॥ श्रीदासबोधे श्रोतेस्तवन नाम समास ॥

समर्थ रामदासस्वामी

Here is the salutation to the readers,(daasabodha by svaamii raamadaasa-ch.1, section 6, v. 1-23).[sec.2 is gaNesha-stavana; sec.3 is shaaradaastavana; sec. 4 is sadgurustavana; sec. 5 is sa.ntastavana; sec. 7 is kaveshvarastavana; sec.8 is sabhaastavana; sec.9 is paramaarthastavana; sect. 10 is naradehastavana.]

॥ श्रीराम ॥

आतां वंदूं श्रोते जन । भक्त ज्ञानी संत सज्जन ।
विरक्त योगी गुणसंपन्न । सत्यवादी ॥ १ ॥

Now let us bow to the audience among whom are devotees, learned, saintly,
dispassionate, disciplined, virtuous, and truth-abiding paople.

येक सत्वाचे सागर । येक बुद्धीचे आगर ।
येक श्रोते वैरागर । नाना शब्दरत्नांचे ॥ २ ॥

Some are like oceans of essence, some repositories of intellect,
some wealthy in dispassion, some like store-houses of jewels of speech.

जे नाना अर्थामृताचे भोक्ते । जे प्रसंगीं वक्तयाचे वक्ते ।
नाना संशयातें छेदिते । निश्चयी पुरुष ॥ ३ ॥

Some are connoisseurs of the nectar of logic, some inspirers of speakers,
some adept in removing doubts, and determined.

ज्याची धारणा अपार । जे ईश्वराचे अवतार ।
नातरी प्रत्यक्ष सुरवर । बैसले जैसे ॥ ४ ॥

Some who have limitless capacity to absorb(knowledge), some who have different forms of the Lord of the
Or some who are verily seated like the luminous gods.

कीं हे ऋषेश्वरांची मंडळी । शांतस्वरूप सत्वागळी ।
जयाचेनि सभामंडळीं । परम शोभा ॥ ५ ॥

Or like an assembly of sages, of the very nature of peace and truth,
whose presence adorns this gathering.

हृदयीं वेदगर्भ विलसे । मुखीं सरस्वती विलसे ।
साहित्य बोलतां जैसे । भासती देवगुरु ॥ ६ ॥

In whose hearts the essence of the Vedas resides, on whose tongues the Goddess of Speech(Sarasvati) plays
And when they speak about literature, they shine like the Teacher of the Gods(Brihaspati).

जे पवित्रपणें वैश्वानर । जे स्फूर्तिकिरणाचे दिनकर ।
ज्ञातेपणें दृष्टीसमोर । ब्रह्मांड न ये ॥ ७ ॥

Pure like fire, like the sun radiating rays of inspiration,
Whose knowledge exceeds the visible universe.

जे अखंड सावधान । जयांस त्रिकाळाचें ज्ञान ।
सर्वकाळ निरभिमान । आत्मज्ञानी ॥ ८ ॥

Who sre ceaselessly alert(to the Supreme Self), who have knowledge of past-present-future time,
Devoid of pride at all times, and knowere of their true Self.

ज्यांचे दृष्टीखालून गेलें । ऐसें कांहींच नाहीं उरले ।
पदार्थमात्रासी लक्षिले । मनें जयांच्या ॥ ९ ॥

Whose insight leaves nothing unseen,
Who have studied carefully every aspect of matter.

जें जें कांहीं आठवावें । तें तें तयांस पूर्वीच ठावें ।
तेथें काय अनुवादावें । ज्ञातेपणेंकरूनी ॥ १० ॥

Whatever I remember, of that they are already knowledgeable,
What knowledge can I talk about before such an audience?

परंतु हे गुणग्राहिक । म्हणोन बोलतों निःशंक ।
भाग्य पुरुष काय एक । सेवीत नाहीं ॥ ११ ॥

However, these lovers of virtue, prepares me to speak unhesitatingly,
(For I know) what will such people not savour?

सदा सेविती दिव्यान्नें । पालटाकारणें अवेट अन्नें ।
तैसींच माझीं वचनें । प्राकृतें ॥ १२ ॥

As those who are always accustomed to gourmet cuisine, for a change like to savour ordinary food,
So will my folksy words, will this audience savour!

आपुले शक्तिन्नुसार । भावें पुजावा परमेश्वर ।
परंतु पुजूं नये हा विचार । कोठेंचि नाहीं ॥ १३ ॥

Let one worship the Lord devoutly with whatever one can afford,
But let no one think of not worshipping at all.

तैसा मी येक वाग्दुर्बळ । श्रोते परमेश्वरचि केवळ ।
यांची पूजा वाचाबरळ । करूं पाहें ॥ १४ ॥

In like manner, I am a weakling in speech, and the audience verily the Lord,
Trying to worship you with my babbling.

व्युत्पत्ति नाहीं कळा नाहीं । चातुर्य नाहीं प्रबंद नाहीं ।
भक्तिज्ञानवैराग्य नाहीं । गौल्यता नाहीं वचनाची ॥ १५ ॥

Disciplined study of scriptures, art, cleverness, poetic intuition,
Devotion,Knowledge,Dispassion,Sweet Speech, all these I lack;

ऐसा माझा वाग्विळास । निःशंक बोलतों सावकाश ।
भावाचा भोक्ता जगदीश । म्हणोनिया ॥ १६ ॥

Such is the manner of my babble, yet do I speak slowly and with conviction,
For I know that the Lord enjoys devotion.

तुम्ही श्रोते जगदीशमूर्ति । तेथें माझी व्युत्पत्ति किती ।
बुद्धिहीण अल्पमती । सलगी करितों ॥ १७ ॥

You listeners are like the idols of the Lord, what can my puny intellect measure,
Despite my lack of intelligence and knowledge, I dare myself to befriend you.

समर्थाचा पुत्र मूर्ख जगीं । परी सामर्थ्य असे त्याचे आंगी ।
तुम्हां संतांचा मी सलगी । म्हणोनि करितों ॥ १८ ॥

The son of a powerful man, though foolish, still displays some of his power!
Thus do I try to reflect your saintliness by my friendship with you!

व्याघ्र सिंह भयानक । देखोनि भयचकित लोक ।
परी त्यांचीं पिलीं निःशंक । तयांपुढें खेळती ॥ १९ ॥

Ferocious tigers and lions, seeing whom people are struck with fear and wonder,
But their little ones play in front of them fearlessly.

तैसा मी संतांचा अंकित । तुम्हां संतांपासीं बोलत ।
तरी माझी चिंता तुमचें चित्त । वाहेलच कीं ॥ २० ॥

Likewise, like a child in front of you saints, do I speak,
For I know you will take care of me.

आपलेंचि बोले वाउगें । त्याची संपादणी करणें लागे ।
परंतु कांहीं सांगणें नलगे । न्यून तें पूर्ण करावें ॥ २१ ॥

Whatever futile talk a child utters, the elders have to accept it;
Thus, without having to tell you, I know you will make up fully for my deficiencies.

हें तों प्रीतिचें लक्षण । स्वभावेंची करी मन ।
तैसे तुम्ही संतसज्जन । मायबाप विश्वाचे ॥ २२ ॥

This , indeed, is a sign of love, which the nature of your mind will fulfill,
As the saintly souls that you are, the parents of this world.

माझा आशय जाणोनि जीवें । आतां उचित तें करावें ।
पुढें कथेसी अवधान द्यावें । म्हणे दासानुदास ॥ २३ ॥

Thus knowing my intentions, may you do what is proper,

And attend to my discourse. This is the request of this humblest of servants.

॥ इति श्रीदासबोधे गुरुशिष्यसंवादे श्रोतेस्तवन नाम समास सहावा ॥

Thus ends the 6th section, In praise of the Audience, of the dialogue between Teacher and Disciple, called ShriDasabodha.

Please send corrections to Sunder Hattangadi (sunderh@hotmail.com)
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