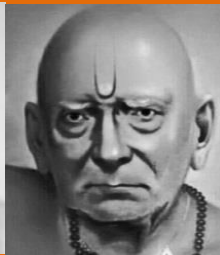
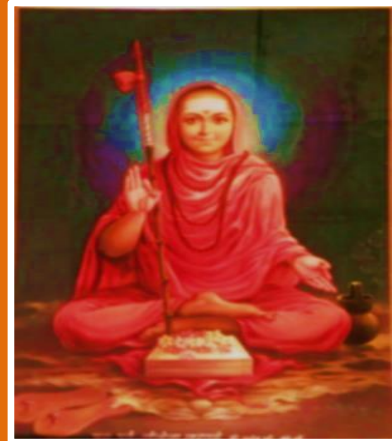
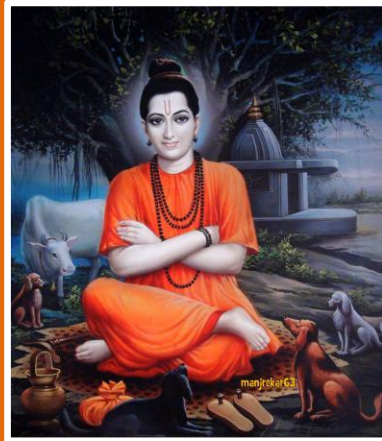


Sri Dattatreya Sampradaya



Nagesh D. Sonde

Sri Dattareya Sampradaya

By Nagesh D Sonde

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A few words in the beginning,

I faintly remember that as a child having been told that my grandparents not having a progeny had visited in a group of pilgrims either Ganagapur or Akkalkot, which I am not sure. During the visit my grandmother got separated from the group accidentally. When she was standing on fused and forlorn a Sanyasi came across and directed her to my Grandfather, who in the meantime was searching her with his companions.

I do not know whether this was a fact or fiction. But soon when they returned back home they decided to adopt a child who was born fortunately to his cousin's son. They named his Dattatreya after the divine son of Atri and Anasuya. Since then Sri Dattatreya had had a place of significance in our

family Pooja room. Soon copy of the famous painting by Raja Ravi Verma adorned the main entrance of our house hold.

When I was a child a person was staying in our home, which we used to refer as Gorakshak, who was sponsoring care of cows. He used to worship Sri Daatatreya and as a child I used to sit with him and do Puja as he used to do, to the merriment of the other family members.

My interest in the three-headed God decreased as I grew older and my first recollection was when as student I saw the picture in one of text book of the Trimurti in Elephanta caves. When I came to Mumbai for my higher education I remember having visited the Elephanta caves and seen the Trimurti personally. I marvelled at the massive icon but that did not make much impression on me. Two years after joining Collage I faced my first failure in my examination. That led someone to commend jocularly that I should take to reading religious Text.

My first acquaintance with scriptures was with the translation by Dr S. Radhakrishna of Bhagavad-Gita Gita, which impressed my young mind. When I was 26 years of age I had occasion to meet a saintly lady, who used to go in trance and come back to consciousness with gems, statues of Krishna and others clutched in hand. For some time thought of joining Sri Ramakrsihna Mission was coming in mind, but the saintly lady showed me the path on which I should lead my life.

I joined soon the service in a corporation, but my interest in scriptures did not wane, but got accelerated as I joined Asiatic Society Library in Mumbai where I found veritable treasure of world religions. By nature I was fond of reading and the treasure made me quench my hunger. In my life I had many ups and downs. I was not destined to be rich with wealth but was not to be poor having no food to eat or shelter to sleep.

When I was in deep in trouble, with no light to be seen the one thing that held me to true my Self was the scriptures which I was studying. As I studied, I started taking notes; as I took notes, I started recording my responses; as I recorded books came to be written. As I grew I collected Knowledge, as one would collect possessions and could respond writing books. My books more than fifty in number were not to make an author but to share my views and experiences with likeminded people. In the beginning I got the books printed and shared with others but later finding it unproductive I opened my own website [http\\Nagesh sonde.com](http://Nagesh_sonde.com) and uploaded my books. This was useful because many even from foreign countries did download the books freely.

I came in contact with Sakalmata Sampradaya of Sri Manik Prabhu Maharaj, when I met Shri Siddharaj Manik Prabhu, who was Adhikari of Sakalmata

Sampradaya at Maniknagar. My interest in Sri Dattatreya Sampradaya took new roots. At the instance of Shri Siddharaj Manik Prabhu I wrote a book on Sri Manik Prabhu Maharaj and Sakalmata Sampradaya which was published by the Samsthan. Later after many years a book on Sri Devi Vyankamma was written and submitted. The present book Sri Dattatreya and the Sampradaya is in furtherance and perhaps could be my last book, since I am now reaching 89th year of age.t

I hope that the grace of the divine powers and the blessings of the saints will make my knowledge gained transformed as Wisdom to be cherished in this as well as in all lives which I as the individual Self was blessed in this life.

॥ हरिः ॐ तत् सत् ॥

अवतरण

Rigveda says that in the beginning, तदानीम् - Then if beginning is something to be spoken there was neither non-existence nor Existence, but तमस्, the dark, obscure state as incomprehension enveloped by incomprehension, तद एकम्, That One was singularly alone, self-luminous as अनाहत ॐ, the soundless Sound, formless - निराकार, being circular as Time, कालचक्र, with neither beginning nor end, with neither boundaries nor circumference, as cipher शून्य, with शक्ती as the energy within breathing as self-impulse, threere there was no other. Isha Upanishad speaks that the Supreme Existential तद एकम्, That One is Complete and the effulgent Creation is also Complete, when the Complete became effulgent from the Complete, the Complete remained Complete - "पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमेवाशिष्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाशिष्यते ।". Brihad Aranyaka Upanishad says that तद एकम्, the Supreme Existential singularly alone and undifferentiated abides differentiated as नाम, the subtle divine essence and रूप, the gross form with divine essence posited therein or as two birds on the same tree, where one sits enjoying the fruits of the tree, the other the Supreme Existential sits without eating - "द्वा सुपर्णासयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकषशीति ॥". The divine essence posited within every gross form, thought independent yet when becomes resurgent as शक्ती, energy as proactive or reactive, as positive and negative काम, desire as said, "शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभावितुम् । न चेद् एवं देवो न खलु कुशलः स्पन्दितुं अपि ॥".

Rigveda says that the Supreme Existential became manifest having multi-dimensional expanse, vision and movement in all directions surpassing by ten measures - “सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतोवृत्वात्यतिष्ठद्दशाङ्गुलम् ॥”, having been पुरुष as a bird which abides in the city as indweller pervading all there being nothing that is not pervaded nor enveloped,- “पुरः स पक्षी भूत्वा पुरः पुरुषः अविशदिति । स वा अयं पुरुषः सर्वासु पुर्षु पुरिशयो नैनेन किंचनानावृतं नैनेन किंचनासंवृतम् ॥” created in many forms and shapes like his own अहं + कार = अहंकार, “रूपो रूपो प्रतिरूपो बभूव प्रतिचक्षणाय” or as सृष्टी, the Creation and constituents in creation “एको वशी सर्वभूतान्तरात्मा एके रूपं बहुधा यः करोति ।” as प्रकृति - प्रकरोति ति प्रकृति - प्रति कृति, the Creation and the constituents in creation सृष्टी. सत्य, the Supreme Existential, is not far but always near

Even as one on temporal journey to the seashore sees only the waves tossing on the face of the Sea and not the Sea, even so one on spiritual journey sees only the constituents in creation in variety of forms and shapes and not the Supreme Existential nor the divine essence posited within as the self, “अकृत्सन्नो हि सः”, becoming revealed by the actions performed by the constituents in creation when breathing as प्राण, the Prime Breath, when speaking as वाक्, when seeing as चक्षुः, when listening as श्रोत्र, when thing as मनः - “प्राणन्नेव प्राणो नाम भवति । वदन्वाक्पश्यन्श्रोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनयोव ॥”,

The three divine attributes of Supreme Existential - रजस्, सत्व and तमस् is presented with anthropomorphic forms as ब्रह्म, विष्णु and शिव, the three divine attributes रजस्, रजस् as ब्रह्म from the root बृ

- बृहति to grow, gush forth spontaneously bubbling over, ceaseless growth, बृहत्वम् as Shankara explains or भ्रान्तो हि अस्मिन् गुण and as Madhva suggests as one in whom all the attributes abide in fullness was the effulgence, Bhuh, earth as the physical pure creative energy, प्रजापति father figure, manifests, creates or provides रूप, the diverse gross physical constituted world in various form and shapes, colours and hues, as galaxies, planets and the stars, gross and the subtle animate and inanimate constituents seen with organs of senses.

सत्त्व as विष्णु from the root वि as विशति इति विश्वं ब्रह्म”, “यस्माद् विश्वं इदं सर्वं तस्या महात्मनः तस्माद् एवं उच्यते विष्णुः विशध्वो प्रवेशनात् ।”. Shankar explains as “चराचकेषु भूतेषु वेशनाद्विष्णुरुच्यते: and Madhva as “प्रादुर्भावो हरेः सर्वाः नैव प्राकृतदेहीनः निर्दोषगुणसंपूर्णाः दर्शयत्यन्यथैव ॥”, as Bhuva, Space, the pure expansive energy, as पुरुष pervading and enveloping all the constituted creation there being nothing that is not pervaded nor enveloped, as the energising divinity sheds light and make the objects visible to the gross eyes. nurtures, evolves the divine essence, the self within to fulfil the purpose and intent posted within the gross forms and to be wise wisdom to fulfil the purpose of constituted creation,

तमस्, as शिव from the root शि which means "in whom all things lie, pervasiveness" and व which means "embodiment of grace", शिव is “that which is not”, the Black hole, the oblivion, that which came from nothing going back to nothing, taking back to the womb from which everything came as Creation, destroying

obscurity, ignorance, illusion formatted by माया, not that the Creation does not exist, but it is not as perceived, accessed with organs of senses and अहंकार, the sense of ego, taking back from the gross physical to the subtle spiritual state of enlightened wisdom, absolute silence where there is neither non-existence nor Existence.

The constituents in Creation are described as progeny of ब्रह्म प्रजापति, देवास, the enlightened forces of clarity and Wisdom were few and असुरास, the unenlightened forces of obscurity and ignorance were many, being in constant conflict between the two to overpower each other - “द्वया ह प्राजापत्या देवासुराश्च । तत्: कनीयसा देवा ज्यायसा असुरास्या एषु स्पर्धन्त ...॥”. Sri Shankaracharya explaining that देवास were enlightened being wise in Wisdom of the scriptures and cpnscious of the assignments and असुरास were unenlightened performing actions guided by utility and under the influence of senses - “शास्त्रजनितज्ञानकर्मभाविता द्योतनाद्देवा भवन्ति । त एव स्वाभाविक प्रत्यक्षानुमानजनितदृष्टप्रयोजनकर्मज्ञानभाविता असुराः ॥”.

Rigveda says that the seers were enlightened experiencing the golden coloured Supreme Being, the Purusha, the source of the effulgence, totally, in entirety and comprehensively, shaking both the merits and demerits, and being freed from all imperfections attains likeness with Supreme Being - "यदा पश्यः पश्यति रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनीम् । यदा विद्वान्पुण्यपापे विधूय निरंजनः परमं साम्यमुपैति ॥". and another seer exclaiming that he has known that great Being, as the singular golden coloured beyond darkness, I have known him, the undeceiving, ancient, infinite,

dwelling and pervading all, whom the wise ones speak as the one who terminates rebirth - "वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसस्तु पारे ॥ . . . वेदाहमं एतं अजरं पुराणं सर्वात्मानं सर्वगतं विभूतवत् । जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो अभिवादन्ति नित्यम् ॥",

Katha Upanishad says that the Supreme Existential is not to be sought externally through senses, directed on external gross objects of desire, therefore, it is of no use standing on the seashore and see the waves and not the sea, or see the variety of forms and shapes and not the experience the bliss of Supreme Existential nor the divine essence posited within as the self keeping the Mind and the senses restrained and even keeping the intellect still. Chhandogya Upanishad says, "अथ यदिदस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोस्मिन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्यत्वं तद्वाव विजिज्ञासितव्यम् ॥" - the city of Brahman is an abode a small lotus flower, within it is a small space; what is within that should be sought, for that assuredly is what one should desire to know and understand.

Brihad Aranyaka Upanishad points out that Brahman was all that existed in beginning and knew itself as Brahman, therefore all this creation became and is Brahman - "ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत् । अहं ब्रह्मस्मीति ।".and whichever enlightened divinity became awakened to this they indeed became awakened to that. It is the same in the case of Seers, the same in the case of men. Being enlightened to this, the seer Vamadeva said, Even the enlightened divinities cannot prevent this - "तस्मात्सर्वमभव तद्यो यो देवानां प्रत्यबुद्ध्यत स एव तद्भवत्तथर्षीणां तथा मनुष्याणां तद्वैत्पश्यन्नृषिवामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्च ना भूत्वा ईशते ॥".

Sri Shanakarcharya clarifies that there is no difference as regards giants like Vamadeva and with present day human beings, those enlightened to Brahman have not the capacity becoming Brahman - “न हि महावीर्येषु वामदेवादिषु वार्तमानिकेषु पुरुषेषु तु ब्रह्मविद्याफले अनैतान्तिकता शंक्यत इत्यतआह - तस्यह ब्रह्मविज्ञातुर्यथोक्तेन विधिवत् देवा महावीर्याश्च नापि अभूत्यै अभवनाय ब्रह्मसर्वभावस्य ।”.

सत्य, the word derived from the root अस् to be to exist, the Supreme Existential Energy being alone the eternal, immutable, subtle, stable, unmoving having neither any form nor any shape, neither any beginning, nor any end, pervading and enveloping everything in constituted creation is deep as the ocean and vast as Space, may remain concealed with clouds or by dust but does not become impure and once the clouds cease to hide and the rains wash away the dust, like the space comes to be revealed with clarity and purity.

The constituted creation from five gross elements in Nature and subtle elements like mind, intellect and अहंकार, individuality in likeness of अहं, the Supreme Existential - “भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥” is not eternal, mutable, having form and shape, with beginning and end, is born and dies, जगत्याम् जगत्” moves, grows, expands, evolves on its own momentum step by step, stage by stage, the human beings alone further endowed with विवेक, the sense of discrimination.

Many of the souls in subtle forms, though are देहमुक्त, delivered from the gross body and attained निर्वाण, take gross form again

out of compassion for the constituents in creation to alleviate the miseries and sufferings in of संसार, primordial world by destroying dark, obscure ignorance and instil luminous clarity and wisdom of the true identity of the divine essence within them as Krishna put it, “यज्ञार्थार्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसंगःसमांतर ॥” till the time they decide completely delivered as जीवनमुक्त, experiencing similarity with the Supreme Existential Energy eternally with no end at all. And even as the luminous Sun and Moon that nourish the constituents in creation, the big or small planets that guide circling around the universe, the big or small stars shine in the sky giving directions, the big or small rocks with potential energy concealed within whirl around in space in complete silence do not possess same or similar energy.

Therefore It is significant that ब्रह्म, विष्णु and शिव as the divine anthropomorphic forms represent the self-luminous, self-established, self-certified primary divine attributes as pure रजस्, सत्व and तमस् and as light of the lights within the highest golden sheath without stain or parts, "हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम्।तच्छुभ्रं ज्योतीषां ज्योतिस्तद्यात्मविदो विदुः ॥" the distinction between them and the Supreme Existential Energy is clarified as expressed in the popular verse - “गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः । गुरुः साक्षात्परब्रह्म तस्मै श्रीगुरवे नमः॥”, Similarly it is significant that while traditionally accepted the first four descents of विष्णु suggest symbolic representation of the stages of evolution of life all the subsequent

six descents described gradual evolution of human psychological and spiritual development each and every descent shows as one born as human being and discharging their enlightened wisdom through their thoughts, speech and action and ceasing to be in the gross form in which they were born remaining only in their subtle form.

Those who experienced the Supreme Existential Energy like seer Vamadeva saying, "I was Manu and the Sun too" are those who are awakened ones like Vamadeva and Krishna are referred as चिरंजीवी, ones who in subtle form live eternal life, whose eminence and contribution is remembered, revered and cherished in scriptures - "अश्वत्थामा बलिद्र्यासो हनूमान विभीषणः। कृपः परशुरामश्च सप्तएतै चिरजीविनः॥ सप्तैतान् संस्मरेन्नित्यं मार्कण्डेयमथाष्टमम्। जीवेद्वर्षतं सोपि सर्वव्याधिविवर्जित॥".

They are the ones who have experienced Brahman, the Imperishable Supreme Existential - "येनाक्षरं पुरुष वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ।". They see whatever that exists in creation is enveloped by the Supreme Existential Energy - "ईशावास्यमिदं सर्वं यत्किंच जगत्याम् जगत्", therefore sees sees all constituents in creation as his own self and his self in all the constituents and feel no revulsion and when one who knows all constituents are his own self then what delusion, what sorrow could there be who sees oneness - "यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं ततो न विजिगृप्सते ॥ यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः । तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥".

Some enlightened souls like Krishna say, “अहमात्मा गुडाकेश सर्वभूताशयास्थितः। अहमादिश्च मेध्यं च भूतानामन्तं एवं च ॥” who communicated to Surya the Yoga, the perennial principles of righteousness “इमं विवस्वते योगं प्रोक्तवानहमव्ययम्” ॥” and he knows all the lives which as subtle soul lived earlier and which Arjuna does not know - “बहूनि मे व्यतितानि जन्मानि त्वं चार्जुन । तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥” pervading and enveloping the universe among the luminous ones as विष्णु, as Rudra, Shiva or Shankar as one who liberates from तमस् dark obscure ignorance, as Bhrigu, Narada, Kapila among the Seers, as Prahlad among the unenlightened, as Vyasa and many more with no end and in fact everyone and everything in creation which is but a fraction of his comprehensive and all-inclusive divine resplendence, therefore revered as पुरुषोत्तम, the Supreme among all persons - “आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् । . . रुद्राणां शंकरास्मि . . वृष्णीनां वासुदेवोऽस्मि . . यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोशसंभवम् ॥ अथ वा बहूनैतेन किं ज्ञानेन तवार्जुन । विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितोवजगत् ॥”, which even Vyasa eulogised in Bhagavat Purana that there are many who are enlightened as divinities, seers, kings and human beings “अवतारा असंख्यया हरेः सत्वनिधेद्विजाः । यथाविदासिनः कुल्याः सरसः स्युः सहस्रः ॥ ऋषयोः मनवो देवा मनुपुत्रा महौजसः । and among them only Krishna alone is wholly, completely and comprehensive; the enlightened divine person, “कलाः सर्वे हरेरेव सप्रजापतयास्तथा ॥”..

Many enlightened persons like Bhargava Parashurama and Dattatreya are said to be living in Sahya mountains, the latter being an enlightened divine teacher appearing and guiding many like Chakradhara, Gorakhnath, Janardana Swami, Ekanatha,

Swami Samartha Ramadas and even taking human form as accepted in Guru Dattatreya Paramapara, Vyasa dwelling in Badarikashram approving भाष्य, commentaries on Brhamasutra and Upanishad written by Sri Madhvacharya, Dashrathi Ramachandra and Hanuman appearing to Tulasidas in Chitrakuta, Ragavendra Swami, spoken as the descent of Prahlad appearing to Thomas Munroe, Mahaavatara Babaji appearing to Kabir, Lahiri Mahashaya, Paramahansa Yoganand, and Yukteshvara.

The appearance of Subtle souls is nor restricted to Hindu religious philosophy but is also seen in Christian religious philosophy. St. Mathew says that the Jewish priests were afraid rgar as Jesus gad saud earlier he woud rise again from dead three days thereafter, therefore they made the sepulture sure, sealing the stone and seyyomg a watch. But Jesus rose in his subtle body from the dead gross body and met Mary Magdalene and other disciples in Galilee. St. Luke says, Jesus seeing the disciples doubt said, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath no flesh and bones, as see me have". When Saul of Taurus was on his way to Damascus persecuting early disciples of Jesus, Jesus appeared amidst great light and fell down on earth, and heard a sound saying unto him Saul, Saul why persecutest thou me? When asked, Who art thou Lord, the Lord said, I am Jesus whom you persecutes.

In 1205, Mesus appeared to Franscis of Assissi and told him: "*Francis, Francis, go and repair My house which, as you can see, is falling into ruins*" Which led him to renounce his family and embrace poverty and form the Franciscan order. Saint

Catherine of Siena in 1366, 19 years old had vision of Jesus and Saint Teresa of Avila in 1559, and two years thereafter she became a key figure in the Catholic Church. In early 17th century, Maria de experienced the Blessed Mary, which he wrote in her book a Mystical City of God, From 1673 to 1675, Saint Marguerite Marie Alacoque reported that Jesus permitted her to rest her head upon his heart, and then disclosed to her the wonders of his love. In 1843 Sister Marie of St Peter, a Carmelite nun reported conversations with Jesus and the Virgin Mary. In early 19th century Marie Bernarde Soubirous, had vision of Mother Mary wearing a white veil, blue girdle, with yellow rose in each feet identifying herself as “I an Immaculate Conception” and that “a chapel should be built and a procession formed” and and in early 20th century three children Lucia dis Santos, Fransisco and Jacinta Marto claimed to have been visited six times by Virgin Mary popularly known as Our Lady of Fatima.

If अवतरण is not the descent of the Supreme Existential Energy nor is it necessary to descend establishing in gross forms of the constituents in creation, then why do human beings, who alone are referred as Beings since they respond not impulsively but consciously provided with intellect and sense of discrimination, not understand the true meaning of अवतरण and to ascend to their true identity as the divine essence posited in their gross forms? Perhaps It is because under influence of gross senses, drawing curtain of dark, obscure ignorance across their eyes, they

ordinarily assume one's individuality with the gross form of the body, perform actions, desiring progeny, possessions power and prestige which are temporary and ephemeral, suffering pain when losing them, lives life like an ass which one rides not knowing where one is going, being led by the ass taking turn once to the right once to the left, but not where one desires to go, as the popular limerick says, "Solomon Grundy, who was born on a Monday, Christened on Tuesday, married on Wednesday, took ill on Thursday, grew worse on Friday, died on Saturday, buried on Sunday and That was the end" deprived physicality and spirituality that which is concerned with the spirit the divine essence within.

Belief based on the unknown, creates fear in mind, faith based on enlightened wisdom has no fear. Human being when identifies oneself with gross body he creates fear in mind of being mortal, believes in the Supreme God whom he has not seen, understands अवतरण, as descent of the Supreme Existential Energy to appear and deliver him from sufferings in संसार, the primordial world. Human being when identifies one's self with the divine essence within, and तृष्णा craving as the reason for the self to be born again in संसार, the primordial world to fulfil the unfulfilled craving, even as the body decays, degenerated and become destroyed referred as death, fearing none, considers himself immortal, understands अवतरण, as ascent of the self, the divine essence within being receptive with luminous clarity of wisdom to be one completely, wholly and in entirety with the Supreme Existential Energy.

Such one uninfluenced by senses, तृष्णा the craving, having no desires, being freed of desires, whose desires are satisfied, whose desire is the divine essence, self within his breaths do not leave, being effulgent as Brahman goes to Brahman - “तदेव सक्तः सह कर्मणैति लिंगं मनो यत्र निषमक्तस्य । प्राप्यान्तं कर्मणस्तस्य यत्किंचेहकरोच्ययम् । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामयन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥” or as when desires that dwell in the heart are renounced, cast away then the divine essence, the self becomes immortal, attains effulgence (Brahman) here (in this body), just as the slough of a snake lies on a ant-hill dead, cast off, even so lies this body. But this (the divine essence, the self within) without रूप, without the body form, immortal shines by its own light, as effulgence (Brahman) - “यदा सर्वे प्रमुच्यन्ते काना येऽस्य हृदे श्रोताः। अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति । तद्यथाऽहिर्निर्लबयनी वाल्मिके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ॥” free, unencumbered by memories till it becomes established in a new gross form, known as birth having the potential, even as seed has potentiality of becoming the tree as a Witness, which state is referred as निर्वाण - separation of the subtle body from the gross body.

The primary goal of the constituents in creation in vedic wisdom is मोक्ष, deliverance from the differentiated, distinct, fractured, obscure ignorance and to be enlightened clarity and wisdom of सत्य, the un-differentiated Supreme Existential Energy and become one with the vast, expansive, comprehensive and all-inclusive source, and not experience ब्रह्म, विष्णु, शिव or other divine personalities or prophets of any religion in their anthropomorphic forms.

Upanishad says, the Path to perfection is sharp as the edge of a razor, hard to cross and difficult to tread - “क्षूरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् ..।” and narrow is the ancient Path they stretches far ... by it the wise ones in Brahman go the immortal world after the death of the body, being delivered from this mortal world. On the Path there are colours white, blue, yellow, green and red, it was found by wise one and on that Path go the knowers of Brahman, the performer of meritorious actions and enlightened ones - “अणुः पन्था विततः पुराणो . . तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गे लोकमित ऊर्ध्वं विमुक्त्वा ॥ तस्मिन्छुक्लमुत नीलमाहुः पिंगलं हरितं लोहितं च । एष पन्था ब्रह्मणा हयानुवितस्तेनेति ब्रह्मवित्पुण्यकृत्यैजसश्च ॥”.

The legs are not made for only walking but to walk with steady, well disciplined, purposeful steps, climb step by step, stage by stage for journey is never straight but cyclical or with ups and downs, turns and bends, falling and rising, rarely enjoying but eagerly to reach the goal some time or the other, after some lives or after many lives, energising the divine essence within like the flaming fire to be resurgent upwards, rise above the illusory, dark, obscure world formatted by Maya, the power of illusion, finally to become one with the destination, the source from where journey had started enlightened of one's true identity in the likeness of and merge with the Supreme Existential as Vamadeva or by Krishna did as the indestructible, unshaken and the essence of life.

Krishna says that instead of being lured by the signs symbols and falling prey to the sweet words of those who promote performance of elaborate sacrifices for gaining heavenly rewards - “यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदावादरताः पार्थ नान्यदस्तीति वादनिवारणः ॥ कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥” one should “उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मबलहयात्मनो हयात्मनो बन्धुरात्मैव रिपुरात्मनः॥”, listening to the words Of the enlightened ones, not accepting them blindly, reflect on them, let the words sink down in the heart, to clarity and wisdom dispelling the obscure ignorance nurtured over years and lives, important thing being not what actions are performed but the purpose for which the actions are performed, not for the approval and approbation of the external world but for the satisfaction of the divine essence, the self within. Then the performer of action can say that the gross form of the body is not the performer, but the divine essence, the self within is the performer. Then performing actions there will be assuredly change, but the change would be internal not external, the divine essence, the self within remains only as Witness, साक्षी.

The awakened person knowing the divine essence, the self within, using the means to Wisdom without depending on words, because that would be mere weariness of Speech - “तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानुध्यायाद्बहून्छब्दान्वाचो विग्लापनं हि तदिति ॥” endeavours to know the means of one’s deliverance and if one does not, then there would be great destruction and go to

sorosis, while those who know would be immortal - “इहैव सन्थोथ विद्मस्तद्वयं न चेदवेदिर्महती विनष्टिः । ते तद्विदुरमृतास्ते भवन्त्यथरे दुःखमेवापिबन्ति ॥”.

संन्यासी is not the one who gives the objects of desire, the word संन्यास made of सं and न्यास, where सं means comprehensive न्यास means renunciation striking a balance between attachment of and detachment to objects of desire, performing actions according attributes and inclination, as one rises from physical plane to the spiritual plane step by step, stage by stage, the material objects of desire will begin appear smaller and smaller, insignificant and unimportant and complete disappearing to the view. Then one is in समाधी, the state of equanimity of intelligence, where Mind and the senses become spontaneously restrained from performing their natural actions and eve the intellect is at still. the state in which one remains as साक्षी, the Witness, eating when hungry, resting when feeling sleepy.

What is miracle for the common masses, is enlightened vision for the wise ones. A miracle is natural attribute of the enlightened ones as fragrance is natural attribute of the flowers. Therefore, while generally the common masses impressed by the parables recorded in scriptures and by demonstrated miracles seek from Seers and sages, prophets and saints relief from pain and suffering in संसार, the primordial life, the seekers of the Supreme Existential without doubting or rejecting the parables or the miracles transcend them to be be wise in wisdom of the

mysteries contained and suggested by the Seers and sages,
prophets and saints.

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Atri

The word अत्रि is derived from अत् - One who eats; “अरक्षितारमत्तारं नृपं विद्यादधोगतिम् |”, or “आत् to pass through or to cross over; to overcome., to enlarge, increase - “उक्षन्ते अश्वान् तरुषन्त आ रजः” Generally, अत्रि is considered as one of the मानसपुत्रs - mind born sons of ब्रह्मप्रजापति, from his eye, अक्ष्णोऽत्रिः' the others being Marichi, Angiras, Pulaha, Kratu and Pulatsya. Another legend says that Atri is one of the four primary disciples of Lord Vikaanasa who appeared from the nail of Brahma to propagate the procedure for adoration of the resplendent Lord,

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Satapatha Braahmana associates to the seven stars in the seven constellations. Brhaddevata recounts that when goddess Vac appeared to प्रजापति from her sight Angiras, from the burning coals, Bhrgu and from the flames अत्रि was born. Nirukta offers the etymology of अत्रि derived from the verbal root ad, to eat, to devour. The word अत्रि frequently used to describe an attribute of Agni, meaning "devourer." अत्रि is viewed as a manifestation of Agni, personification of the sacrificial fire who carries the offerings to the deities of the celestial realms. Rsi brings about in his performance of asceticism and tapas are the production of heat in the body. The "fire" of his tapas is such that he is thought to be transmuted into fire (Agni) itself, burning the worlds and illuminating them with his body. Consequently, one of the powers acquired by the Rsis was to bring light to the world. In this connection, अत्रि, made of अ + त्रि, not bound by but transcends the

three attributes सत्व, रजस्, तमस्. symbolises enlightened Wisdom, from austerity and penance, pure conduct and magnanimity towards all, अत्रि is connected with the Asvins, his chief protectors, who delivered Atri from darkness and said to have helped him when Indta heard his prayer helping him by opening the cowshed for him and the Angirases.

अत्रि is said to have discovered and measured the Solar eclipse when the demon स्वर्भानु of eclipses struck the Sun with darkness and Indra destroyed him. अत्रि then replaced the Sun in the sky - यत तवा सूर्य स्वर्भानुस तमसाविध्यद आसुरः | अक्षेत्रविद यथा मुग्धो भुवनान्य अदीधयुः || स्वर्भानोर अध यद इन्द्र माया अवो दिवो वर्तमाना अवाहन | गूळ्हं सूर्य तमसापव्रतेन तुरीयेण बरहमणाविन्दद अत्रिः ||". This discovery of this solar eclipse is also explained in Brihad Devata of Shaunak and Tandya and Shatpath Brahamanas. Shaunak explains how Atri dispelled darkness that made Sun invisible (सूर्यस्य अपहृत्य) and Tandya brahamaa gives details of the eclipse where the variations coming in Sun rays towards the end of eclipse are given mentioning the colours as Black (कृष्णा), silver(रजत), ferrous (लोहिती), white (शुक्ल), which is precise description of the Solar eclipse for which अत्रि is honoured - "स्वर्भानुर्वा आसुरादित्यं तमसाऽऽविध्यत् । तं देवान व्यजानन् । ते अत्रि-मुपधावन् । तस्य अत्रिर्भासेन तमोऽपाहन्यत् । प्रथम-मपाहन् सा कृष्णा-विरभवत् । द्वितीयं सा रजता, यत् तृतीयं सा लोहिती यथा वर्ण-मभ्य तृणत् सा शुक्लासीत् ।".

The Sun can shed light during day. What about the night? We know that in the night, the moon shines on earth. It is said that practising austere penance, Atri performed a great penance for three thousand divine years. So we have heard. His semen at-

taining the state of Soma juice rose up. Water exuded from his eyes in ten directions and illuminated the ten quarters - "अथ नयनसमुत्थंज्योतिरत्रेरिव द्यौः ।" who then spread his light from the sky, as consequence is called अत्रिज, अत्रिजात, अत्रिदृग्ज, अत्रिनेत्रप्रसूत, अत्रिप्रभव and अत्रेरिवेन्दुः.

Thus, the credit for making the Sun and the moon to shine goes to Sage अत्रि. Therefore, अत्रि is venerated as a great seer, yogi, well wisher of the world, "अत्रये तु नमस्तुभ्यं सर्वभूत हितैषिणे। तपोरूपाय सत्याय योगिनां हितकारिणे।" - Salutations to Sage अत्रि who desires the welfare of all beings, who is the embodiment of penance, who is verily the truth (the Brahman) and who is the cause of the well-being of all the Yogīs! Since time immemorial, there have been great souls who have revealed to the world the eternal transcendental wisdom and enlightened us through various means. They are the immortal beings with divine wisdom, which appeared in the past and live up to the present age through the priceless knowledge that they have imparted to the beings in the world.

For the great deeds done, Atri was given दत्त, blessed with a son known as Dattatreya. Another legend says, that अत्रि and Anasuya his wife were instructed by divine voice to perform penance and as result ब्रह्म, विष्णु and शिव appeared before them and being pleased blessed and ब्रह्म was born to her as सोम, the moon, विष्णु as दत्त and शिव as दुर्वासा - "सोमोऽभूद् ब्रह्मणोऽशेन दत्तो विष्णोस्तु योगवित्। दुर्वासाः शंकरस्यांशो ॥".सोम, the moon ascended to heaven, दुर्वासा practicing the vow of "madness" (unmatta) left to

wander around the world. Dattatreya, as the benefactor of the docile, protector of the noble ones from destruction by the evil ones, as Yogi without attachments, immersed in one self in a lake for innumerable years.

Another legend is that अत्रि and Anasuya sought to obtain a son through tapas and ब्रह्म विष्णु and शिव pleased with their asceticism, agreed to become their sons. They tested Anasuya's chastity in Atri's absence, requesting that she serve them food while naked, Anasuya sprinkled some water over her guests, transforming them into three babies. Then, she willingly took off her clothes and started breast feeding them. Thus through the power of her perfect purity she succeeded in complying with the gods. Sarasvati, Lakshmi, and Parvati came to Atri's hermitage requesting that the Rsi's wife restore their husbands to their original forms. The chaste wife of Atri consented, and the gods invited the divine couple to ask for a boon. Atri and Anasuya expressed the desire that the three divine energies be born to them as their children, and thus it was that ब्रह्म was born to her as सोम, the moon, विष्णु as दत्त and शिव as दुर्वासा were born.

Atri is a great seer of many hymns, composed especially in praise of Agni, Indra, the Asvins, and the Visvadevas the fifth Mandala of Rigveda belonging to him and his family and disciples, significant for their melodic structure as well as for featuring spiritual ideas in the form of riddles including syntactic, morphological and verb play utilizing the flexibility of the Sanskrit language. They are also known for their elegant presentation of natural phenomenon through metaphors, such as poetically presenting dawn as cheerful woman.

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Sri Dattatreya

दत्तात्रेय is a paradigmatic **सन्यासी**, son of Seer अत्रि described as अ + त्रि, not the three सात्विक, luminous, राजसिक, resurgent and तामसिक obscuring attributes, therefore, one who has transcended them. **When** अत्रि performed intense austerities **divinities were pleased by his devotion and prayers and** दत्तात्रेय was born as दत्त, as one divinely ordained, as the one who is singularly fusion of the three attributes सात्विक, राजसिक and तामसिक represented by ब्रह्म, विष्णु and शिव or as अत्रेय, the son of Seer अत्रि.

Dattatreya is described as an exceptional sage with extraordinary insight and knowledge, respected and adored as आदिगुरु. He is mentioned in Mahabharata, Ramayana, Bhikshuka Upanishad, Yajnavalkya Upanishad, Jabala Upanishad and many other scriptures, which are chronologically significant having been completed before the 3rd century BC. Shandilya Upanishad particularly declares Dattatreya as “The Supreme Brahman performed penance which was of the nature of विज्ञान Wisdom, desiring to become many, assumed the form of ॐ **became the three** अ, उ and म, the three mystical stages भुः भुवः स्वः the three metred गायत्री ; the three वेदs ऋग्वेद सामवेद and यजुर्वेद ; the three principal divinities ब्रह्म, विष्णु and शिव, the three classes ब्राह्मण क्षत्रीय and वैश्य and the three fires ग्राहपत्य अश्वालनीय दक्षिण” In later days claimed as avatar of विष्णु alone or of शिव alone. Dattatreya Upanisad offering adoration to विष्णु ends offering to शिव n the end. In the post Vedic era Dattareya does not seen

to be worshipped in temples as was the case of the अवतारs of विष्णु or शिव.

Sri Dattatreya's iconography took shape as later depicted in 15th-century [Badami](#) temple in Karnataka showing him as a human being born to Atri, the great Seer and Anauya, as singular divinity having three heads corresponding to ब्रह्म, विष्णु and शिव, six hands, forehead smeared with भस्म - ashes representing वैराग्य - dispassion and purity, the lowest two hands carrying जपमाला, rosary to remember the sacred name of the Lord and meditation, कमण्डलु, the begging bowl to teach one accept things without desiring or expecting, त्रिशूल, the Trident as transcending the three attributes, शंख, the Conch as ॐ, the soundless Sound, सुदर्शन चक्र the wheel indicates transcending the cycles of the past, present and future, Cow, representing the Mother Earth, कामधेनु, the wish fulfilling cow, the four dogs the four Vedas as repositories of Wisdom or as in Ajmer standing, with one head and four hands carrying a Trishula of Shiva, a Chakra of Vishnu, a Kamandalu of Brahma, and a rosary the swan of Brahma, the Garuda of Vishnu and the Nandi of Shiva carved on the pedestal as in [Mahur](#) and [Pandharpur](#).

Dattatreya was one who lived as child of the Nature with pure consciousness, wandering around wearing next to nothing, as दिगंबर, with 'sky as garment', portrayed as सन्यासी, an ascetic renouncing attachment to the attributes and clearly basing on पृथ्वी as the foundation, अग्नि as the resurgent energy, वायु as the motivating energy, आकाश as the mental energy in search of the Absolute moving over all the places spontaneously and

suddenly, keeps his conduct concealed and mysterious, his attire signifies his constant movement from one holy place to another without being attached even to one place, bathing in the Ganga river in the morning and then moving to Mahalakshmi temple in Maharashtra to beg for alms and taking different forms, appearing as sitting in embrace with a lovely female, eating hog's flesh, drinking wine, acting as if he is a madman though he is sane, like Svetaketu, Rbhu, Nidagha Vrsabha, Durvasas, Samvartaka and Raivataka coming to help his devotees unexpectedly to fulfil their temporal desires or moksha or liberation from travails in temporal world, severing the bonds of worldly existence, His constant movement relates him being worshiped as his footprint or पादुका, sandals becoming the main focal point of worship symbolic of non-attachment to material objects, the footprints preserved on a peak at Girnar. Tripura-rahasya refers to the disciple Parasurama finding Dattatreya meditating on Gandhamadana mountain.

According to Markandeya Purana when was a child of five years, to free himself of all attachments, Dattatreya concealed himself in a lake where he stayed for many years. When old sages realized his greatness and insisted to show them the path of Yoga, Dattatreya emerged from the water naked, bringing through ब्रह्मरन्ध्र, the center of the skull the form of a beautiful woman whom he declared her as his [shakti](#), making love, drink liquor and enjoyed singing and music in the state of Samadhi. The

sages accepted Dattatraya as he presented himself, some called the woman as मधुमति, others called her 'Nadee' because looking at her dance which resembled the dancing movements of a flooded river, some others went away. When Dattatreya came out of Samadhi, she appeared as an ascetic named as अनघा, sinless, because of her their sins disappeared.

Dattatreya is spoken as a teacher of moral and ethical norms, interested neither in dogmas, rites, rituals, earliest reference found in Mahabharata and Ramayana, revered as the Adi-Guru by his disciples like King Aayu, King Yadu, Parashurama, Alarka and Saankruti. Prahlada saw him on the banks of the Kaveri lying on the ground, with body covered by dust and dirt, watching a python eating an animal and asked how can he have a corpulent body without material comforts Dattatreya answers to observe how bee and the python as his best teachers and that he expects nothing to come by, accepts everything that comes by, takes bath, body anointed with fragrance, wears fabric woven or deer skin, with garlands and ornaments, sleeps on bed in mansion or on bare ground, on grass, on heap of leaves, on slab of stone, or in ashes, rides in chariot, on elephant, on horse or wander stark-naked like an evil spirit, enjoying what is ordained, being satisfied with equanimity of intellect, detachment of mind, from objects of desire, ceasing all activities, neither reviling nor praising people, praying for welfare and blessing them as lessons in renunciation and contentment ensure freedom from

संसार.

Srimad Bhagwata Purana mentions when Yadu saw Dattatreya disguised in avadhut form he was instantly attracted towards Him and begged to bestow him with secrets to attain Moksha. Dattatreya replied that roaming in forests he found the creation to be the sacred testament and Nature in all its resplendence, is the scriptural testimony, there being nothing that is not pervaded and enveloped by the Supreme Source of energy existing in everything that is in creation and everything in creation existing in the Supreme Source of energy. Being receptive to ऋत, the cosmic law and धर्म, the perennial principles as Guru he learnt : from Earth patience and endurance, from Water the purity and freedom from selfishness, lust, egoism, anger, greed etc., from Air movement without being attached, from Fire, bright and glow of knowledge and splendour of austerity and penance, from Sky, though the air, the stars, the clouds, etc., are contained within, it is detached from them all, from Moon even though complete appears to decrease and increase, even so Self though complete appears as obscure , from Sun even as reflected in water appears as many, even so Brahman caused by thoughts in mind appears as many forms, from Pigeon as mother attached to young ones does not desire to live, even as male pigeon attached to the female pigeon does not desire to live, all falling the net to be caught, proving that attachment is the cause of bondage, from Python which does not move for food,

but remains contented with whatever it gets even so teaching to be unmindful of food and be content with whatever one gets, from Ocean which remains unmoved though many rivers enter, even so the wise man remains unmoved in spite of temptations, difficulties and troubles, from Moth which attracted by the brilliance of fire, falls in fire, even so passionate one enamoured with attraction comes to grief, from Bee which gathers honey from different flowers and not from one, even so wise one should gather food from houses and not from one, from Honey-gatherer, who gathers honey without taking trouble, which bees gather honey with great trouble, even as others receive wealth from people who gathered wealth with difficulty, when death comes to them, from Elephant which at the sight of a paper-made female elephant falls into a pit blinded by lust, even so, passionate men at the sight of women fall in the trap and come to grief, from Deer enticed and trapped by the hunter through its love of music., even so, a man is attracted by the music of women is brought to destruction, from Fish being covetous of food falls an easy prey to the bait, even so man who is greedy loses freedom and comes to be ruined, from Pin gala a fallen woman tired of looking for customers becomes content with what she had and falls to sound sleep, from Raven which picks up piece of flesh and eaten by others drops the piece and attains peace and rest, even so man in the world running after pleasure of flesh undergoes troubles and miseries and becomes

happy when he abandons the sensual pleasures, from Child who sucks milk cheerful, free from worries and anxieties, even so one who learns the virtue of cheerfulness is cheerful, free from worries and anxieties, from Maiden who was alone with parents having gone to search groom for her and seeing others coming to see her conceals the sound of bangles making noise, even so an ascetic lives alone in solitude avoiding living among many would create disturbance and discord, from Serpent which does not build hole but lives in the holes dug by others even so, an ascetic should not build home but live in caves and temples built by others, from An arrow maker whose mind was engrossed in sharpening and straightening an arrow did not notice the king passing before his shop with his retinue even so an ascetic should with intense concentration of mind be detached from the external world, from Spider which out of its mouth long threads and weaves them into cobwebs and gets entangled in the net even so man makes a net of his own ideas and gets entangled in it without abandoning worldly thoughts and thinking of Brahman and from Beetle which catches a worm, which fearing and thinking of the beetle, becomes a beetle itself even as whatever a man thinks, so he becomes. Therefore, seeker contemplating constantly on the Self within becomes enlightened of the Self, and attains Moksha or Liberation giving up all attachment to the body.

Accepting the perceived world and accepting every constituent in Creation as the Supreme Existential and the Supreme Existential

in every constituent in Creation, the true nature of Sri Dattatreya's personality becomes clear, the popular perception validating him as Guru, freeing him from temporal to the spiritual, much deeper than what appears, which comes being receptive through listening, reflecting and meditating how life is expected to be and how it is experienced to be. Seers have seen the unseen, heard the unheard, thought the unsought, known the unknown traversing the life they lived as illusory world of perception to the existential world of Reality, from what was dark and obscure to what is luminous and clear, from what was fleeting and mortal to what is eternal and Immortal through observation of the Nature, and ऋत, the Cosmic law and धर्म, the perennial principles of righteousness.

Dattatreya's philosophy is founded on the three basic principles - प्रतिभा, सहज and समरस, which are not independent in themselves but complimentary, प्रतिभा, enlightened resplendence being सहज, spontaneous and natural for fragrance to the flower, for the rivers to be one with the ocean or as fragment to be समरस merged with the complete as the universal Self.

In his view प्रतिभा means spontaneous awakening, intuition, awareness, unconditioned enlightened insight to ज्ञान, the empirical knowledge and विज्ञान, the spiritual wisdom, attained with senses and the mind restrained and keeping the intellect still referred as योग, the conclusive communion, to be receptive to reflect and meditate as a bridge between the temporal and the spiritual mind transcending all religious rules and rituals. प्रतिभा is the clarity of vision.

सहज means being spontaneous, natural, not only on physical and psychological levels but also on the mystic level according to the attributes and inclination born with and not to respond with artificial concepts and contrived behaviour, living without the burden of the thoughts experienced in the past planning, design, contriving, seeking, wanting, striving or intention expected to be fulfilled in future because austerities and perfected penance create only the stage for one to be spiritually enlightened.

What is to come must come naturally and spontaneously all by itself. It is the seed which falls to the ground, becomes seedling, sapling and then a vast shady tree of which the Pipal or Ashvattha is a classic example and used in wisdom teaching. The tree grows according to सहज, natural and spontaneous in complete conformity with the Natural Law of the Universe. Nobody tells it what to do and how to grow. It has no svadharma or rules, duties and obligations incurred by birth. It has only inclination, its own inborn essence to guide it. सहज brings one to the state of absolute freedom and peace when one is in one's natural state, in harmony with ऋत, the cosmic law and धर्म, the perennial principles as balanced existence between the pairs of opposites. As the Guru of the Bhagavad Gita says: "The person who has conquered the baser self and has reached to the level of self-mastery: he is at peace, whether it be in cold or hot, pleasure or pain, honoured or dishonoured." Thus sahaja expresses one who has reverted to his natural state, free from conditioning. It typifies the outlook which belongs to the natural, spontaneous and uninhibited man, free from innate or inherited imperfections.

समरस means being in the physical gross form but not bound by the form, observing oneself in and aligned with the constituted creation, but not bound by the constituted creation, experiencing the joy and happiness, perfect peace and tranquillity in the constituted creation but not losing oneself in the constituted creation but harmoniously assimilating, in undifferentiated, perfect unification, fragment becoming one with the Whole, there being no distinction seen or experienced as the seeker and the sought, as seen or as the seer, the state of absolute freedom, peace and enlightened clarity the highest ideal of human life, becoming one with the constituted creation when one ceases to be in the physical gross form, solely depending on the grace of the all-pervading and all-enveloping Supreme Source as said in Upanishad as Yajnyavalkya spoke to King Janaka, “सलिल एको द्रष्टाऽद्वैतो भवत्येष

ब्रह्मलोकः | एषाऽस्य परमादतिरेषाऽस्य परमा संपदेषोऽस्य परमोलोक एषोऽस्य परमा आनन्दः एतस्यैव आनन्दस्यानयानि भूतानि मात्रामुपजीवन्ति ॥” - One becomes transparent like water, seer without duality. This is the highest goal, this is the highest treasure, this is the highest world, this is the greatest bliss, and on a particle of this bliss other creatures live.

Sri Dattareya's teachings were sourced from Vedic Wisdom, based on the principles - "एकं सद्विप्रा बहुदा वदन्ति" - Truth is one though spoken by wise ones variously, contained constant effort to integrate and consolidate the perennial principles of righteousness in the thoughts expressed by Upanishadic intellectuals, perceived thoughts by Darshankaras, conclusions expressed by the Bhashyakaras and perfected by PR actioners of

in Yoga and Tantra, Datta Samradaya found refuge for the performers of actions, disciplined disciples of Wisdom as well as for those who were aligned to be in conclusive communion with the Supreme Existential Source of Energy, with Dattatrey becoming the centre, being considered as Adinath and Adi Guru.

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Avadhuta Gita - Reflections

I

Experience of feelings, emotions, pleasure, joy, happiness on empirical level is spontaneous expression as when wind expresses pleasure, joy, happiness as whistles through the trees, when fire crackles shooting up in flames, when water gurgles streaming as rivers, when birds sing in abandon or cows moo while grazing grass according to their attributes and inclination born of nature. Likewise enlightened experience of the pleasure, joy, happiness of the Seers on spiritual level is through hymns. Dr. A. F. Whitehead has explained enlightened 'as something which is real and yet waiting to be realized; something which is remote possibility and yet the greatest of present facts; something that gives meaning to all that passes, and yet alludes apprehension; something whose possession is the final good and yet beyond all reach; something which is ultimate ideal and the hopeless quest'

However, the empirical experience or spiritual experience cannot be communicated unless both the communicator and the communicated are on the same level of receptivity. When one experienced the Sun at dawn even after communicating the pleasure, joy, happiness, there still remains much that is unspoken, much to be communicated. The Seers who were aware of this as Sri Aurobindo pointed out, ". . . the Rigveda is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian

and orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed. . . one of the leading principles of the mystics was the sacredness and secrecy of self knowledge and the true language of the Gods. This wisdom, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured existence of an outer worship, effective but imperfect, for the profane an inner discipline for the initiate, and clothed their language and words and images which had, equally, a spiritual sense for the elect, a concrete sense for the elect, a concrete sense for the mass of ordinary worshippers”.

In कृतयुग, Seers experienced transcendental enlightened Wisdom, विज्ञान spontaneously according to their attributes and inclination born of nature and expressed in brief in the dialect of their place and period. द्वैपायन कृष्ण being on the same level of receptivity as the Seers, could collate and edit the enlightened Wisdom in Sanskrit, the language of cultured adepts and qualified seekers, The Upanishadic intellectuals being sensitive and receptive through reflection and meditation could express their thoughts in brief, sufficient to open their mind to the subtle truth contained in Vedic scriptures. For the common masses who were not adepts and qualified to understand the mystical Wisdom, विज्ञान, histories like Mahabharata, Ramayan and popular Puranas were provided with vaster canvas to convey the essence of the vedic and Upanishadic wisdom.

Vedic and Upanishadic scriptures satisfy the hunger of the adepts and the qualified seekers. But as Dr. A. F. Whitehead pointed out mystical enlightenment “as something which is real and yet waiting to be realized ; something which is remote possibility and yet the greatest of present facts ; something that gives meaning to all that passes, and yet alludes apprehension ; something whose possession is the final good and yet beyond all reach ; something which is ultimate ideal and the hopeless quest”. Therefore, there arose the need to cater to the disciplined seekers, which was satisfied by discourses like Bhagavad Gita, Uddhav Gita, Sanatsujatiya, Ashtavakra Gita, Avadhuta Gita and clarifications and explanations दार्शनिकस and भाष्यकारास.

Speaking about mystical experience which transcends the passing flux of Time, Plato said in Timaeus, “To find the Father and the Maker of this universe is a hard task; and when you have found him, it is impossible to speak of him before all people”. George Santayana remarked, ‘Religion is human experience interpreted by human imagination. The idea that religion contains a literal, not symbolic representation of truth and life is simply an impossible idea. Whoever entertains it has not come within the region of profitable philosophizing on that subject. We seek rather to honour the piety and understand the poetry embodied in these fables’.

उपनिषद् says that wisdom of the Supreme Existential can neither be attained by instruction, nor by intellectual power, nor even by much hearing, but attained as Grace bestowed one on whom the Supreme Existential chooses. उपनिषद् does but contain the debate

between two contending personalities proposing their views, opinions, conclusions on wisdom of the Supreme Existential but dialogue exchanging what one knows as wisdom to one who is ब्रह्मचारी disciplined disciple उप - near and निषद sitting down, as श्रोता to listen with receptivity, reflect without the burden of the experiences of the past or expectations of the future as उपदेश sitting near with him, therefore उपनिषद to and meditate on ब्रह्मन्, the effulgent manifestation. Therefore, that which is communicated is transactional establishing relationship between the communicator and the communicated. The communication is complete when what is communicated, the communicated one receives being receptive and becoming transformed.

उपनिषद being dialogue and not debate one is recommended to approach a Guru in due form, whose mind is tranquil, and who has attained peace, let the wise teacher teach the truth, the wisdom of Brahman by which one knows the Imperishable Supreme Existential - “तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय । येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्म विद्याम्॥”.

Guru sits with disciples, shares thoughts with them, accompanies on the journey, showing the directions, pointing out the destination, but walking has to be done by the disciple himself praying : “ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥” - ॐ let us both come together, let us both be nourished, let us both be resurgent, let us both be resplendent, let us both not be affected by divergence of perceptions, let there be Peace, Peace, Peace,

“ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
 आविराविर्म एधि । वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीः
 अनेनाधीतेनाअहोरात्रान् सन्दधामि ।” - ॐ. Let Speech be established in
 our Mind. Let Mind be established in Speech. Let Wisdom of the
 Self-Manifest Self shine. Let Mind and Speech be united in
 support to experience Wisdom of Vedas. Let what is heard not
 be Appearance but what is gained by studying day and night be
 retained.

The purpose of a scripture is not to record what the Seers have
 experienced but to communicate what they have experienced to
 the others, so that they too may be awakened and rise to traverse.
 The steps from the known to the Unknown. Therefore they talk
 less of themselves, their lives being mysterious, and more about
 the seekers to remove their obscurity and ignorance and inslking
 therein the clarity and Wisdom. Guru is a path finder, guide and
 a friend. A close friend of different kind having different
 dimension. It more than having friendship than being just a friend.
 Compassion is the inclination of the one who offers friendship,
 because other than compassionate love, nothing else can he ever
 offer. Guru shares his experience with you, because he has
 observed that what the disciple is searching, for which the
 disciple is thirsting, the stream of that wisdom which he has, is
 ready to open for the disciple. Guru is not only feels pleased but
 feels blessed, when the seed of his friend and love grows to be
 flowers spreading fragrance around. Guru as the communicator
 points out the Path to be traversed and where to see but does
 not traverse path nor does tell what to see.

The Guru may accompany the disciple on the journey but the walking has to be done by the disciple. Guru may tell what he has seen, not what you would see. Guru does not teach anything, they just help the disciple to explore within one's self. As one treads the path, one should be happy at every step, but never be satisfied, not thinking whether it ends in reaching the destination. Therefore one should not pray for gross objects of desire, pray for the strength to attain the objects which the self within desires. Let nature take its course, and destination will be reached at the right moment.

Arjuna was lamenting that in his hand, his relatives, friends and companions will be killed, so he approached Krishna as World Teacher who communicated extensively ज्ञान, knowledge and विज्ञान, Wisdom, सनातन धर्म which would remove dark, obscure ignorance which has overcome Arjuna's mind. Out of this counselling came the Bhagavad Gita. King Arjuna was distressed that he had to be the king superseding his elder brothers. Though he has ज्ञान, knowledge of the scriptures, the temporal distress torments his mind making it obscure without clarity needed to be wise in Wisdom, विज्ञान. Therefore he needs not only ज्ञान, knowledge of the scriptures, but elaborate clarifications to be wise in wisdom विज्ञान of the Supreme Existential, so he approached Sri Daatatreya for advise. Sri Daatatreya told him to reflect who is it the one who is lamenting, the gross body influenced by senses and sense of ego or the pure essence within, which transcending these lamentation watches pure, and free. The विज्ञान, Wisdom was communicated extensively to

remove dark, obscure ignorance from his mind. Out of this counselling came the Avadhuta Gita.

II

Avadhuta Gita was addressed not to an adept, qualified and disciplined student in search of Brahman, but to person who was distressed in संसार, the primordial world, describing the nature and all-pervading and all enveloping Supreme Existential as the purpose and goal of the individual self, therefore communication is not brief as was in Vedic scriptures or Upanishads but elaborate and repetitive. Therefore, Avadhuta has Alark more in mind as the disciple seeking to be delivered from dark obscurity and destructive ignorance who seeks luminous clarity and wisdom than himself as the enlightened one, therefore. speaks less of the Supreme Existential and more of the nature of the divine essence, the self within the disciple.

Sanskrit is often spoken as language of the Gods, because it has mystical meaning concealed while the literal meaning gives only indication. Therefore it is said in Rigveda that mysticism of the hymns seeing cannot be seen, hearing can not be heard but to another one, it becomes revealed the noble form, as a loving wife would reveal her form to her husband - “ उत त्वः पश्यन् न ददर्श वाचं उत त्वः श्रुण्वन् न श्रुणोत्येनाम् । उत त्वस्मै तन्व विवस्ने जायेव पत्यः इशति सुवासाः ॥“. Therefore, the words used by Avadhuta should be understood according to the context in which they are used. For instance the words अहं and ते are used to refer the

Supreme Existential as the Universal Self as well as the Speaker or the disciple as the individual self as the case may be.

However, awareness arises neither purified through yoga, nor purified by destruction of the mind, nor by instructions of the teacher, nor by performing actions but being wise in Wisdom being self-enlightened of the Supreme Existential who by nature pure, homogenous, bodiless and all-pervading like space -

"षडंगयोगान्न तु नैव शुद्धं मनोविनाशान्न तु नैव

शुद्धं गुरुपदेशान्न तु नैव शुद्धं

स्वयं च तत्त्वं स्वयमेव बुद्धम् ॥ न गुरुर्नोपदेशश्च न चोपाधिर्न मे क्रियाः ।

विदेहं गगनं विद्धि विशुद्धोऽहं स्वभावतः ॥" but the desire for non-duality arises in men as Grace of the Supreme Existential alone to save them from great fear, "ईश्वरानुग्रहादेव पुंसाद्वैतवासना ।

महद्भयपरित्राणाद्विप्राणामुपजायते ॥". Grace of the Supreme Existential is spontaneous like dawn of the luminous Sun, like beauty and fragrance of the flowers. But it is illusion that when the Sun shines bright, man influenced by the senses and the sense of ego sees something as good, noble, beautiful and something as bad, ignoble and ugly without realising that every constituent in Nature responds according to the attributes and inclination born of Nature, accepting everything in creation as the divine essence, the power, energy of the Supreme Existential,

Avadhuta speaks less of the Unknown Supreme Existential though he is fully enlightened to the resplendence and reveled on the bliss of Brahman, and speaks more of the divine essence, the self posited within, which the disciple does not know being obscured, ignorant under the influence of senses and the sense of ego, but knowable with clarity and awareness of the true

nature of the divine essence, the self posited within which can neither be known through any mantras nor any symbols, nor any tantric signs, but becoming awakened, being awakened to one's consciousness of that which Avadhuta describes with spontaneous instinct. "विन्दति विन्दति नहि नहि मन्त्रं छन्दोलक्षणं नहि नहि तन्त्रम् । समरसमग््नो भावितपूतः प्रलपितमेतत्परमवधूतः ॥ सर्वशून्यमशून्यं सत्यासत्यं न विद्यते । स्वभावभावतः प्रोक्तं शास्त्रसंविति पूर्वकम् ॥".

Avadhuta has the disciple more in mind as one who thinks erroneously that he is the body and needs to be enlightened that he is the self, the divine essence posited within the form. Therefore he uses words according to the context where they are used. For instance the words अहं and ते are used to refer the Supreme Existential as well as the Speaker and the disciple as well. ब्रह्म विद्या is mystical enlightenment, वेद विद्या contained in scriptures, वेदान्तसार is conclusive summary of ज्ञान, knowledge and विज्ञान, Wisdom of अहं the Supreme Existential - "वेदान्तसारसर्वज्ञानं विज्ञानमेवच ।".

The Supreme Existential

He speaks briefly of the undifferentiated Supreme Existential as the formless one by whom is enveloped all the differentiated fragmented individual self by its own Self - "येनेदं पूरितं सर्वमात्मनैवात्मनात्मनि । निराकारं कथं वन्दे ह्यभिन्नं शिवमव्ययम् ॥". It is the formless, all-pervading and all-enveloping by inclination, the divine essence as self posited within all, without fragmentation, vast as space, stainless and pure without any doubts. When every thing here transcending all and also being within all, how

can one see direct or by experience - “अहमात्मा निराकारः सर्वव्यापी स्वभावतः ॥ यो वा सर्वात्मको देवो निष्कलो गगनोपमः। स्वभावनिर्मलः शुद्धः स एवायं न संशयः ॥ . . . अहमेकमिदं सर्वं व्योमातीतं निरंतरम् । पश्यामि कथमात्मानं प्रत्यक्षं वा तिरोहितम् ॥”. Therefore, Avadhuta as the individual self, a constituent in creation made up of five elements, an illusion like water in desert, “पंचभूतात्मकं विश्वं मरिची जलसन्निभम् । कस्याप्यहो नमस्कुर्यामहमेको निरंजनः॥” is not able to offer obeisance.

However, Avadhuta speaks of the Supreme Existential -अहं alone is all this, no difference nor and distinction is seen, therefore cannot be spoken as existence or non-existence, being mystery to मे - me, “आत्मैव केवलं सर्वे भेदाभेदो न विद्यते । अस्ति नास्ति कथं ब्रूयां विस्मयः प्रतिभाति मे ॥”.

The Divine Essence, the Individual Self

Having spoken of the unknown Supreme Existential, Avadhuta directs his attention to the known, the divine essence, the self within him as well as within the disciple to reveal the true and substantive nature, saying that if the Supreme Existential - अहं alone is all this, with no difference nor any distinction then why does one not understand that one (as the divine essence) is as well the immutable, identical, ever resurgent and unrestrained, seen in all beings during day and night? One should know that the divine essence, the self within oneself is everywhere and always (within every other constituent in creation) where it is as such the seeker and the object searched, why then should one

divide the undivided whole - “त्वमेवमेकं हि कथं न बुध्यसे समं हि सर्वेषु विमृष्टमव्ययम् । सदोदितोऽसि

त्वमखंडितः प्रभो दिवा च नक्तं न कथं हि मन्यसे ॥ आत्मानं सततं विद्धि सर्वत्रैकं निरंतरम् । अहं धाता परं ध्येयमखण्डं खण्ड्यते कथम् ॥”. There is a Zen saying that it is easy to believe our self to be like a wave, but it is difficult to accept that our self is really the Ocean.

In truth (for the divine essence) there is neither birth nor death nor even gross body, the scriptures having generally said that all verily is ब्रह्मन्, spontaneous effulgence. Every constituent in creation as the self, has divine essence posited within, is surrounded by pure Existential Consciousness, therefore why should one move like a deluded, frightened ghost - “न जातो न मृतोऽसि । त्वं न देहे कदाचन । सर्वं ब्रह्मेति विख्यातं ब्रवीति बहुदा श्रुतिः ॥ स बाह्याभ्यन्तरोऽसि त्वं शिवं सर्वत्र सर्वदा । इतस्ततः कथं भ्रान्तः प्रधावसि पिशाचवत् ॥”. Besides, in creation, there is nothing like union nor separation, neither for you ते, nor for me, मे, nor even the whole world, everything being the divine essence posited within all. There is neither birth nor death, neither bound nor liberated, neither auspicious nor evil, why do you the grieve, my child, there is no name nor form either for you or for me. You are verily the immutable Principle, without modification, very icon of liberation, with neither attachment nor detachment, why do you become agitated without any purpose- “संयोगश्च वियोगश्च वर्तते न ते न च मे । न त्वं नाहं न जगन्नेदं सर्वात्मैव केवलम् ॥ जन्म मृत्युर्न ते चित्तं बन्धमोक्षौ शुभाशुभौ । कथं रोदिषि के वत्स नामरूपं न ते न मे ॥ त्वमेवतत्त्वं हि विकारवर्जितं निष्कम्पमेकं हि विमोक्षविग्रहं । न ते च रागो ह्यथवा विरागः कथं हि संतप्यसि कामकामतः ॥”.

All scripture too have spoken that you, the self, the divine essence within are without attributes, pure, immutable, formless and similar, therefore, knowing thus one should have no doubts. Men of Wisdom say that the Principle is one and only the One, the mind sees many. Doubts create mountains, clarity removes obstructions, will cease with renunciation of likes and dislikes - “वदन्ति श्रुतयः सर्वाः निर्गुणं शुद्धमव्ययम् । अशरीरं समं तत्त्वं तन्मां विद्धि न संशयः । एकमेव समं तत्त्वं वदन्ति हि विपश्चितः। रागत्यागपुनश्चित्तमेकानेकं न विद्यते ॥”.

You, the self, as the divine essence posited within, are pure even like the Principle, formless, unborn and immutable, therefore, why then should you think that ‘one knows’ or ‘one does not know’. “तत्त्वमसि”, You are verily That One, with such statement the divine essence within, one’s self has been indicated. Scriptural statement “नेति नेति”, Not this, Not this declares untruth of the form with five elements - “विशुद्धोऽसि समं तत्त्वं विदेहोस्त्वमजोव्ययः । जानामीह जानामीत्यत्मानं मन्यसे कथम् ॥ तत्त्वमस्यादि वाक्येन स्वात्माहि प्रतिपादितः । नेति नेति श्रुतिब्रूयादनृतं पंचभौतिकम् ॥”.

In truth, अहं - I, as the divine essence do not know the pure One, how can I speak of him, I do not know the pure One, how can I worship him. I myself am the pure transcendental Principle, similar and vast as the space. You as the self with divine essence posited within are pure and similar to the Principle, formless, unborn and immutable. Why then the delusion about your self, why should I be deluded again - “शिवं न जानामि कथं वदामि शिवं न जानामि कथं भजामि । अहं शिवश्चेत्परमार्थतत्त्वं समस्वरूपं गगनोपमं च ॥ विशुद्धोऽसि समं तत्त्वं विदेहमजमव्ययम् । विभ्रमंकथमात्मार्थं

विभ्रान्तोऽहं कथं पुनः॥”.

When a pot is broken the space within merges with the space outside with no divisions or distinctions. There appears to me no difference between the pure mind and the clear mind. There is neither the pot nor the space within the pot, neither the self nor the form enveloping the form, but merely the all-pervading Supreme Existential transcending known and the unknown, always and everywhere, everything as presence and absence of void, firmly and eternally established, known with no doubt - “घटे भिन्ने घटाकाशं सुलीनं भेदवर्जितम् । शिवेन मनसा शुद्धो न भेदः प्रतिभाति मे ॥ न घटो न घटाकाशो न जीवो न जीवविग्रहः । केवलं ब्रह्म संविद्धि वेद्यवेदकवर्जितम् ॥ सर्वत्र सर्वदा सर्वमात्मानं सततं ध्रुवम् । सर्वं शून्यमशून्यं च तन्मां विद्धि न संशयः ॥”. Then there would be neither Vedas nor the regions, neither Gods nor the sacrifices, neither classification nor families, nor the castes, neither the dark path nor the luminous one path, everything being ब्रह्मरूपं, of the form of effulgence of the transcendental Principle. If you are similar to the One who is pervaded and the pervador, the One singular and the fulfilled, how can you as self, the divine essence within, even experience directly with senses or transcend them?

Some desire the non-dual some others desire duality but no one desires the absence of dual or non-dual. When everything appears unreal, body and all the rest will appear similar to space. When one knows ब्रह्मन्, then there is no duality - “अद्वैत केचिदिच्छन्तिद्वैतमिच्छन्ति चापरे । समं तत्त्वं न विन्दन्ति द्वैताद्वैत विवर्जितम् ॥ यदाऽनृतमिदं सर्वदेहादिगगनोपमम् । यदा हि ब्रह्म संवेति न ते द्वैतपरंपरा ॥”.

Avadhuta says that even individual self, the divine essence within is not distinct from the universal Self, which is of the form space, the sole mediator and the meditation. Therefore, whatever actions I, individual self performs, whatever eats, whatever sacrifice made, whatever given, all that verily does not belong to one as the self, the divine essence within, which by nature is pure, unborn and eternal - “परेण सहजात्मापि ह्यभिन्नः प्रतिभाति मे । व्योमाकारं तथैवैक्यं ध्याता ध्यानं कथं भवेत् ॥ यत्करोमि यदशनामि यज्जुहोमि ददामि यत् । एतत्सर्वं न मे किञ्चिद्विशुद्धोऽहमजोऽव्ययः ॥”.

One should know that the universe wholly to be formless, changeless, of pure body, of nature of the Absolute and individual self likewise is the true principle, why then should one have doubts when I as the communicator have known it, then why consider the non-sentient as the sentient - “सर्वं जगद्विद्धि निराकृतीदं सर्वं जगद्विद्धि विकारहीनं सर्वं जगद्विद्धि विशुद्धदेहं

सर्वं जगद्विद्धि शिवैकरूपम् ॥ तत्त्वं त्वं न हि संदेहः किञ्जानाम्यथवा पुनः । अ संवेद्य स्वसंवेद्यमात्मानं मन्यसे कथम् ॥”.

The self, the divine essence within was ever free earlier, is now would remain later, unborn, stainless and pure, that is confirmed conviction. To me the entire great universe is not luminous, ब्रह्मन्, the effulgence being all this manifestation, how could there exist separation as earlier, now or later by classification? I am aware completely that all this is verily अहं, the Supreme Existential, without support and as void and absence of void, where space and the other five are absent -

“आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन ।स्वभावनिर्मलः शुद्ध इति मे निश्चितच मतिः ॥महदादि जगत्सर्वं न किञ्चित्प्रतिभाति मे ।ब्रह्मैव केवलं सर्वं कथं वर्णाश्रमसिधितिः ॥ जानामिसर्वथा सर्वहमेको निरन्तरम् । निरालम्बमशून्यं च शून्यं व्योमादिपंचकम् ॥”.

Not pure by yoga, not by terminating mind from normal operation, not even by teacher’s advise, the self is pure and wise on one’s own Self. Neither body made of five elements nor without, all verily is the self alone, how can then there be the three or the transcendental state of bliss, neither bound nor liberated am I, nor distinct from अहं the Supreme Existential Consciousness, neither the doer nor the enjoyer being devoid of the distinctions of the pervaded and the pervador. Even as when water is mixed with water it is with no difference, even so the constituted creation and the Supreme Existential as Creator appear as undivided - “षडंगयोगान्न तु नैव शुद्धं मनोविनाशान्न तु नैव शुद्धम् । गुरुपदेशान्न तु नैव शुद्धं स्वयं च तत्त्वं स्वयमेव बुद्धम्॥न हि पंचात्मको देहो विदेहो वर्तते न हि ।आत्मैव केवलं सर्वतुरीयं च त्रयं

कथम् ॥ न बद्धो न मुक्तोऽहं न चाहं ब्रह्माः पृथक् न कर्ता न च भोक्ताहं व्याप्यव्यापकवर्जितः ॥ यथा जलं जले न्यस्तं सलिलं भेदवर्जितं । प्रकृतिं पुरुषं तद्वदभिन्नं प्रतिभूति मे ॥”.

Avadhuta poses an interesting question: if the self has no name, is ever free and never bound, then how can one consider the self having form formless. He is aware of the transcendental form, truly vast as space as well as the form which illusion like water seen in desert. The form of the self, the divine essence within is without stains and mind is not greater than the great,

therefore do not be hesitant to say I am verily the Self, the Principle. Therefore, Mind why do you lament, know that the self is enveloped by the Self, drink child, the undivided non-dual elixir - “यदि नाम न मुक्तोऽसि न बद्धोऽसि कदाचन । साकारं च निराकारमात्मानं मन्यसे कथम् ॥ जानामि ते परं रूपं प्रत्यक्षं गगनोपमम् । यथा परं ही रूपं यन्मरीचिजलसन्निभम् ॥ विशोद्धोऽसि शरीरोऽसि न ते चित्तं परात्परम् । अहं चात्मा परं तत्त्वमिति वक्तुं न लज्यसे ॥ कथं रोदिषि रे चित्तं ह्यात्मैवात्मात्मना भव । पिब वत्स कलातीतमद्वैतं परामृतम् ॥”.

अहं, the divine essence the self within is neither born nor does it die, has neither auspicious nor inauspicious actions to be performed. Without stains, without form अहं, the self is ब्रह्मन्, effulgence of the divine Supreme Existential, where would then there be bondage and liberation. If the all-pervading Supreme Existential be complete and eternal, then how can one difference within or externally. In truth, the whole creation is resurgent undivided and continuous, it is great illusion that deludes with idea of duality and non-duality. The formed and formless has been spoken always as not this, not this, transcending both divided and the undivided, operates singularly the pure One - “न जातोऽहं मृतो वा न मे कर्म शुभाशुभम् ।

विशुद्धं निर्गुणं ब्रह्म बन्धो मुक्तिः

कथम् मम ॥ यदि सर्वगतो देवः स्थिरः पूर्णो निरंतरः । अन्तरं हि न पश्यामि स बाह्याभ्यन्तरः कथम् ॥ स्फुरत्येव जगत्कृत्स्नमखंडित निरंतरम् । अहो मायामहामोहो द्वैताद्वैत विकल्पना ॥ साकारं च निराकारं नेति नेतीति सर्वदा । भेदाभेद विनिर्मुक्तो वर्तते केवलः शिवः॥”.

In truth, my friend, what use is it to reflect in vain when all is mere conjecture. You indeed are the Truth, vast and

comprehensive like space has been spoken. Whichever place a Yogi dies, there the self within becoming enjoined with the Supreme Existential becomes one, even as the space within the pot merges with the space around. With whatever inclination in whatever place a yogi dies, in that state he becomes merged even as the space within the pot merges with the space surrounding around. Then the yogi concludes that righteousness, enterprise, desires, liberation, constituents with two or four feet appear illusory as water in desert - “सखे मनः किं बहुजल्पितेन सखे मनः सर्वविदं वितर्क्यम् । यत्सारभूतं कथितं मया ते त्वमेव तत्त्वं गगनोपमयसि ॥ येन केनापि भावेन यत्र कुत्र मृता अपि । योगीनस्त्र लीयन्ते घटाकाशमिवाम्बरे ॥ धर्मार्थकाममोक्षांश्च द्विपदादि चराचरम् । मन्यन्ते योगिनः सर्वं मरिचीजल संन्निभम्॥”.

Avadhuta is of firm conviction that neither the actions performed or enjoyed in the past nor in the future, nor even performed in the present are not performed by the self, which moving completely detached from all identities abides in the ocean of Bliss, where there exists neither the three dimensional consciousness, nor righteousness- unrighteousness, but the self alone abides, without being bound or delivered - “अतीतानागतं कर्म वर्तमानं तथैव च । न करोमि भुंजामि इति मे निश्चला मतिः ॥ शून्यागरे हि समरसपूत स्थिन्निष्ठन्नेकः सुखमवधूतः ॥ चरति हि नग्नसत्क्त्वा गर्वं विन्दति केवलमात्मनि सर्वम् ॥ त्रितीयतुरीयं नहि नहि यत्र विन्दति आत्मनि तत्र । धर्माधर्मो नहि नहि यत्र बद्धो मुक्तः कथमिव तत्॥”.

IV

Avadhuta reminds the disciple that the communication is important, not the communicator, who may look like a child or

mature in age, wise in Wisdom of ignorant influenced by senses and the sense of ego, therefore communication should not be rejected because the communicator is not acceptable. Because a diamond is a diamond whether it is deep down in dirty earth or high above on the jeweller's shelf - "बालस्य वा विषयभोगरतस्य वापि मूर्खस्य सेवकजनस्य गृहस्तिथस्य । एतद्गुरोः किमपि नैव न चिन्तनीयं रत्नं त्यजति कोऽप्यशुचौ प्रविष्टम् ॥".

Then reverting to the Supreme Existential Abadhuta says, that which without effort moves the moveable and the immovable is the pure consciousness vast like the space, the singular One who effortlessly moves the moveable and the immovable, for me, his is the undifferentiated non-dual - "प्रयत्नेन विना येननिश्चलेन चलाचलम् । अस्तं स्वभावतः शान्तं चैतन्यः गगनोपमम् ॥ अयत्नाच्छालयेद्यस्तु एकमेव चराचरम् । सर्वगं तत्कथं भिन्नमद्वैतं वर्तते मम ॥".

अहं, the Supreme Existential verily is transcendental, the essence of all essences, pure, freed from birth and death, One without Second, with no classification, belonging to no one, propitiated in three levels, being complete and inaccessible on three sages - "अहमेव परं यस्मात्सारासारतरं शिवम् । गमागमविनिर्मुक्तं निर्विकल्पं निराकुलम् ॥ सर्वायवविनिर्मुक्तं तथाहं त्रिदशार्चितम् । संपूर्णत्वान्न गृह्णामि विभागं त्रिदशादिकम् ॥". अहं, the Supreme Existential is worshipped on the three भौतिक, अधिभौतिक and अध्यात्मिक levels, the Seers access enlightened mystical wisdom having seen and heard on Tuरीय, the transcendental state through austerities and penance in silence of the solitude. Wisdom being divine the communicator is as important as the communication. Misunderstanding would not create doubts, why should there then be any concern with

modifications which appear and disappear as bubbles on water. Enveloped by great elements, soft as well as hard, sweet as well as bitter, hot, cold and warm like water प्रकृति and पुरुष appear to me as undivided and self-luminous -
 “प्रमादेन न संदेहः कीं करिष्यामि वृत्तिमान् । उत्पद्यन्ते विलीयन्ते बुद्बुदाश्च यथा जले ॥ महादीदिनि भूतनि समाप्यैव सदैव हि । मृदुद्रव्येषु तीक्ष्णेषु गुडेषु कटुकेषु च ॥ कटुत्वं च शैशत्वं मृदुत्वं यथा जले । प्रकृति पुरुषस्तद्वभिन्नं प्रतिभाति मे ॥”.

What is referred as vast as space is indeed vast as the space, immaculate as Consciousness, complete with no deficiencies. It does not move on earth, nor is moved by wind, nor drenched with water, nor dwells within the light, pervades the space but not pervaded by space, exists within and without, undivided and eternal - “गगनोपमं तु यत्प्रोक्तं तदेव गगनोपम् । चैतन्यं दोषरहीनं च सर्वज्ञं पूर्णमेव च ॥ गगनोपमं तु यत्प्रोक्तं तदेव गगनोपम् । चैतन्यं दोषरहितं सर्वज्ञं पूर्णमेव च ॥ पृथिव्यां चरितं नैव मारुतेन वाहितम् । वरिणापिहितं नैव तेजोमध्ये व्यवसिस्थम् । आकाशं तेन व्यंयाप्तं तद्व्याप्तं च केनाचित् । स बाह्यान्तरं तिष्ठत्यविच्छिन्नं निरंतरम् ॥”.

Having spoken of the Supreme Existential, Avadhuta turning back to the disciple says, being subtle, invisible, with no attributes one is said to take gradual support of Yoga, with continuous, constant practice of concentration is the singular and infallible remedy for the disciplined seeker to destroy world's terrible obscuring poison and freed from effect of merits and demerits -
 “सूक्ष्मत्वाच्चदृश्यत्त्वान्निर्गुणत्वाच्च योगिभिः। अलम्बनादि यत्प्रोक्तं कमादालम्बनं भवेत् ॥ विष विश्वस्य रौद्रस्य मोहमूर्छाप्रदस्य च । एकमेव विनाशाय ह्यमोघं सहजामृतम् ॥”.

That which is experienced through inclination is without form, that which is perceived by senses is formed, that which beyond experience and perception is the intermediate. That which is perceived is the world, that which is experienced through inclination is प्रकृति, the essence, but that which transcends the perception and the experience is referred as the intermediate, is deep as the source within to be conscious of, like the water deep within the coconut - “भावगम्यं निराकारं साकारं दृष्टिगोचरम् । भावाभावविनिर्मुक्तमन्तरालं तदुच्यते । बाह्यभावं भवेद्विश्वमन्तं प्रकृतिरुच्यते । अन्तरादन्तरं ज्ञेयं नारीकेलफलाम्बुवत् ॥”.

Even as the Moon is seen full and without any impurities on the night of Purnima, that which is deep within, the source is seen full and without any impurities. By the grace showered by the Guru, the ignorant and the wise become aware of the Principle, detached from the ocean of the primordial world - “पौर्णमास्यां यथा चन्द्र एक एवातिनिर्मलः । तेन तत्सदृशं पश्येद्विधादृष्टिर्विपर्ययः ॥ गुरुप्रज्ञाप्रसादेन मुखो वा यदि पण्डितः । यस्तु संबुध्यते तत्त्वं विरक्तो भवसागरात् ॥”.

Even as the space within the vessel becoming separated merges with space, even so separated from the body, the Yogi becomes one with form of the supreme Self. It is said that destiny of those engaged in performance of action is same as their thought, but it is not said that destiny of the yogis is same as their thought. One can attribute destiny of those engaged in performance to their speech, but destiny of the yogis cannot be attributed because it is transcendental. A yogi

wherever he dies in a holy place or in the house of the one born low, would not be born again being merged in Supreme Existential - “घटे भिन्ने घटाकाश आकाश लीयते यथा । देहभाव तथा योगी स्वरूपे परमात्मनि ॥ उक्तेयं कर्मयुक्तानां मतिर्यान्तेऽपि सा गतिः । न चोक्ता योगयुक्तानां मतिर्यान्तेऽपि सा गतिः ॥ या गतिः कर्मयुक्तानां सा च वाग्निन्द्रियाद्वदेत् । योगिनां या गतिः क्वापि ह्यकथ्या भवतार्जिता ॥ तीर्थवान्त्यजगेहे वा यत्र कुत्र मृतोऽपि वा । न योगी पश्यते गर्भं प्रेमधनं ब्रह्मणि लीयते ॥”.

He attains the eternal Supreme Being having no form, no shape, no support, no body, no desire, non-dual, no greed, undiminished power, from whose primary form all the moving and unmoving constituents in the world are born, live and absolved, even as foam and bubbles. Where neither mind nor speech are in operation, how could there be Guru or his instructions, where the communicating Guru is united with the Principle both become enlightened in equal measure - “निरामयं निष्प्रतिमं निराकृतिं निराश्रयं निर्वपुषं निराशिषम् । निर्द्वन्द्वनिर्मोहमलुप्तशक्तिकं तमीशमात्मानमुपैति शाश्वतम् ॥ यस्य स्वरूपात्सचराचरं जगदुत्पद्यते तिष्ठत लीयतेऽपि वा । पयोविकारादिव फेनबुद्बुदास्तमीशमान्मानमुपैति शाश्वतम् ॥ मनो वचनं यत्र न शक्तमीरितुं नूनं कथं तत्र गरुपदेशता । इमां कथामुक्तवतो गुरोस्तद्युक्तस्य तत्त्वं हि समं प्रकाशते ॥”.

The Supreme Existential is neither distinguished by presence nor absence of the attributes, neither by attachment nor by detachment but stainless and devoid of the five elements, how can space without the presence nor absence of the attributes can ever be offered obeisance to one who is pure and like all-

pervading and all-enveloping space; who is devoid of white and the other colours, eternally immaculate, transcends supremely pure actions and purpose for actions, with no deficiencies, with no stains, friend of the self as the Self, complete as non-dual as the Existential or dual by nature, eternal as well ephemeral, wise in Wisdom like nectar, all inclusive like space, not knowable nor subject of knowing, neither the purpose nor reasoning, neither spoken nor seen, neither mind nor intellect, the Principle which is spoken as 'not this, not this', neither inconclusive nor conclusive, neither marked nor not-marked, how can one one speak of ucg one who is all-pervding like space, "गुणविगुणविभागो वर्तते नैव किञ्चित् रतिविरतिविहीनं निर्मलं निष्प्रपञ्चम् । गुणविगुणविहीनं व्यापकं विश्वरूपं कथमहमिह वन्दे व्योमरूपं शिवं वै ॥ . . . श्वेतादिवर्णरहितो नियतं शिवश्च कार्यहि कारणमिदं हि परं शिवश्च । एवं , विकल्परहितोऽहमलं शिवश्च स्वात्मन्मनात्मनि सुमित्र कथं नमामि ॥ अद्वैतरूपमखिलं हि कथं वदामि द्वैतस्वरूपमखिलं कथं वदामि । नित्यंत्वनित्यमखिलं कथं वदामि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ नो वेद्यवेदकमिदं न च हेतुतर्क्यं वाचामगोचरमिदं न मनो न बुद्धिः। एवं कथं हि भवतः कथयामि तत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ निर्नेति नेति विमलो हि कथं वदामि निःशेषशेषविमलो हि कथं वदामि । निर्लिङ्गलिङ्गविमलो हि कथं वदामि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥".

Addressing the disciple further Avadhuta asks why should the disciple lament, when the Supreme Existential has neither disease nor death, neither birth nor suffering, nor any modifications, which verily is nectar of wisdom like all inclusive space, having told him all that is necessary, with complete clarity, about the transcendental Principle of spontaneous form, for this there is neither you nor me, neither Guru nor the disciple, which is wisdom like nectar, all inclusive like

space. Indeed any talk about the undifferentiated Supreme Existential and the the self as differentiated as रूप, the for in which नाम, the divine essence is posited is fruitless. Therefore, Avadhuta says, how could here be the transcendental Principle that is blissful and how could here be the transcendental Principle that is not blissful, how could here be the singular transcendental who is of the form of space? In truth the transcendental Principle is neither of the form of void nor of the form of absence of void, neither of pure form nor of impure for, could neither be of form nor formless, because the Supreme Principle is of singular form. Therefore, renounce, renounce संसार, this primordial world, renounce even the idea of renouncing in all respects, because the idea of renunciation and non-renunciation is poison, while thr Principle is pure and spontaneous nectar, “किं नाम रोदिषि सखे न जरा न मृत्युः किं नाम रोदिषि सखे न च जन्म दुःखम् । किं नाम रोदिषि सखे न च ते विकारः ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ किं नाम रोदिषि सखे न च ते स्वरूपं किं नाम रोदिषि सखे न च ते विरूपम् । किं नाम रोदिषि सखे न च ते वयांसि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ न शून्यरूपं न विशून्यरूपं न शुद्रूपं न विशुद्धरूपम् । रूपं विरूपं न भवामि किञ्चित् स्वरूपं परमार्थतत्त्वम् ॥ मुंच मुंच हि संसारं त्यागं मुंच हि सर्वथा । त्यागात्यागविषं शुद्धममृतं सहजं ध्रुवम् ॥”.

Continuing Avadhuta says that on spiritual level there is neither welcome nor send of, how could offering of flowers and leaves, meditation and recitation come to be, being one and similar with the Supreme Existential, verily is the pure propitiation, “नावाहनं नैव विसर्जनं वा पुष्पाणि कथं भवन्ति । ध्यानानि मन्त्राणि कथं भवन्ति समासमं चैव शिवार्चनं च ॥”. Indeed neither bound nor

liberated from bondage, neither pure nor far from pure, neither enjoined disjoined, but is verily complete and free like the space, some saying all this is real some saying all this is unreal, such contradiction does not arise in my case, अहं, the divine essence, the self within has neither any form nor any distinct mark - “न केवलं बन्धविबन्धमुक्तो न केवलं शुद्धविशुद्धमुक्तः स वै विमुक्तो गगनोपमोऽहम् ॥ संजायते सर्वमिदं हि तथ्यं संजायते सर्वमिदं वितथ्यम् । एवं विकल्पो मम नैव जातः स्वरूप निर्वाणमनामयोऽहम् ॥”. Indeed neither stained or stainless, neither momentary nor eternal, neither divided nor undivided, since अहं, the the self within has neither any form nor any distinct mark; neither with body nor without body, neither the intellect, mind nor the senses organs, what to speak of attachment and detachment अहं, the self within has neither any form nor any distinct mark - “न सांजनं चैव निरंजन वा न चान्तरं वापि निरंतरं वा । अन्तर्भिन्नं न हि मे विभाति स्वरूपनिर्वाणनामयोऽहम् ॥ न चास्ति देहो न च मे विदेहो बुद्धर्मनोमे न हि चेन्द्रियाणि । रागो विरागश्च कथं वदामि स्वरूपनिर्वाणनामयोऽहम् ॥”. Neither ignorant nor wise in Wisdom, neither silent nor without being silent am I, how can speak as argument nor as constructive argument, अहं, the self within has neither any form nor any distinct mark. Wise one give up all meditation, give up performance of all good or bad actions, dear one, they drink only the nectar of renunciation, अहं, the self within having neither any form nor any distinct mark. Therefore, there is nothing known, nothing Known there, no sign of any marks there, everything absorbed and completely inclined, Avadhuta speaks at random about the Principle - “मूर्खोऽपि नाहं न च पण्डितोऽहं मौनं विमौनं न च मे कदाचित् । तर्क वितर्क च कथं वदामि स्वरूपनिर्वाणनामयोऽहम् ॥ ध्यानानि सर्वाणि परित्यज्यन्ति

शुशुभमं कर्म परित्यज्यन्ति । त्यागामृतं पिबन्ति धीराः
स्वरूपनिर्वाणनामयोऽहम् ॥ विन्दति विन्दति न हि न ह यत्र छन्दोलक्षणं न
हि न हि तत्र । समरसमग्नो भावितपूतः स्वरूपनिर्वाणनामयोऽहम् ॥”.

Avadhuta explains that the manifest creation which appears as the seen, the known, the heard, the real is nothing but the illusion, reflection of the unmanifest Supreme Existential, which is unseen, unknown, unheard that which is अनाहत ॐ the soundless Sound which is like vast space spread above how can one speak of the immutable centre - “ॐ इति गदितं गगनसमं तत् न परस्परसारविचार इति । अविलासविलासनिराकरणं कथमक्षरबिंदुसमुच्चरणम् ॥”.

The divine essence, the self is as real as the Supreme Existential, therefore, he says, ‘You verily are That’ spoken in scriptures is the proven statement that ‘You’ are ‘That’, while no adjuncts and same in all, then why do you, who is same as in all, lament? If you are same in all, neither long nor short, neither internal nor external, same and similar without any division in all, then why do you, who is same as in all, lament? If there is neither considered thought nor unconsidered thought, neither thought as cause nor as effect to be considered, if every thing is same with neither words nor without words, then why do you, who is same as in all, lament? - “इति तत्त्वमसिप्रभूतिश्रुतिभिः प्रतिपादितमात्मनि तत्त्वमसि । त्वमुपाधिविवर्जितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ अध ऊर्ध्वविवर्जितसर्वसमं बहिरनतरावर्जितसर्वसमम् । यदि चैकविवर्जितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ न हि कल्पितकल्पविचार इति न हि कारणकार्यविचार इति । पदसंधिविवर्जितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥”.

The self as the subtle divine essence posited within, is neither

with body not without body, transcends dreams and the dreamless state, transcends names and designations, then why do you, who is same as in all, lament? When Vedas declare variously that creation is manifestation of ether and is illusion like water in desert and the divine essence posited in all is same and similar, then why do you, who is same as in all, lament? -“इह देहविदेहविहीन इति ननु स्वप्न सुषुप्तिविहीनपरम् । अभिदानविधानविहीनपरं किमु रोदिषि मानसि सर्वसमम् ॥ बहुधा श्रुतयः प्रवदन्ति यतो वियदादिरिदं मृगतोयसमम् । यदि चैकनिरंतरसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥”.

Avadhuta, therefore repeatedly points out that where there is neither knowing, where there is neither any marks to reveal, there absorbed fully in pure transcendental consciousness Avadhuta prattles about the Principle, “विन्दति विन्दति न हि न हि यत्र छन्दोलक्षणं न हि न हि तत्र । समरसमग्नो भावितपूतः प्रलपति तत्त्वं परमवधूतः ॥”. Where the transcendental is neither indivisible not divisible, where the transcendental has neither actions nor absence of actions, where there is singular eternal, entirely pure, how can there be sacrificial observance or performance of penance. Mind verily is eternal, all pervading, transcendental without being comprehensive or concentrated; Mind verily is eternal and entirely pure, how can there be thinking or speaking, “अविभक्तविभक्तविहीनपरं न न कार्यविकार्यविहीनपरम् । यदि चैकनिरन्तरसर्वशिवं यजनं च कथं तपनं च कथम् ॥ मन एव निरन्तरसर्वगतं ह्यविशालविशालविहीनपरम् । मन एव निरन्तरसर्वशिवं मनसापि कथं वचनामृतं च कथम् ॥”.

If there be no birth nor death, neither action nor inaction, neither destruction nor undestruction, neither being born nor dieing,

if there is only the singular eternal, entirely pure, how can one speak of coming and going, how can there be imperishable and perishable. If transcendental with absence of greed and disappointment, if transcendental with absence of doubts and lamentation, if there is only the singular eternal, entirely pure, how can then there be 'I' and 'mine', “मरणामरणं हि निराकरणं करणाकरं हि निराकरणम् । यदि चैकनिरंतरलर्वशिवं गमनागमनं हि कथं वदामि ॥ग्रसिताग्रसित च वितथ्यमिति जनिताजनितं वितथ्यमिति । यदि चैकनिरंतरलर्वशिवमविनाशी विनाशी कथं भवेत् ॥ यदि मोह िषादविहीनपरो यदि संशयशोकविहीनपरः । यदि चैकनिरंतरलर्वशिवमहमेति ममेति कथं च पुनः ॥”.

In truth there was never anything like 'you' or 'I', thoughts like birth and caste being untrue, neither Guru nor a disciple, ideas of teaching cease to be, अहं, the Supreme Existential verily was and is the singular, immaculate and the transcendental purpose in life, how can I offer obeisance, “त्वमहं न हि हन्त कदाचिदपि कुलजातिविचारमसत्यमिति । अहमेव शिवः परमार्थ इति अभिवादनमत्र करोमि कथम् ॥ गुरुशिष्यविचारविशीर्ण इति उक्तदेशविचारविशीर्ण इति ।अहमेव शिवः परमार्थ इति अभिवादनमत्र करोमि कथम् ॥”.

Avadhuta repeatedly points out that where there is neither knowing, where there is neither any marks to reveal, there absorbed fully in pure transcendental consciousness Avadhuta prattles about the Principle, “विन्दति विन्दति न हि न हि यत्र छन्दोलक्षणं न हि न हि तत्र । समरसमग्नो भावितपूतः प्रलपति तत्त्वं परमवधूतः ॥”.

Wearing garments with patched rags, walking the path devoid of

merits and demerits, abides alone in absolute silence the one stands with no covering as pure, spotless merged in oneself. Striving with goal having no particular goal to achieve, careful to avoid the right and the wrong, being conscious without being concerned with right and wrong, being only the pure absolute truth, how can Avadhuta be engaged in discussion and confrontation, “रथ्याकर्षटविरचितकन्थः पुण्यापुण्यविवर्जित पन्थः । शून्यागारे तिष्ठति नग्नो शुद्धनिरंजनसमरसमग्नः॥ लक्ष्यालक्ष्यविवर्जितलक्ष्यो युक्तायुक्तविवर्जितदक्षः । केवलतत्त्वनिरंजनपूतो वादविवादः कथमवधूतः॥”.

How can there be discussion about body and absence of body, how can there be discussion about attachment and detachment, when the Principle itself is stainless and immutable like space, spontaneous in form. How can when the Principle is known, how can there be form and formless, where there is transcendental as space how can there be identification, “कथमिह देहविदेहविचारः कथमिह रागविरागविचारः। निर्मलनिश्चलगगनाकारं स्वयमिह तत्त्वं सहजाकारम् ॥ कथमिह तत्त्वं विन्दति यत्र रूपं रूपं कथमिह तत्र । गगनाकारः परमो यत्र विषयीकरणं कथमिह तत्र ॥”.

The yogi who has dispensed enjoying and disjoining, the enjoyer who has dispensed with enjoyment and objects of enjoyment, walks slowly step by step revealing in mind with thoughts of spontaneous bliss. Enjoyed having dispensed all, liberated having dispensed the Principle, how can there be living and death, what would be the purpose of meditation or lack of meditation, “योगवियोगै रहितो योगी भोगविभोगै रहितो भोगी । एवं चरति हि मन्दं मन्दं मनसा कल्पितसहजानन्दम् ॥ सततं सर्वविवर्जितयुक्तः सर्वं तत्त्वं विवर्जित

मुक्तः । एवं कथमिह जीवितमरणं ध्यानाध्यानः कथमिह कारणम् ॥
 All this verily is illusion that binds , deluding like water in the
 desert. Only the undivided form of the singular pure Supreme
 Existential exists. All the principles of righteousness, says
 Avadhuta, till one reaches liberation have no reason for him,
 where do the wise ones ever think of attachment and
 detachment. Avadhuta says where there is neither knowing,
 where there is neither any marks to reveal, there absorbed fully
 in pure transcendental consciousness he prattles about the
 Principle, “इन्द्रजालमिदं सर्वं यथा मरुमरीचिका । अखण्डितमनाकारो वर्तते
 केवलं: शिवः ॥धर्मादौ मोक्षपर्यन्तं निरिहा सर्वथा वयम् । कथं रागविरागैश्च
 कल्पयन्ति विपश्चितः ॥ विन्दति विन्दति न हि न हि यत्र छन्दोलक्षणं न हि न
 हि तत्र । समरसमग्नो भावितपूतः प्रलपति तत्त्वं परमवधूतः ॥”.

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Natha, Mahanubhava and Varakari Sampradaya

The art of living happy life is rooted to the spiritual evolution from internal transformation of the divine essence posited within, not temporal well-being from external transformation of the economic conditions available in संसार, the primordial life Transformation comes neither by clinging to the old, because it is ancient and sacred nor by rejecting change as new and suspicious. Transformation comes by accepting change is inherent in the cycle of Time and new need be taken as positive in the changing situations, when the old may be negative if one clings to them.

ऋत, the Cosmic Law and धर्म, the perennial principles of righteousness are eternal, Creation and every constituent in creation transform, change, and evolve spontaneously without expecting some to be pure, auspicious, and noble. beautiful and some other as evil, obnoxious, ignoble, ugly, but accepting everything as it is now and here in the constituted creation, now, here and in the present moment. The present life is the bridge that connect the past with the present, some change being better and some being worse, the change determining the युगधर्म, Therefore, who one is in the present life depends on how one has lived the previous life expecting nothing and accepting everything, lives the present life likewise as some mystery to be experienced expecting nothing and accepting everything, even when life gives choice to prefer, choose and select what is

proper, rejecting the pleasant being receptive, listening, reflecting and meditating why things happen as they do in Nature around and taking steps to stride and move forward.

संप्रदाय, traditions are the rites and rituals commended by the religious institutions, moral and ethical norms, rules and regulation commended by society govern particular people of particular place and of particular period. Traditions are neither ancient nor recent, national or alien, not static but dynamic even as creation and the constituents in creation are neither ancient nor recent, national or alien, not static as Kalidas spoke of poetry as being neither good only because it is old nor bad because it is new, men wise in wisdom examining both decide whether poetry is good or bad, "पुराणमित्येव न साधु सर्वं न चाऽपिकाव्यं नवमित्यवद्यम् । सन्तः परीक्ष्यान्यतरत् भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥" needing to be changed, not the principles of righteousness being eternal and immutable in essence, but in form evolving as the need arises and the situation demands.

The wise one strikes a balance between the old traditions and the new, respecting the old wisely and welcoming the new judiciously. If the human being either accepts the old traditions or the new ones blindly without proper knowledge acquired and wisdom experienced, then they would no different from the constituents in creation, who though are endowed with same attributes and inclination, nourishment, sleep and sex but not the विवेक, the sense of discrimination to be aligned with ऋत, the cosmic law and the principles of righteousness - "आहार निद्रा भय मैथुनश्च सामान्यमेतद् पशुभिः नराणाम् । धर्मोहि तेषां अधिको विशेषः । धर्मेण हीनापशुभिः समानाः ॥".

In fact, the most positive and defining moment in life comes when one stops in one's stride and asks, where one is going and what one is doing, the question and the reply becoming important and relevant assuredly to create life beautiful and productive, deserving respect and acclaim by nurturing one's skills to create life beautiful and productive, to evolve oneself from the non-existence to the Supreme Existential, from obscure ignorance to the clarity of Wisdom from mortal life to the immortal life.

The post Vedic era saw great churning of thoughts expressed by each segment of society, whether Brahmins, Kshatriyas, Vaishyas or the Shudras vying with each other to interpret the Vedic truths, Upanishadic philosophies, Kapalikas, Kalamukhas, Aghoris, Saktas, Bauddha, Jain as well as Charvakas giving their own interpretation of the Supreme Existential Energy by whatever name referred creating confusion in the minds of people.

Even as purpose of the Sun is not only to establish its Existential credibility but is diverse, multi-directional, destruction of darkness by shedding light in the constituted creation, destruction of ignorance by illuminating wisdom in the minds and furthering and nurturing lives of the constituents in creation, even so purpose of the Supreme Existential Energy is not furthering and nurturing the divine essence posited within the gross constituents in creation but also to make the divine essence resurgent to evolve from its non-existential state to the Existential state, from the state of obscurity of ignorance to clarity of Wisdom, from mortality to immortality of supreme existential supreme state.

Therefore in such situation, Sri Dattareya appeared as the spokesman of the Vedic Wisdom in the spirit of Athatvavedic declaration that the earth that shelters people speaking varied language, with various religious rites and rituals according to their place of living, enriched by the milk which flows in thousand streams from the cows that never fails, “जनं बिभ्रति बहुधा विवाचसं नानाधर्माणां पृथिवी यथौकसम् । सहस्रधारा द्रविणस्य मे दुहां धुवेह धेनुर्अनुस्फुरन्ति ॥”, Truth is one though spoken by wise ones variously, “एकं सद्विप्रा बहुदा वदन्ति”, therefore lwt the thoughts come from all quarters, “आ नो भद्राः क्रतवो यन्तु विश्वतः ।” synthesized with no hesitation in sharing, exchanging, accepting and adopting the racial, social, cultural, ethical, moral and religious concepts and traditions though separate and distinct from one another.

Natha Saampradaya

The post-Vedic period there arose a new tradition, which sourced it's from ancient Siddha beliefs combined later with ideas from Shaiva, Yoga and particularly from Hatha Yoga and Buddhist traditions by Matsyendranath, born in Nepal, the ideas and organization further developed by Gorakshanath or Gorakhnath known as Natha Saampradaya in 9th or 10th century, accepting Sri Dattatreya as आदिपुरुष *or* आदिगुरु. In Mahabharata one finds Krishna summoning gods and saints to consider spreading divine message in Kali Yuga, that God exists everywhere and not only in particular form - साकार but also as formless - निराकार. The nine Narayanas representing nine forms of Krishna Consciousness descend as Navnathas, Matsyendranath, Gorakhnath, Jalandernath or Jan Peer, Kanifnath, Gahininath or Gaibi Peer, Nagesh Nath,

Charpatnath, Bhartarinath and Revananath are re-incarnation of nine Narayan in Kaliyuga.

Some believe that Gorakhnath was originally a [Buddhist](#), later influenced by passionate exponent of ideas of Kumarila and [Adi Shankar](#) championing Yoga and [Advaita](#) of the Upanishads hthe traditions found leaning towards Shaivism. It is not relevant whether Vaishnava or Shaiva traditions need to be emphasized since both traditions lead to spiritual discipline leading one to enlightened Consciousness. In truth as a Mahayogi, Gorakhnath did not emphasize any specific metaphysical theory but that the search for spiritual life should be meaningful and valuable goal. Therefore, he championed [Yoga](#), spiritual discipline and an ethical conduct in life to reach [Samadhi](#) and the truth

The Natha Sampradaya seeks to transform one's body into a sahaja siddha state of awakened identity of the self with the Supreme Existential, as the Absolute reality. The unconventional ways exploring the concealed, therefore unknown powers to understand by this Sampradaya were viewed with disfavour by orthodox religious groups, though soon it came under the influenced of other traditions such as Advaita Vedanta monism, Vaishnava dualism, Shakta and Bhakti movements.

The Sampradaya is based on a philosophy where the seeker sees in all beings and all beings in him, including the identity of the individual self with the Supreme Existential as the Universal Self. Therefore, they see Varnashrama as located in the nature of the individual, attributes and inclination, being neither attachment

nor detachments, being in love for all and hatred for none. The Supreme Reality is to be realised within one's heart, chanting of sacred hymns and devotional songs, worshipping Sri Dattatreya as part of Vishnu-Shiva syncretism revered as the Adi-Guru. In 'Datta Prabodha' the traditional text of the Daprafaya one finds that Matsendraanath had vision of Sri Dattatreya on Giranar when he was initiated and similarly Goarakhnath's sense of ego was destroyed.

In this Sampradaya, women are looked upon as sense provoking snares, as a revolt to the excessive practices in Shakta, Aghora and Tantra sadhanas. Gorakhnatha often showing his distaste of company of women, "कामंती बहतां जोग न होई, भग मुष परलै केता । जहाँ उपजै तहाँ फिरि आवटै, च्यंतामनि चित एता॥" - It is not possible for one to succeed in Yoga in the company of women and in that flaming fire many are destroyed entangled in the cycle of the primordial life. It is said that Avadhuta Gita earlier consisted only eight chapters and the ninth Chapter having been added later by Gorakhanath, "न जानामि कथं तेन निर्मिता मृगलोचना। विश्वासघातकीं विद्धि स्वर्गमोक्षसुखार्गलाम् ॥ मूत्रशोणितदुर्गन्धे ह्यमेध्यद्वारदूषिते । चर्मकुण्डे ये रमन्ति ते लिप्यन्ते न संशयः॥" -

Mahanubhava Sampradaya

According to legend, the founder of Mahanubhava Sapradaaya was Govind Prabhu, who when travelling in Siddhapur Gujarat in 1245 met Harpal who was nearby and named him Chakradha, who thereafter spent twelve years wandering in the wilderness as a

naked ascetic. After intense austerities had perfected penance he realised that human salvation could only be through truth, non-violence and equality. To communicate his teachings he travelled extensively when he came across Udhalinath, a Siddha person in Katol a town near Nagpur from whom he acquired the art of remaining ever-young known as वयस्तंभनी. Thereafter he travelled across Andhra territory coming finally to settle in Paithan in Maharashtra.

During his times **number of religious and philosophical currents like Advaita of Shankaracharya, Vishishtadvaita of Ramanuja, hathayoga of Nath Sect and to some extent bhakti tradition of Vitthal from Pandharpur were in vogue.** Therefore being familiar with Natha Sampradaya, who promoted synthesis of Slavism and Vaishnavism, propagating the concept of the descent of divine essence, Sri Krishna and Sri Dattatreya and nine Narayana as Navnath, the nine prophets considered as the principal deities. Mahanubhav philosophy popularised the concept of avatar, the five descents known as "Panchakrishna" (or "Five Krishnas") to be meditated upon forever - Sri Krishana, Sri Dattatreya, Sri Changdeva Raul or Chakrapani Prabhu, Sri Gundam Raul or Govind Prabhu and Sri Chakradhar Swami he.

Mahanubhava propagated that the Pancha Krishnas represent the divine essence posited in human beings, the other energies being subservient to them have no or minimal effect on Nature.

Therefore if one has pain and suffering in life one should approach the Pancha Krishna for resolution. Even knowing of one avatar and walking on the path is enlightened leading to the ultimate bliss, [moksha](#).

Chakradhara viewed the world of appearance as materialistic, the Supreme Being as the Existential, independent and eternal; the Universal Self is ever-bound and the individual self as obscured by ignorance and illusion. The dualism between individual self and the Universal Self is clearly understood in his philosophy. It is believed the individual self to be originally pure which becomes revealed only when the obscurity and ignorance is removed by clarity and Wisdom. This normally does not happen because the influence of the senses and sense objects in materialistic life is overwhelming. There is no other way to free one's individual self from bondage of obscurity and ignorance than to submit oneself to the clarity and Wisdom of the all-pervasive, all-substantive Supreme Being as the Existential, neither with beginning nor with end, eternal, immutable state of bliss. Deliverance ([moksha](#)) is possible only by removing the obscurity and ignorance and attained being enlightened through performance of actions without attachment and renunciation of the fruits of action, clarity of Wisdom and devotion and surrender to not the ever-bound Universal Self but to the Supreme Being as the Existential, which is without bodily attributes, or any forms, descends taking support of the gross form in order to grant salvation of his devotee.

The most important aspects of Mahanubhave philosophy was to consider Sri Krishna as the primary divinity accompanied by non-

violence, celibacy, asceticism and repeating the name, form, deeds, place, the words heard and recollected of the different aspects of Gods incarnations to be worshipped with devotion. Chakradhara Swami also communicated where, when, how and how much charity one should do, with constant remembrance that one's real nature is determined by one's essence and not by one's form, living the life of mendicant and practicing asceticism severely, according to principle that "the individual self belongs to the Supreme Being as the Existential and the Supreme Being belongs to the individual self", "Even if the head is severed from the body, the body should never cease to worship the Supreme Being as the Existential as the Reality", which in all probability consolidated the Vaishnava movement centred around Vithal and Pandharpur Varakari Sampradaya.

During his times Vedic religion had to experience the growing influence of Islam under the Muslim rule in the north and in the central India from Bahamanis, Adilshahis and Qutubshahis. To counter this influence, to preserve and to regenerate Vedic ritualistic religion, Chakradhar propagated a religious and social movement in which was included Sufism, which had taken deep root in poorer section of the masses, even accepted all irrespective of caste and creed taking food even from the lowest of the low. He discouraged performance of fasts and rituals as unnecessary and encouraged everyone to be non-violent and love and help each others. Great emphasis was placed on upliftment of women and down trodden and empowering them to rise from bondage, **dispensed many traditionally accepted like the**

authority of Brahmanical class, worship of various inferior powers by common masses, insistence on scriptural rites and rituals which divided society castes and creeds which was detrimental to the welfare of the common masses.

These steps created great danger to the well-entrenched orthodox brahmannical class and many attempts to poison Chakradhar were made. But the belief that Chakradhar was divine descent became stronger and the Mahanuhava Sampradaya came to be seen as a revivalist movement. Chakra Dhār knew many languages like Samdkrit, Gujarati and Marathi writing books like Lila Charitra, Sutrapatha, Drishantpath documenting his life and philosophy becoming important in formalising Marathi language and cultural milieu. According to tradition, he attained Samadhi in 1272, though followers believe him to be an immortal dwelling in the Himalayas.

Varakari Sampradaya

Vithoba as Vaisnava deity, temple in Pandharpur as pilgrim centre to worship was in existence since many centuries earlier, reference being found far back in the Stotra by Sri Shankaracharya (732 - 788), “महायोगपीठे तटेभीमरथ्या वरं पुंडरीकाय दातुं मुनीन्द्रैः समागत्य निष्ठन्तमानंदकंदं परब्रह्मलिंगं भजे पांडुरंगम् ॥” - on the banks of the river Bhima, in Mahayogpith (indicates existence of dense forest and water bodies) lives Pundarik sage who

worships Panduranga in the form of Shivlinga, all should devote themselves to Panduranga.

During Devgiri Yadava period Pandharpur temple was in existence and when the temple was renovated by Hemad Pant (1259-74) many Sarasvat devotees like Sripati Dannayak, Konkan Kesavdeva, Senavai Lakhamidevai, Senavai Chandavai, Dalavai Kumaruputra, Lad Harideva and others contributed handsomely for renovation as could be seen from the names that adorn the stone inscription preserved in the Temple of the eighty four donors.

Jnyaneshvar (1275-1296), who provided impetus to the Varakari movement was familiar with Nath Sampradaya, **brother** Nivrutti, his brother having been initiated by Gahaninath in the caves of Anjani mountains and though does not speak of Sri Dattatreya makes indirect reference as, “पैल मेरूच्या शिखरीं। एक योगी निराकारी । मुद्रा लावूनि खेचरी । ब्रह्मपदीं बैसला ॥ तेणें सांडियेली माया । त्यजियेली कंथाकाया । मन गेलें विनया । ब्रह्मानंदामाझारीं ॥ तेणें सांडियेली माया। त्यजियेली कंथाकाया। मन गेलें विनया। ब्रह्मानंदामाझारीं॥”. After Jnyanadeva Janardana Swami (1504-1575) and his contemporary Ekanath Swami (1553-1599) were great undoubted personalities, who influenced by Natha and Mahanibhava sampradayas viewed Sri Dattatreya as the great teacher.

Sri Janardana Swami (1504 - 1575.)

Sri Janardana Swami was born in the year 1504 in a Brahmin family in Chalisgaon, Maharashtra. He served as an officer in-charge of the fort under Muslim ruler at Devagiri which was later named Daulatabad. Even while serving Muslim ruler he remained

strict practicing Brahmin, his daily activities having been described he would always be found immersed in spiritual duties even when attending his duties relating to the state - "जनार्दनांचा नित्य नेम । स्नान संध्या अति उत्तम । तयावरी आवड परम । निज धर्म आचार ॥ सिद्धराज श्रीज्ञानदेव । ज्ञानेश्वरी अमृतानुभव । स्वानुभवे वदला अपूर्व । जनार्दना भाव त्या ग्रंथीं ॥ तया पठनी अति गोडी । नित्य व्याख्यानाची आवडी । मध्यान्हापर्यंत प्रतिदिनीं । नित्यनेमे असावे ॥ तयावरी भोजनपंक्ति । सहब्राह्मण ब्राह्ममूर्ती । सारुनियां यथा पद्धती । राजदर्शना मग जावे ॥ न्याय नीती तया रीतीं । शिष्टांशी मान्य पडे रीतीं । या परी प्रपंच परमार्थी । दक्षता लोकसंग्रहार्थी ॥".

His religious inclination and noble attributes endeared not only the Orthodox Hindus and Muslim Sufi sect and Thursday instead of Friday was declared by the Ruler as holy day. The fort and the cave near the fort known as Sri Gorakshaka Guha became the pilgrim centres. Once when he was engaged in meditation in cave Sri Dattatreya appeared him in human form and placing his hand on his head blessed him. In that very moment empirical consciousness of Janardan was completely obliterated and was enlightened to his spiritual consciousness. He realised the importance of performing one's actions remaining detached from them as described in Bhagavat by his devoted disciple Ekanath, "गुरुप्राप्तीलागीं सर्वथा । थोर जनार्दनवासी चिंता । विसरला तिन्ही अवस्था । सद्गुरु चिंतिता चिंतनीं ॥ देवो भावाचा भोक्ता । दृढ जाणोनि अवस्था । येणें जालें श्रीदत्ता । तेणें हातु माथां ठेविला ॥ हातु ठेवितांच तत्काळ । बोधु आकळिला सकळ । मिथ्या प्रपंचाचें मूळ । स्वरूप केवळ स्वबोधें ॥ कर्म करुनि अकर्ता । तोचि अकर्तात्मबोधु जाला देता । देहीं असोनि विदेहता । तेंही

तत्त्वता आकळिली ॥ गृहश्रमु न सांडितां । कर्मरेखा नोलांडतां । निज व्यापारीं
वर्ततां । बोध सर्वथा न मैळे ॥ तो बोधु आकळितां मना । मन मुकलें
मनपणा । अवस्था नावरेची जनार्दना । मूर्छापन्न पडियेला ॥ त्यासी सावध
करुनि तत्त्वता । म्हणे प्रेमा राहे सत्त्वावस्था । तोही गिळोनि सर्वथा । होई
वर्ततां निजबोधे ॥ पूजाविधी करोनियां । तंव जनार्दनु लागला पायां । तंव
अदृश्य जाला दत्तात्रेया । योगमायेचेनि योगें ॥“.

Sri Janardan Swami was again blessed when he was in Ankalkoppa when Sri Dattatreya appeared again in the form of Sri Nrisihma Sarasvati. Eknath never mentions the name of Nrsimha Sarasvatl in his writings, only saying that Janardan received Dattatreya's upadesa and blessings. Refuting the notion that Sri Janardan Swami was initiated directly by Sri Dattatreya, some hold on the basis of the Yoga-sangrama of Sheikh Muhammad, that he was a disciple of Canda Bodhale, who belonged to the Sufis and whose traditional name was Said Candasaheb Kadri. Sri Janardan Swami is spoken as having laid down the example of a holy man attempting an integration of the two warring elements of Hinduism and Islam. Sri Janardan Swami and Eknath considered as devotees of Sri Dattatreya, lived at the time the Guru-charitra was flourishing as Datta sampradaya, and therefore influence of Sri Nrisihma Sarasvati on Janardana cannot be set aside. Janardana dies in 1575.

Sri Ekanath Swami (1553-1599)

Ekanath was bom in 1533 to Suryanarayana and Rukmini an orthodox Brahmin family of Paithan. The family was devoted to Vakarari Sampradaya and devotion made him to proceed to Devagiri to meet Sri Janardana Swami and prostrate at his feet.

Sri Janardan swami initiated him in spiritual life in the year 1545 when he was just twelve years old. He received updesha both in Varakari tradition as well as in Dattatreya Sampradaya, thereafter living with his Guru for six years, following the idealistic life with devotion and prolonged practice of spiritual exercises.

As instructed by Guru he married and led life as a householder, though mind was always fixed on spiritual matters, revitalised and prepared the way for Tukaram, the seventeenth century saint, blending Hinduism as platform for popular Varakari movement to reach its zenith. Ekanath was familiar with saints like Kabir of Benares who had created a paradigm shift in popular perception with Hindu-Muslim unity, vanquishing religious divisions in the name of निरगुणभक्ति, telling how the non-dual teaching of the Upanishads (तत् त्वमसि) gave happiness to various stages and saints as one homogeneous whole.

One day a Muslim soldier on horseback, red-eyed, bristling with weapons, speaking Urdu said to Janardan, "I am very hungry, let us eat together at once" and producing an earthen vessel pored milk of a dog and crumbling the food sat with Janardan to eat. Then seeing Ekanath at a distance invited him to share the food. Ekanath fearing pollution was unwilling to partake food with a Muslim, wondering how he can eat food with a Fakir, which is not permitted he came near and told Sri Janardan swami, who out of love gave him what was left and asked him to seek blessing from the Fakir without delay who disappeared. Janardan told Ekanath: "You will now be satisfied with what occurred. Tell

me what did you do with the food?" When Eknath replied that he has thrown the same, Sri Janardan took the pansupari out of his mouth and put it in Eknath's mouth. That was the first darshna which Ekanath had of Sri Dattatreya/

Dattatreya appears again to him as a Muslim Faqir accompanied by a woman who was none other than Maya, and a dog that is really the Kamadhenu. Seeing him, Eknath overcomes doubts and is blessed by Dattatreya who casts aside his Muslim form and assumes the form, with six arms, his face shining as the ornament of the universe. In all Eknath encounters Dattatreya three times: the god appears as a Muslim huntsman, as a Pathan, and as a Malang. As in the case of Janardana, Ekanath also according to some received as disciple from a Sufi in the line of Sijra-i-kadri. Eknath is said to have concealed this fact in order not to invite the displeasure of the Brahmanical order traced from Janardana's spiritual lineage.

Ekanath under the joint pen name Eka-Janardan, inspired by his Guru, was a prolific writer on non-dual doctrines the message of love and God's oneness with creatures such as dogs, birds, untouchable Mahars, Muslims, prostitutes, beggars, and a host of lowly characters. His aim was to find similarity in both Hinduism and Islam that could be incorporated into a higher, mystical truth of oneness (एकत्व). He was convinced that religious conversion was manifestation of ignorance. The entire Datta Sampraday highlights compassion, tolerance, participation in cultural

exchange, standing as the confluence of three different currents, Datta, Vitthala and the Sufis, all merging in his mystical writings and one of his distinctive Bharud is testament to this in celebration of the universal appeal - "हजरत मौला मौला । सब दुनिया पालनवाला ॥ सब घरमो सांई बिराजे । करत है बोलबाला ॥ गरीब नवाजे मै गरीब तेरा । तेरे चरणकु रतवाला ॥ अपना साती समजके लेना । सलील वोही अल्ला ॥ जीन रूपसे है जगत पसारा । वोही सल्लाल अल्ला ॥ एकाजनार्दनी निजवद अल्ला। आसल वोही बिटपर अल्ला ॥".

In another poem Ekanath speaks of the goal as one, the ways of worship are different. Listen to the dialogue between these two! The Turk calls the Hindu "Kafir!" The Hindu answers: "I will be polluted—get away!" A quarrel broke out between the two; A great controversy began. Muslim: O Brahmin, listen to what I have to say: Your scripture is a mystery to everyone. God has hands and feet, you say. This is really impossible! Hindu: Listen, you great fool of a Turk! See God in all living things. You haven't grasped this point And so you have become a nihilist. At that moment, they saluted each other. With great respect, they embraced. Both became content, happy, Quiet, calm. "You and I quarrelled to open up the knowledge of the high truth, in order to enlighten the very ignorant. In place of karma-awakening!"

At the age of sixty-six, in the year 1599 A.D. Sri Ekanath a great devotee and an ideal householder passed away.

Dattatreya and the Varkari tradition continues after Eknath. Tukaram's Guru, Sri Raghava Caitanya, is said to have received imitation by Datta in a vision he had at Girnar. Tukaram, (1598 - 1649) the beloved in the Varkari sampradaaya, has celebrated Dattatreya with three heads and six arms saying, "नमन माझें गुरुराया। महाराजा दत्तात्रेया॥ तुझी अवधूत मूर्ति। माझ्या जीवाची विश्रान्ति ॥

जीवींचें सांकडें। कोण उगवील कोडें॥ अनसूयासुता । तुका म्हणे पाव आता॥" - I fall prostrate before the one with three heads and six hands. A bag of alms hanging from his shoulder; Dogs in front of him. He bathes in the Ganga daily. A staff and water-pot are in his hands; on his feet are clanking wooden sandals; on his head a splendorous coil of hair; on his body beautiful ashes. Tuka says, I bow to him who is clad in space".

Sri Dasopant (1551-1615)

Dasopant was born in 1551 to Digambarpant and Parvati, a Brahmin family in the village of Narayanpeth, which then was under Ali Barid Shah, the Muslim ruler of the Bahamani dynasty of Bedar, a contemporary of Eknath. When Dasopant was twelve years old he was taken hostage by the Bahamani King, due to a debt of 200,000 rupees which Digambarrapant owed to Muslim monarch. When it was feared that if the debt is not, he would be converted to Islam, in response to Dasopant's purity and devotion, Sri Dattatreya himself, disguised as an untouchable Mahar, is said to have appeared before the king and repaid the debt.

Saved from the humiliation of being converted, Dasopant returned to his parents, the King having realized of the divine intervention and the boy's spiritual greatness. Dasopant too realizing Dattatreya's grace, at the early age of sixteen, decided to consecrate his life to his beloved deity by becoming an Avadhuta, identifying himself with Sri Datta. He set out for Amateur, the privileged abode of Sri Dattareya who is believed to be the place where he rests, revelling in his turiya state. He reached the sacred mountain and entered the temple of Tripurasundarl, asking for the boon of meeting Sri Dattatreya saying, "Besides you O Amba, there is no other passage to reach Sri Datta". Soon Grace fell on him; the goddess granted him a vision of Dattatreya.

Dopant then climbed to the summit of the Sahyadri range, to the abode of Datta, stopping on his way at Anasuya's shrine. Dasopant retired in solitude and began Iris austerities for twelve full years, when Dattareya appeared to him in a dream, telling him to go to river Godavari where he will find padukas and Avadhuta will meet Avadhuta. Dasopant obeyed and had darsahan. Dasopant, after living at various sites along the Godavari settled finally in Amba Jogal where he died in 1615.

Sri Samarth Ramadas (1608-1681)

Sri Samarth Ramdas was born in 1608, to Suryaji Pant and Ranubai and was named Narayan. Father died when he was eight, turning him into an introvert engrossed in thoughts of God and tried to find out how to meet God. At age 12, Dasharathi

Ram appeared to him. Thereafter he became a devotee of Rama and Hanuman, being referred as Ramdas, initiated in the Ram tarak Mantra. When he was to be married he heard the word सावधान and fled to the holy city, Nasik, preferring the life of a monk. In 1632 he left for his spiritual journey for 12 years throughout India,

Muslim rule in India became potential tool for converting Hindus population to Islamic religion, which Samarth Ramadas very well realised. Thereafter he returned and with great zeal to fulfil his goal to take Hindu religion to its original form, he highlighted the warriors role, to preserve, to nurture and enlarge the rule of सनातन धर्म, abhorred distinctions based on caste and creed, stood for the abolition of social classes encouraged women to participate in religious activities, blended spirituality, social work and politics.

There was close relation between Samarth Sampradaya and Datta Sampradaya, having received darshan of Dattatreya in a temple, where some Brahmins were performing religious functions. Seeing them Sri Samarth asked them the purpose and was told that were for having Sri Dattatreya darshan. Sri Samarth joined in the function. Soon a Malang, Muslim sanyasi arrived there with his wife, three children, six hens, nine goats and a male buffalo. The Malang told his wife to cook his meal since he was tired and hungry. His wife lit the stove, kept the vessel on it, poured water and asked she should cook. The Malang told her to cut the hens to fill the vessel, When the vessel was not full, she was asked to cut the goats and seeing that even then the vessel was not full, buffalo was cut and to fill and when the woman cutting her three sons as well to fill the vessel Malang told his wife to

hack the Brahmins. When the woman started going towards the Brahmins, knife in hand, the Brahmins who were terrified and left running for their lives.

Swami Samarth, Uddhav and Kalyan who were watching the strange spectacle did not budge from their seats and when the woman came near, they lowered their heads. At that moment the Malang and his wife disappeared and Sri Dattatreya himself stood in all his glory and resplendence. In this incident, the hens represent the principles of the gross body, the goats signify the six enemies - lust, greed, anger, arrogance, attachment and covetousness, the male buffalo stands for ego or pride, and the children are the three guans - satva, rajas and tamas. When all these are destroyed, only then one can get dashing of Lord Shree Dattatreya. The woman represents Maya.

Samarth felt blessed by Sri Dattatreya's darshan and felt bad that the Brahmins who were responsible for this benediction were deprived of god fortune. Sri Dattatreya said they were not deserving of this benediction and that is why they ran away fearing their lives. At that time Samarth composed an aarti of Shree Datta - "विधि हरिहर सुंदर दिगंबर झाले, अनसूयेचे सत्व पहावया आले. तेथे बाल करूनी ठेविले, दत्त दत्त नाम पावले जय देव जय देव आले, जय देव दत्तात्रेया, आरती ओवाळु तुझ देवराया. तिही देवांच्या युवती पति मागो आल्या, त्यानां म्हणें ओलखुनीं न्या आपुल्याला. कोमल शब्दे करूनी करुणा भाकिल्या, त्यासी समझाविल्या स्वस्थानी गेल्या. जय देव काशी स्नान करवीर क्षेत्री भोज, मातापुरी शयन होते प्रतिदिन. हे आहे अघटित महिमान, दास म्हणें हे तो नव्हे सामान्य जय देव.॥".

Even today one finds Sri Datta padukas given near Samarth's Samadhi at Sajjangadh. Ramdas died in 1681 at Sajjangad at age 73. For five days prior to this he had ceased eating fruits and drinking water and was continuously chanting the taraka mantra "Shriram Jay Ram Jay Jay Ram" in front of Ram's Murti which was brought from Tanjore.

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Sri Guru Charitra Sampradaya

Bhagavata Purana speaks of 24 descents of Sri Vishnu only ten primary ones came to be worshiped and temples built for them. Some descents like Sanatkumaras, Dattatreya, Kapila and Vyasa came to be venerated as great Teachers, the rest were known only as illustrious descents. Sri Dattatreya was not only the Guru in the first three yugas appearing as person in gross human form or as the subtle divine essence taking different forms and fashion at different times but also in Kali Yuga being considered as Adi Natha or Adi Guru by many movements like Vaishnava, Shaiva, Shakta, Tantra, Yoga, Aghoris, Varakaris.

However sometime during 16th century there was a paradigm shift in Sampradaya, when Sri Dattatreya instead of coming personally to give Darshan and give wisdom of the Supreme Existential, a belief came to be accepted that he has taken descent as a human form, in a family which was devoted to and accepted Sri Dattatreya as their Guru. Thus provided the beginning with Guru Charitra (1538 or 1550) being written as dialogue between the two devotees, Siddha and the Namadharaka recording the lives and the miraculous deeds associated with Sri Sripad Vallabh and Sri Nrisimhs Swami as first of his two descents, besides the duties, rules of conduct, rituals to be performed, stressing the value of observance of varnasrama-dharma and so forth.

Sri Sripadvallabha (1320 -1358)

Much is not known about Sri Sripadvallabh and whatever information is available is from Gurucharitra. It is said that in 1320 two pious Brahmin couple, Apalaraja and Sumati in the village of Pithapur, near Rajahmundry, were busy with shraddha ceremony, when Sri Dattatreya unexpectedly and suddenly arrived appearing as a beggar requesting alms. Seeing an unexpected visitor, they treated as अथिती, unexpected guest in the spirit अथिती देवो भव, a God himself come, served him with love and honour, because it is tradition, “न जेवितां ब्राह्मण घरी । दत्ता भिक्षा घाली ते नारी । दत्तात्रेय साक्षात्कारी । प्रसन्न झाला तये वेळी ॥”. Sri Dattatreya was pleased and gave then darshan in his real form, “त्रैमूर्तीचे रूप घेऊनि । स्वरूप दावियले अतिगहनी । पतिव्रता धावोनि चरणी ।” and offered her a boon- “दत्तात्रेय म्हणे तियेसी । माग माते इच्छिती । जे जे वासना तुझे मानसी । पावसी त्वरित म्हणतसे ॥”.

The couple was childless, many were born but either dead nor with sight or strength to live, she said, “मज पुत्र झाले बहुत । नव्हेत स्थिर उपजतमृत । जे वाचले आता असत । अक्षहीन पादहीन ॥ योग्य झाले नाही कोणी । काय करावे मूर्ख प्राणी । असोनि नसती येणे गुणी । पुत्रावीण काय जन्म ॥”. They were blessed with a son, remarkable, but would not stay with them but bring great fame for the family and then disappeared suddenly as he had arrived - तापसी म्हणे तियेसी । पुत्र होईल परियेसी । उद्धरिल तुझे वंशासी । ख्यातिवंत कलियुगी ॥ असावे तुम्ही त्याचे बोली । येव्ही न राहे तुम्हांजवळी । ज्ञानमार्गी अतुर्बळी । तुमचे दैन्य हरील ॥ इतुके सांगोनि तापसी । अदृश्य झाला परियेसी ।”.

To them was a child born in 1320 whom they named Vallabh. As a remarkable child, he could recite at the age of seven the Vedic hymns. Soon he was invested with sacred thread and when the time came to be married at the age of sixteen, he refused saying marriage, telling that he was already married to Yoga and renunciation, “वैराग्यस्त्रीसंगे असेन मी । काम्य आमुचे तियेजवळी ॥ ते स्त्रियेवाचूनि आणीक नारी । समस्त जाणा मातेसरी । जरी आणाल ते सुंदरी । वरीन म्हणे तये वेळी ॥ आपण तापसी ब्रह्मचारी । योगस्त्रियेवांचोनि नारी । बोल धरा निर्धारी ।“.

The parents were disturbed but remembering the words of the Sanyasi who had given them the boon accepted son's decision reluctantly. Vallabh however realising the parents love for him left promising to return later. He embarked on a pilgrimage across India first to Gokarna, Kasi, and Badari reaching the Himalayas. When he returned to his parents he was no more Villach but Striped Villach, “श्रीवल्लभनाम माझे ॥ श्रीपाद श्रीवल्लभ नाम ऐसे । झाले त्रिमूर्ति कैसे । पितयाते म्हणतसे । जाउ उत्तरपंथासी ॥“.Soon his fame spread all the quarters and was credited with many miracles. Ambika, a widow who lived with her only son, who was foolish and unable to work and support his mother, Sripada instructed her to observe the vow of shani-pradosa and worship of Siva. As a result, the foolish boy was transformed into a wise and learned person. Sri Sripadvalabha promised the mother that in her next life she would have a son like himself, foretelling his future birth as Nrsimha Sarasvatl.

Sri Shripadvalabha used go to the river every day for his bath where he would meet a poor Muslim washer man who was seen bowing his head towards him as a mark of respect. One day seeing the lock prince taking bath with ladies nearby full of glory and riches, he felt how nice it would be if was blessed to have such pleasures to enjoy. Sri Shripadvalabha read what was transpiring in his mind and blessed him with a boon that in his next life, he would be a king in a Muslim family to enjoy the pleasures and he would meet the washerman again under different form and name, “आणिक कार्यकारणासी । अवतार घेरु परियेसी । वेष धरोनि संन्यासी । नाम नृसिंहसरस्वती ॥”.

Sri Shripadvalabha finally settled in Ganagapur (Glbarga district) for twenty-three years of his life and when he realised that his work in the world is completed he entered the river and disappeared in 1358, “आश्विन वद्य द्वादशी । नक्षत्र मृगराज परियेसी । श्रीगुरु बैसले निजानंदेसी । अदृश्य झाले गंगेत ॥ लौकिकी दिसती अदृश्य जाण । कुरवपुरी असती आपण । श्रीपादराव निर्धार जाण । त्रयमूर्तिचा अवतार ॥ अदृश्य होवोनि तया स्थानी । श्रीपाद राहिले निर्गुणी ।”.

Though disappeared in his human form continued to remain in subtle formless form. Speaking of Ganagapur Shri Shankar Swami says, ‘दारिद्र्यासि धन, आरोग्य मिळे,रोग असे त्याजला । टळे अपमृत्युनि तो या स्थळा कुष्ठि, अपस्मारी, अंध, बहिरे, हृदयशूळि पांगळे । मंदमती मूक होती चांगले ॥ धर्म, अर्थ, काम, मोक्ष चारी पुरुषार्थ आगळे । या स्थळी तेही लाभती सगळे ॥ श्री गुरुपादुंकार्चनी फळ सौख्य समृद्धी मिळे । दैन्य, अघ, तापत्रय मावळे ॥’

Sri Nrsimha Sarasvati (1378-1459)

Once when a Brahmin couple living in Karanja were on their way to visit Sri Shripadvallabha samadhi in Ganagapur they were attacked by robbers and it is said that Sri Shripadvalabha appeared as protector of devotees suddently and drove them, “भक्तजनांचा कैवारी । श्रीपादराव कुरवपुरी । पातला त्वरित वेषधारी । जटामंडित भस्मांकित ॥ त्रिशूळ खट्वांग घेऊनि हाती । उभा ठेला तस्करांपुढती । वधिता झाला तयांप्रती । त्रिशूळेकरुनि तात्काळ ॥”.

The said couple was none other than Madhav and Amba pious devotes to whom as prophesized by Sri Shripadvalabha to his mother in earlier life, was born a son in 1378 - “ऐसी श्रीपादवल्लभमूर्ति । लौकिकी प्रगटली ख्याति । झाला अवतार पुढती । नृसिंहसरस्वती विख्यात ॥”. The child when born strangely did not cry but uttered ॐ - जन्म होताचि ते बालक । ॐ कार शब्द म्हणतसे अलौकिक पाहून झाले तटस्थ लोक । अभिनव म्हणोनि तये वेळी ॥”. While others took the child too born dumb, the fortune tellers told the parents that the child is not ordinary but born to destroy pain and suffering of people therefore he was named as Narahari. And indeed as the child grew the parents realised that he is - “तूं तारक शिरोमणी । कारणिक पुरुष कुळदीपक ॥ तुझेनि सर्वस्व लाधले । बोलतां आम्हीं नाही ऐकिले । अज्ञानमायेनें वेष्टिले । मुके ऐसें म्हणों तुज ॥”.

Seven years passed and he was invested the sacred thread and while everyone wondered how he would chant Gayatri, he spoke making signs that he would speak only after the ceremony is completed. When his mother was giving him भिक्षा, he suddenly ad spontaneously recited vedic verses, “गायत्रीमंत्र अनुक्रमेसीं । उपदेश

देती परियेसीं । बाळ उच्चारी मनोमानसीं । व्यक्त न बोले कवणापुढें ॥
 गायत्रीमंत्र कुमरासी होतां । भिक्षा घेऊन आली माता । वस्त्रभूषणें रत्नखचिता ।
 देती झाली तया वेळीं ॥ पहिली भिक्षा घेऊनि करीं । आशीर्वचन दे ती नारी ।
 बाळ ऋग्वेद म्हणोन उच्चारी आचारधर्म वर्ततसे ॥ पहिली भिक्षा येणेंपरी ।
 देती झाली प्रीतिकरीं । 'अग्निमीळे पुरोहितं' उच्चारी । ब्रह्मचारी तया वेळीं ॥
 दुसरी भिक्षा देतां माता । उच्चार केला यजुर्वेद 'इषेत्वा०' लोक समस्त तटस्था ।
 माथा तुकिती तये वेळीं ॥ तिसरी भिक्षा देतां माता । म्हणे सामवेद पढे आतां ।
 'अग्नआयाहि०' गायन करीत । तीन्ही वेद म्हणतसे ॥ सभा समस्त विस्मय
 करी । पहाती हर्षनिर्भरीं । मुकें बोले वेद चारी । म्हणती होईल कारणिक ॥
 यातें म्हणों नये नर । होईल देवाचा अवतार । म्हणोनि करिती नमस्कार ।
 जगद्गुरु म्हणोनिया ॥“.

Soon after though he was still a child requested his parent permission to go on a pilgrimage, though the fond parents were expecting him to stay and look after them. He said separation from mother and father is painful but the purpose for which he is born was more important, therefore, “निर्धार राहिला माझिया चित्ता ।

निरोप द्यावा आम्हां त्वरिता । जाऊं तीर्थ आचरावया ॥“.

He comforted mother assuring that she would have four more sons, and spoke words full of Wisdom the impermanent nature of the material world and reminding the words spoken in earlier life. She remembered the words spoken by Sri Sripadvallah and realised that her son was verily Sri Sripadvallah himself -“श्रीपादश्रीवल्लभ स्वरूपता । दिसतसे तो बाळक ॥“.

Assuring that he will come again to them and have their दर्शन he left for pilgrimage to Kashi, Prayag. At Kashi seeing the young

one wearing Rudraksha around the neck, bhasm on the forehead, holding a staff in the hand, ochre cloth around the waist with bright face and luminous personality people wondered and sadhus asked him to take sanyas diksha - “लोकानुग्रहकारणं । तुम्हीं आतां संन्यास घेणें । आम्हां समस्तां उद्धरणें । पूजा घेणें आम्हां करवी ॥”. Renowned Sri Swami Krishnasaraswati initiated him in sanyas giving him a new name Sti Nrisimha Saraswati. Looking like Shiva himself in his three years stay in Kashi many followed him becoming his devotees.

Finally after extended pilgrimage in north India for long 30 years Sri Nrisimha Saraswati returned to Karanjia. His native place and met his parents. Parents were happy and pleased to see son in his new Avatar and people welcomed with pleasure and enthusiasm. Staying in Karanjia in the company of his parents for few days, and seeing the increasing crowd of people wanting to have his darshan he said, ‘प्रगट झाली बहुख्याति । आतां रहावें गौप्य आम्ही ॥’ and decided to live in solitude, since Sanyasis do not stay in one place too long, he left to live for one year in Vaijanath allowing only Siddha Saraswati who was with Sri Nrisimha Saraswati till the end. Siddha Saraswati wrote Guru Charitra in Sanskrit on the basis of which later was translated in Marathi by Saraswati Gangadhar as conversation, in which नामधारक being Saraswati Gangadhar and सिद्ध being Siddha Saraswati.

After living in solitude for one year in Vaijanath Sri Nrisimha Saraswati left for Audumbar town and living there for one year went to Nrisimhawadi or Narsobawadi the confluence of the rivers

Krishna and the Panchaganga, staying there for 12 years. Narasobawadi is the centre of Sri Datta Sampradaya in the words of Sri Vasudeva Saraswati, “नरसोबावाडी जे लोकमान्या । कृष्णातीरी शोभवी जे धन्या ॥ अन्या तैसी देखीली म्या न साची । श्री दत्ताची राजधानी सुखाची ॥”.

Sri Nrisimha Saraswati even while he was meticulous in observing vedic rites and rituals and of varnasrama-dharma he was strict in enjoining his followers, particularly the Brahmins to value the vedic values. He was conscious of the danger which the Vedic religion faced under the Islamic rule and the disastrous conditions into which they had fallen under Muslim rule of the Bahamanis, the Adilshahis, the Qutubshis - “कठीण दिवस युगधर्म । म्लेच्छ राज्य क्रूरकर्म । प्रगट असतां घडे अधर्म । समस्त म्लेच्छा येथें येती । राजा आला म्हणोनि । ऐकिलें जाती यवनीं ।”. Then he decided to depart for Ganagapur to perform penance on the confluence of Bhima and Amaraja rivers - ‘यात्रारूपें श्रीपर्वतासी । निघालों आतां परियेसीं । प्रगट बोल ह्याचि स्वभावेसीं । गौप्यरूपें राहूं येथेंचि ॥ स्थान आमुचें गाणगापुर । येथुनि न वचों निर्धार । लौकिकमते अवधारा । बोल करितों श्रीशैलयात्रा ।’. He stayed his remaining years in his gross form in Ganagapur which is described as ‘भीमा उत्तरवाहिनीसी । अमरजा संगम विशेषी । अश्वत्यवृक्ष परियेसीं । महास्थान वरदभूमी ॥ अमरानदी तीर्थ थोर । संगम जाहला भीमातीर । प्रयागसमान असे क्षेत्र । अष्टतीर्थे असती तेथें ॥”.

When he realised that the time has come to shed his gross physical form he told his devotees, “पुढें येतील दुर्दिन । कारण राज्य यवन । समस्त येतील करावया भजन । म्हणोनि गौप्य राहों आतां ॥’. Devotees were shocked to hear about the departure saying, “तू भक्तजनांची कामधेनु । होतासी आमुचा निधानु । आम्हां बाळकां सोडून । जातां

म्हणोनि विनविताती । . . बाळकांतें सोडूनि माता । केंवि जाय अव्हेरिता । तूंचि
 आमुचा मातापिता । नको अव्हेरू म्हणताति ॥“ . He consoled the
 devotees that he would only be shedding his gross physical body
 but will live in subtle form in Gangapur, my living presence will
 be experienced by anyone who bathes in the Sangam
 (confluence of holy rivers), worships the Holy papal tree and
 takes darshan of his Padukas, “अश्वत्थ नव्हे कल्पवृक्ष । संगमी असे
 प्रत्यक्ष । जें जें तुमच्या मनीं अपेक्ष । त्वरित साध्य पूजितां ॥ कल्पवृक्षातें
 पूजोन। यावे आमुचें जेथ स्थान । पादुका ठेवितों निर्गुण । पूजा करावी मनोभावे
 ॥ . . . प्रातःस्नान कृष्णातीरीं । पंचनदी संगम औदुंबरी । अनुष्ठान बरवें त्या
 क्षेत्रीं । माध्यान्हीं येतों भीमातटीं ॥ संगमी स्नान करोनि । पूजा घेऊं मठी
 निर्गुणी ॥ चिंता न करा अंतःकरणीं ॥ गायनीं करावें माझें स्मरण । त्यांचे घरीं
 असें जाण । गायनीं प्रीति बहु मज ।”.

Then Sri Nrisimha Saraswati took seven disciples and went to **the
 confluence of Bhima and Amraja rivers**, stood for a while under
 the Aswatha tree and his select disciples Prepared a float
 decorated with different flowers. Then he sat on the decorated
 float, “उठले श्रीगुरु तेथूनि । पुष्पासनीं बैसोनि । निरोप देती भक्तांसी ॥
 ‘कन्यागती’ बृहस्पतीसी । ‘बहुधान्य’ नाम संवत्सरेसी । सूर्य चाले ‘उत्तर दिगंते’
 सी । संक्रांति ‘कुंभ’ परियेसा ॥ ‘शिशिरऋतु’ माघ मासीं । ‘असित’ पक्ष
 ‘प्रतिपदेंसी’ । ‘शुक्रवारी’ पुण्यदिवशी । श्रीगुरु बैसले निजानंदी ॥”. Soon the
 decorated float came back and the flowers were shared by his
 four close devotees.

The places where He stayed, have become centres of pilgrimage
 viz., Narsobawadi, Audumbar and Gangapur. Gangapur is
 believed to be the abode of [Lord Dattatreya](#). There is a holy

hillock of Vibhuti (holy ash) from which devotees pick up the sacred ash as Prasad to take home. This hillock has not been depleted, even though devotees have been taking away sacred ash for centuries.

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Sri Guru Charitra Sampradaya II

Every constituent in creation, whether animate or inanimate is posited with subtle divine essence within their gross forms and even as there are many galaxies many planets and many stars there are also some big and some small, playing their role in the manner and to the extent they are more luminous or less luminous, displaying less or more energy, even so there are many other constituents in creation displaying their more or less luminosity and playing their individual role in the manner and to the extent their spiritual evolution. This is to be seen more in the case of human beings than in other constituents in creation, who display universal outlook transcending caste, creed religion and philosophies of particular people, of particular race and particular period.

In India, they came as wish-falling cows, giving milk in the form of Vedic wisdom of the Supreme Existential Consciousness - चैतन्य. They revealed the Vedic wisdom in the form of ब्रह्म, विष्णु and शिव, representing the three attributes - रजस्, the energetic, सत्व, the luminous and तमस्, the incomprehensive and Sri Dattareya is the आदिगुरु, the combination of these divinities. In the middle ages गुरुचरित्र came to be written in 1538 or 1550 as dialogue recording lives and the miraculous deeds associated with Sri Sripad Vallabh and Sri Nrisimhs Swami, first two declared as descents of Sri Dattareya - “गुरुचरित्र कामेधेनु । वेदशास्त्रसंमत जाणु ।

अवतरला त्रयमूर्ति आपणु । धरोनि नरवेष कलियुगी ॥ कार्याकारण अवतार । होऊनि येती हरिहर । उतरावया भूमिभार । भक्तजनाते तारावया ॥". आत्मरूपप्रतीत text of Sakalmat Sampraday clarifies, "“मूळ प्रकृती महानायक । कल्पिले त्रिविध अहंकार । ब्रह्मा विष्णु महेश्वर । एकेकास गुण निर्धार । केला असे ॥ ब्रह्मयाचा रजोगुण । विष्णूचा सत्त्वगुण । रुद्रांचे तमोगुण । शक्तीसहित ॥ रजोगुणाचि क्रियाशक्ति । सत्त्वगुणाचि ज्ञानशक्ती । तमोगुणाचि द्रव्यशक्ती । या प्रमाणें वर्तते ॥".

Sri Dattatreya as aggregate of the three attributes is said to have descended first as Sri Sripadvallabha and Sri Narasimha Saraswati and the three attributes became manifest with रजस्, the effulgence of love, kindness and compassion, कामधेनु, a wish-fulfilling cow as pure ray of hope of Prajapati, the Creator of the constituents in creation as Sri Sai Baba (0000-) authenticated by the traditional invocation - "अनन्तकोटीब्रह्माण्डनायक राजाधिराज योगिराज परब्रह्म सच्चिदानन्द सद्गुरु साईनाथ महाराजकी जय ॥"; became manifest with सत्त्व, the effulgence of Consciousness, Wisdom pervading, enveloping and dominating with royal resplendence every desires of the devotees as Sri Manik Prabhu (1817-1865) authenticated by the traditional invocation - "भक्तकार्य कल्पद्रुम गुरु सार्वभौम श्रीमद्राजाधिराज योगिमहाराज त्रिभुवनानन्द अद्वैत अभेद निरंजन निर्गुण निरालंब परिपूर्ण सदोदित सकलमत स्थापित श्रीसद्गुरु माणिकप्रभु महाराजकी जय ॥"; तमस्, the effulgence of as destroyer of obscurity, ignorance, pain and suffering in the primordial word, as illusion of creation in diverse forms terminated in great void, शून्य, where incomprehension comes to be enveloped by Incomprehension, where there is neither existence nor non-existence, where every sound merges in ॐ, the soundless Sound, for अनन्त endless period of time in Shesh, the remainder, save Consciousness as

Sri Swami Samarth (0000-1878) authenticated by the tradition invocation “अनन्तकोटीब्रह्माण्डनायक भक्तवत्सल भक्ताभिमानी राजाधिराज योगिराज श्री अक्कलकोटनिवासी श्रीस्वामीसमर्थ ||”, the three attributes meeting each other, complementing each other, working together to fulfil the divine intent and purpose in the society.

Sri Sai Baba (0000-1918)

True to the popular tradition Sri Dattatreya appeared in 1858 near Khandoba Temple, spontaneously and unexpectedly as a tall, lean young one wearing a long flowing gown, with a cloth wrapped around his head, with no abstentious behaviour with neither name nor place nor caste, creed or religion known. Not knowing name, seeing his kind compassionate figure, people were calling him Sai, Sai, “साई साई म्हणति जे जन । ते तरि काय नामाभिधान । या साई म्हणवुनी बहुमान । पुरःसर संबोधन जे ते हैं।।” and even the temple priest welcoming him saying 'आवो साई'. The young stranger also embarked, “गरीबी अक्कल बादशाही । अमीरिसे लाख सवाई । गरीबोंका अक्कल भाई । अक्षया साई वक्त की।”.

People were confused and bewildered not knowing whether he was a Hindu or a Muslim for he seems to revel in Hindu festivities and in performing rituals in Islam seeing his contradictory behaviour - “अविंध म्हणता विंधित कान । हिंदू म्हणता सुंता प्रमाण । ऐसा ना हिंदू ना यवन । अवतार पावन साँचा । हिंदू म्हणावे जरी तयांस । मशीदींत सदा निवास । यवन म्हणावे तरी हुताश । अहर्निशी मशीदींत । मशीदींत जा त्यांचे दळण । मशीदींत घंटाशंखावादन । मशीदींत अन्नसंतर्पण । मशीदींत अर्घ्य पाद्य पूजन । मुसलमान कैसे हे । म्हणावे जरी म्लेंछ जाती । ब्राह्मणोत्तम पूजन करिती

। अग्निगोत्री।लोटांगणी येती । त्यागूनि स्फीती सोवळ्याची । ऐसा जन विस्मितचितीं । पाहू येती जे जे प्रचीती । तेही तैसेचि आपण वर्तति ।“.

Even as Rama is the subtle divine essence within which became resurgent like the all-pervading and all-enveloping as Narada says in Valmiki Ramayan and not the gross form in which the son of King Dasharatha was born, even so Sai is the subtle divine essence within, which had earlier become resurgent as Sri Dattateya son of Seer Atri, not the gross form which appeared spontaneously and unexpectedly as a tall, lean young one wearing a long flowing gown, with a cloth wrapped around his head. Sai Baba is not the human being as he appears to be but something more subtle a far more the divine on spiritual level, as he clarified one of his devotees, "You have been with me for eighteen years, does Sai mean to you only the three and a half cubits of body-form". Indeed Sai was eternal, "साई अविनाशी पुरातन । नाहीं हिंदू ना यवन । जात पात कुल गोतहीन । स्वरूप जाण निजबोध ॥ . . सगुणांतला जो सगुण। निर्गुणांतला जो निर्गुण । गुणवंतातील जो अनुत्तम गुण । गुणियांचा गुणिया।गुणिराजा । अनिर्वाच्य सर्वथैव । ब्रह्मदैवत मूर्त जो । की ही अनिर्वचनीय शक्ती । दृश्यरूपेअवतरली क्षिती । सच्चित्सुखस्थिती । आनन्दमूर्ति केवळ ती । . . . भाविकां प्रतीती ।",

Even as ब्रह्मप्रजापति is equal to देवा, the enlightened ones as well as असुर, the unenlightened ones, never identifying with one or the other, even so Sri Sai Baba observing the divine essence posited within all the constituents in creation was accessible, accepted and encouraging without any discrimination with open arms, overlooking their fear and failings in action all irrespective of caste, creed or religion, displaying fatherly love, kindness and

compassion, a wish-fulfilling cow, interpreting scriptures of different faiths in the spirit of Truth to be One, “साई महाराज दयाघन । प्रेमे भक्तांलगून । वर्षे साधन निजस्मरणा । गोष्टी सांगत प्रवृत्तीचा । मार्गास लावित निवृत्तीचा । हेतु तरी हेच असावे । कीं संसारी सुखे वर्तावे । परि नित्यसावध राहावे । सार्थककरावे देहाचे ॥ अनंत पुण्यायीचा बळे । अवजटे जीवा नरदेह मिळे । त्यांतही परमार्थ जयां आकळे । भाग्ये आगळे ते एक । तेथेही जो करिना सार्थक । जन्माल तो भूभार निरर्थक । पशूहूनि काय अधिक । जगण्याचे सुख त्याला ॥“

Distancing himself from crowd, he would often disappear suddenly for many days and reappearing as suddenly again, seen living alone during the day under the neem tree near the temple, listening the sound of the bells or taking shelter and at the masjid at night chanting Al-Fatiha and Qur'an and listening mawli and qawwali. He would tell Hindus to read Ramayan, Bhagavat Gita and Muslims to read Qur'an, saying “अल्ला मालिक अल्ला मालिक । वाली न त्याविण कोणी आणिक । करणे त्याची अलौकिक । अमोलिक अटकळ ती । तो जे करील तेच होईल । मार्ग त्याचा तोच दाविल । . “. Or "Allah rakhega vaiia rahena" meaning let us be content with what we have, and submit our will to Allah" to develop devotion performing one's duties without attachment to material objects of desire and being satisfied In personal life.

Once when a devotee in his enthusiasm to revere Sai Baba smeared his forehead with holy sandal paste, without bothering whether he would like the gesture or not, Sai Baba was epitome of patience since till then no one had dared to smear sandal paste to his forehead preferring the feet to offer their obeisance, “कोणिंही न तोवर लावाया धजले । गंधाचे टिळे बाबांस । कोणीं कसाही येवो भक्त । कपाळी गंध लावू न देत । मात्र म्हाळसापति गळ्यासि फांसित ।

इतरां ते लावित पायांते । परि हे पंडित भोळे भाविक । दादांचि तबकडी केली हस्तक । धरुनिया श्रीसाईंचे मस्तक । रेखिला सुरेख त्रिपुंड ॥ पाहुनि हे त्याचे साहस । दादांचे मनीं धासाधूस । चिडतील बाबा परम कोपास । काय हे धाडस म्हणावे । ऐसे उघडते जरी घडले । बाबा एकही न अक्षर वदले । किंबहुना वृत्तीनें प्रसन्न दिसले । मुळी न कोप त्यांवर ।".

Dadasaheb, one of the devotee who had brought the person to Sai Baba was uncomfortable at this untoward incident, he hesitatingly approached Sai Baba and asked why was he denying all till now and now did not seem to object. Sai Baba patiently replied, "तयाचा गुरु बामण । मी जातीचा मुसलमान । तरी मी तोचि ऐसे मानून । केले गुरुपूजन तयाने । आपण मोठे पवित्र ब्राह्मण । हा जातीचा अपवित्र यवन । कैसे करू यांचे पूजन । ऐसे न तन्मन शंकले । ऐसे त्यानें मज फसविले । तेथे माझे उपाय हरले । नको म्हणणें जागीच राहिले । अधीन केले मज तेणें । ऐसे जरी उत्तर परिसिले । वाटले केवल विनोदें भरलें । परि त येतील इंगित कळले । माघारी परतले जें दादा ॥".

Sai Baba was not communicative but would often speak of his Guru who gave him two great mantras, सबूरी patience and विवेक, sense of discrimination and निष्ठा faith in the words of the Guru. "पुरुषाचें पौरुष ती ही सबूरी । पाप ताप दैन्यता निवारी। , , सबूरीवर यशाचा वांटा । विपत्ति पळवी बारा वाटा । . . सबूरीच सद्गुणांचीखाणि । सद्विचाररायाची ही राणी । निष्ठा आणि ही संख्या बहिणी। जीव प्राण दोर्धीसी ॥ सबूरीविणमनुष्य प्राण। स्थिती त्याची दैन्यवाणी। पण्डित असो मोठा सद्गुणी । व्यर्थ जीणें हिजवीण ॥" . . गुरु जरी महा प्रबळ । अपेक्षी शिष्यप्रज्ञाच केवळ । गुरुपदी निष्ठा प्रबळ । धैर्यबळ सबूरी । जैसा दगड आणि मणि । उजळती दोन्ही घासिता सहांगीं । पुणदगडसराहे दगडपणीं । मणी तो मणी तेजाळ ॥

एकचि संस्कार दोघां उजळणीं । दगडा चडेल काय मण्यांचे पाणी । घडेल मण्यांचे सतेज हिरकणीं । दगड विजगुणीं तुळतुळीत ॥“.

One should have patience to observe the wonderful nature around and श्रद्धा - be receptive to the palpable life therein as well as to God's grace whether one worships Ishwar or Allah both being same for providing and to Guru for revealing the same to us, “गुरु जरी महा प्रबळ । अपेक्षी शिष्यप्रजाच केवळ । गुरुपदी निष्ठा प्रबळ । धैर्यबळ सबुरी । जैसा दगड आणि मणि । उजळती दोन्ही घासिता सहांणीं । पुणदगडसराहे दगडपणीं । मणी तो मणी तेजाळ ॥ एकचि संस्कार दोघां उजळणीं । दगडा चडेल काय मण्यांचे पाणी । घडेल मण्यांचे सतेज हिरकणीं । दगड विजगुणीं तुळतुळीत ॥“.

Sri Sai said every constituent in creation is bound by Karma, the actions performed and by corresponding effect of the actions, being equal and opposite, "जयाचें जैसे कर्मानुष्ठान । तदनुसार तया शरीरग्रहण । श्रुतिप्रमाण हा योग जैसा जयाचा विज्ञानठेवा जननही जीवा तैसेचि । अतर्क्य ईश्वरी विंदांन । अशक्य तयाचे संपूर्ण ज्ञान । अंशमात्रे लाघे जरीकवण । एकतो विंदांन । अशक्य तयाचे संपूर्ण ज्ञान एकतो अंशमात्रे लाघे जरीकवण । एकतो विंदांन । अशक्य तयाचे संपूर्ण ज्ञान । अंशमात्रे लाघे जरीकवण । एकतो धन्य नरदेह । इतर योनिया हे न जाणती । उपजती तैसे नाश पावति । भूत भावी वर्तमान गति । ईश्वरस्थति नेणति । म्हणोनिहा नरदेह निर्मून । ईश्वर झाला आनन्दसंपन्न ।“.

The purpose for every human being is no exist taking care of the body and fulfilling desires influenced by senses but to live life with sense of discrimination, spontaneously aligned with attributes and inclination born of nature, ऋत, the cosmic law

that regulates the creation and the constituents in creation, responding to धर्म, the perennial principles of righteousness traditionally established, “परमात्मप्राप्ति हेचि साचि । इति कर्तव्यता जन्माचि । नाती नरदेहाचि काय महती । साम्यस्थिती उभयता जें श्वानसुकरादिकांचि जीविकांचि काय उणीं । मग श्वानमानवा भेद काय । कर निर्णय विवेके। मनुष्य प्राणि मुक्त आहे । तो निर्भय स्वतन्त्र पाहे । तो शाश्वत ही जाणीव राहे । सफलता हेजन्माचि । निर्वाहा पुरते अन्नआच्छादन । तैसेचि तात्पुरतेलालन पालन । लावा अध्यात्मिक उन्नतीत लागून । जन्ममरण चुकावया ।”.

Therefore he advises everyone in whatever one chooses to be, in and whatever state one may be in, one should not overlook the reality that he as the one in whom is posited the divine essence, the power and energy, is creator, preserver and destroyer of the gross material objects being in harmony with the attributes on temporal level, even as he is capable on spiritual level to hear the unheard, see the unseen, think the unthought as said in Chhandogya upanishad. Therefore one should firmly fixed in mind that he is the form with the divine essence posited within, remember, be devoted and worship the Lord being calm and peaceful, mind not wavering and wandering without being attracted by any other thing, attached to the body, wealth and home.

The world is dependent on the Self, no one is independent of the Self. One should love all creatures giving them no harm, for God is the protector of all. Unless there is healthy and positive relationship between, no one responds, therefore, one should establish relationship with one another knowing that the same divine essence exists within every constituent in creation, loving,

respecting caring one another. The one who is conscious of the divine essence within is conscious of the divine essence within all, which path is hard to tread and difficult to transcend. The blessed and fortunate, indeed, are those who know, for them the goal will certain to be reached. One who worships with devotion is fortunate, his demerits will be destroyed even before they come to be and he will be delivered.

To realise परब्रह्म, one should meditate on the self within restraining the five vital breaths, five senses of action and of perception, mind, intellect and ego. When one knocks the door it would be opened, if one joins hands in prayer, the prayers will be heard, if hands are stretched, help will come soon. The divine essence within one's own heart and also within the hearts of all becomes resurgent with prayers. The collective energy of all the constituents will strengthen the resolve to receive Grace from heavens. The blessed and fortunate are those who attain happiness and satisfaction in life as the supreme goal. One of the earliest devotees, Devidas used to say that Sri Sai Baba is diamond seen in dustbin, whose worth will be known only to one who listens him and understands his words.

Strange events were experienced by devotees, seeing divine light shining from Sri Sai Baba's face, as if he was at peace, appearing as Dattatreya, Maruti, Vithal, Rama and even as Mecca and Medina to Muslim devotees. What people see as miracle is nothing but the divine fragrance flowing down when one is in समाधी, equanimity of intellect, (सम+धी), ecstasy-filled trance-like experience, where the mind and the senses are restrained and even the intellect is still, where one is awake on spiritual level,

described as "limitless infinite, effulgent ocean of consciousness or spirit.

Often when one is in समाधी, there is no trace of pulse or heart beating, accompanied by reduction of respiration and heart-rate, high body temperature and tremor of the fingers, the gross body becoming extraordinarily sensitive and delicate and weak. Days passed in to months and months in to years the many miracles performed for destroying the troubles and fulfilling the wishes of the devotees sapped took toll on Sai Baba's health having days of weakness and sickness, but there was no respite devotees seeking his darshan and Sai Baba continuing blessing them placing his Abhaya hasta on their head and offering them Udi, sacred ash. People around were experiencing strange events happening.

On August 1918, he told his close associates that he would soon be leaving his body, saying that no one should weep since he will continue ever to be present at all places responding to every call of the devotees. He also told them that his body should be kept in Butty. On 15th October, 1918 when whole town was celebrating Vijayadashami (Dushera), Sri Sai Baba was slowly [merging in the limitless space](#), the divine light coming out of his body, joined Gurudhan, Dwarakamai and Venkusa who were already in the form of divine lights (jyotis) and all the four jyotis, four powers representing the four Vedas representing the supernatural powers resting in Shirdi.

Sri Manik Prabhu (1817- 1865)

Unlike Sri Sai Baba, who appeared suddenly as if from nowhere, Sri Manik Prabhu born as the son of Manohar and Bayamma with prior intimation in a dream to the parents in Ladwanti, on Margashirsha Pournima, 22 December 1817, the auspicious day when people celebrate Datta Jayanti. The parents had one son Dadasaheb born earlier and another son Tatyasaheb and a daughter Chimanabai born later. Manik Prabhu's childhood was spent mostly roaming for days at a stretch the hills and dales in the vicinity and returning home without notice, which used cause concern for the family, People treated him as irresponsible child calling him 'Mad Child'. He never went to school, received no formal education, preferring to wander in forests as if he was learning everything from nature. While playing with friends, he seems to do some strange things which for ordinary people would appear miraculous. Once while playing one of his friends was bitten by snake and died and when the family members were mourning, Manik told them that he was just sleeping and would soon wake up and the child woke up as if from sleep. Kalambhat when approached Manik he appeared to him like Shiva. The news of his extra ordinary gifts spread even while he was a child and wife of a noble man Apparao in Nizam's court having no progeny specially came with his wife to be blessed by this remarkable boy and he was not disappointed blessed as he was with many sons.

Manohar his father left the world when Manic was still young and was taken under the care of his uncle. In spite of persuasion he never went to school for formal education and every effort

made to teach him Vedic rites and rituals were in vain. As he grew older, his uncle tried to educate him, thinking that education would make him a bread winner for the family, but even that did not bring any success. One hot summer afternoon, when Manik was taking a royal siesta on his uncle's bed, he was reprimanded which was reason enough for him to leave his home, saying, 'प्रभूविण कोण कुणाचा वाली'.

Manik visited pilgrim centres and performed penance in jungles arriving at Chalakapur, where he seeing no place to rest at night stayed in the Hanuman temple, deposited his belongings safely on Hanuman's shoulders. The next morning when the Poojari saw the chevalier attitude shown to the deity, he was enraged and started beating Manik. But even as the young one was being beaten, blood was seen oozing out of Hanuman idol. Seeing the strange event the priest was frightened and fell at his feet of Manik recognising him as a yogi and begged for forgiveness. Manik Prabhu forgave him and asked him never to be harsh with any strangers.

The news spread around and Manik Prabhu came to be viewed as a holy person. People flocked to have his Darshan and when he was staying in Mailar near Bidar, one of the persons who came to visit him was Venkamma, daughter of a rich man belonging to Komti community. After leaving Mailar, Prabhu proceeded to Bhalki where he initiated Venkamma, who in later times came to be regarded as Shakti, Madhumati or Shyamala, revered as a Devi. He visited Chitguppa where people had his darshan in the divine form of Lord Basaveshwara.

Sri Manik Prabhu then travelled on foot on an extended pilgrimage across the country, travelling as a Yogi visiting Varanasi, Haridwar, Mathura, Puri, Dwaraka, Rameshwaram, Tuljapur, Kolhapur Ganagapur and Pandharpur, where Vitthal is said to have ferried him across the river in the form of a boatman and then disappeared. When he visited the Temple, seeing his wet clothes, thought him to be a bigger till a garland came from Vithhal fell on him. Sri Manik Prabhu himself says in an abhanga - कडकडोनि माणिकदास विठ्ठलासी भेटले'. Even as his fame spread across he was invited him to visit Bidar where everyone was assured of his visit at 12 noon and every one claimed that Sri Manik Prabhu was with them in person in their house at 12 noon on that day.

Sri Manik Prabhu finally decided to settle with few associates in a small hamlet near Humanabad, which was away from the town and deserted because of periodic trouble from highway robbers. The place as called Shri Maniknagar. It was here Sri Swami Samarth who stayed for six months before finally settling at Akkalkot. It is said that they both discussed spiritual matters. Sri Sai Baba also visited as a young Fakeer during the annual Prabhu Darbar and asked to fill his Lota. Tatya Saheb sitting near busy in academic discussions on Vedanta tried to fill the lota without giving attention to Sai Baba. It was seen that even after putting hundreds of coins, the lota would not fill Sri Manik Prabhu placed five dry Dates and some flowers and the loyal was full. Sai Baba returned the coins saying the dates and flowers are enough for him. Sri Bramha Chaitanya Gondavalekar Maharaj and Shankaracharya of Sringeri, Jagadguru Ugra Narasimha Bharati Swamiji also visited Maniknagar and were

honoured with due respect. Many artists, poets, authors, singer would be present in his Annual Darabar. Hindus were worshipping him as decent of Sri Dattateya, Muslim Devotees revered him as incarnation of Mehboob Subhani, and Lingayat devotees saw him as Basavanna. His teachings lay stress on the path of Bhakti for the commoner and on Jnyana for the intellectual and spiritually adepts.

Unlike Sri Sai Baba who displayed paternal instance as kind and compaasimate father figure who took care of his devotees and Swami Samarth of Akkalkot who displayed his overwhelming nature as one who assures fearlessness and delivers one from sufferings in primordial life, Sri Manik Prabhu was Wisdom incarnate, Sakalmata Sampradaya displaying universal, comprehensive and expansive dimension of Wisdom, rooted in Vedic declaration "एकं सद्द्विप्रा बहुधा वदन्ति" - Truth is one though spoken by wise ones variously, drawn from realisation that "जनं बिभ्रति बहुधा विवाचसं नानाधर्माणां पृथिवी यथौकसम् । सहस्रधारा द्रविणस्य मे दुहां धुवेह धेनुस्फुरन्ति ॥" - the earth that shelters people speaking varied language, with various religious rites and rituals according to their place of living, enriched by the milk which flows in thousand streams from the cows that never fails and "आ नो भद्राः क्रतवो यन्तु विश्वतः । let the thoughts come from all quarters of the universe.

Sakalmata Sampradaya expects nothing from what exists as Creation and accepts everything as चैतन्य, the Supreme Existential consciousness as the source, सृष्टी as the effulgent gross form within which प्रकृती as the subtle divine energy comes to be posited, therefore exclaiming अहं ब्रह्मास्मि that is

to affirm that I -अहं, have become effulgence - ब्रह्म, therefore, the Existential - अस्मि, the Consciousness - चैतन्य, pervading and enveloping everything in the constituted Creation - सृष्टी as said in Isha Upanisjad, “यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं तो न विजिगुप्सते ॥ यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥”._In life there exist obscure and unenlightened ones as well as those who are enlightened with clarity and Wisdom. Upanishad says that both देवास and the असुराs are the progeny of Prajapati, “द्वया ह प्राजापत्या देवाऽसुराश्चस्य ।”, Sri Shankaracharya clarifying that देवास are those performing actions aligned with scriptures and असुराs are those who perform their actions influenced senses - “शास्त्रजनितज्ञानकर्मभाविता द्योतवाद्देवा भवन्ति, त एष स्वाभाविक प्रत्यक्षानुमानजनितदृष्टप्रयोजनकर्मज्ञानभाविता असुराः।”.

Guru is one who is immersed in the Bliss of Brahman, detached from temporal life, "जे प्रपंचासि वेगळे । जे परमार्थासी सदा फळे । सुखदुःखी न मिळे । मन जयांचे ॥ जे शुभाशुभ कर्म करिती । परि जगासी वेगळे ते । जे सर्वदा समाधान । सर्व भूतांसी पाहती समान । जयासी नाही द्वैतभान । ऐक्यवर्णे एकत्वे ॥ जागृती सुषुप्ति स्वप्नी । आसनी शयनीभोजनी । गिनी दिवसा रजनी । अखंड समाधी जयासी ॥". Guru is one who guides the disciple, the disciplined seeker of Brahman from obscurity and ignorance caused by the influence on mind to clarity and wisdom without treating him either as child or as dull, without being arrogant or speaking in harsh tone, being humble in wisdom and soft in speech, treating all alike, "शिष्यास न देखे लहान। न मिरवी आपले गुरुत्वपण । शिष्यगुरुचा नसे भान । तो जाणावा सद्गुरु ॥ जयांचे मंजुळ भाषण । दुजियांचे न बोले दूषण । भक्षिता गोड

कडुपण । न म्हणें जाण कदापि ॥ जयासी हिरा गार एक । कामिनी कनक मानी ओक । जयासी नसे जीणियाचे सुख । मरण दुःख न मानी । देहा व्यतिरिक्त होवुनी प्रपंच तयासी मृगजळ भासे । जे जे दिसे ते ते नासे । ऐसे जाणोनी सुखी सदा ॥". Guru is not one who is not the goal but the medium, a ladder which as one climbs, one's sense of ego disappears in surrender, surrender itself becoming the step which leads one not to cling but rise above, even as one's self, the consciousness becomes one's Guru to be enlightened, "ऐशियांसी शरण जाता । तत्काळ तुटे भवव्यथा । जयाचा हस्त पडे माथा । माया भ्रान्ती निरसोनि जाय ॥".

Once even as Sri Manik Prabhu was seen in deep contemplation, equanimity of intellect. The traditional महामन्त्र rolled from the lips of Shri Narasihatatya spontaneously as testimony and testament, "भक्तकार्य कल्पद्रुम गुरुसार्वभौम श्रीमद्राजाधिराज योगिमहाराज त्रिभुवनानन्द अद्वैत अभेद निरंजन निर्गुण निरालंब परिपूर्ण सदोदित सकलमतस्थापित श्रीमाणिकप्रभु महाराजकी जय ।".

On अध्यात्मिक level, the महामन्त्र speaks of चैतन्य, the Supreme Existential consciousness as - "तूं निराकार स्वरूप । तुझा तूंचि प्रकाश ज्ञानदीप । तुजपासून अनंतरूप । उत्पन्न झाले ॥ परि तुज नाही होणें जाणें । तू सर्वसाक्षी चैतन्यधन ॥ उपजणें मरणें । हेचिमायेचे रूप । . . .अहं ब्रह्मास्मि म्हणूनच । ॐकाररूपी निघाला ध्वनी । त्याचे नांवठेविले सज्जर्नी ।" and Sri Manik Prabhu as one who represents the अद्वैत, अभेद, निरंजन, निर्गुण, निरालंब चैतन्य, the Supreme Existential Consciousness.

On आधिभौतिक level, even as ब्रह्म विष्णु शिव as the effulgent forms represent the three attributes रजस्, the energetic, सत्व, the luminous and तमस्, the incomprehension, as the formless and as

formed of चैतन्य, the Supreme Existential Consciousness, as said, “आता कवणासि म्हणसि शिव । आणि कवणासि म्हणसि जीव ॥ हा उभयतांचा अनुभव । करुनि दावूं । . . . मूळ प्रकृती महामाया ॥ त्या स्फूर्तिरूप दर्पणी । तू चैतन्य बिंबलासि म्हणोनी । ईश्वरवाद तुज लागूनच । ठेविले असे ॥ ते मायेसी मी जगद्रूप होईन । ऐसी कल्पना उठली जाण । त्रिविध अहंकार कल्पनेसी म्हणणे । त्यांत ही व्याप्त तुझी ॥” and even as Sri Dattatreya became effulgent as the unitary and comprehensive essence of ब्रह्म विष्णु शिव, even so Sri Manik Pranhu came to represent as the descent of Sri Dattatreya “जो आम्हां मोक्षदायक । हा अवतारचतुष्क ऐक । सकल विश्वा तारक । महापथ हाचि गा । प्रथम श्रीदत्तात्रय।श्रीपाद श्रीवल्लभ द्वितीय । नृसिंहसरस्वती त्रितीय । श्रीगुरुत्रय अवतार हे ॥ जैसे हे गा त्रिगुण । तेचि हे अवतारत्रय जाण ॥ आतां चतुर्थ शुद्ध-सत्व-गुण पूर्ण ।तो ऐका कल्याण समीप श्रीरामक्षेत्री । मनोहर पिता जो अत्री । बया माता श्रीवत्सगोत्री । श्रीगुरु प्रकगटला ॥ धरी श्रीमाणिकनामा । पुरवाई सर्व भक्तकामा । येथें गा श्रीगुरुमहिमा । अत्यत्भुत प्रकटलि ॥”.

On भौतिक level as Manik, the son of father Manohar Kulkarni and Mother Bayamma represents as भक्तकार्य कल्पद्रुम, one who fulfills the wishes of the devotees, as सकलमतस्थापित, the one who consolidated the diverse views expressed by different people, of different places and different periods “सकलमतप्रेरक चैतन्य एक गुरु माणिक । हा सिद्धांत मोक्षदायक। सत्य सत्य ॥ . . . अनंत वेद अनंत आचार्य जाण । प्रांत पश्यंती वैखरी स्फुरण । सिद्धवचन भूत भविष्य वर्तमान । अनंतांत नमितो आम्ही ॥ धर्म कर्मत्यागचरण । आचार विचार पाप पुण्य । सर्वकर्म श्रीमाणिकार्पण ॥ सकलमती हा आत्मा ईश्वरु । आम्ही सकलमता जाणोनि आदरु । तोचि हो आमुचा गुरु । जो कां श्रीसकलमताचार्य ॥ सकलमताप्रेरक ।चैतन्य एक गुरु माणिक । हा

सिद्धांत मोक्षदायक। सत्, सत्य ॥ . . . आम्हां क्षेत्रश्रीमाणिकनगर । तीर्थ संगम महिमाने थोर । जेथ विरजागुरुगंगा पवित्र । ऐक्य होवुनी वाहति ॥ सकलमतांसि सन्मान द्यावा । स्वकीय संप्रदाय वाढवावा। ज्ञानमार्ग अभ्यासावा । शुद्धजो ॥”.

Sakalamat Sampradaya propagates the absolute, pure, auspicious, गुणातीत - transcending सत्त्व, रजस्, तमस् attributes, कालातीत - transcending भूत, भव्य, भविष्य as temporal Time, all-comprehensive, all-pervasive, all-inclusive, undivided singular विज्ञान, the wisdom that the self-positing as divine essence and चैतन्य, the Supreme Consciousness are same or similar - “तत्त्वमसि । ऐक त्रिपद महावाक्य । जेणें तुज ईश्वरासि ऐक्य । तत्पद तेंचि परमात्मा । त्वंपद तेंचि जीवात्मा । दोहोंसि तदात्मा । बोलिजे असिपद ॥ . . शबल शुद्धातीत चैतन्य घन । तुझे रूप परिपूर्ण सदा। कैचा शिव कैचा जीव । कैची माया कैचा भाव । कैचा कार्यकारण भाव । तुझे रूप परिपूर्ण सदा । कैचा शबल परमात्मा । कैचा वाच्यांश जीवात्मा । दोहोंसी तदात्मा । असिपद ही मिथ्यत्व॥”.

Sakalamat Sampradaya advocates essential oneness of all religions, transcend the thought that this is mine and that is of the stranger is selfish thought, for those who have broad view the whole world is of one family from all the quarters of the universe, assimilates all sects and creeds, without being dogmatic of one or antagonistic to other synthesizing and supplementing, all faiths are believed to give the ultimate godliness to its followers - "अयं निजः परो वेति गणनालघु चेतसाम् । उदारचरितानां तु वसुधैव कुटुम्बकम्”.

The philosophy of this संप्रदाय is that there is with no resistance to any kind of religious faiths nor any distinction made on the

basis of caste, creed, religion or gender. Even as Hindus worshipped him as the descent of Sri Dattatreya, Muslim Devotees revere him as an incarnation of Mehboob Subhani whereas, Lingayat devotees saw him as Basavanna.

Sakalamat Sampradaya does not recommend संन्यास, the path of renunciation but commends living in संसार, the primordial life equipped with ज्ञान, knowledge and perfected in विज्ञान, wisdom - “अगा ज्या आश्रम असावे । त्या त्या धर्मोचि चालावे । जातिस्वधर्म राखावे । हेगची महापुण्य ॥ आश्रम पालटे वेश पालटवा। प्रपंचसुख प्रपच करावा । मुख्य परमार्थ साधाना। ज्ञानमार्गे ॥ पुरुपरंपरा विश्वास । ईश्वर मानावे गुरूस। हा उपदेश सकलांस सुखदायक हो ॥”,

We therefore find unlike in Sri Sai or in Swami Samarth Sampradaya, Sri Manik Prabhu and following him Sri Manohar Manik Prabhu and Sri Martand Manik Prabhu as the two illustrious exponents provided in this unique Sampradaya provided voluminous popular Bhajan literature for the masses and spiritual literature laying down rules and regulations, rites and rituals as well as philosophical expositions for the serious seekers.

When mother Baya Devi, brothers Dadasaheb, Tatyasaheb and Devi Venkamma merged in space, Sri Manik Prabhu decided to take Mahasamadhi but did not disclose except to his reliable confidants. The annual Datta Jayanti Utsav had already begun and alms were being distributed to the poor. Therefore, it was decided that the news should be revealed only after four days. This was necessary because the devotees, especially the Muslim devotees, would have created obstacles. He instructed that people should be permitted to visit the Samadhi only thereafter.

On the appointed day early morning of Ekadashi, he took bath early in the morning, allowed Appasaheb to worship him placing flower garlands, performing Pancharati and distributing prasad to those present and blessing everybody, entered the previously constructed hut which he had instructed his close aides to construct and took [Sanyasa](#) Deeksha according to the scriptures. He called both of his nephews, Manohar and Martand and accepted their Pooja, gave 'Mantra Deeksha' and Kharik Prasad to Manohar Prabhu and appointed him as the successor to his holy Peetha. Then he sat in the pit and asked his aides to close the pit from all sides. This was a critical moment for all present. They shouted in unison, "Avadhut Chintan Shri Gurudeo Datta" and with tearful eyes put bricks and mortar to close the entrance of the enclosure. Sri Manik Prabhu attained Sanjivani [Samadhi](#) like Sant [Dnyaneshwar](#) of Alandi and Shri Raghavendra Swami of Mantralaya, in a state of meditative blissful consciousness, on Margashirsha Shuddha Ekadashi, Shaka 1787 corresponding to Tuesday 29 November 1865.

The temporal life of Shri Manik Prabhu may be possible to be narrated in words and language but the spiritual life as the descent o Sri Dattareya has to be experienced.

Sri Swami Samartha of Akkalkot (0000-1878)

As was the case with Sri Sai Baba earlier, even so a strange person who appeared to be completely detached from the normal ways of temporal life suddenly and unexpectedly entered Akkalkot around the year 1856 near Khandoba Mandir, with no knowledge known, except a casual remark by him that he has come from

Kardali forest of Srisailam, Andhra Pradesh. This was enough for people to accept him as none other than Sri Nrisimha Saraswathi who had disappeared in the Kadali forest and assured of his return. He claimed that he has come in Akkalkot after visiting many pilgrim entries like Haradwar, Varanasi, Puri, Kolkata, Girnar, Rameswaram, Pandharpur, living for twelve years in Mangalvedha, spending some six months in Maniknagar under Audumbar and interacting on matters of deep spiritual wisdom with Sri Manik Prabhu, whom he fondly referred as elder brother, finally arriving in Akkalkot. Since he settled in Akkalkot he came to be referred as Akkalkot Swami Samarth.

Shri Swami Samarth was tall and heavy in body, described as अजानबाहु, with shoulders reaching his knees, penetrating eyes were sharp and flashed like lightning, and voice was loud like rolling thunder. He would occasionally spend hours looking in space and speaking to himself or chanting mystical mantras. But generally he preferred silence, often appearing harsh and behaving as one possessed and unconcerned with the life around him.

Shri Swami Samarth would unexpectedly disappear and appear as suddenly as he had disappeared, appear on Girnar hilltop, in Ambejogai, seen sitting in Narayan lake at Saurashtra. Many miracles attributed to Shri Swami Samarth, but miracles are not the primary purpose for the saints but only to transform beliefs of the people in to faith in divine grace. The Spiritual Masters are touchstones that they can convert any ordinary metal not to that of gold and Swami Samarth had the capacity to read minds of the people and also about their past and future. He would relieve

their अहंकार, the sense of ego and firm up their faith. With a glance, a word, a touch he would transform the life of the people from being sick to be healthy, from being a sinner to be a saint, many others rose to spiritual eminence and contributed to the society.

During Swami Samartha's time, the society was burdened with blind belief in one's caste, creed and religion, therefore, his teachings were not addressed to the mind and intellect but to the heart and emotions if the people, conscious of the Upanishadic declaration - "त्रिण्यात्मनेऽकुरुतेति मनो वाचं प्राणं तान्यात्मनेऽती. . . मनसा ह्येव पश्यति, मनसा श्रुणोति, . . . यः कश्च शब्दो वागेव सा . . . एषाहयन्तमायतैषा ही प्रणोऽपाने व्यान उदानः समानोऽनइत्येतसर्वम् . . ." - the Supreme Existential created three avenues, Mind, Speech and Prime Breath. By mind one sees and hears, whatever comes out is the Speech, whatever is performed is the resurgence of the Prime Breath. Therefore, his emphasis was on clarity of Mind, purity of the heart and Speech with nobility in actions.

His approach was universal, everything as belonging to the Supreme Existential and nothing is of the constituents in creation mine in the spirit -"इदं न मम", his vision was in conformity with the Upanishadic verse - "ईशावास्यमिदं सर्वं यत्किंच जगत्याम् जगत् । तेन त्यक्तेन भुंजीताः मा कस्यस्विद्धनम् ॥ कुर्वन्नेवेह कर्माणि जिजीविषेच्छत अंसमाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥". Therefore he was same to all constituents in creation whether animate or inanimate, human or animals, fishes or fowls, rich or poor especially the needy, downtrodden at the lowest rung of the society irrespective of their caste and creed, faith or religion, who approached prostrating and chanting, "ॐ अभयदाता श्री स्वामिसमर्थाय

नमो नमः ।" to be relieved from travail and tribulations in संसार, the primordial world as कृपासिंधु - the ocean of immeasurable love, compassion, the shield in human form to grant benediction and blessings with his oft repeated assurance - "भिवू नको, मी तुझ्या पाठीशी आहे". He would advise that one should love and respect each other without hatred without expecting any rewards, through sincere efforts to build charitable institution for accommodation of travellers and pilgrims, wells for thirsty men and animals, temples for pure and righteous ones to pray as one walks the spiritual path believing with faith and sincerity that the Supreme Being exists in creation and within all constituents in creation then he will not be attracted by the things in temporal life, and detachment from संसार, primordial life would be easy_transition

After attending to the sufferings of the poor, curing the pain of the sick, counselling the spiritual seekers for over twenty two years, Swami Samarth one day suddenly announced that the time had come for him to leave his physical existence. Devotees heard with mind disturbed at the impending future without t someone to advise and guide when Swami Samarth gave his pair of padukas, to worship saying that he will continue to remain in Akkalkot and shall respond to every call of the devotees, He also remarked that he will also be found in Shirdi. Finally on April 30, 1878 he sat in Padmasana (Lotus Posture) and gave up his breath to merge in space.

Later when Krishna Ali Baker a devotee went to Akkalkot to worship the padukas he had a dream, Swami Samarth reminding him to go to Shiradi. Baker went to Shirdi as instructed and

stayed for six months. Later, when he went to take leave Sri Sai Baba said, "What is there in Akkalkot, Maharaj of Akkalkot is staying here" reminding that there is no difference between Swami Samarth and Sri Sai Baba.

Sri Gahanna Maharaja of Shegaon (0000-1908)

As was the case with Sri Sai Baba and Sri Swami Samartha of Akkalkot, the birth, parentage and the place birth regarding the सन्यासी who came to Shegaon was not known except that he was young, well built, tall, अजानबाहू with shoulders extended touching the knees, and scantily covered, दिगंबर, the state where the space is the only covering, seen by Bankatlal Agarwal a trader in Shegaon with radiant face, "तो सतेज कांती मनोहर । दंड गर्दन पिळदार । भव्य छाती दृष्टि स्थिर । भृकुटी ठायीं झाली असे ॥ निजानंदीं रंगलेला । ऐसा योगी पाहिला ।". Some called the young well built सन्यासी with sense of dispassion and renunciation was none other than Swami Samarth Ramadas the sage of Sajjangadha, who has taken birth.

Bankatlal Agarwal saw him eating food unmindful of what he was eating, picking up particles from the leftover food and drinking water kept for cattle, as if valuing the importance food whatever was available, consume with no expectation whether it was pure or impure. Seeing the uncommon sight of the young man and considering him to be an extra-ordinary Yogi, Bankatlal Agarwal and his associates took him home and was given bath with all devotion, worshiped and fell at his feet. 23 February 1878 when the yogi came to Shegaon came to be celebrated as प्रकट दिन.

It is said that an enlightened person sees no duality in the constituted Creation, sees within one's own self, where he finds the treasure experiencing the resplendence of the Supreme Existential in each and every constituent in creation, accepts everything and rejects nothing. For such one the earth is enough for one to sleep and take rest, hand is enough to rest one's head, the directions surrounding is enough to cover the body, food is nourishment, in which one sees Brahman, अन्नं ब्रह्मेति व्यजजनात्, therefore eats whatever is available, drinks wherever one receives, sleeps anywhere where space is available and wanders everywhere like wind, the whole world being at disposal. Shri Das Ganu, the chronicler says, “महाराज वदले तत्त्वतां । व्यावहारिक अवध्या कथा । ह्या न सांगा आम्हां तुम्ही ॥ हैं अवर्घे चराचर । ब्रह्मे व्याप्त साचार । तेथे गढुळ, निर्मळ वासित नीर । हे न भेद राहिले ॥ पाणी तरी तोच आहे । निर्मळ गढुळ तोच पाहे । सुवास कुवास दोन्ही हैं । रुप त्याचे निःसंशय ॥ पिणाराही वेगळा । त्यापासून ना निराळा । ईश्वराची अगाध लीला । ती कळे या नरजन्मीं ॥ ते दिले टाकून । व्यवहारीं गोविले मन । यांचेच करा सदा मनन । कशापासून जग झाले ॥ . . . अन्न परब्रह्म कळवावया का कीं गर्जोन सांगे श्रुति । अन्न ब्रह्मेचि निगुति अन्नं ब्रह्मेति उक्ति उपनिषदांचि असे ।“.

The young Yogi seem to be unconcerned with the events happening around him, When the news spread and people gathered offering food, clothes, money he would not touch them, sitting, sleeping or wandering freely with no interest in events happening around him. The young yogi spoke less, was seen always immersed in his own self, with his sight directed in the space above, seeing something which no one else could see, hearing something which no one else could hear, living like the

lotus-leaf which remains unattached to the water around, revealing in enlightened wisdom - “भक्ति ज्ञान योग सरा ज्योति ऊदी वेडा भाऊ दर्शन समाधी लोटा संजीवनी पद्मासन लीला दिगंबर अजानबाहू काम

क्रोध मोह मद मत्सर अहं ऐसी गांजाची पडली प्रथा । ते ठायीं तत्त्वतां । परी व्यसनाधीनता । नच आली समर्थातें ॥ पद्मपत्राचियेपरी । ते अलिप्त होते निर्धारी । नये कोणा सत्याची सरी । खरेंच अती थोर ते ॥”, he would often seen uttering sounds which no one else could make sense - “कधीं गवयासमान । अन्य अन्य रागांतून । एकचपदातें गाऊन । दाखवावें निजलीलें ॥ चंदनचावल बेलकीपतीया । प्रेम भारी या पदा ठाया । ते आनंदांत येवोनिया । वरच्यावरी म्हणावें ॥ कधीं गणगणाचें भजन । कधीं धरावें नुसतें मौन । कधीं राहावें पडून शय्येवरी निचेष्टित ॥ कधीं वागावें पिशापरी । कधीं भटकावें कांतारीं । कधीं शिरावें जाऊन घरीं । एखाद्याच्या अवचीत ॥”,

Though he never uttered मन्त्रs or gave discourse on scriptures, he seems to be wise in Vedic Wisdom and knew vedic hymns well - “वेदऋचा अस्खलित । उदात्त-अनुदात्त स्वरांसहित । कधीं म्हणाव्या मुखीं सत्य । कधीं त्यांचें नांव नसे ॥ वेदाक्षरें पडतां श्रवणीं । साशंक व्हावें वैदिकांनीं । याच एका अनुमानीं । गजानन होते ब्राह्मण ॥”. He would be seen saying, “गणगण गणांत बोते” ॥ हेच सर्वदांचे भजन । करती टिचक्या वाजवून । ऐसा झाला आनंद जाण । रात्रभरी ते ठायां ॥“. Since he would repeat the words गणगण he came to be known as Ganapati or Gajanana, “गण गण हे त्यांचे भजन । हमेशा चाले म्हणून । लोकांनी दिले अभधान । हे त्याला ॥ जो स्वयमेव ब्रह्म झाला । नांवरूप कोठून त्याला । नामरूपाचा गलबला । प्रकृतीचा आश्रयास ॥ अस्ति, भाति, प्रिया ठायी । योगेश्वर निमग्न राही । त्या आनंदा नवर्णावे कांहीं । त्याची उपमा त्यालाच असे ॥”.

In “गाणीं गण गणांत बोते” गाणीं means reflect and meditate on गण

as the life which one lives, गणांत means nor different and distinct from ब्रह्मन् and बोते say or sing again and again. This chant suggests that energy of the Supreme Existential exists becoming effulgent as ब्रह्मन् is present in each and every thing around us. He dwells in each one of us. Hence every human being should treat all other human beings equally without discrimination of castes, creeds and religions, and all the other stress and strain constituent in creation wither animate or inanimate.

Sri Gajanan Maharaj was knowing even the language spoken by Animals and Birds and believed that Creation is not the preserve of any one constituent in creation but belongs to everyone, each one having right to enjoy the fruits of one's actions in aligned with the attributes and inclination. Therefore when in Bankatlal Agarwal's farm swarms of bees sat on his body sucking blood from his body, Sri Gajanan Maharaj allowed them unconcerned possessed of powers of a yogi, described in Kathopanishad restraining mind and the senses from their normal activities and keeping even the intellect still, saying biting was their attribute and blood is their food, “अरे यांत ना कांहीं अधिक घडलें । डसणें स्वभाव माश्यांचा ॥ मला त्याची मुळीच बाधा । होणार नाही जाण कदा । त्या माशीरूप सच्चिदानंदा । म्यां जाणलें म्हणोन ॥माशी तरी तोचझाला । तोच आहे माझा पुतळा । पाण्यानेपाण्याला । काय दुखवितां येईल ॥”.

Such view does not make the lion any crueller because it relishes a lamb or makes a deer more compassionate because it lives on grass. Food is provided for every constituent in creation and while all rest of the constituents seek enough food for their life to

be nurtured, human beings store and often consume food not only to nurture the body but more than the need out of greed to possess, for power and prestige for pleasure of the senses and the senses of ego.

Sri Gajanan Maharaj would refer other saintly personalities like Shri Narasingji, Shri Vasudevanand Saraswati (Tembe Swami), Sai Baba as his brothers. Once he went to see Narasingji like one meeting the enlightened person, “सारखा भेटे सारख्यासी । पाणीच मिळें पाण्याशीं । विजातीय द्रव्यासी । समरसता होणें नसे ॥ एक हरी एक हर । चालते बोलते परमेश्वर । एक राम एक कुमर । वसुदेव देवकीचा ॥ एक मुनि वसिष्ठ । एक पाराशर ऋषि श्रेष्ठ । एक जान्हवीचाकांठ । एक तट गोदेचा ॥ एक हिरा कोहिनूर । एक कौस्तुभ साचार । एक वैनतेय एक कुमर । सती वानरी अंजनीचा॥”.

It was a great spiritual moment when Sri Gajanan Maharaj and Shri Narasingji two great enlightened persons met, even as Sri Swami Samarth met Sri Manik Prabhu, even as Sri Sai Baba visited Sri Manik Prabhu’s Darbara to share experiences on the Path travelled and the goal to be achieved. It was like great rivers Ganga, Yamuna and Sarasvati met, making it spiritual संगम, where both revel in ecstatic Bliss, “दोघे भेटले एकमेकां । दोघा आनंद सारखा । बैसते झाले आसर्नीं एका । हितगुज तें करावया ॥ अनुभव ते आपापले । एकमेकां कथिते झाले ।”, exchanging and discussing the spiritual paths and experiences of each other towards the common Goal.

Sri Gajanan Maharaj was impressed with the path followed by Narasingji saying it was good that he stayed in primordial world

yet detached from the snares of senses, ever engrossed in the Supreme Existential, where many unexpected events happen beyond imagination of ordinary people, Sri Gajanan Maharaj had different temperament, therefore accepted a different path with no attachments renouncing everything becoming free, wandering like a free bird, saying, “त्या गोष्टीलपवावया । पिसा बनलों जगा ठायां । उपाधी ते नासावया । वेड बळेंच पांघरलों ॥ तत्व जाणण्याकारण । मार्ग कथिले आहेत तीन । कर्म, भक्ति, योग म्हणून । शास्त्रकारांनीं शास्त्रांत ॥ फल या तिन्ही मार्गाचें । एकचि आहे अखेरीचें । परी बाह्य स्वरूपत्यांचें । भिन्न भिन्न असें कीं ॥योगी योगक्रियेचा । जरी अभिमान वाही साचा । तरी तयासी तत्वाचा । खर बोध ना होईल ॥योगक्रियावरून । अलिप्त रहावें तयापासून । कमलपत्रा समान । तरीच तत्व कळून ये ॥”.

He commended the Path followed by Narasingji saying, “नरसिंगा, तूं उत्तम केलें । प्रपंचांतराहिलास ॥मीं त्याग केला तयाचा । स्वीकार करुन योगाचा । सच्चिदानंद तत्वाचा । करिता झालों विचार ॥ या योगाच्या क्रियेंत । गोष्टी होती अघटीत । ज्यांचा मुळीं न लागे अंत । या सामान्य लोकांनां ॥ . . . “याचपरी प्रपंचाची । स्थिति नरसिंगा आहे साची । आसक्तिकन्यापुत्रांची । मुळींच राहतां कामा नये ॥गार पाण्यांत राहते । परी न पाणी शिरुं देते । साचें वागती साचें । या प्रपंचामाझारीं ॥यापरीत्वां रहावें । अपेक्षारहित असावें । चित्तां तून ना ढळूं द्यावें । सच्चिदानंद ईशाला ॥म्हणजे कांहींच अशक्य नाहीं । तूं, मी आणिशेषशायी । एकरूप आहों पाही । जन जनार्दन भिन्न नसे ॥”.

Great mind agree on the ways of the divine intent, accept the Path destined for them, if it is living the life of a householder so it be; if it is living life of a renounced, so it be. Sri Gajanan Maharaj said,“प्रपंच मुळीं अशाश्वत । त्याची काय किंमत । दुपारच्या सावली प्रत । कोण सांग खरे मानी? ॥ तूं कथिलें जयापरी । तैसा वागेन भूवरीं । मी जाण वरच्यावरी। अशीच भेटी द्यावी तुवां ॥ देह-प्रारब्ध जयाचें । असेल ज्या

जातीचें । तेंच आहे व्हावयाचें । लोकाचारी निःसंशय ॥ तुम्हांआम्हांकारणें । जेंका धाडिलें ईशानें । तेंच आहे आपणां करणें । निरालसपणें भूमीवरी ॥”.

Sri Gajanan Maharaj was well versed in Vedas, Upanishads, and Scriptures but was never seen engaging in spiritual or religious philosophies, though he would not avoid people claiming to be wise in Wisdom, when all they know is the words contained in the scriptures. Once when a well-known Keertankar seeing Sri Gajanan Maharaja's outward appearance, attire and conduct showed him no respect. But Maharaj seeing his superficial knowledge being repeated like a parrot, showing pride he said, “तुम्ही कशासाठीं वैदिक झालां । हीनत्व वेदविद्येला । आणूं नका रे निरर्थक ॥ ही न विद्या पोटाची । मोक्षदात्री आहे साची । वा डोईस बांधल्या शालीची । किंमत कांहीं राखा हो ॥”. Then in exasperation taking up the same vedic hymn he called him to repeat after him with fluency and faultless, “मी म्हणतों ऐसें म्हणा । खरे स्वर मनीं आणा । उगीच भोळ्या भाविकांना । सोंग आणून नाडूं नका ॥ जी ऋचा ब्राह्मणांनीं । म्हणण्या सुरुं केली जाणी । तोच अध्याय समर्थानीं । धडधड म्हणून दाखविला ॥ चूक न कोठें म्हणण्यांत । शब्दोच्चार स्पष्ट सत्य । वाटे वसिष्ठ मूर्तिमंत । वेद म्हणण्या बसला असे ॥”.

The Keertankar and his associates were surprised and fell silent, one whom they had taken to be simple sadhu turning to be wise in scriptures, were ashamed and afraid to look at Sri Gajanan Maharaj , “ऐकून चकित झाले । अधोवदन बैसले । मुख वरी करण्या आपुलें भय मनीं वाटलें त्यां ॥ सूर्य उदय झाल्यावर । त्याच्यापुढें कां होणार । दीपांचा

तो जयजयकार । त्यांची किंमत अंधारीं ॥ विप्र म्हणती आपुल्या मनीं । हा पिसा कशाचा महाज्ञानी । चारी वेद याच्या वदनीं । नांदतात प्रत्यक्ष ॥“. They fell at his feet sating, “हा विधाताच होय दुसरा । शंका येथें नुरली जरा । हा असावा ब्राह्मण खरा । जातीनें कीं निःसंशय ॥ परमहंस दीक्षा याची । वार्ता न उरली बंधनाची । कोणत्याही प्रकारची । हा जीवन्मुक्त सिद्धयोगी ॥ कांहीं पुण्य होतें पदरीं । म्हणून मूर्ति पाहिली खरी । हा वामदेव याला दुसरी । उपमा न ती द्यावया ॥“.

In another instance when he saw a Gosavi a narrator giving discourse on body being different from the self within without any experience of the self, Sri Gajanan Maharaja pointed out how difficult it is to experience what one preaches, saying it is easier to speak about self. Therefore while giving discourse on scriptural statements like "नैनं छिन्दन्ति" from Bhagavad Gita, one should speak with responsibility that Knowledge is not Wisdom, else the audience would either understand an if understood would not accept the words of the speaker, what was spoken would appear hollow. Gosavi feeling hurt by the words spoken by Sri Gajanan Maharaj, who was reeling on a cot. So he asked to him to sit explain the statement, saying, “अहो महाराज ब्रह्मगिरी । या बैसा पलंगावरी । तुम्हां आहे अवगत खरी । भगवद्गीता साकल्ये ॥ . . . ब्रह्मा न जाळी अनळ । याचा प्रत्यय दाखवा ॥ "नैनं छिन्दन्ति" श्लोकावर । व्याख्यान केलें एक प्रहर । आतां कां मानितां दर । या पलंगीं बसण्याचा ॥“.

Gosavi was reluctant but no one listened and they all took him to the cot. Sri Gjanana Maharaj was smoking his clay pipe as usual when suddenly the cot caught fire from a small spark which fell

from his chileem. Sri Gajanan Maharaj asked Gosavi now is the time to prove his statement "नैनं छिन्दन्ति". **Gosavi was frightened seeing the cot on fire**, "पलंग पेटला चौफेर । ज्वाळा निघूं लागल्या थोर । परी महाराज आसर्नी स्थिर । हलले मुळीं न इतकेंही ॥ Sri Gajana was silently watching.

Gosavi pleaded that he was only ordinary Keertankar, who has been repeating what he has read, therefore should be pardoned, "मी पोटभज्या आहे संत । शिरापुरी खाण्याप्रत । मी झालों गोसावी ॥ माझ्या अपराधाची क्षमा । साच करी शांतिधामा । केला खटाटोप रिकामा । गीताशास्त्र शिकण्याचा ॥ तुला पिसा मी म्हणालों । आतां पस्तावा पावलों । मी दांतीं तृण धरुन आलों । शरण तुला अभय दे ॥". Sri Gajana Maharaj was strict and hard disciplinarian but kind and solicitous inside so he said to Govind kirtankar "तूं इतक्यांत प्रतिपादिले । अवधी ईश्वरे व्यापिले । आंत बाहेर कांही न उरले । मग हा ऐसा हट्ट का ॥ जे जे ज्याने सांगावे ते ते त्याने आचरावे । शब्दच्छलासी नकरावे । साधकान केव्हांही ॥ भागवताचा श्लोक

सांगसी । त्याच्या विरुद्ध वागसी । कथेकर्याचि रीत ऐसी । बरवी नव्हे गोविन्दा ॥".

One should ever be engaged in experiencing Wisdom, never be negligent in gathering only Knowledge. Possession does not make one perfect, compassion makes one complete. Even as a mirror clear with no stains reflects the true nature of things even so the mind which is clear and the heart which is pure reflects the true nature of those wise in wisdom. Avadhuta Gita says, the communication is important, not the communicator, who may look

like a child or mature in age, wise in Wisdom of ignorant influenced by senses and the sense of ego, therefore communication should not be rejected because the communicator is not acceptable. Because a diamond is a diamond whether it is deep down in dirty earth or high above on the jeweller's shelf - "बालस्य वा विषयभोगरतस्य वापि मूर्खस्य सेवकजनस्य गृहस्तिथस्य । एतद्गुरोः एतद्गुरोः किमपि नैव न चिन्तनीयं रत्नं त्यजति कोऽप्यशुचौ प्रविष्टम् ॥".ts the true nature of those wise in wisdom.

Whatever the saint think or say is only for fulfilling the divine purpose with the help of nature, their behaviour often appearing unpredictable behaving like children, like a mad man or even like a person possessed. Only spiritual people can understand the actions of a सद्गुरु. They are the ocean of love and mercy, incapable of getting annoyed or angry, let alone be revengeful being दयानिधी - treasure of mercy). सद्गुरु showers love and compassion, grace and benediction without asking, as occasion demands and the need arises they would rather show by their actions than by their words. सद्गुरु the one qualified to teach is the विश्वगुरु having universal perspective with ability to deal with each person at his level of consciousness. He tries to destroy their ego through his superior power in order to that person. Sadguru removes all such limitations of mind and body that are not conducive to the evolution of a soul slowly. What methods in the gross, subtle or mental level the सद्गुरु may use can never be predicted by anyone.

Sri Gajanan Maharaj as an avatar of Sri Dattatreya tradition was kind and compassionate to the poor, sick and in pain would cure them, for those who were suffering stress and strains संसार, the

primordial life show the right path for heading a meaningful life, for the deserving people who were disgusted with the temporal life would encourage to traverse the three paths, Karma, Bhakti and Yoga with peace of mind which is obscured by काम desire, क्रोध anger, मोह temptation, मद greed and मत्सर hatred and अहंकार ego, thereby transforming the imperfection to perfection, virtue, through prayer and leading moral and ethical life and reach the Supreme Existential Consciousness.

When Sri Gajanan Maharaj he had intuition that he has to leave the body, he informed his close devotees accordingly and during his lifetime on 12 September 1908 Sri Sant Gajanan Maharaj Sansthan, was formed to commemorate the holy place in which Sri Maharaj had assured saying, ह्या जागी राहीन रे - he will always stay. On the decided day he went for eternal meditation and attained Samadhi on 8 September 1910.

Sri Vasudevanand Saraswati (Tembe Swami) (1854 -

In Mangaon, near Sawantvadi, Maharashtra lived Ganesh Bhatt Tembe along with his wife Ramabai who as devotees of Dattatreya spent twelve years in Ganagapur. It is said to have a dream in which Sri Dattatreya appeared and instructed him to return to Mangaon and lead householder's life, assuring that he will be born in his family. Vasudev who was born to him on 13 August 1854.

When Vasudeva was three years old, he started attending school in Yakshini temple in the village and also had traditional education from his grandfather. Vasudeva having sharp

intellect and quick memory mastered Sanskrit grammar and poetry and unlike the popular notion of Datta descents, was highly orthodox and strict follower of Brahmanical rites and rituals of religious disciplines prescribed by scriptures, becoming particularly fond of reading Gurucharitra. In 1875, at the age of 21 years, he was married to Bayo - later renamed Annapurnabai.

He established Sri Datta Mandir in Mangaon in 1883, the idol provided by a sculptor who in dream was said to have been instructed by Sri Dattatreya himself. In 1891 his wife died and Vasudev felt for the first time the dream becoming manifest with the energy of Sri Dattatreya becoming spiritually resurgent with intense desire to renounce the householder's life and take sanyas. He was initiated on the bank of the sacred river Godavari and later received the monastic sceptre (rod) from Shri. Narayanand Saraswati Swami and bestowed upon him the monastic name of Sri Vasudevanand Saraswati.

Sri Vasudevanand Saraswati not only lived simple life following the strict code of Varnashram but also simultaneously endeavoured to educate people for revival of Vedic values. With that purpose in mind he embarked on an extensive journey from Himalayas to Kanyakumari on foot strictly following as Sanyasi for twenty three years. During his pilgrimage in Himalayas when he was on his way to Badrikashrama he had to cross a difficult peak overlooking a steep chasm. At that time two young persons who were coming down the peak, advised him to go back since the path was dangerous. But he was determined to continue, therefore replied that he had come to visit Nar and Narayana and would not return unless he has their darshan. Hearing this

reply with a smile they suddenly disappeared. Sri Vasudevanand Saraswati was surprised by felt extra-ordinarily felt blessed and exhilarated feeling that they were no one else than Nara and Narayan.

When he was travelling through Vidhaha in 1905, Sri Vasudevanand Saraswati visited Sri Gajanan Maharaj of [Shegaon](#) who had told his devotees the previous day, "My learned brother, a Karhada Brahmin is coming to visit. He is a strict and orthodox. Don't let any bits of cloth strew his path!". When they met each other both were happy to meet each other but there was hardly any conversation between the two, each one being silent and being in bliss of each other's company. At the end Sri Gajanan Maharaj just said: "Very nice!" and Sri Vasudevanand Saraswati nodded his head and soon thereafter left the place, seeing the stage encounter assembled people were confused and confounded. When some wondered how a strict Brahmin Sanyasi could be a brother to a true Sanyasi, with no restrictions Sri Gajanan Maharaj explained that the differences is only external in essence both were one in spirit, having merged with the universal being beyond all names and forms.

Like his parents Sri Vasudevanand Saraswati travelled to Narsobawadi where he was guided by Shri Govind Swami and Shri. Mouni Swami in reviving some major places of worship like Kurguddi and Peethapuram. At Peethapuram the local residents were not even aware of the actual birth place of Shri. Shripad Shrivallabh till Swami Maharaj pointed out to them. In 1905 he was on his way to [Pandharpur](#) from Narsobawadi at a place called Kamlapur when a tall man with hands extending to the

knees appeared before him as in dream and said, "You travel all over and also compose verses. How come you have no time to meet me?". On waking up, he was told that the tall man could possibly be no one other than Swami [Samarth](#) of [Akkalkot](#). Accordingly, Sri Vasudevanand Saraswati visited Akkalkot and had darshan of Swami Samarth who told him, "This tongue is dedicated to the feet of Sri Dattatreya. If you make the wisdom, which you have available to others, it would be a great service available for others".

Sri Vasudevanand Saraswati took this as command from Sri Dattatreya himself. He had mastery over Sanskrit as well as Marathi languages and wrote extensively on different subjects and composed stotras like Dwisahastri Gurucharitra, Datta Purana, Datta Mahatmya and many stotra compositions. Since during those traditionally Guru Charitra was not supposed to be read by women, for them, he wrote The Saptashati Gurucharitra Saar, a short version of the Gurucharitra, Shri Gurucharitam, Shri Dattapurana, Shri Dattalilamritabdhisar, Shri Gurusamhita, Shri Krishnahiri (1904), Shri Dattchampu and many more. The महामन्त्र "दिगंबरा, दिगंवरा, श्रीपादवल्लभ दिगंबरा" was revealed to him and came to universally accepted in Datta Sampradaya as important contribution.

Sri Sai Baba considered an incarnation of Dattatreya and Sri Vasudevanand Saraswati were contemporary personalities, though they never met each other in person. Sai Baba was a most unorthodox mendicant refusing to conform to any religious creed or caste or tradition while Sri Vasudevanand Saraswati was a highly orthodox Brahmanical monk. In spite of contradictory disposition both were bound by their innate spiritual unity, by an intense desire to mitigate the sufferings of all persons coming to them, irrespective of caste, creed or religion.

Once Pundalika Rao, a disciple of Sai Baba, was on his way to Shirdi, when Sri Vasudevanand Saraswati gave him a coconut saying, "Please give this to my brother". On the way, however his companions accompanying him unaware of the importance of the coconut given broke the coconut and consumed it. When they reached the first thing Sri Sai Baba asked Pundalika Rao inquired, "Where is the coconut my brother gave me? Get me my coconut first!" The devotee unaware of its disposal, asked his companions to bring it, when they confessed having eaten it. Sri Sai Baba rebuked calling them "thieves and robbers!" for the sacrilege. Pundalika Rao was stricken with remorse and threw himself at the feet of Sri Sai Baba begging forgiveness. Only then Sai Baba gave up his assumed anger.

Sri Vasudevanand Saraswati travelled all over India visiting various centres having equal access to all, meeting people without discrimination of caste and creed, listening to their problems sympathetically and providing counsel as well as granting grace to relieve their sorrows and sufferings. He had met earlier Shri Rajrajeshwar Swami the Shri Shankaracharya of Sringeri Sharada Peetham in Haridwar and when he was travelling in South India, he met him again in Shrirangam. He composed hymns in praise of Shirdamba and Shankaracharya. The Acharya telling his disciples : "You have not recognized the great Swamiji who has arrived today. He is Shri Datt Prabhu himself incarnated by the intense devotion and great virtue of his parents and responded with a stotra in praise of Sri Vasudevanand Saraswati.

During Sri Vasudevanand Saraswati's visit to Thanjevur in 1907, when all the visitors left, some one noticed a new born babe

wrapped left near where he was staying. When someone brought it to him, realising that it has been left due to the mother's desperation, he told them that the child is not dead but negligent mother must have gone somewhere. Just rub these ashes on his body, whereupon the child started crying and the mother came forward to take it confessing to have resorted to this ruse, as she had lost two offsprings earlier. Once a woman saw Sri Vasudevanand Saraswati sitting under a tree with a babe in his lap, sucking left toe a gazing lovingly. When it was realised that she was observing the event, the child disappeared and the lady lost her consciousness. Sri Vasudevanand Saraswati revived her by sprinkling some water and told her she was fortunate to have witnessed the divine event.

Though personally Sri Vasudevanand Saraswati was strict in performing religious rites and rituals according to Varnashram, all people had equal access to him with no discrimination, being sensitive listened sympathetically to sorrows and grievances and provided counsel educating the seekers in the paths of action, worship and knowledge which, if followed, would remove or relieve their sufferings.

Sri Vasudevanand Saraswati with his arduous life as Sanyasi and constant travels could never look after his health, suffering by plague, thrice by cholera, twice by leprosy, once by leukoderma, twice by snakebite and with lifelong dysentery. He would never take medicines keeping him at the disposal of divine will. During summer of 1914, when he was 60 years old, chronic dysentery flared up and his health started deteriorating rapidly. When the time came to leave the body, Sri Vasudevanand Saraswati sat

facing the west, performed Tratak (steady gaze), controlled breath and left the body in Garudeshwar, Gujarat with a loud chant of "Om" - "जितेंद्रिय गणाग्रणी रसभिरतः परेब्रम्हणी । कलौश्रुतीपथावनेऽ त्रितनयोऽवतिर्णः स्वयं । करात् सुकमंडलु कूमत खंडने दंडभृत । पदप्रणत वत्सलो जयती वासूदेवो यतीः ।". His body was immersed into the Narmada River and a samadhi was built on the river bank and famous Datta Mandir in the same place. Even after leaving his physical form devotees experience his presence in their day to day life, remembering his Mahamantra "दिगंबरा दिगंबरा श्रीपाद वल्लभ दिगंबरा !! And the words Smratugami Samavtu.", i.e. , whenever you remember me I will come to you within a fraction of a second reverberate even today.

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Sri Sukta

Narada

Bhakti Sutras

Sri Madhva

Commentaries On

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Sri Shankara

Sadhaba Panchakam
Bhaja Govindam
DakshinaMurti Stotra with Manasollas.

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Upadesh Saram
Sat Darshan
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