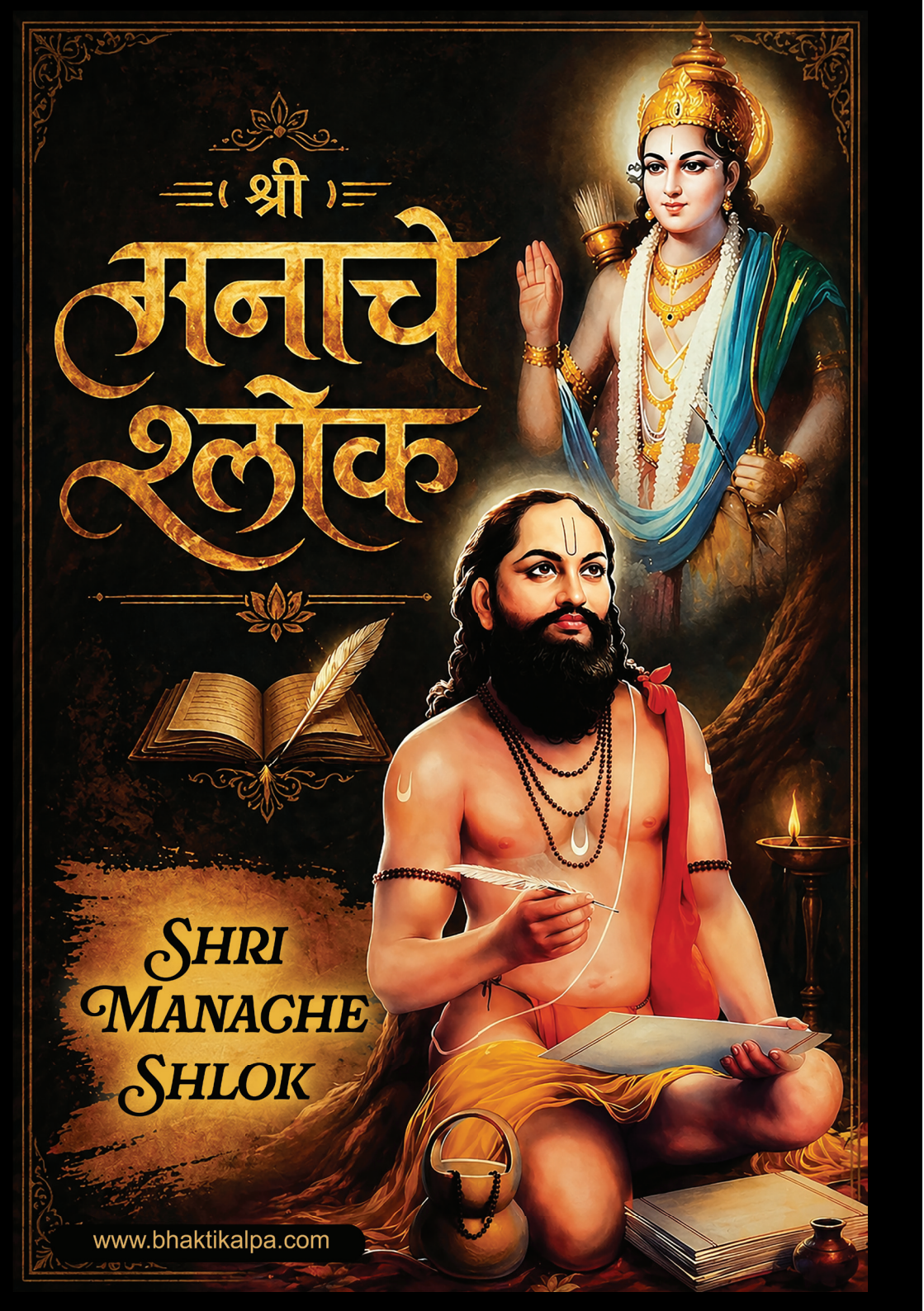

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मनाचे श्लोक
Shri Manache Shlok
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॥ OM GAM GANAPATAYE NAMAHA ॥



Sri Swayambhu Varasiddhi Vinayaka Swamy

Jai Jai Raghuveera Samartha

Manache Shlok is one of the most revered works of Samarth Ramdas Swami. It is a concise yet powerful collection of spiritual teachings that guides the human mind toward ethical living, self-discipline, inner purity, clarity of thought, humility, moral values, inner strength, and unwavering devotion to Lord Rama. This sacred text consists of 205 verses (shlokas) in which Samarth Ramdas Swami directly addresses the mind, inspiring it to follow the path of righteousness, control desires, avoid negative tendencies, and remain devoted to Shri Rama as the embodiment of truth, virtue, and dharma. The teachings beautifully blend Bhakti and Vedanta philosophy, making them deeply practical for everyday life as well as for spiritual growth and self-realization.



Disclaimer: This book is published for spiritual, devotional, and educational purposes only. Meanings and translations are provided to help readers understand the teachings of Samarth Ramdas Swami in a simple and accessible manner and may vary across traditions and scholars. If you have any suggestions or corrections, please email: bhaktikalpa@gmail.com.

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SAMARTH RAMDAS SWAMI



Samarth Ramdas Swami was a great saint, philosopher, poet, spiritual reformer, and ardent devotee of Lord Rama. He was born in 1608 in Jamb village, Maharashtra, as Narayan Suryaji Thosar, into a deeply pious Deshastha Rigvedi Brahmin family. His parents, Suryajipant Thosar and Ranubai Thosar, were devoted worshippers of Surya Bhagavan and Lord Rama, and their family had followed these spiritual traditions for generations.

From an early age, Narayan displayed extraordinary devotion, discipline, compassion, courage, and detachment from worldly life. After the early death of his father, when he was about seven years old, he became deeply introspective and spiritually inclined. His mother, Ranubai, raised him and his elder brother Gangadhar with great devotion and traditional values. Gangadhar, later known as Shreshtha or Shami Ramdas, was himself a respected saintly figure, scholar, and poet. He became Narayan's first spiritual guide and introduced him to meditation, devotion to Lord Rama, and spiritual discipline during childhood. Though Samarth Ramdas later embraced complete renunciation and celibacy, Gangadhar married and continued the Thosar family lineage while preserving its spiritual heritage.

According to tradition, when Narayan was only twelve years old, his mother arranged his marriage, hoping he would lead a conventional family life. However, during the wedding ceremony, upon hearing the priest chant the word "Savadhan" (Be alert), Narayan experienced a deep spiritual awakening about the temporary nature of worldly life and immediately left the marriage hall in search of divine truth.

He then spent many years in intense meditation and penance at Takli near Nashik, on the banks of the Godavari River, continuously chanting the divine mantra "Shri Ram Jai Ram Jai Jai Ram." Through deep devotion and intense spiritual practice, he is believed to have received the blessings and divine vision of Lord Rama and Lord Hanuman. During this period of spiritual practice and complete devotion to Lord Rama, Narayan came to be known as "Ramdas," meaning "Servant of Lord Ram." Later, because of his extraordinary spiritual strength, wisdom, leadership, and accomplishments, devotees reverentially addressed him as "Samarth Ramdas," where "Samarth" means powerful, capable, and spiritually accomplished.

Hanuman became his ideal of strength, discipline, devotion, courage, and selfless service, while Lord Rama became the heart of his teachings and spiritual mission.

Samarth Ramdas Swami traveled extensively across India, spreading the message of dharma, devotion, righteous living, courage, self-discipline, and spiritual awakening. He became the trusted spiritual guide of Chhatrapati Shivaji Maharaj and inspired moral strength and unity in society during difficult times. He established a vast spiritual network of more than 1,100 mathas (monasteries) and 11 Maruti temples to physically, mentally, and spiritually strengthen the masses.

In the Bhakti tradition, Samarth Ramdas Swami is revered as a realized saint associated with many miraculous events. Devotional accounts describe how he restored life to a dead bird through intense prayer, blessed his foremost disciple Kalyan Swami with the divine vision of Lord Rama, and spread the powerful mantra "**Shri Ram Jai Ram Jai Jai Ram**" as a simple and accessible path of devotion and liberation for all devotees.

He composed several spiritual works, among which Manache Shlok and Dasbodh are the most famous. Manache Shlok consists of 205 verses that guide the mind toward devotion, wisdom, morality, self-discipline, righteous living, and self-realization through simple yet profound teachings.

According to devotional tradition, later in life Samarth Ramdas Swami returned to his native village to serve his aged and blind mother, Ranubai. When he arrived dressed as a saintly monk, she did not initially recognize that the great spiritual master standing before her was her own son Narayan. Upon revealing his identity, she was overwhelmed with joy, devotion, and motherly affection. It is believed that after witnessing the spiritual greatness and divine purpose fulfilled in her son's life, she attained deep peace and satisfaction before passing away shortly thereafter.

Samarth Ramdas Swami took Samadhi at Sajjangad Fort in Maharashtra in 1681, which remains one of the most sacred pilgrimage places for devotees today. His timeless teachings continue to inspire millions on the path of devotion, inner strength, righteousness, self-discipline, and realization of the Divine.



Shri Manache Shlok





Shloka - 1

गणाधीश जो ईश सर्वां गुणांचा ।
मुळारंभ आरंभ तो निर्गुणाचा ॥
नमूं शारदा मूळ चत्वार वाचा ।
गमूं पंथ आनंत या राघवाचा ॥१ ॥

Ganadheesh jo eesh sarva gunaancha |
Mularambh aarambh to nirgunaancha ||
Namu Sharada mool chatvar vacha |
Gamu panth anant ya Raghavacha || 1 ||

Lord Ganesh is the master of all virtues; He is the primordial source and the origin even of the Nirguna (Formless Absolute); I bow to Goddess Sharada, the source of the four forms of speech; Let us walk the infinite path of Lord Rama.

Shloka - 2

मना सज्जना भक्तिपंथेचि जावें ।
तरी श्रीहरी पाविजेतो स्वभावें ॥
जनीं निंद्य तें सर्व सोडूनि द्यावें ।
जनीं वंद्य ते सर्व भावे करावे ॥२ ॥

Mana sajjana bhakti panthechi jaave |
Tari Shri Hari paavije to swabhaave ||
Jani nindhyate sarv soduuni dyaave |
Jani vandyate sarv bhaave karaave || 2 ||

O noble mind, walk on the path of devotion; Then Shri Hari is attained naturally; Abandon everything that is condemned by the wise; Practice wholeheartedly all that is worthy of reverence.

Shloka - 3

प्रभाते मनी राम चिंतीत जावा ।
पुढे वैखरी राम आधी वदावा ॥
सदाचार हा थोर सांडूं नये तो ।
जनीं तोचि तो मानवी धन्य होतो ॥३ ॥

Prabhate mani Ram chintit jaava |
Pudhe vaikhari Ram aadhi vadava ||
Sadachaar haa thor saandu naye to |
Jani tochi to maanavi dhanya hoto || 3 ||

At dawn, let the mind contemplate Lord Rama; Thereafter, let the tongue first utter the name of Rama; Never abandon righteous conduct, for it is noble and great; Such a person alone becomes blessed among people.

Shri Manache Shlok





Shloka - 4

मना वासना दुष्ट कामा न ये रे ।
मना सर्वथा पापबुद्धी नको रे ॥
मना धर्मता नीति सोडूं नको हो ।
मना अंतरीं सार वीचार राहो ॥४ ॥

Mana vasana dusht kaama naye re |
Mana sarvatha paap buddhi nako re ||
Mana dharmataa neeti sodu nako ho |
Mana antari saar vichaar raho || 4 ||

O mind, do not abandon dharma and moral principles. O mind, let true discrimination remain within. O mind, do not harbor sinful desires within. O mind, do not follow the path of sinful intellect.

Shloka - 5

मना पापसंकल्प सोडूनि द्यावा ।
मना सत्यसंकल्प जीवीं धरावा ॥
मना कल्पना ते नको वीषयांची ।
विकारे घडे हो जनी सर्व ची ची ॥५ ॥

Mana paap sankalp soduuni dyaava |
Mana satya sankalp jeevi dharaava ||
Mana kalpana te nako vishayaanchi |
Vikaare ghade ho jani sarv chee chee || 5 ||

O mind, abandon sinful intentions; O mind, hold firmly to truthful and noble resolve in life; O mind, do not dwell upon thoughts of worldly sense objects; From such distortions comes condemnation by all.

Shloka - 6

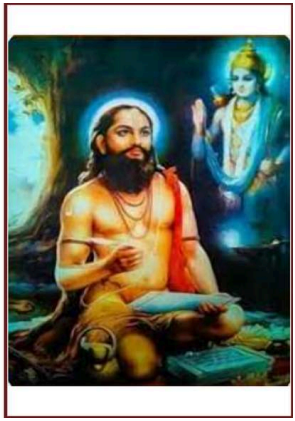
नको रे मना क्रोध हा खेदकारी ।
नको रे मना काम नाना विकारी ॥
नको रे मना लोभ हा अंगिकारू ।
नको रे मना मत्सरु दंभ भारु ॥६ ॥

Nako re mana krodha haa khedakaarii |
Nako re mana kaama naanaa vikaarii ||
Nako re mana lobha haa angikaaru |
Nako re mana matsaru dambha bhaaru || 6 ||

O mind, do not entertain anger, for it brings sorrow; O mind, do not give in to sensual desire, which gives rise to many distortions; O mind, do not accept greed within yourself; O mind, do not carry jealousy and the burden of pride.

Shri Manache Shlok





Shloka - 7

मना श्रेष्ठ धारिष्ट जीवीं धरावे ।
मना बोलणे नीच सोशीत जावें ॥
स्वयें सर्वदा नम्र वाचे वदावे ।
मना सर्व लोकांसि रे नीववावें ॥७ ॥

Mana shreshtha dharishta jeevi dharaave |
Mana bolane neech soshit jaave ||
Svaye sarvada namra vaache vadave |
Mana sarva lokaansi re neeva vaave || 7 ||

O mind, hold noble courage within life; O mind, endure harsh or insulting words; Always speak with humble words; O mind, remain humble before all people.

Shloka - 8

देहे त्यागितां कीर्ति मागें उरावी ।
मना सज्जना हेचि क्रीया धरावी ॥
मना चंदनाचे परी त्वां झिजावे ।
परी अंतरीं सज्जना नीववावे ॥८ ॥

Dehe tyagita keerti maage uraavi |
Mana sajjana hechi kriya dharaavi ||
Mana chandanache pari tva jhijaave |
Pari antari sajjana neeva vaave || 8 ||

After leaving the body, let good fame remain behind; O mind, adopt only such conduct as the virtuous follow; O mind, like sandalwood, wear yourself away for the benefit of others; Yet inwardly remain humble before the virtuous.

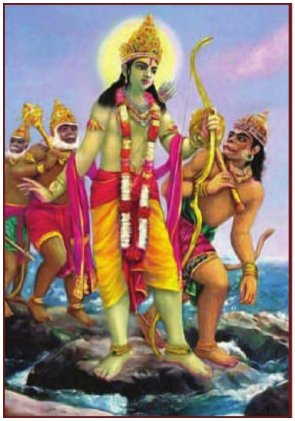
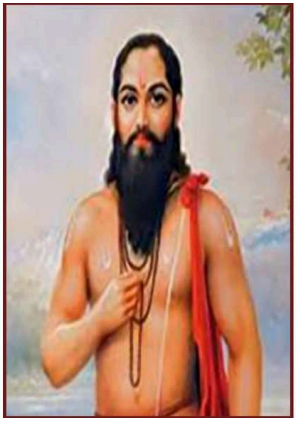
Shloka - 9

नको रे मना द्रव्य ते पूढिलांचे ।
अति स्वार्थबुद्धी नुरे पाप सांचे ॥
घडे भोगणे पाप ते कर्म खोटे ।
न होतां मनासारिखें दुःख मोठे ॥९ ॥

Nako re mana dravya te pudhilaanche |
Ati swaarth buddhi na re paap saanche ||
Ghade bhogane paap te karma khote |
Na hote mana saarkhe dukh mothe || 9 ||

O mind, do not desire the wealth of others; Excessive selfish thinking gathers sinful actions; Such false actions lead to suffering and consequences; O mind, there is no sorrow greater than this.

Shri Manache Shlok


Shloka - 10

सदा सर्वदा प्रीती रामीं धरावी ।
दुःखाची स्वयें सांडि जीवी करावी ॥
देहेदुःख ते सूख मानीत जावे ।
विवेके सदा स्वस्वरुपीं भरावें ॥१० ॥

Sada sarvada preeti Raami dharaavi |
Dukhaachi svaye saandi jeevi karaavi ||
Dehe dukh te sukh maanita jaave |
Viveke sada swasvaroopi bharaave || 10 ||

Always and forever hold love for Rama; By oneself, cast away sorrow from life; Even bodily suffering should be accepted as happiness; Through wisdom, always remain absorbed in one's true nature.

Shloka - 11

जनीं सर्वसूखी असा कोण आहे ।
विचारें मना तुंचि शोधुनि पाहे ॥
मना त्वांचि रे पूर्वसंचीत केले ।
तयासारिखे भोगणें प्राप्त जाले ॥११ ॥

Janii sarva sukhi asa kon aahe |
Vichaare mana tuchi shodhuni paahe ||
Mana tvaachi re poorva sanchit kele |
Taya saarkhe bhogane praapt jhaale || 11 ||

O mind, reflect and discover this for yourself; O mind, whatever you have accumulated from past actions; Accordingly those experiences are received.

Shloka - 12

मना मानसीं दुःख आणूं नको रे ।
मना सर्वथा शोक चिंता नको रे ॥
विवेके देहेबुद्धि सोडूनि द्यावी ।
विदेहीपणें मुक्ति भोगीत जावी ॥१२ ॥

Mana maanasi dukh aanu nako re |
Mana sarvatha shok chinta nako re ||
Viveke dehe buddhi soduuni dyaavi |
Videhi pane mukti bhogit jaavi || 12 ||

O mind, do not bring sorrow into yourself; O mind, never dwell in grief and anxiety; Through wisdom, abandon identification with the body; In the bodiless state, continue experiencing liberation.

Shri Manache Shlok





Shloka - 13

मना सांग पां रावणा काय जाले ।
अकस्मात ते राज्य सर्वें बुडाले ॥
म्हणोनी कुडी वासना सांड वेगीं ।
बळे लागला काळ हा पाठिलागी ॥१३ ॥

Mana saang paa Raavana kaay jhaale |
Akaasmat te raajya sarve budaale ||
Mhanoni kudi vaasana saandivegi |
Bale laagala kaal haa paathilaagi || 13 ||

O mind, tell what happened to Ravana; Suddenly his entire kingdom perished; Therefore quickly abandon impure desires; For mighty Time stands close behind you.

Shloka - 14

जिवा कर्मयोगे जनीं जन्म जाला ।
परी शेवटीं काळमूखीं निमाला ॥
महाथोर ते मृत्युपंथेचि गेले ।
कितीएक ते जन्मले आणि मेले ॥१४ ॥

Jiva karma yoge janii janma zhala |
Parii shevatii kaal mookhii nimaala ||
Mahaa thor te mrutyu panthechi gele |
Kitii ek te janmale aani mele || 14 ||

The soul takes birth in this world due to karma; But in the end, all perish in the mouth of Time; Even the greatest have gone on the path of death; Countless beings have been born and have died

Shloka - 15

मना पाहतां सत्य हे मृत्युभूमी ।
जितां बोलती सर्वही जीव मी मी ॥
चिरंजीव हे सर्वही मानिताती ।
अकस्मात सांडूनिया सर्व जाती ॥१५ ॥

Manaa paahataa satya he mrutyubhoomii |
Jitaa bolatii sarv hii jiiv mii mii ||
Chiranjiv he sarv hii maanitaatii |
Akasmaat saanduniya sarv jaatii || 15 ||

O mind, truly see that this world is the land of death; While alive, every being keeps saying “I, I.”; Everyone believes that they will live long or forever; But suddenly, leaving everything behind, they depart.

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Shloka - 16

मरे एक त्याचा दुजा शोक वाहे ।
अकस्मात तोही पुढे जात आहे ॥
पुरेना जनीं लोभ रे क्षोभ त्याते ।
म्हणोनी जनीं मागुता जन्म घेते ॥१६॥

Mare ek tyaachaa dujaa shok vaahe |
Akasmaat tohii pudhe jaat aahe ||
Purenaa janii lobh re kshobh tyaate |
Mhanonii janii maagutaa janma ghete || 16 ||

When one person dies, another grieves for him; But suddenly, that grieving person too goes forward toward death; In this world, greed and inner agitation never come to an end; Therefore, driven by desires, beings continue taking birth again and again.

Shloka - 17

मनीं मानवा व्यर्थ चिंता वहाते ।
अकस्मात होणार होऊनि जाते ॥
घडें भोगणे सर्वही कर्मयोगे ।
मतीमंद तें खेद मानी वियोगें ॥१७॥

Manii maanavaa vyartha chintaa vaahate |
Akasmaat honaar houni jaate ||
Ghade bhogne sarv hii karmayoge |
Matii mand te khed maanii viyoge || 17 ||

O human mind, useless worries keep flowing within; What is destined to happen suddenly happens and passes; All experiences of enjoyment and suffering occur according to karma; But the ignorant mind grieves deeply over separation and loss.

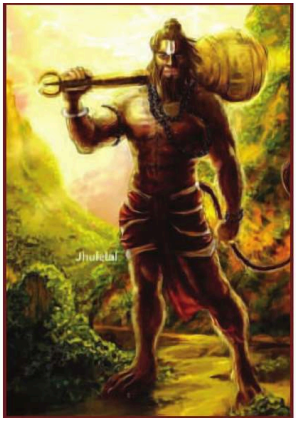
Shloka - 18

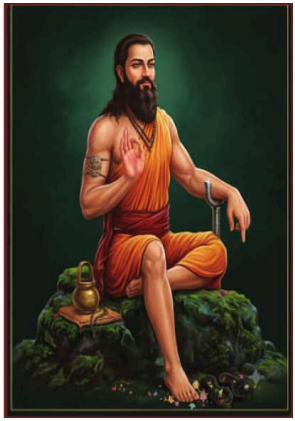
मना राघवेंवीण आशा नको रे ।
मना मानवाची नको कीर्ति तूं रे ॥
जया वर्णिती वेद-शास्त्रे-पुराणें ।
तया वर्णितां सर्वही श्लाघ्यवाणे ॥१८॥

Mana Raghavevin aashaa nako re |
Mana maanavaachi nako kirti tu re ||
Jayaa varniti Ved-shaastra-puraane |
Tayaa varnitaa sarvahi shlaaghya vaane || 18 ||

O mind, do not keep hope apart from Raghava; O mind, do not seek worldly fame; The One whom the Vedas, scriptures, and Puranas describe; In describing Him, all speech becomes praiseworthy.

Shri Manache Shlok



Shloka - 19

मना सर्वथा सत्य सांडूं नको रे ।
मना सर्वथा मिथ्य मांडूं नको रे ॥
मना सत्य ते सत्य वाचे वदावे ।
मना मिथ्य तें मिथ्य सोडूनि द्यावें ॥१९॥

Mana sarvathaa satya saandu nako re |
Mana sarvathaa mithya maandu nako re ||
Mana satya te satya vaache vadaave |
Mana mithya te mithya soduni dyaave || 19 ||

O mind, never abandon truth in any way; O mind, never present falsehood in any way; O mind, speak the truth as truth; O mind, abandon the false as false.

Shloka - 20

बहू हिंपुटी होईजे मायपोटी ।
नको रे मना यातना तेचि मोठी ॥
निरोधें पचे कोंडिले गर्भवासी ।
अधोमूख रे दुःख त्या बाळकासीं ॥२०॥

Bahu himputi hoije maaypoti |
Nako re mana yaatanaa techi mothi ||
Nirodhe pache kondile garbhavaasi |
Adhomukh re dukh tyaa baalakasi || 20 ||

One becomes greatly cramped in the mother's womb; O mind, that suffering itself is great; The one dwelling in the womb is enclosed and trapped inside; That child suffers while facing downward.

Shloka - 21

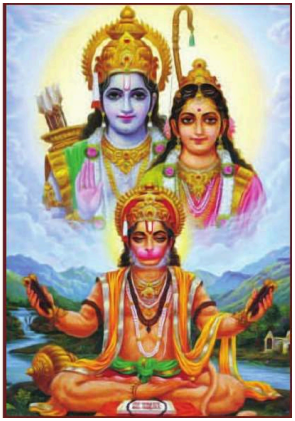
मना वासना चूकवीं येरझारा ।
मना कामना सांडी रे द्रव्यदारा ॥
मना यातना थोर हे गर्भवासीं ।
मना सज्जना भेटवीं राघवासीं ॥२१॥

Mana vaasanaa chukavi yerzhaaraa |
Mana kaamanaa saandi re dravya daaraa ||
Mana yaatanaa thor he garbhavaasi |
Mana sajjana bhetavi Raghavaasi || 21 ||

O mind, avoid the repeated cycle of worldly existence; O mind, abandon attachment to wealth and sensual pleasures; O mind, great is the suffering of dwelling in the womb; O noble mind, seek union with Lord Raghava.

Shri Manache Shlok





Shloka - 22

मना सज्जना हीत माझें करावें ।
रघुनायका दृढ चित्ती धरावें ॥
महाराज तो स्वामि वायुसुताचा ।
जना उद्धरी नाथ लोकत्रयाचा ॥२२ ॥

Mana sajjana heet maajhe karaave |
Raghunaayakaa drudh chitti dharaave ||
Mahaaraaj to swaami Vaayusutachaa |
Janaa uddhari naath lokatrayaachaa || 22 ||

O noble mind, do what is beneficial for me; Hold Lord Raghunatha firmly in the mind; He is the great Lord worshipped even by Hanuman, the son of Vayu; He is the Lord of the three worlds who liberates people.

Shloka - 23

न बोलें मना राघवेवीण कांहीं ।
जनी वाउगें बोलता सुख नाहीं ॥
घडिने घडी काळ आयुष्य नेतो ।
देहांतीं तुला कोण सोडूं पहातो? ॥२३ ॥

Na bole mana Raghavevin kaahi |
Jani vaauge bolataa sukh naahi ||
Ghadine ghadi kaal aayushya neto |
Dehaanti tulaa kon sodu pahaato || 23 ||

O mind, do not speak anything without Raghava; There is no happiness in speaking useless words among people; Moment by moment, Time diminishes life;

Shloka - 24

रघुनायकावीण वांया शिणावे ।
जनासारिखे व्यर्थ कां वोसणावें ॥
सदा सर्वदा नाम वाचे वसो दे ।
अहंता मनी पापिणी ते नसो दे ॥२४ ॥

Raghunaayakavin vaayaa shinaave |
Janaasaarikhe vyarth kaa vosanaave ||
Sadaa sarvadaa naam vaache vaso de |
Ahantaa mani paapini te naso de || 24 ||

Without Lord Raghunatha, life becomes wasted in vain; Why speak uselessly like ordinary people; Let the Divine Name always dwell upon the tongue; Let that sinful ego not remain in the mind.

Shri Manache Shlok





Shloka - 25

मना वीट मानूं नको बोलण्याचा ।
पुढें मागुता राम जोडेल कैंचा ॥
सुखाची घडी लोटतां सूख आहे ।
पुढें सर्व जाईल कांही न राहे ॥२५॥

Mana veet maanu nako bolanyaachaa |
Pudhe maagutaa Raam jodel kainchaa ||
Sukhaachi ghadi lotataa sukh aahe |
Pudhe sarv jaail kaahi na raahe || 25 ||

O mind, do not feel tired of speaking Rama's name; A moment of happiness remains only while it passes; Later, everything will pass away and nothing will remain.

Shloka - 26

देहेरक्षणाकारणें यत्न केला ।
परी शेवटीं काळ घेउन गेला ॥
करीं रे मना भक्ति या राघवाची ।
पुढें अंतरीं सोडिं चिंता भवाची ॥२६॥

Dehe rakshanaa kaaranen yatna kelaa |
Pari sevati kaal gheuni gelaa ||
Kari re mana bhakti yaa Raghavaachi |
Pudhe antari sodii chintaa bhavaachi || 26 ||

Effort was made for protecting the body; But in the end, Time carried it away; O mind, practice devotion to Lord Raghava; Thereafter, abandon within yourself the worry of worldly existence.

Shloka - 27

भवाच्या भये काय भीतोस लंडी ।
धरीं रे मना धीर धाकासि सांडी ॥
रघूनायकासारिखा स्वामि शीरीं ।
नुपेक्षी कदा कोपल्या दंडधारी ॥२७॥

Bhavaachyaa bhayen kaay bheetos landi |
Dhari re mana dheer dhaakasi saandi ||
Raghunaayakaa saarikhaa swaami shireen |
Nupekshi kadaa kopalyaa dandadhaari || 27 ||

Why do you fear worldly existence, O weak-minded one; O mind, hold courage and abandon fear; With Lord Raghunatha as protector over your head; The powerful protector will never neglect you, even when angered.

Shri Manache Shlok





Shloka - 28

दिनानाथ हा राम कोदंडधारी ।
पुढें देखतां काळ पोटीं थरारी ॥
मना वाक्य नेमस्त हे सत्य मानीं ।
नुपेक्षी कदा राम दासाभिमानी ॥२८ ॥

Dinaanaath haa Raam koudand dhaari |
Pudhe dekhtaa kaal poti tharaari ||
Mana vaaky nemast hey satya maani |
Nupekshi kadaa Raam daasaabhimaani || 28 ||

Lord Rama, wielder of the Kodanda bow, is the protector of the humble; Even Time trembles inwardly upon seeing Him ahead; O mind, accept these measured words as truth; Lord Rama, who cherishes His devotees, never neglects them.

Shloka - 29

पदी राघवाचे सदा ब्रीद गाजे ।
वळें भक्तरीपूशिरी कांबि वाजे ॥
पुरी वाहिली सर्व जेणे विमानीं ।
नुपेक्षी कदा रामदासाभिमानी ॥२९ ॥

Padi Raghavaache sada beed gaaje |
Bale bhaktari pooshiri kaambi vaaje ||
Puri vaahili sarv jene vimaani |
Nupekshi kadaa Raam daasaabhimaani || 29 ||

The glory of Raghava's feet always resounds; Even if devotees are struck forcefully with sticks; He who carried the entire kingdom in a divine flying chariot. Lord Rama, who cherishes His devotees, never neglects them.

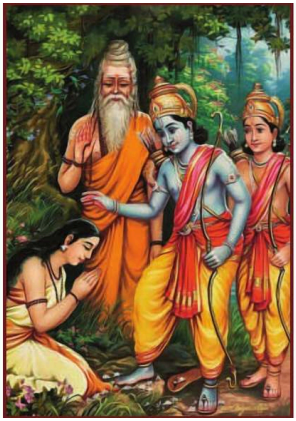
Shloka - 30

समर्थाचिया सेचका वक्र पाहे ।
असा सर्व भुमंडळी कोण आहे ॥
जयाची लिला वर्णिती लोक तीन्ही ।
नुपेक्षी कदा राम दासाभिमानी ॥३० ॥

Samarthachiyaa sevakaa vakra paahe |
Asaa sarv bhoomandali kon aahe ||
Jayaachi leela varniti lok tinhi |
Nupekshi kadaa Raam daasaabhimaani || 30 ||

Who looks crookedly at the servant of the mighty Lord; Whose divine play is described in all the three worlds; Lord Rama, who cherishes His devotees, never neglects them.

Shri Manache Shlok


Shloka - 31

महासंकटी सोडिले देव जेणें ।
प्रतापे बळे आगळा सर्वगूणे ॥
जयाते स्मरे शैलजा शूलपाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥३१ ॥

Mahasankati sodile dev jene |
Prataape bale aagalaa sarvagune ||
Jayate smare Shailajaa Shoolpaanii |
Nupekshi kadaa Raam daasaabhimaani || 31 ||

He who rescued the gods from great calamities; Who is unique in strength, glory, and all virtues; Whom even Shailaja and Shoolpani remember in victory; Lord Rama, who cherishes His devotees, never neglects them

Shloka - 32

अहल्या शिळा राघवें मुक्त केली ।
पदीं लागतां दिव्य होऊनि गेली ॥
जया वर्णितां शीणली वेदवाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥३२ ॥

Ahalyaa shilaa Raghave mukta keli |
Padi laagataa divya houni geli ||
Jayaa varnitaa sheenali Vedavaani |
Nupekshi kadaa Raam daasaabhimaani || 32 ||

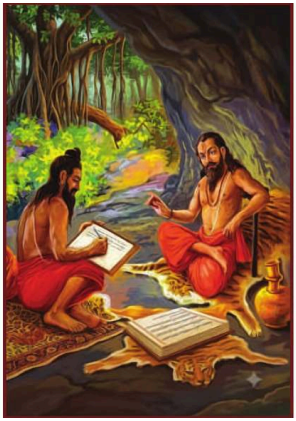
Ahalya, turned into stone, was liberated by Lord Rama; By the touch of His feet, she became divine again; Even the Vedas grow weary describing Him; Lord Rama, who cherishes His devotees, never neglects them.

Shloka - 33

वसे मेरुमांदार हे सृष्टिलीला ।
शशी सूर्य तारांगणे मेघमाला ॥
चिरंजीव केले जनी दास दोन्ही ।
नुपेक्षी कदा राम दासाभिमानी ॥३३ ॥

Vase merumandaar he srushtileelaa |
Shashi soorya taaraangane meghamaalaa ||
Chiraanjeev kele jani daas donhi |
Nupekshi kadaa Raam daasaabhimaani || 33 ||

He who dwells amidst Mount Meru and Mandara in this cosmic play; Who created the moon, the sun, the stars, and the garlands of clouds; Who blessed both his devotees with immortality Lord Rama, who cherishes His devotees, never neglects them.


Shloka - 34

उपेक्षी कदा रामरुपी असेना ।
जिवां मानवां निश्चयो तो वसेना ॥
शिरी भार वाहेन बोले पुराणीं ।
नुपेक्षी कदा राम दासाभिमानी ॥३४ ॥

Upeksha kadaa Raamaroopi ase naa |
Jive maanavaa nischayo to vase naa ||
Shiri bhaar vaahe na bole puraani |
Nupekshi kadaa Raam daasaabhimaani || 34 ||

Neglect never exists in the nature of Rama; That conviction does not remain in the human heart; The Puranas never say that He leaves one burdened and helpless; Lord Rama, who cherishes His devotees, never neglects them.

Shloka - 35

असे हो जया अंतरी भाव जैसा ।
वसे हो तया अंतरी देव तैसा ॥
अनन्यास रक्षीतसे चापपाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥३५ ॥

Ase ho jayaa antari bhaav jaisaa |
Vase ho tayaa antari dev taisaa ||
Ananyaas rakshitase chaap paani |
Nupekshi kadaa Raam daasaabhimaani || 35 ||

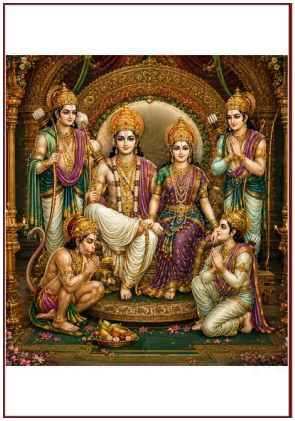
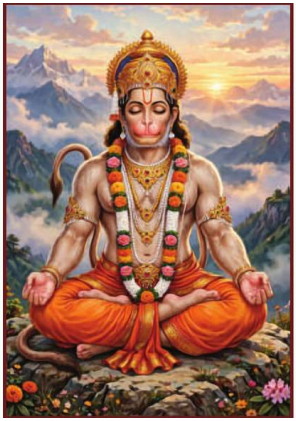
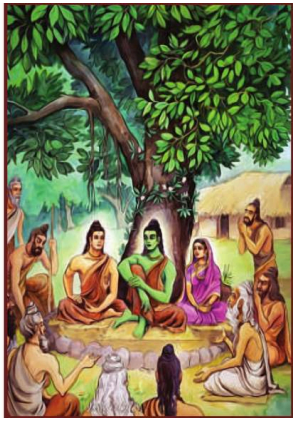
As is the feeling within a person; So does God dwell within that person; The bow-bearing Lord protects those exclusively devoted to Him; Lord Rama, who cherishes His devotees, never neglects them.

Shloka - 36

सदा सर्वदा देव सन्नीध आहे ।
कृपाळुपणे अल्प धारीष्ट पाहे ॥
सुखानंद आनंद कैवल्यदानी ।
नुपेक्षी कदा राम दासाभिमानी ॥३६ ॥

Sadaa sarvadaa dev sannidh aahe |
Krupaalu pane alp dhaarishta paahe ||
Sukhaananda aananda kaivalyadaani |
Nupekshi kadaa Raam daasaabhimaani || 36 ||

God is always present nearby; He compassionately notices even a little courage; He is the giver of happiness, joy, and liberation; Lord Rama, who cherishes His devotees, never neglects them.

Shloka - 37

सदा चक्रवाकासि मार्तंड जैसा ।
उडी घालितो संकटी स्वामि तैसा ॥
हरीभक्तिचा घाव गाजे निशाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥३७ ॥

Sadaa chakravaakasi maartand jaisaa |
Udi ghaalito sankati swaami taisaa ||
Haribhaktichaa ghaav gaaje nishaanee |
Nupekshi kadaa Raam daasaabhimaani || 37 ||

Just as the sun is always there for the chakravaka bird; So does the Lord rush forth in times of difficulty; The power of devotion to Hari resounds as its mark; Lord Rama, who cherishes His devotees, never neglects them.

Shloka - 38

मना प्रार्थना तूजला एक आहे ।
रघूराज थक्कीत होऊनि पाहे ॥
अवज्ञा कदा हो यदर्थी न कीजे ।
मना सज्जना राघवी वस्ति कीजे ॥३८ ॥

Mana prarthana tujala ek aahe |
Raghuraaj thaakit houni paahe ||
Avagnyaa kadaa ho yadarthii na kije |
Mana sajjana Raghavii vasti keeje || 38 ||

O mind, I have one prayer for you; Remain firmly devoted to Lord Raghuraja; Never show disregard toward the true purpose of life; O noble mind, let Lord Raghava dwell within you.

Shloka - 39

जया वर्णिती वेद शास्त्रे पुराणे ।
जयाचेनि योगें समाधान बाणे ॥
तयालागिं हें सर्व चांचल्य दीजे ।
मना सज्जना राघवी वस्ति कीजे ॥३९ ॥

Jayaa varniti Ved shaastre puraane |
Jayaa cheni yoge samaadhaan baane ||
Tayaa laagi he sarv chaanchalya deeje |
Mana sajjana Raghavii vasti keeje || 39 ||

The Vedas, scriptures, and Puranas describe Him; Through union with Him, true contentment arises; For His sake, give up all restlessness; O noble mind, let Lord Raghava dwell within you.





Shloka - 40

मना पाविजे सर्वही सूख जेथे ।
अति आदरें ठेविजे लक्ष तेथें ॥
विविकें कुडी कल्पना पालटिजे ।
मना सज्जना राघवी वस्ति कीजे ॥४० ॥

Mana paavije sarvahii sukh jethe |
Ati aadare thevije laksh tethe ||
Viveke kudi kalpanaa paalatiije |
Mana sajjana Raghavi vasti keeje || 40 ||

O mind, attain that place where all happiness exists Keep your attention there with great reverence; Through wisdom, impure imagination should be restrained; O noble mind, let Lord Raghava dwell within you.

Shloka - 41

बहू हिंडतां सौख्य होणार नाहीं ।
शिणावे परी नातुडे हीत कांहीं ॥
विचारें बरें अंतरा बोधवीजे ।
मना सज्जना राघवीं वस्ति कीजे ॥४१ ॥

Bahu hindataa saukhya honaar naahi |
Shinaave pari naatude heet kaahi ||
Vichaare bare antaraa bodhavije |
Mana sajjana Raghavii vasti keeje || 41 ||

Excessive wandering does not bring happiness; One becomes exhausted, but no benefit comes from it; Through proper reflection, the inner self should be awakened; O noble mind, let your dwelling be in Raghava.

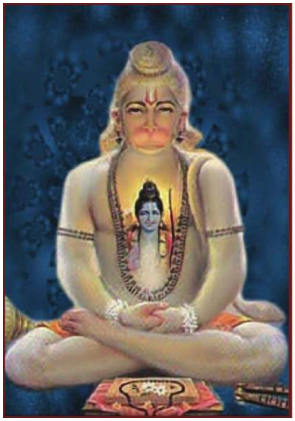
Shloka - 42

बहुतांपरी हेंचि आतां धरावें ।
रघूनायका आपुलेसे करावें ॥
दिनानाथ हें तोडरीं ब्रीद गाजे ।
मना सज्जना राघवीं वस्ति कीजे ॥४२ ॥

Bahutaampari hechi aataa dharaave |
Raghunaayakaa aapulese karaave ||
Dinaanaath he todari breed gaaje |
Mana sajjana Raghavii vasti keeje || 42 ||

After all this, hold firmly to this alone; Make Lord Raghunatha your very own; The glory of the protector of the humble resounds everywhere; O noble mind, let Lord Raghava dwell within you.

Shri Manache Shlok





Shloka - 43

मना सज्जना एक जीवीं धरावें ।
जनी आपुलें हीत तूवां करावें ॥
रघूनायकावीण बोलो नको हो ।
सदा मानसीं तो निजध्यास राहो ॥४३ ॥

Mana sajjana ek jeevi dharaave |
Jani aapule heet tuvaa karaave ||
Raghunaayakavin bolo nako ho |
Sadaa maanasi to nijadhyaas raaho || 43 ||

O noble mind, hold firmly to one resolve in life; In this world, do what is truly beneficial for yourself; O mind, do not speak without Lord Raghunatha; May He always remain as the true focus of your mind.

Shloka - 44

मना रे जनीं मौनमुद्रा धरावी ।
कथा आदरे राघवाची करावी ॥
नसें राम ते धाम सोडूनि द्यावे ।
सुखालागिं आरण्य सेवीत जावे ॥४४ ॥

Mana re jani maunmudraa dharaavi |
Kathaa aadare Raghavaachi karaavi ||
Nase Raam te dhaam soduuni dyaave |
Sukhaalaagi aaranya sevit jaave || 44 ||

O mind, maintain silence among people; With reverence, speak of Lord Raghava; Abandon places where Rama is absent; For happiness, one should seek the forest. (For inner peace, seek solitude.)

Shloka - 45

जयाचेनि संगे समाधान भंगे ।
अहंता अकस्मात येऊनि लागे ॥
तये संगतीची जनीं कोण गोडी ।
जिये संगतीनें मती राम सोडी ॥४५ ॥

Jayaacheni sange samaadhaan bhange |
Ahamataa akasmaat yeuuni laage;
Taye sangatichii janii kon goodii;
Jiye sangatine matii raam sodi; || 45 ||

By whose company inner peace gets disturbed; And ego suddenly begins to arise; What sweetness can there be in such association; Through that company, the mind abandons Rama;

Shri Manache Shlok





Shloka - 46

मना जे घडी राघवेवीण गेली ।
जनीं आपुली ते तुवां हानि केली ॥
रघूनायकावीण तो शीण आहे ।
जनी दक्ष तो लक्ष लावूनि पाहे ॥४६ ॥

Manaa je ghadi Raghaveviin geli |
Jani aapuli te tuvaa haani keli ||
Raghunaayakaaviin to sheen aahe |
Jani daksha to laksh laauni paahe || 46 ||

O mind, every moment spent without Raghava; Know that you yourself have caused your own loss; Without Lord Raghunatha, all effort becomes tiring and fruitless; The wise person observes this with steady attention;

Shloka - 47

मनीं लोचनीं श्रीहरी तोचि पाहे ।
जनीं जाणतां मुक्त होऊनि राहे ॥
गुणीं प्रीति राखे क्रमू साधनाचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥४७ ॥

Manii lochani Shri Hari tochi paahe |
Jani jaantaa mukt houni raahe ||
Gunii preeti raakhe kramoo saadhanaachaa |
Jagi dhanya to daas sarvottamaachaa || 47 ||

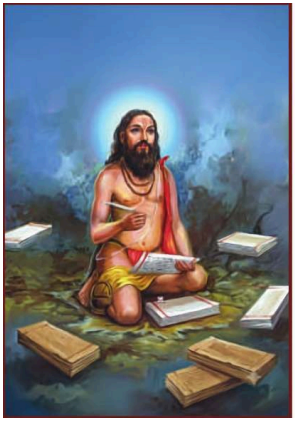
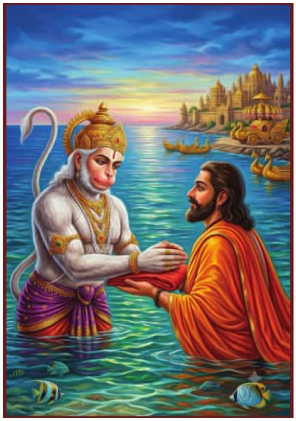
In the mind and through the eyes, he sees only Shri Hari; Living in the world with true understanding, he remains liberated; He preserves love for the disciplined path of spiritual practice; Blessed in this world is that servant of the Supreme Lord.

Shloka - 48

सदा देवकाजीं झिजे देह ज्याचा ।
सदा रामनामें वदे नित्य साचा ॥
स्वधर्मेचि चाले सदा उत्तमाचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥४८ ॥

Sadaa devakaajii jhije deh jyaachaa |
Sadaa Raam naame vade satya saachaa ||
Svadharmechi chaale sadaa uttamaachaa |
Jagi dhanya to daas sarvottamaachaa || 48 ||

Whose body is constantly worn out in the service of God; Who always speaks the name of Rama truthfully; Who always walks in the path of righteous duty; Blessed in this world is that servant of the Supreme Lord.


Shloka - 49

सदा बोलण्यासारिखे चालताहे ।
अनेकीं सदा एक देवासि पाहे ॥
सगूणी भजे लेश नाही भ्रमाचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥४९ ॥

Sadaa bolanyaasaarikhe chaalataahe |
Aneki sadaa ek devaasi paahe ||
Saguni bhaje lesh naahi bhramachaa |
Jagi dhanya to daas sarvottamaachaa || 49 ||

Always behaves according to what is spoken; Among the many, always sees the one God; Worships the Lord with form, with not even the slightest delusion; Blessed in this world is that servant of the Supreme Lord.

Shloka - 50

नसे अंतरी काम नानाविकारी ।
उदासीन जो तापसी ब्रह्मचारी ॥
निवाला मनीं लेश नाही तमाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥५० ॥

Nase naatarii kaam naanaa vikaarii |
Udaasiin jo taapsii brahmachaarii ||
Nighaalaa manii lesh naahii tamaachaa |
Jagii dhanya to daas sarvottamaachaa || 50 ||

One who is free from lust and its many distortions. Who remains detached, austere, and established in celibacy; Whose mind carries not even the slightest trace of ignorance; Blessed in this world is that servant of the Supreme Lord.

Shloka - 51

मदें मत्सरें सांडिली स्वार्थबुद्धी ।
प्रपंचीक नाहीं जयातें उपाधी ॥
सदा बोलणे नम्र वाचा सुवाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥५१ ॥

Made matsare saandili swaarth buddhi |
Prapanchik naahi jayaate upaadhi ||
Sadaa bole namra vaachaa suvaachaa |
Jagi dhanya to daas sarvottamaachaa || 51 ||

Pride, jealousy, and selfish thinking are abandoned; Worldly afflictions do not affect him; Humble and gentle words are always spoken; Blessed in this world is that servant of the Supreme Lord.





Shloka - 52

क्रमी वेळ जो तत्त्वचिंतानुवादे ।
न लिंपे कदा दंभ वादे विवादे ॥
करी सुखसंवाद जो उगमाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥५२ ॥

Krami vel jo tatva chintanuvaade |
Na limpe kada dambh vaade vivaade ||
Karii sukh samvaad jo ugamachaa |
Jagi dhanya to daas sarvottamachaa || 52 ||

Who spends his time in disciplined contemplation and discussion of truth; Never gets stained by pride, arguments, or disputes; Engages in uplifting dialogue rooted in truth; Blessed in this world is that servant of the Supreme Lord.

Shloka - 53

सदा आर्जवी प्रीय जो सर्व लोकीं ।
सदा सर्वदा सत्यवादी विवेकी ॥
न बोले कदा मिथ्य वाचा त्रिवाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥५३ ॥

Sada aarjavii priya jo sarva lokii |
Sada sarvada satyavaadi vivekii ||
Na bole kada mithya vaachaa trivaachaa |
Jagi dhanya to daas sarvottamachaa || 53 ||

One who is always sincere and straightforward among all people; Always truthful and discerning; Never speaks falsehood in any manner; Blessed in this world is that servant of the Supreme Lord.

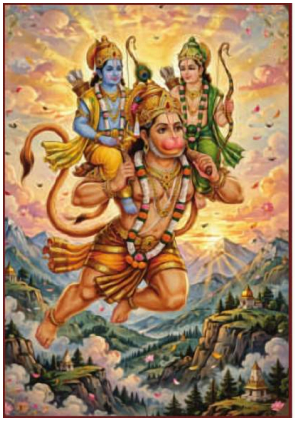
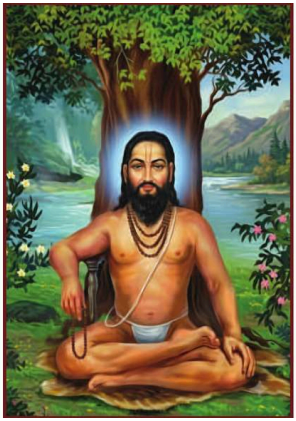
Shloka - 54

सदा सेवि आरण्य तारुण्यकाळीं ।
मिळेना कदा कल्पनेचेनि मेळी ॥
चळेना मनीं निश्चयो दृढ ज्याचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥५४ ॥

Sada sevi aaranya taarunyakaalii |
Milena kada kalpane cheni melii ||
Chalena manii nishchayo dhrida jyachaa |
Jagi dhanya to daas sarvottamachaa || 54 ||

One who spends youth in spiritual discipline and solitude; Never gets carried away by gatherings of imagination; Whose firm determination in the mind does not waver; Blessed in this world is that servant of the Supreme Lord.

Shri Manache Shlok


Shloka - 55

नसे मानसीं नष्ट आशा दुराशा ।
वसे अंतरीं प्रेमपाशा पिपाशा ॥
ऋणी देव हा भक्तिभावे जयाचा ।
जगी धन्य तो दास सर्वोत्तमाचा ॥५५ ॥

Nase maanasii nashta aashaa duraashaa |
Vase antarii prema paashaa pipaashaa ||
Runi dev haa bhakti bhaave jayaachaa |
Jagii dhanya to daas sarvottamaachaa || 55 ||

One whose mind is free from destructive desires and false expectations; Whose heart is filled with loving devotion and longing for the Divine; To whom God Himself becomes indebted because of sincere devotion; Blessed in this world is that servant of the Supreme Lord.

Shloka - 56

दिनाचा दयाळू मनाचा मवाळू ।
स्नेहाळू कृपाळू जनीं दासपाळू ॥
तया अंतरी क्रोध संताप कैंचा ।
जगीं धन्य तो दास सर्वोत्तमाचा ॥५६ ॥

Dinaachaa dayaalu manachaa mavaalu |
Snehaluu krupaaluu janii daaspaluu ||
Tayaa antari krodh santaap kaichaa |
Jagi dhanya to daas sarvottamachaa || 56 ||

Compassionate toward the afflicted and gentle in mind; Loving, merciful, and protector of devotees among people; Within such a one, how can anger and agitation exist; Blessed in this world is that servant of the Supreme Lord.

Shloka - 57

जगीं होइजे धन्य या रामनामे ।
क्रिया भक्ति ऊपासना नित्य नेमे ॥
उदासीनता तत्त्वता सार आहे ।
सदा सर्वदा मोकळी वृत्ति राहे ॥५७ ॥

Jagi hoije dhanya yaa raamnaame |
Kriyaa bhakti upaasanaa nitya neme ||
Udaaseenta tatwataa saar aahe |
Sada sarvada mokalii vrutti raahe || 57 ||

Blessed in this world is the one who lives by Rama's Name; Actions, devotion, and worship are practiced daily with discipline; Detachment is the true essence; Always and forever, the state of mind remains free.

Shri Manache Shlok





Shloka - 58

नको वासना वीषयीं वृत्तिरुपें ।
पदार्थी जडे कामना पूर्वपापें ॥
सदा राम निष्काम चिंतीत जावा ।
मना कल्पनालेश तोहि नसावा ॥५८ ॥

Nako vaasanaa vishayii vruttiroope |
Padaarthii jade kaamanaa poorva paape ||
Sadaa raam nishkaam chintiit jaavaa |
Mana kalpanaalesha tohii nasaavaa || 58 ||

Do not allow desires to take the form of attraction toward sense objects; Desire becomes attached to worldly objects because of past sinful impressions; Always meditate upon Rama without selfish desire; O mind, let not even the slightest trace of worldly imagination remain.

Shloka - 59

मना कल्पना कल्पितां कल्पकोटी ।
नव्हे रे नव्हे सर्वथा रामभेटी ॥
मनीं कामना राम नाही जयाला ।
अती आदरे प्रीती नाही तयाला ॥५९ ॥

Mana kalpanaa kalpitaa kalpakotii |
Navhe re navhe sarvathaa raam bhetii ||
Manii kaamanaa raam naahii jayaalaa |
Atii aadare preeti naahii tayaalaa || 59 ||

O mind, by imagining, countless imaginations are created; Never, never does Rama's attainment happen through them; In whose mind there are desires, Rama is not present; Such a one does not possess deep reverence and love.

Shloka - 60

मना राम कल्पतरु कामधेनु ।
निधी सार चिंतामणी काय वानूं ॥
जयाचेनि योगे घडे सर्व सत्ता ।
तया साम्यता कायसी कोण आतां ॥६० ॥

Mana raam kalpataru kaamdhenu |
Nidhi saar chintaamanii kaay vaanu ||
Jayaacheni yoge ghade sarva sattaa |
Tayaa saamyataa kaayasii kon aataa || 60 ||

O mind, Rama is the wish fulfilling Kalpataru and Kamadhenu; By His power and union, all existence and strength come into being; Who now can ever be equal to Him.

Shri Manache Shlok





Shloka - 61

उभा कल्पवृक्षातळीं दुःख वाहे ।
तया अंतरीं सर्वदा तेचि आहे ॥
जनी सज्जनी वाद हा वाढवावा ।
पुढें मागता शोक जीवीं धरावा ॥६१ ॥

Ubhaa kalpavruksha talii dukh vaahe |
Tayaa antarii sarvadaa techi aahe |
Janii sajjanii vaad haa vaadhavaavaa |
Pudhe maagataa shok jiivii dharaavaa ||61||

Even while standing beneath the Kalpavruksha one still carries sorrow; Because within oneself, the same inner tendencies continue to remain; Among the virtuous, one only stirs up argument; Later, one comes to bear sorrow in one's own heart.

Shloka - 62

निजध्यास तो सर्व तुटोनि गेला ।
बळें अंतरीं शोक संताप ठेला ॥
सुखानंद आनंद भेदें बुडाला ।
मना निश्चयो सर्व खेदे उडाला ॥६२ ॥

Nija dhyaas to sarva tuutoni gela |
Bale antarii shok santaap thela ||
Sukhaanand aanand bhede budaalaa |
Manii nishchayo sarv khede udaalaa || 62 ||

That true focus has entirely broken away; By force, sorrow and distress have been placed within; The joy of happiness and bliss has disappeared; In the mind, all firm resolve has been blown away by grief.

Shloka - 63

घरी कामधेनू पुढें ताक मागें ।
हरीबोध सांडोनि वेवाद लागे ॥
करी सार चिंतामणी काचखंडे ।
तया मागतां देत आहे उदंडे ॥६३ ॥

Gharii kaamdhenu pudhe taak maage |
Haribodh saandoni vevaad laage ||
Karii saar chintaamani kaachkhandee |
Tayaa maagataa det aahe udandee || 63 ||

With the Kamadhenu at home, buttermilk is still sought; Abandoning the wisdom of Hari, disputes begin; The priceless Chintamani gem is treated like broken glass; Yet it gives abundantly when asked.





Shloka - 64

अती मूढ त्या दृढ बुद्धि असेना ।
अती काम त्या राम चित्ती वसेना ॥
अती लोभ त्या क्षोभ होइल जाणा ।
अती वीषयी सर्वदा दैन्यवाणा ॥६४ ॥

Atii moodh tyaa dhrida buddhi asenaa |
Atii kaam tyaa raam chittii vasenaa ||
Atii lobh tyaa kshobh hoyiil jaanaa |
Atii vishayii sarvada dainyavaanaa || 64 ||

The utterly foolish have no firm understanding; In one filled with excessive desire, Rama does not dwell in the mind; In one with excessive greed, agitation surely arises; One excessively attached to sense objects remains forever miserable.

Shloka - 65

नको दैन्यवाणें जिणे भक्तिऊणे ।
अती मुर्ख त्या सर्वदा दुःख दूणे ॥
धरीं रे मना आदरें प्रीति रामी ।
नको वासना हेमधामीं विरामीं ॥६५ ॥

Nako dainya vaane jine bhaktiuune |
Atii moorkh tyaa sarvadaa dukh doone ||
Dharii re mana aadare preeti raamii |
Nako vaasanaa hemdhaamii viraamii || 65 ||

Let there be no miserable life devoid of devotion; For the extremely foolish, sorrow becomes doubled always; O mind, hold reverence and love toward Rama; Let there be no craving for wealth and worldly comfort.

Shloka - 66

नव्हे सार संसार हा घोर आहे ।
मना सज्जना सत्य शोधुनि पाहे ॥
जनीं वीष खातां पुढे सूख कैचे ।
करीं रे मना ध्यान या राघवाचें ॥६६ ॥

Navhe saar sansaar haa ghor aahe |
Mana sajjana satya shodhuuni paahe ||
Janii vish khaataa pudhe sukh kaiche |
Karii re mana dhyaan yaa raghavaache || 66 ||

This worldly life is not the true essence, it is dreadful; O noble mind, search and realize the truth; After consuming poison, how can happiness arise later O mind, meditate upon this Raghava.





Shloka - 67

घनश्याम हा राम लावण्यरुपी ।
महाधीर गंभीर पूर्णप्रतापी ॥
करी संकटीं सेवकांचा कुडावा ।
प्रभाते मनी राम चिंतीत जावा ॥६७ ॥

Ghanashyaam haa raam laavanya roopii |
Mahaa dheer gambheer poorn prataapii ||
Karii sankatii sevakaanchaa kudaavaa |
Prabhate manii raam chintiit jaavaa || 67 ||

Dark cloud hued Rama is the embodiment of divine beauty; Greatly courageous, profound, and completely glorious; In distress, He gives shelter to devotees; At dawn, meditate upon Rama in the mind.

Shloka - 68

बळें आगळा राम कोदंडधारी ।
महाकाळ विक्राळ तोही थरारी ॥
पुढे मानवा किंकरा कोण केवा ।
प्रभाते मनी राम चिंतीत जावा ॥६८ ॥

Bale aagla raam kodandadhaarii |
Mahakaal vikraal tohii tharaarii ||
Pudhe maanavaa kinkara kon keva |
Prabhate manii raam chintiit jaava || 68 ||

Mighty and incomparable is Rama, the bearer of the Kodanda bow; Even the terrible Mahakaal trembles before Him; Then what power does an ordinary human servant truly possess; Therefore, at dawn, meditate upon Rama in the mind.

Shloka - 69

सुखानंदकारी निवारी भयातें ।
जनीं भक्तिभावे भजावे तयातें ॥
विवेके त्यजावा अनाचार हेवा ।
प्रभाते मनी राम चिंतीत जावा ॥६९ ॥

Sukhaanandakaarii nivaarii bhayaate |
Janii bhaktibhaave bhajaave tayaate ||
Viveke tyajaavaa anaachaar hevaa |
Prabhaate manii raam chintiit jaavaa || 69 ||

He grants happiness and bliss and removes fear; Therefore, people should worship Him with devotion; Through discrimination, one should abandon improper conduct and jealousy; At dawn, meditate upon Rama in the mind.

Shri Manache Shlok





Shloka - 70

सदा रामनामे वदा पुर्णकामें ।
कदा बाधिजेना ऽऽ पदा नित्य नेमें ॥
मदालस्य हा सर्व सोडोनि द्यावा ।
प्रभाते मनी राम चिंतीत जावा ॥७० ॥

Sada raam naame vadaa poorn kaame |
Kada baadhijenaa pada nitya neme ||
Madalasya haa sarv sodonidyaavaa |
Prabhate manii raam chintiit jaavaa || 70 ||

Always utter the name of Rama, and all actions become fulfilled; Then obstacles never trouble the path of regular discipline; This laziness entirely should be abandoned; At dawn, meditate upon Rama in the mind.

Shloka - 71

जयाचेनि नामें महादोष जाती ।
जयाचेनि नामें गती पाविजेती ॥
जयाचेनि नामें घडे पुण्यठेवा ।
प्रभाते मनी राम चिंतीत जावा ॥७१ ॥

Jayaacheni ninaame mahadosh jaatii |
Jayaacheni ninaame gatii paavijetii ||
Jayaacheni ninaame ghade punya thevaa |
Prabhate manii raam chintiit jaavaa || 71 ||

By whose name great faults depart; By whose name the right path is attained; By whose name a store of merit is created; At dawn, meditate upon Rama in the mind.

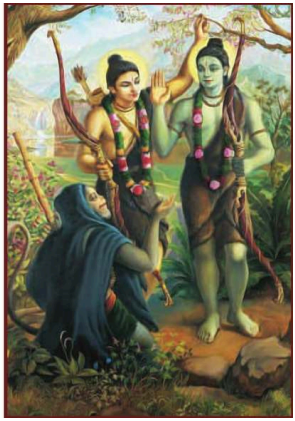
Shloka - 72

न वेचे कदा ग्रंथचि अर्थ काही ।
मुखे नाम उच्चारितां कष्ट नाहीं ॥
महाघोर संसारशत्रु जिणावा ।
प्रभाते मनी राम चिंतीत जावा ॥७२ ॥

Na veche kada granthchii arth kaahii |
Mukhe naam uchharitaa kasht naahii ||
Mahaa ghor sansaar shatru jinaavaa |
Prabhate manii raam chintiit jaavaa || 72 ||

Even if the meaning of scriptures is never understood; There is no difficulty in uttering the Divine Name by mouth; The terrible enemy called worldly life should be conquered; At dawn, meditate upon Rama in the mind.





Shloka - 73

देहेदंडणेचे महादुःख आहे ।
महादुःख तें नाम घेता न राहे ॥
सदाशीव चिंतीतसे देवदेवा ।
प्रभाते मनीं राम चिंतीत जावा ॥७३ ॥

Dehe dandaneche maha dukh aahe |
Mahaa dukh te naam gheta na raahe ||
Sadashiv chintiitase devdevaa |
Prabhate manii raam chintiit jaavaa || 73 ||

The body undergoes great suffering; That great suffering does not remain when the Divine Name is taken; Even Lord Sadashiva meditates upon the Lord of gods; At dawn, meditate upon Rama in the mind.

Shloka - 74

बहुतांपरी संकटे साधनांची ।
व्रते दान उद्यापने ती धनाची ॥
दिनाचा दयाळू मनी आठवावा ।
प्रभाते मनी राम चिंतीत जावा ॥७४ ॥

Bahu taaparii sankate sadhanaanchii |
Vrate daan udyaapane tii dhanaanchii ||
Dinaachaa dayaaluu manii athavaavaa |
Prabhate manii raam chintiit jaavaa || 74 ||

Many hardships and obstacles arise in spiritual practices; Vows, charity, and rituals require wealth; The compassionate protector of the afflicted should be remembered in the mind; At dawn, meditate upon Rama in the mind.

Shloka - 75

समस्तामधे सार साचार आहे ।
कळेना तरी सर्व शोधुन पाहे ॥
जिवा संशयो वाउगा तो त्यजावा ।
प्रभाते मनी राम चिंतीत जावा ॥७५ ॥

Samastaamadhe saar saachaar aahe |
Kalenaa tarii sarv shodhuuni paahe ||
Jivaa sanshayo vaauggaa to tyajaavaa |
Prabhaate manii raam chintiit jaavaa || 75 ||

Among all things, the true Essence exists everywhere; Even if it is not understood, one should search for it sincerely; The mind should abandon useless doubt and confusion; At dawn, meditate upon Rama in the mind.





Shloka - 76

नव्हे कर्म ना धर्म ना योग कांही ।
नव्हे भोग ना त्याग ना सांग पाहीं ॥
म्हणे दास विश्वास नामी धरावा ।
प्रभाते मनी राम चिंतीत जावा ॥७६ ।

Navhe karma naa dharma naa yog naahii |
Navhe bhog naa tyaag naa saang paahii ||
Mhane daas vishwaas naamii dharaavaa |
Prabhaate manii raam chintiit jaavaa || 76 ||

It is neither mere action, nor ritualistic religion, nor even yoga alone; It is neither worldly enjoyment nor renunciation, understand this well; Says the humble servant: hold firmly to faith in the Divine Name; At dawn, meditate upon Rama in the mind.

Shloka - 77

करी काम निष्काम या राघवाचे ।
करी रुप स्वरुप सर्वां जिवांचे ॥
करि छंद निर्द्वंद्व हे गुण गातां ।
हरीकीर्तनी वृत्तिविश्वास होतां ॥७७ ॥

Karii kaam nishkaam yaa raghavaache |
Karii roop swaroop sarvaa jivaache ||
Karii chhand nirvandiwaa gun gaataa |
Harikiirtanii vrutti vishvaas hotaa || 77 ||

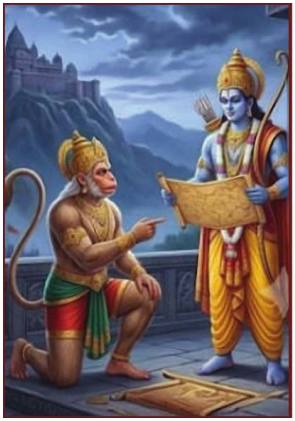
Perform desireless actions for Raghava; See His form as the true essence of all beings; Keep ceaseless delight in singing His virtues; Through singing the glories of Hari, the mind gains steady faith.

Shloka - 78

अहो ज्या नरा रामविश्वास नाहीं ।
तया पामरा बाधिजे सर्व कांही ॥
महाराज तो स्वामि कैवल्यदाता ।
वृथा वाहणें देहसंसारचिंता ॥७८ ॥

Aho jyaa naraa raamvishwaas naahii |
Tayaa paamara baadhije sarv kaahii ||
Maharaaj to swaamii kaivalyadaataa |
Vruthaa vaahane dehasansaar chintaa || 78 ||

Alas, the person who has no faith in Rama; That unfortunate one is troubled by everything in life; The Supreme Lord alone is the giver of liberation; Therefore, carrying the burden of bodily and worldly worries is futile.





Shloka - 79

मना पावना भावना राघवाची ।
धरी अंतरीं सोडिं चिंता भवाची ॥
भवाची जिवा मानवा भूलि ठेली ।
नसे वस्तुचि धारणा व्यर्थ गेली ॥७९ ॥

Manaa pavanaa bhaavanaa raghavaachii |
Dharii antarii sodi chintaa bhavaachii ||
Bhavaachii jivaa maanavaa bhooli thelii |
Nase vastuchii dhaaranaa vyartha gelii || 79 ||

O mind, purify your thoughts with devotion to Rama; Hold Him within and abandon worldly anxieties; O soul, attachment to worldly existence has placed man in delusion; Without realization of the Ultimate Reality, life is wasted in vain.

Shloka - 80

धरा श्रीवरा त्या हरा अंतराते ।
तरा दुस्तरा त्या परा सागराते ॥
सरा वीसरा त्या भरा दुर्भराते ।
करा नीकरा त्या खरा मत्सराते ॥८० ॥

Shreevara tyaa hara antaraate |
Dhara tara dustara tyaa para saagaraate ||
Sara visaraa tyaa bharaa durbharaate |
Kara niikaraa tyaa kharaa mastraate || 80 ||

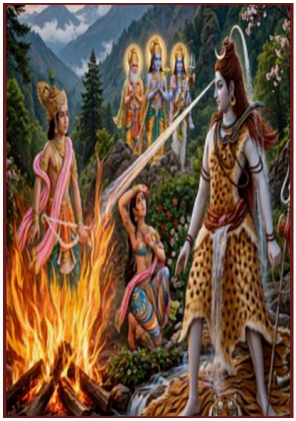
Keep that blessed Lord Hari within the heart; Hold firmly and cross that difficult worldly ocean; Completely forget that unbearable burden; Make firm effort upon that true path.

Shloka - 81

मना मत्सरे नाम सांडूं नको हो ।
अती आदरे हा निजध्यास राहो ॥
समस्तांमधे नाम हे सार आहे ।
दुजी तूळणा तूळितांही न साहे ॥८१ ॥

Mana mastare naam sandu nako ho |
Atii aadare haa nijadhyaas raaho ||
Samastaamadhe naam he saar aahe |
Dujii toolnaa toolitaahii na saahe || 81 ||

O mind, do not abandon the Divine Name through pride; With great reverence, let this true contemplation remain; Among everything, the Divine Name is the essence; Even when compared, nothing else can equal it.


Shloka - 82

बहु नाम या रामनामी तुळेना ।
अभाग्या नरा पामरा हे कळेंना ॥
विषा औषधा घेतले पार्वतीशे ।
जिवा मानवा किंकरा कोण पुसे ॥८२ ॥

Bahu naam yaa raamnaamii tulenaa |
Abhaagyaa naraa paamara he kalenaa ||
Vishaa aushadhaa ghetale parvateeshe |
Jivaa maanavaa kinkara kon poose || 82 ||

There is no comparison to the great Name of Rama; The unfortunate and ignorant person does not understand this; Lord Shiva Himself took poison as medicine;

Shloka - 83

जेणे जाळिला काम तो राम ध्यातो ।
उमेसी अती आदरें गूण गातो ॥
बहु ज्ञान वैराग्य सामर्थ्य जेथें ।
परी अंतरी नामविश्वास तेथें ॥८३ ॥

Jene jaalilaa kaam to raam dhyaato |
Umesii atii aadare gun gaato ||
Bahu gnyaan vairaagya saamarthya jethe |
Parii antarii naamvishwaas tethe || 83 ||

He who burned Kama meditates on Rama; With great reverence, he sings Rama's virtues to Uma; Where there is great knowledge, detachment, and strength; Yet within, there remains faith in the Divine Name.

Shloka - 84

विठोने शिरी वाहिला देवराणा ।
तया अंतरी ध्यास रे त्यासि नेणा ॥
निवाला स्वये तापसी चंद्रमौळी ।
जिवा सोडवी राम हा अंतकाळीं ॥८४ ॥

Vithone shirii vaahilaa devraanaa |
Tayaa antarii dhyaas re tyaasi nenaa ||
Nivaalaa swayee taapasii chandramaulii |
Jivaa sodavii raam haa antakaalii || 84 ||

Vitthala bears Shiva upon His head; Do you not know that Shiva inwardly yearns for Him; The moon-crested ascetic, Lord Shiva, himself accepted it; At the final moment, Rama alone liberates the soul;





Shloka - 85

भजा राम विश्राम योगेश्वरांचा ।
जपू नेमिला नेम गौरीहराचा ॥
स्वये नीववी तापसी चंद्रमौळी ।
तुम्हां सोडवी राम हा अंतकाळीं ॥८५ ॥

Bhaja raam vishraam yogeshwaraanchaa |
Japuu nemilaa nem gauriiharaachaa ||
Swaye niivavii taapasii chandramaulii |
Tumhaa sodavii raam haa antakaalii || 85 ||

Worship Rama, who is the refuge and resting place of great yogis; Chant His Name with the sacred discipline observed by Lord Shiva; Lord Shiva, the great ascetic Chandramauli, himself pays reverence; At the final moment, Rama alone liberates you.

Shloka - 86

मुखी राम विश्राम तेथेचि आहे ।
सदानंद आनंद सेवोनि आहे ॥
तयावीण तो शीण संदेहकारी ।
निजधाम हे नाम शोकापहारी ॥८६ ॥

Mukhii raam vishraam tethechi aahe |
Sadaanand aanand sevoni raahe ||
Tayaaviin to shiin sandehakaarii |
Nijdhaam he naam shokaapahaarii || 86 ||

Where Rama's Name is upon the lips, true rest exists there itself; Eternal bliss and joy remain through serving Him; Without Him, there is only exhaustion and doubt; This Divine Name is the true abode and remover of sorrow.

Shloka - 87

मुखी राम त्या काम बाधुं शकेना ।
गुणे इष्ट धारिष्ट त्याचे चुकेना ॥
हरीभक्त तो शक्त कामास भारी ।
जगीं धन्य तो मारुती ब्रह्मचारी ॥८७ ॥

Mukhii raam tyaa kaam baadhuu shakenaa |
Gune ishta dhaarishta tyaache chukenaa ||
Haribhakt to shakt kaamaas bhaarii |
Jagii dhanya to maarutii brahmachaarii || 87 ||

For one whose lips utter Rama's Name, desire cannot overpower him; Virtue, noble conduct, and courage do not leave him; That devotee of Hari becomes stronger than desire; Blessed in this world is Maruti, the celibate devotee.

Shri Manache Shlok





Shloka - 88

बहू चांगले नाम या राघवाचे ।
अती साजिरे स्वल्प सोपे फुकाचे ॥
करी मूळ निर्मूळ घेता भवाचे ।
जिवां मानवां हेंचि कैवल्य साचें ॥८८ ॥

Bahu chaangle naam yaa raaghavaache |
Atii saajire swalp sope fukaache ||
Karii mool nirmool ghetaa bhavaache |
Jivaa maanavaa hechi kaivalya saache || 88 ||

The Name of Rama is exceedingly noble and auspicious; It is very beautiful, simple, easy, and freely available; By chanting it, the very root of worldly existence is destroyed; O human soul, this alone is the true path to liberation.

Shloka - 89

जनीं भोजनी नाम वाचे वदावें ।
अती आदरे गद्यघोषे म्हणावे ॥
हरीचिंतने अन्न सेवीत जावे ।
तरी श्रीहरी पाविजेतो स्वभावें ॥८९ ॥

Janii bhojanii naam vaache vadaave |
Atii aadare gadyaghoshe mhanaave ||
Harichintane ann seviit jaave |
Tarii shreehari paavije to swabhaave || 89 ||

Among people and while eating, the Divine Name should be spoken; With great reverence, it should be spoken aloud; Food should be consumed while contemplating Hari; Then Shri Hari is naturally attained.

Shloka - 90

न ये राम वाणी तया थोर हाणी ।
जनीं व्यर्थ प्राणी तया नाम कोणी ॥
हरीनाम हें वेदशास्त्रीं पुराणीं ।
बहू आगळे बोलिली व्यासवाणी ॥९० ॥

Na ye raam vaanii taya tho haanii |
Janii vyartha praanii taya naam kanii ||
Harinaam he vedshaastrii puraanii |
Bahuu aagale bolilii vyaasvaanii || 90 ||

One who does not utter Rama's Name suffers loss; That person's life becomes wasted without the Name; The Name of Hari is praised in the Vedas, Shastras, and Puranas; This has been greatly declared by the voice of Vyasa.

Shri Manache Shlok





Shloka - 91

नको वीट मानूं रघुनायकाचा ।
अती आदरे बोलिजे राम वाचा ॥
न वेंचे मुखी सांपडे रे फुकाचा ।
करीं घोष त्या जानकीवल्लभाचा ॥९१ ॥

Nako veet manuu raghunaayakachaa |
Atii aadare bolije raam vaachaa ||
Na veche mukhii sapade re fukachaa |
Karii ghosh tyaa jaanakii vallabhachaa || 91 ||

Do not grow weary of the Lord Rama; Utter the Name of Rama with great reverence; Without any cost, His Name is readily available upon the tongue; Therefore, loudly proclaim the Name of the beloved of Janaki.

Shloka - 92

अती आदरें सर्वही नामघोषे ।
गिरीकंदरी जाइजे दूरि दोषें ॥
हरी तिष्ठतू तोषला नामघोषें ।
विशेषें हरामानसीं रामपीसें ॥९२ ॥

Atii adare sarvahii naamghoshe |
Girikandarii jaaiche door doshe ||
Harii tishthatu topalaa naamghoshe |
Visheshe haraa maanasii raampiise || 92 ||

With great reverence, proclaim the Divine Name everywhere Even mountain caves become purified by it; Hari Himself dwells where the chanting of the Name resounds; Especially, Shiva's mind is filled with love for Rama.

Shloka - 93

जगीं पाहतां देव हा अन्नदाता ।
तया लागली तत्त्वता सार चिंता ॥
तयाचे मुखी नाम घेता फुकाचे ।
मना सांग पां रे तुझे काय वेंचे ॥९३ ॥

Jagii pahataa dev haa annadaataa |
Tayaa laagalii tattwataa saar chintaa ||
Tyaache mukhii naam ghetaa fukaache |
Mana saang paa re tujhe kaay veche || 93 ||

Seeing the world, God is the giver of food; By His very nature, He is concerned with the true welfare of all; His Name comes upon the lips without any cost; Tell me, O mind, what do you lose by taking it.

Shri Manache Shlok





Shloka - 94

तिन्ही लोक जाळुं शके कोप येतां ।
निवाला हरु तो मुखे नाम घेतां ॥
जपे आदरें पार्वती विश्वमाता ।
म्हणोनी म्हणा तेंचि हे नाम आतां ॥९४ ॥

Tinhii lok jaaluu shake kop yete |
Nivaalaa haruu to mukhe naam ghetaa ||
Jape aadare parvatii vishwamaataa |
Mhanonii mhanaa techi he naam aataa || 94 ||

When anger arises, He can burn the three worlds; Yet Hara becomes peaceful by taking the Divine Name upon His lips; Parvati, the Mother of the universe, chant it with reverence; Therefore, speak this very Name now.

Shloka - 95

अजामेळ पापी वदे पुत्रकामे ।
तया मुक्ति नारायणाचेनि नामें ॥
शुकाकारणे कुंटणी राम वाणी ।
मुखें बोलतां ख्याति जाली पुराणीं ॥९५ ॥

Ajamel paapi vade putrakaame |
Tayaa mukti naaraayanaacheni naame ||
Shukakarane kuntanii raam vaanii |
Mukhe bolataa khyaati jaalii puraanii || 95 ||

The sinner Ajamila spoke the Name for the sake of calling his son; Through Narayana's Name, he attained liberation; A prostitute taught Rama's Name to a parrot; By uttering it through the mouth, she became renowned in the Puranas.

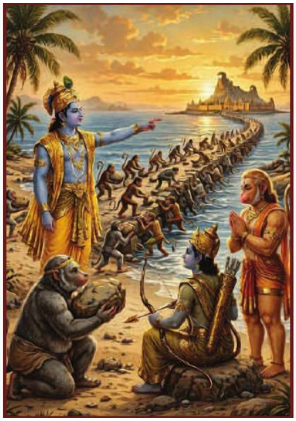
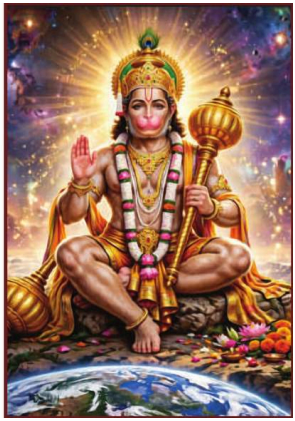
Shloka - 96

महाभक्त प्रल्हाद हा दैत्यकूळीं ।
जपे रामनामावळी नित्यकाळीं ॥
पिता पापरुपी तया देखवेना ।
जनी दैत्य तो नाम मुखे म्हणेना ॥९६ ॥

Mahabhakt prahlaad haa daityakoolii |
Jape raamnaamavalii nityakaalii ||
Pitaa paaproopii tayaa dekhvenaa |
Janii daitya to naam mukhe mhanenaa || 96 ||

The great devotee Prahlada was born in the lineage of demons; He constantly chanted the garland of Rama's Name; His sinful father could not tolerate seeing this; That demon would not utter the Divine Name with his mouth.

Shri Manache Shlok

Shloka - 97

मुखी नाम नाहीं तया मुक्ति कैंची ।
अहंतागुणे यातना ते फुकाची ॥
पुढे अंत येईल तो दैन्यवाणा ।
म्हणोनि म्हणा रे म्हणा देवराणा ॥९७ ॥

Mukhii naam naahii tayaa mukti kaichii |
Ahantaagune yaatnaa te fukaachii ||
Pudhe ant yeiil to dainyavaanaa |
Mhanonii mhanaa re mhanaa devraanaa || 97 ||

For one who has no Divine Name upon the lips, how can liberation arise; Through ego, all those sufferings become futile; In the end, that person comes to misery; "Therefore, chant it, chant it, O mind."

Shloka - 98

हरीनाम नेमस्त पाषाण तारी ।
बहु तारीले मानवी देहधारी ॥
तया रामनामीं सदा जो विकल्पी ।
वदेना कदा जीव तो पापरूपी ॥९८ ॥

Harinaam nemast pashaan taarii |
Bahuu taarilee maanavii dehdhaarii ||
Tayaa raamnaamii sadaa jo vikalpii |
Vadenaa kadaa jiiv to paaproopii || 98 ||

The disciplined repetition of Hari's Name can even make a stone cross over; It has liberated countless embodied human beings; But the one who constantly doubts the Name of Rama; Such a person never truly utters it and remains bound in sin.

Shloka - 99

जगीं धन्य वाराणसी पुण्यराशी ।
तयेमाजि आतां गतीं पूर्वजांसी ॥
मुखे रामनामावळी नित्य काळीं ।
जिवा हित सांगे सदा चंद्रमौळी ॥९९ ॥

Jagii dhanya Varaanasii punyaraashii |
Tayemaaji aataa gatii poorvajaansii ||
Mukhii raamnaamavalii nityakaalii |
Jivaa hiit saange sada chandramaulii || 99 ||

Blessed in this world is Varanasi, the great store of merit; There, even the ancestors attain liberation; The garland of Rama's Name is ever upon the lips; Chandramauli always teaches what is beneficial for the soul.





Shloka - 100

यथासांग रे कर्म तेंहि घडेना ।
घडे धर्म तें पुण्य गांठी पडेना ॥
दया पाहतां सर्व भुतीं असेना ।
फुकाचे मुखी नाम तेंही वसेना ॥१०० ॥

Yathaa saang re karma tehii ghadenaa |
Ghade karma te punyagaathii padenaa ||
Dayaa paahataa sarva bhootii asenaa |
Fukaache mukhii naam tehii vasenaa || 100 ||

O mind, actions do not always happen exactly as planned; And even when actions are performed, they do not always lead to merit; Compassion toward all living beings is rarely found; Even the freely available Divine Name does not remain upon the tongue.

Shloka - 101

जया नावडे नाम त्या यम जाची ।
विकल्पे उठे तर्क त्या नर्क ची ची ॥
म्हणोनि अती आदरे नाम घ्यावे ।
मुखे बोलतां दोष जाती स्वभावें ॥१०१ ॥

Jayaa naavade naam tyaa yam jaachii |
Vikalpe uthe tark tyaa nark chii chii ||
Mhanonii atii aadare naam ghyaave |
Mukhe bolataa dosh jaatii swabhaave || 101 ||

One who dislikes the Divine Name is tormented by Yama; From doubt arise arguments, and from them comes hellish suffering; Therefore, with great reverence, the Divine Name should be taken; By speaking it with the mouth, faults naturally depart.

Shloka - 102

अती लीनता सर्वभावे स्वभावें ।
जना सज्जनालागिं संतोषवावे ॥
देहे कारणीं सर्व लावीत जावें ।
सगूणीं अती आदरेसी भजावें ॥१०२ ॥

Atii liintaa sarvabhaave swabhaave |
Janaa sajjanaalaagi santoshvaave ||
Dehe kaaranii sarv laaviit jaave |
Saguni atii adaresii bhajaave || 102 ||

Remain deeply humble and sincere by nature; Conduct yourself in a way that pleases noble people; Engage the body completely in worthy actions; Worship the Lord in His manifest form with great reverence.





Shloka - 103

हरीकीर्तनीं प्रीति रामीं धरावी ।
देहेबुद्धि नीरूपणीं वीसरावी ॥
परद्रव्य आणीक कांता परावी ।
यदर्थी मना सांडि जीवीं करावी ॥१०३ ॥

Hari kiirtanii preeti raamii dharaavii |
Dehebuddhinii roopanii viisaravii ||
Para dravya aanik kaantaa paraavii |
Yadarthii mana saandii jiivii karaavii || 103 ||

In singing Hari's praise, love for Rama should be held; Body consciousness and outward appearance should be forgotten; One should regard another's wealth and another's wife as forbidden; O mind, abandon attachment and live truthfully.

Shloka - 104

क्रियेवीण नानापरी बोलिजेंते ।
परी चित्त दुश्चीत तें लाजवीतें ॥
मना कल्पना धीट सैराट धांवे ।
तया मानवा देव कैसेनि पावे ॥१०४ ॥

Kriye veen naanaa parii bolijete |
Parii chitt dushchitt te laajaviite ||
Mana kalpanaa dhiit sairaat dhaave |
Tayaa maanavaa dev kaiseni paave || 104 ||

Without action, many kinds of words are spoken; Yet such a corrupt mind brings shame upon itself; O mind, bold imagination runs wildly everywhere;

Shloka - 105

विवेके क्रिया आपुली पालटावी ।
अती आदरे शुद्ध क्रीया धरावी ॥
जनीं बोलण्यासारिखे चाल बापा ।
मना कल्पना सोडिं संसारतापा ॥१०५ ॥

Viveke kriyaa aapulii paaltaavii |
Atii aadare shuddha kriyaa dharaavii ||
Janii bolnyaa saarkhe chaal baapaa |
Mana kalpanaa sodi sansaartaaapaa || 105 ||

With discrimination, one should conduct one's actions; With great reverence, pure actions should be maintained; O dear one, act according to what you speak among people; O mind, abandon imagination and the sufferings of worldly existence.





Shloka - 106

बरी स्नानसंध्या करी एकनिष्ठा ।
विवेके मना आवरी स्थानभ्रष्टा ॥
दया सर्वभुतीं जया मानवाला ।
सदा प्रेमळू भक्तिभावे निवाला ॥१०६ ॥

Barii snaan sandhyaa karii ekanishthaa |
Viveke mana aavarii sthaanabhrashtaa ||
Dayaa sarvabhooti jayaa maanavalaa |
Sadaa premaluu bhaktibhaave nivaalaa || 106 ||

It is good to perform bathing and daily prayers with single minded devotion; Through discrimination, restrain the mind when it strays from its proper place; Such a person has compassion toward all beings; Such a person always remains lovingly absorbed in devotion.

Shloka - 107

मना कोपआरोपणा ते नसावी ।
मना बुद्धि हे साधुसंगी वसावी ॥
मना नष्ट चांडाळ तो संग त्यागीं ।
मना होइ रे मोक्षभागी विभागी ॥१०७ ॥

Mana koop aaropanaa te nasavii |
Mana buddhi he saadhusangii vasaavii ||
Mana nashta chaandaal to sang tyaagii |
Mana hoi re moksh bhaagii vibhaagii || 107 ||

O mind, do not indulge in fault-finding and false accusations; O mind, let your intellect dwell in the company of saints; O mind, abandon the company of corrupt and degraded people; O mind, thus you shall become worthy of liberation.

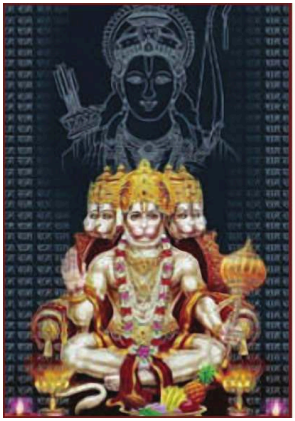
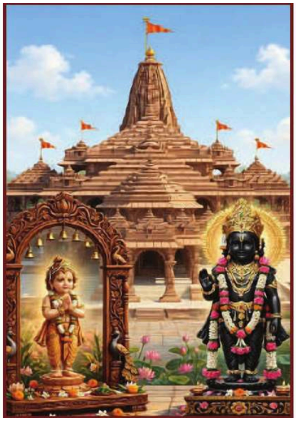
Shloka - 108

मना सर्वदा सज्जनाचेनि योगें ।
क्रिया पालटे भक्तिभावार्थ लागे ॥
क्रियेवीण वाचाळता ते निवारी ।
तुटे वाद संवाद तो हीतकारी ॥१०८ ॥

Mana sarvada sajjanacheni yoge |
Kriya palte bhakti bhaavaarth laage ||
Kriye veen vachaaltaa te nivaarii |
Tute vaad samvaad to hiitkaarii || 108 ||

O mind, through constant association with noble people; Actions transform and become filled with the spirit of devotion; Without action, mere talkativeness should be restrained; Meaningful dialogue that ends disputes is beneficial.

Shri Manache Shlok


Shloka - 109

जनीं वादवेवाद सोडूनि द्यावा ।
जनीं वादसंवाद सूखे करावा ॥
जगीं तोचि तो शोकसंतापहारी ।
तुटे वाद संवाद तो हीतकारी ॥१०९ ॥

Janii vaad vevaad soduunii dyaavaa |
Janii sukh samvaad sukhe karava ||
Jagii tochi to shoksantaaphaarii |
Tute vaad samvaad to hiitkaarii || 109 ||

Among people, arguments and disputes should be abandoned; Among people, pleasant and harmonious dialogue should be carried out joyfully; That alone removes sorrow and mental suffering in this world; Beneficial is the dialogue that puts an end to disputes.

Shloka - 110

तुटे वाद संवाद त्याते म्हणावें ।
विवेके अहंभाव यातें जिणावें ॥
अहंतागुणे वाद नाना विकारी ।
तुटे वाद संवाद तो हीतकारी ॥११० ॥

Tute vaad samvaad tyaate mhanaave |
Viveke ahambhaav yaate jinaave ||
Ahantaagune vaad nanavikaarii |
Tute vaad samvaad to hiitkaarii || 110 ||

That alone should be called true dialogue which ends disputes; Through discrimination, ego should be conquered; Because of ego arise many kinds of arguments and distortions; Beneficial is the dialogue that puts an end to disputes.

Shloka - 111

हिताकारणे बोलणे सत्य आहे ।
हिताकारणे सर्व शोधुनि पाहें ॥
हिताकारणे बंड पाखांड वारी ।
तुटे वाद संवाद तो हीतकारी ॥१११ ॥

Hitaakaarne bolne satya aahe |
Hitaakaarne sarva shodhuuni paahe ||
Hitaakaarne band paakhaand vaarii |
Tute vaad samvaad to hiitkaarii || 111 ||

Speaking the truth for the sake of welfare is righteous; For the sake of welfare, examine and understand everything; For the sake of welfare, abandon hypocrisy and false conduct; Beneficial is the dialogue that puts an end to disputes.





Shloka - 112

जनीं सांगतां ऐकता जन्म गेला ।
परी वादवेवाद तैसाचि ठेला ॥
उठे संशयो वाद हा दंभधारी ।
तुटे वाद संवाद तो हीतकारी ॥११२ ॥

janii saangta aiktaa janma gela
pari vaadve vaad taisachi thela
uthe sanshayo vaad haa dambhadhaarii
tute vaad samvaad to hiitkaarii – 112

Life passes in speaking and listening among people; Yet arguments and disputes still remain unresolved; Doubt arises from debates driven by pride and hypocrisy; Beneficial is the dialogue that puts an end to disputes.

Shloka - 113

जनी हीत पंडीत सांडीत गेले ।
अहंतागुणे ब्रह्मराक्षस जाले ॥
तयाहून व्युत्पन्न तो कोण आहे ।
मना सर्व जाणीव सांडुनि राहे ॥११३ ॥

Janii hiit pandit saandit gele |
Ahamtaagune bramharaakshas jaale ||
Tayahoon vyuttpanna to koun aahe |
Mana sarv jaaniiv saaanduuni raahe || 113 ||

Learned scholars abandoned the true welfare of people; Through ego, they became like Brahmarakshasas; Who then can truly be considered wise; O mind, abandon all pride of knowing and remain at peace.

Shloka - 114

फुकाचे मुखी बोलतां काय वेचे ।
दिसंदीस अभ्यंतरी गर्व सांचे ॥
क्रियेवीण वाचाळता व्यर्थ आहे ।
विचारे तुझा तूंचि शोधुनि पाहे ॥११४ ॥

Fukaache mukhii boltaa kaay veche |
Disandiis abhyantarii garv saanche ||
Kriyeveen vachaaltaa vyarth aahe |
Vichaare tujha toochi shodhuuni paahe || 114 ||

What is gained by speaking empty words; Day by day, inner pride only accumulates; Talkativeness without action is meaningless; Reflect within and discover this for yourself.





Shloka - 115

तुटे वाद संवाद तेथें करावा ।
विविके अहंभाव हा पालटावा ॥
जनीं बोलण्यासारिखे आचरावें ।
क्रियापालटे भक्तिपंथेचि जावे ॥११५॥

Tute vaad samvaad tethe karava |
Vivike ahambhaav haa paaltaava ||
Janii bolnyaa sarikhe aacharave |
Kriya paalte bhakti panthechi jaave || 115 ||

Engage in dialogue that brings disputes to an end; Through discrimination, the ego should be transformed; One should act according to what one speaks among people; Actions should transform and proceed along the path of devotion.

Shloka - 116

बहू शापिता कष्टला अंबऋषी ।
तयाचे स्वये श्रीहरी जन्म सोशी ॥
दिला क्षीरसिंधु तया ऊपमानी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥११६॥

Bahuu shaapitaa kashtalaa ambakrishii |
Tayaache svaye shree Hari janma soshii ||
Dilaa ksheersindhu taya upamanii |
Nupekshii kada dev bhaktaabhimaanii || 116 ||

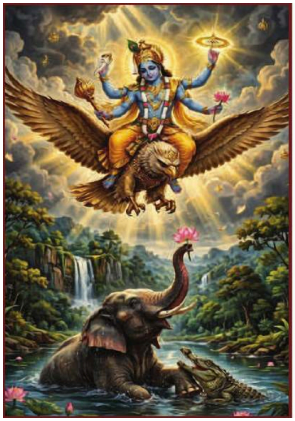
King Ambarisha suffered greatly due to severe curses; For his sake, Shri Hari Himself bore incarnation and suffering; He granted even the Ocean of Milk to Upamanyu; The Lord, who cherishes His devotees, never neglects them.

Shloka - 117

धुरू लेकरु बापुडे दैन्यवाणे ।
कृपा भाकितां दीधली भेटी जेणे ॥
चिरंजीव तारांगणी प्रेमखाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥११७॥

Dhuruu lekaruu bapude dainyavaane |
Krupaa bhaakitaa diidhalii bheti jene ||
Chiranjeev taaraanganii premkhaanii |
Nupekshii kada dev bhaktaabhimaanii || 117 ||

Dhruva was but a helpless and sorrowful child; By seeking grace, he obtained the Lord's divine vision; He was granted an eternal place among the stars, filled with divine love; The Lord, who cherishes His devotees, never neglects them.





Shloka - 118

गजेंदु महासंकटी वास पाहे ।
तयाकारणे श्रीहरी धांवताहे ॥
उडी घातली जाहला जीवदानी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥११८ ॥

Gajendruu maha sankaatii vaas paahe |
Taya kaarne shree Hari dhaavtaahe ||
Udii ghaatlii jaahlaa jiivdaanii |
Nupekshii kada dev bhaktaabhimaanii || 118 ||

Gajendra, caught in great distress, cried out for refuge; For his sake, Shri Hari came rushing forth; Leaping swiftly, He granted protection and restored life; The Lord, who cherishes His devotees, never neglects them.

Shloka - 119

अजामेळ पापी तया अंत आला ।
कृपाळूपणे तो जनीं मुक्त केला ॥
अनाथासि आधार हा चक्रपाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥११९ ॥

Ajamel paapi tayaa ant aalaa |
Krupaalupane to janii mukt kela ||
Anaathaasi adhaar haa chakrapaanii |
Nupekshii kada dev bhaktaabhimaanii || 119 ||

The sinner Ajamila reached the end of his life; Out of compassion, the Lord granted him liberation; The wielder of the discus is the support of the helpless; The Lord, who cherishes His devotees, never neglects them.

Shloka - 120

विधीकारणे जाहला मत्स्य वेगीं ।
धरी कूर्मरुपे धरा पृष्ठभागी ।
जना रक्षणाकारणे नीच योनी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥१२० ॥

Vidhii karane jahala matsya vegii |
Dharii koormaroope dhara prushthabhaagii ||
Jana rakshaana kaarne neech yonii |
Nupekshii kada dev bhaktaabhimaanii || 120 ||

For the protection of creation, He swiftly assumed the Matsya incarnation; In the form of the Tortoise, He upheld the Earth upon His back; For the protection of beings, He accepted even humble forms of birth; The Lord, who cherishes His devotees, never neglects them.





Shloka - 121

महाभक्त प्रल्हाद हा कष्टवीला ।
म्हणोनी तयाकारणे सिंह जाला ॥
न ये ज्वाळ वीशाळ संनधि कोणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥१२१ ॥

Mahabhakt prahlaad haa kashtaveela |
Mhanonii taya kaarane simha zhala ||
Na ye jwaal viishaal sanniidh konii |
Nupekshii kada dev bhaktaabhimaanii || 121 ||

The great devotee Prahlada was placed in severe suffering; For his sake, the Lord assumed the form of the Lion incarnation; No mighty flame or danger could come near him; The Lord, who cherishes His devotees, never neglects them.

Shloka - 122

कृपा भाकिता जाहला वज्रपाणी ।
तया कारणें वामनू चक्रपाणी ॥
द्विजांकारणे भार्गवू चापपाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥१२२ ॥

krupa bhaakitaa jahaala vajrapaani
taya kaarane vamanu chakrapaanii
dvijaakarane bhaargava chaappaanii
nupekshii kada dev bhaktaabhimaanii – 122

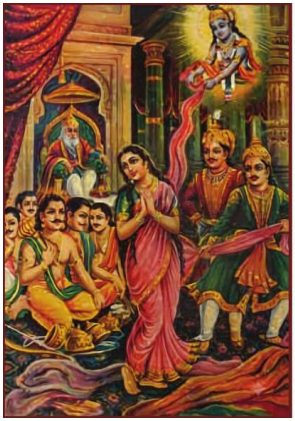
Indra, the wielder of the thunderbolt, sought divine grace; For his sake, the discus bearing Lord assumed the Vamana incarnation; For the sake of the Brahmins, He became Parashurama bearing the bow; The Lord, who cherishes His devotees, never neglects them.

Shloka - 123

अहल्येसतीलागी आरण्यपंथे ।
कुडावा पुढे देव बंदी तयांते ॥
बळे सोडितां घाव घालीं निशाणी ।
नुपेक्षी कदा राम दासाभिमानी ॥१२३ ॥

Ahalye sati laagii aaranyapanthe |
Kudaava pudhe dev bandii tayaate ||
Bale soditaa ghaav ghaalii nishaanii |
Nupekshii kada raamdaasaabhimaanii || 123 ||

For the virtuous Ahalya, He came along the forest path; He went forth to rescue the imprisoned gods; With mighty force, He struck decisive blows upon the enemy; The Lord, who cherishes His devotees, never neglects them.





Shloka - 124

तये द्रौपदीकारणे लागवेगे ।
त्वरे थांवतो सर्व सांडूनि मागें ॥
कळीलागिं जाला असे बौद्ध मौनी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥१२४ ॥

Taye Draupadii karane laagvege |
Tware dhaavatu sarv saanduni maage ||
Kaliilaagi zhala ase bauddh maunii |
Nupekshii kada dev bhaktaabhimaanii || 124 ||

For Draupadi's sake He rushed forth at once; Leaving everything else behind; For the age of Kali He became the silent Buddha; The Lord, who cherishes His devotees, never neglects them.

Shloka - 125

अनाथां दिनांकारणे जन्मताहे ।
कलंकी पुढे देव होणार आहे ॥
तया वर्णिता शीणली वेदवाणी ।
नुपेक्षी कदा देव भक्ताभिमानी ॥१२५ ॥

Anaatha dinakaarane janmataahe |
Kalankii pudhe dev honaar aahe ||
Taya varnitaa sheenlii vedvaanii |
Nupekshii kada dev bhaktaabhimaanii || 125 ||

The Lord takes birth for the sake of the helpless and afflicted; In the future, the Lord will appear as the Kalki incarnation; Even the speech of the Vedas grows weary describing Him; The Lord, who cherishes His devotees, never neglects them.

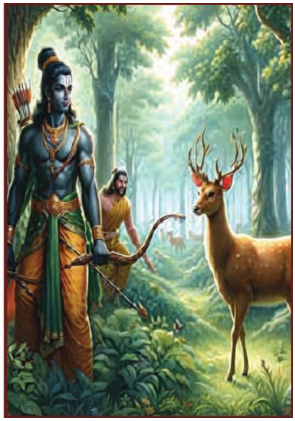
Shloka - 126

जनांकारणे देव लीलावतारी ।
बहुतांपरी आदरें वेषधारी ॥
तया नेणती ते जन पापरूपी ।
दुरात्मे महानष्ट चांडाळ पापी ॥१२६ ॥

Janakaarane dev leelavataarii |
Bahutaamparii adare veshdhaarii ||
Taya nenatii te jana paaproopii |
Duraatme maha nasht chaandaal paapii || 126 ||

For the sake of people, the Lord takes playful incarnations; In many ways, He assumes revered forms and appearances; Those who fail to recognize Him are sinful in nature; They are wicked, greatly fallen, and sinful.





Shloka - 127

जगीं धन्य तो रामसूखें निवाला ।
कथा ऐकतां सर्व तल्लीन जाला ॥
देहेभावना रामबोधे उडाली ।
मनोवासना रामरूपीं बुडाली ॥१२७ ॥

Jagii dhanya to raam sookhe nivaala |
Katha aikataa sarv taleen zhala ||
Dehebhavana raam bodhe udaalii |
Manovasaana raam roopii budaalii || 127 ||

Blessed in this world is the one who rests joyfully in Rama; Listening to His stories, one becomes completely absorbed; Body consciousness disappears through the realization of Rama; All mental desires dissolve into the form of Rama.

Shloka - 128

मना वासना वासुदेवीं वसों दे ।
मना कामना कामसंगी नसो दे ॥
मना कल्पना वाउगी ते न कीजे ।
मना सज्जना सज्जनी वस्ति कीजे ॥१२८ ॥

Mana vaasanaa vaasudevii vaso de |
Mana vaasanaa kaam sangii naso de ||
Mana kalpanaa vaaugii te na kii je |
Mana sajjana sajjanii vastii kii je || 128 ||

O mind, let your desires dwell in Vasudeva alone; O mind, let desire not remain attached to lust; O mind, do not entertain useless and improper imaginations; O noble mind, dwell in the company of the virtuous and saintly.

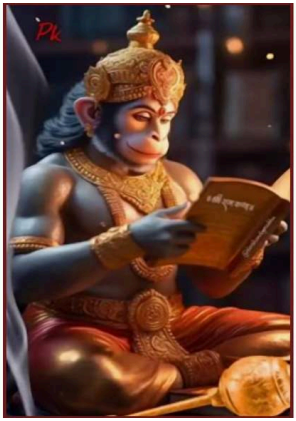
Shloka - 129

गतीकारणे संगती सज्जनाची ।
मती पालटे सूमती दुर्जनाची ॥
रतीनायिकेचा पती नष्ट आहे ।
म्हणोनी मनाऽतीत होवोनि राहे ॥१२९ ॥

Gatii karane sangatii sajjanachii |
Matii palate sumatii durjanaachii ||
Rati naayikechaa pati nasht aahe |
Mhanonii manaateet hovonii raahe || 129 ||

For attaining the right path, keep the company of noble people; Even the mind of a wicked person transforms into good understanding; One attached to sensual pleasure becomes ruined; Therefore, rise beyond the impulses of the mind and remain steady.






Shloka - 130

मना अल्प संकल्प तोही नसावा ।
सदा सत्यसंकल्प चित्तीं वसावा ॥
जनीं जल्प वीकल्प तोही त्यजावा ।
रमाकांत एकान्तकाळी भजावा ॥१३० ॥

Mana alp sankalp tohii nasava |
Sada satya sankalp chittii vasava ||
Janii jalp vikalp tohii tyajaava |
Ramakanti ekaantkaalii bhajaava || 130 ||

O mind, let there not arise even small worldly intentions; Let the resolve for Truth always dwell in the heart. Among people, abandon useless talk and wavering thoughts; In solitude, worship Rama, the beloved of Lakshmi.

Shloka - 131

भजाया जनीं पाहतां राम एकू ।
करी बाण एकू मुखी शब्द एकू ॥
क्रिया पाहतां उद्धरे सर्व लोकू ।
धरा जानकीनायकाचा विवेकू ॥१३१ ॥

Bhajava janii pahata raam aiku |
Karii baan aiku mukhii shabd aiku ||
Kriya pahata uddhare sarv loku |
Dhara janaki nayakacha viveku || 131 ||

Among all people, Rama alone is to be worshipped; In His hand is but one arrow, and in his mouth, one single word; By observing His actions, the whole world is uplifted; Hold firmly the wisdom of the Lord of Janaki.

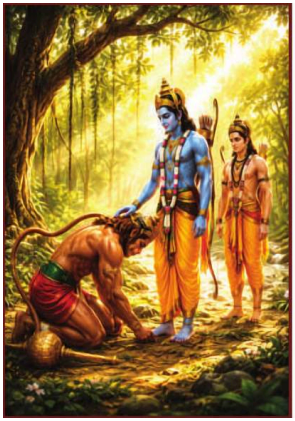
Shloka - 132

विचारूनि बोले विवंचूनि चाले ।
तयाचेनि संतप्त तेही निवाले ॥
बरें शोधल्यावीण बोलो नको हो ।
जनी चालणे शुद्ध नेमस्त राहो ॥१३२ ॥

Vichaarunii bole vivanchuuni chaale |
Tayacheni santapta tehii nivaale ||
Bare shodlyaaveen bolo nako ho |
Janii chalane shuddh nemast raaho || 132 ||

Speak after reflection and act after careful consideration; Through such conduct, even the distressed become peaceful; Do not speak without properly examining the matter; Among people, let your conduct remain pure and disciplined.

Shri Manache Shlok





Shloka - 133

हरीभक्त वीरक्त विज्ञानराशी ।
जेणे मानसी स्थापिलें निश्चयासी ॥
तया दर्शने स्पर्शने पुण्य जोडे ।
तया भाषणें नष्ट संदेह मोडे ॥१३३ ॥

Haribhakt viirakt vignyaan raashii |
Jene manasii sthaapile nishchayasii ||
Taya darshane sparshane punya jode |
Taya bhashane nasht sandeh mode || 133 ||

A devotee of Hari is detached from worldly attachment and filled with spiritual wisdom; Such a one has firmly established conviction within the mind; By seeing or even touching such a person, merit is gained; By speaking with such a person, doubts are destroyed.

Shloka - 134

नसे गर्व आंगी सदा वीतरागी ।
क्षमा शांति भोगी दयादक्ष योगी ॥
नसे लोभ ना क्षोम ना दैन्यवाणा ।
इहीं लक्षणी जाणिजे योगिराणा ॥१३४ ॥

Nase garv angii sada viitraagii |
Kshama shaantii bhogii dayadaksh yogii ||
Nase lobh na kshobh na dainyavaana |
Ihii lakshanii jaanije yogiraana || 134 ||

He carries no pride within and always remains detached; A true yogi embodies forgiveness, peace, compassion, and spiritual discipline; He is free from greed, agitation, and misery; By these qualities, know him to be a great master among yogis.

Shloka - 135

धरीं रे मना संगती सज्जनाची ।
जेणें वृत्ति हे पालटे दुर्जनाची ॥
बळे भाव सद्बुद्धि सन्मार्ग लागे ।
महाक्रुर तो काळ विक्राळ भंगे ॥१३५ ॥

Dharii re mana sangatii sajjanachii |
Jane vrutti he palate durjanaachii ||
Bale bhaav sadbuddhi sanmaarg laage |
Mahakruur to kaal vikraal bhange || 135 ||

O mind, keep the company of noble people; Through such association, even the nature of the wicked transforms; With strength, noble feeling and right understanding arise, leading to the righteous path; Even terrible and fierce death loses its power.





Shloka - 136

भयें व्यापिले सर्व ब्रह्मांड आहे ।
भयातीत तें संत आनंत पाहे ॥
जया पाहतां द्वैत कांही दिसेना ।
भयो मानसीं सर्वथाही असेना ॥१३६॥

Bhaye vyapile sarv bramhaand aahe |
Bhayaatiit te sant anant paahe ||
Jaya pahata dwaita kaahii disena |
Bhay manasii sarvathaahii asenaa || 136 ||

Fear pervades the entire universe; The saints behold the Infinite that is beyond fear; Upon realizing That, no duality is seen; Then fear no longer remains in the mind at all.

Shloka - 137

जिवां श्रेष्ठ ते स्पष्ट सांगोनि गेले ।
परी जीव अज्ञान तैसेचि ठेले ॥
देहेबुद्धिचें कर्म खोटें टळेना ।
जुने ठेवणें मीपणें आकळेना ॥१३७॥

Jiva shreshth te spasht saangonigele |
Parii jeev agnyaan taisichi thele ||
Dehebuddhiche karm khote talena |
June thevne miipane aakalenaa || 137 ||

The great souls have clearly explained the highest truth; Yet people remain in the same ignorance as before; Actions arising from body consciousness do not cease; The ancient treasure cannot be realized because of ego and the sense of "I"

Shloka - 138

भ्रमे नाढळे वित्त तें गुप्त जाले ।
जिवा जन्मदारिद्र ठाकुनि आले ॥
देहेबुद्धिचा निश्चयो ज्या टळेना ।
जुने ठेवणे मीपणे आकळेना ॥१३८॥

Bhrame naadhale vitta te gupt zaale |
Jiva janma daaridrya thaakuuni aale ||
Dehebuddhicha nishchayo jya talena |
June thevane miipane aakalena || 138 ||

Through delusion, the hidden treasure has been lost; Thus the soul has fallen into the poverty of worldly existence; One who cannot overcome identification with the body; Cannot realize the ancient treasure because of ego and the sense of "I.".





Shloka - 139

पुढें पाहता सर्वही कोंदलेसें ।
अभाग्यास हें दृश्य पाषाण भासे ॥
अभावे कदा पुण्य गांठी पडेना ।
जुने ठेवणे मीपणे आकळेना ॥१३९ ॥

Pudhe paahata sarva hii kondalese |
Abhaagyaas he durshya pashaan bhaase ||
Abhave kada punya gaathii padena |
June thevane miipane aakalena || 139 ||

On deeper vision, the Divine is seen pervading everything; But to the unfortunate, this sacred vision appears as mere stone; Without inner merit, true spiritual attainment is never gained; The ancient treasure is not realized because of ego and the sense of "I.".

Shloka - 140

जयाचे तया चूकले प्राप्त नाहीं ।
गुणे गोविले जाहले दुःख देहीं ॥
गुणावेगळी वृत्ति तेहि वळेना ।
जुने ठेवणे मीपणे आकळेना ॥१४० ॥

Jayache taya chukle praapt naahii |
Gune govile jahale dukh dehii ||
Gunaavegalii vruttii tehii valena |
June thevane miipane aakalena || 140 ||

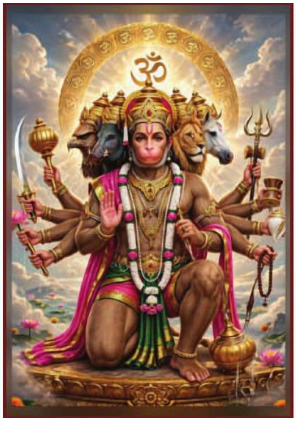
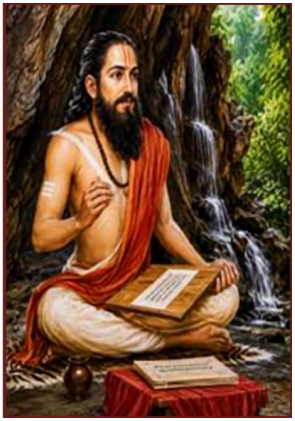
T hat which truly belongs to one has not been attained; Being entangled in worldly qualities, the body has fallen into sorrow; The mind does not turn away from these qualities and tendencies; The ancient treasure is not realized because of ego and the sense of "I.".

Shloka - 141

म्हणे दास सायास त्याचे करावे ।
जनीं जाणता पाय त्याचे धरावे ॥
गुरू अंजनेवीण तें आकळेना ।
जुने ठेवणे मीपणे ते कळेना ॥१४१ ॥

Mhane daas saayaas tyaache karave |
Janii jaanataa paay tyaache dharave ||
Guru anjaneveen te aakalena |
June thevane miipane te kalena || 141 ||

The humble servant says: one should make earnest effort for That; Take refuge at the feet of the realized wise one; Without the illuminating grace of the Guru, That cannot be perceived; The ancient treasure cannot be realized because of ego and the sense of "I.".

Shloka - 142

कळेना कळेना कळेना कळेना ।
ढळे नाढळे संशयोही ढळेना ॥
गळेना गळेना अहंता गळेना ।
बळें आकळेना मिळेना मिळेना ॥१४२ ॥

Kalena kalena kalena dhalena |
Dhale naa dhale sanshyohii dhalena ||
Galena galena ahantaa galenaa |
Bale aakalena milena milena || 142 ||

It is neither understood nor does it become steady; Doubt neither subsides nor comes to an end; Ego does not dissolve or disappear; By force, that cannot be understood or attained.

Shloka - 143

अविद्यागुणे मानवा उमजेना ।
भ्रमे चुकले हीत ते आकळेना ॥
परीक्षेविणे बांधले दृढ नाणें ।
परी सत्य मिथ्या असें कोण जाणें ॥१४३ ॥

Avidyagune manava umajenaa |
Bhrame chookale hiit te aakalena ||
Pariikshevine baandhle drudh naane |
Parii satya mithya ase kon jaan || 143 ||

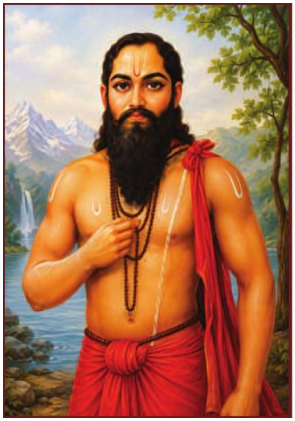
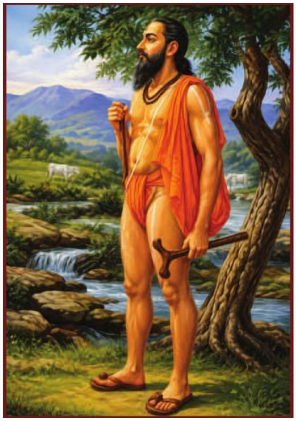
Because of ignorance, the human mind does not understand; Through delusion, it misses its true welfare and cannot understand it; Like firmly accepting a coin without testing it; But who truly knows what is real and what is false.

Shloka - 144

जगी पाहतां साच ते काय आहे ।
अती आदरे सत्य शोधुन पाहे ॥
पुढे पाहतां पाहतां देव जोडे ।
भ्रम भ्रांति अज्ञान हें सर्व मोडे ॥१४४ ॥

Jagii pahataa saach te kaay aahe |
Atii adare satya shodhuun paahe ||
Pudhe pahata pahata dev jode |
Bhrame bhraanti agyaan he sarv mode || 144 ||

While observing the world, what is truly real; Seek and examine the Truth with deep sincerity; Through continued seeking, one becomes united with God; Then all delusion, confusion, and ignorance are destroyed.


Shloka - 145

सदा वीषयो चिंतितां जीव जाला ।
अहंभाव अज्ञान जन्मास आला ॥
विवेके सदा स्वस्वरुपी भरावे ।
जिवा ऊगमी जन्म नाही स्वभावें ॥१४५॥

Sada viishayo chintitaa jiiv jaala |
Ahambhaav adnyaan janmaas aala ||
Viveke sada swaswaroopii bharave |
Jiva ugamii janma nahii swabhaave || 145 ||

Constant contemplation on sense objects binds the soul; From ego and ignorance arises the cycle of birth; Through discrimination, remain established in your true Self; In the soul's true origin, birth is not its nature.

Shloka - 146

दिसे लोचनी ते नसे कल्पकोडी ।
अकस्मात आकारले काळ मोडी ॥
पुढे सर्व जाईल कांही न राहे ।
मना संत आनंत शोधुनि पाहे ॥१४६॥

Dise lochani te nase kalpkodii |
Akasmaat aakaarle kaal modii ||
Pudhe sarv jaaiil kaahii na raahe |
Mana sant anant shodhuni paahe || 146 ||

What appears to the eyes is not ultimately real; In a moment, Time destroys all formed existence; Eventually everything passes away and nothing remains; O mind, seek and realize the Infinite through the saints.

Shloka - 147

फुटेना तुटेना चळेना ढळेना ।
सदा संचले मीपणे ते कळेना ॥
तया एकरूपासि दूजे न साहे ।
मना संत आनंत शोधुनि पाहें ॥१४७॥

Phuteena tuteena chaleena dhaleena |
Sada sanchale miipane te kaleena ||
Taya ekaroopaasii duje na sahe |
Mana sant anant shodhuni paahe || 147 ||

That neither breaks, nor shatters, nor moves, nor declines; The restless ego can never understand That; To that One Absolute Reality, no second thing can exist; O mind, seek and realize the Infinite through the saints.





Shloka - 148

निराकार आधार ब्रह्मादिकांचा ।
जया सांगतां शीणली वेदवाचा ॥
विवेके तदाकार होऊनि राहें ।
मना संत आनंत शोधुनि पाहे ॥१४८ ॥

Nirakaara aadhaar brahmaadikaanchaa |
Jayaa saangataa sheenalii vedvaachaa ||
Viveke tadeakaar hovunii raahe |
Mana sant anant shodhuni paahe || 148 ||

The Formless One is the support even of Brahma and the other gods; Even the speech of the Vedas grows weary describing Him; Through discrimination, become one with That and remain established in It; O mind, seek and realize the Infinite through the saints.

Shloka - 149

जगी पाहतां चर्मलक्षी न लक्षे ।
जगी पाहता ज्ञानचक्षी निरक्षे ॥
जनीं पाहता पाहणे जात आहे ।
मना संत आनंत शोधुनि पाहे ॥१४९ ॥

Jagii paahata charmachakshii na lakshe |
Jagii paahata gnyaanchakshii nirakshe ||
Janii paahata paahane jaat aahe |
Mana sant anant shodhuni paahe || 149 ||

The physical eyes cannot perceive That in this world; Through the eye of knowledge, that is truly seen; When That is realized, the very act of seeing disappears; O mind, seek and realize the Infinite through the saints.

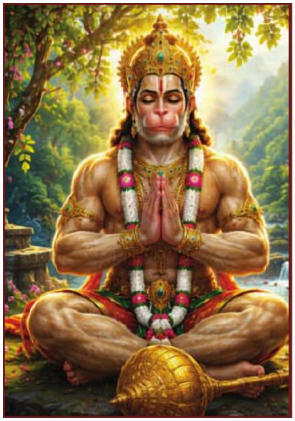
Shloka - 150

नसे पीत ना श्वेत ना श्याम कांही ।
नसे व्यक्त अव्यक्त ना नीळ नाहीं ॥
म्हणे दास विश्वासतां मुक्ति लाहे ।
मना संत आनंत शोधुनि पाहे ॥१५० ॥

Nase piit naa shwet naa shyaam kaahii |
Nase vyakta avyakta naa niil naahii ||
Mhane daas vishwaastaa mukti laahe |
Mana sant anant shodhuni paahe || 150 ||

It is neither yellow, nor white, nor dark; It is neither manifest nor unmanifest, nor is it blue; The humble servant says: through steadfast faith, liberation is attained; O mind, seek and realize the Infinite through the saints.

Shri Manache Shlok





Shloka - 151

खरें शोधितां शोधितां शोधिताहे ।
मना बोधिता बोधिता बोधिताहे ॥
परी सर्वही सज्जनाचेनि योगे ।
बरा निश्चयो पाविजे सानुरागे ॥१५१ ॥

Khare shodhitaa shodhitaa shodhitaahe |
Mana bodhitaa bodhitaa bodhitaahe ||
Parii sarv hii sajjanacheniyoge |
Bara nishchayo pavije saanuraage || 151 ||

By continuously seeking, the Truth is gradually discovered; By repeatedly enlightening the mind, true understanding awakens; Yet all this becomes possible through the company of noble people; With loving devotion, one attains firm conviction.

Shloka - 152

बहूतांपरी कूसरी तत्त्वझाडा ।
परी अंतरी पाहिजे तो निवाडा ॥
मना सार साचार ते वेगळे रे ।
समस्तांमधे एक ते आगळे रे ॥१५२ ॥

Bahutaamparii kuusarii tatwajhaada |
Parii antarii pahijeto nivaada ||
Mana saar saachaar te vegle re |
Samastaamadhe ek te aagle re || 152 ||

In many ways, people engage in clever philosophical discussions; But inwardly, true resolution and clarity are needed; O mind, the true essence and right living are altogether different from mere talk; That One Reality alone is unique among all things.

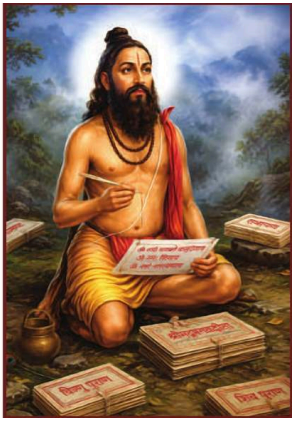
Shloka - 153

नव्हे पिंडज्ञाने नव्हे तत्त्वज्ञाने ।
समाधान कांही नव्हे तानमाने ॥
नव्हे योगयागें नव्हे भोगत्यागें ।
समाधान ते सज्जनाचेनि योगे ॥१५३ ॥

Navhe pindgnyaane navhe tatwadnyaane |
Samadhaan kaahii navhe taanmaane ||
Navhe yogyaage navhe bhog tyaage |
Samadhaan te sajjanaacheni yoge || 153 ||

Neither knowledge of the body nor mere philosophical knowledge brings true peace; True contentment does not arise through pride or mere intellectual effort. Neither through yogic practices nor through indulgence or renunciation alone; True peace is attained through the company of noble people.





Shloka - 154

महावाक्य तत्त्वादिके पंचकर्णे ।
खुणे पाविजे संतसंगे विवर्णे ॥
द्वितीयेसि संकेत जो दाविजेतो ।
तया सांडुनी चंद्रमा भाविजेतो ॥१५४ ॥

Mahavakya tatwadike panchkarne |
Khune paavije sant sange vivarne ||
Dwitiiyesi sanket jo daavijeto |
Taya saandunii chandrama bhaavijeto || 154 ||

The great Mahavakyas and subtle spiritual truths are understood through deep contemplation. Their true indication is grasped through the explanations of saints; When someone points toward the moon with a finger; One should see the moon itself, not remain fixed on the pointing finger.

Shloka - 155

दिसेना जनी तेचि शोधुनि पाहे ।
बरे पाहता गूज तेथेचि आहे ॥
करी घेउ जाता कदा आढळेना ।
जनी सर्व कोंदाटले ते कळेना ॥१५५ ॥

Disena janii techii shodhuuni paahe |
Bare paahtaa gooj tethechi aahe ||
Karii gheu jaata kada aadhalenaa |
Janii sarv kondaatle te kalena || 155 ||

Seek That which cannot be seen in the world; On deeper observation, the secret lies exactly there; When one tries to grasp It, it can never be captured; People do not understand that it pervades and envelops everything.

Shloka - 156

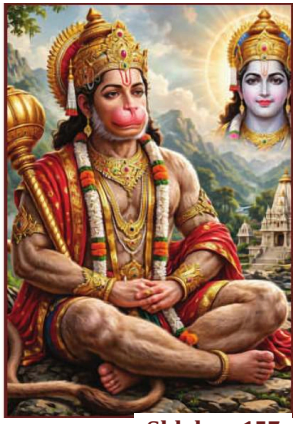
म्हणे जाणता तो जनी मूर्ख पाहे ।
अतर्कासि तर्की असा कोण आहे ॥
जनीं मीपणे पाहता पाहवेना ।
तया लक्षितां वेगळे राहवेना ॥१५६ ॥

Mhane jaantaa to janii moorkh paahe |
Atarkaasii tarkii asa kon aahe ||
Janii miipane paahataa paahavenaa |
Taya lakshitaa vegle raahavenaa || 156 ||

One who claims to be fully knowing is, in truth, a fool; Who can apply logic to That which is beyond logic; As long as ego remains, that cannot truly be perceived; Once That is realized, no separate identity remains.

Shri Manache Shlok





Shloka - 157

बहू शास्त्र धुंडाळता वाड आहे ।
जया निश्चयो येक तोही न साहे ॥
मती भांडती शास्त्रबोधे विरोधें ।
गती खुंटती ज्ञानबोधे प्रबोधे ॥१५७ ॥

Bahuu shastra dhundaalitaa vaad aahe |
Jaya nishchayo yeka tohii na sahee ||
Matii bhaandtii shaastra bodhe virodhe |
Gatii khunttii gnyaanbodhe prabodhe || 157 ||

While searching through many scriptures, debates arise; Even a single firm conviction does not remain steady; Minds quarrel due to conflicting scriptural interpretations; Spiritual progress becomes obstructed through excessive intellectualizing and reasoning.

Shloka - 158

श्रुती न्याय मीमांसके तर्कशास्त्रे ।
स्मृती वेद वेदान्तवाक्ये विचित्रे ॥
स्वये शेष मौनावला स्थीर पाहे ।
मना सर्व जाणीव सांडून राहे ॥१५८ ॥

Shrutii nyaay miimaasake tarkshaastre |
Smruti ved vedaantvaakye vichitre ||
Swaye shesh maunaavalaa stheer raahe |
Mana sarv janiiv sanduuni paahe || 158 ||

The Shrutis, logic, scriptural inquiry, and systems of reasoning are vast and profound; The Smritis, Vedas, and wondrous declarations of Vedanta are deeply subtle; Even Shesha himself ultimately remains silent and still before That; O mind, abandon all pride of knowing and seek that reality.

Shloka - 159

जेणे मक्षिका भक्षिली जाणिवेची ।
तया भोजनाची रुची प्राप्त कैची ॥
अहंभाव ज्या मानसीचा विरेना ।
तया ज्ञान हे अन्न पोटी जिरेना ॥१५९ ॥

Jene makshikaa bhakshilii jaanivechii |
Taya bhojanaachii ruchii praapt kaichii ||
Ahambhaav jyaa manasiichaa virenaa |
Taya gnyaan he ann potii jirenaa || 159 ||

If a person swallows even a fly while eating; How can the taste of the meal remain enjoyable; Likewise, when ego does not leave the mind; The nourishment of true knowledge can never be digested within.





Shloka - 160

नको रे मना वाद हा खेदकारी ।
नको रे मना भेद नानाविकारी ॥
नको रे मना शीकवूं पूढिलांसी ।
अहंभाव जो राहिला तूजपासी ॥१६०॥

Nako re mana vaad haa khedkaarii |
Nako re mana bhed nana vikaarii ||
Nako re mana shiikavuu puudhilaansii |
Ahambhaav jo raahila tuujapaasii || 160 ||

O mind, avoid debates that only bring sorrow; O mind, avoid divisive thinking and various distortions; O mind, do not try to teach others; While ego still remains within you.

Shloka - 161

अहंतागुणे सर्वही दुःख होते ।
मुखे बोलिले ज्ञान ते व्यर्थ जाते ॥
सुखी राहता सर्वही सूख आहे ।
अहंता तुझी तुंचि शोधुन पाहे ॥१६१॥

Ahamtaagune sarv hii dukh hote |
Mukhe bolile gnyaan te vyartha jaate ||
Sukii raahta sarv hii sukh aahe |
Ahantaa tujhii tunchii shodhuun paahe || 161 ||

Because of ego, all suffering arises; Knowledge spoken merely by words becomes meaningless; When one abides in inner peace, all happiness is present; Search within and discover your own ego for yourself.

Shloka - 162

अहंतागुणे नीति सांडी विवेकी ।
अनीतीबळे श्लाघ्यता सर्व लोकी ॥
परी अंतरी अर्वही साक्ष येते ।
प्रमाणांतरे बुद्धि सांडूनि जाते ॥१६२॥

Ahantaagunii niiti saandii vivekii |
Aniitiibale shlaaghyataa sarv lokii ||
Parii antarii sarvhii saaksh yete |
Pramaanantre buddhi saanduuni jaate || 162 ||

Because of ego, even a wise person abandons righteousness; Through unrighteous means, one may still gain praise among people; But inwardly, the inner witness knows the truth of everything; When true evidence appears, false intellect and pride fall away.





Shloka - 163

देहेबुद्धिचा निश्चयो दृढ जाला ।
देहातीत ते हीत सांडीत गेला ॥
देहेबुद्धि ते आत्मबुद्धि करावी ।
सदा संगती सज्जनाची धरावी ॥१६३ ॥

Dehebhuddhichaa nishchayo drudha jalaa |
Dehaatiit te hiit saandiit gela ||
Debuddhi te atmabuddhi karavii |
Sada sangatii sajjanachii dharaavii || 163 ||

When identification with the body becomes firmly established; The higher good beyond the body is lost; Transform body consciousness into Self awareness; Always keep the company of noble and wise people.

Shloka - 164

मनें कल्पिला वीषयो सोडवावा ।
मनें देव निर्गूण तो ओळखावा ॥
मनें कल्पिता कल्पना ते सरावी ।
सदा संगती सज्जनाची धरावी ॥१६४ ॥

Mane kalpilaa viishayo sodvava |
Mane dev nirguun to olkhaavaa ||
Mane kalpitaa kalpana te saravii |
Sada sangatii sajjanachii dharaavii || 164 ||

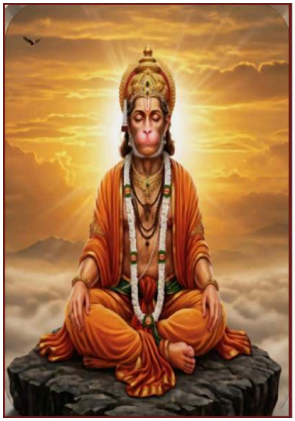
Let the mind free itself from imagined attachment to sense objects; Let the mind realize the formless Divine; As the mind reflects deeply, false imaginations dissolve away; Always keep the company of noble and wise people.

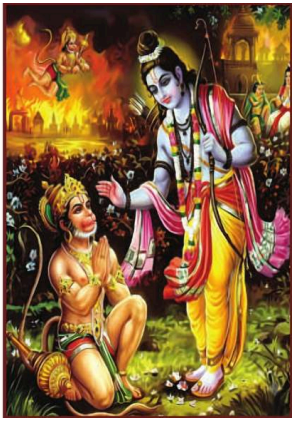
Shloka - 165

देहादीक प्रपंच हा चिंतियेला ।
परी अंतरी लोभ निश्चित ठेला ॥
हरीचिंतने मुक्तिकांता करावी ।
सदा संगती सज्जनांची धरावी ॥१६५ ॥

Dehaadiik prapancha haa chintiyelaa |
Parii antarii lobh nishchint thelaa ||
Harii chintane mukti kaantaa karavii |
Sada sangatii sajjanachii dharaavii || 165 ||

The mind remains occupied with the body and worldly affairs; Yet inwardly, greed remains peacefully settled; Through contemplation of Hari, liberation should become one's beloved; Always keep the company of noble and wise people.





Shloka - 166

अहंकार विस्तारला या देहाचा ।
स्त्रियापुत्रमित्रादिके मोह त्यांचा ॥
बळे भ्रांति हें जन्मचिंता हरावी ।
सदा संगती सज्जनांची धरावी ॥१६६॥

Ahankaar vistaarlaa ya dehaachaa |
Striyaa putra mitraadike moh tyaancha ||
Bale bhraanti he janma chintaa haraavii |
Sada sangatii sajjanachii dharaavii || 166 ||

The ego expands through identification with the body; From it arises attachment to wife, children, friends, and relations; Forcefully remove this delusion and the anxieties of worldly life; Always keep the company of noble and wise people.

Shloka - 167

बरा निश्चयो शाश्वताचा करावा ।
म्हणे दास संदेह तो वीसरावा ॥
घडीने घडी सार्थकाची धरावी ।
सदा संगती सज्जनांची धरावी ॥१६७॥

Bara nishchayo shaashvataachaa karava |
Mhane daas sandeh to viisaraavaa ||
Ghadiine ghadii saarthakaachii karavii |
Sada sangatii sajjanachii dharaavii || 167 ||

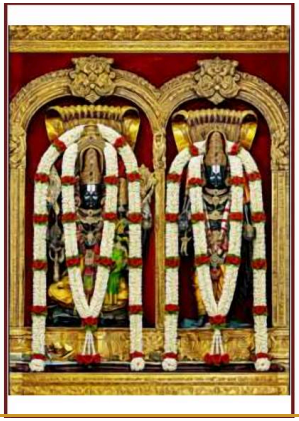
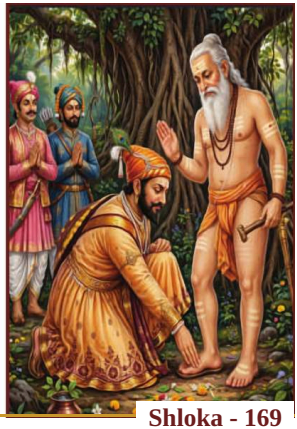
Make a firm resolve toward the Eternal Truth; The humble servant says: abandon all doubt; Make every moment of life meaningful and worthwhile; Always keep the company of noble and wise people.

Shloka - 168

करी वृत्ती जो संत तो संत जाणा ।
दुराशागुणे जो नव्हे दैन्यवाणा ॥
उपाधी देहेबुद्धीते वाढवीते ।
परी सज्जना केविं बाधु शके ते ॥१६८॥

Karii vrutti jo sant to sant jaana |
Duraashaagune jo navhe dainyavaanaa ||
Upadhii dehebuddhiite vaadhviite |
Parii sajjanaa kevi baadhuu shake te || 168 ||

Recognize as a true saint the one whose conduct is truly saintly; Who does not become inwardly miserable because of selfish desires; Worldly titles and identities only strengthen body-consciousness; But how can such things bind or disturb a noble person.

Shloka - 169

नसे अंत आनंत संता पुसावा ।
अहंकारविस्तार हा नीरसावा ॥
गुणेवीण निर्गुण तो आठवावा ।
देहेबुद्धिचा आठवु नाठवावा ॥१६९ ॥

Nase ant aanant santaa pusaava |
Ahankaar vistaar haa niirasaava ||
Guneviin nirguun to athavaava |
Dehebuddhichaa aathavuu naa thavaava ||
169 ||

The Infinite has no limit; learn about It from the saints; Let the expanding sense of ego be dissolved completely; Meditate upon the Formless Absolute beyond all qualities; Do not let body-consciousness remain fixed in the mind.

Shloka - 170

देहेबुद्धि हे ज्ञानबोधे त्यजावी ।
विवेके तये वस्तुची भेटी घ्यावी ॥
तदाकार हे वृत्ति नाही स्वभावे ।
म्हणोनी सदा तेचि शोधीत जावे ॥१७० ॥

Dehebuddhi he gnyaan bodhe tyajaavii |
Viveke taye vastuchii bhetii ghyaavii ||
Tadakaar he vruttii naahii swabhaave |
Mhanoni sada techi shodhiit jaave || 170 ||

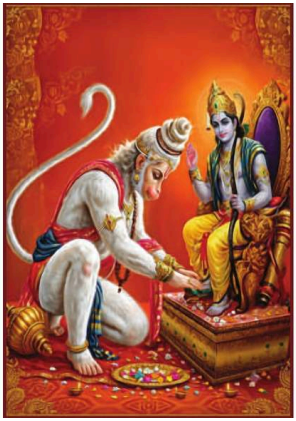
Through true knowledge, body-consciousness should be abandoned; By discrimination, realize and experience that Supreme Reality; The mind does not naturally remain absorbed in That Absolute State; Therefore, one must constantly continue seeking That alone.

Shloka - 171

असे सार साचार तें चोरलेसे ।
इहीं लोचनी पाहता दृश्य भासे ॥
निराभास निर्गुण तें आकळेना ।
अहंतागुणे कल्पिताही कळेना ॥१७१ ॥

Asey saar sachaar te chorilese |
Ihii lochanii pahataa drushya bhaase ||
Niraabhaas nirgun te aakalenaa |
Ahantaagune kalpitaahii kalenaa || 171 ||

That true essence and righteous path have become hidden; What is seen through these eyes appears only as the visible world; The attributeless, formless Reality beyond appearance cannot be understood; Because of ego, even imagination cannot grasp It correctly.


Shloka - 172

स्फुरे वीषयी कल्पना ते अविद्या ।
स्फुरे ब्रह्म रे जाण माया सुविद्या ॥
मुळीं कल्पना दो रुपें तेचि जाली ।
विवेके तरी स्वस्वरुपी मिळाली ॥१७२ ॥

sfure viishayii kalpana te avidyaa |
sfure brahma re jaan maya suvidyaa ||
mulii kalpana do rupe techi jaalii |
viveke tarii swaswaroopii milaalii || 172 ||

Imaginations arising toward sense objects are ignorance (Avidya); Awareness directed toward Brahman is true knowledge (Vidya); At the root, both arise through the power of imagination itself;

Shloka - 173

स्वरुपी उदेला अहंकार राहो ।
तेणे सर्व आच्छादिले व्योम पाहो ॥
दिशा पाहतां ते निशा वाढताहे ।
विवेके विचारे विवंचुनि पाहे ॥१७३ ॥

Swaroopii udela ahankaar raaho |
Tene sarv aachhadile vyom paaho ||
Dishaa paahta te nisha vaadhtaahe |
Viveke vichaare vivanchuuni paahe || 173 ||

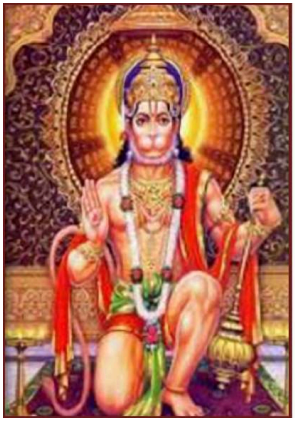
When ego arises within one's true nature, it remains there like a covering; Because of it, the vast sky of Reality becomes concealed; Though one looks in every direction, the darkness of ignorance only increases; Therefore, examine deeply and realize through discrimination and reflection.

Shloka - 174

जया चक्षुने लक्षिता लक्षवेना ।
भवा भक्षिता रक्षिता रक्षवेना ॥
क्षयातीत तो अक्षयी मोक्ष देतो ।
दयादक्ष तो साक्षिने पक्ष घेतो ॥१७४ ॥

Jaya chikshane lakshitaa lakshvenaa |
Bhava bhakshitaa rakshitaa rakshvenaa ||
Kshyaatiit to akshayii moksh deto |
Dayadaksh to saakshine paksh gheto || 174 ||

That Reality cannot be perceived merely by ordinary observation; Though it consumes worldly existence, it alone truly protects; Though beyond destruction, it grants eternal liberation; Compassionate and all-knowing, it stands as the witness and protector of the devotee.





Shloka - 175

विधी निर्मिती लीहितो सर्व भाळी ।
परी लीहिता कोण त्याचे कपाळी ॥
हरू जाळितो लोक संहारकाळी ।
परी शेवटी शंकरा कोण जाळी ॥१७५॥

Vidhii nirmita liihito sarv bhaalii |
Parii liihito kon tyaache kapaalii ||
Haruu jaalito lok sanhaarkaalii |
Parii shevatii Shankaraa kon jaalii || 175 ||

Brahma writes destiny on everyone's forehead; Shiva burns the worlds at the time of destruction;

Shloka - 176

जगी द्वादशादित्य हे रुद्र अक्रा ।
असंख्यात संख्या करी कोण शक्रा ॥
जगी देव धुंडाळिता आढळेना ।
जगी मुख्य तो कोण कैसा कळेना ॥१७६॥

Jagii dvaadashaaditya he rudra akraa |
Asankhyaat sankhyaa karii kon shakraa ||
Jagii dev dhundaalitaa aadhalenaa |
Jagii mukhya to kon kaisaa kalenaa || 176 ||

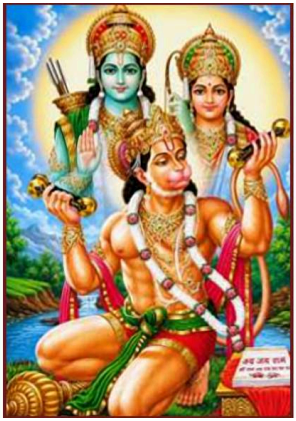
In this world there are twelve Adityas and eleven Rudras; There are countless divine powers; who can count them all; Even after searching among the gods, the Supreme is not easily found;

Shloka - 177

तुटेना फुटेना कदा देवराणा ।
चळेना ढळेना कदा दैन्यवाणा ॥
कळेना कळेना कदा लोचनासी ।
वसेना दिसेना जगी मीपणासी ॥१७७॥

Tutenaa futenaa kada devraanaa |
Chalenaa dhalenaa kada dainyavaanaa ||
Kalenaa valenaa kada lochanaasii |
Vasenaa disenaa janii miipanaasii || 177 ||

O Divine Reality, it can never be broken or destroyed; It never moves, declines, or falls into weakness or misery; It cannot be comprehended or grasped through physical sight; It neither dwells nor becomes visible where ego and "I-ness" prevail.


Shloka - 178

जया मानला देव तो पुजिताहे ।
परी देव शोधुनि कोणी न पाहे ॥
जगी पाहता देव कोट्यानुकोटी ।
जया मानली भक्ति जे तेचि मोठी ॥१७८ ॥

Jayaa maanalaa dev to poojitaase |
Parii dev shodhuunii konii na paase ||
Jagii paahataa dev kotyaanukotii |
Jayaa maanalii bhakti je tyaa mothii || 178 ||

Whatever people accept as God becomes worshipped; But very few truly search for and realize the Supreme Divine; In this world, countless forms of deities are worshipped; Yet the true greatness lies in the depth of one's devotion.

Shloka - 179

तिन्ही लोक जेथूनि निर्माण झाले ।
तया देवरायासि कोणी न बोले ॥
जगीं थोरला देव तो चोरलासे ।
गुरूवीण तो सर्वथाही न दीसे ॥१७९ ॥

Tinii lok jethuunii nirmaan jaale |
Taya devaraayaasii konii na bole ||
Jagii thoralaa dev to choralaase |
Guruuviin to sarvathaa hii na disaase || 179 ||

From whom the three worlds themselves have arisen; About that Supreme Lord, hardly anyone truly speaks or knows; The Greatest Divine has become hidden from the world; Without the guidance of a Guru, He can never truly be realized.

Shloka - 180

गुरु पाहता पाहता लक्ष कोटी ।
बहूसाल मंत्रावळी शक्ति मोठी ॥
मनी कामना चेटके धातमाता ।
जनी व्यर्थ रे तो नव्हे मुक्तिदाता ॥१८० ॥

Guru paahataa paahataa laksh kotii |
Bahusaal mantraavalii shakti mothii ||
Manii kaamna chetake dhaatmaata |
Janii vyarth re to navhe muktidaata || 180 ||

There may be lakhs and crores of gurus in the world; Many may possess countless mantras and great powers; But if desires, magic, and deceit remain in their mind; Such a person is useless; he is not a giver of liberation.

Shri Manache Shlok





Shloka - 181

नव्हे चेटकी चाळकू द्रव्यभोंदु ।
नव्हे निंदकू मत्सरू भक्तिमंदू ॥
नव्हे उन्मतू वेसनी संगबाधू ।
जनी ज्ञानिया तोचि साधु अगाधू ॥१८१ ॥

Navhe chetaki chaalakuu dravyabhoondhu |
Navhe nindaku matsaruu bhaktimandhu ||
Navhe unmatta vesanii sangabaadhu |
Janii gnyaaniyaa tochi saadhu agaadhu || 181 ||

A true saint is not a magician, manipulator, or seeker of wealth; He is not a slanderer, jealous person, or weak in devotion; He is not arrogant, addicted, or bound by worldly attachments; Among people, the truly wise one alone is the profound saint.

Shloka - 182

नव्हे वाउगी चाहुटी काम पोटी ।
क्रियेवीण वाचाळता तेचि मोठी ॥
मुखे बोलिल्यासारिखे चालताहे ।
मना सद्गुरु तोचि शोधुनि पाहे ॥१८२ ॥

Navhe vaaugii chaahutii kaam potii |
Kriyeveen vachaaltaa techi mothii ||
Mukhe bolilyasaarkhe chaaltaahe |
Mana sadguru tochi shodhuuni paahe || 182 ||

He harbours no petty cravings or selfish motives within; Mere talk without action is worthless; The one who lives exactly as he speaks; O mind, seek only such a true Sadguru.

Shloka - 183

जनी भक्त ज्ञानी विवेकी विरागी ।
कृपाळु मनस्वी क्षमावंत योगी ॥
प्रभु दक्ष व्युत्पन्न चातुर्य जाणे ।
तयाचेनि योगे समाधान बाणे ॥१८३ ॥

Janii bhakt gnyaanii vivekii viraagii |
Krupaluu manasvii kshamavant yogii ||
Prabhu daksh vyutpann chaaturya jaane |
Tayache niyoge samadhaan baane || 183 ||

He is a devotee, wise, discerning, and detached; He is compassionate, noble-minded, forgiving, and self-controlled; He is capable, learned, and knows skilful guidance; Through association with such a Guru, true peace is attained.





Shloka - 184

नव्हे तोचि जाले नसे तेचि आले ।
कळो लागले सज्जनाचेनि बोले ॥
अनिर्वाच्य ते वाच्य वाचे वदावे ।
मना संत आनंत शोधीत जावे ॥१८४ ॥

Navhe techi jaale nase techi aale |
Kalo laagle sajjanaacheni bole ||
Anirvaachya te vaachya vaache vadave |
Mana sant aanant shodhiit jaave || 184 ||

What was previously unrealized has now come into realization; Understanding began through the words of saints; The indescribable is spoken through words; O mind, keep seeking the Infinite through saints.

Shloka - 185

लपावे अति आदरे रामरुपी ।
भयातीत निश्चीत ये स्वस्वरुपी ॥
कदा तो जनी पाहतांही दिसेना ।
सदा ऐक्य तो भिन्नभावे वसेना ॥१८५ ॥

Lapave atii aadare raam roopii |
Bhayaatiit nishchiint ye swaswaroopii ||
Kadaa to janii paahataahii disenaa |
Sadaa aikyato bhinnabhaave vasenaa || 185 ||

Remain deeply absorbed in the form of Rama with great reverence; One becomes fearless and free from anxiety in one's true Self; Though ever present in the world, That Reality is not recognized even when seen; It always abides in oneness and never dwells in separateness.

Shloka - 186

सदा सर्वदा राम सन्नीध आहे ।
मना सज्जना सत्य शोधुन पाहे ॥
अखंडीत भेटी रघूराजयोगू ।
मना सांडीं रे मीपणाचा वियोगू ॥१८६ ॥

Sadaa sarvada raam sannidh aahe |
Mana sajjana satya shodhuuni paahe ||
Akhandiit bhetii raghuraaj yoguu |
Mana saandi re miipanaachaa viyoguu || 186 ||

Rama is always and forever present nearby; O noble mind, seek and realize this Truth; Through constant union, one attains communion with Lord Rama; O mind, abandon the separation created by ego and "I ness.".

Shri Manache Shlok





Shloka - 187

भुते पिंड ब्रह्मांड हे ऐक्य आहे ।
परी सर्वही स्वस्वरुपी न साहे ॥
मना भासले सर्व काही पहावे ।
परी संग सोडुनि सुखी रहावे ॥१८७ ॥

Bhute pind brahmaand he aikya aahe |
Parii sarvhii swaswaroopii na saahe ||
Mana bhaasale sarv kaahii pahaave |
Parii sang soduuni sukhii rahaave || 187 ||

The elements, the body, and the universe are all one in essence; Yet everything does not remain established in its true Self; O mind, whatever appears in this world should be observed rightly; But by giving up attachment, one should live in peace.

Shloka - 188

देहेभान हे ज्ञानशस्त्रे खुडावे ।
विदेहीपणे भक्तिमार्गेचि जावे ॥
विरक्तीबळे निंद्य सर्वै त्यजावे ।
परी संग सोडुनि सुखी रहावे ॥१८८ ॥

Dehe bhaan he gnyaan shastre khudaave |
Videhii pane bhaktimaargechi jaave ||
Viraktiibale nindya sarvai tyajaave |
Parii sang soduuni sukhii rahave || 188 ||

Body consciousness should be cut away by the weapon of knowledge; One should walk the path of devotion beyond body consciousness; By the strength of detachment, all that is condemnable should be abandoned; But by giving up attachment, one should live happily.

Shloka - 189

मही निर्मिली देव तो ओळखावा ।
जया पाहतां मोक्ष तत्काळ जीवा ॥
तया निर्गुणालागी गूणी पहावे ।
परी संग सोडुनि सुखे रहावे ॥१८९ ॥

Mahii nirmalii dev to olkhaava |
Jayaa paahataa moksh tatkaal jiivaa ||
Tayaa nirgunaalaagii gunii pahave |
Parii sang soduuni sukhe rahave || 189 ||

Recognize that pure Divine Reality present in this world; By realizing It, the soul attains liberation instantly; To realize the attributeless Absolute, one must cultivate noble qualities; By giving up attachment, one should live happily.





Shloka - 190

नव्हे कार्यकर्ता नव्हे सृष्टिभर्ता ।
पुरेहून पर्ता न लिंपे विवर्ता ॥
तया निर्विकल्पासि कल्पित जावे ।
परि संग सोडुनि सुखे रहावे ॥१९० ॥

Navhe karyakarta navhe srushtiibhartaa |
Purehoon partaa na limpe vivartaa ||
Tayaa nirvikalpaasi kalpiit jaave |
Parii sang soduuni sukhe rahave || 190 ||

That Supreme Reality is neither the doer nor the sustainer of creation; Being beyond all, it remains untouched by worldly illusion and change; One should contemplate that Absolute which is beyond all thought and division; But by giving up attachment, one should live happily.

Shloka - 191

देहेबुद्धिचा निश्चयो ज्या ढळेना ।
तया ज्ञान कल्पांतकाळी कळेना ॥
परब्रह्म तें मीपणे आकळेना ।
मनी शून्य अज्ञान हे मावळेना ॥१९१ ॥

Dehebuddhichaa nishchayo jayaa dhalenaa |
Tayaa gnyaan kalpaant kaalii kalenaa ||
Parabrahma te miipane aakalenaa |
Manii shoonya adnyaan he maavalenaa || 191 ||

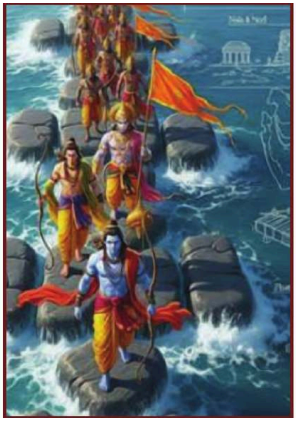
For one whose identification with the body does not weaken; True knowledge cannot arise even over countless ages; The Supreme Brahman cannot be realized through ego and “I-ness.”; And the darkness of ignorance within the mind never disappears.

Shloka - 192

मना ना कळे ना ढळे रुप ज्याचे ।
दुजेवीण तें ध्यान सर्वोत्तमाचे ॥
तया खुण ते हीन दृष्टांत पाहे ।
तेथे संग निःसंग दोन्ही न साहे ॥१९२ ॥

Mana naa kale naa dhale roop jyaache |
Dujeveen te dhyaan sarvottamaache ||
Tayaa khoon te heen drushaant paahe |
Tethe sang nissang donhii na saahe || 192 ||

O mind, the form of the Supreme can neither be fully known nor shaken; Meditation upon That alone, without duality, is the highest state; All examples and comparisons fall short in describing It; There, both attachment and detachment cease to exist.


Shloka - 193

नव्हे जाणता नेणता देवराणा ।
न ये वर्णिता वेदशास्त्रा पुराणा ॥
नव्हे दृश्य अदृश्य साक्षी तयाचा ।
श्रुती नेणती नेणती अंत त्याचा ॥१९३ ॥

Navhe jaantaa nentaa devraanaa |
Naye varnitaa vedshaastraa puraanaa ||
Navhe drushya adrushya saakshii tayaachaa |
Shrutii nentii nentii ant tayaachaa || 193 ||

The Supreme Lord is beyond both knowing and not-knowing; The Vedas, scriptures, and Puranas cannot fully describe Him; He is neither visible nor invisible, yet He is the Witness of all; The scriptures keep saying “Not this, not this,” unable to reach His limit.

Shloka - 194

बसे हृदयी देव तो कोण कैसा ।
पुसे आदरे साधकू प्रश्न ऐसा ॥
देहे टाकिता देव कोठे पहातो ।
परि मागुता ठाव कोठे रहातो ॥१९४ ॥

Vase hrudayii dev to kon kaisaa |
Puse aadare saadhakuu prashn kaisaa ||
Dehe taakitaa dev kothe rahato |
Parii maagutaa thaav kothe paahato || 194 ||

The Divine dwells in the heart — but who is He and what is He like; With reverence, the seeker asks such questions; When the body falls, where does God remain; And while searching for Him, where can His location truly be found.

Shloka - 195

बसे हृदयी देव तो जाण ऐसा ।
नभाचेपरी व्यापकू जाण तैसा ॥
सदा संचला येत ना जात कांही ।
तयावीण कोठे रिता ठाव नाही ॥१९५ ॥

Vase hrudayii dev to jaan aisaa |
Na bhaate parii vyaapakuu jaan taisaa ||
Sadaa sanchaalaa yet naa jaat naahii |
Tayaa viin kothe ritaa thaav naahii || 195 ||

Know that the Divine resides in the heart; Though unseen, know Him as all-pervading; He neither comes nor goes; Without Him, no place can ever be empty.





Shloka - 196

नभी वावरे जा अणुरेणु काही ।
रिता ठाव या राघवेवीण नाही ॥
तया पाहता पाहता तोचि जाले ।
तेथे लक्ष आलक्ष सर्वे बुडाले ॥१९६ ॥

Nabii vaavare anurenuu kaahii |
Ritaa thaav yaa raghaveveen naahii ||
Tayaa paahataa paahaa techi jaale |
Tethe laksh aalaksh sarvei budaale || 196 ||

Even the smallest atom moves within Him; There is no empty place without Rama; On truly beholding Him, the seeker becomes one with Him; There, both the seen and unseen dissolve completely.

Shloka - 197

नभासारिखे रुप या राघवाचे ।
मनी चिंतिता मूळ तुटे भवाचे ॥
तया पाहता देहबुद्धी उरेना ।
सदा सर्वदा आर्त पोटी पुरेना ॥१९७ ॥

Nabhaasaarikhe roop yaa raghavaache |
Manee chintitaa mool tuute bhavache ||
Tayaa paahtaa dehbuddhi urenaa |
Sadaa sarvada aart potii purenaa || 197 ||

The form of Rama is vast like the sky; Meditating upon Him cuts the root of worldly existence; On realizing Him, body-consciousness disappears; Then the inner yearning of the heart is completely fulfilled forever.

Shloka - 198

नभे व्यापिले सर्व सृष्टीस आहे ।
रघूनायका ऊपमा ते न साहे ॥
दुजेवीण जो तोचि तो हा स्वभावे ।
तया व्यापकू व्यर्थ कैसे म्हणावे ॥१९८ ॥

Nabhe vyaapile sarv srushtiis aahe |
Raghunaayakaa upamaa te na saahe ||
Dujeviin jo tochi to haa swabhaave |
Tayaa vyaapakuu vyarth kaise mhanave || 198 ||

The sky pervades the whole creation; Yet even that cannot compare with Lord Rama; By His very nature, He alone exists without a second; How then can the All-pervading One be compared to anything.





Shloka - 199

अती जीर्ण विस्तीर्ण ते रुप आहे ।
तेथे तर्कसंपर्क तोही न साहे ॥
अती गुढ ते दृश्य तत्काळ सोपे ।
दुजेवीण जे खुण स्वामिप्रतापे ॥१९९ ॥

Atii jiirna vistiirna te roop aahe |
Tethe tark sampark tohii na saahe ||
Atii goodh te drudh tatkaal sope |
Dujeviin je khoon swaamii prataape || 199 ||

That Reality is ancient and infinitely vast; Logic and intellectual analysis cannot reach It; Though extremely profound and mysterious, it becomes instantly simple and clear; By the Master's grace, the truth of non-duality is realised.

Shloka - 200

कळे आकळे रुप ते ज्ञान होता ।
तेथे आटली सर्वसाक्षी अवस्था ॥
मना उन्मनी शब्द कुंठीत राहे ।
तो रे तोचि तो राम सर्वत्र पाहे ॥२०० ॥

Kale aakale roop te gnyaan hotaa |
Tethe aatalii sarvsaakshii avasthaa ||
Mana unmanii shabd kunthiit raahe |
Tore tochi to raam sarvatra paahe || 200 ||

When That Reality is truly understood, true knowledge arises; Then the inner state of Witness-consciousness awakens; The mind passes into the state beyond mind, and words fall silent; And one sees Rama alone everywhere.

Shloka - 201

कदा ओळखीमाजि दूजे दिसेना ।
मनी मानसी द्वैत काही वसेना ॥
बहूता दिसा आपली भेट जाली ।
विदेहीपणे सर्व काया निवाली ॥२०१ ॥

Kadaa olakhiimajii dooje disenaa |
Manee maansii dwait kaahii vasenaa ||
Bahutaa disaa aaplii bhet jaalii |
Videhii pane sarv kaayaa nivaalii || 201 ||

When true realization dawns, nothing else appears separate; No duality remains in the mind; One experiences union everywhere in all directions; In the bodiless state, all bodily identity comes to rest.





Shloka - 202

मना गुज रे तूज हे प्राप्त झाले ।
परी अंतरी पाहिजे यत्न केले ॥
सदा श्रवणे पाविजे निश्चयासी ।
धरी सज्जनसंगती धन्य होसी ॥२०२ ॥

Mana gooj re tuuj he praapt jhaale |
Parii antarii paahije yatna kele ||
Sadaa shravane paavije nishchayaasii |
Dharii sajjanasangatii dhanya hosii || 202 ||

O mind, this secret truth has now been attained by you; Yet inner effort must still continue; Through constant listening, firm conviction is attained; Hold firmly to the company of saints and become blessed.

Shloka - 203

मना सर्वही संग सोडूनि द्यावा ।
अती आदरे सज्जनाचा धरावा ॥
जयाचेनि संगे महादुःख भंगे ।
जनी साधनेवीण सन्मार्ग लागे ॥२०३ ॥

Mana sarv hii sang soduuni dyaavaa |
Atii aadare sajjanaachaa dharaavaa ||
Jayaacheni sange mahaa dukh bhange |
Jagii saadhanewiin sanmaarg laage || 203 ||

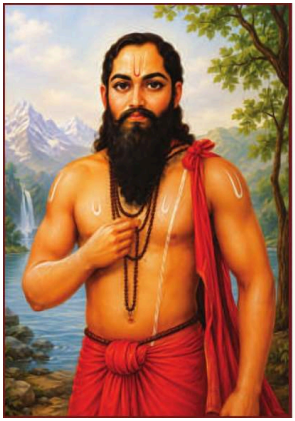
O mind, abandon all worldly attachments; Hold firmly and reverently to the company of saints; Through their association, great sorrow is destroyed; Even without difficult practices, the righteous path is attained.

Shloka - 204

मना संग हा सर्वसंगास तोडी ।
मना संग हा मोक्ष तात्काळ जोडी ॥
मना संग हा साधना शीघ्र सोडी ।
मना संग हा द्वैत निःशेष मोडी ॥२०४ ॥

Mana sang haa sarvsangaas todii |
Mana sang haa moksh taatkaal jodii ||
Mana sang haa saadhakaa sheeghra sodii |
Mana sang haa dwait nishshesh modii || 204 ||

O mind, this holy association breaks all other attachments; This association connects one directly to liberation; It quickly frees the spiritual seeker; And it completely destroys all duality.





Shloka - 205

मनाची शते ऐकता दोष जाती ।
मतीमंद ते साधना योग्य होती ॥
चढे ज्ञान वैराग्य सामर्थ्य अंगी ।
म्हणे दास विश्वासत मुक्ति भोगी ॥२०५॥

Manaachii shate aikataa dosh jaatii |
Matiimand te saadhanaa yogya hotii ||
Chadhe gnyaan vairaagya saamarthya angii |
Mhane daas vishwaasataa mukti bhogii || 205 ||

By listening to these hundreds of teachings to the mind, faults disappear; Even the dull-minded become fit for spiritual practice; Knowledge, detachment, and spiritual strength arise within; Says the humble servant: through faith, one attains liberation.

॥ जय जय रघुवीर समर्थ ॥

|| Jai Jai Raghuveera Samartha ||



Ram Raksha Stotra



Ram Raksha Stotra was composed by Saint Budha Koushika. By chanting the Ramaraksha Stotra we are requesting Lord Ram to protect us from all troubles and bless us with health, wealth, prosperity and success. It is also believed that by chanting this great stotra will help to get rid of all the problem caused by Navagrahas.

Shri Ram Raksha Stotra





Stotra - 1

चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥१ ॥

Charitham Raghunathasya Sathakotipravistharam |
Ekaikamaksharam Pumsam Mahapathakanasanam || 1 ||

The story of Lord Raghunatha is vast beyond measure; Every single syllable destroys even the greatest sins of human beings.

Stotra - 2

ध्यात्वा नीलोत्पलश्यामं रामं राजीवलोचनम् ।
जानकीलक्ष्मणोपेतं जटामुकुटमण्डितम् ॥ २ ॥

Dhyathwa Neelotpalashyamam Ramam Rajeevalochanam |
Janakilakshmanopetham Jatamakutamanditham ||2||

Meditate upon Rama, who is dark like the blue lotus and lotus-eyed; Who is accompanied by Sita and Lakshmana, and adorned with a crown of matted hair.

Stotra - 3

सासितूणधनुर्बाणपाणिं नक्तं चरान्तकम् ।
स्वलीलया जगत्त्रातुमाविर्भूतमजं विभुम् ॥ ३ ॥

Sasithoonadhanurbanapanim Naktham Charaantakam |
Swaleelaya Jagathrathumavirbhootthamajam Vibhum ||3||

Holding sword, bow, and arrows in His hands, the destroyer of the night-roaming demons; Though unborn and all pervading, He manifested by His own divine will to protect the world.

Shri Ram Raksha Stotra





Stotra - 4

रामरक्षां पठेत्प्राज्ञः पापघ्नीं सर्वकामदाम्।
शिरो मे राघवः पातु भालं दशरथात्मजः ॥ ४ ॥

Raamarakshaam Pathetpraagnyah Paapaghneem Sarvakaamadaam |
Shiro Me Raaghavah Paatu Phaalam Dasharathaatmajah || 4 ||

The wise should recite this Rama Raksha, which destroys sins and grants all desires; May Rama, descendant of Raghu, protect my head, and may the son of Dasharatha protect my forehead.

Stotra - 5

कौसल्येयो दृशौ पातु विश्वामित्रप्रियः श्रुती।
घ्राणं पातु मखत्राता मुखं सौमित्रिवत्सलः ॥ ५ ॥

Kousalyeyo Drusou Pathu Viswamithrapriyah Sruthi |
Ghranam Pathu Makhathratha Mukham Soumithri Vathsalaha || 5 ||

May the son of Kausalya protect my eyes, and may the beloved of Vishvamitra protect my ears; May the protector of the sacrifice protect my nose, and may He who is affectionate towards Lakshmana protect my mouth.

Stotra - 6

जिह्वां विद्यानिधिः पातु कण्ठं भरतवन्दितः।
स्कन्धौ दिव्यायुधः पातु भुजौ भग्नेशकार्मुकः ॥ ६ ॥

Jihwam Vidhyanidhi Pathu Kantham Bharathavandithah |
Skandou Divyayudhah Pathu Bhujau Bhagneshakarmukah ||6||

May the treasure of knowledge protect my tongue, and may He who is saluted by Bharata protect my neck; May the bearer of divine weapons protect my shoulders, and may He who broke Shiva's bow protect my arms.

Shri Ram Raksha Stotra





Stotra - 7

करौ सीतापतिः पातु हृदयं जामदग्न्यजित् ।
मध्यं पातु खरध्वंसी नाभिं जाम्बवदाश्रयः ॥ ७ ॥

Karou Sithapathih Pathu Hrudayam Jamadagnyajith |
Madhyam Pathu Kharadhwamsi Nabhim Jambhavadasrayah||7||

May the husband of Sita protect my hands, and may He who defeated Parashurama protect my heart; May the destroyer of Khara protect my abdomen, and may He who is the refuge of Jambavan protect my navel.

Stotra - 8

सुग्रीवेशः कटी पातु सक्थिनी हनुमत्प्रभुः ।
ऊरू रघूत्तमः पातु रक्षःकुलविनाशकृत् ॥ ८ ॥

Sugreeveshah Katee Pathu Sakthini Hanumatprabhuh |
Ooru Raghuttamah Pathu Rakshahkulavinashakrit ||8||

May the lord of Sugriva protect my waist, and may the master of Hanuman protect my hips; May the best of the Raghu lineage, the destroyer of the race of Rakshasas (demons), protect my thighs.

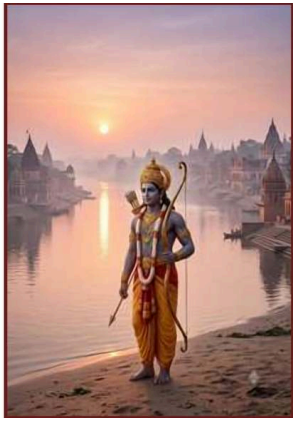
Stotra - 9

जानुनी सेतुकृत् पातु जङ्घे दशमुखान्तकः ।
पादौ विभीषणश्रीदः पातु रामोऽखिलं वपुः ॥ ९ ॥

Januni Sethukruthpathu Janghe Dasamukhantakah |
Padou Vibheeshanasreedhah Pathu Ramokhilam Vapuh ||9||

May the builder of the bridge protect my knees, and may the destroyer of the ten headed one protect my lower legs; May He who bestowed prosperity upon Vibhishana protect my feet, and may Shri Rama protect my entire body.





Stotra - 10

एतां रामबलोपेतां रक्षां यः सुकृती पठेत्।
स चिरायुः सुखी पुत्री विजयी विनयी भवेत्॥ १०॥

Etham Ramabalopethaam Rakshaam Yah Sukruthee Padeth |
Sa Chirayuh Sukhee Puthree Vijayee Vinayee Bhaveth ||10||

Whoever, being virtuous, recites this protection empowered by the strength of Rama; Will live long, be happy, blessed with children, victorious, and humble.

Stotra - 11

पातालभूतलव्योमचारिणश्छद्मचारिणः।
न द्रष्टुमपि शक्तास्ते रक्षितं रामनामभिः॥ ११॥

Patalabhoothalavyomacharinashchadmacharinah |
Na Drashtumapi Shaktasthe Rakshitham Ramanamabhih ||11||

Those beings who move through the netherworld, earth, and sky, and who wander in disguised forms; Cannot even see the one protected by the names of Rama.

Stotra - 12

रामेति रामभद्रेति रामचन्द्रेति वा स्मरन्।
नरो न लिप्यते पापैर्भुक्तिं मुक्तिं च विन्दति॥ १२॥

Rameti Ramabhadreti Ramachandreti Va Smaran |
Naro Na Lipyate Papairbhuktim Muktim Cha Vindati ||12||

Whoever remembers “Rama,” “Ramabhadra,” or “Ramachandra”; Is not tainted by sins and attains both worldly enjoyment and liberation.

Shri Ram Raksha Stotra





Stotra - 13

जगज्जैत्रैकमन्त्रेण रामनाम्नाभिरक्षितम् ।
यः कण्ठे धारयेत्तस्य करस्थाः सर्वसिद्धयः ॥१३ ॥

Jagajjetraikamantrena Ramanamnabhirakshitham |
Yah Kanthe Dharayettasya Karasthah Sarvasiddhayah ||13||

This world-conquering mantra is protected by the name of Rama; Whoever wears it upon the neck, all accomplishments are in his hands.

Stotra - 14

वज्रपञ्जरनामेदं यो रामकवचं स्मरेत् ।
अव्याहताज्ञः सर्वत्र लभते जयमङ्गलम् ॥ १४ ॥

Vajrapanjaranamedam Yo Ramakavacham Smaret |
Avyahatajnah Sarvatra Labhate Jayamangalam ||14||

Whoever remembers this Rama Kavacha known as Vajrapanjara (the adamantine cage); Obtains unobstructed authority everywhere and attains victory and auspiciousness.

Stotra - 15

आदिष्टवान् यथा स्वप्ने रामरक्षां इमां हरः ।
तथा लिखितवान् प्रातः प्रबुद्धो बुधकौशिकः ॥ १५ ॥

Adishtavan Yatha Swapne Ramarakshamimam Harah |
Tatha Likhitavan Pratah Prabuddho Budhakaushikah ||15||

As Lord Shiva instructed this Rama Raksha in a dream; Thus Sage Budha Koushika, having awakened in the morning, wrote it down.





Stotra - 16

आरामः कल्पवृक्षाणां विरामः सकलापदाम्।
अभिरामस्त्रिलोकानां रामः श्रीमान् स नः प्रभुः ॥ १६ ॥

Aramah Kalpavrikshanam Viramah Sakalapadam |
Abhiramastrilokanam Ramah Sriman Sa Nah Prabhuh ||*16*||

Rama is the delight of the wish-fulfilling trees and the remover of all calamities; He who delights the three worlds, the glorious Rama, is our Lord.

Stotra - 17

तरुणौ रूपसम्पन्नौ सुकुमारौ महाबलौ।
पुण्डरीकविशालाक्षौ चीरकृष्णाजिनाम्बरौ ॥ १७ ॥

Tarunau Roopa Sampannau Sukumarau Mahabalau |
Pundareekavishalakshau Cheerakrishnajinambarau ||*17*||

Youthful, handsome, gentle, and immensely powerful; Having large lotus-like eyes, and clothed in bark garments and black deer skin.

Stotra - 18

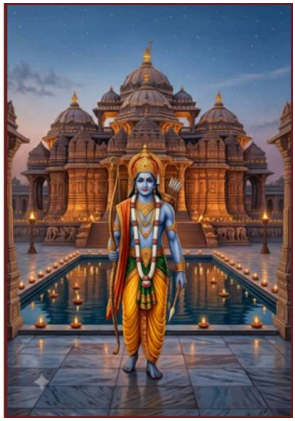
फलमूलाशिनौ दान्तौ तापसौ ब्रह्मचारिणौ।
पुत्रौ दशरथस्यैतौ भ्रातरौ रामलक्ष्मणौ ॥ १८ ॥

Phalamoolashinau Dantau Tapasau Brahmacharinau |
Putrau Dasarathasyaitau Bhratarau Rama Lakshmanau ||*18*||

Living on fruits and roots, self-controlled, practicing penance, and observing celibacy; These two brothers, Rama and Lakshmana, are the sons of Dasharatha.

Shri Ram Raksha Stotra





Stotra - 19

शरण्यौ सर्वसत्त्वानां श्रेष्ठौ सर्वधनुष्मताम् ।
रक्षःकुलनिहन्तारौ त्रायेतां नो रघूत्तमौ ॥ १९ ॥

Sharanyau Sarvasattvanam Shreshthau Sarvadhanushmatam |
Rakshah Kulanihantarau Trayetam No Raghuttamau ||19||

The protectors of all beings and the foremost among all archers; May the two best scions of the Raghu lineage, destroyers of the race of Rakshasas (demons), protect us.

Stotra - 20

आत्तसज्जधनुषा विषुस्पृशा वक्षया शुगनिषङ्ग सङ्गिनौ ।
रक्षणाय मम रामलक्ष्मणावग्रतः पथि सदैव गच्छताम् ॥ २० ॥

Attasajjadhanusha Vishuspriśha Vakshaya Shuganishangasanginau|
Rakshanaya Mama Ramalakshmanauagratah Pathi Sadaiva Gacchatam ||20||

Holding ready-strung bows, touching the arrows, and carrying quivers filled with arrows; May Rama and Lakshmana always walk ahead of me on the path for my protection.

Stotra - 21

संनद्धः कवची खड्गी चापबाणधरो युवा ।
गच्छन्मनोरथोऽस्माकं रामः पातु सलक्ष्मणः ॥२१ ॥

Sannaddhah Kavachee Khadgee Chapabanadharo Yuva |
Gacchanmanorathosmakam Ramah Pathu Salakshmanah ||21||

Fully armed, wearing armor, carrying a sword, bow, and arrows, and youthful; May Rama, together with Lakshmana, protect our cherished aspirations.





Stotra - 22

रामो दाशरथिः शूरो लक्ष्मणानुचरो बली ।
काकुत्स्थः पुरुषः पूर्णः कौसल्येयो रघूत्तमः ॥ २२ ॥

Ramo Dasharathih Shuro Lakshmananucharo Bali |
Kakutsthah Purushah Purnah Kausalyeyo Raghuttamah ||22||

Rama, the valiant and powerful son of Dasharatha, accompanied by Lakshmana; The descendant of Kakutstha, the perfect man, the son of Kausalya, and the greatest of the Raghu lineage.

Stotra - 23

वेदान्तवेद्यो यज्ञेशः पुराणपुरुषोत्तमः ।
जानकीवल्लभः श्रीमानप्रमेय पराक्रमः ॥ २३ ॥

Vedaantavedyo Yajneshah Puraana Purushottamah |
Jaanakeevallabhah Shrimaan Aprameya Paraakramah || 23 ||

He who is known through Vedanta, the Lord of sacrifices, the ancient Supreme Person; The beloved of Janaki (Sita), glorious and of immeasurable valor.

Stotra - 24

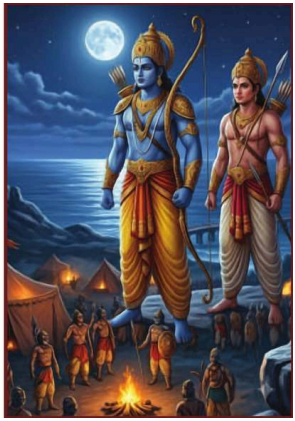
इत्येतानि जपेन्नित्यं मद्भक्तः श्रद्धयान्वितः ।
अश्वमेधाधिकं पुण्यं संप्राप्नोति न संशयः ॥ २४ ॥

Ityetani Japennityam Madbhaktah Shraddhayanvitah |
Ashvamedhayutam Punyam Sampraapnoti Na Sanshayah ||24||

Whoever daily recites these with faith and devotion; Attains spiritual merit greater than the Ashwamedha sacrifice, without any doubt.

Shri Ram Raksha Stotra





Stotra - 25

रामं दूर्वादलश्यामं पद्माक्षं पीतवाससम्।
स्तुवन्ति नामभिर्दिव्यैर्न ते संसारिणो नराः॥ २५॥

Ramam Durvadalashyamam Padmaksham Pitavasasam |
Stuvanti Namabhirdivyairna Te Samsarino Narah ||25||

Rama, dark-hued like the leaf of Durva grass, lotus-eyed, and dressed in yellow garments; Those who praise Him with divine names are no longer bound by worldly existence.

Stotra - 26

रामं लक्ष्मणपूर्वजं रघुवरं सीतापतिं सुंदरम्।
काकुत्स्थं करुणार्णवं गुणनिधिं विप्रप्रियं धार्मिकम्॥
राजेन्द्रं सत्यसंधं दशरथतनयं श्यामलं शांतमूर्तिम्।
वन्दे लोकाभिरामं रघुकुलतिलकं राघवं रावणारिम्॥ २६॥

Ramam Lakshmanapurvajam Raghuvaram Sitapatim Sundaram |
Kakutstham Karunarnavam Gunanidhim Viprapriyam Dharmikam |
Rajendram Satyasandham Dasharathatanayam Shyamalam Shantamurtim |
Vande Lokabhiramam Raghukulatilakam Raghavam Ravanarim ||26||

The elder brother of Lakshmana, the best of the Raghu lineage, the husband of Sita, and the handsome one; The descendant of Kakutstha, the ocean of compassion, the treasure of virtues, beloved of the Brahmanas, and righteous; The king of kings, steadfast in truth, the son of Dasharatha, dark-hued, and the embodiment of peace; I bow to the delight of the worlds, the ornament of the Raghu dynasty, Raghava, the enemy of Ravana.

Shri Ram Raksha Stotra





Stotra - 27

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥ २७ ॥

Ramaya Ramabhadraya Ramachandraya Vedhase |
Raghunathaya Nathaya Sitayah Pataye Namah ||27||

Salutations to Rama, to Ramabhadra, and to Ramachandra, the Creator; Salutations to the Lord of the Raghu lineage, the Lord and husband of Sita.

Stotra - 28

श्रीराम राम रघुनन्दन राम राम ।
श्रीराम राम भरताग्रज राम राम ।
श्रीराम राम रणकर्कश राम राम ।
श्रीराम राम शरणं भव राम राम ॥ २८ ॥

Shri Rama Rama Raghunandana Rama Rama |
Shri Rama Rama Bharatagraja Rama Rama |
Shri Rama Rama Ranakarkasha Rama Rama |
Shri Rama Rama Sharanam Bhava Rama Rama ||28||

O Shri Rama, delight of the Raghu lineage; O Shri Rama, elder brother of Bharata; O Shri Rama, fierce in battle; O Shri Rama, be my refuge.

Stotra - 29

श्रीरामचन्द्रचरणौ मनसा स्मरामि ।
श्रीरामचन्द्रचरणौ वचसा गृणामि ।
श्रीरामचन्द्रचरणौ शिरसा नमामि ।
श्रीरामचन्द्रचरणौ शरणं प्रपद्ये ॥ २९ ॥

ShriRamachandra Charanau Manasa Smarami |
ShriRamachandra Charanau Vachasa Grunami |
ShriRamachandra Charanau Shirasa Namami |
ShriRamachandra Charanau Sharanam Prapadye ||29||

I remember the feet of Shri Ramachandra with my mind; I praise the feet of Shri Ramachandra with my speech; I bow to the feet of Shri Ramachandra with my head; I take refuge at the feet of Shri Ramachandra.

Shri Ram Raksha Stotra





Stotra - 30

माता रामो मत्पिता रामचन्द्रः ।
स्वामी रामो मत्सखा रामचन्द्रः ।
सर्वस्वं मे रामचन्द्रो दयालुः ।
नान्यं जाने नैव जाने न जाने ॥३० ॥

Mata Ramo Matpita Ramachandrah |
Swami Ramo Matsakha Ramachandrah |
Sarvasvam Me Ramachandro Dayaluh |
Nanyam Jane Naiva Jane Na Jane ||30||

Rama is my mother, and Ramachandra is my father; Rama is my Lord, and Ramachandra is my friend; Merciful Ramachandra is my everything; I know no one else; truly, I know no one else, I know no one else.

Stotra - 31

दक्षिणे लक्ष्मणो यस्य वामे च जनकात्मजा ।
पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥ ३१ ॥

Dakshine Lakshmano Yasya Vame Tu Janakatmaja |
Purato Marutiryasya Tam Vande Raghunandanam ||31||

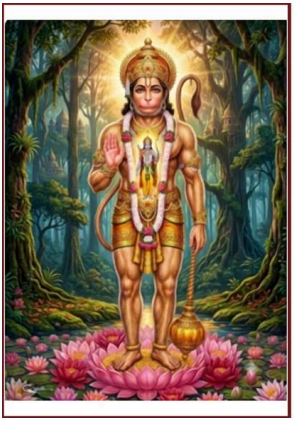
On whose right side is Lakshmana, and on whose left side is Janaka's daughter Sita; Before whom stands Hanuman; I bow to that delight of the Raghu lineage.

Stotra - 32

लोकाभिरामं रणरङ्गधीरं राजीवनेत्रं रघुवंशनाथम् ।
कारुण्यरूपं करुणाकरं तं श्रीरामचन्द्रं शरणं प्रपद्ये ॥ ३२ ॥

Lokabhiramam Ranarangadheeram Rajeevanetram Raghuvamshanatham |
Karunyaroopam Karunakaram Tam Shri Ramachandram Sharanam Prapadye ||32||

The delight of the worlds, courageous in the battlefield, lotus eyed, and Lord of the Raghu dynasty; The embodiment of compassion and the bestower of compassion; in that Shri Ramachandra I take refuge.





Stotra - 33

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥ ३३ ॥

Manojavam Marutatulyavegam Jitendriyam Buddhimatam Varishtham |
Vatatmajam Vanarayuthamukhyam ShriRamadutam Sharanam Prapadye ||*33*||

Swift as the mind, equal to the wind in speed, conqueror of the senses, and foremost among the wise; The son of the Wind God, chief of the monkey army, and messenger of Shri Rama; I take refuge in him.

Stotra - 34

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥३४ ॥

Kujantam Ramarameti Madhuram Madhuraksharam |
Aaruhya Kavitashakham Vande Valmikikokilam ||*34*||

Sweetly singing “Rama Rama” with sweet syllables; Having ascended the branch of poetry, I bow to Valmiki, the cuckoo.

Stotra - 35

आपदामपहर्तारं दातारं सर्वसम्पदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥३५ ॥

Apadamapahartaram Dataram Sarvasampadam |
Lokabhiramam ShriRamam Bhuyo Bhuyo Namamyaham ||*35*||

The remover of calamities, the bestower of all prosperity; The delight of the worlds, Shri Rama; again and again I bow to Him.





Stotra - 36

भर्जनं भवबीजानामर्जनं सुखसम्पदाम्।
तर्जनं यमदूतानां रामरामेति गर्जनम्॥ ३६॥

Bharjanam Bhavabijanam Arjanam Sukhasampadam |
Tarjanam Yamadutanam Ramarameti Garjanam ||36||

The destruction of the seeds of worldly rebirth and the acquisition of happiness and prosperity; The frightening of the messengers of Yama is the chanting of "Rama Rama."

Stotra - 37

रामो राजमणिः सदा विजयते रामं रमेशं भजे।
रामेणाभिहता निशाचरचमू रामाय तस्मै नमः॥
रामान्नास्ति परायणं परतरं रामस्य दासोऽस्म्यहम्।
रामे चित्तलयः सदा भवतु मे भो राम मामुद्धर॥ ३७॥

Ramo Rajamanih Sada Vijayate Ramam Ramesham Bhaje |
Ramenaabhihata Nishacharachamuh Ramaya Tasmai Namah |
Ramannasti Parayanam Parataram Ramasya Dasosmyaham |
Rame Chittalayah Sada Bhavatu Me Bho Rama Mamuddhara ||37||

Rama, the jewel among kings, is always victorious; I worship Rama, the Lord of Lakshmi; By Rama, the army of demons was destroyed; salutations to that Rama; There is no refuge higher than Rama; I am the servant of Rama; May my mind always remain absorbed in Rama; O Rama, save me.





Stotra - 38

राम रामेति रामेति रमे रामे मनोरमे।
सहस्रनाम तत्तुल्यं रामनाम वरानने ॥ ३८ ॥

Rama Rameti Rameti Rame Rame Manorame |
Sahasranama Tattulyam Ramanama Varanane ||38||

O beautiful faced Parvati, chanting “Rama Rama” delights the mind; The name of Rama is equal to the thousand names of Vishnu.

इति श्रीबुधकौशिकविरचितं श्रीरामरक्षास्तोत्रं सम्पूर्णम् ॥

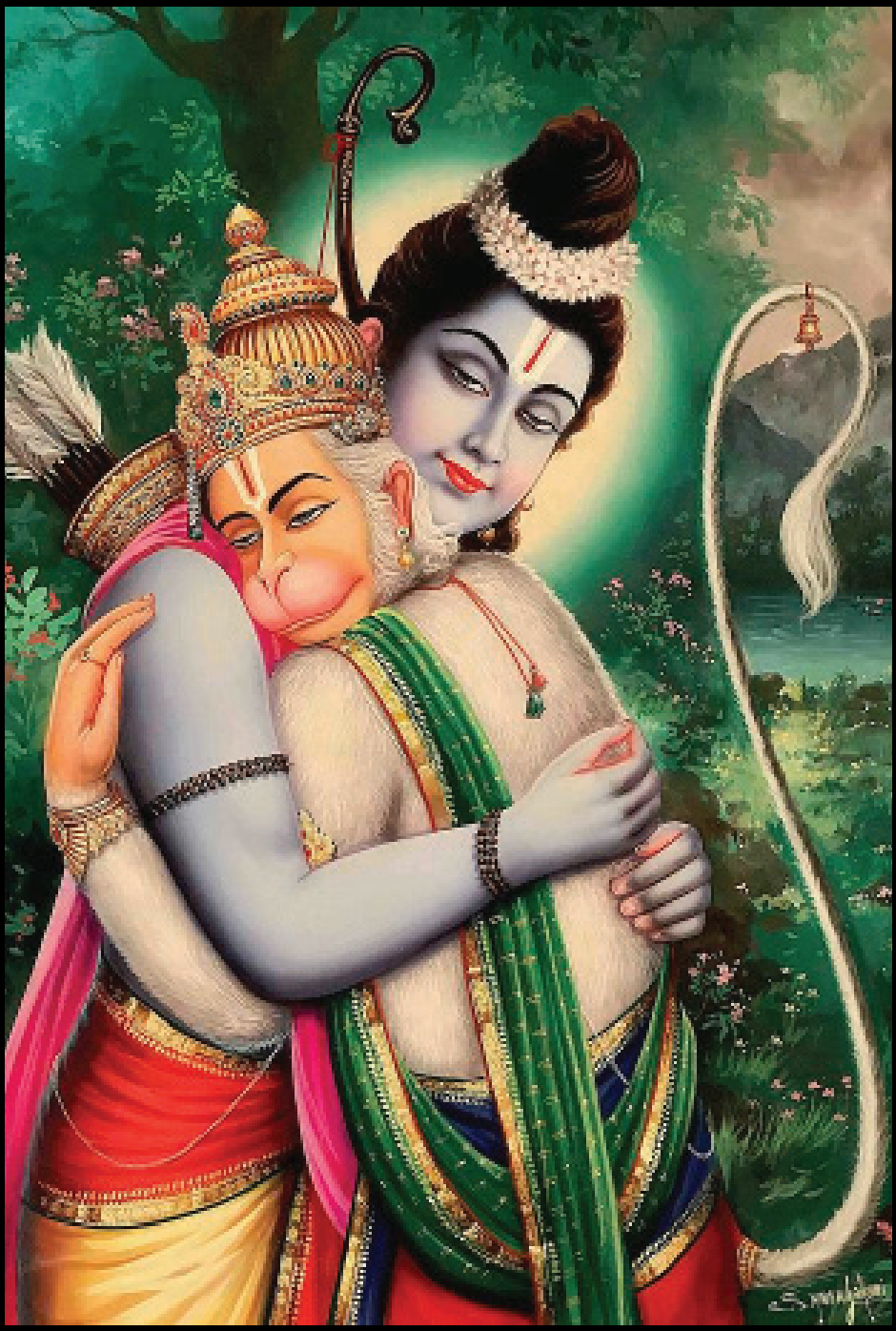
Iti ShriBudhakaushikavirachitam ShriRamarakshastotram Sampurnam ||

Thus ends the Shri Rama Raksha Stotram composed by Shri Budha Koushika.

॥ श्री सीतारामचन्द्रार्पणमस्तु ॥

|| Shri SitaRamachandrarpanamastu ||






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