ ऐसऐसे उपद्रविती ॥
नानापरी उपहासिती ॥ तरी द्वेष नुपजे चित्ती ॥ निजशांतीं निश्चळ
॥ १५५ ॥ जंवजंव देखती त्याची शांती ॥ तंवतंव दुर्जन क्षोभा येती ॥
नाना उपद्रव त्यासि देती ॥ तेंचि श्रीपती सांगत ॥ १५६ ॥

॥ श्लोक ॥ इत्येके विहसंत्येनमेके दुर्वातयन्ति च ॥

तं बबंधुर्निरुधुर्यथा क्रीडनकं द्विजम् ॥ ४० ॥

कदर्यु बाणली पूर्ण^१ शांती ॥ ऐसे एक उपहासिती ॥ एक नाकीं चुना लाविती ॥ एक मुख माखिती काजळें ॥ ५५७ ॥ एक अतिशठ साचोकारें ॥ पुढां ठाकोनी पाठिमोरे ॥ श्रद्धा^२ करिती अधोद्वारें ॥ नाकीं तोंडीं भरे दुर्गंध ॥ ५५८ ॥ तरी त्याचिया निजस्थिति ॥ अनु-मात्र क्षोभ नये चित्ती ॥ तोचि संन्यासी त्रिजगतीं ॥ ज्याची दळेना शांती क्षोभविल्याही ॥ ५५९ ॥ एवं क्षोभेना त्याचें मन ॥ देखोनि खवळले दुर्जन ॥ त्यासि गळां सांखळ^३ निरोधून ॥ आणिला बांधून चौबारा ॥ ५६० ॥ यासि वोळखारे कोणी तुम्ही ॥ हा धनलोभी जो अकर्म ॥ तो आजि सांपडविला आम्हीं ॥ अति अधर्मी दांभिक ॥ ५६१ ॥ जेवीं गारुडी बांधी माकडा ॥ तेवीं संन्यासी बांधिला गाढा ॥ मिळोनियां चहूंकडा ॥ मागां पुढां वोढिती ॥ ५६२ ॥ एक वोढितीं पूर्वेसी ॥ एक वोढिती पश्चिमेसी ॥ संन्यासी हांसे निजमानसीं ॥ सुख सर्वासी होय येणें ॥ ५६३ ॥ देहप्रारब्ध भोगी जाण ॥ याचा मजसीं संबंध कोण ॥ येणें विवेकें क्षमा पूर्ण ॥ कोणाचें मन दुखवीना ॥ ५६४ ॥ जेथ स्वगोत्र सोडरे स्वजन ॥ जिहीं दीधला अतिसन्मान ॥ त्यादेखतां अपमान^४ ॥ अनुद्विग्न जो साहे ॥ ५६५ ॥ त्यापाशीं शांति संपूर्ण ॥ उद्धवा निश्चयेंचि जाण ॥ ज्याचें लोकेषणे लाजे मन ॥ अशांति जाण तेठार्या ॥ ५६६ ॥ ऐसा क्षोभवितां पहाहो ॥ क्षोभा न चढे त्याचा भावो ॥ त्या संन्याशाचा अभिप्रावो ॥ स्वयें देवाधिदेवो सांगत ॥ ५६७ ॥

॥ श्लोक ॥ एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् ॥

भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुद्धयत् ॥ ४१ ॥

भिक्षु बोले निजविवेक ॥ त्रिविधप्रारब्ध बांधले लोक ॥ तेणें^५ भोग भोगणें पडे आवश्यक ॥ रावो, रंक सुटेना ॥ ५६८ ॥

१ पूर्व. २ शर्धा. ३ शृंखळा, गळांसांखळा. ४ आपण. ५ तें भोगणें.

भूतांची पीडा ते भौतिक ॥ देवांची पीडा ते दैविक ॥ देहीं उपजती
ज्वरादिक ॥ हे पीडा देख दैहिक ॥५६९॥ यापरी त्रिविध दुःख ॥
प्रारब्ध झालें जनक ॥ तें भोगितां मानी असुख ॥ तो केवळ मूर्ख
अतिमंद ॥ ५७० ॥ जे भोग आले प्रारब्धेसी ॥ तेथें साह्य केलिया
हरिहरांसी ॥ भोग न चुकती प्राण्यासी ॥ हें जाणोनि संन्यासी
क्षमावंत ॥५७१॥ श्रीकृष्ण साह्य पांडवांसी ॥ ते भोगिती नष्टचर्यासी ॥
सख्य^१ केल्या भगवंतासी ॥ प्रारब्ध कोणासी टळेना ॥ ५७२ ॥

॥ श्लोक ॥ परिभूत इमां गाथामगायत नराधमैः ॥

पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥ ४२ ॥

दुर्जनांच्या उपद्रवाहार्ती^२ ॥ निज शांति न सांडीच यती ॥
धरोनियां सात्त्विकी धृती ॥ स्वधर्मस्थिती नढळेची ॥ ५७३ ॥ तेणें
भिक्षूनें गायिली गाथा ॥ ते तुज मी सांगेन आतां ॥ उद्धवा अति-
सावधानता ॥ तो बोध तत्त्वतां अवधारीं ॥ ५७४ ॥ तो बोधु धरितां
चित्तीं ॥ द्वंद्वसाम्या पावे स्थिती ॥ सहजें उल्हासे निज शांती ॥
सायुज्यमुक्ती घर रिघे ॥ ५७५ ॥ जर्गी उद्धवाचें भाग्य पूर्ण ॥ त्यासि
श्रीकृष्ण करी सावधान ॥ काय बोलिला भिक्षु आपण ॥ हें निरूपण
अवधारीं ॥ ५७६ ॥

॥ श्लोक ॥ द्विज उवाच ॥ नायं जनो मे सुखदुःखहेतुर्न देवतात्मा ग्रहकर्मकालाः ॥

मनः परं कारणमामनन्ति संसारचक्रं परिवर्तयेद्यत् ॥ ४३ ॥

सुजन दुर्जन साधारण ॥ ऐसे जे त्रिविध जन^३ ॥ माझ्या
सुखदुःखांसि कारण ॥ सर्वथा जाण ते नव्हती ॥ ५७७ ॥ जन
तितुके पांचभौतिक ॥ माझाही देहो तो देख ॥ जनांसि मज सहजें
ऐक्य ॥ उपजे सुखदुःख मनापार्शीं ॥५७८॥ देवता सुखदुःखदायक ॥
ऐसें म्हणावें^४ आवश्यक ॥ तीं दैवतें मनःकाल्पनिक ॥ त्याचें सुखदुःख
मजसी नलगे ॥५७९॥ देवतारूपें मन आपण ॥ मनें कल्पिले देवता-

१ साह्य केल्या हरिहरांसी. २ उपद्रवाहार्ती. ३ जाण. ४ न म्हणावें.

गण ॥ ते ज सुखदुःखें देती जाण ॥ तैं मुख्य कारण मन झालें
 ॥ ५८० ॥ जेथ जैसा मनाचा सद्भावो^१ ॥ तेथ तैसा तद्रूपे भासे
 देवी देवो ॥ जेथ मनाचा विकल्प पहाहो ॥ तेथ थिता देवो दिसेना
 ॥ ५८१ ॥ यालागीं सकल देवता ॥ त्या जाण मनःकल्पिता ॥
 त्यांपासाव सुखदुःखव्यथा ॥ ते मनाचे माथां निश्चित ॥ ५८२ ॥
 आत्मा सुखदुःखासि कारण ॥ हें समूळ मिथ्या वचन ॥ आत्म्याचे
 ठायीं द्वैतभान ॥ त्रिशुद्धी जाण असेना ॥ ५८३ ॥ मी एक सुखदुःखाचा
 दाता ॥ हा एक सुखदुःखांचा भोक्ता ॥ हें आत्म्याचे ठायीं तत्त्वतां ॥
 जाण सर्वथा असेना ॥ ५८४ ॥ जन्मकाळींचे ग्रह दारुण ॥ म्हणों
 सुखदुःखांसि कारण ॥ ग्रहांचा ग्रहो मन आपण ॥ जन्ममरण भोगवी
 ॥ ५८५ ॥ ग्रहांची ग्रहगती देहांतवरी ॥ मनाची ग्रहगती त्याहूनि
 थोरी ॥ दुःख भोगवी नानाप्रकारीं ॥ जन्मजन्मांतरीं सोडीना ॥ ५८६ ॥
 दुष्ट ग्रह चारी दिन^२ पीडी ॥ मनाची पीडा जन्मकोडी ॥ दुष्ट ग्रह भोगूनि
 सोडी ॥ मन न सोडी कल्पांतरीं ॥ ५८७ ॥ जें मन न धरी देहा-
 भिमान ॥ तै ग्रहांची पीडा मानी कोण ॥ या लागीं सुखदुःखासी
 कारण ॥ मनचि जाण महाग्रहो ॥ ५८८ ॥ येथ निजकर्म दुःखदायक ॥
 हेंही म्हणों नये देख ॥ कर्माकर्मबंधमोचक^३ ॥ तें दुःखदायक घडे
 केवीं ॥ ५८९ ॥ स्वकर्म शुद्ध स्वाभाविक ॥ त्यासि मनें करूनि
 सकामिक ॥ नानापरी अतिदुःख ॥ योनी अनेक भोगवी ॥ ५९० ॥
 ह्मोकां कर्माचेनि क्रियायोगें ॥ जें मनःसंकल्प कर्मीं नलगे ॥ तैं सुख-
 दुःखांचीं^४ अनेगें ॥ विभांडी वेगें निजकर्म ॥ ५९१ ॥ देह सुखदुःखांतें
 काय जाणे ॥ आत्मा सुखदुःख सर्वथा नेणे ॥ येथ सुखदुःखांचे गाडे
 भरणें ॥ मनें भोगणें निजसत्ता ॥ ५९२ ॥ येथ सुखदुःखदायक ॥
 मनचि झालें असे एक ॥ त्या मना आधीन होऊनि लोक ॥ मिथ्या
 सुखदुःख भोगिती ॥ ५९३ ॥ काळ सुखदुःखाचा दाता ॥ हेंही न

घडे गा सर्वथा ॥ मनःसंकल्पें संकेता ॥ काळाची सत्ता लागली
 ॥५९४॥ अजरामर असतां आपण ॥ मनें घेतलें मज आहे मरण ॥
 तेथेंचि काळ लागला जाण ॥ क्षणें^१ क्षण निर्दालित ॥५९५॥
 आपुलेनि हातें आपण ॥ पठाडे खोंविला दाभण ॥ रात्रीं रुपतांचि
 तें जाण ॥ सर्पभयें प्राण सांडिला ॥ ५९६ ॥ त्यासि सर्प नाहीं
 लागला मा विखें केवीं तो घारला ॥ परी निजशंका तो स्वयें
 निमाला ॥ तैसा काळ^२ लागला जनासी ॥५९७॥ एकासि सर्प शोंबला
 पाठीसी ॥ काय रुतलें म्हणे सांगतियासी ॥ तो म्हणे कांटी लागली
 होती कैसी ॥ ते म्यां अनायासीं उपडिली ॥ ५९८ ॥ तो नव्हेचि
 सर्पा साशंक ॥ यालागीं त्यासि न चढे विख ॥ निज व्यापारीं देख ॥
 यथासुखें वर्तती ॥ ५९९ ॥ त्यासि सांगोनि बहुकाळें खूण ॥ देतां
 सर्पाची आठवण ॥ तात्काळ विषें आरंबळोन ॥ आशंका प्राण सांडिला
 ॥ ६०० ॥ तेवीं निर्विकल्पपुरुषा ॥ उठी संकल्पआशंका ॥ ते
 काळीं काळु देखा ॥ बांधे आवांका निर्दळणीं ॥६०१॥ निःशंक-
 पणें साचार ॥ ज्याचें मन म्हणे मी अमर ॥ त्याचें काळ वर्जी
 घर ॥ काळ दुर्धर मनःशंका ॥६०२॥ जो निर्विकल्प निजनिवाडें ॥
 काळ सर्वथा न ये त्याकडे ॥ नश्वर नाहीं तयापुढें ॥ काळ
 कोणीकडे रिघेल ॥ ६०३ ॥ यापरी गा काळ देख ॥ नव्हे सुख-
 दुःखदायक ॥ सुखदुःखाचें जनक ॥ मनचि एक निश्चित ॥६०४॥
 मनःकल्पित संसार जाण ॥ मनें कल्पिलें जन्ममरण ॥ संसारचक्रीं
 आवर्तन ॥ मनास्तव जाण पुनःपुनः ॥ ६०५ ॥ हे^३ साही प्रकार
 जाण ॥ म्हणती सुखदुःखांसि कारण ॥ विचारितां हें अप्रमाण ॥
 मनोजन्य सुखदुःखें ॥ ६०६ ॥ नवल लाघवी कैसें मन ॥ शुद्धीं^४
 उपजवी मीपण ॥ चिद्रूपा लावूनि जीवपण ॥ सुखदुःखें जाण

भोगवी ॥ ६०७ ॥ डोळींचा कणु अल्प एक ॥ तो शरीरासी दे अति-
दुःख ॥ तेवीं वासनामात्रें मन देख ॥ दारुण सुखदुःख भोगवी ॥ ६०८ ॥
म्हणाल येथ अविद्या देख ॥ ते होय सुखदुःखदायक ॥ अविद्या
ब्रह्म असतां देख^१ ॥ मनेवीण सुखदुःख कदा नुपजे ॥ ६०९ ॥
अविद्या ब्रह्म असतां पाही ॥ मन लीन सुषुप्तीच्या ठायीं ॥ तेव्हां सुख-
दुःखचि नाही ॥ भोग कोणेंही कहीं^२ देखिजेना ॥ ६१० ॥ मन^३
दुश्चित जेव्हां पाही ॥ तेव्हां जो भोग भोगिजे देहीं ॥ तें सुखदुःख न
पडे ठायीं ॥ स्वयें स्वदेहीं देखिजे ॥ ६११ ॥ यालागीं सुखदुःखांचें
कारण ॥ मनचि आपण्या आपण ॥ तें लोळीं जन्ममरण ॥
भोवंडी^४ दारुण भवचक्री ॥ ६१२ ॥ भवचक्रीं प्रत्यावर्तन ॥ कोणे
रीतीं^५ करवी मन ॥ तेचि अर्थीचें निरूपण ॥ भिक्षु आपण्या आपण
निरूपी ॥ ६१३ ॥

॥ श्लोक ॥ मनो गुणान्वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ॥

शुक्लानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णा सृतयो भवंति ॥ ४४ ॥

मने कल्पेनि निजसत्ते ॥ उपजवी नानावृत्तींते ॥ त्याचि
त्रिगुणा होऊनि येथें ॥ गुणविभागातें गुणवृत्ती ॥ ६१४ ॥
सत्त्वरजतमादिगुणीं ॥ सुरनरतिर्यगादि योनी ॥ मने त्रिभुवन उभ-
वूनी ॥ संसारभुवनीं स्वयें नांदे ॥ ६१५ ॥ त्या मनाची प्रौढी गाढी ॥
क्षणें रची क्षणें मोडी ॥ मन ब्रह्मादिकां भुली पाडी ॥ इतर बापुडीं
तीं काथी ॥ ६१६ ॥ मनाचा बलात्कार कैसा ॥ निर्गुणीं पाडी गुणाचा
फांसा ॥ लावूनि जीवपणाचा झांसा ॥ संसारवळसा आवतीं ॥ ६१७ ॥
केवळ विचरितां मन ॥ तें जडमूढ अचेतन ॥ त्याचें केवीं घडे
सज्जन^६ ॥ तेचि निरूपण सांगत ॥ ६१८ ॥

१ एक. २ कांहां न देखिजे. ३ मग दुश्चित तेव्हांही. ४ भोगवी.
५ परी. ६ श्रवण.

॥ श्लोक ॥ अनीह आत्मा मनसा समीहता हिरण्मयो मत्सख उद्विचष्टे ॥

मनः स्वर्लिंगं परिगृह्य कामान् जुषन्निबद्धो गुणसंगतोऽसौ ॥ ४५ ॥

आत्मा चित्स्वरूपे परिपूर्ण ॥ निःसंग निर्विकार निर्गुण ॥
 त्यासि संसारबंधन ॥ सर्वथा जाण घडेना ॥ ६१९ ॥ जो
 स्वप्रकाशे प्रकाशघन ॥ निजतेजे विराजमान ॥ जो परमात्मा
 परिपूर्ण ॥ त्यासि क्रियाचरण कदा न घडे ॥ ६२० ॥ विचारितां
 निजनिवाडे ॥ मनाचे जडत्वचि^१ जोडे ॥ त्यासीही संसार न घडे ॥
 भवबंध घडे तो एका ॥ ६२१ ॥ नवल मनाचे विंदान ॥ शुद्धी उपजवी
 मीपण ॥ तेचि वस्तुसि^२ जीवपण ॥ सगुणत्वा^३ जाण स्वये
 आणी ॥ ६२२ ॥ मनःसंकल्पाचे बळ ॥ शुद्धासि करी शबळ ॥ लावूनि
 त्रिगुणांची^४ माळ ॥ भवबंधजाळ^५ स्वये बांधे ॥ ६२३ ॥ जेवीं
 घटामाजील घटजळ^६ ॥ आकळी^७ अलित चंद्रमंडळ ॥ तेवीं मनः-
 संकल्पे केवळ ॥ कीजे शबळ^८ चिदात्मा ॥ ६२४ ॥ घटीचे हालतां
 जीवन ॥ चंद्रमा^९ करी कंपायमान ॥ तेवीं शुद्धासि जन्ममरण ॥
 मनोजन्य सुखदुःखें ॥ ६२५ ॥ आत्मा स्वप्रकाश चित्स्वरूप ॥ मन जड
 कल्पनारूप ॥ ते मानूनि आपुलें स्वरूप ॥ त्याचे पुण्यपाप स्वये
 भोगी ॥ ६२६ ॥ जीवाचा आत आवश्यक ॥ सुद्ध सखा परमात्मा
 एक ॥ तो मनाजीवाचा^{१०} नियामक ॥ द्रष्टा देख साक्षित्वें ॥ ६२७ ॥
 अविद्या प्रतिबिंबे नेटका ॥ जीव जो कां माझा सखा ॥ तो मनोभ्रमे
 भ्रमोनि देखा ॥ भोगी^{११} सुखदुःखां मनोजन्य ॥ ६२८ ॥ मनाची
 एकात्मता परम ॥ जीवासि पडला थोर भ्रम ॥ आपण असतांही
 निष्कर्म ॥ कर्माकर्म स्वये भोगी ॥ ६२९ ॥ मुळीं^{१२} जीव मनाचा

१ जडत्वही न जोडे. २ वस्तुत्वी. ३ सगुणत्वे. ४ त्रिगुणाचा मळ.
 ५ भवबंधजाळी. ६ जळ. ७ आणि आकाशी चंद्रमण्डळ. ८ सकळ.
 ९ चंद्रबिंब दिसे कंपायमान. १० तो जीवाचा न्यामक. ११ सुखदुःखादिकें
 भोगां. १२ मुळीं मनाचा नियंता.

नियंता ॥ तोचि^१ मनाच्या एकात्मता ॥ मनाचिया सुखदुःखव्यथा ॥
 आपुले मायां नाधिल्या^२ सोशी ॥ ६३० ॥ जेवीं अति आसता^३
 प्रधान ॥ रायासि लावी दृढबंधन ॥ मग राजा तो होय दीन ॥
 तो भोगवी तें आपण सुखदुःख भोगी ॥ ६३१ ॥ ते दशा झाली
 जीवासी ॥ मनें संसारी केलें तयासी ॥ मग नानाजन्ममरणें सोशी ॥
 अहर्निशी सुखदुःखें ॥ ६३२ ॥ त्या मनासि निग्रहो न करितां ॥
 जीवाची न चुके व्यथा^४ ॥ मनाचेनि छंदे नाचतां ॥ साधनें
 सर्वथा व्यर्थ होती ॥ ६३३ ॥

॥ श्लोक ॥ दानं स्वधर्मो नियमो यमश्च श्रुतंच कर्माणि च सद्गतानि ॥

सर्वे मनोनिग्रहलक्षणांताः परो हि योगो मनसः समाधिः ॥ ४६ ॥

न लक्षितां मनोनियमन^५ ॥ सर्वही दिधल्या दान ॥ एक
 मी दाता होय अभिमान ॥ तेणें दानें मन दाटुणें होय ॥ ६३४ ॥
 चुकोनि मनोनिग्रहाचें वर्म ॥ आचरतां वर्णाश्रमधर्म ॥ तेणें उल्हासे
 मनोधर्म ॥ माझें स्वकर्म अति श्रेष्ठ ॥ ६३५ ॥ मीचि एक तिहीं
 लोकीं ॥ स्वाचारनिष्ठ^६ स्वयंपाकी ॥ यापरी स्वधर्मादिकीं ॥ मन
 होय अधिकीं चाविरें ॥ ६३६ ॥ मनोनियमनीं नाहीं बुद्धी ॥ तें
 यमनियम^७ ते उपाधी ॥ मीचि एक साधक त्रिशुद्धी ॥ हेंचि प्रतिपादी
 मनोवर्म ॥ ६३७ ॥ करितां वेदशास्त्रश्रवण ॥ गर्वाचें^८ भरतें गहन ॥
 पांडित्यीं^९ अति अभिमान ॥ मनोनियमन तेथें कैचें ॥ ६३८ ॥ कळं
 जातां निजकर्म^{१०} ॥ कर्मक्रिया अतिदुर्गम ॥ कर्मठतेचा चढे भ्रम ॥ मनो-
 नियमन घडे केवीं ॥ ६३९ ॥ कर्म केवळ देहाचे माथां ॥ आत्मा
 देहीं असोनि^{११} विदेहता ॥ त्यासि^{१२} कर्मीं कर्मबद्धता ॥ कर्मठ मूर्खता

१ त्याची मनाची एकात्मता. २ स्वयें सोशी. ३ अतिआस. ४ भवव्यथा.
 ५ मनानियामन. ६ सदाचारनिष्ठ. ७ तें नानामते उपपादी. ८ सर्वांगी
 भरितें गहन. ९ पांडित्यपणाचा अभिमान, मनोनियम तेथें कैचा. १० निःकर्म.
 ११ आत्मा असोनि विदेहता. १२ त्याची कर्माची बद्धता.

मानिती ॥६४०॥ अनंतव्रतें झाला व्रती ॥ तेणें धनधान्य वांछिती^१ ॥ मनोनिग्रहो^२ नाही चित्ती ॥ सद्व्रतें जाती सुनाट ॥ ६४१ ॥ व्रत दान स्वधर्म सकळ ॥ यांसि मनोनिग्रहो मुख्य फळ^३ ॥ तेणेंवीण अवघे विकळ ॥ साधनें निष्फळ साधकां ॥ ६४२ ॥ दानादिक सप्त पदार्थ ॥ हे ज्ञानाचे अंगभूत ॥ तीं साधनें समस्त ॥ निष्फळ येथ केवीं ह्मणा ॥ ६४३ ॥ दानादिकें जीं जीं येथें ॥ इहामुत्र फळ ये त्यांतें^४ ॥ तें फळचि निष्फळ येथें ॥ जन्ममरणांतें वाढवी ॥ ६४४ ॥ येथ साधक होय सज्ञान ॥ फळाशा निःशेष त्यागून ॥ दानादि^५ स्वधर्माचरण ॥ चित्तशुद्धी जाण उपेगा ते ॥ ६४५ ॥ माझी^६ व्हावी चित्तशुद्धी ॥ ऐशी उपजावया बुद्धी ॥ भगवत्कृपा पाहिजे आधीं ॥ तें साधनें^७ सिद्धि पावती ॥ ६४६ ॥ गाधनीं मुख्य माझी भक्ती ॥ त्यांत विशेषें नामकिर्ती ॥ नामें चित्तशुद्धि चित्ती ॥ स्वरूपस्थिती साधकां ॥ ६४७ ॥ नामापरतें साधन ॥ सर्वथा नाही आन ॥ नामें भवबंधच्छेदन ॥ सत्य जाण उद्धवा ॥ ६४८ ॥ स्वरूपस्थिति निश्चळ मन ॥ तेथ लाजोनि जाय साधन ॥ तेथ दानादिकांचें प्रयोजन ॥ सहजचि जाण खुंटलें ॥ ६४९ ॥

॥ श्लोक ॥ समाहितं यस्य मनः प्रशांतं दानादिभिः किं वद तस्य कृत्यम् ॥

असंयतं यस्य मनो विनश्येद्दानादिभिश्चेदपरं किमेभिः ॥ ४७ ॥

जेथ ज्या पुरुषाचें मन ॥ टाकी आपुलें जन्मस्थान ॥ त्यासी दानादिकांचें कोण ॥ प्रयोजन साधनीं ॥ ६५० ॥ पूर्णतृप्ता-पार्शी जाण ॥ ओगरलिया सदन्न ॥ तो जेवीं न पाहे हुंगोन ॥ तेवीं साधन अमनस्का ॥ ६५१ ॥ गंगा उतरावया महापूर्ती ॥ अतिप्रयासीं ताफा करी ॥ तोचि पूर वोहटल्यावरी ॥ ताफा अव्हेरी निःशेष ॥ ६५२ ॥ तेवीं कामक्रोधादि वेगशून्य^८ ॥ ज्याचें निर्विकल्पी^९

१ वांछाचिर्ती. २ मनोनिग्रहाची नाही स्थिती. ३ मूल. ४ फळपर्यंत. ५ धनादि. ६ होवावया चित्तशुद्धी. ७ सकळ साधनें. ८ कामक्रोधादि-विहीन. ९ निर्विकल्प.

निश्चिच्छ मन ॥ त्यासी दानादिकीं प्रयोजन ॥ नाहीं जाण निश्चित ॥ ६५३ ॥
जेवीं सूर्योदय झाल्यापाठीं ॥ उपेगा न ये लक्ष दिवटी ॥ तेवीं निर्वि-
कल्पता मनीं उठी ॥ तैं साधनें कोटी सुनाट ॥ ६५४ ॥ एवं समाहित
ज्याचें मन ॥ त्यासी दानादि नानासाधन ॥ करावया नाहीं प्रयोजन ॥
कल्पना पूर्ण निमाल्या ॥ ६५५ ॥ ज्याचें नेम न मनीं चित्त ॥ जें सदा
विवेकरहित ॥ जें अनिवार विषयासक्त ॥ त्यासीही अनुपयुक्त^१ साधनें
॥ ६५६ ॥ जेवीं मदगजांच्या लोटीं ॥ सैन्य पळे बारा वाटीं ॥ तेवीं
विषयसक्तापाठीं^२ ॥ साधनें हिंपुटी होऊनि ठाती ॥ ६५७ ॥ जो विषया-
सक्त मना ॥ तो सर्वथा नातळे साधना ॥ करी तैं तेथेही जाणा ॥
विषयकल्पना संकल्पी ॥ ६५८ ॥ स्वयें करितां पै साधना ॥ जें जें फळ
वांछी वासना ॥ तैं तेंचि फळ जाणा ॥ करी उगाणा दानादिकांचा
॥ ६५९ ॥ जेवीं कां बुद्धिबळाचा^३ वारू ॥ त्यावरी बैसला निर्बळ
नरू ॥ तो त्यासि सर्वथा अनावरू ॥ नव्हे स्थिरू अणुमात्र ॥ ६६० ॥
तैसे त्याचें अतिदुर्मन ॥ सदा कामक्रोधीं परिपूर्ण ॥ तो स्वयें झाला
मनाचे अधीन ॥ ज्याचा विवेक निमग्न महामोर्ही ॥ ६६१ ॥ तेथ साधनचि
करी कोण ॥ करी तें मोहास्तव जाण ॥ तेणें वाढे तमोगुण ॥ मनो-
नियमन घडेना ॥ ६६२ ॥ श्रवणादि इंद्रियबंधन ॥ करूनि करितां साधन ॥
तेणें वश्य नव्हे मन ॥ मनाअधीन इंद्रियें ॥ ६६३ ॥

॥ श्लोक ॥ मनोवशेऽन्ये ह्यभवन्स्म देवा ममश्च नान्यस्य वशं समेति ॥

भीष्मो हि देवः सहस्रः सहीगान् युंज्याद्वशे तं स हि देवदेवः ॥ ४८ ॥

मनें आकळिलें सर्वांसी ॥ परी मन नाकळे कोणासी ॥ मनें
छळिलें देवांसी ॥ तें केवीं^४ इंद्रियांसी आटोपे ॥ ६६४ ॥ चंद्र
अधिष्ठाता मनासी ॥ मनें छळिलें चंद्रम्यासी ॥ व्यभिचारोनि गुरु-
पत्नीसी ॥ क्षयरोगी त्यासी मनें केलें ॥ ६६५ ॥ ब्रह्मा अधिष्ठाता
बुद्धीसी ॥ मन ब्रह्म्याची बुद्धि भ्रंशी ॥ निजपुत्री वारितां त्यासी ॥

१ अनयुक्त अनुयुक्त. २ विषयासक्ती पाठी. ३ पूर्ण, फुटबळाचा. ४ काच इंद्रियांसी

स्वकन्येसी अभिलाषी ॥६६६॥ चित्तीं वासुदेवाचें अधिष्ठान ॥ त्यातेंही
हळूच ठकीं मन ॥ लावूनि वृंदेचें ध्यान ॥ श्मशानीं जाण
पाडिला ॥६६७॥ रुद्र अधिष्ठाता अहंकारी ॥ त्यातेंहि मन सितरी ॥
अभिलाषितां ऋषिनारी ॥ शापिला ऋषीश्वरी लिंगपार्ते ॥६६८॥ ऐसें
देवां दुर्जय जें मन ॥ त्यासी आवरी इतर कोण ॥ म्हणाल इंद्रियें नेमित
मन ॥ ते मनाधीन इंद्रियें ॥ ६६९ ॥ जें इंद्रियें धरोनि हातीं ॥
मन एकाग्र होय जे अर्थी ॥ तेव्हां इतर इंद्रियांची स्थिती ॥ राहे
निश्चितीं सुनाट ॥ ६७० ॥ इंद्रियविषयां होय संगती ॥ ते काळीं जे
दुश्चितीं मनोवृत्ती ॥ तेव्हां न घडे विषयप्राप्ती ॥ इंद्रियां स्फूर्ति स्फुरेना
॥ ६७१ ॥ जेव्हां अनासक्त मनोधर्म ॥ तेव्हां इंद्रियांचें न चले काम ॥
मना आधीन इंद्रियप्राप्त ॥ इंद्रियां मनोनेम कदा न घडे ॥६७२॥ इंद्रियांचा
राजा मन ॥ इंद्रियें न चळती मनेंवीण ॥ पुरुषातेंही मन आपण ॥ वश्य
जाण स्वयें करी ॥६७३॥ अति बळियां बळी मन ॥ तेथ इंद्रियें बापुर्दी
कोण ॥ मनाचें करावया दमन ॥ नव्हे आंगवण वरिष्ठां ॥ ६७४ ॥
काळ निजसत्ता सर्व प्राप्ती ॥ परी मनाची लोंव^१ नुपडे त्यासी ॥
करितां उत्पत्तिस्थितिप्रळयांसी ॥ मन काळासी नाटोपे ॥ ६७५ ॥ शस्त्रें
न तुटे सर्वथा मन ॥ त्यासी विरवूं न शकेचि जीवन ॥ मन जाळूं न शके
दहन ॥ मनातें गगन शून्य करूं न शके ॥६७६॥ मनासि लागों न
शके व्याधी ॥ मन रोडेजे ऐशी नाहीं आधी ॥ मन आकळावया
सिद्धी ॥ पाहतां त्रिशुद्धि दिसेना ॥ ६७७ ॥ मन ब्रह्मादिकांच्या रची
कोडी ॥ मन ब्रह्मांडें घडी मोडी ॥ मन निजकल्पनाकडार्दी^२ ॥ नाचवी
धांदडी^३ त्रैलोक्या ॥ ६७८ ॥ मन कळिकाळातें छळी ॥ मन प्रळया-
नळातें गिळी ॥ मन बळियामाजी अतिबळी ॥ मनातें आकळी ऐसा
नाहीं ॥६७९॥ मन देवांसि दुर्धर ॥ मन भयंकरां भयंकर ॥ मनें आकळिले
हरिहर ॥ मनासमोर कोण राहे ॥६८०॥ मनाचा अनिवार मार ॥ कोण

राहे मनासमोर ॥ मनास पर्जी^१ ऐसा थोर^२ ॥ सुर नर असुर दिसेना ॥६८१॥ मनासि मेळवी हातोफळी ॥ ऐसा त्रिलोकीं नाहीं बळी ॥ मन कळिकाळातें आकळी ॥ प्रळयरुद्रातें गिळी न माखतां दाढ ॥६८२॥ ऐसा मनाचा अगाध भावो^३ ॥ यालागीं यातें म्हणिजे देवो ॥ मनाचा भयानकां भेवो ॥ यालागीं भीष्मदेवो मनातें म्हणती ॥६८३॥ ऐशी मनाची अनावर स्थिती ॥ यासी आकळावयाची सर्वम युक्ती ॥ साचार सांगेन तुम्हांप्रती ॥ सावधान स्थितीं अवधारा ॥ ६८४ ॥ जेवीं हिरेनि हिरा चिरिजे ॥ तेवीं मनंचि^४ मन धरिजे ॥ हेंही तैचि गा लाहिजे ॥ जें गुरुकृपा पाविजे संपूर्ण स्वयें ॥६८५॥ मन गुरुकृपेची आंदणी दासी ॥ मन सदा भीतसे सद्गुरूसी ॥ तें ठेवितां गुरुचरणापार्शी ॥ दे साधकांसी संतोष ॥६८६॥ या मनाची एक उत्तम गती ॥ जरी स्वयें लागे परमार्थी ॥ तरी दासी करी चारी मुक्ती ॥ दे बांधोनि हातीं परब्रह्म ॥६८७॥ मनचि मनाचें द्योतक ॥ मनचि मनाचें साधक ॥ मनचि मनाचें बाधक ॥ मनचि घातक मनासी ॥ ६८८ ॥ जेवीं वेळु वाढवी वेळु जाळी ॥ वेळु वेळूवां कांचणीमेळीं ॥ स्वयें पाडूनि इंगळी ॥ समूळ जाळी आपण्यातें ॥६८९॥ तेवीं^५ मन मनासि चिंती मरण ॥ तें सद्गुरूसी रिचवी^६ शरण ॥ त्याचे वचनीं विश्वासोन ॥ करवी गुरुभजन निरभिमानें ॥ ६९० ॥ सद्गुरुकृपा झालिया संपूर्ण ॥ हें मनचि मनासि दावी खूण ॥ तेणें निजमुखें सुखावोन ॥ मनचि प्रसन्न मनासि होय ॥६९१॥ मन मनासि झालिया प्रसन्न ॥ तेव्हां वृत्ति होय निरभिमान ॥ ऐसें साधकां निजसमाधान^७ ॥ मनें आपण साधिजे ॥६९२॥ पावोनि गुरुकृपेची गोडी ॥ मनोविजयाची निजगुडी ॥ मनें उभवूनि लवडसवडी ॥ दीजे रोकडी साधकां हातीं ॥६९३॥ यापरी साधकांसी संपूर्ण ॥ मन आपला विजयो दे आपण ॥ शेखीं सद्गुरुनिजबोधी पूर्ण ॥ मन होय लीन

१ वर्जी. २ झर. ३ भावो, भयानका. ४ मनातें मनें. ५ तेवीं मनंचि. मनासि जरी मारणें. ६ रिचावें. ७ निजसाधन.

निजात्मता ॥ ६९४ ॥ जेवीं कां सैधवाचा खडा ॥ रिघोनि सिंधूमाजी-
 वडा ॥ स्वयें विरोनियां रोकडा ॥ सिंधूएव्हडा तो होय ॥ ६९५ ॥
 यापरी साधक जाण^१ ॥ होतांच निरभिमान ॥ स्वयें होती ब्रह्म पूर्ण ॥
 मीतूंपण गिळोनि ॥ ६९६ ॥ मग त्याचिया निजदृष्टी ॥ मीचि एक
 अवघे सृष्टी ॥ मावळली द्वंद्वत्रिपुटी ॥ सुखदुःख पाठीं लागेना ॥ ६९७ ॥
 तेथें कैचें सुख कैचें दुःख ॥ कैचा बंध कैचा मोक्ष ॥ कोण पंडित
 कोण मूर्ख ॥ ब्रह्म एक एकलें ॥ ६९८ ॥ तेथ कोण देव कोण भक्त ॥
 कोण शांत कोण अशांत ॥ मावळलें द्वैताद्वैत ॥ वस्तु सदोदित स्वानंदें
 ॥ ६९९ ॥ तेथ उगाणलें क्रियाकर्म ॥ लाजा विराले धर्माधर्म ॥ कैचें
 अधम उत्तम मध्यम ॥ परिपूर्ण ब्रह्म कोंदलें ॥ ७०० ॥ तेथ कैचें
 शास्त्र कैचा वेद ॥ कैची बुद्धि कैचा बोध ॥ निःशेष निमाला^२ भेद ॥
 परमानंद कोंदला ॥ ७०१ ॥ यापरी मनोविजय^३ पहा हो ॥ ऐशिया
 स्थितीं पावला भावो ॥ तोचि स्वयें वदे देवो ॥ ये अर्धी संदेहो
 असेना ॥ ७०२ ॥ मनोजयाचा सद्भावो ॥ ब्रह्मादिकां अगम्य पहा हो ॥
 जो स्वांगें करी स्वयमेवो ॥ तो देवाधिदेवो निजबोधें^४ ॥ ७०३ ॥ जो
 निजमनातें जिकोनी ॥ जनीं पावला जनार्दनी ॥ तो धन्यधन्य त्रिभुवनी ॥
 त्याचेनि अवनी पवित्र ॥ ७०४ ॥ तेणेंचि पूर्वज तारिले ॥ तेणें सकळ
 कुळ उद्धरिलें ॥ तेणेंचि परब्रह्म आंगविलें ॥ जेणें जिकिलें मनातें ॥ ७०५ ॥
 मनोजय अति समर्थ ॥ शांति सर्वस्वें विकिली तेथ ॥ त्यासि सुखदुःखांचे
 आवर्त ॥ गेले नलगत निजात्मता ॥ ७०६ ॥ ऐशी भिक्षूची निजवाणी ॥
 उल्हासें सांगे शार्ङ्गवाणी ॥ उद्धवास हाणे संतोषोनी ॥ धन्य त्रिभुवनीं
 मनोजय ॥ ७०७ ॥ जेणें निजमनातें जिकिलें ॥ त्यासि मी किती वानूं बोलें ॥
 तेणें मज आपुलें पोसणें केलें ॥ कीं विकत घेतलें उखितेंची ॥ ७०८ ॥
 मज सुखरूपा त्याचेनि सुखप्राप्ती ॥ मज नित्यतृप्ता त्याचेनि तृप्ती ॥
 मज अनंता त्यामाजी वस्ती ॥ मी दाटुगा त्रिजगतीं त्याचेनि ॥ ७०९ ॥

मी तो या शब्दकुसरी ॥ त्याही जाण आम्हां बाहेरी ॥ आंतुवटे निज-
बिचारीं ॥ तोचि मी निर्धारीं निजऐक्यता ॥ ७१० ॥ मनोजयें हे
पदवी प्राप्त ॥ तो मनोजय न करुनि येथ ॥ प्राकृत रिपुजयें जे गर्वित ॥
त्यांतें निर्भर्त्सित स्वयें भिक्षु ॥ ७११ ॥

॥ श्लोक ॥ तं दुर्जयं शत्रुमसह्यवेगमस्तुदं तन्न विजित्य केचित् ॥

कुर्वत्यसद्विग्रहमत्र मर्त्यैर्मित्राण्युदासीनरिपून्विमूढाः ॥ ४९ ॥

पार्थिव शत्रु^१ सबळ येती ॥ तेथ सामदानादिका^२ स्थिती ॥
कारणीं लावोनियां ख्याती ॥ जिंकिले जाती निजांगें ॥ ७१२ ॥ हे
प्रकार मनाच्याठायीं ॥ करितां न चलती पाहीं ॥ मनासि करावी
शिष्टाई ॥ ते कोणाचें कहीं ऐकेना ॥ ७१३ ॥ मनासि घावें
विषयदान ॥ परी विषयीं तृप्त नव्हे मन ॥ तेणें अधिकचि होय^३
दारुण ॥ आवरी कोण त्यासी ॥ ७१४ ॥ न चले शमदमादि द्रकारू ॥
तरी मनासी करावा मारू ॥ तेथ न चले हातियेरू ॥ मारणीं विचारू
स्फुरेना ॥ ७१५ ॥ यापरी हा मनोवैरी ॥ दुर्जयत्वे कठिण भारी ॥ तो
सुखदुःखांच्या भरोवरी ॥ सर्वदा मागी जन्ममरणें ॥ ७१६ ॥ इतर शत्रू
नावरती ॥ तरी पळों ये हातोहातीं ॥ रिघोनियां गडदुर्गाप्रती ॥ वांच-
ती गती देखिजे ॥ ७१७ ॥ परी पळावया मनापुढें ॥ पळतां त्रैलोक्य होय
थोडें ॥ जेथ लपावें अवघडें ॥ तेथही रोकडें मन पावे ॥ ७१८ ॥ मनाचे
सेनापति शूर ॥ कामक्रोधादि महावीर ॥ त्यांचा मार अति दुर्धर ॥ घायीं
थोर थोर लोळविले ॥ ७१९ ॥ बाह्य शत्रु ते दूरदर्शी ॥ येतां बहु दिन
लागती त्यांसी ॥ मनःशत्रु तो अंगेंसी ॥ अहर्निशी जडलासे ॥ ७२० ॥
आसर्नी भोजर्नी एकांती ॥ जर्पी अथवा ध्यानस्थिती ॥ मनाची उडी
पडे अवचित्ती ॥ विभांडी सर्वाधीं वैराकारें ॥ ७२१ ॥ बाह्य शत्रूचें अल्प
दुःख ॥ मनाची पीडा परम^४ विशेष ॥ जन्ममरणांचे आवर्त देख ॥

१ शत्रू बळं येती. २ सामदानादिकी स्थिती. ३ सबळे दारुण.
४ वर्म. विशेष.

मन आवश्यक भोगवी ॥७२२॥ बाह्य शत्रु मरणात्मक ॥ मन मरणासी
 अटक ॥ हा वैरी न जिकितां देख ॥ जीवाचें अति दुःख टळेना
 ॥७२३॥ मनाचे सवेग वेगासी ॥ न साहवे सुरनरांसी ॥ कष्टें न जिकवे
 कोणासी ॥ यालागीं मनासी^१ दुर्जयत्व ॥ ७२४ ॥ ऐशिया मनातें न
 जिकित ॥ बाह्य शत्रु जिणोनि येथ ॥ जे होती अति गर्वित ॥ ते
 निश्चित जाण महामूर्ख ॥७२५॥ मनेंचि जिंकावें मनासी ॥ हें गतश्लोकीं
 तुजपाशीं ॥ सांगीतलें यथार्थेसीं^२ ॥ मनोजयासी उपावो ॥७२६॥ एवं
 मनातें ऐशियापरी ॥ न साधवेचि करूनि वैरी ॥ तरी मनासी करोनी
 मैत्री ॥ मन सुखी करी मित्रत्वे ॥७२७॥ प्राकृत मित्रांची मैत्री ॥ उप-
 कारीं प्रत्युपकारी ॥ तेही विषयसुखावरी ॥ येरयेर घरीं उचितानुकाळें
 ॥७२८॥ तैशी नव्हे मनाची मैत्री ॥ उपकारेवीण प्रत्युपकारी ॥ सकळ
 दुःखातें निवारी ॥ सुखसागरीं नांदवी ॥७२९॥ प्राकृतीं^३ अति मित्रत्व
 ज्यासी ॥ निजदुःख सांगतां त्यापाशीं ॥ सर्वथा निवारेंना त्यासी ॥
 ह्मणे हें आह्मांसी असाध्य ॥ ७३० ॥ तैसें मित्रत्वा नव्हे मन ॥
 मन बैसवूनि सावधान ॥ करितां निजदुःख निवेदन ॥ जन्ममरणमहाबाधा
 ॥७३१॥ मरणभय असतां चिर्ती ॥ कनककामिनीची आसक्ती ॥ द्विया
 अतिशयें निर्भर्त्सिती ॥ तरी निर्लज्जवृत्ति लाजेना ॥ ७३२ ॥ परदारा
 परधन ॥ परद्रोहो परनिंदा जाण ॥ लागल्या न सांडिती क्षण ॥ नरक
 दारुण भोगावया ॥७३३॥ उंसंत नाहीं क्षुधेहातीं ॥ द्वंद्वदुःखांची अति
 प्राप्ती ॥ नावरे इंद्रियवृत्ती ॥ ऐसें मनाप्रती सांगतां ॥ ७३४ ॥ ऐसें
 ऐकतां स्वयें मन ॥ वैराग्यें खवळे पूर्ण ॥ वेंचूनि विवेकाचें धन ॥ दुःख-
 निर्दळण करूं पावे^४ ॥ ७३५ ॥ चोर भांडारी करितां पूर्ण ॥ चोर
 चोरातें निवारी जाण ॥ तेवीं मनासि करितां मित्रपण ॥ मनाचे अवगुण
 मनचि नाशी ॥ ७३६ ॥ अधर्मीं प्रवर्ततां आपण ॥ मनचि मनासि
 निवारी जाण ॥ असल्याची वाचेसि आण ॥ आपण्या आपण मन

घाली ॥७३७॥ कैशी मनाची मैत्री परम ॥ निःशेष जाळावया कर्मकर्म ॥
जोडावया चित्तशुद्धीचें वर्म ॥ स्मरे हरिनाम अहर्निशीं ॥७३८॥ श्रीराम
जयराम दो अक्षरीं ॥ महापातका होय बोहरी ॥ नाम न विसंबे
क्षणभरी ॥ अखंडाकारीं हरि स्मरे ॥७३९॥ तेव्हां असल्याचें शीस
तोडी ॥ अधर्माची साली काढी ॥ कल्पनेचे पाय मोडी ॥ तटका तोडी
आशेचा ॥७४०॥ विकल्पाचा घरठाव मोडी ॥ प्रपंचाचे दांत पाडी ॥
अविश्वासू तीं ठायीं तोडी ॥ विश्वासाची गुढी उभवी मन ॥ ७४१ ॥
ऐसेनि परिपक्व^१ विश्वासीं ॥ येऊनि सद्गुरुचरणांपाशीं ॥ तनु मन
धन सर्वस्वेंसीं ॥ गुरुवचनासी^२ विश्वासे ॥ ७४२ ॥ पूर्ण विश्वासाचें
लक्षण ॥ होतां गुरुवाक्यश्रवण ॥ परिसीं लोह पालटे जाण ॥ तैसैं
अंतःकरण पालटे ॥ ७४३ ॥ गुरुवचन सांगोनि राहे ॥ परी मनीचें
मनन न राहे ॥ कीटकी भ्रमरी ऐसा पाहे ॥ तद्रूप होये निदिध्यासें
॥ ७४४ ॥ तेव्हां कमनीय कामिनी धन ॥ तें देखे विष्टेसमान ॥ निंदा
द्वेष मानाभिमान ॥ हे मनाचे अवगुण मनचि नाशी ॥७४५॥ धन्यधन्य
मनाची मैत्री ॥ विश्वास धरोनि निर्धारीं ॥ जन्ममरण जीवें मारी ॥
जीवातें करी अजर अमर ॥ ७४६ ॥ ऐशी मनार्शी करितां मैत्री ॥ मन
परम उपकारी ॥ जीवातें धरुनि निजकरीं ॥ स्वानंदसागरीं बुडी^३ दे
॥ ७४७ ॥ तेथ मनाचें मनपण सरे ॥ जीवाचें जीवपण बिरे ॥ बंध-
मोक्षांची धांव पुरे ॥ समूळ ओसरे भवभय ॥ ७४८ ॥ मनाचें मित्रत्व
यापरी ॥ आपुलें कुळ स्वयें संहारी ॥ आपणही मेरे मित्रोपकारी ॥
मन मित्राचारीं अवंचक ॥ ७४९ ॥ ऐसें मैत्रीसि मन सादर ॥ जवळी
असतां निरंतर ॥ त्यातें वोसंडुनि पामर ॥ प्राकृत नर मित्र करिती ॥
॥७५०॥ बैर^४ करोनि मनचि मारावें ॥ मित्रत्वे^५ मन मन साधावें ॥
इयें दोनीं जें न संभवे ॥ तें उपेक्षावें मनातें ॥ ७५१ ॥ मन म्हणेल

१ परिपूर्ण विश्वासेसी. २ गुरुचरणांसी. ३ बुडी दे स्वयें. ४ बैरी करोनि.
५ कां मित्रत्वे मन साधावें.

तैं^१ न करावें ॥ मनातें हातीं न धरावें ॥ मनातें कहीं नातळावें ॥ जीवें
भावें निशेष ॥ ७५२ ॥ मन म्हणेल जें सुख ॥ तें सांडावें आवश्यक ॥
मन म्हणेल जें दुःख ॥ तेंही निःशेष त्याजवें ॥ ७५३ ॥ ऐसें उदास
मन देख ॥ जो करी आवश्यक ॥ तरी तो झाला अमनस्क ॥ शांति
अलोकिक ते ठायीं ॥ ७५४ ॥ शत्रु मित्र उदासीन ॥ करुनि वश्य न
करी मन ॥ जो धरी देहाभिमान ॥ त्याचें भवभ्रमण^२ सरेना ॥ ७५५ ॥

॥ श्लोक ॥ देहं मनोमात्रमिमं गृहीत्वा ममाहमित्यंधधियो मनुष्यः ॥

एषोऽहमन्योऽयमिति भ्रमेण दुरंगतपारे तमसि भ्रमंति ॥ ५० ॥

आत्मा विदेही चिद्घन ॥ तेथ मी देही हें मानी मन ॥ त्या
देहासवें मीमांशेपण ॥ जन्ममरण सुखदुःखें ॥ ७५६ ॥ आत्मा नित्यमुक्त
विदेही ॥ तो मनाच्या एकात्मता पाही ॥ विदेही तो म्हणे देही ॥ शेखीं
देहाच्या ठायीं आत्मत्व मानी ॥ ७५७ ॥ मी देह हें मानी मन ॥ तेणें दृढ
होय देहाभिमान ॥ तेव्हां देहचि होय आपण ॥ मीमांशेपण तेठायीं
॥ ७५८ ॥ मी सच्चिदानंद परिपूर्ण ॥ हें आपलें विसरे आपण ॥ मी
वैश्य शूद्र क्षत्रिय ब्राह्मण ॥ मूर्ख सज्जन मी एक ॥ ७५९ ॥ मी रोडका
बोडका कुब्ज काण ॥ मी धीट मोठा^३ विचक्षण ॥ हे नाथिले घेऊनि
देहगुण ॥ माणुसपण स्वयें मिरवी ॥ ७६० ॥ स्वप्नामाजी संन्यासी ॥
आपणास देखे अंत्यजवंशी^४ ॥ तो आतळों^५ मी ब्राह्मणासी ॥ जीवास
तैशी दशा झाली ॥ ७६१ ॥ स्वयें परमात्मा भेदशून्य ॥ तेथ मी माझे स्त्री
पुत्र धन ॥ स्वजन दुर्जन उदासीन ॥ त्रिविध भेद पूर्ण सत्यत्वे मानी
॥ ७६२ ॥ ऐशी देहात्मभावसिद्धि ॥ सत्य मानितां भेदविधी ॥ जीवाची
निजात्मबुद्धी ॥ झाली त्रिशुद्धी आंधळी ॥ ७६३ ॥ जैसा स्वप्नीचा मिथ्या
वेव्हार ॥ तैसा मनःकल्पित संसार ॥ तो मानितांचि साचार ॥ देह-
अहंकार दृढ झाला ॥ ७६४ ॥ दृढ होतां देहाभिमान ॥ पुढतीं जन्म पुढतीं

१ तें भरलें न करावें. २ भवभ्रम सरेना. ३ डाकटा मोठा. ४ अंत्यजवेणी.
५ आतळों भे ब्राह्मणासी.

मरण ॥ भवचक्रों परिभ्रमण ॥ निजभ्रमें जाण जीवासी ॥७६९॥ जेवीं
केवळ अग्नीप्रती ॥ घणघाय कदा न लागती ॥ तोचि लोहाचिया संगतीं ॥
घण वरी घेती सुबद्ध ॥७६६॥ तेवीं नित्य मुक्त परिपूर्ण ॥ तेणें धरितां
देहाभिमान ॥ अंगीं लागलें जीवपण ॥ जन्ममरण तेणें सोझी ॥७६७॥
जेवीं डोळे बांधोनि व्यापारू ॥ भंवे तेलियाचा ढोरू ॥ तेवीं अहंकारें
अंध नरू ॥ परिभ्रमे थोरू भवचक्रां ॥७६८॥ तेथ सोशितां जन्ममरण ॥
अतिदुःखी होय आपण ॥ तरी न सांडी देहाभिमान ॥ अंधतर्मी जाण
तो घाली ॥ ७६९ ॥ ज्याचे^१ दुःखें न पविजे पार ॥ जो तरवेना
अति दुस्तर ॥ जो भोग भोगवी अघोर ॥ तो संसार मनोजन्य ॥७७०॥
मनचि सुखदुःखांसी कारण ॥ हें आठवे श्लोकीं निरूपण ॥ मिथु बोलोनि
आपण ॥ जनादि दुःखकारण मिथ्यत्वे दावी ॥ ७७१ ॥

॥ श्लोक ॥ जनस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनश्चात्र हि भौमयोस्तत् ॥

जिव्हां क्वचित्संक्षति स्वदद्भिस्तद्वेदनायां कतमाय कुच्येत ॥ ५१ ॥

जननीजठरीं ज्यासी जनन ॥ त्या नांव बोलिजेती जन ॥ ते
सुखदुःखांसि कारण ॥ सर्वथा जाण मज नव्हेच ॥७७२॥ जन जनासि
दे दुःखबाधू^२ ॥ तेथ आत्म्यासी काय संबधू ॥ आत्मा देहातीत
शुद्ध ॥ सुखदुःखबाधू त्या न लगे ॥७७३॥ देहें देहासि होईल दुःख ॥
देहो तितुका पांचभौतिक ॥ त्यांसि परस्परें असे ऐक्य ॥ सर्वथा
सुखदुःख घडेना ॥७७४॥ जळामार्जी जळ सूतां ॥ जेवीं जळासी नव्हे
व्यथा ॥ कां दीपू^३ दीपें एकवटतां ॥ दीपासि सर्वथा दुःख न बाधी
॥७७५॥ तेवीं पार्थिवें पार्थिवासी ॥ सुखदुःख बाधा न घडे त्यासी ॥
आत्मा नातळे सुखदुःखांसी ॥ तो देहासी स्पर्शेना ॥ ७७६ ॥ म्हणाल
जीव जो देहाचा अभिमानी ॥ सुखदुःखें होती त्यालागोनी^४ ॥ तरी
दुःखभोक्ता दुजेपर्णी ॥ पाहतां कोणी दिसेना ॥७७७॥ आपुली जिव्हा

१ ज्या दुःखसागराचा न पाविजे पार. २ सुखदुःखबाधू. ३ दीपीं दीप. ४ त्यापासुनी.

आपुले दांतीं ॥ रगडिली होय अवचित्तीं ॥ तया कोपाची अति प्राप्ती^१ ॥
 कोणाप्रती करावी ॥ ७७८ ॥ तेथील कोपाच्या कडाडीं ॥ दांत पाडी
 कां जीभ तोडी ॥ तैशी जर्गी एकात्मता धडफुडी ॥ कोप यावया
 सवडी असेना ॥ ७७९ ॥ जो पुढिलाचे ढक्यांनीं पडे ॥ तो त्यावरी
 कोपें वावडे^२ ॥ स्वयें निसरोनि गडबडे^३ ॥ तो लाजिला मार्गे पुढें न^४
 कोपतां निघे ॥ ७८० ॥ तेवीं मीचि भूतें भोक्ता ॥ माझ्या सुखदुःखाचा
 मी दाता ॥ जर्गी मीच मी एकात्मता ॥ कोणांवरी आतां कोपावें
 ॥ ७८१ ॥ माझ्या सुखदुःखांसि कारण ॥ यापरी नव्हतीच जन ॥
 म्हणा जरी देवतागण ॥ तेंही प्रमाण घडेना ॥ ७८२ ॥

॥ श्लोक ॥ दुःखस्य हेतुर्यदि देवतास्तु किमात्मनस्तत्र विकारयोस्तत् ॥

यदंगमंगेन निहन्यते क्वचित्कृद्ध्येत कस्मै पुरुषः स्वदेहे ॥ ५२ ॥

आतां दुसरें कारण^५ मती ॥ देवांपासोनि दुःखप्राप्ती ॥ देवांची
 देहामाजी वस्ती ॥ आत्मा निजस्थितीं विदेही ॥ ७८३ ॥ देहींच्या^६
 इंद्रियविकारीं ॥ देव झाले अधिष्ठात्री ॥ आत्मा अखंड^७ अविकारी ॥
 सुखदुःखांमाझारी अलिप्त ॥ ७८४ ॥ भूमि सहजें निर्विकार ॥ तिची^८
 भिती ते करी सविकार ॥ तेवीं वस्तु नित्य निर्विकार ॥ तेथ भासती
 सविकार अधिष्ठात्री देव ॥ ७८५ ॥ भिती पडल्या भूमीवरी ॥ ते
 मिळवी आपण्यामाझारी ॥ तेवीं निर्गुणनिर्विकारीं ॥ इंद्रिय अधिष्ठात्रीं
 येती ऐक्या^९ ॥ ७८६ ॥ स्वदेहीं परदेहीं जाण ॥ इंद्रिय अधिष्ठात्रीं
 समान ॥ इंद्रियांचें सुखदुःख दारुण ॥ आपुलें आपण भोगिती देव
 ॥ ७८७ ॥ हातें हाणतां तोंडावरी ॥ तेथ इंद्र^{१०} अग्नि अधिष्ठात्री ॥
 तेव्हां इंद्रचि अग्नितें मारी ॥ आत्मा अविकारी दुःखातीत^{११} ॥ ७८८ ॥
 हो कां मुखें डसल्या हातासी ॥ अग्नीनें घाय केलें इंद्रासी ॥ आत्मा

१ अतिप्रीति. २ वाडे. ३ पडे. ४ न कोपतां ऐसी. ५ कारण
 म्हणती. ६ देह इंद्रिय विकारी. ७ केवळ अविकारी. ८ ते भितीवरी
 सविकार. ९ ऐक्यें. १० इंद्र अधिष्ठात्री. ११ सुखदुःखातीत.

अलित इन्द्रियदेवांसी ॥ सुखदुःख त्यासी स्पर्शेना ॥ ७८९ ॥ परमुखे^१
स्वमुखावरी थुंकिजे ॥ दोहीं मुखीं अग्नीनें नांदिजे ॥ तेथ कोणें कोणा-
वरी कोपिजे ॥ आत्मस्वरूपीं दुजें असेना ॥ ७९० ॥ थुंक आणि जे
कां मृत ॥ देहीं उपजे देहाचें अपत्य ॥ तें देहींचें देहावरी लोळत ॥
कोपे तेथ कोण कोणा ॥ ७९१ ॥ स्वमुखे^२ परमुखा चुंबन दीजे ॥
तेथ अग्नीनें अग्नीसी चुंबिजे ॥ तेणें मुखें कोण^३ फुंजे ॥ आत्मत्वीं दुजें
असेना ॥ ७९२ ॥ स्वदेहें परदेहा आलिंगन ॥ उभयस्पर्शीं वायूचि
जाण ॥ तेणें मुखें सुखाचे कोण ॥ दुजेपण असेना ॥ ७९३ ॥ यापरी
देवतागण ॥ नव्हे सुखदुःखांसी कारण ॥ आत्म्याचे ठायीं दैवतें^४
जाण ॥ हारपती^५ पूर्ण अभेदत्वे ॥ ७९४ ॥ देहें देहो^६ पीडितां
निःशेख ॥ देहाभिमान्या होईल दुःख^७ ॥ हें मानिती ते अति मूर्ख ॥
तेही देख घडेना ॥ ७९५ ॥ पुर म्हणजे देहो देख ॥ ते पुरीं
जो पुरनिवासक ॥ तो सकळ देहीं पुरुष एक ॥ तेथ कोणाचें दुःख
कोण मानी ॥ ७९६ ॥ जेवीं संभ्रमें आवेशवेगीं ॥ निजकर म्हणतां
निजांगीं ॥ तेथील व्यथेचा भागी ॥ कोपावयालागीं आप आपण्या
॥ ७९७ ॥ देखतां आपलें एकपण ॥ कोणाची व्यथा मानी कोण ॥ कोण
कोणादरी कोपे जाण ॥ आपण्या आपण एकला ॥ ७९८ ॥ तेवीं विश्वात्मा
मीचि एक ॥ मीचि दैवतें मीचि लोक ॥ तेथ कोण कोणा दुःखदायक ॥
म्यां कोणावरी देख कोपावें ॥ ७९९ ॥ यापरी स्वयें विचारितां ॥
देवांपासाव सुखदुःखता ॥ समूळ न सर्वथा ॥ दैविक व्यथा घडेना
॥ ८०० ॥ आत्मा सुखदुःखांसी कारण ॥ मूर्ळीं मतचि^८ हें अप्रमाण ॥
आत्म्याच्याठायीं कार्य कारण ॥ सुखदुःख जाण असेना ॥ ८०१ ॥

॥ श्लोक ॥ आत्मा यदि स्यात्सुखदुःखहेतुः किमन्यतस्तत्र निजस्वभावः ॥

न ह्यात्मनोऽन्यथादि तन्मृषा स्यात्कुद्वयेत कस्मान्न सुखं न दुःखम् ॥ ५३ ॥

१ सुखें. २ परमुखें स्वमुखा. ३ न फुंजिजे, न फुंजित. ४ देवता.
५ ऐक्येसी पूर्ण. ६ देहीं देहो पडतां विशेष. ७ सख, जो पुरनायक. ८ मंत्रचि हा.

आत्मा केवळ एकला एक ॥ तेथ कैचें सुख कैचें दुःख ॥ आत्मा
 सुखदुःखदायक ॥ म्हणती ते मूर्ख अविवेकी ॥ ८०२ ॥ जेवीं विघुरलें
 धृत जाण ॥ त्यासि नसे आकार ना वर्ण ॥ तेंचि सहजें थिजोनि जाण ॥
 दिसे शुभ्रवर्ण कणिकारूपें ॥ ८०३ ॥ त्या धृतकणिका मिळतां देख ॥
 नाहीं परस्परें सुखदुःख ॥ तेवीं निजात्मा एकला एक ॥ तोचि अनेक
 स्वरूपें ॥ ८०४ ॥ जळीं जळाच्या जळलहरी ॥ आदळतांही^१
 परस्परीं ॥ सुखदुःख नुमटे त्यांमाझारी ॥ तेवीं चराचरीं परमात्मा
 ॥ ८०५ ॥ परमात्मा एकला एक ॥ एकपणेंचि तो अनेक ॥ तेथ विजातीय
 नाहीं देख ॥ मा सुख दुःख कोणाचें ॥ ८०६ ॥ आत्मा सुखरूप^२
 अवघा एक ॥ तेथ आभासे^३ जें अनेक ॥ तें मायामय काल्पनिक ॥
 स्वप्नप्राय देख मिथ्यात्वे ॥ ८०७ ॥ मृगजळीं पाहतां दिसे जळ ॥ परी
 तें कोरडें देख केवळ ॥ तेवीं दिसे जें जगड्वाळ ॥ तें मिथ्या समूळ
 मायिक ॥ ८०८ ॥ जेथ मिथ्या द्वैत मायिक ॥ तेथ परमात्मा एकला एक ॥
 तेव्हांचि हारपलें सुख दुःख ॥ कोपावया निःशेख ठावो नाहीं ॥ ८०९ ॥
 जेथ निजात्मता एकपण ॥ तेथ सुखदुःखें नाहीं जाण ॥ कोणावरी कोपे
 कोण ॥ आपल्या आपण एकला^४ ॥ ८१० ॥ जेथ आत्म्याचा
 निजानुभवो ॥ तेथ द्वैताचा अभावो ॥ सुखदुःखें झालीं वावो ॥ कोपासि
 ठावो असेना ॥ ८११ ॥ हे निजात्मता नेणोनि देख ॥ सत्य मानिती
 जे सुख दुःख ॥ ते होत कां वेदशास्त्रज्ञ लोक ॥ त्यां क्रोध देख विभांडी
 ॥ ८१२ ॥ ज्यासि सर्वभूतीं निजात्मता ॥ तेथ कोण कोणा दुःखदाता^५ ॥
 कोण कोणावरी कोपता ॥ निजात्मता एकली ॥ ८१३ ॥ आत्मा सुख-
 दुःखांचा दाता ॥ यापरी नव्हे गा तत्त्वता ॥ आपण्या आपण व्यथा ॥
 मूर्खही सर्वथा न देती ॥ ८१४ ॥ एथिलेनि चौथे मर्ते ॥ ग्रह^६ मानावे
 दुःखदाते ॥ तेंही न घडे गा येथें ॥ ऐक निश्चितें सांगेन ॥ ८१५ ॥

१ आंदोलितांही. २ सुखदुःखरूप. ३ आभास जो. ४ कोपला.
 ५ सुखदाता. ६ ग्रह म्हणजे दुःखातें.

॥ श्लोक ॥ ग्रहा निमित्तं सुखदुःखयोश्चेत् किमाऽत्मनोऽजस्य जनस्य ते वै ॥

ग्रहैर्ग्रहस्यैव वदन्ति पीडां कुद्वयेत कस्मै पुरुषस्ततोऽन्यः ॥ ५४ ॥

जननीजठरीं जन्मे जाण ॥ देहाचें नांव म्हणती जन ॥ ते जन्म-
काळीं जें होय लग्न ॥ त्या जन्मापासून पूर्ण^१ ग्रहगति लागे ॥ ८१६ ॥
तेथ द्वादशाष्टमजन्मस्थ ॥ शुभाशुभ ग्रह जे येत ॥ ते सुखदुःखांतें देत ॥
आत्मा अलिप्त ग्रहगतीं ॥ ८१७ ॥ मुळीं आत्म्यासि जन्म नाही ॥
मा ग्रह^२ लागती कवणे ठायीं ॥ जेथ शेतचि पेरिलें नाही ॥ तेथ उंदिरीं
काय करडावें ॥ ८१८ ॥ मुख्यत्वेन घर केलें नाही ॥ तेथील माडी
जळेल कायी ॥ आत्म्यासि तंव जन्मचि नाही ॥ मा ग्रहगती कै^३
लागे ॥ ८१९ ॥ ग्रहांची ग्रहगती देहापासीं ॥ आत्मा अलिप्त देह-
भावासी ॥ जेवीं काउळा न चढे कैलासीं ॥ तेवीं ग्रह आत्म्यासी न
लागती ॥ ८२० ॥ जेवीं कां अग्नि न चाखे मासी ॥ घारी झडपिना
चंद्रासी ॥ तेवीं लागावया आत्म्यासी ॥ सामर्थ्य ग्रहांसी असेना
॥ ८२१ ॥ आत्मा सर्वांचा अवघा एक ॥ तें ग्रहांचा आत्मा तोचि
देख ॥ तया निजात्म्यासी देतां दुःख ॥ ग्रह पीडी अवश्यक आपआपण्या
॥ ८२२ ॥ देह जड मूढ अज्ञान ॥ तें सुखदुःखांचें नेणे ज्ञान ॥
आत्म्यासि सुखदुःख देतां जाण ॥ तें आपण्या आपण पीडिती ग्रह
॥ ८२३ ॥ आपणचि आपणाप्रती ॥ कदा न देववे दुःखप्राप्ती ॥ यालागीं
आत्म्यासि ग्रहगती ॥ जाण कल्पांतीं बाधीना ॥ ८२४ ॥ ग्रहग्रहांमाजी
वैरस्थिती ॥ ग्रह ग्रहांतें पीडा देती ॥ तेही अर्थींची उपपत्ती ॥
यथानिगुती अवधारा ॥ ८२५ ॥ ज्योतिषशास्त्रसंमती ॥ शनि भौम
सूर्यीं वैरप्राप्ती ॥ गुरु शुक्र दोनी वैरी होती ॥ बुधसोमांप्रती महावैर
॥ ८२६ ॥ तेथ एकांची ते शीघ्रगती ॥ एक ग्रह मंदगामी होती ॥
अतिचार वक्रगती ॥ मंडळभेदे येती एकत्र ॥ ८२७ ॥ वैरी मीनल्यां
एके राशीं ॥ एके चरणीं एकत्रवासी ॥ तें राहु गिळी सूर्यासी ॥ सूर्य-

चंद्रांसी कुडू करी ॥ ८२८ ॥ ऐसे ग्रहचि ग्रहांसि जाण ॥ परस्परें
पीडिता आपण ॥ मी आत्मा त्यांहूनि भिन्न ॥ सुखदुःख कोण मज
त्यांचें ॥ ८२९ ॥ अलंकार मोडितां खणाण^१ ॥ सोनें मोडेना आपण ॥
तेवीं ग्रहें ग्रहांसि पीडितां जाण ॥ मज आत्म्यासि कोण सुखदुःख
॥ ८३० ॥ रणभूर्मी युद्धशोटधरणी ॥ होतां घायवट नव्हे धरणी ॥
तेवीं ग्रहपीडेपासूनी ॥ मी अलिप्तपर्णी निजात्मा ॥ ८३१ ॥ रजस्वला
चालतां भूमीसी ॥ तो विटाळ बाधीना पृथ्वीसी ॥ तेवीं ग्रहीं पीडितां
ग्रहांसी ॥ मी^२ सुखदुःखांसी अलिप्त ॥ ८३२ ॥ एवं ग्रहानिमित्त^३ जें
काहीं ॥ सुखदुःख उमटे देहीं ॥ तें मज आत्म्यासि न लगे कहीं ॥ मग
कोणें पाहीं कोणा कोपावें ॥ ८३३ ॥ सुखदुःख नुमटे ज्याच्या ठायीं^४ ॥
त्यासि क्रोधचि नये कहीं ॥ एवं^५ ग्रहनिमित्त दुःख काहीं ॥ सर्वथा नाहीं
या हेतू ॥ ८३४ ॥ सुखदुःखदातें निजकर्म ॥ म्हणतां जनांसि पडे भ्रम ॥
आत्मा केवळ निष्कर्म ॥ त्यासि जड^६ कर्म केवीं बाधी ॥ ८३५ ॥

॥ श्लोक ॥ कर्मास्तु हेतुः सुखदुःखयोर्वै किमात्मनस्तद्विजडाजडत्वे ॥

देहस्त्वचित्पुरुषोऽयं सुपर्णः क्रुद्धयेत कस्मै नहि कर्ममूलम् ॥ ५५ ॥

कर्म जडत्वे अति बद्ध ॥ आत्मा चिद्रूपें परम शुद्ध ॥ त्यासि कर्माचा
कर्मबाध ॥ सर्वथा संबंध धरीना ॥ ८३६ ॥ रवीसि अंधारी लपवे ॥
वणवा तृणामार्जी बांधवे ॥ गोचिडाचेनि मुखलाघवें^७ ॥ जरी लागवे
दीपासी ॥ ८३७ ॥ चंडवातातें तुष राखे ॥ थिल्लुरचिखलें चंद्र माखे ॥
तें कर्मजन्य सुखदुःखें ॥ आत्मा यथासुखें बद्धता भोगी ॥ ८३८ ॥
आत्मा कर्मकर्म संहारी ॥ सुखदुःखांची होळी करी ॥ तो कर्मफळांचा
फळाहारी ॥ मूर्ख गव्हारीं मानिजे ॥ ८३९ ॥ स्वर्मींची स्वप्नसंतती ॥
जागृतीं कोणा भेटों येती ॥ तरी कर्माची सुखदुःखप्राप्ती ॥ आत्म्याप्रती

१ जाण, आनान. २ आत्मा सुखदुःखासी. ३ ग्रहनिमित्त्यें. ४ ज्याच्या
देहीं. ५ एवं ग्रहा निमित्त्य पाही, सुखदुःख नाहीं या हेतु. ६ निजकर्म.

बाधक ॥ ८४० ॥ जेवीं अग्नीवरी मुंगी न चले ॥ तेवीं आत्मा न माखे
 कर्ममळें ॥ आकाश न खोंचे शस्त्रबळें ॥ तेवीं आत्मा कर्मफळें स्पर्शेना
 ॥ ८४१ ॥ कर्म तितुके आविद्यक ॥ आत्मा विद्याअविद्यातीत^१ चोख ॥
 त्या आत्म्यासि कर्माचें सुखदुःख ॥ मानिती मूर्ख देहमोहें ॥ ८४२ ॥ कर्म
 अति जड आत्मा शुद्ध ॥ कर्म परिच्छिन्न आत्मा अगाध ॥ कर्म कर्मठता
 नित्यबद्ध ॥ आत्मा चिदानंदस्वरूप ॥ ८४३ ॥ कर्म मिथ्याभूत मायिक ॥
 आत्मा नित्य अमायिक ॥ कर्मासि ब्रह्मअनोळख ॥ ब्रह्म तेथ देख कर्म
 नाही ॥ ८४४ ॥ दोराचे^२ सर्पी सर्पचि नाही ॥ मा तो डसोनि चढेल
 कायी ॥ तेवीं स्वरूपी कर्म मिथ्या पाहीं ॥ तें आत्म्यासि कायी बाधील
 ॥ ८४५ ॥ वांझराणीचा^३ लाडका नातू ॥ राजबळें जग दंडितू ॥
 तेवीं कर्माची सुखदुःखमातू ॥ कर्मठांतू दाटुगी ॥ ८४६ ॥ एवं
 कर्मचि मिथ्या एथें ॥ तें केवीं दे सुखदुःखांतें ॥ हें जाणोनियां निश्चितें ॥
 कोणें कोणातें कोपावें ॥ ८४७ ॥ कर्म सुखदुःखांचें दातें ॥ यापरी न घडे
 एथें ॥ म्हणाल काळ दे सुखदुःखांतें ॥ तेंही निश्चितें घडेना ॥ ८४८ ॥

॥ श्लोक ॥ कालस्तुहेतुः सुखदुःखयोश्चेत् किमात्मनस्तत्र तदात्मकोऽसौ ॥

नामेहि तापो न हिमस्य तत्स्यात्कुद्वयेत कस्मे न परस्य द्वंद्वम् ॥ ५६ ॥

काळ शीतकाळीं शीतें पिडी ॥ उष्णकाळीं उबारा सोडी ॥ वर्षा-
 काळीं पर्जन्य धाडी ॥ त्रिमाळिकें पाडी धवळारें ॥ ८४९ ॥ बैसवूनि
 सात वांकडी ॥ अखंड धारा डोळा नुघडी ॥ जीवमात्रा तेणें पीडी ॥
 पडे सांकडी अन्नाची ॥ ८५० ॥ अन्नाचिया^४ चिडाणी ॥ पीडती
 पशुपक्षिप्राणी ॥ ते काळीं सुखदुःख न मानी^५ कोणी ॥ दुःखदाता जर्नी
 निजकाळू ॥ ८५१ ॥ अति ताप^६ अति शीत ॥ सोडूनियां अति वात ॥
 काळ जगातें खात ॥ जग कांपत काळासी ॥ ८५२ ॥ ऐकोनि काळाची
 गोठी ॥ देव कांपती उठाउठी ॥ इतरांची कायसी गोठी ॥ धाके पोटी

१ विद्याविद्यातीत. २ दोराचा सर्प दोराचि पाही. ३ वांझे नारीचा.
 ४ अणोजा चीडाणी. ५ न मानिती. ६ अति अत्यंत सित.

विधाता ॥ ८५३ ॥ अति वृष्टि अनावृष्टी ॥ जन^१ पीडी नाना संकर्त्ता ॥
 शेखीं प्रळयो करी उठाउठी ॥ दुःखदाता सृष्टीं महाकाळ ॥ ८५४ ॥
 ऐसैं बोलती ज्ञाते लोक ॥ ते ज्ञातेपणें शाले मूर्ख ॥ काळ तोचि ईश्वर
 देख ॥ सुखदायक^२ सर्वांसी ॥ ८५५ ॥ ईश्वराहूनि काळ भिन्न ॥
 म्हणे तो जड मूढ अज्ञान ॥ काळ तोचि ईश्वर जाण^३ ॥ कृपालु पूर्ण
 विश्वात्मा ॥ ८५६ ॥ काळ स्वकाळीं वर्षोनि जीवन ॥ सुखी करी संतप्त
 जन ॥ पृथ्वी निववूनियां जाण ॥ नव धान्य वाफवी ॥ ८५७ ॥ ते
 काळीं जै^४ शीत न वाहे ॥ तैं वाफिलें धान्य राख होये ॥ तेव्हां
 शीतकण वर्षोनि पाहे ॥ करी लवलाहें सफळित धान्यें ॥ ८५८ ॥
 तीं आर्द्र धान्यें^५ भूतांसी ॥ उपेगा न येती संग्रहासी ॥ यालागीं उष्ण
 काळेंसी ॥ काळ शोषी आर्द्रता^६ ॥ ८५९ ॥ यापरी शीतोष्णपर्ज-
 न्यांसी ॥ काळ उत्पादी^७ भूतहितासी ॥ तैंचि कठिण वाटे त्यासी ॥
 देहभ्रमासी भुलोनी ॥ ८६० ॥ हिरोनि अतिजीर्ण वच्चासी ॥ नवीं नेसवी
 जो साक्षेपेंसी ॥ ऐशिया हितकारिया काळासी ॥ वैरी पिशीं म्हण-
 ताती ॥ ८६१ ॥ तेवीं जराजर्जरित विकळ ॥ तें^८ देह निर्दळी सकाळें
 काळ ॥ आणिक नवें दे तत्काळ ॥ ऐसा कृपाळू काळ जनासी^९
 ॥ ८६२ ॥ जुनें घेऊनि दे नव्यासी ॥ ऐशा उपकारिया काळासी ॥
 अपकारी म्हणती पिशीं ॥ देहमोहेंसी लोभितें ॥ ८६३ ॥ जन जैशिया
 निजभावना ॥ जे जे धरी दृढ वासना ॥ काळ कृपाळू तत्क्षणा ॥ ते ते
 देह जाणा त्या देत ॥ ८६४ ॥ महामहोत्साहें पिता पुत्रासी ॥ सांडवूनि
 जीर्णवासांसी ॥ नवीं वस्त्रें दे त्यासी ॥ तेवीं जगासी प्रळयकाळ^{१०}
 ॥ ८६५ ॥ तेवीं प्रळयकाळीं जगासी ॥ काळ जीर्ण देह नाशी ॥
 मग नूतन देह सर्वांसी ॥ अति कृपेंसी गौरवी ॥ ८६६ ॥ यापरी काळ

१ जना पाडी. २ सुखदुःख दायक. ३ आपण, देख. ४ जै उष्ण वाहे.
 ५ आयितें धान्य. ६ रसातें. ७ उत्पत्ति. ८ तें देह निर्दळुनी सकाळें.
 ९ जगासी. १० प्रळयीं दे काळ.

कृपाळू ॥ त्यासि वैरी म्हणे जन बरळू ॥ जगाचा निजात्मा^१ स्वयें
काळू ॥ तो दुःखाचा सळू^२ कोणासि नेदी ॥ ८६७ ॥ जनाचा^३ देहीं
दृढ भावो ॥ भावनानुसारें काळ पहा हो ॥ देहापाठीं उपजवी देहो ॥
जन्ममरण निर्वाहो तेणें वाढे ॥ ८६८ ॥ जो साचार वांछी^४ विदेह-
भावो^५ ॥ त्याचा काळ निर्दळी अहंभावो ॥ निजानंदें निववूनि
स्वयमेवो ॥ जन्ममरणांचा ठावो विभांडी ॥ ८६९ ॥ जैशी ज्यासि
होय बुद्धी ॥ काळ तैशी दे त्यासि सिद्धी ॥ हें नेणिजे देहमोहांचीं ॥
काळ त्रिशुद्धी कृपाळू ॥ ८७० ॥ काळ तोचि निजात्मा जनीं ॥ ऐसें
जाणे जो निजज्ञानी^६ ॥ तै कोणाचें दुःख कोण कां मानी ॥ दुसरें
कोणी असेना ॥ ८७१ ॥ मी एथें दुःखदाता ॥ पैल तो एक दुःखभोक्ता ॥
हेही नाहीं द्वैतकथा^७ ॥ जगासी एकुलता निजात्मा काळ ॥ ८७२ ॥ काळ
निजात्मता^८ दोनी एक ॥ तै कोणाचें कोणास होय सुख ॥ कोण
कोणाचा मानी शोक ॥ द्वंद्वदुःख असेना ॥ ८७३ ॥ जेवी नाममात्र
मृगजळ ॥ तेथ नाहीं तिळभरी जळ ॥ तेवी आत्मर्त्वी^९ जगड्वाळ ॥
तो भ्रम केवळ मनाचा ॥ ८७४ ॥ आत्मा एकत्वे अमेद ॥ काळनामें
तोचि प्रसिद्ध ॥ जीव तदंशें चिदत्वे शुद्ध ॥ त्यासी काळादि द्वंद्व
बाधीना ॥ ८७५ ॥ आगीनें काय आगी जळे ॥ कां उन्हाळेनि सूर्य
पोळे ॥ सागरू बुडे लहरीबळें ॥ कीं अंधारालें काळें काजळें^{१०} कीजे
॥ ८७६ ॥ कीं हिमाचळ हिमकर्णें^{११} कापे ॥ तुपासि मोडशी होय
तुपें ॥ तै^{१२} काळसत्ता खटाटोपें ॥ आत्मा अमुपें^{१३} द्वंद्वें भोगी
॥ ८७७ ॥ आप^{१४} आपणियां आपदा ॥ कोणा न करवे विरुद्धा ॥
तेवीं आत्म्यासी द्वंद्वबाधा ॥ काळाचेनि कदा करवेना ॥ ८७८ ॥

१ नियंता. २ छळू ३ जनाचे देहीं दृढ भावना भावो. ४ भावी.
५ विजयभावो. ६ निजात्मज्ञानी. ७ अद्वैत कथा. ८ जगेसी मी एकुलता
निजात्मा काळ, जगेसी एकुलता निजात्मकाळ. ९ आत्मा. १० अंधारें.
११ हिमें. १२ तेवीं. १३ आपणपें. १४ आपण.

एवं एकात्मता अभेद ॥ तेथ काळाचा न चले बाध ॥ अभेदीं सर्वथा
 नाहीं द्वंद्व ॥ कोणावरी क्रोध करावा ॥ ८७९ ॥ जीव शिवत्वे मी केवळ ॥
 मीचि आत्मा मीचि काळ ॥ मिथ्या द्वंद्वदुःखगोधळ ॥ क्रोधाचा कळोळ
 कोणावरी करूं ॥ ८८० ॥ काळ सुखदुःखांचा दाता ॥ यापरी नव्हे
 विचारितां ॥ सुखदुःखांची बाधकता ॥ आत्म्यासी सर्वथा असेना
 ॥ ८८१ ॥ सुखदुःखादि हेतुषट्क ॥ नायं जनो इत्यादिक ॥ याचा
 करितां निजविवेक ॥ नव्हेती बाधक आत्म्यासि ॥ ८८२ ॥ याही
 वेगळी^१ बाधकपणें ॥ देशवासें^२ त्रिगुणगुणें ॥ आत्म्यासी बाधावया-
 कारणें ॥ कोठें कोणी दिसेना ॥ ८८३ ॥ निजात्म्यासि बाधकता ॥
 कासेनि न संभवे सर्वथा ॥ जनासी बाधक देहअहंता ॥ त्याचि
 निजस्वार्था भिक्षु बोले ॥ ८८४ ॥

॥ श्लोक ॥ न केनचित्कापि कथंच नास्य द्वंद्वोपरागः परतः परस्य ॥

यथाहमः संसृतिरूपिणः स्यादेवं प्रबुद्धो न बिभेति भूतैः ॥ ५७ ॥

आत्मा गुणातीत शुद्ध ॥ परात्पर स्वानंद ॥ परिपूर्ण सच्चिदानंद ॥
 तेथ द्वंद्वबाध रिघेना ॥ ८८५ ॥ द्वंद्व रिघावया आत्मभुवर्नी ॥ कैसेनि
 कासेनि कोणाचेनी ॥ कर्म कार्य क्रियाकरणी ॥ बाधकपर्णी असेना
 ॥ ८८६ ॥ अभेदा नाहीं द्वंद्वबाध ॥ स्वानंदासी दुःखसंबंध ॥ पूर्णासि कैचें
 विरुद्ध ॥ परमानंद एकला ॥ ८८७ ॥ आशंका ॥ आत्म्यासि न घडे
 द्वंद्वसंबंध^३ ॥ देहो जडत्वे नेणे द्वंद्व ॥ तरी सुखदुःखांचा महाबाध ॥
 कोणासी प्रसिद्ध होतसे^४ ॥ ८८८ ॥ सुखदुःखभोगासी जाण ॥
 सोसावया जन्ममरण ॥ एथ मुख्यत्वे देहाभिमान ॥ तेंही लक्षण अतर्क्य^५
 ॥ ८८९ ॥ जेवीं असोनि भर्तारापाशीं ॥ व्यभिचार करितां^६ अहेवेसी ॥
 पोट वाढल्याही परपुरुषीं ॥ तें कोणासी कळेना ॥ ८९० ॥ तैसें अभि-
 मानाचें विंदान ॥ चित्स्वरूपीं जडोनि जाण ॥ मिथ्या दावूनि जीवपण ॥

१ वरी बाधकपण. २ दिसे वाटे त्रिगुण गुणें. ३ द्वंद्वबाध. ४ येतसे.
 ५ अवधारा. ६ करी अहर्निशीं.

सुखदुःखे आपण स्वेच्छा^१ भोगी ॥ ८९१ ॥ जेवीं रायापाशील कुडा
 मंत्री ॥ राजबळें अधर्म करी ॥ प्रजेतें छळी नानापरी ॥ तैसा शरीरीं
 अभिमान ॥ ८९२ ॥ कां अग्निसिंगे लोह जाण ॥ अग्निप्राय होय
 आपण ॥ त्या हातीं धरूं शके कोण ॥ पौळवी दारुण सर्वोसी
 ॥ ८९३ ॥ तेवीं चिद्रूपाचा अभिमान ॥ देहात्मता खवळोनि पूर्ण ॥ सुख-
 दुःखादि जन्म मरण ॥ वाढवितां कोण आवरी ॥ ८९४ ॥ स्वर्मींचा देह
 केवळ मन ॥ त्याही देहासि असे मनपण ॥ तैसा हाही देहो मनचि
 जाण ॥ अभिमानें कठिण स्थूल केला ॥ ८९५ ॥ कार्यकारणरूपें जाण ॥
 संसारचि मनोभिमान^२ ॥ वाढवूनि^३ सुखदुःख दारुण ॥ जन्म मरण स्वयें
 भोगी ॥ ८९६ ॥ भोगिलेचि भोग भोगितां ॥ नानापरींची पावे व्यथा ॥
 तरी न सांडी अहंता ॥ देहात्मता वाढवी ॥ ९९७ ॥ ब्रह्मप्रळय होतां
 जाण ॥ देहअहंता नव्हे क्षीण ॥ प्रळयीं विरेना अभिमान ॥ सुखदुःख
 जाण तो भोगी ॥ ८९८ ॥ यामाजी जीव असे कैसा ॥ जपाकुसुमीं
 स्फटिक जैसा ॥ दिसोन त्या रंगाऐसा ॥ स्वयें तैसा होयेना
 ॥ ८९९ ॥ आत्मर्तवीं सुखदुःख नाही ॥ तें प्रत्यक्ष दिसताहे देहीं ॥ हे^४
 अविचार रमणीय पाहीं ॥ कल्पनेच्या ठायीं आभासे ॥ ९०० ॥ तें देह
 माझें म्हणोनि तत्त्वता ॥ अभिमानें घेऊनि माथां ॥ जन्ममरणादि
 आवर्ती ॥ सुखदुःखभोक्ता स्वयें होय ॥ ९०१ ॥ येणेंचि विवेकें
 निजज्ञानी ॥ प्राप्ततत्त्व गुरुवचनीं^५ ॥ ते वर्ततांही जनीं वनीं ॥ देहा-
 भिमानी कदा नव्हती ॥ ९०२ ॥ ऐसे प्रबुद्ध जे आत्मप्रतीतीं ॥ त्यांसि
 प्रारब्धाचिये निजगती ॥ नानासुखदुःखें देतां भूर्ती ॥ आत्मस्थिति ढळेना
 ॥ ९०३ ॥ त्यांसि द्वेष^६ नुपजे भूर्ती ॥ कोप सर्वथा न ये चिर्ती ॥
 मीचि एक त्रिजगतीं ॥ जाणोनि^७ निश्चितीं निर्द्विद्व ॥ ९०४ ॥ तो देखो-
 नियां विषमासी^८ ॥ भय न धरी मानसीं ॥ पारकें न म्हणे कोणासी ॥

१ स्वयें. २ देहाभिमान. ३ वाढवी. ४ हे वाचारमणीय. ५ गुरुवर्णी.
 ६ द्वैतशून्य पडे भूर्ती. ७ मानूनि. ८ विषयासी.

आप्त^१ सर्वोसी निजात्मा ॥ ९०५ ॥ समविषमभाव ना भेद ॥ ज्ञाता सर्वरूपे अभेद ॥ तो न मानी कोणाचा भय खेद ॥ सुख स्वानंद सर्वदा ॥ ९०६ ॥ निंदा उपद्रव अनुद्विग्न ॥ साहोनियां सुखसंपन्न ॥ हें सिद्धाचें मुख्य लक्षण ॥ तेचि साधन साधकां ॥ ९०७ ॥

॥ श्लोक ॥ एतां समास्थाय परात्मनिष्ठामध्यासितां पूर्वतमेर्महर्षिभिः ॥

अहं तरिष्यामि दुरंतपारं तमो मुकंदांग्रिनिषेवयैव ॥ ५८ ॥

माझ्या^२ पूर्वापरभाग्योदये ॥ अद्वैतात्मनिष्ठा^३ उपजली पाहें^४ ॥ जे निष्ठेचेनि समवार्ये^५ ॥ नाना दुःखें साहें निर्द्वंद्व ॥ ९०८ ॥ द्वंद्वसुखदुःख-सहिष्णुपण ॥ हें सिद्धाचें सहज लक्षण ॥ माझें मुख्यत्वे हेंचि साधन ॥ मनोजयो जाण येणें होये ॥ ९०९ ॥ हेंचि परमार्थसाधन वरिष्ठा ॥ हेचि महाऋषींची निजनिष्ठा ॥ हेंचि निजभजन^६ वैकुंठा ॥ निजात्मनिष्ठा येणें साधे ॥ ९१० ॥ येणें न बाधे द्वंद्वदुःख ॥ येणें पाविजे नित्यसुख ॥ दुस्तर^७ संसारतारक ॥ हा निजविवेक आम्हांसी ॥ ९११ ॥ दुस्तर तरावया भवसागरू ॥ हा विवेक सुकल्प तारू^८ ॥ एथ सदगुरू कर्णधारू ॥ परात्परपारू पाववी ॥ ९१२ ॥ हा विवेक कैसेनि ये हाता ॥ हेही करणें नलगे चिंता ॥ निजभावे एकाग्रता ॥ शरण भगवंता रिघावें ॥ ९१३ ॥ सांडोनि लौकिकाचे लाजे ॥ सांडोनि अभिमानाचें ओझें ॥ भगवंता शरण रिघिजे ॥ तें लाहिजे हा विवेक ॥ ९१४ ॥ तानें बाळ जेवीं जननीसी ॥ अनन्य शरण सर्वभावेंसी ॥ ऐशिया अनन्यता अहर्निशी ॥ शरण हरीसी रिघावें ॥ ९१५ ॥ हरीसि रिघालिया शरण ॥ मुख न दाखवी जन्म मरण ॥ तेथ बाधूं शके द्वंद्व कोण ॥ हरि रक्षण निजभक्तां ॥ ९१६ ॥ मोक्षदाता मुकुंद पूर्ण ॥ त्यासि कैसे रिघावें शरण ॥ तो अनंतत्वे निजनिर्गुण ॥ तेथ^९ कोण पावेल ॥ ९१७ ॥

१ सत्य सर्वोसी. २ माझा पूर्ण भाग्योदयो. ३ अद्वैत निष्ठा. ४ पहाहो. ५ स्वयमेवो. ६ भज्यभजन. ७ दुसरें संसारतारक, नाही विशेष आम्हांसी. ८ कल्पतरू. ९ नेणे कोण.

असो हरिरूप^१ अति निर्गुण ॥ त्याची मूर्ति चिंतितां सगुण ॥ ध्यानीं स्थिरावल्या संपूर्ण ॥ द्वंद्वदुःखें जाण हारपती ॥ ९१८ ॥ ध्यानीं मूर्ति न ये संपूर्ण ॥ तें दृढ धरावे हरिचेचरण ॥ तेणें उठोनि पळे जन्म मरण ॥ आपभयें आपण पळती द्वंद्वें ॥ ९१९ ॥ जें न धरवती दृढ चरण ॥ तें करावें नामस्मरण ॥ ज्याचेनि नाममात्रें जाण ॥ यम काळ पूर्ण कांपती ॥ ९२० ॥ जेथ हरिनामाचा नित्य घोष ॥ तेथ मरणा मरण आलें देख ॥ जन्माचें^२ होय काळें मुख ॥ लाजोनि निःशेख तें पळे ॥ ९२१ ॥ रामनामाच्या गजरापुढें ॥ काइसें द्वंद्वदुःख बापुडें ॥ अवघें भवभयचि उडे ॥ नामपवाडे गर्जतां ॥ ९२२ ॥ अखंड नामें गर्जे वाणी ॥ त्याचे बोलांमाजी चक्रपाणी ॥ तेथ ऋद्धि सिद्धि वाहे पाणी ॥ मुक्ति आंदणी^३ त्याची ॥ ९२३ ॥ निर्विकल्प भावार्थ आपण ॥ सगुण निर्गुण कां नामस्मरण ॥ भक्त भावार्थ आदरी जाण ॥ तें तें होय पूर्ण सद्भावचि^४ ॥ ९२४ ॥ भावार्थ जे भगवत्प्रीती^५ ॥ तेचि जाणावी साचार^६ भक्ती ॥ भावें तुष्टला श्रीपती ॥ दे निजशांति साधकां ॥ ९२५ ॥ ते निजशांतिच्या पोटी ॥ हरपती द्वंद्वदुःखकोटी ॥ परमानंदें कोंदे सृष्टी ॥ मी तूं दृष्टी दिसेना ॥ ९२६ ॥ ऐसेनि अभेदभावें जाण ॥ सेवितां मुकुंदश्रीचरण ॥ मी आपणिया आपण ॥ तारीन जाण निश्चित ॥ ९२७ ॥ तारीन म्हणतां उद्धारू ॥ बोलीं दिसताहे उशिरू ॥ जो झाला हरीचा डिंगरू^७ ॥ त्यासि संसारू असेना ॥ ९२८ ॥ ऐसी भिक्षूनें गाडली गाथा ॥ ते अत्यंत रुचली श्रीकृष्णनाथा ॥ हरिखें ओसंडोनी चित्ता ॥ उद्धवाचा^८ माथा थापटी ॥ ९२९ ॥ ऐशी जे^९ हे निजशांती ॥ माझ्या उद्धवासि व्हावी प्राप्ती ॥ ऐसा कळवळोनि श्रीपती ॥ काय उद्धवाप्रती बोलिला ॥ ९३० ॥

१ हरिरूपें. २ जन्मा येणें याचें. ३ आंदणी त्यासी. ४ मज्जावें.
५ भगवत्प्राप्ति. ६ सारभक्ती. ७ दासी डिंगरू. ८ उद्धवाची पाठी.
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॥ श्लोक ॥ श्रीभगवानुवाच ॥ निर्विद्य नष्ट्रविणो गतक्लमः प्रव्रज्य गां पर्यटमान इत्यम् ॥
निराकृतोऽसद्भिरपि स्वधर्मादकंपितोऽमूं मुनिराह गायाम् ॥ ५९ ॥

ज्याचे निःश्वासें जन्मले वेद ॥ ज्याचेनि चरणीं गंगा प्रसिद्ध ॥
ज्याचें नाम छेदी भवबंध ॥ तो उद्धवासी गोविंद स्वसुखें बोले
॥ ९३१ ॥ यालागीं उद्धवाचें भाग्य थोर ॥ ज्यासी तुष्टोनि शार्ङ्गधर ॥
दाखवी निजशांतीचें घर ॥ निरंतर वस्तीसी ॥ ९३२ ॥ उद्धवा ऐक
सावधान ॥ धनलोभ्याचें नासोनि धन ॥ धनलोभिया झालें प्रसन्न ॥
केला विवेकसंपन्न वैरागी ॥ ९३३ ॥ जो धनलोभी न खाता ॥ ज्याचें
नांव न घेती सर्वथा ॥ तोचि वैराग्यें केला सरता ॥ माझे मुखीं कथा
तयाची ॥ ९३४ ॥ त्याचें नाम माझे मुखीं जाण ॥ त्याचें कर्म वर्णीं मी
आपण ॥ तो मज पढियंता जाण^१ ॥ जो विवेकसंपन्न वैरागी ॥ ९३५ ॥
वैराग्यापरतें भाग्य थोर ॥ जर्गी नाहीं आन^२ सधर ॥ विवेकवैराग्यें
जो साचार ॥ तो माझें जिह्वार उद्धवा ॥ ९३६ ॥ जो विवेकवैराग्यें
आथिला ॥ तो जाण मजमाजी आला ॥ मी आधीन त्याचिया बोला ॥
तो मज विकला सर्वस्वें ॥ ९३७ ॥ लोभ्याचें निशेष गेलें धन ॥
धनासर्वें गेले मानाभिमान ॥ अभिमानासर्वें जाण ॥ गेलें^३ द्वंद्व दारुण
सुखदुःख ॥ ९३८ ॥ धन जातां झाली विरक्ती ॥ तेणें नेमस्त झाला
यती ॥ भिक्षार्थ हिंडतां क्षितीं ॥ दुर्जनीं दुरुक्तीं निर्भर्त्सिला^४
॥ ९३९ ॥ पीडितां नाना विकारीं ॥ उपद्रवितां नानापरी ॥ न डंडळीच
निजनिर्धारीं ॥ स्वधर्म धैर्य करी निर्द्वंद्व ॥ ९४० ॥ संन्याशाचा स्वधर्म
पूर्ण ॥ मी देहातीत नारायण ॥ साचार हरविला^५ देहाभिमान ॥
या लागीं जाण न डंडळी ॥ ९४१ ॥ जेवीं छायेसि लागतां धावो ॥
पुरुषासी नाहीं भय संदेहो ॥ तेवीं दुर्जनीं दंडितां देहो ॥ नाहीं
दुःखमेवो निरहंकारा ॥ ९४२ ॥ देहासी होतां नाना व्यथा ॥ आपुली

१ पूर्ण. २ साधन सधर. ३ गेलें दारुण द्वंद्वदुःख.
५ हविला.

जे देहातीतता ॥ तेचि भिक्षूनें गायिली गाथा ॥ ते तुज म्यां आतां
निरूपिली ॥ ९४३ ॥ येथ सुखदुःखांसि कारण ॥ आपला भ्रम आपणा
जाण ॥ येचि अर्थीचें निरूपण ॥ स्वयें श्रीकृष्ण सांगत ॥ ९४४ ॥

॥ श्लोक ॥ सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः ॥

मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥ ६० ॥

आविद्यक जें निजअज्ञान^१ ॥ तेथें मनपणें उठी मन ॥ मनें भेद
करोनियां पूर्ण ॥ सुखदुःखें जाण भोगवी ॥ ९४५ ॥ आत्मा केवळ
भेदशून्य ॥ तेथ शत्रु मित्र उदासीन ॥ मनें कल्पूनियां जाण ॥ मन^२
संपूर्ण स्वयें चाळी ॥ ९४६ ॥ ऐसें भेदीं ठसावळें मन ॥ तेचि पुरुषाचें
अज्ञान ॥ तेणें द्वंद्वदुःखेंसि^३ जाण ॥ संसार दारुण सभ्रांता ॥ ९४७ ॥
मन सुखदुःखांसि कारण ॥ मनःकल्पित संसार जाण ॥ त्या मनाचें
निग्रहण ॥ स्वयें श्रीकृष्ण सांगत ॥ ९४८ ॥

॥ श्लोक ॥ तस्मात्सर्वात्मना तात निग्रहाण मनो धिया ॥

मय्यावेशितया युक्त एतवान् योगसंग्रहः ॥ ६१ ॥

जो नासूं पाहे संसारदुःख ॥ तेणें मन नेमावें अवश्यक ॥ मनावेगळें
दुःखदायक ॥ नाहीं आणिक त्रिलोकीं ॥ ९४९ ॥ मन अतिशयें
चंचळ ॥ तें सहसा नव्हे निश्चळ ॥ त्यासी विवेक द्यावा मोकळ ॥
अभेदशील अहर्निशीं ॥ ९५० ॥ मन सितरील विवेकासी ॥ यालागीं
हातकडिया देहींसी ॥ करूनियां^४ अहर्निशीं ॥ येरयेरांपाशीं राखावीं
॥ ९५१ ॥ मन जेथ विकल्पूं धावे^५ ॥ तेथ महामारी विवेक पावे ॥
मन जेथ अधर्मे संभवे ॥ तेथ विवेक धावे हांकित ॥ ९५२ ॥ मन जाय
कामक्रोधांपाशीं ॥ विवेक वोढी धरोनी कैशीं ॥ मन रिघतां निंदेपाशीं^६ ॥
विवेक त्यासी बुकाली ॥ ९५३ ॥ मन म्हणे विषय सुटी^७ ॥

१ निजज्ञान. २ वैर प्रेम उपेक्षण; मन संपूर्ण स्वयें चाळी, वैर प्रेम
उपेक्षण स्वयें चाळी. ३ द्वंद्वदुःख सोसी जाण. ४ घालूनियां. ५ विकल्प
धावे. ६ देहापाशीं. ७ विवेक सुटी, विषयसुखासाठीं.

विवेक हाणे वैराग्यकाठी ॥ मन धांवतां कल्पनेपाठीं ॥ विवेक उठाउठीं
 झोंटाळी ॥ ९५४ ॥ परदारा परधन ॥ अभिलाषूं धावे मन ॥ तेथ
 विवेक पावोन ॥ रणकंदन आरंभी ॥ ९५५ ॥ ऐसा मनविवेकांचा
 झगडा ॥ गाऱ्हाणें आलें सद्गुरुपुढां ॥ तेणें करावया निवाडा ॥ अद्वैत-
 वाडां कोंडिलीं ॥ ९५६ ॥ तो दृष्टी देखतांचि ठावो ॥ मनाचा मोडला
 स्वभावो ॥ देहींचा झाडांनि अहंभावो ॥ विवेकेंसि पहा हो ऐक्य केलें
 ॥ ९५७ ॥ तेथ मनाचें गेलें मनपण ॥ विवेक विसरला आकळण ॥
 जीवाचें वीरालें जीवपण ॥ वस्तु संपूर्ण अद्वयें ॥ ९५८ ॥ जेवीं
 सुवर्णांचीं नागभूषणें ॥ फडा पुच्छ मिरवी नागपणें ॥ तें न मोडितां
 नागत्वाचें लेणें ॥ सोनें^१ सोनेपणें नागत्व विसरे ॥ ९५९ ॥ तेवीं
 जाणोनि वस्तु पूर्ण ॥ न मोडितां जग^२ जाण ॥ जीव विसरला जीवपण ॥
 मनत्वा मन मूकलें ॥ ९६० ॥ ऐशिया विवेकयुक्ती जाण ॥ माझे
 स्वरूपीं प्रवेशे मन ॥ जेथ मनपणें नुठी मन ॥ मनोनिग्रहण या नांव
 ॥ ९६१ ॥ ऐक चतुरचित्तचित्तामणी^३ ॥ विवेकचक्रवर्तितूडामणी ॥
 उद्धवा भक्तशिरोमणी ॥ मनोनिग्रहणीं प्रवर्त^४ ॥ ९६२ ॥ आवडीं
 भुलला कृष्णनाथ ॥ तो उद्धवासि म्हणे तात ॥ मनोनिग्रही तूं एथ ॥
 होई साक्षेपयुक्त सादर ॥ ९६३ ॥ साक्षेपें निग्रहूनि मनासी ॥ जो
 सांडवी मनोजन्य भेदासी ॥ शांति सांडूं नेणे त्यासी ॥ जेवीं तान्हयासी
 माउली ॥ ९६४ ॥ निजशांति बाणल्या शुद्ध ॥ त्यासी न बाधी कोणी
 द्वंद्व ॥ हाचि योगसंग्रहो प्रसिद्ध ॥ बोलिले सिद्ध महायोगी ॥ ९६५ ॥
 सांडूनि संसारस्कूर्ती ॥ चित्स्वरूपीं जडे वृत्ती ॥ जीव शिव एकत्वा
 येती ॥ योगसंग्रहस्थिति या नांव ॥ ९६६ ॥ ऐशिया योगसंग्रहशांती ॥
 साधकां^५ द्वंद्वें न बाधिती ॥ हे असो जया भिक्षुगीतभक्ती ॥ द्वंद्वनिर्मुक्ति
 त्या लाभे ॥ ९६७ ॥

१ सोनेपणें नागत्व विरे. २ जग जनार्दन. ३ चतुर चित्तामणी. ४ तूं प्रवर्तें. ५ साधकासी विषयद्वंद्वें.

॥ श्लोक ॥ ब एतां भिक्षुणा गीतां ब्रह्मानिष्ठां समाहितः ॥

धारयन् श्रावयन् शृण्वन् द्वंद्वैर्नैवाभिभूयते ॥ ६२ ॥

इति श्रीमद्भागवते महापुराणे भगवदुद्धवसंवादे त्रयोविंशोऽध्यायः ॥ २३ ॥

साधावया शांतीची प्राप्ती ॥ कोटिसाधनें नलभे शांती ॥ हा भिक्षुगीतार्थ धरितां चिर्त्ती ॥ शांति आपैती साधकां ॥ ९६८ ॥ योग-निष्ठा ब्रह्मज्ञान ॥ ते हें भिक्षुगीत निरूपण ॥ जो हृदयीं धरी सावधान ॥ शांति आंदण त्याची ॥ ९६९ ॥ ये भिक्षुगीतेचा गीतार्थ ॥ जो जीवीं धरी समाहित ॥ त्यासी द्वंद्वांचा न बाधी घातू ॥ अतिशांतू निजबोधें ॥ ९७० ॥ भिक्षुगीतार्थें समाधान ॥ हें सांगतां नवल कोण ॥ जो सादरें करी श्रवण ॥ त्यासि द्वंद्वें जाण न बाधित ॥ ९७१ ॥ परदेशा गेला बहुकाळ भर्ता ॥ त्याचें पत्र सादर ऐके कांता ॥ तैशिया अति-एकाग्रता ॥ भिक्षुगीता ऐकावी ॥ ९७२ ॥ निघोनि गेलिया पुत्रासी ॥ त्याची शुद्धि ये मातेपार्शी ॥ ऐकोनियां उणखुणेसी ॥ चरफडी जैसी विव्हाळ ॥ ९७३ ॥ तीजवळ ज्या सोयऱ्या असती ॥ त्याही व्हेहें कळवळती ॥ परी माता जैशी तळमळी चिर्त्ती ॥ ते आणिकाप्रती असेना ॥ ९७४ ॥ तैसैं भिक्षुगीतश्रवण ॥ करितां द्वेज्याचें मन ॥ जो सात्विकें वोसंडे पूर्ण ॥ तो द्वंद्वांसी जाण नाटोपे ॥ ९७५ ॥ असो नव्हे सादरें श्रवण ॥ तरी करितां याचें नित्य पठण ॥ भिक्षुगीतप्रतापें-करून ॥ द्वंद्वें जाण नातळती ॥ ९७६ ॥ पडतां पंचाननाची घाणी ॥ मदगजां होय महापळणी ॥ तेवीं भिक्षुगीतपठणीं^१ ॥ होय भंगणी द्वंद्वांची ॥ ९७७ ॥ निर्लोभ होऊनि मानसीं ॥ बैसोनि साधुसज्जनां^२ ॥ जो निरूपी भिक्षुगीतेसी ॥ द्वंद्वें त्यासी नातळती ॥ ९७८ ॥ अर्थ पाठें श्रवण करितां ॥ द्वंद्वें निवारी भिक्षुगीता ॥ हें वर्म कळलेंसे श्रीकृष्णनाथा ॥ तो सांगे हितार्था उद्धवा ॥ ९७९ ॥ ज्या भिक्षुगीतेची फळश्रुती ॥ स्वमुखें सांगताहे श्रीपती ॥ त्या भिक्षूचें भाग्य वानूं किती ॥

धन्य त्रिजगतीं तो एक ॥ ९८० ॥ विवेकवरान्धसमरसी ॥ जो साहे^१
 अति द्वंदांसी ॥ तोचि पढियंता ह्मणिकेशी ॥ हें उद्धवासी दाविलें ॥ ९८१ ॥
 जगासि उद्धवाचा उपकार ॥ गुह्य ज्ञान परात्पर ॥ उघडूनि श्रीकृष्णें
 मांडार ॥ भिक्षुगीतासार प्रकटिलें ॥ ९८२ ॥ उद्धव न पुसता जें
 शांती ॥ तैं हें कां सांगता श्रीपती ॥ कृष्णासी उद्धवाची प्रीती ॥
 त्यासि नाना उपपत्ती उपदेशी ॥ ९८३ ॥ हेंचि जडजीवां उद्धरण ॥
 येणें उपायें तरती दीन ॥ जग तारावया जगजीवन ॥ उद्धवमिषें
 श्रीकृष्ण^२ बोलिला ॥ ९८४ ॥ श्रीकृष्ण बोलिला भिक्षुगीत ॥ तें वेद-
 शास्त्रार्थमथित ॥ उपनिषदाचें सारभूत ॥ वार्तिकांतर्गत रहस्य ॥ ९८५ ॥
 येणें आपआपणियां^३ आपण ॥ लागताहे निजात्मलग्न ॥ हें ज्ञानाचें गुह्य
 ज्ञान ॥ भक्तकृपें श्रीकृष्ण बोलिला ॥ ९८६ ॥ येणें जीवाचें जीवत्व
 उडे ॥ शिवाचें शिवत्वही बुडे ॥ द्वंदाचें बाधकत्व मोडे ॥ स्वानंदाचें
 उघडे मांडार ॥ ९८७ ॥ वेदें मौन धरिलें जेथ ॥ सशब्द शास्त्रें^४
 लाजलीं तेथ ॥ ऐसें अति रहस्य भिक्षुगीत ॥ तें मी प्राकृत बोलिलों
 ॥ ९८८ ॥ जेवीं जळीं बुडते पाषाण ॥ श्रीरामें तारिले आपण ॥
 तेवीं मी जड मूढ अज्ञान ॥ बोलवीं ब्रह्मज्ञान जनार्दनकृपा ॥ ९८९ ॥
 अहल्या जे व्यभिचारिणी ॥ ते लागतां श्रीरामचरणीं ॥ तिचेनि नामें
 पापा धुणी ॥ प्रातःस्मरणी पढविली^५ ॥ ९९० ॥ तेवीं सद्गुरुकृपेची
 करणी ॥ माझी प्राकृत जड मूढ वाणी ॥ मानिजे साधुसज्जानीं ॥ तैशीं
 बोलणीं बोलविलीं ॥ ९९१ ॥ सरस्वती ज्यासी वोळे ॥ तो मुकाही
 वेदशास्त्र बोले ॥ तैसैं जनार्दनें आम्हां केलें ॥ भिक्षुगीत बोलविलें प्राकृत
 ॥ ९९२ ॥ राजमुद्रा चढे ज्याचे हातीं ॥ त्यातें समस्त सन्मानिती ॥
 तेवीं माझी वाणी^६ सरती ॥ केली निश्चितीं जनार्दनें ॥ ९९३ ॥
 बाळकाची बोंबडी वाणी ॥ ऐकोनि संतोषे निजजननी ॥ तेवीं माझी

१ स्वयें साहे. २ आपण बोलिला. ३ आपणा आपण. ४ शब्दशास्त्रें.
 ५ वाढविली, पढविली. ६ प्राकृत वाणी सारस्वती.

आरिख वाणी ॥ संतसज्जनीं प्रियकर ॥ ९९४ ॥ मी माझे उंच नीच
बोलेणें ॥ हेंही माथां घ्यावें कोणें ॥ मीपण नेऊनि जनार्दन ॥ ग्रंथ-
कथनें कथवित ॥ ९९५ ॥ आधींच हें श्रीभागवत ॥ त्याहि माजी गूढ
एकादशार्थ ॥ त्याहीमाजी भिक्षुगीत ॥ अति गुह्यार्थ निर्द्वंद्व ॥ ९९६ ॥
त्या भिक्षुगीताची टीका ॥ एकला कर्ता नव्हे एका ॥ तें एकपण
हिरोनि देखा ॥ ग्रंथार्थलेखा^१ जनार्दन वदवी ॥ ९९७ ॥ तेथ एक ना
अनेक ॥ ऐसें जनार्दन केले देख ॥ त्यावरी द्वंद्वसाम्यकवतिक ॥ ग्रंथ
सम्यक वाखाणवी ॥ ९९८ ॥ एका जनार्दना शरण ॥ जनार्दनु झाला
एकपण ॥ ऐसेनि एकत्वे जाण ॥ केले संपूर्ण भिक्षुगीत ॥ ९९९ ॥
माझे निजगुरूचाही गुरू ॥ श्रीदत्त परमगुरू ॥ तो भिक्षुगीतार्थें
साचारू ॥ योग्यां योगेश्वरू तुष्टला ॥ १००० ॥ तेणें तोखलेनि अद्भुतें ॥
आदरें आश्वासूनि मातें ॥ अभय देऊनि निजहस्ते ॥ पूर्ण ग्रंथार्थें दुल्लभू
॥ १००१ ॥ एका जनार्दना शरण ॥ श्रोतां व्हावें सावधान ॥ पुढील
अध्यायीं श्रीकृष्ण ॥ प्रकृतिपुरुषलक्षण सांगेल ॥ १००२ ॥ ते
प्रकृतिपुरुषांची कथा ॥ विवंचना हृदयीं धरितां ॥ मी सुखदुःखद्वंद्व-
परता ॥ निजात्मता निजबोधू^२ ॥ १००३ ॥ संतसज्जना साष्टांग
नमन ॥ श्रोतेजनांसि लोटांगण ॥ एक विनवी जनार्दन ॥ अति गोड
निरूपण पुढें आहे ॥ १००४ ॥ इति श्रीभागवते महापुराणे एकादश-
स्कंधे श्रीकृष्णोद्भवसंवादे एकाकारटीकायां भिक्षुगीतनिरूपणं नाम त्रयो-
विंशत्यधिकोऽध्यायः ॥ २३ ॥ ओं ॥ १००४ ॥ श्लो० ॥ ६२ ॥
एकूण ॥ १०६६ ॥

परीशिष्ट ३

APPENDIX III

भिक्षुगीतांत असलेल्या कठिण मराठी शब्दांचे अर्थ

सूचना—खालील शब्द अकार विल्हेवारीने रचिले आहेत. ज्या शब्दांचे अर्थ, नेहमीपेक्षा कांहीं निराळ्या तऱ्हेने उपयोगांत आणले आहेत; त्यांच्या-पुढे कंसांत प्रथम संस्कृत श्लोकाचा व नंतर ओवीचा क्रमांक दाखविला आहे, प्रत्येक पृष्ठाच्या खाली पाठभेद अंकांनी दाखविले आहेत.

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अक्षर = अविनाशी.
 अक्षसूत्र = रूढाक्षांची माळ.
 अगम्य = समजण्यास कठिण.
 अगम्यागम = (संभोगास) अयोग्य.
 अघटितघटी = न घडणारें घडवून आण-
 णारी.
 अंगभूत = साधनें (४६-६४३).
 अचाट = विलक्षण, अत्यंत.
 अजरामर = जरामरणरहित.
 अटक = विघ्न; प्रतिबंध.
 अडी = प्रतिबंध करतो; अडचण उत्पन्न
 करणें.
 अतर्क्यता = न ओळखणारा.
 अतिक्रमे = जाते.
 अतिचार = अति त्वरित गमन करणारे.
 अतिलाय = फार माजलेला.
 अदृष्ट = पूर्वकर्म.
 अद्वातद्वाता = बऱ्या वाड्याचा विचार न
 करितां.

अधिष्ठाता = नियामक.
 अंतक = मृत्यु.
 अनर्थभूत = क्लेशदायक.
 अनाप्त = शत्रु.
 अनाहत = (अन् + आहत) ताडण
 केल्यावांचून उत्पन्न होणारा; खरा.
 अनुग्रही = कृपा करतो.
 अनुदिनी = रोज.
 अनुद्वेग = दुःखावांचून; चित्तक्षोभावांचून
 शांत; स्तब्ध.
 अनेग = अनेक.
 अनोळख = ओळख नसणें.
 अनंगाचा = कामाचा.
 अपत्य = मूल.
 अप्रमाण = खोटें.
 अबोला = द्वेष.
 अभिवंदन = मस्तकास लादणें; नमस्कार
 करणें.
 अमनस्क = मनोजय करणारा; मनरहित.

अमर = देव.
 अमित = पुष्कळ, फार.
 अयाचित = याचना न करणारा.
 अर्जन = मिळविणे.
 अर्बुज = व्यवहारशून्य, अज्ञ.
 अर्थ = हेतु.
 अर्थमूल = द्रव्य ज्याच्या मुळाशी आहे
 असा.
 अर्थार्थी = द्रव्यार्थी.
 अरुणा = श्रद्धा.
 अवचटें = एकदम; एकाएकी; सहज;
 अकस्मात्.
 अलक्ष्य = चोरून, कोणाच्या दृष्टीस न
 पडतां.
 अवनी = पृथ्वी.
 अवज्ञा = अनादर.
 अवरोध = अडथळा.
 अवस्था = गर्हिवर; उत्कंठा, उत्सुकता.
 अविचारमणीय = अविचारानें सुंदर
 भासणारे.
 अविश्रम = सतत.
 अवंचक = न ठकविणारा.
 अशांत = क्रोधयुक्त.
 अहेवेसी = सुवासिनीशीं.

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आकळवया = (शांतिरहस्य) कळावें
 म्हणून.
 आकळणें = वश करणें; निरोध करणें;
 समजणें.

आखाडभूती = ठक, लुच्चा, फसव्या.
 आगी = आग.
 आंगवण = सामर्थ्य.
 आंगवणें = स्वाधीन करून घेणें.
 आघात = तडाका.
 आतळणें = शिवणें; स्पर्श करणें.
 आंतुवटे = अंतरंगांतल्या.
 आत्मावैपुत्रनामासि = पुत्र हा प्रत्यक्ष
 आपला आत्माच आहे, अशी श्रुति
 आहे.
 आंदणा = बक्षीस; सुलभ; स्वाधीन.
 आधि = मानसिक व्यथा.
 आन = दुसरा.
 आपभयें = आपल्या भयानें.
 आपैती = प्राप्त होते.
 आस (मानी) = आवडता.
 आयास = श्रम.
 आयतन = जागा.
 आर = अजगर.
 आरबळोन = व्यापून.
 आरुष = आर्ष; जड.
 आर्द्रता = ओलेपणा.
 आवर्त = पाण्यांतील भोंवरा.
 आवर्तन = फिरणें.
 आवांका = धैर्य.
 आवेव = अवयव.
 आविद्यक = अज्ञानजन्य.
 आव्हाटे = आडमार्ग.

इ

इहामुत्र = (इह + अमुत्र) ह्या लोकीं व
परलोकीं.

इंगळी = ठिणगी.

इंद्रिय अधिष्ठात्री = इंद्रियांच्या ठिकाणीं
राहून त्यांना प्रेरणा करणारी.

इंद्रियग्राम = इंद्रियांचा समुदाय.

इंद्रियजयता = इंद्रियजय.

ई

ईषणात्रय = (एषणा = इच्छा) लोकैषणा;
दारैषणा; पुत्रैषणा; वित्तैषणा.

उ

उखितें = एकदम; एकंदर.

उगाणा = नागवण.

उगाणलें = शून्य झालें.

उघडे डोळा = डोळे असून.

उथळे = भरून वाहते.

उदरपूर्ण = पोटभर.

उदासीन = तटस्थ.

उद्धवप्रेमपुरस्कर्ती = उद्धवाच्या प्रेमा-

स्तव; उद्धवाच्या प्रेमाला पुढें करून.

उद्यत = सिद्ध, तयार.

उद्यान = बाग.

उद्धोध = प्रकट होणें.

उद्धट = कडक, मोठें.

उद्देक = अतिशय.

उधारू = उधार.

उन्नद्ध = उन्नत.

उन्मळी = उपटी.

उन्मादकाम = उन्मत.

उपपत्ति = युक्ति.

उपार्जन = मिळविणें.

उपाव = उपाय; युक्ति.

उपासी = प्रार्थी.

उबारा = उष्णता.

उभउभ्यां = तत्काल.

उल्हासे = उत्कर्ष पावते.

उसंत = भवकाश.

ऊ

ऊहु = तर्क.

ऋ

ऋणायित = ऋणको; कर्जदार.

ए

एवंविध = असा; या प्रकारचा.

ऐ

ऐकता = ऐकणारा.

ऐल = बुधापासून इलेच्या ठिकाणीं
जन्मलेला, पुरुरवा.

ओ

ओगरणें = वाढणें (अन्न).

ओसरणें = कमी होणें.

क

कचाट = संकट.

कटकटा } = { हा देवा!, अंगरे!, हाय!
कटा } = { हाय!

कडोविकडी = अतिशय, कडकडून.

कदर्थवी = त्रासवी.

कदन्न = वाईट अन्न.

कर्दया = कृपणास.
 कर्दर्यु = कृपण, कंजुष.
 कर्दर्युवृत्ति = कृपणता.
 कनककामिनी = सोने व स्त्री.
 कर्मनीय = सुंदर.
 करडणें } = कुरतडणें
 करांडणें }
 करंटा = अभागी.
 कर्णधार = नावाडी.
 कर्मबंधमोचक = कर्माच्या बंधांतून सोड-
 विणारे.
 कर्मबाध = कर्मापासून होणारी पीडा.
 क्वतिक = नवल, कौतुक.
 कंथा = गोधडी.
 क्रयविक्रय = देणें घेणें.
 कांचणीमेळीं = धर्षण करीत असतां.
 काडी = अडथळा, प्रतिबंध.
 काणा = तिरपें पाहणारा ; चकणा.
 काम = इच्छा.
 कामसंभ्रम = मदनाची बाधा.
 काषायवस्त्र = भगवें वस्त्र.
 कामिनीमेळीं = स्त्रियांच्या संगतींत.
 कासाविसी = चित्ताची तळमळ.
 कासेनी = कोणत्याहि प्रकारें.
 कांवरुल = बांडगुळ.
 कावली = त्रासली.
 काळमुखा = काळतोंड्या, कपाळकरंटा.
 कुटका = तुकडा.
 कुडामंत्री = वाईट मंत्री ; कपटी.

कुडें = वाईट.
 कुरुनायक = परीक्षिति.
 कुब्ज = कुबडा.
 कुहू = अमावास्या. (अमा = एकत्र.
 सूर्यचंद्र एकत्र आले कीं अमावास्या
 होते.)
 कुळयाडी = कुणबावा.
 कुंकात = केंकत.
 कृषिवाणिज्य = शेतवाडी आणि व्यापार
 केलें = वृत्त्य, कर्म.
 कैवाड = भरपाई; अभिमान; कैवार.
 कोड = आवड.
 कोराक्षकर = भिक्षेकरी; कोरडी भिक्षा
 घेणारा.
 कौपीन = लंगोटी.

ख

खटुंगाराजा = हा इक्ष्वाकुकुलोत्पन्न राजा
 यज्ञ करणारा विख्यात होता. त्या-
 च्या यज्ञांत साठ हजार गंधर्व गायन
 करीत असत. सुवर्णयूपाला पशु
 बांधीत. स्वाध्यायघोष, म्हणजे
 वेदपठणाचा घोष, ज्याघोष, म्हणजे
 धनुष्याच्या रज्जूचा घोष व 'दीय-
 ताम्,' म्हणजे द्या, असा याच-
 कांचा घोष, याप्रमाणें त्रिविध घोष
 त्याच्या वाज्यांत नित्य ऐकूं येत
 असत. एकदा देवांनीं साह्यार्थ त्यास
 स्वर्गास नेलें. देवकार्य केल्यामुळें
 देव त्यावर संतुष्ट होऊन 'वर माग'

म्हणू लागले. त्यानें प्रथम विचारिलें, “ माझे आयुष्य किती आहे, तें सांगा. ” तें मुद्दुर्तमात्र आहे, असें समजतांच तो अयोध्येस गेला, पुत्रास गादीवर बसविलें, व स्वस्वरूपीं रममाण होत्साता परब्रह्मभानाप्रत पावला! (महाभारत वनपर्व अ. ९.)

खणती = कुदळीनें खणून.

खणेन = फाडीन.

खतखूत = खतपत्रें.

खर = गाढव.

खाली, खाल = साल.

खुडी = खुडणें, तोडून टाकणें.

खेट खर्वट = वाजार भरण्याचा गांव; खेडें.

ग

गतालका = विधवा, केशविहीन स्त्री.

गव्हार = मूर्ख.

ग्रह = पिशाच.

ग्रहगती = ग्रहगतीपासून (५४.८१७)

ग्लानि = चिंता. (३४.५२३)

गादली = गांजली.

गाथा = गाणें, गीत.

गाढा = बळकट.

गालींचे = तोंडांतले, गालांतले

गुढी = निशाण.

गोठणीं = गायत्राब्ज्यांत.

गोत्रज = कुळांत जन्मलेला.

गोमय = गाईचें शेण, शेण.

घ

घटस्फोट = घट फोडणें, आप्तसंबंध तोडणें.

घणघाय = घणाचे घाव.

घाणी = घाण.

घायवट = घायाळ.

घारला (विखें) = विष चढलें.

घृत = तूप.

च

चक्र = सुदर्शन चक्र.

चंडवात = झंझावात; मोठा वारा.

चंडीश = शंकर.

चातुर्मासी = पावसाळें.

चाली = चाल; स्वारी.

चाविरें = चावट; चावरें; चावणारें.

चाळी = उलथापालथ करणें.

चिडाण = कुजणें.

चिद्रूप = ज्ञानरूप (आत्मा). (४३
६०७).

चिडियां = चिमण्यांना, चिमण्यांस.

चिंतावर्त (चिंता + आवर्त) = चितेका भोंवरा.

चुरून = चोळून.

चोख = निर्मळ.

चोहटा = चौक; चव्हाटा.

चौअध्यायोक्ती = चार अध्यायांत.

चौफेरीं = चहू बाजूचीं.

चौबारा = चव्हाट्यावर.

ज

जगजेठी = यजमान, धनी.
 जगड्वाळ = दृश्य पसारा.
 जखतर्पण = उदरतृप्ति.
 जडीसमान = दगडासारखा.
 जनक = उत्पन्न होण्यास कारण.
 जननीजखरी = आईच्या उदरांत.
 जन्मान्त = आमरण.
 जपाकुसुम = जास्वंदीचें फूल.
 जरठ = वृद्ध; म्हातारा.
 जरा = म्हातारपण.
 जाती = तन्हा, नमुना.
 जावळी = जुळी; आवळीजावळी.
 जिणें = आयुष्य; जगणें.
 जिता प्राणें = जिवंत असेपर्यंत.
 जिव्हार = जिव्हाळा, जीवन; अंतःकरण.
 जीत = जिवंत.
 जीर्ण = जुनं.
 जीविका = निर्वाह.

झ

झकविणें = फसविणें.
 झळंबणें = वळकट धरणें; निमग्न होणें.
 झांसा = झांपड; निद्रा; धाक; भीति.
 झोटधरणी = केशाकेशी; लग्नलट्टी.
 झोंटाळी = शेडी धरून ओढतो.

ठ

ठकिले = फसले.
 ठसावळें = दड झालें.
 ठावो = विश्रांतीची जागा; आश्रयस्थान

ड

डंडळी = धाबरत नाही; ढळे; हाले.
 डिंगरू = लाडका; बाळ; भक्त.
 डावलिलें = सोडिलें.
 डोळा नुषडी = थांबत नाही.

ढ

ढका = धक्का.
 ढोरू (तेलियाचा) = धाण्याचा बैल.

त

तटका = संबंध.
 तटस्थ = मूक; शब्दरहित.
 तात = बाबा.
 तापस = तपी; तपस्वी.
 ताफा = भोपळ्यांची अ. नावांची सांगड.
 तिख्याचे = पोलादाचे.
 ती = तीन.
 तुजहोनियां = तुजहून
 तुष = तूस; कोंडा.
 त्यक्तोदक = ज्यानें पाणी पिण्याचें
 देखील सोडलें आहे.

त्या = तिनें

त्राय = सत्ता, सामर्थ्य.

वाहाटणें = वाजविणें.

त्रिमालिक = तीन मजली.

त्रिविध जन = शत्रु, मित्र व उदासीन
 किंवा दुष्ट, सुष्ट व तटस्थ.

त्रिसत्य = त्रिवार सत्य.

थ

थितें = असलेलें; जवळ असलेलें.

द

दंभ = ढोंग.
 दर्दुर = बेहक.
 दहन = अग्नि.
 दादुंगे = प्रबळ; गर्विष्ठ.
 दायाद = भाऊबंध.
 दिवाकर = सूर्य.
 दुजेपणा = भिन्नत्व.
 दुर्गम = जाणण्यास कठिण.
 दुःखसमाज = दुःखाचे डोंगर; दुःखाचा समूह.
 दृष्टिसूनि = नजर देऊन, पाहून.
 दृष्टिभेटी = डोळ्यांनीं पाहणें.
 देहातीत = देहाहून वेगळा.
 देहात्मता = देहाच्या ठिकाणीं आपलेपणा.
 देहांतवरी = देहाचा अंत होईपर्यंत.
 देवहत = अभागी, दुर्दैवी.
 द्यूत = जुगार.
 द्रव्यार्जन = द्रव्य मिळविणें.
 द्वंद्व = वैर, भांडण.
 द्वंद्वसमाप्तिउपावो = द्वैतबुद्धीची समाप्ति (नाश, अंत) करणारा उपाय.
 द्वार = दार.

ध

धगधगीत = तेजस्वी.
 धट = धीट, धर्तिगण.
 धनबद्धक = धनलोभी.
 धनागमन = द्रव्यप्राप्ति.

धनेसी = धनासह.
 धवळार = घर.
 धाटामोठा = धट्टाकट्टा.
 धाड, धाडी = हल्ला; घाला.
 धातुवाद = किमयेची थाप.
 धांदडी = जवरीनें.
 धान = घर; स्थान.
 धारणु = काष्ठ.
 धाला = तृप्त झाला.
 धुकधुकी = काळजी.
 धुणी = नाश.
 धुरा = पुढारी.
 धूसरवर्ण = मलिन; घामट.
 धृति = धैर्य.
 धोंगडी = कपटाची, स्थूल, बेदब.

न

नमनप्रसंगे = पायां पडण्याच्या निमित्तानें.
 नष्ट = पापी; पातकी; दुष्ट; भ्रष्ट.
 नाग = बचनाग.
 नागभूषणें = सर्पाकारभूषणें.
 नाडील = फसवील.
 नाथल्या } = खोड्या; नसलेल्या.
 नाथिल्या }
 निका = चांगला; योग्य.
 निगुती = रीतीनें.
 निग्रहण = स्वाधीन ठेवणें.
 निजकल्पना कडाडी = आपल्या कल्पनेच्या जोरावर.

निजनिवाडे = स्वनिश्चयानें; आत्म-
प्रतीतीनें.

निजदेह = मूळ वृक्ष (३१-४८९).

निजनिष्ठा = स्वतःच्या निष्ठेनें.

निजविवेक = खरा विचार.

निजात्मता = आपलें स्वरूप; ऐक्य.

निमाले = बसले, नाहीसे झाले.

निरोधून = (गळा) घालून; बांधून.

निंदास्पद = निंदा करण्यास योग्य ;

निंदेचें स्थान.

निर्दळण = नाश.

निर्धन = द्रव्यरहित; भिकारी.

निर्धारितां = निश्चय करितां.

निर्भर्त्सणें = निंदा करणें.

निर्वाहो = व्यवस्था.

निर्वाणस्थिति = शेवटची, पराकाष्ठेची
स्थिति.

निर्वाहलें = निरंतर.

निर्विकल्प = कल्पनारहित ब्रह्म;

भेदरहित.

निर्वेद = वैराग्य, खेद.

निवास = राहणें.

निवाड = निकाल; निर्णय.

निवेदन = कथन.

निशाण = रणवाद्य.

निष्कृति = नाश.

निष्ठा = भक्ति.

निस्तेजी = पाणउतारा करते; निर्भर्त्सना
करते.

नेम = नियमन (४७ ६५६); व्रतादि
नियम.

नेमणें = ठरविणें, निश्चित करणें.

नेमावें = नियमन करावें.

नेत्रांतरें = डोळा चुकवून.

नोकूनी = छद्मन, दुःख देऊन.

प

पठाडे = पथारी.

पडिपाडें = बरोबरीनें.

पडिये = आवडते.

पद्मिनी = कमळिणी; कमळाचा वेल.

पद्धतिलेखन = चालीसंबंधीं लेख.

पद = ठिकाण; शब्द.

परजी, पर्जी = पराजित करी; जिंकी.

परणी = विवाह करतो.

परता = पेक्षां; दूर.

परमार्थराष्ट्र = परमार्थाचा प्रांत.

परस्व = दुसऱ्याचें धन.

पराङ्मुख = पाठ फिरविलेला, विन्मुख;
परत.

परात्परतर = मायेच्या पलीकडे.

परापवाद = दुसऱ्याची निंदा.

परिपाक = परिणाम, शेवट.

परिभ्रमण = फिरणें.

पांचभौतिक = पंचमहाभूतांपासून
झालेले.

पाड = पर्वा; गणना.

पातिकर = भागीदार.

पातिजेना = विश्वासेना.

पात्र = योग्य.

पानपाल्या = वनस्पतीच्या औषधीनें,

पालटलें = प्राप्त झालें (३१. ७४).

पार्थिव = पृथ्वीवरील; पृथ्वीपासून उत्पन्न
झालेला [देह] (५१. ७७६).

पालट = विकार.

पासाव = पासून.

पिशीं = वेडीं माणसें.

पीठ = आसन.

पुढतीं = पुन्हां.

पुढिल = दुसरा (५१. ७८०).

पुढिलीं = लोकांनीं.

पुरनिवासक = पुरांत राहणारा.

पूर्वभूमिका = जन्मभूमि; पहिलें राह-
ण्याचें ठिकाण.

पूर्वी लागूनि = पूर्वीपासून.

पैल = पलीकडे.

पोटस्थ = पोटाच्या आशेनें.

पोसणें = दास; ऋणी.

पौत्र = नातु.

पंचागार (पंच=पांच; आगार=घर) =
पांचघरें.

पंचानन = सिंह.

पंचमहायज्ञ = भूतयज्ञ; पितृयज्ञ; देवयज्ञ;
ब्रह्मयज्ञ; मनुष्ययज्ञ.

प्रकृति = स्वभाव.

प्रत्यावर्तन = परतणें; फेरा.

प्रपंच = पक्षपात.

प्रलयानल = प्रलय काळचा अग्नि.

प्रवर्त = व्यापारधंदा.

प्राकृतास्थिती = अज्ञानी.

प्रायशा = बहुतरून.

प्रारब्ध (त्रिविध) = संचित; क्रियमाण;
प्रारब्ध.

प्राप्ततत्त्व = ज्यास गुरुपदेशानें आत्म-
तत्त्व प्राप्त झालें आहे.

फ

फाडोवाडें = खटपटीनें.

फावला = मिळविला.

फांसा = पाश. 'निर्गुण पाडी गुणाच्या

फांसा = निर्गुण अशा जीवाला मन

गुणांच्या फाशांत पाडतें.' (४४.
६१७).

ब

बडिवारू = बडेजाव, मोठेपणा.

बद्धवैर = दृढ वैर.

बरकू = भ्रमिष्ट; बडबडे; मूर्ख.

बळियांमाजी = बळवंतामध्ये.

बहुवस = पुष्कळ.

बाप = अरे बापरे !, थोर.

बासटें = काळकूट; बाणाप्रींचें विष.

बांदवडी }
बांदोडी } = बांदिवास; बांधन.

बिढार = बिन्हाड.

बिदी = रस्ता; उकिरडा; कोंपरा.

बुकाली = धक्के देऊन बाहेर काढतो.

बोहरी = नाश; राखरांगोळी.

बोलामाजी = वचनांत.

बोळ = एक कडू औषध.

ब्राह्मण्य = ब्राह्मणपण.

ब्रह्मवर्चस्व = ब्रह्मतेज.

भ

भगवत्पथ = भक्तिमार्ग; ईश्वरमार्ग.

भंगणी = नाश.

भरोवरी = सामग्री.

भवविधपरपार = संसारसमुद्राची पैलथडी

भवंडी = भोंवळ.

भाजन = पात्र; भाडें.

भावो = मन.

भावार्थता = मनापासून.

भिक्षुगीत = भिक्षूने गायिलेलें तत्त्व-
विचारपूर्ण गीत.

भूमिनिक्षेप = जमिनींत द्रव्य पुरून
ठेवणें.

भेद = वैर.

भेरी = रणवाद्य.

भेव = भय.

भौम = मंगळ.

भ्रांत = भ्रमिष्ट.

म

मर्ती = मतांतराप्रमाणें. (५२. ७८३).

मद्यपान = दारू पिणें.

मध्यस्थ = दलाल.

मनपवन (जिणोनियां) = मन व प्राण
जिंकून.

मनी = मानणें.

मनें घेतलें = मनाची समजूत झाली.

मनोजन्य = मनापासून उत्पन्न होणारें.

मनोनिग्रह = चित्तवृत्तींचा निरोध.

मनःकाल्पनिक = मनानें कल्पिलेलीं.

मरणधर्म = मरणाधीन.

मरणात्मक = मरणारे

महामारी = मनाला जबर ठोक देणारा.

माखणें = स्पर्श करणें; लिप्त होणें.

माजीवडा = मध्ये.

मातेहृनि = आईपासून.

मानला = वाटला.

माव = माया.

मित्राचार = मैत्री.

मिरास = वतन

मुकुटमणी = प्रमुख; श्रेष्ठ.

मुलाम्याची = खोटी, बनावट.

मुसमुशित = तीव्र, प्रखर, भरांत असणें.

मुसलवत् = अंग न चोळतां.

मूर्खता = मोहांध होऊन; अज्ञानानें.

मोकळ = पहारेकरी.

मोडशी = अजीर्ण.

य

यक्षवित्त = मुळींच उपयोग न करतां
केवळ रक्षण केलेलें द्रव्य.

यती = संन्यासी.

यजन = यज्ञ.

यथारुचि = रुचेल असे.

यथाशक्ति = शक्तीप्रमाणें.

युक्तायुक्त = योग्यायोग्य; बरेंवाईट.

येती (नरक) = प्राप्त होतील.

योगेश्वर = योग्यांत श्रेष्ठ.

र

रजस्वला = दिटाळशी.
रनकंदन = निकराची लढाई.
रसना = जिभेनें.
रंक = भिकारी.
राजमुद्रा = राजाचा शिक्का.
रानभरी = रानोमाळ.
रिगवणं = येणं प्रवेश करणं.
रिगावा = प्रवेश.
रिघे = शिरलें.
रुख = वृक्ष.
रोम = केस; लोंव.

ल

लवण = मीठ.
लवोटवो = आर्जव.
लहरीबळें = लाटांच्या बळानें.
लाघव = कौतुक.
लाठी = जोगची.
लाहणें = मिळणें; पावणें.
लोकैपणा = लोकांत प्रतिष्ठा वाढावी
अशी इच्छा; स्वर्गादि लोक प्राप्तीची
इच्छा.
लोभिष्ट = लोभी.
लोंव = लव; केस; रोम.
लोळविती = जमीनदोस्त करतात.

व

वचनमात्रे = केवळ बोलण्यानेंच.
वचनाकित = बंदी होऊन राहतें, कऱ्यांत
राहतें.

वचे (न) = जात नाही.
वयसेचा = वयाचा; आयुष्याचा.
वरुणा = धृति
वर्णाप्रपण = ब्राह्मणत्व.
वर्णाग्र्यजन्म = वर्णांत श्रेष्ठ अशा
ब्राह्मणकुळांत जन्म.
वशवर्ती = स्वाधीन.
वसवसोनी = वसवस करून; ओरडून.
वाक्पट = तोंड.
वाक्पुट = तोंड.
वाख = दुर्गंध.
वाग्बाण = मर्मभेदक व कठोर भाषणें.
वाफवी = पेरवितो.
वाड = महत्वाचा; व्यापक; फार.
वाडवाड = अधिकाधिक.
वारु = घोडा.
वारिलें = निषेध केलेलें.
वार्तिक = सूत्रवृत्ति.
वावडे = उसळे.
वावो = व्यर्थ.
वास = घाण; बख.
वाहटोळी = वाऱ्याच्या वावटळीनें.
वांचती गती = प्राण वांचविण्याचा उपाय.
विकल्प = भेद, विरुद्ध कल्पना.
विकल्पी = बुद्धिभ्रष्ट.
विकळ = हीन दशा पावलेला.
विख = विष.
विचंबु = संकट.
विचारितां = विचार करतां.

विजातीय = भिन्न; दुसरा.

विटावी = वेडावी.

वितंड = विनाकारण.

विधातया = विधात्या, ब्रह्मदेवा.

विधाता = ब्रह्मदेव.

विंदान = कारण; कौशल्य (२८.४४३)

विभांडी (अ) = जेरीस आणतो; नाश करतो; जिंकतो.

विधूनि = खोचून.

विन्यास = वर्णन; निरूपण; प्रतिपादन.

विमुख = प्रतिकूल.

विराले = नाहीसे झाले.

विरोध धाड = लढाईची धामधूम.

विलास = प्रताप.

विवेकचित्तचकोरचंद्र = विचारयुक्तचित्त हाच कोणी चकोर त्याचा चंद्र (३३-५०८).

विशद = स्पष्ट.

विश्वासी = विश्वासपात्र.

विषम = संकट.

विसंबेना = सांडीत नाही; सोडीत नाही.

वेंचू = खर्च.

वेदशास्त्रज्ञ = वेदशास्त्र जाणणारे.

वेळु = बांबू.

वेळुजाळ = बांबूचें बेट.

वेळुवेळुवां = बांबूनें बांबूवर.

वैष्णवरज = विष्णुभक्तांची पायधूळ.

बोगमान = मानपान.

बोढी = त्रास.

बोसरणें = ओसरणें; कमी होणें; दूर होणें.

बोसंडला = प्रेमानें आर्द्र झाला.

बोसंडून = टाकून.

बोहटणें = ओहोहटणें; उतरणें; कमी होणें.

बोळे = प्रसन्न होई.

बोळंगणा = सेवक.

बोळंबा = वाळवी.

बंचक = ठक, फसव्या.

बंचिल्या (अ) = ठकविल्या.

बंचन = फसवणूक.

व्यभिचारोनी = व्यभिचार करून; दूषित करून.

व्यय = खर्च.

व्रतवोवसियांचीं = व्रतें करणारांचीं व्रतें.

व्रती = व्रतें करणारा.

श

शठ = ढोंगी; लबाड.

शबळ = अविद्यायुक्त; उपाधियुक्त.

शर्धा करणें = पादणें.

शस्त्रमुठी = हातांत शस्त्र घेतलेला.

शंखस्फुरण = शंख करणें; बोंब मारणें.

शांतिगङ्गा = शांतिरूपगंगा.

शारंगधर = शार्ङ्गनामक धनुष्य धारण करणारा; विष्णु; कृष्ण.

शास्त्रभागें = यथाशास्त्र.

शिरोवेरीं = खालपासून वरपर्यंत.

शिष्टाई = उपदेशाच्या गोष्टी.

शिसीं = शीर्ष-शीस-मस्तकावर.

शुद्ध = आत्मा. (४५.६२२)

शुद्धि = शोध.

शुद्धमुद्रा = शुद्धलक्षणी.

शुनी = कुत्री.

शृंखला = साखळी

शोष = तृष्णा; तळमळ.

शोषीन = सुकवीन.

श्रीमद = ऐश्वर्यमद.

श्रीरंग = विष्णु.

श्रेणी = पंक्ति, ओळ, माला.

श्रेयार्थ = परोपकारार्थ.

श्रेयार्थी = स्वहितेच्छु

श्वेतता = (कोडाचा) पांढरेपणा.

घ

घण्णवति = घाण्णव.

स

सकाळें = योग्य वेळीं.

सत्यानृत = खरी व खोटी; चांगली व वाईट.

सत्त्वजतमादिगुणी । सुरनर तिर्यगादि
योनी = सात्त्विक, राजस आणि
तामस कर्मांनीं अनुक्रमें देवयोनी,
मनुष्ययोनी व पशुपक्ष्यादिकांची
योनी प्राप्त होते. (४४.६१५).

सद्ग्न = चांगलें अन्न.

सायास = श्रम, प्रयास.

सधर = श्रेष्ठ; बळकट.

सपाई = साफ; सपशेल; सर्वस्वी.

सबाह्य = आंतबाहेर.

समवाय = समूह, आश्रय (५८.९०८)

सम्यक् = उत्तम प्रकारानें.

समाहित = स्वस्थपणें; शांत; समाधिरत

सरता = मान्य; पवित्र; पूर्ण; प्रसादयुक्त

सरस्वती = भक्ति.

सरिता = नदी.

सर्पा = सापाविषयीं (४३.५९९)

सळी = छळी.

सळू = छळ.

साचार = खरा.

साचोकारे = खरे; अट्टल.

सातवांकडीं = सात दिवसांची पादसाची
झाड.

सादरें = आदरानें, प्रेमानें.

साधारण = प्राकृत, इतर.

सावचित्त = सावध.

सावेव = साकार; मूर्तिमंत.

साही प्रकार = जन, देवता, आत्मा,
ग्रह, कर्म व काळ. (४३.६०६)

साक्षेपें = यत्नानें, खटपटीनें.

सांगाती = सोबती.

सिंतरी = फसवी.

सिंधु = समुद्र.

सुखदुःखादिहेतुषट्क = सुखदुःखांचीं

सहा कारणें, १ जन; २ देवता;

३ आत्मा; ४ ग्रह; ५ कर्म;

६ काळ.

सुती = (काड्या) घालतात.

सुनाट = फुकट; व्यर्थ; निष्फळ.

सुबद्ध = तीव्र.

सुभद्र = भाग्यवंत.

सुषुप्ति = गाढ निद्रा.

सूक्तासूक्त = बाटेल त्या रीतीने.

सेरी = खाजगी जमीन.

सोयऱ्या = नातेवाईक स्त्रिया.

संग्रही = सांठवितो.

संचलें = भरून राहिलें.

संमुख = समोर.

संभावना = सत्कार, द्रव्यप्राप्ति.

संरक्षूनि = (उद्धवांचे मनोगत) ध्यानीं
आणून.

स्त्रीजित = स्त्रीलंपट.

स्पर्धा = द्वेष करणें ; चुरस.

स्फुंदन = फुंदून रडणें.

स्रजन = उत्पत्ति.

स्रवती = वाहणें.

स्वदारा = लग्नाची बायको ; स्वतःची
बायको.

स्वयार्ती मी सांडिलों = माझ्या ज्ञाति-
बांधवांनीं मला सोडिलें.

स्वयंपाकी = स्वतःचा पाक (अन्न)
करणारा.

स्वर्णस्तेय = सोन्याची चोरी.

स्वाचारनिष्ठ = आपल्या आचारांत निपुण.

स्वानंद = आनंदरूप.

ह

हरासे = नष्ट होतें.

हरितला = हिसकावून घेतला.

हस्तगत = प्राप्त.

हाट = बाजार.

हातियेरू = हत्यार ; शस्त्र.

हातोफळी = हात धरून झोंबी करणें.

हातोहात = हां हां म्हणतां, बोलतां
बोलतां.

हार्द = अंतःकरणांतील प्रेम.

हिमकण = बर्फाचा कण.

हिंपुटी = कष्टी ; उदास.

हिंसाळ्यानें = किडीनें, रोगानें.

हृदयस्थ = परमात्मा.

हृदयस्फोट = छाती फाटणें.

हेरू = हेर ; पाळत ठेवणारा.

हेळण = अपमान ; हेटाळणी ; अवज्ञा.

होमूनि = होम करून ; जाळून.

क्ष

क्षमा = सहनशीलता ; वैराग्य.

क्षाळितां = धुतलें असतां.

क्षिती = पृथ्वी.

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