

# Avadhūti Ecstasy

Volume -1



Raṅga Avadhūta

# AVADHŪTĪ ECSTASY

## VOLUME I

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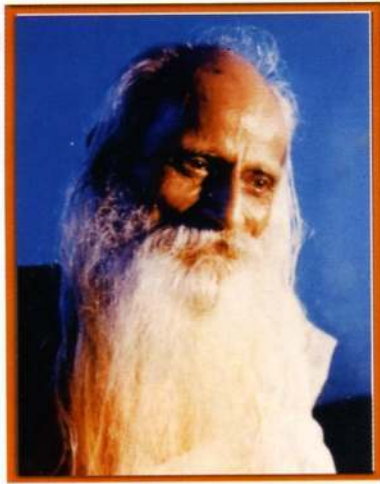
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**Rev. Śrī Prem Avadhūtaji**

**BLESSINGS**

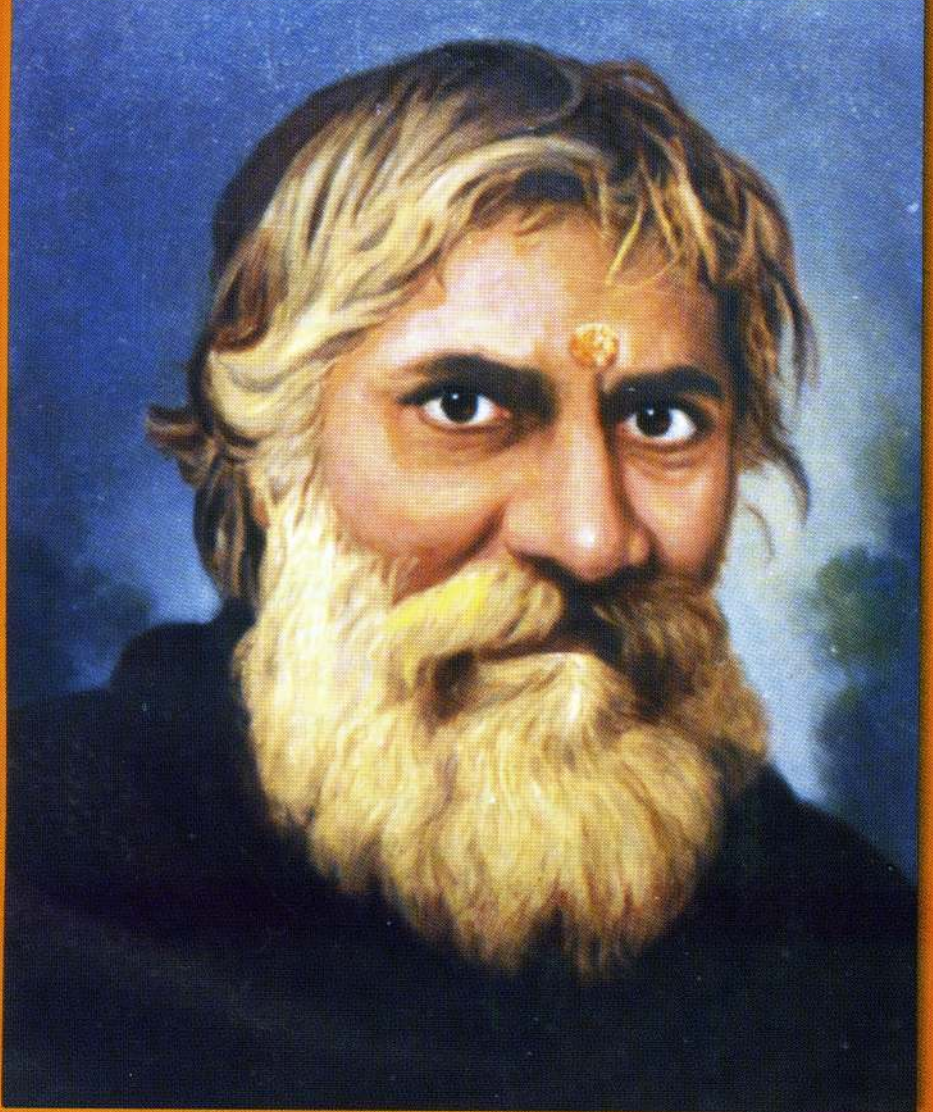
I welcome ‘Avadhūti Ecstasy’, an English version of selected devotional psalms from ‘Avadhūti Ānanda’, a complete collection of the metaphysical lyrics composed spontaneously in Gujarati, Hindi and Marathi languages by my Master Rev. Śrī Raṅga Avadhūta Bāpaji. My own experience compels me to say that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

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

I pray Guru Mahārāja to bless all.

Śrī Avadhūta Kuṭīra,  
Linch-384 435.  
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ॐ  
‘PREM’



# REV. ŚRĪ RAṄGA AVADHŪTA

## A BRIEF LIFE SKETCH

**NAME** : Pāṇḍuraṅga Viṭṭhalapanta Vaḷāme.

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

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

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

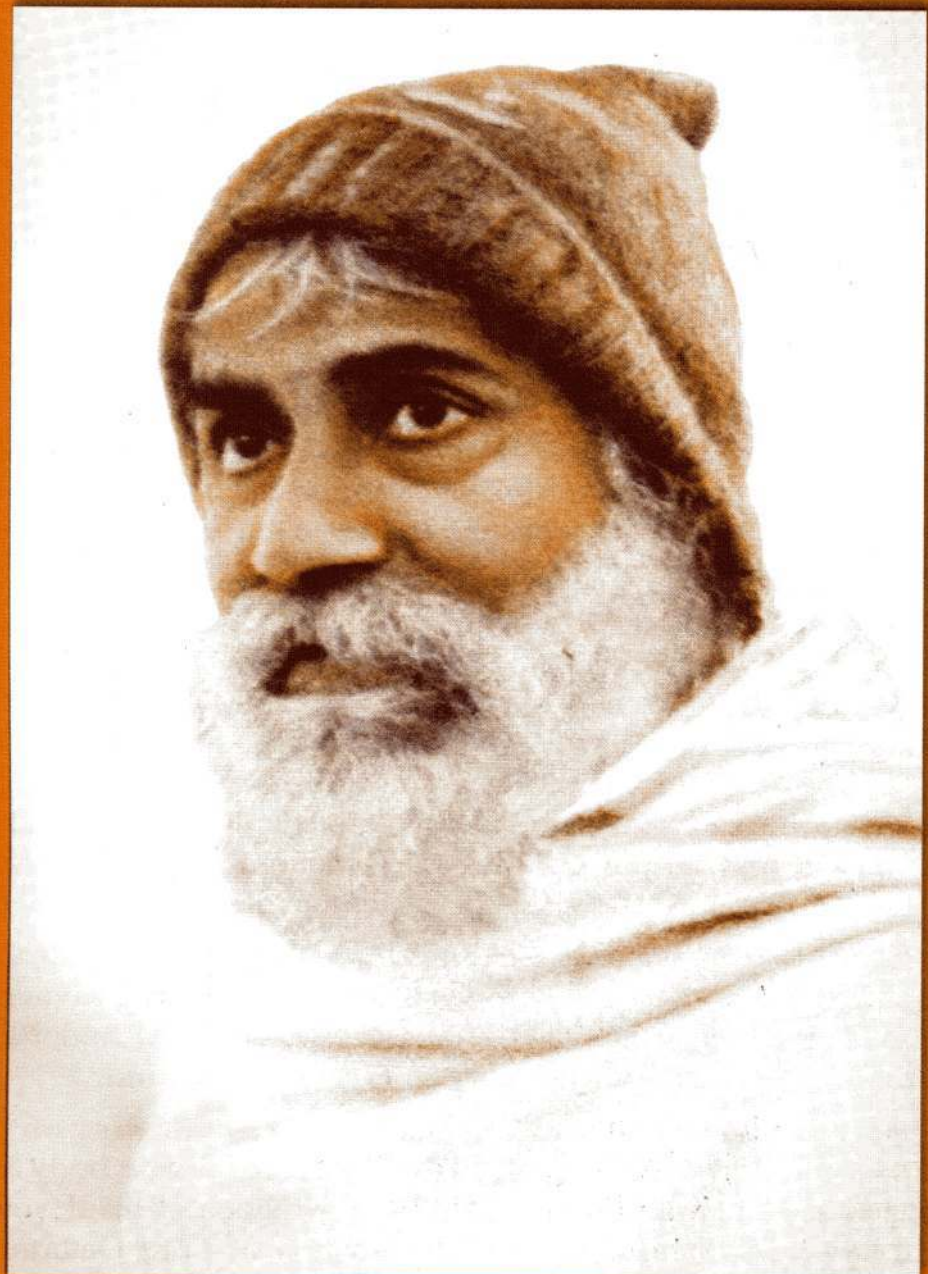
Search for truth took him to Nāreśvara, a forest area cremation ground of seven villages, on the banks of the holy river Narmadā. He began penance in the year 1925 and achieved the goal of living in tune with the Infinity.

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

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

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





# AVADHŪTĪ ECSTASY

## VOLUME-1

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### A WORD FROM THE PUBLISHERS

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

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

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

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

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

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

Nasal conjunct consonant

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

<p>इ वाङ्मय Vaṅmaya = Vangmaya</p> <p>ञ् मञ्च Mañca = Mancha</p> <p>लृ मण्डल Maṅḍala</p>	<p>ञ् मन्त्रा Mantraṅā</p> <p>म् पम्पा Pampā</p>
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## CHART-II

### PHONETIC PRONUNCIATIONS OF VOWELS AND CONSONANTS

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#### VOWELS : TO BE PRONOUNCED AS

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

#### GUTTURAL CONSONANTS :

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

## PALATAL CONSONANTS :

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

## RETROFLEX CONSONANTS

(Pronounced with the tongue against the palate) :

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

## DENTAL CONSONANTS

(Pronounced with a tongue against the teeth) :

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

## BILABIAL CONSONANTS :

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

## OTHER CONSONANTS :

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

# AVADHŪTĪ ECSTASY

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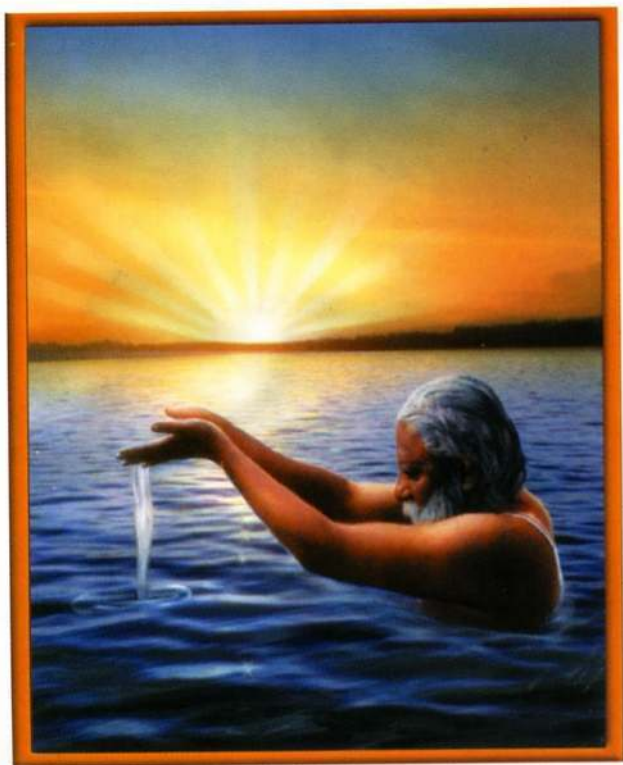
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# AVADHŪTĪ ECSTASY

## VOLUME I



### SECTION- I

‘UᅢAH PRĀRTHANĀ’

MORNING PRAYERS





\* ATHA PRĀTAH-SMARANAM

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

---

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

# 1. ŪṬHA AGHABHAÑJANĀ<sup>1</sup> (DAILY)

Ūṭha Aghabhañjanā<sup>1</sup> Datta Muni-Rañjanā,  
Saṁsṛti-Gañjanā<sup>2</sup> Viśva-Mūrte!  
Pūrṇa Karī Kāmanā Satya Kara Nāmanā,  
Duhkha Hara Vāmanā Bhavya-Mūrte!!.....Refrain.

Bhakta Āvī Khaḍā Bāraṇe Bāpaḍā,  
Hāthamām Laī Paḍā Puṣpa Phaḷanā;  
Manda Hāsye Karī Bhava<sup>3</sup>Cintā Harī,  
Śānti De Narahari Śyāma-Varaṇā.....1.

Anta Ananta Nā Jo Have<sup>4</sup>Cid-ghanā,  
Nā Rahe Tuja Vinā Prāṇa Jhājhā;  
Śem Thayo Candramā Tapta? Pṛthvī Kṣamā,  
<sup>5</sup>C'odī De Āryamā<sup>6</sup> Kema Mājhā?.....2.

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

Dāra<sup>8</sup> Ghara Visarī Tvat-Pade Nata Hari!  
Jani-Mṛti<sup>9</sup> Saṁharī Tāra Vege;  
Bhrānta<sup>10</sup> Bhava-Kānane Śrānta<sup>11</sup> Śāstrāṭane,  
Kṣāḷa<sup>12</sup> Kaṛdama<sup>13</sup> Mune! Gñāna-Meghe.....4.

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

Viṣaya Dhūli Ūḍe Sūjha Kamī Nava Paḍe;  
 Ānka <sup>1</sup>Colī Raḍe Jīva Hārī,  
<sup>2</sup>Virati-Jala-Dhārathī <sup>3</sup>Bodha-Āsārathī,  
 Swātma-Vicārathī Ṭhāra Hāḷī<sup>4</sup>.....5.

Doḍa Sadguruvarā Kara Have to Tvarā,  
 Āvī Ākhara Jarā<sup>5</sup> Kāḷadūtī;  
**Raṅga** Śirano Phaiyo <sup>6</sup>Citta-Maḷa Nā Gaḷyo,  
 Vyārtha Doḍī Maiyo Karama Kūṭī!.....6.



## 1. ŪṬHA AGHABHAÑJANĀ

- Oh Lord Datta! Destroyer of sins! Beloved of the Saints! Conqueror of mundane existence! Omnipresent! You have manifested the universe. Please awake. Fulfilling the desires of your devotees, be true to your (worthy) name and oh Lord in the dwarf form (Vāmana-Svarūpa) and the Grand Deity, please alliviate our miseries.  
 .....Refrain.
- Helpless devotees are waiting at Thy door carrying in their hands flowers and fruits (as offerings). Oh \*Narahari! with beautifully bluish complexion, with a charming smile, please remove their anxieties of the worldly life and bless them with peace of mind. ....1
- Oh Supreme Spirit! Oh Knowledge Incarnate! Please do not test my limitations Oh Endless one, for there will be no more life without Thee. Why has the Moon become hot? You are

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

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

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

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

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

## 2. DHYĀYA HYATRIJAMARAM (MONDAY)

Dhyāya Hyatrijamaram Jīva Karuṇākaram,  
Tadvinā Ko'pī No Tārakaste,  
Brahma Satyam Jagad-Viddhi Mithyā Param,  
<sup>1</sup>Cintayāharniṣam Tatvamante.....Refrain.

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

Sthūlametad Vṛthā, Sūkṣma-mañtarvṛthā,  
Kāraṇe Kā Kathā Tatparam Tat,  
Dvaitamullaṅghya Yat Taddhi Rūpam Tu sat,  
Te Na Nānāsti Tvattastu <sup>2</sup>Chānyat.....2.

Nāmarūpe Na Te Jāti Gotre Na Te,  
Kintvahaṁ Manyase Mūḍha Kasmāt,  
Na Tvahaṁ Nāpi Tvam Saṛvametatkṣaram,  
Viddhi Vidyuccalam <sup>3</sup>Virama Tasmāt.....3.

Śuktirajataṁ Yathā Saṛvametat Tathā  
Bhāsamātram Vṛthā Swapna Kalpam,  
Bhūpatistvam Vṛthā Bhikṣase Kiṁ Pathā  
Bhuṅkṣva Rājyam Tatānanta Kalpam.....4.

Tīrtha Bhramaṇam Vṛthā Śāstra Śravaṇam Tathā  
No Śṛtā **Raṅga** Yadi Mauna Gāthā,  
Sā Śṛteṣṭyāgatas Tatvamasyatra Te  
Janma Vyartham Gatam Ko'nyatrātā.....5.



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

## 2. DHYĀYA HYATRIJAMARAM

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

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

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



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

### 3. DATTA DIGAMBARĀ ŪṬHA (MONDAY)

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

Aruṇa Tama Dūra Karī, Kumkumerṁ Nabha Bharī,  
Bāpaḍī Hī Uṣā Padara<sup>1</sup> Pasarī,  
Gaṅga Khaḷakhaḷa Karī, Tvadyaśerṁ Jaga Bharī,  
Maṇḍa Vāhe Kaśī Anila Laharī!.....1.

Vana Gandharva He Susvareṁ Gāitī,  
Mora Kekāravem Nṛtya Karitī;  
Munikuleṁ Gaṛjati Veda Manthara Girā,  
Ūṭha Bā Śrīdharā Rāghu<sup>2</sup> Paṭhatī!.....2.

Ṣaṭ Paderṁ<sup>3</sup> Padma Dalīm Guñjati Priyakarā,  
Bheṭati Him Mudā<sup>4</sup> <sup>5</sup>Chakrapillī;  
**Raṅga** Kaṣṭi Ūbhā Pāhūm De Mukha Prabhā,  
Loḷum<sup>6</sup> De Satata Bā <sup>7</sup>Charaṇakamaḷīm!.....3.



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

### 3. DATTA DIGAMBARĀ ŪTHA

- O Lord Datta, the skyclad! The ocean of mercy! Please wake up as the dawn of the day has begun. Devotees have arrived and await your appearance during the prayers. Please appear before them so that they may experience peace.  
.....Refrain.
- The ash color of the sky, is leaving in the dawn as it sees sky being filled with orange (red tumeric) color. Twilight at dawn is helpless as it supports the change. Gurgling sound of the river fills the world of your reputation, while gentle breeze is blowing. ....1
- As the celestial musician is singing in the forest and peacocks are dancing to the sweet tune. Sages are loudly reciting the Vedas. Oh Lord "Sridhara"<sup>1</sup>! Wake up, even parrot has started chanting your name. ....2
- Oh Beloved! Bees are humming on the petals of lotus flowers. <sup>2</sup>Cakravaka birds are embracing each other with joy. Painfully standing **Raṅga** is eagerly awaiting your divine glimse. Let him continuously roll at your lotus feet, please. ....3

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

## 4. JĀGYANE JOGĪḌĀ DATTA (DAILY)

Jāgyane Jogīḍā Datta Digambarā,  
Tuja Vinā Bhakta-Agha<sup>1</sup> Koṇa Haraśe?  
Kali Badhe Vyāpiyo Dhārma Santāḍiyo,  
Dhārma Saṁsthāpanā Koṇa Karaśe?.....Refrain.

Nāstiko Nagna<sup>2</sup> Thai Valganā<sup>3</sup> Bahu Kare,  
<sup>4</sup>Ocare Jaha Mana Jaha Bhāve;  
Bhakti Paṅgu Thaī Anya Khaṇḍe Gaī,  
Saivane Śuṣka Mana Gñāna Bhāve.....1.

Tyāga-Vairāgyanī Ṭhekaḍī̄ Sahu Kare,  
Bhogamāṁ Masta Thaī Jagta Ḍole,  
Dāna Vrata Pūjane <sup>5</sup>Citta Hā! Nava Ṭhare;  
Vhema Bādhā Badhe Svaira<sup>6</sup> <sup>7</sup>Cāle.....2.

Gurutaṇo Rāphaḍo <sup>8</sup>Codiśe Fāṭiyo,  
Jehane Je Game Tene Muṇḍe;  
Muṇḍane Mokṣa E Sūtra Somghuṁ Thayuṁ  
Vyāsa Śāṇḍilya Gama Koṇa Doḍe?.....3.

Āpapanthī̄ Badhā Ātma Nava Oḷakhe,  
Devane Bhūlī̄ Mandira Pūje!  
**Raṅga** Mūṁgo Thaī Tuṁhi Tuṁhi <sup>9</sup>Ocare,  
Tuṁ Vinā Āna<sup>10</sup> Nava Kāmī̄ Sūze!!!.....4.



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

#### 4. JĀGYANE JOGĪDĀ DATTA

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

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



Tārka Vitaṛkanuṁ Jora Cāle<sup>1</sup> Nahi,  
                     Paṇḍitāī Vṛthā Tyāṁ Takāse,  
 Gñāta Agñātani Pāra Para E Vase,  
                     Gñāta Agñāta Ethī Prakāśe!.....6.

Gñānī Mūṁgā Thayā Mūka Bole Ghaṇūṁ  
                     Dekhatā Āṁdhaḷā Andha Dekhe!  
 Paṅgu Doḍe Ghaṇūṁ Doḍatā Pāṁgaḷā  
                     Sūrijano<sup>2</sup> Śūnyamāṁ Āpa Pekhe!!.....7.

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



## 5. EKA KIRATĀRA KALITĀRA

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

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

## Avadhūti Ecstasy

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

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




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

- Raṅga Avadhūta.

## 6. ĀVA DIGAMBARĀ DATTA (DAILY)

Āva Digambarā Datta Karuṇākarā,  
Tuja Vinā <sup>1</sup>Cena Nava Kāmī Paḍatum,  
Geha-Udyogamām<sup>2</sup> Citta<sup>3</sup> Nava Ā Ṭhare,  
Vrehanā<sup>4</sup> Duhkhathī Nitya Raḍatum!.....Refrain.

Khāna Ne Pāna Mana Zera Sama Lāgatām,  
Vastra Vibhūṣaṇo Preta Bhūṣā;  
Ūmchī<sup>5</sup> Aṭārī Ne Meḍī Samaśānavat,  
Śūnya Khāvā Dhase Bhūta Veṣā!.....1.

Gāya Viṇa Vācāḍum<sup>6</sup> Dīna Jyama Bāpaḍum,  
Candra<sup>7</sup> Viṇa Sūtakī Kālī Rātī;  
Māta Viṇa Toka<sup>8</sup> Akrandano Pāra Nava,  
Tuṁ Viṇā Duhkhathī Fāṭe C'āti<sup>9</sup>!.....2.

Kāṣṭha Thai Pāvāḍī Pāmvanī Tuja Banum,  
Mṛda<sup>10</sup> Banī Keśa Kālā Pakhāḷum!  
Deha Bālī Banum Bhasma Bhītharā,  
Aṅga Para Jo Dhare Tuṁ Kṛpāḷu!.....3.

Mṛga Thai <sup>11</sup>Vyādhathī Deha Vīrṁdhāvum Ā,  
Ajina<sup>12</sup> Thai Besavā Kāma Lāgum!  
Śvāna Thai Mandire Nitya Cokī<sup>13</sup> Karum,  
Darasa Viṇa Āna Nava Kāmī Māgum!.....4.

Hṛdaya <sup>14</sup>Mañcaka<sup>15</sup> Karī Sāpha Rākhyo Hari,  
Premajala Pādyathī<sup>16</sup> Paga Dhoūm;  
Satya <sup>17</sup>Śaucādī Puṣpe Karum Arcanā,  
Bālīne Kāma Kṛudha Dhūpa Deum!.....5.

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

Dvaita Bhojana Dharuṁ Peya Agha<sup>1</sup> Āgaḷuṁ,

**Raṅga** Tāmbūla<sup>2</sup> Mukha Śuddhi Sāruṁ!

Doḍa Ne Doḍa Jogīvarā Śrīdharā,

Tuja Vinā Jīvana Lāge Khāruṁ!!.....6.



## 6. ĀVA DIGAMBARĀ DATTA

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

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

## Avadhūti Ecstasy

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



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

## 7. EKA ĀDHĀRA KIRATĀRANO (TUESDAY)

Eka Ādhāra Kiratāranō Jagatamām,  
E Vinā Śūnya Śamaśāna Ṭhālum;  
Dīpa Viṇa Geha<sup>1</sup> Jyama,  
Sneha<sup>2</sup> Viṇa Dīpa Jyama,  
Prāṇa Viṇa Deha Jyama, Kuṇapa<sup>3</sup> Melum.....Refrain.

Divya Racanā<sup>4</sup> Karī Mānavī Tanu Racī<sup>5</sup>,  
Aṅga Upāṅgathī Pūrṇa Kevī!  
Dugdha Pedā Karī Jananīnā Stana Viṣe,  
Janma Pahlām Līdhī Sūdha<sup>6</sup> Evī!.....1.

Citta<sup>7</sup> Cintana<sup>8</sup> Kare, Buddhi Niścaya<sup>9</sup> Kare,  
Śakti Evī Vaḷī Jeṇe Dīdhī,  
Tehane Bhūline Anya Vāmsaḷa Fare,  
Ratanane C'odīne<sup>10</sup> Rākha Līdhī!.....2.

Āmkhanī Āmkha Je Kānāno Kāna Je,  
Devano Deva Je Teha Bhūlī,  
Viṣaya Kaḍama Cūmthī<sup>11</sup>, Moha Jālum Gūmthī,  
Śīro Mūkī Gaḷī Vyārtha Thūlī!.....3.

Śum Thayum Veda Vāṇī Bakyāthī Ghaṇī?  
Śum Thayum Śāstra-purāna Vāmcye?  
Śum Thayum Snāna Ne Dāna Kīdhā Thakī?  
Śum Thayum Tīrtha Ne Phāṇa Pūjye?.....4.

Śum Thayum Rūpa Kāḍhī Thaye Fūṭaḍo?  
Śum Thayum Nāra Koḍe Ramāḍī?  
Śum Thayum Hastī Ne Vājī<sup>12</sup> Svārī Thakī?  
Śum Thayum Loka Acaraja<sup>13</sup> Pamāḍī?.....5.

Śum Thayum Gadya Ne Padya Racanā Thakī?  
Śum Thayum Bhāṣaṇo Vyārtha Dīdhe?  
Śum Thayum Deśa Videśa Vikhyātithī?  
Śum Thayum Kāvyaṛasa Bhūrī<sup>14</sup> Pīdhe?.....6.

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

## Avadhūti Ecstasy

Śum Thayum̄ Muṇḍa Muṇḍāvī Codiśa<sup>1</sup> Bhamye?

Śum̄ Thayum̄ Vana Viṣe Vāsa Kīdhe?

Śum̄ Thayum̄ Kāya Sukāvī Upoṣaṇe?

Śum̄ Thayum̄ Śuṣka Hari-Nāma Līdhe?.....7.

Vedanā Mūḷane Śāstranā Sūrane<sup>2</sup>,

Jagata Karatārane Jo Na Joyo;

Vyārtha Nara Avatari Mātṛyauvana Hari,

**Raṅga** Cintāmaṇi<sup>3</sup> Janma Khoyo!!.....8.



## 7. EKA ĀDHĀRA KIRATĀRANO

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

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

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

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

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

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

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

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



## 8. BHĀVATHĪ BHAJANA KARA (TUESDAY)

Bhāvathī Bhajana Kara, Haritaṇuṁ Raṭaṇa Kara,  
Ninda Para C'odī<sup>1</sup> De, Mūrkhā Prāṇī!  
Koṭi Puṇye Karī Naratanu Ā Maḷī,  
Tāra Cintāmaṇi<sup>2</sup> Eha Jāṇī.....Refrain.

Bālapaṇa Khelamām, Taruṇapaṇa Melamām<sup>3</sup>,  
Kleśamām Kāminī Saṅga Khoyuṁ;  
Dāma Ne Cāmamām<sup>4</sup> Vyaṛtha Eḷe Gayuṁ,  
Anta Pastāvathī Citta<sup>5</sup> Royuṁ!.....1.

Vṛddha Tanu Tharathare, Cītaḍuṁ<sup>6</sup> Nava Ṭhare,  
Kāmanā Nā Mare Ko Upāye,  
Māḷa Grahī Nā Grahī Kāḷa Ūbho Sahī,  
Kāja Tyām Nā Sare Mūḍha Roye.....2.

Hāthathī Dāna Kara, Kānathī Śravaṇa Kara,  
Gāna Kara Vadanathī Nātha Keruṁ;  
Sāṅga<sup>7</sup> C'e<sup>8</sup>? Deha Svasthākṣa<sup>9</sup> Nara Jyām Sudhī,  
Puṇyapanthe Paḷī Ṭāḷa Teḍuṁ.....3.

Āga Lāgī Ghare Kūpa Khaṇavā Fare,  
Hāmsī Thāe Hare Jo Vicāri<sup>10</sup>;  
Dāra<sup>11</sup> Ne Vitta Tyām Kāma Āve Nahī,  
Dāsa Ne Dāsīnī Vyaṛtha Yāri.....4.

Ābha Fāṭyuṁ Tihām Thīṅgaḍuṁ Koṇa De,  
Nātha Naṭavara Vinā Koṇa Belī?  
**Raṅga** Māyā Tyajī, Bhakti Dṛḍha Ura Dharī,  
<sup>12</sup>Nātha-Pada-Kaṅja-Rata Thāne Āli<sup>13</sup>!!.....5.



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

## 8. BHĀVATHĪ BHĀJANA KĀRA

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

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

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

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

## Avadhūti Ecstasy

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



## 9. ŪṬHANE JĪVA UDHOGA (TUESDAY)

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

Koṇa Tum Jīvaḍā Śem Thakī Āviyo,  
 Maraṇa Pacī<sup>1</sup> Śī Gatī Jo Vicārī<sup>2</sup>;  
 Ādi Ne Antamām Nāhīm, Te Madhyamām,  
 Śem Haṣe Kāya Tuja Ā Vikārī?.....1.

Nāmanī Āśamām Vyārtha Kām Bhaṭakato?  
 Kīcaḍe Kāñcana Kyāmthī Hoye?  
 Toyane<sup>3</sup> Manthatām Tūpa<sup>4</sup> Nahi Nīsare,  
 Abda<sup>5</sup> Hajāra Jo Tum Valove!.....2.

Upala<sup>6</sup> Agni Taṇo Joga Jāṇyo Ghaṇo,  
 Jukti Viṇa Mukti Nava Hātha Āve;  
 Alpa Mati Āmḍhaḷī Ātma Nava Oḷakhe,  
 Vedyām Ḍhora<sup>7</sup> Te Tyām Na Fāve!.....3.

Masta Ko Bhedīyo<sup>8</sup> Āpa Para Vedīyo<sup>9</sup>,  
 Jāṇato Dasta<sup>10</sup> Jo Raṅga Pakāḍe;  
 Moha Ghūmghaṭa Khare, Śoka Śāṅkā Ṭaḷe,  
 Śānti-Sukha Prajjvaḷe Āpa Meḷe!!.....4.



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

## 9. ŪTHANE JĪVA UDHOGA

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



## 10. ŚEM MUKHE VARṆAVUM (WEDNESDAY)

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

Piṇḍa Brahmāṇḍanī Khaṇḍa Racanā<sup>1</sup> Karī,  
 Lakṣa Corāsī<sup>2</sup> Yonī Banāvī;  
 Khādyā Ne Peya Valī Avānavum Tyām Racyum,  
 Ekathī Eka C'e<sup>3</sup> Divya Bhārī.....1.

Ravi Śaśi Tāralā Vyomamāmhe<sup>4</sup> Bharyā,  
 Megha-Manḍala Taṇām Jūtha Nyārām;  
 Ābha Vaṇa-Tharṃbha Addhara Dharī Rākhiyum,  
 P'hāḍathī Nīsare Vāridhārā!.....2.

Divasa Ne Rāta Ṛtu-kāḷa Niścaya<sup>5</sup> Karyo,  
 Sarvamām Dīsati Eka Māzā;  
 Pavana Ne Pāṇinī Joḍa Sādhi Ghaṇī,  
 Ekathī Sarajīyā Ghāṭa Zāzā.....3.

Binduthī Sindhu Nirmāṇa Koṭi Kīdhā,  
 Niyamathī Baddha Karī Teha Thāpyā;  
 Bāji Sārī Racī Khelato <sup>6</sup>Racīpacī,  
 Dekhīne Suravaro<sup>7</sup> Moha Pāmyā.....4.

Akaḷa Gati Tāharī, Mati Na Cāle<sup>8</sup> Hari !  
 Maunamām Muni Jano Moja Māṇe;  
**Raṅga** Karagarī Paḍī Pāmva Tuja Narahari,  
 Tum Vinā Āna Nava Veṇa Āṇe!!.....5.



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

## 10. ŚEM MUKHE VARṆAVUM

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

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




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

## 11. VIṢAYANĪ VĀTAMĀM̄ (WEDNESDAY)

Viṣayanī Vātamām̄ Viṣṇu Bhūlī Gayā,  
Rākhanī Āśamām̄ Lākha Khoyā;  
Dehanī Cintāmām̄ Deva Kore Raḥyā,  
Mohinī Jālamām̄ Saīva Moḥyā.....Refrain.

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

Gaṅgā kāmṭhe Rahī Trṭ<sup>1</sup> Thakī Taḍafaḍe,  
Bīkathī Faḍafaḍe Jīna Melo;  
Kalpavṛkṣe Vasī Bhukhathī Ṭaḷavaḷe,  
Bhīkhathī Harakhāto Jīva Ghelo.....2.

Kahāna Mana Nā Ṭhare, Kāminī Cita<sup>2</sup> Hare,  
Bhogamām̄ Bhagna Thai Anta Kāyā;  
Piṅḍa Poṣaṇa Karī Pāpa Paiso Raḷī,  
Nirayamām̄<sup>3</sup> Nām̄khatī **Raṅga** Māyā.....3.

Mana Māryā Vinā Mukti Nava Sāmpaḍe,  
Śukti<sup>4</sup> Jāṅyā Vinā Bhrama Na Jāye;  
Bhrama Bhām̄gyā Vinā Brahma Nava Ākaḷe,  
Bhava-Vyathā Nā Śame Ko Upāye.....4.



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

## 11. VIṢAYANĪ VĀTAMĀM̄

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

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

## 12. JŪṬHAMĀM JINDAGĪ JĀYA (WEDNESDAY)

Jūṭhamām Jindagī Jāya Nara Jo Vahī,  
Pāṇīnum Pūra Jyama Jāya Dariye;  
Divasa Ne Rāta Ṛtu-kāḷa Zaṭapaṭa Vahī,  
Jāya C'e<sup>1</sup>, Ceta<sup>2</sup> Nara Mūḍha Jarīe!.....Refrain.

Śaṭhataṇī Saṅgate Santa-nindā Karī,  
Sādhukuthalī Karī Moja Māṇe;  
Deva Ne Dhaīmanī Ṭhekaḍī Bahu Karī,  
Āpane Anyathī Sugña<sup>3</sup> Māne!.....1.

Dāmanī Doḍamām Kāminī Soḍamām,  
Nāmanī Nemamām Jīvana Khoto;  
Para Doṣe Karī Sūkṣma Dṛṣṭi Harī,  
Āpanī<sup>4</sup> Ebamām Andha Thāto!.....2.

Satya Mukha Nava Game Anṛte<sup>5</sup> Mana Rame,  
Bhrāntimām Cita<sup>6</sup> Bhamē Divasa Rātī<sup>7</sup>;  
Para Dhana Dāra Paranī Takāse Ati,  
Dānamām Nava Dhare Pāī Rātī!.....3.

Dehane Amara Mānī Rame Viṣayamām,  
Damanane<sup>8</sup> Dhoṅga Mānī Vakhode;  
Āpa Panthe Paḷī Ātmahatyā Karī,  
Pāpanām Poṭalām Bāmdhe Koḍe<sup>9</sup>.....4.

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



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

## 12. JŪṬHAMĀM̄ JINDAGĪ JĀYA

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

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

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

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

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

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



## 13. BHĀVA VIṆA BHAKTI (THURSDAY)

Bhāva Viṇa Bhakti Nava Kāma Āve Kadī,  
Bhūkha Viṇa Bhākharī Vyartha Zerī;  
Sneha<sup>1</sup> Viṇa Dīpakaḷī Kema Ope Sahī  
Klībanī<sup>2</sup> Valganā Gagana Gherī!.....Refrain.

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

Ṭhāṭha Upara Kaṛyo Mela Māmhe Bhāryo,  
Khela Khelāḍīno Peṭa Bharavo;  
Hari Hari Rātadina Mukha Thakī Ocaṛyo<sup>3</sup>,  
Āmsu Pāḍī Mūvo Bhāṇḍa Bhaḍavo!.....2.

Kūḍa Ne Kapaṭa Kukarma Māmhe Bhāryām,  
Bahārathī Tilaka Ne Cāpa<sup>4</sup> Dīdhām!  
Māḷa Ne Ṭālathī<sup>5</sup> Mūḍha Jana C'etāryā<sup>6</sup>,  
Mīṭhaḍī Vāṇīthī Kavana Kīdhām!!.....3.

Piyu Piyu Ocarī Vana Bapaiyo Mūvo,  
Piyu Taṇo Śodha Nava Kyāmīya Lāgyo;  
Kāḷanī Jāḷamām Anta Jaī Sāmpaḍyo,  
Pāmka Fafaḍāvīne Vyartha Royo!.....4.

Bhajana Amṛtataṇuṁ Aśana<sup>7</sup> Viṣanuṁ Ghaṇuṁ,  
Amara Te Kāya Tuja Kema Thāse?  
Gāna Mukha Rāmanuṁ Dhyāna To Dāmanuṁ,  
Cāmanuṁ<sup>8</sup>, **Raṅga** Kyama Mukti Thāse?.....5.



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

### 13. BHĀVA VIṆA BHAKTI

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

---

Kāmadeva = Cupid, God of Love.

## Avadhūti Ecstasy

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



## 14. VIṢAYANĪ VĀḌĪMĀM JĪVA (THURSDAY)

Viṣayanī Vāḍīmām Jīva Bhūlo Paḍyo,  
Viṣayapuṣpe Bhamē Mūḍha Ghelo;  
Rūpa Ne Raṅgamām Mohī Khaḷa-Saṅgamām,  
Āyu Eḷe Khue Rāṇḍa Celo<sup>1</sup>.....Refrain.

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

Svātmasukha Pariharī Nighna-indrīya<sup>2</sup> Thai,  
Āpathī Āpane Mūḍha Bām̄dhe;  
Anta Jaijara Thai Kāḷa Jāḷe Paḍī,  
Matsya Sama Tarafaḍī Prāṇa Kāḍhe!.....2.

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

Kīṭa<sup>3</sup> Kar̄me Karī Vamaḷamām Jai Paḍyo,  
Ekathī Anyamām E Taṇāc;  
Dekhe Dayāḷu To Bahāra Kāḍhī Mūke,  
Vṛkṣa Nīce<sup>4</sup> Ṭharī Śānta Thāe.....4.

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

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

## Avadhūṭī Ecstasy

Ceta<sup>1</sup> Ne Ceta<sup>1</sup> Nara Naraka Khara Kām Cūmthe<sup>2</sup>,  
Vīṭī Veḷā Nahi Hātha Āve;  
Vāsanā Vastra Melām Tyajī, Nāthane  
**Raṅganā** Premathī Nitya Gāe!.....6.  
Sāra Naradehano E Ja Śāstre Kathyo,  
Suriĵano<sup>3</sup> Ehamām Moja Māṇe,  
Je Mukha Rāma Nahi Dhūḷa Mukha E Paḍī,  
Śvāna Sūkara<sup>4</sup> Samo Janma Tāṇe.....7.



### 14. VIṢAYANĪ VĀDĪMĀM JĪVA

- The soul is lost in the garden of senses. It is foolishly roaming into each flower (sense) for enjoyment. In the company of rogues, illusioned in form and beauty, the son of a widow<sup>5</sup> is wasting his life in vain. ....**Refrain.**
- The dog has an attachment to the bone (achieved) so it hides behind a tree with malice (to avoid sharing). It is pleased by believing that oozing (drooling) is from the bone. ....**1**
- By controlling senses and being deprived of self realization, the fool binds himself with one's own self. At the end he is tired and falls in the net of death by loosing vital air and tossing like a fish without water. ....**2**

---

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

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

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

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

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

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



## 15. DARADĪNUM̄ DARADA (THURSDAY)

Daradīnum̄ Darada Eka Daradī Jāṇī Śake,  
    Āna Mana Dekhīne Hāmsī Āve;  
Vrehanī Zāḷa Eka Virahī Parakhī Śake,  
    Kalpanā Ānane Alpa Nāve.....Refrain.  
Raḍī Raḍī Ām̄khaḍī Sūjī Thaī Rātaḍī,  
    Rātaḍī Jūga Samī Lāge Kārī;  
Ninda Āve Nahi Jāga Bhāve Nahi,  
    Ūṭhabese Tūṭī Ṭāṅga<sup>1</sup> Mārī!.....1.  
Āva Ne Āva Avadhūta Digam̄barā,  
    Kyām̄ Lagī Anta Ananta Joṣe?  
Kantha Viṇa Kāminī Pantha Śer̄m̄ Lādhaṣe?  
    Māta Viṇa Toka-Gati Śī Ja Thāṣe?.....2.  
Āpum̄ Śum̄ Tujane Sarva-dātā Hare?  
    Vidhi Hari Hara Kare Tuja Sevā!  
Dhruva Upamanyue Āpyum̄ Śum̄ Bhūdharā,  
    Je Thakī Pāmiyā Miṣṭa <sup>2</sup>Mevā?.....3.  
Śuṣka Kāṣṭhe Hari Patra Āṇyām̄ Farī,  
    Rajakane Rāja Dīdhum̄ Aghārī<sup>3</sup>;  
Satīpati Ūṭhavi<sup>4</sup> Duṣṭa Bhaga<sup>5</sup> Ṭāḷium̄,  
    Ekalo **Raṅga** Kām̄ Dīdha Visarī?.....4.  
Koṭi Doṣe Karī Pūr̄ṇa Hum̄ Narahari,  
    Tuja Taṇo Jagatam̄m̄ Dāsa Kahāum̄;  
Māra Ke Tāra Tuja Dwāra Āvī Khaḍo,  
    Lāja Jāṣe Yadi Khālī Jāum̄!.....5.



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

## 15. DARADĪNUM DARADA

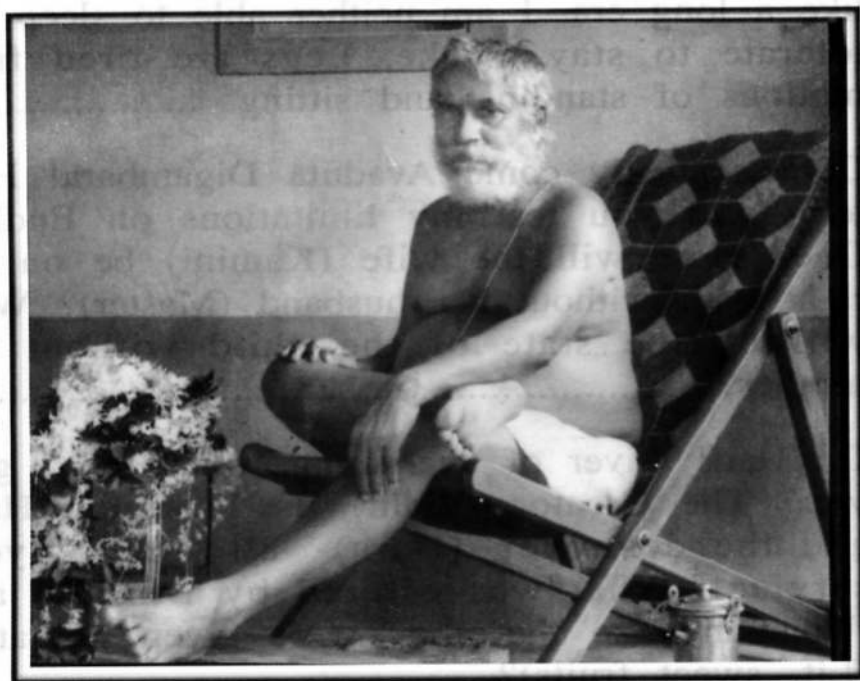
- The wearer knows where the shoe pinches. Only a sufferer can understand the sufferings of another sufferer while others would only laugh at it! The pain (fire) of separation can be recognized only by the one who has been separated from the beloved; Others will not have the slightest idea of its affliction.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

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

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



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

## 16. ŪṬHANE MŪḌHA (FRIDAY)

Ūṭhane Mūḍha Ālasya Nidrā Tyajī,  
                   Samarī Le ŚrīHari Bhāva Bhūkhyā;  
 Nara Tanu Ā Maḷī Koṭi Puṇye Karī,  
                   Mukti Lene Varī, Karama Fūṭyā!.....Refrain.  
 Lāla<sup>1</sup> Vecī<sup>2</sup> Karī Kāca<sup>3</sup> Le Jyama Kapi<sup>4</sup>,  
                   Viṣṇu Mūki<sup>5</sup> Kyama Viṣaya Khoḷe?  
 Tyāgī Surasindhu<sup>5</sup> Mṛga-Nīra<sup>6</sup> Vāmsala Bhame,  
                   Amṛta Mūki<sup>5</sup> Kām Garala<sup>7</sup> Ghoḷe?.....1.  
 Agni Ghṛtathī Kadī Śānta Dīṭho Nathī,  
                   Vāsanā Bhogathī Nava Virāme;  
 Virati-Vāri<sup>8</sup> Thakī Vāsanā-Dava Śame,  
                   Śānti Sukha Saṁyame Āpa Pāme.....2.  
 Ekathī Eka Mūvā<sup>9</sup> Mati Jyām Farī,  
                   <sup>10</sup>Pāmcathī Śī Gati Thāse Tārī?  
 Ceta<sup>11</sup> Re Ceta<sup>11</sup> Jīva Pekha Śiva Antare,  
                   Bhīti Bhava Je Hare Manmathāri<sup>12</sup>!.....3.  
 Vāribudbuda<sup>13</sup> Samī Kāya Bhaṅgura<sup>14</sup> Ghaṇī  
                   Fūṭatām Vāra Nava Alpa Lāge;  
 Kāḷa Ṭhaḍo<sup>15</sup> Śire Āyu Kṣaṇa Kṣaṇa Hare,  
                   Vāyado Vaṇikano Tyām Na Cāle<sup>16</sup>!.....4.  
 Rāya Ne Raṅka Sahu Māṭī<sup>17</sup> Bheḷā Malyā,  
                   Kaṛdame Jai Kaḷyā Mūḍha Prāṇī,  
 Je Nara Jāgiyā Bhakti Panthe Paḷyā,  
                   **Raṅga** Śivamām Bhaḷyā Vibudha<sup>17</sup> Gñānī!.....5.



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

## 16. ŪTHANE MŪḌHA

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

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

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

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

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





## 17. MŪLA SAṂSĀRANUM

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

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

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

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

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

## Avadhūti Ecstasy

again and make arduous efforts for self realization. ....4

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



## 18. VEṆU VĀGE ALĪ! (FRIDAY)

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

Daśa Laṭakām Kare Traṇa Ṭhamake Ṭhare,  
                   Eka Suratī Baḷe Kāna Khemce;  
 Vividha Vastro Sajī <sup>1</sup>Corāśī Ferā Fare,  
                   Madhyamām Kāḷio Nāca<sup>2</sup> Nāce<sup>3</sup>.....1.

Eka <sup>4</sup>Nīcī Name Bījī Madhye Bhame,  
                   Trijī Ākāśamām Adhara Uḍatī;  
 Eka Valī <sup>5</sup>Cakramām Farī Farī Doḍatī,  
                   Eka Taṭastha Rahī Hāsyā Karatī.....2.

Eka Pratibimbane Joīne Rācatī<sup>6</sup>,  
                   Eka Āliṅgatī Khālī C'āyā<sup>7</sup>;  
 Eka Valī Nādamām Bhāna Bhūlī Bhame,  
                   Eka Teje Karī Bāḷe Kāyā.....3.

Swāntavṛndāvane<sup>8</sup> Vṛtti Gopī Maḷī,  
                   Kānuḍo Ātma-Naṭarāja Khele,  
 Palakamām Khalaka Ananta Pedā Kare,  
                   Matta Ānandamām **Raṅga** Rele.....4.



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

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

## 18. VENU VĀGE ALĪ!

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

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

## 19. BHEDAMĀM KHEDA ABHEDA (SATURDAY)

Bhedamām Kheda Abheda Nirvāṇa C'e<sup>1</sup>,  
 Bhaktimām Śakti Saghaḷī Prakāśe;  
 Bhaktināve Caḍhī<sup>2</sup> Bhakta Bhavane Tarī,  
 Nija Swarūpe Hari Te Ja Thāśe.....Refrain.

Koṭi Tirtho Kīdhām Pañca<sup>3</sup>-Gavyo Pīdhām,  
 Mana Taṇo Mela Toye Gayo Nā;  
 Hamśa Motī Care<sup>4</sup> Kāka Viṣṭha Gaḷe,  
 Daivane Dośa De Mūḍha Nānā.....1.

Daṛda Andara Thayum̄ Upara Osaḍa Kaṛyum̄,  
 Mana Taṇo Mela Kyama Tana Ṭāḷe?  
 Andhatama<sup>5</sup> Kajjale Nā Ṭāḷe Ko Same,  
 Dīpa Pragatya Vinā Prabha<sup>6</sup> Na Thāe.....2.

Bhrama Bhāṅgyā Vinā Bhrahma Nava Sāmpaḍe,  
 Brahma Jāṅyā Vinā Bhaya Na Jāye;  
 Santa Sevā Vinā Vāṭa Nava E Jaḍe,  
 Māna<sup>7</sup> Mūkyā Vinā Bhāna Nā've.....3.

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



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

## 19. BHEDAMĀM̄ KHEDA ABHEDA

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

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

## 20. HOYA DEVĀMŚĪ TE (SATURDAY)

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

Pativrata Hoya Te Kanthane Pūjatī,  
 Vāraṇatā<sup>1</sup> Vare Jāra Dekhī;  
 Bhaktane Anya Bhagawāna Viṇa Nava Game,  
 Dūra Doḍe Ḍarī Dambha Pekhī.....1.

Simhaśīṣu Gardabhīdudha Nava Te Pīe,  
 C'o Mare Bhūkhathī Nibiḍa-Rāne<sup>2</sup>;  
 Deva Pyāsī Mane Dehadugdhā Nahi,  
 Rīzato Nava Kadī Viṣayapāne!.....2.

Candra<sup>3</sup> Cakora<sup>4</sup> Śum Prīta Lāgī Mane,  
 Tehanī Gata Jati Teja Jāṇe;  
 Anya Mati Mohamām Andha Thāī Āthaḍe,  
 Kīcaḍe<sup>5</sup> Kācabo<sup>6</sup> Moja Māṇe!.....3.

Dvija-Gaṇo<sup>7</sup> Aṛka<sup>8</sup> Dekhī Mane Rīzatā,  
 Ullū<sup>9</sup> Othe Bhame Tamavihārī<sup>10</sup>;  
 Saṁsṛti<sup>11</sup>-Pūjako Saṁsṛtimām Bhame,  
 Corane<sup>12</sup> Mana Game Rāti Kāḷī!.....4.

Ko Name Nāmane Ko Name Dāmane,  
 Cāma<sup>13</sup> Dekhī Mane Koī Mātum!  
 Jehane Jehanī Sātha Laganī Lagī,  
 Tehanum Mana Temām Ja Rātum!!.....5.

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

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

## 20. HOYA DEVĀMŚĪ TE

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

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

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

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

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



## 21. EKA AKṢARA AVINĀŚA (SATURDAY)

Eka Akṣara Avināśa Vyāpyuṁ Badhe.

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

Śvāsa Śvāse Prabhu Koṇa Bole?...Refrain.

Śuddha Tuṁ Buddha Tuṁ Mukta Tuṁ Prāṇiyā,

Bandhane Kām Paḍe Āpameḷe?

Aja<sup>1</sup> Avināśa Akṣara Badhe Vyāpiyo,

Jaḷa Thaḷe Āpathī Āpa Khele!.....1.

Śarīra Mana Īndriyothī Ati Vegaḷo,

Pañca<sup>2</sup> Bhūto Thakī Nā Pamāe;

Sṛṣṭi Mujaro Kare Sṛṣṭi Kartā Tune,

Kuna<sup>3</sup> Thakī Tujanī Mota Dhāe!.....2.

Janma Ne Mṛtyu E Kalpanā Tāharī,

Pāpa Puṇyo Ḍarī Pāsa Nā've;

Candra<sup>4</sup> Ne Sūrya Be Gemdathī Khelato;

Divasa Rātī Karī Jaga Nacāve<sup>5</sup>.....3.

Koṭi Brahmāṇḍa Pedā Karī Palakamām,

Palakamām Laya Kare Ātma Māmhe;

Ādi Ante Badhe Eka Nirmaḷa Hari,

Madhyamām Nāṭakī Svapna Sohe.....4.

Uṭha Jāgrata Thai Svapna Sukha Pariharī,

Sadgurupada Grahī Jāṇa Raṅgā;

Moha-Nidrā Tyajī Gñāna Jāgrti Varī,

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



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

## 21. EKA AKṢARA AVINĀŚĀ

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

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

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

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

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

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

## 22. C'Ō SUKHE NINDATĀ (SUNDAY)

- 'C'o Sukhe Niñdatā Niñdako Hari Mane,  
Lāja Mārī Tane Deva-Devā;  
Bhaktimām Bhraṣṭatā Dekhaṣe Durijano,  
Ulaṭa Āṇī Karuṁ Tuja Sevā.....Refrain.
- Snāna Ne Dhyānanī Vāta Jāṇuṁ Nahi,  
Pāṭha Pūjā Viṣe Mati Na Cāle<sup>2</sup>;  
Veda Ne Śāstra Gama Doḍavuṁ Śī Gate?  
Sūtra Kheṁce<sup>3</sup> Tyama Deha Hāle!.....1.
- Hīna Ne Dīna Paṇa Tāharo Śrīdharā,  
Datta Jogīśvarā Dāsa Kahāuṁ;  
Śvāna Śrīmantanuṁ Māna Pāme Ghaṇuṁ,  
Tvadyaśogānathī Dhanya Thāuṁ.....2.
- Triśūla Karamām Grahī Triguṇa Mama Saṁharī,  
Huṁ Ane Māharuṁ Nākha C'edī<sup>4</sup>;  
Gñāna Jala Ghuṁṭaḍo Pāī Karatumbīthī,  
Cakrathī<sup>5</sup> Cakra<sup>6</sup> Bhava Nākha Bhedī.....3.
- Mantra Mālā Grahī Praṇava Ḍamaru Sahī,  
Kaīmanām Bhūtane De Bhagāḍī;  
Śaṅkhahumkārathī Bhasma Bhīti Karī,  
Pāpa Ne Puṇyane De Nasāḍī.....4.
- Kaīmka Panthe Paḷyā, Kaīmka Tujamām Bhalyā,  
Kaīmkanām Gāna Te Deva Gātā;  
**Raṅga** Bhikhārī Bhāre Thayo Śuṁ Prabho!  
Kyām Lagī Anta Joṣe Vidhātā?.....5.



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

## 22. C'Ō SUKHE NINDATĀ

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

.....Refrain.

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

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

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

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

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



## 23. ŚĪ KARUM ĀRCANĀ

(SUNDAY)

Śī Karum Ārcanā<sup>1</sup> Datta Dayāghanā?  
 Tuṁ Vinā Kāmī Nava Āna Bhāse;  
 Deha Mandira Viṣe Ātma Thaī Tuṁ Vase,  
 Buddhi-Vṛtti Viṣe Tuṁ Ja Kāse<sup>2</sup>!.....Refrain.

Śūnyamām Śabda Tuṁ, Vātamām Sparśa Tuṁ,  
 Tejamām Rūpa Tuṁ Prema Ghelā;  
 Vārimām<sup>3</sup> Rasa Thaī Pṛthvī Gandhe Bharī,  
 Rūpa Rūpe Rahī Karata Līlā.....1.

Koī Nirguṇa Kahe Saguṇa Ko Mana Dhare,  
 Guṇa Guṇātīta C'e<sup>4</sup> Rūpa Tārum;  
 Dvaita Advaitanī Vātathī Vegaḷum,  
 Samarase Rūpa Tuja Divya Nyārum!.....2.

Mojum Caitanyanum<sup>5</sup> Mānavī Mana Aṇu,  
 Nāmarūpe Karī Nṛtya Karatum;  
 Koṭi Rūpo Dharī Āpathī Rācatum<sup>6</sup>,  
 Anta Abdhi<sup>7</sup> Viṣe Śānta Thātum.....3.

Khela Khelāḍī Tuṁ Gupta Rūpe Rahī,  
 Gñāna Dṛṣṭi Viṣe Pragata Thāto;  
 Dekhīne Santākūkaḍī Tāharī,  
 Vidhi<sup>8</sup> Harihara Mane Harakha Thāto!.....4.

Koī Sraṣṭā<sup>9</sup> Kahe Koī Bhaitā Kahe,  
 Koī Samhārathī Śaraṇa Letum;  
 Sṛṣṭi Sraṣṭā Taṇum Aikya Nihāḷīne,  
 Koī Ekeśvarī gāna Gātum!.....5.

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

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

## 23. ŚĪ KARUṂ AĀRĀNĀ

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

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

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

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

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

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

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



## 24. ĀJA ĀNANDANUMĪ PŪRA (SUNDAY)

Āja Ānandanum Pūra Uramām Vahe,  
C'ōḷa<sup>1</sup> Brahmāṇḍamām Nā Samāye;  
Citta<sup>2</sup> Caitanya<sup>3</sup> Rūpe Thayum Palakamām,  
Khalakanum Nāma Tyām Nā Jaṇāe.....Refrain.

Cetya<sup>4</sup> Caitanyanum<sup>5</sup> Nāma Nā Tyām Aṇu,  
Geya Gānāranum Vyārtha Gāṇu;  
Eka Aneka Rūpe Arūpī Thayum,  
Ghaṭa Maṭhe Vyoma Jyama Bhavya Nhānum.....1.

Mojum Aṛṇava<sup>6</sup> Maḷyum Āpa Aṛṇava Thayum,  
Nācavum<sup>7</sup> Nā Raḷyum Nāma Dariye;  
Teḍum Jamanum Ṭaḷyum Māna Mananum Gaḷyum,  
Āpa Para Paravarayum Tejazaḍīe.....2.

Śūnyamām Sahu Maḷyum Āpa Aḷagum Raḷyum,  
Śūnya Sākṣī Laḷyum Āpa Āpe;  
Bolavum Nā Raḷyum Bobaḍum Sahu Kaḷyum,  
Ko Lahe Śum Thayum Mūḷa C'āpe<sup>8</sup>?.....3.

Nā Thayum Nā Gayum Jemanum Tyama Raḷyum,  
**Raṅga** Kāñcana<sup>9</sup> Samum Ghāṭa Ghāṭe;  
Nā Lahī Jāṇavum Āpa Aṅge Thayum,  
Kām Vṛthā Doḍavum Svapna Hāṭe?.....4.



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

## 24. ĀJA ĀNANDANUM PŪRA

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

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

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

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

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

## 25. REVĀ GĪTAM (DAILY)

Gāyati Revā Rava Madhuram (Dhru)

Hara Hara Om Om Hara Hara Om Om!

Hara Hara Om Om Hara Hara Om Om!

Sāyaṁ Prātaḥ Prātaḥ Sāyaṁ,

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

Mekala-Jātā Manasi Vibhātā,

Rauti Kalaṁ Kimapīha Ciram |

Tvamahamaṁ Tvaṁ, Tvamhamamaṁ Tvaṁ |

Tvamhamamaṁ Tvaṁ, Tvamhamiti ||....Gāyati.2.

Taḍidujjalajala Mukhataḥ Stauti

Nīraṅgam Nānā Raṅgam |

Brahmāmaṁ Tvaṁ Brahmaivedaṁ

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



## 25. REVĀ GĪTAM

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





\* ATHA SĀYAM SMARAṆAM

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

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

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

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

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

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



## 1. ABAGUNA NA MORE PRABHU

(Rāga-Mālakaum̐sa, Tāla-Tritāla)

Abaguna<sup>1</sup> Na More Prabhu Dekho Re ....(Dhru)  
Bhaṭaka Bhaṭaka Carananameṁ Āyo,  
Lāja Dāsakī Rākho Re !...Abagun. 1.  
Maim̐ To Tumbī Kaḍuvī Janamakī,  
Banā Lo Tambūra Vāko Re !...Abagun. 2.  
Taīyo Byādha Kasāi Sajano,  
Ganikā Taka Kaba Roko Re !...Abagun. 3.  
Pūjana Jānuṁ Na Bhajana Na Januṁ,  
**Raṅga** Dvārape Bheko<sup>2</sup> Re !...Abagun. 4.



### 1. ABAGUNA NA MORE PRABHU

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



1. Vices. 2. Frog.

## 2. ABA KHŪBA HAṂSO

(Rāga-Bhīmapalāsa, Tāla-Dhūmālī)

Aba Khūba Haṁso, Aba Khūba Haṁso,  
                     Rote Ho Isavidha Kyūṁ Pyāre!  
 Haṁsate Ke Sātha Haṁse Duniyā,  
                     Roteko Kauna Bulāve Re!.....Refrain.

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

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

Suta Dāra Pitā Mita<sup>1</sup> Calatīke,  
                     Paḍatīmerṁ Sātha Na Kou Cale;  
 Asuvana<sup>2</sup> Moti Kabahū Na Bane,  
                     Fira Ronese Fala Kyā Pyāre!.....Aba. 3.

Saba Hālatamerṁ Saba Raṅgatamerṁ,  
                     Janamerṁ Banamerṁ Ekāntahimerṁ;  
 Sama Rāganamerṁ Berāganamerṁ,  
                     Ānanda Magana Ḍulanā Pyāre!.....Aba. 4.

Prabhuko Jagamerṁ Jagako Prabhumerṁ,  
                     Ikatāra Nihāra Firo Manuvā;  
 Dina Sūraja Rāta Śāśi Tāre,  
                     Saba **Raṅga** Biraṅga Vahī Pyāre!.....Aba. 5.



1. Friend. 2. Tear.

## 2. ABA KHŪBA HĀMSO

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

### 3. ABA MAIM̄ KAHĀM̄ JĀUM̄

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



## 4. ABA NA MOHE HARIMILANA BINA ĀSA

(Rāga-Jogīā, Tāla-Tritāla)

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

Loga Ṭhagāre Mohe Faṁsāvata,

Rahum̄ Jaga - Bīca Udāsa!....Aba. (1)

Kou To Dhanake, Kou Jobanake,

Koī Kīratake Dāsa!....Aba. (2)

Pāpa Na Joḍum̄ Pūnako C'oḍum̄,

Dauḍum̄ Gurupada Pāsa!....Aba. (3)

Hari Guru Santana Bheda Miṭāum̄,

Antara Hota Ujāsa!....Aba. (4)

Jahām̄ Vahām̄ Soham̄ Eka Bharo Hai,

**Raṅga** Zūṭha Saba Bhāsa!!....Aba. (5)



## 4. ABA NA MOHE HARIMILANA BINA ĀSA

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



## 5. Ā GAYĀ MUKĀMA ASALĪ BĀBĀ!

(Rāga-Āśāvārī, Tāla-Tritāla)

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

## 5. Ā GAYĀ MUKĀMA ASALĪ BĀBĀ!

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

## 6. ĀJA HAMĀRĪ JĪVANA NAUKĀ

(Rāga- Mālakaurnsa, Tāla- Kaheravā)

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

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

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

Śṛaddhā-Saḍha Fāṭyo Na Zalāye,  
Pralayavāta Sama Vāyu Vahe;  
Śaṅkā-Vaite<sup>1</sup> Nāva Bharāyurñ,  
Tuñ Viṇa Nātha Na **Raṅga** Rahe. ....Āja. (3)



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1. Whirlpool of doubts.

## 6. ĀJA HAMĀRĪ JĪVANA NAUKĀ

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

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

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

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



## 7. Ā KAḢIYUGAMĀM SAHU

(Rāga- Bhīmapalāsa, Tāla- Kaheravā)

Ā KaḢiyugamām Sahu Ṭhaura- Naṭhaura  
 Thayā Jana Pākhaṇḁe Pūrā;  
 Tyajī Dhārma Adhārma Viṣe Ramamāṇa  
 Thayā Jana Duṣkarṁe Śūrā.

Sākhī: Putra Pitāne Nava Gaṇe,  
 Gaṇe Na Strī Bharathāra;  
 Vidhavā Śīla<sup>1</sup> Tyajī Bhame,  
 Thayo Lupta Ācāra.  
 Badalāyurṁ Bīja Rahī Na Patīja  
 Kare Sahu Managamatā Cālā.....Ā. (1)

Sākhī: Brāhmaṇa Lāḁu Bhaṭa Thayā,  
 Kṣatriya Jūṭhā Bola;  
 Vaiśyo Lobhī Dhanaharā,  
 Thayā Śūdra Śirajora.  
 Avamāne Śāstra, Gaṇe Nava Veda,  
 Purāṇa Kahe Sahu Goṭālā.....Ā. (2)

Sākhī: Devo ḁuṅgaramām Gayā,  
 Gayā Lapāī Santa;  
 ḁhoṅgī Dhārmaguru Thayā,  
 Thayā Nīca Mahanta.  
 Maṛyādā Nāma Jaṇāya Nahi,  
 Svacc'andataṇi Bolāmbālā!.....Ā. (3)

Sākhī: Nīti Navāṇamām Gaī,  
 Vadhī Anīti Ghora;  
 Koyala To Mūṅgī Rahī,  
 Kare Kāgaḁā Śora.  
 Rākhaṇahāro **Raṅga** Have Avadhūta,  
 Na E Viṇa Nistārā.....Ā. (4)



1. Chastity.

## 7. Ā KALĪYUGAMĀM SAHU

In this dark age of vice and irreligion (Iron Age) illiterate and shameless people have become outright hypocritical; They have forsaken the religion and are absorbed in unrighteousness. They perform wicked deeds vehemently. ....Refrain.

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

The seed has changed, the convictions are gone, Everyone behaves as he/she likes! .....1

Couplet: Brāhmins have become greedy of sweets, Kṣatriyas have become liars; Vaiṣṇavas have become greedy and money-oriented, Śūdras have become arrogant.

They insult the scriptures, they do not respect the Vedas, They believe all mythologies to be confusions. ....2

Couplet: The deities have gone on hills, The saints have also gone in hiding; The hypocrites have become the masters of the religious sects; The worthy persons have stooped low;

Nowhere is modesty witnessed; Everywhere wanton behaviour has become a popular eulogy. ....3

Couplet: Morality is washed out, Immorality is enhanced; The Cuckoo remains silent, And the crows make a furious noise!

Oh **Raṅga** (the mind)! the only saviour is Avadhūta (Lord Dattātreya), without Him no one else would carry through. ....4

## 8. ĀNA PAḌĀ NĀTHA DARAPE

(Rāga-Tilaka Kāmoda, Tāla-Kaheravā)

Āna Paḍā Nātha Darape,  
 Śaraṇameṁ Lījiyejī !!.....Refrain.  
 Nāma Patita-Pāvana Suna Tumarō,  
 Āyā Darasa-Bhikārī!  
 Aba To Nātha Dera Na Kīje;  
 Bīta Gai Umarī<sup>1</sup> Sārī,  
 Dayā Aba Kījiyejī!!.....Āna. (1)

Bālapanomeṁ Kūdā Khelā,  
 Bītī Javānī Sārī!  
 Mana-Mātaṅgā<sup>2</sup> Kare Tufānā;  
 Jarā<sup>3</sup> Mauta-Dūtī Āyī,  
 Kālase Bacāyiyejī!!.....Āna. (2)

Jñāna Na Sīkhā,  
 Dhyāna Na Sīkhā,  
 Banā Peṭapūjārī !  
 Terī-Merī Kara Kara Fūlā;  
 Karanī Na Dekho Sāmī,  
 Dāsa Apanāyiyejī!!.....Āna. (3)

Dekhā Desā Dekhā Bhesā<sup>4</sup>,  
 Pāyā Kaleśā Khālī!  
 Aba To Āṛta Pukāruṁ Nāmā;  
 Doḍa Khola Khīḍakī Swāmī,  
 Premako Nibhāyiyejī!!.....Āna. (4)

Kauna Kare Bisvāsa Na Jo Tuma  
 Sūno Ṭera<sup>5</sup> Hamārī!  
 Tumarī Tuma Jāno Govindā;  
 Tuma Bina Kou Nāhīm,  
 Lāja Raṅga Rākhiyejī!!.....Āna. (5)



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

## 8. ĀNA PADĀ NĀTHA DARAPE

Oh Lord! I am at your door at last; Take me into your refuge, please! .....Refrain.

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

Delay not now anymore, Oh Lord! I am towards the end of life. Have compassion on me please! .....1

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

Mind-Elephant is playing mischief, And old-age awaits as a messenger of death! Save me from the fear of death please. ...2

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

I proudly enjoyed mutual slandering deeds of mine. Please ignore them! Oh Lord! Accept me as a servant, please. ....3

I have travelled many places and observed different cultures! I have become distressed and now from deep agony do I cry your Divine Name from the bottom of my heart. Hurry up please and open the window for me. Oh Lord! Nourish my devout affection for you please! .....4

Who would believe you if you do not entertain my begging prayer?

You know yours Oh Govind!

No one else except you can keep credit of this individual soul ('Raṅga') of mine, please! .5

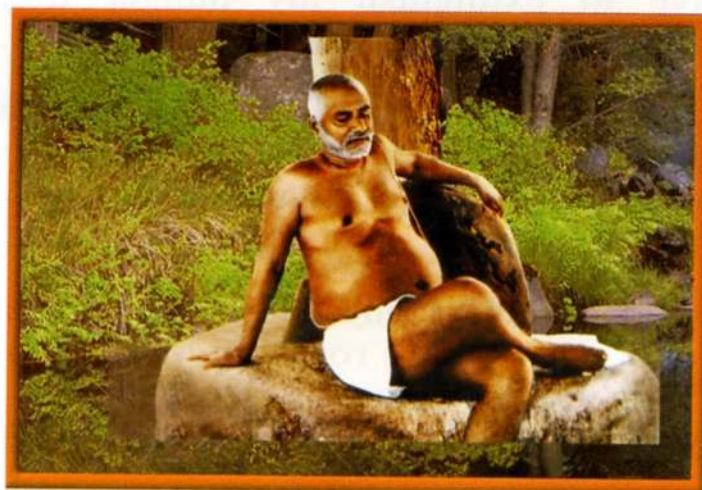
## 9. ANASŪYĀ MĀ

Oh My Mother Anasūyā!

- Look, people do not allow me to live in peace even in my home.  
I, therefore, intend going either into the forest or on a solitary hill, a peaceful place for a saint to live, Oh my mother Anasūyā! ...Refrain.
- Look Sahasrārjuna is waiting at the door-step. King Yadu and Āyu and Pingalā remember me! Prahlāda and Brahmin Viṣṇudatta cry aloud for me! Oh my mother Anasūyā! .....1
- To import knowledge to the people, I have taken this vow. Avadhūta is a unique status. Oh my mother Anasūyā! .....2
- Daily in the waters of the Ganges I have to bathe, and to sleep I have to go to Māhurgadhā. I have to extinguish my hunger by alms at Kolhapura. Oh my mother Anasūyā! .....3
- Reaching Paṇḍharpura, I would adore the deity and I would meditate at Gāṇagāpura. I enjoy rest at the mountain Raivat! Oh my mother Anasūyā! .....4
- I do not halt at any one definite place, And yet not to suffer roaming all around! No definite abode though sweet-willed journey everywhere! Oh my mother Anasūyā! .....5

## Avadhūti Ecstasy

- I have protected myself by the five sacred fires collectively (viz. Gārhp̄tya, Āv̄hnnīya, Dākshīya, Śabhya and Āvasathya) in the form of self-knowledge; I have my bed in the sky in the form of full meditation. I rest in peace, forgetting the fears of Death-Deity! Oh my mother Anasūyā! .....6
- My body, I assume to be a corpse! And I am keeping my mind firmly on it. I practise the Tune ‘Soham’ in every breath! Oh my mother Anasūyā! .....7
- I sit on a tiger-skin seat which has a significance of non-violence; I apply on the body the ego-ash in full; I swallow away all smokes of desires. Oh my mother Anasūyā! .8
- Like water bubbles worldly pleasures are untrue. A person who takes a reverse turn (i.e. an abstainer) is saved from the miseries of the world. ....9



# 10. ANUPAMA HĪRALO PĀYO

(Rāga-Bihāga, Tāla-Tritāla)

Anupama Hīralo Pāyo, Bābā!  
 Anupama Hīralo Pāyo;  
 Eka Anāmī Antarjāmī  
 Vaṇadīṭhe Bhaṭakāyo!!....Bābā.1

Rāte Camake Dahāḍe Camake,  
 Camake Juga Juga Nyāro;  
 Sūraja- Cāṁdo Ethī Zagazage,  
 Asalī Eka Zagāro!!....Bābā.2

Japa - Tapa - Tīratha Joga Jugatathī,  
 E C'e Sāva Nirāḷo;  
 Neti Neti Kahī Nigama Ocare,  
 Bāvanathī E Bāhro!!....Bābā.3

Sarva Śeṣa Aśeṣa Ātama,  
 Cetana Hīra C'abīlo;  
 Cārathī Pāra Nihāḷo Mūge,  
 Mohana E Raḍhiyāḷo!!....Bābā.4

Hum-Tum- Te-Mām Bolaṇahāro,  
 Vāṇī Mūḷa Humkāro;  
 Jyām Tyām Saghaḷe Ehaja Saḷage,  
 Dekha **Raṅga** Matavālo!!....Bābā.5



## 10. ANUPAMA HĪRALO PĀYO

- I have found an extraordinary diamond Baba (honorific term for a saint)! An excellent diamond sure! I have surprisingly encountered the only one never seen before. It is Nameless. It knows the heart of everyone!! .1
- It glitters day and night and it is so unique that it glitters for ages. The Sun and the Moon shine through the light of this diamond. Such an original glitterance, it is the only one. ...2
- It is absolutely different one from practising rituals, penance, pilgrimage, yoga, enchanting etc. Vedas describe it as 'NOT THIS, NOT THIS'. It is beyond description by the fifty two letters of the alphabet. ....3
- It is the remainder from all and a non-remainder too! It is the 'Soul'; It is the consciousness; It is the Spirit; It is the exquisite Beauty; It is beyond the four basic elements. Observe it observing silence. It is pretty and charming 'Mohan' the only one. .4
- It speaks in 'I', 'You' and 'That'; the very I is the source of speech. Everywhere the flame is It. Observing this the mind ('Raṅga') is intoxicated. ....5



# 11. ARE O DĪNANĀ DĀTĀRA

(Rāga-Kalyāṇa, Tāla-Kaheravā)

(Gazala)

Are O Dinanā Dātāra!  
 Digambara Datta Jaga Kiratāra!!  
 Kare Nā Kām Mahārī Vhāra?  
 Lapāyo Kyām Are Avadhūta?.....(1)

Gayo Prahlādane Kāje,  
 Bolāvyo Śum Yadurāje?  
 Sahasrārjuna Śiratāje?  
 Lapāyo Kyām Are Avadhūta?.....(2)

Ūbhī Māhurani Nārī,  
 Lai Mṛta-Kantha Duhkhiyārī!  
 Kare Kām Vāra Aghahārī?<sup>1</sup>  
 Lapāyo Kyām Are Avadhūta?.....(3)

Trivikramabhāratī Pelo,  
 Madonmath Vipra Saha Helo!  
 Jue Jo Vāṭa Guru-Ghelo!  
 Lapāyo Kyām Are Avadhūta?.....(4)

Naḍe Prārabdha Śum Mārum  
 Dise Nā Tethī Mukha Tārum?  
 Jīvana Tuja Viṇa Gozārum!  
 Lapāyo Kyām Are Avadhūta?.....(5)

Vinā Jaḷa Māc'alum Jevum,  
 Kuṇapa<sup>2</sup> Viṇa Prāṇa Jo Kevum!  
 Darasa Viṇa Jīvavum Tevum!!  
 Lapāyo Kyām Are Avadhūta?.....(6)

Śubhāśubha Karmanām Fulaḍām,  
Lai Vadhāvum Jogidā!  
Satāve Vrehanī Vriḍā!<sup>1</sup>  
Lapāyo Kyām Are Avadhūta?.....(7)

Cīrī Hum-Tum Taṇo Paḍado,  
Le Añke<sup>2</sup> Raṅga Nija Bando;  
Bhulāvī Anya Sau Fando!!  
Lapāyo Kyām Are Avadhūta?.....(8)



## 11. ARE O DĪNANĀ DĀTĀRA

- Oh merciful Master! Oh! Datta, the sky-clad! You are the creator of the universe! Why don't you come to my rescue? Hidden you are where? Oh Avadhūta! .....1
- Did you come because of Prahāda? Or did you come because Yadurājā called you? Or because Sahasrārjuna, your superior devout devotee has called you? Hidden you are where? Oh Avadhūta! .....2
- A suffering woman from Mahur village awaited you, holding her husband's corpse! And you helped her! Why do you delay for me, oh destroyer of sins? Hidden you are where? Oh Avadhūta! .....3

1. Shame; Bashfulness. 2. On the lap.

That Trivikramabhārati pushed towards you, along with brahmins who were wild with pride and lust. That lover of the Master had awaited you! And you fulfilled the desire! Hidden you are where? Oh Avadhūta! .....4

Is my fate an obstacle which does not allow your Divine Face to appear? My life is unholy without your appearance! Hidden you are where? Oh Avadhūta! .....5

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

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

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



## 12. AUṢADHI KAUNA PILĀVE

(Rāga- Āśāvārī, Tāla- Kaheravā)

Auṣadhi Kauna Pilāve?

Guru Bina Auṣadhi Kauna Pilāve?.....Refrain.

Bhava-Vyādhi Yaha Bahota Satāve,

Sudha-budha Bhulāve!.....Guru. 1.

Viṣaya Viṣama Jvara Ati Ghabaḍāve,

Tṛṣṇā-Pyāsa Baḍhāve!.....Guru. 2.

Aiso Kauna Kṛpālu Jagamerṁ,

Āvāgamana<sup>1</sup> Miṭāve?...Guru. 3.

Āpa Bhūlā Jaga Saba Bhulāve,

Aiso Kāma Na Āve!.....Guru. 4.

Hove Kāmila<sup>2</sup> Nabza<sup>3</sup> Dikhāvumṁ,

Amṛta **Raṅga** Pilāve!.....Guru. 5.



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1. Cycle of birth and death. 2. Competent. 3. Pulse.

## 12. AUṢADHI KAUNA PILĀVE

[In this prayer-song Auṣadhi means self knowledge, the medicine to get rid of worldly disease.]

Who can administer true medicine (i.e. impart true knowledge) but the Master? .....Refrain.

These worldly miseries cause so much pain and agony that I have lost my awareness. ...1

The fever of worldly pleasures has risen very high and I am tormented by it. It increases the thirst of desires. ....2

Who is so compassionate in this world as would stop for me the cycle of birth-death and rebirth? .....3

One who ignores the Self would certainly misguide the people of the world. Such a hypocrite will not do. ....4

I can allow only a competent person to examine my pulse and make me drink the nectar of ecstasy to save me from worldly miseries. ....5



## 13. AVADHŪTA DEKHA LO

(Rāga- Bhairavī, Tāla-Tritāla)

- Avadhūta Dekhalo,  
Jethī Janma-Maraṇa Miṭa Jāya Re.
- Akṣara Je Avināśī Saghaḷe,  
Jaḍa-Cetana Bharapūra;  
Sarva-Śreṣṭha Vareṇya Kahāve,  
Sabhara Bhāryum Eka Nūra...Avadhūta. 1.
- Dhūta Tiraskṛta Saṁsṛti-Bandhana,  
Alakha- Nirañjana Deva;  
Tatvamasi Pada Lakṣya Dhare Kina,  
Bhaktana Kāraṇa Deha...Avadhūta. 2.
- Āśāpāśa Na Sparśe Jene,  
Ādi Anta Nahi Mela;  
Nijānandamām Masta Fare Je,  
Cela<sup>1</sup>-Kucela<sup>2</sup> Dharela...Avadhūta. 3.
- Vāsanāno Leśa Na Jene,  
Vānī Sadā Nirdoṣa;  
Bhāvi Bhūtanī Cintā Nāhīm,  
Vairtamāna Santoṣa...Avadhūta. 4.
- Dehataṇum Nava Bhāna Jarāye,  
<sup>3</sup>Dhūlī-Dhūsara Aṅga;  
Dhyāna Dhāraṇā-Vaṛjita Nirmala,  
Nitya Samādhi- Abhaṅga...Avadhūta. 5.
- Khāna-Pānanī Cintā Nāhīm,  
Cintana Tatva Alekha;  
Ahaṅkāra Tama Ceṣṭā Nāhīm,  
Viralo Jogi- Bhekha...Avadhūta. 6.

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

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

Śvāna Surabhi<sup>1</sup> Sama Dṛṣṭi Dekhe,  
 Ūmca-Nīca Nahi Bheda;  
 Svaira-Samādhi Būjhe Tene,  
**Raṅga** Rahe Kyām Kheda?...Avadhūta. 8.



### 13. AVADHŪTA DEKHA LO

[In this devotional lyric Rev. Śrī Raṅga Avadhūtajī explains the identity of ‘Avadhūta’ by interpreting all the four letters of the word ‘A·VA·DHŪ·TA’.]

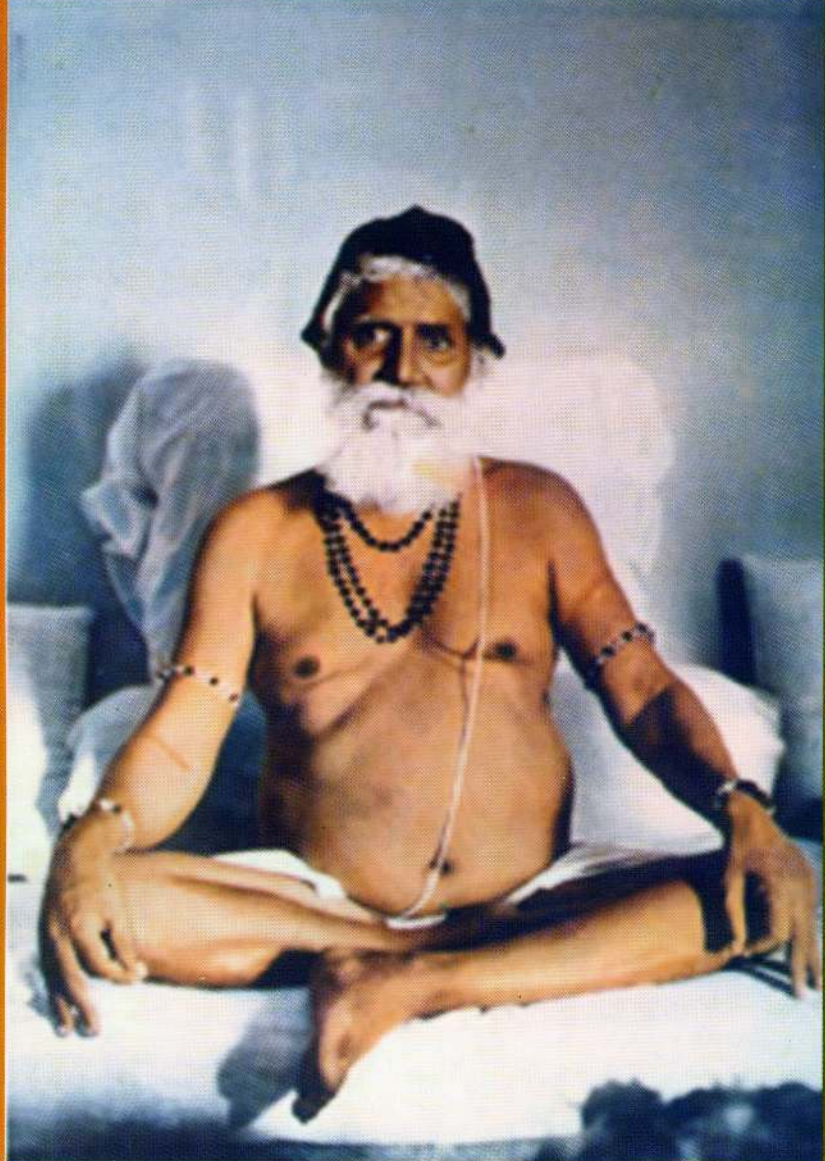
- You try to understand Avadhūta, so that the cycle of birth and death could be overcome. ....**Refrain.**
- He is one who is imperishable and eternal; He is abundant in matter and spirit; He is the best of the best known; He is the fittest to be selected. He is full to the brim. He is the lustre of all lustres. ....**1**
- He has disregarded worldly bondages; He is unknowable; He is faultless; He is the God, He has a goal before Him- ‘I am That!’ He takes birth just for the devotees. ....**2**

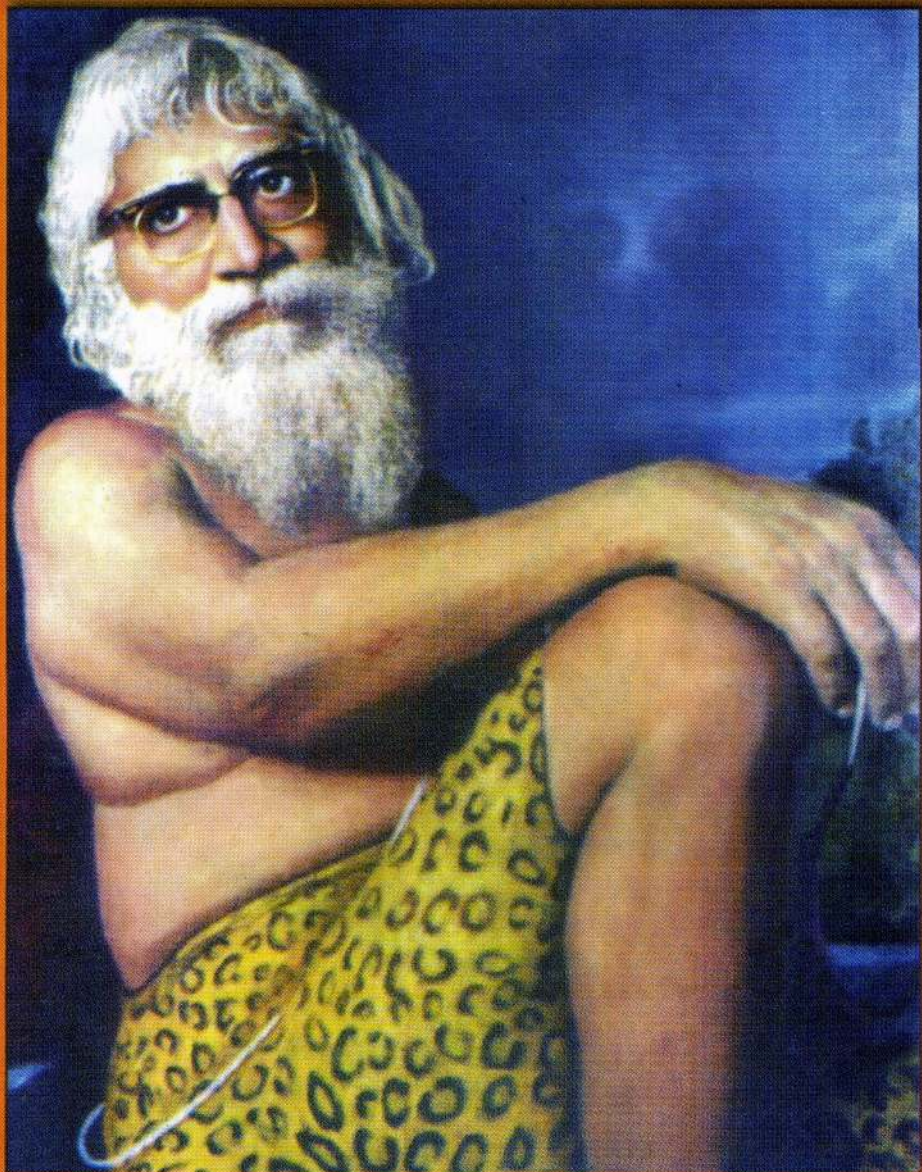
1. Cow.

## Avadhūti Ecstasy

- The bondage of desire does not touch Him; He has no beginning, no end and no middle life; He walks around in ecstasy. He may be well groomed or may be in a torn clothing! .....3
- He has absolutely no inclination towards pleasure or pain, His speech is always harmless; He does not have his attention on the future or the past; he is contented in the present only. ....4
- He keeps no botheration of the physical body; His body is covered with dust; He observes no rituals of meditation and its retention; He is holy. He is forever; He is always in a trance, which is never broken. ....5
- He is not concerned about feeding the body. He is reflecting on the essence all of the time. He does no egoistic activities. He is a real ascetic. ....6
- Suras, men and saints bow to him, only the fools would hate him; He has totally donated himself to the Almighty and so is known as DATTA; such an inclination of the mind ('Raṅga') is 'Avadhūta' Himself. ....7
- He looks impartially; whether it is a dog or a cow, whether high or low He keeps no distinction in His mind, He is in an unconstrained trance, so how could he have a mood ('Raṅga') of sorrow? .....8







## 14. ĀVO ĀVO DAYĀḶA

(Rāga-Tilaka Kāmoda, Tāla-Dīpacandī)

Āvo Āvo DayāḶa, Svami Datta KṛpāḶa!

Hete Laiye Ovāraṇām!!... Refrain.

Hema Cāṁdaliyo Nabhamām Jo Ūgyo (2)

Tāraliyā Muni-Gaṇa Sohāya,  
Muni-Gaṇa Sohāya!... Hete.1.

Siragūṇa Niragūṇa Eka Arūpī (2)

Piṇḍa Brahmāṇḍano Bheda Na Tyām̄ya,  
Vāhlā! Bheda Na Tyām̄ya!...Hete.2.

Ūḍe Prema - GulāḶa Gaganamām (2)

Akhaṇḍa Occ'ava SaghaḶe Ā Thāya,  
Jo Jo SaghaḶe Ā Thāya!...Hete.3.

Hada Be Hada Be Ḍāṇḍīo Vāge (2)

Anahada Vājām Uramām Na Māya,  
Vāhlā! Uramām Na Māya... Hete.4.

Je Te Bhūlī Bhāna Viloke (2)

Jāmyo **Raṅga** Te Kaḷyo Na Jāya,  
Kac'u Kaḷyo Na Jāya... Hete.5.



## 14. ĀVO ĀVO DAYĀĻA

- Welcome Oh merciful Lord Datta! You are so graceful! We all welcome you with the inner joy! .....Refrain.
- You are the golden moon, risen in the sky! The group of saints with you are also attractive like the stars! .....1
- Attributed and Non-Attributed both are One, the formless. There is no duality like individual or universal, oh dear! .....2
- Red powder of Love is being sprinkled in the sky (mind). This constant festival goes on around everywhere. ....3
- The sticks of breath (Idā and Pingalā pulse) in living and nonliving in the cosmic goes on beating; In the heart the music of the self gives ecstasy! .....4
- Forgetting the Ego-I, one witnesses It! Ecstasy undescrivable it is! Nothing can be described. ....5



## 15. ĀVO HARIJANA HETE

(Rāga- Sāraṅga, Tāla- Kaheravā)

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

Viṣayamām Nathī Mazā,  
 Ante Yama Kare Sajā;  
 Jāśo Marī Sājātājā,  
 Rāmane Sambhāro! ...Āvo.1.

Duniyāno Khela Kāco,  
 Kṣaṇabhaṅgura Nahīm Sāco;  
 Rāco Hari-Pade Nāco!  
 Rāmane Sambhāro! ...Āvo.2.

Mananā Saṅkalpo Rokī,  
 Māruṁ Tāruṁ Kore Mūkī;  
 Vṛtti Svarūpe Rākhī,  
 Rāmane Sambhāro! ...Āvo.3.

Bhāve Bhajo Bhava-Bhaṅgā,  
 Eka Aneke **Raṅgā**;  
 C'odī Durijana-Saṅgā,  
 Rāmane Sambhāro! ...Āvo.4.



## 15. ĀVO HARIJANA HETE

- Oh devotees ! Remember the Lord Rāma affectionately. ....**Refrain.**
- There is no pleasure in the objects of the senses. The deity of death punishes at the end of life. Healthily and wealthily you will 'perish and die one day! .....**1**
- The play of the world is just illusive it is transient; it is not permanently true; Rejoice and dance at the feet of the Lord ! .....**2**
- Stopping the intentions of the mind, leaving aside a 'mine and thine' attitude, engross your mind in the Self. ....**3**
- Worship with affection the Lord Rāma who is the destroyer of the worldly miseries; Though having many forms He is the only One, the Formless ! Leave the company of wicked persons and remember the Lord Rāma !! ....**4**



## 16. ĀVO JO SANTO

(Rāga- Tilaka Kāmoda, Tāla- Dīpacandī)

Āvo Jo Santo To Vāto Be Karīe,  
 Dila Duhkhaḍām Visarīe Re..... Refrain.  
 Kāmādi Bāḷīne Dhūṇī Dhīkhavīe,  
 Avadhūta Dhūna Gajavīe Re..... Āvo.  
 Gñāna-Gaṅgā Nita Snāna Karīe,  
 Ātamadeva Rīzavīe Re..... Āvo.  
 Satanuṁ Te Gopīcandana Karīe,  
 Maunanī Mālā Japīe Re..... Āvo.  
 Zera Veranī Hoḷī Karīe,  
 Prema Picakārī Ramīe Re..... Āvo.  
 Dvaitanī Dhūli Dhūletī Ramīe,  
 Fāgaṇa **Raṅga** Relavīe Re..... Āvo.



## 16. ĀVO JO SANTO

Oh saints! Let us have a satsang (religious chat) and forget the miseries of the world. .Refrain.  
 Let us light the holy fire, burning our lust, greed, passion etc. and continuously chant aloud the name of the Lord Dattātreya Avadhūta. ...1  
 Let us bathe daily in the Ganges of knowledge and please the Lord within our own-selves. ....2  
 Let us apply the sandal paste of truth and count beads on the rosary of silence. ....3  
 Let us set fire to the feeling of enmity and jealousy, and play, spraying the colored water of love on each other. ....4  
 Let us throw away the dust of dualism and celebrate the joyful ('**Raṅga**') spring-mood. ..5

## 17. BANA JĀ AVADHŪTĀ

Bana Jā Avadhūtā Avadhūtā,

Śoka-Moha-Atītā.

Kairtā Bhairtā Hairtā Sāheba,

Kyom Mūrakha Mana Rotā?

Deha-Bharom̄sā Mata Rakha Pyāre,

Kyom Ālasameṁ Sotā?.....Bana. 1.

Pāñca Tatvakā Banā Pīñjarā,

Bhītara Cetana Totā;

Āpa Karamase Āpa Bandhāyā,

Pala Rotā Pala Ham̄satā.....Bana. 2.

Dūra Deśa Hai Terā Pyāre,

Kyom Gāfila Jaga Firatā?

Aura Fem̄salā C'oda Nikammā,

Sāmsa Sāmsa Hara Smaratām.....Bana. 3.

Bhūta Bhūtako De De Pyāre,

Kalakī Mata Kara Cintā;

Rāma-Bharom̄se Kāja C'oda Kara,

Nijānanda Rasa Pitā.....Bana. 4.

Kāma Krodha Saṅgata Durjanakī,

Mānāmāna-Atītā;

Corī Cāḍī Nindā Jārī C'oda,

Muḍa<sup>1</sup> Bhagavantā.....Bana. 5.

Āpa<sup>2</sup> Mārake Ātama Pāle,

Bana Jā Haka Gharakā Bandā;

Fanda C'oda De Anya Fakīrā,

**Raṅga** Dhūlakā Dhandhā!..... Bana. 6.



1. Turn back towards the Lord. 2. Ego.

## 17. BANA JĀ AVADHŪTĀ

Elevate yourself to a state of Avadhūta. It is a state beyond sorrow and illusion. ....Refrain.

The Lord is the creator, protector and destroyer. Why oh foolish mind! are you weeping? Oh dear one! do not depend on the body. Why are you wallowing lazily? ..1

This cage of body is made of five elements and inside is a parrot in the form of a soul. The individual is caught by one's own deeds; and one keeps on crying and/or laughing! ....2

Oh dear one! your destination is beyond this world! Why are you wandering negligently here? Cast off any other useless decision and remember the Lord at every breath. ....3

Oh dear one! Let the past be handed over to the past and worry not about the future. Leave all results at the God's will and live always in ecstasy. ....4

The wicked stays in the company of desires and anger. Be beyond the feeling of respect and disrespect. Leave aside theft, back-biting, defamation, adultery and turn back towards the Lord. ....5

Know the inner-self overcoming ego; be a fellow-member of the house of the Lord. Oh mendicant! give up all other intrigues. All worldly desires are ('Raṅga') a business of the dust (i.e. of sins). ....6



## 18. BĀLAMA ĀJO MĀRE DEŚA

(Rāga-Māṇḍa, Tāla-Dādarō)

Bālama<sup>1</sup> · Ājo Māre Deśa

Māro Jobana Bitho Jāya! ....Refrain.

Rāta Akārī Nena Na Mimce,

Palaka Palaka Juga Jāya;

Sunī Sejaḍī Āmsu-Bhīnī

Loka Vagove Hāya! ....Māro. 1.

Kusumākara<sup>2</sup> Kesuḍe Fūlyo,

Bhara Picakārī Māra;

Samī Sāhelī Horī Khele,

Ekalāḍī Hum Nāra! ....Māro. 2.

Ghara Ghara Hoḷī Kāṣṭha Jalāve,

Mana-Hoḷī Tana Khākha;

Prema-Bhabhūti Coḷī Aṅge,

Piyu Piyu Feruṁ Māḷa! ....Māro. 3.

**Raṅga** Gulābī Cibuka<sup>3</sup> Sūkāyo,

Sira Para Jaṭā Suhāya;

Aṅga Bhabhūti Dekhī Pelo,

Anaṅga<sup>4</sup> Dila Harakhāya! ....Māro. 4.

Hṛdaya-Kamaḷanī Seja Bicāvī

Sohaṁ Paṅkho Hātha;

Vāsana-Vastra<sup>5</sup> Fagāvī Vālama,

Vāṭa Jouṁ Dinarāta! ....Māro. 5.



1. In this devotional psalm a metaphor depicts romantically the agony and eagerness of a devotee to meet the Lord Almighty similar to a wife's agony and eagerness to meet her separated husband. 2. Spring. 3. Cheek. 4. Cupid. 5. Clothes in form of lust.

## 18. BĀLAMA ĀJO MĀRE DEŚĀ

- Oh beloved! please come to my harem; for my youth is elapsing. ....Refrain.
- The night is not pleasant, no sleep in the eyes and each moment is as if ages passed. The bed is quite lonely and wet with tears. Lo! the people defame me! .....1
- The spring is in full bloom with the flowers of 'butea frondosa' and is spraying colored water. Female friends of equal age play the festival of Holi\*. I am alone leftout. ....2
- At every house, the Holi\* burns wood while my Holi of the mind burns the body. Besmearing the love-ashes on the body I count the beads of the rosary reciting "Piyu Piyu". .....3
- The rosy color of the cheek is dried up and the matted hair is seen on the head. The <sup>1</sup>cupid is happy at heart, seeing my body besmeared with ashes. ....4
- Having prepared the bed of the lotus-heart, keeping Soham-fan ('I am you') in the hand and removing Vasana-clothes<sup>2</sup> oh dear one! I wait for you day and night! .....5




---

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

## 19. BHAKTINĪ MUKTI C'E DĀSĪ

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

Karme Adhikāraṇo Pāra Na Āve,  
Yoge Prāṇapāna-Fāṁsī! O Lāla!.... 1.

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

Bhaktithī Citaḍuṁ Khericātām Harigama,  
'Viṣayaīṣaṇā Jāya Nāsī! O Lāla!.... 3.

Vāsanā Vāmatām Āpe Hari Bhāse,  
Mare Mana-Dvait Vilāśī! O Lāla!.... 4.

Bāmdheya Manaḍuṁ Ne C'oḍeya Manaḍuṁ,  
Śāstre Ā Vāta Upadeśī! O Lāla!.... 5.

Rudiyāmām Gaṅgā, Rudiyāmām Jamunā,  
Rudiyāmām Mokṣadā Kāśī! O Lāla!.... 6.

Ātmā E Viśvanātha Viśvambhara,  
Ajara Amara Avināśī! O Lāla!.... 7.

Bhakti Vibhakti<sup>2</sup>-Nāśinī Sheje;  
Śeṣe E **Raṅga** Udāśī<sup>3</sup>! O Lāla!.... 8.



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

## 19. BHAKTINĪ MUKTI C'E DĀSĪ

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

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

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

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

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




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Its qualifications have no limit.

## 20. BHAYĪ MATAVĀLĪ

(Rāga-Pilu, Tāla-Kaheravā)

Bhayī Matavālī Piyāke Dīdāra Pāye!

Aṅga Bhabhūti Kaṭi Laṅgoṭī,  
Bane Baḍe Avadhūtā,  
Śirape Sohe Jaṭā Laṭūrī.

Gñānake Naśemerñ Bhole Bana,

Alamasta Dhāye! .....Bhayī. 1.

Jaṅgala C'oda Bastī C'odā,  
Kiyā Masāṇa Nivāsā,  
Gaiyā Kūtte Kheleñ Caṅge,

Māmga Lāna Ṭukaḍe Bābā

Śaukase Khilāye! .....Bhayī. 2.

Zagamaga Jyoti Bahe Nainase,  
Fīkā Sūraja Candā,  
Zolī Zaṇḍā Kac'u Nahi Fandā

Nirañjana Nirbhe Sādho,

Alakha Kahāye! .....Bhayī. 3.

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

Baiṭhe Bādaśāha **Raṅga**

Ajaba Dikhāve! .....Bhayī. 4.



## 20. BHAYĪ MATAVĀLĪ

- I have had the glimpse of of the beloved (Almighty) and I am much intoxicated. ..Refrain.
- He had ash smeared on his body, loin-cloth on the waist and looked like a great Avadhūta. On his head shines the matted hair and he moves carefree like a child in the ecstasy of the self knowledge. ....1
- He has left the forest, discarded even the social life and has stayed in cemetery. There he enjoys playing with cows and dogs. Begging some pieces of bread for them, Bābā (Avadhūta) fondly feeds them. ....2
- Glittering light flows from his eyes, even the sun and moon look pale (before his eyes). No bag, no flag and no intrigue. He is faultless and fearless. He is known as Alakha (the unknowable). ....3
- He sits on the throne made of earth and the clouds as well as trees are a canopy. The wind gently shakes the fly-Cāmar\* driver and he sits like an emperor displaying a wonderful show. ....4




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

## 21. BHĀRYUM̐ JYĀM̐ TYĀM̐

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

Bhāryum̐ Jyām̐ Tyām̐ Prabhu Tārum̐  
Anupama Rūpa He Avadhūta!  
Nirākārī Nijeccāye Banyo  
Sākāra Tum̐ Avadhūta!!...Refrain.

Khūnīnām̐ Khañjaromām̐ Tum̐,  
Priyānā Cum̐banomām̐ Tum̐;  
Hare! Harigarjanāmām̐<sup>1</sup> Tum̐,  
Raḥyo Pika-Kujane<sup>2</sup> Avadhūta!..Bhāryum̐. 1.

Gulābī Gālamām̐ Hasato,  
Kṣayīnā Hāḍamām̐ Vasato;  
Badhe Nīrdvandva Tum̐  
Ramato Nijānande Ahā Avadhūta!..Bhāryum̐. 2.

Vane Yogī Thai̐ Vasato,  
Jage Bhogī Samo Bhamato;  
Kadī Rogī Samo Raḍato,  
Agama Līlā Karī Avadhūta!..Bhāryum̐. 3.

Sadā Pāse C'atām̐ Āghe  
Abhāgīne Are Dīsato;  
Sahu Raṅge Araṅgī Tum̐,  
Lahe Tuja **Raṅga** Ko Avadhūta!..Bhāryum̐. 4.



1. In the roar of a lion. 2. In the cooings of the cuckoo.

## 21. BHARĪYUM̐ JYĀM̐ TYĀM̐

Oh Lord Avadhūta! everywhere Thine matchless beautiful form prevails. You, the formless, have assumed several forms by your own sweet will. ....Refrain.

You are in the daggers of the murderers and also in the kisses of the loved ones. You are in the lion's roar and also in the cooings of the cuckoos! .....1

You smile in the rosy cheeks of healthy people and you are there in the bones of the Tuberculosis patients too. You play in your divine delight without any dualism.

Oh Avadhūta! .....2

You dwell in the forest like Yogis and you also seem to be enjoying all worldly pleasures; Sometimes you are crying like a sick person. Oh Avadhūta! Your divine exploits are beyond our imagination. ....3

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



## 22. BHIKṢĀ OM DE MĀ PĀRAVATĪ

(Rāga-Bhīmapalāsa, Tāla-Kaheravā)

Bhikṣā Om De Mā Pāravatī!

Jethī Atmāmām Thāya Rati..... Refrain.

Vairāgya - Kafanī Dharī Hum Āvyo,

Niraham- Khappara Karamām Lāvyo;

Rasa - Śūnya Amara Rasa De, Mā O!

Jethī Viṣaye Na Rame Kumati..... Bhikṣā. 1.

Nita Nitya Navum Khāvum Dāḥḍe,

Sūvum Samaśāna Mahīm Koḍe;

Faravum Pedala, Na Kadī Ghoḍe,

Haḍadhūta Badhe Hum Avaḷa Jati..... Bhikṣā. 2.

Nā Vastra Digambara Hum Bhaṭakum,

Māgum Korāna<sup>1</sup> Karī Khaṭakum;

Thāye Shāmo Tene Paṭakum,

Yamarāja Kare Āvī Praṇati!!..... Bhikṣā. 3.

Tāraliyā Antaramām Vilase,

Cāṁdo Animeṣa Timira Grase;

Basa Ekaja **Raṅga** Sudivya Dīse,

Bhāse Saghaḷe Kailāsapati!!..... Bhikṣā. 4.



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

## 22. BHIKṢĀ OM DE MĀ PĀRAVATĪ

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

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

Give me oh Mother! the immortal nectar; which is free from the primary flavours so that my spoiled intelligence may not get attached to worldly desires! .....1

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

I may wander nude, I insist on receiving tasteless food. I am firm on this count. I am ready to face any challenge and smash one who threatens me. Even the deity of death will bow down at my firmness! .....3

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



## 23. CAUDA BRAHMĀṆḌA

(Rāga- Āśāvārī, Tāla- Kaheṛavā)

Cauda Brahmāṇḍa Merī Zolīmeṁ!...Refrain

Amulakh Motī Hīra Māṇeka,  
Jaḍībuṭī Merī Zolīmeṁ!

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

Dhanapati<sup>1</sup> Tāko Pāra Na Pāve,  
Navom̄ Nidhi Merī Zolīmeṁ!  
Pañca Kuikī<sup>2</sup> Zolī Hamārī,  
Khemcata Sāmī Dorīse!...Cauda. 2.

Tīna Gunom̄kā Tām̄ta Banāyā,  
Paṭa Citara Merī Zolīmeṁ!  
**Raṅga** Raṅgāyā Sadgurunāthe,  
Raṅga Nikālyo Zolīse!...Cauda. 3.



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1. Kubera Bhaṇḍārī. 2. Compartments.

## 23. CAUDA BRAHMĀṆḌA

(I am the Universe!) All the 14 worlds are within me (Lit. in my shoulder-bag)! ...**Refrain.**

Priceless pearls, diamonds, rubies and wonderful medicinal herbs and remedies- all are within me (in my shoulder-bag)! Lord Brahmā, Viṣṇu, Śiva, Sage Sanaka and others, Yogic prosperities, perfections and achievements- all are in me (in my shoulder-bag)! .....**1**

It is beyond reach of the Lord of wealth, Kuber Bhaṇḍārī! All the nine treasures are within me (my shoulder-bag)! Our body (bag) with five elements (compartments) is pulled by the Lord Sāmī with energy of spirit (a string). .....**2**

The cord is made of three qualities (Satva, Rajas and Tamas). The pictures on roll go on within! My Master painted it in such a way that worldly desires ('**Raṅga**') have all gone from within! .....**3**



## 24. C'ĒḌA MĀ C'ĒḌA MĀ

(Rāga- Pīlu, Tāla-Hīñca (Dādarā))

C'ēḍa Mā C'ēḍa Mā C'ēḍa Mā Re,

Vāta Brahma Vinā Bījī C'ēḍa Mā... Refrain.

Mevā Mīṭhāī Mīṭhām Tyajīne,

Gandhātī Viṣṭhā Heḍa<sup>1</sup> Mā Re...Vāta. (1)

Darākha Dāḍama Keḷām Tyajīne,

Kaḍavām Te Kerām Veḍa<sup>2</sup> Mā Re...Vāta. (2)

Candana Kalpadruma Ukheḍī,

Kāmṭāne Pāṇī Reḍa Mā Re...Vāta. (3)

**Raṅga** Bajāre Fām̄fām̄ Nakāmām,

Bāḷamukunda Tārī Keḍamām Re...Vāta. (4)



## 24. C'ĒḌA MĀ C'ĒḌA MĀ

- Talk of nothing other than the Supreme Being. ....Refrain.
- Abandoning all sweets, do not lift the stinking excreta. ....1
- Leaving aside fruits like grapes, pomegranate and banana, do not pick the bitter berries! ..2
- Uprooting the sandalwood and the wish-yielding pious tree, do not water the thorny bushes. ....3
- Oh Mind ('**Raṅga**')! Wandering in the market (in search of God) is meaningless, when Baḷa Mukunda (The child form of Lord Kṛṣṇa) is so very close to you. (Lit. sitting on your waist).....4

1. Lift (It is a Nimāḍī word). 2. Pick up.

## 25. C'ODĀ DIYĀ SĀMSĀRĀ!

C'oda Diyā Māī Sāmsārā!  
Kāhe Śoka Kare Tū Khālī?

Dekha Bharā Saba Jaga Banamālī!  
Usa Kālekā Sabahi Pasārā! C'oda. 1.

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

Dadhi Becana Āī Mahiyārī,  
Fūṭī Gagariyā Faṭa Gai Sārī;  
Bhūlī Āpa Taba Milā Govārā! C'oda. 3.

Hāthamerṁ Lakarī Kāmdhe Kamariyā,  
Baje Anāhata Pāmva Ghughariyām;  
Sūnata Manarā Yaha Matavālā! C'oda. 4.

Āpa Na Jāne Aura Na Jāne,  
Sukha-Duhkha Donuṁ Kauna Picāne;  
**Raṅga** Dūīkā Khela Bisārā!! C'oda. 5.



## 25. C'ODĀ DIYĀ SAṂSĀRĀ!

- Oh dear Mother!  
I have left the worldly life.. .....**Refrain.**
- Why do you feel the grief unnecessarily? Look, the whole universe is full of the presence of Lord Kṛṣṇa (Banamālī)! All around, it is His (that Black-one i.e. Kṛṣṇa's) expansion! .....**1**
- Wherever you look, He, the only one Lord, is there; He is a speaker in all bodies, as He is named 'Gosāī'- (the Lord of senses). Though He is in all, he is uniquely out of all! .....**2**
- The milk-woman went to sell curd! Her pot was broken on the way and her saree got torn away! When she forgot her own self, then she could meet the cowherd boy (i.e. Lord Kṛṣṇa, the inner self. To be in tune with the Lord one has to forget the body-consciousness and social fears.). .....**3**
- How did that cowherd-boy look? He had a stick in his hand; He had a woolen shawl on his shoulder! On his legs jingle bells ring which remind the mystic sound of the self within! Listening to it the mind enjoys ecstasy! .....**4**
- No ego remains, nothing else remains! Who is now to feel happiness and unhappiness? the mind ('**Raṅga**') has forgotten the play of dualities!! .....**5**



## 26. C'ODUM NA MAIM DILASE

(Rāga-Brindāvanī Sāraṅga, Tāla-Dhumālī)

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

Bhāva-Bhajanase Mola Maim Līnā,  
 Tana-Tapasyā Tola Hai Kīnā  
 Mana-Mandara Aba Biṭhā Lum Bhāī!.....C'odum. 2.

Dhana Dolatase Kabhu Na Pāve,  
 Māna Magarūbī Pāsa Na Jāve;  
 Dīnapanomse Baśa Ho Jāī!.....C'odum. 3.

Vo Mālika Maim Usakā Bandā,  
 Maim Hum Cakorā Vo Hai Candā,  
 Prema - Piyālā Bhara Bhara Pāī!.....C'odum. 4.

Āpa Na Dekhum, Para Na Dekhum  
 Jahām Tahām Ekahi **Raṅga** Vilokum;  
 Dekhata Dṛṣṭi Dṛṣya Ho Jāī!!.....C'odum. 5.



## 26. C'ODUM NA MAIM DILASE

- I shall never leave the Master, who is in my heart! .....Refrain.
- Though I have wandered and wandered untiringly in search of the Lord He is found rather effortlessly! Although trying to escape every-now and then. He is now steady with me. I won't leave Him now even if I might lose my life. ....1
- It is a crop of the prayers to Him. It is at the cost of the physical penance. Now I want Him to stay steadily in my mind! .....2
- One cannot imbibe His grace with wealth and riches. He never comes near to persons who are honor-crazy and egoistic! Only by humbly surrendering to Him, He is ours. ....3
- He is the Master and I am His servant! I am the bird cakora, He is the moon! He made me drink the fullest state of ecstasy. ....4
- Duality has gone! Everywhere Oneness is observed. The scene and the seeing get integrated! .....5



## 27. ḌĀCUM ŚUM DARPAᅇA

(Rāga-Miśra Māᅇᅇa, Tāla-Keharavā)

Ḍācum Śum Darpaᅇa Dekhe Re, Mūrakha Prāᅇī!  
Jāᅇe Eka Dina Jama Fāmsī Re, Mūrakha Prāᅇī! Refrain.

Gorum Gulābī Tārum  
Mukhaᅇum Hā Cānda Jevum;  
Kᅇaᅇamām Karamāī Jāᅇe Re! Mūrakha. 1.

Makhamala Gālicā Ḍhoᅇī,  
Candanāī Khāᅇa Melī;  
Jaᅇgalamām Vasatī Thāᅇe Re! Mūrakha. 2.

Kāyā Ā Komaᅇa Tāī,  
Cāᅇdanīmāmye Karamāī;  
Citāᅇaᅇa<sup>1</sup> Bhaᅇa Bhaᅇa Baᅇaᅇe Re! Mūrakha. 3.

Andara Duᅇgandhī Melī,  
Bāhira Fūlela Sugandhī;  
Pavitara Śum E Darᅇbhī Re? Mūrakha. 4.

Mūkī Sahu Māna Andhā,  
Pāye Paᅇa Sadguru **Raᅇga!**  
Panotī<sup>2</sup> Pūrī Thāᅇe Re! Mūrakha. 5.



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

## 27. DĀCUMĪ ŚUMĪ DARPAṆA

- Oh you foolish creature!  
Why do you look at your face in a mirror? The deity of death will trap you some day, foolish creature! .....Refrain.
- The fair and rosy face of yours is like a moon! But within no time it will be withered! .....1
- Leaving a sandle-wood cot and a velvet carpet you shall have to live in a forest! .....2
- Your soft body which gets faded even in moonlight would burn quickly in the fire of the pyre! .....3
- Inside the body it is all an offensive odor; from outside only it is puffed and fragrant! Oh you hypocrite! How could it be called holy? .....4
- Oh you stupid! (Lit. Blind) Give up your pride; oh you mind ('Raṅga')! bow down at the lotus feet of the Master! All of the evil days (birth and death circle) will come to an end! .....5



## 28. DARĀŚANA DĪJO DĀḌĪ

(Rāga-Rāgeśrī, Tāla-Tritāla)

Daraśana Dījo Dāḍī<sup>1</sup> Sadguru Mārā;  
Bījum Na Māgum Hum Kāīm.....Refrain.

Tama Daraśanathī Janamo-Janamanām,  
Ṭaḷaśe Hamārām Pāpa.....Sadguru. 1.

Hṛdaya-kamaḷanī Seja Bicāvī,  
Joum Hum Niśadina Vāṭa.....Sadguru. 2.

Ūcī Thāum Nīcī Thāum, Agāsīe Caḍhī Joum  
Toya Na Lāge Bhāḷa.....Sadguru. 3.

Śira Para Jaṭā Sohe, Kāmdhe Kāmaḷī  
Pāvāḍī Khaṭa Khaṭa Thāya.....Sadguru. 4.

Madana-Manohara Mūrti Nihāḷī  
Bhūḷī Hum Tananum Ye Bhāna.....Sadguru. 5.

**Raṅga** Dīvānī Bhai Bāvarī;  
Rākho Caraṇanī Māmḥya.....Sadguru. 6.



## 28. DARASANA DĪJO DĀDĪ

- Oh my Master! Let me have your glimpse at all times. I do not ask for anything else! ..**Refrain.**
- Simply by your glimpse, the sins of my countless births shall disappear. ....**1**
- Spreading the bed of my lotus heart I am awaiting your arrival night and day. ....**2**
- I am going up and down, even climbing up to the terrace! yet I am not able to find you. ....**3**
- You have matted hair on your head, a shawl on your shoulder and the wooden sandals in your feet emit rhythmic clinking sound of your steps. ....**4**
- Observing your Cupid like beautiful figure I have forgotten even my physical consciousness. ....**5**
- Oh mind ('**Raṅga**')! I have gone crazy and even perplexed. Please allow me to be at your lotus-feet. ....**6**







## 29. DATTA DATTA BOLO

(Rāga-Kāfī, Tāla-Kaheravā)

Datta Datta Bolo, Ānandamasta Ḍolo!.....Refrain.

Anasūyāno Jāyo, E More Mana Bhāyo;  
Dekho Ura Matavālo! Ānandamasta Ḍolo!..... 1.

Gaiyā-Kukkura-Saṅge, Ūbho Asaṅga Umaṅge;  
Muni-Mana Mohanahāro! Ānandamasta Ḍolo!..... 2.

Karamām Kuṇḍī<sup>1</sup> Māḷā, Śobhe Zoḷī Mṛgacālā;  
Cale Na Māyā-cāḷo! Ānandamasta Ḍolo!..... 3.

Ghara-ghara Alakha Jagāve, Bodhe Timira<sup>2</sup> Miṭāve;  
Natajana - Tāraṇahāro<sup>3</sup>! Ānandamasta Ḍolo!..... 4.

Āpī Nija Para-Kāje, Da-Da-Da<sup>4</sup> Gambhīra Gāje,  
Viralo **Raṅga** Nihāḷo! Ānandamasta Ḍolo!..... 5.




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1. Water-pot. 2. Darkness in the form of ignorance. 3. Saviour of those who surrender to Him.  
4. Self control, Mercy and Donation.

## 29. DATTA DATTA BOLO

- Sing and sway in divine ecstasy, chanting aloud the Name of Lord Dattātreya. ....**Refrain.**
- He is the son of Mother Anasūyā; He has attracted my mind! Look at Him, how full of ecstasy he is at heart. ....**1**
- There, in the company of a cow and puppies he stands with pleasure, yet detached. He attracts the mind of seers. ....**2**
- A pitcher and a rosary in His hands, a shoulder-bag and a deer-skin garment adore Him. The illusory spirit cannot play any gesture with Him! ....**3**
- At every door he pronounces the Name of God and extinguishes darkness by preaching. He is the saviour of those who surrender to Him. ....**4**
- He has donated His ownself totally for others. The thunder of three D's i.e. Dayā = Mercy, Dāna = Donation Alms and Daman = Discipline or control and restrictions suggest the same sense of services to others. This is a unique spirit and one should look for that only. ..**5**



## 30. DATTA DIGAMBARA

(Rāga-Jonapurī, Tāla-Tritāla)

- Datta Digambara Eka Adhārā,  
Yaha Bina Jagameri Nahi Nistārā.....Refrain.
- Ūṭhata Datta Hi Baiṭhata Datta,  
Calate Firate Sumaro Datta.....Datta. 1.
- Jāgata Datta Hi Sovata Datta;  
Supane Māmhi Sumara Lo Datta.....Datta. 2.
- Khāvata Datta Hi Pīvata Datta;  
Ṭhaura-Kaṭhaura<sup>1</sup> Sumara Lo Datta.....Datta. 3.
- Jahām Dekho Vahām Datta Hi Datta;  
Tapasī ! Dūjo **Raṅga** Na Datta.....Datta. 4.



## 30. DATTA DIGAMBARA

- Lord Dattātreya is the only support. Without Him there is no liberation from the world.  
.....Refrain.
- While getting up and sitting down remember Lord Datta. While walking and wandering, coming and going remember Lord Datta always. ....1
- While awake or sleeping, even in your dreams remember Lord Datta always. ....2
- While eating or drinking or at any place, remember Lord Datta always. ....3
- Whereever you observe it is Lord Datta! Oh Asetic! Duality is no where. It is only Datta everywhere. ....4

1. At every place.

## 31. DATTĀJĪ! MAIM̐ TO

(Rāga- Pīlu, Tāla- Kaheravā)

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

Aura Na Jānum̐ Aura Na Mānum̐,  
Tero Hi Gāvata Nāma!... Dattājī.

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

Rākhe Tū Vaiso Hi Rahum̐ Mai,  
Aura Nahi Ura Kāma!... Dattājī.

**Raṅga** Sarana Tero Hi Carana Hai,  
Aura Na Ṭherana Ṭhāma!... Dattājī.



## 31. DATTĀJĪ! MAIM̐ TO

- Oh Lord Dattātreya! I am only Thy slave.  
.....**Refrain.**
- I don't know anybody else as my Master I don't believe in anything else. I sing only Thy Name! .....**1**
- Why should I run to pilgrimage centres like Kashi (Banaras) or Mathura? The holiest of all holy places are at Thy feet only. ....**2**
- I live in whatever condition you keep me or as you wish. I have no other desire at heart! .....**3**
- Thy feet are the only refuge for individual soul ('**Raṅga**') and there is no other place for me to rest! .....**4**

## 32. DATTĀTREYA KṚṢṢṆA HARE

Dattātreya Kṛṣṣṇa Hare,

Pāhi Pāhi Mām (2)..... Refrain.

Tatpade'pi Tvamasi Vyāpta,

Tvam-Pade'pi Tvamiha Āpta;

Tatvamasi-Bodha-Prāpta,

Pāhi Pāhi Mām (2). Dattātreya. 1.

Jaṭāśīrṣa Śaṅkhakarā,

Śūlahasta Yogivarā;

Dayā-Dāna-Damanaparā,

Pāhi Pāhi Mām (2). Dattātreya. 2.

Datta-Datta-Japyaparam,

Ekatvat-Padājya-Caram;

Raṅka-~~Raṅga~~-Nāmadharam,

Pāhi Pāhi Mām (2). Dattātreya. 3.



## 32. DATTĀTREYA KṚṢṢṆA HARE

Oh Lord Dattātreya! Oh Lord Kṛṣṣṇa!, Oh Hari!  
Protect me! Protect me please. ....Refrain.

In the sentence 'Tatvamasi', the word 'Tat' suggests that You are all pervading, and the word 'Tvam' suggests that You are the Self; 'you are That' is the perception Oh Lord Datta! protect me, please! .....1

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

Chanting the superior Name of the Lord Dattātreya, meditate Oh poor mind ('Raṅga'). Protect me please! .....3

### 33. DEHA TE ḌĀKORA

(Abhaṅga)

Deha te Ḍākora, Ātmā ŚrīRaṇac'oḍa |  
Dharme Mati Sthira, Gomatī E ||Aum||

Boḍāṇo Analpa, Mana Nihsaṅkalpa |  
Samādhi Sakalpa, Gaṅgābāī ||Śrīm||

Satkaṛmane Kuṇḍe, Tulasī-Māmjara |  
Gñāna-Niṣṭhāṅkura, Bhakti-Puṣṭa ||Hrīm||

Svaiṇavāī Dāna, Sarva-Samaṛpaṇa |  
Anyā Vismaraṇa, Niśadina ||Klīm||

Śvāse Śvāse Svātma-Smaraṇa Niṣkāma |  
Sevā Harināma, Santa-Saṅga ||Glaum||

Dwārakā Parokṣa, Ḍākora Pratyakṣa |  
Śarat-Pūrṇa-Pakṣa, **Raṅga** Divya ||Drām||



### 33. DEHA TE DĀKORA

The body is Dākora and the soul is the Lord Raṇac'oda, stead-fast reason in spirituality is the river Gomatī. **||Aum||**

Boḍāṇo not an ordinary entity; His mind is beyond thought; Gaṅgābāī: the transcendental state of mind. **||Śrīṃ||**

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

A charity of the golden nose-ring speaks to us to dedicate totally our belongings to the Lord Raṇac'odarāya for all time, forgetting everything else. **||Klīṃ||**

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

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



## 34. DEKHA LIYO MOHANA

Dekha Liyo Mohana Maim Māī! .... Refrain.

Vo Kālā To Bahu Matavālā,  
Dṛśya Darśanase Hai Vo Nirālā;  
Dekhata Dekhata Zaṭa C'īpa Jāī. .... Dekha.1.

Kou Kahe Rūpi Kou Arūpi,  
Maim Jānum Vo Hai Bahurūpī;  
Rūpa Rūpa Maim Vohi Dikhāī. .... Dekha.2.

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

Dekhata Dekhata Mumḍī<sup>1</sup> Nainām,  
Moha Miṭā Nikase Nā Bainā<sup>2</sup>;  
Nā Hama Nā Tuma Jagta Na Tāmī. .... Dekha.4.

Pīlā Pītāmbara Jariana Jāmā,  
Morapicc'a Aru Zagamaga Dhāmā;  
**Raṅga** Rūpa Binu Eka Guṁsāī! ..... Dekha.5.



## 34. DEKHA LIYO MOHANA

[Reverend Śrī Raṅga Avadhūtājī in the voice of the first person delineates the feeling of overjoy of a devotee who has had the fortune of realizing the Almighty.

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

1. Closed. 2. Speech.

Supreme. One may worship a form-deity of one's choice but the ultimate experience would be of non-dual formless light. Here Lord Kṛṣṇa who has His seat in the garden of the heart in the body-vṛndāvana, is seen playing a flute, standing in a lame gesture; He is the one who lifts the devotee towards non-duality.]

Oh Mother!

I have witnessed the Lord Mohan! .....Refrain.

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

Some speak of Him as having a form, while some describe Him as formless!

I understand Him as having multi forms! In each form He is there! .....2

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

Gazing at Him frequently, the eyes are closed, the illusion gone. I could not describe this experience! There is neither me nor you and not the world! .....4

He has put on yellow silken Dhoti, long robe made of a golden-silver threads. He has in his hair a peacock's feather! His resort always shines brightly! There is no duality of forms and names! He is the only One, the Lord of all senses! .....5



## 35. DIGAMBARĀ DIGAMBARĀ

(Dhanya Ho Pradakṣiṇā- E Rāha)

Digambarā Digambarā Śrīpāda-vallabha Digambarā;  
Arajī Karuṁ C'urṁ Uramām Dharajo,  
Karuṇāpārāvārā<sup>1</sup>. .....Refrain.

Pāmva Pādukā Bājata Caṭacaṭa,  
Daṇḍakamaṇḍalu Hasta;  
Bhīḍa Paḍī C'e Doḍo Vahelā,  
Nijānandamām Masta...Digambarā...(1)

Tama Darśanathī Ama Agha<sup>2</sup> Ṭaḷaṣe,  
Uramām Bām̄dhī Āśa;  
Bhaktakāma-kalpadruma<sup>3</sup> Swāmī,  
Toḍo Māyāpāśa...Digambarā...(2)

Māfa Karo Aparādha Karoḍo,  
Pāpī Hum̄ Tama Bāḷa;  
Tama Viṇa Bijum̄ Kām̄ Na Jāṇum̄,  
Bhakta-taṇā Pratipāḷa.....Digambarā (3)

Dhruva Pahlāda Ugāryā Prabhujī,  
Tārī Gaṇikā Nīca;  
Hātha Grahī Karṁ C'oḍo Vāhlā!  
**Raṅga** Rāmka Adhabīca?.....Digambarā (4)



---

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

## 35. DIGAMBARĀ DIGAMBARĀ

Oh Lord Śrīpādavallabha! You are the skyclad (free of desire). I pray to you as you are an ocean of mercy! .....Refrain.

The jingling sound from the wooden sandals you put on is heard; you have a staff and a pitcher in your hands. I know you are engrossed within your ownself; Yet I pray to you to come to my rescue as I face this crisis. ....1

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

Please pardon millions of faults and sins, I am guilty of. I am a sinner but your child. I know nobody, as a protector of a devotee! except You. ....3

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



## 36. DUNIYĀ Ā MANANUM MAṬAKUM

Duniyā Ā Mananum Maṭakum Re,

Pāmara Prāṇī!

Nidrānum Mohaka Svapnum Re!

Pāmara Prāṇī! ...Refrain.

Mem<sup>1</sup> Mem Karato Hā Cālyo,

Mūrakha Memḍho Jo Kevo!

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

Āvyo Tum Kyānthī Jīvaḍā?

Jāvum Ke Pantha Tihāre?

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

Mṛgajāla Dekhī Harakhāyo,

Doḍīne Mṛga Pastāyo,

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

Eke <sup>2</sup>Karī Bhṛnga<sup>3</sup> Haṇāyo,

Mṛga Mīna<sup>4</sup> Pataṅga Zalāyo,

Pāñce Sukhaśamaṇum Śānum Re? ...Pāmara. 4.

Ākāśa-Kusumanī Mālā,

Pherī Vandhyā-Suta Vehvā

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

Sandhyānā Raṅga Jevā,

Sukhaduhkha Saṁsāri Tevām,

Bhāve Bhaja Hari-Hara **Raṅgā** Re! ...Pāmara. 6.



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

## 36. DUNIYĀ Ā MANANUM MATAKUM

Oh mean and miserable creature! This world is merely a wink of the mind. Oh miserable one! It is merely an attractive dream in a sleep! .....Refrain.

Look a foolish sheep passes crying Merṁ Merṁ. You will also have to pass one day. ....1

From where have you come oh man! (Lit. Individual soul)? On which path do you want to go? You have lost (Lit. forgotten) the path mid-way! .....2

You are overjoyed at the sight of mirage. The deer repented running after it and lo! It could not get a single drop of water! .....3

An elephant, a bee, a deer, a fish and a moth loose their lives, because each one has a sensual attraction! While how could a human-being having five types of sensual pleasures be happy completely? .....4

Wearing the garland of Sky-flowers, son of a barren woman enjoyed the marriage ceremony! (This is impossible)! He has enjoyed self willed, sitting on the mind-horse. ....5

The worldly pleasures and pains are like colors of twilight. (So) oh soul ('Raṅga') please worship with deep devotion Hari-Hara (the Supreme God). ....6



## 37. EKA DIGAMBARA DEKHĀ

(Rāga-Śaṅkarā, Tāla-Tritāla)

Eka Digambara Dekhā, Avadhū!

Ek Digambara Dekhā. .... Refrain.

Nā Dūrī Nā Pañjā Sādho,

Daśa Bina Anupama Ekkā. ....Avadhū. (1)

Koi Kahe Rāmā, Koi Kahe Kṛṣṇā,

Koi Datta Adekhā. ....Avadhū. (2)

Āpahi Rājā, Āpahi Rānī,

Āpa Kumāra Alekhā. ....Avadhū. (3)

**Raṅga** Raṅgārā Raṅgane Jaisā,

C'oḍa Diyā Saba Ṭhekā. ....Avadhū. (4)



## 37. EKA DIGAMBARA DEKHĀ

- I saw one sky clad (desire free) Avadhūta.  
.....Refrain.
- Not two, not five, Oh Gentlemen! Not even ten but a unique ONE [In a pack of playing cards, compared to Two, Five or Ten only 1 (Ekkā) has a unique position and the highest value.] .....1
- Some call Him Rāmā, some call Him Kṛṣṇa and some call Him Datta! And yet He is the Unseen. ....2
- You are the King and you are the Queen. You are the Prince! And yet You are Undefinable! ....3
- Painter and Painting; such dualities I have left. (Individual soul, Universal soul and the knowledge of both, such triple entities have dissolved and only the Oneness remains.) ...4

## 38. EVO DI' DEKHĀḌA

Evo Di' Dekhāḍa Vāhlā Evo Di' Ūgāḍa!!

Dekhum̄ Tāru Rūpa Badhe  
Evo Di' Dekhāḍa!! .....Refrain.

Bhūlavī Hum̄ Mārum̄ Hum̄ Ne Tārāmām̄ Ḍūbāḍa,  
Vāhlā, Tārāmām̄ Ḍūbāḍa,  
Tum̄ Tārāmām̄ Bheda Na Dekhum̄  
Evo Di' Dekhāḍa!! Evo.....1.

Jūga Jūnām̄ Bandha Nainām̄ Kāmi To Sūzāḍa,  
Vāhlā, Kāmi To Sūzāḍa,  
Andara-Bāhri Tūm̄ne Dekhum̄,  
Evo Di' Dekhāḍa!! Evo.....2.

Āpyum̄ Tem̄ Tārām̄ne Āpī Rācum̄ Mana Mozāra,  
Vāhlā, Rācum̄ Mana Mozāra,  
Śeṣe Pūrṇatā Picānum̄  
Evo Di' Dekhāḍa!! Evo.....3.

Dhāryum̄ Te Thāvānum̄ Mārī Vyārtha Kām̄ Pachāḍa,  
Vāhlā, Vyārtha Kām̄ Pachāḍa,  
Tāre Śaraṇe Thāum̄ Nacinta,  
Evo Di' Dekhāḍa!! Evo.....4.

Rūpa Rūpe Tum̄ Arūpī **Raṅga** E Nirdhāra!  
Vāhlā, Raṅga E Nirdhāra,  
Gotyum̄ Jaḍe Na Hum̄ Kyāmye  
Evo Di' Dekhāḍa!! Evo.....5.



### 38. EVO DI' DEKHĀḌA

- Oh Dear! Please show me such a day when I can witness your form all around! Please show me such a day!! .....Refrain.
- Make me forget 'I and Mine'; And let Ego be extinguished in me, Oh Dear! let it be extinguished in you. I should feel no duality of you and yours! Please show me such a day!! .....1
- My eyes have been closed for ages, Oh Dear! Make me able to see something right; let me feel only you inward and outward! Please, show me such a day!! .....2
- I would rejoice in my mind giving to yours all that you have given to me and would still feel perfection in whatever remains. Please, show me such a day!! .....3
- Thy will prevails, why then in vain you defeat? May I be free from worries by surrendering to you! Please show me such a day!! .....4
- Oh Formless! Every form you are hidden in for certain. It is the determination of this individual soul ('Raṅga') let ego be not present anywhere. Please show me such a day!! .....5



## 39. FAṬAKO

Kāmādhīna Thaīne Hīna,  
 Kula Ne Śīla Ḍubāḍīśa Nā,  
 Naśvara Kāyāne Paṁpāḷī,  
 Vera Koīthī Karīśa Nā;  
 Thatām Lābha Ke Prāṇe Jātām,  
 Jūṭhum Kadiye Bolīśa Nā;  
 C'oḍī Kapaṭa, Rākhī Mana Kabaje,  
 Datta Prabhune Bhūlīśa Nā.  
 Svadharmane Tum Ḍubāḍīśa Nā,  
 Satya Kadāpi C'oḍīśa Nā;  
 Vyārtha Kuthalīo Karī, Tāḷīo Pāḍī,  
 Vakhata Gumāvīśa Nā..... 1.

Halakaṭa Buddhi Rākhī Koī Saha,  
 Sācām Jūṭhām Karīśa Nā;  
 Tum Koīnī Koḍī Paṇa  
 E Kadī Corīne Laiśa Nā.  
 Ghamaṇḍa Mithyā Rākhī Dehano,  
 Para Apamāna Karīśa Nā,  
 Ātmasukṛta Badalamām  
 Koī Kare Duṣkṛta To Bolīśa Nā;  
 Bijā Para Vyārtha Rīsāīśa Nā,  
 Lokomām KhaḍaKhaḍa Hasīśa Nā.  
 Rahe Svajanamām Saraḷa Vartīne  
 Laḍhavāḍa Koīmām Ghālīśa Nā..... 2.

Koī Koīnum Vade Game Te,  
 Tum Kāna Para Dharīśa Nā;  
 Jaī Ghera Paḍośataṇe Tum  
 Nāhaka Bakabaka Karīśa Nā;  
 Ḍiṅga Sāmbhaḷī Sāna Gumāvī,  
 Duṛjana Sobata Dharīśa Nā;  
 Nakharām Ṭhakarām Tum Batāvīśa Nā;  
 Khoṭī Bhūla Thāvā Deīśa Nā;  
 Daradāgīnā Uttama Lūmgaḍām  
 Leva Fūmdaḍī Farīśa Nā..... 3.

## Avadhūti Ecstasy

Be Dinanī Ā Lakṣmī Sācī,  
Jāṇī Dhanamada Karīśa Nā;  
Vipada Āvatām Citta Samālī,  
Vyārtha Dhūma Macāvīśa Nā;  
Koī Game Te Vade Ekadama,  
Javāba Sāmo Āpīśa Nā;  
Kīrti Gumāvī Apakīrti Kadī  
Lokamām Felāvīśa Nā.  
Maryādāne Bhāmgiśa Nā,  
Ācāra Thakī Kaṇṭāḷīśa Nā;  
Rahī Tatpara Shevā Āve Te,  
Doṣa Koīne Deīśa Nā..... 4.

Jamāī Vevāī Khuśa Karavā  
Devum Koīnum Karīśa Nā;  
Sreya Cintīne Dhārma Karatām  
Āgaḷa Pācāḷa Joīśa Nā;  
Pati-Āgñā Viṇa Sveccāthī  
Tuṁ Dhārma-Ācaraṇa Karīśa Nā;  
Vrata - Dānādika Koī Kare  
To Vacce Āḍe Āvīśa Nā..... 5.

Ā Upadeśa Fagāvīśa Nā,  
(Uccṛṅkhaḷa Vārtana Rākhīśa Nā)

Dattāgñāthī Vāsudeva Ā Kahe; Ene Ullaṅghīśa Nā.



### 39. FATAKO

#### A Stroke

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

- Do not destroy the family and character, by being low, under the spell of passions.
- Do not indulge in enmity by fondling a mortal body.
- Do not speak a lie at any time, just for a gain or even if it costs a life.
- Leave deceit and keep mind under control forget not Lord Datta.
- Do not discard your own religion or duty,
- Do not discard the truth at any cost.
- Do not waste time in useless slandering and clapping hands.....1

## Avadhūti Ecstasy

- Do not indulge in backbiting with anyone by meanmindedness;  
Do not steal even a single pie of any one.  
Do not insult others, keeping pride of the body unnecessarily.  
If someone does injustice, instead of a good deed even then do not react.  
Do not be displeased with any one unnecessarily;  
Do not laugh aloud in public.  
Stay simple with inmates and do not indulge in enmity. ....2
- If someone speaks any nonsense, do not listen to it;  
Do not indulge in idle talks unnecessarily by going to the neighbour's;  
Do not get into the company of the wicked by losing your discrimination on hearing gossip.  
Never brandish a man,  
Do not let blunder happen.  
Do not wander for purchasing jewelry, costly clothes etc. ....3
- This wealth is for two days or so; keeping this in mind do not be proud of wealth.  
In difficulties keep a balance mind and do not create a panic unnecessarily.  
If some one speaks to you any nonsense, do not atonce react. Preserve your self-respect.  
Do not defame anyone in the society.  
Do not destroy modesty.  
Do not tire by practising conduct.  
Whatever situation arises be prepared to face it, but do not blame anyone. ....4

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

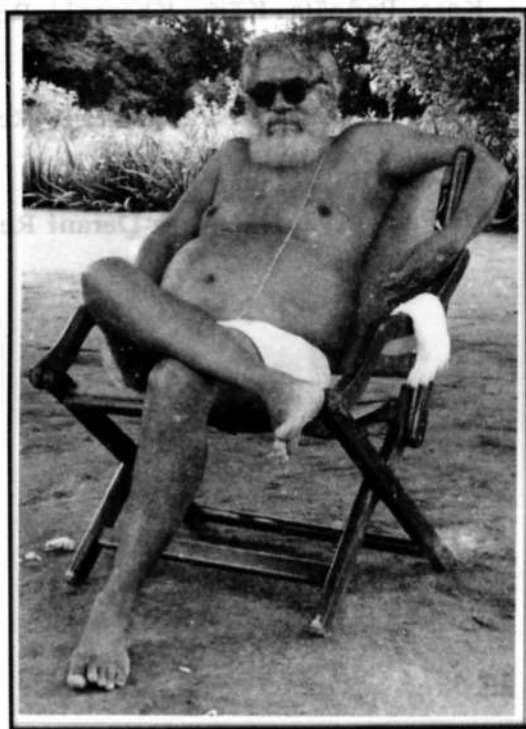
Think of spiritual good while performing your duty.

Do not think of future and past. Without the permission of your husband do not perform any religious deed with your own sweet-will.

If someone is doing charities and religious observances do not come in their way. ...5

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

Vasudeva says this as ordered by Lord Datta, Do not violate it.



## 40. GHARANĪ GHARANĪ RE

(Rāga- Pīlu, Tāla- Hīñca (Dādarā))

- Gharanī Gharanī Gharanī Re,  
Mūḷa Śodha Karo Asalī Gharanī..... Refrain.
- Svapnānī Māyā Saghaḷe Vistārī,  
Jūṭhī Bājī Bājīgaranī Re.....Mūḷa. 1.
- Cauda Brahmāṇḍanī Vāto Kare Paṇa,  
Khabara Nahi Nija Gharanī Re.....Mūḷa. 2.
- Jo Jo Āmgaṇiye Airāvata Bāmdhyo,  
Kare Pañcāta Kām Kharanī<sup>1</sup> Re.....Mūḷa. 3.
- Rājānī Rāṇī Bhīkha Sahe Kām?  
Tuṁ To Rāṇī Viśvam̐bharanī Re.....Mūḷa. 4.
- Jyām Dekhe Tyām Rāja Tihārum,  
Vāta Pacī Kyām **Raṅga** Ḍaranī Re.....Mūḷa. 5.



1. Of donkey.

## 40. GHARANĪ GHARANĪ RE

The fundamental search should be for one's own origin! Each one should search for one own's home! i.e. which place basically one belongs to? .....Refrain.

This worldly life on the earth one lives is nothing but just an illusory dream-state! It is false game of a juggler as if! .....1

One talks about the fourteen worlds in the universe but he is unaware of one's own home! .....2

Look! He has the Lord's elephant, Aairāvata, tied in his court-yard, then why should he bother about a donkey?! .....3

Why should a king's queen take to begging? You are the queen of the Lord of universe! .....4

All that you see is your own kingdom. Then Oh **Raṅga!** (individual soul) Where is the question of fear? .....5



## 41. GĪTĀ AJABA PAḌHĀYĀ RE

(Rāga-Miśra Pahāḍī, Tāla- Kaḥeravā)

Gītā Ajaba Paḍhāyā Re,  
Mujako Tyāgī Banāyā Re!.....Refrain.

Gurūpasatti<sup>1</sup> Kafanī Pāhenī,  
Śravaṇa Aṅga Bhabhūta;  
Manana Mokṣa Mahāmantra Sikhāyo,  
Nididhyāsa Siramuṇḍa !.....Gītā. 1.

Kārmayogakā Diyā Kaṭorā,  
Bhaktiyogakī Bhīkha;  
Gñānayoga Kara Daṇḍa Gahāyā<sup>2</sup>,  
Vāha Gurukī Sīkha!.....Gītā. 2.

Mana Nirmala Āsana Baiṭhāyā,  
Yama<sup>3</sup> Niyamomkī Dīkha<sup>4</sup>;  
Hṛdaya-Kuṇḍamem Agana Jalāyā,  
Kāma Krodha Bali Dīdha!.....Gītā. 3.

**Raṅga** Arjunā Moha Miṭāyā,  
Sārathi Śrī - Vrajarāja;  
Ratha Hāmka Raṅajuddha Karāyā,  
Anta Dilāyo Rāja!.....Gītā. 4.



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

## 41. GĪTĀ AJABA PADHĀYĀ RE

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

By listening to scriptures I have applied the ash on the body and given up the attachment of worldly pleasures. I keep on meditating on the sensual experiences around as if chanting a divine Mantra and thereby keeping awake for the goal; I keep on repeatedly practising profound meditation to keep my head shaved in the form of unattached state. ....1

Gītā has given me in my hand a bowl of Karmayoga- a union with the divine selfless deeds, it has taught me to beg for the devotion of the divine; it has given me a staff of self-knowledge. ....2

It has made my mind holy; It has taken a steady seat; It has initiated me to practise restraints and constraints. In the vessel of my heart the fire is flamed (earnest desire to get liberated) and therein an oblation of desires and anger is offered! ....3

Lord Śrī Vrajarāya being a charioteer of Arjun has removed all of my illusions! He drove the chariot and made me fight the battle and ultimately I was given the kingdom of the self! .4

## 42. GHĀḌĪ AUDUMBARANĪ

(Rāga-Miśra Darabārī Kānaḍo, Tāla-Kaheravā)

Ghāḍī Audumbaranī C'āmya,  
Nīce Koṇa Pelum̄ Jone;  
Koṇa Pelum̄ Jone Sakhī,  
Koṇa Pelum̄ Jone!.....Refrain.

Agninī Jevī Jvāḷā,  
Śobhe Jo Śira-Nimāḷā;  
Mukhaḍum̄ Tejano Am̄bāra!  
Sakhī Koṇa Pelum̄ Jone!!.....Ghāḍī. 1.

Siddhonī Ūbhī Ṭoḷī,  
Jaya Jaya Śabde Jo Ghelī;  
Varṣāve Puṣpa-Sambhāra!  
Sakhī Koṇa Pelum̄ Jone!!.....Ghāḍī. 2.

Daśanathī Dukhaḍām̄ Ṭāḷe,  
Maune Jaga-Nāṭya Nihāḷe;  
Nodhārāno Ādhāra!  
Sakhī Koṇa Pelum̄ Jone!!.....Ghāḍī. 3.

Karamām̄ Kamaṇḍala Zālī,  
Hete Laṅgoṭī Vālī;  
Dise Yogī-jana-Tāra!  
Sakhī Koṇa Pelum̄ Jone!!.....Ghāḍī. 4.

Dṛṣṭi Lakṣye Sthira Kevī,  
<sup>1</sup>Padme <sup>2</sup>Alipaṅkti Jevī;  
Khasē Na **Raṅga** Lagāra!  
Sakhī Koṇa Pelum̄ Jone!!.....Ghāḍī. 5.



## 42. GHĀDĪ AUDUMBARANĪ

Look there under the dense shade of Audumber tree, who is He? Oh dear mind! (Lit. friend) look who is That! .....Refrain.

The hair on the head looks elegant like the flame of a fire! His face shines with full lustre! Oh dear mind! Look there! Who is He? .....1

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

A sight at him will destroy all miseries! He is the silent spectator of the world spectacle! He is the Refuge of refugees! Oh dear mind! Look there, Who is He? .....3

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

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



## 43. GURUCARANA PRĪTA

(Rāga-Mālkaum̄sa, Tāla-Tritāla)

Gurucarana Prīta Morī Lāgī Re !...Refrain.

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

Hāṭa Bajāra Firum̄ Matavālī,  
Logalāja Saba Tyāgī Re!... Guru. 2.

Kohaṁ Kohaṁ Pūchata Rāgī  
Sohaṁ Kahata Virāgī Re!... Guru. 3.

Nā Maim̄ Rāgī, Nā Maim̄ Virāgī,  
**Raṅga**-Rāgase Bhāgi Re!... Guru. 4.



## 43. GURUCARANA PRĪTA

- I feel affection at the feet of the Master!  
.....**Refrain.**
- Since several births I was in a sleeping state  
and now I am awakened by the words of  
the Master! .....**1**
- I wander in malls and markets in ecstasy  
(Lit. drunk) leaving behind all fears of public  
abuse or criticism, I care not! .....**2**
- Attached to worldly delight one would just  
inquire who am I while detached-one says  
'I am That'. .....**3**
- I am neither attached nor detached, I have  
given up all attachments and pleasures. ....**4**



## 44. GURU DATTA DIGAMBARA

(Rāga-Kāliṅgaḍo, Tāla-Kaheravā)

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

Atrisūnu<sup>1</sup> Anasūyā-nandana  
 Yogīrāja Guru Tava Śaraṇam.....Guru.

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

Kārtavīrya - Bhukti - Mukti - Prada,  
 Piṅgala-pūjita Tava Śaraṇam.....Guru.

Gorakha - Gaṛva - Vināśaka - Dātā,  
 Avadhūta Nirañjana Tava Śaraṇam.....Guru.

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

Ekanātha Janārdana Swāmī,  
 Akkalakoṭa Guru Tava Śaraṇam.....Guru.

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

Pūṇaparātpara Saguṇaguṇeśvara,  
 Nirākāra Guru Tava Śaraṇam.....Guru.

Nīlakaṇṭha Ālama Baka Nūrī,  
 Sāīm-nātha Guru Tava Śaraṇam.....Guru.

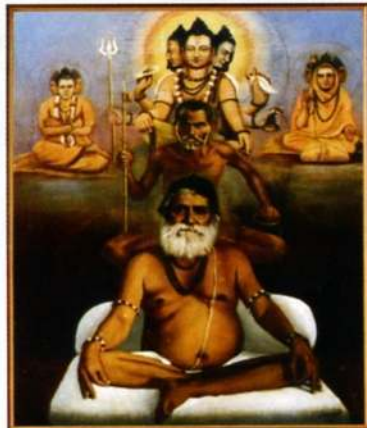
Nārāyaṇa Bhairava Māṇikaprabhu,  
**Raṅgatāra** Guru Tava Śaraṇam.....Guru.



1. Atriputra.

## 44. GURU DATTA DIGAMBARA

- The devotee surrenders to the Master benefactor-Datta, referring to his many many names: Datta, Son of Atri and Anasūyā, Yogirāja (King of ascetics); Śrīpāda Śrīvallabha, Nṛsiṃha Sarasvatī; Blessor of worldly pleasures as well as liberation to Kārtaviṛya Sahasrāṅjuna, Worshipped by Piṅgala the snake, Extinguisher of Gorakhanātha's ego, Avadhūta, Nirañjana (Desirefree and spotless), a saviour of the downtrodden and poor, Puruṣottama, Vāsudeva, Ekanātha, Janārdana Swāmī; Akkalkoṭa Swāmī Samartha, Dāsopanta, and the muslim king; Siddha Sarasvatī, Perfect and Supreme, Virtueous as well above all virtues, formless, Nilakanṭha, (Lord Śiva) Ālam, Buk, Nūrī, Sāmīnātha, Nārāyaṇa, Bhairava, Mānikaprabhu and others.



## 45. GURU GHARA ĀVYĀ

(Rāga-Āsā, Tāla-Kaheravā)

Guru Ghara Āvyā,

Vighno Sahu Dūra Sidhāvyām.....Refrain.

Brahmā-Hari-Hara Mūrti Manohara,

Daṇḍa-Kamaṇḍalu Śobhita Vara<sup>1</sup> Kara,

Kanthā Kaupīna Akṣamāla-Dhara<sup>2</sup>,

Suravara Dhāyā.....Vighno. 1.

Ānandābdhi Ura C'alakāye,

Duhkha-nāma Kyāmye Na Jaṇāye,

Ādhi-Vyādhi Sahu Mana Ghabharāye,

Sukṛta Fālyām.....Vighno. 2.

Vāṇī Sūdhā-Sama<sup>3</sup> Śī Madhuri Ā,

Jāṇe Kusumo Mukhadruma<sup>4</sup> Khariyām,

Cintā Dainya Upādhi Ṭḷiyām,

Mana-Sukha Pāmyām.....Vighno. 3.

Svāgatanī Śī Karuṁ Taiyārī?

Tana Mana Dhana Sau Tuja Para Vārī!!

Jyām Dekhuṁ Tyām Tuja Balihārī,

**Raṅga** Caḍhāyā.....Vighno. 4.



Beautiful, best. 2. Having a Necklace of Rudrākṣa beads. 3. Like nectar. 4. Tree.

## 45. GURU GHARA ĀVYĀ

- The Master has come to the house and all of our problems are solved (obstacles have all disappeared). .....**Refrain.**
- His Trinity form of Brahmā, Viṣṇu and Maheśa is charming. The wandering monk's staff (Daṇḍa) and water-gourd adore His beautiful hands. He has put on patched clothes and (a loin cloth) on His body. He holds a rosary of Rudrākṣa beads in His hand. Several deities have gathered to look at Him. ....**1**
- In my heart the ocean of delight is overflooded. There is no sign of unhappiness. Ailments and worries themselves are now scared. Certainly virtues have flowered! .....**2**
- What a sweet nectar is the speech of my Master! The words from His mouth are like flowers falling from a tree. Worries, poverty, wretchedness, distractions and difficulties have all vanished and the mind is experiencing absolute bliss. ....**3**
- What preparations shall I make for His reception? How shall I prepare myself to welcome Him? I devotedly dedicate to you, oh Master! everything, my body, mind and wealth. Wherever I cast my glance I see Thy wondrous beauty. An individual soul ('Raṅga') is transformed with supernatural delight!! .....**4**



## 46. GURU GURU KARATĀM

(Rāga-Sāraṅga, Tāla-Dīpacandī)

Guru Guru Karatām Ā Jāo Mārā Prāṇa (2)

Jāo Mārā Prāṇa Dattā (2),  
Māguṁ E De Dāna! .....Refrain.

Antarane Hujaḍe<sup>1</sup> Te Dharuṁ Tārām Dhyāna (2);

Dharuṁ Tārām Dhyāna Dattā (2)  
Gāuṁ Mukhe Gāna! .....Guru. 1

Śiranī Sāraṅgī Vāge, Nasa Tantu Jāṇa (2)

Śvāsā Gaja Hāle Soham (2)  
Anahada Gāna! .....Guru. 2

Candā Sūra<sup>2</sup> Ḍole, Ḍole Vṛkṣa Ne Pāṣāṇa (2);

Nīra Ḍole Gira Ḍole (2),  
Ḍole Gopī Kāḥna! .....Guru. 3

Gāya Koṇa Sūṇe Koṇa? Māre Ko Tyām Tāna? (2)

**Raṅga** Eka Dūjo Nāhīm (2),  
Nahīm Dvaita-Bhāna! .....Guru. 4



1. In the chamber. 2. Sun.

## 46. GURU GURU KARATĀM

- May my life depart chanting the name of my Master. Oh Lord Datta, this is the boon I seek of Thee! .....Refrain.
- Let me meditate on Thee in the chambers of my heart. Let Thy praises be on my tongue always! .....1
- My head is like the musical instrument Sarangi, with nerves as the strings. By breath is the musical bow playing upon it. The limitless music of 'I am He' is produced on it. ....2
- The moon and the sun are moving with delight. The trees, the stones, the water, the mountains, the cowherd, women and Kṛṣṇa all are totally engrossed and swaying at the delight of the music. ....3
- Who sings? And who listens? Who beats the tune? It is the soul only One ('Raṅga') and no other. The sense of duality has gone! ...4



## 47. GURU-KṚPĀ HI KEVALAM

Guru-Kṛpā      Hi      Kevalam  
                          Śiṣya Parama Maṅgalam.....Refrain.

Deha - Balaṁ      Geha - Balaṁ,  
                          Vitta-Balaṁ      Citta-Balaṁ,  
 Tad-Vinā      Tu      Saṛva-Balaṁ,  
                          Viddhyasāra      Niṣfalam!.....Guru. 1.

Sadguruṁ Ca Brahma Paraṁ,  
                          Vyaktamatra Nṛtanudharaṁ  
 Yah Smaredhi Tasya Varaṁ,  
                          Kintu Syāt Sduṣkaram!.....Guru. 2.

Eka-Mukho'pi Sa Hi Vidhir-No  
                          Catuṣkaro' pi      Harih!  
 Vinā      Trinetrāmātra      Haro  
                          **Raṅga** - Nartako'pyalam!!.....Guru. 3.



## 47. GURU-KR̥PĀ HI KEVALAM

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

- Just the grace of the Master brings everything auspicious to the devotees. Without Him all energies, physical, mental and material have no value. You understand that without His grace all strength is meaningless and fruitless. ....1
- The Master is the Supreme Absolute. He has appeared in human form. One who remembers Him, how is it that anything the best would be not available? .....2
- Though He is having one face, He is the Lord of Creation (Vidhi), though He has not four hands, He is the Lord of Protection (Hari), though He has not three eyes, He is the Lord of Destruction (Hara). He is all powerful to make one dance in the world. ....3



## 48. HAMO MANAMOJĪ FARANĀRĀ

(Gazala)

- Hamo Mana Mojī Faranārā!  
Hamone Bāmdhanārūm Kuṇa?  
Sadā Nihsaṅgī Ne Nyārā,  
Jagatane Mānanārā Tṛṇa!!..... 1.
- Svayaṁ-Abhiṣikta Svārājye,  
Banyā Samrāṭa- Svānandī!  
Caḍhyā Jaī Takhta Para Addhara,  
Ravi Śaśī Tāralā Haṇḍi!!..... 2.
- Kare Mujaro Surādhipa Jo,  
Thanana Nāce Hūrī Satvastha!  
Vividha Rāge Alāpe Hā!  
Zanana Vādye Firastā Masta!!..... 3.
- Divasa Ke Rāta Nā Ṭharīye,  
Nirakhīye Nitya Nāṭāraṅga!  
Baje Sohaṁ Taṇo Ḍaṅko,  
Na Thāye Toya Nidrābhaṅga!!..... 4.
- Stuti-Nindā Banī Kuttā,  
Kare Cokī Nija-Dvāre!  
Nathī Bhaya Śoka Ke Cintā,  
Faṭakatām Koi Di' Bhūle!!..... 5.
- Vidhi- Pratiṣedha- Kiṅkaratā,  
Agama- Āgama Taṇī Sattā!  
C'atām Nainām Na Dekhantām,  
Karama Sāthe Karī Kaṭṭā!!..... 6.
- Sūtā Nita Soḍa Tāṇīne,  
Na Levuṁ-Devuṁ Ko Sāthe!  
Mūā Jīvatā Hamo Niśce,  
Na Zuriye Dveṣa Ke Prite!!..... 7.
- Kaḍhaṅgā Ḍhaṅga Beraṅgī,  
Hamārā Rāha Nā Sīdhā!  
Avaḷapanthī Aṭūlā **Raṅga**  
Dekhe Koī Haka-Bandā!!..... 8.

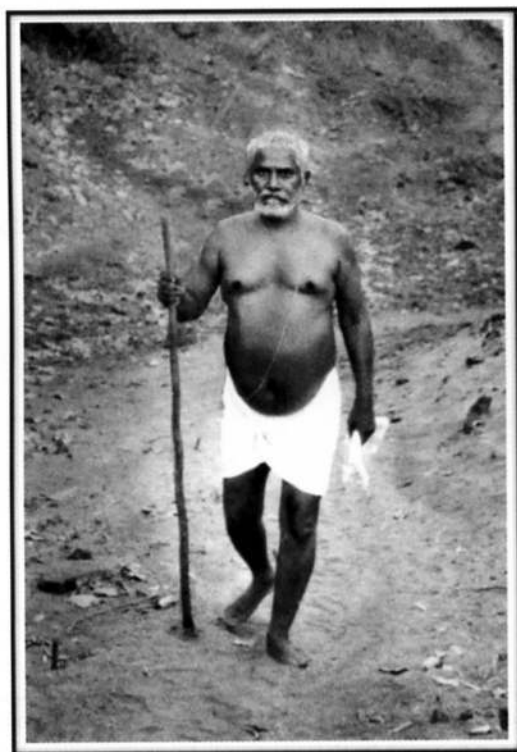


## 48. HAMO MANAMOJĪ FARANĀRĀ

- We are wanderers at our sweet-will! Who is to bind us? We are always unattached and indifferent. We believe the world to be just a blade of grass. ....1
- We are self-crowned kings on the throne of the self kingdom and have become the emperors of divine self-delight! We have risen to the throne which is only self-supported. The sun, the moon, the stars are the decorative glass-beads in a chandelier (on the throne). ..2
- Look, the heavenly nymph of satwic, virtuous qualities dance there with jingling anklets! Intoxicated Angels sing their various tunes and rāgas to the accompaniment of musical instruments. ....3
- Day or night, we never rest and always we witness the play. There beats the drum 'I am That' and yet it does not disturb our sleep. ..4
- Praise and slander/censure are the dogs guarding our door! Fear, sorrow and worries, even by mistake dare not appear before us. ..5
- An obediency to rituals and don'ts, the commands of the sacred scriptures prevail of course! Yet our eyes do not obey them. We care not for do's and don'ts! .....6

We sleep quietly (carefreely); we have no give and take relationship with anybody. We are verily dead though living and we do not pine away for anybody with love or enmity and jealousy. ....7

Our path is strange and varied, never straight. We may move alone in contrary directions. We are mystic and lone. Only someone who is a servant of God would be able to recognise the pure heart (**'Raṅga'**). ....8



## 49. HUM MŪRAKHA NĀDĀNA

(Rāga-Mām̐ḍa, Tāla-Kerabā)

- Hum Mūrakha Nādāna, Santo!  
Hum Mūrakha Nādāna.  
Snāna Na Jāṇum̐, Dhyāna Na Jāṇum̐,  
Pujā Nava Pavamāna<sup>1</sup> Santo..... 1.
- Deva Na Jāṇum̐, Dhārma Na Jāṇum̐,  
Kaīmataṇum̐ Nava Bhāna Santo..... 2.
- Veda Na Jāṇum̐, Purāṇa Na Jāṇum̐,  
Daśana Nāhī Kurāna Santo..... 3.
- Kāvya Na Jāṇum̐, Bhāṇa<sup>2</sup> Na Jāṇum̐;  
Cānda Tāla Nahi Gñāna Santo..... 4.
- Mandira Jāum̐ Na Masjida Dhāum̐,  
Datta-Dvāra Hum Śvāna! Santo..... 5.
- Bhom̐ Bhom̐ Karatām̐ Janma Gayo Ā,  
**Rānga** Thajo Avasāna!! Santo..... 6.



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

## 49. HUṀ MŪRAKHA NĀDĀNA

[To be egoless should be the motto of a devotee, a sincere seeker of Truth. This prayer in the first person voice, talks about this motto in this way]:

I am a fool. I have no intelligence, oh wise people! .....**Refrain.**

I know no rituals of bathing, meditation, adoration, and Vedic hymns. ....**1**

Who are deities? What is a religion? What is the philosophy of action? I have no idea of any of these! .....**2**

Neither I know the vedas, nor the mythologies. I have not studied the various systems of knowledge. I have never read kūrāna. ....**3**

I do not know literature. I do not know drama. I do not know any poetics and prosody. I do not have any knowledge of musical rhythm. **4**

I do not visit the temple. I do not rush to the mosque. I am just a frog at the gate of my deity, Lord Datta. ....**5**

This birth has passed by barking Thy Name! Let all my desires be dead!! .....**6**



## 50. HUM TO MĀGAṆA

- Hum To Māgaṇa Gurughara Dāsī Re;  
Eka Sevātaṇī Upavāsī Re!.....Refrain.
- Emṭho Ṭukaḍo Te Guru Tama Āpo Re;  
Mārī Janmo-Janamanī Bhūkha Kāpo Re!!.....Hum To. 1.
- Vāhlā Varī C'um Tamārā Nāmane Re;  
Śum Karum Ā Dāma Ne Cāmane Re!!.....Hum To. 2.
- Khāna-Pānamām Citta Nava Ṭharatum Re;  
C'ānummānum E Niśadina Raḍatum Re!!.....Hum To. 3.
- Premajaḷe Te Paga Tama Dhoum Re;  
Mela Antarano Nija Khoum Re!!.....Hum To. 4.
- Kāyā Bālīne Dīpa Jalāum Re;  
Teje Teja Thai Nita Rḥevum Re!!.....Hum To. 5.
- Bhoga Ramakaḍām Nava Gamatām Re;  
Dekhī Viṣayī-Jano Mana Hasatām Re!!.....Hum To. 6.
- Nāma - Rūpa - Pasāro Tyāgī Re;  
Guru-Śabda Thakī Hum To Jāgī Re!!.....Hum To. 7.
- Eka - Vītī Na Bījo Jāṇe Re;  
**Raṅga** Mauna Grahī Moja Māṇe Re!!.....Hum To. 8.



## 50. HUM̄ TO MĀGAṆA

I am just a begger and a maid servant at the place of the Master.

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

Oh Master! Please give me a morsel of food from your mouth and satisfy my age old hunger. ....1

[Here the disciple is longing for a piece of chewed food in the form of advice knowledge and guidance from the Master.]

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

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

Let me wash your feet with the water of love i.e. the tears rolling down my eyes, so that I can get rid of the impurities from my mind and heart. ....4

I am prepared to burn my body like a lamp to illuminate your place. I want to merge my light with yours which means you and I become one and do not remain two separate entities or Ātmā. ....5

## Avadhūti Ecstasy

- These toys of worldly pleasure do not interest me any more. Worldly people are laughing at me and ridiculing my likes and dislikes. ...6
- Abandoning the widely spread net of forms and the rest of worldly things, I am now awakened by the Master's word. ....7
- Only the one who has experienced this delight and pleasure can understand this state of ecstasy. And nobody else. The soul ('Raṅga') remains silent and enjoys the inner Divine Bliss! .....8



## 51. JAHĀMPE DEKHUM

Jahāmpe Dekhum Vahāmpe Sāheba,  
Vo Naṅgā Caṅgā C’ipā Rahā Hai!...Refrain.

Kisīne Usako Khambhemem Mānā,  
Kisīne Mandara Maṣjidamerem Jānā;  
Hai Iśka Isakā Acuka Ṭhikānā,  
Jahām Jisane Mānā Manā Rahā Hai! Jahāmpe. 1.

Na Kisane Usako Najarase Dekhā,  
Na Kisane Usakā Kiyā Hai Lekhā;  
Hṛdekā Paradā Ūṭhā Jo Nekā,  
Maidānamerem Vo Khaḍā Rahā Hai! Jahāmpe. 2.

Kisīko Lelum Kisīko C’oḍum,  
Kahāmpe Dhumḍhum Kidharako Mūṇḍum?  
Jahāmpe Dauḍum Vahām Vo Yāru,  
Anādi Hājarāhajura Rahā Hai! Jahāmpe. 3.

Vo Pāsa Dūrā Vo Andara B’hārā<sup>1</sup>,  
Gaganamaṇḍalamerem Vo Khelanaḥārā.  
Acetana Cetana Vo Nura Ālā,  
Sadā Sabhimerem Camaka Rahā Hai! Jahāmpe. 4.

Na Nāma Usakā Na Rūpa Usakā,  
Sabhi Usīke Na Vo Kisīkā;  
Ananta-Rūpī Vo Rūpa Ekā,  
Berūpa **Raṅgā** Samā Rahā Hai! Jahāmpe. 5.



1. Outside.

## 51. JAHĀMPE DEKHUM

- Wherever I look, there is God! He is hale and hearty; He is free of desire and unconstrained! He is unseen! .....Refrain.
- Some believe Him to be in a pillar! Some believe Him to be in a temple or a mosque! His real abode is in Love itself, However, each one tries to assert one's own belief! .....1
- No one has seen Him with their own eyes! No one has so far completely described Him! When a veil of impurities in the mind and heart gets removed, certainly He is visibly present in the open ground! .....2
- Whom should I accept? Whom should I reject? Where should I look for Him? In which direction should I move? Wherever I run, He is there as a friend! He is always present, and has been, since endless time! .....3
- He is near and He is far! He is within and He is outside! He is a player in the whole galaxy of the sky! He is the matter and He is the spirit. He is the excellent lustre! He always shines in all! .....4
- He has no name; He has no form. All belongs to Him; He belongs to none. Though He has infinite forms, He is the only one, Formless! In That Formless one the mind ('Raṅga') is in tune! .....5



## 52. JAPĪ LE HARINUM NĀMA

(Rāga- Bhairavī; Tāla-Kaheravā)

Japī Le Harinum Nāma Rasāḷa,  
Smarī Le Sundara Rūpa Viśāḷa,  
Jethī Naḍe Na Ā Kalikāḷa.....Refrain.

Śrī Rāma Jaya Rāma Jaya Jaya Rāma! (2)  
Gopī - Vallabha Megha - Śyām! (2)  
Enī Līlā Aparampāra,  
Gātām Kadi Na Āve Pāra  
Suṇatām Thāse Beḍo Pāra.....Japī Le. 1.

Eka Dhanurdhāri Kahevāyo! (2)  
Bījo Moralidhara Mana Bhāyo! (2)  
Nāce Eja Nacāvanahāra,  
Moḥyām Strī Maṛkaṭa Ne Bāḷa,  
Jaga- Vṛndāvanano Govāḷa.....Japī Le. 2.

Eke Rāvaṇane Saṁhāryo! (2)  
Bījāe Kaṁsa Aghāsura Māryo! (2)  
E C'e Ekaja Tāraṇahāra,  
Duirvṛtti-Dānava Saṁhāra,  
Jeno Saghāḷe Jaya Jayakāra.....Japī Le. 3.

Eke Bora Ajīṭhām Khādhām! (2)  
Bījāe Mākhaṇa - Mahī Pīdhām! (2)  
Tāryām Āhira Bhilla Camāra,  
Pāpī Dīna Patita Gamāra;  
E Viṇa Bījo Ko Rakhavāḷa?.....Japī Le. 4.

Nāma Hajāro Nāmi Eka! (2)  
Rūpa Karoḍo Rūpi Eka! (2)  
Saghāḷe Ehaja **Raṅga** Nihāḷa,  
Bījo Zaghāḍo Vyārtha Asāra,  
Andhāne Ravino Śo Khyāla?.....Japī Le. 5.



## 52. JAPĪ LE HARINUM NĀMA

- Chant the blissful and divine Name of Lord Almighty. Remember, His beautiful and vast appearance so that this evil times and the Dark Age of vices would not cause you any harm. .... **Refrain.**
- Śrī Rāma Jaya Rāma, Jaya Jaya Rāma! Gopivallabha Meghashyāma!  
His divine acts and mystic sports are plentiful, beyond delineation they are; Listening to them success would be sure! ..... **1**
- One is known as an Archer! Lord Rāma. The other one, a Flute-player, Lord Kṛṣṇa pleases the mind! Dancing Himself, He keeps everyone dancing too! Fascinated all-women, monkeys and kids, A cow-herd is He of the world-garden sure! ..... **2**
- Rāma killed the king of Lañka Rāvaṇa! Kṛṣṇa killed Kaṁsa, a demon! Both are the only one, a saviour; Both are a destroyer of demons in the form of evil inclinations. Both are victorious everywhere!! ..... **3**
- Rāma ate the tasted and left-over berries! Kṛṣṇa drank the butter-milk and butter! Saved were the Ahirs, Bhillas Chamara, sinners, helpless, downtrodden and fallen, uncultured though they were. Who else except them could be the protector? ..... **4**
- Thousands are the names though, the bearer is He the only ONE! In millions of forms He appears, though, behind them, unseen, there is only ONE and it is He. **Raṅga** (the soul) observes Him everywhere. Others dispute His nature, but their ideas are worthless, meaningless and in vain. How can a blind visualize the Sun? ..... **5**



## 53. JAYA KARUṆĀKARA

(Karuṇātripadī (3) - E Rāha)

Jaya Karuṇākara, Datta Digambara!

Rūṭhyo Āje Kām Viśvam̐bhara?.....Refrain.

Māta Pitā Tuṁ Rūṭhatām Śīśu Para,

Koṇa Bacāve Tribhuvanamām Nara?.....Jaya. 1.

Bhavajalatāraka Tvat-Pada-Nau<sup>1</sup> Vara<sup>2</sup>,

Kema Ḍubāḍe Adhavaca Kiṅkara?.....Jaya. 2.

Pāpī Huṁ Aghahāraka Sadvara!

Tuṁ Dātā Huṁ Dīna, Yatīśvara!.....Jaya. 3.

**Raṅgā**nalāmām Baḷato Ugārī,

Tāpa Nivārī Ṭhāra Grahī Kara!!.....Jaya. 4.



## 53. JAYA KARUṆĀKARA

- Oh merciful! the skylad, Lord Datta! Oh Sustainer! Why are you angry at me today? .Refrain.
- If you my parents be angry at your child who could save me in the whole universe? .1
- The safest boat like your lotusfeet is capable of getting us across the ocean of worldly life, why then do you let your child-servant sink halfway? .....2
- I am a sinner, you are the surest destroyer of sins. You are the donor and I am a poor beggar, Oh Lord of Saints! .....3
- Please hold my hand and save me from the raging fire of worldly desires and grace me with peace physical, peace mental and peace spiritual. ....4

A boat in the form of your feet. 2. The best.

## 54. JAYA JAYA GURU MAHĀRĀJA

(Rāga-Miśramāḍa, Tāla-Kaheravā)

(Jaya Jaya) Guru Mahārāja Guru,  
Jaya Jaya Parabrahma Sadguru;  
Jīvan-Dorī Tujne Soṃpī  
Niścita Jagamām Faruṃ. ....Refrain.  
Kāyā Vācā Manathī Tujanī  
Sevā Niśadina Karuṃ;  
Pāpa Puṇya Arapī Tuja Caraṇe,  
Akṣaya Sānti Varuṃ. ....Jaya. 1  
Tetrīsa Kroḍa Deva Sahu Tujamām  
Tīratha Śīdane Faruṃ,  
Nāma-Nāvamām Besi, Dāruṇa  
Bhavasāgara Ā Taruṃ. ....Jaya. 2  
Indriya-Indhana<sup>1</sup> Mana Kusuma<sup>2</sup> Ne,  
Mastaka Śrīfaḷa Dharuṃ,  
Svārpaṇa-Yagñe Aham Homīne,  
Svānande Sañcaruṃ. ....Jaya. 3  
Triguṇa Vaṭāvi Guṇātitamām,  
Nīrguṇa Thaine Faruṃ;  
Jalalahari-Sama<sup>3</sup> Raṅga-Rūpane  
Bālī Jīvatām Maruṃ! ....Jaya. 4



1. Fuel. 2. Flowers. 3. Like ripples in the water.

## 54. JAYA JAYA GURU MAHĀRĀJA

Victory to the Master, the Supreme Master!  
Handing over the reigns of my life, let me  
move in the world free of all anxieties. **Refrain.**

Let me serve you day and night with my  
body, speech and mind. Offering the fruits  
of all meritorious good deeds and also sins at  
your lotus-feet, let me attain eternal peace. ..1

With thirty three Crores (Three hundred and  
thirty million) deities all in you, why should  
I go on a pilgrimage, Sailing in the boat of  
your Divine Name chants let me cross this  
worldly ocean. ....2

I submit my senses in the form of fuel, mind  
in the form of flowers and my head in the  
form of a coconut. And offering my ego as  
a sacrifice into the holy fire, let me move in  
the Divine Ecstasy. ....3

Giving up the three qualities (Satva, Rajas and  
Tamas), I rise to a quality-free super state,  
setting on fire all choices and forms like  
ripples of water. I wish to live in complete  
detachment. ....4



## 55. JENĀ DILAMĀM DĪNANĪ

(Rāga- Bhīmapalāsa, Tāla- Kaharavā)

- Jenā Dilamām Dīnanī<sup>1</sup> Dāza Nathī,  
Evā Durijanānum Ahīm Kāma Nathī!.....Refrain.
- Mukhathīja Sadā Sākara Ghoḷī,  
Kāgaḷa Para Śāhī Badhī Dhoḷī;  
Khādhā Viśvāsu Jano Foli,  
Evā Mho-Śūrāmām Rāma Nathī!.....Jenā. 1
- Gaṅgādika Tīrthomām Nāḥyā,  
Dāghā Dilanā Nā Kadī Dhoyā;  
Dukhiyānām Āmsu Nā Loḥyām,  
Tenum Hari-pothīmām Nāma Nathī!.....Jenā. 2
- Miṣṭānna Navām Nita Ghera Ūḍe,  
Bhūkhyāmne Kaṇa Nā Dvāra Maḷe;  
Levā Para Vitta Ure Ūcāḷe,  
Tene Ṭharavānum Kai Ṭhāma Nathī!.....Jenā. 3
- Janatā-Jādavapati Tarac'oḍyā,  
Daśana Kāje Mandira Doḍyā;  
Pac'adātām Paḍac'āye Royā,  
Tene Tribhuvanāmām Viśrāma Nathī!.....Jenā. 4
- <sup>2</sup>Vāṇī-Vāitana-Vākye Samatā,  
Nirahaṅkṛti Nā Jene Mamatā;  
Vaṇa-Māgye Raṅga Maḷe Prabhutā,  
Enā Sukhane Kyāmīya Virāma Nathī!.....Jenā. 5



1. (i) Of religion (ii) Of the poor. 2. Speech - Thought of the mind; Thought. Vākya- a speech uttered by mouth.

## 55. JENĀ DILAMĀM DĪNANĪ

Those who have no sympathy or feelings in their heart for the afflicted, poor, downtrodden, miserable, or the religious, such wicked persons are not wanted or welcome here. ....Refrain.

Those who exhibit a lot of sweetness in their talks, those who have written many books, articles etc, but who have betrayed their confidants, or faithful persons, or betrayed truthful persons, are worthless human-beings having no strength or courage of conviction.

.....1

Those who have taken absolutions or bathed in the holy river Ganges or other pious places of pilgrimage but who have not removed or washed off the stains or sins from their hearts or wiped away the tears of the poor, afflicted, or sufferers, will never have their names registered in the heavenly records of persons entitled to receive favours of the Lord for good deeds. ....2

Where people enjoy delicious dainty dishes at home everyday but the hungry do not receive even a morsel of food at their door steps; those who spend a lot of money in buying unnecessary things or those who are greedy at heart to wrest away others' wealth have no place to rest peacefully anywhere. ....3

- Those who have disregarded or hated common people, disrespecting the Lord in heart of others, and rushed to temples to have a glimpse of the Lord and wept on tumbling in their own shadows have no rest or peace in any of the three worlds. ....4
- Those who practise integrity in thought, speech and action, those who are egoless and non-attached will Oh Mind ('**Raṅga**')! Receive Eternal Bliss and Divinity without seeking, and their happiness will have no bounds. ....5



# 56. JENE GÑĀNA NIRĀMAYA BŪṬĪ

(Rāga- Bhīmapalāsa, Tāla- Kaheravā)

- Jene Gñāna Nirāmaya<sup>1</sup> Būṭī Jaḍī,  
Tene Paramārathanī Sūza Paḍī!.....Refrain.
- Ṭīlām-Ṭapakām Karī Janma Gayo,  
Tūṭī Mālā, Nā Aṛtha Saīyo;  
Harināma Grahī Carī Jo Visaīyo,  
Sādhanamām Tenā Bhūla Naḍī!.....Jene. 1.
- Mḥelāto Kīdhī Khaḍī Moṭī,  
Khādhī Boḷī Ghīmām Roṭī;  
Paradravya Takāse Para-Beṭī,  
Jivanamām Tenā Dhūḷa Paḍī!.....Jene. 2.
- Vītyum Yauvana Khūṭī Śakti,  
Viṇa Bhāva Karī Lūkhī Bhakti,  
Tūṭī Nā Jo Dehāsakti,  
Ākhara Tene Paritāpa- Ghaḍī!.....Jene. 3.
- Jagāvī Dhūṇī Dhūpādi Kaīyā,  
Dīvaḍā Antaranā Nā Prajaḷyā;  
Krodha-Dveṣādika Jo Na Gaḷyā,  
Gabaḍyā Adhavaca Tūṭī Taṅgaḍī!.....Jene. 4.
- Mananā Abhilāṣa Raḷyā Manamām,  
Hāryā Bājī Bhaṭakyā Vanamām;  
Cetyā Veḷāsara Nā Kṣaṇamām,  
Bhūtāvaḷa **Raṅga** Pacāḍī Paḍī!.....Jene. 5.



## 56. JENE GÑĀNA NIRĀMAYA BŪṬĪ

- One who has found the wonder drug of knowledge (to keep oneself physically, mentally and spiritually happy) is on the right path to enlightenment. ....Refrain.
- Spending one's whole life in worship, rituals and endless prayers, counting rosary beads etc. is all in vain. If one worships God but forgets to practise self-restraint and discipline in keeping away from worldly pleasures, there is something wrong in his tools of worship and ways of self upliftment. ....1
- Having palatial buildings and enjoying delicious, dainty dishes at all meals but looking with an evil eye on others' wealth and women, life is a total waste. ....2
- Youth has passed away; strength has diminished, prayers and worship are without faith and devotion. If attachment to the body has not snapped, there will be repentance and misery at the end of life, at the time of death. ....3
- Light holy fires and incense but if the inner lamps in the heart are not lighted, if the other dispositions of the mind, like anger, hatred

and jealousy are not destroyed, one will tumble down half way on the path of self enlightenment with broken legs, and all their efforts will be in vain and their ambitions will go down the drain. ....4

- The cherished desires and ambitions would remain unfulfilled and the game would be lost i.e. you would have failed to achieve whatever you wanted to and you would have lost even staying in the jungle. If you have not woken up in the right earnest and become alert and alive to the situation, Oh Mind (**Raṅga**)! Ghosts and Evil spirits in the form of desires will chase you. ....5



## 57. JO ĀPAKO DEKHE

(Rāga-Darabārī, Tāla-Dādarā)

- Jo Āpako Dekhe Na Usako  
Dūsara Dikhatā Kahīm;  
Jo Dūsarā Najarom̄ Bharā,  
Na Ātamā Dikhatā Vahīm!!.....Refrain.
- Hai B'hāra Bhītara Āpahi,  
Nā Dekha Kara Ḍaratā Rahā;  
Andhiyāramem̄ Rassī Paḍī, Ḍara  
Sāmpa Kaha Bhagatā Rahā!.....Jo. 1.
- Hai Rūpamem̄ Berūpa Vo,  
Akhīyām̄ Anubhava Kī Cīnheṁ,  
Umarī Bitāve Bātamem̄,  
Kyā Jātakā Anubhava Unheṁ!.....Jo. 2.
- Andhā Biloke Jyotako,  
Bahirā Sune Zanakārako;  
Sove Na Dina-Rainā Kabhu,  
Jāne Na Svapna Suṣuptako!.....Jo. 3.
- Kaparā Duikā Femka Kara,  
Fire Divānā Bāvarā;  
Rotā Kabhu Ham̄satā Kabhu,  
Alamasta Khuda Mastībharā!.....Jo. 4.
- Āzāda Ātmārāma Hai,  
Ānanda-Sāgara Aṭapaṭā;  
Nugarā Pic'āne Kyā Use?  
**Raṅga** Dekha Vahīm Ḍaṭā!!.....Jo. 5.



## 57. JO ĀPAKO DEKHE

One who witnesses the Supreme being in himself, doesn't see anything else. He doesn't see anything else anywhere (except the Supreme Being that's within him) but he who observes a duality, doesn't see the Supreme Being in the world. ....Refrain.

The Self is outside and inside! Not having experienced this one is always in fear. It is an illusiory fear! It is like someone fearing a rope in the dark, assuming it to be a snake! .....1

In the forms He is Formless. Only the experienced eyes could point it out. If one passes the whole life in gossips, how could he have his own experience to witness the Self? .....2

A realized soul, even if blind or deaf would visualize the flame and hear the tingling sound! That soul never sleeps! It does not dream and it never sleeps. ....3

Throwing away the cloth of duality, that one walks around in a intoxicated state! Suddenly sometimes he may start weeping and sometimes laughing. He is hale and hearty in ecstasy! .....4

His soul is enjoying complete freedom; His ocean of joy is subtle; How could an ungrateful person understand Him? The inclined mind ('Raṅga') only would be engrossed There!! .....5

## 58. KĀHEKO MANA SOCA

(Rāga-Khamāja, Tāla-Kaheravā)

- Kāheko Mana Soca Karata Hai?  
Rāma-Bhajana Kara Dinarātī; (2)
- Binā Bhajana Birathā Jindagānī,  
Yaha Binu Kahīm Nahīm Sukha Pātī.....Refrain.
- Kiyā Ikaṭṭhā Dhana Gala Ghoṭā<sup>1</sup>,  
Āvata Tora<sup>2</sup> Na Saṅgātī (2)
- Raha Jāve Baṅgalā Baṅgalorī,  
Māre Jama Ākhara Jūtī.....Kāheko. 1.
- Nātī Gotī Sagām Saṁbandhī,  
Ye Saba Calatī Ke Sāthī,  
Antakāla Kou Kāma Na Āve,  
Hovegā Yaha Tana Mātī<sup>3</sup>.....Kāheko.2.
- Sukha Sukha Karata Dhaṅdholā Sārā,  
Jaṅgala Bastī Dinarātī; (2)
- Biṣaya-Pāśameṁ Jakaḍā Bahurā,  
Calā Svāsa Jaba Raha Rotī!.....Kāheko.3.
- Gayā Bālapana Khelakudameṁ,  
Javānī Tiriya<sup>4</sup> Saṅga Kāṭī; (2)
- Būḍhepanameṁ Paḍā Khāṭa Para,  
Haṁse Loga Jaba Pac'atātī.....Kāheko.4.
- Rāma-Bhajana Kara Rāma-Bhajana Kara,  
Kahe Santa Saba Nijabīti<sup>5</sup>;
- C'oḍa Saṅga Bhaja Rāma Piyāre,  
Duhkha-Mūla Bhavakī Prīti!.....Kāheko.5.

1. Crushing the throat. 2. Your. 3. Clay. 4. Wife. 5. Their own experience.

Jabalaga Śvāsa Tabalaga Sādhana

Kara Bhajana Gurugama Pātī; (2)

Ūḍā Hamśa Jaba Hātha Ghisegā,

Gayā Ratana Fira Kyā Bātī!.....Kāheko.6.

**Raṅga** Rāga Saba Do Dinake Yaha,

Ṭhaṇḍa Andheri Fira Rātī; (2)

Ūṭha Pakaḍa Kara Mastomkā,

Ūḍā Mauja Pā Nija Jyotī!!.....Kāheko.7.



## 58. KĀHEKO MANA SOCA

Oh mind! why are you worrying? You should worship Lord Rāma day and night. Without singing the prayer in praise of God, human life has no meaning. Except His adoration nowhere from happiness could be gained.

.....Refrain.

You will have no use for the wealth that you have amassed through fair means or foul, and retained, when you are departing from this life. It can never accompany the dead! The bungalows etc. will remain here only when the deity of death at last punishes you! .....1

The caste, the family, the relatives and inmates all accompany while there is life; but when you have taken your last breath, nobody and nothing remains. Even your body will disintegrate into earth. ....2

In search of happiness and craving for it you wandered everywhere. You went to the forest,

you moved throughout society day and night. You got caught up very much in the bondage of the objects of senses. When the end came and you breathed your last, you started weeping! .....3

- You lost your childhood in playing; you spent your youth in sensual-pleasures. In the old age you are bed ridden! When you started repenting, people laughed at you. ....4
- Worship the Lord Rāma. Said the saints on the strength of their own experience. Leave the attachments and Oh dear! start worshipping Lord Rāma. Attachment to worldly pleasures is the root cause of all unhappiness! .....5
- The religious rituals could be performed until you breathe your last. So worship under the guidance of the Master. When the swan in the form of the breath flies away, you will repent; When the gem is lost (i.e. when the life is over) what is there to talk about! ..6
- These attractions and attachments are only for two days, (i.e. for a short-while) thereafter one has to face a dense cold and blind darkness! So get up and hold the hands of carefree saints; Enjoy the ecstasy and witness the light of the soul!! .....7



## 59. KARE NIJA DĀNA JO SOI

(Rāga-Miśra Kāfī, Tāla-Kaheravā)

- Kare Nija Dāna Jo Soi,  
Digambara Ho To Aisā Ho!
- Trimūrti Datta Hara Vohī,  
Digambara Ho To Aisā Ho!... Refrain.
- Jaṭā Sira Kāmdhape Zoḷī,  
Vibhūti<sup>1</sup> Aṅgape Coḷī;  
Picāḍī Santajana - Ṭoḷī.... Digambara Ho To Aisā Ho! 1.
- Gale Rudrākṣakī Mālā,  
Fire Alamasta Munibālā;  
Kabhī Jaḍa Mūḍha Matavālā,... Digambara Ho To Aisā Ho! 2.
- Śṛti Bana Śvāna Pada Cāṭe,  
Darasa Mṛtyu Janama Kāṭe;  
Milyā Gopāla Vana - Vāṭe,... Digambara Ho To Aisā Ho! 3.
- Baje Kara Śaṅkha Omkārā,  
Ḍamaru Tatvamasi Dhārā;  
Kamaṇḍala Māla Bhavapārā,... Digambara Ho To Aisā Ho! 4.
- Dhāryo Saṁyama - Laṅgoṭa,  
Nirāśī<sup>2</sup> Eha Avadhūta;  
Binā Yaha **Raṅga** Saba Zūṭha,... Digambara Ho To Aisā Ho! 5.



1. Ashes. 2. Without any desires.

## 59. KARE NIJA DĀNA JO SOI

- One who donates one's ownself is the true Digambara, a person free of desires (the sky clad)! He is the Trinity deity Datta Hara a person free of desires should be like that! .....Refrain.
- He has matted hair and adorns a shoulder bag. Ash is smeared on His body. Truth-seeker Saints follow behind Him. ....1
- Wearing a rosary of Rudrākṣabeads on his neck, He wanders like a seer-child in a totally care free mood; and sometimes appears to be dumbfounded or drunk and arrogant. ....2
- The scriptures like a dog, lick his lotus-feet. Having His glimpse, with devotion, snaps the cycle of death and birth. Oh! I met Gopal (Kṛṣṇa, the inner being) Himself on the way to the forest! ....3
- In one hand He adorns a conch-shell sounding the tune of Aum, and in the other hand he holds a drum, a symbol of 'YOU ARE THAT' and in the other two hands he has a gourd and a rosary, symbols for getting relief from the worldly bondages! ....4
- Wearing a loin-cloth symbolizing restraint, He is free of desire, a real Avadhūta. Without such inclination (**Raṅga!**) everything else is false! ....5



# 60. KAHĀM JĀNĀ NIRABĀNĀ

(Rāga-Māṇḍa, Tāla-Kaheravā)

Kahām Jānā Nirabānā, Sādhō  
Kahām Jānā Nirabānā?.....Refrain.

Ānā Jānā Deha-Dharama Hai,  
Tum Dehī Juga-Jūnā;  
Kyā Matalaba Duniyāse Pyāre?  
Maraghaṭa Alakha Jagānā.....Sādhō. 1.

Rāta Divasa Saba Terī Karāmata,  
Tum Candā Sura Syānā;  
Fumka Mārake Sṛṣṭi Uḍāvata,  
Pedā Karata Purānā.....Sādhō. 2.

Cauda Māḷakā Mahala Piyāre,  
C'anamerṁ Miṭṭī Milānā;  
Bhasma Lagāke Bāmbholāse,  
Puni Puni Naina Milānā.....Sādhō. 3.

Aham Khopaḍī Toḍī Khappara  
Kālā Hātha Gahānā;  
Śunya Śaharamerṁ Bhīkha Māṅga Kara,  
Nijānanda Rasa Pānā.....Sādhō. 4.

Paṛvata Santrī Dekho Pyāre,  
Nadīyana Nāca Suhānā<sup>1</sup>;  
Taruvāra-Mujarā Mauja Dekhake,  
Soham Ḍamaru Bajānā.....Sādhō. 5.

Surata Priyāse **Raṅga** Jamānā,  
Bheda Bharama Miṭānā,  
<sup>2</sup>Khudī Khodake Deha Dafānā,  
Jivan-mukta Kahānā.....Sādhō. 6.



## 60. KAHĀM JĀNĀ NIRABĀNĀ

- Oh you truth-seekers! Where do you want to go for liberation? .....**Refrain.**
- To be born and to die is the nature of a physical body; you are the soul in that body; you are an age-old one! Oh dear! Why does the world concern you? Go to the cemetery and wake up the unknowable! .....**1**
- It is your special excellence to have night and day; you are the Moon and you are the Sun, beautiful and splendid. You are the destroyer of the world with just a blow of your breath and you are the creator of the past. ....**2**
- Oh dear! Within a moment, You destroy a fourteen storied palace, turning it to ash and sprinkle the ash on the body to get in tune, again and again with Lord Śiva. ....**3**
- Break down the skull of your ego, take it as a black vessel in your hand; and go begging in the city of void in order to taste the nectar of your own self. ecstasy. **.4**
- You observe the mountains. They are sentries of the Almighty! Look at the flowing water of the rivers; beautifully dancing to please the Almighty! Big trees swaying and bending! How they are saluting the Almighty! This is the way to play on the drum of your breath 'I am That'. ....**5**
- Be in tune with the beloved, fully involved; Desolve all dualities and illusion; Digging a grave for your own egoism, you have to bury (forget) your body and thus achieve a bondage-free life. ....**6**

## 61. MĀĪ MORE ĀNANDA URA

(Rāga-Kāliṅgaḍo, Tāla-Kaheravā)

Māī More Ānand Ura Na Samāya!.....Refrain.

Akhiyām Jasa<sup>1</sup> Andheko Pāve,  
Nirdhana Lāla Kamāya!.....Māī. 1.

Khoyā Thā So Milā Aṅganamerṇ,  
Mana Unmana Ho Jāya!.....Māī. 2.

Āpa Na Dekhum Aura Na Dekhum,  
Darśana Dṛśya Samāya!.....Māī. 3.

Jita Jita<sup>2</sup> Dekhum Uta<sup>3</sup> Ānandā,  
Dvandva-Taraṅga Lapāya!.....Māī. 4.

Jinā Ṭūṭā Maranā Khūṭā,  
Jama-Ghara **Raṅga** Pūjāya!.....Māī. 5.




---

Just like. 2. Where-ever. 3. There.

## 61. MĀI MORE ĀNANDA URA

- Oh mother! My heart is overflowing with divine ecstasy. ....Refrain.
- I feel extreme joy and happiness that a blind person would experience on getting his eye-sight and that a poor man would get on earning a precious ruby. ....1
- What I had lost (elsewhere) I found just in my own courtyard; and my mind is excited with delight! .....2
- I see neither myself nor others. All sight and the things seen are merged in One. ....3
- Wherever I cast my glance I see the same happiness and delight; Waves of duality have subsided. ....4
- The cycle of birth and death is over. At the doorsteps of Lord Yama an individual soul ('Raṅga') is being adored. ....5



## 62. MAIM̐ TO BEṬHĀ GURUPADA

(Rāga-Jogio, Tāla-Dīpacandī)

Maim̐ To Beṭhā Gurupada Pāsa,  
Cintā Aba Kāhe!.....Refrain.

Datta Digambara Tāraka Eka,  
Patitoddhāraka Jogī Bhekha;  
Caudom̐ Loka Jagāvata Alekha,  
Mohe Mana Bhāyo!!.....Cintā. 1.

Jāko Teja Na Viśva Samāya,  
Ṛṣi Muni Sura Kinnara Jaśa Gāya;  
Lāge Pām̐va Raṅka Aru Rāya,  
Ānanda Ura Nhāyo!!.....Cintā. 2.

Kīno Bana Audumbara Bāsa,  
Khele Āpahī Āpe Khāsa;  
Dekhe Jagalīlā Udāsa,  
Amṛta Rasa Pāyo!!.....Cintā. 3.

Baranana<sup>1</sup> Kara Kara Thāke Beda,  
Sarana<sup>2</sup> Carana Śvāna Bana Leta;  
Bhāge Darasanase Saba Kheda,  
**Raṅga** Sudaṅga Bhayo!!.....Cintā. 4.



1. Discription. 2. Refuge.

## 62. MAIM TO BETHĀ GURUPADA

- I have set at the lotus-feet of the master. Why should I worry now? .....**Refrain.**
- Lord Datta, the sky clad, is the only saviour. He is the One who lifts even a sinner. He is an Ascetic (Yogi). He has renounced worldly things. He keeps walking around and sings a song of the Almighty in the world. He awakens all the fourteen worlds. My mind is attracted towards Him! .....**1**
- His luster is over spreading and cannot be contained even in the universe. He is being worshipped by all kinds of souls, sages, seers, kinnara, (Demi-Gods), devas etc. Rich or poor everyone bows at His feet. I am overwhelmed with joy. ....**2**
- You stay under the tree named Audumber in the forest. You enjoy within yourself keeping away from the world and look towards the world with detached-spirit. Understanding thus I drank the nectar. ....**3**
- Scriptures like Vedas are tired of describing you (but failed to do full justice) and they took your shelter in the form of dogs sitting at your lotus feet. Your realization has removed all griefs and the soul has taken aghast!! .....**4**



## 63. MANA C'ODA DE KAPAṬA

(Rāga-Kāliṅgaḍo, Tāla-Kaḥeravā)

Mana C'oda De Kapaṭa Haripada Bhaja Re!.....Refrain.

Kalimalatāraka Bhavabhaya-hāraka,

Śvāsa Śvāsa Mana Ehi Raṭa Re!.....Mana. 1.

Eba Parāī Kyom̄ Dekhata Hai?

Maila Bhaṛyo Nija Citta Haro Re!.....Mana. 2.

Upa To Baka Haṁsa Banyo Hai,

Bhītara Kāma Harāma Bharo Re!.....Mana. 3.

Do Dina Kara Le Camana Divālī;

Ākhara Holi **Raṅga** Jale Re!!.....Mana. 4.



## 63. MANA C'ODA DE KAPAṬA

Oh Mind! Give up deceitfulness and worship  
the Lotus feet of the Lord. ....Refrain.

He is the only saviour from the dirt, muck,  
rubbish of this Iron Age (Dark Age of Vices)  
and He is the remover of worldly fears; so  
chant His name at every breath. ....1

Why do you find faults or see the short  
comings of others? Remove the dirt/muck from  
your own mind. ....2

You are like a crane pretending to be a  
swan! Internally you are full of worldly  
desires and attributes. ....3

You may enjoy the life for a couple of days  
but there-after at the end, there will be  
mental torments owing to anxieties and  
restlessness! ....4

## 64. MANA MAṚKAṬA RE!

Mana Maṛkaṭa Re! Kema Bhamē C'e  
Nita Nita Nūtana<sup>1</sup> Ḍāḷīe?  
Sukha Śamaṇum Re, Leśa Na Emām,  
Kaḷathī Andara Bhāḷīe..... Refrain.

Jema Jema Ramāḍum Hurū Tujane,  
Tema Tema Pacāḍe Tum Mujane,  
Faṭa Faṭa Re Na-Gaṇā<sup>2</sup> Faṭa Tujane!.....Mana. 1.

Viṣayataṇī Ā Vāḍī Rūpāḷī,  
Faḷa Puṣpothī Sabhara Nihāḷī,  
Bhāna Gayo Tum C'ekaja Bhūḷī.....Mana. 2.

Uparathī Amṛtasama Ope,  
Māmhe Zera Halāhala Dīpe,  
Hātha Kaṇṭaka-Bīja Kyama Rope?.....Mana. 3.

Vana C'oḍī Vanamāḷī Ḍhumḍhe,  
Je Māge Te Āpe Momḍhe,  
Caḍha Niṣkāmataṇe Varaghoḍe.....Mana. 4.

Kāma-Kirāte<sup>3</sup> Jāḷa Bicāvī,  
Mūḍha Tane E Ati Mana Bhāvī,  
Kām Hāthe Hīrakaṇī Khāvī?.....Mana. 5.

Śī Rīte Tujane Samajāvum?  
Viṣaya-Kefa Hā! Kema Bhūḷāvum?  
Divya Auṣadhi Kyāmthī Lāvum?.....Mana. 6.

Gñāna-Sudhārasa Bunda Pie Jo,  
Moha-Dhundha<sup>4</sup> Kṣaṇamām Nisare To,  
Maṛkaṭa <sup>5</sup>Mohana **Raṅga** Bane To!!.....Mana. 7.



1. New. 2. One who Forgets the obligation. 3. Hunter. 4. Dimness. 5. Lord Almighty.

## 64. MANA MARĪKATA RE!

Oh monkey-like mind! Why do you jump on a new branch everytime? There is not the slightest happiness in a dream. You should intelligently look inward. ....Refrain.  
 The more I entertain you, the more you strike me violently. Shame oh ungrateful one, shame on you! .....1  
 This world-garden is very beautiful, seeing it full of flowers and fruits, you have totally lost your senses. ....2  
 Outwardly (this garden) shines like nectar but inwardly there lies deadly poison. Why do you sow thorny seeds with your own hands? ..3  
 You leave the forest and search for the deity of the forest (Kṛṣṇa). He would fulfil your wants of any kind; you start your procession riding the horse of detachment. ....4  
 The cupid hunter (desire) has spread the net and oh fool! you liked it too much; why do you yourself eat diamond dust (which can cause death)? .....5  
 How shall I explain to you? How shall I make you give up the intoxication of the sensual pleasure? From where shall I get for you the divine medicine? .....6  
 If you drink just a drop of the nectar of knowledge, it dims the illusion, which vanishes within a moment and (you oh monkey-like mind!) will turn out to be the embodiment of the Lord!! .....7



## 65. MANUVĀ DHARĪ LE

- Manuvā Dharī Le Dharathī,  
Prabhunum Pyārum Dhyāna...Refrain.
- Manuṣya-Deha Ā Niirmaḷa Maḷīo,  
Daśa Indriya Sohāya,  
Paḍe Nahi Tyām Lagī Paraṇī Le,  
Kām Khālī Raṇḍāya?...Manuvā. 1.
- Dāma Dīkarā Dāra<sup>1</sup> Na Āvai  
Anta Same Ko Kāma,  
Vāḍī-Vajīfā Baṅgalā Meḍī,  
Ākhara Khālī Harāma...Manuvā. 2.
- Koṇa Jīvaḍā Kyāmthī Āvyo,  
Ākhara Jāvum Kyāmya?  
Jīvatām Prāṇī Śodha Karī Le,  
Antara Ūjaḷum Thāya...Manuvā. 3.
- Cāra Divasanī Śvāsa-Sagāī,  
Mota Sātha C'e Bātha,  
Jāga Jīvaḍā Moha-Nindathī,  
Nahi To Ghasase Hātha...Manuvā. 4.
- Santa-Caraṇamām Mastaka Mūkī,  
Nita Harinum Dhara Dhyāna,  
Jāṇe Nirāmaya Ātama Othe,  
Sadguru Khole Sāna !...Manuvā. 5.
- Jāṇe Te Nāce Ānande,  
Bījā Khattā Khāya,  
Holāmāmthī Cūle Pesī,  
**Raṅga** Rākha Thai Jāya!...Manuvā. 6.



1. Wife. 2. Without the disease in the form of birth and death.

## 65. MANUVĀ DHARĪ LE

Oh man (with mind) contemplate from the very beginning the affectionate name of the Almighty. ....Refrain.

You have got this pure human body which shines with ten senses. Be wedded (with the Almighty) before it passes away (Lit. falls). Why become a widow unnecessarily? .....1

Wealth, Woman and Children- none will be useful at the time of death. The landed property, Farms, Orchards, Bungalows, Multistoreyed buildings are useless and ungratifying at the end. ....2

Oh man (Lit. soul)! From where have you originated and where are you going at the end? These should be found out oh dear! while you are living so that the inner soul may shine. ....3

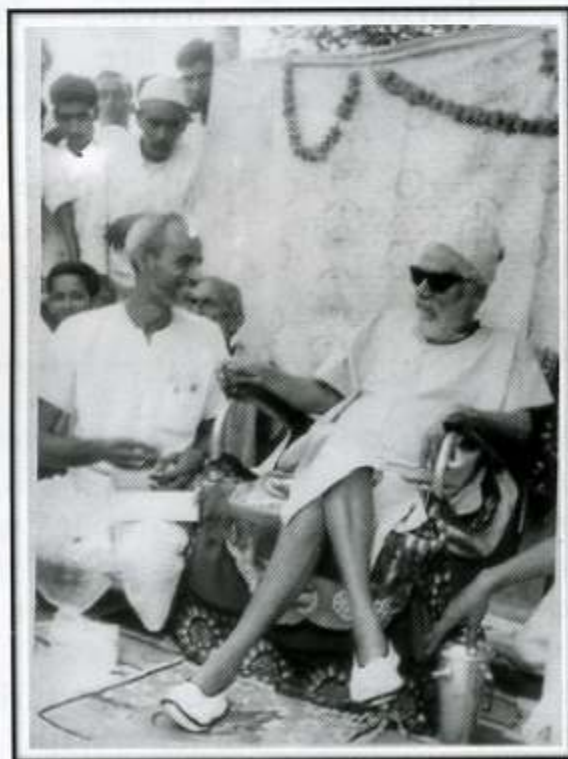
Your relationship with the breath is only for four days (i.e. for a short time), (afterwards) one has to combat with death. Oh man! Awake from the state of illusion, otherwise you will have to repent. ....4

Meditate on Hari, the Lord, daily bowing down at the feet of saints. With their help

## Avadhūti Ecstasy

you should know the healthy (i.e. without disease in form of life and death) Atma (self). Sadguru (The divine preceptor) exposes the intelligence (for that). .....5

Those who know (= experience) Him would dance with joy and others suffer a loss. It would be like entering into burning fire from a partially extinguished state and turn into ashes. Oh **Raṅga!** (My Soul) know the Almighty well and escape from the cycle of Birth and Death. ....6



## 66. MĀRĀ HAIYĀ KERO HĀRĀ

(Rāga-Miśradarabārī Kānaḍo, Tāla-Kaheravā)

Mārā Haiyā Kero Hāra, Datta Eka Avadhūta!  
Eka Avadhūta, Datta Eka Avadhūta!...Refrain.

Bhaktonām Saṅkaṭa Joi, Smaratām Āve Je Dhāi,  
Evo Ko Bījo Dayāḷa?  
Datta Eka Avadhūta!!.. Mārā. 1.

Tyāgīnā Tyāga Ṭakāve, Bhogīnā Bhoga Tyajāve,  
Amara Dāna Denāra,  
Datta Eka Avadhūta!!.. Mārā. 2.

Nirguṇatā Nijanī C'odī, Pāse Nā Rākhī Koḍī;  
Diṭho Viśvam̄bhara Tāra,  
Datta Eka Avadhūta!!.. Mārā. 3.

Jotām Veṣa Jogīḍāno, Dāne Mhe-Rāmaṇa<sup>1</sup> Dayāno;  
**Raṅga** Alaukika Sāra,  
Datta Eka Avadhūta!!.. Mārā. 4.



1. The great ocean.

## 66. MĀRĀ HAIYĀ KERO HĀRĀ

- Lord Datta Avadhūta is the only One, a necklace of my heart! .....**Refrain.**
- He is so kind that instantly when He is remembered he rushes to rescue His devotees who are in trouble. Who else is so compassionate like Him? He is the One, Datta Avadhūta! .....**1**
- He sustains the renunciation of the monks. He inspires the pleasure seekers to go on the path of renunciation. By His grace only one can attain immortality. He is the One, Datta Avadhūta! .....**2**
- Though attribute-free He is here to sustain the world, gives everything unreservedly. He is the One, Datta Avadhūta! .....**3**
- Though dressed like a beggar-ascetic, He is an ocean of compassion in the form of mercy in munificence. He is the essence of all existence. He is the One, Datta Avadhūta! ...**4**



## 67. MARĪ TO GAYUM̐ RE

(Rāga-Māṇḍa, Tāla-Kaheravā)

Marī To Gayum̐ Re Mṛtyu, Marī To Gayum̐!  
Hāya Hāya Jamaḍā! Mṛtyu Marī To Gayum̐!..Refrain.

Pāñce Sahiyārum̐ Kīdhum̐,  
Vecyum̐ Līdhum̐ Vaḷī Dīdhum̐,  
Jūdārum̐ Ante Kīdhum̐,  
Temām̐ Mārum̐ Śum̐ Gayum̐!..Hāya. 1.

Mojām̐ Dekhī Lalacāyo,  
Khobo Bharī Levā Dhāyo,  
Mojum̐ Mūkī Pāṇī Pāyo,  
Temām̐ Vyārtha Kām̐ Raḍum̐...Hāya. 2.

Kārīgara Koḍe Āvyo,  
Mīṭhalaḍe Mīna<sup>1</sup> Banāvyo,  
<sup>2</sup>Sindhu Jai Anta Samāyo,  
Temām̐ Konum̐ Śum̐ Gayum̐?...Hāya. 3.

Vāyu Thai Thira<sup>3</sup> Bharāyo,  
Vege Cañcaḷa Thai Dhāyo,  
Āmsunum̐ Nabha-Dṛg<sup>4</sup> Tethī,  
Ṭīpum̐ Śum̐ Khaṛyum̐?...Hāya. 4.

Sūraja Dhanu-Raṅga Dikhāyo,  
Kṣaṇa Kṣaṇa Jana-Mana Nacavāyo,  
Raṅge Jaī **Raṅga** Samāyo  
Temām̐ Khoṭum̐ Śum̐ Thayum̐?...Hāya. 5.



1. Fish. 2. Ocean. 3. Steadily. 4. Eye of the sky.

## 67. MARĪ TO GAYUM RE

- Lo! the death is dead. Lo! the death is dead!  
Lo! oh God of death! the death is dead!!  
.....Refrain.
- The five (elements) joined in partership. They sold, they accepted and they gifted away. At the end they separated. What have I lost in it? .....1
- (I was) tempted on seeing the waves and rushed to take them in the cavity of my palms. Lo! I got water instead of waves so why should I weep unnecessarily? .....2
- An artist arrived with inspiration. He created fish from salt. At the end it was one with the ocean. What is lost in it and by whom? .....3
- The drop of water, got transformed into air was hidden steadily and being restless rushed speedily. From the eyes of the sky did a tear drop fell down? .....4
- The Sun showed the rainbow-colours. For some moments people started dancing at the sight with joy. At the end color merged into the color. (Soul merged into the Self) What is wrong in it? .....5



## 68. MERO DATTA DIGAMBARA

(Rāga-Kāfī, Tāla-Dīpacandī)

Mero Datta Digambara Eka Hī Tāranahāra....Refrain.

Guru-Carana-Raja Mero Tīratha,

Ehi Gaṅga Aghahāra<sup>1</sup>....Mero. 1.

Gurukañja-padadhyāna<sup>2</sup> Snāna Mama,

<sup>3</sup>Sandhyā Tarpaṇa Sāra....Mero. 2.

Svādhyāya Guru-Guṇa-Samkīrtana,

Sevā Tapa Kalitāra<sup>4</sup>....Mero. 3.

**Raṅga** Gurubina Koi Na Tero,

Viṣaya Viṣarī<sup>5</sup> Vikhāra<sup>6</sup>....Mero. 4.



## 68. MERO DATTA DIGAMBARA

- Lord Dattātreyā (Digambar = the skyclad, free of desires) is the only saviour of mine! .....**Refrain.**
- Just a speck of dust of the Lotus Feet of my Master is my place of pilgrimage. It is the holy water of the Ganges, a destroyer of all sins. ....**1**
- Meditation at the Lotus Feet of my holy Master is my bath; It is the essence of all my rituals. ....**2**
- Worshipping the qualities of the Master is my, daily ritual, chanting of Lord's name, my penance. His service is the only saviour in these evil times of Kaliyuga, the Dark Age (the Age of vices). ....**3**
- Oh **Raṅga** (the Mind)! Except the Master, no one is yours! Wordly objects are all like poisonous snakes. ..**4**

1. Destroyer of sins. 2. Meditation on the Lotus-feet of the Master (Guru). 3. Daily prayer or repeated chanting of the name of a deity. 4. (i) Saviour in Kali age (ii) Saviour in the struggle of Soul and God. 5. Poisonous. 6. Serpent.

## 69. MOHE DATTA-DARASA KĪ ĀSA

(Rāga-Jogiyo, Tāla - Dīpacandī)

- Mohe Datta-Darasa Kī Āsa,  
Koī Milāvo Re!....Refrain.
- Oḍhe Vyāghāmbara Kaupīna,  
Kāmdhe Zolī Dayāghana Līnha;  
Hāṭhamerṁ Māla Triśūla Dhara Dīnha,  
Bhakta - Uddhāraka Jo!....Koī. 1.
- Jaṅgala Bastī Jāko Samāna,  
Baiṭhe Kabhī To Jāke Smaśāna;  
Khele Saṅga Gauvā Aru Śvāna,  
Prema - Samundara Jo!....Koī. 2.
- Sohe Aṅga Bhabhūta Sudhauta,  
Pahene Pāmva Khaḍāva<sup>1</sup> Supūta<sup>2</sup>;  
Sirape Kesa Jaṭila Abadhūta,  
Jñāna Pilāvata Jo!!....Koī. 3.
- Jaḍa Unmatta Piśācaka Bāla,  
Jisako Dekhata Kāmpe Kāla;  
Māyā Mamata Hota Behāla,  
Raṅga Sumaṅgala Jo!!....Koī. 4.



1. Sandles. 2. Very very pious.

## 69. MOHE DATTA-DARASA KĪ ĀSA

I am very eager to have a glimpse (Darśana) of Lord Dattātreya. Anyone, please help me to find Him! .....Refrain.

He has a tiger-skin cover on his body and a loin-cloth. He has a bag on his shoulder and is very merciful.

He holds a trident and a rosary in His hands which are symbolic to allieviate the devotees from their worldly miseries. ....1

He enjoys everything equally, whether it's a forest or a society. Sometimes he even sits in a cemetery. He plays with cows and dogs. He is truly an ocean of Love! .....2

His clean body shines with ash smeared on it. He wears holy wooden sandals. He has matted hair on His head. He is an Avadhūta and a preceptor of knowledge. ....3

He appears inert, crazy, devilish or like a child. Upon seeing Him, even Death starts shivering. Attachments and Desires are in a miserable condition with Him. He is completely holy (sumaṅgala **Raṅga**)!! .....4



## 70. MUKHASE HARI HARI BOLA

Mukhase Hari Hari Bola, Pāpīḍā Prāṇi,

Mukhase Hari Hari Bola...Refrain.

Dhana Jobana Kac'u Kāma Na Āve, (2)

Rāma Ratana Tuṁ Tola...Pāpīḍā. 1.

Bāhira Dṛṣṭi Bandha Karī Tuṁ (2)

Antara-Dṛṣṭi Kholā...Pāpīḍā. 2.

Viṣaya Viṣama Rasa Ḍhoḷa Jamīmpe (2)

Rāma Amīrasa Ghoḷa...Pāpīḍā. 3.

Raṅga Kahe Sūṇa Sūṇa Ratanajī (2)

E Viṇa Jīvana Fola...Pāpīḍā. 4.



## 70. MUKHASE HARI HARI BOLA

- Chant the Almighty's name (Hari, Hari) oh sinful creature! Chant Hari Hari. ....Refrain.
- Wealth and youth are of no use. May you purchase (Lit. weigh) the Gem of Rāma. ....1
- Closing the eyes outwardly i.e. ignoring the outside world, open the inward sight. ....2
- Throw the deadly sensuous juice on the earth and ponder over the nectar of Rāma. ....3
- Oh Ratanjī! listen, to what 'Raṅga' says, Without (Hari's name) whole life is a waste! 4



## 71. NĀ DOSTA DUŚMANA KOĪ

(Rāga-Gazala, Tāla-Kaheravā)

Nā Dost Duśmana Koī Hamārā;  
 Hama Sadā Nihsaṅgī Hai;  
 Saccidānanda Hama Hī Pyāre,  
 Brahma Kevala Hama Hī Hai..... 1.

Sātavem̄ Āsmāna Para Hai,  
 Takhta Nirguṇa Hamahīkā;  
 Bina Tāra Tambūra Om Bajāke,  
 Hama Hamahīmer̄ Masta Hai..... 2.

Nā Rāta Hai Nā Dina Hai,  
 Haradama Hai Nirañjana Rośanī;  
 Nā Śoka Hai Nā Moha Hai,  
 Hai Śānti Eka Sanātanī..... 3.

Hindu Musalamīna Pārasī,  
 Khristī Kaho To Hama Hī Hai;  
 Nā Nāta Hai Nā Jāta Jai,  
 Nā Bāta Hai, Vahām̄ Hama Hī Hai..... 4.

Nā Janma Hai Nā Mṛtyu Hai,  
 Nā Bandha Hai, Nā Mokṣa Hai;  
 Jo Hair̄ So Hama Hair̄ Nā Judā Hai,  
 Ādama Khudākī Jāta Hai..... 5.

Jūthe Jahām̄ke Raṅga Hai,  
 Nā Mair̄ Na Tū, Saba Hai Fanā,  
 Hai Jyom̄kā Tyom̄ Soham̄ Sadā,  
 Nā Eka Miṭa Dusrā Banā!..... 6.

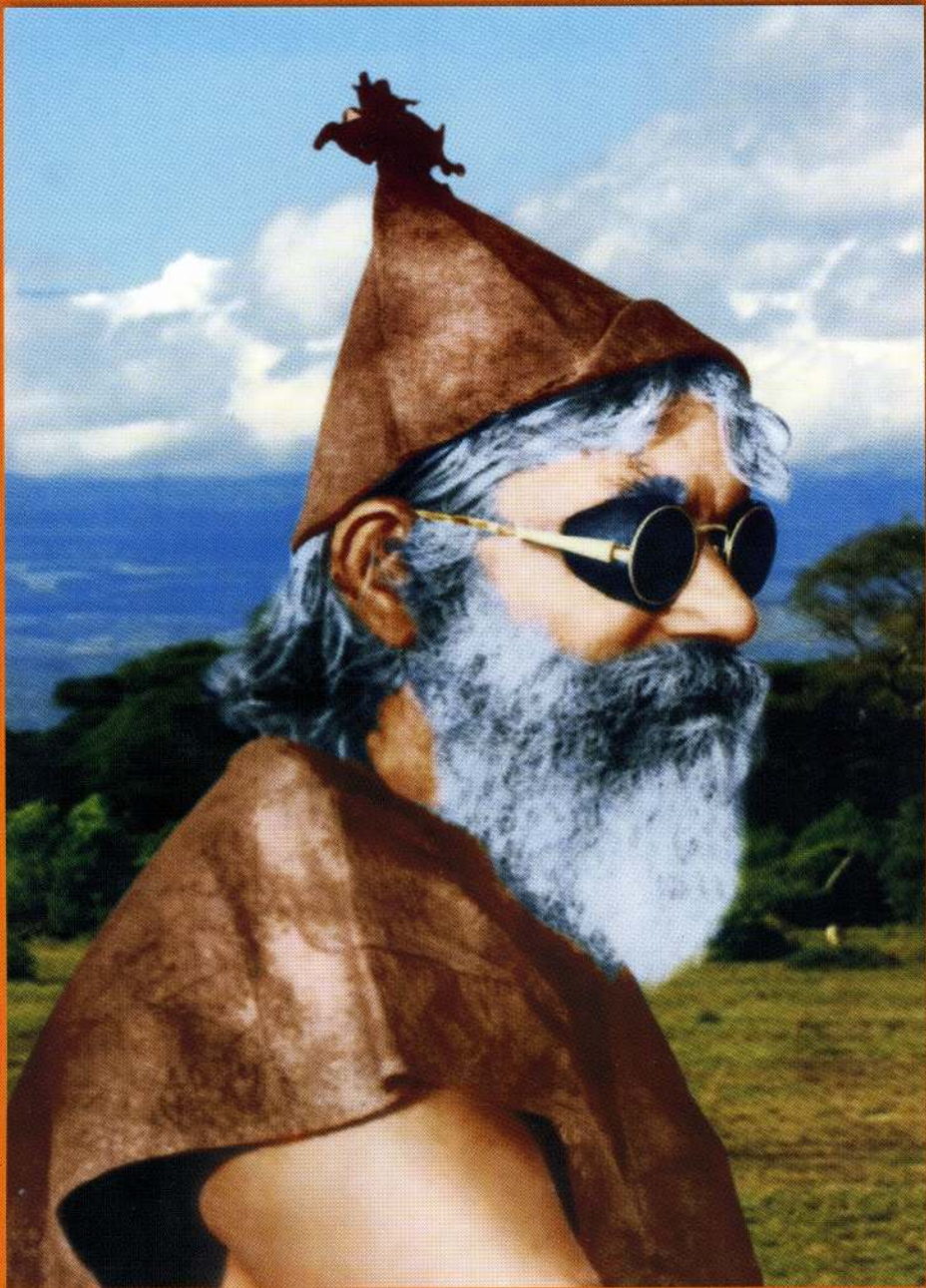


## 71. NĀ DOSTA DUŚMANA KOĪ

- I have neither friends nor foes. I am always unattached. Oh Dear one! I am the Existence, the Consciousness, and the Bliss absolute. ..1
- I am at the seventh Heaven; It is a seat beyond attributes. I am in ecstasy within playing 'OM', on the stringless musical instrument Tambūra. ....2
- There is neither night nor day, there is always unstained faultless illumination. There is neither sorrow nor attachment there is only permanent eternal peace. ....3
- I am the Hindu, the Muslim, the Parsi, the Christian! Whatever you may call me. I have no caste, no creed, no quarrels about anything. There is only 'I'. ....4
- There is neither birth nor death, neither bondage nor liberation; Whatever there is it is I- no difference; a Man belongs to God. ...5
- Worldly pleasures ('Raṅga') are all false. There is neither I nor you. Everything is perishable. 'I am That' only exists eternally. 'That' one never disappears into two! .....6







## 72. NĀMA-SUDHĀRASA

(Rāga-Zīṃzoṭī, Tāla-Kaheravā)

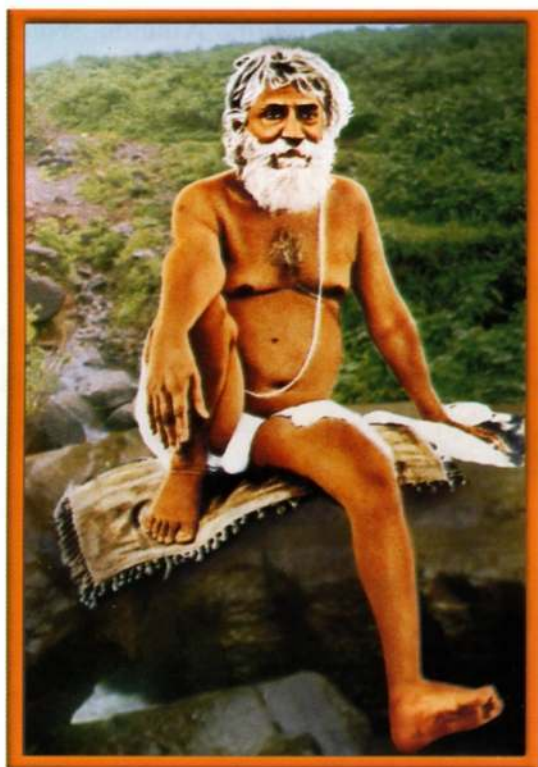
- Nāma-sudhārasa Je Jana Cākhe,  
Kāḷa Na Āve Pāse Re;  
Sūrajanuṃ Ajavāḷuṃ Thātām,  
Zaṭa Andhāruṃ Nāse Re....Refrain.
- Khaṭarasa Sevī Khaṭane Poṣe,  
Ante Raḍī Raḍī Maratā Re;  
Bhajana-Sudhā-Rasa Ānanda Āpe,  
Sahu Duhkha E C'e Haratā Re!...Nama.1.
- Santa Mahantanuṃ Jivana E C'e,  
Dukhiyāṃno Visāmo Re;  
Bhavarogīnuṃ Osaḍa Moghuṃ,  
Kīmiyo Kīmatī Jāṇo Re....Nāma.2.
- Je Pīe Te Farī Nava Āve,  
Bījuṃ Kai Nava Bhāve Re;  
Duniyāmām Duniyāthī Nyāro,  
Ko Tole Nava Āve Re....Nāma.3.
- Śoka Moha Santāī Jātām,  
Ānanda-Aṇava<sup>1</sup> Rele Re;  
Āpa Mahīm Samarasa Thai Sādhu,  
Āpa Viṣe Nita Khele Re....Nāma.4.
- E Lajjata Sanakādika Jāṇe,  
Jāṇe Nārada Jogī Re;  
Śuka Uddhava Tuṃbara Ṛṣi Jāṇe,  
Śiva Kailase Bhogī Re....Nāma.5.
- Vraja-Vanitā<sup>2</sup> Vara<sup>3</sup> Rasa E Jāṇe,  
Rasavanti<sup>4</sup> Ko Jogaṇa Re;  
**Raṅga** Abhāgī Maṭakām Māre,  
Dvāre Prabhu Tuja Māgaṇa Re....Nāma.6.

## 72. NĀMA-SUDHĀRASA

- One who tastes the nectar of the Lord's name has no fear of death. As the Sun starts shining, darkness immediately disappears. .Refrain.
- One who pampers the body and senses by enjoying dainty dishes, dies weeping and repenting at the end. The nectar of devotional songs gives delight and alleviates all miseries. ....1
- It is the life of the saints and the heads of religions. Its a refuge or a peaceful place for those who are miserable. It is a precious medicine and a priceless elixir to remove the ailments of worldly ignorance or attachment to worldly pleasures. ....2
- One who drinks the nectar of the Lord never returns to the world. (i.e. he has no rebirth). Nothing else, except God's Name, pleases him. He is in the world but not of the world; Nobody can be compared with him. ....3
- When the feeling of sorrow and attachment no more exist the ocean of delight and happiness spreads extensively. He is evenly one with the Self and thus a saint; he remains in tune with the Self every moment. ....4

Sanaka and other Yogies like Nārada, Śuka, Uddhava, Tumbura and Kailāsavāsī Lord Śiva, they all enjoy the ecstasy in chanting the Name of God. ....5

The best of the cowherds women of Vraj (Vrindāvan) devotees of Lord Kṛṣṇa have tasted the divine sentiment of love of the Lord Kṛṣṇa; so also the yoginis have understood the divine-love sentiment. An unfortunate individual soul ('Raṅga') is just blinking! Oh Lord! He is a beggar at Thy door. ....6



## 73. PAHERĪ LĪDHĀ VĪMṬALĀ

Paherī Līdhā Vīmṭalā, Tārā Ho Ambe,  
Māḍī, Tārā Ho Ambe;  
Koṇa Kāḍhe Āmkha Sāme,  
Kāḷa Jyām Kampe?...Refrain.

Śumbha Niśumbho Kāmādika Sau Joine Trāse,  
Māḍī Joine Trāse;  
Mahisāsura Agñāna Bāpaḍum  
Muṭṭhī Dai Nāse....Paherī. 1.

Joi Tārum Mukhaḍu Haiyum Ānande Nāce,  
Māḍī Ānande Rāce,  
Riddhi Siddhi Hātha Joḍi,  
Bāraṇe Yāce....Paherī. 2.

Nita Nūtana Śum Rūpa Tārum Koṭi Ravi Rāje,  
Māḍī Koṭi Śaśi Rāje;  
Doḍe Simhe Vījaḷī Vege,  
Bhaktone Kāje....Paherī. 3.

Rākha Raṅga Ā Kaṭokaṭimām, Saṅkaṭa Nivārī,  
Māḍī Saṅkaṭa Vidārī;  
Śaktipāta Karī Bhāratamām,  
Ripudala Saṁhārī.....Paherī. 4.



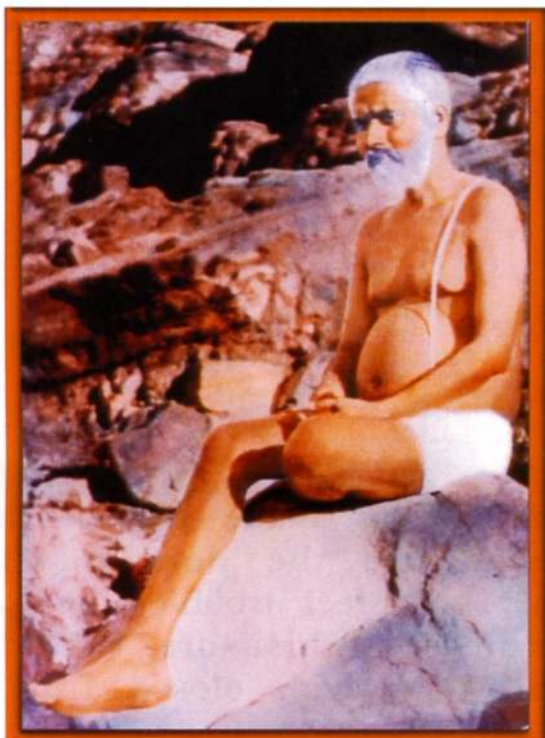
### 73. PAHERĪ LĪDHĀ VĪTĀLĀ

[This prayer's background is the Indo-China war of 1962. Reverend Śrī Raṅga Avadhūtājī being a true patriot (who in his youth had taken part in the Quit India movement and left his college studies at the call of Mahatma Gandhi) prays on behalf of all of us to the mother Goddess Āmbicā when he visited the famous shrine near Mount Abu in Rajasthan, a pilgrimage place on the border of Gujarat state. The prayer also touches a mythology of the Śākta-sect. Reverend Raṅga Avadhūtājī interprets the characters of Śumbha, Niśumbha, Mahiṣāsura, Riddhi-Siddhi and the lion in such a way that the prayer, from its physical plane gets lifted to a spiritual dimension.]

- I have put on your rings, Oh Mother Goddess Āmbicā! So, now who would dare to look at me with angry eyes, when the deity of death itself is trembling! .....Refrain.
- Your shelter has made the passions, desires, vices, who are the demons like Śumbha, Niśumbha, now feel troubled and an ignorance like helpless Mahiṣāsura would run away with fear. (Lit. with closed fists.) .....1

## Avadhūti Ecstasy

- Looking at your beautiful and sweet face, Oh Dear Mother! my heart starts dancing with joy and happiness. Riddhi and Siddhi beg at your door with folded hands. ....2
- You appear daily in a beautiful new look which shines like millions of Suns and Moons. For the cause of devotees you run to their rescue at a lightning speed, riding on a lion..3
- Inspiring spirit of Indians and destroying the troops of the enemies, oh mother! You help us in this crisis and save us from this calamity. ....4



## 74. PRABHU PARAKHYĀ

(Rāga-Miśra Kāfī, Tāla-Dīpacandī)

(Gazala)

Prabhu Parakhyā Hṛde Jeṇe,  
 Fare Bhamato Jage Śāne?  
 Pīdhum̄ Ākaṇṭha<sup>1</sup> Amṛta Te  
 Kare Kāñjī Vṛthā Śāne? ...Refrain.

Maḷī Vaṭavṛkṣanī C'āyā,  
 Nidāghe<sup>2</sup> Tāḍa Kām̄ Dhūm̄dhe?  
 Bharyā Koṭhāra Ratnonā,  
 Gṛhe Kām̄ Pattharo Foḍe? ...Prabhu. 1.

Gṛhe Suradhenu<sup>3</sup> Kām̄ Doḍe,  
 Gṛho Gṛha Takrane Māṭe?  
 Vahe Gaṅga Nijāṅgaṇamām̄,  
 Bhame Kūve E Śā Māṭe? ...Prabhu. 2.

Śarada Pūnamataṇī Rāte,  
 Akairmī Āgiyo Khoḷe;  
 Thavā Ūjāsa Āṅgaṇamām̄,  
 Bapore Dīpa Prajvāḷe! ...Prabhu. 3.

Na Śodhe Mora Citāro,  
 Kadi Pika<sup>4</sup> **Raṅga** Tambūro;  
 Kṛtākṛtathī Pare Besī,  
 Nihāḷe Khalkanī Ro Ro! ...Prabhu. 4.

Khuśāmata Māḷīnī Kadi Nā,  
 Kare Vasanta Vanamāḷī!  
 Nijānande Fare Avadhūta,  
 Daīne Motane Tāḷī! ...Prabhu. 5.



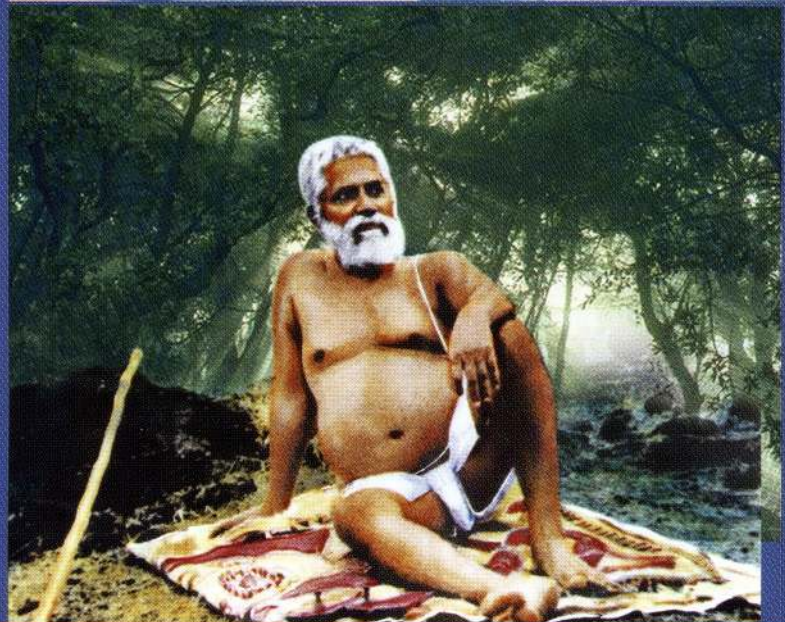
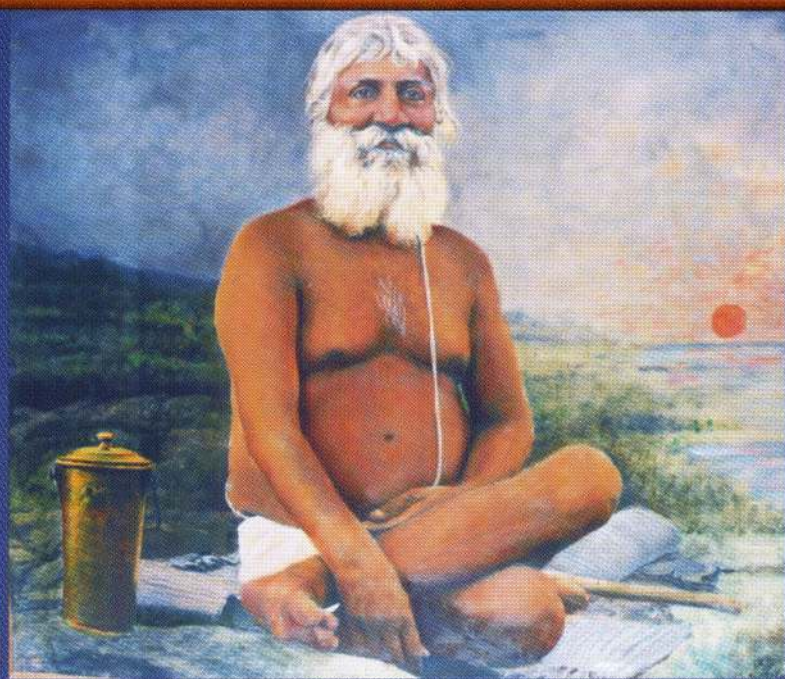
1. Upto the throat. 2. In summer. 3. Wishfulfilling cow. 4. Cuckoo.

## 74. PRABHU PARAKHYĀ

- One who has recognised the Almighty at heart, why should he wander about in the world? If one has had brimful of nectar to drink, why should he unnecessarily prepare gruel? .....**Refrain.**
- If one has found shelter under a banyan tree, why should he search for a palm-tree in Summer? If one has a treasure of gems at home, why should he be engaged in breaking stones? .....**1**
- If one has a wish-yielding holy cow at home, why should he run from door to door to get some buttermilk? One who has the river Ganges flowing through his courtyard, why should he go to a well to fetch water? ..**2**
- On a bright full-moon day only an unfortunate one would look for a glow-worm! Such a being would light a lamp to illuminate his courtyard at noon. ....**3**
- A peacock never goes to search for a painter! A cuckoo never goes for the 'colorful' musical string instrument, Tamburā. Similarly keeping away from doing and non-doing, an enlightened person would keep witnessing the cries of the world. ....**4**
- A Sylvan Deity (God of the spring) would never flatter a gardener. Avadhūta keeps on moving fearlessly in the self ecstasy, with no concern about death. ....**5**









The body can be thought of as a Tambour, a musical stringed instrument. The mind can be thought of as a rosary. The breath can be thought of as a Been, another musical stringed instrument.

Involving these three, one should remember God, morning and evening, or day and night. Thereby one will be free from the bondage of birth and death cycle. Here the saints like Vālmikī, Śaṅkara, Nārada, Mīrā, Nāmadevaji, are referred to as examples of persons who became free of bondage by remembering God all the time.

Again another metaphor is used to describe that the deity or the Almighty that is worshipped by the individual is not outside, but within one's own self. It is said that the deity Rāma's birth place was Ayodhyā, and that Kṛṣṇa's kingdom was at Dwārikā. But Rev. Raṅga Avadhūtājī interprets that the devotee's body itself is Ayodhyā and Rāma is one's Own-self. In the same way the body is Dwārakā and the soul within is Kṛṣṇa Himself. The body has nine gates and the tenth one is the seat of Rāma/Kṛṣṇa.

In the name of religion people fanatically fight and remain quarreling. Rev. Raṅga Avadhūtājī is against such quarrels. On the strength of his experience he asks us to be above duality and nonduality and expects us to forget all forms and associations or attachments.



## 76. RAHĪ NA SUDHABUDHA

(Rāga-Bhīmapalāsa, Tāla-Tritāla)

Rahī Na Sudhabudha Tanakī Sakhīrī!....Refrain.

Gai Thī Maim Māhuragaḍha Pe,  
Datta Digambara Dekyo Rī!....Rahī. 1.

Vyāghāmbara Āsanamaṇḍita C'abī,  
Dekhī Bhai Matavālī Rī!!....Rahī. 2.

Vadanakānti Dekhī Vidhu<sup>1</sup> Lājata,  
Mukha C'upāvata Bijalī Rī!....Rahī. 3.

Jaṭā Jūṭa Jaisī Āgīkī Jvālā,  
Bhai Rākhā Tana-manakī Rī!....Rahī. 4.

Kyā Dekhyo Kac'u Kaḥyo Na Jāvata,  
Eka **Raṅga** Bemūrata<sup>2</sup> Rī!....Rahī. 5.



1. Moon. 2. Formless.

## 76. RAHĪ NA SUDHABUDHA

- Oh my friend (mind)! I have lost all awareness of the body! .....Refrain.
- I had gone to Māhuragaḍha where I saw the skylad Datta! .....1
- I was intoxicated with delight on seeing Him in a yogic posture wearing a tiger skin-garment! .....2
- The moon felt belittled by the extraordinary brightness of His face. Even lightning hid her face! .....3
- His matted hair looked like flames of fire and my body and mind were reduced to ashes at the sight of Him. ....4
- I am not able to describe what I saw: It was The only formless One '**Raṅga**' (Oneness with the infinity.). .....5



## 77. RE MANA! MASTA SADĀ

(Rāga-Kedāra; Tāla-Tritāla)

Re Mana ! Masta Sadā Dila Rahanā,  
 Āna Paḍe So Sahanā.....Refrain.

Koi Dina Kar̄mbala, Koi Dina Am̄bara,  
 Kabhu Digam̄bara Sonā;  
 Ātmā-Naśemem̄ Deha Bhūlāke,  
 Sākṣī Hokara Rahanā.....Re Mana! 1.

Koi Dina Ghī-Guḍa Mauja Uḍānā,  
 Koi Dina Bhūka<sup>1</sup> Sahānā;  
 Koi Dina Vāḍi, Koi Dina Gāḍi,  
 Kabhu Masāṇa Jagānā.....Re Mana! 2.

Koi Dina Khāṭa-Palaṅga Sajānā,  
 Koi Dina Dhūla Bic'aunā;  
 Koi Dina Śāha Bane Śāhomke,  
 Kabhu Fakīrā Dīnā.....Re Mana! 3.

Kaḍuā Mīṭhā Sabakā Sunanā,  
 Mukha Amṛta Barasānā;  
 Samaja Duhkha-Sukha Nabha-Bādala Sama,  
**Raṅga** Saṅga C'udānā.....Re Mana! 4.



1. Starvation.

## 77. RE MANA! MASTA SADĀ

- Oh Mind! Always be carefree. Whatever the situation may be, you should tolerate it. **Refrain.**
- Some day a blanket, some day a silken cloth, some day you'll sleep uncovered, You should get intoxicated in the self-state being only, a witness one may live. ....1
- Some day you have sweets (prepared in purified butter and jaggery) to relish, some day you starve; Some day you may be wealthy having an estate and a car, some day may awake in a cemetery. ....2
- Some day a bed lavish with all the comforts, some day a bed of earth! Some day an Emperor of Emperors, some day a poor mendicant! ....3
- Always listen to everything, bitter or sweet, agreeable or not, but speak always with grace Lit. shower nectar while talking. A state of happiness or unhappiness is just like a cloud in the sky! You should understand that. '**Raṅga**' the inclinations of the mind should be given up i.e. efforts should be made to remain unattached. ....4



## 78. RUDIYĀMĀM DIVĀ

(Rāga-Tilaka-Kāmoda, Tāla-Kaheravā)

- Rudiyāmām Divā,  
To Ye Akarmī Athaḍātī !.....Refrain.
- Hṛdayanum Koḍiyum, Bhagatīnum Ghī Herī;  
Karma-Dīveṭe Jñānajyoti!.....Rudiyāmām. 1.
- Ghaṇaghaṇa Ghaṇṭā Ne Ḍhamaḍhama Ḍhola Rī,  
Suṇe Toye Nā Suṇantī!.....Rudiyāmām. 2.
- Mandira Mūkīne Masajīda Jātī;  
Phāṇāgokhaliye Bhaṭakātī!.....Rudiyāmām. 3.
- Tīratha Dhyātī Ne Taraveṇī Nḥātī,  
Balā Vaḷagely Nava Jātī!.....Rudiyāmām. 4.
- Paraṇelo Mūkīne Rāṇḍelo Dhyātī,  
Kumvāre Kumvāre Kola Letī!.....Rudiyāmām. 5.
- Thumkīne Satva E C'otarām Khātī!  
Śvāsā Mūkī Letī Pothī!.....Rudiyāmām. 6.
- Bījāne Jotām Pote Khovātī;  
**Raṅga** Ākhare Pasatātī!.....Rudiyāmām. 7.



(Note : A wavering mind gets inclined to various paths for liberation. It is not beneficial. One should have a firm mind to go deep within to seek the Truth.)

## 78. RUDIYĀMĀM DIVĀ

[Note: A wavering mind gets inclined to various paths for liberation. It is not beneficial. One should have a firm mind to go deep within one's ownself to seek the Truth.]

- There is a lamp that's lit in the heart, but the unfortunate mind is focussed elsewhere and is stumbling. ....**Refrain.**
- Let the heart be an earthen vessel to light a lamp. In it, pour the fuel of purified butter in the form of devotion. Keep it with a wick in the form of egoless deeds giving us the light of knowledge. ....1
- The mind ignores the ringing bells and the beating drums. ....2
- It visits a temple and next rushes to a mosque; keeps on wandering from the stone-idols in temples to the empty cornices of the other! ....3
- It thinks of the holy places of pilgrimage and bathes in the holy confluence of three rivers but it can't give up the trouble it's causing itself from roaming. ....4
- Leaving her husband, a lady thinks of a widower and takes promises from every bachelor she comes across. ....5
- Spitting out the kernel, the mind chews the peel. It gives up an easy inbuilt tool of breathing and, instead, relies on scriptures or a holy book. ....6
- Watching others it gets lost and ultimately mind ('Raṅga') repents!! ....7



# 79. SADĀ BHĀJO GURUDEVA

(Rāga-Māḍa, Tāla-Kaheravā)

- Sadā Bhajo Gurudeva,  
Guru Bina Nāhi Koi Apanā!.....Refrain.
- Nāte, Gote, Saba Svārathake,  
Nihsvāratha Gururānā;  
Āpa Samāna Kare Śiṣyanako,  
Deve Pada <sup>1</sup>Nirabānā.....Sadā. 1.
- Kare Lohakā Pārasa Sonā,  
Nahi Pārasa Kara Jānā;  
Nahi Upamā Gurukī Tribhuvanamerṁ,  
Sākṣāt Deva Pic'ānā.....Sadā. 2.
- Pūc'o Paṇḍita Pothī Dikhāve,  
Kāzī Kitāba Kahenā;  
Bole Andhā 'Dauḍo Pic'e'  
Saba Matalabamerṁ Syānā!.....Sadā. 3.
- Kathe Jñāna Aru Kriyā Sikhāve,  
Pakaḍa Dasta<sup>2</sup> Salūnā;  
Ghāṭa Agamape Āpa Caḍhāve,  
Jahām Sāmīkā Thānā.....Sadā. 4.
- Binā Tela Jale Jahām Jyoti,  
Zagamaga Divasām Rainām<sup>3</sup>;  
Āṭhom Jāma<sup>4</sup> Bāje Surabājām,  
**Raṅga** Araṅgī Jānā!.....Sadā. 5.



## 79. SADĀ BHĀJO GURUDEVA

- Worship always the Master; Except Him no one else is ours. ....Refrain.
- Relatives or acquaintances all have selfish motives. Selfless is only the Master, a kinglike person he is! He transforms the disciples to his state and blesses them with liberation. ..1
- With a touch of 'Paras' (a special stone), Iron turns into gold, of course! But iron can never become that Paras! No comparison of the Master can be made, in the universe; He is certainly a living God! .....2
- If you happen to ask any Hindu-priest scholar he may recommend some scripture. If you refer to any muslim-priest he may recommend the holy book Kuran! They all preach us to follow them blindly! (Lit. A blind person telling us to run behind him) They are certainly clever in satisfying their personal interests! .....3
- The Master narrates the knowledge and initiates us into practice gently holding our hands. He makes one climb the steps to the mysterious void where God exists. ....4
- No oil burns and yet there is a flame, shining day and night; All the time musical sound goes on! The mind ('Raṅga') has understood Him as a worldly person free of desire, the Master! .....5



## 80. SANTO VERĀGĪ KHĀO

(Rāga-Miśra Pahāḍi, Tāla-Kaheravā)

Santo Verāgī Khāo Avadhūti Khīcaḍī.....Refrain.

Niraguṇa Cokhā Ne Siraguṇa<sup>1</sup> Dāḷa Jī,  
Māmhe Advaita Ghṛta<sup>2</sup> Reḍī.....Santo. 1.

Karamano Cūlo Ne Bhagatīnī Lakaḍī,  
Māmhe Gñāna Agana Prajvālī.....Santo. 2.

Buddhinuṁ Pātra Ne Virāganī Potī<sup>3</sup>,  
Māmhe Prema Viśuddha Jaḷa Melī.....Santo. 3.

Sattavanuṁ Jīruṁ Ne Rajasanī Haḷadī,  
Tamasa-Nimake Lāge Mīṭhī.....Santo. 4.

Śāstronuṁ Dahīm Ne Dvaitano Pāpaḍa,  
Anubhava-Athāṇe Khūba Kīdhī!.....Santo. 5.

Tṛptino Oḍakāra Unmanī Nidrā,  
Ahaṁ-Brahma-Samaṇe Vṛtti Gherī!!.....Santo. 6.

Santo Padhāryā Ne Harijana Āvyā,  
Avadhūti Mijalasa **Raṅga** Ūḍī!!.....Santo. 7.



1. With attributes. 2. Purified butter. 3. Layer of mud.

## 80. SANTO VERĀGĪ KHĀO

- Oh ascetic saints! Enjoy (Lit. eat) Avadhūti Khicaḍī<sup>1</sup> (a dish made out of rice, lentils/pulses and spices). .....Refrain.
- It is prepared wherein rice is non attribute and pulse is attribute. In it is poured the purified butter or Ghee of non-duality. ....1
- It is cooked on hearth of actions and wood sticks of devotion in which the fire of knowledge is ignited. ....2
- The intelligence is the vessel (for cooking) and that vessel has a layer of mud in the form of apathy towards worldly attachments. In it is poured the water of pure love. ....3
- Cumin seed is of Sattva (good = highest quality) and turmeric is of Rajas (Activity = medium quality). It is tasty due to the salt of Tamas (Darkness = poor quality). ....4
- The yogurt is of scriptures and Papada<sup>2</sup> of duality. It is very tasteful with the pickle of self-experience. ....5
- Belching from contentment and the sleep of Unmani<sup>3</sup>. It is difficult to comprehend while in the dream, the mind of someone who has the Aham Brahma- I am that Brahma experience. ....6
- There came the saints and devotees of Hari. It was thus the Avadhūti ecstasy experienced!! .7

1. Khicaḍī is prepared by mixing both rice and lentils. Raṅga Avadhūtaḥ was mostly eating Khicaḍī at the time of penance at Nāreśvara. Here the philosophical aspect is described. 2. Pāpaḍa is thin crisp cake made of flour mixed with spices. 3. The last stage of a Yogī's mind.

## 81. SUNERĪ MAINE

(Rāga-Jogiyo, Tāla-Tritāla)

Sunerī Maine Hari-Muralī Kī Tāna !.....Refrain.

- Usa Muralīne Mohe Jagāi,  
Daurī Sunata Hairāna!.....Sunerī. 1.
- Ita-Uta Bāje Anahada Gāje,  
Bharā Muradomeṁ Prāna!.....Sunerī. 2.
- Bāja Bajaiyā Eka Hi Kānā,  
Jāna Liyo Anajāna!.....Sunerī. 3.
- Sunā Sunānā Gānā Bajānā,  
Bhūla Bhai Gulatāna!.....Sunerī. 4.
- Sāmsām Khūṭī, Āsā Ṭūṭī,  
Sevata **Raṅga** Masāna!!.....Sunerī. 5.



## 81. SUNERĪ MAINE

I heard the long tune of the Lord's flute!.Refrain.  
That flute awakened me and I ran restless on  
hearing the melodious tunes. ....1  
It's sound can be heard from this side  
and that side, an endless outpouring of  
extraordinary tunes, tunes that bring corpses  
to life! .....2  
The instrument and the instrument-player both  
are one Lord Kṛṣṇa! The unknown is now  
known! .....3  
Forgetting to hear and to make hear, to  
sing and to play on the instrument I got  
engrossed and absorbed in the tunes of the  
flute! .....4  
Life is now short; I am without lust.  
I ('**Raṅga**') enjoy cemetery (a detached state  
of the mind and heart). .....5

## 82. TAMANNĀ DILAMEM̄ YAHĪ

Tamannā<sup>1</sup> Dilameṁ Yahī Eka Sāmī Hai!.....Dhru.

Tero Nāmahi Gāvata Jāum,  
Dhyāum̄ Rūpa Biśāḷa;  
Kānom̄ meṁ Terī Hi Caṛcā,  
Aura Na Śabda Bicāra!.....Tamannā. 1.

Murdā Banake Firum̄ Jagatameṁ,  
Sāra Kharāba Nihāra;  
Nīrvikāra Sadā Nihsaṅgī,  
Ḍarūm̄ Na Dekhata Kāla!.....Tamannā. 2.

Para-Nindāmeṁ Gūṅgā Bahirā,  
Parastrī Ṣaṅḍhā Bāla;  
Hātha-Kaṭā Paradhana Lenemeṁ,  
Mūka Dīna-dukhahāra!.....Tamannā. 3.

Terā Tuzameṁ Hi Mila Jāum̄,  
Dikhe Na Dvaita Asāra;  
**Raṅga** Raṅgaiyā Eka Kahaiyā,  
Aura Na Māguṁ Dayāla!.....Tamannā. 4.



1. Strong desire.

## 82. TAMANNĀ DILAMEM̄ YAHĪ

Oh Sāmī (Lord Almighty)! In the heart of a sincere devotee, there is only one strong desire. ....Refrain.

I may sing Thy praise all the while and meditate on Thy all pervasive form. Let my ears hear all the time Thy talks, no other word be heard and no other thought occurred. ....1

I would like to go through the daily life like a corpse, not thinking about good or bad. I would like to be passionless and detached always, without the fear of death. ....2

I should be dumb and deaf upon hearing abuse to others. I should be like an impotent child with women married to others.

My hands should be cut if I greed for other's wealth and I should be a silent remove of the miseries and agonies of the helpless poor. ....3

I wish to be in tune with (I would like to merge with) Thou, as I am Thy only. The worthless duality I should not feel; The individual soul and the universal soul is One, Nothing more I crave for, oh Merciful Lord!!! ....4



## 83. TANAKĪ SUDHĪ

(Rāga-Mísra Deśa, Tāla-Dādarā)

- Tanakī Sudhī<sup>1</sup> Na Jisako,  
Janakī Kahāmse Pyāre!.....Refrain.
- Milā Jo Rāja To Kyā? Khoyā Makāna To Kyā?  
Huā Hairāna To Kyā?  
Mālūma Kisako Pyāre?.....Tanakī. 1.
- Koī Fūlom Ucāle, Vā Jutiyomse Māre,  
Nindā-Stuti Sahāle,  
Baiṭhe Hai Masta Pyāre!.....Tanakī. 2.
- Jaba Lau<sup>2</sup> Khudāse Lāgī, Antara Dṛṣṭi Jāgī,  
Dūhī Samūla Bhāgī,  
Khudamem Khudā Nihāre!.....Tanakī. 3.
- Duniyākī Mhobata Jūṭhī, Sahabata<sup>3</sup> Saba Ṭuṭī,  
Nihsaṅga Bhaṅga<sup>4</sup> Ghūmṭī,  
Pīke Paḍe Hai Pyāre!.....Tanakī. 4.
- Nā Mandiromem Jāte, Nā Masjidom Manāte,  
Suratīmem<sup>5</sup> Mūrti Dhyāte,  
Zagaḍe Miṭāke Sāre!.....Tanakī. 5.
- Saba Pāpa Pūna C'orā,  
Nija **Raṅga** Saba Nihārā;  
Kaṛtepanā<sup>6</sup> Bisārā,  
Aba Moha Śoka Kyā Re!!.....Tanakī. 6.



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1. Awareness. 2. Absorption. 3. Company. 4. Juice of ground hemp flowers = an intoxicating drink. 5. Form Beauty. 6. Doership.

## 83. TANAKĪ SUDHĪ

Oh Dear! One who is not conscious of his own body, how would he be aware of the people!.....**Refrain.**

If I got a kingdom, so what? If I lost a house, so what? If I am harassed, so what? Who is there to take notice of it? Oh dear!..1

Someone may welcome me tossing flowers or someone may hit me with shoes. Tolerating a slander or a praise I am a carefree person in my own world, oh dear! .....2

When the heart gets in tune earnestly with God, insight awakes; duality disappears from the very root; in the individual soul the universal Almighty is realized! .....3

The attractions of the world is a great illusion, the attachments all gone. Having drunk (Bhaṅga) the juice of ground hemp flowers of detachment I am lying down, oh dear! .....4

I neither visit temples nor enjoy going to mosques. Putting aside all quarrels, I remain engrossed in the deep meditation of the Self. ....5

I have given up the belief in sins and meritorious deeds or holiness. All around it is the Self- that prevails. Henceforth I do not claim any doership; Now where lies a question of fascination or sorrow!! .....6



## 84. TAPASI C'ODĀ DIYĀ

(Rāga-Pilu, Tāla-Kaheravā)

- Tapasī, C'odā Diyā Saṁsāra!  
 Jaisī Sūkara<sup>1</sup> Viṣṭhā Bhāī  
 Taiso Bhava-Sukha Muja Mana Āī.  
 Datta Digambara Mana Lubhāī!.....Tapasī. 1.
- Loka Lāja Saba C'odā Parāī,  
 Tāra Mañjīrā Khūba Bajāī,  
 Naṅgī Hokara Jaga Fira Āī!.....Tapasī. 2.
- Sagā Sahodara Mana Na Bhāī,  
 Sādhukī Saṅgata Citta Curāī  
 Khāna-Pāna Mana Saba Bisarāī!.....Tapasī. 3.
- Dhana Daulata Saba Miṭṭī Manāī,  
 Hāḍa-Cāma Yaha Kac'u Na Bhāī,  
 Nāma Nikammā Moha Tyajāī!.....Tapasī. 4.
- <sup>2</sup>Sūrata Nūratakī Golī Calāī  
<sup>3</sup>Baṅkanāla Ghaḍha Agama Jītāī,  
 Alakha Nirañjana Tam̄bu Tanāī!.....Tapasī. 5.
- Mana-Makkākī Haja Karāī,  
 Santa-Bacana Zamazama<sup>4</sup> Pilāī,  
<sup>5</sup>Piyā-Gala-Kābā Khūba Cūmāī!.....Tapasī. 6.
- Paśu Pañc'ī Eka Samāī,  
 Nara Nārī Kac'u Bheda Na Pāī,  
 Eka Alakha Saba Najarom̄ Āī!.....Tapasī. 7.
- Raṅga** Divānā Fira Fira Gāī,  
 Soham̄ Soham̄ Beṇu Bajāī,  
 Vṛtti-Gopīkā Vraja Nacavāī!.....Tapasī. 8.



1. Hog Boar. 2. The pleasures coming out of physical body are discarded and the continuous thoughts regarding the unity of the Self and the spirit are enhanced. 3. The curved path above the Trikuti from where the Suṣumṇā is going up to Brahmaṇḍa. 4. One of the wells, considered pious like Gñāna-Vāpī of Hindus by Muslims situated at Macca; whose water is sipped and Muslim, consider themselves pious. 5. Dear God and His cheek in form of a stone situated in Masjid which is kissed by pilgrimes. The sins are destroyed so the stone has become black. Here there is metaphor used for the beauty of nature seen as cheeks and that is Kābā of the learned. To experience thi Kābā everywhere is to kiss it.

## 84. TAPASI C'ODĀ DIYĀ

- 'Tapasi! I have renounced the world! ..Refrain.
- Oh brother! The pleasures of the world, to my mind are like faces of a hog. My mind is attracted towards Datta Digambar, Lord Dattātreya, the skyclad! .....1
- I have fully discarded the fear of public opinion and criticism. Now I am interested in tuning with the Almighty with the musical sound of Cymbala and Sitara. I move around the world without any bias. ....2
- I do not like the worldly relations (Lit. Relatives). My mind spares the time for the company of sadhus (good persons). I forget everything including meals and drinks. ....3
- I consider wealth and money as dust. I totally dislike the worldly pleasures (Lit. bones and skin). I have discarded the attachment to fame (Lit. Name) as useless. ....4
- I have fired the bullets in the form of Sūrata<sup>2</sup> and Nūrata<sup>3</sup>, I have overpowered the

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1. Tapasi Lit. means Ascetic. But here the world is used for Rev. Raṅga Avadhūtaji's Bossom friend Late Modikākā who afterwards was his disciple and the Managing Trustee of Avadhūta Nivāsa Trust, Nāreśvara. 2. Pleasures coming out of physical body. 3. Discarding the sentiments regarding the body etc. and be in tune with the thoughts regarding the unity of Brahma and soul (Jīva).

mysterious fort in the form of the very hard path of Suṣumṇā (the middle of the three main arteries mentioned in Haṭha Yoga) from where one's soul reaches to Brahmaṇḍa. I have pitched the tent in the form of Alakha Nirañjana. (Brahma that is unknowable and without attributes.) .....5

- I went as a pilgrim to the mind which was Makkā<sup>1</sup> to me; I drank the holy water in the form of discourses by saints and I kissed the cheek of the Lord (Lit. beloved) a lot in the form of Kābā<sup>2</sup>. .....6
- The birds and beasts looked as one; No gender discrimination like man and woman remained. My eyes were only towards Om Alakha i.e. the total attention was towards the unknowable! .....7
- The crazy soul ('**Raṅga**') sings in ecstasy repeatedly on flute of the breath 'I am That.' and makes the inclination of mind to dance in the form of Gopikā (cowherd women and true devotees of Lord Kṛṣṇa! .....8



---

1. Birth place of prophet Mohammed in Saudi Arabia. 2. Mohammedan sacred building at Makkā and a stone there in.

## 85. ṬHERANA DE DINA CĀRA

(Rāga- Bhairavī, Tāla-Kaheravā)

Ṭherana De Dina Cāra, Sāmī, Tere Dvārape.....Refrain.

Fira Fira Merī Taṅgaḍī Tūṭī,  
Śvāsa Na Ura Samāya!.....Ṭherana. 1.

Tuja Kāraṇa Mairṁ Bhaī Bāvarī  
Sudhabudha Bhūlī Hāya!.....Ṭherana. 2.

Ro Ro Merī Akhiyām Fūṭī,  
Darasa Na Pāyo Lāla<sup>2</sup>!.....Ṭherana. 3.

Faṭī Cīndaḍī Naṅgī Naṭiyām,  
Dekhanahāra Gamāra!.....Ṭherana. 4.

Dekhana De Mukha Mīṭhā Sāmī!  
Amṛtaveṇa Pilāva!.....Ṭherana. 5.

Tum-**Raṅga** Rasī Antara Bāhī,  
Āna Na Jāum Bahāra!.....Ṭherana. 6.



1. Gem (In the form of God).

## 85. THERANA DE DINA CĀRA

- Oh Supreme saint Sāmī! Let me stay at Thy door for a short time (Lit. Four days). .Refrain.
- Wandering my feet are exhausted and I am breathless. ....1
- For Thy sake I have lost all my senses and become bewildered, perplexed. I am at my wit's end. ....2
- By continuous weeping my vision is impaired. Yet I have not had a glimpse of the Gem, Almighty. ....3
- In rags and carefree moods I am observed to be a rustic. ....4
- Let me see thy charming sweet face oh Lord! And let me drink your words like nectar. ..5
- Let **Raṅga** (Mind) be in tune with Thy divine delight inside-out and then there is no need to wander or search anywhere outside. ....6





outside there are only stone idols and flowing water of the rivers. Having visited all such places of pilgrimage, I have returned home realizing that the true pilgrimage is worshipping the inner soul right within one's own heart. ....1

- I wandered for many days, I kept a vigil at night too; but even then I could not meet the Lord Sāmī. Dear brother, earn an honest living, do good deeds always which covers everything. ....2
- Mecca-Medina, Kashi, Jerusalaem are all in one's mind. Take a dip in the self-Ganges and clean your knots of angularities and prejudices, so as to end the cycle of birth and death. ....3
- Take up the rosary of the mind and chant day and night 'I am that, I am that'! Oh brother! at the end of life nobody except the Lord will come to your rescue. ....4
- Wearing a white or a saphron colored loin cloth or attire, I wandered clean shaven or with a long beard and mustache, grew long matted hair, applied ash over the body, all these activities are just for cheating the world. ....5

It is implied here that one can realize the Lord and attain self enlightenment without wandering any where; only one has to be morally sound and try to be in tune with the infinity.



# 87. TUṂ HUṂ TUṂ HUṂ KOYALAḌĪ

(Rāga-Bhairavī, Tāla-Kahevā)

Tuṁ Huṁ Tuṁ Huṁ Koyalāḍī Pokāra ! Hari Hari Raṭanā Re !!

Tatvamasi      Tamburo      Bajāva!

Hari Hari Raṭanā Re!!....Refrain.

Tana Kerī Vāḍīmām Mana Karo Āmbo! (2)

Suratānī    Ḍāḷa    Sohāya!!....Hari Hari. 1.

Vasanta Jobaniyuṁ Cālyuṁ Jo Vege ! (2)

Ghaḍapaṇanī    Dhajā    Dekhāya!!....Hari Hari. 2.

Tāre Te Raṅge Kānuḍo Bhāḷuṁ! (2)

Mīṭhī Mīṭhī Moralī    Suṅāva!!....Hari Hari. 3.

Pavanane Ghoḍale Caḍhī Caḍhī Doḍuṁ! (2)

Ābha Banāvum    Sakhī    Kāna!!....Hari Hari. 4.

Śvāsā Koyalano Gebī Te Ṭahuko!! (2)

Suṅatām Na    **Raṅga**    Zalāya !!....Hari Hari. 5.

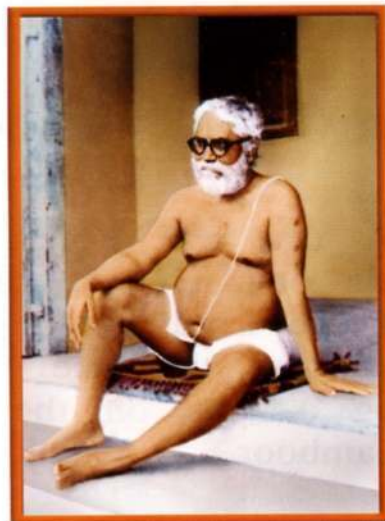


## 87. TUṂ HUṂ TUṂ HUṂ KOYALAḌĪ

- ‘You and I, You and I’! Is the cry of a Cuckoo (one’s own-self). It suggests chanting the name of the Lord Hari again and again! It suggests to play the tune ‘Thou Art That’ as if playing a tune on the musical string instrument Tambour. ....Refrain.

## Avadhūti Ecstasy

- The physical body is a garden and the subtle mind is a mango tree! The soul's energy of concentration and meditation is a beautiful branch. ....1
- The spring-like youth is vanishing fast! Old age is showing its white flag!! .....2
- Being inclined towards you, I observe in you Lord Kṛṣṇa. Let me hear the sweet tunes of Your flute! .....3
- I am riding a wind-horse (I am practising pranayam; a breathing exercise), My ears are open to the sky, to hear the sound of silence, oh! beloved one! .....4
- The sound of the breath of the soul-cuckoo is quite mystic! Listening to it, an individual soul ('**Raṅga**') gets free. ....5



## 88. VAGAḌĀMĀM VĀSO

(Rāga-Jayajayavanti, Tāla-Dādarō)

Vagaḍāmām Vāso Śīda Kīdho,  
O Nātha! Kema Risāyā?  
Kema Risāyā, Kema Risāyā? .....Refrain.

Rājā Mahārājā Tamane Name C'e,  
Māgaṇano Veśa Kām Game C'e? .....O Nātha. 1.

Game Nā Pītāmbara, Oḍhī Lo Valkala,  
Faro Kema Āma Digāmbara? .....O Nātha. 2.

Bhale Nā Mahelāto, Bandhāvo Zūmpaḍī,  
Raho Zāḍa Nīce Kām Ā Paḍī? .....O Nātha. 3.

Rākho Gāya, Kūtarām Śām? Bhasī Ḍarāve,  
Jātām Pāse Lāga Na Fāve! .....O Nātha. 4.

Ghaḍīmām Hyām Ghaḍīmām Tyām, Kema Faro C'o?  
Nāta Jāta C'oḍī Kām Bhamo C'o? ..O Nātha. 5.

Raho Eka Veśe To To Picānum Kṣaṇamām,  
Bahurūpī **Raṅga** Śā Nakāmā? .....O Nātha. 6.



## 88. VAGAḌĀMĀM VĀSO

- Oh my Lord! (Lit. Husband or Master) why are you staying in the forest? Why are you displeased or What is the cause of your anger? .....Refrain.
- The kings and the emperors bow down at your feet. Why do you like to be dressed as a beggar? .....1
- If you do not like yellow silken Dhoti, you may put on a barken garment. But why are you moving naked as such? .....2
- If you dislike a palace, please get a hut built. But why should you take shelter under a tree? .....3
- What makes you keep cows and dogs? They make us frighten by barking. (Moreover) there is no chance to come near you! .....4
- Why are you wandering, sometimes here and sometimes there, forgetting the caste and creed? .....5
- If you were clad in one dress I could recognize you instantly. What is the use of a garb (**Raṅga**) having many forms without any reason? .....6



## 89. VĀHA FAKĪRĪ

(Rāga-Bhairavī, Tāla-Kaheravā)

- Vāha Fakīrī! Kauna Amīrī?  
Dāsī Tere Caraṇom̄mer̄;  
Rājā Raṅka Jamīnadāra Saba,  
Cākara Terī Nazarūm̄mer̄! .....Refrain.
- Koī Dina Khāve Māla Malīdā,  
Koī Dina Fakkam Fakkā Hai;  
Koī Dina Cāvala Canā Cabīnā,  
Koī Dina Akka Dhatūrā Hai! .....Vāha. 1.
- Kadi To Pahane Jariyana Jāmā,  
Koī Dina Sirfa Laṅgoṭī Hai;  
Koī Dina Coḷe Rākha Bhabhūti,  
Koī Dina Kāyā Naṅgī Hai! .....Vāha. 2.
- Koī Dina Baiṭhe Mahala Zarokhā,  
Koī Dina Maraghaṭa<sup>1</sup> Sote Hai;  
Koī Dina Śahara Vajīfā Vāḍī,  
Koī Dina Jaṅgala Zāḍī Hai! .....Vāha. 3.
- Koī Dina Ghoḍā Moṭara Gāḍī,  
Koī Dina Paidala Svārī Hai;  
Koī Dina Pāmva Dabāvata Dāsī,  
Koī Dina Sojā Bhārī Hai! .....Vāha. 4.
- Koī Dina Ūḍatā Abīla Gulālā,  
Attara Fulela Sugandhī Hai;  
Koī Dina Dhūmā Dhūḷa Dhaḍākā,  
Sira Para Jūvām̄ Khelata Hai! .....Vāha. 5.

1. Cemetery.

## Avadhūtī Ecstasy

Koī Dina Paṇḍata Maṇḍata<sup>1</sup> Sāre,  
Koī Dina Durijana Daṇḍata Hai;  
Koī Dina Gāvata Nācata Naṅge,  
Koī Dina Duhkha-Dariyāva Ḍūbe ! .....Vāha. 6.

Koī Dina Śāstara Sukha-Saṁvādā,  
Koī Dina Mūrakha Mūka Rahai;  
Bāhira **Raṅga**<sup>2</sup> Aneka Dhare Kina<sup>3</sup>,  
Andara Dekhata Eka Hi Hai! .....Vāha. 7.



### 89. VĀHA FAKĪRĪ

- I appreciate mendicancy! What is aristocracy? It is just a maid-servant at Thy feet! A rich, a poor or a landlord, all are servants in Thy eyes! .....**Refrain.**
- Some day I may enjoy dainty delicious dishes and the other day I am in a total state of hunger; Some day I may have rice and grams to eat and the other day I live on the leaves of calotropis-gigantea and white thorn-apple (Alba, Stramonium, Nigra)! .....**1**
- Some day I may put on a golden-threaded gown and the other day just a loin cloth (a waist covering narrow strip of cloth)! Some day you apply ash and some day you live in a naked state! .....**2**

1. Honoured. 2. Mood (Lit. color). 3. But.

- Some day I may take a seat in the palacial balcony and the other day sleep in a cemetery! Some day I may stay in a city-bungalow and orchard and some day in a dense forest! .3
- Some day I may move in vehicles like tonga or a motar-car and some day move on foot! Some day have maid-servants massaging your feet and the some day suffer swellings on feet. ....4
- Some day I may adorn with white and red powders and perfumed fragrance all around and some day shocks of smoke, dust and lice playing in the hair locks. ....5
- Some day get honor-bows of the learned while some day get harassed by wicked persons! Some day I enjoy singing and dancing freely and some day be sunk in the ocean of pain!.6
- Some day have pleasing dialogues on the scriptures; some day remain dumb like a fool. Outwardly there may be different moods (**Raṅga**) but within there is only the One. ..7



AVADHŪTACINTAN ŚRĪGURUDEVADATTA

## 90. VĀHA VĀHA RE ĀJE

Vāha Vāha Re Āje Ānandanī Helī! .....Refrain.

Bina Bādala Tyām Barakhā Thāye,  
Nadī Nālām Te Kṣaṇamām Sūkāye Re! .....Vāha. 1.

Vāyu Vanamām Alaukika Vāye,  
Meru-P'hāḍa Palakamām Taṇāyo Re! .....Vāha. 2.

<sup>1</sup>Rūkha Samūḷa Ukhaḍyām Āpe,  
Pañkhī Ūḍī Nirālamba Kāpe Re! .....Vāha. 3.

Vījaḷī Zabūka Zabūka Thāye,  
<sup>2</sup>Tama Jyoti Na Beu Jaṇāye Re! .....Vāha. 4.

Koyala Ṭahūke Nā, Mūmgī Pramode,  
Deḍakām Drāmva Drāmva Karī Kūde Re! .....Vāha. 5.

<sup>3</sup>Hālī Mūkī Haḷa, Gharamām Bharāṇo,  
Anubhavī Ukele Ukhāṇo Re! .....Vāha. 6.

Avale Mhome Te Cātaka Pīe,  
Dekhī **Raṅga** Maḍum Kāḷa Bhīe Re! .....Vāha. 7.



## 90. VĀHA VĀHA RE ĀJE

- Bravo! there is a continuous shower of bliss!  
.....Refrain.
- There is a rainfall without any cloud and all rivers and pools are dried up in a moment!...1
- The divine wind blows in the forest and in a moment the Meru-mountain is dragged up! ..2
- The trees are uprooted of their own. The birds fly and traverse without any support. ....3

1. Trees. 2. Darkness. 3. Farmer.

- The lightning shines in flashes. One cannot see the darkness as well as light. ....4
- The cuckoo is not warbling, it is silent because it's overjoyed. The frogs are croaking a lot and jumping. ....5
- The farmer has put aside his plough and hides himself in the house. Only the experienced can solve the puzzle. ....6
- The Cātaka bird drinks with an inverse mouth. Looking towards this state of having a lifeless **Raṅga**, which the God of death fears! ....7

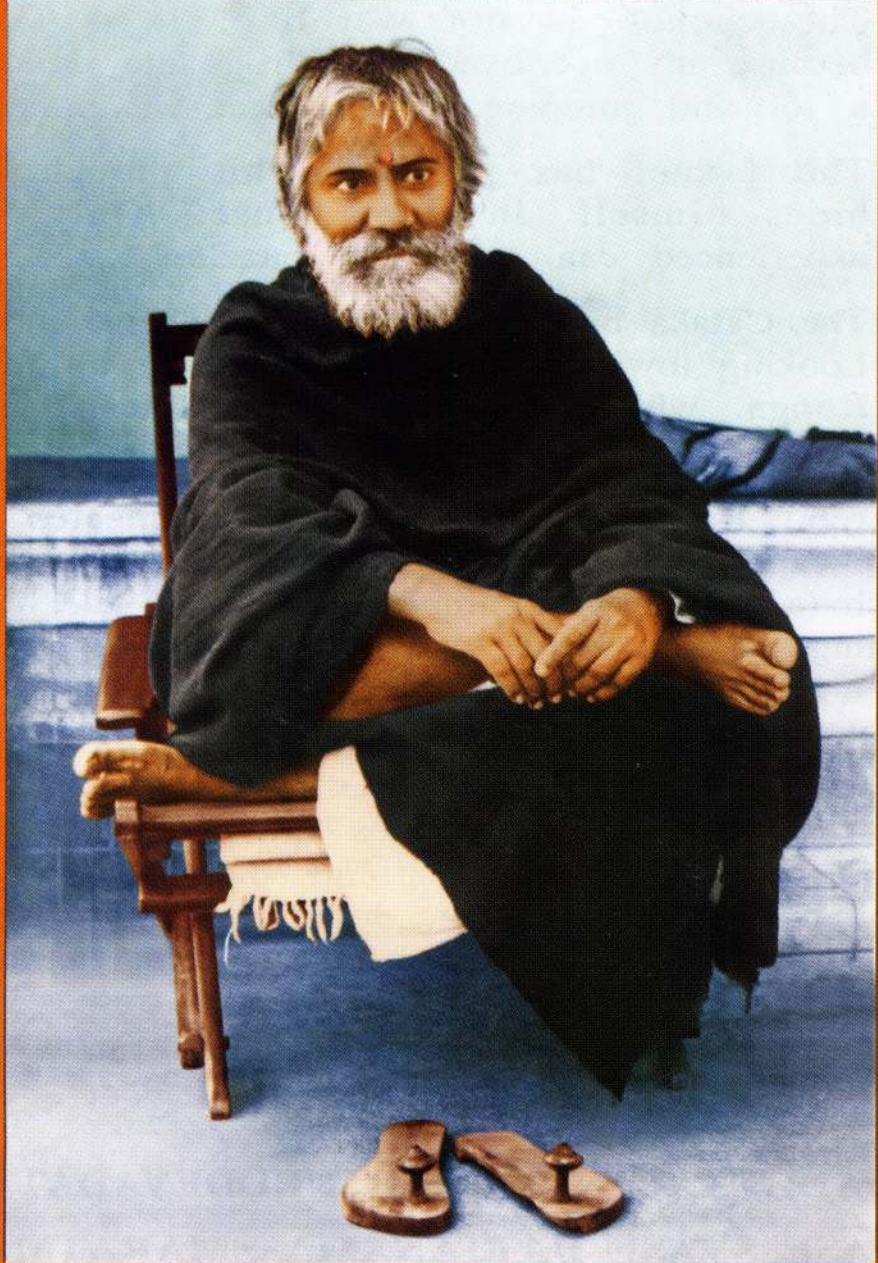
NOTE:

Reverend Raṅga Avadhūtaji here, delineates the divine experience with the poetic device of mystic speech (a speech with import contrary to the literal meaning of the words used.)

The cause-effect relationship has no standing in the divine experience. The cloud and rain, lightning and shining, the wind-blow and the mountain, the uprooted trees and the birds fly without support: without warbling the cuckoo's joy, jumping of the frogs, the hiding of the farmer, keeping inverse mouth the chātak to drink etc. have metaphorical meanings. The seeker of truth, when attains ecstasy he/she is in a state which is undescrivable.



AVADHŪTACINTAN ŚRĪGURUDEVADATTA  
 SVĀSE SVĀSE DATTANĀMA SMARĀTMAN  
 PARASPARDEVO BHAVA



# APHORISM BY REV. ŚRĪ RAṄGA AVADHŪTAJĪ

## 1. PARASPARADEVO BHAVA.

Invoke the Divine unto one another.

## 1. ŚVĀSE SVĀSE DATTA-NĀMA SMARĀTMAN.

Oh Mind! remember Lord Dattātreyā at every moment (Lit. every breath)

## 3. BHAKTIRDAMBHO VINĀ BHĀVAM.

Faithless devotion is hypocrisy.

## 4. SVAYAMĀŚĪSTU SATKARMA.

A Good deed is boon itself.

## 5. MĀTĀ MĀTAIVA KEVALAM.

There is no alternate to mother.

## 6. NA MĀTUH PARADAIVATAM.

There is no divinity greater than mother.

## 7. SARVO DATTAH SARVARŪPASTAVARŪPAH.

Formless and the one with form, all are Lord Dattātreyā only.

## 8. GURUKRUPĀ HI KEVALAM!

ŚIṢYA PARAMA MAṄGALAM.

Master's grace is ever beneficial to the disciples.

## 9. ŚREYAH PREYASO VĪŚIṢYATE.

Spiritual bliss is greater than worldly happiness.

## 10. ĀTRA DEVO BHAVA.

Invoke divinity unto the taught.

## 11. SATYAMEVA PARAM TAPAH.

Truth is the supreme penance.

## 12. ŚRĪ DATTAH ŚARAṄAM MAMA

Lord Dattātreyā is my ultimate refuge.

## Avadhūti Ecstasy

of the lyrics in Gujarati are also printed in English Script before the annotations.

I express my gratitude towards Dr. Dhirubhai Joshi, Dr. Subhashbhai Dave and Shri Pankajbhai Dave of U.S.A. for correcting the proofs and making constructive suggestions. My thanks are also due to Shri Rajendrabhai Upadhyay and his family for the excellent DTP work, Mr. Sunil Goshalkar for the graphics and printing this book and to the Śrī Avadhūta Sāhitya Prakāśana Truṣṭa for granting us an unconditional permission to publish an anthology of this kind.

With a prostrate bow at the lotus feet of my Lord Rev. Śrī Raṅga Avadhūta Guru Mahārāja and Rev. Śrī Prem Avadhūtaji without whose blessings this publication would not have been possible; I remain a humble devotee,

Śrī Raṅga Pādukā Kuṭīra,  
8, Kandivali Co.op. Hsg.Soc.,  
Behind Suman Appartments,  
Shanker Lane, Kandivali (W)  
Mumbai- 400 067.  
Dt : 31<sup>st</sup> July, 2006

**ANIL SHROFF**

**“PARASPARDEVO BHAVA”  
INVOKE THE DIVINE UNTO ONE ANOTHER**





## A Note From The Translators

Rev. Śrī Prem Avadhūtājī a staunch and distinct disciple of Bhagavāna Śrī Raṅga Avadhūta Bāpājī, inspired us to undertake the endeavour of translation from ‘AVADHŪTĪ ĀNANDA’ an anthology of the poems delineating the path-way to God, by Rev. Bāpājī Himself. We felt being grateful to him for the love in putting both of us on a difficult path of penance in a distinct way! We accepted the challenge!

Today, we are glad to announce that the ‘journey of translation’ has certainly proved to us a penance.

In preparing this translation we have the readers in mind who do not speak, read and write Gujarati language, those Indians and Asians whose new generations are totally cut off from their spiritual-roots! Rev. Prem Avadhūtājī has witnessed this kind of lapse in his visitors and hence for the wellbeing and mental health of the people abroad he is highly inclined for such endeavoures.

This translated book is titled ‘AVADHŪTĪ ECSTASY’. It covers some devotional lyrics, divinely composed by Rev. Bāpājī. These prayers are to be sung in classical tunes either individually or in a chorus. To facilitate the readers the original texts of the poems are transliterated into the English script with diacritical marks; alongwith free renderings into English at length/short are given.

The theme of these spiritual compositions is essentially mystic experiences of being ‘In Tune with The Infinity’.

## **Avadhūtī Ecstasy**

Rev. Bāpajī has bestowed on us all a divine grace to start a spiritual journey and remove all stress in life with the help of these prayers.

We express our gratitude towards the Late Prof. Shantilal Thaker for his first attempt to translate some of the psalms in a book titled 'Songs of Avadhūta' which has proved useful on our way to this endeavour.

We are very much thankful to Shri Pankajbhai Dave of U.S.A. for giving constructive suggestions on our efforts, specially Section I = Morning Prayer Songs.

We take this opportunity to express special thanks to Shri Anilbhai Shroff, a staunch devotee of Rev. Bāpajī and Rev. Prem Avadhūtājī for helping us in the translation process and for undertaking the responsibilities of this publication.

We bow down in a prostrate gesture to Rev. Bāpajī and Rev. Prem Avadhūtājī, our respected fellow-brother of the Spiritual Master.

Vadodara

31-07-2006

- **HARIPRASAD (DHIRUBHAI) JOSHI**

- **SUBHASH DAVE**



## \* ATHA SĀYAM SMARAṆAM

Sāyam Smarāmi Smaraṇātīgamātmadeva-  
Mānanda- Sāgaramapāramananta- Vīryam |  
Vānmanasātīgagurum Viṣayātīdūram  
Vākśaktidam Śamavatām Śaraṇam Vareṇyam ... ||1||

Yo Nirguṇo'pi Vimalo'pi Nirīha<sup>1</sup> Ātmā,  
Bhaktānukampanadhiyā Saguṇo Babhūva |  
Tam Yogīrājamavadhūta-Digambarākhyam,  
Dattāhvayam Satatamātmani Saṁsmarāmi ... ||2||

Adhyastametadakhilam Jagadeva Yasmin-  
Ścitram Paṭe Jalanidhā Viva Vīcayaśca |  
<sup>2</sup>Sarpīr- Yathā Payasi Dāruṇī<sup>3</sup> Vahnireva  
Gūḍhaścarācaracaye Nipuṇaih Sulakṣyah ... ||3||

Eko Babhūva Bhajatāmabhilāṣa-Siddyai  
Yo'neka-Rūpa <sup>4</sup>Inacandra-ganeśa-Brahma- |  
Viṣṇvīśa-Śakti-Paramukhairiha Bhūri-Rūpai-  
Stam Jyotiṣām Pravara-Jyoti-raham Namāmi ... ||4||

Gāyanti Bhakta-Nivahā Galadaśru Sāyam  
Dhyānena Nīscaladṛṣā Hyavalokyanti |  
Tam Dhūli-Dhūsara Tanum Dhṛta-Bhakta-Bhāram,  
Bhāsvantamātmani Sadā Satatam Nato'smi ... ||5||

Mālasya Mātanu Sakhe Tviha Citta-Mūḍha  
Tvam Cintayātri-Tanujam Taraṇe Matiścet |  
Prāṇa-Prayāṇa-Samaye Śaraṇam Sa Eva  
Nānye Cake Hyudita-Sūrya-Prapūjakāste ... ||6||

Śloka-Ṣaṭkamidam Puṇyam Racitam **Raṅga**-Pāṇḍunā |  
Yah Paṭhed Bhaktitah Sāyam Tasya Doṣā<sup>5</sup> Sukhāvahā ... ||7||



1. Without any desire. 2. Ghī. 3. In the wooden pieces. 4. Sun. 5. Rātri.

### 3. ABA MAIM KAHĀM JĀUM

(Rāga-Deśa; Tāla-Dādarā)

- Aba Maim Kahām Jāum Śaraṇa  
 C'oda Caraṇa Tore.....Refrain.
- Ghara Dvāra Kou Nāhīm,  
 Bhrāta Birādara Nāhīm,  
 Nāta-Gota Sarva Tumhī,  
 Māi Bāpa More.....Aba. 1.
- Nāma Sūna Dauḍa Āyo,  
 Patitapāvana Mana Bhāyo,  
 Sāmvarī Sūrata<sup>1</sup> Dekha Dhāyo,  
 Dou Kara Jore.....Aba. 2.
- Tu Piyā<sup>2</sup> Maim Teri, Dulhana<sup>3</sup>,  
 Aśaraṇa-Śaraṇa Mana-Mohana;  
 Lajjā Toku Bhava-Bhañjana,  
 Māra Tāra O Re!.....Aba. 3.
- Divasa Raina<sup>4</sup> Caina Nahīm,  
 Svapna-C'abī Tūhī Sahī;  
 C'aṭaka C'aṭaka Jāya Kahīm?  
 Kaba<sup>5</sup> Laurm Dila Core?.....Aba. 4.
- C'oda C'āmḍa Loka-Lāja,  
 Matta Bhaī Milan Kāja;  
 Dhūla Paḍī Jagata-Tāja,  
 Darasa Pāya Tore!.....Aba. 5.
- Kou Kahe Naphaṭa Bhaī,  
 Lāja Mājha Aṭaka Gaī;  
 Maim Piyā Terī Bhaī,  
 Bheda-Bhāva Core<sup>6</sup>!.....Aba. 6.
- Ghūmghaṭa Dūra Femka Diyo,  
 Hāthameṁ Hātha Līyo;  
**Raṅga-Rūpa** Eka Bhayo,  
 Kou Kāmhī Bole!!.....Aba. 7.

## 9. ANASŪYĀ MĀ

(Rāga- Mīśra Sāraṅga, Tāla- Kaheravā)

Anasūyā Mā (2) Nā Ṭharavā De Loka Mane Gharamāmhya Jo;  
Jāum Vanamām (2) Sādhu Joga Jai Ḍungara Ekānta Jo. - Refrain.

Ūbho Arjuna Jo Ā Dvāre,  
Yadu Āyu Piṅgalā Sambhāre;  
Prahāda Viṣṇudvija Pokāre. ....Anasūyā Mā. 1

Lokone Jñānataṅī Śikṣā,  
Devāne Līdhī Ā Dīkṣā;  
Avadhūta Taṅī Adbhuta Kakṣā. ....Anasūyā Mā. 2

Nita Gaṅgāmām Māre Nhāvum,  
Māhuragaḍha Āvine Sūvum;  
Bhikṣā Kolhāpura Lai Khāvum. ....Anasūyā Mā. 3

Jai Paṅḍharpura Tilaka Karum,  
Gāndharvapure<sup>1</sup> Jai Dhyāna Karum;  
Giri Raivata<sup>2</sup> Para Viśrānti Varum. ....Anasūyā Mā. 4

Nā Rahevum Eka Sthāna Paḍī,  
Maravum Nā Toya Badhe Rakhaḍī;  
Aniketa<sup>3</sup> C'atām Saghaḷe Svārī. ....Anasūyā Mā. 5

Pañcāgni Jñānataṅī Tāpī,  
Suratānī Seja Gagana Thāpī;  
Poḍhum Tāḷī Jamane Āpī. ....Anasūyā Mā. 6

Karī Deha Taṅum Ā Jo Maḍadum,  
Pretāsana Para Manaḍum Jakaḍum;  
Sādhi Svara Soham- ne Pakaḍum. ....Anasūyā Mā. 7

Vyāghāmbara-Ahimsā Para Besī,  
Coḷī Tana Khākha Aham Khāsī;  
Saṅkalpa-Dhūma Lauṁ Sahu Grāsī. ....Anasūyā Mā. 8

Sahu **Raṅga** Jagatanā C'e Khoṭā,  
Pāṅinā Jevā Parapoṭā;  
Ugarīyā Nara Je Cālyā Ulaṭā. ....Anasūyā Mā. 9

1. Gāṅgāpura. 2. One of the parts of Giranāra mountain. 3. Without any definite abode.

# TWENTY FOUR PRECEPTORS OF LORD DATTĀTREYA



- |           |                     |                         |
|-----------|---------------------|-------------------------|
| 1. Earth  | 9. Python           | 17. Harlot              |
| 2. Air    | 10. Sea             | 18. Lapwing             |
| 3. Sky    | 11. Butterfly       | 19. Child               |
| 4. Water  | 12. Bumble - bee    | 20. Bangles of a maiden |
| 5. Fire   | 13. Elephant        | 21. Snake               |
| 6. Moon   | 14. Honey-Extractor | 22. Arrow-Shaper        |
| 7. Sun    | 15. Deer            | 23. Wasp                |
| 8. Pегion | 16. Fish            | 24. Spider              |

One more preceptor added by Rev. Śrī Raṅga Avadhūtaji is one's own body itself

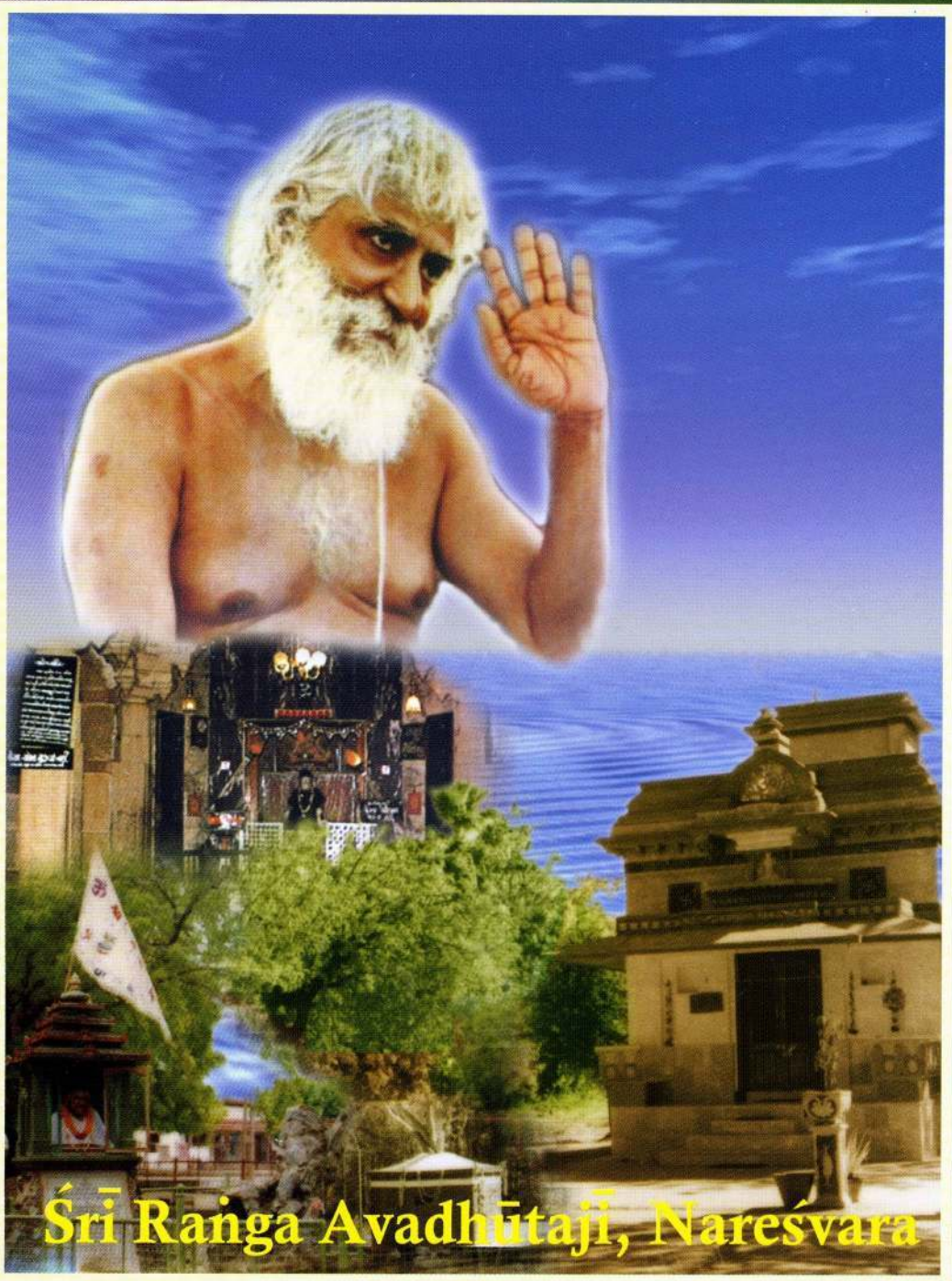
heart and whose Līlā (Sport) is beyond comprehension. ....3

- Who is the Master of Māyā (illusion) but who has no master and who removes the illusion (of the devotees), who is praised by all Yogī, Bhogī<sup>1</sup>, Jati<sup>2</sup> and Muṇḍī<sup>3</sup>. Even the stream of Vedas is silent (and describes Him) as not like this, not like this ('Neti, Neti') who am I oh Lord! to choose the right words of praise? So I simply bow down (at your feet). ....4
- He who recites this hymn of praise, consisting of four verses composed by **Raṅga**, rising (from the bed) early in the morning, will enjoy happiness throughout the day.




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1. One who enjoys worldly pleasures. 2. Ascetic with matted hair.  
3. Mendicant with head totally shaven.



Śrī Rāṅga Avadhūtājī, Nareśvara