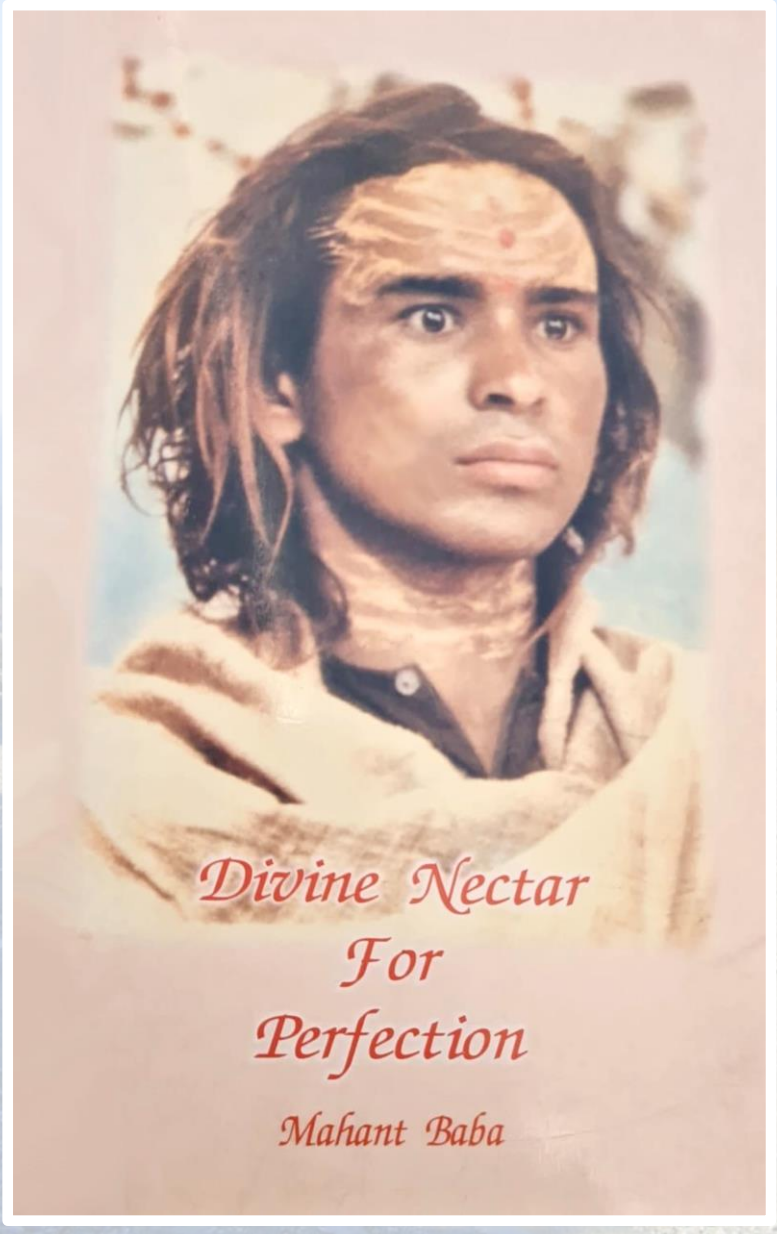
Haiḍākhān
Vishwa Mahadham



Śri Divya Kathāmrit

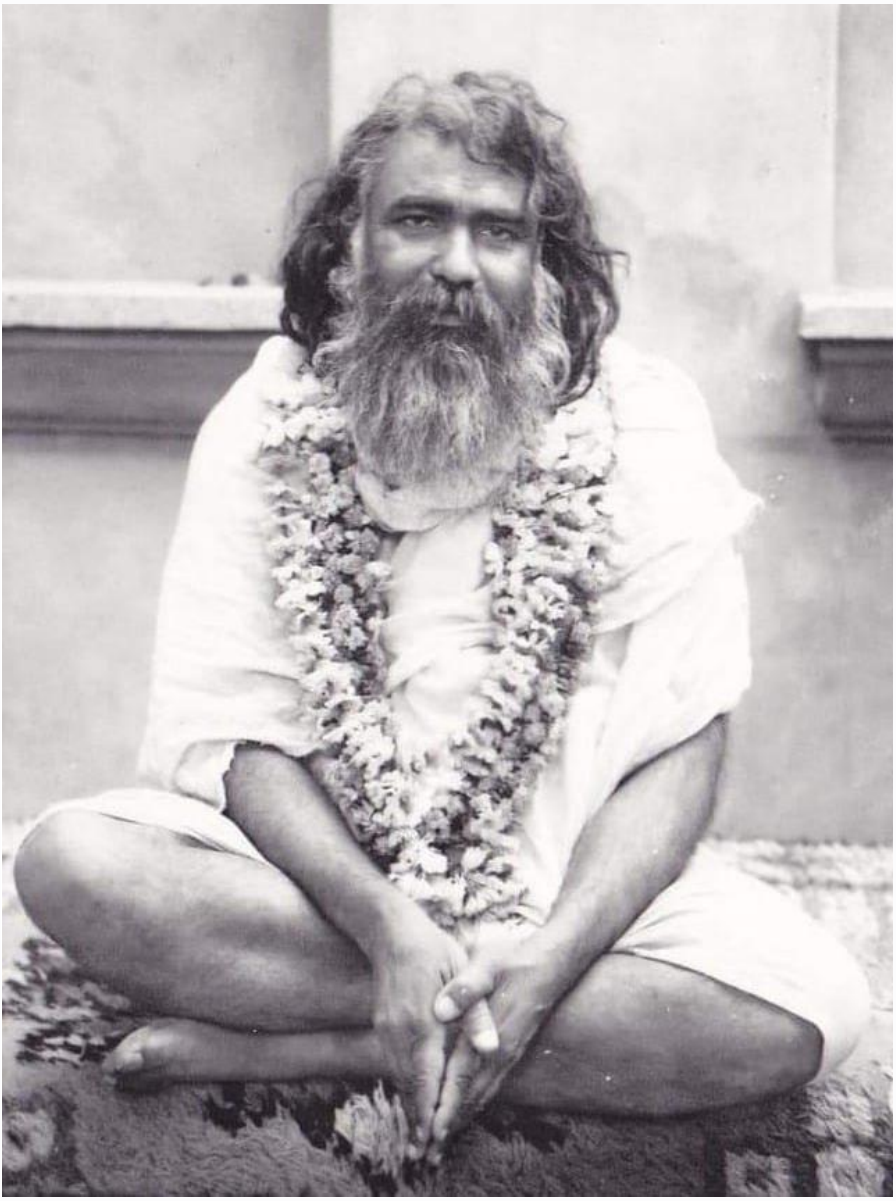
ŚRĪ DIVYA KATHĀMRIT

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ŚRĪ DIVYA KATHĀMRIT

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PREFACE

The Vedas are the fountainhead of all Divine knowledge written in Sanskrit Language. They are of eternal value which will never diminish. The wisdom of sacred Vedas was delivered to man from the holy mouths of Lord Brahma right at the time He created the Universe.

India, that is Bharat, was the privileged land where God incarnations showered their blessings and bestowed wisdom giving this ancient land the status of a few well-known civilisations with a brilliant ethos. India has always served heritage which bore the divinity stamp.

In fact, it was the soundness of the spiritual values which have sustained our culture and ethos since times immemorial. The flame of this knowledge has been kept alive by successive Avatars who descended from age to age for the welfare of the mankind and reproclaimed that knowledge attuned to the needs of the time in Kali Yuga the present age, after a lapse of about 5000 years after Shri Krishna, two Supreme powers Shiva incarnate Shri Haidakhan Baba, and incarnate of Mother Ambika Shri Mahendra Maharaj made their descent on the earthly plane for global welfare. Their arrival brought a fresh wave of spirituality which pervaded the entire world. There was spirituality in the air everywhere.

Shri Babaji came at a time when people were groping in the dark looking for something to hold on to, seeking relief from a life of misery, discord and distrust. No one was better equipped to deliver the message of his Master than His disciple Shri Mahendra Maharaj. This he did beautifully in his classic treatise - Śrī Divya Kathāmrit. It will help those seekers who are struggling to get an insight into perfection. The treatise is a storehouse of Divine Wisdom.

Shri Mahendra Baba was aware of the fact that every human being has a different nature and temperament. His path to achieve goal would therefore also be different. The devotee therefore, according to him can choose any one or more of the

paths of Karma, Bhakti, Jnana or Dhyana to attain perfection in his life. In fact, yoga is one which has four broad aspects. Lord Krishna says 'Samatvam yoga uccyate.' The evenness of mind or equanimity is called yoga. Atma - darshan is attained only by yoga, and that liberation is not without Atma - darshan.

An integral approach to the four paths has therefore, to be made to achieve perfection. They are not watertight compartments. A karma yogi, a bhakta or a jnani may be perfect but they are like parts or limbs of the body of the Goddess Sadhana Devi. They are therefore, considered complimentary to each other. This integral approach has been coined by this author as Samanvaya Yoga Sadhan (SYS).

Besides SYS Shri Mahendra Baba has also suggested spiritual discipline for the sadhak which greatly helps in purification pointed concentration, which leads tendencies from gross to subtle for attaining a divine life. When the mind becomes more and more sattvik and pure, it starts experiencing things which it could not apprehend before. It consists of abandonment, mercy, control of mind, loyal sentiments, japa, renunciation, etc. which all purify the sadhaks. The true lover of Japa ever remains with his beloved ane never feels separation from Him. One who desires to lead a happy and peaceful life must follow the three basics-Truth, Simplicity and Love. For a successful life it is absolutely essential that the two currents, shraddha, reverence and faith flow in confluence. In their

presence we proceed from darkness towards light. If faith is lost every thing is lost. Contentment does not depend upon number of things at hand; it is a state of mind.

Shri Charnashrit writes in Śrī Divya Kathāmrit that Shri Babaji's main concern was, Self contentment, which Shri Babaji had stated, 'this is very difficult to acquire; ultimately this was my accomplished yoga.'

The Self is Brahman nothing exists except the Self. All are in Self and Self is in all. Self is realized by the well-known Raj Yoga. the royal yoga. According to Raj Yoga the individual consciousness is nothing but Pure Consciousness, which is attained by control of thought waves. The highest union of Self and Brahman is achieved

through discipline, concentration and meditation in the state of Nirvikalpa Samadhi. It is the eternal source of bliss and supreme source of wisdom. The kingdom of God is within. One who has known Self has known Him. Those who are not able to practice Raj Yoga can go alternative as advocated by Shri Maha Prabhuji: 'I am you'

It means, 'God dwells in every person and that every person is potentially Divine', Christ presented this in a different way as 'I and my Father are one'. To realize Self is to realize God. Nothing exists outside Self which is the goal and ideal of Jnana Yoga.

When a person sees Shri Maha Prabhuji in all beings and all beings in Shri Maha Prabhuji, he enjoys infinite bliss and becomes Brahman free from

the cycle of birth and death. The veil of ignorance that obscures the knowledge has simply to be removed so that one can become what he has always been. The Jivanmukta is without self-interest. He is for the good of all. One who is for his own Moksha is far from it. If he works for others he is liberated in his very life. Through the light of Jnana Yoga, we come out of the unrealities of the world and find joy in the realm of reality." Whatever exists in the universe, should be covered by the Lord. Having renounced the unreal, enjoy the Real,' Isa-Upanishad. So long the Self remains separate from the Supreme, it is small and weak, but when it is one with Him, it acquires all the strength of the Omnipotent. Shruti in her maxim 'That Thou Art', repeatedly establishes the identity of

Brahman and Jiva. 'The fire of knowledge burns all actions to ashes', says Gita.

Shri Maha Prabhuji suggested the best and the easiest path of Karma Yoga as against Raj Yoga and Jnana Yoga which are comparatively difficult to follow. Karma Yoga means doing karma with selfless motive. Bondage comes through attachment and not through karma. Nishkama karma makes the body and mind pure. The selfless karma removes the dirt and filth of ego, anger, desires etc. The work and worship are not separate. We serve Shiva in Jiva.

The author has cautioned against certain road blocks in advancing frontiers of the kingdom of God. These obstacles are sensual pleasures,

delusion, selfishness, envy, greed, hypocrisy ma-passion, anger, vikshep-distortion of reality and avarana, veiling power are powerful obstacles which are present right at the gate to prevent entry into the God's mansion. They must be controlled. Trying to enjoy life, we are destroying our spirit. Attachment and aversion are not the right conduct for a sadhak. Material life is the root of restlessness. A large number of people acquire what they don't need.

Avatar Yoga provides a substratum through which we perceive the formless and attributeless God. It is for the sake of His devotees that the compassionate Lord manifests Himself. Through the medium of avatars such as Rama, Krishna, Christ, Haidiakhandi etc., which are like boats

which help the devotees in crossing the worldly ocean of suffering. Hearing, reading, listening and reflection of their Nam-Rup-Lila and Dham are powerful anchorages of avatars. The worship of the Holy Feet of Shri Babaji are the bestower of Dharma, Artha, Kama and Moksha.

Shri Babaji and Shri Mahendra Baba represented ideals of a sadguru and a disciple. The present-day professional gurus are no imparting the right knowledge to their disciples. Guru-Kripa is mysterious and there is nothing except Guru-Kripa needed for us to attain perfection in life. The mystic mantra of a guru is very small its effect is immeasurable. Who can be a better guru when Lord Shiva, the Primordial Preceptor Himself descends as a sadguru, in the form of Shri Haidakhan Baba.

Shri Maha Prabhuji advocated japa during Karma Yoga, keeps constant awareness of the presence of God, leaving no time for us to think about anything else even the fruits of karma but God, and every karma charged with japa becomes His adoration. The Maha Yoga makes one's life a Divine life, by keeping God-awareness every moment.

Yoga of Surrender and Bhakti Yoga go hand in hand. Bhakti Yona is Divine Love and devotion to God. Bhakta does not want to be one with God: he wants only to love God. Jnani depends upon himself but a bhakta always takes shelter in God. Bhakti is a sweet path of perfection. It is sweet althorough our mind be allowed to roam only in the realm of Bhagavan Haidiakhandi. One should start feeling

impatient and painful without Him like a fish which cannot bear a moments separation from water. Patanjali after dealing with the topic of samadhi declares that samadhi can also be obtained by bhakti and surrender to God. 'Self surrender is the prime characteristic of bhakti In fact surrender is everything. it is bhakti, it is shakti and surrender is mukti.

We have learnt the qualities of an ideal disciple through Shri Mahendra Baba who completely surrendered himself to his sadguru. Shri Mahendra Baba in his eternal book Śrī Divya Kathāmrit has suggested renunciation of all dharma and surrender to our guru. As he says in the very beginning of his treatise, You are the life of Charnashrit,' and concluded, have surrendered to your holy feet'. To

complete total surrender to his guru he even changed his name and called himself Charnashrit'- one who has taken refuge at the holy feet of his sadguru. Yoga of Surrender has been considered as the supreme pursuit of bhakti in Vedas.

The divine imperative is that avatar guarantees eternal blessedness to everyone who seeks refuge in the Supreme Being as his only Saviour, assures Shri Maha Prabhuji:

'To devotees I give Abhay Dan, the blessing of my protection by which you will always be protected and should be fearless. What would you not receive from me? I am responsible for you and your liberation'.

Let us ask ourselves why we do not make ourselves worthy to become a real devotee?

We all came from God, and we have to go back to Him. Śrī Divya Kathāmrit, is one that leads to the ideal state of perfection, for the attainment of absolute knowledge and infinite happiness. It has a potential of infinite wisdom to bring about transition from material to the spiritual, from current Age to the New Age. The author declares through his gospel that perfection is the birthright of all. Shri Babaji has therefore, stated to Mata Parvati in Śrī Divya Kathāmrit "Seeing the Jiva's sufferings my mind is not in my control, running after I shall take hold of them to liberate everyone on earth." By one's own Purusartha is takes thousands of births for it.

Śrī Divya Kathāmrit is the Holy Gospel for recitation and for the acquisition of Divine Wisdom. It was therefore considered necessary to write comments on it for the benefit of the English knowing devotees. For comments it is divided into 31 parts. As it is, this book would have remained incomplete without writing about Holy Trinity. Therefore, a brief account is given about Shri Munindra Bhagavan, Shri Mahendra Maharaj and Shri Maha Prabhuji.

Countless people were attracted to them. Shri Babaji very emphatically gave an insight into Indian humanism.

We are very good in the temple but very bad in society. His philosophy contains a tremendous fund of humanism, when it is realised that we have created a new healthy society.

I would like to express my deep gratitude to Shri B.N. Pathak and Shri Lalit Raizda, Senior Journalist for critically examining the manuscript.

Bhole Baba Ki Jai

Jai Maha Maya Ki Jai

Ever longing for Shri Maha Prabhuji's Divine Dust of holy feet

Mahant Baba

OM Śrī Sadgurve Namah

ŚRĪ DIVYA KATHĀMRIT

part 1

Śrī Kailāsh Khaṅḍa

Śrī Manmunīdra Sūkta

Kailāsh girivare ramye nivasantaṁ sushāntibhiḥ,
Tam Munīṁ satataṁ vande sadā kārunya rūpiṇam.

Residing peacefully on beautiful Mount Kailash is the form always reflects compassion. To you, Shri Munindra Dev I constantly bow.

Śrī Manmunīdra Sūkta

Yasya smaraṇa matreṇa siddho bhavati sādhakaḥ,
Sadguruṁ tamaham vande Haidākhand vāsinaṁ.

By whose mere remembrance a devotee become a Siddha by attaining all occult powers.
To Him the Sadaguru residing in Haidakhan, I make obeisance.

Śrī Manmunīdra Sūkta

Yasya kripā katākṣheṇa dhanyo bhavati mānavaḥ.
Tasya pādyorekarm praṇamāmi nirantaram.

By whose merciful look devotees become auspicious to whose holy feet I bow continuously.

Śrī Manmunīdra Sūkta

Komalaṁ hridayaṁ yasya
komalaṁ yasya bhāshaṇaṁ,
Dandopi Komalo yasya
komalāngaṁ namāmyahaṁ.

He whose heart is tender whose speech is very sweet, even whose punishment is also gentle and His body parts from head to toe are very tender, I bow to Him again and again.

Śrī Manmunīdra Sūkta

Drishtiṁ dayāmayiṁ kritvā yah pashyati carācaraṁ,
Lokopakār nirato rāgadveshādi varjitaḥ.

He who sees the movable and immovable beings for their welfare. He who is free from attachment and aversion and is always busy for the welfare of the world, to Him I humbly bow.

Śrī Manmunīdra Sūkta

Sadguruh sadguṇādhāro dhyān gamyah sadāshayaḥ,
Satyaṁ paraṁ cidānandaṁ samsamarāmihi sarvadā.

Supreme Sadguru ever remains in meditation, He is the foundation of all good qualities. The form of Truth, Consciousness, and Bliss I remember Him every moment.

Śrī Manmunīdra Sūkta

Hari-Reva harer bhakto
harerdhyāna parāyaṇaḥ,
Harer-nāmāmritaṁ pītvā
harerdhām paraṁ vrajet.

He is Vishnu as deity, as a meditator, He is devotee of Vishnu and is competent in achieving Samadhi by meditation. Such a form of Hari who by drinking the nectar of name of Hari attains eternal abode of Hari.

Śrī Manmunīdra Sūkta

Yo dadāti ca balānāṁ sadjnānam tu sudurlabham,
Sarva sādhan hinopi tvamekam avalambanaṁ.

Oh! Lord you give very scarce true knowledge to the ignorant persons engrossed in Maya. Though I am devoid of any spiritual practice, you are my only refuge.

Śrī Manmunīdra Sūkta

Mahā Mārtanda rūpeṇa
mohadhvānta vināshakaḥ.
Sarva bhūtātm rūposi
Mahendrasya ca jī vanaṁ.

You are great like Sun dispelling the darkness of illusion from the hearts of the devotees. You are the form of all living and non-living beings and the very life of this Charnashrit Mahendra.

Caupāi:

1. Āj apūrva uchāh baḍhāyo,
sat cit ghan prabhu saras lakhāyo.
Umagi umagi hiya, haus baḍhāve,
ānand amit ajasra bahāve.

Today Lord Samb Sadashiva, the form of Saccidananda, Truth - Consciousness and Bliss is seen blissful at the top of Mt. Kailash. The nectar of His presence is flowing every where and with that the heart is full of ecstasy, and continuous unbounded stream of joy is felt in the hearts of everyone.

Hetu rahit lakhi ānand candā,
cit cakor man lahat anandā.
Sat cit ghan prabhu ānanda-rāshi,
amal ananta ādi avināshi.

By the darshan of Shri Bhagwan Sadashiva, intellect like **cakore** is immensely gratified. His eternal divine form from the very beginning is blissful and periomordical cause of every thing,

(Cakore, Sanskrit: चकोर
is a legendary bird described in Hindu mythology and is considered to be a partridge, most likely based on the Chukar Partridge.)

Sab hiya mṅah sab kāl virājeṅ,
sab mṅah sam svarūp hvey rājeṅ.
Jo atīt man buddhi girā ke,
sukhad sūksham sattā bhūmā ke.

The eternal Lord dwells identically in the hearts of all living beings. His subtlest presence in the entire world is by all means beyond perception by senses.

Manan karat jag ke muni hāre,
ṭeri ṭeri shruti kahat nakāre.
Palāk aur pralayankar dou,
sat aru asat kahat kou kou.

He is not conceivable. The ancient sages have failed to reveal His divinity. AII Vedas have recognized Him by the Doctrine of Negation as 'Neti, 'Neti' -'Not this', 'Not this'. He is the controller of the cosmos, being the creater and annihilator of it. He is said to be the Truth and Untruth.

Nij svabhāv vash rahat sadā hī,
prakrati bimb tṅah parsat nāhīṅ.
Sab prakār agyey anāmaya,
dīn bandhu ātur karuṅāmaya.
Ārta-trāṅ tatpar bhagvānā,
trāṅ hetu nit racat vidhānā.

The controller of the cosmos by nature He is free from all bondages. Even the shadow of Maya is not able to influence Him. His Divine Form is imperceptible by all means and free from all worldly suffering. The Lord ever showers blessedness upon the poor and the sufferers. He is everprompt and is ever engaged in fonnulating new plans for the protection of afflicited jīvas.

Dohā:

Vividh Vishva līlā, racī,
bhaṅti bhaṅti sukh dain.
Aṅsh shudh kṅah vimukh lakhi,
āvat Shiva sudhi lain. [1]

Dohā:

He has performed various lilās for making people happy. Seeing the jīva with His own fragment, going away from Him, He incarnates to take care of him. [1]

2. Amal jīv jab pac ras cākhe,
rasābhās kahaṅ ras kahi bhākhe.
Budhi viprayaya vipin bhulānī,
preya shreya sudhi rah na thirānī.

The part and parcel of Supreme Brahman, the jīvatmā starts enjoying sensual pleasures. He considers this false enjoyment as divine taste, and his intellect goes astray in the forest of false knowledge. He becomes completely ignorant of what is in his interest, welfare and pleasure. Running after pleasant things he completely forgets his welfare.

Chin chin nav nav sukh kahaṅ dhāve,
guni guni harash vishād baḍhāhve.
Asti bhāṅti priya rūp prakāshe,
tadapi avidyā tam nahiṅ nāshe.

The jīva with limited knowledge ever runs after newer enjoyments. Entangled in them sometimes he feels happy or unhappy at the other. Being the fragment of Braham the jīva is also effulgent like Him but his darkness of ignorance is not removed completely.

Sugam mārg khojat din rātī,
carit virati nahiṅ driḍhmati mātī.
Dambh dainya dukh āge āvey,
rog shoka bhaya glāni satāve.

He is ever engaged in search of easy means to satisfy his physical needs. Being devoid of sadhan like force of character, vairargya and resolution. He never gets satisfaction. He consequently suffers from unhappiness diseases, fear and mental depreciation.

Mamtā mahā marm dukh jananī,
akathnīya yah dāruṅ kathnī.
Ciṅtit cit thiti katahuṅ na pāvey,
bhramat yoni bahu bhesh banā vey.

The attachment is the cause of great agony beyond description. Full of worries, the restless mind does not get peace anywhere. Due to his past karmas the jīva goes in the cycle of birth and death in different forms of life.

Sat pradhān yah naruapu āhī,
sakal srishti vandat puni jāhī.
Apar yoni je deh dharāveṅ,
bhogāyatan shāstra budh gāveṅ.

In 8.4 million of various forms of life the human body is sattvic. All living beings praise him, all other species are only to suffer without any fruits of their karma, in their existing life. This has been uttered by learned teachers and scriptures.

Dohā:

Pūrva kritya phal puraṅ kari,
puni vapu dharat anek.
Vā prabhu shri pad-padam ko,
pāvat karunā ek. [2]

Dohā:

The fruits of past karmas cause the jīva to go in the cycle of birth and death in various forms of living beings. He becomes free from the bondage of past karma and gets salvation having received the grace of the Lord. [2]

3. Manuj rūp as satya susundar,
shānt Sadāshiva sakal vighnahar.
Ishṭa pravishṭ rahat nit jāke,
vasībhūt vibhu nij racanāke.

The human body is a store-house of Truth and beauty, peace and is capable of removing all obstacles of life. Lord Sadashiva remains in submission in His own creation, the jīva in whose heart he dwells in.

Vibhu vaibhav sarvas adhikārī,
dayāpātra shuci sādhu aghārī.
Koṭi koṭi kalpit sab vaibhav,
jnān mrityu moh aur shaishav.
Dayādainya anurāg bichohā,
mand shraisṭh ati ugra akohā.
Agya vijna narnāth malīna,
yash apyash bhājan ati dīna.

The man is an enormous source of magnificence, mercy, purity, and a destructor of all kinds of sins. However, by the darkness of ignorance the jīva imagines numerous kinds of magnificence but entangles himself in unrighteousness and becomes a very pitiable being.

Sakal aham jab āshraya āvey,
ahmāshrit nar bahu dukh pāvey.
Sadal aham hiya maiṅ kiyo derā,
ucaryo shabad pratham maiṅ merā

The ego with its full might takes hold of the jiva then the jīva depending on its undergoes all kinds of sufferings. When the whole troop of lust, anger, greed, delusion and envy occupies the heart of man then only "I" - egoism emerges. This egoism is the root of misfortune and all sufferings.

Mam nānā vidhi manahiṅ nacāvā
shānti hīn man kahaṅ sukh pāvā.
Shānti vilupt bhaī haṅsā kī,
dustar sarit asat mamtākī.

The egoism causes the mind to dance in such a way that the jīva can never get peace of mind. Entangled in the false knowledge and egoism the jīva is helpless to get rid off them.

Dohā:

Mamtā bandhan bandh nahin,
kahahin akovid log.
Yoga mārg taji yatna rat,
jehin pāveṅ bahu bhog. [3]

Dohā:

Only the silly persons think that greed is not the cause of bondage. Leaving the path of yoga which imparts supreme bliss they take the recourse of various sensual pleasures. [3]

Bhogi bhogi bhav bhav bhrameṅ,
bhrānt bhavātap dagddh.
Mohit mum bhramrā banyo,
jag paṅkaj main baddh.

The jīva suffering in the fire of the world and bound in the fruits of his karmas goes in the cycle of birth and death. This enamoured jīva remains bound in the world, like a black bee bound in the lotusflower.

Yadipi vimūdh vivas ati hīnā,
jnān hīn sab sādhan khīnā.
Tadapi ātma sukh visrat nāhīṅ,
ānand avadhi sumoksh kahāhīṅ.

Although the illusion of wordly attractions makes the mind ignorant, helpless, utterly wretched and devoid of spiritual knowledge, still due to the influence of good virtues earned in the previous birth one does not forget the pleasure of being one with the self. That supreme bliss is Moksha.

As ashai jīv sun bhrātā,
parmeshvar bin kou na trātā.
Dukhī jīv jete hain jag ke,
hareṅ dainya dukh ve hī sab ke.

Oh Brother! When the jīva becomes completely helpless in the wordly ocean, the Lord is the only saviour. The sufferings of all the jīvas are eradicated by the grace of the God.

Sarveshvar sarvagya surādhip,
shāshavat satya akām mahādhip.
Pād-hīn parvat par dhāvey,
mūk mukhar hvey shrī guna
gāvey.

He the Supreme Lord, Omnipresent. Lord of the Lords, Truth and Lord of all beings. By His grace a lame being can run on a mountain and a dumb person is able to give spiritual discourse fluently.

Dayāshakti mā god khilāve, dayā vivash guru alakh lakhāvey.
Dayāshakti sundar Shiv rūpā, Shakti parātpar param anūpā.

The helpless Jīva plays in the arms of Dayā Shakti, who is the blessed worthy mother. By Her grace only the Sadguru Deva causes the God-Realization. Dayā Shakti is very auspicious, incomparable and divine form of Lord Samba Sadashiva.

Dashā dekhi dayanīya jagat kī,
nit nūtan abhivradhi asat kī.
Satya tatva prachanna lakhāvey,
asat vimohi susatya batāvey.

Seeing the pitiable condition of the people due to increase in deceptive elements in society, Mother Dayā Devi shows the right path.

Dohā:

Aise sambhram bhaṅvar main,
āi phaṅsyo jab jīv.
Tabhiṅ dayā kari badhakar,
samujhāvati shrī sīṅva. [4]

Dohā:

In this way, when the being is surrounded by the worldly ocean (worldly affairs), it appears to be extremely sad and helpless, then Shri Daya Devi, by the virtue of her kind nature (Swabhav), prays to the Anaath Nath (Caretaker/Father of the orphans) Bhoot Bhavan Shri Bhagawan Samb Sadashiv very politely. [4]

Chaupai

4. Kahati dayā sunu hey dukh-bhanjan, Dayānāth arat man ranjan.
Traṇ hetu jag ke tum swāmī, vividh rūp dhar antaryāmī.

Chaupai

Shri Dayadevi has requested the Destroyer of Sadness Lord Shiva (Dukh Bhanjan) that you are always the one who gives happiness to the victims. Please listen to my prayers. Hey Swami, you are the one who is the reason this entire world is saved. Hey Antaryami! You appear in/take different forms to protect the devotees.

Chaupai

Vishaya baddh asamarth mahā hī,
payā durāshraya dukhit kahāhī.
Chubdh kiyo bahu vyādhi asādhā,
tāp tihūṅ dukh det agādhā.

Chaupai

The helpless being who is tied in the worldly affairs is feeling sad even after being a part of the supreme Brahma. Many types of Asaadhya Rog (Diseases) trouble him and all three types of sufferings - physical, divine and material - give him huge sorrow.

Chaupai

Bhān ast sang nijpan khoyo,
shūnya chaturdik lakhi bahu royo.
Sab dukh gheri rahe chahun orā,
madhya jīv saṅtrast kishorā.

Chaupai

When the sense of knowledge disappears, the soul begins to disappear, then seeing the emptiness on all four sides, one starts to mourn a lot. At that time, he becomes surrounded by sorrows. Trapped in problems from all sides, he becomes afraid and worried like a child.

Chaupai

Ek ādi Īshvar sab jag ke, sharanya
Sadāshiva sab bhūtan ke.
Ajna bāl krīḍā rat hovey,
mal nij kar tehin jananī dhovey.

Chaupai

There is only one supreme Lord who is the protector of the entire living beings. The ignorant child when becomes dirty with filth, the mother washes him with her own hands.

Pān karāvati jab shishu mātā,
kāṭe dāṅt karat utpātā.
Shishuhiṅ dosh kīrḍā kari māṅey,
cūmi hirday dhari bahu sukh jāṅe.

When the mother breast-feeds her child, the child sometimes finding scarcity of milk bites the breast of his mother by his sharp teeth. This is very painful to the mother, but thinking this to be his play, embrances him with love. She kisses him with love and embraces him.

Dohā:

Sahāj bhāv ye jīv ke,
jagdīshvar jag Jān.
Dayādān devesh do,
pāveyṅ sab kalayān. [5]

Dohā:

Oh Supreme Lord: The whole world is aware that of the fact that this is the normal nature of the jīvas. Be merciful and bestow your kindness to all beings so that they may improve their welfare. [5]

5. Dayā shakti ghoshit var bānī,
shravan sunī Śrī Audhar Dānī.
Kahahiṅ dayā tū ati priya morī,
sakal srishṭi sharaṇāgat torī

Lord Samb Sadashiva heard the noble words of Shri Dayā Devi and narrated, Oh Dayā Devi! you are very dear to me, therefore, all the beings of the world come to your refuge.

Sarve shakti mam rahati adhīnā,
pālati āgya param pravīnā.
Pai mohi tū ati lāgati pyāri,
dīn hīn jan kī mahtārī.

All the occult powers of the world are under my control. They all follow my command with great precision. But more than you are dearer to me since you are the protector of the poor and the people in distress.

Rank upekshit shakti vihīnā,
abudh akarmī kuṭil malīnā
Kaisehuṅ kou kabhuṅ dhing āvey
tāhi turat tū hridayā lagāvey.

"The poor, discarded, weak, idle, mean, crooked, whosoever comes to you with whatever sentiments, you embrance them all quickly".

Vyatit bāt tab cit na lāve,
sanmukh nirakhi sumod baḍhāvey
Dayāhetu mam nām Maheshvar,
Āshutosh Bholā Bhadreshvar

"You do not mind evil deeds of the jīvas, and seeing them in front of you, you become cheerful. It is only due to you that I am called Ashutosh, Bhola, Maheshwar and Bhadreshwar."

Bhīti bhavarnava jab badhi jāyī,
asur arāti badhe bahu āyī.
Hā hā kari har har sab bole,
preri tuhī mam mānas khole.

"When fearful and demonic activities increase in the society people of the world raise distress cry in desperation and utter on the words. 'Har, Har, repeatedly, only then on your instigation my samadhi is broken".

Dohā:

Mam man sahaj samādhirat,
klesh avidyā nāhiṅ.
Sadā anand akhand ati,
yogī yācat jahiṅ. [6]

Dohā:

Else I am always in sahaj samadhi. Troubles and ignorance are not able to touch that state. In that state of samadhi, eternal bliss is experienced every moment, which great yogis solicit to get even for split second. [6]

Parānand jehi jāṅcat yogī,
svapnahuṅ so sukh pāv na bhogī,
Soi sukhpūraṅ sakal saṅsārā,
tadip mahādham sah sukh bhārā.

A yogi is always in blissful state which a person seeking for pleasure cannot experience even in a dream. This whole world is full of supreme bliss, even than a wretched being undergoes sufferings.

Sahaj svabhāv surati man hairī,
morī surat taji cāh ghanerī.
Cintā gahi cintāmaṇi khovey,
andh badhir iv sir dhuni rovey.

All jīvas have a natural love for me but due to ignorance they forget me and become slaves of multifarious desires. Engrossed in worries the jīva forgets me, who is like a fabulous gem supposed to yield anything desired. Then like a blind and deaf person he starts crying beating his head repeatedly.

Hai amogh aushadh ek sundar,
dayāshakti hiya soch nirantar.
Hra-taparivartan jehi vidhi hovey,
karahuṅ saharsh jagat sukh sovey.

I prescribe an unfailing medicine for this kind of beings. Oh Dayā Devi! You give a deep thought to it. Now you do something so that their hearts are transformed. The success of this device will bring them happiness that they all will have sound sleep.

Anya upāya na ahi sam kou,
sadya saphaltā dhare sañjou.
Andh hoya to shabd jagāvey,
badhiran kūñ sañket jatāvey.

There is no other better device than the transformation of the heart, which can bring quick and sure success. The blind may be awakened from the darkness of ignorance through words. The deaf can be shown the right path through gestures.

Koṭi shāstra ācarya anantā,
vyāpak vyāpt akhil bhagvantā.
Drishtā rūp avasthit sabhiṅ,
param dayādra na kachu kari sakhiṅ.

There are millions of shastras, scriptures and innumerable spiritual masters, God is also omnipresent. The omnipotent Lord dwells in the hearts of the people as an observer of their virtuous and unrighteous karmas. (No one can destroy the karmas of the jīvas.)

Sorṭhā:

Sakhiṅ na kari kamvesh,

koti upāyan nit karat.

Nit nit hot navīn,

jo jo yahi māran cahat. [7]A

Sorṭhā:

The fruits of karmas can not be increased or decreased even by the adoption of innumerable means. Whenever they want to destroy the fruits of karmas, they always appear in new forms. [7]A

Dohā:

Karat gyān updesh,
rañcak hūi nahiṅ man lage.
Raṅgyo citt par raṅg,
nij raṅg ras kaise page. [7]B

Dohā:

A person who has drowned himself in sensual pleasures would not listen to preachings about Self-Realization. How can such a man be immersed in the colour of Self-Knowledge. [7]B

Dohā:

Sādhya sādhanā hīn sikh,
sikhwat sāṅg samāj.
Shuddh sīkh jag meiṅ kahāṅ,
jas nhāvat gajrāj. [7]C

Dohā:

Education which is imparted to people in the society is completely devoid of the knowledge about Brahma and the sadhana to achieve Him. Pure knowledge about Brahma in the community is difficult to obtain like that of an elephant who immediately after bath throws mud by his trunk on his body, and nullifies the labour of his driver. [7]C

Jin madhi jīv rahat dinrātī,
kaṭu madhu sujān sujāti kujāti.
Vahān sādhanā ulṭī hovey,
chaṇik sukh hit sarvas khovey.

This is because in the company of different kinds of people such as hard-hearted and sweet temperamented, and people of low and high cast the whole sadhana of the sadhaks is reversed. The jīva loses everything for momentary pleasure.

Tahāṅ gyān carcā kimi hoi,
dhyān dharam sevā haniṇ koī.
Driḍh mat mam jānahuṅ yah
māyā ultau hridayā yehi baḍi
dāyā.

In that polluted atmosphere (of worldly society) no one can talk about knowledge nor can one have any inclination for practice of meditation, dharma and service to others. Take it for granted that this is my maya only. By mere compassion I change their hearts.

6. Pulaki dayā hiya harash baḍhāī,
nayan sajal kari hridayā driḍhāī.
Tum pālak karuṇāmaya dātā,
nav svabhava nahiṅ jag vikhyātā.

After listening to the words of Lord Sadāshiva, Shri Dayā Devi was pleased very much. Her eyes were filled with tears. Bringing firmness in her heart she started relating: "O the Ocean of compassion! You are the maintainer of the world. This is nothing new for you. The whole world knows about this."

Jab Jab nāth vipati ati bāḍhī,
lok anāth maun rnati ṭhādhī.
Satvar tab tum tab hi dhāye,
nar pashu vividh suvesh vanyé.

"Oh Master! whenever the people were in great distress and their intellect became silent and orphaned, that very moment you reached them very fast. You manifested (in various forms) as a Fish, Tortoise, Boar, Hayagriva etc., and embodied yourself as Lord Rama, Lord Krishna etc.

Ājahiṅ bhal avsar hai bholā,
calahu kariya prabhu kripā amolā.
Ab na vilamb kariya Śrī bābā,
dānava sakul jīv par dhāvā.
Vaṇi vinaya api dusah Prabhu ko,
ati komal mānas hai vibhu ko.

"Oh Bhole Bhandari! Today it is the most opportune time. So please manifest yourself and bestow your invaluable compassion. Shri Baba! Don't delay any more. The demonic elements with their army have attacked the jīvas. Even the prayers are very unbearable to the Lord. His heart is very compassionate.

Dohā:

7. Ley calu ley calu sāth mohi,
mag maiṅ rahu mam sāth.
Darshan kari sāb dhāyī heń,
jāni dayā ke nāth. [8]

Dohā:

Oh Dayā Devi! Now please do not delay any more and take me with you. On the way the jīvas knowing me as the Lord of Dayā would come running to me and be blessed by my darshan. [8]

Dayā agra kari kīnh payānā,
and and prati hane nishānā.
Divi bhuvi sukhad punya ritu āyī,
jai dhuni dhani dhuni saras suhāyī.

Shiv Maheshwar proceeded keeping Dayā ahead of Him. The drums were beaten to spread the good news in the whole of the Brahmand as a mark of departure of Lord Shiva. Pleasant seasons arrived in heaven and on earth. This was hailed with joy all around.

Bhayo nād susvar sansārā nīl
kanṭha jag madhya hamārā.
Sunat alaukik girā suhāī,
nandī cakit vilokau jāī.

The auspicious message was spread that Bhagavan Nilkantha was desending on earth. After listening to this transcendental voice, the Nandiheshwar with astonished joy started narrating.

Mam binu nāth kahāṅ pagu dhāre, caraṇ sukomal prāṇ hamāre.
Mam aprādh lakhyo kahā sāyīṅ, jehi kāraṇ mohi tajeuṅ gusāyīṅ.

Oh Master! where are you proceeding, leaving me here. Your tender feet are our life. What fault have you observed in me that you are leaving me.

Sapadi caraṇ gahi astuti kīnhī,
dukhit dekhi āgyā Prabhu dīnhī.
Sevak tum sam lakho na kou,
kripā pātra priya lāgat mou.

Nandiheshwar quickly held the holy feet of the Lord and started praying to Him. Seeing him sad the Lord pacified him saying, I don't see any other attendant like you. You are my favourite and very dear to me.

Shīghra sūcnā sab kah dehū,
kehihau jāya vacan mam ehū.
Jīv dukh ati dukhit dayālā,
vyākul adhik shānt sab kālā.

"You go immediately and let every one knows that Lord Shiva is very much distressed by the painful condition of the jīvas. He who remains ever peaceful is today very impatient."

Kahat sadaya parikar mam piāre,
mam hiya basahuṅ gagan jimi tāre.
Mor subhāv ke tum baḍ gyāta,
pashupati nām mor vikhyātā.

Lord Sadashiva started relating of His ganas with generosity that, you are very dear to me like the stars to the sky. You all are aware of my nature that I become merciful very promptly. Therefore, one of my names, Pashupati is very well known in scriptures.

Dohā:

Jīv sakal pashurūp haiṅ,
pashupati gaye bhulāy,
Pashupriya maiṅ hūṅ tāt hoṅ,
mili hoṅ kanṭh lagāy. [9]

Dohā:

All jīvas are the forms of animals and they have forgotten me as the Pashupati - an epithat of Shiva. Having love for animals I shall embrace, the dear jiyas for their welfare. [9]

Shānti sadan jṅah mātu virājey,
sampati atul anām susājey.
God Gaṅesh sumod khilavey,
senādhip moran cadhi gāveyṅ.

The peaceful mansion where Shri Mata resides, that place was full of magnificence and wonderful beauty, Mata Maheshwari was delightfully keeping her son Ganesha in her arms. The commander of gods' army, Kartikeya was sitting at the back of peacock, his vehicle was singing melodious songs in joy.

Vyāghra beyl vismit ho Jāveyṅ,
hot nibāh na manu sacu khoveyṅ.
Candra mauli ke hār bhujaṅgā,
mūshak lakhi macvat nit daṅgā.

Lion, the vehicle of Ambika and the sacred bull, the vehicle of Shiva were wonderstruck looking at each other. They appeared mentally very uneasy in finding themselves together due to their born enmity. The garlands of Lord Shiva, the serpents were making hub-bub by seeing the mouse, the vehicle of Ganesha.

Baddh dīn chin hi chin bādhey,
dev maharshi siddh gaṅ ṭhā-
dhaṅey.
Kahat purandar jai jai bānī,
braham vishṇu rat Shambhu
Bhavānī.

Trapped in maya and being in pitiable conditions the jīvas were feeling encouraged every moment. Maharshi, gods and siddhas were seen standing in their positions. Dev Raj Indra was hailing Mother Ambika. On the other side Shri Brahma and Lord Vishnu were chanting prayers and kirtan of their most venerable Shiva and Parvati.

Vishva-Ishvarī pālan kariṇi,
vishwa vināshini aru mahidhārini.
Vishvanāth tohi nāvat māthā,
āshray do mā jāni anāthā.

"Oh the Ruler of the world! You are the maintainer of the world and the annihilater ofthe whole world at time of total dissolution. The Lord of the world, Brahma, Vishnu, Indra and other gods make obeisance to you. Oh Mother, considering us orphans provide your sheltar to us.

Hou prasanna praṇat dukh hariṇi,
akhil anḍ brahamānḍ vihāriṇi.
Pāvan komal caraḍ sucāriṇi,
nitsantati hit het vidhārini.

Oh! the Goddess of all you are the distress remover of those who take refuge in you. You are omnipresent in the universe. Be pleased with us with auspicious resolution in your mind you are ever wandering with your holy and tender feet for the welfare of your progenies".

Dohā :

Pāun meṅ nahiṅ anyathā,
āshray karuṇā kor.
Shri raj tav pad padam kī,
amb ek nidhi mor. [10]

Dohā:

“I have no other shelter except your compassionate look. Oh Mother, the dust of your holy teet is my only treasure." [10]

Lakhi priyagaṇa mā man muskānī,
sadaya saneh kahati mridu bānī.
Āj akākī sut kyoṅ dolo,
marm vacan nij mukh se bolo.

Seeing her ganas the Mother started smiling secretly. With compassion she started speaking sweet words. "Oh Son Nandikeshwar! why are you roaming alone today. Please tell me the secret of it."

Vrashabh vinay kar jori sunāyo,
dayānath guṇa bahu vidhi gāyo.
Girijā girā sudhā sam bolī,
aho vatasa tav mati hai bholī.

The Nandikeshwar than with his palms joined spoke sweet words with reverence and uttered words of praise in honour of the Ocean of Compassion. Hearing this Mother Bhawani spoke in nectarean sweet words. "Oh Son your intellect is very simple."

Shankar sarvarūp sab pāra,
sarveshvar kūtasth udārā,
Ashutosh puni sharva sudānī,
nij par jnān rahit vijnānī.

Lord Shiva is present in all. distinct from all. Lord of all, steady in His own form. bounteous, easily pleased, giver of everything, above selfishness and attachment and is the real form of science.

Bhūtnāth bhairava bhavnāthā,
bhav bhanjak garimā guṇgāthā.
Shatmukh saṅg gajānan jāo,
caran parasi mam vinay sunāo
Karhu vilamb kshaṇik ho tātā,
sahit samāj haiṅ āvati mātā.

He is the Lord of all living beings and manifest in Bhairva form for the protection of the world. By the grace of the glory. He is the remover of all boundages of the living beings. "Oh Dear Son Ganesha! You go with your brother Shadanan to your venerable father. After touching His holy feet convey to Him that Mataji is coming to you with her party. Therefore, he may very kindly wait for her.

Sorṭhā:

8. Uma dekhi Shiv rūp,
satat dayādra susomya tan.
Umgat bhāv subhūp,
nij sut kahan kalyaṇ lakhi. [11]A

Sorṭhā:

Mother Ambika was delighted with darshan of the eternal Divine form of Lord Shiva and His desire for the welfare of Her progenies. Harshati yah jiya jāni. cale rudra mangal kakran. [11]A

Dohā:

Harshati yah jiya jāni,
cale rudra maṅgal kakran.
Pāṇi pināk purāṇa,
candramauli bhav bhaya haraṇ.
[11]B

Dohā:

Leaving that Mooncrested Lord Shiva, who holds the trident and makes the world feerless is now going for the welfare of the people. Mother Jagdamba was delighted in Her heart. [11]B

Dohā:

Sati Shambhu Sanmukh bhai,
ādar diyo Mahesh,
Sāmb Sadāshiva rup lakhi,
mudit Gaṅesh guhesh. [11]C

Dohā:

Lord Sadashiva welcomed with reverence Mata Jagdamba when she appeared before Him with Her institution. Ganesha and Swami Kartikeya were very much delighted having the glimpse of the couple form of Shri Samb Sadashiva. [11]C

Dohā:

Netra tīn shashibhāl shubh,
shvet rakta shuci gāt.
Caraṇāshrit caranan paryo,
Sāmb Sadāshiva māt. [11]D

Dohā:

Mooncrested Lord Shiva with triple eyes had camphor - like pure white body with a light touch of a red spread over it. With this vision of the most excellent beauty in the fornn of Bestowal Mother, Śrī Charnashrit totally surrended himself at His Holy Feet. [11]D

Bahu ramṇīya Shivāshiva vāsa, ko kavi varṇey vibhav vilāsā.
Sakal siddhi dāsi taṅh ṭhādhī,
candracūḍ man cintā gāḍhī.

Who can narrate the beauty and magnificence of the holy pilgrimage when Lord Sadashiva was seated with the Divine Mother. All the Siddhis. Occult powers were present there with folded hands to serve Him. But the Mooncrested Lord was very much worried about the condition of the world in distress.

Sumirat jāhi sakal sukh pāveyṅ,
gyān dham turtahiṅ taṅah āvey.
Soi akhilesh anāyam Shankar,
dūrit dūr kari pālat kiṅkar.

Mere remembrances of the Lord brings all the happiness. The store-house of the eternal wisdom appears immediately. The Lord of the world who is devoid of any shortcomings may bless His worshippers for the eradication of their distress.

Karat garal agyān nikandan,
sumirat sulabh bhakt ur candan.
Yadapi Sadā Shiva sab sukh pāvā,
āshrit dukh lakhi nahiṅ kachu bhāvā.

He is Maheshwar who eradicates the poison of ignorance completely. He bestows the coolness of sandal in the hearts of His devotees. Although He is in possession of all happiness but seeing His devotees in distress nothing makes Him happy.

Āshutosh har girā ucārī,
jag pragtan hit ātur bhārī.
Mam man āshrit hai ab nāhīn,
jīv tāp sukh pāvat nāhiṅ.

Exceedingly impatient for manifestation on the earthly plane. Shri Samb Sadashiva speaks to Mother Parvati. "Seeing the Jīvas suffering my mind is not in my control."

Dhāi dhāi dhari dhari sab prāṇī,
karon vimukta ehne man ṭhānī.
Sampati sab hi bhog ramāvey,
param virakta jīv mohi bhavey.

I have made up my mind, to run after and catch hold of every being in the world and liberate him from his bonds. The worldly pleasures are the cause of attachment, one who enjoys wordly pleasures and still remains detached to them is very dear to me.

Dohā:

Shat bhag tyāgi virakta bani,
vicroṅ mahi nij tantra.
Vipra rūp dhari avani maiṅ,
shāsan karoṅ svatantra. [12]A

Dohā:

I shall abandon all the magnificence and remain averse to worldly attachment. Taking the form of a Brahman ascetic. I shall wonder on earth and rule independently.
[12]A

Dohā:

Shāsan ati nirdosh hai,
granth hai ved mahān.
Satat sanatan dharam gahi,
pāveyn jan nirvān. [12]B

Dohā:

My rule is free from all flows. That empire is run by the laws of Vedas. Those who take shelter in Sanatan Dharma get complete freedom from suffering and enjoy the bliss of Moksha. [12]B

Param uchāh amb man māṅihīṅ,
nij santati par prīt sadāhīṅ.
Bahut prashaṅsi kīnh pad pūjā,
ārati har ko har bin dūjā.

Mother Ambika had enthusiasm in Her mind. She had always love for Her generations. With supreme obeisence to the holy feet of Shri Sadashiva, She said: Who else is there like Lord Shiva to eradicate the distress of the Jīvas.

Shubh saṅkalp kīnh mam nāthā,
hoi puraṇ sab hohi puraṇ sanāthā.
Sakal sudesh sahit prabhu jāo,
praṇtār-tihar der na lāo.

Oh Master your decision is for the Welfare (of mankind), the accomplishment of this would provide a guardian to the world. Oh Lord kindly proceed with the magnifience of sacred Kailash. Oh Protector of your refugees! Do not delay any more.

Mam man yah abhilāsh purārī,
karhuṅ sahāy mahāvrat dhārī.
Vihaṅsi vishvapati sādar bole,
sudhā sitta madhuras ati ghole.

Oh, Destroyer of the three worlds! I have a desire and wish to assist you in this great vow. After hearing this, the Lord of the world smiled and spoke respectifully. His words were very sweet and drenched in nectar.

Shailsutā meṅ tab avrādhauṅ,
sādhan suphal pāi tohi mānauṅ.
Tav anukampā kaṇ maiṅ pāvā,
tav anugat mohi lāgi suhāvā.

Oh, Daughter of the Lord of the Mountain! I always worship you. I consider that the accomplishment of all Sadhans is only due to your Darshan. I have seen your enormous mercy in every particle. I very much love the Jīvas who have taken refuge in you.

Para pareshvari mam ur dhāmā,
shānti tushṭi medhā bahunamā.
Mam tum antar nekhuṅ nāhiṅ,
agni ushaṇtā ek samāhīṅ.

Oh Divine Goddess! Every moment you dewell in my heart. You are known by the names of peace, contentment and intellect. There is no difference between me and you just as the fire and its property of warmth are alike, likewise there is no difference between you and me.

Dohā:

Mohi tohi kachu bhed nahi,
bhed avidyā māhiṅ.
Nitya tahān mey rami rahuṅ,
jahāṅ caraṇ shrī jāhīṅ. [13]

Dohā:

There is no difference in your form and mine. The difference is only of ignorance. I always dwell wherever your blessed feet set forth. [13]

Tadip lalit līlā anu hārī,
dharoṅ manuj tanu maṅgal kārī.
Nij ācaran prabodhi batāuṅ,
thāpi setu bhav pār lagāuṅ.

I shall manifest in human form for the good fortune of the people by performing Divine sports. By my own conduct I shall preach for creative knowledge and make a strong bridge of Truth. Simplicity and Love to help the living beings of the world cross the worldly ocean of sufferings.

Jihin avlamb jīv sukh payiheṅ,
pār bhavodadhi binu sharam jayiheṅ.
Ātm prāpti cah anrath karaī,
mohi bhulai bhramit mati marai.

With the help of that bridge without any endevour the Jīvas will be able to cross the worldly ocean. Engaged in sinful activities people of the world wish to attain Self-Realisation forgetting me who is vibrant in every particle people having various doubts in their mind meet with death.

Ātm tushṭi durlabh sansārā,
soi siddhi yah yog hamārā.
Yogi aru ekākī rahihoṅ,
dīn hīn bani jag meyṅ carihoṅ.

Atmananda (Self Realization) the pleasure of being one with the Supreme Soul is very rare in the world. The attainment of Atmananda is the principle of my supreme yoga. Being a friend of the helpless, I shall wonder in the world as one of them.

Sab kahaṅ sulabh houṅ kehi bhāntī,
yatna soi karihahuṅ din rātī.
Dhārat jo us nirmal rūpa,
jai jai jai shrī jayati anūpā.

I shall try day and night to be easily available to everyone. Those who are compassionate and take the human form for the welfare of the people such exceptional holy feet should always be cheered and may they be always victorious everywhere.

9. Etahi mṅah sab gaṇa dal dhāye,
shved shravat romāṅcit āye.
Aur prakaṭ bhaye dhām kripālā,
naṭat jahān Shiva bāhu vishalā.

Mean while all the Ganas of Lord Shiva came running to Him Sweating profusely, And Chief Dham Shri Kailash where Lord Shiva with large arms always performs His famous Tandav also appeared.

Sab garimā mahimã ko rāsī,
Sāmb Sadāshiva ke purvāsī.
Pāyo divya anūpam ṭhāmā,
Sāmb Sadāshiva raṭi priya nāmā.

All the Ganas attendants of Shri Samb Sadadhiva Dham were the store house of the eight Siddhis, Garinia, Mahima etc. They had obtained the fortune of stay ing in Kailash Dham by repetition of the beloved name of Samb Sadashiva.

Kat tab dayā kahoṅ kimisvāmī,
diyo sharaṇ mohi asharaṇ svāmī.
Suneau āj ek apriya bānī,
jāt kathuṅ saṅg māt bhavānī.

A chief Gana started narrating with modesty, "Oh Master, how long we sing the glory of your compassion. You provide shelter to those who do not have shelter anywhere. I have been blessed by getting refuge at your feet. But, we have heared an unpleasant news that you are leaving on excursion somewhere with Mata Bhawani.

Punah bhujang bhūmi par āyo,
sir dhuni nij santāp janāyo.
Kahe bhujaṅg bhūtpati svāmī,
kahoṅ kahā tohi antaryāmī.

After this the lovely ornament, the Lord of serpents came down on the earth from the neck of the Lord, and started expressing his unhappiness by knocking his head repeatedly on earth. Oh Lord! you are omniscient, therefore to express my unhappiness to you is fruitless by all means.

Jānauṅ ek hriday main tohī,
adham jāni rākho sir mohī.
Jānat dushṭ svabhāv hamāre,
hīṅsārat ati nirdaya bhāre.

I know only you in my heart. Even knowing me that I am mean you have honoured me by giving me a place on your head. You are very well aware of our cruel and murderous nature.

Uthi sudhāṅshu dhāvat tṅah āyo,
parsi caraṅ bahu suyash sunāyo.
Meyṅ tab sharaṇ kalaṅk ko ṭīko,
doshagār mayaṅk prabhu ko.

The moon ornament of the forehead of Bhagwan Shanker came running to Him and after touching His divine feet with reverence started praising the Lord, "Oh Lord! I am a store-house of faults, disgraced and crooked. O Lord of Lords! I am at your refuge. You have blessed me very much by making me your own.

Garal dūr kari amiya pilāyo,
shashi shekhar priya nām dharāyo.
Jāt acānak kṅah madnārī,
candrakānt mam kānt sukhārī.

You have blessed me by removing me away from the poisonous vicinity, You have also pleased me by naming yourself 'Shashi Shekhar'. Today where are you leaving suddenly."

Dohā:

Ākriti shrī tripurāri ki,
aṅk mayaṅk sushobh.
Dayācandra hiyacandra dhiṅg,
jan tam karat suchobh. [14]

Dohā:

The moon is ever glorified in the lap of Bhagwan Sadashiva the enemy of demon Tripur. He is very kind to the living beings by enlightening them after removing the darkness of their hearts. [14]

Jāni gaṅg nij nāth gaman kī,
karati vinay bhav tāp shaman kī.
Shānti ashānti sushānti kahavey,
yah rahasya Shiva bin ko pāvey.

Hearing the news of the departure ofher master. Ganga also started praising Lord Sadashiva, the destress remover, of the world. Who else can know except you that Shanti, Ashanti and Shushanti are in essence only one.

Dekhu jīv yah dvanda manohar,
krīḍat keshav priya bahu sundar.
Parā shānti kṅah jo ek ṭhāmā,
sadā vyagra kar saras sudhāmā.

Oh Jīvas! Look at the lovely turmoil with whom Lord Sadashiva. beloved of Lord Vishnu performs beautiful sports. The only place of supreme peace is where needy and perplexed people enjoy supreme happiness.

As īshāṇ bhāl shruti gāvey,
dagdh jīv kahṅ dahan mitāvey.
Shīrsh svayam tahṅa āni biṭhāvā,
kari karuṇā bahu laḍ laḍāvā.

Like this Vedas have given a very effective description of the upper portion of Lord Shiva. Lord Shiva, with His full grace and compassionate love gives peace to the jivas, after they have been burnt by the wordly fires by adoring river Ganga on His head.

Cañcal cāru cuḍ shashi rakheyṅ,
cancal citt asat kari bhākhyeṅ.
Gaṅgādhar mritunjaya nāmā,
jatā bāridhar shobhā dhāmā.

It is well known that no one believes who is restless by nature, but Shri Chandrashekhar upholds the restless Gangaji on His head. He is therefore addressed in the world by the names of Gangadhar, Mrityunjay Jatavaridhar etc. in the Shobha Dham of Shri Shivshankar.

Kahati dev sari sunu vrish bheshā,
taral taraṅg vimohit veshā.
Luṭat ratna jahṅ mukti sayāne,
sādhak pāv siddhi manmāne.

Shri Gangaji started communicating, On Vrish Vahani! Your most handsome form is ordained by restless waves. The occult powers of Moksha are dissipated in front of Him. The sadhaks are blessed with desired occult powers by mere darshan.

Tav pradatt aishvarya na shaṅkā,
raksh carācar Prabhu aklaṅkā.
Shīgra gaman suni hoya aṅdeshā,
pāyo kahā nāth sandeshā.

I have no doubt in the magnificence you have given to me. Being the Lord of the movable and immovable their protection by you is essential. But the news of your so sudden departure creates doubt in the heart. Just now what news you have reveived which makes your prompt departure?

Yah tav nīti purātan svāmī,
morehu cit yah dridh kari jamī.
Ārtnād nāth-hin hiya sāley,
kislaya dal pai vajara prahārey.

Oh Lord! This is your very old rule which has taken a firm place in my heart that the distress-cry on the people makes you very painful like a tender leaf struck by thunderbolt.

Tadip kiṅkarī jaḍmati morī,
thāmahuṅ caraṇ dayā lakhi torī.
Bāhu ajānu kamaṅḍalu hīnā,
kabloṅ rahahiṅ sudaksh prabīnā.

Oh Master! (Ganga) I am your dull headed maid servant. Realising your grace and touching your holy feet. I humbly submit that you being very competent in eradicating the distress of the poor and grieved beings, how long your long arms reaching upto knees would remain without kammandalu?

Karat prakāsh anūpam bhāi,
shrī kar parsit param suhaī.
Samrath kar ko bhūshaṅ bhrātā,
pān pātra raci dīnh vidhātā.

Oh Brothers! This Kamandalu emits excess light and gives an ornamental look in the hands of the Lord. This is an ornament of the capable hand which has been created by the Lord as a pot for His drink.

Kewal kar nāhiṅ hoth-huṅ cākhey,
rasnā parasi sugarvit bhākhey.
Kalpa koṭi jab kīnh tapsayā,
jagat janak man ghor samasyā.

Kamandalu is not only an ornament of the hand but while drinking water it enjoys the lip contact of the Lord. Coming in contact with the tongue it talks with pride. After penance of millions of years the, Creator Brahma while engaged in creation was faced with many problems.

Avlokau dukh hridaya maṅjhārī, dīnh kamaṅḍalu shrī adhnārī. Braham kamaṅḍalu kahi sab jāney, yahi prabhāv vidhi ved bakhāney.

Seeing the great pains in the heart of Brahma, Lord Ardhnarishvara handed over the kamandalu to him. Since that time people know it by the name of Brahma - Kamandalu. With its effect the Vedas are narrated by Lord Brahma.

Karatu akaratum bal adhikārī,
virci vishva sukhā sukh kārī.
Nāhiṅ tadbhinn kamaṅḍalu khyātā,
agra caraṇ carcat man rātā.

With the effect ofthe Kamandalu Brahmaji has been able to do all this. By the use of this Kamandalu, Brahamaji created the joyful or painful creation. This Kamandalu is not different from that one. This Kamandalu worships the naits of the holy feet of Lord Samba Sadshiva.

Cāru caraṇ dhovey man lāī,
shuddh maun gahi surati bhulaī.
Bilvapatra akshat shuci durvā,
manahuṅ niyojit sughar susarvā.

Whole heartedly and with pure mind it gave an auspicious wash of the holy feet; and offered bilva leaves, rice and sacred druva – a kind of grass with complete surrender to the Lord.

Kumkum kalit sukesar bhīnī,
bahu bahu suman sugandh mahīnī.
Dhari naivedya sudīp jalāyo,
ātm nivedan kari sukh pāyo.
Puji praṇat mati ati hulsānī,
kāraṇ nikaṭ vinvat kachu bānī.

Kumkum scented saffron, fragrant flowers and sweet delicacies were offered with a lamp and after the ritual offered gracefully, reaching close to the ear of Bhagwan Shankar it started narration in humble words.

Nad ekā-ek chāyo ghorā,
ravihaya vimag calat varjorā.
Karahin vicār sudiggaj bhārī,
hai bhairav rav yah bhayakārī.
Tab-hiṅ pragaṭi paricaya nij dīnhā,
prīti puraṇ pad bandan kīnhā.

Suddenly a frightful sound spread all around. The horses of the sun were forced to leave their path. Hearing that roar the elephants which are supposed to support the world at different quarters thought that it was a very fierce sound of the Bhairava. That very moment appearing from essence of that he introduced himself and with affection bowed at the holy feet.

Haraṇ shūl har ke rah sāthā,
komal kar dhārat girināthā.
Shambhu vīrya Shiva shastra
mahānā, nām trishūl sabhiṅ
manmānā.

The weapon which remains with Shri Sadashiva for eradicating all dangers, is held in His tender hands. Symbol of Shri Shambhu's valour and His great weapon which is called Trishul is attractive for everyone.

Karat tīn vidhi saṅyam bhārī,
kāya vacan man prabhu-pad vārī.
Dhyān dhārṅā saṅyam bhedā,
pragati batāvat rahas vibhedā.

Following three kinds of restraints with mind, speech and karma taking refuge at the feet of the Lord, the trident reveal the secrets of dharma, meditation and restraint to the world.

Puni jap yog sujnān batāvey,
marga trayī kahi sabhiṅ rijhāvey.
Kabhuṅ kriya aru yogahin māṅey,
dou mishrit kari kabhuṅ
bakhāney.

The trident of Lord Shiva upraises Japa, Yoga and knowledge. It attracts all people by showing three paths of Jnana, karma and worship. At times it considers Karmakanda and yoga as two paths and at the other it relates the assemblage of knowledge for the welfare of the world.

Kriyā yog vishrut path bhāī,
tap prṇidhān supāṭh kahāī.
As Shivashastra gaheu pad āī,
nakh dyuti lakhi raj nayanahiṅ lāī.

The path of "Kriya Yoga" is well known everywhere. This is known as austerity, devotion to God and study of scriptures. Hence the gnorance of austerity devotion and study of scriptures are totally removed by the trident. The trident paid its compliments at the holy feet ofLord Shiva. He had darshan of the illumind light of the nails of the feet and applied the dust of the holy feet on its eyes.

Nāth sunehuṅ kachu aṭpaṭi bānī,
cakit vilokat gaṇ aru prāṇī.
Dhariha-hu rūp dhāra nar jāī,
dvibhuj shāṅt mukh ek kahāī.
Vaṭu vapu adhik sushobhan shīlā,
dosh-hīn priya bāl sulīlā.

The trident of Lord Shiva started narrating with due regard. Oh Master! I have heard peculiar news due to which the ganas and all the people are looking at each other in astonishment; that you will manifest in human form on the earthly plane and you will have two arms and one face. Your human form will be more magnificient and will be like a celibate, because only the lilas of the children are always attractive and free from defects."

Ajnāhit āgey meyṅ ṭhādho,
jagat dukh bādhyo hai gādho.
Kehi vidhi sevak seva pāvey,
tyāgat caraṇ na dhīraj āvey.

I am present before you to obey your order. It is true that the whole world is engulfed in great sufferings. The attendant wishes to have any kind of service to you because I am getting disappointed in leaving your holy feet.

Tab-hiṅ bhūti bhavbhūti pradāni,
kahati maram hiya kī vah vānī.
Nath sakal aṅg mohi ramayo,
mam bhūshan bhūshit sukh pāvo.
Karhu sanāth bhūti se vasudhā,
rog avidyā dārid cahuṅdhā.

Then the vibhuti which gives magnificence to all made its presence and started narrating in touching words, that Oh Master! You smear me on your whole body, and feel happy with this ornament. You being the guardian of the whole world, eradicates diseases, poverty and ignorance from the world. Please be the guadian of the world by providing magnify-cence to all.

Nakh sikh nāth rahat lipṭāī,
tyāg na more karhu guru-rāī.
As Samvād cahuṅ dishi mācā jāhī
martya Shiva sānc-hu saṅcā.
Khinn hridaya nahin mukh kachu vānī, ek tak dekh-hiṅ auḍhar dānī

Oh Lord! You smear your body with my being from head to toe. Therefore, do not abandon me on this occassion. The News that Lord Shiva is proceeding to the mortal world has spread to all concerns of the world. Avadhardani Shri Lord Shiva was seated quietly with a sullen heart and was staring intently on them.

Dohā:

Mūk vinaya sab gaṇ kareṅ,
kaheṅ bhadravar vīr.
Cāh yahey anucar hiye,
basoṅ dayā ke tīr. [15]

Dohā:

At that time all the attendants of the Lord were praying in silence. At that very moment Virbhadra said he only desired in his heart to continue dwelling at the bank of the river of His mercy. [15]

Bhairav baṭuk bāl sang āye,
Sāmb-Sadāshiva lakhi sukh pāye.
Yajna surakshak vighna suhartā,
sadaya samarth sudaksh akartā.

At the moment Bhairav arrived there with a group of children. Shri Samb Sadashiva was very pleased to see him because he is the protector of Yajnas, remover of obstacles, capable. Competent and would not do anything without the order of Lord Sadashiva.

Krishṇa kānt kamnīya sudehā,
kiṅkiṇ rav vādat nav nehā.
Rakta vastra ati divya sushobhā,
dekhi amb man upjyo lobhā.

Shri Bhairava although of dark complexion was very handsome. The soft note of the chain worn round his waist was spreading a new affection in the atmosphere, His red clothes made his loving undiscribable. Seeing him in child form Mata Ambika felt mother affection towards him.

Mundmāl gal kautuk dhārī,
candra bhāl shishu rūp purārī.
Shvān suvāhan asi lye hāthā,
varad hast lakhi bhakat sanātha.

He was well adorned with all astonishing rosary of skulls. Being mooncrested he looked like a "Child Shiva". A beautiful dog was his vehicle and he was holding a sword in his hand. By seeing his other bestowal hand the devotees felt the presence of the guardian.

10. Param salone sukh nidhi kāre,
Sāmb Sadāshiva drig ke tāre.
Bāl baṭuk lakhi dhari sir pāṇī,
kahat saprem Sadāshiva bānī.

Dark complexioned, beautiful and store-house of happiness Shri Bhairawa was beloved of Shri Samb Sadashiva. Seeing the Bhairava in the form ofa child celibate the Lord kept His (blessing) hand on his head and started narrating.

Naṭahu jāy bhairav sab kālā,
dravahuṅ daya kari dev dayālā.
Bāl rūp jete hain tātā,
tin mnah tohi avlokahun gātā.

Oh merciful Bhairawa in child-from, dancing happily be the cause of welfare of the world. Oh Dear Child, I feel very happy to see your form in all the children of the world.

Dekhi vikal Shiva nij parivārā,
kachuk laheu dukh karuṇāgārā.
Prishth pancānan aru vrash-
bheshā, citvahiṅ shānt susamaya
suveshā.

Seeing His family impatient compassionate Shri Samb Sadashiva was sad. Lion, the vehicle of Mother Ambika and Nandikeshwar, vehicle of Lord Shiva attained in beautiful form, were waiting peacefully for their turn to express their views before the Lord.

Mūshak adhaya na sarpahiṅ bhāvey, sarp more prati dvesh na lāvey.
Shiva sānidhya kshaṇahuṅ jo āvey, so jan asi mati sahajhiṅ pāvey.

The mouse is fearless. The serpent has no aversion against the mouse. Serpent and the peacock, the vehicle of Kartikeya have left their mutual aversion. Those who come in contact even for a moment with Lord-Shiva acquire such a sense easily.

Cakhu bhola ke tīn,
haran trayatāp mahā hai.
Tīsar har ke nain,
harat hiya andh mahā hai.

The Three eyes of Lord Shiva pasify the three afflications adhidevik, adhidehik and adhibhautik. The third eye removes all the darkness of ignorance.

Harat timir avivek,
dayākar shāṅt mahā hai.
Jyotirmaya ati shubhra,
susamrath, shakti mahā hai.

The third eye has a peculiarity that it removes darkness of ignorance and blesses those who take refuge at His holy feet and it has the form of extrence peace. It is illumined, fully completent and very powerful.

Anupam amal aklānt,
anāmaya āsh mahā hai.
Ādi nāth guru nāth,
pālak prabal mahā hai.

Oh Lord, your unique eye is pure, and a great hope to the needy. Oh Primordial Lord, Guru of Gurus, your energy is very powerful which creates, sustains and dissolutes the world.

Vidyadhar! Vivudhesh!
Vikal tav bāl mahā hai.
Sār tatva vidhitā haritā ke,
shivtā sīṅv mahā hai.

Oh Lord, Lord of all Gods, your children are very impatient in this world. you are the essence in toto of the energy of creation, sustanance and dissolution.

Dohā:

Hahari hiye avloki har,
dhārat nij man dhīr.
Dharahuṅ dhīr suvīr gaṇ,
hain mam amit sharīr. [16]

Dohā:

Oh Lord, Lord of all Gods, your children are very impatient in this world. you are the essence in toto of the energy of creation, sustanance and dissolution. [16]

Sadā rahoṅ anḍu anḍu main bhāī,
man binu anḍu sab vyarth kahāī.
Mansā vigrah vibudh bakhāney,
man anurūp svarūp ko māney.

Oh Brother! I am vibrant in every particle of the creation. Without me all the particles are worthless. The description of mental forms ofdemi-gods is found in seriptures. Therefore, you will all be always with me in your divine forms.

Tum Sab divya dhām ke bāsī,
divya drishṭi tum divya upāsī
Vaṇī divya manohar bola, Sāmb
Sadāshiva har har bholā.

You dwell in my Divine pilgrimage Kailash. You have divine eyes and are the devotees of Divine Form. Your words are also divine. Samb Sadashiva, Har, Har, Bhola etc., your words are also fascinating.

Tumahiṅ chāḍī meyṅ kat sukh pāūṅ, prīt akām kahṅā jag pāūṅ.
Jo cah calan sāth mam bhāi,
karhu payān jo lakhau bhalāī.

How can I be happy without you? Where can I get such a selfless love in the world? Oh Brothers! Who so ever wishes to come with me may think of his welfare and accompany me.

11. Ab vilamb anucit hai nāthā,
dayā heri mukh nāvati māthā.
Sunat prasanna sabahiṅ sāṅg lāge,
nāc-hin gāvahiṅ bhāgahiṅ āge.

Looking at the face of Lord Shiva, Shri Daya Devi spoke with reverence: Lord! It is not reasonable to delay any more. Listening to these words, all Ganas started dancing, singing and running forward.

Jas udār Shankar shruti gāvā,
tas udār sevak suci pāvā.
Cale sakul ānand man bhārī,
ko na cahat sukh saṅg purārī.

Vedas have sung the glory of the generosity of Lord Shiva. He has got all the Ganas, pure and generous. They were all coming to Him with great pleasure. Who would not like to have the company of Lord Shankar.

Dekhi dashā Shiva manhin vicārā,
shūnya hot kailāsh vihārā.
Ati sashaṅk vrashbh-dhvaj āju,
calat hoi sab nasht samājū.

Looking at all the departing Ganas Lord Shiva started thinking that His Kailash Dham would become deserted. Today Lord Shiva is very much worried thinking that after His leaving this place the whole social order would be destroyed.

Kou na dhīr dhari rākhahiṅ prāṇā,
kehi vidhi hoi vishva kalyāṇā.
Duvidhā madhya dayāvash nāthā,
tribhuvan guru trailokya sunāthā.

There was none of the devotees who could remain alive if He left there. The Lord of the three worlds was perplexed seeing the difficulty in the welfare of the world.

Shail sutā piya hiya kī jānī,
kahan cahati ek kathā suvānī.
Saras sumaṅgal din sudhi āvā,
vallabh lakhi tap nem sirāvā.

Realising the problem of her consort Mata Parvati wished to relate an ancient story. That very moment She remembered the picious day when seeing Her Lord She had relinquished Her austerity and restraint.

Candra-cūd man prashan anekā,
sabhyātur Shiva Umahiṅ vilokā.
Priyā hās avloki girishā,
man muske samrath Maheshā.

Lord Shiva had many questions in His mind. That very moment fearful Shri Shiva looked at Mother Uma. Seeing His beloved Parvati laughing He started smiling secretely.

Amb āl dhiṅg kahati subātā,
bhuvi madhi dhām ek vikhyātā.
Kīnehu ham tum taṅhā nivāsā,
sundar sukhad sutāpas bāsā.

Coming closer to Lord Shiva, Mother Shiva started a pretty discourse. There isa very famous place on earth. You and I had stayed there. That place is very attractive, pleasing and inhabited by great ascetics. (In Kurmanchal story about this is well known that Lord Shiva stayed with Mother Parvati after their wedding).

Sadā suman pallav yut sohā,
sucitā avadhi sugandha sumohā.
Nirat samādhi sadā siddheshā,
sakal sampadā nāvati shīshā.

That place is full of shoots and flowers. Its purity and fragrance in enchanting to the mind. All occult powers bow there and Siddheshwar ever remains in Nirvikalpa Samadhi.

Shail sushraṅg suvistrit āhī,
sakal vishva vandat hai jāhī.
Param ramya parvat kailāshā,
karat purṇa sab kī man āshā.
Caliya caraṇ dhari carit vicāro,
yathā yogya sab bāṅti sanvāro.

The whole world worships the Himachal whose peaks are widely spread. A beautiful peak of this mountain is Kailash which fulfils the desires of every one. Oh Master! All Ganas be assigned their appropriate work and asked to proceed there; and (you should) think of your future plans

Sorṭhā:

Yahṅā vahṅā dou ek,
nahṅi kachu antar hai Prabho.
Yatha nāth bahu rūp timi tav nām
vividh vibho. [17]A

Sorṭhā:

This sacred Kailash and that place are identical. There is no difference between the two. Oh Lord! As you have many forms so you have innumerable names also. [17]A

Sorṭhā:

Rūp anek prakār,
prakaṭat jas sir sarpdhar.
Tas tav dhām apār,
pujya sadā har bhūdhar. [17]B

Sorṭhā:

Oh Lord! You have innumerable Divine Forms but the Form with serpent around your neck is worshipped most. Similarly, you have many Lila Dhams (piligrimages of your Divine sports), but Mount Kailash is the most venerable and salient. [17]B

Vidyādhar suni vidyā vānī,
lahehu shānti jas prākrat prānī.
Sādar vacan kahati shrī Ambā,
komal karuṇ hridaya Jagdambā.

After listening to the words of Jagdamba, Lord Shiva, Master of all learning became very peaceful like an ordinary human being. Again, Jagdamba with an extremely kind and merciful heart started relating with reverence.

Sab gaṇa sukh yut samaya bitaiheṅ, carit cāru kari bahu sukh paiheṅ.
Sudhi bhulih-hin Prabhu ehi kailasā,
rahih-hin sukhī susatva vilasā.

Oh Master, All Ganas will have very pleasant time and will enjoy in all ways. The Lord also while forgetting the sacred Kailash will roam about happily on that characterstic Kailash.

Tahṅa-huṅ vibhav us hai surasaīṅ,
apar kailāsh ki jān na jāī.
Sunat beyn sukh den suhāī,
magna bhaye sukh sindhu gusāin.

Oh Lord of Gods! The same magnifience is also there. It is difficult to differentiate Kurmanchal Kailash from the sacred Kailash. After listening to the pleasant words of Mata Jagdamba, Lord Shiva became fully blissful.

12. Ashru prakampit gāt suhāvã,
karuṇā sindhu subandhu kahāvā.
Vīr-bhadra var ājnā pāī,
āeu dekhi kaheu prabhu-tāī.

In a high blissful state Lord Shiva became emotional and His eyes started watering. The Ocean of compassion was introducing Himself as a friend of the helpless. Following the command of the Lord, Virbhadra, visited there. Thereafter He started relating its divinity.

Yadapi nāth vah martya pradeshā,
kaṇ divya subhās pareshā.
Kanti kshānti-maya purṇa
bhanḍarū, van aushadhi-phal
pūrṇa paharū.

Oh Lord! Although the Kurmanchal Kailash is a part of the mortal world, still every particle of it is full of divinity. It is a complete store house of effulgence and forgiveness. This mountain is full of forest and medicinal plants.

Jal susvād sudhasam dhārā,
kalpvraksha van pūrṇa udārā.
Shreya preya phal sabhiṅ luṭāvā,
shri-pur mahimā ko sak gāvā.

There is a stream of sweet water. The forest of that place is very large hearted like Kalpavraksha, the wish granting tree. It dissipates the good fortune and gratification. Who can narrate the magnificence of that Divine place?

Chanda:

Mahimā na kahi sak shesh shārad
aur ko varṇan karey,
Shiva dhām shraṅg sushobh
Shaṅkar Amb yuta karuṇā karey.
Shri pād bhūshit bhūmi kaṇ ki,
bhavytā gurutā mahā,
Āshrit sadā paritrapt hoṅ,
munirāj man ramte jahṅā.

Chanda:

Describing the glory of Mt. Kailash, Shri Virbhadra narrated that Sharda - the Goddess of wisdom and Seshnag the mythological serpent with a thousand mouths are not able to describe its divinity; who else then can describe its glory.

Lord Sadashiva and Mother Jagadamba glorify that peak by their dwelling on it and remain merciful on the whole of the world. With the holy feet of the Lord set on it its greatness and beauty has extremely increased. In the sphere where the Lord's great sage Muniraj's heart resides the devotees get full contentment and utmost peace merely by its vision.

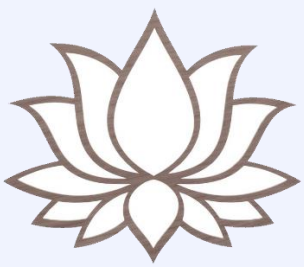
Dohā:

Vīrbhadra kar beyn suni,
sahit Bhavānī māt.
Dayāmagna Shiva dīnh sikh,
karṅhu prayāṇ prabhāt. [18]

Dohā:

After listening to the words of Virbhadra, Lord Shiva along with Mother Ambika gave a very pleasent command for the departure of Ganas in the early hour of morning. [18]

Śrī Kailāsh Khaṅḍa Sampūrṇa




ŚRĪ DIVYA KATHĀMRIT part 2

OM Śrī Sadgurve Namah

ŚRĪ DIVYA KATHĀMRIT

part 2

Śrī Kūrmāṅchal Khaṅḍa

13. Sahit samāj soh shubh dhāmā,
Sāmb Sadāshiva jag abhirāma.
Basahiṅ tahṅā Shiva sahit Gaṇeshā,
det pradakshiṇ mudit dineshā.

Lord Samb Sadashiv gracefully appeared with His company on sacred Kailash, where Sun God circumambulates Lord Shiva with Ganesha every day as a mark of reverence.

Dev sakal sampatti kar dhāreyṅ,
kari arpaṇ jai jayati ucāreyṅ.
Sab gaṇ harshit pāi sudeshā,
soh sudesh vibudh bahu veshā.

During the stay of the Lord in Kurmanchal, all Devatas remained there all the time with their occult powers. Offering them to the Lord they hailed Him. Being present in that divine beautiful sphere the Ganas were very happy. Devatas semi-gods wearing different types of costumes remained there to serve the Lord.

Mātra Shakti man mod udārā,
lakhati saneh susrishṭi apārā.
Riddhi siddhi nij bhāgya manāvā,
sakal suranh sukh vasudhā chāvā.

Supreme Mother and mothers who stayed in Kailash Dham were very happy. They were looking at the whole creation with supreme affection. The occult powers were praising their good fortune.

Chāi rahi mahi shānti suhāī,
sumati sunīti surāj supal.
Mahādev pālit pur raī,
bhukti mukti pad cūmati aī.

The Devas were having all heavenly luxuries there. With right intellect, right laws and beautiful kingdom there was supreme peace all around on the earth. Bhog, wordly pleasures and Moksha remained at the holy feet of the beings who remained with Lord Shiva.

Sada Shaṅkarī amb Bhavānī, hetu jagat khaṅ kah vigyānī.
Sāmb Sadashiva vasi sukh pāvā,
pāi suṭhām sumod baḍhāvā.

Mother Ambika who is ever engaged in the welfare of all beings is the cause of the creation. Being with Her presence with the Lord in such a beautiful place Samb Sadashiva was in bliss, also made Him extremely happy.

Cakit caturdik jovat tātā,
akhil vishva kar āp vidhātā.
Racati srishiṭi anushāsan paī,
trigun-maī Shiv māyā bhaī.

Although Lord Samb Sadashiva is the creator of the whole world still for performing divine sports He started looking all around with astonishment. On His command possessing these qualities, Satva, Rajas and Tamas of Shiva Maya the creation takes place.

Dohā:

Shiv māyā mahimāmaī,
kautuk karat pracaṇḍ.
Māyā Maī ek hve,
vilsat sadā akhaṇḍ. [1]

Dohā:

The Maya of Shiva is very great which produces, big astonishments. Remaining in one form both Maya and the Lord of Maya enjoy all luxuries. [1]

Tabhiṅ caturmukh nāvat māthā,
anjali-baddha jāni nij nāthā.
Aho dev devesh gosāīṅ,
dayā tumhari prakaṭ shruti gāī.

That time Brahmaji arrived, who taking Him to be his Master started praying with palms joined in reverence, Lord of Lords, Vedas have sung about your esteemed glory and mercy.

Nilkanṭh karuṇā ki rāshī,
dānī tū cetan avināshī.
Jab-hiṅ dusah dukh lah nar nārī
tumahiṅ tab sudhi let purārī.

Brahmaji appeared to serve Shiva and started narrating, O Immortal, conscious form of Bhairav Nilkanth, you are the ocean of compassion. Oh Purari! Whenever the people are in distress you are the only one as their saviour.

Shiv kalyaṇ īsh kāpāli,
nrityat tānḍav saṅg baitālī.
Srishiṭi prālaya aru palan līlā,
pad sancār suvyakt sushīlā.

Oh Shiva, you are the head of them and the one who is for the welfare of all the beings keeping a skull as a begging bowl. During Tandav dance your dance with goblins, your cosmic dance in the form of Nataraja, performs in a moment the act of creation, sustainance and dissolution.

Racat nāṭya nav nav jag trātā,
Sāmb Sadāshiva ādi vidhātā.
Huṅ tav ek nāṭya kar sādhan,
sunahuṅ dayāmaya samarath rañjan.

Oh Sāmb Sadāshiva, you take the form of a ruler or governor in performing various dramas. I am a medium fo your drama. Oh Lord, you are the abode of mercy and fully competent in making the world happy.

Āgyā dhari tab srishṭi banāvā,
lok caturdash viraci batāvā.
Lok lok prati bhed anekā,
kathanī karnī bhinn suṭekā.

On your command I perform the act of creation and show to you the completion of fourteen words. I am capable of making different kinds of worlds with all together different beings.

Dohā:

Man vaṇī aru karma se,

bhinn sab bhūt.

Din hīn bhav bhūt ko āshraya shrī pad pūt. [2]

Dohā:

All the beings are different in their mind, speech and karma. God's holy feet is the only shelter of the pitiable and worthless people of the world. [2]

Sadā Sadāshiva baḍ tum tyāgī,
divya rūp taji nar anurāgī.
Umākānt uṭhi milau kripālā,
kaheu Shambhu jai braham vishālā.

Oh Samb Sadashiva, you are a great hermit. You have shown affection to the human fom by relinquishing your Divine Form. That time welcoming Brahma after leaving His seat, an ocean of compassion Maheshwara started narrating: Oh, Bhahmadev, victory to you!



God is 'Yagya Purusha', Yagya is the root of Creation. They are being performed from time immemorial. Shri Haidakhan Baba revived the age-old tradition which during the course of time lost sight off. It is good fortune of the inhabitants of the country in which He manifested, and blessed are those who took shelter at His Holy Feet.

Jagat janak heyṅ tumhare nāmā,
jag kalyaṇ ek tav kāmā.
Antarhit hve nij pur jāhū,
yah rahasya kahi-hahu jani kāhū.

Oh Brahmaji, being the creator of the world you have many names. You are the only one responsible for the well being of the world. You may now depart to Brahmalok - abode of Brahma and do not disclose to any one the fact of my taking Munindra Form.

14. Tāhi madhya madhu gandh suhāī pravisi dvār Prabhu āsan āī. Shambhu Braham dou sādar dekha lacchi Caturbhuj sundar veshā.

At that time sweet fragrance spread there and reached the asan of Shri Prabhu. Attracted by that fragrance Lord Shiva and Brahmaji had a darshan of Shri Lakshmi Narayan in their beautiful forms.

Shaṅk cakra aru kamal vishāla,
gadā hast shobhit shuci lālā.
Ramya māl shuci hār ratan kī,
vastra pīt sushmā ati Prabhu kī.

Bhagvan Narayan was holding the conch, discus, a large lotus and a club with his four hands. He was wearing garlands of sacred gems around his neck. He wore beautiful yellow silk clothes. The glory of that moment was beyond description.

Sab shobhā kī jo shubh khānī,
mahā lacchi Jagdamb bakhānī.
Vishṇu - priyā har dhām vilokā,
kahati manahiṅ yah dhām alokā.

The source of all beauty being the mother of Vedas and the consort of Shri Vishnu Bhagvan who glorifies the Lord, when seeing the beauty of the pilgrim of Shri Sāmb-Sadāshiva got astonished and started thinking in Her mind that, this Dham, pilgrimage was very magnificent and superhuman.

Bhuvan caturdash se yah nyārī,
dhanya bhūmi Shiva lāgāti pyari.
Aucak Shivā suni Shrī aī,
mudit Gaṅesh sahit uṭhi dhāi.

This sphere is remarkable in the fourteen worlds. Hail to this lovely place of Lord Shiva. Hearing the arrival of Lakshmiji, Shri Parvati was delighted and made her appearance with Ganesh in Her lap.

Sāmb Sadāshiva bahu sukh pāvā,
adi Nārāyan chip kar āvā.
Soh suāsan Hari-Har rūpā,
shabd gamya kimi bhāv anūpā.

Sudden appearance of Shri Lakshmi Narayan, since He appeared without any notice, made Shri Samb Sadashiva very joyous. That supreme asana was glorified being occupied by Bhagvan Vishnu and Lord Shiva. No one can describe in words those most excellent loyal sentiments.

Dohā:

Ek āsan āsīn dou,

nirakhi dev muni vrind.

Varashi suman vinvat douan,

jai jai jai yug cand. [3]

Dohā:

Seeing the glory of Lord Shiva and Lord Vishnu seated together on one seat, the Devtas started showering flowers from the sky and hailing them with salutation to the dual moons. [3]

Dekhi Shambhu kahṅ nirmal rūpā.
dayā yukt shuci shant anūpā.
Manav rūp āj madnārī,
vaibhav hīn vesh brahmacāri.

On seeing the compassionate, pure and peaceful form of Lord Shiva, Shri Vishnu started narrating, “Today Lord Sadashiva has taken the form of a celibate on the mortal world by adandoning all His magnificence."

Loktrān hit tyāg sikhāvā,
tyāg binā nahiṅ kou sukh pāvā.
Vyas rūp dhari main yah bhāshā,
dayā dharam sam aur na rākhā.

"For the protection of mankind, you have shown the path of abandonment. No one has ever become happy without abandonment, in my own incarnation of Vedvyasa I had instructed that there is no other virtuous act like mercy."

Dayāvās sab bhutan māṅhī,
tyāg hīn yah viphal sadā hīṅ.
Tyāg dayā dou caraṇ tihārey
dharhu hridayā janke sukh sāre.

"Mercy is housed in every sentient being. Mercy without abandonment in unfruitful. Kindly ordain your holy feet, which are embodiment of abandonment and compassion in the hearts of the people who take your refuge and kindly make them happy."

Ramānāth ki suni priya vāṇī,
harashi umesh gaheu nij pāṅī.
Mile dou ek rūp kahāveyṅ,
buddhi agocar sukh duhuṅ pāveyṅ

After listening to the words of Baghvan Narayan, Shri Maheshwara was happy and touching his hand indicated him to discontinue praising him any more. They both at that time, united together experiencing divine pleasure which cannot be described.

Dohā:

Ramākānt nij shakti ko,

āyus diye bulāy.

Jāi surakshaṅ srishṭi kī,

karo dayā hiya lāy. [4]A

Dohā:

Bhagvan Narayan commanded his occult powers to remain under the command of Shri Samb Sadashiva to serve the whole creation keeping mercy in their heart. [4]A

Dohā:

Bābā ke sharanan raho,

aho vibhuti virāṭ

Ye arūp aprūp hain,

sadā suchand surāṭ. [4]B

Dohā:

Oh! my bounteous glory, be at the command of self effulgent, free formless but now in human form Baba Bholenath and be engaged by Him for the welfare of the world. [4]B

Chadam vesh Shrī Shiva avatārī bholā saral dayādra aghārī Sindhu-sutā aru main banmālī rūp durāy caloṅ nar cālī.

Shri Narayan with Lakshmiji decided to wander in human form by concealing their divine forms, to serve the very simple, merciful, and the enemy of the sinful, Lord Shiva in human form.

Jag kalyāṇ hetu avtārā,
apar hetu nahiṅ ek vicarā.
Shiva Kar dhyān dhāroṅ din rātī,
Sāmb nurti mohi adhik suhātī.

Lord Shiva has manifested on earth for the welfare of the world. There does not appear to be any other cause for this. I am delighted to be in His meditation day and night. I am in extreem joyous state with having both ot Shri Jagadamba and Shri Sadashiva in my heart.

Pey yah rūp akath hai bhāi,
dayā rūp āye giri raī.
Vandniya shrī shrī brahmachārī,
manush tan giri guhā bihārī.

But this form of a peculiar Yogi of Shri Sadashiva is beyond description. Imparting mercy, He has arrived as the king of mountains- Himalaya wandering on mountains and caves His form of a celibate is ever adorable.

Gad gad kaṇṭh kahat shrī nāthā,
jayati jayati jai jai jagnāthā.
Sakal susampati pūrṇa bhaṅḍārā,
jagad guru jag nath apārā.

Emotionally Lord Vishnu started relating, "Oh Lord of the world, victory to you. You are the store-house of the whole wealth. You alone are the matchless Lord on the whole world."

Tadip neh lakhi rākho nāthā,
nar tan dhari rahi-ha-hun nit sāthā
Ashrit rahi līlā ras cākhuṅ,
adbhut rūp hridayo dhar rākhuṅ.

Oh Lord! Seeing my love and reverence allow me to remain with you. I wish to serve you in human form also. Remaining at your refuge I wish to relish your divine Lilas. Keeping your wonderful form in my heart I wish to remain with you.

Suneauṅ prem pūrit udgārā,
haridya lāy har harsh saṅvārā.
Braham mudit hvey girā ucārī,
shri-pati rukh lakhi bhaye sukhārī.

After hearing the affectionate words of Shri Vishnu, Bhagwan Samb Sadashiv embraced Him and controlled His delight with great effort. Then Brahmaji who was there with them and had said in delight that He (Lord Shiva) was very much pleased to see Bhagwan Vishnu.

Ham-hūṅ tum saṅg caliah-hūṅ nāthā, āyasu dehu mudit muni nāthā.
Manuj dhama lakshaṇ samjhāuṅ, braham nishṭha jag kaṅh batlāuṅ.

Brahmaji said, Oh Lord! I wish to accompany you in this great sacred task, Oh supreme sage! Be pleased and permit me to be with you. I shall explain dharma to the masses and also explain to them the signs of a being who has realised self or Braham.

Yajna pradhān srishṭi tum rākhā,
yagya adhār srishṭi shruti bhāshā.
Jāp yagya yug yagya batāuṅ,
sādhan nām saprem sikhāuṅ.

Oh Yagya Purusha Sadashiva! You have considered yagya as supreme in this creation and the Vedas have also considered yagya as the root of creation. I shall also be with you to impart the significance of Japa-Yagya, the practice of repetition of the Lord's Name, the root of salvation.

Jāni samaya shubh āye sureshā, bhayo dhanya lakhi Umā Maheshā Cahat Mahendra karan sevkāī, sakucat hīn dashā nij pāī.

Seeing the auspicious time Devraj Indra also arrived there. He felt blessed by the darshan of Uma and Maheshwar. Devraj wished to serve the Lord, but felt hesitant by seeing his deficient state.

Yahṅā Indra sukh lajjit hovey,
maghvā mad man hī man rovey.
Kritrim sukh āshaṅti kar dātā,
īsh vimukh sukh katahuṅ na patā.

Viewing the better rnagnificance of Kurmanchal Kailash than his own obode, Indra felt ashamed ofhis comforts. Artificial happiness always gives restlessness. Those who are against God can never get happiness in life.

Bhagvat sukh bin sab sukh bhrātā,
jhulsāvat jas ātap vātā.
Tadip suresh Shambhu dhiṅg jāī,
caraṇ cānpi vinvat sakucāī.

Oh brother! In the absence of happiness in God's refuge, all other pleasures are like scorching hot winds of the summer days. For this reason, with the hope attaining that supreme pleasure, Devraj Indra went to Shri Sadashiva feeling inferior and hesitantly embarrassed due to his royal nature, touched the feet of the Lord in salutation.

Sant Sadāshiv hiya gati jānī,
sab sanmā-nahiṅ kahi mridu bānī.
Vidhi mukh nirakhi sutej vishālā,
gyān bhān praktat sab kālā.

Lord Sadashiva come to know the heart of Indra. Giving him all respect. He like Sun of knowledge and effulgent looked at the face of Brahma.

15. Puni Hari hridaya lakheu karuṇāī,
jagat pāl prabhu baikunṭh rāī.
Amar anaṅt dasahuṅ dig pālā,
kinnar yaksha pishāc karālā.

Shri Sadashiva started relating by seeing the compassion in the heart of the sustainer the Lord of Baikunth-Shiv Vishnu. Addressing innumerable devas, ten Digpals, the guardian deities of the different quarters, Kinnars - the singers and dancers. Yakshas demi-gods and fierce demons.

Aur sakal gaṇa mam pur vāsī,
siddha Munindra agamya pravāsī.
Devi dev jagat ke jete,
asur nāg nar agaṇit kete.

Siddhas, dwellers of my supreme divine abode; Munis of divine worlds, Goddesses, Devas, demons, snakes and countless men.

Vandoṅ sab kaṅh āj sudevā,
āj mahā vrat driḍh kari levā.
Karon jāi sab ki sab sevā,
sab sukh lahen mantra soi devā.

Today with obeisance I resolve to serve mankind in every way and initiate them with sacred mantra so that they become happy in all respects.

Sukh sarvāṅg laheṅ imi dehī,
paī shreya jimi hoi videhī.
Soi sādhan shubh dharam kahāvā,
sevat jehiṅ nih-shreyas pāvā.
Yah prākṭya madhurtam hoī,
yuddh saṅhār shatru nahiṅ koī.

In this way all beings would get all happiness to get supreme position of wellbeing and be free from ego. The spiritual practice which gives salvation is the supreme practice of Dharma. This would be my most pleasant Avtar, in which there would be neither any enemy nor any war.

Dohā:

Raho sāth mam bandhu sab,
maiṅ aṅgī tum aṅg.
Lakhey na kou yah krīḍahu nit
mam saṅg. [5]A

Dohā:

Oh Devas! you remain with me, I am the corporal form and you all are parts of my form, let no one know this secret and you all wander with me all the time. [5]A

Dohā:

Rūp tumhāre prakat nahiṅ,
jānahiṅ kou mati dhīr.
Ek rūp maiṅ prakat hvey,
līlā karūn gambhīr. [5]B

Dohā:

Your form would not be revealed to any one. Someone thoughtful and steady person only would know the fact. 'Representing all forms in one form I would perform very intricate Sports. [5]B

Rūp chipāi raho mam sāthā,
nij nij karma gaho shuci hāthā.
Tum sab tripta akām abhogī,
vyākul jīv adham sukh bhogī.

Concealing your identity so that no one knows this fact you all reamin with me. And continue to perform your Karma of creation etc. You all are free from desires. contented and free from all sensuous pleasures. Only Jīva remains mean and impatient caused by the sensuous pleasure-seeking desires.

16. Karu karuṇā man palaṭahuṅ jāī, tumhiṅ nacāvat srishṭi gosāīṅ. Satya prakaṭ kari jnān prakāsho, jīv andha dukh vegi vināsho.

All Devas started praying to the Lord, Oh Gusain, You alone are the manager of the whole creation. Be compassionate and eradicate wordly desires from the minds of these distressed people. Oh Lord! By enlightening them to the real truth by your wisdom, quickly remove the unhappiness of the irrational Jīvas.

Pai viparaya buddhi vishālā,
jat vimukh path kaṭhin karālā.
Āpt vākya kou mānat nāhīṅ,
kshudra tark guṇa gyān kahā hīṅ.

Negative thinking leads one to very hard and fierce evil paths. No one agrees to the authenticity of Vedas in this age. Discussion with no essence and reason have come to be known as knowldege.

Sab aprādh magna jag sovey,
mat hamār as kahi sab khovey.
Prāgya vacan sopān sohāvā,
par sukh pāv karey jo bhāvā.

All the Jivas engrossed in various kinds of vices are in slumber. By presenting their own views they are wasting everything. The words of the right thinkers and knowledgeable people are like a ladder in taking them to the progressive path. Amongst them those who have kind feeling for others attain supreme joy.

Krishṇa vacan sundar kahi gāvā,
shraddhā hīn satya nahi ntah pavā.
Sukrat karey jo nar man lāī,
tehi phal shraddhā āv suhāī.

Lord Krishna has narrated in holy Gita that, the man without faith cannot realise the Truth. Those who perform meritorious deeds, the Goddess of Faith emerges in their hearts.

Dohā:

Agya akovid shaṅk yut,
hoṅ shraddhā se dūr.
Jīvan ratna luṭāvāhin,
vyarth gumānī kūr. [6]

Dohā:

Those who are doubtful and ignorant remain aloof from the faith remaining hard hearted, unfaithful and egoist they worthlessly waste their gem of life span. [6]

17. Sharaddhāmai srishṭi shruti gāvey,
shraddhāmaya yah purush kahavey.
Jāki jaṅh shraddhā ho jāvey,
so jan taisahin rūp dharāvey.

Vedas proclaim that this creation is full of faith. The mankind is also full of faith. The person who has faith in a particular deity, takes the form according to his venerable.

Shraddhāmāt dayāmai rūpā,
pālati prāṇī - nah dhari bahu rūpa.
Soi shraddhā sancārehu jāi,
mal vikshep kashāi vihāi.

The divine form of the Mother Faith is the store-house of mercy. By taking many kinds of forms she maintains the beings of the world. Therefore, be kind and remove their physical mental and intelectual shortcomings and instill in their minds.

Shuddha hridaya shubh sadan hamarā,
sharaddā mā bahu bār ucarā.
Shraddhā buddhi samanvit hovey,
Sāmb Sadāshiva much priya jovey.

After listening to the prayer of Devas Lord Sadashiva said, Oh Devas! Pure heart is the only auspicious place where I dwell this fact has been described many times by Mother Faith. When the people of the world are in union with faith and intellect then only they are entitled to my Darshan.

Jīv shuddha puni vigya svarūpā,
vritti malīn asat dukh rūpā.
Dehu jāi sad vritti suhāī,
jnān hīn man mugdha lubhāī.

Being the part and parcel of Brahma the Jīva is very pure and full of knowldege, but due to untruthfullness and impure livelihood he becomes a store-house of miseries. The mind of an ignorant person is attracted towards wordiy things. Therefore, be kind to impart right intellect to the Jīvas.

Mānas shuddha vimukh udāsī,
tushṭ pushṭ Shiva shānt upāsī.
Jihi vidhi hoya yatan soi karhū,
sanmukh jīv lakhat sukh lah-hū.

You have to make plans so that one becomes a devotee of Lord Shiva who has a form with supreme pure mind, abadoned, indifferent, sound body and is peaceful, or who-so-ever comes in contact with you, make him liberal and wise to accomplish happiness.

Mahā diya vardān svarūpā,
akhil shakti āshīsh svarūpā.
Hetu jagat kah alakh anūpā,
ānand sarit saral sat-rūpā.

There is no bestowal greater than faith. The bestowal of all powers is to gain faith. Only the Goddess of Faith is the supreme cause of this vast universe. Simple sentiment fitted with Truth is the Ganges of supreme bliss.

So shraddhā sukh shānti ki khānī,
āvati hridaya jāni nij prāṇī.
Hirdaya hīn yadi dambh kukarmā,
dharat nit manukar das dharmā.

Faith is the store-house of happiness, but it is attained when the mind of a person is free from hypocirisy and evil deeds, and when he strictly follows the ten meritorious deeds-patience for-giveness. control of senses, non-theft, purity, chastity. knowledge, literacy, truth, and non-anger, of Manu Maharaj.

Kāyik dharma kahāvey bhāi,
shuddha bhāv kaṇ prākṭey āī.
Tab mānas sat buddhi nihārā,
sat pāvan kaṅh karat vicārā.

The above ten characteristics of Dharma are related to the body of a person. They are responsible for causing pure sentiments. Then the intellect take the support of virtuous thinking and resolves to attain God who is the embodiment of Truth.

Cintan cāru caraṇ jo lāvey,
bhakti mārg budh tāhi batāvey.
Cintak cintya abhed lakhāvey,
jnān paṅth shruti shastra
kahavey.

The spiritual practice through which the practicioner concentrates at the holy feet of God meditates is called the path of Bhakti by the wisemen. The practice in which there is no difference between practitioner and the attaindble Deity.Vedas and scriptions called it a path of Gyan or Path of knowledge.

Karmahīn nahiṅ kachu saṅsārā,
jnān bhakti sab kaṅh ādhārā.
Dou panth paṭhvat Prabhu prāṇī,
kaheu ved ati nirmal vāṇī.

No one can reamin without doing any karma in this world. This Karma Yoga is the basis of Bhakti Yoga and GyanYoga. Both of these paths (Gyan and Bhakti) take the devotee to God. This has been the holy command of Vedas.

Ati saṅkshepahiṅ kaheuṅ sujānā,
shabd-jnān ati tucch bakhānā.
Tumrahiṅ kripā pāi sadharmā,
shuddh vritti yut karhiṅ sukarmā.
Tehi kar phal jas āge gāvā,
shraddhã pāi shānti jag chāvā.

Men of letters have desired the essence of divine knowlede and considered literal knowledge as negligible. By your grace only people become congenial and attain inner purity which helps them to do good Karmas. Their fruit, as has been said onwards is the attachment of Goddess of Faith which spreads global peace.

Dohā:

Chaī rahī sarvatra mahi,
cidānand kī gandh.
Man kurang mad mugdh hai,
jas sāvan ke andh. [7]

Dohā:

The fragrance of consciousness and joy is spread every where on earth. Still the mind keeps running like a deer after petty worldly pleasures, like a person who after becoming blind in the month of Shravana thinks that it is always green everywhere. [7]

Ab avilamb jāhu sur trātā,
mānas nigrah sab sukhdātā
Īsh aṅsh mānas kahlavā,
tadapi malin man bodh na āvā.

Lord Samb Sadashiva ordered all Devas for quick departure. With the control of mind one gets all the pleasure automatically. The mind is said to be a fragment of God but it is not realised due to its being concealed with filth, confusion and obstruction.

Suran suneu āyasu var bātā,
hath jori pūchāt nij bātā.
Kahahiṅ sakal sur sunahuṅ Maheshā,
jāni prapann karhuṅ updeshā.

All Devas listened to the command of the Lord. Being in His refuge they started enquiring about their responsibilities with folded hands.

Vishvanāth vidya var dātā,
yogishvar har sab sidhi dātā.
Vihaṅasi Munīndra vibudh mukh jovā,
moh nishā sab jag sukh sovā.

Oh Lord of the Universe, you are the Lord of Yogis, remover of the pain of dealth, unhappiness and poverty and giver of all siddhies. Hearing their prayer Lord Shiva in the form of a sage started looking at the Devas and said, Look, that whole world is sleeping happily in the night of ignorance."

18. Dharma karma shruti shāstra virāgā,
yagya yog jap karma vibhāgā.
Ye uttam guṇa heya batāveyṅ tark koṭi kari buddhi gavāveyṅ.

Virtuous deeds, such as attainment of knowledge, Japa, Yajna, Yoga, Vedas, religious rituals etc. are considered to be abandoned by the ingorant humans. They waste their energy in vain by giving innumerable false reasoning.

Mati viprīt sakal viprītā,
mitra shatru agh hohin punītā.
Aisi citt dashā jab āī,
ko suni hai updesh driḍhaī.

When the mind works in opposite poles all the actions appear contradictory, Friends appear as enemies and sinful acts appear as pure. When the intellect becomes (blinded) tike this no one would take any'interest in listening to preachings.

Ek sādhya sādhan hūṅ ekā,
driḍh gahi rākho nām suṭekā.
Nām pracār karo jag jāī,
ehi sam dharma na dūsar bhaī.

I appraise you with a device for the welfare of human beings to firmly capture the Name of God. In this path the goal and Sadhan both are one in essence. Oh Devas, therefore disseminate the Name of God in the world, there is no Dharma other than this.

Kou kāhu vidhi kab-hu levey,
nām cintāmaṇi sab sukh devey.
Binu shram sādhya sulabh kari pāvey,
japat nām nāmī hvey jāvey.

The Name of God uttered at any time or by any means gives all the happiness like Cintamani, wish yielding gem. By sadhan of Nam - Japa the devotees are able to attain their goal without much effort. By the grace of Shri Name God, the devotee acquires the form of his Deity. (whose name he utters).

Kīṭ bhriṅg upmā budh dīnhīn,
nād sunāy ek kari līnhīṅ.
Nām nād ati ghor bhayaṅkar,
bādhat bādhā mahā shubhaṅkar.

The wise men have compared Name' with a Bhring insect - large black bee. Like a black bee which catches hold of an insect and makes it like himselfby buzzing in its own way, Name also makes the sadhak like his deity. Name with its loud echo eradicates even terrible obstructions of the heart of sadhaks and helps in the attainment of their goal, the auspicious deity.

Jap yogi nahiṅ nām sanehī,
virah āṅc parsat nahin tehī.
Dīn hīn nahiṅ sab sur nāthā,
nām sudhan lahi bhaye sanāthā.

The lover of Name is not a mere chanter of Name, True Name Chanter ever remains with his beloved through Name, and never feels the pinch of His seperation ever for a moment. He may be in a lonely and deserted condition but remains far away from these feelings. He is like a Lord and always has a guardian since he is wealthy with the possession of the wealth of Divine Name.

Nām vāri man mīn banāye,
mānav divya alep suhāye.
Dharma karma shruti shāstra sucetā,
jānat huṅ nit rahat acetā.

Those Lover of Name who have their mind likea fish in the water of Divine Name are with Divine sentiments and move gracefully in Karmas and spiritual books. These Name devotees, joyously immersed in the nectar Name wander in this world like ignorant people.

Nāmākār srishṭi lakhi pāvā,
nām rūp nāmī dhari āvā.
Shuddh hridaya kari gahi mam nāthā,
lahahiṅ achat tanu dhām lalāmā

Seeing the whole world in the form of Name, God has taken the form of Divine Name and has descended in human form. Therefore, those who chant, my Name with pure heart, go to my elegant abode.

Sorthā:

Nām pratāp mahān,
thorahin mahṅa jānahuṅ vibudh.
Dehu sabahiṅ priya nam,
nīc kuṭil krodhī abduh. [8]

Sorthā:

Oh Devas in short you understand the underscribabile effect of the Name. Therefore, the Charity of Name be imparted for the welfare to all, even to the mean, the hot tempered and the stupid. [8]

Yadyapi Prabhu krit sakal sudeshā,
bharat - khanḍ ek khanḍ visheshā.
Hot jahāṅ us shubh sāmvādā,
harat glāni mahaugh vishādā.

Allthough all the countries have been created by the Lord, still India has a significance since the discoures are held all around for removal of distress and painful condition for the welfare of the world.

Vishṇu viranci suresh pravīnā,
shārad lacchi sushaci navīnā.
Nandī Gaṇapati shatmukh bharātā,
aur apar gaṇa vibudh barātā.

Listening to the command of the Lord Samb Sadashiva with reverence, Lord Vishnu, Shri Brahma, skilful Dev Raj Indra, Shri Saraswati, Shri Lakshmi Ji, Indrani consort of Indra, Nandikeshwar, Shri Ganesha, Swami Kartikeya and other Devas vere present there.

Sabhiṅ bhaye mili antardhānā,
pāi ek vinshat jimi nānā.
Amb shakti bani-kīnh praveshā,
Dayā vratti gahi līnh Maheshā.

They all disappeared like egoism, having its origin in false knowledge, disapears after God - Realisation. Acquiring the form of Shakti, Mother Ambika entered into the Divine Form of the Lord and Shri Dayā Devi was accepted by the Lord Himself.

19. Param virakt rūp ati shobhā,
jīvā-sakti dekhi man lobhā.
Dīn vipra krish ang kahāvā,
sabal sutej sukosh suhāva.

The pure detached form of the Lord was very beautiful seeing the attatchment of God towards Jīvas, all the Jīvas were tempted to have His Darshan. The Lord took a strong effulgent and beautiful form of a very humble Brahman.

Haiḍākhān nām sab jāney,
Shrī Kailāsh taleṭī māṅey.
Kari kari kashṭa āv nar nārī,
hohiṅ daras mud maṅgal kārī.

In the North in the Himalayan region there is a district which is the store - house of beauty. This is known by the name of 'Haidakhand' and is famous as the base of Mount Kailash. Now at present it is in Naini Tal district and is 14 miles towards North of Haldwani.

Vāṅchit phal sab kāhu pāvey,
adhik adhik anurāg badhāveyṅ
Divya nād chāyo cahuṅ orā,
prakaṭe kou ek baṭuk kishorā

Pilgrims after taking pains used to visit this place from far and wide and were blessed by pleasant and auspicious vision of the Lord. Their desires were full filled and their love increased continuously day - by - day towards the Lord. The divine message of the appearance of the young celibate spread in all directions.

Dohā:

Vaya kishore vaṭu rūp ati,
sushmā sughar sushānt.
Jnān dhām vitrāg nit,
sakal vishva ke kānt. [11]

Dohā:

He is young and is dressed as a young celibate. He is extremely handsome and pleasant. He is the adobe of knowledge, away from attraction and aversion and is the Lord of the world. [11]

Uthit kar sab nāci suvānī, kahahiṅ paraspar haṅsi mridu vānī.
Dekhu dekhu brahmacārī bābā, daya rūp Prabhu ap banāvā.

All men and women were dancing by raising their hands. They were smilingly uttering sweet words that real' Shiva has incarnated by taking the form of mercy as a celibate hermit.

Saral dayāmaya nar anuhārī,
pālak jīv sada upkārī.
Sundar badan amiya sam bolā,
dhārat aṅg susundar colā.

Having simple nature, extreme merciful has appeared in human form for the maintenance and benefit of living beings. He is dressed a beautiful long robe.

Param saumya tan rūp lunāī,
racanā sīṅv viraṅci banāī.
Det daras karuṇā kari bhārī,
ko smarth sak rūp nihārī.

His body is most gentle. His grace is beyond description. It is presumed that the creator has set a limit of his workmanship in creating His handsomeness. He gives Darshan only by His supreme blessedness, otherwise no one has the capacity to have His Darshan (Unless He desires).

Shrī kar gandh sugandh suhāī,
jīv matt jimi prabhu-pad pāī.
Deh sukomal suman samānā,
nav nav raṅg vividh vidhi nānā.

The Jīvas become joyous by the fragrance of His lotus hand just as the Jīvas derive extreme pleasure by attaining refuge at His holy feet. The countenance of Bhagavan Munindra was like a flower and adorned with different hues appeared to be a store - house of essence.

Bhakt māl gal māl suhāvey,
bhāl sudīpt sutej batāvey.
Aruṇ oshṭha anupam man āvey,
ehi sam kahṅ jehi upmā lāvey.
Cibuk caṇdra sam karat prakāshā,
dharat dhyān hiya bhān prakāshā.

The devotees are the garland of Shri Prabhuji. His forehead is witnessed by divine effulgence. The beauty of the red lips is altogether indescribable. There is no simile to compare them with anything. The Chin of Shri Bhagavan emits light like the moon. Its meditation gives light like the Sun in sadhak's hearts. (As the darkness is removed by Sun likewise the meditaion on God eradictes the darkness of ignorance).

Dohā:

Amal alaukik aṅga sab,
disat sadā sab kahu,
Suni suni jan umgat hiye,
karoṅ daras ab jāhu. [12]A

Dohā:

Pure and superhuman beautiful parts of the body of Shri Prabhuji gives supreme joy to devotees. By listening to His praise, the human beings become joyous and start thinking to go for His Darshan. [12]A

Sorṭhā:

Mahā cakit cit hot,

avlokat je rūp var.

Varnat sahit samāj,

aho dhanya nrivaṅsh var. [12]B

Sorṭhā:

The devotees are amazed after having Darshan of Shri Prabhuji. Having His Darshan the community says, that the manifestation of Shri Bhagvan Munindra is supreme in humanity. [12]B

Tum mam nāth apār,
aho sundar tan swāmī.
Shuci shobhā kī khāni,
param guru antaryāmī.

Oh, Handsome Prabhu, You are my Lord and full of infinite grace. Oh, Omniscience, you are the store - house of pure beauty and supreme Guru of the world.

Jag kahi bahut prashaṅsi,
shānti jas kamlāpati meyṅ.
Shāshvat shānti prasār hot,
pal pal aṅu aṅu meyn.
Jo jan jāt ātapt,
trividh dukh se atibhārī.
Pāvat ati sukh shānti,
vividh vidhi hain nar nārī.

Your extreme peacefullness, like Bhagvan Vishnu is praised by human beings of the world. You spread the peace every moment in every particle of the world. Those men and women become afflicted by the fire of this world enjoy extreme happiness and peace after taking refuge in you.

Binu bole saṅshaya saban ko,
duri karo guru gyātā.
Ati samarth karuṇāmaya komal
hetu rahit jag trātā.

Oh, Great Guru, you remove doubts all without speech. Oh Crest Jewel Jnani, Omnipotent, merciful you are God of Gods who selflessly gives protection to the world.

Ehi vidhi āvat nar bahutere,
desh desh ke bhesh ghanere.
Pālak āgyā daksha sushīlā,
nām parāyaṇa rat Prabhu līlā.

In this way innumerable men and women dressed in various ways coming from many countries used to be present there and praised Him. They were obedient, wise, well mannered and kind chanters of His name and remained absorbed in joy by witnessing His Lilas.

Yadip rūp bahu saral banāvā,
tadip shakti nij rūp lakhāvā.
Dayā vritti vinvat prati shvasā,
bholā bharo dukhin ki āsā.

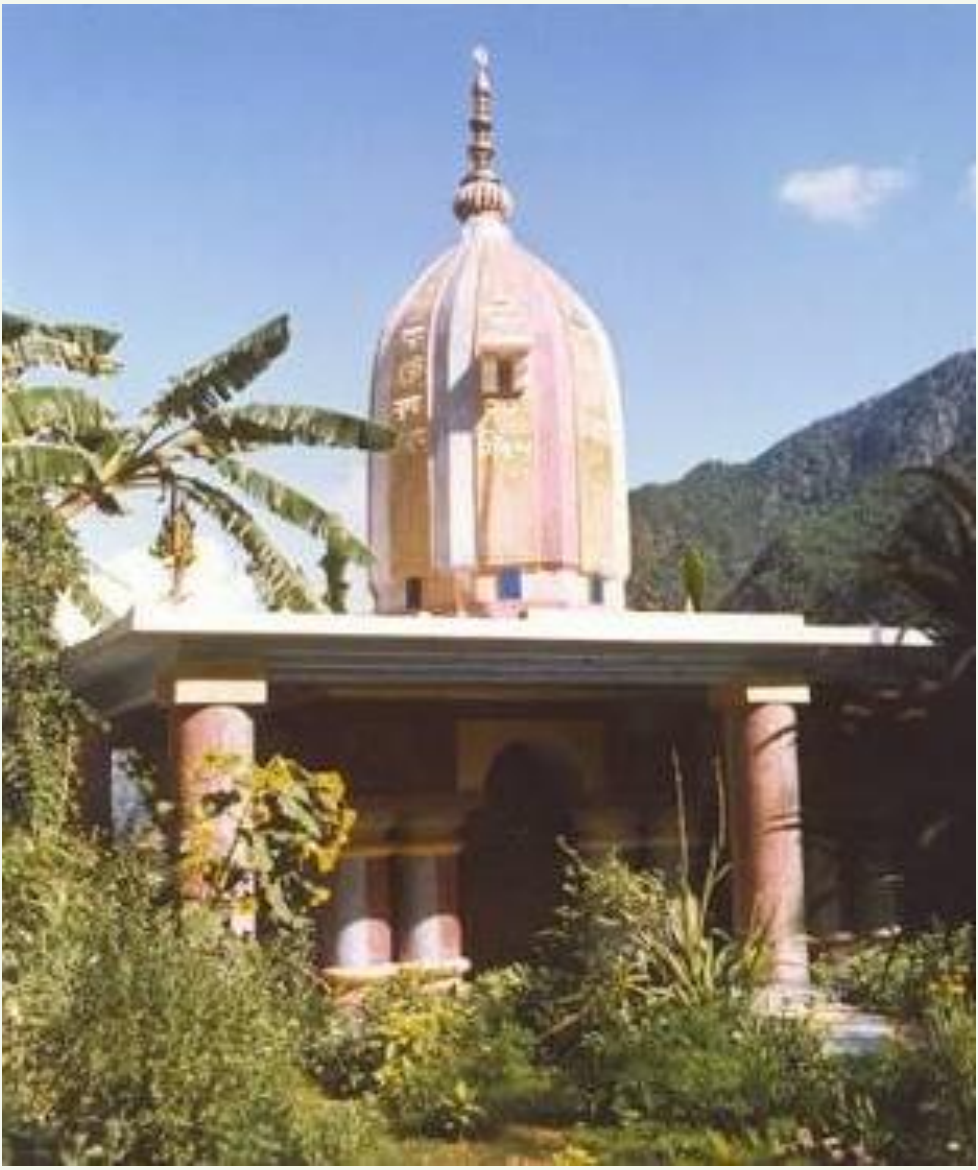
Although Shri Prabhuji acquired a very simple form in this manifestation, still His supreme human energy could not remain without expresion ofHis form. Standing beside the Lord Shri Devi prayed to Him every moment, Oh, Bhole Nãh, you kindly fulfill the expectations of the needy.

20. Bhramaṇ hetu man kīnh vicāra, gautam taṭ yah shabda ucārā.
Shiv thapān kari līk batāuṅ,
īsh upāsan mag batlāūṅ.

Being an Ocean of compassion. He thought over to wander at the bank of Gautam Ganga and ordered, to disseminate the path of devotion by establishment of a Shiva idol and to show to the human beings an imminent path.

Tahṅā ek Shiva thān banāvā,
bhavya kalātmak saral suhāvā.
Jab nirmān magna nar nārī,
utsav magna ashaṅk bihārī.

In this way He was kind enough to decide construction of very beautiful and simple architectural Shiva temple. Delighted and fearless men and women from near by areas started working for the construction of the temple with dedication.



The Lord Shiva temple,
Haidakhan Vishwa Mahadham.

Tab Prabhu mahimā lakhi sakucāvā,
sakal tatva prabhutā bas lāvā.
Mansā siddh hot sab dekhā,
lakhi lakhi vismit hohiṅ visheshā.

Overpowered by Shri Prabhuji's power all the magnificence of the world came there. Seeing this people started feeling bashful. When they saw the desires of Shri Prabhu being fulfilled all of a sudden, they all become pleasantly astonished.

Ann dhann paripūrṇa bhanḍhārā,
luṭat nitya akshya bhanḍhārā.
Mandir ashṭa koṇ banvāvā,
kala kalādhar jag batlāvā.

Stores of food grains and wealth ever remained there full. Bhandara, community feasts were served every day to visitors. Proficient in all arts of learning, Shri Prabhu constructed a temple with eight angles and thus introduced a new architectural esigning for temples.

Shikhar susoh sudhujā sametā,
kalas trishūl susajehu sacetā.
Pīpal taru ek vridha vishālā,
bhagya-vān suyashī sab kalā.
Tehi chāyā bābāji bāsā,
karat vinod suhāt suhāsā.

The top of the temple is decorated with a big flag. The top is also decorated with a pitcher and a trident. Nearby is an auspicious and fortunate pipal tree, since Shri Munindra Bhgavan graciously used to perform sentimental spots under that tree.

Dohā:

Kurta ṭopi vesh dhari,
vihrat vipra mahān.
Vandat pad khag siddh jaḍ,
pāvat pad kalyān. [13]

Dohā:

With beautiful Kurta, loose shirt and a cap, the celibate hermit in the form of a Brahman child used to wander in amusement. At that time human beings, birds, siddhas and non-living prayed to Shri Shiva by 'Stavastak' or 'Shri Munindra Stava', an invocation in octav and thereby got a seat am on the blessed ones. [13]

21.

Siddhāsanā-sīn vivikt vāsī,
Gyanām-budhe nāth! ānand rāshī.
Shānta svabhāva shuci saumya vimukt-karī,
Shrīman Munīndra jai jai jan tāp-hārī.

Oh ocean of knowledge, store - house of happiness seated in Siddhasan, living in solitude, always in the state of peacefullness, you are the remover of the three afflictions.

SHRİ MUNĪNDRA STAVA

Gaurāṅg sundar susmit shrī mukhārvinda.
Bhāl vishāl trikuṭī ati tej puṅj.
Nayan sudīrgha paripurit sneh vārī,
Shrīman Munīndra jai jai jan tāp-hārī.

Your form is pure white and beautiful. Your lotus - like face has a wide forehead, with a luminious centre between the eye brows. Your large eyes are heavy with tears of compassion and love. Victory to you, the remover of all afflictions.

SHRİ MUNĪNDRA STAVA

Na pashyāmi tav rūp mohandh-kāre,
Na smarāmi tav nām āpatti kāle.
Nārcitaṁ nāth! Shrīpād mohāpahārī,
Shrīman Munīndra jai jai jan tāp-hārī.

Oh Lord! Being engrossed in darkness of illusion, I could not percieve your form, I did not even remember your name. I have not worshipped your Holy Feet which are capable of removing just and afflictions.

SHRİ MUNĪNDRA STAVA

Mahimā anant vibhu sam bhuvi meyn virāje,
Aishvarya mādhurya kī kīrti gāje.
Karuṇā karo dev kalyāṇ kārī,
Shrīman Munīndra jai jai jan tāp-hārī.

Your unlimited greatness is pervading all over the world. The fame your magnificence and pleasentness is roaring all over. You impart welfare to all. Be merciful to us. Victory to you, the remover of all afflictions.

SHRİ MUNĪNDRA STAVA

Pālak samarth prabhu tvam nij āshritauṇ ke,
Dātā subuddhi matima d upāsakauṇ ke.
Vighnesh ho vighna vicchedkārī,
Shrīman Munīndra jai jai jan tāp-hārī.

Oh Master, you are capable of nourishing all respects of all those who come to your refuge. You are the giver of intelligence even to your feeble-minded devotees. You safeguard your devotees against all odds in life.

SHRİ MUNĪNDRA STAVA

Hotī jabhī dharma kī glāni jag meyṅ,
Karte tabhi dharma rakshā jagat meyṅ.
Durguṇo ko karo dūr he he agāri
Shrīman Munīndra jai jai jan tāp-hārī.

Whenever righteousness starts degenerating in this world, you incarnate for the protection of the world. Oh sin Remover! Remove all our defects. Hail to Thee, the eradicator of all afflictions.

SHRİ MUNĪNDRA STAVA

Sharaṇāgatoham gati me tvamekam,
Mātā pitā bandhu sarvasva-mekam.
Lokeshu vedeshu tvam mam purārī,
Shrīman Munīndra jai jai jan tāp-hārī.

I have surrendered to you. You are my mother, my father, my brother and everything of mine. You are everything in the world and in Vedas. Hail to Thee, the eradicator of al afflictions.

SHRİ MUNĪNDRA STAVA

Audārya ārdra karuṇā paripūrṇa drishṭi.
Saṅtushṭa ho nāth sampūraṇa srishṭi.
Līlā vicitra tava he nar rūp dhārī,
Shrīman Munindra jai jai jan tāp-hārī.

Your merciful vision is full of compassion, moist and forbear-ance. You are contented by fulfilling the desires of the whole creation. Oh Lord Shiva in Human Form! Your sports are very strange and beyond our perception. Honour to Thee, The eradicator of all afficitions.

22. Parasi caraṇ vinvat kar jorī,
aho nāth mam mati hai thorī.
Tum karuṇā kari daras dikhāye,
lakhi santati dukh āp sidhāye.

In that way after making prayers and obeisance by touching the holy feet of the Lord, all personages started narrating. Oh Lord! our intellect is valueless. You have blessed us by your Darshan. Seeing your children in distress you have apperared for doing Lilas.

Mahimā tumhari jān ko pāvey,
carit dekhi vismit ho jāvey.
Kahahiṅ grāmya nar vividh suvānī
sunahin saprem bāl anumānī.

Who can know your dignity? Human beings are astonished by seeing your behaviour. Men and women of Kurmanchal are used to exchanging their experiences of various kinds between themselves. Even being omniscience, you still used to listen to their experiences realising them as children and made them happy.

Muni man khī ucareyñ ici ralhe janu kou,
janmantar kar priya jan soū.
Nām gumānī bhakto kahāvā,
param vinamra sukomal bhāvā.

The devotee (of Shri Munindra Bhagavan) of many past lives attracting Shri Bhagavan Munindra towards him. Shri Prabhu performed a Lila, that there was a devotee named Gumani who was very modest and kind. Whose full name was Thakur Guman Singh Naula.

Yadapi grihastha pāv sukh sārā,
yuvā vesh patnī sut pyārā
Tadapi manahi ek bhãv samāyo,
Prabhu nirkhan hit man lalcāyo.

Although he enjoyed all the happiness of family life, he was young and was loved by his wife and son. But he became very impatient in his heart to have Darshan of Shri Prabhu.

Jāni agam man ciṅtā bhārī,
pal pal socat hridayā maṅjhārī.
Vyartha janma Prabhu binu jag jāvā,
māṅush tanu lahi nahin kuch pāvā.

Seeing that this desire was impossible to be fullfilled he was very much worried. Every moment he was thinking in his mind that his life would be worthless without Shri Prabhu and that he would gain nothing in his human body.

Īsh kripā yah nar tan pāvā,
pai kripā api Prabhu nahin bhāvā.
Cintā van ati gahan gambhīrā,
ādi na ant det sab pīrā.

By the grace of the God I had got this human body, having all His grace still I did not attain Him. The seriousness of this great worry was giving all kinds of pain to him.

Virah jvāla hiya adhik jalāvā,
raṭi priya nām sudivas bitāvā.
Bhakta hridayā sudhi pāi dayālā,
bhakta milan hit bhaye vihālā.

The pinch of separation of Bhakta Gumani from Shri Prabhu burning his heart. AIl the time he was chanting The Lord's Name. When the kind hearted Prabhu cared for the devotee. He then became very impatient to see him.

Ek din jāt bhakta kachu kājā,
mag nirkhe anupam muni rājā.
Karat vikalp bahut man māhīn,
bandi caraṇ baitheu Prabhu pāhīṅ.

One day Bhakta Gumani was going for some work. He had Darshan of the most charming Munindra Bhagawan. As a human being Bhakta made all vows and made obeisance at the feet of the compassionate Prabhu and took seat near His feet.

Dashā ucca avikalpa samādhī,
ceshṭā hiṅ maun vrat sādhī.
Āvat hī jan caraṇ samīpa.
'tat' pāyau atyucca anupā.
Kachuk kāl kiyo satpur vāsā,
jehi pāvan muni karat prayāsā.

Sitting at the feet the Bhakta became motionless, acquired of complete silence and reached the highest slate of Nirvikalp samadhi. In a moment he realised the maxim of Vedanta, 'That thou art' The sages make continious effort for ages to achieve that state of supreme bliss which was attained by him in moments and started tasting that bliss.

Dohā:

Kari prayās bahu kalp laun,
kou pāvat mati dhīr.
So sukh bhakta prayās bin,
cakhat trapta ho vīr. [14]

Dohā:

Some one with great patience making effort's for Kalpas (Kalpa - a day of Brahma of 8.640.000.000 years) would acquire that state. That bliss the brave Bhakta Gumani was tasting with contentment without making any effort. [14]

Pāvan karhuṅ dev grah jāī,
rūp anūp no sakhauṅ bhulāī.
Tum hi ho mam sadguru devā,
Alakh agocar Shiva Mahādevā.

Shri Gumani prayed to Him. "Oh Deva, You purify my house by visiting there. I would not be able to forget the form in which you have blessed me by your Darshan. Your Shiva form is invisible and imperceptible to the senses, you are my Sadguru true divine Master."

Bhakti bhāv pūrit mridu bānī
sunat samādhi tajeu muni gyānī,
Agyā kīnh calan shubh grāmā,
pahuṅce āi mudit shubh dhāmā.

After listening to emotional and sweet words of Bhakta Gumani the Master of all arts Bhagavan Munindra broke His samadhi. He agreed to go to the village of Gumani and gladly reached that auspicious place.

Paraṅ kuṭi dui tīn suhāvā,
āmra vraksha cahuṅ ore lagāvā.
Anya vividh taru pallav sohā,
sheyl samīp sakal man mohā.

There were two or three Kutias, Mango trees were there around them. Besides them various kinds of trees and leaves were there. Being near the mountain they all were pleasing the minds of the people.

Bhakta bhavan basi bhūdhar nāthā,
bhakta prem bas mie Muninatha
Grām grām baḍi dur lauṅ bhaī,
carcā maci rahi sab hī ṭhaīṅ.

Yielding to the love of a devotee, Lord Shiva in the form of Munindra started living there with him. This news spread far and wide to all villages.

Naula sant aek kahun pāvā,
āni dhām bahu lāḍ laḍāvā
Ashtyām pūja man lāvā,
pārā-bhāv sevā kahṅ āvā.
Trividh īshṅa se mukh moḍī sevat
braham duhuṅ kar joḍī.

Guman Singh Naula was blessed by a saint. He had brought Him to his house and served Him, with great attention and concentration worshipped Him day and night. His service had attained its maximum height. Leaving all his desires, and standing with folded hands before, the God in saint form.

Dohā:

Jijnāsu jimi guru bhajey,
bhajey bāl jimi māt.
Taisahin ṭhākur sevya bhaj,
Shrī Munīndra Mahārāj. [15]

Dohā:

Like a disciple who wishes to attain knowledge remains in the service of his Guru, like a child who intently looks at his mother who is engaged in household work, the same way Guman Singh also engaged in the service of his master, Shri Munindra Bhagavan. [15]

Nit prati bhor karat parṇāmā,
ek din adbhut rūp lalāmā.
Lakheu bhakt jas lakhā na kāhū,
dekhā har nar rūp sunāhū.

Every day in the morning Bhakta Gumani used to give obeisance to the holy feet. One day he was blessed with the vision of the physical form of Lord Shiva. Even Lord Brahma and Lord Vishnu remain eager for that vision.

Ābhā divya divya kar sohā,
vasan bhāl drig let sumohā.
Vacan saṅt kar satya pramānā,
param mudit nij grih Shiva jānā.

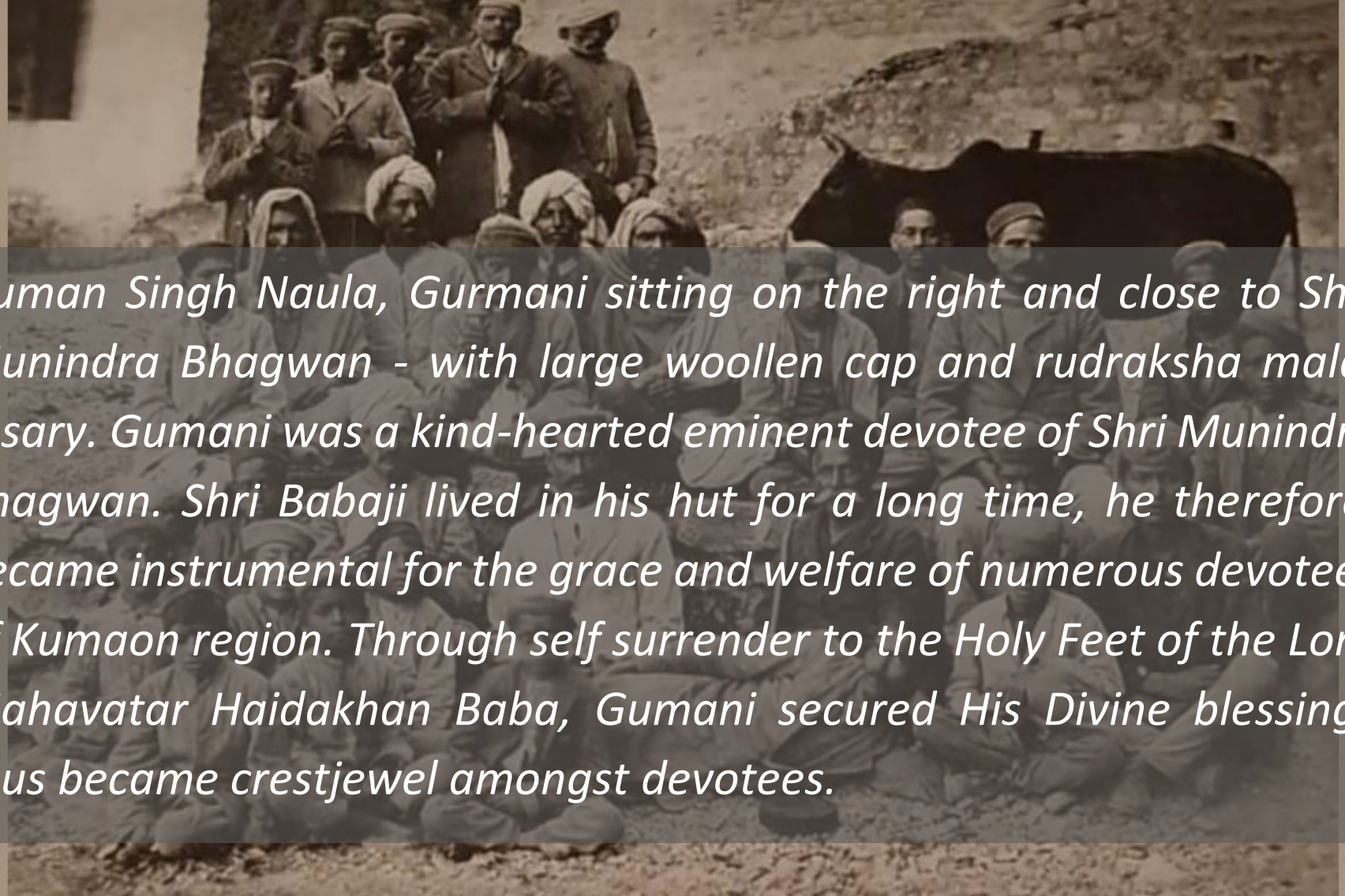
The Divine lustre of Shri Munindra Bhagavan was very fascinating. His clothes, forehead and eyes attracted the visitors. The words of a saint came true. Bhakta Gumani was very pleased to know that Munindra Bhagavan who was staying at his house was Lord Shiva Himself. (In Rishikesh a saint had said to Gumani that he would have an auspecious vision of the Lord at his house itself).

Ishṭ bhāv ab driḍh hoi āvā,
manahin sameṭi caraṇ tal lāvā.
Mānas dhyān magn din rātī,
param ankiṅcan saral saṅgātī.

After the Darshan Gumani's love in the holy feet became very firm. He removed his attention from all other things and completely surrendered at the feet of Shri Prabhu. Thinking himself to be very humble and simple attendant started meditating on Him mentally day and night.



text to image



image

Guman Singh Naula, Gurmani sitting on the right and close to Shri Munindra Bhagwan - with large woollen cap and rudraksha mala, rosary. Gumani was a kind-hearted eminent devotee of Shri Munindra Bhagwan. Shri Babaji lived in his hut for a long time, he therefore, became instrumental for the grace and welfare of numerous devotees of Kumaon region. Through self surrender to the Holy Feet of the Lord Mahavatar Haidakhan Baba, Gumani secured His Divine blessings thus became crestjewel amongst devotees.

Yog kshem var dāyak devā,
sanshaya tyāgi nityakar sevā.
Divya sampadā hiya dhāri rākhā,
sadbas arapi sevya sukh cākhā.

Bhakta Gumani after shaking off all doubts started serving Shri Munindra Bhagavan the giver of all happiness. Keeping all divinity in his heart and offering everything at the holy feet he was enjoying all Godly happiness.

Apar bhakt gaṇa bahutak āye,
mansā phal sab kāhū pāye.
Ājahuṅ desh videsh maiṅ chāvā,
jānat sab Prabhu ker prabhāvā.

All those devotees who visited the Kutia of Gumani their desires were fulfilled on receiving his invaluable blessing 'Baba Mansa Phalegi" - your desires will be fulfilled. Every day the influence of Shri Prabhu was spreading all over the country and foreign countries.

23. Āshutosh nar rūp pratāpī,
satya sanātan kaṇ kaṇ vyāpī.
Tākī shakti sakal shruti gāvā,
shāstra acāraj ant na pāvā.

Incarnation in human form, glorious and easily pleased Lord Shiva is vibrant in every particle. All the Vedas have sung His glory and the scriptures and the learned masters have not been able to discover the limit of His endless pow.

Tante varṇat ati sakacāuṅ,
lakhi mahimā nij shīsh jhukāuṅ.
Sunahuṅ bahut Prabhu kī prabhutāī,
lakheuṅ bahut Prabhu kī gurtāī.

Therefore, I am (says Shri Mahendra Baba) incapable to describe the supreme form of Shri Munindra Bhagavan. Seeing His greatness I merely bow down my head in reverence. I have heard much about the Lordliness of the Lord and many times have seen the divine acts of Shri Prabhu with my own eyes.

Pal Pal lakhi Prabhu dayā anaṅtā,
māt pitā sam pālat saṅtā.
Apnāvat sab bhānti anāthā,
sadayā mridul cit sab kar nāthā.

Every moment I can see that with the eternal mercy of Shri Prabhu, the saints nourish us like mother and father. Being Lord of all, kind and soft hearted He takes under His care the helpless beings and blesses them.

Dohā:

Karat sanāth anāth ko,

saral saṅt sam rūp.

Dharma samanvaya karan hit,

prākṭey rishivar rūp. [16]

Dohā:

In the form of a saint Shri Prabhu removes helplessness of orphans. He has manifested for alliance of all Dharmas, through the help of 3 basics, Truth, Simplicity and Love. [16]

Nij nij dharmahiṅ sab-hin lagāvā,
Sāmb Sadāshiv guru baniāvā.

24. Saṅt ek mithi-lāpur vāsī,
Rām bhakta shuci daksh udāsī.

Lord Samb Sadashiva has taken the Sadguru form to show the path and engage human beings in their own religions. An ascetic devotee of Shri Rama who was very pious by his mind and Karma, was well versed in Vedas.

Rameshvar darshan cah kīnhā,
āyasu ishṭa svapna as dīnhā.
Almoḍā giri sundar ṭhāmā,
vicrat saṅt ek shubh nāmā.

He had an intense desire to have Darshan of Shri Rameshwaram. His deity Shri Rama appeared in dream and informed him that there was a beautiful place on Mt. Almora. There Bhagawan Shri Haidakhan Baba was wandering.

Sacal Sadā Shiva pujahuṅ jāī,
as avsar durlabh jag bhāī.
Ishṭ vacan suni kīnh payānā,
ley gangājal bahu sukh mānā.

He is in real form of Lord Shiva, you proceed and worship Him there. Such an occasion is very rare in the world. The saint of Mithila was very delighted to hear the words of his Deity, Shri Rama. With Gangajal from Gangotri he started for Almora for worship of Lord Sadashiva.

Calat paṅth mukh nām ucāre,
har har Shiva Shiva dey dey nāre.
Dekhi nagar parvat bic bāsā,
anumānat man Shrī Kailāshā.

On the way He hailed Lord Shiva by uttering repeatedly Har-Har, Shiva-Shiva. By seeing Almora town in the midst of mountains, he felt as if he had reached the pilgrimage of Kailash.

Vipra sadan virme mahārājā,
pā darshan sab sukhī samājā.
Sabhiṅ saral māṅush tan dekhā,
divya rūp vah sādhu pekhā

There on enquiry he found out that Shri Maharaj was present at the house of a Brahman. People there were delighted by His Darshan. All of them saw Him in the form of a saint, but the saint saw Him in the form of real Sadashiva.

Darsāyo Shivarūp manohar,
lakhi pāyo nij āj dharohar.
Jīv atrapta rūp ras bhukhā,
trapta hohiṅ jo pāv piyūshā.

Having the charming Darshan of Lord Shiva he felt as if he had seen the treasure of many previous lives. In other words the Jīva's thirst for the essence of beauty was fully contented after receiving the desired nectar.

Satya sudhā Shiva rūp bakhānā,
lakhat rūp sab rūp bhulānā.
Kachuk kāl rahi Shrī Prabhu saṅgā,
bhā krit-kritya pāi satsaṅgā.
Yah rahasya jab sab suni pāvā,
gad gad kah sab jai Shrī Bābā.

Great sages have equated Lord Shiva with true nectar. The saint after having seen the charm of the vision of Lord Shiva forgot all other forms of the world. The saint was with Shri Prabhu for sometime and was fully in bliss in spiritual discourse with Him. When this secret was disclosed to the people, they all emotionally hailed Shri Baba.

Dohā:

25. As līlā aganit bhaī,
kiye kratārath jīv.
Varhānal main dagdh ko,
de darshan bani pīv. [17]

Dohā:

Shri Prabhu blessed the Jīvas by performance of His numerous Lilas. Shri Prabhu by giving Darshan in the form of their Deities, thus extinguishing the fire of seperation of the distressed devotees, fulfilled their desire. [17]

As gāthā ghar ghar rahi gāī,
saṅt vilakshaṇ prakṭe āī.
Ek samay bahu ṭhāur virājeyṅ,
ek-hiṅ rūp bahut kari bhrājeyṅ.

Songs containing stories were sung in every house that a remarkable saint has appeared who manifests in different forms at different places at one time for the welfare of living beings.

Kabahuṅ rugṇa grah jāt gosāīṅ,
caraṇ cānpi sevat man lāī.
De aushadhi tan vyadhi miṭāvā,
pathya khīlāi bhramat man bhāvā.

Occasionally He visited the house of a chronic patient, nursed him and after curing by herbal medicine fed him the required food and wandered voluntarily thereafter.

Kabahuṅ vivād karat vidvānā,
samādhān sac pāv sujānā.
Viphal manorath man jan āvā,
saphal hot man kām suhāvā.

Whenever there was a discussion between learned people without a conclusion, Shri Bhagavan used to settle the problem which satisfied all.

Dekhi carit acraj sab pāvā,
jīv buddhi sīmit kah-lāvā.
Daras het maclat kou prāṇī,
Prabhu samjhavat kahi priya vāṇī.

The devotees were astonished to see His extra ordinary ability. But how can a limited intellect of Jīva would know Him. Those who were impatient for His Darashan were pacified by His sweet words.

Līla vividh sumaṅgal mūlā,
manan karat nāshat sab shūlā.
Prabhu caritra sab bhāṅti agādhā,
agam rūp varant sab sādhā.

The contemplation of the auspicious Lilas of Shri Prabhu removes all the unhappiness. Shri Prabhu is in every way unfathomable. All the saints have described His form as being inconceivable.

Dohā:

Maha alaukik karma sab,
pratipal karat pracār.
Dauḍi dauḍi jan aīke,
pāvat sharaṇ udār. [18]A

The human beings engaged in disseminating the mystic sports of Shri Munindra Bhagavan far and wide. Many came running to Him and were blessed by His protection. [18]A

Dohā:

Astuti kari sab bhakta jan,
pānveyṅ sukkh mahān.
Kari ādar jag je paḍheyṅ,
tin kahṅ sudhā samān. [18]B

Dohā:

The fortunate devotees used to experience supreme joy by singing these hymns in Shri Prabhuji's praise. Those who recite those hymns with reverence even today, feel that the hymns are nectar to them. [18]B

Dohā:

Svarag sudhā shravnaṇ sunyo,
shabd sudhā jag māṅhi.
Ati pāvan sukh shreya prad,
pāvat jan man māṅhi. [18]C

Dohā:

The talk of nectar of the Heavan has been heard by the people, but the nectar-words are present right here in this world. They are very pure and provide pleasure and welfare. Receiving that in their heart all beings are blissful. [18]C

Dohā:

26. Shri Guru caraṇ saroj raj,
nij man mukur sudhār.
Varnauṅ shrī gurupad vimal,
jo dāyak phal cār. [18]D

Dohā:

Shri Charnashrit Dev relates, "by flavoured powder of the holy feet of Shri Sadguru, I clear the mirror of my mind. I praise the pure glory of the holy feet of my Sadguru who blesses me for Dharma - right conduct, Artha - wealth, Karma - worldly desires and Moksha - salvation." [18]D

Praṇvauṅ Shrī guru caraṇ suhāi,
mahimā jasu na jānī jāī.
Sab guṇa sāgar saṅt mahānā,
ādi aṅt jehi kāhū na jānā.

The one whose glory has not been known, who is the ocean of virtues, and no one knows His beginning and the end; I make obeisance again and again to His fortune giving holy feet.

Param dayāmaya hridayā tumhāro, sharaṇāgat ko shīghra ubāro.
Kaun so kashṭa Munīndra hai jag maiṅ, dūr na hoya dayā se chin māiṅ.

Oh! Compassionate Deva, your heart is a store-house of compassion. You quickly impart salvation to those your refuge. Oh! Bhagavan Munindra, there is not a sin this world which cannot be removed in a moment by you.

Riddhi siddhi sampann gosāīṅ,
pālat jan ko dukh chuḍaī.
Mridubhāshī muni param udārā,
bodh vākya hai gyān ko sārā.

Oh Master, your Divine Form is prefectly endowed with all the eight Siddhies and the nine treasures. You bestow protection to your devotees by eradicating their sufferings. You are very generous and your words are sweet. Your preachings are full of Jnana.

27. Haiḍākhān vicitra hai dhāmā,
pāvan amit sukhad vishrāmā.
Gautam gaṅgā garjati nish din,
siddhi surāsur arcat anudin.

Shri Haidakhan is a wonderful pilgrimage. It is very holy, gives joy and solace. Nearby flows the roaring Gautam Ganga day and night. Seated in Divine Form in the Ashram you are worshipped every day by Siddhas, gods and demons.

Shrī Kailāsh shikhar kī shobhā,
dekhat hī man upjat lobhā.
Tehi giri tal ek ramya guhā hai,
shruti prati pādya guhā hī mahā hai.

Looking at the top of the holy Mt. Kailash every one is temped for the magnificient sight of it. At the foot of that mountain is a beautiful cave described in Vedas.



Haidakhan Vishwa Mahadham, view on the holy Mt. Kailash. Below the Gufaside (Gufa = cave). At the foot of that mountain is a beautiful cave described in Vedas.

Vividh prasūn supallav sohā,
jānat so jo nayanan johā.
Van mrig vihrat kānan mānhīṅ
vaira paraspar sakal bhulāhīṅ.

Surroundings of the cave are beautified by various kinds of flowers and leaves. Only those who had visited that place could enjoy the pleasure of it. The wild deers wander there and the wild animals forget all enmity amongst themselves.

Param ahiṅsā vrat ke dhārī,
Shri muni kripā svabhāv bisārī.
Prabhu jab se yahāṅ kīnh nivāsā,
nandan van mano lagat udāsā.

By the non-violance nature and blessing of Shri Munindra Bhagavan the carnivorous wild animals had left their killing habit. Since the time Shri Prabhu had started dwelling there, the Nandan Van (Divine Garden) appeared to be dejected thereafter (without Him).

Sulabh sakal sukh kshetra ke seye,
kāi vacan man Prabhu pad deye.
Shrī muni nij mukh karī baḍāī,
mahimā gupta jo pragaṭi janāī.

Those who stay at the auspicious place and serve the place enjoy all happiness. Those who mentally, with speach and Karma totally surrender at the holy feet of Shri Prabhu, Shri Bhagavan Himself has disclosed the secrets of that holy place.

Nirakhi Munīndra manahi ati bhāye, kīnh nivās harashin ur lāye.
Param pavitra shāṅt yah girivan, ākarshit ho sādhak jan man.

He was charmed with the spectacular splendour of the holy place and was delighted to stay there. This hilly area being very sacred and peaceful attracts the Sadhakas towards it.

Dhanya dhanya yah tīrth hamārā,
jahāṅ sacal Shiva karat vihārā.
Rūp anūp mahā chavi chājey,
shuddh satya sauṅdarya virājey.

Blessed is our pilgrimage where Lord Shiva wanders in human form. The beauty of this place is spectacular, because of its great magnificance. This place is graceful for its being pious full of truth and magnificience.

28. Cāru caraṇ nakh dyuti tamhārī, padm yugal sam pad sukh kārī.
Shrī caraṇ sharaṇ maiṅ aṭkyo man hai, capal citt maiṅ ciṅtaṇ yah hai.

The beauty of the nails of the holy feet of the Lord removes the darkness of ignorance. His Holy lotus like feet give joy to His devotees. Human mind always remains in refuge at His feet. These are the source of contemplation for the unrestness of their minds.

Nakh Sikh subhag hai kāṅti apārā,
barney ko kavi pāvey ko pārā.
Yah jiya jāni caraṇ cit lāvey,
Shrī caraṇ kripā hī suarūp
lakhāvey.

Your Divine Form is beautiful from head to toe and full of divine lustre, there is no one in the world who can describe it. It is therefore propitious to concentrate the mind on your holy feet. The realisation of your Divine Form can only be attained by the blessing of your holy feet.

Ān bharos na hai man māhīṅ,
dās ājnā asamarath sadā hī.
Tatva rūp tum tatva vitt tum,
pañca tatva ke prerak ho tum.

Oh Master of the Needy, this servant is very ignorant and incompetent, he has no other support except you. Oh Lord! you are the Form in essence and metaphysician too, and a promoter of all the five elements - earth, water, fire, air and ether.

Sakal tatva tumahre ādhīnā,
pragaṭit mahimā yah sab jānā,
Tumharī āgyā jaḍ cetan par,
vibhu sam shāsak sab bhūtan par.

All elements are under your control. All know this that your glory is enlightened in all these elements of nature. Both living and non-living follow your command. Your empire spreads all over the earth.

Aṇu aṇu main vyapāk sarveshvar,
mahāmahim param parmeshvar.
Sab saṅkalp siddh horī tākey,
jo jan caraṇ sharaṇ gahe ākey.

Oh! Lord of All, you are vibrant in every particle, Oh! Supreme God, Your dignity is great. The devotee who takes refuge at your feet his desires are fully accomplished.

Trikālajna triguṇa ke pārā,
trided tatva ke murti sakārā.
Nij saṅket hī srishṭi nacāvo,
dravya svabhavahiṅ ulaṭi batāvo.

Oh Lord! You are the knower of the past, present and future and beyond the Gunas, Sattva, Rajoguna and Tamoguna. You are the form of Vedas. The whole creation is set going simply by you gesture. You alone are competent to change the quality of the elements.

Jal aur agni viruddh paraspar,
shri-kar parasi mitra ek ek kar.
Divya tatva nirmit tav dehā,
avikārī par hridayā sanehā.

Water and fire are said to be opposite in quality but they become alike (friendly) by a mere touch of you. Your body is made up of divine elements and is free from any kind of deterioration, but the art is full of compassion.

Ek anugrah kari jag pragṭe,
dayādhīn huey giri ban bhaṭke.
Dīn bandhu tum dīn piāre,
dīnan ke saṅg rahat sukhāre.

You have manifested to bestow grace upon all the human beings of the world. You are wandering on mountains and forests only to grace people. Oh Brother of Needy, You are very dear to the needy persons and you are delighted to be with them.

Dayā drishṭikar jāhī vilokā,
soi jan dhanya bhaye trelokā.
Roga shoka dāridra dukh se,
kiye mukta anganit jan bhav se.

Whosoever is blessed by your merciful glance is also blessed in all the three worlds. You have liberated numerous persons after removing their diseases, sorrow, unhappiness and poverty.

Carit anūp apār mahā hai,
samujhat hī man mod baḍhā hai.
Man madhukar ho matt caraṇ maiṅ,
bāl vinaya sun rākhau sharaṇ maiṅ.

You are infinite, incomparable and great, and as soon as one understands this, his joy increases. Oh Lord! Let our mind-bee be rejoiced at your holy feet. Listening to the prayer of this child bestow him refuge in you.

Pad padma parātpar rūp lakhāvey,
sādhya savan ko shruti hai batāvey.
Pad padma upāsak je jag maiṅ,
tinke jīvan nit haiṅ mud maiṅ.

Meditation of your holy feet brings realisation of your ultimate Divine Form, Vedas state that the same Divine form is the ultimate attained by human beings. Those who worship your holy feet get constant enjoyment in their daily life.

Pad padma prabhā ati ujjaval hai,
sādhan path ka priya sambal hai.
Nit āṅand saukhya kī vrishṭi vahāṅ,
Munirāj virājat hoṅya jahaṅ.

Majestic radiance of your lotus feet is very bright and is the chief anchorage for Sadhana. Wherever Shri Muniraj seated happiness and joy rains constantly there.

Shuci mohak gaṅdh hai chāyā rahī, chavi chāya rahī maṅḍ़rāi rāhi.
Mahimā tahṅā kī kaho kaise kahṅe,
prati sāns vilakshan bhāv laheṅ.

The sweet fragrance of your glory is spread all over. Magnificance of your beauty is wide spread in every particle. No one can describe that glory, it is a source of frequent fantastic sentiments.

Guru govind gān shreaskar hai,
sab sādhak ko ati hitkar hai.
Mam mānas maiṅ tum mīn bano,
hum vimukhon main tum līn bano.

Singing the glory of God in the form of Sadguru gives liberation to human beings. It is of great benefit to all Sadhaks. Kindly dwell in the Mansarovar of my mind like a fish. May you dwell in hearts of disinterested like us.

Anurakta bano he virakta mahā,
asamarth tumhne hai ḍhūṅḍh rahā.
Ab jīvan alp adhār na ānā,
āp sahāi karo bhagvānā.

Oh! God of yogis, though a store-house of renunciation still be kind and love people. I am incompetent, looking for taking refuge in you. My life is short. It does not have any other shelter, Oh God! come to help me.

Sorṭhā:

Shrī caraṇ jalaj navjāt,

rahat sadā barbas manahṅi.

Karat neh nij jāni,

kripā rūp samjhoṅ tumahiṅ. [19]A

Sorṭhā:

Your newly developed holy feet have forcefully entered in the temple of my mind. Thinking you my own, looking and considering you the embodiment of mercy this mind is absorbed in your meditation with joy. [19]A

Sorṭhā:

Tum muni param udār,
sumirat sukh āvat nikaṭ.
Karū hiya shuddh sushānt,
rahoṅ nāth caranahṅi lipaṭ. [19]B

Sorṭhā:

Oh! Munindra Dev, you are very generous, all kinds of pleasures come instantly just by remembering you. Oh Lord! kindly keep our hearts pure and peaceful so that I could adhere to your holy feet. [19]B

Krish sharīr tan tej virājey,
shubhra jyoti cahuṅ ore hai rājey.
Ati kamnīya kalā hai aisī,
āju lagey nahiṅ dekhī jaisī.

Your slender body glows gracefully spreading lustre all around. Your divine arts are so special the like of which has not been seen till date.

Shabda gamya nahiṅ bhāv gamya ve, satya sanātan prākaṭ dev ve. Bhūt bhavishyat ke drashṭā ve, man mānas ke shubh srashṭā ve.

The divine arts of Shri Prabhu are not the matter of words, they can only be known by emotions. He the Form of all time (Past, Present and Future) Truth eternal Brahma. Shri Prabhu Omnicent. He is alone the Creator of auspicious determination my mind.

Jag hit tatpar Shrī Shaṅkar ve,
akhil vighna maiṅ abhayaṅkar ve.
Nit nūtan abhivradha kām ve,
vishva vandya vibhu Shrī viraṅci ve.

Shri Shankar is ever ready for the welfare of the world. He always makes the devotees fearless from all kinds of handicaps. Shri Prabhu always creates new desires (among devotees) and fulfills them. He is always Brahmaji present every where and worshipped by all.

Pālak komal ati kripāl ve,
kshamā-shīl bhagvān vishṇu ve.
Sab rūp samūh arūp haiṇ ve,
un rūp jagat jag rūp haiṇ ve.

He is a very tender nourisher of all and very compassionate. He is the forgiver like Lord Vishnu. Though formless He can take numerous forms. The whole creation is His form and He himself is the form of the creation.

Sab rūp visāri yah rūp gahoṅ,
yadi rūp sauṅ mukti cahoṅ.
Tav rūp nihāri niceshṭa bhayo,
puni dekhan ko abhilāsh rahyo.

Oh Sadhaks! If you wish to get rid of confusion about the form and formless form of God, then leave all other forms and hold on only the Divine Form of Shri Munindra Bhagwan in your heart. By the Darshan of the same Lord all the spiritual seekers forget their presence of mind. They feel repeated intense desires for your auspicious Darshan.

Tum āvat ore hamārī Prabho,
ham jānat hūṅ sakucāt Prabho.
Tum punya payodhi apār Prabho,
par dīn dayāmaya dev Prabho.

Oh Lord! knowing us helpless you come towards us, knowing Your self Omnipotent but feeling ourselves impure we hesitate come before you. Oh Lord! you are an Ocean of consciousness but being incarnation of compassion, you take an ordinary form.

Shiva sundar satya suarūp Prabho,
aj vyāpak aguṇa anādi Prabho.
Anumān pramāṇ se dūr Prabho,
nij bhakta hridayā pratyaksha Prabho.

Oh Lord! you are the form of truth, welfare and beauty. You are unborn, omnipresent, eternal and attributeless. You are beyond presumption and perceivable only in the hearts of your devotees.

Dohā:

Jāgrat svapn sushupti meyṅ,
tab satta prakhyāt,
Shrī sushmā sukh rāshi kī,
mopey kahī na jāt. [20]

Dohā:

You are super conscious in all the stages of awakeness, dream and sleep. It is impossible for a Jīva like me to describe supreme beauty of your form. [20]

Divya vadan ati mohi lubhavey,
Shrī pad padma ab param suhāvey.
Shrī caraṇ chāru cinmaya ujiyāra,
subhag saumaya pāvan ati pyārā.

Oh! incarnation of Compassion, to your divine countenance is drawing me towards you. I now understand that the refuge at your holy feet is very pleasurable to me. Your holy feet are effulgent by spiritual Jnana.

Caraṇ prabhāva āpar mahā hai,
renu punīt sucitt caḍhā hai.
Carṇashraya yadi driḍh ho jāvey,
sab sadhan ka phal vah pāvey.

The glory of your holy feet is very great. The holy dust of your feet has a cleansing effect on the intellect of the devotees. Bhog fulfilment of worldly desires and Moksha salvation is achieved if one has an unshakeable refuge at your holy feet.

Caraṇ sharaṇ maiṅ rati hai jākī,
surati sugati shubh mati hai bākī.
Carṇashrit ka karen Prabhu pālan,
dalan dosh samrath Nārāyan.

Those who have faith in your holy feet, their devotion, auspicious deeds and auspicious intellect, are very blessed. Shri Prabhu nourshing and removing the defects of His devotee-refugees in everyway is rightly well-known by the name Narayan.

Carṇodak Prabhu dehu dayā kari,
ao ao ao he hari.
Har har har om Shrī Sadguru har,
sarva-sukhākar praṇtār-tihar.

Oh Lord! Be merciful and bless us by ambrosia of your holy feet. Oh Lord! visit us soon as it is not possible for us to wait any longer. Shri Sadguru Shankar! you are the ocean of all pleasures and remover of all kinds of afflictions. Those who bow down before you they are made happy by removal of their destress instantly.

Ambā Ambā jai Jagdambā,
sarva rūp ek tū hī Ambā.
Jagat janak he vidhi kamlāsan,
Ved bhanat tum ho Chaturānan.

Oh Amba! Hail to you The Mother of Universe. You appear in all forms. In the form of Brahmaji, you are seated on a lotus Asan. Vedas have described that you are adorned with four faces.

Sarvadev maya deh tumhārī,
tum sam tum he Prabhu avtārī.
Shrī caraṇ kamal ko naman karuṇ maiṅ,
hāth joḍ sir caraṇ dharūṅ maiṅ.

Oh Lord! Your Divine "Body" is the abode of all Gods. Oh Lord, competent in taking incarnation of powerful human forms, you are matchless. I give obeisance to your holy feet and with folded hand touch your feet by my forehead.

Shrī caraṇ sukanti manahiṅ ko bāṅdhey,
kahat manahṅi man tajo susaṅdhey.
Ab taji jani tum jahu mīt man,
yah chaṇ ab phir āvey kehi chan.

The brilliance of the holy feet captivates the minds of the people. Sometimes I think being ignorant I am incapable to have any desire but oh my mind! Do not move anywhere leaving the holy feet of the Lord. The occasion will not come again.

Caraṇ kamal sir kamal maiṅ lāvo,
hum tum bhuli prītam pad dhyavo.
Shrī vigrah mūl caraṇ hi kahāvey,
mūl gahete sab phal pāvey.

Retain the holy feet of the Lord over the head. Shaking off the feeling of 'I' and 'Me' meditate on the holy feet of the Lord. The holy feet of Lord are root of His form. Therefore, all the fruits of Sadhna are procured by holding the root.

Aur phalan ko phal hī kahā hai,
sakal sukrit phal caraṇ mahā hai.
Daya drishṭi kar dehu caraṇ rati,
ān upāya na pāūṅ vimal mati.

The fruits of all other Sadhana are worthless. The fruit of all the virtuous deeds is only the attainment of your holy feet. Oh Lord! Kindly bless me to love your lotus feet because it is not possible for me to acquire pure intellect through any other Sadhana.

Caraṇ saneh shītal madhu shuci hai,
jīv mātra kī thir abhiruci hai.
Sneh salil sincit hiya thal ho,
bodh uraksha ki chānh saghan ho

Love for your holy feet is very cool, sweet and purifying. Jīvas are very eager to love them. Therefore, by drenching our heart with the stream of your nectar-like love provide us shelter in the shade of the tree of knowledge.

Susthir chāṅh saghan ho avical,
trividh tāp ko karey sushītal.
Sadguṇ suman sugaṅdh baḍhāvey,
meyl mānsik turat haṭāvey.

You are cool, dense and steady shade which eradicates the three afflictions - Dehik, Devik and Bhautik. In that shade the fragrance of the virtues like simplicity, sincerity and wisdom would keep on increasing every minute and that would go on removing the impurity of the mind.

Pallav phūl phalan yut dārī,
yoga kshem pūrit man hārī.
Shānti sarit ki dhvani ho kal kal,
prīti pravāh bahey nit chal chal.

That wisdom and knowledge tree being full of beautiful branches, fruits, flowers and leaves brings welfare in this and the other world by attracting the mind towards it. May the river of peace taking with it the stream of nectar be continuously flowing with rippling sound of love.

Saghaṇ vipin van mrig heyṅ dolat,
madhur svaroṅ meyṅ pakshī bolat.
Chatra caṅvar yut sevahiṅ lokā,
pāi daras sab hohiṅ vishokā.

Various kinds of wild animals wander in the worldly forest. Birds chirp in their sweet voice. In that beautiful atmosphere the people of the world swing a **Chanvar** over your Divine form. They all become free from sorrows by your Darshan.

(chanvar चँवर: fly-whisk of peacock feathers, fan of feathers)

Gyān vriddh tap vriddh
Munīndravar,
heyṅ āsīn ajin āsan par.
Yahi dhyān rās rahey matt man,
sadānand shivdhām rūp har.

Shri Bhagavan Munindra is ever foremost in Jnana and penance. He is seated on a dark deer's skin. I have (says Shri Mahendra Baba) only one desire that my mind ever be emmersed in the blissful liberated adode of Shri Samb Sadashiva.

Maṅgal bhavan amaṅgal hārī re,
Prabhu tere caraṇ kamal bali hārī re.
Tum param purush avikārī re,
Shri Sadguru jaui balihārī re.

Oh Prabhu! your holy feet eradicate mishaps and bestow well being on the devotees. Oh Lord! I die for the sake of your lotus feet. Oh Prabhu! you are above the evils of the whole Maya - illusion. I die on your splendour.

Nāth acal maiṅ cañcal bhārī re,
tum tīvra gati mam maṅd matī re.
Tum dekhat nāth yah morī gatī re,
karhu kripā hoya nām ratī-re.

Oh Lord! you are stable in Samadhi and I am very unstable. You possess sharp intellect and I am dull minded, You are aware of my pitiable condition. Kindly generate in me love in God's Names.

Tum dekhan cāh rahey man maiṅ re, tum det dikhāi sadā sab maiṅ re.
Kahuṅ komal kamal samān haiṅ re, kahuṅ karkash kaṭhin kripān haiṅ re.

May my desires for your Divine Darshan ever remain alive. May I always see only your form in movable and immovable beings of the creation. In both the tenderness of the lotus and the hardness of a sabre may I always see you in one form.

Shrī mohak rūp dhasyo hiya āya re, karoṅ koti upāy nahiṅ nikseyre.
Nahiṅ dekhat jo guṇa auguṇa hai re, aiso udar kaho jag ko re.

Your fascinating form has entered in our hearts which does not even if I may make any effort. You do not mind our virtuous or sinful acts, who can be so generous like you in this world!

Jag jāt jete jagti tal re,
jan jīvan praṇ haiṅ ve sab re.
Man mīt hey mor bhayo ab re,
nij lakshya suthir bhayo jab re.

All the Jīvas, who take birth on this earth are as dear to you as your own life. Oh Jivas! My mind has become stable after the stability of my goal. Meaning that restless and unsteady mind has become happy and concentrated.

Cidānand vā anya kahṅū re,
anumāni hiye anupameya kahṅū re.
Anudin āvat nāth kahṅū re,
chan pal pal sukh-rāshi kahṅū re.

Oh Shri Munindra Bhagavan! What should I call you. Truth, Consciousness, Bliss or Uncomparable. Awaiting your arrival and l am very eager every moment for your Darshan.

Jyoti jagat bic jāg rahi re,
jayati jayati jag dhūm machī re.
Prabhu karan kripā hī deh dharī re, sukh kāraṇ dalan dukh bhrānti harī re.

Oh Jīvas of the World! the illumined light of Shri Sadguru is glittering all over. Uproar of His victorious cheers is disseminating all over the world. You have manifested only to bless the Jīvas of the world. Your manifestation is eradicator of distress and misconception and is meant for our welfare.

Dohā:

Gaur deh sundar lasat,
kurtā ṭopi bhāl
Carṇashrit nij bāl ke,
kāṭo sab jag jāl. [21]A

Dohā:

Kurta on the body of Shri Bhagavan and head cap look very beautiful on Him. Oh Prabhu! You bless your own children by removing their obstructions who have taken refuge at your holy feet. [21]A

Sorṭhā:

Nit uṭhi dekhoṅ rāh, kab āveyn

Shrī Munīndra jī.

Satya dharma ācāryā, Brahamcārī

Haiḍākhān [21]B

Sorṭhā:

"Oh Shri Sadguru Dev! Every moment, I am awaiting your arrival. When will be that auspicious moment, when the founder of the Truth and Dharma - righteous deeds, celebate Haidakhan Baba would gracefully bless me." [21]B

shloka:

Om namo-stute dev dayālu mūrte,
shishyānu-rakta shiva shreya kārin.
Papāni dukhāni saṅhār kartā,
praṇato-smi nityam karuṇā vatārin.

shloka:

Oh Lord. Image of mercy, who showers blessings upon His disciples, doer of goodness. Shri Sadguru, I bow to thee again and again. Oh! Incarnation of compassion, you are destroyer of sins. Obeisance at your holy feet every day again and again.

29. Astuti karhiṅ mudit nar nārī,
pai cāri phal hohiṅ sukhārī.
Kachuk kāl hvey antar-dhyānā,
antaryāmi kar kalyaṇā.

The men and women of the world praying to Shri Prabhu delightly, enjoy supreme happiness after receiving the four pursuits of life: Dharma, Artha, Kama, and Moksha. Having disappeared for some time Shri Prabhu again made an auspicious plan for the welfare of the world.

Divya suavsar ek din āvā,
parmā-hvālād caturdish chāvā.
Shri Bābā kī mūrti manohar,
thāpan hit āyojan sundar.

In course of time, one day the auspicious occasion arrived with supreme joy all around. A fascinating ceremony was organised in holy Kathgharia for imparting life to the beautiful idol of Shri Baba.

Shikhar sushobhit bhavya vishālā,
nij maridir lakhi dīn dayālā.
Āj vishva maṅh sanshaya chāvā,
bhautik-vad caram phal pāvā.

Merciful to the poor, Shri Prabhu made an inspection of the beautiful top of the grand temple. The human beings of the world at that time prayed to the Lord that the people are full of confusion and the materialism has reached its summit.

Īsh āj nij daras dikhāo,
nāstiktā kaṅh dūr bhagāo.
Hohin-hen prākaṭ avasi ihiṅ bārā,
as vishvās bahut ur dhārā.

Remove non-believing completely from its root by bestowing your auspicious vision. The devotees had firm belief that on this auspicious occasion compassionate Shri Prabhu would certainly manifest Himself to bless all and would grace the occasion by giving them vision of His self.

Karhin jagrāṇ nar aru nārī,
bal vriddha man harshit bhārī.
Yagya dhūm dhūmil mahi chai,
āshram sushmā varaṅi na jāī.

With the view in mind men, women and children who has assembled on the occasion from far and wide were engaged in Kirtan during night wakefulness. The smoke of Yajna was spreading on the earth. The elegence of the Ashram at that time was indescribable.

Pāṭh akhaṅḍ nām dhuni sohā,
girā atīt divya man mohā.
Tithi cauth aru shani shubh vārā,
phāgun mās supaksh ujārā.

At places there was tone of melodious chanting of Kirtan and non-stop recitation of Ramcaritmanas. The elegence of the programme at that time was undescribable. That was mid-night of the Hindu year Samvat 2014 (1957) Phalgun Caturthi, Saturday.

Yug sahastra samvat das cārī,
prakṭe jyotirmaya vapudhāri.
Hoi satya thit nij gati khova,
ekahiṅ ek dhanya kari jovā.

It was mid-night of the Hindu calendar year Samvat 2014 when Shri Munindra Bhagavan by His life size vision in Divine light gave His Darshan to His devotees. At that time all devotees witnessing the state of Truth were giving thanks to each other in silence.

Bhakta shāstra je lakshan gāvā,
āthauṅ sātvik bhāv lakhāvā.
Sakal subhāg sarā-hahiṅ apnā,
lakhī āj jinh anupam ghaṭnā.

Sacred writings such as Naradbhakti Sutras have described peculiar symptoms of the state after God's Darshan. These Satvik Bhava are eight in number. The eight changes of virtuous nature were perceptible in all the blessed devotees who were present there. Those who had the sacred vision of Shri Bhagavan were repeatedly admiring their fortune.

Aurau kathā vicitra suhāvā,
kavi kovid bahu bhāṅti suhāvā.
Mahā parva prākataya manāva,
lok Ved sab bhāṅti suhāvā.
Parākat parva duitīya jab āvā,
Shrī vandhām sudhām banāvā.

Many more beautiful verses have been sung by poets and learned people. The apperance Day was celebrated in the same sacred and wonderful way in sacred Kathgharia as are available in human societies and the Vedas. The Samvat 2015, when on the occasion of the second anniversary of the Apperance Day, 'Praktya Utsav' came, Shri Prabhu Himself decided Vrindavan Dham as His play ground and constructed a huge temple there.

Dohā:

Divya dhām sukh dhām maiṅ,
Sāmb Sadāshiva kunj.
Param suramya sushānt thal,
bhajat dūr agh puṅj. [22]A

Dohā:

Samb Sadashiv Kunj was constructed near the supremely peaceful Braham Kund in Shri Vrindavan Dham which is a place full Divinity and a pleasure giving abode. The Divine vision there of Shri Prabhu removes all the sins. [22]A



Shri Maha Prabhuji established two idols of Shri Mahendra Maharaj, in the temple of Bhagwan Shri 1008 Haidakhan Baba Ashram, Gwalior (11th of March 1975, Maha Shivaratri).

In Sanatan Dharma the idols are worshipped after imparting life by the mystic power of mantras. The living deities are worshipped in the temples are not mere idols.



Maha Munindra and Mahendra Baba murtis in the temple of Samb Sadashiva Kunj, Virindaban

Dohā:

Satya saralatā prem ki,
dhār bahī caitanya.
Avgāhat sat rūp lakh,
cidghan saras ananya. [22]B

Dohā:

The stream in the conscious from of three basics - Truth, Simplicity and Love is flowing to impart supreme delight to the people. Those who take bath in that stream after the Darshan of Shri Munindra Bhagavan in the form of a saint, enjoy matchless joy. [22]B

Prati samvat shubh parva manāvā, prākaṭ utsav prabhu kahlava.
Cinmaya vigrah āp banāvā, pāvat darshan jan man bhāvā.

Phalgun Shulka Caturthi is celebrated every year. That is known by the name of "Appearance Day" Praktya Utsav of Shri Prabhu. By the Darshan of that form the mind of the people take a dip in the blissful Bhava Samadhi.

30. Satya sanātan dharma udārā,
gyān nihit shuci karma ucārā.
Sabhiṅ svadharma shrey kar dātā,
dvesh ghriṇā nahiṅ dharma kahatā.

The noble eternal Dharma in the form of Truth is known by the name of Sanatan Dharma. It has all virtues such as Jnana, Karma and good conduct. All the religions bring welfare to people. Spreading of hatred and enemity is not said to be Dharma.

Prem saralatā satyut bhrātā,
yahey dharma mānav sukh dātā.
Nām bhajo hiya shodho bhāī,
Prabhu Abhyantar baithyo āī.

The Dharma with the following of Truth, Simplicity and Love alone brings happiness to the mankind. Oh Brother! purify your heart by chanting the sacred name of the Lord. The blissful Lord is seated in your heart itself.

Antar hridayā shuddh Shiva vāsā,
pahicānahuṅ taji agya durāshā.
Uttam jan kaṅh lakshaṇ ehā,
svapnahuṅ karahṅi anya sanehā.

Lord Shiva resides only in a purified heart. Oh ignorant beings! realise eternal Absolute Shiva in your heart by leaving all hopelessnes. The symptoms of an ideal devotee is that ever in his dream he does not have attachment with anything else than God.

Jas Kou vyakti vyasan vas hovey,
prāṇ mān dhan sahajahni khovey.
Tasi svabhāvik rātī ho jāvey,
Sāmb Sadāshiva ke man bhāvey.

Once a man is in a bad habit he easily loses his prestige, wealth and life. In the same way when a Sadhak who gains natural devotion to God, is loved by Shri Samb Sadashiva.

Nānā klesh pūrṇa sansārā,
sab nar khojat sukhad adhārā.
Janani janak sauṅ jyon sut
bhakhey, deya na deya
het soi rakhey.

This world is full of various kinds of sufferings. All beings are trying to find happiness in this atmosphere. Like an innocent child who asks his mother and father for a thing of his liking and keeps on loving them even if they may or may not give him the article.

Anya ek bhikshuk kahlāva,
binā mile kachu bahu jhunjhlāvā.
Sarva bhāṅti sab tyāgi shubhāshā,
keval ek caraṇ kar āshā.

On the other hand a begger shows bitterness if he does not get any alms he asks for. Therefore, leaving aside all other hopes one should keep his hope for the Holy Feet alone.

Kaisehuṅ vipatti madhya nar hoī,
asan hīn sambhava nahṅi koī.
Taisahni īsh bhajo nar nārī,
manav bano na ban vyāpāri.

The human being may be in any kind of difficulty, but he can not remain without food. In the same way men and women should worship God. They should become human in the true sense, they need not have the outlook of a trader who thinks of profit and loss.

Kshudra sahayak je jag māhnī,
tinkar dhyān rahat man māhṅī.
Sakal jagat ke āshraya pyāre,
kas na bhajo nar sānjh sakāre.

People in this world care for those who give a little help to them but Shri Prabhu is the supporter and very dear to the whole creation. He should be remembered day and night by every per every person.

Bhor nishā jimi pratidin hovey,
dukh sukh yut nit āyu khovey.
Par abhāgya ki yah balihārī,
nām bhajat nahṅi nāh nihārī.

Day follows night and night follows day. Man is wasting his life experiencing happiness and sorrows and approaching death. This is the misfortune of the living being who even realising God as Director of Creation does not love His Nam - Japa.

Nām raṭo raṭu hohu ashaṅkā,
krishak bīj vapi sov nishaṅkā.
Kshetra bij sambandh anokhā,
āpahin āp baḍhat ati cokhā.

Repeat Nam-Japa continually and be fearless by its effect, like farmers who after sowing the seed have sound sleep. The farmer does not care for its germination since the seed and the land have an astonishing relationship. Therefore keep on sowing the seed of Nam-Japa, the virtuous fruits would be harvested soon.

31. Guru pradatt Shrī nām jo sādhā so sādhak sukh lahey agādhā.
Bār bār vinvo sab kāhū,
bhajo nām hiya rākhi sunāhū.

Whichever fortunate Sadhak has taken up Sadhana on initiation of Mantra by a Guru would gain abundant happiness. Shri Charnashrit Dev, therefore, with great solicitation entreats that by keeping the charming, beauty of the Lord in your heart, His sacred Name should be remembered.

Guru prāpti durlabh saṅsārā,
khojī man nahṅi shuddh hamārā.
Mahābhāgya vash jo guru pāvā,
pai sarva sukh nij pur jāvā.

Finding a Sadguru is very difficult in this World. With a sincere search with pure heart one can certainly find a Sadguru. If a devotee finds a Sadguru fortunately, then he enjoys every pleasure in this life and goes to the abode of his Deity.

Kshudra jīv guru saṅg jo āvey,
samaya pāi sādhan phal pāvey.
Sādhya sādhanā sādhak rūpā
naṭat naṭesh dhāri bahu rūpā.

Even a mean creature in the company of Sadguru gets the fruits of his Sadhana in due course of time. It is Shri Samb Sadashiva Himself who in all the three different forms - Sadhya, the goal; Sadhan and Sadhak plays His wonderful drama.

Vyāpeu jag Prabhu sarva svarūpā,
amitnām nānā vidhi rūpā.
Jehi vidhi dehu janai anāmā,
Carṇashrit lah rūp lalāmā.
Sab sāmarthya hīn maiṅ tātā,
rākhu sharaṇ sacrācar trātā.

God is present in all forms living and non-living objects of the world. His name and forms are infinite. To the refugee the God who is Nameless or with numerous names wishes to disclose his indentity, the refugee becomes supremely joyous on the attainment of that form. Oh Father! I am incompetent in all respects and a helpless poor being. Oh Lord! Kindly bestow me your refuge since you alone are the protector of this movable and immovable creation.

Chanda:

Rākhau sharaṇ sarvesh ab,
jan yoni bhatkat bahu phiryo.
Pāyo kahuṅ nahiṅ shānti svapnahuṅ,
yatna bahu bahu kari maryo.
Bhavatāp dagdh viyukta ko
shripād meyṅ āshraya diyo,
Apnāy kari karuṇā mahā,
sab pūrṇa mansā Prabhu kiyo.

Oh Lord of the Creation! I have been wandering in different forms of species in the Universe, but peace has not been acquired by me even in my dream. I have taken births again and again for that peace and mercifully you have accepted me as your own and

granted refuge at your holy feet by fulfilling all my desires. Therefore, Oh Lord of all, now you keep me in your shelter.

Dohā:

Pūrṇa parātpar Braham tū,
maiṅ āshrit Shrī pād.
Sakal shreya sukh prāpt hoṅ,
cintat yah saṅvād. [23]A

Dohā:

Oh Lord! you are supreme beyond perception and I have taken refuge at your holy feet. Therefore, be merciful and bless those who recite or listen to this superb composition for their welfare, prosperity and unparalled happiness. [23]A

Dohā:

Tin prahar kī avadhi meyṅ,
prakṭe granth anūp,
Sāmb Sadāshiv Kunj maiṅ,
vihre Shrī har rūp. [23]B

Dohā:

In a short period of Tin Pahar (nine hours) this unprecendented composition has been composed. May this Holy Gospel taking the literary manifestation of Shri Samb Sadashiva ever roam in the Holy Samb Sadashiva Kunj, Vrindavan. [23]B

Shrī Kūrmāṅchal Khaṅḍa
Sampūrṇa

ŚRĪ KŪRMAṄCHAL KHAṄḌA SAMPŪRṆA

