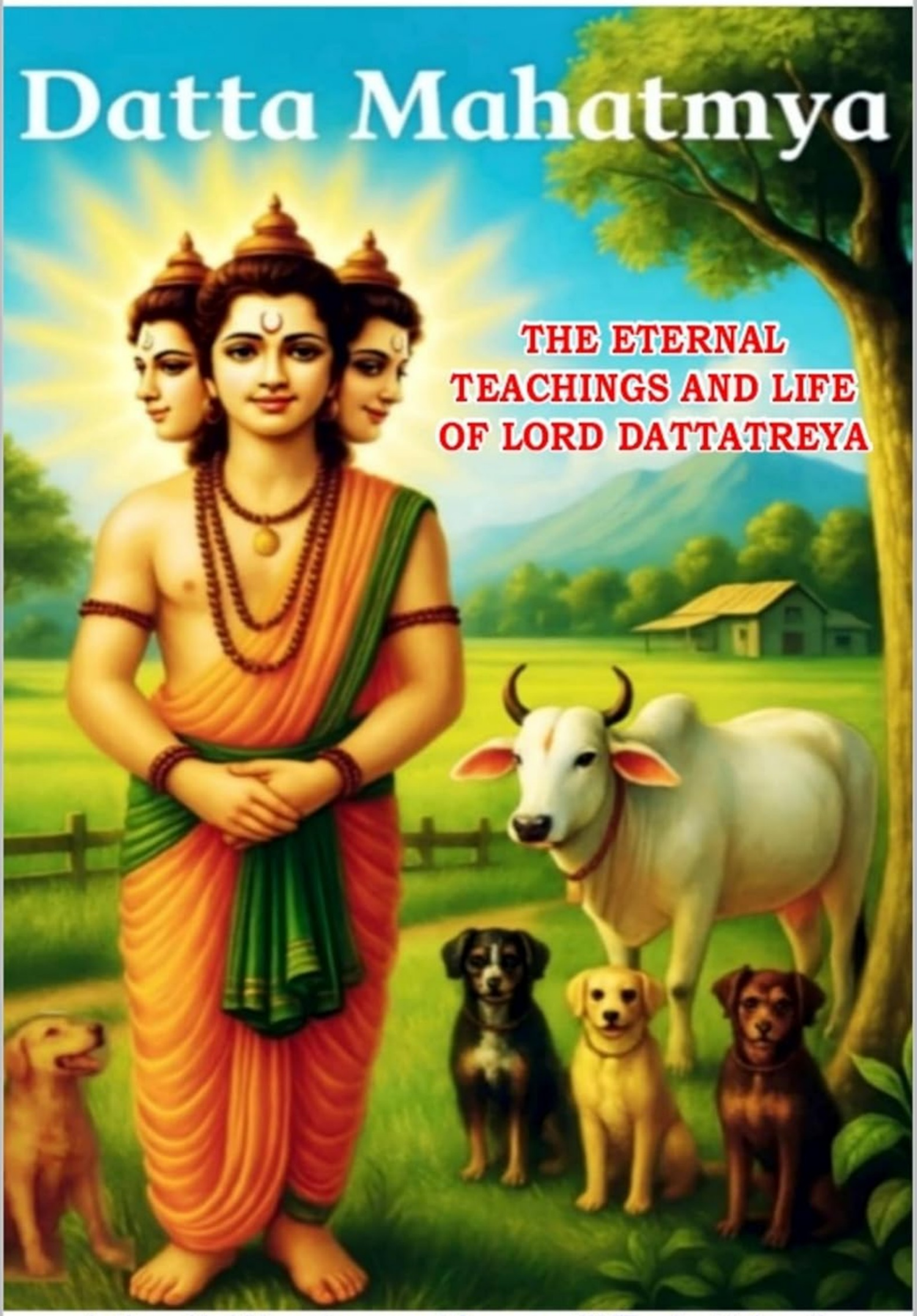
Datta Mahatmya



THE ETERNAL TEACHINGS AND LIFE OF LORD DATTATREYA

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|| Datta Mahatmya ||

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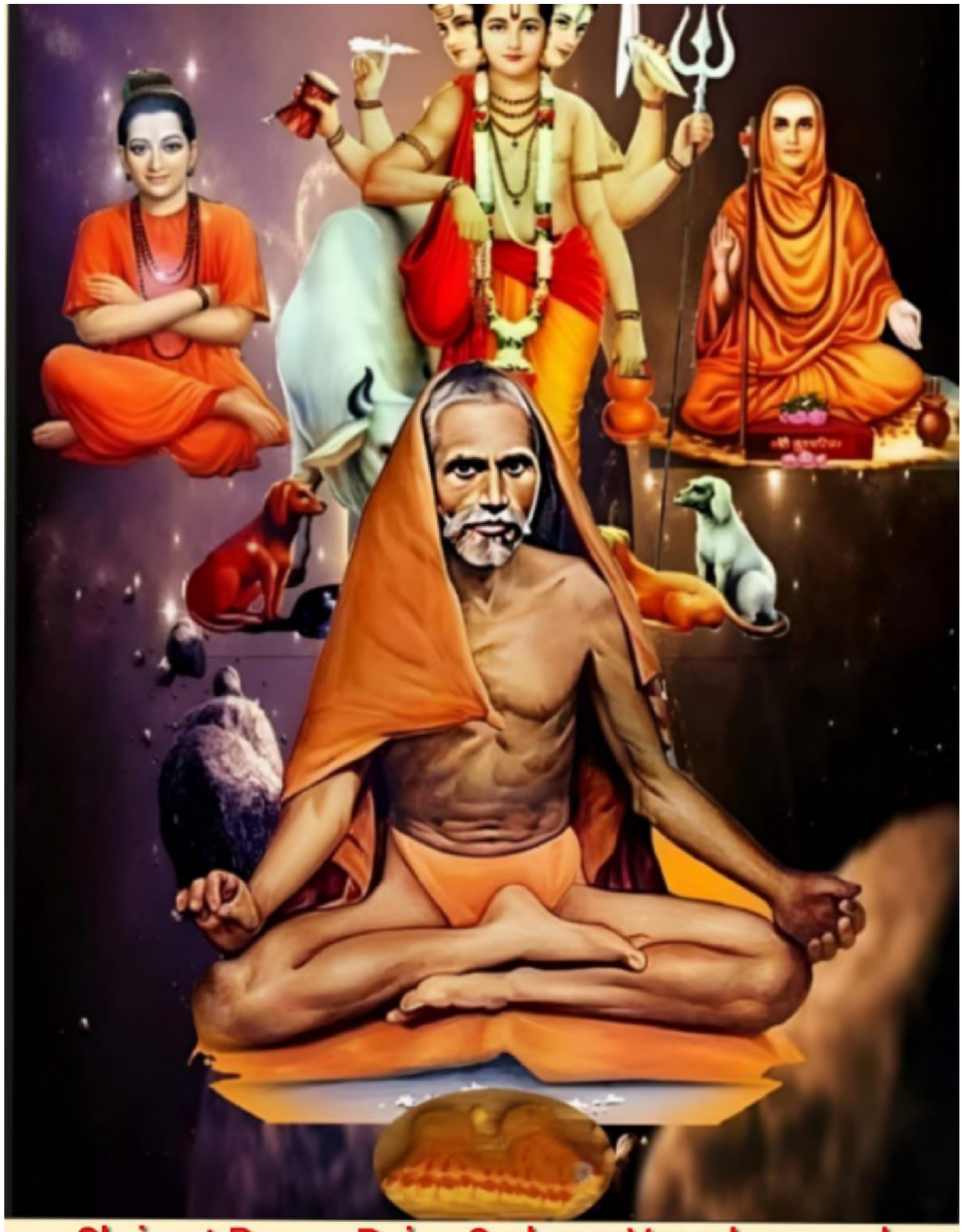
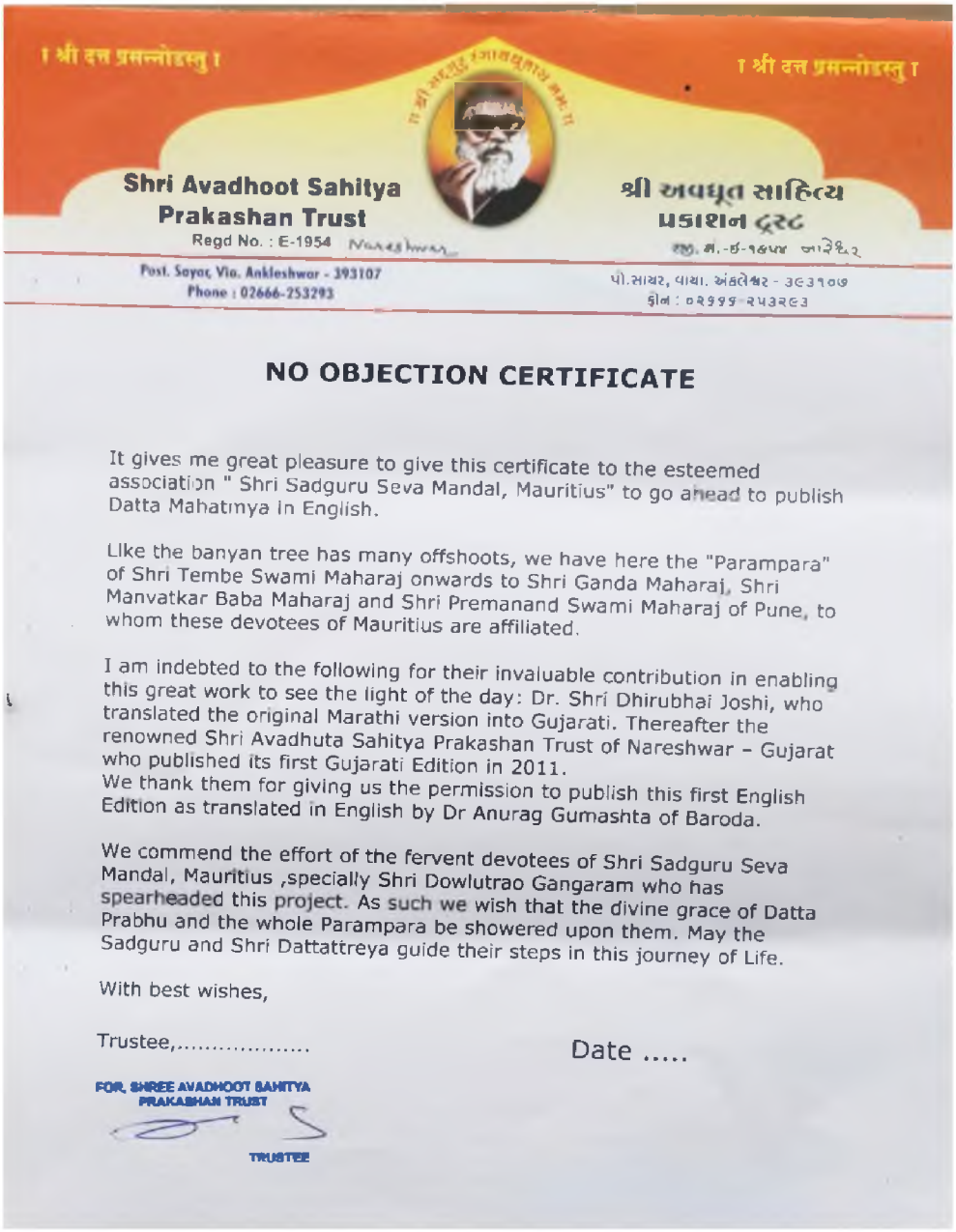
[Tembe Maharaj]



Shrimat Param Pujya Sadguru Vasudevanand
Saraswati Tembe Swami Maharaj
Author of the original Datta Mahatmya in Marathi
with Sanskrit Slokhas.

Hari Om Tat Sat Jai Guru Datta

Param Pujya Sadguru Premanand Swami Maharaj



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શ્રી અવધૂત સાહિત્ય પ્રકાશન ટ્રસ્ટ
રજી. નં.-ઈ-૧૯૫૪ નારેશ્વર

પો.સાયર, વાયા. અંકલેશ્વર - ૩૯૩૧૦૭
ફોન : ૦૨૬૬૬-૨૫૩૨૯૩

NO OBJECTION CERTIFICATE

It gives me great pleasure to give this certificate to the esteemed association " Shri Sadguru Seva Mandal, Mauritius" to go ahead to publish Datta Mahatmya in English.

Like the banyan tree has many offshoots, we have here the "Parampara" of Shri Tembe Swami Maharaj onwards to Shri Ganda Maharaj, Shri Manvatkar Baba Maharaj and Shri Premanand Swami Maharaj of Pune, to whom these devotees of Mauritius are affiliated.

I am indebted to the following for their invaluable contribution in enabling this great work to see the light of the day: Dr. Shri Dhirubhai Joshi, who translated the original Marathi version into Gujarati. Thereafter the renowned Shri Avadhuta Sahitya Prakashan Trust of Nareshwar – Gujarat who published its first Gujarati Edition in 2011.
We thank them for giving us the permission to publish this first English Edition as translated in English by Dr Anurag Gumashta of Baroda.

We commend the effort of the fervent devotees of Shri Sadguru Seva Mandal, Mauritius ,specially Shri Dowlutrao Gangaram who has spearheaded this project. As such we wish that the divine grace of Datta Prabhu and the whole Parampara be showered upon them. May the Sadguru and Shri Dattatreya guide their steps in this journey of Life.

With best wishes,

Trustee,.....

Date .....

FOR, SHREE AVADHOOT SAHITYA PRAKASHAN TRUST

TRUSTEE

Foreword by Shri Sadguru Seva Mandal Mauritius

With the divine grace of Lord Dattatreya and the eternal blessings of our revered Gurudev, Param Pujya Sadguru Premanand Swami Maharaj of Gokhale Nagar, Pune, the Shri Sadguru Seva Mandal Mauritius is honored to present the Datta Mahatmya (English Edition) to devotees worldwide. Originally written in Marathi with Sanskrit shlokas by Shrimat Param Pujya Sadguru Shri Vasudevanand Saraswati Tembe Swami Maharaj in 1901 at Mahatpur, India, this revered text holds a unique place in the spiritual literature of Lord Dattatreya's teachings. Shri Dhundhiraj Maharaj Kavishwar described the literary works of Tembe Swami Maharaj as "extraordinary, divinely inspired, spontaneous, pleasant, suffused with divine benediction, fulfilling to the recipient, authentic, self-evident, and wish-bestowing." The Datta Mahatmya is no exception and stands as a testament to these qualities.

We extend our heartfelt gratitude to the Shri Avadhoot Sahitya Prakashan Trust for granting us permission to publish this English edition. We are also deeply thankful to Dr. Anurag Gumastha, whose dedicated efforts secured this authorization and made the translation from the Gujarati version possible. This endeavor is a true reflection of the divine will of the Guru Parampara of Tembe Swami Maharaj, guiding us to bring this sacred text to a wider audience. We are especially indebted to our generous sponsors, whose unwavering support has been instrumental in bringing this project to fruition. Their commitment and devotion exemplify the spirit of selfless service to Lord Dattatreya.

The English edition aims to make the profound teachings and glory of Lord Dattatreya accessible to devotees who may not be proficient in Marathi, Sanskrit, or Gujarati but are fluent in English. By reaching out to the global Datta family, this publication aspires to strengthen the

spiritual connection among devotees and inspire a deeper understanding of Lord Dattatreya's boundless grace.

We are confident that this sacred text will serve as a guiding light for devotees, enriching their spiritual understanding and fostering a closer connection with the divine. May this endeavor fulfill its purpose of supporting seekers in their spiritual journey and spreading the eternal teachings of Lord Dattatreya.

With reverence,
Shri Sadguru Seva Mandal Mauritius
Dowlutrao Gangaram
Honarary President

V.S. Year 2081
Date: 14/01/2025

|| Datta Mahatmya ||

Author:

Shri VasudevanandSaraswatiji

[Tembe Maharaj]

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Part 1

|| The Auspicious Begining ||

Chapter 1

The Auspicious Beginning, The Nine-Fold Modes of Devotion

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

The cohort of sense-organs pertaining to activity and to gain of knowledge, as well as the cohort of the vital airs, He who protects all the afore, such God Ganapati's feet do I bow to, beseeching Him to consider this as our auspicious beginning for this work ||1|| He is renowned as the Divine Son of Goddess Amba, in this Iron-Age He is often in the company of celestial musicians – the Gandhar was, He whose hands depict granting of fearlessness as well as boons, it is He who on merely remembering frees us from all obstacles ||2|| It is He who is the doer, the creator, the One who maintains and destroys, it is He who aids seekers with sincere longing to cross over in this world, He who on merely remembering dispels all painful events, it is He whom we pray to as our Source of overall nourishment ||3|| It is He who is our beloved Guru, in front of whom we stand respectfully with folded hands, it is He at whose feet we place our heads, it is He who is prayed to even by varied deities ||4|| It is that Supreme Spirit eulogized in the Shruti Texts, renowned in the worlds as God Shri Dattatreya and Shri Nrusinh Saraswati, the Para-Brahma ultimate, the entirety of existence-consciousness-bliss, stainless as unparalleled is He ||5|| It is He for whom we create this Text, vasudev the author is merely instrumental in this task, by reading or even listening to it will fulfil what is truly sought, especially for those who are pure in their sentiments ||6||

It is for upliftment of the world that the Supreme Lord, assumed an Incarnation at the house of Sage Atri, it is His life whose expanse we depict herein, as has been extolled in the various Purana Texts ||7|| The gist of them all is incorporated into the Shri Datta Purana Text, his glory depicted in three and a half thousand verses, therein much usage of unfamiliar language has taken place, difficult for those unaware of Sanskrit to comprehend ||8|| Thus, the purpose of this Text is revealed, it is with this pretext that the Self-Effulgent will manifest, full of parental love for devotees – He from whose Divine

navel the worldly lotus came about, it is He who dispels all that wavers one from conscious centeredness ||9|| The original Datta Purana Text is in three volumes, it details the Gjyaan, Karma and Upaasna Yoga – spiritual knowledge, action and seeking, of which the third portion dealing with the mode of seeking, is that which enthuses seekers with love for the Divine ||10||It depicts the life of King Kaartveerya, the attainment of spiritual knowledge by King Alarka, the upliftment of kings Aayu and Yadu, all the afore events are described in detail ||11|| If at all one genuinely wants liberation, then one should engage in the nine-fold modes of devotion*, as a result of which one gains enjoyments in this world, and in the end effortless salvation ||12||

[the nine-fold modes of devotion have been elucidated by the devout king Prahlada in the 7th Canto of the ShreemadBhaagwata and are as follows: attentively listening to the Holy Scriptures, eulogizing via what one has understood by attentively listening, remembering, worshipping the Feet of the Sought Deity, adoration, bowing to, being a votary of, being a friend to and offering of one's self and one's entire to one's Beloved] Remembrance and bowing to, being a friend to, worship and adoring, being a votary to, attentively listening and praising, offering of one's all to the Sought Lord – such are the nine modes of devotion ||13|| King Kaartveerya engaged in the first mode of attentively listening to the Sacred Texts, King Alarka engaged in genuinely bowing to the Divine, King Aayu became a sincere votary of the Lord, God Parshuram became a friend to God Dattatreya ||14|| Devotee Vishnudatta engaged in serving the feet of the Lord, King Yadu got absorbed fully in adoration, devotee Vedadharma eulogized and praised the Supreme Singularity, and disciple Deepak also attentively heard the pious words of the Lord ||15|| So many there have been who have offered themselves and their entire, with love and humility to their Sought Lord, thus merging in pure non-duality in the Divine Feet of God Dattatreya, it is they who have enlivened Nirvana ||16|| Devotion is said to be the Mother of Knowledge, it is She who offers her protective shadow of Grace, whosoever invokes her in all her nine forms, effortlessly unites with the Supreme Brahma ||17|| The Para-Brahma supreme beyond all that is, when one gains realization thereof, all effort taken for this aim gets transformed into invigoration, all erring belief is dispelled – that entire sequence of events is portrayed here ||18||

When the mind meditates upon the Lord with His Divine Attributes, it quickly finds its sought understanding and peace, thereafter throwing aside all base imaginations and unwanted characteristics, one gets inspired with Self-Realization ||19|| The nine-fold

mode of devotion, has been depicted here in all its pristine glory, it enlightens the path, thus granting fulfilment to those who sincerely seek ||20|| Incomparable is the devotion of effortlessly remembering the Divine, it is said to be the foremost of all the nine, With pride it pervades all the remaining eight modes, the best of devotees have known it for themselves ||21|| [It is so because one may hear a sermon simply because one has relations with the host who has organized the function, one may praise the Lord simply because one has the skill with music and words but remembrance is very personal – one remembers only that which one genuinely longs for] He whose Divine body parts are a thousand, He whose Divine forms are a thousand, He whose Divine Names are a thousand, He who engages in thousand-fold activities in an instant ||22|| When that Entirety is remembered, with each moment with all piety that one can muster, it does away with all accumulated fatigue of all that one has acted for, and one effortlessly gains the benefit of Nirvana ||23|| Whether one is engaged in going or coming or any activity, whether one is eating or drinking or giving or taking, if one's heart is fully occupied in remembering Divinity, then all the aforementioned activities do not result in the bondage of action ||24||

Without remembrance nothing significant transpires, hence it is said to be the foremost of all the nine devotional modes, now as regards listening of joyful praises or eulogy of the Lord, it is via that itself that many with purity of heart have crossed over ||25|| That itself is considered worthy memory wherein the Holy Names of the Lord prevail, it is this memory that never goes in vain, whatever deficiencies might have remained in penance, vedic sacrifices or activities, are all compensated for via simply eulogizing the Lord ||26|| He who sings loving praises of that Unborn Divinity, He who sings of the effortless joyful acts of the One beyond all physical activities, scorches away the seed of assuming repeated births, does away with the entanglement of the mystery of the bondage of actions performed ||27|| When one praises one's Lord with all one's heart, the being gets enthused with such piousness, that itself is a sure sign of assuming a successful birth, all else is but various ways where hypocrisy survives in creation ||28|| If your heard does not move and melt with emotion, if your speech and words does not choke with heartfelt sentiments, if at all your being does not experience the standing of all hair on their end, horripilation, a Divine thrill and if your eyes have not shed tears in sheer magnitude of love ||29|| Then one remains bereft of that subtle awareness of one's inner Divinity, then one cannot overcome one's identification merely with the physical body, all speech that

one utters is then like incoherent boastful vain babbling, all one's shrewd intelligence even in praising the Lord is but insubstantial ||30||

Such is the way the Lord is praised to in genuine devoted eulogy, so too is the mode of attentively hearing such pious glories of the Sought Lord, He whose mind, speech and body remains steadfast in the task at hand, He whose conscious faculties do not waver here and there ||31|| He who has left aside silly competing and inability to bear the prosperity of others, He who is firm in his faith towards his Sought, He who is true to what He truly is, He who does not sleep or fidget while attentively listening – finds it to be nectarine ||32|| If at all one already knows the attributes of one's sought God, if on listening to those very same attributes, with full faith and devotion - one feels enriched, then that mode of listening to His glories is said to be ideal ||33|| He who affectionately attends such functions where the praises of the Lord are sung, and yet once in the function engages in futile gossip, else just sits there and dozes away, and is not mindful of what is being heard ||34|| Then that entire effort of going to those functions or programs is but waste, if such is the way one listens how can all misconceptions be overcome? Nor can one get the benefit of liberation, can such listening ever establish one in one's true form? ||35|| Hence it is said to be vigilant, to value your own time and listen with all piety that one has, such is the characteristic of this mode of devotion, now listen to how one worships one's Lord ||36||

When God alone exists, then how come is there the duality of the Worshipped and the worshipper, it is solely based on discretion of one's sentiments be they noble or base, and that is how the world survives in apparent duality ||37|| Creation and activities have been ongoing since time immemorial, and the ideal forms thereof are depicted in the Shruti Texts, that mode of conjoining wherein the pathway is clearly understood, is whereby one can effortlessly cross over ||38|| The divine hoisted flag, goad, lightning, and the lotus are insignia evident in the Lord's feet, whichever saint has sought those Feet wholeheartedly, have without doubt gained liberation ||39|| Now listen to the mode of adoration, therein one imagines or gets that form of Divinity that one finds appealing, and then worships that sought Divine with all one is capable of, scriptures have given the methodology of doing so ||40|| One can even make an idol of Divinity that one has fondness for, else simply by considering one's own body as the temple that houses the Lord, and by offering whatever one has, gains or finds easily, one should adore one's sought with all holiness that one is capable of ||41|| Such attendance to the Lord is to be

engaged in thrice a day, at dawn, noon and dusk, the 16-fold Scriptural mode of adoration is performed at dawn, * The five-fold mode at noon, and at dusk the Niraajan* is offered as learnt ||42||

Whatever objects or eatables that one is fond of, should all be initially offered to one's sought God, with such simple affection and then partaking of the previously offered, enables one to easily sail through the ocean of worldliness ||43|| If someone else is worshipping God with all honesty then one should view it, the same mode should get inscribed within one's own heart, it is therein that all one's conscious faculties should get centered, for that is the way to merge in pure non-duality with the Supreme ||44|| After the process of adoration is over, one should sit with full concentration facing the Divine, Gather together all one's inner faculties, and then chant the given Mantra or else just simply 'Guru Datta' ||45|| Such is the process of adoration, Now I depict respectful bowing to the Sought Divinity, as a result thereof equanimity dawns, and one gains entry into that state which is indestructible ||46|| Be it a Brahmin or the undertaker Chaandal, be it a cow, a horse, a dog or a donkey, every sentient and insentient in this world, is a reflection of Divinity and should be respectfully bowed to ||47|| The comprehended meanings of words is like the body covering which is attributed, the intended meaning enthuses one to center on the Inner Deity which is beyond attributes, that Singular Divinity is the Entire, it is He who inspires and becomes evident in all that is ||48||

One without a second is the Supreme Soul embodying existence and consciousness, its evidence is in the state of being, that it can be known and loved, with piety of emotion when one focuses on 'That', and bows to respectfully one gains entry into those celestial realms that are permanent ||49|| Let us never give in to criticizing or ridiculing anyone, let us not be a cause of anyone feeling remorse or grief on our behalf, that Divinity which embodies all that is, should be focused on in the whole of creation and bowed to ||50|| Here the reference cited is that of the hymn to God Shiva named 'Rudra Adhyaya', the explanation therein exemplifies this mode of devotion of respectful bowing to the Lord, now I shall delineate the devotional mode of being a votary to God, we should always behave as servitors to the Lord ||51|| As a helper when facing the Owner, behaves in a way totally subject to the Owner, so too should we serve the Lord leaving all else, such as lethargy, negligence, being affected by praise or censure ||52|| A votary is never worried as to how he would fill his tummy, nor is he worried about saving what he already has or gaining what he has not, He should not give in to prepondering on the afore two, for that

responsibility the Divine takes upon Himself ||53|| Such is how mastery in servitude to the Lord is like, now let me outline what being a friend to the Almighty devotedly means, we shall depict in detail, citing references from the Shruti Upanishad Texts ||54||

Even if one keeps on assuming one body after the other, and even if the mammoth Kalpa time-span passes by in succession, but that sought Lord who has a place in our heart, is never forgetful of us all even momentarily ||55|| 'SarvasyaChaahamHrudiSannivishta',* 'It is I that reside in the heart of all' says God Himself in the Gita Smruti Text, everyone acknowledges that supreme statement, for none else but the Supreme Overlord can be in and as all that is ||56|| Hence be a true votary of God, be free of all wants, expectations and dependence for that is primary, the result thereof is being established in the non-dual Brahma consciously, the same result is gained via the paths of Yoga and Saankhya ||57|| When the heart loses fondness for all else but the true Friend, when the being does not trust anything else but the true Friend, when speech does not feel like conversing with anyone but the true Friend, when from one's core one praises none else but the true Friend ||58|| If at all there is vested interest in friendship, then how will the bondage of worldly entanglement be overcome? If at all one is a true friend of God, what need be there for assuming repeated births? ||59|| The body, wealth and mind, the family, land and home, should all be offered to one's sought Divinity with love, and finally one's own self too – that is the devotion of offering of one's entire ||60||

It is the soul within that can profess of being pure and enlightened, it witnesses all that is opposite to its true form, the soul per se is unparalleled and self-accomplished, one that for all times is untouched by sin ||61|| When I have surpassed doership, then how could I be the enjoyer? It is doership whose consequence is the bondage of action, the soul per se has ever been free ||62|| When one practices and studies to be established in that state, effortless becomes detachment to all that binds, that itself is said to offering of one's Self to one's Sought, such is this devotion that has been acknowledged by Saints ||63|| The mighty Sage Atri, engaged in all the aforementioned nine modes of devotion, He became dear to all Deities, and eventually begot a Divine Son – God Dattatreya ||64|| It is the Divine who with His resolve, brought about this expanse of creation of all that is evidently physical, from Him came about God Brahmaji the appointed creator deity, and teaching the latter the Vedic lore He saw to the coming forth of creation ||65|| With the help of his divinity enthused mind God Brahmaji, brought about the seven celestial sages,

of these the second Sage is renowned all over the world, as the Vedic scholar – Sage Atri ||66||

The sage letting go off identification with all the three – gross, subtle and astral bodies, as well as overcoming the three states of wakefulness, dream and sleep, moreover surpassing the three traits of nature of purity, activity and rest, exemplified Himself as being true to His name and state as a celestial sage ||67|| The creative deity Brahmaji was guided to engage in penance, which he did so without any taint as a result of which automatically via his eyes, manifested the beautiful form of this celestial sage, sage Atri with unparalleled repute ||68|| When the first solar eclipse ensued, none could figure out the cause thereof, However the all-knowing Sage Atri was well aware of the same, and made it known to all as to what ensued as an eclipse ||69|| The fifth Mandala portion of the Rig Veda Text, was made known to all via the same illustrious Sage Atri, it is therein that Fire and other primal lineages of deities are revered, who quickly grant desired fruits ||70|| Once in the Satya-Yuga golden age time-span, most embodied souls were much harassed with ailments, it was then that Sage Atri as a competent physician, made them all regain health and happiness ||71|| King Manu authored the Text 'Manu-Smriti' for those who find Vedas difficult to grasp, it is lucid and holds true even today, however people unknown to his intent considered it only as a means to get petty joy, thus the mighty Sage Atri brought about another simple Smriti Text for clarity ||72||

Although the Sage himself is free of all wants, and is established consciously in the supreme state of the Brahma, yet obeying the instructions of his father – God Brahmaji, agreed to be wedded to the devout Mother Ansuya ||73|| Likewise Sage Kardam – an embodiment of pure penance, God wedded to Mother Devahuti and begot Mother Ansuya, as if devout asceticism chose to assume physical form, it is She whose hands Sage Atri lovingly accepted in holy wedlock ||74|| No guest ever left their Ashram unattended, even in their dreams, mother Ansuya even at her own cost, has fed the triune deities with food sought in alms ||75|| Goddesses Savitri, laxmi and Parvati, on listening to that glory of the devout Sati Mother Ansuya, enveloped with envy they sent, their husbands to meet her and usurp her piety ||76|| Go and give her a black face, all three of you should visit the Ashram as hungry guests, however things transpired in a way in which all three of them were transformed into kids, such is the strength of Dharma of Mother Ansuya ||77|| When their sense of false pride and vanity broke, all the three goddess came to Mother Ansuya beseeching her to return their consorts, in turn She

placed all the three infants in front of them, they were unable to point out their own husbands from those children's traits ||78||

As a result Mother Ansuya laughed, and helping them recognize their own better parts regenerated them to what they were, such is the power that a devout Sati gains, simply because of being true, serving and honest to her wedded husband ||79|| Sati Shandili, wife of Sage Koushik cursed the sun not to rise, as a result of which darkness ensued and many lives were lost, mother Ansuya met here and assured her of the safety of her sagely husband, and sunrise again flooded the world with its rays ||80|| Sage Koushik due to being cursed by Sage Mandavya, immediately fell down dead due to the rising of the sun, in less than a moment, mother Ansuya resuscitated the sage back to his original grandeur ||81|| On seeing these amazing turn of events, as were brought forth by Mother Ansuya the pleased gods granted her boons, the three deities of creation, maintenance and dissolution of existence, remained with Her as Her children totally subject to Her piety and love ||82|| She for whom the earth softened to tread softly, she for whom wind blew slowly and pleasantly, she for whom the sun shed its rays in a comfortable warmth, and the eternals trembled in fear ||83|| She whose beauty if compared to soothing moonlight, that seems inappropriate and the comparison frightens, the Moon has stains on its evident form, and it waxes and wanes, it is inconsistent ||84||

On full moon days the moon's splendor is noticeable, and yet when the night gives way to dawn, all that lustrousness is no more, hence the inept parallelity, to the piety of Mother Ansuya ||85|| If at all one thinks of comparing Her to the Sun, then it too rises and sets, but the pure radiance of Mother Ansuya, is continual ||86|| When Mother Shandili wife to Sage Kaushik cursed the sun, the might of her penance became evident all over, Knowing this darkness to be the result of the anger of a devout sagely wife, the sun was non-evident for ten days and enjoyed his slumber ||87|| Yet Mother Ansuya brought about sunrise again, effortless and joyfully she gifted the universe with sunlight again, such is the meritorious piety of Mother Ansuya, thus, how can any befitting earthly comparison be found? ||88|| Compassion, forgiveness and serenity primarily, are evident in God Vishnu at all times, He is said to be appointed to see into the maintenance of the created universe, it is thus that He is revered and prayed to ||89|| She who initially reduced God Vishnu into an infant, and thereafter actually became His Divine Mother, what shall She be compared to? I am embarrassed even to say anything at all further ||90||

She is said to be the play of consciousness personified, such is what is perceived with Divinity enthused minds, she certainly is unparalleled in this world, how can She be ever called helpless or weak? ||91|| Equally mighty is Sage Atri, penance and purity thereof is His everlasting wealth, He has no vested petty interests at all, all His activities are for the benefit of the entire creation ||92|| It is Mother Ansuya who was given in marriage, to Sage Atri as His better half, she embodies what a pure devout spouse is like, with becoming traits of compassion and forgiveness ||93|| When searched for in all the three worlds, none else is found to be as saintly, for hardly anyone is interested in taking the effort of penance, even though this best of means is available to one and all ||94|| God when decided to assume multiple forms, in the way in which He brought about His mighty strength named Maya, to facilitate His becoming all that is, leading to His multiple manifestations ||95|| So too on deciding to assume an Incarnation, and finding for Himself a beautiful place to manifest, found the pious form of Mother Ansuya, to again assume a Divine Form on earth ||96||

If at all one decides to compare, mother Ansuya with God's strength called Maya, then it is said that the latter is insentient whilst the former is a definite play of consciousness, how can thus opposites be compared? ||97|| Thus Mother Ansuya one without a second, is the second daughter of Sage Kardam and Mother Devahuti, it is She whose hand was given in marriage to the Divine second Son of God Brahmaji, the unparalleled Sage Atri ||98|| Thus God Datta - equally without any second, and renowned as God Dattatreya became their Child, in modern times there are people who adopt children, it is but natural that these children have two fathers ||99|| But He who has neither mother nor father, nor any family bloodline or lineage, that God Himself decided to gift His being to the divine couple, sage Atri and Mother Ansuya – how can that God be said to have two fathers? ||100|| Such God Himself beyond the reach of Scriptures, to impart devotion He donated Himself as the Giver of parenthood to the sagely couple, renowned is He as God Dattatreya, extolled in Scriptures for His divine traits ||101|| Infinite are His attributes, the Vedic and Purana lore ended up exhausted in trying to number them, in contrast our conscious faculties are hardly of any significance, to be able to even get a faint outline of what His divinity truly embodies ||102||

Else by creating some pious poetry, deities try to satisfy their own minds for its need to extol their Sought, sage Bruhaspati the divine wise poet and His skill too, stands shock-still in awesome wonder ||103|| Hence no other comparison or cause can be found here, in

the way in which inspiration flows, so does the pen put it on paper, there is no vanity regarding any doership here at all ||104|| A Brahmin named Vedadharma staying on the banks of River Godavari, to rent asunder his bondage of actions, decided to stay in the holy pilgrim city of Kashi, to be free of the consequences of all sinful activities engaged in ||105|| His disciple named Deepak served him very well, pure in purpose he embodied ideal discipleship, for twenty-one continual years they bore pain, and yet Deepak never turned his face away from attending his Master ||106|| As a result of his pure service to his Master, both Gods Hari and Hara were pleased and forced him to accept boons, and yet his purity of purpose did not waver, He always chose to walk the path of truth ||107|| Then his Guru himself pleased with his singularity of purpose and service, told him to ask for a boon in response to which the latter asked to be told the life of God Datta, the pleased Master agreed instantaneously, and told him the following pious sermon about the Incarnation of God Dattatreya ||108||

|| Thus completes the First Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Chapter 2
The Story of the Son Who Faltered from the Path of Yoga

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Disciple Deepak prostrated to his Master, and respectfully enquired, 'O Guru, my mind is inquisitive, please pacify it with appropriate explanations' ||1|| 'Some call the Divine with the name Dattatreya, and some just call Him the Son of a Sage, others call Him a Deity, and yet others say that He is the final aim.' ||2|| 'Further there are some individuals that profess, God Shri Datta is a personification of the Supreme Essence, hearing these varied opinions my intellect gets delude, O Beneficent Master please tell me what the truth is thereof' ||3|| 'Why has He assumed this Incarnation, and what are His effortless joyful Leela acts?, what are His disciples like? Please tell me that entire in detail ||4|| His Guru's mind was touched with those sincere queries, and replied: Listen attentively O Deepak, Give your ears to me for a while, and center yourself on what is being heard' ||5|| 'There was a pious Brahmin, in the lineage of Sage Bhrugu, He professed to undertake sincere worship, if he be given a son – and albeit of an advanced age his wish was fulfilled' ||6||

'Although all-knowing but that son wavered from the path of Yoga, He chose in that birth with his intelligence to behave as the dull-witted do, now his father the pious Brahmin was a scholar, who undertook great effort to teach something worthwhile to his son' ||7|| 'After completing the child's sacred-thread ceremony, which grants the capacity to learn the Vedic lore, the concerned father started to teach him, in turn his son laughed and enquired: Why are you taking these efforts to teach me the Scriptures?' ||8|| 'His father replied: Well, after completing your education, you should stand on your own feet and live the life of an ideal householder, all your acts should then be undertaken with the sole aim of gaining liberation, so that the final outcome is Nirvana' ||9|| 'The son countered saying: Listen to me father, I had learnt the Vedic Texts earlier on, and did engage myself in all ordained activities, and moreover, enjoyed whatever was in my lot' ||10|| 'I have

once been a minister and once a king, I have once been a servant and once just an ordinary subject of a kingdom, I have travelled through many species, high and low, and have experienced what these entail consciously' ||11|| 'With grace I can remember all those previous births, somehow, I have faltered from conscious union with Divinity via the path of Yoga, thus, I just have to spend my days practicing what I already know and nothing else besides, therefore, all your efforts to teach me are futile' ||12||

'I am mindful of all that I have learnt in the past, no longer do I want to engage in the play of actions, I just what to cleanse my inner mental faculties, for I have the strength of detachment towards everything else' ||13|| 'In one birth I have even been a Brahmin, with Satsanga interactions of holy discussions of Truth – I have learnt the needed, with detachment I engaged in concentrating all my scattered mental faculties, and thereafter spent my time in meditation' ||14|| 'But before I could gain my final aim, as fated my path got obstructed and I died suddenly and unexpectedly, O Father even as that Brahmin I had memory of old, thus, I want you to know that I have not erred willingly' ||15|| 'In the way in which when we sleep we forget whatever we have learnt, and yet on waking up that entire knowledge is refreshed, so too on assuming this birth, I have again recollected everything I know and am confident about my firm detachment' ||16|| 'It is said in the holy Books that if you have surpassed the three stages,* And have to assume another birth you will not forget what you have learnt, I am on stage five now and am continuing to practice what I know, thus, I constantly refresh what I need to do to progress' ||17|| 'Now detachment has dawned in all my wavering tendencies, I am established in equanimous serenity, since this disentanglement from all else is avowed and sustained, how can I undergo rebirth again? ||18||

'I have done what I needed to, I have gained what was worthy to gain, nothing else now remains, I have confessed my truth to you in confidence' ||19|| On listening to those words of his son, the believing father understandingly said with resigned respect, and with humility: Bravo to you, and multiple congratulations' ||20|| 'You have brought purity to this lineage, you have uplifted our forefathers, now listen to what I have to say: Tell me that spiritual knowledge that you profess to know ||21|| 'I too have been afraid of being ensnared in the net of worldliness, not wanting any more joys of this world or the other, all I have sought is experiential recognition of the Supreme Essence, that is enriched with knowledge and renunciation' ||22|| The son replied: I hear you father, however, I am yet enveloped with a taint of ignorance, it is simply that I have been born

as your son, following the laws as laid down by the Scriptures '||23|| The son continued: God Dattatreya has taught the path of Yoga to disciple Sahasrarjuna,* The latter followed it and practiced it diligently to attain knowledge, you too need to put in some similar efforts' ||24 ||

[Henceforth will be addressed as Arjuna, not to be confused with the Pandava here of the Epic Mahabharata] The father enquired: Who is God Dattatreya that you extol? And who is Arjuna, whose son was he? How did he attain mastery in self-knowledge? Expound to me that entire in detail ||25|| The son replied: Whenever sorrow envelops our being, He that enables being free from it for good, and takes our being to where it should be conjoined via the path of Yoga, that entire has been expounded by God Dattatreya' ||26|| 'I will describe it in detail to you, please listen attentively, there was a Brahmin who lived in the city of Pratishthapur, born in the lineage of Sage Kaushik ||27|| 'As fated he gave in to vices, and started living with a prostitute in her house, each day they would engage in their conjugal acts, till one day he got infected with leprosy and his harassments began' ||28|| 'On seeing his bodily disfigurement, the prostitute who gave herself seeing her clients kicked him out, it was then that he was reminded of the woman to whom he was wedded, and he decided to return home to her' ||29|| 'Such is what is observed in society, the intelligent should think upon it in their minds, in turn his devout wedded wife on seeing him arrive got up beckoning to him, and fell at his feet in loving regard' ||30||

She said: Blessed is this day, as if golden showers have taken place all over, I could now behold him who I consider non-different from the Divine, I am enveloped in happiness' ||31|| 'She made him sit in a beautiful resting position, and worshipping him as one does to a deity, she served him with all her emotions, and affectionately bathed him thereafter' ||32|| 'Then taking a respectful sip of the water with which she had washed his feet, she sprinkled a few drops of the remnant on her own body, then she cooked delicious meals, and with respect offered it to him' ||33|| 'However, his face was disfigured due to seepage of pus and blood, she would daily cleanse those wounds, then she gave him fresh clothes to wear, and looked into all his physical needs' ||34|| 'Thereafter with sweet words, she would anoint his diseased body with ointments, and would clean his urine and faeces, without any distressful expression on her face' ||35|| 'In this way with deep respectful humility, had she not served him, then he would have given in to anger, and although with a devoted wife would have insulted her badly' ||36||

'Although in such a desperate dependent state, the Brahmin could not forget the prostitute and continually thought of her, and in that state showered verbal abuse on his wife, and refused to listen to her beneficial advice' ||37|| 'The prostitute would touch him all over his body, and he would not feel hesitant, here when his wife even touched his feet to cleanse them, He felt deep regret in his ignoble mind' ||38|| 'Irrespective of whatever a husband feels towards his wife, the devoted spouse should not waver from what she considers him as, such behaviour has been extolled – once during those days, the sick husband spotted another prostitute near-by' ||39|| 'She like a hunter, drawing forth her eyes and expressions as one would string a bow, threw suggestive glances at him that she knew would meet their mark, and as a result, was successful in wondering the deer-like mind of the Brahmin ||40|| 'She like the arrow of impending disaster, injured the body of that wavering Brahmin, and on seeing her evident success, the Brahmin without any embarrassments came forth to his wife and said: ||41|| 'O Beloved you are well aware of Dharma, hence you can bear words that wound, do away with my mental distress, instantaneously, as quickly as possible' ||42||

'It has been said that when in the presence of a close friend who is brotherly, or in company of a loved wife, else in the presence of saints – one should utter the truth fearlessly, for that is one of the ways to transform one's sorrows into joy' ||43|| 'That prostitute with firm bosoms, displaying her beauty to her potential clients, 'Has stolen all my conscious faculties – the wife was further addressed thus, although afar as yet' ||44|| 'And albeit I am weakened now with disease, yet my mind has not yet learnt detachment, hence, I have become infatuated with her looks, quickly you free me from these bonds' ||45|| 'Escort me as soon as possible to that prostitute's house, else consider that I will soon depart from this body, I can see no other solution to what I am going through within, so I ask you to feel kind towards me' ||46|| 'The ways of Cupid are often reversed, even the creative deity God Brahmaji gets dumbfounded with the same, I am but a helpless dull-witted patient, how can I pacify my own mind?' ||47|| 'On hearing those words of her husband, the mind of the devoted wife experienced elation, quickly mustering all her strength she said: As you wish' and got up that very instant' ||48||

'So that the prostitute would allow herself to be subjected, to appease her with gifts of ornaments, the devoted wife took some from her own collection and tied it around the edge of her dress, and helped her sick husband to get up supporting him on her shoulders' ||49|| 'Being mindful that her husband should not feel more pain, she walked with slow

but certain steps, trying to see that he would be comfortable throughout the journey, when night started to envelop the skies' ||50|| 'Finding her way through flashes of lightning, with a slow gait she progressed, when as fated a terrible obstruction came forth, hindering their chosen path' ||51|| 'It so happened that a thief who was about to be hanged, managed to escape and ran, sentries of that kingdom started searching for him, and spotted a person who had a seeming resemblance to the convict ||52|| 'Considering him to be their escaped prisoner, the soldiers caught him and on being permitted by the king, hanged him instead, and returned to their capital having finished their task ||53|| 'Now the person who was hanged was none else but Sage Maandavya, on the gallows as he was hung he went into a deep state of meditation, meanwhile her the devoted wife supporting her sick husband, made progress on that very route trying to find her way in the dark' ||54||

'Accidentally her husband managed to bump into the hanging sage, which further increased the pain that the latter was going through, this greatly infuriated him and he uttered a curse, without allowing the strength of discretion to guide his fatal words ||55|| 'Whosoever has pushed me in this terrible condition, on the very moment of sunrise, will lose his life – the sage uttered in his rage, on hearing those disastrous words of forbearing the devoted wife was greatly troubled' ||56|| 'And then she too in that anguishing situation said: I have always been a pure devoted wife and what is life without a husband? Hence listen to my words O Sun Lord, do not rise further at all nor shed your rays anywhere' ||57|| 'If at all I have lived an exemplary life as have devoted wives of old, then listen carefully to what I have said, Else you too will burn to ashes, O Sun Lord, do consider my words in all their truth' ||58|| 'After uttering that counter-curse, the devoted wife satisfied her husband's lust by escorting him to the prostitute, and then after waiting till he finished his want she again supported him, and returned to their own home in the same careful slow-treading way' ||59|| 'It is said that a person subdued by lust becomes unable to think, and cannot decide whether a task should be engaged in or refrained from, not bothered at all by the possibility of accumulating sins, they just go through their restless inner state' ||60||

'Prostitutes have been said to be like flames of the fire of lust, add beauty to it and those inflamed flames flicker all the more, those under the influence of lust with arms around the neck, do away with the strength of youth, wealth and skillfulness' ||61|| 'It is said that the female procreative organs are full of stench, and yet rare are those who get detached by playing there, and if such is the case, what is the difference between them and smaller

insects?' ||62|| 'Spit, cough and mucus, such is what fills their mouth too, and yet their faces are compared to the moon, under the influence of the illusory strength Maya they continue their embraces, ||63|| 'Although they have their wives at home, yet they ignoble as they are hope to get spouses not theirs, Although lakes are full, yet crows drink water from ditches' ||64|| 'By constantly engaging their procreative organs they eventually fall sick, yet this Brahmin too could not overcome his sense-wants, fools as they continue their lifespan, bravo to that devout wife who recognized their illness' ||65|| 'Other women have given up their lives envious of the other women of their spouses, here in turn we see a devout wife supporting her husband on herself, and escorting him to the house of the prostitute he wanted, with her own jewelry to satisfy his lust, bravo to such devotion' ||66||

'As a result of her curse the Sun God too – afraid, remained hidden till being permitted to rise again, hence dense darkness enveloped the earth, terrifying the entire population' ||67|| 'Many people became uncomfortable and not at ease, animals and birds trembled in anxiety, no longer could anyone decipher time, even erudite Brahmin teachers started feeling the pinch' ||68|| 'The ordained mode of worship at dawn, noon and dusk, the time to have breakfast, lunch and dinner, how would the entire population do so, when there was no inkling of time at all' ||69|| 'Further Vedic sacrifices at their apt times did not take place, as a result the Gods who and their offerings suffered and they had to fast, Everyone started feeling distressed, everyone was at a loss as to what to do further' ||70|| 'The Gods of heaven said: Men offer us sacrifices, and we in turn help them with showers to grow their grains, thus we help each other constantly' ||71|| 'We give them food via rains, and if at all they do not offer us what we need, then we can also cause them pain, but in this case such is not the cause' ||72||

'Excess of rain, no rain at all, a sudden rise in rats or locusts, or even a sudden upsurge and sighting of parrots, swachakra and Parachakra – these seven are said to destroy senses' ||73||* 'We send forth these seven usually, but in this case it would not be moral to do so, since they are unaware of time they do not know when to perform sacrifices, they are already terrorized, why frighten them further?' ||74|| 'Let us go to the creative Deity Brahmaji, and tell him the situation that we are facing, let Him give us some solution, for it is certain that He will know what to do about it' ||75|| 'The Gods deciding thus amongst themselves, went forth to the celestial realm called Satyaloka, And informed God Brahmaji about the entire situation, after bowing to Him respectfully' ||76||

'He in turn replied: It is due to the curse of the devout Sati wife, that out of sheer fear the sun does not rise, the whole cosmos trembles, if at all a true Sati devout wife gets furious' ||77|| 'As regards the solution to this situation, it is said that luster can overpower another luminosity, in the way in which there is wick-lamp facing the sun, so do all devout Sati women consider Mother Ansuya to be their chief' ||78||

'She is the foremost amongst such devout wives, mother Ansuya with a pure mind, Let us all go to Paithan where She resides, you all should pray to Her for what you want' ||79|| 'It is She who will be able to counsel, the worried devout wife of the wavering Brahmin Kaushik, I am certain that She will come to your aid, nobody else will be able to solve this quandary' ||80|| 'The gods requested Him also to accompany them, God Brahmaji nodded in consent, immediately they departed for Paithan, and soon reached the Ashram abode of Mother Ansuya' ||81|| 'On seeing such an illustrious crowd arrive at their gates, both Sage Atri and Mother Ansuya, welcomed them with apt hospitality as befits the gods, Unassuming with pureness of humility, they enquired of them all the reason for this unexpected visit' ||82|| 'In reply the Gods again bowed to the holy couple, and said: O Mother Ansuya we express our difficulties to You, with all that we feel and beseech You to come to our aid, on hearing Your noble renown' ||83|| 'One devout wife cursed the Sun God, and he had to hide in the skies, as a result the entire path of Vedic action and sacrifices tumbled down, and the whole earth is enveloped with misfortune' ||84||

'It is in this situation that we request You to be pleased with us, and pacify the devout wife of Sage Kaushik, please bring about sunrise again, None else has that might of penance required to see to this task' ||85|| 'Mother Ansuya replied: You are all esteemed deities, always revered as guardians and protectors of the world, and now you all request us for aid, it feels us with amazement and wonder today' ||86|| 'Be as it may and yet as requested I will go forth, and pacify the devout wife, let me tactfully tackle the situation, and thereafter taking leave she headed forth to complete the assigned task' ||87|| 'Mother Ansuya walked forth will Sage Atri, and all the gods too followed close-by, They reached the house of Sage Kaushik, and felt elated on reaching a pious household' ||88|| 'Wife to sage Kaushik welcomed everyone aptly, she embraced Mother Ansuya with love, after offering hospitality to all concerned, she asked for the reason of their coming and their well-being' ||89|| 'Mother Ansuya said: O Pious one, sweet to the ears is your soft speech,

wherever in the world pious ones such as you abide, their holy renown is warm to hear' ||90||

'She for whom her husband is greater even than the gods, and on seeing his face, she who can visualize the Brahma therein, what else could be happiness?' ||91|| 'She who serves her husband with mind, body and speech, and is singularly devoted to him, she purifies not only herself, but all those around her as well' ||92|| 'A devout woman's purity is as good as a visit to a holy city, such is the common acknowledgement of all, she who by attending to her husband, also washes off all Karmic debts ensued ||93|| 'It is said that of the four renowned endeavours of man, a devout wife gains success in Dharma, wealth and fulfilment of desires – Artha and Kaam, No longer is there any fear of time for her, nor is there any apprehension of chastisement later on' ||94|| 'However, living as per the conducts required of a devout wife, seems like a terrible weight to bear, all those women who consider the above to be true and hence give in to all else, such unfortunate ones bear much affliction in their birth' ||95|| 'If at all she does not get her liked dress from her spouse, immediately she runs off home to her mother and creates a ruckus, and if at all she does not get her own house and other accessories, she obstinately keeps on demanding them from her husband' ||96||

'Delicacies to eat all times of the day, excellent ornaments to deck oneself up, just to please one's fancy, one who can get over such wants is worthy of a bravo' ||97|| 'Irrespective of howsoever her husband is, one who is able to maintain her affection for him, then it is said that she attains to the state, in the celestial realms where pious couples abide' ||98|| 'There are no special Vedic ordained acts ordained for wives as such, whatever acts her husband engages in, she earns half of that accumulated Dharma, and prosperity not only here but even in other realms, this gist, this secret of their success is worthy of maintaining' ||99|| 'Hence as far as you are concerned O Pious one, since you have lived as per your Dharma of a devout wife with all you could muster, Joys both of this world and the next, are certainly in store for you O Mother!' ||100|| 'I too have lived in accordance to what I have just extolled, and have thus purified my Self, as a result deep inner satisfaction is experienced, always being at the feet of my Lord' ||101|| 'For me, my husband is non-different from Divinity, it is He that has helped me shed the burden of entanglement in worldliness, the threefold distress pertaining to the physical, spiritual and even divine facets of life, I hardly remember ever going through the same' ||102||

'On listening to those friendly and encouraging words of Mother Ansuya, the devoted wife of Sage Kaushik was very pleased, she fell at Her feet whose renown far outreached her own, and then with all piety that she could muster, she said: ||103|| 'Bravo, bravo to You O Mother Ansuya, the best of pious wives and non-different from the celestial illusory strength, bravo, bravo to You O Beloved of Sage Atri, I bow to You knowing that you are an embodiment of Scriptural holiness' ||104|| 'I am not well aware of my own Dharma, nor am I well aware of my Karma or activities that I should be doing, further I do not even know wherein resides my inner gist, and I am unknown to the cause that generates the greatest benefit' ||105|| 'I am fond of attending to my husband, and You have encouraged me to do so with Your own example, What else could be living gods for us here? They on whom our breath, our life and our entire support depends?' ||106|| 'That company which cannot be gained as a result of penance, such is Your sweet presence here, and you lovingly keep all near you with affection, being detached to any sense of false pride at all' ||107|| 'On listening to your pleasing counsel, my heart and being are elated, your arrival here itself, is the best fruit, the best benefit that is a result of being devoted' ||108||

'To be able to behold You along with all these gods, that too effortlessly without any want on my behalf, you all have sanctified this house, blessed is this beautiful day' ||109|| 'Although You are one whose all desires are already fulfilled, what could be the reason for your arrival here – pray tell, as a result all erring belief that is within me, can be put aside and I can rest at ease again' ||110||

|| Thus completes the Second Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 109

Total Ovi verses of Chapters 1 and 2: 217

Chapter 3

The Rejuvenation - The Return of Brahmin Kaushik to Life

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Veda-Dharma continued His explanations saying: Be attentive now, O True disciple, on listening to that genuine query of her devout host, mother Ansuya glanced towards the accompanying gods and thereafter, replied in the below manner: ||1|| 'These deities have assembled at your house, in hope that you can ask the sun to rise again, and they beseech you respectfully for the same, I too have the same thought in mind' ||2|| 'Since the time the sun has not risen, everyone has become unable to decipher anything, as a result all Vedic activities have been brought to a standstill, and when all that occurs even people start to suffer unnecessarily, all it would display is uncontrolled whimsical power' ||3|| 'When you are well aware of these facts, then O devoted wife, why are you bent on inviting such misfortune?, It is futile to hold on to obstinacy, if for the genuine upliftment of all one loses one's life in the bargain' ||4|| 'The devout wife replied: O Mother Ansuya, what does discretion say?, if I cause the sun to rise I will be very grieved, and there will be mighty sorrows enveloping me from all sides' ||5|| 'The curse of Sage Maandavya is irrevocable, and my husband is my life-breath, with sunrise he will lose his life, and that will be harsh, do you all not know that?' ||6||

'Mother Ansuya replied: O Pious one, if at all your husband dies due to the curse, then that very moment I will protect and rejuvenate him O Intelligent one, not a single hair will be harmed on his body' ||7|| 'Without doubt your husband, will wake up free of all his diseases, listen, do not at all give in to mental imaginary sorrows, I utter these words thrice to emphasize their truth on you' ||8|| 'Thereafter the wife of Sage Kaushik reassured on hearing those words, accepted them wholeheartedly, and saying: So be it', she bowed to the Sun Lord' ||9|| 'O Sun Lord, with innumerable resplendent rays, although all-powerful yet who remained limited with my words, You have not ignored

them but rather lived in accordance fully, obeisance to You for weighing and valuing my words' ||10|| 'As of now I take back all my words, please rise as quickly as you can, and as she uttered those words of respectful homage, the sun became evident in the firmament' ||11|| 'He who on hearing the devout wife utter words of request to become non-evident, on hearing Her utter words of request again, shone out in the skies showering joy to the three worlds, instantaneously giving Her due credit' ||12|| 'When a devout wife sights her husband, return home after a long journey, with a smile on her face and with pleasure, she greets him and her face starts resembling a lotus that bloom with sunrise' ||13|| 'As the sun rose in the sky that day, two tasks immediately transpired, all darkness vanished, and the Brahmin husband of the devout wife lost his life' ||14|| 'On seeing that happen the devout wife's face lost all colour, mother Ansuya immediately uttered wise words:, 'Do not be afraid, be cautious and attentive, remember what I have told you before' ||15|| 'If at all with steadfast devotion, I have worn out my body via service to my Lord, If at all with mind, body and speech, I have served my Husband with all apt Dharma conduct' ||16|| 'If at all I have not considered anyone higher than my husband, and if I have not even in the state of dreams looked upon anyone else, if I have been consistent in the righteousness as befits devout wives, and if that has been maintained all throughout' ||17|| 'Then with a small portion of the merit of that entire Dharma, let this Brahmin be rejuvenated back to life, Let him awake totally free of all ailments, and with a life-span of a hundred years ||18||

'If at all his mind has gone astray, and keeps on wavering here and there, let it return to its original source, as a pure life henceforth' ||19|| 'When Mother Ansuya uttered these words, the resuscitated Brahmin woke up, and walked to where his wife was and sat down, thus, greatly elating that pious couple' ||20|| 'From within and without the Brahmin had transformed, his wife could recognize evident divinity reflecting on his countenance, as a result, everyone was overjoyed, and the assembled deities showered flowers as their expression of happiness' ||21|| 'All assembled deities bowed in regard, celestial damsels started dancing in delight, The Gandharwa demigods, musicians of the divine realms sang and played instruments, singing of the pious renown of Mother Ansuya' ||22|| 'Hail, hail! O Epitome of pious wives, the essence veiled in the Vedas – beloved of Sage Atri, hail, hail! O Pinnacle of Dharma, one who has served her Lord with all her being all throughout' 'Hail, hail to the one who with Her astounding feat, has caused the sun to rise again – thereby dispelling his discomfort, you have exemplified patience as ordained, we all bow to You O Aryan Mother! 'Hail, hail O Epitome of pious wives, the essence veiled

in the Vedas – beloved of Sage Atri, hail, hail! O Pinnacle of ordained Dharma conduct, one who has served her Lord with all her being all throughout''Hail, hail to the one who with Her astounding feat, has caused the sun to rise again – thereby dispelling the discomfort of all life, you have exemplified patience as ordained, we all bow to You O Aryan Mother!' ||23|| 'The assembled deities addressed Her saying: You have protected the world from misfortune, you have accomplished a difficult task, and have thereby given us all renown' ||24||

'We are all pleased with You, and are thus showering You with boons', Mother Ansuya bowed duly and said: O Assembled Gods, what should I ask for from you all?' ||25|| 'Although I am content with my fulfilling Dharma conduct, yet if at all you want to shower me with boons,, then all I ask for respectfully is that, may I as long as I live be with my husband' ||26|| 'Let Gods Brahmaji, vishnu and Trinetra Shankar with His three eyes, manifest as my sons, I do not want anything else pertaining to this world or the next, let my mind not waver anywhere else either' ||27|| 'The Gods replied: So be it, Gods Vidhi, hari and Hara will be Your sons, indeed they will uplift the world, be assured O Mother Ansuya' ||28|| 'Granting Her those boons, all assembled deities asking permission bade leave for their heavens, and Sage Atri along with Mother Ansuya too, returned to their own Ashram' ||29|| 'Meanwhile the king who had confused Sage Maandavya as the thief, recognized his mistake and brought him down from the gallows, and with peaceful words prayed to him to be forgiven, the Sage did so and proceeded straight to God Yama the appointed Lord of death' ||30||

'Sage Maandavya said to God Yama: A king is said to embody a portion of the divine guardians of the world, Thus, whatever chastisement a king announces, is said to have come forth from the guardians per se '||31|| 'Thus, I enquire from You as to why was I hanged, reply quickly', God Yama retorted: When you were young, you have poked thorns into a bird '||32|| 'As an outcome of that sinful act, you too have been hanged, the Sage replied: This is not justice, for sins committed in unadult childhood traverse to the child's father instead ||33|| 'Hence O Yama, although You personify Dharma, yet in this case it was not revealed, therefore, you will have to take birth as a son of a housemaid', as a result, God Yama too had to assumed birth as Vidurji, of the epic Mahabharata and God Aryama held His staff still then' ||34|| [Vidurji in that birth was highly devout and has authored a treatise on righteousness called Vidur-Neeti] 'Sage Vedadharma continued: Now listen to me O Deepak, the trinity of Gods obeying the boon granted to

Mother Ansuya, entered Her pious womb and grew within, as Her own sought for children' ||35|| 'He who merely on remembering enables one to get over all bondage*, how can that Divinity like to remain trapped in a womb? Though Unborn yet to display His love for devotees, He entered the womb of Mother Ansuya ||36||

[*Commonly we have two main causes of bondage – that of action and that of rebirth] 'As the months progressed, mother Ansuya uttered knowledge unheard of before, and in this manner nine months passed, sage Atri performed all the required rites' ||37|| 'In the vernacular Margshirsh month on its full moon day*, on Wednesday at the time of 'Pradosh' *, on a pious day in the presence of the Mrug Nakshatra or the deer asterism, mother Ansuya gave birth to a Son' ||38|| 'At that time Sage Atri arrived, and on observing the face of his Son, and sighting the Triune Deities in a glimpse, was astounded from within' ||39|| 'With the Rosary and the Kamandalu water pitcher in the lower arms, with the Trident and the Damru [tabor] in the middle ones, and with the Conch and the Discus in the upper ones, the Sage beheld, the personification of the generator, operator and destroyer, support of devotees' ||40|| 'Adorned with ochre robes, with sacred-ash anointed on His entire form, with tuft of hair on His head, the Sage beheld the Abode of all parental love' ||41|| 'On observing that Divine form, the sage folding both His hands, along with Mother Ansuya, in a state of deep gratitude started praising the manifest Divine' ||42||

'Hail, hail O Essence of the Beyond, the Unborn, undivided, undistorted Gist, hail to the Source of the worlds, hail to the embodiment of Truth that unmoved - exists alone' ||43|| 'He in whose Divine Abdomen, wander innumerable galaxies, that the Omnipresent Divine should agree to enter a womb here with us, is not entirely true' ||44|| 'It was You alone prior to the manifestation of creation, and it is You that remain true even while maintaining the created, and it is You that as the Timeless Essence will prevail even after dissolution, these are Your own words – how can they be untrue?' ||45|| 'While maintaining Your pious renown, you that burn away all unacknowledged wants dormant in devotees, while protecting Your devotees, you have never been known to be lazy as far as the tasks of the devout are concerned' ||46|| 'Although totally and the sole Independent, yet hungry for piety of emotion – You become dependent, which Mantra can truly know what You are in totality?, it is You that direct the worlds like a mechanic his machine' ||47|| 'In this Form – it is You that are our Son, if we declare this to all we will be laughed at, hence it is better if You transform Yourself into the Form of a child, thus, it will be

elating and easier for one and all' ||48|| 'While emoting to You as our Divine Son, we shall look into Your care and nourishment, in that manner we will lift off the veil of Your delusory strength Maya,' Saying thus the holy couple fell at the Lord's feet' ||49|| 'Thereafter God adorned with a garland reaching upto His toes said: You have undertaken penance at Mount Kulachal, that time you had beheld My divine three forms, it was then that you both attained that blessed pious sight' ||50|| 'Although you had meditated on the Singular Essence, yet on seeing us three you had enquired as to who we were, in reply we had said: It is that Singular Essence that you seek that is evident now in these three forms' ||51|| 'Further with time we came as Brahmins seeking alms, we beseeched you to feed us fulfilling our demands, which you O Mother Ansuya accomplished tactfully, and we were transformed into your children' ||52|| 'Our respective consorts had then approached you, and had prayed to you to release us to them, and you showed them your pram wishing that it would not remain empty, hence you sought that boon thence' ||53|| 'Blessing you with that boon, we reassuming our original forms returned with our respective counterparts, our devotees – the deities had thence, bestowed you with your sought boons' ||54||

'Now to bring all those events about as promised, we have reminded you of the boon that you had sought, It is to expound devotion to the world, that we have manifested in this triune form' ||55|| 'It is on witnessing your pious emotions, I have given Myself to you, I will remain subject to love that you both shower, such is what I vow to you thrice for emphasis' ||56|| 'Beholding Me can never go in vain, it imparts movement towards loftier states, uttering thus the manifest Divine, assumed dark-hued forms of three adorable children' ||57|| 'Thereafter Sage Atri took his holy bath, and performed the Jaat-Karma* rite as ordained, and in the company of other saints and sages, all hailed and glorified the Divine' ||58|| 'Deities showered flowers in joy, the winds blew in a pleasing fashion, the world was enveloped in sheer bliss, with the manifestation of the Supreme thus' ||59|| 'All trees that could not bear fruit started bearing them, all barren women were able to bear children, wherever famines were present – all those natural catastrophes disappeared, with the manifestation of the Supreme Masculine thus' ||60||

'Bravo to devout Mother Ansuya, she is mother to the trinity of Gods Brahmaji, vishnu and Mahesh, It was she who had breastfed them earlier, and granted them their sought satiation' ||61|| 'On the twelfth day thereafter, sage Atri, performed the name ceremony, He gave each of the Divine children apt names, with all love and knowledge that He

could muster' ||62|| 'He who has given us Himself, will be renowned as Datta, He who gives pleasing coolness and joy to all, that child the portion of God Brahmaji will be renowned as Chandra' ||63|| 'He who is manifest as the portion of God Rudra, will be renowned as Sage Durwasa – hence Mother Ansuya was blissful, She arranged for three prams [paranu] as she wished*, and sang a lullaby cajoling those Divine children to sleep' ||64|| Lullaby [1] 'See, see, see O the Beyond Essence, the maternal home of the devout, He who manifested on Mount Sahyadri at the house of Sage Atri, via the womb of pious Mother Ansuya || It is He who uplifts sincere devotees, hail to Thee O Generous One who uplifts the world, the maternal home of the devout, see, see, see O the Beyond Essence ||65|| Lullaby [2] He who granted experiential knowledge to devotee Prahladji, similarly, when King Sahasrarjuna sought His shelter, He who bestowed multiple accomplishments as well as uplifted Him, He who gave him a position at His feet, besides the Lord of Yoga who uplifted King Alarka, King Yadu, the maternal home of the devout, 'See, see, see O the Beyond Essence ||66||

Lullaby [3] 'See, see, see O the Beyond Essence the Self of the world, the All-encompassing Substance, hail, hail Hail to Thee O Lord, we have tied your pram in the four corners of the four ravines* And with the twenty-four physical essences intermingled, it has been firmly secured ||67|| With the three threaded string, of the triune Attributed Maya strength which we tie to a pillar, we have a thread of activities to give a little swing to You, why are you [all] sleeping in vain? ||68|| Leave aside all back-biting and hear the songs of the Sages, that sleep is one with the Divine mind where the Blissful Self is experienced consciously ||69|| [Thus completes the lullaby section] 'He who brings forth creation, maintains and destroys, is the personified Essence whom Mother Ansuya has cajoled to sleep, using Her own hands to comfort repeatedly the restless Infant therein, see the amazing state that devotion enables' ||70|| 'He who is said to be the Protector of the three worlds, when feels hungry, expresses want and grief to Mother Ansuya, He is hungrier for piety of emotions' ||71|| 'When two infants are feeding of Her two breasts, the third one starts wailing raising a hue and cry, He in turn is looked at with a glance of nectarine grace, and thus is pacified by Mother Ansuya' ||72|| 'He who has not yet been satiated, irrespective of the innumerable Vedic sacrifices offered to Him, is the one who on being satisfied with Mother's feed, expresses content via belch' ||73|| 'Whatever enjoyments that one gains pertaining to this world, are surely not a fruit of this devotion, even if one gets the liberation of merging consciously in the Essence Entire, yet that state is considered to be very limited' ||74|| 'Limitless love is the fruit of pure

devotion, then what could be the reward of nourishing and raising the Infant Divine? If at all anyone says that all our forefathers attain to a better state, then that outcome is belittling' ||75|| 'He who is the Ancient One has now chosen to be an infant, what merits of how many generations can beget such a Celestial Gift, hence this is too vast for comprehension, only He whose joyous play this entire is, knows it' ||76|| 'Of the three sons, the moon Lord Chandra, bowed to His devout parents and went forth to the lunar orb to do what was assigned, granting rejuvenation and life to medicinal plants via its rays, enabling children and other infants to survive on earth' ||77|| 'Sage Durwasa renowned for his fury, left to wander the earth as befits monks, whosoever He found giving in to petty tendencies, were quickly chastised and transformed by Him to appreciate the purer ones' ||78||

'On seeing both her sons depart, mother Ansuya naturally became sad, that is when God Datta coming forth to her said, 'Mother please try to remember what has transpired in the past' ||79|| 'When she did as told, she beheld the Triune Divine in all His glory, and soon she found that form enveloping the entire world, which astounded her being from within and without' ||80|| 'On seeing that reaction, the Lord quickly asked His strength of Yoga called Yogamaya to display Her prowess, which slightly infatuated pure Mother Ansuya, and He in turn again assuming the form of an infant started having Her feed' ||81|| 'He that is fulfilled as and via the Self, asked His strength of Yoga called Yogamaya to display Her expanse, and assuming the form of a Divine Infant, reveled in His play with wonder' ||82|| 'He would utter speech as infants do, and act as infatuated like children with things of this world, He who grants speech to those unable to talk, what is this play of His here?' ||83|| 'He who makes the lame walk, is Himself taking baby steps, the support of the worlds is now being supported by Mother Ansuya around her neck, she quickly embraces Him when she senses the need to do so' ||84||

'All those joyous acts of children, were witnessed by Mother Ansuya, He would assemble all young children of different sages, and together they would revel in their games' ||85|| 'When Mother Ansuya would call Him to have His meals, He absorbed in His play would not come, so she would have to rush to pick Him up, and He in turn would run away' ||86|| 'When Mother Ansuya would chase Him further, He who is unattained even by Masters of Yoga after years of spiritual discipline, on seeing Her taking deep breaths of exhaustion, would quickly hasten towards her instead' ||87|| 'He in whose Divinity are millions of worlds, is now being held by Mother Ansuya across her

waist, she bathes Him and makes Him sit in her temple room, only to find Him go and play with mud anointing Himself with it all over again' ||88|| 'Thus, depicting various acts of childhood and infancy, He gave great joy to His parents, and displayed to the world how even He could become subject to piety of emotion, although the truth about the Supreme Essence is that It alone exists' ||89|| 'In His eighth year His thread ceremony took place, sage Atri started granting Him knowledge, He who is the Source of all Holy Scriptures, unfathomable are His divine joyous effortless acts' ||90||

'Giving up the loin-cloth and with full humility, He preferred to sit in crematoriums, Keeping His eyes focused on the fore point of the nose, absorbed in meditation, He kept that position for long – immovable, a perfect Yogi' ||91|| 'At that time, one of the Divine serpents named Pingal and a class of deities Saadhyadev, were beheld in their here-to-before unseen forms, they with full pride started asking Him question after question, on seeing that the Divine young lad felt generous' ||92|| 'And imparted them with the counsel they needed, He taught Him knowledge which conjoins to the Supreme via the path of Yoga, since that day God Dattatreya's, fame started spreading all-throughout' ||93|| 'He who reprimanded the vile, He who protected the righteous, He who propounds the path of Yoga, willfully chose to appear as a Son of a Sage, and others started flocking to Him, who can fathom what the Source that moves the worlds wants to do' ||94|| 'At that time the arrived crowd wanted to test His authenticity, God Shri Datta submerged Himself in the deep seas, afraid they went away unsure of what to do and unable to follow Him beneath, a quick dispersal took place' ||95|| 'However, considering that too as one of His plays, some of the sagely children chose to remain, just to take the test further, He decided to examine their urge to know' ||96||

'Bringing with Him an unclothed woman, God Shri Datta resurfaced, then Himself disrobing, they both got absorbed in their play' ||97|| 'He who is renowned as the Only Independent as regards everything, and He whose divine illusory feminine strength is known as Aadimaya, was then found seated in His lap, while He was playing an instrument and singing' ||98|| 'Then He asked the lady to prepare betel-nut pan for Him, which She did, tasted it and then offered Him the remnant, on seeing all those activities ongoing, few of the remaining crowd scattered quickly' ||99|| 'The Ever Resplendent cannot have flaws, believing thus, they who still chose to wait, God Datta, satisfied with their patience and their commitment to their purpose, taught them the path of Yoga in detail' ||100|| 'God's courage is beyond queries, willfully transgressing the boundaries of

Dharma, with the intent of testing the ability of seekers to relate to His Resplendence, remains pure like fire which burns everything put into it and yet is untainted' ||101|| 'If one does not have the potential of such Divine grandeur, And tries to emulate Him like the dull-witted, then such waver and attain downfall that very instant, severe bondage of action results' ||102||

'God the Source of Dharma acts at time beyond ordained Dharma, if at all the feeble feel like emulating Him then it is said, God Shankar could digest the Kaalkoot cyanide poison during the churning of the ocean,* If others try to do it they would lose their life' ||103|| [This event is well known and depicted in detail in the 8th Canto of the ShreemadBhaagwata] 'He who is the Overlord, He who is the Source of three nature traits, He who is unaffected by ordained conduct of what to do and what to refrain from, He who is the Sole Refuge of all Scriptures, is like the wind - untainted whether it spreads fragrance or stench' ||104|| Herein, it is advised that one should not focus on the evident act, but on the words that one can then hear which should be inscribed within, and thereafter take the best route of the acts versus the received counsel, bearing in mind of not to overstep ordained Dharma boundaries' ||105|| 'The Vedas advise, grasp the pious Divine acts of the Lord, even the sun cannot match Him in Resplendence, what can be said of other weak beings?' ||106|| 'Even if one observes something that one likes, yet one should not cross the line between the Omniscient and the limited in knowledge, clever and wise are they who heed these words, those who given in to false logic are simply dull-witted' ||107|| Citing an example of one who witnessed all the above contrary acts, yet chose to remain bearing all odds, renowned as Kaartveerya-Arjuna in the worlds, that king, attained his sought Yogic knowledge in person from God Datta ||108||

|| Thus completes the Third Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108+217=325

Chapter4

The Birth of Kartavirya, The Advice of Sage Garga

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Nam: || || Shri Datta Samartha ||

The Master continued: 'In the Satya-Yuga time-span in the Soma-vansha lineage related to the Moon, in the renowned clan of the Haiheya warrior kings, was born Krutveerya who won over His foes, righteous, He soon became an emperor over all the lands' ||1|| 'He begot a hundred sons, all of them lost their lives due to being cursed by Sage Chyavan, as a result the king was sad, and out of grief he left his kingdom' ||2|| 'Just then accidentally, his Guru came to meet Him, the king prostrated to the Master, with distress within and grief without' ||3|| 'The king wailed: I am doomed, I am ruined, I have lost all my sons, now what should I do? Now that I have seen Your blessed feet as fated, I hope to be rid of that heart-aching agony' ||4|| The Guru replied: Have patience, I shall show you a way out, whereby benefit for all will be the outcome, and your lineage will continue' ||5|| 'There is a vow observance dedicated to the Sun Lord, it dispels all sins and grants serenity, it will bestow great happiness, and the best of a son to you' ||6||

'If a woman is barren, or if she gives birth to stillborn children, if at all she can muster her courage to observe this vow, she will definitely beget an illustrious child' ||7|| 'They who undergo spontaneous abortions, else they who find that they suffer from habitual abortions, else if they have to undergo premature deliveries, and the child is already deceased on birth' ||8|| 'Furthermore, those whose children are born alive but quickly pass away, else those who are possessed by a wicked spirit, else those whose children die in infancy, or are born extremely dull-witted' ||9|| 'Or if the children are afflicted with disease, possessed by ghosts or other nefarious spirits, else die accidentally, Such are all those imbibed flaws or sins, which can be overcome via this particular vow' ||10|| When the 7th day of the fortnight falls on a Sunday, after considering the almanac, and if the moon is in a favourable position, one should start observing this vow' ||11|| Initially one must resolve to observe the vow, with the help of Brahmins who will utter verses

begetting merit, thereafter by completing the rites to the manes called Naandi-Shraadh, one should then beseech a Master to guide during the entire process' ||12||

'The Master in turn should purify the house of the host, and establish the sacred fire therein, He should perform all the rites and place the sacred water-pitcher in an apt place, above the pitcher he should invoke deities' ||13|| 'Gods of the Solar orb, the eleven Rudras, the seven holy mothers Matrukas, and statues of all of them made in gold should be respectfully placed, thereafter seven other water pitchers should be kept in the surroundings, to invoke peace and serenity' ||14|| 'After completing the process, the hymn of serenity known as 'Shanti-Sukta' must be recited, after the ritual to keep the sacred fire burning called Anvaadhaan is performed, let the priest perform the required oblations' ||15|| 'With the sacred wood-sticks, sesame, barley and sweet rice and milk, each deity should receive 108 oblations, thereafter the remaining ingredients of the sacrifice the priest must oblate for the Goddess, and if required other sacrifices too can be undertaken' ||16|| 'On completion of the rites, those married women whose children are still alive, must be given the water-pitcher to sprinkle water, as per directions of the priest on the hosts' ||17|| As a result she will beget a son with a long life, the entire solar orb, the triune deities as well as the celestial guardians, are then requested to protect the child' ||18||

'Let them see into his care every day, from ghosts, burns, and ill-effects of Saturn and other planets affecting children, let none harass this child by day or night', requesting thus the married women should sprinkle water on the hosts' ||19|| 'After this process the holy bath must be taken, clothes must be given to the priest to distribute as gifts, to Brahmin wives who are married with a healthy progeny, and then as per one's strength one should reciprocate in cash or kind to the priests involved' ||20|| Furthermore, a cow should be gifted to the host priest, as well as a personification of the deity of time in a vessel full of sesame seeds, thereafter worshipping the priest and offering him all the above, other Brahmins as well must be invited for a feast' ||21|| 'Everyone should be offered food as per their liking including the sweet rice and milk, and then offered gifts, after respectfully bowing to them their blessings must be taken, thus, all that is unfortunate can be overcome' ||22|| 'The host lady will beget a healthy long-lived son, who for a hundred years will be happy, 'Whatever be the cause of his sorrow or pain, may they all fall into the volcanic fire of the seas'' ||23|| 'May Gods Brahmaji, hari and Har as well as Kartikeya, Gods Indra, the Wind Lord and the Fire Deity, aid in dispelling

all causes of misfortune', such are the words of the blessings that the Brahmins must utter' ||24||

'Thereafter that entire action should be offered to the Lord, and the host should have his meals with his entire family, with the grace of the Sun Lord all difficulties are overcome, and a healthy progeny is attained' ||25|| 'On hearing these words of his Guru, the king happily worshipped his preceptor, and with full devotion, started observing the vow as advised' ||26|| 'One day, mother Maitreyi renowned as the Wise One, devout wife of Sage Yaagjynavalkya happily and unexpectedly arrived in that kingdom, the queen fell at her feet, and related to her the cause of her sorrow' ||27|| 'She in turn said: Why don't you observe the vow to God Ananta – the Divine Serpent? As a result thereof you will again get a child, this vow is renowned in the world, and the child will be a warrior with patience and other positive attributes' ||28|| 'On the full-moon night of the vernacular Maagsar month [Jan], this vow should be commenced, and thereafter for a year, on every full-moon God Ananta should be worshipped' ||29|| 'Initially after requesting Brahmins to utter pious verses of auspiciousness, as per ordained rites the vow should be started, on the astronomical Pradosh* full-moon day there should be special worship, and only that food which is a remnant portion of Vedic sacrifices must be had for a year' ||30||

'God Ananta is said to be He who fulfills all desires, with joy should this mighty vow be observed, 'O Lord of this entire please grant us what we seek, grant us a child who brings about over-all welfare'' ||31|| 'Let such a worship be organized as above, when the year gets complete, the finishing rites of vows as ordained must be seen into, and the host Brahmins must be gifted with cows' ||32|| 'Twelve water-pitchers should also be offered, and Brahmins should be fed as per one's strength, by observing righteous conducts thus, all sins can be reduced' ||33|| 'A pious-attributed child ruler of the populace, a monarch who is righteous, who is famous all-throughout. Full of renown who deals strictly with the non-friendly' ||34|| 'Thus advised the Sage's wife Maitreyi, and then took leave of the queen named Sheeldhara, she bowed with respect to her the Wise One, and requested: Mother please have affection towards us all for all times' ||35|| 'Thereafter the queen informed her husband, the King about the counsel received from the devout Maitreyi, and when the king agreed with her resolve, she began observing the vow to God Ananta as guided' ||36||

'For a full year she maintained herself on food that is remnant of holy sacrifices, she remained celibate and slept on the floor, she became unaffected by onslaughts of lust or

fury, and maintained silence like ascetics do' ||37|| 'She sought God as advised, focusing all her piety on the conduct that befits such a vow-observance, being careful of all her mental tendencies, with effort she managed to complete the year-long vow' ||38|| 'As a result of her sincere efforts, God Datta was pleased and granted her with His holy sight in her dreams, and with a blessing smile on His face uttered: Bravo, bravo to you O Saintly Queen' ||39|| 'Due to the demanding nature of this vow, O Queen you will quickly get an auspicious result of your Dharma conduct, you will beget a warrior son, who will maintain the seven seas and the islands thereof' ||40|| 'His movements will be unstoppable, merely on remembering him – he will have the ability to manifest there', blessing her in the afore manner, God Datta became non-evident again' ||41|| 'The Queen woke up soon thereafter, and on remembering the holy One she had sighted earlier on, she with great elation, went forth to the king and revealed to him what had taken place' ||42||

'King Krutveerya was very satisfied, soon the Queen became heavy with child, her gestational period went off in the best of ways, the King saw to fulfilling her every wish then' ||43|| 'At the apt times all the rites were performed, at the time when five planets were known to be in their ascending position, and were on the beginning of their ascent, during midnight her labour pains began' ||44|| 'All directions seemed to reflect happiness, winds blew softly, comfortably with cool fragrance, flames from sacrificial altars blew towards the South, and the skies were clear' ||45|| 'It was as if the entire cosmos was elated, even deities sounded their musical instruments and drums, damsels danced with lotuses in their hands, and celestial musicians called Gandharwas sang with all their heart' ||46|| Divine flowers where showered, on seeing the lustrous aura of the child, lit lamps seemed far insignificant by comparison, and even asterisms seemed dull' ||47|| 'The minds of the entire populace naturally bent towards Dharma, the noble were happily pleased, the accomplished uttered words of blessings saying: 'May you have a long and blessed life'' ||48||

'The king called for astrologers, and got the Jaatak ceremony rite performed as per his horoscope, they were gifted with garments, wealth and food grains, as were the people who celebrated the newborn' ||49|| 'Brahmins were gifted with gold, innumerable cows were gifted, astrologers after preparing their charts, uttered the following very happily' ||50|| 'This prince is indeed fortunate, He will be the subject of grace of God Dattatreya, He will attain purity with his strength of penance, and will gain renown all-over' ||51||

'Even if someone takes his name, they will be able to find their lost items or articles, and if someone remembers him genuinely, He will manifest there, He will be a scholar of the Vedic lore' ||52|| 'He will be monarch over the seven islands and seas, undisputed will be his rule, this is surely the auspicious result of observing the vow to God Ananta, for eighty-five thousand years' ||53|| 'Due to observing the vow to the Sun God he will be free of ailments, and his lifespan is of a hundred thousand years, a master of his senses and triumphant at all times, He will be popularly acknowledged by one and all' ||54||

'On hearing these happy blessed words from astrologers, the king worshipped them, and on the sixteenth day at the naming ceremony, the child was named Arjuna' ||55|| 'When Arjuna became worthy enough to be crowned prince of his father's kingdom, his father passed away and his funeral rites were attended to, thereafter, well-wishers, advisors and ministers said to him: It is time to take up your rule O Prince Arjuna' ||56|| 'He in turn replied: I do not wish to do so, I am detached towards it from my mind and being, even if the royal chair is well honoured, yet in the final outcome all it begets is pain' ||57|| 'It is said that one-sixth portion of what is earned from land by farming etc., one twelfth portion of what is earned through trade and business, the king who takes as taxes to run the kingdom and maintain his treasury, and if after doing so does not see to his subjects justly' ||58|| 'If he is unable to protect them from thieves and the vile, if he is unable to care for them in adverse circumstances, then it is not at all a sign of righteous royalty, and is a straight invitation to the hellish realms' ||59|| 'And if a king has sufficient strength and prowess, and yet does not quell unrighteous acts, and just spends his time on usurping wealth of his subjects at any cost, that cheat will surely end up in hell' ||60||

'He who gives up all morality, and spends his time subdued by greed and lust, and doles out punishment on the innocent, and thereby adds stigma to the royal staff' ||61|| 'Even if all of you say that what I have just uttered is all true, but if one has understanding then one can act justly and righteously, yet how can that be possible and maintained as long as the kingdom survives? If one has to rule placing one's trust on multiple people delegated to assist?' ||62|| 'Any attendants kept in service to the king, if act sinfully, then as per decree one fourth of their sins, will fall over the king's head instead' ||63|| 'In this way how can I alone, amass sufficient merit that is praiseworthy?, on hearing those heartfelt words of the grieving prince hesitant to take authority, sage Garga, pious and renowned uttered the following statements' ||64|| 'O Arjuna, bravo to you, whatever you have uttered is indeed a hundred percent true, anyone who takes a portion of the milk or wealth

from lands or cows metaphorically, has to also accept responsibility for maintaining his calf subjects' ||65|| 'If a king is harsh in sentencing the guilty, the populace will be pained, and if he is too soft in the same, the same subjects will go crazy with the liberty given' ||66||

'In the way in which hot summer gales or biting cold winds, are not at all pleasing to any, so too apt justice is required, to maintain the populace and keep it entertained' ||67|| 'If at all you have misgivings about trusting others, then do not do so suddenly, rather there is still time, go and seek the path of Yoga, and deal with all your apprehensions aptly' ||68|| 'With Yogic prowess you will be able to assume multiple forms at the same time, and even be able to rule your kingdom single-handedly if you so wish, you will even be able to move with the speed of mind, and be able to witness anything you want to know' ||69|| 'The renowned God Dattatreya, son of the pious Holy Mother Ansuya, is as of now in the Sahyadri mountains, Know this for certain' ||70|| 'He is renowned as Yogindra – the Lord of Yoga, even by repeating His Name one can cross over the ocean of worldliness, He is said to be the Ever-wakeful, and vigilant sages spend their time absorbed in meditating upon His Divinity' ||71|| 'His path is that which is beyond the three nature traits, He protects devotees with the strength of Yoga, He revels in the bliss that the Yogic path begets, it is He who is sought and sighted by seekers with equanimity' ||72||

'The mighty supreme Soul who is the Eternal Witness, He who looks at all that is with equality, He who is renowned to favour the devout, is He who looks into dealing with the vile by Himself' ||73|| 'Even if He deals with the unjust in a strict way He is not a despot, and neither is He cruel, He is always known to be established in serene equanimity, simply because of the pure prowess that the path of Yoga begets' ||74|| 'If a mother is entitled to nourish, or at times even act in a disciplinary manner with her child, should we label her as heartless? Who would say that a doting mother is at fault for correcting her offspring?' ||75|| In a similar way saints are protected, and the ignoble are dealt with authoritatively, He who maintains and keeps the show running is not tainted, He is always a Divine Jewel beyond positivity and negativities' ||76|| 'The Son of Sage Atri is known for uplifting the world, He is the Sought Deity of ascetics and yogis, it is He who gives the auspiciously desired to devotees, you should go as a seeker and worship Him' ||77|| 'There was a demon named Jambha who won over the heavens, the escaped God of Heaven – Indra managed to reach God Datta, and thereafter he prayed for aid and guidance, who was later helped to regain his heavenly kingdom' ||78||

'Till date God Indra remains devoted to God Dattatreya, He daily comes along with other deities to avail the pious sight of his Helper, hence none now out of envy wants to usurp the heavens, and he is happily looking into its affairs' ||79|| 'He who is difficult to appease, so, profess those with dull-intellect, meanwhile the intelligent engage in seeking their Sought One, which makes Him close to their own being' ||80|| 'They who identify merely with their physical bodies and whose senses keep on wavering, they who cannot be detached to their want of constant sense-interaction, such find it hard to visualize the Divine Form or Face of God, hence how can they know what sheer joy is like?' ||81|| 'He is way distant from those who have abused their intellect, He is closest to the pure and devout, He who is renowned to be omnipresent and the Lord of the path of Yoga, him you seek, and seek your desired boons from the Generous One' ||82|| 'He who daily takes a holy dip in the Ganges, He who reclines at night in the town of Mahurgadh on the West Coast of India, He who is often seated on the Sahyadri Mounts, and Himself meditates in Gangapur on the Eastern Coast of India' ||83|| 'He performs the respectful intake of water in the cup of the palm in Kurukshetra, and proceeds to Dhootpapeshwar to anoint Himself with the saced-ash, and as befits children of Brahmins, He engages in the evening worship at Kahaad' ||84||

'He seeks alms in Kolhapur renowned for the temple to the Goddess, He then proceeds to Panchaleshwar to have His meal, strange are His ways, unfathomable His omniscient intent' ||85|| 'In the holy town of Pandharpur, He anoints Himself with sacred scents, thereafter He travels to the Western Indian sea-coast, He offers the Arghya worship at dusk offering water to the Supreme Essence' ||86|| 'Whoever remembers Him piously, all eventually attain His Holy Sight, He who pervades the three worlds, we bow respectfully at His feet' ||87|| 'He whose divine joyous acts performed without effort, are a delight to listen to and satiates the mind and the faculty of hearing, why should anyone refuse to show Him regard? One who is well-renowned in the worlds' ||88|| 'He who is the Overlord of His illusory prowess Maya, He who brings forth this experiential world, He who sees into its upkeep, himself remaining indifferent to this mega affair' ||89|| 'He assumes the form of the creative deity Brahmaji and generates, He who then assumes the form of God Vishnu to maintain, He who then brings forth dissolution as God Rudra, it is the Singular Essence as these triune deities that revel in this creation' ||90||

'It is He who is said to be hungry for pious devotion, it is He who is well-known for being subject to His simple true devotees, He never keeps the devout at bay, and brings

about His effortless joyous acts to bestow benefits' ||91|| 'It is He who looks into maintaining what devotees already have and their future, such is what He is ever known for, it is He who brings forth divine lustre to the Vedic lore, that same Divinity Arjuna was asked to seek by Sage Garga said Master Vedadharma' ||92|| 'If you worship Him with all you are, He will surely get pleased, else how would anyone be able to change His omniscient mind? Who has ever been successful in doing so?' ||93|| 'If you can receive boons from Him personally, you will be able to rule this earth singularly, without having to depend on or place your trust on anyone, you will me able to have your wish over the seven seas and islands' ||94|| 'It is He who will impart fortitudinous patience as well as the intellect you require, it is He who will bestow you with strength in various aspects, With all your being go and be devoted to Him and beseech: Give us piety of intellect O Lord of Salvation' ||95|| 'Whatever it is that you mentally desire, that entire you can attain with the majesty of Yogic prowess, please listen and believe my words, go and serve God Dattatreya as quickly as possible' ||96||

'On hearing the counsel of Sage Garga, arjuna felt as if an arrow had pierced his mind finding its bull's-eye, He bowed to the Sage with due respect, and with love uttered:'||97|| 'Gratified are You O Sage, simply by remembering God Datta, you have indeed inspired me to seek Him, I consider that itself as a shower of Your grace' ||98|| 'On guiding me to beneficially get what I desire with all my heart, you have managed to change all my inner tendencies, and by introducing me to the attendance to God Datta, I feel a deep elation within' ||99|| 'Gratified and bravo to Sage Atri, gratified and bravo to His beloved Mother Ansuya, for they have invited the Divine Wonder of Names and Forms, to be their own Divine Son' ||100|| 'Such the Supreme Spirit, son to Sage Atri, renowned as the holy God Dattatreya, He who has chosen to expound the path of Yoga, it is He who is the Omnipresent Essence' ||101|| 'On hearing His daily routine, I am indeed astounded, pray do tell me how did the sages, as well as the deities get to meet and interact with Him' ||102||

'The Lord of Heavens went forth to Him, and attained His pious sight wishing to seek His aid, in what manner did He initially serve the Lord of Yoga, how did He convince the Lord to help him?' ||103|| 'Jambha the demon, how did he manage to usurp the heavens? Why did the demons fight with the deities in the first place? And finally what was the boon that God Indra receive?' ||104|| 'That entire episode seems to be one of a kind, I feel like listening to that entire in detail, will they who want to know not hear what is beneficial? Will they not keep aside their pride and give this talk their ears?' ||105|| 'I faithfully believe in what You say, do grant me some understanding of how that entire took place, the divine acts brought about by the Lord of Yoga are indeed purifying, it has

been advised since days of yore to have one's ear-full of the same' ||106|| Thereafter as already assured I too, will go forth and serve God Dattatreya, Whereby He might get pleased with me, and offer me my desired boons' ||107|| 'After requesting thus prince Arjuna, gained the understanding he sought via the grace of Sage Garga, He started replying to the queries put forth, after initially contemplating upon God Dattatreya for a while' ||108||

Thus completes the Fourth Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108+325=433

Part 2

|| The Servant of the Gods ||

Chapter 5

The Service of the Gods Defeated by the Demons to God Datta

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma said: Listen to me attentively O Deepak as to what happened further, sage Garga started replying to prince Arjuna, the demon who was renowned as Jambha, had made planet earth his home' ||1|| 'He won over all the kings who ruled earth then, and made the earth subject to himself, he, mighty as he was became unconquerable, terrorizing one and all a mighty deceiver' ||2|| [The word used in vernacular depicts one who can pierce like an arrow with the poisonousness of a snake] 'Now I should win over the deities, let me usurp the heaven from them, after giving the subject much thought he sent one servant, to the deities in their celestial kingdom' ||3|| 'The deities did not agree immediately to handover their heaven, so the demon Jambha assimilated his armies, and laid siege on the heavenly kingdom, renowned for being patient in battle' ||4|| 'Thus surrounded the deities went And informed their Lord, indra, who collected the army of the gods and charged in defense, trying to crush the attackers in war' ||5|| 'A terrible battle took place, many deities were successful in slaying many demons, Some demons found themselves wounded, with the arrows showered by their foes' ||6||

'So the demons fled to inform the demon Jambha, who in turn stared at them all in anger, He urged them to return to the battlefield, this time himself taking the lead' ||7|| 'So charged Jambha the mighty demon on the armies of the gods, and crushed them mercilessly, his skill with armaments was unparalleled, and the deities started to fear for their own lives' ||8|| 'The demons did not retreat, and the deities were exhausted just trying to maintain their footing, embarrassed to take the route of cowards fleeing the battlefield, indra their Lord observed their plight' ||9|| 'Seated on the divine elephant called Airawat with 7 tusks, armed with his thunderbolt in hand, God Indra entered the battlefield and gave his foes a hard time, many demons parted with their lives then' ||10|| 'Many others found their body broken, others their head with the striking of the thunderbolt, and yet others were no longer on their respective rides, lying in contorted

postures on the grounds with their broken body parts' ||11|| 'Then Indra attacked Jambha with his thunderbolt, who on being struck fell down unconscious, and yet that mighty warrior quickly came to his senses, and charged again with all he had' ||12||

'He managed to wound Indra, and chase away remaining deities from the battlegrounds, and then shouted a mighty roar of victory, demons, triumphant thus won over the heavens' ||13|| 'Jambha then took his entire army, and occupied heaven, and he sat on the royal throne as the King thereof, and asked all that in future he be referred to as Indra' ||14|| 'He banished the deities to earth, He took over jobs of the eight guardians from them, thus, winning over the three worlds – heaven, earth and the netherworld, Jambha started partaking on the ingredients of sacrifices performed' ||15|| 'Thereafter the demons for their fun, would gather wherever deities were on the earth, and then after giving them a thrashing would chase them away again, as a result of which - at a loss as to where to hide the gods chose Mount Meru' ||16|| 'The deities then gathered themselves and went forth to their Guru, the wise God Bruhaspati by name, they informed him of their plight, sorrowful, meek and forced to eat the humble pie' ||17|| 'O Guru, look at our pitiful conditions, what will be our state in the future?, we have been unsuccessful in driving out our enemies, and we are at a loss of intellect as to what our next step should be ||18||

'Their Guru replied: O Indra, fate cannot be warded off that easily, that which was supposed to happen at its appointed time, will transpire exactly as ordained' ||19|| 'Now, all of you should quickly hasten to, mount Sahyadri on earth, it is there that resides the Supreme Lord of all gods, renowned as God Dattatreya, son to Sage Atri' ||20|| 'The Supreme Being unmatched in penance, will surely uplift those seeking His refuge, He will shower a glance of grace on you all, He is well-known to aid all in His shelter albeit out of sorrow' ||21|| 'They who have the quality of patience, might even be successful in gaining boons from Him, all of you go there as quick as you can, and serve Him with all eagerness that you can muster' ||22|| 'Obeying this counsel of their revered Guru, and bowing respectfully at His feet, the deities assembled at the Ashram of God Datta, and with due piety of emotion they bowed to Him' ||23|| 'They beheld His form with arms reaching upto His knees, and beautiful overall to attain the sight of, captivating and beyond the reach of ordinary logic, the large-eyed One seated without a garment' ||24||

'With a pleased countenance on His lotus-face, with beauty that is unmatched, with His neck region adorned with three lines, the deities merely on beholding Him experienced

unlimited joy' ||25|| 'A damsel without garments was seated on His lap, whom He would repeatedly pull close to Himself, and then holding her arms would give her a kiss, with all the love that He could muster' ||26|| 'He is renowned here as God Anagh the sinless, and has named His counterpart as equally sinless with Anagha, his speech sounded slurry as found in those who have had a few drinks, and His countenance revealed that He was under the influence thereof' ||27|| 'On beholding that transformed Divine Form, the deities retreated back to a distance, And prostrated with full reverence, and yet God Datta did not acknowledge that bowing' ||28|| 'Eventually as God Datta started to walk the deities followed Him, if He stood at some place, the deities followed suit, if He chose to sat down and rest the gods too did so, and whenever they got the chance they bowed repeatedly with respect' ||29|| 'Much time passed in this manner, and yet Shri Datta did not enquire of them the reason of their arrival, so, the deities gave in to remorse and regret, and started feeling sorry and pitiful for themselves' ||30||

'How sad it is to confess that we have no strength of penance, and neither do we have the mettle that piety of emotion begets, hence all that we experience here is severe indifference, although He is renowned as the protector of devotees and senses – as Govind' ||31|| 'Yet it is decided that it is He who is our sole support, why not leave our bodies here itself? Till the time He does not grant us a state of fearlessness, what else will empathy of anyone accomplish?' ||32|| 'Thus announcing their resolve amongst themselves the deities, refused to budge from those holy premises, and gradually they gained the required piety of emotion and longing, and God Datta too started to speak to them' ||33|| 'Why have you left off your abodes – the celestial heavens? What made you all assemble here in this Ashram premise?, why are all your faces so gloomy, dejected and despondent? Has someone offered you some bitter food by way of sacrifices?' ||34|| 'On hearing those sympathetic queries, the deities bowed again to God Shri Datta, with a voice befitting the humbled and the defeated, of all that they had gone through' ||35|| 'O Lord of the World, O Lord of Deities, omniscient are You and aware of all that is, a mighty demon named Jambha, has with great grandiosity won us over' ||36||

'It is He who now partakes of what is offered in Vedic sacrifices, it is He and His armies that are now settled in heaven, they seem to rule the three worlds, so now what path do we take? Where do we go from here?' ||37|| 'Since all portions of sacrifices are now with them, it is they who get to enjoy all that is offered, nothing we do seems to be able to subdue to them, we are at our wits end in trying to find a way to end this situation' ||38||

'O Lord of all that is, we are but Your votaries, do help us to win over our foes, do not delay and extend our plight any longer' ||39|| 'When it is You O Lord who at the time of dissolution, do away with this entire cosmos and all that is in it, you burn it all away all by Yourself without hesitation or delay, then what can be said about a few demonic armies?' ||40|| 'All of us have lost our respective appointed positions, and we now have to roam the earth always fearful of being ambushed, we experience ourselves to be as helpless as humanity, hence we beseech You that uplift and are an Ocean of Grace' ||41|| 'O Lord, we all are devoted to You, it is You that all our movements towards are for, now that we are all in the shelter of Your Feet, do quickly free us from this adversity' ||42||

'God Datta laughed on hearing that entire and said:, have you all not seen Me in all this time? I eat leftovers of women, and due to being constantly under the influence of substances I have wavered, in-fact I even have been stained by drinking the leftover of women' ||43|| 'Drink has subdued Me, I am not a Master of my own sense-organs, such has become my state, it is futile that you all have come to Me for aid, now quickly trace your steps back to wherever it is that you came from' ||44|| 'It is well acknowledged that womanizing will lead to downfall, as is acknowledged that constant intercourse leads to pitiful sorrows, as was fated I have had leftovers of food and drink of women, and thus I have faltered from where you all think I should have been' ||45|| 'As to where are we headed to, what should be our movement towards? I have become absolutely unaware and unable to know that entire, hence what can be said about the subtler states that merit or demerits invite? Is there not a state beyond the sorrow of both righteousness and unrighteousness' ||46|| 'On hearing such non-straightforward complicated unclear words of God Datta, the deities started remembering their Guru, and they recollected His words and worthy counsel, therefore, they again bowed with deep respect and said:' ||47|| 'O Lord of all that is, the Essence that is non-different from You devoid of any illusory Maya, is what You pervade at all times, which is what is meant by leftovers that you partake, mere embodied souls waver and experience downfall, thus faltering from being centered' ||48||

'Under the influence of drinks is just being subdued by idle fancy and willful non-acceptance of facts, which is where mere embodied souls get entrapped into with their senses, you in turn are the Overlord the ever and only Independent, there is nothing that can divide Your omnipresence and ability to pervade all' ||49|| 'You are Anagha the Sinless, equally implying that Your strength Anagha is as pure, it is Your power of

Divine Knowledge, and is totally non-different from Your pure Essence' ||50|| 'In case the rays or the luster of the sun, is touched by either pure Brahmin teacher or the lowly Chandaal undertakers, it remains unaffected by either their merit or sin, so too with Your strength' ||51|| 'If You decide to shower Your Grace on someone, who else would be ever able to subdue them?, it is for those who do not know that righteous Dharma conducts guide the way, how can the realized Knowers ever insist on something to happen or not? ||52|| 'On hearing their explanation God Shri Datta said: If it is what you all say it is, then be free from all worry that is eating you from within, all your afflictions will be distanced, they will lose their hold on you all in a jiffy and pious true states will be attained' ||53|| 'Now you all should leave quickly, and again wage war with your foes, bring them all here in this region, all their prowess will be of no use to them any longer' ||54||

'On hearing those words, the reassured deities bowed again, and challenged their foes into another battle, thus began the second war between the fighting opponents' ||55|| 'This time the demons gave them all a more solid thrashing, and again the deities started to escape, but the demons continued to chase them, until they all assembled in the Ashram premise of God Shri Datta' ||56|| 'No sooner did the demons arrive in the Ashram, in their furious rage of chasing the deities, that they all sighted the best of women there, it was as if all came under the spell of her unmatched beauty' ||57|| 'Gold and women, are said to infatuate with the first sight itself, one who can restrain himself when in their presence, should be known as one who is totally free' ||58|| 'One whose each body part was beautiful, one whose eyes seemed to be like shapely lotus leaves, one whose face was like a lotus in full bloom, was sighted by the demons in all her evident beauty' ||59|| 'With red luscious lips, and teeth like pomegranate fruits, with chest regions like two gold water-pitchers, how can that peerless beauty be fully described' ||60||

'On beholding that beautiful woman, seated on the lap of God Dattatreya, captivating all with ease, the demons grew restless' ||61|| 'Infatuated, the demons, desiring to have her for themselves, leaving aside the deities whom they had chased to beat up further, subdued by lust pondered as to what to do next' ||62|| 'They said: As if by fate, so effortlessly, have we come upon this best of women, although she is with someone, He seems like a powerless fellow, what can he do?' ||63|| 'And if at all the chased gods intervene, then we will not spare anyone of them this time, deciding thus the ignoble lot,

got a palanquin and went forth to where God Datta was seated' ||64|| 'Thereafter they quickly lifted up the feminine beauty, from the lap of God Shri Datta, and after placing her in the palanquin, started to carry her away' ||65|| 'On seeing God Datta seated with as much equanimity as He was before, all deities staring wordlessly and helplessly, were reassured by God thus: The demons have abducted a pious woman' ||66||

'Which is one of the special flaws as relates to dealing with the fairer sex, plus they have even touched her with aggravates their sin, thus their entire clan will burn, within the blink of an eye' ||67|| 'There are grievous sins and the not so grievous, this one being the former – they have put a blackmark on themselves willfully, as a result, they all will find themselves bereft of their entire inner strength and wealth, and will experience downfall both in this realm and the next' ||68|| 'The Goddess of Wealth personified is My inner strength, who as of now is seated on their heads in that palanquin, it will not take Her long to break their heads, and return here to Me to where She belongs' ||69|| God Datta further said to the deities: The demons are as good as dead, so go and continue your battle with them, they will now not be able to harm even a single pore of hair, from your bodies in this fight' ||70|| 'As of now all of you are just mere instruments working for Me, hence do not delay O Deities, why are you all still here? Let your hearts be free of all traces of fear' ||71|| 'On hearing those commanding words, the reassured deities placing all their trust in Him, again took up their weapons in hand, and charged forth towards the demons' ||72||

'Some found their feet broken, others their heads fractured, hands of some were soon missing, and yet others found their backs with scars' ||73|| 'As if under the sway of fury, the deities showered their weapons one after the other, demons soon started piling on the floor, it was as if the deities were taking revenge for their usurped heavens' ||74|| 'It was with the sin and flaw of touching a woman not theirs, lusting after her and then abducting her that their sins grew exponentially, as a result thereof they lost all their inner mettle, their behaviour like of the ignoble and dull-witted' ||75|| 'Even on being thrashed by deities, they found themselves unable to lift their hands in defense, it was as if they forgot that they had any strength at all, and the learned amongst them forgot their strength-giving Mantras' ||76|| 'With the grace of the Goddess of Wealth, the deities were able to quickly subdue their foes, all of those demons died in battle, simply due to the boon received from God Datta' ||77|| 'Quickly the divine Strength returned to where She belonged, again taking Her place on the lap of the ever-equanimous Shri Datta, she

quickly locked Her lips with Her Lord, when the victorious and elated deities arrived' ||78||

'They bowed respectfully and stood in silence, and God Shri Datta said: All of you have fought in this war, and have slayed your foes in battle' ||79|| 'Jambha the demons was indeed terrible, and you all have engaged into a horrifying war with him, and the result thereof is that his entire army is now slain, it has been a great victory for you all' ||80|| 'Now you can hoist your flags of victory, bravo to you all for your efforts, it is you all that have saved Me from ignominy, and have even freed the abducted beauty' ||81|| 'You all have indeed obliged Me, how can I return the favour?, what I have decided let me reveal: Why not you all go and reoccupy your heavens?' ||82|| 'On hearing those words, the deities were again swayed with their illusory effect, and they immediately bowed at His feet, and with deep gratitude said: '||83|| 'We repeatedly bow to You O God Janaardan, lord of the populaces, your words seem too subtle and complicated for us to comprehend fully, but it seems You are trying to infatuate us all again into our prior states, although it is You alone that have brought about this triumph' ||84||

'The mighty demon Jambha who had tied us up, none of us although having tried could win him over, is the same who is slain today via our own hands, this certainly is not something that we could have done on our own' ||85|| 'Like wooden puppets are we, dancing in Your hands O Almighty Puppeteer, it is hence that this grandiose victory, has so effortlessly become possible for us O Compassionate One' ||86|| 'What intellect can we boast about? What strength can we rely on when we were shoved out of our own homes?, and what might of devotion too do we possess O Lord? And yet You out of kindness have freed us all' ||87|| 'You are the Sole Independent Essence, all of us are hapless and dependent, it is You who bind us all with the bondage of the outcome of actions, and then make us dance subdued by Your illusory strength Maya' ||88|| 'None of us have been able to decipher where is Your beginning or end? So humbly we stand with folded hands, we prostrate with our foreheads on the floor, and hope to gain the holy touch of Your feet' ||89|| Hymn 'Hail, hail to You O Dispeller of all fears who bring about acts as desired by devotees, you who uplift the sincerely unassuming of all who are bound by time and death, O Compassionate One with an oceanic generous heart, it is You that uplift all gods, it is You that protect those in Your shelter, we bow to You O Captivator of our beings' ||90||

'Hail, hail to You O Dispeller of all fears who bring about acts as desired by devotees, you who uplift the sincerely unassuming of all who are bound by time and death, O Compassionate One with an oceanic generous heart, it is You that uplift all gods, it is You that protect those in Your shelter, O Captivator of our beings, we bow to You' ||90|| 'On hearing that praise sincerely uttered, God Datta was pleased from within, and He advised: Henceforth without being indolent or negligent, go forth and partake of your heavenly delights' ||91|| 'I am pleased with you all, ask for any boon that you may so desire, what could be lacking in the lives of those devoted to Me? I am forever close to them' ||92|| 'The elated deities replied with humility: In case You want to bless us all with a boon, then do definitely grant us devotion, with love that does not dwindle by day and night' ||93|| 'May it be so' God Dattatreya blessed them thus, and the deities again bowed repeatedly to have gained their heart's desire, for they were now assured of eventually being free of all that hinders on the path, and that too without any active effort on their part' ||94|| 'With their consciousness centered on God Datta, the deities again took leave after prostrating with humility, and returned to their celestial heavenly abode, with their respective positions and authority restored' ||95|| 'Even as of now Indra the Lord of heaven along with all deities thereof, with due devotional joy, comes every day to behold the Supreme Divinity who blessed them, and with piety bow at the feet of the Overlord of the path of Yoga' ||96||

'Sage Garga continued advising Arjuna: Your emotions too are pious and sincere, go and seek the feet of Lord Datta, behold Him in all His grandeur, for He is sure to fulfil all that you can desire' ||97|| 'Be free of all doubts, catch hold of His Feet with all that you can muster, thus, how can any obstacle affect you from your goal? Such has been the advice of the Vedic lore' ||98|| On hearing the words of the holy Sage and Preceptor, arjuna's internal being shook at being so touched, and he with deep respect replied to the Sage, overflowing with eager devotion' ||99|| 'Gratified and Bravo to You O Sage, you are one of the mightiest erudite scholars present here, it is due to Your grace and inspiration that I feel as if devotion has enveloped me, for the exclusive feet of God Dattatreya' ||100|| 'I am certainly leaving now as per Your advice, do bless me with a boon, that I might be able to behold God Datta in all His splendour, for that is the sole thought prevalent within' ||101|| 'Sage Garga benevolently blessed him saying: May it be so', and Arjuna was soon on his way, alone he continued till he reached Mount Sahyadri, where the premises of the Ashram of God Datta prevails' ||102||

'He observed softly flowing waters, with their cool pleasant flow, and wind blowing in all its purity, accompanied by soft cooing of koels' ||103|| 'Serene dense shade of multiple trees, with innumerable birds nesting thereon, their richness of flowers and fruits, and a total absence of even the recollection of sorrow' ||104|| 'A place where leaving aside natural born enmity, the tiger and the goat can be together, where all animals and birds revel in their plays, such an Ashram of Sage Atri did prince Arjuna come upon' ||105|| 'In the way the beauty of the celestial garden called Nandanvan shines out, so too was this wondrous site atop Mount Sahyadri, it is here that Arjuna searched for, and eventually sighted the Holy feet of God Dattatreya' ||106|| 'Initially Arjuna found His footprints, which elated his being, Guru Vedadharma continued elaborating to disciple Deepak, who on hearing these accounts was equally astounded' ||107||

||Thus completes the Fifth Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 107
Total number of Ovi verses from Chapters 1-5: 433+107=540

Chapter 6

Kartavirya's Visit to God Datta, His Test, and His Receiving of Boons

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued specifying to His disciple, 'Listen attentively now with one-pointedness, and the elite son continued explaining to his father earnest to know, more about God Datta - which I am detailing now' ||1|| 'Once Arjuna reached Mount Sahyadri, and found the footsteps of his sought Lord, these had divine emblems of the thunderbolt, goad, lotus, and the hoisted flag which seemed to come out of the earth in a becoming way' ||2|| 'When Arjuna realized what He was sighting, that such emblems are present only in the Divine, He with all piety, got up with a thrill within his being, and tears of love flowed from his eyes' ||3|| 'Those tears purified his mind, no longer did his sense-organs waver from here to there, His intellect and faculties thereof too were free of all that could defile, and remained but as a subtle organ which could be used as desired' ||4|| 'Arjuna experienced being unaware of himself and his surroundings, nor was he mindful of the difference between I and you, simply by observing those divine emblems of God's feet, even adept Yogis do not know of this mystery' ||5|| 'As fated Arjuna came here and a few particles of that earth came on his body, He bowed to those, and then prostrating in that earth started rotating himself, trying to anoint his entire body with that sacred soil' ||6||

'He said to himself: A ho! Gratified is this land, to have gained these emblems rare for any other region to gain, she is serving these without a trace of toil, no other terra firma is as sanctified' ||7|| 'It is as if the grass and sprouts here experiencing thrill like myself, are standing on their end on Her back, and are announcing to all who may care to listen with elation: Listen, listen this land has become a receptacle of Divine grace' ||8|| 'Then he saw trees lush with fruits, their branches bowing low to the ground, and Arjuna decided within himself, only the most pious of devotees could be so unassuming and humble' ||9||

'These trees must have erred somewhere in their past, they must have become blind with their puffed-up pride, Hence this birth as the unmoving species, like the rest of flora and fauna in the world' ||10|| 'Ascertaining to himself thus, and bowing with respect to those trees, that had lowered their branches as if in obeisance offering their fruits to the Divine, arjuna continued onwards' ||11|| 'He pondered: Even this mount is so captivating, He too seems like a devotee amongst this pious lot, for he too is constantly serving - like the best of holy souls, the feet-dust of the Supreme Divinity' ||12||

'Daily he offers roots, shoots and fruits, to the Divine as well as sweet spring waters, He too is loving and full of pious sentiments, and seems like a very caring devotee' ||13|| 'Contemplating thus within himself, arjuna continued ahead, and in the way fabled Chakor bird [pheasant] is elated, merely on sighting its sought moon rays, so too became his state' ||14|| 'Soon after, He sighted the Ashram, He could hear the Vedic hymns from afar, arjuna continued forward, till he came and saw God Datta with his own eyes' ||15|| 'It was as if someone had sculpted the gist of ten million cupids [Kaamdev the god of love], and had then put life into the finished sculpture, There was a soft smile evident on His face, simply gazing at Him elated the being from within' ||16|| 'His well-formed arms reached upto His knees, his beauty a pleasure to the eyes, it seemed as if on its own discretion dawned and eyes stuck to Him, just to partake of that pure nectarine magnificence' ||17|| 'His face like a lotus in full bloom, evoking desire to give or get a kiss, his entire form a personification of splendour, evoking desire to embrace or get embraced' ||18||

'Without garments yet gorgeous, a form reflecting personified sweetness, once centered to Him no tendencies could again dare to waver, attaining to a state earnt by Yogis after hard labour' ||19|| 'His mighty illusive strength Maya took form as a maiden, and with love she rejoiced with Him, on seeing that sight often sages unable to comprehend Him in His purity, would retrace their steps back to where they came from' ||20|| 'On remembering the counsel of Sage Garga, and knowing that the sight evident to him was but God's play, arjuna then full of only piety and love, remained rooted to the spot' ||21|| God Datta said to him: Go away, else you might get a thrashing, Arjuna in turn replied: May it be so, and started massaging the feet of his sought Divinity' ||22|| 'He put God's feet in his own lap, and with all piety and delicacy started to work on them, if at all God behaved with him in a disdainful and insulting manner, He chose to ignore it all' ||23|| 'In the way in which if at all a devout wife, is in a fit of fury given a thrashing by her

husband, and yet does not chose to leave his side, and does not take the beating to heart, so too Arjuna continued with serving his Lord' ||24||

'Whilst doing so, He observed the ruby like splendour and aura of His nails, it was as if all darkness of his heart started decreasing with that aura, and his tendencies effortlessly got centered' ||25|| 'As Arjuna continued to serve in the best way he could, He found that all traces of ignorance were gradually being uprooted, and with divine knowledge he found himself tied in a bond of love with Divinity, who can ever rent asunder such a connection?' ||26|| 'Often God Datta would kick him away, yet Arjuna the disciple did not feel offended, in the way in which iron nails rush forth to a magnetic field, so too the disciple had become captivated with his sought Supreme' ||27|| 'He pressed the feet of his Lord, and as demanded would get whatever alcohol or meat that God wished for, Plus he would get scents, fragrances and sandalwood, as well as fresh fruits to partake' ||28|| 'Leaving aside all laziness and sleep, and with his mind glued to the feet of God, arjuna although not told to yet would continue to serve Him constantly, and sometimes he received the blessed betel-nut from God Himself' ||29|| 'On observing Arjuna and his piety from within and without, God thought of doing something astonishing, He started banging His hands on the earth, and soon merely with His look separated them from His body' ||30||

[This is a very advanced type of Yogic practice known as 'Khanda-Yoga' wherein one can dismember one's own body parts and can rejoin them when one wishes to. Shri Sai Baba of Shirdi is known to have done this to clean his colon which he would hang on the string meant for drying clothes] 'God laughed then and said: O King, It seems great calamity has befallen here, it is best that you go away from here, it seems as if death is near at hand' ||31|| 'Such is the fruit one gets of being associated with ill-company, such is what I am – I invite misfortune, having faltered from all ordained activities as the Vedas prescribe, and unbothered about what to eat and what to refrain from' ||32|| 'Without garments and always in a state of intoxication, with a dimly clad woman by my side, I continue to revel with her by day and night, such is how I live O Protector of the earth' ||33|| 'It is due to being in My presence and touching My unholiness, that you too will get stained and defiled, hence you leave', on hearing those words being said Arjuna bowed respectfully, and with slight courage said to his sought Lord' ||35|| 'O Overlord, why do want me to get subdued by infatuation in vain? In my mind I have well

understood, that You utter these things keeping societal norms in mind, somehow this is how You have chosen to bring about Your Divine plays' ||36||

'You O Divine are the soul abiding in all that is, you have even assumed this Form with the help of Your strength Maya, although You are beyond all adjectives and characteristics, yet You chose to portray Yourself with such traits' ||37|| 'You are the Ever-pure Anagha Deity, and Your strength is Goddess Anaghaa equally holy, you chose to be labeled as someone not worthy of association with, and yet it is You that are the Support of this entire networking world' ||38|| 'If at all this world is experiential for us now as it is, then certainly You too are bound to be there, all that we see is but limited by time and prone to distortive changes, and yet compared to You as Truth it is but like a mirage' ||39|| 'You and this existence with all that is sentient and insentient, whosoever is unable to know the difference betwixt the two, He who seeks difference when in reality there is pure non-duality, is one who gets bound by the do's and don'ts of societal and Scriptural conduct' ||40|| 'There is nothing purer than Yourself that I know of, and yet You want to portray Yourself as the impure, they who know Your Essence as You truly are, are indeed enlightened, and in Your own terms are as impure as You could ever be' ||41, Those who do not know see duality, such are bound to Dharma conducts by Vedic and Scriptural lore, they are subject to what to do and what to refrain from, whereas You the Source of this entire are beyond all boundaries' ||42||

'Whether this body remains or perishes, let my mind remain firmly centered to You, let there be no contrary emotions at all at any time, such is my resolve O Lord' ||43|| 'On hearing these words uttered by an unassuming Arjuna, God Shri Datta was pleased indeed, and said: Bravo to you O Prince, now I will bless you with boons' ||44|| 'You are aware of the gist of devotion, hence you are hesitant to leave Me, O Friend, I too like you, surely you will become My devotee' ||45|| 'They who are steadfast in their devotion to Me, I am always accessible to them and near them, in contrast they who disdain Me, find themselves surrounded with sorrows' ||46|| 'You have not sought any petty aims as regards your own body too, and you have detached yourself from joys that this world could offer, you have indeed served me in the best way you could, thereby you have made this birth of yours as son to a king very successful' ||47|| 'As God uttered those words in pure honesty, arjuna found himself enveloped with a divine thrill, and although he was beyond asking anything for himself, yet instigated by and subject to fate, as if one inspired, He replied: ||48||

'O Lord if You are truly pleased with me, grant me all the riches of this world, enable me alone to be able to have the potential, to look into the livelihood and upkeep of all my subjects' ||49|| 'Let me gain success in the known endeavours of Dharma, wealth and desire fulfillments, let me gain limitless renown, let me be a haven of might and mettle, grant that whosoever takes my name will find what they have lost' ||50|| 'Authorize that I may care for my populace as per Dharma conducts, facilitate that I may be able to know what is in the mind of others, make possible for me to appear to all those who remember me, let all the mighty Yogic accomplishments be welcomed in me' ||51|| 'Let me gain a thousand arms whenever I so desire, empower me to gain a non-challenged victory, permit me that my movements wheresoever I so desire are not hampered, freely I may travel to wherever I wish to' ||52|| 'Permit me to be all-knowing, qualify me to reach the heaven as well as the netherworld, assist me not to take a single foot on the faltering paths, make possible for me to have righteous interactions with the holy always' ||53|| 'Give me a home where guests are always worshipped, give me a treasury which is inexhaustible, let me have no foes on this earth, enable me to be a monarch over all of earth' ||54||

'Gain me a healthy long life, allow me to die a hero's death in battle, at the hands of one who is at par or greater than what I am, facilitate my mind to be ever absorbed in remembering You' ||55|| 'Grant me devotion at Your feet, which is steadfast and never wavers, this is what I utmost desire, saying thus Arjuna again bowed humbly at God's feet' ||56|| 'God said: I grant all that you have asked for, may you become the Lord over this earth with its seven islands, and as God – the Overlord of all Yogis said that, Two divine arms grew out of His divine Form adding to His beauty as the Four-armed' ||57|| 'Thereafter with full love, God embraced His devotee, and with that embrace both lost all sense of duality, and only pure innocent Essence of solitary non-duality prevailed' ||58|| 'God then realizing Arjuna's inner state, enabled him to remember all the boons that he had listed and asked for, and thereafter covered that entire with His illusive strength Maya, and again supported him to come to aiding him to awaken' ||59|| 'God then said to Arjuna: Now, return to your capital city Mahishmati, and allow yourself to be crowned king, as per my instructions following all Vedic rites' ||60||

'Arjuna replied: May it be as You so desire, and again prostrated with piety, I humbly accept all Your commands, grant that I may never become forgetful or unmindful of You' ||61|| 'Let me always remember, these holy feet that I so long to serve, it is these

that is truly my life, it is here that I have found all the references that I have been looking for' ||62|| 'In the way a female turtle, leaves her children on the shore, and yet remembers them wherever she goes thereby nourishing them mentally, So too would be my life' ||63|| 'Your devotees gain enthusiasm to live life, when they can be mentally aware and centered to You, in the way in which if the mother turtle forgets her siblings, they would soon see the end of their days' ||64|| 'A female turtle may be subject to deceptive confidence and negligence, and You O Lord are the sole Independent, none can deceive You or blame You for being unaware, the Vedas stand as witness to this fact' ||65|| 'It is following Your instructions, that all embodied souls have been veiled with Your illusive might Maya, and since without Your shelter it is nearly impossible to overcome Your might, hence souls keep on wandering from one state or birth to another' ||66||

'That same strength is always near You, she can veil You only when You so desire, even the illusive Indrajaal* seems to be delusive, and might be used as a comparative factor here' ||67|| 'This strength Maya is subdued to those who are subject to You or the Self, and keeps the rest under their own fancies, only She can veil all the three worlds, but does not infatuate Your devotees unnecessarily' ||68|| 'In the way in which a pet dog, when ordered to, goes and catches hold of trespassers, and never attacks its owner where his home is, but rather serves and does not menacingly bark, so too with Maya' ||69|| 'All Your devotees, find themselves secure from Her veils, I too am evidently Your devotee, why should Your strength overpower me? ||70|| 'All of us Your devotees are no longer afraid of her, nor are we afraid of time, what can it do to us?, all of our fate is in Your hands singularly, and when You wish for us to depart this form, we will do so remembering You' ||71|| 'O Lord as regards easing my conscious union to You and maintaining that state, is in Your hands, why should we bother about it any longer? We will sing of Your glories and narrate Your sermons wherever we go, and we shall with bowed heads extol You in ecstasy' ||72||

'Now all that is left to beseech You is, be kind to us and do not forget us, protect us simply by remembering us, that is all that we hope and request You repeatedly for' ||73|| 'Arjuna pleaded thus, and started taking leave, walking backwards, eyes rooted on God, like a daughter-in-law headed for her new home, longs for and again and again glances at the home of her childhood' ||74|| Constantly mindful of God, the King arrived at the banks of the holy River Rewa, and then entered his capital city Mahishmati, He was duly welcomed by his loyal ministers and subjects' ||75|| 'Gods, sages and Maharishi sages,

with content welcomed him to his capital, in accompaniment of musical instruments and chanting of Mantras, they poured holy water collected from pilgrim sites all over him in coronation' ||76|| 'Using pure gold to draw the necessary holy diagrams, and using fresh green branches of the Oudambar* fig tree, and chanting Mantras from various branches of the Vedic lore, they poured holy water collected from holy rivers all over him in coronation' ||77|| 'After the ceremony was over, arjuna appropriately gifted them with land, gold and cows, further he made arrangements for the specially abled, the blind and the poor, and gave food-grains to all as per their requirements' ||78||

'The 8 Vasu deities as well as the 12 Aaditya deities and the 11 Rudra gods, as well as the 48 wind gods and the Vishwadev deities, they too participated in Arjuna's crowning ceremony, a grand celebration was held that auspicious day' ||79|| 'Monarch Arjuna now, worshipped all the above deities as befitted them, they in turn uttered words of blessing saying: May you have a long happy life' ||80|| 'Various other kings under him came with their due taxes, and offered it to Arjuna off their own, soon it was announced all over with drums and tabors, 'Listen all citizens of this kingdom' ||81|| 'If at all anyone is found wielding arms except for me, arjuna, even in jest, else if anyone is found indulging in theft or violence, his life will not be spared' ||82|| 'On hearing those strict disciplinary words, people gave their weapons to the armory, out of fear they obeyed Arjuna's instructions, trying to be as decorous as responsible denizens' ||83|| As desired by him Arjuna now took sole responsibility as the Protector, of lands, animals, villages, towns and cities, and besides he cared for his armies, granaries, treasuries, as well as the livelihoods of all especially Brahmin teachers' ||84||

'However, people were still troubled by fire, theft, foes and serpents, arjuna in turn with his gained Yogic prowess, Assumed multiple forms to deal with the above, and maintained his name as the solver of difficulties of his populace' ||85|| 'If people lost something they could find it merely by uttering his name, such was the boon that he had received, if people meditated on him they could view him, All subjects were healthy and there was regularity in rainfall' ||86|| 'The earth blossomed with fruits and flowers, the king satiated Brahmins and the eternals with various Vedic sacrifices, subjects in turn were happy due to his quick justice, thus, maintaining all, arjuna freely roamed the three worlds' ||87|| 'On the 8th day of the dark half of the vernacular Magh* month, He observed the vow to Mother Goddess Anaghaa the sinless, on the following day he invited Brahmins for a feast, and regularly observed this vow over all his years' ||88|| 'It

is said in the Scriptures that whosoever observes this vow, will surely become happy, whatever he truly desires he will find advantageously gained, the prerequisite is to have belief in these words' ||89|| 'Further Arjuna also grandly celebrated the day, yearly when he had received his sought boons from God Datta, often he would travel back to Mount Sahyadri, simply to behold the sight he loved and to regenerate the love he felt' ||90||

'He who is said to be unconquerable, lustrous, like the sun with its myriad rays so too became Arjuna with his thousand arms, his victorious fame saw tremendous expanse, his renown as the dispeller of affliction remained unmatched' ||91|| 'He who is not forgetful, He who is known to protect those in His refuge, He who grants enjoyments of all that grandeur begets, saw to it that the popularity of Arjuna reached its zenith' ||92|| Sanskrit Verse is quoted here 'Na NoonamKaartveeryasa Gatim YaasyantiPaarthiva:, yagjyna-Daan-Tapo-Yog Shrutveerya-jayadibhi: ||93|| 'No other king will be able to gain unhindered movements, in all the three worlds as compared to Kaartveerya-Arjuna, He is unparalleled in performing Vedic sacrifices, generosity, penance, mastery of Yoga, knowledge, valour and victory' ||93|| One day Arjuna took a thousand women with him, and arrived on the banks of the River Rewa, He reveled with them all as he desired, at that time coincidentally Ravana the demon of the Epic Ramayana arrived there' ||94|| 'The demon king of Lanka Ravana had heard of Arjuna as a great warrior, from the praises of the celestial sage Narada, considering himself to be undefeatable the demon arrived at the Rewa banks, and the beauties accompanying Arjuna saw him in terror' ||95|| 'However, the demon was no match for Arjuna who signaled with his eyes to his troupe, so, the accompanying women tied him up, the demon was brought back to Arjuna's palace and placed in a manner, whereby children of the kingdom could easily play with him' ||96||

'Children would catch hold of the demon's arms, and would even made him move around, the Demi-god Kuber - the treasurer of the celestial realm came to know of this, and after much entreaty to Arjuna got the demon released' ||97|| 'Such was the might of Arjuna, He constantly stayed in his capital city, assuming varied forms he ruled over his kingdom righteously, and wandered the seven islands without any obstacles' ||98|| 'Namaste Kaartveeryaay – we bow to that divinity within you O Arjuna' Such is his renowned Mantra, by uttering the above all that bears enmity, can be certainly dispelled – know thus with surety' ||99|| 'Aum the seed Mantra also called as Pranav should be added to the above, and by reciting Aum Namaste Kaartveeryaay the bonds of

worldliness do not remain, if the seed Mantra Hreem is added instead, hreem Namaste Kaartveeryaay, one gains all worldly grandeur without doubt' ||100|| 'If the seed Mantra Aiim is added, aiim Namaste Kaartveeryaaay, whatever one utters – transpires exactly and one gains knowledge of all Vedic branches, if one recites the above for a hundred thousand times, all tasks are accomplished, simply with the strength of the Mantra uttered as ordained' ||101|| 'If the seed Mantra Shreem is added, shreem Namaste Kaartveeryaay, one gains wealth, if the seed Draam is added, draam Namaste Kaartveeryaay, one wards off untimely death, it dispels pain and ailments, and good health is attained for certain' ||102||

'If the seed Mantra Vashat is added, vashat Namaste Kaartveeryaay, one is able to make others subject to oneself, if the seed Mantra Voushat is added, voushat Namaste Kaartveeryaay, one attracts others, If the seed Mantra Huum is added, huum Namaste Kaartveeryaay, enmity soars, * Vidvesh and If the seed Phat is added, phat Namaste Kaartveeryaay, chaos can be generated * Ucchatan ||103|| 'If the seed Tha: Tha: is added, tha: Tha: Namaste Kaartveeryaay one can make a statue of another, if the seed Khen Khen is added, Khen Khen Namaste Kaartveeryaay one can cause death, if the seed Nam: is added, nam: Namaste Kaartveeryaay one becomes enriched, if the seed Swaha is added, namaste Kaartveeryaay Swaha one gains nourishment' ||104|| 'If the seed Sou: is added, sou: Namaste Kaartveeryaay, one can induce grief – Kshobhan, if the seed Kleem is added, Kleem Namaste Kaartveeryaay one can be the puppeteer of another, if the seed Huum Phat is added, huum Phat Namaste Kaartveeryaay, one can do away with possession by ghosts and other nefarious spirits' ||105|| Diseases of the bones, diabetes, delirium [Akshirog]*, fever, bile, leprosy and tuberculosis, [shleshma] Excess of winds, acids, boils, [gulma, pitta, vaat] Occurring due to association with their causes as per region and time' ||106|| 'All other ailments, and the threefold distresses – physical, mental and spiritual, can be overcome with the seed Aum, aum Namaste Kaartveeryaay, it also brings an end to curses and ill-will incited by others' ||107|| 'If one loses something or has kept it for safekeeping with someone and is lost, it can be regained, a thousand recitations of the above begets wealth, in solitude by lighting a lamp with clarified butter, one can try the above methods and see for oneself' ||108||

Sanskrit verse is quoted here 'Kaartveeryaarjuno Naam Rajabahusahasravaan, tasmaiSmaranmaatrenn Gatam Nashtam Cha Labhyate ||109|| 'By the mere recitation of the name Kaartveerya Arjuna, the renowned devotee king with a thousand arms, and

meditating on him within as a favourite of God Datta, one can regain what one has lost or misplaced' ||109||

|| Thus completes the Sixth Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 107
Total number of Ovi verses from 6 Chapters: 109+540=649

Chapter 7

King Kartavirya's Disillusionment, His Arrival to God Datta

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Such, the mighty king Arjuna unchallenged in majesty, for a span of eighty-four thousand years as a warrior king, reigned unhindered, with the blessing and boon of God Dattatreya, the Overlord of Yoga' ||1|| 'He whose intellect was pious due to the strength of his morality, singlehandedly ruled over the earth with its renowned seven islands, and satisfied his subjects, many other appointed kings and governors showered him with due reverence' ||2|| 'Thereafter Arjuna would daily go to behold his sought God Datta, at the Sahyadri Mount and after bowing to Him with love and regard, would return to his kingdom and spent his time in religious contemplation, never has there remained a gap of some days in this schedule ||3|| 'In this manner eighty-four thousand years passed, for Arjuna's successful reign as monarch, One day as he was resting on his bed, He got absorbed with one-pointedness in his deep thoughts' ||4|| 'What great endeavour have I accomplished? Has this entire toil of thousands of years been in vain? What ultimately has been of benefit to my Self within? Is it this kingdom? Undoubtedly it will lead to misfortune in the future' ||5|| 'For it is well known that everything that comes under the purview of the seen, is constantly changing and is prone to destruction, however, that Essence which alone exists, pure and unchanged, is what I have kept myself bereft from knowing in abundance' ||6||

'If a king agrees to give a boon to a beggar, and that beggar not knowing better just asks for a penny, so too has been my state as I ponder upon the silly boons that I have asked for, is it that fated misfortune is at hand and made me ask for everything ephemeral? ||7|| 'When God Shri Datta Himself was pleased with me, and granted me satisfaction by agreeing to the boons asked for, what great stuff did I beseech Him for? It appears I have been forgetful and dull-witted then' ||8|| How can I label God to be unjust now? I myself

have asked for things that will lead to my own downfall, I could have easily gained those holy Feet, which are sought and served by Masters of Yoga leaving aside all else' ||9|| 'Although I held His feet, yet I did not ask for overcoming the bondage of repeated birth and death, a kingdom is like an endless dark well, and though I have eyes yet I fell into the same' ||10|| 'Limited by time is all the joy that wealth can beget, and how can anyone guarantee that they will live to see the next day? Of what use is family or kith and kin? When one's time to depart this earth arrives? ||11|| 'In these multiple births who is actually whose son or whose wife? Who is actually whose attendant or whose friend? How can even the royal treasuries remain forever? All those whom we call family members including subjects of my kingdom are fleeting' ||12||

'Those hands which can tie up foes, belong to the same corpse who requires four others to be carried on the final route, that intelligence and majesty which subdued others. Belong to the same corpse who is eventually thrown on the funeral pyre' ||13|| 'He who was bowed to by inferior kings, ministers and heads of state, is the same corpse who is now being tied to wood for burning, He who was made to dance like trained animals by beautiful maidens, finds his end either as food for maggots or as ash remnant after cremation' ||14|| 'It is simply to pamper the body, that most live through their days glorifying their misconducts, such too has been my dull-witted behaviour, sadly, I do not even feel regret for the same' ||15|| 'The Supreme Overlord is truly kind, may there by a thousand reverential prostrations to Him, it is He who has inspired me with such thoughts, a sort of a summary, a gist of these thousands of years' ||16|| 'He is Compassion personified, it is His shelter that I should seek, I will catch hold of His feet reverentially, who else but Him can uplift?' ||17|| 'With such intense detachment, arjuna again went forth to the Sahyadri Mountains, but he found God Datta - like one unshakeable sitting there in deep meditation, but the all-knowing God Datta much before Arjuna's arrival..||18||

'For the sake of testing His devotee, which befits Gurus at all times, with the purpose of making the disciple's conscious faculties one-pointed, and to impart benefit – resort to such means' ||19|| 'Arjuna however did not lose heart and started serving his sought Lord, with his mind, speech and body, and yet God did not wake up to His surroundings from His meditation, being well-aware of what was going on in Arjuna's mind' ||20|| 'Arjuna then stopped drinking water, and out of distress started praising and beseeching God Datta, He bowed repeatedly to that meditative frame, and yet God did not console

him in any manner whatsoever' ||21|| 'Given the silent treatment by God, arjuna again out of sheer helplessness, started another round of eulogies, and out of the sincerity of emotions that he felt his voice choked, and in that state - he pleadingly glanced at the feet of God Datta' ||22|| 'Hymn' 'Hail, hail to You O Compassionate One who uplifts the world, what is the reason of Your being cross with me today? Pray do tell' ||23|| 'You are like doting parents to me and if You too are unhappy and get angry with me, who then will pacify the distress that I feel, O Father, pray do tell' ||24||

'Listen to this praise like speech uttered by children who do not get what they like, awaken and dispel my worries for only You can do away with the bonds of worldliness' ||25|| 'Only those who remain constantly in Your shelter are truly gratified, is this opinion of the Vedic sages wrong?' ||26|| 'He who is devoted to Me, He who has deep attachment for My feet, is freed of all faults, is truly happy and gains liberation' – Such is Your vow O Lord' ||27|| 'You have declared: Never do My devotees undergo downfall, such are Your words, O Lord, do not brush them aside in vain' ||28|| 'Hail, hail to You O Compassionate One who uplifts the world, what is the reason of Your being cross with me today? Pray do tell' ||28|| 'The Song of Yogis' 'O Friend how come you are displeased with me, O Lord, O God Shri Hari, O Foe to the bondage of worldliness and causes of rebirth' || All Your devotees are always centered to You with Your grace, and You care for them as if they are Your very life-breath || And yet today O Ocean of Kindness, you have taken up the arrow of cruel indifference towards me' ||29|| 'Disappointed with me it seems You have renounced me, declaring: Who is this here?' I realize that O Lord || And I ready to bear any chastisement that You seem befit, but pray do tell where I have erred this time?' ||30||

'How will I be able to survive this, I am trembling from within and without, like a fish trembles when put out of its life-source – water || Why is it that today Your loving mind, is not at all filled with empathy towards me? ||31|| 'Hymn in the vernacular tune of the song 'Is Tan Dhan Ki Koun Badayi?' [Bholanath Digambar pada] 'How come I am bereft of Your glance of grace today? If at all I am at fault ||32 || 'Which is certainly possible, please do not enumerate my flaws O Kind One, for they are as innumerable as the specks of dust of this earth' ||33|| 'There is none other in the world who could be as compassionate as You are, and equally there is none other in the world as full of faults as I am' ||34|| 'Have You ever wondered that had there been no one physically or mentally sick, who would have even bothered about healers and physicians?' ||35|| 'How can the

glory of the Most Compassionate One be one that evokes pity? Who would enquire in this manner?' ||36||

'O Guru, you are our mother and father, O Lord Hari dispel my distress, I am certain that You have no fury nor are You annoyed with Me from within' ||37|| 'Ovi Hymn' 'O Lord You are He with whose true form all that is insentient is known for what it truly is, and the past seems like the stuff of dreams, your serenity like a lit waving lamp waved around fast in circles to give the illusion of a flaming sphere, is what seekers try to gain with the strength of knowledge' ||38|| Furthermore, even the erring perception of worlds and worldliness thereof is overcome, by seeking the refuge of Your Feet, no wonder devotees get fully and consciously absorbed in You, no longer for them is the repeating cycle of birth and death' ||39|| 'Any Sought Divinity whose Feet can bestow the above, is surely a haven of limitless joy, hence it is You that are the Overlord of the three traits O God Govind, it is undoubtedly known that You are the Sole Independent in existence' ||40|| 'O Overlord I am merely Your devotee, and yet it is definite that I am bound, not only is there fear of the repeating cycle of birth and death, but I am also under the pangs of grief and fancy' ||41|| 'Why is it that this time Your mind does not feel kindness towards me? Why is it that I cannot visualize You today with Your pleasing smile? I appeal to You that no longer am I able to bear the pain of being netted in worldliness, is this something that You are yet unaware of?' ||42||

'It is but with Your grace that I am reminded of the afore realities, it is like labour pains for a barren woman, How can she know of what delivering mothers go through, likewise, how can Your mind know the pain of being entangled in worldliness?' ||43|| 'Your are Omniscient, your are Ever-free, you are bereft and beyond the fear of repeated births and deaths, fear, pain, grief or infatuation cannot touch You, you are the ever new Source of boundless joy' ||44|| 'In the way they that are born with a silver spoon in their mouths, would not know of the difficulties that those living in a region with famine experience, such are You O Lord, O Shiva who always impart the beneficial, the distress and pain of worldly affairs do not touch You at all' ||45|| 'It can be said that You are inexperienced as far as the bondage of worldliness goes, what You know is the glory of being an eternal Witness, and that way You view all embodied individual souls, and decipher how distressed are they in the snare of their consumerist lifestyles' ||46|| 'You behold the worlds with Your eyes of the sun and the moon, how can those eyes be covered? Hence it is surprising that You fail to recognize me today, or are You simply being cold and

unconcerned O Ocean of Mercy' ||47|| 'In the way in which filaments filled up in a certain way make a garment, so too are these worlds in Your all-encompassing Form, then why is it that You want to behold and allow my end to happen, O Infinite Lord pray do tell' ||48||

'You are renowned for being the Entirety of Existence-Consciousness-Bliss, you are God Narayan who dispels the fear of worldliness, I have caught hold of Your feet exclusively, as one who seeks refuge and respite from bondage' ||49|| 'Who can know what is in Your mind O Omnipresent? Even the creative deity Brahmaji cannot know where You begin or end, then what can be said of me, a hapless embodied soul? What can I speak of what is truly in Your heart, what is Your intention?' ||50|| 'Now please be pleased with me, do forgive all my flaws and errors, do open Your eyes and be awake to me and the world, O Father utter a few words of blessing in the least' ||51|| 'Petty is the joy that sense-organs beget in the eighty-four million species, and it is only for the above that everyone gets burrowed in worldliness, and in doing so suddenly they find that the serpent of time has bitten them, in the way it would its prey in the form of a mouse' ||52|| 'O Lord I am confused and lost in this jungle of the worlds and its bonds, I am burnt in the threefold fire of distress of body, mind and spirit, not only have I been humbled, I seek relief from pain and I have the urge to know You more, O Kind Lord with that purpose I have come again to Your shelter' ||53|| 'Your incarnation as God Dattatreya, the Union of generation, operation and destruction, is renowned to bestow devotion, knowledge and renunciation, it uplifts those with sincere desire to know and to be free, such I know with surety' ||54||

'If anyone proclaims that the joys of the world are there to be enjoyed and indulged into, then that is false for it all ends mostly in pain, It seems as if I too have been lured thereby, and hence have become non-centered' ||55|| 'Wives and sons, friends and wealth, reigns of kingdoms – this entire fall under the realm of Your delusive strength Maya, anything that veils one's true form is worth shunning, even its remembrance makes one uneasy and restless' ||56|| 'If someone offers a bed for rest full of scorpions, and a pillow full of serpents, and the bed per se is full of boiling coals, will anyone be able to sleep peacefully or joyously?' ||57|| 'Few would there be who with their accomplishments can boast of being free, but even then the lure of the joy of worldliness, and all it implies just evokes fancy, lack of diligence and pushes towards downfall and death, it shoves one into heated distress and afflictions innumerable' ||58|| 'Time spent in

hell in chastisement seems far better, rather than going through all the above rut over and over again, I have certainly come to this conclusion, after seeking Your refuge with all that I am' ||59|| 'Besides the bondage of worldliness, another foe is God Yama the lord of death with His staff and thunderbolt, as far as violence that prevails on this earth and elsewhere is concerned, with Your grace I am no longer afraid of the latter but death seems inevitable' ||60||

'The only solution that I see to break the repeating cycle of worldliness, are but Your feet that we revere, Such is my considered opinion and resolve, for it is known that Your Feet evoke fear in fear itself' ||61|| 'When one sincerely seeks refuge at Your Feet, tears of joy wet the body, as a result one can surpass worldliness and its snares, what else can be more beneficial?' ||62|| All of humankind who are non-centered, are in turn given joys of the sense-organs to indulge in as long as they want to, and they too seem eager to, hedonistically get on with those experiences' ||63|| 'I in turn have known the gist and hence have cultivated detachment, I am but Your devotee with a sincere urge to know You further, I have deep attachment to Your Feet, grant me liberation now O God Mukund renowned to bestow true freedom' ||64|| 'No longer is there any desire left in me for joys pertaining to this world or the next, having known You they seem far inferior, why should anyone glance at them excessively? All that I aspire now is to be able to remain at Your Feet and spend time in service, O Divine wish giving tree Kalpavruksha, please grant me that much' ||65|| 'Gratified and bravo to Mother Ansuya and Sage Atri, I bow reverentially at their holy Feet, for That Essence which is unknown even to the Vedic Lore, is the same that assuming name and form revels in their Ashram' ||66||

'Thus it is You O Lord that are the Supreme Divinity evident now for all, you are considered to be the maternal home full of love for all devotees, Why is that You choose to keep me alone so distant? Can a wooden stick be used to separate waters? ||67|| 'I bow to You again O Dispeller of afflictions pertaining to the mind, body and spirit of devotees, O Lord that look into everything of all realms, O Unseen God Hrishikesh, O Divinity residing in all that is, O Divinity of the Beyond, O Overlord of Your tremendous strength Maya, I again bow to You' ||68|| 'Uttering such words of praise in sheer desperation, arjuna lost all consciousness, it took him a while to come to his senses and awareness of himself and his surroundings, and again started extolling his sought Lord' ||69|| A morning hymn in the classical raga called Bhupali 'Wake up, arise, arise O Divine Son of Sage Atri, see how many devotees have assembled to behold You in Your

glory, do fulfil their pious aspirations, at least open Your eyes and with kindness glance at them' ||70|| 'View us with Your compassion-filled eyes, envelop all of us – Your votaries in Your Divine Form, do not allow us to be swayed by vainglory, embrace us with affection, uplift us with loving elation' ||71|| 'Our beings are coloured with the devout reddish hue of Your Feet, we have become forgetful of our house, spouses and other worldly affairs, we are trying to get centered to our true forms, entwining to the Self within with Your Grace' ||72||

'And it is by emoting to that Self within and realizing that it is none but You we seek Your shelter, why is it now that You are hiding Your feet away O Mother? That via which all heinous conduct is left aside is what we all have reached, how can we now experience the fear of dying? ||73|| 'Do not allow Your mind to be filled with indifferent harshness towards us all, with kindness do comfort, console and pacify us all, you are renowned for Your unparalleled compassion, do quickly dispel our heated distress' ||74|| 'Wake up, wake up O Mother, O Sadguru, O Enlightened Master, wake up, wake up O Haven of kindness, wake up, wake up O Personification of the entirety of Consciousness, withdraw Your powerful delusive strength Maya's reign over us all' ||75|| 'After praising God for long in the aforementioned way, arjuna at a loss for what to do next and astounded stood there in deep silence, and thereafter it seems there was some light of dawn, He glanced towards the east to find the sky coloured red' ||76|| 'Sages, saints, deities and accomplished Masters, soon assembled there along with celestial Apsara damsels and demigod musicians Gandharwas, all of them came, bowed reverentially to God and left as quickly, in this retinue were primarily those who had overcome their sense of false-pride' ||77|| 'Sages living in the same Sahyadri mountain range, they too came successively, offered homage and returned to their respective abodes, thereafter arrived Sage Shaantatapa with mud and water in his hands, He is renowned for engaging in serene penance and his devotion to God' ||78||

'As if acknowledging the latter's arrival, God Datta too arose, He accepted the mud for cleansing and waters from Sage Shantatapa, and then heading forth in the Southern Nairutya direction, went to refresh Himself for the day' ||79|| 'In the meantime another sage arrived with mud, water and wood-stick for the altar, where ordained daily oblations are offered, and God Datta too returned after purifying Himself, cleansing His already pure form simply to set forth an example' ||80|| God bathed in the lake nearby, and offered oblation to sages, deities and the manes, Whilst He was occupied in these tasks

another group of sages arrived, to offer sacred-ash and animal hides used as garments for the Lord' ||81|| 'Thereafter God, anointing Himself with the auspicious Tripunda *mark on His forehead, and wearing all that was brought as offering, chose to offer worship of dawn known as Sandhya especially ordained for Brahmin teachers, and again sat down for meditation' ||82|| 'This further upset Arjuna who was waiting since long, and yet he continued to stand there in silence with folded hands, thereafter Sage Shantatapa intervened, initially he bowed to his Guru, God Dattatreya and said with humility' ||83|| 'O Lord, look at Your votary here, He has been standing here with folded hands and is fasting, He is exclusively in Your shelter, please do not be indifferent to him any longer, do not add to his dejection' ||84||

'You well know that he is devoted to You, please do not be heartless towards what ails him, do glance with grace on him at least once, I am sure You remember this sentimental devotee' ||85|| 'God laughed on hearing this entreaty on behalf of the king, and enquired with the sage: Do you know what ails his conscious faculties? If at all he wants more money, we can quickly fulfil that wish' ||86|| 'What can be that which is rare to attain for those devoted to Me? All accomplishments are already at their hands, and if they are yet greedy for more or feel these to be insufficient, how many more should I impart them with, do tell' ||87|| 'On hearing those reprimanding words of God, the king's eyes filled with tears, and he said piteously: O Lord of all that is, O My very life, you well know what is in my heart' ||88|| 'Please stop testing me now, I beseech You it is more than enough, you have rebuked me well now, I truly aspire for Your glances of grace, kindly do not be indifferent towards Your humble votaries' ||89|| 'It is said that one must offer water to the thirsty, and food to the hungry ' Wealth to those undergoing poverty, and grant protection to those seeking relief' ||90||

'Apt gifts should be given to the deserving, what else can I say to You O Omniscient? What else should I list as my demands for You to fulfil? 'You well know what is in my heart' ||91|| 'I do not have any further wants or expectations left, all I require is to be initiated by You, it is via Your grace and fate that this sincere urge to know You as You are is ignited within, do grant me my sought initiation for spiritual knowledge' ||92|| 'If I try with my own intellect, all I end up is with a confused state after going through Scriptural lore, I am unable to grasp what is sequential steadfastness in gain of spiritual knowledge, and neither am I able to overcome wants of the senses' ||93|| 'You are said to be beyond the reach of our mind and speech, you are renowned to be the Brahma

– the Highest of the High, the world is said to be temporary, fleeting and under the realm of Your delusive Maya, the Vedanta experts call it as fickle as a bubble of water' ||94|| 'Others profess that the world is true and so are its affairs, because we daily transact within it, the Mimansa doctrine proponents advocate with certainty that they are happy, following the Yoga of action as ordained' ||95|| 'Sage Kanaad meanwhile opines that the world's cause is itself untrue in its rationale, and the Saankhya proponents say that individual souls are many, yogis declare that joy resides only in the path of Yoga, those who follow the theory of everything being void say it is all nothing or time-limited' ||96||

'Some say that God is but instrumental, others say that action by itself is dependent, and few others say that the cause is mighty Nature itself, some opine that it has all come up via union of opposites or via coupling' ||97|| 'Each one of the abovementioned scholars try to prove their doctrines, by citing examples from Scriptures, as a result my intellect is deluded O Lord, hence I seek Your shelter and Your wisdom O Omniscient' ||98|| 'What is the Truth that all the above teachers are trying to depict? What should sincere seekers do to unite with that Truth?' 'Entreating thus the king again fell at the feet of the Lord beseeching: Please tell us the means to gain liberation' ||99|| 'With Your grace there is none in the three worlds now who can transgress me, none who can trespass my orders, all foes are now serving me as attendants, and the prosperity of our house and kingdom is unparalleled' ||100|| 'Please know that I have gone through all enjoyment that the three realms offer, and now I am fed up of the same, now there is no other desire left in me except to gain, that spiritual knowledge which leads to liberation' ||101|| 'Please believe me, I vow again to always utter the truth, O My revered Lord and Guru, I have firmly caught hold of Your feet, uplift me from the snares of worldliness' ||102||

'Please use any tact that You may have to, but pull me up from where I am now, I am fearful of this ditch of unending worldly affairs, and I find no other to uplift me but Yourself O Lord' ||103|| 'You are Guru even to gods Brahmaji and others, how do I know this? I can cite the Vedas for reference, who else but Yourself can be so kind and strong, to unveil all the coverings of Your strength Maya that infatuates' ||104|| 'With my mind, body and speech, and with full resolve and trust in You O Lord, I have been sitting here waiting for You to arise without having food or water, you are well aware that such is the case' ||105|| 'In the past it is You O Lord, who pleased with my service had asked me to ask You for some boons, and like one dull-witted, I only asked for wealth pertaining to these worlds' ||106|| Unkind was fate towards me then O Lord, it consumed

me on that auspicious day with its entreaties, and made me ask foolishly for grandeur of these realms, which are all limited by time and for which one soon loses interest' ||107|| 'You well know of the infatuating potential of Your strength Maya, who can crossover the same without Your aid? I again bow to You humbly, please uplift me from all these entanglements' ||108||

|| Thus completes the Seventh Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108+649=757

Part 3

|| The Wisdom of the Sages ||

Chapter 8

The Conversation between Preceptor Bruhaspati and Indra

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued to expound the sermon to disciple Deepak: The Lord and other Yogis and sages heard Arjuna's request, and comforting him God said to him: Take hold of yourself, be patient' ||1|| 'Arjuna the Sattwa attribute of purity is predominant in you now, it is said to be the leader of divine attributes, every being is subject to fate for that is why all are born where they are, and you have gone through the best of enjoyments with the boons granted' ||2|| 'It is simply because you have served Me diligently, that this dispassion has now lit you up from within, as a result you will quickly experience with your own eyes, the indescribable bliss of being liberated whilst alive' ||3|| 'One should know fully the Self within, and how to do so? Using Scriptures as unfailing guides, But words may confound so with deep thought look for the Singular Essence in all, and accept only that Singularity leaving aside all duality' ||4|| 'The gist of all Scriptures and Holy Books is the same, that is what I will now tell you in brief, be attentive, 'Once, indra the appointed god of heaven came to meet his Guru, renowned as Bruhaspati the wise' ||5|| 'On sighting his Guru from afar, indra alighted from his chariot and walked with regards towards his Teacher, and with due piety bowed to the Master, full of earnestness and respect his being then' ||6||

'The Guru asked him to have a seat, indra did so and observed other disciples doing their lessons, all of them seemed to be fully engrossed in their respective Texts, nothing seemed to distract them, not even his presence there' ||7|| 'Some were studying the Lokayat* Scriptures, others the Aphorisms of Love or Kaam-Shaastra of Sage Vatsayana, and some the sciences of architecture and sculpture, [Sthaapatya Veda, shilpa-Shaastra] Others learnt Buddhist works, some were busy with Nyaay doctrines' ||8|| 'Seeing them fully absorbed in their tasks Indra enquired, O Guru pray tell why is it that You are

teaching them these varied subjects? Why should they toil for something, which will only lead them to further bondage and not liberation?' ||9|| 'Everyone is born with some impressions carried forth from past births, these will sprout in suitable circumstances, especially for food and sex, And on top of that they are being taught the Aphorisms of Love! Will it not just push them into the pits of hell? ||10|| 'Either way they all will know how to survive and procreate, and now we have the enticing month of Spring, will not studying this Text only fan their desires further? Will it not waver them from the righteous paths? ||11|| 'They continue to pamper their senses, and You are increasing their attachment towards this Scripture about love, it appears as though You are willfully pushing, the blind into a deep dark well' ||12||

'The roots of desire run deep, and these Scriptures only teach how to get what their want, Guru Bruhaspati having heard the misgivings of Indra replied: See the wonder, do not give in to assumptions, hear me out' ||13|| 'No Holy Book has ever obstructed the sincere from their goal, the gist of them all is but Singular, I will now narrate seven events to you that pertain to your doubts as to what is being taught here, listen attentively and be free of all reservations' ||14|| 'In a city called Kapilya lived a sculptor renowned in his art, vidhigjyna by name, He was an expert in what is termed as the 'Vaastu-Shaastra'* related to building, He was considered wise and proficient in his field' ||15|| 'He knew how to purify lands, maintain accounts of what was purchased and used, He knew solutions to get rid of impurities related to earth, water, wind, luster and space, He built exactly as ordained in the Holy Books, and all those dwellings turned out to be a source of joy for their owners' ||16|| 'In all the houses that he built, there was a constant observation of, various religious activities, celebrations and sacrifices as hosted by their owners, and those who lived there never suffered from physical ailments' ||17|| 'People preferred that he be the one, to design their houses at whatever be the expense, for it was well-known that his houses became a source of unhindered happiness, auspicious tasks and performance of Vedic sacrifices' ||18||

In this way Vidhigjyna earned a good name for himself, skillful in his art he built a small fortune, He never knew how to lie to his clients or even please with falsities, everyone who interacted with him found him to be good and noble' ||19|| 'In the houses that he designed and built, owners never faced mental malady or sickness, it is said that if a house is built as per Scriptural guidelines, bad death [such as accidents, suicides etc.] is avoided for its residents' ||20|| 'Eventually this builder passed away and reached heaven

due to his merit, He experienced celestial joys and was reborn, as a king on this earth, simply due to the piety that he accumulated in his life as a good builder' ||21|| 'As a king he saw to building royal palaces and temples, and Dharamshala guesthouses for pilgrims, Further he built gardens, wells, lakes and stepwells for his populace, and in this royal birth too he passed away peacefully' ||22|| Again he returned to heaven due to his accumulation of merit, after re-experiencing celestial joy there he returned to earth, the cycle of rebirth continued for him, this time he was born in an elite Brahmin family ||23|| 'Mysterious and hard to unravel is the state that action per se bestows, hence rare it is to gain the human birth of the 8.4 million species, all sense-organs are known for being fickle and wavering, it is a challenge even for the meritorious to be master over them all' ||24||

Especially for Brahmin teachers, they have to take extra effort to know their respective subjects, to become scholars in their fields whilst maintaining piety of intellect, and if that transpires then it is surely a fruit of great past merit' ||25|| 'If one gets birth in a Brahmin family, and has the means to donate or gift a cow to the Sun Lord, then the merit thereof is such, that such a Teacher can uplift that entire society' ||26|| 'Thus that sculptor builder who had mastered his art, after being born as a king where too he was righteous, now gained a birth worth honoring, He was born as a son in a pious elite Brahmin family' ||27|| 'Since the time of conception and even before, the ordained 16 rites * started for him, Even while his mother was heavy with child she never underwent any complications, and he was born at the date that was due for him' ||28|| 'His father than performed the Jaatkarma rite*, He distributed gifts and engaged other Brahmins for religious tasks then, thereafter the naming ceremony was held, as per his birth-chart and guidance received thereby he was called Devasharma' ||29|| 'He was pleasing and serene to look at, by temperament he was a silent boy, neighbours, friends and others in society were fond of him, they played with him endlessly which gave them mutual joy' ||30||

'At the apt time the Choula ceremony of offering hair was performed, as was the eventual sacred-thread ceremony, thus invested with the purity required to study the Vedic texts he started school, and effortlessly spent lesser time in play and more with the books' ||31|| 'He soon became good at the ordained Sandhya worship and oblation to the Fire deity, He eagerly served his Guru, righteously he spent his time in celibate learning and trying to remain centered, by nature he was generally well-liked for his generosity' ||32|| 'He learnt sequentially the Sanhita portions, and the renowned Vedic hymns*, as well as the

six Vedanga texts as per curriculum, being able to grasp as intended whatever was taught, He never felt deluded, his effort to gain experience and education was successful' ||33|| 'Gradually he blossomed into a Vedic scholar, after observing the coronation rites, And gifting his Guru with the Dakshina-gift on graduation with utmost humility, his grooming and coming of age and maturity was welcomed by one and all' ||34|| 'Knowing him to be handsome, intelligent and rich in character, a proper match for a Brahmin girl started, and soon he got married, and started the second phase of life – that of a righteous householder' ||35|| As an expert in the Vedic lore, daily he performed the five ordained Sacrifices, a special favourite for him was to repeat the Holy Name of God on his rosary, it sharpens intellect without loss of innocence as fated' ||36||

[The five sacrifices wherein oblation is offered to the manes, deities, sages, fire and other beings]* 'At apt times he performed the Sandhya worship after the purificatory bath, and performed regular sacrifices, counting rosary beads and reading of the Holy Books, He continued to serve his Guru in whatever manner possible, and lovingly attended to God as best as he could' ||37|| 'Although recognized in society he did not give in to false-pride about his activities, nor did he hanker for the fruits thereof, his conduct at home too was free of any obsessive attachment to persons or things, He seemed to be centered and indifferent at the same time' ||38|| 'He was never negligent in attending to special celebratory days, wherein one performs special Vedic sacrifices, gifts generously or reads what is recommended, He as befits Brahmin teachers also taught others and acted as host-priest In events that he was invited to and thereby earned his livelihood' ||39|| 'When one performs all one's daily tasks giving primacy to the Divine and for Him, then purity starts enveloping all conscious faculties, some knowers recommend gradual withdrawal from teaching others or even acting as host priests, for it is known that the above acts debilitate one's accumulated merits' ||40|| 'When Devasharma felt that his affection towards Divinity increased, He too gave up teaching and conducting Vedic sacrifices for others, He chose to seek alms instead as an alternative means of livelihood, having surpassed the feeling of pandering to one's sense-organs' ||41|| 'Restraint over wandering mental faculties and sense-organs, penance, purity and cleanliness, simplicity, truthfulness, forgiveness, experiencing spirituality from accumulated knowledge, belief in Divinity, eventual realization – such are the true activities of pious Brahmins' ||42||

'However, these transpire only when one has started mastering one's nature, feelings of lust, fury, greed, envy, infatuation, vanity diminish, and if at all attachments are

overcome by debilitating the false I and the false mine, then the scholar Brahmin is surely on his way to experience non-duality consciously' ||43|| 'Due to performance of ordained activities Devasharma's mind attained purity, He was now eager to hear Sermons extolling the Divine, his age now required that he choose the forest life of seeking ascetics, and thereby bring about a happy closure to the life of a householder' ||44|| 'In that third phase one learns to bear the opposites such as of heat and cold, steadfastness to meditating on the Divine is a prerequisite to progress, devasharma well-aware of the same started contemplating God Shri Hari based on what he heard, He was indifferent to how he would maintain his livelihood or save what he had earned' ||45|| 'Having observed this third phase successfully performing all vows, He then started the fourth of monkhood, of total renunciation, contemplating the counsel received from his Guru, now he could spend most of his time absorbed in Divinity' ||46|| 'Due to aptly understanding the heard Sermons all his doubts vanished, due to his inner contemplation his feeling of 'how can this be possible' was overcome, due to his regular meditation he surpassed all that was unfavorable or contrary to his path, his mind and being started experiencing conscious serenity' ||47|| 'As he progressed on this path of Yoga, all factors that could obstruct or hinder were dealt with successfully, his wavering mental faculties became stable, his store of impressions within were cleansed, He triumphed in the Yoga of Spiritual Knowledge' ||48||

'Apt Vedic counsel, detachment, being free of expectations and wants, wherever these reside in their entirety, even liberation starts acting as a handmaid to such a pious scholar, There is no doubt about the truthfulness of the above declaration' ||49|| 'Having attained the state of being liberated whilst alive or living enlightenment, the brahmin Devasharma became totally devoted to the Divine, choosing to go through the remaining days of his life as fated without any attachment whatsoever, He passed away only to gain Videha-Mukti or the liberation post giving up of the body' ||50|| 'The Scriptures imply ruling over a willful disciple, Even if one thinks of Divine statements as not up to the mark, yet if one has trust towards what has been spiritually revealed, It eventually leads one to the loftiest state possible to know' ||51|| 'By remaining true to the Holy Book dealing with Sculpture and the Art of Buildings, vidhigjyna the original builder earned for himself the abovementioned states, however, that progress was sequential, and in the end he was established in the same plane as adept Yogis' ||52|| 'This was but one example, now I shall reveal to you another one to clarify your doubts, Guru Bruhaspati continued to counsel God Indra, and God Datta in turn mentioned to Arjuna to listen with full

attention' ||53|| 'On the banks of the River Narmada, in the capital city of Mahishmati, there lived a skilled Brahmin, who was an expert in music and musical instruments' ||54||

'He was good-looking, and his poetry too was well-known, besides music he was a scholar in the Aphorisms of Love of Sage Vatsayana, and he was in search of a suitable female partner' ||55|| 'Eventually to find a girl full of lotus fragrances and piousness, He with such desires, went forth towards the royal palace, and when admitted within he bowed to the king thereof ||56|| 'The king enquired with the Brahmin: What is it that you so desire to have come here? The Brahmin in turn replied: I am looking for a spouse whose qualities match exactly with that mentioned in Scriptures' ||57|| 'I am well-recognized as an expert of the Kaam-Shastra of the renowned Sage, further I also know the Samudrik-Shaastra dealing with signs on the body, if I can find a lady who is pure and with recommended traits, as are mentioned in the afore Holy Books I will wed her' ||58|| 'On hearing his words, the king acknowledged the scholarliness of the arrived Brahmin, and showed him his daughter who had beautiful eyes, it had led to the wavering downfall of many due to the infatuation they aroused' ||59|| 'The Brahmin in turn found to his surprise the princess having all qualities, as are depicted in the Books and he was taken in with intense desire, but he quickly came to his senses realizing where he was, and observed the eyes of the maiden brought to him' ||60||

'The maiden too found herself captivated, on looking at the face of the arrived Brahmin, the king in turn realized that the pair was made for each other, and was happy to have found a good match for his daughter' ||61|| 'The king thought to himself: This Brahmin is an apt groom, He is scholarly and pious, I too have no one to bequeath my kingdom, I will ask the Brahmin to wed but remain here as my son-in-law' ||62|| 'The Brahmin meanwhile after scrutinizing the princess, Found himself to be ensnared by her knowing her to be exactly as the books recommend, the princess meanwhile was less blatant in expressing her inner feelings, for what else would she have done having looked for and found a proper mate? ||63|| 'The king also generously thought: If at all this Brahmin is poor, I will gift him with half of my kingdom on their wedding, with such happy thoughts of the anticipated event, He quickly called astrologers to find an auspicious date for the nuptial arrangements' ||64|| 'On the fateful day the king gave the princess's hand in marriage, as well as half of his kingdom as their wedding gift, the celebration continued for sixteen days in full regal glory, and the Brahmin agreed to stay there as their son-in-

law' ||65|| 'Like the fabled Chakravaak birds, their mutual love and affection, grew with each passing day and with each other, they were merged in their marital bliss' ||66||

'That joy which is said to be beyond the ordinary reach of mind and speech, that joy which is said to absorb the being after one surpasses the subtle body, that joy wherein the groom is a perfect personification of the Self within, is indeed limitless and new with each day' ||67|| 'If the joy of man is considered as a unit, then in a sequential manner if it is raised by a hundred each time, one knows the joy that various manes, demigods and gods experience, and a hundredfold more than them all is the joy of the conscious experience of the Self' ||68|| 'Only that individual can get full joy in conjugal union, if he has taken effort to know and master the Art of Love as the Scripture dictates, for he can then identify the insignia of divinities and their presence, and is able to experience the bliss that they know too' ||69|| 'If in turn such experts relate to an ordinary woman, the joy that they experience is far inferior and sorrow soon follows, the happiness that ordinary couples know after their union, how can it ever be compared to eternal joy? ||70|| 'For those who have half-heartedly read the Scripture and have unresolved doubts, and are base in nature, full of envy and negative competitiveness, they remain bereft of the joy which in turn is known clearly, by scholars who have understood the essence of the aforementioned Text' ||71|| 'After union and restful sleep, one who can feel himself to be non-dual with the Entire, is one who always keep with himself, living enlightenment as a state which accompanies like the hand does the body' ||72||

'Most of us are those who are unknown to these facts, we simply live life as householders because our forefathers have done so, we continue to hanker after our sense-wants, which in turn only keeps us non-centred' ||73|| 'This Brahmin however was a true scholar, as he had declared he was adept with the Aphorisms of love, He knew the joy that conjugal union also begets, whilst remaining in the state of being liberated whilst alive' ||74|| 'The princess was needless to say fully satisfied, she was totally devoted to the feet of her spouse, her elite Brahmin, she never felt the need to look elsewhere to satisfy her wants, not even for a moment did she waver from her faithfulness to him' ||75|| 'She soon came to know of what was in her husband's mind, and revelled with him as a devoted wife would, she knew and considered him to be non-dual with the Supreme, intelligent as she was she experienced the greatest of gratification here itself' ||76|| 'The couple never wilfully committed any sinful act, as a result not even in their dreams did affliction pain them, they enjoyed each other's company in all ways, and remained as a singular

consciousness in two bodies' ||77|| They mutually saw to their religious activities as ordained, they did everything as prescribed for a householder life, and with such acts performed wilfully and happily, they knew that even the Supreme revelled with them during their lives' ||78||

'This rare couple knew that joy unknown even to many gods, they consciously experienced the bliss talked of in the Holy Books, both of them passed away peacefully and happily with time, and in turn were escorted to the world of the celestial musicians, the Gandharwas' ||79|| Here too they remained as a devout couple, and practised merging with the Supreme that is evident by way of music and its notes, they further practised their art of music and use of apt instruments, and soon earned a name amongst the celestial troupe' ||80|| One day both visited the Himalayan peaks, and here they started to sing along with the natural beauty they envisioned, perchance their song was heard by God Shiva who bears the moon in His matted locks, captivated by their originality He came to them' ||81|| He witnessed the simple clear notes of their song, their use of the seven musical notes in rhythm with their beats, He realized that they had mastered 22 Shruti Texts dealing with music, and 49 Scriptures that teach how to prolong sounds and notes in song' ||82|| The couple in duet sang the Indian Raag and Ragini as the musical notes are termed, and displayed their skill in when to start and pause, the joy that the earth knew then cannot be expressed in words, for they could captivate God Shiva Himself with their musical abilities' ||83|| Such was the effect their art produced on God's mind, that He felt like leaving aside His meditative state, and with utmost pleasure He said, raising His hands in love and blessing' ||84||

'You both are amongst the most learned of musicians, your song is indeed beautiful and enchanting, it is indeed as wonderful as the tunes of the Saam-Veda, your song is an abode of joy for those who know' ||85|| 'The original way in which you both sang, I have never had the pleasure of listening to such skill in the past, I am totally satisfied with your simple and elegant performance, on hearing your lucid and entrancing notes' ||86|| 'No longer will you be harassed in the way other demigods are, I am now granting you your stay in the heavenly worlds, stay there happily and peacefully, do entertain the gods there with your unique skills' ||87|| 'After blessing them in such a manner God Shankar, quickly made them sit in His air-vehicle, and with due honour He escorted them to the celestial heavens, and bade them farewell wishing them a happy stay' ||88|| 'Now in the heavens the couple continued to perfect their art, which in turn captivated the hearts of

the divine Kinnar *couples there, as well as of the damsels and the musicians, who would stand there astounded and joyful with their performance' ||89|| 'Such is how life continued for that expert Brahmin, even amongst godly musicians he gained a name, which only favourably increased with each day, and from within he continued to remain centred and joyful' ||90||

'As time passed happily, one day, a grand celebration was held at the abode of God Brahmaji the appointed creative deity, many celestial musicians were specially invited to, come and grace the event with their participation ||91|| 'Our elite Brahmin of the past, who now was himself a celestial musician of the gods, He too was invited for the same celebration, and was escorted to the event by other gods' ||92|| 'Instruments covered with animal hides such as Tabor, drums etc. As well as those with wires such as the Veena, guitar etc., and some with openings in them such as the flute, trumpet etc. And the dense ones like cymbals which when clapped together make sounds' ||93|| 'Were all played in perfect harmony with the dances of celestial damsels, each one was an expert in expressing her emotions and her skill in dance, the musicians sang with all their heart, the entire ambience created joy for the attendees of the celebration' ||94|| 'Of all those elite singers, one voice, that of our scholarly Brahmin stood out from the rest, it captivated the ears and hearts of the entire audience, even God Brahmaji was satisfied with his elegant performance' ||95|| 'As a result all other musicians were politely asked to stop, the Brahmin couple was brought to the forefront, everyone wanted to hear them sing in their pin-drop silence, and their music and the art thereof held everyone's interest for long' ||96||

'God Brahmaji was so pleased with their art that he said: Bravo and gratified is your life here, simply by listening to your songs and hymns, one can consciously appreciate the joy of the Supreme Divinity' ||97|| 'That which is renowned as the Essence, the Soul of the Supreme in the field of Music, and to which nothing else can be compared to, hence it is what all artists aspire to reveal in their respective fields, is found today, personified in the works of this sublime couple here' ||98|| 'Unique is that joy, for it enables listeners also to appreciate that bliss, it allows partaking of the aesthetic sense of divine music, and does away with all sorts of negativities such as regret, grief etc.' ||99|| 'Let this couple henceforth stay here itself, in this celestial abode known as the Brahma-loka, let this musician and his wife, always be near me and this elite crowd for us to appreciate the Divine by way of his art' ||100|| 'Thus, God Brahmaji announced in that grand event, his

beaming face and the pleasure he felt was there for all to see, He gifted that couple with the benefit of being in his own presence, with love and due honour as befits exceptional artists' ||101|| 'Thus, the Brahmin who perfected his art, an expert in the Aphorisms of Love of Sage Vatsayana, and blessed by God Shiva as one of the finest celestial musicians, now got a permanent place with his wife in the above heavenly realm' ||102||

'That divine state which is in store for sincere seekers, came to that couple of its own, it is a stepwise progress leading to sequential liberation, no longer will they have to face rebirth or the bondage of action' ||103|| 'However, they who have not ripened in knowledge, too may be allowed rarely to visit and stay in this Divine Brahmaloka region, here they continue with their means such as of attentive listening to Holy Texts, and the end result is gain of the sacred state of Nirvana' ||104|| 'For those in turn who have a high store of merit, they too can visit this realm, and if they do not act as per their noble aspirations then, with dwindling of their merit store they again undergo downfall and birth on earth' ||105|| 'Guru Bruhaspati cautioned god Indra: Listen, although the Brahmin was an expert in the art of love, yet that skill when perfected along with others, led him and his wife to be members of the aforementioned Divine Abode' ||106 'He was said to be deserving enough to gain sequential liberation, and such too was his aim and wish, in turn he could experience all the four, simply because of grasping the Essence of Holy Scriptures ||107|| [Liberation is manifold and is mentioned as follows: Saarupya – attainment of a form similar to the Divine, saamipya – being able to stay near the Divine, saalokya – being able to stay in the same Abode as that of the Divine, saarshti – having the ability to depict the same grandeur as that of the Divine {this is not mentioned here} and Saayujya – fully conscious merger in the Divine] 'God Datta continued to teach Arjuna saying: Thus, indra could listen to the two unique examples as detailed by his Guru, it pacified him somewhat, however, eager to know more he enquired about the third one respectfully' ||108||

|| Thus completes the Eighth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 8 Chapters: 108+757=865

Chapter 9

The Way of Recital of the Gayatri Chant, Devout Sushila's Liberation

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'God Datta mentioned to Arjuna: Listen attentively with single-pointedness, to this third example, thereby you too will gain your sought pacification' ||1|| 'There was once a Brahmin named Veda Sharma, full of discretion he lived on the banks of the River Godavari, soon he became father to a son, and as per his nature rich in character he was called Sushil ||2|| Sushil was rich in seeing to his daily righteous conduct befitting Brahmins, He would chant the Gayatri metre after hearing and contemplating its glory, it is simply due to fate that once, seven ghosts managed to get inside his body ||3|| All these seven belonged to a species called 'Brahma-Rakshasha', and in different ways they harassed the boy, They would not allow him to eat even a morsel, and thought of novel ways to vex their host' ||4|| Each of these seven had a different unique way to trouble Sushil, they come one at a time, consequently, the Brahmin Veda Sharma's boy remained constantly, under the influence of severe possession' ||5|| One ghost made him cry, the other made him jump, the third made him laugh uncontrollably, the fourth one would dance in front of him wherever he went, the next one would regurgitate food out of his mouth' ||6||

'These ghosts having found entry into the Brahmin's body, continued with such tactics not allowing the boy a moment's peace, many solutions were tried to be rid of them and yet none worked, which in turn further frightened Sushil and his family' ||7|| 'Veda Sharma thought: I have but one son, and he is being harassed by these nefarious ghosts, I am grieved simply by looking at his pitiful state, and further he is losing out on both this world and the next' ||8|| 'Although I am a seeker of God Shri Dattatreya, how come I am fated to witness this affliction of a dear one? Guru Bruhaspati continued: See how discretion gets veiled, even Veda Sharma could not see things crystal clear' ||9|| 'Thus

grieving the Brahmin Veda Sharma was at a loss as to what to do, suddenly there arrived a mendicant at his house, His body smelt, his clothes were torn and dirty and he looked foolish, anyone in society would easily shun such away from themselves' ||10|| 'Yet when Veda Sharma compassionately gave him his sought alms, He witnessed divine lustre which confused him, He thought: Did I see something Divine or am I being lead on? Is it truly the Sun God here in this form or am I deluded? ||11|| 'Let me test this mendicant' thought Veda Sharma, and the moment he thought so he found, the mendicant running away at full speed with the Brahmin behind, the mendicant tried his best to outrun Veda Sharma' ||12||

'Soon the mendicant entered a dense forest, veda Sharma not one to give up hope continued chasing him, so the monk picked up stones and started throwing at the Brahmin, and shouted: Go away quickly, stop chasing me' ||13|| 'Irrespective of the pebbles, stones and sticks used, veda Sharma bore all attacks in silence quickly closing the distance between them, and once near enough he caught hold of the mendicant's feet saying: O Truthful One, protect me, I seek Your shelter' ||14|| 'The mendicant said: I am an outcast, shunned by all and shamed, you in turn are a worthy respectable Brahmin with a good name', veda Sharma replied: Lord You are the best of us all, you are the personified deity on this Mother Earth' ||15|| 'The mendicant laughed at this admission and acknowledgement, and transformed Himself into His original form of God Datta, The Brahmin absorbed in that sight exclaimed: All my sins are expelled, all my distress is no more, I have visualized You in person' ||16|| 'O Lord my one and only son is possessed by ghosts and is in pain, please free him from that agony, the mendicant and now Lord Datta laughingly said: I am bestowing you with seven special Mantras' ||17|| 'With each ordained recitation of these Mantras, one by one the ghosts will leave your son's body, the ghosts will find themselves bound and incapable of harming others, your son in turn will be freed from all their influence' ||18||

'In the way in which every mental defilement, is washed away one after the other with each Scriptural reading, to attain sinless purity, so too here, the net veiling the soul will be removed sequentially' ||19|| 'Do not doubt my words O Brahmin, with each Mantra one particular ghost will leave his body for sure, since they are all unique and often opposed to each other, seven Mantras are required else a single one would have sufficed' ||20|| 'In this way God Dattatreya started expounding the methodology, of how to chant and use the Mantras in sequence, thereafter He blessed and became non-evident, veda

Sharma bowed with deep respect and returned home' ||21|| 'The Brahmin considering himself fortunate and blessed, came home, had a bath as guided, He then performed the Nyaas* rite and meditation, and thereafter as counselled started the deliverance rite' ||22|| 'And he found that after the chant one ghost did leave his son's body, no longer were those particular acts evident in Sushil, the boy too felt lighter and somewhat relieved, simply due to the strength of the incantations' ||23|| 'In the aforesaid manner the Brahmin Veda Sharma, continued to chant for seven days as advised, and was diligent in the way in which he chanted, thus being successful in binding up all the seven entities' ||24||

'Each ghost had a particular way to harass the body of the boy, no longer were any of those activities evident, in this manner in sequence the seven ghosts departed, and Sushil the Brahmin's son was freed of his possession' ||25|| 'Thereafter Sushil studied the methodology of those Mantras, along with other Scriptures dealing with demonology, and although these Texts are considered to be inferior by comparison, yet he became a sure source of help for many others facing the same situation' ||26|| 'Thus even Scriptures dealing with Mantras and how to use them, does oblige society, such is what the third event teaches clearly, Guru Bruhaspati continued: Now listen to the fourth O Indra, I am certain your mind will be freed of all doubts thereby' ||27|| 'The town of Matapur is near Mount Sahyadri, there lived a Brahmin there, Vishnu Datta Sharma by name, pure in conduct, a householder adept in the path of action' ||28|| 'His wife was equally rich in character, she always remained by her husband's side, she never countered him on anything nor fought, she served him dutifully with discretion' ||29|| 'This Brahmin served God Dattatreya wholeheartedly, He had learnt the Mimansa * Texts and the Yoga of Action, at apt times during the day he performed the fire sacrifice, as is ordained for Brahmins with full discrimination' ||30||

'A peepul tree was in his courtyard near the entry door, a 'Brahma Rakshasha goblin species lived on that tree, He would partake what Vishnu Sharma offered for all beings, it is usually placed after the Vaishwadev * rite' ||31|| 'This goblin did not harass those who in turn, did not choose to perform the ordained rite of offering some food to all beings, it is usually recommended that after the Vaishwadev rite, one should offer sacrifices for all beings knowing their very nature' ||32|| 'Thus, whenever Vishnu Datta offered sacrifices or food offerings, this goblin would regularly partake of the same, due to eating that food initially offered to the Divine, this goblin became serene, what benefit does not ensue when one has such pure intake of holy bread?' ||33|| 'One day like before Vishnu Datta

came with sacrificial offering to the peepul tree, as per his habit and as ordained for Brahmin teachers, At that very instant the goblin descended from the tree, and started to partake the offered' ||34|| 'However that day Vishnu Datta could actually see him in his terrifying form, as a result the Brahmin was astounded, He started trembling out of sheer fear and thought: O, is this another form of uninvited misfortune?' ||35|| 'Tall in stature was the goblin, his face too seemed to evoke terror, it is compared to what a herd of docile cows would feel, if they come face to face with hungry lions' ||36||

'Distressed, confused and bewildered the Brahmin thought: What sort of difficulty or hindrance has arrived in such a form?, and mentally he prayed to God: Are you cross with me O Lord, will you not come to my aid in sparing my good name?' ||37|| 'In the meantime the goblin also realized that the Brahmin was terrified, and had become capable of seeing him as he truly was, so assuming serenity from within and with a soft voice the goblin said: I would like to offer you a boon' ||38|| 'You have been regular in offering something for all species as ordained, and I have regularly accepted those offerings since long, since that entire was initially offered to God and I took the holy remnant, serenity has dawned in me, via the boon I would like to clear my debt to you' ||39|| 'On hearing those words uttered to him by the goblin, the pure Brahmin, again pleasantly surprised at being able to see and hear him, Started to praise God Datta in happy surprise, knowing it simply to be a beneficial result of his past activities' ||40|| 'A Ho what wonders exist in this world, O Lord Datta what is it that you want me to witness?, a Ho what wonders exist in this world, O Lord Datta what is it that you want me to witness, pray tell' ||41|| 'I have regularly served You with love, with all purity that I could muster, I have seen to performing all actions as befit my Dharma as a Brahmin teacher, does that somehow please such beings like ghosts and goblins?' ||42||

'What surprises me here is that is it not well known that merely by remembering You, all nefarious entities are known to run away, and here we have an exception to the rule, how come You have allowed me to see and hear this being?' ||43|| 'Instead of God the goblin chose to reply and said: Hear me out O pure Brahmin, why are you so frightened and bewildered?, if at all you are as full of discretion and poise as you should be then, shrug off this terror and be at ease' ||44|| 'Leave aside all misgivings of your mind and your apprehension, accept the boon that I want to offer you, do not give in to your assumptions or vain imaginations, know for certain that I bestow it voluntarily and happily' ||45|| 'The Brahmin again heard the goblin, and again started to contemplate within: If I trust him

and ask for a boon by way of progeny or a son, then I am as good as another poor fool' ||46|| 'If I ask for wealth instead of progeny, then I who do not even own a house will only invite more trouble for myself, O Mind what should I ask from this generous goblin, I am unable to come to any single decision in a jiffy' ||47|| 'If all that is of this world is limited by time, then of what use would it be to me? And likewise, what of the higher worlds? It is well documented that they too are equally ephemeral, should I ask then for the conscious bliss of Nirvana? ||48||

'In this manner the pure Brahmin once again was muddled, so he asked for time from the goblin and rushed home instead, since his mind was yet not free of fear, doubts and confusion, He thought of consulting his better half and narrated everything in detail to her' ||49|| 'His wife in turn replied: O Lord of my life, do not ask for anything known to be limited by time either of this world or the next, ask instead if he can help in somehow enabling you, to see, meet, interact and get the blessings of God Datta Himself' ||50|| 'Once if you can meet God in person, then it is equivalent to gain of the highest wealth possible be it of any worlds, hence do not deliberate any longer, ask for Him for whom Yogis spend years in penance' ||51|| 'The moment it becomes known that you have been blessed by God Datta, all other gods too will come of their own and bless you with gifts, Do not worry about wealth of this world, we will be comfortable, and if such is well known then why remain bewildered of being in two minds?' ||52|| 'On listening to those true words of his wife and beloved, the Brahmin was truly pleased and considered himself blessed for having her as his partner, He said to her: Truly you are wise for indeed our intelligence, clearly lies in beholding the feet of the personified Supreme Divinity Himself' ||53|| 'Thus the couple having mutually agreed, the Brahmin returned to where the goblin was near the peepul tree, and asked for his boon saying: Enable me to behold God Datta, give me that O Goblin for I sincerely aspire for the same' ||54||

'The goblin replied in turn: Merely on hearing his Name, out of decorum our minds, become fearful and our instinct is to escape, such is our nature and that is the truth, however…' ||55|| 'You have indeed obliged me in all these years, and if at all I am able to return the favour, then I should do it else fie on me, such is my resolve O Vishnu Datta' ||56|| 'Hence be free of doubts, I will take effort and see to it that you can behold God in person, but you have to increase your discretion and patience, and when I point Him out to you – go there quickly and catch hold of His feet firmly' ||57|| 'He is known to assume multiple forms and names, as you well know it is hard even for other demigods

and deities to behold Him as He truly is, He is the Overlord of the path of Yoga and is attained via humility and devotion, and you have well-decided to be able to behold Him in this birth itself' ||58|| 'If at all we are able to behold Him, then be certain that our lives and our births irrespective of our species difference, is certainly gratified, our lineages will gain upliftment, and as man you will be able to gain your sought Nirvana' ||59|| 'Having uttered those comforting words and assuring him of his boon, the goblin suddenly became non-evident, the Brahmin Vishnu Datta was again happily surprised and in a state of wonder, He returned home to his wife' ||60||

'Thereafter once in a brewery where varied alcoholic drinks were made, God Datta was known by a few to be present, the goblin also came to know of His august presence, and quickly decided to inform the Brahmin' ||61|| 'O Vishnu Datta hurry your steps to the brewery, go and catch hold of His divine feet, do not waver nor allow your eyes to see hither thither, for it is only with single-pointed purpose that He can be gained' ||62|| 'Do not give in doubts such as: What does God have to do in a brewery? Or amongst those drunks seated there babbling incoherently?, simply forget what you have learnt, go hurriedly with determination, to catch hold of His feet and be blessed thereby' ||63|| 'The Brahmin believing the goblin rushed forth to the brewery, only to sight someone who was swaying in a state of intoxication, His body gave off an awful odour and flies were seen buzzing around it, the disheartened Brahmin paused wondering: Can this be the renowned wandering Ascetic Himself? ||64|| 'The goblin must surely be fooling me, goblin as he is, what would he know about God or pure unstained Divinity?, if at all I go and fall at the feet of that swaying rogue, surely I will become a laughing stock amongst all those present and in society' ||65|| 'The moment such thoughts engulfed the Brahmin, to his utter surprise he found that he could no longer see the swaying Divine, and he realizing his error felt similar to a fish out of water, cursing himself he uttered: O Lord what sort of ill-fate is this?' ||66||

'Had that person really been whom I presumed him to be, a wavering drunk, then how could He suddenly become non-evident? The goblin had repeatedly told me that it is none else but God Datta here, O How could I have been so foolhardy?' ||67|| 'See the result of the sprouting of my impressions of being a pure Brahmin teacher, and giving in to that holier than thou attitude I have missed the boat, now what face can I show to the kind goblin or my devout wife? Who will surely accuse me of losing on my greatest wealth due to lack of devotion' ||68|| 'Distressed and cursing himself all the while inwardly the

Brahmin, returned home empty-handed, the goblin knew what had happened and said scornfully: You did not even choose to trust me or my words!' ||69|| 'The goblin continued: Imprudent as you are yet I will once again try, and point out God Datta to you from afar, go and fall at His feet with all patience that you have instead of being impulsive, be cautious, devoted and strong in your resolve' ||70|| 'And once again the seasons changed and time continued its mysterious flow, and the goblin came to know of God Datta playing in the crematorium one day, so he again beckoned to the Brahmin with a little reprimanding stance, and said to him in clear words: ||71|| 'Your sought Lord of Yoga is sitting in the crematorium, He is anointing himself with mud there, He is accompanied by a few dogs, and is absorbed in Himself bringing about His Divine play' ||72||

'Know Him to be Onee who revels with the Self at all times, know Him to be the One who is always centred playfully to the Self, it is He who is sought by the best of sages, it is He who is the haven of liberation' ||73|| 'As to wherefore His movements hence, how can we goblins or for that matter any embodied soul know of it? But I have been devoted in my past lives, therefore tactfully I am able to reveal these things to you' ||74|| 'I too was once a devout person, but unwittingly I showered insults on pious Brahmins, as a result of those sins of speech and mean intent, I have gained this goblin birth and yet I have retained my earlier memory' ||75|| 'Thus advised Vishnu Datta hurried to the crematorium, god Datta saw him and started throwing bone pieces on him, Shooed away in this lowly manner and afraid for his very life Vishnu Datta returned home, only to find the goblin waiting for him with a dissatisfied angry expression' ||76|| 'Why could you not become unmindful of this Brahmin body and whatever it faced? How come you have unwisely let go off your sought Divinity so easily at hand? And yet I will point Him out to you one last time, and if you fail this time then surely it is your own doing and your misfortune' ||77|| 'Thereafter one day again in the cemetery, the goblin realized that God Datta had arrived and was tearing pieces of meat, from a donkey's corpse and was distributing it to his accompanying dogs, absorbed in His play, and he quickly called the Brahmin and advised him as before.' ||78||

'This time the Brahmin before leaving took leave of his wife who advised: Go with due regard' to which he responded: I will not let go off my patience or fortitude', the goblin again reappeared and advised: Perchance if God Himself offers you boons, then do not doubt that Lord of Yoga' ||79|| 'And say: I have come humbly to invite you to the rite, of

the yearly offering to the manes in 'Darsha-Shraadh', please agree to be present, do not ask for anything else, thus you will be able to behold Him again, the Brahmin agreed wholeheartedly and left for the cemetery' ||80|| 'He soon reached those dreaded burial grounds, and to his now familiar horror he saw the same person whom he had earlier feared, in the crematorium, yet gathering up his courage he went and fell at the feet of the Lord, and did not let go of them irrespective of the thrashing he received' ||81|| 'Eventually God said: Why are you falling at my feet here and not letting go? The Brahmin replied: I have come to invite You to the festival of the manes, Amused, God Datta enquired: Why is it that you want to invite someone, that you know exteriorly to have wavered from the right pure path?' ||82|| 'God continued: I am untouched by both morality and immorality, righteousness or its opposite' and the Brahmin wholeheartedly said: That is so true, you are the Lord Supreme, the Omnipotent, how can the do's and don'ts of Scriptural conduct bind You per se?' ||83|| God laughed at his wit and uttered: AUM, and appeared to him in His full glory, the accompanying dogs were transformed into personified Scripture deities, and so were the crows who thereafter stood with Him in elated reverence' ||84||

'The cemetery modified into the various states that the path of Yoga depicts, seeing that panorama Vishnu Datta was taken aback in delight, He bowed deferentially and God said: On the feast day at noon, I will come having accepted your invitation after the purificatory bath' ||85|| 'However, my condition is that other accompanying Brahmins have to be at par with Me, else I will not partake of what you offer Me then, the Brahmin meekly nodded his head in assent, and returned home in a state both happy and unsure of who else could be as worthy to invite' ||86|| 'So the first thing he did on returning home was to go to the peepul tree, and inform the goblin about how the meeting went, and then he put forth his query: Where will I be able to find Brahmins who are at par with Him? Can you guide me in this dilemma?' ||87|| 'The goblin replied: The presiding deity of fire – Agni and the Sun God Aaditya, are befitting Brahmins that can accompany God Dattatreya on that festive day, what you wanted of me has indeed been done due to the grace of God, do remember me occasionally' said the goblin and took leave' ||88|| 'The Brahmin then went forth to his wife, and narrated everything to her in detail, she in turn expressed her happiness and gratitude for God's compassion, and continued her work in the kitchen' ||89|| 'On the fated day of the feast of the manes God Datta arrived at noon, He said: I do not see any other Brahmins but Myself here, vishnu Datta in turn continued

simply to gaze with loving reverence at the Lord, who for the occasion had assumed a very becoming form of a Brahmin' ||90||

'His wife entered the scene and offered a prepared seat for the Lord requesting Him, 'Lord please rest a while, the Brahmins too will be arriving soon, and God in turn nodded His assent and said: May it be so' ||91|| 'This devout wife then went out of the house and with folded hands, she gazed at the skies and the evident Sun therein praying:, O Divine Son to Sage Kashyap, O Self of all that is, it is You that grant sentience to all souls' ||92|| 'You are the Deity that Brahmins pray to thrice a day, do quickly accept our invitation for this feast of the manes, and assuming an apt form present Yourself here, God Datta the Divine Son to Sage Atri is waiting for Your arrival' ||93|| 'On hearing that simple prayer of that devout housewife, the Sun-Lord happily assumed the form of a Brahmin, And quickly manifested at their house, and the devout wife welcomed Him and offered Him a seat besides God Datta Himself' ||94|| 'God Datta said: Surely this is the Darsha-Shraddha rite, there is presence of 'Shad-Daiwat'* the six deities here, the devoted wife replied: The third Brahmin too is on his way, as per custom a minimum of three Brahmins should be present for this event' ||95|| 'Then she went forth to the kitchen where the fire was burning, and with folded hands prayed to its presiding deity, O Lord of Fire, you are renowned as the actual protector of all household the manes and ers, and besides You are the Supreme of all those who are untainted by action' ||96||

'You burn everything put in You or touched by You without earning a bad name, you protect the houses that You are fond of, please assume a Brahmin form, and arrive here for the feast to the manes, the Lord of all Yogis God Datta is waiting for Your presence here' ||97|| 'On hearing her prayer God Agni too accepted her invite, and assuming a Brahmin form went and assumed his position at the seat offered, the Brahmin then started the rite with the pious resolve of offering what he could, to the manes and then saw to completing it exactly as ordained' ||98|| 'All the three Gods were pleased with his purity and skilfulness in action, his forefathers attained to loftier states due to that divine offering, then Vishnu Sharma bowed lovingly to God Datta, and praised Him via reciting His Holy 108 Divine Names' ||99|| 'Then he said: I am of limited intellect my Lord, my mind gives in to bewilderment and is confused amidst multiple options and opinions, But You O Lord are He whose every resolve comes from Truth and is True, you have made me feel conscious centredness today' ||100|| 'Gratified are these physical eyes today, they are purified having been able to behold You all in Your glory today, gratified is this

body and all its organs too, and gratified are the forefathers of this lineage' ||101|| 'Who am I, insignificant as I am? And what is the true Holy I which only You O Mighty Gods revel in? You have fulfilled this aspiration of mine, I feel as if I have attained fulfilment with all my kith and kin' ||102||

'It is simply due to the advise of the Brahma-Rakshasa goblin, that I have been able to behold these Divine Feet, God Datta pleased at his remembering his goblin benefactor said: O Brahmin, know that goblin to be My old devotee' ||103|| 'It is said that he had to assume birth in this species as was ill-fated, give these remnant food and sacrificial offerings to him, He will thereby attain to better and more pious states, and you in turn accept the state of living liberation from us along with your wife' ||104|| 'Know for sure that to gain devotion to Me is something very rare, but with good fortune you have gained it, you will surely attain Nirvana and merge consciously in Me, after going through the enjoyment of this world and the next' ||105|| 'After blessing thus God Datta, bestowed on that Brahmin spiritual learning for the welfare of society, The Sun God gifted him an air-vehicle which could travel anywhere, and the Fire deity gifted him with the wealth of good fortune' ||106|| 'Thereafter all the three assembled Gods took leave and departed, the Brahmin continued to remember God Datta within himself, the goblin in turn after partaking of what God Datta wanted him to have, left for loftier states and the host couple were blessed with living enlightenment' ||107|| God Bruhaspati said to God Indra: Thus, this Brahmin whose actions, were as per the Mimansa Texts could gain such unheard-of benefits, hence, if one is true to and proficient in any one Scripture, one can gain the fruit of all pious Dharma conduct of all Holy Texts' ||108||

|| Thus completes the Ninth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 9 Chapters: 108+865 = 973

Chapter 10

Advice to a Diseased Brahmin on the Cessation of the Bondage of Karma

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Bruhaspati continued: This pure event of the life of, vishnu Datta the devout Brahmin is indeed beautiful, God Datta the Sole Independent, is known to become dependent simply due to His affection for pious devotion' ||1|| 'Is it not surprising that inspite of so many Vedic sacrifices taking place per day, God does not feel satiated, and in turn He belched with satisfaction, on a simple feast for the manes at the house of Vishnu Datta' ||2|| 'Gratified and bravo to his devout wife called Sushila, she had the honour of herself offering dishes to God Datta Himself, often she insisted with love to have a second helping, the state that she gained is rare even for those who are initiated in this path to attain' ||3|| Equally gratified is the pure Brahmin Vishnu Datta, who with diligent action managed to cleanse and purify his conscious faculties, And continued seeking God Datta as per the means advised, it is due to him that his entire family members gained upliftment' ||4|| 'And bravo to that goblin who has exemplified what their species is capable of, who along with himself helped Vishnu Datta, keeping their mutual benefit, friendship and upliftment in mind, for it was he who pointed out the Supreme Guru thrice to the pure Brahmin' ||5|| 'God Shri Datta too accepted the invitation of the Brahmin as advised by the goblin, and ended up showering His grace on both, further He bestowed spiritual knowledge to Vishnu Datta, whereby he may act for the welfare of society' ||6||

'The result of that bestowed knowledge was such that whosoever Vishnu Datta chose, to aid and to be kind to found himself helped in this world and the next, hence it has been documented that rare it is to find Brahmins such as him in this cosmos, who have showered obligations without any want or expectation on mankind in general' ||7|| 'Such was the spiritual strength Vishnu Datta attained that, not only ghosts and other nefarious

species but even deities were apprehensive of him, it was guaranteed that if he got involved grief and pain would be dispelled, simply due to the blessing of God Datta and its resultant blossoming of intellect' ||8|| 'Now listen O Indra the leader of heavenly gods, now I delineate the fifth event to you, it deals with doing away with the bondage of action or karma, via which one can proceed on the path to liberation' ||9|| A Brahmin named Hari Sharma lived on the banks of the River Godavari, He had a good wife and a son was born to them, Unfortunately, by the time this son grew up to be around five years in age, both his parents passed away unexpectedly' ||10|| 'He lived somehow cared for by society since that family was wealthy, and he was eventually married too, however, this boy was sick with disease and pained with what fate dealt out to him, his mind was constantly distressed' ||11|| 'Hardly had he been born which boils affected him [Gulma]*, by the time he was thirteen, tuberculosis affected him, and when he turned eighteen his tummy was swollen with ascites, as a result his entire body seemed lacklustre and debilitated' ||12||

'By the time he was nineteen he got Atisaar* [asthma,epilepsy] He used to gasp for breath with cramps in his abdomen, haemorrhoids further complicated his body, the ill-humour of wind, phlegm and bile known as Ayurveda's Tridosh affected him badly' ||13|| 'Various different medicines were tried, many Mantras were recited, sacrifices performed and appeasing God Shiva, via the Mahamrutyunjaya chant too was done along with offerings to deities as per horoscope, sadly, nothing worked, no ailment subsided' ||14|| 'The wife to whom he was married had just turned sixteen then, she somehow heard of the pious fame of the blessed Brahmin Vishnu Datta, she went forth to him and fell at his feet, and begged him to save her husband's life and her own state of being a wife not a widow' ||15|| 'She delineated her husband's illness saying that: My husband has turned twenty, He has Gulma disease since the time he was born, Since eight years he has tuberculosis, and since the last three he suffers from ascites' ||16|| 'Since about a year low grade fever is always evident in his body, and since the last six months it is Atisaar*, piles developed four months ago, and the flare up of the ill-humour is certainly present' ||17|| 'I have tried various options and medicines and healers and physicians, however, not one has been successful in giving him back his health, I beg you to please save his life, only you are fortunate and pious to have been blessed by God Datta Himself' ||18||

'On hearing that teenage wife's sincere plea, vishnu Datta agreed and without further ado simply went with her to her house, as he examined and saw that Brahmin youth pained

with disease, full of empathy he said: ||19|| 'All diseases are related to sinful acts performed in the past, it is with sincere repentance that one can be freed of that hold of sins, it is also said thus - that your own Karma is bearing such consequences now for you to bear, even sages have consented to such an interpretation' ||20|| At some point in time you must have slayed someone who knew the Supreme Divinity called Brahma, as a result you have tuberculosis, its repentance rite is for twelve years, treason against the gods is the cause of your getting Gulma at an early age, its repentance rite lasts for six years' ||20|| 'Likewise a twelve year repentance rite for ascites, a year long repentance rite for low-grade fever, similarly piles will go after repenting for a year, and the disease termed as Atisaar too' ||22|| The patient's wife not one to lose hope seeing the daunting task ahead, encouraged her husband to undergo those rites as guided by Vishnu Datta, and as time started flying by, each disease as was indicated earlier started disappearing sequentially' ||23|| 'A medicinal mixture known as Rasayana in Ayurveda, was given to diminish the effects of Tridosh to the patient, as the therapy took effect, this sick Brahmin on his way to health, could sit up and converse with ease after a very long time' ||24||

Vishnu Datta then placed his hands on the patient's chest, and uttered a Mantra with all sincerity, after mentally praying to God Dattatreya for aid, the Mantra bestowed blessings of health and vitality' ||25|| 'With time that recuperating Brahmin found himself regaining health, a longer life, wealth and even progeny, He even became valorous, earned a good name and worked to gain higher more sublime states, this entire was the outcome of the genuine aid and generosity of Vishnu Datta' ||26|| 'Besides the Brahmin soon found himself spending time, in devotion to God Datta as a result of which, his intellect became free of all that could stain thus easing his path to sought liberation, see how the power of Mantras worked wonders when chanted by a deserving scholar' ||27|| The Brahmin's wife in turn and full of obligation said to Vishnu Datta: Father, you have blessed me with a few more years of married life, and a healthy husband, please take your fees whatever they may be if you so desire', vishnu Datta politely declined to do so' ||28|| 'He replied: You are as good as a daughter to me, be certain that you will become well-known in the worlds, earn your gratification by being devoted to your husband, you do not have any other loftier state left to attain' ||29|| 'Know that wife to be truly devoted, who even in her state of dreams does not dream of relating to other men, those women who in turn look at all other men like her own brothers, are said to belong to the medium category as far as devout spouses are concerned' ||30||

'As regards those women who simply on sighting other men, give in to their feelings of lust and want but somehow restrain themselves, either due to fear of society or the fear of being caught, are said to belong to the lowly category of devout wives' ||31|| 'Those who in turn give themselves away at the first chance available, to whosoever is at hand, are definitely not exemplary, and will repeatedly have to bear widowhood in their many births' ||32|| 'Those who continue pampering their lust, end up sending their family, their husband's family and their lover's family to hell, in a region called Rourava* whilst themselves spending time in chastisement in those regions, the retribution is heavy and such women are considered as preys to misfortune' ||33|| 'Vishnu Datta continued: Hence O daughter become more pious and saintlier, keep your husband's benefit in mind always, do not give up walking the path of truth and positive attributes even in your dreams, as a result you will gain unbroken states of good fortune' ||34|| After counselling her in the aforementioned manner, vishnu Datta returned to his home without harbouring any other wants or desires, this event of the sick Brahmin's eventual gain of good health and sublime higher states, Delineates the effectiveness of the Scripture called 'Karma VipaakShaastra' - whereby past Karma or the bondage of sinful and other acts is dealt with commendably ||35|| 'The repentance rites helped the sick Brahmin to be rid of disease, the medicinal mixture 'Rasayana' invigorated him to gain good health speedily, similarly, when one is true to any one Scripture one finds ignorance dwindling, and one is further led on to conscious experience of Divinity' ||36||

'If at all one argues that the Holy Books also show various fruits of various actions, then think about it a little further, these lures or temptations, are simply there for you to walk on the righteous path albeit simply for worldly gain, for they eventually and tactfully teach one more and more of all else that is possible' ||37|| 'A mother found her son to be very fond of sweets, the result was that the son soon fell sick, so she had to perforce feed him juice of the Margosa tree leaves, which due to its bitterness was naturally refused by the sick son to which his mom said:' ||38|| 'O Dear Son, I know that this is bitter juice, however, if you gulp it down at one go I will give you a sweetmeat, the sick son lured by the gain of the sweets, is tempted to finish off the juice as soon as he can' ||39|| 'So the kind mother places a sweet in one of his hands and juice in the other, the sick son has to finish his medicine first, then the doting mother again uses tact to take away the sweet, knowing it to be harmful in the state of convalescence' ||40|| 'The sweet here are like those rewards of Scriptures which lure, gain of good health is the primary reward in this example, the sick son is like all of mankind who are unable to cross the ocean of

worldliness, and the doting mother is the actual intent of the Holy Books' ||41|| 'The Holy Books are not there simply to gain afterlife in heavenly regions, nor are they so that one can use them to subdue others to oneself, they are certainly not there to satisfy lust or other physical needs, nor are they teaching how to kill or get rid of your foes' ||42||

'The intent of the Holy Books is to purify the faculty of intellect, their tact is so that we are aided in getting rid of erroneous perceptions, hence it is advised to attentively listen to such Sermons, Guru Bruhaspati continued advising God Indra: now listen to the sixth event' ||43|| 'In the Northern portion of Mount Sahyadri, there lived a Brahmin, He was once invited by his friend, to the latter's house in a different town' ||44|| 'The invited Brahmin had a beautiful wife, to whom he said:, a friend of mine has called me to stay at his house, for a month ||45|| 'You stay happily and comfortably at home, I will return after a month, his wife on hearing him agreed to the proposal, and started packing up a tiffin and other belongings for the journey' ||46|| 'The Brahmin took leave with all that was packed, thereafter she went forth to the riverbank to have a bath before beginning her day, on the route to the banks was a peepul tree on which a demonic species called Jhoting,Zuting lived, Who happened to lay eyes on the Brahmin's beautiful wife as she was bathing' ||47|| 'If a Brahmin child in the state of celibate studentship, which lasts for the first twenty-five years of age dies prematurely pained with lust, then he gains birth again as one of these demon Zuting species, horny and hard to overcome are they as per their nature' ||48||

'The Zuting is also favoured with knowledge of the past and present, as a result, this one could clearly understand on seeing the bathing maiden, that her husband would be gone for a month, hence, He chose to assume the form of her husband and went forth to their house' ||49|| 'Now the wife of the Brahmin was very devoted to him, gullible as she was she could not figure out the deceit of the Zuting, all she understood was that her husband had returned to her unexpectedly early, so with a laughing face she went to welcome him home' ||50|| 'She gave him his usual seat – already prepared, and with hot water washed his feet respectfully, taking a sip equal in her palm, as per old customs, she bowed to it before disposing of that water, and thereafter started fanning him with love to reduce his journey fatigue' ||51|| 'Then very softly she enquired: How come you have returned home so early? Perchance did you sight some unfavourable omens, and hence thought of postponing your visit to your friend's house?' ||52|| 'Else it was my love that brought you back home, you did not feel like going to meet friends leaving me all by myself, you

well know how devoted wives long for their husband's presence, especially when they are far from home' ||53|| 'On hearing such polite words of affection, and seeing her conduct reflecting her devotion the Zuting said:, 'I met the same friend whom I was supposed to visit en-route, it is he who sent me back home' ||54||

'On hearing him about his urgent work elsewhere, I returned home, we have decided to postpone our meeting for a month, and what is this about separation and longing my dear?' ||55|| 'On hearing those honeyed-poison words of the Zuting, the innocent wife took them to be exactly as they were, she was just happy to be reunited with him, the Zuting took advantage of her in all ways possible' ||56|| 'In this way the Zuting could subdue her to himself, ignoble in action and horny by nature this species, He continued to relate to her by day and night, playing the role of her husband as best as he could' ||57|| 'An expert in disguises the Zuting looked exactly like her husband, in age, state of body and form, character traits, way of life and conversations, gait and mannerisms and stances and simplicity, He became as close as a replica of how her original husband was' ||58|| 'When she related to him physically at night, she found that her entire body badly ached afterwards, and yet he seemed to always want more, always lusting, the act gave her the impression as if they were always in some sort of a battle' ||59|| 'Having been familiar with her husband, she was astounded at this sudden rapaciousness, the aggressive plundering, his unique insatiable vicious appetite for more, and as a result of her constant giving in she soon started debilitating in body' ||60||

'Distressed from within and without this wife now physically sick, thought to herself as to what was wrong and she wondered:, if I refuse him it will be contrary to my Dharma conduct as his counterpart, and if I give in to him the only thing I feel is deep regret and qualm' ||61|| 'Thus, pained with her uncertainties and her body unable to take anymore, she felt an inner doubtful mistrust of her husband always gnawing at her, however, she was embarrassed, to reveal her current unfortunate state to others' ||62|| 'Although she bore as much as she could of him, for nights and days on end and yet found him ravenous for more, she found herself being weaker with each passing day, and luckily for her a month passed by and her original husband returned home' ||63|| 'The moment he entered the door, He sighted a replica of himself already inside, bewildered he sat down at the door itself unable to grasp what was going on, He found himself helpless in clarifying the issue of this double, this mirror-image person' ||64|| 'So, the Brahmin enquired of him: Who are you, how did you manage to take my form? And since how long are you staying

at my house? Tell me the truth of who you truly are' ||65|| 'The Zuting on hearing those questions of the original husband replied: I am well-known as a householder of this town, in-fact I am asking you O Cheat, who are you, where have you come from? And how did you manage to take this twin form so like mine?' ||66||

'The argument continued with each one accusing the other of being a cheat, voices were raised and verbal abuse started, people of the town soon collected at the Brahmin's house, and they all too were equally at their wit's end in deciding who is who' ||67|| 'The assembled people talked amongst themselves: Both look so similar, how can anyone identify who is the original and who the replica? See how their fight and argument has taken a serious turn, how will anyone be able to solve this problem?' ||68|| 'The original Brahmin pleaded to them: Throw him out of my house this very instant', the Zuting in turn said equally vehemently: O Townspeople remove this guy not only from my door but also from our village' ||69|| 'All of you know how beautiful my wife is, this newcomer says that he will enjoy her as he wishes, I don't know how he could manage to become my mirror image, but I will certainly not leave this house' The Zuting asserted' ||70|| 'And if at all he or some of you try to force me out physically, I will not hesitate to kill as many as I can', on hearing those raging words, the original Brahmin could not utter a single word in protest or reply' ||71|| 'The village elders called for the wife's parents, they came and looked at those two – absolute lookalikes, and wisely they opined: Let us take them both, to the house of Vishnu Datta the pious Brahmin' ||72||

'It is well-known that Vishnu Datta has been blessed by God Datta Himself, and compared to us all he is all-knowing, let he be the one to decide amongst this prevailing confusion, as to who is who and what is what and thereby pacify us all' ||73|| 'All present agreed to this proposal, and accordingly, both contestants were informed to be ready, the wife too was asked to accompany, and the entire troupe thus went forth to the house of Vishnu Datta' ||74|| 'It seemed that for the time being, everyone was at peace by taking this positive step, under the leadership of the headman, they soon reached the house of the pious devotee' ||75|| 'The issue was narrated in detail to him, vishnu Datta welcomed everyone with equally hospitality, the moment he sat eyes on the Zuting he could identify the mischief-maker, and then he started to speak: ||76|| 'Both of you seem like twins, in age, form, handsomeness, beauty, voice, conduct, pronunciation, and mannerisms, why not you both tell me your name, lineage and family bloodline, one after the other' ||77|| 'Both of them revealed the exact same details, when they were thus enquired of by

Vishnu Datta, 'Now how should I decide further?' pondered the devotee, 'Let me go a step further and solve this issue permanently' ||78||

'Addressing all present he said: If what I do is acceptable to everyone here, and is considered to be proof enough - then allow me to proceed, in advance I ask forgiveness from you all for such measures', all assembled agreed wholeheartedly knowing well his honesty and piety' ||79|| 'Vishnu Datta then uttered a Mantra, and tied a white insignia on the original Brahmin's head, and likewise he tied a red insignia on the Zuting's head, everyone was wondering as to how this will help solve the issue at hand' ||80|| 'He then said: Both of you meditate on these insignia, keeping your conscious faculties on what you aim, these are insignia empowered by Mantras, no ghost or other species will be able to modify these any further' ||81|| 'After that announcement, vishnu Datta called each of the contestant one by one, and enquired of them of their house, saved wealth, vessels, ornaments etc. And of other such things that householders are familiar with' ||82|| 'He even enquired of them whether the wife whom they related to, had any birthmarks or special identifying characteristics on her body, the original Brahmin replied: If you want to know the truth let me tell you I have not kept account of these things' ||83|| 'Even as regards my wife, I can tell you something about her exteriorly, for I am quite familiar with her, but as regards what if any are her veiled physical characteristics, I am equally unknown to these facts' ||84||

'The Zuting when his turn came entered confidently and said: 'What are you asking me? I can tell you in exact detail about, the saved wealth, vessels, ornaments, their weight, how many bricks have been used in their house, where and how are each of these things kept etc.' ||85|| 'And as regards the maiden is concerned, I can tell you all her physical characteristics from within and without' and he did so, the crowd on hearing such astounding details started to murmur doubtfully, how can anyone be so exact? There is something fishy with this person' ||86|| 'Thereafter Vishnu Sharma said: This region where we live in is holy, circumambulate it in its 5 kos* distance, whosoever comes first and gives details of the trip, will be considered with favour' ||87|| 'Very well' the contestants agreed and departed, in less than twelve minutes the demon returned to the starting point, He announced to all: I have circumambulated it as asked, and have returned here in first place as you all can see' ||88|| 'The crowd enquired of the Zuting about some landmarks, to which the demon replied successfully and in detail, again, they murmured amongst themselves: It is not possible for a human being to take this trip and

return so fast with such accurate details' ||89|| 'Hence it seems as if some demonic species has assumed our Brahmin's form', meanwhile the original Brahmin returned after six to seven hours, He was able to give some information about some landmarks, not all, however it satisfied the witnesses and they agreed silently that he was the original husband' ||90||

'Then again Vishnu Datta said to them: See this sacred mountain here – go and climb it to the top, return and tell us how many accomplished souls live there, what are their names, their lineages and other things which catch your eye' ||91|| 'Return here again after circumambulation to the top, whosoever returns in the first position, and narrates to us the details as asked for truthfully, will be favoured' ||92|| 'Both contestants heard of this new contest, and again departed each one equally resolved to bring an end to the issue, within forty to fifty minutes the Zuting returned, and declared: I have done as asked, been to the top on the circumambulation route' ||93|| 'Whatever the Zuting described was indeed to the point, the original Brahmin returned after twelve to fifteen hours, and said with exhaustion: I could not meet even one single accomplished soul on my journey' ||94|| 'On hearing him out and on seeing his exhausted state, all present agreed amongst themselves of having found the original human Brahmin, then Vishnu Datta again said: One last examination is left for both of you to participate in' ||95|| 'Vishnu Datta got a water-pitcher made of iron, and placed it in front of them both saying:, enter from its mouth portion, see it from within, and return from its other pore from which the fluid or water within is poured out' ||96||

'The restless Zuting eager to get things over with agreed with the prospect, and before anyone could say anything further, He entered the water-vessel, and Vishnu Datta equally quickly uttered Mantras, and closed off both its openings as befits ways of binding of nefarious species' ||97|| 'Since the vessel was now closed at both ends, the trapped Zuting could not come out realizing that it had now become trapped, as for the remaining crowd who had witnessed these events since they started, they applauded and cheered happily' ||98|| 'When the water-pitcher was lifted now it seemed heavier, it was buried at a site on the mountain as guided by Vishnu Datta, as a result a wave of happiness engulfed all present, and then the pious Brahmin said: ||99|| 'The moment the Zuting came in front of me, I could identify it for what it was and the mischief he had played on this girl, had I bound him then surely, I would have been blamed for everything' ||100|| 'Hence all these efforts since the morning, which has helped to clarify identities for each

one of us here, the Zuting demon is bound and buried, the Brahmin's wife has now been freed from its snare' ||101|| 'If one acts as per Scriptural guidelines, one can gradually do away with ignorance, and that in turn helps one to dispel all doubts, leading one to the path of Self-Realization' ||102||

'Therefore, such solutions had to be undertaken, the first test might still seem unsatisfactory, the second would surely help in relieving one of those doubts, the third test would confirm our findings' ||103|| 'Now no longer is there cause for anyone to doubt even in the future, and the demon also will not be able to free himself, the devoted wife of the Brahmin too will not be blamed or given a bad name, such are my words of certainty' ||104|| 'On hearing those words and the overall outcome, everyone shouted: Hail and Praise God and Bravo', one by one the crowd started dispersing, and the original Brahmin with his wife bowed respectfully to their pious judge' ||105|| 'He said thankfully: you have rid me of all my worries, the Zuting demon is bound, you have returned my house, its belongings and my wife to me, surely your renown will spread to all parts of the world' ||106|| 'You are a renowned devotee of God Datta, there is no petty or vested interest in whatever you do to help people, it seems as if your very life is for aiding others, and that it seems is the road to a rich fulfilling life well-lived' ||107|| 'Thus offering their heartfelt thanks and gratitude, the Brahmin couple took leave of Vishnu Datta and returned home, Guru Bruhaspati said to Indra: Such is how, one can be guided by Scriptural dictates and resolve all one's doubts' ||108||

'This Scripture is called 'Tantra-Shaastra'*, it helps to do away with erring beliefs and illusions, it sheds light on the Truth and helps one grasp facts, and leads on further on the path of gaining knowledge of the Supreme' ||109||

|| Thus completes the Tenth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 109

Total number of Ovi verses from 10 Chapters: 109+973=1082

Part 4

|| The Journey of the Soul ||

Chapter 11

The Journey of the Soul in Various Wombs, Depiction of its Womb-State

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Bruhaspati continued counselling God Indra: That Scripture which cannot help one to be free of doubts, is not one whereby liberation can be gained, those who continue to read them only face repeated rebirth' ||1|| 'After death their subtle bodies mix with the clouds, as rain they come to earth again and enter food, via food they enter the body of the person designated to father a child, and here they spend three months undergoing transformation' ||2|| They eventually become part of reproductive fluids, when heated with the fire of desire, and when at the apt time if intercourse happens, then these can enter the birth canal of a woman' ||3|| 'Traversing amongst the woman's reproductive fluids and blood, a temporary home is found in the womb, As per fate they grow within surrounded by the amniotic sac, although this is a difficult time yet they do not die' ||4|| Bones, tendons, marrow come from the reproductive fluids, skin, muscle and blood come from nourishment via blood, in the way in which certain sweets are boiled, so too the foetus grows within amidst unfortunate surroundings ||5|| 'Amidst layers of urine and excretory material, the foetal blood and growth fluids boil to a great degree, the womb of the mother acts like a vessel then, and heat is provided by the fire of digestion' ||6||

'If the male fluids are more in the foetus, a male child will be born, if the female fluids are more in the foetus, a girl child will be born' ||7|| 'If at all male and female fluids are equal in quantity, a hermaphrodite will be born, if at all bodily winds manage to separate male fluids, twins will be born' ||8|| 'The foetal surroundings are unfortunate amongst maternal waste, especially the left over material of periodic cycles, with time and aid of bodily winds a child is born, can it be considered pure simply by cleaning it post-birth?' ||9|| 'When the male and female fluids unite post their union, in five nights the zygote becomes of the size of a bubble, A sort of a sac or baggy structure forms in a week, and

within a fortnight it swells up further' ||10|| 'It hardens within a month, the child's head forms at two months, in the third month the tummy formation takes place, and sprouts of hands and feet become evident' ||11|| 'Skin growth and covering happens in the fourth, nails develop in the fifth month, the nine bodily openings are evident in the sixth, these transformations happen sequentially' ||12||

'Wind from near the foetal feet, remains within as vital breath, in the seventh month in the palate opening this breath enters, and subtle consciousness enters the foetus' ||13|| 'Whatever food the child's mother eats, that via her placental cord attached to the child's umbilicus, which in turn is connected via its abdominal cavity to the rest of its body, is how nourishment is provided within to the child' ||14|| 'The mother starts feeling the child, when their two hearts unite she feels like having strange feelings and food, indigestion, vomiting and weakness might result, the mother also starts feeling calmer and more prone to rest' ||15|| 'Although the child in the womb is depicted as going through, a form of chastisement, yet even there the Omnipresent Lord protects, Breasts engorge in size, nipples become darker, the breast-milk arrangement for future have already started within' ||16|| 'If the right size of the womb increases in size, it should be understood that a male child will be born, if in turn the left size of the womb increases in child, a jewel of a girl will be born at term' ||17|| 'As nine months pass slowly by, and the foetal growth is nearly complete, the about to take birth soul, now conscious, prays, to the Overlord who witnessed his chastisement' ||18||

'It says: I have been enabled to move since the seventh month, I am upside down, I am pained with my head downwards, it bows repeatedly to the Divine, and entreats to be released' ||19|| 'O Lord, what have been those awful acts, due to which I bear this constant pain? Please be compassionate and stop chastising me further, you have seen me go through it all this time' ||20|| 'I am tired of the stench within, I seem to be constantly burning due to the digestive fire within, I seem to be wallowing in some hell, tired am I, O Lord release me from here' ||21|| 'I have been born in various species due to my past actions, and now I am here in worse circumstances, I am truly pained by these surroundings in which I am, this womb stay is definitely not pleasant and unmanageable' ||22|| 'Please relieve me from where I am, I will no longer be sinful, I will instead serve You in the way I can, I will not forget these grim circumstances ever' ||23|| 'And as the child within prays thus, the tenth month arrives, waves of the delivering winds start in the mother's body, and with a terrific push the child is thrown out like any other worm' ||24||

'Exterior winds immediately touch it at birth, and all that it wanted to remember about grim circumstances is forgotten, it starts crying being forgetful of its true non-dual form, and instead starts enquiring: Who am I truly? ||25|| 'Dependent, the child is yet unable to communicate, often parents fumble in trying to decide what is going on in its mind, everything be it sleep or food intake seems contrary to what it wishes, and yet eager parents have tried to arrange it as best as they can' ||26|| 'Childhood is lost in play, youth in hankering after sense-wants, how can it even decipher or discriminate between the righteous and the not, hardly does anyone feel like searching and taking saintly guidance' ||27|| 'As per the poisoned opinion of his spouse, He suddenly feels that his mother is his greatest enemy, if at all someone advises him to hear Scriptural sermons, He feels disinterest and indifferent boredom' ||28|| 'In the way in which jasmine flowers, do not take long to wither way, so too all sense-wants fuelled by the vacillating mind, are hankered after leading further to lack of vigour' ||29|| Such is the outcome of being laidback, in serving Divinity, soon age catches up, time sends forth senility, it is often evident as the disliked white near the ears and temple' ||30||

'Old-age whispers and advises softly in the ears but hearing aids are required, the person shakes his head in stubborn refusal, As a result soon teeth fall off and dentures are needed, eyes and ears start losing their strength being pulled within' ||31|| 'Seeing that wrinkled unpleasant form of old-age, children come forth and shout 'boo' or 'hoop', Angry from within and impotent to do anything about it, it seems like even children insult without any instigation' ||32|| 'Then the person might feel like engaging in some Holy recitation, such as repeating the name 'Ram', 'Ram' which might aid, however unable to free himself from worldly riches, wants, and miserliness the person soon passes away like useless stuff in bins' ||33|| 'Again starts the repeating cycle of time, birth after birth in species after species restarts, it is only when all erring conceptions of the mind are overcome, that this endless cycle comes to a stop' ||34|| 'Experiences of life get stored as subtle impressions within, as per one's temperament, and nature, they in turn raise circumstances in which to act, in absence of Scriptural guidance this cycle cannot be undone, hence it is advised to begin listening to something pious as early as one can' ||35|| 'It is with such aid of Truthful Scriptures that erring beliefs can be overcome, if at all one is fortunate to find true guides, if at all one is not firmly established in this Truth, know for sure that fear, especially of death and the unknown haunts' ||36||

'Guru Bruhaspati continued explaining to God Indra: Listen now I will tell you the seventh event, there lived a Brahmin in a town called Pratishthan, He was soon blessed with a son' ||37|| 'This son was a Yogi who had faltered in his past birth, and now was highly fearful of duality, of the pair of opposites, He roamed about as one possessed although in theory, He was true, and continued to utter things incoherently even if alone' ||38|| 'He was afraid of any company lest it be ill-company, He considered sense-wants to be poison, in a way in which none would praise him, He behaved wilfully like one dull-witted or foolish' ||39|| 'Any advise given by his mother he ignored, He urinated and excreted in his clothes and roamed in them, his father pondered: Is it possible that some negative entity has possessed him? ||40|| 'Hence the concerned parents started observing vows, and regularly worshipped their Sought Deity, various protective emblems were tied around the son's body, and Brahmins were given generous gifts' ||41|| 'Physicians and healers too were involved in giving him medicines, his parents would go to pilgrimage and undertake Holy recitations there, hoping for him to be normal and serene they anointed him with sacred-ash, they too were afraid of their child being afflicted with ghosts' ||42||

'No remedy however seemed beneficial, it was decided that some powerful negative entity was housed in him, indeed it was a powerful entity, it was awareness of the Divine, how can that be bound which makes the entire world dance to itself? ||43|| 'The son would often recite: I am non-dual with the Supreme', and repeated that divine 5-lettered Mantra, often his father would recite other Mantras in front of him, He would read Texts like the ShreemadBhaagwata' ||44|| 'Multiple ways of healing were tried, and yet there was no evident advantage in his behaviour, He would continue to roll on the ground, unaware of having soiled his own clothes with his bodily waste' ||45|| 'He would urinate or pass stools in a standing position, He was indifferent to what he ate or drank, it was as if he knew nothing at all since childhood, and his incoherent babbling was challenging to understand' ||46|| 'Pretending to be unaware as to what is beneficial or not, eight years passed in this trying manner, the sacred-thread ceremony was soon performed, the Holy Gayatri chant was whispered in his ears' ||47|| 'Yet he did not choose to do the ordained Sandhya worship for Brahmins, if at all he was thrashed by his parents, He yet refused to chant the Gayatri Mantra like other students, and he refused to be friends with anyone at all' ||48||

'His worried parents perchance heard the pious fame of Vishnu Datta, and they escorted their son to him, on reaching Vishnu Datta's pious home, they bowed with due respect and hope' ||49|| 'Since birth our son, is like one who is dull-witted or retarted, do heal him in any way you can, please return our son to us as he should be' ||50|| 'He is our only child, how come such a disease has afflicted him? We do not know whether he is possessed or simply fazed out, or is some other entity controlling his behaviour? ||51|| 'Vishnu Datta heard them out patiently, and critically examined their son, He identified that child as one who is attuned to the Supreme since long, and told the parents: Leave your son with me for a few days' ||52|| 'His father on hearing that demand said: My son, might urinate in the place where you offer Vedic sacrifices, vishnu Datta pacified them telling them not to worry, He added: Be free of all your troubles and go home and rest' ||53|| 'Very well' agreed the parents and they returned to their hometown, vishnu Datta started caring for their son and one day,, He enquired: Tell me what is it that frightens you? What worry is eroding your conscious faculties?' ||54||

'Who do you belong to, who are you truly speaking? What is the reason for your arrival here?, why do you portray such negative conduct all the time? Who is it that is subduing you with such infatuation?' ||55|| 'Why not return home like normal children, why not give your parents some joy that they have been bereft of? Do not give up setting an example for others on this path, what is the use of such wanton behaviour?' ||56|| 'Leave off all these petty activities, what else can I tell you who are already aware?, tell me something you who know of the Essence, after saying thus Vishnu Datta blessed him with his hands on the child's head' ||57|| 'The son laughed merrily and said: O Brahmin what are you teaching me?, you well know of my true form, you alone have been able to know me for what I truly am' ||58|| 'In truth and as non-different from Divinity, I have never been born, hence what to say of my parents or family?, my being here is simply an outcome of action, can you delineate to me a way to undo those knots? ||59|| 'I am non-different with the Entirety of Existence-Consciousness-Bliss, like the waters of the deluge, tell me who do I belong to? And as non-dual Eternity where can I come or go to? ||60||

'When I am non-different from food and the Provider, who is the Enjoyer, the process of enjoying and the enjoyed?, when there is no duality anywhere at all, how can we create differences unnecessarily?' ||61|| 'If at all I would have been different and divided, then all your questions to me, would have been considered valid and apt, but since that is not

the case as you profess, what should I say?' ||62|| 'That Eternal which is present in all phases of time, everywhere and in everything, is who I am non-different from, I am not this limited body visiting your home, I am one with the Undivided, why should we create differences unnecessarily?' ||63|| 'On hearing those wonderful responses, vishnu Datta was absolutely elated, with love he embraced the child, He held on for a while and then uttered with simplicity: ||64|| 'Bravo to you O Son, whatever you have said is all acknowledged by the Divine, where else can we find one like yourself? You are indeed a true monk' ||65|| 'But just to remind you, the moment our eyes see anyone, as per its very nature and the way that we are built, nature never refrains from acting, its flow is constant, hence, although unacknowledged or unregistered, some action transpires' ||66||

'And if such is the case why not act as per Scriptural dictates instead? Thereby setting an example for others on the path, it might just help them in overcoming their shortcomings, and they too are benefitted in their journey to their goal' ||67|| 'Have we not heard of lofty sages like Shri Vasishtha, knowledge personified, He was always equanimous, and yet it is never documented, that He has ever shrugged off his worldly duties' ||68|| 'He has made an example of his own life and conduct, for anyone willing and intelligent enough to learn, and equally easy it was for Him to be established in the planes, of spiritual knowledge as befits a Sage of His standing' ||69|| These planes or states gained via the path of Yoga are seven, the first three pertain to the wakeful state, the fourth one pertains to the state of dreams, one who knows these is called Brahmavetta or the knower of the Supreme' ||70|| [These states and their explanations are given in detail in the Text 'Yoga Vasishtha as well as the 24th Chapter of the 'Datta Purana' by P. Tembe Maharaj, a synopsis is given below for reference] 'Shubhechha – is the first state of knowledge – where one wishes well for all existence Vicharanna – is the second state – where one is engaged in conscious deliberation Tanumanasaa – is the third state – where mind tendencies and bodily wants are centeredSatwaapatti – is the fourth state – where predominantly the Sattwa attribute traits veil the being Asansakti – is the fifth state – detachment envelops Padaarthbhaavini – is the sixth state – all that exists is known to be non-different from Existence-Consciousness-Bliss Turiya – is the seventh, is of the witness 'When one is established in the fifth state, one is known as 'Brahmavidvar' [more aware of the Supreme], when one is established in the sixth state, one is known as Brahmavidvariyaan' [Yet more aware of the Supreme] ||71|| 'The fifth state is being aware when one is slightly asleep, the sixth state is being aware when one is in deep

sleep, it is said that those in the sixth state need someone else to, awaken them to surroundings, they by themselves being so absorbed' ||72||

The seventh state is Turiya of being the Witness to tall that is, it is difficult to awaken to oneself and surroundings even with exterior help, a Yogi established in this state, is known reverently as Brahmavidvarishtha' ||73|| [Note: In this final apex state the Yogi is one with God and said to be Brahmavidvarishtha. Such an elite scholar cannot be awakened from his conscious unity with God via himself or others, has surpassed action as well as its bondage, has overcome doer-ship. 'You however are not established therein; hence conduct yourself as befits one such as you'; thus advised Vishnu Datta to the boy.] 'The last state of being identified as the Witness, is beyond the do's and don'ts of Scriptural guidance, you as yet are unknown to it, hence your apprehension and fear and conduct that is non-praiseworthy, all your actions which have troubled your parents and society are futile' ||74|| 'A person established in the state of living enlightenment is happy, his conduct is exemplary and is free from all sorts of attachment, his life is an example of actions guided by Scriptural ordainment, and they wander free of the need of any company at all' ||75|| 'It is thus that they get even further established in knowledge, besides setting an example to people, seekers and obliging society, it is thus also that vainglory or negative ego is surpassed, such is what the Holy Books reveal' ||76|| 'What is bondage but false identification with that which you are not truly, hence that entire should be left off, it is this tact which the enlightened Masters advise to the sincere, it is thus that one gains Self-Knowledge, self-Realization' ||77|| [Note: identifying vaingloriously, erringly with one's embodiment [I am the body or I am the sense-organ or I am the flickering mind] that is bondage and being free of this entire is said to be freedom] 'When one is centred to the Self which is All-encompassing, how can one assert a negative I and a negative mine?, furthermore, how can any label be it of praise or censure, thereafter affect the mind? ||78||

[a negative I or a limited I is considering yourself only to be the body or any of its constituents, how can one do that if one has already identified with the Entire? Likewise, a negative mine as in my house, my car, my wealth is suggestive of an obsessive attachment to persons, places or things or circumstances. How can a knower who knows the Supreme to pervade all that is, utter any such assertions of limited ownership?] 'And when the mind is comfortably and effortlessly established in such states, how can there remain hankering or even subtle unacknowledged desires in the being? How can the mind

give in to any sort of distortions or perversions thereafter? When one does not identify oneself with merely one's individual mind?' ||79|| 'For a seeker or a Yogi who is thus fulfilled and whole, is known to experience the joy of liberation even whilst being in the body, wherever such elite scholars' glance, there too they can gain Samadhi or identify themselves with Divinity non-dually' ||80|| 'Anyone who surpasses doer-ship, anyone who does not allow his small I to assert with whatever he does, is one who albeit may portray himself as a good for nothing in our society, is yet one who can surpass the bondage of action and rebirth' ||81|| 'Vishnu Datta continued: Now son, if you truly are a scholar and a knower, how can you have any doubts about being bound again? And if you act in a manner commended by the Holy Books, how can you fear Karma or rebirth?' ||82|| 'It is only they whose conscious faculties are not yet mastered, that give in again and again to sense-hankering, such can never gain liberation due to their slipshod ways, and they too bear loss although in very subtle ways' ||83|| 'They in turn who are totally centred to their Sought Ones, are such who although undergo sense-interactions, such as to maintain the body etc. are yet constantly untouched, who or what can try to bind them now?' ||84||

'This state is compared to a married woman who has a lover, even though she is at her husband's home doing housework, yet mentally she is relating to her lover, although physically in a different place' ||85|| 'Similarly, one who is established in his true form, wanders about in the world wherever he wishes, likewise, my dear son you have to learn to be unafraid and totally detached, for then you will partake consciously of that entire which liberation offers' ||86|| 'Do not wait for experiencing liberation in a future heaven, or even on earth in better more convenient and favourable circumstances, they who can unite with their Sought, merge their I in His, such find their entire being enveloped in enlightenment' ||87|| 'You have seen a jasmine flower, how much effort can be required to crush and wither it to dust? That much or lesser in a much more joyful manner is required, to be detached to all erring identifications' ||88|| 'Yet for the ordinary to overcome I and mine is demanding, since childhood we have responded to these both albeit erringly, know these responses to be the result of our mental response, the knower's intellect remains untouched by that interaction' ||89|| 'Keep this counsel forever in your heart and conscious faculties, no relationship will thereafter cause you any harm or bondage, you will overpower the remnant bonds of action due to which you gained this birth, steadfast singular absorption with the Divine is rewardingly worthy' ||90||

'Thereafter knowledge will not remain shaky, your body will reflect your inner serenity, liberation and its joy will be dancing at your feet, please consider all what I have told you to be undeniable truths' ||91|| 'On hearing those affectionate and wise words of Vishnu Datta, the boy gave up acting like one who is dull-witted or foolish, He along with his enlightened mentor, returned to the latter's home, healthily centred to enjoy a meal' ||92|| 'Furthermore, as he ate the food as lovingly offered by the devout Sushila, all his erring perceptions were further distanced, His parents were informed and they were very pacified, on seeing the serene nature and the blossoming of their wise son' ||93|| 'He said: Since birth due to my fears, I have never uttered something worthy to you both, I hope to undo all those years of misdemeanour, I have been touched and awakened by my Master here' ||94|| 'His parents further told reverentially to Vishnu Datta: You have showered your kindness on us all, what remedy did you give to our son, that he has so quickly regained normalcy?' ||95|| 'It is like you have given us the gift of life again', saying thus they prostrated respectfully in front of him, they all took leave and returned to their hometown, where the child behaved exemplarily' ||96||

'When one fails to see the point of, the intent of the gist of Scriptures, then it, frightens the non-knowers with each step, although this entire creation is non-different from Divinity, yet for those who have not got the message it seems like entanglement' ||97|| 'Whoever is unknown to his true form or forgets it, will start asserting false identification and false ownership, all his activities are then in vain, it is nothing but dull-witted behaviour of the ignorant' ||98|| 'It is like tying a nose-ring to your own necklace, and then forgetting where you have placed it and creating a ruckus to find it, so too is the speech that you are now reading, use your skilful intelligence to comprehend it fully' ||99|| 'When a friend or neighbour points out the nose-ring evident in the necklace, relief is experienced by the one who was forgetful, likewise, when one understands the Self within via Scriptural aid, we declare that now we get the picture' ||100|| 'Whether a Scripture is huge or concise, popular or otherwise, all of them have counsel to awaken, such is how Guru Bruhaspati advised Indra, in reply the latter bowed to Him with understanding and regard' ||101|| 'Please forgive my error in doubting You, please do not hold it against me, entreating thus, indra the appointed God of heaven, returned after offering due homage' ||102||

God Dattatreya likewise counselled King Arjuna: Keep your mind attuned to the gist of Scriptures, for they reveal That which is not evident via ordinary reach of mind and

senses, experiential Realization follows when their Essence is grasped' ||103|| 'Even the eightfold Yogic accomplishments such as Annima etc. Is said to be a fruit of apt action on the path of Yoga, do not let your mind be swayed by those empowerments, they too are all limited by time' ||104|| [Note: Here, prowess means the 8 renowned accomplished Siddhis of the path of Yoga such as: Annima – to make oneself miniscule Mahima – to make oneself mammoth Laghima – to make oneself light like feathers or cotton Praapti – to make oneself heavy like the earth or mountains Eeshitwa – to subdue all, to guide, govern and rule all, the lordship of anything composed of the five elements and the elements themselves Praakaamya – to be able to touch the moon with the finger, to be able to view other realms Vashitwa – Lordship - all that is physical and borne of the Physical becomes suited to oneself that is the power of VashitwaYathakaamaavasaayit – wish fulfilment via mere resolve – In this way via such Yogic grandeur Yogis can assume as many forms as they wish.] 'After going through all Scriptures that appeal, one should find out what is truly beneficial for oneself, in the way in which the Hansa or Swan bird is said to leave off water, and sips only milk in a container mixed with both, so too should seekers be' ||105|| 'On hearing those words of God Datta, and their detailed explanation, Kaartveerya Arjuna said, very respectfully to his Sought Lord' ||106|| 'I am glad to have come to this holy Mount Sahyadri, I have been able to behold Your Divine Face, slightly covered with locks of hair, as a result, my being and home is enriched' ||107|| 'As wished for Arjuna gained his sought level of detachment, He listened to the gist of Scriptures expounded by the Master, now maintaining that state of knowledge, and experiential realization – that too is subject to Grace' ||108||

|| Thus completes the Eleventh Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 11 Chapters: 108+1082=1190

Chapter 12

The Order of Creation, The Individual and the Totality of All Creation

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued advising disciple Deepak: On hearing the entreaty of King Arjuna, God Dattatreya addressing him revealed, the gist of Scriptures in detail which pacified him' ||1|| 'Embodied souls in this world, most of them unwary and unwise, do not feel anything for the Holy Books, often deities withdraw grace from such souls, as a result of which their endless roaming in birth-death cycle goes on' ||2|| 'Even if one can at times personify consciousness divine as the witness, totally untouched by the wakeful, dream and sleep state, and even if one can get a glimpse of one's true form, yet the very nature of the world is such that one becomes forgetful and reckless' ||3|| 'I am the doer, I have done so many things, I am a donor, see all who are benefitted, I am the enjoyer of happiness, I go through my afflictions', it is with such ill-considered assertions, that souls profess their separate identity from the rest of existence' ||4|| 'However, the above identification only with the body or its constituents is limited, when it is overcome, liberation is no longer distant, it is this itself which is the strongest veil covering the pristine soul within, so opine scholars of the Vedanta Text' ||5|| 'When identified to our true form we realize that truly there is no bondage at all, and if that is the case who will agree to the phenomenon of liberation?, it is simply to guide those who do not know that such tactics exist, such is what the Purana Texts reveal' ||6||

'That Divinity which is known to personify the Entirety of Truth, which is Infinite and Omniscient, is also known as the Brahma, it is delusional to identify only with worldly names and forms, for these are all limited by time' ||7|| 'Before these worlds became experiential, that Divinity existed all by itself, when you can witness surpassing all divisions and differences, you find yourself to be non-different from being-knowing-joyousness' ||8|| 'Nothing else is equivalent to that Divinity, how can that which is the all

have differences of sex or gender? There are no further references here, that Divinity is not even divided as male, female etc.' ||9|| [Note: Simply put there is no difference in Divinity of any sort, for example the difference between an apple tree and a mango tree or that of species such as a human with a dog or any other animal, bird, fish, insect etc.] 'It is identified as the Entire which is Existent-Conscious-Blissful, such is what it is, it can never be otherwise, that Divinity is not even divided by its own body parts' As one would say of a tree such as roots, branches, leaves etc.' ||10|| [Note: Like hands, legs etc. are different organs of a human body, divinity is like a sugar doll made entirely of sugar, in this case sugar implying the entirety of all that exists which is conscious and which is joyful] 'For example, leaves of a tree, each one unique, are different from its flowers or fruits, such is not the case with the 'Sat-Chit-Anand' Divinity, it is like the warmth of blood through the entire body or an effulgent lamp lighting the whole room' ||11|| 'That which is beyond distortion or change can never be divided, it is that Divinity which then accepts its strength known as Maya, this inner strength of Divinity is equally unparalleled, like sunrays and the sun, it remains non-dual' ||12||

'Like the strength of the strong, is this prevalent knowledge questionable? Can it perchance lead to duality, can it be professed as a truism?' ||13|| 'Some say: When we look at the earth, we are reminded of earthen pots and other utensils, earth was thence in a particular name and form, such is the result of tapping into past impressions of conscious memory' ||14|| 'If one believes the same here, then there was nothing in the great grand past except for the Divine void, there was neither the mind nor speech, in such a scenario how can names and forms be thought of?' ||15|| 'That Sole Existent Divinity, incomparable, by its own resolve chose to be many, hence many Texts reveal that if you know the Singular Essence all else is known, and with deep thought it can be understood' ||16|| 'If we take mud instead, and a potter makes a pot thereof, then it is the theory of beginnings, wherein the primary cause is mud and the secondary instrumental cause the potter' ||17|| 'But where Divinity is concerned, it itself is the mud as well as the potter, it is the primary and instrumental cause by itself, and although this entire world and its beings are brought about, yet it remains free of any change, distortion or division in Itself' ||18||

'Like a spider making its web and then surviving in it, so too Divinity, brings forth, maintains and then makes this world non-experiential again, hence the theory of beginnings is not fully understood in comparison to Infinity, divinity cannot be compared

to a potter in the above example' ||19|| 'If we put a little lemon in milk, soon curd will form, this is the theory of the effects or the endings, however, the changeless Divinity is not such, so, some put forth the theory of the Divine dream' ||20|| 'Have we not erringly seen silver shine forth on conch shells? Else presumed a rope to be a serpent? Hence what we may see may not be the whole picture till clarity dawns, likewise the changeless support of Divinity remains for all that is' ||21|| 'The individual embodied soul and God, although singular per se, are yet different, we are all enveloped with ignorance or not-knowing and are prone to the six changes, of birth, being, growing, changing, debilitating, and dying if we identify with our body' ||22|| 'However, the knowers say that this is not permanently true, for if Omniscient Divinity has no ignorance then how can we?, differences arise simply because we identify with our body and its constituents, and not with our non-dual true form of the soul' ||23|| 'God Datta continued: You may well say that if erring perception is itself baseless, when one knows the Truth then why take the effort of listening to Sermons etc.? If such would have been the case with all, would we see misfortune in its grossness at all?' ||24||

'Hence the path of Yoga with its eight portions is advised, to do away with all that veils truth, it is compared to testing of gold with fire, all impurities are burnt away and what remains is pure gold' ||25|| 'So too when all erring beliefs are dispelled with Yogic knowledge, the Self-Effulgent shines forth, how can there be duality any longer? It is simply a seeming perception till the veils are withdrawn' ||26|| 'If a conjurer shows water in a show, it will certainly not wet the entire earth, however, we all are taken for a ride, by identifying the seeming appearance to be the real deal' ||27|| 'So too with duality and divisions evident in the world, it is all caused by our not knowing and our improper identification, hence entanglement in worldly affairs too disappears with knowledge, and by identifying with the Eternal how can repeated birth, its joys or sorrows remain?' ||28|| 'When all such errors are removed, what can remain except for sheer pure non-duality in its brilliant expanse? How can there be fate when birth itself is surpassed? How long will we continue to tolerate our non-knowing O Arjuna?' ||29|| 'And is such is the case, what to say of Karma or its bondage? And yet for most it is the mainstay of life, know the Essence underlying all that is to do away with delusion, else bondage caused by action and rebirth will not be surpassed' ||30||

'They who in turn find guides to make them walk on the path of Yogic knowledge, find that their delusion no longer has any hold on them, they can experience Divine Bliss

consciously, such is how true lasting fulfilments can be known here and now' ||31|| 'On hearing these words of God Datta, arjuna bowed reverentially and said:, in what manner should I seek the knowledge of the Spirit and that of the Yogic path? Kindly tell me that O Lord' ||32|| If that Divinity is the Sole Existent, is the Singular Essence, then how did it become many? How come we who are of the many brought about face such sorrow? Lord, enthuse me with that discretion' ||33|| 'God Datta replied: O Arjuna, know for sure that there is no fanciful imagination in the Divine Form, none can bring about divisions in what It is per se, such is how it was, it is and will remain, eternal and Changeless' ||34|| 'That which is the purest of the pure in Nature, is where one finds a faint reflection of that pristine Divinity, that who gives about such reflection is said to be the Grandsire of creation, all the Holy Books profess to the Existent of the Singular Joyous Conscious Entire' ||35|| 'It is that Divinity which assumes the forms of God Brahmaji, vishnu and Rudra, and appoints itself to create, maintain and destroy creation, it is that Divinity which resides within all of creation, it is that same Divinity which uplifts those who sincerely seek' ||36||

'That strength which is evident in the purest of the pure in Nature, is said Scripturally to be the Knowledge portion of the strength Maya, it is this strength which enables to become all-knowing, such is the definite characteristic of Nature' ||37|| 'That strength which in turn is evident in the not so pure portion of Nature, is where rarely one might see the reflection of Divinity, it is Scripturally said to be all embodied individual souls, whose main characteristic is dependence' ||38|| 'Thus all individuals have limited knowledge, the presiding deity of all individual souls is All-knowing by comparison, it is this latter deity that is said to be the wise God, it is this God that stimulates all individual souls to their respective activities' ||39|| 'However, the strength Maya which aids in veiling individual souls has, two aspects, that which agitates and that which veils, as a result one cannot identify one's true form, hence it is known as the strength which shrouds, envelops or obscures' ||40|| 'Except for God and those who are liberated, all other embodied souls, are definitely subdued by Maya with its veils, hence they would confess to be limited in knowledge or unknown to their true form' ||41|| 'And with such ignorance and identifying only with one's body, one declares oneself to be the doer and the enjoyer, know this task to be brought forth by Maya which troubles and disturbs, as a result unknown to our true selves we wander birth after birth in species after species' ||42||

'Consumed by the bondage of action we bear joy and sorrow, such are the physical or tangible tasks brought about by the agitating portion of Maya, few can free themselves from such entanglement, for Maya is said to be equally all-pervading being the strength of Divinity' ||43|| 'In dim-light at dusk, if we come across a rope on the road we are on, the first thing that will come to our mind because of our not knowing, is that it is a serpent' ||44|| 'And when the mind is convinced of it being a serpent, then it is the strength of Maya that veils the truth which is at play, as a result the fear and trembling and apprehension as to how to proceed, without being bitten by the serpent, this is agitation or trouble or disturbance of Maya' ||45|| 'The moment with a torch or light source one realizes it to be a rope, all erring belief concerning the presence of a serpent are distanced, now when the cause of fear itself has been identified, who would continue to tremble in apprehension?' ||46|| 'Likewise, all ignorance via which the individual embodied soul is veiled, when once is distanced, no longer is that soul prone to any bondage of action or rebirth, or of any agitation or veiling aspect of the strength Maya' ||47|| It is from that Divine Source that the strength Maya comes about, and from it the intellect called Mahatattwa, which in turn brings about Ego, which further expands into the five elements – earth, water, lustre, wind and space' ||48||

'Space is characterized with sound, wind with touch, luster with sight, and water with taste' ||49|| Earth with smell, but it has portions of taste, sight, touch and sound, with the pure portions of these five elements, the five organs of perception come about' ||50|| Ears, skin and eyes, tongue and nostrils, it is these five via which one gains knowledge of what they interact with, now hear what the inner-being or inner-faculties consist of' ||51|| Again with the pure portion of the five elements, these inner faculties arise, these are five-fold, and they all can be transformed further' ||52|| 'The mind resolves, the intellect decides, the consciousness becomes aware, and the ego asserts its I' ||53|| 'These make four in all but some further divide it, calling the ego more wholesome as compared to the I, with the Rajas or activity-oriented potential of the five elements, the five organs of action and the five vital breaths came forth' ||54||

'Speech, hands and feet, the organ of procreation and excretion, these are the five organs of activity, likewise the breath is fivefold' ||55|| 'These are named as Pran, apaan, vyaan, samaan and Udaan each with a unique function in the body, these five are found in all that breathes, and propels one into action' ||56|| [Inhalation, exhalation, belching, passing gas, yawning etc. are the activities of various aspects of breath] Like the gross physical

body, we have a subtle body which includes the five breaths and organs of action and perception, it is this body which traverses the world birth after birth, till the time one does not attune to spiritual knowledge' ||57|| 'The third causal body in this state is veiled with ignorance, but it is the house of the sheath of joy, the subtle body in turn, is related to the sheaths of the breath, mind, realization' ||58|| [There are five sheaths also present in the human body named as Annamaya, pranmaya, manomaya, vigjyaanmaya and Anandmaya Kosha in Scriptures. For sake of simplicity these are called sheaths of the body related to food, mind, breath, realization and joy] 'The five organs of action – hands, feet etc, along with the fivefold breath, relate to the sheath of breath, and impel one into activity' ||59|| 'The five organs of perception – eyes, nose etc, along with the mind which resolves, relate to the mental or sheath of the mind, the five organs of perception – eyes, nose etc. along with the intellect which decides, relates to the renowned sheath of realization' ||60||

'If the main five elements earth, water, lustre, wind and space, are divided in two, [1,2 or 50%] And then each half is divided in four, [1,4+1,4+1,4+1,4 or 12.5%] Then listen to the outcome thereof' ||61|| 'The missing portions which is absent, in each of the five portions, when unite, To form the five, [50% + 12.5% + 12.5% + 12.5% + 12.5% = 100%] These constitute the gross physical body' ||62|| Bodily hair, skin, muscle, nerves and bones, such are the five which develop from the earth portion, saliva, blood, sweat, urine and reproductive fluids, such are the five which develop from the water portion of the five basic elements' ||63|| 'Hunger, thirst, bodily aura, sleep and lethargy are the five which develop from the lustre portion, now listen in detail, to how the wind portion of the five elements develops further' ||64|| 'Movement, extension, flexion, shrinking, expansion, such are the portions of wind, it results in restlessness, quick reflexes' ||65|| [Gaman, dhaavan, langhan, aakunchan, prasaran]* Lust, fury, greed, infatuation and fear, these develop from the portions of space, thus the twenty four constituents of the gross body, relate to the food sheath' ||66||

[5 organs of action – hands, feet, speech, procreation, excretion 5 organs of perception – eyes, ears, nostrils, skin, tongue 5 primary elements – earth, water, lustre, wind, space 5 subtle elements – sight, smell, taste, touch and sound 4 inner-faculties – mind, intellect, consciousness, ego These are the twenty-four constituents] 'In the way in which a king delights, basks in By building his palaces whether on high or low grounds, so too the individual embodied soul has three bodies, in which it houses till it gains enlightenment' ||67|| 'By relating to the gross physical body, and using sense-organs it knows different

foods, scents etc. of the world, considering himself to be the lord of the world it continues to hanker, and thereafter it chooses to rest or sleep' ||68|| 'Taijas' is the name of the presiding deity of the state of wakefulness, of all living beings wherein sense-objects of the physical world are interacted with, 'Due to the impressions stored within as memory in the inner-faculties, in the dream state it views that variety again' ||69|| 'All beings experience the state of deep sleep, praagjyna is the name of the presiding deity thereof and the causal body is involved, it knows and experiences sleep, but with wakefulness again the same cycle continues as before' ||70|| 'All these bodies are merely supports or houses, it is the ego that asserts doership, the sense-organs are simply the means, the inner winds help in activity' ||71|| 'Each sense-organs too have presiding deities, when these in-turn unite, activities be they auspicious or otherwise begin, using the whole body or only speech or simply the mind' ||72||

'Pious acts lead to merit and joy of heavens, lowly acts lead to sin and chastisement or sorrow of hell, a mixture of merit and sin leads to a human birth, such are the three states or three outcomes of activities undertaken' ||73|| 'Those born via eggs [chickens, birds] or sweat [microorganisms], those that have upward growth [plants and trees], those born with placental covering [humans, cattle], such are the ways in which beings come about, all these species are simply to bear the consequences of action' ||74|| [A mention has been made here about the term 'Dwij' meaning the twice-born, first out of the mother's womb, the second after initiation as intended such as the Sacred thread ceremony and consequent realization of the presiding deity thereof. A third birth is also mentioned in Holy Books when one takes initiation to act as a host of Vedic Sacrifices intended as an offering to Divinity. However, in absence of the intended outcomes of such rites or gain of devotion, these are merely terms] 'Birth after birth in one species after the other based on our past actions, even if one roams in this cycle ten million times, yet without going through these consequences how can one get through to the other side? Especially in absence of embodying true knowledge of the spirit?' ||75|| Such is how creation goes on endlessly, it has been depicted in variety in various Scriptures and the Vedas, in absence of realization it is all perceived as it unfolds, lowly actions and the effect thereof cannot be bypassed' ||76|| Hence it is advised to appreciate and cultivate virtues such as that of humility, let these positive traits be part and parcel of our being, one should then go forth and seek sheltering guidance from a realized Master, and put in effort to connect fully to Self-Knowledge' ||77|| 'When one does what one is supposed to without hankering for the

fruits, when one lives as per dictates of one's Dharma, then one does gain affection for the Lord and can behold Him too, due to the grace of the Sadguru' ||78||

[The term Dharma in this context implies conduct that is divided into four stages as per age in life. That befitting celibate students, householders, wandering ascetics and the renounced as per twenty-five years for each phase. Also there is difference in the conduct required for teachers, warriors, businessmen and those who serve the afore three] 'Considering our Guru to be non-different from our Sought God, faithfully obeying His instructions, and offering flawless service as befits true disciples, all His advice and sermons should be attentively listened to with the aim of Nirvana' ||79|| 'It is with the grace of such Gurus, that those thoughts which lead one to the Truth get inscribed within, else one loses enthusiasm, remorse envelops and efforts seem futile, wisdom and crucial steps of spiritual knowledge do not blossom within' ||80|| 'God continued: O King, you have as per your stage and station in life, engaged in activity without being too attached, hence you have gained devotion to Me, I clearly mention this to you that you have been acknowledged' ||81|| 'You have cleansed yourself of infatuation and erring perception, you are firm in your state of renunciation, now very quickly you will find yourself being graced, by the knowledge that you so ardently seek' ||82|| 'This knowledge of the spirit, is said to be twofold as you have heard or read before, the first one is called Paroksha, it is Scriptural knowledge of the Divine not present evidently, the second is called Aparoksha, it is experiential realization of that Divinity' ||83|| 'One should cautiously listen to the teachings of a Guru, bearing in mind that one understands the meaning and intent of the heard without doubt, after thus accepting the substance of the Vedanta Texts, what one comprehends is knowledge of the not physically seen Divinity' ||84||

'Is that Divinity singular or is it many? If such doubts arise, that via which all such doubts too are skilfully dealt with, is said to be proper listening of a disciple from a guide' ||85|| 'That intellect which teaches that there is nothing like the Supreme, is said to be totally veiled by the untrue, that too can be overcome with the right guidance and consequent resolve, and then one can assert boldly 'The Essence is.' ||86|| 'When one contemplates upon what one hears, then one can do away with all impossibilities that had originally troubled one's thoughts, know that this entire is possible only if the mind is unwavering, vigilant, aware, attentive and cooperative in the goal decided upon' ||87|| 'I am but an individual embodied soul with all my flaws, and God is perfect with all His Divine traits, how can there be evident conscious union between the two of us? Such a

feeling is also to be overcome when overcoming imaginary impossibilities' ||88|| 'Whether it be the wakeful, sleep or dream state, knowledge of the Entirety of Existence-Consciousness-Bliss remains as it always was, yet in absence of experience and due to improper identification, bereft of scriptural discretion one feels a huge chasm between oneself and one's Sought' ||89|| 'The soul is forever as it always was, all our entanglement in worldliness is as good as the stuff of dreams, The Eternal was and will remain whether we can relate to it or not, but till we can, our identification with our characteristics imposes the chasm of duality' ||90||

When we overcome all our labels, when we think about the untouched exception within, then with deliberation the oneness of the individual soul with Divinity seems possible, especially when one contemplates upon what one has heard attentively' ||91|| 'That intellect which asserts that we will believe only when we can physically see, is said to be veiled with unawareness especially of existence, that oneness which results after profound deliberation, is said to be doing away with the afore veil effectively' ||92|| 'In this way with repeated and regular contemplation, using our own mind to resolve our doubts one can rent asunder all that veils, one gets a glimpse of non-dual oneness in mediation, which steadies itself within by doing the same process again and again' ||93|| 'Leaving aside all other things that lure or waver, and sitting in solitude with the felt fullness of fulfilment, daily astute meditation practice aids in transforming oneself, to reflect that Sought Divinity perfectly' ||94|| 'An example is cited of the worm brought by a bee to its nest, simply by meditating on the eventual meeting with the bee, the worm itself modifies into a bee, such is the evident effect of sincere meditation, this process is well-acknowledged in the world' ||95|| 'Know the embodied soul per se to be non-different from the Divine, when one meditates on one's true form, One finds one's sought oneness and then one wonders, who has gained whom when all that exists is nothing but the Divine?' ||96||

'And if such is the case why continue to meditate? This question is itself answered, O King when one consciously experiences that fulfilment, when one knows that one has gained what one has come here for' ||97|| 'Scholars depict theories of illusion, wherein one erringly perceives the truth, like believing a rope to be a serpent in dim light, futile it is, when examples of oneness of the sun with its rays can easily be cited' ||98|| 'Ignorance if not dealt with starts affecting our being, our work, by day and night, it only leads to being subdued by like and dislike, love or hate, and that sought or gained oneness

with Divinity is no longer experienced' ||99|| 'Impelled by over attachment or repulsion, when one acts be it with the body, mind or speech, bondage of action starts, leading to repeating birth and death in species after species' ||100|| 'Even the sun gets eclipsed, but the phenomenon is quite clear of the planets coming in a straight line, so too the veil which hides our true form, is seen for it is when knowledge dawns' ||101|| 'How else will it be possible to overcome non-knowing? How else can conscious unity be experienced? It is only in the sequence of listening, contemplating, understanding and experiencing, that beatific results ensue' ||102||

'That knowledge gained via words especially of the Holy Ones is of the Non-evident, meditation makes realization of that Divinity possible, thereafter the Whole becomes as evident as it can possibly be, with such unshakeable certainty one should proceed on the path' ||103|| 'O King you are truly fortunate, you have been enthused with the feeling of renunciation, that is a prerequisite for imparting spiritual knowledge, you have become deserving and fortunate to know liberation' ||104|| 'God continued: You have offered all that you have done to Me, you have cleansed your inner-faculties, and your devotion to Me is not shaky, that too is a result of great good fortune' ||105|| 'Now you will easily and without hindrance, be able to contemplate upon the mighty statements of the Vedas, the Samadhi state of oneness is soon at hand, with gain of Self-Realization' ||106|| 'First affirm your base with knowledge of the physical essences as depicted, thereafter do not pander to your wavering mind, leave aside the forest of subtle impressions which impel you otherwise, prepare yourself to know the state of oneness that you seek' ||107|| 'The result of this entire is the state of living enlightenment, only fate that dealt you this current birth has then to be borne, Even after shedding this physical form there is liberation, you will consciously merge in My own form' ||108||

'O King, now with due regard and conscientiousness, listen to what the Vedic tenets reveal, these are aids to realizing that Divinity which is not non-present, it hastens one towards the goal' ||109||

|| Thus completes the Twelfth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 109

Total number of Ovi verses from 12 Chapters: 109+1190=1299

Chapter 13

Linguistic Explanation, Epistemology - The Six-Linga Characteristics

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued advising Deepak: King Arjuna was elated on hearing God Datta, He bowed and prayed again to his sought Lord, and with piousness again entreated: ||1|| 'O Lord, what are these mighty Vedic tenets called Maha-Vaakyas? How should they be contemplated upon? How can realization of the not non-present Divinity be experienced? O Divine Mother depict that entire to me in detail' ||2|| 'God Datta heard King Arjuna's request, and said to him compassionately:, sage Arun taught the Divine Essence to disciple Shwetaketu, this has been mentioned in the Saam-Veda ||3|| 'For nine consecutive times, sage Arun repeated the statement 'That thou art [too!] or Tattvamasi, tactfully He taught disciple Shwetaketu, and since it was repeated those many times it is called Maha-Vaakya or Vedic tenet' ||4|| 'Give due regard and listen meditatively, as a result realization should follow, thereby you shall as you wish cross the ocean of worldliness, resolve this in your mind without hankering for it' ||5|| 'Think initially about the permanent versus the ephemeral, this is the first stem, the first apt means – what is not limited by time? And immediately you will realize that the presumed fun of sense-interactions, is severely limited by time and hence not worthy of constantly pandering to' ||6||

'Likewise with the joys heard of in the higher realms, detachment towards such wishes of both this world and the higher is the next true step, if one is not able to restrain one's sense-organs, how can one sit in meditation without being restless or fidgety?' ||7|| 'The wavering mental tendencies need to be reigned with understanding, the wants of bodily sense-organs need to be mastered with discipline, unnecessary talk, thought and dealing with the worldly has to be given up, fortitude in bearing external heat and cold has to be developed' ||8|| 'Faith in what the Master teaches, mature acceptance of facts in

conscious faculties, the afore six are said to be the wealth of means Of a sincere seeker' ||9|| [These six called Saadhan-Sampatti are [1] reign over mental tendencies [2] discipline over bodily sense-wants [3] detachment towards joys of this world and the higher [4] faith in the Master's counsel [5] fortitude and [6] Emotional maturity with a sincere desire to be free 'Let the disciple cultivate a sincere aspiration to gain liberation, such should be the unshakeable resolve, such is the fourth step of this path, this is the basis of Scriptures dealing with liberation' ||10|| [Thus the four steps include: discretion of the permanent versus the ephemeral, detachment, the wealth of the six-fold means and sincere desire to know freedom] 'Once one has proceeded on these fourfold steps cautiously, one should go and seek shelter with a realized Master, with due piety one should bow to Him, and then contemplate upon what He advises repeatedly' ||11|| 'A scholar well-versed in Scriptural lore, a Master well-familiar with conscious experiential realization, such are the traits required of an Enlightened Preceptor, and it is searching for such a Guru that is most demanding and worthy' ||12||

'Leaving aside all wanton behaviour, serving such a Master with all that one has with piety, hearing to His words and contemplating upon the heard, to be able to decide doubtlessly will help in distancing erring perception.' ||13|| 'Traditionally it was said that one should grasp the gist, of the heard without any inner misgivings, six literary steps act as helps in coming to such a conclusion, the first being corelating the foreword with the afterword of a Text' ||14|| 'Study requirement, unheard of before rewards and the fruit of understanding, the lure of these fruits to stimulate seekers to walk on the path, scriptural Reference that is blemish-free, these are six literary steps, which aid in grasping the gist, the substance of a Text' ||15||* 'Before this universe and its beings became experiential, divinity as Existence existed, unparalleled in bringing forth effects or results, this entire has come about, such is the foreword or the beginning portion' ||16|| 'This entire universe is also non-different from Divinity, and that is the sole form that we too aspire to consciously relate to, the Divine or the Self within is true – such is discretion, and that is the afterword of what the Text portrays' ||17|| 'When both the fore and afterword reveal the same thing, then the first literary step in understanding is complete, O Arjuna, now what does study requirement mean as the next step reveals? This is what I will tell you clearly' ||18||

'Our body depends on food, which in turn depends on water, which in turn depends on lustre and heat of the sun, which in turn is brought about by Divinity as truthful

existence' ||19|| Thus this entire that we see has its foundation in truth, we reside in and we are supported by truth, this is what is meant by repeated study to grasp this without doubt, such is the second literary step' ||20|| 'Consider all the rivers of the world, they are famous with their particular names and forms, for example people utter Rivers Krishna, Godavari, narmada, Ganga etc. And that is how these are transacted with in the world' ||21|| 'When these rivers meet and unite with the ocean, who will be able to know them by their particular name and form? Similarly when with spiritual knowledge one consciously unites with Divinity, then how can the individual soul be different from its Divine Source?' ||22|| 'The above example further aids in the second literary step, now for the third, a bee knows the nectar of flowers and collects it, from various trees and plants with efforts' ||23|| 'When all these unite or become singular, a unique sweetness sets them apart as honey, now that they are all dissolved in each other, how can these be separated individually as to which nectar from which flower?' ||24||

Likewise, when the individual soul unites with Divinity, in pure non-duality, how will any difference remain or be classified? Such is the third literary step of the reward or the fruit, now as for the fourth' ||25|| In the banyan fruit resides its seed, albeit subtle yet it is present and it is true, if it gains water, sunlight, a good fertile soil and seasonal conditions, surely it will grow into a vast tree and give shade' ||26|| 'So too with all sentient souls and all insentient things in the universe, these are all brought forth from a very subtle seed of Truth, and with time and fate, this entire becomes experiential as the world and its beings and things' ||27|| 'Now that Divinity is what you are not different from, such is the study required in the fourth literary step to proceed further, Now carefully listen, to the example cited of salt' ||28|| 'We get salt from the ocean, after we get it salt gets its particular name and form, if we pour lumps of salt again into the ocean, it leaves off its name and form and again unites with its source' ||29|| 'So too when the individual soul merges with Divinity, it lets go off limited identities of itself with name and form, it is as if the being then reflects Divinity per se, in pure essence, and that is the fifth literary step which demands studiousness' ||30||

'If we break a branch from a tree, it soon withers and dries up, it dies but the tree remains as it was, so too when the soul departs from its physical body, the body withers but not the soul per se' ||31|| 'Since our core, our soul within is non-different from Divinity, it is beyond the phenomenon of birth and death, yet we with our habit to identify ourselves as the body think contrarily, whereas the Truth is that the soul is of totally different stuff as

compared to body constituents' ||32|| 'To actualize the above is the sixth literary step, now for the next stage in processing spirituality, consider a man who was blindfolded, and was kidnapped or abducted by thieves' ||33|| 'He is then left off in another place or country, and the thieves depart with his cash and jewellery, on hearing his cries for help, some nobleman decided to go to his aid' ||34|| 'On seeing the person bound and blindfolded, the nobleman released him, and then showing him landmarks to identify where he was by way of place or region, the path back home was pointed out to him' ||35|| 'The freed victim due to the guidance of the noble intelligent rescuer, took the path that he was guided on, and managed to reach his own country, village and home, so too here with spiritual progress' ||36||

'When a sincere urge to know, to be free develops in man, especially on acknowledging that all suffer from the three distresses, of the physical, mental and spiritual planes and seeks kindness from a realized Master, He is enabled to come closer to Truth simply out of compassion' ||37|| 'It is He who rents asunder the veil of the delusive strength Maya for the disciple, and says: Now catch hold firmly of this path leading to your true home, proceed cautiously', and catching hold of the disciple's hand places him on the path' ||38|| 'Thereafter the disciple surges forth, unforceful and yet not forgetful of his goal due to his Guru's grace, And assumes his rightful place with the Primal Supreme, such is how the Vedas have depicted the journey of the individual soul' ||39|| 'Such is how the steps of spirituality are depicted, in absence of a realized Guru emancipation is hard to gain, 'Now the next stage is being described, listen attentively O Arjuna, said God' ||40|| 'When the time to depart the mortal frame arrives, the three humours of the body go haywire, as a result severe distress has to be experienced, everything seems to be going in a contrary manner' ||41|| 'Thereafter strength of the sense-organs debilitates, and they get withdrawn into the mind, then the mind with all its tendencies is pulled back, and it merges with the breath' ||42||

'The vital breath then merges in luster, and lustre too unites, with its source the Supreme, However who is there to truly identify whom? ||43|| 'At the deathbed the individual is surrounded by wife, children and loved ones, each one urging: Look at me, look at me, and yet vision too has a very reduced scope, it is also withdrawn, from a place from which it cannot return to what it once was' ||44|| 'In this way when one studies repeatedly, one surpasses awareness that is stuck only to the body, one realizes that the sense-organs are merging, into all conscious faculties of the mind' ||45|| 'These

conscious faculties too merge in the breath, and breath as stated above merges in lustre, and lustre with its Supreme Source, the experiences of these states is possible and is suited to a seeker' ||46|| 'When that singularity is gained, who can identify whom and with what? Perchance if forgetfulness envelops the being at the time of death, then once again we fall into the repeating cycle of birth and death' ||47|| 'It is only with repeated practice, that one can merge consciously surpassing bodily consciousness, and it is such who surpass death too, as well as the cycle of rebirths' ||48||

'Such is how the next state is depicted but there is further to go, 'Listen vigilantly to how to forge ahead after this state, if a person is caught thieving, He is sure to be caught sooner or later by the authorities' ||49|| 'If at all he does not confess to his crime, He is asked to catch hold of a heated rod, as a result his hand burns, such is the fruit of sin' ||50|| 'Thereafter he confesses and is sentenced, and if at all after catching hold of the hot rod, his hand does not burn then his innocence is revealed for all to acknowledge, and it is said that even fire then does not burn the hand of the falsely accused' ||51|| 'So with a hand that did not burn to prove his innocence, the person is then freed by the authorities, such was the next state, know it for sure with your mind' ||53|| 'What is meant to convey by each of these steps is simple, it simply reiterates for the student the tenet: That thou art, too, it is from the Chhandogya Upanishad 6.8.7 of the Saam-Veda, O Learned one, and the conscious experience of the same is the goal, that is the next challenge' ||54||

'This Divinity is beyond the ordinary reach of the mind and the sense-organs, hence it is not a subject of evident proof in the present, and if that Divinity is said to be without any portions at all, then it is unacceptable by logical presumption' ||55|| 'And since the Supreme, known as the Brahma in the Vedas, is of the Beyond, there is nothing in the three worlds that It can be compared to, it is only by the holy statements of the Vedanta Texts, that with constant meditation one is able to gain the same' ||56|| 'And since the Vedas have aided the seeker in this manner, they are referential Texts or the Proof of the Word revealing Undivided Singularity, Rich in sentiments via which man comes to know of his Sought, such is the characteristic of the third step as described earlier' ||57|| 'In this way when experiential Realization follows, and fate which gifted this body is allowed to run its course till one passes away further, one then gains the liberation post-death called Videha-Kaivalya*, and that is the characteristic of the fourth step' ||58|| [Videha literarily is having surpassed the body during life, leading to living enlightenment and having overcome it post-death and Kaivalya is conscious union in that

Singular Essence, thus the full meaning is conscious union with the Supreme whilst alive and post shedding of the physical body] 'Creation, maintenance and destruction of this experiential universe, is just a merging of effects into their respective Causes, it is as per the Universal Law, knowing and participating in it is a reward, such is how seekers searching for fruits or outcomes are welcomed in the path' ||59|| 'All such varied outcomes or rewards too, are considered singularly as means to stimulate others to stop non-Vedic activity, it is the Supreme that brings forth all that is, it is the Supreme in which everyone is retained' ||60||

'Further it is the Brahma which encompasses everyone in dissolution, it is in the form of individual souls, that the all-pervading Supreme, enters into all that is to make it experential' ||61|| 'Some others argue that a reflection can only be of something, hence if we consider individual souls as a reflection of the Supreme, then it is variedly said that the Supreme is beyond distortions or change and is lustrous, how can it give rise to multiple reflections?' ||62|| 'The Vedanta scholars declare, that there cannot be any limitation for the Limitless, it does pervade all that is, and is within all at their innermost core' ||63|| 'All our activities such as seeing, hearing, smelling, tasting, talking, giving, taking, going, returning, excreting, procreating' ||64|| 'All such daily transactions of all beings, are brought forth by a Force not under ordinary reach of the senses, and it is particularly this force and all its aforementioned activities, that is said to be the entry and function of the Supreme as individual souls in everything' ||65|| 'It is that same Supreme, who rules over all that is, when one searches for the innermost Essence, the subtlest substance, then we come to the Supreme as the final goal' ||66||

Once experiential realization dawns, all desires are considered to be fulfilled in the best manner possible, such is the fruit of knowledge of the Spirit, and it bestows the unshakeable pristine state of Nirvana' ||67|| 'The way to lure all to Vedic activities, by promise of fruits and rewards is also a step in spirituality, it stops non-Vedic actions, the next one deals with use of Scriptures as referential Texts, O Arjuna listen attentively to the same' ||68|| 'Before a potter made a pot from this earth, the earth was existent and thereafter shaped as a pot the earth exists, if perchance the pot breaks the earth will continue to remain, in the same state as it always was' ||69|| 'Thus, if we know this truth of one pot, one can know of all types of vessels that are made of the earth, know that wherever a form or shape comes about, its designatory name will go hand-in-hand' ||70|| 'So too with the Supreme called as The Brahma in Scriptural Lore, if one gains

knowledge of It as It is truly, then one understands this entire, and that understanding comprises the succeeding step in spiritual progress' ||71|| 'Till that acceptance does not dawn one must take effort to hear from Teachers, the gist thereof must be inscribed within, thereafter one must question oneself and resolve all doubts, but it all begins with attentive and regardful listening' ||72||

'Now listen to what the Vedic Tenet - 'Tat-Twam-Asi' as referred to earlier implies, 'Tat or That implies the Supreme Divinity known as the Para-Brahma in the Vedanta Texts, 'Twam' means the individual soul within all that is, such is how the Scriptures expound its meaning' ||73|| 'All tendencies of our inner-being with its four facets of mind, intellect, ego and consciousness, if are understood by any seeker who witnesses them as the seen or the scene, then that person is said to be the seer who personifies pure consciousness, different from the scene, this is what the meaning of 'Twam' is, in the statement That thou art, too' ||74|| 'In the way in which one who witnesses a pot is different from the pot, so too it can be inferred that, one who witnesses the body and its constituents is different from the body, and that which is different is the meaning of 'Twam' or 'you' at its core' ||75|| 'They who in turn are attached only to their home, spouse, son etc. Find it difficult to gather their scattered attachment to focus it all on That supreme divinity, they who in turn are only seeking the self within with affection, are sure to consciously know the joy that the inner self comprises of' ||76|| 'When one can assert that 'I am' and is conscious of the same, and who in that state is not vainglorious but rather speaks out of affection for the self within, then such seekers even if they have to depart from their physical frame, yet do not break that loving relationship that has been cultivated for the self inside' ||77|| 'One can even travel simply with the use of one's mind, even emotions tend to colour the faculty of intellect with each moment, one who in turn is able to witness himself in his wakeful, sleep and dream state, is one who knows the 'Tvam' or the real 'you' essence within' ||78||

'One who does not allow himself to fall into perversion or distortion, one who can see the games that the intellect plays as a game, one who knows that all bodily constituents are functional like iron pins due to the magnet within, is one who is aware of the self within' ||79|| 'O Arjuna you well know that the body with all its components, is certainly insentient, inert, that source within which makes the entire body functional and purposeful, is the inner essence to be consciously related to' ||80|| 'That essence within is characterized often with being a witness, it is also embedded to knowledge, thus the self

within exists, one can seek its knowledge and it is joyful, such is what it is in its pristine state' ||81|| 'That essence which is distinct from the body, the sense-organs, the mind and the breath as well as the faculty of ego which identifies, and is characterized in Scriptures as a portion of the 'Sat-Chit-Anand' Entire, is our soul within as existence-consciousness-bliss in its pristine state' ||82|| 'This is how the 'Tvam' or 'thou' portion of the Vedic tenet is depicted, now I will detail for you the Supreme Essence or 'That', when one knows That as it should be known, all that could cause harm or misfortune is destroyed' ||83|| 'That' implies the Singular Supreme, its opposite implies the manifold in duality, now how to get to conscious recognition of pure non-duality? Then it is said that the Master's counsel helps in this entire process.' ||84||

'Using discretion to know what the Supreme is not, and Scriptural advise of what it is implying that it exists, it is pure, it is worthy of knowledge, thereby firmly identifying what the essence called 'That' is, with your whole being take effort to be consciously non-dual.' ||85|| 'That Lord also named God Vishnu is bereft of anything related to worldliness, it is beyond being called subtle or mammoth, it is not reachable by the ordinary capacity of sense-organs and has multiple divine traits, that is what the essence called 'That' is' ||86|| 'That' and the joy thereof is limitless, it is the Entirety of Existence-Consciousness-Bliss, it is also called with the name Paramaatma or the Supreme Self or Soul, that all-pervading essence is what 'That' is' ||87|| The Supreme is Omniscient, it is the Overlord of all that is, all divine strength aspects belong to this Supreme, and it is always equanimous, such is what 'That' is ||88|| 'If 'That' essence is known, all else is known, its infinity in all aspects is unchallenged, its strength via which this expanse of the cosmos and its beings is brought about, such is what 'That' essence is' ||89|| 'As embodied souls in all beings, He that enters without being changed per se, and whereby lordship over all is maintained, such is what 'That' essence is' ||90||

'All embodied souls have to go through the outcomes of their actions, this does not change the Untouched Infinity, that whose Scriptural knowledge reveals it as a nectar-source for all who take the effort, such is what 'That' essence is' ||91|| 'The non-evident Omniscient essence is what 'That' is, that which is not non-evident but with limited knowledge is what the 'Thou' essence is, such is how the Vedas have depicted, how can there be unity in such evident differences?' ||92|| 'If at all this question has propped in your mind O Arjuna, then listen, that Supreme God here is recognized as Lord Dattatreya, then the distinction of 'That' or 'It' with 'you' does not apply in pure non-

duality, and it is the same God who acts as a support to maintain that conscious union' ||93|| 'The term 'That' itself implies past, 'That essence is this' here, implies present, and when one ascends beyond this contrariness, beyond time, then it is the same God acts as a support to maintain the sought conscious union' ||94|| 'One who was sighted in the past say in the city of Kashi, is the same one who as a king ruled in youth, and now as this old person here devoid of all royalty, it all implies the same person under discussion' ||95|| 'When one leaves off both states of childhood and youth as well as their particular time, and even the regions in the above example, then we realize that it is the same person who now in old-age is being discussed, such is what is understood via the implied meaning of sentences' ||96||

'Likewise, to be limited in knowledge or omniscient, to be non-evident or not non-evident, when one leaves off this comparison then a singular existence essence prevails, such is what is to be understood via the implied meaning as in the above example' ||97|| 'As embodied souls we do and we go through joy and sorrow, limited in knowledge and yet our soul within is not non-evident just not related to consciously, such is what the term 'thou' or 'you' of the tenet reveals, as for the inferred or implied meaning of the same, I will just tell you' ||98|| 'That which is inert, full of sorrow, prone to change and destruction is the body, it is contrary to that essence within which is existence-consciousness-bliss forever, the soul within all embodied beings is lustrous, is self-effulgent, such is what the implied meaning of 'you' or 'thou' in the tenet is' ||99|| 'That which is omniscient and has other divine traits, is the essence called 'That' and is what can be clearly understood simply by the direct meaning, that is the same as the Entirety of truth, consciousness, joy infinite, and that is the inferred meaning of the essence 'That' in the tenet' ||100|| 'Hence when our soul in essence is existence-consciousness-bliss it can consciously unite, with the Supreme although as embodied beings we are limited by space and time, hence the inferred meaning of unity of the Essence holds gravity, it teaches the ever-present undivided singularity of this core Substance' ||101|| 'Sometimes words in sentences are used in reference, like a secondary significance, for example do something on the banks of the River Ganga, here the banks are the primary reference or significance' ||102||

'But even this phenomenon of secondary significance does not hold true, in our case where the inference to the unity of the core holds weight, grammatically one can imply many things, with the same statement such as: ||103|| 'Save the curd from the crow, if

perchance instead of the crow a stray dog comes to it, then it is also shooed away, where the purpose of protecting the curd is primary and multiple hungry others are secondary' ||104|| 'If we do not let go off the evident difference, say of being omniscient versus having limited knowledge, then we will not be able to reach the inner similar essence, which is the whole purpose of Vedic counsel' ||105|| 'Hence in the tenet 'That' [Supreme] thou [us as souls] are, The contrary portion of omniscience etc. is let go off valuing the core within, such is the skill of grasping the gist, one who knows this as true and experiences it first-hand certainly crosses over' ||106|| 'That Brahma is what I as a soul am non-different from, I as my holy I am non-different from the Supreme I, this is what disciples need to know and experience, the Vedic tenets that guide in this process are the mighty statements or Maha-Vaakyas' ||107|| With study of the path of Yoga, and with stability in meditation, immediately all that binds or hinders is rent asunder, and a state that is unshakeable is certainly gained' ||108||

|| Thus completes the Thirteenth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 13 Chapters: 108+1299=1407

[Check Jahalakshanna from Sinhavalokan*] {A note about the Maha-Vaakyas which are four from the four Vedas, given below, referenced from Wikipedia} [*Tat Tvam Asi (तत्त्वम् असि* - traditionally rendered as "That Thou Art" (that you are),[3][4][5] (Chandogya Upanishad 6.8.7 of the Sama Veda, with *tat* in Ch.U.6.8.7 referring to *sat*, "the Existent"[6][7][8]); alternatively translated as "That's how [thus] you are,"[3][5][9][10] with *tat* in Ch.U.6.12.3 referring to "the very nature of all existence as permeated by [the finest essence]"[11][12] *Aham Brahmāsmi* (अहम्ब्रह्मास्मि) - *"I am Brahman", or "I am Divine"*[13] *(Brihadaranyaka Upanishad 1.4.10 of the Yajur Veda)Prajnanam Brahma (प्रज्ञानम्ब्रह्म)* - "Prajñāna[note 1] is Brahman"[note 2], or "Brahman is Prajñāna"[web 2] implying spiritual wisdom is non-different from the Supreme (Aitareya Upanishad 3.3 of the Rig Veda) *Ayam Atma Brahma (अयम् आत्माब्रह्म* - "This Self within all that is also called as (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda)

Part 5

|| The Ascent to Samadhi ||

Chapter 14

Advice to the King on the 8-Fold Ashtanga Yoga

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Arjuna then bowed to God Dattatreya, and said: After listening to You expound the Vedic tenets, joy has engulfed my mind, kindly tell me now about the path of Yoga' ||1|| 'God Dattatreya replied: O Arjuna, now listen vigilantly, I will depict to you the 8-fold Yogic path, which helps to stabilize the wandering mind' ||2|| Traditionally these are the names: Yama, niyama, aasana, pranayama, pratyahara, dharanna, dhyan, and Samadhi, such are the 8 steps of Yoga' ||3|| [Meanings of each of these terms are being explained in detail in this Chapter] 'Some scholars consider the first two portions of Yama and Niyama, to be but natural, to be a result of apt upbringing, hence they advocate 6 steps, some others consider advanced Samadhi state to be a reward, and hence they advocate 7 steps instead' ||4|| 'Others yet classify the Samadhi state as inclusive of the seed and one without, so, the former is considered as a part of the 7^{th} step, and the latter as the reward, hence, they too advocate the 8-fold Yogic path' ||5|| 'The Yama portion of Yoga has five sub-portions others advocate ten, of which Non-violence is the first, characterized by non-harm to all living beings, the second is Truthfulness of body, mind and speech, utterance of the truth in a soft pleasing manner is included here O Arjuna' ||6||

'The third portion is non-stealing, not even a blade of grass should be taken from others, such is its demanding characteristic, kindness is the fourth, to know the pain of others and the willingness to do something about it is implied' ||7|| 'To be centred with celibacy, especially in student-life, such is the fifth portion of Yama, the sixth sub-portion of Yama the first step is simplicity, straightforwardness in all one's interactions ||8|| 'The seventh is forgiveness, it means willed fortitude while bearing sorrow and adversity, the eighth is patience, to be able to remain untouched, unaffected in case of loss is implied here' ||9|| 'The next portion is limited food-intake, the stomach is divided into four portions, two of

which are filled with food, The third is left for water, and the fourth one for air to traverse the body cavities' ||10|| 'The next portion is purity, especially after using the toilet, using soap, mud, paper or water as per availability, such is external cleanliness, inner purity is being true to meditative practices' ||11|| Such were the ten portions of Yama, now listen to the ten portions of the next step Niyama, these have been propounded in detail, by a Vedic Sage named Rishi Stoma' ||12||

'To observe fasts such as Chandrayan wherein one eats a morsel on the first day after no-moon, and increases it to fifteen morsels to the full-moon and then reverses the process in a month, such is penance, to be content with whatever one has, as fated is the second portion known as satisfaction' ||13|| 'Belief in the Vedic Lore, is the next step of credence or acceptance, it implies regularity in studying the Vedic lore, and in attentive listening to such Sermons as narrated by wise elders' ||14|| 'To gift aptly to the deserving, is called generosity, to offer all that one is and has to the Divine, is considered as worship' ||15|| 'The next portion is faith, it implies affection for engaging oneself in Vedic activities, Embarrassment in starting any foul activity, is called hesitancy or reluctance by the knowers of Yoga' ||16|| 'Fasting especially on ordained days such as the 11th of the dark and bright halves of the month, is vow-observance, to repeat as advised by one's Guru the Mantra that he has imparted, is known as recitation, chanting' ||17|| 'Herein, chanting wherein one can hear one's own words is of the low category, that in which only lip movements are evident is of the medium category, that done internally, via the mind is the best, such is the threefold way of chanting as declared by the Vedic Texts' ||18||

'The above are the ten sub-portions as described by Sage Stoma, of the first two steps of Yoga namely Yama and Niyama, sage Patanjali, more recognized and renowned as the author of Yoga-Sutra Text, advocates the same two steps with five sub-portions' ||19|| [Yama includes non-violence, non-stealing, non-hoarding, centred celibacy and truthfulness. Niyama includes purity and empathy, patience, self-study, contemplating the self within and devotion to the Divine] 'If one harms men or docile cows it is considered as violence, if one injures other species it has different consequences, such a definition of what constitutes violence is species-oriented, and is not considered a mighty vow' ||20|| 'Violence should be shunned in holy places, such is how violence is defined as regards region or places, violence should be shunned when one is performing rites for the manes, such is how violence is defined as regards time or during ordained rites as per the

calendar' ||21|| 'Non-violence to all living beings, non-violence in all regions and places, Non-violence at all times, observance of such a discipline is considered as a 'Maha-Vrata' or mighty vow' ||22|| 'When one is able to living in accordance with, all such disciplines of the Yama and Niyama portions it is considered to be commendable, it is the stepping stone towards the highest Dharma, it ensures success in all activities' ||23|| 'The sign of having gained success in practice of non-violence, is that all living beings feel comfortable to be in their presence, the mind of such seekers never gives in to enmity, even those for whom there was dislike are treated with friendliness' ||24||

'Hence it has been observed that, in the Ashram of the Sages and seers, cats and rats play together, the fruit of such non-violence is that natural born killers leave aside their violence too, and a cow can be equally at peace and comfortable in the presence of a tiger' ||25|| 'Truthfulness eases gain of reward of the chanting of the bestowed Mantra, centred celibacy increases bodily strength, non-stealing eases gain of abundant wealth, non-hoarding eases understanding one's past births' ||26|| 'Practices of external cleanliness may cause detachment towards one's own body, because all its pores give out filth, inner purity enables mastering sense-organs easily, mental purity eases the feeling of content pleasurableness, and one gains the desired fitness to behold one's lustrous Self within' ||27|| 'Contentment leads to experience of great joy, penance leads to purity of the body and the sense-organs, chanting as advised leads to feeling the presence of the sought Deity, devotion eases experience of deep contemplative experiential non-duality of Samadhi' ||28|| 'After having narrated the Yama and Niyama portions in detail, now listen to the third Aasana postures, the first is called the Swastika-Aasana, by placing soles of both feet on inner thighs and fingers beneath knees, the simple straight position attained should be maintained comfortably' ||29||* 'When one places knees on top of one another to take the shape of the mouth of a cow, the left knee on top of the right one and vice versa, by placing the foot below the waist, the right foot below the left waist and vice versa, and by catching the feet with the palms of the hand, the result is Gomukhasana' ||30||

'The lotus posture or Padma-Aasana is one wherein, on the left thigh the right foot is placed and on the right thigh the left foot is placed, thereafter, reversing the hands from the back, when one catches the right foot with the right palm, and the left with the left palm then the attained straight posture should be maintained' ||31|| 'Now the Sinhasana or the lion posture is being depicted, supporting one's rear on both soles of the feet with

both knees placed in front on the ground, placing thumbs on top of the knees and opening the mouth wide, when one concentrates on the fore portion of the nose then this position is attained' ||32|| 'When one places the left foot below the scrotal sac, and the right foot above the procreative organ, and then sits straight with the neck, chest and back in an upright position, and thereafter bends the head to enable the chin to touch the chest' ||33|| And thereafter when one concentrates on the fore portion of the nose, then the position thus attained is called the Siddhaansa or posture of the accomplished, thence if one locks the body at its three sites, the lower, middle and higher, the Samadhi state experience is facilitated' ||34|| [By pulling the anal muscles inside one locks the lower region, by pulling the abdomen to make it touch the spinal cord one locks the middle portion and by touching the chin to the chest one locks the upper portion of the torso, such are the three body locks] 'By placing both palms on the floor, and by supporting the uplifted body at the umbilical region with elbows, when one can maintain one's horizontal uplifted position, then it is known as the peacock posture or Mayuraasana' ||35|| 'When both soles of the feet are made to touch each other with the help of hands, and the soles as such are rested on the middle portion between the anal opening, and the procreating organ, with eyes focused at the fore portion of the nose, then the position gained is Bhaadrasana or the posture imparting welfare as declared by sages' ||36||

'When one reclines on the ground with feet slightly apart like a corpse, palms facing the sky and when one feels tired of that posture, it is Shava-Aasana, or the corpse posture, when one practises these and feels less fatigued, then it is a sign of success of the 3rd step of assuming facilitatory postures' ||37|| 'A region where there is no strife, a region where one cannot hear a single word uttered by others, a region which is solitary and holy, a region wherein just by being there one feels happy' ||38|| 'At such a place one should erect a small structure, with a small doorway opening, it should not have any other openings or holes from within, it should be anointed with cow-dung etc. and made sanctified' ||39|| 'For a measure of four hands, from shoulder to fingers, neither heat nor stones should be present, in such a retreat centre one should sit free of worry to practise these postures, after offering due regard to one's Preceptors' ||40|| 'As regards the seat, the lower strata should be of Darbha dried brown grass, above it the inherited deer-skin should be placed, that should be covered with a soft cloth and then the seat should be assumed, after performing the necessary rites to practise Yogic postures' ||41|| [In current times where poaching and hunting are crimes it is suggested that merely a heavy blanket covered with a soft cloth will suffice for our purpose] 'Keeping the body, neck and back

in a vertical position, and with patience in the mind, without allowing vision to go here and there, one should try to focus on the front portion of the nose' ||42||

'Leaving aside all worries, and with determination to proceed further on the advocated means, with unshakeable resolve, the fourth step of Pranayama or breath control techniques should be commenced' ||43|| 'The vacillating tendencies of the mind, are related to the restless flow of breath, and vice versa, when the breath is restless and fast, the mind too wavers accordingly' ||44|| 'Hence of the two, the vital airs and the mind, even if one catches hold of a single aspect easier to restrain, then both the mind and the breath get tamed, facilitating the experience of the non-dual Samadhi state' ||45|| 'Repeated practice of these breathing techniques, should be trustingly continued, thereby one can master the faculty of breathing, and inhalation and exhalation become lesser, slower and can be stopped at will' ||46|| 'When the respiratory faculty is overcome, the mind too is won over, know this for certain, that they both simultaneously merge into their cause' ||47|| 'It is said that when one restrains all the nine openings of the body, two eyes, two ears, two nostrils, mouth, and the lower openings, breath can be won over, and yet till the time one is not firmly detached, one cannot win over wavering conscious faculties' ||48||

'The mind is known to be restless, sense-organs, their wants and their respective sense-objects make it dance to their tunes, these wants linger on since innumerable births and are very strong, hence plainly winning over mental faculties is demanding to say the least' ||49|| 'Hence with the breathing techniques of Pranayama, by taming, restraining and winning over the restless mind, and by meditating on respective deities presiding over each sense-organ, one can happily overcome the mind' ||50|| 'The vital air flowing through the left nostril, is related to the subtle nerve channel called Ida, the moon is its presiding deity, any task commenced when it is active will lead to auspiciousness' ||51|| 'The vital air flowing through the right nostril, is related to the subtle nerve channel called Pingala, its presiding deity is the Sun Lord, all aggressive activities if undertaken when it flows will be successful' ||52|| 'Between the left and right nostrils, one more subtle nerve channel flows which is named Sushumna, it reaches the apex or bregma of the head, its root is in the strength called Kundalini, it rests in three and a half folds coiling around itself at the base of the spine' ||53|| 'The mouth or opening of this Sushumnna nerve channel, is itself closed due to the coils and due to its front aspect

placed under its own mouth, no vital airs have access to this singular nerve channel, hence it is said that it has to be shaken, or agitated to release its folds and awaken' ||54||

[The image is similar to the snake or dragon swallowing its own tail] 'This agitation when practised leads to success, it should not be commenced during the day, and neither during for the night, for the Scriptures have advocated against both these times' ||55|| 'This is hard to understand, hence its simpler meaning is being explained, when the left nostril is active, it being under the moon, the phase is considered night, likewise when the right is active, it is considered to be day' ||56|| 'The vital airs are also classified as the Apaan breath flowing through the left nostril, the Pran breath flowing through the right, they both have to be merged, this merging itself activates, agitates, awakens the Sushumnna central nerve, she is said to be the enjoyer of both day and night' ||57|| 'Inhaling air in a measure of sixteen, holding the breath in a measure of sixty-four, releasing the held breath in a measure of thirty-two, or a ratio of 1:4:2, such breathing practices are considered commendable, lofty' ||58|| 'Inhaling air via the left nostril, touching the chin to the chest to lock the upper portion of the body to withhold the breath, and then using bodily strength to continue to do so while mentally the measures continue, exhalation via the right nostril is then commenced' ||59|| 'By using the abdominal lock, slow exhalation is advised, thereafter inhalation is commenced via the right nostril, and then it is let go off via the left as per the process described' ||60||

'The nostril via which inhalation takes place, should not be used to exhale, in this way practice of such breathing techniques has to be religiously committed to, at dawn, noon and dusk, thrice a day' ||61|| 'There is another method too in which forceful exhalation is done, and this is considered to be the first step, and then that state like a deflated balloon is held on, Like withholding of breath in the earlier step' ||62|| 'Thereafter there is slow inhalation, which is like the slow exhalation in the first method, in this way practice of any one of the two breathing techniques has to be religiously performed, till one reaches the state of being able to withhold breath at will' ||63|| 'As the ratio remains constant of 1:4:2 be it any of the two processes, the more the measure the easier to win over the vital airs, 16:64:32 is recommended, it leads to stabilizing conscious faculties, and the pathways of the subtle nerve channels and their doorways are cleansed' ||64|| 'The three ill-humours of the body, cough, wind and bile are gradually pacified, the seeking Yogi gets rid of bodily ailments, and the fire within gets ignited' ||65|| 'The sign of a low level

breathing technique is, the covering of the entire body with sweat, the sign of a medium level breathing technique is, a slight tremor is felt in the entire body' ||66||

'The sight of the best level breathing technique is, the reaching of the vital airs to the apex in the skull, the bregma point, therein the process of respiration is itself stopped, equanimous stable serenity is consciously experienced' ||67|| 'If at all the sense-organs and their wants are not restrained, if at all the Kundalini strength resting in coils at the base of the spine is not awakened, if at all the central subtle nerve Sushumnna is not stimulated, till then all practises have to be continued' ||68|| 'All efforts might seem to be futile, a mere fruitless frustration or toil, but the only sure sign of being on the path is the activation of the central subtle nerve, it is only then that we can ascertain that our exertion has been rewarded' ||69|| 'If at all there is more of fat and bulk in the body, then the 6 practices of 'Shatkriya'* are advocated, else use of other breathing techniques as taught by the Master is advised, to cleanse the pathways of the subtle nerve channels' ||70|| 'If at all one uses meditation and chants with these techniques, it is said to be the use of a technique with Mantra seeds, if these are not used, then it is a technique free of the seeds' ||71|| 'Yogis consider the prior, the one with seeds, to be better and easier, it helps to focus and pacify the mind and conscious faculties to the bregma, and success is faster at hand' ||72||

'The way to increase measures of 1:4:2 is advocated now, daily five counts should be increased, till the ratio of 20:80:40 is reached, and it is done thrice a day, the practice should be uninterrupted for 90 days' ||73|| 'It is after this three month practise, that the pathway to the central subtle channels is said to be cleansed, it is then that one agitates and awakens the sleeping strength Kundalini, via which climbing of our vital airs to the apex of the head is facilitated' ||74|| 'The moment this strength awakens, all the six bodily Chakras are surpassed by its upward route, even the three knots related to gods Brahmaji, vishnu and Shivji are overcome, to make the path easy and a sure-fire success' ||75|| [The six chakras and the way to recognize them are: Mulaadhaar – at the base of the spine, activity or passivity Swadhishthaan – just above the procreative organ, creativity or procreativity Manipur – near the umbilicus, joy, generosity or envy and greed Anaahata – near the heart, love, hate or fear Vishuddha – near the throat, gratitude or grief Aagjyna – betwixt the brows, knowledge or fury [The three knots related to the triune gods are at the procreative organ, the abdomen and the heart] 'Know the digestive fire to be around the umbilicus region, the forefinger should be supported there, and that fire should be related

to, one should try to master it, this practise is also to be done thrice a day' ||76|| 'One should catch hold of one's feet, and with the heels, one should try to press upon the region between the anal opening and the procreative organ, it stimulates the sleeping strength, plus fast breathing like bellows should be done 8 times, to facilitate the process of agitation without allowing the mind to waver' ||77|| 'Moreover practise to remain vigilant and wakeful has to be continued, neither giving in to drowsy involvement nor to exterior stimuli, one should try to be centred, it is thus that one aids the vital airs to proceed upwards towards the apex point, and then the mental faculties are gradually won over' ||78||

'If for a time-span of 2 to 5 Pal*, our individual breath can harmonize with the cosmic breath, then that is a great hallmark of the success of our breathing technique, and it dispels all past sins performed of the seeker' ||79|| 'The time that one spends for such breathing technique, twelve times more is given for the next step of Pratyahaar or withdrawal of sense-organs, and twelve times more of the former for concentration, in the next step known as Dharanna' ||80|| 'If perchance with guidance one is able to facilitate the vital air to reach the apex, and to maintain it there for a span of twelve continuous days, then it is said to be a state of conscious experience of Non-duality called Nirvikalpa Samadhi, and adept Yogis advocate seeking it at all means' ||81|| 'Else after attaining success in the breathing technique, all sense-organs must be gradually withdrawn from their sense-objects, as well as from mental wavering, such is the fifth step and process of Pratyahaar' ||82|| 'Leaving aside procrastination and negligence, one must repeatedly practise the above step, once one is sure to be able to guide one's senses as per one's wishes, no effort undertaken on this path will seem to be a waste of time' ||83|| In the way in which a tortoise, is quickly able to withdraw its limbs under its protective shell, so too should a seeker of Yoga, be able to master his senses with practise' ||84||

'Even inspite of repeated trying, if at all the sense-organs refuse to be centred within, and escape to the outside sense-objects, they must be cajoled or brought within again by practising' ||85|| 'One who masters his senses, will find wisdom blossoming and becoming stable, no longer is there any hankering after sense-objects or pandering to sense-wants, it is as if this accomplishment is easy, at his fingertips' ||86|| 'Such is the process of conscious withdrawal, any seeking Yogi who gains success in this step, finds that even if he is surrounded by sense-objects wherever he goes, yet mentally he is far distant from them' ||87|| 'If at all one feels that one has mastered one's mind, and if one

lets loose vigilance even for a brief span, the senses will overpower and rush again to the outside to their respective objects, and that itself will be cause enough to feel like a failure and start all over again' ||88|| 'Hence the process of conscious withdrawal, has to be full of inner understanding and cooperation of the senses, for it is only then that overcoming wavering traits of the mind becomes easy, and with due regard to the processes one can quickly proceed further' ||89|| 'The next step is said to be Dharanna, wherein one tries to stabilizing the inner-being inclusive of the mind, intellect, consciousness and ego, it is said to be twofold named vernacularly as Saguna or with attributes and Gunn-Lakshana of the beyond, which is being further depicted' ||90||

'The focus here is on trying to be centred within, the above step of witnessing and restraining the workings of the fourfold facets within, is utilized here, if at all one finds oneself agitated and non-centred, one has to restart the process all over again' ||91|| 'If one finds it difficult to focus on the self within without any definite characteristic, then it should be made to focus to the self within which has divine traits, such as being existence, consciousness and bliss and this practice is to be repeated, till one can focus on one's goal within at will' ||92|| 'O Arjuna, consider Me to be a personification of the Self within, although beyond all attributes yet this form of mine is attributed, that is simply to aid seekers to proceed on this path, since the self within, the realized Guru and the Divine are non-dual' ||93|| 'This form that you can see physically with your eyes, is beautiful and captivating, any body portion that you focus on, you will find that your senses are not satisfied by a cursory glance' ||94|| 'Hence it is said that choosing a form of Divinity that appeals to you, one should try to merge all our inner tendencies therein, and when the fourfold facets do get stable therein, one has gained success in concentrating on the Essence beyond attributes' ||95|| 'When one does not give in to regret or remorse, even if the mind continuously escapes to its respective wants, and continues to proceed with the techniques provided, the sought stability within and without will soon be in sight' ||96||

'If all this step of concentration is skipped, and is not successfully completed then all effort goes in vain, hence leaving aside all waywardness, one must get on with what should be practised' ||97|| A negative way of thinking is to meditate first in the next step of Dhyaan And then try to concentrate within in its preceding step, know meditation to be the penultimate sought state, and Samadhi the last step is being forgetful even of meditation and the meditator' ||98|| 'Hence a sequential stepwise approach, to this 8-fold path of Yoga ensures success, even meditation is twofold, One on the Sought with

attributes and one of the beyond' ||99|| 'In the way one can see the constant flow of oil being poured, if our faculty of consciousness is intermingled with the process of meditation, then it is successful but there are many inner hurdles to cross, and yet it is possible with sufficient practise and practical guidance' ||100|| 'The meditator, the process of meditation and the meditated upon, such is the trinity in this step and till the time, one is aware of the afore three, it is said to be the characteristic of meditation so say adept Yogis' ||101||

'When one gets comfortable with the practises, one gets forgetful of oneself being the meditator, as also of the process of meditation, and the entire being is as if merged with the meditated upon' ||102|| 'In the way in which a lit wick-lamp would look, in a place devoid of any gust of wind, so too when the inner faculties get stable on the sought, one is on the way to experiencing non-duality' ||103|| 'When one is unaware of one's body, as well as of our surroundings both within and without, and when one can maintain one's awareness in the wakeful, dream and sleep states, then that state is vernacularly called Unmani wherein the mind has found its source to rest' ||104|| 'In such states all negative assumed identities are overcome, how can duality remain then?, all ignorance is dispelled, one is established in the state of the existent, conscious, joyful witness' ||105|| 'One is then looking at oneself, one is then merged with oneself, one has then overcome the subtle body like one has the gross, with the aid of study and use of intellect a Yogi grasps this certainty' ||106|| 'Experience of pure non-duality overcomes fate, there is a nectarine shower of righteousness within known as Dharma-Megha or Dharma-Amrut, it is so called to give due regard to the vernacular Sanskrit terms, it is the celebration of the rare triumph of adept persistent Yogis' ||107|| 'God Datta continued: O Arjuna, such is the process of Yoga, it dispels all sorts of distress, all sorrow and affliction are done for, life is now conjoined to and reflects Divinity consciously' ||108||

|| Thus completes the Fourteenth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 14 Chapters: 108+1407=1515 [Check Pal* in time-spans]

Chapter 15

Advice to the King on Samadhi through the Study of the Knowledge Bestowed

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'On hearing about the path of Yoga from God as requested, arjuna was highly elated, and after bowing to Him with due regard started to clarify, further remnant doubts by voicing them to his Guru' ||1|| 'Tell me O Revered Guru, you have delineated the path of Yoga to me out of kindness, my inner faculties are all elated, and yet I have one more question for You' ||2|| 'If by the path of Yoga itself one can gain realization, why is it important to contemplate upon the Vedic tenets that You detailed?, kindly dispel my doubts, you are our sole support to do away with internal misgivings.' ||3|| 'On hearing the query of Arjuna, the Divine Son to Sage Atri happily replied:, 'Listen, simply with Yogic practice it is difficult to attain Nirvana, if a seeker does not have prior knowledge of what it is that he seeks' ||4|| 'With the breathing techniques, of the step of Pranayama one can make one's mind stable, thereafter counsel of one's Guru as regarding the Vedic tenets, needs to be contemplated upon diligently' ||5|| 'After understanding the gist thereof without any doubt, one should then deliberate upon the Supreme Being, with undivided single-pointed focus, with due diligence and regularity' ||6||

'Till the time one is aware of the meditator, meditative process and the meditated upon, it is said to be Savikalpa Samadhi or that in which the afore triune persists, thereafter profound deliberation to let go off the entire which hinders knowing non-duality, one should from within inspire that which in turn facilitates experiencing the Divine Singular' ||7|| 'Herein it is advised that all which has name and form, might hinder in experiencing the Sought Oneness, whereas contemplating upon That which is eternal, which is pure, which is effulgent with knowledge, is that which facilitates experience of non-dual unity' ||8|| 'That which needs to be done and that which ought to be refrained from, such is how

the Self is sought via meditative goal, all attributes that the Divine is said to possess are extolled in the Holy Books, deliberating upon them grants one the experience of fearlessness' ||9|| 'That which is said to be non-dual, beyond ordinary reach of speech and touch, that which is said to be beyond all physical form, taste and sentiment and is ever Undivided, that which is said to be deathless, lasting forever and beyond any physical smells, that Essence is the source of non-dual fearless infinity' ||10|| 'It is That Essence which is not easily sighted physically, is beyond bloodlines and lineages, it is beyond ordinary grasp of sight and hearing, it is beyond hurt or does not have ordinary limbs like we all do, such is how the Scriptures Divine what it is not' ||11|| 'That which is the Sole-Independent, pure, lasting and enlightened, that which is the entirety of truth, knowledge and infinity, that Self known as the Para-Brahma is said to be Infallible, beyond any physical characteristic yet it ever rises and reigns over all that is' ||12||

'Such is how the Holy Books depict that Essence to be, hence these are guidelines what to focus on and what to avoid while contemplating, thus one has to deliberate that which facilitates our Sought experiences, in a way in which there is constancy of flow of river waters towards the sea' ||13|| 'The meanings of Vedic tenets which one has come to grasp with study, in which the literary steps mentioned earlier of clarity of subject, apt students etc. helps, that which at times has to be inferred via such statements, is the Essence that has to be embedded firmly within' ||14|| 'That thou art or That Essence I emoting to my soul am non-different from, is said to be the Supreme Soul ever an abode of delightful conscious non-duality, that great Overlord of this entire is the Highest Gist that one can relate to, that Supreme Masculine often called Shiva is what I am non-different from' ||15|| 'When one contemplates in the afore manner, one loses awareness of oneself as the meditator as well as the process of meditation, And all one's being seems to have taken form of that which is meditated upon, with a complete serene stability of the mind' ||16|| 'The experience of this state is called Nirvikalpa Samadhi where the triune is not registered, it dispels the darkness of ignorance and fancy, it also does away with ill-fate, it distances the dense forests of unacknowledged whims and desires dormant within' ||17|| 'That consciousness which is omnipresent, is Self-Lustrous, is effulgent, it is then that one can experience the glow of Divinity, the joy of transformation of inert and limited sentience into boundless bliss' ||18||

'When such realization dawns, the Yogi is unaware of himself and his surroundings, He knows himself to be one with the Eternal Conscious, to have certainly conjoined to the

Singular Joyous, beyond any trace of the delusive Maya' ||19|| 'That mental faculty which with practice can merge itself in its Sought, is one which dispels non-knowing, and transforms unified into the Unshakeable Eternal, it distances one from all sorts of sense-wants and their interactions' ||20|| 'Those seeds bred of ignorance lying dormant within, which have not yet sprouted into effects too are distanced, that Essence whose definite trait is being the Entirety of Existence-Consciousness-Bliss, renowned in Books as the Brahma, pure and Singular, remains' ||21|| 'God continued: I am sure you will mention that once such a merging is gained, then only sheer conscious non-duality will remain, then it is said that the unification is complete, with the afore unification, all tendencies, faculties, inner-being traits also merge in one's true form' ||22|| 'In the way in which when one puts crushed seeds which purify, into water that is muddy or dirty, it all gets separated and purer water can be gained, similar is the process here as well as the result' ||23|| [fatakdi*] 'If an earthen pot or pitcher breaks, then the space within its boundaries, now merges with the space that envelops all, likewise here when ignorance is dispelled with all its roots, all one's assumed identities and traits are overcome in unifying oneness' ||24||

'Much erring identification is a result of ignorance, whose effect is experience of distress by the embodied soul, when that veil of ignorance is removed there is effulgence, the individual soul sort of re-unites with the Supreme Soul' ||25|| 'O Arjuna you might question that if such ignorance, and the exterior untrue worldliness entanglement, can be perceived by the mind and sense-organs, how come the inner Self within is beyond their scope?' ||26|| 'Then it is said that not only the sense-organs but even the inner-being, with its fourfold facets of mind, intellect, conscious faculties and ego do not reach the Self, it is subtle and effulgent, who can truly declare that it is known fully?' ||27|| 'Know your self within to be non-distinct with the realized Guru, and with the Supreme Divinity yet it is unreached by all, It is different from this seen world and the individual who sees this world, know this principle to be true and unshakeable' ||28|| 'Hence listen to what the Vedic doctrine says: We cannot see our own face, we need a mirror to do so, this is well-known to all' ||29|| 'Now understand that the mirror is but an exterior help, it is inert, what exact counsel can it give?, yet O Learned one we see what we are, and that is the same law that applies here' ||30||

'If perchance the mirror is dirty, the face too will look dirty, if at all the mirror is broken, the face too will seem broken' ||31|| 'If we clean a dirty mirror, then our face too is seen

to be clean, likewise, when the intellect is cleansed, it can relate to the equally pure self within' ||32|| 'Like dirt and dust on a mirror, the intellect is covered by intense impressions of like and dislike or love and hate, when with the aid of Scriptures these opposites are distanced, the intellect is said to have been cleansed and can relate to equanimity' ||33|| 'That life-force which the intellect then reflects, is well-known as the embodied individual soul, And it is this reflection which can be known via the outside or the exterior, when all sense-organs help and function harmoniously' ||34|| 'Like one would need eyes and light, to be able to search for a waterpot at night, but if it is only light that we want to find, then simply our eyes will suffice' ||35|| 'Likewise to be able to visualize one's self, faculties of intellect should suffice, this is known as expanse of the cleansed tendencies of the intellect to the exterior, and it has its place in the world in all its sense-objects' ||36||

'This viewing of the self as reflected in the intellect, is in turned viewed or acknowledged by the Self within, hence the Scriptures reveal the self, to be beyond the scope of ordinary sense-interactions' ||37|| 'In the way it is futile to use a lamp to view a lamp, so too the effulgent Self within us all, does not require any other means or methods, to be able to display its presence' ||38|| 'The only veil that prevents us from relating to the Self within, is ignorance which can be distanced via cleansed tendencies of the intellect, and it is for this specific purpose that one needs to hear and study the Holy Books, there is no other documented way to do so' ||39|| 'As discussed earlier when all our tendencies with single-pointed focus, take the form of that which is meditated upon then the outcome thereof, Is a state wherein the triune of the meditator, the process and the meditated upon disappear, which itself is Samadhi and is said to be a joyous state highly extolled' ||40|| 'All that is, is verily non-distinct from the Divine, such is the tenet, hence per se there is no difference at all, and when one can establish oneself in that state consciously, there is no fear of downfall or rebirth even if aeons pass by' ||41|| 'It is said that in the state of deep sleep the self within unites with its source, yet we are unaware of it hence what we experience in wakefulness and dreams, is but the knowledge and information stored within as our tendencies, therefore ignorance does not harbour enmity since its purpose is already being served' ||42||

'In the way in which a blade of grass does not burn when kept in sunlight, to do so would require a reflecting surface or the gem called Suryakant Mani, and with such help one can cause a big fire, in simpler words the ordinary way of sunlight falling on grass has been

modified' ||43|| 'So too all general knowledge of how to go about in this world that we store, is not at all opposed by ignorance per se, but when one can assert doubtlessly that I am non-different from the Supreme Self, then it is the required spark to burn away ignorance which veils' ||44|| 'All practitioners of Yoga who are sincere, find that yogic accomplishments marking their progress on the path are experienced, they who in turn are not lured with such prowess, can proceed further to their goal of the joy of living enlightenment' ||45|| 'These Yogic accomplishments such as Mahima etc. are eight in number, when the faculty of intellect is lured by what they can do, And if at all it is used for prosperity of this world or fame etc. Then it further distances the seeker from his goal of liberation' ||46|| [these 8 Yogic accomplishments have been mentioned on pg. 216] 'The fruits of such use of Yogic accomplishments is again temporal, they are all limited by time as compared to the joy of liberation which is forever, hence it is said that spiritual knowledge which aids in the latter process, must be sought and imbibed within without a trace of doubt' ||47|| 'If at all during practice of this path we find ourselves dozing away, then we have to reawaken ourselves to the task, our conscious faculties are agitated by sense-wants and their interactions, these have to be repacified and brought to focus on the task at hand' ||48||

'It is only with such studiousness that our faculties of consciousness, takes a form of stillness like a lit lamp kept in a place without gusts of wind, when all such wavering tendencies become serene and centred, the seeker starts experiencing fulfilment never experienced before' ||49|| 'When all bondage of Karma is loosened, when all knots of the heart are broken, when all doubts and misgiving is distanced, no longer is a seeker subdued by grief or by fancy' ||50|| 'The fire of knowledge can burn away stored Karma impression and that which we currently execute, as regards fate which granted this particular body, it has to be borne, sincere Yogis do not give in to mental fatigue, they know that the joy of living enlightenment is a worthy goal' ||51|| 'In the way in which certain snakes and serpents, shed their skin at times, so too without giving in to any feeling of pompous vainglory, one can distance oneself from merely identifying ourselves as our body' ||52|| 'O Arjuna till the time your study does not become effortless, till the time it is not affirmed within to pursue at all costs, one should behave like the deaf and the blind, for it is then that the path itself gets embedded in our being' ||53|| 'What it means is that even if one is fit in mind and body, and if one is surrounded by multiple sense-objects, one should behave like detached sages faking sleep or sleepiness, one might be labelled as one who is spaced out by other worldly people' ||54||

'Whether one carries out activities such as sitting, walking or getting up, one whose vision does not go more than a span of four hands from shoulder to palm, and one tries to retain centredness, then such a seeker is said to be emulating the sightless by the elders' ||55|| 'As regards being deaf, whether one gets to listen to beneficial or harmful, captivating or grief causing words, those seekers who do not let go off their centredness, are said to be emulating the deaf by adept Yogis' ||56|| 'The seekers who utter the truth that is beneficial and brings about welfare, using limited but effective words, and who do not praise nor censure the food they eat, are said to be those who have lost their faculty of speech by the elders' ||57|| 'The only travels allowed are to answer nature's calls, and to seek alms, Except for the above two all causeless wandering is prohibited for the studious, and such diligent Yogis aware of their goals are said to be lame' ||58|| 'When a seeker is surrounded by those of the opposite sex, be they in childhood, adolescence, old-age or in the prime of youth, and yet when their vision if at all towards them is not one of lust but rather is equanimous, then such seekers are said to be hermaphrodites by the elders' ||59|| 'One who can conduct himself regarding his sense-organs in the above manner, and one who then walks on the path of Yoga as per the means advocated, one who is true and steadfast to his goal of relating to his Self within, is one who even if lives in society is as if living the forest life of ascetics' ||60||

'O Arjuna know this entire that I have depicted to you, to be the path of Yoga with all its portions, you can teach the same to all those who are respectful, detached and who enquire politely, and thereby affirm that you have known it thoroughly' ||61|| 'Any seeker who calls himself to be devoted to Me, who can be poised whether dealing with a clump of mud, stones or coins of gold, who has given up unnecessary violence and pandering to falsities, is a seeker who becomes dear to Me' ||62|| 'O King you are surely devoted to Me, your conscious faculties all merge in Me, you no longer harp about or hanker after your sense-wants, and your need of some company or socializing has dwindled' ||63|| 'In all these years you have performed and participated in many Vedic sacrifices, thereby you have cleansed your inner faculties, It is hence that I find you deserving and have delineated this path to you, now it is time for you to practice what you have learned' ||64|| 'On hearing God's blessing, command and His speech, arjuna was touched to the core, folding both his hands with utmost gratitude and reverence, He started praising his sought Lord' ||65|| 'In the Abhanga form of poetic hymns renowned in the Marathi language, in the original] 'O Lord I bow to You, with all pure emotions

that I am capable of, in length You have counselled me, this auspicious path to Yourself' ||66||

'My giving in to infatuating fancies and dark ignorance is no more, nor do I experience any afflictions now, it is as if my entire being has merged, in this Divine Form that is evident to me now' ||67|| 'The sun of knowledge has risen in my mind, and having thus occupied by inner firmaments, has burnt away and thereby distanced, all inner darkness that hounded me before' ||68|| 'O Lord how joyful am I, just to be able to gaze upon Your Holy Feet, it is but Your glory that I no longer have any regrets nor grief, and even duality is not perceived any longer' ||69|| 'Unparalleled is this day, for the celebration of knowledge that it has brought, I have been able to behold You as I desired since so long, a different joyous affection surges within me constantly' ||70|| 'It is You that are both mother and father to us all, it is You that have pacified all our distress, it is You that nullified all our sins, it is You that have distanced all our fury and our hate' ||71|| 'It is You that have freed me, from all erring beliefs that I had harboured, it is You that have made me free of all desires pertaining to this world and the next, it is You that have established me in Your Abode' ||72||

'My humble entreaty to You, is to constantly shower this bliss, let me ever be able to relate to and behold Your Holy Feet, O Lord grant me these out of compassion' ||73|| 'It is You that have assumed the form of doting parents for us seekers, it is You that are our honoured family deity and our enlightened Guru, it is You that for us are our dear friend, caring brother and noble kith and kin, there is none else for us but You O Lord' ||74|| 'O Lord You are beyond the body and the senses, and yet it is You that inspire these to function, it is You that have taught us these above precepts, simply by stimulating our intellects to the path of Yoga' ||75|| 'There are no more vested aims left in me to pursue, it is You that have depicted to me the highest wealth possible to gain, hence I feel myself gratified, now why should I wander here and there without cause or purpose?' ||76|| 'O Deity You can be known through devotion, it simply requires consistently proceeding towards Your feet, it is You that granted fulfilment to me by accepting all my piety, no more do I require chasing petty joys' ||77|| 'O Lord this universe is encompassed by You, in the way in which there are threads in a garment, and it is that Form that You have taught me today, my mind is fully satisfied and content' ||78||

'The tree of worldliness since time immemorial, has two birds on its branches, the embodied individual soul and Yourself O Lord, the former goes through the outcome of

bondage of his actions, and You O Lord behold everything as the Constant Witness' ||79|| 'Till the time an embodied soul wants outcome of his meritorious actions, till then the rebirth cycle continues, and till then this Divine Form of Yours residing in everyone, remains inaccessible to them' ||80|| 'They in turn who are exclusively devoted to You, do not shun nor harp for fruit of activities be they pious or sinful, it is such who are able to cleanse their inner faculties, with their immense constant sense of detachment towards the inessential' ||81|| 'Thereafter they long to be recognized by You and engage in devotions, and You too O Kind Lord glance at them with grace, I have seen this with my own eyes, and have even experienced the same today' ||82|| 'When the mind is freed of all its petty wants and interests, it starts having affection for Your Name and all aspects of Divinity, it is You that are the Truth, it is You that are the Highest Abode, it is You that are the Highest Wealth, it is You that always revel in Your all-encompassing Self' ||83|| 'I have done all that was needed to do, I have gained all that was needed to gain, I have seen all that was needed to be seen, now my mind is at peace at Your Holy Feet' ||84||

'True it is what the Holy Books reveal of You being not easily accessible, praise be to enlightened Masters who have eased the path to You for seekers, with whom shall I compare You in all Your glory to? By Your very Self, your very nature, you are as You are – incomparable' ||85|| 'In this way Arjuna praised his sought God – Dattatreya, God too was pleased with his simple words of admiration, and said to him: You have without giving in to indolence, listened to this entire path of Yoga as I have detailed' ||86|| 'See there is a cave present here, now go and enter inside, sit still there and practise the Yogic postures and other steps, without letting go continue to proceed on the path studiously' ||87|| 'Sit straight with your body erect, head, neck and back, focus your vision on the soul within, with full concentration of your mind engage in this practice, overcome all that disturbs, agitates or engages you unnecessarily making you lose focus' ||88|| 'This path of Yoga that you have learnt, has to be practised in all its steps, and when you feel you have reached your goal and are separated from what is not you per se, then wake up and describe to Me what you have experienced' ||89|| 'Go now, do not be apprehensive or anxious from within, go and enter that cave now', commanding him in that manner God blessed him placing His hand on this seeker, thus assuring and urging him to know consciously what he sincerely sought' ||90||

'The king was thrilled from head to foot, bowing to his Guru, accepting all instructions wholeheartedly, He went without hesitation inside the cave and sat down there mentally prepared' ||91|| 'He first became stable in a comfortable Yogic Aasana posture, and started the breathing technique of Pranayama, having equalized the flow of both Pran and Apan breaths of inhaling and the lower one, He managed to overcome this faculty with stability' ||92|| 'Thereafter his inner strength Kundaline awoke, and his inner ascent rent asunder the six Chakras, the doorway to the central subtle Sushumnna nerve opened, and it directly went forth to the sought apex or bregma point in the head' ||93|| 'For a period of three days and nights he was in a state of devotional meditation, and then was again roused to himself and his surroundings, having experienced what he sought for he started the process again, and this time remained undisturbed for twelve continuous days' ||94|| 'Once again he became aware of his body and his external ambience, and restarted the practise to remain in the Samadhi state for three months, and when he awakened to himself thereafter, He felt an intense desire, to go and meet his beloved Guru' ||95|| 'He came and bowed to God Datta, who embraced this loving diligent seeker with warmth, and God enquired: What happened to you in all these days? Tell it all to Me in detail' ||96||

'For nearly four months, you have stayed in the cave as per My instructions, what special experiences did you have in this time, tell it all as elaborately as you can' ||97|| 'Arjuna in turn replied with regard: O Lord, how should I share my experiences?, when I was not aware of myself, the process of meditation or the meditated upon, when only conscious merging remained, what can I describe?' ||98|| 'It was I felt a realm of deep rest, and now that I am reminded of it my tendencies focussing on what it felt like, my conscious faculties inspire me to say that My intellect was consciously absorbed in the Source' ||99|| 'There was neither the wakeful, dream nor sleep state, neither was there any disturbance, or agitation caused by fidgety sense-organs, the mind was in a state of devotional absorption of Unmani state' ||100|| 'The same mind which was in the past a bundle of regrets and distress, is the same mind which became absorbed in its Source, and having known the highest bliss possible of that state, it lost all other resolves or wants by the sheer ecstasy present' ||101|| 'How can that joy be described? You tell me I pray O Guru, what should it be called?, I am at a loss for words to depict that bliss, I utter truly with all my emotions' ||102||

'That itself is Your true form O Lord, it is You that are a personification of everlasting truth, knowledge and bliss, if that is inexperienced one continues to be swayed by sins and feverishness, and seeing You thus I know that it is the same Form even to the exterior' ||103|| 'Leaving aside this bliss, how can my mind now wander elsewhere?, no longer do I want any kingdom or royal treasuries, I am fully satisfied with the Self within' ||104|| 'I will not be grieved if I have to leave my kingdom now, I will not be elated if I have to rule it for a few more years, my mind has known what it needed to know undoubtedly, and it eagerly centres on Your Divine Form' ||105|| 'You who pervade all that is, you O Supreme Soul who are the Entire, it is Your Divinity that not only is beyond the three nature traits, of indolence, activity and purity but also is Divinely attributed as I behold now' ||106|| 'It is You that enabled me to be fit to receive this knowledge, it is You that have kindly caught hold of my seeking arms, it is You have quenched my thirst with Your nectarine compassion, it is You that have made me immortal too' ||107|| 'Having uttered these true words, arjuna prostrated in front of his beloved Lord, with all piety he held the Feet of his loved God, and remained there merged in conscious Bliss' ||108||

Thus completes the Fifteenth Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of GodDattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 16 Chapters: 108+1515=162

Chapter 16

Advice and Sending the King to Experience Remnant Fate without Attachment

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued saying: O Deepak, He who displays wonder to the world, He with whose grace the speechless utter Holy words, is the same God Datta a personification of truth, consciousness, bliss' ||1|| 'God Himself counselled His beloved Arjuna, and thereby bestowed Yogic accomplishments to him, who will easily believe this astounding episode of history? And yet it is true that the Holy Name enables us to be rid of worldliness' ||2|| 'God Dattatreya listened patiently to the praise and words, of Arjuna who had been successful in his ascetic tenure, and then He enquired: Now tell me, what is it that your mind desires further?' ||3|| 'Arjuna in turn replied to his Guru with deep regard: I will do whatever You bid me to do, I will conduct myself in that exact manner, I do not have any other aim in mind now' ||4|| 'I had begun my penance as per Your guidance in the cave, I loved to sit there in meditation and can again do so, else I am equally content on beholding You, and am happy from within just to be sitting near You' ||5|| 'God Shri Datta replied: O Arjuna, complete your ordained Sandhya worship today, and thereafter have a meal here, and tomorrow again go and sit further in the cave meditating for a while' ||6||

'As You wish O Lord' replied Arjuna, and then completed his worship, He was benefitted by having a meal blessed by his Guru, and spend that remaining day in serving his Master' ||7|| 'Next day morning after waking up, and completing his daily oblations, He went to take the blessings of God Datta, and again assumed his Yogic posture in the aforementioned cave' ||8|| 'Initially he pacified his mind, thereafter accustomed from before he began his ascent via the central Sushumnna nerve, thereby he could direct his vital airs to the bregma apex point in the head, and remained in the bliss of conscious

union' ||9|| 'He remained in the Samadhi state for a span of three months, and again awoke to himself and his surroundings, Then again he began the process, and continued to be in the blissful devotionally meditative state for six months' ||10|| 'After waking up from that state, He restarted his practice and this time remained absorbed in Divinity for a year, God Datta Himself went forth to the cave to lookout for him, and said: He is not waking up to the surroundings by himself' ||11|| 'Therefore I shall rouse him to complete what is necessary', saying thus He placed His blessed hand on His disciple's head, and gradually helped him to descend from that elevated state, it required some labour on behalf of God too' ||12||

'Although Arjuna became aware after effort, of his own bodily covering, yet now his sense-organs were so attuned to merge in their Source, that instead of harping for sense-objects the same cohort now inspired him to the Self within' ||13|| 'And his inner-faculties too resisted waking up to the world, realizing that Arjuna was going through this internal exertion, God intervened and willed as per His desire, to bring back Arjuna's body, breath, senses and inner-faculties to the exterior' ||14|| 'Slowly and gradually Arjuna started moving his limbs, and then realized himself to be inside his bodily frame, and as he gently opened his eyes, He immediately sighted the Holy Feet of God' ||15|| 'And on seeing to the exterior the Source that he was merged in within, arjuna again became devotionally absorbed, and tried to recollect the bliss that he had known for twelve months, focusing his eyes and inner vision little by little to his divine experience' ||16|| 'In the way in which flies gather on a sweetmeat or jaggery, so too his vision focused on God's feet, his one-pointed concentration at his beloved Feet, refused to budge from there to anything else in the world' ||17|| 'In the way in which a devout maiden, even if her husband asks her to be distant, yet does not go away for good, and remains true and around him with what she feels for him' ||18||

'So too was Arjuna's state, although God tried bit by bit to wake him to the exterior his vision did not concede easily, hence God then caught hold of Arjuna's hand, and made him aware of his seat beside Himself in Divinity' ||19|| 'God then said: You are My devotee, there is nothing left for you to do, gain, see or experience in the worldly sense, and you have known gratifying fulfilment at its peak, this statement is true without a trace of doubt' ||20|| 'Now it is time for you to return back to your capital city, and to care for your loyal subjects and the rest of the populace, do what is expected of you without being attached to the doing, and sing of My renown with all piety that you can muster' ||21||

'On listening to God's command Arjuna hesitated and said: O Lord, what is this of coming and going now to the capital all over again? In this pregnant silence there is nothing left to speak further, let me sit here at Your feet with devotional serenity' ||22|| 'God placatingly said to His loved one: O Arjuna do accept My wishes, why not exemplify how to act to the outside, although from within you are absorbed in your own true Form? ||23|| 'Although there is nothing left for you to do in this world as I have just said, and yet it is a custom to set an example for others, for even if one is in the state of living enlightenment, yet such conduct reflects the truth and truly obliges the sincere' ||24||

'Such is the path of the Eternal Dharma, it should never be forsaken, one has to do and conduct oneself in accordance to one's Dharma, and thereby one's life itself becomes a guide for others' ||25|| 'It is thus that one can lead others towards benefit, else if the able and the accomplished turn the other way, then only ill-conduct will spread in society, and will breed nefarious populaces bent on destruction' ||26|| 'Furthermore deceit will prosper till the time it is not evident to people, ways of fooling societies will flourish, all that is contrary to the good and the noble will soon show its face in your subjects, such then will be the new standard of ill society' ||27|| 'You are a householder, it does not befit you to forfeit conduct that is expected of you in this stage, hence, engage in all ordained Vedic activity, without being too attached to the act or to the outcome thereof' ||28|| 'One who knows true freedom, does not get obsessive or bound to anything else thereafter, there is nothing that the world has to offer such enlightened beings, which can captivate their beings' ||29|| 'Suppose if the sun cools down one day, or the lunar orb starts heating up, if at all flames of fire start pointing downwards instead of to the skies, yet those who know living liberation will not give in to awe' ||30||

'In the way in which a lady belonging to places of ill-repute, is not favoured or liked by filial spouses with their partners, so too there is nothing in this world or society, that can lure the blissful minds of those in the state of living enlightenment' ||31|| 'If at all someone proclaims: I am so and so and this is mine, then as you well know that entire statement is without firm roots or foundation, and contrarily those who in turn consider themselves to exclusively belong to Divinity, then that fact is not known or accepted by all in society' ||32|| 'Such is the principle of liberation where only the Is exists and is related to, there is no talk here of I or you or me versus them, such is how you have to maintain yourself, and go through remnant fate that gave you this birth' ||33|| 'It is often

seen that society emulates those whom it is fond of as their leaders, hence, if you set an example others are sure to follow, people choose to look to the illustrious lives of the pious, to modify their own conduct in accordance with them' ||34|| 'In the way in which too much of interaction with others is tactfully avoided, in the way in which children can play on their own without any company, so too if one is detached to the three nature traits as well as the tendency to fault-find, and then reflects one's Dharma in everyday life, what could lack in such a life?' ||35|| 'One who has known the Self, revels in the Self, is content with the Self, knows everything to be non-distinct from the Self, such have no pending tasks left for them to compulsorily undertake, everyone is well aware of this precept too' ||36||

'Even if the Self-realized do multiple meritorious acts, they do not have to go and spend time in other higher heavenly realms, and if perchance some ignoble act happens via them, they do not have to face the torment of the hellish realms' ||37|| 'And yet it is advised that one should walk on the beneficial path, hence do all activity as ordained, but act with an unshakeable aim in your conscious faculties of not losing centredness, and be amidst society yet untouched by them' ||38|| 'For these reasons Arjuna you should return to your capital city, you should look into the welfare of your subjects, perform Vedic sacrifices and satiate all deities concerned, perform the rites for the manes and grant them satisfaction too' ||39|| Generously gift land, gold, cows, garments, ornaments, chariots and organize weddings for maidens with apt partners, thereby gain the satisfaction of the learned elite, and look into the care of those without sight and the handicapped' ||40|| 'And do not forget to come here repeatedly, come and behold Me for that is what will truly satisfy your yearning, and try to remember Me with each moment, when you are looking into the affairs of your kingdom' ||41|| 'Know for sure that you will never forget Me, know for sure that you will never forget this Divinity that you have experienced, know for sure that you will always be inspired to remain steadfast to this Truth, but without apprehensive see into conduct befitting a king to the outside' ||42||

'And although all activities have some or other flaw or stain associated with them, and although the result thereof are meritorious or not so meritorious acts, yet you will not have to bear the fruits thereof, neither now nor even at any time in the future' ||43|| 'In this way exemplify your state of being liberated whilst alive, with detachment go through remnant fate and life, after shedding this mortal coil you will gain liberation post-death called Videha-Mukti, such are My words and are ever true, verily they are true' ||44|| 'On

hearing those reasons and reassurances of God Datta, arjuna was indeed relieved and happy, He bowed to his beloved Deity and said: I will act totally in accordance with everything that You have conveyed' ||45|| 'After accepting the command Arjuna caught hold of God's feet tightly, and tears of love from his eyes wiped them clean, He could not contain the elation that his entire being felt from within and without, although he tried multiple times to restrain that joyous flow' ||46|| 'Neither did the tears of love and deep gratitude stop pouring, He still could not identify himself with his physical frame, And said: O Now I will be separated from these Feet and this joy, that is the only sorrow I can imagine although I am in the present' ||47|| 'Again God Datta pacified His devotee saying: O Arjuna return to your capital city, heed My words, contemplating Divinity and My Feet, will never escape or hide from your inner faculties' ||48||

'After saying this much God embraced him affectionately, and bid him leave with words, and Arjuna too contemplating his Sought Lord within, returned to his capital city' ||49|| 'On seeing Arjuna enter the capital, people and his royal staff went forth to welcome him with everything auspicious, his entire city was cleansed and well-decorated and fragrant water was sprinkled on streets, with great fanfare he was escorted to his palace' ||50|| 'Water mixed with sandalwood sprayed all over, made the ambience fragrant and appealing, accompanied by a band playing various musical instruments, learned Brahmins of his capital uttered verses of blessing' ||51|| 'Dancers danced displaying their skill, bards sang of his renown, shouts of victory and hail greeted him, uttered by his subjects happy and relieved to see him' ||52|| 'Devout girls decked in their best, climbed to their respective terraces, And threw auspicious items such as puffed rice on this retinue, singing of his performance and glories whilst doing the same' ||53|| 'Festoons with pearls, flags and royal insignia raised and moving about with the gusty winds, each lane, path and highway well decorated, all depicted the enthusiasm and contentment of his royal subjects' ||54||

'In a plate made of gold, a lit lamp bedecked with jewels, was brought forth to welcome him by beautiful maidens, on seeing the resplendent beauty evident on King Arjuna's face, it was as if the long sought for meeting finally came about' ||55|| 'Sixteen thousand were Arjuna's queens in all, they came with the aforementioned lit lamp, after moving it ceremonially around his form, they threw the gems to distribute it amongst his staff' ||56|| 'Whosoever managed to get hold of a gem or two, found themselves suddenly prosperous after a middle-class life, thus with great pomp and majesty, arjuna reached his city and

his palace' ||57|| 'Thereafter everyone was given a place to sit, and were gifted with garments and ornaments, He greeted each one, acknowledging presence of many others, praising the deserving, and thereby as was fit soon gave everyone leave to get on with their lives' ||58|| 'This entire earth with its seven renowned islands, was the vast reign of his unchallenged kingdom, He alone managed to run it successfully, simply by obeying the instructions of God Dattatreya' ||59|| 'Now he had the refined ability to assume many forms, utilizing it he travelled everywhere, and kept an account of what was going on in his kingdom, enquiries with people whom he met were also undertaken' ||60||

'Unrestricted his movements, unhindered his gait, his travels have been compared to the speed of wind, undeterred and reaching everywhere' ||61|| 'Aware of the Self within, arjuna saw to organizing ten thousand Vedic sacrifices, all host priests were well-versed with Scriptures and wise, He offered all those acts to the Divine Son of Sage Atri' ||62|| 'The altar was made of gold, the canopy and surrounding structures were gold plated, many deities were invited to attend such sacrifices in person, and with much grandiosity these functions took place' ||63|| 'Adorned with divine ornaments, accompanied by their respective godly consorts, arriving in their respective air vehicles, deities also graced such occasions hosted by King Arjuna in glory to the Divine' ||64|| 'Celestial damsels danced, the Gandharwa musician demigods sang in rhythm, Learned Brahmins recited the Vedic Texts, married happy women sang of Arjuna's fame contentedly' ||65|| 'Such was the way in which Arjuna performed Vedic sacrifices, all that the deities asked for was offered at the altar, all Brahmins who acted as hosts to such sacrifices were erudite, without skipping any step they performed the rite as it should be' ||66||

'Land and gold, money and food, were gifted to Brahmins, those who wished to marry were given apt maidens, as a result this learned community was satisfied, each function offered great meals with sweets and sweetened-milk items' ||67|| 'For the Dakshina gift after such an event is completed, the royal treasuries were kept open for Brahmins to take whatever they wished, and yet the treasury was never found to be empty or lacking, suggestive of the honesty of the host priests and the Yogic might of King Arjuna' ||68|| 'Richly decorated cows with their calves, their hooves plated in silver, their horns plated in gold, which gave abundant milk and were of various hues, were also given to these Brahmins with their pure tendencies' ||69|| 'Arjuna ruled his kingdom as befits his Dharma as a warrior king, none in his kingdom died prematurely, no terrible natural calamity affected the earth then, neither did famine ravage lives of the populace' ||70||

'Rainfall was abundant and as per season, farms prospered with the best of growth, People were honest and grateful to get such a king, their regard for their ruler was unbiased and lasting' ||71|| 'No lady was found to be barren in this kingdom, not even trees or creepers, each bore its own flowers and fruits, not a single widow was evident on this land, there was no fear of dacoits or thieves' ||72||

'There was no outbreak of plague or increase in the number of rats, nobody engaged in irreligious activities, a wave and way of piousness and Dharma was evident everywhere, the reign of King Kaartveerya Arjuna was extolled' ||73|| 'With a sword, discus, bow and arrow, thus armed Arjuna would venture where he wished to, assuming multiple forms, He kept vigil on all the seven islands' ||74|| 'His chariot was empowered to traverse where he willed, He would roam the entire earth, He seemed becoming when he mounted that vehicle, and scrutinized his kingdom regularly with his own eyes' ||75|| 'If at all someone was found to be stealing, He would go himself and take the culprit to task, if the culprit was found guilty of his crime he would be chastised, and rarely this righteous king even gave the death penalty' ||76|| 'The vile were educated to be better, the cultured were protected, He had the capacity to know what went on inside the people he interacted with, this identification of true intent did not take long' ||77|| 'The innocent were never punished, the guilty were chastised with Scriptural guidance, He never gave in to his righteous anger nor thrashed anyone without fault, detached from within he was like God Shankar in renunciation' ||78||

'If at all somebody tried to poison his ears with scandal, He would not give heed to what he heard, nor would he accept guilt when that was tried to induce in him, there was no way that the deceiving found to guile him into their ploys' ||79|| 'He gave due regard to those worthy, He publicly offered reverence to wise Brahmin teachers, He considered those teachers to be living gods on earth, and gifted them with wealth and garments' ||80|| 'Such was King Arjuna who ruled in his state of living enlightenment, He befitted his throne with a state of deep detachment, He never gave in to sense-hankering, his mind remained centred to God Datta' ||81|| 'One day while he was out roaming, He found the sons of the divine serpent named Karkotak, engaged in foul play, quickly he went forth to them to stop them' ||82|| 'Eventually a battle was waged between the two, all those divine serpent sons were wounded with Arjuna's arrows, They were bound and kept in captivity, their rich kingdom was theirs no more' ||83|| 'Arjuna then established a city in that newly added kingdom, and then accompanied by thousands of his wives, He came to

the bank of the pious River Narmada, where all of them revelled in those cool waters' ||84||

'He then used his thousand arms, to build a bridge across the span of the River Narmada, as a result the flow of her waters changed from west to the east, and he continued enjoying in his play' ||85|| 'A beautiful garland from the neck to his feet, adorned his form on that day, surrounded by his wives in a circles, He continued entertaining and enjoying with them' ||86|| 'Gods passing through that region in their air vehicles gazed astounded, at his revelry and many demigoddesses found their garments loosened on their own, celestial damsels forgot themselves in seeing him, accompanied by his wives in their fun and frolic' ||87|| 'The husband of the River goddess Narmada, namely the Western Ocean with whom her waters meet, also witnessed the revelry of King Arjuna, and gave vent to his fury with somewhat foul intellect' ||88|| 'Suddenly the king found, huge waves hitting him and his party, On seeing that sudden onslaught of quiet waters, arjuna laughed within himself wondering what was going on' ||89|| 'He deciphered that it was the Western Ocean who had ungallantly, chosen to attack him and his party when he found his opportunity, therefore Arjuna chose to restrain him with his watery might, and thus made his waters still in many places in that region' ||90||

'Thereafter King Arjuna, raising up his thousand arms, dealt a simultaneous blow to those waters, and then dove forcefully in that ocean' ||91|| 'On finding himself subdued and chastised, the ocean quickly escaped, however that battle cost the lives of many marine and aqua lives, and even the nether worlds shook a little with apprehension' ||92|| 'To pacify King Arjuna the Western Ocean then assumed a human form, and came forth to meet him with precious jewels in a beautiful dish, He then offered due regard to the King, and sought protection for himself and life in his waters' ||93|| 'To protect all those who seek refuge, was a vow that Arjuna always followed, a practice of noble kings throughout history, and as becomes the righteous, arjuna too forgave the guest and granted him his sought protection' ||94|| 'Arjuna who from within was already in a state of conscious non-duality, He never hankered after his sense-wants, how could feminine company affect him thence?, It was only fate that still dragged his body here and there, arjuna had long since surpassed mere bodily identity' ||95|| 'His state was like the ocean which is full of waters all the year round, and has no desire for rivers to come and merge in him, and yet the ocean does not prevent anyone from merging in his waters, his being, knowing it to be another form of fate at work' ||96||

'So too those who have gained liberation whilst alive are free of petty desires, it is fate which brings to them what they go through, although sense-organs are involved in that interaction, yet those who know freedom are never agitated, their detachment is constant' ||97|| 'They should be as immobile and inert as a piece a stone', that too is a part of the practice of those who live in true freedom, is professed by those who do not know what true freedom entrails, unaware are they of the principles of the Vedic Lore' ||98|| 'Immense Vedic knowledge, when personifies itself in a sincere seeker, all ignorance and its effects are erased, for that itself is the purpose of the Holy Books' ||99|| 'There is no suitable example found in history, of free renunciates losing their knowledge somehow, self-Realization and the state thereof, is maintained irrespective of seemingly contrary external behaviour' ||100|| 'The result of successfully gaining spiritual knowledge, is not to destroy what has already been righteously fated, The prime purpose of such knowledge, is simply to rent asunder veils that hide a seeker from his own true form' ||101|| 'Hence the knowers of the Self, aware of the immensity of Providence, remain in society simply to go through remnant fate that gave them this current birth, and to set an example for others to emulate, they do not give in to inner-distress or guilt if they have to use their senses in daily living' ||102|| 'Although both the ignorant and the enlightened, have to eat to maintain their physicality, yet what is it that sets them apart? I will tell you what the Vedas say about the same' ||103|| 'The enlightened are always aware and centred to the Self within, they consider that fated sense-interaction to be like the stuff of dreams, hence their inner pure state remains unaffected, their indifference to all that is non-Self remains unchanged' ||104|| 'If at all during that time of their sense-interactions, they again identify themselves with their body and feel that they will soon die, the knowledge that they have known consciously remains unharmed, due to that momentary outburst of some tendency' ||105|| 'To give in to impetus borne of like and dislike or love and hate, is a shining example of being subdued by ignorance, when with spiritual knowledge all ignorance is itself distanced, how can there by grief or remorse for such free beings? ||106|| 'Those yet ensnared by delusion are unaware of this Essence, and hence are distressed with sorrow and difficulties, Their lives are examples of simply being pushed here and there out of love or hate, and of constantly giving in to grief, sorrow and fears ||107|| 'The specialty thus of the enlightened versus the unlit as far as actions go, is that though the former's acts may seem bright or dark at times, yet like Arjuna who went through what he was fated to go through, they remain indifferent and centred from within' ||108||

|| Thus completes the Sixteenth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of GodDattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 16 Chapters: 108+1623=1731

Part 6

|| The Incarnations of God ||

Chapter 17

The Gift of Trees and All Vegetation to the Arrived Sun God

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued: Listen O Diligent disciple, King Arjuna was truly good and righteous, keenly discriminative of the Self his conduct reflected the same, and he engaged in multiple tasks as befits a king' ||1|| 'His centeredness to his Self within and God Datta did not diminish, He continued performing Vedic sacrifices, engage in penance and gifting generously, regularly he worshipped the wise and enlightened Brahmins, and looked into the protection and upkeep of his subjects' ||2|| 'As if all his subjects were his own children, He looked affectionately at their needs, and neither did he miss any chance to conduct some special rites and sacrifices, pertaining to various seasons and years as per the almanac with due loving regard' ||3|| 'For the constant remembrance of his beloved Guru God Datta, He began the Ashwamedha horse-sacrifice as per the Holy Books, That too was completed without any difficulties, should he now perform sacrifices for the heavens? ||4|| 'Knowing Arjuna to be a mighty warrior, nobody caught hold of his freed horse of the afore sacrifice, but this in turned frightened the deities, who thought that if the horse is not hindered then the sacrifice will be aptly completed' ||5|| 'These doubting deities could not decipher the intent of Arjuna, hence their apprehension, they gathered together at one spot, and wondered: What will be our state now?' ||6||

'The deities spoke: We are all distressed, simply because Arjuna's sacrifice might see to successful completion, what if he then decides to take over the heavens? The sacrifice will empower him to do so' ||7|| 'Hence we all should think of a solution, which could cause some hindrance, some obstruction in Arjuna's function, it seems that this King reveres wise Brahmins, this is evident from his past history' ||8|| 'So it is suggested that one of us deities, should assume the garb of a pure Brahmin and go forth to earth, and thereafter accept the hospitality of Arjuna, and dupe him to lose his moral purity' ||9|| 'We have the Sun Lord amidst us all, I am sure he will help fulfil this task, Besides him

we see no one else, who will help us in what we want to do' ||10|| 'Thus the deities conspired and inspired the sun lord, to go to earth to do their bid, the sun lord agreed and he assumed the disguise of a learned Brahmin, and reached Arjuna's capital city called Mahishmatipur' ||11|| 'It was well-known that Arjuna would personally come to offer oblation, during the time of the ordained Vaishwadev rite,* At that very moment the sun lord as a Brahmin, came forth to meet the generous king' ||12||

The five sacrifices wherein oblation is offered to the manes, deities, sages, fire and other beings]* 'The disguise of the sun lord as a Brahmin was astounding, his stomach seemed to touch his spinal cord, his eyes were deep and sunken, his feet wobbled and his body trembled as he walked, his speech was so feeble that hardly a word could be heard to the outside' ||13|| 'The king was taken aback with surprise on seeing such a Brahmin, and said: Where are you from, how did you arrive here?, till date I have not set eyes on this land, of one in such a pitiful condition in which you are' ||14|| 'The king went forth to the Brahmin, and bowed as per the decorum of culture, and again enquired politely: Where are you from? What is it that you instruct me to do? What do you need?' ||15|| 'The Brahmin replied: O King I have come here on hearing your pious fame, you are renowned as one who is always hospitable to guests in the three worlds, especially known is your generosity to learned Brahmins' ||16|| 'People say that you worship reverend teachers, and even on looking at you it seems that you are very kind to all, you give those seeking something whatever it is that they hope for, hearing such opinions everywhere I have sought to knock at your door' ||17|| 'It is said that those who are truly generous, are not greedy nor over attached to their wealth, spouses, sons or even their kingdoms, they do not even obsess about their own physical forms, hence I too have come to you with the same hope' ||18||

'If you are truly as generous as the fame that precedes you, then do grant me satisfaction today, I do not find anyone else capable on this entire earth to grant what I need, this is my firm decision after meeting you' ||19|| 'The king replied: You have praised me sufficiently, do stop now, tell me how shall you be satisfied?, wise Brahmin teachers are as good as gods for me, if you so require I can give everything that I have including myself' ||20|| 'The Brahmin happily replied: This earth with its known seven islands is already yours to rule, however it is full of flora, fauna, farms and greenery of vegetation, give that entire to me for it is only thus that I will be content' ||21|| 'I have no other desire, except for being fully satisfied in the manner that I have just revealed', On

hearing such words of the Brahmin, arjuna was happily pondering over the demand' ||22|| 'Certainly this Brahmin is no ordinary man, it is said that sometimes gods too roam the earth as men, God Vishnu had gone to the sacrificial function of the righteous demon king Bali as a dwarf, so too this emaciated one is one of the eternals' ||23|| 'He looks weak but lustrous from head to toe, surely he must be the sun lord in disguise, who else could be this effulgent for all times? Although he may try to scale that splendor down a bit' ||24||

'Contemplating thus within Arjuna said: Consider that I have given that entire that you have asked for, but pray do tell who are you truly?' In reply the sun lord said: ||25|| 'My name is Divakar Bhatt, [implying that I am the Sun Lord using word-play], I have come to satisfy my hunger, without halting anywhere in-between, I come straight here from the holy Arunachala shrine in South India' ||26|| 'Arjuna laughed at the Brahmin's reply and said: It seems that I am a gratified one on this earth, the sun lord in person is at my door, seeking alms like any other mendicant' ||27|| 'Bravo to those in the householder phase of life, bravo to those who have exerted to perfect their Vedic conduct including that of hospitality, For all their erring perceptions are distanced, when someone truly godly and pious arrives at their doorstep seeking something' ||28|| 'I am but a recipient of grace of God Dattatreya, I have tried to walk on the Yogic path, with the strength that the might of Yoga bestows on sincere seekers, I will see to the regrowth of all vegetation that you consume in your flames' ||29|| 'Deciding thus from within, arjuna as promised gave the sun lord all the greenery present on this earth, duly accepting the gift the Brahmin then assumed his original form, accomplished, lustrous and incomparable in its brilliance' ||30||

'Arjuna was truly elated, on seeing that divinity right in front of him, again he asserted: I have gifted you all flora, fauna, trees, shrubs, farms, vegetables, accept them without any hesitation' ||31|| 'The Sun replied: O King, truly you have lived up to your reputation as a generous ruler, I have one more request, please dry them up for me, dry wood is easier to scorch and thereby my hunger will be satiated' ||32|| 'The king replied: I have gifted, what you had asked for in the first place, I will not dry up these varied species that grow vertically, you partake of them in whichever way you can' ||33|| 'The sun lord again appealed: I will give you an arrow, you string your bow up and fire it, All vegetation on earth will thereby dry out on their own, thereafter I will consume that entire with my flames' ||34|| 'After requesting thus the sun lord, gave the quiver of divine bows to King

Arjuna, the ruler conceded to that request and using his thousand arms, He let go off five hundred arrows from his stringed bows' ||35|| 'From each arrow he shot, a thousand other arrows came forth, thousands of trees were dried up, in a matter of moments' ||36||

'Whether these trees were in towns or cities or on mountain tops, in castle compounds, jungles, or on the banks of rivers, trees on the surface of this earth and vegetation, all caught fire in the next few minutes' ||37|| 'Whichever tree was pierced by Arjuna's arrow, would immediately dry up and wither, and assuming the form of fiery flames, the sun lord set them all alight in moments' ||38|| 'Blades of grass, trees, creepers, medicinal plants and herbs, were all burning like an inextinguishable roaring forest fire, at that time Sage Vasishtha was seated in meditation, and sensing this turn of events he awoke to the exterior' ||39|| 'Even in his own Ashram compound he saw trees and shrubs burning, so he called a disciple and enquired of the reason thereof, The disciple innocently replied: King Arjuna has showered multiple arrows to scorch them all' ||40|| 'On hearing the disciple's opinion, the lofty sage again meditated to find out the true cause, and woke up in fury, and uttered harsh words of indignation' ||41|| 'It seems that Arjuna has lost his intellect, having come to power as a king he has become flagrantly irresponsible like the intoxicated, He has burnt the vegetation of this pure ambience, I am surely going to teach him a lesson' ||42||

'His acts reveal that he has become puffed-up with pride, He thinks that there is none stronger than him alive, since none has come forth to challenge him, hence this ostentatious vainglory' ||43|| The annoyed sage uttered: Arjuna enough of your arrogant smugness, when the Divine Son to Sage Jamadagni will appear, He will cut off your arms, and then do away with that head full of delusive superiority' ||44|| 'Thus enveloped with fury, the revered sage uttered harsh words of a prophetic curse, who would there be who can modify or lessen the impact of, such blight as verbalized by a knower of Divinity?' ||45|| 'Although Arjuna always gave due regard to wise Brahmins, and Sage Vasishtha is amongst the foremost of the serene, enlightened ones, Yet these scarring words of affliction were declared in a fit of rage, the only reason for such occurrences is the inalterable wave of destined future tidings' ||46|| 'And although Divinity is the only real Doer per se, yet beings become instrumental, there is none in existence who can be said to be truly independent, such is how the Vedic lore pledges' ||47|| 'After burning up and consuming all vegetation, the satiated sun lord departed, with the blessed might of the path of Yoga, arjuna again made the earth as green as it was before' ||48||

'It is said that the wrath of realized Brahmin teachers is truly vehement, their uttered curses are infallible, like poison with no antidote, its damage will certainly wound and lives may be lost, rare it is to come across a way to pacify, repair or modify its effect' ||49|| 'As an immediate effect of the wished destruction by the wise Brahmin, arjuna's behaviour suddenly changed to one of reckless heedlessness, and his next thought was: I will charge upon the heavenly realms now, and win over all those deities, subdue them' ||50|| 'Arjuna had fathered many sons, He gave them the responsibility of running his kingdom, and he boarded his air-vehicle, and started on the path leading to the celestial regions' ||51|| 'He whose royal grandeur has been said to be incomparable, He to whom Yogic empowerments had become like handmaids, He whose movements had never been barred or hindered, He whose instructions were never trespassed' ||52|| 'He who had the boon of presenting himself to anyone who merely remembered him, He whose rule was with an iron-fist, He who assuming multiple forms could traverse the three worlds, He who had the insight to know what was in the minds of all he interacted with' ||53|| 'Seated in his unstoppable vehicle, arjuna did reach and wander the heavens, at that time he came across a beautiful garden of the celestial wealth keeper God Kuber, and there he revelled for a while' ||54||

'Seeing that uninvited person in their garden, and finding it to be an opportunity, the Yaksha demigods charged at him, various weapons and mutilating devices were showered at Arjuna, yet he managed to negate them all' ||55|| 'With the face of a man and the body of a horse [centaur]*, else with the face of a horse and the body of a man [Panchmukhi*], such were the attacking demigods called vernacularly Yakshas and Kinnars, they were all forced to retreat to safer pastures' ||56|| 'In the frenzy of that battle this mighty warrior Arjuna, again took up five hundred bows in his thousand arms, and showered arrow after arrow, till anyone who still wanted to fight remained in the area' ||57|| 'The demigods found their bodies with multiple war losses, suddenly they feared for their own life and existence, That entire cohort of demigods who had attacked Arjuna, were astounded as to how could this occur!' ||58|| 'Some chose to hide, some escaped, others scattered away, those who left the field were left alone by Arjuna, then he carefully set down his weapons in their proper place, and went forth to the actual heavenly structure' ||59|| 'On seeing Arjuna in the courtyard, a heavenly attendant went and informed God Indra of his coming, and was as quickly followed by Arjuna as if by accident, He looked like another form of the god of death' ||60||

'Renowned as the warrior with a thousand arms, when Arjuna came face to face there with the god, indra quickly assembled all other deities, it seemed as if the gods were woken up from their slumber' ||61|| 'And then a great war began, many gods found themselves wounded, the accomplished witnesses were taken aback with surprise, on seeing the mighty performance of King Arjuna' ||62|| 'As Arjuna's arrows pierced the attacking gods, they found themselves losing their bodily strength, physically distressed and gasping for air, they too secretly hoped to scurry away to safety' ||63|| 'At that time King Arjuna launched a missile which infatuates, this accomplished arrow truly led the gods to a fugue state, And then he returned to their garden called Nandanvan, to continue his original play there' ||64|| 'One day after these events and the waking up of the gods to themselves, God Indra seated on his vehicle along with his consort, led by his divine elephant named Airawat, came to the same garden' ||65|| 'He saw Arjuna there enjoying the garden all by himself, this greatly infuriated him, He took up his thunderbolt, and renowned as the god of the thousand eyes he went charging forth' ||66||

'King Arjuna quickly understood what was about to happen, so he lifted Indra's air vehicle, and after uttering a mighty shout, He went on his way along with god Indra and his godly wife' ||67|| 'Indra understood that he and his wife were being sort of kidnapped by Arjuna, so in a state of distress he ordered other gods to come to his aid, they responded to his call and assembled again, once more a war started between Arjuna and the heavenly gods' ||68|| 'This fight too was deadly, again the gods found themselves debilitated, the majesty of Arjuna reigned supreme, none of the gods could continue opposing him for long' ||69|| 'King Arjuna had already mastered the path of Yoga, blessed by God Datta his body was as good as personified lightning, Who would be able to subdue him easily? The gods lost hope from within to continue with the fight' ||70|| 'Some of them found their garments torn, others left their weapons on the ground and escaped, some were shielding their face and eyes, others were trying to see if their body parts still functioned' ||71|| 'Few gods bowed to King Arjuna, uttering pleas for help and peace, on seeing the gods humbled once again, arjuna let them go without any further harm' ||72||

'The moment they were freed, indra and all other deities, anguished by their humiliating loss went forth to a cave on Mount Meru, and discussed sadly amongst themselves' ||73|| 'The gods have been given the heavenly realm, and men have been given the earth, let us go forth to the creative deity God Brahmaji who has thus arranged things, and inform him

of these recent events' ||74|| 'Let us complain to him that although a man, arjuna has forced his ways to the heavens, for no reason he wants to keep on fighting with us, and he has usurped the heavenly court' ||75|| 'Everyone is well aware of his unchallenged might, He has become one of the eternals due to the blessing of God Datta, Before he reduces us to dust, let us at least go and inform the higher gods of this happening' ||76|| 'Everyone agreed to what God Indra suggested, and under his leadership, they went forth to the higher heavenly regions, where God Brahmaji the appointed creator resides' ||77|| 'It is here that the Vedic Texts assume an apt form, and remain in the vicinity of the Creative god, renowned sages and incarnations such as the four Sanatkumar deities, continue to praise the Vedic lore and God Brahmaji here' ||78||

'As the gods respectfully beheld the four-faced God Brahmaji, each face suggestive of mastery over each of the Vedas, the gods forgot their sorrow and momentarily were gladdened again, unmindful of their past misery they were simply elated to be here' ||79|| 'They prostrated to God Brahmaji, and stood respectfully with folded hands, and under the leadership of God Indra, they started eulogizing the creative God' ||80|| 'Hail, hail to You O Lord seated on the lotus, it is You who are instrumental in bringing forth this universe O Four-faced One, it is via You that this world is maintained and has life, O Lord brought forth from the Divine navel lotus of the Supreme Lord we bow to You' ||81|| 'We are but loyal followers of Your instructions, we are but Your attendants who do Your bid, Till date we are happy and joyful, and yet suddenly sorrow seems to have engulfed us all' ||82|| 'Having received the blessings of God Dattatreya, King Arjuna has become puffed-up with pride, He has forced his way to the heavens, and has reduced us all to this pitiful state' ||83|| 'It seems impossible to restrain him, all our weapons have failed, we are at a loss as to what should we do next, all our ways of dealing with him have been unsuccessful' ||84||

'God Brahmaji then inspired to seek refuge in times of crises said: Let us go to the Divine Abode Vaikunth, the Divine Consort of the Goddess of Wealth is renowned for protecting the devout, I am sure He will be able to uplift us all' ||85|| 'Thus all of them singularly decided to seek guidance and aid, and went forth to God Vishnu's divine abode, remembering God Narayan from within, they uttered Hails during the journey with devotional love' ||86|| 'This Divine Abode is renowned for, being the primary region of experiencing bliss consciously, even if one is able to remember this Abode in the state of dreams, all ill-fate is thwarted' ||87|| 'This region is self-lustrous, effulgent, it

does not need sunlight to be resplendent, It is a region devoid of ailments, worries and strife, not an iota of physical, mental or spiritual malady is present here' ||88|| 'At all times it is a source of bliss, neither grief nor fleeting fancy has any place here, it houses the all time great source of joy, it is the region of the Lord whose divine vehicle is Garuda the celestial eagle' ||89|| 'They who are serene, who have mastered their senses and are devoid of envy, they who do not give in to deceit nor to vainglory, they who pursue devotion for the sake of devotion and not of vested interest, are able to visit and experience this abode even whilst alive' ||90||

'The gardens and forests here are full of wish-bestowing celestial trees, the grasslands and farms are where the wish-bestowing celestial cows wander, it is a region of nectar filled lakes, it is a place where the divine wish-bestowing gems adorn solid structures' ||91|| [The above four are termed Kalapdrum, Kaamdhenu, amrut-Sarovar and Chintamani in Sanskrit] 'The walls here are of gold, they are embedded with precious jewels, the pictures here seem as if alive and will just communicate, intellect stands shock-still with wonder and awe' ||92|| 'It is towards this divine realm, that God Indra along with the deities proceeded, when they came to its door, they informed the attendants of their arrival seeking permission to meet' ||93|| 'Even the door-attendants resembled the Lord within, dark-hued they all were four-armed, two of them namely Jai and Vijay devoid of any blemish, went forth inside to inform their Lord' ||94|| 'On receiving instructions, the gods, indra and Brahmaji were escorted within, each one was elated to be here, and soon they set eyes on the lotus-eyed God' ||95|| 'Seated to His left was Goddess Laxmi, He was adorned with the delicate Pitambar upper garment, the divine discus, conch, mace and lotus were present in His arms, renowned as the slayer of a demon known as Madhu, God was seated in serene joy' ||96||

'The entire arriving party prostrated to Him, with folded hands they eulogized Him, 'Hail, hail to You O Life of this universe, we bow to You O Lord Narayan' ||97|| 'It is known that You protect Your pious devotees showering them with grace, you are the very life of those who love You unconditionally, when You see such holy beings in destitute states, your heart overflows with compassion' ||98|| 'It is You O Mighty Lord who as the Avadhuta, the divine ascetic God Dattatreya, blessed and granted boons to King Arjuna, today he had come charging to the heavens, and has forcibly taken it all away from us' ||99|| 'O Lord we are but Your votaries, it is You who are our sole support, Do agree to retaliate in some manner, and allow us to resume our status and our

home' ||100|| 'On hearing this entreaty of the assembled gods, lord Vishnu contemplated within, and understood that Arjuna is agitated simply due to the curse of the lofty sage, and that fate has a role in that entire' ||101|| 'Arjuna is already in a state of living enlightenment, this happening is simply due to unchangeable course of that which is fated to be, He has no interest in ruling the heavens nor does he want anything from there, his acts are simply borne of futility' ||102||

'This conduct of King Arjuna, how will the scheming gods ever know? The fate that had granted him his present birth is reaching completion, He is sure to gain liberation post shedding of his mortal coil' ||103|| 'It is I who have decided to grant him his sought boons, one of which was that he should pass away at the hands of one who is as famous and powerful, in the entire cosmos as of now, there is none who can fulfil his desire and bring my boon to fruition' ||104|| 'Since that is the case I will assume an incarnation myself, and enable him to shed his physical frame at a holy region on earth, I will grant him Videha-Mukti the liberation post death, He has already earned the required purity since long' ||105|| 'Contemplating thus within, God who rules over all that exists said to the deities:, I will assume an incarnation via Sage Jamadagni, and holy mother Renuka on earth to deal with him' ||106|| 'I will wage war with Arjuna, I will win him in battle as he had wished, my glory, fame and power he is well aware of to fulfil his boon, hence leave aside all worry and go forth to your respective regions' ||107|| 'On hearing that assurance of God Vishnu, the delighted deities expressed their pleasure, and receiving permission to return, they returned to where they had come from' ||108||

|| Thus completes the Seventeenth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at thefeet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 17 Chapters: 108+1731=1839

Chapter 18

The Marriage of Sage Richik and Satyavati, The Birth of Sages Jamadagni and Vishwamitra

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Disciple Deepak enquired of his Guru:, O Master, pray tell who is Sage Jamadagni?, who is the renowned holy mother of God named Renuka? How did she gain the good fortune of being mother to personified Divinity? ||1|| 'Why did God Himself choose to incarnate? Why did He wage war with Arjuna?, do tell me that entire in detail, how did God reign victorious over His devotee? ||2|| 'Why did He choose to take the form of a Brahmin teacher? How could He bear to fight with His own devotee?, please tell me everything from the very beginning, delineate to me the workings of these celestials' ||3|| 'On hearing the words of his disciple, Guru Vedadharma was happy since he was reminded of his sought God, And said: Listen cautiously O Deepak, I will tell you the entire episode in detail' ||4|| 'Usually, the heavenly gods are known to be absorbed in their heavenly joys, but when crises arrive they suddenly are reminded of the Supreme Divinity, then the utter: We are yours O Lord' and God too is renowned, to grant the state of fearlessness to all those who even once seek His shelter' ||5|| 'God Datta was well aware of His beloved disciple Arjuna, and of his having attained the state of living enlightenment post penance, why should God now be indifferent to His servitor? Rather, God granted Arjuna's wish by way of bestowing boons' ||6||

'Once Arjuna after gaining the state of being liberated while alive, came forth to God Dattatreya, and with folded hands requested his sought Lord: Please let it only be You who deals with me when it is time for me to depart the body' ||7|| 'The body of devout warriors who have gained the grace of God is pure, if it is renounced at a pious place on earth, and if it does not get a befitting funeral rite arranged by the gods, then what can be said about the deaths of ordinary mankind?' ||8|| 'Arjuna is one of the best Yogis, his

strength was unchallenged till date, who could be stronger that can deal with such an enlightened warrior? God mused: As of the present there is none who is at par with him' ||9|| Therefore God replied to him: It is I who have seen to your upkeep, How do you expect me to change what I feel for you? And do away with your physicality?' ||10|| 'Arjuna responded: Lord if at all, that task does not appeal to You, let me at least not face death by one inferior, or even by physical disability and ailments' ||11|| 'Let me pass on from this world at the hands of one as glorious as Yourself, let me get a death worthy of remembering', such was the boon the king had asked of his sought Lord, and it was accepted and granted to him' ||12||

'Keeping that boon in mind, when the assembled heavenly gods had sought the Divine's help, in dealing with Arjuna He chose to incarnate on earth, at the house of a Brahmin Sage who in society are revered more than warriors' ||13|| 'How could God be blamed in this situation? How can it be said that God gives in to fury?', it was simply Him fulfilling the desires of His devotee, to face end at the hands of one as glorious as God Himself' ||14|| 'That Supreme Divine who with His own wish, makes this universe experiential after creating, maintaining and then destroying it, that equanimous impartial Divine is not one to get overly attached to any being, He conducts Himself as befits the situation in an unmoved manner' ||15|| 'The Supreme Lord of all that exists, happily revels in His plays as do young innocent children, How can that God be bound? Who is beyond the concept of bondage and freedom?' ||16|| 'It is a well-recognized fact that all who take birth on earth, have to depart it some day, it is only the outer physical sheath that is returned to its physical sources, how can the immortal soul within cease to exist thereby?' ||17|| 'Hence they who are already in the state of being liberated whilst alive, if they give up their body then what is it that they lose?, it is such who have already with experiential realization surpassed, their identification with merely their physical frame' ||18||

'In the way in which many waves arise in the ocean, and even dash with each other, if at all that friction obstructs or breaks their swell or flow, how is the ocean or water per se at a loss?' ||19|| 'Likewise, the body is prone to its changes, if at all it is given up one day, how can the true identity of being an immortal soul, be affected even by the size of a sesame seed?' ||20|| 'When one contemplates within in this manner, one does not find flaws with anyone or anything in existence, because at their innermost core all that exists is pervaded by Divinity, it is a little heavy to understand and experience this reality but listen attentively' ||21|| 'In the past there was a renowned and righteous king named

Gadhi, in the region called Kaanyakubja, a descendant of the Lunar clan, As fated although he was married, yet he could not beget children' ||22|| 'Hence this king in a not a very great state of mind, decided to undertake penance, live the forest-life with his spouse, and they spent time in appeasing God Shiva which was successful, as a result of which they gained a gem of a daughter' ||23|| 'She was named Satyavati, literally one who always utters the truth, she was a haven of beauty and lustre, highly intelligent she was a treasure-house of quick wit, the upkeep of this princess with a beautiful set of teeth was par excellence' ||24||

'One day a Sage named Ruchika, went to meet his father, renowned as Sage Bhrugu, and with love and regard he bowed to his parents' ||25|| 'His father Sage Bhrugu said: Till date you have spent time in sincere penance, now obey my instructions, and live the life of a pious householder' ||26|| 'After entering the Gruhastha-Ashram phase of a householder, do satiate deities with Vedic sacrifices, see the face of your son, and then resort to the ascetic life in forests' ||27|| 'On hearing such instructions of his father, sage Ruchika accepted them wholeheartedly, He sat in meditation to find out an apt partner, a gem of a woman, and found that there was none as suitable as Satyavati' ||28|| 'Thereafter he went forth to King Gadhi, and asked for the princess's hand in marriage, this confounded the king unaware of his daughter's wishes, and wondered as to what he should do next' ||29|| 'This sage asking to wed my daughter is an ascetic, He lives in the forest in penurious conditions, if I give him my daughter in marriage, what purpose will it serve? ||30||

'She is my one and only daughter, delicate, intelligent and very sensitive is she, how will she be able to bear the difficulties of living in a forest? She is not fit to be this sage's wife' ||31|| 'And if at all I refuse the proposal of this sage, then he will get angry and the very next instant, He may utter a curse and reduce us all to ashes, nothing thence will remain of this kingdom' ||32|| 'Therefore, instead of refusing him plainly, I will use tact to avoid him', so thought the king in his mind, let me put forth a condition very difficult to fulfil, and thereby prevent him from continuing to hope for Satyavati any longer' ||33|| 'Thus King Gadhi offering all hospitality to the arrived sage then said: Listen O Ascetic, There are many kings who have pressurized me to wed my daughter, after having a look at her' ||34|| 'Hence I will tell you what I told them all, the condition to get married to her is this:, whosoever can get me a thousand stallions with black ears, that fortunate person will surely be the groom of my one and only daughter' ||35|| 'Such is my vow and my

condition, how will you manage to fulfil it?, on hearing the words of King Gadhi, the sage gave a befitting reply: ||36||

'Do not worry, I will get your stallions for you, it will not take long, but thereafter do bless us in holy matrimony, do not go back on your words' ||37|| 'After assuring the king the sage sat in meditation, and found that the lord of the seas namely Varuna had those stallions, so he went forth via the subtle routes, and sought meeting with God Varuna' ||38||* 'The sage said: O Lord Varuna, I am sage Ruchika and have agreed to do my father's bid, I plan to enter into a householder's life, therefore, I seek your generous aid' ||39|| 'Satyavati, the daughter of King Gadhi is whom I intend to marry, but there is one hindrance, If you but give ears to what it is, I will be able to fulfil my task' ||40|| 'King Gadhi has set forth a condition, of wedding his daughter to whoever can get him a thousand stallions, with dark ears, and you have them, He has promised to live by his word then' ||41|| 'May great welfare be bestowed on you O Lord, do give me those thousand horses', the Lord patiently heard this petition, and felt fearful from within' ||42||

'The Lord had understood from within, that the sage was wealthy due to his past penance, if he refused to generously part with the horses, He too might be cursed by the powerful ascetic' ||43|| 'Instead let me get those stallions drunk on alcohol, as a result they will refuse to go near the sage, scheming in this manner, the lord replied to the sage: ||44|| 'I have heard your request O Sage, but my horses are very wild, who will be able to tame them? If you wish I can show them to you, and can offer them to you if you so please' ||45|| 'Their speed is as good as that of wind, their hooves do not touch the earth, On seeing any person they would rush forth to eat him, such is how they are' ||46|| 'The sage replied in the affirmative assuring, I will be able to tame them and take them', thereafter the lord and the sage went forth to the stable, where those drunk stallions were in plain sight' ||47|| 'They who have with penance earned the prowess of Yoga, such was the ascetic sage Ruchika, merely on glancing at those prancing stallions, they left aside all their whimsical attitudes and became as docile as they could be' ||48||

'Incomparable was the sage's Yogic might, they walked in a straight line as guided by the sage, they did not cause trouble, nor did they behave in an unruly fashion' ||49|| Before departing the pleased sage blessed the Lord, thanking him for his generous conduct, coming out of the waters after his successful meeting with Lord Varuna, He was soon on his way to the East with the prized stallions' ||49|| 'The region on land from where the Sage escorted the stallions to land, is renowned as Ashwateerth, it is known to bestow

purity for such is its fame, it is amidst the River Ganga near its confluence with the sea in the East' ||50|| [It is called Ganga-Sagar near Calcutta where the Ganga flows in a thousand tributaries] 'In this way the sage escorted the horses, and was soon at the court of King Gadhi, 'I have fulfilled your condition, Now you fulfil yours' said the sage' ||52|| 'The sage urged: SwasatyastuTe' in Sanskrit, fulfil the truth of your own statements, give me your daughter's hand in marriage, why are you delaying the matter now?' ||53|| 'On witnessing for himself the amazing potential of the sage, King Gadhi was awed, his mind was happy internally, how can the prowess of the path of Yoga be depicted in all that it truly encompasses?' ||54||

'I thought the sage was but a poor ascetic, such was my faulty assumption, now on seeing what he is truly capable of, I should not hesitate to do as promised' ||55|| 'One who has Yogic prowess on hand, what could lack for such mighty seekers? They gain and experience the highest of states consciously, even the gods make themselves suitable to such Yogis' ||56|| 'If this sage becomes my son-in-law, my daughter will surely know true fulfilment in life, He will bring about an upliftment of my entire lineage, let me get Satyavati married to him' ||57|| 'Deciding thus within himself, after consulting with Brahmins aware of the almanac, He got the sage married with his beloved daughter at a pious time, and fulfilled the promise he had made to the illustrious sage' ||58|| 'The wedding was a grand celebration, satyavati was overjoyed, the sage was content, on accepting the hand of his sought partner' ||59|| 'Satyavati was indeed beautiful, she was compared to daughters of Goddesses, Even the sun lord on sighting her was slightly shaken, it was she who got married to the ascetic sage' ||60||

'On looking at the celebration from above, indra and other gods said: This is a one-of-a-kind event, what can the grandeur of Yoga not beget? Incomparable is this wedding to any other' ||61|| 'Such the sage Ruchika, son to sage Bhrugu, got married to Satyavati, the delicate daughter of King Gadhi, thereafter the couple stayed there in contentment, experiencing bliss that unstained joy begets' ||62|| 'Thereafter, one day King Gadhi, went forth to the sage at fell at his feet requesting:, O Kind sage know that in my lineage, I have none to whom to entrust this entire kingdom' ||63|| 'If I do not beget progeny and fail to perform the sacrifices for the manes, my forefathers will surely be unhappy and lose their place in the heavens, You are a mighty Yogi, a kind sage, relieve me of this distress that I face' ||64|| 'Help to gain a son, who is pious, generous, and fond of asceticism, let his fame be known in all the three worlds, let our lineage be known

throughout till the time the sun and the moon shine on earth' ||65|| 'For it is only thus that I will be able to repay my debt to my forefathers, I will be able to gain a pious state', 'My kingdom will be assured of a good ruler' pleaded the king, and again bowed to the Sage whose Yogic might he had witnessed' ||66||

'The compassionate sage replied: Listen to me O King, you will surely beget one son, who will be a source of great joy to all concerned' ||67|| 'Now I choose to take your leave, and will go and meet my father Sage Bhrugu accompanied by my wife', on hearing the wish of the Sage, the king bade them leave in the best way possible' ||68|| 'Accompanied by Satyavati, sage Ruchika went and met his father, the renowned pious Sage Bhrugu, and narrated to him the entire' ||69|| 'On hearing of the pious fame of his son, as well as looking at the beautiful goddess like daughter-in-law, And seeing them together in this manner, sage Bhrugu, was intensely pleased from within and showered his blessing' ||70|| 'Sage Bhrugu thereafter arranged, for them both to stay with him, satyavati conduct herself as befits a devout sage's wife, the entire ambience of their Ashram was full of happy serenity' ||71|| 'Satyavati the witty daughter of King Gadhi, one with a pure intelligent mind, attended to Sage Bhrugu, in a way in which he felt happy and content from within' ||72||

'On seeing her cooperative nature, the mighty sage Bhrugu was indeed pleased and said: On seeing your pious conduct, I am unable to restrain the flow of joy that I experience from within' ||73|| 'O Daughter I am indeed pleased, I will bestow you with the boons you seek, satyavati in turn folded her hands, and requested with utmost humility' ||74|| 'Let my mind ever be true to righteous conduct, let me always get the chance to be able to serve wise elders, let me gain these dual advantages, what other benefit should I seek from You? ||75|| 'Sage Bhrugu replied: True it is, your steadfastness too is like your speech, Yet I tell you to ask whatever is in your mind, be assured that I will bestow it, do tell me' ||76|| 'The obedient daughter-in-law replied respectfully: O Father, my mother does not have a son, an heir, and neither do I, if at all You are pleased with me' ||77|| 'And wish to shower your grace on us, then how can any type of sorrow afflict us?, it is without doubt that we will beget pious sons, this is not something mammoth to accomplish with Your compassion' ||78||

'If with Your grace, the four-fold liberations can be consciously experienced, then what can be said about this inferior want to be mothers, how can it continue to afflict us even minimally?' ||79|| 'Sage Bhrugu replied to his daughter-in-law thus: Both of you will

gain sons, but listen attentively to the way of doing so, and with all piety live up to the conducts required thereof' ||80|| 'After the monthly cycle, and contemplating upon the Supreme Divinity, you should go near the peepul tree, and after worshipping it embrace it with love' ||81|| 'Likewise your other should go, near the Udambar fig tree, worship it and embrace it, thereafter perform the Vedic sacrifice for begetting sons known as Putra-KameshtiYagjyna, and it should be performed in the way that I tell you' ||82|| 'After making the Charu offering piously, And uttering the Brahma divinity Mantras, a pure Brahmin teacher should give it to you to partake, and you should do so unhesitatingly' ||83|| 'As a result of these activities, you will get a pure Brahmin son aware of the Supreme Brahma, He will be an expert in the Vedic lore, and will gain regard in all the three worlds' ||84||

'And when a pious Brahmin teacher, offers the Charu to partake to your mother, utilizing the warrior Kshatriya Mantras as indicated in the Vedic lore, then she too will beget a son' ||85|| 'That warrior will be tremendous in strength, and extremely generous, truly his majesty and performance on earth, will become well-renowned' ||86|| 'After saying so Sage Bhrugu said: O Son Ruchika now it is time, for you to take your wife, and go to the palace of your father-in-law' ||87|| 'You have listened to my words, now go and perform that Vedic sacrifice for begetting sons, and thereafter give the Charu offering to partake, to both mother-in-law and wife as indicated' ||88|| 'On hearing the instructions of his father, sage Ruchika went with his wife, to the palace of King Gadhi, and informed him of Sage Bhrugu's counsel' ||89|| 'Both the king and his sage son-in-law, performed the Vedic sacrifice with all purity, however there happened a flaw, at the time of the intake of the Charu offerings' ||90||

'That meant for the daughter was taken by her mother, and that meant for the mother was taken by Satyavati, and this was known by Sage Bhrugu with his wisdom eye, He is able to witness anything in the world' ||91|| 'So Sage Bhrugu immediately started for King Gadhi's kingdom, and said: What error have you all done in the task delegated? Since there was a reversal in the intake of the Vedic offering, the sons too will be reversed' ||92|| 'Then addressing his daughter-in-law Satyavati he said: Your son will now be born as a mighty warrior, and your mother in turn will beget a son, who will be as pious and renowned as a Brahmin teacher aware of the Supreme' ||93|| 'On hearing these words of the elite Sage, satyavati was extremely distressed and requested:, I am now the wife of a Brahmin teacher and sage, let me not bear a warrior kingly son' ||94|| 'O Father you are

an expert in the Vedic Texts, there is none who knows it as good as you do, let me beget a son who is revered by other Brahmin teachers, aware of the Supreme Divinity' ||95|| 'Sage Bhrugu replied: That cannot be done', again his daughter-in-law beseeched tearfully, again she entreated: Please allow me, to beget a Brahmin sage son' ||96||

'Sage Bhrugu melted and uttered: I will reverse the Mantras for you now, hence although you will beget a Brahmin sage son, yet his son in turn will become a great kingly warrior' ||97|| 'Satyavati further entreated: Lord if your great-grandson is a warrior, and if your grandson is a pious sage, I am certain it will befit our lineage' ||98|| 'So be it' uttered the Sage and left, King Gadhi contemplated from within, if at all a warrior is born as my grandson, and a Brahmin as my son, surely my renown will spread far and wide' ||99|| 'Eventually both mother and daughter became heavy with child, they experienced the symptoms of pregnancy at apt times, often King Gadhi's wife uttered verses revealing the Brahma divinity, as a result of which the King was extremely pleased' ||100|| 'The Punsavan* rite was performed, at the apt month, and after the delivery term was due, both of them begot their sons as indicated' ||101|| 'Thereafter the Jaatak-Karma rite* was performed, many Brahmins were gifted with clothes and garments, the astrology expert Brahmins on seeing his horoscope said: He will become a sage' ||102|| 'The son to Satyavati, became renowned as the holy Sage Jamadagni, extremely intelligent and centred, He soon earned the praises of all concerned' ||103|| 'This truly another incarnation of God Shiva, He has chosen to incarnate at our house, He will inspire Dharma on earth, the divine consort of Mother Goddess has manifested in our house' said the Brahmins' ||104|| 'The devout mother Satyavati, on seeing him was filled with intense devotion, it seems that Lord Shankar is pleased with us all, and has come to our house as a future elite sage' ||105|| 'Meanwhile King Gadhi's son, became renowned as the Sage Vishwamitra, He too is extremely holy, and visualized the sacred Gayatri chant' ||106|| 'Hence although Sage Vishwamitra was born to a warrior mother, yet due to the interchange of the Vedic offering, He tended towards conducts befitting a Brahmin, and undertook all efforts whereby he might become one of them' ||107|| 'Therefore he requested all sages that he knew saying: Transform me to a Brahmin' to which they replied: There is only one sage fit for this task, if Sage Vasishtha declares you to be a Brahmin teacher we all will accept the same' ||108|| 'So Sage Vishwamitra went and pleaded with Sage Vasishtha, who asked him to undertake penance for sixty thousand years, which Sage Vishwamitra gladly did and became a renowned Brahmin teacher, the

world is indebted to him to bestow all with the Gayatri chant' ||109|| || Thus completes the Eighteenth

Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 109
Total number of Ovi verses from 18 Chapters: 109+1839=1948

Chapter 19

The Incarnation of God Parashurama, The Killing and Resuscitation of Mother Renuka

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued telling disciple Deepak: On God Shankar's assuming incarnation at the house of Satyavati, his consort Mother Uma also decided to come to earth, and manifested as the daughter of King Renu' ||1|| 'A haven of merit with the name Renuka, the pious princess, she never meditated on anyone else except God Shiva, it is She on whom Sage Jamadagni coming to know of these facts, started worshipping Her feet' ||2|| 'On knowing about his resolve, King Renu was immensely pleased, He invited Sage Jamadagni to his palace, and with due regard gave the hand of his daughter in marriage to the illustrious sage' ||3|| 'Mother Renuka is definitely Mother Parvati, who on catching hold of the hand of Sage Jamadagni, with intense elation and pleasure, started serving Him in the best possible way' ||4|| 'Thereafter the sage built an Ashram, and they both started staying in a scenic spot amidst the forest', He maintained the Agnihotra fire rite, and began his ascetic practices' ||5|| 'Mother Renuka a devout consort, all her conscious faculties centred on her Lord, always behaved in a manner very suited to Him, and often bowed her head in respect to what He is' ||6||

'Eventually She begot five sons, all of them very holy, they were worthy of reverence and were worshipped wherever they went, all of them very filial to their father Sage Jamadagni' ||7|| The first son was Vasumanta, the second Vasu, the third was Sushena and the fourth Vishwavasu, all of them lived righteously, all of them were experts in the Vedic lore' ||8|| 'Now was the time for God to manifest on earth, it was His help whom the deities had sought to restrain King Arjuna, He too arrived on an auspicious day at this pious house, the Self-manifest Overlord renowned as the sole support of devotees' ||9|| 'It was on the 3rd day of the bright half of the vernacular Vaishakh month, during noon when

the almanac read 'Sinha-lagna' that,,* God Hrishikesh the foundation of this entire, manifested as the devout couple's sixth Son and was named Bhargava-Ram' ||10|| 'As per the modified conditions of Sage Bhrugu, this incarnation became an immense warrior and wielded an axe, He studied the Vedic Texts, and chose to live a celibate life' ||11|| 'He undertook penance, and thereby satisfied his father's wishes as well as God Shiva, He also studied the 'Dhanur-Veda' text on archery, and became an expert on weapons, missiles and warfare' ||12||

'On being permitted by God Shiva, He returned home to his parents, He again started serving them with affectionate devotion, and always remained humble in their presence' ||13|| 'Extremely righteous by nature, a true servitor of his holy parents, He soon gained recognition amongst other lofty sages, and his sense of discretion blossomed with each day' ||14|| 'He who is an incarnation of God Narayan Himself, assumed this role as a devoted son, He truly loved to fulfil each want of his parents, whom He knew were actually God Shiva and Mother Parvati in their chosen roles' ||15|| 'Daily He would go to the forest, and bring flowers, fruits and wood-sticks for the sacrificial altar, He always remained easily accessible to them, never did he transgress any of their instructions' ||16|| 'The pious Sage Jamadagni was lucky, to beget such family and pious son, all four elder sons also lived near-by yet independently, whilst maintaining the Agnihotra fire rite' ||17|| 'One day Mother Renuka, went forth to bathe in the river close by, unaccompanied was she, her thoughts were occupied upon her lord and consort' ||18||

On that particular day however, a Gandharwa demigod accompanied by many of his women was also there, She set eyes upon them, elephantine in prowess revelling in the waters' ||19|| 'All those women seemed delicate, they were adorned with the best of garments and ornaments, without any doubt they played in those waters, as if all were in a state of the intoxication of affection' ||20|| 'Scented flowers spread their fragrance, making the entire atmosphere pleasant and agreeable, even bees seemed to be lured, and they started buzzing around that playful crowd' ||21|| 'Their forms were adorned with various designs, using these flowers braided in hair and elsewhere, Their ornaments were embedded with gem, and they too seemed becoming on their delicacy' ||22|| 'They also seemed to use sandalwood and musk, their forehead had the auspicious Tilaka mark, their garments seemed shiny and new, 'The demigods seemed to be having a party of their own' ||23|| 'On witnessing their revelry, mother Renuka was elated, when she set eyes upon them for longer than usual, she thought: O, they seem to know the best of joys' ||24||

'Unfathomable is the turn of fate, it can make the best of minds forgetful, witness the life of this devout wife, whose renown is spread far and wide in the world' ||25|| 'She who in her cloth, would fill up water and bring it to her home, not even a single drop of water spilled, on her entire walk to their Ashram, the Abode of a Sage' ||26|| 'Such was the power of Her devout purity, she who has never even in her state of dreams glanced at the face of another not her own, that entire richness of character was temporarily forgotten, in her absorption in viewing the revelry at the river waters' ||27|| 'As a result there was a stain on her devout purity, the moment she awoke to the fact she felt frightened from within, And she said: O Lord what have I witnessed today? Why did my eyes not shut down on seeing them all in their play? ||28|| 'Now it is possible that my sage husband, will surely renounce me, what will be my state then? I will not be able to stand in devout dignity in this world or the higher' ||29|| 'Fie on this ill-fate, why did it sway me into witnessing something inferior? O Lord, O Supreme Overlord, O God Hara – O God Hara, let my sage husband not give in to fury' ||30||

'In that terrified manner, keeping the collected water on her head, the daughter of King Renu, returned to her own abode' ||31|| 'Just as she was about to enter the gate, she saw Sage Jamadagni waiting there looking very fearsome, it seemed as if he had already known everything that had occurred, and was just waiting to lay eyes on his spouse' ||32|| 'He uttered: It seems she has lost her strength of fortitudinous patience, she has faltered, hence the wealth of knowing the Supreme reflected in her being is lost, she seems destitute and penurious' ||33|| 'As a result the sage was furious, and uttered various fie words, And finally he said: You have lost the right to enter these holy premises, do not show your face to me anymore' ||34|| 'I am but a poor sage living in the forests, I anoint myself with sacred ash of sacrifices, I will always remain a forest-dweller, wearing the most meagre coverings on my body' ||35|| 'All you get your food here, is roots, fruits, shoots and most of it is raw, and that too is often gained timely, sometimes we even have to fast' ||36||

'No variety of flowers, such as the Champak, malati, bakul, sevanti grow here, nor in your state of dreams you feel that you may at least lay your eyes on them, as a result you might be feeling great remorse' ||37|| 'There are no royal comfortable beds or pillows here as found in palaces, we sleep on rocks or in caves bearing sleep, there are no scents or fragrant oils here, what else do you expect in an Ashram life?' ||38|| 'Living here, is certainly demanding and difficult, when smoke rises out of sacrificial altars, non-stop

tears pour from your burning eyes' ||39|| 'Why bear this unnecessary strife, wherever you feel happy and comfortable, You can depart to with joy, give everything that has transpired here deep thought and leave' ||40|| 'Once you return to your palace, the king will offer you delicacies that you are fond of, your arms will be adorned with precious jewellery and bangles, and never will you have to carry water here from riverbanks' ||41|| 'Hence, if you stay with your father, you will regain all pleasures possible, all your fantasies of revelry will come true, what need be of you here in the forests?' ||42||

'Hence you can return the way you came, do not cross these thresholds, I have no more place for you here, go and witness whatever you wish to see' ||43|| 'Hence a wife is a wife, and not a passing affair, it is with the love bestowed from the Self that couples harbour affection mutually, such are the words of Scriptures' ||44|| 'It seems our bond has broken today, your mind is no longer centred, you have detached yourself from me, it has taken up different colours' ||45|| 'And any woman who is thus faltering, should immediately be distanced, So have said the wise, thinking upon the truth of the matter else it invites ruin' ||46|| 'Hence it is best if you leave, take whatever road suits you, serve whichever person you feel is apt for you, understand these words with your whole being' ||47|| 'On hearing those words which should never have been uttered, mother Renuka trembled realizing how a split second of negligence could cause great loss, on seeing that great form of her sage husband she trembled from within, she was lost as to what to do next, she was in a state of stunned shock' ||48||

'Tears started to flow from her eyes, her mouth dried up, her being was drenched in sweat, and so were her clothes from the leaked water' ||49|| 'If she tried to say something no words came out, her sharp wit and intellect staggered, emotions choked her voice, and it seemed as if her garments were slipping off her physique' ||50|| 'She could not take one step further from where she was, intense sorrow burnt her being from within, she could not bear to be patient any longer, all her inner and outer beauty seemed to be suddenly no longer there with her' ||51|| 'Like a statue made of wood or stone, she remained where she was, She could see the doors but could not reach them, so Sage Jamadagni again said to her' ||52|| 'Oh You obstinate woman, if you do not leave now, you will lose your life' said the furious sage, you have not yet seen me angry, it seems that you are unaware that my mind is pitiless' ||53|| 'Go, go, quickly leave, I will not be able to forgo my fury', thus, the exasperated sage said and thereafter, but Mother Renuka thought of something and said:' ||54||

'O Lord I have been forgetful but once, I have been unjust, but I will not let go of my husband's feet, whether you deal with me miserably or otherwise, I will not retrace my feet from this Ashram' ||55|| 'If my husband hits me, then my sins will be washed away, no ill state will then befall me, was the resolve that she had thought of' ||56|| 'Although the sage told her repeatedly, yet she did not go back, so he called for his eldest son named Vasumanta, the sage was indeed in fury' ||57|| 'On hearing his father's instructions, vasumanta arrived there, And the sage said: In a state of annoyance' ||58|| 'O Son, your mother has sinned, 'As a result I have faced much distress, cut off her head, do not hesitate to obey my instructions, do not tremble' ||59|| 'On hearing his father's command, He quickly caught hold of the sagely father's feet, and requested: Please subdue your fury, rage is never healthy' ||60||

'There is no greater deity than a holy mother, such are the words of the Holy Books, therefore, if I slay her, I am sure to attain downfall' ||61|| 'On hearing counsel from his eldest, the father thought irritably, 'It seems he has given in to false pride, is he teaching me what justice is?' ||62|| 'If a son is filial, his conduct should be according to his father's pious instructions, but for some reason here, transgression of the command is evident, therefore I will first reduce him to ashes' resolved the sage' ||63|| 'Hence uttering the same words in anger the sage said: 'May you be reduced to ashes', After this utterance of curse, the sage looked at him cruelly' ||64|| 'At that very instant he was reduced to ashes, then he called his next son Vasu, and ordered him thus: Immediately and without hesitation chop off her head' ||65|| 'Son Vasu also pleaded: It is said that a mother's affection is hundred times more than a fathers', such is how the Scriptures dictate, how should I forego these tenets?' ||66||

'On hearing that advice, sage Jamadagni heard them and was further aggravated, and cursed: You too be scorched, follow the footsteps of your elder brother' ||67|| 'The moment Vasu heard them he was no more, likewise, vishwavasu was called who disobeyed, and so did Sushen, so, the Sage reduced all of them to a pile of ash' ||68|| 'Though he lost all four sons, yet the sage's mind was not sorrowed, and wondered: Why has Parshuram, not yet retuned from the forests?' ||69|| 'It was just then that with dry wood sticks and grass in hand, God Parshuram entered with his axe, This filial son was standing at the doorway, being the youngest He was the most beloved' ||70|| 'So he said: Ram, this is your mother, she has sinned grievously, chop off her head, your elders have not listened to my command' ||71|| '

Therefore, I have cursed them, those ashes are your scorched brothers, but knowing Your affection towards Your Father, now listen to what I have to say very carefully' ||72|| 'Pick up this axe, do away with her head, please pacify my mind, it is thus that I will find the required understanding' ||73|| 'On listening to his Father's words, God Parshu with His axe in hand, did what his father asked, his mind never wavered from his assigned and demanding duty' ||74|| 'What mettle must He have, was he cold hearted as a stone or metal? But when instructed to do away with the head of his mother, He pitilessly completed the command' ||75|| 'Hence it is no wonder, that in the near future He will remove all of the fighting warrior Kshatriya clans from earth, one who can do away with his own mother, can we question His sense of fortitudinous patience' ||76|| 'It did not take Him more than a jiffy, to chop off her head, it fell on the ground, and remained where it reached' ||77|| 'As the head separated from the body, blood flowed all over, if at all He glanced at what He accomplished, his throat did not choke with emotion' ||78||

'On witnessing His amazing performance, and on recognizing His immense generosity, the sage uttered: He is not a coward, He is acted as a filial Aryan warrior would' ||79|| 'Thereafter the Sage was pacified, He embraced God Ram, and said: Bravo, you have fulfilled your Father's wishes, you have full trust in the Words of your Father' ||80|| 'Your affection for your mother did not prevent you from completing your duty, neither did you give any thought to merit or sin, as a result I am immensely happy, your saintliness will be known in the three worlds' ||81|| 'Truly I am pleased, I wish like offering You boons', on hearing those words God Ram, bowed and asked for the following' ||82|| 'O Father, give life to my mother, also rejuvenate my four elder brothers, let me be an eternal and victorious, let no one remember what has transpired here today' ||83|| 'Let me win at all times, let me never be at a loss for what to do, let me be one of the unconquerable ones, and let me have a long life' ||84||

'As Ram asked for what he wished, the sage uttered: So be it', you will remain as an eternal and be happy, the Iron-Age will never affect you in any way' ||85|| 'And as Ram placed the head near the headless torso, of his mother she immediately came to life, so did his four elder brothers, an atmosphere of elation filled the atmosphere' ||86|| 'On seeing her awake God Parshuram, caught hold of the Feet of the Holy Mother, out of love that she felt for Him, mother Renuka embraced Him, and she even blessed Him ||87|| At that time Mother Renuka said: O Parshuram, you have indeed showered grace on me today, do not grieve from within' ||88|| 'They who observe the vow suited to devoted

wives, should especially keep this event deeply buried in their conscious faculty, that if their eyes and intent go hither thither, such would be the state they might face' ||89|| 'Fie to my conscious lustful faculties, how can it so quickly drown us who presume to be saints, how infinite is your spread over existence, do pacify yourself a little' ||90||

'Lust has always been playfully naughty, even the greatest have not been able to subdue its onslaught, let some nobleman do away with lust, it can terribly harass the three worlds' ||91|| 'Thieving lust, why is it allowed to stay in conscious faculties? Now think upon the gist thereof as well as that which has no substance, think upon it and decide' ||92|| 'How come Your mind does not give in to lust, if you still continue to overpower the Highest Abodes will become distant, when You can be totally free of petty desires, the Highest Abodes will become near' ||93|| 'If at all You cannot make me rid of this, then at least do this much, Let me serve the Holy Feet of my husband knowing them to be non-distinct from Divinity, let me have only that much of desire if desire or lust is essential' ||94|| 'Thereafter automatically you will be free of all other non-essential desires, you too will be able to revel in the Self, except for this you will find rest nowhere, since Your abode is also eternal' ||95|| 'In this manner she was enabled to withdraw her conscious faculties, and again made to be powerful to subdue them, mother Renuka started serving Sage Jamadagni, by day and night with Divine equanimity' ||96||

'Catching hold of His feet she said: I have been sinful, for somehow lust had entered my being, simply by looking at lustful activities' ||97|| 'How great a disaster has occurred, that has somehow been pacified by You, you have given us a beautiful way of repentance, this will surely dispose of my sins till I depart from this bodily frame' ||98|| 'The event is not a result of your fury, the distress and regret I feel from within is much greater, all my sins are no more, I may be said to be devoid of all negativities' ||99|| 'Who can be so kind but You, who can be so compassionate but You, who can yet maintain everything in the world as we know it, and yet You have saved them in the best possible manner' ||100|| 'Counsel regarding righteousness, infuriates those who are fools, that which initially seems to be poisonous, may turn out eventually to be nectar' ||101|| 'Today You have truly obliged me, you have re-established me on the path of nobility, in all births that I may have to undergo, let me continue to undertake service at Your Feet exclusively' ||102||

We are devout wives, who else but our counterparts can uplift us? Such is our resolve from within, in all worlds the Protector is the One' ||103|| 'On hearing such an entreaty,

sage Jamadagni was indeed pleased, and said with happiness: Your mind is indeed pure' ||104|| 'Thereafter Mother Renuka joyfully remained, with Sage Jamadagni forever lovingly, her sense of non-duality between her husband and Divinity, fused into conscious oneness' ||105|| 'Truly it is God Vishnu who assumed Incarnation, as God Parshuram, the wielder of the axe, by Himself He resides in a Divine Abode known as Vaikunth, and surpassing all desires serves God Shiva dutifully' ||106|| 'It is thus that boons granted to Arjuna, by God Datta were brought to fruition by the Divine Consort, of the Goddess of Wealth – Laxmi, He arrived as God Parshuram, an incarnation of Brahmin teachers' ||107|| 'It was hence that a cow was used as pretext, and kidnapped to wage war against Arjuna, and after Arjuna was killed in battle, He was granted liberation' ||108||

|| Thus completes the Nineteenth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 109

Total number of Ovi verses from 19 Chapters: 108+1984=2056

Part 7

|| The Wars of King Kartavirya||

Chapter 20

The Hospitality of King Kartavirya in Sage Jamadagni's Ashram

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Disciple Deepak asked his Guru reverently: He who had all divine accomplishments already at hand, He who revered Brahmins incessantly throughout his reign, He whose generosity is unparalleled' ||1|| 'Why should that emperor want a cow of a Brahmin living in the forest? I want to know the reason thereof, please resolve my doubts and distance them, I will always serve you ||2|| Guru Vedadharma started replying to disciple Deepak: The king was subject to a curse, as a result of which his intellect got clouded, hence an emperor had to forcibly take away the cow of a sage living in the forest' ||3|| Arjuna is renowned for conducting Vedic sacrifices daily, his devotion to elite Brahmins is par excellence, And his steadfastness to righteousness, to Dharma is unchallenged, and yet fate subdued him too' ||4|| 'Although a knower himself, although adept in morality and conducts that befit devout kings, and although being emperor devoid of any other petty desires, yet fate subdued him too' ||5|| 'Fate is indeed very powerful, all who know will acknowledge this fact, even creative deities such as God Brahmaji etc. Have been made to act in contrary manners simply due to fate overpowering them' ||6||

'That which makes the Sun Lord wander the celestial skies, that which is renowned as the presiding deity of making creation experiential, that which makes God Vishnu who maintains creation dance to the tune of devotees, that which makes God Rudra able to annihilate at the time of dissolution' ||7|| 'Such is that Force called Fate, it makes all go through joy and sorrow, fate has not spared any gods or goddesses, fate has not even looked kindly at those in the state of living enlightenment' ||8|| It is the Almighty who has brought about Fate, none of the created can overpower it, have we not heard that the four Sanatkumar deities cursed the attendants of God Himself, as a result of which they fell down from the Divine Abode Vaikuntha' ||9|| 'Fate allowed the Moon deity Chandra to take his Guru's wife as his consort, fate allowed Indra the heavenly king to relate to the devout sage's wife called Ahalya, Fate allowed the creative deity Brahmaji to lust for his

own daughter Saraswati,* Fate allowed Mother Goddess Sitaji to be kidnapped by the demon Ravana' ||10|| [*Although famous yet the ShreemadBhaagwataMahapurana 3rd Canto clears this misconception of Goddess Saraswatiji and God Brahmaji] 'Fate allowed Pusha deity to have his teeth boxed out by attendants of God Shiva, fate allowed Bhaga deity to have his eyes blinded, fate allowed Sage Bhrugu's moustache to be pulled off, fate allowed Daksha the lord of the populaces to get a goat's head' ||11|| 'Sages Narada and others are well aware of the mighty potential of fate, they never transgress its boundaries, further, there is none so empowered in the three worlds, who can do away with what is fated' ||12||

'Although fate seems to have super potential, yet it cannot cause serious harm to the enlightened elite, for fate primarily affects the embodiment and not the soul, such Masters become witnesses to the play that fate brings about' ||13|| 'Although the exterior body may need to be changed, although that Karma which grants us a body in the first place may harass, the enlightened elite do not relate with oneness to the aforementioned pains, their conscious oneness is exclusively for the Super Soul' ||14|| 'It is due to fate that King Sahasrarjuna got cursed, as a result he abducted the sage's cow, enraged due to such an action, God Parshuram brought about an end to King Sahasrarjuna' ||15|| 'One day King Sahasrarjuna seated in his chariot, thought of wandering the forests, when he thought of returning to his kingdom, per chance he sighted the Ashram of Sage Jamadagni' ||16|| 'Although the king was accompanied by his army and retinue, and military music bands announced his moves, bards sang of his glamorous glories, yet whatever they praised him for was all well-deserved' ||17|| 'Seeing the sage's ashram in the forest, the king said: Let me visit this holy place and behold the sage therein, thereafter we all shall receive his blessing, and return satisfied to our kingdom' ||18||

'Having thought of thus, the king asked his army to stay behind, accompanied by a friend or two, the king proceeded to those holy premises' ||19|| 'Walking with his fellow mates, the king entered the Ashram of Sage Jamadagni, renowned to be a place where enmity cannot remain, the king beheld that sanctified environment in awe' ||20|| 'Merely on sighting these holy lands, all tiredness of the day's journey was not felt at all, the king uttered: Let us all rest here for a while, it seems as though personified Dharma abides here' ||21|| 'Pondering thus the king ventured forth into the Ashram, where he set eyes on the holy sage, in the way in which fire is lustrous, so too Sage Jamadagni belonging to the lineage of Sage Bhrugu looked resplendent' ||22|| 'Seated like Goddess Parvati and

God Shankar, the king beheld Mother Renuka and Sage Jamadagni, He came to know of the richness of penance of the Sage, and with all his emotion bowed respectfully to the Holy One' ||23|| 'He prostrated with due regard, and continued doing so repeatedly, one after the other he composed hymns of praise to the Sage, and with elation and joy he verbalized them on the spot' ||24||

'Then he folded hands and placed them on his head, and stood there like one waiting to be commanded, sage Jamadagni on sighting the arrived guest, showered blessings on them all as befits monks' ||25|| 'The Sage got proper seats for the arrived guests, and bade them be near him, He then enquired of their welfare with a pleased countenance, and of all concerned, the king's family, his subjects and supporters' ||26|| 'The king too took his seat as instructed, and again bowed to the holy One, and replied positively as regards the well-being of all whom he dealt with, and informed about the current happy circumstances prevalent in the kingdom' ||27|| The king said: Listen O Sage, it is with Your blessing, that everyone in my kingdom is well-to-do, there is none who is found wanting, all seem satisfied' ||28|| 'It is simply by beholding You, that my mind fills up with great pleasure, on sighting the holy feet of Mother Renuka, I consider myself purified' ||29|| 'On seeing the place where You offer Vedic sacrifices, I could behold the three Vedic fires*, it seems destiny is kind to me, hence I could meet You in person today' ||30||

'We are known to be of the Kshatriya warrior clan, whenever we sight the holy feet of enlightened Ones, we are filled with indescribable elation, a joy akin to sighting the holy feet of God Dattatreya' ||31|| 'Now whatever it is that You wish to instruct us with, whatever may be the way You desire that these hands serve You, please reveal so that we may know true fulfilment', the king repeatedly requested thus' ||32|| 'The Sage laughed in response and said: What could be lacking for us here?, however I do wish to be able to offer you all a meal, if you so agree to my proposal' ||33|| 'In turn King Sahasrarjuna replied: I have come accompanied by a huge army, simply by beholding You and these premises, we all have been definitely purified' ||34|| 'Please allow us now O Sage, to return to our kingdom', the Sage insisted: O King do not hesitate, have a meal in our humble premises with your entire army and retinue' ||35|| 'The king had no option but to happily agree, to everything that the Holy One proposed, He informed all his men of the turn of events, and then sat comfortably after meditating' ||36||

'Sage Jamadagni prayed to Kamdhenu the celestial cow who bestowed wishes in a jiffy, and asked that all guests be served dishes to their liking, thereafter the Sage served everyone with affection, as well as regards as befits a devout monarch and his army' ||37|| 'Festive colour decorations were designed with rice flour and other materials, apt vessels for serving were arranged, lit lamps were kept near these vessels at fitting distances, scents, fragrances, and incense made the ambience sacred' ||38|| 'Chutneys, salads and curd dishes, fruit pieces with milk and various pickles, sweetmeats, pappadam and the local Kachali* delicacy, was served on the left-hand side of the plate' ||39|| 'Vegetable dishes of ten types and milk dishes as many, were served on the right-hand side of the plate, in the centre of the plate was sweet rice and 'Chitranna', it was accompanied by Paatalbhaji which added to the edible décor' ||40|| 'Cardamom with saffron and other condiments, were mixed with cow ghee and yogurts which were chilled, ginger, turmeric, peeper and hing [asfoetida] * were added, all the six tastes of the palate were pandered to in those servings' ||41|| [The 6 primary palate tastes: sweet, salty, sour, bitter, astringent and pungent] 'All edibles were served at apt temperatures, the aroma thereof was captivating, even the sight of this arrangement was satisfying, and the serving was impeccable' ||42|| 'As far as the animals of the army were concerned, elephants and horses were served the best of grass, peas and green leafy vegetables, the Sage often requested them all, to eat to their heart's delight' ||43|| 'All could sit at the same time in arrays, everyone had whatever appealed to their taste be it sweets or otherwise, they drank milk and ghee in as much quantity as they could, and in general an atmosphere of pleased satiety prevailed' ||44|| 'All were satisfied with foods that could be chewed, licked, drunk and sucked, it was a feast meant for connoisseurs, all were amazed to see that the vessels never emptied irrespective of the servings, all were as full as they were before the meals began' ||45|| 'Furthering their pleasure was a divine taste to whatever they had, be it food or drink or even pickles, the sweetness of the sweet delicacies, was agreed by all to be indescribable' ||46|| 'After everyone was full, they left their seats and freshened themselves, with musk and sandalwood, they washed their hands and face' ||47|| 'Various types of fruits cut in varied shapes, nectarine sweet waters, and as mouth freshener, cardamom, betelnut, pan* in lotus leaves was offered' ||48||

'Winds blew softly the entire while, spreading sweet fragrances, the extravagant grandeur which all experienced, seemed to be worthy of celestial worlds' ||49|| 'All who partook that sacred food, all who experienced those divine tastes, felt an unnatural feeling of being at one with everything, and considered themselves holier than what they were' ||50||

'If at all King Sahasrarjuna who had all Yogic accomplishments at hand, and whose every step was followed by the nine Nidhi* wealth, anyone who was even remotely aware of these happenings, found themselves changing their opinion in favour of the Sage's modest generosity' ||51|| 'Fruitful fate that King Arjuna had saw its completion there, his mind was instantaneously filled with contrary thoughts and wishes, yet he bowed to the lofty Sage, and said as befits a monarch:' ||52|| 'O You are a renunciate fond of penury, I can see your Ashram premises do not reveal any luxury, then how is it that recently, this fabulous hospitality never known before became possible?' ||53|| 'Although I am the undisputed ruler of these lands, yet such delicacies are not present even in my palatial kitchens, nor have I found anyone this skilful in gourmet arrangements, inspite of my having untold of riches' ||54||

'You O Sage are dressed but in a loin-cloth, your upkeep comes from wandering these forests, hence I keep on wondering as to how in these poor circumstances, you have managed to satisfy all of us in ineffable ways?' ||55|| 'Please explain to me the reason behind this in inexpressible grandiosity', the king requested an answer, on hearing the expectant monarch's query the Sage said: It is simply due to the presence of this celestial wish-giving cow' ||56|| 'Meet this cow who fulfils my daily life full of Vedic ritual necessities, it grants whatever is required in a jiffy, what can I utter to you about its divinity and strength? It is as if the wish-bestowing gem Chintamani* or the philosopher's stone is at hand' ||57|| 'Whatever is desired at any time in the mind, is fulfilled the next instant, it is due to the blessing of this divine cow, that I have been able to show my hospitality to you all' ||58|| 'The king responded: I am said to be he, who has the eight Yogic powers and the nine wealth follow me wherever I go, and although I have all as far as regal glory goes, yet I seem to be lacking this divine cow in my cow-pen' ||59|| 'Hence, I ask You O Sage, to be kind and bless me with this rare gift, It seems as though my mind has started obsessing about this Kamdhenu cow, I hope to see its hooves near my residence' ||60||

'In exchange for this cow I will give you thousand others, else all the gold and gems and riches that you desire, whatever other luxury that your mind should want, that entire I will provide without a doubt' ||61|| 'I can even give you kingship of an entire region, and votaries as well as attendants as many as you please', on hearing the king's demand and offer of exchange the Sage replied: This is the time for you to augment your sense of discretion' ||62|| 'Your Guru is God Dattatreya Himself, it is time for you to contemplate

His feet in your conscious faculties, what celestial creature or even this cow could stand in comparison to what you have known? Hence do not be unjust and make unreasonable demands' ||63|| The Sage continued: Although I am fulfilled in and by the Self, yet as per Vedic custom I daily offer oblations in the sacrificial altar, this wish bestowing Kamdhenu cow is also revered as Homadhenu, she supplies whatever I need for such Vedic offerings including pure milk' ||64|| 'Hence it is time for you to return to your capital, and try to increase your sense of discriminative intelligence, you too are renowned for always revering those who have expertise in Vedic dictums, thus why allow your mind to be swayed by sudden impulses?' ||65|| 'If one has a devout beautiful wife at home, who remains suited to everything one is, if shoving such a wife aside one starts lusting for some loose women, then in my opinion such a person is unwise' ||66||

[meaning thereby that after having known God Dattatreya in person and having served Him, this impulsive behaviour of harping for the Sage's cow is unreasonable] 'And as regards what you chose to proffer in exchange for this Kamdhenu, what should I do with your wealth or your attendants?, and what further is the use of thousands of other cows? When this one Kamdhenu can suffice for all our needs?' ||67|| 'Thus in various ways, the Sage tried to explain to the king about his irrational demand, and yet the king in his obstinacy did not agree with anything that the Sage said, He did not take a single step in trying do away with his malfunctioning intellect' ||68|| 'The king thought: The sage is rich in character and is serene, what will he be able to do if I forcibly abduct this cow away?, in exchange for it I will leave heaps of wealth here in his premises, and I will as per my want take this cow to my kingdom' ||69|| 'Having decided thus the king, called for his attendants and ordered:, release this cow from the rope that ties her, and take it with us to our kingdom' ||70|| 'On hearing this command from their bread-giver, the soldiers too obediently unthinking as they were, released the Sage's cow from the Sage's Ashram premises, and took her away to their retinue and continued towards the capital' ||71|| 'The king kept lots of other cows and wealth, in the premise of the Sage, He even bowed before leaving, and then headed straight for his kingdom' ||72||

'The calf of that cow Kamdhenu on seeing its mother being taken away, started to wail in complaint but the king chose not to look into its agony, it was as if suddenly the king's mind was fated to be indifferently difficult to deal with, such was the stigma on the character of King Arjuna' ||73|| 'The Sage in turn did not accept or acknowledge, the riches and the cows that were left behind by the king's army, and neither did He utter any

curse or harsh words that could easily come true, but chose to remain silent - his mind centred to its Source' ||74|| 'He did not give in to fury, nor did he allow his mind to be subdued by distress, but simply acknowledging the fact that if he would utter a curse that very moment, it would simply mean losing out on that much merit of his hard-earned penance' ||75|| 'The Sage further contemplated: King Arjuna is righteous, what has he got to do with one cow? I am sure discretion will dawn in him, his consciousness purified he will himself return our cow to us' ||76|| 'Thus by nature serene and satisfied, sage Jamadagni did not do anything irrevocable, but rather continued to focus on peace, and sat in deep meditation once again' ||77|| 'During this entire turn of events, God Parshuram had ventured in the forests, He soon returned home, his hands full of wood sticks to be offered as fuel to the sacrificial altar' ||78||

'The moment He entered He heard the calf crying in pain, and He glanced at it to understand the cause thereof, He pondered: Why this strange behaviour of this otherwise docile calf today? And He tied it to its proper place' ||79|| 'His brothers met Him and informed: Today, King Arjuna had come to the Ashram, we insisted that he stay back with his army and retinue, and leave only after having meals here' ||80|| 'Thereafter the king and all his men, were offered meals which satisfied them all', meanwhile God Parshuram saw heaps of riches and many other cows there in the premises, and enquired of His brotherly Sages: How come this sudden prosperity here?' ||81|| 'They in turn informed Him of all that had happened, and also of the foul temperament of the guest monarch, which made him order his men to forcibly take away the cow Kamdhenu, irrespective of being told not to do so specifically by their father' ||82|| 'On hearing that whole episode, God Ram was furious, his looks suddenly changed to something that resembled uncontrolled raging fire, and His brothers thought: Will He scorch away the three worlds this very instant?' ||83|| 'And He too without first taking guidance from His serene Sagely father, vent out all His fury on the guest King, He said: This kind of wretched conduct of a monarch! I will surely crush him to pieces' ||84||

'Believe you me – if I truly get furious, the three worlds will surely get scorched, it seems that this king, is truly unaware of genuine potential' ||85|| 'It seems as if there are no options left but to give in to fury, I will bring forth cosmic annihilation, what being be they deities or demons can stand in opposition? Will they be able to display fortitude in battle?' ||86|| 'I am not going to sit quietly without doing anything, the king has given in to irrational whims of his desirous mind, although he knows yet he has chosen to be

wilfully blind in this case, what reason can now be there for me to not chastise him?' ||87|| 'Let him see strength of the strong, let him experience fires of dissolution, I will burn away the entire clan of Kshatriya warriors, let me be known as the strict disciplinarian of the willingly deceitful' ||88|| 'It seems as though the king has dislike towards the knowers of the Supreme, what reason can now be there for me to not chastise him?, it seems as if fate has brought about his sins to the surface, hence he has become a cause of distress to the twice-born realized souls' ||89|| [One birth via the mother's womb and the other on attainment of realization] 'However what is destined for him must be something else, since my competent father has not uttered any curse, it seems as if it is through my hands, that he will be sent to the abode of the God of Death – Yama' ||90||

'I will rent asunder all his thousand arms, I will destroy his entire armies, it seems as if he has suddenly turned into an obstinate deceiver, I do not wish his lineage to remain on this earth' ||91|| 'God Parshuram said so in His foul temper, and without askance from his Father, He took His terrible axe in His hands, and with quick steps raced towards the monarch's kingdom' ||92|| 'In the way in which a mighty lion charges forth with all its might, on seeing a herd of elephants, so too God Ram roared, and quickened His steps towards king Arjuna' ||93|| 'In the way in which clouds known as Saavartak in Sanskrit, are known to pervade the earth at times of its dissolution, and they are all aided by terrific gusts of wind, as well as by loud roaring thunder' ||94|| 'So too seemed God Ram in His awesome majesty, and in this case He allowed fury to imbibe within, and again He muttered: When shall I be able to lay my hands of that king? When shall I be able to wipe his existence from this land?' ||95|| 'He ran with the speed of wind, the earth dented with His footsteps, 'I will take away his life today itself', with such resolve God Parshuram the wielder of the axe ventured ahead' ||96||

'Bystanders on seeing God Ram rush in this manner, gave Him space to surge ahead without any hindrance in shocked fear, they said amongst themselves: Could this be an example of God Rudra's might, at the fated time of annihilation of all that is?' ||97|| 'Just visualizing Him the way He went forth, brought multiple opinions from all those who witnessed Him that day, 'It seems God Rudra has manifested' they said, 'Will He offer this entire earth as an oblation to Divinity?'' ||98|| 'In this way as He proceeded, He saw the armies of King Arjuna ahead, and He shouted with all His might: O Thief, O Robber, retrace back your steps' ||99|| 'You are a thief since all times it seems, this act of yours has blemished your lineage, today I will break your neck for sure, do not consider this as

mere empty threats' ||100|| 'Roaring in the aforesaid manner, God Parshuram rushed forth at His sighted foe, King Arjuna too turned back to see who had called him thus: And on seeing God in fury said to himself: ||101|| 'He seems strong and lustrous, his majesty is akin to that of the sun, who else but God Vishnu could have such resplendence? Who else but God Himself could speak to me in this manner?' ||102||

'I have been blessed by God Dattatreya, only one whose fame and glory is greater than mine will slay me, He who is now challenging me is a Son of a pure Brahmin, and surely His unblemished glory is greater than mine' ||103|| 'All plays that fate had designed for me are now coming to a close, the time to end this embodiment has arrived, hence stupidly I desired for the holy wealth of pious Brahmins by way of this cow, how and why else could this petty resolve pervade my being?' ||104|| 'Although I too am a knower of the Supreme Divinity, how could I have allowed myself to forcibly take away a pure Brahmin teacher's cow?, nothing but fate seems to be the cause thereof, should I now seek the shelter of this arriving splendid Brilliance?' ||105|| 'If I seek His refuge, He will surely spare my life, and if that is the case who will fight me in battle? Who will then slay me as I wish to be slain?' ||106|| 'It seems that the stars have resolved, to gift me with this long-awaited day, let me lay down my body to rest finally, let this resolve of mine not waver'. ||107|| 'Having decided thus within, King Arjuna although in the state of living enlightenment, asked his armies to turn back and face the challenging opponent, and as for himself he just stood gazing at the magnificent majesty of God' ||108||

|| Thus completes the Twentieth Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108
Total number of Ovi verses from 20 Chapters: 108+2056 = 2164

Chapter 21

The War between Parashurama and King Kartavirya

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued telling disciple Deepak: On seeing King Arjuna with his armies ready to face him, God Parshuram roared again accosting the monarch, who in turn came to the forefront leaving his entire retinue behind' ||1|| God Ram said: You are son to great Kshatriya warriors, and yet as a common thief you stole our cow!, now face me with fortitude, are you unaware of what I am capable of?' ||2|| 'Although you are renowned for your discretion, was this act of yours worthy of esteemed honoured warriors?, now see the strength that you so wanted to see, you will find none other who can depict what you wished for' ||3|| 'Usually kings generously gift cows, to the deserving and realized Brahmin teachers who maintain them, Such has been Dharma conduct since time immemorial of the revered amongst rulers, by transgressing it you have become wretched' ||4|| 'What can be said about this immorality of yours? How come such obstinacy has subdued your good sense?, now all your protective armours will be broken, it seems as if your sins have started bearing fruit' ||5|| 'On hearing such despicable words, King Arjuna said to God Parshuram, a king also takes effort, to fill his treasury with the best of wealth and riches' ||6||

'This cow of yours is the best one that I have ever seen, it is novel amongst its kind, I have given many other cows in exchange for yours, and now am taking it to my capital city' ||7|| 'I refuse to part with it, if at all you are as strong as you say you are, then know for sure that I will not give it back to you, unless we meet in battle' ||8|| 'God Ram said: I have heard your foul words, have you ever heard of pious Brahmins selling or exchanging their pet animals?, and who has accepted the cows that you have kept in exchange for ours? Hence it seems that you are forcibly abducting our Kamdhenu' ||9|| 'It is for her specifically, that I can let go off the entire cosmos if offered, And you think that by leaving a few gems and riches, you can simply take her away like crows do with food?' ||10|| 'Now I will certainly fight with you, I will break your head for sure, it is

only then that I will be called Son to Mother Renuka, else let me be known as a son of loose undertaker woman' ||11|| 'Having vowed thus, God Parshuram took His axe in hand, and to do away with all He thought was inessential, came forth as if effortlessly flowing to start the battle' ||12||

'On seeing God Ram alone and ready, King Arjuna instructed his army:, the arriving Brahmin is not just, when he arrives here, slay him' ||13|| 'His words are harsh and unrestrained, hence, although he is a Brahmin teacher, when we take his life in battle, who will call it unrighteous?' ||14|| 'On hearing these words of their king, the army too agreed, and rushed forth towards the Brahmin, belonging to the lineage of Sage Bhrugu to do away with him' ||15|| 'Some showered arrows, some unsheathed their swords to wound him, Others took out their maces, and some had 'Mudgal' via which projectiles can be fired' ||16|| 'God Ram too exemplified courage befitting warriors, He stood there facing the opposition, wielding His axe He too fought, alone and unparalleled in might' ||17|| 'Soldiers found their armours broken, and others found their bows in pieces, yet others found their bows broken into pieces, and some had their feet fractured' ||18||

'Others who had attacked Him with their hands, found them no longer usable, many chariots were lying in a shattered condition, and charioteers were crushed to death' ||19|| 'The most vulnerable parts of the elephant's head were smashed, heads of horses were cracked open, it seemed as if God Ram did not lose a moment in war, and sent many to the abode of the God of Death as quickly as possible' ||20|| 'He whose axe never lost its mark, his weapon's edge was as sharp as required and took life simply, it seemed all the opposing faction was losing their mettle, who can win the Unconquerable?' ||21|| 'Many died instantly, many were wounded mercilessly, Everyone was suddenly distressed and overwhelmed, God Ram was thought by most to be Death personified' ||22|| 'In the way in which a solitary lion, is sufficient and strong enough to do away with many elephants, so too God Ram all by Himself brought about a wave of annihilation, of all opposing army arrays' ||23|| 'And within just a while the entire accompanying army was no more, an accomplishment supreme and matchless, a flood of blood was evident with corpses and body-parts, deities, astounded, came to witness and were speechless' ||24||

'Soon the flood of blood took the form of a river, full of hair and dirt and grime and internals of bodies wasted in battle, broken floating hands seemed like serpents, dead bodies were perceived as ferocious water beasts' ||25|| Sword blow protecting devices, seemed like eyebrows in that flow, mud and slime of muscles and tendons was evident

everywhere, feet of elephants and horses got stuck in that muck' ||26|| 'In the way in which the Divine Eagle Garuda alone, is without equal in doing away with the entire clan of serpents, so too God Ram alone and unequalled, soon brought about an end to His foes' ||27|| 'Like the volcano of oceans, in all its furious glory, The sea of the accompanying army of King Arjuna, was scorched in moments' ||28|| 'Like Sage Agatsya who drank away the ocean in the palm of His hands, so too God Ram incomparable in majesty ruined Arjuna's helpers, this consummate performance of a Brahmin in the battlefield, removed all remnant doubts in the mind of King Sahasrarjuna' ||29|| 'He readied himself acknowledging: This Brahmin is not a man, it is the Overlord in person, else how can this oceanic army of mine, be destroyed by any puny human so quickly?' ||30||

'In the way in which the sun, does away with darkness in seconds, so too has this Brahmin destroyed my mighty army, sparing none with matchless speed and efficiency' ||31|| 'Be it gods or demons, there was none who could have faced me, no warrior worthy was present in the three worlds, who could subdue me, not even in this cosmos' Arjuna mused' ||32|| 'What can therefore be said of poor mankind, who could dare to wage war with me thoughtlessly? Hence this foe is not merely the son to a holy sage, it seems as if it is the Divine Consort of Goddess Laxmi Herself' ||33|| 'Hence, I as wished, will fight Him, I hope to satisfy Him in battle as well as satiate the warring potency of warriors, Let me cast off this body on this battlefield, let me return to my original true home' ||34|| 'Having decided thus, King Arjuna a great soul, an ascetic and a devotee, came to face God Ram in a one-to-one fight, and shouted: I will not spare You any longer' ||35|| 'You are a Brahmin teacher, I am a warrior and can be ruthless when need be, my true potential is terrifying and terror-evoking, my arrows will be severe and piercing' ||36||

'You are yet young in your years, you are son to a sagely ascetic, you survive on fruits, how will you be able to maintain yourself in a critical fight with me?' ||37|| 'You will die in futility, your mother will grieve over you, hence, I advise you to retrace your steps, and go happily to your home' ||38|| 'If mosquitoes bite you, you are in great pain and are troubled by that much of a sting, these are bows with sharp iron points, when these pierce you how will you be able to bear them honourably?' ||39|| 'God Ram who had listened patiently all this while, then said: Do not worry about me, nor pity me, Is it not time for you to pick up your weapons, instead of just uttering useless words?' in exasperated

tones' ||40|| Guru Vedadharma continued: What did the king do next? He mentally remembered God Datta with all he was capable of, and then taking five hundred bows in his thousand arms, He quickly made them battle-ready' ||41|| Arjuna too roared like a lion, and showered five hundred arrows at the same time, God Ram was as if covered with a volley of sharp darts, and He broke each one of them' ||42||

'In the way in which clouds dash against mountains, and pour down a thousand showers at the same time, so too King Arjuna fired with all he could on God Ram, sahasrarjuna was in his moment with his arms and missiles' ||43|| Meanwhile deities and gods covered the skies, safe in their air-vehicles and in the untouched firmaments, they witnessed the evident valour of battle, and uttered cries of joy as involved spectators would shaking their heads' ||44|| Arjuna seated in his glorious chariot, renowned for his majesty and foresight, with his thousand mighty arms each armed, seemed as if another splendour-filled sun' ||45|| 'Every time he showered five hundred arrows simultaneously, his projectiles were known to never miss their mark, Each attack covered God Ram, and his leonine roar was heard in the background' ||46|| 'He whose dexterity of arms was unchallenged, He whose shots were never futile, He whose offence shook victims with awed surprise, and yet brave God Ram remained as near as could be in this fight' ||47|| 'On seeing Arjuna take up arrows after arrows ingeniously, God Ram's wish to see a devotee clever and inventive in war was fulfilled, and in praise He said: His imaginative use of weapons, is not possible to describe in words' ||48||

'Sahasrarjuna is truly famed for his dauntlessness, heroic and valiant is he on the battlefield, none of the witnessing gods and demons above can harm him in any way, how can vulnerable mankind face him in any way anywhere?' ||49|| 'Having praised Arjuna in this manner, God Ram effortlessly broke each of his arrows every time he showered them, then He killed Arjuna's horses and charioteer with a swift blow of His axe, in the next blow He broke Arjuna's chariot to pieces' ||50|| 'In the way branches of trees are broken, are easily broken with the right tools, so too each of the arms of Arjuna was snapped away by God Ram, with fierce hits of His axe' ||51|| 'Surprisingly as He broke each of Arjuna's arms, a new arm sprouted up quickly in its place, And each new arm again took up arms against God Ram eagerly and skilfully, neither Arjuna nor his body parts took a step back from the fight' ||52|| God Ram as fast as He could again cut the newly formed arms, each one fell to the ground adding to the gore of battle remains, and yet new ones kept on sprouting as healthy and strong as the first ones, and like

Arjuna and his mettle each of the thousand attacked God Ram' ||53|| 'A small mountain of the broken arms of Arjuna was soon formed, seeing that God Ram became slightly despondent, and He wondered: What could be the cause of this phenomenon? I am unable to understand how this is happening at such speeds' ||54||

'If his hands are not destroyed, his head will remain safe, no matter what I do, and if he does not die today, my vow will go in vain' God Ram pondered' ||55|| 'Like one who loses hope at the last moment, God Ram's mind became filled with concern and worry, it was as if all His intellect was in angst wondering what to do next, He wondered: Will this day go by in sheer futility?' ||56|| 'My father is Sage Jamadagni, and my devout mother Renuka is holy, our sought Guru and God, is none other than God Shankar the deity that destroys at apt times' ||57|| 'If they shower their grace, then surely renown will be mine this day, Arjuna will surely be slain at my hands, and my vow to do so will be complete' ||58|| 'As soon as He stopped musing, suddenly and unexpectedly, a Divine voice was heard from the celestial realms, addressing God Ram in earnest' ||59|| 'It is with the blessings of God Dattatreya, that Arjuna's new arms keep on sprouting one after the other, their core and seed thereof is in his heart, first scorch it away and then do away with his arms' ||60||

'The moment God Ram heard the Divine help, without wasting a moment He mentally remembered the fire projectile, and with it He jolted Arjuna's heart region, and scorched away the seed of sprouting up of new organs' ||61|| 'And in the next instant He again started cutting off Arjuna's arms, nine hundred and ninety-eight soon fell to the ground, two remained and God Ram found that irrespective of all He tried, they persisted on his arms to which He said: Be as it may' ||62|| 'It was then that King Arjuna finally understood, that he would surely lose his body soon, and that he was witnessing the end of his days as he wished, and that now the wait had come to a worthy end' ||63|| 'Bravo to my Gurudev God Datta, He has infused my conscious faculties with pleasure even now, He has fulfilled what I had beseeched earnestly, and I too offer all that I have and am at His feet' ||64|| Conjoined to Him I am no longer Arjuna, I am non-dually a portion of the Entirety of Existence-Consciousness-Bliss, that conscious Bliss of knowing Him, I am now dual with the equanimity that Divinity possesses' ||65|| 'Now with focus on my true form, I will withdraw all my senses from their interactions with their objects, and them bringing them all together in my mental faculties, I will merge my mind into my vital breaths' ||66||

'I will then enable those vital airs to ascend and merge in resplendence, and then enable that divine splendour to unite with the Supreme, and then Arjuna did as he had known so often to do with ease, being non-dual he became non-distinct with the Divine' ||67|| 'Flowing through all core subtle nerves, a subtle cosmic light was evident in his heart, taking the pathway of the central Sushumna nerve channels, his breath uplifted to his sought destination' ||68|| 'God Ram realizing what was being done waited for that moment, and then struck Arjuna's head at the ripe time, the next instant his body fell to the ground, amongst sounds of hail and victory and jubilation of the gods' ||69|| 'The fatal stroke had its desired effect, arjuna's life-force merged with that of God Dattatreya, He earned the liberation of conscious unity with his sought God, renowned as Sayujya in Sanskrit, rare for gods too to gain' ||70|| 'Arjuna whose inner faculties had always remembered God Datta, throughout his life and who was blessed by Him, who could have destroyed him per se? God Ram just acted instrumentally' ||71|| 'A renowned devotee of God Dattatreya, one who even whilst alive was detached to everything he had, experiencing the state of living enlightenment and its joy, arjuna now gained rare liberation of Divine union post-death' ||72||

'Deities in heaven were happy, they roared from above with shouts of hail and victory, they showered flowers in adoration and glee on God Ram, it seemed as if they could not contain their happiness' ||73|| 'The demigod Gandharwas sang in unison amidst joy of celebration, Accompanied by divine drums, damsels danced along with, these hymns were in glory of God Ram' ||74|| 'Hail Hail to God Parshuram of the lineage of Sage Bhrugu, it is none other than God Purushottam the Supreme Divine Masculine, O Lord You are the abode of all auspiciousness, your performance is matchless' sang the deities' ||75|| 'It was Arjuna who had won over the demigods Yakshas and Kinnars, it was Arjuna who could not be slain by other gods or demons, He who with his own strength tied up the strongest warriors existent, blessed are You O God Parshuram to have brought about his end' ||76|| 'The witnessing crowd thus praised God Ram, and showered flowers of the wish-bestowing tree Kalpataru, even God Ram was pleased from within, knowing that what He had vowed had seen the light of the day' ||77|| 'Then God Parshuram took the divine cow Kamdhenu, and returned to his father's Ashram, after bowing to him he conveyed to his Sagely father: I have slain the king O Father' ||78||

'Today I have engaged in war, I have slain Arjuna's entire army, I have cut off his arms, and I have chopped off Arjuna's head' ||79|| 'On hearing those words said by a jubilant

God Ram, sage Jamadagni was filled with fury and said:, get away from my sight, you have returned here with the burden of sin' ||80|| 'Arjuna was known to dispel affliction of all his subjects, his fear and discipline reigned in the three worlds, He who during his life has given joy to numberless souls, renowned as a devotee, was he worthy of being killed thus?' ||81|| 'As far as Arjuna ruled, we could engage in penance without any hindrance or obstruction, He treated his subjects like doting parents would, why did you vent out your fury against him?' ||82|| 'If at all in jest Arjuna took away our cow, subdued by whims or impulses, yet I did not and would not curse him, O Son what have you done today in unthinking hurry?' ||83|| 'Arjuna has gifted Brahmins with numberless cows and other gifts, yogic accomplishments and celestial wealth kissed his feet, a devotee of God Dattatreya, a realized soul, pray tell what would he require our cow for?' ||84||

'It seems his rash act was just an impulse, it could have faded and he would have returned Kamdhenu to us, you have cut off his head in futility, and in turn a mountain-load of sins is now on your head' ||85|| 'The Vedas declare that a pious king, is worthy of ten realized Brahmin teachers, Your immoral act of killing him is not as per code of prescribed Dharma, this act of yours is worthy of severe censure' ||86|| 'It is said that whoever has undergone coronation, by worthy revered Brahmins is prayed to by all of creation, He too had earned a good name for himself, hence O Ram by killing Arjuna you too have sinned' ||87|| 'Stunned into silence on hearing the reproach of his Father, God Ram's angst and inner distress increased unbearably, He immediately begged forgiveness and fell at his Father's feet, and in sheer humility said the following words: ||88|| 'O Father indeed I have acted in ignorance, heedlessly I have incurred weighty sins, who else but You can now uplift me? Who else but You can now protect and guide me?' ||89|| 'O Refuge of those who have none, extend out Your helping hand towards me, I hold on to Your sure feet with all that I can, O Lord uplift me, teach me' ||90||

'In this way God Ram genuinely beseeched his Father, full of repentance and sadness in his conscious faculties, his eyes filled with tears, seeing him in such a stage the mighty Sage melted' ||91|| 'If your sins are as terrible as I say they are, if you concede to the same, then go quickly, do not let this trust that you have for Me waver, leave urgently on pilgrimage to pious places' ||92|| 'Reliving the distress that you feel now, in this region known as Bhaarat-Khand [in Sanskrit], visit all renown holy sites, sip their holy waters, take the purifying bath there' ||93|| 'Fill up the water of the Holy Ganges, take it with you and then go to the Southern tip, Offer those holy waters to the Indian Ocean, behold the

mighty oceans with reverence' ||94|| 'Then fill up holy sand of those pious shores, and carry them with you and return to where you took the Ganges from, then take the purifying bath in the sacred River, and leave that sand in her uninterrupted flow' ||95|| 'See the four Holy sites, visit the twelve renowned temples to God Shiva, visit the seven sacred cities, and behold them in their pristine purity' ||96||*

'God Ram heard the instructions attentively, and obeying his Father's instructions, bowed to Him with utmost respect, and taking his mother's permission left that pious Ashram' ||97|| 'God Ram uttered his sins loudly for all to hear, and repentant within, with a resolve to complete the pilgrimage as guided, He completed his rites as required and set foot on the path' ||98|| 'God Ram knew that his Father was always conjoined to Divinity, hence instructions from Him were as good as receiving them from God, hence, He conducted Himself in full accordance with the guidelines received, with full devotional repentance' ||99|| Guru Vedadharma said: 'Knowers know however that God Ram is of all forms, how can He give in to ruinous fury against His own devotees?, He remains untouched by sins, hence where is the question of repentant distress?' ||100|| 'They who are not conjoined to Divinity and unaware, get subdued by desires and lust, even acknowledging sins from within via the mind, is taking on something out of vanity' ||101|| 'God Ram is an action potential incarnation of God Vishnu, how can He give in to vanity or even vainglory?, it is simply to set an example for creation, that He chose to do what He did' ||102||

'He went forth to the holy shrine of Badrika Ashram in the North, He bowed to God Narayan, and filling up the holy waters of the River Ganga there, He purified the River by simply setting foot in Her waters' ||103|| 'Thereafter He visited the banks of these pious Rivers on His way to the South, yamuna, Kshipra, narmada, tapi, payoshni, Godavari, Krushnaa, Kaveri, nanda, and Punyadaa as well as Taamraparni' ||104|| 'Having reached the southern tip of ancient India, He bathed in the ocean thereof and did as instructed by his Father, then collecting sand He started again, and visited the holy region of God Kartikeya' ||105||* 'Further up North He set foot in Shiva-Kanchi and Vishnu Kanchi, and thereafter the holy mountains, Arriving at the Mallikarjuna shrine of God Shiva in Andhra Pradesh, He bowed to God Virupaksha' ||106|| 'On reaching Gokarna He prayed to God Datta, and in Kolhapur He prayed to the Mother Goddess, in Tryambakeshwar He offered regards to God Shiva, and then arrived at Somnath near Dwarka in Western India' ||107|| 'Siddhpur in Gujarat the holy region of Sage Kapil and

Mother Devahuti, pushkar the sacred lake in Rajasthan, prayaag the confluence of the three holy Rivers in Uttar Pradesh, was where He chose to pour the sand from the south' ||108|| 'Continuing onwards to Kashi, He completed His pilgrimage as resolved, then He quickly returned to His father Sage Jamadagni's Ashram, and informed Him of the successful undertaking' ||109||

|| Thus completes the Twenty First Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 109

Total number of Ovi verses from 21 Chapters: 2164+109 = 2273

Chapter 22

The Killing of Sage Jamadagni by the Late King's Sons

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued telling disciple Deepak: God Parshuram slayed King Arjuna, all the late king's sons were taken in with sorrow, their sadness knew no bounds' ||1|| These sons uttered: Fie on us, just see what the wrath of God has brought us all to, our father like an eternal majestic sun, how did it manage to set so soon?' ||2|| 'He who was feared and revered in the three worlds, He who chastised undisciplined gods and demons alike, even the personified deity of time, would tremble with apprehension merely by remembering our late father' ||3|| 'Such a mighty monarch, how could he just fall lifeless on earth at the hands of the son of a sage?, We are deluded by this event which transpired, or is it simply the stuff of which dreams are made of?' ||4|| 'A firefly has outshined the sun, else a fox has gulped down the divine elephant called Airawat*, else a non-poisonous snake has swallowed the divine serpent Shesha, or has a mouse pushed away the Vedic Mount Meru?' ||5|| 'Or has some serpent raised its head, and with its strength caught hold of the divine eagle Garuda?', or has a child simply by throwing a stone, flung away the entire lunar orb far away?' ||6||

'And even if all the above tasks although impossible, do transpire if at all, yet the one most difficult, of subduing our father has occurred, how can we simply believe it to be true?' ||7|| 'In this way they grieved, all King Arjuna's sons unable to comprehend this turn of events, they came to the battle-field, where seeing their father's lifeless corpse they were choked with emotion' ||8|| 'Each one of them lamented in his own way, each one of them remembered the glory of their deceased father, each one of them nearly fainted with surprise and shock at the truth, their grief made them unaware of their own body' ||9|| 'Thus, they mourned, and then they uttered a vow:, We will slay him who has killed our father, only then will we be free of the debt that we owe him' ||10|| 'After having vowed thus, they took their father's body to their capital, and as befits Vedic rites, they completed all that was required for his funeral' ||11|| 'Then they sent out spies and

soldiers, to search for God Ram in all directions, it was then that they came to know, that He had finally returned to His father's Ashram' ||12||

'Hence, they all eager for revenge, assembled their armies and set forth, to Sage Jamadagni's Ashram in the forest, and soon they entered those holy premises' ||13|| 'Just before their arrival, God Ram along with his brothers had gone to the forest, it was thereafter that the army, accompanied by King Arjuna's sons entered the Sage's abode' ||14|| 'They searched for God Ram everywhere, ransacking the place, and yet He was not found but, in the place, where Vedic sacrifices are performed, they saw Sage Jamadagni absorbed in His task' ||15|| 'In the way in which cow hunters, rush forth towards the animal on sighting it, So too those ignoble princes, caught hold of the holy Sage' ||16|| 'In the way in which few can witness, the attendants of the God of death – Yama during their last moments, so too the princes and the soldiers seemed deadly, this frightened Mother Renuka who thought: Will they slay my husband?' ||17|| 'In the way in which a tiger pounces on a cow, so too was the Sage surrounded by his foes, terrified Mother Renuka rushed to the spot and said earnestly: Do not harm him' with all humility that she could muster' ||18||

She continued: O Kind princes, heed to what I have to say, why are you all inviting sins on your heads?, if your bloodthirst can be overcome with your discretion, then surely you will gain in both worlds' ||19|| 'I know you all to be generous givers, I beseech you all holding the hem of my dress, give me the gift of Soubhagya that wedded women enjoy, do show us both some respect at least' ||20|| 'Consider me to be your sister, I promise you the above, spare the life of my sage husband, let good sense prevail here' ||21|| 'You are all rich princes, we in turn survive with your shelter, Consider me as asking you all for a donation, spare and protect the life of my husband' ||22|| 'Help me to be rid of my apprehension, again, I beseech you all extending my garment's hem, do gift me with the life of my husband with due regard, do not disdain me like foes' ||23|| 'It is due to the error my son, if at all your eyes are red with fury then I understand, just this once, return my smile to my face' ||24||

'In various ways Mother Renuka tried to pacify the princes, beseeching and praying and assuring she persevered, and yet none of them was moved, it was as if they had determined to act as enemies with foul intellect' ||25|| 'Even Sage Jamadagni assumed a tone of humility, and seeing the plight of his wife he said:, be wise and return back to your capital, with blessings from us both' ||26|| 'Do give an ear to what I have to say,

accept them with understanding and peace, happily return to your palace, protect your entire clan thus' ||27|| 'The flaw and sin of killing a realized Brahmin, is considered terrible, It will lead to your entire lineage being wiped out of the face of this earth, hence set aside your fury with prudence' ||28|| 'We are considered to be your Gurus, you all are our favourite special disciples, hence, do not soil your hands, with such ungodly violence' ||29|| 'Sage Jamadagni also tried in various ways, to reach them somehow, to counsel and caution them, yet the princes with lack of judgement and blind hatred, did not hear his words or heed his foresighted warning' ||30||

'They unsheathed their swords, and were ready to slay him, but Mother Renuka rushed forth bending her head, and shouted: First do away with my life' ||31|| 'Either save my husband's life, or first cut off my head with your sharp swords', mother Renuka urged them thus, and fell down on the earth with her heart-breaking grief' ||32|| 'Had any butcher, heard such distressing cries, He too would have melted from within, and retraced back his steps and heinous actions' ||33|| 'And yet these wretched princes, unmoved they stood as heartless foes, They pushed Mother Renuka forcibly away, and in the next instant chopped off the Sage's head' ||34|| Hymn of Mother Renuka 'Fie, fie, fie, pity, how has this unfortunate event come about?, how come knowers of morality are not presenting themselves here today?' ||35|| 'Princes of King Arjuna leaving aside all regard for sages have acted detestably, how come this annihilation brought about by those with cruel hearts?' || 'Fie and fie again O How I continue to wonder what sort of sons we have?, none are present here and I am shouting out of fear and fury' ||36||

'How many times have I shouted Ram, Ram, Ram yet He does not respond today, O Ram how come today you have not come protecting me from this sorrow?' || 'What shall I do now? How can I be patient in your absence?, O God Har, O God Har, how did the princes become indifferent to kindness today?' ||37|| 'In this manner, mother Renuka continued wailing with distress, she felt as if nature too did not heed her call, in warding off the miserable conduct of the princes' ||38|| 'It seems those brave king's sons, did not fear of the sins they incurred by beheading a realized Sage, and now they have returned to their capital, pathetically sinful and full of cruelty' ||39|| 'Whilst going they had warned: It seems your son Ram is hiding somewhere, we will return tomorrow, kill him, and thus be free of the debt we owe to our father' ||40|| 'After threatening thus those blameworthy princes in the wrong, feeling extremely happy about themselves, feeling extremely fulfilled with the act they had just brought about, returned to their capital boasting their

success' ||41|| 'In the Ashram premises Mother Renuka continued to lament: What have been my sins till date?, whose chastisement has now risen by way of this permanent distress? How can that sorrow ever be measured?' ||42||

'Fie, fie on me, what further should I do now?' Saying thus she stomped her feet, and beat her chest and banged her head against a stone, mother Renuka's grief remained unsurmountable' ||43|| 'Hearing her loud cries of wailing, help and distress, eventually many ascetics started gathering there, they tried to enthuse a sense of discrimination in her with their counsel, yet there was none that could pacify her crying heart' ||44|| 'Although many tried to comfort her, yet her mind continued with the anguish her being felt, she said: I have never experienced such helpless humility, how come my sons have not yet returned from the forest?' ||45|| 'O Ram, you have become distant today, it gave the sought for opportunity to our foes, now return quickly before I lose my life with this angst, how shall I protect myself till your return?' ||46|| 'This Ashram premises has suddenly become empty, vacant, show me your face at least once, let me glance at you all one more time, before I give up this life accompanying my husband' ||47|| 'The disgraceful princes have looted my auspiciousness as a wedded wife, now my forehead is without the Kumkum* mark – now see me as a widow, fate has been utmost contrary today, it has taken two lives with one fatal blow' ||48||

'O What use is living life any longer? Why should I bear this pain of separation constantly?, it is not befitting that I continue to survive in absence of my lord, it is certain that I shall accompany him' ||49|| 'O Ram hurry your steps, return quickly, O How long shall I continue to request you O Noble Son, remnant moments of my life are slipping away, let me glance at your reassuring face one more time' ||50|| 'My husband and lord is waiting for me en-route, this life-breath will not sustain this body for long, hence I long to meet you at this time of departure', Guru Vedadharma continued: It is thus that the devout wife expressed her grief' ||51|| 'Meanwhile God Ram was in the forests, He sighted bad omens which made Him wonder, apprehensive of these portents, his mind was suddenly filled with all that could go horribly wrong that day' ||52|| 'He said: How come these animals are seen walking in reverse? How come all directions seemed to be hazy and covered with smog?, how come am I sighting bears today uttering their cries, I am unable to decipher as to what catastrophic event will occur today' ||53|| 'The solar orb seems to be full of holes, my heart seems to be palpitating loudly, what could be the

source of this inner perturbance? Without any instrumental cause that I can think of?' ||54||

'It seems as if the left half of my body and eye are twitching, what is this uncontrollable tremor?, how come today these ill signs have become evident? It seems as if some terrible plight is about to afflict us all' ||55|| 'Disturbed by such sights and thoughts, distressed mentally due to the inability of knowing for sure the cause thereof, God Ram with His axe in hand, took the return journey with quick steps to the Ashram' ||56|| God Ram quickly returned from the forest, and soon entered his father's Ashram premises, then he met and heard of all the unfortunate events from his mother, and like one very humble grieved over his Father' ||57|| 'God Ram: O Father, O Lord, you sent us to the forest and now You have left us for good, where have You gone O Lord, why did You choose to leave us all as orphans?' ||58|| 'O Father it is simply due to me, that You have had to give up Your life, it seems as if I have turned into Your foe, and definitely not a filial son' ||59|| 'Remembering the attributes of his Father, God Ram lamented uncontrollably, He said: Now Who else is mine O Father? Who will now protect us all?' ||60||

'It seems as if I have lost all support, now I can no longer patiently bear this plight', And with such utterances, He fell straight on the ground in prostration' ||61|| 'With tear-filled eyes, He rolled on the ground in sheer restlessness, and said: See the play of all-knowing time, it seems as if I have been given a black face' ||62|| 'Intense fear, grief and fury made him tremble, He could not get over the loss of his Father, and said: It is better if I too leave my body this instant, people will blame me for Your death all my life now' ||63|| 'Grieving in this manner, He wiped his own eyes, and said: Now I will soon go to the foe's capital, and return after slaying the killers' ||64|| 'It is only if I kill them with my own hands, that I will be free of this debt, it is then that I shall consider myself having completed my duty to my elders, else it is only downfall into hell that is in store for me' ||65|| 'After uttering thus He who belongs to the lineage of Sage Bhrugu, armed Himself with His axe, determined to do away with all His foes, He ventured forth out of his father's Ashram' ||66||

'On seeing Him leave in fury, his brothers and mothers pacified Him, they tried to stop Him from what He was about to do, yet at that time He did not heed their advice' ||67|| 'God Ram then ran as fast as He could, it seemed as if the cosmos shook with His cries, his vision was focussed on His path, He did not look here and there en route' ||68|| 'With

the speed at which the mind travels, He came to the capital city called Mahishmati, and shouted to His foes: Come now and fight you all' ||69|| 'It was in my absence at my father's Ashram, that you all have come and killed the holy Sage, it seems as if His death is in vain, what did you all get by it?' ||70|| 'It is I who with my strength, had killed your father Arjuna in battle, if at all revenge was what you all sought, why did you not come and fight me instead?' ||71|| 'The mighty Sage and my father is innocent, and yet you all did not think twice before killing them, and then ran away like petty thieves to your kingdom, knowing thus I have come here to your own city' ||72||

'That strength of numbers, which you displayed and killed my father in his Ashram, is what you should uphold now, and face me in this battlefield' ||73|| 'Having uttered those harsh words, with His axe in His hands, God Ram started annihilating all who came to wage war, one by one He started killing them all' ||74|| 'Many found their hands broken, others found themselves blinded, some had cuts on their abdomen, and many were lying flat on the ground' ||75|| 'He waged war endlessly with array after array, till Sahasrarjuna's army was wiped off, and then He cut off heads of all sons of the late king, not choosing to spare even one of them' ||76|| 'Thereafter He started destroying the fortress and the castle, and then He broke all royal houses, He flung aside all flags and festoons, and killed any who tried to come in the way' ||77|| 'After not a single warrior was left, and the city seemed empty and dead, God Ram returned again, to his father's Ashram premises' ||78||

'Thereafter he requested Mother Renuka saying: I have dealt with them all, whoever had slain my father or played a role in the task, are all now at the abode of Yama the God of death' ||79|| 'All their army has been destroyed, I have torn apart their capital city, and yet My mind is not yet satisfied knowing that, the lineage of foes still remains alive' ||80|| 'After saying thus to His mother, God Ram then uttered a terrible vow:, his fury made Him deaf to counsel of all His family members, He went on in His unpacified rage' ||81|| 'He said: For twenty-one consecutive times, I will roam this entire earth, and I will wipe out each member of the warrior Kshatriya clan anywhere, with the strength of these arms' ||82|| 'I will wipe out the warrior-clan seed itself, from the face of this earth and with the blood shed thereof, I will fill five big pits, and it is then that I will perform oblations to the manes' ||83|| 'Thus, will I be free, totally unbound from the debt that I owe my elders', having uttered this terrible vow in a roaring voice, God Ram then became silent.' ||84||

'Mother Renuka heard this terrible outcry of Her son, and then She said:, bravo, bravo O My Son, show in deed what You have uttered in words' ||85|| 'I will choose to accompany my Lord and husband, as is the custom for devout wives to follow their spouses, I will reach the higher worlds, such is what befits me now O Ram' ||86|| 'After I have shed this form, you should complete all required funeral rites, and it is only then that You should take up this task, and bring your words into deeds' ||87|| 'You know well that Sahasrarjuna is a devotee of God Dattatreya, and he met his end at Your hands, if at all this makes God Datta displeased, He will surely bring about your end itself' ||88|| 'His omnipotence knows no bounds, who can face Him in war?, and yet He is known to favour the devout, listen carefully to my words now:' ||89|| 'Without initially gaining the blessing of God Datta, your wish and vow will not be fulfilled, this is an unalterable truth, it is not merely flowery speech of praise' ||90||

'Hence it is I who will tactfully, see to it that you O Ram, attain to His holy sight, it is He who will empower you in fulfilment of your vow' ||91|| 'It is important that with His blessing, and entrusting you to Him, that I will follow my late husband in the funeral pyre, thereafter you should complete your avowed tasks' ||92|| 'If you choose to do as I say, then hardly will there remain any obstacles that hinder, else you will get entangled O Child, giving in to your childlike intelligence' ||93|| 'It is only with the blessing of God Dattatreya, that you will be able to break off the head of time itself, and if that is the case then what can be said, about these remaining puny warriors of this little earth?' ||94|| 'First of all you make a Kavad* load carrier, keep the body of your sagely father on one side, and on the next side have place for me to be seated, then lift it up from the central portion on your shoulders and walk' ||95|| 'Thus, escorting us both, you should start walking towards the Southern direction, and stop only when you hear the celestial voice from the skies, and placing us down then do the needful' ||96||

'A Brahmin teacher steadfast to the path of Yoga, will you meet thence, an apt Preceptor, and then I will beside my husband on the funeral pyre, will be able to complete that rite as ordained' ||97|| 'On hearing these explicit instructions of Mother Renuka, God Ram chose to agree to all her wishes, He constructed the load carrier, and placed His parents therein' ||98|| 'A vessel full of oil was used to support the lifeless body of his father, it weighed down on one side, on the opposite side thereof, God Ram made comfortable arrangements for Mother Renuka to be seated' ||99|| 'He then lifted them both up, and supporting the central beam on His shoulders, He left that region known as Kaanyakubja,

and headed in the Southern direction' ||100|| 'He passed through various regions, as well as many holy places, many forests and abodes of ascetics did He pass on this journey, seeing sacred riverbanks and those residing beside the same' ||101|| 'This filial Son aware of his Dharma, and extremely fond of His father's righteous speech, crossed many mountain ranges, and came to one renowned as Mount Sahyadri' ||102||

'It is here that all of a sudden, He heard the celestial guiding voice as foretold, it said: O Ram it is here, that you should complete the final rites for your father' ||103|| 'You will soon find an apt Acharya, He will aid you in all your tasks, you shall be victorious, all your wishes will get fulfilled' ||104|| 'On hearing that divine guidance, God Ram enquired of his Mother:, you too must have heard, the celestial guidance that you had presaged' ||105|| 'Hence it is time to disembark here, I shall do all here as per your instructions, I no longer have any presuppositions left, I will do whatever you wish me to do' ||106|| 'On hearing her son say so, mother Renuka advised:, place us both down carefully on this ground, and go to search for one who is steadfast to the Divine Brahma' ||107|| Then after hearing Her wish, God Ram placed them both down near an Ashram that He sighted, on enquiring and seeing for Himself who it belonged to, his inner being was filled with peaceful bliss' ||108||

|| Thus completes the Twenty-Second Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 22 Chapters: 108+2273 = 2381

Part 8

|| The Pilgrimage of Parashurama ||

Chapter 23

The Arrival of Parashurama with his Parents at God Datta's Ashram

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued: O Disciple give heed to my words, listen to the amazing prowess of Mother Renuka, God Ram after having heard the celestial guiding voice from the skies, placed His parents down as wished' ||1|| 'The holy basil, fig and peepul and banyan, the flame of the forest as well as bael and banni trees, gave shade to the near-by Ashram making it attractive, it seemed surrounded by flowers and creepers.' ||2|| 'God Ram at the next instant, sighted an Avadhuta ascetic there, He seemed to be luster personified, as if the presiding deity of Fire had assumed a form' ||3|| His head was covered with tufts of hair, his arms as long as His knees and lotus-shaped eyes, His face like a bloomed lotus in all its glory, the Ashram seemed an abode of Goddess Laxmiji Herself' ||4|| 'His neck region was like a conch, his chest was vastly expansive, his navel region seemed like a whirlpool in deep waters, it was God Dattatreya the refuge of devotees Himself' ||5|| 'God Ram on sighting God Datta, was taken aback in awed wonder, and as He approached the Divine Ascetic, He felt amazed at the personified miracle' ||6||

'And then God Ram sighted the best of women, seated on the Ascetic's lap, a Divine jewel, it seemed as if on the fore portion of her nails, all celestial damsels and their beauty could easily be sacrificed' ||7|| 'Even the moon would die of embarrassment, simply if he could sight Her face, if deer could see Her eyes, they too would be taken by marvelous surprise' ||8|| Her face full of crimson lips, her teeth lending shine to diamonds, her shapely nostrils, causing parrots to shy away added to Her phenomenal beauty' ||9|| 'Her throat too was shaped like a conch, her chest region augmented the beauty of Her side face, Her abdominal parts seemed deep, invoking admiration and incredulity' ||10|| Her waist unsurpassed, simply could not be compared to that of lions, her gait as well, simply could not be compared to that of majestic elephants' ||11|| 'Her fore portions of hand and wrists, in their delicacy overcame the daintiness of newly

formed leaves, her thigh region, made mountains lose all their pride of being shapely' ||12||

'It seemed as if millions of Cupids were refined, and this Divine feminine beauty was molded, it seemed that this was the very first creation, of Fate that was totally flawless' ||13|| 'Together they seemed, as if on each miniscule pore of their beings, suns resided and the Goddess on the Ascetic's lap, seemed like a flash of lightning amongst dense clouds' ||14|| 'Then God Ram sighted the Ascetic, lovingly plant a kiss to that maiden, and then embracing her with affection, remained for long in that cozy position' ||15|| 'It seemed as if the two were lost to all else, each one mutually expressed their intransigent love, Where complete harmony resides in mind, body, speech and being, how can duality try to enter this Divine Oneness?' ||16|| 'Such was the grandeur of that delusive strength Maya, simply laying eyes on Her required courage, they who know what entanglements She can cause, are able to dislike those fetters and head straight to the Divine Abode' ||17|| 'Amidst this play there of the Divine Duo, God Ram arrived there humbly, the couple hardly noticed his arrival, unembarrassed the ascetic was soon without any garments at all' ||18||

'However, God Ram assured via the Divine voices, went and prostrated to them in full humility, and then stood with folded hands, in an unassuming posture and said:' ||19|| 'My father has recently passed away, my mother wants to accompany him on the funeral pyre, I request you as their son to please act as our host priest, and guide us on the Vedic way of completing that procedure' ||20|| 'My father was Sage Jamadagni, my holy mother is known as Renuka, and I am known as Ram, however O Lord You do know that entire beforehand' ||21|| 'We reside in and are from the Kanyakubja region, I have brought my mother here for her final wish fulfilment, It is being guided by celestial voices, that I have fortunately attained Your holy sight' ||22|| 'God Datta having heard the request replied: I do not know of such rites, else I do not wish to be bothered, either way as you a Brahmin can see I am miles distant from Dharma, and people consider me an untouchable not worthy of conversation' ||23|| 'On hearing this reply from God Datta, God Ram was at a loss for words, and yet with patience He said: O Lord of the world, O Master of Yoga' ||24||

'It is You that are infinite, the sole doer and destroyer, it is You that are beyond three nature traits and are Eternal Bliss, how can what is righteous or not, affect You that are beyond and the Source of all morality?' ||25|| 'God Datta said: It seems you are well-

aware, and yet this speech of yours is a little off-beat, you do not recognize the signs of those impure, how can you know positive or negative traits anymore?' ||26|| 'You have seen me infatuated with a woman, I am considered to be an untouchable not worthy of talking to, although beyond the righteous and the unrighteous I am definitely dependent, look, look at me with the prowess of Yoga' ||27|| 'On hearing those words, God Ram remained quiet in submission, But Mother Renuka heard it all, and after bowing to God Datta said: ||28|| 'Truly Your words, are as sweet as nectar, or similar to the coconut fruit, let me explain those in detail' ||29|| 'To do and to refrain from prevail only where, the three nature traits of purity, activity and indolence reside, it is here that various Scriptures of the universe keep on guiding, all to their multifarious paths leading to Divinity' ||30||

'And yet it is You that are always beyond all company and untouched, the lady with You too has not related to You, in general women can lure and can delude, but it is like horns on the head of a rabbit as far as You go' ||31|| 'You are the Source of the three traits of Nature, you are eternal and beyond any sort of physical characteristics, you are the witness of the physical, subtle and causal bodies, it is You that non-dually pervade the micro and macrocosms' ||32|| 'Sound, touch and other sense-objects, to which sense-organs interact in all that is manifest, do not affect You that are truth personified, hence You are beyond all such interactions and words borne of speech' ||33|| 'Only those who with infatuation have been subdued by nature traits, and who out of vainglory identify themselves erringly with their bodies, It is for such that Holy Books give guidance regarding the moral and the profane, it is thus that Scriptural Lore is revered' ||34|| 'Although You are dependent on pious devotees, yet how can You be affected by vainglory? How can You who per se are the Sole Existent, be affected by the duality of the righteous or the unrighteous?' ||35|| 'You O Overlord are the sole independent that exists, you are beyond the cause, the effect and the means such as sense-organs, visualizing You thus is itself a miracle, truly You are a grand spectacle, a feast for the eyes' ||36||

'It is You that are always revelling in the Self, and yet it is You who long to see devotion somewhere in someone, hence it is You who become subject to pious devotees, leaving aside all Your everlasting unchallenged supremacy' ||37|| 'All those divine forms that You have assumed, keeping in mind how Your devotees would like to relate to You, here even the imagined becomes unimaginably real, true it is that You do not talk to or allow

Yourself to be touched by the non-devout' ||38|| 'It Your attainment, that is extolled in the referential words of the Vedic Lore, yet these Texts too depict You in Your non-evident form to guide seekers, and it is You that give Your consent as to when You can be known' ||39|| 'They who ponder upon what they have heard of the Holy Books, they who deeply deliberate upon the meanings thereof to dispel all doubts, It is such who can gain Your realization consciously, renting asunder all veils that hinder one's progress towards You' ||40|| 'Hence when these Texts depict You, as One who cannot be touched or talked with, or whose Divine Form is not within the ordinary capacity of eyes to visualize, be it in the past, present or future, they reveal the Truth' ||41|| It is You that can be related as the Self within, it is You that are self-effulgent without any duality, it is You who as the Primal Cause are revered everywhere, it is You that are the most Ancient One known as the Supreme Para-Brahman' ||42||

'On hearing such words of Mother Renuka, God Dattatreya listened as was befitting, and then laughed lovingly and in turn began, to utter words of praise for the Holy Mother' ||43|| 'O Mother it is You that have assumed the form of this universe, it is You that are of the form of the AUM and are of the Beyond, it is again You that are the entire, of all that is seen, heard, touched, smelt, tasted and spoken about' ||44|| 'It is You that are the primal delusive strength called Aadi-Maya, it is You that assume forms of Gods Brahma, vishnu and Shiva, it is You that via them generate, maintain and destroy, and yet it is You that remain untouched via that entire' ||45|| 'It is You who are Singular, and yet are visible in the multiple forms that are evident, And yet they who do not know are not aware of this fact, it is as conscious faculties that You pervade everything that is' ||46|| 'This evident universe of all names and forms, is but one aspect of what You are, the non-evident form of Yours which is the joy of that which consciously exists, how can the unaware even relate to it remotely?' ||47|| 'The body, the sense-organs, the mind and the breath, the intellect, the subtle ego and other constituents, and their witnesses too do not reach You, who revel as the joy of a blossomed consciousness' ||48||

'Tell me what truly is that Essence, which the witnesses attest to?, what is That which though witnesses is also the witnessed, how can this be easily understood by all?' ||49|| 'Hence it is You that are beyond the need of physical supports, it is You that are renowned as the Goddess Ekvira, the Sole Mighty Strength, when identifying with the physical it is You that support all, and yet it is You who are beyond when inner core is considered' ||50|| [A famous shrine of Goddess Ekvira is near Virar on the outskirts of

Mumbai, on the route that leads to the Ashram of Sages Nityananda and His disciple Muktananda at Ganeshpuri] 'Such it is as You well know, as regards this praise, your sagely husband is renowned for his pious intellect, He is well revered by saints and ascetics, his fame pervades the three worlds' ||51|| 'Even the deity of time, is afraid to utter his name from his lips, how can I utter in words, the immense penance that he has engaged in?' ||52|| 'Tell me truly, how can death do anything, to such a mighty sage?, hence it is best that You tell me the events, of how Your husband lost his life' ||53|| 'On hearing such words, mother Renuka too became silent and still, and again God Ram came to the forefront and said: I have slayed many Kshatriya warriors' ||54||

'They came one day to our Ashram accidentally, I was absent on the fateful day and they gheraoed our premises, it is then that they did not heed to my mother's plea, and cut off the head of my revered father' ||55|| 'God Datta heard these words of God Ram, and was reminded of Himself as Son to the pious Sage Atri, which in-turn made Him angry, and which made Him utter a curse:' ||56|| God Datta said: They who hate the knowers of the Supreme, such warriors on this earth simply become causes of loss and harassments, let their lineages be destroyed, without taking too much of time in the physical sense' ||57|| 'Haven't these senseless warriors even in the past, like the vile with their flamboyant foulness, terrorized Brahmin teachers, mute animals and fish, although these survive simply in forests on flora, fauna and water?' ||58|| 'Those Brahmins who in turn are dishonest and discontent, those warriors who become intoxicated with false pride amidst their riches, they who do not give a thought to the sins that they have accumulated, let such quickly face their end' ||59|| 'On hearing such a curse of God Datta, mother Renuka tactfully signalled to her son, who understood the prompt and with folded hands came forward, and said without any doubt:' ||60||

'God Ram humbly said: When I returned to my father's Ashram, and heard of the princes chopping off the head of my father, I too have uttered a curse overwhelmed with sorrow, please listen to my vow' ||61|| 'I will roam all over this earth, and for twenty-one times consecutively, will slay all of the Kshatriya warrior clan and fill five deep tanks with their blood, and thereafter complete my debt and offer oblation to my elders' ||62|| 'It is only thereafter that, I will feel myself to be free from everything that I owe to the manes, I feel that the curse which I then uttered, can be brought to fruition only with blessings of Your feet' ||63|| 'God Datta heard God Ram, and said: You have indeed taken up a demanding vow, and yet it seems befitting under the circumstances, it will definitely transpire such is

my considered decision' ||64|| 'You will get enthused with My strength, with that Divine might, you shall slay warrior lineages, you shall win over this world, in hardly any time as is physically registered' ||65|| 'God Ram continued: It is Sahasrarjuna, who abducted our Kamdhenu cow, I waged war initially with him, and have slayed him on the battlefield' ||66||

'It is his sons who had come to the Ashram in my absence, those princes and their warrior armies who killed my father, furious with their misconduct, I have killed them all in a fit of rage in the consequent war at Mahishmati' ||67|| 'Sahasrarjuna was renowned as a lover of the realized elite, further he is Your beloved disciple, He is one of the foremost amongst meritorious devotees, steadfast to the path of Yoga and Yourself he is indeed a haven of merit' ||68|| 'Unfortunately, He was killed by my hand, I have erred, I beseech You to forgive me', saying so God Ram fell at God Dattatreya's feet' ||69|| 'God Datta in turn replied: It was I who had blessed him thus with the boons that he wanted, consider yourself merely an instrumental factor in what happened, genuinely it is not you that are at fault' ||70|| 'Let that be not a cause of distress to you mentally, consider yourself as one of My evident manifestations, know surely that you are a friend to me, without a doubt rid this earth of the obstinate clan of warriors' ||71|| 'God Ram said: O Guru Dattatreya, please do not delay even for a moment now, it is to complete the final rites of my late father, that I humbly request You to act as our host priest' ||72||

'God Datta uttered in blessing: Be it so', and then took the holy Darbha grass and sesame seeds as required, quickly He went forth to the cemetery, and helped in collecting of wood for the pyre and dried cow dung' ||73|| 'Thereafter God Datta said: Ram, you are truly mighty, shoot an arrow now and get all holy pilgrim sites here, their pious waters will be required for Mother Renuka to bathe in as per rites, further it will bring about much benefit to the populace' ||74|| 'As instructed, God Ram showered an arrow, which pierced the earth at its core, it reached till the nether worlds, and returned with all the holy pilgrimage places' ||75|| 'Satisfied with this performance God Datta, initially asked God Ram to bathe in their pious accumulated waters, this was followed by Mother Renuka, who aware of the custom did everything required as per the Vedic lore' ||76|| 'Then God Datta uttered the pious resolves, mother Renuka took the purifying bath meanwhile, thereafter when the pilgrim sites were duly honoured, this region too became known as Matru-Teerth' ||77|| [Matru-Teerth meaning thereby the holy regions of devout Mothers] 'Then after undergoing the rite of penance, and igniting the Vedic fire known

as Tretagni, with focus on the departed soul, acts were performed keeping the sequence of rites and time in mind' ||78||

'Then adorned in befitting upper covering garments, and with all accessories, mother Renuka became regally ready to accompany her late consort, after applying auspicious turmeric and Kumkum' ||79|| 'With collyrium in eyes, and with the holy Sindur* in the parting of the hair line, after bowing to the Sun God, she came to where the pyre was set' ||80|| 'Deities gathered in their divine vehicles in the skies, accompanied by their respective counterparts, they arrived quickly and in huge numbers, to see the ceremony of Mother Renuka and her Lord' ||81|| 'As Mother Renuka was about to enter the pyre, the celestial damsel named Urvashi arrived there, and catching hold of the hem of the sage's wife, said with loving adoration' ||82|| 'The chief of the heavenly seven sages, accompanied by all and their holy wives too are here, they have come to behold you, and all the sages are filled with joy at your devotion' ||83|| 'All of those holy mothers, bowed to Mother Renuka with due regard, and as per custom gave her auspicious turmeric and Kumkum powder, and embraced Her with affection' ||84||

'Mother Renuka too undertook holy resolve there, and gave befitting blessing to each sagely couple, and giving due regard in turn to them all, she gifted them with wealth, garments and ornaments' ||85|| 'God Datta as the host priest was then worshipped, the holy fire circumambulation took place, and finally Mother Renuka said to God Ram: Always remain subject to God Dattatreya' ||86|| 'Do protect innocent cows and Brahmin sages and teachers, fulfil your vow as promised, thereafter gift the won over land to Sage Kashyap, and live as an eternal conjoined to divine bliss' ||87|| 'I in turn have been called, my time has come, I will return with my lord to my original abode, do not allow your mind to be enveloped in sadness, use your discrimination and be happy' ||88|| 'Then to God Datta she said: O Lord, consider Ram as Your own, place Your blessed hand on his head, and forever be his Protector' ||89|| 'After requesting thus Mother Renuka, again bowed respectfully to God Datta, and after the final funeral pyre circumambulation, she accompanied her husband to the higher worlds' ||90||

'In the way in which a desirous woman, rushes forth to the chamber where her needs are satisfied, so too with a pleased mind, mother Renuka entered the funeral pyre' ||91|| 'She meditated on her sagely husband and lord, conjoined her soul and mind with His, and then accompanying her reclining husband on the pure, the holy daughter of King Renu departed from this world' ||92|| 'Gods and sages and ascetics, uttered shouts of hail and

victory, they showered flowers from the skies, accompanied by a huge tumult of musical instruments' ||93|| 'As fire touched the Holy Mother, the flames seemed like a thousand suns at noon, The pious renown of Mother Renuka pervaded the directions, the entire sky seemed resplendently white' ||94|| 'This holy devoted wife Mother Renuka, accompanied her departed husband on the pyre, and with each step that she took, she gained the merit of performing the holy Ashwamedha sacrifice* ||95|| 'With each pore of her being, she went with her husband to the celestial realm of sages, and resided there for billions of years, earning this place of herself due to her devotion and righteousness' ||96||

'It is said that we have 3.5 crore hair on our head, if these are offered righteously, then the merit thereof too, is immeasurably great' ||97|| 'The wives of other sages talked about Mother Renuka saying: Bravo, bravo to that devout wife, there is no end in sight of the merit that she has earned, we bow to her thousands of time with regard' ||98|| 'For a woman the first family is of her mother that she relates to, and then the next is of her father, the third is of her husband and protector, mother Renuka has purified them all' ||99|| 'Keeping full focus on her husband, she has offered her being to the funeral fire, and in turn she has reached the highest abode, no longer is there any rebirth for her' ||101|| 'Even if the husband of a devoted wife, is a sinner or with foul intellect, yet a wife with the merit of her devotion can take him to heaven, such is the merit that pious wives earn' ||102||

'And in turn fie on those unfortunate beings, who have tainted the aforementioned three lineages, for they have only pushed them to far lowly states, and they will have to bear chastisement from the god of death – Yama' ||103|| 'The accompaniment of a devoted wife, with her husband on his funeral pyre dispels all sins, no other Vedic sacrifice can stand in comparison, hence all assimilated women bowed to Mother Renuka in regard' ||104|| 'All present contemplated on the piety of Mother Renuka, they uttered shouts of hail, victory, bravo and blessings, God Datta then said to God Ram: Indeed your mother is truly gratified' ||105|| 'And as He said thus: Immediately God Ram was reminded of the piety of his mother, and he started to cry, He fell down on earth and rolled there in sorrow' ||106|| 'God Datta said to him: One who has already attained to the highest states, of what use is your worry or grief now? Why are you unnecessarily giving in to infatuation' ||107|| 'On hearing the comforting counsel of God Datta, God Ram imbibed himself with discretionary patience, and setting aside all grief said: O Lord now aid me to complete my apt conduct' ||108||

|| Thus completes the Twenty Third Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 23 Chapters: 108+2381=2489

Chapter 24

God Parshurama's Re-Sighting of his Parents after the Funeral Rites

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma told disciple Deepak, imbued with fortitudinous patience, and letting go of all harboured grief, God Ram as guided by God Datta completed the last rites for his mother' ||1|| 'It is God Datta the revered of sages, it is God Datta who is worshipped by the noble and the ascetics, it is God Datta who is meditated upon by the best of Yogis, that acted as host priest for God Ram' ||2|| 'The first step was a mud bath as ordained, the next was oblation with water held in the cup of the hands, thereafter the 'pind' rice balls were offered, as per Vedic dictum everything was performed' ||3|| 'After completing all rites, God Datta said to God Ram thus:, Do you perchance know where your parents have gone? Can you relate to them consciously now?' ||4|| 'God Ram replied: They both have left their physical forms, it is via these rites that they have been uplifted, it is You who is the Cause of their upliftment, it is You that have guided them to higher spiritual realms' ||5|| 'Bravo to my mother, bravo to my sagely father, who else has the good fortune of having You as a host priest? What other specialty can be required to assure liberation?' ||6||

'God Datta replied: Have you noticed how erring perception deludes?, the reference of that which is evident and relatable, seems a sure-shot for ease of understanding ||7|| 'They who bring forth, maintain and destroy this evident creation, the Divine Duo by name of Mother Gouri and God Har, had manifested on this earth, in the garb of a sagely couple' ||8|| 'Mother Goddess of the world renowned as Jagadambika, is none other than your holy Mother Renuka, and the mighty Lord who uplifts beings, is certainly your sagely father Jamadagni' ||9|| 'They came to earth, they have established Dharma in various forms, Having completed their tasks successfully, they have simply become non-evident' ||10|| 'Whether they took birth here or not, whether they shed their physicality

here or not, whether they have reached the heavens or not, that entire is but wordplay' ||11|| 'That Essence which is omnipresent, cannot come or go anywhere as such, the same Essence is it now here or not? That Essence which pervades all that is?' ||12||

'If at all you so desire, then I can grant you your wish of seeing them as they truly are', God Ram instantly agreed, 'Please allow me to have a sight of my holy parents' ||13|| 'The moment they said so, they both could sight the Holy Divine Mother Goddess and Her Consort, God Datta then told God Ram: See, there they are!' ||14|| 'He who is seated in the lotus posture, He who has anointed Himself with sacred-ash, He who has tied His matted hair in hairlocks, He who is so serene to gaze at is indeed Sage Jamadagni' ||15|| 'He whose neck is adorned with the Holy Rudraksha beads, He who has the Gomukhi garment covering His rosary, He whose vision is focused towards the North, is seated in deep meditation, all His conscious faculties united' ||16|| 'He whose earrings are also of the Rudraksha beads, He whose remnant ornaments too are made of Rudraksha, He who is adorned in the upper portion with leaves and tree portions, and who has covered Himself with animal hides' ||17|| 'Seated on His left is Mother Renuka, see how She is adorned from head to foot, appreciate the riverlike flow of divine aura and lustre around Her, see the auspicious marks of an exemplary devout loving wife' ||18||

'It is due to the fragrance around them, that bees have collected buzzing about in their surroundings, they seem like a heap of personified brilliance, see how easily they dispel darkness' ||19|| 'Their nails are like half-moons, their shiny teeth are like glittering diamonds, how can that divinity be compared to anything physical of this world? Who would even try to do so?' ||20|| 'See the smiling countenance of Mother Renuka, see how she gazes at Sage Jamadagni, the Sage is a haven of happiness, He is a personification of merit at its peak' ||21|| 'Beholding his parents in their original form, God Ram kept on beholding them for long, He was totally wonderstruck with awe, and rushed forth towards them to embrace them' ||22|| 'He came to where they were, He fell at their Feet and held on to them firmly, and then started to cry as would a child, his throat choking with emotion, and soon His consciousness stopped all identification with His physical form' ||23|| 'He complained: You both have left me alone, and You are now residing in this veiled hidden form, tell me truly, how will my life-breath continue to remain in my body?' ||24||

'Having shed such tears of love, He started rolling on the ground, and as He did so, both His parents again became non-manifest, non-evident' ||25|| 'On realizing that He could

not sight them any longer, God Ram was again taken in with distress, in the way in which the little wealth of a pauper if gets stolen, the pain thereof was similar to what His breath felt thence' ||26|| 'Seeing Him despondent thus, God Datta said to him: Why are you thoughtlessly falling in to your fancies?, why are you unnecessarily undergoing pain? Why this gross mistake repeatedly?' ||27|| 'Tell Me, who is Your mother truly, tell Me, who is Your father in fact?, is it not better to consciously know your Divine Self within? Leaving aside all infatuation and over-attachments?' ||28|| 'God Ram replied: Your words, I fully understand and accept, however, the bondage that I feel for my mother's affection, how can that be let go off and in what manner?' ||29|| 'Even if one gifts the entire cosmos in return, how can having Her breastfeed be repaid?, what further can I say about this? How can anything else stand in comparison?' ||30||

'In this way depicting His sadness, God Ram kept looking at the ground below in silence, it is then that Mother Renuka's face, manifested again breaking off the veiling layers of the earth' ||31|| 'She wiped off the silent tears from the face of Her son, and then catching hold of His face in both Her arms, she lightly kissed Him on the forehead, and this simple motherly gesture seemed to satisfy God Ram as nothing else could' ||32|| 'God Datta said: Look at the Mother and Her son, their bond of affection has no end, it is only the wormlike amongst mankind, that do not give heed to the genuine love of their doting parents' ||33|| 'And even till this date, this manifest face of Holy Mother Renuka is worshipped, it is said that just by beholding Her - sorrow is dispelled, and ways to know great bliss are opened' ||34|| 'Hence one who goes to the holy site called Matapur*, one who bathes in the assimilated pious waters therein called Matruteerth, one who beholds the divinity of Mother Renuka's face, is able to purify both worlds' ||35|| 'God Datta said to God Ram: Now is the time to fulfil your vow, win over all who are unrighteous, you will be victorious with my blessing' ||36||

'Thereafter Ram belonging to the lineage of Sage Bhrugu, bowed to God Datta, He bathed in the Prannita river, and resolved once again:' ||37|| 'With my axe in my hand, I will slay the Kshatriya clan, I will give them a death worth remembering, they all who are heartless' ||38|| 'I will beckon all kings, to the holy land of Kurukshetra to wage war, I will kill them and burn them all, simply due to the prowess of divine rage' ||39|| 'Whoever was skilful in archery, whoever was an expert in missiles and armaments, they all fought with God Ram, and soon departed from their lives' ||40|| 'If at all women of these warrior clan folk Were heavy with child, then just by listening to the roaring rage of

God Ram, they would undergo spontaneous abortion out of fear' ||41|| 'In this manner for twenty-one times consecutively, waging terrible battle, all lineages of Kshatriya warriors, were slain in war with God Ram' ||42||

'After slaying these unrighteous folk, God Ram then collected their blood, in five tank pits, and offered oblation to His elders as vowed earlier on' ||43|| 'Since that time onwards, with the name 'Syamantak-Panchak' *, the holy land of Kurukshetra became known, simply by beholding it one gains upliftment' advised Guru Vedadharma' ||44|| 'Then setting aside all of His rage, and endowing Himself with conscious serenity, God Ram washed clean all of His battle weapons, and went and embraced God Dattatreya' ||45|| 'After bowing to Him respectfully He said: It is with Your prowess, that I have been able to slay those warriors, now I am at peace with myself' ||46|| 'It seems that this fury was inevitable, but it blinds one as to what one should do and what to refrain from, though with eyes one cannot differentiate between the noble and the ignoble, just see how unlike illustrious Aryans has been the consequence of rage' ||47|| 'To take revenge against one, I have broken the very roots of the warrior clan, a Ho how thoughtless I have been, it seems my fury of avenging myself has been in vain' ||48||

'It was after killing Sahasrarjuna alone, that my father made me visit all pilgrim sites, and I did so accordingly, and yet I did not give heed to the same in this terrible act' ||49|| 'How many kings have I slain, I have incurred a huge amount of sin, now my conscience pinches me from within, and again I seek refuge at Your feet' ||50|| 'Consider me to be in Your shelter, purify me O Lord', requesting thus God Ram again bowed to the Supreme, with an agonizing heart' ||51|| 'God Datta said: Those kings were all vile, why are you now repentant for doing away with the scum of earth?, do not consider yourself to be burdened with sins, do not allow agony to hold a place in your heart' ||52|| 'You have removed all unnecessary weight from this land, thereby you have protected the saintly, you have been able to establish righteous religions, be assured that there is no sin on your head' ||53|| 'If at all your mind gives in to plight, then give heed to My words, go and invite all Brahma-Rishi sages aware of the Divine, and perform a Vedic sacrifice as per rites' ||54||

'As a result you will be freed of sins, all gods and the worthy will be satisfied, brahmins will become happy, and your glory will spread far and wide in this world' ||55|| 'You have killed the Kshatriya warriors, based on your own mettle in fair war, you have won over this entire earth, you have become well-renowned all over' ||56|| 'Now with

performance of the sacrifice, gift that entire earth along with yourself to holy Brahmins as the Dakshina gift, let Sage Kashyap receive all the land, certainly you will gain your sought purity' ||57|| 'Advising thus the Divine Son to Sage Atri, placated God Ram who accepted the advice wholeheartedly, He then invited all sages and saints, and with full trust began the Vedic sacrifice' ||58|| 'Sage Marichi, atri and others, such as Sages Angira, Kratu and Vasishtha, further, sages Pulastrya, pulaha, are all ever beloved to the Supreme Divinity' ||59|| 'And further Sages Bharadwaj, vishwamitra, sages Kashyap and Vaamdev elite in His Vedic study, sage Agastsya, Garga, Bhrugu and His sons, sages Jaabaal, suhotra and Goutam were all invited' ||60||*

'All the above saints are primarily mentioned, they came with their students and the disciples of their students, the Vedic sacrifice began auspiciously, an ambience of trusting devotion pervaded everywhere' ||61|| 'God Dattatreya Himself, acted as the primary priest thereof, and when such is the case what could be lacking? Everything is as it should be with the best of evident traits' ||62|| 'There is a well-known Vedic dictum: 'PramaadaatKurvataam Karma' about acts skilfully done, a preceptor or Acharya is one, who completes the act on hand without any loopholes' ||63|| 'All gods invoked in that sacrifice, came in person to partake the offered, they returned extremely satisfied saying: Indeed bravo to us all for being able to witness this sacrifice' ||64|| 'Daily there were food offerings satiating the six tastes, unparalleled in variety were the meals offered to the twice-born teachers, God Ram gifted them with wealth and garments, and the Brahmin pundits too were satisfied' ||65|| 'Completing the Vedic portion known as 'Chaaturhotra'*, God Ram of the lineage of Sage Bhrugu, washed the feet of Sage Kashyap, and then offered worship to him full of faith' ||66||

'With resolve as befits a generous giving, He gave the entire won over land to Sage Kashyap, and besides in the Dakshina gift given at completion of Sacrifices, the brave son of Mother Renuka gifted much wealth and precious gems' ||67|| 'He further gifted gold, money and garments, and thereby worshipped God Datta who was the chief host-priest, God Dattatreya in turn took all those gifts, and gifted to the present Brahmin teachers' ||68|| 'That God Datta who knows what resides in the minds of His devotees, of what use except for Vedic decorum is the title of Acharya to Him per se?, God said: What is this generous way of gifting via riches? Simply your pure mind as pure as fresh flowers would be enough' ||69|| 'Everyone was overjoyed, then God Datta advised God Ram, you have brought nobility to this land, this endeavour of yours is worthy of praise'

||70|| 'Although you are young in your years, yet you have slain the hard to win over warriors, you have spread happiness to all populaces, and even this Vedic sacrifice has been successfully completed' ||71|| 'Whosoever sings of your praise, of such acts that you have brought about on earth, will in turn be purified, like yourself who are free of all taints with your immense merit' ||72||

'There was none other on this land, who could have dealt with this huge number of Kshatriya soldiers, and yet you alone have aptly, with your strength slain those deceivers' ||73|| 'Who else could have brought this about? Hence it is you that are non-distinct from God Narayana Himself, it is thus that this mighty war was possible, hence the vile kings of this earth are no more' ||74|| 'Therefore, O Young warrior, your bravery in battle is laudable, you are indeed one with the generous God Vishnu, consequently, such destruction on this scale became possible' ||75|| 'God Ram replied: How could I have brought it all about? It is simply the fruit of being blessed by You, what can a receptacle of Your grace not bring about? This victory is but a result of Your kindness' ||76|| 'In this way the dialogue continued, amongst hail and victory slogans of sages and Brahmins, they in turn said: It is only You divinities that know what You will do next' ||77|| 'Although you two are evidently distinct, yet your minds are in pure conscious union, it is simply to purify this land, that this effortless Leela play act has transpired' ||78||

'They bowed to both Divinities, and after taking left they departed to their own homes, such is the grandiose performance of God Parshuram, simply to make his land holy again' ||79|| 'Having befriended God Datta, God Ram chose to remain there itself, God Dattatreya was pleased as a result of his services, and decided to teach him spiritual knowledge' ||80|| 'To enable God Ram to be aware of his true form, God Datta extolled the Text 'Tripura-Rahasya'* to him, with full intent the latter listened, God Datta's act is simply to uplift those His own' ||81|| 'This Text is such that merely on listening to it, all deluding beliefs and erring perceptions are overcome, one understands and experiences the entirety of Divinity, it is the secret elixir of the Upanishad Lore' ||82|| 'God Datta advised him thus: Know that you are a friend to Me, now, contemplate upon Me within your mind, and go to whichever land you feel like and undertake penance' ||83|| 'My prowess I have again endowed you with, this divine lustre will accompany you till the time, I again assume an incarnation as a Kshatriya warrior king, and then you will return this lustre to me and regain your identity as a Brahmin' ||84||

'When this Manvantara* time-span called by the name Vaivasat ends, till that time as per the Vedic almanac, you should, reside on the shores of the Western Ocean, and stay there as a veiled Brahmin' ||85|| 'Thereafter when the Saavarnik Manvantara reigns, your title will be that of a Maharishi, and thence at dissolution of this entire as ordained in the Maha-Kalpa timespan, you will be blessed with liberation' ||86|| Hearing these unalterable words of God Datta, God Parshuram listened attentively, and thereafter stayed for a little longer, completing his desire to serve God Datta' ||87|| 'He who had rid the earth of unruly warriors, for twenty-one times consecutively, He whose strength is immeasurable, He in front of whom the vile trembled' ||88|| 'The same God Ram went forth initially to the Southern Ocean, and engaged in penance, when poor Brahmins could come across him, they would ask for donations from him' ||89|| 'God ram said to them: I have given everything I had already to the twice-born much earlier, sage Kashyap received it kindly, now there is nothing that I own to offer you all' ||90||

'Those Brahmins said in turn: You have given the entire land you had won to Sage Kashyap, so why are you now seated here on the shore on this land? How come you are enjoying for yourself what you have already given in gift?' ||91|| 'On hearing those words of the dissatisfied Brahmins, God Ram took an arrow and dried up some portion of the seas therewith, and then veiled himself from public eye, this place is now in Western India known as Chiplun' ||92|| 'That entire region now renowned as Konkan, about 12 kos in breadth and 400 kos in length*, was thus created, by God Ram for His use' ||93|| Guru Vedadharma said further: However that land too was soon asked for and received by Brahmins, thereafter when God Ram of the Epic Ramayana, son to King Dashrath manifested, He on His return post-wedding retook the divine lustre established by God Datta' ||94|| 'Since that day it is said that, God Parshuramji remains hidden in the town of Chiplun, He undertakes heavy penance, and will in the future be famous as a mighty elite Maharishi sage' ||95|| 'Goddess Parvatiji is also none other than Mother Renuka, there is no error in saying so, once it is said that God Brahmaji the appointed creator forgot the Vedas, this was simply due to the turn of fate' ||96||

'God Brahmaji then approached God Dattatreya, and requested: Lord, I have somehow forgotten the Vedic lore, God replied: It is worthy to remember Holy Mother Renuka, and you will then regain all that you have lost in memory' ||97|| 'Then God Brahmaji meditated on mother Renuka also known as mother Ekvira, it is then that She manifested to him, pleased with the blessing of God Datta on him, and Brahmaji in turn immediately

prostrated to the manifest Goddess' ||98|| 'Thereafter knowing his wants the Mother, made the forgotten Vedic Texts manifest from her divine being, God Brahmaji in turn accepted them gratefully saying: I have been fully gratified today' ||99|| 'Such is the majesty of the Divine Goddess, it is simply on seeing the piety of King Renu, that She chose to be his daughter as the holy Mother Renuka, true it is that Divine Beings are all vulnerable to piety of emotions' ||100|| 'She too even as of date, resides in the place known as Mahurgadh in India,* She uplifts devotees that come to Her, and dispels their afflictions' ||101|| 'The residence of Sage Atri and Mother Ansuya, as well as the Ashram of God Dattatreya, is also present here at the holy site of Mahurgadh, simply by beholding it one gets what one wishes for with purity' ||102||

'It is further said that one who gets to see, the dark gooseberry tree here known as 'Krushna-Amalaki' *, is surely a meritorious being, and will certainly get his or her sought purity' ||103|| 'One should first visit Goddess Renuka, then offer rice-balls in the site known as Matru-teerth depicted earlier, as a result thereof all manes will get upliftment, and they will be on the way to gaining Nirvana' ||104|| 'The event of Sage [Ch]aandhrik* is cited here, his deceased elders were being severely chastised in hell, thence the sage realizing their plight, offered them rice balls in proper rites at the holy Matru-teerth region' ||105|| 'His forefathers that very instant, each one of them gained liberation, such is the mighty prowess of this sacred site, the reward thereof is gained at the very next moment' ||106|| 'Two other holy regions known as Padma-teerth and Sarva-teerth, they too are equally renowned, it is said that lusting after a daughter the Sun Lord too, regained his original innocence and purity here' ||107|| 'Guru Vedadharma continued, it is on these regions that God Dattatreya had in the past, advised His beloved disciple Sahasrarjuna regarding the Yogic path, and sent him too to the higher spiritual abodes' ||108||

||Thus completes the Twenty Fourth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 24 Chapters: 108+2489=2597

Chapter 25

Ritudhvaja's War with the Demon Patalaketu to Protect the Sacrifice of Sage Gaalava

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma advising disciple Deepak said further: In the way in which a father acted as an attentive listener, to hear his son, extol the life of devotee Sahasrarjuna, and thereby the mighty God Dattatreya, so too it is with us' ||1|| 'The obedient son continued explaining to his father: There has been a great king in this land known as Alarka, He too sought refuge with God Datta, and thereby won over the kingdom of Yogic prowess' ||2|| 'The curious father enquired: Who was this devotee King Alarka?, in what manner did he choose to reach to God Datta? And why did he want Yogic expertise?' ||3|| 'My mind and ears are eager, to hear you detail the pious renown of God Dattatreya, I have not yet gained satisfaction of hearing about Him, pray do continue as expansively as you can' ||4|| 'He who is of the form of Divine lustrousness, why did He choose to assume a form akin to humans?, it is this incarnation that propounds the Yogic path, that enables His devotees to merge in His Divine splendour' ||5|| 'Partaking of this nectarine sermon of God Datta, which listener will say that I have had enough?, although they hear of God Datta repeatedly, yet they would still long for more' ||6||

'On hearing such deeply emotional words of his father, the devout son, then depicted the pure life of King Alarka, and God Datta which on listening itself makes the audience chaste' ||7|| 'Thus like the above father-son as orator and listener, I too depict the life of God Datta to you O Deepak' said Guru Vedadharma, listen attentively, in the lunar lineage of mighty kings, there was one by the name of Shatrujit meaning one who wins over foes' ||8|| 'It is with the blessings of God Shiva, that this king begot a longed-for son, enriched with all pious traits, his beauty added charm to all directions' ||9|| 'Such a virtuous son, was named as Ritudhwaja, It was as if he was lustrous merit personified,

splendour showed around him wherever he went' ||10|| 'When this son came of age he was initiated with the sacred-thread, the prince soon learnt all arts and skills necessary to rule, He became an expert in the Dhanur-Veda* which details archery, and all called him full of bravery and wisdom' ||11|| 'The prince was indeed courageous, He became a haven of shelter for those who sought it, He was revered in his kingdom as an upholder of morality, his generosity too earned him much fame' ||12||

'Such was he the valiant prince, as the one about to be coronated as king, it was then that a strange thing happened, a unique event about which I will just tell you' said Guru Vedadharma' ||13|| 'On the banks of the River Narmada, sage Gaalav resided in his Ashram, He remain absorbed in different modes of undertaking penance, and continued to practise his meditation daily' ||14|| 'Once at an apt holy moment, the sage began a Vedic sacrifice with full trust, however, at that time, a demon of the netherworlds named Paataalketu, known for his cruelty created much disturbance in its completion' ||15|| 'As the oblations poured into the sacrificial altar, smoke thereof filled the atmosphere, Sighting which the mighty demon approached the sage's Ashram, and fully destroyed the altar and the place' ||16|| 'He threw in that sacred site filth of the form of, bones, blood, meat and the like, as a result, the place was defiled and the sacrifice stopped prematurely, which in turn caused much distress to the sage' ||17|| 'Therefore, He mused: What should be done now? How should this obstacle be overcome?, unable to think of a solution he wondered: What can I do in this precarious situation?' ||18||

'If at all I give in to fury, and utter a curse for that demon, then I will lose all my strength of penance, and will incur sin for non-discretion in action' ||19|| 'He said: O Lord, O God Almighty, do shower Your grace of upholder of Dharma, why are You indifferent to me O Generous Lord, it is You alone that are the support of devotees and friend to the humble' ||20|| 'I am sad due to the acts of the demon, my sacrifices cannot be completed without hindrance, all my Vedic acts are getting delayed unnecessarily, how come you are unsympathetic towards our plight?' ||21|| 'We all fully trust in You, and yet we are harassed by this netherworld being, Do not see us in our pitiful plight in an uncaring way, destroy the demonic acts that cause us unwanted disturbances' ||22|| 'In this way in an unassuming manner, sage Gaalav prayed to the Overlord, He in turn was pleased thereby and in response, a celestial voice assured the sage to be fearless and that the issue will be taken care of' ||23|| 'Accidentally one day, a divine horse landed near the Ashram

of sage Gaalav, everyone who witnessed this act was astounded by the event, and then again a celestial voice said: ||24||

'Take this divine horse, and go to the kingdom of King Shatrujit, O Sage you should go yourself and request the king, to give you the prince seeing him worthy to protect your Vedic sacrifices' ||25|| 'Prince Ritudhwaja will mount this divine horse, and it is he who will slay that demon, thereafter you should again after purifying the land, restart all your Vedic practises' ||26|| 'The moment the Sage heard such divine guidance, He was overwhelmed with gratitude, and taking the horse, went forth to the capital city of King Shatrujit' ||27|| 'In presence of the king the sage said: I am Gaalav and I live on the banks of River Narmada engaged in Vedic sacrifices, Lately I am much disturbed by the acts of a mighty demon, however, today fate has been kind to me' ||28|| 'This divine horse descended in my Ashram, and I heard celestial guidance which said:, give this horse to Prince Ritudhwaja, it is he who will slay the demon of the lineage of Sage Kashyap and Mother Diti' ||29|| 'On hearing such celestial assurance, I have come to you with this horse, please gift your son to me for a while, thereby everything that bodes well for all will transpire' ||30||

'You belong to the warrior Kshatriya clan, 'Kshat' implies sorrow and one who can pull others out of sorrow is a true warrior, you belong to that dignified lineage, hence act as befits your Dharma and see to our protection' ||31|| 'On hearing the request of the sage, the king was pleased with this divine turn of events and said to his son:, O Prince mount this divine horse, and slay the troublesome demon' ||32|| 'It is with the grace of elite realized Sages, that everything auspicious turns about for all of creation, who would like to harass such benevolent saints? I am certain that the intellect of that demon has undergone defilement'||33|| 'On hearing the instructions of his father, Ritudhwaja obeyed them instantly, Taking leave from his doting parents, He accompanied the sage with their blessings' ||34|| 'Holding the reins of the divine horse, the prince walked with the holy sage, soon they reached his Ashram on the banks of the Reva River, whence the prince said: Please start your sacrifices when you deem fit' ||35|| [Reva is another name for River Narmada] 'Point out to me where the fiend who disrupts Vedic sacrifices is, I will do away with him', thereafter said the sage to the prince: I am beginning that worship now' ||36||

'On seeing smoke rise due to the oblations, the fiend will come running here to defile this place again, I will point him out to you that very moment, without delay you should deal

with him' ||37|| 'He is an expert in the delusive arts, as a shape shifter he can take many forms, creating various imaginary scenarios he will confound you, it is best to remain fully alert and aware' ||38|| 'The prince replied: You are our protective parasol, it is we that are purified merely by sighting you and are empowered by you, let him come I will face him thence' ||39|| 'It is simply by being receptacles of your grace, that we will reign victorious, we shall gain the best of this world and the next, there is no doubt in the success thereof' ||40|| 'On hearing the assurances of the prince, sage Gaalav started his sacrifice, after apt resolve as befits Vedic rites, He step-by-step began the task as ordained' ||41|| 'With each oblation there was smoke rising from the altar, this was soon sighted by the demon, He came there in a rush, assuming the form of a wild boar' ||42||

'His teeth were evident to the outside, his made sounds like GhurrGhurr, with all of his hair standing on end, He suddenly made an appearance at the sage's Ashram' ||43|| 'The sage said to the prince, look it is that fiend in this shape of a boar, now be very careful and deal with him, and quickly wed courageous victory' ||44|| 'On hearing the words of the sage, and on sighting the wild boar, the prince mounted the divine horse, and got ready to face his foe' ||45|| 'Then aiming at the heart of the boar, He sent forth a sharp arrow, Although it reached its mark, yet the fiend did not die' ||46|| 'Till the time his fated lifespan remains, who would be able to kill him? And since that delicate life-force is protected, the fiend can ward off fatal injury' ||47|| 'Although the boar was injured, yet it quickly raced away, the horse-mounted prince gave chase, amongst the surrounding areas of the sage's Ashram' ||48||

'The boar went straight to the deeper parts of the jungle, and hid himself in a cave, prince Ritudhwaja too saw him enter that space, and soon followed with his horse' ||49|| 'The wonder of this divine horse was such, that where it sighted dense darkness, there it could enter, and find its way to the netherworlds' ||50|| 'Here the prince came across a jewel-embedded residence, this astounded the prince, He tied the horse there and thought: Let me investigate these premises' ||51|| 'As he saw the equally precious inner chambers, and doorways that were equally splendorous, Amazed, He continued to come upon gold peaks, rising high even at those depths' ||52|| 'He saw staircases made of precious stones, and gardens all around, it was not possible, for sunlight to enter into this realm' ||53|| 'He saw festoons made of pearls, and walls made of the Indraneel* gem, on simply sighting such evident grandeur, the intellect of the prince was taken aback with wonder' ||54||

'And as he proceeded he suddenly sighted a maiden, she was as beautiful as a goddess, she had some sort of a play item 'Kanduk' a spherical ball in hand*, and was seated there near a door all by herself' ||55|| 'The prince came close to her, and she immediately got up, and climbed up to a higher floor, the prince followed her at a respectable distance' ||56|| 'The prince saw those inner-chambers, and a bed embedded with precious jewels, the maiden was seated there all by herself, she seemed distressed and worried' ||57|| 'Further when she actually saw the prince, she fainted there, And she fell on the floor, at that very moment a friend of hers came to her aid and started caring for her' ||58|| 'She remained without any awareness of her surroundings, an unconscious woman was resting on the floor, accompanied by her friend who was trying to revive her, seeing this bizarre scenario the prince was at a loss as to what to do next' ||59|| 'He said to himself: Why did she fall down on the floor merely on seeing me?', musing upon what could have caused this, He just stood there waiting to see what would happen next' ||60||

'He further thought: This is a beautiful place to live in and is truly captivating, however, I see no males around, how come is it that, these two beauties live her in solitude?' ||61|| 'Where women are seated by themselves, unannounced unpermitted entry incurs a flaw in conduct, hence it is best to return, for such is the advice of noble morality' ||62|| 'Hence, He retraced back his steps, as he did so the unconscious maiden got up and started to cry, and as she saw him, she would again swoon and fall, so, her friend decided to intervene and said: ||63|| 'Who are you and where have you come from? And why are you returning now?, Please sit for a while, and be at peace for an instant' ||64|| 'The prince said: Why is this place without any male presence?, how can I rest here? And why is she repeatedly fainting?' ||65|| 'Who are you two maidens here, where are your family members? Why are you staying here in isolation?, tell me in detail what is going on here, and maybe I will be pacified thence' ||66||

'On hearing those words of the prince, the maiden who had revived by then signalled to her friend, urging her to tell, the entire history of how they came to be here' ||67|| 'Just by saying those few words, the maiden with the fainting spells took a deep breath, she again had a look at the prince, and again lost consciousness' ||68|| 'Her friend again came to her rescue, she fanned her slowly, and then reviving her and making her comfortable, she said to the prince:' ||69|| 'It seems that you have become a cause of happiness for us both, you have come here on your own, we have been able to look at you, and taken in with you my friend repeatedly swoons and faints' ||70|| 'The main cause of this state of hers,

is none else but you, she is so taken in with desire and wants, that she faints easily' ||71|| 'She is the beautiful daughter of, the celestial musician Gandharwa named Vishwavasu, the demon named Paataalketu, has abducted her and brought her here' ||72||

'Her name is Madalsa, she is an abode of lustrous delicacy, it is simply via fate that you have arrived here, and thus we have been able to meet' ||73|| 'The demon wants to wed her, she in turn is not interested in his proposal, the moment he brought her here, He was about to ravish her' ||74|| 'At that time to hold him off, madalsa said: In our species of divine musicians we do not relate to men, without being married initially' ||75|| 'And if without a proper marriage ceremony, if at all you touch me, I will immediately give up my life, believe in your heart of hearts that my words will bear truth' ||76|| 'Hence the demon having accepted her condition of being wed, decided that marriage was the only option at hand, so, He called the preceptor of the demon named Shukracharyaji, and together after consulting the almanac they decided upon an apt time for the event' ||77|| 'Tomorrow is the thirteenth day, and that was the fated day for the wedding, know for sure that she is not interested in marrying the demon, hence, she is keen to give up her life' ||78||

'The demon had come yesterday, and after meeting us left informing us of the wedding day, she was waiting for his absence, so that she could in her own way give up her life' ||79|| 'It is then that the wish-bestowing cow Kamdhenu suddenly manifested, and advised Madalsa: Do not give up your life, a warrior will come tomorrow, He will slay the demon and meet you in person' ||80|| 'He is a handsome prince, and is an apt husband for you, catch hold of his hand instead, do not give up your life in vain' ||81|| 'I have come here especially for you, from the divine abode named Golaka simply out of kindness, and after reassuring her thus, the divine cow again became non-evident' ||82|| 'And today itself what was foretold has transpired, the demon had assumed the form of a wild boar, someone has shot him with an arrow, and the demon is undergoing pain thereby' ||83|| 'Therefore, He has gone still deeper into the netherworlds in hiding, and suddenly you make your appearance, hence our minds are at peace, serenity has dawned on us today after a long wait' ||84||

'It is my assumption that, it is you that have wounded the demon, it seems that you are someone of the eternals, who have made a timely appearance here and have patiently comforted us' ||85|| 'My name is Kundala, I am the daughter of an ascetic, I live in the Himachal Mountains in the North of India, and I study the path of Yoga' ||86|| 'It is there

that Madalsa would come to play, soon a friendship formed between us two, that unfortunate day when the demon abducted Madalsa, and was going away I happened to spot them both' ||87|| 'I recognized her pitiful cries, and I thought let me be of benefit to her, hence, I requested the demon, in the following way:' ||88|| 'The one you are taking away is my friend, in my absence she will be sad all the more, she can only be happy and live with what fate brings her, if you decide to take me along also' ||89|| 'The demon agreed, as a result, I too am here in the nether regions, see how our friendship has borne fruit, we both could set eyes on you and I have gained spiritual knowledge' ||90||

'I have told you everything about us, we are happy and relieved to see you, we know our lives will henceforth be fulfilled, pray do tell us your name' ||91|| 'On hearing Kundala say in this manner, the prince uttered honestly:, I am not a deity or a god or even a demigod, I am simply a prince of this Mother Earth' ||92|| 'My father is king Shatrujit belonging to the linear lineage, I am his son, my name is Ritudhwaja, and I am a filial son' ||93|| 'I have had to come here to protect the Vedic sacrifice of Sage Gaalav, my father has delegated that job to me, we came to the Sage's Ashram, and it is I who have wounded the demon in the form of a wild boar' ||94|| 'Since he did not die, He ran away, I have come here chasing him, He went inside this cave, and I followed to search for him' ||95|| 'Hence to slay him is the instruction of the Sage, He wants to complete his sacrifice without disturbance, here I saw you two, and now I am aware of the entire issue' ||96||

'Kundala said: Listen to me, there are two demons here, the elder is called Paataalketu, the younger is called Taalketu, both of them are a cause of sorrow to the populace' ||97|| 'They live here in hiding, today he has gone away in fear, He will have gone deeper into the netherworlds, but you will be able to catch him' ||98|| 'I have one request however, this maiden my friend is indeed pure, take her along as you go to chase him, she will add to your renown' ||99|| 'She is the daughter of the celestial Gandharwa musician, she has attained the respect of knowledgeable Yogis, there is none other like her, she will be gratified on wedding you' ||100|| 'Kshat' means sorrow, they who dispel sorrow and protect, such are the famed warriors of this world, and I am sure you too are worthy thereof' ||101|| 'When you remove her sadness, you will surely live up to the name of famed warriors, protect those who seek your protection, such is your primary Dharma now' ||102||

'You are a human being, if you wed the daughter of a demigod, surely renown will follow you in this world, hence do agree to accept her hand in marriage' ||103|| 'She

belongs to lion-like warriors, be sure that none other takes away the lion king's portion, it is hence that you will be praised, know this for certain in your conscious faculties' ||104|| 'I have thus informed you, of all the sorrows that she has had to face, now I fall at you feet, do not refuse to accept her at this stage' ||105|| 'I will make all arrangements for her, and then I will return to my home, in the Himalayan peaks, I will restart my penance' ||106|| 'If at all you do not wed her, she will surely give up her life, then this entire will be in vain, as well as the prophecy of the divine cow Kamdhenu' ||107|| 'She will without a doubt give up her life, she will not be subject to the demon, this decision of hers will remain unshakeable, please trust in what I say' ||108|| 'In this way very humbly the good friend Kundala said: Now wed her and take her with you, it is destiny that has given you this gift, and she again fell at the prince's feet' ||109||

|| Thus completes the Twenty fourth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 25 Chapters: 108+2597=2706

Part 9

|| The Teachings of God Datta ||

Chapter 26

Ritudhvaja's Marriage to Madalasa and his Arrival in the City

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma advised Deepak: Kundala, friend to Madalsa thus requested the prince, yet he did not feel it from within, that he should get wedded to that maiden' ||1|| 'It is he that is to be considered a master of his senses, it is he who personifies Dharma, who irrespective of a willing woman requesting union, yet does not allow mental perversity to subdue' ||2|| 'The prince said: I have listened to everything: She desired to get wedded to me, however, that too does not feel right from the bottom of my heart, my mind is filled with doubts' ||3|| 'I have lived righteously, I should not give in to any act that feels immoral, Who will give her hand to me in marriage? How can she in such circumstances be a wife?' ||4|| 'In the presence of twice-born Brahmins and gods and the sacred fire, a man gets wedded to a woman, if I do so in solitude I will just be acting sinfully, it will only lead to regrets later' ||5|| 'Kundala seeing him muse enquired: What is the thought that troubles you? In the 'Swayamvar' ceremony where a bride can choose her groom, amongst many prospective partners, and unites according to custom, who will call that to be a faulty union?' ||6||

'Her father is a Gandharwa musician, she can wed in the Gandharwa way of getting married, thence everyone will agree to match being legitimate, do not unnecessarily lose this gem of a woman due to erring beliefs' ||7|| 'Just look into your own lunar lineage, the damsel Menaka whose daughter is the devout Shakuntala, Her hand was accepted in wedding, by King Dhushyant in the Gandharwa mode of marriage ceremony' ||8|| 'Usually the solar and lineage clans, arrange such 'Swayamvar ceremonies, whereas here we have a maiden full of positive traits, for her to get wedded to you is not all improper in this very fashion' ||9|| 'If at all you need a witness, I will beckon my Guru in the Yogic path in a jiffy, And then you can marry her in our presence, without any misgivings ||10|| 'The prince said: I have no hesitation in accepting her in the presence of your revered Guru, it is thus that my mind will be at peace, and then our coming together will be

auspicious' ||11|| 'On hearing the words of the prince, Kundala meditated upon her Guru, she was relieved to know why the prince was hesitant, and equally happy to know that she could do something about it' ||12||

'At the next instant her Guru manifested, Kundala mentioned everything to him quickly, her Guru was pleased and said with blessing: It is a wonderful match, in such circumstances without any other hurdles' ||13|| 'The planetary position too is encouraging, those that could cause ill are in the sixth, eighth and twelfth positions in the horoscope,* Whereas those which bode well, are in the central triangle space' ||14|| 'The only planet that can cause future difficulty, is the one in the seventh position in the chart which is weakly promising, yet all the remaining ones are placed in such a manner, that it will do away with grief quickly' ||15|| 'Advising thus Kundala's Guru said: Now let us get them wedded as per rites, He invoked and established the purposeful fire which unites two beings, and presided over their marriage ceremony' ||16|| 'Thus, prince Ritudhwaja got married to Madalsa there in the nether worlds, there was happiness all around, after blessing the new weds, Kundala's Guru returned to his abode' ||17|| 'Madalsa then addressing her friend said: How can I ever repay your obligation?, I cannot find any comparison with which to relate to your good nature, how can I ever lose this indebtedness?' ||18||

'Kundala in turn assured her: Do not worry about the debt for truly it is you both that have obligated me, for it is today that all that was prophesised by the divine Kamdhenu cow has come to pass, truly God Himself is pleased today' ||19|| 'I have brought about what I had thought of doing, I feel myself satisfied, having given your hand in wedding to your husband, now I shall return and restart my penance' ||20|| 'Do take care of your vulnerable mind, with fortitude maintain your patience and Dharma conducts, remain as befits a devout wife, and enjoy all happiness that a married life begets' ||21|| 'Madalsa choked with emotion said: My parents are so far away, But it is you that have on this propitious day, brought about the best of benefits' ||22|| 'Having said thus she embraced her friend, both maidens were emotional at that moment, Kundala in turn replied: It seems fortunate fate has dawned on you, see how favourable the turn of events has been' ||23|| 'You do not worry at all, be centred to your oneness with your husband, now I am leaving to begin my ascetic practices' Saying thus she left quickly' ||24||

'Kundala reached the Himalayas, she again devoted herself to penance, and here Prince Ritudhwaja along with his wife, mounted his divine horse to proceed further' ||25|| 'At

that time with his army, demon Paataalketu arrived, and roaring aloud he said: You are taking away my gem of a woman' ||26|| 'When I was absent, you entered my house, you have abducted this woman, and are running away life a thief' ||27|| 'I am a mighty demon, you do not even know me you cheater, I will not take a moment, to do away with your entire lineage' ||28|| 'The king said: Who is actually the thief here? You have been wounded, why have you escaped from the battlefield? Is it not simply to save your life-breath' ||29|| 'It is you who have kidnapped this daughter of a Gandharwa, it is you who abduct the innocent, and now by labelling others as thieves, are you not at all embarrassed of yourself?' ||30||

'This woman has married me in a Swayamvar ceremony, there are two witnesses thereof, a Brahmin Guru, her friend and the sacred fire, what will you be able to do about it?' ||31|| 'On hearing such words of the king, the demon was all the more furious, and said: I will fight you, and will take back this woman by force' ||32|| 'Having said thus the demon ordered his army, to catch hold of them both, the king let go off his arrows, and within no time the army was reduced to ashes' ||33|| 'Some fell, some had broken body parts, other stronger demons were wounded in the battlefield, Some died and others lost consciousness, and many ran away from the battlefield' ||34|| 'Aiming one arrow after the other the Prince, was successful in slaying the demon Paataalketu, having thus chastised the fiend, the couple went about their way' ||35|| 'Meanwhile the brother of the deceased demon, a fiend named Taalketu, had escaped from the battlefield, and hid himself in the netherworlds' ||36||

'Mounted on his horse, accompanied by his wife Madalsa, the couple reached the ashram of Sage Gaalav, and mentioned the entire episode to him' ||37|| 'The sage was pleased, and blessing them both said:, now I will be able to perform all ceremonies, all Vedic rites without hindrance' ||38|| 'You have brought benefit to me, return now with good health and happiness, in this way the sage bid them leave, with a love and benediction-filled heart' ||39|| 'Hearing that their son had returned victorious, the king praised and gifted the one who gave these happy tidings', He asked that his entire capital be decorated in the prince's honour, and went to receive him personally with their own army' ||40|| 'Seeing the face of his daughter-in-law, the king was overjoyed, and setting aside all pain that he felt on missing his son, He was filled with great happiness' ||41|| 'He accompanied his son to their fort, in the presence of musical instruments playing auspicious notes, and in

honour of his performance named him 'Kuvalayaashwa', distributed much wealth to elite Brahmins' ||42||

'All subjects were overjoyed, they raised a tumult with their shouts of hail and victory, sweets were presented to everyone in the kingdom, everyone was in an atmosphere of jubilation' ||43|| 'The newly-wed couple, bowed to the King, and told him in detail how all events had passed, and the king believed every word of it' ||44|| 'He said: See how I have gained, this godly wife with the sage's blessing, effortlessly it seems on my part, this is the unique part that took place on earth in these times' ||45|| 'In this way the prince, as well as his wife Madalsa the Gandharwa's daughter were elated, rich in character and extremely devoted to her husband, she lived her life perfectly as per her Dharma conducts' ||46|| 'Having informed her parents and people, madalsa lived her life as her husband's shadow, full of love without the excuse of being tired in service, she accompanied him with indescribable serenity' ||47|| 'Their mutual love, increased limitlessly, unparalleled and one of a kind, the fabled affection of the Chakravaak* bird stands dull by comparison' ||48||

'In this way their love-filled lives passed, one day the prince went alone to the forest, to engage himself in his hunting practice, this was soon known by the fiend Taalketu' ||49|| 'Brother to the deceased Paataalketu, He had escaped earlier and was frightened to face his foe again, yet he was always on the lookout, for an opportunity to do something to avenge his brother' ||50|| 'On seeing him alone in the forest, He used his delusive strength Maya to create a place for penance, He then sat there as a monk who has taken the vow of silence, and waited for Ritudhwaja to arrive' ||51|| 'He tied his hair in the form of a matted bun, He anointed his body with ash, He took the rosary to repeat the Holy Name of God with its covering in hand, and with eyes focusing on the fore portion of the nose he started a silent chant' ||52|| 'In the way in which a person who is an expert in disguises, looks up to date from the exterior, so too his dress and mannerism seemed captivating, making it difficult to judge what is truly within' ||53|| 'The shrewd fiend in this manner, in appearance like a monk, who is ardent about his ascetic practices, waited with deceit in his mind' ||54||

'The prince who was wandering in the forest, came across this beautiful Ashram, and wondered: who is this new sage who has come to live here?', who has built this serene abode in the midst of the forest?' ||55|| 'Even wild dogs roamed about here in peace, without harbouring any enmity towards anyone, all trees seemed to be full of fruits and

flowers, and streams seemed to surround that residence' ||56|| 'Let me go within these premises, let me behold the sage, thereafter I will leave for what I have come for', musing thus he went inside' ||57|| 'On seeing the sage, the prince was elated, with deep emotion he bowed in respect, and said: O Lord, I feel myself fulfilled' ||58|| 'I have been able to see you today, my life seems to be successful, you have purified me, by simply glancing at me with grace' ||59|| 'The prince bowed again, the deceiving fiend got the opportunity for which he was waiting, 'You have come in the central part of the forest, who are you and where have you come from?' enquired the sage' ||60||

'The prince replied: My father is King Shatrujit, I am his son Kuvlayaashwa, I have come to practise my hunting skills in the forest' ||61|| 'I am happy for this favourable day, circumstances have been arranged for me to meet you, the fiend in turn replied: Listen to what I have to request' ||62|| 'I have begun a Vedic sacrifice, but I do not have wealth to give as the ending Dakshina gift to host priests, and in its absence the sacrifice will take on the property of dark Tamas trait, such is the counsel of those who know' ||63|| 'The king's son said: I can return to the capital, and give you as much as you need, but as of now I am alone in the forest, without carrying riches or precious gems with me' ||64|| 'If you permit me, I will quickly return to my kingdom, and get whatever wealth you decide, accept it and gratify us to be part of your Vedic sacrifices' ||65|| The demon replied: Why should you unnecessarily exert yourself so much?, I personally have no need of riches as such, nor am I greedy for wealth' ||66||

'You have a holy bead around your neck, even if that much I gain it will be sufficient, I do not ask for anything more, if you feel it is ok with you then grant my request' ||67|| 'The prince said: What is it that lasts forever, although these beads are holy yet, for your task I shall gladly give them', and he removed the necklace, And handed it over fulfilling the sage's demand' ||68|| 'On taking the offered gift, the demon said: Now I will quickly go to behold God Varuna, and I will return as soon as I can, you are free to rest here if you wish' ||69|| 'Please protect my property till then, especially the materials I have gathered for the sacrifice, the prince again agreed to this demand, and sat there guarding that scenic residence',70|| 'The demon in turn went quickly to King Shatrujit's kingdom, and asked to be presented to the devout Madalsa, King Shatrujit agreed to the sage's request and asked for his daughter-in-law, and in her presence the demon portraying grief announced:' ||71|| 'Kuvalyaashwa had gone to the forest to hunt, this came to be known

to the demon Taalketu, on seeing him alone the fiend challenged him to a duel, in the central portion of the jungle' ||72||

'And he said: You have slain my elder brother Paataalketu, you have run away with the woman he had kept in his house, today I will avenge myself, and they both started fighting there' ||73|| 'Unfortunately, the prince passed away in that tussle, the demon has taken away his horse, at that time incidentally I passed from there, the prince called me and instructed me to do what I am doing now: ||74|| 'I was with in his last moments, and he told me thus: Initially he just handed over his holy bead necklace to me, and then with great effort he said' ||75|| 'Give this to my wife Madalsa, comfort her if possible, and after these few words his life breath departed, other jungle dwellers have seen to his funeral pyre' ||76|| 'It is simply to inform you, that I have come here as soon as I could, and after handing over this holy bead necklace aptly, I will return to my abode in the forest' ||77|| 'In true disguise as a sage, the demon kept those holy beads in the court, and returned as quickly as he had departed, to his created Ashram in the forests' ||78||

'On hearing such sad news, the King was indeed shocked and grieved terribly, He banged his head on the floor, remembering the positive traits and affection of his child' ||79|| 'Madalsa too fell down on the floor, and cried in a loud voice where she announced tearfully:, I do not find any support left for me now in this cosmos, I will give up my life in the sacred fire as befits a devout wife' ||80|| 'On remembering her loving husband, she cried and cried till her grief permitted:, where have you gone leaving me here? Where shall I search for you now?' ||81|| 'Like a fish without water, so too is my state without my consort, I will give up my life here, simply by this intense sorrow' ||82|| 'Of what use is my beauty or these riches to me now? What shall I do with these armies and elephants?, my lord is no more with whom I moved, how can this royalty comfort me? It is but another sad reminder' ||83|| 'For a true wife her queenhood is with her king, for a true mother her kingdom is fragrant of Dharma, in absence of my lord and son this kingdom is the abode of the death God Yama, it will only lead to the entire population being harassed' ||84||

'O How can I accept widowhood so soon, with each step and each day there is a new grief, the pain of separation is intense, how and why should I bear it?' ||85|| 'Now I too will accompany my lord, it is thus that I will be able to purify both lineages of my parents and his, it is only by doing thus, that I will gain some bliss in these dire circumstances' ||86|| 'Having decided thus, and remembering her lord in her mind, she took the holy

bead necklace in her hand, and entered the funeral pyre' ||87|| 'King Shatrujit on seeing the turn of events said: Everything is an exercise in futility, let me too leave aside all worldliness, truly I am unfortunate' ||88|| 'All those children whose mother dies when they are young, all those husbands whose wife dies when they are in youth, all those parents who while still alive have to see the death of their progeny, these all are considered to be highly sinful by fate' ||89|| 'My son and daughter-in-law are no more, now how should I stay and continue doing what I have done?, let me too pass away, why has life suddenly become so sorrowful?' ||90||

'On remembering the traits of his son, King Shatrujit felt deeply dejected, despondent and full of despair, He banged his head on the floor, and fell down subdued by distress and anguish' ||91|| 'Meanwhile the demon returned to his created Ashram in the forest, and said to the prince:, truly you have been gratified, you are very generous and a pious soul' ||92|| 'You have completed my task, my wishes have been fulfilled, all my purpose has been fulfilled this day, and my mind is satiated' ||93|| 'If at all you so desire, you can stay here as long as you want', the prince in turn replied and thanked him for the invitation but rejected it politely saying: It is time for me to return to my capital' ||94|| 'I had come alone, and have been considerably delayed, now grant me permission to leave, let me go and meet my father' ||95|| 'The fiend said: Bravo to you, thank-you again for helping me, now you may return to where you belong, with all my blessing' ||96||

'The prince unaware of the deceit that had taken place, bowed with respect, and then departed the forest, heading towards his own kingdom' ||97|| 'However, on his return journey he heard the cries of owls, and he felt apprehensive from within, his left body portion continued to twitch uncontrollably, a sign of impending misfortune, and he wondered as to what crises would he face' ||98|| 'May my father be hale and hearty, wishing thus he started remembering the Holy Name of God Hari, He continued in solitude, aware of what to do in things you cannot change he proceeded with such discretion' ||99|| 'As he entered the borders of his capital he found the ambience very depressing, He even found himself dumbfounded as to which route to take, He could not find a single house celebrating, just assuming the worst he continued in fear' ||100|| 'Continuing forward in sadness, He entered the royal court premises, the sound of lamentation greeted him, and he rushed forth to find the cause thereof' ||101|| 'He came to his father, and fell down at his feet, King Shatrujit on seeing his son hale and hearty, deeply embraced him' ||102||

'And the king wondered: How could this be? Is this some kind of a supernatural being or ghost?, or is this a dream? I am unable to decide as to what is true here' ||103|| 'Else simply on being aware of my sorrow, god Shankar has sent him back, else who was that sage who came here as a picture of holiness, was he something negative in disguise?' ||104|| 'And if at all the sage was disguised, how did he get my son's holy bead necklace? Such is the doubt that eats me from within, I am still surprised as to how this entire could turn about' ||105|| 'And if this fellow is truly my son, then his wife has entered the pyre lamenting for him, she was a pure gem of a woman, how will I convey the news of her demise in this situation?' ||106|| 'Worried expressions covered King Shatrujit's face, prince Ritudhwaja enquired: Father, it seems your mind is elsewhere and sad, what could be the cause of your angst?' ||107|| 'The king replied: I was sad simply on being parted from you, but now on seeing you return to our kingdom in perfect health, my sorrow has distanced' ||108||

|| Thus completes the Twenty-Sixth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 26 Chapters: 108+2706=2814

Chapter 27

The Lamenting King's Friendship with the Sons of the Divine Naga Serpents

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma said to disciple Deepak: Prince Kuvalayaashwa met his father in those circumstances, King Shatrujit meanwhile was hesitant and deeply regretful, in being the one to inform him of his beloved's wife demise and the cause thereof' ||1|| 'The prince again enquired, registering the anguish of his father:, how come it is that I feel you are sad and distressed within, what is it that you are not telling me?' ||2|| 'What has caused you this unhappiness? If someone has insulted you let me know, I will break his sense of false-pride, I will not continue to ponder possibilities about your grief' ||3|| 'Else just instruct me if you want me to free someone who is guilty and imprisoned, or if someone else needs protection, else if some poor person requires wealth, or some rich person who is vile needs to be chastised' ||4|| 'What is bothering your mind? Kindly tell me plainly, do not fall into doubts or misapprehensions, I vow to do your bid' ||5|| 'You well know my beloved wife, madalsa, your daughter-in-law of the Gandharwas lineage, has she done something? If so tell me and, I will ask her to leave our palace' ||6||

'Just on hearing her name, King Shatrujit's mind was all the more filled with fear, He just looked at his son's face, wondering why would he want to name Madalsa now?' ||7|| Mustering courage he replied: Woe to us O Son, your wife, on hearing unfortunate things about you, has left her body and gone to higher worlds, O Son what else can I tell you about it?' ||8|| 'O Dear Daughter Madalsa, why did you leave your husband and us all and go away?', in this way the king lamented and interrupting him the prince enquired, 'But what has actually happened to her?' ||9|| 'Then wiping his eyes the king said: Listen O Son, when you went away to the forests, a sage looking like an ascetic came here' ||10|| 'He had great matted locks on his head and seemed like a mighty sage, He asked to be presented to your wife and in front of us all grieved, He kept your holy bead necklace in court, and told us about how you had met an untimely death' ||11|| 'Simply on listening

to those sorrowful words, the daughter of the great Gandharwas immediately without hesitation, let up a pyre, and entered in it as befits devoted wives' ||12||

'This great unforeseen calamity befell us all, in vain has she given up her form, who was the sage and for what purpose did he come here? I am still unable to understand why would he do so' ||13|| 'The prince said: O Father, when I had all by myself ventured deep into the forests, I saw an Ashram of a sage, He looked saintly with ash adorned on his body' ||14|| 'He requested me to help him to give him Dakshina gifts, to in turn give to Brahmins to complete his sacrificial rite, I gave him my holy bead necklace unaware of his fiendish nature, and simply parted with it in the hope to serve a saint' ||15|| 'It is he who has brought this misfortune on us, I have recognized him now, I was indifferent to him in the past, it is none other than the demon Taalketu' ||16|| 'Any person who is capable of handling it, should quickly do away with their foes, be it fire or debt, nothing should be left unattended to' ||17|| [Further one should not remain negligent to disease and poisonous serpents] 'Now I understand the truth of these words, my family has been burnt to ashes, now I am in deep anguish, the pain of being separated from my loving wife is equally scorching' ||18||

'Now wishing to be free of this debt, I have resolved in my mind, in this birth I will not remarry, I will not take any other woman as my wife' ||19|| 'One who has already covered himself with shawls, of what us is to gift a blanket to him?, how will such a person appreciate such giving? Hence, I have no inclination towards multiple marriages' ||20|| 'Having firmly decided thus, and sad from within he in a forlorn state went away, He left his father's kingdom, and made the forest his home' ||21|| 'At that time the sons of the divine serpent named Ashwatara, came as fated to where he was, He looked like one who is in the third state of life called 'Vaanprastha Ashram', but knowing him to be the prince they bowed to him' ||22|| 'They introduced themselves and said: We have come here to play, you seem to be a holy soul, we want to be friends with you' ||23|| 'On hearing their words, the prince said:, and said: Simply by looking at you, I feel myself to be sanctified' ||24||

'If at all you decide to maintain friendship with me, then surely our entire lineage, will definitely be uplifted, there is nothing new to be said about it' ||25|| 'Simply with the glance of grace of saints, all sins are reduced to ashes, what can thereafter be said about distress, we are not bothered about gain of liberation any longer' ||26|| 'Thereafter they became friends' said Guru Vedadharma, 'The two daily came to that site, and the three of

them together spent their time in play, they would return with sunset' ||27|| 'As intelligent as Sage Bruhaspati, as renowned as the king of heavens, indra, in beauty like Cupid or Kaamdev the god of love, those divine serpent sons considered prince Ritudhwaja to be' ||28|| 'And the prince in turn considered them to be sons of ascetics, daily he would spend time with them, a stage came when he could not do without their company, and their friendship blossomed with each day' ||29|| 'One day those serpent sons, on seeing the prince red-eyed, joked with him saying, with affectionate teasing tones: ||30||'

'It seems that your consort, has kept you awake the entire night, hence your eyes seem to be red with lack of sleep, for such is what it seems to us' ||31|| 'On hearing them, the prince poured out his grief, and said: Let us leave that topic aside, let us play whatever you wish to do with this time' ||32|| 'Those perceptive sons responded in a tone of empathy, and enquired as to the cause thereof, 'Please tell us in detail, what is the cause of such anguish' ||33|| 'Good friends share their grief, thereby the friend too becomes part of that sadness, and then advises apt discretion, as a result of which melancholy can be overcome' ||34|| 'Therefore, the prince gave in to their request, and narrated everything that had happened in the past, woeful and empathic, they returned to their own abode' ||35|| 'On hearing about their friend's sorrow, they too were unhappy, and in solitude they sat pondering, leaving aside all enjoyments' ||36||

'Their faces were forlorn and they were confounded as to what to do next, seeing their condition their father enquired: What is it that pains you? What is it that afflicts your mind?' ||37|| 'The filial sons replied: There is a king named Shatrujit belonging to the linear clan, Kuvalayaashwa is their son, and he is a close friend' ||38|| 'It is he who is forlorn, hence we too are sad, how can we be happy? Our true friend is desolate and inconsolable' ||39|| 'The serpent king enquired with his sons: What may be the cause of his sadness? Share it with me and maybe, we might be able to do something about it' ||40|| 'It is said that a friend in need is a friend in deed, hence we wish to help him somehow, therefore tell us in detail the entire issue, and perhaps we may have a solution for it' ||41|| 'On hearing the words of their serpent father, the sons replied: Our friend had a wife named Madalsa, they were happily married for a while' ||42||

'She was well revered by a Yogis, and a daughter to Vishwavasu the celestial Gandharwa musician, there was none like her for him in this creation, and they lived peacefully in their kingdom' ||43|| 'One day the king's son, our friend went to the forest, where he met

the demon Taalketu in the garb of a saint, He deceived our friend with his necklace and went to their kingdom, and informed the court that Ritudhwaja was no more and returned' ||44|| 'On hearing those sad news, madalsa entered the funeral pyre, she could not bear to be parted from her loving consort, and the kingdom and our prince was swept in a wave of despondence' ||45|| 'He vowed not to take another woman as his wife, understanding the devotedness of his beloved Madalsa, and the reason why he remains forlorn is he too cannot bear that separation, as a result we as his friends too cannot remain happy' ||46|| 'The embodied soul, is fated to go through certain experiences, and then it comes to a state of fitness to gain the right understanding, else it just becomes a storehouse of future sorrow' ||47|| 'We find no way to help ease our friend's distress, we have no words to console him, we are unable to pacify his sadness, we find ourselves helpless in this matter' ||48||

'On hearing that entire account from his sons the serpent king replied: I will take effort for the same, I will try that the mind of your friend is set at ease, we will do something constructive so that he regains his lost pleasure' ||49|| 'On hearing the resolve of their father the serpent sons were relieved, meanwhile the serpent king Ashwattar accompanied by another divine serpent Kambal, came to the Himachal regions in the North of India, and here they resorted to ascetic practices' ||50|| 'Here they came to a site called Plaxaavaran, they decided to make it their abode for fulfilling their resolve, their modus operandi was, to gain the evident pleasure of the Goddess of wisdom – Saraswatiji' ||51|| 'Initially they fasted and won over their food wants, then they practiced seating still in a firm posture, thirdly they engaged in breathing techniques of Pranayama, and thus they began their penance with a fully concentrated mind' ||52|| 'They said in praising the Goddess: Our words are like prattling children, it is like gifting water, to the mighty ocean' ||53|| 'But in other words water is the very life of the ocean, and it is that what we are giving to it, else it is like showing a lit lamp to the sun in adoration, and thereby trying to depict our gratitude' ||54||

'O Goddess it is in the way that you inspire us, that we will be able to praise you in apt words, it is well known that you are also called by the name Bharati, it is you who inspire poets and writers' ||55|| 'This entire world, is but a small portion of what You are, then how can we be any different, as Your miniscule portions You are like a doting Mother to us' ||56|| 'Insentient matter of this world is all perishable, embodied souls who interact with matter are imperishable, you are beyond both the permanent and the impermanent,

you are of the Beyond and remain a Witness' ||57|| 'Like bubbles on the surface of water, we souls are but Your portions, but we perceive differences simply because, we have not overcome our erring identification' ||58|| 'You are of the form of the letter AUM, you are the Creatrix that embodies the three nature traits, it is You that are beyond any change or modification, and remain as the half-moon 'Matra' symbol of the AUM ॐ' ||59|| 'All the seven forms of Vedic sacrifices, all the seven forms of the Soma sacrifices, all the seven forms of sacrifices with food, are but Your portions O Mother' ||60||

[The 21 Sacrifices are: 7 Paak-Yagjyna dealing with food*, 7 Havi Yagjyna dealing with oblation and 7 Soma Yagjyna wherein the juice thereof is partaken. The time, region, effort, origin of all vowels and alphabets are You that grant enjoyments as well as liberation; who is it that would have the capacity to truly praise You for what You are? – Taken from Datta Purana, a simpler explanation of the origin of the word and world from the ॐ'] 'There can be no sacrifices in Your absence, it is You that grant all ingredients thereof, it is You via whose letters and hymns, all transactions of this creation takes place||61|| 'It is You that shed Your light to all, it is You that grant knowledge to all, it is You that are the Cause that makes all be, it is You that are our Sole Refuge' ||62|| 'It is You that are omnipresent, it is You that are in the aforementioned form, it is only they who are truly steadfast to You, that are able to know You further' ||63|| 'All enjoyments be they of this world, or of the higher, being detached to that entire with discretion, the devout are able to perceive Your Divine form within themselves' ||64|| Hymn 'O Mother of Learning grant us that intellect which leads us to pious states, the renown sung of in Vedic texts is but Yours O Mother Bharati' ||65|| You are consciousness personified, you are of Vedic word form O Mother Bharati, it is You who get things done, it is You who enable speech, it is You that moves the world' ||66||

'Come running to me after hearing this hymn O Goddess Saraswati, grant us piety of intellect, dispel our inertness and uplift us O Divine Mother' ||67|| 'Hymn [in Ovi vernacular traditional metre in the original and in Gujarati]' 'On hearing such words of praise, the Goddess was indeed pleased, she appeared before the serpents, saying: Ask for a boon' ||68|| 'The serpents opened their eyes and beheld Her Divinity seated on a white Swan, with the Veena stringed instrument in Her hands, she was with four Divine arms' ||69|| 'Adorned in white, supported by a seat of white lotus, fair in hue they appreciated that grand Divinity in wonder and awe' ||70|| 'The serpents bowed to Her, and

requested: If You are truly pleased with us, and if You wish to grant us a boon, then gift us with the ability to sing praises of the Lord' ||71|| 'O Mother gift this not only to me, but also to my companion here named Kambal, grant us the ability to sing the best of tunes, with the most delicate skills in soprano and bass tunes' ||72||

'Let us be able to sing aptly with musical notes, hymns that are appealing, sweet and that touch one's consciousness, God Shankar should be pleased with our musical ability, grant us such a boon O Mother' ||73|| Mother Saraswati said: O Serpent Sons, on hearing your tunes all serpents swill be thrilled, you will be able to awaken people to their core, God Shiva will certainly bless you for your art' ||74|| 'I am gifting you with the mystery of 'Naad' or the sound divine, merely on hearing it God Shambhu leaving all else aside, will with joy laugh with pleasure, his Face raised to the skies' ||75|| 'After blessing them both thus, the Goddess became non-manifest, both serpents also left that site and headed, to Mount Kailash at one corner of an appealing garden' ||76|| 'They both had become apt in the science of music, they knew all traditional notes and how to sing them appealingly, accompanied by musical instruments that perfectly synchronized with time, they felt gratified on receiving such boons' ||77|| 'Be it low pitch or high pitch, they could sing in such a way that it delicately penetrated straight to the heart, thus, they sang devoid of flaws, their instruments perfectly tuned to serve' ||78||

'Adding their creativity to these musical notes, they polished their expertise, and on one such occasion God Shiva, heard those vulnerable appeal hymns to Him' ||79|| 'It had reached His heart, this implies all auspiciousness everywhere is bountiful, totally moved with the piety thereof God Shiva appeared to them, and after having congratulated them God Hara said ||80|| 'Guru Vedadharma said to disciple Deepak that God continued thus: A Ho! Bravo Bravo, my ears are pleased with what I have just heard, your hymns are full of divine sentiments, it seems it has caught hold of My mind' ||81|| 'He that captivates everyone – such a one is called God Hara, He too was lured by the notes of these serpents, He was indeed satisfied with their performance, and again praised them for their art' ||82|| 'God said: O Ashwattar and Kambal, I will bless you both with the boon that you want, indeed, you have succeeded, in fully drenching my heart' ||83|| 'The serpents opened their eyes, and found God seated on His divine vehicle Nandi who got this prestige due to penance, on His left was seated Mother Parvati, and both serpents beheld this wonderful sight' ||84||

'His three eyes are of the form of the fire, the sun and the moon, his faces are five and He is fair in hue, He seemed serene and captivating, with all Divine weapons in His arms' ||85|| 'The half moon was above His head, the Holy Ganga was being supported by His locks of hair, his neck alone was dark in hue due to helping deities by keeping poison there in His throat, and the Lord was adorned with various other divine serpents on His form' ||86|| 'Both serpents astounded by that sight, bowed in deep respect and said:, if at all You are pleased with us, then grant us the boon that we seek' ||87|| 'The devout wife of prince Kuvalayaashwa, son of King Shatrujit named Madalsa, who was freed from the captivity of the demon Paatalketu, by her husband has entered the funeral pyre thinking her husband is no more, simply due to the deceit of the demon Taalketu' ||88|| 'She also happens to be my considered grand-daughter, she is a pure soul, aware of the Brahma, rich in character and piety, I request her life as she was in intellect, beauty and nature' ||89|| 'Let her be the proud mother of a revered Yogi, let her have traits of serenity and forgiveness, let her be true to her husband and God, grant us this blessing O Mighty One that she be my daughter' ||90||

'Although this task is difficult for many, yet for You it is something negligible, we do not ask for anything else, except for this request already narrated' ||91|| 'On hearing these serpents request for their close ones, God Shiva was truly pleased and said:, 'It will surely happen as you have asked for, let there not be a shred of doubt about it in your mind' ||92|| 'Now you may return home, complete the post funeral ceremony as per Vedic rites, and then taking the central rice-ball 'pind', give it to your wife to eat' ||93|| 'Tell her to contemplate upon her form, while she is having the blessed 'pind' offering, she will manifest instantly, via the pathway of breath' ||94|| 'After granting them their sought boon, God Shiva became non-manifest, the serpents bowed to Him in reverence, and returned to the netherworld region named 'Rasaatal' ||95|| 'On arriving there, they completed the Vedic rite as ordained, and after bowing to God Shiva there in the temple, the rice-ball 'pind' was offered to his wife' ||96||

'As per the depiction of what she had heard, she meditated upon that form, and with trust partook of the blessed offering, and the serpent queen too thus aided in completing their task on hand' ||97|| 'As she took it, her breathing immediately increased tremendously, and within moments, a lustrous ball fell out with her exhalation' ||98|| 'It looked like a heap of lustre, and while gazing at it further for a while a body shape took form, it will turn into the shape of Madalsa, such is how it appeared to them' ||99|| 'Initially of the

size of thumb, and as minutes passed by, it kept on increasing, in the sequence of assuming birth' ||100|| 'Having the same intellect and form, with the same beauty, tone of voice and pitch, she manifested there, with exactly the memory as she had before' ||101|| 'She did not remember that she had entered the funeral pyre, or of the false news being conveyed in court, but when it came to light believing that her consort was no more, she stamped her feet in sorrow' ||102||

'She said: O Lord of my life, why have you left me in vain, I bow my heat at your feet, in case I have erred please forgive me' ||103|| 'Do come quickly now, let me have one more look at you, else with your necklace in my hand, I shall enter the funeral pyre' ||104|| 'After wailing in this manner, and her words of ending her life, the devout yogini Madalsa got up, hearing her entire account the witnessing serpents were astounded' ||105|| 'They said: She does not remember already giving up her life, and hence she is again bent upon, with all her intent, to enter into the funeral pyre' ||106|| 'Understanding the whole issue, they caught hold of her hand, and took her to their inner chambers, consoling and taking care of her in various ways' ||107||

|| Thus completes the Twenty Seventh Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 107

Total number of Ovi verses from 24 Chapters: 107+2814=29

Chapter 28

King Ashwattar Getting Madalasa Remarried to the King and the Birth of a Son

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued advising disciple Deepak: In this manner Madalsa the devout wife remanifested and was cared for by the divine serpents, King Ashwattar their ruler then told his sons, to get their friend and prince to their netherworld region' ||1|| 'Tactfully get your friend here, invite him to visit our home, do not tell that we already have Madalsa waiting for him here, or of what we have done' ||2|| 'She is indeed pining to see him, and she is piously devout, she is indeed without any remotest sense of deceit, and time is absolutely suited for the event' ||3|| 'Thereafter those two serpent princes, in the guise of ascetics said to Ritudhwaja, They said: Our father wishes to meet you, please agree to visit him and come with us' ||4|| 'We will be with you and take you to our house, we will meet our father face-to-face, and thereafter we will escort you back here, do not harbour any doubts about the same' ||5|| 'Hearing such requests from his friends, the prince without any uncertainty, agreed to the proposal, and affectionately and willingly went along with them' ||6||

'Prince Ritudhwaja said: Do not let the fragile bond of sincere feeling break, irrespective of whatever be the circumstance, I will assuredly be with you and visit your home and your parents, and pay mine and our kingdom's regard to them' ||7|| Sanskrit verse: 'DadaatiPratigruhnnaatiGuhyamaaksyaatiPruchhati,
bhunkteBhojayateChaivaShadvidhaamPreetilakshannam' ||8|| [Translation] 'One who gives and who takes, one who asks and listens to heartfelt secrets and keeps them, one who eats and shares his food, such are the six characteristics of affection' ||8|| 'It is bearing in mind this trait of affection, that I have agreed to be in your company today, And with these clarifications, they all proceeded as per King Ashwattar's invitation' ||9||

'On the banks of the River Gomti, the serpent princes both caught hold of both hands of Ritudhwaja, and started entering those waters, for a moment Ritudhwaja was taken aback from within' ||10|| 'Therefore, He thought that what he had presumed previously about them, might need to be corrected, so, He with all misgiving that he had requested his friends: Please tell me the truth of this entire matter' ||11|| 'The brothers laughed and said: Our serpent father named Ashwattar and his friend Kambal live in, The netherworld region of Paataal, they are full of love for the Divine, and he is an expert in the path of Yoga' ||12||

'We are his sons, we will escort you to our home below, do not be afraid to venture with us, you will be able to meet our heroic father' ||13|| 'After clearing his doubts, with the majesty of Yogic prowess, they took him to their home, and as asked for by their father arranged a meeting between the two' ||14|| 'Just on seeing the architectural creativity of that region, and on visualizing the wonderful residence he was brought to, And after meeting his friend's father the Prince enquired: Am I in heaven? ||15|| King Ashwattar was told by his sons that, Their princely friend having accepted their invitation was waiting for him, He in turn welcomed Ritudhwaja and said: You have fulfilled my desire' ||16|| 'After embracing him, and smelling his forehead as doting parents do, and blessing him he said: May you live a long and happy life' ||17|| 'The prince responded with regard: I have been able to witness this unique, supreme and auspicious place today, I have no words to express, the gratitude that I feel this moment' ||18||

'It is only via friendship, that I could visit these netherworld regions, and having met you, I feel myself doubly blessed' ||18|| 'In the way in which if one knows where to dig, one finds hidden treasure, so too I feel myself fulfilled, what more can I utter now?' ||19|| 'KigAshwattar replied: It was my heartfelt wish, to meet you in person, Indeed, I was eagerly waiting for this day, and am at peace now having seen you with my own eyes' ||21|| 'All characteristics that my sons have described, in front of me about you, are all indeed true, you are blessed with the richness of positive traits' ||22|| 'Whatever boon you wish to ask, I will quickly grant that to you', in turn the prince said: All I ask for is your glance of grace on us all' ||23|| 'It is with your grace, that there is no dearth of anything in our kingdom, let my mind always remain true to Dharma, let me be able to serve my father diligently' ||24||

The king replied: You are indeed righteous, and a filial son to your parents, you are well known in society, you will gain wisely in both this world and the next' ||25|| 'Whatever it

is that you miss most, ask it from me at this very moment, and the prince in turn could not say a word embarrassed to utter anything, and quietly glanced at his friend's face' ||26|| 'They in turn said to their father: In absence of his wife Madalsa his mind is not at rest, That is what he wants most by day and night, what else could he ask from you?' ||27|| 'The king replied: She has given up her form for you in the sacred pyre, if at all you wish to see her, I can create a delusive image just like hers, and as of this moment show you the same' ||28|| 'After advising Ritudhwaja in this manner, He went and escorted Madalsa enabling him to have a distant look of her, the prince in turn was astounded, and for a moment forgot where he was' ||29|| 'He shouted: O Beloved Madalsa', and ran forth to meet her, but he was not allowed to do so by the King who serenely said: Do not make that mistake' ||30||

'I have just used my delusive strength Maya, to create a statue of your wife, it should be viewed from afar, if you touch her it will not be evident any longer' ||31|| 'You are a thoughtful person, how can you fall into the snare of delusion?, you well know that Maya is restless, and the very next instant disappear from our midst' ||32|| 'Although the prince was advised thus by the king, He too was restless and anxiously said: Let me catch hold of the hand of my wife, do not unnecessarily cause obstructions' ||33|| 'And thereafter having said: O Madalsa' with longing, He swooned and fell to the floor, He was in turn lifted by the serpent king who said: Take hold of the reigns of your mind' ||34|| 'It is simply due to the blessings of God Shiva, that I have been able to show your Madalsa to you, and he again allowed the prince to see his wife but this time added: May both of you live happily' ||35|| 'Thereafter having explained in detail everything to the prince, He gave Madalsa's hand in marriage to Ritudhwaja as per rites, and then further gifted them both with precious jewellery and garments, thereby showing his royal guest his respectful hospitality' ||36||

'Mother Goddess Saraswatiji has aided in this task, God Shankar in turn granted this boon, and the serpent king said: It is thus that we have fulfilled this task, having decided to do so on hearing of your plight from my sons' ||37|| 'After that entire narrative and ceremony, the benevolent serpents hosted the newlyweds for a few more days, and then gave them leave, what can be said of the merit that they have earned?' ||38|| 'The prince replied: Such is the immensity of your obligation that I can no way repay this cherished debt, Anyone who forgets such indebtedness, is indeed an ingratiate' ||39|| Sanskrit verse: 'SwalpamapiupkaaramYo Na: Vetti Manujaadham:, Krutaghna: Sa Tu

VIgjyneyoBrahmaghnaad-tirichyate' ||40|| Translation: Any individual, who does not recognize and appreciate the most miniscule of obligations, is truly vile amongst beings and full of ingratitude, He is akin to those that do not appreciate the generosity of the Brahman, of Divinity' ||40|| 'Thereafter bidding respectful goodbyes, He partook of the nectar offered along with his wife Madalsa, they both bowed to the serpent King, and left their amazing residence with indescribable contentment' ||41|| 'Accompanied again by his two friends and wife, prince Ritudhwaja was brought this time, to the vicinity of his kingdom where he in turn took them all to his father's palace, where he informed all present of this astonishing account of the serpent's help' ||42||

'King Shatrujit was elated beyond measure, He welcomed them all as befits cherished guests, embracing his son's friends he said: Today my true son has arrived home' ||43|| 'Everyone was indeed wonderstruck, on seeing Madalsa present in person there again, she in turn obliged all, by narrating her view of all that had transpired' ||44|| 'She was the same in age and beauty, she was the same in nature with the same voice, she seemed to be an exact replica of the Madalsa they knew, and this further surprised them all' said Guru Vedadharma' ||45|| 'The king enquired: How come she is alive? We all knew that she had entered the funeral pyre, how did you find her and bring her here? Or is it just a creation of the delusive Maya?' ||46|| 'The king asked everything in detail again, He embraced his son with loving tears, overwhelmed at seeing his loved ones hale and hearty, his throat choked with emotion' ||47|| 'He said: Son, bravo to you, it is your immense merit that has brought this about, it is you who will be well-recognized in this world, I find none to whom to compare you with' ||48||

'You married the daughter of a demi-god, fate snatched her away from us, and again we are reunited with her, truly we will become well-known' ||49|| 'All citizens then came to pay their regards, each one came and beheld Madalsa, everyone in turn was filled with elation, and profusely thanked God for His abundance' ||50|| 'They decorated their entire kingdom, they raised flags of pious Dharma all around, they sprinkled sandalwood water on all streets, and in general there was an atmosphere of festivity' ||51|| 'Drums and other musical instruments were played, girls threw popcorn on each other, some showered flowers, on the celebrated reunited couple' ||52|| 'With such celebrations in the city, the prince ventured where he willed, accepting the welcome of all their subjects, He too was taken in with the bursting happiness evident' ||53|| 'Again he bowed respectfully to his father and conveyed, with deep affection how his friends had made them all indebted,

how unparalleled has been their heroic generosity, and how much love and gratitude he felt for them' ||54||

'He was living by himself in the forest, when these serpent princes befriended him, they empathized with him for the situation that he was in, and did something about it which was evident for all to see' ||55|| 'It is their father the serpent king Ashwattar, who went to the Himalayas and engaged in severe penance with His friend Kambal', they pleased both Mother Goddess Saraswati and God Shankar, and asked for Madalsa as she was earlier in the form of a boon' ||56|| 'It is due to those divine blessings, that Madalsa is amidst us all today, she was married to me again by the serpent king who arranged everything, and all the while he has maintained deep humble regardful hospitality' ||57|| 'King Shatrujit was truly happy, on hearing that entire episode in detail, such was his surprise for that evident honesty of feeling between the three friends, that his heart swelled with contentment and elation' said Guru Vedadharma' ||58|| 'In the past Goddess Sati had married God Shiva, as the daughter of Prajapati Daksha the guardian of heavenly populace, it is She who had given up her life in her father's sacrifice, and again manifested as Goddess Parvati at the house of Mount Himalaya' ||59|| 'And then once again she after penance to gain her Divine Consort, was married to God Shiva in great pomp and celebration, so too Madalsa, again, married prince Ritudhwaja' ||60||

'It is her penance too, that has uplifted our clan, just observing her richness of character, one is reminded of the piety of the holy River Ganga' ||61|| 'King Shatrujit poured out what was heartfelt, pleased within and without he wondered:, now I have aged, I am no longer fit to be a ruler of this land anymore' ||62|| 'So he called his son and said: You are a respectful meritorious beloved son to us, now get crowned as a righteous ruler of this kingdom, and we shall resort to the forest life of penance' ||63|| 'Such has been the tradition of brave Kshatriya warriors, it is a step to ensure success of their Karma, it is with the aim of gaining auspicious liberation, hence why delay in that demanding task?' ||64|| 'King Shatrujit informed Ritudhwaja thus, and arranged for all the paraphernalia for the crowning ceremony, the anointing took place accordingly, which satisfied the ex-king and his wife the doting parents of the new king' ||65|| 'Thereafter the aged king, went to the forest and engaged in the prescribed means, He soon got his sought spiritual knowledge, and attained the happy state of Nirvana' ||66||

'Kuvalayaashwa reigned as king, not a single step of unrighteousness was evident in his rule, He cared for his subjects like his own children, and this made everyone happy' ||67||

'Due to the boon of God Shiva, Queen Madalsa aware of the omnipresent Divinity, remained centred to the lustrous Self within, and in a state of non-attachment lived in their palace' ||68|| 'She did not lose her past memory of being a devout wife, it is due to the blessing of God that this became possible, although realized, she continued to care deeply for her husband, such conduct sets an example for other women as a standard to follow' ||69|| 'Ritudhwaja ruled over his kingdom, his devout wife was Madalsa, they lived as happy couples do, she, due to the blessings of God Shiva was more centred to Divinity' ||70|| 'As fated she begot a son, right from birth she advised him:, what are you crying for and for whom? Merely shedding tears if futile' ||71|| 'You were supposed to reach elsewhere, and lost your way only to enter the 8.4 million birth cycle, and then having found an apt home you have returned here on earth, based on your Karma' ||72||

'It is best to meditate on the divine, it is apt to consider embraces of women as that of embracing heated iron, take care of your mental tendencies, lest one of them drag you down to where you should not be' ||73|| 'If with detachment you seek alms, you will not eat anything that is unworthy, if you do not slip into lures of vain beauty, your eyes will not repent later' ||74|| 'You have already wandered in so many species, and yet you did not find your true home, it is only now, that you have your chance to gain higher states' ||75|| 'Do not cry any longer, do become serene, else drowning in worthless fancy is at hand, you will have to exert your mind to think, and find out the path best suited to you' ||76|| 'You are crying over the repeating cycle of birth and death, but you per se can be beyond that ongoing relationship, you per se do not touch these interactions of Karma at all, you per se are a portion of pure Divinity' ||77|| 'You who met a mother's womb, you who wallowed in blood and semen, you who were surrounded by urine, stool and waste products, is that who you truly are?' ||78||

'It is with this body of bones and muscles, that out of sheer foolishness you have lost your way numerous times, you give importance to such constituents who have joined to make up your form, but is it not futile to do so? Is it who you truly are?' ||79|| 'Who is your mother, who is your father? Who is your wife or your daughter?, why do you give in to false attachments in so many ways in multiple births? Why pander to the fleeting and the impermanent?' ||80|| 'It is this body of tendons and nerves etc. covered with skin, inside it is but spit, urine and other materials including waste, why do you think this is I and this merely am I, do not give in to that delusion' ||81|| 'These constituents are inert, without breath we are no more, we subdued by Rajas are bound to activity, embracing

our organs of action, although you need food and water to survive, you are beyond that entire per se' ||82|| 'Meeting with organs of perception, your mind keeps on chasing one sense-object after the other, that which witnesses this interaction of eyes, ears, tongue, skin and speech, are of the beyond' ||83|| 'The mind ruling over these organs of gain of knowledge tries to understand, and asserts that I know and I am the doer, that which is aware of the states of wakefulness, dream and sleep, is certainly of the beyond' ||84||

'If you give in to yourself as being the doer and the enjoyer, and if you give in to that bubbly joy of interactions, then it is wayward, use meditation instead, to gain self-realization' ||85|| 'If at all you cannot subdue these fast interactions, yet O Child do not worry and focus on your goal, else the cycle of birth and death will continue, endlessly on and on' ||86|| 'You are the witness of the three states mentioned earlier, you per se are beyond the physical, subtle and causal bodies, it is demanding to continue to relate to, divinity that is forever and everywhere' ||87|| 'It is such counsel, that mother Madalsa kept on repeating to her son without tiring, she enabled her son to surpass duality, simply due to motherly compassion of a one who knows' ||88|| 'She fed her child with her milk, so that he could continue to survive, even in songs or lullabies that she sang, she focussed on teaching him the knowledge of Vedanta texts' ||89|| 'She said further: O Son, indolence and death go hand-in-hand, if at all you cry because you want to give in to these tendencies, then you will lose out on the touch of compassion and knowledge' ||90||

'Why are you sleeping with your face down, why are you wailing with anger?, of what use is shedding all these tears to you? Now tell me what do you think of the same' ||91|| 'Per se you are purely non-dual, per se you do not have any kind of sorrow, why do you harass your body in this manner? Why do you give in to that defilement?' ||92|| 'The body will meet into dust at its time, it is bound to be burnt or buried or drowned, all affections are fleeting and will pass away, sadness is merely because you identify yourself with them too much' ||93|| 'You are untouched by it all, how can you call yourself merely to be this body?, you will still remain although the odorous body will be no more, then what use will crying serve?' ||94|| 'You are one with the Creator of this entire, you are united with one who has this entire in His form, who do you truly belong to? Why O Child do you give in to sorrow thoughtlessly?' ||95|| 'The bodily constituents of earth, water, fire, wind or air and space, that sheath is known as the food or 'Annamay' sheath, it is that which you identify with in times of grief or sorrow, and that itself is deep infatuation for the bodily house' ||96||

'See this body that is evident to you, it is totally inert in absence of breath, why do you think it is conscious and alive? It is just a fleeting bundle of energetic constituents' ||97|| 'You may say that I am growing, you may say that you know happiness and sadness, you may say that you experience heat and cold, they how come is this body inert?' ||98|| 'Then listen carefully, that Divinity known as Brahman is characterised as the Sat-Chit-Anand, it per se does not undergo growth or decay, it always remains personified joy' ||99|| 'In the way in which bricks are used, to make houses or walls, so too the body grows with help of food, yet it is a combination of that which is and consciousness' ||100|| 'Joy and sorrow and other emotions you feel, is but another function of your mind, it is the mind which envelops the body, hence it gives in to these emotional outbursts' ||101|| 'The mind itself is a constituent, yet it is empowered with the conscious faculty, to give in to these states of joy and sorrow etc. is itself erring, both knowledge and ignorance are just facets of Divine potential' ||102||

'It is via the mind that the skin and the sense-organs etc. Delude the self by overlapping it and making it consider what it is not, so too for the intellect, it helps you decide and identify that something is warm or cold'||103|| 'You say that this is my body, but how can it be so?, per se you remain untouched, tell me how is it that you can be limited to the limited body?' ||104|| 'It is erring identification that leads you to understand imperfectly, it is obsessive attachment that makes you attached to relations, both these are snares which have always been active, effort is to be able to overcome them with ease' ||105|| 'Per se you are truly a part of Divine Purity, per se you are truly aware as part of Divine omniscience, and in truth the body with all its constituents are far less and impure by being what they are, think upon it a little and know the truth thereof' ||106|| 'Guru Vedadharma said: It is such enlightening bits of knowledge that Madalsa fed her child with, she did not allow him to get subdued by the pair of opposites, and continued to encourage him to know for himself the truth she relayed' ||107||

|| Thus completes the Twenty Eighth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 107

Total number of Ovi verses from 24 Chapters: 107+2921=3028

Part 10

|| The Path of Rghteous Conduct ||

Chapter 29

The King's Grief on Seeing all his Son's Behaviour like one who is Dull-Witted

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued teaching Deepak, and so did Madalsa with her child, and as she advised on the day he was born, a maid went and informed King Ritudhwaja of the auspicious arrival' ||1|| 'On hearing that the king said: Let us celebrate this event, please call for the best of brahmins, and the maid seconded his suggestion' ||2|| 'So the king got the 'Jaatkarma' birth rites completed, many were gifted generously, the male child was named Vikrantvarma, in the presence of all concerned' ||3|| 'Although everyone was very happy at the naming ceremony, and there was gay cheering, Yet Madalsa laughed knowingly and mysteriously, on hearing that particular name' ||4|| 'The king was troubled within on seeing that expression, and wondered - is it so because I did not ask her opinion before naming him?, What else does she know of this name? How come this unfathomable laughter?' ||5|| 'If I ask her the reason now, I might become a laughingstock in this full court, and still wondering at the fix that he was in, He chose to remain silent' ||6||

'As the son grew up, the knowledge that his mother provided got firmly affirmed within, although he was very erudite, yet exteriorly he seemed like one who is dull-witted' ||7|| 'This worried his father: Although he is intelligent, why does he look so lacklustre? How come he turned out to be this sort?' ||8|| 'My beloved devoted wife, is rich in character and true to Dharma, and I too am righteous, how come our son is always with that mind-numbing expression?' ||9|| 'His father grieved in this manner, but he could not grasp that his son was already seated in far knowledgeable states, He did not have that discretion, hence, He gave in to being sorrowful instead' ||10|| 'The son became steadfast to the Self within, a stage vernacularly known as 'Brahmavid-Varishtha' unshakeably centred, how

would anyone now expect or inspire him, to undergo worldly interactions like the mundane?' ||11|| 'His accomplishment of this state of awareness, was simply due to the constant nurture of knowledge by Madalsa, it turned out that he gave up all unnecessary activities, and this behaviour is no wonder for one such as him' ||12||

'It is simply with the glance of grace of Divinity, that saints can ward off erring perception, hence when his own mother lovingly taught him spiritual knowledge, then what could be surprising that he became a knower quickly?' ||13|| 'Again as was fated, madalsa became heavy with child, and this time too she bore a son, which elated the King and all subjects to no end' ||14|| 'This second son was named Subahu, again, by the king with lots of affection, and yet when Madalsa came to know of it, she laughed the same knowing mysterious laugh' ||15|| 'Observing her reaction, the king distressed again and embarrassed to enquire, got up and left, So the doting mother lifted up her son, and then whispered lovingly into his ears' ||16|| 'That body which has a skeletal framework, that body which is tied up with nerves and blood vessels, that body which is loaded with muscles, that body which is drenched interiorly with lymph and other fluids' ||17|| 'It is simply due to that body being covered with skin, that crows and dogs do not come and eat the muscle mass away, see the wonderful arrangement of nature, see how it protects in all circumstances' ||18||

'That body which is full of urine and stool, how can it be considered as pure? Consider it to be not good enough, and do not be overly attached to the same' ||19|| 'Do not get infatuated with it, you are not merely this body, nor is this body permanently yours, do not get entangled with fancying about it all the while' ||20|| 'The body, sense-organs, mind and life-breath, the intellect and the subtle ego, how can these constituents be called as the Soul within? Just give this some thought' ||21|| 'He that sees that entire, is certainly different from the sight that he sees, Hence you who are a witness, should consciously relate to the lustrous Self within' ||22|| 'If you are never born, how can you ever die? The Self is beyond such changes of the body, hence how can conduct known as Varnna-Ashram' Dharma apply to it?' ||23|| [The Varnna Dharma usually applies to the four major clans, that of Brahmin teachers – of Kshatriya warriors – of Vaishya business oriented class and Shoodra of those who serve. The Ashram Dharma usually applies to the four states as per age, brahmacharya or celibate centred studentship for the first quarter, Gruhastha or living the life a householder till age fifty, thereafter is Vaanprastha wherein one chooses the forest life pursuing knowledge available from wise ones and

finally the state of renouncing all, of detachment known as Sanyaas Ashram. This however applies to where one is born, hence primarily with the body] 'Madalsa continued: You per se have no parents, you are always one with divine joy although unaware about it, why should you need company or a spouse to experience that joy? Give this also some thought' ||24||

'You as the Self are revered by all deities, you as the Self know that joy rarely known by others, of what use is a kingdom to you bereft of that joy? Of what use is reverence of the unknowing subjects to you?' ||25|| 'It is you as the Self that are Singular, your abode resides in the vastness of the Self, for what reason would structures devoid of meaning appeal to you? What joy can they bring?' ||26|| 'If you can consciously relate to the Self, you do not need to be bound by ordained conduct, Unless it is to set an example for others, you per se are of the Beyond, this should be repeatedly contemplated upon' ||27|| 'After such enlightening conversations, madalsa made this second son too into a knower, He too behaved like one dull-witted in society, and often was found reclining on the floor' ||28|| 'On seeing that son, the king felt that he too had uninterested and lifeless, this further anguished the king, by day and night the dysfunctionality of his two sons troubled him' ||29|| 'Once again Madalsa became pregnant, this time too she bore a son, as soon as the king came to know of it, He arrived there to the delivery quarters' ||30||

'He enquired with astrologers: Please look into his horoscope as per time and advise me, will he be able to rule a kingdom? What do the planets foretell?' ||31|| 'One of them replied: He will be clever and highly intelligent, the knowledge that he will gain, is not possible for ordinary men to accumulate or experience' ||32|| 'Although we cannot predict how long he will live, yet there are some planets in a high position', The king intervened saying: Even this much of Yoga should be sufficient' ||33|| 'Although born in royalty one also needs superior gifts, his intelligence and his longevity, if both are as they say you are, then ruling a kingdom should not be difficult' ||34|| 'The king asked them to stop at that junction, and saw into performing the 'Jaatkarma' rites as required, this new son who was born Was after the naming ceremony called Shatrumardan' ||35|| 'Embarrassed at the laughter of his wife while naming his previous two sons, He had decided to consult with his queen before naming this third son, yet he forgot it at that moment, in the fervour of the ongoing celebrations' ||36||

'And when he met Madalsa, she again laughed a knowing laugh as before, again, the king was at a loss to comprehend the reason thereof, and kept on wondering why this should

happen repeatedly' ||37|| 'If she again bears a child, I will not name him without asking her first, deciding thus, the king went about his own tasks' ||38|| With this son too, his mother conveyed to him that spiritual knowledge, Which she had with his brothers and asked him thus: O Child tell me from whence have you come? ||39|| 'Who are you truly and where do you truly belong? Why are you crying now?, who has infatuated you thus? Think upon these queries sincerely' ||40|| 'Had you never been a child in the past, and have just newly been born?, then how do you know that you have to suck my breast? How do you know that you need breastfeed?' ||41|| 'Who has taught you thus already? Why does this act of yours not surprise you?, it is due to your own stored impressions that you have brought along with yourself, that you can act effortlessly in this manner' ||42||

It is due to your past activities bearing fruit, that you have been given this birth, here, in this body at our house, it is the fruit of that Karma that you need to witness now, thereby as the seer who become different from the seen' ||43|| 'If at all you give in to false identification and false attachment, and then act with mind, speech or body impelled by the above, then this cycle of birth and death will continue repeatedly, at least for 8.4 million times' ||44|| 'That who witnesses is beyond any change, that Self of the Beyond is who you truly are, It is that Singular Essence which is beyond modification, such a decision you have to come upon by yourself with repeated contemplation' ||45|| 'I am in everything, and everything is in me, this is what needs to be regularly meditated upon and experienced consciously, all pair of opposites must be overcome' ||46|| 'Forgetting your own true form, by giving in to onslaught of lust, fury and greed, hankering after sense-pleasure by day and night, one who continues to survive is as good as committing suicide' ||47|| 'Know lust, fury and greed to be thieves that loot your control, it is they which have been called gateways to hell, if at all you get entangled with these three, you will undergo unbearable pain' ||48||

'Sense-interactions and obsessing about them is like mirage waters, do not harp about them day in and day out, it is as good as intake of poison everyday, it will only rot the body increasing its ill-effects' ||49|| 'All you have to vow, is to focus your vision to the Self within, if at all you break this vow, much difficulty waits for you' ||50|| 'Seeing even the opposite sex and being compulsive about it has been called, a type of hell on this earth, Even if you glance at her it is an invitation to sorrow, do not sway away yourself to falter from your goal' ||51|| 'Even if a female statue of wood or other materials, or else

a painting drawn wonderfully, can lure the unaware into the lanes of fancying, hence the advise is to avoid what you already know to be troublesome' ||52|| 'Even elephants get lured and snared, by seeing artificial female elephants set about by poachers, and if such is the case what will happen if you see a living one full of muscles and blood, it will surely lead to downfall' ||53|| 'If at all you call mud be it red or yellow or white, as copper, gold and silver, and then flaunt it about by wearing it around your wrist, then surely adverse states will stick to you permanently' ||54||

'Hence you should stick to your vow observance, eat what you receive without asking anyone for it, rest on the floor without giving in to unnecessary sleep, and just cover your private parts sufficiently' ||55|| [The advise to remain without clothes, totally naked still applies to many monks who live in seclusion] 'That which is night for all else, is one where the vigilant are awake, that which is ordinarily termed interactions of worldliness, is when you should get your sufficient sleep' ||56|| 'Working yourself out in this manner constantly, you will be able to avoid unnecessary strife, such is how Madalsa continued to teach her child, and the latter too being clever picked things up as fast as he could' ||57|| 'He too turned out to be an elite knower, He too chose solitude instead of mundane company, He too behaved like one who is dull-witted and numbed in the mind, and was often found resting on the earth' ||58|| 'Having known worldly affairs to be fleeting like mirage waters, He chose a detached life for himself, in a way in which his centred knowledge of the Supreme remains untouched, all the while focussing on what is most essential the prince remained aloof' ||59|| 'And then again came the auspicious news, of the queen becoming heavy with child, she bore her fourth son when five planets, were in the best position possible' ||60||

'Astrologers advised the king: There is no need to worry any longer, the planets foretell, that this son will surely gain lofty positions' ||61|| 'All sons that you have fathered previously, and the way they have turned out to be as per your perception, were not favoured with such planetary positions as with this one, hence all your worries are bound to diminish' ||62|| 'This son is fortunate, He will become a famous king, besides he too will gain spiritual upliftment, know this for certain as per our charts' ||63|| 'All the omens were favourable, the king was elated beyond measure, He performed the Vedic 'Jaatkarma' rites for his youngest son, and gifted wealth with generous joy' ||64|| The king asked his loved queen: It is time to name the prince, but first tell me why is it that you had laughed three times earlier after our sons were named, and this time let it be you

to decide the name for our young prince' ||65|| 'Madalsa heard it all, and laughing softly she answered, please listen attentively, as to what was the purpose behind my suggestive laughter' ||66||

'As regards the name Vikrant, the term 'Kranti' implies movement, but that movement is itself limited, as compared to the relatable omnipresent Self, what do we hope to gain with other grand movements' ||67|| 'Know the Self to be all-pervading, coming and going is not for it per se, hence the name of our first child suggestive of movement towards the fleeting, made me laugh by comparison' ||68|| 'The Self per se cannot be rent asunder, as holy lustrousness it has no shape, and in that brilliance how can one figure out hands and feet? Hence the name suggestive of Subahu or one with good arms and activity made me laugh' ||69|| 'Per se the Soul is singular, it has no difference of body parts such as hands and feet and face, hence the name for our second son - Subahu, seems pointless to me when all the action required is simply to gain the elusive Self' ||70|| 'As regards the third son and his name, know that the Self per se is neither male nor female nor of any other sex, it is equanimous in and as all, how can it have foes? How can anyone bear enmity towards that which is everywhere?' ||71|| 'You may say that everyone has to fight inner foes, such as lust, anger, fury etc., if at all one has decided upon the Self to be the Supreme, then listen to what I have to say' ||72||

'Lust and onslaughts of other inner foes, is but giving in to flawed intellect impelling, the Self is far beyond the intellect and is a witness to how the mind acts, it has never had foes per se' ||73|| 'When the Self has no enemies the name Shatrujit or a winner over foes, is embarrassing to hear, it reeks of untruth when compared to the Self beyond likes and dislikes or love and hate, hence I laughed then for the third time' ||74|| 'On hearing that explanation, the king was furious, just on seeing what had happened to his three sons, He wondered as to what his wife was really trying to tell him?' ||75|| 'And she explained: That Essence which does not need seats of any kind, which does not get up or go anywhere, if one is centred to it then how does the name Vikrant sound meaningful? Because it only means movement towards victory' ||76|| 'Similarly one who with his own might and skill, reigns victorious over another can aptly be called Subahu, but here the Essence that one has to relate to, is beyond temporary victory and defeat' ||77|| 'And likewise if one is truly centred, and is seated in serenity and if perchance a fly comes and sits on the body, and if one does not ward it off and remains undisturbed and unagitated, then the name Shatrujit or winner of foes seems untruthful, hence the laugh' ||78||

'Knowing the future of our elder three sons, I had no other recourse but to laugh at their unexciting names', the king, madalsa's husband heard her explanations peacefully, and thereafter said: ||79|| 'If you know the future, and hence you laugh at the choice of names of our sons, then why not you help me name our youngest, with something that appeals to you' ||80|| She replied: Names are given simply to be able to transact in society, if you want to name his body, call him by the name of 'Alarka' ||81|| 'The name stands for a rabid dog, which as fated has to undergo that painful disease, so too will this son for a while drown himself in silly sense interactions, hence the name Alarka will be fitting for him' ||82|| 'There is another meaning too of the above word, eventually he will come to and then pursue spiritual knowledge, and then join the league of the elite knowers, hence, He should be aptly called Alarka' ||83|| 'The king agreed to her proposal, He named their youngest son Alarka, after the official ceremony, He gave much wealth to deserving Brahmins' ||84||

'Meanwhile the king on seeing his elder three sons, in their own world most of the time was much troubled, He tried various ways to lure them back to society and royal affairs, but they remained centred to their teaching and unfazed' ||85|| 'The king lamented: O, three of my sons behave as if intoxicated, what Karma has befallen me, what will happen to my lineage? In this way he gave in to sorrow out of sheer ignorance' ||86|| 'Guru Vedadharma said: If auspicious fortune rains forth and, even if there is one member of the family steadfast to the Self Divine, then that person will enable all others to reach the celestial region called 'Brahmaloka' Yet most are unaware of the same' ||87|| 'One has to be a saint, to recognize saintliness in others, how can the veiled essence of saints, be appreciated by the mundane spending their time in sheer unawareness?' ||88|| 'Likewise, the king too lamented, and unfortunately once when he went out in his kingdom, He found his eldest son Vikrant wallowing in mud and waste, and he said to himself: Pity, see the adversity of fate that I have to watch this' ||89|| 'Although born in a royal family. And having all regal riches and comforts at hand, yet this unsuccessful soul, seems to have unnecessarily given his mother labour pain' ||90||

'Vikrant meanwhile heard those words, and he laughed out loud, the king was surprised and taken aback for a while and thought: Surely that was also a knowing laughter' ||91|| 'So he went forth and supported his son to get up from that muck and scolded: How it is that you are behaving like one who has lost it?, why are you wallowing here in waste? Why do you behave like one wilfully mad?' ||92|| 'Learn knowledge required to run a

kingdom, attend Swayamvar functions and get yourself a good bride, enjoy royal family life, and engage in Vedic sacrifices to gain liberation' ||93|| [The Swayamvar functions are arranged by parents of the to be bride and all prospective grooms are invited to attend wherein the bride chooses a husband of her liking. More often than not they have to prove their skills via different tasks or tests set up by the parents] 'The king continued: If you do so, you will gain recognition in society and everyone will appreciate you, as one who can be counted upon, people will feel protected and rely on you to help them cross over' ||94|| 'On hearing the counsel of his father, vikrant laughed and said:, I too have studied, mother has taught me aptly' ||95|| 'I am married to a bride called detachment, I am ruling over the realm of the Self, as a result of that happiness I am fully gratified, nothing else seems appealing to me thereafter' ||96||

'I have done what needed to be done, I have gained what needed to be gained, all three of us have lived purposeful and successful lives, and our youngest brother too will eventually follow on our path' ||97|| 'The king heard his son's response, it did not touch him in any manner whatsoever, like a prostitute cannot appreciate, the pious conduct of a loving wife centred to her Dharma' ||98|| 'The frustrated king let it all out on his wife Madalsa saying: It is you who have perpetrated the loss of our lineage, it is you who have taught untimely counsel to our elder three sons, why this unusual dull-witted action on your part without even consulting me?' ||99|| 'See the path of ordained activity, for deities, manes and men, if people act accordingly, they will get joys here and in other worlds, the other path is full of demanding strife' ||100|| 'A kingdom, elephants, women, wealth, the ability to enjoy them is all granted by pleased deities, if one is fortunate to gain all these, one should enjoy them while one can' ||101|| 'If one does not act in this advised manner, that is treason against deities, such do not have sufficient of anything, which itself is considered as unfortunate, and it is for those good for nothings that the path of seeking withdrawal is apt' ||102||

'And if a person is so detached, then why not stay in his own home?, of what need can leaving the house for seeking spiritual knowledge, be for such renounced ones?' ||103|| 'It is following your advise, that our sons hope that they will gain that worthy of gaining, but I feel it is transgressing the advised conduct of Dharma, and will only lead to downfall' ||104|| 'All our deceased forefathers in their particular worlds, will either have to take birth in lowly species, or even as ghouls and goblins, always hungry and restless' ||105|| 'Be they sinful or meritorious, manes are appeased by food offered to them in apt rites, this has been set forth by the creative god Brahmaji Himself, were you not aware of

it before teaching our elder three sons?' ||106|| 'Men, manes and deities, ghouls, goblins, beasts and worms and others embodied souls, all survive hoping for aid from householders, and they are protected and maintained for sure' ||107|| 'Such is the eternal Sanatana conduct handed down, even God Narayana agrees to the same, it has held true referentially since ages, who can find flaw with it now?' ||108|| 'Some Scriptures even say that in absence of a son, manes will not rest in higher worlds at peace, O Unwise woman if you have not heard this entire before, be attentive, let this youngest son be worthy to rule our kingdom responsibly' ||109|| 'It is due to you that our elder three have faltered from the path, it is hence that seeing their daily activities is itself sorrowful, now be vigilant with this one, see that Alarka does not go on the path of his dazed elder brothers' ||110||

|| Thus completes the Twenty Ninth Chapter of the Text
as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 110
Total number of Ovi verses from 24 Chapters: 110+3028=3138

Chapter 30

The Youngest Prince Alaraka is Given Practical Knowledge and He is Eventually Crowned King

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma advised his disciple Deepak: In this way the king had a furious argument with Madalsa, He further poured out: It is unthinking activity on your part, that our elder three sons have prematurely withdrawn from society' ||1|| 'On hearing many harsh words of her husband, madalsa his devoted wife allowed him to give vent to his outpour, then she said: I have heard you sincerely, please give due attention to what I have to say in relation to the same' ||2|| 'What you have advised me is certainly true, all our dead forefathers, will certainly gain liberation thereby, for such too is the advise of the Vedic Texts' ||3|| 'There is no other better path then ordained Scriptural activity, however, the path leading to living enlightenment is slightly different, Hence knowing it to be superior, I have taught our elder three children correspondingly Scriptures' ||4|| 'All such beings of other species, are protected by their own Karma, how can mere man presume, that he can aid them? It is a flawed perception' ||5|| 'If a woman enters worldly life only for sense enjoyment, then the advise of behaving with detachment, of the Vedas will seem questionable, duplicity and non-Vedic conduct will be labelled on her in society' ||6||

'One who is walking on Scriptural paths, how can he act irresponsibly towards the deities?, it is one who can cross over whilst alive, that attains the emancipation called Kaivalya of being centred to the Self constantly' ||7|| 'Such beings take up the life of monks with genuine detachment, they seek alms from other houses, how come such conduct is considered lowly? What effort is required to be content with what one has?' ||8|| 'If at all initially this path to living liberation seems demanding, then much joy is on hand for later, that happiness which results as a result of Vedic activity, might lead to

experience of much sorrow later on' ||9|| 'The kingdom of the Self, is the only one worthy of ruling, Any one of our sons if gets awakened to this Truth, He will surely reign victorious' ||10|| 'Hence as per my thought I have acted aptly, yet if you think it is not good enough, then surely Alarka our fourth son, will do everything as per your wish' ||11|| 'I will teach him all branches of knowledge, if you still trust me, allow me to keep him and make him learn, else you can take him and do as you wish' ||12||

'On hearing his wife the king said: It is better if you teach him, I will come and check on his progress, and thereby confirm for myself the truth of what you say' ||13|| 'The king departed thus with suspicious certainty, madalsa then started to pray:, alakra is my son, please uplift him O Unseen Adhokshaja Divine, O Divine Son of Sage Atri, I hand Alarka over to Your protection' ||14|| 'Five of his horoscope planets are in top positions, hence this obstacle in his path, now I am unsure of what to do next, it seems as if his own Karma has halted or delayed his journey' ||15|| 'Who can disdain what the planetary positions reveal? Alarka will rule for sixty-six thousand years, After enjoying royalty he will then surpass his infatuation, but till then he will not gain renunciation' ||16|| 'Such is his fate' having agreed to this fact, madalsa said: I have offered him to Your feet, O God Dattatreya do shower Your Grace, on him to awaken him to the Truth' ||17|| 'Thus she prayed requesting the Gods, and then she called for Alarka on a regular basis, she taught him Vedic Texts, to make him an expert on day-to-day transactions' ||18||

'She taught him the means to gain the four renowned endeavours of man, dharma, wealth gain, desire fulfilment as well as conducts as befit, one's Varnna and Ashram state of life, plus the 6-fold * aspects of what kings should know, and how to keep the populace entertained and occupied productively' ||19|| 'She taught him the Dhanur-Veda about archery, she guided him on his leadership qualities, and the king too checked on them regularly, He was content and happy with his son's progress' ||20|| 'Thereafter in wedding Swayamvar ceremonies, alarka wedded many women, He became renowned on earth, as an upholder of Dharma and an expert archer' ||21|| 'The king was deeply satisfied, his mental tension transformed into happiness, He crowned Alarka as king, and himself chose the forest life of Vaanprastha fittingly' ||22|| When Madalsa heard of his decision she said: I too want to come and live the forest life with you, if we can stay together, I will be happy' ||23|| The king agreed to her wish, and as they were about to depart she said to Alarka:, reign as a good king true to his Dharma, and take care of your subjects like your own children' ||24||

'You will rule for sixty-six thousand years, and uphold Dharma on this earth, then you will have to face a fearsome foe, He will be like a constant threat' ||25|| 'It is in that dire situation that you will surely face in the future, that thinking of your benefit I have kept something written for your reference, Keep it safe and secure in a vault, till the time you do not come across your troublesome foe' ||26|| Verse 27 is missing from the original text 'It is till then that you have to take effort, to be vigilant in your daily worship rituals, when you find enemies surrounding you from all sides, open this letter up and read it for guidance' ||28|| 'After understanding the contents of the letter, if you modify your conduct accordingly, all your foes will become your friends, and you will regain your empire and be happy' ||29|| 'Madalsa again bidding goodbye said: Be prepared to face life, I will follow the footsteps of my husband as befits devoted wives, and thereby gain gratification' ||30||

'None can enjoy togetherness of company forever, especially for embodied souls, for each meeting is certainly going to be temporary, we are puppets of our past Karma, such facts have to be accepted with emotional maturity' ||31|| 'Now that your time of consciously uniting with evident divinity has gone, you will have to bear the effects of being separated therefrom, what else can be done about it? Just maintain sound health of your mind' ||32|| 'Advising thus to Alarka, madalsa left their kingdom with her husband, they both went to practice penance in the forest, where they gained their sought serenity' ||33|| 'On one apt moment, she counselled her husband the way she had her elder three sons, and when she was certain that he had personified her spiritual teachings, she considered herself fulfilled' ||34|| 'Bravo to that devout wife Madalsa, it is due to her that her husband gained the higher states, she herself got Videha Mukti the liberation after giving up the physical form, all deities were wonderstruck with what she had accomplished' ||35|| They said: Indeed Madalsa is renowned for her saintliness, whilst on earth she was in the state of living enlightenment, she taught her sons to gain the higher realms, and even enabled her husband to reach spiritual peaks' ||36||

'In the manner in which another devout Sati wife Chudala, had uplifted and aided her husband, so too has Madalsa, rare it is to come across such holy women' ||37|| 'They who wake up and remember such devout women, and eulogize them for their purity and bravery, all of their sins will be distanced, and their inner faculties will become sanctified' ||38|| 'Such is the fact, now as far as king Alarka is concerned, He was like a sun of majestic performance, no amount of depiction would be sufficient to glorify him,

He did not step a foot towards the immoral' ||39|| 'He cared for his subjects, He did not see that their minds were crushed unnecessarily, as a result his subjects were happy, everyday he would donate generously to elite Brahmins' ||40|| 'Merely on hearing his name, foes would tremble thinking of their fate, his rule and kingdom could not be transgressed, many evil-doers were chastised thereby' ||41|| 'He who used Dharma guidance to punish the guilty, He who never harassed the innocent, He did not usurp wealth either out of kingly fury or greed, rather he ruled over his subjects righteously' ||42||

'He encouraged those with rich character, He gave means to earn and wealth to the poor, He protected the blind and the lame, at all times he was free of the trace of cruelty' ||43|| 'As a result his wealth and his merit grew, his righteousness gifted him with riches, He was always happy, He never divulged secrets of those who trusted in him ||44|| 'Even his weddings and his queens, were not outside the boundaries of Dharma conduct and righteousness, He was pleased thereby, his mind never gave in to distress ||45|| 'He organized many Vedic sacrifices, all of them were successfully completed, however, his sense of detachment never bloomed, his passion reigned surmount' ||46|| 'He would keep his queens happy in all ways, He drank and took meat that was left as a remnant from sacrificial offerings, He felt that this is how it should be, and that the Vedic Texts agreed to the same' ||47|| 'Such was Alarka the king, He did not know the gist of what is fate, He considered royal glory to be like the heavens, and did not give discretionary thought to what should be done and what to refrain from' ||48||

'All his fondness for drink, meat, and relating physically with his queens, was simply due to stored impressions in his subtle body, formed and accumulated in multiple births' ||49|| 'It is hence that to inspire detachment, the Vedas advise taking up monkhood in the fourth state of life, it is out of hesitation that such has been revealed, it is simply to inspire beings to know the Truth' ||50|| 'For example at all times and with all women, the opposite sex would like to interact, hence the Vedas advise to interact only their spouses, and the timings and days to do so have been properly mentioned' ||51|| 'If one does not harp for other women, and enjoys sexual life with one's wife, then that is still righteous and is advised, by the Vedas with certainty' ||52|| 'And even as regards a wife, if a man keeps on relating physically with her day in and day out, without observing restraint as per Vedic guidance, then the end result is horrible hell till chastised' ||54||

Sanskrit Verse 'Ye-pi GachhantiRaagaandhaa, naraa Nari Rajaswalaam, parvannyapsu Diva ShraadheTe, vaiNarakgaamina:' ||55|| 'One who being a nymphomaniac, interacts physically with his wife even when she is in her periods, else on days of restraint such as the ceremony for the manes and other festivities, will surely have to spend time in the nether realms' ||56|| 'If a husband does not interact with his wife physically, out of dislike or hate, and leaves her dissatisfied, then even that conduct of a husband has been considered flawed' ||56|| Sanskrit Verse 'Rutusnaataa Tu YoBhaaryaa, sannidhouNaadhigachchhati, GhooraayaamBhrunnhatyaayaamPachyate, sa Na Sanshaya: ||' If at all a husband, does not interact with his wife as per Vedic guidance, then he is considered as an accomplice in aiding abortion, there is no doubt about this statement' ||57|| 'Such an arrangement for householders, is not something untaught before, but the dull-witted do not know of this essence, and continue with their debauchery subdued with their lust' ||58|| 'Any individual, who follows Vedic guidance as regards intake of copulation, meat and alcohol, does not know the hidden intent of the Vedic Texts like king Alarka, it is simply to stimulate one towards detachment' ||59|| 'Hence Alarka wed as many women as he could, and interacted with them physically as per dictum, and likewise he behaved, as regards intake of meat and alcohol was concerned' ||60||

'He got Brahmins to perform the Agnishtom sacrifice, and took the Soma-Rasa* thereof, He declared: I will become an eternal, and continually enjoy the heavenly pleasures' ||61|| [* The Soma plant is used in Vedic sacrifices by elite Brahmins and its juice is said to be a drink preferred by the deities being adulated] 'Thus giving in to over ambitiousness, due to lack of purity and foul intellect, it is just another way to invite unnecessary troubles, subahu, alarka's enlightened elder brother came to know of this' ||62|| 'And Subahu thought: My brother is drowning in worldliness, it is difficult to come out of that entanglement, if I do not pull him out of this mire, how else will good brotherliness shine out?' ||63|| 'Although Alarka is a just ruler, and he engages in gifting generously and performing Vedic rites and sacrifices, and by nature he is righteous, yet he continues being non-centred' ||64|| 'All such joys of food, drink and the opposite sex are even known to animals, how can it give permanent pleasure?, to continue all one's life to hanker after the same, is just erring perception and needs to be corrected' ||65|| 'Greed for wealth does not make one hesitate to act immorally, greediness for sense pleasure makes one a debauchee, riches often lead to vainglory, see in how many ways can greediness and wealth wound individuals' ||66||

'Hence it is time for me to set meditation aside for a while, let me go to where Alarka is, let me think of a way in which he loses his royal riches, and let that setback act as a stimulus for him to be detached' ||67|| 'Having decided thus Subahu the elder brother, stopped behaving like one disinterested and lifeless, He came to king Alarka's capital, and demanded:' ||68|| 'I am your elder brother, I now wish to rule our kingdom, if that does not appeal to you, then give me my portion of royal riches' ||69|| 'Alarka replied: Our father has entrusted me with the kingdom, He crowned me as king, I will not give it to you just like that, why don't you go to the forest and resort to your penance again?' ||70|| 'I am the sole king of this planet as of now, why should I give you – a beggar anything at all?, almost everyone calls you an inert fellow of apathy, you are not worthy to rule' ||71|| 'And if at all true warrior blood flows in your veins, then wage war with me, and then take your portion as is befitting, else as stated before go to the forests for your penance' ||72||

'Now I see through your deceit, had I known this earlier on, surely I would have dealt with all this duplicity, much to my satisfaction' ||73|| 'All the while I considered you to be a humble dispirited fellow, and hence I saw to your maintenance and upkeep, it is only today I have seen the other side of your face, and have understood your entire ploy' ||74|| 'It is better if you leave from here, as quickly as you can', showering such verbal abuse on him Alarka remained silent, and Subahu having heard it all left his court' ||75|| 'Then he went to the King of Kashi, and narrated the entire chain of events to that ruler seeking sympathy for his cause, He asked that ruler for help, and in gaining back what was rightfully his' ||76|| 'He said: Our Mother Madalsa, has borne four of us brothers, it is Alarka who has deceived us three, and now is ruling our father's kingdom all by himself' ||77|| 'Although we have asked for our portion politely, yet he refuses to listen to our pleas, hence he needs to be taught a lesson, with your help I might be able to gain what is rightfully ours' ||78||

'Hence you come to my aid, I will act in the forefront, do not harbour any doubt or misgiving, surely you too will gain in this venture' ||79|| 'I am a Yogi, I can with my prowess, get things done as per my mind's desire, and now I wish to reign victorious' ||80|| 'The king of Kashi replied: I am but a small-time ruler of this land, the monarch is your brother King Alarka, how will I stand in opposition to his strength and army?' ||81|| 'Subahu in turn replied courteously: It is said that one should always assist the humble and the helpless, such is the guidance of Dharma, has it not been provided and taught to

all via the Divine and His representatives?' ||82|| 'And if you accept that Dharma guided conduct, and you wage war in accordance thereof, and if at all you lose your life in battle, without doubt you will gain liberation' ||83|| 'Contrarily if you win over your foes, then you gain rare monarchy, thus, if you pass away it is heaven and if you win it is uncontested rulership, there is no loss in either of the above outcomes' ||84||

'And if with your aid I gain my kingdom, I will not forget you or your obligation, in this way Subahu tried variedly to convince the king to lend required help, having heard him fully the king replied: ||85|| 'Allow me to initially go to Alarka's kingdom, let me go and see him in person, I will try my best with intellectual persuasion, to convince him to part with what is rightfully of all you brothers' ||86|| 'If at all he does not listen to me, and if he refuses to do as per my suggestion, then surely a war will be waged, do you agree without any qualms to this suggestion?' ||87|| 'Thereafter Subahu replied: I fully understand and agree to your terms', and they both having agreed upon all particulars, headed for king Alarka's capital accompanied with a huge army' ||88|| 'Initially, as previously decided, the king of Kashi sought a one-to-one meeting with king Alarka, and tried to act as a mediator, a go-between for the warring brothers, He politely requested the monarch to part with what was not his' ||89|| 'Alarka in turn said: Please be clear, without war I will not part with anything at all', the king of Kashi heard the response and with a heavy heart, He returned to his base accepting mentally the eventual war' ||90||

'He informed Subahu of the proceedings, they both decided that there was no other way out but war, accompanied by their huge army, they went and surrounded the entire capital of King Alarka' ||91|| 'Alarka in turn was surprised to see his kingdom surrounded by foes, and he assembled his army and heading it went to the battlefield, He challenged both his opponents and declared: I will imprison both of you in but a while' ||92|| 'However, as compared to the immeasurable strength of an adept Yogi, which was now assisting the relatively small army of the king of Kashi, King Alarka, normally so confident in all aspects on the battlefield, found that this time mentally he had retreated and felt dejected' ||93|| 'It was as if the waves of the oceans had crossed their normal boundaries, King Alarka found that unexplainable hesitation slowing all of his activities, and he said to himself: It seems I will not be able to win this army over, without even firing a single shot such was the premonition that he felt intensely' ||94|| 'And if at all at this time on the battlefield, after all these days of negotiation I now choose to seek shelter, then surely I will lose all my earned pride, and I will be the subject of mockery

and laughter in the world' ||95|| 'Hence it is best not to retreat, let me charge at the enemy with all that I have, let me destroy as much of their army as possible, and let me try to imprison them both' ||96||

'Having decided thus without any further misgiving, King Alarka sent forth his army sounding its terrible war-cries, and a devastating war ensued, alarka fought with all his might' ||97|| 'When Subahu entered the war zone, He glanced with Yogic prowess at the armies of the king of Kashi, as a result without bothering in the least about their strong foe, they attacked unmindful of the volley of arrows being faced' ||98|| 'Most of king Alarka's cavalry and infantry, was soon found to knock at the abode of Yama the god of death, it seems as though with the slightest injury, they would lose their conscious faculties and then their lives' ||99|| 'All fortresses were entered into after breaking protective barriers, all valleys were bridged with prevented entry into the capital, all moats were overcome by force, and all huge doors were now made dysfunctional' ||100|| 'All royal protectors were slain to the ground, all sentinels were badly thrashed, armies were asked to escape for their lives, were chased till they ran out of fear, and all flags and festoons were thrown into that dusty ground' ||101|| 'Some were won over by threatened disclosure of petty activity, some were bribed into mingling with the King of Kashi, some were made to understand with the righteousness of the division of the kingdom, and others were simply beaten or attacked on the battlefield' ||102||

'Mighty is the prowess that the path of Yoga gifts, all forts and walls were broken of Alarka's capital, all armouries and treasuries and godowns now lay open, with easy access to everything that was well protected before' ||103|| King Alarka thought: All whom I had considered as my own, are no longer with me due to some reason or the other, seeing that huge devastation the monarch was really taken aback with fright, and said: Everything has gone haywire since the very beginning' ||104|| Sanskrit Verse: 'VipaakoDarunnoRaagjynaamShatrur-alpa-apyurantuda:,
udwejayatiSukshmoo=apiCharannamKantakaankur:' ||105|| Translation: 'A small foe but good at getting things done, can cause huge harm to a mighty king, is it not clearly evident with the example of a thorn of a sharp stone piercing the foot, that the pain caused thereby affects the whole body?' ||105|| 'Subahu my own brother mused king Alarka, has considered the king of Kashi to be truer and more trustworthy, He is now friends with my foe whom I had already defeated in the past, it seems that this is some kind of deceptive treason' ||106|| 'Some of my own officers too, have chosen to side with

them instead of me, my own strength is failing me, it seems all the boundaries have been transgressed' ||107|| 'My ministers have been bribed, my treasuries have been looted, all aspects of strength that a ruler must have are dwindling as fast as they can, I am dumbfounded as to what should I do next?' ||108|| 'Such is the frustration I feel at this fruit of action past, what a heartache it has caused me, with such a massive victory of the enemy faction, why should I now continue to oppose them still?' ||109|| 'It has been said and acknowledged in the past: The defamation of the righteous and powerful is as good as death, I am frightened from within, what if I too have to face the same fate?' ||110||

|| Thus completes the Thirtieth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 110

Total number of Ovi verses from 30 Chapters: 110+3138=3248

Chapter 31

Defeat of King Alaraka and Following his Mother's Advice, his Going to Lord Datta

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued narrating to disciple Deepak: On realizing that he had lost in all ways, King Alarka, deeply felt dejected from within and said: Let me resort to the forests for a while' ||1|| Subahu intuitively came to know, of the dispassion that Alarka felt and empathizing said: When we observe Alarka leaving for the forests, let none of soldiers stop him, let him go where he pleases' ||2|| 'Having informed all concerned of this command, the road leading to the jungles was kept open and unguarded, at night, mounting a horse, King Alarka departed his capital in stealth' ||3|| 'Full of worry and distress, He went alone to the forests, Soon he sighted an appealing Ashram, and he chose to go and rest there for a while' ||4|| 'However his consciousness dwelt in all his past royal happiness and glory, alone and dejected he moaned within variedly for that lost regal joy, and said: The ways of fate are undecipherable, it seems my intellect has reached its capacity facing this situation' ||5|| Having convinced himself thus, the king continued to drown in self-pity, and wondered: What sins must bear such an outcome? How can this intense agony be done with?' ||6||

'Had my mother not been a devout chaste wife, then such fate might have yet been acceptable, but that is not the case hence this disaster with which I am surrounded now, what further ignominy is there for me to experience?' ||7|| 'And as he remembered days past and his mother, He was reminded of her last instructions, it seemed as if she had foreseen the future, and then had advised him accordingly before she left with his father' ||8|| 'He now remembered the amulet, and all that he was supposed to do with it, this coming morning after bath, He decided: It is time for me to go, find the safely guarded treasure and read her last written advice' ||9|| 'Mildly comforted but decisive he pondered: How long will the sun take to rise?, How long will it hide from me? How long is the night going to last?' ||10|| 'Still worried but slightly hopeful, He spent that night in

the Ashram when the sun rose, the King remembered the resolve of the past night, and mentally remembered the feet of his holy mother' ||11|| 'After having bathed in the morning and performed his regular ablutions, the king took out the case with the last advice and worshipped it, He then opened it, retrieved the letter, and with all the concentration that he could muster, He read it' ||12||

Sanskrit verse: 'Tyaajya: Sarvaatmana Sanga: Sa Chet Tyaktum Na Shakyate, sadbhi: Saha Kartavya: Santo Du:sangBheshajam' ||13|| 'KaamamSarvaatmanaHeyoHaatum Chet Tyakyate Na Sa:, mumukshaam Prati Kartavya: Sa Eva KaamaartiBheshajam' ||14|| Translation: All company should be withdrawn from with dawning of a mature intellect, if at all such giving up is hard and seems impossible to bring about, then one should relate only with pious realized souls, it is they who are apt medicine for the ill-effects bred by wayward company' || Hankering after petty desires continuously has to be given up totally, if at all such giving up is hard and seems impossible to bring about, Then it is best to desire to gain the highest spiritual knowledge possible as a sincere seeker, it is such desire that is apt medicine for the helplessness that onslaught of desire begets || 'If at all it seems difficult to part with company, and in the subtle realms till one is embodied, then it is best to relate with saints who have surpassed bodily identification, for it is then that the distress associated with worldliness is overcome' ||15|| 'It at all it seems difficult to let go off one's hankerings, and one is at a loss of hardly being able to find an example worthy of this ideal, then it is best to nurture the desire that enflames sincere seeking, it is thus that the Highest Abode is effortlessly gained' ||16|| 'Such was the advice that Alarka read, such was what his mother wished him to imbibe thoroughly, and having absorbed it fully he introspected: Where do such saints live? I have no immediate answer to this query' ||17|| 'So he again went off to an Ashram, there was a sage there to whom he bowed respectfully, and then king Alarka with folded hands asked: Kindly point out a pious realized saint to me' ||18||

'I wish to serve him, I wish to overcome these afflictions that bother me', having heard the sincerity in the king's words, the saint having composed himself replied thus:' ||19|| 'In the Southern Parts of India there is the holy Mount Sahyadri, God Shri Datta Himself resides there, You go and behold His glory and experience His grace, He will surely shower all kindness on you' ||20|| The holy region there is well-known as Matapur related to holy mothers, the Ashram of Mother Renuka wife to Sage Jamadagni is there itself, and just opposite to that sacred abode, is the pious mount on where God Datta

resides' ||21|| 'The holy Son to Mother Ansuya, renowned in the world as God Dattatreya, the sought deity of Yogis, the worshipped Lord of saints' ||22|| 'If you are able to behold Him, all your entanglement in worldliness which has caused you this distress will be no more', hearing such advice, King Alarka's heart and mind melted with a desire to know the truth' ||23|| 'He immediately departed, and stopped only when he reached Mount Sahyadri, here, He sighted the Ashram of God Dattatreya, alone as he was he went forth further' ||24||

'He could find the Ashram and enter it, and to his great surprise he found God Datta in person there, with reverence he bowed to the Lord, and having thanked the advice of the saint mentally he enquired: ||25|| 'O Devotee-loving Lord tell me, why have I had to bear this limitless pain?, It is with Your grace, that I will become skilful in acts and find mental peace' ||26|| 'When You cast Your grace-filled glance towards me, how can any affliction persist in my heart?, it is said that You distance all puffed-up behaviour of all in creation, and finally lure them to Your own Holy Feet' ||27|| 'On hearing King Alarka say so, God Datta mused within:, He is a gem of a son of holy Mother Madalsa, hence I will not have to take much effort on his behalf, He will grasp things quickly' ||28|| 'Having decided thus within, God Datta laughed and said:, show me where exactly do you feel your pain, right as of this moment' ||29|| 'Show me the site where you are troubled, and I will cure it completely, and initially tell me who are you, and thereafter in a jiffy I will do away with your strife' ||30||

'On hearing God say thus, that very instant a sense of discretion dawned in the mind of King Alarka, and he pondered deeply on the question asked: Who am I truly?' ||31|| 'The king said to himself: This gross body is inert, all that it truly is – is but a conglomeration of the five primary elements, Earth, water, fire, wind and space and is a storehouse of different changes, who can deny that such is a fact?' ||32|| 'But there is something that is unchanged at all times, which is the Soul within, and yet it seems limited or veiled, but I who am consciousness personified, am certainly different from the thing or in this case the body of which I am conscious of' ||33|| 'My mighty sense organs of eyes, ears and hands and feet waver me constantly, and in the stage of sleep a death-like inertness overcomes, thus, if I am not the gross body, the sense organs or even the faculty of breath, then it stands that I am the one who is witness to all their combined activity' ||34|| 'And with each moment the mind gives in to its fickle behaviour, and yet when I witness that fickleness I seem to be stable by comparison, therefore if I do not give in to the

doubts that the mind creates, then I can maintain myself as the knower and the seer of these activities' ||35|| 'Every wakeful moment this faculty which witnesses, pervades all activities of the body and in the state of sleep it hides away, is this the scientific intellect that I am identifying with? Then with subtle thought I find that I am different from intellect related acts too' ||36||

'Giving in to cycles of nature's traits of inertness, activity and piety is my ego, and surely if I recognize this phenomena I am different from it, I am not the body, the senses, the breath, the fickle mind, the wavering intellect, the consciousness which identifies with whatever is at hand or the subdued ego' ||37|| 'Hence I am that pure ageless knowing essence and not merely this human male form, such is the result of my discriminative contemplation, now let me think about my pain, Let me with sincere eagerness investigate it thoroughly, for it is only then that I will be freed of all my fears and insecurities' ||38|| 'From the head to the toe, from hair to nails, within and without this physical body, alarka searched for the site of his pain but could not find it, aware he started looking still within' ||39|| 'Hunger, thirst and other bodily wants in absence of breath, would never know what pain is, if we consider all sense-organs as mere servitors, then it is not wrong, for it is the I within that empowers them all' ||40|| 'The root cause of worldliness is giving in to intense like or dislike, and the mind by its fickle natures harps from object to object, it is this nature of the mind that keeps it occupied with joy and sorrow, and so it remains at all wakeful times' ||41|| 'The nourishing source for the mind is food, and as per the food intake it wanders hither thither in all things prone to change, how can the real I within that empowers all give in to sorrow? How can any affliction venture near it?' ||42||

'Having concluded his line of thought, and having found out the cause of his sorrow, alarka laughed and said to God Datta: I have quickly contemplated upon the cause of my distress' ||43|| 'Space, wind, lustre, water and earth, per se these five primary elements are inert, Their empowering source I is stainless, and is unshakeable in its entirety as existence-consciousness-soul' ||44|| The life-breath, the organs of sense perception and activity, and the four-fold aspects of the inner-being [Anta:karan], these too are but subtler modifications of all that is physical, their empowering source is beyond the three nature traits of action, inertness or purity' ||45|| 'That empowering source is surely not this conglomeration of elements in any physical form, having decided thus I now see clearly, that conglomeration which induces infatuation, erring identification and false

pride, it is these above which makes creation give in to sorrow' ||46|| 'O Guru Dattatreya, such is the result of my contemplation, that empowering source is not different from what I am truly, the affliction which my mind had borne, are words of my past experience having risen beyond them' ||47|| 'But such clarity of thought, apt identification and conscious oneness is rare, it is this unity that is searched for by sages since time immemorial, and You O Lord have granted it to me in a jiffy, simply by asking your deep meaningful questions' ||48||

'That which is ageless, how can it give in to growth or debilitation?, that pain which the mind sees and feels, how can I identified with the true source now give in to that error of perception?' ||49|| 'Whatever is borne of and is sheer physicality, such as the body, the sense-organs and the like, And whatever joy is experienced with their interaction and help, is all prone by its very nature to grow and to become feeble with time' ||50|| 'How can the true ageless I be related to that which is ephemeral? The I as it is, is singular, beyond birth and death and eternal, what has this true I even got to do with activities brought about via the physical body? How can that lustrous I without a shred of smoke or smog be stained by anything?' ||51|| 'That true I is beyond the results of activities brought about via the physical senses, that true I alone exists, it is beyond all company, it is pure, infinite, enlightened, joyous, how can it give in to the petty joys and sorrows of the world with erring identification?' ||52|| 'The skilful combination of the five basic elements, constitutes the gross physical body and form of all that is, likewise, there are subtle elements, which constitute the subtle body within and yet that too is physical in a subtler sense' ||53|| 'How can the earth per se know the pots made of it? How can it know all the modifications thereof?, hence, how can the same earth know the gross physical and subtle bodies? Or how can it differentiate between 'this is me' and 'this is not me?' ||54||

'Cough, wind and phlegm, these reside within the gross physical body, when these humours are not harmonized, they cause disease and decay of the gross body' ||55|| 'Is it not strange that when we say I am sick or I have a fever, that which is sick or feverish is by itself unknown to the modification of good health, That which knows of sickness, is a witness to the activities and changes of the body' ||56|| 'Similarly, when one gives in to lust or fury or greed, it is like the subtle body has given in to a sickly state instead of being in good health, that which knows of this subtler sickness, is a witness to the activities and changes of the subtle body too' ||57|| 'Hence it is said that, the cause of the

pain or sorrow that afflicts all, is nothing else but giving in to ignorance, unwillingness to know, the effort-taking elite are free of that shackle' ||58|| 'Having thought of it in the above manner, although sorrow and pain reside in the mind and heart, how can they touch me who remain as I ever was and am witness to what they feel? How can I the allow myself to give in to erring identification of affliction?' ||59|| 'It is by erringly perceiving the heart and mind to be me, that I remained in pain and therefore I enquired of You, but having understood the whole process now, no longer am I bound to that sorrowful state' ||60||

'Why should I give in to dejection to sorrow that is not mine per se? Why should I bear pain that is not mine?, that question which I had posed to you earlier, with Your grace impelled introspection I have been able to answer for myself' ||61|| 'Both joy and sorrow are like dream stuff, it is the mind that is their source, whereas I as I am truly is one who always revels in the Self, satisfied in the Self by the Self it is that I which pervades all that is' ||62|| 'Having heard of all the conclusions derived from, the earnest contemplation of King Alarka, God Datta enquired:, what have you decided further? Tell me all in detail' ||63|| 'What is it that you now desire? Is it victory or a kingdom?, or you do not want to re-enter the realm of pain and sorrow? Tell me that honestly without a trace of deceit' ||64|| 'The king replied: O Lord of all that is, what is there to worry me further?, now I truly say that my conscious faculties are no longer, lured by kingly riches and power, the subtlest liking for the same has disappeared' ||65|| 'Even if my brother rules over our father's kingdom, in pure non-duality it is as good as me having ruled the same, O Lord no longer do I desire to reign as a monarch, O Lord Datta this I can promise to you' ||66||

'If my body is different from that of my brother, yet our soul and the inner Antaryami deity residing in all is the same, hence, even if he rules over it, how can it be said that I have not ultimately ruled it?' ||67|| 'God Datta said to the king: If such is your firm resolve, Then in the experience of what the world will perceive, you will seem to be like a hapless mendicant' ||68|| 'How will a retinue of horses and elephants and men, all well-decked, walk in front of and behind you?, how will you find any person as you had known earlier, to announce your presence and sing of your glories?' ||69|| 'All your wishes for regal pleasures will go in vain, no longer will you be able to afford a chariot to travel', alarka replied: I vow and say to you: All my wishes for royal comforts are already fulfilled' ||70|| 'Further, when I no longer identify with these hands and legs to be me,

and the same goes for the rest of this gross body, then who will the horse chariot take around? What relationship would they have with each other?' ||71|| 'I as I truly am, have no further need of company, whether it is this gross physical body, or be it horses and elephants and chariots, would it not be beneficial to enquire as to who do these body and organs belong to?' ||72||

'I as I truly am, have already accomplished all that is worthy of accomplishing, what further need do I have for cavalry and infantry and chariots?, there are no such desires remnant in me O Lord, truly do I utter to You' ||73|| 'If perchance our tongue comes in-between our teeth, then who would use strength to chastise those biting teeth?, if with one hand one accidentally hits the other, then who would use strength to chastise the hand that had so hit?' ||74|| 'This is my hand, this is my mouth, knowing it one does not deal harshly with the offending hand or teeth, likewise, when one knows and experiences the pure non-dual essence, who should one bear enmity with or who should one shower one's fury on?' ||75|| 'No longer do I have any foes, no longer do I wish to continue ruling my kingdom, no longer am I in the grip of pain, no longer do I wish to experience downfall as infatuation begets' ||76|| 'When our conscious faculties get deluded, without fail some or the other desires crop up, but it is only after knowing the revelry of the Self via the self, that one is able to turn oneself into an abode of happiness' ||77|| 'No longer am I deluded O Lord, no longer am I pestered with hordes of desires for this or that, with Your grace I am now established in and as the Self, with Your Grace I feel fulfilled in all aspects' ||78||

'In the way in which this singular firmament, seems to be fragmented when looked at via a sieve, so too O Lord it is with these multiple bodies in existence, that the all-pervading non-dual Essence seems to be varied' ||79|| 'However, it is without doubt, that the firmament is singular and is indivisible, so too the difference observed in different beings, is absent per se and it is only their erring identification that limits them' ||80|| 'But, till the time this is not understood, and experienced consciously, pain remains, if one can embody the knowledge that You bestow, then how can even the possibility of pain or affliction remain?' ||81|| 'Till the time one identifies oneself as such and so or so and so am I, till then one is sure to have feelings of attachment and aversion for something or the other, till the time one is under the grasp of veiling ignorance, till then one is sure to remain in the grip of greed and desire for objects, people or states' ||82|| 'But the way I am now, is simply a result of the way You have showered Your grace, all

my erring identification and wrong attachment are distanced, it seems a lamp of knowledge has been lit up inside of me' ||83|| 'Is it not a common experience that one is shoved away or spat upon, or if one is verbally abused, the conscious faculties are as if burning from within to retort in some form or the other, that itself is the feeling of identification cropping up in individuals' ||84||

'Does a cat feel sorry or painful, after satisfying itself on the meal of a wholesome mouse?, but if we see a cat carrying a parrot away in its mouth, do we not feel sad?' ||85|| 'Is it not observed in society that parents are pained, when they hear of or see their siblings in grips of fever and disease?, but the same parents do not give in to such sadness, even if children of their enemies pass away!' ||86|| 'All of the above are just plays of our wrongly placed sense of affection and aversion, hence it is these two – identification and like-dislike, that form the root of all that could go wrong terribly with existence, with Your Grace I have uprooted them both' ||87|| 'It is only now that the ability to discriminate has dawned within, no longer am I held back by petty joy or sorrow, nor am I now affected by opinions of any or all in society, I do not let those words be they verbal or written to get imprinted within' ||88|| 'Free of all taints, free of all errors of identification, free even of the bonds that nature with its three traits has on all, I have decided that I exist, with Your Grace I could know what that existence truly implies' ||89|| 'God Dattatreya replied: O King, when you could receive the grace showered on you, you were able to identify with what you are truly, enabling you to go even beyond the shackles that acts of merit or sin begets' ||90||

'The moment one erringly says: I, the very next instant there is some form of binding relationship that is generated, And it is that itself which becomes a cause of constant grief, simply because it has rent one's heart asunder' ||91|| Sanskrit Verse 'Yaavata: KuruteJantu: Sambandhaan Manasa: Priyaan, taavanto-asyaNikhanyanteHrudayeShokSankava:' ||92|| Translation: 'Any embodied being who allows his mind to give in to like and dislike and forms relationships, is sure to find his heart being nailed by those very relations, grieving him constantly' ||92|| 'Wrongly placed attachment and aversion causes bondage, when that attachment is overcome so too are the bonds thereof, thereafter the relationships that are formed, are based on enlightening discrimination that does not cause any bondage' ||93|| Sanskrit verse: 'Dwe Pade Bandha Mokshaay Na MametiMameti Cha, mametiBadhyateJanturnaMametiVimuchyate' ||94|| Translation: 'Two states are

commonly known – that of bondage and that of liberation, and these are associated with two words: Not and mine, if one gets attached to the word mine, it is mine then one experiences bondage, if one realizes that this is not 'me' and nor is this 'mine' then one is free' ||94|| 'Blessed is your holy mother, at all times she was attuned to Divinity, she is revered for her steadfastness to the path of Yoga, she is honoured for her commitment to penance' ||95|| 'It is she who has breastfed you, and as a result thereof, all your inner faculties have been purified, consequently you have gained knowledge in a jiffy without any delay' ||96||

'Such is the positive effect of good company, what can the benefits thereof be compared to?', it is said that even a moment of being aware and attentive in holy company, grants joy that is far more compared to the happiness of heaven' ||97|| 'Wherever such holy company presides, know that the sense of detachment towards the petty goes hand in hand, look at yourself, with just one question that I asked, you could introspect all of your inner faculties' ||98|| 'Self-realization and self-knowledge is the result thereof, you have let go of erring identification and false attachment, the process is similar to leaves, flying away in a strong gust of wind' ||99|| 'That whose root is ignorance, gives rise to the sprouting feeling of vanity or erring identity, then come the branches of wrong ownership and attachment, mostly towards wealth, land and homes' ||100|| 'New leaves form thereafter by way of relations with wife, son and relatives, and that itself gives in turn to acts of merit or sin, the result or fruits of this tree depicted, is worldly joy or sorrow' ||101|| 'Such is the tree of worldliness, see for what it truly is, also see the path to liberation, see how they intertwine and how to let go off all that deludes, for how can delusion bring true joy?' ||102||

Use the weapon of being untouched, of total dispassion, of non-attachment, and uproot that worldly tree from its very foundation, all those who have successfully done so, have found themselves on the righteous path to joyous freedom' ||103|| 'It is such warriors who can reach the Beyond state, it is such endeavour that begets joyous rest, it begins with knowing pure non-duality consciously, and then working to maintain that state all throughout' ||104|| 'Kingdoms, villages, created beings are all but assimilated elements of existence, be they moving or non-motile, sentient or insentient, all that has a name and a form, are bound with the action of the primary veiling strength known as Maya' ||105|| 'Whatever has led to formation of this body, with its organs and senses is but a region that is time-limited, one who can identify with the Essence which knows all such bodies

or regions, is sure to know true gratification in that very existence' ||106|| 'In the way in which insects however around the fig tree, or fish are different from water in which they live, so too the inner Essence within everything is different, and you have consciously known it' ||107|| 'Teachers long for such studious disciples, who with a mere glance of Grace can know fulfilment, else it is only the wish to be served, that is evident in a Guru student relationship now-a-days' ||108|| [Contrarily, it is enlightened Masters who agree that their disciple serve them for a while to cut off their remnant bonds and then lead them onwards to true freedom]

|| Thus completes the Thirty-first Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 31 Chapters: 108+3248 = 3356

Part 11

|| The Philosophy ofAshtanga Yoga ||

Chapter 32

God Teaching Alaraka about the Divine Essence and for it the Philosophy

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Disciple Deepak enquired with his Guru Vedadharma: King Alarka received the Grace of God and experienced true fulfilment, thereafter what further took place? Do tell me in detail as to how did he fare' ||1|| Guru Vedadharma replied saying: O Deepak, God Dattatreya merely by enquiring with a single focussed question, enabled King Alarka to gain his required wisdom, it was as if the sun of knowledge for him had risen ||2|| King Alarka questioned further: O Lord, it is beyond doubt that You have blessed me fully today, I feel myself gratified, do fulfilled am I that no distress can enter my conscious faculties' ||3|| 'It is by truly realizing my original unblemished form, that I have been able to differentiate it from my inner faculty of ego that divides and infatuates, it is to gain this insight and experience, that sages from time immemorial have undertaken severe penance' ||4|| 'Even if aeons pass by, yet that sought experience deludes the unwise, it is that very innermost soul that You O Lord, have enabled me to consciously experience in pure non-duality' ||5|| 'Hail, hail to You O Lord of the worlds, I place my head at Your Divine Feet, now all I can pray for is this, O Omnipotent Divinity do hear me' ||6||

'This knowledge that I am now aware of, how can I maintain that state, that level of wisdom at all times? Because the jungle of the form of unsprouted desires and wishes is scary, and the wind thereof blows away my conscious faculties towards itself' ||7|| 'It seems that such is the force of those winds, that taken by surprise this knowledge of the all-pervasive Essence will dissipate, what is the solution whereby, I am able to enliven that state of wisdom constantly? ||8|| 'Even if I have to interact with the petty-minded and the foul, how can I not be swayed by them and remain in wisdom? How can I remain untouched and unaffected by company? Do teach me that way of conscious oneness' ||9|| 'Simply by gain of the human birth, this conscious oneness and its experience is the goal

of all humanity, else the gain of the human form is futile, and is wasted simply in awkward sense-interactions' ||10|| 'Even after roaming about in multiple births in multiple species, it is simply by kind destiny, that one avails birth as a human, how can it be that all our actions just taint the self instead of realizing it?' ||11|| 'All enjoyments that one can get even in hellish states, are the same that one gets here as humans, if one cannot be detached towards them all, if one cannot cultivate the required renunciation,' ||12||

'If one cannot gain the state of being unaffected, then it all goes in vain, is all but distortion of the pristine, such is the omnipresent sickness of worldliness, it seems to be all-powerful and undeterred' ||13|| 'Although we all know this as a fact, although everyone acknowledges the same consciously or subconsciously, yet like the rest I feel myself to be unable to solve that problem and therefore O Lord, I have asked You to kindly shower Your grace on me and explain' ||14|| On hearing such a question, as posed by Alarka but relevant to all mankind, God, the Holy Son of Sage Atri, replied: Brave to your question, I am satisfied by your intent to know in detail' ||15|| Sanskrit verse: 'Shrunnushvaavahito-Alarka Muktaye Kaaran Trayam, tattwaGjyaanam Mano-BhangoVaasanaa-kshaya Aeva Cha' ||16|| Translation: 'Listen Alarka with full attention, three causes aid in gain of liberation, knowledge of the all-pervading Essence, breaking off from the wavering mind tendency, and lastly doing away with the horde of unsprouted desires' ||16|| 'O Alarka liberation is gained via the following: The first is to gain knowledge of the Omnipresent Essence, the second is to restrain mental fickleness, and thirdly to overcome the heap of wishes, whims and unacknowledged desires' ||17|| 'By acting according to the conduct as befits one's age [Aashram Dharma], as well as one's state of life [Varnna Dharma] without harping for the fruit thereof, When one does these constantly for long with reverence, maan is said to gain the required cleansing of his conscious faculties' ||18||

[Considering a lifespan of a hundred years, conduct as befits a student in the first 25, a householder in the next 25, a wandering ascetic in the age of 51-75 years and that of a renounced monk in the last quarter is said to be one's Aashram Dharma. Likewise acts as befits teachers, warriors, merchants or those who serve the above three are said to be one's Varnna Dharma conducts, these are dependent on which family one is born in] 'If at all your mind argues: What is the usefulness of such action? Then it is best to overcome such barriers which lead to baseless arguments, and this is the truth that I am telling you' ||19|| Sanskrit Verse: 'Maha-paap-vataamNrunnaamGjyaan-yagno Na

Rochate, pratyutGjyaan-yagjnastuPradweshyoBhaasate Swata:' ||20|| Translation: Those who have spent a sinful life, are not at all disposed towards the sacrifice of gaining knowledge, but rather it is they who consider that effort, to be worthless and worthy of severe criticism' ||20|| 'When one is surrounded by heaps of sins, one is not at all fond of righteous advice or gaining knowledge that aids, on the contrary such people usually, are filled with intense dislike mentally for any sort of such efforts' ||21|| 'When one acts as per ordained Dharma conducts befitting one's age and state of life, and one offers those actions to the Divine, then one gains the required fitness of conscious faculties, and thereafter is generated a constant liking to listen to Spiritual discourse' ||22||Sanskrit Verses: 'Ruchi-dwaarop-kurvantiKarmaannyaatma vimuktaye, agjyaansayaavirodhi twaanna Saakshaad-aatmabodhvat'||23|| 'Avidyaayaa Na YochchhittouGjyaanaadanyad-apekshate, Gjyaan-itpattou Tu Naivaanyachhamaadibhyo Hya-pekshate' ||24|| 'Shamaadi-utpattayeNaanyachhit-shuddher-apekshate, chitta-shuddhou Cha Nityaadi-karmabhyo Naanyadishyate'||25|| 'PaaramparyennKarmaivamGjyaanaayaivopayujyate, chitta-shuddheranudyachhamaader-Na Vimuchyate' ||26|| Translation: 'It is only via that fondness that likeness which obliges, that one can engage in acts that aid in gain of liberation, if at all acts are such that they do not oppose ignorance, one will surely not gain freedom that knowledge begets' ||23|| 'If one thinks that one has to overcome ignorance, without having any expectation or experience to gain knowledge, if one thinks that to generate such knowledge, one has no need of restrain over the senses and flickering mental tendencies' ||24||

'And further if one thinks that without the required purity of conscious faculties, one will be able to engage in the discipline which can restrain the mind and the sense-organs, or else if one thinks that without engaging in ordained acts as befits one's age and state, one will be able to cleanse one's conscious faculties of blemish' ||25|| 'Then it is said that by age-old experienced tradition, one should engage in that activity which leads to flourishing of gained knowledge, because without the essential purity of consciousness, one will neither be able to discipline oneself nor gain liberation' ||26|| 'Hence it is best to have fondness for those actions, which lead to sprouting of the urge to gain knowledge, in turn if such acts are not opposed to whimsical activity which aids ignorance, then one will never experience that freedom which pure knowledge gifts' ||27|| 'It is only when one overcomes ignorance, that one can gain liberation, it is only with pure knowledge that one can overcome ignorance, and these principles are unquestionably true' ||28|| 'Further, it is only with disciplined restrained of mental whims and wants of senses, that

one is able to gain that knowledge which leads to the experience of the state of equanimity, because it is such restraint, that becomes effortless when one's conscious faculties are pure' ||29|| 'And how can one gain such pure conscious faculties? Simply via ordained action as befits one's age and state of life, because the success such activity begets has been proven since time immemorial, hence one should act thus because they aid in gain of one's sought knowledge' ||30||

'Once the required purity of one's inner milieu is gained, one should hope to gain detachment from all else and be aware of the Essence, it is for this purpose that with firm determined conscious resolve, one should seek shelter with a realized Master' ||31|| 'Thereafter having searched and found such a Master one should serve Him, then listen to Him extol the principles of the Vedic lore, then one has to contemplate upon what one has heard constantly, especially regarding concordance and discordance' ||32|| [The term Anvaya implies concordance - The fact that without the string which holds together the beads, there is no necklace of beads is Anvaya. The term Vyatirek implies discordance for example when one compares the renown of God with that of the sun and the moon then the latter seem far lesser, the sun seems to be devoid of radiance and the moon full of blemish] *** 'That whereby one can gain knowledge at the tip of one's tongue, requires repeated study and contemplation, when it stabilizes within the flickering mind no longer bothers, and all unacknowledged desires will be uprooted' ||33|| 'To be untouched by three nature traits, and in turn to know the Divine consciously, this is the sole purpose of Yoga, and being detached and without need of company aids in the task' ||34|| 'Renunciation aids in being free of petty company, it is wisdom which fuels such detachment, the sense of discretion aids gain of knowledge and experience-full wisdom, discretion is the ability to think and identify the true versus the untrue' ||35|| 'The body, the senses, the mind and the breath, the subtle ego and the intellect and conscious faculties, these are all physical and prone to onslaughts, Of the three nature traits of purity, activity and indolence' ||36||

'That which is non-centred is surely untrue, even if it may seem appealing, however that entire horde of that which resembles the Self but is not, it all comes out as not genuine' ||37|| 'This is because being inert themselves, and being mutually dependent and aiding each other, they are spotted by one's elevated consciousness, in the way in which an iron ball with fire seems to be a ball of fire' ||38|| 'The body and other constituents are inert, yet because of their proximity to the Self within, they too are spotted by one's

consciousness, yet those unaware are unable to differentiate between the two' ||39|| 'The Self within is definitely distinct from all bodily constituents, it is untouched and remains as a witness, yet due to erring identification of the Self with the body and all that it is made of, one goes through worldliness and its affairs like they who do not know' ||40|| 'The latter is added by the subtle ego, fuelled by wishes and whims eager restless activity is undertaken, those actions bind the being with the consequences thereof, as a result one has to go through multiple births and deaths in varied species' ||41|| 'Ignorance nourishes lack of discrimination, which in turn pampers the dividing subtle ego, that leads to generation of severe feelings of like and dislike, which prompts one to act either honourably, dishonestly or in a mixed fashion' ||42||

'These actions bear consequences which in turn lead to multiple births, wherein one goes through both joy and sorrow, such is its repeating cycle, it is as if the tradition goes on and on non-stop' ||43|| 'When one gains knowledge of the not non-present all-pervading Essence, all ignorance melts, and with ignorance being distanced, one overcomes lack of discretion too' ||44|| 'Once lack of discretion is distanced, vanity or false pride also falls away, and when that occurs, one no longer panders to favouritism or hatefulness' ||45|| 'Hence no actions impelled by the above duality take place, as a result one does not need to bear a body to know joy and sorrow, once such counsel gets firmly established within, one is on the path to the joy of liberation' ||46|| 'We have nothing except the weapon of knowledge, wherewith one can overcome all the above, once the wavering mental tendencies and whims are overcome, one gets enveloped with spiritual knowledge' ||47|| 'For a being to overcome his mental faculty, He needs to repeatedly practise the steps of Yoga to know the Essence, thereby one can do away with the horde of unacknowledged desires that harbour within, and one can get liberation where one no longer identifies with one's embodiment as the I' ||48||

'Hence I tell you to study the path of Yoga, I will tell you all its steps and portions in detail, listen with full attention, try to centre your conscious faculties on this guidance, thereafter you will know serenity as never known before' ||49|| 'When equanimity dawns in the mind and prevails,] One can say that one has learnt the path of Yoga, this is followed by the state of living enlightenment, it comes effortlessly as the next development' ||50|| King Alarka enquired of Guru Dattatreya: The mind is very restless, how can such a faculty know equanimity which lasts? How is that even possible?' ||51|| Sanskrit verse: 'YujyateVeshtanam Varu-aakasaashasya Cha Khandanam, Granthanam

Cha TarangannaamNaastha Manasi Yujyate' ||52|| Translation: It may become possible to control the winds, and it may also be possible to partition the skies, or even if one is able to gauge the movement of the waves, yet the mind is far more difficult to conquer than all of the above' ||52|| On hearing such words of Alarka, God the Divine Son of Sage Atri replied: You have spoken truly, the restless mind is indeed a formidable foe' ||53|| Detachment or repeated study, these are the ways to assure success, however, renunciation is especially useful, it aids the mind to become centred' ||54||

'See flaws in all your sense-interactions not needed for survival, then inculcate the desire to be free of them all, then use remembrance as a tool to get over the agitation that the struggle begets, once this is done and it is overcome, firm detachment ensues' ||55|| 'Else repeatedly practise the path of Yoga, it has eight portions or steps, it leads to being separate from sorrow, after enabling one to overcome ill-company' ||56|| 'Using the steps of Yama and Niyama to cleanse the body, and then the Aasana postures to gain stability, the breathing techniques of Pranayama are used to scorch all flaws, to gain a body that is fit to progress on the path of Yoga' ||57||*** 'With withdrawal of sense-organs from their objects in Pratyahaar the senses are won over, with focussed attention of Dharanna one is freed of sins, with meditation the mind becomes stable, and in the Samadhi state of deep devotional contemplation, oneness is experienced' ||58|| 'In the way in which gold when defiled, is put to fire to cleanse it, the result is pure unparalleled gold rid of impurities, because it has been treated with heat' ||59|| 'So too with the practise of the path of Yoga, all impurities residing in the mental faculty are scorched away, it regains its original unblemished form, such is what the Vedic lore advises' ||60||

'When the inhaling Prana breath unites with the downward Apaan breath, and they unite then it is said to be success of the Pranayama technique, three characteristics of the above process have been mentioned, good, better and the best quality of practises' ||61|| 'With the lowest or good quality of practice the body gets soaked in sweat, with the interim quality of technique practise a tremor arises in the body, when one is able to reach the apex or bregma point on the head, then it is of the best quality and that is where the breath will flow hence on' ||62|| 'Using the left hand to clap, it is made to circumambulate, such is the count or measure to be used, else the inhalation and exhalation during the time of sleep is helpful' ||63||*** Else using the forefinger, to circumambulate the knees, And then make a click sound with fingers, the time taken to do this act is to be used as a measure in the technique' ||64||*** The lowest technique as

far as Pranayama is concerned, Uses twelve counts as measure, That which uses twenty-four is of the medium faction, and that using forty-eight is the best' ||65|| 'To inhale deeply is called Pooraka, to hold that breath is called Kumbhaka, to exhale emptying the lungs is Rechaka, this entire cycle is called one Pranayama' ||66||

'The usual ratio for the above is 1:4:2, inhalation is measure one, holding for measure four, and releasing the held breath in measure two, these measures have to be gradually increased' ||67|| 'When one exhales violently and not normally, one quickly starts feeling weak, it has to be slowly let go off, that in turn leads to increase in health and fitness' ||68|| 'With repeated gradually study, one can win over the breathing faculty, this is the same way in which, trainers train lions to do their bid' ||69|| 'If one tries to force the breath into subdual, then it will never come in hand, It is only with slow regular practice, that it can be made to do one's will' ||70|| 'The way in which tamed lions, do not harm the body of their trainer, so too when the breath is won over, it scorches away impurities residing in the body' ||71|| ''The way in which tamed lions, do not harm the body of their trainer, so too when the breath is won over, it does not fall sick or stop functioning' ||72||

'When regular study and practice goes on, the bondage of good as well as bad actions is distanced, this winning over of the consequences of acts is called Dhwasti, and gives unparalleled rest to the aspiring Yogi' ||73|| 'Most worldly tasks that we engage in, are bred either due to our sense of greed or infatuation and wrong beliefs, similar is for those who seek for other worldly riches and enjoyments, that entire horde of desires and blemish is distanced' ||74|| 'All wavering attention of conscious faculties is pacified, one starts experiencing unique happiness, this is known as Praapti, it is as if the Yogi sways in unblemished joy' ||75|| 'The level of perception and knowledge increases, one gets to understand what is one's true wealth in all phases of time, past, present, future, Such is the state that winning over breath and techniques of Pranayama beget, and this in turn is known as Sanvita' ||76|| 'The sense-organs are comfortable, the mind is at rest, this state is known as Prasaad, know it to be the state of the witness that sees the wakeful, dream and deep sleep states' ||77|| 'Any seeker who can come to knowing these four states, is said to be a Lord of the path of Yoga, divinity is not distant from him, it is as if they both are going hand-in-hand' ||78||

'For this entire to turn about one has to walk on the guided path, the means thereof and the way of study I will now detail to you, give your full attention to this conversation, surely you will find your sought peace' ||79|| 'Initially practise to sit in the lotus posture,

thereafter keep your body, neck and head in a straight line, do not let the upper row of your teeth meet with the lower, and keep your gaze at the fore portion of the nose' ||80|| 'If one keeps on feeling restless and fidgety, the path of Yoga and its fruits take longer to arrive, the body has to be straight, unmoving, and then one should seek the steps of the path of Yoga' ||81|| 'Indolence, sleep and erring perceptions, these are borne of the third or Tamas trait of nature, These too have to be won over initially, to proceed without hurdles on the Yoga path' ||82|| 'Lust, fury, greed, senseless activity or even multiple acts, these are borne of the second or Rajas trait of nature, they agitate the being trying to be silent and do not allow smooth flow of meditation, hence they too have to be let go off' ||83|| 'Detachment, restraint of the mind and sense-organ wants, these are borne of the first of Sattwa trait of nature, these help a seeker on his path, and lead him to experience happiness in each step' ||84||

'Till the time one does not arrive at a state where one is able to hold breath, known as Keval Kumbhaka in the guided way, till then one should use inhalation-hold-exhalation, as mentioned before to proceed with the Pranayama techniques' ||85|| 'Without inhalation or exhalation, seated in silence as if dead to all else, the breath does not flow downwards or, upwards as it usually does' ||86|| 'Let this state not frighten a seeker, even the breathing faculty can be curtailed, this is the state of Kevala Kumbhaka, and it is worthy of experiencing' ||87|| 'In this way the breathing faculties have to be gradually overcome, and then one can proceed to the next step of Pratyaahaar, It is then that the embodied being within, feels at peace to have assumed this particular body' ||88||*** 'In the way in which a tortoise withdraws its limbs within its shell, so too when a seeker withdraws his sense-faculties within, then he is in the state of Pratyaahaar or conscious withdrawal, He is yet aware of himself and his surroundings' ||89|| 'If the above step is taken in its intended manner, then one is deaf to everything else, the body does not register touch either, and one becomes centred to be unaware of all else to the exterior' ||90||

'One is not aware of any sense-interactions, all the organs have become stable within, such is the fruitful state of Pratyaahaar, and a steadfast seeker of the Self experiences it for himself' ||91|| 'After success in the above, the seeker should proceed to Dharanna, He should try to focus his attention on different body parts sequentially, such as the navel etc. and see that his conscious faculties do not waver elsewhere' ||92|| 'When success in this step arises, all flaws are distanced, the Yogi feels fit and healthy, there is no giving in

to agitated distress' ||93|| 'The next step is meditation, consciousness that is trained to be one-pointed, Relates to the Self within to know true rest, this is said to be the best of means available' ||94|| 'When one forgets that one is meditating, and when one takes up the form of that which one is meditating upon, else that form automatically enters one's consciousness, then it is known as the deep restful devotional state of Samadhi' ||95|| 'The mind is still, does not move here and there, it is fully identified with that which is being meditated upon, it remains so by day and night, such is the characteristic of the Samadhi state' ||96||

'It is viewing the Self within via the self, it leads to the deepest feeling of satisfaction, the seeker then is unaware even of the need, to move away or return to where he was from this gained state' ||97|| 'Such is said to be the Samadhi which is free of all worldly influence, it is a source of constant happiness, there is nothing in all the three worlds, that can be compared to this happiness once known and consciously experienced' ||98|| 'Who would be able to pen down or depict, the joy that the aforementioned state begets? It is said that it is best to know this joy of the Self by oneself, for only then can one know it fully' ||99|| 'This is the gist of all that exists whose gist is worthy of knowing, in the absence of knowing this gist, All else is but petty, those who pander to the petty have not taken effort to know further' ||100|| 'All other sentiments that are evoked in the being, are well known to be associated with sense-interactions, but the happiness discussed here is beyond the ordinary reach of the sense-organs, and can be known via a refined tendency of the faith-filled intellect' ||101|| 'The fun resultant from sense-interactions is limited by time, it is easily destructible, hence one always has to pine for the same as long as one lives, since it is not availed constantly' ||102||

'Further, this fun is said to be dependent on objects and is categorized, whereas the happiness of the Self is beyond all physical characteristics, hence the joy that conscious perception of the Self via the self begets is supreme, nothing else can stand in comparison' ||103|| 'This joy of the Self is only dependent on the self within, thus making it independent of all else, the fun that sense-interactions begets is dependent, if one gets hooked on to the latter, it leads to sorrow, if one merges in the form, all the effort that one has taken through life is wiped away' ||104|| 'O Alarka, except for what I have just narrated, there is no easier pathway to liberation, nor is it accessible to all, hence it is best if you seek the path of Yoga' ||105|| 'The positive and negatives associated with this study, are worthy of knowing in detail, It is only then that one feels

satisfied of knowing what this path entails, else one may feel burdened and distressed' ||106|| 'When one is aware of both aspects of the steps that one wants to take, and then when one meditates as per the path of Yoga, the seeker finds his sought solace, else he is hindered by the many obstacles that arise' ||107||

|| Thus completes the Thirty-second Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 107

Total number of Ovi verses from 32 Chapters: 107+3356 = 3463

Chapter 33

Defects and Virtues of 'Dharana', Mental Retention Experienced during Study

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Disciple Deepak enquires of his Guru Veda Dharma: God Datta enabled King Alarka to know fulfilment, what else did he ask of God? With deep humility Deepak queried thus of his Master' ||1|| 'Tell me the good and bad points of this study, tell me everything of this path in all its aspects, it is thus that a study can be called complete, and with care one can innocently pursue this subject till its intended fruit results' ||2|| 'On hearing Alarka's request, the Divine Son of Sage Atri replied: O King, listen attentively, first of all let me enumerate the flaws' ||3|| 'If one is aware of flaws or pitfalls as well as ways to deal with it, and then proceeds forearmed on the path of Yoga, All accomplishments that are intended will be easier to gain, one must trust in the path that one wants to walk on' ||4|| 'If one is in pain or is very hungry, else one is not at rest from within, is fidgety, restless and distressed, else one is under the sway of fury or intense irritation, else one is not peaceful for some or the other reason' ||5|| 'And if one undertakes the study of Yoga, no peace or understanding will envelop the conscious faculties, it thus behoves one to introspect and remove any of the above flaws, and thereafter restart the practice' ||6||

'If one is surrounded by bad company, then one should not start one's practice, this leads to much more difficult to overcome hurdles, hence that company or place should be shunned as quickly as possible' ||7|| 'If one is an atmosphere where it is extremely cold, or on the contrary it is extremely hot, or one is drenched in severe rainfall, then one should not think of starting the practise in such situations' ||8|| 'If one is surrounded by intense winds, else one feels frightened if one ventures ahead, then one should not force one's consciousness to engage in study then, it will only lead to disturbances in meditation' ||9|| 'One should not practice on the banks of overflowing rivers, or even in cemeteries and graveyards, Else seated under a tree that is dry and shrivelled, if one does so it invites great misfortune' ||10|| 'If there are no walls, and one engages in the Japa

recitation of the Holy Name or Mantra, then it is certain that some or the other difficulty will crop up, the prerequisites before beginning one's study are worthy of knowing well' ||11|| 'If one does not heed this advice, and then starts practising at any of the above regions where one should not have, then that fool who ignores the caring words of past Masters, will surely fall into a mire of harassments' ||12||

'He will find that memory loss has ensued, as well as difficulty in hearing has started, He might even mumble or lose speech altogether, else may have haziness of vision and loss of sight' ||13|| 'Else he may become inert and dull-witted, constant hiccups and difficulty in breathing will start, else internal bodily winds will start agitating the being, or the ill-humours of cough and bile will disturb' ||14|| On hearing such physical setbacks that may harass a seeker King Alarka enquired: If one has been unmindful of the advice of knowing elders, and has started to practise the techniques of this path, then surely the ills that You mention will turn about' ||15|| 'And if perchance someone unknowingly does so, and then gets afflicted, what should be done to cure the seeker? What can quickly distance the harassing cause? How can the seeker quickly regain health of mind and body? ||16|| 'Kindly tell me the solution for these obstacles, whereby one can quickly resume practice of the path, one wherein all flaws are distanced, and good health is quickly gained' ||17|| On hearing Alarka's request for healing solutions, Gurudev Datta replied: O King now with loving attention, listen to the solutions thereof with concentration' ||18||

'If at all a Yogi practises his path in a wayward place, and thereby attains difficulties, and flaws start to arise one after the other, then the solutions thereof are as under: ||19|| 'Using 9 [tank] measure or rice, and adding six times more water to it, one should heat it for a while, till it is properly cooked' ||20||*** 'This mixture is called 'Yavagu' Yogis seek it and have it, it does away with all flaws, this is an easy way out of faced difficulty' ||21|| Sanskrit Dictum: 'YavaguShadgunn-jale Rachita Virlodana ||22|| Translation: Prepare the Yavagu mixture with rice and six times more of water in it ||22|| The characteristics of this mixture called Yavagu, is well detailed in medicinal texts, it is one of the best means available, the way to take it differs for each difficulty' ||23|| 'How one takes it has to be learnt, using one's intellect to introspect and identify the cause, one should then start using the Yavagu mixture, whereby flaws are overcome' ||24||

'Using heated Yavagu mixture, a little clarified butter or ghee is added to it, this is mixed properly, and then is taken in at apt times' ||25|| 'After drinking this mixture, one should

sit focusing one's attention on the flaw, with peace and patience should one sit till the mixture takes its effect, and gradually the flaws start dissipating' ||26|| 'A region or body part where one had identified the windy ill-humour, is where one should focus on, one should at that time contemplate on that body part, and with time all those tremors or gusts will quieten down' ||27|| 'If any body part is still trembling or quivering, then after intake of the Yavagu mixture, one should meditate on a holy mountain, whereby the quivers will gradually quieten down' ||28|| 'If at all one finds one's hearing has decreased or there is sudden difficulty, then one should focus one's conscious faculties on the ear, after intake of the Yavagu mixture, as the difficulty starts weakening, hearing will resume' ||29|| 'If one finds oneself unable to speak or utter, then one should focus one's attention on speech as such, after intake of the Yavagu mixture, thereby inability to speak disappears and fluent speech ensues' ||30||

'If at all one has an inherited flaw since birth, then this disability cannot be fully overcome, it is only difficulties that arise while practising this path, that can be fully dealt with via this method' ||31|| 'The first step is to identify where does the flaw reside, it should be pointed out in detail within the body, thereafter one should intake the Yavagu mixture, and then pour all one's conscious faculties on that particular part' ||32|| 'When one withdraws one's senses from all else and focusses in the above manner, all flaws and difficulties will gradually vanish, if in the practise of the path one feels a burning sensation in the body, one should use methods of cooling such as meditating on all that is cool etc.' ||33|| 'If one the other hand the body is enveloped with cold, one should meditate on the mid-day sun, After intake of the Yavagu mixture which distances the cooling, and the body starts to warm up gradually' ||34|| 'When one meditates on both wind and fire, negative energies get distanced, meditation on the earth and dyava*** Pushes the obstacle away in twelve routes' ||35|| 'If one has missed one's aim, and the breath during the breathing technique goes away elsewhere, or from the apex point, the bregma on the top of the head, one is unable to bring the breath down' ||36||

'If at all such a flaw rises up, then one cannot deal with it by oneself, and yet if one remains in that state for long, then that too is not good in the long run' ||37|| 'Hence one should take the help of whoever is near by, He should use the following ways, and try to take effort, to bring back the raised breath to its original positions' ||38|| 'Using oily materials, the palate region should be massaged, else using a small piece of wood, it should be hit upon repeatedly' ||39|| 'By doing so in a gradual manner, the raised breath

descends, One should not give in to distress or weakness while helping such a seeker, let the solution undertaken be not half-hearted' ||40|| 'Another way is to massage both sides of the neck, with oily materials such as clarified butter, and then when the seeker is hit as a masseur hits a client, the raised breath descends to its normal position' ||41|| 'Else using the musical instrument called Shrungi*** One should play it near the right ear, the notes should be slow in increasing ascension, which gradually cajoles the raised breath to descend to its normal position' ||42||

'Although the human physical body is full of wastes, yet it is also a doorway or means to gain liberation, hence knowers of the path of Yoga take effort, to protect and care for it so that it is in optimal condition' ||43|| 'If at all one does not realize, that this physical embodiment is limited by time then one is dull-witted, it should be best utilized in gain of that which is Unshakeable, it is the only means, the only gift that we have been given to gain That essence consciously' ||44|| 'Whether it is the path of Yoga with its eight portions, or via attentive devotional listening to the Holy Sermons of the Lord, yet the doorway of the human body remains the same, no other embodiment is as suited to gain freedom as the human form' ||45|| 'Hence the body must be maintained, and then one should eagerly pursue the path, It is thus that obstacles are distanced, and the intended accomplishments starts ensuing' ||46|| 'The inner conscious faculties are pleased, the inner bodily fire rises with the apt use of breath and voice, the fidgety restless nature of sense-organs is diminished, Good health envelops the entire being' ||47|| 'Bodily waste of urine and stool decrease in amount and frequency, the body starts giving a unique fragrance, vision is without flaws, it is clean and innocent, this is the very first gain of seekers on this path' ||48||

'All excess weight of the body is reduced, inner joy envelops the being throughout the day, lustre is visible around one's body, this is the second gain of seekers on this path' ||49|| 'One is unaware of exterior heat or cold, one gains a state of fearlessness in all situations, if one is able to maintain the above states, then it is said to be the third gain of seekers on this path' ||50|| 'When Yoga and its accomplishments are experienced, then there might be a deviation, the Yogi gives up his practise, and starts advertising his accomplishments' ||51|| 'If the seeker chases these accomplishments, then that inner purity required to proceed diminishes, As a result the mind is not able to meditate, the entire effort of that Yogis is said to be futile' ||52|| 'King Alarka enquired of Guru Dattatreya: Do explain to us all the slips and deviations, which obstructs seekers from

this path, detail each one of them and ways to surpass them' ||53|| 'God Datta replied: O King, listen now to what I have to tell you in detail, deities often cause these hurdles because they are afraid the seeker will overcome them, with his sincere urge to know' ||54||

'Once well-informed of these hurdles, the seeking Yogi wishes to get on with the path, his deep liking if he slips from his aim starts to debilitate, and instead he starts hoping for petty enjoyments' ||55|| 'Such a seeker then wishes to act only out of greed for the results, such activity then appeals to him, He even undertakes penance for the same, lured by the fruits that other smaller deities can bestow quickly' ||56|| 'Then he starts harping for wealth, his greed knows no bounds, with wealth his desire for sense-object enjoyments multiplies, and that becomes his sole object in life' ||57|| 'If the deities are suited to the seeker, they give him untold of wealth, And even some maidens try to appease him, which only adds up to the time gone in sensual enjoyments' ||58|| 'When various such desires arise, each respective deity with the power to grant fruits thereof is appeased, addicted to joys of this world, a seeker is also able with such help to enjoy some celestial objects' ||59|| 'It is as if he wishes for wealth and it is there, it is as if he resolves and the fruit thereof is at hand, it is as if without much effort he gains knowledge of his desired subject, it is as if victory follows him wherever he goes and whatever he does' ||60||

'He is able to master the mystical Indrajaal delusive phenomena, and besides he gains success in Mantras and some Tantras, He is also able to make celestial totems and tokens, and gains popularity very quickly' ||61|| If he desires a kingdom, only so that sacrifices to the gods can be made as per Scriptural guidance, all these accomplishments if are considered part and parcel of further progress, He might still be able to reach his goal' ||62|| 'If he desires lordship, or success in alchemy, and starts following those paths, He gains initial successes' ||63|| 'Let all offer me regard, let all offer me worship, Such is the fancy that overpowers his mind, and always he is on the lookout for: What is to my advantage?' ||64|| 'Else he might be able to have a meal, and then a full meal again and again, and yet advertise to people, I am on a fast being able to digest everything quickly' ||65|| 'If he desires to be able to travel via the sky route, or to subdue anyone or anything physical, or to wander wherever he pleases, or to know what is going on in the minds of others – he may' ||66||

'To accomplish the presence of deities bound to Mantras, to put forth a new way of activity, to use intellect to its highest potential, all these become possible with Yogic endowments' ||67|| 'To have the ability to know the past and the future, and to know the current situations of the present time, to constantly gain adulation, such is what the defaulter seeker wishes for all the time' ||68|| 'All the above mentioned are hurdles, they cause disruption and deviation from the intended aim of the path of Yoga, if with detachment a seeker is able to let go off that entire, then he can still pursue his path with the advocated means' ||69|| 'If he gives in to the lures, and if he gives in to the enjoyments that it begets, then he fails from gaining the fruit of this path, and his penance is severely affected, it breaks irreparably' ||70|| 'Whoever is able to know and think, should do so in his mind, and be wary of these attractions that are limited by time, and spend more time in meditation' ||71|| 'Let him have more pious emotions towards the Lord, for it is thus that all obstacles are distanced, let his subdual via his own nature and activity, transform with the help of sacred sentiments' ||72||

'When Yogic accomplishments are at hand, so also comes scholarliness in the Vedic lore, the seeker is able to compose metrical poetry, and becomes skilful in statue making, architecture as well' ||73|| 'He is able to behold everyone in divinity, this is known as the accomplishment of 'Pratibha', however Yogis call this state one of the most slippery, it invites huge obstacles' ||74|| 'Such a seeker is able to have knowledge of all words, He is able to hear conversations taking place afar, this is known as the accomplishment of hearing, and that too causes hindrance in the path of Yoga' ||75|| 'With such hearing accomplishments, He is able to visualize deities, this is said to be the marker which disrupts a Yogi from the path of Yoga, He is no longer able to pursue the Omnipresent Essence' ||76|| 'Such a seeker then moves about without any need of anyone's support, He comes and goes as he wishes, it is with great effort that he is able to resume progressing on the path, this is known as the accomplishment of Vibhram or deluded movement and action' ||77|| 'He is able to know everything, He is unable to restrain his mind from its wanderings, this is also a mighty hindrance which veils, it is called traditionally as Aavartak' ||78||

'When the deities grant such an accomplishment to a seeker, He gets infatuated, and if at all he falls into difficulty, then he is unable to decipher what to do, which movement to take further' ||79|| 'If at all he goes to visit royalty, He sights many products and objects, this deviates him from his goal of meeting his hosts, and he is unable to keep his

appointment' ||80|| 'Here too a similar state arises, whoever falls for the lure of Yogic accomplishments, fail to progress on the path, and get fully infatuated instead of gain of Self Realization' ||81|| 'Those who do not harp about here and there for such powers, are able to overcome such lures, it is only for such one-pointed seekers that the glory of the Self resides, because they have shoved all hindering accomplishments aside' ||82|| 'With trust in God, genuine seekers engage in their studies, they do not get entangled like ordinary others, and usually those who get netted are lacking in devotion' ||83|| 'Once a Yogi is able to withdraw his senses from all else and focuses on singularity, in the process of Pratyaahaar or the 5th step, then he should proceed to the next step of Dharanna, and keep the goal constantly in mind' ||84||

'When a seeker concentrates on the earth element, his inner self starts relating to that hugeness, He should then focus on its traits of having smell, taste, light, wind and space, and leave aside the gross' ||85|| 'Beginning from the feet till the knees, in a from of a yellow square, with the seed Mantra 'Lam', a Yogi should concentrate on the earth element' ||86|| 'Beginning from the knees till the navel, in the form of a bow that is white is how a Yogi should focus on the water element, with the seed Mantra 'Vam', a Yogi should concentrate on the water element' ||87|| 'Beginning from the navel till the heart region, in the form of a reddish triangle a Yogi should focus on the fire or lustrous element, with the seed Mantram 'Ram' A Yogi should concentrate on the fire element' ||88|| 'Beginning from the heart till betwixt the brows, in the form of a hoisted flag of smoky colour, with the seed Mantra 'Yam' A Yogi should concentrate on the wind element' ||89|| 'Beginning from the point between the eyebrows till the apex bregma point on the head, in the form of a bluish hue of space, with the seed Mantr 'Ham' A Yogi should concentrate on the space element' ||90||

'With such concentration on the physical elements, a Yogi is able to make himself subtle, thereafter to be free of all distorting negativities, becomes easier for a Yogi seeker' ||91|| 'After completing the above five modes with success, a Yogi should then focus on the moon deity, as a result when he does so with all his mindful meditativeness, He is able to surpass the three nature traits of purity, activity and indolence' ||92|| 'That faculty which helps in taking decisions, that faculty whose presiding deity is God Brushaspati the Preceptor of all gods, when a Yogi contemplates upon these subtler essences of the intellect, He is able to surpass getting confounded amidst multiple choices or options' ||93|| 'These seven modes of concentration "Dharanna", as depicted here, when happen

as intended, enables a Yogi to even surpass his own subtleness, and gain a state of full detachment, full renunciation' ||94|| 'All unacknowledged liking or tendency for any sense interaction is overcome, a Yogi becomes a master of his own sense-organs, He experiences a sense of happiness at all times, a Happiness that is pure, free of all guilt or blemish' ||95|| 'With these above modes, there no longer remains a wish for knowing various physical and subtler smells of different worlds, He does not even remember them, and he becomes distinct from the rest of humanity' ||96||

'On the contrary they who are still attached to such smells and sights, are prone to rebirth, they are unable to gain the highest or loftier states, which have been always sought for by sincere contemplative seekers and monks' ||97|| 'With such success of the above seven modes, a Yogi does not feel like seeking company of others, it is as if he has become a master of detachment, as a result he accomplishes what is known as being free of all hindrances' ||98|| 'In this way with this step of the Path of Yoga, the adept Yogi surpassing the need of company and all by himself, is able to maintain breath as per his wishes, and even other gods and deities offer him due regard' ||99|| 'He does not turn into anyone full of pompous vaingloriousness, He never utters falsehoods or boasts of his capacity, ever connected to Divinity, He is absorbed in conscious appreciation of Divine Bliss' ||100|| 'When in the process of Dharanna one comes to know subtlety, one is easily able to overcome oneself, then when one starts meditation, stability results in the conscious faculty' ||101|| 'A seeker with such success has won over Aasana postures, has won over the breathing faculties of Prana, He has mastered the withdrawal of senses in Pratyaahaar, and is able to get the intended results of Dharanna' ||102||
'Hence all the seven modes depicted earlier, must be daily practised, once the fruits thereof are at hand, the seeker will gain unshakeable equanimity' ||103|| 'If the Aasana postures are truly won over, and so is the breath, yet when seekers see the lure of Yogic accomplishments, they get entangled' ||104|| 'Like a sense-hankering person, chases his counter sex partners, so too are such seekers compared who fall for their fancies, they leave off their studious practises and get caught in that net' ||105|| 'Sage Vishwamitra renowned for visualizing the Gayatri chant, fell for the celestial damsel Menka, such is the fatal lure of Yogic accomplishments, which traps even they who are confident of their ability to restrain' ||106|| 'Hence be attentive and careful, leave aside those accomplishments which deviate one from one's goal, in this stage a seeker should without fail, be all the more vigilant and take care not to lose what has so far been gained' ||107|| 'All rewards and outcomes of Yogic prowess, are futile if they mar one

from one's aim, hence working to gain a hankering-free conscious faculty, one should remain steadfast in meditation' ||108||

|| Thus completes the Thirty-third Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 33 Chapters: 108+3463 = 3571

Chapter 34

Denunciation of those Yogic Attainments which Makes one Falter, Description of the Types and Qualities of Meditation

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued telling disciple Deepak: A Realized Master is a haven of positivity, it is He who catching hold of the seeking hands of His students, takes effort so that they can cross over' ||1|| 'Even mothers show kindness with some petty interest in mind, not everything they do is in the best interests of their children, but the compassion showered by enlightened Teachers, is always to bring forth the benefit of His students' ||2|| 'Irrespective of the number of questions or the number of times the same query is asked, yet a sincere Teacher does not get fed up or indifferent, He wishes that in any manner possible, let my student gain the understanding that he seeks' ||3|| 'Such is how Gurudev Dattatreya is, who expounded to King Alarka the way he could gain his highest possibility, And the sincere and eager king too, son of the pious queen Madalsa, with folded hands enquired: ||4|| 'O Lord of all enlightened Masters, what is the purpose of Yogic prowess?, why is it that so many deviate from the path in their lure? How many such accomplishments are there?' ||5|| 'If one knows their characteristics, one can quickly identify them for what they are, and then like myself others will be able to let go off them without a second thought', having asked thus the king bowed reverentially to God Datta' ||6||

'On hearing words of His disciple, pleased from within, God Datta, the Divine Son to Sage Atri said: Listen attentively now' ||7|| 'The first prowess is known as 'Annima', the second as 'Mahima', the third is called 'Garima', and the fourth dealing with the physical body is called 'Laghima' ||8|| 'The fifth and sixth are called respectively 'Praapti' and 'Praakaamya', the seventh is known as 'Ishita', and the eighth is called 'Vashita', know them all to be a haven of all sorts of obstacles' ||9|| 'That which is subtle and the subtlest

constituent, Of our physical body, Like an atom or a molecule, The first strength enables one to modify the body in such a manner' ||10|| 'Whatever small or subtle form that one wishes to assume, that particular form is contemplated on, and this physical body itself then transforms, into the contemplated subtle form as desired when the first prowess is successfully attained' ||11|| 'It is known as 'Annima', it can modify the body into the size of an atom, very miniscule, an example of this prowess is via God Hanuman of the Epic Ramayana, wherein He modified His body to enter the demon king Ravana's capital called Lanka' ||12||

'Similarly, when one contemplates upon mammoth objects, setting that hugeness as a modifying goal for our physical body, then it grows gigantic in accordance, such is the result of success in the second prowess known as 'Mahima' ||13|| 'Likewise when such a seeker contemplates on, inert objects, like a mountain, so does his body, this is the result of success in the third prowess known as 'Garima' ||14||*** 'Else with the desire to be known, when a seeker contemplates upon those already worshipped, He too starts receiving regard, such is the result of the success of the same prowess known as 'Mahima' ||15|| 'He who is said to be Guru to all, is the Supreme Lord, By contemplating upon that Highest Divinity, a seeker too gets to a position of a world teacher, such is the result of 'Garima' prowess' ||16|| 'That which is able to take small shapes such as that of cotton buds, when contemplated upon, the body too becomes small and light, this is the success of the strength called 'Laghima' All the above accomplishments are related to the physical body of the Yogi' ||17|| 'Irrespective of having little quantity of food, yet is distributed to as many present, and the original quantity remains as much as it was, such is what success in the prowess called 'Praakaamya' begets' ||18||

'To be able to touch distant objects, else to bring distant objects to a vicinity where they can be touched, such is what success of the prowess called 'Praapti' begets, such Yogis if they want can touch the moon with their fingers' ||19|| 'To be able to protect all that is physical, simply via sincere desire in the mind, this is the success known as 'Ishitva' gained via the path of Yoga, it is as good as Lordship akin to the gods' ||20|| 'That which is made of physical elements earth, water, lustre, wind and ether, such as creation which includes mankind, can all be subdued under the will of an adept Yogi, such is the result of success in the prowess known as 'Vashita' ||21|| 'To be able to use wild animals such as lions or tigers as vehicles, to be able to make snakes and serpents as one's ornaments,

To be able to wear a crown of fire on one's head, these too are the powers gained via the 'Vashita' prowess' ||22|| 'The ability to walk on water, or to enter fire, or to move insentient objects, such are also included in the 'Vashita' prowess' ||23|| 'The above eight are the mighty Yogic accomplishments, there are a set of ten secondary accomplishments, they too are said to be futile characteristics of an adept Yogi, one should not allow one's intellect to harp for them' ||24||

'To be able to travel the skies via the physical body, to be able to enter into the body of another, these are the secondary Yogic accomplishments, do not let your mind wander in those based on hearsay' ||25|| 'Birds fly in the skies, and fish run around in waters, such natural states for them which they gain with their birth, a Yogi can acquire with the help of this path' ||26|| 'Applying ointment to the body, which prevents it from burns, is also possible via success in the path of Yoga, this is called Medicinal Accomplishment of a Yogi' ||27|| 'Mighty sages such as Veda Vyaas who with penance, amazed the world with their performances, That entire too O Alarka know, can be gained via the path of Yoga' ||28|| 'Sage Vishwamitra and others, by being adept in the holy Mantras and letters could amaze the world, that strength of Mantra, that might too, is attained via a Yogi in this path' ||29|| 'Whatever a Yogi feels that entire turns about, else if he feels to reduce or diminish something in size, then it is possible with this path, yet know these all to be just hindrances diverting one from the goal' ||30||

'After Dharanna comes the next step, that is of inner meditation, this frees one from all flaws, enables one to cross over the ocean of worldliness' ||31|| 'Initially one should meditate on God with Divine attributes, whichever form that appeals to a seeker should be sought, it should be established within, then one can proceed to knowing the Divine beyond all attributes' ||32|| 'King Alarka, son to the pious Madalsa asked: O Lord, teach me how to meditate upon God with Divine attributes, so that my mind, can without much effort stay with that Divine Form' ||33|| God Dattatreya replied: O King, to mediate on Me with attributes, As you see Me now, will enable you to come to a state of total fearlessness' ||34|| 'It is I who am the undistorted Primal, it is I who am the Highest of the High beyond all attributes, it is I that am omnipresent and the support of all that is, thereafter I chose to take up this form as Son to Sage Atri' ||35|| 'It is to protect the saintly, and to chastise the lowly, to establish fortitudinous patience, that I have assumed this form in this world' ||36||

'This makes it easy for devotees to serve Me, hence my purpose of incarnation is served, I have come with My own nature, and have assumed this form with My divine strength called Maya' ||37|| 'Although the reputed 16 skills are not evident, yet which appears to be of all such skills, that is itself my Divine Form, the Sat-Chit-Ananda, it is known as the singularity of existence, consciousness and bliss' ||38|| 'Whosoever meditates on Me with affection, or even with enmity and hatred, or with fear, yet with the totality of their being, their emotion, come to Me' ||39|| 'They all attain to the higher states, such is how My nature is, It cannot be easily grasped via the intellect, but can be known via conscious faculties' ||40|| 'Suppose without knowing, one places one's feet on fire, would it be possible in any phase of time, that the feet would not get burnt?' ||41|| 'If one gets to sip nectar, thinking it to be like ordinary water, then know for sure that such a person will not die, similar to these facts is My nature talked about earlier' ||42||

'Although one's family members such as fathers and sons etc. Are all different forms assumed by the Divine yet, they are all veiled with multiple layers of ignorance, this should never be forgotten' ||43|| 'If one meditates on them, one will never be able to cross over the ocean of worldliness, I in turn am beyond all veils, or changes or distortions, with this firm understanding it is I that should be sought' ||44|| 'Beginning from the feet, one should proceed further with contemplation, sequentially rising to the higher organs, the entire form should be meditated upon' ||45|| 'Once stability in meditation has been gained, conscious faculties should focus on the face, Thereafter only on laughter evident on the face, all tendencies should be made to focus thereon' ||46|| 'When total absorption occurs in meditation, when one is unaware of all else and free of worries, conscious experience of bliss dawns, this is a result of fully identifying with That which is meditated upon' ||47|| 'If this type of meditation, seems to be of the Divine with attributes, yet when it becomes stable within, it is this itself that leads one to the Divine beyond all attributes' ||48||

'The meditator, the meditation and the meditated upon, this is the triune here of which one is aware, till the time this awareness remains, one is still in the process of meditation' ||49|| 'The meditator, the meditation and the meditated upon, this is the triune here of which one becomes unaware, due to full absorption in the Essence meditated upon, the mind becomes absolutely still, free of all blemish' ||50|| 'No other tendencies rise thence, like a lit lamp placed in a region free of wind, such is the stillness and absorption therein, this entire identification is the Samadhi state of full devotional contemplation' ||51||

'When this Samadhi state is gained, the intellect also lets go off all its activities, It is as if all sense organs with the mind as their leader, have merged in the meditated upon form itself' ||52|| 'When this absorptive state of Samadhi is gained, all other characteristics become secondary, they do not cause any hindrance or obstruction at all, be it related to the mind, mental vacillation or body' ||53,' 'When this Samadhi state is gained, the mind and its tendencies to harp from here to there also lets go off all its activities, it is as if all unacknowledged sense-wants disappear along with all doubts, have merged in the meditated upon form itself to gain living enlightenment' ||54||

'No longer is their birth, hence no longer is their growth or change or decay, hence no longer is there death, hence no longer is there the repeating cycle of rebirth' ||55|| 'What is the result thereof? None, what happens to all that is physical and borne of nature? No relationship remains, all worldliness is overcome once and for all, not an iota of infatuation pervades the being of such a Yogi' ||56|| 'Such a Yogi cannot be wetted with water, or burnt with fire, cannot be dried with hot winds, nor can be broken with weapons' ||57|| 'Although aeons may pass, else even newer aeons may form, Or innumerable others follow, yet such Yogis do not undergo repeating birth and death' ||58|| 'Such a Yogi has rent asunder all his bonds, even various relations that he had with ordinary words, is no longer there, He simple exists in his original pristine conscious form' ||59|| 'None can devour him, nor can everyone easily fathom him, He does not remain a yes-man to anyone, free of all changes and distortions he becomes able to witness everything' ||60||

'His attained conscious oneness, cannot be changed by anyone, such is the process of this path of Yoga, it enables to win over the cyclical process of rebirth' ||61|| 'When this fire of Yoga gets lit, all waste of the form of giving in to favouritism or prejudice, are instantly scorched off, and the Yogi gains his pure original innocence' ||62|| 'All those impurities that have been burnt away, are not experienced again, all bondage-bearing activities are surpassed, grief and infatuation are greatly distanced' ||63|| 'He is now non-distinct from the Brahma Divinity, now he cannot rise nor set, He has gained conscious unity with the Supreme, it is said that such a Yogi uplifts 42 generations' ||64|| 'Like waters of a river uniting with the ocean, or the skies within an empty pot meets with the celestial skies, such is the unity of a seeker with Divinity, no longer can the two be separated' ||65|| 'Therefore such Yogis are extolled, far greater than mere knowledge-full

seekers or those undertaking penance, He has united with the Divine Entire, who else can he be compared with?' ||66||

'Worldliness is like a forest-fire, but when the majesty of the Yoga path enters, then all duality is overcome, such cool serenity is established that it is indescribable, you should emote thus' ||67|| God Datta said: Now O Best of kings, leave aside all other tasks, know this path of Yoga fully and practise it, let studiousness be your guide in all of its steps' ||68|| 'King Alarka responded: O Best of Gurus, what is this wealth of conduct of noble Yogis?, do expound to me in detail what is it that You are advising me with? What is this conduct that has been so revered by noble Yogis of the past?' ||69|| 'On hearing the request of King Alarka, the Holy Son of Sage Atri replied:, Now I will expound to you the characteristics of such conduct, listen to it with your entire being' ||70|| 'Once you know this process in detail, no longer will your consciousness give in to distress, you will remain healthy and centred, and all the accomplishments that I have mentioned will come effortlessly' ||71|| 'It is seen that when one receives regard one becomes full of affection, similarly when one is insulted one gives in to dislike and distress, such is the behaviour of the dull-witted, they respond in accordance to the layers of ignorance which veil them' ||72||

'If a seeking Yogi accepts the contrary, and chooses to follow that in his mind, He will surely gain accomplishments, for he has secured himself internally' ||73|| 'They who consider getting respect as nectar, and who consider getting disrespect as poison, are they who will be bound by their own like and dislike, this much is certain' ||74|| 'Hence seeking Yogis, see getting respect as poison, and being disrespected as nectar, and that is how they conduct themselves' ||75|| 'A Yogi should consider as poison, all events where he is given regard, And contrarily all events where he is insulted, should be considered as nectar' ||76|| 'It is thus that accomplishments of Yoga are gained, if one gives in to one's like and dislike one is headed for bondage, hence O Alarka let your heart become such, as befits noble seeking Yogis' ||77|| Sanskrit Verse: 'DrakpootamVinyasetpaadamVastrapootam Pibej-jalam, shaastrapootam Vaded VaakyamChittapootam Cha Chintayet' ||78|| Translation: 'Scrutinize before you place your step, filter before you drink water, let your speech be with Scriptural reference, let your contemplation be such where mental tendencies are purified' ||78||

'Use your eyes and vision to look for a pure clean place, thereafter place your feet, filter your water with cloth if need be, and thereafter quench your thirst' ||79|| 'Before uttering

anything, know that it is sacred as Scriptures are, contemplate in such a manner, that the mind and other conscious faculties are purified' ||80|| 'Thinking only about sense-objects all the time, only increases layers of bondage, contrarily meditation upon the Divine, grants purity to conscious faculties' ||81|| 'Do not seek alms as mendicant Yogi monks to houses where you are given regard, nor seek it from houses where a recent death has occurred, do not seek it from houses where it is known that, female members are in their monthly cycle or in gynaecological difficulty' ||82|| 'Nor should a Yogi visit those places, where a divine sacrifice or a vehicular trip of the presiding deity is ongoing, a Yogi should shun places where there is a crowd, discretion is required as to where one can seek alms' ||83|| 'If a woman has recently given birth, else there is another cause of the Sutak purifying phase say after death etc., else some other rites and rituals are ongoing, all such houses are to be avoided by seekers of alms' ||84||

'A month of purity after birth of a son, forty days of purity after birth of a daughter, four days of purity when a woman is in her monthlies, such houses too are to be avoided' ||85|| 'A year to avoid the house where death of a father has occurred, six months where death of a mother has occurred, three months if any member of three generations has passed away, one month if someone of the same clan has died' ||86|| 'If a wedding, rite of conception or marriage ceremony is ongoing, such houses are to be avoided for sixteen days, for ceremony to the manes called Nandi-Shraadha, that particular day, is to be avoided for seekers of alms' ||87|| 'If from the outside the house seems to be absent of cooking smoke, or the kitchen fire has been extinguished, and all members of the household have had their meals, then should a Yogi venture out to seek alms' ||88|| 'This house gives me more food, that house members shun me or give me less, this house offers me due regard, that house people treat me with disrespect' ||89|| 'Such feelings should not preoccupy the mind of a mendicant, do not waver hither thither on the road while venturing outside, if there is a house on the road on which a Yogi goes, it should not be avoided, simply due to like and dislike or past experience' ||90||

'A Yogi should not shout loudly to seek alms, nor should he knock on doors, He should not glance through keyholes or gaps inside the house, and even if he gets a morsel he should not say that it is far less than required' ||91|| 'A Yogi should not boast of his attributes, nor should he give any hint of what he is capable of, once a house has been visited, He should not return to the same residence again' ||92|| 'If for a week a yogi has not gained anything, from a particular house, then that should be avoided like one avoids

those with lowly conducts, that particular residence is to be shunned at all costs' ||93|| 'If one gets sufficient food to sustain the body, from three houses itself, then it should be considered enough, if a Yogi takes more than he needs, it is considered and dealt with as theft' ||94|| 'Alms should be sought from three, five or seven houses, such is the conduct mentioned of yore, one should not repeatedly visit the same house, if there are many in the same locality' ||95|| 'A Yogi should never give up Dharma conduct as befits monks, a Yogi should not use bodily interactions in any manner, whereby he may be insulted, all such nuances must be shunned' ||96||

'They who seek alms and gain it, and with it perform the Agnihotra sacrifice, their sought food is pure, if the five advocated sacrifices are not possible with what is gained, then it is all impure, such should be known for all times' ||97||*** [Offering to deities, sages, manes, other human beings and others in creation are the five sacrifices] 'They who seek alms daily, such seeking has been praised, they who do it in other Vedic ways than the above, that seeking is considered secondary' ||98|| 'They who do it in other ways than the above, is of the last category, if from one house itself one gets sufficient for oneself, yet it is advised not to do so' ||99|| 'The earlier mentioned 'Yavagu' and other grains that can be eaten, 'The Sattu dish and that from which Yavagu and Yav grains, roots, shoots, ripe fruits, milk and buttermilk should be brought' ||100|| 'Once a day a seeker should embark for seeking alms, whatever is gained must be offered to the Divine, it should not be had for its taste, but rather as medicine simply to maintain the body' ||101|| 'One should eat as per half of one's stomach capacity, and that food only which has been advised, of the remnant space, half should be filled with water, the remaining one-fourth should be left empty for air' ||102||

'Food is simply to continue to live, if one panders for taste and delicacies then it harms, rather than the above it is advised, to quickly finish the meal like medicine' ||103|| 'One should not save food, for the night meal or for the next day, alms should not be sought for other colleagues, no conversation regarding what has been gained should be encouraged' ||104|| 'Non-violence, detachment, celibacy, service to the Master, serenity, non-stealing, minimal food intake, purity, politeness, regularity and self-study invites accomplishments of this path' ||105|| 'Whatever is full of gist amongst the food gained should be sought, so too with gain of knowledge, too much of reading is discouraged, let mental tendency to hoard be shunned, indifference to the petty is encouraged' ||106|| 'Let all worldliness be done for, let intended knowledge be at the tip of one's tongue, such is the gist to be

sought, with this aim all tendencies of conscious faculties must be pacified' ||107|| 'This conduct of the path of Yoga, is advised for you, may your mind be attached to these means, it is thus that you will be able to meditate, and will thus be a noble pure king' ||108||

|| Thus completes the Thirty-fourth Chapter of the Text as authored by P. Tembe Maharaj||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 34 Chapters: 108+3571=3679

Chapter 35

Yoga Practice, Meditation on Sound, Breathing Techniques, Meditation on the Three and a Half Measures of the AUM

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued narrating to Deepak: God Datta advised King Alarka thus:, by maintaining yourself with conduct as befits Yogis, a seeker should remain studious towards the path' ||1|| 'You should engage yourself in study, in a region that is known to be free of conflicts, a place where you can be on your own and which has a water source near-by, such conditions are beneficial for seeking' ||2|| 'Be it a forest or an argove, or even if it is a cave that is clean, in a pure place or in the temple of Gods, or in a house which is not inhabited by anyone else, one should pursue this path' ||3|| 'Discipline of the mind is cultivated via the path of Yoga, discipline of speech is cultivated by maintaining silence, Discipline of the body is cultivated by being indifferent to desires and pandering to taste, all of the above have to be constantly maintained' ||4|| 'On the contrary they who simply take the monk's staff in hand, and are known to practice duplicity, else are frauds out to deceive the gullible, one should not even look at their faces' ||5|| They who discipline their body, mind and speech, such are like monks who carry the three knotted staff, simply by carrying a bamboo stick one cannot become saintly, if one has not overcome giving in to likes and dislikes' ||6||

'One who does not give in to creating mental differences, one whose conscious faculties does not give in to grief or regret, one who although eats is yet indifferent to the taste thereof and does so simply, to maintain his body – know such to be attuned to the Divine for certain' ||7|| 'He who has become able to see all that is within himself, and who has become learned enough to see himself in all that is, one who does not side with either foes or friends, and one who in conscious equanimity does not give in to classifications' ||8|| 'For such a developed soul who can be said to be a favourite, or who that he would

shun with dislike?, unparalleled and rare are such embodied souls, who have established themselves in conscious attuned equanimity' ||9|| 'They who can relate to gold and a piece a stone, with the same attitude, They who have purified their minds, such seekers are said to exemplify the path of Yoga' ||10|| 'Simply by being born in a Brahmin teacher's family does not make one worthy, better are those who can read, understand and contemplate the Vedic Texts, better still are those who can transmit the purity they have, and thereby enable others also to know that sacredness' ||11|| 'They who undertake repeating the Holy Name daily without fail, they who perform sacrifices to the Divine daily, are all good but higher than these two above, is one who is enriched with knowing the Essence of He that is not non-present' ||12||

'Better still are they who regularly meditate, such Brahmins are indeed worthy of adoration, and even higher than these are they, who have had a conscious experience of Divinity' ||13|| 'A Brahmin who has known the state called 'Nirvikalpa Samadhi', of deep devotional contemplation of oneness where the triune of seeker, seeking, sought is not, is indeed worthy of reverence and one who besides this is also devoted to God, is called 'Brahmavid-varishth', a supreme senior knower of the Divine' ||14|| 'The last mentioned is of the supreme category, as far as the rest who presume to know the Vedic lore, and yet are inexperienced of the Unparalleled All-pervading Singular Divinity, are they who would soon give in to sorrow and grief' ||15|| Sanskrit Verse: 'Chaturvedo-apiYo Vipra: Sukhmam Brahma Na Vindati, vedabhaar-samaakraanta: Sa Syaad Brahman-gardabha:' ||16|| Translation: Even if one is born in a Brahmin family and is aware of the four Vedas, yet if such remain unaware of the subtlest Divine Essence called the Brahma, then surely they are just carrying the weight of the Vedic Texts, and are called to be Brahmin-donkeys' ||16|| 'O Alarka, know this entire to be certain, use all of your endeavours to maintain yourself on this path, be regular in your meditation, for it is only then that you will gain your sought purity' ||17|| 'If at all you find this path to be demanding, then let me tell you a simpler means to achieve the same, win over lust and fury, and sit in solitude without harping for any company at all' ||18||

Catch hold of your ears with the thumb to close it, place your forefinger on your eyes to shut it, place the middle finger on your nose to control your breathing, and with the remaining get a grip on your mouth' ||19|| 'That subtle sound you hear especially in the right ear, an evident sound which is constant, it is on this sound that one should focus all one's mental capacities, and with attention try to hear further and further' ||20|| 'If one

runs out of breath one should let go the left nostril, exhale and then inhale again with the right one, such is the process required, which has to be repeated again and again' ||21|| 'When one spends time in doing the above technique, focusing one's mind on the sound that is heard, one is able to hear only that subtle sound, it seems as if all the gross voices of the ambience are absent, unrelated to' ||22|| 'This is the path to hear the ten-fold subtle sounds, let your conscious faculties bathe and be filled with those sounds, it is thus that even the tendency to do something is effortlessly overcome, and one enters the state of unification known as 'Unmani' ||23||* 'Having known all those ten sounds, and the pleasure that these give to the conscious faculties, let yourself become accustomed to being solitary and exclusively devoted, such is the step to experience enlightened freedom' ||24||

'Once full conscious oneness is attained, unshackled by all inner tendencies and outer lures, there is none in this world, who can they cause agitation or harm to such a seeker' ||25|| 'It is then that with the blessings of a Guru, such seekers get properly established in that state, even the cycles of time are powerless then, to cause such receptacles of the grace of Masters to falter from the path' ||26|| 'And if this technique also seems to be hard to practice, and if obstacles arise whenever you try to meditate or study, any further step is full of hindering factors, no progress seems to be taking place' ||27|| 'Then know that the store of sins of many births has started to act, these and their subtle influences make the mind restless, all these factors simple augment the distress that a seeking Yogi is facing, even if he has determined to walk on the path as required' ||28|| 'For such it is advised that they should, by day and night meditate on God Vishnu the Protector, as a result sins and their outcomes or effects will start diminishing, and the mind will be able to re-centre with ease' ||29|| 'God Vishnu is renowned to have a thousand feet and hands, implying unrestricted movements and capacity of action, He has a thousand eyes, a witness to all that is, and He has a thousand heads, aware of everyone's intent' ||30||

'The entire cosmos is said to reside in His abdomen, all the three worlds are encompassed in His Form, his joyous Form has unhindered capacity to know and share bliss, his lustre is said to be dazzling' ||31|| 'The heads of all in creation are said to be, his heads, and so too all body parts of all that is, skilful are they who can relate to this all-pervading Form' ||32|| 'The bottom part of His foot is the nether world called Atala, the upper part of His foot is another nether world called Vitala, his calf region is said to be the world called Sutala the abode of the devout King Bali, and His thigh region is said to be the world

called Mahatala' ||33|| 'His knees are said to be the Talatala region, and the portion above them is said to be Rasatala,* His waist is the region called Paataal, and thus from the navel below are the seven underworlds described' ||34|| 'His navel is said to be this world called Bhuloka, his abdomen the world called Bhuvarloka, his heart is said to be the Swarloka region, and His throat to be the Maharloka world' ||35|| 'His face is the Janaloka world, his brow the region of penance called Tapoloka, his head is the Satyaloka world, these seven worlds are above the navel' ||36||

'Insentient atmosphere, is pervaded by His breath, his winds, this earth is His body, all the fourteen worlds are In His form' ||37|| 'The constellations are His teeth, the delusive strength Maya is His laughter, the blinking of His eyes, is said to be day and night' ||38|| 'His glance is said to be that whereby creation becomes experiential, his lower abdomen holds the waters of the ocean,* His nerves are all rivers, and His hair are all trees and medicinal herbs' ||39|| 'His reproductive fluids are rain, his bones are mountains, his strength is the power of His thunderbolt like hands, and His fury is the manifestation of God Rudra' ||40|| 'Directions are His ears, wind and touch perception His skin, the Sun is His eye, the water lord Varuna is His tongue' ||41|| 'The celestial physicians Ashwinikumar are His nostrils, the above five are His knowledge perceiving organs, now I will depict His five organs of activity, this depiction is simply for ease in relating to Him in meditation' ||42||

'His speech is Fire itself, indra the lord of heaven are His hands, his feet are the infallible lord Achyuta, and death and its lord Niruti are His excretory organ' ||43|| 'Prajapati the deity who helps in creating manifold species is His reproductive organ, the moon is His mind, God Narayan is said to be His conscious faculties, the preceptor of Gods – Bruhaspati is His intellect' ||44|| 'His ego is God Rudra, such is said to be the all-encompassing form of Divinity, it is this Form that upholds the three worlds, renowned as God Vishwambhar, it is this form that is to be meditated upon in the gross plane' ||45|| 'Blissfulness envelops the seeker when meditation bears fruit, it is He who is signified by the divine letter AUMॐ, it consists of three sub-parts A, u and M, it is these individual letters that form the ॐ||46|| 'The afore three too, are suggestive of the sages and gods who envisualized this Divinity, hence it too has to be meditated upon, these help in scorching away all sins' ||47|| 'One should first find a place to sit in solitude, thereafter one should assume a firm posture where one does not fidget, then with long deep breath and pronunciation, one should recite the AUM ॐ with all one's emotions' ||48||

'The letters A, u and M, these are the evident three portions, that portion which remains unpronounced, is the subtler half ँ in the ॐ'||49|| 'These three become known to Yogis, the movement in the body is depicted like the walk of ants, it seems as if these ants are walking in and around the head, they go in a circular fashion at a slow pace' ||50||It is similar to the vernacular 'Gaandhaar' sound, hence it is called Gaandhaari,* This is imparted to seekers via adept Yogis, it gives them their sought rest' ||51|| 'Half sound of the Nakul, full sound of the Chaashni, two full sounds of the cawing of crows, three full sound measures of the utterances of peacocks' ||52||* 'It is in these measures via mental calculations, we find that the ॐ has three and a half sound pronunciation, this is how it is begun, then it proceeds to the sound measure of seven, and gradually is increased till fourteen measures' ||53|| When with long prounciation the AUM is recited, and the reverbartions that happen afterwards, should reach the mind and gently sway it, especially if it recited thrice a day' ||54||

'When the AUM is pronounced in its intended manner, the sound that resonates, is said to be increasing in the expression of sweetness for the seeker, whimsical tendencies of the mind take a secondary position' ||55|| 'The AUM is considered to be the bow, repeated study is the ability of the seeker to withdraw the string to full capacity, full attention to the pronunciation is the arrow, and the mark to be hit is the conscious experience of the Divine' ||56|| 'It is like the aim sought by marksmen, all their conscious faculties focus on the bull's eye, thereafter their aim does not falter, similar is the state advised here for seekers' ||57|| [Banduknimakhi*] If when one is aiming or shooting, one becomes negligent, or one does not take in mind the importance of the aim, then surely we will miss our mark, and we will not gain what we seek' ||58|| 'Likewise here, the moment our attention falters, our conscious faculties get agitated and diverted, as a result it is only intense sorrow that is left to go through' ||59|| 'Hence be cautious, keep your mental ability up to the mark, it is then that you will gain your sought understanding, and you will surpass the repeating cycle of birth and death' ||60||

'It is necessary to know what the three letters, of the AUM imply, it is best to know the presiding deity, the metre and the visualizing sage, thus offering them homage and then uttering this divine syllable' ||61|| 'As regards the letter A, the visualizing sage is Agni Rishi, the metre is Gayatri, God Brahmaji is the presiding deity thereof, and it is of yellow hue' ||62|| 'The seed thereof is 'Klim' and suggests the potential of action, or the wakeful state, its region is the midst of the brow within the body, it has to be pronounced

in a loud manner' ||63|| 'It is suggestive of the Rig Veda, the Rajas attribute of nature and the deity thereof called Vishwa, it relates to the Bhuloka world, has to be pronounced in the morning, and the oblation thereof is in the fire known as Gaarhapatya Agni' ||64||* 'It is related to gross enjoyment via the eyes, as well as gross speech and this physical body, the above entire should be kept in mind, and then one should utter and meditate on the letter A of the AUM' ||65|| 'Likewise for the letter U, the visualizing sage is Vayu Rishi, the metre is Trishtup, the presiding deity is the Lord who abides in the celestial Vaikunth region, it is blood-red in hue' ||66||

'The seed thereof is 'Shrim' and relates to the potential of knowledge, or the state of dreams, it applies to the Bhuvaloka region, it has to be pronounced in a not so loud manner [anudaatta]' ||67|| 'It signifies the Yajur-Veda*, its oblation is in the fire called Dakshin-Agni, it relates to the space essence and has to be sought at noon, it suggests the Sattwa trait of Nature, the deity thereof being known as Taijas' ||68|| 'It is related to subtle enjoyment via the throat region, the subtle body and the Madhyama type of speech originating in the throat instead of mouth, this entire has to be kept in mind, and thereafter the letter U of the AUM is to be recited and meditated upon' ||69|| 'As for the letter M of the AUM, the visualizing sage is Surya Rishi, jagati is the metre thereof, the presiding deity is the Lord abiding in the celestial region Kailash, it is white in hue' ||70|| 'The seed is 'Hreem' and suggests the potential of wealth, of objects, and signifies the state of sleep, its region is known as the Swarloka, and its pronunciation is a musical hum [swarit]* ||71|| 'It suggests the Saam Veda Text, the fire of oblation is known as 'Aahvaniya Agni', it relates to the cosmic space 'Dyou' region and is to be sought at dusk,* It signifies the Tamas trait of Nature and the deity thereof is Praagjyna, the awakened' ||72||

'Its enjoyment is of bliss in the heart region, it relates to the causal body and the type of speech known as Pashyanti, this entire is to be kept in mind, and thereafter the letter M of the AUM is to be recited and meditated upon' ||73|| 'Sage Varun is the visualizing sage as regards the half ॅ of the AUM ॐ, It is in the Viraat metre, the supreme Paramaatma is the deity thereof, its seed is Kroum and is the potential of experiential gain' ||74|| It is like the hue of all hues, it relates to the Bhuloka, bhuvarloka and the Swarloka, it is said to signify the witnessing state of Turiya, it encompasses all traits of Nature and all Sounds' ||75|| 'The fire of oblation is called Saanvartak Agni, it is sought at all times – dawn, noon, dusk, night, it relates to Pratyagaatma or the inner deity within, to all

elements, it relates to the Atharwa Veda and the Paraa form of speech originating near the navel' ||76||* 'Its region is the bregma or apex portion of the head with intense bliss, it is this portion of the Divine which suggests Identity or Isness, it relates to the primal causal body, bearing this entire in mind the half portion half ॅ of the AUM ॐ must be meditated upon' ||77|| 'The visualizing sage of this entire sound is Brahma Rishi, its presiding deity is the highest Essence known as Para-Brahma, its metre is known as the non-evident Gayatri, the state it signifies is the divine potential of consciousness known as Mana-Unmani' ||78||

'Its state if the conscious experience of oneness of the individual soul with all that is, its region is the firmament of conscious faculties, this entire has to be kept in mind and this sound has to be uttered and meditated upon, it is such seekers that quickly gain their sought freedom' ||79|| 'The four deities mentioned above in turn signify further, the Vishwa deity with the all encompassing Viraat, the Taijas with the Sutraatma embodied within, the Praagjyna with the AUM, with pure non-duality one has to see them all in equanimity' ||80|| 'The individual embodied soul is within the physical body, the expansion thereof is the physical cosmos, the universe per se, the sought after Lord of both the above is Indivisible, this Essence, his nature has to be meditated upon' ||81|| 'The first letter A pronunciation is mild, the next letter U pronunciation is slightly elongated, the third letter M pronunciation is extended into a hum, the last half portion ॅ of the AUM ॐ remains indistinguishable' ||82|| 'The first pronunciation depicts all that is evident, the next depicts all that is non-evident, the third depicts the sublime strength of consciousness, the last half portion depicts the Supreme Divinity' ||83|| 'Once the AUM has been recited, in sequential order its portions must be contemplated upon, bearing in mind the aim thereof, and being true to the meditation that follows' ||84||

'AUM or Pranav or ॐ is the name of the Self, hence, the letter A too is non-distinct from the Supreme Brahma, there is pure non-distinction between the Name and That who is so Named, hence this mode of seeking is said to be supreme' ||85|| 'One who is aware of the signs of death, and then engages in the mode of seeking, remaining true to contemplate on his own pure form within as the Self, is sure to merge consciously in the Supreme Divinity' ||86|| 'If at all our mind, is not able to unite with the Divine, then using our physical speech, one should recite the AUM for thereby too one gains liberation' ||87|| 'If

our conscious faculties do not aid in the task of merging with Divinity, and in turn we to enthuse ourselves are reciting the AUM loudly, then with the aid of the breath uniting with the recitation in full synchronicity, one gains freedom in the celestial world known as Brahmaloka' ||88|| 'It is via the blessings of one's Guru and God, that by meditating on the AUM, in this life itself with this body one can gain the freedom one seeks, else one can choose to gain sequential liberation called 'Krama-Mukti' ||89|| 'If one enters the celestial world Brahmaloka, then one gains liberation along with its presiding deity God Brahma the appointed creator, this is known as sequential liberation, it enables one to surpass repeating birth and death cycles' ||90||

'It depends on the study of the seeker, the attainment of higher worlds with the recitation of the AUM, as per the way one has proceeded on the advocated means, one has to be diligent not to let go off the path all of a sudden' ||91|| 'If one can gain one's sought knowledge of Divinity here itself, then one gains freedom whilst alive or living enlightenment, then it is only remnant fate that one has to go through with this body, whilst remaining merged within with Divinity' ||92|| 'When the time to depart the body arrives, such Yogis do not let go off their final breath or do the last exhalation, But rather their breathing faculties too merge in their true form, and such is how they attain the state of Nirvana' ||93|| 'It is like pouring few drops of water, on a heated piece of stone, it would hardly remain for a while, all that water so to say has been digested within the stone itself' ||94|| 'So too with the breathing faculty of those in the state of being liberated whilst alive, the last exhalation does not take place, rather that entire merges in the Self, it does not escape from any bodily opening' ||95|| 'One who seeks the Divine by way of its tasks, they all have to traverse the route of the central Sushumna nerve, it is thus that they gain their rest in the celestial world Brahmaloka, and gain their liberation in a sequential manner' ||96||

'If one knows when one has to shed the physical coil, then one already restrains the nine bodily openings, and traverses through the apex bregma point, and leaves the body with a final recitation of the AUM' ||97|| 'If a Yogi is meditation on the first letter A of the AUM, and if his breath escapes his body, then surely he has to return to this world, such is how the Rig Vedic Texts mention' ||98|| 'Such Yogis are born in a family of Brahmin teachers, they then undertake penance and celibacy, After gain of knowledge of the Sought, they surely arrive at the Nirvana state' ||99|| 'If a Yogi is meditating on the first and second letters of the AUM, and his breath escapes his body, then he reaches the

celestial world called Somaloka, and the Yajur Veda Text helps him reach there' ||100|| 'Here the Yogi enjoys other worldly happiness, and thereafter returns to earth, here in this birth he strives to gain knowledge, and then becomes able to gain the Nirvana state' ||101|| 'If a Yogi is meditating on all the three letters of the AUM, and if his breath escapes his body, then with the help of the Saam Veda Text, He is enabled to reach the celestial world called Surya-loka' ||102||

'Here, being free of sins, the Yogi moves upwards to the celestial Brahmaloka region, again he sits here for meditation, and gains his sought liberation' ||103|| 'That which is higher than this entire which is seen as the effect, that which is distinct from the entire realm of Nature, is surely the Indestructible Divine Masculine, it is this Ageless, eternal Divinity that is the Supreme Soul' ||104|| 'They who seek this Supreme Soul with its Divine Form, gain union with their Sought, They surpass grief, infatuating fancy and fear, and leave off all distinctions based on ordinary names and forms' ||105|| 'If a Yogi is meditating on the entire including the last half portion ॅ of the AUM ॐ, then he truly becomes unlimited, He becomes all-pervading, now where can such come or go to?' ||106|| 'Such Yogis neither come nor go anywhere, they have attained their liberation right here in this birth itself, O King Alarka know this well for yourself, simply by seeking with the help of the AUM ॐ' ||107||

|| Thus completes the Thirty-fifth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 35 Chapters: 107+3679 = 3786

Chapter 36

Knowledge of Death and Sequential Liberation from the Cycle of Repeating Birth and Death

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued telling disciple Deepak: Such was the counsel given to King Alarka, this advise was simply to enable all to gain upliftment, alarka's query was used as pretext by the mighty Sadguru to teach compassionately' ||1|| 'King Alarka having heard the advise of God Datta, was deeply satisfied in his mind, facing his Sought and his Guru, He with all his emotions again questioned his Master thus:' ||2|| 'Hail, hail O Friend of the humble, hail, hail O Ocean of Grace, hail to You like the Moon for the consciousness of seekers like the fabled Chaatak* bird, O Greatest of Saints, I bow to You' ||3|| 'Hail, hail O Rich in mercy, it is with Your counsel that my mind, Has got its sought understanding, now surely no unacknowledged wishes will crop up' ||4|| 'It is by knowing the time of death, and thereafter by recital of the AUM, they who leave this body are benefitted, such is what You taught me' ||5|| 'But O Guru it is known that death suddenly strikes all beings, how can one know one's time of death beforehand?, if it can be known then do teach that to me, accordingly we can be prepared and take the necessary steps thereof' ||6||

'On hearing the query of King Alarka, God the Divine Son to Sage Atri replied:, listen attentively now, I will depict the characteristics of death to you now' ||7|| 'In one's horoscope from the place of one's 'Lagna', at the second, third position, and likewise at the seventh and eighth position, are the positions which convey imminent death' ||8||* 'Whosoever is said to be the presiding deity of those particular places, are said to permanently reside there, of these, whoever is the strongest, and when that phase of time reigns, then death will surely occur' ||9|| 'Else along with these death depicting positions in one's almanac, there is concurrent positioning of cruel harsh misfortune inviting

elements, Then that too devours one's breath away, such is what the astrological charts reveal' ||10|| 'Else via the sixth step of the path of Yoga known as Dharanna, of mental retention, one gains knowledge of future death, understanding that time to be close at hand apt steps are taken, by those seekers who are adept in the Yogic science' ||11|| 'If however one is neither well-versed with astrological charts, and nor with the path of Yoga, then there are some physical characteristics that show up, these should be understood with reverence' ||12||

'It is within the span of a year, that these death traits reveal themselves, I will now narrate them all to you, these are well experienced by knowers everywhere' ||13|| 'In front of the nostril, one should place one's hand on the head, if the subtle view that should be seen is absent, then one should know that within a year one will pass away' ||14||* 'If one is unable to see the fore portion of one's own nostril, or even the fore portion of one's tongue, and nor is one able to see the portion between the brows, then within a year such a person will pass away' ||15|| 'Like the constant flow of the River Ganga, that which can be seen in the skies, That path is known as the godly route by saints, if at all that cannot be seen' ||16|| 'Else one is unable to spot the [Shukra] planet venus, or the 'Dhruva' polar star, or if the Arundhati star [morning star or Alcor], is not sighted [with the star Mizar identified as Sage Vasishtha as the dual star like the sagely couple] ||17|| 'Then the lifespan of such an individual, is but a year, as per this science, such individuals will not remain physically, on the planet earth after twelve months' ||18||

'If the sun appears to be bereft of rays, as well as fire without the brilliance surrounding it, then surely the life of such a person, is but eleven months more' ||19|| 'If a person in his dreams sees any of the following: Gold, silver, excreta, urine, somebody vomiting, then that person will not survive, more than ten months on this earth' ||20|| 'A person who in his wakeful state, is able to see ghosts and goblins, and is even capable of seeing illusory cities known as 'Gandharwa Nagar',* Then the life of such an individual is said to be of nine months' ||21|| 'Else if a person sees trees, golden in hue, then such an individual too will pass away, in the coming nine months' ||22|| 'One whose original nature has changed, a thin person is seen as fat and a fat one seen as thin, then within eight months next, He is sure to meet his death' ||23|| 'Be it mud, ash or sand, if a person walking on it, is unable to see his own footprints therein in its entire size, and can see only bits and portions thereof' ||24||

Else, if such a person is unable to see his heel or toes, or sees them incompletely, then he is surely being chased by death, and will survive merely for the next seven months' ||25|| 'If a vulture touches a person on the head, or a crow or a pigeon, or any black-skinned bird hits a person on his head with its claws, then life of such a one is limited' ||26|| 'Else any scavenger bird, comes and touches the head of an individual, then the lifespan of such persons, is not more than six months' ||27|| 'Similarly in a state when one is without clothes, if a crow comes and sits on the head, And then hits either with its claws or beak, then that person will pass away in the next five months' ||28|| 'While standing in sunlight, if one's own shadow sems distorted, if causeless fear occupies the mind, then this characteristic, is suggestive of death within the next four months' ||29|| 'When a person glances towards the Southern direction, and is unable to spot any clouds, but rather sees lightning, then that individual will die within the next three months' ||30||

'If a rainbow or its look alike image is seen, in water without any known cause, then know O King that such a person, will not remain here for more than three months' ||31|| 'If while looking in the mirror, or seeing one's reflection in water, the image appears to be without the head, then death will occur in the next two months' ||32|| 'Like the smell that pervades from corpses, if a person's body starts giving off that stench, and even if a person drinks water, He seems to have a constantly parched palate' ||33|| 'Then that individual should be known, to survive for the next fortnight only, Death will surely catch up with such, have trust in these characteristics suggestive of impending death' ||34|| 'If while bathing, the heart region immediately dries off, then the lifespan of such persons, is but ten more days' ||35|| 'If an individual feels that wind is attacking him in sensitive body points, and when he tries to appreciate moonlight, it seems to be hot to the breath and body, then he has no more than ten days left to live' ||36||

'If in the dreaming state a person sees a woman, either dressed in black or red who is laughing constantly, or if the same woman starts to sing, catching hold of the dreamer's hands' ||37|| 'Or is seen proceeding in the Southern direction, in a cloth-less mendicant state, then the dreamer realizing the destructiveness of Karma, should know that he has only ten more days left to live' ||38|| 'If in the dreaming state a person sees, another male anointed with oil, making sure that he is sighted, then the dreamer has death at hand' ||39|| 'Similarly if in the state of dreams, one finds oneself drowning either in mud or dung, Then there is no delay, for such to experience their last moments' ||40|| 'If one sees bones, fire or heated coal or hair, or heaps of ash, or even a serpent that is very angry,

then it should be known that death is near-by' ||41|| 'If in the dreaming state one sees, land that is dried up and cracked and is tearing apart, then death is just waiting to strike, and will soon attack' ||42||

'If in dreams one sees, a mighty person, dangerous and horrifying near oneself, who seems to be making sounds by clashing his teeth together, or is even beating the dreamer obstinately' ||43|| 'With a weapon in hand, or with stones, then it should be known, that death will soon occur' ||44|| 'If at the time of sunrise, a bear, fox, wolf or an aged, disfigured woman is heard crying loudly, and is seen to go about in circles beginning from the left side, then that too is a sign of impending death' ||45|| 'Even after having meals or while having food, if a person feels intensely hungry, Then death is near-by, He experiences multiple ulcers within 'Vrana-danta' ||46|| 'If a person is unable to appreciate the aroma of cooked food, else is unable to know the smells of, oblations in fire [Dhumraser Agni], then he should know that death is close-by' ||47|| 'If when looking into the eyes of another, one is unable to spot, one's reflection therein, then it should be known that death is not distant' ||48||

'If a person sees a rainbow at night, and stars during the daytime, then it should be known that he will soon be, in the grips of death' ||49|| If in a healthy person free of pains and disease, suddenly those symptoms start appearing, then it should be understood that death is not afar, it should be borne in mind thus' ||50|| 'And when any particular disease strikes all of a sudden, with all its signs and symptoms, then time is ready to devour such a person, this should be known for certain' ||51|| 'If in a diseased state, the above mentioned characteristics also start appearing, Then death will strike quickly, unless God intervenes and does off with those ailments' ||52|| If the left eye starts flickering, the normally central position of the fore portion of the nose changes, the tip and lobes of the ears become cold to touch, then death is surely at hand' ||53|| 'If the tip of the tongue turns blacking in hue, and the mouth and face become reddish, and the power of sense-organs start debilitating, then death is quickly going to strike' ||54||

'If a person is already diseased, and in the state of dreams he finds himself traveling in the Southern direction, in a camel or donkey-cart, then he too will pass away quickly' ||55|| 'Else in the dream state it is seen, if many people strike at once and bind the dreamer, or drag the dreamer in their direction, then death will occur soon enough' ||56|| 'When one presses the ears close-shut, and hears attentively then the sound that is heard, if at all it is heard no longer, then it should be known that death is close-by' ||57|| 'If

when one places fingers on eyelids to close them, and the luster that is usually seen, Suddenly becomes absent, the usual phenomenon of brilliance disappears' ||58|| 'Else a total delusive wanton vision takes place, it reverses itself, and seems to be traveling along with the eye sockets into the navel region, then it should be known that such a person will not have another person to meet again' ||59|| 'If in a state of disease, a patient in his dreams, finds that strong ghosts have surrounded him, and are giving him a solid thrashing' ||60||

'Else in that dream he sees himself, in deep waters or mud, or in a blazing fire, falling into such above cited dangerous situations' ||61|| 'Else gets surrounded by difficulties, whereby he finds himself unable to traverse to the wakeful state, and thereby unable to wake up, then such a person too has completed his lifespan, such should be known' ||62|| 'Such are the characteristics of death, those who know and can identify them are skillful, in such situations they should let go off their fears and apprehension, and spend their time in deep meditation' ||63|| 'Who has gained eternity? Everyone has to die, Hence without being afraid of non-existence, such persons should spend time in meditation' ||64|| 'They who have spent most of their time, simply in pandering to and maintaining their body, are laughed at by the God of death – Yama saying: Have you not seen death everywhere? How will you save yourself?' ||65|| Sanskrit Verse: 'VarudePraaptamMrutyam Na Jayati BaaloVruddho Yuvaa-api Va, mrutyu: ShareergoptaaramVasuraksham Vasundhara, dushchaarinneevHasatiSwapatimPutravatsala' ||66||

[From the Garuda Purana Text] Translation: When death is at hand it cannot be won over by a child, a youth or the aged, death is the keeper of bodies, the earth is the keeper of flora and fauna, in a way a bad-charactered wife laughs at her spouse, so too death and the earth' ||66|| 'Hence knowing that death is certain, leaving aside all fear, with full concentration, one should decide firmly and engage in meditation' ||67|| 'This should be followed till the time of death itself, constancy in meditation is required, 'SutrakaarAapraayannaat', such is the referential dictum cited for the above conduct' ||68|| 'If all obstacles are destroyed or overcome, then liberation is at hand, but if these hindrances continue to persist, then liberation is postponed till the next birth' ||69|| 'No form of study ever goes in waste, such is the principle of the Vedic lore, hence by day and night, sincere seekers should engage in the means advocated of the path of Yoga' ||70|| 'If one does not gain knowledge, before death strikes as per fate, then one gains the state of a seeker who has faltered from the path midway, and the experience of Nirvana is

postponed till the next birth' ||71|| 'They who have been regular in their practises, and yet due to ill-fate if they pass away, then they do not gain lowly states post-death, but rather better ones similar to those who have spent their life in offering sacrifices to gods' ||72||

'By engaging in the sacrifice known as 'Ashwamedha', usually done by monarchs, the state that such a host who has organized the event gains, is similar to that gained by a seeker who has faltered midway from the path of Yoga, He reaps the fruits of his hard work by way of joys in higher worlds and then returns again' ||73|| 'Due to pious subtle impressions stored within, such seekers in their next birth restart their study of the path of Yoga, they gain their sought knowledge and thus liberation, I am telling you this for certain, O Alarka' ||74|| 'Hence when the time to depart the body is known, one should take up a firm Aasana posture, the body should be kept in an immovable position, and the mind should not be allowed to pander to its restlessness' ||75|| 'Keeping the heel of the left foot near the perineum, and the right foot on the left thigh, one should then try to raise one's breath higher and higher, and do this repeatedly with each Apaan breath inhalation' ||76|| 'Keeping the chin close to the chest, and using fingers to close the seven openings of eyes, ears, nostrils and mouth, keeping all focus inwards, one should try to restrain one's wandering mind' ||77|| Know the sense-organs to be subject to the mind, and that is where they should be made to merge, then the mind should be made to unite with the breath, till complete oneness with each inhalation and exhalation occurs' ||78||

'Uniting the five-fold breaths of Praan, apaan, samaan, vyaan and Udaan, and drawing them to the central nerve Sushumna path, one should traverse oneself out of the body on this apt path, and do so fearlessly' ||79|| 'After reciting the Divine AUM, and contemplating on the Supreme Being, renting asunder the bregma apex point, one should take effort to gain one's sought liberation for oneself' ||80|| 'Be it day or night, if one becomes accidentally awake, yet it should be known that gateways of consciousness do not delude, this should be known for sure' ||81|| 'With the practice of the steps of the path of Yoga, all these doorways are as if resplendent, let the seeking Yogi catch hold of the central Sushumna nerve path, with grants him his highest sought fruit' ||82|| 'Hence leaving aside all laziness, daily one should practice, this is the path leading to liberation, I am specially emphasizing this point to you' ||83|| 'Till the time a house stands, ants, rats and other hamster like animals, stay near-by digging their holes in the earth, if perchance the house falls, they too run away' ||84||

'Likewise the worldly folk, engrossed in their lives, their wives and sons etc., giving in to hopes and desires they become subject to their kin, and yet with death nothing of either family nor wealth remains' ||85|| 'Therefore what need should one have to associate with such? In futility they rob one of one's wealth of merit, in the end they too leave citing their excuses, nobody accompanies during the last moments' ||86|| 'Till the time one gives them what they desire, they praise and extol as if they are in the presence of their god, the moment one hesitates or says that one is too tired to go on fulfilling their whims, they refuse to listen to any such facts' ||87|| 'When one becomes dependent on others due to disease, it is these kin who scoff saying – look at his condition now, wouldn't it be better, if they simply pass away instead of burdening us?' ||88|| 'A diseased dependent is disliked by one and all, like feeding stray dogs they throw meals at such a relative, it is they who spit in their own homes and say to others: That destitute person has soiled our home' ||89|| 'They who are bereft of kindness, such kin act as foes during the last days, hence why should the intelligent associate with such people? They should try and gain their own better and higher states' ||90||

'If this path seems demanding, let a little practice be engaged in on a daily basis, let it not be given up, let something continue as per time availed, but that much should be done with eager enthusiasm' ||91|| 'In the way in which ants and other small creatures, build huge anthills for their stay with their own effort, so too is the path of Yoga which demands individual perseverance, it is only then that the accomplishments thereof can be experienced' ||92|| 'Have you not seen ants carrying a rice grain or sugar piece, and the weight falls multiple times but the ant does not give up, so too here, although the path seems demanding, yet one should be hopeful and kind towards oneself and engage in it as advised' ||93|| 'In the way in which trees grow again, irrespective of being destroyed by nature or animals, so too even if one faces obstruction, yet with fortitudinous patience one must seek the path of Yoga' ||94|| 'In the way in which horns slowly grow, on the heads of new-born calves, soo too the accomplishments of this path of Yoga, slowly but surely are there for the sincere to experience' ||95|| 'That strength via which one knows the wakeful and dream states, that strength via which our sense-organs are inspired to function, is the singular Supreme Soul, it should be contemplated as the entirety of Existence, consciousness, bliss' ||96||

'In the way in which the adage goes, of the insect which out of fear constantly thinks of the bee and transforms into the bee, so too in this body, in this life itself, one can become

the master of this path' ||97|| 'Know the individual embodied soul to be non-distinct from the Supreme Soul, and with this surety contemplate upon the Divine, it is thus that one can start reflecting divinity, and reach the sought joyous freedom of Nirvana' ||98|| 'They who in turn engage in sincere study, at dawn, noon and dusk, and who live their lives with restraint and disciplined conduct, are as good as sages, they win over their worldly existence' ||99|| 'To be able to spend more time in study, it is best to be devoted to the Almighty, it is thus that one does not face too many hurdles, and can get to experience the accomplishments of this path quickly' ||100|| 'In the way in which the wealthy, hire labourers to get their work done, so too one should act as an inspiring witness, and get work done from our sense-organs and mind' ||101|| 'It is when these wandering senses become cautious, and then engage in the advocated means instead of harping about here and there, and continue doing so on a daily basis, such should be the effort that one needs to take without presuming anything' ||102||

'In the way in which there is a supervisor, who looks over the work done by labourers, so too the faculty of the mind should be used to navigate the sense-organs, and thereby get one's work done of proceeding on the Yogic path' ||103|| 'In the way in which at times, labourers are given extra wages to get one's work done on time, so too one should take effort to keep the mind pleased, for it is then that it can continue to sway the senses towards this path' ||104|| 'The mind as per its nature searches and years for, that which is the most attractive and wonderful in all the three worlds, know for sure that except for My Divine Form, there is nothing else that can charm the mind everlastingly' ||105|| 'Hence this Form evident to you with Divine Attributes, which reflects the splendour that Divinity is, to seek, proceed and gain completion in the path of Yoga, it is on this Form that you should take effort for your mind to merge, consciously' ||106||

|| Thus completes the Thirty-sixth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 36 Chapters: 106+3786 = 3892

Chapter 37

Alarak's Praise of God Datta, His Awareness of his Brother's Obligation and their Eventual Meeting

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued telling disciple Deepak, of the conversation that happened between King Alarka and God Datta, deepak continued to enquire dutifully, happy to hear the details expansively of the joy experienced by the seeking king' ||1|| 'The youngest son of the devout queen Madalsa, now pleased at having been able to sight and learn from God Himself, said responsively to God: O Master, It seems as if You have brought about the sunrise of knowledge in my consciousness' ||2|| 'You have caught hold of my hand, and have pulled me to safety from this ocean of worldliness, and having resuscitated and awakened me, you have enabled me to merge in Your joyous Form' ||3|| 'O King Lord who gets pleased, even if an embodied soul bows to You but once, And then grants the desired knowledge to that seeking soul, so too You have enabled me to be rid of all my sorrow' ||4|| Guru Vedadharma said: 'This is a type of devotion of bowing to the Almighty, what a simple but effective method to gain oneness, even liberation is got thus, simply by a sincere bowing to Divinity' ||5|| 'Till the time that one is alive, one should serve gods and one's Guru and study the Vedanta Texts, else one incurs the sin of being an ingratiate, such has been said by the wise ones of yore' ||6||

Sanskrit Verse: 'AajeevitamTraya: Sewya: Vedanto Guru-Eeshwar:, poorvamGjyaanaaptayePaschaatKrutaghatwaNivruttaye' ||7|| Translation: Learning from Vedic Texts, serving the Master and one's Sought God should be lifelong, in the seeker state to gain one's sought knowledge, and thereafter to be rid of being labelled ingratiate' ||7|| 'Knowing thus for sure in the mind, and acknowledging this universe as being non-different from Divinity, when one bows in humility to the entirety of existence, how can anyone label one has not worthy?' ||8|| 'The Vedas declare repeatedly: Such is how the

entirety, the Truth is, this universe is not at all different from the Divine, accept this dictum and experience it thus' ||9|| 'Moreover it is the Lord who is not separate from an enlightened Guru, the Gu term in the word Guru depicts the darkness of ignorance, and the Ru term in the word Guru implies He who does away with that not-knowing, hence it is the Lord who has assumed the form a realized Master' ||10|| Sanskrit Dictum: 'Gum AvidyaamRunnadheetiGurueeshwar Aeva Sa:, Translation: Know that enlightened Master to be non-different from God who can bring about the final stoppage of all ignorance, of all non-knowing ||11|| That Mantra in which Gods Ganesh, fire or Agni and Vishnu are extolled, is well praised in the Vedic Lore, it is that very essence which is personified as a Guru, and enables students to be free of the bondage of worldliness' ||12||

Sanskrit Verse: 'Ganesh Vahni-SanyuktoVishnunaa Cha Samanvita:, varnna-dwayaatmakoMantrashChaturvarga-Phalprada:' ||13|| That Mantra in which Gods Ganesh, fire or Agni and Vishnu are extolled, is well praised in the Vedic Lore, it consists of two syllables, and grants success in the four renowned endeavours of man' ||13|| [Gain of Dharma conduct, wealth, desire-fulfilment and liberation] King Alarka says: Those two syllables are itself my Mantra, they who have experienced it in its pure form, find that they are left with no more desires to fulfil, either pertaining to this world or the higher' ||14|| 'Even if I skin myself, and try to make a pair of slippers, for the exalted feet of my Guru, yet I would not be free of His obligations' ||15|| 'O Kind Lord and Guru, I will never be able to be free of Your obligations on me, O Generous Deity, I do not know of any way in which I can reciprocate Your acts even minimally' ||16|| 'All I can beseech is thus: May that obligation ever remain on my head, may my consciousness ever be full of Your remembrance, let such be my state till I depart from this body' ||17|| 'After expressing his emotions thus King Alarka prostrated to God, and then again bowed repeatedly to Him, He urged: I have now been purified, all I can do is bow to You with loving regard' ||18||

'Blessed is my mother, who became a receptacle of Your Grace, for it is only thus that I have been able to meet You, and experience Your blessing imparting hand on my head' ||19|| 'Bravo to all of my brothers, they are truly the ocean of kindness, unparalleled is their saintliness, for it is they who took effort to grant me this divine benefit' ||20|| 'How I can thank You enough O Lord, how can I extol Your glance of Grace which pours benefit, even if I search for something similar in this entire creation, yet I will not be able to find one such as Yourself' ||21|| 'Blessed is the maternal love which brought me here,

it is she who for a while stopped being centred to the Self and in turn guided me here, it is thus that I could come all the way from palaces and forests, seeking You O Almighty God Maheshwar to gain the Highest Essence' ||22|| 'Bravo also to the king of Kashi, who leaving aside the feeling of empathy and friendship with me, caused me to be rid of my glory and my kingdom, and yet such is the grand result brought about of meeting You' ||23|| 'Although the royal treasury has been looted, although all my armies are no more, although everyone whom I had considered my own acted with treason, yet that entire has just brought me this unique benefit' ||24||

'When I was left with nothing and nothing to look forward to, I was reminded of the counsel of my devout mother Madalsa, It is hence that I could meet You O Lord Ineffable, it is You who have stopped me from chasing petty hopes' ||25|| 'Hence I am prone to think that, it is God not looking at us that enables us to gain all sorts of wealth, and in turn when there is a dire need of necessities, it is a sign of the Grace of God about to shower' ||26|| 'Simply by holding gold in his hand, it is the tendency of man to bloat and brag about in false pride, his conduct of putting up airs becomes intolerable for others, and yet there is nothing surprising about such behaviour' ||27|| 'Hence often gold is compared to the intoxicant Dhatura, the moment one intakes the latter, one starts feeling intoxicated and high, everyone is well aware of what it brings forth' ||28|| 'I too am no exception to the above, I too became vainglorious on gaining royal riches and wealth, all my conscious faculties got merged in seeking some sense-organ joy or the other, and that made me unable to recognize true saints and realized souls' ||29|| 'How surprising it was for me to know that my brothers, well acknowledged by saints, my own blood relation and my friend, chose to come back from his forest-life, and ask for his portion of our father's kingdom' ||30||

And I too in my foolish arrogance, shoved him away, As if I did not know within that he did not at all care for this earthly kingdom, having known and experienced That, which is the worthiest to know' ||31|| 'Now I see his kindness unfold, simply because my eyes were anointed with all-around poverty, and with such decrepit eyes I sought and found You, now they are opened with all Your Divine resplendent glories' ||32|| 'Praise and prostrations to my mother, under whose grace we grew up, it is hence that I have found myself in this situation, it was as if all was made comfortable for me to be here' ||33|| 'Praise be to Your Feet O Guru, for it is thus that I have been freed from the darkness of not-knowing, it is simply by being in Your shelter, that anyone can be freed of the

repeating cycles of birth and death' ||34|| 'Hence I too have decided to give up the life of a householder, I have known it gives secondary importance to detachment, as well as restraint of the mind and sense-organs, I would now prefer to be in the forest life' ||35|| Sanskrit Dictum: 'GruhaatPravrajito Dheera; Punya-teerth-jalaapluta:, Translation: It is advised that giving up one's house and attachments thereof a seeker with fortitudinous patience must visit holy sites and sacred rivers ||36||

Such is the counsel given in the Smruti Texts, it is that particular counsel that I became unmindful of, only to find that I forgot goodness, saintliness, gurus and God, and that led about to corruption of my intellect' ||37|| 'Hearing such resolve of King Alarka, God Dattateya said:, alarka, now it is time for you to depart, first of all go and convey your regards to your brothers' ||38|| 'This entire conspiracy to bring you here, was master-minded by them and it enabled you to find your sought Way, hence you should instantly go and meet them, without deviating from this task' ||39|| 'Know that you have known true fulfilment, no longer will you ever give in to vainglory, in future it is up to you to seek the circumstances, which are favourable, liked and comfortable for you to spend your days' ||40|| 'Know that the Supreme Soul remains untouched, and the world and its affairs are like the delusive Indrajaal*, once this has been known and decided for sure, the waves of wishes and whims will not arise from within' ||41|| Sanskrit Verse: 'Aatma-asangastato-anyatSyaad-indrajaalam Tu Maayikam, ityachanchal-nirneete Kuto Manasi Vaasana' ||42|| Translation: When one has experienced with certainty, that the Supreme Self remains untouched, and the rest entire is delusive like the Indrajaal, then how can other whims that deviate one even arise within? ||42||

'It is with the referential knowledge of the Vedas that one started knowing, can that ever be destroyed?, there is nothing in the worlds which can do so, no example to cite in the above case' ||43|| 'Hence now O King, O Friend, go wherever pleases you, no longer will any erring perception deceive you', saying and blessing thus God embraced King Alarka' ||44|| 'The moment the Guru embraced the disciple, King Alarka's entire body experienced a divine thrill, love choked his throat to make him unable to utter a word, and his eyes were filled with tears of gratitude' ||45|| 'Unmindful of his body, the king in a very pure and determined state, became bereft of everything be it within or exteriorly, that very moment he got enraptured and united with God' ||46|| 'And he experienced that joy which has no measure, even adept Yogis do not know of this bliss, such is the state known only to devotees filled with love, their state and their movements thereafter are

beyond word depictions' ||47|| 'It is as if the merit of millions of birth, got personified in this form, and impelled fate itself, and thus a true devotee happens on earth' ||48||

'Primarily there are four main types of devotion, that are prevalent on earth, of these that devotion which is a result, of the maturity of knowledge is said to be supreme' ||49|| 'In the above case even the event of being able to, merge fully in God with the liberation called Saayujya seems secondary, such is the intensity of devotion of the devotee to his Lord, limitless in the bliss it knows, it cannot give importance even to liberation' ||50|| 'All such devotees enriched with spiritual knowledge, always remain united to the Divine, it is these that are best of those who are liberated, they remain lovingly attached to the Divine at all times' ||51|| 'They who know and can appreciate the subtle sentiments of devotion, are truly they who know much, it is thus that experience conscious bliss, whenever they wish to do so' ||52|| 'Undiluted constant joy far supersedes liberation, which is hard to know but worthy of knowing, it is that God Mukund renowned as the Sat-Chit-Anand, the entirety of existence, consciousness and bliss that allows His devotees this joy' ||53|| 'It is that Divinity who assumes incarnations at times, and then does off with puffed up pride and vainglory, always eager to remain near devotees, it merges itself into unity with pious sentiments of devotees' ||54||

'Even God feels restless, in the absence of His loving devotees, hence leaving aside all societal hesitation or what will people say, the Divine loves to reside near His devotees as if subject to them' ||55|| 'Such is this devotion of love, mostly it is engaged in when one is in solitude, it is to know and experience this state that all the four types of liberation, can be easily shunned' ||56|| [Being in the same world with God, having a form similar to God, being near to God and merging in God are the four liberations respectively called Salokya, sarupya, samipya and Sayujya] 'It is such devotion that King Alarka gained, without much effort on his part, who can glorify what his destiny begot him, who can praise such fate in this entire cosmos?' ||57|| 'That Divine Form of God Dattatreya, that lustre of His lotus-like face, those restless movements that His expressive eyes reveal, such a Form is indeed the limit of beauty divine' ||58|| 'They who have seen it can appreciate that Beauty, they who are fortunate to hear His laugh and see it on His face, they who have been blessed with His loving glance of grace, are those who are receptacles of His grace and His showering them with fearlessness' ||59|| 'His throat is shaped like a conch, his chest has the divine mark on it, his abdomen is shaped like a peepul leaf, and His navel region seems to be sombre and deep' ||60||

[The Divine mark is called the Shrivatsa Chinha, an emblem signifying the Goddess always eager to serve His Feet while appreciating His constantly changing Face] 'His thigh regions look strong and supportive, and unparalleled is the beauty of His Feet, it holds the divine insignia of the thunderbolt, goad, hoisted flag and lotus, these are considered as the trademark of Divinity' ||61|| 'Such is the beauty of that Divine Form, pleasing to behold and causing intense wonder, this is the actual net, where the fish of the form of the seeker's mind will surely get captured' ||62|| 'They who wander from pillar to post, haphazardly here and there, such do not find their sought rest anywhere, and neither do they get a chance to behold the Divine Form' ||63|| 'Once if this God is sighted, all wayward movements of conscious faculties stop, no longer in there in any deviation, even if one tries one's all to gaze away from that Divine Radiance' ||64|| 'They who have already gained liberation, bravo to their attachment to the Divine, see how beyond logic is their love for the Divine, nor do they allow their minds to lure them into the petty' ||65|| 'In the way in which flies gather over honey, and then are unable to fly away any longer from there, so too the mind with all its wishes and whims, becomes unable to leave its focus from the Divine Form of God' ||66||

'Although the mind is said to be the king of all other sense-organs, yet when it finds its final stoppage at the feet of Divinity, no longer do the sense-organs with their wants, are allowed any loophole to escape to the outside' ||67|| 'In the way in which in the world, a sincere attendant does not forsake his lord and go away, so too when the mind gets entry into Divinity, it gains its own kingdom, no longer do the sense-wants sway it from its reached destination' ||68|| 'If one is accompanying a well-known wealthy person, one gets to experience the hospitality of others along with him, thus without asking the attendants of the rich get everything, such as rich delicacies to taste and comfort' ||69|| 'Similarly when the mind is able to appreciate Divine Bliss, all sense-wants cease taking a very secondary place, once this fulfilment is known all distress ever faced also disappears, but to gain this taste is rare and demanding indeed' ||70|| 'If at all one is sincere in one's meditation, and is able to engage one's mind in one's true form, then too the sense-organs who along with the mind have found their sought rest, thereafter do not let go off their found treasure' ||71|| Guru Vedadharma continued: Such was the state that King Alarka found himself in, his entire being was as if revelling in the Divine Form of God, all his inner and outer wants and whims experienced their final stoppage, no longer was there any untoward restless movement ||72||

'God, on seeing Alarka in such a state, caught hold of his hand and said: O Alarka listen to what I have to say carefully, such is how the Divine Son to Sage Atri comforted His devotee' ||73|| 'Now your mind, will never let go off its ability to meditate on Me, now you should go, and convey your regards to your benevolent brothers' ||74|| 'Thereafter seek the forest life, keep yourself absorbed in My Divine Form, every day you will experience conscious oneness with Me, remain there without pandering to any sprouting of whims' ||75|| On hearing those words, King Alarka with folded hands uttered, a hymn of praise that rose from his being, his conscious faculties all the while centred to his sought Divinity' ||76|| Hymn 'I bow to God Brahmaji and the Supreme Brahman, I bow to the deity Vaasudev present in all that exists, I bow to God Vaamdev – a form of God Shiva – the Vedic scholar and their natures, it is they who absorb the minds of the devout, it is they who rent asunder the demonic, it is they who relieve all from fear and pain, it is they who enable getting over grief' || 'O Beloved Lord of Goddess Laxmiji – O God Maadhav who loves the humble, O Friend of the unassuming, do uplift me too O Lord Keshav who is prayed to by God Shiv and God Brahmaji, enrich me with piety of emotion' ||77|| 'It is You who cause distress to the demonic, it is You who purify the sincerely repentant, it is You who scorch away all those who bring about loss to others, it is You whose flames of fury envelop the heinous' ||78||

'O Lord, enable me to be free of this heat of longing that burns me from within, O Lord Shiva renowned to subdue all sinful activities, it is at Your feet that this embodied soul lies, do grant me my sought conscious rest' ||79|| Ovi Hymn O Lord You are the Sat-Chit-Ananda, the entirety of Existence-Consciousness-Bliss, O Lord You are the indivisible inner deity Pratyag-aatma in all that is, such is how the Vedic lore extols You, it is only now that I comprehend how all-encompassing You are' ||80|| 'O Lord it is You who are the Cause of all, the Support of all, it is You who willed Yourself to assume the human form, it is You who conduct Yourself as per Your omniscience, it is You who are beyond the ordinary reach of mind and speech' ||81|| 'Even the appreciation of Your forms as God Brahmaji or Eeshwar, seem to be but a characteristic of Your delusive strength Maya, it is but another form of not knowing Your entirety, such as Your forms of the embodied soul Jeeva and the inner deity Pratyag-aatma' ||82|| 'The moment You aid in being free of not-knowing and delusion, then this subtle difference of the embodied soul with the Supreme, too is not present per se, such is how unparalleled and united Your expansiveness is' ||83|| 'To assume a snake in dim light where only a coiled rope

lies, so too are the affairs of worldliness, they seem to be present in You with all their portions, but with knowledge that entire is no more, is immaterial' ||84||

'That which was never in the past, is surely not going to be present in the future, and if something seems to be present only in the interim phase, then it cannot be said to be present like Truth in all the three phases of time' ||85|| Sanskrit Dictum: 'Aadaavante Cha YannaastiVartamaane-api Tat-tatha' ||86|| Translation: 'That which was absent in the beginning and hence is absent in the end but shows itself in the middle present should be diligently understood' ||86|| 'When I was subdued by erroneous understanding, I consider the affairs of the world as the whole truth, it is only now, after receiving Your blessed knowledge, that I understand the futility of that entire' ||87|| 'When You O Lord have glanced with grace towards me, truly I feel fulfilled and bravo to me, all my identification of myself as an embodied soul too is no more, I am but an indivisible portion of all Your all-encompassing Divinity' ||88|| 'Lord it is You that are the Entire Divine personified, it is thus that I have consciously perceived You to be, it is only now that I have experienced what pure non-duality implied, even the distinction of me and you or I and them is no more' ||89|| 'And yet the sentiment of worshipping You remains, hence my mind, understanding this distinction to be brought about by Your will, will continue to remain absorbed in attendance to You' ||90||

'Hence O Lord please accept thus, I am embodied soul and am Your portion O All-encompassing Shiva, I am a devotee and it is to You that I am devoted to, let this sentiment of devotion flourish' ||91|| 'It is with such pious emotion that, I will partake of the bliss of devotion, how shall I depict in words the joy thereof? How can those bereft of this emotion ever know what it entails?' ||92|| 'It is with such love, that I would like to attend to You wherever I am, let my mind remain consciously merged in Your Divinity, being forgetful of the difference of the meditator, the meditation and the meditated upon' ||93|| 'After being so engrossed for a while, let me again wake up into this physical earth and its affairs, And then let me again start the consuming process of worship, and thus I will keep myself entertained with Your Divinity' ||94|| 'He that is renowned as the Divine Son of Sage Atri, is the God famous with His six arms, it is that very Form that has enraptured my heart, let the Vedas extol Him howsoever they please' ||95|| It is that Vedic divinity who assuming celestial traits, that is right in front of me, who would be able to know even one of Your traits in its entirety? Such is how Your infinity seems becoming' ||96||

'At times You appear to be childlike and at others like an erudite Brahmin, and at times You seem like a Kshatriya warrior, you also assume astute business skills like Vaishya and serve like the Shudras, and often You seem to be of the mixed clans' ||97|| 'Assuming the form of a child or an aged person, or that of a youth and sometimes of a wise person of advanced age, you depict Yourself as all-knowing or even as the dull-witted, how mysterious are Your conducts with Your devotees to enable them to know You!' ||98|| 'Often You seem like one who hankers after sense joys, and at times like one who is deeply attached, and yet others it is You who personify renunciation and detachment, rarely You assume the Form of adept Yogis' ||99|| 'It is You O Lord that are untouched by either merit or sin, and yet You choose to depict Yourself as one defiled, And at times as the purest of the pure as the enlightened One, or on the contrary You appear like one who is unknowing and unaware' ||100|| 'It is You that are thus the Lord of Your delusive strength Maya, it is You that are the Lord of all sense-organs, it is You that are the Lord of all experiential knowledge, and yet it is You who show Yourself to be dependent like other mortal souls' ||101|| Such is how Your joyous effortless Leela play activities take place, even Gods Brahmaji and others are confounded in truly recognizing You, O Infinite Protector, O Omniscient, please accept my repeated bowing to You in humility' ||102||

'Our liberation, is itself being in Your presence in this way, that which the Vedas extol as the Divinity that is not non-present, is the same that is manifest to us here and now to experience consciously' ||103|| 'It is You O Lord that are sung of in the Shruti Scriptures, it is You O Lord that are beyond Dharma and its opposite immorality, it is You that are evident nectar for us all, such is thricely certain' ||104|| 'All that I should have done as a human I have, all that I should have gained as a human I have, all that I should have seen as a Human I have, all that I should have experienced as a human I have with Your grace' ||105|| 'Now which knower will believe that there is something called I and You? Now who will take effort to know pure non-duality and willed distinctions?, It is simply to let the fated pass, that I utter something more' ||106|| 'I wholeheartedly accept, all that You have instructed me to do', having praised his sought God thus, alarka once again fell humbly at His feet' ||107||

|| Thus completes the Thirty-seventh Chapter of the Text as authored by P. Tembe Maharaj || This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 107

Chapter 38

Subahu's Advice to the King of Kashi and Resorting to the Forest-Life

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued advising disciple Deepak, about the instructions of God Datta to King Alarka, that the latter should now proceed and meet his brothers, and convey his gratitude and his regards for their affectionate concern' ||1|| 'Accepting the will of God to be final, alarka the blessed son of the devout queen Madalsa, returned to the city, and there arranged to meet his brother' ||2|| He who has surpassed erring identities of himself, He who has surpassed possessiveness or attachment to things and people, He who has merged in the Self as the Self, is certain about how effortlessly and effectively Divine Bliss can be experienced' ||3|| 'He whose mind remains content and pleased, He whose face depicts laughter of having known Divinity, alarka recognizing all the above traits in his own brother, after coming to the city and meeting with him said so clearly:' ||4|| 'O King of Kashi, see and hear for yourself, accept my kingdom as it is now, there is no foe to obstruct your path, else if it so pleases you, you can gift it to my dear brother Subahu' ||5|| 'Or you both may choose to share, this kingdom and all that it has, you may even let it be looted by whosoever feels like it, without a trace of worry I am declaring this to you both' ||6||

The King of Kashi responded: Alarka you are a Kshatriya warrior, why do you give in to futility and fear? Why not wage war against us?' ||7|| 'Such is the conduct expected of protective Kshatriya warriors, moreover you belong to the exalted clan of kings of the Lunar race, if you are truly as brave as your fame, then let go off this fear which taints your name' ||8|| 'In an ongoing war even if all one's ministers die, or the entire army is slain, yet, it does not befit you nor other Kshatriya warriors to escape, hence, do not run away from the battlefield' ||9|| 'If you win over your foe, you can rule that kingdom in happiness and glory, and if perchance you die in battle, then heaven is reserved for those

who have faced their foes instead of scurrying away' ||10|| 'Hence whether you win or you die there is no loss, knowing this as a fact yet if someone, seeing his armies take a solid beating, if decides to escape then he is truly unfortunate' ||11|| 'It is best to subdue your foes, and good to enjoy the riches of war thereafter, and spend that wealth in performing sacrifices to the Divine, for thus too one can gain the heavens' ||12||

Sanskrit Verse: 'Agnido Garadaschaiva Shastrapaannirdhanaapaha:, Kshetradaarharaschaiva Shadete Aatataayina:' ||13|| Translation: 'One who sets fire to houses of others, one who poisons others or loots away wealth and weapons, or usurps lands and women not his own, such are known as treacherous and vile in society' ||14|| Sanskrit Verse: 'Aatataayinmayantam Hanyaadevavichaarayan, na-aatatayivadhe Dosho Hanturbhavati Kaschan:' ||15|| Translation: 'As mentioned in the above verse all those considered as vile and treacherous, must be faced and killed without a second thought, the person who does so, does not inculcate sin' ||15|| 'On the contrary if one is aware of a person as being vile and treacherous, and circumstances become such that one has to face him, if one escapes, then one loses all one's glory and name, and reserves a place in hell' ||16|| 'Facing a foe in battle is considered, to be as glorious as performing sacrifices to Divinity, this is especially true for Kshatriya warriors, there is no other easy means given to them to gain glory and the heavens' ||17|| 'On hearing this advice, King Alarka replied: All that you say is true and I too have believed so in the past, yet the way things are now, I am certain that it does not apply to me any longer' ||18||

'No longer do I identify myself as 'I am this Alarka's body', I have surpassed all erring identification, hence how can being born as a Kshatriya warrior too as an identity apply to me? In case it does so then please clarify and explain it to me further' ||19|| 'In the way in which a mud pot is made of mud, so too with this human physical body, likewise I do not identify with the faculty of the body, its sense-organs or even the breath, I am not any of the above' ||20|| 'It is only when we add our identity to this complex cohort, that it becomes Alarka's body and Alarka's kingdom making it sentient so to say, but I know now that it is all insentient, for I as the witness of that entire am not that cohort' ||21|| 'I am and I am conscious and singular, how can plurality now apply to me?, how can I unknowingly label anyone whom I know truly, to be a friend, a foe or part of kith and kin?' ||22|| 'It is with your obligations, that I could reach out, seek and meet God Dattatreya, it is with His grace, that I have been able to rise above duality, above the pair of opposites' ||23|| 'I have won over all my inner faculties, and hence I am truly

triumphant, now having known true understanding, I have caught hold of this experiential spiritual knowledge' ||24||

'I no longer consider anyone as an enemy, subahu my brother has truly obliged me, it is worthy to experience That thou art, such is the way which enables surpassing all dividing duality' ||25|| 'I am at all places, and everything is in me', having uttered this entire with emphasis as one who has known, He fell humbly at the feet of his brother Subahu' ||26|| 'Subahu on seeing this transformation, enabled him to get up and embraced him with affection, with a laughter of another who knows equally well Subahu said: Truly now we are equal in sharing what is worthy to be shared' ||27|| 'O King of Kashi, O Dear friend, it is for this precise reason that I sought your aid and friendship, my deep aspirations have seen fulfilment today, in ways that evoke wonder' ||28|| 'May you be blessed, I will now choose to take your leave, let me return to my forest life, I have gained the understanding and seen what pleases these eyes to behold' ||29|| 'The King of Kashi responded: I too deeply desire to share the wealth of divinity that you both know of, initially you had come to me seeking your portion in your father's kingdom, and now seeing both of you thus engulfs me with surprise' ||30||

'Why do you now want to resort to the forest from where you had come? Why not stay here itself?, see the effort that we undertook has borne fruit, why are you both deluding me thus?' ||31|| 'It was you who had professed that the kingdom belonged to your father, And that Alarka had refused to give you anything by way of your portion, Hence he needed to be chastised, and the kingdom and royal treasuries be distributed equally' ||32|| 'It is thus that you sought aid, shelter and friendship, with me when you had initially come, and now after getting everything at hand, why do you want to go back to your old forest life?' ||33|| 'See this Alarka is here, who previously in all his puffed-up behaviour had refused to part with anything, He too now wants to seek the forest life, why is it so – will any of you explain to me the reason thereof?' ||34|| 'Subahu generously replied: What is this physical kingdom to us dear friend?, the only reason why I took this entire effort with your aid, is something that you should know' ||35|| 'It is with Grace that I could experientially know Divinity, hence I chose to leave aside the kingdom, and went off to the forests carrying with me the bliss I knew, I roamed and lived there in a state of conscious fulfilment' ||36||

'It is simply due to fate, that the counsel I received when I was young, did not fall into Alarka's ears, as a result, He chose to be subdued by his wishes, whims and wants, and

thus engrossed himself with nothing but sense-gratification' ||37|| 'Living in a state similar to animals with limited intellect, He gave this body of his to women as their play-toy, And continued to be in their company, like one with dysfunctional intellect' ||38|| 'In the way in which worms revel in filth, so too Alarka gave in to his sense-organs, pandering to their each want, He remained engrossed in nothing else besides, seeing him in such a destitute state of affairs albeit a monarch, yet it distressed me' ||39|| 'He chose the life of a householder, his time being spent with his queens, all the while considering himself to be the happy and lucky and brave monarch, never ever questioning anything further' ||40|| 'Such is the ill-effect of company, such is the erring perception of joy, it is pandering to these that pushes one towards the fallen states, thereafter how can one hope for pious or elevated states? Or worse still like the dull-witted one remains unaware that other ways of living are possible' ||41|| 'We are four brothers, sharing the single womb of our pious mother queen Madalsa, on seeing one of us live his life as a dull-witted animal, how could I have tolerated to see him waste his days thus?' ||42||

'Hence considering the state that he was in, and willing to do something about it, I took up this effort with your aid, I thought that the easiest way to inculcate detachment and renunciation in him, is to give him a jolt of sorrow by showing how ephemeral is this entire that he spends his days with' ||43|| 'It is with your generous help, that I could see my wish bear fruit, it has reached to its successful completion, I am fully at peace having known that Alarka now knows the bliss that we his brothers are in' ||44|| 'Because of us, He faced sorrow, and he went to the forest, as fated he could meet God Datta, and receive guidance and blessing rare for others to gain' ||45|| 'As destined he has now become established in conscious oneness, in a jiffy he understood when God explained, hence he is now in this state of equanimity, there is no doubt about his having become a receptacle of Divine grace' ||46|| 'That was the task that I had hoped to bring about, that has happened, hence I now return to the forest life, now this kingdom is yours, whether you chose to rule it or not' ||47|| 'Our mother Queen Madalsa, bravo to her, she, earned the respect of Yogis who knew and continues to be honoured, rarely have I come across another as established in Divinity as herself, truly it is with the blessing of God Shiva that she became so abled' ||48||

'We all have suckled at her breast, how should we conduct ourselves to be able to glorify her pious name?, knowing that she would want all her sons to know the bliss she knew, I took up this whole endeavour' ||49|| 'Please be assured that with your help, my wish has

come true, so now what do I have to do with this kingdom?, I use directions as a cloth to cover myself, and remain centred to Divinity whether I am amidst people or all by myself' ||50|| 'The joy of a monarchy, is for me the joy equivalent to the measure of a single sesame seed, whereas the bliss that we know of, is equivalent to the measure of Mount Meru' ||51|| 'If we have the potential to help, and if someone close to us is drowning unnecessarily in worldliness, and if we do not take effort to help, then who will mention such wise ones as scholarly and noble?' ||52|| 'If we have the potential to help, and if someone close to us is drowning unnecessarily in worldliness If we do not go to aid then we come under the category of the ignoble, Know this for sure O King' ||53|| 'On hearing such words, the King of Kashi understood their import, and instantly he was enthused with detachment, humbly he said:' ||54||

'Subahu, bravo to you, truly you are worthy of respect, but how come is it that you come to aid of your brother Alarka, and consider me to be an outsider?' ||55|| Sanskrit Dictum: 'SataamSaaptapadi Maitri Punatyurutaraadadhaat', translation: 'Just by walking seven steps together, the saintly accept the person accompanying as their friend and they help purify him from the worst of sins.' 'By walking seven steps together, true saints offer their friendship, they ward off all that is ill for their new friend, and grant him the purity he needs' ||57|| 'Saints are a haven of kindness, sadly I have to say, that it is only in monsoons that one gets to work in the fields and thus earn livelihood, whereas with saints, each of their moment is filled with kindness irrespective of the season' ||58|| 'To be able to appreciate the grace of saints, motherly, like a scorched traveller finding his sought shade, and this grace is uniform, not prone to ups and downs, and is not their speech as if the Divine himself is uttering them?' ||59|| 'Even simple bowing to saints, aids one in getting the success one needs, then what about me who have spent a month with you, how come you have overlooked me in this instance?' ||60||

'You are truly kind, why is it that though motherly in concern, you are indifferent to me?, you are way above the identification of me and you or us and them, you dwell in conscious equanimity' ||61|| 'How come this difference in behaviour is observed? But I do not consider it to be your shortcoming, it is well known that as per the service performed, one begets the fruits thereof' ||62|| 'If one is in the vicinity of fire, it is sure to ward off darkness and cold, the moment one distances oneself from that source, one will surely observe a difference between those near and those afar' ||63|| 'You Subahu are truly saintly, let my sense of discretion bear fruit, I am so near to you now, will I falter

again even after knowing you?' ||64|| 'Phalado Hi Sataam Sanga' - says the dictum, interactions with saintly always bear rich rewards, let this saying not go in vain, please utter whatever counsel you have for me, if required I too will renounce all ill-company' ||65|| 'On hearing those humble words, subahu was moved and replied:, O King whatever you have said is true, who can refute them?' ||66||

'You are righteous but you know that, you are already successful as far as the endeavours of morality, wealth and desire fulfilment are concerned, but know this O Friend, for the final endeavour of liberation you will have to persevere' ||67|| 'The three endeavours of Dharma, artha and Kaam, mentioned above are known as Trivarga as a cohort, but what is the final Moksha or liberation, why is it so called? You have to search for that abode of Divinity' ||68|| 'Please know that it will not be gained automatically, it requires that you walk on the means prescribed, hence in short I tell you this, take effort in your remnant days for success in this last one' ||69|| 'What is it that makes us erringly identify the taintless soul as the body or I? What is it that makes us delude ourselves that we are the possessors?, decide this for yourself, use Scriptural aid and tact if necessary to come to a conclusion' ||70|| 'All that is evident, that is physical, all that bears a name and form, is surely limited by time, hence that which is different from the above is surely the eternal essence of Truth' ||71|| 'This discretion of the permanent versus the limited by time, let it be ingrained in your conscious faculties, consider all that you deal with in your daily life to be ephemeral, distance yourself from them to seek sincerely' ||72||

'Let there be no seed of remnant desires, for joys pertaining to this world or higher ones that you have heard, let detachment dawn in you and enrich yourself with restrain over mind and senses, and thus your progress will be in leaps and bounds' ||73|| 'In the way in which a hungry person, except for food does not seek anything else, even if it is offered to him, so too you should constantly ignite within - your fire to know and experience the Truth' ||74|| 'Then contemplate upon the Mighty Vedic Tenets called Maha-Vaakya, that thou art as well as I am That, use your deciphering facility to know all the meanings that these tenets convey, and you will soon experience the truth thereof' ||75|| 'Thereafter deeply churn the understood, and ponder upon what it says, when realization occurs of the existence of the not non-present Essence, one's own consciousness gains the knowledge it requires' ||76|| 'O King, although the Alarka you knew, was one completely ensnared by his sense-wants, yet as was fated, with but one query sincerely put and the answer deeply understood he got all' ||77|| 'This is the grace

of our pious mother Madalsa, it is hence that he could behold the Lord of Yoga, God Datta, in a jiffy he understood the futility of being attached to the ephemeral, and rent off all that caused his spirit to be bound' ||78||

'And again it is fate that brought you this company, as a result the same detachment has dawned in you, and yet unless you overcome your obstacles, it will be difficult to cross over' ||79|| 'The solution thereof is simple, entrust your kingdom to a trustworthy heir, and engage in truthful interactions of Satsanga, then you will find your sense of discretion blooming' ||80|| 'After advising the king of Kashi thus, subahu embraced his brother Alarka saying:, truly we have become equal today, you have learned what you needed to know' ||81|| 'Now if you prefer you may rule the kingdom of our father, else you may choose to take to the forest life, but be vigilant, do not let yourself be entangled again by a moment of negligence' ||82|| 'Alarka replied: I had become like one who is dull-witted and inert, I had drowned myself in sense-gratification, and that is how I have spent most of my life' ||83|| 'It is you who have kindly, lent me your supportive hand, and brought about this upliftment, who else could be so generous and considerate?' ||84||

'It is we who have shared the same womb, we are the sons of a devout and well-recognized mother, that we have become equal in the way she would have wanted, is but due to her grace and her own merit showered on us' ||85|| 'Having said thus, alarka fell at Subahu's feet in reverence, subahu again consoled and comforted him as required, and went forth to whence he had come from' ||86|| 'The King of Kashri truly having known the taste of renunciation, returned to his capital, and entrusting the kingdom to his son, went forth to the forest to spend his days with Subahu' ||87|| 'Therein he studied as guided, and with time became an erudite knower, then leaving aside company and the need of it, He gained the state of being liberated whilst alive' ||88|| 'Similarly Alarka entrusted his kingdom to his son, and convinced and satisfied that it was the best thing to do, returned to the forest life, spending his days in adoration of God Dattatreya' ||89|| 'Leaving aside all company, He personified the renounced life, He overcame the effects of duality and was thus indifferent to what fate brought him, spending his days in centred devotion' ||90||

'With the grace of his Guru and God, He quickly gave up his erring identifications, and having known and seen the world for it is, praised his sought Lord in many ways' ||91|| Hymn [The solace of devotee Uddhav] [A Ha, see the lack of discretion of people, see how they view everything with crookedness of vision] 'Be it gods or demons, men or

those of the Kinnar species, their affection for their women, kith and children, infatuates them into considering only their wellbeing as the greatest welfare, it is thus that they get bound as if chained via foes' ||92|| 'Like being caught in the grip of an alligator, as erstwhile was caught the devout elephant king, here most are bound with their erring perception and their distorted understanding, see this mass phenomenon with the required understanding' ||93|| [The elephant king Gajendra's life can be read from the 8th Canto of the ShreemadBhaagwata Maha Purana Text] 'Always pandering to false possession or attachment and vainglory, and thus experiencing varied pains and sorrow, having witnessed this sad sate of affairs, I sing regretfully these verses' || 'Try to remember A Ho! The state where there was no sorrow, look at the foolishness of people, such was how I was too, helplessly bound, how have I wallowed in that hellish mud' ||94|| 'In the past I too was dull in understanding, I spent my affection on gain of kingdoms and the like, giving in to sense-gratification there as no pinch in my inner faculties, O How dulled was I with my error of perception' || 'Being devoured by one desire after the other, all I sought was wealth, women and animals, although I had sufficient, yet from within there was no sense of contentment' ||95|| 'Once that desire was surpassed, even the gain of a morsel given to mendicants, in a state barely clothed in society or in jungles, now my inner faculties known contentment' ||96||

'The joy of self-realization, is one wherein one becomes indifferent to other exterior happiness, and yet it is in the latter that I had kept on searching in vain, it is only now that I understood the mystery of the chase' || 'It is with the brotherly and parental love of my brother, and the advice of my Guru and God, now I have reached the higher states, how can I ever praise the fate that has brought this about?' ||97|| 'Having expressed himself in such words, alarka spent time in the daily study required, He became familiar with the state of uniting with Divinity, unaware of the meditator, the process of meditation and the meditated upon' ||98|| 'All that was fated for him in this birth, soon drew to a close, shedding aside his physical ephemerality, and grateful to it for having served his purpose, He as one untouched became consciously united with the Supreme' ||99|| 'This pleased God Dattatreya, for the son of the holy queen Madalsa did everything as was guided, He surpassed physical name and form, and reached the state with is sung of by realized saints' ||100|| Guru Vedadharma continued narrating to disciple Deepak, such was the narration told to that enquiring father, by the well-attributed son, and then he too chose to take to the forest life' ||101|| 'Thereafter the son's father Bhargava too, developed

detachment and served his sought Lord, with pious emotion he attended to God Datta, and soon he too experienced the bliss of liberation' ||102||

'Alarka, King Aayu, sahasrarjuna, King Yadu, devotee Prahlad, the divine serpent Pingala, the Saadhya folk, are all who with devotion to God Datta have gained His company in His celestial abode' ||103|| 'He who can cut off the chains set upon all by time, via the process of sincere devotion to Divinity, is one who in the end, gains the sweet conscious oneness with the Eternal One' ||104|| 'All who have sought and served thus, have crossed over the ocean of worldliness, it is they who have merged in their True forms, and then do not fall again in this mire' ||105|| 'Such is how the Shruti Texts extol, these words need to be trusted, they who worship God Datta by day and night, are sure to know the bliss of Nirvana' ||106|| 'Now I shall narrate to you, the life of King Aayu, O Listeners, be carefully attentive, be receptive to what is being heard' ||107||

|| Thus completes the Thirty-eighth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 107

Total number of Ovi verses from 38 Chapters: 107+3999 = 4106

Chapter 39

Service to God Datta and Gain of His Blessing by King Aayu to Beget a Son

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'O Lord who are interspersed in each particle of this universe, O All-pervading Essence, they who drink of this nectarine sermon about You, albeit sinners ||1|| 'Are like sewers that meet river waters such as of the Ganga, who will ever call them impure again?, similarly all who have chosen to become subject to You exclusively, how can they be called defiled any longer?' ||2|| 'Many are they who will not believe the above fact, if such is the case then they will miss out on their own highest benefit, what will we lose in the bargain? It is they who drown with their own flaws' ||3|| 'When the real Essence is being explained, and if people are unable to ingrain it within themselves, Then the orator is not to blame for this setback, his kindness in explaining the Essence to them in the first place remains unaltered' ||4|| 'You who are the Ocean of grace, simply with Your desire to uplift the sentient and the insentient of creation, chose to manifest as Son to a realized Sage, is this any less of an obligation?' ||5|| 'Evidently, on this very land, it is You who depict Your varied forms, they all are but multiple obligations on us, such is how Your generosity reigns' ||6||

'That Effulgence which has no shape, is now evident with a Divine form, what else could serve as example for Divine kindness, when Your form is evident on this earth?' ||7|| 'All can be experienced with worldliness, but liberation remains distant, it is precisely to bring that about quickly, that You chose to assume the human form' ||8|| 'To chastise the defiled, to encourage the virtuous, whatever joyous effortless acts that You bring about, all aid in uplifting mankind' ||9|| 'To purify inner faculties, what else could be an effective solution?, But to contemplate on Your joyous Leela acts? What else could be easier?' ||10|| 'The Shruti Texts declare – Sarvam KhaluIdam Brahma', truly this entire is

non-different from Divinity, once if a person is able to appreciate Your joyous Leela acts, He will be able to experience the truth of the above adage' ||11|| 'They whose inner faculties are restless, are usually they who on listening to Your Leela acts with sincerity, get absorbed in them, and thereafter do not sway again amidst varied options' ||12||

'The sentiment of the worshipper and the worshipped, and the act of devotional worship, too is overcome with conscious unity, such is the grand effect brought about by Your joyous Leela acts' ||13|| 'That Divine form of Yours which is said to be above the three traits of nature, is difficult to perceive with the ordinary reach of senses and intellect, hence this Form of yours that is perceptible with Your kindness, may we experience it with joy' ||14|| 'That Essence which is omnipresent and beyond nature's physical reach, can be grasped only via, the best of devotees, the Vedas stand referential in this matter' ||15|| 'They who expound on Scriptures, they who discuss and debate constantly, Are unable to fix their intellect, on the Beyond Essence, on the Omnipresent Almighty' ||16|| 'That which is limitless joy, how can it be consciously known? Then it is said that they all who serve Your form which You chose to depict to us, will be able to know Divine Bliss' ||17|| 'He who is the Overlord of all physicality – the earth, water, lustre, wind and space is none else but You, you have arrived to uplift us all, there are no doubts about this fact' ||18||

'Like threads in a garment, so too is this universe encompassed by You, so interspersed is this world, how can it ever be called to be different from what You envelop?' ||19|| 'Hence Lord I belong to You, although I have not received acknowledgement from Your side, yet such is my emotion towards You, let my love for You ever flourish' ||20|| 'It is You who enthuse Your devotees with the required piety, to be able to depict Your life in words, it is You who thereby, tie the devotee's consciousness with love to Yourself' ||21|| 'Such are Your devotees, full of piousness that pleases You, It is their life which enables listeners to be rid of their fancies and grief, when they listen to and comprehend the said without any doubts' ||22|| 'Especially the narration where traits of Your devotees are sung, is what You are fond of, it is serving You itself simply because of absence of duality, it is hence that people gain upliftment on hearing about Your devotees lives too' ||23|| 'Sahasrarjuna – Your renowned disciple, King Alarka, son to the pious queen Madalsa, their lives have already been depicted here, now allow us to portray the same of Your beloved devotees' ||24||

'Let this desire of mine gain completion', such is how we entreat You, O Lord and O Guru, do shower Your grace, grant us the enthusiasm required in our inner faculties to pen their lives' ||25|| 'And thereafter disciple Deepak, with eager enthusiasm was reminded of King Aayu, He enquired of his Guru Vedadharma, to narrate to him the life of that devotee of God Datta' ||26|| 'Deepak enquired of his Guru: King Aayu is a devotee of God Datta, Kindly tell me about his interesting life, how did he get captivated with the majesty of God?' ||27|| 'Unparalleled are these lives and acts of devotees of God, simply by describing them, Joy is enthused within, what is surprising if eyes fill with tears of love and gratitude?' ||28|| 'What else could lure the conscious faculties so thoroughly? What else could stand as option?, having decided that there is none, I have firmly caught Your feet seeking shelter' ||29|| 'Whatever doubts arise, are soon pacified by such depictions, hence I bow to You in reverence, and God and Guru too were pleased with that unassuming conduct' ||30||

'Beautiful is your desire to know, even such questions enthuse the orator with joy because they deal with God, it is such lives that dispel false beliefs, you have reminded me of God Datta as a mighty adept Maha-Yogi' ||31|| Guru Vedadharma continued: There was a righteous king, in the lunar clan named Aayu, son to King Pururava, [Toka]* He became a votary of God Dattatreya' ||32|| 'This king was known for his generosity and spiritual bent of mind, He soon became a renowned monarch, this entire earth came under his rule, He won it with his inner mettle and strength' ||33|| 'Never known to be unjust, He had deep regard and devotion towards scholarly Brahmins, He never chastised the innocent, and never spared the vile' ||34|| 'He uttered truthfully, He was a protector of those who sought his shelter, the populace considered him to be like their own doting parents, the heinous were taken to task under his rule' ||35|| 'In all other ways he was happy and content, yet he longed for an heir, hence he remained distressed, restless by day and night' ||36||

'Such was his grandeur, that even deities found it rare to experience, and yet the only thing that he lacked and longed for, was an heir which seemed not fated for him to experience' ||37|| 'He engaged priests to host sacrifices with could beget progeny, He performed all religious rites as advised, and yet none of them bore fruit, He still remained as childless as before' ||38|| 'The belief that a house bereft of children, is as good as a dense jungle, was stuck in this king's mind, which led him to be more morose and sorrowful with each day' ||39|| 'Whatever solution to beget an offspring, He came to

know of or was advised, Were all tried but he did not beget the son he longed for, his only query by day and night was: Now what should be done in this situation?' ||40|| 'He wondered on the theory which said, the manes suffer if the lineage does not continue, and as to where could he go to find a solution, and what would be fated for him and his elders in this case' ||41|| 'It is due to progeny, that manes as well as parents get joy here and in the hereafter, else the entire bloodline is no more, many doctrines mention thus' ||42||

'Such is how the Vedas depict it: 'Aputrasya Loka Na' – there is no joy for one without progeny, although the king gave generously and performed various sacrifices, yet it all seemed to go in vain' ||43|| 'He also engaged in recital of Mantras and seeking as advised, and yet he did not gain his sought welfare, 'In absence of a son this entire is useless, is this the result of my accumulated sins?' So he questioned' ||44|| 'And as this doubt grew in his mind, He called for astrologers, and asked them about it, how would his lineage continue to prosper?' ||45|| 'He pleaded: Save our bloodline, in response, The gathered astrologers saw his horoscope and charts, and mused about the difficulty of the king' ||46|| 'They said: We are sorry to inform you O King, but there is nothing in your charts which says of an heir, however, listen to what the experts on astrology, have to say about the essence of this branch of the Vedas' ||47|| 'That deity which assumes the role of a Guru, if his Overlord is usually found, in the sixth, eighth and twelfth position in the charts, then the bearer of such a chart will not gain progeny' ||48||*

'At the time of birth the 'Lagna' position, if is in the fifth or ninth house, and if its lord is in the sixth, eighth or twelfth position, then there will be happiness of children for such a person' ||49|| 'On the contrary they who serve their Gurus, they who are devoted to holy and renowned saints, find that although their astrological chart results are weak, yet the planets assume favourable positions and they beget progeny' ||50|| 'They who are detached towards exterior sense-wants, and spend their time in union with Divinity, it is such saints whose feet should be sought and extolled, and by rendering service to these realized souls everything desired is gained' ||51|| 'On hearing this counsel of astrologers, King Aayu the son of the celestial damsel Urvashi enquired: Please tell me O Well-wishers, as to where can find such a noble person whom you have just described!' ||52|| 'It is said that the Divine also reveals itself, via the form of realized Brahmins, hence I have caught your feet instead, uplift me from my sorrow, I will heed your advice unflinchingly' ||53|| 'It is said that what realized Brahmins comprehend, is hard even for

deities to decipher, hence I have sought you out as illustrious advisors, and am in your shelter to seek a solution' ||54||

'On seeing his pure heart, the assembly of the wise astrologers said: You should go to Mount Sahyadri, and there catch hold of the feet of the Divine Son of Sage Atri' ||55|| 'Just opposite to that Mount, is a region known as Matapur, on the peaks of the Mount Sahyadri, resides the holy Son to pious Mother Ansuya' ||56|| 'It is He the Lord that always revels in the Self, you search, seek and spend your time in devotion to Him, it is only then that your aspiration, will gain fruit without any further delay' ||57|| 'It is He who is Divinity personified, He is renowned to care for His loving devotees, It is His lotus feet that You should seek, thereafter your wish for a son will bear fruit' ||58|| 'Even if the deity of fate Brahmadev, has not written anything fruitful on the individual's forehead, yet when the blessed hand of God Datta is placed on the seeker's head, all that was impossible becomes possible' ||59|| 'That Resplendent formless Essence, for ease of relating to via devotees assumes a Divine Form, if one is accepted as His votary, what can be rare to attain in this universe?' ||60||

'All who leaving aside their fears and doubts, and inculcating themselves with fortitudinous patience, when choose to devote their life to serving God, are sure to gain their sought by way of His boons and blessings' ||61|| 'He whose importance is not known, even via all the manifold deities in creation, then what more could be said of mankind in general? Hence it is advised that sincerely seek out His Divine feet' ||62|| 'Consider that Deity to be the Soul Supreme, catch hold of His feet, seek His shelter', on hearing that clear advice, the king was clearly elated for having found a way' ||63|| 'The king thereafter made that pilgrimage on foot, and arrived at Mount Sahyadri, where he found the divine Son of Sage Atri, seated in the Siddha-Asana posture in deep meditation' ||64||* 'This simple sighting satisfied the king greatly, fortunate enough to be able to behold God Datta, He prostrated before that Divinity, with all the piety that he could muster' ||65|| 'And when that piety enveloped his being, He felt full of love and his throat choked with emotion, He said humble: I am purified today O Lord, I have been able to gain Your holy sight' ||66||

'I was trapped in the net of worldliness, I have taken so many births in so many different species, it is only due to kindness of fate, that I have been able to come to You and behold You in person' ||67|| 'They who engage in the path of Yoga and sacrifices, even such seekers find it difficult to be able to come to You, hence it seems that my past merit

has borne fruit, for You have become evident to my eyes' ||68|| 'In this way the king contemplated within, and bowed again reverentially, to test his mind and its tendencies, what did the Divine Son to Sage Atri do next?' ||69|| 'He whose all acts are not easily understood, He whose potential is difficult to grasp, He with His delusive strength Maya, showed Himself with her seated on His lap' ||70|| 'He then showed the king, a sight of a couple embracing, and smooching, as if unable to contain their expression of love' ||71|| 'On seeing that sport of God, the king was taken aback and was slightly dejected, and yet he said to himself within: God is trying to delude me with these funny activities' ||72||

'It is well known that God assumes many forms, who would be able to numerate them all?, God Datta having perceived what the king felt within said harshly: O King immediately leave this place' ||73|| 'You are not aware of how I have faltered, why have you come here in the first place?, if at all you do not leave this place immediately, you may even lose your life' ||74|| 'You are unaware of my immense anger, you are a renowned king and I am one who is ostracized, if you do not leave here this instant, I will curse you', hearing that outburst the king said respectfully:' ||75|| 'The realized knowers do not curse others, even I am aware of that much, and at this instant O All-knowing Lord I am one who is seeking Your shelter, how can I be afraid to be near You?' ||76|| 'I know You to be All-powerful, hence I am at Your feet, now how can death come near me? And why shout it, pray tell!' ||77|| 'He who is renowned to uplift from all adversity, He who is renowned to nullify all curses, can He be the same to utter curses? It seems impossible in all the three phases of time' ||78||

'Now all my movements to seek have stopped, I hope to sit in the shadows of Your grace, if as a doting mother You wish to chastise me, yet I am confident that my wish will be fulfilled' ||79|| 'Such is my decision, and having said thus the king did not move an inch, He thought that even if God gives me a beating as threatened, yet I will not move away from here' ||80|| 'God meanwhile persisted saying: Do not stay here' and shoving him away, and yet the king went through all the ill-treatment, with firm determination' ||81|| 'Knowing the king to be committed, and seeing him exteriorly as well as interiorly, the Divine Son to Sage Atri said: I can keep you here only if, you agree to serve me as ordered' ||82|| 'Else I will truly push you away', elated on finally seeing God relent, the son of the damsel Urvashi said:, I will obey all your commands, I will not presume nor question them' ||83|| 'The Lord of Yoga on hearing that said: Take a human skull, and fill

it with fresh meat and recently brewed alcohol, and get it for Me everyday till you are here' ||84||

'On hearing that demand, the king wondered and then said: I will do so daily, and the king would slay animals as is ordained in some Vedic sacrifices, such as the Pashu or Soma Yagnya and gave it to God as desired' ||85|| 'The Overlord who is said to never be satiated, irrespective of all the sacrificial ingredients offered to Him, would partake of that alcohol and meat with great relish, and yet the Lord who would be pleased was the Lord who accepted sacrifices' ||86|| 'One day with a pleased countenance God Said: O King you have lived as per your commitment, I am satisfied with your service, ask for a boon – whatever it is that you long for' ||87|| 'All those who look at Me merely from the exterior, would be unable to decipher My divinity, hence it is they who start criticising and finding faults, dull-witted as they are blaming Me in a foul manner' ||88|| 'To realize Me as I am requires a larger outlook, they who are unable to bear this expanse remain unknowing, and it is this nescience that makes them unable to know, that I remain as untouched and the non-enjoyer as I ever was' ||89|| 'I am the Witness to all that is, I am the Enjoyer of Divine sacrifices, and yet I never partake of the offered, I see how embodied souls bear the fruits of their activities, and remain untouched via the entire outcome' ||90||

'I am the Fire who digests all that is, believe it to be thus, accept that statement, it is true as it is, who else would be able to move this entire?' ||91|| 'I am also within the Divine Fire, I also go through all the doings thereof, and yet I remain untouched, and unaffected by the action thereof' ||92|| 'On hearing God Datta propound such precepts about His Beyond state, the king was elated and said:, verily, I am purified today, I am content to be instrumental in pleasing You' ||93|| 'He who is renowned as God Vishnu, the Overlord of other deities, is what You are O Lord and I have a desire, which I beseech You to fulfil' ||94|| 'I have no heir O Lord, kindly grant me a boon, whereby I beget a noble son, one who is devoted to the deities and the manes' ||95|| 'Let my heir be one who walks on the righteous path, victorious over deities and demons, let him be one who is acknowledged, by deities, elite Brahmins and other knowers, a mighty warrior with majestic performance, caretaker of those without support, a poet, intelligent and worthy of renown' ||96||

'Let lords and governors bow to him, let him be tough in battle and righteous, let him give generously, enjoy and establish those who ask from him, let him have the means to

care for those in his shelter' ||97|| 'As a king let his subjects respect him, let the manes, Gurus and guests praise him for his virtues, such a son I seek from you, recognized amongst the brave and known due to his apt characteristics' ||98|| 'Let him receive regard from those who have already gained regard', such was the boon the son of the damsel Urvashi, asked from God Dattatreya, although the conditions thereof are rare to find in a single individual' ||99|| 'And yet God in His kindness, not wishing to distress His devotee's mind said:, I will grant you the boon you seek, with all the conditions that you have mentioned' ||100|| 'But know well that bondage of kith and kin is but worldliness entanglement, as good as dream stuff even the joy that parents get from children is ephemeral, and yet that is all you have asked Me for in your longing for a son, that too is a sign of being deluded by the deceiving Maya' ||101|| 'Although you are at the stage when you could have gained living liberation, yet you have merely asked me for a son, this is simply because your knowledge has become veiled by your desire, hence all your mind hankers for is an heir' ||102||

'But to ask with awareness is not possible without accumulated merit, worship with some desire in mind, eventually blossoms to worship for the sake of worship free of all wishes, and thereon leads to the state of Nirvana' ||103|| Sanskrit verse: 'Yat Praata: Sanskrutam Cha-annam Satyam tachhaVinashyati, tadannarasa-vruddhesmin Kayeka Naam Nityata' ||104||* Translation: 'Food that was cooked in the morning becomes stale and inedible by evening, it is with that food that the body grows, how can it remain unchanged eternally?' ||104|| 'Although everyone is aware of this fact, yet people get subdued by their delusive fancies, that itself is the veil of Maya, and cannot be overcome without My blessing' ||105|| Sanskrit Dictum and Translation: 'Na Raagjyna: KhaluDosho-atra' – this king is not at fault here, having said thus the Divine Son to Sage Atri said:, you shall beget a son as you desire, He will be renowned everywhere' ||106|| 'Having granted his sought boon to the king, God took a fruit in His hand and advised:, give this fruit to your queen saying that, it has been sent forth for her by Me' ||107|| 'Let her pray and bow to deities, with all her eight body portions with the mind', the king having received the boon he yearned for, took permission from God and returned to his capital city' ||108||

|| Thus completes the Thirty-nineth Chapter of the Text as authored by P. Tembe Maharaj||This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108
Total number of Ovi verses from 39 Chapters: 108+4106 = 4214

Chapter 40

The Queen's Pregnancy and the Vision of God Datta in her Dream

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

The righteous Yogic Master and Guru Vedadharma, touched his disciple Deepak and continued saying:, having received that rare boon from God, King Aayu returned to his kingdom' ||1|| 'Although the king was very intelligent, yet somehow he did not ask for anything else but an heir, hence he is categorized as a devotee who seeks to gain something from Divinity, and he received his boon as per his desire' ||2|| 'Irrespective of the motive, if one engages in devotion to Divinity, Then in sequence one gains and progresses to the highest form of worship, such is the tact of God to lure His souls to Him again' ||3|| 'If one has no merit in store, then one engages in devotion to inferior deities and beings, It only leads to strengthening the bonds of worldliness, The cycle of rebirth for such devotees does not end' ||4|| 'Whereas if one comes to know of Gods renowned to liberate, and one seeks them even with some desire in mind, then in sequence one gains the fitness required to be truly devout, and one surpasses the bonds of worldliness' ||5|| 'Overcoming expectation in each state, they who reach the highest form of devotion have limitless importance, such is how they are given recognition. King Aayu returned and met his queen' ||6||

He said to his dear wife: I went as guided and served God Datta, now we are sure to gain an heir, He has granted me my desired boon, you will gain a son' ||7|| 'Now you will be able to see his face, it will ensure that we will get uplifted', saying thus to the queen, He gave the blessed fruit to her' ||8|| Sanskrit Verse: 'Pramukha: Sarva-Devaanaam Sumukha: Punnua-Kaarinnaam, naUnmukha: Swabhaktaanaam Sa Datto-adaadidamPhalam' ||9|| Translation: He who is recognized as the Premier of all deities, He who is visualized by they who have piety and merit, He who manifests Himself to devotees who sincerely seek Him, the same God Datta has given this fruit for you' ||9|| 'Having gained His blessing, no longer am I worried for an heir, simply by having this fruit piously, you shall beget a son' ||10|| 'Now our lineage will continue', after telling

his queen thus of the good tidings, and seeing her elated, she partook the blessed fruit given for her as advised' ||11|| 'Thereafter the couple spent time in enjoyment, the queen remained true and loyal to her husband, she soon was heavy with child, how can the boon of God Datta go in vain?' ||12||

'Feeling herself complete, the queen slept in her chambers, and suddenly during her dreams, she beheld a great soul' ||13|| 'The mighty being had four divine arms, He was ornamented with bracelets that shed lustre,* Keyur, a pearl necklace adorned His neck region, and His ears shone with earrings' ||14|| 'He who is renowned to be perceived only by His devotees, was sighted with laughter on His face, his aura led directions to be lit up, and His head was covered with the parasol offered by the hoods of the serpent Shesha' ||15|| 'These hoods had gems embedded in them, such is the Divine serpent Shesha also known as God Anant, the queen beheld this sight, of God with His hands in a stance of blessing' ||16|| 'It is He who gave her priceless pearls, of the ocean in her hands, and with a conch full of consecrated milk, He sprinkled some on her' ||17|| 'She in her state of dreams, was enthused with a divine thrill on seeing this rare phenomenon, with wonder was she absorbed, when that Divine sight suddenly became non-evident' ||18||

'This shook her out of her bliss, she woke up the very next instant, and repeatedly reminding herself of what just happened, she said in a very humble tone: ||19||' 'It was definitely the sight of God Himself, whom I have just beheld in my dream, and while I was just appreciating the bliss thereof, the beatific vision suddenly disappeared, what must have happened?' ||20|| 'It seems that my sins are many, hence the Lord decided to hide Himself, I should leave hankering after sense-pleasures, which the mind seems to be terribly fond of' ||21|| 'He who smiled and blessed me in my dream, how come He chose to appear in this fashion?, simply sighting Him has filled me with affection, why did the sight suddenly disappear?' ||22|| 'I was absorbed in that vision', the queen named Indumati, daughter of Swarbhanu, was now filled with regret at not being able to do some service for the Lord thence' ||23|| 'She looked around in all directions, yet she could not find the Divine Form that she was searching for, but she continued to feel elated, repeatedly remembering what she had just witnessed' ||24||

'This is the blessing of God Vaasudev', she pondered and felt blissful, she then conveyed to King Aayu, 'Verily I have beheld God Govind today' ||25|| 'Yet which I awoke from that sublime dream, I am unable to sight that luring Form any longer', hearing his queen

say so, the king was also happy at her fortunate sighting' ||26|| 'The king replied saying: Let us not sleep any longer, it is only then that we will get the fruit of the blessed dream that you experienced, if we rest again we might lose out on what is to happen' ||27|| 'It is with kindness that you could dream this, but what could it mean?, I will enquire of it with the sages tomorrow morning, and gain further understanding about the same' ||28|| 'Know your dream to be as good as miraculous, let us shun sleep for the night', hearing these words of the king, the queen agreed and, they both kept awake till dawn' ||29|| 'The queen spent her time in meditation, when she realized that that the predawn redness flooded the sky, seeing the serene dawn take shape, the royal couple got ready for the day after their bath etc.' ||30||

'After completing the ordained tasks of the morning, and touching auspicious objects, the king requested a messenger to beckon Sage Shounaka who arrived promptly, the ruler bowed respectfully and questioned the sage: ||31||' 'The sage heard the entire and knowing it to be a blessing, He laughed with happiness and said:, O King it is the best of dreams, listen attentively to what I have to say' ||32|| 'With desire in your heart, you searched for, found, served God Datta devotedly, it has borne fruit, I can vow this and say it with confidence' ||33|| 'Your great fortune is about to rise, the fruit that the queen partook, it is the result of that blessing, that she is now heavy with child' ||34|| 'Your efforts have been successful, the womb holds a child who is portion of the guardian deities, now surely you will beget a son, O Faithful and devoted Vaishnava king be sure of this fact' ||35|| 'A prince who will be the gem of the lunar clan, lustrous and expert in religious studies, famous akin to God Naryana, your son will be mighty as well as a knower of the Vedic lore' ||36||

'He will encourage the noble, He will slay the demon Hundasura, He will be honoured with the epithet Chakravarty or monarch, and he will shine out with all his virtuous tendencies' ||37|| 'He will be kind towards the differently abled, be they handicapped or poor, blind or afflicted, He will care for them all', such is how Sage Shounaka happily conveyed to the king the good tidings' ||38|| 'It seemed as if a divine fire, protected the womb from all four sides, God Varuna the water deity using his noose of death, guarded the womb for ten months' ||39|| 'After blessing King Aayu, sage Shounaka was worshipped by the king, accepting that reverence humbly, the Sage soon departed to his abode' ||40|| 'When heavenly deities, came to know of the significance of the dream as told by Sage Shounaka, they too were thrilled, they showered flowers and celebrated'

||41|| 'They uttered 'SuswapnamJaatam' – indeed it was a beautiful dream, they sang in glee, when the celebration was in progress, the daughter of the demon Hundasur went forth to the heavens' ||42||*

'When King Aayu had decided to, undertake his penance, at that very moment a demon named Hundasur, had come forth to the earth' ||43|| 'It is this demon who made the world subject to himself, and even won over many deities, such was his prowess and deceit, that he could abduct the daughter of the preceptor,planet named Shukra' ||44||* 'She was furious with such behaviour, and cursed the demon saying: The son of King Aayu will slay you, as soon as she uttered this, the demon threw her in a confinement cell' ||45|| 'Meanwhile the daughter of the demon, went to the heavens, to a celestial garden named Nandanvan where the deities entertained themselves, she was happy and pleased to be there' ||46|| 'Here, she managed to overhear, bards talking amongst themselves:, hundasur will be slain by the son of King Aayu, the bards were unaware of her presence' ||47|| 'One who sleeps without worry or care, may at times meet death itself in this state, such is how the deities have fated, and is something that cannot be avoided' ||48||

Sanskrit Verse: 'Prasuptam Cha Pramattam Cha Kaarya-akaaryavidam Khalam, mrutyur-grasishyatiKshipram Dev-go-vipra-peedakam' ||49|| Translation: 'One who is indolent and laidback and carelessly sleepy in attitude, unaware of what activities to undertake and what to refrain from, is soon devoured by death, due to his having caused pain to deities, cows and elite teachers' ||49|| 'The daughter of the demon, could overhear the bards' discussion amongst themselves, immediately she returned to their capital called Kaachanpur, and informed of these news to her father Hundasur' ||50|| 'When Hundasur heard this, He was reminded of being cursed by the lady Ashoksundari in the past, it led him to have a bow and arrow by his side, even whilst resting' ||51|| 'Restless the demon one day ventured in disguise, and came to the capital of King Aayu to observe his queen, He could make out that she was heavy with child and had laden breasts, and this worried him further' ||52|| 'See how the queen has transformed in appearance, she is definitely pregnant, hence let me take some effort whereby, I can cause an abortion to occur' ||53|| 'As the demon was planning to do something, that would cause a miscarriage, and his destined slayer would not be born itself, He saw the divine discus Sudarshan' ||54||

'It enveloped the queen from all directions, roaming around here in a whirling circular swift motion, on seeing such celestial protection for the mother and child, the demon felt

shaky with fear of what would inevitably occur' ||55|| 'On observing the queen from afar, He wondered as to who is so protecting this mother?, and why can that source not be sighted? And he decided that all his efforts to cause harm had failed' ||56|| 'He further thought: There is none on earth, the heavens or the netherworlds, as mighty as me, then what is this protective impregnable energy here?' ||57|| 'It seems as if what has been foretold will happen, like the morning sun which lights up the world, in her womb resides, my foe, my slayer, now what should I do?' ||58|| 'If at all I try, to kill the queen itself, then this discus that is constantly around her, will surely cause grave obstructions' ||59|| 'It seems all my knowledge has failed me this once, my strength seems to be waning, the string of my lifespan seems about to break, some mighty warrior is in the queen's womb' ||60||

'And yet I will not let go of my efforts to salvage my life, if even after trying, death accosts me, Then it will not be considered as erring on my part, so states the principle' ||61|| 'If after fully endeavouring to bring a task about, it yet does not bear fruit then the person is not to blame, contemplating thus the demon with awakened wisdom, now subtly showed horrifying nightmares to the resting queen' ||62|| 'Thus, the unsuspecting queen saw, that her womb had aborted and had come out in pieces, it was without a head, the abdomen was elsewhere, such ghastly scenes unfolded before her eyes' ||63|| 'As a result of such visions, she suddenly got up in a fright, and said: Where are all these nightmares coming from? Are they significant? Do they forecast something evil?' ||64|| 'I am fortunate to find a good husband, and with divine blessings am I no heavy with child, and now these horrible visions, what are they trying to indicate to me?' ||65|| 'Unable to answer her own queries, she resorted to remembering the Divine Son to Sage Atri, after waking at dawn and freshening up, she prayed to the Sun Lord thus:' ||66||

'I bow to You O Ocean of Kindness, O Sun Lord, O Surya, O One with majestic rays, O Imparter of fearlessness, O Resplendent One, O Best of Deities, O He who encompasses the generating, operating and destructive principles' ||67|| 'I have seen horrible dreams yesternight, do away with them and let auspicious dreams abide, I bow to You humbly, let some pleasure envelop my distressed mind' ||68|| 'Let the fruit sent for me, by the Lord of Yoga really bear fruit, may this delivery take place without any hindrance, may our lineage grow and prosper' ||69|| 'After seeing those horrible dreams, my suspecting mind is frightened, hence I seek Your shelter, do protect us all' ||70|| 'It is You who grant us food to survive, it is You who bring forth the worlds and its beings, I beseech You

repeatedly', entreating the Lord of the skies thus, she felt some confidence enthusing her inner faculties' ||71|| 'Yet she was unable to see that the Lord had already cared for her, she could not sight the Divine Discus protecting her and her young one, it could be seen only by the demon, hence in his heinous efforts to harm, He showed those horrifying visions to the queen' ||72||

'Whenever the demon gazed at the Discus it seemed ready to devour him, this further terrified him, He thought: It seems that whatever effort I take, all goes in vain, now what should be done?' ||73|| 'Even with all the delusive powers that the demon had, He could not bring about his wished for abortion of the queen, the mother and child were cared for by the Divine Son to Sage Atri, simply so that His imparted boon would not go in vain' ||74|| 'Vile as the demon was, He decided to stay and observe even skipping food, by day and night he remained hidden, but ready to lookout for some loophole whereby he could slay his foe' ||75|| 'He who is the Sought Lord of elite sages, the same Essence named God Datta has chosen to protect, this queen and her infant within, who could not bring about harm to them?' ||76|| 'He who enables and aid seekers to know true Bliss, who would be able to or even try to deceive, that Almighty Lord irrespective of all efforts to do so? Have they never heard of any Divine Sermon?' ||77|| 'After trying for a while and realizing that it was not his day, tired and accepting that fate was not on his side in this task, He returned to his capital and the queen spent the remaining months in peace, with the womb inside growing with each day' ||78||

'As indicated the king called for elite Brahmins aware of Mantras to be recited, and performed the Punsavan*ceremony, as well as the Seemant and Anavalobhan rites were completed at apt times, offering to God Vishnu by way of Vishnu-Bali rite was performed with gladness' ||79|| 'The king hopeful now to gain a pious heir who would continue their lineage, gave generous donations to scholars, and to whoever asked him for whatever they needed, thus satisfying the needs of his subjects with honour and the required articles' ||80|| 'And thus ten months passed, but the queen did not deliver nor experience any labour pain, this worried the king who wondered: What could have gone wrong? Why is she not able to deliver the prince?' ||81|| 'Assuming that some hindrance might have affected her, the king called for holy elite Brahmins, who sprinkled holy water on her and gave her some to drink, and assured the king: Soon she will happily deliver your heir' ||82|| 'These Brahmins who had faith in their king, contemplated on the Ashwini Kumar deities – the celestial physicians, and then repeated the Holy Mantras

required as ordained, and thus giving it to the queen allayed the apprehension of their righteous king' ||83|| Sanskrit Verse: 'Vacho Da: ShrunnutamDastrouSaptavadhrim Cha Munchatam,* NaathmaanamrishimBheetamDashamaasasyamYatha-sukham' ||84|| Translation: The Brahmins prayed: Listen now O Being, leave the seven supports, we entreat you surrounded by your apprehensive parents, come out happily your ten months within are over' ||84||

'No sooner was the Mantra recital completed, and the sprinkled holy water and the water partaken took effect, the queen underwent labour pains, and without much distress gave birth to her son' ||85|| 'On seeing the lustrous forehead of the infant, it seemed as if all resplendence had gathered, and taken up form as a human infant, all who saw the child could clearly perceive the above astounding fact' ||86|| 'It seemed as if the infant was waiting for an auspicious time to enter, all the five planets were in their top positions, none was in their descent, all sacred Yoga as per horoscope calculations were present thence' ||87|| 'The blessing of the Almighty Lord, became intense at midnight, it seemed as if lit lamps were of no comparison to the lustrous infant, a wave of happiness spread in the entire royal court' ||88|| 'It was the blessing of the Lord of Yoga, that bore fruit as this heir, the entire kingdom felt, content and happy at the good news' ||89|| 'Like the sun lights up the sky, so too the prince, the earth, they both seemed becoming, and soon King Aayu arrived at the queen's chambers' ||90||

'On seeing the long awaited child all of a sudden, the king was filled with gladness and said:, it is only now that I am freed of the debt of my ancestors and manes, know this for sure all ye present' ||91|| 'Satisfied at the outcome, the king took the required bath, He beckoned holy Brahmins, and completed the Jaat-karma ceremony' ||92|| 'With the assembly of Brahmins, the Naandi-Shraadha ceremony to the manes was completed, in a golden vessel a few drops of honey and clarified butter were mixed, and were given to the new infant to suck' ||93|| 'Gaining this unparalleled advantage by way of the prince, the king opened doors to his treasury and said:, O Brahmins take as much as you desire, may you all feel content from within as I do today' ||94|| 'Experts in astrological charts soon arrived, they made their calculations based on the time of the birth and planetary positions, and then after their task was complete they said: Listen attentively O King' ||95|| 'We have never before come across, such a royal position of planets as is seen in the case of the prince, He will have the strength to win over the heavens, it is clearly perceived from his birth charts' ||96||

'The moon is in full bloom with all its sixteen phases, the prince will know of all the sixty-four arts,* He will master the fourteen branches of knowledge and win fame, He will be renowned all over' ||97|| 'It is a result of your past merit, that you have got him as your son, a mighty renowned warrior will he be, generous in gifting and righteous' ||98|| 'He will protect the noble, and will chastise the ignoble, and yet he will be a cause of grief to parents, in his boyhood days itself' ||99|| 'There is none whom we can compare him with, there is no other king who comes to mind', on hearing the astrologers forecast, the king gifted them with an entire village' ||100|| 'Although the king was satisfied, having heard the child to cause grief soon, the king wondered, what could now be a cause of distress to us?' ||101|| 'Aware of his vulnerability, the king again sent forth invitations to holy Brahmins and said: Engage in righteous recitals and sacrifices, whereby impending grief can be overcome' ||102||

'May He who has overlooked all my flaws, may He who has granted me this heir, may that Divine Son to Sage Atri, help me in getting rid of my grief' ||103|| 'It is at His feet that I rest, all the burdens that I carry, it is God Datta Himself who has blessed me, may He bring about the full truth of His boons' ||104|| 'With all piety that I could muster, I have held on to His feet', repeatedly praying in this manner he thought: Now what more can I ask from Him?' ||105|| 'SarvasyaChaahamHrudiSannivishtam' *, 'I reside in the hearts of all beings' – such is His clearly stated vow, He is Omniscient and knows everything and everyone from within and without, it is He who will dispel all distress' ||106|| 'Is it not observed that an infant, always goes crying to his mother for some sort of relief?, and is it not equally true that the doting mother, comforts the crying child with tenderness as befits the situation?' ||107|| 'So too we all devotees and seekers shout forth to our Lord, renowned to be full of love for His votaries, do continue to abide by Your vows O Lord', thus beseeched the apprehensive king' ||108||

|| Thus completes the Fortieth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 40 Chapters: 108+4214 = 4322

Chapter 41

The Abduction of Nahusha, his Protection and Upbringing in Sage Vasishtha's Ashram

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma residing in Varanasi, continued expounding to disciple Deepak:, the demon Hundasur also sighted the prince, and was filled with an unnamed fear' ||1|| 'The demon felt himself losing colour and becoming weak, He said: Look at my life flowing away, resplendent is this son of the king, as fated he might slay me in the future' ||2|| 'When he will turn into a youth, I will be unable to get my hands on him, if instead I catch him now, something can be done, and yet I feel afraid from within' ||3|| 'It seems some powerful deity, is protecting his life, hence all my grandiose intellectual prowess, seems to have failed in bringing about any serious harm' ||4|| 'Be it the heaven, earth or the netherworld, that strong protection seems unmatched, what could it be that is so mighty? What is this certain strength that it has?' ||5|| 'If it would have been anyone else, then definitely my delusive strength would have affected him, He would have been ensnared, hence it seems that he is a foe to demons' ||6||

'Be it whosoever that I cannot identify, yet the divine strength Mahamaya is equally powerful, let me seek Her shelter, she will grant me the required strength' ||7|| 'Having decided thus with his mind, hundasur the demon with folded hands prayed:, O Goddess Mahamaya, come quickly to my aid, and give me the comfort that I require, assist me' ||8|| 'My inner faculties, long to be at Your feet, remove this weight of sorrows that I carry, let me feel light and unworried as before' ||9|| 'Let me gain your blessing, thereafter who will bear enmity with me?, it is thereafter that only I will sit on everyone's chest, O Mother know this for sure' ||10|| 'I am here as but your child, do look into my care, give this child to me in my hands, grant me success in the effort of abducting him' ||11|| 'Do you not know that I have renounced, food and water and am waiting for an opportunity by day and night?, it is only with Your grace that my task will be done, do glance at me this time' ||12||

'If my foe is strong, else he is being aided by God Hari Himself, yet with Your grace, I will not be bothered by any' ||13|| 'I remain constantly on the lookout, my face expresses being humbled, O How I wish to go inside and get hold of the child, I am thinking of various ways to do so' ||14|| 'Quickly bless me O Mother, and once You do so what could be impossible to achieve?, you can be sure that thereafter, I will not be hindered by anyone at all' ||15|| 'Although the Lord of the Divine Abode Vaikunth is Omniscient, and it is known that during dissolution He rests, it is then that You too merge in Him enveloping Him, and if that is the case who will be bothered about any other deity?' ||16||'I am fasting without food and water, I am losing my strength with each passing day, if you do not look at me with Your grace, surely I will pass away' ||17|| 'Do be pleased with me O Devotee-loving Mother, I will sacrifice and offer alcohol and meat as much as You want, O Goddess Mahamaya I bow to You, O Infatuating Goddess Mohini, bless me with this boon'||18||

'In this way the demon prayed to the Goddess, with devotion said to be the Rajas trait of nature associated with restless activity, and continued praying to Her, hence She was enthused with kindness' ||19|| 'At that time from the inner-chambers a maid walked out, who used to care for the child, as she sat down near to where the demon was, the demon felt elated from within' ||20|| 'He decided: now I will enter her body, and easily access the inner quarters, and pleased with this chance, He subtly entered into the maid' ||21|| 'Once inside her the demon pulled away, all strength of knowledge that the maid possessed, and in turn replaced it with his, in each of her body portions' ||22|| 'Thus veiled within a trusted maid, He could enter the quarters of the queen, and since this is how he came, who would have been able to recognize him?' ||23|| 'He said to himself: The Goddess is pleased with me, hence I could enter here, now let me recite the Mantra which puts everyone in the surrounding to sleep, and thereby fascinate them with delusion' ||24||

'Is it not well known that this Mantra, can infatuate the intellect of scholars and the elite too?, hence he invoked the deity of the Mantra beckoning her to come saying: Put everyone here in these chambers to sleep' ||25|| 'Let everyone sleep fitfully, in such a way that none can sight me, let them wake up only, in the morning' ||26|| 'As a result of the grace of the Goddess, and the effects of the Mantras, all present in the inner chambers, felt drowsy and were soon asleep' ||27|| 'Hundasur was overjoyed, He easily went and lifted the child up, and hurriedly left, returning to his own capital' ||28|| 'God

Datta allowed this to happen, giving due regard to the Mantra and its strength, everyone was infatuated with it, none could decipher it to be the doing of the demon' ||29|| 'All were in a state of deep sleep, none came to know of the stealthy workings of the fiend, then via the aerial route, He abducted the prince and returned to his city' ||30||

'God is Omniscient, his playful Leela acts are full of joy and immeasurable, He does everything whereby devotees may be benefitted, that is His sole priority' ||31|| 'Even mere remembrance and utterance of His Holy Name, He uplifts devotees, then what could be said about those who serve Him daily? Or those who are already united with Him consciously?' ||32|| 'In this way the prince was brought to the demon's kingdom, He gave the child to his wife, and asked her specifically: Cut the child up, cook it and offer me this delicacy' ||33|| 'Whatever King Aayu may have done to beget a child, such as penance or Vedic sacrifices, is fated to be the one to slay me, before that day arrives, let me eat him up' ||34|| 'I have taken much effort, to abduct and bring him here, do not delay in this task, give him to me, cooked, for breakfast' ||35|| 'It is only destiny which has favoured me, that has allowed me to bring the child here, if at all we show kindness, He will uproot me and everything that I have' ||36||

'Let no calamity befall us, hence I have brought him here to feast on him, on hearing these words of her lord, his wife's first reaction was to be intensely terrified' ||37|| 'Thereafter she said to him: Why do you want to kill him?, is it even plausible, that this mere child is your fated foe?' ||38|| 'Your desire to kill him is useless, it has been censured severely in the Scriptures, it will lead to destruction of our whole lineage, infanticide is a serious sin' ||39|| 'This courage does not become you, people will consider you a laughing stock, this angered Hundasur who said: What is this sudden change of heart and advising me of all persons?' ||40|| 'It is fate that has led to his birth, He will kill me eventually, believe me that I have worked hard to bring him here, do not shower your pity on him' ||41|| 'Our Guru Virochan is renowned, I will quote his words for you:, even if a task is heinous, yet for protection of your own life, your Self within, do it' ||42||

'I agree with his opinion, my body is my self, it is something evident and physical for all to see, it is not non-evident like the Brahman said to be the Supreme' ||43|| 'This is how I see it to be, if the self within is no more, who will enjoy all these riches, will it be so easily gained every time?' ||44|| 'Such is the veiled intent of the Holy Books, be it wife, sons, homes or wealth, that via which all the above seem likeable, is simply due to the

body which houses the self' ||45|| Sanskrit Verse: 'Dehamatra Sadaa RakshedDarrair-apiDhanair-api, punardaaraPunarvittam Na Dehaatmaa Puna: Puna:' ||46|| Translation: Care for the body constantly, even more than the care required to maintain wives and wealth, both the above can be gained again, if there is no body with the soul within, none knows when it is regained' ||46|| 'It is with this aim in mind, and in line with our Guru's words, that I ask you to kill the child, cook it and serve it to me quickly' ||47|| 'Be present all the time when it is being cooked', ordering thus he again gave the child to her, she had to take him in her arms being mortally afraid of the demon, and did so as quickly as possible' ||48||

'Holding him by the feet, she went and gave it to her maid ordering:, O Well-versed in cooking delicacies, make a meal of this child after killing it' ||49|| 'He is said to be the foe of my husband, kill it fast and cook it faster, it is this child that is sought as breakfast by my lord, let him be free of his worrying fate' ||50|| 'As a result he will no longer be afraid of death, He will become everlasting', having said thus she also added: Why not give it something whereby it chokes on itself?' ||51|| 'The maid was surprised but took the child, and headed straight to the kitchen, she called for the butcher, and handed over the prince to him' ||52|| 'She said: Take a big weapon, kill the child this instant, then I will cook it for Hundasur, and he will enjoy his morning breakfast' ||53|| 'The cook without questioning further, took hold of the child and a sword in his left hand, and with all strength required to decapitate a child, He tried twice to snap its neck' ||54||

'The surprising fact was, although the sword hit its mark yet it would break instead, the confounded butcher, then laid the child on the ground and started to thrash it' ||55|| 'God Datta had ordered the Divine Discus, to protect the child at all times, it was hence that two swords broke in the process, but who would be able to identify that in the first place?' ||56|| 'The Discus is not evident for all to see, it is on it that the sword lashed twice, and each stroke only broke the weapon, the child remained absorbed in itself and its innocent laughter' ||57|| 'Like one would slaughter a goat, the butcher tried to slaughter the child, but his efforts were all futile, eventually he came to, and he started wondering as to how could this be possible!' ||58|| 'Another maid then took hold of the child on the floor, and pleaded: Do not harm it further O Butcher, no weapon can bring any harm to it, is it not obvious to you now? There is some great strength that is protecting its life' ||59|| 'Who is the child embodying, who knows? What is the source of

its protection, who knows?, when we are unable to decide these facts, why waste effort in futility?' ||60||

'Fate is mighty, hence it has shaken our minds too, else how is it possible, that we think of sparing its life instead of taking it at one go?' ||61|| 'Why does Hundasur want him dead? We do not know the reason thereof, but look at the royal marks on his body, He seems like a godly child to me' ||62|| 'He is like a jewel amongst children, which immoral person would like to kill him?, all its characteristics reveal, a very fortunate royal sibling' ||63|| 'The butcher heard her patiently, and agreeing to what she said, He too became calm instead of agitated at his failure, and then said to her:' ||64|| 'O Maid, I will not harm the child any longer, truly he looks lustrous, although I kill so many each day yet today I am moved not to do so' ||65|| 'See how mighty fate is, our swords have broken twice, not a hair on his body has been harmed, it seems he has a coat of lightning strength protecting his body' ||66||

'All our weapons have gone in vain, why does the vile Hundasur want him dead?, why does he want us to waste our strength? See destiny and its protection for this child' ||67|| 'He is laughing at being saved, his gods are favouring him, his actions of the past are nurturing him, who would be able to harm such a being?' ||68|| 'One who is surrounded by adversity, one who is lost in dense jungles, one who is being carried away in river floods, one who is in tough situations' ||69|| 'It is such too who are cared for by the deities, why should we try to take his life?, be it via weapons, fire or poison, none will work when it is not the time to die' ||70|| 'Knowing our fate point downwards, on the decline, I have kept all my weapons aside', hearing the butcher say thus, the maid said: ||71|| 'In case your mind is at peace then listen to me, let us place this child at a different location, let him be safe there, let Hundasur not know of this fact' ||72||'Be as it may, whose child is he?, why are you so keen to protect his life?, hardly had the butcher thought thus when he heard the maid say: You should take all effort to save him' ||73|| 'How come both the butcher and the maid had this change of heart? Simply due to the Grace of God Datta, He is the inner deity Antaryami within all that is, how can He not transform one's being?' ||74|| 'They took the child to the Ashram of Sage Vasishtha, and quickly placing it there, on their return they managed to hunt a fawn, and cooked it for Hundasur giving it to him in place of the child' ||75|| 'Hundasur was joyous, He thought he had devoured his foe in infancy, He trusted his wife, his cook and his maid, and congratulated himself on having done away with his rival' ||76|| 'I am having the meat of

my enemy, now it will be digested, I have thus won over death, I have now joined the prestigious array of the immortals' ||77|| Dependent as life is as such, it is only the dull-witted and the vainglorious that give in to such boasts, who has been able to persuade death to overlook, when it knocks on one's door, to let go off that fatal moment?' ||78||

'In the meantime the grand Sage Vasishtha, woke up two hours before sunrise, and came outside his Ashram premise, only to find a child crying there at his doors' ||79|| 'Surprised by this event, He called his fellow colleague saints, they all lifted and looked at the child, each one equally surprised as the next' ||80|| 'For what reason and who came to our Ashram last night? Why have they left the child here?, now let us sit for meditation, and figure out what is the history behind this surprising occurrence' ||81|| 'All that was agreed for the Sage to visualize, by deities, the sage could decipher in his meditation, thereafter he said to his colleagues, come let me tell you about the history of this child' ||82|| 'The revered God Datta, granted a boon sought for by King Aayu, as a result this child was born to them, from the womb of Mother Indumati' ||83|| 'And Hundasur, the disciple of Shukracharyaji the preceptor of the demons, considered this child as his mortal foe, and abducted him, bringing him to his palace to slay him, it is only due to fate that he has been entrusted to us' ||84||

'See the divine characteristics on his body, see his full moon like face, see the royal insignia reflected on him, a gem amongst kings, and see his huge expressive eyes' ||85|| 'It seems as if the child has taken birth today itself, He seems like a divine child, God Datta is protecting both mother and child, how would anyone be able to harm them?' ||86|| 'God Dattatreya is the Supreme Self, He encompassed the universe and is sung of in the Shruti Scriptures, his blessing and boon will not go in vain, this child will become unconquerable and triumphant' ||87|| 'The demon wants to kill him quickly, hoping it will free him from all adversity, but the child is fated to be a monarch, a warrior, and the support of the lunar clan' ||88|| 'The Sage also gave a hint about the future of the child, and as he was expounding upon it, a divine sound was heard from the skies agreeing to his words, and the deities showered flowers' ||89|| 'O Sage listen to our instruction, we have blessed this infant, He will rule the earth, you care for this child received as a boon from God Datta' ||90||

'He who is resplendent in hue, like milk or white foam, may that God Datta protect this child, He is known to ward off calamity at all times, it is He who protects against nefarious spirits and bad astrological readings' ||91|| 'It is He that resides in all, it is He

that distances the adverse', thus the deities instructed, and applied the holy sacred-ash to the child's forehead' ||92|| 'As a result of these events, the sage's heart melted and he took the child, and handed him to his pious wife Mother Arundhati, she too was equally pleased on getting the divine infant' ||93|| 'In the way in which, simply on looking at her child, milk flows from the mother's breast, so too on fondling the newly arrived child of King Aayu, milk flowed from Mother Arundhati' ||94|| 'God Datta the Self in all, the Divine Son to Sage Atri, his joyous Leela acts are often strange, He per se remains Independent and Untouched, and yet sees that all affairs of all beings everywhere take place as ordained' ||95|| 'Sage Vasishtha the chief of all the sages continued saying: This prince will contain all foes, hence he will be famous as King Nahusha, this is how I name him' ||96||

'He will always side with the Truth, He will deal strictly with the vile, 'Nah' implies bondage, hence his name Nahusha as the one who deals with the heinous effectively' ||97|| 'It is he who will aid deities, hence too he will be renowned as King Nahusha', having said thus the Sage, blessed the unexpectedly gained child' ||98|| 'That Mantra which ends with Nam: or 'I bow to', and has the AUM as its beginning and the Name Dattatreya in the interim, 'Aum Dattatreyaay Nam:' – the sage wrote this Mantra and made an amulet, and tied it around Nahusha's throat to distance all types of ills' ||99|| 'The sagely couple, had deep affection for the child, they protected it in all ways possible, without a moment of rest' ||100|| 'When the child cried, mother Arundhati would console him by singing songs, she would pat his back, and often utter: It seems that Fate is the Lord of this child' ||101|| 'Even leaving aside the bliss of conscious union of Samadhi with God, the Sage cared for the child, and the child too loved his doting foster parents, and grew with each passing day' ||102||

'Unaware the child consider Mother Arundhati as his real mother, and Sage Vasishtha as his real father, such was Nahusha their son, who managed to infatuate them with his child plays' ||103|| 'How can the child know who its real mother is? As destined he grew quickly, soon it was time for the sacred-thread ceremony, the sage completed it as required' ||104|| 'According to what befits the son of a king, such was the education provided to him, it included study of the four Vedas, and the six primary Scriptural doctrines' ||105||* 'He soon became an expert in all the fourteen branches of knowledge, as well as the sixty-four skills,* But his mastery was in the Dhanur-Veda or the science of archery, and he grew to be just and righteous' ||106|| 'He served his sagely father, with deep reverence, as a result the pleased sage, revealed to him the mysteries of weapons and missiles' ||107|| 'The child belonged to the lunar clan, yet since its birth it grew up with Sage Vaishtha, it was only fate that brought him here and educated him

thus, King Aayu had no idea about this turn of events since the day of his abduction' ||108||

|| Thus completes the Forty-first Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108
Total number of Ovi verses from 41 Chapters: 108+4322 = 4430

Chapter 42

The Grief of the Queen and King Aayu due to the Disappearance of their Son

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued expounding to disciple Deepak: After Nahusha's abduction, all the delusion created by the demon disappeared by dawn, everyone woke up in King Aayu's palace the next day, and so did Queen Indumati' ||1|| 'She did not find her child beside herself, so, she searched for him here and there, then she enquired with her maid, who too had recently got up from deep sleep' ||2|| 'Surprised by this response, she rubbed her eyes and saw clearly, yet none could decipher any sign of the child, and gloom descended in the inner quarters of the queen' ||3|| 'Mother Indumati continued searching wherever she thought the child could go, and yet she did not find him, So she started crying loudly, and fell down unconscious on the floor' ||4|| 'The queen wailed with grief and said: Fie on my life, someone has robbed me of my life, my son is missing, and he has spread his delusive net all across these premises' ||5|| 'She moaned: O Lord, O Supreme Deity, who has abducted my child?, O Supreme Protector of the Universe, O King Almighty, what should I do now?' ||6||

'Where has my child gone, leaving me scorching in this fire of grief?, He is the jewel of the lunar clan, how will I keep my mind entertained and balanced without him?' ||7|| 'Who is the coward who came thus, and went forth with my hapless child?, why did he choose to loot us of this wealth? And why did I fall into such deep sleep?' ||8|| 'As the intensity of her grief increased, both parents decided to undertake hard penance, they vowed to observe the toughest of spiritual disciplines, with the hope to regain their lost son' ||9|| 'How can this occur so suddenly, how soon after birth he is as if not present or non-existent at all?, He looked like a divine child, I haven't seen one like him even in my dreams' she sobbed' ||10|| 'How can he be abducted from here, who came and took him

away and for what reason?, how is this blessing received from God Dattatreya, see the distress that I am going through' she continued lamenting' ||11|| 'He whose importance is immeasurable, He who is bowed to by all deities, it is that God Dattatreya itself all the Omniscient, who had granted him as a son to us by way of His boon' ||12||

'Even time itself is afraid of the prowess of God Datta, and all His boons and blessings come to pass, why has it failed in my case? I am astounded at this turn of events' ||13|| 'How captivating my child was, come and return to me O My child with divine traits, where have you hidden yourself O Beautiful being, you are my very support of life, return to me quickly' ||14|| 'Why are you so angry with me? Is it because I fell into deep sleep and could not care for you thence?, come and quickly return to me, no longer will I remain so negligent' ||15|| Hymn 'O Lord Hara, O Lord Shiva, take away my foulness of intellect, it is hence that I have lost my son, what should I do now? ||16|| If I had remained awake that fateful night, had sleep not overpowered me, then I would not have seen this adverse circumstance, O Son how did I manage to lose you?' ||17|| You are rich in heavenly traits, you will become a scholarly pundit, all these hopes are now in vain, by your being non-evident to my sight ||18||

You will slay your foes, you will righteously rule your kingdom, you will uplift us in our old-age, that is what we had thought of O Son ||19|| 'It is for nine months, that I have carried you with difficulty, but not considering that at all with the hope of seeing you, those days passed and now there is no hope ||20|| That entire period of pregnancy, seems like a dream considering the present events, it seems as if a mountain of sorrow has fallen, over me O My beloved son ||21|| All my aspirations, were centred on you O Fruit of my womb, You have not lived up to any of those as yet, who will fill that gap? ||22|| I am even tired of speech now, and yet there is no end to my sorrow, it seems as if life has gone out of me, none can allay my fears ||23|| I trusted you, why have you left me and gone?, why did this separation not shake you, reply to me O Dear son ||24||

Since I cannot see you in any direction, void seem my hopes, and with broken hopes my state too is pitiful, how shall I save myself? ||25|| Lamenting thus, and remembering your beautiful face, I dash my head against the wall, pray tell why does not death overtake me! ||26|| 'O Son, why don't you show me your face? Where have you hidden?, see my breasts are full of milk for you, why are you still absent from my sight? ||27|| 'My chest region is afire, my mind is in turmoil, My being is in threadbare condition, and yet your mind does not melt seeing my condition ||28|| I have brought you into this world, and I

am embarrassed to say that now, it seems as if my face is tainted with your absence, how shall I face others again? ||29|| Had you not entered my womb, in the first place, then I would have been spared this immense sorrow, for it is as huge as a mountain ||30||

'My milk is flowing away in vain, why don't you run and come to me?, where have you gone to? Why are you cross with me and hiding from my sight? ||31|| How have I been unjust, that I have been parted from my son?, He who seemed to be the jewel of my eyes, not even once have I fed him to contentment ||32|| 'O Son come running to me, feed till you heart is satisfied, do not continue to remain hidden, bearing harshness towards me ||33|| 'I have got you as a result of the blessing of the Lord, and yet I am sorrowful, I cannot bear this situation and am dull-witted, how shall I overcome the pain of this loss? ||34|| It seems I must have become non-centred, as a result I have to face this adversity, my life seems to barely cling on, such is the state that I am reduced to ||35|| What wonderful sights did I see when I was carrying you, how beautiful was your face to look at, and yet I have not been able to nurture, or nourish you, how great a sinner am I? ||36||

'The best of sons was on my lap, such was my hope – which I bear no longer, your pram and swing are empty, I have never sung a lullaby for you ||37|| Binding me to you with attachment, you have left me now, else I have never anointed you with oil, and given you a good bath ||38|| Although gatekeepers and attendants were there, yet they too fell asleep, who must have brought this about for all our staff, who has deceivingly abducted you – I do not know ||39|| All recent events seem like a dream, my carrying you seems to have gone in vain, so too seems the pain of labour, and the customary Jaatkarma and other rites that were done for you ||40|| Will I ever see you in the future? Who can trust it?, I will die soon O Son, such is the grief that I am going through ||41|| Turbulent is my mind, I constantly fie on me as a sinner, I wonder why death does not take me, what sort of a suffering is this when life still remains? ||42||

Have I neglected someone or sided with someone unjustly? Have I gone back on my word or acted with treason?, else did I take away somebody's hard-earned wealth? Have I done something ignoble? ||43|| Did I ever kill a serpent? Or loot a scholarly Brahmin?, or slay somebody in the village? How can I come to know deeds of my past births? ||44|| The sin which is said to be the worst, of knowingly doing away with someone who knows Divinity, is said to be fiery enough, to bring down the entire lineage of the perpetrator of such heinous crimes ||45|| Even if somebody is renowned, yet if he takes away wealth of a Brahmin, then he will never see the joy of children, in his future births –

such is what I have heard ||46|| So is it possible that via my hands, I played a role in vilifying a knowing Brahmin?, is it hence O Son, that you seem to be as good as destroyed for me? ||47|| Nothing disastrous of this sort, can happen if it is not the fruit of past action, else I too must have abducted someone earlier [Nyaasapaharan]* And hence am bearing the fruit thereof ||48||

My son like a jewel amongst children, it seems I must have stolen some jewellery in some birth, hence it is that, you are no longer with me ||49|| It all seems so surprising, that I have lost my child resting next to me, did I perchance snatch away the plate of someone who was, about to have his meal? ||50|| All pious traits were evident in you, and now you are suddenly absent, I must have back-stabbed a close friend, and hence am bearing the consequence thereof ||51|| Or I must have killed a Brahmin, else tortured and killed a child, it is due to such sins, that my beloved son too seems to be no more ||52|| Did I causeless agitate a wandering monk? Have I ever kicked out a guest or a person who wanted food?, have I snatched a morsel away from the hungry? Is that the reason why my son is no longer with me? ||53|| Have I offered protection to someone, and then turned him over?, have I extinguished lit lamps of deities? Is that why my child is no more visible to me? ||54||

And if at all I have not engaged in any of the above sins, then how come at this time my son is absent? Who has abducted him? ||55|| Have I not paid regard to temple priests? Have I criticised Gods of other religions or beliefs?, else did I leave a worship ceremony halfway? Why should I face this loss now? ||56|| Did I cook good food, invite people, and then made them sit separately treating each one with favour or prejudice?, else did I have my meal before the invited guests arrived, what could be the cause of me being parted from my son? ||57|| Could I have uttered vainly, and insulted a scholarly Brahmin?, or did I take away grass and fodder belonging to cows and farm animals? Is that why I bear this state? ||58|| Could I ever have dealt unjustly with my own kith and kin? Have I been a cause of regret to my husband?, did I contrive to separate a loving couple? Why is this pain for me to bear? ||59|| Or is it a result of the nightmares that I saw? Could they give such a fruit?, I prayed to the Sun God earnestly, Has it gone in vain? ||60||

I am in such a destitute state within, who can I share it with?, can someone be patient with me and tell me a way out of this pain, can some rejuvenate life in me? ||61|| My mind is in turmoil and distress, of what use is this kingdom to me now?, everything seems to be poisonous, simply by the absence of my gem like son ||62|| A beloved son is

more valuable, than all the reassures combined, they who are without progeny, who would go and visit them at their house? ||63|| It seems I too have turned into a barren woman, and monks do not prefer to seek alms from such houses, a child and son bearing mother, is revered wherever she goes in this world ||64|| This palace seems to be like a forest, a house bereft of children is as bad as a jungle, what shall I do with this limitless wealth, in the absence of the son so cherishingly brought into this world? ||65|| It is said that forefathers of both sides of parents, wait in heavens for their progeny in their lineage, they say: Now our clan will continue, He will offer us what we require to attain higher states ||66||

Why should I continue to live? Why should I be labelled as barren?, it seems death is a better choice, rather than continue to stay on here bearing insults ||67|| 'Guru Vedadharma continued: Thus she lamented, and fell down unconscious, her maid went and informed the king, of the unfortunate turn of events' ||68|| 'Anguished the king, rushed forth to the inner quarters with the maid, only to find his queen unconscious, on the ground in a pitiful state' ||69|| 'Grieving terribly, she trembled like a banana plant in terrific winds, her maids tried to revive and care for her, yet she did not fully wake up to consciousness' ||70|| 'On seeing her in this state, King Aayu too felt afraid within, He too felt her intense grief, and swooned with weakness' ||71|| 'Losing awareness of the outside, son to the damsel Urvashi, with hands on his forehead, again shed tears of sorrow' ||72||

'The joy that was present a little while ago on hearing about his son's birth, got tainted by this grief, this sudden overwhelming sorrow, how can one match these opposite poles? ||73|| 'Unexpected and deadly news, struck the king reducing him to states where he was at a loss as to what to do next, He too felt severely deluded and dejected, and agreed with the queen's feeling of not wishing to live anymore' ||74|| 'Rains of monsoon, seeing the tears of this royal couple, felt embarrassed, and wondered as to how this could be' ||75|| 'When he opened his eyes a little, the redness thereof, made the sun embarrassed, as it rose in the morning skies' ||76|| 'The king like one terrified, looked at his queen suffering in absence of their son, like a recently delivered cow moos for its young one, soo too the queen and seeing her thus the king lamented' ||77|| 'He complained: O Lord You had granted me fearlessness, and I see myself drowning in an ocean of sorrow, why have you pushed us thus in grief, how come You are named Hara who distances adversity?' ||78||

'You enabled us to be parents, and are now seeing us in this state of being bereft of our child, why do You wish that we remain here on earth? What is in Your mind O Deity? What do You wish from us?' ||79|| 'See the sorrow that we now face though we know, to be balanced in both joy and sorrow, it is Your fruit and blessing that begot us our son, why snatch it away now? What is in Your mind O Lord?' ||80|| 'It seems as if all my pious acts, and the results thereof have drowned, fate for us seems broken, for some reason the Almighty Himself is cross with us' ||81|| 'The joy that we had experienced but a few moments ago, is no longer present like accidentally drowning, let our last joy to experience be that of death, of what use is saving ourselves now?' ||82|| 'These huge mansions and the royal treasury, fie to them, these grandiose riches and luxury, fie to them too' ||83|| 'The armies that are arranged in effective arrays, fie to that too in this detachment, all those weaponed warriors who protect this kingdom, fie to them all too' ||84||

'Who is the enemy here? Where did he come from? Why did he abduct a hapless child?, and where has he gone to? Why is nobody vigilant around here at all?' ||85|| 'I myself had instructed my guards, surround the inner quarters and protect it at all costs, how come they just slept the night away? Fie to such officers too' ||86|| 'Be it man, god or demon, whoever has escaped with the prince, using tact of Mantra or magical devices, fie to them all too' ||87|| 'My lineage seems to have stopped, the presiding deity of the Lunar clan seems to be angry, the strength of penance has gone away in futility, the might of Dharma is reduced to destitution' ||88|| 'And if Dharma itself seems weak, and penance bears no outcome as a result, and if generous gifting is equally inconsequential, how should doting parents protect their children?' ||89|| 'I too with ancestors in adverse states, will fall into degradation, it seems as if the ill fate of all my births, has shows its result in this fatal manner' ||90||

'Astrologers had already told me, that I will bear no progeny, hearing which l out of hope like a fool, went and engaged in means advised in vain' ||91|| 'See my dull-witted behaviour, how futile has been my labour, it is out of obstinacy that I engaged in penance, and what fruit did I get thereby?' ||92|| 'It was not fated for me to bear children, hence I held fast at the feet of the Lord, He is known to grant shelter to the steadfast, it is He who protects the devout' ||93|| 'With penance and other means, it is not easy to gain His pleasure, and yet the Divine Son of Sage Atri, was pleased with me' ||94|| 'He sides with His pious devotees, it is He who gave me the fruit, it is on His words, that I continue

to base my trust' ||95|| 'How can devotees be helpless? This is well known throughout, I too am a good votary of the Lord, why is He indifferent to us now?' ||96||

'Has any of my mental tendency changed my piety of intellect? Have we erred in any manner?, what could have been missing from our conduct? I am unable to understand this on my own' ||97|| 'He who is known to assume multiple forms, He whose importance, is not even fully known to deities and the masters of Yoga, how can I presume to know that entire?' ||98|| 'His face full of laughter, just beholding which fills one with Bliss, it is He who grants joy, dispelling all adversities' ||99|| 'I bow to that Lord, who is not even known by the appointed deity God Brahmaji, be as it may, O That Almighty Lord, do guide and dispel our pain' ||100|| 'It is that Supreme Divinity known as the Brahman, whose lotus feet I bow to, may that Essence protect us, dispelling all our shortcomings and flaws' ||101|| 'O God Datta, O Mighty Being and Lord of the universe, do care for Your devotees, except of You O Mother, who else can aid us who are internally ailing?' ||102||

It is known that You are not bothered with the level of wealth or education, or birth in a good family or even hours spent in penance, anyone who with holy intellect holds on to Your Feet, will surely be granted refuge' ||103|| 'Although many are great and renowned in the world, yet many of them have slipped with each step they take, I am but with limited intellect, how can I know how many errors I have committed?' ||104|| 'O Devotee-loving God, grant us Your shelter, in pain we call out to You, grant us the state of being totally without any fear' ||105|| 'You are the Supreme Infinite Essence, why do you want to see us come to a pitiful end?, thus we lament O Lord, as do those who suffer much' ||106|| 'My intellect is at a loss of what to do next, since the abduction of my soul, my son, do glance with grace on us O Lord, do hear us O God Datta, O Ocean of kindness' ||107|| 'Grant us the fearlessness we seek, overlook our errors, forgive us O Lord, who else can we count on in this state?' ||108|| 'In this way with a fully concentrated mind, and absorbed in remembering God Datta, in sheer humility, King Aayu and the queen bowed to the Lord who had blessed them' ||109||

|| Thus completes the Forty-second Chapter of the Text as authored by P. Tembe Maharaj||This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 109

Total number of Ovi verses from 42 Chapters: 109+4430 = 4539

Chapter 43

The Arrival and Preaching by Sage Narada to the Grieving Parents as Inspired by God Datta

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued: 'O Lord Datta I bow at Your Feet and seek forgiveness of errors, thus cried King Aayu, and swooned to the floor' ||1|| 'Deepark continued to listen attentively to his Guru: Such was the worry and lament, of King Aayu who had managed to please God Datta, his distress was immense' ||2|| 'Howsoever one worships God Datta, be it with desire of wealth or for removal of pain, or with the sincere desire to know the Divine Essence or those who are liberated whilst alive, with devotion if they attend to Him, they all are considered meritorious' ||3|| 'If good merit store is in hand, then God grants devotion to Himself, Else as per the way one's liking is, one becomes devoted to other lesser species of celestial beings' ||4|| 'In the way in which an archer focuses on his aim, so too all conscious faculties, have to want urgently to know the state of living liberation, and for that purpose have reverence towards the Almighty' ||5|| 'If at all the archer is negligent, and his focus sways from the Almighty to things that lure, then surely he will miss his mark, whereas the steadfast gain what they seek' ||6||

'Such is the prerequisite to know the state of being liberated whilst alive, their inner unshakeable commitment is towards knowing Divinity, in the way in which a paramour is obsessed with his lover, so too conscious faculties need to be one-pointed' ||7|| 'Any act in which the whole being participates, is said to bear good equanimous result, else it is merely the body going through the rote of activity, and the fruit thereof is doubtful' ||8|| 'Even those in the state of living liberation, if are not careful with their steadfastness, then they too falter and their tendencies start flowing elsewhere, in whatever other transactions they have digressed to' ||9|| 'Of all the types of seekers of the Lord, the wise ones are the best, And for sake of classification, a mere desire to know with sentimental piety may not be enough' ||10|| 'Even is such try to focus their being, they are unable to do so and soon become indifferent, they who are awake to their commitment to the

Divine, are not much bothered about hankering of sense-organs' ||11|| 'Leaving aside all acts engaged in simply due to giving in to feverishness, they who act without obsessing the fruit thereof, such are known to the conduct of the Bhaagwata devotees one with God, they serve Him and attain their highest good' ||12||

'They who act for the love of God, with no other petty aim in mind are sincere, whereas they who serve Him simply to be rid of their pain, are even lower in the classification of devotees' ||13|| 'They who have high hopes on worldly affairs, are taken aback when that entire suddenly crumbles, and such circumstances force them to remain devoted to be rid of the pain of their losses, and this transformation occurs in a jiffy' ||14|| 'Those who bear much pain, and have a good store of merit, are able to remain devoted throughout their pain, and eventually gain the normalcy they desire' ||15|| 'But if one wants to ascend the ladder of devotees near to God, the first requirement is a sincere desire to know, If one is pained for this desire instead of gain of anything worldly, then the desire to know Divinity blossoms' ||16|| 'As far as others snared in worldliness, whose only desire is for wealth, women, kith and kin, then their vision lacks discrimination, they lose the capacity even to know what is their highest wealth or benefit' ||17|| 'It is for sons or for name in society that they seek the Lord, and if they have merit in store, they gain devotion to Him else towards whichever deity known to grant desires, which can get their work done as quickly as possible' ||18||

'If simply to be rich, seekers serve inferior celestial beings, and even if their devotion to them is okay, yet they become unmindful of what is their true gain in life' ||19|| 'He who inspires such beings, He who empowers them to grant desires, is the one who remains unnoticed, hence such devotion wanes after desire fulfilment and the cycle of sorrow continues' ||20|| 'The Lord provides everyone with everything they need, they who trust and know this much, are seekers who worship Him, these are good acts for they know where their true riches reside' ||21|| 'On the contrary, those who want instant fulfilment of desires, Are never able to flourish their devotion to the Lord, the reward they seek too is limited by time' ||22|| 'No celestial being can equal the rewards, granted by the Almighty, but when such beings see that sins are reduced with their devotion, they grant the wish of their devotees' ||23|| 'Furthermore, they who have been unable to complete their devotion in one birth, find that their merit store is waiting for them in the next when they start their devotion, it is such who although weak, yet quickly regain their purity and commitment' ||24||

'Even if one gains some form of devotion, one will never face adverse states, yet foulness of intellect makes one digress from the pious, and reduces one to being vulnerable to all ills' ||25|| 'Various are the modes whereby liberation is gained, and yet they are demanding, the easiest of them all is to be devoted, wherein the devotee, the process of devotion and the worshipped Lord are all happy' ||26|| 'Good intellect is that which recognizes, a positive turn of fate when devotion dawns within, it is on such alert seekers, that God chooses to shower His grace, speeding them on their path' ||27|| 'Such is the import of being devoted to the Lord, it does not allow the devotee to perish, All past stores of low activities, are entirely transformed for the better' ||28|| 'Seeds of unfulfilled desires and whims, with true devotion are all scorched away, day by day equanimous serenity blooms, as does detachment towards the inessential' ||29|| 'Guru Vedadharma continued: O Deepak, there is no other means such as devotion, know that the devout King Aayu, son of the heavenly damsel Urvashi, is surely meritorious' ||30|| 'He gave up all duplicity, his desire was for an heir, He went and sought God Datta, and remained there serving Him' ||31|| 'When all his sins were washed off, He gained what he desired by way of the newly born prince, those days of the queen being heavy with child were happy days, the pain that the couple now faces is simply due to fate' ||32||

'But it is his devotion to God Datta, that inspired him even in these sad circumstances, to reaffirm his commitment to the Lord, and although in pain yet not to lose the loving reverence that he has for the Lord' ||33|| 'If devotion to God for wish fulfilment is of scale one, and there is circumstantial pain or fated adversity in hand with that devotion, then it is scale two, These should inspire such seekers even more towards adoration to scale three, such is the clear wish of the Almighty' ||34|| 'They who are pained out of grief and continue their devotion, like King Aayu are soon registered by the Lord, hence the Divine Son to Sage Atri summoned Sage Narada, and then advised him thus:' ||35|| 'King Aayu is lamenting, simply out of fate he has turned from a sincere seeking devotee to one, hoping to rid of his pain, go and advise him as befits him, counsel and console him with apt words' ||36|| 'He had undertaken penance, his inner faculties are purified, now after gain of advise from you, let him regain the state of a sincere seeker' ||37|| 'Sage Narada heard the wish of the Lord, and renowned as he is to traverse all the three worlds, He placed his musical stringed instrument Veena on his shoulders, and singing the glories of God came to King Aayu's kingdom' ||38||

'Sage Narada uttered: God Hari, God Hari, and played beautiful melodies with his Veena instrument, the king welcomed him as befits a sage, and bowed to him with reverence' ||39|| 'It is due to good fate, that you have stepped foot in my kingdom', Welcoming him thus with sweet words he offered the Sage a seat, and worshipped the esteemed guest' ||40|| 'With respect the king uttered: Today is a pious day for us, we could behold a holy one such as yourself, and could worship your sacred feet' ||41|| 'Saints are known to oblige all beings, there can be no comparison with their kindness shown anywhere in the universe, with delicacy of speech and wise counsel, they like a soft shower, pour down their blessings' ||42||

'It is said that all deities are satisfied as well as fate, when one shows sincere regard to the holy ones of the Lord, it is they who awaken souls, blissfully sleeping in their negligence and submerged in worldliness' ||43|| 'I in the present situation am drowning in an ocean of sorrow, God Datta is well aware of it, is it not Him who has sent you here, to offer solace and give some good advise?' ||44|| 'It is He who granted me the boon of being blessed with a son, accidentally he is no longer in sight, as a result we all are grieving for him, pray tell O Sage what should I do now?' ||45|| 'On hearing those words of the king, sage Narada laughed politely and said:, He who on remembering even once, enables that devotee to surpass worldliness' ||46|| 'Is the same Lord Datta who you have served, diligently and sincerely, for a span of hundred years, and yet you are grieving?' ||47|| 'Had you perceived your son, as but another embodied soul, then would you have created this space within yourself, which you have now filled with your tears of sorrow?' ||48||

'It is that error of perception which surprises me most, you well know that wives, sons, riches are ephemeral, as is this physical body, is it not a cause of wonder that yet everyone considers themselves as their body and as eternal?' ||49|| 'You too have fallen in that delusion, O Dear king hence for an embodied soul, you keep on attaching yourself – albeit this time with grief, and are overlooking the Supreme Soul in the process' ||50|| 'Remember the adages that you know, the body is prone to changes of childhood, youth etc., you are a witness thereof, it is that witness – unsullied that is ageless and everlasting' ||51|| 'Do not go wandering here and there, abusing your sense-organs and your breathing faculties, you are a witness not only to the above, but also to your subtle ego and the way you use your intellect' ||52|| 'Your affection is scattered for your body, wife, sons etc. It is for these that you spend your lifetime, forgetting that like the magnet

which pulls magnetic particles, it is due to the soul within that these all seem likeable' ||53|| 'But these entire body etc. with the practise of the path of Yoga, become sentient the way they should be, as a result the mind does not go on harping about in circles, and can watch over them whilst maintaining healthy equanimity' ||54||

Sanskrit Verse: 'Anaarya: Sa Tu Vigjneyo Deh-indriya-manodhiyaam, saakshinnamParamaatmaanamAsangamYo Na Vettyajam' ||55|| Translation: Know all who cater only to the wants of their body, sense-organs and flickering tendencies of the mind to be ignoble, such are unable to either fully enjoy worldliness or remain unsullied enough to be able to partake the bliss of the Untouched Ageless Supreme' ||55|| 'When the intellect gets merged within, the state of sleep overpowers, when the same intellect starts functioning, the state of wakefulness prevails' ||56|| 'This entire expanse of the world and its affairs, is dependent on functioning of intellect, you are but a witness thereof, That faculty which enables you to be a witness is non-evident and remains, then why is it that you give in to the trouble of grieving?' ||57|| 'Let me overcome that subtle ego faculty which wants, attention and affection that leads to feverishness for wives, sons, wealth etc., let that faculty transform into knowing the unsullied Self within, instead of squandering itself with all that is ephemeral' ||58|| 'That which is said to be the Beyond Essence is untouched by this entire, start relating to That Essence and accept that it belongs to you, it is That Essence which the wise label omniscient, it is That Essence which maintains these populaces' ||59|| 'It is the embodied soul within that plays with each body it assumes, it is that pure soul within which if known as it is, all else becomes known to, it is our want of being associated with doership, that makes us associate with the fruits of what we do, the fruit of our activities' ||60||

'That which does not get entangled in any activity borne of erring identification, that which is beyond the gross and the subtle body, it is That which is said to hold the wealth of conscious bliss, it is also That wherein one gains apt conscious rest' ||61|| 'It is That Essence known as the Supreme Self or Shiva, is what the embodied soul is non-different from, all it needs is to be related to consciously, and if that turns about, how can sorrow, grief, fury, sins or distress remain any longer?' ||62|| 'The gross and subtle bodies are erringly identified as the soul within, which per se is pure, primary, needs attention to relate to and is a witness, Know sons etc. also to embody the same unsullied soul, but the bondage of affection albeit reciprocal due to error in identities breeds sorrow' ||63|| 'In turn they who have not taken to know the above non-duality, are unable to know true joy,

it is they who are pained by their progeny, and they too take multiple births to go through the sorrow cycles repeatedly' ||64|| 'Children when they are born, give difficult labour pains to their parents, and from their birth itself become a cause of concern and worry, 'Will these children be affected by ill position of planets or other ailments?' ||65|| 'These children often fall sick, causing their parents immense fear, and when they grow up the same siblings fight with elders accusing each other, and even neighbours complain and come to fight' ||66||

'As these teenagers grow, parents wonder whether they will be able to stand on their own or be dull-witted? In case they are unable to grasp knowledge as taught, it further adds to the burden of worry of their caretakers' ||67|| 'And as the years pass by, they find a different reason to be anxious, 'They have not yet married, they have not yet found their partners, how will they fare in the future, etc.?' ||68|| 'Especially concerning life-partners there are so many doubts, and if it is fated and marriages do occur, If there is no mutual loving affection between the couple, it only adds to more worry for elders' ||69|| 'And in case the couple does get along, if they in turn do not bear children, then should they get divorced and marry again? This too causes anxiety' ||70|| 'And in case amongst all these events of growing up, there is adversity of circumstances for livelihood, it worries, and then finally parents wonder, how are they to spend their retirement when body functions dwindle?' ||71|| 'They who relate to their children as their sons or daughters, instead of as embodied souls, are burdened with each passing day of which new trouble will arise, and till death this is how their life goes by' ||72||

'Even when a mother is carrying her child, or cannot bear children, if she is unable to deliver then from that day itself grief regarding siblings begins, hence for parents it seems, they are scorched with worry right from before conception and onwards' ||73|| 'Realize this fact as you see all around you in society, transform your affection for your son in the way advised, let your loving regard for the Supreme not wane with birth of your son, try and live with this understanding' ||74|| 'Sage Narada continued: O King Aayu, the worry about your son which ails you now, Is currently with the demon Hundasur who abducted him and considers him as a foe, He has taken him to his kingdom to slay him as soon as possible' ||75|| 'It is simply due to fate, that your son escaped from the grip of Hundasur and his allies, and is now in safekeeping with a sage, He is well, happy and is being made to learn all that he needs to know' ||76|| 'It is he who will grow up there, slay his enemies instead, and after gain of education as taught by the

sages, will get married, and thereafter return to you with his new bride' ||77|| 'Hence it is being conveyed to you to no longer worry for him, rule your kingdom righteously, your son will in the future share the throne of Indra the heavenly king, with this very body that he has received due to the blessings of God Datta' ||78||

'Sage Narada thus pacified the ailing parents, and then quickly took his leave, the reassured King, now said to his grieving wife:' ||79|| 'Sage Narada has taught us the discretion between that entire, which is sentient versus the non-sentient and ephemeral, let us try to practice that discretion, and let go of our grief' ||80|| 'As souls, who is son to whom? Why should one get ensnared simply due to our own fancy?, Let us cut off that noose of affection bred out of erring identification, for it is only then that the mind will find its sought rest'||81|| 'It is with effort, that I could manage to please God Datta, it is He who blessed me with this boon, and I too did not ask for anything else but for a son' ||82|| 'However it is God Datta who did tell me thence, that this son will cause you grief, now it has all come to pass, He did forewarn me at that time' ||83|| 'It is simply due to my fondness for my lineage to continue, and with the preoccupation with that wish, that I now feel myself to be bound causelessly with the mundane, and it is only now that I realize the import thereof' ||84||

'That Essence which the Vedas declare to be non-evident, is not easily grasped by the lazy and those dull in intellect, they in turn understand reality the way that suits them or their fancies, as a result misfortune keeps on repeating in their lives' ||85|| 'Whatever Sage Narada has told us today, has aided in understanding this much, however be the way that I served God Datta, this is the blessing thereof' ||86|| 'Whether it is penance, engaging in Vedic sacrifices, repetition of the Holy Name, or generous giving, yet He does not manifest to one and all, The divine Son to Sage Atri can be related to only with unsullied devotion, and it is that Loving Deity that I have managed to behold' ||87|| 'It is thus that He has obliged us in all ways', having said this much, He fell silent but listening to which, the queen understood the grace of God Datta as always working for their benefit' ||88|| 'The queen bowed to God Datta thereafter, and with loving regard in her being said:, I consider these words to be very effective and lovable, and as a rejuvenator for someone who was on her deathbed' ||89|| 'It seems that this counsel is the nectarine gist of all the Vedas, it is that synopsis that Sage Narada advised us with, now my mind is at peace, no longer complaining against You or the world, now my mind is freed of worry' ||90||

'It is the same King Lord, who out of grace asked Sage Narada to visit us, and has dispelled the erring beliefs that we out of our fancies nurtured, and now devotion to His feet has sprouted within' ||91|| 'Hail to You O God Datta, O Supreme Infinite Being Purushottam, non-visible to the ordinary reach of senses, it is You that are the only doer, it is You who create, maintain, destroy and pervade all that is' ||92|| 'Be it attributes, or objects which can be acted upon, or gain of empowering knowledge, It is You that are the Overlord of all that is and has a name and form, and yet seeing their perishability You too seem like One who is delusive' ||93|| 'It is You as God Shankar that annihilates, it is You as God Brahmaji who then makes experiential this creation, it is You again as God Vishnu who maintain this experiential creation as fated by Time, it is You O Singular who assume these multifarious names and forms' ||94|| 'It is You who are the Divine Consort of Goddess Aparna or Parvatiji, of Goddess Laxmiji and You that are non-dual with Goddess Saraswatiji, I bow to You, O Support of all that is, it is You who are the Beyond Essence and yet have been known by my husband' ||95|| Sanskrit Verse: 'Mayabhi: PurushroopastwamPratiroopoVibhaasi Yat, Roopam RoopamSwabhaktaanaamUddharayendraTe Kriya' ||96|| Translation: It is due to Your Supreme strength Maya that You are perceived as a Divine Male God Datta, it is You per se that are as You are beyond the difference of sexes, it is You who assume varied Incarnations as and when beckoned by Your devotees, it is You who uplift them thence – such are Your joyful Leela acts' ||96||

'It is You who have enabled me to surpass fancy and all its siblings, it is You who have awakened me to know that I am not merely this body, it is You that have empowered me to surpass lust, greed and anger, it is You that have planted the seed of devotion in me' ||97|| 'I am unaware of what Your Essence is or where Your feet are, see how entangled most in the world are, now permit me to partake of the bliss of attending to You, enable me to know pure non-duality consciously' ||98|| If man desires sense-gratification You grant him that too, but it is You who grant liberation to sincere seekers, then these liberated souls revel at Your Feet, it seems that You are like the wish-bestowing gem Chintamani for all of existence' ||99|| 'It is You where my highest state resides', thus praying to the Lord, the pacified Queen Indumati, then nudged her husband the king to do so, and he too prayed lovingly' ||100|| 'O Lord of gods, May my conscious faculties reside at Your Feet, let me be absorbed in Your divine sermons, And Your joyous acts O Overlord who bless all ||101|| Let my speech be purified, By praising Your divine traits, it is thus that I will get my desired gift, O knowing my highest Wealth ||102||

Let my hands serve those, Who sincerely devote themselves to You, O Lord grant me, that auspicious boon now' ||103|| 'Let my mind melt when it sings of Your praises, let my being melt when it realizes Your Essence, let these acts reduce the burden, of the consequences of actions that I am weighed down with ||104|| 'Let my body experience thrills of divine ecstasy, let my hair stand on end experiencing Your presence, let me attain that lofty state, where I am not encumbered by classifications of the high and the low' ||105|| 'In the way in which an eagle, escapes from its bonds, so too enable us to, break the bondage of this ensnaring worldliness' ||106|| 'Let my emotions be pious, and rest at Your feet exclusively, and let these riches, ever reside with me with Your grace' ||107|| 'In this way King Aayu, with reverence eulogized God Datta repeatedly, and remained to righteously rule his kingdom, consider all those affairs as trifle as the effort required to cross the hoof of a cow full of water' ||108||

|| Thus completes the Forty-third Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 43 Chapters: 108+4539 = 4647

Chapter 44

The Celestial Voice of Akashvani to Nahusha in the Forest Informing him of his own History

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Humble and unassuming, the disciple Deepak, again, worshipped the feet of Guru Vedadharma, and thereafter enquired about the events in the life, of the son of the devout King Aayu' ||1|| 'The prince who like a brilliant sun ray, was born as a guardian of the directions, destined to rule, who was protected since birth itself by God the Overlord of the path of Yoga, how did he manage to slay his foe?' ||2|| 'Do tell that entire to me in detail', Guru Vedadharma heard his request, and responded: Focus your attention now, and hear this nectarine sermon' ||3|| Sanskrit Verse: 'Sagotraa: PitarouChaasyaViyuktaBaalya Aeva Sa:, nimittiKrutyaNahusho Munim Datten Rakshita: ||4|| Translation: He who was separated from his doting parents from childhood itself, that prince Nahusha was protected by God Datta Himself using the Sagely couple as instruments' ||4|| 'Sage Vasishtha is equanimous and holy, He always remains centred to God Datta, given the responsibility of upbringing Nahusha, He spent time in the task given' ||5|| 'Nahusha destined to destroy the riches of foes, and fated to increase the wealth of deities, learned aptly guided by Sage Vasishtha and his colleagues, and soon grew up to be a cultured youth' ||6||

'He was especially fond of archery, any number of hours spent in that practice never bored him, He became scholarly both in the use of weapons and understanding Scriptural lore, and was soon considered worthy to be taken opinions from' ||7|| 'Although scholarly he never showed signs of being puffed-up, every moment he got he spent with his sagely foster parents, no one had observed him to display obstinacy in behaviour, his regardful humbleness soon became well-known' ||8|| 'Without bothering about praise or censure, He remained absorbed in his task, and gradually mastered all branches of

knowledge required, growing up to maturity' ||9|| 'On seeing his exemplary conduct, people felt satisfied at him and his upbringing, then Sage Vasishtha ordered him: Nahusha go to the forests, and kill some wild animals' ||10|| 'Hearing this unique request the prince, unaccustomed to question the wisdom of the sage and trusting in his foresight, took his bows and arrows, and went forth to the forests' ||11|| 'He found many carnivorous animals, known to kill cows and other domestic animals, as well as to cause harms to tribals, and rid that forest region of their menace' ||12||

'On seeing his skilfulness in archery, deities who were witnessing, were indeed satisfied at his marksmanship, and they discussed him amidst themselves' ||13|| 'Once the gods said: You are the son of King Aayu and Queen Indumati of the lunar clan, it is they who are your true parents, and not the sagely couple whom you so revere' ||14|| 'Tactfully leave your erring identification of yourself as son to a sage, go and show yourself to your true parents, They remain continually worried about you, it is destined that you will marry a princess named Ashoksundari' ||15|| 'Hundasur the demon, who considers all mortal men as his meal, go to his kingdom, kill him, and thereafter go and meet your true parents' ||16|| 'Even the remaining heinous demons, will all be slayed by your might, the blessings of God Datta has empowered you, do not give in to the slightest bit of doubt or apprehension' ||17|| 'On hearing that celestial sound and instructions of deities, nahusha contemplated:, everyone here recognizes me as son to Sage Vasishtha, then how come this heavenly voice points out to something else entirely?' ||18||

'These utterances from the firmaments, can it be some trick to deceive by some pranksters? The speakers thereof did not reveal themselves, do they wish to delude my intellect?' ||19|| 'Still contemplating upon the heard, nahusha gave in to considering one option after the other, soon he returned to the Sage's Ashram, and bowed to his fatherly sage' ||20|| 'He narrated the events of the day to the sage, who consented with the celestial voice saying: Truly you are the gem of the womb of Queen Indumati, and the righteous king Aayu of the Solar clan' ||21|| 'The only Independent Almighty God Datta blessed King Aayu, hence it is that you took birth, it is He that protects you at all times, and distances all your misfortunes omnisciently' ||22|| 'He has and will always look out for you, even since the time you were in Queen Indumati's womb, and when your birth took place, hundasur the demon came to know of it' ||23|| 'He was ready and trying to cause an abortion, but could not find any loophole to enter the queen, god had sent His

divine discus named Sudarshan, that enveloped you from all possible harm of the demon' ||24||

'Hundasur meanwhile was foretold, that the son of King Aayu will be the one to slay him, as a result at your birth he took the help of all delusive strengths, and abducted you from the queen's inner chambers' ||25|| 'After abducting you from the queen, He took you to his kingdom and handed you over to his wife, she was instructed to kill and cook you, she in turn gave you to her maid' ||26|| 'Even amidst the enemy's palace, no harm came to you, not a hair on your body was pulled or scratched, He managed to keep you alive amongst all dangers, how can that grace ever be described?' ||27|| 'Listen Nahusha how it happened, the maid of Hundasur's wife took you, and in turn gave you to the butcher saying: Quickly kill and cook this infant as breakfast for Hundasur' ||28|| 'Therefore, the unthinking butcher, tried thrice to kill you with knives and other devices, in the way in which the heavenly King Indra, showers thunderbolts on all mountains to cut off their wings' ||29|| 'The violent demons and their attendants known to slay men, when tried to slay you, God's discus again protected you, covering from all sides' ||30||

'Angered and confused, by the way all his fatal strokes failed one by one, the butcher found himself being enthused with kindness, and took effort to protect your life' ||31|| 'Unable to understand how no harm came to you, and surprised at how each of his weapon and strength failed repeatedly, He told the queen's maid: Let us take this child and leave him somewhere' ||32|| 'Then they took you and came here to this Ashram, and leaving you at our door, quickly ran away, Such is how your fated birth and events thereafter took place, you are being protected by Divinity all throughout your life' ||33|| 'I too could not first make out, who you are and how you came to be at our door, it was only after meditating upon you that this entire got revealed to me, understanding that I am, given the task of your nurture, we have been doing the same' ||34|| 'So that you are no longer encumbered, by repeated assaults of demons and so that your parents and kingdoms remain safe, you have been brought up here, in the safety of these premises' ||35|| 'Thus the foresight of God, which involves welfare not only for you but for King Aayu and his subjects, you have been under our care and now you have matured to satisfaction, it is time for you to find your foe and do away with him' ||36||

'After you complete that task, return here initially and take our blessings, thereafter go to your father King Aayu's kingdom, and then rule it righteously' ||37|| 'A maiden named Ashoksundari too, was abducted by the demon Hundasur earlier on, she cursed him

saying that he would be slain at your hands, and since that day she is in the demon's prison' ||38|| 'O Nahusha having decided to be your wife, ashoksundari has spent time in penance, She constantly pines for you to come and rescue her, and complete the task assigned to you' ||39|| 'No longer should you delay, Go and slay the demons, come here thereafter and then return to King Aayu, Give them the happiness of seeing you after a long parting' ||40|| 'God Dattatreya known to be the protector of the worlds, will aid you in doing away with your foes, contemplate on His divine feet, and then engage in war with the demons to be victorious' ||41|| 'O Good son and warrior, do not delay any longer, may you have a long healthy life, count on what you have learnt and your own tact and strength, have patience and deal with your foes' ||42||

Sanskrit verse: 'Varda: Santu Pitaro Baladaa: Santu Te Suraa:, yashodaa: Santu TeMantraa, aayurda: Santu Te Dwija: ||43|| Translation: May the manes bless you, may the deities strengthen you, may you the Mantras granting renown own you and may Brahmins bless you with longevity' ||43|| 'May you gain your highest auspicious benefit and welfare', such are our blessings for you, 'May your name be well-known, in all directions O Dear Nahusha' ||44|| 'Nahusha on hearing the sage, bowed reverently and took all the blessing showered, satisfied with the sage's explanation, He readied himself for his task' ||45|| 'The Sage again asked if he could help Nahusha understand anything yet doubtful, but the prince replied that he was content and again prostrated reverentially, He said: you well know that your feet and your blessings will uplift me, O All-knowing sage and father, bless that my regard for you never dwindles' ||46|| 'It is well known that onslaughts of lust and fury, Give more distress to the person under their influence, it is only at your feet that I find true solace, allow me to be your permanent votary after I complete the fated tasks' ||47|| 'In the way in which serpents flee, on seeing the flight of the eagle, so too they all who serve your feet diligently, find their foes losing strength and vitality' ||48||

'Such is what you bestow, how can I now be apprehensive of my encounter with demons?, I will keep your feet in my mind, and will do away with the demons' ||49|| 'Nahusha pleaded thus to the sage and fell at his feet, the doting sage lifted him up, And smelt his forehead like parents do for their siblings and said: You will reign triumphant' ||50|| 'Do away with your foes, look into the care of Brahmins and the manes, protect the earth and the skies, do away with sins like the Sun Lord which purifies' ||51|| 'Sage Vaishtha blessed thus and the prince, took his way on foot towards the forests, He

prayed: May God Datta, be pleased with me and the effort that I am about to undertake' ||52|| 'The possessive and protective Lord Datta, who has been looking into my care, since the time I was in my mother's womb, I how humbly at His feet' ||53|| 'Let Him grant our true welfare and benefit, let Him grant us victory in battle, let Him bless us with empowering us to behold His feet, let Him enable us to always be at His service' ||54||

'May Lord Datta who chastises the heinous, and protects the virtuous, may that Singular Supreme Deity, always protect me' ||55|| 'May that Lord Datta pour joy in my mind, whenever I contemplate upon His Feet, Let not the minutest of regret enter my being, may my victory be well-known' ||56|| 'Even Sage Brushaspati the preceptor of gods, as well as the Lord's seat – the Divine Serpent Shesha, find themselves bewildered in depiction of the Divine infinite traits of the Lord, then how could we hope to describe Him as He is entirely?' ||57|| 'With folded hands, with all holiness that I can muster I bow to Him, may that God Datta, shower His grace on me and protect me at all times' ||58|| 'When the imminent war will take place, else when someone uses deceit in battle to attack, or even when surrounded by mortal danger on the battlefield, may that God Datta ever be my protection' ||59|| 'May my path be without hindrance, may deities aid me in my task, may I find food and water when necessary, may my being know contentment' ||60||

'It is to deal with foes in battle, that God Indra's aid is often sought after, may that heavenly king come to my aid too, may he protect those terrified of and in the war' ||61|| 'With caution and devotion, prince Nahusha prayed and proceeded, The deities were pleased with his conduct, especially with his humility and patience' ||62|| 'Shaking their heads with pleasure, the gods above showered flowers denoting their assent, prince Nahusha quickened his pace, to find positive omens on his path' ||63|| 'Cows, little girls and peacocks were found walking towards him, two Brahmins with a Kalasha water pitcher and with, curd, fruits, flower garlands were sighted, deer seem to circumambulate him from a safe distance' ||64|| 'On observing those omens, prince Nahusha was pleased within, even Indra the heavenly king, saw him proceed on foot towards his destination' ||65|| 'So Indra called forth the deities and said: It is for our task that he is proceeding, see his feet are aching and he still has a long way to go, we should come to his aid right now' ||66||

'I have decided to send my chariot, to him to quicken his journey on earth, you all too should ready yourself, and assist him in battle' ||67|| 'It is only then that you will gain the

victory you cherish', saying thus Indra ordered his charioteer Matali, To take his horses and chariots, and go to the aid of Prince Nahusha' ||68|| 'A protective armour, piercing arrows with their quiver, earrings, armlets and bracelets, varied forms of heavenly weapons and missiles, all are to be loaded in the chariot before you go to his aid' ||69|| 'Matali accepted and obeyed King Indra's instructions to the letter, He loaded the chariot as befits a prince, and then taking leave descended on earth, and politely met with Prince Nahusha' ||70|| 'Nahusha was on his way, his mind contemplating the feet of his fatherly sage and God Datta, it is then that Matali came and met him, and conveyed the wish of god Indra' ||71|| 'This chariot with good horses, loaded with all sorts of arms and ammunitions that you will require, have been sent for you by God Indra, accept them and happily and quickly proceed for war' ||72||

'Nothing else will you need in this battle, all has been carefully looked into and placed aptly in this chariot', hearing these words of Matali, nahusha accepted them with dignified grace' ||73|| 'He placed the crown on his head, embedded with jewels that gave light in all directions, He even put on earrings, that sparkled with sunrays touching them' ||74|| 'A bright protective armour, He tied around himself, before ornamenting himself thus, He repeated the Mantras necessary as taught to him by his sagely father' ||75|| 'Thereafter Prince Nahusha, bowed reverentially to the horses and the decked chariot, He circumambulated it, uttered the required Mantras, remembering the feet of God Datta, He mounted his new acquisition' ||76|| 'His neck was adorned with pearl necklaces, He sat on the chariot as befits a prince, and then said to Matali his new charioteer, take us quickly to where we need to go' ||77|| 'On hearing the prince's instructions, matali accepted his new charioteer as his current lord, and with whip in hand, He pulled the reins of the horses urging them forward' ||78||

'God Datta who protects the world, always comes to aid when required, what else could remain lacking thence? All gaps are filed aptly' ||79|| 'Thereafter the 33 crore deities, assembled themselves in array, They presented themselves to Nahusha and introducing themselves said: We are the heavenly gods and have come to your aid' ||80|| 'Prince Nahusha replied: I have always been protected by God Datta, it is He who has inspired you all, to come to my aid at this crucial moment' ||81|| 'I have always considered complete obedience to my Guru's instructions as primary, and am seeing the result thereof with my own eyes, it is those instructions that have helped me to ward off misfortune, and helps me in protecting my life' ||82|| 'He is known to fulfil pious desires

of devotees, God Datta the Supreme Yogic Master is the Director of this world play, even the minutest of His delivered help plays a role, nothing else is to be wished for, I myself am witness to this fact' ||83|| 'Having said thus Nahusha, welcomed them with himself, and together they proceeded towards the demon's kingdom, meanwhile Ashoksundari with might of her penance came to know of this' ||84||

Sanskrit Verse: 'Ya Vibhum PrarthyanteeshamNahusho Me Vrunnotviti, aa TadaagamanamGjyaantwa Rambha Tasmai Sameeryat' ||85|| Translation: 'Praying to the Omniscient Overlord she said: 'May Nahusha wed me', she sent her friend the damsel Rambha to the prince, After knowing surely of Nahusha's arrival' ||85|| 'Rambha on being so instructed by her friend, came forth to Nahusha, and requested: Listen O Prince, the reason why I have come to meet you' ||86|| 'Knowing you to be prepared to meet your foe, in her meditations, ashoksundari the abducted princess, has beckoned me to you' ||87|| 'She is my dear friend, as of now she is imprisoned by the demon Hundasur, she remembers you constantly, and remains sick with worry about the future's unfolding' ||88|| 'She is fated to be your wife, you should go and free her, she is still in captivity, innocent and saintly is she' ||89|| 'In case I have uttered anything untrue, may we experience downfall from our present states', nahusha heard her and told her politely: I will do all that is necessary but you should leave from here now' ||90||

'I too have come to know everything that is fated, and as you can see I am prepared to wage war, when Hundasur and his gang will be no more, we will meet again in better circumstances' ||91|| 'Rambha laughed and thereafter, knowing it to be the instructions of her future lordly king, returned and consoled her friend saying: Leave aside your distress, I have come as a harbinger for happier days' ||92|| 'Ashoksundari who had spent time in hard penance, was elated on hearing the good tidings, meanwhile the armies of the gods with Nahusha, created quite a furore' ||93|| 'Following their clue, all other species of demigods namely, the Siddha adepts, saadhya and Vidyadhar deities, divine serpents and Guhyakas, joined in the ruckus creating a huge tumult' ||94|| 'Hundasur meanwhile was sleeping fitfully, but he awoke on hearing these sounds, and said: Who is it that wishes ill for himself, by creating this cacophony and disturbing my sleep?' ||95|| 'Where are my attendants and spies? Is it some dangerous foe right at my doorstep?, who is he and who does he belong to? Has he a powerful army alongwith?' ||96||

'Hundasur instructed: Go and quickly find answers to all my queries, and return as fast as you can', this was the first step that the demon took, realizing that something might be

amiss' ||97|| 'The attendant of Hundasur also realized the grave situation on hand, and quickly managed to find out all information, He returned to his king and said: Listen carefully with utmost caution' ||98|| 'It is none other than the prince of King Aayu, He is accompanied by the 33 crore deities, their aim is to do away with you and us all', these are the unfortunate news I bring O King' ||99|| 'Hundasur was unable to bear those news, and immediately called for his wife, and asked her: I had specifically handed over an abducted child to you long ago, did you slay and cook the child yourself for me or not?' He roared' ||100|| 'Tell me everything that you did with that prince, who did you hand him over to?, she was terrified and replied: I gave her to my maid, I was there itself' ||101|| 'I saw the dish cooked for you, not even skin or bones remained', on hearing his wife say so, hundasur called for the maid, and asked her of what happened with the prince' ||102||

'Who killed the child?' She lied out of fear: I did and the queen was present thence', this silent understanding, between the queen and her maids is not unheard of' ||103|| 'The demon bit his tongue, and wondered: If such is the case then who is this new foe on my doorstep?, let me first of all deal with him, and then I will chastise these so called near ones after I come to know the truth' ||104|| 'This very day I have armies waiting for me, surrounding my kingdom, fie to my spies who did not know of this beforehand', He then ordered all his demons: Take up all of your weapons, we have to wage war' ||105|| 'All those who secretly hope to escape from battle, and will engage in those tactics on the battlefield, I will kill them all right here, right now without facing my imminent foe, and only after I am satisfied that I am not accompanied by cowards will I proceed' ||106|| 'Then he called for five of his trusted commanders, and then anointed them as befits a king, and ordered them to wage a cruel war, his reign especially amongst his men was yet unchallenged' ||107|| 'Hearing the harsh instructions of their king, the demons took up arms and went forth to battle, saying: If we die in this battle, as per law, we will gain the heavens, let us fight to the finish and oblige our king one last time' ||108||

|| Thus completes the Forty-fourth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 44 Chapters: 108+4647 = 4755

Chapter 45

The Killing of Hundasaura, the Marriage of Nahusha and Ashoksundari and the Meeting with his Parents

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued: Is it not surprising that though an embodied soul is so dependent, yet he wishes to remain everlasting, how unknown to the celestial Essences mankind is' ||1|| 'They consider the embodiment to be the embodied essence, they desire ageless eternity, even the embodiment is evidently prone to changes, with each moment it hastens towards destruction' ||2|| Sanskrit Verse: 'Nigam: Pralay-utpatti: KathayantiPratikshannam, panch-bhoutik-dehasyaJadasya-agnerivaarchishaam' ||3|| Translation: The Vedas have declared annihilation, to occur with each passing moment, like sparks flying off from a fire source, and as insentient, is the physical body consisting of earth, water, luster, wind and space' ||3|| 'Thus the dull witted demon, tried to fight death, and yet the result was that he was no more, who amongst the ephemeral can distance death away?' ||4|| 'It is they that are fortunate, who think of catching hold of the feet of the Lord, that are able to frighten death itself, as for the remaining, all are afraid of non-existence with passing away' ||5|| 'They who consider themselves ageless, are those realized souls who have united consciously with the Divine Feet of the Lord, it is such who have surpassed the cycle of birth and death, they remain as per their pious desire or that of the Lord' ||6||

'Even if it is the gods in question, if they have not taken effort to know the inner luminous soul within, then they too are considered as cruel to themselves as demons, who will grant them immortality then?' ||7|| 'It is this physical body, that Hundasur wished, to make ageless and eternal, yet as fated he had to die' ||8|| 'So Hundasur assembled his army, and mounted his chariot, He took all arms required, and readying himself came to the battlefield' ||9|| 'It is here that he opposed his destined foe, He came with great speed,

and it is then that Prince Nahusha spotted him, on the courageous chariot sent to him by Indra the heavenly king' ||10|| 'He seemed like another sun in the war zone, with bow and arrow in hand, and with shining earrings and crowns, just seeing him approach Hundasur was taken aback with surprise' ||11|| 'Hence he thought of various tactics, He ordered some elephants, horses, chariots and infantry, under the leadership of their respective commanders, to go and face the enemy army' ||12||

'Hundasur also known as a great warrior, attacked the heavenly armies, each side raised a hue and cry with the war shouts they uttered, it seemed as if it shook the belly of the entire cosmos' ||13|| 'Demons emulated roars of tigers, and made such cacophony that it filled all directions, a terrible war was waged, between the deities and demons on that day' ||14|| 'Each warrior tried to break the protective armour of his foe, using various weapons such as trident and sling missiles, or even axes, swords, maces and other firearms, none held back in attacking the other with whatever they had' ||15|| 'The demons soon managed to get the upper hand, deities started bearing the brunt of their onslaught, their constant attack with various weapons, so characteristic of demons, did not give a moment's rest to the gods' ||16|| 'Each one tried to disfigure the other, each one tried to break their foe's weapon and its attack, such is how the horrible war waged on, other non-participating deities witnessed the battle from the skies' ||17|| 'Demons were equally powerful, they won over many gods, deities also realized that their strength is waning, and did not choose to face their foe but only defend' ||18||

'As the onslaught of the demons continued, the deities were forced to retreat, on seeing the gods in this pitiful state, prince Nahush decided to fight in the forefront' ||19|| 'He shouted: O Hundasur, why don't you send some of your army men towards me?, see how I crush them to bits, see them travel to Yama the lord of death' ||20|| 'All of you demons have acted sinfully, for no reason you have caused distress to the gods and realized Brahmins, hence, I will shower my fury on you, it is time someone wakes you up from your sleep' ||21|| 'You have forcibly taken away the position held by the gods, and then you roam about boasting about yourselves, now let me crush that false-pride, let me restore to the deities what was theirs in the first place' ||22|| 'To do away with the ignoble, leads to the contentment of God Janardana the Lord of the populaces', having said so Nahusha, armed himself with his bow and arrow choosing a mark' ||23|| 'The demons continued attacking with various weapons, nahusha managed to break them all

midway, many surrounded him from all sides, and forced themselves on him and his chariot' ||24||

'The prince took the bow of King Indra, and made a strong sound with its string, just that sound was enough to send shivers across the attacking demons, it was as if they were deluded on their own' ||25|| 'The prince lustrous and strong continued to fight, and started bringing about an end to whosoever that attacked him, the demons started chewing his teeth, and summoned even more armies in this ongoing battle' ||26|| 'All were instructed to focus their attack on prince Nahusha, but he too was full of fortitude, also courageous and a warrior trained by the sages, He started crushing one attack after the other' ||27|| 'The demons who did not give a jiffy about the passing of time, were now suddenly afraid of their enemy and prince Nahusha, they fired multiple arrows at the same time, covering the prince with their weapons' ||28|| 'This created darkness, none could recognize the other, then the Prince not one to be despondent, broke away that enveloping cover created by the attacking demons' ||29|| 'He broke of many weapons of his foes, and many bows of those archers, He attacked elephants at their crucial points in the head, as a result their riders fell down on the battleground' ||30||

'He noosed many demons, rent off the heads of many of their horses, broke off many of their chariots with their hoisted flags, and many demon warriors found themselves flat on the ground' ||31|| 'With strength and skill he broke their protective armours, He cut off hands that held weapons, very swiftly he would cut off necks of his foes, or slash their abdomens with his sword' ||32|| 'Due to this sudden turn of events the demons started hiding themselves, but Nahusha chased them, and found their hiding spots, and made them fall on the battleground' ||33|| 'Suddenly he would tie up heads of multiple demons together, and drag them across the ground, it was as if he by his valiant acts of battle, removed thorns that were causing pain to one and all' ||34|| 'In his adrenaline fury of battle he would shout to them: This is the fruit of your sinful lives, now face your final moments, or try to inculcate liking towards righteous living' ||35|| Sanskrit Verse: 'Ye Mruta Samare DharmeShuddhaste Surya-mandalam, bhitwaYaataaVirajasoYogagjynoYatinoYatha' ||36|| Translation: All who fight courageously in war be they from any side, and give up their lives reach the solar orb, and gain divine abodes, which sincere Yogis and ascetics gain after a lifetime of perseverance' ||36||

'Consider my words to be true, do not escape from the battlefield, face your foes, if you give up your body in battle, surely you will gain the divine abode just described' ||37|| 'Be it stealing gold or killing a realized soul, be it getting intoxicated and acting ignobly with liquor or sleeping with the preceptor's wife, all those sins will be washed off, if you face death with brave hearts in battle' ||38|| 'This considerate advice he shouted, He urged his foes to fight righteously in battle, and he continued to slay one demon after the other, in that fateful battleground' ||39|| 'He managed to disrupt the armies of his demonic foes, his chariot raced quickly from one end of the battleground to the other, such was the slaughter that occurred that day, that blood pools became evident everywhere' ||40|| 'All those warriors who had fought and found themselves ruined, raised a loud wailing cry, seeing his men in this state Hundasur himself arrived, and faced Prince Nahusha one on one' ||41|| 'Hundasur roared and shouted: O Son of puny man, it is in vain that you will lose your life today, your mom and dad will shed tears for you' ||42||

'I am an independent ruler of wherever your vision goes, you are yet unaware of my majestic position, if at all you desire to continue to live, then it is time for you to seek my shelter' ||43|| 'You are yet a child and dull in intellect, hence I advise you but one time, do not die in futility, instead, catch hold of my feet' ||44|| 'If you seek my aid, I will spare your life, else with your assembled godly armies, I am sure to kill you all today' ||45|| 'In this way the demon threatened, and tried to inculcate fear in the prince, nahusha instead replied: It seems you are unaware of the rulers of the lunar clan' ||46|| 'Instead of speaking gibberish, with which what will you gain is all doubtful, if you are as strong as you boast you are, then come and face me in battle' ||47|| 'Those who keep on boasting about themselves, find their righteousness dwindling, you do not recognize your acts as sinful, try to introspect and find your publicly known flaws' ||48||

'It is you who abducted me as an infant, to kill me for your breakfast, and it is thus that you have created parting from doting parents, and longing that is mutual for all these years' ||49|| 'That wish which made you act so heinously, and made you bring me here, can you see it in anyway fulfilled today, here, on the battlefield? How will anyone kill those whom Divinity protects?' ||50|| 'God Datta, the Divine Son to Sage Atri, looks into my care by day and night, O Dull demon, what made you think you could kill me? See your state for yourself, you are as good as dead' ||51|| Sanskrit Verse: 'Malina: KudrashoHisraa: Dhatukaa: Parvanchakaa:, swakarmennaivaTe Sarve MriyanteSahasaa Swayam' ||52|| Translation: Those who act ignobly, those who are causelessly violent,

those whose outlook itself is foul, those who cause hurt without any reason, those who continue to criticize others are as if by their own acts, killed suddenly reaping what they had sown' ||52|| 'Deceitful are you and you have killed ceaselessly, it is fated for me to be the one who slays you, hence better show some skill in warfare, do not let the fear of death overpower you here' ||53|| 'You have invited death, hence you open your loud mouth to speak whatever comes to your fancy, it is nothing else but verbal vomit, why not keep mum and start fighting?' ||54||

'Had you known me, you would surely have not waged war', prince Nahusha responded in kind, and then pulled his bow string till his ears' ||55|| 'Aiming at the demon, He let go off his god given arrow, it broke his armour, and even his protective helmet' ||56|| 'This angered the demon, who showered a volley of arrows, but surprisingly and speedily, the son to King Aayu broke them with equal agility' ||57|| 'What did Hundasur do next seeing his weapons fail?' enquired Deepak, Guru Vedadharma described: He brought about an expanse of delusive tricks of demons, He tried to cause infatuation, in Nahusha's mind and surroundings' ||58|| 'Thus he would appear to be where really he was not, and would disappear from where Nahusha hoped he would be, such was the play that Hundasur created, nahusha soon clearly perceived what lay beneath these tactics' ||59|| 'He ordered Matali his charioteer with a laugh: Wherever you can sight the demon, take our chariot in the opposite direction, it is there that I will find and slay him' ||60||

'His charioteer heard that instruction, and agreeing with it did as ordered, He raced his chariot in the direction opposite to where Hundasur delusively appeared, and then Nahusha managed to slay him' ||61|| 'Prince Nahusha initially, brought about an end to that demonic skill that was evident in his surrounding, thus they again came face to face, hundasur felt as if another sun was opposing him in battle' ||62|| 'He pondered: This warrior is indeed true to his words, I doubt whether I will be able to deal with him, decided thus, He showered multiple weapons at the same time on Nahusha' ||63|| 'Prince Nahusha used his natural tact and skill, and was fast enough to break those attacks mid-way, then the demon fired a missile, a bow and sharp objects from slings, each one was able to kill a mortal enemy' ||64|| 'But the prince managed to evade them all firing counter weapons, then he showered an arrow, which found its marks on the demon's body, reducing him to tatters' ||65|| 'Although with a mighty physique as of demons, which seemed like a tall tree full of flowers, yet that bow that found its mark, made Hundasur lose consciousness and fall down on his chariot' ||66||

'He took some time and got some air, and then again cautioned himself to wakefulness, then he too took up his bow and arrows and showered in multiples, once again enveloping the prince from all sides' ||67|| 'Then he roared: I have won my foe in battle, I will reign victorious, and only thereafter will I rest' ||68|| 'It is I who have won wealth, grandeur and victory today', so shouted Hundasur in the battlefield, it was wrong announcement and just boastful words, puffed up behaviour habits are hard to overcome' ||69|| 'However his uproar confused the prince's army, they could not see him since he was enveloped with Hundasur's weapons, this made them lose face, and it worried the witnessing sages no end' ||70|| 'They mused: How valiant was Nahusha in battle, hardly have we seen such limitless valour, In one so young, could it really be that the demon has another majestic performance to boast about?' ||71|| 'All of us deities, assembled solely to help him trusting his prowess, but now we are unable to see him, in this battlefield wherever we try to look for him' ||72||

'Seeing the sages and gods become despondent, the son of King Aayu, let go of one effective arrow, and removed the veil on him that was created by the demon' ||73|| 'The confounded deities, now found their doubts resolved, and with equal speed, nahusha managed to break the bow of Hundasur' ||74|| 'Then he killed horses of Hundasur's chariot, and broke that chariot itself, hundasur quickly managed to climb on another, yet that too was as quickly broken to dysfunction' ||75|| 'The Siddha adepts witnessing this valorous act from the skies, uttered blessings:, may you attain welfare and victory, they announced their pleasure thereby' ||76|| 'The demon then took a powerful missile, and fired it on Nahusha, He in response fired an arrow, and broke the missile into the size of sesame seeds' ||77|| 'Thereafter the prince in the midst of this battle, mentally bowed to Sage Vasishtha, and with due piety folded both of his hands, and contemplated upon the Divine form of God Datta' ||78||

'Then he said: O Lord I know of none else but You, I am certain that I belong exclusively to you, it is You that I remember now, let me finish this demon today, come to my aid' ||79|| 'After bowing in this manner, He took two bows whose hood was in the shape of a half-moon, and then adjusted them on his bow, He aimed and fired at the demon' ||80|| 'Both arrows found their mark on both the arms of the demon, they pierced through and through, as a result they fell down to the ground, in a state of evidencing the gravity of the injury received' ||81|| 'The demon realized what had happened, and made a loud raucous sound, and then rushed forth towards the prince, wishing to eat him raw in the

battlefield' ||82|| 'The prince again prayed and took two new bows, as piercing as the ones before, and then he aimed at the demon's feet, without wasting a moment' ||83|| 'Again Hundasur realized that he was now incapable of, either movement or hand activity, so he bit his lip and spread his mouth wide open and like an anaconda, tried to swallow the prince' ||84||

'After contemplating on the feet of God Datta, the prince took the heavenly missile sent by God Indra, He fired it at the demon, and he fell down slain on the ground' ||85|| 'This evoked wonder amongst the witnessing sages, as well as the gods, they showered flowers on the prince, uttering shouts of hail and victory' ||86|| 'The gods were pleased and said: O Prince you have accomplished our task, ask for a boon, the prince replied: May my steadfastness towards Dharma, remain unshakeable, daily augmenting' ||87|| 'Hearing that request, the gods replied happily: So will it be, and then they took his leave, and returned to their heavenly homes, their positions restored' ||88|| 'At that time arrived on the battlefield, ashoksundari with a flower garland in hand and her friend Rambha, they bowed to the victorious Nahusha, and uttered with satisfaction' ||89|| 'Ashoksundari said: I have long since offered myself to you, please accept me, I want to belong to you', on hearing that speech and recognizing the longing and the pain behind the words said, the son to King Aayu responded: ||90||

'If I accept you and wed you now, here, it will be flawed conduct, we shall go to my Guru and with his blessing and instructions, we will get married' ||91|| 'Considering his reply as somewhat comforting, she agreed saying: May it be so with the grace of the gods, then she mounted Nahusha's chariot accompanied by Rambha, and together they travelled' ||92|| 'The prince was elated, He took the kingdom of the demon, and brought whatever was worthy therein to his fatherly sage Vasishtha, and with deep reverence said: ||93|| 'I have always considered you as my supporting pillar, and in the midst of war I felt your presence, it is hence that I have been able to slay the demon, and we all gained victory due to the blessings of God Datta' ||94|| 'I am dull-witted and impatient as you know, but it is with your grace that this fated event took place successfully', having uttered this humbly he fell at the sage's feet, which immensely pleased Sage Vasishtha' ||95|| 'Thereafter even Ashoksundari, went and bowed to Sage Vasishtha requesting:, please give my hand in wedding, to the future king Nahusha' ||96||

'The sage replied: She is as innocent and full of penance might as she was on the day she was abducted, she is dear to me as a daughter, accept her as your wife for she is a gem

amongst women' ||97|| 'Get married to her today itself, coincidentally the astrological auspicious timing is in perfect place for the ceremony', the prince replied: Be it as you wish, and then the wedding rites took place' ||98|| 'Thereafter the sage advised: Now it befits you to return to your kingdom, reunite with your parents who equally long for you, and happily and justly rule your kingdom' ||99|| 'On hearing those words, nahusha accepted them with maturity, and realizing the gravity of the circumstances, showered tears at the feet of Mother Arundhati and Sage Vasishtha' ||100|| 'He said: Although I was born amidst royal grandeur, and then was instantly separated from my parents, yet you two have cared for me since that fateful day, who will ever be able to forget such loving nurture?' ||101|| 'It is till today, that you have affectionately cared for me, it keeps on repeating in my mind, hence I am sad beyond words to be parted from you both now' ||102||

'The future king said so torn with love within, sage Vasishtha centred to Divinity as he ever is counselled him about the Divine Essence, this pacified the prince who was then given leave to return, and he did so remembering his father's reign' ||103|| 'He went and met his parents, and having narrated the entire events said humbly: I seek your grace, do bless me now, fate has made me err in my responsibility towards you for so long' ||104|| 'King Aayu heard him and said: Your being parted from us on that fateful day, was bound to happen, we do not grieve for it nor are pained, simply due to the blessings of God Datta and Sage Narada' ||105|| 'I have forgotten infatuation which causes bondage and grief', advising Nahusha thus and comforting him instead, his parents entrusted their kingdom to him, and then resorted to the forests to spend their time with Divinity' ||106|| 'There they undertook penance, both gained spiritual knowledge and their sought realization, they united consciously with God Datta, such is the majesty of the lamp of sincere devotion' ||107|| 'Nahusha became renowned and revered in the world, He ruled righteously, and with that body protected by God Datta since birth he became Indra the heavenly king, what remains ungained by pious devotees?' ||108||

|| Thus completes the Forty-fifth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 45 Chapters: 108+4755 = 4863

Chapter 46

The Marriage of Yayati and Devayani, Yayati's Union with Sharmishtha and Aging due to the Curse of Preceptor Shukracharya

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Disciple Deepak bowed respectfully to his Guru and said: I am happy to hear the wonderful events of the life of God Datta, and of His pious devotees, however, I am not content and continue to wish to listen more to this holy conversation' ||1|| 'Consider me to going through hunger pangs for spiritual sermons, feed me with nectarine conversations about God Datta, you are a saint known to eulogize God by way of depictions in prose, poem and song, and I am fond of hearing with as much piety as I can muster' ||2|| 'God Datta is the personification of the Bliss of Divinity, it is He accepts devotion of the devout, and grants them liberation, they whose conscious faculties are able to harbour such affection' ||3|| 'Find themselves pervaded with Divinity, thereafter their bodies and whatever they use it for by activity or travel, Becomes so to a say a shop for Divine transactions, and that is how both God and His devotees revel and bless' ||4|| 'Devotees who urge to know Him, are even able to give Him on credit, they do not charge interest, ordinarily it would have become enormous' ||5|| 'And as they who accept such credit undergo transformation, so too that Essence which was given on credit, and if they leave aside indolence and act as guided, then a true divine transaction leading to transformation is witnessed' ||6||

'The original devotees whose body has become God's temple, do not give in to laziness or close shop, once they harbour their Sought Divine within, it remains as it ever was for as long as is fated' ||7|| 'Such devotees always remain centred and experience good times, they are unaffected by adversity, they are not seen to undergo any form of loss, they are cared for by God Hari Himself' ||8|| 'He who is found to be likeable by most, who then will unnecessarily spoil his name or act framing him?, usually it is found that such devotees, are offered reverence wherever they may be' ||9|| 'They are able to know intents of all they come across, such is the way the saints function, But the dull-witted in

society are unaware of this, nor are other appointed deities able to decipher such pure souls' ||10|| 'Wherever such devotees perform such divine transactions, it is they alone who know the a to z thereof, even if they lose out all that they had, they still consider it all as very beneficial' ||11|| 'It is on such a shop, that I have found myself now when initially I was in a helpless state, do give me also free credit O Guru, you are patient and mighty enough to do so' ||12||

Deepak continued: In the way in which King Aayu gained liberation, so too God Datta showered His grace on King Yadu after whom the Yadava clan is known, such is how I have heard, but do narrate to me that entire event in detail' ||13|| 'These joyous acts of God with His devotees are unparalleled, they seem to be ever new and auspicious to hear, who would consider them to be futile unwanted gibberish? Even the worst of butchers find some sweet solace therein' ||14|| 'Such hearing has become a form of penance for us, we do not have the affection or the ability to engage in divine sacrifice or gifting generously', hearing this sincere urge of disciple Deepak, the sagely Guru was indeed touched by how much had he grasped' ||15|| 'That Essence which is revealed as a mystery in the Upanishad Texts, is known as 'Avadhuta Gita' or the divine song of the wandering saint, It took place as a conversation between King Yadu and the Overlord of Yoga, now listen to it attentively' replied Guru Vedadharma' ||16|| 'Devyani was the daughter of the preceptor of the demons named Shukracharya, she used to bathe with the daughter of the demon named Vrushparwa, once they were spotted thus by some men, embarrassed they came out of the water' ||17|| 'As they hurried outside, the demon's daughter named Sharmishtha, who was faster, wore clothes that belonged to Devyani' ||18||

'When Devyani realized that Sharmishtha had worn her clothes, she was furious and said so, an argument and fight occurred in which Sharmishtha, managed to push Devyani into a well' ||19|| 'As was destined at that time King Yayati managed to pass through there, in the meantime Sharmishtha returned to her palace, the King heard the crying sounds of a woman in distress, and enquired in the direction of the well' ||20|| 'Devyani, glad to find an unexpected helper, narrated to him everything from the beginning, the King held her hand and helped her out, and even shared his clothes due to her inappropriate clothing' ||21|| 'Devyani then informed the king: Katcha, son of the preceptor of the gods – Brushaspati had cursed me before, Due to the impossibility of our relationship to work out and my insistence, the result thereof I witness, you have held my hand and I am now

fated to be your wife' ||22|| 'Thus King Yayati came to know the whole episode of the curse, He got married there with Devyani, meanwhile Vrushparwa to please his teacher Shukracharya, Gave the couple Sharmishtha herself as their maid' ||23|| 'At that time however Shukracharyaji the preceptor warned King Yayati, stay away and do not relate physically with Sharmishtha else harm will occur, the king agreed to this condition, and returned to his kingdom with his new wife and their maid' ||24||

'The King enjoyed with his newly married wife, and Sharmishtha remained their favourite maid, with time Devyani became heavy with child, and bore two sons named Yadu and Turvasu' ||25|| 'The daughter of the demon Vrushparwa, served the king diligently, once when she got a chance to be alone with him she said: I want to relate to you physically, share some sweetness with me' ||26|| 'Knowing her to be always at his beck and call, King Yayati forgot the warning given to him and they revelled together, she became heavy with child, and gave birth to three sons' ||27|| 'When Devyani came to know of these events, she was furious with them both and went away to her father's house, She complained to her father about the King and Sharmishtha, angered the Preceptor Shukracharyaji cursed the king' ||28|| 'Yayati who have spent time with Sharmishtha who was but your maid, although born as a princess to Vrushparwa, you have overlooked the warning that I gave you during your wedding, this very instant you will become old and feeble' ||29|| 'As the teacher cursed, that very instant King Yayati in his kingdom became aged and febrile, He trembled often and his hair turned white, this distressed the king highly' ||30||

'His body had no stamina or strength left, He coughed every other minute, but his conscious faculties still harped for sense-joys, and he spent his days in dissatisfaction' ||31|| 'When Devyani came to know of the curse uttered, she also worried and said to herself:, it is due to my antagonistic behaviour that this misfortune has taken place, now what should I do?' ||32|| 'It seems this was fated to be, hence from the very day of the bathing incident, such strong obstinate tendencies filled my intellect, the result thereof was my thoughtless speech and conduct' ||33|| 'Now that my husband is old and feeble, even I will not be able to enjoy worldly life any longer nor royal riches, And if I introspect myself: I too have not overcome desire for sense-joys' ||34|| 'So she returned to the king, and they both repented and thought of a way to heal this crisis, luckily they thought of seeking the way out from teacher Shukracharyaji, and they begged him to reinstate Yayati's youthfulness to him' ||35|| 'Shukracharya the father understood the

difficulty of his daughter and son-in-law, and was enthused with kindness, so he said:, exchange your age with any of your sons, and he will become old but you will regain your youthfulness' ||36||

'Happy and sad at the same time King Yayati returned to his kingdom, and enquired with all of his five sons as to who would do this exchange, as each one of the sons pondered and the consequences, four of them refused to take part in any such barter' ||37|| 'As a result of this disobedience, the king cursed them saying: None of you shall be worthy of the royal throne and parasol, definitely, none of you are filial' ||38|| Sanskrit Verse: 'ShapteshuTeshvagrajeshuKanishtha: Pururaatmaja:, sharmishthaya Vayo Datwa Pitre Swa Tasya Chaadade' ||39|| Translation: When the youngest prince Puru heard about the fate of his elder brothers, He agreed for the exchange, He was son to Sharmishtha' ||39|| 'This satisfied King Yayati no end, the transfer happened and he again became youthful, puru meanwhile who had agreed to these conditions, became old and feeble that very instant' ||40|| 'Any person who lacks the discretion, of knowing the sentient versus the insentient and ephemeral, is surely dull witted for they hanker only after sense-joys which are time limited, and usually end up in sadness or sorrow' ||41|| 'Meanwhile King Yayati having regained his youth, spent hundred years enjoying with Devyani fulfilling her wishes too, as fated he got enthused with detachment and said to her: O Daughter to Sage Shukracharyaji' ||42||

'The wants of sense-organs are hard to overcome and last a lifetime, it is due to this very reason that many knowers and elite have attained downfall, hence it is said that be it a mother, daughter or sister, when in heat or even otherwise one should not be alone with them' ||43|| 'And even if one is advanced in age, one should not choose the proximity of women, be they young or old, in the way in which old clothes, are reused in making quilts and the like' ||44|| 'Any mind who has been subdued to sense-hankering, will never be satisfied with sense-joys life after life, it is compared to addition of fuel to fire, it only serves to increase the flames thereof' ||45|| 'Thereafter it is only possible to regain peace, if true renunciation dawns', explaining thus to her and with her consent, He re-exchanged his youthfulness, with his youngest son, prince Puru' ||46|| 'The result was that with detachment, and his reattained advanced age and feebleness, He anointed Puru as the next king and chose to live the forest life, peace and serenity in mind as having had enough of all sense-wants' ||47|| 'Puru divided the kingdom amongst his brother, and he too ruled as

king of one portion, but this caused distress, in the mind of the eldest son Yadu when the custom was that the eldest be made overall king' ||48||

'Although Yadu had enough riches himself, and damsel like women, elephants, prosperity and sons, yet that inner envy and sorrow of having been left out, and Puru the son of a maid being anointed as king troubled him no end' ||49|| 'In that state of distress king Yadu said: Puru, the youngest son of the maid of our mother Devyani, is seated on the royal throne with his share, and I cannot seem to overcome the pain and distress that I feel thereby' ||50|| 'Whereas I am considered well-known, and am the eldest son of the eldest queen, what a pitiful state have we brothers been reduced to, how can one live life in this condition?' ||51|| 'This causes no end to the surprise and sadness I feel within, what must be the store of my past actions that such a situation has to be faced?, should I also not consider detachment as an option, and resort to the forest life to gain some peace of mind?' ||52|| How mighty is the turn of fate, it is that fate that enables one to enjoy life and its pleasures, and when it comes with such undeniable speed with one's own kith and kin, how can anyone escape being entangled therein?' ||53|| 'When I think of all the events gone by, 'I try to decide with one-pointed attention of my conscious faculties, truly there seems to ne lasting joy, in any or all interactions of worldliness' ||54||

'Although almost everybody will acknowledge this fact, and yet they continue to get fascinated again and again in the same rut, I shove away that pitiful joy, and shall certainly take the route to the jungles' ||55|| 'Having decided thus firmly, yadu with all the detachment that he could muster, and bearing all onslaughts of both joy and sorrow, resorted to the hills aspiring to gain true liberation' ||56|| 'He had learnt praying to God Datta, and when such discretion about ephemeral joys dawned in him, God pondered: He has lived as per the way he thought, not giving in to lures, He has become fit to gain knowledge' ||57|| 'The deserving capacity to embody renunciation, is clearly evident in his life and conduct, now if he listens to Me with due regard, He will again become crowned as he so wishes' ||58|| 'Hence I will reveal to him, the mystery of the Self that is rare to gain', having decided thus, God manifested to Yadu in the forests, although Omnipresent yet it is only now that Yadu could perceive Him' ||59|| 'Right in front of the physical eyes, He found a scantily clad monk, sleeping fitfully on the ground, without a trace of worry or fear on his expressive face' ||60||

'Yadu was elated to find someone in that isolated forest, so he went forth to the monk, and with reverence bowed to him enquiring: Who are you that alone roam in these dense

forests?' ||61|| 'I have found none else since I started my forest life, and this jungle is indeed dense, how do you manage to find your upkeep in these circumstances? I am unable to understand anything about you' ||62|| 'If we observe the state of mankind, some undertake penance for longevity, others for wealth, and some to gain renown' ||63|| 'But hardly is there anyone all by himself here, some resort to Dharma, some choose to try endeavours of Artha and Kaama or wealth and desire fulfilment, rare are those who seek liberation' ||64|| 'Our inner faculties, without doing any sort of activity at all, cannot remain serene, or is it possible to gain that state? Wherein at all times one is centred and equanimous?' ||65|| 'If we see the world then in every nook and corner, we see the fire of lust, fury and greed overpowering people, how did you manage to protect yourself from this onslaught? How come you look so much at peace with yourself?' ||66||

'You roam about happily indifferent and absorbed, you do not care at all about riches or prosperity, furthermore you are even not bothered about maintaining your own life, and neither do you wish for fame' ||67|| 'Who in this world albeit without spiritual knowledge, or courage, determination and strength required for the path, and even being skilful and adept in engaging as per the means advised, would continue to remain sitting idle, doing nothing at all?' ||68|| 'I am indeed taken in with infatuation on seeing you, your physique looks fit and healthy for any task, and your stance and organs reflect gain of the best knowledge, how come it is you are here, reclining, doing no activity whatsoever?' ||69|| 'How is that mysterious state of being happy in solitude gained? How does upkeep occur in that dimension?, I know of experience how I am trying to maintain myself in the forest, but as regards you I urge you to explain it to me if it befits your temperament' ||70|| 'What is this essence known as I in humans? How come it too seems to be weak in your presence?, can we have a meaningful session of serious questions and answers? Tell me O King and mighty saint, who are you?' ||71|| 'How did you surpass grief and fancying? How did you come to a state of being untouched by it all and centred?, even though you are not surrounded by family members, wife or sons, how is it that you remain so joyously serene?' ||72||

'In this world it is usually in societal life, that accompanied by wealth, wife and relations life goes on, and yet everyone seems to be sad and agitated for some or the other reason, how is it that you are in a state totally contrary to other mortals?' ||73|| 'Yadu thus fired a volley of questions, depending upon his own perceptions and his urge to know, the Avadhuta wandering monk laughed on hearing them all, and replied with kindness: ||74||'

'O King' the monk addressed the forest-dweller detached Yadu and said: Listen to my words with all the attention that you can muster, I have managed to gain knowledge of the All-pervading Essence, it is hence that you find me in the state that I am in' ||75|| 'It is that knowledge that I have gained, from twenty-four and one Gurus, with effort I have learnt what they taught me, let me share with you their teaching' ||76|| [Generally it is known that there are 24 Gurus of God Datta in this conversation with King Yadu. However as per the Purushottam Sahasra Naam Stotra authored by Shri Vallabhacharyaji based on the ShreemadBhaagwata there are twenty-five, 'Panch-Veeshtidha-Guruve Nam:'] 'When one contemplates upon these teachings, one comprehends the Divine Brahman in its Essence per se, when one further ponders upon the teachings with one-pointedness, one gains self-realization' ||77|| 'Mankind is propelled by their thoughts, it is their thoughts that direct their activity, all the various forms of life that you see around you, are mostly just engaged in gain of food and progeny' ||78||

'In man God can be realized with ease, in other species it is a little demanding, it is in man that the possibility of embodying wisdom exists, know this certainly that it is worthy to take effort for the same' ||79|| 'The best use of the human body, is to gain conscious experiential realization of the Divine Essence, it is with the aid of Scriptures and one's own tactful thoughts, that one with effort understands this task to be valuable' ||80|| 'That which is reflected via the inner faculties of man, is certain the divine Brahman, its pristine state is expressed with gain of spiritual knowledge, it is thus that man gains the freedom he should aspire for' ||81|| It is from my Gurus, that I learnt what I should be detached to and what I should take effort to gain, and those learnt characteristics helped me to gain knowledge of the Divine Essence, as a result my mind is serene and centred' ||82|| 'To take or to let go off taking via detachment, is what this world test is about, that which hampers gain of spiritual knowledge should be shunned, that which aids in progress must be respectfully accepted' ||83|| 'It is the ignoble who do not know this fact nor take the effort to know, hence their lives are considered animalistic by they who know, it is fortunate for all vegetarian life forms, that such amongst mankind and other beings do not feed on grass and leaves' ||84||

'The Upanishads and Vedic Texts loudly warn, about the huge loss that occurs, if even after gain of birth as man, one does not take effort to have discretion about what to accept and not accept' ||85|| 'That entire which the Vedas declare to be non-worthy of acceptance, is the tumult of hankering after sense-pleasures, but the dull-witted will not

let go of it, but rather chase it with all that they have' ||86|| 'In sequential order, I will delineate to you the Divine Essence as learnt from my Gurus, the first there of is the Mother Earth, the second is the Wind Deity' ||87|| 'The skies are the third Guru, and the water element the fourth, the fifth Guru is the Fire Lord, the sixth one is the Moon Deity' ||88|| 'The Sun Lord of time is the seventh Guru, and the pigeon the eighth, the ninth is the python, and the tenth is the ocean' ||89|| 'The moth is the eleventh, the bee is the twelfth, the thirteenth is Matang*, the fourteenth is the honey-bee' ||90||

'Deer are my fifteenth Guru, fish is the sixteenth, pingala the prostitute my seventeenth Guru, and the Titodi* bird the eighteenth' ||91|| 'Children who are not bothered as to whether they are, respected or insulted and forget it the next moment, such innocents, are my nineteenth Gurus' ||92|| 'The bracelets on the arm of a maiden my twentieth, the serpent is the twenty-first Guru, the arrow maker absorbed in his task, is my twenty-second Guru' ||93|| 'The twenty-third Guru is Peshaskar,* And the cobweb making spider the twenty-fourth, the body itself is the last Guru, an ocean of knowledge can be gained by all of the above' ||94|| 'It is by bathing in the ocean of the teachings of all the above, that one can cleanse oneself of all sins, and enrich oneself with knowledge that is worthy to gain, and having done so I recline here without any fear or worry' ||95|| 'I have gained the discrimination I require, hence I am in this state, it is free of all unease and agitation, and is full of joyous centredness' ||96||

'It is via the Self within that I am fully coloured, united with the Supreme Essence the Self within is for always, it is hence that being affected by opposites of joy and sorrow, do not deviate me in the least' ||97|| 'Eternally pure, free and realized, I am always conjoined to Divinity, such is this Yogic process, I have renounced all that is worthy of being detached to, untouched am I as I am per se wherever I may be' ||98|| 'To gain such spiritual expertise, it is with humility that one seeks the feet of a realized Master, it is then that one knows fulfilment as it should be known, then what purpose do these multiple Gurus serve?' ||99|| 'In case of devout women which are an exception, others, if they take in as many men as they please for their bed joy, then such are called as loose women with hot pants, and usually they are not praised in the world and society' ||100|| 'So too if man goes spiritual shopping, and takes up as many Gurus as he wishes, then usually such seekers too are censured, with the labels of needy guys with multiple masters, uncommitted' ||101|| 'If such is the doubt you have in your mind, then let me tell you that the Master who guides you to the aim is Singular in Essence, previously

Shwetaketu and Sage Bhrugu with but one Master, could embody discretion and gained their sought freedom' ||102||

'A Guru imparts spiritual knowledge, if that seems impossible to accept via the intellect, then as per the referential Vedanta and other Texts, the logical understanding thereof is to be accepted maturely with effort' ||103|| Sanskrit Verse: Vishuddha Brahma-vigjyaanamBuddhimNarohateeti Chet, vedanta-anukoo;-tarkenTarkayattam Ma Kutarkayataam' ||104|| Translation: Pure spiritual knowledge of the Brahman Divine Essence, if at all the intellect is unable to grasp, then logical explanation of the Vedas are to be used as references to understand the same, illogical despondent giving up effort to know via boredom is to be shunned' ||104|| Such should be one's understanding, that all logic generally used in society should be used to deal with duality, as far as the pure non-dual Singular Divine Essence is concerned, nothing illogical, fanciful, imaginary should be accepted thoughtlessly' ||105|| 'It is with logic that discretion is enhanced, hence all these Gurus that I have learnt from, is simply to do away with the mind chattering – that is impossible, how can it occur etc. With steadfastness to scriptural guidance all the above errors of thought are overcome' ||106|| 'It is by understanding the benefit of the teachings of all the above, and embodying the subtle Singular Essence that they are pointing forth to, these guidelines of all my Gurus have I accepted, who can then find flaw with me for having multiple Masters?' ||107|| 'On hearing that enquiry stimulating monologue of the monk, yadu bowed to him, as if already in a state by being near the presence of a realized Master, the king joyously asked further' ||108||

|| Thus completes the Forty-sixth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 46 Chapters: 108+4863 = 4971

Chapter 47

The Dialogue between Yadu and God Datta-Avadhūta, The Qualities and Teachings Received from the Earth, Air and Sky

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

Guru Vedadharma continued: King Yadu, considering himself in the presence of a lofty pious sage, remained absorbed in His presence and teachings and asked respectfully: Teach me the knowledge that You gained from all Your Masters' ||1|| 'On hearing the words of King Yadu, Guru Vedadharma was pleased as was God Datta, the Avadhuta saint replied: I will impart this knowledge to you, listen attentively know as befits a disciple' ||2|| 'What has the Earth my first teacher taught me? That if one wants to climb higher one needs a ladder, and that demands forbearance and commitment, and this is highly applicable to sincere seekers' ||3|| 'In the way the earth is full of life and mankind, all of whom shed their wastes on earth, And spit as well, yet the earth bears it all without being cruel in the least' ||4|| 'She says: Even these acts are to be borne as fated, for man by despoiling the earth shows his own cultural station, how can anyone be blamed for what the birds and the beasts do? In what manner can a complaint be filed in such a scenario?' ||5|| 'The Self-manifest Divinity, omniscient has decided this fate, I am prone to bear the weight of all life forms here, I see no other support for them besides myself' ||6||

'The very life of all creation, has been organized in my vicinity, hence it is that people dig, excavate, plough, burn and do other activities to get their crops' ||7|| 'Even when people walk, all forms of life are sort of stepping on me or kicking me, and what happens if I complain about this fact? Where else will they place their feet?' ||8|| 'Hence it is that I am considered in the feminine as Mother Earth, and lifeforms as children, whatever activities they undertake are thus considered as but child play, and I do not take it to heart' ||9|| 'Is it not commonly observed, when a human mother feeds her child, It often kicks and gets agitated taking it all out on her, does she respond in kind to them?' ||10|| 'And if in the process of feeding, the child passes urine or stool on her, does she hit or

abuse her child verbally? She just cleanses it back to go on with her task' ||11|| 'Hence I too emote likewise, all earth anywhere is revered hence as motherland, it teaches forgiveness of a maternal love, along with the ability to bear' ||12||

'It is with the desire to gain liberation, that few work and those are commendable, if in the process I am harmed or hut in some way, I do not choose to give in to fury' ||13|| 'It is indeed demanding and lasts a lifetime, to stick to truth with fortitudinous patience, at no cost should the path of Dharma be neglected, such is the advice even I receive from those who walk the path of Dharma' ||14|| 'God Datta as the realized hermit continued about the teaching granted by Mother Earth, If someone tries to glare you down, else insults, or utters verbal abuse, and even thrashes in fights for no reason' ||15|| 'Some threaten, others act unjustly, Some simply fight with weapons and sticks, and yet others spit wherever they wish' ||16|| 'All that happens to you, due to others, is fate and the remaining is voluntary activity for you as per Dharma, even if one does not desire it, the fated turns about, and this fate too is threefold' ||17|| 'Considering the body to be limited by time, it should be simply handed over to fate without complaint, to train oneself to maintain the witnessing state requires effort, but once done how can sorrow then make one miserable?' ||18||

'God continued: Some pierce the earth with thorns and the like, and yet it remains a silent witness, some others layer it with holy materials and sandalwood, the earth per se is not overly elated thereby' ||19|| 'O King some may call you uncouth, and others may respect you as cultured, some may label you a fool, we just have to train ourselves in augmenting our sense of forgiveness' ||20|| 'Is it not observed, that with forgiveness even towards the lowly, that very next instant the forgiver, is so to say relieved of the burden?' ||21|| 'Forgiveness is a virtue, one in whose heart it resides, Finds that nowhere in the cosmos is there anyone who is his foe, his second eye focuses on the experience of the fated' ||22|| Sanskrit Verse: 'Asabhya: Sabhyataamyaati Kshama YasyaVasheSthita, sabhyo-api-sabhyataamyatiKrodhno Ya: Kshamojzita:' ||23|| Translation: 'It is even found that the uncouth become cultured, when in the presence of someone who has embodied forgiveness, whereas the opposite is also true, in the presence of one who gives in to fury, even the cultured start showing lowly behaviour' ||23|| 'Fury is like dense darkness, forgiveness is like the huge mansion of the celestials, any person who knows this, will be able to cross over, to surpass mundanity' ||24||

'Even overactivity in philanthropic acts or social work, human birth is not simply for that, one must learn where one's highest welfare resides, and gain it in this very lifetime to know fulfilment as it should be known' ||25|| 'It is hence that I have considered trees as Gurus too, they are part of the Earth's womb, this little sub-distinction is simply to gain knowledge, to accept the best of traits of all that is part and parcel of Mother Earth' ||26|| 'Although the inert Tamas trait of nature is predominant in trees, and they spend their entire lives just standing where they are, But all their days are spent for the benefit of others, And yet they have been worshipped since time immemorial' ||27|| 'All flora and fauna always express cheerful serenity, even if they are at the mercy of the gardener, they continue to help in all ways they can, and this they do so till their days on earth last' ||28|| 'Varied birds make their nests, else spend their nights for a brief halt, whatever be their wish, the trees does not cause them any harm or shows them the door' ||29|| 'It shows no signs of doubts or fear, it bears onslaughts of heat and cold and rain and the seasons, even if animals and birds keep on feeding of it, yet they do not give in to sorrow or complain' ||30||

'See how sincere their wish to help all, someone breaks their branches and someone uproots them, someone skins them, and others take away their flowers' ||31|| 'Others take their leaves, and someone makes their living by plucking their fruits, others use their gum, some use their branches and twigs for campfires' ||32|| 'In this way varied are the pains that a tree goes through, but it does not take in to mind to give in to agitation or suffering, when acting thus to be helpful to all, their entire life is considered to be blessed' ||33|| 'To give happiness to all, throughout their lives is their motto, anyone who lives similarly to is adulated, even in death each of their parts is useful for making pyres' ||34|| 'When trees are felled with their roots, their logs removed, see the structures – doors and houses built thereby which serve as dwellings for others, see how bonfires and pyres help in day to day activity of mankind' ||35|| 'They are dependent on the earth, sun and water, for their own lives and their branches regrow, even when they are burnt away to ashes, that too helps in fertilizers and enriching soil' ||36||

'In the way in which all portions of a tree, are used for benefit of varied lifeforms, so too the human body, must be used likewise as long as one has it' ||37|| 'Tired wayfarers, Get their chosen rest in their shade, so too should householders treat their guests, and offer them their required respite' ||38|| 'Be it summer or winter, trees stand facing it all, Giving comfort to whoever stands beneath them or near them, they do not show their

backs or say 'no' to anyone' ||39|| 'Man should learn from the lives of such flora and fauna, bear joy and sorrow as they do, Give some rest and inspiration to guests when they arrive, and without making a face, be hospital towards them' ||40|| 'A host should be able to perceive, the wants of hunger and thirst of his guests or even otherwise, and try to fulfil their desire for meals or quench their thirst, keeping his strength and limitation in mind' ||41|| 'If as fated, one begets riches and prosperity, one should not give in to puffed up behaviour, in the way in which a tree which bears flowers and fruits, yet remains humble and unassuming' ||42||

'Usually it is found that man gives in to vainglory, when he has riches in hand, but he is unaware of the inevitable future thereof, where a long list of misfortunes await their turn' ||43|| 'Hence it is advised for all men, to be humble when they are surrounded by wealth, such are the lessons learned, from the lives of trees' ||44|| 'When trees bear fruits, they bend towards the ground, as if in homage, it makes fruits easier to pluck, and when someone does so, trees do not feel distressed or dejected about it' ||45|| 'Another major portion of Mother Earth are mountains', the wandering ascetic monk continued to explain to King Yadu, from them too I have learnt to save what is precious, and use it wisely for the benefit of all life forms' ||46|| 'See how various forms of mines are dug, not only coal but precious stones and gems are found with effort, it is man who then works on them to make them worthy to sell, and thereby earn their upkeep' ||47|| 'Man too with effort, should absorb the best branches of knowledge, and then use the wisdom gained for helping the populace, thus he too is then considered as a gem of a person' ||48||

'Like the flow of mountain streams, making their way through all obstacles, so too should the speech of man be sweet and should grant coolness, the persons hearing should find themselves experiencing joy and peace' ||49|| 'In the way the varied caves in mountains, serve as homes and shelters, so too the saintly and the noble, should make their abodes like Ashrams of sages' ||50|| 'Further, man should come to the aid of man, his interactions should be truthful like that of Satsanga sermons, it is thus that certain benefit ensues, this entire have I learnt from mountains' ||51|| 'Understand without doubt that worldliness is ephemeral and futile, the only gist amidst it, are such Satsanga interactions with Truth which inspire to ascend, it is thus that one surpasses the repeating cycle of birth and death' ||52|| 'Thus, I have made the Earth as my Guru, skilfully learning from all that are major parts of its womb, it is hence that when I embodied those lessons, I could sit with unagitated serenity' ||53|| 'The firmly renounced gain true freedom', such

is a well-known adage in the world, therefore even if one has cultivated forgiveness as a virtue, it serves no good use till one is not sincerely detached' ||54||

'If at all one knows one can forgive, and yet continues to pander after sense-objects endlessly, then surely it is not a sign of the renounced, then how can such feeble men proceed on the path of Yoga?' ||55|| 'They who can be content with what is on their plate, rather than gazing here and there and envying what others are having, such are considered to be fit enough and this fitness, can be learnt when one makes the winds as one's Guru' ||56|| 'The winds pervade the body with the aid of breath, the lessons that I have learned from it, I will share with you O King, listen attentively' said the Avadhuta monk affectionately' ||57|| 'In absence of food, weakness occurs of both the body and the vital airs, hence, whatever is gained one should have as maintenance fuel, without seeking to pamper the taste buds' ||58|| 'This is two sweet', 'This food is not cooked to taste', 'This dish is awful' such are the usual sentiments that one feels, it is best to overcome all these feelings which makes one prone to like and dislike' ||59|| 'Whatever food is chewed and digested, and thereby is distributed to the entire body, it is thus that the breathing apparatus functions at ease, and sees to what it has to do day in and day out without much trouble' ||60||

'Whatever has been fated for us to eat, is what we have received on our plate, that is the understanding with which food should be had, that is how if need be the mind must be consoled' ||61|| 'If out of fear or giving in to intense dislike or distaste, man gives up or disrespects his plate, then his own mind will eventually give in to despair, and it will affect his faculty of speech in the near future' ||62|| 'And when the mind and speech, become blank, unable to function, they drag with it stored knowledge, this makes it hard to mould conduct and liberation gets distanced, the only thing one gets then is sleep when one tosses and turns on the bed' ||63|| 'How can conscious bliss be perceived then? Even ordinary joys go unappreciated, if one is not having a balanced diet, one will find difficulty in proceeding on the path of Yoga' ||64|| 'Sweet food that is consumed over and over again, if it forms the major part of one's diet, then surely conscious faculties become vulnerable to getting disturbed at the slightest difficulty, and such are unable to go deep in meditation' ||65|| 'The tongue knows and can appreciate all tastes, if one gets subdued to that want and goes on pampering it, one will miss on gain of the highest benefit, the repeating cycle of birth and death will continue' ||66||

'Such gluttonous people are always occupied, in mentioning 'this is tasty' or 'this is not edible at all', even if a pinch of salt is missing or more, they refrain from eating if they can afford another meal' ||67|| 'Whether delicious or its opposite, any person who has overcome the taste sense, is surely a godly person who has taken effort to subdue taste, even though embodied as man' ||68|| 'Likewise all sense-hankering wants must be overcome, time should not be waste in pandering to them, let detachment towards them all be effortless, renunciation is then considered to be stable' ||69|| 'Whether man wishes or not, He will get what is fated for him to experience, therein care is to be taken not to give in to like or dislike, such is the lesson that wind deities teach' ||70|| 'The movement of wind and the vital airs in the body, make one aware of heat or cold, if one can remain balanced without being opinionated about either, then being unaffected by either its traits or flaws will ensue' ||71|| 'Man should live with purity in his nature, He should not occupy his potential in finding flaws or finding traits, let him roam unaffected be it summer or winter, without getting submerged by like or dislike for either' ||72||

'Accepting Vedic Reference for his entire life, man can then roam about anywhere, firmly embedded principles do not allow such strong men to flaw, like the wind is unaffected by stench or fragrance per se' ||73|| 'Even when one realizes that one has become embodied, without boasting about it or giving in to vainglory should one conduct oneself, this too is taught by the wind wherein it flows unbothered, whether amongst collected garbage or cultivated gardens' ||74|| 'Till the time man is embodied, He has no option but to experience sense-objects as is fated, if he can witness himself as one untouched by the scenery by being the seer, then he is truly detached to all sense-interactions' ||75|| 'The Avadhuta continued teaching the son of King Yayati saying: How can man who experiences sensory data all throughout his life, Gain that sense and identity of a detached witness? This is what I will not explain' ||76|| 'In absence of causes, effects hardly ensue, hence if one finds oneself deviating from righteousness, then it is certainly a case of overconfident negligence' ||77|| 'In each way possible to correct with introspection, whenever one finds oneself faltering, one should quickly take remedial action, when one's aim is to be with the seer rather than the scenery, then being unaffected comes easily' ||78||

'It is in these two ways, knowing the vital airs within and the winds exteriorly and their being untouched, is the primary teaching received, it is hence that pandering to any form of taste of any sense-organs is curtailed' ||79|| 'Of all the means advised in the Holy

Books, to remain by acting to satisfy the vital breath and its tendencies, is said to be uplifting, it is then that at all times one is able to identify and prevent sense-hankering attitudes' ||80|| 'Wind as the second Guru, teaches being unaffected amidst any circumstances, as for the third Guru, the firmament, let me elaborate what lesson it has for us' ||81|| 'The Supreme Self pervades everything sentient or insentient, and yet it remains in and as all as One that is free of all forms of distortion, plus it remains as it ever was eternally, unshakeably, this is what the skies teach us' ||82|| 'In all forms of life, the embodied soul within is singular, irrespective of the species, their size or shape or living environment, in the way in which the skies remain the same wherever one may be' ||83|| 'The witnessing self within, if at all is perceived to be subdued by either activity, passivity or other tendencies, then know that some inner faculty is wrongly posing as the pure Self that is embodied, existence-Consciousness-Bliss such are the unchangeable traits of the pure soul' ||84||

'Thus, although it is true that the Self within is singular, yet multiple are the veils over it, it is not easy for a non-laborious mind to enquire into this source, whereas the effort to think is the prerequisite here' ||85|| 'In all the different bodies of creation, the Self is the driving force behind propelling time, activity, And being influenced with characteristics, and till existence exists, evident differences of species, sex will remain' ||86|| 'It is like a never-ending river flood, anyone who does not take effort to enquire seriously, is surely going to be dragged in that constant flow, and will find himself drowning therein' ||87|| 'That which primarily brought about an agitation in the three traits of Nature, sattwa, rajas and Tamas or purity, activity and indolence is known as the Time Essence, it is then that the foremost action took place, which made this entire creation experiential' ||88|| 'What is the source of bringing forth the three nature traits in the first place? It is their cyclical rotation in all life forms which reigns, hence it is said that the Cause thereof, the propelling energy is the Self, in the way in which mud is the cause of making a mud pot' ||89|| 'However that which was not present in the earliest beginning, and that which will not remain after the final ending, is yet perceived in all life forms from the moment they are born till they die, these factors are Time, action and The Three traits which bind in their foremost state' ||90||

'All embodiments, are simply divisions of time, action and the three nature traits, it is so, and since it is so, it is ephemeral, time, action and the three traits will see their influence with numbered days' ||91|| 'If at all O King, these three primal forces could be divisional,

one could enquire further, but usually at that time one finds that one has to leave the body gained' ||92|| 'Even if everything in creation dies, the Self within will remain, it does not kill nor does it die, like the skies which remains untouched by the entire paraphernalia below, so too the Self Essence remains forever beyond all distortions or changes' ||93|| 'And if one can unite with that Self then the Self is in and as all, who to favour and who to hate? It is this Self that is the Entire, but like the river flood flows creation goes on, with birth and death and activity in the middle, how to surpass this seemingly endless cycle?' ||94|| 'If one cannot unite with this pristine Self, it is inevitable that one would give in to like or dislike for everything and everyone, understanding that the skies do not have any taint enables one to proceed on the path, which itself is disliked by the dull-witted' ||95|| 'Even though one may perceive a beautiful body, yet it is but a conglomeration of earth, water, lustre, wind and skies, Nourished by food it remains for a while like clouds do, when they are pushed by the winds in the skies' ||96||

'That Supreme Pristine Self which is the Entire, occupies all of creation, all of life, everything from a to z, if embodiments are multiple, that is but variety of creation, the Self within remains as it ever was' ||97|| 'Even if one is able to perceive, that some conscious force is walking, talking, moving with the body, yet know that the Self is omnipresent, it does not come or go, like the sky, it is, and this is what I have learnt from it' ||98|| 'It is simply that the embodied soul within, is so near to the body that one feels that the Self is the body, this is like perceiving, the skies in the emptiness of vessels or pots' ||99|| 'The firmament remains as it ever was, if the space in an empty pot being carried here and there, makes one feel that the skies are also moving alongwith, then it just needs correcting of the error by glancing upwards' ||100|| 'Like the skies are inevitably present, so too the Changeless Self, even if the body is engaged in all its daily activities, it is unchanged, immovable, pure and present everywhere in every state' ||101|| 'It is hence that the Vedas extol, that pristine Self as the Essence with the Highest renown, it is unparalleled, who can move that which is present everywhere?' ||102||

'Like the skies so too the Self, both are indestructible, any effort to destroy them is by its very nature, futile, this is like considering that by breaking the pot the skies have also broken, the Indestructible Essence remains as unbroken as it ever was' ||103|| 'If a mud pot breaks as is often seen, one does not grieve much, likewise, one should be mature when anyone dies, the Self within cannot die, it remains as undivided, indivisible, eternal and Pure as it ever was' ||104|| 'Thus it is only this Self within, that needs discretion to

identify and effort to relate to, consciously, else anyone who strives for longevity, by considering the body as the Self is surely bound to fail' ||105|| 'The embodied soul within, is neither affected by creation, maintenance or destruction, thus gods Brahmaji, vishnu and Mahesh cannot do anything to it, it is like a perfect disciple of the skies, it remains as it ever was' ||106|| Sanskrit Verse: 'Ye Teertwaa-param GjyaanSaagaramGjyaan-noukaya, aakaash-kalpam-aatmanamPratyanzchYaantya-bhedata:' ||107|| Translation: 'Limitless is this ocean of knowledge, it is by embarking on the boat of knowledge that one can traverse it, the soul within like the skies above, are purely non-dual per se' ||107|| 'That pure non-duality has to be a part of experiential realization, therefore I have made the firmament my Guru O King, it is thus that I have come to such understanding, when united with the One that is in and as all, there is no fear anywhere' ||108||

|| Thus completes the Forty-seventh Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 47 Chapters: 108+4971 = 5079

Chapter 48

Learning Received from Water, Fire, Moon, Sun and Others

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued teaching Deepak saying: That which is beyond birth and death is the Self within – it is the same as God Datta, and that God as a monk now explained to King Yadu, one should always remains as clean as pure fresh waters' ||1|| 'In this world for all times, consider all forms of life, to be worthy of sharing your affection with by day and night, bitterness in behaviour or speech should be avoided, such should be the exemplary conduct reflected as long as one lives' ||2|| 'They who utter nectarine speech, utter it with discretion towards those sincere who have the urge to know, as for the rest their behaviour reflects sweetness, a humanitarian approach towards everyone' ||3|| 'When one's conduct and speech is sweet and welcoming, everyone likes to be in the company of such souls, By considering the water element as my Guru, one can appreciate the attributes thereof' ||4|| 'In the way in which sweet clean water, is by its very nature free of all impurities, it is hence that populaces choose, to live near to such fresh water sources' ||5|| 'A Sanskrit dictum says: 'Ya Ashruvanti Ta Aap:' Aap is another name of water in Sanskrit, it is present everywhere and fills everything wherever it goes, flowing downwards in its constant flow' ||6||

'Man should learn to be as pure as clean sweet water, in conversations and behaviour, the ability to mix with everyone like water, is also to be cultivated so one does not feel out of place amidst strangers' ||7|| 'When one sprinkles water on one's body, or has it via the curved portion of the palm as ordained in rites, else even sights it, or bathes in it, it cleanses and purifies' ||8|| 'Business flourishes never water sources, people choose to be near this necessity, and yet unless grossly contaminated, it remains worthy for use, such is how man should maintain himself as being useful to one and all' ||9|| 'If man keeps himself clean, exteriorly and interiorly, then even seeing such a person, Makes other pure, inspires them towards purity, such is the way setting example works' ||10|| 'Anyone who bows and greets, or serves diligently, such amongst men who aid one and all, are

able to uplift others like holy waters at sacred sites' ||11|| 'Using water as an example of living life, man should mould himself in accordance, initially he should take effort to make himself pure and clean, and then help others in society' ||12||

'This is the special characteristics of water, all heavy impurities sink to the bottom, the surface remains clean, so too should one act to remove flaws in others' ||13|| 'It is beyond doubt that, the body houses urine, stool, cough and other such materials, it is but a conglomerate of the five basic elements of which water is one, it has to merge in its source, hence why be feverish about it?' ||14|| [The earth, water, fire or lustre, wind and the firmament are the basic constituents of all life forms] 'A person whose intellect is aptly functional, will not give in to such fancying, but rather use the body as a means to gain the grandeur of spiritual knowledge, and thereby overcome the repeating cycle of birth and death in varied species' ||15|| 'When that knowledge is reflected in each act, fulfilment of having attained this birth is known, and yet such saintly souls do not wish to depart the body, they maintain it as long as it is fated just so as to help others similarly' ||16|| 'Except for the fated Karma pending to unfold as long as one lives, other stores of Karma and their bonds are already overcome, by those elite knowers of the Self, they continue to remain embodied simply to purify others' ||17|| 'Such saints wander on this earth, and via their interactions, sight and touch, they help others to be purer, thus reflecting the trait of water which helps one to be clean externally' ||18||

'Water makes its own way, leaving the peak of mountains, flowing downwards nourishing vegetation on its banks, nurturing even the smallest blade of grass' ||19|| 'So too the liberated amongst men, leaving aside those obstinate and vainglorious, always keep an unassuming behaviour, and help others to cleanse their beings' ||20|| 'They who boast about their foul intellect and duplicity, mighty masters curse them, it leads to their overall downfall, and then return to their task of helping the humble' ||21|| 'By considering water as a Guru, such are the lessons that I learnt, Water is the fourth Guru and now, let me tell you the traits of the fifth' ||22|| 'If one is resplendent with the strength and aura of penance, then one becomes well-known in society, welcomed everywhere and sharing food or the offered with everyone, such ascetics remain untouched by societal flaws due to their centredness' ||23|| 'But till one has not gained such accomplishments, it is best to remain hidden and in solitude and absorbed in the means of the path, thereafter and rarely, one should make public appearances' ||24||

'They who revere such holy ascetics, find their wishes being fulfilled, and their inner-beings start getting cleansed, as one flaw after the other starts dropping off' ||25|| 'If while wandering in this manner as ascetics, one gains some food by way of alms, one should not hoard whatever is attained, this is the lesson learnt by considering Fire as a Guru' ||26|| 'Fire is resplendent, it shares its light and heat with others, thus reducing shivering cold, and distancing darkness' ||27|| 'Fire and its flames travel here and there, and consume whatever is in their path, And yet Fire as such remains pure, it becomes useful equanimouosly to whoever works with it' ||28|| 'Since fire can devour all, and it can consume almost everything, it devours flaws also,, and yet continues to maintain its purity' ||29|| 'The resplendence of fire is immeasurable, in any situation it does not lose its purity, this is the apt lesson it teaches, seekers should embody such fearless purity' ||30||

'If fire is used in oblation, wood is used to light up its flames, and sacrifices are performed therein, it equally purifies the host thereof' ||31|| 'Some maintain this fire, others keep it open to the environment called 'Ajasra Paksha'*, some others cover it with dung, and some prefer it to light it only during the time of oblation' ||32|| 'Such fire remains subject to, the wishes of its host, it accepts all sacrificial offerings, and purifies the host' ||33|| 'Whatever be the mode of seeking, fire grants the wishes of the hosts involved, Whatever offering is meant for whichever duty, reaches the with the surety of the sacrifice' ||35|| 'The Omnipresent Supreme, too is as resplendent as fiery flames, sometimes though shapes can be observed, but these are all coincidental' ||36||

'Fire finds its way to enter wherever it can, it burns wood as its fuel, per se it remains as it is, but takes up the shape of the fuel material instead' ||37|| 'Even huge trees, if come in the way of fire, then fire too takes up their shape, so too with small shrubs, be they long or wide or circular' ||38|| Sanskrit Verse: 'Vimata: Sakala Jeevaa: Dyouvyaadaakaarvarjitaa:, yattaartamyamTesham Tu tatkaashthaashritvahnivat' ||39|| Translation: Fire seems to have no form of its own, but takes up the shape of the wood it burns, likewise with the embodied self, it seems to shape itself as per the embodiment be it of man or other species' ||40|| 'They who are steadfast in refuge, with the strength of spiritual knowledge, quickly ward of all unnecessary imposed characteristics and identity, and consciously unite with the Supreme' ||41|| 'This body itself is attained as a result of Karma, all those bonds of Karma are burnt away with the fire of knowledge, what remains afterwards, is conscious union with the Supreme in pristine states' ||42||

'Like fire assuming shapes of its fuel, such as wood till the burning continues, soon ash is formed as a result, and that assumed temporary shape is no more, like giving up the body' ||43|| 'That which assumes all forms, and which is evident in creation in variedly, that Essence is sung of in the Vedas, in its sheer resplendence no shapes are evident' ||44|| 'To understand this without doubt, I have considered Fire to be my Guru, leaving aside bodily identification, I recline with ease wherever I may be' said the Avadhuta to King Yadu' ||45|| 'The physical body is prone to decay, death with time, accepting this fact maturely ignites detachment, it is to know this ongoing process thoroughly, that I have chosen to be disciple to fiery flames' ||46|| 'When one contemplates on this constant process of birth and death, as is evident in all life forms in nature with each moment, one realizes that the constituents via which the body is made, even within the body are generated and they die continually such as cells' ||47|| 'So too with the flames of fire, it is generated, it consumes its fuel and it extinguishes, the body undergoes the same process, it is born, it stays awhile and then it is no more' ||48||

'When man accepts this observation as applicable to him too, He would know how ephemeral the body is, then giving due regard to detachment, He can take effort to surpass this cycle of birth and death' ||49|| 'Inculcating renunciation too is being generous with yourself, all erring attachment and identification with the body is thus overcome, this is the lesson that I could take from fire and its flames, my revered fifth Guru' ||50|| 'Although processes of change are evident, on the physical body with the passage of time, yet the soul within is not vulnerable to these changes, this is the lesson taught by the moon' ||51|| 'When the sun and the moon, conjoin in a particular constellation, it is then that the effect on the moon-rays, by way of a no-moon day becomes evident' ||53|| 'In the zodiac the traversing of the moon, while experiencing each constellation, takes two and a half days, the sun takes thirteen days by comparison' ||54||

Sanskrit Verse: 'GlourjavaatPuratoYaati Swe Swasthaanvaham Gati:, madhyaagokshaKalaaidoRabhragoashwamitaa: Kalaa:' ||55|| Translation: The moon so to stay travels faster, it gains its health from the presence of the sun, in the interim are the 'Goksha' sun skills, which are said to be 790 for the moon' ||55||* 'Such is the calculation of its pace, beginning from the new moon day, and its travel through the solar orb, shows a reflection' ||56|| 'That fifteenth portion, that is observed in the lunar orb daily, it is that skill which is repeated, and the reflection thereof observed in fifteen days'

||57|| 'In the waxing phase these skills augment, in the waning phase they decrease, all thirteen constellations are crossed, when these come face to face' ||58|| 'The full moon, reflection is of the whole lunar orb, it seems circular, and has the shadow of the earth evident thence' ||59|| 'Initially these skills are subtle, especially of the no-moon day, in the bright half fortnight, these skills become evident gradually, thus the moon is said to have sixteen such skills or 'Chandra-Kala' ||60||

'Astrological pundits, are able to calculate and relate to these sixteen phases, in the same manner in the waning phase, each day they start deceasing' ||61|| 'This is an example of the reverse order of things, each skill of the moon wanes, till the no-moon day arrives, such are the waxing and waning phases of the moon' ||62|| 'If one does not enquire into the cause, and merely observes the effect, thereby forgetting to take steps necessary to understand, leads only to entanglement in illogical presumptions and mistakes' ||63|| 'The moon per se however, is unaffected by this waxing or waning evident by way of its rays, even though it is so clearly visible, yet it is an example of mere physical and limited perception' ||64|| 'Likewise the soul within does not increase or decrease, it does not know change, it is only the physical body that grows and decays, like the evidence of moon-rays' ||65|| 'The Avadhuta said further: If at all you ponder that since such changelessness of the Self is a fact in all creation, why is it that people bother to go about their daily transactions? Let me reply to that query' ||66||

'The moon as seen in the skies, seems to be like another lunar orb, it is with the strength of the sun that it functions like the sun, in dispelling darkness on full-moon days' ||67|| 'This lunar orb is said to have water as its primary constituent, hence it is associated with coolness, likewise, it is with the strength of the embodied soul within, that the entire remnant physical bodies with its constituents seems to be sentient' ||68|| 'Like the predominance of water element in the lunar orb, so too the inner-faculties in bodies, the mind, intellect, conscious faculty and subtle ego reflect the embodied Self, hence it seems as if the Self is undergoing sense-organ transactions' ||69|| 'The witnessing subtle soul within is indestructible, this is what I have learnt, by considering the Moon as my sixth Guru, I will now detail about the seventh' ||70|| 'If at all you wonder, that in the way the body moves and acts so too must the soul within, then how is it said to be unshakeable and all-pervading? If such is the query then the reply thereof is clear' ||71|| 'The embodied soul within is perceived, to be nothing more than the physical body, but like the sky which envelops all, so too with the soul within' ||72||

'In each individual the physical body is the characteristic received with birth, that body is considered to be the soul within, this is a clear example of faulty intellect, like the reflection of the sun in water so too the soul is reflected in the body' ||73|| 'To make it even easier to understand, and for the faculty of intellect to grasp the above fact, let me explain, fill a pitcher with water, and let it face the sun, the solar orb' ||74|| 'Wherever you take or move the water pitcher, the reflection of the sun therein too seems to move along with, though this is visible to limited perception, yet should we not enquire as to what is the Truth about the sun per se?' ||75|| 'Whatever changes the water in the water-pitcher goes through, are also reflected in the sun seen therein, what is the fact of the matter? The sun per se is unaffected and remains so, the intellect has to grasp this maturely' ||76|| 'All sorts of changes, are merely evident on the physical body, the embodied soul per se remains as it always was, as untainted and witnessing as it ever was' ||77|| 'Know this fact without any doubts, it is best to let go off erroneous belief and perception with true enquiry, such is the lesson learnt, by considering the Sun as a revered Guru' ||78||

'This entire creation of multiple life forms, are existent and experiential, the protection of that entire must be seen into, without getting feverishly attached to it all' ||79|| 'Thereafter with apt time, and seeing the magnanimity of this ongoing process, one should then let go of unnecessary activity, handing over and teaching the known to a fit disciple' ||80|| 'If at all everything that one could see, if for some reason is destroyed, yet one should not grieve or regret, for with time, everything regenerates, and when that occurs, one should not be overly elated' ||81|| 'Leaving aside the duality of giving in to intense like and dislike, and accumulating without much effort the wealth gained as fated, man too must learn to hand over responsibility, and live without feverish attachment with untouched detachment' ||82|| 'The Sun Lord teaches much, like its rays which replenish both saint and sinner, if one can transact without the intellect focusing only on flaws or traits, with centred equanimity, one can surpass the bondage of that activity' ||83|| 'The Sun takes back what it receives at the apt time, evaporated water is stored with it, and is showered back as rain, and yet the sun does not go about boasting this fact' ||84||

'To be fearless and to make others so, this knowledge too is taught by the Sun, as far as the eighth Guru is concerned, listen to what I have learned' ||85|| 'If man is feverish with affection towards his wife, sons, property, kith and kin etc., else is too picky about the way of nurture, finding fault with each small thing, then like the pigeon, He too falls in

ruinous bondage' ||86|| 'Those who give in to unchecked infatuation, will find their fate to be like this pigeon whom I consider my Guru, in a certain forest, there lived a pigeon couple' ||87|| 'They were never separated from each other, they were bound with mutual affection, they did everything together, even their way of thinking became similar' ||88|| 'They would fly in the forest, for their daily needs, most of their days were spent thus, in maintaining their life together' ||89|| 'Often they were found, to be seated in their nest, Gazing at each other, being happy with the way they were' ||90||

'Others have observed their fancy for each other, expressing their affection, with the sounds that they make with all possible sweetness, they expanded their wings and embraced each other' ||91|| 'Death is inevitable – believe so, even accidentally one will have to depart from this body, this was not known to that pigeon couple, all their thoughts focused only on sense-gratification' ||92|| 'They who forget to remember, the Lord who enables one to surpass death – God Shiva or Ishaan, and continue to spend their times in revelry, with one sense joy after the other are shocked when reality knocks at their door' ||93|| 'In this manner in their mutual play, time passed by without much trouble, however they felt as if they had just met, and did not notice the passing of years' ||94|| 'Time as is classified by seasons and months, is also circular and repeats itself, each day takes away that day from assigned number of days, but the dull-witted and the intoxicated do not give it a thought' ||95|| 'Thus, absorbed in their worldly life, the pigeon continued to live as he had always lived, their mutual laughter and looks, seemed to sufficient to keep them both happy' ||96||

'Often they ignored their hunger and thirst, their minds were preoccupied, only with the thought of mating, this is the bond that tied them both firmly' ||97|| 'Eventually the female pigeon, became heavy with child, she laid her eggs, and then cared for it by day and night' ||98|| 'The pigeon would search for life-sustaining food and grass, and bring it back to the nest for her, with her heat and her affection, she cared for her eggs by day and night' ||99|| 'The yolk that filled the eggs initially, primarily the water constituents, with its nature and the strength of its action, soon the eggs cracked to reveal young ones, the first progeny of the pigeon couple' ||100|| 'Their minds were elated, they doted on the siblings, bringing nourishment from the forest, they put it in their small beaks' ||101|| Sanskrit Verse: 'Yo Naashnute NijanandamSwaadheenamSulabham Param, stri-putradi-bhavamSoukhyamBhuktvaapi Sa Na Tushyati' ||102|| Translation: 'Unaware of the bliss of the self within, which can be consciously related to since it is with us at all times, they

who like the pigeon here remain absorbed with their wives and sons, find themselves discontent even after going through the joys that these offer' ||102|| 'The parents would embrace their children, dote on them like none other, they would fly high and low, and get all that is needed from the forest for their young ones' ||103|| 'As the children grew up, their appetite increased, this made it necessary for both parents to go to the forest, and bring back food for their nourishment' ||104|| 'Once in their absence the siblings ventured out of the nest, as fate would have it they got caught in the nest of a hunter, at that moment the mother pigeon returned, only to find them snared so she too entered that net to be near them' ||105|| 'Soon thereafter the pigeon returned to see his empty nest, even if it be of gold, who would like to spend it alone and in longing? Considering the fate of his trapped family to be better, He too willingly entered the hunter's net' ||106|| 'They whose lives are spent only in sense-gratification, for themselves and their family, find like the pigeon in this event that time attacks suddenly, and takes with it to disastrous ruin, that entire unit' ||107|| 'Although liberation is worthy to work for, it is not that easy to attain and rare it is to gain the human birth as well, if life is not lived aptly, even after departing from the body, sorrow awaits, this is what the pigeon Guru taught me' said the Avadhuta to King Yadu' ||108||

|| Thus completes the Forty-eighth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108

Total number of Ovi verses from 48 Chapters: 108+5079 = 5187

Chapter 49

The Learning Received based on the Characteristics of the Python, Honeybee, Elephants, Deer and Fish

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued telling Deepak: God Datta the Lord of Saints and Sages, the ocean of mercy, told King Yadu: Listen with due regard, to the teaching I received from my ninth Guru' ||1|| 'They who remain involved with desires related only to wife and children, and who continue to pamper their sense-organs, are suddenly devoured and undergo downfall as fated, it is better to resort to the forest life as per age and guidance of the Holy Books' ||2|| 'Whether it is benefit or loss, it all ensues on its own, and it is all dependent upon stores of Karma, why then roam about here and there in futility without purpose?' ||3|| 'Mighty is this store of action which begets the fated, it is hence that joy is experienced, in the same manner in which without any effort on our part, sadness, sorrow and adversity are experienced' ||4|| 'Accept this truth, refrain from purposeless activity, do not waste lifespan by hankering after petty-joys, remain content like my next teacher – the python' ||5|| 'This itself is the mystery of the unfolding of fated events, even heaven and hell are included in its realm, joy as related to the sense-organs are found there too, being subject to the inevitability of fated outcomes' ||6||

'Even if one has to assume the birth of a dog, it too will find a bitch to satisfy its sense-wants, and if perchance one gets to be in heaven, other maidens are there for the same purpose' ||7|| 'In the way Indra the heavenly queen revels with his wife, and tries to gain joy by relating to her, so too does the dog when he mates with his partner, trying to get joy via that act' ||8|| 'Dependent is the joy that is related to sense-organs, see it abundantly exemplified all around you, from the beginning to the finish it is associated with a tinge of sorrow, only in the interim phase is there the seeming appearance of over-advertised joy' ||9|| 'That is not the primary or only happiness for which creation is made, and yet for procreation, life forms do develop thereby, The coming forth of such lives too is as fated, and this can be understood via the life of the python' ||10|| 'Without

giving in to deceiving hopes, the python reclines at ease, with comfortable indifference, by its very nature it gets what it needs, it does not starve' ||11|| 'This ease that the python knows, trusting that nature will provide, is not negligent when food presents itself, and is content with whatever is gained that time' ||12||

'Man too needs to cultivate such patience, and be at ease like the python, whatever is gained by way of food, good or otherwise, sufficient or not, having it man should also cultivate the required satisfaction' ||15|| 'If at all one does not find food, let man have patience that fate will bring him the required, let him rest in conscious ease without giving in to indolent sleep, let him practice being centred to the pristine Essence within' ||16|| 'Whatever body portions need to function, if that much is already there, He should remain patient, if he knows like the python to rest consciously, eventual progress to overcoming all sense-wants and being a witness develops' ||17|| 'Whatever has been written on the forehead, however many days have been destined to spend in and as man, One can only get out of it by going through it and better if done so with mature acceptance, living the days purposefully without negligence' ||18||

'That is how you O King Yadu had found me, resting like a python, I can relate at all times to the bliss of the Self within, such is what the python teaches and as for the tenth Guru, I will delineate further' ||19|| 'When one can be at conscious ease, conscious rest, even if one gets or does not get sense organ interactions, it is advised to cultivate mature acceptance instead of giving in to hue and cry or elation, this is what is learnt by considering the Ocean as the tenth Guru' ||20|| 'The ocean remains ever full, in monsoon many rivers join it, when they do, the ocean does not overflow, it does not out of elation break its shore boundaries and rush towards land' ||21|| 'Many rivers dry off in summer, and do not meet with the ocean thence, the ocean does not grieve nor does it dry up because of that non-union, such sombreness needs to be cultivated' ||22|| 'Best it is to live as per the conduct advised of one's Dharma, not giving in to over elation if some sensory joy is gained, nor giving in to grief and lament if nothing is experienced that time, better it is to live with conscious unity which demands effort' ||23|| 'Even if one tries, rare is it for one and all to reach the ocean floor, Who knows how many jewels and treasuries lie hidden in its bed? Who knows the true length, width and depth of all its portions?' ||24||

'It requires practice to live with such decisions as does the sea, even if it is not understood or misunderstood by others, such is the life lived by adept Yogis, they remain

equanimous and centred by day and night' ||25|| 'Often society labels man as exemplary or heinous, Gossips have even been part and parcel of life, let it not be gruesome enough to spoil your internal environment, let man take effort to go over to the other side of sorrow' ||26|| 'Also, it is advised not to spend time in calculating, how many good traits are there in a person or a thing, let the state of undistorted unagitated centredness be maintained, and that too requires unshakeable effort' ||27|| 'The ocean remains ever full, and it seems pleased as well as a pleasure to look at from the outside, accepting this sombre attitude from the ocean as a way of life, now listen O King to the teaching of the eleventh Guru' ||28|| 'Those who continue to hanker only after sense-joys, related to sight, touch, smell, taste and hearing – eventually die in that process itself, this is the teaching received from the next five Gurus, let their lives and deaths be examples for man to mould his life accordingly' ||29|| Sanskrit Verse: 'Swapannev Na JanatiSwato-apiVishyaanyatha, tathaivJaagruksashchet Ko Na MuchyetBandhanaat' ||30|| Translation: In the state of deep sleep, everything is withdrawn and one is unaware of any sense-organ interaction, if the same can be cultivated in the wakeful state, who would not be able to surpass the bondage that hankering after them begets?' ||30||

'They who have not taken steps to master their sense-wants, and continue to be subject to women with their looks and frolic, simply via sight they get so infatuated, find their fate to be like moths to a flame' ||31|| 'They who get zealous and elated on seeing a beautiful form, are like moths who get elated on seeing a lit lamp, without much effort moths go and fall on the flame on their own, without much effort they get burned in the process' ||32|| 'Those amongst men who forget remembering the Divine, and who simply on seeing a new face, in feminine form or vice versa in youth, eager, luring and active, too find their fate to be like the futile deaths of moths' ||33|| 'Good clothes, gold, gems and ornaments, being decked up from head to toe, if all these exteriors are removed say with x-ray sight, what will be seen will be similar to the appearance of a ghoul' ||34|| 'The entire constituents bereft of the skin in the body is a lumpsum of non-piety, it is but bones, muscles, fat deposits pooled together, why would eyes by mistake too even venture in seeing that entire? Pray tell what joy could be there in such a sight?' ||35|| 'This is the only activity preoccupying the lowly, if you dissect the abdomen of a frog, whatever is seen is the same that will be evident in a human form in different proportions, this is the reality show, hoping for the semblance of joy, why revel day in and day out here?' ||36||

'Even other organs, irrespective of their coverings are home to so many microbial organisms, if that is where man finds his happiness, why let go of that species such as that of the louse?' ||37|| 'O, let go off thinking about such organs, especially the private parts, just the thought sends shivers of distaste, now as far as the twelfth Guru the bee is concerned, it gives twofold knowledge that aids in spiritual teachings' ||38|| 'O King listen attentively, bees are of various types, of them some destroy vegetation, others make honey' ||39|| Sanskrit Verse: 'Madhu KruntatiPushpaadaachidyaGruhannateetiMadhukrut, aahaarTwenSwarupen Cha Madhukaroti Iti Madhukrut' ||40|| Translation: The honeybee, known for bee stings, makes honey by way of its lifestyle and nourishment, it teaches some lessons for all' ||40|| 'Like these insects which accept gist from each flower on which they land, so too one should learn to identify and accept gist of all Scriptures, for their list is endless and one lifetime to study that entire lore is far insufficient, to know the true value of things is the lesson to be learned here' ||41|| 'Another lesson it teaches is not to be greedy for nectar, considering that more and yet more is yet in store, the bee after coming to a lotus, does not let go off it and if forced to do so, grieves on that loss' ||42||

[Some lotuses shut their petals of at night thus trapping the bee for its greed of nectar and making it lose its life] 'Likewise if one finds a home, wherein all one wants and needs are taken care of, then one starts getting bound to it with the bonds of liking, and lets go off studiousness required for meditation or knowledge gain' ||43|| 'The silkworm, it has taught me what needs to be known, about hoarding, each of these lives depicted when observed in detail reveal much' ||44|| 'They whose greed forces them to hoard and do nothing but hoard, do not enjoy what is hoarded by themselves or allow others to do so, it is as if they have locked their own mouths, and have stored wealth hiding it all, not gifting a pence in charity' ||45|| 'It is such hoarded stuff, when heard of by thieves that is taken away forcibly, the hoarder loses his life often in the process, all his efforts not to reveal where he has hidden his store usually fail' ||46|| 'In the way the honeybee, searches for a tall tree overcoming all hindrances, and then step by step, day by day, fills it with honey – far from ordinary sight' ||47|| 'In the hope for the future the bee Does not have it nor allows others to have it, but all its effort to protect its hive, usually end up in vain for honey collectors take it all away' ||48||

'Similarly whatever is hoarded, if it is not used, then the hoarder finds himself too wasted, rusted and ruined, like his hoarded material ||49||' 'O King Yadu, this is what I

have learned from honeybees, now for the thirteenth Guru, listen to it comfortably and attentively' ||50|| 'Any feverish bond towards one's wife or of others, and vice versa, even if the root thereof is affection, it will create strong shackles' ||51|| 'If a beautiful woman, comes to show respect and falls at one's feet, simply by that touch bondage ensues, this is well exemplified by the elephant who is lured by its wooden counterpart' ||52|| 'Except for those perfectly stabled in centred equanimity, who would be able to resist the lure of the opposite sex? The male elephant falls into the dug-up earth, simply by its attraction for its wooden mate' ||53|| 'If such is the case then why, a human statue filled with muscle, bones and waste not lure or bind? Few are able to keep themselves calm amidst such attraction, introspect for yourself and come to your own conclusion' ||54||

'Hence it is advised that although it may seem beneficial, yet the lure that is the foundation pushes one into further infatuation, even if one has affection with all that one has, yet the end result is to spend time in hellish regions' ||55|| 'The male elephant on seeing its wooden counterpart, rushes forth to embrace her, such is the referential behaviour that this apt example teaches, and wins over other petty arguments' ||56|| 'Similarly anyone who on observing a maiden in youth, if rushes forth towards her, soon enough others that are stronger suitors arrive, and do away with the weak one' ||57|| 'The opposite sex is considered to be a house of misfortune, a store of ghouls, hence it is advised that keep your vision in check, many have given in to this lure brought within via the eyes, day dreaming about embrace etc. is strongly censured' ||58|| 'Many have thus faltered into worldliness, the opening in a feminine body via which they arrived in this world, is the opening that they spend their entire lives for, why should then they not be considered to show animal like behaviour?' ||59|| 'Any elephant in rut, on seeing its partner, rushes forth in that direction and gets caught, similar is the state of humans, O King' ||60||

'It is they who are considered to be pure, who although in youth and strong, refrain from unnecessary touching women, it is they who can proceed on the path of God Shiva' ||61|| 'In the way in which God Narayan, remained untouched by observing all heavenly damsels trying to lure him, so too with fortitudinous patience if a seeker can sustain himself, then know that he is on the path of conscious union with Divinity' ||62|| 'On relating to women at night, and revelling in various lustful acts, the ghouls of lust are greatly elated, and bring forth their various acts' ||63|| 'A clever patient Yogi is one, who

on observing a willing woman at night, assumes the Siddha-aasana posture of being seated erect in comfort, and remains cautiously wakeful thence' ||64|| 'Such is the lesson that I learned, on seeing the fatal lure of touch of the elephant, as to what has the fourteenth Guru taught me? I will just detail that entire' ||65|| 'If one is preoccupied with meditation, or absorbed in penance, or even in gain of knowledge with sincerity, then one should not go out of the way simply to fill the abdomen with food' ||66||

'O King the easy means thereof is, that whenever one feels hungry, one should take up a receptacle to receive alms, and then wander in the near locality' ||67|| 'This is easy for those who are monks, but for the householder he has to undertake various efforts, and move from one place to another, to earn his livelihood' ||68|| 'The effort of a householder, simply to keep the stove burning for himself and his family, occupies his entire youthful strength in going from one shop to another, in various towns, forests and that is just to get wood, food grains and vegetables' ||69|| 'Beginning from dawn, householders search for work, and thereby get food for the day, many have to cook themselves during lunch hours' ||70|| 'Taking effort to cook meals day in and day out, sharing it with their family and children, often other monks seeking alms arrive, like the outcastes of old society' ||71|| 'They who have taken effort, to roam about in different forests, and then assimilating what is needed are compared to, another sort of bees' ||72||*

'This insect also works hard, and collects honey in its hive, it does not partake a drop of it nor shares it with others, and is soon taken away by others' ||73|| 'Like a honey collector, who comes across a hive by surprise and then takes effort to reach it, He soon collects it all, and returns back to consume and make a living out of it' ||74|| 'O King without such effort, only for the pit of the tummy if one finds anything off its own, then one should accept it keeping the lesson taught by the honeybee, and have one's fill for the day' ||75|| 'This is apt for celibate monks, rather than undertake the trouble of setting up a kitchen, the smoke thereof burns the eyes, and hardly is there anyone who has been spared hand burns in the cooking process' ||76|| 'All food is accomplished to nourish, especially that food, that is gained by seeking alms, partaking of it without giving in to like or dislike, one should meditate then on the digestive process' ||77|| 'They who consume food, and do not meditate for a while on the way nourishment reaches the whole body, remain subdued to gluttony, and soon enough falter' ||78||

'Mind well that this path is not of leisure, nor of those who just want to eat and rest, a simple process to avoid increase in laziness and indolence, is to meditate on digestion

after having meals' ||79|| 'Five sins knowingly or unknowingly are incurred via householders,* When they give alms generously, these gets reduced via the fulfilment of the guest who got his nourishment, if instead hungry gets are shoved away it leads to much loss' ||80|| 'Like a forest full of birds and animals, so too is a house with its various embellishments, any hungry guest who goes away dissatisfied, also takes away the merit of the host of that particular house' ||81|| 'If the householder does not perform the Vaishwadev* sacrifice, when celibate students or wandering monks arrive, and if they are satisfied with food the host gets the reward of a Vedic sacrifice, if at all these are asked to leave the repentance thereof is a rite known as the Chandrayan vow' ||82|| [In the above vow a person has to eat one morsel on new moon and keep on increasing it to fifteen morsels during the full moon and then start reducing it in the waning phase to having a complete fast on the no moon day] 'O King this is the learning that I received, from my fourteenth Guru, as for the next, listen attentively to what I have to say' ||83|| 'Deer are known for their speed and agility, their speed is compared to wind, and are not easy to catch, but when they are lured with music they get trapped' ||84||

'This obstinate liking for hearing music, harms the conscious faculties, in the way in which deer get trapped on luring them with sweet tunes, without much trouble the hunter snares them' ||85|| 'Many hunters take singers and musicians along in the forests, there they play their stringed instruments such as the Veena, and sing in accompaniment, in apt tunes' ||86|| 'Suddenly hearing those melodies, and lured by that which they hear, deer forgetting all else rush towards that source, and get caught by the waiting huntsmen' ||87|| 'Fascinated by musical tunes, deer become bound via hunters, this taught me the lesson, not to be over-caught with pampering the faculty of hearing' ||88|| 'The sounds of songs may seem sweet, and the delicate tunes sung aptly may captivate, but being feverish about it harms all inner faculties, and the bondage that ensues thereby is terrible' ||89|| 'Especially if a maiden is singing sweetly, like the tunes of a cuckoo bird, on hearing that many get infatuated, how easy it is for conscious faculties to get deviated!' ||90||

'Even if it is a skilled musician who is performing, amidst various display of colours and apt with notes and drums, adept in singing various musical Ragas and Raginis, yet the cautious should listen from afar' ||91|| 'On the contrary wherever one gets to listen to the AUM recitation, and the Saam Veda recital with devotion, one should attend it, else when devotees assembled together are praising the Lord, and are being carried away by their pious emotions, that too is worthy' ||92|| 'As for the rest it is but lament, although it may

be musically apt, any such notes bereft of praise for Divinity, is compared to the crying of foxes or wailing' ||93|| 'In the past a sage named Rishi Shrung, has exemplified how one can get lured by notes and tunes, He saw female members dancing and singing, and was soon lured by them forgetting all else' ||94|| 'Even remembering such lusty tunes has to be avoided, though one has not taken effort to hear them, such is the lesson that the fifteenth Guru teaches, now in short about the teaching of the sixteenth' ||95|| 'Fish that are so active in water, and playful to watch, difficult to catch with plain hands, Get caught by their want of food, their pandering to their taste sense' ||96||

'Although fish spend their lives in water, they have not subdued their tongue, hence anyone who goes fishing with their hooks tied to food bits or even coloured materials, find a good catch for themselves' ||97|| 'Till the time one has not given in to taste there is yet hope, because overcoming taste wants is demanding, such is the teaching given by the lives of caught fish, to gradually subdue the lures of pickles and delicacies etc' ||98|| 'Even mere remembrance of rich foods, makes the mouth water, thereafter the aroma of good cooking lures, how can such ever hope to master their senses?' ||99|| 'All who have given in to taste, have to roam here and there to satisfy themselves, like with other addictions they start selling their domestic animals, items in the house and even their children just so that they can have their fill' ||100|| 'Many warriors who show great strength in battle, and who win over mighty foes, often fall prey to this small tongue and its craving, the greed for food is hard to surpass' ||101|| 'Same is the case with scholars, they win over others in debates and are praised in elocutions, but they too get subdued by taste, hence it is considered to be a formidable foe wherever in the world one may be' ||102||

'It evokes much wonder, hardly of the length of four fingers, the tongue per se, why cannot its lure be overcome, do think about it and respond accordingly' ||103|| 'I too had to repeatedly practise, and achieved success after much effort, it is hence that I am emphasizing this particular sense-organ, so that you can conduct yourself accordingly' ||104|| 'You should begin with, Gradual steps and not give in to each random want of the tongue, then undertake breathing techniques of Pranyama, and thus that sense want can be subdued' ||105|| 'Till the time one does not master taste, one cannot master any other sense want either, hence it is said that they who win over the tongue win over all else, when taste is subdued other lures of touch, sight etc. also do not remain unwon' ||106|| 'Keeping this in mind, sequentially winning over all sense-wants, and coming to the stage

of mastery over them, you now find me to recline at ease in centred equanimity' ||107|| 'Restrain over the senses, especially if it concerns the tongue, is the teaching of the sixteenth Guru, be ever vigilant against pandering to taste' ||108||

|| Thus completes the Forty-ninth Chapter of the Text as authored by P. Tembe Maharaj ||
This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 108
Total number of Ovi verses from 49 Chapters: 108+5187 = 5295

Chapter 50
Teachings Received from Pingala the Prostitute, a Child, a Female Bracelet, Snakes and Spiders

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued extolling the life of God to Deepak, and the Avadhuta monk to King Yadu who said: My seventeenth Guru is the prostitute named Pingala, she taught me overcome all vain hopes and false expectations' ||1|| 'Pingala did not marry, she changed her partner daily, she was not considered to be of good repute in society, she had the mind of a vixen' ||2|| 'One who is not bothered about purity, how can she know the ideal conduct of devout Sati wives and devotees? Whoever got drunk with her and then related to her, found themselves faltering with her towards the lowlier states' ||3|| 'Such were the words used for her, in a city known as Videhnagar, Where pious people lived and the city too was considered cultured, there lived this prostitute Pingala' ||4|| 'She was beautiful with golden aura radiating around her, in full youth at night it seems like moon rays surrounded her, just seeing her lured the intellects of men, all of their thoughts were like discarding of soiled tattered clothes' ||5|| 'She had cultivated the skill of laughter, conversation and deceit, she also knew how to cheat the gullible into various addictions, she had learnt how to sing, act various roles and play musical instruments, no wonder that she was considered popular in that city' ||6||

'Others thought of her as a haven of negativity, a mine of duplicity, however as she may be, this lady Pingala, was full of flamboyant hopes' ||7|| 'With the sole hope of monetary gain, whosoever came to her found that the first thing she would do is ask for money, whatever persons gave her, wishing for more she would play with the minds and circumstances of her clients' ||8|| 'Soon enough her suitors found her greed to be insatiable, and stopped visiting her altogether, full of hope she would dress herself from head to toe, and stand on the doorway making gestures to whoever that passed' ||9|| 'One day likewise she was waiting at her door, after a while she went inside, Like a swing that

day she went from here to there in a state of restlessness, even sleep deluded her that day' ||10|| 'Out of the blue as was fated, she got enthused with unflinching detachment, she said to herself: I have allowed myself to become lowly, all I have ever chosen in life is misconduct' ||11|| 'But today something strange has enveloped me from within, how did this happen when all I was hoping for was a wealthy client, it looks like discretion and contentment have made their home within, all foolhardy impulsive behaviour seems to be leaving' ||12||

'Revered as the sole support of the world, the inner-deity within and His play, is constantly on in the worlds, why have I never looked into what that Essence is? Why have I always fallen for those who eventually end up in fear, grief or fancy' ||13|| 'All I have hoped for was wealth from men who are bound to die, fie to me as of this moment, no longer will I sell this body, I will instead purify it, and serve the Deity within that revels' ||14|| 'Now I will spend my time in knowing what godliness is', having decided thus, the first thing she did was give up her grunts and her lewd expressions, choosing not to hope for anything from mortals any longer she slept fitfully that night' ||15|| 'They who go on giving in to some fanciful hope or the other, are unable to sleep and rest at peace – their hopes keep on popping up in their heads, This is the lesson I learnt from her, now listen to what the eighteenth Guru has to guide about' ||16|| 'Till the time one does not give up false hopes, till then one cannot know the happiness residing within, it is when that type of subtle hoarding of fancies, wishes and hopes are let go off, that equanimity and an urge to know further dawn' ||17|| 'Similar is the lesson taught by the Titodi bird, one day it found a piece of meat shared by many birds, she joined in, cut it to bits and pieces, and saved one morsel for the future' ||18||

'Whatever portion of food that assembly of birds got, they quickly devoured it all, when they found that she had saved a piece for later use, all started attacking and pecking her for that meat' ||19|| 'They told her: All of us were having that meat, how did you hide away that piece? Hearing the roaring of that crowd she let go off that piece, and the hungry birds let her fly away without much injury' ||20|| 'I happened to observe this event, and it stuck with me, hoarding becomes a cause of sorrow, this the bird taught me that day' ||21|| 'Any scholar who does not hoard, who is content like fire to burn whatever it has while it is burning, Even if such scholars are without money, yet they are free of worry for saving the hoarded and can be happy' ||22|| 'When the bird had the piece of meat, she only got taunts and pecks in the bargain, she wisely threw away that

piece, and with it threw away her cause of pain and sorrow' ||23|| 'A Yogi seeker if hoards, his conscious faculties will drag him towards that which he has stored, his conscious faculties will not become stable within, thus deviating him from his goal' ||24||

'Hence by letting go of a food or material, health and verbal abuse stopped, this was the lesson the bird taught me, even children can teach living in the present moment, they are not bothered about praise or insults and they do not worry' ||25|| 'Children are unaware whether they are playing with sacred ash or mud, nor do they differentiate in various fragrances, whether someone is being nice or distasteful, involved with itself a child is not bothered about the same' ||26|| 'Is this a snake or a rope, if it does not want to know it will not try to experience, likewise a child does not take either merit or sin, to veil itself further' ||27|| 'Furthermore, a child is not bothered, as to whether the things he gets are cheap or expensive, He is not worried about his upkeep, nor is found to be distressed on account of that' ||28|| 'A child does not ponder as to what is missing in its house, how can that missing stuff be gained? Will someone insult or shove me away? Be it within the house or elsewhere such worries do not bother its play' ||29|| 'Will death always come? Will adversity always strike? Will infamy be present in my life? Such thoughts do not bother a child' ||30||

'How can money be earned? How can earned money be protected? How can the family be sustained? The child is saved from these sorts of queries too' ||31|| 'A child does not give in to fanciful wishes and hopes, it plays by itself or even in accompany, it is absorbed with affection for itself, hence it is found to smile and be happy far more than grown ups' ||32|| 'Once basic hunger and thirst are taken care of, a child continues playing even if it is all by itself, these are the lessons a child teaches, easy to grasp and inspiring enough to be steadfast within' ||33|| 'Worldliness is delusive, who is truly a brother? Who is a blood relative? Whose house? Where are its current members going to be in the future? The entire above is but a bazaar of worry' ||34|| 'How will I purchase that sweet? How will I gain reverence in society? How can I ward off pain? Will inflation decrease in the coming years?' ||35|| 'Such questions are what we remain preoccupied with, is this all that a householder life is meant for?, 'Let none detest me, let everyone show me due regard' is this not everybody's desire?' ||36||

'It is hard to focus within amidst such thoughts, even if such societal members do get to hear pious sermons, hardly will any one of them be willing to traverse the inner holy journey, which is so evident in seeing a child in its play, hence exemplary' ||37||

'Playfully doing what it does wherever it may be, what has deep contemplation got to teach a child? Hence being free of opposites of like and dislike, is the teaching received from the nineteenth Guru' ||38|| 'Like innocent joy evident in children, one should mould one's life, even solitude should not be wasted but rather used in study, that is the teaching received from a maiden and her bracelet' ||39|| 'As one ponders upon the lives and teachings of these Gurus, surely benefit will ensue, A certain girl had come of age, and her parents thought of giving her hand in marriage' ||40|| 'So they went out one day, asking her to remain at their home, coincidentally that day a matchmaker Brahmin arrived at their house, He knew of the parent's desire to see the wedding of their daughter' ||41|| 'Her parents were unaware of this surprise visit, else they would not have left her alone, wise as this girl was, she welcomed the Brahmin, who also called the would be groom and party to that house' ||42||

'The girl was hospitable towards them all, wishing to offer them a mid-day meal, she started cleaning and pounding rice, an inferior commodity, this made a sound of her bangles jingling together' ||43|| 'How can I let this noise reveal our finances? How can I let the name of my elders go in vain? So she removed and kept only two bangles on each arm, and yet with the pounding, these also made a sound' ||44|| 'It is considered inauspicious to remove all bangles from a hand, so she wisely kept one bracelet, one bangle in each hand, this made her activity proceed in silence without any advertisement of her work, and it satisfied her from within' ||45|| 'This is the teaching she taught me that day, when many gather, a ruckus is created, Even if there are two, conversations become endless, for meditation it is best to be alone' ||46|| 'A Sanskrit dictum says: Pramaad: Khalu Sangen', ill-company breeds negligence, having decided thus, I chose to remain alone, thus enjoying being with myself I found the peace and understanding required' ||47|| 'Further it is said, if one wants to know conscious union and maintain the bliss thereof, then constant staying at one place, is not very advisable' ||48||

'Eventually worldliness finds a way to enter, like dust, this is well known in all localities, people and their families mostly cause trouble or agitation, this is the teaching that a serpent guides about' ||49|| 'Rarely will you find serpents moving about in company, they become cautious the moment they hear anything untoward, usually they reside in their small caves, and do not continue to remain there all throughout their lives' ||50|| 'Serpents are not known to announce their presence, nor are they known to sleep in total carefree unawareness, they do not depict their fury causelessly, they do not go on biting

anyone who comes in sight' ||51|| 'It is to absorb all these traits that help seekers, that I consider the serpent as a Guru, Emulating its conduct one should decide and focus on one's aim, without being overly attached to one's current dwelling' ||52|| 'Even if a house is like a hut or a shanty, like with serpents, who knows when adversity will strike? The human body is prone to disease and change, will we have to let go off it before the worthy is gained?' ||53|| 'Like the flow of a river, the days of man go by, none can relive a single day of his life, none can say with certainty when they will have to depart from this temporary dwelling' ||54||

'Rare it is for persons, to spend their whole lives in a single dwelling due to the unfolding of Karma, hence it is advised not to spend time, money and effort in creating such structures, the serpent teaches such non-attachment' ||55|| 'For best meditation it is initially advised to practice postures and breathing techniques, when that ensues one becomes untouched by the exterior, this is taught by the arrow-maker, whom I consider the twenty-second Guru' ||56|| 'This craftsman was absorbed in his work, opposite to his shop passed the entire royal retinue bearing the king, accompanied by musicians, a parade and other paraphernalia, yet the smith remained unaware of their passing' ||57|| 'If someone utters gibberish, or if some untoward sound is heard, If one can maintain one's concentration in the task at hand, then he is considered to have had no sensory interaction with that exterior at all' ||58|| 'A Yogi should be stable in one posture, win over breathing faculties, focus on his study with detachment to all else, and when he becomes capable of doing so he can surpass duality or opposites, and be on his way to the devotional absorption of the Samadhi state' ||59|| 'If at all such postures and breath are not won over, then surely hindrances will ensue, it is only by mastery of the breathing faculty, that the mind and its flickering tendencies too are restrained' ||60||

'If one finds that one is able to involve oneself wholly, in the interior route, then it is advised to focus on the sought form of Divinity that one wants to unite with, it helps in easier focus of conscious faculties' ||61|| 'This itself is the secret of the path of Yoga, repeated study enables restrain of the mind and its vacillating attitude, thereafter the seeker becomes able, to focus with stability on his aim' ||62|| 'Like the arrow-maker with his task, even if such seekers find themselves witness to unseen of sights and sounds, they do not give in to their sensory wants and neither do they dose off, it is such who can gain conscious union with Divinity' ||63|| 'The predominance of the Sattwa trait of nature associated with purity, makes the other two – Rajas and Tamas or activity and indolence,

To go away in the background, the mind, takes the form of that fire in which a log of wood is burning' ||64|| 'When the mind and its faculties merge within, no interactions with either outer or inner data is entertained, this is the teaching of the arrow-maker, it enables gain of the Essence in a fast-forward manner' ||65|| 'Whatever one harps about or meditates upon, is what the inner faculties mould themselves to, this is what I have learned from the insect and the caught worm, one can transform oneself into one's ideal' ||66||

'An insect takes effort to catch a worm, and brings it to its residence in a wall, then it keeps on repeatedly stinging the worm, thus creating fear' ||67|| 'This sheer fear, makes the worm forget what it was in the past, and it is said that it takes up the form of the insect that gave it stings, thus entirely transforming itself' ||68|| 'Likewise when a seeker does not identify with his birth clan or his age, and remains absorbed in contemplation, about his sought goal and ideal, then he too can assume the Form of that which he seeks' ||69|| 'It is thus that a seeker becomes non-dual with the Sought, simply via intense contemplation, Similar is the process of the individual pristine soul uniting with the Supreme, how can that conscious union not be accepted albeit with surprise?' ||70|| 'The individual embodied soul is like the caught worm, whether out of affection or hate or fear, if it contemplates constantly on the Divine, it is certain to gain the form of that sought Divinity' ||71|| 'They in turn who choose to relate to that Essence with affection, and spend their time in service to their Lord, find worldly enjoyment here in this world, and the joy of liberation in the higher' ||72||

'O Disciple, listen, whoever relates to God, out of fear or intense hate, find themselves morsels of time here and then gain liberation in the higher worlds, such is the counsel of the twenty-third teacher' ||73|| 'The spider is my next Guru, it teaches knowing non-duality, it is a worthy counsel, and demanding to experience consciously' ||74|| 'The Avadhuta continued saying: O King Yadu, this is well-known that the spider generates its own web from its navel, and makes of it a house where it stays by day and night, it revels therein all by itself' ||75|| 'And in the end it eats away that cobweb itself, and remains in solitude, Likewise, know God to make this universe experiential by way of creation, and then maintained and destroyed eventually, making it non-experiential' ||76|| 'In the very beginning as is now, God alone exists, there was nothing else besides, with a mere desire to be many and with the glance of the Omnipotent, this entire creation of worlds and its beings came about' ||77|| 'It is that All-Powerful Deity that supports the worlds, it is He

that revels in varied forms everywhere, it is He then that does away with that entire, it is He that embodies the strength of Omniscient time' ||78||

'Similarly the strength of nature traits of purity, activity and indolence, was merged in the Divine masculine and feminine, that same strength is regenerated, when that Divine Essence wants to revel in various forms' ||79|| 'In the very beginning all embodied souls of all species, in the way in which were resting in the all-encompassing Divine, are again brought forth making them experiential, when the Omniscient so desires' ||80|| 'All those amongst creation who gain the state of being liberated while alive, know supreme bliss and as for the others, even in dissolution they experience but an extended sleep, and restart from where they had stopped earlier on' ||81|| 'O King hence it is said, that it is commendable to awaken the sleeping towards Divinity, It is hence that may know what gain of a true reward or fruit is like, the first step is to teach that such a possibility exists' ||82|| 'It is that Omnipotent Divine, that with time enables the Divine Feminine called Maya to embody the three nature traits, it is then that in sequential order, the worlds and its beings come into play' ||83|| 'And the above activity too is a joyous endeavour of the Divine, such is its mighty resolve, after the time of revelry with multiple forms is complete, the Divine again encompasses all that is unto itself' ||84||

'Hence it is said the Self Supreme is singular, but it is perceived as multiple in these varied forms of creation, everything that is created has a name and a form, such is the discretion required' ||85|| 'In the way in which the spider creates, maintains and destroys, not desiring or dependent on anyone or anything else, so too the Supreme Divine is said to be the Entire, the primary and the instrumental cause of all that is' ||86|| 'It is that Divinity that is called by various Holy Names, it is that God Vishnu pervading all with whom I am non-different, such is the conscious experience of the Divine, such is the gist of the teachings of all my Gurus' ||87|| But this spiritual knowledge, cannot stay within if one does not have detachment, Therefore I consider the body to be the last and twenty-fifth Guru, because it too has a lot to teach' ||88|| 'I am this body', they who consider it in the afore manner and strive to maintain it, find the same body becoming food for worms, maggots, dogs and foxes, whose body is it now?' ||89|| 'This body is a result of the union of, procreative fluids of the parents, to be veiled by such an embodiment for all times, itself can become a cause of distress' ||90||

'But if one does not have a body, how will one learn detachment? And if such is the cause of distress, who can pacify such seekers?' ||91|| 'The body is but a conglomerate of

the five basic constituents, earth, water, fire, wind and sky and is the same for all in creation, working only to protect it and creating progeny, is as good as a tree and its seed' ||92|| 'Trees try to maintain their kind on earth, by spreading their seeds in different ways before they wither, it is via these seeds that another tree grows, so too with the body' ||93|| 'And when one is embodied one interacts, based on actions done with thoughts, speech and physically, All of these actions cause bondage which again become causes to gain another body, it is when one becomes aware of this process, this knowledge' ||94|| 'That one can become aware and proceed as guided by realized Masters, else with each whim of the mind the sense-organs like dutiful servants rush to those objects, it is like a person having multiple wives, each dragging him towards herself, such is the onslaught of sense-objects on mental faculties' ||95|| 'It only causes agitation, diversion and distress, this itself is the root of all trouble, the body as it is houses all that is of the like of pus and waste, and yet it is something rare to attain' ||96||

'Bodies of various forms and species, if are brought about as destined, then it is only when one gains the human form, that one may find reason enough to be elated' ||97|| 'It is with the human form, that one can proceed on means leading to liberation from the afore cycle, and that is what I have sought and gained consciously O King, hence you find me here reclining at ease without a trace of doubt to bother me' ||98|| Sanskrit Verse: 'Yuktibhi: SatatamBhupPorva-uktabhiryaya Dhiya, swaatma-roopVivechheha Brahma Bhuto-smyasanshaya:' ||99|| Translation: 'O King it is by constant use of tactful thought in line with Scriptures, that this entire which I have narrated to you, I have deeply pondered repeatedly and have sought the Self, that is how without a doubt I gained conscious unity with the Supreme' ||99|| 'Guru Vedadharma continued telling disciple Deepak: King Yadu heard that entire with one-pointed attention and became overwhelmed, his meritorious detachment enabled him to decipher: It is this monk that is the Divine Son to Sage Atri' and he bowed in reverence' ||100|| 'He said: O Lord without a trace of vainglory or duplicity, I have heard and imbibed this knowledge with Your grace, you have purified me by touching me thus, no longer do I desire anything at all' ||101|| 'It is You that are evident in the variety of creation, I worship each portion thereof, how can I now be swayed with duality or the pair or opposites? After having inscribed Your teachings within?' ||102|| 'It is You that are the triune form of Gods, brahmaji, vishnu and Shiva that generate, operate and destroy the worlds and its beings, I bow to You and ask Your permission and instructions about the future, the king prostrated to the Lord and as told he roamed about wherever he pleased' ||103||

|| Thus completes the Fiftieth Chapter of the Text as authored by P. Tembe Maharaj ||

This is humbly offered at the feet of God Dattatreya.

Total number of Ovi verses: 103

Total number of Ovi verses from 50 Chapters: 103+5295 = 5398

Chapter 51

Incantations

|| Shri Ganesh Datta Gurubhyo Nam: || || Shri Datta Ranga: Prasannostu || || Paraspardevo Bhava || || Shri Ganeshaay Nam: || || Shri Saraswatyai Nam: || || Shri Gurubhyo Nam: || || Shri Sita-Ramchandraay Nam: || || Shri Guru-Dattatreya: Prasannostu || || Shri Datta Samartha ||

'Guru Vedadharma continued: The Supreme Para-Brahman Divinity, is one with His Abode, it is the highest state and conscious rest available, it is hence that the Divine with its various attributes has been extolled here' ||1|| 'It is this Text with approximately 5400 verses, that has been delineated in fifty chapters, it is here that guidance about, devotion, spiritual knowledge and renunciation is incorporated' ||2|| 'In sequential order now, whatever is the gist and subject detailed in each Chapter, is now being given here as synopsis, a reference to the topics detailed in all of the previous pages' ||3|| 'The Text starts with an auspicious beginning, and the nine-fold forms of devotion, Thereafter it depicts in sequence, the coming forth of this seen creation' ||4|| 'The parents of God Dattatreya, sage Atri and Mother Ansuya and their holy traits are described, in brief the meeting of disciple and Guru and their fitness to be either, the requirements, are detailed in Chapter one' ||5|| 'Disciple Deepak asked various questions to his Guru, sincere in his urge to know, Guru Vedadharma pleased with him narrated the conversation, between the father and son and of Sage Koushik' ||6||*

'The devout Sati wife with her prowess did not allow sunrise to occur, the troubled world and deities sought aid from Mother Ansuya, she came and guided Sati Shandili out of her quandary, this entire incident is described in Chapter two' ||7|| When the sun rose subsequently, sage Koushik passed away, it was devout Mother Ansuya who brought him back to life, thus causing happiness to the world, the deities and Sati Shandili' ||8|| 'The king of that region freed Sage Mandavya, the manifestation of God Dattatreya, and His joyous divine plays, are narrated in Chapter three' ||9|| 'Let me gain the best of sons as progeny', these Haiheya clan parents were advised the vow called Bhanu-Saptami-vrat, And the vow observance to God Anant, as a result of which the birth of the mighty Kaartveerya took place' ||10|| 'Sage Garga taught the moral theory behind chastisement of the lowly, and narrated the importance of devotion to God Dattatreya, this influenced

the mind of Sahsrarjuna, that entire event is described in the fourth Chapter' ||11|| 'Sage Garga told the king, about the winning over of deities via the demons, the deities thought of seeking aid of God Dattatreya, and came to serve Him as best as they could' ||12||

'As a result in the ensuing battle, demons found themselves dull and without mettle, the deities won and regained their heaven, this has been described in the fifth Chapter' ||13|| 'Sahasrarjuna too served God devotionally and diligently, and thereby the union of the Sought with the seeker was the result, prior to it the various strange tests of God, which failed to cause distress or deviate His devotee take place' ||14|| 'King Kaartveerya was successful in the long run, He assumed the throne of his father, his way of running the kingdom in an exemplary way, is described in the sixth Chapter' ||15|| 'Leaving aside pandering to all sense-organs, sahasrarjuna enthused with detachment, Went forth again to God Datta, and extolled Him in various ways' ||16|| 'The All-knowing God seeing the state of His devotee, consoled the mighty king, who in turn asked various questions to God, that whole event is described in the seventh Chapter' ||17|| 'Guru Dattatreya narrated to him seven events, of the conversation between the heavenly lord Indra and his Guru Bruhaspati, in detail is described the life of a master sculptor, and the various births he took' ||18||

'Another event of a Brahmin who lived on the banks of the Narmada river, an expert in the science of love – the Kaam-Shaastra, his sequential progress to gain the state of Nirvana, is depicted in the eighth Chapter' ||19|| 'Another devotee rich in conduct Susheel, absorbed in reciting the Gayatri chant, was possessed by seven demons, God Dattatreya then came to his aid, and with each specific Mantra exorcised them one by one out of the devotee's body' ||20|| 'Another pious Brahmin named Vishnudatta, was guided by a ghost in recognizing God Dattatreya in His assumed disguise, as a result God granted the ghost the liberation it sought, this has been portrayed in the ninth Chapter' ||21|| 'The next event is of a Brahmin, who was ailed with one disease following the next, The bitter consequences of Karma he faced, brahmin Vishnudatta eventually cured him of all his ills' ||22|| 'Medicines along with blessed fruits were given, another nefarious Zoting of the ghoul species was bound by the pious Brahmin, the Essence of Scriptures and its depiction, is portion of the tenth Chapter' ||23|| 'The various wanderings of the soul assuming birth in high and low species, based on the after-effects of Karma, the entry into the womb and the states thereof, are further described ||24||

'A couple got a very intelligent awakened child, and yet he out of fear showed himself to be dull-witted, the concerned parents took him to Brahmin Vishnudatta, who consoled and granted him his sought understanding, this entire is in the 11th Chapter' ||25|| 'The sequence of coming forth of the universe, the characteristics of the microcosm and the macrocosm, the depiction of veils and the forces that agitate, the import of service to a Guru with exemplary conduct' ||26|| 'And in that order the importance of listening to holy sermons, contemplating the heard, knowledge related to the present and the non-present Essence, the depiction of the embodied individual soul, form the content of the twelfth Chapter' ||27|| 'The theory of words, sentences, syntax and language, the six characteristics thereof, A little more about the above characteristics, and the identification of the 'Tat' or That and 'Twam' or Thou essences || 'The embodied soul's non-difference from the Supreme God Vishnu, as the 'Tat' or That and the individual soul as 'Thou', their union and the way to relate to this fact consciously, is described in the thirteenth Chapter' ||29|| 'That Bliss which even the heavenly beings are unknown to, that joy which is sought after by the sincere, the way to gain the same via the 8-fold path of Yoga, and its repeated study with detachment is further detailed' ||30||

'God Datta then described to His devotee king, the portions of Yama and Niyama of the path of Yoga, thereafter the breathing techniques of Pranayama, form the content of the fourteenth Chapter' ||31|| 'The Divine Avadhuta monk imparts knowledge, of the characteristics of that which has no sex or species difference, nor the difference per se in itself such as hands, legs etc. And thereafter the way to ponder deeply thereon is detailed' ||32|| 'The path and the way to study and proceed on it, as guided by God Datta is duly followed by the king, the latter attained the devotional union state of Samadhi, this is described in the thirty-third Chapter' ||33|| 'Once the king's studies were completed up to God's satisfaction, He firmly called upon His disciple and said: Now practice being untouched, unaffected, return to your rule and kingdom and go through the fated' ||34|| 'Sahasrarjuna returned accordingly, He removed the false pride of the ocean deity, He engaged in performing Vedic sacrifices and gifted generously, chapter sixteen details that entire' ||35|| 'All such honourable acts of Sahasrarjuna, caused fright amidst the heavenly beings suspicious of the king's intent, as a result they inspired the Sun Lord to go to the king, that meeting is detailed in the seventeenth Chapter' ||36||

'The righteous king, and his being cursed by Sage Vasishtha as was fated, the events thereon, are described further in the same Chapter' ||37|| 'Sahasrarjuna had specifically

asked for death, whilst following his Dharma from God Datta in the past, the event of Sage Rishik, and the wedding of Satyavati as per rites is depicted in the next Chapter' ||38|| 'Sage Bhrugu foreseeing the future, the manifestation of God Shiva as Sage Jamadagni, the transformation of King Vishwamitra into Sage Vishwamitra, all these events are in the eighteenth Chapter' ||39|| 'Parshuramji's incarnation as the youngest Son to Sage Jamadagni, a manifestation of God Vishnu, Obeying his father's instructions, He slayed his brothers and mother' ||40|| 'It is this God Parshuram who gained renown, by serving Mother Renuka, and by completing the rites required of his father, as depicted in the 19th Chapter' ||41|| 'Observing the importance of the deities, these were prayed to dutifully, once when King Sahasrarjuna came to visit, sage Jamadagni showed him and his army true hospitality' ||42||

'As fated the king forgot his righteousness, and abducted the cow of the sage, as a result he was chased by God Parshuram, this event is told in the twentieth Chapter' ||43|| 'God as is considered the devourer of all that is, was the precept with which God Parshuram fought King Sahasrarjuna, with His Divine axe the former, cut of all hands of the king' ||44|| 'He then killed the king, this displeased Sage Jamadagni his father who then sent his son on pilgrimage, God Parshuramji visited holy sites as advised, these are depicted in the 21st Chapter' ||45|| 'To take revenge of their father's death, sons of Sahasrarjuna chopped off the head, Of Sage Jamadagni whilst in meditation, mother Renuka lamented at the unfortunate event' ||46|| 'When God Parshuram returned to their Ashram, and saw what had transpired in His absence, furious, He waged war against the perpetrators, that entire is depicted in the 22nd Chapter' ||47|| 'Thereafter Parshuramji carried both His parents, and took them to meet God Datta, mother Renuka praised God, God in turn praised Her' ||48||

'There in God Dattatreya's presence, all remaining essential rites were completed, mother Renuka accompanied her husband on the funeral pyre, this is depicted in the 23rd Chapter' ||49|| 'God Parshuramji performed funeral rites, after worshipping God Dattatreya, and that very instant the latter, showed to Him who was grieving His parents in a different realm' ||50|| 'As per the boon received, God Parshuramji slayed the entire warrior clan, won over the earth and gifted it to the pious Sage Kashyap, then He stayed on the ocean shores as is told of in the 24th Chapter' ||51|| 'A filial son is he with whom his father is pleased, sage Gaalav got the requested horses and gave them to King Ritudhwaja, And then took the prince for protection of his Vedic sacrifice, the slaying of

the demon Paatalketu is described' ||52|| 'Although with a pierced arrow, the demon escaped to the netherworlds chased by the king, here he met the devout lady Madalsa,* This entire is part of the 25th Chapter' ||53|| 'A daughter of the demigod Gandharwas, her friend arranged the meeting with their Guru, in mutual consent they were married, the prince returned with his new wife' ||54||

'The slaying of the demon and returning with his wife, the entanglement of the devout wife in the demon's deceit, the offering of the body to the holy fire, this is detailed in the 26th Chapter' ||55|| 'The grieving prince's detachment, his living all by himself in the forest, his friendship with the sons of the divine serpent Ashwattar, and their empathy on his ill fate' ||56|| 'It is this divine serpent who then took effort, and attained boon from the Goddess of wisdom Saraswati, thereafter He was blessed with God Shiva, and regained the deceased wife of his son's friend the prince in the 27th Chapter' ||57|| 'The grieving prince was invited to the netherworlds, where all efforts to regain his spouse were narrated, Here the couple could again unite, due to the blessed efforts of friends' ||58|| 'The prince returned to his kingdom shortly afterwards, it seemed as if the Goddess of wealth herself was manifest there, they begot a son, the devout mother counselled him since infancy' ||59|| 'The king was bewildered on seeing the apathy of his son, He was sad as to how could such be royal heirs, it was then that he came to know, that their entire education was guided by his wife towards the Divine' ||60||

'It is then that he told his wife, not to teach renunciation but how to rule to their sons, that too has to be looked into via royalty, this entire is depicted in the 29th Chapter' ||61|| 'Although the queen was hesitant to do so, yet she taught her youngest prince Alarka, all that is necessary to rule without a foe, and made him an expert therein' ||62|| 'Soon Alarka became king, seeing him wasting his life chasing sense-objects, his brother Subahu the wise waged war to bring him to his senses, that is depicted of in detail in the 30th Chapter' ||63|| 'Alarka lost miserably, remembering his mother's advise, And reading her last note for him, He took effort and went and met God Datta' ||64|| 'King Alarka served God diligently, who then distanced all the king's affliction and made him realized, this imparting of spiritual knowledge and its required experience, is described in the 31st Chapter' ||65|| 'The knowledge of the Divine Essence, the way to break the whimsical rushing of the mental faculty, the way to overcome hordes of subtle unacknowledged desires, this entire is taught by God to King Alarka' ||66||

'To gain the experience of conscious oneness with Divinity, the 8-fold path of Yoga is taught to the king, tactful means are advised here, by God to His devotee as narrated in the 32nd Chapter' ||67|| 'Tad Vishno: Param Padam' such is the Vedic dictum, imply that is the highest state non-different from God Vishnu, it is hard to understand it, that is explained by way of Dharanna or retention in the next' ||68|| 'Steadfastness to the path of Yoga, the traits and flaws in the study and practice of this path, are all narrated by God Dattatreya in detail, in the thirty-third Chapter' ||69|| 'The importance of being detached, to various accomplishments that this path begets, are all explained to the seeking king, keeping in mind the subtle difference between the attributed and otherwise' ||70|| 'So that the fire of this path does not extinguish, God delineates the characteristics thereof, ways of seeking alms via monks, is detailed in the 34th Chapter' ||71|| 'As means of the path of Yoga, the listening to the subtle Anaahat sounds, to gain mental stability, and meditation of the AUM is delineated further' ||72||

'The king is further given explanation, of the three and a half 'Matra' letters of A, u, m, sequential liberation thereby via this meditation of all portions including the half ॅ in the ॐ, is explained in the 35th Chapter' ||73|| 'The signs and symptoms of impending death, especially that which occurs within a year, are next detailed, seeking Yogis need to learn this, to gain quick renunciation' ||74|| 'For those practitioners of Yoga, who pass away without completion of the path, the way they gain sequential liberation of Krama Mukti, is detailed in the 36th Chapter' ||75|| 'The overjoyed king absorbed that entire spiritual knowledge, He praised God, alarka then went forth and met his brother Subahu, where the pious sentiments of devotion are evident' ||76|| 'On seeing the Divine Form becocme non-manifest, and considering the Divinely attributed Form to be greater, King Alarka praised the Lord, this is depicted in the 37th Chapter' ||77|| 'God helped the king to remove all his erring beliefs, and with His instruction the king, returned and met his brothers, and revealed the self-knowledge that he had acquired with grace' ||78||

'The King of Kashi too was similarly guided by Subahu, He then resorted to the forest, King Alarka also crowned his son as the next ruler, and chose to remain devoted to God as is told in the 38th Chapter' ||79|| 'The son to King Pururava, a pious soul named King Aayu, Grieved on not having an heir, and became a votary of God Datta' ||80|| 'He spent a lot of time, in service to the Lord, and gained the boon therefrom, that entire is described in the next 39th Chapter' ||81|| 'King Aayu returned and gave the blessed fruit to his wife, she then conceived and was heavy with child, she saw deities and other pious

visions in dreams, the interpretations thereof were detailed by Sage Shounak' ||82|| 'Hundasur the mighty demon, was eager to kill his foe in his mother's womb, it is only with the blessing of God that the prince took birth unharmed, that entire is detailed in the 40th Chapter' ||83||