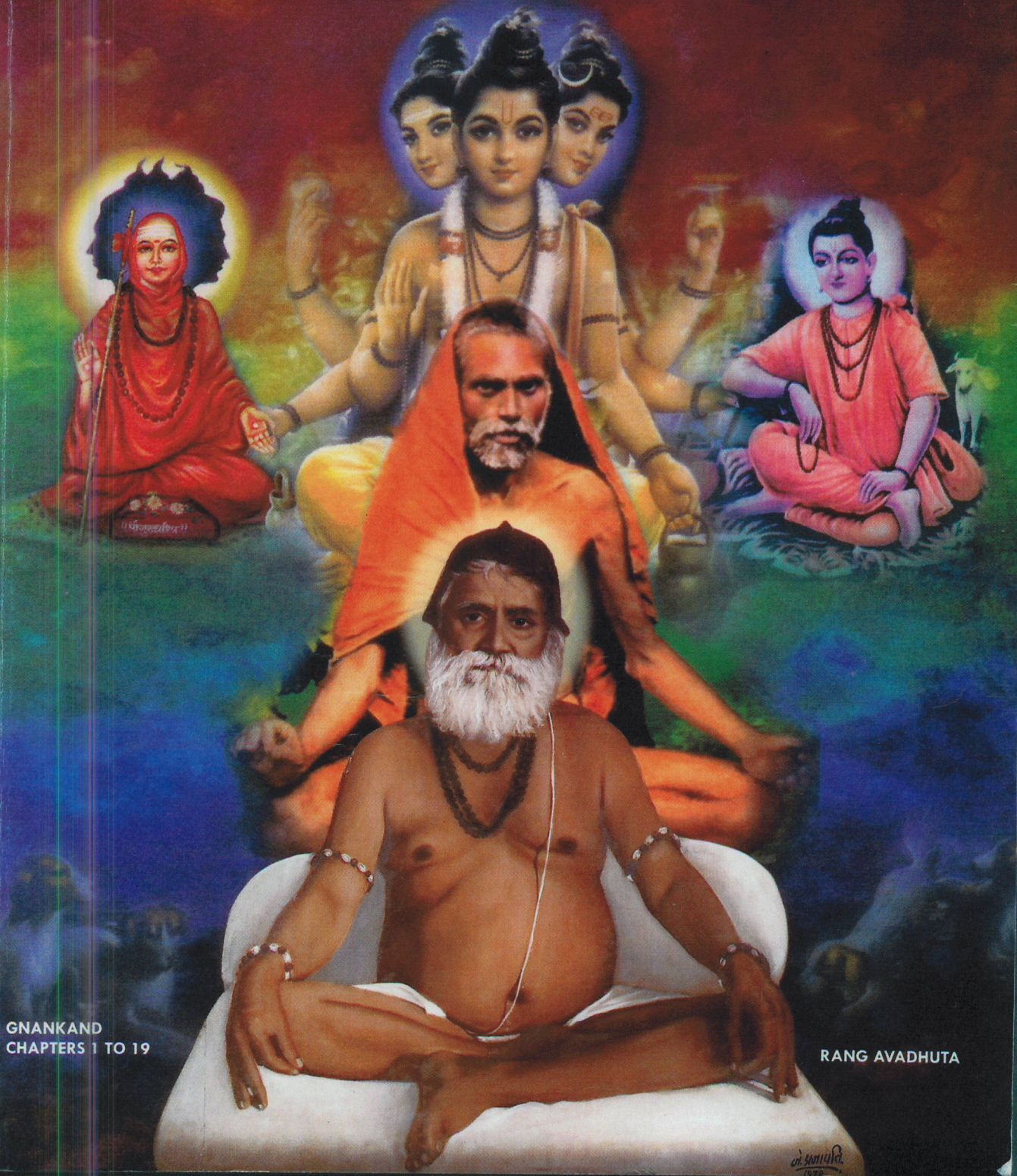


# SHREEGURULILAMRUTA

ENGLISH PARAPHRASE - BOOK 1



GNANKAND  
CHAPTERS 1 TO 19

RANG AVADHUTA

dr. gnankar  
1992



# **REV. SHREE RANG AVADHUTAJI (NARESHWAR)**

## **A BRIEF LIFE SKETCH**

<b>NAME</b>	: Panduranga Vitthalapanta Valame.
<b>DESCENT</b>	: Godhara. Kartaka Sud 9, Sanvat 1955. Monday, Nov. 21, 1898.
<b>ASCENT</b>	: Haradwar. Kartak Vad 30, Sanvat 2025. Tuesday, Nov. 19, 1968.
<b>CREMATION RITES</b>	: Nareshwar, Thursday, Nov. 21, 1968.

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

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

He inspired many to social and religious activities. Initiated thousands onto spiritual path. He contributed profoundly with prolific writings in Gujarati, Marathi, Sanskrit and Hindi which includes the famous Datta-Baavani, the Divine Hymn. His mystic powers alleviated physical, mental and spiritual miseries of all those who sought his help. He organised Surgical and Medical camps at Nareshwar. Through Dava (Ayurvedic Medicines and naturopathy) and by virtue of his spiritual power Duva (Benediction) he cured physical and mental ailments of thousands of his devotees and followers.

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

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



# **SHREEGURULILAMRUTA**

## **ENGLISH PARAPHRASE BOOK-1**

### **GNANKAND : Chapters 1 to 19**

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## **REV. PREM AVADHUTAJI (BAPUJI)'S BLESSINGS**

My Master, the merciful Rev. Rang Avadhuta Bapji, I must say, has truly blessed me as He fulfills all my dreams and desires. I will make it explicit in this way:

The great divine scripture “SHREEGURULILAMRUTA” is a unique creation with rare powers, composed by Rev. Rang Avadhuta Bapji in a ‘trance’ state of mind. It bestows bliss and eternal tranquility to the enlightened reader and leads him onto the path of ‘Mukti’ or freedom from the ‘Birth-Death’ cycle.

Those who are not conversant with chaste and high level Gujarati had hitherto no access to it and it was my dream to make the miraculous powers of the scripture available to One and All. This wish was fulfilled five years ago, when the Gujarati Paraphrase, in simple Gujarati prose was published in seven volumes.

But it was still out of reach of the vast multitudes of humanity, who could not read Gujarati. Hence the English paraphrasing was taken up and I am glad that we now have the first of it's seven volumes in hand.

I congratulate all the devotees who have directly or indirectly, been associated with this paraphrasing work. May the choicest blessings of our Guru Maharaj be showered on them and I wish them rapid spiritual growth.

**GOD BLESS US ALL**

Dt. 15<sup>th</sup> June, 2009  
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**OM  
PREM**



# SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND: CHAPTERS 1 TO 19

## Publisher's Note

'SHREEGURULILAMRUTA' is the worshipable Divine scripture in the Gujarati vernacular, composed in Dohra metre. It is a veritable treasure tome for the spiritual path-seeker. Rev. Shree Rang Avadhuta Guru Maharaj (Rev. Rang Avadhuta Bapji) of Nareshwar, Gujarat, the Mystik Sage of our era is the author of this scripture. It was composed in a 'trance' state of mind under the Divine command of his Master P.P. Shrimad Sadguru Shree Vasudevanandsaraswati Swamimaharaj (Tembe Swamy) of Mangaon, Maharashtra and later of Garudeshwar, Gujarat.

Rev. Rang Avadhuta Bapji's millions of devotees, conversant in the Gujarati language offer prayers to the Lord Almighty through this scripture. This is done by reading a chapter or two every day or by reading the entire volume in a prescribed seven day schedule. And those who follow this scripture with genuine faith, find their worldly miseries eliminated. They are able to rid themselves of all their physical, mental and spiritual pain and enjoy eternal bliss and tranquility. These are in fact the blessings of the author, Rev. Rang Avadhuta Bapji to all, irrespective of caste and creed. Truly this scripture is a great boon to entire mankind as it teaches the real art of living, placing one onto the spiritual path leading to enlightenment and freedom from the birth-death cycle.

The scripture being in poetic verse form and composed in a 'trance' state of mind, is difficult for the less educated



and those not so familiar with the Gujarati vernacular to comprehend. To alleviate these difficulties, Pujoyashree Prem Avadhutaji (Rev. Bapuji) inspired Prof. Kulinbhai Upadhyay to prepare a book in Gujarati, in a simple prose format. Prof. Upadhyay started working on it immediately and admirably did an excellent job of creating this Gujarati Paraphrase in seven volumes, titled: 'SHREEGURULILAMRUTA Gadyarupanter, Vol. I to VII.'

When this job was successfully and satisfactorily accomplished, Rev. Bapuji, during his visits abroad felt the need for an English Paraphrase along the lines of the Gujarati one, for the benefit of the American citizens, the Non-Resident Indians and all the children in India and USA who have not learnt Gujarati language. Decision taken, Shri Pankajbhai Dave of Chicago, USA with the blessings of Rev. Bapuji took up the challenge and to his credit, despite his busy work schedule, completed the first of the seven volumes in good time. We are very pleased to place in the hands of all English readers, this book entitled "SHREEGURULILAMRUT, English Paraphrase: Book-1, Gnankand, Chapters 1 to 19."

I feel exceedingly obliged, grateful and blessed by Rev. Bapuji for bestowing on me the Divine Grace of associating me with this publication. I consider it an honour and an act of noble service towards my Master Rev. Rang Avadhuta Bapji.

I am indeed very fortunate to have had the full support from Dr. Hariprasad (Dhirubhai) Shivprasad Joshi, the Managing Trustee of Nareshwar Trusts and Dr. Subhashbhai Dave, the Trustee of Shri Avadhut Sahitya Prakashan Trust. These erudite Professors, well read authors of several articles and books on



Rev. Rang Avadhuta Bapji's ideology and literature, undertook the onerous work of proof reading, making appropriate changes and corrections and fine-tuning the work done by Shri Pankajbai Dave.

I must express my heartfelt thanks and deep sense of gratitude to Shri Pankajbhai Dave, Dr. Dhirubhai Joshi and Dr. Subhashbhai Dave for preparing this English paraphrase; Prof. Kulinbhai Upadhyay for his valuable suggestions in improving the publication; Shri Hardik and Ms. Aparna Rajendrabhai Upadhyay for the DTP and Graphics work; Shri Sunil Ghosalkar for printing this book nicely and all those devotees who directly or indirectly helped in publishing this book.

I especially thank the Avadhut Sahitya Prakashan Trust, Nareshwar and Prof. Kulinbhai Upadhyay for granting the permission to publish this book.

I must also acknowledge the fact that the author of this book, Shri Pankajbhai Dave has sponsored and undertaken to bear the entire cost of this publication in the fond memory of his late father, Shri Dineshbhai Dave the elder brother of Dr. Indubhai Dave (Shree Rang Seva Sadan, Nareshwar). May God Bless the Dave family.

Lastly and with the most respectful prostrate bow at the lotus feet of my Spiritual Master Bhagwan Shree Rang Avadhuta Guru Maharaj and Pujya Shree Prem Avadhutaji, without whose Divine grace, a humble servant like me could not have made this publication possible, I remain,

Dt: June 11, 2009

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**ANIL SHROFF**



**SHREEGURULILAMRUTA**  
**ENGLISH PARAPHRASE BOOK - 1**  
**GNANKAND: CHAPTERS 1 TO 19**

**Welcome**

I warmly welcome the publication titled ‘SHREEGURULILAMRUTA: English Paraphrase: Book-1’, This endeavour of paraphrasing into English from the Gujarati paraphrase prepared by Prof. Kulinbhai Upadhyay is the result of blissful inspiration from the respected Pujya ‘Bhai’ (Rev. Shri Prem Avadhutajee). I express my gratitude to Pujya ‘Bhai’ and congratulate Shri Pankaj Dave for the successful endeavour.

The author of ‘Shreegurulilamruta’ in Gujarati vernacular, Rev. Rang Avadhuta Guru Maharaj (1898-1968) was a living enlightened yogi. His place of penance was Nareshwar, the cremation ground of seven villages on the bank of the Holy river Narmada, Dist. Vadodara, Gujarat. Once he was a guest of Shri Ratanlal Mahatma, formerly a friend and later a staunch disciple. He had put up at the Gvava orchard at Sarkhej (a suburb of Ahmedavad, Gujarat). One night, he heard his Master Rev. Vasudevanandsaraswati (Tembe) Swamimaharaj’s voice telling him in a dream state:

Accept this pot of nector!

It is a saga, glorifying the Master’s divine sports.

Drink yourself and feed the thirsty, who have the quest (of the sublime) Be rest assured, death itself will scream aloud with fear! Pitiabie plight shall never be; Don’t be afraid and enjoy the bliss. (chp. 1, book-1 st. 93-94).

‘Shreegurulilamruta’ is the nector-pot full of the essence of the supreme. Rev. Avadhutaji on the strength of his own mystic experiences invites the devotees to quench their



thirst (quest) by drinking the nectar of the supreme and to taste the Essence.

Thus this saga of the Lord Dattatreya, ShriPadShriVallabha Prabhu, Shri Nruhsih Sarasvati Swami Maharaj and Rev. Vasudevanandsarasvati Swamimaharaj, in three volumes (which contains 19005 stanzas in Dohara Metre and devotional hymns) is not only an inspired one but written completely in 'trance' state of mind.

For about two years the volumes remained unpublished because of the author's principle 'Not to seek any financial help, assistance, donation or gift in cash or kind from anyone and never from immoral sources.' During that time, Muliben the widowed daughter of Late Shri Hargovinddas Soni (Popularly known as Daskaka) offered Rs. 500/- in the serene memory of her late husband. The amount she offered was the customary marriage gift from her in-laws. Since Rev. Avadhutaji had high regards for her, he accepted the donation considering the sanctity of the offer from a sister and thus the great scripture saw the light of the day.

Faith in the Supreme is the essence of all success and the experiencing ecstasy. The ultimate aim of a human life is to be in tune with the infinity. Words are nothing but just deceptive instrument! Faith can never be borrowed or purchased! Faith is an art of living. For those who have no faith hell or heaven does not make any difference.

This saga of the Trinity deity and its incarnations narrates several illustrious emotive tales, which could lift the human soul to a higher plane. Recognising the spiritual and literary values of this saga, the literary critics and truth-seekers have expressed their great regards for Rev. Rang Avadhuta and published their opinions in Gujarati periodicals and magazines at that time. By now more than fifty thousand copies of the volume, the only scripture in Gujarati 'Shreegurulilamruta' are sold.



Rev. Rang Avadhutaji is regarded as the incarnation of Lord Dattatreya by a large number of his devotees and followers here and abroad. He has advised the God-fearing devotees to read this saga observing prescribed restraints, to get rid of the worldly miseries and to experience ultimate liberation from the birth and death cycle. According to Rev. Avadhutaji's instructions the entire volume is to be fully read within seven days in the prescribed schedule especially for those who read for fulfillment of specific desires.

On the occasion of the platinum anniversary of the publication of the scripture, more than eight thousand mass reading programmes were held all over India and thousands of devotees bathed in its Eternal Bliss and Ecstasy.

Dt. 11<sup>th</sup> June, 2009

Nareshwar-393107

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Tel No: 02666.253293

**Dhirubhai Joshi**

**Managing Trustee, Nareshwar.**



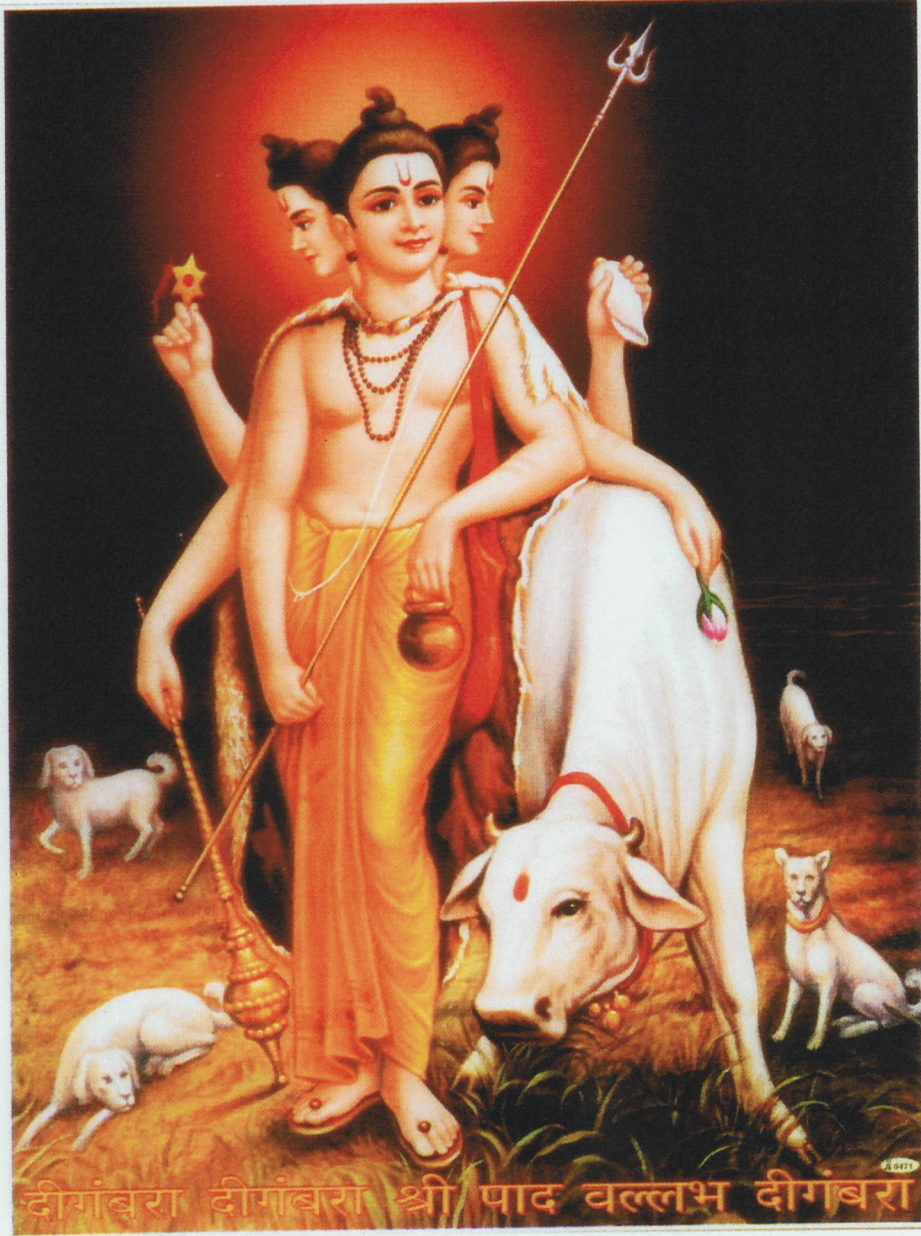
**SHREEGURULILAMRUTA**  
**ENGLISH PARAPHRASE BOOK - 1**  
**GNANKAND : CHAPTERS 1 TO 19**

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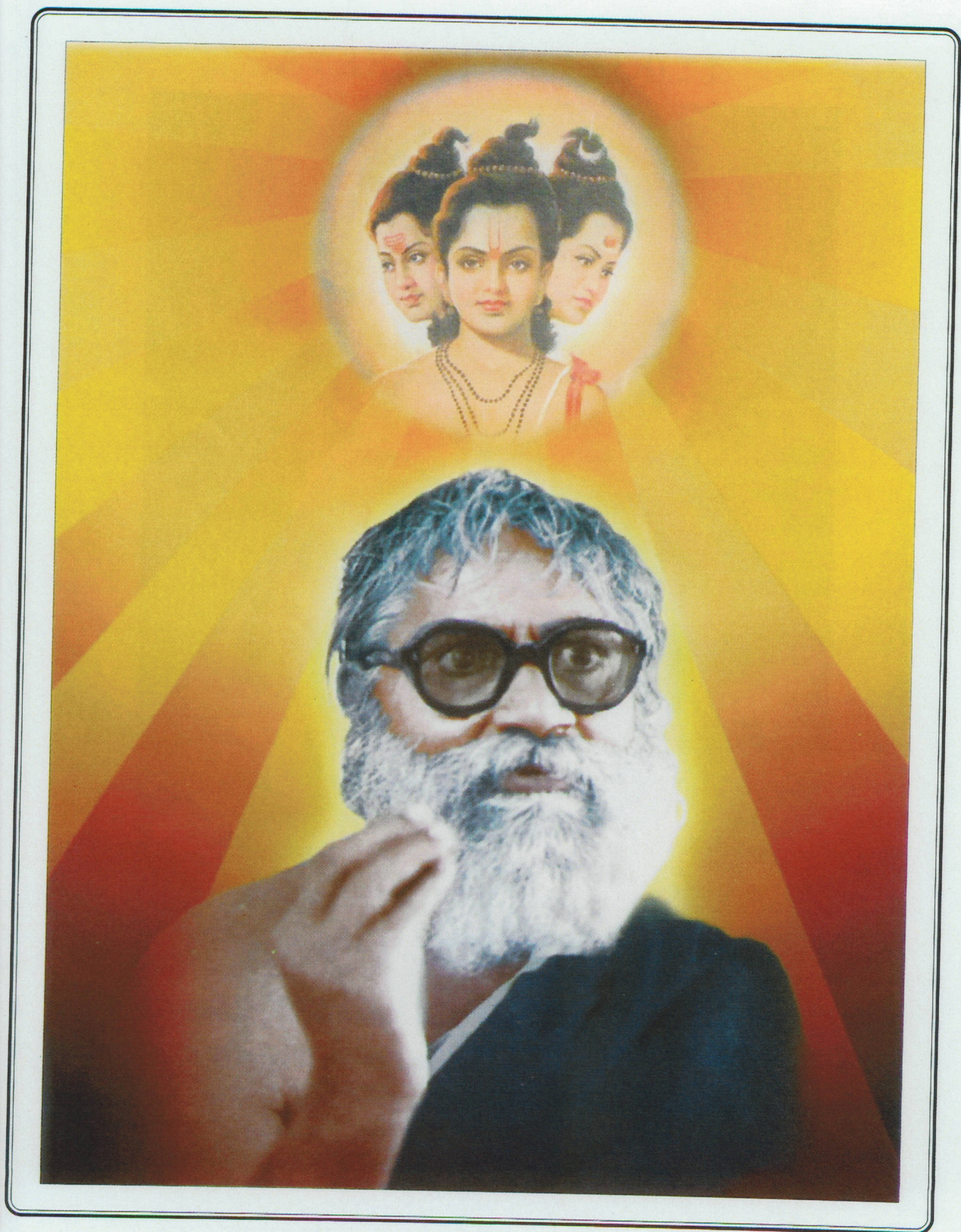


# LORD DATTATREYA



Kashaya Vasasamajam Kamalakshamekam  
Mala Kamandaludharam Ramaniyaleelam  
Goshwana Kreedanaparam Nigamantakelim  
Devatrayatmakamaham Satatam Natousmi.







# SHREEGURULILAMRUTA

## ENGLISH PARAPHRASE BOOK - 1

### GNANKAND

#### CHAPTER-1

Verse: Guru Brahma, Guru Vishnu, Guru Dev Maheshwar

Guru Shakshat Para Brahma, Namoo Te Gurudev Ne.

Ganapati, I bow to your lotus-feet as I begin to write this scripture. Oh Ganapati! Give me constructive knowledge so that my writing of the scripture is successful. ....1.

You have no beginning yet you are the creator of all. You are Lord Mahesh, You are the root cause of creation. You are in no need of any support; Thereby, you are without any support. Yet, you are the support for everyone and everything in the universe. You are the Lord for everyone. ....2.

Vedas define you (Ganapati) as smaller than any particle, as yet greater than anything and everything. That is why everyone worships you. You being smaller than particle you have chosen a mouse as your (symbolic) vehicle. ....3.

There are infinite universes within your stomach, therefore you are known as Lambodar (Ganapati). Vedas and scriptures are full of praises for you. ....4.

You are known as the destroyer of evil and protector from it and from it creating any disturbances. Therefore, I bow to you Oh Ganapati (Vakratunda) enthusiastically over and over. ....5.

You are without attributes yet full of them. You are formless still have many forms. You do not need anyone's support while you are the support for everyone. Ganapati, you are the source of all. ....6.

As you are in the main stay mystical circle or plexus situated between anus and the sex organ, you are the source of the knowledge in the universe. Please enlighten me. Help me fulfill my desire to write praises and achievements of the Guru. ....7.

You take many forms to accommodate for the devotion of your devotees. All the forms in existence are yours. You are the beginning as well as the end. ....8.



Oh Ganapati! You are the form of eternal spirit. You have a serpent as a chain around your waist and a sacred thread across your body. You are wearing silk cloth from the waist down. ....9.

You have one tusk that glows complete knowledge. It eliminates ignorance and provides liberation from the birth and death cycle. ....10.

All the deities bow to you at the beginning of the rituals. All I ask is please stop any disturbances during my writing. That is all I pray for. ...11.

Please bestow the four types of salvation with your four hands. Oh son of the mother Parvati! I give my salutation and humbly bow to you. Please provide me with pure thoughts. ....12.

Hey destroyers of the wicked ones! Help me finish writing of the Guru Lila Mrut without disturbances. Please light the lamp of knowledge so that there is no darkness around. ....13.

I am without any knowledge. I do not know of any rituals. Still you can fulfill the wishes within me; therefore I plead you to fulfill my wish. .14.

You are the provider of emancipation as well as of pure thoughts. I am just an unrestrained child. I am without any skill or understanding. Only thing I know is to bow with sentiments. ....15.

Remove my stubbornness and doubts then show me your true form (being) with which my suspicion may disappear; and bring an end to my activities of the worldly life. ....16.

(Here ends the praise to Ganpati.)

Now I pay my respects to Ma Sharda (Saraswati) daughter of Brahma.

She is praised as goddess of speech and learning that glitters everywhere. ....17.

In the insignificant materialistic world you are the provider of the knowledge and wisdom; that is why you have been given the name Sharda. ....18.

Soul in the body of the animal is humming of the silence. Your presence is known to be there during the process of breathing in and out. Mother, you have four forms of speech known as para, pashyanti, madhyam<sup>1</sup> and vaikhari<sup>2</sup>. ....19.

---

1. Before the actually speaking. 2. Spoken words.



An ascetic can attain the liberation by concentration of the breathing process. They do not try to differentiate various forms, but solely focus on the formless attributes. ....20.

In reality you are everlasting, ultimate truth, knowledge and full of bliss. Due to belief in name and form, you can be seen in various forms. ....21.

Sound and symbol of Aum (ॐ) is your original being. Creation of the 50 letters consisting of consonants and vowels along with conjunctions have been derived from the Aum (ॐ). You have also given the appropriate sounds to them. ....22.

Mother! Due to your being, the creation has occurred of the name and language. Thereby scriptures have called you the creator of the language and speech. ....23.

Mother! You have various form, still you are one and the same with ever glowing beauty. You show your form to the ascetic. One who sees you becomes joyful and feels enormous happiness. ....24.

Ignorant ones with doubts and differentiation become unhappy and wander with gloom. Oh Mother! Only with your blessings one experiences the true knowledge of being. ....25.

Whether visible or not, it is the form of Aum (ॐ). Even your formless being is in existence various ways. ....26.

Ascetic are fascinated with your being due their concentration on you. Upon seeing the vision of your existence, one's speech is silenced. This enables one to merge one's self with the God and reach Plato of salvation. ....27.

Your face is like a moon and is of whitish look and very beautiful in white clothing. You have a lute made from white flowers in one hand. From lute is coming the sound of the silence of the universe within and recites the Vedas melodiously. ....28.

In your other hand is a book to represent providing us with knowledge!

In your third hand you are holding a clear rosary bead that represents reciting of mantra in silence. ....29.

Your fourth hand is empty form which you give blessings and boons to the devotees. Peacocks are dancing with happiness in presence and other devas are swaying with stringed musical instruments. ....30.



Mother you are glorious and supreme! The creation has come about from you. End is also from you. Mother, you are the ultimate; where it is the beginning as well as the end. ....31.

It would not be worthy to you to be known only as the source of the energy within the soul. Such would only be applicable if it was for other than the creator. ....32.

How can you be described? Vedas and scriptures are your breath. Please enlighten me with the knowledge and take away the ignorance from my speech. ....33.

Mother, there are no words to define your beauty and piety. Show me your form that can be seen with complete knowledge. ....34.

Within my heart provide me the nectar of understanding of Thou and take control of my tongue and use it for your speech. I bow to your lotus feet. ...35.

Provide the wisdom and knowledge such that every being would be elated by reading. Thorough reading of this scripture shall provide the thirst of true and complete understanding which the world has provided to one. ....36.

With your blessings obstructions would be annihilated and give a boon for pure light of the Supreme shine everywhere. ....37.

Mother Sharda! Provide me with the words of origin so that the sacred scripture can be written. Blessings are needed in writing to provide complete understanding and joy of the knowledge. ....38.

Oh Mother! You are in the form of a Guru. You are the Supreme Being with that faith I bow. Destroy my ignorance of mind. ....39.

(End of praise to Sharda Ma)

Lord Datta is unique. He is beyond virtues<sup>1</sup>, and yet He is having virtues. He is having forms, and yet He is formless. Datta has no birth and no end (death) therefore without extinction. ....40.

Datta is the Lord for all the devotees. Sages continuously concentrate on Him.

His being is always for the benefit of His votary. Thou are full of virtues. With heartily love, I bow to Him. ....41.

1. Three primary virtues being: conscience, egoless and without darkness.



You are of all three forms (Brahma, Vishnu and Mahesh) with complete purity. You are full of mercy. With pity please stay in my heart. .42.

Materialistic objects are like servants always saluting you. You are immovable as well as movable. I bow to you millions of times. ....43.

There is not a place where You are not there. Body and soul are like toys for you. Everlasting is your abode. ....44.

You are naive like sky. You have neither beginning nor an ending. You are complete. Various illusions come in between due to materialistic attachments of the mind. ....45.

Without name and form You are playing with eternal happiness. All of this is your doing. ....46.

You are the sun, moon, stars, fire, water, air, Brahma, Hari, Mahesh, Ganpati, King of Gods and time. Please provide your grace. ....47.

You are female, male, without gender, old and child. You have no such distinctions. All of these are like toys of yours. ....48.

You are the provider for everyone and everything. All of your creations are unfathomable. Even Naradmuni became speechless in trying to describing the creation and then there is no one else with the ability to describe. ....49.

Your existence is in all ten directions so everyone calls you Digambar. Your existence also covers all ten directions. As a child, how can I describe You? .....50.

Oh Datta! You appear simply by thinking of you. I am wiping your Holy feet with my hair and bow to you. I wish to provide with dedicated selfless service to you continuously (day and night). My respects to You by laying my body as I bow. ....51.

Your existence is within one that is unseen. You take the form of Guru and come for the devotees. I pay my respects over and over. Worldly attachments only have provided unhappiness. ....52.

Oh Lord, you hunger for the gesture of love and faith. You are lured by devotion. You became the son of Atryansuya due to the devotion and faith. ....53.

Your glory increased as a savior from wicked spirits. You reincarnated in the form of Shripad Shri Vallabh and Nrusinh Saraswati. ....54.



Your existence is everywhere in every form and formless. Glory is limitless. Provide me with inspiration so that this scripture can be written. Put such ability in the scripture so even a dunce can get the ability to swim to end birth cycle. ....55.

I am just like a puppet acting as per your direction. Similarly, you are my director for the writing. I will write as per your wish and command. .56.

Your reputation is at stake. I am only the pretext. Pen in the hand will move as you will instruct the movement. ....57.

Supreme form is extremely beautiful without describable attributes and infinite qualities. Provide vision of yours and eliminate the differentiation that will provide safety. ....58.

Burn and make ashes of I, me and mine to enlighten the soul. Open the vault of the knowledge and wash away the ignorance. ....59.

You are full of vast qualities and virtues. Bless me with vision to see and experience such form of yours. Provide the understanding of the mysterious achievements. Provide the knowledge and understanding of the grand literature. ....60.

I have desire to sing your praises therefore be within me and provide the ability to fulfill my wish. With singing and reading of praises, other devotees can swim across to eternity. ....61.

You are worthy of the praises. You are within the devotee praising. You are the eulogy itself. You are the doer as well as the commander of the religious activity. You are ever beautiful. ....62.

You are the writer and the art of writing. You are the singer, the subject of singing and the hymn itself. Hereby, I stop knowing such without any worry. ....63.

I am your servant with this body. My soul is part of you therefore You and I are one. With such understanding the duality is without existence. ..64.

In form of Guru, You are providing the knowledge for Self realization. By Your divine looking and blessings the knowledge flows. ...65.

Datta, I pay my respect to you in your form as Nruhsinh Saraswati. Datta, you incarnated as ascetic Vasudev to be the Guru. ....66.

Wise and mediators' worship you Oh! The Existence, the Consciousness, the Blissful; Lord Datta to experience the bliss of the Self.

.....67.



Oh Guru! You can eliminate the ignorance. You are the provider of knowledge in many ways. You kill the student's ego of being and take him to the eternity by liberation. ....68.

Your holy sandals can provide the end to the worldly attachments. I offer my respect to them over and over for my prosperity. On them, I offer my devotional prayers. ....69.

In reality you are the One and the only eternal Lord with form and without form and attachment, you reincarnate for the benefit of the devotees. ....70.

Rama, Krishna etc. are your forms. I offer my respect and prayers for elucidation and elaboration of the scripture. ....71.

Vedas and scriptures have been silent in understanding and knowing you. How can this ignorant child understand and describe your glory. I am happy and satisfied just by touching your lotus feet. ....72.

Oh Almighty! How can my small mind come to know your ocean like vast achievements of an incarnation? For me it is like digging a golden mountain with my nail! Lord have mercy on me. ....73.

Lord, I am an orphan. I am handicapped! There is no other care taker for me. I am lost and wandering in this jungle<sup>1</sup>. Oh Guru, please be with me at all times. ....74.

Oh Guru, you are my mother and I am your child. Provide me the milk that is full of complete knowledge with which I can spread your praises and glories by doing it successful. ....75.

I have accepted your command at my head. I am ready to write. I will only write what you instruct me to. I have no understanding of appropriateness or not. ....76.

Remove the curtain of ignorance and open the tap of knowledge; so that it becomes poetic such that scripture is full of nectar. ....77.

I offer my respects to Valmiki, Vyas Parashar, saints, sages, loving and courteous devotees of the Lord. ....78.

I do not have the understanding of the Gujarati or poetics. Such ocean is infinite. I have no intelligence or the deftness. ....79.

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1. Jungle refers to the world.



I am very insignificant. What is my ability without the energy of the Guru? Devotees, please forgive my mistakes. Oh Guru, please support me. ....80.

Bless this ignorant soul and give the knowledge as boon. I am servant of the saints and devotees. I have no other understanding. ....81.

My respects to rushis', munis', saints, poets etc. Now, I bow at feet of the mother and father for their blessings for success. ....82.

Father Vitthal and mother Rukma, I offer my respect as you are the full virtues and qualities! ....83.

With their blessings I have been able to attain the stature; I desire to be engrossed at their feet. ....84.

I was born as Brahmin in the Karhade sub-caste of Maharastrian community. ....85.

I belong to the Atri tribe Tripavar, Roogveda and Ashva-layan. Sutra, Shakal branch. ....86.

I am of the tribe and branch that of Vasudev guru therefore I feel blessed. ....87.

My last name is Valame and Pandurang is the first name. I put aside my ego and humbly bow to everyone. ....88.

Child may speak in broken, incorrect or with lack of understanding yet everyone listens with curiosity and thinks highly of it. ....89.

Oh saints, accept this as talk of a child and accept it without envy. Then Lord will be happy. ....90.

I have no ability to write poems or scriptures. I am naive with no understanding of the verbiage. Yet, I am a dog of the competent home. ..91.

Obeying wish and command of Vasudev Guru to me. Oh devotees! I have engaged in praising Guru's divine activities Oh holy devotees! Please listen to it! ....92.

The praise of Gurus is like a pot full of nectar. Drink the nectar and give it to others who have thirst for it. By tasting it, even death will be scared and scream with fear. ....93.

There will be no fear. Go on and become joyful and live happily. With such blessing Guru bestowed his hand on the head. ....94.



The mystery of Guru Maharaj is only known to him. He has given a boon that he will always fulfill. Should he give a boon to a mute to speak, then one can start speaking the Vedas. ....95.

Words of the Guru are as of the cow of plenty, complete and full of success. There is no doubt about it. ....96.

Vasudev Saraswati Maharaj, Nruhsinh Saraswati and Shripad Shri Vallabh are the incarnations of the Lord Datta. Who could delineate the glory? They are the forms of the trinity lord! ....97.

This tambur<sup>1</sup> of the mouth will make the sound as You will play on it. All the chords are of Thou. ....98.

Recitation of the glory of the Master itself is the savior. It is fascinating, delicious and full of essence. If one has complete determination then even death can be delayed. ....99.

Anyone who always reads this and thinks about it will get abundance of wealth in this birth as well in future and avoid the miseries. ....100.

The house that worships Guru that home will have worthy and appropriate son, daughter and wealth. Goddess Laxmi will always have her presence there. ....101.

This scripture thoroughly read in seven days can eliminate sins; wicked spirits etc. and receive various forms of happiness. With blessings of the Guru, illness and grasp of the bad times pass easily. ....102.

In the kaliyug reciting of the stories of Datta is fruitful for everything such as achieving of material object, avoidance of fear and even gets salvation. ....103.

I am saying it from the experience. Must have faith and not have second thought or doubt. ....104.

As stomach is full the burp is natural. Similarly these words I speak are after having enjoyed the ecstasy. ....105.

Do not take it lightly of this scripture because it is written in Gujarati or attempt to make mockery of it. Wooden safe is full of jewelry. ....106.

By throwing away the wooden safe full of the jewelry, no one else can be less fortunate. There is wealth of knowledge here. Why have doubts? ....107.

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1. Stringed musical instrument.



As I am small, do not make fun of the scripture. Even a small bee with small mouth generates the sweet honey. ....108.

Even worthless fish may have the priceless pearl. Crow with wisdom has reputation of roaming and slandering. Yet papal tree is considered worthy. ....109.

Sugar cane may look crooked and covered with dirt; will anyone discard it knowing that it is full of sweet juice? ....110.

Therefore, no one should show indifference to this scripture. Do not show the sadness for it. Be aware so that life is not a waste in doing so. ....111.

Swan enjoys the pearls while crow looks for scraps. Similarly materialistic people chase the worldly pleasures. Devotee will always be inspired to praise the Guru's activities and achievements. ....112.

One who has trust in my saying definitely will unfailingly experience the divinity. This scripture is full of the essence of the Supreme. ....113.

Reciting the activities and achievements of the Guru in this scripture is able to provide knowledge and fulfill the desires. Devotees, this is my true statement, now attentively listen to the narration. ....114.

There was a brahmin named Niranjana. He was quite, self controlled and ascetic. He recites the virtues and qualities of the Lord. ....115.

He was engrossed with determination to see the lotusfeet of the Lord. Mind is restless and body is getting old. ....116.

He went to many pilgrimages, did many fasts and donations. Became tired of reading of the scriptures and decided to live in a jungle. ....117.

With such keen desire he suppressed the needs of the body, gave up laziness, sleep and started arduous efforts for the attainment of self realization. ....118.

Who can show the path without Guru? After knowing he became restless and as disappointed, he started searching for Guru. ....119.

If one sits by fate thinking one will see the Lord, then why preach to Him? If one believes that he will see the Lord by reading scriptures then the ants that get in the book of scripture should see the Lord. ....120.



One can see the nimb tree, while one will rarely see the tree of sandal tree and only a fortunate will see the wish-yielding (as referred in mythologies) tree of that is one in a million. ....121.

One will see many sadhus roaming but rarely and with difficulty one will meet a saint. When the deeds are achieved one gets to meet true Guru and is provided with true knowledge. ....122.

Many will rob the devotee of the wealth but rarely one will meet who will take away the worries. Niranjana is wandering in search of a Guru while everyone is making fun of him. ....123.

Niranjana has forgotten about eating and drinking. He does not know whether it is a day or a night. He is only having one thought which is when will I meet and see the Lord? ....124.

Eyes have sunken inside and body is full of sand and dirt. Children thought of him to be dumb and ignorant therefore throwing stones at him and broke his vessel. ....125.

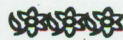
Clothes are torn. Hair is blowing in the air. Nothing is available as food. Yet he does not sway from the determination. ....126.

Roaming like a ghost, he reaches the Girnar Mountain the abode of the Lord Datta. There four loud sounds of thunder! ....127.

Humbly offering prayer, Niranjana started saying, Oh Guru run to rescue me. Instantly, Lord Datta appeared. ....128.

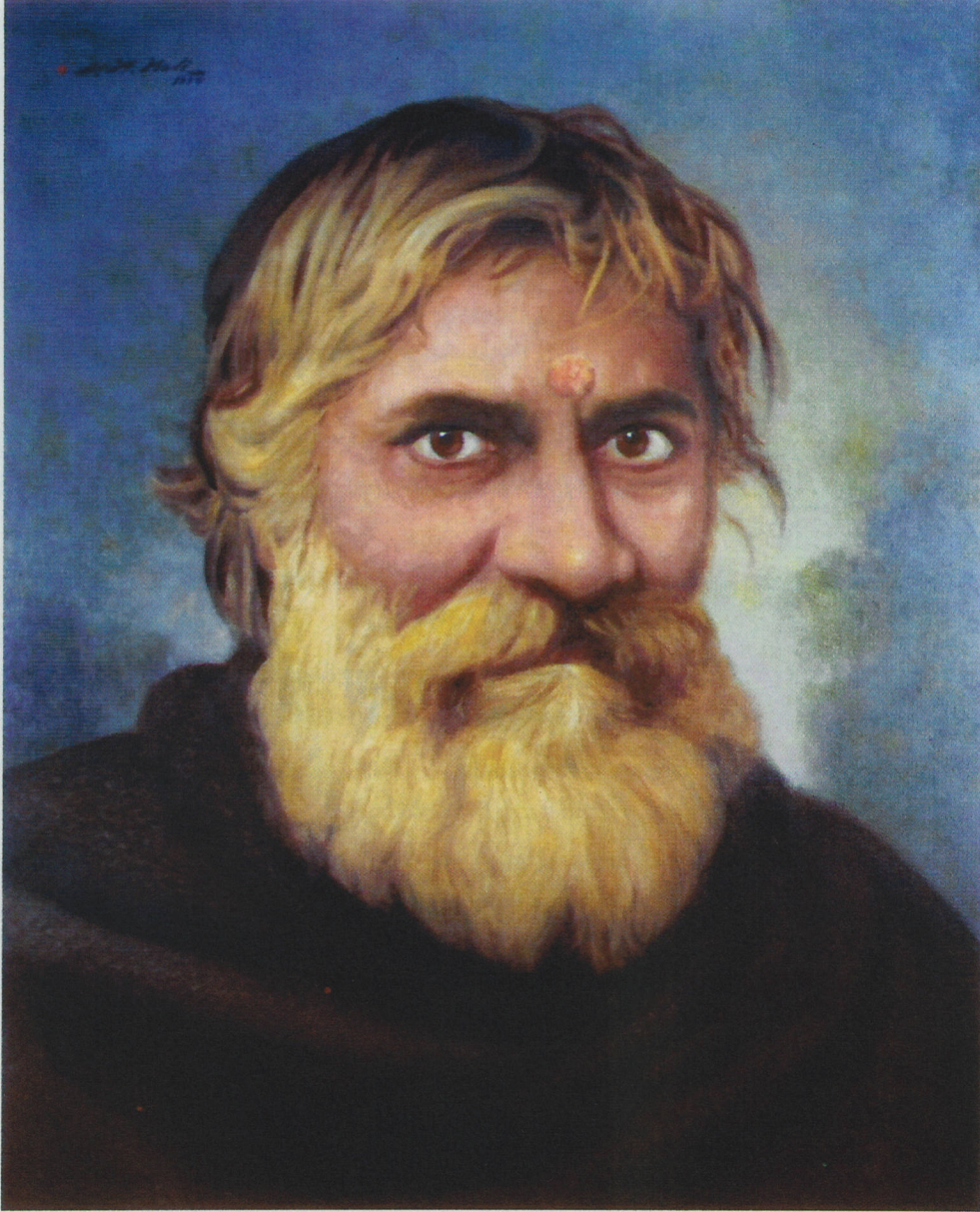
Bhakta be calm. This interesting tale will continue in the next chapter. This chapter consisted of the respectful salutations. ....129.

Student in search of the true Guru bears enormous difficulties. Any reading or hearing with faith and devotion will have success. ....130.





PUJYASRI RANGA AVADHUTA GURUMAHARAJ



Brahmaujasa Bhushita-Bhavya-Bhalam  
Divyaujasa Dipta-Vishala-Netram  
Santi-Pradam Yasya Mukharavindam  
Rangavadhutam Pranatosmi Nityam



# SHREEGURULILAMRUTA

## ENGLISH PARAPHRASE BOOK - 1

### GNANKAND

### CHAPTER-2

Oh Son of Parvati Ma sitted on the horse (the Lord Ganesh<sup>1</sup>), I bow to you. You chase away all disturbances, simply by thinking of you. The Gods and the human beings worship you. ....1.

Rang says: Devotees listen attentively! Niranjan arrived at Girnar Mountain and started reciting hymn and praises over and over. ....2.

Tears were flowing from the eyes. Speech became crackling filled with emotions while body was thrilled and shivering with eyes half open. ....3.

Every so often he was becoming unconscious and fall down then stood up instantly. As soon as he regained his composure, he started reciting hymns. ....4.

Oh Lord! Please do not look at my limitations or restrains. I have come to your door since this body can last much longer. ....5.

With prayers and remembering you, wretchedness quickly goes away. Then, why do I still have affliction? ....6.

If only unsuitable are strong then who will pray to the God? Oh Lord, with your blessings how can fate exist or have control? ....7.

Lord! You are the provider as I am the beggar. You are the drops of rain and I am Chatak. I am such a bird that drinks it. You are a gem that can change iron into gold as I am the rusted Iron. Lord, come quickly, come quickly! ....8.

I am a sinner and you are the destroyer of it. Uphold the solemn pledge and its prestige. Even a wet object will burn quickly in the fire. ....9.

Lord! You are the charioteer and in control of it. I have placed my head (mind, ego etc.) at your feet. Do not abandon me in the middle. ....10.

You have liberated harlot, hunter and birds. Then is this child worse and burdensome? ....11.

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1. It also refers to Rev. Nrushinh-saraswati of Gangapur village.



Hey Merciful! Where is your mercy hiding now? You run to assist devotees, who will believe it? .....12.

My mind is wavering and it does not stay calm for any instant. Console it by giving a vision of your form. Awaken the etiquette of the mind. ....13.

Oh Lord! You are known as the savior of the devotees. Ensure its credibility therefore come quickly as your child is afflicted due separation from you. ....14.

You are the mother and the protective father. You are the friend of one who remembers you. You are the God as well as the Guru. I request that you remove the pile of my worries. ....15.

Lord! Why have you become heartless? Do not be angry. Please forgive my mistakes; I am ignorant, mannerless, foolish etc. ....16.

Mother consoles when father is angry by taking side of the child. When mother is angry father provides the love and affection. ....17.

Lord! You are my mother and father. If you are angry then whom can I tell my problem worries? Who can eliminate such? ....18.

You are the savior of the poor and helpless. You are the support for an orphan. This humble servant has come to You to be rescued. You are at liberty to punish or liberate me. ....19.

Oh Triloknath<sup>1</sup>! You are the savior of the helpless. Why are you not listening to this pitiable? ....20.

Lord! Such hard heartedness does not suit You? I have lamented that would even melt a rock. Why are You not responding? ....21.

As Niranjan was speaking, he fell to the ground and became unconscious, at same instant Guru came. ....22.

Lord had crown<sup>2</sup> on his head. Body is covered with sacred ashes and wearing the skin of the tiger around his waist. Face has a sedated happiness. ....23.

By seeing such peaceful and satiate of an idol in the dream, he started praying ardently. ....24.

He was praying and offering rice and powder of sandal wood. He was elated and was hugging the Lord over and over. ....25.

1. Lord of the earth, sky and underground. 2. Made from his hair.



As he was drinking the water (that offered over the Lotus feet), mysterious bell rang (still dreaming). Upon hearing the sound of the bell Niranjana woke up and saw Deity standing there. ....26.

Deity's body was full of luster. At the point of nose was power of vision with calmness that was worthy. Deity in front of him is identically same as the one seen in the dream. Upon seeing this, he instantly sat up. .27.

Niranjana is wiping the lotus feet with his hair, tears of happiness are flowing from the eyes and voice crackling with humbleness. He is praising continuously. ....28.

Oh Yogishvar! Praise to you! I bow with my humble respect. Seeing you is purifying and sacred. All of my physical, mental fears have been dispelled. My soul (mind) is full of bliss and satisfaction. ....29.

The troubles that were endured have born to fruition today. Today is the most prosperous day for me. You have provided the darshan to this child and liberated by it. ....30.

Oh Dev! I humbly ask, that where have come from? What is your name? Guru Dev, where do you live? ....31.

Yogishvar replied people call this body Lord. I do not stay at one place. Abode is at pilgrim to pilgrim. ....32.

With every breath all of us should recite Datta Digambar! Our meal consists of praising the glory of Datta! ....33.

Alakh asked Niranjana, Who are you? Why are you lamenting here alone? Son, why have you repressed your body? ....34.

Niranjana replied, Lord, my mind and eyes have continuously been longing to see God. Mind would not have been satisfied without it or by anything else. ....35.

I have wandered in all four directions and am tired. It did not give me peace or satisfaction. Have read many scriptures and it only raised more questions and gave the feeling of no essence. ....36.

With feeling of helpless, I decided to end the life. At such instant, You (Alakh) appeared. My salutations to you. ....37.

I have heard Lord Datta appears in the form of a Guru, even in the era of kali-yug. This thought in mind is what made me run to Girnar Mountain. ....38.



I had fasted for four days, yet Lord was not pleased. Lord came as I was about to die and showed me His lotus feet. ....39.

Oh Lord! I have been drowning in the materialistic world. Help me swim across from its attachments. Show me the path to attain salvation. Lord! Hold my hand. ....40.

Niranjan bowed at the lotus feet after requesting. Yogishvar was pleased and bestowed the hand on the head of Niranjan and uttered son don't be scared. ....41.

Chanting the name of the Guru is a necessity to succeed in kali-yug. Guru is the Lord. Prayers offered with complete devotion then how can illusions and doubts exist? ....42.

Guru gives equal vision to everyone. His blessings are continuously flowing. His blessing even subdues the Lord and can even end birth cycle. ....43.

By chanting the name of Guru, kali-yug will have no ability to cause disturbance or death to come near one. Poverty and sins are relinquished, while supernatural power makes servant equal to Him. ....44.

What is difficult for Guru's pupil? If pupil has complete determination and firm faith then Guru will fulfill the determination. ....45.

One with firm belief that Guru is the Lord Datta with utmost conviction, then even pupil merges into Guru and becomes one and the same. ....46.

Guru protects his child when Lord Vishnu or Shiva gets upset. There is no protector should Guru be upset. ....47.

This is the glory of the Guru. Name of the Guru can save one from birth cycle. One's wishes can be fulfilled simply by talking about Guru's glory. ....48.

Upon hearing all this Niranjan, bowed at the lotus feet. ....49.

Then he humbly prayed and asked Guruji. Mind has created a doubt, please eliminate it. As you said, how did Brahma, Vishnu and Mahesh (Shiva) become as one. ....50.

If God is enraged then Guru is the protector. No one can save disciple if Guru is enraged. ....51.



Whose pledge is this? To know the answer, you need assistance from scriptures. Savior Alakh Guru! Please eliminate my question. Praise to you. ....52.

Alakh Guru with complete knowledge replied intelligent child! Your question is pure and sacred. Listen child! ....53.

What I have said is on the basis of Vedas. I will explain it from the root (beginning). Vishnu appeared from the navel of Brahma (known as father of creation). ....54.

From His mouth, out came the four Vedas known as Rugved, Yajurved, Samved and Atharvaved. This is the foundation in creation of eighteen books on mythology known as Purana. ....55.

Near the ending of third era known as Dwapar yug of mythology, Lord Narayan appeared in form of Vyas and brought the Purana on earth. There is no question about its purity. ....56.

Purana was spread by the disciples of Vyas. Everyone from child, aged, saint and yogi pay their respect to it. ....57.

One part that is well known as Brahma Vaivarat from which I will tell you about the story of etiquette towards Guru. ....58.

During kali-yug same question was raised to Brahma. ....59.

Brahma excitingly told the story of Guru's importance. ....60.

Then Niranjana humbly asked the question to Alakh. You go everywhere for the benefit of everyone. Oh Guru! Please tell me the vast story in detail. ....61.

Alakh said, Listen my child! Listen, when an auspicious Brahma day (day= 4,320,000,000 years) had come, earth was completely covered with water and everything was destroyed. ....62.

Lord Vishnu was sleeping on a leaf of banian tree in the ocean of time. Invisible Lord Narayan (Vishnu) is just thinking. ....63.

There are many forms of lives (souls) that have been absorbed in me. I should revive them so that they can complete the deeds (karma) from their previous lives. ....64.

A new day (of Brahma) started. It was known as varah. Knowing thus, the Lord knowing the prior existence of the universe, thinks to recreate the universe. ....65.



For which the Lord awoke from sleep of eternal consciousness and desired to create the universe from the small lotus flower in the navel. ...66.

The flower blossomed instantaneously from which the Lord Brahma appeared and started looking in four directions. ....67.

Not seeing anything around, Brahma thought with ego that there is no one as strong or powerful than Him. ....68.

Narayan, knowing the thoughts of Brahma, with a sedated smile spoke. Child, have no vanity. I am the Lord Maha Vishnu, ....69.

I am your father. Worship me without fear and ego. Upon hearing, Brahma looked down and looked at Lord Maha Vishnu. ....70.

Obediently bowed and recited hymns for long time till Lord Vinshu became happy. ....71.

Lord Vishnu said, child listen to my wishes. Create the universe. ..72.

Brahma replied: I do not know the procedure to create it. I have never seen how it is done. Lord, how to create it? ....73.

Upon hearing the question of Brahma, Vishnu was pleased and replied. Take the knowledge in form of the mirror. ....74.

Within it describes the method of creation. Follow it very carefully and create the universe. ....75.

Souls with prior deeds (karma) were created in subtle form and create it according to Vedic knowledge, and then you can rest. ....76.

Brahma accepted the command to the mind. Brahma creates the universe of four tubes: plantation, insects from perspiration (air), animals that are born from the eggs and creature which are born from the embryo. ....77.

Saints/sages were created i.e. Sanak, Sanandan, Sanatan, Atri etc. were created to spread the message along with; ....78.

Human beings and demons were created in segments; Brahmin, general population, saints/sages. ....79.

Four eras were created known as sata-yug, treta-yug, dwapar-yug and kali-yug. One after another called and asked to come on earth. ....80.

First was sata-yug (era of truth and morality) was called by Brahma. Brahma said listen to my command. Go on earth to spread the virtues, truth and morality. ....81.



Sata-yug responded to accepting the command and war ready enter the earth. Oh Niranjan, listen to the description of sata-yug. ....82.

Person would never lie, has knowledge and detached from worldly pleasures. He wears sacred thread from left shoulder to waist, bangle of rosary, rosary in one hand. ....83.

Such an ascetic looking sata-yug accepted to come and bowed with respect. Sata-yug asked: why are you sending to such materialistic place? ....84.

Most of the people on the earth lie, tat-a-tale, slanderous and cunning. They only worry about satisfaction of the body. ....85.

By seeing such rouge people, I start to shiver. How can I go there? What conditions will I face? I do not have strength to go there. ....86.

Brahma replied do not worry sata-yug. You will not endure any difficulties and time will pass by quickly. ....87.

You will be on earth for only 1,728,000 years. Stay there very carefully. ....88.

Upon end of your time, I will liberate you. Ordered, Sata-yug to go without undue delay. ....89.

At the completion of sata-yug, Brahma called treta-yug and commanded to go on to the earth. ....90.

Listen now to the qualities of treta-yug. Body has become fleshy with pleasures of worldly objects; in hand it carries items needed to perform ceremonial sacrifice. ....91.

Therefore it is also identified and known as times of Brahmin. They are busy performing ritual sacrifices. They are following the religion according to one's deeds. ....92.

Treta-yug, the circulator of the scriptures and religion will be on the earth for 1,296,000 years. ....93.

Then dwapar-yug was called and told to go on earth. I will tell you your qualities. ....94.

You will be carrying sword, knife, bowl (for begging), bow and arrow. It will have the mixed looks of: fierce, calm, anger and forgiveness. ....95.



Then came the dwapar-yug (conjoined with righteousness and sins) was told to go on earth and stay happily for 864,000 years. ....96.

Upon completion of it, kali-yug was commanded to earth. ....97.

(Niranjan listen to its qualities) It has looks of wickedness, ghostly and has little ability to think. ....98.

Likes the quarrels and fight, walks with head lowered, stumble, walk, dirty and eyes are red with full of anger. ....99.

It has no love or affection, full of unjust habits, looks of fear, without mercy and remorse. ....100.

Holds the sex organ (ling) in left hand with arrogance with right hand holding the tongue. It is very ugly and weird looking. ....101.

It walks, dances, jumps around with sinners. Speech is sweet but poisonous at heart. It laughs and cries. ....102.

Comes to Brahma, in actions like of monkey and asks, what is the command for me? Tell me where to go and create strife? ....103.

Brahma started laughing loudly with Kali's looks. ....104.

Oh kali! Oh animal! Oh foolish! Why are you holding sex organ and tongue in your hand? Where will you go by running around? Why are you acting without manners? ....105.

Kali replied! With carnal knowledge and tongue, I will be able to convince everyone quickly. Rarely will anyone escape. ....106.

Oh Brahma! This is my nature. Once I gain control, people will be preoccupied in eating, drinking and sex. They will have no reputation or modesty. ....107.

One who gains control over these two<sup>1</sup>, I will have no control over such individuals. ....108.

This is the reason for holding tongue and sex organ (ling). Other than that I have no fear. Please tell me, what is my duty? ....109.

After listening, Brahma replied. In short time go to earth and spread your qualities. ....110.

Kali asked, why are you sending me there? Listen about my nature and my unworthy virtues. ....111.

1. Tongue and sex.



Oh Brahma! I will destroy the bridge of religion. Shameless, cause brawls and envious are my secretaries. There are no restrictions over them. ....112.

One that steals the wealth and wife of others is my brother. One's who is deceitful, fraudulent and jealous are my friends. ....113.

Oh Brahma! Ones with hypocrisy like a swan, revengeful to animals, deceitful act of being ascetic and practicing penance are my soul mates. ....114.

Nothing is more too dear to me. Ones with good deeds and fortunate are my enemies. ....115.

Brahma said, kali, I have given you the order to accept it as sweet dessert. Go happily and without doubts. ....116.

In kali-yug mankind's life is approximately 100 years or shorter. One has to go put minimal efforts to attain liberation. ....117.

In all other yugs, they had to go through many hardships, sermons and penance. They would die doing yet not achieve the salvation. ....118.

In those yugs, due to longevity, one had to go through such difficulties. But kali in your era one has to worship and put minimal efforts for emancipation. ....119.

Therefore, you will not harass those that are knowledgeable, devotees of the Lord and Deva. Instead you will help them at every moment. ....120.

After listening, kali bowed and said, Oh Swami! Your request is to help my enemies. ....121.

Oh Lord! How can I go as my enemy is staying there? Upon hearing of them, I am sadden and afraid. ....122.

There are many fortunate ones on the earth. Especially in India one can attain enormous righteousness. ....123.

Oh! Oh! Upon seeing me, they will run after me to kill me. Lord, tell me what will become of me? ....124.

Lord laughed as he heard the words of kali, then replied do not be afraid. Take 'Kalatma' with you and go on the earth without fear. ....125.

'Kalatma' will change ones who desires toward religion. Upon her going even knowledgeable and fortunate will change towards committing the sins. ....126.

Kali-yug asks Lord to listen to list of the enemies: ....127.



One's living in the pilgrim, observers of silence, devotees of God (Vishnu and Shiva) and followers of religion. They all annoy me. I will not leave them alone. ....128.

Additional enemies are; ones living along Ganges River and Kashi, ones with self control, practice chanting of the mantra, one reciting names of God, ones with patience; ....129.

Ones doing pilgrimage, meditative (absorbed in concentration), sages who recite scriptures, ones that donate, all of these are my enemies as well. ....130.

Oh Brahma! I shiver at sight of seeing on who can control their mind and body. I am also afraid of ones without hypocrisy. ....131.

Sight of Brahmin with determination, I becomes uneasy and unstable. Seeing a yogi with concentration at tip of the nose, gives me pain in the stomach. ....132.

I have enormous feelings for those with fondness for the wife and children. ....133.

Those finding mistakes and fault in scriptures, slander God, and with looks of deceit are like my brother and close to me. ....134.

I am afraid of the ones with ability to control senses; with belief that Vishnu and Shiva are one and same; one who are not quarreling or deceitful. ....135.

Brahma said, go quickly. Your arrival on earth will be intensively effective. ....136.

People will act according to your liking. They will be your slavish servants. There will be only few fortunate ones that will not be obedient. ....137.

Oh kali-yug! You will not bother such religious ones. Go on earth without repulsion and be victorious. ....138.

After listening to Brahma, kali respectfully bowed. Humbly started saying, my mind is full of filth. ....139.

How will my nature change? How can the filthy mind be courteous? How can I ever be friend of the religious ones? ....140.

Brahma laughingly said: I will show you various places for you to stay. Wicked Kalatmak will spread the anti religion to assist you. ....141.



Take anti religion with you and wander without fear. Wise may be your enemies but most them will be wicked and sinful and be like your relatives.

...142.

Hey Kali-yug! Rarely one will be fortunate and be victorious over you. Rest of them will be like slaves to you.

.....143.

Most of them will surrender and follow you.

.....144.

Lord, after all this my mind still is not convinced to go. Tell me what shall I do?

.....145.

After hearing the uncertainty of kali-yug, Brahma quickly said: child, listen attentively.

.....146.

Oh who is purified, wise, patience and without greed will not be affected by you.

.....147.

An individual who believes that there is no difference between Vishnu and Shiva and preaches accordingly and worshipping a cow. He, also, will not be affected by your presence.

.....148.

Do not put obstacles to those living in Kashi; care taker of mother and/or father; offering service to Guru;

.....149.

Devotees of the God (Vishnu and Shiva); worshippers of the tulsi plant. This is my request as well as command.

.....150.

Kali! Do not disturb even for a moment to those who study the scriptures, engage in religious activities and with knowledge of scriptures and puran.

.....151.

Especially do not disturb the devotees of the Guru. Lord, please talk to me in full about form of Guru.

.....152.

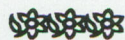
Tell me the importance of Guru and his devotees. Brahma started talking Guru's importance.

.....153.

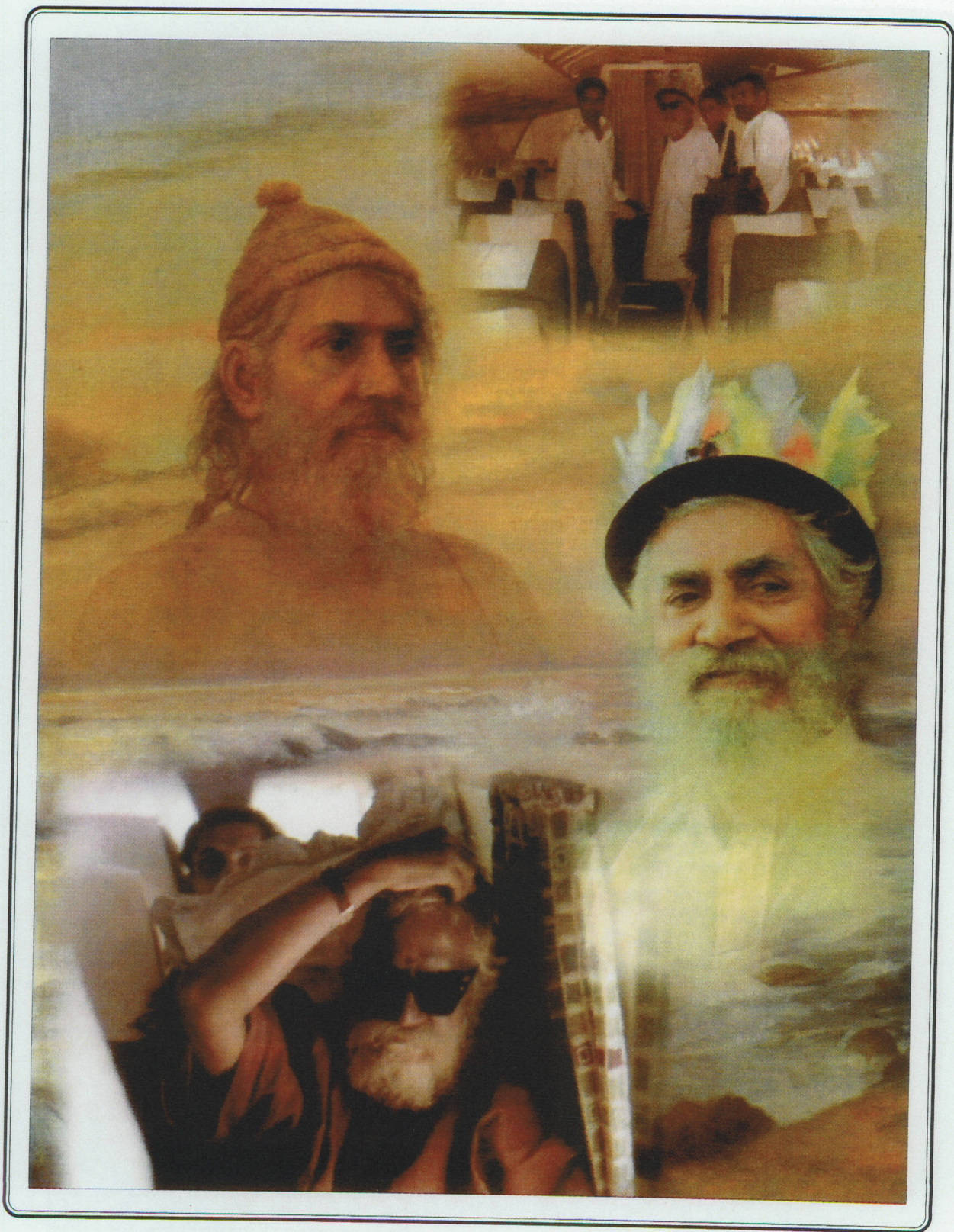
Listener and readers, Rang Guru says to have patience. Story full of nectar is ahead. With blessings of Guru the flood can dry in a flash. ...154.

This chapter described how Niranjan met (Guru) Alakh. Next was the story about glory of the Guru. Lord Datta will be pleased with those that will listen to it.

.....155.









# SHREEGURULILAMRUTA

## ENGLISH PARAPHRASE BOOK - 1

### GNANKAND

### CHAPTER-3

I humbly bow to the Lord, who brings cheer on face of Lakshmi and Parvati. ....1.

Rang (Guru Maharaj) says now listen to the glorious story. Brahma: Kali listen attentively. Guru is the physical form of the God. ....2.

Two letters in the word Guru (गुरु), Gu (गु) represents the power to give emancipation (Brahma) and ru (रु) can burn the sins (Shiva). The sound 'oo' (ॐ) represents invisible form of Lord Vishnu. This is the reason Guru is known as three forms of God. ....3.

Sound of ga (ग) also represents Ganpati; sound of ra (र) represents the fire; sound 'oo' (ॐ) represents invisible form of Lord Vishnu. ....4.

Guru is the father, mother and Shiva. Guru is also a two letter mantra that is able to give four things (religion, wealth, vocation and salvation). ....5.

When God is angry then Guru will protect his pupil. In case Guru is angry then even God has no ability to protect. ....6.

Guru is Brahma; Guru is Vishnu; Guru is Mahadev (Shiva). Guru is the physical form of the Lord; with such understanding offer your service. ....7.

Guru helps his pupils eliminate the misunderstanding of one's soul and God, and then makes him the form of God. Kali, therefore Guru is Brahma. ....8.

Guru enlightens the devotee in an instance, eliminates ignorance and protects. Therefore, Vedas say Shri Guru is Lord Vishnu. ....9.

Guru eliminates the birth and death cycle; therefore is known as Lord Shiva. The three forms of Guru are unparallel. ....10.

When Guru is pleased then devotee asks only to do service for Him. There shall be no doubts. ....11.

Lord is pleased, upon pleasing the Guru. Super natural powers come at one's feet; sins are burned including the greatest. ....12.



Do not presume Guru will be pleased if Lord is. When Guru is pleased then God will come and stand next to one. ....13.

Etiquette in scripture says by humbly chanting the name of Guru. One benefits in many ways including salvation. ....14.

Guru provides the pupil with unique knowledge, deeds and devotion with which well (as in water well) full attachments is dried. ....15.

After hearing all this from Brahma, Kali respectfully asks; how did Guru become equal to the three devs (Brahma, Vishnu and Shiva), ....16.

Brahma replied: Kali, listen carefully. I will tell you in detail. There is no liberation without Guru. ....17.

One will not understand proper meanings of the Vedas and scriptures without Guru. Fear does not go away without the understanding. Kali, How can helpless become valiant? ....18.

It may be easy to read scriptures but very difficult to know the proper understanding of the spiritual knowledge. For which intellect and pride are useless. ....19.

Many foolish drowned without an iota of the true and complete knowledge. ....20.

Without Guru, scriptures are like deep wells without water. Guru provides the eternal light and shows the true being of one. ....21.

With devotion to Guru anything is attainable. Kali listen, I will tell you a mythological story that will leave no doubts. ....22.

Some time ago at the bank of Godavari River, in the beautiful garden was the abode of Angiras Rushi. ....23.

There were various types of trees and plants that provided the beauty of the place. Birds and beast roamed without fear. One would get instant relaxation upon seeing the ashram. ....24.

Many brahma-rushi's lived there who had attained salvation by chanting and penance. There lived renowned Ved-dharma the son of Pailmuni. ....25.

He had many pupils who were learning scriptures. They would offer service to the Guru and continuously think what they had learned. ....26.

Within them was one main and pure pupil named Dipak. One day Guru decided to strangely test their devotion. ....27.



One day Guru gathered all the pupils and asked who is willing to do vocation for me? .....28.

All of them with one voice said: Guru Dev, you are our only savior. Your wish is acceptable to us. ....29.

One who acts against desires of Guru goes to hell of fameless. By not obeying the Guru, one will have to go through infinite efforts in vain. ....30.

Scriptures say such person drowns in the materialistic world and winds up in bad condition and does not reach stage of salvation. ....31.

Upon hearing pupils response Guru was elated. Started narrating everything to Dipak and others without raising suspicion. ....32.

I have mountain of bad deeds from prior births that I have vanished some by penance and chanting. ....33.

Yet, I still have numerous left. I will not reach salvation until I suffer through those deeds. ....34.

If the remainder deeds are not vanished then it can create obstacle for liberation. ....35.

Even the most terrible or the minor cannot be disregarded. It cannot be dispelled without suffering and repenting. That is definite. ....36.

I have decided to go to Varanasi and suffer through in order to dispel them. ....37.

Who will assist me to fulfill my desire? It will be very difficult and full of agony to offer service. Who is willing to assist me? ....38.

Scriptures say that Kashi is the only pilgrimage place to wash away all the sins. Who is willing to take me there? ....39.

Who amongst you is brave and willing? Who will accept to render service? Who will suffer through agony without any benefits? ....40.

Upon hearing, excellent Dipak who is completely consumed to offer services to Guru. ....41.

Oh Guru Dev! Do sins leave without suffering? Does one have to find a way to suffer from it to be freed? ....42.

Vedas and religion have said one should suffer for it, while body is strong and able. Any suffering not completed is equivalent to poison. ....43.



One can vanish sins by: offering service at pilgrimage, performing religious vows and/or repenting by disease. ....44.

There is no other way than by suffering. No one gets away from them. One's sins have to be suffered by one self only then they vanish. ....45.

No one can defer the laws of the karma. No one can escape including saint, rushi, learned, ignorant etc. ....46.

Pupil Dipak spoke up, Guru; your words are the ultimate truth. I surrender myself to you. Please command this poor student. ....47.

Ved-dharma said: Oh Dipak! Child listen, my body will be covered with leprosy, become blind and crippled. ....48.

My sins are such that they will be difficult to bear and last for twenty one years. Therefore, think carefully. ....49.

Accept only if you are able and willing. ....50.

Humbly holding clasped hands together and requesting. ....51.

Oh Guru! With your permission let me have the disease to vanish the sins. I am willing to be blind and crippled for twenty one years. Dipak humbly made the request at the feet of the Guru. ....52.

Pleased with Dipak, Guru said: son it is definite sins gain and have mysterious strength. ....53.

One who has committed the sins has to suffer by one self. They cannot be washed away by someone else suffering for it. ....54.

Therefore, I will have to suffer for them. Decide to accept to care for twenty one years willingly. ....55.

You will endure more pain than the patient with disease. You have to go through many difficulties. ....56.

I am informing you completely before starting of repenting with my body. Accept only if you have strength to. ....57.

If so, take me to Kashi. There, I will endure the suffering by myself. You will care for me day and night. With your support, I will succeed and be good looking and healthy at the end. ....58.

Upon completion of suffering, I will be liberated and permanently be with God. Dipak offered salutation and said: your decision is appropriate. ....59.



Dipak said: I will take you to Kashi and provide service with full concentration. Guru, you are equal to the Supreme Being. I have no thoughts for anything other than you. ....60.

Kali! Excellent student Dipak accepted to serve the Master. ....61.

Dipak brought the Master to stay at Kambla-shvantar on Manikanika Mountain near Kashi. Dipak started to service the Guru. ....62.

Master bathed then offered prayers to deity Manikarnika Ma and to the Lord. ....63.

Upon completion of the prayers, resolved to start suffering for the sins. Rushi without deceit became blind and crippled. ....64.

Dipak is doing the service very affectionately. Guru became very weak. Blood was contaminated due to leprosy. ....65.

Body was full of germs and insects. Loss of memory was occurring. Pain was so great that one can not bear to see. Still, Dipak did not become unhappy or show sign of tedium. ....66.

He would happily go ask for food and bring it. Dipak would offer it to the Guru with belief that Master being Shiva. He would worship without grief. ....67.

Most of the sick individuals in the world become irritable, similarly even peaceful Guru became cruel. ....68.

Student would bring sweets and offer with fondness. Guru would get angry and throw it away. Other times would ask, why only this much? ...69.

He would not eat and stayed hungry, therefore Dipak wound up fasting. Next day Dipak brought more food, Guru would say: child the food has spoiled and not eat. ....70.

In spite of all this, Dipak would service with content and satiated heart. Such a student is worth of praise. ....71.

Child! Why are you not bringing appetizing sweets, fresh wonderful vegetables? Then, Guru gets enraged. ....72.

If you do not bring as I ask then you will be considered mean pupil. Why do you offer food that increases my disease? Does that make you happy? ....73.

Sometimes student would get a beating or harsh lecture. Still pupil would not get upset, unhappy or reply back. Praise to Dipak! ....74.



Guru, sometime with love say to the student, you are worthy of praise. You have endured many difficulties on my account, well done child. ....75.

Sometimes in anger would tell him to go away and never want to see you again. Why do you inflict pain to me? .....76.

Insects are biting me. Body is full of odor. Why aren't you cleaning the pus and blood often? .....77.

As student is doing what was told, at same instance Guru would claim to be hungry. Guru would speak in contradiction. Dipak accepted all this with a smile and happiness. ....78.

When sins come to fruition then thoughts become polluted. One cannot distinguish right from wrong and gets inappropriate thoughts. This increases level of anger. ....79.

Due to pain one is helpless, and talks opposite like a fool. Such should be considered sinful and wicked. ....80.

There are eighteen types of leprosy: galat-kushtha is the most painful. Even sages become helpless. ....81.

Student still does not see any faults. With understanding he sees the Guru as the God and offers the services with full devotion. ....82.

He would retrieve whatever Guru would ask for. He would worship him without a doubt that Guru is the Lord Vishnu. ....83.

Even though living in Kashi, he had not gone to pilgrimage. He is constantly absorbed in his devotion towards Guru. ....84.

Student does not care for his body. Continuously, thinks about worshipping feet of the Guru. He does not pray to anyone other than Guru. ....85.

He has no regrets even though Guru speaks harshly. Guru is a living Ved; follows and acts according the wishes. ....86.

By seeing such devotion Lord Shiva was pleased. Shiva became visible and said to Dipak. I am pleased with you. Ask for whatever you want. ....87.

Oh excellent devotee! Praise to you! Praise to you! You are noble. I am very pleased with you. Ask for anything that you desire without hesitation. ....88.



Dipak Said: Oh Lord, forgive me. I will not ask without permission of the Guru. ....89.

He went to Guru and said: Lord Shiva has been pleased with me. .90.

He has come to grant me a boon. Oh Guru! With your permission, I can ask for you to be freed from the disease and sufferings. ....91.

With such a boon, disease will disappear. Upon hearing, Guru became angry. ....92.

Oh! are you tired of taking care of me? Disease can be cured with many difficulties. Never ever ask Lord or pray for it to be cured. ....93.

Oh wise pupil! Sin can not go away without suffering. Never make the mistake of absolving with a boon. ....94.

Otherwise you will to take birth again to suffer for this. That's what is in the scriptures. Have no questions about it. ....95.

We will do the suffering in this birth to vanish the sins. If they do not vanish then it creates hindrance in liberation. ....96.

After listening to Guru, Dipak said: Whatever you say is appropriate. Dipak went back where Lord Shiva had been standing. ....97.

Dipak said: My Guru has instructed not to ask for anything. Thereby, I do not need a boon to be granted. You may go back to your place. ..98.

Lord Shiva was stunned by the reply. Lord Shiva quickly went to place where Devas and Lord Vishnu were gathering. ....99.

Upon hearing such unusual event, Vishnu asked, who is the Guru and the student. ....100.

Oh Vishnu! Listen to what I saw. This unique child (pupil) is fully consumed in caring for the Guru. ....101.

There lives a sage from Godat named Ved-dharma. His pupil is famous. ....102.

From continuous service given by Dipak to the Guru is unparallel. I have not seen anyone like him in the universe (sky, earth, underground). .103.

I was impressed with his devotion. I decided to go and give boon to him. ....104.

I went to him on my own and told him to ask for anything. He replied: Guru did not give me permission to ask. ....105.



He did not ask for anything. Oh Hari! He had said why I not fulfill the thirst (desires) of the ones, who have been doing penance for thousands of years. ....106.

You are disregarding ascetic and ones doing penance. Why are you forcing me to ask for a boon? ....107.

Dipak has sacrificed body, mind, wealth and speech to his Guru without skepticism. He cares for his Guru day and night. ....108.

He is fully determined that Guru is the father, mother and the Lord. Really, Dipak is very unique and one of a kind. ....109.

How many virtues can I describe? I was stunned seeing it. Really, Dipak is very unique such as a light that can take away the darkness of knowledge. ....110.

Guru's feet have everything including knowledge, religion, fame wealth etc. ....111.

Upon hearing Shiva, Vishnu quickly went to see that Guru and the pupil. ....112.

Vishnu saw much more devotion than he had heard from Shiva. He was very pleased. ....113.

Vishnu called the pupil. Pupil, I am very pleased with your devotion to the Guru. ....114.

Asked Dipak: to ask for a boon. Dipak asked; what devotion have you seen of mine? I have not offered any service to you. ....115.

I have no desire to ask so why are you asking me? I have not offered any prayers or thought of you. ....116.

In the forest, there are many performing penance day and night of you. You do not even appear to them in dreams either. ....117.

I am foolish and have not done penance. You are bothering me by forcing me to ask for a boon, tell me the reason for such. ....118.

Vishnu was pleased with such innocence. Lord being happy with devotion said: ....119.

Son, your devotion and faith in the Guru is unparalleled. Its devotion for me, certainly. Therefore, I am pleased with you. ....120.

One completely engaged in the service of the Guru. I consider one to be my devotee. Upon being fascinated, I give what one asks for and desires. There shall be no doubt in it. ....121.



One who cares for mother/father and obedient wife (one believing that husband is equal to God). .....122.

They also are worshiping me. I have enormous love for them. Caring for the saint and holy is also my devotion. ....123.

After listening Dipak bowed and humbly asked: Oh Lord, listen to my decision. ....124.

I have no doubt that Guru is the provider of the knowledge of the Vedas and scripture. ....125.

Guru is the root of complete knowledge. Knowledge and Guru is one and same. They are not separate. Brahma, Vishnu and Mahesh are dependent on the Guru. ....126.

Service to feet of the Guru provides benefits of pilgrimage and service all devas. Guru is the most Supreme and Transcendental of all, including God. What is the need of others? ....127.

Without the grace of Guru one can not attain the knowledge even one is yogi or proficient. Once knowledge is obtained then Lord is not far away. You (Vishnu) tell me. ....128.

Oh Hari! Boon you wish to give me, can Guru not give me? What is within one then why have suspicions and look elsewhere? ....129.

Vishnu was enormously pleased with such innocent expression and said: Oh unique pupil, ask for anything you wish for. ....130.

You are my friend and dear to me than my soul. I am pleased with your loving devoutness. ....131.

First Shiva came then I came to give a boon. Being two of us, we are one and the same. ....132.

You will make both of us happy by asking anything you desire. I will give it with love. Do not guess otherwise. ....133.

Dipak said! Hari, what can I ask for? Important thing I ask for is that my devotion increases continuously to offer service at the feet of the Guru. ....134.

Oh Hari! Give me understanding to know the true form of the Guru, and more loving attributes for devoutness. I ask for and have no need for anything else. ....135.



Dipak bowed at the feet of the Lord Vishnu. Vishnu picked up Dipak and said: Oh Child, I love you more than my soul. Bravo son! ..136.

You have become fortunate and prosperous due to your caring and love for the Guru. You have reached the emancipation, congratulations. You will attain the knowledge be liberated. ....137.

You have offered prayers to the Guru sometimes with mind, religious rites or meditation. ....138.

You should know praise to Guru is certainly praise of mine. I become pleased with such chant. That is my eternal promise. ....139.

Reciters of the vedas with all segments with deep thinking, at the end determine that Guru is also the Supreme Being. ....140.

I also love the readers of the Vedas. Son, therefore worship to the Guru. Upon pleasing of the Guru, all others will be subdued instantly. ....141.

Two letter word Guru (गुरु) is an ocean full of nectar. A small dive ends all miseries (मिसरिय). ....142.

One who continuously remembers Guru is worthy of adoring. Name of the Guru is like nectar that eliminates fear and death. ....143.

One gets the Guru with blessings of Brahma, Shiva and I (Vishnu). Otherwise one will not be able to find Guru. ....144.

Guru can give what we can. Therefore Guru is also known as of three forms; have no suspicion about that. ....145.

After telling all this to Dipak, Vishnu went back to his place. ....146.

Hey kali! After receiving such boon, Dipak went to Guru and stood there after offering respects. He saw that Guru seemed pleased with joyful look. ....147.

Guru being omniscient still asked, where did Lord Vishnu go? Why are you perplexed? ....148.

You have come after conversing with Lord Vishnu. Child, what did you ask for? What did the Lord give you? Quickly tell me. ....149.

Pupil said: He insisted I ask for something. So, I asked that my devotion to offer service to your feet increases continuously and provide devout care for you. That is the boon I asked for. ....150.



Lord gave me the boon and went back. You tell me, what should I have done? Guru said: you shall have longevity. ....151.

You shall always stay in Kashi. All the super natural powers will be your servants. Entire treasure will be at your door knocking. All of your wishes will be fulfilled. ....152.

By having pleased me, Lord Shiva will be dependent on you. Whoever thinks about, will not have difficulties, miseries and/or obstacles will be removed from its root. ....153.

Just thinking of you one will be able to have a child, enjoy happiness etc. My words will be eternal truth of you. ....154.

Upon saying this, Ved-dharma instantly is seen in his divine form and free from the disease. Cannot find the disease even after searching. ....155.

Guru had accepted the disease in order to test the pupil. Why would such saint have sins to suffer for? ....156.

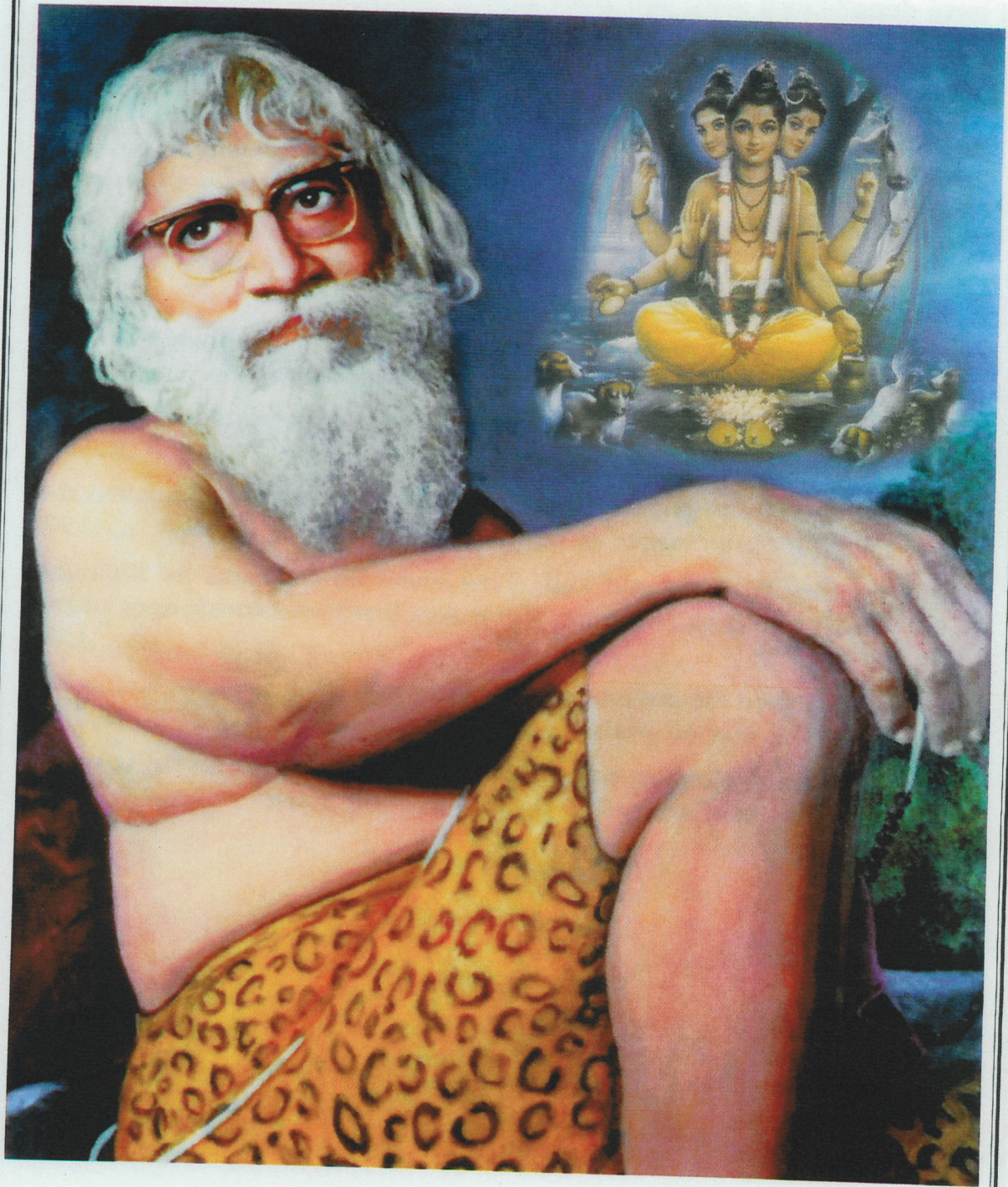
He had come to Kashi for the benefit of the people. Vanished the sins of many, its importance is indescribable. ....157.

The story Brahma told kali! That was told to Sutaji by Shaunak Rushi; Alakh told it to Niranjana; Rang Avadhoot as a messenger of the Guru. ....158.

Kali accepted the command of Brahma and went to earth. Kali acted as it was told. It started praising the Guru. ....159.

In this third chapter, narration was about the wonderful story of Dipak and with Guru's blessing infinite joy had come. ....160.







# SHREEGURULILAMRUTA

## ENGLISH PARAPHRASE BOOK - 1

### GNANKAND

#### CHAPTER-4

Student Niranjan was satisfied with teachings of Alakh. He was overcome by the vast amount of joy. Niranjan said: Alakh Guru! .....1.

Praise to you! Praise to you! I offer my humble respect by bowing. In the materialistic world of birth cycle, you are like a lamp in a forest. ...2.

Listening to the importance of Guru was like drinking the nectar. It has given so much, that I am not able to contain it. ....3.

In the dessert of the attachments, one (mind) is at the steps of death due to thirst. Rarely, one finds true Guru who provides such understanding. ....4.

The Master is himself Lord Trinity! Then why the formless one takes human birth? .....5.

Oh Guru! Eliminate this doubt of mine. ....6.

Alakh said: your question is appropriate. Your discreet question makes my ocean of knowledge waves are jumping. ....7.

Your desire to know praises of Guru is auspicious for getting in tune with the infinity. ....8.

It is like a lightening comes first (desire to seek) then rain (Lord); It provides the feeling of the tranquility. The praise of rain (bhajan) songs comes about. ....9.

I have visited many places in the world. No one has such question. Everyone is preoccupied in fulfilling worldly desires and living like a beast. ....10.

You (Niranjan) are the first one to ask the question. I will tell you the sacred story of knowledge that enables one to make through the materialistic world. ....11.

Dev (Brahma) is invisible, for the benefit of the devotees and to eliminate obstacles Formless Brahma has to take a form. ....12.



In form of a human being, he follows the path of religion and eliminates atheists for the protection of the devotees. ....13.

After listening, Niranjan has a question. Oh Lord! Tell me the detailed reason for such incarnation. ....14.

Alakh said: my child! Listen! Brahma is without any attribute; it is the root; and it has no beginning. By its own illusionary energy assumed forms having three attributes, namely Satva, Rajas and Tamas. . ....15.

It is the cause of the world. It could be realized as: creator, protector and destruction of deeds. ....16.

Brahma is the creator form of the particle. Vishnu is the protector with truth. Due to spreading of the ill deeds, Shiva is the destroyer of the darkness. ....17.

One form, yet has taken three for the mysterious achievement. ....18.

There was a king named Ambrish from Khastriya lineage. He was a devotee of Vishnu. He fasted on the eleventh day of the lunar cycle to keep his religious vow. ....19.

Ambrish was the main reason for the incarnations. Listen, I will tell you the complete story. ....20.

He would do the vow according to rites. He would fast and think about Vishnu all night. ....21.

It was his pledge to do it every time. One day Durvasa Rushi came to his palace. ....22.

Unfortunately Rushi had come uninvited with intention to break the King's pledge. ....23.

That day was an important day. There was only one ghadhi<sup>1</sup>. King was becoming uneasy as he saw the temperamental rushi arrived uninvited. ....24.

He ran towards the rushi with respect and happily offered rituals to him. ....25.

Respectfully asked questions, then said celebration is to be done before change of the lunar day and that will be in few minutes. ....26.

Meal is ready. You may go bath and perform your prayers. Rushi said fine and went to the river with his students. ....27.

1. Twenty four minutes.



Rushi purposefully was taking long bath. Meanwhile, king was getting to be uneasy and thinking what to do now? If I eat my meal and the day changes then my vow will be broken. ....28.

If I eat before serving the uninvited guest (uninvited=form of God), then would be guilty. ....29.

King thought by drinking water both circumstances would be handled without any guilt. After convincing himself, he drank some water. ....30.

Rushi Durvasa walked in and started scolding the king. How could you think to drink before offering us? ....31.

You have gone astray in your thinking due to your ego. Therefore you shall be punished accordingly. Rushi was ready to give curse. ....32.

King looked scared with angry looks of the rushi. King started remembering Vishnu in his mind. ....33.

Like cow runs for calf, Lord runs to help who surrenders and remembers him. As king is remembering, Vishnu appeared. ....34.

As rushi started giving curse, king, you will wander in various eras. ....35.

As words of rushi are without fail, king lay in front of Vishnu and asked for protection. ....36.

For protection of devotee Lord said to rushi: I will protect my devotee under any circumstances. That is my one solemn pledge. ....37.

He will not be able to bear your curse, thereby curse me instead. It is like father bearing the pain on behalf of the child. I will bear the curse given to the king. ....38.

Rushi thought: due to the curse Lord will have to incarnate various times and will alleviate obstacles and wickedness from the earth. ....39.

Even after long penance, it is difficult to bring the Lord. Due to curse given to the king. It has become easy. ....40.

Vishnu will take various forms to vanish sins of devotees. ....41.

King Ambrish taking various births will be of no use. Therefore benefit of others I should pass the curse to the Lord. ....42.

After thinking Durvasa said my salutation to you Lord. I will give you unique curse. Listen to it. ....43.



Your existence is everywhere and in everyone in the universe, whether you are visible or not. You have no birth or death, still you will incarnate in envious forms. ....44.

Due to my curse you will have to incarnate ten times. ....45.

Lord willingly accepted the curse. Lord is very loving of his devotees and dramatic in his disguise. ....46.

Bhagvat has detailed the ten incarnations. With his protection pain and sufferings go away. ....47.

Some time in visible form, invisible other times is only known and understood by ones with knowledge of the Vedas. How can an ignorant one know? Ignorant has doubts about the Vedas. ....48.

Lord is only hungry for devotion. Devotion should be methodical and contiguous, while awake, asleep and in the dreams. ....49.

In kali-yug prayer is the best method and provides the utmost reward. All the scriptures have said so. That is what I have experienced as well. .50.

Devotion is the mother of knowledge. It eliminates the doubts and speculations. Upon blessings of the Guru, flood from material pleasures subside. ....51.

Energy of the prayer is miraculous. Because it is invisible form of Brahma, He takes the form to squash the wrong notion. ....52.

Student Niranjan bowed after listening. Niranjan said: Oh Yogishvar! Praise to you! I surrender my self to your feet. ....53.

Oh Guru, have mercy and explain in detail of and about bhakti (prayers) so that all of my sins are washed away. ....54.

Alakh said: child, listen to the mystery of worshipping. It will give purity, faith and happiness. Love towards the God is the true form of worshipping. ....55.

Being with Him is a pleasure and separation is the sadness. Devotion to husband, that is how devotee should worship to Lord. ....56.

With such affectionate worshipping, one shall see (experience the total happiness) and meet the Lord. Then how can well of attachment exists? .57.

Nine types of devotions are: Listening, reciting, prayers (offerings), worship, respectful bow, servitude, friendship and soul searching. They all are to have the quality of divine love. ....58-59.



Oh able student! Listen, I will tell you about the characteristics of listening devotion. Keep the body and speech firmly under control. ....60.

Also control lassitude and procrastination, like soldiers who listen to war story similarly listen to the glory of the Lord. ....61.

One should concentrate within. Sit with proper stature<sup>1</sup> (choose form of asan) on a clean and pure mat, stop looking at fault of others and listen to amazing glorifying story of the Lord and the Guru. ....62.

Have full faith at heart. Without talking and with total concentration is true listening. ....63.

Live virtuously and listen to the scriptures, then mind is uprooted and brings the determination to see what is within. ....64.

One who listens without faith makes inferences, has suspicion and lacks etiquette. One sleeps in temple while listening. It is of no benefit and will not clear any doubts. ....65.

Devotion of listening will show the path of salvation. One should be attentive and listen with passion. ....66.

Oh child! Now I will tell you about prayers. ....67.

Lord who has no birth is divine. One singing prayers affectionately can eliminate suspicious seed of next birth. ....68.

Lord has no activity. Purity is the Lord. Story of divine deeds should be sang with veneration so that one to be freed of desires. ....69.

Continuous singing of the prayers of the Lord and Guru with faith can eliminate thinking of one self. ....70.

While doing prayers one experiences pure sentimental feeling then life has succeeded and will have avoided physical and mental inflictions. ....71.

Affection from heart, voice crackling, tears flowing and body is thrilled with love and emotion with no feelings toward the body. Devotee feels the pain of separation from God. ....72.

This type of prayer is true from within; while all others are just for the show. One doing such is not a true devotee. ....73.

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1. A form of asan.



I will tell you the qualities of reciting the third type of devotion; Remembrance of the Lord with Love. It prevails amongst the eight types. It is liked by the Lord. ....74.

One who has thousands of bodies, beautiful appearance, names, strange and wonderful deeds, remembered with devotional faith continuously day and night. ....75.

So that illusions of the worldly attachments do not stand! ....76.

One should recite while: moving around, sitting, getting up, eating, drinking, sleeping and awakening. Reciting should be non-stop. ....77.

Meditate on the Lord in the heart reciting the Lord's Name. One should not even take a single breath without remembering Him. This is the best type of devotion. ....78.

Fourth type of devotion is of offering service. As there is only one God, then talk of offerer and offeree is unreal. ....79.

He is without a beginning yet because of the ignorance dualism stands. Belief in Highest and the lowest feelings thereby exists. ....80.

Seeing this activity by ignorant people the Vedas and scriptures, kindly have preached the universal laws by which protects us from the life circle. ....81.

The lotus feet with the impressions of Vraj, ankush, flag and lotus flower on them. One who offers service with faith and trust can attain liberation. ....82.

Whoever offers this type of service to saint, feet of Guru, and/or mother-father, sorrow for one will cease. This is called pad-seva<sup>1</sup>. ....83.

Due to pad-seva, the fifth type of devotion is of the offerings with which one can be liberated. ....84.

According to unique vision, beautiful deities were made. Man believes deity is equal to God. Offerings should be with affection for it to be appropriate worship. ....85.

Traditional items should be offered with devotion then one may attain liberation. ....86.

In the morning do sixteen processes of offerings, five processes in the afternoon with complete faith. In the evening do arati and offer the flower. ....87.

1. Paduka, service offered to feet.



Offer whatever is available in morning, afternoon and evening on a daily basis as if it is a solemn pledge. ....88.

One can do the offering ritually or mentally. It should always be done with full faith always. ....89.

One should offer what one likes. First offer it to the Lord with love and affection. ....90.

Steps in worship offering are from feet to the head with faith and concentration with which sins and sorrows can end. ....91.

With control over mind, one should do it with undivided concentration. Upon completion of the worship, regularly chant the mantra given by the Guru. ....92.

Sixth type of devotion is bowing with reverence; one will feel the sense of equality and bliss. ....93.

One should believe, from God to everything whether inert or live object is the form of the Supreme Being with stubborn determination and without ego. Offer the bow with reverence as explained in rudra-dhyay. ....94-95.

Offer the salutation to everyone with equal reverence whether offering salutation to Brahmin, intellect, foolish. Consider everyone a form of the Lord. ....96.

Bow without distinguishing to cow, horse, donkey etc. and all other live or inert. ....97.

When we say Lord exist in everyone as soul, we immediately are referring to Brahma without a form. He lives within and is the director and complete eternal light. ....98.

All the bodies are the places where He stays in absence of duality. With such determination bow and looking for Him. No where can sorrows be found. ....99.

If one bows with faith that Eternal happiness is experienced in multi forms and lovely then one can reach the place of eternity. ....100.

Some people will slander but continue without dejection. Do not let respect and disrespect have effect on you. Offer salutation as everyone is a form of the Lord. ....101.

Next devotion is as servant of the Lord. Listen to its characteristics. One self should consider being a servant of God and act accordingly. ....102.



Day and night offer services to Lord and Guru. Melt away the ego of the body (ability) and engage the mind with thought of Thou. ....103.

For go the laziness and neglect; endure the respect and insult and with complete faith and trust service Thou. ....104.

Even for a moment do not think about welfare or security and be focused on servicing. ....105.

By servicing Thou, in an instantaneous moment sins are washed away. Ascetic blossoms and at heart experiences the light of knowledge within. ....106.

Eighth type of devotion is of friendship. Listen to its attributes. One should make friendship with the Lord so that one may end the birth cycle. ....107.

One has gone through many births and deaths. Eras have passed. Lord is the dearest friend and lives within. He has not made one lonely even for a moment. ....108.

Make friendship with faith and have no expectation for such bonding. This can take one to salvation. ....109.

Without Him; one does not like it, experiences feeling of uneasiness, does not want to do anything else, every else thing seems useless. ....110.

God lives within is the same God that comes in form of a Guru. He is most lovely and greatest friend. His friendship is incomparable. ....111.

Fears cease to exist due to his friendship. Curtain of I and Thou is unveiled. One only sees non-duality, Brahma as the complete and as one's self. ....112.

Following bonds should be surrendered to the Guru: body, mind wealth, wife, son, house, farm and family. ....113.

Such surrender should be with faith. This is known as soul searching devotion, which removes the suspicion of the birth cycle. ....114.

Thou said: I am sacred, knowledge, holy, unity and beyond reaches of the sins. Thou is self evident (realized), then why need a witness? ....115.

I am not a doer then what and why I need to suffer? Without binding, emancipation is coquetry. ....116.

One should think as being and unbound from the beginning. Such continuous thought is known as soul searching devotion. Throne is abundant for such devotion. ....117.



Upon sitting on the throne all the devs have become equal. One of the best there is the Atri Rushi who has three form son (Brahma, Vishnu and Shiva). .....118.

His wife Ansuya (Gayatri Ma) was chaste and virtuous. She was well known as devout wife. Brahma, Vishnu and Shiva incarnated in form as Datta due to faith of Atri and Ansuya. ....119.

Praise to Ansuya Ma! Praise to worth Atri Rushi! .....120.

Attentively listening to Alakh, Niranjan said. You are worthy of praises! Why did they become a son, tell me the complete mystery. ....121.

Who was the fortunate Atri? Who was Ansuya? What were three devs pleased with to become their son? .....122.

To such question Alakh will tell this part of the story. Rang Guru says upon listening one can be emancipated. ....123.

This chapter was the story about Ambrish and nine type of devotions. One will benefit by listening. ....124.

