

Meerabai



1. हे री मैं तो प्रेम-दिवानी मेरो दरद न जाणै कोय।
दरद की मारी बन बन डोलूं बैद मिल्यो नही कोई॥
ना मैं जानु आरती वन्दन, ना पूजा की रीत।
लिए री मैंने दो नैनो के दीपक लिए संजोये ॥
घायल की गति घायल जाणै, जो कोई घायल होय।
जौहरि की गति जौहरी जाणै की जिन जौहर होय ॥
दरद की मारी बन-बन डोलूं बैद मिल्या नहिं कोय।
मीरा की प्रभु पीर मिटेगी जद बैद सांवरिया होय ॥

*Heri main to prem deewani
mero darad na jane koye dard ki mari ban ban dolu
Na main jaanu aarti vandan Naa poojaa kii riit
Liye re maine do nainon ke deepak liye sanjoy
Ghayal ki gati ghayal jaane jo koi ghayal hoye
Jauhari ki gati jauhari jaane ki jin jauhar hoyi
Darad ki mari ban ban dolun baidya mila nahi koye
Meera ke Prabhu peer mite jad baidya sanwaliya hoye...*

2. मेरे तो गिरधर गोपाल, दूसरो ना कोई।
जाके सर मोर-मुकुट, मेरो पति सोई।
कोई कहे कारो, कोई कहे गोरो, लियो है अँखियाँ खोल।
कोई कहे हलको, कोई कहे भारो, लियो है तराजू तौल।
असुवन जल सींच-सींच, प्रेम बेल बोई।
अब तो बेल फैल गयी, आनंद फल होई।
तात-मात भ्रात बंधू, आपणो ना कोई।
छाड़ गयी कुल की कान, का करीहे कोई।

*mere tho giridhar gopal, dusro na koi
jaake sir mor mukut, mero pati soi
koi kahe karo, koi kahe goro, liyo hai akhiyan khol
koi kahe halko, koi kahe bharo, liyo hai taraju thol
asuvan jal seench seench, prem bel boi
ab to bel phail gayee, anand phal hoi
tath math brath bandhu, aapano na koi
chad gai kul ki kan, ka kariho koi*

3. स्याम मने चाकर राखो जी। गिरधारीलाल चाकर राखो जी॥
 चाकर रहसुं बाग लगासूं नित उठ दरसण पासूं।
 बिंद्राबन की कुंज गलिन में तेरी लीला गासूं ॥
 चाकरी में दरसण पाऊं सुमिरण पाऊं खरची।
 भाव भगति जागीरी पाऊं तीनों बातां सरसी॥
 मोर मुगट पीतांबर सोहे गल बैजंती माला।
 बिंद्राबन में धेनु चरावे मोहन मुरलीवाला।
 हरे हरे नित बाग लगाऊं बिच बिच राखूं क्यारी।
 सांवरिया के दरसण पाऊं पहरे कुसुम्मी सारी॥
 जोगि आया जोग करणकूं तप करणे संन्यासी।
 हरी भजनकूं साधू आया बिंद्राबन के बासी॥
 मीरा के प्रभु गहिर गंभीरा सदा रहो जी धीरा।
 आधी रात प्रभु दरसन दीन्हें प्रेम नदी के तीरा॥

*Shyam mane chakar rakho ji giridhar lal chakar rakho ji
 chakar rahsun bag lagasun nit ut darasan pasun
 vrindavan ki kunj galin mein teri leela gaun
 chakari mein darasan paun sumiran paun kharchi
 bhav bhagati jagiri paun tenun batan sarsi
 mor mukut pitambar sohe gal bajjanti mala
 vrindavan mein dhenu charave mohan muraliwala
 hare hare nit bag lagaon bich bich rakhun kyari
 saawariya ke darasan paun paharun kusummi sari
 jogi aaya jog karanku tap karane sanyasi
 hari bhajanku sadhu aaya vrindavan ke wasi
 meera ke prabhu gahir gambhira sada raho ji dhira
 adhi rat prabhu darsan deenhe prem nadi ke tira*

4. आली री मोहे लागे वृन्दावन नीको,
 घर घर तुलसी ठाकुर सेवा, दर्शन गोविंद जिको
 निर्मल नीर बहत यमुना को, भोजन दूध दही को,
 कुंजन कुंजन फिरत राधिका, शब्द सुनत मुरली को,
 मीरा के प्रभु गिरधर नागर, भजन बिना नर फीको

*Ali ri mohe lage vrindavan niko
 ghar ghar tulsī thakur seva, darshan govind ji ko
 nirmal neer bahat yamuna ko, bhojan dudh dahi ko
 kunjan kunjan phirat radhika, shabd sunat murali ko
 meera ke prabhu giridhar nagar, bhajan bina nar phiko*

Soordas



1. हमारे प्रभु, औगुण चित न धरो।
समदरसी है नाम तिहारो, सोई पार करो॥
एक लोहा पूजा में राखत, इक घर बधिक परो।
सो दुबिधा पारस नहीं जानत, कंचन करत खरो॥
इक नदिया इक नार कहावत, मैलो नीर भरो।
जब मिलिके गये सब एक बरन है, सुरसरि नाम परो॥
इक माया, इक ब्रह्म कहावत, सूर स्यामा झगरौ।
अबकी बेर मोहि पार उतारो, नहि पन जात तरौ॥

*hamaare Prabhu, Avagun chit na dharo
samadarasi hai naam tumhaari, soi paar karo
ek loha pooja mein raakhat, ik ghar badhik paro
so dubidha paaras nahi jaanat, kanchan karat kharo
ek nadiya ik naal kahavat, maili neer bharo
jab mili gaye sab ek varan bhaye, Soorsari naam paro
ek maya, ek Braha kahavat, Soor Syama jhagarau.
abaki bera mohi paar utaaro, nahi pana jaata taro*

O Lord, please ignore my faults. You are known as impartial and love everyone equally. If you wish then kindly bestow Your grace upon me. A piece of iron may be in the sacred shrine or in the butcher's kitchen. 'Paras' (philosopher's stone) does not care where they have been and transforms them both to gold! A river is full of clear water, and a drain is full of dirty water. Yet, when they become one, they are revered as the sacred river Ganga. Surdas wonders why there is a quarrel between 'Maya' and 'Brahman'. O Lord, please, in this life, save me (from the cycles of rebirth) as I am dependent upon You for Your mercy. I can't cross this ocean of this material world by myself without Your grace.

2. मैया मोरी मैं नहिं माखन खायो।
भोर भयो गैयन के पाछे, मधुवन मोहिं पठायो। चार पहर बंसीबट भटक्यो, साँझ परे घर आयो॥
मैं बालक बहियन को छोटो, छींको किहि बिधि पायो। ग्वाल-बाल सब बैर परे हैं, बरबस मुख लपटायो॥
तू जननी मन की अति भोरी, इनके कहे पतिआयो। जिय तेरे कछु भेद उपजि है, जानि परायो जायो॥
यह लै अपनी लकुटि कमरिया, बहुतहिं नाच नचायो। 'सूरदास' तब बिहँसि जसोदा, लै उर कंठ लगायो॥

*Maiyā morī main nahi mākhan khāyo.
Bhor bhayo gaiyan ke pāchhe, Madhuvan mohi pathāyo.
Chār pahar bansibat bhatakyo, sāñjh pare ghar āyo.
Main bālak bahiyan ko chhoto, chhīnko kihi bidhi pāyo.
Gwāl-bāl sab bair pare hain, barabas mukh lapatāyo.
Tū janani man kī ati bhorī, inke kahe patiāyo.
Jiya tere kachhu bhed upaji hai, jāni parāyo jāyo.
Yah lai apanī lakuti kamariyā, bahutahi nāch nachāyo.
'Sūrdās' tab bihasi Jasodā, lai ur kant lagāyo.*

Mother, I did not eat the butter.

At daybreak, you sent me behind the cows into the forest. "I wandered near Bansibat all day long, and returned home only at dusk. I am only a little child, so small in height—how could I possibly have reached the butter pot hanging so high? All the cowherd boys have turned against me; they forcibly smeared the butter on my face. Mother, you are so innocent at heart that you believed whatever they told you. It seems some doubt about me has arisen in your heart, as though you now consider me a stranger. Here—take back your little herding stick and my blanket. You have made me dance enough to your commands!

Surdas says: Hearing Krishna speak this way, Yashoda broke into a smile and lovingly drew him to her heart and embraced him.

3. देखे री हरि नंगम नंगा।

जलसुत भूषन अंग विराजत, बसन हीन छबि उठत तरंगा॥
अंग-अंग प्रति अमित माधुरी, निरखि लजित रति कोटि अनंगा।
किलकत दधिसुत मुख लेपन करि, 'सूर' हंसत ब्रज युवतिन संग्गा॥

Dekhe ri Hari nangam nanga.

Jal-sut bhushan ang birajat, Basan heen chhabi uthat taranga.

Ang-ang prati amit madhuri, Nirakhi lajit Rati koti Ananga.

Kilakat dadhi-sut mukh lepan kari, 'Sur' hasat Braj yuvatin sanga.

Look, dear friend! Hari is completely unclothed.

His body is adorned with ornaments born of the water—beautiful pearls; though he wears no garments, waves of divine beauty arise from his form.

Every part of his body is filled with immeasurable sweetness and charm.

Seeing such beauty, even millions of Ratis and Kamadevas—the very embodiments of beauty and love—would feel humbled.

Little Krishna chuckles, with butter smeared upon his face. Surdas says: He laughs joyfully in the company of the young women of Braj.

4. चरण कमल बंदो हरि-राइ।

जाकी कृपा पंगु लांघें, अंधे को सब कुछ दरसाई।
बहिरौ सुनै मूक पुनि बोले, रंक चले छत्र धराई।
सूरदास स्वामी करुणामय, बार-बार बंदौ तिहिं पाई॥

Charan kamal bando Hari Raai.

Jaaki kripa pangu laanghe, andhe ko sab kuchh darasaai.

Bahiro sunai mook puni bole, rank chale chhatra dharaai.

Soordas Swami karunamay, baar-baar bando tehi paai.

I bow down to the lotus feet of Shree Hari by whose grace a lame person can climb a mountain and a blind person can see everything clearly. The deaf can hear, the dumb can speak and the penniless beggar gains name and fame. Surdas ji says, "My Lord Krishna is most merciful and I prostrate over and over again at His feet."



1. Bhaja Govindam

भजगोविन्दं भजगोविन्दं गोविन्दं भज मूढमते ।
संप्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृञ्करणे ॥ १ ॥

*bhajagovindaM bhajagovindaM govindaM bhajamuuDhamate .
saMpraapte sannihite kaale nahi nahi rakshati DukRiJNkaraNe (1)*

Worship Govinda, worship Govinda, worship Govinda, O fool! The rules of grammar will not save you at the time of your death.

मूढ जहीहि धनागमतृष्णां कुरु सदबुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

*mUDha jahiihi dhanaagamatRishhNaaM kuru sadbuddhiM manasi vitRishhNaam.
yallabhase nijakarmopaattaM vittaM tena vinodaya chittam (2)*

O fool! Give up your thirst to amass wealth, devote your mind to dispassion and thoughts of the Real. Be content with what comes to you through actions performed by your own work.

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

*maa kuru dhana jana yauvana garvaM harati nimeshhaatkaalaH sarvam.h .
maayaamayamidamakhilaM hitvaa brahmapadaM tvaM pravisha viditvaa (11)*

Do not take pride in wealth, friends and youth. Each one of these is destroyed within an instant by Time. Free yourself from the illusion of the world of māyā and attain the realm of brahman, timeless truth.

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१ ॥

*punarapi jananaM punarapi maraNaM punarapi jananii jaThare shayanam.h .
iha saMsaare bahudustaare kRipayaa.apaare paahi muraare (21)*

Birth again, death again, again resting in the mother's womb! It is indeed hard to cross this boundless ocean of saṁsāra (cycle of repeated birth and death). O Murāri! by your causeless mercy please protect me (from this transmigratory process).

2. Achyutashtakam

अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् ।
श्रीधरं माधवं गोपिकावल्लभं जानकीनायकं रामचंद्रं भजे ॥१॥

Achyutam Keshavam Rama-Narayanam

Krishna-Damodaram Vasudevam Harim

Shri-Dharam Madhavam Gopika-Vallabham Janaki-Nayakam Ramacamdram Bhaje ॥

I worship You, O Achyuta (the Infallible One),
I worship You, O Keshava (who controls everyone, who has beautiful hair and who killed demon Keshi),
I worship You, O Rama, the Incarnation of Narayana (who has no blemish),
I worship You, O Krishna (who attracts others by His divine attributes and beauty) who is known as Damodara (because of being tied by Mother Yashoda around the waist),
I worship You, O Vasudeva (who was the Son of Vasudeva),
I worship You, O Hari (who takes away the sins),
I worship You, O Sridhara (who Bears Sri on His Chest),
I worship You, O Madhava (consort of Mahalakshmi),
I worship You, O the One who was the most beloved of the Gopikas (the Cowherd Girls of Vrindavana) and
I Worship You, O Ramachandra, the Lord of Devi Janaki.

अच्युतं केशवं सत्यभामाधवं माधवं श्रीधरं राधिकाराधितम् ।
इन्दिरामन्दिरं चेतसा सुन्दरं देवकीनन्दनं नन्दजं सन्दधे ॥२॥

Acyutam Keshavam Satyabhama-Dhavam Madhavam Shri-Dharam Radhikaaradhitam

Indira-Mandiram Cetasa Sundaram Devaki-Nandanam Nanda-Jam San-Dadhe

I worship You, O Achyuta (the Infallible One),
I worship You, O Keshava,
I worship You, O the One who was the Lord of Satyabhama,
I worship You, O Madhava (consort of Mahalakshmi),
I worship You, O Sridhara (who Bears Sri on His Chest),
I worship You, O the One who was worshipped by Radhika,
I worship You, O the One who is the temple of Indira (i.e. the sacred abiding Place of Devi Mahalakshmi in His heart),
I worship You, O the One Who has a Beautiful Splendor,
I Worship You, O the One Who was the son of Devaki and
I worship You, O the One Who became the Son of Nanda

विष्णवे जिष्णवे शाङ्खिने चक्रिणे रुक्मिणिरागिणे जानकीजानये ।
बल्लवीवल्लभायार्चितायात्मने कंसविध्वंसिने वंशिने ते नमः ॥३॥

*Vishnave Jishnave Shangkhine Chakrine Rukmini-Ragine Janaki-Janaye
Ballavi-Vallabhay-Arcitay-Atmane Kamsa-Vidhvamsine Vamshine Te Namah*

I worship You, O Vishnu (the All-Pervading One),
I worship You, O Jishnu (the ever Victorious One),
I worship You, O the holder of Shankha (the Conch-Shell),
I worship You, O the holder of Chakra (the Discus),
I worship You, O the One who was extremely dear to Rukmini (Krishna),
I worship You, O the One who had Devi Janaki as His Wife (Rama),
I worship You, who was worshipped by the beloved cowherd girls of
Vrindavan in their hearts,
I reverentially salute You, O the One who destroyed Kamsa and
who played beautiful tunes in His flute.

**कृष्ण गोविन्द हे राम नारायण श्रीपते वासुदेवाजित श्रीनिधे ।
अच्युतानन्त हे माधवाधोक्षज द्वारकानायक द्रौपदीरक्षक ॥४॥**

*Krishna Govinda He Rama Narayana Shri-Pate Vasudeva-Ajita Shri-Nidhe
Achyuta-Ananta He Madhava-Adhoksaja Dvaraka-Nayaka Draupadi-Rakshaka*

I Worship You O Krishna, the Incarnation of Govinda (who can be known
through Vedas),
I worship You, O Rama, the incarnation of Narayana (who has no blemish),
I worship You, O Sripati (the Consort of Sri),
I worship You, O Vasudeva, the unconquerable One and
I worship You, O Srinidhi (Who is the storehouse of Sri),
I worship You, O Achyuta (Who is the Infallible One) and Endless, and
I worship You, O Madhava (Consort of Mahalakshmi).
the Incarnation of Adhokshaja (Who can be known only through Agamas),
I worship You, O the Lord of Dwaraka and One who saved Draupadi.

**राक्षसक्षोभितः सीतया शोभितो दण्डकारण्यभूपुण्यताकारणः ।
लक्ष्मणेनान्वितो वानरैः सेवितो ऽगस्तसम्पूजितो राघव पातु माम् ॥५॥**

*Rakshasa-Ksobhitah Sitayaa Shobhito Dandakaranya-Bhu-Punyata-Karanah
Lakshmanen-Anvito Vanarauh Sevito-Agasta-Sampujito Raghava Patu Mam*

I worship You, O the One Who Agitated the Rakshasas (as Sri Rama), and
I worship You, O the One Who is Adorned by Devi Sita at His side,
I worship You, O the One Who was the Cause of Purification of the Land
of Dandakaranya,
I worship You, O the One who was attended by Lakshmana, and served by
the Vanaras (monkeys),
I worship You, O the One who was worshipped by sage Agastya;
O Raghava! Please protect me.

Annamacharya



1. adivO alladivO shree harivaasamu
padivElu sEshula paDagalamayamu
ade vEnkaTaacala makhilOnnatamu
adivO brahmaadula kapuroopamu
adivO nitya nivaasa makhila munulaku
adhE cooDu DadE mokkuDaanandamayamu
cengaTa nalladivO sEshaacalamu
ninginunna dEvatala nijavaasamu
mungiTa nalladivO moolanunna dhanamu
bhangaaru sikharaala bahu brahmmamayamu
kaivalyapadamu vEnkaTanaga madivO
shree vEnkaTapatiki sirulainati
bhaavimpa sakala sampadaroopu madivO
paavanamula kella baavanamayamu

Annamacharya could see a place fully covered by Adishesha's ten thousand heads and recognized it as Shree Hari's place. He describes it as "Seshaacalamu" and "Venkatanagamu" - the most sacred place where all the Gods stay and all the rishis love to live. The very thought of the place gives immense pleasure and can give moksha (kaivalyapadam).

2. bhAvamuIOna bAhyaumulandunu
gOvinda gOvinda ani koluvavO manasa
hari avatAramuLE akhila dEvatalu hari lOni vE brahmANDambulu
hari nAmamuLE anni mantramulu hari hari hari hari anavO manasa
viSNuni mahimalE vihita karmamulu viSNuni pogaDeDi vEdambulu
viSNudokkadE vishvAntarAdamuDu viSNuvu viSNuvani vedakavO manasa
acyutuDitadE Adiyu antyamu acyutudE asurAntakuDu
acyutuDu shrI venkatAdri mIdanitE acyutA acyutA sharaNavO manasa

This is an expression of the devotee and his inclination towards chanting the Lord's name in his heart as well as on his lips. That means the devotee is required to always tune his body and mind (meaning physical and mental faculties) to bring himself nearer to the Lord. Sri Annamacharya reveals that the devotees of the Lord have nothing other than filling one's mind with the Lord's praises.

**3. nigama nigamAnta varNita manOhara rUpa
nagarAjadharuDa shrI nArAyaNA**

**dlpincu vairAgya divya saukhyambiyya
nOpaka gadA nannu noDa parapucu
paipaina samsAra bandhamula kaTTEvu
nApaluku cellunA nArAyaNA**

**vividha nirbandhamula veDala drOyaka nannu
bhava sAgaramula taDabaDa jEturA
divi jEndira vandyA shrI tiruvEnkaTAdrIsha
navanIta cOra shrI nArAyaNA**

O Narayana! The Vedas and the Vedic philosophy extol your mesmerizing form. You lifted the Govardhana mountain. Why are You reluctant to bestow me with the happiness of renunciation? You are binding me in worldly bonds, O Narayana! Will my appeals ever reach you? You are vexing me with your leelas (sports). Are others entangled in various karmas comparable to me? Instead of pulling me out of the entanglements, why are you drowning me in this material world? O Sri Venkateswara! O Narayana, the butter thief, who is adored by Indra, the king of devatas.

4. gOvindAshrita gOkulabrindA pAvana jaya jaya paramAnandA

**jagadabhi ramA sahasranAmA suguNadhAmA samstuta nAmA
gagana shyaAmA ghanaripu bhImA agaNita raghuvamshAmbudhi somA
jananuta caraNA sharaNyu sharaNA danuja haraNa lalita svaraNA
anagha caraNAYata bhUbharaNA dinakara sannibha divyAbharaNA
garuDa turanga parottunga shara vibhanga phaNi shayanAnga
karuNApAnga kamalAsanga vara shrI venkaTagirishAdi ranga**

Names of the Lord.

Narsi Mehta

1 *Nāgara nandajīnā lāla*

Rāsa ramantā mārī nathaī khōvānī

Kānā! Jadī hōya tō āla, rāsa ramantā mārī nathaī khōvāī.

Nānī nānī nathaī nē mānhī jaēlā hīrā,

nathaī āpō nē mārā subhadrānā vīrā

Nānērī pahēru tō mārē nākē nā sōhāya,

mōērī pahēru tō mārā mukhapara jhōlā khāya

Vrindāvananī kunjagalīmām bōlē jhīnā mōra, rādhājīnī nathainō śāmaiyō chē cōra

Nathaī āpōnē prabhu nandanā kumāra, narasainyānā svāmī upara jā'u balihāra

O Nandji's son! I lost my nose ring while playing Raas Leela. O Kanha! Please give it to me if you find it. That nose ring has diamonds embedded on it. Please find my nose ring which is perfect, O brother of Shubhadra. A smaller one would not suit my nose and a bigger one will swing too much. The peacocks are saying something sweet in the Kunj, "Shree Krishna is the thief of Radhaji's nose ring." Narsi Mehta says, "O son of Nandji, please give it back" and he sacrifices his all on this sweet leela of his Lord.



2: Mārī hūndī svīkārō mahārāja rē śāmalā giradhārī,
mārī hūndī śāmalīyānē kāja rē śāmalā giradhārī!
Stambha thakī prabhu pragatiyā, valī dhariyā narsinha rūpa,
prahlādanē ugāriyō...vhālē māryō haranākansa bhūpa rē!
Gajanē vhālē ugāriyō valī sudāmānī bhāngī bhūkha,
sācī vēlānā mārā vhālamā...tamē bhaktōnē āpyā sukha rē!
Pāndavanī pratijñā pālī, valī draupadīnā pūryām cīra,
narsinha mahētānī hūndī svīkārajō...tamē subhadrābānā vīra rē!
Rahēvānē nathī jhūmpadum, valī jamavā nathī juvāra,
bētābētī valāviyā....Mēm tō valāvī ghara kērī nāra rē!
Garatha mārūm gōpīcandana, valī tulasī hēmanō hāra,
sācum nānum mārē śāmalō....Mārē mūdīmām jhānjhapakhājā rē!
Tīrathavāsī sau cāliyā, valī āvyā nagaranī bahāra,
vēśa līdhō vanikanō....Mārūm śāmalaśā śētha ēvum nāma rē!
Hūndī lāvō hāthamām, valī āpum pūrā dāma,
rūpiyā āpum rōkadā....Mārūm śāmalaśā śētha ēvum nāma rē!
Hūndī svīkārī vhālē śāmalē, valī arajē kīdhām kāma,
mahētājī pharī lakhajō.....Muja vānōtara sarakhām kāma rē!

O Shyam! Please accept my note of credit in the name of Shamaliya. Prabhu appeared from the pillar as Narsingh Bhagavan to save the life of Prahlad and killed Hiranyakashipu. My beloved saved Gajaraj and broke the appetite of Sudama. You have given bliss to your devotees. You protected Pandavas and Draupadi. All the pilgrims carrying the letter of exchange from Narsingh Mehta walk towards Dwarka. Krishna took the form of a businessman and asks for the letter of exchange from those pilgrims, and gives them cash. Narsi Mehta expresses that his letter of exchange was accepted by my Shyam. Krishna expresses his wish to Narsi Mehta, "Please write a letter of exchange again to me and give me some work!"

3. vaishnava jana to, tene kahiye je, peed paraayi jaane re,
para duhkhe upakāra kare to ye, mana abhimāna na āne re
sakala loka mā sahune vande, nindā na kare kenī re,
vāca kācha mana niścala rākhe, dhana dhana janani tenī re
sama-drishtī ne trishnā tyāgī, para-strī jene mātā re,
jihvā thakī asatya na bole, para-dhana nava jhāle hātha re
moha māyā vyāpe nahi jene, dridha-vairāgya jenā manamā re,
rāma-nāma śhu tālī re lāgī, sakala tīratha tenā tanamā re
vana-lobhī ne kapata-rahita chhe, kāma krodha nivāryā re,
bhane narasaiyo tenu darasana karatā, kula ekotera tāryā re

A Vaishnav understands the pain of others and does good to others, especially to those who are in misery, while at the same time does not let pride enter his mind.

A Vaishnav tolerates and praises the entire world, does not say bad things about anyone, and keeps his/her words, actions, and thoughts pure. Blessed is the mother of such a Vaishnav.

A Vaishnav sees everything equally, rejects greed and avarice, and considers the other's wife/daughter as his mother. His tongue may get tired, but he will never speak lies and will not even touch someone else's property.

A Vaishnav does not succumb to worldly attachments and his mind is rooted in detachment to the world. He is addicted to the elixir coming from chanting the Lord's name. All the holy places reside in the body of such a Vaishnav.

A Vaishnav is completely free from greed and deceit, and has renounced lust and anger. Through Him, Narsi ji says the entire family gets salvation.

*4. Unchi medi te mara santni re,
mei tau mahaali na jaani Ram, Ho.. Ram
Ammne te teda shid mokalya, maro pind che kacho Ram
Mongha mulni mari chundadi, mei tau mahaali na jaani Ram, Ho.. Ram
Addha pahraian addha paathrya, Addha upaar odhadyan Ram;
Chare chade chare jana, Doli dagmag jaye Ram; Ho... Ram
Naathi tarapo nathi tumbada, Hey naathi ugaryeno aaro Ram;
Narsi Mehta na Swami Shyamla, Prabhu par utaro Ram, Ho... Ram*

My God and Guru's position is so high like the peak of a mountain; I am not capable of attaining. I am unable to understand *Maya Shakti* itself, then what to say about God and Guru! This human birth is rare, and I have just begun to get a little understanding of it, but the time has already arrived to depart from this human body. Narsi Mehta, in the state of utmost humility, says that he is incapable and has no means to reach the ultimate destination. He calls out to Shyamsundar saying, "O Lord of Narsi Mehta! Now, you are my only hope and my only resort."



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