

**Shreemad Paramhansa Parivraajak**

**Acharya Shri Vaasudevanand Saraswati – Shri Tembe Maharaj's**

**SHRI VAASUDEV SANHITA**

**SHRI DATTAPURANAM**

ORIGINAL PUBLISHER:  
THE BLESSING OF BHIKSHU AKHANDANAND  
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[TEL.NO.: 0091 265 2487315]

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### **SHRI VAASUDEVI SANHITA**

### **SHRI DATTAPURANAM**

**[ORIGINAL VERSION WITH TRANSLATION OF SANSKRIT  
COMMENTARY]**

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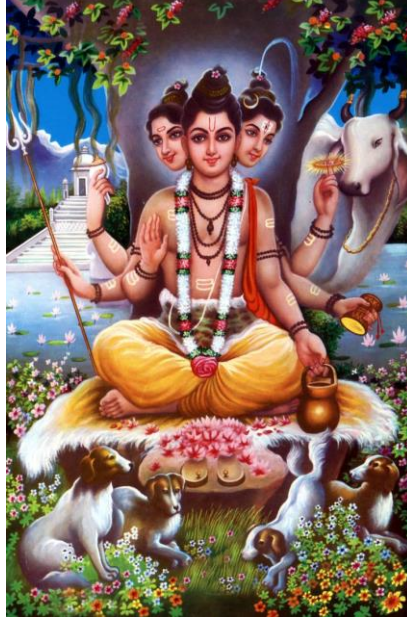
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PHOTO OF GOD SHRI DATTATREYA

SHRI DATTATREYAAY NAM: // GURUKRUPAHI KEVALAM //



// PHOTO OF SHRI P.P. VAASUDEVANAND SARASWATI //



BIRTH: MAANN-GAANV; SHRAVANN VAD 5, SHAKA YEAR 1776  
SAMADHI: SHRI-KSHETRA GARUDESHWAR; ASHAADH SUD 1 SHAKA YEAR  
1836

## PUBLISHER'S NOTE

THE SASTU-SAAHITYA KARYALAK FEELS GRATIFIED TO MAKE  
AVAILABLE THIS TEXT 'SHRI DATTAPURANAM' AUTHORED BY SHRI  
VAASUDEVANAND SARASWATI WITH ORIGINL SANSKRIT COMMENTARY  
AND GUJARATI TRANSLATION.

THOUGH THE AUTHOR PRIMARILY OF SAAVANTVADI AND CONTINUALLY  
TRAVELLING YET HE BROUGHT FORTH THIS WORK IN SIDDHPUR –  
MAATRUGAYA AND HE ATTAINED SAMADHI TO ON THE BANKS OF THE  
NARMADA RIVER IN GARUDESHWAR IN GUJARAT. I WAS CLOSELY  
RELATED TO HIM MOREOVER HIS DISCIPLE SHRI RANG AGADHOOTJI OF  
NARESHWAR TOO HAS ADDED FRAGRANCE TO THIS RELATIONSHIP.

SCHOLAR SHAASTRI JAYENDRABHAI DAVE HAS COMPLETED THE  
TRANSLATION AS AN OFFERING OF INTERNAL JOY AND MR.B.L. JOSHI  
WEMBLEY, LONDON, U.K. AIDED IN THE PUBLICATION THEREOF FOR  
WHICH WE ARE HIGHLY THANKFUL.

WE HOPE THAT SEEKERS AND THOSE WANTING TO KNOW MORE WILL  
FIND THIS TEXT TO BE WELCOME

DATTA JAYANTI  
KAARTAK SUD POONAM  
V.S. YEAR: 2059  
DATE: 19/12/2002

ON BEHALF OF THE SASTU-SAAHITYA PUBLISHING TRUST  
ANANDBHAI N AMIN  
PRESIDENT

## AUSPICIOUS BEGINNING VIA THE TRANSLATOR

Mangalaacharann

*Sacchitsukhpradam.....Sadgurum //*

He whose name by constantly remembering  
Shri Rang Avadhoot merged it in each breath  
For upliftment of devotees, ever new  
This nectar of the Divine Name did he recite  
It is the same Shri Rang who visualized the Guru Essence  
And drank of it as the Text 'Shri Guru Leelaamrut'  
It is that Essence known via the 'Twam' and 'Tat' terms  
That and Thou  
That the victorious all throughout ascetic Shri Vaasudev is one with  
When darkness of hope veils and only being free of it pacifies  
In the sentiments of consciousness that flower of trust blossomed  
And with the touch of Grace of the best of Ascetics  
Came to full bloom,  
such I - offer in your Hands this entire  
Self-Joyful and with elated mind O My Guru!

*Yatkaromi.....Twadarpannam //*

Shaastrī Jayendra Dave  
Vallabh Vidyānagar  
Birth festivity of Shri Vaasudevanand Saraswati Swami Maharaj  
Shravann Krushna 5, 2056  
Date: 20/8/2000

## Gujarati Translator's foreword

Paramhansa Parivraajak Acharya Shri Vaasudevanand Saraswati Swami Maharajshri was born on the vernacular Shravann Krushna 5, Shakay year 1776, [in accordance on 13/8/1854] in the Southern India district of Sinhadurga near Saavantvadi in a village called Maanngraam to parents of devotional bent and ordinary circumstances, Shri Ganesh Bhatt and Smt. Ramabai, of the Tembe family. He took up Samadhi on the banks of river Narmada at Garudeshwar near Kewadia on Shaadh Shukla 1 Shaka year 1836 [in accordance 24-6-1914].

In childhood he gained praise of all via his good conduct, took the sacred-thread and listened to the Vedas and other Scriptures as narrated by his Guru, contemplated them and gave profound thought to them repeatedly. In adolescence itself he gained the title 'Dash-granthi' master of 10 Scriptures. In that age itself He expressed his mastery over the Scriptures related to Mantras, worship of God, regard for the noble in society and satisfaction of guests, living these conducts himself in his daily life. In that sequence he also accepted the hand of an apt maiden and took up life as a householder seeing into all its conducts as well as studying seriously the Scriptures related to the Yogic path. Soon he gained expertise and after the passing away of his wife at the age of approximately 36 years, he, understanding it to be the instruction of his Sought God Shri Dattatreya accepted the fourth Ashram of monkhood. In this manner Maharaj known fondly as Shaastrī Bua now as a monk Tembe Swami in his life of 60 years twice without any footwear performed the pilgrimage of the Aaryavarta and Brahmavarta regions of India. Propounding religion, doing away with sorrows of the suffering, distributing apt counsel about the Self-essence to sincere seekers with grace, and teaching as well as initiating those with trust into the Yogic Path; thus he akin to God and Guru Shri Dattatreya was absorbed in activities that benefitted all.

It is the life of such our Swami Maharaj in explicit detail that touches the heart that has been described by Shri Rang Avadhoot Maharaj in 19,000 couplets in an epic poem in the Dohra verse form in his renowned Text 'Shri Guru Leelaamrut' in its Upaasna-Kaand portion; it is he who has been the inspiring disciple, initiated in dreams - of our Swami Maharaj.

It is God Shri Dattatreya the Divine Son manifested as the combined incarnations of Gods Brahma-Vishnu-Mahesh to Sage Atri and Mother Ansuya who pleased with their penance and renowned in the Puranic Lore that was the Sought Deity. It is by keeping this Deity in mind always that all His Leela acts, His Divine Form as the Nirgunn and Sagunn, beyond and with attributes - as well all His incarnations given as below, empowered by Him in the Iron-Age came to earth to assist mankind:  
ShriPaad ShriVallabh Saraswati of Kuruguddi – Kuravpur in Karnataka - the master of Yoga and  
Shri Nrusinh Saraswati of Gaanngapur in Karnataka the Ascetic Lord.

Their acts in human form have been depicted of in Sanskrit and Marathi languages in poetic form. Of these the Sanskrit Texts are:

1. Dwisaahasri – Guru Sanhita [Published by Avadhoot Saahitya Prakaashan Trust, Nareshwar, original Sanskrit with Gujarati Translation]
2. Samshloki Gurucharitra – This is the Sanskrit poetic translation of the Marathi poetic Text Gurucharitra brought forth by Gangadhar Saraswati
3. Datta Champu – This is a poetic Text in the ‘Champu’ style of verse
4. Trishati Kaavya – 300 poetic couplets
5. Stotra Sangrah – assimilation of Sanskrit and Marathi hymns
6. Shri Dattapuram – Very well renowned; the full reading and recitation of this Holy Text continue in areas of Gujarat and Maharashtra with full trust and devotion

Swamiji and the bliss that he experienced of knowing the Self, realizing it fully via religious conduct and knowledge, with the hope that all beings in this terrifying Iron-Age, however flawed, living miserable lives – that they too may gain the same - brought forth the Shri Datta Purana in 3501 Sanskrit verses with Three portions Gjyaan-Upaasna-Karma Kaands on the banks of the River Ganga in Brahmaavarta region and thereafter wrote a commentary on it in Sanskrit named ‘Vaasudevi Sanhita’ on the banks of the River Saraswati in Gujarat at the Siddhpur region, the pilgrim center Maatrugaya.

It is understood that most of his Texts have been brought forth during his journeys on foot and besides He also brought forth during the four months of monsoon, Chaturmaas, in the year 1956 well-known for its famine a commentary on His work ‘Dwisaahasri’ at Prabhas Patan near Somnath in Gujarat. Thus, besides two great commentaries as well as his taking up the Samadhi in Gujarat he has thus been instrumental in sowing the seeds of worship to God Shri Dattatreya here. The same seeds were brought to full fruition via penance and means of the path of seeking into a huge tree via his disciple Shri Rang Avadhoot Maharaj of Nareshwar and this by itself is an event that cannot escape notice.

This entire Text has been brought forth by him and yet the depicted subject of God here is not found anywhere else in other Texts of Sage Veda Vyaas however the assimilation thereof from all Historical Epics and Purana, of anything even remotely related to God Shri Dattatreya and thereafter arranging them in sequence and to fill in the missing links via miraculous verses is how this Text has been given the form of a Purana; not per se a brand-new Holy Work. It is this effort of his that has been noted via the publishers who first brought out the Text in V.S. year – 2040 by the Shri Krushnadas Academy, Benaras wherein his name is not put as author or composer but as compiler. The reasons for the same are primarily two:

1. According to the nature of Indian Saints and their unimaginable humility they per se feel that they have not done anything and they themselves acknowledge: It is God Shri Dattatreya that has brought forth this Text making the ascetic Yati Vasudev only an instrument and furthermore the commentary too has been brought forth by Him; via such mention in the works themselves many may believe that it is not their own.
2. The second reason lies in the technicality of the Sanskrit language and the Benaras academy has well used it; for after each section [The last words of a

Chapter] it has been mentioned, ‘Thus the first Octad of the Vaasudevi Sanhita....etc.’ This can simply mean that in the Text Shri Datta Purana, and its commentary the Vaasudevi Sanhita the first octad etc...so it could mean him as the doer too; however it is by his own acknowledgement that he is not so; so may be the arrangement of him in that version is put forth as the compiler thereof.

Generally speaking it is Sage Vyaas that is known to have brought forth all the Purana Texts. Many additions to it have been said to have occurred in the centuries yet here is a divine persona that assimilates all data pertaining to his sought God and then brings forth that entire in a totally new style of creation an independent Text dealing solely with God Shri Dattatreya.

Furthermore, mention of God Datta in the Holy Books is limited however worship to Him has been all-pervading and continual and ancient; and there are many seekers lusting for Yogic empowerments who have also labeled this mode of seeking to be of the Vaam-Maarg, the Left inferior path. It is in these circumstances that our Swami Maharaj single-handedly via his attained realization has made the mode of seeking as it originally was, of the Dakshinn-Maarg, the Right superior path. Furthermore, the sincere seeker can avail guidance on the Knowledge, Action and the Mode of Seeking via its three portions. It is bearing this in mind that the renowned disciple and receptacle of grace of Swami Maharaj, one who had the might to give the Shaktipaat Initiation, Shri Vaaman Dattatreya Gulvanniji of Pune in the publication brought forth in the year 1954 via him has mentioned Swami Maharaj to be the author. It is Swamiji who mentions: This Importance of God Shri Dattatreya is the gist of all Puranas. It is in three Kaand portions, it has been made known on the banks of the River Bhaagirathi in the Brahmaavarta region. Here two octads or sixteen Chapters deal with Knowledge, the next four octads or thirty-two Chapters deal with the Mode of Seeking and the last two octads in sixteen Chapters deal with Action named Gjyaan-Upaasna-Karma-Kaands respectively.’

The Purana and Upa-Purana Texts, each 18 in number have certain characteristics mentioned therein and bearing this in mind Swamiji notes that the First portion deals with ‘Sarga’ and the last deals with ‘Pratisarga’ and the interim with ‘Vansha, Manvantar etc.’ thus it is a Purana Text.

1. Sarga – The depiction of the creation of the five primary elements, sense-organs and other essences.
2. Pratisarga – The depiction of the bringing forth of all from God Brahmaji to all that is sentient and insentient, movable and immovable.
3. Vansha – The depiction of the solar and lunar races.
4. Manvantar – The depiction of King Manu, His son, gods, the seven sages, Indra and the manifestation of God in each such time-span.
5. Vanshaanucharit – The depiction of the life of the renowned persons of those lineages.

A Purana Text would depict all the above such is the concept thereof and are present in this work, it was brought forth in the 19<sup>th</sup> Century and is a modern bringing forth of



works akin to Sage Vyaas; hence it is better [not if it seems derogatory] to call him a compiler instead of author.

In accordance to the Rig-Veda Richa portions here 8 octads with 8 Chapters each have been incorporated, a total of 64 Chapters and 3501 verses, 1,12,000 letters; Sage Patanjali has brought forth the law termed 'Akshar-Sammamnaay' which mentions each letter to be indestructible and no author should waste them but rather use them sparingly and this itself is the vision of our Swami Maharaj as pertains to languages.

Any who reads it finds it to be as good as the Itihaas and Purana Texts; furthermore, the beginning via the eulogy of the Vedas displays the author's divine authority of these Texts; each verse has a verse of the Rig Veda or its portion and is evident in the first verse, second etc. Similarly, the beginning of the First Chapter too is in accordance to that of the Rig-Veda as with the rest that is worthy of contemplation and captures interest. It does not seem to be some exercise in prose of a scholar rather it is the evident compassion of God on the author and his work.

Beings drowning and rolling in the ocean of sorrow wish to heal themselves and the first diagnosis of their sadness is due to their ignorance of worldliness as well as their attachment for it borne of the same unknowing. It is thus that this Text begins with the Knowledge Portion in which light is shed on various contrary factions of Scriptures and in the third Chapter via guidance of the Sadguru all the contrariness is dispelled; thereafter with support of varied opinions about God and Action per se the 5<sup>th</sup> Chapter depicts its essence as well as mode of worship. The 7<sup>th</sup> Chapter depicts the Hatha-Yoga as a means to Knowledge and thereafter the Yogic Path well-known to all.

The 1<sup>st</sup> Chapter of the 2<sup>nd</sup> Octad depicts fruits of Yoga and sequential liberation, the bringing forth of physical creation, the life of God Datta and devotion; here Knowledge is propounded in detail, clarification about sense-hankering and worldliness is given via various episodes in an interesting manner.

The third octad has mode of seeking as subject covering the manifestation of God Datta, narration about action, the life of devotee Kaartaveerya Arjuna, the reasons whereby sins are generated etc.

The fourth octad has depiction of the 6-fold Linga, the great statements of the Upanishads, details of the 8-fold path of Yoga and lives of God Parshuram, Arjuna etc.

The fifth octad depicts the wedding of Kuvalayaashwa and Madalsa, and her counsel to son Alarka and mode of seeking via the AUM.

The sixth octad has the life of King Aayu and depicts the accepted Gurus of God Datta Himself in its 5<sup>th</sup> Chapter.

The 7<sup>th</sup> and 8<sup>th</sup> Octad depicts methodology of ordained action for the stability of the previous two, knowledge and seeking. Its 7<sup>th</sup> Chapter has worship to God, way of

generous giving, the Ekadashi vow, the description of the solution to gain liberation as well as importance of the pilgrim city Prayaag. The 8<sup>th</sup> octad depicts the life of a householder, the funeral rites and processes as well as that required for the manes, repentance rites, Sanskaar guidelines and the way of monks and taking up of Sanyaas, monkhood.

Thus, this Text deals with all subjects pertaining to the three portions and guides seekers traditionally to their highest fortune and upliftment.

This is but a mild introduction to one of his Texts; during the reign of the British, travelling on foot, teaching people, and seeking alms throughout life Swamiji has brought forth many such works, the hymns in Sanskrit and Marathi total to 411. Many of them are Mantras and three [here two are translated in English] are presented here in the beginning of this Text.

It is without doubt that the reader will find the author to be pure, ideal, unique in lifestyle, compassionate for persons distressed with their three-fold scorching, and also his might about the Yogic process, his lordship to grant the Shaktipaat initiation, his awareness of the Veda and Vedanga Texts as well as the 6 renowned Scriptural branches as well as about Mantra, Tantra, Aayur-Veda, Astrology, Poetics, Chhanda, ornamentation and will be enthused with trust for the knowledge therein.

The commentary depicts the gist, dispels ignorance of the reader, gives experience of the knowledge mentioned, changes totally the way of life – inspiring towards the righteous, and for it the commentator has used references of the Vedas, Upanishads, Grammar Scriptures, Nirukta, Poorva-Mimansa and Uttar-Mimansa Texts, Religious Epics, Purana, Jyotish, Chaanda-Shaashtra, Aayur-Veda, Kaam-Shaashtra, Yoga-Shaashtra, and has presented them in such a way depicting his rare authority of the same that it can only be known via the interested reader.

This is the blessed Text that was instructed to Pandurang Vadaame to read 108 times and it is he who now is renowned to all as Shri Rang Avadhoot Maharaj, this is apt evidence of the transformation mentioned.

I bow to the donors who got such a Text translated and published; as God Datta mentions the three D's in vernacular daan, daman, daya for man, god and demons, generous giving, restraint and kindness in the Text such is evident here too.

I am thankful to the president Shri Anandbhai Amin of the publishers, Shri Dilavarsinh Jadeja former vice-chancellor to entrust me this task as well as the management of the Shri Akhandanand Trust.

Dr. Hariprasad Joshi, Managing Trustee of Nareshwar who read the hand-written copies and gave valuable suggestions too I am thankful to as well as Shri Dhirubhai who pointed me to this path.

I had no ability to translate it, yet I have innocently as per my intellect done so; I pray to God and the Sadguru for forgiveness and entreat that they be pleased,

Priyataam Anen Sadguru Bhagwanshri Dattatreyaatmak: Sadguru Bhagwan Shri Rang  
Avadhoot Iti //’

Respectfully,

Shaastrī Jayendra Dave  
Vallabh Vidynagar

IN THE ORIGINAL BEFORE THE BEGINNING OF THE PURANA TEXT - THE  
FOLLOWING HYMNS ARE GIVEN:

- **Mantragarbha Ganpati Stotra**
- **Mantragarbha Saraswati-Nadi Stotra**
- **Atha-Aatmapooja Dipika**
- **Mantragarbha Dattatreyaashtottarshat Namavali**
- **Chatu: Shloki Shri Datta Praarthna**
- **Aparaadh-Kshamaapanaa Dattatreya Stotra**
- **Bhajan**
- **Dev-Utthaapan Stotra**

// NAMAVALI //

HYMN OF THE DIVINE 108 NAMES OF GOD SHRI DATTATREYA

ॐkaartattwaroopaay.....Charoovyaayatbaahave //1-4//

Gatgarva.....Shatakghaatine //5-8//

Survargo.....Virupinne //9-12//

Naraaydee.....Narbhaavoushadhaay Cha //13-16//

Varishtha.....Bandhave //17-20//

Yataye.....ParaBrahmapadprada: //21-24//

1. ॐ Aumkaartattwaroopay Nam:

Obeisance to God Shri Dattatreya of the form of the pure infinite Essence as advocated via the AUM; in the manner in which there is no difference between the name and the named, between the reading and the read about, such the Non-dual Brahma in the Turiya witness state as has been depicted of in the Katha, Prashna and Maandukya Upanishad Texts as the form of the Support, the Divine Letter ॐ signifying the Brahma do we praise thus.

2. ॐ Divyagjyaanaatmane Nam:

Obeisance to God Shri Datta of the form of the Knowledge related to the Divine that is known via repeated and profound deliberations of the Upanishad Texts, via which the intended Form of God is illumined.

3. ॐ Ateetmahaadhaamne Nam:

Obeisance to God Shri Datta of the form of the Beyond and whose mighty divine Abode is beyond the firmaments, is above the three attributes of Nature, thus beyond the skies.

4. ॐ Aindrardhhaa Ojase Nam:

Obeisance to God Shri Datta of the form of the strength of the sense organs, also as the lord of heaven, of the form of the brilliance that Is. Renowned as One beyond the true and the untrue, ineffable, of the richness and force acting on His inert strength termed Maya, it is He that is the means, activity and the fruits thereof.

5. ॐ Nashtamatsargamyaay Nam:

Obeisance to God Shri Datta attainable in the above depicted Divine Form via those who have overcome thier feeling of covetousness; who have overcome their feeling of being unable to bear the upliftment, splendour, knowledge, wealth etc. of others.

6. ॐ Agamyaachaaraatmavartmane Nam:

Obeisance to God Shri Datta otherwise unattainable, whose Path is of the attainment of the Self - the mode of experiencing intended non-duality - else remains unknown.

7. ॐ Mo Chitaame Dhyakrutaye Nam:

Obeisance to God Shri Datta that has kept all those involved in impure sinful acts free of the conscious bliss known via those who attend to God.

8. ॐ Hreem Beejshraannatshriye Nam:

Obeisance to God Shri Datta who via seeking as intended the Divine Seed Hreem has done away with the otherwise puffed-up way of Shri or wealth, and made it unassuming.\*

9. ॐ Mohaadi Vibhramaantaay Nam:

Obeisance to God Shri Datta that destroys delusions such as infatuation etc.

10. ॐ Bahukaay Dharaay Nam:

Obeisance to God Shri Datta assuming the Forms of various Preceptors – Acharyas thus showering grace on devotees, doing away with their erring perceptions.

11. ॐ Bhaktadurvaibhavchhetre Nam:

Obeisance to God Shri Datta that dispels all defiled wealth and riches of His devotees.

12. ॐ Kleem Beejvarjaapine Nam:

Obeisance to God Shri Datta that does away with impure riches of devotees via recitation of the best of the seed Mantras, Kleem.\*

13. ॐ Bhavahetuvinaashaay Nam:

Obeisance to God Shri Datta that destroys the very root of worldliness in His devotees.

14. ॐ Raajacchonnadharaay Nam:

Obeisance to God Shri Datta becoming with His red lips reciting Vedic metres and His entire divine Form.

15. ॐ Gati Prakampitataandaay Nam:

Obeisance to God Shri Datta that caused trembling of the entire cosmos via His divine gait in the incarnation as the Divine Dwarf God Vaaman.

16. ॐ Chaaruvyaayatbaahave Nam:

Obeisance to God Shri Datta with His beautiful long arms.

17. ॐ Gatgarvapriyaayaay Nam:

Obeisance to God Shri Datta whose beloved is without any haughtiness, obeisance to God Shri Datta who is very fond of devotees that are unassuming.

18. ॐ Yamaadiyatchetase Nam:

Obeisance to God Shri Datta that has restrained the consciousness faculties with the first two portions of the Yogic Path, Yama and Niyama.

19. ॐ Vashitaajaatvashyaay Nam:

Obeisance to God Shri Datta that has overpowered all with the empowerment availed of the Yogic path named Vashitaa, that which subdues.

20. ॐ Mundine Nam:

Obeisance to God Shri Datta of the form of Mundi. [one with a tonsured head in His monk incarnation or one adorned with skulls, non different from God Shiva] \*

21. ॐ Ansuyave Nam:

Obeisance to God Shri Datta that is ever free of envy.

22. ॐ Varadvarennnyavaagjaalvispashtavividhaatmane Nam:

Obeisance to God Shri Datta that is the best of Narrators, worthy of listening to and whose portion-incarnations are free from the net of words casts by Bruhaspati, the preceptor of the gods etc.

23. ॐ Tapodhan Prasannaay Nam:

Obeisance to God Shri Datta who gets pleased with the truly ascetic.

24. ॐ Idapatistutkeertaye Nam:

Obeisance to God Shri Datta that is eulogized via kings and whose praises are sung by the wise.

25. ॐ Tejomannyanantarangaay Nam:

Obeisance to God Shri Datta that resides within the Solar orb, the lustrous bodies.



26. ॐ Adramarsadhmanihaapine Nam:

Obeisance to God Shri Datta that considers the houses of gluttons not worthy of taking alms from since it is defiled via violence in the use of the broom, water-pitcher, mortar and pestle, flour-mill and the heat stoves.

27. ॐ Aantarsthaansanstaayaay Nam:

Obeisance to God Shri Datta that resides within the pure intellect.

28. ॐ Aiswaryashroutgeetaye Nam:

Obeisance to God Shri Datta whose grandeur and auspiciousness has been variedly sung of in the Shruti Texts.

29. ॐ Vaataadibhayayugbhaavhetave Nam:

Obeisance to God Shri Datta that frighens the outlook of duality with utterances such as: It is out of His fear that the wind blows' etc.

30. ॐ Hetuhetave Nam:

Obeisance to God Shri Datta the generative Cause of the 28 essences that bring forth the world. [These are detailed in the 11th Canto of the Shreemad Bhaagwata Maha Purana]

31. ॐ Jagadaatmaatmabhotaay Nam:

Obeisance to God Shri Datta the Self of the Universe, the true form of all individual souls, the all-pervading Self Essence.

32. ॐ Vidvishatshatakghaatine Nam:

Obeisance to God Shri Datta that destroys permanently the six inner foes of lust, anger, greed, infatuation, vainglory and covetousness.

33. ॐ Survargouddhrute Nam:

Obeisance to God Shri Datta belonging to the faction of the gods whom He uplifts.

34. ॐ Bhootyaay Nam:

Obeisance to God Shri Datta that is of the form of Divine Grandeur.

35. ॐ Asuravaasbhedine Nam:

Obeisance to God Shri Datta that destroys the staying places of the demonic.

36. ॐ Netaay Nam:

Obeisance to God Shri Datta that by personifying sets up the Ideal.

37. ॐ Nayanaakshanne Nam:

Obeisance to God Shri Datta the eye of the eye, the vision of the vision in accordance to the tenet the ear of the ears, the hearing of the hearing'.

38. ॐ Chicchetanaay Nam:

Obeisance to God Shri Datta the 'consciousness of the conscious faculty' as per this tenet, the consciousness residing latent in all that is inert, all constituents of the body.

39. ॐ Mahaatmane Nam:

Obeisance to God Shri Datta worthy of worship by being the Self of the mammoth elements such as the sky etc.

40. ॐ Devaadhidevdevaay Nam:

Obeisance to God Shri Datta the Overlord of all the Lords, prayed to by all gods and deities.

41. ॐ Sudhaasurpaaline Nam:

Obeisance to God Shri Datta the Protector of the gods of earth and the realized twice-born.

42. ॐ Yaajinaamagragannyaay Nam:

Obeisance to God Shri Datta worshipped via those who perform divine sacrifices.

43. ॐ Draambeejapatushtaye Nam:

Obeisance to God Shri Datta pleased via the recitation of the divine one-lettered seed Mantra: Draam.

44. ॐ Vaasnavandaavaay Nam:

Obeisance to God Shri Datta that destroys the forest of subtle unacknowledged desires.

45. ॐ Dhooliyugdehamaaline Nam:

Obeisance to God Shri Datta that is smeared all over with dust, the ascetic Avadhoot.

46. ॐ Yatinsanyaasingataye Nam:

Obeisance to God Shri Datta the movement and state attained by endeavoring ascetics and monks.

47. ॐ Dattatreyetisanvide Nam:

Obeisance to God that has assumed and responds to the Name Dattatreya.

48. ॐ Yajanaasyabhujē Nam:

Obeisance to God Shri Datta that partakes of the portion of divine sacrifices

49. ॐ Ajaay Nam:

Obeisance to God Shri Datta that is ever beyond any distortion and modification.

50. ॐ Taarakaavaasgaamine Nam:

Obeisance to God Shri Datta that is ever stationed in the holy city of Kashi.

51. ॐ Majaajevaasprugrupaay Nam:

Obeisance to God Shri Datta that is untouched via the general vagaries of the conscious faculty.

52. ॐ Yattaakaaraay Nam:

Obeisance to God Shri Datta that assumes Divine Forms.

53. ॐ Viroopinne Nam:

Obeisance to God Shri Datta with varied forms and beyond the physical form.

54. ॐ Naraay Nam:

Obeisance to God Shri Datta of the form of the individual self.

55. ॐ Deepradeepaaay Nam:

Obeisance to God Shri Datta that inspires the intellect.

56. ॐ Yashasviyashase Nam:

Obeisance to God Shri Datta whose pious renown is itself well-liked and appreciated.

57. ॐ Haarinne Nam:

Obeisance to God Shri Datta adorned with the pearl necklace that dispels sins and distresses.

58. ॐ Ujjwalaangayaay Nam:

Obeisance to God Shri Datta lustrous in His entire Form.

59. ॐ Atritanujaay Nam:

Obeisance to God Shri Datta the divine Son of Sage Atri.

60. ॐ Shambhuve Nam:

Obeisance to God Shri Datta via whom joy happens, non-different from God Shambhu.

61. ॐ Mochitamarsandhaay Nam:

Obeisance to God Shri Datta that grants liberation to the groups of gods.

62. ॐ Dheemataam Dheekaraay Nam:

Obeisance to God Shri Datta the effulgence of the entire intellect.

63. ॐ Balishthavipralabhyaay Nam:

Obeisance to God Shri Datta that is attainable via the advocated means such as celibacy etc. in accordance to the tenet: The Self is not gained by the weak and feeble.'

64. ॐ Yaaghomapriyaay Nam:

Obeisance to God Shri Datta who is fond of the Vedic and Puranic Lore advised action as ordained via the Shruti and Smruti Scriptures.

65. ॐ Bhajanmahimvikhyaatre Nam:

Obeisance to God Shri Datta that brings about especially the renown of His devotees attending to Him.

66. ॐ Amaraarimahimcchhide Nam:

Obeisance to God Shri Datta that diminishes any unworthy progress of the demonic.

67. ॐ Laabhaay Nam:

Obeisance to God Shri Datta whose advantage is availed by the knowledge of the Essence.

68. ॐ Mundipoojyaay Nam:

Obeisance to God Shri Datta that is prayed to via the Yati ascetics.

69. ॐ Yamine Nam:

Obeisance to God Shri Datta that is ever conjoined to the 8-fold steps of Yoga such as the Yama and other portions.

70. ॐ Hemamaaline Nam:

Obeisance to God Shri Datta seeming attractive via being adorned with gold.

71. ॐ Gatopaadhivyaadaye Nam:

Obeisance to God Shri Datta who is ever free of mental maladies, physical ailments, religious worries and who imparts such states to the devout.

72. ॐ Hirannyahitakaantaye Nam:

Obeisance to God Shri Datta that has imparted its luster to gold.

73. ॐ Yateendracharyaam Dadhate Nam:

Obeisance to God Shri Datta the Acharya the Paramhansa the Parivraajak, the Preceptor wandering saint ever centered to the Divine.

74. ॐ Narbhaavoushadhaay Nam:

Obeisance to God Shri Datta that dispels rebirth as man [since the entreaty here is to be able to do away with repeated births and deaths]

75. ॐ Varishthayogipoojyaay Nam:

Obeisance to God Shri Datta that is worshipped via the best of Yogis such as Sage Vashishtha etc.

76. ॐ Tantusantanvate Nam:

Obeisance to God Shri Datta that is worshipped in and as the Divine Sacrifice and that brings about the expansion of the lineage of His devotees.

77. ॐ Swaatmagaathaasuteerthaay Nam:

Obeisance to God Shri Datta whose hagiography depicting Texts such as the Shruti and Smruti are akin to pilgrimage centers whereby one can cross-over, and gain the sought upliftment.

78. ॐ Mashriye Nam:

Obeisance to God Shri Datta whose beauty is akin to that of the Moon.

79. ॐ Shatkaraay Nam:

Obeisance to God Shri Datta whose Divine Form has six arms.

80. ॐ Tejomayottamaangaay Nam:

Obeisance to God Shri Datta whose entire Form and head is full of brilliance; as is mentioned in the tenet: Bright is the head of his Self or that of the Vaishwanar deity.' It is also said to be the heaven in God's all-encompassing Form, thus He whose effulgent head envelops the bright heavens.

81. ॐ Nodananodyakarmanne Nam:

Obeisance to God Shri Datta that inspires ordained acts such as the Nitya, Naimittik etc.

[those to be done daily, those to be done in special cases such as at times of eclipse etc.]

82. ॐ Haanyaaptimrutvigyaantre Nam:

Obeisance to God Shri Datta especially aware of the fears associated with loss, death as well as the benefits of gain.

83. ॐ Aumkaaritsubhaktaye Nam:

Obeisance to God Shri Datta who accepts devotion that is becoming; adorns Himself with it as He does the Aum.

84. ॐ Rukshukmaan: Khedhrute Nam:

Obeisance to God Shri Datta that does away with mental fears such as grief, attachment etc.

85. ॐ Darshanaavishayaatmane Nam:

Obeisance to God Shri Datta whose Divine Form is not such that is visible to the plain eyesight; as per the tenet: That who is not evident via eyes'



86. ॐ Raankvaatatvastraay Nam:

Obeisance to God Shri Datta that is adorned with a huge animal hide, dark in hue.

87. ॐ Nartattwaprakaashine Nam:

Obeisance to God Shri Datta illumining facts about life.

88. ॐ Draavitprannataaghaay Nam:

Obeisance to God Shri Datta who has dispelled sins of those who have bowed to Him

89. ॐ Aataswajishnnuswaraashaye Nam:

Obeisance to God Shri Datta who has taken away the wealth of those who have won over the Self; who have brought fortune to the Self in accordance to the tenet: They on whom I desire to be compassionate, their entire wealth do I take away'.

90. ॐ Raajtrayaasyaikroopaaay Nam:

Obeisance to God Shri Datta seeming becoming with His primary Divine Form with three faces.

91. ॐ Masthaay Nam:

Obeisance to God Shri Datta residing in the centre of the Lunar orb.

92. ॐ Masubandhawe Nam:

Obeisance to God Shri Datta, the brother of the Moon deity, Chandra.

93. ॐ Yataye Nam:

Obeisance to God Shri Datta the ascetic ever engaged in endeavour.

94. ॐ Chodanaateetprachaarprabhav Nam:

Obeisance to God Shri Datta the Overlord beyond the three attributes of Nature and all that is borne of it or contemplated via it.

95. ॐ Maanroshaviheenaay Nam:

Obeisance to God Shri Datta who is ever serene, devoid of the need to be offered regard, devoid of fury.

96. ॐ Shishyasansiddhikaarinne Nam:

Obeisance to God Shri Datta ever desirous to bring about benefit to His devotees.

97. ॐ Gantre Nam:

Obeisance to God Shri Datta ever engaged in movements.

98. ॐ Paadviheenaay Nam:

Obeisance to God Shri Datta whose form is without physical feet in accordance to the tenet: That who has no hands and feet [that are physical or borne of nature]'

99. ॐ Chodanaachoditaatmane Nam:

Obeisance to God Shri Datta engaged in divine activity, who is known via those who act as ordained with the full fore-knowledge thereof.

100. ॐ Yaviyase Nam:

Obeisance to God Shri Datta renowned as and non-distinct from God Upendra encompassing the three worlds.

101.     ॐ Alarkadu:khvaarinne Nam:  
Obeisance to God Shri Datta that dispelled all sorrows of Alarka the son of the devout Madalsa and uplifted him.
102.     ॐ Akhanditaatmane Nam:  
Obeisance to God Shri Datta eternally enriched with the divine Rasa sentiments, undivided.
103.     ॐ Hreembeejaayaay Nam:  
Obeisance to God Shri Datta the purpose of bringing forth His strength Maya known via the seed Hreem.
104.     ॐ Arjuneshtaay Nam:  
Obeisance to God Shri Datta the Sought form of devotee Kaartaveerya Arjuna.
105.     ॐ Darshanaadarshitaatmane Nam:  
Obeisance to God Shri Datta whose Form can be comprehended via the Scriptures.
106.     ॐ Natisantushtachittaay Nam:  
Obeisance to God Shri Datta who on bowing bestows contentment to the seeking consciousness.
107.     ॐ Yataye Nam:  
Obeisance to God Shri Datta the wandering ascetic.
108.     ॐ Brahmachaarinne Nam:  
Obeisance to God Shri Datta the ever pure and celibate.

Out of merit with auspicious intention this interwoven hymn of God - The Almighty via the monk is that which enables one to reach the state of the Para-Brahma; may it bestow joy to one who recites it – Japa.

#### EXPLANATION

Though this hymn has the 108 Divine Names of God Shri Dattatreya yet such is its uniqueness that it has incorporated in its original Sanskrit version 12 other renowned Mantras hence it is said to be ‘Mantragarbha’. In the manner in which they have been incorporated is given below via which they can be found from in the original version.

[a] All odd numbers of the verses – 1, 3 etc. and each letter 1, 4, 8, 11 of each line gives the following Mantras:

1. Aum Namō Bhagwate Vaasudevaay //
2. Aum Namō Bhagwate Rudraay //
3. Aum Tatsaviturvarenniyam Bhargodevasya Dheemahi // Dheeyo Yo Na: Prachodayaat//
4. Aum Digambaraay Vidmahe Avadhootaay Dheemahi // Tanno Datta: Prachodayaat //
5. Aum Narayannaay Vidmahe Vaasudevaay Dheemahi // Tanno Vishnu: Prachodayaat //

[b] In the even numbers of the verses – 2, 4 etc. in each line with the letters 1, 4, 8, 11 the following Mantras are found:

6. Aum Namō Bhagwate Aanjaneyaay Mahaabalaay Swaahaa //
7. Aum Raam Raamaay Nam:
8. Aum Tamevaikam Jaanathaatmaanmanyaa Vaacho Vimuchathaa Mrutsyaisha Sutesho //
9. Aum Aiim Hreem Kleem Chamundaayai Vicche //

10. Aum Draam Dattatreyaay Nam: //

11. Aum Nam: Shivaay //

12. Aum Shraavay Astu Shourshat Yajye Vajaamahe Voushat Tattwamasi  
KhamBrahma //

*// Thus in this Text Shri Dattapuram with 3501 verses, the Vaasudevi-Sanhita, the hymn consisting of the Divine 108 Names of God Shri Dattatreya incorporating various others Mantras in it as made known by Shreemad Paramhansa Parivraajak Acharya Shri Vaasudevanand Saraswati is completed. //*

## Vaasudevnaamsudha

Hymn of the nectarine Divine Names of Shri Vaasudevanand Saraswati by  
Shri Rang Avadhoot Maharaj

1. He who resides in all beings and illumines them, such the blemish-free and infinite pious renown of Vaasudev; what can be said about it? And in comparison I with my limited intellect? Truly this effort of mine is like trying to dig the Mount Meru with my bare fingers.
2. When God Shesha too with His thousand mouths gets tired but does not reach the end of each attribute of Vaasudev thence what can be said about a mortal like me borne from dust? And yet it is to do away with the insentience residing in speech itself that I am courageously taking up this mighty task.
3. He who manifested in the renowned Tembe family in the Maanngraam village of the Saavantwadi region such O Vaasudev non-different from the Self, non-different from the Lord of the triune - the divine Son of Sage Atri - God Datta in that lineage, my bowings to You!
4. He whose father was the saintly Ganesh Bhatt and whose mother the devout saintly Ramabai, such O Vaasudev! My bowings to You!
5. He who out of pride of the vow taken up renounced footwear and parasol and as a result of which even the accomplishments gained via penance were but merely filling water at His abode, such O Vaasudev! My bowings to You!

6. He who sequentially went forth from one Ashram state to another and with the intent of teaching the populace - He who wandered on foot covering regions from Rameshwaram in the South to Himalayas in the North, purifying all the young and old and showering compassion on those who sought his shelter, such O Vaasudev! My bowings to You! [verses 7 & 8]
7. He who by availing the pious sight of and attending to - many gained liberation and many others gained their sought joys of the world, such O Vaasudev! My bowings to You! [verse 9]
8. He who since childhood itself displayed the prowess of Yogic empowerments and who granted the higher states to those in the lowly, such O Vaasudev! My bowings to You! [verse 10]
9. He who in young age via the might of his Mantras milked the cow known to be barren who did not allow anybody to come near her and made her absolutely docile doing away with all her tensed behavior, such O Vaasudev! My bowings to You! [verse 11]
10. He via whose lotus feet when washed devotionally and the water of that pilgrim portion - taken many men and women were cured of their terrible ailments such as leprosy etc. such O Vaasudev! My bowings to You! [verse 12]
11. He the wise who generated godliness in the pumpkin tree and advised the Brahmin Divaakar to give due regard to the conduct prevalent since

generations in the family of worshipping the tree, such O Vaasudev! My bowings to You! [verse 13]

12. He who via many miracles transformed many non-believers into the devout, such O Vaasudev! My bowings to You! [verse14]

13. He who saved the goldsmith that gave the Idol from the fury of the king and inspired him into righteousness and religion, such O Vaasudev! My bowings to You! [verse 15]

14. He who freed a lowly Shoodra named Vitthal from his disease of leprosy by making him bathe in the River Nirmala and worshipping God from a distance, such O Vaasudev! My bowings to You! [verse 16]

15. He who rejuvenated and brought back to life a child one and a half year in age of the maternal side, such O Vaasudev! My bowings to You! [verse 17]\*

16. He whose modes of seeking had bestowed their intended fruit as a result of which he who took effort and transformed many dry Vedanta scholars into sincere devotees of God, such O Vaasudev! My bowings to You! [verse 18]

17. He who imparted Knowledge of the Eternal Essence to his wife and mother and besides to varied others - thus uplifting them, such O Vaasudev! My bowings to You! [verse 19]

18. He who on the banks of the River Godavari initially took up the initiation of the ascetic Yati and thereafter in the Avantika region, Ujjain, he the wise who via explicit instructions of God Dattatreya Himself took up the Danda - staff from



the best of disciples - Narayan Swami, whose teacher being Aniruddha Swami,  
such O Vaasudev! My bowings to You! [verse 20-21]

19. He who to give right knowledge to the ignorant went seeking alms, termed as  
Maadhukari and thereby who dispelled the disease of his hunger, such O  
Vaasudev! My bowings to You! [verse 22]

20. He who transformed the non-believer Brahmin Keshavram into a devotee by  
teaching him the 6-fold action Shat-karma and thereafter only who accepted  
food in alms from his house, such O Vaasudev! My bowings to You! [verse  
23]

21. He who freed one Brahmin named Bhaaskar of the Picchora village from the  
disease of delirium by doing away with its cause – of being possessed by a  
goblin Pishaach, such O Vaasudev! My bowings to You! [verse 24]

22. He who on the banks of the River Kyaadhu in the town of Narshi played and  
reveled with God Shri Datta that had assumed the form of a divine child, such  
O Vaasudev! My bowings to You! [verse 25]

23. He who in the town of Jaalvan narrated to the faithful the Bhaashya  
commentaries; further - to do away with the false pride of the Brahmins therein  
about their hold on the Sanskrit language he who expounded the mystery of  
the Text 'Daas-bodha' [by Shri Ramdas Samarth – Guru to Chhatrapati  
Shivaji], such O Vaasudev! My bowings to You!  
[verse 26]

24. Service to the meek and sorrowful is devotion too and being unassuming is where the root of saintliness resides, to depict this - he who in the dangerous pilgrimage trip to visit God Badrinath in the North washed clothes spoiled with excreta of the Brahmin Balwantrai of the Bhaalod village sick with disease and who nursed him to health, such O Vaasudev! My bowings to You! [verse 27]
25. Leaving aside the Brahmaavarta region he who traveled to the Narmada River banks to augment and illumine its importance in the prevailing Iron-Age, such O Vaasudev! My bowings to You! [verse 28]
26. Goddess Narmada who on observing the pain due to a sprain in his foot herself came and anointed the sacred ash with Mantras on that ailing part, such O Vaasudev! My bowings to You! [verse 29]
27. He who in the town of Tilakwada bestowed a son to the Brahmin Manishankar by advising him to observe the vow to the divine serpents on the Naag-panchami festival day - to do away with the flaw of killing a serpent in the previous birth, such O Vaasudev! My bowings to You! [verse 30]
28. He who bestowed an ignorant Brahmin named Gaanda [lit. crazy,] with many Yogic empowerments pleased with his attendance, such O Vaasudev! My bowings to You! [verse 31] [Gaanda Maharaj is now revered as a renowned saint]
29. He who established firmly true renunciation in one Brahmin named Vishnu Bua by counseling him; who was thence in the phase of detachment that is said to

be fleeting, known to rise on a visit to the crematorium in the final rites of somebody deceased by pondering upon the futility of life and which quickly reverts to sense-hankering, such O Vaasudev! My bowings to You! [verse 32]

30. He who in the Brahmaavarta region advised his brother of the previous Ashram state to recite the Gayatri Chant and thereby who gifted him with many empowerments, such O Vaasudev! My bowings to You! [verse 33]
31. He who brought to the fore disciple Yoganand Saraswati – previously Gaanda Maharaj as well as Narayan Dikshit of the Wadi town who in turn was dealt with justly via the instruction of God Datta Himself via the divine Shri Nrusinh Saraswati and thereafter given empowerments to be able to compose divine poetry, such O Vaasudev! My bowings to You! [verse 34-35]
32. He who from the huge group of disciples like constellations brought to the forefront these above two making them resplendent like the moon, in the sky of the worlds, such O Vaasudev! My bowings to You! [verse 36]
33. He who bestowed a son and a daughter at age forty-five to a landowner and Shoodra named Taatya whose wife was considered to be incapable of conception belonging to the Kouthaguland village, such O Vaasudev! My bowings to You! [verse 37]
34. He who saw the Eternal Para-Brahma Essence manifesting as Shripaad Shri Vallabh and Shri Nrusinh Saraswati and they in turn manifesting as Shri

Vaasudevanand Saraswati to uplift all beings in the Iron-Age, such O

Vaasudev! My bowings to You! [verse 38]

35. God Dattatreya irked with the corruption of the priests took up a Fierce form in the holy region of Wadi; he who pacified that angry God with the hymn

‘Karunna-Tripadi’ and thus granted fearlessness to all its denizens, such O

Vaasudev! My bowings to You! [verse 39]

36. He who freed the Brahmin named Kushoba in the Brahmaavarta region from his terrible ailments that he had attained due to irreversible fate of the past,

such O Vaasudev! My bowings to You! [verse 40]

37. He who on reaching the Taarak-Mutt in the Kashi region was given deep regard and worshipped even by the aged monk Swayamprakaash and yet who not adhering to their such hospitality and respect as well as via the instructions of God Datta Himself chose to cut the pilgrimage journey, distancing himself and arriving on the banks of the River Narmada in the Badvaya region to spend the four rainy months, such O Vaasudev! My bowings to You [verse 41,42]

38. He who by merely granting His holy sight relieved the Brahmin Nana Shastri from his ailment of smallpox, such O Vaasudev! My bowings to You! [verse 43]\*

39. Seeing the pure sentiment of the woman whose husband had left here He who with the might of his holy feet-dust walked around the ploughed region and

dispelled the difficulty of rain and thereby protected the food-grains of the

hapless woman, such O Vaasudev! My bowings to You! [verse 44]

40.He who at the same time assumed three different forms and who thus asked

for alms in the Wadi region, such the mighty being relating to all as the Self,

such O Vaasudev! My bowings to You! [verse 45]

41. He the wise who brought forth upliftment not only of women and the Shoodras

but also of the very lowly Maha-shoodras, such O Vaasudev! My bowings to

You! [verse 46]

42.He who observing the priests of the holy region of Wadi traverse the wayward

paths, and to teach the ignorant He who himself bore the chastisements of

God Datta, such O Vaasudev! My bowings to You! [verse 47]

43.He who in the town of Jaalvan did away with the pride of a Shaastrī puffed-up

about his hold on the Sanskrit language by generating love in him for the local

language and asking him to do the week-long recitation of the Text Guru-

Charitra in his house thereby dispelling the nefarious Brahma-rakshas species

that had taken lodgings there, such O Vaasudev! My bowings to You! [verse

48]

44.He who is the lord of saints - at times via counsel and at others via

chastisement brought all those who had attained downfall by renouncing the

Eternal Sanaatan Dharma back to the righteous paths, such O Vaasudev! My

bowings to You! [verse 49]

45. He who brought forth many Texts full of apt teaching keeping in mind the difference in the deserving states of beings engrossed in worldliness, such O Vaasudev! My bowings to You! [verse 50]
46. He who making God Vaijnath as pretext in a sum of merely eight rupees for food to be offered to the Gods saw to giving a full meal to 3,000 persons, such O Vaasudev! My bowings to You! [verse 51]
47. He who by his mere sight relieved and made healthy the distressed and suffering mother of one Hemraj, a well-known merchant, such O Vaasudev! My bowings to You! [verse 52]
48. In the beautiful region of Chikhaldra as if the difference of God with and beyond attributes is just imaginary - to enforce thus he who for idols therein with pretext of anointment and bath established the essence and intelligently brought about divine acts of joy, such O Vaasudev! My bowings to You! [verse 53-54]
49. He who using Mantras dispelled the life-threatening ailment in the foot of an Ayurvedic surgeon named Vishwanath Narayan of the town of Gunnacchavni, such O Vaasudev! My bowings to You! [verse 55]
50. He who with use of the mighty Yoga of Mantras dispelled the great ailment of the son of a Brahmin named Kalyanji residing in the Bhurgu region, such O Vaasudev! My bowings to You! [verse 56]

51. He who freed the son of his sister named Janaardan resident of the Gothas village from being possessed by a goblin, such O Vaasudev! My bowings to You! [verse 57]
52. A Brahmin named Taatya of the Shirod town had come with the intent to test and was thus defiled via that very thought and who besides was engaged in criticism soon ended up with leprosy, such O Vaasudev! My bowings to You! [verse 58]
53. He who by merely giving the Charan-amrut of His feet, portion of that whereby feet are worshipped, to a Brahmin woman of Tanjaavar who was suffering from respiratory problems since 21 years and made her healthy, such O Vaasudev! My bowings to You! [verse 59]
54. He who has been worshipped by being considered as the one who has realized the Self via the renowned Acharyas of the Shrungeri and other Mutts, He who uplifts the unassuming, He who of the form of the Self and non-different from Gods Brahma, Vishnu and Mahesh, such O Vaasudev! My bowings to You! [verse 60]
55. He who on the banks of the River Krushna in the town of Chaamarti as God Mahesh and making pretext of personal hygiene and shaving, brought about his acts of joy, such O Vaasudev! My bowings to You! [verse 61]

56. He who on the banks of the River Venganga in the town of Pavani as God  
Brahmaji - to set an example to all brought about his divine heavenly acts,  
such O Vaasudev! My bowings to You! [verse 62]
57. He who freed one Anandrao Shinde, a resident of Baroda [Vadodara], weak  
and disabled from his chronic diseases of ill-humours via the advice of  
Gaanda-Maharaj of performing certain rites, such O Vaasudev! My bowings to  
You! [verse 63]
58. He who counseled the school teacher of Havanor suffering from leprosy to  
perform certain rites and thereby freed him from his disease, such O  
Vaasudev! My bowings to You! [verse 64]
59. He who in the town of Jainapur quickly released a Lingaayat woman from her  
disease of the mind, delirium, such O Vaasudev! My bowings to You! [verse  
65]
60. He who remembering the acts performed earlier on in the incarnation as  
Shripaad ShriVallabh on arriving in the jungle town of Kuravpur brought about  
acts that made even the gods envious, such O Vaasudev! My bowings to You!  
[verse 66]
61. He who with love performed many oblations for Brahmins and uttered the  
Swaahaa mantra; such O Vaasudev! My bowings to You! [verse 67]
62. In the town of Sanaavad at the event of the right for the manes organized by  
Sitaram Bua he who dispelled the difficulty of heavy rain and thereby saved



food cooked for many persons attending the same function, thus being one with God Indra and with the Sun God, such O Vaasudev! My bowings to You!

[verse 68]

63.He who brought to health and the right path the deluded son of Manishankar named Ganpat, such O Vaasudev! My bowings to You! [verse 69]

64.He who brought back to life, rejuvenated a Brahmin named Aaba who had drowned while bathing in the flow of the River Godavari merely by sprinkling water from his Kamandalu pitcher, such O Vaasudev! My bowings to You!

[verse 70]

65.He who by making utter the holy name Shiv! Shiv! via one scholar of the Madhwa Sect and thereby pacified the poison of a scorpion bite as well as of the outlook of duality, such O Vaasudev! My bowings to You! [verse 71]

66.A son of a Brahmin was lost due to faults; on being asked for forgiveness He who quickly brought him back home, such O Vaasudev! My bowings to You!

[verse 72]

67.He who by appearing in a dream to one Brahmachari Pandurang made him noble from his past ignoble ways, such O Vaasudev! My bowings to You!

[verse 73]

68.He via whose feet-dust the holy region of Garudeshwar attained the might to do away with disasters such as of famine and floods and became renowned

on earth like the divine abode Vaikunth, such O Vaasudev! My bowings to  
You! [verse 74]

69. He who thus by varied such acts attained to the heavens yet for devotees He  
who is ever evident, such O Vaasudev! My bowings to You! [verse 75]

70. Whichever devout soul worships in whichever sought Form, He who assuming  
those very forms grants the fruit thereof as per the sentiments involved, such  
O Vaasudev! My bowings to You! [verse 76]

71. To bring about upliftment of beings in the prevailing Iron-Age it is truly the  
divine Son of Sage Atri, God Datta that assumed the form of this ascetic and  
wandered the earth, such O Vaasudev! My bowings to You! [verse 77]

72. He in whose presence even violent animals such as serpents and tigers give  
up their violence as well as mutual enmity and behaved with each other civilly,  
such O Vaasudev! My bowings to You! [verse 78]

73. He who in peacefulness is akin to the Moon god, in intelligence like the  
renowned preceptor Bruhaspati, in forgiveness like the Goddess Earth, such O  
Vaasudev! My bowings to You! [verse 79]

74. He who in movements is like God Hanuman, in generosity like the celestial  
wish-bestowing tree Kalpataru, in penance like the brilliant Sun, such O  
Vaasudev! My bowings to You! [verse 80]

75. He who in knowledge is the Yogi God Shiv, in being somber the Lord of waters, the Ocean, in kindness the King of rain Indra, such O Vaasudev! My bowings to You! [verse 81]
76. He who in patience is akin to the Mount Meru, in detachment to God Dattatreya Himself, free of attachment, fear and fury, such O Vaasudev! My bowings to You! [verse 82]
77. O Lord of the unassuming, O Great Saint, O Destroyer of sins in the Iron-Age, O beyond the three attributes of nature and their lord, such O Vaasudev! My bowings to You! [verse 83]
78. He who does away with seeds of desires, does away with insentience of speech, does away with ignorance in the inner-being, such O Vaasudev! My bowings to You! [verse 84]
79. He who roams fearless as the lion in the forest of the Vedaanta and does away with the deer of the form of desires, He who is becoming like the Moon amidst the constellations of the form of the liberated beings, such O Vaasudev! My bowings to You! [verse 85]
80. He who protects the farm that is sown with pious traits, that burns away thorns of the form of sins, who pacifies the forest-fire of the form of ailments taking the form of the cool rain, such O Vaasudev! My bowings to You! [verse 86]
81. He who assumes beautiful forms like that of innocent children, intoxicated addicts and ghoulish-infested souls, becoming like the lotus amidst the creeper of

liberated beings and of the form of the nectarine juice of the lotus of the worlds, such O Vaasudev! My bowings to You! [verse 87]

82.He who dispels repeated births and deaths, He who assumed the human form to teach people and guide them to the righteous paths, worshipped even via the ascetics and bowed to by the gods, such O Vaasudev! My bowings to You! [verse 88]

83.He who of the form of the forest-fire to burn away the threefold sorrows, He who dispels the phenomenon of rebirth, He who beautiful in form of white hue like camphor, He who is non-distinct from the Self, such O Vaasudev! My bowings to You! [verse 89]

84.He who remains distant from scholarliness and whose Form is such that cannot be easily comprehended, He who is the King of Yogis, and he who is their sought Form, He who is satisfied via divine sacrifices such O Vaasudev! My bowings to You! [verse 90]

85.He who illumines the essence named Mahat-tattwa of the form of universal intelligence, He who is prayed to and sung of by millions of Siddha adepts and the Gandharwa demi-gods, He who is non-different from God Vishnu with His divine conch, He who is worthy of eulogy, such O Vaasudev! My bowings to You! [verse 91]

86. He who illumines the high and the low, the primal Witness, Indestructible,  
beyond physical form, ineffable, such O Vaasudev! My bowings to You! [verse  
92]
87. He who is beyond the difference of the superior and inferior, beyond the moral  
and immoral, very fond of religion with a consciousness free of all blemish,  
such O Vaasudev! My bowings to You! [verse 93]
88. He who is lustrous, inspires the intellect of the wise, burns away the three-fold  
distresses, is Unborn, who maintains the earned name and fame of devotees,  
worthy of being sought via sacrifices, such O Vaasudev! My bowings to You!  
[verse 94]
89. He whose face is beautiful like the moon, whose eyes are expressive like fish,  
who is non-distinct from Gods Brahma, Vishnu and Mahesh, such O  
Vaasudev! My bowings to You! [verse 95]
90. He who though near is yet very far, non-visible, extremely distant from the  
interaction of the sense-organ with the sense-object, lustrous, such O  
Vaasudev! My bowings to You! [verse 96]
91. He who has offered himself entirely to sage Atri, what can He not bestow?  
Hence One who is not easy to comprehend and He with evident sharp  
intellect, such O Vaasudev! My bowings to You! [verse 97]
92. He who is illumined as the truth even amongst thieves and the lowly  
Chaandaals, he who severely rebukes thievery and who is beyond fury, He

whose sole education is compassion and generous giving, such O Vaasudev!

My bowings to You! [verse 98]

93.He who is attained via the means of the Yogic path and the endeavour

thereof, He who dispels the sorrows of the regions of God Yama, He who

gives joy to the theater-stage of the form of the world, He who is non-dual

with the Self, such O Vaasudev! My bowings to You! [verse 99]

94.He who renounces such our revered preceptor Vaasudev and thence seeks

another that is lowly is unfortunate for leaving aside the pious waters of the

Ganga he is merely chasing waters of the mirage! [verse 100]

95.O Mother! Either kill this child [myself the humble kid] else rule over me,

either put me on the lap else push me away yet I belong to you, I belong to

you and repeatedly and once again I belong to You! [verse 101]

96.O Mother! If You renounce me then who is it that will protect me? A child may

behave in manners unbefitting children yet a mother continues to remain a

mother! [verse 102]

97.Truly, I have no erudition, nor penance, the only satisfaction that I have is but:

I belong to You! If this sentiment is destroyed O Mother, surely it is my death!

[verse 103]

98.O Mother! Even if there is no food to eat, no clothes to cover the body, no

roof over the head - then what can be said about houses, yet let me remain

at-least with this best continual remembrance of You! [verse 104]

99. I do not desire to compose poetry nor am I greedy for wealth nor hope for fame or great kingdoms, for these all are but for me as good as a blade of grass! Except for Your eternal joy, what else is there? [verse 105]

100. O Mother! Come, pick up this child in your lap and give it the best of feeds of the form of ultimate knowledge! A ho! Regret! How can the calf separated from its mother cow ever be joyful? [verse 106]

101. O Overlord! Though baseless yet this bondage of worldliness gives infinite trouble hence quickly destroy it and O Shiv – O Fortune bestowing! O Auspicious! Uplift me who am drowning in the ocean of worldliness. [verse 107]

102. One who by day and night with devotion reads these nectarine Names that have come forth heartfelt from Rang Avadhoot, will definitely attain to Vaasudev the inner-deity Antaryami resident in all creation! [verse 108]

// Thus completes the hymn Shri Vaasudev-Naamsudha as made known via Rang

Avadhoot Maharaj //

//Shri Hari://

// Dattatreya – Puranam //

## **First Octad**

### **Chapter 1**

#### **//The Eulogy of the Vedas//**

Aum

Obeisance to God Ganesh

Obeisance to Goddess Saraswati

Obeisance to the Guru

Obeisance to the Divine Feet of God Dattatreya

This best of expositions of the Text Shri Guru-Charit, the hagiography of the Guru has been made known by God Dattatreya Himself using the revered Vasudevanand Saraswati as but an instrument //1//

Similar to other explanations [more than two thousand] this exposition too has been created by God Dattatreya with implicit meanings, concise frame [8 octads of 8 chapters each] and reveals the significance and importance of this Text //2//

It is due to the entreaty of the devotee of God Dattatreya residing in the Siddha-Aashram at Siddhapur in Gujarat on the banks of the pious great River Saraswati that quickly dispels all blemish and fatigue that this exposition is being brought forth //3//



In the region of Brahmavarta, on the banks of the Holy River Bhagirathi is where this Text was created, it being the gist of all the Religious Lore and consisting of three portions dealing with God Dattatreya and is such that it gives evident, experiential fruit in the current time-span, the Iron-Age. In its first two octads is the Gjyaan-Kaand or the Knowledge Portion of the Vedas, in the next four is the Upaasana-Kaand or the Portion dealing with the mode of seeking and worship and the last two consist of the Karma-Kaand or the Portion of the Vedas that deals with relevant action. Here it is according to events that have turned about that the first of the three portions as narrated above consists of the characteristic called Sarga or Creation, the last of Pratisarga or Dissolution and the interim portion consist of the portions of Vansha-Manvantar etc. meaning thereby it has explanations regarding lineages during the different time-frames. Since this Text has such characteristics it stands in line with the Texts considered as Puranas renowned to have portions of Sarga, Pratisarga, Vansha, Manvantara and Vanshanucharita portions as explained above. This classification is not according to what might be found in poetry or dramatic plays etc. but is as found in those Texts which depict the Brahma, the Eternal God. And yet this Text is not exactly like them too. Here the primary Deity is God Dattatreya and hence this Text is called Dattatreya Purana or briefly Datta Purana. This first Chapter has been formed taking into account the representing Mantras as are found in two or three Chapters of the Rig Veda portion hence it has been called as the Eulogy of the Vedas. In this manner this Purana Text is being brought forth for the sake of upliftment of humanity as well as to seek the conscious pleasure of God Dattatreya and is explained [according to the strength given to the translator] in lucid definitions.

## Hymn

Just as for gods in heaven the Life of God Dattatreya is of the form of nectar, similarly O Lord, Your life in words, Your nectar-like Sermons are the form of my very life //1//

My life with my mind entirely absorbed in You is truly beautiful and lovable, You are my everything! O Limitless, beyond qualities, undivided, eternal, fortune-bestowing, here via me there is an expression taking place of You as You are in Your Form beyond all traits and attributes //2//

Self-Effulgent, not non-present, ineffable such You are and like the sage who so remembers You and attains to the loftiest states may I too attain the same via this hymn //3//

O Lord! Though I am totally ignorant and even unknown to the branches of literature, music and fine-arts yet O Lord who pervade all worlds, it is via Your inspirations that I have become involved to eulogize Your pious renown thus //4//

I who have left all solely for You, thus totally without false attachments yet am audacious enough to engage myself in so eulogizing You! Just as whatever speech children utter is liked by their father similarly O Merciful may these utterances too be such that You may be pleased via them //5//

*Hari: ॐ*

*Agnimile Param.....Cha Naashay //1-4//*

O God Dattatreya who illumine the Divine Sacrifices, the Lord of the trinity deities appointed for generation, operation and dissolution of the universe named as Brahma, Vishun and Mahesh, You who bestow fruits even before the relevant act for it has been performed, O Para-Brahma, O Ultimate Being it is You who I so eulogize. O Compassionate God who have brought forth fire and religion which bestows welfare to all, may this eulogy be such that it touches Your heart //1//

O Resplendent! You are beyond the reach of speech yet do agree to be of the form of this hymn whereby devotees may be able to worship You, that via this hymn I [we all] may be able to reach and relate to Your Form of Pure Bliss – *Anand*, of God Krushna-Vishnu, to fully consciously identify with You! //2//

Babble too of children is loved by their father similarly may such inferior speech too please You. Do grant us happiness You are the Mightiest, the Most Revered! //3//

I am with blemished mind since am unaware of the Self essence. O Sun! O Supreme Self established as the very Self of the World! O Non-dual Material and Instrumental Cause! Destroy the ailments of my heart such as lust, anger, greed, infatuation, vanity, envy etc. due to whom I suffer thus – they are known to be foes in attaining knowledge!

*Pramanmahe...Bhoori Chaakan //5-8//*

O God! Do recognize us devotees who are praising, eulogizing and entreating You; though we are non-centered yet obeisance to You who so listen attentively to this hymn //5//

O God! Just as Indra the Lord of heavens rushes happily and quickly towards those who perform the Soma sacrifice similarly do You too agree to come quickly towards us who are so praising You! May these praises of the form of cows yielding milk ever continue to remain rich with it! //6//

I am here enveloped by two forms of Your delusory strength Maya [that which hides the true prevalent form of God and that which obstructs in being centered] and am sorrowful. Just as a man with many wives gets all the more harassed so am I distressed with all these worldly troubles. //7//

Though I have attained the best of births [as a human] yet I will attain to the lowliest states. Knowing this do shower Your Grace [which dispels all afflictions] on me for such is my intense desire. //8//

*Pravastugjyaana.....Sannatimanyase //9-12//*

With attained knowledge of the Truth Essence man surpasses all his petty desires [becoming satisfied via the Self] and destroys death of the form of indolence; however, I have not attained to that lofty state of desirelessness, hence do destroy demons of the form of anger, lust, greed etc. as well as of being burdened with those desires that are difficult to fulfill, for all those are borne of ignorance. //9//

O Omnipresent! If you do not do so then we via this hymn will try to purify tendencies of our consciousness because we are but Your portions and You are the most illustrious of all deities who looks into our maintenance compassionately. //10//

O Overlord, O Supreme Self! You, who pervade as and within all creation evident as the counterpart are truly non-distinct from this entire and this fact contemplative Brahmins know very well [Just like gold remains gold though is made into various names, forms and functions as different ornaments like bangles, bracelets, necklaces etc.] //11//

O God Dattatreya! I with my limited intellect [mental function, consciousness as well as subtle-ego that are absolutely haywire], how and what can I tell You who are Omniscient, [non-evident and enriched with all knowledge and with the ability to bestow the conscious experience of the Godly Essence], anything at all? Do forgive my error[s], [all that I have till date committed]. If at all You are my Friend [as is renowned in the Upanishad saying which mentions two birds and friends sitting on the same branch, the individual embodied self – the person and the witness, or the inner deity Antaryami – God] and thus consider me too as likeable, then do come quickly to me. //12//

*Taa Vaasna.....Abhayam Karat //13-16//*

Just as poison of scorpions is sufficient to kill a man similarly all these desires are gradually killing me, [for if You do not arrive now I will die just like people who are stung by a scorpion do - which is totally contradictory to joy for it takes away life; besides that, regarding desires, for which nothing more can be said, such desires are borne of countless impressions of past births and are stored within, such *vaasna* is slowly killing me] hence do You protect me, we repeatedly bow to You [are attending to You as well as bowing to You with full trust as is conveyed by the group of assembled disciples fully believing that deities when bowed to do not walk away or disappear]. //13//

O All-pervading! You who choose to remain at the house of the host performing sacrifices and oblations in the form of Fire, O Beloved, O Lord of the Vedas [knowing them to propound You], O Lord of food [knowing it to be non-distinct from You], O Eternal Monarch, I am thus invoking You //14//

Such You are, do nurture us. O Overlord of all worlds, do uplift me from the snares of worldliness. You are the Lord of all existence [Lord of gods and goddesses, the different worlds and its beings and Your nature is to rule] hence I desire that may You be invoked [come forth towards, manifest resplendently] via this eulogy [also a non-distinct form of the Brahma] //15//

Dull-witted, poor, ignorant, such is My devotee and this You well know of [that though of such limited facets and helpless yet he is a devotee]. You are the mighty Supreme Self, the Indra, do relieve me from all my fears, hopes, wishes, whims attacking me from all directions [for it is said that one ensnared by such hopes goes to hell and one freed from them experiences heavens. Further it is said that those who are servants to their whims are but those that wander here; whereas the elite freed from them are well established and centered. Moreover, one who is bound to hope becomes a servant of all and when that hope gets uprooted and he is freed of that chain, the entire world becomes his servant] //16//

*Pra Ya ....Dhiyo Yo Na: Prachodayaat //17-20//*

By attributing the properties of one thing to another, all false knowledge [which confuses us because all that is inert and insentient such as the physical body is yet deludingly projected with all its constituents as being conscious, sentient] that has been left off, discarded, by that devotee with Your Grace attains to that special liberation [of being freed from all actions impelled by petty desires borne of ignorance]; hence the discriminative consciously and without sloth or inattention choose to worship and seek You. //17//

Even deities [though reside in heavens] aspire to be born human to consciously experience Your Grace. It is recognizing thus that O God Dattatreya! We with all our speech [worldly as well as in Sanskrit considered to be the language of gods] are beseeching You to allow us our endeavor to praise Your Holy Name [It is rare even in heavens to hear a loving eulogy of Your Names whereas on earth, as humans, it is so much possible, hence the aspiration is that may I [we all] ever be inspired within of Your Divine Names]. //18//

O God Dattatreya! What can be hard to attain for those erudite who worship You? Devotion to You of the form of a huge ship is such that I [we all] can easily cross over the deep oceans of strife etc. [all causes of re-birth termed as ignorance, false identification, false attachments, hate and obstinacy] //19//

We, even via the path of Yoga are unable to surpass the tendency of the intellect and its entanglements in likes and dislikes. Hence, O Lord of all, we ever meditate upon You who continually protect devotees; do inspire us enthusiastically so that our intelligence gets absorbed towards religious subjects. //20//

*Vaishwaanaraay....Stotrubhya Aabhar // 21-24//*

We always offer whatever food that we attain as destined to You of the form of the fire of digestion and remain absorbed in attending to You! Do listen to our invoking! //21//

O Lord! Awakened elite especially eulogize and praise You meaning thereby that there is none greater than You in dispelling ignorance [out of compassion towards all for it is said that divine knowledge is veiled in layers of obliviousness and ignorance] //22//

In the past though ordinary humans yet You granted eternity to the Rubhus [A class of deities]\* who eulogized You. When reminded of that fact I feel that let a similar wish to uplift us all too arise in You whereby the aspiration to attain You dawns in us with all enthusiasm. //23//

It is hence that food of the form of attending to You is the best [though it is not well-known in the worlds]. One who feasts himself on it, a saint or a devotee quickly attains contentment. O Lord! Grant us that we who so praise You may attain such a repast. //24//

*Twaamagne Maayinam....Rushaye Saptavadhraye //25-28//*

O Fire! O God Dattatreya! You who have overcome Maya and are Unconquerable, leaving You aside who else is there for us to seek refuge? [There is none but You who can protect us!] Do acknowledge us [as those surrendered to You] and listen to our invoking. //25//

Just as the planet Rahu at times of eclipse via darkness hides the sun though resplendent similarly though Your portions yet we are veiled in black ignorance. O Ever Joyous Form [ever celebrative, one who can even transgress the limits of the Brahma] and Overlord of all do protect us. [The question raises that if we are non-distinct portions of God renowned to be Omniscient and Knowledge-enriched then how can we be veiled in the dark obscurity of dim knowledge? Hence, the similarity with the eclipses is offered. Even past realized Masters have mentioned that like a veil resembling that of the divine delusory strength Maya, during eclipses even the sun and moon get engulfed by the planet Rahu from all sides; what is meant to convey is that this veiling though apparent all over yet is not actual!] //26//

When the faculty of intellect along with the mind conjoins to the Self within thence O Lord, O Omniscient! We consciously experience being non-distinct from You, experience being at par with Your Divinity! [With Your Grace, to consciously identify with Your manifest Form, though subdued by Maya we with intellects that surpass the

faltering mind are able to fully conjoin with the inner effulgent Self and it is only then that we feel that the special moment of Your Grace has descended on us and it is then that we enliven the Scriptural Statement ‘Tat Twam Asi’ {That Thou Art (too)!} Tat meaning That or You, here O God Dattatreya; and Twam meaning whereby we have come to identify ourselves as being non-distinct from You and thus know our actual singularity, pure non-duality and of being infinite, eternal, inexpressible and as vast!] //27//

That fruit or result of action which can in no way be altered is what You protect. Do grant me [us all] that joy of the final stoppage; of the ultimate beatitude whereby the faculty of intellect is absolutely consciously centered on You; [though] I am afraid of worldliness, yet am praying to You [for it is said that where the mind runs to, the intellect too follows] I aspire to be fully non-distinct from You [meaning thereby that like sages of the past whose each movement was with the aim of being consciously established with the Self Essence - that is way beyond all embodiments of all creations, so do we]. O Paramaatma! O Supreme Self! I am [we are] but an ordinary embodied individual. //28//

*Twam Hi....Gamemahi // 29-32//*

O God Dattatreya! It is You who protect and uplift us! O Engrossed in pious actions, do dispel all our blemished acts [borne of ignorance and veiling our attainment of divine knowledge] and destroy its seed of the form of the demons of anger, lust etc. {It is said that such fires are insatiable} [But You are Omniscient, Omnipotent hence do away with those flaws entirely!] //29//

On listening to the speech of the many hosts of sacrifices that invite You [non-distinct from Indra the Lord of heaven] with ‘Come and partake of the Soma juice’, You quickly rush forth towards the sacrificial altars in varied forms. O Deity! Such You are, do consent to shine in all our senses and inner-being [mind, intellect, consciousness and subtle-ego] [let Your perceived conscious divinity be expressed via our entire being for it is said that when the sense-organs and the inner-being are so content, then the gods too are content!] //30//

I do not consider You to be different from Indra or other gods [of wind, water, fire etc.] Since you are of the form of Maya too [and thus have become of all forms of the diverse variety of creation] [as well as it being known that Indra and other gods can with the help of Maya strengths assume various forms]; do make us such that we can bear the onslaughts of foes such as lust, desire, anger etc. //31//

O Lord of Sacrifices, all such oblations are but Your varied forms yet of all those the best sacrifice is that of chanting the Holy name for such is our opinion [*as also is mentioned by God Krushna in the Geetaji that this Japa or chanting/recitations is one of His manifestations*] [*Other sacrifices require sacrificial ingredients which are insentient, inert materials, which require worldly transactions and can attain to their true divine status very rarely with the right Brahmin priests; whereas the sacrifice of chanting is*

*inner, requires mental transaction and its result is lofty, whereby the mind becomes such that it can sustain the conscious knowledge of being the Self in pure singularity and can only be the result of such sincere chants]* because it is only via this sacrifice that we can seek and experience consciously our pure-non-duality with You. [The Upanishad Texts also mention that sacrifices resulting in experiential knowledge are far superior than those requiring physical ingredients, hence O Lord You who get pleased via such sacrifices, You who protect the worlds, meaning thereby that You are God who Generates, Maintains or Operates and Destroys, via the statement ‘Tat Twam Asi’ as mentioned above, we can definitely, decisively experience consciously our non-distinction from You] //32//

*Steshu....Ma-amrutaat* //33-36//

I eulogize for the purpose of attaining to the conscious appeasement of God Narayan, worthy for all men to attain. Once pleased You will then overcome this inscrutable iron-faced Maya, the delusion which veils, and bestow me with the joy of the final beatitude. //33//

O Omnipotent! Do be attentive to this praise, this eulogy, may all those like us who eulogize You be ever dear to You, O Divine [fond of praises], You who can listen to all even from great distances, do via this eulogy bestow us with the joy of the final beatitude [that via this hymn we too become Yours]. //34//

Of the form of death - we have attained this state of careless inattention, the terribly dangerous state of negligent idleness. Hence my intellect of the form of a cow who has just borne a calf has failed – has stopped yielding productive milk! Such a death has never happened in the past and will not occur in the future too [being far worse than the general phenomena of death evident all around wherein there is just separation of the vital breath from the body whereas in this form of death just described although one is still alive, yet there is separation - from being aware, from being consciously united with You!] //35//

O Eternal God Dattatreya! Do arrive quickly on hearing this hymn and release me like the cucumber that is pulled off from the plant - from this bondage of idle inattention but do bear in mind, do not untangle me from liberation, from consciously experiencing nectar [meaning thereby that do not make me falter from the path of liberation that is nectar-like, do not make me bereft of the fruits of the highest upliftment and fortune] //36//

*Yadadya....Naam Manaamahe* //37-40//

Let us experience hundred winter seasons with this present body itself and when death of the form of negligence is destroyed may we all live for a hundred Sharad [winter, in the vernacular months of Kartik and Ashwin] seasons to happily sing Your praises. //37//

O Lord of the Earth, O Mahesh! We pray to You that are Ultimate that You please arrive here, do grant us joy [that is the highest] and also grant that no spells or tricks of the nefarious species may ill-affect us [such as being cursed, possessed etc.] //38//

O Omnipotent! Who will not beseech You with that form of Your speech that is the best of the three types known? [Divine speech relating to action, knowledge and devotion are the three being considered here; of these, that speech which is truly emotive and expresses intransigent love is the best - hence.]; we sing Your praises with devotion. Do be pleased with it and quickly come to us. //39//

Leaving aside all other means, sages and the contemplative remain engaged in eulogizing You. Hence, we all who are bound to die one day sing of Your glories of You who are ageless and eternal, that via Your Holy Names our worldliness of the form of false identifications and attachments may be done away with. //40//

*Ya Indra.....AbhayamKrudhi //41-44//*

O Indra, O Dattatreya, with bowings to You; it has been said that verily You are the divine sacrifices; such has been mentioned in the praising hymns of the Vedas and truly You are so. 'Indra Brahma – Indra Rishi' etc. such praises too are sung to search and attain Your lofty states. Do come near and listen to these hymns. [O Indra, you who are via the Vedas bowed to and praised and described as being of the form of the Soma sacrifices, are the same who is extolled via other sayings which relate You to Gods Brahma, sages, the Prajapati deity etc. Via this hymn also which is a form of the Brahma, the 'Tat Twam Asi' state is aspired to be experienced. Do come nearer and listen to these eulogies] //41//

O Dattatreya, O Indra, we beseech our highest welfare from You whose pious renown is well heard of all over. Pleased with us [and present now] we are praising You right in front of You! [O Deity, grant us this boon [that], O Almighty facing You in the present we can adore You!] //42//

Who will not praise You with this hymn when they know that You love it and listen to it? [Meaning thereby that all who belong to noble lineages and are intelligent will do so] Besides, You are eternal, ever in youth form and Friend of all those who so eulogize You. //43//

Do protect us all for we are prone to death; we are Your devotees, we are terrified of the entanglements of worldliness. O Lord! instruct us with that devotion [to attend to Your Divine Feet] whereby we may reach Your Divine Abodes. Do that entire whereby we



attain to true fearlessness. [Possible only by conscious identification with the Omnipresent Form of God!] //44//

*Aa Twaa Jaaramiva Priyam //45-48//*

Like horses reined to chariots reach a designated region, we via this hymn reach Your vicinity. Such are You, O Indra [O Dattatreya]; do grant us happiness, Your friendship is sweet for it bestows the joy of liberation. //45//

Till the time one does not attain to knowledge this world seems to be opposed to knowledge, seems sorrowful, like the stuff of dreams and impure. Ensnared in its worldliness we are afflicted and dejected. Do protect us in such states [uplift us]. Do listen to our eulogy. //46//

O Indra [O Dattatreya] we do not have the capabilities to sing your praises in the form of the classical utterances of the Saam-Veda. Hence, all I [we] do is just repeat Your Name and remember You continually. O Sun, You truly are great. O Deity, you who inspire all via the task of the form of the evident world, You who inspire all beings of the worlds via the rising of the Sun, into action, You truly are great. //47//

I did not choose to center on You, You are pure and reside within the inner-being, You are resplendent and are enriched with Self-knowledge. Just as a woman desires another man leaving aside a husband loyal to her - similarly I am defiled in my dependence and continue to have wishes for petty sense-interactions. //48//

*Prann.....Jaatam Na Dhenav: //49 – 52//*

O Engaged in Pious Action! Depict to me that wholesome, pure and pleased Countenance which would make even the moon feel embarrassed! Do uplift us all who eulogize You from sins, do destroy all those demons which harass us of the form of anger, lust etc. //49//

I am near to duality hence fear is generated within me [for fear is always of another, fear expects someone to be afraid of]. O Deity of the form of wind, destroy that fear totally from me be it within or without, near or afar. //50//

O Protector of the Vedas, it is solely You who are the support of all strengths and forces that function in the worlds, that get all things done, hence Your pious renown is well heard of in the entire cosmos. //51//

It is solely You who are the Creator of this dependent, ephemeral, colossal universe. O Omniscient - aware of the fruits of all actions, O Protector of devotees, just as a cow

looks into the care and nurture of her newly delivered calf so do You remember the world and look into it diligently [with parental love and affection] //52//

*Purojiteesh.....Parayannam //53-56//*

O All-encompassing Mighty Viraat, O Divine Masculine with unbounded victory, that region where the manes enjoy, where the gods experience joy, where Indra knows bliss and Brahmins are ecstatic, in that region give me the nectar of eternity. //53//

I who well know that the individual self is verily non-distinct from God, and also that the individual self is but His portion - thence why should I offer my body like butter to Yama the Lord of Death? Why should I so oblate my form to Him? [Because after realization there is a total absence of non-existence, of death, hence except for me all those who are men and are prone to die, let them offer the oblations of their bodies to death! Let them imagine their bodies to be a sacrificial ingredient according to the Vedic Statement 'be born and die'] Let others do so. //54//

O Gods! Withdraw our senses and mind from interacting with sense-objects. O God Hari who dispel all sorts of afflictions, inspire us all in such a way that our mind bends towards the path of highest fortune [wherein there is a total absence of pain and troubles] O Lord, just as a father protects his sorrowful son similarly I too am a sad devotee [who am but going through the remnants of fate] and akin to Your son, do protect me. //55//

As far as You are concerned O Overlord there is no trinity of knowledge, the individual self and You [The triune of that which is evident, the self which identifies the evident and the Self which stands as reference to what is evidenced else knower-knowledge-known] or God because Your Form is beyond all distortions [is eternal and undivided], is of pure Sattwa attribute – a personification of an abstraction, of purity, is sweet and is the Goal – it is where all my movements head towards. //56//

*Prahotaro-atraiva.....Divi // 57-60// Aum*

Sacrificial priests for rites of the manes offer oblations using the Mantra 'Manonvaahuvaamahe'. Its activity of coming towards and going forth deals with the mind for such is comprehensible. It is certainly not for the Self considered to be of the form of the means for the sacrifice. [This verse tries to explain as to why the Divine Form of God is so sweet and beyond all distortions, is entire. The custom prevalent as ordained is that the relatives of the deceased offer oblations in the sacrificial altar at the time of the completion of the final rite with the above Mantra. The implication is that it is the mind which either goes forth or attaches to something else withdraws back without activity. However, this facet does not pertain to the Self – it is verily the ultimate form of the

means of divine sacrifices - it being omnipresent it does not travel to or arrive from somewhere. Being eternal it is beyond the phenomena of birth and death.] //57//

All those deserving selves that have attained to self-knowledge and perform this sacrifice of knowledge of the form of conscious union with You and thus worship You are they who with that very conscious union of pure non-duality experience Your bliss. This is not experienced by the non-centered or the faltering. It is hence that the elite so dear to You find their singularity with Your Self-Effulgent Form and even surpass the variety observed in the world of Your varied names and forms. //58//

The non-centered pandering to their senses find their wives though impious to be truly very fortunate. The lewd who are ever prone to such sense-interactions find that they have one event of love or like with the opposite sex after another continually due to their obsession with females. They deludingly misbelieve themselves to be husbands. The end result is that they find themselves to be separate from Your Self-Essence, from You as the Sat-Chit-Anand [Existence-Consciousness-Bliss], they experience downfall and get ensnared in such bondages in the name of love. These do not attain emancipation. It has been clearly mentioned in the Garuda Purana Text that ‘A man bound with chains of wood or iron may at some time attain freedom however one who is bound with the strings of presumed affection never finds his sought release, never gains liberation.’ //59//

However, this entire, O God Dattatreya has been brought forth from You. You are the all-encompassing Viraat Form. All these physical elements are but one of Your portion whereas the remaining three are forms of brilliance, of effulgence. [In this verse the past, present and future - all has been brought together by that Divine Masculine in a single region, within Himself. Meaning thereby, that as the Smruti Texts advocate ‘He is established in the worlds with but a mere portion’. Hence You God as such are far more expansive than this transforming, revolving universe for such is definite. The remaining three portions are effulgent, are nectar-like, and are the nectar-like liberations. Though God is said to undivided and entire therefore it is difficult to understand such parts of a whole, yet since such is common for modes of understanding it has been so used. It is said: By attributing portions to the Undivided and thus thinking upon the Entire, the Shruti Texts reply in such a manner solely for the benefit of the listener.] //60//

*Haye Jaaye.....Parshadati Dwisha: //61-64//*

Women with their vixen like minds [crafty and cunning natures] are addressed by their men as ‘O my wife! Etc.’ and end up with deep attachment for them. Such individuals are unable to know You in Your Self Form. [As the Puranic Lore mentions the event of the celestial damsel Urvashi addressing the infatuated King Pururava, she advises: There can be no friendship with women because their hearts are tricky, deceitful and dishonest]. [Those who pandering after women lose themselves are but hen-pecked womanizers. Regret is being conveyed with the utterances that O Man with such activity you become unable to identify your form as the self which is not non present] //61//

It is only with special properties that the distinction of two turns about. In such varied divisions' one who sees the All-pervading non-dual presence finds that Maya soon leaves him and that he too is able to be detached to all that trouble of delusion with ease. [Here the verse gives guidance as to who can truly know God. Though Singular, yet due to the Divine Wish of being many, all beings of all worlds were given special properties for variety and the basic two Jeevatma or the embodied individual self and the Paramaatma or the Supreme All-Encompassing Self/God are perceived. In both these via the Grace of the Guru one who has uprooted all his false attachments and identifications and with his entire mind and being sees and experiences pure non-duality finds that ignorance borne of the divine delusory strength Maya is no longer attached to him for Maya too separates from such seekers but not from all and sundry.] //62//

O Self! It is this form of Yours, of pure Sattwa, of the personification of Purity that can be seen by a pious intellect, can be experienced by sages. They relate to You even in the state of being not non present. They subsist merely on wind, are often without any covering or garments, are not bothered about their daily bath and are generally covered with mud. Although they are thus, yet they are free of blemish, are holy and are able to relieve others of their shortcomings and flaws. It is such sages that reside here in The Self, it is they that are so firmly established, it is they who remain centered. //63//

The elite seek and know the Form of full knowledge, of pure intelligence, renowned as the Brahma and worship it. They cross over ignorance and fling aside foes of the form of lust, anger etc. [Seekers of knowledge enquire, accept and eventually experience pure non-duality with God's Omniscient Form. Thus, they are able to overcome foes borne of the attributes of Rajas and Tamas [as is mentioned in the Geetaji outlining their characteristics\* with ease.] //64//

*Ishe Tworje.....Prathamo-adhyaya: //65-68// //i//*

{ There are many } who offer daily oblations of rice and butter to you, foods that are expectant of rain and [these] anticipate that they will gain strength and so, via such offerings worship You. However, I, rid of all desires without any expectation from You too am attending to You. [The host of sacrifices hopes for a good crop, performs sacrifices for some want or some strength and therefore daily worships - for it is ordained that a daily oblation with rice, milk, barley, curd etc. does beget one what one desires. However, I am distinct by not having such desires nor am I involved in any act contrary to Scriptures for only those actions are commended whereby the self attains its highest fortune. Though worship borne of desire is praised yet attendance borne of being in pure love with God without any expectations is further lauded. Besides even for those involved in the prior actions attaining to the accomplishment of the state of being freed from all desires is advocated without stopping the worship] //65//

O Deity of the form of Fire, I do not have the might to eulogize You with the verses of the Saam-Veda. I am praising You in mere worldly language. Just as the sacrificial priest of a sacrifice is seated on the seat made of the Darbha grass so do You too thus praised via Me take Your seat with me, in the seat of my heart [which has attained to the state of being free of all blemish and has transformed into one apt for You, is of pure Sattwa] //66//

Let our lit-up intellect and its tendencies flow towards the Self, towards a witness like You. Intellect enriched thus - may it have the capacity to overcome disease and fear. [Intellect or Buddhi in the vernacular feminine in its divine form is a goddess and being lit up via the Self is in such a form which returns and flows towards the Effulgent Self. Thus, it is capable of experiencing undivided joy - totally absent of even the trace of sorrow. Further, such intellect is able to overcome disease and dissipate all fears. Let such be the flow of our intellect at all times. When such natural flow turns about, it results in profound and repeated meditations. It is far superior than all those emotions, whims, feelings or wishes that are contrary and are to be done away with] //67//

When knowledge of this Effulgent Self is attained there is freedom from bondage. All-knowingness is experienced. 'That [God] is this [here, suggestive of evident presence]!' and though such a God is way beyond the ordinary capacity of sense-organs to perceive and though Singular, yet He is renowned to be known with the saying 'Tat Twam Asi' [That thou art [too]!]; those with pious intellects utter fortified truths via their experiences: Verily this [here in the present] is That [God]! For such devotees who have known the Grace of their Gurus, pure non-duality is the experience they gain. [When this not non-evident Self that is Effulgent is experienced, one realizes I am That too! This realization frees one from all bondages. The Shruti Texts also mention: On knowing God that self is freed from all shackles. In accordance to it, this God, this Self is beyond the distinctions evident in creation as that of species [human, animal etc.], sex [male, female] or parts [hands, feet etc.] as found in an individual. That Self is the Undivided Entire. It is also such where no equivalent evident example can be found for comparison or inference. It is thus beyond the reach of what the senses perceive or recollect. Hence it is beyond the reach of words, sight, touch etc. Moreover, this God is the subtlest of the subtle for references to nearness too are unable to depict Him. It is said that though All-pervading as the Sky, He is as subtle too. Thus, God the Entire without any divisional classification of the part or the whole, also being beyond any other references that aid in knowing Him such as His being universal or of the form of fire etc. is such that comparisons cannot match Him, He is Unparalleled and is yet eternal - meaning thereby that He has always been present, was in the past, is in the present and will continue to be in the future. Such is God - thence how can He be known? As relates to this query the reply is He is known with the help of the Scriptural tenet 'That thou art [too]!' This statement is said to be ever true, is beyond any false understanding or the indolence of the orator or the listener, is reliable, is authoritative, is borne of experience. Such are the Vedic Texts. Scriptures mention that the Vedas were brought forth from the sigh of God, they are present in the Divine sighs, in the expiration of God. Via the Grace of the Guru seekers can attain that intellect which can experience God. It is also said to be the intellect capable of the highest devotion. Sincere devotees via listening to and

contemplating the heard from their Gurus are thus able to consciously experience this eternal enriched God.] //68//

*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index,  
'Vedapaadanutitoshit Datta – [obeisance to] God Datta who gets satisfied via the eulogy  
of the Vedas'}*

*//Thus in the translation of the commentary of the Dattatreya Purana the first Chapter is  
completed. Obeisance and offering it to God Dattatreya // 1//*

## First Octad

### Chapter Two

#### //Refutation of Contradictions//

This Chapter deals with resolving differences that are found in the Nyaay Scriptures, in the Vaisheshik System as propounded by Sage Kannaad, in the Saankhya doctrines, the Yoga of Sage Patanjali and the Poorva and Uttar Mimansa Texts.\*

In this manner after the eulogy of the Vedas and according to the common saying that there are a hundred hurdles in a good task and if they truly are present then there is also an expectation of an equal or more number of auspicious wishes, of benevolent sentiments, hence for the purpose of the obstacle-free completion of this begun task, of this Purana, it is necessary to repeat the Mantras for auspiciousness as before, hence the beginning:

*Ayam.....Daivisampatsamanvita: //1-4//*

That for whose attainment the sense-organs and the inner-being [consisting of mind, intellect, consciousness and subtle-ego] of an embodied self are the means, such the Self is the Overlord of the triune of the waking, dreaming and sleep states. That Witness which illumines the Self, which removes waste of the form of like and dislike is solely the Onlooker, that fortune-filled, joyous, bliss form of Shiva, incomprehensible, infinite, inexpressible, eternal, that Paramaatma, the Supreme Self God Dattatreya attains victory, is hailed all over!

[The beginning of the Mantra is symbolic of the similar ‘*Ayam Devaay*’ of the *Shaakla Portion of the Vedas*. In each following Chapter such should be borne in mind.

The Shruti Texts propound: Verily, this self is non-distinct from the Brahma.’

Accordingly, the Self is effulgent and not non-evident and illumines the senses as well as the inner-being and can be experienced via the same. However, the Shrutis also propound: That which is difficult to know via speech, mind or eyes’ and ‘Where eyesight does not reach’ nevertheless advice to experience it via food, breath, eyes, ears, mind and speech too is given. The non-evident mind, insentient like stone and restlessly distressed is definitely not potent enough to sustain the Brahma – such is the difficulty. Moreover in such an experience is added the fact of the Brahma being beyond words, beyond touch. This is simply to distinguish it from a mere sense-object interaction. Though it is said to be the cohort of all Deities yet it does not mean that it undergoes modification and

thereby impels the insentient mind but rather it is That which can be experienced via advice for such is the opinion. What is propounded is that via study this individual self is first inferred and thereafter as the Shrutis announce: So-ham; I am non-distinct from That', such a state can be experienced. The Shrutis also mention that this Self does not move about nor is modified such as stones etc. and does illumine the intellect etc. Here, the Self is said to be as simply evident and unshakeable as a berry in the palm of the hand and taking its constant Refuge the non-awakened mind, eyes etc. are inspired like heat in fire to be aware of the eternal omniscient Form. How does it turn about? Who does this? Is it the individual self? Here, due to the troubles associated with the embodied individual self it is said to be 'no' and explained that this is the Onlooker, the Witness of all states of the body, of wakefulness, sleep and dream, it is their Overlord that illumines the elemental essences and also the form of the Self. This term of the lordship over the above triune is called *Treesh [lord of the three]*. This is God Dattatreya and how is He thus? It is because He dispels waste of the form of dualities of love and hate etc. removes sins and purifies. What is His Form like? It is such as that of the Witness and Onlooker. However even this attribute of witnessing is secondary for the Shrutis proclaim Him to be a personification of fortune, non-dual, serene, and who lies by the side of the expanse of the worlds, the effulgent Self. As a comprehension of this, God Dattatreya being beyond all, being inexpressible, infinite and unfathomable, of the form of personified bliss - is such that He is beyond the distinction, the division of regions or space and of time in its three facets, of objects seen or even this entire creation and is thus limitless. Such a God is hailed all over! //1//

There was once a Brahmin who as destined went through all ordained purificatory rites beginning since conception and studied the Vedas with all its portions and then was conducting himself righteously in the phase of the Brahmacharya Aashram, of celibate centeredness and performed all daily acts that are advised to be done.

[Here the sermon as such commences. The Four Vedas are the Rig, Saam, Yajur and Atharva Vedas. These also consist of 6 portions each termed Vedangas that are: Shiksha, Kalpa, Vyakarann, Nirukta, Chhanda and Jyotish consisting of the study of grammar, prosody, metre, astrology etc.]

//2//

He considered his mother, father and the Guru to be non-distinct from God and was eager to serve them. He had been freed from the debts of the gods [via sacrifices], the sages [via studying the Vedas] and the manes [by generating progeny]. [This implies that consecutively he entered into the stage of a householder, the Gruhastha Aashram]. A seeker of the path of Yoga and a Brahmin, he absorbed himself in worship of God Dattatreya the Overlord of the Yoga paths. He engaged in the repentance rite called Kruchhra and thus had become sinless in mind, body and speech. [This implies that he further entered into the state of a wandering ascetic, the Vaanprastha Aashram]

[This Krucchra rite is a difficult religious observance or expiatory penance in which a person's intake of food is regulated according to the waxing and waning of the moon]

//3//



This Brahmin then enriched with performing ordained rites gave up all desire, and with detachment took up renunciation, the Sanyaas Aashram phase. Winning over the want of sense-interactions with attained discrimination of the eternal and ephemeral he became enriched with the four means and had thus gained a godly endowment.

[One who accompanied by rites utters remorse at not having gained the Divine and gives up the desire for wealth, progeny and fame, taking monkhood in the fourth ordained phase of life, the Sanyaas Aashram - such was the Brahmin who gained accomplishment of the four means –

1. Discrimination of the eternal or permanent and changeless versus the ephemeral or impermanent and fleeting.
2. Renunciation towards the fruits or results as regards all that is seen or heard about of this world and the higher.
3. Restraint of the mind and the senses.
4. Sincere seeking wherein –

[a] The Brahma is true, worldliness consisting of false attachment and identification with the seen is false, the constantly being born and changing is also false and fleeting; this discrimination is knowing the eternal and the ephemeral.

[b] In this world the desire for necklaces or ornaments, sandalwood and women as well as damsels or other beings in other worlds is blemished with the flaw of dependence, is equally fleeting, is as conjoined to troubles and is a root of the greed of excessiveness. It is as disgusting as vomit of a dog. Understanding this temporariness, the Brahmin cultivated detachment for the same.

[c] Restraint of the mind, the senses, apathy towards petty worldly interests is required. If such is impossible to practice then continuing to perform ordained Scriptural acts with a sentiment of being free of desires and expectations, reducing worldly transactions, forbearance of heat, cold etc., faith in the statements of Gurus and Vedanta Texts, and gain of firm understanding on that entire which is heard and contemplated upon thereby causing an absorption of the mind towards Divinity is said to be slow conscious withdrawal.

[d] A sincere longing to be free from all bondage and from all false identification as is borne from ignorance, as is imagined with false understanding, as regards the relationship of the Self being the body or the senses or the breath or the mind, intellect, subtle-ego is required. Detachment instead of multiple attachments is advocated. Such sincere aspirations were present in that Brahmin thus he is said to be enriched in these above-mentioned four means or steps towards Divinity. //4//

*Dradham.....Mahamati: //5-8//*

The Brahmin firmly controlled his tendencies of consciousness and even lived according to the conduct meant for sadhus or monks, yet due to his having studied varied Scriptures his misbeliefs regarding them augmented, hence he was unable to experience peace. [Full of effort and detached he did try to control his tendencies that wavered between purity, activity and inertia, however the experience of the conscious serenity of the Self

remained elusive simply because his misunderstanding borne of reading varied scriptures had not pacified.]

//5//

Despondent in heart, aggrieved and distressed was he when he was thus observed. The moon of the form of his past merit dawned and the One in whom the ocean of compassion surged....[to be continued with the next]

[The Brahmin unable to experience conscious fulfillment was distressed similar to the state of Sage Narada in the past [due to unfulfilled desire to marry as is depicted in the Epic Ramayana]. Seeing the dawn of the moon of the form of his past merit the One who was surged with joyous compassion and grace, such...]

//6//

Such a devotee-loving God, incarnated to uplift those that are similarly humble. Renowned to be garment-less and the One who has also given up clothing of the form of subtle unacknowledged wishes and desires, the God Dattatreya, suddenly manifested to him.

//7//

Now the mendicant Sadhu found that his eyes were dazzled on seeing the resplendence of God Dattatreya, considered to be the One who travels forth quickly towards those who sincerely remember Him. He is the auspicious divine Son of Mother Ansuya and Sage Atri and said to be of the form of the wish-fulfilling fruit of their penance [the penance being continually performing ordained Vedic actions], He is of the form of the divine tree Kalpavruksha, It is He who illumines resplendent objects of creation such as the Sun, moon etc. Generous in intellect that Brahmin [meaning thereby that with an intellect able to observe and comprehend all sense-interactions]...

[to be continued with the next]

//8//

*Yatistasmai....Kaarannam //9-12//*

[That Brahmin monk] then prostrated and bowed with full faith and devotion on seeing the manifest form of the Ultimate Self - God Dattatreya who is said to be way beyond the ordinary reach of the mind and senses.

[How is the form of the manifest God Dattatreya? It is non-distinct from the Brahma, and is attributed, is infinite, is infallible, is omniscient]

//9//

The Primal Guru of even those deities manifest in the past such as God Brahma etc., characterized by a Form enriched with divine knowledge, God Dattatreya - can be attained via knowledge and devotion. Although being above the three attributes of nature and their Cause yet one who has assumed such a form for His devotee, to such a God did the Brahmin bow. //10//

Consoling that ascetic the best of Yogis, the Omnipotent and compassionate God mentioned: O Mendicant! What makes you so restless, despondent and with a mind that is merged in sadness?

//11//

Such despondence that destroys discrimination and patience is not worthy of you, My devotee. Hence inform Me of the cause of your distress. //12//

*Shrutwa.....Padaarthanakshapaajagou //13-16//*

Uttered with such explicit love, on listening to those empathic words, the Brahmin recognized the arrival as of none other than the Guru of all, God Dattatreya. Meticulously skillful with devotion that he had for God over the years, the sadhu bowed his head to God and replied:

//13//

One who has renounced worldliness in all its aspects is protected from its misfortunes. Knowing this inference of the Vedas, I desirous of emancipation began engaging myself in the means required thereof - however I, limited in knowledge find that of the form of the vast indecipherable Ocean, these Scriptures have only further confounded me! [The living enlightened attained to liberation – this is a Shruti statement, and such are freed from the misfortune of worldliness. This is what the Brahmin heard and aspired for liberation however the same Scriptures in their infinite variety turned out to be like the ocean, difficult to cross-over, confounding, sorrowful and augmenting misbeliefs]

//14//

The Brahmin said [explaining as to how these misbeliefs entered]: In the Nyaay Scriptures of Akshapaad – Sage Goutam [a system of logical philosophy] it is said that there are references such as that of the present etc., there is the facet of Grace or the known, the possibility of doubts and misunderstandings [and ways to resolve it]. Moreover it conveys the purpose or intent of the Text, illustrations to prove, the principle advocated, means, argument, decision ....[to be continued in the next]

//15//

Opinion that establishes the principle, logic whereby argument of others is refuted and one's principle is set forth. It also includes absolute obstinacy in argument to suppress opinion of others to establish one's belief, as well as includes that which does not have a purpose but gives appearance of being purposeful and making whimsical imaginary meanings of words and statements of the debater, irrational replies and niches of flaws. Thus, even in sequential logic, such sixteen facets have been depicted by Sage Goutam in his philosophy.

[These all confound the Brahmin]

//16//

The Scripture says that one who knows the essence of the above sixteen facets attains fortune of the form of the absence of pain or sorrow but not the fortune of the form of conscious bliss. Birth - a form of sorrow, action and blemish are depicted. Further, by understanding the sequence of such falsity and by bringing about the destruction of each effect the consecutive destruction of its cause or its fore / prior states also comes about. One who knows the transience of objects in this manner does gain liberation however duality is not surpassed, conscious oneness or pure non-duality is inexperienced [and this is contrary to the Vedas]

Freedom of the form of absence of pain is not eternal - for with birth and action itself blemish enters and when these are consecutively overcome, liberation is gained. For example, when one understands the illusiveness of objects, false knowledge is destroyed. Like and dislike too are done away with, and so does sinful conduct of the form of action related to those likes and dislikes. Thereafter, the store of impressions causing the next birth are overcome, the destined acts of the present birth are gone through consciously and petty actions are not begun at all. What is meant to say here is that with knowledge the store of actions and impressions is destroyed. This entire as is said in the Scripture might be true however it does not deal with the issue of non-duality which professes that there is no other path for any further higher movement.

Actions as such are classified as –

1. Sanchita – The capital or balance result of actions performed in innumerable life-times, irrespective of the species in which embodied,
2. Prarabdha – destined, taken from the lot of the Sanchita, which fructify in the present birth
3. Agami – those that will give results in the future because of actions done in the present and get added to the lot of the Sanchita.

Now, if such petty acts are not begun at all – then it means we are doing away with collection of more karmas which get deposited into our already huge account of Sanchita karmas - and while doing so we can skillfully exhaust our Prarabdha karmas. But by the time it happens, the next ensuing set of Prarabdha karmas is already set-in motion and will give rise to another body and thus birth and the cycle of action, blemish and the repetition of the same phenomenon continues. How can one put a brake and unload the entire cartful of action and their consequences in one go without experiencing conscious non-duality? //17-18//

They who propound the Vaisheshik system of philosophy spearheaded by Sage Kannaad have accepted Shruti statements conducive to logic and have said that his principle itself is Religion because via it man attains upliftment, whatever is liked in the world and even gains the greatest fortune.

[Even according to this philosophy various Shruti statements fortifying it are found whereby worldly gain and self-upliftment both are accomplished for such is proposed here]

//19//

Constituents, six in all and the four-fold absence, such are the seven categories to be distinguished via the similarities that they share and the uncommon distinguishing facets that they have. This knowledge essence bestows liberation, such is the belief here].

[Contrasted with the Nyaay system it recognizes seven categories with focus on the uncommon or Vishesh. It details that constituents such as the earth etc., senses as perceived such as sight, taste etc., the three attributes of nature such as Sattwa, Rajas, Tamas plus action, the ordinary [event[s]], and that which is existent with unbreakable bonds as between the part and the whole and the relationship of an individual to his birth clan and caste are the constituents. Moreover the uncommon and the four-fold absence of that entire which includes –

1. Praagbhaav – the absence of what was not in the past
2. Pradhvansbhaav – the destruction of what is in the present
3. Atyantabhaav – continual absence
4. Anyonyabhaav – mutual refutation - such are the seven categories to be borne in mind to gain liberation. //20//

*Saadharmyavaidharmayaabhyaam.....Nrunnaam //21-24//*

Knowledge of the similarity and dissimilarity of attributes in essence of all those constituents is what enables attainment of liberation to different souls existing with their respective different store of troubles and characteristics. That entire is entirely born from the unreal. Such is the principle advocated, but here too duality continues. Hence it is contrary to the Vedas that propound pure non-duality.

[There was an absence of truth in the past meaning thereby that there was only the unreal which brought forth creation and multiple births - hence that effect with its own store of troubles became different with each different body. Yet, due to the facet of omnipresence and all-pervading-ness of Divinity all those holy beings with sufficient means of knowledge have attained welfare. However, such an opinion if not understood becomes contrary according to the Shruti statement declaring: O Serene, in the past there was nothing but Truth, the real!' Hence in the absence of this understanding, the possibility of creation being brought about does not exist – but it does. Moreover, the fact of non-duality is not looked into] //21//

According to the theory propounded by Sage Jaimini of the Poorva Mimansa Texts, all Vedas and their advised action promote only action; however, there are many Scriptural statements which depict contrariness to the meaning inferred above. And there is advocating of the absence of or being detached to the fruit of action at other places; surely those statements are not used meaninglessly.

[Now the opinion of Sage Jaimini that all Vedic acts propound only the path of action is being considered. The existence of many Scriptural tenets seemingly contrary to known

meanings, is confounding. ‘That did cry’, ‘Prajapati did unearth his Self’, ‘Wind is a deity with great speed’, such statements do not advocate any action however they are not meaningless. ‘That should be repeatedly studied and contemplated upon’, in such a statement an ordained action of study is inferred. Such not non-meaningless statements even of non-duality are confounding] //22//\*

A person who hosts a sacrifice is engaged in Vedic ordained action. He desires to live for hundred years shortsighted as he is by Scriptural Statements recommending a precept that describes the good arising from its proper observance such as the attainment of worldly gain. Further, purpose of attaining to heavens via sacrifices and misfortunes arising from the omission thereof - such as the destruction of joy [with or without the help of historical instances is also cited in their support.]

[Heaven and its joy too are fleeting – are limited by Time. Those who wish longevity for those hopes are short-sighted. But, hundred years are said to be the life of man, so what should those who live longer do..?] //23//

A person performs the Agnihotra etc. his entire life and since the advice is that when he dies he should be cremated with all vessels that he had used for the above sacrifices, means that his entire life was spent in nothing but one action or the other!  
[When there is talk of surpassing the store of action to do away with rebirth, this advocated action of being involved in sacrifices or other actions throughout the life-span is confounding] //24//

*Vyaapt.....Viparyayaat* //25-28//

The Shruti Texts advocate that those who did not perform such sacrifices incur great sin. Hence only that religious conduct is worthy of being sought [which entails all its actions characterized as by being inspired.]

[Those who do not perform sacrifices flaw against deities. Such is a tenet, hence when those acts are not performed one tends to feel guilty. Moreover, one also listens to such tenets about the support framework of religion consisting of that which was not in the past, requiring discipline or a definite number and also of the rite or mode of doing actions and of how such religious conducts are worthy of being sought, hence....]  
//25//

Hence, man can attain to the nectar-like states. Such is the opinion of Sage Jaimini. However, these same men again arrive on earth where death is a certainty and to those acts again, thus attaining to downfall. This too is a Shruti statement, for birth is itself considered to be an outcome of past action, hence it can be inferred that the nectar-like states attained or borne of action - since they are a result of generated action are itself ephemeral.

[As far as this liberation is considered the possibility of downfall from the lofty states again into the world where death is a certainty signifies that the nectarine state is

ephemeral and that man again enters the world of hunger and thirst. Therefore, this state too is like fleeting pleasures of the world - as is said that this world borne of action is limited by Time. Hence even if higher states are attained as a result of merit yet when the merit gets over one again attains to downfall.]

//26//

Of the renowned four endeavours {see below} of man - that of liberation is the best because it is said that such liberated souls do not return again. Due to this stoppage of the cycle of birth and death, liberated souls have no further bondage - and this fact is not possible in any other state but that of emancipation.

//27//

This statement is according to the principles of the Saankhya Texts. It is said to propound a different self or essence in each different body whereas the primal masculine essence remains withdrawn and beyond any action. It propounds that when one attains the knowledge of all the 25 essences including that of the masculine above and of time one attains to liberation. If one does not gain that knowledge, bondage continues. The four renowned endeavours of man are said to be Dharma, Artha, Kaam and Moksha or religion, wealth, desire-fulfillment and liberation.]

[The Saankhya propounds various essences, 5 organs of perception [eyes, ears etc], 5 of action [hands, feet etc.], 5 primary elements [earth, water etc.], 5 subtle elements [the sense of smell, taste etc.] and the four aspects of the inner-being or mind, intellect, consciousness and subtle ego. The 25<sup>th</sup> essence is said to be time or the Purush [the divine or heavenly masculine] that interacts with the attributed Prakriti - nature or the divine feminine. It says that such knowledge leads to liberation and not knowing it leads to continual bondage.]

//28//

*Viraktasyaiva.....Drashtavirodhata: //29-32//*

The individual embodied self since time immemorial is under the firm clasp of stored impressions, hence merely on listening to the Vedas, via such information or awareness is unable to attain liberation. This freedom is attained via intense detachment because it is via such renunciation that the mind of man gradually attains to peaceful pleasing serenity.

[Memorizing the Upanishad Texts by heart is not a means to gain liberation but detachment is. For such self-realized elite, it may bring about the final stoppage of all sorrow]

//29//

Renunciation, knowledge and repeated study of the aforementioned [earlier verse 4] four means, meditations etc. lead to the successful attainment of the ultimate endeavour of

emancipation. This knowledge of the Form of the Self, this essence when realized leads to the total stoppage, the doing away with of all the spiritual sadness of sincere seekers.  
//30//

Even if a sorrow seems to be absent yet it is found that it comes again in a different form and is even experienced terribly, hence it does not lead to accomplishment of liberation for example one feels hungry every day and to satiate oneself one eats; yet the same hunger repeats day in and day out; similarly, it should be understood as far as attaining bondage and liberation is concerned.

[By undertaking means of purifying the five basic elements such as earth, water etc., with ordained actions and the path of Yoga - though sorrow seems to be dispelled yet such minimal time spent in meditation or even in the devotional contemplation of Samadhi does not lead to liberation and is very much like the process of hunger and thirst.]  
//31//

Sage Kapil who brought forth the Saankhya Scriptures opines that a repeated responding to sorrow or pain also does not lead to liberation. However, I [the Brahmin, addressing God Dattatreya] feel that such an opinion is unacceptable because in His opinion the fact of Singularity or the One without a second is contradicted.

[Sage Kapil mentions that via the Samadhi portion of Yoga - sorrow is dispelled. Thereafter a repeated study of the same leads to liberation. However, the Vedas proclaim the Brahma to be unparalleled and singular and that it is only once that a seeker should see evidently the manifest'; such an outlook too seems to be in opposition with the opinion mentioned above, hence it does not seem to me to be ultimate]  
//32//

*Pumarthashoonyapunsa: ....Yoginaameeshsevinaam //33-36//*

Now, according to the opinion of Sage Patanjali who propounded the path of Yoga, for the individual embodied self that is bound, the Samadhi state showers the nectar of religion like clouds. It leads to freedom from strife and actions borne of strife, it leads to the generation of knowledge and this leads to liberation.

[According to this Sage just like in alchemy iron can be changed to gold, even a moment of Samadhi is far greater than 100 performed sacrifices, this rain of nectar and religion via Samadhi dispels strife and the knowledge it bestows leads to liberation]  
//33//

One who has destroyed all waste of the form of the veils covering his true form is a Yogi. Any action he undertakes is neither sought nor unsought, whereas others, whose veils



have not been transcended find that their actions are either good, bad or mixed and similarly attain to its result of either joy or sorrow.

[There is nothing proper or improper in action for a realized Yogi for he is ever centered but for the rest, according to their actions they receive a result of either happiness or sadness]

//34//

To be free from action and its consequent result penance and recitation are two ordained activities as is the path of Yoga of the form of the pacifying of the attributes of consciousness as experienced in the states of the Savikalpa Samadhi [where the distinction between subject and object or between knower and known remains] and the Nirvikalpa Samadhi [where the triune of knower-knowledge-known is absent]. It also includes knowhow of the five planes of consciousness [to be continued in the next] [Outer and inner means for seekers pursuing the forms of freedom said above are depicted here]

//35//

The five planes of conscious tendencies include –

1. Moodh – stupefied, lacking in discrimination, dull, foolish
2. Kshipta – absent-minded, scattered
3. Vikshipta – bewildered, agitated
4. Ekaagrata – concentrated, absorbed
5. Viniruddha – specially, effortlessly restrained, centered

Of these the first three generate further bondage whereas the last two while attending to the Sought are such which bestow liberation to sincere seekers of Yoga.

//36//

*Shaantogramoodhvruttyune....Yato-sya Cha //37-40//*

Those who have attained to the last two states as stated above, meaning thereby that they who have surpassed dullness, agitation and vacant-mindedness of their usual tendencies, are able to perceive or witness the Eternal Singularity. Such a Yogi's consciousness gets established in conscious oneness with the Brahma; the rest find their consciousness yet pandering to the same old repetitive tendencies.

[A Yogi who has reached the final two states as above surpasses tendency-facets borne of all the three attributes. He is unaffected by detachment, generosity, peace or forbearance of the Sattwa, nor is he violent, agitated, lusty, desirous or greedy as impelled by Rajas and neither is he foolish with laziness, delusions or idle sleepy lethargy. His consciousness has attained to continual purity like that of rock crystal and he soon merges in conscious oneness in the Divine Form, gets established there. For the rest, the same phenomena continue.] //37//

One who via the path of Yoga has attained to the purity of the Sattwa finds that all wayward tendencies of his consciousness are destroyed and that he attains liberation. As a result, he becomes able to know the essence of all objects, is victorious wherever he goes and due to the resplendence of knowledge - all veils covering his true form are done away with.

[The result of the Yogic path of undisturbed purity, equanimity and the liberation called Kaivalya – of being consciously one with the Supreme is attained]

//38//

Besides the above, the Yogi also attains to accomplishments termed as Annima, Mahima etc. His body becomes strong like a thunderbolt, he attains wealth and riches, physical needs do not bother him and the seed form of blemish associated with each action is totally destroyed. What more can be said of one who has attained to the Kaivalya liberation?

[The 8 Yogic accomplishments relevant as a mark of progress in this path are as follows-

1. Annima
2. Mahima
3. Praapti
4. Praakamya
5. Laghima
6. Ishitwa
7. Vashitwa
8. Kaam-Vaasaayita

His body can bear being struck by lightning, no physical needs can waver him and when the seed of all blemish is destroyed there is no doubt of his reaching his sought liberation.\*

//39//

This above is the opinion of Sage Patanjali considered to be the incarnation of the divine serpent Shesha also termed as Chakshushrawa for serpents listen via their eyes, follow movements! However, Shruti Texts are affected contrarily here because of their statement 'Hence, let the sincere enquiry about the Brahma commence...' [continued in the next]

[The opinion of Sage Patanjali is contrary to the dictum: It is only by being the Brahma that one can attain the Brahma. Hence this path is not worthy of being sought. As opposed to it is the opinion of undertaking the means to gain the four-fold richness as mentioned earlier in verse 4 above and thereafter begin a sincere enquiry into the Brahma]

//40//

*Janmaadyupaadheraatmaanou.....Dradhikruta: //41-44//*

Via the trouble or characterization of being born, in the cave of the heart, two selves, the individual and the Brahma entered; these are introduced in Scriptures. Now, to explain singularity between the two, means such as restraint of the mind and senses are advocated. Further, to accomplish these means actions of the form of the ordained daily and instrumental, Nitya and Naimittik...[continued in the next]

[Here, the Brahma is introduced via its capability of being the Source wherefrom the worlds are brought forth, maintained and destroyed. Two selves, that of God and the individual soul are introduced as they entered into the heart cave with birth - which is brought forth with the aid of Maya and ignorance. Now to consciously perceive the oneness of these two; means are advocated which need to be accomplished with assistance of the Nitya and Naimittik acts, of sacrifices etc.]

//41//

Those who act out of petty desires find that the result they gain of the same is fleeting. When as advised by the Shruti Texts one gains the conscious experience regarding absolute non-duality between the embodied individual self and God then all sins of the past and present are done away with. Besides, for such elite who have realized the all-pervading Oneness, all strongholds of actions and their results are destroyed.

[When with repeated listening to the Holy Texts and sincere study of the same the experiential knowledge of the One is attained then one is said to be liberated. As a result, beginning from the Prarabdha or destined acts, all accumulated actions and outcome of past sins are destroyed. Further, it means that accumulated merits - for these too bestow their fruit during birth are no more. A scholar with such an experience gets consciously established in the true witness form.]

//42-43//

Such elite are no longer bound to the cycle of birth and death. Depicting thus Sage Veda Vyaas has described the Vedanta Lore and brought it to completion. In this manner tactfully co-relating to the Vedas each master of the past has fortified his own opinion, his philosophy – such is what the Brahmin mentions to God Dattatreya.

[Such elite surpass re-birth. Thus, Sage Vyaas has brought his system of non-duality or Adwait to a close. Each master has used references from the Veda to support their philosophies.]

//44//

*Itarepyamrutattwam.....Sadguro //45-48//*

Others professing the divine void like the Buddhists variedly depict this liberation or the highest nectar-like states. Moreover, there are some who believe that there is no God and others who believe that God bestows fruits according to the action performed and is all-knowing.

//45//

Those who believe in the Saankhya doctrines give importance to Prakriti or Nature whereas those follow Sage Patanjali give prime importance to God. Some others equally consider both Prakriti and Purush or the divine masculine and feminine to be important. The adherents of the Nyaay system of philosophy profess the smallest microscopic atom to be the primary Source of all whereas others believe that Truth is the Source of all. Some others declare the Unreal as the same source. Believers in these theories dealing with commencement assert that since the world is brought forth by God, it is He who is its Source.

//46//

Many others who believe in theories dealing with the final result or consequence consider creation to be like curd - a modification of milk. Some who believe in the doctrine of illusion or Maya consider only the Brahma to be true and the experiential universe to be false. [The Brahmin, best of the twice born, addressing God Dattatreya says:] O Lord! Due to these manifold mutually contrary opinions I am deluded and my mind has become agitated, agonized, weak and distressed.

//47//

There are many others who believe in the theory of modifications and accept the theories of consequence or the final result whereas some others, believing in the theory of the beginnings, those of commencement as well as that of the result declare the theory of illusion as having cleared the flaws of both.

[Which path of all these mentioned above is that which leads to welfare? What leads to gain of the highest fortune? What is the ultimate fearlessness? Which path is easy to walk on and will lead to emancipation? O Sadguru, O God Dattatreya, do explain it to me, do shower Your Grace.]

//48//

*Bhikshaacharyam.....Dwitiyo-adhyaya: //49-50// //2//*

O Compassionate God Dattatreya, that for which I accepted monkhood and the Sanyaas Ashram, that for which I resorted to penance and engaged in all its supporting acts, that liberation is for what I beseech You for. I realize that it is out of sheer pure meritorious destiny that I have attained Your Sight. Observing sorrow that pervades both this world and the next as evidenced in the form of the going through of the result of actions I am entreating You to grant me liberation.

[I have chosen to be a mendicant and live by seeking alms on others and am praying to You to grant me liberation]

//49//

This is due to the fact that pleasure borne of sense-interactions is petty, it is characterized by a constant coming and going, it is not even in our control, it is fleeting. Hence which intelligent person would then desire it whether it pertains to this world or the higher?  
[None would aspire for such joys that are ephemeral, that come and go, that are generated and vanish]  
//50//

*Relevant Name of God Dattatreya suggestive of the current theme:  
'Shraavitshaastravirodhak Datta' - Obeisance to God Dattatreya who has patiently  
listened to the contrariness of prevalent Scriptures*

*// Thus completes the translated commentary of the Second Chapter of the First Octad  
consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses,  
also called Vaasudevi-Sanhita delineating its revered author entitled 'Refutation of  
Contradictions'. May God Dattatreya be pleased with this offering //*

## **First Octad**

### **Chapter Three**

God Dattatreya depicts the arrangement of bondage and liberation. As a Sadguru, He explains away all apparent contrariness of Scriptures taking the support of the principle, the essence of and in all and establishes it.

*//Aum// Aeta Yaa: .....Sadguru: //1-4//*

God Dattatreya on listening to that true and honest speech of the seeking Brahmin congratulated him and then uttered respectfully:  
[Of the form of unsolved questions but denoting the effort that the Brahmin had undertaken to understand the Scriptures, that speech of the Brahmin was commended by the compassionate God Dattatreya, who replied:]

*//1//*

Due to your sincere desire of wanting to know the Ultimate Essence your intellect has attained to steadfastness, is firm. All your queries are appropriate – hence, now with concentration and attentiveness listen to what I have to tell you:  
[Be pacified, centered, and with concentration listen to Me]

*//2//*

Till the time the full equanimous Grace of the compassionate Lord does not dawn on man, till then how can he attain to or even comprehend fully that Scripture which denotes the righteous path or [meet] a Guru who would be able to explain to him what Scriptures entail?

*//3//*

Those whose intellects have come to a decision to worship and seek the Lord and those who besides are ever involved in conducting themselves as per their Swadharma, modifying their mode of life according to their respective Varnna and Aashram states, such truthful beings find and experience the Grace of God as well as of a Sadguru who is able to transform his consciousness into pure non-distinction with the Divine.

[The Varnnas are said to be of the Brahmin, Kshatriya, Vaishya and Shoodra, are by birth and are primarily those of the teacher, warrior, trader or belonging to the service clan and the Aashram states [usually by age] are those of the Brahmacharya, Gruhastha, Vaanprastha and Sanyaas – respectively. It means a sequential way of living life as

commended in the Holy Books. The first phase is that of celibate studentship, followed by the life of a householder, wandering ascetic and a renounced monk.

The ordained conducts pertaining to each state are depicted with the terms Nitya and Naimittik. It means those activities that are to be performed daily and those at special occasions. Those who live guided by such tenets and are not vainglorious nor expect any fruits thereof, whose thoughts regarding expectation of results of such acts too has become totally absent, such, find the grace of God dawning on them personified in the form of a Sadguru, here in the present world itself with ease, who then further guides him]

//4//

*Sadguro: .....Netara: //5-8//*

When the Grace of a Sadguru dawns, then with that blessedness all sins of the form of obstructing factors which hinder a man in attaining right knowledge are destroyed. As a result, all petty sentiments of his mind of the form of causeless doubts are treated with the feeling of sheer disgust and when that state is felt totally then from within, a moment of that sought experiential knowledge which bestows realization is attained. He experiences liberation.

[Such deserving seekers with the blessedness of their Sadgurus overcome all sins and hindrances. Then in whatever the Guru advises him, all unfounded doubts of the forms depicted below –

1. Is there a God or not?
2. Where is God and if He is, thence why am I so sorrowful?
3. All the good that I have experienced in life is not a gift of God, it is just the obligation of so and so superior officers.
4. I have gained health not by the grace of God but by life-giving medication.

All the above as well as others, of the form of petty sentiments, impossibilities, contrary emotions and misbeliefs are then shrugged off with distaste via that seeker and thence he attains to experiential knowledge called Vigjyaan of the form of the conscious perception that verily all that is, is non-distinct from God Vaasudev.]

//5//

Due to the fact that you have been absorbed in worship of God while not ignoring conduct required of you as pertain to your Varnna and Aashram states, here, you are truly an object of thanks and congratulations. You were not impelled into downfall by your own intellect which would have only made you falter hither-thither and that is also the reason why I have of My own desire come forth to meet you.

[Pious and impious intellects reside in all. Discrimination makes one accept the former and be detached to the latter.]

//6//

{Refuting the varied systems detailed by the Brahmin, God Dattatreya mentions:} It is only with knowledge of that which is our very own self, the ‘Swa’ that one attains liberation and not according to the opinions of the Nyaay or Vaisheshik philosophies or by contemplating the seven essences etc. One who knows the Brahma attains to the highest, ultimate essence and this is not something that occurs according to that professed by those who believe in the Mimansa theories that one should continually be involved in action [even if it is mindless or like automatons]

[It is with Self-knowledge that liberation of the form of experiential knowledge of Vigjyaan is attained and not via deliberation or expounding on the various essences as opined in various philosophies. ‘The knower of the Brahma attains to the ultimate Essence’ – it is in accordance to this Vedic Statement that God has mentioned that liberation is solely those who are thus familiar with the Brahma. It is they that attain to the loftiest states and not merely those who continue to dabble in action without taking an effort to know the meaning behind it as is professed by other thought system believers]

//7//

It is those who identify and experiences the Self in its True form that surpass grief; and not those who feel relieved by the temporary absence of pain or sorrow. Even if this Self is perceived distinctly with infinite variety in creation yet it is only those who experience its singular all-pervading facet that attain to true fearlessness and not as is professed in some Saankhya doctrines of appreciating various souls in various forms.

[Knowers of the Self surpass grief and not those who choose to confound their mind in seemingly fleeting pleasures feigning the absence of pain or sorrow. ‘It is one Self that is present in and as all Creation, it is Omnipresent; just as in water more than one reflection of the moon can be visible due to its waves. Likewise, though Singular yet the Self seems to be manifold.’ According to this Statement the Self is unparalleled and One of a kind and those who so experience It attain to true fearlessness and not those who perceive it variedly in various forms]

//8//

*Raslaabhaatparaanandi.....Jagadudbhava //9-12//*

It is those seekers who are able to consciously perceive and experience the Singular Self with full absorption with it, in full concordance to it that realize that indeed It is Eternal, ever identical, beyond all actions. It is they that know the ultimate Bliss. There is no other way to do so.

[The Vedas say: It is only by attaining to this experience of full conscious absorption with the Self that the being becomes blissful, reflects bliss. According to the meaning of this statement when man gains the advantage and experience of this eternal undivided Self totally, he experiences sheer bliss and not by other paths such as that of Yoga or other methods whereby temporary absence of pain is felt. This Singularity of the Self beyond all actions, it being all-pervading is unobstructed, its Omnipresence cannot be refuted and this characteristic belongs solely to it.]

//9//



Being beyond action as well as beyond distortion or modification this Self cannot be convincingly understood to be the Doer of the beginning of all worlds and beings. Besides it is said to be beyond partitions or divisions, it is the Entire and these are its continual, ever-present attributes, hence too it is difficult to accept the bringing about of the worlds from Him as an effect thereof and God Himself as the Cause [as you too have mentioned earlier].

[God said to be beyond all actions is unlike the potter who brings forth the pot with his wheel. If there is parity of the base then similar results can be seen for example it is possible to have curd as a result of milk because that portion of milk continues to remain the base therein, is the equity. Moreover, it is possible thus to modify milk whereas God or the Self is said to be beyond all modifications and distortions for such is proclaimed in the Geeta, He is the entire, is changeless and hence it seems difficult to believe that such a world could be the effect and He the Cause.]

//10//

In the beginning of Creation the existence of the atom too was absent. Hence it is impossible that the world is brought forth from atomic interactions. Moreover, it is impossible for such atoms to be conjoined to or be related to the Self hence their being the foremost does not fit into the logical scheme of understanding it.

[Sage Baadrayann in His 'Brahmasutras' – 2-2-1 mentions: That which is mere conjecture is not the Cause of the world because it would not be possible for that Conjecture to bring forth this diverse creation.' Beginning from this tenet, in 8 further related places, all these various above opinions [that you have cited] are discussed fully. 'In the past the unreal too was absent', such is the Vedic statement hence it can certainly be said that before creation all such microscopic particles or atoms too were absent and hence are unable and not strong enough to be the cause of bringing forth of the worlds. Moreover, their being able to relate to the Self is impossible because their being present even before the Self is illogical.]

//11//

Similarly, it is not possible for the world to be generated from the Unreal or the untrue because even these dictums were not in existence in the very beginning. Further, the Prakriti or Pradhaan essence of the Saankhya, Nature or the Divine Feminine as mentioned by you earlier too is said to be insentient - hence not mighty enough to be the cause or aid in the generation of the worlds.

[The unreal is not the cause of the world because it is impossible and there is no such reference for it in the Chhandogya Shruti Texts either. Alone and totally helpless as is proclaimed by the Saankhya Texts, of such essence the Prakriti too is insentient, it cannot bring forth the worlds. 'Bereft of the reference of the Holy Words, this insentient Prakriti or nature conjoined to the three attributes Sattwa, Rajas and Tamas is not the cause of bringing forth of the worlds.' Such is asserted in the Brahmasutras 1-1-5 and thus its non-involvement in the generative tasks is established.]

//12//

*Srujateeva.....Shivo-smyaham //13-16//*

The Paramaatma, God is One and Unparalleled and very akin to a spider that spins its web itself. It does so with but its mere inner portions. Likewise here but sometimes the occasional aid of Maya is mentioned, therefore it portrays as if the world and all its beings are generated via Maya. But for those who have attained to the vision that sees only this Self or God, all worlds are but the Leela of God [Leela being effortless acts of God brought forth with joy and enthusiasm].

[Hence that Self, beyond distortions, with but its own minute portion creates the worlds. The terms used in the verse signify that it is not an effort-demanding task but rather is effortless, nearly automatic and joyous. Therefore, creation is nothing but He transforming Himself. Here the stress on the depiction 'His mere portion' means that even His entirety is not involved in this bringing forth of this entire, but with the occasional aid of His portion called Maya, His strength of delusion it becomes possible. This is supported by the Shruti Statement that says: All the worlds and its beings are but His one portion' as well as 'That devotee who has attained to living enlightenment experiences that the Brahma is beyond change such as that of birth etc. It is such devotees that get consciously established in It – Brahmasutra 4-4-19'. It is precisely mentioned that the Self or God is the non-distinct primary and secondary cause or the principal and intermediary cause of this entire. The example of a spider and its web is given to illustrate the world. Moreover, the Self is beyond the flaws of being cruel or partial or emotionally uneven and is rather said to be ever equanimous, hence this phenomenon of bringing forth of creation is for the Self nothing but an expression of Its sheer effortless action, its Leela]

*//13//*

Just as a man who is dreaming finds that in but one moment many objects that he experiences are all true for so these are perceived in dream but on waking up that entire dream stuff disappears...[continued in the next]

[Here, the characteristic of the One being many and its perception, delusory as such, is being illustrated – a person who is dreaming finds that in but one moment days, fortnights, and much time has gone by as well as mountains, rivers, roads, jungles, this insentient creation, water and all those various objects evident in the waking state are visualized merely by the lighting up of all that was stored within his mind by the shine of the Self.

The moment he wakes up all that stuff, seen in dreams disappears or so to say merges in itself. It has been said: Like various forms brought forth from the same earth the strength of the Brahma too similarly expresses itself'. Further, it is said, 'sleep that totally surrounds man and in it - dreams are examples for the afore statement because such sleep is often said to be the cause of disastrous nightmare experiences. Similarly within the Brahma, with the occasional aid of Maya, generation, maintenance and dissolution of the

worlds and its beings is brought forth. Just as in dreams one may travel in the skies, view one's own head as being cut off or see oneself beheaded, and in one moment thousands of years may pass, see one's relatives dying etc.' [continued in the next]

//14//

Similarly, in that Singular Eternal Self due to the existence of the equally established Maya since time immemorial varied forms are perceived, the many is easily grasped [and the One overlooked]. However, when one attains to experiential knowledge, when one consciously encounters and awakens to the Self one finds that it is only this All-pervading Self or God that exists in and as all.

[When the Sadguru advises to shake and awaken a student to the existence of the Self then the realization of that Self that is characterized as Aparoksha or being aware of the not non-present is consciously felt. Thereafter, what remains is nothing but Swa or individual Self + Aatma or Universal Self, and the realization dawns that I am That [God], too!]

//15//

This world consisting of names and forms due to the existence of Maya is visible like images that one can find in a mirror. It is brought forth like the stuff of dreams. But with attainment of the above self-knowledge one awakens and consciously perceives that - I am but non-distinct from the essence of God, from Shiva,' or 'I am nothing but the Self too!'

[Now the query as to how this manifold variety of creation is perceived when all that exists is the Eternal, Undivided Entire Brahma solely? [is being looked into];

This is illustrated as the viewing of images in a mirror along with its hollowness or the hollowness of the sky. The world of names and forms due to the existence of Maya within them are perceived like a city that can be seen in a mirror. It is with that similar limited vision that one finds the same city existent outside of it too.

However just as when one wakes from a dream and becomes aware of the fact that I am but a witness to sheer all-pervading non-duality, thence, as a result of this awareness, all that was dual, all that was a pair of opposites - disappears and is followed by the conscious realization that I too am but One with the Self essence or God or Shiva and am resplendent with the limitless joy that I am going through.

Moreover, it is said 'in a pore-less mirror [a mirror without defect] the sky filled with varied objects is seen'. Similarly. in the Self, the Sat-Chit-Anand or the Entirety of Existence-Consciousness-Bliss, varied worlds in the firmaments shining with the brilliance of that Form are perceived.'

The worlds that are interacted with are with an awareness of the Sat-Chit-Anand Entirety. It is said: If one has not seen the mirror then one has also not seen what is seen via it, similarly without being aware consciously of the Sole Existent Sat-Chit-Anand Self or God all that is seen of names and forms too is not the sole that is.

But how can such an intellect be generated?

Initially it is in this Self, this Sat-Chit-Anand that the intellect should be centered. Thereafter, whatever is perceived within it, in that much measure the intellect should be molded with awareness and no further names or forms should be encouraged in retentive memory. In this manner that Self or the Sat-Chit-Anand in which the world has attained to its capacity of being experiential with full non-distinction with the Self, which is what characterizes the Omnipresent Brahma or God is experienced.

//16//

*Aevam Shraddhabhaktiyukta: .....Vyashti Adheeshwar: //17-20//*

In this manner that seeker who with faith and devotion is devoted to God and the Guru and who has overcome all his doubts, how can he then ever perceive this creation with aberrations?

[Doubts should be seriously looked into, mediated upon, understood, and with the necessity of proper thoughts and guidance, overcome. Such a seeker then has no erroneous conceptions]

//17//

This suspicion that wanders about in circles, like dreams, is not dispelled off on its own accord or automatically. However, man with the rise of his good fortune, by being conjoined to the Pure, with study and repeated contemplation of Vedic Statements, with Grace of God and with the blessings of his Guru can do away with all doubts entirely.

[Is it just like how one effortlessly wakes up and finds that all that was seen in dreams has disappeared? Is it that here too knowledge of the Divine is attained automatically?

Then it is said - such is not the case here and is further exemplified that the Shruti depicts 'three types of dreams'. Wrong belief in the waking state is very much like the stuff found in dreams.

This is said so because their traits are similar - just as all that is seen in dream disappears on waking up, similarly when all that is ordinarily seen in the world as is experienced in the waking states is understood to be fleeting, one progresses further.

Another type of dream stuff to be overcome is found in the state that is a mixture of wakefulness and sleep wherein the Brahma essence is not perceived. Rather the form of the pseudo individual self is perceived with all its attachments which is expressed as - so and so woman is my wife, son etc. Such a trait is a dream characterized with that entire which is associated to the individual – family, land etc.

In this manner besides the dream that is generally known in the world other dreams with their specific characteristics have also been mentioned in the Vedas. What is meant to say is that this erroneous conception of gaining knowledge like effortlessly getting up in the morning to find the absence of all seen in the dream state too is ancient, it exists since time immemorial. One needs an awakener and is not overcome automatically.

‘It is not overcome easily even by one who has repeatedly heard Vedic Sermons.’  
According to this statement it can be inferred that gain of divine knowledge also needs the above-mentioned good fortune, blessedness of a Sadguru etc.]

//18//

God Dattatreya mentions to the twice-born mendicant – With reference to the Vedas, with logic non-contrary to the Vedas and with My experience - all that I have known is what I am telling you now. In the foremost beginning - all that was, was the Self renowned as the Sat-Chit-Anand or the Entirety of Existence-Consciousness and Bliss. All that could exist; existed in and as the Self and besides It, there was nothing else present nor has it ever been.

[Before the existence of this world that can be seen and interacted with the only existent was the Self, such is what God Dattatreya mentions to the mendicant.

The Brahmin doubts saying: If as is seen in the world, before the designing and bringing forth of a mud-pot there was only mud present then even though the pot is absent yet mud and pot, both such words exist with the objects that they refer to. Similarly here in the world if the body is considered to be absent then the tongue via which recitation of words takes place, as well as the mind via which one listens to and knows that ‘The Self alone was’ exists; how can it be understood? How can one attain to the knowledge of the Self too?

The doubt is that if in the foremost beginning there was nothing and none other at all then how could one attain to such knowledge?

Moreover, if one mentions the term ‘blue lotus’ then the lotus is a constituent with the special characteristic of being blue similarly here when one uses the term ‘It was’ and that this is none other than the Self - then on seeing this parity between the two, the Self is considered to be not only in and as the worlds and its beings but also something beyond.

Hence again the doubt is that if in the foremost beginning there was nothing and none other at all then how could one attain to such knowledge too?

The doubt is being clarified – In the worlds a three-fold difference in objects and beings seen is accepted:

1. Swagat Bheda or the difference between the object as a whole and its parts such as fruits, flowers, leaves etc. of and in a tree.
2. Sajaatiya Bheda or the difference between the species, between one tree and the next, that of the mango and the peepul.
3. Vijaatiya Bheda or the difference between two different objects or that between a tree and a stone.

The Self is beyond such distinctions and is but Singular. There is nothing that has a different characteristic than that of the Self. Hence the belief of microscopic particles or atoms of the Vaisheshik system believers is refuted and that the fact of what is seen as the world is verily none other than the Self is propounded.

However, such an experience and its resultant fruitful interactions can only be due to being holy, being imbibed with Pure Sattwa and is not for all, is not even for the ignorant

or even for those yet seeking. But it is to guide them towards that knowledge and relevant experience of the Supreme Essence that the term used is ‘age-old, ancient, foremost, time-immemorial, in the very beginning’ etc. For seekers who are used to the three-fold facets of time - of the past, present and future and of the possibility of various dissolutions or modifications taking place in the interim phase it is said in the afore manner with reference to time. God or the Self is much beyond time, is changeless and eternal, hence the usage of the Self being the foremost and eternal is to aid understanding. Two more terms are explained here: Viraat, the all-encompassing form of God and Eeshwar, One who is mighty enough to do, not to do, or do something else besides as far as anything in creation goes. This God did desire to bring about His Leela.

//19//

That primal Self with its desire and with the occasional aid of the Sattwa-attributed Maya attained to traits of Omniscience etc. It also became the instrumental cause [besides being the primary material Cause just with its omnipotent desire] of bringing forth the worlds and its beings and in this manner became the Overlord of all existence.

[The Shruti explains: Know Maya as Nature and Mayin or the Overlord of Maya as God Maheshwar. This is further explained that on seeing the reflection of the moon in water no intelligent person believes that there are two moons or that there could be a difference between the sun and its rays. Similarly, God is the non-distinct instrumental and material cause of the worlds and its beings, of the individual and the whole, and is thus the Overlord.]

//20//

*Upaadaanam....Na Cheddhi Saa //20-24//*

This Self first became the refuge of that Maya which was primarily with the dominance of the Tamas attribute and brought forth the world from the five basic elements [earth, fire etc.] In this manner, here, with reference to the statement ‘Tat-Twam-Asi’ [That, thou art too!], the term ‘that’ refers to the above Self using Maya as an instrument whereas the intent is to convey that Brahma or God alone exists.

[Acceptance of this Prakriti with the Tamas via the Self made it the instrumental cause of bringing forth the world from the five elements whereas the intent of the above Vedic statement is in reference to the Brahma characterized as the Sat-Chit-Anand or Existence-Consciousness-Bliss].

//21//

Thereafter the same Self referred to above accepted that form of Maya with the predominance of the impure or defiled Sattwa attribute and became known as the multiple Jeeva or individual selves and this is what the term ‘Twam’ in the Vedic statement implies whilst the intent in this term too is that individual self which is ever centered, ever within is always purely non-distinct from the Brahma.

[Acceptance of the defiled Sattwa led the Self to become unaware meaning thereby that the self which falsely identifies solely with its embodiment proclaims: so and so am I, such and such am I etc. in its multiple forms as is suggested by the term 'twam' in the Vedic statement. But the fact is that it truly remains at all times that self which is absolutely non-distinct from the Brahma, the Sat-Chit-Anand.]

//22//

Now the above referred to Self has infinite strengths of which there is one named Paraa or the Ultimate that is ever independent and is the epitome of all Its Strengths via which this world and its beings are brought about. In continuance with the aforesaid transformations and laws that pertain to it and of it being dependent is like a serpent falsely imagined in a coiled lying rope.

[It is detailed in the Texts that the Self has varied infinite strengths of which the Paraa-Shakti is of innumerable forms and is the best. It is via this strength that the Self or God desires and thus the bringing forth of the worlds and beings depicted ahead takes place. It is also said that the bringing forth of that effect [world and its beings] that are unevenly ruled from their Support [that is free of blemish] whilst ever maintaining pure non-distinction is itself the divine transformation; hence the seen world is [as dependent] as a serpent often mistaken in a coiled rope.]

//23//

There is a divine Strength that remains veiled and yet rules over the world consisting of the five basic elements. Had this Strength been absent then due to the mutual intermingling of the three attributes of Nature this world would have been instantaneously destroyed.

[Why is this strength that rules over all that is brought forth from the five basic elements including the elements itself so veiled? Then it is said that had it not been so then due to the intermingling of the variedly attributed world it would have been destroyed the very next instant it came into being. Hence even though mutually contrary yet it is established for all times and remains untouched via mixing of the attributes]

//24//

*Prakrutyaadheencheshasya.....Sankshepata: //25-28//*

If the embodied individual self thus brought about and dependent on Nature adjoined to its three attributes - with reference to Scriptural tenets - does not become sense-hankering on seeing the world [full of itself] and besides does not become subject to its likes and dislikes then such a self is fit enough to attain emancipation.

[Here, the individual self is depicted as dependent for it is said in the Geeta that irrespective of however intelligent a being might be, yet he behaves in accordance to his nature which in turn is brought forth from that Prakriti or Nature that is adjoined to its three attributes. If such is the case, then the world and its worldliness would be such a

snare for him wherein there is absolutely no hope of escape for protecting oneself. In relation to this it is being said that the Scriptures mention that if such a being can restrain the likes and dislikes or love and hate rising within due to the interaction of the senses with its objects, all of which are attributed due to their respective bringing forth from nature then he is fit enough to be liberated.

The Geeta mentions need of restraint over futile sense-interactions because all that seems favourable is preferred and all that is unfavourable is rejected. Such impressions of continual likes and dislikes are stored as impressions since time immemorial. Behaving in a manner subject to these stored impressions is what all embodied individual selves naturally incline towards, it becomes their tendency. It is this nature which generates memory of these same sense-interactions over and over again and impels the embodied self to act, thus further propelling its likes and dislikes and thus shoves an unaware being straight into the hole of misfortune. Stored impressions do not fail to utilize all resources and strengths for the same.

Scriptures advise people into devotion for God etc. whereby they attain impetus to restrain such futile sense-interactions as well as the feeling of love and hate.

Before falling into this deep hole of murky waters it is much better for people to take the refuge of a firm boat of the form of Scriptures whereby they remains protected from repeated misfortune.]

//25//

The attribution to something of properties which do not belong to it, such erroneous knowledge as of seeing a serpent in a coiled rope is the basis for the generation of all worldliness.

The only exception to this ubiquity is not the world for it too is full of it but the pure Sat-Chit-Anand. With such knowledge all worldliness of false identifications and attachments is surpassed via that individuals. They can consciously perceive their pure real non-distinction with the Ultimate Essence of the Sat-Chit-Anand.

When such conscious-centeredness and its relevant experience is attained then wherefore can there be any bondage or liberation for him?

//26//

Similarly, how can there remain the difference between the individual soul or Jeeva and Shiva or Eeshwar or God any longer? When one surpasses all covers all receptacles which hold the individual self, which embody and veil it are removed, then the Brahma alone exists, neither the individual self - Jeeva nor even Shiva.

[When in the Self the attribution of something which it does not have truly takes place, then worldliness emerges. The understanding and the exception to such falsity is the vision which sees that God alone exists and is there within and as everything too. This fact enables overcoming all worldliness for all veils becomes absent, removed totally.

When this happens one becomes conscious, serene, purely non-dual with the Brahma. Just as for the Sun as such there is total absence of either night or day similarly for such an awakened devotee there no longer remain bondage or liberation. Such veils to be rent asunder are said to be receptacles wherein the self mistakenly presumes itself to reside.



These are said to be veils related to body, breath, mind and its experiences etc. But to reach conscious true bliss they have to be overcome. In such a state there is no distinction of jeeva-maya-shiva [terms are explained earlier] etc., all that is, is the Sat-Chit-Anand.] Jeeva = individual souls embodied as humans, animals etc.

Maya = delusory strength which makes people proclaim I am so and so instead of being non-different with God

Shiva = An aspect of God

//26 & 27//

When man realizes fully that he is non-distinct from the Sat-Chit-Anand then no longer is bondage or liberation for him.

In brief will I now depict to you what this bondage and liberation are. Listen attentively; such is what God Dattatreya says to the Brahmin.

[When one attains to Self-knowledge, when one realizes consciously and experiences oneself in pure non-distinction with the Sat-Chit-Anand then there remains neither bondage nor liberation because both are imaginary.

Moreover, Acharya Goudapada also mentions that then there is neither that state of consciousness wherein all its usual tendencies are absent like waves that are merged nor is there any generation of bondage. Moreover, the devotee or seeker or one desiring liberation and his difference with what he seeks does not remain. All that is, is sheer Ultimate Reality.]

//28//

*Sacchitsukhaatmako ....Sansaran //29-32//*

Existence, Consciousness and Bliss, unparalleled, ageless, beyond phases of birth, childhood, youth, senility and death, eternal, such is the Self or God which remains with its own Refuge and with its Maya and with Himself as subject...[continued in the next]

[The term 'aja' refers to one who is unborn, without beginning or birth and hence without its consequent phases of childhood etc. whereas the term 'amar' refers to one that is eternal meaning without any state of decay, debilitation, disease or destruction. Such is the Self ]

//29//

Thus, for individual souls with its Maya it becomes absolutely fallible, wavered and shaken from its above natural Form, and attains to downfall; thus it begins to firmly identify itself with the insentient such as the body etc. fully. As a result misfortune takes over and the soul becomes absolutely miserable.

[Self-contentment, total fulfillment of the Self via the Self is its true characteristic. However, when it falsely identifies fully with the insentient, then due to that delusory or false conception it gets dragged into further insentience, into inert numbness. Thus,

attaining to total misfortune with ignorance, it compels him to identify and accept that which is truly not the Pure being as its true form and becomes miserable]

//30//

Such a soul then hopes to destroy that misfortune and with this desire and the means thereof anticipates attaining that entire which it likes. He gains neither - for his cherished things always seem to be something else then what he had once liked and that nectarine state with total absence of sorrow too remains elusive]

//31//

Like a person in waters being dragged here and there in the vicious grip of an alligator he gets pulled by his likes and dislikes - thus with total infatuation and its resultant dumb inertness he keeps on wandering in various births in various species, faltering hither thither whence...[continued in the next]

//32//

*Kathanchit-daivayogen.....So-hamasmityabhedata: //33-36//*

With some rise of fortune he attains to the best of births [as of man], thence he off its own accord starts following Scriptural tenets of the ordained daily and instrumental acts, and takes these to be his refuge and via them....[continued in the next]

//33//

He is able to be totally rid of inner waste of the form of strong feelings of love and hate that had impelled him and he becomes an ascetic solely for the love of God. This is because he finds all worldly status and attainments to be limited and faulty, develops detachment for them all and with the means such as restraint of the mind and senses, the four as mentioned earlier on...[verse 4 previous Chapter] [ continued in the next]

[Birth in the teacher clan, as Brahmins is said to be very favourable for in it one can sustain and attain self-knowledge. For love of God such seekers resort to giving up their attachments and vainglory and follow daily as well as instrumental acts as ordained in the Holy Books. As a result, overcoming their inner wastes, such ascetics or those who have taken up the fourth state of Sanyaas, accept monkhood....]

//33 & 34//

Sincere longing to attain conscious non-distinction with the Brahma [and himself] is generated whereby whilst living according to the advised Scriptural rites and with faith and devotion, after finding and serving the Guru and listening to the primary principles of the Vedanta treatises from Him...[continued in the next]

[One in the best of births longs for, searches, and finds a Guru for he wants to know pure non-duality and then listens to the principles of the Vedanta as narrated by the Preceptor]

//35//

In such listening he comes to know the meaning of the Vedic utterance of ‘Tat-Twam-Asi’ of the eternal, undivided, singularity of Existence-Consciousness-Bliss and knows its intent - that such is the Brahma wherefrom he has come about and that he too is non-distinct {So-ham} from the same. Armed and enriched with such knowledge of pure non-duality...[continued in the next]

[This special knowledge of all - that the term Tat-twam-asi denotes as well as the experience of So-ham via honest attentive listening to the Guru...]

//36//

*Pratibandhakhsayaante.....Bhinnaghatabravat //37-40//*

Overpowering all hindrances, freed from the bondage of ignorance as well as from all effects borne of it, such an individual self is definitely truly free, is liberated.

[These hindrances of three types are overcome, the first being of false identification with the body for when that is surpassed the obstacle of the form of this birth and births in various other species is done away with. Such souls no longer suffer from effects borne of ignorance such as of pampering the body - is freed from that snare] //37//

All that is worthy of being done has been enacted by that individual self and for him there is nothing further to attain nor any other Shruti Texts left to listen to. For such in states of living enlightenment even if their vision, outlook or transaction seems to be present exteriorly in the world yet their inner centeredness and conscious perception continues...[continued in the next]

[It is mentioned in explanations and commentaries that ‘such freed embodied souls at times though see duality in daily transactions however due to firm experiential conscious awakening to the Self and being connected to it he truly sees nothing besides God]

//38//

The body of such enlightened beings acts merely to work out the remnant fate destined for that birth like a dry leaf waving about with wind flows. Such a liberated being is absorbed in conscious eternal bliss and gives up all attachment for any religious or other acts and conducts.

//39//

Though such freed souls are clever and elite yet in the opinion of others they are as unaware like children, or seem intoxicated and crazy or even insensate and numb and yet they are firmly and consciously established in pure non-distinction with the Effulgent Divine like the same sky which seems to pervade differently in different pots.

//40//

*Tridhaamasweka.....Mrutyugaaminaam //41-44//*

It should be known that even in the memory of the three states of waking, sleeping and dreaming that which pervading them all is the Singular Self. To know it consciously is one of the form of fortune because it is this Self that is the Overlord of all the three attributes Sattwa-Rajas-Tamas - of which all beings and worlds are constituted.

Moreover, this Self beyond the influence and the source of the three attributes is also beyond birth, is ageless, has no re-birth, is eternal.

[Self-knowledge can be attained by the memory that ‘I saw a dream’, ‘in sleep I did not know anything at all’ and ‘now I am awake and am the same “I”’. One who surpasses the three attributes of nature does not face re-birth]

//41//

Those who do not take effort to consciously know this true form of the Self before their body is destroyed have to continually take one body or another in this ever-generating world.

[The Katha-Upanishad mentions: Before the forgetfulness of the body or before death, here itself, those who do not know the Self Essence, have to re-embody in these ever-generating worlds]

//42//

Whilst departing from the body the final breath or exhalation of such elite souls does not escape from any of the nine openings of the body [2 eyes, 2 ears, 2 nostrils, 1 mouth, 2 excretory openings]. He via the path led by the Sushumna nerve attains to the eternal source of nectar. His senses, mind....[continued in the next]

[With knowledge such elite seekers attain to sequential liberation called Krama-mukti. Their breath does not escape via the 9 exits of the body. They travel via the Sushumna nerve route to the celestial region called Brahma-loka wherein they attain to nectar. Likewise, instantaneous emancipation called Sadyomukti too has been depicted in the Holy Books wherein such souls then remain ever involved consciously with the Brahma and all its Leelas].

[43]

Their minds and senses [eleven in all] merge respectively in their presiding deities named as Disha or Direction [ears and hearing], Wind [skin and touch], Sun [eyes and vision], Pracheta Deities [water and taste], Ashwinikumar Deities [nostrils and smell], Agni or Fire [digestion], God Indra [activity and hands], God Upendra [movement and feet], Mrutyu or Death [constant regenerations within the body], God Brahma [creation], God Vishnu [maintenance] and God Shankar [dissolution]. Such is not the case with all others who die.

[The Vedas have mentioned presiding deities for each constituent, organ and sense of the body wherein these liberated souls merge respectively]

//44//

*Kaalchakramidam.....Smruta //45-49//*

It is for them [bound souls] that the time cycle has been brought forth that is unshakeable and eternal. It has three supports, twelve axles and that couple of the form of day and night else, the sons of the Sun god....[continued in the next]

[It is for them that the wheel of time is brought forth, it moves incessantly, it is eternal, ageless and has three supports on whose support the worlds and regions are established, it has 12 axles and continuously moves, day and night are 720 sons of the Sun God; such is how time has been depicted in the Shruti Text. Three seasons of summer, winter and rain and 12 months as the axles, and 360 sons as day and night, a total of 720, form the yearly cycle].

//45//

Such are the 720 sons. Thus, in brief have I narrated to you the arrangement of bondage and liberation.

//46//

One cannot have emancipation without knowledge. One cannot imbibe knowledge without a Sadguru. One cannot interact with a Sadguru without the evident Grace of God [none ever can]

//47//

To attain to this Grace and blessedness of God and for the purity of consciousness the Nitya – daily and Naimittika – instrumental - occasional Scriptural acts as well as all Vedic ordained actions must be resorted to. They who live according to their own Swadharma – their own religion with guidance from the Holy Books continue to progress further. This Swadharma is the pre-requisite, is essential.

//48//

*//Dwipaikadeshamaalambya....Trutiyoadhyaya: //49-50// //3//*

Just as those who fight amongst themselves, are full of strife or like the blind who taking feel physically some one portion of the body of an elephant and try to infer what the elephant in its entire form is truly like, - so too the entire group of all Scriptures are with their restricted, limited, narrow vision.

[The term Dweep in the verse, refers to an elephant]

//49//

This entire that I have told you is what you need to contemplate upon by gaining further knowledge of the Essence as is depicted in the Upanishads - as well as what is explained via the Shruti Texts, with logic and experience. Such is how you will attain to liberation. It is here itself that you will gain true fulfillment and instantaneous liberation of Sadyo-mukti. [Such is what God Dattatreya narrated to that Brahmin]

*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index,  
'Sammatvedashiromat Datta – [obeisance to] God Datta who gets satisfied via the best  
views [teachings] of the Vedas'}*

*// Thus completes the translated commentary of the Third Chapter of the First Octad  
consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses,  
also called Vaasudevi-Sanhita delineating its revered author. May God Dattatreya be  
pleased with this offering //*

## **First Octad**

### **Chapter Four**

#### **[Action – God – Contraries and Explanations]**

In this Fourth Chapter various opinions are being discussed by God Dattatreya to do away with the contradictions perceived in them.

*Ayam....Kechan //1-4//*

The Brahmin ascetic not fully content though he with the receptacle of his ears did partake of the above juicy nectarine advice of God Dattatreya given especially for him again enquired.....[continued in the next]

[The term Ayam refers to one who questions sincerely]  
//1//

O Lord! What action should man perform? Which God should he seek? Here [on earth] one listens about varied Gods and as innumerable are the advised actions.  
//2//

There are some who advise performing the 25 purificatory rites whereas others mention 48 to be able to attain to the nectarine states.

[A tenet mentions: A twice-born who is enriched by completing the 25 rites becomes pure and hence fit' and another mentions: That Brahmin who has undergone the 48 rites attains victory over life-span and the emancipation called Saarupya, of attaining a form similar to one's Sought deity.]  
//3//

To undertake vows, to go on pilgrimage trips, to worship, to devote oneself to asceticism, to donate generously etc. are such acts which are expected of all beings, such is professed by many others taking reference from Shruti Texts that advocate sacrifices etc.  
[This refers to the performance of Ashwamdeha Yagjyna etc.]  
//4//

*Nirvighnaartham....Chakrire //5-9//*

The seekers of God Ganesha believe that even deities like God Vishnu and Shankar too have to take the help of God Ganesha. It is to bring about an unobstructed completion of their respective tasks that they resort to the worship of God Vakratunda – One with the Elephant face and One who destroys all deceit, fraud and crookedness. Hence all those who live on earth - where death is a certainty must necessarily worship Him.

//5//

God Ganapati, non-distinct from the Cause that brings forth the generation, maintenance and dissolution of the worlds is the best of deities, such is mentioned in a eulogy to God Ganesha in the Vedas. Sage Grutsmada has praised him with the Mantras such as ‘Gannanaam Twa’ etc.

[Reference to the Shruti Texts depicts: This entire universe is brought forth from You – O Lord Ganesha’, it is considered here in this verse]

//6//

It is hence that in the Purana Texts He is referred to with varied Names such as Brahmanaspati [Overlord of those who know the Brahma], Mahakavi [Highly erudite], Jyeshtharaaj [King of those who are truly great] etc. and is eulogized as the One who visualizes and brings forth divine Mantras.

[The mention is according to those who read Mantras being aware of what their utility is]

//7//

The Ukathya Mantra mentions that He is truly Brahmanaspati where even deities like Indra etc. have chosen to make their abodes [i.e. near the Lordly and the erudite].

[The term Okaansi in the verse refers to ‘places of stay’]

//8//

*Sa Prabhu:....Shrooyate Ravi: //9-12//*

He who bestows wealth, dispels ailments, that Supreme Lord protects one from all sides. He who imparts beneficial fruits quickly, He who is aware of what is fated and He who fortifies with His Grace, such God Ganesh is worthy of worship.

//9//

Though renowned as Vakratunda - He is yet with a beautiful countenance. Though His vehicle is a mouse and hence one who travels low and slow, yet He is ever established in the heights of conscious perception of the joy of Self. Those who do not worship or seek



Him find themselves subjected to and defeated by obstacles, hurdles and difficulties.  
//10//

All those who worship this illustrious Son of God Shiva with the durva grass, laaja parched or popped rice, akshat grains meant for worship - experience enjoyments of this world and the higher and attain liberation.  
[The above is with reference to the Shruti saying: The divine Son of God Shiva who destroys all hurdles..]  
//11//

Now for the Sun God - one who at the time of rising and setting is worshipped with folded hands even by Gods Shiva and other celestials, that evident Deity, the witness of the world, the Sun God, Shri Surya-Narayan is verily considered the apparent God.

[God Shiva, the father of the above-mentioned God Ganesha too folds His hands and prays to the Sun God. The Varaha Purana mentions: He who at the time of rising and setting finds that due to the constant bowing of all deities and the rubbing of their respective crowns at the feet of the Sun God even the floor seems scraped, such is the majesty of the Sun God with His Divine Lotus Feet who is worshipped by even God Shiva]  
//12//

*Yadadheena.....Cha Chandrata //13-16//*

The Sun God to whom the movement of time is subject to, with whose support all actions can be performed, one who bestowed the Savitri/Gayatri Mantra to the illustrious sage is praised here. It is via the Gayatri Mantra that one attains to the state of being the twice-born initiated 'dwij'. Recitation of this Mantra leads to the successful accomplishment of all endeavours...[continued in the next]  
//13//

One with whose Grace all worldly transactions are brought about, that Sun God or Savita, is He from whom creation is brought forth. Such has been mentioned in both the Shruti and Smruti Scriptures.

[The Smruti Texts depict: Via proper oblation in fire, the ingredients offered, reach the Sun, it is via those sacrifices that rain occurs, it is via rain that food grows and it is via food that the populaces are generated and maintained'. Here too the reference is of the importance of the Sun God in all our daily transactions]  
//14//

The Self - residing within the sentient and insentient in creation is the Sun, such is a Shruti tenet. Thus, whether living or non-living - the vital-breath of the entire world the

Solar Deity, is one who has no desire of glory - such has been accomplished well in the Shruti Texts.

[This has been referred to in the Text – Prashna Upanishad wherein the Sun is eulogized]

//15//

The Sun is the incoming breath Prann and the Moon is the outgoing breath Apaana. It is amidst these two that the world is established properly. It is via the rays of the Sun that there is the 'moon-ness' of the moon, that makes the moon what it is.

[The Agama Texts mention: In the water form of the moon, the rays of the sun have lost consciousness; according to this, it is via the empowerment of sun-rays that the disc or orb like assemblage of the moon exists]

//16//

*Ataschandro....Sooryastadaashrita: //17-20//*

Hence, the moon is non-distinct from the sun. The Sun is the Self of the universe without whom the worlds remain in darkness; who would not worship such a God?

//17//

Such a sun too is swallowed by the planet Rahu and there is resultant darkness during the time of eclipse. This can evidently be seen, however truly in essence - such an event does not take place at all. Hence the Sun which supports all devotees and is the foundation for everything is verily unsubdued.

[The Shrutis reveal that the demon via darkness cuts across the celestial Sun, that it swallows it, that it becomes veiled with Maya – this is just a belief raised with the evidence of seeing eclipses, the knowledge is erroneous - for such does not truly occur in the celestial orb]

//18//

The universe is covered via God Shankar, it is from His eyes that the Sun has been brought forth. Such do the Shruti Texts proclaim hence God Mahadev – Shankar is the best.

[Even the Beyond, the Universal Brahma termed Para in the above verse is said to be a faction lower than the mighty God Shiva - God Shankar who envelops the entire world]

//19//

It is believed that the Sun is but one portion of the 8-fold persona of God Shiva. It is said to be one of the eyes of the three-eyed God Shankar. The Sun remains and functions with the support of God Shiva.

[The Varaha Purana depicts: The Sun which fills and supports the moon is one of the facets of God Shiva. The 8-fold persona of God Shiva consist of the earth, light, water, wind, sky, sun, moon and God Hota who conducts Vedic sacrifices. The three eyes of God Shankar are said to be of the sun, moon and fire.]

//20//

*Yasya Bhaasa.....Sakalarchita: //21-24//*

According to the Shrutis it is via the lustre of the Para-Brahma or God Mahadev that the entire universe is illumined. Hence all celestial bodies that roam the skies such as the sun, moon, the constellations etc. too are lustrous – illumined via the same God Almighty.

*//21//*

According to the Shrutis it is God Mahadev - the Brahma that is the Overlord of all branches of knowledge, of all creations borne of the five elements as well as of the 4 Vedas\* and its portions - the 6 Vedangas. Such being the case, for whom is He not worthy of worship?

*//22//*

When He brings forth the destruction of the worlds then nothing is spared here and when at the apt time of generating, of bringing forth creation arrives, it is He alone that brings this entire into existence.

*//23//*

The Shrutis depict that as was before, the Support, the Ultimate Fate personified as God Shankar Himself has brought forth from Him the sun, the moon and this entire; it is hence that worshipped via all God Mahadeva is the best and worthy of being adored.

*//24//*

*Vishwam Bhootam.....Shankar: //25-28//*

According to the Shrutis - all that has been in the past in this universe, all that is in the present and all that will turn about in the future, that entire is non-distinct from the divine form of God Rudra. That God Mrutunjaya - the immortal eternal Deity who has won over death is He who uplifts all and is also of the form of the primary means for performing divine sacrifices.

[The Shrutis reveal: All the past, present and future in a strange manner and varied form that existed, does so and will be in the future is all non-distinct from this God Rudra. Hence it is He that is the best of means for divine sacrifices too, and it is hence that without Him the sacrifice performed by Daksha [as depicted in the 4<sup>th</sup> Canto of the Shreemad Bhaagwata Maha Purana Text] failed and turned ruinous.

*//25//*

Though He has dangerous three eyes yet His vision is equanimous. All acts considered to be unholy - such as playing in crematoriums and sites where the dead lie, adorning His form with skulls of the dead etc. is what He is renowned to do. And yet He is the most fortune bestowing. Though He is established in Vedic religion yet He is much beyond it.

Though He seems to be attributed for His devotees - yet He is beyond the three attributes of Nature, is free of blemish and destroys flaws of His devotees.

[That centered vision which is not swayed with the feeling of [a] acceptance or rejection, [b] of indifference or [c] which considers something worthy of being left off - discarded, such vision and attention is said to be an equanimous vision.

Dangerous [uneven] three pairs of eyes, unholy acts such as activity where the dead lie are associated with God Shiva and yet God Shiva is He who when remembered bestows the highest fulfillment for His devotees. He is beyond the tenets of religion though firmly established in it, He is beyond its advices of dos' and don'ts'. Though He is beyond the three attributes of nature, yet for His devotees He takes up a Form suggestive of being attributed. Truly it is He who is the Self even in these attributes. His assuming forms is simply so that devotees can relate to Him with ease. It is He who helps seekers to remove all their flaws]

//26//

Whether it is deities or demons, all wholeheartedly follow the instructions of God Shiva. It is He who nurtures the world and it is He that is armed with His three arrows of food, wind and rain [via which He protects].

//27//

The Shrutis depict: We know You – God Shankar as the best Physician amongst all'; hence God Shankar is He who does away with the terrible ailment of the form of entanglement in worldliness for His devotees.

[A Great Physician God Shiva is such that His Divine Feet bestow fortune for those who have sought it well. If a dying man or a man that is prone to die worships God Shankar then he finds that he too has become one who can impart benefit to all. One who worships God Sada-Shiva adorned with His animal hides and bones is truly one who has surpassed all obstructions that are evident in the world]

//28//

*Shivo-pi.....Sanaatani //29-32//*

God Shiva too if conjoins with His Divine Strength Shakti = Maya - only then is He able to bring forth creation - for without this strength even this Ultimate Lord Parameshwar cannot do so.

//29//

The bringing forth of Creation cannot be understood completely even in the Ultimate Lord devoid of His strength Maya, it is hence that Maya whose might cannot be fully described even by God Shiva is the greatest.

[Here, the meaning of the act and form or the relationship of form with function is hinted at].

//30//

This greatest Maya of God Vishnu termed Maha-Maya or Jagadamba is prayed to by sages, demons, gods. It is said that this Maya makes a bed of all gods and then rests on it.

//31//

She who is eulogized in difficult situations by sages and all gods - truly is She the sole eternal cause of the generation, maintenance and destruction of the worlds.

//32//

*Vidushopi.....Nidratandraaroopairsatsu Cha //33-36//*

Such is the Goddess that she perforce drags even the consciousness of the elite and throws it into errors of infatuation. Those who are not devoted to Her find themselves in bondage whereas She becomes the Cause of granting liberation to those who worship Her.

//33//

Moreover, it is said that She is of the form of that facet of consciousness which resides in all creation. God Shiva said to be ever centered and satisfied via the Self too - runs after Her for the joy of uniting with Her.

//34//

Youth, the faculty of appearing ever-new, beauty and with sweetness of expressions like that of butter, via these four capacities this divine delusory potential Maya veils all knowledge that individuals might have ever attained.

//35//

Such is the Goddess that for the noble She is of the form of devotion, faith, patience, embarrassment in doing something awful, wealth, intellect and memory but for the wicked She is of the form of endless desires, greed, poverty, pain, fear, sleep and laziness.

//36//

*Kshanne Kshanne.....Vedorukramasya Cha //37-40//*

She has been depicted of in the Vedas as the one who with each moment causes infatuations even to those competent Yogis who have managed to restrain all their senses. She is also ageless, beyond birth as well as indescribable. Thus, words fail, depictions

seem limited, for it cannot be clearly determined whether she is true or untrue, real or unreal; hence Her worship is essential.

[She too is as eternal and indestructible]

//37//

This strength Maya is said to be the laughter of God Vishnu. She remains with the support of God Vishnu and is lowly and insentient. It is only via attaining to the Holy Sight of the Divine Abode or the Divine Feet of God Vishnu and via sincerely contemplating them that even this ageless delusion can be overcome and done away with.

//38//

The Shrutis proclaim that amongst deities God Vishnu is the best and the Fire God is the lowliest, and it is this God Vishnu that is said to be beyond birth, eternal, infinite and all-pervading and therefore is the primal Cause of the bringing forth of the worlds.

//39//

Deities intelligent as they are ever mediate upon that loftiest state, the divine Abode of God Vishnu and nothing else besides. This is because none has ever come to know the amazing performances of this infinite God who envelops everything in existence.

[The address here is towards those capable of thought, the intelligent, and mentions that if God is the Cause of the world then after bringing about the task of the form of creation of worlds and beings, He should no longer remain just like the banana sapling [from whom bananas have been plucked]. In response it is said that the expansion of His Feet, His movements are colossal, and His strengths that bring forth such astounding performances cannot be comprehended easily. Even Vedic Texts called Shrutis depict - Who came to know [how] this God [here, Vishnu] became this entire? And 'Who was or has been ever able to determine these Strengths, the infinite potencies of God Vishnu?'

//40//

*Praagutpaadya.....Yadrapachintakaa: //41-44//*

Initially God Vishnu brought forth the existence of God Brahma the appointed creating deity from His divine navel lotus. Thereafter He imparted Vedic treatises to God Brahma, appointing him as the presiding deity associated with creation. As a result, with that wealth of knowledge and known as the monarch of all sincere seekers He sees into the bringing forth of the worlds.

[God Brahma is said to be the appointed God of creation and God Himself Vishnu is He who initially brought forth God Brahma from Himself]

//41//

Though designated in different aspects yet Indra and other gods do offer sacrifices to Him thus living according to His instructions. This God, who looks into the protection of the

earth, in this manner, partakes of sacrificial ingredients meant for Him like a monarch, He accepts the offered with the help of His Divine Strength Maya.

[Shrutis depict: It is out of fear of Him – God that the winds blow, the waters flow and other deities perform on time their designated tasks]

//42//

He via whose mere glance all three worlds get destroyed in a jiffy is He – God Vishnu whose mere desire is sufficient to regenerate the three worlds with their caretaker Lords...[continued in the next]

//43//

All those who bear enmity towards this God Vishnu - non-distinct from the Self immanent in all creation, such nefarious beings attain to the lowliest states. In turn, those who continually contemplate upon the Divine Forms of God Vishnu find that they have attained to the might whereby they can easily surpass His essential delusive strength Maya.

[The Shrutis referred to here are: That world termed Asurya bereft of the light of the sun..' 'To all those who so hate....' [Geetaji] and 'Any being who is a foe of God Vishnu residing in and as all creation attains to cruel lowly states']

//44//

*Arvaachinaa: .....Mokshasiddhipradascha Ka: //45-48//*

Of all those deities brought forth from Him - whosoever are unable to know this God Vishnu - such gods though all-knowing yet either know their Self or do not know it!

[Here is a paradox for if it is proclaimed that such gods do know Him then the infinity of God Himself, His continual novelty is affected and if these gods are said to be not all-knowing then their particular omniscience is affected.

The Shrutis say: That Self knows fully whatever is worthy of being known, however there is none who knows It in totality'. All that is worthy of knowing here, is limited whereas the Divine Abode of God is beyond limits, hence how can He come to know Himself? And this not knowing or limited knowing is not the ignorance as is suggested by the term the horns of a rabbit but does affect omniscience - for example that fire which can reduce almost everything to ashes, burn everything is unable to burn itself, similarly that All-knowing Omniscient Self Form though is Almighty, yet it too is unaware of its entirety, its infinity and as a result itself – its Self.]

//45//

He via whose one portion called Maya this entire world gets veiled and He who in the other three portions veils the firmaments, nectar and liberation, He who is the Lord and protector of the deities presiding over each sense organ, He who is the Overlord of Fire, He who is the Supreme - bringing forth even God Brahma or the golden sphere Hirannyagarbha, from Himself, such God Vishnu with the above trifold victories, why should He – not be worshipped?

[The potential of being everywhere, at all times and in and as all belongs only to God Almighty. These are His three victories, besides, His strength Maya is also said to be of the form of the cosmos, designated gods such as Indra are led by other deities such as Fire who in turn is guided by God Brahma and God Himself is their Overlord. This trifold triumph belongs to Him as the Shrutis depict ‘with three portions He in a special manner moved’.

//46//

[The Brahmin ascetic mentions to God Dattatreya] Besides these above there are other primary deities such as those of Fire, Wind, Indra the presiding deity of heavens etc. that have been extolled in Scriptures. Each respective seeker of the afore gods has with effort fortified their viewpoints taking Vedic Shruti statements for reference.

[The Minansa believers and those prone to action proclaim Fire as primary and others as the Wind or Indra the appointed God of heavens as pivotal; thus they try to assert their views proclaiming it to be non-contrary to the Scriptures]

//47//

The Shrutis proclaim many deities beginning from the all-encompassing Viraat form of God to a tree of the form of the peepul as different deities, sentient and immovable. Which of these multiple Gods is worthy to be worshipped and who amongst them is able to bestow that accomplishment of the form of emancipation?

[Here unmoving deities such as those presiding over the family clan, the cross-roads, the presiding deities of towns or village etc. are referred to]

*Pratimapattayantreshu.....Chaturthoadhyaya //49-50// //4//*

Pervading within idols with their garments and their mystical devices else present in water, fire etc. how can one reach the proximity of that God Almighty with His amazing infinity?

//49//

Moreover, while worshipping as guided by the Holy Books, it is this God that is invoked with the terms ‘do arrive’ and also told to return after the ceremony is over to wherever He wants to else His Abode via the terms ‘do depart’. The question is in what manner does that God arrive and depart from His idols, statues, portraits etc.? //50//



*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index,  
'Samprushteshwarsatkriyat Datta – [obeisance to] God Datta who is enquired of  
regarding action, other Gods etc.}'}*

*// Thus completes the translated commentary of the Fourth Chapter of the First Octad  
consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses,  
also called Vaasudevi-Sanhita delineating its revered author entitled 'Action-God-  
Controversies-Explanations'. May God Dattatreya be pleased with this offering //*

## **First Octad**

### **Chapter Five**

#### **[God – Adulation]**

In this Chapter the Sadguru for attaining the accomplishment of emancipation mentions that essence of action as has been propounded in Scriptures as well as the mode of worshipping God.

*Pramanmahe-anu.....So-smayaham //1-4//*

‘We entreat You to shower Your Grace on us’, The Brahmin prayed thus to the Knower of everything - God Dattatreya requesting Him to clarify the Self Essence mentioned as below!

[Here the term ‘Api’ is used to emphasize that such answers or clarifications were not received by anyone in the past and response to such queries was usually just indifference]  
//1//

Just as in all the three phases of time – past, present and future there can never be a serpent in a rope, the rope is merely a foundation for the erroneous perception of a serpent, similarly I the Para-brahma, God am the foundation of this entire existence, and worldliness is merely delusory.

[Just as if the foundation is removed or understood for what it truly is then no erroneous perception can further take place at no place whatsoever - as pertains to the rope and the serpent, so too it is with God]  
//2//

It is none but the Para-Brahma, the Paramaatma, God that with the occasional aid of His Maya became of and within all forms.

It is hence that the author of the Brahmasutra Texts mention: Hence both the attributed or Sagunn and the beyond attribute Forms of God or Nirgunn are but natural, and it is to accomplish this, to make it understood that comparison with the sun and its reflections etc. are given.’

[This is in accordance to the Brahmasutra Text 3-2-18]  
//3//

That Essence which has been depicted of in the Upanishads, in Scriptures is but Singular, is termed as the Sat-Tattwa or Param-Tattwa, the true or ultimate essence. However, the elite describe the same in various ways such as ‘Indra via his Maya became of many forms, and that Indra is whom I am non-distinct from’.

[It is but the Singular Real that has been infinitely depicted by the elite, and That is what I am non-distinct from, such is how the Scriptures portray]

//4//

*Srushvornnanaabhivadidam.....Shivo-amala: //5-8//*

In the manner in which the spider weaves its web from itself similarly I [God] with the occasional aid of My Maya bring forth the worlds and then enter it. All those individual souls who get deluded via this strength of Mine, Maya are those who repeatedly get ensnared into worldliness.

[The query here is ‘If such is a fact then are individual souls different from what You are?’ No, such is not the case. ‘Similar to a spider weaving its web and even doing away with it’, Such is the Scriptural tenet and in accordance to it - I, God am the non-dual primary material and secondary instrumental Cause for bringing forth the worlds and after doing so I, God enter it.

Well, if that is true then is it that You enter us who are neither beyond worldliness nor are omniscient? We experience pain for hundreds of thousands of years in different bodies - the store of all misfortunes. Do you resolve to do so? And is such an entry appropriate? Is what I have just mentioned apt, true or improper?

I, God am in and as all in my Form that is beyond distortions. I remain pristine as ever. Experiencing pain or sorrow is definitely not proper - however the Divine resolve is not truly of that.

Thence what is the further state after so bringing forth creation and entering it?

The individual self is just a seeming resemblance of God, of the ultimate Self. Intellect etc. are borne of that embodiment and its constituents.

The indescribable reflection of the Divine Masculine or Purusha with His infinite strengths as seen in a mirror is what the individual self or Jeeva is. False knowledge attained is due to being influenced by all embodying constituents such as having a shaky intellect or a wavering mind. The condition is such that such people can no longer have the fitness or capacity to be able to discriminatively unite or know My Form.

I as such remain unaffected with bodily or other pains just as the reflection of a person’s face seen in a mirror or in water is unaffected by the flaws of the mirror or water. Equally I am unaffected either by joy or sorrow or dumb inertia as seen in beings.

All forms of contrary knowledge however I continue to be the Source of. I encompass all those contrary facets too and yet My Form is ever pure.

It is depicted in the Scriptures ‘The Sun is truly the eye of all worlds and beings’ and ‘It seems as if He is meditative, is engaged in action’ can be cited.

Now if the individual soul is merely supported by speech as Scriptures mention then it is but false, for how can it be said that it goes through experiences of this world and the higher?

No there is no flaw with the depiction for it is said because this entire world of names and forms is non-distinct from the Real, from the Self. Further, the Speech of God or the Scriptures too are One with Him, hence the similarity of depiction.

Moreover, as is said ‘The sacrifice performed is in response to who it is being offered to, such as the demi-god species of Yakshas!’ Such a law is well-known.

Similarly, it can be said about various opinions of scholars that we read or know about, however all that they describe as a mere figment of imagination is not true or steadfast to the Essence.

In this manner the individual soul is deluded by its own imaginations of falsities and thus gets dragged and ensnared in worldliness.]

//5//

To do away with the pains of this world I, the Overlord of all beings, the Entire, blemish-free, beyond birth, the Self take upon myself the limitations posed by Religion, to build a bridge of Religion thus.

//6//

And yet when the rise of immorality or irreligion seen as non-evidence of religion takes place then to destroy it and protect the righteous I, accepting the limitation of Nature which I have created and with the aid of My strength Maya incarnate from time to time.

[I God am ever conjoined to My 6 eternal attributes of Grandeur, Valour, Renown, Wealth-Lustre-Strength, Knowledge and Renunciation. Thus, I am eternal, ever-pristine, awakened, enlightened, absolutely independent, for such is My Nature.

Yet with the aid of My Maya I become embodied, it is thus how I come into being, I incarnate, take birth.]

//7//

I am undivided, effulgent, purest of the pure, am the Cause of all, am inexpressible, unfathomable, infinite, of the form of the highest fortune and totally innocent.

[Without particles am I and am effulgent.

If this so then are You a deity?

No, I am always beyond grief or pain but for gods and the way they have been brought about - they get influenced with jealousy or grief whereas I, The Almighty God am never pierced by sin or impurity or blemish and am ever free of flaws]

//8//

*Aadimadhyaantheeno-ham.....Tanmaya: //9-12//*

It is I who am timeless, infinite, the witness of all, lustrous and beyond darkness; I am the Paramaatma, I am God. This Maya, deities such as Brahma...[continued in the next]

[Scriptures depict: Lustrous as the sun, That is beyond darkness' meaning thereby that God is established as the witness of darkness and its logical continuance is in the next verse]

//9//

All that is here now, had been in the past or will happen in the future is not distinct from Me. I with My Divine Form am worthy of adulation and it is I who enter into varied forms. Thus, I become the one who adulates, the one who worships.

[Now if everything is God, if God alone exists, then how come duality is perceived? \ Answering this, it is said that the One who is worthy of worship and the one who worships have difference only in their embodiments, the prior being Divine the latter being borne of nature, in essence there is absolute non-distinction]

//10//

This perception of the worshipper with the worshipped, the effect with the cause is due to My strength Maya. In essence, in full knowledge no such distinctions or differences or duality reside in My Divine Form, I alone exist.

[Tied down, fastened, restrained, bound, fettered, dual – such perception is generated only due to the differences in embodiments]

//11//

Even the embodied individual self is pure, free of blemish, as ageless, and as free of interactions. However due to infatuation and ignorance brought forth by My Maya - though lustrous and brilliant yet due to that embodiment, false identification with it takes place although embodiments are only the exterior sheaths.

[The verse mentions the term Bhooma – Bhooman, the all-pervading, all-enveloping Deity, however it is only due to false identification of the embodied individual self with its form or body that it is perceived to be physical, perceived only as the body.]

//12//

*Swaatmanya.....Swastho Bhavettata: //13-16//*

Such individual souls due to veils of ignorance over its innate [self]-knowledge start considering themselves as only their body and thus accept traits pertaining to the body

which is insentient. In this manner they assume doer-ship too and continue to desire to go through sense-interactions of this world and the higher.

//13//

Even if in the waking state such an individual considers himself satiated with sense-interactions, yet in the dreaming state the same soul, sees inexperienced sense-objects and hankers for them, as if subdued and defeated. In the sleeping state souls gets covered with darkness and at the time of dissolution the same soul, due to such stores of impressions of the non-experienced sense-objects takes up another form of as desirous being.

//14//

Now, if at all, at some time, due to a twist of fate for the better, due to rise of fortune, he [the individual self] finds himself to be distinct from his three bodily sheaths – the physical, the subtle and the causative and knows himself to be non-distinct from the Sat-Chit-Ananda or the Entirety of Existence-Consciousness-Bliss, and equally as undivided [beyond the boundaries set by regions – countries etc.] as pure and rises above the darkness of the form of lack of knowledge or ignorance..[continued in the next]

//15//

If such a soul remembers the form of that witness which sees every constituent - beginning from the subtle ego to the physical body then he gets detached and knows himself distinct from all misfortunes such as that of doer-ship etc. and gets established in his ever-present eternal lustrous form in full poise.

[One who has surpassed identifying himself as the doer or the enjoyer and gets consciously established within the Bhooma Form who undividedly has thus manifested as this entire realizes...continued in the next]

//16//

*Aevam.....Karma Yat //17-20//*

In this manner bondage and liberation too are subject to the delusory Maya. Hence, they are not actual, not truly present in essence. For the individual soul, since this bondage too is imagined - in its bound state he thinks himself as fettered.

[The term used is that which has no gist, lack of substance/essence]

//17//

That assumed bondage can only be surpassed with experience of pure non-duality and is termed Vigjyaan. This experience is borne of the tranquil stability of the consciousness. Such a state can be attained via worship and sincere seeking. It means one has to engage in pious truthful acts constantly for truth is its foundation.

//18//

For the seeker, only those acts which are essential are accepted and not those borne of petty whimsical ever-changing hankering desires [termed as Kaamya-karma] because such acts instead of establishing consciousness in its pristine and tranquil states only enables the person engaged in seeking to be further chained via the acts performed. Such is what the Holy Books depict.

//19//

As regards ordained action [Nitya and Naimittik acts] meaning thereby the performance of oblation at dawn and dusk, sacrifice for the manes on the full moon and no moon days, offering to deceased forefathers at apt times – they should be done. Moreover, the five principal sacrifices performed during the day [for gods, manes, all beings – birds, animals etc., guests and the Brahma] as well as the six-acts [study and teaching, performing and acting as a host for sacrifice, giving and acquisition] and observing essential vows during the four months of rain, these [should be performed].

//20//

*Poshyaannaam.....Shamaadikam //21-24//*

The nurture of those who require it, example guests, the performance of purificatory rites and sacrifices for a new-born, recitation of religious Texts for peace, and besides for a house-hold Brahmin - the purificatory baths, the Sandhya worships etc. as are ordained and called as daily Nitya acts must be performed.

//21//

Thereafter a Brahmin in the next state of a wandering ascetic of the Vaanprastha Aashram must leave all other required conducts pertaining to others and see into maintaining what is required for him and observe vows in accordance to time [auspicious days etc.] as well.

A Brahmachari or one in the phase of studentship must attend to his Guru and the Fire God, learn the Vedas and perform acts ordained for him.

//22//

Monks, those in the state of renunciation or Sanyaas must be careful to constantly maintain inner and outer purity, eat by asking alms, perform Mantra recitations and always choose to be in solitude.

Married women should live in accordance to conduct befitting devoted wives. They, as per the tendencies of their husbands remain suited to them.

//23//

Widows should protect their character, maintain celibacy and live properly. That Brahmin who has the right to accept all the four supports [explained below] should be especially careful in restraining his mind and the senses.

[All four supports meaning thereby acceptance of all the four Aashram states, that of a student, a householder, a wandering ascetic and a renounced monk.

The Scriptures mention: Brought about from the Divine Face of the Highest Essence - of God, for Brahmins the acceptance of monkhood and its related garb pertaining to God Vishnu, God Shiva or others is righteous conduct, whereas for warriors or those of the Kshatriya clan borne from the arms of God or traders - those of the Vaishya clan borne from the thigh of God, such acceptance of monkhood is not advocated.]

//24//

*Trayaashramaadhikrtasyoktam... ..Shuchi: //25-28//*

Warriors who have the right to accept the first three states - of a student, householder and a wandering ascetic, should take resort to traits such as valour for the protection of the populace.

Traders or those who have the right to accept the first two states should take support of agricultural tasks.

As for members of the last Varnna or clan, for those pertaining to Service - the Shoodra borne from the Feet of God – they should engage in their acts of devoted service to all [members of the other three clans].

//25//

All beings of any of the four clans must perform ordained acts as pertain to them with reference to their Varnna [clan] and Aashram [phase] states.

For those engaged in mighty vows, such acts should be performed solely for the sake of the love of God and for the purity of their Sattwa, their inner faculties.

[The characteristic of religion or Dharma itself is to inspire. Acts borne from such inspirations should be performed. It should be well understood that one supports oneself with action solely to gain the love of God and for purifying one's inner faculties]

//26//

Scriptures depict that those Brahmin who either do not perform their ordained acts such as those of the Agnihotra sacrifices else do not perform those tasks as the tenets mention - then such beings incur flaws and lose out on all their 7 higher worlds.

[It mentions incurring errors on not doing acts advised to be done]

//27//

If at all whilst engaged in action one realizes that there has occurred some flaw in its performance, some dos' and don'ts' as ordained have not been exactly followed - then acts of repentance as guided of in the Holy Books should also be performed by the intelligent. Without doing so there is no other manner whereby purity can be attained.



[It pertains to flaws whilst engaged in action. Moreover, rites of repentance should be engaged in if they are not doing the ordained action at all]

*Praayo Vinashti: .....Siddhibhaak //29-32//*

The term Prayaschitt – repentance is formed of two words Praay: and Chitti meaning respectively destruction and for conjoining again in future further actions.

The meaning here is that if at all some flaw has occurred in the way the act is to be performed then for the destruction of that flaw of action and for the furthering of the original ordained action, that action undertaken is the act of repentance.

[Scriptures mention: Those who do not perform such cleansing acts of repentance and continue to remain merged in sin, such non-remorseful beings find that it is their own sins that drag them to adverse hells.’ Hence such acts must essentially be performed meaning thereby that the flaw in performing the advised action is done away with. Thereby the faculty of consciousness which had wavered from maintaining the purity of the act is restored, regained]

//29//

This is a solid ship of the form of Scripturally advised actions and it is this itself that is believed to bestow fortune. However, the intelligent should also remember that acts engaged in with the desire of the fruits of actions lead to re-birth.

[With the fruit of the action, the action becomes transient just like the moment the vessel in which curd was stored breaks - the curd and the vessel is no longer usable].

//30//

Religious tenets ordain the performance of sacrifices such as that of the Agnihotra etc. because via these activities the heart sheds impurity, becomes pure and pathway to liberation is attained. Therefore, the intelligent with Scriptural support should thereby accomplish the means advised and cultivate restraint of the wavering mind and senses.

[Whether one is prone towards action or knowledge both are with the predominance of the three attributes of nature, they are not independent and though steadfastness to action is singular yet due to the difference in the deserving level of the doer it gets classified into types.

For those desirous of upliftment - the accomplishment of means such as restraint of mind and senses and its resultant purity of consciousness and acts of Agnihotra etc. which aid in this process should steadfastly be performed. This is the required action as advised in Scriptures.

Similarly, for those sages desiring higher states - the path of Yoga as per the Scriptures is mentioned.

For those with pure inner faculties who have reached the plane of knowledge, their steadfast observance of the mode of seeking - such as restraint etc. is considered as their true step towards knowledge.

In this manner, according to the purity or impurity of consciousness, due to this difference in the inner state that one is in, the steadfastness to the paths of action or knowledge takes place and hence are distinct.]

//31//

Such ordained acts such as the Agnihotra are to be performed only till the means that aid - such as discrimination, renunciation, restraint and the afore-mentioned [six] required for sincere seeking are gained.

Thereafter one who is thus enriched with accomplished means can be detached even to action and gain the accomplishment of going beyond doer-ship. This is the state of the Paramhansa saints who at all times relate only to the all-pervading Self.

[It is hence that the means such as cultivating restraint etc. have to be sought till the time consciousness attains that purity and fitness whereby it can sustain divine knowledge. It is till then that Agnihotra and other conducts pertaining to the Varnna and Aashram states need to be engaged in.

For those who already have the wealth of such inner means – they should thereafter take up the state of monkhood, wandering at all places so that with their own firm inner support other people too can see a living example of a well lived Scriptural life.

Such souls can be detached to action, can gain the knowhow regarding how to surpass doer-ship.

However, without the required purity of consciousness in a state when there has been no experiential realization, taking up the state of monks does not yield the fruit of emancipation.

The Smruti Texts mention: It is only via the ordained state of monkhood that the lofty states of surpassing doer-ship is experienced' meaning thereby that a state of the Paramhansa saints gets personified in such beings when one is fully detached and withdrawn from all actions, relates only to the Divine – consciously, at all times]

//32//

*Upattasaadhano.....Tatha Puna: //33-36//*

In this manner those who have attained to the accomplishment of engaging in the ordained means and gain its resultant pure sustaining fitness of consciousness - such devotees become non-distinct from the gods and should thereafter resort to My [God's] worship.

God is said to be the inner lustrous Self as and within all creation.

[In this manner in the state of the Paramhansa saints with their steadfastness to meditation and their conscious relation to the Omnipresent Self - it is said that such great souls whose means have already been accomplished, whose intellect is pure, should with such godly endowments effortlessly become consciously non-distinct from the gods.

Thereafter they should worship/meditate on Me, God who am in and as all creation] //33//

It is for those beings desirous of some or the other fruit of actions that Gods such as Ganesha etc. have been given the capacity to gift in accordance to their worship. It is these Gods who grant assigned fruits to men who thereafter continue to flow in the world with their needs of satiating hunger etc. and continue to remain occupied with fleeting desires.

[These Gods have been brought forth for those beings that fall into this tremendous ocean of worldliness. In this manner being they get dragged around via needs such as hunger, thirst etc.

With the intent that such souls too might at some point be inspired to perform ordained Scriptural actions which beget fruits according to the laws, such deities are present]

//34//

With the might of penance of the worshipper who worships for the fulfillment of some desire, that idol which is being so attended to - as is suited to the Sought deity is served. Those devotees imagine and invoke that deity in their acts of worship.

//35//

Being portions of My [God's] consciousness - all those gods and goddesses according to their designated positions bestow fruits of ordained acts.

It is due to the effects of Mantras of invoking that such Deities wherever they may be - enter into and depart from the idol or frame etc. with the use of advised Vedic speech such as 'Aagachchha' [do come] etc.

[Deities impart fruit because they have been given the position to do so. They too are but portions of My [God's] consciousness and with advised Mantras they can and do enter and depart from their respective idols].

//36//

*Gatisthiti.....Kaarakaadibhi: //37-40//*

God Dattatreya mentions: I who am beyond movement, beyond being stationary, beyond being seated in some or the other posture and beyond those who experience the dreaming state - am not like other deities. I am the unborn all-pervading Self who am beyond all religious conducts and acts of the world, I am beyond all worldliness.

//37//

I who do away with the snares of worldliness - am serene, of the form of one who ever bestows fortune, non-dual and beyond the states of old-age and death. I am worthy to be sought and worshipped via those devotees who being renounced to all else are thus in solitude. I am the greatest meaning thereby that I bestow the highest wealth - of emancipation.

[Such devotees free of all other desires have surpassed their false vanity and false attachments of the world]

//38//

For those beings who do not choose to take effort to attain Self-realization - the Religious Books advise performance of ordained action. Similarly, for those whose consciousness is stabilized - the worship of Gods is advised. And as regards those who desire liberation sole attendance to Me - is considered to be the best of means.

//39//

In the different modes of taking My refuge and worshipping me there is mention of 'listening to [My acts, glories, depictions in Religious Texts, sermons etc.]'.

For those wanting other fruits - different actions are mentioned. It means one has to consider the purity of the region that one is in, the best time to perform the act be it sacrifice etc., or the recitation of Mantra or Tantra practice. Specific and established techniques thereof have to be followed - such exterior means have been ordained]

//40//

*Kinchitpakwa.....Udbhaveta //41-44//*

For those who have to some extent surpassed their tendencies of like and dislike - the path of Hatha Yoga has been advised.

However even in its absence with ultimate devotion to Me they too can attain to the loftiest high states.

[The 'Ha' portion of the Hatha Yoga refers to the Sun and 'Tha' to the Moon, these are represented by the Ida nerve and the Pingla nerve in the body respectively.

It is via these two subtle nerves that mastery in attainment of the accomplishment of the breath that flows above and below during respiration termed as Prann and Apaana takes place which in turn leads to the sought final stoppage.]

//41//

In this manner I have mentioned to you in brief about the mode of worship as well as seeking the support of actions - however by seeking the Ultimate Essence that is beyond all attributes of nature devotees do attain to the fulfillment of all their desires as well as gain liberation in the end.

//42//

That person who conjoins his mind solely in Me with deep attachment and thus remains united with Me, with unshakeable trust worships Me attains Me.

Thereafter he never returns to this world where death is a certainty.

[One whose mind with full concentration is conjoined to those forms of God termed Omniscient can gain unity with them. Others who emote that even the performance of all their actions too is solely for God - attain God]

//43//

Just as children attain knowledge of the alphabets via letters that have been traced out on gross surfaces - via mud, ink etc. similarly, in the manner in which the Sadguru has advised to emote to the idol of the Ultimate Reality exteriorly as well as within the heart must be followed.

Devotees who so establish their concentration fully as advised by their Gurus find that they have attained to the realization of the Highest All-pervading Essence.

//44//

*Satombvaadye-pi.....Shantimruchchhasi //45-48//*

In the manner in which in clean water or in a clear mirror the face etc. gets exactly reflected but such is not case with muddy water or dusty mirrors – so too if the mind, the temperament in man is dirty with its wavering feeling of love and hate then it does not have the capacity to reflect the Divine Supreme. It can be sustained and expressed only in a blemish-free flawless pure mind.

[45]

It is hence that via attending to Me, the six blemishes of the inner-being namely lust, anger, vanity, infatuation, envy and greed are destroyed totally.

It is with My Grace and blessedness all inner darkness is distanced, as a result - all flaws are removed - and the higher nectarine states are attained.

[Thus, with such knowledge, blemish is done away with; ‘in the manner in which the fore portion of the stalk of corn when pushed in fire immediately turns to ashes similarly those who know and engage in the acts of Agnihotra sacrifices etc. find that all their sins have been reduced to ashes’. Such is the Shruti tenet and the Smruti too advises ‘meditate on the Brahma when faced with the interruptions of all great and secondary sins and errors’.]

//46//

Those who emote with pride in this Effulgent Self that I too am non-distinct from it attain to true fearlessness.

It is often seen that those who maintain the distinction between the seeker and the Sought or the worshipper and the Worshipped or the embodied individual self and God experience fear. In the past even Gods were afraid due to the same duality. If such is the case, then what can be said of others in creation?

[Here using logical continuance and discontinuance it is being said that with ignorance there is fear whereas by attaining to divine knowledge of the Self one knows true fearlessness.

This Effulgent and not non-present Self is what one has to identify with in pure non-duality doing away with all great doubts. It is only then that true fearlessness is known. Those who view duality or distinction know some fear as did the Gods in the past. The Shrutis mention: It is only then that fearlessness is known when one is consciously

established and centered to That which is unseen, beyond creation and depictions – when one is fully absorbed in the All-pervading Divinity.

Scriptures mention: It is via the fear of That that the winds blow’

Such establishment in the Divine turns about by listening attentively whilst sitting near a Guru who teaches. A Sadguru knows consciously that the Divine Brahma [the Almighty] is without a second. The Shrutis depict: It is by being like the Brahma that the individual attains to the Brahma’.

Sincere seekers attain That whereas those with even traces of duality find that fear and sorrow of worldliness soon envelops them. The example of the wind gods too is given to emphasize the principle propounded of pure non-duality.]

//47//

God Dattatreya mentions: Hence O Ascetic! Be detached to all other righteous conducts and seek My refuge exclusively. It is with My Grace that you will attain to the required purity and emancipation and thus experience serenity.

[It is with the primacy of body that the advised conduct of Scriptures mentioned here help seekers to progress. It pertains to those who think that - I am a Brahmin etc. or I am fat or thin.

Similarly - I am hungry or thirsty pertains to the breath.

Equally I am sad or happy pertain to the mind.

Be detached to all such identifications and be centered to devotion for it is only then that all veils can be easily surpassed.

It is with such unshakeable trust that acts of Agnihotra etc. should be engaged in or Mantras recited so that eventually these practices can be overcome and one can consciously be established with the sole Refuge of God.

It is thus that the serenity characterized by the experience of conscious pure non-duality or liberation is attained]

//48//

*Swastyastu.....Adhyaya //49-50// //5//*

May you attain fortune, imbibe pure gist of My speech – pursue My advised Yoga of conjoining with Me. You should with effort expound the same to My devotees.

//49//

After mentioning thus God Dattatreya effortlessly with Joy became non-evident and that ascetic too by contemplating the meanings revealed in the divine speech of God attained to true fulfillment.

//50//

*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index,  
'Kamerta Tattwagyaanpak Datta – [obeisance to] God Datta who expounds the essence  
of action, of the modes of worshipping God'}*

*// Thus completes the translated commentary of the Fifth Chapter of the First Octad  
consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses,  
also called Vaasudevi-Sanhita delineating its revered author entitled 'The essence of  
Action-Mode of God worship-The blessings of the Sadguru'. May God Dattatreya be  
pleased with this offering //*

## **First Octad**

### **Chapter 6**

#### **//The Dialogue between Sages Shaandilya and Atharwa//**

This conversation of the form of a dialogue as regards knowledge present in the Upanishads whereby actual advise as relates to gain of the Equanimous Self can be attained - between sages Shaandilya and Atharwa is being narrated in detail.

*Hari: Aum //*

*Indro-madaay.....So-avyaatsatchitsukhaatmaka: //1-4//*

To do away with the problematic subtle ego and vainglory even Indra the appointed lord of heavens even as of now in those celestial heavenly regions attends to his Guru, God and studies the Vedanta lore. If such is the case, then what can be said of others with their limited erudition?

*//1//*

Man for his entire life-span must attend to God, the Sadguru and the Vedanta Texts. In the first stages of life such attendance must be with the purpose of attaining knowledge and thereafter these three must be attended to without any other hope, expectation or desire of fruit so that one is not besmeared with the flaw of being an ingratiate but rather expresses gratitude for what one has gained from them by serving these three.

*//2//*

In this manner such is the great instruction of the Overlord, understanding it to be such it is via these three that the Brahmin ascetic started praising the limitless importance of God Dattatreya fully trusting that this is thus how all that is incomplete or lacking in him would attain to its fullness - its perfection.

*//3//*

The divine Son of sage Atri brought about this world with the aid of His strength Maya and pervades it from within and without. Mysterious, a witness and one who can only be known via Scriptural Vedic knowledge, may that God Dattatreya, the Sat-Chit-Ananda, protect us all.

[In and as creation, the Self is in all and is like the evident sky that pervades everything from celestial bodies to the subtlety of intellect. Hence, God is mysterious;



How can such a God be known?  
Only via knowledge bestowed with study of the Vedanta lore.  
May such God Dattatreya protect us from ignorance etc.]  
//4//

*Leelaatmana.....Sannidhikrutkshanne Kshanne //5-8//*

He who for His Leela manifested at the house of the mighty sage - Maharishi Atri, and who at times seem to be as if intoxicated or possessed - under the spell of ghosts or goblins and at times like innocent children or at times like a youth and even like the aged, else like a Sadhu with matted hair and at times lustrous like enlightened sages; He whose desire and energy pervades in all the four directions ...[continued in the next]  
//5//

He who at times seems to be renounced and detached and at others like a person known to be sense-hankering - going through all sense-enjoyments, who at times relates to the worldly and at others seems to wander in solitude, He who seems to be adorned in beautiful garments occasionally and at others is totally naked, who seems to be fully satisfied sometimes and equally renowned like one who is reduced to a state of emaciation, at times with a fit healthy body, at times a monk, a mendicant or a seeker in a studentship phase...[continued in the next]  
//6//

At times like a householder and at others like the one in the Vaanprastha state of wandering ascetics, and at times like one who acts in total contradiction to all ordained Varnna and Ashram traits and at others like one who totally follows the tenets of Scriptures for all the four clans and of all the four states individually. Hence, with all such strange modes of evident behavior God Dattatreya is far beyond even the consciousness and speech of renowned sages.  
//7//

He for whom the joy of protecting His devotees is like that of celebrations, and He for whom attendance to Him is but the resolve borne of intellect to remember Him continually, He on being so remembered at that very moment itself comes within the vicinity of His devotee and bestows rare fruits of such service to Him...[continued in the next]  
//8//

*Yasyaasti.....Tatsmrutirastu Me //9-12//*

He who allows sleep to pervade Him at the Mahurgadh mount in Southern India, He who resides on the Sahyaadri mount in the West of India, He who daily comes to the pious Bhaagirathi/Ganga river to bathe and He who materializes daily in the Gangapur region in the Karnataka state of South East India to meditate....[continued in the next]

//9//

He who performs the Aachman - respectful intake of water in folded palms of both hands at the pious region Kurukshetra, He who adorns Himself with sacred ash in the region of Dhootpaapeshwar, He who performs the Sandhya worship in the region of Karhaat and He who in Laxmipur....[continued in the next]

//10//

He who asks for and partakes of alms received in Laxmipur, He who anoints Himself with scented substances in Vitthalpur, He who has his meal in Saarpur and He who performs the dusk Sandhya worship on the banks of the Arabian Sea in regions such as Gokarnna etc....[continued in the next]

//11//

Such - God Dattatreya is all pervading, is Singular, is present wherever remembered; may He ever reside in my heart. In whatever task that I involve in with my mind, heart and senses, let His memory continue to abide in my inner-being.

//12//

*Vijay.....Jantaavataa //13-16//*

O Victorious, O Unborn, O Foremost of Ascetics, O You who destroy the infatuating darkness of devotees, homage and bowings to You. Bowings to Your Divine Form which bestows joy to the inner-being. Whenever Your Feet manifest in the heart of Devotees, when Your Form is thus consciously experienced - such devotees no longer have to wander in varied species [via-rebirth] where kindness is totally absent.

[This eulogy is in the metre called Drutvilambit [metre with 12 syllables in a quarter] He whose victory is acknowledged all over, such is the address here for God. Scriptures mention that it is Truth that always wins, the Brahma is of the Form of truth, knowledge and infinity. Here, truth and victory at all times of God are thus hinted at.

Now how can speech know such a Divine form?

God is Unborn, beyond distortions and has chosen to accept the form of a monk, He appears so and is not dependent like us on our embodiments borne as a result of action. He who does away with the darkness of infatuation of devotees which itself is the purpose of His taking incarnation, and He who in the heart of a devotee who has

surpassed his senses - manifests as either His abode, feet or with full Form, homage to such a God.

It is via this that the Grace and blessedness of God are mentioned. Fortified thus, the devotee can easily win over darkness. With the manifestation of God's Form after surpassing all sheaths that veil - and the resultant "I" form that then resides in the devotee, the joy that such a Divine Form bestows is unparalleled. Homage to such Divine Feet which bring about such conscious blissful experiences in devotees. This is the emotion associated with knowing conscious pure non-duality - of the individual self with God.

Now the doubt is if such can occur – if God Realization is possible, why have not all attained liberation already?

Then it is said - when due to merit of past births - in the heart of a devotee such a Form of God materializes accompanied with the experiential knowledge of That Brahma which is not non-present is in me, when there occurs pure identification – full absorption with that Divinity, then all knots that veil the truth and reside in the heart are rent asunder.

According to this tenet, when the store of those impressions and actions are surpassed which lead to rebirth, then there is no longer wandering in multiple species in various births, known to be cruel. It is reserved for those who bear hatred towards God and saints as has been mentioned in verse 16/19 of the Geetaji which says – [For those who hate Me, who are sinful, who are known for their atrocities as the worst amongst men, it is such souls that I push repeatedly into the demonic species, into lowly states].

//13//

O Best of Yogis, O God Dattatreya! In the heart of an ascetic who has mastered his senses - when there is no generation at all of subtle stored desires or their resultant actions etc. then in that pure heart the attainment of Your Feet, Your Form takes place, and it is this manifestation which then protects all from actions borne of ignorance.

[Such a materialization of the Divine Feet in the heart of a devout makes him surpass all lust, all desire and is being mentioned here with the address O Overlord of Yogis! One who is not a true ascetic, whose study is weak, finds that due to their non-discrimination and its resultant vanity, and their identifying falsely with tendencies of consciousness etc. that wavers - there is a generation of desires such as 'let me own this, let this be mine'.

Whereas in true seekers such joys borne of petty desires are not generated at all. In their hearts, You manifest - although the Brahma is ever present within, in and as entirety, yet in accordance to the law of being forgetful of the pendant that is already around one's neck embedded in a necklace – making one search for it in vain, similarly the ignorant try variedly to experience some joys in the world.

The elite have truly remembered, have truly known. The Geeta further mentions in verse 10/11 'thereafter when all such desires are totally rent asunder which had been present in his heart then such a man who otherwise would have died like the regenerating millennia, attains eternity', 'the manifestation of God is such that it thereafter even protects other ignorant souls from their attachment to actions borne of ignorance - thus God depicts grace on other beings too'. //14//

The moment that emoting to the Divine, that devotion gets imbibed in a person then all his worldliness is set aside effortlessly. All wanton activities due to subtle unacknowledged desires rising within are brought to a halt. Moreover - such the best of ascetic devotees find that the senseless expanse borne of false identifications with the misuse of I and false attachments with the misuse of Mine is totally destroyed with the Grace and aid of God Vaasudev.

[Here it is being mentioned that when devotees surpass such desires, that is brought about solely via devotion, 8 signs manifest in the devotee's body. These are - inertness or being shock-still with wonder, sweating, horripilation, incoherent speech, as well as speech which breaks due to upsurge of emotions, shivers, unclear sentence formations or reversal of word order as well as tears shed in pining for the Divine. This is due to the rise of the Sattwa attribute.

Who experiences these?

The sincere, the saintly who have surpassed worldliness, one who has taken effort to remain honest in life, is known to be honest in society and besides is true to his ascetic practices as well as is a firm devotee. Such can then rent asunder knots present in the heart of the form of fancy and imagination [their obsessive identification with their body, house, land, relations, spouse, progeny, wealth does not remain]. These saints surpass all false identification and attachment and thus overcome rebirth with the Grace of God Vaasudev.

//15//

O Lord Dattatreya! One who remains absorbed in Your Divine Feet with all the speedy activity of his mind, takes refuge of Saints who are merged in You - such a person truly becomes a devotee dear to You because it is You who repeatedly incarnate to protect the righteous.

[Such devotion is the fruit of truthful interactions of Sat-sanga. Depicting this it is mentioned: Though faster than the fast wind yet subdued with study - those whose minds have become adorned with specks of dust that reside in Your Divine Feet, such souls become devotees dear to You because with Your repeated incarnations as that of the Divine Fish Matsya-Narayan etc. it is You who have ever protected the righteous from fears such as that of rebirth etc. and moreover it is mentioned in the Geeta, 'It is I God who then uplift them all in the best possible manner!']

//16//

*Krutphalam....Padam //17-20//*

O Perpetual, Undivided, All-pervading as the sky! By being detached to actions borne of desire as well as those borne of circumstances or involving some instrumental factor, those who attend to You, such devotees attain to that dust of Your Feet which uplifts them from all worldliness. It destroys their delusory beliefs and ignorance and establishes them with full equanimity.

[Truthful interactions too are attained only as a result of seeking the refuge of – performing all those actions that are Scripturally ordained especially if bereft of any expectation of the fruits thereof [for that too can bind with its greed].

Being detached to the fruits that such daily Nitya and Naimittik acts generate, when the faculty of consciousness is purified - has surpassed its wavering temperament – till then is the time mentioned in the Holy Books that all have to engage in righteous activity. Furthermore, all such actions are placed or deposited on trust with the Divine - by offering them and their fruits to Him, Thereby the error of not doing those advised acts as well as the destruction of any sins incurred in the act itself or even in the past are removed.

Thus, action no longer binds, doer-ship can be surpassed by identifying with the Truth. Such devotees who attend to Your equanimous and omnipresent Form are uplifted from the darkness of worldliness. It is they who attain to the feet-dust of those saints who are consciously and with poise established in You. Such devotees can attain to truthful interactions of Satsanga.

What is the effect of such feet-dust?

It enables one to surpass identification of oneself solely with one's body - meaning thereby that it does away with the formidable foe called ignorance.

//17//

O Eternal, O Beyond Age, O Unborn, O Above the 5 sheaths that veil [termed kosha – see below] and Singular, O Witness of the intellect's attributes of wakefulness etc., O Cause of all worlds, O Personified Consciousness, O Personified Bliss, O Divine, such is Your Form that it is unaffected by the gross, subtle and causative, such three bodies which cover all souls. It is known that troubles are associated with these three bodies and it is You that dispels all sins, all flaws of devotees within those bodies.

[Now God's Divine Feet are being depicted with two traits –

[a] These are at times present in the form and sometimes absent meaning thereby that they can delineate the particular Form in full when commanded to do so else they remain, merely as the Divine's Abode.

[b] Those elements or essences constituting the Feet of the Divine Form become such that they fully bloom into that whole Form itself, they do not become present or absent with time, but remain in and as the Form from beginning till the end. This Supreme is to be aspired for.

Being beyond age and death depicts being beyond distortion such as of growth, decay etc. The 5 sheaths constitute those of food [Annamaya], breath [Praanmaya], mind [Manomaya], experiential knowledge [Vigjyaanmayam] and joy [Anandmaya] - residing in all creation. Beyond this is the Truth unaffected by time – past, present or future.

One who is the witness of the waking, sleeping and dreaming states which are the traits of the intellect in all souls, is pure personified Bliss is God.

One who is beyond the gross, subtle and causative bodies of all souls in creation, such is the Divine Form and occasionally is also the state, feet or Abode of God. Such a Form is unaffected by these three bodies present in the rest of creation.

The meaning of this verse also reflects the gist of the Divine Gayatri Metre.\*

//18//

O Equanimous, devoid of differences such as that of the species, sex etc., You - the gist of the Vedas that propound action, worship and knowledge are renowned as the Sat-Chit-Ananda or personified Existence-Consciousness-Bliss. It is this Form which enables surpassing false identifications with the body, the whimsical intellect or other constituents. It destroys sin, and is such that it bestows that intellect which can sustain the presence of the Divine Form, can consciously experience It.

[O Poised, meaning one who is untouched with the blemish of being uneven or cruel, O Unseen, O Beyond sense-interactions, O Beyond the differences of sex, species and of the part such as fingers, torso etc. as present in the whole body etc. such is Your Divine Form that is propounded in the action, knowledge and worship portions of the Vedas, it is Brilliant, not non-present, it is the Self, is the Brahma.

Such is the personification of Existence-Consciousness-Bliss in entirety, it destroys sins, it enables the intellect to surpass false identities and bestows it with the fitness to visualize that state, feet, abode or even the Entire Form of God. It grants conscious experience of that God who is not non-present as has been mentioned in Scriptural tenets.

//19//

O Beyond birth, You – God - ever unaffected by infatuation and restrained and yet who are the Cause of this entire creation being so ensnared, we bow to You. O Friend! Enable us to relate to Your Divine Form. That person who comprehends these verses which depict the Essence of the Vedas [8 verses, from 13-20] attains to that region which is the result of those chants associated with the contemplation of That being Chanted, that plane which is known only by Yogis, that God which is beyond distortions or change and is called Paramaatma or the Supreme Self.

[The eulogy is being brought to a close entreating the attainment of that highest Abode. He who brings about infatuation amongst all beings in Creation is Himself untouched, is the Primal, the beloved, who inspires restraint of wandering senses. He is being requested to grant that might which can consciously relate to His Pristine Form. Emancipation is being sought, conscious identification with the Sole Non-dual Essence is being beseeched.

The fruit of reciting this hymn is being mentioned - that such sincere seekers attain to and know the Brahma.]

//20//

*Aevam Stutwa.....Bhagwanbrahmavidyaamdheehi Me //21-25//*

Thus, within the limits of his intellectual capacity, he eulogized God Dattatreya and according to the way he was then inspired he started narrating the infinite importance of the same Lord.

//21//

A Sage named Shaandilya who visualized Mantras, a knower of the Brahma, adept in the Veda, Vedanta and other Scriptural lore, as was suited to His Aashram discipline - engaged himself in regular Nitya and Naimittika actions as advised in the Holy Books.

[Here the beginning is with the term ‘atha’ denoting auspiciousness as well denotes the One Brahma that is the most auspicious - remembering whom fortune showers from all sides]

//22//

He worshipped the Divine Feet of God Dattatreya with that devotion considered ‘Paraa’ or ultimate. It is said to be spotless, unwavering, intransigent. He took up the state of monkhood with detachment - even towards Scriptural knowledge necessities, as was destined...[continued in the next]

[This renunciation is said to be twofold, the first termed Gjyaan-garbha – this happens when on seeing afflictions in the house, amongst friends, sons, wealth, relations etc. one experiences detachment [it has the risk of being impermanent] and the second is that which one gains on imbibing spiritual knowledge termed Nirveda.]

//23//

As fated, he, unable to attain to the logical continuity of knowledge propounded in the four Vedas. As a result he experienced that his intellect was no longer firm and steady but rather wavering and remembering the Scriptural tenet that such knowledge can only be attained via a Guru....[continued in the next]

[This knowledge which confounded the sage is that wherein one attains to the realization of that Brahma which is not non-present, It cannot be attained with logically trying to understand all that the Vedic lore mentions for the tenet also says that mere intellectual capacity is not enough to attain God and only one who has the refuge of a Guru, an Acharya is the one who truly knows it.]

//24//

Thus he to gain knowledge went forth to the very erudite Sage Atharwa and after salutations to the revered Scholar he mentioned: O Lord! Teach me that knowledge which I aspire for, for my sake, do remember and impart it wholly to me.

//25//

*Varaam.....Sarvaatmakasya Cha //26-30//*

O Lord! Teach me that knowledge of the Brahma, that Brahma-vidya that has been always sought of by saints, said to be mysterious and ultimate via which liberation can be attained because a Sadguru to a disciple who is loving and respectful advises even that which is said to be secretive. It is only thus that I too may attain emancipation.

[The terms used for this knowledge are ‘varaa’ that which is ultimate, ‘nigoodha’, that which is mysterious and secretive - attaining it is as good as impossible. It is this knowledge that is sought by sincere seekers for it bestows the fortune of emancipation; ‘teach that to me, rule over me with discipline’ – such should be a disciple who has the attributes of love, regard etc. towards his Master]

//26//

In this manner when enquired of by the respectful sincere devoted disciple Shaandilya, Sage Atharwa mentioned: O Serene and beloved! Be detached - for with full trust, devotional love as well as meditation and Yoga – you will attain to that knowledge.

[A tenet mentions: It is after taking up the state of monkhood that one must listen attentively. This monkhood is of two types, that of a seeker and that of a realized elite. Total detachment to the subtlest desire for the fruit of however righteous an act performed may be - cannot be attained when the inner-being is still impure or is still blemished and hence this sought experiential knowledge remains at bay.]

//27//

Sage Atharwa mentions: It is essential to know that the Ultimate Essence, the Brahma and its truth which is unaffected by time with its phases of past, present and future The Brahma or God is the witness of the obstructions posed by worldliness and is ever beyond distortions, is pristine.

[This is in accordance to the law that an obstruction is never free of a witness meaning thereby that there is a Presence which acknowledges the obstruction]

//28//

This Brahma is Self-effulgent, and its only trait is knowledge, it is distinct from the trinity of the knower-knowledge-known as well as is distinct from what can be easily known or that which cannot be known or is difficult to know.

[That entire which is known via sense-interactions or activity of the inner senses versus that which cannot be known in the waking and other states, that which is distinct from knowing and not knowing as well as that which is beyond the trinity of the knower, the mode of gaining knowledge and the known - is the evident not non-present Brahma and it is this facet that is its distinguishing trait.

Here it can be understood thus - The Self is effulgent and is as good as an extraordinary sensation, it cannot be explained by use of adjectives - example a pot is recognized as a pot with the knowledge one has of a pot - the fact stands that it is via knowledge of a pot that the pot can be seen [identified].



The difficulty here is that even after attaining to this knowledge - that which has been experienced can no longer be seen physically as easily - hence that truth which was known once now has become the object of experience of the faculty of consciousness – it means it takes up the facet of the person’s consciousness who has so realized. This consciousness of the realized elite is non-dual with the truth.]

//29//

Being Omnipresent that Brahma is not limited by region, it is equally all-pervading, and since it alone exists, it is unparalleled. It is not affected by time either. Moreover, since it is the Self in and as all of creation, it is not limited by objects or beings because infinity is another of its distinguishing characteristics.

[This infinity of being everywhere, at all times, in and as all in creation is itself a trait of joy as the Scriptural tenet mentions: Whatever is all-enveloping, termed as the Bhooma is joy!']

//30//

*Satyam Gjyaanam.....Nikhileshwara: //31-35//*

The Shruti Texts mention the Brahma to be of the form of Truth, Knowledge and Infinity. These truly are its defining characteristics. This Brahma is singular, it has no divisions and is truly Unparalleled.

[No distinctions as between species say a neem and a mango tree, or a tree with a stone, or a male and female or a branch of the tree with the tree exist within the Brahma. It is what it is entirely].

//31//

Denoted by the “Tat” portion or ‘That’ of the grandiose statement “Tat-Twam-Asi” of Scriptures, this entire world is stationed within it, remains with its refuge, and it is hence that when one attains to this knowledge of the Brahma, knowledge related to the world too is definitely attained.

[This is suggestive of pure non-duality between the world, all its objects and beings and God or the Brahma. Like threads in garments - so is the world in God and it is hence that with the knowledge of the Brahma all can be known – such is how the Scriptures extol.]

//32//

This non-duality of the Brahma with the worlds is established due to God being the primary material as well as the secondary instrumental Cause of bringing forth creation; moreover it also depicts the singularity between Nature and the Source or Support of Nature.

[Scriptures mention: This entire was brought forth by That [God], It is That which brought forth itself from itself, after bringing forth this entire it then re-entered the entire’ etc. Moreover the 21<sup>st</sup> verse of the 3<sup>rd</sup> Chapter of this Text must be borne in mind while reading this one] [pg. 173]

//33//

It is only with this pure non-duality that the tenets proclaimed by the referential Brahmasutra Texts - of attaining to the knowledge of all via the knowledge of the One can stand proven - for it is only then that such statements of promise and illustrations as are mentioned therein would remain unchallenged.

[This refers to the Brahmasutra statements 1-4-23]

//34//

This Ultimate Self, this Para-Brahma is the Sat-Chit-Ananda, it is personified entire Existence-Consciousness-Bliss; is ever Singular – Unparalleled and with such attributes, is nectarine. When it acts with primacy of its strengths it is termed Eeshwar or Lord, when it acts with primacy of knowledge then it is termed Sarvagjyna or Omniscient and when it acts with the primacy of that might which subjugates all in creation - is termed as Sarveshwar, the Overlord of all that is.

[Being beyond any sort of differentiation - God is ever Singular, His acts denote the predominance of any of His strengths which have been named variedly in Scriptures]

//35//

*Deva: .....Kevala: //36-40//*

That Deity who is the self within all, who is Sole and Singular, who resides within all beings, who is hidden, and can be attained [solely] via the path of Yoga is the One who brings forth, maintains and destroys the worlds.

[It is due to being Brilliant and Illuminating that God re-entered the body of all in creation after bringing it about as personified individual souls. Hence it is He that is the self within all creation, and besides, truly there is no other, He alone exists. Hence too He is the Almighty, being the Refuge and support of all in creation for it is in Him that creation resides.

Here, it can be simply understood that God who illumines all is worthy of being the self in all because He resides in and as all. Had it not been so, then He would have been unable to witness the emotional content of all in creation and neither would He have been able to reside in all for all time.

Now why is it difficult to know God? Scriptures mention that this knowledge is highly mysterious for though God pervades all yet He does not easily manifest.

If it is so mysterious and hidden - then how can it be known? It can be known via the process of Yoga, via meditation. In this path of Yoga - God grants experience of itself / Himself to itself / himself.

His permanent traits in praises are mentioned as Him being the Generator, Operator and Destroyer - GOD - of the universe.]

//36//

It is this God who is the inner deity Antaryami in all, is the Overlord of Maya, and is referred to by the term “Tat” of the statement “Tat-Twam-Asi”. Since it also identifies with the term ‘Asmat’ or we, us, ours and mine, it is often misguidedly understood to be deterred with desires.

[Scriptures depict: He who resides within the earth, He who is the Overlord - such are the praises mentioned. Moreover, it is He who is called the Antaryami deity residing within everyone and as the One who is all pervading. Being non-evident to us at all times generally, it is He that is referred to with the term ‘Tat’ or That [God]; and Truth is its permanent characteristic. He is also said to be the refuge of pronouns such as I, we, us, ours, mine etc. and its other forms are often erringly said to be deterred by associating themselves with desire etc.] \*

//37//

This Brahma is Omnipresent like the skies, is unparalleled, is truly without any veils of the delusory Maya. It is via the “Sat” trait of the Sat-Chit-Anand that He becomes the entirety of Existence. He is serene without any ebb and flow of divine skills, is unborn, is of the form of the highest fortune and is beyond that entire which can be measured.

[All-pervading like the firmament, Singular, free of all blemish, unveiled by the delusory Maya is God called as the Brahma. It is this Brahma that is The Entire, is beyond the need of acts such as that of breathing, is absorbed in truth, is not easily known via evident means such as physical measurement etc. meaning thereby that the Brahma is beyond the change of birth, growth, old-age, decay etc.]

//38//

This God is That which seems separated or divided due to the different facets of one’s inner-being or Anta:karann consisting of the mind, intellect, consciousness and subtle ego.

It is He who is distinct from the body, the senses, the mind, breath and the sense of identification and is truly what the term ‘Twam’ of the statement ‘Tat-Twam-Asi’ denotes.

[Thou art that too! It is this Thou or the individual self - referred to in the Upanishad statement that is cited here. It seems unrelatable, seems divided due to the functioning of different constituents of the body, mind etc. It is distinct meaning thereby that the self within is the witness in all]

//39//

Moreover the ‘Twam’ term is also the meaning to be inferred from the statement - That who is Sole, who alone exists, who is beyond change, who is enwrapped and seemingly unknown via the tendencies of the intellect, who sheds light on the facet of intelligence, who is ever centered, free of blemish. It is He that is the eternal witness and the self in all creation.

[He who is unaffected by change or modification sheds light on the functioning of the intellect etc. He even occupies all these tendencies and is the Sole Existent]

//40//

*Pratyakparokshaad.....Mithyaatwaveekshannaat //41-45//*

Being detached to the seeming duality as suggested by the terms ‘Tat’ – That and ‘Twam’ – thou, of being evident and non-evident – it is via knowledge that it can be understood that both these are in turn pervaded by the lustrous divine Bhooma Form. The intention is to convey that such is what the pure consciousness Form truly is when it is consciously related to.

[The Bhooma Form is said to be eternal and undivided, thus resolving the conflict of That and thou]

//41//

One who without solving the expanse of speech and intellect faculty and then who solving the expanse of the fruits thereof via Yoga as well as attentive listening to, contemplation etc.....[continued in the next]

[A seeker with the purpose of attaining a concentrated consciousness via the path of Yoga is aware of the tenet that it is via a forward – upward - higher moving intellect that It is seen. It becomes evident via the cultivated mind in contrast to the Scriptural advise as That being generally unreached via the ordinary mind, speech etc.]

//42//

One who knows this pure non-duality of the Self attains liberation and definitely gains his aspired contentment. O Serene Shaandilya! It is by the experiential knowledge of this Self that you will be freed from grief!

[This experiential knowledge of the Self, this realization of the not non-evident has the above fruits as is mentioned via the tenet ‘a knower of the Self surpasses grief’.]

//43//

Have trust in this subject being discussed, do not grieve, you will surpass it. I will now introduce you to the Yogic processes via which the mind easily attains its sought pleasure.

[The mind and the Self attain their desired peace]

//44//

It is this conscious union of the embodied individual self with the Brahma that is known as Yoga and it has 8 portions. Renunciation experienced on knowing the body and the sense organs to be fleeting, prone to degenerations and flaky is known as the 1<sup>st</sup> process of Yama.

[This union relates to all souls, it proceeds on knowing the ephemeral aspect of the body etc.]

//45//

The Self Essence is the truth, on deciding this for sure, affection that develops towards it is known as the 2nd process of Niyama. When one feels indifferent to all that is without or to the exterior and chooses to focus more and more within effortlessly - then that state, that position of such a seeker is said to be in the 3<sup>rd</sup> process of Aasana.

[Detachment towards sense objects such as sounds and hearing and the establishment of the seeking vision within is Aasana, the ever-increasing affection for the Self known to be true and eternal is Niyama; postures alone do not constitute Aasanas.]

//46//

The fourth process Pranayama consists of three sub-portions. Pooraka is said to be the acceptance and acknowledge of the Self essence via one's consciousness. The Kumbhaka is said to be the establishment of that accepted Self essence within, consciously. The detachment to all that is ephemeral is known as the process of Rechaka. Thus, it is trifold.

[Mere breath control is not Pranayama as is generally assumed to be of holding the nostrils firmly and thereby causing pain to the nose in Pooraka - but is acceptance of the logical consequence of the facet of one's consciousness about the eternal Self Essence, and the establishment of it within is the process of Kumbhaka not merely holding on to the inhaled breath within and Rechaka is detachment to all that is fleeting and not merely giving out the held breath]

//47//

Detachment on realizing that all the sense organs are prone to move towards their respective sense objects is the 5<sup>th</sup> process of Pratyahaar. When one surpasses the triune of impossibilities, contrariness and doubts and is firmly established in the steadfast eternity of the Self then it is the 6<sup>th</sup> process of Dhaaranna.

[Observing intricately the very nature of the sense organs and their attraction towards their respective objects and on realizing it - the detachment developed for that entire cohort is Pratyahaar and when one overcomes the triune of impossibility etc. in the above and is steadfast towards the eternal Self it is Dhaaranna. It does not entail merely focusing the flow of consciousness on the navel or trying to relate the consciousness or concentrate it on the fore portion of the nose]

//48//

The 7<sup>th</sup> process of Dhyaan or meditation is the constant flow of inner vision on the fact that 'I am non-dual with the Brahma'. It is by guiding this vision which usually tends to focus on the different distortions and modifications of worldliness that the afore state can be experienced. Thereafter on changing that inner vision which is established on the body as the Self, the establishing of it on the highest Self Essence consciously, is known as the 8<sup>th</sup> process of Samadhi, of devotional contemplation.

[The continual conscious flow of inner vision on the actuality of oneself as being non-distinct from the Brahma and by moving it away from its usual stream on aspects of worldliness is Dhyaan gained and not merely by contemplating the idol of deities; and this vision which often mistakes the body to be the self is thereafter moved to the highest Truth Self Essence. In its developed facet one can get established therein consciously, with knowledge – and this is Samadhi. This firm establishment of vision is used as its identifying trait and when it gets so established - the conscious relating to the Self at all times is Samadhi]

//49//

One whose sins and flaws of likes and dislikes have matured, in the sense of destroyed, and one in whom the usually wandering tendencies have reduced are those who quickly attain liberation via the above 8-fold path of Yoga.

[Maturity of sins is said to be a state wherein one has overcome all one's feelings of likes and dislikes, favours and disfavours etc.]

//50//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index,*

*[a] 'Smritita: Sannidhikaaraka Datta' – [obeisance to] God Datta who expounded the unity of principles with the Smriti Scriptures.*

*[b] 'Sahyamahidharvaasin Datta' – [obeisance to] God Datta who resides on the Mouth Sahyaadri.*

*[c] 'Kashigangasnaayin Datta' – [obeisance to] God Datta who bathes in the Ganga river at Kashi.*

*[d] 'Kamalaapattanbhikshuk Datta' – [obeisance to] God Datta who asks for alms as a mendicant in the village Kamalaapattan.*

*[e] Shaandilyaanugraahak Datta' – [obeisance to] God Datta who bestowed His grace on Sage Shaandilya.}*

*// Thus completes the translated commentary of the Sixth Chapter of the First Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'The dialogue between sages Shaandilya and Atharwa' wherein the perfunctory balanced essence of the Self - God is mentioned. May God Dattatreya be pleased with this offering //*

## **First Octad**

### **Chapter 7**

#### **//The Depiction of the Hatha-Yoga//**

// Here, in the 7<sup>th</sup> Chapter, in the form of a dialogue between sages Shaandilya and Atharwa, the entire sequential processes of the Hatha-Yoga with solutions is being described.//

*Dwe Virupe.....Daiwaaptatoshannam //1-4//*

Regarding the Omnipresent, also termed Vibhu, there are two dissimilar manifestations, evident in the world, the sentient and the insentient, the moving and the stationary. Non-violence called Ahinsa is the conduct when with mind, body and speech one does not cause pain or distress to any in this world knowing that entire to be non-distinct from God. Truth termed Satya is the utterance of that which is actual - in a pleasing manner. Not coveting wealth or objects even of the size of a blade of grass is known as Asteya or non-hoarding....[continued in the next]

//1//

Celibacy termed Brahmacharya is the total giving up at all times of the 8-fold modes of unions\*. Kindness towards all in creation is termed Daya. To remain singularly centered and to conduct oneself at all times righteously as the Holy paths ordain is simplicity and is termed Aarjava.

//2//

Forbearance is knowing that there is none responsible truly of our joy and sorrow especially when faced with the instance of something that one dislikes that is brought about by others. Forgiveness is doing away with the vision that sees faults. It can be understood via the instance of the tongue being crushed via teeth wherein the teeth are not at fault or guilty. Dhruti is said to be that enrichment when one does not give in to changes such as grief or sorrow even in circumstances of loss of wealth or property and the separation from one's wife, son etc. Mitaahaar is said to be the intake of that food of the quantity equal to 1/4<sup>th</sup> of the total capacity of the abdomen. It is thus that ill-health is avoided and loss of benefit is not caused and is considered rich penance.

//3//

Outer cleanliness with mud and water and inner purity via meditation - these ten are the sub-portions of the first process of Yama. Vow observance such as that of Kruchchha-Chaandrayann \* leads to bodily penance and hygiene - whereas being satisfied with what is attained as destined is contentment.

//4//

*Aastikyam.....Vallavai: //5-10//*

Trust in the Vedas is belief. Contemplating the Shruti Scriptures is attentive listening. Generous giving to the deserving of that wealth which one has honestly earned is generosity. The offering of all one's acts to God Vishnu is worship.

[Contemplating the statements of the Upanishad Texts is actual listening or Shravann. A deserving receiver is one who by receiving - helps the giver to surpass bondage. A Brahmin adept in the Vedas when given something from that which has been honestly earned is generosity or Daan. According to the Geeta statement, verse 12/7: Whatever it is that you do...., worship or Pooja is offering of all one's actions to God Vishnu and trust in Vedic ordainments is belief or Aastikya.]

//5//

Hree is that embarrassment one feels when doing something that one knows to be bad or before beginning it. Faith is that intellect which inspires one to perform actions as have been advised of in the Vedas. Celebration of various festivals related to God Vishnu such as the manifestation days of God Ram or Ram-Navmi, of God Krushna or Janma-ashtami and fasting on the 11<sup>th</sup> days of each half of the month or Ekadashi are said to be vows which should be observed.

//6//

That Mantra which is not contrary to the Vedas, is not related to the left or dubious Vaam paths, as well as that Mantra which has been attained as a form of the blessedness via a Guru, and its regular study as well as understanding what is being uttered is recitation or Japa. It is of three types, that which is uttered - meaning thereby that another can listen to it clearly, it bestows minimal fruit; the other is via the mind wherein even the lips are bereft of any movement and this is said to bestow infinite fruits and the last is said to be one wherein another cannot listen to it but there are lip movements of the person so reciting and is said to bestow medium fruits.

//7//

The above are the ten sub-portions of the process called Niyama. The third process Aasana is of 8 types. Therein when both feet are kept between both knees [after sitting down on the floor and folding your legs] and thighs and the body is kept erect and balanced, then this posture is said to be of Swastika-aasana.\* [fylfot posture]  
[The knees are bent from within and the feet are supported on the thighs, the body is kept erect in this posture.] //8// [better if photo added]



When the heel of the right foot is pressed under the thigh of the left leg and the heel of the left foot is pressed under the right thigh and both knees are kept in a position one above the other in sequence then this posture is called Gomukh-aasana. Similarly, in sequence when near the right or left thigh the respective right or left foot is placed and then one sits comfortably then this position is called Veer-aasana. [ghoonti - ankle]\*  
//9// [Like the Muslims do when they sit for Namaz prayers]

Behind the back when the right hand is taken towards the left back and the left towards the right side of the back and the sole of the left foot is kept on the right thigh and the sole of the right foot is kept on the left thigh and both heels are placed above the testicles [private parts] [and both palms of hands are on the knees – how?], then such a posture is called the Padma-aasana or lotus position.  
//10//

*Sinhaasana.....Naadayaschaturdash //11-14//*

Keeping vision focused on the fore portion of the nose and sitting with the mouth wide open in Veerasana with both hands on the sides is known as the position of Sinha-aasana [details required\*]. Keeping one heel two finger breadths below the private organs and the other heel on the upper portions of the private organ while establishing vision of both eyes between the two eyebrows is said to be the position of Siddha-aasana and is considered to be one of the best.  
//11//

With the body in prone position and uplifted with the help of two palms placed on the earth and both elbows on the navel, in a position as if bowing or prostrating, with vision established skywards is known as the position of Mayura-aasana. Sitting by catching the thumbs of both feet with fingers of both hands when heels are placed above the private organs is said to be the position of Bhadra-aasana.  
//12//

If one accomplishes / wins over such positions, by being seated in any one of the above positions meaning thereby that one gains comfort whilst being in the specific posture then too one can overcome all flaws. If at all one does not have the physical strength to do so then one can even lie on the ground like a corpse in the position of Shava-aasana. The body of man is of the measure of his 3.5 hands from head to toe. In the portion between the reproductive and anal organs is considered to be the centre point of the body...[continued further in the next]  
[Surpassing the Aasana postures, thus being accomplished - is such an empowerment that it enables the seeker to enter into the regions of joy for long. Between the excretory and reproductive organs is the centre wherein the body can be divided exactly in two halves.]  
//13//

From this centre of the measure of nine finger breadths till the navel is a knot, [kand/gaanth – lit. root or source]\*. This knot is the source of 72,000 nerves. Of those nerves, those which travel upwards are many of which 14 which are primary.

//14//

*Aetaasamtamaa.....Agnirnaabhimadhyaga: //15-18//*

Of those 14 nerves, three - namely, Ida, Pingala and Sushumna are important, and amongst these three - the Sushumna nerve is the greatest. The Pingala nerve flows via the right nostril and its presiding deity is the Sun, its characteristic is the day.

[Such is the effect of the Pingala nerve presided over by the Sun God that when it is active all violent activity and tasks that bring misfortune can be brought about easily]

//15//

The Ida nerve flows via the left nostril, its presiding deity is the Moon and its characteristic is the night. It bestows auspicious fruit. The Sushumna nerve flowing via the Brahmarandhra opening of the skull or bregma\* is such that it enjoys time and bestows nectarine states.

[When the Ida nerve is active then tasks accomplished easily are those which bestow good fruits and serenity.

Tenets mention: Either worship the Shiva-Linga during the day and never at night else worship it at all times', such is the trait of the Sushumna nerve and it enjoys time.]

//16//

In the root, the base/origin of this Sushumna nerve there is also the presence of a unique strength termed Kundalini. Such is its effect that those who are untrue - who do not study it are hampered in their process of seeking liberation. In the upper part of the navel is the breath called Prann, in its lower portion the breath called Apaana and in it, surrounding it is the breath called Samaana...[continued in the next]

[How can the strength called Kundalini become active?

Via practice - for its face is veiled hence the untrue find their path to liberation full of obstacles.]

//17//

In the throat is the presence of the breath called Udaana and in the entire body the breath that is present and envelops it is termed Vyaana. These are the five principle breaths and their trait is wind-related action.\* Moreover sequentially in the skin, the bodily juices, muscles, bones and fat [Shira/Majja – blood vessels and marrow]\* are the other five secondary breaths termed Naaga, Koorma, Krukal, Devadutta and Dhananjaya.

//18//

*Nrunnaam.....Yogata: //19-22//*

In the centre of the navel of man is the presence of fire in three angles, it is triangular whereas in birds and animals this is of four angles, square or quadrangle. By staying below, the breath digests food and liquids taken in, pushing them above also - thus fanning or blowing this fire within.

[aamaashay – receptacle of undigested food, upper part of belly]\* //19//

This ignited fire digests food. The breath called Vyaan sends the gist of this digested food to the entire body. The breath Prann relates to inspiration and expiration while the Vyaan relates to excretion of urine and stool from the body.

[The process whereby gist of food reaches the entire body is mentioned here and its purpose to enliven the senses, to make them function properly]

//20//

The breath Udaan relates to the transmigration of the subtle body organs as well as post death it functions in transporting the cohort into another body. The Samaan breath absorbs and extracts and similarly the Naag relates to sighs and exclamations, the Koorma in the blinking of the eyes, the Krukal to hunger and thirst, the Devadutta to bring forth sleep and the Dhananjaya to spread heat in the entire body, to maintain the inner milieu.

[Whilst awake the Udaan breath functions in making the speech active, and post death in transmigration; the Devadutta is also related to lethargy, day-dreaming and dozing]

//21//

As the breath moves about so does the mind, whereas in accomplished Yogic states, this hyperactive breath too becomes stable and so does the mind and the faculty of consciousness. Even if one of the two, breath or mind is overcome or subdued then the other is automatically won over.

//22//

*Na Gjyaanam.....Nirupadrave //23-26//*

Knowledge gain and realization is difficult if both the breath and the mind are not overcome, therefore, such should be the activity of seekers that these merge in their respective sources. A true Yogi is one whose breaths have reached their final stoppage, their final beatitude and whose wavering mind's multiple whimsical resolves or decisions have stopped altogether. The rest cannot even be called Yogis.

[The life of breath itself is their constant flow via the Ida and Pingala nerves, whereas impelling into one option or the other is the trait of a mind that is living. If one surpasses both their activities is as good as their demise.]

//23//

By over-eating or fasting totally, by over-sleeping or keeping awake altogether, the process of Yoga does not bestow happiness. Activity, food, sleep, if are in balanced portions then the Yoga of such a seeker bestows joy.

[Smruti Texts ordain: Do not overeat! Two portions of the abdomen should be filled with food, one with water and the last should be kept free for easy movement of wind. Such is a balanced diet]

//24//

Salty, pungent, spicy, bitter, dry and defiled or stale food if eaten in any form such as of vegetables, if one womanizes, if one burns with fire, if one walks more than essential on roads and if one does not study the path of Yoga then one is unable to attain to empowering accomplishments. Sugar, wheat, rice, good food, pulses, vegetables that improve the eyes, ghee, butter, milk and pure water, Soonth [dry ginger] etc. are the advised eatables for the seekers of Yoga.

[All that is salty, all that is sour/acidic [khaatu]\* such as tamarind, all foods that are bitter, spicy or dry such as betel-nuts etc., bad food such as heavy crop [dhaan - corn, jaadu = Sattu – flour of parched barley / wheat and gram ground together\*] etc., are foods that spoil vision, and are advised to refrain from - as is also mentioned in Vaidyak, healing treatises. Barley, un-husked rice etc. are good for the eyes, as well as the herbs termed Jeevanti, Vasumati, Saakshi, Meghanaada, Punarnavaa, Koshaataki and Pataloka]\*

//25//

Those with divine endowments, those established in their own Aashram and Varnna conducts, those without worldly worries, those eager to attend to their Gurus, such should in a pure place that is protected from all sides, which is without botherations from the exterior environment, is free of petty hurdles etc. should construct for themselves a small structure, like a hut, with a small door, without many holes, or openings or ditches etc.]

//26//

*Bhaktyeshtadevam.....Kevalkumbhaka: //27-30//*

Therein the darbha grass\*, thereafter animal hide and thereon a satin garment should be placed. On such a comfortable seat facing either North or east, with devotion the Sought deity should be bowed to and breath control practices of Pranayama should be repeatedly practised.

//27//

Closing the right nostril with the right thumb, via the left nostril, relating to the nerve presided over by the Moon, to a measure of 16 should the inspiring breath be taken in. This is termed the Pooraka Pranayama, this breath should be held within at a distance of

approximately four finger-breadths from the heart till a count of 64 - it should be held in the lungs, thereafter it should be exhaled.

//28//

The exhalation should be of the measure that is half of the held breath, meaning thereby till 32 counts and should involve pulling the abdomen towards the back and utilizing the right nostril thus activating the nerve presided over by the Sun God. Similarly, breath should then be taken in via the right nostril, held and given out via the left in the Pranayama process called Rechaka. Such should alternatively be performed.

[If at all exhalation is very fast and uncontrolled then it results in loss of strength. The ration of inhalation-holding-exhalation is 1:4:2]

//29//

Each day the total number of such Pranayama practices should be increased by five. When such practices are performed at all the three ordained times of Sandhya worship – dawn, noon and dusk then if one begins with the count of sixteen, one would reach the figure of eighty [in five days]. When this is continued for 3 months incessantly meaning thereby 90 days [or 144 counts while inspiring, three times a day] then one can subdue the breath and the Pranayama practice known as Kevala-Kumbhaka or total breath-holding control is attained.]\*

//30//

*Dhyeyo-atra.....Vidhe: //31-34//*

When this activity of total breath holding is on then one should meditate on the seed mantra AUM. Between the two eyebrows the lunar orb should be visualized, seen and the holy sight thereof attained. The body would seem to be light and weightless and thereafter feels strong and firm. Any such practise accompanied with perspiration means that it is proper and the entire body should be anointed with it.

//31//

To purify the body and its three humours\*, bile, phlegm and wind - acts such as the Dhouti etc. should be performed and for the empowerments of the Yoga path the 8-fold holding of breath or Kumbhaka and the ten-fold postures or Mudraas, stances should be performed. Via the Pranayama both purity and empowerments can be attained as well as good health experienced. [details\*]

//32//

In good health whilst seated comfortably and keeping the mouth closed, the inner inhaled breath of the body which makes [is made to make] a subtle noise when it reaches the cheek, throat and heart should be released gradually via the right nostril in the process of Rechaka [alternatively right and left, as if it is making a swooshing sound] [This is Ujjayi breathing] //33//

Like the bellows of a smith according to the strength that one has - fast inspiration and expiration or Pooraka and Rechaka should be performed continuously [in another practice]. If whilst so doing one feels exhausted....[continued in the next]

[If tired - breath should be taken via the Pingala nerve and nostril and similarly should it be exhaled via the same nostril and then...]\*

//34//

*Peetwa.....Samudrata //35-38//*

The left nostril should be closed with the middle and ring fingers, the right nostril should be used for inspiration, the breath should be held, and thereafter closing it via the right thumb it should be released slowly from the left in the process of Rechaka. In this manner as explained earlier – alternatively it should be performed.

//35//

If for 1.5 hours daily both these nerves Ida and Pingala and their breath control is studiously practiced then they give the path to the Kundalini strength to ascend. This strength in the above procedure called Bhasraa / Bhastrika is such that it removes all flaws, sins and blemish and gives the above empowerment to Kundalini, quickly.

//36//

Seated in the Vajra-aasana posture and pressing the central knot region above the private organs and the nerve roots and thereafter sitting in the Siddha-aasana posture with the above mentioned mode of breathing called Bhastrika Pranayama involving the Bhasraa strength....[continued in the next]

//37//

The navel should be pulled within and in this manner with patience for 90 minutes daily should it be studied and practiced. The result thereof is that the central nerve Sushumna is activated wherein the strength Kundalini starts to ascend.

[use the Paridhaan Yukti – like in wearing or putting on garments]\* to pull navel within]\*

//38//

*Oordhwaakrushtaa.....Chaalayeddohayetpuna: //39-42//*

In this manner the above strength starts getting attracted to the orifice in the skull, the Brahmarandhra - the result of which is that the face of the Sushumna nerve near the lowest chakra Moolaadhaar of the body is left off. Hence it automatically travels upwards and now comes the role of the vital breaths, via which it has to be agitated.

//39//

Thus in the above manner if the Kundalini strength is kept in a state of movement, of agitation continuously for 40 days then such a Yogi attains to all Yogic empowerments, and not otherwise. When such accomplishments are attained there remains no longer any fear of disease or of God Yama who presides over death. There is no other means but this to purify the nerves [to do one's bidding]

//40//

Active Kundalini via the above, purification of the nerves side-by-side, and if the tongue is then restrained the result is such that the Prann breath which bestows the fruit of the accomplishment of the process of Raaj-Yoga too starts travelling upwards towards the Brahmarandhra orifice.

//41//

Now to attain to this empowerment the frenulum of the tongue, its connection in the lower jaw seen beneath, and its nerve should be cut off to the measure of 1 hair-breadth. It should then be anointed with the herbs Harde and Saindhav Choornna mixtures. Thereafter the tongue, so loosened should be milked.

//42//

*Dine Dine.....Bhogyapi //43-46//*

By doing so, gradually letting go of the tongue's connection below in the lower jaw, the tongue in its natural length attains the capacity to reach the Aagjyna-Chakra between the eyebrows when involuted within. If this is practiced for 6 months continuously then the entire connection of the tongue with the lower jaw soon disappears.

//43//

In this manner, folding the tongue upon itself, via the aid of the nerves Ida, Pingala and Sushumna, it gains the capacity to reach the chakra between the brows. This stance is called as the Khechari-Mudra. It is via this Mudra that a Yogi experiences the taste of nectar physically and wins over both, his mind and his breath.

//44//

That Yogi whose mind [in concentration] as well as tongue dwells in this region of the Aagjyna-Chakra never gets affected by poison or toxin, disease, old-age, hunger, thirst, sleep, lethargy, death etc. His empowerment enables him to surpass all these.

//45//

Even if embraced by a woman such a Yogi would not lose even a drop of his sperm, semen or reproductive fluid, there would be no involuntary ejaculation or release of such fluids and instead the same fluid too thence would within the body itself starts travelling upwards. If at all this sperm perchance does get released yet it can be stopped via the practice of an act called Vajroli. This ascending fluid too reaches the orifice of the head,

the Brahmarandhra, and thence such a person, though relates to or unites with a woman yet attains liberation.

//46//

*Sudhaanta: .....Praanndhruterruk //47-50//*

From the upper palate of such a Yogi nectar flows in the mouth which in turn devours the fire of digestion. The result is such that old-age is overcome. Thereafter the position known as the Sheersha-aasana, head on the ground and feet erect facing the sky should be practiced and gradually food intake should be increased.

//47//

If one stays thus inverse for 3 hours then it bestows the unique accomplishment that one desires, wherein there are no longer lines or freckles on the skin, no white hair, no involuntary trembling of the body, no death and there is the conscious perception of the taste of nectar.

[Such is what the Sheersha-aasana accomplishment leads to]

//48//

Keeping the heel of the left foot on the private organ and keeping the other foot in the palms the Kumbhaka or breath holding control should be practiced. Thereafter the feet should be changed, alternated. The result of such a postural accomplishment is that diseases such as TB [kshya], pus infections and boils [gulma, pleeha] etc. are destroyed. [It should be understood that such a stance is categorized as one of the Maha-Mudraa, the great stance to do away with diseases]

//49//

As above – the foot should be placed on the thigh and the Kumbhaka Pranayama breath hold technique performed, the result of which is attainment of knowledge and doing away with strife. One who while holding breath focuses it on the navel finds that no diseases are able to touch him.

[Both these are called Maha-Bandha because the excretory organ as well as the navel are withdrawn within the body, like closing fissures] [\* details]

//50//

*Manojayascha .....Saptamo-adhyaya //51-53// //7//*

In such Pranayama techniques by holding the breath in the fore portion of the nose the mind can be overcome, by focusing it on the big toe of the foot the body can be made weightless or light and by focusing it between the brows the attainment of nectar and by concentrating it in the hollows of the abdomen, health is attained.

//51//



By focusing the breath on the teeth dangerous ailments and fevers can be overcome, by drinking air with the tongue tiredness, desires, ailments, covetousness etc. are surpassed. Speech becomes such that it bestows fortune and nectar intake becomes possible.

[Everywhere here, the giving out of breath via the mouth is not to be done, Rechaka process via the mouth is to be shunned]

//52//

The face becomes lustrous, the fire of digestion is enflamed, the nerves of the body are purified, the body is rid of disease, the internal Naad\* sounds are clearly heard, the eyes see better, there is control over ejaculation of reproductive fluids. When such traits are evident in the seeker then he is fit to attain to Yogic empowerments.

//53//

*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index, 'Yogashtaangjyeshwar Datta' – [obeisance to] God Datta the Lord of the path of Yoga with its 8 portions, the Yogeshwar.}*

*// Thus completes the translated commentary of the Seventh Chapter of the First Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'The depiction of the Hatha Yoga'. May God Dattatreya be pleased with this offering //*

## **First Octad**

### **Chapter 8**

#### **//The Depiction about Yoga//**

*Shri: //*

*Idam Shreshtham.....Cha Shrutou //1-4//*

Those who are devoted to this ultimate Form of God Dattatreya, such, even if they have not even studied an iota of the processes of breath control, of Pranayama, yet plainly out of their intense devotion become able to automatically gain the accomplishment of that technique known as Kevala-Kumbhaka, total breath hold. Such devotees find nothing rare for them to attain in the worlds moreover they become unconquerable meaning thereby that none in the worlds would be able to win over them.

*//1//*

From the foot till the head, in this body itself reside the 14 celestial worlds. With restraint of the mind and heart, in each of those designated specific organs these worlds can be visualized - knowledge of everything therein can be gained.

*//2//*

The pupil – black of the eye - has knowledge of all objects, the fore portion of the nostril has knowledge related to the world of God Indra, the lord of heavens, slightly below it in the region resides the world of God Agni or Fire and in both eyes all worlds in existence can be known.

*//3//*

The region of God Yama who presides over death can be known via the ears, behind it knowledge related to death\* or the deity Nairuta can be gained; in the back, knowledge of the deity Varuna and in hearing itself knowledge about the deity Vaayu or wind can be had.

*//4//*

*Kanthe.....Syaaddharmaadharmayorgale //5-8//*

The region of God Kubera\* can be known via the throat, the region of God Shiva in the left eye, the region of God Vishnu in the right eye and in the head knowledge about the celestial world Brahma-loka \* can be attained.

[Here the term Param or Ultimate has been used for God Vishnu in reference to the Scripture that mentions Him as being so]

//5//

In each individual voice of any in creation, knowledge of that particular self, its caste or state prior to action - and knowledge about the tendencies of consciousness [can be known and] thus it gets inspired in the consciousness of others.\*

//6//

Within the Sun and Moon is knowledge regarding their particular celestial worlds as well as of the constellations, in the Polar Dhruva Star is knowledge related to its movement whose holy-sight can be availed, in self-interest - knowledge about that self, in semen knowledge as regards the strength of Maruta deities and others can be attained.

//7//

The knowledge of being invisible can be had via the body and the knowledge of the creation of the body can be had via the navel. In the neck knowledge of the past, present, and future as well as of morality and immorality resides. //8//

*Kshutrunnaash: .....Dhaaranna //9-12//*

In the nerve called Karma-naadi, related to action - the total absence of hunger and thirst, in the recitation of the Holy AUM stability and vision akin to the adepts, in the firmament essence of the body, the movement of the great celestial skies and in the embodiment of a perfect Yogi, in each of those regions - accomplishments as pertain to such celestial regions too are attained.

[Therein in each atom empowerments such as Annima or the ability to reduce oneself into molecular sizes can be experienced.]

//9//

[The 5<sup>th</sup> portion of Yoga] Pratyahaar is the term used to coerce and withdraw the haphazard movement of each sense-organ from its respective sense-object. It is of five types –

[i] That vision which follows the Self

[ii] Detachment to fruits of all actions .... [continued in the next]

//10//

[iii] The indifference or total lack of interest of the senses towards their objects

[iv] Being aware of the gist or essence in all and

[v] Stability of the mind.

Besides, the 6<sup>th</sup> portion of the 8-fold path of Yoga, termed Dharanna too has 5 sub-divisions.

//11//

Conscious memory-retention of the mind and breath, of the mind and intellect and, of the spiritual [for example - the physical aspect of flowing water is the physical essence of the holy river Ganga, its ability to grant liberation is its spiritual facet and the manifestation of the actual river Goddess to seekers is the divine facet], of the idolized forms of all the five basic elements - such as the earth etc. [e.g. Mother Earth, Gaea etc.] and in the space of the heart – is the process of Dharanna – retentive memory especially of other firmaments. These are its five types.

[To be able to retain God Dattatreya in attributes such as forgiveness as is associated with the earth, one of the five elements is Dharanna. One in whom all wavering tendencies have been restrained, such a Yogi should meditate on God Dattatreya to be able to be consciously established in the Samadhi states. As to what is this Form of God Dattatreya that is attributed and unadorned by garments – is being mentioned from verses 13 – 20]

//12//

*Vajraankushdhwajaa.....Nivruttakhilvruttika: //13-20//*

With divine marks of the thunderbolt, goad, hoisted flag and lotus in the divine soles of the Feet which seem becoming with their lustre akin to that of red lotuses, with brilliance of nails resplendent like rubies via which all the darkness of the hearts of devotees are rent asunder, in the lotus posture wherein both heels are covered and the upper portion of the Feet – as if fortified and expansive like the firm back region of turtles, muscular thighs, with a firm all-encompassing waist as pertains to the root Source of the divinities of the Solar clan – God Vishnu / God Dattatreya, with long, serpentine arms, with hands that are adorned with many fortune bestowing auspicious marks, with a neck region like a conch and the facial expressions that depicts a smile, with eyes that are suggestive of divine whiteness and love, with locks of hair that are flying all over the head, with an aura akin to that of the moon, with tremendous might, with black brows, with dark pupils and a dimpled chin, with a face that is becoming with blemish-less set of perfect teeth, seated on a royal throne, with palms suggestive of the stances that bestow boons and fearlessness, the Deity who rushes forth towards His devotee the moment He is remembered, with a countenance that is suggestive of that moonlight akin to His Smile that manifests the Grace that He has - akin to the moon residing in His Divine Mind, one who is ever in the unperturbed Samadhi states and adorned with directions of the form of garments, with a Form that radiates bliss, such God Dattatreya from head to toe should be meditated upon by those Yogis who have surpassed all their wandering tendencies and who are gaining balanced equanimity – samaahit – who are composed, calm. //13-20//

[Verses 13-19 are clear, the Form depicted here is suggestive of Eternity, one who is eternal at all times, who bestows all with fortune. He whose Form is such that when its pious sight is attained there is no end to the contentment experienced as well as bliss as is depicted via Scriptures]

//13-20//

*Idam Tu.....Shoonyalaksmadpadpradaa //21-24//*

This is the meditation dealing with the attributed Form taken up via His Desire [of God Dattatreya] meaning thereby that it is the entirety of Consciousness + Self. Whereas His laughter pertains to that Divine Form which is above and is the source of the three attributes and is characterized by Sat+Chit+Ananda or Existence-Consciousness-Bliss.

//21//

That state of devotional contemplation, of Samadhi wherein one is aware of the meditator, the process of meditation and the meditated upon Form - is known as Savikalpa Samadhi whereas its other form, known as the Nirvikalpa Samadhi is wherein the above triune is absent - there is pure non-duality between the individual self or Jeevaatma and God or Paramaatma.

//22//

That state is of joyous entirety, pure consciousness. After the attainment of this state, only as a form of memory, without any effort altogether, only for the sake of the Self actions continue to happen, the memory of the experience of the Samadhi states is retained.

[On descending from or waking up from the Samadhi states the tendency is of the feeling that for that much amount of time no efforts were taken [to gain That] however, one experiences the repetition of all the past study taken up for that experience.]

//23//

In the state of Nirvikalpa Samadhi the breaths as well as the heart of such Yogis get merged within meaning thereby that the final stoppage of both, the breath and the mind is gained finally. His vision gets established in the Self, he no longer views outward sense-interactions. This stance is called Vaishnavi-Mudra, and is known to bestow joy. Surpassing the consciousness of one's body and all its constituents, it is denoted as the divine void - it bestows the state of the lofty Vaishnav devotees.

//24//

*Tadvaandradhaasano.....Sukhi Bhaveta //25-28//*

A yogi enriched with the above stance of Vaishnavi Mudra is seated in the posture termed Dradha-aasana wherein one heel is pressing on the excretory organ and the other is pressed upon the procreative organ, thereafter all openings of the body are shut. Seated thus in Samdhi such a Yogi should listen via the right ear to the divine sound known as Anaahat, a very subtle sound resembling that of a flute which rents asunder the three knots [granthis].

[The Yogi enriched with the Vaishnavi Mudra stance then takes up another position termed as Shannmukhi Mudra or Ruddhabil wherein with two thumbs the two ears, with two fore-fingers the two eyes, with two middle fingers the two nostrils are shut off. Such a position is termed of one who has shut off the openings of the body and rents asunder the three knots related to Gods Brahma, Vishnu and Rudra, the presiding deities respectively of the Rajas, Sattwa and Tamas attributes of nature]

*//25//*

Keeping the eye half-closed, established in the Self, keeping vision focused on the fore portion of the nostrils, merging both nerves related to the Sun and Moon or stopping the process of respiration, such a Yogi surpasses both the exterior and inner or that entire which is within and without. Such Yogis should meditate upon the only Existent, the Ultimate Essence.

*//26//*

In this way with the study of the process of Yoga and also with the stance depicted before as the Khechhari Mudra, that state of surpassing the mind passionately termed Unmani [final states of a Yogi's mind] is accomplished wherein that seeker's consciousness gets totally centered.

*//27//*

Keeping the mind in the centre of the strength called Kundalini and keeping this strength Kundalini merged or interacting with the mind, such a Yogi who with the mind, witnesses the mind attains to eternal happiness.

*//28//*

*Aakaashmadhya.....Amrutam //29-32//*

Establishing the self in the centre of the firmaments of the heart as well as viewing the mighty skies within the Self, contemplating that this entire that is, is not different from the Essence of the celestial skies, nothing else should be pondered upon thereafter by that Yogi.

*//29//*

External worries should not at all be indulged in and neither should misgivings about the inner state be encouraged. Being detached to all forms of worries, the only Form to be emoted to is the Sole Supreme, the Sole Entire Consciousness as in ‘What is it? With what is it? In what manner?’

[Here, consciousness should be understood to be the varied attributes of that Principle such as joy etc. This Brahma equivalent to bliss, experiential knowledge, eternity, purity, knowledge, truth, freedom, blemish-less-ness, omnipresence, consciousness, in each particle in creation, singular, such attributes as well as those termed Vidhyaatmak – pertaining to God Vishnu\* such as being beyond sound, touch, form, portions, simple, everlasting, beyond smell, timeless, infinite, non-visible, not interacted with easily, beyond acceptance, beyond clans, beyond vision, hearing, without hands or action and feet or movement; such traits of the Divine should be contemplated upon]

//30//

Just as camphor in fire, salt in the ocean and the sky within the empty space of the pot merges with the ‘other’ great all-enveloping skies, similarly via the process of Yoga, one whose mind has become merged, attains its final stoppage in the Brahma.

//31//

That worthy of being known, that worthy of being experienced in entirety, and knowledge thereof – this entire also means the mind; when one is detached to this essence of curiosity, the mind attains its final beatitude for it is then that the self attains to the rare evident knowledge of nectar, of the nectarine states.

//32//

*Yogo Gjyaanam.....Chintanaat //33-36//*

After surpassing the mind the sequence is to attain to the fruit of Yoga and knowledge realization. Yoga also means the final stoppage of all the tendencies of the wavering mind and knowledge means that vision, that experience that has been attained in full conscious equanimity.

//33//

This stoppage of the tendencies of the consciousness pacifies the tremendous gait of the mind; it prevents the mind from faltering elsewhere. The moment such a mind attains to peace from its restless wanderings, worldliness in all its aspects for that Yogi stops.

//34//

Interactions with Scriptures and the noble, renunciation, study of the path of Yoga, patience, being seated in a suitable stable Aasana posture [as mentioned earlier], by forcibly bringing about an end to all the stored impressions hoarded from past births...[continued in the next]

//35//

With true pious devotion, by meditating on God, by remaining for long in solitude and experiencing the joy thereof, without being distressed or agitated, with continual study of the process of Pranayama, with incessant contemplation upon the Sole Existing Ultimate Essence...[continued in the next] //36//

*Aumkaarocchaar.....Spandarodhanam //37-40//*

Using the time span termed Ghatika or 24 minutes as reference, time should be increased in utilizing the tongue in a deep long voice recitation of the holy AUM. By doing so as well as by guiding the strength Kundalini to traverse along the path of the Sushumna nerve, the stoppage to the restless movements of the breaths plus the mind is brought about.

//37//

Individuals capable of restraining their minds with their intellects should not allow mental tendencies to falter hither thither. As mentioned above, they should perseveringly study and attain experiential knowledge of the Abode, the Divine Feet, the ultimate state of God Vishnu.

//38//

In the hollowness that is free of blemish located in the fore portion of the nostrils - for a distance of 12 finger breadths; if one is able to firmly establish one's vision of knowledge - then the stoppage of movement of the restless breath as well as the flickering conscious tendencies is brought about.

//39//

Between the brows, when vision is surpassed, that Essence which uplifts gets manifested and when it does, then there – amidst the brows, union of the self with It is brought about as a result of which the sense capacity of the breath and its movements is brought to a halt.

//40//

*Aumityeva Yadbhutam.....Par: //41-44//*

This entire that has been brought forth in the world is verily all fortune bestowing, and that entire is totally non-distinct from the AUM that is beyond the triune of knowledge-knower-known. By emoting thus - breaths can be brought to their final beatitude.

//41//

For long durations, intelligently, by remaining in solitude, with an attitude as unaffected as the sky in its centeredness and with the patience borne of a mind that has freed itself from subtle desires, with ease, the above stoppage of the breath can be brought about.

//42//



In this manner that Yoga advised by the Sage Atharwaangirasa has been mentioned here in brief. If you desire to study it in explicit detail, if such is your wish and expectation then refer to the original Text called Shaandilya-Upanishad.

//43//

When that breath that has been guided to reach the orifice in the head known as the Brahmarandhra and it remains there for time-spans termed as 5 Vimalas\* and 2 Palas, then that is said to be the accomplishment of the Pranayama breath control practices. One who proceeds even beyond this....[continued in the next]

*Pratyaahaar: Palai: .....Gjyaankaande-shtamo-adhyaya //45-50// //8//*

When the breath remain established for the time-span 25 Palas then it is said to be the accomplishment of the Yogic process Pratyaahaar. The result is that knowledge related to all sense-interactions merges in its source. The next characteristic of the accomplishment of the Yogic process called Dhaaranna is the establishment of the breath firmly for a duration of 5 Naadis and similarly if the breath remains without its innate restless movements for a duration of the timespan 60 Ghadis meaning thereby  $60 \times 24 = 1440$  minutes = 24 hours then that is said to be the state of accomplished meditation, Dhyaana.

//45//

If this merging of the breath in the Brahmarandhra orifice is maintained consciously for a period of 12 days then that state of Samadhi considered to be a very rare attainment and success in the path of Yoga is accomplished. This state is characterized by the doing away with all desires, gross and subtle as well as brings about an end of all action and their outcomes, be they meritorious or sinful. This is known as the Dharma-megha, the shower of religion.

[A moment thus is equivalent to receiving the fruits of a hundred divine sacrifices. According to this tenet - here are the utterances of those who have mastered the path of Yoga. These elite mention such states to be the shower of religion because here conscious experience of a thousand flows of religious nectar is experienced. It is with this Samadhi that the subtlest desire harbouring within gets totally uprooted meaning thereby that there is no more going through any fruit of action, good or bad for one has consciously attained to a state beyond them.]

//46//

Truly, this 8-fold path consisting of the ten types of Yama, ten types of Niyama, the different Aasanas, the breath control of Pranayama, the restraint of Pratyaahaar, the retention of Dhaaranna, the meditation of Dhyaana and the devotional contemplation of Samadhi is the path of Yoga.

//47//

The best of Yogis via this 8-fold path of Yoga surpasses his mind, destroys all his subtle hankering desires with the attainment of knowledge about the Essence and thus gains liberation.

[The Self is beyond associations, it alone exists, meaning thereby that when it gets over the state of surpassing its false identification with its embodiment, all else that remains is merely delusory, is Indrajaalik\*, like a conjurer's show. Similarly if the mind is so consciously centered and established therein at its Source then how can there remain any store of unacknowledged subtle desires? Such is what is meant by the term the attainment of knowledge related to the Ultimate Essence.]

//48//

Sage Atharwa has clearly mentioned here that Yoga is none other than bringing about the state of the final beatitude of the faculties of consciousness. This Yoga as expounded by him is verily the same that is renowned to have been made known by Sage Patanjali called the 8-fold Patanjali Yoga.

//49//

The final stoppage of the tendencies of the mind, such is the name of this Yoga and it is that which bestows joy and has been greatly revered by all Yogis. Here it has been incidentally mentioned with a fully centered vision of knowledge.

//50//

*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index, 'Yogaphalbhigjyneshwar Datta' – [obeisance to] God Datta the Lord of the path of Yoga, aware of the fruits of all its 8 portions.}*

*// Thus completes the translated commentary of the Eighth Chapter of the First Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'The depiction about Yoga'. May God Dattatreya be pleased with this offering //*

*//In this manner, in this Text 'Datta-Purana', the first octad is brought to completion//*

//Shri Hari://

// Dattatreya – Puranam //

Now commences the second auspicious octad of the Datta-Purana

## **Second Octad**

### **Chapter 1**

#### **//The Explanations about Yoga//**

// The Vedas proclaim ‘It - is worthy of listening to, It - is worthy of contemplation’, thus, ‘keeping the head, neck and the chest, all these three erect and the body straight’ etc. such are the different advised Aasana postures. Further, bearing in mind the Shruti statement of the Shwetaashwatar Upanishad which mentions ‘The path of Yoga obliges even those seeking the holy sight, the entire understanding of the Ultimate Essence, thus Yoga is that which establishes one with a perfectly balanced vision.’ Immovable mental retention of the withdrawal of the senses too is Yoga. ‘Thus, by conscious withdrawal of the senses and their non-agitated establishment, Yoga can be sought, hence here in 55 verses, explanations about this Yogic path is being described. Since this Yoga is by itself an independent topic, since there is an ardent desire within to give a distinct commentary about it independently as well as due to the fear of making this Text very expansive, here the explanatory commentaries are provided succinctly. //

*// Hari: Aum //*

*//Pravaretarhrudvruttinirodho Yoga.....Viparyaya: //1-4//*

Except for the Sattwa trait predominance in our consciousness, bringing about the stoppage of the rest of internal tendencies is known as Yoga. This Yoga of the form of the religion of consciousness is of two types, termed Sampragjynaat [known completely, not free from thought and reasoning] and Asampragjynaat [without distinction of subject and object]\* and it has five different states.

[Distinct from mundane tendencies, with traits such as renunciation, forbearance, simplicity etc.\* [kshaanti] as are borne of the Sattwa attribute, the stoppage of all inner tendencies of the heart and mind is Yoga. It should be believed that this Yoga of the form of the religion of consciousness is twofold as mentioned above and has five states....[continued in the next]

//1//

Five are the states that the faculty of consciousness is known to go through –

1. Moodha
2. Vimoodha
3. Vikshiptaa
4. Ekaagrata
5. Viniruddha

Of these, the first three bring about bondage whereas the last two are those which impel one to attend to God and hence oblige in gaining liberation. [Explained below]

[Different states of consciousness dealt with - in the process of Yoga are now being depicted. The first Moodha\* - Dull, ignorant obstinacy; it is demonic and impels one towards sleep, laziness, and sloth. The second Vimoodha is further degenerate insentience, utter stupidity. The third Vikshiptaa comes from the strength Kshiptaa which is godly and is of the form of the joy experienced when the senses interact with their objects. The Vikshiptaa state is distinct and is of two types –

[a] At times it inspires one into being withdrawn and renounced

[b] At times it shows deep attachment for sense-objects.

The fourth Ekaagrata is characterized by steadfastness wherein there is no interference by any other tendencies whereas the last Viniruddha is that in which there are no wavering tendencies at all, there is pure centeredness. Of these in the first two there is absolutely no chance of a seeker proceeding on the path of Yoga and even in the third there are faint chances of progressing on the Yogic path. It is the dumb amongst humans that via the first three states experience bondage. The fourth and fifth are for liberation and that too for those Yogis who are absorbed in their conscious attendance to God and who are religiously trying to follow conducts as pertain to the Yama and Niyama portions of the 8-fold Yoga. It is certainly not meant for the non-centered. As the Yogic treatises mention ‘Out of love for God, and the sole recitation of His Holy Name, the contemplation leading to experience of what that Divinity is and implies, in this manner with a constant awareness [worship/devotion - prannidhaan] of God that seeker also attains to the knowledge of his self that is embodied - and there turns about a total lack of other hindering factors. This tenet clearly mentions a hurdle-free accomplishment of the Yoga and hence is meant for those seekers who want to know God truly. Even in other Shruti and Smruti Texts, there are various tenets such as ‘one who joins to Him via the mind, via the intellect’ as well as ‘Even amongst all Yogis such conduct’ etc.]\*

//2//

A seeker whose consciousness has attained to the state wherein it is no longer hindered by its tendencies of peace, agitation or insentience, finds that for him whose vision is established in the True form – a conscious merger in that Form present in all of creation, known as the Witness turns about. Whereas in other seekers when their consciousness is

coloured by any of the above states then their consciousness takes up the form in accordance to those particular states – be it of peace, agitation or inertia.  
[Tendencies of peace often depict themselves as detachment, generosity, Kshaanti. The agitated state is often characterized with lust, anger, greed and efforts for the same. Insentient tendencies show themselves as delusion, laziness, procrastinations etc. All these tendencies too are borne of the three attributes of Nature – Sattwa, Rajas and Tamas. A seeker who has gone beyond the influencing predominance of these three and whose vision is established in the true form is himself non-distinct from the Form that is the witness - meaning thereby that he is consciously centered – merged with the Self. For others their consciousness takes up the form of the state that it is currently going through, it reflects that tendency in totality, influencing their behavior as is seen in the Sfatik - rock-crystal stone reflections of flowers.]

//3//

These tendencies with the difference of being simple and complicated requiring far-fetched interpretation or aklisha and klisha are again classified into five types with references. Of these the first subdivided into three are in association with reference of the word, inference and the present or directly evident. The other is named Viparyayaa [false understanding] [continued in the next]\*

//4//

*Mithyagyaanamtadrooppratishtam.....Tapomukhaa: //5-8//*

That which is prone to erroneous knowledge meaning thereby depicts the form that truly is not - for example presuming a serpent in a coiled rope in semi-darkness is associated with strife. The third is where there is a lack of the essence, the object, for example horns of a rabbit, it is merely Vikalpaka, associated with the reference of option of that is based only on words, shabda-anupaat – following as a result of usage of words etc..

[These tendencies klisha and aklisha are of five types. Of this the first is associated with reference gained from words, inference and direct evidence. The second termed Viparyayaa is associated with mistaken knowledge like serpent in a rope. The third is merely associated with options, based on words, with absence of the true object like horns of a rabbit.]

//4-5//

The fourth is sleep, with a predominance of the Tamas attribute which is supported by the knowledge of absence. The last or fifth is that tendency of the form of memory that does not allow one to forget those sense-interaction that one has gone through in the past. Yoga is said to be the process wherein all these five are brought to their final stoppage. [The fourth is totally influenced by Tamas where the knowledge of what is absent remains [say wakefulness in sleep] and the fifth keeps on hoarding experiences of sense-interactions and sense objects]

//6//

Renunciation and study lead to that state of the consciousness wherein it surpasses all its tendencies borne of the Rajas and Tamas attributes of nature. In such states that effort taken with the path of Yoga as support – trying to live as per its portions of Yama etc. is known as Abhyaas or repeated study.

[The above five tendencies can be overcome with detachment and repeated study wherein states free from the influence of two of the three attributes of Nature can be brought about. Thereafter persevering in the 8-fold path of Yoga is said to Abhyaas, study]

//7//

This study when continued for long periods without losing one's regard for it with honesty in performance of its advocated processes - then it affirms with each day so that a seeker does not get defeated in face of opposition or hurdles. Good conducts required for the seeker hand-in-hand with the above are trust, knowledge, penance, celibacy etc.[satkaar – welcoming trust etc. with reverence – in oneself - as one would do a revered guest]

[When such study accompanied with the above qualities such as trust, celibacy etc. is continued with due regard then it can surpass difficulties and remains firm. Celibacy is giving up of the 8-fold modes of union, trust is that intellect which believes, knowledge is that advocated in the Upanishads and penance is vow observance such as that of Krucchra-chaandrayann etc.]

//8//

*Yatamaanam.....Sampragjyanaataastadanvayaat //9-12//*

Destruction of the wastes of consciousness such as love-hate, like-dislike etc., decisions based on desire or attachment towards someone or something – such garbage when done away with, when removed, a seeker finds that his inner faculty becomes eager to merge with its Source. This is termed as Vyatireka – process of logical discontinuance and is also called mastering the senses.

[Renunciation is being explained with reference to the above verses. It is of two types of which the first is subdivided into four. The first is where the waste of likes and dislikes in consciousness are destroyed. Hankering attachment when removed, no action borne of impulse is carried out - then it is termed Vyatireka, the third is when the inner is eager to merge consciously]

//9//

The seen, this world etc. and the unseen, objects of senses that has one has heard of existing in other dimensions or worlds, and the surpassing of desire to go through those sense interactions is said to be that renunciation termed as Vashikaar. These four subdivisions are of the first type of renunciation - whereas its second type or aspect consists of detachment to that desire that one feels of gaining similar traits or attributes or

greatness or the very roots which enables a knowledgeable person to be intelligent. This renunciation is considered to be greater.

[Pertaining to this world or Aihik and the other worlds termed Aamushmik – detachment towards the desire of going through sense interactions in both, the doing away with such hankering is the fourth subdivision of the first type of renunciation. The second is detachment to those roots, those subjects which lie at the foundation of a person's knowledge. Such is said to be lofty and can be experienced with aspects such as Vitarka etc.\*]

//10//

Vitarka is that process which brings forth concentration towards gross sense-objects. Contemplation on the subtle too is thought. Direct experiential knowledge of all in creation as gross objects or as they truly are is joy.

[That intellect which directly experiences for itself the fact of the Self or Sattwa predominant in all of creation, in all that is gross via the senses is joy. Thought is contemplation on the subtle and Vitarka is said to be concentration towards the gross]

//11//

When there is oneness of the intellect with the masculine or Purush then it is said to be Asmita-Yoga, the Yoga of identity, identification. Generated from meditation - is knowledge wherein the triune of knowledge-knower-known is understood and eventually surpassed and the seeker gets fortified - this is the process of Vitarka. When there turns about the logical continuance of such matured Vitarka perceptions with renunciation - then it is said to be Samprajyanaat Yoga.

[Intellect uniting with the self or person is said to be Asmita Yoga and is generated from meditation. When it matures over the triune and associates with the above renunciation such as Vitarka in logical continuance then it is said to be accomplishment of the process of Samprajyanaat Yoga as is mentioned in verse 1.]

//12//

*Vruttyabhaave.....Yoginaam //13-16//*

That rest which takes birth when there is a total absence of these tendencies of consciousness as well as its referential knowledge is known as the state of ultimate renunciation. Of the form studying, repeatedly knowing this state the last remnant impression borne of the Sattwa attribute is known as the Asamprajyanaat Yoga.

[Even when the triune is surpassed there remains impressions borne of Sattwa - of knowledge, rest and study]

//13//

It is this Asamprajyanaat Yoga that becomes the cause of the natural dissolution and re-birth after departing from the body. What is meant is that instead of gaining liberation post-death those who have faltered from the path of Yoga, and those unable to surpass Nature and all her elements - take re-birth and begin contemplation on the Self Essence

so that they realize what these essences of nature are. They consist of the five primary elements, the subtle elements, the sense organs, the ego and the universal essence. These are overcome by knowing the process of discriminatory identification wherein one does not relate with that entire which is not the Self but is brought about from the Self. These reborn seekers proceed from wherever they have stopped in the Yogic path, all learnt previously easily comes to them.

//14//

Such a Yogi beginning from the Manvantars and in the sequence of ten, sequentially merges all his senses and finally himself merges in the Brahma or God - the source of all.

//15//\*

This Yoga is such that it hints solutions for others with less trust towards their means and efforts, meditations and ways of Samadhi states.

[The result of this Yoga is merging in the Nirgunn-Brahma, the source]

//16//

*Mrudhumadhyadhyupaayaaste.....Pramaadaalasyasanshayaa: //17-20//*

These guidelines are nine keeping their three distinctions of easy, medium and hard and 9 are the accomplishments associated with them. In this manner - very near to total renunciation and moderately renounced and its subtypes - such differences - of more or less should be understood.

//17//

All actions done should be offered in their entirety to God without having any desire of the fruits thereof. This is the nearest solution or mode to gain the Samadhi states. The remnant self in those seekers who are bereft of the five-fold strife of ignorance [of identifying with the body, senses, breath, inner-being and being forgetful of who one truly is], are detached to wanting fruits of actions and who have no subtle or unacknowledged desires are Gods.

[Offering of all one's actions to God takes one near Samadhi states. Who is God - if such is the query - then in reply it is mentioned as above]

//18//

Non-distinct from God is the Sadguru wherein resides the seed of transcendent omniscience. It is this essence that is addressed in the utterance of AUM. God should be remembered with recitation of this AUM emoting to it as above and the meanings of all that it signifies should be contemplated upon.

//19//

It is via such recitation that one attains to the knowledge of that consciousness of the form of one's self - of that which is embodied as us. It is this knowledge attainment that



brings about a total absence of all obstacles. It is via this that all insentience, faulty vision, indolence, laziness and doubts are destroyed.  
[Experiential knowledge of the Self follows such recitation whereby all hurdles are surpassed. As to what these hurdles are – this is being explained in the following verse].

*Bhoomyalaabh.....Sthoolaadyannvantavastu Va //21-24//*

Firmness of mind is absent due to inability to find a conducive place; as a result lack of desire to pursue the path of Yoga is generated. The reasons for such obstructions are an agitated consciousness, distress, agony etc. Such obstacles and its causes and their destruction...[continued in the next]

[Agitation in consciousness is the root attacking progress in the Yogic path]

//21//

Such obstacles can be overcome solely with devotion to God. Friendship with those who are happy and compassion towards those who are sad, affection towards those who are at peace with good health and indifference towards sinners; via such emotions the pleasurable state of consciousness can be maintained.

//22//

This pleasure of consciousness is also attained by –

[a] The Rechaka portion of the Pranayama breath control practices

[b] Centering the consciousness on the Divine Attributed Form of God

[c] Establishing that tendency in the lotus of the heart that is devoid of grief

[d] Establishing that tendency in the lotus of the heart that illumines it

[When affection for the attributed Deity envelops else when lustrous tendencies occupy the heart, the pleasure of consciousness is maintained]

//23//

Else, by remembering the renounced with the mind, in sleep or dream states having enough awareness to keep the faculty of consciousness as a witness solely with the refuge of the Self, by establishing the Form of the Sought and Beloved God in the consciousness in the form of That meditated upon or by meditating on everything from the macroscopic to the microscopic, focusing on the entirety, effortlessly the pleasure of consciousness remains.

[Support of God as knowledge - knowing one's consciousness as a witness of the dream and sleep states, remembering the renounced, meditating on one's chosen Lord else on the entire existence - effortlessly one accomplishes a pleasurable state of consciousness]

//24//

*Mannivadgraahya.....Bhrusham //25-28//*

Like jewels - that object which is accepted, the act of acceptance and the one who accepts, in this entire happening the consciousness is of a lowly tendency - and it should be treated with kohl [dealt with strictly] - thereby resulting in the Samadhi states - that exclusive particular state of mind. This is of four types.

//25//

In it, the first is named Savitarka which is a conglomeration of the word, the meaning and knowledge and the second is termed Nirvitarka wherein due to purification of memory perception of the sole Essence results and all other forms merge, become absent.

//26//

The third is said to be Avichara resulting from the second Nirvitarka and consists of contemplation upon all that is subtle and the fourth is that state termed Nirvichara wherein contemplation upon the meanings of all these subtle sense-objects take place. All these four together lead to that Samadhi which is termed Sabeeja-Samadhi, with the seed.

//27//

In the purity of the Nirvichar Samadhi there is pure health and therein lies the purity of the spiritual. This spiritual blessedness is termed Rutambhara Pragjynaa meaning thereby that wisdom with the capacity to retain the Truth. This knowledge which is a result of wisdom is far more special than that heard or inferred ordinarily.

[With practices of the Samadhi state wherein even thoughts are surpassed, full health and spiritual blessedness is attained, accompanied with the wisdom called Rutambhara, there is obstruction-free conscious oneness with the Brahma. This experience is not possible in any other states.]

//28//

*Sanskaarastadbhavo....Du:khaanushayyatha //29-32//*

Those impressions generated via this wisdom leads to the removal of other ordinary stored impressions. Thereafter when such pious impressions of the Samadhi termed Nirvichara too are surpassed and they too attain their final stoppage then all stored wisdom too attains its final beatitude - this state is called Nirbeeja-Samadhi\* wherein the seed too is absent.

//29//

To attain the accomplishment of this Nirbeeja Samadhi states, actions, penance, recitations and worship of the deity is that which obliges - by removing strife. This strife is five-fold and is termed as –

Avidya – ignorance

Asmita – false identification

Raag – hankering

Dwesha – hate, covetousness

Abhinivesha – obstinacy

//30//

Of these the first, Ignorance is the cause of the remaining four. These four are distinct from each, are inert per se but are also clear and lowly and not capable to cause much damage. However - Ignorance is that which makes one emotive wrongly to that which is ephemeral, unholy, sorrowful and insentient - meaning thereby that the ephemeral is considered to be eternal, the unholy to be pious, sorrow to be joy and the body which is insentient to be the Self that is the sole Sentient Essence.

//31//

When there is no unity perceived in the strengths immanent - between the seer and the seen else in the enjoyer and the enjoyed but distinction is known then it is wrong identification. That which on remembered leads to want for example when joy is remembered there is hankering and when sorrow is remembered then there is hate – these are other two aspects.

[Wrong identification is via the intellect essence]

//32//

*Swaarasyavaahi.....Du:kham //33-36//*

In the intelligent too who go through naturally the charm of dispositions is found the fifth strife of obstinacy. These subtle five-fold distresses with the tact of counter birth, meaning thereby involution or merging of the faculty of consciousness in its cause, have to be given up.

And even the tendencies of such distresses...[continued in the next]

[This obstinacy is said to be the fancy that even the elite have of ever remaining within their physical body, it is associated with their fear of death, this is the fifth strife]

//33//

Like stains on garments, the tendencies generated within of these 5-fold distresses have to be given up with meditation. The subtle desire for some or the other action is also an insentient strife. It should be known as that related either to this birth, is the seen or that related to the intent stored in the past births or the unseen, two-fold.

[Intent of action be they moral or immoral are roots of such strife via which this world and the past or others can be known]

//34//

The root of this subtle desire to act is in accordance with the law - as the seed so the fruit and its result is the attainment of birth in a specific caste with a decided life-span and the experiences therein. It is due to reasons of merit or sin that man experiences the fruits thereof of bliss, joy, sorrow etc.

//35//

Going through sense-joys too leads to eventual sorrow, the sorrow of distress associated with that joy [either unable to gain it again or fear of losing it] as well as the sorrow of the impressions generated and stored within. For the discriminative - even such sense-joy is a source of sorrow and it is worthy of leaving them all - even before they are attained. [Due to the multiple losses associated with sense-joys as well as due to the flaw of the contrariness in the nature of the attributes that predominate, the discriminative, understanding thus, find even such joys to be sorrow-related.]

//36//

*Drashturdrashyo .....Swarooppraaptihetuka: //37-40//*

The seer and the seen meaning thereby the enjoyer and the enjoyed, the transaction of these two is worth being detached to, it is a cause of sorrow. The act [here of seeing or enjoying] is a trait of the Rajas attribute, the shedding light on it is a trait of the Sattwa attribute and the actual transaction or relation betwixt the two is a trait of the Tamas attribute. All that is the seen borne of the five primary elements [earth, water etc.] as well as the senses which interact [mind, five organs of perception and five of action], this entire cohort is similarly influenced by these three attributes of Nature.

//37//

This entire seen has a two-fold purpose – [a] the going through of the fruits of the interaction with it in the form of joy and sorrow and [b] liberation. Sequentially for such going through and liberation there is an arrangement of the four-fold facet of attributes.

In it,

[i] Five subtle elements of the form of sound, touch etc.,

[ii a] The general three attributes such as Sattwa, and their resultant states when dominant and,

[ii b] The five primary elements such as the sky, earth, water etc. with their relation to sight

[iii] The essence called the Mahat-tattwa and the subtle body and of residing in this state

[iv] A state beyond

//38//

The witness self or the Purusha being pure and conscious - is unaffected by knowledge gained of the seen hence for the discriminative seer, that entire which forms the seen is as good as non-evident or non-present since by being centered to the Self he is already in the state of the highest fulfillments.

[Like a flower reflected in the stone - rock-crystal, such a witness does not get affected by the reflection though it does reflect the flower meaning thereby that it does sustain the presence therein, it registers. What is meant to convey is that although it registers, it remains untouched. Such witnesses; since have gone beyond the impelling of their subtle-desires into any action, and who have surpassed their vanity of doer-ship, find that though the seen exists; yet as they are already consciously fulfilled by being absorbed in the Self, for them it is as good as non-evident.]

//39//

Hence, though the seen is destroyed for them - yet for other ordinary worldly beings it is a day-to-day matter and continues to remain. Such elite are non-distinct from nectar, such is their Self which is already experienced - hence their strengths of lordship, of consciousness and that of existence or insentience. This is what the original relation of the seer with the seen was meant for, such is the purpose - to gain a conscious experience of this state.

[Those who experience this are liberated and not others; the interaction between the enjoyer and the enjoyed or the relation between the seer and the seen here is said to be akin to the primal, of the divine masculine with the divine feminine or of Purusha and Prakriti]

//40//

*Avidya Sanyoghetu.....Krutanutamatmoditaa: //41-44//*

It is ignorance which is the cause of senseless interactions. When ignorance is absent such interactions too are impossible. Hence that Yogi who has freed himself from ignorance attains liberation. Emancipation is eternal and worthy to know; hence this treatment, this medicine administration be it of the form of service, attendance, usual or customary obeisance, homage, any religious performance or ceremony, worship etc. - it must be performed for the upliftment of the self - hidden within the body.

[Ignorance should be surpassed and let go off with effort. Once won over no such futile interactions are possible. Emancipation exists since time immemorial hence this much administration/treatment for the self is essential]

//41//

The solution to get over sorrow is discriminative knowledge, the discernment of the true and untrue or the real and unreal. It is this acumen that is the wisdom of Yogis. Its lofty states are of seven types.

[The gain of discrimination is the sole means to do away with ignorance. It is characterized to be of seven types each with their limits. Via the first four liberation is attained and via the remaining three the disconnectedness or separate-ness of the consciousness is attained. All these seven have been depicted in detail in the Text ‘Yoga-Vasishtha’]

//42//

With each portion of the path of Yoga such as Yama etc. impurity is destroyed and there is subsequent resplendence of attained knowledge. Non-violence, truth, celibacy, trust and non-hoarding are the five sub-portions of the Yama aspect.

//43//

This Yama portion is expectant of consideration about the region, time and the individual. It brings about the destruction of that greed borne of infatuation, generates joy

when cultivated and when maintained is considered to be one of the great vow observances.

[Non-cruelty towards animals such as cows etc. is where the species and the individual should be considered. To prevent violence in holy pilgrim sites is where the aspect of place is undividedly considered as this pertains to sacred regions especially during specific times such as when offering to the manes etc. Violence should be cast away, thus such considerations are continuous during life. As with non-violence, so with the remaining four aspects as mentioned above. Such conduct when observed unfailingly then it is considered as exemplifying the great vows.]

//44//

*Du:khgijaananantaphala.....Siddhirut //45-48//*

If these same aspects are performed with a sense of doubt or suspicion then they result in infinite sorrow and ignorance dependent upon its three factors of mild, moderate and severe affects the act. The second portion of the path of Yoga – Niyama consists of purity, contentment, worship of deity, penance and self-study.

//45//

If the mind tends towards the negative – hurting, violence etc. then being conscious of it, one should contemplate upon their opposites such as – non-violence, non-hurting etc. For a Yogi who has attained to the accomplishment of this aspect of non-violence even wild animals lose their natural enmity towards one another in his presence. If he has attained to the accomplishment of truth then whatever such a Yogi utters, the corresponding acts bear the spoken fruit – they will turn out to be true.

[Any resolve of a Yogi who has accomplished truth does not go in vain, all his actions bear pious fruits]

//46//

When a Yogi attains to the accomplishment of celibacy he wins over the reproductive fluids, with trust - he gains wealth and in non-hoarding he attains to the knowledge of the primal cause of births etc. With external purity he finds distaste or dislike for his own embodiment and gains the fruit of stopping multiple futile interactions with others.

//47//

With inner purity - instantaneous purity of the inner-being, with a cleansed mind - victory over sense-organs and the fitness to sustain the holy sight of the Self is attained. With contentment the advantage of the best joys and with penance the accomplishment of mastery over the sense-organs of the body are attained.

//48//

*Swadhyaaya.....Indriyavashyataa //49-52//*

On the accomplishment of the study [as mentioned] of the AUM, one attains to one's Sought Deity consciously. It is with devotion to this Deity that the Samadhi states are accomplished. Though this has been mentioned earlier yet is narrated here again since it is suited to the incident being described - thus the flaw of repetition does not remain. Meditation on the divine Serpent, God Ananta – God Shesha-Narayan with perseverance is required as is the effort for assuming different postures comfortably - Aasanas – it begets lasting joy. When that joy is attained and experienced it is known as being successful with the Aasana portion of the Yogic path.

//49//

With the accomplishment of the steadiness of Aasana, there turns about a total lack of all that is contrary such as the fleeting feelings of joy and sorrow. It does not in any way affect the body or cause pain. Thereafter by the portion Pranayama is meant that there occurs a decrease, a reduction in the velocity and flow of breath and is depicted in the form of its three portions of Rechaka, Kumbhaka and Pooraka in measure to the region and time of engaging in these breathing techniques.

//50//

This breath control technique too is subdivided into three, that which is long-lasting – that which is performed with lordship and that which is short-lasting or subtle. Without the utilization of the external Rechaka portion or exhalation as well as the inner inhaling Pooraka portion - the state of total holding of breath or Kumbhaka is the fourth Pranayama. The result of this accomplishment is that it distances all that veils discrimination and knowledge in the seeker.

[Not dependent on the within or without - the sole Kumbhaka breath-hold is considered to be the fourth Pranayama and the veil borne of the attribute of Sattwa is distanced via it]

//51//

When the senses do not relate with their particular sense-objects they become equivalent to one's tendencies of consciousness which is said to be the succeeding portion of Pratyaaahaar.\* It means that mastering the senses becomes possible with conscious restraint and retention; as a result of which triumphing over them fully is experienced. Once the veils are rent asunder the mind becomes fit for the next portion of Dhaaranna or inner retention.

[This subdual of the senses is termed Pratyaaahaar]

//52//

*Naabhyaadideshe.....Iti Dwitiye Pratham: //53-55// //2-[1]//*

Whilst contemplating upon the Sought Deity when the consciousness establishes itself in the navel region it is said to be Dhaaranna. In this process the resultant concentration of

knowledge attained is the portion of Dhyana. It is this that is worthy of being known or sought.

//53//

This Dhyana or meditation is when one is aware of the meditator, the process of meditation and that meditated upon. However, when the process and the meditator become absorbed and only the meditated upon is perceived then that portion is known as Samadhi which is the 8<sup>th</sup> portion of the Yogic path. The last three portions, Dhaaranana, Dhyana and Samadhi when become focused solely on one singular subject then that accomplished state is known as Sanyama or conscious restraint, and when this is attained wisdom shines. [the vision of the eye of knowledge].

//54//

Its utility is in various places. Yama and the other four are external means and this combined facet of the last three portion forms the inner means undertaken. The accomplishment of Sanyama leads to empowerments and removal of strife. [Yama etc. are external means of the Nirbeeja-Samadhi whereas Sanyama is the inner means and is non-different from the accomplished state of Nirbeeja Samadhi]\* //55//

*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index, 'Kshikshitpaatanzjalmat Datta' – [obeisance to] God Datta erudite in Sage Patanjali's indoctrination [of the path of Yoga]}*

*// Thus completes the translated commentary of the First Chapter of the Second Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'The explanations about Yoga'. May God Dattatreya be pleased with this offering //*



## **Second Octad**

### **Chapter 2**

#### **//The Fruits of Yoga – The narration of sequential liberation Krama-Mukti etc.//**

In this second Chapter of the second Octad or the 10<sup>th</sup> Chapter when considered in-toto, the fruits of the Yogic path will be narrated succinctly. Moreover, Krama-Mukti or sequential liberation and the rest and besides - the universe, birth etc. are being expounded upon.

*Sushumnaagjyano Nar: .....Hari: Swayam //1-4//*

Any individual with knowledge related to the nerve Sushumna, be it a male, female, a youth, child or aged person, all of these are considered to be deserving enough to proceed on the path of Yoga as are those who with the study of this path attain to its accomplishments.

[In two verses it is being mentioned that the path of Yoga is not dependent upon age, caste etc. The only requirement is said to be awareness of the path of the flow of the Sushumna nerve]

*//1//*

All individuals belonging to any Aashram or Varnna states are deserving enough to know and study the Yogic path, and of these - mendicants are especially deserving because they are enriched with traits such as of celibacy etc.

*//2//*

That monk or Sanyasi in whose abdomen food given by a householder in alms is digested – especially one who studies the path of Yoga is such that it aids the householder in crossing over. Nothing else besides this obliges as much.

*//3//*

A Yogi when as a mendicant seeking alms visits the house of a householder then that householder is worthy of praise. Such a Yogi if perchance has his meal at somebody's house then for that householder it is as good as God Himself, God Vishnu partaking of their offered meal. *//4//*

*Yat: Paraanmukho.....Du:khbhaagubhayara Hi //5-8//*

That house from where a Yogi or a monk turns back without receiving anything - becomes such that even the gods walk away from it, thereafter they do not look in that direction ever. Hence something should be given to such monks - whereby these deities, the sages and the manes feel content.

*//5//*

Before and after meals the serving of water to such a Yogi - and in food if even something equal to the size of a morsel is offered - then that food is considered to be of the size of the Meru Mountain and that water becomes equal to the ocean. This is considered to be generous giving of that host - for such is what the Smruti Texts depict.

*//6//*

Such monks should be given food and garments only according to their necessity. If he takes more than needed then he is a thief, a sinner and a debauch of the taste sense. [Only that much whereby the body can be maintained should be offered and not more for if such monks take more - they are thieving; because with their attachment to their palates they face the risk of being as sense-mongering as the lowly of the world and turning into one is definitely a sin]

*//7//*

That monk who turning into a hypocrite and pretender leaves off purity and meditation and starts conducting himself like the lowly of the world soon becomes a sense-hankering individual - then that ignorant person faces criticism and rebuke in this world and in the other faces sorrow of the form of the punishment as sentenced by God Yama, the lord of death with His staff.

[If such monks behave abominably then what they face is being depicted here. Such are charlatans, for the moment their true colours are made known in the world they become objects of disdain and in the region of the gods are held to be guilty, they have to go through strife]

*//8//*

*Sanyaasitwam.....Suvarnavat //9-12//*

In this world to attain to the state of monkhood is very rare. If one who has attained it falters from it then for very long duration he faces lowly sates in other celestial regions.

*//9//*

Hence the monk who has become forgetful of his true form as is revealed by the tenet 'That – Brahma I am [too]!' due to being subject to ignorance - should with the study of the path of Yoga regain conscious experience of the Soul, else such would definitely attain downfall.

[What is to be attained via the study of Yoga is being mentioned. The state of conscious non-duality with the Brahma which has already been accomplished since ages has to be experienced and not other heavens or celestial worlds etc. in accordance to the Shruti statement, 'By being the Brahma one attains to the Brahma'.]

//9 & 10//

The individual self Jeevaatman is without any obstructions per se - existing as the non-dual Essence, it is free of all bondages brought from duality. It is effulgent and of the form of that which is not non-evident. It is free of the modifications that the body is prone to such as that of birth and is without beginning. It cannot be known via any other sources or references except that of the Holy Word. What is meant to convey is that it is ineffable otherwise. It is beyond fear for it is not like the banana sapling that rents asunder its own heart. Being abstract it is not something that can be pierced or wetted or burnt or dried. Such it is, it always remains as a portion of the Supreme Self. It is this individual self that sustains its embodiment and all its constituents such as the breath etc.

//11//

One who has attained to the realization of his Self, who remains and revels with his Self, is unshakeable, eternal, untouched by the company of his body and its constituents and hence is in solitude, and therefore is the sole Existent, is unparalleled. However - though it is so yet like gold that is covered with debasing junk metals, it too is defiled with the portion that veils it – portions of ignorance.

[This conscious attainment of the self, of one's true form is knowledge, and such realized elite remain content with the Self, are eternal, solitary and with their conscious non-distinction are one with the Sole Existent. Though this is a fact yet such embodied selves like gold covered with junk are smeared. This is truly not so per se as explained above yet it is the opinion of those consciously centered]

//12//

*Yogojjwalitvidvahnou.....Sushumnnayaa //13-16//*

Just as gold alloyed with other inferior metals when treated with fire gets purified similarly via the Yoga of meditation a fire of knowledge is generated which destroys lust etc. and all that is borne of ignorance. It is then that the individual self re-attains to his own original, true form.

[A purificatory fire for gold mixed with iron etc. to regain its original state is compared here to the process of how an individual self realizes his true form]

//13//

In the state of meditation 'I am verily the self' – such should be believed however when seeking or worshipping a symbol – an idol or an image of a Deity etc. such belief should not be entertained. It should not be professed then that what the Deity is, so am I because the seeker is not the Sought. The seeker is definitely the self but is not the idol of Gods Ram, Krushna or Dattatreya. For the glory of the task brought about - it should be emoted

that the Self resides within the Sun etc., such a vision should be cultivated and in the same manner it should be known that the Self resides within the Aum too. It is thus that the task gets accomplished.

[What should be assumed in the process of Meditation?

Is it the “I” or ‘somebody different than I’?

In reply it is being mentioned that in this state one should emote that I am the self because Sages Jabali etc. have experienced the Ultimate professing thus: O Lord, I am the Deity that You are else I too am none but You alone, surely not another! These sages experienced the Self thereafter as within and without too. Similar is the advise of those who profess the Nyaaya doctrines to their disciples: That thou art [too]! It means that I am non-distinct from the Brahma and this state is consciously realized for this is what their aphorism conveys. ‘One who worships other deities thinking that the deity is somebody and I am someone’ such should not be known for ‘here, those who view difference, variety and not pure singular non-duality attain to the death of death’. Shruti Texts mention: They know all to be that Self - distinct and beyond all other selves and also that everything in creation are but its forms.’ What is meant to convey is that in this state one should see the flaws of those who see distinction or duality and further, it is in this state that it should be firmly believed that the self is verily not different from God. Now if such is being mentioned then what is the flaw in assuming that the Self is also in the idol or image of the Sought deity too?

Such is not advised in the state of the worshipper and the Worshipped.

Because the seeker is not the idol or image of the Sought for these are but the modifications of the singular Brahma. Moreover though these all too are non-distinct from the Brahma however it is limited to that Name and Form modification where the Brahma has chosen to express and conjoin itself. But this does not mean that one should emote that I am the image of God Ram, Krushna or Dattatreya, such a vision is not beneficial. Nevertheless in the Sun and other creation due to the glory of the Cause that has brought about such effects - these all being non-distinct from the Brahma should be felt just in the way in which a minister is considered to be representing the monarch. However - the reverse should not be practiced meaning thereby that one should not consider the monarch to be representing the minister for it is not beneficial in any way. Similarly - in the Sun etc. too such a vision of the Self embodying them should be conceived because it is this outlook that leads to the accomplishment of the task. It is said: Whatever is done resulting from knowledge, trust, the advise of the Upanishads - that entire becomes mighty. In this manner the Shruti Texts mention that it is such knowledge that is the purpose as well as the result gained due to the affluence of the action undertaken.]

//14//

In this manner, with the continual repeated study of the tenet - I am the Self, I am non-distinct from the Brahma - all sincere seekers, the erudite etc. find that bondage of all actions are brought to nil - except for those ill-fated,. Even for the deserving and intelligent with self-realization, till the time one does not depart from the body, such fated or Praarabha Karma {due to which one has the current body} have to be undergone.

[Just a single reading or contemplation upon the heard of those Sermons which extol the non-dual Self – such knowledge alone does not lead to realization. The Brahmasutra

Texts 4-1-1 mentions: That mode of seeking that has been studied sincerely should be repeatedly churned. According to this law even with listening to etc. the meanings understood pertaining to the self are revised with each new insight. Just as rice grains are attained when the husk goes through a lot of violence similarly with a single-pointed study when one attains to self-realization - all bondage of actions are destroyed except for the bonds which generated the current body.

‘That Para-Brahma, that Ultimate Self when attained, all about to happen flaws and previously incurred sins are sequentially destroyed. Such is the repeated emphasis mentioned in the Shruti Texts. Even the cohort of meritorious actions too is done away with for they also bind the seeker by giving meritorious fruits. Finally, when one departs from the body the Ultimate Being is definitely attained as advised of in the Brahmasutras 4-1-13, 14. Thus bondage of both actions – sinful and meritorious are done away with of the realized elite.

Similarly it is said ‘nevertheless those results that have not begun to show fruit - such previously incurred merit and sins are overcome.’ The Shruti Texts mention that the life-span of the body has been determined till all fated actions which generates the body can be brought about – as is said in the Brahmasutras 4-1-15. So, it means - with the might of knowledge the surpassing of that group of actions, both sinful and meritorious that have not yet begun to show results in giving seekers their fated fruit or outcome.

However even departing from the body is fated and this fact is explained with the statement ‘for such realized souls alone is this event of death longed for - because it quickens the attainment of emancipation’ in the Brahmasutras 6-2-14.

{For understanding, Karmas or actions - these are classified Scripturally into the following –

[i] Sanchita – The capital or balance result of actions performed in innumerable lifetimes.

[ii] Praarabhdha – Those of the Sanchita which fructify in the present life via which one gains a body.

[iii] Aagami also called Kriyamaan – Those that give results in the future because of actions done in the present. }

The Brahmasutras further mention in 4-1-19: Except for the Sanchita and Aagami or Kriyamaan actions the rest Praarabha or fated actions, both good and bad should be done away with by going through it.

Thus - the elite with realization of their true form attain to the Kaivalya liberation. Even for those appointed as deserving deities such as Indra the lord of heavens, who have managed to reach to such liberating states – they too have to undergo what is destined in those celestial regions till that fated time there lasts.]

//15//

With the purpose of liberation and the efforts thereof, consciousness of such seekers becomes such that the vacillating tendencies of all of their respective sense organs come to a halt.

Their consciousness then merges in the breath and the breath in the Self within.

Thereafter the same consciousness resplendent with the might of knowledge via the Sushumna nerve attains to that divine region named the world of God Dattatreya or

Datta-loka, said to be the Cause of Causes or in other words they attain to the Brahma, consciously.

[Explanation as afterword regarding liberation is being mentioned with its characteristic trait - the senses and their tendencies are brought to a halt. 'Speech gets established in the mind and this evidently gets accomplished by knowing oneself.'

According to this law as mentioned in the Brahmasutras 4-2-1, such a consciousness then merges in the breath and the breath in turn merges in the Self which thereafter with the might of knowledge in the resplendent heart and the bringing forth of the Sushumna nerve therein in a sequential manner - gets liberated and merges in the Brahma or the primal Cause of all Causes that is being depicted here with the term Datta-loka.

Such is the term keeping in mind the Krama-Mukti or the attainment of sequential liberation in contrast to the instantaneous liberation termed Sadyo-mukti wherein it is mentioned - The breath of such seekers does not transmigrate, it attains to its final stoppage here itself {as is exemplified by the departing of Grandsire Bheeshma lying on the bed of arrows in the Epic Mahabharata as well as in the Shreemad Bhaagwata Maha Purana Text. The last exhalation to the outside did not occur, that last exhaled breath merged in the body itself}.

//16//

*Na Shuklagatyapekshaa-sya.....Prasidhho-mrutsangjynita: //17-20//*

For such realized elite there is no expectation to depart from their embodiments in the time of Uttarayan\* or northern solstice and in the bright half of the month. As far as the ignorant are concerned who being subject to ignorance are kept entangled in worldliness with their good or bad actions, these do not gain such advantage of being able to remain in the body till an auspicious time to depart from it arrives and such keep on hoping, expecting that if in the bright half of the northern solstice period they can depart from the body then they will attain liberation.

[Realized elite are already in-tune with those rays which are ativaahik\* - celestial hence even if they depart from the body in the southern solstice period yet they reach the Brahma-loka heavens as is mentioned in the Brahmasutras 4-2-20. Such, the Brahma, the primal Cause of all Causes is unattained by those who are devoid of this knowledge of the Essence, are prone to good and bad acts, are subject to ignorance and flow with the herd in worldliness. Realization for them is difficult simply because they are not deserving enough to know it.]

//17//

The seeker via the path of the Sun or brightness – Archi\* in the process of sequential liberation reaches the Brahma-loka region. Those prone to action attain downfall after their merit is over. Sinners traverse to hells and other inferior species such as that of birds and animals. Those whose sole refuge is action, such take repeated births and similarly die repeatedly in this world, this universe, prone to delusions. Realized elite reach the world of God Dattatreya.

[Seekers with aid of knowledge and action with the process of sequential liberation reach via the Archi path to the world of the Brahma, others prone to action gain lower worlds and sinners are taken to hell. This entire universe is but one portion, one feet of the Brahma, such is the Shruti tenet, hence those dependent upon action keep on repeatedly arriving and departing from this world prone to delusion as well as the illusion of birth and death. For them there is no hope for liberation whereas those realized elite who have attained to the holy sight of the Supreme God Dattatreya reach His world and when this region is the conscious attainment of the realized in their purely non-dual states – it is termed as ‘So-ham Datta’ – ‘That Datta am I [too]!]

//18//

He who is already accomplished is the one who attains that Form of God Dattatreya that is Consciousness, Bliss, and is ever singular, undivided, limitless, and beyond any arts or skills. Such adepts do not return again.

[Now if there is an attainment of a lofty state then there may occur a downfall from it too. Regarding this doubt it is being mentioned - that the divine Form of God Dattatreya is singular, is the pure bliss of consciousness, is unlimited, all encompassing, beyond arts, skills and portions, and is unlike heaven that has been brought forth after creation and the law of action. This region is already accomplished and eternal and one who via the Yoga of knowledge attains it does not return - for such is the Shruti tenet, they surpass the phenomenon of rebirth.]

//19//

Higher than the divine regions of Gods - the epitome of the three attributes termed as Satyaloka, Vaikuntha and Kailas - is this region and is termed Nectar and belongs to God Dattatreya also called as the Datta-loka.

[This verse depicts as to where this region is located]

//20//

*Na Yatra.....Nishkalam Shivam //21-24//*

In this Datta-loka region there is nothing like grief, senility, death or going through the fruits of action. Moreover infatuation, states of being captivated via it or duality is absent. Since there is sole conscious experience of pure non-duality with the Brahma even those deities who have not surpassed duality are unable to enter, establish or remain here.

[What are the characteristics of the attainment of this region? Can gods reach here? Is this the final movement of deities?

Mentioning all the above it says that this region is inaccessible to gods too who are not consciously established in states of pure non-duality]

//21//

This Datta-loka region has been mentioned in the Shruti Scriptures with the term ‘Divi-Amrutam’. It is attainable only via the spiritual routes meaning thereby via the Yoga of

knowledge and only to pure Brahmins meaning thereby that they who consciously perceive the Brahma.

[Who attains this region?

Those consciously established in the Brahma.

Why is it renowned?

The Shruti Scriptures mention it with ‘Divi-Amrutam’.]

//22//

It is to enable the attainment of this Datta-loka region that the mighty Sage Atharwa filled with parental love compassionately mentioned to the earnest Sage Shaandilya this knowledge which had been mentioned in the past in a lucid manner.

//23//

On listening to the entire that Sage Atharwa had mentioned, Sage Shaandilya again enquired: God, this Essence of God Dattatreya is imperishable, beyond transactions, highest, is termed the Brahma, is Truth, is beyond arts and skills and is prone to bestow benefit...[continued in the next]

[The depiction of God or the Brahma as ‘You alone exist’ is being depicted – a summary of what has been comprehended by the listener on listening to what has already been said is being portrayed]

//24//

*Jaayate-asmaatkathamidam.....Krushnapingala: //25-28//*

Thence how come is this entire – sentient and non-sentient brought forth from That? How is it all protected and how does it totally get merged in That?

On listening to such a question of Sage Shaandilya, Sage Atharwa replied: Listen, That or the Brahma with the Holy Name Dattatreya.....[continued in the next]

//25//

Is the Primal - however due to the difference in the characteristics it chooses to accept it becomes of three forms – that without any arts and skills, that totally with all arts and skills possible and a mixed form wherein both these traits co-exist without any contrariness. The first of these forms is Eternal, Undivided, is termed the Sat-Chit-Anand or Existence-Consciousness-Bliss in entirety and is free of blemish or falsity, it is that which personifies the highest fortune.

//26//

Fortune-personifying, subtle is it and is hence such that it can pervade the entire, the microscopic, the non-evident, is without end, is that Essence - interpolated in all creation and yet that which cannot be exactly pointed out with the aid of any references. This Form is said to be beyond arts and skills and is the best.

[It cannot be understood with the aid of evident or verbal references, it cannot be pointed out and said that such and such or so and so it is and viewing it too is impossible] //27//



Constituted of the three attributes of Sattwa, Rajas and Tamas – such is the primal Nature termed also as Maya or Avidya, it is His strength - generated via Him. When this Deity chooses to conjoin to this strength then it is said to be aided with or joined to the different colours and aspects of this strength and His form is thus affected.

[\* As pertains that aspect of the Maya which is pure and primarily only with the dominance of Sattwa, it is said that this strength too is brought forth from God and when assisted via it, the form of God too reflects the hues of such associations.]

//28// [pingal]

*Maheshwaro.....Vyaapaka: Para: //29-32//*

That God Maheshwar when conjoined to its strength Maya – was the first to desire, then the Divine form brought forth is said to be of the mixed type. With knowledge and penance and fired up thus it desired....[continued in the next] //29//

Let Me be many, Let Me assume many forms – it is from this resolve non-distinct from His penance that the primal AUM was brought forth. It has three portions, A, U and M and these became the three sages, the three metres and the three deities.

[This is in accordance to the Shruti tenet ‘It brings forth itself from itself’ and the resultant desire ‘Let Me be many’. From this penance-borne resolve the AUM was brought forth. This AUM non-distinct from the Brahma has three portions, A – U – M and is the spiritual facet, the Divine Feet of God are the divine aspect and the world is its physical aspect. Similarly Fire, Wind and Sun are the three sages, Gayatri, Trishtup and Jagati are the three metres and Brahma, Vishnu and Rudra are the three deities. Moreover there are different terms for the self that acts in waking, dreaming and sleeping states.]

//30//

This AUM has three facets of each of its aspects of seed, strength, hue, state, position, utterance, attribute, fire, the Vedas, worship, essence and self.

[Three seeds – Shreem, Hreem, Klim

Three strengths – of action, of material, of knowledge

Three hues – red, white, dark

Three states – waking, dreaming, sleeping

Three positions – in the eyes, throat and heart

Three utterances – high, low, medium

Three attributes – Sattwa, Rajas, Tamas

Three fires – Dakshin, Gaarhapatya, Aahvaniya [of sacrifices]

Three worships – dawn, noon and dusk

Three Vedas – Rig, Yajur and Saam

Three essences – The regions of Bhoo, Bhuva: And Swaha

Three selves in three states – Vishwa, Taijas and Praagjyna]\*

//31//

Enriched with all the above traits, this Aum is the seed of the bringing forth of the worlds and its beings. It is also termed as Par or of the Beyond and Apar. That God, the Overlord

of His strength Maya who is referred to via the AUM is all-pervading and is Par or beyond everything.

//32//

*Sarvabhoothrudaavishto.....Chetarat //33-36//*

Pervading the heart of all in creation, it is He that playing with His strength Maya brings forth the generation, maintenance and destruction of the worlds, it is He who assumes the forms of the presiding deities of these three tasks and is named as gods Brahma, Vishnu, Mahesh.

//33//

It is He who alone who is also gods such as Indra etc., individual souls, the earth and the other primary elements. It is He who is the gross and the subtle and the physical, it is He who is all bodies, as well as all the scriptural fourteen worlds.

[All borne forth from the five primary elements and all modifications in emotions, not borne from these five, all bodies and all worlds – this entire is what the mixed Form of God entails]

//34//

The 25 essences are as professed via the Saankhya, the four types of individual souls identifying with their respective bodies –

[i] Borne of sweat etc. like bugs, micro-organisms

[ii] Those whose inner movements are from below upwards – vegetation etc.

[iii] Those born in form of eggs such as in birds etc.

[iv] Those born covered with membranes such as man, animal etc.

All the above four are non-distinct from the Eternal God who pervades the East and the West, the North and the South.

[Omnipresent means all-pervading which is how God is in and as all, it is He who is nectar, He is in front and behind, North and South, above and below as the tenets proclaim]

//35//

In the same manner it is He who is in all directions, beyond and beneath. Whatever had been in the past, is in the present and will be in the future is non-distinct from God. God alone exists, nothing else.

[Shruti Texts mention: It is this Divine Masculine that is the past, present and future]

//36//

*Devasyaasyaatmakreedasya.....Charaacharam //37-40//*

Self-effulgent, all-pervading, He whose all acts ever take place in the Form of the Self, He who bestows grace on devotees, He whose beautiful uncovered divine frame is renowned as God Dattatreya....[continued in the next]

[In this manner, that Lord, the self in all, is lustrous, is not expectant of any light from any, it is He whose Form itself is non-distinct from the joyous act of bringing forth creation and it is He - who being all-pervading is He present within all who are born. Yet, it is He who is as untouched – unaffected as the sky and is renowned in the beautiful cloth-less form known as Dattatreya that depicts grace on devotees]

//37//

As detached as the petal of the lotus from waters in which it blooms, with four [six] divine arms, remover of sins, this Form enriched with all arts and skills is such that even after attaining its Holy Sight there is no contentment meaning thereby that it is ever-luring with its continual new-ness.

[This divine frame is of the Form of all arts and skills. How is it said to be?

Even on availing its sight there is no contentment, it generates of continual inner longing]

//38//

Sage Shaandilya enquired: God, O Lord, if that Brahma is the only existent, is true, is the ultimate and is beyond all then why is it known also with the names Mahesh, Self or Aatma, Daatatreya etc.? O Sage filled with love for the humble; do explain this to me kindly. Hence Sage Atharwa replied: O Serene, this entire that is ever-increasing, consisting of the sentient and the insentient....[continued in the next]

//39 – 40//

The next question is if God alone exists, why has He so many different Names?

Replying to this the sage mentions: He who gave Himself as a gift is Datta and it is this trait that has made it all expansive yet non-distinct.

//40//

*Bruhayatyuttamam....Dwitiyo-adhyaya: //41-43// //2-ii//*

That which is ever augmenting, ever-increasing is what makes it known as the Para-Brahma, the Ultimate God. The individual self while asleep attains to this Brahma, whereas in the waking and the dreaming states keeps on going through sense-interactions.

[The Brahma is true and singular whereas individual embodied souls are such who go through states of waking, dream and sleep. In this manner one beyond any troubles or modifications and the other experiencing three traits of waking etc. are ever-present, ever increasing]

//41//

Continuum is the emotion associated with the self, hence it is termed Aatma - when it is worshiped by all - else with its strength that God desires all then in this context, it being the overlord of all that is - is named Mahesh.

[The self is continual, its nature is undivided, singular and is termed the Self or Aatma grammatically. When worshipped by all else that God with its strength desires all - then with such overlordship it is termed Mahesh]

//42//

Ruling over all as well as the Self in all - it is this Brahma that is sung off with the Name, Mahesh. 'It is I who have given myself to you, I have bestowed you my Self, O Sage Atri' - it is with such an utterance of God Himself that the Brahma is called Dattatreya = Datta + Aatreya, meaning thereby having given + to you Sage Atri, grammatically Aatreya as the Son.

[Giver of His Self to Sage Atri and manifesting as the Son of Mother Ansuya and Sage Atri is God Dattatreya]

//43//

*{Name of God Dattatreya suggestive of the theme of this Chapter as well as index, 'Arpitsaayujyaamrut Datta' – [obeisance to] God Datta who bestowed the liberation termed Saayujya of being consciously one and merged in Him]}*

*// Thus completes the translated commentary of the Secondt Chapter of the Second Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'The narration of the fruits of Yoga, sequential liberation etc.' May God Dattatreya be pleased with this offering //*

## **Second Octad**

### **Chapter 3**

#### **//The Depiction of the elements – physical creation//**

In this 11<sup>th</sup> Chapter or the 3<sup>rd</sup> Chapter of the second Octad, there is a description of physical creation which does away with the delusion of considering a rope coil as a serpent.- meaning thereby that exceptions in normal phenomena observed such as that which enthuses something [the belief of a serpent] in another [a rope] when it is truly absent, is clarified. This is an example for erring / delusory belief.

*Aum Vasootsuken Munina.....Gunnsanhate: //1-5//*

God Dattatreya omnipresent in all creation - when expounded thus by Sage Atharwa - steadfast to God - as such an incarnation of the Brahma has inspired me to remember Him [I am being flooded with memories related to Him] and that is now being depicted in a special manner.

[It is the enunciation of the Sage that has led to the generation of auspicious memory in the author and is now delineating it]

//1//

The Sat-Chit-Anand Divine Form personifying entire Existence-Consciousness-Bliss, as the One who is aware and the knower of all, renowned as the Beyond, the Omnipotent Supreme Self - brought forth His strength Maya and via this strength came forth the physical essence termed Mahat-tattwa [lit. the might vast physical essence]

[Shrutis mention this strength of God called Maya with the name Paraa too - as having different aspects. Often aiding in bringing forth creation - this strength is such that can be comprehended only on understanding the tasks brought forth. Thus, the Mahat-tattwa essence came about – it is conjoined to strengths of knowledge and action. In this entire process it is to be understood that the Brahma brought itself out from itself meaning thereby that it is God who is the non-distinct primary and secondary or material and instrumental Cause of this entire and yet God continues to remain as the Mighty, the Beyond]

//2//

From the above essence was brought forth the essence subtle-ego and from it the five Tanmatra essences, untouched via the five primary elements for it is this that led to the generation of the sky, wind, fire, water and earth.

[These Tanmatras or subtle elements were brought forth from subtle-ego which in turn was brought forth from the Mahat-tattwa essence and it is from these subtle elements that the five primary elements such as the earth etc. came about]

//3//

Each succeeding element brought forth attributes of the previous one – these were added sequentially, as a result sound with sky, touch with wind, light or vision with fire, taste with water and smell with earth came forth. From the distinct Sattwa portions of these traits of the five elements, ears, skin, eyes, tongue and breath – these five organs of perception were brought forth. Via the union of the Sattwa portions of these five, the mind, intellect, consciousness and identity\* were generated.

[The sky has the distinction of sound, wind has not only sound but touch, similarly light has sound, touch as well as sight, and water has taste plus the preceding three – touch, sound and sight whereas in the earth besides smell it has traits of touch, sight, taste and sound as is also depicted in Scriptures. In different combinations of the portion of Sattwa of these five - the ears from sound, the skin from touch, the eyes from sight, the tongue from taste and the nostril from smell, such five organs of perception were brought forth and similarly with the unity of these the inner-being and its four aspects of mind, intellect, consciousness and identity were generated]

//4-5//

*Mano Vimarsharoopam.....Vrutikaarannkaaryaka: //6-9//*

The mind is that which resolves, the intellect decides, identity makes one associate with doer-ship, consciousness is continually involved in contemplation. The group of these four is termed inner-being or Anta:karann = Man+Buddhi+Chit+Ahankar.

[The mind is reflective and resolves, intellect is involved in agreement, identity is associated with belief in oneself as doer or enjoyer and vanity whereas consciousness is involved in search and contemplation. This cohort of four is the inner-being]

//6//

Speech, hands, feet, anal excretory organ and the regenerative organ are five associated with action and these have been sequentially generated from the portion of the Rajas attribute of the subtle ego which came forth from the Mahat-Tattwa. This should be understood in succession such as the trait of sky is sound and from its Rajas portion came forth speech [and tongue with articulation from the Sattwa].

//7//

A union from the Rajas portion of the sky etc. led forth to the generation of breath. Its activities are diverse in the body and it became primarily five-fold with the names Prann, Apaana, Vyaana, Udaana and Samaana.\*

[The Breath is primarily action-oriented]

//8//

These five organs of action, five of perception, the five breaths, mind and intellect – this group of 17 essences constitute the subtle-body or the Linga-shareer. Their task is to act as a veil aiding ignorance.

[Here consciousness merges in mind and identity in the intellect. Hence the resolving mind amidst choices, the decisive intellect of the inner-being and the remaining five organs of action, perception and breath form the subtle body]

//9//

*Dwidha.....Jadaa Tanu: //10-13//*

How does this union of the five come about? Each one of the five primary elements must be divided in two and then each of those into two further parts meaning thereby in four parts. In each half portions of individual elements one portion of the remaining must be added. Thus - the five get united. For example,

Two halves of the element earth =  $\frac{1}{2} + \frac{1}{2}$ .

Now in one of its halves the remaining four elements are added,

$\frac{1}{2}$  of earth +  $\frac{1}{8}$  of wind +  $\frac{1}{8}$  of sky +  $\frac{1}{8}$  of light +  $\frac{1}{8}$  of water =  $\frac{1}{2} + \frac{1}{2} = 1$

Thus, the five-fold aspects of the earth element wherein 50% or  $\frac{1}{2}$  portion is of the earth and the remaining  $\frac{1}{2}$  or 50% consists of 12.5% each of the remaining four.

Similarly - other elements should be considered individually.

//10//

From this union of the five primary elements, the body that is borne is a means - to go through the fruits of actions. This is the gross body and it also has alternating dominance of the three attributes of Nature or the strength Maya that is triune. In general – that species which has more portion of Sattwa is termed as the godly species, that which has more of Rajas and is prone to death is the human species and that which has predominance of the Tamas and who are also prone to death is that of birds, animals etc.

//11//

From the primary element of earth are brought forth hair, skin, muscle, nerves and bones. From the primary element of water are brought forth urine, semen, sweat, tears and spit. From the primary element of fire are brought forth hunger, thirst, sleep & day-dreaming, luster of body and attraction/liking.

From the primary element of wind are brought forth movement, running, transgression, contraction of the body and its expansion.

From the primary element of sky are brought forth lust, anger, greed, infatuation and fear. Associated with all such modifications – such is the gross body of all in creation.

//12//

Hair etc. from earth, urine etc. from water, hunger etc. from fire, movement etc. from wind and lust etc. from sky – such are the modifications filling and affecting the gross body that is by itself insentient.

//13//

*Sookshma.....Viraadvibho: //14-17//*

The subtle body or Linga-shareer has 17 constituents and is that which is involved in experience of joy and sorrow. The gross body, the subtle body and the causative body or Kaarann-shareer form what is known as the abode of the worldly soul.

[As mentioned earlier the subtle body with its 17 constituents - experiences joy and sorrow and though the gross body is the house via which all sense-interactions take place, yet it is due to its connectedness with the subtle body that one perceives such transactions - for example one realizes as to what lust truly is - which cannot be experienced or known via a corpse. Ignorance and its veils are what constitute the causative body and it is these three different abodes in which all worldly souls reside, interact and stay for their fated days as mentioned via Scriptural tenets.]

//14//

When the Supreme Self gets reflected in that essence of nature that is wholly comprising of the pure Sattwa attribute then That becomes known as God Maheshwar. When this same essence gets reflected in that nature which has a mixture of defiled Sattwa and predominance of Tamas then that is called the worldly soul in the first [in the gross body] and in the second the same essence gets made up of the five primary elements.

//15//\*

God's association with the pure Sattwa faction of nature makes Him omniscient and it is thus also that He who envelops all of creation. It is a well-known trait of God of being non-distinct from the worlds and its beings. In contrast the individual soul when gets associated with that Sattwa attribute of nature that is defiled then - with limited knowledge it identifies itself as the individual. In this manner it is with the Mighty desire, the explicit instruction of God - that creation was brought about and this entire phenomenon itself is said to be the task of that strength of God which agitates, disturbs.

//16//

It is with the interrelations of the five primary elements that the entire cosmos has been brought about. In it scripturally are present 14 worlds. In this cosmos - in its own way - in the heavens reside the gods, in space and sky reside the birds, on earth resides man and other animals living on land, in water are aquatic creatures and fish and in the nether worlds reside serpents, demons and other ghoulish beings. This entire evident vast creation of the cosmos is said to be the gross body of God.

//17//



*Paadaadho.....Reto-asthiparvata: //18-21//*

This all-encompassing Divine Masculine termed God Viraat is believed to pervade the nether world called Atal with the lower portion of His Feet, the Vital region with the upper portion of His Feet, the Satal region with His Heels, the Mahatal region with His two thighs, the Talatal region with His two knees...[continued in the next]

*//18//*

The region Rasatal with rear portion of both thighs, the Paatal region with His waist, the Bhu world with His navel, the Bhuva world with His private organs, the Swar world with His heart, the Mahar world with His neck, the Jana world with His mouth...[continued in the next]

*//19//*

The Tapa region or Tapoloka world with His brows and the Satya world with His head. Winds are His breath, the earth is His body, the 14 worlds are His body portions, the constellations are His teeth, the divine delusory strength Maya is His laughter and with the sequence of night and day...[continued in the next]

[Thus the 7 nether regions from Atal to Paatal are encompassed in God from His waist till the lower portion of the feet of God Viraat, - such should be understood - from the navel upwards to the head are the 7 upper worlds beginning from the Bhu world to the Satya world. In this manner this gross physical body of the Viraat is expansive in His own measure encompassing all. Between the regions Bhu and Swar - the flowing wind is His breath and all the 14 celestial regions are His portions, the constellations are His teeth and the blinking of His eyes is night and its reopening is day sequentially.] [Different gods and species are said to reside in these regions according to their capacity of perceiving joy as mentioned in Scriptures]

*//20//*

This closing of the eyelid is night and their opening the day. Entire creation is but the glance of His eyes, the oceans are the Kukshi regions\*, the rivers are His nerves, the trees and vegetation are His hair, rain is His reproductive fluid and mountains are His bones.

*//21//*

*Viraaj: .....Jeevo-avidyaavashaatsa Cha //22-25//*

This universe of the sentient and insentient all - is the gross body of the Viraat omnipresent God. Directions, wind, the Sun, the Pracheta deities as well as the deities Ashwinikumar [the celestial physicians], Fire, Indra [the lord of heaven], Upendra [God

Vishnu], Death and Prajapati – these ten are respectively His organs of knowledge or perception and action.\*

//22//

The Moon, Guru, Rudra and Narayan deities are sequentially of the form of the mind, intellect, subtle-ego or identity and consciousness of this God and constitute His inner-being. This constitutes the subtle body or Linga-Shareer of the Viraat God or the Divine Masculine. Besides, that which resides as the non-evident, is for God Viraat his causal body or kaarann-shareer.

[In this manner this entire world constituting of the moving and the immovable is said to be the gross body of the All-encompassing Viraat God. Directions and the other ten in sequence are His organs of knowledge and action. The syllable Ka: in Sanskrit also stands for God Brahma or God Prajapati, the Moon signifies the mind, the Guru or Bruhaspati or Brahma is said to be the intellect, the deity Rudra is identity and the unborn God Narayan is consciousness. This is the subtle body of the Viraat God. According to the tenet 'It is That which is this entire, unexpressed, non-manifest and beyond distortion', this non-evident essence constitutes the Causal body of the Viraat God.]

//22&23//

In this Viraat form of God whichever whichever deities are mentioned are the same that in each individual body are the appointed presiding deities of the specific organ whose task is protecting it for example - direction – sound with listening and ears etc.,. Both God and the individual self are capable of action in this physical as well as the individual form of this Viraat God.

//24//

Thus - the Supreme Self or Paramaatma manifested Himself in portions. Sequentially - like God those individuals who subdue the delusory Maya become omniscient - whereas worldly souls remain subjugated to Maya – they have limited knowledge. Both are capable of action.

[Here, in this Viraat God whichever direction etc. and listening etc. and their presiding deity with that respective trait or enabling hearing - are the same that in the individual bodies preside over that function and protect.

In the all-encompassing as well as the individual form God having kept the delusory Maya strength subdued to Himself is Omniscient and it is this God that as individual souls brought forth from Him gets subdued by ignorance and subjugated to Maya and is termed as the embodied jeeva. Its only struggle is to continue to maintain the life-breath in its physical body and consequently it is flawed with being ensnared with one desire after the other.]

//24 & 25//

*Srushtvaivam.....Tamogunn: //26-29//*

In this manner so that the ignorant may go through the results of their performed actions God continues to bring forth creation - wherein God Brahma creates, God Vishnu maintains and God Hara or Rudra brings forth the destruction of the worlds.

*//26//*

God in His all-encompassing Forms has three facets, the divine, the spiritual and the physical, of whom the deity Viraat is the physical Form, the entire created cosmos is His spiritual form - inclusive of all beings and God Krushna is the divine form, similarly the wakeful state pertains to the spiritual the 'Raksha' or maintaining state pertains to the divine and the Sattwa-attribute state pertains to the physical. *//27//*

Moreover - God Hiranyagarbha is the physical, God Taijas is the spiritual and sequentially God Brahma is the divine and besides, the Rajas-attribute state is the physical, dreams are spiritual and creation is the divine facet.

*//28//*

Similarly - the Praagjyana or Aatma – the self is the spiritual, God is the divine facet and the change-prone bodies are the physical. In the same manner sleep is spiritual, dissolution pertains to the divine and the Tamas attribute pertains to the physical aspects.

*//29//*

*Adhidaivat.....Vibhaagasha: //30-33//*

All these three facets – divine, spiritual and physical are falsely perceived as three due to erroneous knowledge, in essence it is not so. Hence in the event of listening to the Shruti Scriptural knowledge one must firmly believe that this entire is but singular and unparalleled.

[That all the above three are not real in essence is mentioned via the verse 'Adhi..' At the time of listening to, contemplation and repeated study of the Holy Books else as has been mentioned above - that hearing pertains to the spiritual facet - one should listen to the trait of the word, that the word pertains to the physical and direction is its divine facet, such is how it should be scrutinized - being aware of the sole oneness too]

*//30//*

All these are but portions of the celestial AUM. Via the worship of the different portions of this Aum the individual self attains to equally different states, however by seeking all its portions wholly one attains to the permanent celestial region termed Datta-loka.

[That which makes one surpass, that connecting aid or linking wire is the AUM and its detailed mode of seeking has been mentioned in the Texts Katha-Upanishad as well as

Maandukya-Upanishad as a response to the enquiry of sage Shaivya. The celestial region referred to as Datta-loka is none other than of God the Para-Brahma]

//31//

This world with its creation of the moving and the immovable is but the form of God Viraat and He remains forever in this form which bestows fortune. By seeking Him seekers of the path of Yoga attain to sequential liberation and the divine abode known as Kaival-Dhaam.\*

[Sequential Liberation or Krama-Mukti has been hinted here via the use of the term ‘Tat’]

//32//

The teacher or Brahmin clan are the face of this God Viraat, the soldiers or warriors, or those of the Kshatriya clan have been brought about from His arms, merchants or traders or the Vaishya clan has been brought forth from His thigh region and from His Feet have been brought those of the servile clan - this entire bringing forth of populaces is based on the division of their attributes, actions performed and tendencies.

[Tenets to depict the above facts: Brahmins are the Face of This God, via the feeding of Brahmins oblations to the Brahma are performed’, and similarly it has been said that the success of a sacrifice too is dependent on such meals of true Brahmins.

There is Sattwa attribute predominance in learned elites, Rajas attribute in warriors, Rajas and Tamas attribute in traders and totally Tamas attribute in the servile. However, virtues such as restraint of the mind and senses, penance, purity etc. pertain to all irrespective of their birth]

//33//

*Udbhitsarga: .....Yojita: //34-37//*

Initially six types of vegetation –

Vanaspati - flora

Oushadhi – medicinal herbs

Lata - creepers

Chhaal - bark

Virud – those plants that increase on being cut

Jhaad – trees, were brought into being.

Thereafter the following 8 - cows, goats, bison, deer, boars, Neel-gai\*, Kaadetar\*, camels whose hooves were divided into half were brought forth.

Thence donkeys, horses, mules, a type of oxen, bullock, Lomdi\* – these six with a singular hoof were brought forth.

Thereafter 12 animals with five nails – fox, wolf, tiger, cat, rabbit, shallak\*, lion, monkey, elephant, turtle, godho\* and crocodile were created as well was aquatic creation, and birds, twenty-eight in all.

Similarly, the manes, deities, demi-gods, gods, adepts, Yaksha demigods, demons, minstrels – these eight types of deities were brought forth.

//34//

From the navel lotus of God Vishnu, the Viraat encompassing all - God Brahma emanated and he received the Vedic lore via the grace of God. It is he who then brought forth four sons via his mind so that creation of the world could be facilitated.

[In this manner God Brahma attained to the Shruti Texts as a form of blessing from God Vishnu and via its guidance for bringing forth creation – he initially saw to the manifestation of the four divine Sanatkumar deities as his sons]

//35//

All these four named Sanatkumar, Sanak, Sanandan and Sanatan were steadfast to the Brahma, to God Almighty and preferred to remain celibate as a result of which their father God Brahma was greatly angered.

//36//

The term Kumar in Sanskrit refers to the strength Kum implying that they totally flung aside the delusory strength Maya and the effects borne from her and besides they always remain of age five with the strength of their penance - hence too such a name.

//37//

*Shaantswaaantasya.....Dampati //38-41//*

From the forehead of the furious God Brahma manifested God Rudra - pivotal in His role of bringing forth violent creations. God Brahma gave Him a boon and asked him to resort to penance.

[These Rudra deities are so called because immediately after manifesting they started to cry - sad due to the foreknowledge of the violent creation that they would bring forth, this trait itself is called Rudratwa and hence they are so named]

//37//

On being pacified, when serenity re-enveloped God Brahma, he via his penance using his mind and body brought forth the sages Marichi, Atri, Angira, Krutu... [continued in the next]

//38//

Sages Bhrugu, Pulastya, Pulaha, Ruchi, Daksha, Vasishtha and Narada. These are all sons of God Brahma borne from his mind. Thereafter from his thigh region manifested religion, from his back irreligion, and from his heart and brows...[continued in the next]

//39//

From his heart – mind was brought forth with desire, anger from his brows, greed from his lips, speech from his face, and from four of his faces, with the sequence as is renowned, the four Vedas such as the Rig – Yajur – Sama and Atharwa - manifested.\*  
//40//

While he was contemplating as to how would this creation prosper and develop further, from his body a duo, a couple manifested. Of these he who via himself seemed becoming and self-born, primal and kingly also called Swaraat - became renowned as King Manu and his counterpart Shatrupa became His queen.\*  
//41//

*Janayaamaastu: ....Dwitiye Trutiya //42-43// //2-iii//*

It is this first couple that via the act of conjugation brought forth two sons - princes, named Priyavrata and Uttanpada.  
Moreover, enriched with intellect, beauty and character three daughters named Aakuti, Devahuti and Prasuti were born to them. It is via them that this entire creation prospered.  
[The term used here for conjugation is graamya-dharma]\*  
//42 & 43//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index,*

*‘Vikshipaavrutivarjit Datta’ – [obeisance to] God Datta who is beyond both strengths – that of veiling and that of agitation*

*‘Asanga Akriya Avikrut Datta’ – [obeisance to] God Datta who is beyond company, action and distortions*

*‘Swaashrayashaktyubdodhak Datta’ – [obeisance to] God Datta who depicted the strength of relying on the Self*

*‘Swaikaanshaahitvishwak Datta’ – [obeisance to] God Datta who from Himself, with a minute portion brought forth the world-impression*

*‘Jeeveshwartaasvikrut Datta’ – [obeisance to] God Datta who has accepted both, the individual self Jeeva and God – Eeshwar*

*‘Vyashtisamashtyantargat Datta’ – [obeisance to] God Datta who is established in both, the individual and the cosmos*

*‘Gunnato Roptrayadhar Datta’ – [obeisance to] God Datta who via accepting attributes of Nature took up the three forms as Gods Brahma, Vishnu and Mahesh*

*‘Nanakarmagatiprada Datta’ – [obeisance to] God Datta who gives the various movements, varied results to all actions}*

*// Thus completes the translated commentary of the Third Chapter of the Second Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled ‘The depiction of the elements – physical creation.’ May God Dattatreya be pleased with this offering //*

## **Second Octad**

### **Chapter 4**

#### **//The Weddings of the daughters of King Manu and Depiction of the importance of Sage Atri and Mother Ansuya//**

In this Twelfth – 12<sup>th</sup> Chapter or the Fourth – 4<sup>th</sup> of the Second Octad, the marriages of the daughters of King Manu, their lineage description as well as the depiction of the importance of Sage Atri and Mother Ansuya and the purpose of Divine incarnations are portrayed.

*Hari Aum*

*//Tam Nu.....Swavratkshaamyarthitaat //1-4//*

Sage Kardam desirous of a soul-mate, a worthy spouse, undertook penance in the region of adepts termed Siddhapur in the state of Gujarat, West India. God Brahma instructed King Manu thence - and this led to the wedlock of Sage Kardam with Mother Devahuti, the daughter of King Manu. Similarly Sage Ruchi was wedded to daughter Aakuti and the third daughter Prasuti was wedded to Daksha - expert in varied actions.

*//1//*

Aakuti gave birth to a divine couple, portions of God Vishnu and Mother Laxmi and these were named as Yagjyna – sacrifice and Dakshinna – gift distributed at the end of sacrifices. These both joined in wedlock. Prasuti too gave birth to daughters of whom thirteen were married to Sage Kashyap.

[Though manifested portions of Shri or wealth - of Goddess Laxmi and Kalaa or adroitness of God Vishnu as God Yagjyna and Goddess Dakshinna were brought forth from the womb they shared - yet they were married and lived as a couple akin to the sun and its rays ever remaining together]

*//2//*

On further instructions of God Brahma - the daughter called Swaha was married to Fire or Agni, personifying righteousness. Twenty-seven further daughters were married to the Moon Deity or God Chandra, the manes were wedded to daughter Swadha and God Shankar was married to daughter Sati.



[The moon, the king of all stars was married to 27 of their daughters and this giving of hand was not via his own intellect but on being inspired by God Brahma – thereafter, such a wedlock was arranged]

//3//

Wearing herself out by living according to the exact conduct required of devoted wives, one whose desirous of bearing progeny was not yet fulfilled - such this wife who prayed for the joy of conjugation to beget children to her divine spouse Sage Kardam - who ever remained absorbed with the Divine, who continually reveled in his true form - and hence far detached from all sense-interactions...[continued in the next verse]

[Such was the lofty sage being prayed to whence....]

//4//

*Yogaanzchitam.....Prajaa: //5-8//*

The sage enriched with the grandeur as is attained with the mighty path of Yoga, and via it – as one who merged in Yogic joys, established in his devoted spouse Devahuti nine worthy daughters and a divine son named God Kapil.

[To impart joy to his wife the sage with the might of Yoga procured a divine vehicle, many hand-maids, garments, ornaments, food and drink, methods of beautifying the body and with these riches the ascetic duo travelled to the gardens of the gods and therein reveled leading to the bringing forth of their progeny]

//5//

Thence Sage Kardam via the rite of marriage gave the hand of his daughter Kalaa or skill to sage Marichi via whom manifested Sage Kashyap. Similarly, He gave daughter Ansuya in marriage to Sage Atri and amongst their divine progeny God Dattatreya is primary.

[The progeny of Sage Kardam and Mother Devahuti as well as the weddings of their daughters are depicted in five verses.]

//6//

Their daughter Shraddha or trust was married to Sage Angira who begot sons such as Jeeva, Utathya etc. Daughter Havirbhu was married to Sage Pulastya who begot many illustrious children such as Sage Agatsya and others.

//7//

Sage Pulaha was married to daughter Gati via whom Karmashreshtha and others - expert in actions were brought forth. Daughter Kanya was wedded to Sage Kratu via whom the brilliant progeny of Sage Vaalkhilya etc. were brought forth.

//8//

*Vasishthayorjaam....Upaadishat //9-12//*

Daughter Oorja was married to Sage Vasishtha via whom Chitraketu and other sons were attained. Daughter Chiti was married to Sage Atharwa via whom sages such as Dadhyang amongst others was considered primary.

//9//

Daughter Khyati was married to Sage Bhrugu. In this way according to the instructions of God Brahma, via religious rites, Sage Kardam arranged the weddings of all his daughters to illustrious Brahma-rishis or sages adept in experiencing God.

//10//

Thereafter content via the self, surpassing all desires, established consciously in his true form as well as continually attaining to the holy sight of the Brahma - the Supreme Self, Sage Kardam entered into the pious phase of renunciation and quickly resorted to the forest life.

[One who has completed fully all tasks pertaining to this world and is content as well as more importantly, one in whom desires pertaining to progeny, wealth, name in the worlds etc. have been overcome, such Sage Kardam thereafter entered the phase of monkhood termed as anointing oneself with the devout Vaishnava marks - Vaishnava-Linga\*. What is meant is that by choosing monkhood, the welcoming of the Entire took place. It is thus that one can consciously remain established in one's true form. Therefore, Sage Kardam resorted to the forests, or in other words departed leaving everything behind]

//11//

Saddened with the departure of her spouse Sage Kardam and one who has via serving a sage surpassed all that could impart misfortune, enriched with all enacted means, Mother Devahuti was thereafter consoled and advised by the Preceptor, her divine son - God Kapil who propounded the Saankhya doctrine...[continued in the next]

//12//

*Vishnnvansha: .....Sutapaso-amalaa: //13-16//*

God Kapil, the incarnation of the portion of God Vishnu - aware of the 25<sup>th</sup> Essence of the Ultimate Masculine, of God, advised all about the Saankhya doctrines wherein knowledge related to the physical essences is depicted - which quickly bestows liberation.

[Distinct from the 24 essences of nature and bestowing knowledge related to this 25<sup>th</sup> essence - the Self via the Saankhya doctrines - God Kapil advised His mother Devahuti. Further, He preached this doctrine to disciples via which experience of the not non-present is availed known as Aparoksha Anubhooti\*]

//13//

Sage Kapil is ever free, eternally liberated, a Siddha adept, an Overlord whose movements within and without are unobstructed. He is enriched with grandeur of the path of Yoga, is very erudite, and even today wanders in all the three celestial worlds.

[Being free of all that veils, He is eternal and liberated. His movements are unhindered and is mighty with the empowerments and riches of Yoga; He wanders as on date too - is suggestive that the task, purpose of this incarnation advocating the Saankhya Texts is not yet complete]

//14//

It is as per the instruction of God Kapil that His mother Devahuti attained to the acme Braahmi state of conscious union with the Divine. All His sisters too being married to elite sages attained to the best of affluence possible.

[Braahmi-Sthiti, this state is often termed as Videha-Mukti too, and the daughters were highly fortunate and affluent in all facets of life. The dialogue between the son God Kapil and His mother Devahuti is detailed in the 3rd Canto of the Shreemad Bhaagwata Text and is renowned as the Kapil-Geeta]

//15//

Sages such as Marichi and others ever eager to do as per the instructions of their father God Brahma, with their respective spouses resorted to exemplifying penance, and remaining pure became the forefathers, the promoters of creation.

[To maintain the thread of creation, to continue it with their spouses, to bring forth their desired creation, they had accepted their wives in marriage, such is hinted at.

As the Shrutis mention, entering via the form of reproductive fluids in their wives and remaining as the womb in their mothers, and thus taking up a new form via her, it is these all who after ten months again took birth. The term used for the spouses here is 'Jaaya' and is suggestive of the phenomenon whereby her own husband after ten months takes birth. This word is suggestive of such a trait in the wives of the sages. In this manner till such a wife conceives and brings forth ten sons the husband is in the true sense her husband, her companion and after 10 children he too but becomes akin to her son! It has been mentioned in Scriptures: In such a woman, the first ten should be considered as her sons and thereafter the 11<sup>th</sup>, i.e. the husband too should be considered as but her child.]

//16//

*Aetebhya.....Dayaaluraat //17-20//*

It is via these illustrious sages Marichi and others that creation flourished. Similarly, that support via which people attain to the evident pleasure of relating with the Ultimate Being, that methodology or eternal religion or Sanatana Dharma too prospered.

[Religion too became everlasting, expansive and is termed as above. According to the Shruti tenet: It is that which supports the bridge' meaning thereby that righteousness, religion is non-distinct from God the eternal and hence it too is as everlasting and it is with this support that people adore God]

//17//

Those whose knowledge is enveloped with ignorance, such beings eager only for conjugation borne solely of infatuation or fancy do not realize the essence of religion and for time immemorial continue to come and depart in worldliness; such to and fro movements or repeating rebirth for them never stop.

[Since ignorance is that which veils the knowledge residing within. Wisdom gets covered for such is how it seems, however in actuality it is like the phenomenon of eclipse whereby one says that the sun and moon have been gobbled up by the planet Rahu\*, similarly in essence knowledge is non-distinct from the Self, hence it is impossible for it to be layered by anything at all let alone ignorance! It is by choosing to accept troubles and traits of lack of knowledge that the phenomenon of repeated births and deaths continues]

//18//

With unshakeable knowledge of the pure non-dual union between the individual self Jeevatma and God or Paramaatma, the veiling aspect – the dual aspects of strength of the delusory Maya - meaning thereby that of covering Truth with falsehood and of sheer unawareness gets destroyed.

Thereafter another facet of Maya is that of causing agitation, impelling one to be wavered from righteousness – this is also done away with and it is thus and thereafter that the nectarine states are attained.

[The self is not – such is what the term 'Naasti' implies - meaning thereby falsehood has covered it and 'the self cannot be seen or perceived anywhere' meaning thereby that one is enveloped with sheer unawareness; such are the two veils of Maya or ignorance that layer the soul.

It can be done away with totally when one has the unshakeable knowledge and experience of pure non-duality of one's self with God. Thence, after going through what has been fated [in gaining the present body] all strength of Maya that agitate and try to make one non-centered are overcome and the nectarine states or Kaivalya\* is attained]

//19//

In this manner, deciding thus, the emperor of all, the compassionate, the unborn, the unparalleled God with the aspect of predominance of the path of Yoga [as if desirous to rejuvenate, propound, replenish this path], such He, renowned as God Dattatreya, to advocate this knowledge pertaining to Himself, to the Self - to all those unaware and miserable souls with their petty narrow-mindedness, manifested on this earth.

//20//

*Anvarthako.....Moolaa: //21-24//*

The second heavenly son of God Brahma lived up to his name Atri - always steadfast to God, the Brahma. His devoted spouse Mother Ansuya was the second daughter of Sage Kardam. Both of them were blessed by the manifestation of their singular and unparalleled divine son - God Dattatreya.

[Unparalleled, one without a second - meaning thereby the Supreme Self, that personified Itself as the divine Son God Dattatreya of this illustrious duo]

//21//

Residing in the heart of that sage Atri ever steadfast and one with God, penance borne of the attribute of Sattwa itself became evident – that penance personified itself in the form of the lustrous sage Atri and Vedic lore mentions that he was such an elite whose vision saw God everywhere at all times.

[Without a trace of any defilement, pure wholly, suggestive of the Sattwa attribute became personified in the form of Sage Atri]

//22//

In the manner in which the delusory Maya seems to veil the Brahma for such is perceived generally – the comparison given here is of the phenomenon of eclipses. When the planet \*Rahu with its strength of darkness veiled the lustrous sun thence it was only Sage Atri who brought the sun back to its brilliance for none else had the might enough to bring this task about, to rid the world of darkness, and this event is renowned in the Shruti Text lore.

[Here the godliness and erudition of Sage Atri is being depicted and the demon who fled is said to be Rahu. It is the Brahma itself that has assumed the form of Maya and the common understanding that it could have the ability to veil the Brahma per se - is absolutely contradictory in essence.

According to the utterances of masters of yore, ‘akin to the veiling of the Brahma by Maya was the gulping away of even the lustrous sun and moon via the planet Rahu’ thus causing eclipse.

The prefixes used depict this event as being well known in Scriptures as: That Sun meaning thereby that the light of heaven was veiled with darkness via Rahu and it is only Sage Atri that brought the sun back to light, none other could bring about this task.’]

//23//

That great sage, Maha-rishi\* Atri visualized those sections of the Shaakala portion of the 5<sup>th</sup> Mandal or aspect of the Rig-Veda.

Therein, eulogy of other deities secondarily and primarily of Fire that is non-distinct from the Supreme Self as well as of Indra the lord of heaven is present. It bestows riches and fruits pertaining to this world and the higher.

[Anukraant\*, In this Vedic portion it is said that the lineage of one who is not mentioned, such as sage Atri should be known. Further, it says ‘one who knows sage Atri who cannot be known even by carrying sticks meant for fire in sacrifices’ meaning thereby that the sage had so united with the Divine Infinite that he too became difficult to fathom fully. [Such was expected of students wishing to learn from their Gurus in the past - to approach them initially with dry wood for fire in sacrifices to the Gods], The describing by signifying the deity Fire for sacrifices is because it is well known that such sacrifices bestow riches and fruits of both worlds]

//24//

*Roognnanvilokya.....Sat //25-28//*

In the time division known as Satya or the first Yuga, on earth, on seeing people affected with varied ailments, the sage resorted to penance and attained as form of blessing the portions of the Vedas known as Aayur. Sage Atri thus sang the Upa-Veda Text termed Aayur-Veda - related to the Rig-Veda, and became renowned as a healer, a physician and as that revered king of medicines.

//25//\*

King Manu too brought forth a Smruti Text that was in complete accordance with the precepts of the Vedas termed Manu-Smruti.

However, it being full of deep meanings great difficulty was experienced by individuals with limited intellect to decipher it.

Knowing this to be so the compassionate sage Atri brought forth a Smruti Text that is in accordance to the meanings propounded by the Vedas, sheds light on religion and can be easily understood. It is known as the Atri-Smruti.

//26//

Best amongst those who know the Brahma and hence totally beyond the influence of all desires, Sage Atri acting solely on the instruction of God Brahma, consented to getting married to Mother Ansuya – the beautiful sister of God Kapil. She, enriched with pure intellect, with best of feminine characteristics is renowned amongst holy women as one whose disposition is always in full concordance to the highest - purest truth.

[The terms used to depict the sage in the verse portray Him as being the elite amongst those who know the Brahma. Although devoid of any desire about his own grandiosity yet for the sake of teaching others – he chose to get married - thus exemplifying the Scriptural ordainments.

He thus set an example for others so that all can gain upliftment by imbibing tendencies that ever tends to the pure and truthful, which inspires living as per Scriptural tenets.]

//27//

The mighty sage Kardam rich in penance brought forth in His devout wife Mother Devahuti the personification of his pure penance – the result became evident in the form

of a daughter, beautiful, fortunate and pious and it is this daughter who is renowned as Mother Ansuya.

//28//

*Yaam.....Syu: //29-32//*

It is with such a devout daughter Mother Ansuya that the son of God Brahma, a lofty sage himself, one for whom penance is the sole endeavour, elite in the Vedas, steadfast to the Brahma, the great Sage Atri, via the effects of his blemish-free asceticism got wedded. [One for whom penance itself is the greatest wealth, such the lustrous sage Atri married Mother Ansuya]

//29//

One who has never turned her face away from any, one whose hut is such that even in dreams no guest has gone away without gaining anything, A ho! One who even being without any garments offered food to the three deities Brahma, Vishnu and Mahesh, what more could be said about the hospitality and adoration towards guests of one such as Mother Ansuya?

//30//

It is being wary and apprehensive of the pious renown of this devout wife of Sage Atri that even goddesses Savitri, Laxmi and Uma - deciding that the devoted strength Mother Ansuya had was solely because she was so true to her lord Sage Atri. Therefore they impelled their respective husbands Brahma, Vishnu and Mahesh to her hut so that they could test her and if possible stigmatize her purity. It is these three mighty gods whom Mother Ansuya transformed into infants with the might of her pure flawless devotion to her husband and the strength that such righteousness bestows.

[It is with this might, the gain of which is due to living exactly as ordained for devoted spouses - termed Pativrata-Dharma - that she could transform three mighty deities who though were not truly her sons yet had to become Her sons. Further details about this event will be depicted later on in this Text]

//31//

Proud and misguided into believing that - it is only we three goddesses who live according to the conducts ordained for devoted wives and we are consorts to the best of deities', when these three Savitri, Uma and Laxmi came forth to Mother Ansuya then all three found themselves experiencing lack-luster, weakness of spirit - facing the tremendous pure brilliance of Mother Ansuya.

[It is only we who are the best of wives - experiencing righteous indignation at the imagination and hearing of someone surpassing them in the same pure conduct when these three goddesses approached Mother Ansuya then they found themselves far diminished!]

//32//

*Pativrataayaa: ....Prabhurmangalam //33-36//*

The devout wife of a Brahmin named Koushik did not allow the sun to rise based on her strength of attendance to her husband [cursed to die with sunrise]. Hence the Sun did not rise due to her pure penance. It is then that to protect living beings living in darkness without the sun that the gods got together and prayed to Mother Ansuya who then saw to sunrise again.

[She promised the devout wife to give life back to her husband - the Brahmin Koushik and thus solved the issue with her might of devotion]

*//33//*

Thus, when the sun rose according to the curse imparted by a Sage named Maandavya the Brahmin Koushik, suffering with disease lost his life, however due to the prayers of his wife and the truthful words of Mother Ansuya he was brought back to life, free of all disease as well as personifying the purest trait of the Sattwa attribute. This was witnessed by all gods and everyone else present.

[Such was the prowess, pure and heavenly of Mother Ansuya - borne of her devotion to her spouse the illustrious sage Atri]

*//34//*

Gods - pleased on observing that their desire that the sun become evident again in the skies - blessed Mother Ansuya with Indra the lord of heaven in the lead saying: O Saintly Mother, May Gods Brahma, Vishnu and Mahesh manifest as your sons!

[The term used here for the three lords is 'Kajesh' = Ka+Aja+Eesh denotive of Gods Brahma, Vishnu and Mahesh respectively. This is how the making ready process of the incarnation of God Dattatreya was prearranged]

*//35//*

Mother Ansuya was such that even the earth in her entirety became soft, mountains casually started to move, the wind, and fire too out of fear - became free of blemish [free of the violence of their form of burning everything down or causing hurricanes], the sun shed softer rays. Even the god of time with all his strength that time has was not strong enough any longer to devour the earth where death is a certainty - meaning thereby that in comparison to the strength of God Almighty time is far weaker!

Such is the Saintly Mother Ansuya and her distinctions. There is none who would be totally able to know her greatness, her unshakeable vast purity and her inner strength that always works for the benefit of all.

[All natural elements, planets, stars and even time bore the best aspects that they had towards Mother Ansuya]

*//36//*



*Yatsoundaryam.....Kuto-mi //37-40//*

If at all the beauty of Mother Ansuya is compared to that of the Moon then the Moon itself - being Her son is one who is affected by waxing and waning and though it is beautiful yet it sheds light only in the few hours of night whereas the beauty of Mother Ansuya is always limitless, eternal and continually lustrous.

[The term used for night here is Triyama, wherein one 'yama' is synonymous with one 'prahar' equivalent to three hours each, a total of 9 hours thus]

*//37//*

Enriched with the best of pious traits such as compassion, forgiveness, serenity - the Ultimate God Vishnu too in the form of God Kapil is a younger brother to Mother Anusya. It is She whose divine Son is God Dattatreya Himself!

Thus, she is related to the best of Gods - what more can be said about Her piety?

*//38//*

If at all the brilliance of the Sun is being depicted for comparison, then the sun itself is associated with rising and setting.

Further, as mentioned in the above verses - where had all that brilliance gone when it was cursed by the devout lustrous wife of sage Koushik, Mother Shaandili?

Hence it is said that the illustrious piety of Mother Ansuya is such that it is worthy of being worshipped daily.

[Here the intention is to convey that even the brilliant sun is not worthy of being compared to the devout Mother Ansuya]

*//39//*

It is my opinion that this fortunate Mother is not some special human lady and that it is the mighty Art of Consciousness [Called Chit-Kala] itself that has personified this form; else how could it be possible that even when all other beings are taken lumpsum yet such pious traits such as beauty and compassion are not found in comparison to that of Mother Ansuya. Had the Art of Consciousness not manifested itself how come all virtues could assimilate in Mother Ansuya?

*//40//*

*Swabhaktivruddhaya.....Chaturtho-adhyaya: //41-43// //2-4//*

Though beyond the three attributes of nature Himself, God Vishnu - to promulgate devotion, desired to make His Divine Form attributed. Therefore, He made arrangements since time immemorial and brought forth that conscious principle that could bear Him in the form of Mother Ansuya.

This is said to be in the same manner in which to bring Himself forth in the form of the worlds and its beings He conceived His strength Maya and brought her about. What is meant to say is that in the past via His strength of insentience and Maya it is God Vishnu

who became evident as the world and beings and now via His sentient portions and Mother Ansuya - it is He who assumed incarnation as Her divine Son, God Dattatreya.

[From that ancient Primal Supreme-Self were brought forth Maya that is insentient and Mother Ansuya that is pure sentience]

//41//

Mother Ansuya is thus the creator [creatix] of the empire of the form of the Divinity termed Sat-Chit-Anand or the entirety of Existence-Consciousness-Bliss since God Himself chose to be her Son. It is She who is renowned as the devout spouse of the lustrous sage Atri. It is she that is worthy of worship. There is none in any of the three worlds that would be able to depict her as She truly and totally is simply because it is impossible to value such a revered couple.

[No other gods such as Brahma etc. are competent enough to depict the better half of Sage Atri - Mother Ansuya. They got wedded via Vedic rites and brought forth the reign of God]

//42//

It is my firm belief that it is the mighty art of Consciousness termed Chit-kala that itself embodied in the form of the highly fortunate Mother Ansuya. Thus, it is She who in such an evident devout form - mothered the triune deities Brahma, Vishnu and Mahesh.

//43//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index –*

*‘Swabhaktamayanaashak Datta’ – [obeisance to] God Datta who rent asunder the binding knot of His delusory strength Maya for His steadfast devotees}*

*// Thus completes the translated commentary of the Fourth Chapter of the Second Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled ‘The depiction of the weddings of the daughters of King Manu and the importance of Sage Atri and Mother Ansuya’ May God Dattatreya be pleased with this offering //*

## **Second Octad**

### **Chapter 5**

#### **//Depiction of God Dattatreya and His different Incarnations//**

In this thirteenth Chapter or the fifth of the Second Octad - content with the penance of Sage Atri and Mother Ansuya - the triune deities Brahma, Vishnu and Mahesh - agreeing to be their sons is being depicted.

*Tavalokya....Prajaaptaye //1-4//*

God Brahmaji on seeing his second son Sage Atri and the second daughter of Sage Kardam, Mother Ansuya standing before him in full humility instructed them to go to the Mount Ruksha and engage themselves in penance.

[Here the term for second used is 'Dwitiya' meaning thereby second from God as His aspect of consciousness as well as one who is the better counterpart, a spouse. On being instructed thus, they went to the mountain ranges named Kulaadri, to Mount Ruksha so that they would attain the progeny they desired. It is here that adept in relating to the Brahma, Sage Atri began ascetic practices to seek the presiding deities of the three attributes of Nature]

*//1//*

On being inspired by God Brahma, Sage Atri considered to be the best amongst those who consciously knew of and related to the Brahma, to attain their aspired Divine Son, accompanied by His wife, went to the Mount Ruksha, in the Kulaadri range to appease the presiding deity of each attribute of Nature.

*//2//*

Unmarked by any type of obstruction, bestowing joy at all times, bearing no ill-will or enmity towards any in creation and ever rich with exotic fruits and flowers, to such, the best amongst mounts - Sage Atri arrived and started his penance.

[A mount where calamity like that of volcanos etc. is absent, which is full of delicious fresh water termed as the mount's nectar - else though without physical wealth yet rich with trust and devotion - for it has been mentioned in the Garuda Purana that: It is via

trust that religion can be embodied, righteousness personified and not via heaps of abundant wealth, thus sages although were totally without ownership - yet being full of trust they attained to the heavens]

//3//

With full self-restraint, in the posture called Garuda-aasana, wherein one stands on one leg with both hands raised and subsisting merely on breath, freed from the opposites of heat and cold - with the aspiration to gain a Son akin to God Vishnu - the sage for a total span of hundred years engaged in adoration of God Almighty.

[The sage meditated thus upon and sought God Vishnu with the aspiration to gain a son like Him]

//4//

*Pranayamaidha: .....Dheelabhyamdooram //5-8//*

With sacrificial sticks of the form of breath control as advocated by Pranayama practice, the fire of the penance that was lit was such that it scorched the entire cosmos – such was the strength in the penance of Sage Atri. Pleased thus with him, Gods Brahma, Vishnu and Mahesh each with their respective insignia manifested to him.

[Personified Joy in three divine forms manifested to the sage]

//5//

Attracted by their godly might the sage who was deep in meditation, gradually and slowly opened his eyes. Thus, being aware of himself and the exterior - he saw the three deities mounted on their respective vehicle the Swan, the divine Eagle and the bullock. Satisfied, the sage started eulogizing them.

[Such was the lure of the manifested Gods that the sage who was totally centered in the Self found his vision gradually being made aware not only of his own physical frame but also of the exterior surroundings, the outer ambience. It is then that he found the three deities on their respective divine vehicles termed the Hansa, Garuda and Vrushabh evidently waiting for him to acknowledge them. Content he started eulogizing them]

//6//

Unmistakable, unfathomable, beyond distortions, beyond argumentation, not easily discernible, eternal and singular, such art Thou and I bow to You.

[This eulogy is in the metre termed ‘Tanumadhya-Vrutta. Being beyond a physical frame these Gods are beyond distortion such as old-age, disease etc. Being beyond the subtle body they can only be meditated upon and are yet not easily noticeable. Unmistakable here is said to be that which is beyond the incoming and outgoing of breath etc., meaning thereby one beyond the inner-being and its four facets. The Shrutis depict such a god as: One for whom no definite instrumental cause can be found for any of His tasks nor for doing any task for others’, ‘That is never evident anywhere and has not come forth from any place or anything’.

Such being the traits of God, it is not easy to comprehend Him or embody that Divine Essence within. Further, no amount of argumentation or debate is sufficient to explain God as He truly is - wherein inference too fails, such is the Brahma or God Almighty and He is said to be eternal, True, all-pervading, infinite, singular, of the form of consciousness and is renowned via the Tenet 'Satyam-Gjyaanam-Anantam-Brahma' or verily - the Brahma is true, is infinite and is of the form of knowledge.]

//7//

Illumining the inner-being, the Supreme Self, unparalleled, measureless, the support of all creation, knowable via the intellect and one who is not distant....[continued in the next]

[One who sheds light on and makes the inner-being function is God. It is He who inspires the intellect, He who is non-distinct from all embodied souls, infinite, measureless - as is said: It is thus that this Being is the Mightiest, the Best' as well as since it is this God that is the base of creation - He is also distinct from the entire creation - this is His ever-present trait of being totally centered.

Scriptures mention: It can be known via an enthused intellect meaning thereby that by being steadfast to it, it pervades the entire aspect of all one's tendencies, one's entire disposition - for such sincere seekers that are centered within to their souls - One who is not distant, meaning thereby One is distinctly observable and experienced consciously is God.]

//8//

*ShriVishnumanaadim.....Chaanabhimaan: //9-12//*

Beginning-less such God Vishnu, the lord of all the three attributes, the primal cause of the bringing forth of the worlds, the support of the erroneous identifications prevalent in the world as well as one who has destroyed all physical calamities of His devotees, such...[continued in the next]

[That this is the world and not God so personified is the error in identification and one who is the support of such a misconception as well as one who has removed the sorrow of His devotees, such is God Vishnu, the everlasting]

//9//

Centered, He via whose but one portion this entire cosmos has been brought about and He who attracts to Himself the many-faceted delusory Maya evident in creation...[continued in the next]

[It is from one portion of this God beyond all distortions that the world as it is, has been and will be in the future is fore-visualized. It is He who via this single facet supports all the primary elements and who as individual souls pervades this entire world - such are the tenets describing God and it is this God who is addressed as O Ever-Centered!]

//10//

Omniscient, Infinite, All-Pervading, Involved, within everything, of all forms, with a form that is attributed by and He who is ever conjoined to the six divine attributes that are true and everlasting, to that mighty Divinity do I bow thus.

[The six divine attributes ever conjoined to God are –

Aishwarya - Grandeur

Veerya - Valour

Yasha – Pious renown

Shri - Wealth

Gjyaan - Knowledge

Vairaagya – Renunciation]

//11//

O Truth! All the differences borne via the varied attributes are but different forms of You, the Brahma. It is You who are the primal root Cause of the bringing forth of Creation and yet You are far beyond the vanity of such doer-ship!]

[Different Incarnations such as Brahma, Shiva as well as the Sanatkumars are but the varied facets of the Singular God]

//12//

*Leelatanusewasheelanuyugam....Sakalaatma //13-16//*

O Divine who take up Form as suited to Your Joyous effortless acts, O You who attend to all, though it is You who protect all in creation yet You never get entangled therein, and neither do they who are fully aware of Your divine Form.

[In each Yuga time-span You have manifested and attend to the world, protecting it and yet You remain untouched via it - simply because You are ever-centered and beyond the need of company. Such You are and those who know You thus also rise beyond the bondage of action as is mentioned in the Geeta: I [God] am not bound to action, actions are unable to entwine Me.']

//13//

O Beyond the reach of the mind and speech, I had meditated upon the Only, the Singular Divinity and yet here all three of You are manifest. Which of You is my Sought, which of You did I mediate upon and who wants to bestow me my highest fortune?

//14//

In reply the Gods said: O Sage your each resolve springs from truth, whatever you have thought of in your pious heart can never be untrue because That on whom you meditated within -who else could it be but the three of us together? It cannot be anyone else for though three we are but that Singular in Form. It is to convey the same that we have manifested in this manner.

//15//

It is to gain a Son like Me that the effort of penance that you have taken has borne fruit, I now bestow you with My Self - that is verily the Self of all existence.

[The accomplishment, the fruit of your hard endeavour is that I now bestow you with My Self, I have now manifested - to confer My Self to you, thus the name Datta meaning thereby to give, to bequeath]

//16//

*Aevam.....Suyashaskaraa: //17-20//*

In this manner the three deities after having conferred the wanted boon immediately became non-evident. Soon after, [the four-armed] divine God Dattatreya manifested to the sage Atri.

//17//

Ever absorbed in His Leelas, All-pervading, this is the ancient incarnation of the primal God. It is meditating on this form that beings are freed from all their misgivings and attain to the highest states. Such is the Shruti statement.

//18//

‘It is on seeing My wonderful entire attractive Form that this couple, Atri and Ansuya have experienced great elation; however they are musing within as to how would they be able to nourish, nurture and rear this Form that they see!’ - Knowing thus the Omniscient Lord of the three attributes and deities mentioned....[continued in the next]

[Elated on receiving the Holy Sight and yet musing and doubting within as to how would it be possible to bring up such a God?’ - the Manifest Omniscient uttered..]

//19//

Since the very beginning you both were eager to experience the joys of a child and may that quickly bear fruit. May you attain sons manifesting from My portion who will be greatly renowned and who will be famous all throughout!

[You both are desirous of experiencing the joy of children!]

//20//

*Aevam....Api //21-24//*

In this manner after gaining that blessing and bowing to God Dattatreya, Sage Atri with his wife took leave of Him - with minds centered on His Divine Form, Sage Atri returned to his Aashrama.

//21//

God Dattatreya with these four arms is His first Incarnation and one who worships Him as the Sages Shaandilya and others have done before will attain liberation. Now I am depicting His further incarnations.

//22//

Once, Sage Narada went forth to Mothers Savitri, Laxmi and Eesha after being very well treated with heart-felt hospitality via both Sage Atri and Mother Ansuya - whose singular vow was of devotion to her elite spouse and mentioned this fact.

//23//

On hearing the praise of others via the sage the three goddesses were displeased and full of envy. So, they to whom their respective spouses were submissive impelled their husbands to abduct that purity of the devoted wife Mother Ansuya who was so renowned. [All the three goddesses are characterized by the use of a term 'Swaadheen Bhartuka' meaning thereby that woman who plays with her husband like one would with a ball - in other words with hen-pecked husbands being played about like rubber balls]

//24//

*Bhootwa.....Sushravitgeetaan //25-28//*

Around afternoon all those three incited deities came as guests to the hut of Sage Atri while he was out and beseeched Mother Ansuya: O Devoted Wife! O Pious! Give us some food!

//25//

Thereafter they mentioned: O Mother! It is only by being naked and with pleasure in your heart - if you give us food that we will accept it else we will be very angry with you and go away from here!

[Though the term here used for naked is being without garments exteriorly yet its inner meaning is that the giver should be free of all the veils of the delusory Maya and thereafter give food as alms]

//26//

Mother Ansuya understood the gist thereof and accepted that condition, knowing it intuitively to be one which would not lead to misfortune. Thereafter, considering the three arrived guest-deities as her children - she when uncovered - glanced at them only to find that truly within the second that she resolved that the three guests - were her children they had actually become infants!

[The moment Mother Ansuya considering their demand as one not leading to misfortune or infamy and their address to her as Mother, she then uncovered herself with the resolve that the guests were truly her toddlers and found the gods to be transformed into mere infants!]

//27//



Thereafter she picked up the children and as was fated at that very moment her breasts became full of milk via which she satiated them and then singing lullabies to them in a loud voice made them all rest, bade them asleep.  
[She fed them till their hunger subsided and as is common in infants - who sleep a lot and wake up for feeds; she lulled them into deep slumber]  
//28//

*Atri: .....Sutaaste //29-32//*

Sage Atri too completed his daily oblations and Sandhya-worship of noon, returned from the forest and heard the entire event that had transpired. Thence on seeing the three divine children in his house and identifying them to be the mighty Gods, he eulogized them.  
//29//

The three goddesses too heard of what had happened to their respective spouses from the celestial sage Narada and came forth to the pious Aashram of the sage. Since the three gods had transformed themselves into infants - they were unable to identify as to who amongst them was their spouse! As a result, feeling very embarrassed, they realized that their impious desire of being hailed as the best amongst devoted wives and to bring about infamy on the holy Mother Ansuya had failed miserably!  
//30//

Truly though - resting on the bed that she had made - yet in their true forms were the renowned triune gods Brahma – Vishnu and Mahesh. Along with Sage Atri, Mother Ansuya too lovingly praised them.  
//31//

Thereafter these three Gods bestowed boons that both Mother Ansuya and Sage Atri desired and then assumed their original beautiful forms again. Then, with their respective wives they returned to their divine abodes; however the forms of children that they had assumed continue to live with the lofty sage.  
//32//

*Saisha.....Kaataraa: //33-36//*

It is these children that are considered as the other incarnation of God Dattatreya - the Unborn and who will then uplift devotees such as Dalaadan, Alarka etc.  
[One who effortlessly and with joy uplifts devotees such as Alarka etc. is the term used for God]  
//33//

The other incarnation of God with 6 divine arms too is renowned for generosity for He is beyond all sense-hankerings and is very near to saints and Yogis.

[Choosing to remain in Mother Ansuya's womb by bestowing His Self - that is His generosity and He is especially distant from the non-centered. As far as Saints and Yogis are concerned, He is their very Self, not at all far from them, and it is regarding this God that I now mention further]

//34//

On listening to the curse of Sage Maandavya that with sunrise her husband Koushik would lose his life, Sati Shaandili the pious wife of the latter with all her might bade the sun not to rise at all. As a result, darkness surmounted - and the entire world was greatly troubled.

//35//

Saddened via this turn of events God Brahma and other deities went forth to the abode of Sage Atri where they bowed to the saintly couple. Thereafter, with Mother Ansuya god Brahmaji, brought them to the house of Brahmin Koushik so that they would be able to grant understanding to his pious wife Sati Shaandili.

[The incident is as follows: This sage Koushik was born as a Brahmin and was married to the devout Shaandili however he turned uncouth and was besotted with a prostitute. After he lost his health to ailments as well as his wealth, he was kicked out and then he again returned to his wife who continued to look after him. Once, pining for the prostitute he asked the devout wife to take him to her as a result of which she carrying him on her shoulders due to his ill-health set off in the middle of a stormy night to the brothel. Meanwhile dacoits after a robbery were being chased by the king's men and in fright they kept the loot at the Aashram abode of Sage Maandavya and fled. The pursuers finding it all there considered that sage to be the thief and he was handcuffed and brought to the king who pronounced judgement that the sage be hanged! As a result, Sage Maandavya was hung; however due to his might of penance he continued to hold his breath and remain alive pondering as to what act of his could have resulted in such a punishment! At that very moment hanging and pained as he was, a sudden push caused him severe agony. As was fated, this augment in suffering was due to the touch of Brahmin Koushik being taken to the brothel by Sati Shaandili – but because of the low visibility in the storm, rain, fog and mud this shove occurred. Thus, Sage Maandavya uttered the curse in anger to the Brahmin to pass away with sunrise. Moreover, he also asked Yama the god of death the reason of his having had to endure the pain of being hung to which he was given a reply that in childhood he had with a thorn pierced the wings of a butterfly! This enraged the Sage further who mentioned that the sins of childhood fall to the parents and not to unaware infants and even cursed the God of death to be born as a lowly Shoodra for a span of 100 years because of his lowly sense of justice! It was thus that he was born as the devotee Vidur renowned in the Epic Mahabharata]

//36//

*Ansuyaovaach.....Pare //37-40//*

Mother Ansuya mentioned: O Sati, O devout! It is with your might that the sun is not rising and this will only bring about the destruction of the world. Do not at all fear within and bring forth sun-rise again!

[Do not worry that with sunrise your husband will lose your life. Bring forth the sun again for without it the world will be in ruins.]

*//37//*

The wife of the Brahmin Koushik understood and with water in her hands resolved again: O Sun! Do rise again! At the very next instant the sun became visible in the sky and immediately the Brahmin lost his life! However, Mother Ansuya with her might of penance of being devoted to Sage Atri brought him back to life again!

[The words used in the verse are as if the sun is being beckoned from the distant earth and three letters have been uttered for the same]

*//38//*

It is thus that freed from their turmoil the deities blessed Mother Ansuya saying: O Saintly though the Gods Brahma, Vishnu and Mahesh are unborn - yet they will enter your womb and take incarnation!'

*//39//*

Returning to their Aashram the sage Atri renowned to be the Oordhwa-reta [one who is ever centered and celibate] adept in certain Yogic processes wherein the usually down flowing reproductive fluids reverse their nature and flow upwards - towards the thousand petal lotus at the crown of the head where hearing the divine sounds termed Anhad naad] is possible, the sage with his entire being meditated on the three gods who are beyond the bondage of actions and thereby transferred them all into the womb of his spouse Mother Ansuya.

[Here the term being free of the bondage of action implies that they do not have a form which has to go through the results of action - sinful or meritorious and those who attain to such states are termed as Gods or Eeshwar! It is thus that the illustrious sage Atri who with meditation established them in Mother Ansuya meaning thereby that physical conjugation was not the process thereof but that which utilized the prowess of the meditative mind]

*//40//*

*Varprabhaav.....Panzchamo-adhyaya: //41-45// //2-5//*

As a result of the fruit of the boon of God these three deities established within herself and were soon delivered by Mother Ansuya [the deities became manifest]. It was on the full moon night of the vernacular month Maagshar [second month of the year according to Vikram Era, Jan-Feb], a Wednesday in the presence of the constellation Mrugsheersha

[5<sup>th</sup> lunar mansion] at the astrological time of Pradosh [late evening / nightfall] that the unborn God incarnated thus.

[The question: If such was the presence of God in the womb without physicality then how did it continue to remain?

Answer: It was due to the effects of the boon granted by God Himself]

//41//

That Supreme self-effulgent unborn Self had earlier on blessed both Sage Atri and Mother Ansuya – God, desirous of depicting the singularity of the triune Gods.....[continued in the next]

[The term not brought forth, or unborn is used to depict One who is beyond that phenomena of physical birth and death. Lustrous meaning thereby One who cannot be known via action or knowledge unless God desires Himself be understood by a particular devout soul. Being unparalleled - God is not affected by curses, boons of others and neither is He any physical essence or something which can be killed, pierced, dried, drowned, burnt etc. Since this Divine Entire is totally pure, absolute, free of all blemish, no rites whereby purity is endowed is done for the same [meaning thereby for Incarnations, such as rites of baptism etc.]. God can be consciously experienced solely with devotion and it is hence that there is mention here of the prior boon granted to the illustrious duo]

//42//

With a rosary, a water-pitcher, the damru musical instrument [sort of a tabor, shaped like an hour-glass, kind of a small drum or little rattle], the trident, the conch and the discus, in 6 divine arms, the deity manifested with a serene smile on His Face!

[In verse 15 of this chapter there is mention as: That which you meditated upon - who else could it be beside us?' This singularity that is being depicted is of the triune gods and to illustrate it the 6 divine arms, two of each god with their respective insignia – the rosary and water-pitcher of God Brahma, the tabor and trident of God Mahesh and the conch and discus of God Vishnu is how God Dattatreya manifests to Mother Ansuya and Sage Atri]

//43//

The deities then took the form of children as was desired by the pious duo and stood forth facing them granting them that the holy and beautiful sight via which the saintly couple was greatly pleased.

[Captivating in child form stood the god before them adding to their intense delight]

//44//

The eldest of the sons named Dattatreya is God Vishnu in the evident. The Moon is the next son who saw to the flourishing of the lunar clan and is a portion of God Brahma whereas the youngest renowned for his terrible anger and curses and yet one who is ever eager to depict grace, such - the sage Durwasa manifested via the portion of God Mahesh.

//45//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index,  
'Ansuyaatryaahlaadak Datta' – [obeisance to] God Datta who bestowed great delight on  
Sage Atri and Mother Ansuya}*

*// Thus completes the translated commentary of the Fifth Chapter of the Second Octad  
consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses,  
also called Vaasudevi-Sanhita delineating its revered author entitled 'The depiction of  
God Dattatreya and the different incarnations' May God Dattatreya be pleased with this  
offering //*

## **Second Octad**

### **Chapter 6**

#### **//The Depiction and Exposition of the Ten Incarnations//**

In this fourteenth Chapter or the Sixth of the Second Octad a brief treatise of the renowned Ten Incarnations of God are being portrayed. Abridged account of God assuming the form of the Divine Fish or Matsya-Narayan and the Divine Turtle or Koorma-Narayan is recorded here.

*Nihota Ya: .....Ihaishastatkaarannamansha: //1-4//*

In the manner in which God as Fire ever invokes other deities, whatever oblations are offered to the sacrificial fire reach them similarly God Dattatreya calls forth His devotees and grants them the Aatma-vidya or divine self-knowledge. Who can truly know all His divine attributes, acts and the purpose of His Incarnating thus?

[The word Aatma-Vidya is synonymous with that called Aanvikshiki-vidya implying self-knowledge – knowledge of the Divine, pure absolute non-duality and its conscious perception. The Shrutis mention: He that is the Overlord of this entire as well as is the form of the firmaments, this facet can either be known or not known entirely! [It is demanding for the devotee or the seeker] In accordance to this tenet, who can come to know of the divine effortless joyous acts, attributes and purpose of that personified Infinity?]

*//1//*

It is this God Dattatreya well renowned amongst the Lords of the path of Yoga, as God in the Evident Who else is there in the worlds similar to Him? Who else is there with such pious distinction?

[The queries are put forth to depict God's Unparalleled Prominence]

*//2//*

The Moon Deity or God Chandra, the portion of God Brahma here personified as the self of all juices [such as in vegetables, fruits, medicinal herbs etc.] is hence the nurturing source of all flora and fauna. *//3//*

The reason of the different Incarnations of God Vishnu such as that of the Divine Fish etc. and they bringing about upliftment of individual embodied souls is Sage Durwasa, manifested from the portion of God Mahesh, God Shankar.

[The event is of God accepting the curse on behalf of His devotee, King Ambarish as is mentioned in other Texts and below, thus choosing to incarnate ten times. God did accordingly in different time-spans]

//4//

*Raajarshirambarishaakhya: ....Samaahita: //5-8//*

Belonging to the solar race, best amongst the devotees of God, true to vows and fasting on every eleventh day of the fortnight there happened one king-ascetic termed Rajarshi\* Ambarish in the past.

[The curse event is being depicted in detail. The 11<sup>th</sup> day both in the waxing and waning days of the fortnights are termed vernacularly as Ekadashi and the methodology is to eat once on the 10<sup>th</sup> day, complete fast on the 11<sup>th</sup> if possible even without water, spend the 11<sup>th</sup> night in truthful interactions or Satsanga and on the morning of the 12<sup>th</sup>, at the astrological auspicious time break the fast with food and water]

//5//

Residing in the South of India, on the morning of the twelfth, once, Sage Durwasa came forth and demanded that he be fed to full satisfaction.

//6//

The ascetic-king replied that since that happened to be the day to break his fast too - food was already at hand hence he should go and complete his daily bath and oblations etc. and join him for meals. The king considered the sage as his very own, very dear guest.

//7//

‘Very well’ – such was the reply of the sage and to test his hospitality towards arriving guests - the sage at the banks of the river where he went to bathe continued to perform his oblations for far longer duration than usual or necessary!

[The goodwill and saintly emotions towards an unexpected arrival - a guest and to consider him to be non-distinct from God is advocated in the Scriptures. It is said that hosts should be genuinely hospitable towards such unexpected arriving guests because if they are satisfied, the gods are content too]

//8//

*Naitaavantam.....Matta: //9-12//*

The designated auspicious time for breaking the fast was long passing by yet there was no further sign of the arrival of the sage - as a result of which the entire vow begun from the tenth day would go in vain and if food is taken without the presence of the sage then that too would be unbecoming – such was the quandary the ascetic-king faced - because by doing so the conduct pertaining to hosts towards guests as advocated would be transgressed!

[Confused thus the king pondered upon the right course of action]

//9//

Considering that by having a few sips of holy water there would be no loss, that the time to break the fast too would be maintained and it would not be considered as disdain towards a distinguished guest either - the king did have a few sips of water. Just then at the same instant the sage arrived and so to say caught the king red-handed, right in the act as a result he was furious and uttered.....[continued in the next]

[In the Text ‘Maha-bhaashya’ the depiction of the sage’s fury is on either seeing him drink sips of water else just immediately after the king had sips of water]

//10//

‘You have had water leaving me aside, a hungry guest! O Immoral Ascetic-king! Though you are known to be the best of pious kings yet may you now attain to infamous downfall!’

[Meaning thereby that may you be born in different ignorant species!]

//11//

‘A ho! You! Fasting thus for so long for God Vishnu has made you puffed up with pride considering yourself as the only righteous person on this land! It is thus that you have acted like lowly heinous beings do and hence are equally sinful! Therefore, go through what my curse begets!’

[A leaking conscience and equally defiled conduct is unbecoming for the devotees of beloved God Vishnu - vow observance has only made you vainglorious - and thus sinful hence be an object of my curse!]

//12//

*Matsyaadiviyoni.....Bhaktam //13-16//*

Go and wander in species such as that of fish! Though the king listened to such a harsh curse yet he, Ambarish, started meditating on God Vishnu who grants liberation to His devotees!

//13//



With that meditation itself - the Omnipresent God Vishnu manifested there and then and mentioned to the furious sage: O Durvasa! Curse me instead but do not harass My devotees in any manner!

[God manifested immediately on being meditated upon, and is termed here as Abhay-Vishnu asking the furious sage not to cause distress of His devotees in any manner]

//14//

God Vishnu further mentioned: Beloved are those devotees to Me who remain absorbed in observing My vows and it is such who attain the state of living liberation. Now, if due to your curse they again fall down into the cycle of birth and death – that is inappropriate.’

[The Geeta mentions in verse 1-17: I am the Self of the elite and hence am very dear to them! In accordance to this, devotees who have already attained liberation, that they via curses again enter into the cycle of birth and death is inappropriate]

//15//

God said again: O Steadfast to the Brahma, O Sage! Allow Me who have the strength to go through your curse to bear it, do not include My beloved devotees in the same!

//16//

*Shrutveti.....Bhajaniya: //17-20//*

Listening to this tactful and logical speech of God Vishnu, Sage Durvasa agreed to it, thus cursing God Vishnu who though Unborn accepted it on behalf of His devotee.

//17//

The primal incarnation of this God Vishnu is as the Divine Fish, Matsya-Narayan who traversed the ocean to search for the lost, stolen Vedic treatises. He brought these back [after slaying the demon who had stolen them] and handed them over - besides bringing about the upliftment of King Manu in the Vaivasat Manvantar time-span and is considered worthy of adoration.

[In the following ten verses other incarnations are being portrayed. One who traversed the seas to search for the lost Vedic lore and who uplifted King Manu is considered as the first incarnation here and is depicted as – When God as the Divine Fish found the Vedic lore they took the form of the divine garland around His neck]

//18//

The second incarnation was as the Divine Turtle Koorma-Narayan who supported the earth by bearing the Mount Mandarachal during the event of the churning of the ocean and thereby removed the troubles of other gods. He is considered to be the Lord of Liberation.

[As is mentioned in other Scriptures - Puranas, the ocean was churned by gods and demons to gain nectar. This Divine Incarnation helped in the task to gain that elixir, that nectar of immortality] //19//

One who slayed the demon Hirannyaksha, who uplifted the earth, is renowned as the third incarnation of the Divine Boar or Varaah-Narayan. Mother Earth is His spouse and He is renowned to be generous, the Self of all Sacrifices as well as worthy of being attended to.

[It is said that this God after bringing back the earth from the nether world waters thence manifested as all the different articles that could be used in performing divine sacrifices, including the hymns required for the same. He thus fulfilled the desire of God Brahma the appointed creating god who wished to perform sacrifices in His honour.]

//20//

*Bhrtyoktyanusaari.....Raksholaykaari //21-24//*

One who brings about the truth as stated in speeches of devotees, One who basically is the Foe of demons, One who via Name too is the evident Man-Lion, such the fourth incarnation is of God Nrusinh.

[Nu: - pertaining to individual souls,

Simha – One who removes the ignorance of,

Nrusinh – Such the incarnation of God as the Divine Man-lion is God Nrusinh]

//21//

The fifth incarnation is of God as the Divine Dwarf – Vaaman who using the pretext of asking as a gift a mere three foot-steps of earth brought about the bondage of the demon king Bali who used to abduct the sacrificial portions meant for the Gods.

[God assumed the form of a Brahmin dwarf and using the means of asking for and receiving gifts in sacrifices came to the sacrificial function organized by King Bali. He then asked for His three foot-steps equivalent of land from King Bali who unable to give it was fettered - for he used to steal away portions of sacrifice meant for the gods]

//22//

The 6<sup>th</sup> Incarnation is in the lineage of Sage Bhrgu, renowned as Bhaargava-Ram or Parshuram. He, desirous of bringing about an end to vile kings – destroyed them. Thereafter He donated the land thus acquired to the elite sage Kashyap. He is said to be, ever filial, and after completion of His task of assuming incarnation He thence resided amidst the ocean.

//23//

Ever obedient of the instructions of His father, the destroyer of demons, God King Shri Ram who lived in the forests too is renowned as the 7<sup>th</sup> Incarnation.

[Renowned in the Epic Ramayana is God Ram who obeying the instructions of His father spent 14 years in the forest]

//24//

*Varnnyashtam.....Vettyanvadyam //25-28//*

He who is ever centered and celibate though enjoying with sixteen thousand and eight divine spouses, such the destroyer of the lowly, God Shri Krushna is renowned as the 8<sup>th</sup> Incarnation.

*//25//*

The ninth Incarnation God Buddha brought about the expanse of His strength - the delusory Maya [as a result of which] none was able to identify with Him fully or know Him as the epitome of Compassion, however He is renowned to be one who rent asunder the veils of ignorance of His devotees.

*//26//*

One who will bring about ruin of the lowly, One who will maintain, uplift and personify Dharma or the righteousness of religion, will be the 10<sup>th</sup> Incarnation of a Brahmin named Kalki. He will be mighty and full of valour, worthy of worship and offering of regards.

*//27//*

Other Incarnations too such as that of God Kapil who propounded the Saankhya doctrine and protected righteousness have taken place in the past. Who can truly and entirely know that innocent ultimate divine attribute and actions of such Lords?

*//28//*

*Aatmaivamadheesho.....Sanyaatyajamaapta: //29-32//*

He the Lord, Fearless, Master of all who kept on taking Incarnations - with the aid of His Maya on being prayed to....[continued in the next]

[All these incarnations worthy of worship were solely brought about, to grant satisfaction to devotees for God is ever fulfilled via the Self, revels in it – therefore such joyous acts of various Incarnations were not for His contentment alone]

*//29//*

These incarnations were to fortify, to nurture devotional sentiment of His lovers and not merely for His own gratification. The Self or God is the entire – God ever revels with His Self and is beyond the need of desire.

*//30//*

These Incarnations or the births are said to be divine, their acts are said to be glorious, and one who knows them via the absolute Essence becomes such that he can thereafter destroy the strength Maya that veils and hinders.

[All His comings are divine, His acts are fortune-bestowing and those who know Him as such surpass the entwining bondage of Maya]

*//31//*

Freed from the snares of greed and hankering, devotees of God, personifying states of living enlightenment - are unencumbered via the strife of birth etc. and being beloved by God they attain to pure non-duality, total conscious oneness with the Divine.

[The devotee who adores His Sought God with a divine form and attributes is unfettered by the pains of repeated births etc. and is saintly. It is hence that he becomes dear to God and finds fulfilment of his aspired state of pure conscious non-duality, total union with the Single Unborn Divinity.] //32//

*Aevam.....Aeshaapyaavidyakashoshaa //33-36//*

Such the Self-effulgent, not non-evident, the Divine is easy to get to. Disregarding the mode such as that of attendance etc. [to consciously experience God] those men who take refuge instead of the delusory Maya find that they have attained to the trouble of repeated births and deaths.

[In this manner mankind disdains the modes of knowing this Resplendent Divinity and instead gets willfully entangled in delusory behavior - thus attaining only to the endless cycle of repeated rebirth]

//33//

The root cause of all this strife is in the nature of man itself, so very much like animals and such that it is difficult to ward off or overcome it. It is advised that man should not allow himself to be subdued by sprouts of like and dislike or attachments and aversion and thus be totally distant from this nature that he has gained since innumerable births.

[As said in the above verse, the very nature of man is the result of the impressions stored since various prior births as a result of which his temperament is very similar to animals. This is difficult to overcome without the aid of true interactions with Scriptures and Saints. It is this nature that makes him hanker after sense-interactions. Hence it is advised that one should try to be distant from this nature which generates memories of prior sense-interactions - which in turn lead to either like or dislike - which in turn lead to bondage - bearing in mind the dos' and don'ts of Scriptures]

//34//

He who is difficult to realize even with pious modes such as that of sincere contemplation, the same God, now due to accepting the curse of Sage Durwasa, and thus assuming various incarnations has become One that can be easily reached out to, related with - happily and simply. It is enough to say that devotion to Him with each movement that we take is sufficient to grant this sought liberation.

//35//

Now I will narrate the true freedom bestowing Leelas of the different Incarnations of God which dispel ignorance and other flaws.

[The term Leela is used to depict effortless joyous acts of the Divine. It is by their depiction that one can start experiencing liberation. This is now being succinctly described. Although depicted in short yet the Divine Leela acts are such that dispel all ignorance, ward off actions borne via petty desires and even help in surpassing the cause of repeated births itself]

//36//

*Ekaagrahadam.....Tadwit //37-40//*

Once the demon called Shankhasur stealthily took away all the Vedic lore from God Brahma who at the time was seated in single pointed concentration towards God.

Running away with these Texts he went and hid himself in ocean waters.

[In four verses there is narration about God as the Divine Fish and the stealing of the Vedic lore via the demon]

//37//

God Brahma thence went forth to God Vishnu and prayed to Him for help - on listening to which the ever-triumphant God taking the form of a Divine Fish incarnated amidst sea-waters.

[The term used for the ever-victorious God Vishnu is 'Jishnu']

//38//

He then slayed the horrific demon and brought back the entire Vedic lore in all its portions as well as brought back the earth that had then drowned in the ocean waters and thus handed them over to God Brahma.

//39//

Regaining the Vedas God Brahma was freed from all grief and since he was well aware of the modes to bring forth creation - He again as in the past brought about the worlds and its beings.

[This is in reference to the tenet: God Brahma re-imagined the worlds and beings as they were in the past' and in accordance to the same God Brahmaji, aware of the modes of bringing forth creation, completed that appointed task]

//40//

*Durwasrusher.....Hatbaadha: //41-44//*

It is via the curse of the same sage Durwasa that all divine jewels got drowned in the ocean. Knowing thus the gods became weak and discouraged but with help of Mantras they subdued demons and desirous of gaining nectar began churning of the ocean termed Ksheer-saagar.

[The purpose of incarnation as the Divine Turtle is being mentioned. Cursed via the sage all precious jewels [renowned to be 14 and depicted in other Purana Texts] got drowned in the ocean, knowing which and via permission of the same sage – who was now appeased with the gods bestowed them with the necessary Mantras. As a result the gods subdued demons and then churned the ocean longing for nectar]

//41 and 42//

The Gods then made the Mount Mandarachal as the churning rod and the serpent Vasuki as the rope thereof, however the moment the churning began the rod slipped off to the ocean-bed. Knowing thus the gods prayed to Lord Vishnu beseeching the Unborn to protect them and find a way out of their quagmire.

//43//

It is thus that the best of gods Vishnu took the form of a turtle, and from the ocean bed got back the submerged mountain [as well as the earth] and carried it, supporting it all the while on His hard outer shell, His back.

//44//

*Ratnaani....Twamrutebhya: //45-49//*

It was thus that the divine jewels came to the surface but before them that terrible poison known to cause destruction of the worlds came forth. It is then that the Compassionate God Shiva immediately took it up in the palm of His hands and gulped it, storing it all in His throat.

[This poison is known as Kaal-Koot or opium which God Shiva recognized as that which would bring about the destruction of beings and so He compassionately took it Himself]

//45//

Distressed via that intake and fevered - God Shiva then adorned the moon known to bestow coolness on His head however it did not pacify His condition as a result of which He adorned the pious river Ganga on His head.

[The moon is said to be the second divine jewel but even that did not pacify the heat of the poison thus He adorned Himself with the cooling waters of the Holy Ganges]

//46//

Goddess Laxmi, the divine wish-bestowing jewel Koustubh, the divine bow termed Shraang, the divine conch termed Panchjanya, and other such values were attained by God Vishnu. The Sun got the divine horse termed Uchhaishrawa and God Indra got the divine elephant named Airawat besides the wish bestowing tree and cow termed Kalpavruksha and Kaamdhenu. Further, God Indra also received damsels and singers for his court in heaven.

Thereafter, God Dhanvantari skillfully manifested with the attained pitcher full of nectar amongst them. However, demons snatched it away. God Vishnu knowing that the gods have been cheated by them, manifested as the Divine lady incarnation called Mohini-

Narayan and skillfully took the pitcher back from them distributing it to the gods whereas intoxicating drinks were given to the demons. This He said was in accordance to the giving of that for which one is worthy; the gods being immortal were given nectar.

//47, 48, 49//

*Devaligaraaho.....Vrutimarda: //50-52//*

Sitting in the same line as of the gods, between the Sun and Moon the demon, planet Rahu was observed by God Vishnu as the divine Mohini and consequently cut off his head - as a result of which that unrighteous demon as the planet became one which troubles both the sun and moon [via eclipses] coming betwixt them. //50//  
Intoxicated by drink the demons started fighting amongst themselves whereas the content Gods receiving nectar that they had aspired to and for which had undertaken such an effort - went off to their respective heavenly abodes.

//51//

The planet Rahu which engulfs the Moon deity stayed on as the shadow of the earth at specific times and this was known by the mighty sage Atri who had surpassed the cycle of repeated births.

//52//

*Ratnaani.....Shashthoadhyaya //53-57// //2-6//*

Now Goddess Laxmi is said to be the daughter of the ocean as well as the daughter of sage Bhrugu. Similarly, the Moon too is said to be the son of the seas, the ruler of the mind as well as the son of Sage Atri. Which aspect of these is true?

This is now being explained that before the churning of the ocean all the divine jewels were in heavens itself. When sage Durwasa as a form of his blessing wanted to gift Indra with the garland that he had worn, God Indra disdainfully did not respect that gift and left it aside. Such insubordination greatly angered the sage as a result of which this sage, the son of Atri uttered a terrible curse....[continued further]

//53, 54//

Cursed thus all the jewels drowned in the ocean. Thence when the sage was appeased again by the gods they were thus guided. Therefore, they took effort to churn the ocean. As a result, the jewels thus gained are not new so to say. Why so?

[This is because the sage Parashar and his narrated Vishnu-Purana has mention of it as well as it has been mentioned by Sage Vyaas the renowned author of the Vedas and Puranas]

//55//

It is thus that the son of Atri, the Moon or God Chandra too was again generated via the churning of the ocean and similarly the sayings regarding Goddess Laxmi etc.

[Scriptures mention: The Moon came forth via the mind' thus, it is the portion of God Brahmaji. Thereafter, the Moon manifested as the son of sage Atri. Then he remained in the heavens as a form of a divine jewel and then again was regenerated from the churning of the ocean hence the many names and events concerned with them all]

//56//

God Koorma - thus protected the earth and similarly the incarnation of the divine Boar, God Varaah-Narayan too protected the earth by supporting it with His tusks. These incarnations being eternal are present today as well.

[Earth, mountains etc. that were supported on the tusks of the Divine Boar, such is the depiction and the last two verses have been interpolated afterwards to keep in line with the continuing depiction] //57//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index,*

*'Matsyaadyavataaraatmak Datta' – [obeisance to] God Datta who manifested in different Incarnations such as that of the Matsya [the Divine Fish] and others}*

*// Thus completes the translated commentary of the Sixth Chapter of the Second Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'The depiction and Exposition of the Ten Incarnations' May God Dattatreya be pleased with this offering //*



## **Second Octad**

### **Chapter 7**

#### **//The Varaah and Nrusinh Incarnations//**

The Incarnations of the Divine Boar and the Divine Man-Lion were with definite purpose. Their narration is in this fifteenth Chapter else the 7<sup>th</sup> of the second Octad and their Leela – their joyous acts too are portrayed here in brief.

*Semavaatmasamou.....Gati: //1-4//*

Desirous of waging war God considering that his attendants Jay and Vijay were as good as Him [and could be fought with as equals] then inspired the usually serene Sanatkumars to curse them both.

[God wishing to pacify the itch in His arms and that of waging war - considered that His attendants were as good as Him - however they would never agree to wage war in their current forms as His doorkeepers. Therefore, using the divine Sanak and other Sanatkumars as instrument He inspired them to curse the two in His divine abode called Vaikunth.

It can be asked as to how come these attendants to God, although established in the highest of abodes thought wrongly and had to accept the curse? How did the usually serene Kumars agree to curse them? In reply to both these it is said: That the wish of God itself is as Omnipotent as He is - hence though established in Vaikunth - the downfall of the two attendants is not that astounding]

*//1//*

God renowned as the only Independent as well as fond of joyous acts thus inspired the divine Sanatkumars, four in all, the best amongst the devotees of God to come and avail His Holy Sight in His abode Vaikunth. Thus, did they arrive here.

[Divine as the four brothers are, their movement is unrestricted anywhere in the cosmos and desirous of seeing God - as well as His abode - they arrived there]

*//2//*

Their entry inside was prevented by the door-attendants Jay and Vijay as a result of which they were greatly angered and uttered a curse: May you be demons, since this act of yours is demonic!

[Thus, the two were cursed, the grammatical fourth is used as per Sanskrit rules]

//3//

Eventually these Kumars forgave both the two attendants to God in the divine Abode. So did God Himself, as a result of which they further said: It is via the grace of this beloved God that after a span of three births you both will re-attain this paradise.

[Thus - cursing them for three births, each in a more demeaning species they were then blessed that in each of their birth God Himself would come and relieve them and finally after the third demonic birth they would be uplifted and re-attain this abode]

//4//

*Tatastou.....Tadaapatat //5-8//*

Thereafter the above two via Sage Kashyap and His spouse Diti took birth as extremely cruel beings - hateful of Gods. Now one might enquire as to why a saintly wife such as Diti had to bear such two horrible beings who hated the deities? This is being answered that Diti on seeing other co-wives, spouses of Sage Kashyap and their joy of being mothers and parents went forth with the request to beget sons to Sage Kashyap at the time of dusk – the time meant for the Sandhya ordained worship.

As a result of their uniting at inept times such was the fruit. This can still be explained but how does one understand the behavior of the mighty Sage Kashyap too who became so infatuated with his wife that he overlooked the time especially ordained for worship and gave in to his wife's demands?

This is being answered that it is solely due to the obstinate insistent demand of his wife. He did try to put sense into his wife giving Scriptural reference yet he could not convince her that time because her mentality had become similar to prostitutes then.

It is hence that Sage Kashyap deluded into believing that he could not be disdainful towards the Panch-agni-vidya - agreed to give her the joy that she longed for. [This knowledge considered to be of the five-fold fires are said concerning man, woman, people, earth and rain]

//5//

Thereafter Diti too on realizing their folly repented and started praising her husband to ward off what would no doubt turnabout in the future. Hence, the conceding sage mentioned that though both her sons that would be born would hate gods and Dharma or righteousness yet they would attain to the lofty states via the grace of God Vishnu Himself and that her grandson would be a renowned devotee of the Mighty Overlord.

//6//

Thereafter two demons with the name Hirannyakashipu and Hirannyaaksha were born to them and they caused great distress to all the three worlds as well as to the keepers of the directions, the guardians.

//7//

Defeated, humiliated and pained - the deities sought the refuge of God Brahma who was greatly worried at their sorry state of affairs and it is then that from his nostril a small boar manifested.

//8//

*Yagjynavaaraahamatulam.....Dyulokamjayatkshannaat //9-12//*

On seeing that Divine Boar presiding over all sacrifices and considering it to be the Beginning-less God, the One without a second, all assembled deities started eulogizing Him with various hymns and poetries and Scriptural praises.

//9//

When God Shankar was unable to bring out the earth that had become submerged in water and God Brahma - the four-faced God too faltered from completing that task thence the earth in that drowned state started praising and seeking aid from God Vishnu. It is hence that God Shri Hari experienced a thrill and in that ecstatic state agreed to take the form of an animal, a boar.

//10//

Content, the God of all, especially of the helpless and without any other aid, satisfied with the prayers of the Earth in her sad state, manifested as the Divine Boar and on His tusks lifted her up entirely and brought her back. He also slayed the cruel demon Hirannyaksha who had subdued the presiding deity of the earth.

[Not only was the demon mighty enough to move the entire earth - that is physically insentient but also he could manage to abduct its presiding deity. Such was his might for he had been the attendant to God Himself and it was God who then slayed him as per sage Kashyap's prophecy]

//11//

After establishing the earth in its original state, God Varaah the Divine Boar, the foundation of all, felt peace. On the other hand, on hearing that his younger brother had been killed, Hirannyakashipu with the strength that he had, did not take more than a moment to overpower the heavens!

[The incarnation of Varaah is brought to a close after His having completed the tasks of establishing the earth in its original place and doing away with the demon. Now the incarnation of God Nrusinh, the divine Man-lion is being narrated. The other demonic brother with his mighty arms won over the heavens]

//12//

*Antarbahirdiva.....Garbho-pyasurveeryaja: //13-16//*

It was with the boon given by God Brahma himself that Hirannyakashipu as a result of his penance attained the blessing that he would never be killed from within or without, at day or night, via deities, animals, man, via anything that is sentient or insentient. Thus, he considered himself immortal.

[On receiving the boon that he wanted - the demon considered that he was now beyond death since all dangers that he could conceive of were taken care of in the boon asked for]

//13//

The demon's fortunate wife Kyaadhu soon became heavy with child. It was Indra the appointed god of heaven who in the absence of the demon thought of abducting this wife and killing her.

[The wife of the demon is addressed as highly fortunate because the child within her was a great devotee of God. The demon was then absent as he was involved in penance and so the opportunist God Indra thought of killing his wife]

//14//

It was then that Sage Narada, another great devotee of God arrived there and advised Indra that the son in the womb was a mighty devotee of God and that if he desired welfare he should give up the heinous thought that he had of killing the demon's wife. It was thus that Indra let her go.

[This child in the womb is such that it would aid in granting liberation to you, hence Indra for your own welfare, your sought God Vishnu has benefitted you in this manner via His devotee!]

//15//

Though yet in the womb yet what can be said about the great potentials of the Vaishnav devotees of God? This womb-child though brought forth via a demon had taken up initiation as pertain to Vaishnav devotees from the celestial sage Narada himself!

[The child in the womb had the might that he too could hear the advice of Sage Narada for in its prior birth itself it had attained to the highest states that devotees gain, personifying the Vaishnav-Bhaagwata-Dharma! Personifying righteousness at its acme! The celestial sage desired that the child have the awakened capacity to retain his gift. Therefore, the advice that he wanted to bestow was such that although fathered by a demon he could maintain himself with righteousness. If such was his strength even before entering the world physically then what further could be said about him?]

//16//

*Tat: Saa.....Mano Dadhou //17-20//*

Thereafter the demon's wife Kyaadhu gave birth to a pious great son true to the godly religion, to righteousness and holy conduct. From the moment of his birth all the luster present on the face of his demonic father diminished.

[It is with his innate resplendence that his father dowered, his face became luster-less and black]

*//17//*

Thereafter this son, devotee Prahlad, very formidable for foes started growing up fast. At the apt time he attained the sacred thread via the ceremony performed by Shandaamarkason of the preceptor of the demons – Shukracharya. Though he was being taught demonic ways via his teachers yet he busied himself in attendance and devotion to God Vishnu.

*//18//*

Hirannyakashipu the boy's father was greatly perturbed on realizing that the strategies such as that of threatening or frightening - as pertain to the first of the four expedients to be resorted to by a king diplomatically to win over other kingdoms, the other three being bribe, fear of punishment and internal corruption, did not in any way agitate his own son. To add fuel to this fire was his coming to know that not only was his son a great devotee of God Vishnu but also that he taught such holy conduct to all his other classmates, other children of demons.

[Terrifying, pacifying, beating, intimidating – nothing served to agitate the boy centered fully in devotion]

*//19//*

In this manner realizing that his own son sided with his greatest foe God Vishnu this lowly demonic father stopped considering Prahlad as his son, broke the father-son relationship and further thought of modes whereby that disliked son could be murdered, killed!

*//20//*

*Bhrugupaatagnit.....Bhayam //21-24//*

Though many means of killing him were tried such as of pushing him off from a mountain cliff, burning in a pyre, drowning in water yet Prahladji, ever in attendance to the Divine Feet of God Vishnu, the Overlord of all that is - did not die.

*//21//*

It was then that the demonic father Hirannyakashipu mentioned to him: O Vile! I rule over this entire world, with whose aid do you stand so fearlessly opposing me? Where is He on whom you meditate upon?

[The question of the father hints at the foe, God Vishnu, residing in the intellect of devotee Prahlad, aiding and supporting him. Generally - even the utterance of the name of one's foe is not advised hence the Sanskrit terms used are in the third person grammatically]

//22//

Though he had to listen to such harsh bitter words from his own father, yet Prahladji ever with an equanimous vision towards all in creation meditated on his Sought God Shri Hari and then without a trace of fear replied:

[Prahladji then contemplated, meditated on God Hari and answered]

//23//

God Vishnu is the strength of the strong for it is due to Him that all who have any form of strength can experience the same. It is God Vishnu who is the Overlord of all that exists and is present everywhere. One who has consciously attained to that God Vishnu, what sort of fear would such devotees ever have?

//24//

*Yadi Sarvagato.....Hantumapi Chyutam //25-28//*

The demonic father asked: If that Vishnu is present everywhere then is He also in this pillar? Prahladji replied: Yes, it is solely He who is present even in this pillar!

[The father enquired as to whether the Omnipresent God Vishnu pervaded the pillar there in his court, to which his Son Prahladji replied in the affirmative]

//25//

It was thus that the furious demon on hearing that answer kicked the pillar with all his might and disgust and the very next instant to depict the truth of what His devotee had knowingly uttered God Vishnu Himself manifested from it!

[The demon kicked the pillar thence -

[a] To exemplify the truth of what His devotee had mentioned that God resides in the pillar too and

[b] To make true what the Sage Kashyap had mentioned to his wife Diti on being prayed to that her sons would attain to the pious states via God Himself and besides

[c] In the event when the Sanatkumars who had cursed the door-attendants Jay and Vijay had after being pacified, mentioned that God Vishnu would take effort whereby they would re-attain the state from where they experienced downfall and also

[d] To fulfill all conditions of the boon bestowed by God Brahma to the demon that he would not die via any deity, animal, man etc. God Vishnu manifested from the pillar itself!]

//26//

With the face of a lion and the body of a man and with weapons of the form of nails, in a terribly frightening strange form God Vishnu manifested as the Divine Man-lion. Though

the eyes of the demon were dazzled on seeing the brilliance of the manifested God Nrusinh yet he waged war against Him.

//27//

God on seeing His appointed gods as well as the sages in a state of distress as well as His devotee Prahlad having had to bear all atrocities - in a manner in which there would not be an iota of contradiction to the boon bestowed by God Brahma - caught hold of the demon who had slipped away from His grip to kill him.

[God Hari had already caught the demon strongly and yet the demon managed to free himself from the grasp. Sages and other deities witnessing this feat were greatly distressed. In a manner in which there would be no contrariness to the boon received - God again caught hold of the escaping demon who had slipped away.]

//28//

*Nakaridadaar.....Naman* //29-32//

God then threw him on the threshold and with His nails tore open the demon's chest! It was at dusk that He made a garland of the intestines of the slain demon and wore it around His neck!

[In a manner in which there would be no opposition to the boon of God Brahma, via nails that are insentient, establishing the demon on that portion of the body which is neither the upper-half or the lower portion, on thighs, at a region which is neither within nor without, in the central threshold area, at a time that was neither day or night, at dusk, God slayed the demon and thereafter taking the intestinal coils thereof wore them around His neck.]

//29//

A general grief and uprising surged in the entire army of the slain demon and they attacked God but they too were killed by God Nrusinh. Pleased - the gods showered flowers, the celestial damsels danced and others started eulogizing Him.

//30//

Deities on witnessing this strange and terrifying Form of God that they had never before seen wanted to avail His entire sight and yet they could not and even His Divine Spouse Goddess Laxmiji could not bear to hear the tremendous roar that He uttered!

[Even His Divine Spouse could not bear to look at the terrifying, resplendent Form of God or hear His ferocious roars]

//31//

Such was the violent aspect that God Nrusinh the divine Man-lion depicted - that from His matt of hair He flung away the constellations, His eyesight was piercing enough to kill on sight and all present were praying to Him to be pacified for they themselves were in a state of terror. It was then that they asked the devout Prahladji to go forth to Him. The fearless child of five walked in full innocent confidence and love towards God,

bowed to Him and then mentioned to that very deadly Manifestation.....continued in the next]  
//32//

*Hare Prasham.....Niyojaya //33-36//*

O Hari! Do please depict gentleness now, here. This is not the time for dissolution of all worlds and beings. Do glance with grace towards all Your devotees who are protected by God Indra.  
//33//

That You have slayed this demon, this father who was of the form of the disease of the head, a pain for all the three worlds is not a big deal for You at all. That this sinner and his extremely hard to bear atrocities has attained liberation via Your hands is the most becoming outcome of this entire episode, it is the best aspect of this event.  
[Even though you have slain my father yet it is becoming since he has gained liberation at Your hands]  
//34//

This momentous grace that You have depicted on this wretched and miserable demon must be the result of past merits that he must have gained - such is my belief - else O Overlord, O Hari, how can such a sinner like him ever attain liberation?  
//35//

O Compassionate God, bowings to You, O Overlord whose each vow is truthful, is borne of truth, may You be pleased and as before do grant consolations to these gods and establish them each in their respective positions.  
//36//

*Aevam Bhaktaarthito.....Nidritam Bhuvi //37-40//*

On being prayed to in this manner by His devout Prahlad, God Shri Vishnu became calm and tranquil. It was only then that the gods bowed to Him and as per His instructions departed for their respective abodes.  
//37//

God too became non-manifest and with the desire of His devotee Prahlad He then manifested in His Form as the AUM. Following the instructions of his sought God, Prahlad too with His serene nature started to rule the kingdom of his father.  
[This Divine Form manifested as a result of the desire of His beloved devotee. It is a form that uplifts and is said to be that of the Akshar-Brahma - AUM. Devotee Prahladji



obeying the will of God then ruled over the kingdom of his father. This is mentioned just to depict his righteous reign as an emperor who by nature was centered and serene.]

//38//

Prahlad since childhood itself according to the advice of the celestial Sage Narada remained absorbed in the religion of the highest 'Bhaagwata' devotees of God - however due to being unaware of the knowledge as pertains to the self he could not experience the loftiest states of peace that is personified by God Himself.

//39//

In this manner - sad due to the lack of peace within - borne of the lack of experience of the Self, Prahladji - once with the pretext of going to hunt was wandering amidst forests when due to his great fortune - on the banks of the river Kaveri near the mountainous region of Sahyadri he came across some masculine figure that seemed asleep.

//40//

*Karmaadyairvarnna.....Vartate Sam: //41-44//*

Prahladji was not able to decipher the Varnna or clan state, the possible activity of and the Aashram state of the reclined being via logic because he seemed to be smeared with dust all over, he was unkempt and matted in appearance thereby veiling his pure brilliance.

To this Avadhoot saint, this wandering ascetic - Prahladji bowed and enquired.

[God is beyond the need of identification via birth as pertain to clans or Varnnas such as those of teachers, warriors, merchants or the servile.

Further, identification via the state of life such as those of a celibate student, a householder, an ascetic or a monk and identity via activity or profession too is not sufficient to know God.

This is in accordance to Scriptural texts that mention: being the subtlest of the subtle He is difficult to understand',

'Such an intellect that consciously identifies with Him is not gained via argumentation',

'That who is said to be the non-visible';

The reflection of tenets is mentioned to convey that if at all God does choose to become understood it is solely via the Scriptures that He Himself has brought forth.

Being covered with dust His true form is veiled, it is hence that He seemed to have been shunned by wretched society. Further, he seems to be an Avadhoot saint. Such is His layered resplendence that it is highly mysterious but in can in a jiffy remove all waste of the form of attachments. Prahladji bowed thus to the sleeping God and said:]

//41//

Though you seem to be penniless yet how is it that you have a plump gross body that is suggestive of one who is fond of multiple sense-interactions? Have you become fat via some activity? It does not seem so because though you look powerful enough to take up any task you choose, yet you are lying here without beginning any endeavour at all.

Without activity the body cannot become thus for it is via taking up work of the form of sincere activity that one gains wealth and with increase of wealth - sense-interactions too increase generally and that leads to accumulation of fat in the body making it gross and plump]

//42//

You seem to be totally opposite to the way you look for you are sleeping, you are not involved even in starting any activity, you seem to be one who has no desire at all, you are not disposed to any endeavour and yet how is it that your form looks so nourished, so full of strength? If you feel like explaining it to me then please do so - for I sincerely wish to know.

//43//

Prahlad further enquires as to the causes of his total inactivity. Contemplating further he mentions: This non-endeavour of yours, this being without any action at all - does not seem to be a result of lack of cleverness, skill, or ignorance because you are intelligent, clever, adroit and elite. Moreover - your talks seem to be strangely lovable. Such you are here and glance towards the world and its beings - all involved in their bizarre actions with a vision borne of conscious peace and equality. Your acts and life seemed to be very difficult to comprehend.

//44//

*Ittham ShriBhagwansten.....Saptamo-adhyaya: //45-46// //2-7//*

In this manner when Prahladji enquired of God Dattatreya - the source of joy of sage Atri then the content and compassionate God as if smiling slightly replied to him:

[Though in the evident and in a divine attributed form yet seeing the lack of knowledge of His devotee whereby the latter was unable to identify Him, God Dattatreya smiling slightly replied kindly]

//45//

It is for you that God Shri Nrusinh manifested. O Disciple of Sage Narada, though you are the son of a demon, yet you are the student of a sage, you are one of the best devotees of God. Hence O Great beloved of God, listen!

//46//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index,  
'Prahlaadanugraahak Datta' – [obeisance to] God Datta who bestowed grace on  
devotee Prahlad  
'Asursuroragshikshak Datta' – [obeisance to] God Datta who is the Teacher of gods,  
demons and serpents}*

*// Thus completes the translated commentary of the Seventh Chapter of the Second Octad  
consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses,  
also called Vaasudevi-Sanhita delineating its revered author entitled 'The Varaah and  
Nrusinh Incarnations' May God Dattatreya be pleased with this offering //*

## Second Octad

### Chapter 8

#### //The Counsel to Prahlad and others//

//Aum//

*Manda: Swagjyno.....Marichikaam //1-4//*

To express what was truly within, what He personified, God initially emulating the way of the world mentioned as regards His state as: I am very lazy as regards the activity of attaining knowledge of the Essence and therefore am ignorant, unaware. Swimming continually in the river of the form of incessant desires and their resultant wanderings in various species, aspiring to gain liberation via the Yoga of Action I have as desired entered into the world of humans though akin to hell yet which is said to be a doorway to emancipations. In spite of the fact that all such described bits and pieces are absent in God Himself yet it is to give the right instruction to the devout disciple that such a beginning has been depicted and there seems to be no flaw in it.

//1//

On observing contrary results in this world such as those who take effort to be happy find themselves sad in the bargain, I have retired and withdrawn myself from the effort required to experience joy because the moment the five-fold strife of the form of attachment, aversion etc. are done away - with the joy of the conscious perception and relating to the Self is effortlessly attained.

[Conscious withdrawal of the form of not hankering after joys [do I practice] for the result commonly observed in the world is its opposite, it is but despondence. Thus, the inaction [that you mention] for the very form of the Self is but bliss, is limitless joy. This is according to the Scriptural law of the Brahmasutra Text 1-1-12 that the repeated mention of bliss or Anand in Scriptures is suggestive of personified bliss, of the Ultimate Self, of the Para-Brahma or God Himself.

Now as to why is this bliss not experienced?

It is due to the presence of the five-fold strife.

What are they?

Ignorance, False identification, Attachments, Aversion, Obstinacy or Erroneous Understanding or considering the self to be the body, the sense-organs, the breath, the inner-being and its facets – mind, intellect, consciousness and subtle ego and extreme forgetfulness of one's true form -- when these are overcome, the Self - being effulgent shines on its own]

//2//

Since this is so - I have understood that interactions of sense objects with their respective sense organs definitely leads to sorrow. Hence, I have decided that whatever I attain as is fated is true and sufficient and thus sleep and rest happily. The emotion being conveyed is that I am beyond the need to begin any endeavour.

Thence why is it that all beings of the world do not behave in a similar manner? Replying to it He says: Though the Self-essence resides within all in a not non present form yet beings due to ignorance and its resultant misleading identification with their body, senses etc. have forgotten as to what true selfishness is, what true conscious abiding in the Self is and hence are pushed into worldliness of the form of ignorance being propelled by their very aggressive lusts, wishes, whims etc.

//3//

Veiled by the delusory Maya of the form of unawareness, untruth and impiousness and yet wishing to gain their Self which however resides in and as all of Creation, people try instead to gain second-hand joy by anointing themselves with sandalwood or precious scents, garlands or riches and surround themselves with women etc.

Defiled are these for they all make one dependent. These supposed joys are momentary for they slip off in a jiffy, are temporal and yet people all are in a mad rush towards such interactions.

Here an example is being cited – it is as if a person thirsty and desirous of having water goes off leaving aside a small pond covered with moss and starts a vain search for the waters of a mirage. Similarly, and hence - no effort is required to take some such delusory supports to be happy for happiness like sadness is experienced as is destined and all beget it without even asking for it.

//4//

*Abhaagyasya.....Dhairyaanmahaahiwat //5-8//*

Has it ever been that though one has taken apt effort yet one does not gain the aspired joy?

Regarding this it is being mentioned: All acts of the form of hard labour and perseverance for experiencing joy by the unfortunate - are but futile. And sometimes according to the law of the landing of the crow on the branch and the breaking of the coconut fruit, even if such efforts are somewhat successful yet they beget only those fruits that are as delusory and temporal like mirage waters. How would man be profited by going through them?

Mankind would have no lasting benefit.

//5//

One who desires for objects of his fancies experiences infatuation, grief, attachment, aversion and toil. It is hence that those who have not won over the Self, and are unable to consciously perceive and interact with it are unable to sleep fitfully because the gnawing fear and doubt never leaves them.

[Prone to beginning action with any whimsical emotion and cowardly for not being able to gain the conscious perception of the Self - people with their disarrayed non-centered disposition are not able to rest fitfully because they are always filled with uncertainty of doubts and fear of being killed or dying]

//6//

It is hence that I as the disciple of the buzzing bee have become detached to my life as well as to the wealth that I could earn.

The reason for the setting aside of both - worry for the individual embodied self / life as well as prosperity is thus that these are always associated with fear from those who would abduct it away - else a king usurp it all with his authority, and beggars would come and continually pester one to part with it, thievery would always remain a threat. Moreover, as far as life is concerned danger from violent animals like tigers, threat from those who bear ill-will, disease and time of the form of death are all factors arousing fear for life. I am not frightened of any of the above for by this detachment I have not allowed any reason to experience fear unattended.

//7//

Now the counsel given is further being divided. I have surpassed desires in-toto hence am content in whatever is attained. If at all in this mode of life nothing is attained then too being aware of the fact that all that turns about is solely due to God's will, I with patience continue to remain the way a python does. It does not move from its place of rest and its prey off its own accord comes to it. Such is what I have learnt from my next teacher the python.

//8//

*Bhooryalpam.....Mugdhawat //9-12//*

Mentioning about the guidance received by asking for alms He mentions: 'This food is limited, is more in quantity or sufficient, is delicious or insipid, is totally dry or spoilt – without giving a thought to such aspects I eat whatever I find. Whether people give me food without respect or are very regardful and hospitable and treat me to a full meal - I do not take that into consideration and eat whatever I gain. Whether I find such food amidst people or in the forest I partake of those grains. At times when I have just finished having meals and if some faithful comes and gives some food then according to the tenet: Those who are twice-born, have undergone the sacred-thread ceremony and its relevant learning, should have meals at dusk and in the morning, I do not even keep that characteristic in my counts and readily have the brought food and at times I spend days and nights without eating a morsel too.' //9//

I have learnt from the busy bee that the hoarding of anything is but for destruction and regarding this lesson He further mentions: In the manner in which honey stored by bees with great effort is eventually taken away by honey collectors and it even kills the bees of the swarm in the process similarly wealth stored with great effort is as often looted by thieves slaying the owner. It is hence that I do not hoard, am detached.’

//10//

It is via fate that I attain this animal-hide, covering cloth, garment or even satins. When I have them - I wear them and if I do not get them - I do not cover myself. Sometimes I sleep on rocks, at others in crematoriums and burial grounds, at times on a well-made bed in populated cities else in solitude in the jungles.

//11//

At times I even bathe and adorn myself with ornaments, wear necklaces and dress myself in the best of garments. Sometimes I travel riding in chariots, on elephants or horses and at others I seem to be like a sage or one who is totally lost, totally dumb!

[Here too modes of life are being depicted with aspect to clothes, vehicles, and behavior of people as towards saints or towards the dumb]

//12//

*Nahi Ninde.....Vidush: Sukh: //13-16//*

I do not engage in criticism of people who by nature are mutually contrary, full of opposition and neither do I engage in flattery or praise of anyone. In fact, all I desire truly is fortune for all beings because this entire is nothing but the all-pervading Divine Self form.

[Criticism too takes a form of an unnecessary trouble and this is what He has shunned. Regarding it He says: I do not involve in praise or rebuke even with those who by nature are contrary. I desire the best for all because it is that All-pervading God who resides in and as them – He is in everything and everyone in creation

//13//

I am totally passionately joined to the Brahma, am consciously established in the Brahma, keep my mind and intellect conjoined and merged in the Brahma and thus be it an elite cultured Brahmin, a cow, a dog or even the lowliest and most heinous of beings, I view them all with equanimity, I see the Brahma in everything.

[Such is My state that I am entirely attached only to the Brahma, am steadfast to it, it is the sole gist. I have established my mind and intellect in pure non-distinction with the Brahma, hence My vision is that which sees the Brahma in all be it the erudite scholar or the untouchable, the cow or the dog]

//14//

Sage Goutam’s tenet mentions: ‘Samaasamaabhyaam’ etc. According to it this equanimity of vision for Brahmins and others is said to be a flaw. This is being

mentioned that such a difference of behavior pertains to householders who are not yet awakened, are ignorant. However, for a wandering ascetic with his lack of food and grain, such a developed poised vision is not a flaw because he has here itself gained renunciation for all aspects of worldliness in creation.

//15//

With spiritual knowledge and knowhow, I have been freed from the bondage of all subtle and unacknowledged desires too - being all the time consciously centered in the Divine. Those who desire to be in this state, for such intelligent beings, this is something incredible that bestows joy.

[Thus, freed of the bondage of wishes, whims, impulses, spur of the moment activity and also not faltering, wavering or being uncertain - I remain consciously established in the Divine]

//16//

*Hunedvikalpam.....Virochane //17-20//*

To gain this state He now advises the path of Yoga. 'Generally. our disposition or state of mind or consciousness accepts difference, dividing duality, options of this or that - this state itself you oblate and emote thus that it has been done away with, it has been offered as an oblation.

Similarly, tendencies of consciousness have to be offered to the mind that is yet deluded regarding meanings. Thereafter the mind is to be offered to the subtle-ego ridding it of its distortions.

Next the subtle-ego is to be offered to the deluding strength or Maya. Thereafter Maya is to be offered in one's true form or in that realization of oneself being purely non-dual with God, or to God Himself.

Then one should rest according to the Scriptural tenet: It was deliberating upon Him to be thus – purely non-dual and hence imperturbable - that he too pacified, became serene.' Moreover - it also mentions: The intelligent should oblate speech in the mind too' besides other such instructions.

//17//

When one's self is consciously established in the truest purest Form then one realizes that Form as eternal, without a beginning or end, beyond modifications brought forth via the process of creation, its relevant action or the knowledge thereof.

The Self is resplendent hence actions cannot conjoin to it. Modifications or distortions are like the husks and skins of various corns which fly away in the process of cleaning them; similarly - the Self is beyond need of company, beyond any sort of associated troubles hence there remains no possibility of it ever being ruined.

In the same manner the world too is full of the Self - is free of blemish, is pure and when with intense rapidity of effort - is known to be such - worldliness of any form cannot join with it. It is hence that this total entire holy beyond Self is pure, is absolutely non-distinct from the individual self and is beyond distinctions as pertain to the species [wood and



stone, male or female] or within the species itself [hand and foot etc.]. Since it is beyond difference even the experience of 'I am' and its repeated emphasis is what the Self is free from - because the bonds that are interpolated to it, do not by essence exist - are not true in sheer actuality of the all-pervading Essence. This has been mentioned in the 17 verses that: I, non-distinct from God / God is my heart, meaning thereby that the heart which abducts away all phony sense-interactions – such a heart is verily God and is said to be greater in comparison to action or even the mode of worshipping. It is hence that it is said to be extremely secretive, mysterious.

Hence O Prahlad! You should contemplate this Essence in your full cautious awareness. Since it is so veiled it should not be uttered towards the base, its experience not granted to any for it has been said: Such hidden knowledge should not be given to the discourteous, to the defiled because this knowledge is such that the fruit that it bestows is always balanced.

Such knowledge in the form of the Book that it is in if is kept negligently here and there then the goddess of speech and learning residing in it gets angered and herself destroys the knowledge and relevant experience of it for long durations, reduces it to ashes. Such is the heart of God Dattatreya!

//18//

In this manner imbibing the counsel of the Lord in the form of the Avadhoot Saint - God Dattatreya, and recognizing Him to be totally non-distinct from his individual self, Prahladji worshipped Him and then as instructed returned to his kingdom. Though he handled the responsibility of running its affairs - yet he interacted consciously with only that which was attained as fated.

[Here it is mentioned that devotee Prahlad with such counsel gained the conscious experience that God Dattatreya is verily non-distinct from the Self within, is God]

//19//

Knowing thus, devotee Prahlad too gained the vision that identified the Self Divine - in and as all - hence though he was surrounded by a kingdom, riches, sons, wives yet as a fruit of this sought and attained state of existence - remained ruling for a long time, got over with what was fated and thence passing the responsibility of the kingdom to his son called Virochan...[continued in the next]

[It is said that whilst running a kingdom one gets coloured with its doer-ship, regarding this it is being said: Though surrounded by all the glories as suited to a monarch yet he remain untouched because he had gained something far valuable, the vision that sees the Existent Self at all times]

//20//

*Muktsangaschachaar... ..Ajo-pyabhoot //21-24//*

As instructed by his Guru with an equanimous vision he established his son Virochan on the throne and detaching himself from all company started wandering the earth. This son and new ruler of Prahlad too cared for their kingdom righteously like his father. //21//

Bali, the son of Virochan managed to win over the heavens as well as subdued the sons born to Kashyap and Aditi such as Indra and others usurping their titles and positions and kicked them out from their celestial abode. Homeless thus the gods took the refuge of and started praying to God Vishnu.

//22//

Content with the eulogies of the deities God Vishnu though without a beginning and unborn yet to grant fruit to the vow called Payo-vrat as was observed by Aditi, the wife of Sage Kashyap and the co-wife to Diti manifested as the divine dwarf Vaaman as their Son.

//23//

Mother Aditi had observed the Payo-vrat vow hence it is that the Unborn chose to manifest as their Son God Vaaman the divine Dwarf.

[Details of the vow are mentioned in the Text Shreemad Bhaagwata Maha Purana, 8<sup>th</sup> Canto]

//24//

*Pitraa Susanskruto.....Padam Hari: //25-28//*

Going through the sacred-thread ceremony rite organized via his father - thus attaining the deserving capacity to know the Vedas and He who was variedly gifted in all manners via the assembled beseeching gods seeking protection, the incarnation of the divine dwarf Vaaman went forth to King Bali and asked for three foot-steps of land. It was then that Shukracharya, the preceptor of the demons prevented King Bali from doing so.

//25//

Sage Kashyap bestowed Vedic knowledge via the sacred-thread rite termed Upanayan-Sanskaar.

The Sun initiated Him into the Gayatri Mantra.

Bruhaspati the Guru of Gods adorned Him with the sacred thread as such.

Sage Kashyap gifted the waist-belt, the Earth gifted an animal hide, the Flora and Fauna gave Him a staff pertaining to their Lord the Moon or Soma, Mother Aditi gave Him the loin cloth, the heavens gifted Him the parasol, God Brahma gave Him the water-pitcher and the 7 celestial sages gave Him the Darbha and Pavitri grass used in sacrifices.

Goddess Saraswati the presiding deity of knowledge gifted Him the rosary of the Rudraksha beads, God Kuber gave Him the bowl to seek alms and Mother Parvati, Mother Annapurna gave Him alms.

In this manner personifying the state of celibate centeredness God Vaaman was thus glorified via varied presents from varied Gods. He asked for land from King Bali of the measure of His three foot-steps. It is hence that the King's Guru prevented him from giving that donation, even explaining that via three Feet - this God who encompasses all will envelop the three worlds that you have won over - hence one can gift leniency or

time to others, but what can one gift to the One who is Time Himself for He is such that He is said to be the support of both – that which is true and untrue and likewise of all opposites. In this manner though the King was prevented from doing so yet....[continued in the next]

//26//

King Bali had already resolved to gift generously and did not want to be named as one who goes back on the given word as a result, he gifted the beseeching dwarf three footsteps of land. At the next instant the dwarf manifested as the all-encompassing Viraat Form and with one foot covered the entire earth. With the next - His foot traversing the earth crossed well the heavens and even the celestial region termed Brahma-loka.

How was this step?

It is said to be that which is of the Father of the holy river Ganga for it is mentioned in the Shruti Texts that the moment God's foot broke through the cosmic shell the river Ganga started flowing in the divine firmaments. Thus, the King was unable to live up to his vow of gifting three foot-steps. Thence to free himself from the incurred debt and bound with the snares of God Varunn, King Bali to bring about the accomplishment of his pious resolve prayed to the mighty God Vaaman to bless him instead requesting Him to place the third foot on his head! God was pleased and agreed to do so and King Bali was thus freed from all forms of bondage with this divine touch. He was then escorted to a nether region called Satal.

The question is why was this foe of gods given liberation?

Devotee Prahlad too prayed that - Bali had given all he could offer to You including himself then why is he worthy of bondage?

It is thus that agreeing to the entreaty of the great devout grandfather Prahlad of King Bali - that God granted liberation to the demon King Bali.

//27//

Baann the son of King Bali was established on the throne via God Vaaman. The gods were returned their heavenly abodes and He as per His vow of offering His entire to any who offers Him his entire – God, agreed to be the door-attendant of the devout King Bali in the nether world called Satal which has greater joys than those in heaven. Not only did God agree to take this position but also in future He will in the time-span called Saavarnnik Manvantar establish King Bali with the position of God Indra as the Lord of heavens.

//28/.

*Aevamprabhaav: .....Chagantusaadhanaadivivarjit //29-32//*

Such is the effectiveness and authority of God Dattatreya. To know this in its entirety is not within the capacity of the gods, demons, serpents etc. thence what can be said of the humankind?

[To know God and experience Him in the Form of the Divine Self, consciously, is not within the means or via the influence of others mentioned above] //29//

At one time a divine serpent named Pingal went to the region called Maahur-gadh in India where seated under the tree of the black-berry in a dress not refined, on the ground below, was God Dattatreya reciting the Vedic lore. Facing Him the serpent asked: A ho! Without the loin-cloth, hide, staff and girdle made of Munja grass [as is characterized with monkhood] who are You and what Aashram state are You in? [That of a student, householder, wandering ascetic and monk] For not a single trait as seen in the Brahmachari students do I witness in You!

[There is some history regarding this event. The meeting with the pious monarch Prahlad is to suggest that even demons are unknown to God Dattatreya. That He is similarly unknown to divine serpents is mentioned via this interaction with the serpent Pingal who is renowned as the one who propounded the Scriptures of metres as deal with non-duality.

That God is as well unknown via the deities will be mentioned using the Saadhya deities as illustration. In a dress unrefined is meant to convey that such is His appearance that He seems to be an object of detestation of all beings in any of their four respective clans [of teachers, warriors, merchants and the servile] and Aashram states [as mentioned above of studentship etc.]

God introduces Himself as the Son of Sage Atri.

Thence why is there mention of non-recognition of Him via others?

Because no definite suggestive characteristics of any states or clans are evident in Him.

//30//

The serpent continues: Without the two sacred-threads of Yagjynopaveet as well as the absence of the household fire Agnihotra -You do not seem to be a householder.

Moreover, you seem to be without practice of any of the means such as restraint of mind and senses. You do not seem either to be in the state of Vaanprastha or that of wandering ascetics!

//31//

The loin cloth or dhoti tucked in six places as well as the sacred thread and fires being absent You do not seem to be a householder and neither do any traits suggestive of pursuing the means of restraint over minds and senses is portrayed. Hence You seem to not belong to any of the first three Aashram states.

//32//

*Na Bhikshutwam....Deenvaak //33-36//*

O You with the tuft of hair as is suggestive of the elite performing their daily Vedic conduct and yet who seem to be going through sensual enjoyments by the feverishness of lust, O Naked One! You do not seem to be a monk too! You who seem to be a glutton of wine and naked women, who has ever given you advised of these lofty paths of sainthood or monkhood?

[The address is as to a debaucher and alcoholic!] //33//

God replied: I am in that Aashram state, the Fifth that is different from all the four that you have just mentioned [and as is ordained in the Holy Books]. It entails in having that vision of sheer pure non-duality wherein without having any exception at all - the entire world is seen and experienced to be non-distinct from the Self within, as Oneself as the Entire, consciously.

[Those who deserve enough to be on the path that He advocates are being mentioned with the prerequisite thereof] //34//

One who is renounced and without a foe is the state of the person in this 5<sup>th</sup> Aashram. Whether you have or have not heard about it is another thing but all those who are fully adept in the all-pervading Essence of the Brahma certainly have!

//35//

Listening to just this much and immediately realizing that this in the evident is the priceless divine jewel manifested from the womb of Mother Ansuya,- the serpent, totally taken aback and distressed with his prior behavior in a voice full of sincere humility and misgiving prayed thus...[continued in the next]

[The serpent suddenly apprehending the fact became conscious of the benevolent presence of God and said...continued in the next]

//36//

*Kutsita.....Tato-avyatha: //37-40//*

O Sinless God! I with foolhardiness have uttered speech totally discourteous and uncouth. Via it I have tried to scorn and censure You [ignorantly]. O Lord! Do forgive me and my vile nature, O Master! Do protect me!

[O Beyond Sins, My speech has been unfortunate, I am vile by nature and ignorant, do protect me!]

//37//

In this manner he sought forgiveness and reverently saluted the Lord of the worlds God Dattatreya. Thereafter gaining His grace the serpent Pingal returned to his Aashram.

[The grace of God Dattatreya on the serpent is of the form of attainment of the realization of His Form known as not non present, not imperceptible or not directly visible. Gaining conscious serenity thus, the serpent Pingal returned to his abode]

//38//

In the same manner as of the serpent the class of deities known as Saadhyadev too enquired of Him when God unveiled the mystery saying: It is with holy intellect and patience that is pure that one gains richness of understanding that has been especially cleansed. The resultant fruit of fortitudinous patience that then envelops the being is unshakeable, and thus the Self can be made an object of conscious experience...according to this statement of God uttered whilst guiding Arjuna the Pandava in the Geetaji, via the practice of means such as that of restraining the mind and

the sense-organs, and the inner-being with its four facets - such as that of the subtle ego all of which deludedly make one feel conscious non-distinction – as if they are the inner soul - that unity which they erringly feel to be with the individual embodied self, such knots or snares and its faulty perception is rent asunder. As a result, by surpassing the false identification with the inner-being and its facets, one can pacify it. [The Anta:karann or inner-being consists of the mind, intellect, consciousness, subtle-ego, each of which tries to imagine itself as the embodied individual self that is truly non-distinct from God]

//39//

Puffed-up behavior due to the above erring identification - thus inviting misfortune is worthy of being given up. It is apt to endure from others that speech which hurts, that which presses on an aching nerve for that too is an aspect of fortitude bearing in mind that one should never allow oneself to utter such foul language and by bravely facing such scorn from others that person soon find himself rid of all agony.

//40//

*Tadwatsanmunyasacchorsangi.....Te-bhajan //41-44//*

In the same manner – with equanimity should you all interact with the sage, the vile and the thief for though one interacts with different beings, yet like the cloth which gets coloured only when the dye that colours it is poured, so too one should not allow company to affect us.

One should cultivate empathy, not criticize or rebuke anyone - nor be violent towards any. Whatever is attained as fated should be gone through in full centeredness.

[Whether it is the company of a sagely scholar or a shameless brute or a thief, one has to bear in mind that one is not stained like garments are, via the company that one keeps. Being tolerant one should bear one's critics and refrain from scorning others and neither should one be violent or attack any other being because everyone has to go through what has been fated and the sentiment within should be that this has to be borne to get it over with]

//41//

Interaction with truthful saints and speech that is characterized by truth - should be nurtured else silence maintained. Transactions and speech should be righteous and likeable. One should never think that so and so or the opposite person should come to harm or get destroyed. Attitude that looks for faults must be shunned and if one has vowed to the twice-born Brahmins that one would give something as donation then that should not be overlooked.

//42//

Friendship should be with persons who are known to be good and definitely not with the immoral. One should trust means for one's welfare and all that lead to it. Equanimity in

praise or scorn - upliftment or downfall must be maintained to surpass the opposites.  
//43//

One should remain joyful and not give in to grief and lamentation. One should retreat from heinous conduct and follow the path that leads to actual welfare. God Dattatreya thus counseled the Saadhya deities and it is in accordance to it that they modified their conduct.

[This path as advised leading to one's highest fortune is worthy of being accepted and lived up to - for the Saadhya deities have done so without entering into any silly or base argumentation. They directly put it into practice, modified their conduct in accordance to this counsel of God]

//44//

*Aevam Surarshipramukha.....Gjyaanyoga: Samaapta: //45-49// //2-8//*

In this manner, deities and saints and others devotees have attained to that conscious oneness with the Divine Self-Form, with God - that is only attainable via intense devotion and with the Grace of God.

[Here the Gjyaan-Yoga or the Gjyaan-Kaand, the portion of the Vedas dealing with knowledge or the imbibing of divine self-knowledge is being brought to a close.

It is this which enables gain of not something that is destructible such as that characterized by grandeur or opulence or anything that is temporal but enables one to know that godly sentiment consciously named Kaivalya or liberation. Those who know this state automatically disdain all emotions that think of such emancipation to be destructible or impossible to experience consciously.

Mere monotonous devotion is insufficient to gain this emoting to the Self at all times, this lofty state is rare to gain without the Grace of God for as the Shruti Texts mention: This Self is not one that can be consciously gained via listening to too many sermons, via retentive faculties, or by continual oration about it. It chooses whom it wants to grant its conscious attainment to and thus the receiver knows it.]

//45//

This Self-effulgent ultimate divine masculine God is definitely gotten hold of via saints with their meritorious lives and steadfast devotion. This is surely beyond the capacity of others or those who are enmeshed in disgraceful conduct.

[Those non-deserving to know the Self are being mentioned as enumerated in the Holy Texts – Those who live disgracefully, are restless, are not centered or restrained and moreover whose consciousness is continually not at peace. It is such who never obtain the benefit of experiencing this Self. It can be known only with its prerequisite of the eye of knowledge, of uncommon wisdom.]

//46//

It is by the conscious remembrance of God Dattatreya that king Sahasraarjuna,  
via bowing to that devotee Alarka,  
via the devotion characterized by being His votary that Aayu,  
via the devotion of friendship that God Parshuram,  
via attendance to Him that Vishnu Datta,  
via worship that Yadu,  
via eulogizing Him that Vedadharm and  
via listening to His sermons that Deepak and other devotees attained to liberation.  
All these named here are renowned devotees of God Dattatreya ever reveling in  
attendance to Him. Besides these mentioned there are many who have offered their  
entire, including their selves to Him.

[Scriptural devotion is renowned to be nine-fold termed 'Navadha-Bhakti. These are –

1. Smarann – conscious remembrance
2. Vandan – bowing to
3. Sakhya – friendship with
4. Sewan – attending to
5. Archan – worship of
6. Keertan - eulogizing
7. Shrivann – listening to
8. Daasya – being the votary of
9. Aatma-nivedan – offering all that one has including oneself to God

Of all these means, in the present prevailing time known as the Iron-age or KaliYuga,  
simply by the whole-hearted acceptance and exemplary living of even one of these above  
mentioned nine leads to total contentment.

The names of devotees who have exemplified the afore 9 modes are mentioned to  
encourage and inspire one to be firm in such righteous conduct.

//47 & 48//

In this manner devotees with their pious conduct choose whichever type of devotion that  
most appeals to them and remain related to God. It is these different ways of being  
devoted to God Dattatreya named Trayaadheesh or the Overlord of those three deities  
who look into the generation, operation and destruction of the world and its beings – that  
He encourages and nurtures. He then bestows success in the beloved endeavour of each  
of those devotees and grants them their sought liberation.

[Here, the type of devotion to adhere too is chosen by the devout just as is mentioned  
previously that God chooses the devotee to whom He wants to grant His attainment]



*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index,*

*'Gyaankaandsandarshak Datta' – [obeisance to] God Datta who illumines the knowledge portion of the Vedas, of this Text}*

*// Thus completes the translated commentary of the Eighth Chapter of the Second Octad consisting of the Knowledge Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'The Counsel to Prahlad and others' May God Dattatreya be pleased with this offering //*

*// Thus completes the Gyaan-kaand or Knowledge portion and the Second Octad in this Text //*

# **Beginning of the Third Octad and the Upaasna-Kaand or The portion dealing with the mode of worship**

## **Third Octad**

### **Chapter 1**

#### **// Depiction of the methodology of worship //**

*//Aum// //Shri://*

*Prayate: .....Padpradaa //1-4//*

‘That Ultimate All-encompassing Bhooma Form of God is availed only via steadfast devotion’ - according to this tenet since one should be aware of the mode of worship of one’s sought Deity, this portion is placed betwixt the knowledge portion or Gjyaan-kaand and the action portion or the Karma-kaand.

I am now defining it – Those who wholeheartedly strive solely for freedom called as Kaivalya liberation, meaning thereby that due to the reasons of God being beyond ordinary physicality, inexpressible, and not imperceptible or the One who leads all to entirety, that Divine Masculine, is easily attainable only via devotion characterized by unfaltering attraction and attachment for the Self.

Such has been mentioned in the Vedas, the Smruti Texts, the Puranas and other Scriptural lore. It is for this reason, to facilitate the effort of mankind towards their sought Divine accomplishment that now in the next four Octads or thirty-two Chapters I will depict the modes of devotion.

*//1//*

People with their limited and dumb intellect are unable to gain conscious realization of God, of the Para-Brahma in His facet of being sheer resplendence and of being beyond the three attributes of nature. It is hence that via His assuming a Divine form that is attributed and its depiction - blessing and an easier way has been shown to all seekers.

[Now, the Shruti Scriptures mention the following clearly –

[a] It is by knowing the Deity that one is especially freed from all snares.

[b] It is only those who consciously relate to the Brahma that attain to the Highest.

In this way, liberation is promised via relevant self-knowledge - for such is the vow of Scriptures. Thence, what need be there of devotion?

Regarding this the reply is being mentioned thus: There is no need to believe erroneously that such an effort is limited only to those who are dull-witted or dumb - for it has been as well clearly mentioned that –

‘Centre your mind in Me. Revel continually by attending to Me for it is those devotees who are so consciously absorbed, trusting and faithfully serving My Form with attributes whom I consider to be the best of Yogis.’ [Geetaji 12/2]

Thus, in accordance to this referential statement of the above Smruti Text, the seeker of God with divine attributes - is more worthy.

It further guides that –

‘There is more effort required in the mode of seeking for those seekers whose consciousness has become attached to that Brahma characterized as sheer resplendence and the Sat-Chit-Anand or Existence-Consciousness-Bliss in Entirety. This is because all beings who have not yet surpassed their identification with their embodiments find it difficult to move with zeal towards that which is known to be non-manifest and inexpressible. This task is verily full of difficulties.’ [Geetaji 12/5]

In this way the methodology pertaining to seekers of God beyond the three attributes of nature is far more troublesome and in accordance to this tenet it is further mentioned as to why the worship of God with divine attributes is worthy of regard by all –

The masters of yore hence have propounded the Brahma in two facets, Savikalpa and Nirvikalpa, the former wherein the trinity of the knower-knowledge-known remains and the latter where there is total identification. It is for those who are not mighty enough to gain the realization of that which is Nirvikilpa that the mode of worship of the Sagunn-Brahma or Savishesh-Brahma, with attributes has been mentioned]

//2//

The moment such dull-witted dumb seekers via their mode of worshipping God with divine attributes subdue their wavering minds, that Brahma itself or God - traverses beyond all traits, and manifests in the evident - as the Brahma with Divine Form and beyond all attributes of nature - characterized with the term ‘Tat’ or That!

//3//

It is in accordance to this tenet that worship is said to be nine-fold as mentioned above [in the previous Octad] and of these nine, the first, conscious remembrance is what I will detail now. This devotion, which is the best amongst all, is full of the wealth that devotees aspire for, is pregnant with meaning, is one that pervades the remaining types of devotion, is that which cleanses the heart and mind of the sincere seeker and is one which grants them their sought liberation too.

[Here, this devotion entitled ‘Smarann’ is said to be the best of the remaining eight!]

//4//

*Sahasraangaatmak.....Param Padam //5-8//*

With thousands of body-parts or portions, thousands of acts, and thousands of Names, the mere remembrance of this Almighty God is such that even though the devotee is involved in his / her activity he yet surpasses the bondage of action and it is via this that he / she quickly gains liberation.

[This is in accordance to the Shruti tenet which depicts God as thousand-fold via whose Divine Form different Incarnations manifest and who is involved in as many activities and is renowned with as many Divine Names]

*//5//*

By engaging himself in the highest devotion termed Paraa-bhakti towards God and praising Him of the form of eulogizing His divine attributes - a true devotee rents asunder all knots of the delusory Maya and attains to praised pious lofty states.

*//6//*

Moreover, even by listening to the infinite divine attributes of God those who then via trust and faith try to get centered within, such persons are freed from envy. Being focused in practicing meditation they quickly attain to the accomplishment termed Naishkarmya - of by-passing the bondage of actions, meaning thereby that they continue to act yet all hankerings for the fruits of those respective or advocated activity is no longer present.

[The knowledge of the Brahma, the experience thereof is thus attainable]

*//7//*

By attending to the Feet of God that seem becoming with the divine emblems therein, being adorned with the thunderbolt, goad, hoisted flag and lotus { Vajra, Ankush, Dhawaja, Kamal } a sincere devotee is soon sanctified and thus surpasses the veils of the delusory Maya and via his inculcated holy tendencies attains to the highest godly state.

*//8//*

*Jaleshaastram.....Chochyate //9-12//*

With the little-finger one should draw in water a lotus with eight petals and thereafter on each of those, the 8-lettered Mantra along with the Aum should be written as,  
'Aum Namō Narayanaay'

Thence God residing in the heart must be invoked and therein the 6 stances of God...[continued in the next]

[Either the entire Mantra on each petal or even one letter on each of them should be written along with the Aum thereby completing the 8-lettered chant on the 8-petalled lotus.

Thence the Single and Unparalleled Brahma must be meditated upon meaning thereby that at the time of thus seeking one should strongly emote that 'I am non-distinct from

That [God or the Brahma' and it is to emphasize this fact that the term One or Singular has been used in the verse]

//9//

The six stances of God must be depicted as well which are – mention of the sage who visualized the mantra, the name of the presiding deity, the metre to utter it in and the three portions of the Aum as A, U and M.

These should be used whilst using fingers of the hand to perform the Nyaas of the heart and other organs, the ceremonial touching of these parts and thereafter in the sequence of the earth, the sky, the wind, light and the seed of water.....[continued in the next]

[That via which a Deity gets fascinated is what is meant here by a stance or Mudra. God is renowned to have six such stances - four are His divine weapons – conch, discus, mace and lotus, one is His vehicle, the divine Eagle called Garuda and one is the cow whom He grazes. All these six should be shown to Him via hand gestures and then the following should be remembered which includes the sage who saw the Mantra for the first time, the deity thereof and the metre to utter the respective Mantra. It should be remembered as –

‘Aum Iti Asya Pranavasya Antaryami Bhagwan Rishi, Paraatma Devta, Daivi Gayatri Chhanda’

[Aum - this is the Pranav Seed, the inner deity, God Antaryami is the sage thereof, the presiding deity is the Highest Self - Paraatma and the divine Gayatri is the metre in which it is uttered]]

//10//

In sequence then the following five – fragrance, flowers, incense, lit lamp and food offerings termed ‘panch-upchaar’ should be offered else just via the mind - using these five, God should be worshiped. Aum has to be recited 1008 times, thereafter loud utterance of Aum for 108 times should be performed and thence Tarpan or offering libation of water must be performed and similarly once it should be offered to the sage. [Using the portions - A, U and M of the AUM the middle, ring and thumb digits should be touched to the heart and the following uttered –

Lam – as pertain to smell/fragrance and element earth do I so imagine

Ham – as pertain to sound and element sky, flower do I so imagine

Yam – as pertain to incense and the element wind do I so imagine

Ram – as pertain to the lit lamp and the element light do I so imagine

Vam – as pertain to nectar and food offerings do I so imagine

In this manner these seeds should be used, worship via the mind be thus performed.\*\*]

//11//

Thereafter once again via the mind the remnant worship should be performed, the body portions touched ceremoniously and finally the invoked God is asked to re-merge with our self within. In this manner except for wandering ascetics, all other devotees should worship thrice a day at dawn, noon and dusk, thus attend to God.

[Except for monks seeking alms, such is what devotees have to do thrice a day completing the worship as mentioned and thence asking the invoked God to merge within one's self, to depart thus]

//12//

*Labdhwa.....Daivatam Param //13-16//*

The first step is that as is mentioned in one's Gruhyasutra – A Vedic Text which depicts the purifying rites in detail, one should undergo the Upanayan-Sanskaar or the sacred-thread ceremony, thereafter - thus cleansed and enthused with devotion, such a Brahmin should enquire of his Guru as to which Mantra will be successful for him personally - which would deal effectively with the threefold Arichakra\* related to wealth, debt and accomplishments. Then he should get that mantra from his Guru, get initiated....[continued in the next]

[The following letters of the Sanskrit alphabet are termed Varga\* –

A

Ka

Cha

Ta

T'a

Pa

Ya

Sha

This entire alphabet from 'A' to 'Gjyna' is divided into 8 such Varga divisions as mentioned above.

The first letter of one's name as mentioned in this Varga division should be taken and doubled, then,

The first letter of one's Sought God as mentioned in the Varga division should be taken and the above number added to it.

This total should be considered.

Similarly, the addition of each letter of the Name of the Sought God as is given in the Varga division should be taken, then doubled and should be added to the first letter of one's Name and the number associated with it in the Varga division. That number should be considered which is greater of the two mentioned and this is said to be Runn\* or debt. Always three numbers should be considered.

12 Swars as well as 36 Vyanjans such as 'Ka' as pertain to the alphabet must be taken.

If one is named according to some constellation, else is transactional or something different entirely then beginning from the first letter of the name till the first letter of the Mantra received of one's Sought Deity, this is said to deal with accomplishments – Siddhi, Saadhya and Susiddha – empowerment, the Sought, empowered by being one with the Sought.

It is with this repeated counting and chanting of Mantra beginning from the primal that the Mantra is gradually being accomplished and should be known for sure.

‘That Mantra which is known to be divine, can be successfully accomplished when recited as time and the rules of its utterances ordain - then it quickly bears fruit’. Such is the tenet.

That which is yet to be accomplished, whether one will be able to do so or not - yet if one gains the Mantra which is already Susiddha, already recognized - then it destroys foes from their very roots.’

Another opinion about such Mantras is as follows:

When one recites the accomplished Mantra in the number that has been decided upon it and then recites the Mantra that one wants to realize in a number double than the previous one or that which one has already gain the accomplishment of - then it gives success...’Such and other details must be totally known from their respective Texts or the Aakargranth.\*

//13//

Firstly one hundred thousand recitation of the entire Mantra for each letter of the Mantra received should be chanted as the rites ordain with or without some object in mind. Then after completion of one’s daily acts.....[continued in the next]

//14//

Worship of the presiding deity of the Mantra should be performed. The idol of God should be either of iron or stone, must be with its respective weapons and insignia. For example - the statute of God Dattatreya must have the rosary, the water-pitcher, the small tabor and trident, the conch and the discus - for these adorn His six arms. Moreover, it should also depict traits associated with Him - a cow, 4 dogs, a small bag to seek alms. One who worships such a Form of God finds all his desires satisfied and soon consciously merges in his Sought Form of God.

[It is by one hundred thousand recitations of the entire Mantra for each letter of the received Mantra that the Mantra is said to have been effectively repeated. This pertains to only those Mantras which are not of the continual [lifelong\*] rosary bead Mantras. Whether the idol is of iron, metal, stone, wood etc. it should depict traits associated with one’s Sought God]

//15//

In the past God Brahma in the region called Satya-kshetra went forth and bowed to God Narayan - the ocean of Compassion and enquired: O God! Which is the single Deity that is worthy of and is easily worshipped?

[Mantras as are given in the Text called Taapini\* are now being mentioned in the form of the conversation between Gods Brahma and Vishnu. The region Satya-kshetra is also called Brahma-loka and is one of the seven upper celestial worlds]

//16//

*Sa Praah Maamakam.....Bhumidattaikaaksharyungmanu: //17-20//*

He replied: Of the Form of Truth and Bliss, Pure and free of blemish, Adorned with acceptance of the Sattwa attribute, that which uplifts, that which is the best, is My incarnation with the Name and relevant Abode [Datta-loka] renowned as Dattatreya. It is this deity that is worthy of worship.

//17//

It is this all-encompassing Universal Form that is the root Cause of the bringing forth of worlds. Its seed Mantra is Aam-Laam which is as explained below.  
The letter 'La' signifies Fire meaning thereby the letter 'La' with the vernacular 'ref' = mark denoted by this { ̣ } symbol above the letter in Sanskrit - and with it the seed Aam as is denoted by { . } symbol, marked by a dot above the line and which always belongs to the preceding vowel - it is a nasal sound, thus the Mantra above is attained.

[It is termed as Vahni=Ref Yukta Tundaaskhar = Aa]\*\*

//18//

The above Aam-Laam Mantra should be known as the Mantra to be used to worship the Form of God Dattatreya. It is in the Gayatri metre. Its presiding deity is God Sadashiv and the Lord Sought is God Dattatreya.

//19//

This single letter Mantra 'Laam' which uplifts one from repeated entry into wombs should be recited.

Aum [Taar:] = Aum Shreem Hreem = Goddess Durga Krom, Lam [Earth Seed] Draam  
The above is the 6-lettered Mantra termed Dattaikaakshar-Mantra...[continued in the next]

[Taar = Pranav = Aum

Shreem = Seed of the Mantra

Hreem = Associated with Goddess Durga

Krom = 4<sup>th</sup> letter

Lam = 5<sup>th</sup> letter or Gloum can be used and finally the 6<sup>th</sup> single letter

Draam = 6<sup>th</sup> letter

Such is how the Mantra is formed]

//20//

*Shadaksharo.....Aapmuyaata //21-25//*

This 6-lettered Mantra bestows one with the union sought, with Yoga. The sage who envisioned this Mantra - as above is God Sadashiv, the metre is Gayatri and it is using these 6 Seed Mantras that the ceremonial touching of the different body portions such as the heart etc. must be performed with fingers of the hand.

[God Dattatreya is the Sought God and in sequence the Mantra for the Nyaas depicted above is as follows –



Aum Angushthaabhyaam Nam:

Shreem Tarjanibhyaam Nam:

And similarly

Aum Hrudayaay Nam:

Shreem Shirase Swaha and such is to be continued {else to learn it from one who knows how to do this rite, to see and hear it for oneself}

//21//

God Dattatreya is fortune-bestowing, serene, with a luster akin to the blue sapphire jewel, all-pervading, ever merged in play with His strength Maya, is divine, wanders like Avadhoot ascetic saints. He is without garments, anointed in His entire form with sacred ash, with matted locks of hair, the Lord of all, with four divine arms, a huge divine body, blooming fully opened lotus eyes, the treasure-house of the Yoga of knowledge, the preceptor of the worlds, the beloved of Yogis. He is like the divine wish-bestowing celestial tree Kalpavruksha to fulfill the desires of His devotees, He is the witness of all and is served by the Siddha accomplished adepts. Such a Lord as has been depicted in the Upanishad Lore as God Dattatreya, who must be meditated upon. The above primal seed Mantra should be recited. One who does so - gains his desired fruit and in the higher worlds too experiences welfare and emancipation.

//22,23,24,25//

*Saikaaksharam.....Bho:shivaarshakam //26-29//*

The single letter Draam Mantra denoting = God Dattatreya, with the fourth case or the fourth inflection / variation of noun as is in Sanskrit Grammar becomes = Dattatreyaay = 'Aum Draam Dattatreyaay Nam:'

This is also an 8-lettered Mantra with the seed Mantra Draam and is in the Gayatri metre.

//26//

In the above Mantra the fourth case forming Dattatreyaay is the Kilak or central portion of, is the foundation of the Mantra which is distinct from other Mantras in the sense that the mere recitation of 'Dattatreyaay Nam:' is by itself not only the Mantra but also its strength. Nam: or we bow to, is the strength - whose Lord is God Sadashiv. The meaning of the word Dattatreya is also Sat-Chit-Anand, pure Existence, Consciousness, Bliss meaning thereby one whose Self is such.

//27//

In the Mantra the 'Nam:' portion also denotes the sentiment felt when one is with one's entire frame merged consciously in the Divine Joyous Frame of God.

Aam = Aum Seed = Tundarrna\*

Hreem = Goddess Durga

Krom = The fourth renowned witness state Turiya and

Ae Hi = this address is towards God Dattatreya with the utterance of

Swaha = in the end as used in oblations forms

The 12-lettered Mantra,

Aum Aam Hreem Krom Aehi Dattatreya Swaha

It is one Mantra that fulfills all desires like the wish-bestowing celestial cow Kamdhenu, its metre is Gayatri and its visualizing sage is God Sadashiv. Such is the Mantra which too you should know.

[The meaning of the term Bindu Sahit Tundarnna = Aam; thereafter Hreem and the Turiya state Krom etc.]

//28,29//

*Varaabhayadhastam.....Shadbhujatreyadaivata: //31-34//*

Any person who observes the great vow via the use of these 8 and 12 lettered Mantras and thus worships God Dattatreya who bestows fearlessness as well as boons finds that all his pious desires get fulfilled exactly as wished and he without doubt gains emancipation.

[The great vow is suggestive of steadfast devotion and God Dattatreya is said to have those divine hands which bestow blessings and actual fearlessness]

//31//

The seed of this Mantra is 'Aum' and the strength thereof is 'Swaha'. The words of address Dattatreya is the foundation, the focus or Kilak thereof. Two seed Mantras 'Aum Aam' should be uttered whilst touching the heart and the other two 'Hreem Krom' should be uttered while touching the tuft of hair. With the address word of the Mantra Dattatreya, the shoulders as well as both eyes should be touched and with the last word Swaha [astra-weapons]\*. In the same manner being totally absorbed in God the four seed mantras, the act denoted by 'Aehi', the Name denoted by 'Dattatreya' and finally 'Swaha' should be uttered whilst touching the hand and fingers.....[continued in the next]  
[Two seed Mantras are used for the heart and other two for the head, the shoulder which suggests a protective shield and the eyes of weapons. In this manner,

Aum Aam Hrudayaay Nam:

Hreem Krom Shirase Swaha

Aehi Shikhayai Vashat

Dattatreya Kavachaay Hum

Dattatreya Netratrayaay Voushat

Swaha Astraay Phat

Similarly the touching of the hands should be done such as

Aum Aam Angushthaabhyaam Nam:

Hreem Krom Tarjanibhyaam Nam:

Aehi Madhyamabhyaam Nam:

Dattatreya Anamikabhyaam Nam:

Dattatreya Kanishthikabhyaam Nam:

Swaha Kartal Prushthaabhyaam Nam:]

//32//

After this ceremony of Nyaas, He who resides in the methodology of worship and who bestows benevolent fruits, such the Lord of Lords God Dattatreya should be worshipped with the following Mantra:

‘Dattatreya Hare Krushna Unmattananaddaayak /  
Digambar Mune Baal Pishaach Gjyaan Saagar //’

{O God Dattatreya, non-distinct from Gods Hari and Krushna, who bestow the joy of being intoxicated with the Divine, obeisance to You O Naked Sage who at times behave like innocent children or like those possessed with goblins or like contemplative sages who are oceans of knowledge!}

This is a Mantra from the Upanishads and is in the Anushtup metre, the sage thereof is God Sadashiv and the Lord prayed to is God Dattatreya with 6 divine arms.

//33,34//

*Dwaabhyaam.....Shivodita: //35-38//*

The Nyaas or ceremonial touching of body parts for the above chant is as follows.  
At the heart with the Name Dattatreya, on the head with Shri Krushna, at the tuft of hair with Unmatta, at the neck with Ananddaayak Digambar, at the upper arms with Mune, at eyes with Baal and in space-Astra with Pishaachgjyaansaagar.

Similarly, the touching of fingers of the hand too should be as mentioned earlier with Dattatreya Angushthabhyaam Nam: etc.

//35,36//

After the Nyaas rite those who recite the above Mantra ‘Dattatreya Hare Krushna....’become free of all flaws and sins and become strong enough to oblige other beings. Moreover, the Mantra,

‘Aum Yam Klaam, Klim Klam Hraam Hreem Hram Sou: Dattatreyaay Swaha’

This is a 16-lettered mantra.

The use of the letter ‘Yam’ suggestive of the region of the wind can be substituted by the seed Mantra of speech ‘Aiim’ and similarly the word ‘Swaha’ can be substituted with the word ‘Nam:’.

[The Mantra details are as under

[Taar\* = Aum

Wind region = Yam

Seed of desire = Klim

Goddess Durga = Hreem

Seed Mantra of speech = Aiim]

//37//

Either the use of Swaha or the term Nam: can be used and both are suggestive of the strength or Shakti of the Mantra. The seed is Aum and Dattatreyaay is the Kilak portion.

The Gayatri is its metre and the sage of this king of Mantras is God Sadashiv and has been made known by God Shiva Himself.

//38//

*Hrudi Dwe.....Ihaapyami //39-42//*

The Nyaas rite is as follows -

The heart is to be touched with utterance of AUM Yam or Aiim

The head is to be touched with Klaam Klim Klam

The tuft of hair is to be touched with Hraam

The upper arms like shields are to be touched with Hreem Hram

The eyes are to be touched with Dattatreyaay and the last

The Astra Nyaas is to be performed with Swaha or substituted Nam:

Those who thus recite the Mantra are able to get and bestow desired fruits.

//39//

Those who recite the following Mantra for 100,000 times –

‘Aum Yam Klaam Klim Klam Hraam Hreem Hum Sou: Dattatreya Swaha’

Find that they have attained non-distinction from God the Sat-Chit-Anand or Existence-Consciousness-Bliss. Such a devotee is happy, liberated, and can enjoy the company of the Siddha adepts and demi-god Gandharwas as well as can partake of the fruits of the renowned 8 accomplishments of Yoga.

//40//\*

Those who recite the above Mantra for 1,00,00,000 times [1 crore or 10 million] and worship, become like God Dattatreya who can wander in all the three celestial godly worlds whereas those who recite it for 100 million or 10 crore times become eternal, surpass old-age, death and re-birth.

//41//

Those who recite it for 16 crore times becomes a Siddha adept and can enter into other bodies for such is the strength of this Mantra and as regards this subject, as form of praise for this chant in the following verses are mentioned.

//42//

*Khadagastambho.....Tatprayatnata: //43-46//*

What are the empowerments that a person who recites this Mantra as ordained receives?

It is being answered with: He can stop weapons such as a sword or dagger, he can prevent the flow of waters, he can avoid the offense-attack of an army of foes, he can get whatever object he so desires, he can subdue anyone to himself, he is able to converse with the guardians of all directions....[continued in the next]

//43//

His movement becomes like the wind - with its speed, his ability to bestow joy becomes like the granting of boons, his power to devour and destroy becomes like fire and he is blessed with the facet of being ever content. Such all are the fruits of the ordained recitation of the Mantra mentioned above.

//44//

Moreover full knowledge of all languages that are present, the capacity to know what is in the minds of others, the ability to be able to move the immovable such as step-wells, wells, oceans and mountains.....[continued in the next] \*

//45//

And besides become fully non-distinct from God Dattatreya, the seeker who so recites the Mantra becomes a poet like the renowned Veda-Vyaas for such is the tremendous prowess that this divine 16-lettered Mantra has the ability to bestow.

//46//

*Praanno Deyo.....Mahayogyavadhuto-ansuyanandvardhano-atriputra: //47-51//*

If at all someone asks for this Mantra then the Scriptures instruct that if it comes to that it is better to give one's life, mind, eyes, head or even the entire body – even if it is torn to pieces but this 16-lettered Divine Chant should never be recklessly given to anybody unless one is definitely sure that the person receiving it is a sincere seeker, is worthy, is a great soul, a deserving disciple.....[continued in the next]

//47//

Such a disciple enriched with the best of traits must definitely be given this Mantra for if it is not passed on to the deserving then the person who does not so contribute is the one on whom God's fury passes on.

He who is adorned with the rosary, the water-pitcher, the small tabor and the trident, the discus and the conch, He who granted boons to the lustrous sage Atri, such the God Dattatreya, master of the three attributes of nature should be meditated upon and as the rites ordain regarding the repeated meditation and chanting of this Mantra, if the person who has received the Mantra does so as guided above then he too experiences the fruits thereof as mentioned.

//48, 49//

The verses 50 – 58 constitute the Mantra known as Dattatreya-Mala-Mantra and is quite miraculous.

Bowings to God Dattatreya who gets content merely on being remembered and who does away with the terrible fright of death. He bestows great divine knowledge, is of the form of the bliss of consciousness, is the very self. He often takes up garbs and behaves like children, the intoxicated and those possessed with goblins. He is the greatest of Yogis, in the Avadhoot state personifying God, it is He who adds to the delight of Mother Ansuya and being the son of Sage Atri is renowned as Aatreya.

//51,52//

*Aum Bhavbandhavimochano.....Kryaschavyaaharet //52-58//*

The Aum is that which destroys relations borne of worldliness  
The Hreem is that which bestows all grandeur  
The Krom is that which lures Him who is difficult to seek  
The Gloum is that which bestows the overlordship of the entire earth  
The Draam is that which gives everlasting life  
The Vashat is that which helps subdue anyone  
The Voushat is that which creates attraction  
The Hum is that which causes hatred or enmity in a person  
The Phat is for making a person uneasy  
The Tha: Tha: is for causing a hold, making somebody statue-like  
The Khen Khen is for causing death  
The Nam: is for being enriched  
The Swaha is for nurture as well as for ruining the chants, magical devices or spells of others,  
The Chhindhi is for distancing problems caused by difficult planetary positions, removal of disease, distancing sorrow and poverty, strengthening the body, granting satisfaction to the faculty of consciousness,  
The Tum is of the form of all Mantras - all Tantra forces dealing with magical formularies for worship of deities and gaining empowerments, and is of the form of the new seed of everything.  
O Greatly Accomplished God! Obeisance to You! Swaha!  
This is the Mala-Mantra.  
In it the first dative of the signified in the fourth dative verb form have to be uttered twice and then using the Swaha term in the end the entire Mantra has to be formed.  
The entire version is as follows:

‘Aum Namō Bhagwate Dattatreyaay Smarannmaatrat Santushtāy  
Mahābhaynīvaarānāy Mahāgṛyāanpradāy, Chidanandaatmane  
Bālonmattapishāachveshāy Mahāyogīne Avadhootāy Ansūyanand  
Vardhannatṛiputṛāy  
Aum Bhavabandhavimochanāy Hreem Sarva Vibhootidāy  
Krom Asāādhyāakarshannāy  
Aem Vāakpradāy  
Klim Jagatrayavashikarannāy

Sou: Sarvaman:Kshobhannaay  
Shreem Mahasampat Pradaay  
Glom Bhumandaladhipatyapradaay  
Draam Chiranjivine  
Vashat Vashikuru Vashikuru  
Voushat Aakarshaya Aakarshaya  
Hum Vidweshaya Vidweshaya  
Phat Ucchataya Ucchataya  
Tha: Tha: Stambhya Stambhya  
Khen Khen Maaraya Maaraya  
Nam: Sampannay Sampannay  
Swaha Poshaya Poshaya  
Chiitam Toshaya Toshaya  
Sarvamantra Swarupaay Sarvatantraswarupaay Sarvapallavswarupaay  
Aum Namoh Mahasiddhaay Swaha //'  
//52-58//

*Vishnookta Ime.....Naapara: //59-63//*

The above Mantras were narrated by God Vishnu to God Brahma and are such who bestow fruits like the wish-bestowing celestial cow called Kamdhenu. If at all someone has used any spell for malevolent purpose such as to cause harm for one who is reciting this Mantra then that spell, the trouble caused by faulty planetary positions, the fear of ghosts and goblins, foes, the ill-eye, the three-fold distresses [physical, spiritual and divine] as well as all seen and unseen fears are totally done away with.

[No harm physical or otherwise comes to the seeker who recites the Mantra as ordained]  
//59//

Those who recite it out of some desire get their wishes fulfilled, the Mantra grants one the presence of the gods, and similarly the recitation of the chant wherein the pious 1000 Names of God Dattatreya called Dattanaam-Sahasra as well as the Name-amulet called Vajra-kavach, lit. The thunderbolt amulet as is mentioned in the Tantra Text called Rudrayaamal and its recitation as ordained too bestows the same fruits as does the Mantra mentioned above.

//60//

Even if a single Mantra of these thousand of the Dattanaam-Sahasra or from the Vajra-kavach is accepted according to Vedic rites and then the seeker with a consciousness free of blemish attends to God then he will gain liberation in this world and the higher.

[here the mode of seeking has to be according to that given in the Vedic Texts and not the Tantra texts]

[Translator's note: This has to be especially kept in mind that this entire work is of the right way, the right path and in no way advocates the dark-arts]

//61//

An intelligent seeker with equanimity of vision should know that God Dattatreya resides in everything, in all that exists, from the lowliest Chaandal tribe to animals such as cows, horses, donkeys, everything from the Brahma, the sentient and the insentient and knowing this he should bow to all.

//62//

All individual selves have definite traits as below –

Asti – being, existing, truth and

Bhaati – who can be known via consciousness, their coming about with consciousness

Priya – who can be liked, inspired into action

It is God Dattatreya the self-effulgent Existence-Consciousness-Bliss who is the motivator of all these facets of all beings and nobody else.

[The purpose of equanimity is being mentioned with the realization of the fact that there is nothing that God Dattatreya does not pervade, inspire, impel and shed light on as has been mentioned in the Katha-Upanishad Mantra related to the breath]

[Creation has five facets – name, form, being, that which can be known and liked of which the latter three are present in sentient individual souls which are in turn borne of God]

//63//

*Yathaadhipe .....Prathamoadhyaya //64-68// //3-1//*

In the manner in which attendants set aside their pride and behave in a manner totally subdued to their lord or king similarly one should be free of all desires that spring from duality and continue to maintain oneself as the votary of God.

[Now that type of devotion consisting of being a votary of God is being explained. The individual self when behaves as an attendant to God there is definite duality – the one who serves and the served and yet the tact here as advised by the revered author is that without being snared by any desires borne of duality one should continue to maintain oneself as a votary of God]

//64//

In the manner in which even in the world the friendship between two friends is without any expectation or hope from one another similarly the relationship of the individual being with the Divine Self is expectation-less and this duality is perceived only in the fore-states of the Samadhi and not thereafter.

[Here the devotion of being the friend of God is being expounded that in the later states of Samadhi - when the triune of knower-knowledge-known is surpassed – results in pure identification with the Divine]

//65//



The witness of the body, the senses etc. am I the Self and I am beyond doer-ship or enjoyer-ship. The offering of one's self is when one is definitely sure of having surpassed the subtle-ego that divides and differentiates and which sees the Sole Existent.

[The absence of being the doer or the enjoyer is the state wherein one has offered even the self to God and its purpose is now being delineated. The individual self and God are truly one and hence are the witness as is mentioned in the tenets: thereafter sinless and renounced....'etc.

The vision that is born of being absolute pure, totally non-dual is the offering of all that one is and has to the divine]

//66//

A devout greatly intelligent disciple named Deepak attained to the conscious contentment of his Guru named Vedadharma - ailing and diseased, by bearing many difficulties in the ancient city of Kashi that he even refused Gods who satisfied with his service to his Guru had come to offer boons to him.

//67//

He too was very fulfilled and beseeched his content Guru to narrate to him the divine Leelas as were brought about by God Dattatreya.

Whatever is being narrated now is the gist of the dialogue of the content and agreeing Guru Vedadharma with his steadfast disciple Deepak.

//68//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index,*

*'Navavidhbhaktiparaayann Datta' – [obeisance to] God Datta who is ever absorbed and revels in the nine-fold types of devotion*

*'Swamantrajaapaktaarak Datta' – [obeisance to] God Datta who uplifts and aids the devotee who chants His given Mantras to cross over}*

*// Thus completes the translated commentary of the First Chapter of the Third Octad consisting of the Worship Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'Depiction of the methodology of worship' May God Dattatreya be pleased with this offering //*

## **Third Octad**

### **Chapter 2**

#### **// Depiction of the Incarnation and acts of God Dattatreya //**

In this 18<sup>th</sup> Chapter or the 2<sup>nd</sup> of the Third Octad there is depiction of the talks between Guru Vedadharma and disciple Deepak about the Manifestation and acts brought about by God in the Dattatreya Incarnation.

*Hari: Aum*

*Ichchhanti Yatkruvaam.....Vashino Yate: //1-4//*

Here I am depicting the effortless joyous Leela acts of God Dattatreya whose Grace is sought by one and all. There was a Brahmin named Bhaargava whose son though was very intelligent yet behaved like those who are dumb, inert, insensitive, insentient and foolish.

[This behavior as someone dull-witted and stupid was intentional, willful.]

//1//

So, the concerned father Bhaargava said: Son, study, learn the Vedas, conduct yourself according to your Aashram state – Brahmacharya - centered studentship - so that you will gain liberation.’ The son replied: Father, I have already studied all branches of knowledge in my previous births and have conducted myself as required in different states and stages of life too.’

//2//

I have while wandering in millions of births in different species gone through all sense-borne joys. Beginning from a monarch till that of a poor servant I have lived various lives. I however had faltered from the path of Yoga and yet I clearly remember all the conducts observed in various bodies in all my past births.

[It is renowned in Scriptures that while progressing on the path of Yoga if at all one has to undergo some downfall yet what is learnt and practiced is never lost, never goes in vain and besides memory loss too does not occur]

//3//

I am untouched by all the three types of conducts as are advocated in the three Vedic Texts [Rig, Yajur and Saam-Vedas]; I consider all action to be fruitless, unsuccessful! I who am able to recollect my experiences already have sufficient knowledge of the Divine Essence. I am in full control and restraint of my senses, what further need would I have now of any ordained conduct or the Vedas?

//4//

*Pooraa—sam.....Tathadisha //5-8//*

In my past birth I was a Brahmin enriched with pious thoughts and contemplations of the Divine Essence. Truthful interactions of Satsanga, self-study, detachment, bliss in solitude, such unifying sentiments I had already attained.

[Here, the son is depicting his past birth attainments]

//5//

In that birth before I could attain to entire knowledge I faltered from my studies and as was destined - I died; as a result, I could no longer remember anything. However, the moment I returned here, in the manner in which a sleeping person awakes and remembers all that had transpired before he fell asleep - similarly I too have attained to knowledge regarding the Self as gained in the past and hence I am totally avowed to it.

[Past memory regain is illustrated with the mention of waking from sleep]

//6//

Here, now, in this birth I am consciously experiencing that ultimate peace and whenever I glance at my Self I find myself to be as immovable as the ocean. Now if as the Yogic Texts mention that one who has reached the first three steps or regions of the seven of the path of Yoga named –

Shubbhechha\*,

Vicharanna and

Tanumaanasaa or

wishing welfare of one and all, sincere and repeated contemplation of the Self and centeredness via the mind and body, does not incur any loss - then how is it possible that one who has attained full mastery over his senses by observing the Yama portion [of the 8 fold Yogic path as mentioned earlier in this Text] of the Yogic path entirely - ever experience ruin?’

[The peace that he is talking about here is called “paraa-shaanti”, that serenity which is characterized as experienced by the living-liberated, those in states of living enlightenment.]

//7//

On listening to such a discourse from his son and experiencing a sense of momentary peace himself via this truthful interaction - the father - Bhaargava said: O Son! If you are truly as you say who you are then I too [having known it briefly] desire to be one with

you. Advise me in a manner suitable to gain this state of serenity, consciously, and at all times.

[Here, the father is asking the son for guidance illumining the fact that age is no bar for enlightenment - and neither is gaining knowledge from one realized - albeit younger or supposedly lower in formal social strata than ourselves]

//8//

*Bibhemi.....Vineetayaa //9-12//*

Father Bhaargava says: It is because I am terrified of the shackles borne of action that I do not see any joy either here on earth or even in the higher worlds. The son replied: In the past Preceptor Acharya Dattatreya had similarly counseled the monarch Arjuna and others which is what I will narrate to you.

[Now how is it that a father can accept advice from his own son?

To do away with such a doubt it is being said: If the son is a realized elite and knows the Omnipresent then such a son is a father to fathers! Such is the Shruti tenet meaning thereby that the son though younger yet being enlightened is a father to his own blood-father hence there is no flaw here of transgressing general formal conduct. The father here says that he yet ignorant is terrified of the bondage and after-effects of action. He also enquires from his realized son as to whether he is deserving enough to know the Ultimate for how can one receive or reap fruit of that advice - if one is not worthy enough to know it, to grasp it?

Thereafter he qualifies as worthy of knowledge for he mentions next that he does not find anything either here or in the other worlds that knows total uninterrupted bliss.

This awareness of the absence of joy in everything that one has known, read or heard regarding objects – circumstances and people of this world or the heavens, knowing it all as ephemeral with no lasting bliss is itself is the pre-requisite to gain knowledge]

//9//

‘That Yoga which was narrated by God Datta to Arjuna and others whereby they separated themselves from the repeated sorrow of being associated with having to assume multiple births and deaths is what O Father! You listen from me now. In the past in a village called Pratishtaan there lived a Brahmin named Koushik who due to the hoard of actions of his past births.....[continued in the next]

//10//

Suffered from leprosy and yet his devoted wife would bathe him, help him in getting dressed, massage him, please him with sweet speech, feed him, give medicines to him regularly.....[continued in the next]

//11//

His cough, waste, urine, excrement, pus etc. she cleaned and cleansed his entire diseased body, she rubbed medicines on affected parts and in general served him considering him to be non-distinct from God. Very respectful - this devoted wife – Sati Shaandili served the Brahmin Koushik who though enjoyed such attendance yet.....[continued in the next]  
//12//

*Nirbhartsayati Taam.....Nidhaay Tam //13-16//*

Meanwhile Koushik was a very angry, cruel, verbally abusive husband who was deeply attached to a prostitute. However, his wife continued to consider him to be non-distinct from God.  
//13//

Though a handicap and a dependent - with all types of ailments yet one day he again spotting the same prostitute mentioned to his wife: O Righteous who are aware of Dharma, do you see that prostitute with her big bosom! It is she who has abducted my consciousness!  
//14//

Though I am weak with disease - yet you escort me to her brothel - else O Fortunate I will cease to exist. O Beautiful! This lust is strange and contrary and I see none who has the might to let go of it!  
[Here the address to the devoted wife as ‘O Beautiful!’ - is ironical because he has just praised the prostitute in the previous verse! To fortify his lust he mentions that he sees none who could let go of this feverishness once in its grasp for it is said that even God Brahma could not escape its snare and went forth after his own daughter!'] [In doing so he was prevented by his former 4 Sanatkumar sons – what is meant to say is that had God Brahma chased the Goddess of learning and speech in this fashion then worldly language would have entered the Vedic lore and besmeared it. On being prevented God Brahma came to his senses and realizing his folly started penance to cleanse himself]  
//15//

On listening to such a request of that Brahmin Koushik, that devoted wife of a good lineage took a firm decision. On her waist she tied wealth to be disbursed at the brothel and then supporting her husband she made him sit on her shoulders.....[continued in the next]  
//16//

*Skandhe Mandam.....Kriya: Samaa: //17-20//*

Supporting him on her shoulders in that dark night when it was pouring cats and dogs, in the brief dim light of thunder and lightning she with a slow gait started moving ahead towards the brothel. At that very time, as was destined, considering the elite Sage Maandavya to be a thief by mistake the king ordered him to be hanged till death!

*//17//*

In that darkness while walking ahead accidentally the foot of the Brahmin Koushik seated on his wife's shoulders touched the Sage Maandavya who was hanging by a rope. As a result, the pain of the noose tremendously increased and therefore in anger the sage cursed: Whosoever has thus ailed and pained me will die with sunrise!'

*//18//*

On listening to that heart-breaking curse - the devoted wife, Sati Shaandili, greatly distressed, mentioned: Then I will not allow the sun to rise at all!' In this manner she too forestalled the sun from rising and then escorted her husband to the brothel wherein he satisfied his lust and then even brought him back home!

*//19//*

As a result of the pure mighty utterance of the devoted Sati wife Shaandili the sun could not and did not rise the next day. As a result, all the three worlds were greatly affected with adversity. With the absence of the sun there remained no arrangement for measuring time and as a result many worldly and Vedic acts were either transgressed or stopped totally.

*//20//*

*Eeh Bheetam.....Kalpyate-atra Tu //21-24//*

Veiled with darkness at all times the worlds were terrified. Deities had to fast in absence of sacrifices. They said: It is we who are kind towards man by inspiring rain and they in turn with sacrifices appease and satiate us.

[A symbiotic relationship between man and gods has been hinted at here]

*//21//*

Those sense-hankering amongst men - who though go through what we have provided and yet do not engage in sacrifices and thus worship us - are those who have to face many frightful calamities and the pains thereof such as famine [or floods].

*//22//*

However, in the present circumstances due to the absence of the sun and hence of time mankind is not at fault at all. Thinking thus, the deities went forth to God Brahma and seeking his shelter mentioned to him everything that had transpired. *//23//*

God Brahma too meditated on the issue for some moments and then said: The Sun is frightened of the pious might of the devoted wife of the Brahmin Koushik named Sati Shaandili. Therefore, let us find some other solution to this problem.

[God Brahma being the appointed God of creation is one who knows everything about this creation – its numerous worlds and beings for it is he that has brought them forth and thus he could know the actual facts]

//24//

*Tejsaiti Shamam....Kacchiddhrudwaaktanukriya //25-28//*

In the manner in which luster gets subdued via brilliance similarly it is when another equally exalted devoted Sati wife intervenes and explains that such a pious spouse would understand. The ascetic devout wife of Sage Atri - Mother Ansuya is the foremost of such Sati spouses...[continued in the next]

[In the manner in which the light of the constellations gets subdued by the brilliance of the sun similarly the devout Sati Shaandili can be made to understand facts via another similarly pious Sati, Mother Ansuya – such is the advice of God Brahma]

//25//

If any of you is able to convince and appease my daughter-in-law for this task then she will quickly be able to accomplish it. In this manner God Brahma advised the assembled deities who in turn urged him to come along with them. As a result, all deities went forth to the pious hut and abode of Sage Atri.

//26//

Sage Atri and his wife of pious conduct and immense merit Mother Ansuya met the arrived gods and welcomed them with hospitality. They narrated their difficulty and the devout couple comforted and convinced them of coming to their aid. Thereafter, they all went forth to the house of Brahmin Koushik wherein the equally conduct-worthy Sati Shaandili welcomed them whence Mother Ansuya addressed her saying...[continued in the next]

//27//

Do you consider your husband to be greater even than the gods? It seems you gain great joy just by availing the sight of his face! Are you truly happy and content? Are all acts of your body and speech meant solely for him?

//28//

*Patishushrushyaanrunnyam.....Kadaapyayi //29-32//*

A woman by attending to her husband is freed of all debts. All three renowned endeavours of mankind - the accomplishment of Dharma or righteousness, Artha or wealth and Kaam or desire fulfillment does a wife attain thereby. It is via this great effort that devout saintly women by conducting themselves as befits true spouses, as per the guidance of the tenets pertaining to Pativrata or devoted spouses, earn for themselves a place in the heavens!

[Scriptures mention: It is via conduct worthy of devoted wives that the woman, a fortunate welfare-imparting spouse with her husband enters into the celestial worlds']  
//29//

Women who do not give in to any other wanton acts meaning thereby that by attending to her husband truly becomes a half partner of all his merit and then with him enters the divine worlds.

[There is no wonder if devout wives gain heaven because their exceptional acts of remaining in attendance to their spouses enables them to attain those grand celestial worlds]  
//30//

It is hence O Sati! You should ever keep your mind centered on such conduct as is worthy of Pativrata devoted wives - for it is via such penance that all that is considered enriching in this world and the higher – are all gained successfully. For women it is their spouses itself that are paths leading to the highest states.  
//31//

O Aryan Woman! O Cultured and refined wife! I too have conducted myself accordingly to what I have just said and have attained great fruits as a result of it! O Rich in character! I have at no place or time seen anything else but my husband and know him to be non-different from everything that has form or beauty.  
//32//

*Iti Shrutwabraveetsaapi.....Maande //33-36//*

On listening to these words [that she felt were her own but were now being uttered by another] the wife of Brahmin Koushik was overjoyed and mentioned: O Saintly Ansuya! Even as far as I am concerned all that you have said is true. You have augmented my deep trust and faith in that holy conduct! Truly for women rich-in-character their husbands are non-distinct from God.  
//33//



I have become able to see You along with all these Gods! I consider it to be a result of merit ensued by conducting myself as devout wives are ordained to do - plus I have gained your grace. Hence, I feel myself deeply gratified. Tell me, what can I do for you?’

//34//

Mother Ansuya replied: O Saintly! These gods, wishing to re-establish peace in the world have come forth to you and beseech you to re-arrange things as they were before, that the phenomena of day and night resume - and that is the same reason why I too have accompanied them here.

//35//

If all actions of these worlds and its beings that are dependent on the sun are uprooted - the worlds and beings are themselves uprooted and sequentially [via the ripple effect] this would lead to the end of the world. Hence do be pleased and O Mighty Ascetic who always regards others with respect and patience do re-invoke the Sun God!

[The reason for Gods beseeching you thus is so that the world may not come to an untimely end. Have that patience and trust that by Ansuya being here - I will face no loss whatsoever!]

//36//

*Sowachaarkodayaadev.....Haranstam: //37-40//*

She said: With sunrise due to the curse of the furious Sage Maandavya, my husband will be destroyed, what further can I say?’

[The wife of the Brahmin Koushik said thus]

//37//

The devout Ansuya then replied: Do not be afraid, invoke the Sun God, I will rejuvenate your husband as he was before, if you believe in what I have just said - then know with certainty that my words will come true.

[Here a blessing is being conveyed with the term ‘before’ in the sense of that her ailing husband will return in a perfect healthy state before being afflicted with diseases]

//38//

‘Very well, so be it!’ Thus, agreeing to what the devout Mother Ansuya mentioned - the faithful wife Sati Shaandili invoked the Sun God and the very next instant the Sun with its rays of the form of its hair became evident in the sky.

[The invocation is with the terms ‘Aajuhaav’, the comparison of the Sun God’s hair being its rays is with Scriptural reference]

//39//

For a span of 600 ghadis [1 ghadi = 24 minutes], meaning thereby that for about ten days the sun has not risen at all and yet with the mere invocation of the faithful consort of the Brahmin Koushik - the sun as if terrified of her might suddenly became evident in the sky - and with it took away two things – the life of the Brahmin Koushik and the pervading darkness.

[Here the invocation of Gods and the might to do so via devout consorts is emphasized. So too is the truthfulness of the curse of realized sages meaning thereby that not only darkness but the life of the Brahmin too was taken away at the instant of sunrise]

//40//

*Swesham.....Poorvavat //41 – 44//*

On seeing their Lord - the Sun lotuses bloomed whereas on seeing her lord no longer alive - the devout wife Shaandili was saddened however Mother Anusya said: O Fortunate! Do not grieve – not even a tittle, observe the might of my penance!’

[Like separated lovers the lotuses blossomed on seeing their Lord the Sun God, whereas the devout Sati Shaandili was taken in with grief on seeing her husband lose his life. It is then that she is being comforted as above]

//41//

‘If I have with steadfastness and firm devotion sought none but my lord Sage Atri, and not even in the state of dreams considered anybody else even remotely near to a husband....[continued in the next]

//42//

Understanding fully that it is my Dharma, my religion as a wife - that with my mind, speech and body I have to attend to my spouse considering him to be non-distinct from God. If I have done so truly, then with a minute portion of that penance of attendance - let this Brahmin once again live with his wife for a hundred years!

[Here the stress is on the might of devoted wives wherein with a minute portion of that prowess – regain of his life as was before is being beseeched - not with the entire]

//43//

From wherever his mind has travelled to - I recall it back here, O Goddess who sees over the breath, see that this Brahmin Koushik may continue to live. Establish his mind in the manner in which it was before.

[Here the term ‘mind’ is used for the entire subtle body since that is primary. ‘We invoke the mind’ such is the saying of the Text Bandhu etc. similarly ‘O Deity who preside over the breath and other aspects, let this Brahmin Koushik regain life and be strong enough to re-engage in all his transactions as before]

//44//

*Satyetyukte.....Kim //45-48//*

The moment such words were uttered by the devout Mother Ansuya - immediately though the Brahmin Koushik had died – yet he got up in a state of full health, illumining the house with his bodily luster, expressively intelligent - as if one just woken from sleep. [The terms illumining the house refers to the fact that as compared to his previous state, his exterior condition and inner sentiments were far better, holier. Further, the physical structure - the house as well as the physical embodiment - both are considered to be abodes for the self]

*//45//*

On seeing this turn of events, the content Gods Brahma, Vishnu, Mahesh and assembled others showered flowers whereas the damsels such as Rambha etc. danced beautifully. All of the Gandharwa demigods sang in melodious voices.

[The witnessing celestials too were satisfied and expressed it in their own varied ways]

*//46//*

The Gods then mentioned to Mother Anusya: O Fortunate, you have brought a completion of a great godly task, we being content are blessing you with a boon, ask for whatever you like.

*//47//*

Mother Ansuya replied: I desire to be free of the strife caused by ignorance and all its other resultant modes which make life difficult. Let me attain to that Yoga – that joining with the true Essence - of meditation - pertaining to my husband, moreover, may the Overlord of all the three attributes of Nature, God Himself - consent to manifest to us as our Child, we, husband and wife as His parents. What other boons would we then require?

[The five-fold strife of ignorance is said to be [i] the false identification with - the embodiment, [ii] the senses, [iii] breath, [iv] inner-being in its four facets of mind, intellect, consciousness and subtle ego and [v] being forgetful of one's true form.

Let me be free from these.

One who via ascetic wealth - pertaining to this world and the higher nurtures and protects, such my husband, may I via the Yoga of meditation, considering him to be non-distinct from God the Brahma be ever conjoined to.

It is said that women have the right to ask for two boons and hence she has asked for the next that God Himself might consent to be their Son, for what is the use of asking for anything else that is either way temporal? Truly, it is in this boon that all else gets encompassed.]

*//48//*

*Aevamstiwati .....Yato-bhavat //49-52//*

The Gods blessed Mother Ansuya saying: So be it and then disappeared in the manner in which they had arrived. Taking leave of the devout wife Shaandili of the Brahmin Koushik, Mother Ansuya too returned to her Aashram premises.

[After completing the tasks taken on hand Mother Ansuya returned hale and hearty, such is to be understood]

//49//

Thereafter at the right time to conceive, and towards one who had taken the purificatory bath after the monthly cycle, in such his wife Ansuya - she who with beautiful body-portions, teeth, a pleasing personality,

[The entire personality and form here is depicted as that which lures and captivates the mind]

//50//

The second son of God Brahma, the mighty sage Maharshi - non-distinct from God Himself, Atri - meditated upon the Overlord of the three deities, renowned as the Unborn and then via his mind indulged with his wife.

[Here the stress is on the power of the mind of the sage who without physically interacting with his spouse - after meditating on the Unborn lord of the three attributes established Him in her. This process is said to be Sanvanan-Vidhi\*\*]

//51//

Mother Ansuya then upheld that seed which was supported via the Gods and the Brahma itself. The seed was borne of wind and was generated via desire of the Almighty to have both parents.

The outcome thereof was that the Moon deity termed Chandra manifested.

[Here the seed of the sage being supported by the presiding deity of the Rajas attribute of Nature – God Brahma, is said to be lustrous leading to the manifestation of the Moon. It is in accordance to a scriptural tenet which mentions that each such seed is lustrous and here since it was being supported via the granted boon of the gods - as well as by God Himself consenting to the phenomena – the seed was especially more so]

//52//

*Sattwodriktam .....Baalo-bhavatsuta: //53-56//*

Thereafter Mother Ansuya upheld within her the brilliance of the Overlord of all the three attributes of Nature - non-distinct from God Himself and entire with the Sattwa trait; as a

result of which - the best amongst those who know the Brahma, God Dattatreya in the evident manifested.

[The devout spouse Ansuya thence upheld the mighty brilliance of the Overlord of the three]

//53//

Following this Mother Ansuya upheld the brilliance pervaded entirely by the Tamas attribute of nature which is supported via God Rudra. As a result of this and the boons granted by the gods she then seemed very becoming.

[This depicts the manifestation of the third Son, the Sage Durwasa]

//54//

Sage Atri at the apt time performed the purificatory rites as ordained. Thereafter due to the three wombs that Mother Ansuya had upheld within her - of the form of the three attributes of nature, the Overlord of all the three manifested.

[The purificatory rites here are mentioned to be that of the Punsavan\* supposed to be done from the fourth month onwards]

//55//

In an auspicious time when God Dattatreya incarnated - the entire universe was full of joy, and to refresh the memory of the past - God granted them His Holy Sight as the Overlord of the three presiding deities of nature.

The devout parents eulogized Him who in accordance transformed Himself in their presence into a divine infant.

[Here God is reminding His parents of the boon that He had granted them in the past manifested in a Singular Form enabling them to have that holy sight of Himself as the Overlord of the three aspects of nature.

His parents then eulogized Him and on their entreaty - He transformed Himself into their Divine Infant Child]

//56//

*Chakre-atha.....Sthita: //57-60//*

Sage Atri thence performed ordained other rites – such as of tonsure Jaatak-karma as well as the naming ceremony.

The portion of God Brahma was named Chandra, the Moon deity,

God Himself was named Dattatreya

And the portion of God Rudra was named Durwasa the renowned sage. All the three joyfully partook the breast feed of their devout mother.

//57//

Considered as the Lord of all flora and fauna, the moon after attaining to all necessary rites returned to the heavens in the lunar orb and brought about the expanse of the lunar lineage.

When reign of the vile and the wicked becomes prevalent thence the third Son, Sage Durwasa taking a fiery enthusiastic sagely form becomes active and for this purpose he continues to wander the earth. This too is as per his wish and he is renowned as the one who subdues the lowly and the vile.

//58//

As far as God Himself is concerned, although He is considered to be one whose all desires are entirely fulfilled and beyond the bondage of action yet He as God Dattatreya with the might of His strength Yogamaya started speaking in that mumbling chatter as children do and with those captivating acts befitting that age - emulated childhood.

//59//

At times with His effortless joyous divine Leela acts beyond argumentation, and at times with the insistence that children are well known to have – He continued to run about here and there and via such acts - depicted humanness. He continued to stay subject to His devotees - His devout parents and thereby granted them their sought content of parenting The Divine.

//60//

*Shishtpo.....Kechanaasthita:* //61-64//

‘God the protector of the righteous, the slayer of the vile, the respected of saints and renowned as He who propounds the path of Yoga has manifested.’ Knowing thus different ascetics and sages started coming to Sage Atri’s Ashram abode to study the Yogic path from Him.

[A certain class of deities known as the Saadhya gods informed other sages of this incarnation as well as of the renown of God as Dattatreya - the Master of Yoga]

//61//

The Omniscient Master of Yoga to examine the truthfulness of the intent of these ascetics who had arrived to the Ashram abode of Sage Atri remained under water for a span of 100 continuous years.

As a result - many lost their patience and returned from where they had come. A few others remained there, hopeful.

Now to infatuate and test these remaining sages that King of Yoga....[continued in the next]

//62//

God called forth His strength termed Paraa-Shakti that is ever in His Refuge - resides in a wondrous form – can play musical instruments, sing melodiously etc. He asked her to sit in His lap....[continued in the next] //63//

With an expansive bust and rear region, the sinless maiden with bowls of meat and intoxicants in her hands returned with God who was under water on land. On seeing this bizarre behaviour of a Master of Yoga the waiting sages were confounded. Some however considered that such acts too are not flaws for the realized illustrious elite. Therefore, they continued to wait there patiently; whereas others considering Him to be someone who ate, drank and made merry departed.

[Here - illustriousness is said to be that path which saints who have transgressed or overcome the three attributes of Nature walk on. It is a rare demanding feat. Hence for such great beings - no conduct is truly flawed because all that is, be it objects or beings is pervaded by the three attributes of nature. To overcome them implies to be united to the Almighty. These three attributes and the way they function is explained in detail in the Gita. However - in short - they are called Sattwa, Rajas and Tamas and are associated with purity, activity and indolence. Except for the Almighty Overlord - the Cause of all that is, all other gods are similarly affected by these three traits. Some sages considering thus and many seeking ascetics unwilling to be deluded, continued yet to remain]

//64//

*Tato.....Dwitiyo-adhyaya: //65-68// //3-2//*

Thereafter God - recognizing that the remaining saints were truly saintly and free of blemish bestowed on all of them his unheard of Grace; as a result of which Yogi devotees like Arjuna attained to prosperity and riches concerning this world and the higher. [Here the blemish free portion concerns the trait of being free of hankering attachment]

//65//

This willed conduct of God though may seem to be full of lack of discrimination as well as that which transgresses societal religion and norms, yet like the form of fire that devours everything in its path, so too, all similar and all-pervading is the Overlord. His extremely resplendent divine form is pure and flawless. [This is according to the tenet: Whatever are My exemplary acts – that is what you all should seek and not emulate Me in everything!'] Similarly, here this courageous audacity of God might seem to be crossing the limit of righteousness however like fire that does away with everything in its path, similarly this conduct is not a flaw in the Omnipresent, for He is self-effulgent and behaves like the elite]

//66//

Weak and foolish seekers - if such ever try to emulate and conduct themselves thus - will find themselves destroyed. In the manner in which but for God Shankar none else could sustain the poison found at the time of the churning of the ocean - and if anyone else tries

to do so would lose their life, similarly, should it be understood here. Moreover, like wind that is unaffected by fragrance or stench - so is the Beyond form unrelated to morality or immorality, for it is the ever-Free since it has surpassed the hindrance caused by the three attributes of nature.

[If acts of God are emulated without discrimination - downfall ensues, none else but God Shankar can sustain the poison called Halahal, such is the example cited.

Beyond moral and immoral code guidelines and beyond the Vedic path decorum, He who surpasses the three attributes of nature that bind all else is God the ever Free]

//67//

It is words and acts of God that becomes conduct for many. Hence all of it that is non-contrary to religion – to the Holy Books, is worthy of being acted out.

That exclusively should be grasped and accepted in daily life by the intelligent.

[It is the erudite with discriminatory intelligence who - of the acts and speech of God accept that which is non-contrary to religion or Dharma - meaning thereby - they sift out and accept all that is worthy of being imbibed in one's conduct and character.]

//68//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index}*

*[1] Yogabhrasthdwijnut Datta – Obeisance to God Datta who inspired the Brahmin who had faltered from the Yogic path.*

*[2] Sati Mahatmyapramuditdatta – Obeisance to God Datta who is pleased with the importance of the devout Mother Ansuya.*

*[3] Satyansuyaatryarbhak Datta – Obeisance to God Datta the Divine Child of the devout Mother Ansuya and Sage Atri.*

*// Thus completes the translated commentary of the Second Chapter of the Third Octad consisting of the Worship Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'Depiction of the Incarnation and acts of God Dattatreya' May God Dattatreya be pleased with this Offering //*



## **Third Octad**

### **Chapter 3**

#### **// Depiction of the hagiography of Kaartveerya Arjuna //**

In this 19<sup>th</sup> Chapter or the 3rd of the Third Octad there is depiction of the life of devotee of God Dattatreya named King Sahasrarjuna, also renowned as Kaartveerya Arjuna – son to king Krutveerya.

*Hari: Aum //*

*Indratulya: ... ..Saptameenyuk //1-4//*

In the past during the Golden Age termed Sata-yuga, in the Lunar lineage - a king named Krutveerya - very much like Indra the god of heavens, a monarch happened to reign. He had hundred sons.

[Here explanation as to how via devotees such as Arjuna and others - the path of Yoga prospered and was propounded is being explained]

*//1//*

As was fated due to the curse of Sage Chyavan all these sons were burnt and reduced to ashes hence the king sought the refuge of a Guru, the Preceptor Brahaspati – Guru of the gods who asked him to observe a vow whereby all sins will be destroyed and progeny will flourish.

[Certain vows as are mentioned in Scriptures when performed as ordained bestow the joy of gaining offspring, such was asked to be followed]

*//2//*

The Guru said: Krutveerya, barrenness, abortions, being inert, faulty labour, still-born children or children dying immediately after birth else children being born with some or the other disease or with handicap in some limb.....[continued further] *//3//*

A child being possessed by ghouls or ghosts or being ill-affected by planets, ailing, dying after slight increase in age and in other such conditions, the vow observed on the seventh day of the fortnight which falls on a Sunday is that which begets peace.

//4//

*Grahanukule.....Juhuyaatkramaat //5-8//*

In an auspicious time when the planetary position is favourable one should resolve to observe the vow, the best of Brahmins should be chosen for the task and they should be asked to utter the benedictory verses, moreover the priest Acharya chosen for the same in a land that is pure....[continued further]

//5//

In the Ishaan direction's corner the priest should establish the sacrificial fire and place on it a pitcher - on which idols of the Sun, Moon, God Rudra and of the Seven Maatraka goddesses made from gold should be established....[continued further]\*\*

//6//

In the East and West, the four corners and in the centre, in all these sites a water pitcher filled with water should be established and it should be worshiped for peace.

[7 pitchers in all, two in the directions, four in the corners and one in the centre]

//7//

Further uttering the Soura Mantras, those of medicine and Rishi Mantra, mud, gems, medicines and buds should be praised and then poured into the pitcher, thereafter a sweet-dish of milk and rice called Paayas should be prepared and this should be sequentially offered as oblation.

[The Soura Mantras are 'Udyutam' etc.

The Medicinal or Aushadhi mantras are 'Aushadhi' etc.

The Rishi Mantras are 'Sahasrasoma...'etc.

Via these gods and demons are praised and the sweet-dish is prepared]

//8//

*Pratyekam.....Brahmavishnumaheshwaraa: //9-12//*

The Acharya priest should thereafter offer oblations of the sweet-dish, wood for sacrifice, barley, and black sesame seeds addressing the Sun God as well as Rudra chanting 108 Mantras each for the same...[continued further]

[Whilst offering - the Mantra to be uttered is: 'Chitram Devonaam Kadrudaay Jagjyanaanonu..']

//9//

Thereafter whilst uttering 'Swishtkrut' etc. sacrifices should be offered and the rite brought to completion, after which the host who has observed the vow should invite aged Brahmin women whose husband and children are both alive and these should be worshipped.

//10//

These women whilst facing North should use the water kept in the pitchers and using the leaves in it and chanting Mantras such as 'Deerghayu..'etc. sprinkle it on the wife of the host praying and blessing that the child to be born to her would have a long life that the child born to her would continue to live.

[While sprinkling - the Mantra to be uttered is the above 'Deerghayu Astu...']

//11//

Further the prayer is: May the planets along with the Sun and the Moon as well as the orbs of all constellations, God Indra, the Keepers of the Directions, Gods Brahma, Vishnu, Mahesh and other deities....[continued further]

//12//

*Aete Chaanye.....Paayasaadina //13-16//*

May they all protect the child. Let the child be protected from fire, the adverse position of Saturn as well as planets which would harm the child and let none be a cause of harassment to the child, its mother and father.'

In this way after sprinkling water on the host's wife the aged Brahmin women should wear a white garment and give the old one which has become wet with the sprinkled water to the priest. The gods must be worshipped, the host priests and Brahmins must be respected with gifts of gold, cows, garments etc. In a vessel full of sesame, placing a golden statue of the god of time, with the ceremonial Dakshina gift the Gurus should be respected and the Brahmins as well as their wives too should be similarly honoured.

Thereafter the sweet-dish....[continued further]

//13-16//

*Bhojyaastairashisho.....Dushtamapyaram //17-20//*

Meal of the sweet-dish should be served as well as the satisfaction of Brahmins earned via giving of gifts etc. They should bless the child to live a life of hundred years and experience enjoyments.

[The verse 17, 18 and 19 all have the Deerghayushya Mantra for longevity]

//17//

Whatever misfortune could happen to it has been thrown in the mouth of fire. May the father, mother and child be protected by Gods Brahma, Vishnu, Shankar, Kartikeya, the Wind God Vayu, Indra, Agni from all base elements and may they all be such as would bestow the three with boons.'

In this way after gaining that blessing the host who has performed this entire act should then with his entire family offer the act to God and take the remnant food after all have finished their meals. In this way the vow of the 7<sup>th</sup> lunar day on a Sunday when observed reduces all that could cause misfortune, destroys it totally.

//18,19,20//

*Vidhina Kurvidam.....Prashyaarchayaaksharam //21-24//*

O King, Observe this vow as ordained as a result of which you will gain a son who will be a monarch. Saying thus, the Guru Brushaspati departed and the king did exactly as instructed.

[Here the term monarch means one who would perform the Raajsuya sacrifice ascertaining his reign]

//21//

Thereafter one day his wife named Sheeldhara enquired of the devout Maitreyi as to what should be done to gain a son who is rich in auspicious traits.

[Here the queen is said to be humble and earnest in enquiry]

//22//

Maitreyi said: Observe the vow as advocated by God Dattatreya for it will bestow what you seek. This vow is called Anant and it should be begun in the Maagshar month on the full moon day and then followed by every full moon of the subsequent months.

//23//

Bathing on the full moon of the Maagshar month one should resolve for the vow and it should be uttered via guidance of a Brahmin, the manes should be worshipped and the Nandi Shraddha rite be performed. Thereafter a mixture of milk, curd, ghee, urine and dung of the cow termed Panchgavya should be prepared, it should be taken with respect – Praashan and then God the eternal indestructible Anant must be worshipped.

//24//

*Anant: .....Sadaa //25-30//*

Both these verses are two Mantras.

May God Anant [The Infinite] may bestow infinite fruits of all desires. May He in this birth grant innumerable sons and fortune. I worship the Overlord Anant content with the

might of the observance of this great vow, may the Lord of all that exists bless by bestowing a heap of uncountable merits.

[With these two Mantras and incorporating the name of the month that respective body part of God must be sequentially worshipped as is being explained further]

//25,26//

Thus, with the aforesaid utterance of both the Mantras on the full moon day of each month with its particular name also being said - the respective body portion of God Anant must be worshipped and at that night food left over from the sacrifice should be consumed. Thereafter as shown below God should be worshipped as per the 12 months –

Maargsheersh – Left foot

Posha – Left waist

Maagh – Garments

Faagan – Both shoulders

Chaitra – Right waist

Vaishakh – Right foot

Jyeshth – Neck

Ashaadh – Both knees

Shravann – Both thighs

Bhadarwa – Private portions

Aashwin – Heart

Kaartik – Head

Moreover on the full moon of every month

With the Name Anant the head

With the Name Sarvaatma both the feet

With the Name Sankarshann both the thighs

With the Name Divyaadhaari both the arms

With the Name Shrikanth the neck

With the Name Kaam the waist

With the Name Shesha both the knees

With the Name Vishwamukh the Face should be worshipped.

In this way in each of the months with the Name Sankarshan the divine mortar and pestle and with the Name Vaasudev the divine plough should be worshipped.

//27-30//

*Poojyam.....Brahmavaadini //31-34//*

Observe the vow in this way for a year. Consume food meant for sacrifices on the full moon day. For the first four months for internal purity on the day of the vow cow urine must be drunk, after worshipping - barley seeds should be donated, and ghee as well as the five-fold Panchgavya must be had. Brahmins must be given ghee and when the year comes to a close in the final Kaartik full moon - Brahmins should be gifted with cows, twelve pots full of water and should be offered meals.

//31,32//

In this manner if you observe this vow then God Anant who brings about fulfillment of all desires will be content. O Queen Sheeldhara! Observe this vow which destroys all sins!

//33//

As a result of this you will gain a son who is rich in positive traits, a monarch and who will live long.' Saying thus the devout Maitreyi whose each utterance resounded with her known Brahma - accepted regard as was offered by the Queen and then returned home to her husband the illustrious sage Yaagjnavalkya.

[The query is how can such advice be imparted by a woman?

The answer is that she is a devout wife of a mighty sage and is consciously conjoined to the Brahma hence she is strong enough to do so] //34//

*Yogeeshpatri.....Hrushtatamaavadat //35-38//*

The queen observed the vow exactly as instructed by the devout wife of the lord of Yoga sage Yaagjnavalkya. As a result God Dattatreya adorned with garments of the form of directions was satisfied.

//35//

Then in His divine form as the wandering ascetic Avadhoot - resplendent like a thousand suns with mild laughter on His face He appeared to the Queen in her dream and said: You have observed the best of vows.

[Lustrous like a thousand suns with the divine smiling face He uttered: O Queen you have without any slyness and with all your heart truly observed the vow as instructed]

//36//

As a fruit of this righteous conduct of observing this intense vow in this birth itself you will gain a son who is a Yogi, the overlord of all the seven islands and brilliant with knowledge.

[This is in accordance to the tenet: It is here itself that one begets fruit of intense piety or sinful conduct']

//37//

None will be able to transgress his commands, moreover He will be very much like me that he will be able to appear to whosoever who remembers him truly for that is beyond doubt.' The Queen on witnessing such a dream woke up and she too a devoted wife with joy exclaimed....[continued further]

[Being formed of a physical body with its nature born constituents - the son that will be born to you will be slightly lesser in might than Myself, such is what God told her]

//38//

*Krutveerya.....Jagat //39-42//*

She described the entire dream to her husband King Krutveerya as a result of which he too was greatly satisfied and involved himself as ordained to perform the purificatory rites such as Punsavan etc.\*

//39//

With elation and increase of emotions in her heart full of patience she said: I will now beget a son.' The king Krutveerya too engaged in all advocated rites, thereafter when five planets were in their ascending position at such an auspicious time....[continued further]

//40//

A child was born whose wealth as pertains to this world and the higher and resplendent fortune could be deciphered on first sight itself! He brought gladness to all directions and the wind blew...[continued further]

//41//

The wind blew softly and comfortably, that fire of sacrifice whose flames were towards the South pacified and the sky was spotless without any dust particles and the entire world was as if happy.

[Complete good fortune is indicated by five planets each in their highest ascending positions]

//42//

*Devdundubhayo.....Tapobalaat //43-46//*

Gods sounded their musical instruments and showered flowers from the skies. The Gandharwa demigods and foremost amongst these started singing and groups of celestial damsels started dancing.

//43//

Minds of men became prone to righteousness, minds of saints were pleased and content and at that time the Siddha accomplished adepts - blessed the child saying: O Serene child, may you have a long life!'

//44//

The king at the time called for astrologers and performed the advised Jaatkarma rite and gifted cows, land, gold and garments to pious Brahmins.

//45//

The fortune tellers mentioned to the king: This prince is very fortunate, for he with the strength of his penance will become a receptacle of grace of God Dattatreya Himself.

//46//

*Anashtadravtaasyaiva.....Panzchtaamita: //47-50//*

Whosoever will remember him truly will find that their lost wealth etc. will be re-found, he will rule over all the seven islands and like God Dattatreya will be able to travel and appear to whoever remembers him.

*//47//*

Due to the prowess of the observed vow to God Anant he will be a monarch, victorious, able to subdue all to himself and will rule for a span of eighty-five thousand years unobstructed.

*//48//*

Similarly, due to the prowess of the observed vow of the Sun falling on the 7<sup>th</sup> day that is a Sunday he will experience a life of one hundred thousand years that is free of all ills.’ Thus, did the astrologers read out his future, accepted worship from the king and returned to their houses.

*//49//*

Thereafter on the sixteenth day the child’s father and king named him Arjuna and soon afterwards left for the heavenly abode.

*//50//*

*Raajyam.....Taadrash: //51-54//*

The citizens told him thus: O Arjuna! Now you rule us!’ To which he replied: I have been trained to reign, and to rule justly pertains to my Dharma acts as a warrior – because, I belong to the Kshatriya clan. The Holy Books however also said that such reign begets one with sorrows of hell – hence, I will not do so.

[Though trained as required of princes to be able to rule their kingdoms aptly, he refused]

*//51//*

A king should take about the sixth portion of land [approximately 16%] and the twelfth portion of sales [approximately 12%] as taxes for such has been said with the sole intention for the protection of his subjects.

*//52//*

Those kings who do not protect their subjects from thieves etc. and continue to hanker in their joys are those who go to hell whereas those who are truly mighty evade being subdued by greed, attachments or righteous perplexity ...[continued further]

*//53//*



Else, overcome by anger and greed those kings who fling aside the counsel of their Gurus, such kings too experience downfall. Moreover, those who do not punish the guilty and rather punish the innocent, such kings too experience downfall.

[The Guru counsels the king according to the morality pertaining to kings and guides him for justly ruling his kingdom. Gurus advise as to who should be punished – ‘people are distressed by cruel punishment imposed by kings,’ ‘So too if a king deals with the guilty with a soft hand the guilty continue to repeat their errors, hence, it is apt justice of kings that is greatly praised’ moreover ‘greed of wealth etc. or being overcome by fury etc....’ has to be avoided]

//54//

*Aevameko-anyavishwaasaatkatham.....Samdarshan: //55-58//*

The prince continued: I am alone, hence if placing trust on others [such as servants etc.] if I try to rule then how will I gain the fruit of any religious conduct?’ Arjuna thus placed forth his mature pregnant with meaning argument - listening to which the intelligent sage Garga mentioned:

//55//

O Arjuna! If such is the case then you go and seek the refuge of the Master of Yoga, God Dattatreya for He ever traverses on that path which is beyond the three attributes of nature and is prone in protecting His devotees in all ways.

//56//

It is with His grace that you will gain the required patience, strength, intellect as well as whatever else that is liked by you to rule your kingdom smoothly and this entire you will easily gain in the best of ways via the Yogic path.

[This refers to the Yogic might such as being able to transform one’s form, of being able to know what is in the hearts of others]

//57//

It is that God Dattatreya who manifesting on the earth now resides in His Aashram on the Mount Sahyadri. It is He, the Overlord enriched with Yogic grandeur that looks on all equally with poise.

//58//

*Saakshaadvishnurjagaddhata.....Divyamantakam //59-62//*

He is God Vishnu Himself, He sustains the world, He bestows joy to His lustrous father Sage Atri - resplendent with the might of penance. It is He that is the jewel of the womb

of the pious Mother Ansuya - moreover He is renowned to grant His devotees the fulfillment of their righteous desires.

//59//

O Arjuna, with effort go and worship Him, for He will grant you rare grandeur that can be gained via the path of Yoga, via which you will be able to take up many forms at the same time and be able to seek whatever you desire.

[To bring about tasks in this world with Yogic prowess - you will be able to take many Self forms and will be able to complete righteous acts pertaining to ruling the kingdom]

//60//

It is by worshipping this God that even Indra the lord of heavens was able to receive His Grace and overcome the demon Jambha and regain his status quickly as the lord of the celestial heavens that was usurped from him.

//61//

Moreover - that Indra who is continually looked upon via other gods as well as celestial sages even today. He enjoys the kingdom of heaven that is divine and without the thorn of the form of various foes.

//62//

*Prabhoraaradhanam.....Vraja //63-66//*

O King, know this as regards worship of God Dattatreya - it is very difficult to accomplish for those with vile intellect whereas extremely easy for those who are aware of the Self and who have a pious intellect.

[It is impossible for the vile even with great effort to worship God whereas for those aware of the self and clever due to their inner self being non-distinct from God, it is easier]

//63//

God Dattatreya bathes in the Ganga, asks for alms in Kolhapur, resides in the Mount Sahyadri and appears in a moment to whoever that remembers Him truly.

//64//

For the sense-hankering populace He - God is very distant whereas He is extremely near to those with righteous intellect. What is it that remains unaccomplished via worship of God?

//65//

He via whom this world is brought about, is sustained and then which undergoes dissolution is this God Dattatreya, O Arjuna! With devotion seek His sole refuge.

[It is this God that generates [G], operates [O] and destroys [D] the world]

//66//

*Shrutvaivamarjuna: .....Trutiyo-adhyay: //67,68// //3-3//*

On listening to such counsel imparted by Sage Garga, Arjuna said: Do tell me, full of faith as to in what manner did God Indra the lord of heaven worship God Dattatreya with His infinite prowess.

*//67//*

O Best of Sages, I too want to worship Him.’ On being enquired via Arjuna in this manner the sage Garga remembering God Dattatreya the Omnipresent mentioned...[continued further]

*//68//*

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index}*

*[1] Krutveeryaarnugraahak Datta – Obeisance to God Datta who bestowed His grace on the King Krutveerya*

*// Thus completes the translated commentary of the Third Chapter of the Third Octad consisting of the Worship Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled ‘**THE HAGIOGRAPHY OF KAARTVEERYA ARJUNA**’ May God Dattatreya be pleased with this offering //*

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## THIRD OCTAD

### CHAPTER FOUR

#### //SERMON OF THE VICTORY OF THE GODS AS DEPICTED BY SAGE GARGA//

// In this twentieth Chapter Sage Garga described he great victory of the gods; thereafter Arjuna went forth to his Guru God Shri Dattatreya and bowing to Him attained to whatever highest wealth that he had sought. //

// *Hari: Aum* //

*Nataavanaattasubhagvrato-yam....Karishyati //1-4//*

Sage Garga mentioned: This Overlord has taken up the best of vows that He ever observes and that is of always protecting those who bow to him. Hence O King! You listen to His Leelas wherein Indra the God of heaven attained to whatever he most deeply aspired for.

[This vow observance of God Dattatreya is said to be propitious; for it ever looks into the protection of those who are unassuming.]

//1//

In the past, King Jambhasur the lord of the demons and Indra the lord of the gods with their respective armies fought a long battle lasting many divine years to gain the kingdom of heaven.

//2//

The demons won over the gods hence they - distressed went forth to their Preceptor Bruhaspati and mentioned: You have witnessed our terrible defeat; now tell us what should we do?

//3//

Consoling the gods Preceptor Bruhaspati replied: O Gods go forth to God Dattatreya whose only wealth is His mighty penance! He is renowned to bestow boons and it is He who will fulfill your tasks [of the form of overpowering and thus pacifying your foes!]

*Ityukta: .....Sevayechhatha //5-8//*

On being instructed thus God Shakra, [a synonym for God Indra] accompanied with other Gods came to the auspicious Dattatreya Aashram, and it is here that they all had the first glimpse of the Mightiest Overlord who is such that He cannot be understood in any way by use of day-to-day argumentative logic!

[O! Is this the evident God Almighty? Is he a Brahmin – teacher, a Kshatriya – warrior or to which Varnna – clan state does He belong to? Is he a celibate student – Brahmacharya Aashram, a householder – Gruhastha or a renounced monk – Sanyaas Aashram? No such inferring logic can truly identify God as He entirely is!]

*//5//*

Himself unclothed and to add to it - seated in His lap the equally uncovered sinless maiden in youth addicted to intoxicants with a beautiful set of teeth! Such was how God Dattatreya was seen by the arriving gods!

*//6//*

Gods, though they observed their Overlord is such states yet continued to adore and attend to them both. They stood in postures of bowing to them and when God stood up they would stand up and if God walked then they too followed respectfully behind!

[What is meant to convey is that the arrived gods were at the beck and call of God Dattatreya at all times]

*//7//*

For a long time, with reverence and adoration the arrived gods continued thus to attend to God Dattatreya when one fine day He mentioned: Gods what is it that you all desire by serving me in the fashion that you all do?

*Devaa Oochu: .....Bhawet //9-12//*

Bowing respectfully to their Overlord the gods replied: O Lord of the worlds, O Supreme Self, the demons have forcefully taken away all the three worlds including the ordained portions of sacrifices!

[All our imparted positions have been taken away from us, we live like humans doomed to die, O Lord! Do give a thought for our protection as well as doing away with the usurpers!]

*//9//*

Grant us intellect and consciousness whereby we may be protected as ordained and they be slayed! [by saying thus the gods are quoting verses from the Geeta which mentions the Overlord ever protecting the saintly and the righteous - such being the purpose of the Almighty in taking Incarnations etc.] *//10//*

We are Your devotees and have no other state or movement to - but for Your divine lotus Feet, hence O Omnipresent Overlord do protect those seeking Your shelter!

[Here it is said that there is no other propitious movement except that of being in the vicinity of the Divine Feet of God. 'At present it is only You who are being perceived as the Omnipresent God Vishnu']

//11//

It is then that God the fortune-bestowing Dattatreya laughed mildly and said to them: I am defiled by partaking that which is said to be leftovers! I am an addict by intake of liquors. I am without any sort of control or mastery over Myself, thence how do you think that I will be able to do any good to you all?

[Exteriorly all the above utterances mean what has been depicted yet according to God it means thus: Leftover in the sense of all that is delusory, even all that is physical and borne of it - though I am the Sole Existent and Undivided yet it is via such characteristics that I have been considered to be that entire as mentioned above too! Though it is I who inspire and impel and am perceived yet I am unattached to infatuation which makes one indolent hence I am not subdued via these, however I am He who keeps all that exists under My lordship! This is in accordance to the tenet: It is That who subdues all, it is He, the Lord of Directions - Ishaan!']

//12//

*Strisambhogo.....Chiram //13-16//*

Conjugating with women is that which makes one sorrowful and besides it leads to downfall. As was destined I have associated with this maiden [pointing to the one seated on His lap] and have thus been consumed already; hence what is it that I could bring about?

[It is with the intent of testing the steadfastness of the deities that such worldly exchange has been uttered here]

//13//

The assembled Gods mentioned: O Overlord! You are Sinless. Moreover - even this maiden who is seated on Your lap is pure and is but Your strength of Knowledge. O Omnipresent! It is via Your combined grace that beings attain to their sought elevated states.

[Sinless here is meant as one, who has done away with all blemishes, all shortcomings as the saying mentions: That Self which destroys all sin'. The elevated states mentioned here is of bestowing liberation.]

//14//

O All-pervading Overlord! In the manner in which sunlight is not affected by the merit of the elite Brahmin or the blemish of the lowly sinful Chaandal - similarly She here is but Your strength, Your substance.

[Now as to why God - though pervading all of existence does not get defiled is being mentioned via the gathered gods thus: In the manner in which the Sun is said to be the eye of all the worlds and is unaffected by that which it illumines' as per the Shruti tenet]  
//15//

God Dattatreya then mentioned: If such is what all of you feel then incite the demons for war and without delay get them all here.  
//16//

*Tato Hrushtaa: .....Pramadottamaam //17-20//*

Thereafter the gods, happy, went forth to face the demons who considering themselves to be very great and strong as well as bustling with their vainglory started showering various types of weapons on the invaders and engaged in battle.  
//17//

Overpowered by the tremendous assault of the demons, the gods, harassed again, started retreating and escaping when they were given chase by the offensive demons and thus the entire party managed to reach the premises of the Aashram of God Dattatreya.  
//18//

Tormented and very afraid they hid behind the back of God Dattatreya, beseeching His shelter. It was thus that the demons saw the gods, perishing with their might and in hiding! Although they themselves had been brought here as a morsel of the terrible God of Time.  
//19//

Moreover - they all saw the great unclothed divinity - God Dattatreya as well as seated to His left side the best of maidens, in youth with a beautiful form all over.  
[The adjective here is used to portray the beauty of the maiden seated beside God Datta]  
//20//

*Padmapatraayataakshim.....Daanavvanpashyataamaraa: //21-24//*

With eyes like lotus leaves, a beautiful set of teeth and breasts, conjoined to all auspicious traits - on seeing that maiden the arrived demons seemed to lose their consciousness lusting and salivating for her.  
//21//

Infatuated with the beauty of that maiden and desirous to gain her - the arrived demons stopped chasing the gods and rather thought of ways to kidnap with that beauty in youth.  
//22//

‘If we gain the advantage of this jewel amongst men then we will truly be gratified’, saying thus the demons used force and shoved that damsel in a palanquin which they put forth on their hands and started running away.

//23//

In this way lusting and craving for the woman - the demons taken in with desire started rushing forth towards their own regions when the Lord of Yoga - God Dattatreya laughed and said: O Deities! Just have a look at those demons.....[continued further]

//24//

*Paraanganaabhimarshotthapaapenaatibaliyasaa.....Mrutopma: //25-28//*

Due to the sin of touching a woman not their own, though strong per se yet now they have become ones without any beauty or strength left within - for this is without a doubt. [Demons, though strong, yet due to the sin of touching a woman not theirs, they have turned into those - whose all beauty of wealth and riches has dissipated.]

//25//

*[contd. again after title page]*



# **DATTAPURANAM**

## **DATTATREYA PURANAM – VAASUDEVI SANHITA**

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### THIRD OCTAD CHAPTER IV [CONTINUED]

*Paraangnaambhimarshotyathapaapenaatibaliyasaa.....Mrutopama //25-28//*

Due to the sin incurred by touching a woman not their own, though strong yet they have become bereft of all assets of power and luring magnetism - there is no doubt about it. [The demons are powerful, it is their forte, but by the sin of touching a woman not theirs they have become like those who have lost all appeal and wealth]

//25//

If Laxmi [The Goddess of Wealth and riches per se] remains in the foot, it gives a house, if it remains on the thigh it gives garments, if it remains in the private parts it gives a willing woman, if it remains between two hands it gives a child.....[continued further]

[The term here used is 'krod' meaning thereby between fore-arms, baahu]\*

//26//

If She remains on the chest then bestows desired fruits, if in the neck then it gives wealth, if She remains in the mouth then gives food and speech but if She remains in the head then it slays the head!

[It can give every joy of this world as well as get your head separated from your body]

//27//

At present this wealth has climbed to and is seated on the head of the demons and is surely bound to return here after doing away with their craniums. There is no doubt about the fact that the demons are as good as dead.

[It is thus that Wealth – Shri Laxmi behaves and at present is seated on their heads, hence rest assured] /

/28//

*Hanyantaam.....Shramamaayayou //29-32//*

Hence you all go and slay them, there is no need to be afraid, for your moment of victory and glory has arrived. Crushed by wealth the demons are as good as dead; all you have to do is act as instruments in the act of slaying thereof.

[Since they are as good as dead, let they die via you all, you do not need to fear them anymore]

//29//

Being instructed thus the deities in a manner as if one is plucking fruits from trees went forth in a spirit of war and with their weapons cut off the heads of their foes.  
[Enthusiastic and armed for war - the deities defeated their foes with the ease with which one plucks fruits from trees]

//30//

The moment the demons were done away with that the Goddess Laxmi non-distinct from the time of generation [of all] returned to the Eternal God Shri Dattatreya and the gods too taking permission of the Overlord of all Wealth - God Dattatreya, termed here as Shridhar, returned as before to their heavens.

[Goddess Laxmi or Nature is non-different from God the Para-Brahma Paramaatma [avibhaagini]\*. It is God that is said to be the strength of the strong, thus there is non-dual singularity as is mentioned in the Shruti Texts: It has been heard that the strengths of that God are varied, are multifarious.' The gods asking permission of their Overlord Dattatreya returned to their heavens]

//31//

‘Such is the immense might of God Dattatreya, He is the Lord, is the Paramaatma, hence O Arjuna! You go and seek Refuge from Him!’ Preceptor Garga thus instructed Arjuna - listening to which he traveled forth to the Ashram of God Dattatreya  
[The Lordship of God Dattatreya is depicted here by Sage Garga]

//32//

*Gargoktishravannadeva.....Uchchhishtopaasanen Cha //33-36//*

Hearing the counsel of Sage Garga, keen and with an intellect full of devotional fervor, Arjuna traveled to the Sahyaadri Mounts and was overjoyed on seeing God Shri Dattatreya there, the Lord of Yoga.

//33//

[Deciding thus: Let me be His votary, continually remembering Him and experiencing joy’ - Arjuna remained there though was prevented from doing so by God Datta who rebuked, insulted, ill-treated him - yet unshaken and full of resolve Arjuna started attending to his Sought God by day and night]

//34//

He would massage God’s Feet and body parts, would even get alcohol for Him, and besides make flower garlands, rub sandalwood-paste, bring wealth, food and other necessities.

//35//

Leaving aside laziness, sleep, and intuitively understanding as to what the next need of God be via his eager mind or by observing God's gestures alone without any vocalizing on His part, Arjuna would do His bid. Furthermore, King Arjuna sustained himself with eating the leftovers of God Datta and in this way did he seek the Ultimate via such attendance to his Lord.

[The term used here is 'Ingit' wherein no specific verbal instruction to do or to refrain from doing is given yet with mere expressions or gestures the intent is known and conduct modified accordingly]

//36//

*Bhagwaanapi.....Bhujdwayam //37 – 40//*

God too - eager to test the intensity of his devotion glanced once at Him and simply via that cut off both his hands, separated them from the rest of his body and then with amazement uttered:

[To know the devotee's true intentions God with a mere glance hewed off both his arms]

//37//

'Hey You! Go away from here, stay away, see both your hands have melted away, and within a short while you too will die, it is not good for you to associate with one as defiled as Me.'

[Do not be near me, association with the base is not good – this is the exterior meaning whereas what it truly means is thus: do you not think that connecting to the pure is good?

[Using Sanskrit grammar] If at all by relating to saints some little thing goes wrong as fated then merely with that in mind giving up elite company is not wisdom]

//38//

'I have given up on all worldly and Vedic religious conducts. I am beyond what can and cannot be eaten. I behave like one who has gone crazy. And seated with Me on my left lap, this woman too is unclothed.'

[One who has traversed beyond all worldly and Vedic Scriptural do's and don'ts' – God being beyond and the Source of the three attributes of Nature as well as laws of what to do, when to do and what not to do when not to do, is thus One who is beyond the discretion of what to eat and what to refrain from as well.

As quoted in Shruti Texts: That which does not eat or taste anything, merely witnesses'; 'That Brahma for whom the Brahmin teachers or Kshatriya warriors are all the same' such is the Form of God beyond the need of discrimination of edible and inedible.

Being unclothed with God's outlook means one who is borne of the Purest Sattwa, meaning without any intervening veils, One who though not mad is felt by people to be so, and as regards His Strength termed Maya, she being non-distinct is suggested by the Shruti quote: That via whose one Foot the entire cosmos, the primary elements....'

And the Smruti quote of the Geetaji 10/42: I envelop this entire world with a mere portion of My Yogic Progress, sustain it'

//39//

O King! I am thus, detested and disliked; it is by association with Me that you will imbibe the flaw of ill-company. It is via the fire generated of my sins that both these beautiful arms of yours have burnt away to nothing!

//40//

*Tachchhutwaa Vismito.....Vashikrutam //41 – 44//*

On listening to such words of God the surprised king remembering the counsel of Sage Garga said: O Lord! Why is it that You utter such sentences like any other ordinary worldly being and thereby try to ensnare and infatuate me?

//41//

O Self-Effulgent! You are established here keeping Your strength Maya along with, hence You are sinless, and this Goddess of Yours too is equally innocent!  
[O Self-Effulgent Deity! You are the Self in all, the Self is this entire!  
God questions: O King! I am but the Son of a Sage, how is it that I am the Self in and as all?

The reply is that You reside here with Your strength Maya [Your multi-faceted action potentials]

//42//

All those who are unable to identify both of You in Your sheer non-duality are all like the ignorant bound to the rules of what to do and what to refrain from - not others.

[The strength of the strong, such is the realization of non-duality, and to know such a Form of God is the purpose; those who doubt become weak by that very defiled doubt; and it is they who get bound to Your Laws none else; the sentiment here is ‘How can You the Sole Independent be bound to anything?’]

//43//

In this way Arjuna mentioned this entire without any hidden agenda, in a deceit-less manner to God via which He was pleased and thereafter God mentioned: O Mighty Kaartveerya! Today you have subdued all!

[By being subject to Me, you have mastered all’, so said the pleased God to Arjuna - free of all duplicity]

//44//

*Varam Vrunneeshwa Guhyam.....Prasiddhadwandwataa-pi Cha //45-48//*

‘Ask for a boon, you have known My covert Divine Form, hence I am pleased and am bestowing rare and the best of boons.

//45//

Any elite devotee, aware of the Supreme Essence if with a pure inner faculty worships Me, to him I bestow everything that they can desire whereas others I [simply] destroy!’

//46//

Arjuna whose entire being was thrilled with bliss uttered: O Overlord! If Thou art pleased -then grant me the best of grandeurs!’

//47//

So to say that I by ruling my kingdom gain both wealth and religious merit, if at all someone remembers me then let me instantly know of it, in the renowned wrestle of two let me be victorious...[continued further]

//48//

*Sahasramichchhayaa.....Khyaatyaadhikaananaraat //49-52//*

Arjuna continues: Whenever I desire let 1000 arms generate in my body [meaning thereby not permanently], let me be able to fly by being light [the yogic prowess of Laghima], let me have the accomplishment wherein my movements in the sky, amidst mountains and in waters is unobstructed...[continued further]

//49//

Let me be able to traverse all the seven netherworlds, let me be able to know whatever is in the conscious faculties of others as well as whenever I traverse on the wrong paths then let me gain true guides.

//50//

Let renowned guests worthy of praise visit me regularly, let me ever have access to such wealth which never decreases and if at all someone remembers me then let them all too gain their lost wealth.

//51//

Let me have steadfast singularly centered devotion for You, let me attain to a long life and let me gain death via the hands of one whose renown is far greater than mine.

//52//

*Prabhu: Praah .....Nataa Janaa: //53-56//*

God said: Whatever all that you have asked for you will attain. With My Grace you will become the Overlord of all the 7 islands - Saptadweep, this entire earth.

[The term used for God here is 'Prabhu', the Ultimate Overlord and as the Shruti Texts say: There is none else like Him as the Giver, no mortal nor deity; none on earth is mighty enough to transgress His commands!']

*//53//*

After attaining the desired boons Arjuna bowed to his Sought God and returned towards his kingdom. On his arrival, the sages anointed him as Emperor over all of earth; and performed the rites thereof.

*//54//*

Once established on the throne Arjuna of the Haiheya clan announced: If at all except for me anyone else takes up arms in hand, any weapon.....[continued further]

*//55//*

Then that armed citizen will I slay like I will kill all thieves or those who are interested in violence towards others!' On such a decree all throughout his kingdom, citizens out of sheer fear became meek, docile.

*//56//*

*Kshetrapaalo Graampaal: .....Souvarnavardakshinnai: //57-60//*

Arjuna singlehanded - became the protector of farms, of towns and villages, of animals, of ascetics, Brahmins, of wealth and stores, the sole protector, the commander-in-chief, and he was able to do so by assuming multiple forms [with the Grace of God's boons]

*//57//*

He uplifted all citizens from their depths of fear of loss via thieves, serpents, fire, weapons, foes, from any type of adversity or difficulty or carnivorous animals.

*//58//*

With the Mighty Importance and attained Yogic prowess of Yoga the moment anyone remembered him, He assumed forms for the person seeking aids. As has been said: O Lord of Men! A Yogi with Yogic prowess assumes many forms and wanders the earth, at times he engages in sense-interactions and at others in ascetic practices. Moreover - that entire can he withdraw within himself in the manner in which the sun does its rays.' 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  
Praapti – to make oneself heavy like the earth  
Eeshitya – to subdue all, to guide, govern and rule all  
Praakaamya – to be able to touch the moon with the finger, Abhidhaat\* as desired,  
Vashitwa - Lordship  
Yathakaamaavasaayit – wish fulfillment via mere resolve – In this way via such Yogic  
grandeur Yogis can assume as many forms as they wish.  
//59//

Indra the god of heaven showered rain as he desired, hence the earth became very fertile  
and kings under his rule engaged in many sacrifices and gifted Brahmin and host priests  
with the best of gold and gifts.  
//60//

*Trailokye.....Samruddhibhaak //61-64//*

Arjuna himself stayed in his capital called Mahishmati however he could wander in all  
the three worlds and for an unhindered span of 85,000 years he was the sole ruler of this  
earth with its 7 islands.  
//61//

Like the sun and its rays, he when desired, gained 1000 splendid arms and with this  
immense majesty, luster and the might thereof destroyed all irreligiousness in his reign  
and himself lived a life of moral conduct.  
[Like the brilliance of the sun with its many rays was the rule of this emperor]  
//62//

Every year on the 8<sup>th</sup> day of the dark half of the vernacular Maagh month he would go  
forth to worship the Ultimately Innocent God Dutta as well as His equally sinless strength  
Prakruti with 6 Vaishnav Mantras.  
Thereafter he offered meals to Brahmins, remained awake the entire night as the vow  
dictates and the next day after sunrise completed the vow. Anyone else who similarly  
observes this vow every year related to the sinless – ‘Anagha’ - God Dattatreya too will  
enjoy tremendous opulence.  
[The Vaishnav Mantras hinted at here are: Atto Devaa.....etc.]  
//63, 64//

*Yasmindine Varo.....Bhooto-arjuno-bhawat.....Chaturtho-adhyaya //65-68// //3-4//*



On the day on which Arjuna received boons from the Gracious God Dattatreya, was the day that he celebrated every year, besides he was always occupied in remembering his sought God. He repeatedly went forth to the Ashram of God Dattatreya and therein availed His Holy Sight.

//65//

Truly, on this earth, amongst all emperors of the past, present and future, there is none who can attain to that fame as that of Kaartaveerya Arjuna as regards sacrifices, generous giving, penance, Yoga, knowledge, erudition, performance or victory.

//66//

Empowered with strength, luster, performing capacity, fame as well as being able to present himself to whosoever that remembered him [Smrutirgaami meaning thereby that there has been no true destruction of the memory of the one who remembered by the instantaneous physical presence of the desired – that fast] as well as undefeated by any, this Arjuna experienced true joy of the Eternal.

//67//

King Ravana [of the epic Ramayanam] the overlord of the Rakshasha demons too was made prisoner by Arjuna and freed him only on the request of the Keeper of wealth – Deity Kuber, such a mighty emperor Arjuna did traverse the earth.

//68//

*{Names of God Dattatreya suggestive of the theme of this Chapter as well as index}*

20 – [a] Jambhaakhyaasurghaatak Datta – Obeisance to God Dattatreya who destroyed the demon named Jambha.

20 – [b] Devendaraabheeshtaarpak Datta – Obeisance to God Dattatreya who bestowed king Indra with all that he desired.

20 – [c] Arjunahrudyavarprad Datta – Obeisance to God Dattatreya who granted Kaartaveerya Arjuna with all boons that he desired.

*// Thus completes the translated commentary of the Fourth Chapter of the Third Octad consisting of the Worship Portion of the Shreemad Dattatreya Purana of 3500 verses, also called Vaasudevi-Sanhita delineating its revered author entitled 'SERMON OF THE VICTORY OF THE GODS AS DEPICTED BY SAGE GARGA' May God Dattatreya be pleased with this offering //*

### THIRD OCTAD

## CHAPTER V

### //STATES ATTAINED BY THOSE PROFICIENT IN THE SHILP-SHAASTRA & KAAM-SHAASTRA//

*//In this Chapter, the fifth of the third Octad, to generate renunciation in Arjuna there is a depiction of seven events [upakram]\* and a portrayal of the states attained by those who are adept in the Science of Structures [Shilp-Shaashtra] as well as of Love [Kaam-Shaashtra]*

*Hari: Aum //*

*Vaishwaanarsamo Raja.....Shishyadheedaardhyahetave //1-4//*

Lustrous like fire - the Emperor Arjuna went and offered whatever he gained to God Dattatreya.

[Emancipation enriched with renunciation is the fruit of seeking of a sincere seeker with pious conducts. This is received by the Grace of God. No Yogic empowerments depicted above or even the attainment of a celestial heaven termed Brahmaloaka stands anywhere near these true fruits. It is to depict their plainness to sight, the excesses thereof, their being ephemeral that the Latter Half of this Text [Uttar-Bhaag, Granth] is now commenced. Moreover, since the gist of all Scriptures is but the singular Brahma, such is being propounded here; and continuing the verse, the emperor was brilliant like fire]

*//1//*

Sometimes the emperor would just bow at the Divine Feet of God Datta and return and at others remained at His Ashram for days together. Sometimes he heard sermons about Religious Scriptures as being orated by God and in this way he soon became a beloved disciple and devotee of God Datta.

*//2//*

Similarly, once the emperor being greatly distressed in mind and with a sincere urge to know the eternal Essence stood before his Sought God with folded hands.

[The unquenched thirst to know the Self-Essence is being depicted here, albeit a monarch with all Yogic empowerments, yet with that urge he stood before God meaning thereby that considering Him to be the Greatest, he worshipped the Lord]

//3//

God Dattatreya too wishing to examine the fitness of His disciple to imbibe this Eternal Knowledge entered into the deep meditative states of Samadhi and became motionlessly seated, silent, with closed eyes. To assess the steadfast mind of his disciple this conduct of Gurus is apt [and renowned].

[The Sanskrit grammar used here is ‘Arthaantar Nyaas’ wherein it is reaffirmed that such conduct befits Gurus to investigate the fitness of their disciples else the counsel, the knowledge given would just go in vain, be fruitless]

//4//

*Karmannaa Manasaa.....Yatpadam //5-8//*

And yet the emperor continued offering all emotions arising in his mind, speech and actions to the Overlord of all senses - God Dattatreya and attended to Him devotionally.

//5//

The emperor then as penance gave up drinking water, continued to eulogize and repeatedly bow down to God and was distressed by God so absorbed in Himself and totally indifferent to him. God too however did not even via His mind give any comfort to His devotee, any commiseration.

[Udakno od sangjynaama – udaadesh thayo chhe]\* //6//

Beginning from this verse the Emperor in the coming fifteen praises God. Like threads in a garment, these worldly affairs too are sustained via the support of God but all such fancies are imaginary; in the way in which if a torch-bearer moves the torch in a circular manner then the flame too seems to be going round and round similarly - borne of restless and delusory infatuation-based causes - one erroneously perceives all worldliness to be real.

[Like perceiving silver in conch shells on sea shores - is this error; the Self is beyond all these and neither does it have any difference of sex such as male, female etc, or of species such as man, animal or even within itself such as hand, leg etc. It is the Whole wholly. To experience the self - it is known in the four states depicted as the wakeful, dream, sleep and the witnessing Turiya. When all intervening veils are surpassed and self-knowledge attained then one realizes with certainty the Upanishad Statement that says: Thou art That [too]!, Totally non-distinct, non-dual, fully identified with God or the Brahma as it wholly is. In such a state it is only God as the sole Truth, the only Support that prevails, one knows thence that God alone exists.]

//7//

The Sadguru with the sharp sword of knowledge using the true tenets of the Upanishads rents asunder that erring perception of the sincere disciple who observes tremendous vows undertaking continual effort to realize the Truth; and at that very instant he attains to the highest states of God Dattatreya.

[Via the Upanishad tents or Referential Vedic knowledge else via the Grace of God Himself or the Sadguru, with the form of knowledge of the Sole Existent Reality, with this sword the wrong notions are done away with]

//8//

*Tam Twaam .....Kiyaan //9-12//*

Such are You O Overlord of all the three attributes of Nature and the Lord of Maya; to You O Govind, I bow to, desiring emancipation. O Ever-Free, O Lord, O Omniscient, O Eternal and Unborn, bound variedly am I; do protect me!

[Such is said in the sense of the exclusivity of this state, this Abode, these Divine Feet of God and their being known via the realized elite which identifies God as the Overlord of Nature with her triune facets.

God questions: How is it that you O emperor who imprison foes have become bound yourself?

Arjuna: I am a seeker not yet attained to liberation and You are the Ever-Free' and continuing his further address to his Sought God he says: Beyond everything - You are Ever-Free, it is You who reign over individual souls, You are Omniscient, You are Immeasurable Bliss personified, You are beyond the change of taking birth, growing etc. You are the Unborn, the Eternal. Whereas I am bound and have remained thus due to ignorance since many births, my knowledge is limited, and though with the outlook of the world I am an emperor yet by considering the embodiment to be the embodied, due to this false perception, I have attained to many births and as a result borne of ignorance I have performed many actions due to this want or the other.

As a result, I am bound by my body, sense-organs, breath, my inner-being consisting of my mind, intellect, conscious-faculty and subtle ego and I am unrealized to my true form. Such am I O Lord! Free me too!]

//9//

I have come seeking Your Refuge O God Narayan, it is You that are the Sat-Chit-Anand, the personified Existence-Consciousness-Bliss. Like threads in a cloth this entire cosmos is enveloped via You.

[God says: Well, if you want liberation go to the shelter of some Guru.

Arjuna: Like threads and cloth, everything is encompassed by You, it is You that art the Guru Narayan of all, it is You that are the Sat-Chit-Anand God. {as is mentioned in the Shruti Texts too: That Brahma is the Guru of all the elite aware of the Brahma, even of the past, since That is beyond time, is unaffected by Time' – Patanjali Sutra,

Samadhipaad, 26} Thus You are the Guru of all and knowing thus I have sought Your refuge, counsel me.]

//10//

Uplift me O God Hari, Appear on my ardent remembering of You O Lord - for I, hankering after detestable joys of the form of sense-interactions have entered into the snare of worldliness and am also bitten by the serpent of the form of Time, thus subdued am I O Lord, free me.

[God says: How did you get entangled in worldliness?

Arjuna: I have become snared due to unrestrained desires – excessive wants that are all attached to sorrows, are temporal - hence subdued to nature and its attributes am I. Furthermore, I have been bitten by a serpent of the form of Time, uplift me! {man's body is short-lived, hence appear to me as You are on my ardent remembering of You!}

//11//

Who is it here that has the ability to know You as You truly are when neither speech nor mind are able to reach to Your heights? In trying to know that Form even gods such as Brahmaji etc. got infatuated - then what can be said about persons like me with their limited wicked intellect?

[God says: Why are you praying to me - knowing me to be in the state of [samaahit]\* absorption?' It is regarding this that the explanation is given in the above verse.] //12//

*Taaptaptam....Parvebhootbhoutikto-pyaja //13-16//*

O Compassion Incarnate! From the heat of this dense jungle of the form of worldliness, I have been greatly scorched and hence I am at my death-bed; I who have no other Refuge but You, glance at me and make fruitful Your Name as 'Smrutirgaami' [One who presents Himself in person when remembered]; quickly rush forth to me.

[The sentiment here is to invoke the Compassion of God whereby the three-fold heated distresses – the physical, the spiritual and the divine get pacified as well as to entreat Him to establish the truth of His renown - His epithet which suggests of appearing to whosoever that remembers Him ardently]

//13//

O Self of all that exists! O Overlord! O God Dattatreya! Your Incarnation is with the purpose of bestowing knowledge, the experience thereof and propounding the Yogic Path whereby the truly desirous of emancipation may gain their upliftment. I am in that state thus protect me, a sincere seeker from actions borne of unrestrained desire, borne of ignorance.

[God says: How do you think I can do that?

Arjuna: You are the Omnipotent Overlord, the Self in all and besides Your incarnating is with a purpose. {God Datta is renowned to dispel grief and infatuation, hence as the Lord of all individual souls the term used for Him is Sarvaatma and as the Lord of the Comprehensive Whole the term used for Him is Eesh}}

//14//

Women, sons, wealth, friends, kingdom and its comforts, all such feverishly sought-after sense-interactions are borne of delusive fancies of Maya, which only veil my true form and generate anguish; what need could I have of these?

[God says: You are already attuned to the joys of women, kingdoms etc. then why is it that you desire to leave it all?' The answer is given in the verse]

//15//

O Eternal! I am not afraid of foes, death, extremely dangerous thunderbolt weapons etc. nor of anything or anyone pertaining to the physical world but I am tremendously taken in with the mighty repetitive cyclic wheel of worldliness.

[God says: Use discretion of the Self and cultivate a further need to enquire on It; why is it that you are afraid of that worldliness of the form of women, wealth etc.?' This is replied to - by it being densely entangling and repetitive]

//16//

*Dehi Tacchakrabhangaay.....Sulabhamatra Tu //17-20//*

Grant me the state of residing in Your Lotus Feet whereby that wheel of worldliness can be done away with and that I - blissful with tears of joy may attain to the conscious serenity of liberation.

[God is of all forms, is everywhere, then where exactly should one search for His feet? Here Scripture dictates: Nectarine is His Divine Form via which the three worlds are maintained' and 'That Brahma is established in this very world with one of His portions'. Such is how God has been depicted and the entreaty here is to be given a place there via the verse]

//17//

Non-devout and non-centered from Your Feet, some people find that fiery distress of worldliness to be one that cannot be destroyed and ever incomplete, even apt; however, those who have known the Gist, and are devoted to Your Feet steadfastly, like me, how can we all ever be happy with that very worldliness – so much like a mirage?

[God says: What is the hurry? Why not enjoy these sense-objects when you have gained them?

Arjuna: If such is what You say then just as due to constant heat fire never gets completely combusted similarly these sense interactions are such that even after going through them there are hardly any who say: That's enough!

Such an intellect is not found generated even after repetitive experiences!

The Smruti Texts say: Desire never gets satiated with gaining the object of desire but reverses - in the way in which butter flares up fire, acting as fuel so does this want of sense-gratification go on augmenting.'

Furthermore, God Yama had mentioned to Nachiketa: Sense-pleasures of mortals are temporal and fleeting' – Kath Upanishad – 20'

Since such is the case. All those who have known the gist and are merged in devotion to Your Feet, how can they ever be happy - entangled in worldliness? They cannot – in any manner whatsoever, for like mirage waters do not quench thirst similarly here the subject is joy of the Eternal vs. the Ephemeral.]

//18//

It is with Your Grace that I do not have any desire to go through any further sense-interactions whether of this world or the higher! Counsel me with the Yogic Path for such is rare to know by those who are crushed with their hordes of wants and desires and thus find it difficult to tread towards You. As a result, they ever remain distant from true fortune.

[This verse mentions that even for the discriminative, renunciation that has not been taught might turn out to be that which leads to downfall]

//19//

Truly Sage Atri and Mother Ansuya are greatly gratified for it is due to them that Your Feet have become accessible in this world - which does away with all worldliness and that are continually searched for even by the Vedas.

[They via whose Grace the rare attainment of the Holy Sight of God Himself has become accessible to everyone, such generous parents are being praised]

//20//

*Namaste Vaasudevaadya.....Punaraagata: //21-24//*

O Vaasudev, O Purana Purushottam, O Overlord of the worlds, O Hrishikesh, O Destroyer of the physical and mental distresses of devotees, obeisance to You.

[It is God that does away with mental maladies and physical ills of devotees. How?

Both the above are experienced via the sense-organs and the mind and the term Hrishikesh implies one who is their Lord.

Furthermore, as the Overlord and the inner-deity Antaryami residing in all of existence the term Vishwaadhyaksha is used for God.

God says: That may be but for the present I am in this limited Form then how can I be in the way you depict Me to be?

Arjuna: It is You who are the renowned Purana Purushottam - the Ultimate Being of the Holy Texts. Before all tasks You were present [as also affirmed by Yourself: I am the Primal...']

Being the root of existence - You are established at the highest most beyond states [as said by the Shruti Texts: Its roots are high and its branches etc. are downwards']

'O Ultimate Being Purushottam [As is said by God Himself in the Geetaji 15/18: It is because I am always beyond the field of all that is temporal of all worlds and besides I am far beyond than the reach of eternal individual souls or Jeeva - hence in the worlds and the Vedic lore I am renowned as the Purushottam']

How is this possible? It is because of You being the Cause of Causes, the Aadya, The Foremost.

Insentience of the physical elements is also evident in beings hence the term O Vaasudev meaning thereby the support of, the one who resides in, the one who moves it all, the one who makes it known and perceivable - is but You alone; obeisance to You who are the above entire]

//21//

In this way the emperor having praised his sought God became silent, at peace [waiting]. Just then the Brahma-Muhurta of dawn, this phase of time arrived and many accomplished Siddha adepts came to worship God Dattatreya; they bowed to Him and then returned via their air vehicles.

//22//

Similarly, the demi-gods Gandharwas, the celestial damsels Apsaras, the different Deities, Brahmins and various other sages arrived there, bowed to God Shri Dattatreya, reverentially circumambulated around Him and returned respectively.

//23//

Thereafter, just before sunrise some disciple with the name Shaant-tapa came with mud and water in his hands for God Dattatreya who then woke up from His absorbed states, however remaining silent went forth in the Nairutya direction and after refreshing Himself returned to where He initially was.

[The disciple's name is suggestive of one who is serene in spite of being engaged in severe ascetic practices, the Nairutya is the direction said to be of the demonic species, Rakshasa]

//24//



*Samrujjalsamittaavatpraapto-anyo .....Durlabham //25-28//*

Thereafter some other disciple sage came with wood for sacrifices, water and mud in hands and God completed the remnant purificatory measures of His Form, bathed and offered oblations to the Gods and Sages of yore.

*//25//*

Just then another student came with the sacred-ash, Darbha grass for seats and Valkal hides for covering the body and God as is ordained with exact rites completed the Aahnika\* worships, and with a steady vision continued to remain absorbed in meditation. [An unmoving steady sight in meditation, one whose sight is unmoving from its meditative object, in such a stance did God stand with no other purpose but of absorption and further He contemplated on that via whose Grace such tendencies, centered within are made to flow to the exterior]

*//26//*

All this time the Emperor standing and waiting there was further aggrieved. Hence, seeing him in that anguished state the disciple Shaant-tapa intervening on his behalf mentioned to God: This King, religious and a devotee is waiting here since long and is really put out and upset. It is not becoming to continue to be so unconcerned and unmoved towards him.

*//27//*

God laughed at that and said to the king: A Ho! You are an Emperor as well as are surrounded by varied grandeur, why is it that you are pained and distressed? What other magnificence or greatness do you wish to attain to now - that you do not already have? [I will bestow that splendor too] O King! What is rare for My devotees to own? [How can they be lacking when centered to the Complete?]

*//28//*

*Saashrunetro-vadatsamraa-nayaalam.....Karmannaivaapare-bruvan //29-32//*

With genuine tears of one that is hard done by - the Emperor said: O Overlord! Do not continue testing me thus for the erudite always praise apt generous giving to one who befitting, is equally appropriate [praised is that gift or help that is timely, fit and towards one who is a proper receptacle thereof]

*//29//*

O Omniscient! You well know that water to the thirsty, food to the hungry, wealth to the poor, protection to the wronged and knowledge to those desiring liberation should always be given.

//30//

The Brahma is pure, true, Singular and beyond reach of mind and speech whereas all else is the seen which is like the seeing of a serpent in a rope for such is what the Vedanta believers profess.

[That knowledge of the Divine can be gained via Scriptures - if such is being said then the gist of the Holy Books revealing the Truth cannot be understood by mere argument, it requires the Grace of someone who has already known Divinity to explain it without a doubt. Without this it cannot generate the intended result because the former [of arguments] is based solely on discussion and it is to stress this point that Arjuna now mentions the contraries of Scriptures.

‘Beyond the reach of mind and speech, pure, singular, the Brahma without any difference of species, sex or different portions within itself existed before Creation, it is this Truth that solely was’ Beginning from here till: This is the Self; whatever is - is non-distinct from the Self, the Self is true and so the rest – Chhandogya Upanishad’]

//31//

Those who follow the beliefs of Sage Kannaad say: The world is eternal, besides being true, had it been imaginary how could it be seen?’

The Mimansa followers profess: The only reason why this world is the best is due to the actions possible here.....[continued further]

//32//

*Nanaatmatwam.....Guru: //33-36//*

The followers of the Saankhya doctrines proclaim that there is variety in the world and the cause thereof is ‘Pradhaan’ or Nature with its three-fold traits.

Other naturalists believe that it is mutual conjugation solely that is the cause and furthermore some Buddhists believing in momentary existences believe that the worlds too are fleeting.

[Varied systems of Philosophies are hinted at here]

//33//

All such believers - to fortify their view tactfully give references from Referential Texts such as the Vedas etc. Such is the situation O God - which of all these is true, actual? Counsel me with That Unchangeable Essence so that my wrong notions get pacified.

//34//

It is with Your Grace that the affairs of my kingdom are continuing unhindered; my hating foes have become my servants and now I have no other desire left but of liberation.

//35//

In any manner possible - enable me to cross over this ocean of worldliness. O Brahma! You are the Guru of the best of deities such as Gods Brahmaji etc.

//36//

*Bhagwanpraah.....Paatayan //37-40//*

God replied: The gist of all Scriptures is but One; such has been said. Now, to uproot doubts as regards this fact - listen to the conversations that took place between Indra and Bruhaspati.

[The essence is Singular and has to be experienced as conscious non-duality with the Brahma. If such is the case, then what is the meaning of statements that are used to refute arguments?' To uproot that doubt listen to the conversations following]

//37//

Once, God Indra the lord of heavens found his Guru Bruhaspatiji teaching varied doctrines to his students, the opinion of Chaarvaak, the Science of love, the Study of Structures, Buddhist viewpoints etc. Indra bowed to his preceptor and mentioned:

[The Chaarvaak doctrine professes proof only of that which can be seen, Sage Vatsayan has propounded the Kaam-Shaastra, Sage Twashtraa has propounded the Shilp-Shaastra – the study of structures. The theory of void is believed by certain Buddhists, also called 'Sougat' plus there are other philosophies such as the Vaisheshik, Nyaay etc. Broadly speaking, these views are termed as the renowned 6 Darshan Shaastras of ancient India]

//38//

All beings since their very birth are found to have attachment as per their species and nature towards sense-objects. Thence what has intelligent man to gain by acquiring knowledge of these subject-specific scriptures?

[Beings by their very birth are subject to Nature and the store of impressions that they have, thence..]

//39//

Those whose conscious faculties hanker after senses and are non-centered to the Divine Essence, what have they to gain via study? Else what has one to gain via Scriptures that do not reveal God? Furthermore, like throwing the blind into a well, what benefit does the teacher have of explaining such Scriptures to the subdued and ignorant? //40//

*Guru: Praah.....Devgruhvaapeetdaagkrut //41-44//*

Guru Bruhaspatiji said: Via study of these Scriptures - gradual purification of the faculties of consciousness takes place. As regards this fact and to dispel your doubts I will now give you seven examples. Listen to them carefully. No study of any science is ever in vain, your misgivings will be cleared via the illustrations.

*//41//*

Previously in a town called Kaapilyanagar a scholarly architect-sculptor named Vidhigjyna lived who built many pleasing structures, houses and bungalows in accordance to the guidelines mentioned in the Text Shilp-shaashtra. *//42//*

In this task of designing and building houses, his clients gave him whatever money he asked for, and via him many others – masons, carpenters etc. too gained their livelihoods. Furthermore, he was known to be a true man.

*//43//*

Thus, he lived and died peacefully to enter the celestial heaven. Here too he spent time in varied enjoyments as are availed in heavens and was reborn on earth as a king. As a king not only did he propitiate God via many sacrifices but also he saw into the constructions of Temples, step wells, ponds etc.

*//44//*

*Dharmika: Sa*

*Mruta: .....Shaastroktasarvalakshmyaadhyamdrashocchairmoorchchhito-bhavat //45-48//*

That king too died and went forth to heaven and spent time in enjoyments therein; after which he was reborn on earth as a Brahmin. He learnt the gist and meaning of the Vedas as well as other Scriptures and remained steadfast to meditation and vow observance – Mahavrata [characterized by that which remains unaffected irrespective of the place, time, sex of the seeker and is purely non-violent; the stress on being a Brahmin who is aware of God is to signify the last birth as man]

*//45//*

With time he entered the fourth phase of life, the Sanyaas-Ashram, of monkhood and spent his days in states of living enlightenment or Jeevan-Mukti and wandered the earth. In this way the Shilp-Shaashtra, related to structures too is that which purifies the

consciousness, for via his sincere study he gradually experienced the super states of conscious living enlightenment.

//46//

Similarly, in the Captial City of Mahishmati there lived a beautiful Brahmin, a poet, adept in playing musical instruments and a scholar in the Aphorisms of love, the Kaam-Shaashtra. In search of a life-companion, a spouse he started traveling the earth.

//47//

Seeing him eager to be wedded and aware of his mind some king showed him his daughter as a prospective bride. She was enriched with all traits of a suited woman as are depicted in the Text Kaam-Shaashtra. Seeing in person what he had only read about and known so well that Brahmin suddenly swooned and lost consciousness

//48//

*Saapi Tam Chakame.....So-labhatsadaaa* //49-52//

The princess too desired the Brahmin as her husband. Pleased the king got them married and gave the Brahmin not only the hand of his daughter but half his kingdom as well and the learned Brahmin stayed there and began life as a householder.

//49//

Consciously relating to the form of the Self within is joy. That Self here can be known when there occurs a complete pacification of all tendencies of the random wandering of the sense-organs, the life-breath, the inner-being with its four-fold facets of mind, intellect, conscious faculty and subtle ego - as well as all activity in general; the experience thence is clear.

This joy has no strings attached to it, it is the joy of the conscious perception of the Soul, it is beyond expression via mind and speech and is limitless as well as eternal.

//50//

Furthermore, as regards joy per se – Joy has been measured\* and the joy of the conscious perception of the Brahma is said to be eternal - all the rest are fleeting and furthermore: It is by a mere portion of this joy that all existence maintains itself {Taittiriya Upanishad}

//51//

The experience of joy after completion of the act of conjugation is consciously experienced only via those aware of the Kaam-Shaashtra and is not meant for fools! This joy is said to be the minute portion of the bliss of the conscious perception of the Brahma - the joy termed Brahmaanada. It is this conjugal joy that the Brahmin and his wife started experiencing.

[In the manner in which by pointing the finger to the branch of a tree the holy moon in the sky [especially of the 2<sup>nd</sup>]\* is hinted at, termed Shaakhaa-Chandra Nyaay, similarly post ejaculation in conjugation, after release - there is joy that can be experienced; however this too is for those aware of the same and not fools.]

//52//

*Patni naanyam.....Ramyaansuraan //53-56//*

His devoted wife too not desirous of other men - with all her heart attended to him thus captivating his mind. The Brahmin, expert in music spent happy times with his wife totally suited to him.

//53//

According to the wealth he had at hand he performed all ordained Nitya [such as the Sandhya worship] and Naimittik [acts to be done on days such as of eclipses etc.] rites and when he desired, occasionally he enjoyed divine objects too.

//54//

The couple has never experienced any sin or even the smallest of sorrow for such is not heard of. After death that Brahmin with a pious intellect along with his wife became the leader of the demi-god species the Gandharwas.

//55//

Here too the Brahmin aware of the essence of music termed the 'Naad-tattwa' gave joy to the deities singing songs and hymns that have been classified according to the time of day and night as well as the season and happily went about with his wife.

//56//

*Himachalvane.....Sugeetairbhaaryayaa Sah //57-60//*

Once, in the beautiful forests of the Himalaya Mountains, God Shivji with Mother Parvatiji heard him singing beautifully in the right tunes and came forth to him.

//57//

The Brahmin immediately with his wife bowed to them and then with pleasant and beautiful songs borne from his awareness of the essence of music, the Naad, he managed to gain their evident satisfaction for his art since even God Shivji moved about His Head harmoniously with his tunes and said....[continued further]

//58//

‘You are well-versed with music, bravo to you for I have not heard such captivating tunes that lure the consciousness ever before. May you go and dwell in the heavens and enjoy there all that which is rare to experience.’

//59//

Sage Bruhaspati said further: ‘Gaining such a boon, the Brahmin and his wife via air-vehicles went forth to heaven and therein too they entertained the best of the gods including yourself O Indra!’

//60//

*Kadaachidbrahmaloke-bhoonmahotsaaho-akhilaa: .....Suswaram //61-64//*

Thereafter, once there was a great celebration in the celestial heaven named Brahma-loka where all deities were present and the Gandharwas – musicians and Apsaras - damsels were singing songs. Here with instruments such as the Veena, flute, cymbals, Muraj\* etc. all sang beautifully - so pleasing to the ears was it that even God Brahmaji focused single-mindedly on the music.

//61,62//

He enquired: ‘Who is it whose voice stands out as the sweetest and best amongst all these good singers?’ It is then that you O Indra pointed out the Brahmin who was then the head of the Gandharwa musicians.

//63//

Acknowledging the same, god Brahmaji with a gesture of his hand prevented all others from continuing their music and asked the Brahmin alone to continue, who on being so instructed with his wife sang varied Raagas – melodies in different tones and modulations in a beautiful voice. He expressed all his art freely.

//64//

*Shrutwaa .....Na Kim .....Panzchamo-adhyaya: //65-68// //3-5//*

Brahmaji, listening to the songs as well as aware of the joy that was inherent in it said: This singer is very well aware of and has attained to the Brahma in the form of Music, the Naad-Brahma, this singer is proficient in that Essence.

[How did the musician know it? The ‘Self’ in everything, including Music depicted as the ‘Naad-Brahma-Aatma-Tattwa’ was expressed by him in varied ways and styles with which he practiced and sang the Raagas]

//65//

Its joy is unique, for not only does the enjoyer himself partake in it but also transmutes it in ways for others to know the same; truly this Brahmin is worthy of staying in the Brahma-loka itself with his wife.

[This is due to the fact that the joy of such music is way different from other, worldly melodies. This expert Brahmin is consciously experiencing that joy as well as he can make others equally absorbed in the same - hence he is worthy of staying in the 7<sup>th</sup> heaven of Brahma-loka.

Furthermore - as has been said that the Brahma is such that is not understood via ordinary speech but in-fact it is speech itself that has been brought about via the Brahma. That is the Brahma which you should know - for it is such that it cannot be heard of via ears but is That via which the ear hears; thus - the Supreme is beyond speech and hearing, it is not illumined via speech but it sheds light on speech, it makes speech itself an object of its senses; such is what the Shruti Text Mantras profess]

//66//

Saying thus God Brahmaji then granted to that duo the divine Sight and joy of that Para-Brahma, the Paramaatma who is rare to know even via the Shruti Texts and then established both of them in His vicinity.

[The Brahma cannot be seen via eyes so say the Holy Books and it is that very Brahma whose Holy Sight was granted to the duo, for it is said to be not non-present; such an experience was granted to them]

//67//

Thus, the Brahmin, aware of the Aphorisms of Love - the Kaam-Shaastra, with his wife, experienced all joys including that of the Divine Brahma. Which Scripture does not grant purification of consciousness? Hence it is said - the trusting study as ordained of Scriptures definitely cleanses the consciousness.

//68//

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the fifth Chapter of the third Octad is completed//*

{Names of God relevant to the Chapter are with the next, 21 and 22 together}



## THIRD OCTAD

### CHAPTER VI

#### //UPLIFTMENTS - BRAHMIN VISHNUDUTT//

*// In this sixth Chapter of the third Octad, the 22<sup>nd</sup>, the Brahmin Vishnudutt with the Grace of God Dattatreya became instrumental in the upliftment of those possessed via the Grahas [planets, species that were restrained] as in the event with the Brahma-rakshasha [a type of nefarious species]\**

*Hari: Aum //*

*Aevam Twaanyadbuve... ..Prushthlagno-bhawatdwija: //1-5//*

Likewise - I am now narrating another incident. A Brahmin named Veda Sharma had a devoted filial son who as destined was possessed at the same time via 7 ghosts. [The ability to enter the body of others - some demonic species have it, termed as Par-kaaya Pravesha and are called Brahmagraha here – a new illustration starts]  
//1//

These ghosts desiring to gain victory over each other, about whom no definite purpose or intention could be comprehended and whose atrocities were unendurable, such 7 Brahmagraha Ghosts possessed the son. To exorcise them the Brahmin tried one apt method after the other and yet did not find success anywhere as a result he was truly grieved. [This apt method is said to be that of ‘Uchchhaatan’ etc.]  
//2//

The affected son would cry, lose consciousness, run, dance, get furious, laugh out without any reason and via such varied activity under the influence of negative entities, he faltered as was fated from the best of endeavours [such as gaining emancipation etc. the four renowned are Dharma/Artha/Kaam/Moksha]  
[Each of these acts such as crying etc. is depicted here as belonging to each one of the ghosts]  
//3//

One day after the completion of the daily ordained rite of Vaishwadev\*, one mendicant, lustrous yet one whose each body portion gave off unbearable stench, surrounded by hordes of flies, dirty, ill-dressed, anointed all over with sacred-ash and dust as if bathed in them - arrived at the house of the Brahmin - who gave him some alms. Who could this be disguising his true form in this lowly manner? Who is he with this mystifying nature? With such thoughts in mind and even uttering them the Brahmin started following the arrived guest.

//4, 5//

*Bhikshustam.....Devo-drashyo-bhawatkshannaat //6-9//*

The mendicant in turn tried to shoo away the chasing Brahmin by hitting him with stones, bricks, lumps of mud, wood but this did not dissuade the determined follower so the mendicant enquired: What will you gain by meeting me?

//6//

The moment the mendicant said thus the Brahmin prayed to him to relieve his son of the terrible agony that he was in. As a result God Dattatreya manifested Himself for it was He in disguise and imparted the Brahmin with 7 Mantras saying.....[continued further] [The exterior meaning here is that a twice-born Brahmin is entreating one who is said to be uncouth and uncultured however the true meaning is that one who is the Entire, who is free of blemish and is pure, who is the all in all, is such via whom all cultures and erudition comes forth; and such being the case God attuning to Himself granted the Brahmin the Mantras]

//7//

‘In the manner in which via Scriptures one can rent asunder veils enveloping knowledge similarly you O Brahmin via each of these Mantras do away with each ghost successively.’

//8//

These ghosts are such who behave in a manner contrary even to each other, are vile, hence are not those that can be subdued by one Mantra only hence for each one of them there is a unique Intonation given; use them to dispel the fiends; saying thus God Dattatreya in the next instant became non-evident.

//9//

*Tatastushta: .....Mahamati: //10 - 13//*

Satisfied thus the Brahmin returned home and as counseled by God Dattatreya did all that was necessary and via each Mantra removed one ghost in one day....[continued further]  
//10//

The ordainments of the Mantra-Shastra are kept in mind here, and in accordance to these guidelines, the exorcism rites are performed. Thereby, sequentially each fiend was distanced. With each day as one ghost became lesser the sorrows of his son reduced and his behavior changed. His wanton acts such as that of crying, running etc. too lessened and soon disappeared altogether.

[All activity that the son did that were unreasonable and prompted by fiends were stopped]

//11//

Sage Bruhaspati said: On the 8<sup>th</sup> day the son became as he was before, thereafter with education he gained the best of states, and in this way even such Scriptures considered to be lowly have their use. Do they not aid in gaining emancipation?' Thus - bringing the event to its completion.

//12//

Identical with these events listen to the next: In a village called Matapur, a Brahmin named Vishnudutt lived with his devoted wife acting in full accordance to the dictates pertaining to a householder.

He was very intelligent and a great devotee of God Dattatreya.

[This village is also called Renukapur, it is in one portion of the Sahyaadri Mountains, the fourth illustration is begun here]

//13//

*Yadvaaryashwatthavrukshe-bhoodbrahmaaraksho .....Rakshasa: //14-17//*

One Brahmarakshasa nefarious spirit lived in a peepul tree near his door. Without causing any harm to the devout couple he survived on whatever the Brahmin offered as food according to the rite of Bhoot-bali as ordained. //14//

This spirit did harass others of the town - but since he used to take food from the Brahmin, he remained in peaceful co-existence with the duo. One day at the end of the

Vishwadev rite when the Brahmin went forth to place the food offerings of the daily rite this spirit appeared before him in his original form.

//15//

The Brahmin was taken aback with fright on seeing that being with a dangerous form [with long teeth etc.] right in front of him. However, the spirit communicated: Do not fear me, in-fact ask of whatever you like from me, I am a demon and have sustained myself long with the food that you offer.'

//16//

As regards this offer by the spirit, after consulting with his wife he replied: You enable us both to attain the Holy Sight of God Dattatreya [Darshan]. He is the Unparalleled for there is nothing else anywhere that could be beyond Him.

Except for this I have no aspiration of anything pertaining to this world or others.'

Listening to such a request from his host the demon said:.....[continued further]

//17//

*Tadaakhyaapi Na.....Kim Krutam //18-21//*

We are unable even to hear His Holy Name and yet I have told you that I am satisfied with you hence to return the favour I will try my best and point Him out to you.

[The demon says that being sinful we cannot even hear His Holy Name for even that has such might that its brilliance cannot be endured hence I do not deserve even listening to it; thence how could I be able to grant His Holy Sight to you?

And yet it is said that the Pishaach goblin species do have the sensitivity to know the past and present hence at the right moment I will point Him out to you in whichever Form that He would appear in]

//18//

The attainment of God Dattatreya is rare even for the gods for the entire world is non-distinct from His form. He can be known fully only via devotion, He is the Self and if at all you are strong enough to know Him truly then you will experience the ultimate fulfillment possible.

[Known fully via devotion and renowned as the One who grants liberation with knowledge – such is the Shruti tenant.

Now the Rakshasa species is said to be one of the godly species in Indian Scriptures hence they too due to their sensitivity by birth do deserve to be liberated and thus gain fulfillment. 'Acharya Baadraayann mentions that for liberation - gods, higher than man too have the required deserving capacity because they do have the potential to imbibe Vedic knowledge and thereby the knowledge of the Brahma – Brahma-Sutra Text 1-3-26.' ] //19//

Once, in a state as if greatly intoxicated, in a toddy shop the Lord of Wealth - Shri Dattatreya was seated in disguise. However this demon recognized Him; hence he called for the Brahmin and pointing out that drunk mentioned: It is this who is the Lord that is Sought after even by expert Yogis. Identify Him for yourself.'

//20//

The Brahmin looked to the one pointed out - only to find that an extremely low base vile individual in intoxicated states was having toddy. And that is what he perceived Him to be and the moment this registered, the next instant God Dattatreya became non-evident! As a result, the Brahmin was anguished and returned home to narrate the event to the demon who said: O You Unfortunate Being, what have you done?'

//21//

*Shaasito-pi Puraa.....Jeevitechchhayaa* //22-25//

'I had fore-cautioned you and yet why did you give in to your fancy? Once again - I will try and point Him out to you; this time, mind well.

//22//

Thereafter in some days once again the demon advised the Brahmin: See, that dust-covered person surrounded by dogs and mongrels - that is God Dattatreya! Identify Him, ever absorbed in the play of the Self, of the Form of the Self!'

//23//

It is impossible for the demonic even to remember Him. It was destined that I fall prey to a righteous Brahmin's fury and get cursed to attain this species however since I too am a devotee of God Dattatreya at-least I am able to be mindful of Him.

[The Brahmin queried: How do you know for sure that it is God Dattatreya indeed?' The demon's assurances are conveyed in the verse]

//24//

The Brahmin Vishnudutt resolved within and went forth to God Dattatreya in disguise with fiery red eyes and adorned with skulls and bones as ornaments, However the moment he tried to get near, God showered on him a volley of bones and whatever else at hand! Terrified the Brahmin escaped with his life!

//25//

*Raksho-vadatparam.....Taccharanne-graheet //26-29//*

The demon came to know the failure of the second meeting too and said: You are truly ill-fated. It is regrettable because all my efforts on your behalf for you to identify Him go in vain. Think about this: What will be the loss to 'you' per se if someone gives a thrashing to your physical body with bones and the like?

[Like a mud pot - the physical body is prone to changes, it is the seen and without life – the same body is but an insentient corpse. If you consider that body only to be your 'Self' then it is a great error. If at all the embodiment is thrashed - what is the loss to the Self? None at all! Hence O Brahmin do not give in to faulty vision like that of Chaarvaak or wrong logic like the plainly argumentative. Ponder seriously. It is via erring identification with the body or any of its constituents that these are mistakenly taken to be the Soul. The body, although insentient, even if there are physical beatings - what is the loss to the witness? For as has been said in the Geetaji: It is the Undestroyed in this destructible body']

*//26//*

I will once again take effort and guide you to Him. You should persevere to get your work done via Him and if at all God Dattatreya - pleased with you asks: What work do you have of Me? Then reply:...[continued further]

*//27//*

At the time of the Darsha-Shraadh rite for the manes when I give you the right time, do agree to come to our house and partake of the offered.' Thereafter again in some days the demon directed the Brahmin saying: That person seated in the farm distributing the meat of a donkey to the dogs all around is God Dattatreya!'

*//28//*

Identify that Overlord! Trust that my words are true!' Vishnudutt agreed to this counsel of the demon. His wife too said the same about trusting the demon. And so he went forth without any fear straight to the Lord and fell at His Feet, catching hold of them.

*//29//*

*Maansasthitaadito-apyukto.....Karmabhi: //30-33//*

Being beaten by that meat as well as bones at hand and shouted at thus by God: Leave my foot, go away from here, out, out' yet that Brahmin true to his greatest self-interest did not let go and with patience endured all that beating and ill-treatment, bowed to God refusing to depart.

*//30//*

God knowing the Brahmin to be poor, distressed and with the virtue of patience said: You have come here thrice; what work could you have of one such as Me, faltered from religion?’

//31//

Vishnudutt replied: I am here to invite you to partake of the food for the rites of the manes.’ God replied: If you request one such as me - faltered from religious conduct - to be present in the funeral rites of your deceased forefathers then they are sure to attain downfall.

[If one requests a Brahmin without Vedic conduct required for Brahmins to be present in any Scriptural rite, it does not bear fruit - hence the manes too would suffer such is the outward meaning but otherwise it would mean: If one requests someone ever attuned to the Brahma to partake offerings, even if one does not look into the ceremony of funeral rites for the manes - then too would those forefathers even if they have no or minimal merit ever attain to downfall? Never - they too are bound to get uplifted! Such is derived by difference in the stress required of pronunciations in Sanskrit Grammar and is being conveyed by God]

//32//

The Brahmin replied: What is the gain by good conduct and what is the loss via base behavior O Lord! You who are ever satisfied via the Self, what need could You ever have of any activity at all?’

//33//

*Ityukta.....Padam Mahat //34-37//*

On being replied to thus God Dattatreya said: Aum! So may it be.’ Saying thus He manifested in His true Form and said further: Invite one more Brahmin like me and prepare the offerings.’

[One more Brahmin who can sit with me in the Pangat [in-line] feast, invite and prepare what is necessary]

//34//

‘I will bathe properly, do all the purificatory rites required and in the 8<sup>th</sup> portion of the day [with a span of three hours each, 8 x 3 = 24] will come to your house.’ The next instant when the Brahmin glanced all around there was no burial place, no meat, no dogs, no bones and neither was there God!’

//35//

The burial ground is the state of adept Yogis, the dogs were the Vedas in disguise, the crows were Scripture-personas in disguise and the Avadhoot wandering ascetic saintly person was God Dattatreya the Trimurti Himself! Such was what the Brahmin Vishnudutta comprehended in moments, saw for himself.

//36//

The Brahmin bowed in the direction where God was present and said: I am gratified O God! And so are my parents and my entire lineage via whose meritorious might I with my improper intellect gained the Sight of Your Divine Mighty Form full of brilliance!

//37//

*Ityuktwaa....Vad Dwij //38-41//*

Saying thus the Brahmin rushed home and gave an entire account of all that had transpired to his wife who was overjoyed and began preparing meals for the rite as is ordained.

//38//

‘Where should I search for another Brahmin just like Him?’ Such was the demand of God which dumbfounded the Brahmin so he asked the demon who replied: Wherever God Himself is present all other deities too off their own arrive.

//39//

And yet as per His wish, invite the Sun-God or the presiding deity of the household fire termed Gruhpati-Agni in their Divine Forms! I have done all that I could for you, do not forget me at the time of the distribution of the blessed food – Prasaad!’

[Fire is said to be the Lord of the household according to the Shruti Tenets]

//40//

‘Very well’ The Brahmin replied and mentioned it to his wife and just then as invited, God the Divine Son of Sage Atri and the Lord of Wealth Dattatreya arrived there and enquired: O Brahmin, tell me who the other Brahmin is exactly like Me?’

//41//



*Swaasane-traasyataamanyo.....Tatkalpovishwaroopdhruk //42-45//*

The Brahmin's devout wife said then very respectfully: Do be seated on this Asana–seat [prepared beforehand]; the other Brahmin will arrive soon.' Saying thus she went outside the house and bowed to the Sun God and started invoking Him.

//42//

O God Savita Narayan [The Progenitor of All] non-distinct from the Self of all; it is You who give sentience to all that is insentient! O Mighty Lord do be kind towards us, we invite you to come to our house today!

[The address to the Sun God is also as the Inspirer of everyone's intellect]

//43//

Prayed to thus by the Brahmin couple, God Surya-Narayan the Sun-God, assumed the form of a Brahmin and reached the house of Vishnudutt. Hence God Dattatreya, the Son of Sage Atri pointed out: How can the funeral rites for the manes take place without the evidence of a deity? Hence find out one more Brahmin – one realized or consciously aware of the Brahma!'

[On the particular day of Darsha-Amaavasya, two events being at the same time, how can the rite be completed without a deity as ordained?]

//44//

The devout Sati wife then mentioned to the Fire God, the Head Deity of householders and said: O Lord, You who witness all activity of the house, today is the funeral rite event of Shraadh for the manes, do manifest here in Your portion.' On being entreated to thus God Agni-Narayan – Fire, whose Divine Form is similar to that of God Dattatreya and which encompasses the world too arrived there.

[The Shruti tenet says: It is fire that is the best amongst deities, thus he is similar to God Datta]

//45//

*Daive-agnimupaveshyesham.....Shaastrakramaadgati:.....Shashtho-adhyaya //46-50//*

//3-6//

Fire seated at the site of deities, God Dattatreya at the site of the manes and giving the apt position to the Sun God in full accordance to the ordainments - the rites for the manes were performed. Thereafter all the three arrived Gods joyfully had their meals, and uttered that they were satisfied.

[Vishnudutt the learned Brahmin host placed the Fire-God at the place meant for the deity, God Datta for the manes and the Sun God as required by the rites] //46//

Thereafter once the Aachman\* of washing hands and mouth was done, all the three Gods gave eternal blessings to the devout couple and Vishnudutt the host eulogized God Dattatreya with 108 Divine Names adding further: It is by the guidance and the direction of the demon that I have attained to this conscious fulfillment.

//47//

God Dattatreya replied: May the demon partake of My leftover blessed food – Uchchhishta and attain to the highest states. All your forefathers have attained liberation. You too will attain empowerments with your wife and thereafter reach the highest states. `

//48//

God Dattatreya imparted the Mantras to the Brahmin and became non-evident, the Sun God too departed in His air-vehicle and the Fire God - gifting them with accomplishments pertaining to this world and the higher returned. In this way the Brahmin became lustrous as well as fulfilled.

//49//

‘This Brahmin for whom the very Scriptures became his eyes, so attuned did his vision and outlook become that he became one whose rule could not be transgressed, became one who could enjoy whatever he desired. And the demon too partaking the blessed food of God attained his sought liberation.’ Saying thus Sage Bruhaspati added: Via Scriptural guidance, one attains to the sequential liberation termed Kram-Mukti.

[The reference here is of Mimamsa Texts by Sage Jaimini\* which, purifying the conscious faculty leads to availing the Holy Sight of God and thus liberation.]

//50//

{Names of God relevant to the Chapters - 21 and 22 together}

[a] Mokshechhavarjunastut Datta – Obeisance to God Datta eulogized by the emancipation desiring Arjuna

[b] Shilpagjynodgatishansak Datta – Obeisance to God Datta who granted the higher states to the Sculptor-Architect

[c] Kaamshastravigjynaapak Datta – Obeisance to God Datta who imparts insights on the Text - the Aphorisms of Love

[d] Saptagrahvidraavak Datta – Obeisance to God Datta who dealt with the seven nefarious species

[e] Vishnuduttvardaayak Datta – Obeisance to God Datta who gave boons to the Brahmin Vishnudutt

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the sixth Chapter of the third Octad is completed //*

## THIRD OCTAD

### CHAPTER VII

#### //UPLIFTMENTS – OF THE DISEASED AND OTHER EVENTS//\*

*// In this seventh Chapter of the third Octad, the 23rd, the depiction of the upliftment of the ailing, the exorcism of the fiend Zuting species, the renown of the Shruti Texts to enthuse affection and the illustration of the sequence of birth are being depicted//*

*Hari: Aum //*

*Prabhuprasaadaadvipro-yam.....Vishnuduttmit //1-4//*

With the Grace of God Dattatreya the host Brahmin Vishnudutt, thus empowered, found that on this entire earth he had become renowned. This happened because on whosoever he decided to shower his kindness found the fulfillments that were in quest towards [any being, any embodied individual self - gained contentment]

*//1//*

On the banks of the Godavari there lived another Brahmin named Hari Sharma. He had a son aged twenty. Since birth itself he was ailing from a disease affecting the spleen called Gulma=Pleeha\* in vernacular and since the last eight years, his condition had worsened with tuberculosis [kshay]\* /

*/2//*

Furthermore, since the last three years he developed retention of fluid in the abdomen [ascites or jalodar – in vernacular]\* and since a year he had low grade fever. To add to this entire since the last six months he had acquired the Sangrahinni \* = atisaar\* [diarrhoea] disease with cough added with haemorrhoids – bhagandar\*

*//3//*

And, currently surrounded by the ill-humours of the wind, phlegm and bile called Tridosha and the Sannipaat, delirium with incoherent talking as per the Ayur-Veda he was very near death. Seeing him in such a terminal condition, the patient's distressed wife sought the refuge of the renowned Brahmin Vishnudutt

//4//

*Soubhaagyam Dehi.....Bhagandar: //5-8//*

She said: O Brahman [Non-distinct from God], gift to me my wife-hood [Soubhagya, a woman whose husband is alive and happily married]. My spouse is suffering from many diseases and it is sheer ill-fate that all intense solutions tried out to cure him have gone in vain [kindly diagnose him and make him healthy]

//5//

Being entreated thus Vishnudutt the devout Brahmin went to her house and on examining the patient talked about the fruits that one has to bear in this birth of ills committed in the past and advised that wife to observe vows. [whichever action that resulted in acquiring disease as a fruit thereof, to ward that off, the appropriate observance of vows was advised - thus repenting for the act committed]

//6//

By the sin of killing {someone who is realized} [Brahma-hatya] the disease called tuberculosis [kshay]\* has developed.

As is quoted: Entering the body after many ills and present in the body before many disease complications, this disease is said to be the king of ailments, such is it that it destroys the medicine given to cure it, arrests its curative function.'

Bearing in mind such characteristics Vishnudutt asked the wife to observe the Kruchhra-Chandrayan vow wherein with each lunar fortnight beginning from day 1 a morsel is added and then reduced again in 30 days to 1 morsel of food for the entire day, for 12 continuous years - as a result of which it left the body.

As regards the Gulma \* disease it is said: The skin, nails, vessels all turn back and dry up in this disease which is of 8 types, and is often found when of the three - two ill-humours affect the body [Ashtaang-Hruday, 478]\*. This disease too left the body in 6 years.

Those who engage in the Panchkarma of the Ayurveda with intake of Sneha-paan [ghee]\*\*, once begun should suddenly drink unripe water, those whose fire of digestion has gone weak, whose elements of the body [dhaatu] have lessened, whose fat and muscle have become emaciated, who have lost weight and become thin, if such persons continue to drink a lot of water then it stops the flow and takes out the wind and phlegm portions thereof and in turn leads to filling up of water itself in the abdomen, termed ascites – jalodar\* wherein with thirst there is flow of liquid stools from the anal region, pain, cough, distaste, exertion-breathing / panting for breath occurs. Various lines form on the skin of the abdomen and if it is touched, palpitated then a distinct sound, the movement of water is heard and it all gets collected in the omentum [masak]\*; this disease is such that it is greater than all other abdominal ailments, establishes and adheres

to the body and makes the umbilicus round and evident [A.H. 385]. This sickness too left after the vow of 12 years.

Low grade fever is that which in 3 weeks brings about Pleeha\* and weakens the internal fire of the body. It left after 1 year.

Different and varied flaws get together and generate the Atisaar \* or delirium augmented by fear, grief etc. Especially by intake of too much water it surfaces. Eating meat of thin animals, having food and drink habits that reduce body fat and muscles, very oily foods, having worms in stool, trying to suppress the impulse to pass stools and via other such causes, the wind in the body drags the water portion downwards which weakens the fire of digestion and despoils the digestive tract leading to severe diarrhea and loose motions [A.H.360-1]. This disease too left his body in 1 year.

//7,8//

*Jwaro-bdenaatisaarascha.....Ras: //9-12//*

Fever left his body with the vow observed for a year and the ill-humours Tridosha as well as Atisaar were dealt with effectively via medicines. Thereafter, Vishnudutt embraced the ailing patient, held him tightly and recited Mantras from the Upanishad Texts.

//9//

As a result of this holistic approach, the ailing husband regained full health in time, furthermore he gained a long-life, riches, progeny, fame, high states in this world and the higher, devotion towards God Dattatreya and lived with conscious attunement with the Divine.

//10//

The devout wife considered Vishnudutt as her very affectionate father who after curing her husband and having fulfilled all her desires returned to his house.

The ailing Brahman too recovered eventually and gained the rare-to-attain liberation.

[Via the reciting of Upanishad Mantras the patient not only recovered health but also gained knowledge of God as revealed via the Upanishad Texts, his wife related to the Brahmin Vishnudutt as her very father, with affection and regard, whereas Vishnudutt who had already surpassed all desires, who did not expect anything in return but to remain engaged in devotion to God Dattatreya - went back to his house]

//11//

In the manner in which each disease was sequentially removed and during treatment only those juices and fluids - that increase nourishment and health were given – so too, once the flaw of ignorance is done away with, it is via Scriptural aid that one gains the conscious experience of the Divine Rasas, of God.

[God is said to be Rasa-personified or Ultimate Bliss Incarnate as has been said in the Shruti Texts: That God is the Rasa, and is happiest when attains that Rasa!]

//12//

*Mishtaashanotthrogaartam.....Buddhishuddhida: //13-16//*

Sage Bruhaspati continued: One boy was given neem juice - bitter, to drink via his Brahmin mother since he had fallen sick by eating too many sweets. However, the boy without any foresight at all refused adamantly to take the juice. Thence his mother offered him a sweetmeat if he would take the juice first and even gave it in his hand making sure that he finished the juice first – thereafter she, tactfully took the sweetmeat back - doubtful and concerned that if he truly ate the sweets - no medicine would aid him to health.

[If emancipation is the gist of all Vedic lore then what about Shruti Texts which mentions the eternity of going through the fruits of action?

If such is the question it is improper since the Vedas do not opine about fruits of action but rather hint at them, and it is with such an intent that the above example has been given] /

/13, 14//

Thus, like the sweetmeat offered - the fruits of action are but secondary whereas the health regained via the bitter neem juice is primary, similarly here - the conscious attainment of God or liberation is primary.

The sick child is man who is diseased with worldliness that ails him whereas here the mother is in the form of guidance given by Scriptures.

//15//

The corpus of varied Scriptures is not to subdue anyone, but rather to purify that intellect which wants to use them for destroying foes, attaining heavenly enjoyments or comforts in this world [freely!]

//16//

*Viprasya.....Swavashmaanayat //17-20//*

Another illustration is being given: On seeing the beautiful wife of some Brahmin, when this husband left out of town for some work - a wrongdoer fiend of the Zuting species assumed the form of that Brahmin husband and went forth to that beautiful maiden. //17//

If someone in the state of celibate studentship or Brahmachari gets afflicted by overpowering lust and thereafter turns to lowly conduct, then he is harassed via that

sexual disorder and if per chance he dies in such a state then due to that onslaught of lust he then attains the species of Zuting - known to be difficult to subdue and suffering from lewd nymphomania.

//18//

The devoted wife asked: How come you have returned home early?’ She welcomed him as is apt when the Zuting - in assumed form replied: I had left for some work to another town when en-route I met the person whom I was scheduled to meet - and he said that the work could not be done immediately and thus the task got postponed for a month.’ Thus giving reasons that could be trusted upon easily, with smooth talk the Zuting managed to subdue the woman to himself.

//19, 20//

*Vasham Gataa.....Gjyaantwaakhinno-bhawadadwija: //21-25//*

Though subdued the wife could not come to know of the duplicity of the Zuting and being of a faithful mindset this woman felt within that there was something different in her spouse - for the strength, vileness and even behavior in bed as well as perversity is far different from the husband she knew. She thought about it but corrected herself that if at all it is a true husband then one should not do something that would displease him or that he dislikes and due to this doldrum [avadhav] within she could not muster the strength to voice her doubts.

//21, 22//

After a month the true husband returned home only to find the Zuting there so he said: O Nefarious wrongdoer, who are you that have assumed a form similar to mine? Why have you taken a hold over my wife, house, wealth etc.?

//23//

The Zuting retorted vehemently: O Base Person! I am the owner of this house, but who are you to assume my form and come here?’ In this way both of them started accusing and fighting with each other calling each other the cheat.

Thence on seeing both of them to be similar outwardly - their friends, relatives from the in-law side and all other acquaintances were taken in with surprise.

Now the wife got a chance to spend some time alone with her true husband and told him truly as to what all had taken place, learning which the Brahmin was greatly anguished.

//24, 25//

*Zutingen Striyaa.....Sarvamaakhyaatumarhasi //26-29//*



The Brahmin took all of them – relatives, wife and the Zuting in disguise to the house of the renowned Vishnudutt and there narrated the entire incident from the beginning. Vishnudutt immediately came to know the truth of the matter - however he said to them both:.....[continued further]  
[In spite of being aware of facts Vishnudutt - so that the arrived crowd too would be fully satisfied - mentioned to them]  
//26//

‘Both of you look similar in form, state of mind, age, disposition, voice and verbiage, luster, exterior trends, respond to the same name & lineage, have similar learning [gotra]\*. So, what is true here? Tell me fully.’  
//27//

‘Forgive me for this inconvenience, but I am trying to decide on this issue without any doubt.’ Vishnudutt then adorned the forehead of one of them with a sandalwood Mudraa and then gave both of them seven such emblems that were conjoined to the Mantras he knew. Then, taking them to a side from the gathered crowd, he enquired with both of them individually.  
//28//

Give me the details of vessels of different metals, clothes, food stored in the house - as well as identifiable marks hidden and veiled about your wife.....[continued further]  
//29//

*Lekhayitwaa.....Sansad //30 – 34//*

‘Both of you write it down and tell me’. Thereafter they were placed differently slightly distant from the assembled crowd and then Vishnudutt approaching the wife enquired of her as to who did she know and feel within to be true. He also informed her about the queries that he had posed to them both.  
//30//

The wife replied: The person who is at present staying with me and taking benefit of me is one in whose words there are a lot of contradictions whereas the one who has recently arrived is the one who is fully truthful.’  
‘Very well’ said Vishnudutt and then addressing them both said....[continued further]  
//31//

‘O Brahmins this region is of 5-kosh diameter, 10 miles, whosoever completes its circumambulation and reaches here first will be considered to be the winner in some matches that I have arranged.

//32//

‘If that helps to decide the truth, we will do as you say’ both agreed and began the race; the goblin in hardly few moments returned after having gone around the decided area proclaiming: I have finished first, I have been through it entirely’ and depicted all landmarks en-route such as Temples etc. loudly and clearly to all present there.’

//33, 34//

*Tachchhrutwaa.....Sarvasha: //35-38//*

On listening to his depiction, the gathered discussed mutually: This fast an act cannot be from anyone human, there can be no doubt that this being is someone from the ghost or goblin species.

[it would be impossible of any man however athletic to complete going around the decided area in moments, this person is of some other species]

//35//

The original husband of the Brahmin-wife returned only after half a day and declared that since he was unable to go around the decided region entirely - he was able to complete only half the journey’ Then, the learned Vishnudutt Sharma said to them both organizing another challenge: How many Siddha adepts reside on that mountain that you can see? What are their names, details etc.? Find that out fully, circumambulate the mountain and whosoever returns first will be considered victorious.

//36,37//

The Zuting and the Brahmin departed and the fiend in a span of twenty-four minutes [1 ghadi or half a muhurta time span, half of 48 minutes] returned with all details and gave answers to all that was posed to him thereafter

//38//

*Viprastu.....Jajaapaha //39-42//*

The Brahmin returned after fifteen hours, tired and distressed and uttered as to what had happened during the journey truthfully: I could not find even one Siddha adept or Master of Yogic practices - then what can be said about gaining their details such as their Names or that of their Teachers etc.? //39//

On listening to this admission everyone present felt relieved for they were now fully confident that the Brahmin was not making up anything. Vishnudutt Sharma then said to them both: The final test is the only thing left to settle the issue.'

//40//

Saying thus he brought an iron water-pitcher and announced: Enter from its face or front portion and come out from its tap portion and take your woman and go home.

//41//

Hardly had he finished announcing that last challenge, when the fiend assuming a subtle small form very quickly and entered into the pitcher wishing to be first - banking on this itself - Vishnudutt Sharma equally fast, closed the openings of that vessel tying Intonated threads around the exit or tap portion. Thereafter he meditated on God while reciting Mantras to hold and secure the Zuting thus imprisoned.

//42//

*Durdharam.....Loksanshaybhedaka: //43-46//*

'O God! O Best of Indras! With the might of the Mantra - compel and bind this vile ill-mouthed nefarious Zuting here, take away all his potentials [whereby he cheats the gullible] – such was the entreaty.

//43//

Thus, Vishnudutt secured the face and tap openings of the vessel and the Zuting was entrapped within. On realizing as to what had transpired it became grief-stricken. Then this vessel was taken to that very mountain and placed [usually buried in the ground at some off-beat area therein]

//44//

As a result - the victimized Brahmin couple and all members of the gathering were relieved and happy. Vishnudutt Sharma addressed them saying: On laying eyes on him I had come to know that the being was a Zuting known for its ill-ways. However, if I would have imprisoned him that very instant someone would have blamed me for not giving a benefit of doubt to both parties; hence to dispel all doubts from the mentality of the public gathered here I had to take up this sequential process to complete the task at hand.'

/45, 46//

In the manner with which via understanding and argument one can refute blind beliefs and thereby do away with ignorance - similarly here with a step-by-step mode of action the difficulty was overcome - so that there can remain no doubt in anyone's mind.  
[Use of the Referential Texts in Scriptures to do away with all doubts arising from any branch of learning is hinted at here].

//47//\*

In the above instance, the first test: Tactful affirmation of the presumption within - about the fraud.

The second test: Further confirmation about the species.

The third test: Total uprooting of any doubts as regards all proclamations uttered by the fiend masking itself as the true husband. This is the process of unmasking or face-off to reveal the foul-play.

The fourth test: Imprisonment and destruction of the wrongdoer.

//48//

Thereafter all present there - taking permission to leave - bowed to Vishnudutt Sharma and returned the way they had come; and the woman too without being an object of any criticism or rebuke re-united with her true husband, the couple was happy after coming together - after a tough ordeal and they too, feeling much obliged, returned home.

[As is mentioned here - it is apt to deal justly with the demonic - similarly it is equally necessary to do away with duality that is evident in our daily life - by the advantage of the conscious experience of the non-dual.

However the duality that was being interacted with in the past - such as here - the anguish of the wife at having had two husbands is something that cannot be redressed; it is regarding this that the term used for the wife is: Saadhvi Aninditaa'.

Out of ignorance she was deluded, she erringly mistook the Zuting to be her own husband and related to him, this is said to despoil both worlds for the woman, due to the flaw of Upa-Pati or two husbands; however due to the presence of the Saint who dealt with the entire issue, not even an iota of blemish did the duped wife have to bear and neither did she lose out on any merit as is gained by true wives.

If such is the case then what can be said to those who presume that the distress generated by dealing with duality affects the Self too? In response it is said that the Self is Eternal, Pure, Omniscient, Free, Single, Unattached, Beyond and even Higher.

On the benefit of attaining conscious experience of the truth, of sheer pure non-duality with the help of saints and scriptures - neither delusion remains nor anything else that cannot be easily overcome!'

//49//

Thus, one who has with effort rent asunder all doubts that could make one waver from the path is one of those who being accomplished comes to know of the Bliss that is the Self.

//50//

*Gatwoordhwa.....Vidhe: //51-54//*

On reaching heaven leaving the physical body and after the ordained time of experiencing the joys there is completed, there is entry into flora and fauna, thereafter into the male, thereafter in the coming together of man and woman - there is transformation of being connected together via the male and female reproductive fluids after which there is entry and stay into the womb of the woman.

[This Science is termed 'Panch-Agni-Vidya'\* and replies to the query - as to how does one enter a womb from heaven.

It is thus that the doubt of the Self being truly different from the body or embodiment are cleared away - as is quoted in the Brahma Sutra Text 3-3-53.

There are some who say that it is only with the body or embodiment that one can relate to or emotive to the Self'

'The self is the body else it is consciousness inside the body, in the body the self cannot remain exclusive from the constituent fusing of the elements; it is via sense-objects and via physical elements that another physical element is gained.'

As is mentioned above, it is that Self that traverses other worlds with an embodiment or body different from the gross or physical body seen in the world]

//51//

For the first 5 nights in the womb is of the size of a pin-drop [kalal]\*, in 7 nights of a bubble, in a fortnight after the marrow state [peshi] that zygote becomes dense [arbud]\*.

//52//

In 1 month the foetus becomes strong, in the second its head develops, in the third extremities such as hand etc. in the fourth - skin, in the fifth body-hair, nails etc. in the sixth...[continued further]

//53//

The bodily openings in the sixth, consciousness enters in the seventh, intellect, and memory in the eighth.

It survives on the nourishment availed from the navel opening with awareness\*, and although the soul is in such a situation in such surroundings - there is harassment. And as is fated it does not die.

//54//

*Stoutyathesh.....Chenhmuchyate-chiraat.....Saptamo-adhyaya: //55-58// //3-7//*

Thereafter the self in the womb praises God saying: O Overlord! O Fortune-bestowing! O Noble! Relieve me for I am surrounded on all four sides by everything that is lowly. Henceforth - I will attend to You singularly so that I do not re-attain such a state surrounded by ills.

*//55//*

In this way eulogizing God in the womb the individual self or Jeeva gets pushed by the wind of labour, becomes forgetful of the past acquired intellect and memory of various births and comes out via the birth canal in this world. Here it again gets infatuated and ensnared by the delusory strength Maya of God and thus continues his lament.

*//56//*

Finding that which he dislikes [yet being unable to do anything about it], and performing actions such as sitting, getting up and having food as a dependent and even unable to voice his sufferings, such is his infancy.

*//57//*

Play and games in childhood, copulation in youth, surrounded by worries in advanced age, such an embodied soul, enveloped with ignorance dies and takes birth all over again! If at all he becomes erudite only then can he quickly gain liberation.

*//58//*

{Names of God relevant to Chapters – 23}

[a] Karmavipaakakhyaapak Datta – Obeisance to God Datta depicting the fruit of action

[b] Zutingpeedaahaarak Datta – Obeisance to God Datta who put an end to harassments of the goblin of the Zuting species

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the seventh Chapter of the third Octad is completed//*

### **THIRD OCTAD**

## CHAPTER VIII

### //DIFFERENCE IN ACTIONS OF A SCHOLAR AND A CHILD & INEFFECTUALITY OF BONDAGE AS WELL AS LIBERATION//

*// In this eighth Chapter of the third Octad, the 24th, the depiction of the actions of a scholar and a child as well as the cause of the erring perception of worldliness - bondage and liberation, its futility is being depicted //*

*Hari: Aum //*

*Idamutyatpurutamam.....Rakshabandhansatteerthyatradanoushadhadibhi: //1-5//*

Sage Bruhaspati mentions: Now listen to the fear of duality that a knower of the Self faces though he is aware that God is not non-evident, yet non-obvious, non-apparent. Further, God is Omnipresent, brilliant and of the Form of Bliss; however since the received knowledge is not ingrained in his being - it is impermanent, hence the fear.

[Why is that those aware of the Self too fear duality?

Because conscious oneness, the realization fruiting from repeated and profound contemplation has not yet matured; hence it is shaky; hence seekers are unable to uproot sentiments of contrariness, doubts, misgivings or impossibilities regarding the God that they know to be of the form existence-consciousness-bliss, effulgence, not apparent yet not non evident.

Why is such a contradiction itself being narrated? For the Shruti says: An erudite knower of the Bliss personified Brahma is never apprehensive of anything, anywhere.' No possibility of a knower faltering from centered oneness is advocated via this tenet. As regards this entire listen further ahead]

*//1//*

Some Brahmin lived in a town called Pratishtaan. Due to merits and study performed in past-births since his entry into this world itself with this current body - he was in a state of living enlightenment and behaved like one intoxicated or possessed by goblin.

//2//

He was afraid of company [due to the experience of the Singular Self being shaky], he was indifferent to sense-interactions, he was apprehensive if anyone offered him regard and though all-knowing yet purposefully, with full use of intellect, he engaged in foul actions.

//3//

Considered by his parents thus - this child since birth itself has been possessed by goblins' yet they due to their love for him engaged in many vows, fasts, obeying of regular disciplines as prescribed, recitations, getting the Shaanti-Paath rites done via priests for pacification etc. They worshipped deities, tried tying protective amulets, going to pilgrimage trips, generous giving of donations etc. Moreover, the use of medicine and other such solutions as were availed were all tried, to bring their son back to normalcy.

//4,5//

*Prakrutim Na Yyou.....Jeevanam //6-10//*

The child did not recover, all efforts on behalf of his parents turned out to be useless. The child was unaware as to what is food or drink that is edible or what is urine and feces.

//6//

He would answer nature's calls whilst standing or even in sleep, he would utter incoherently whatever came to his mind and behaved as if unaware of what is beneficial and what harmful.

//7//

Though when he was eight years old - the sacred-thread ceremony was performed yet he did not chant the ordained Gayatri Mantra. Though he was taught over and over again, loudly and repeatedly - yet he did not perform the ordained Sandhya-worship.

//8//

On listening to the pious fame of the Brahmin Vishnudutt, the concerned parents brought their child to his house and in a state of angst said: O Brahmin! Save us, the parents. We have but one son and he seems to behave like a retard - catatonically since birth. Please



diagnose him as to whether he is being harassed by some nefarious spirit else he is insane; do something for him and give us our life back.  
//9, 10//

*Putram Krutaartham.....Tyajaami Kim //11-14//*

The learned Vishnudutt glanced at the afflicted child and immediately realized that the child was already liberated, had already attained full contentment. Hence, he said to the worried parents: Have your meals and rest in the house. I am here with your son.  
//11//

Touched by his empathy - the relieved parents went inside the house to have their meals. Thereafter, Vishnudutt enquired of the child: Who are you? Whose son? Why have you come here? What is your work and what are you doing [instead]?’

[These questions are to be pondered upon - however as to the query - who are you, primarily it is how you identify yourself, such as of which clan, caste etc. Whom do you belong to - is to enquire as to which relationship do you acknowledge. Thereafter the reason for choosing to come there and lastly regarding activity, such is how the boy is questioned]  
//12//

Go to your father’s house in peace. Enjoy the best comforts that life can offer. What should I do with you? Hence give up all this play-acting and at-least utter something.  
//13//

The child on being reprimanded thus said: Those who have realized the Self Essence, such am I, what relationship could I have [for I am in all]? What should I do [there is no action that is different from me]? Where should I go [the Self is all-pervading]? What should I accept and what reject? [the Self is in all]  
//14//

*Tatam Kalpaambunevedamaatmanaa.....Jho-kriyastaadragbhavaannahi //15-18//*

This entire - like waters of the deluge - is enveloped via my Self Form that is not different from the Sat-Chit-Anand, Existence-Consciousness-Bliss. It is I who am food as well as the eater; what is it that I should enjoy when I am myself the form of joy?

[When one is fully identified to the Self, akin to the sky - the firmament, then there can be no binding to any caste [for all that is, is the Self], relationship [can only be with oneself], going or coming due to the Self being everywhere is immaterial, means engaged in or the activity performed too would be non-different from the Self.

Moreover, there is no distinction of the enjoyer, the mode of enjoyment and the enjoyed when one is fully attuned to the Self.

If such is the case - then what about the plainly evident fact of being the enjoyer?

Though such is the case yet in daily life the pitcher is mutually different from mud though made of mud hence though the cause is non-different yet such is observed in the world.

Hence is not the thought of non-duality affected by the difference of the enjoyer and the enjoyed as is plainly evident?

For example - waves, foam etc. though is mutually different yet it is not considered that they are any different from waters of the ocean similarly though the enjoyer, enjoyed etc. are there - yet they are non-different from the Brahma.

As regards this - the utterances of the realized Sage Bhrugu, are quoted: I am food, I am food, I am food, I am the eater of food' [Taittiriya Upanishad]

What it would mean is that the Brahma is the only Doer, is interacting with itself variedly]

//14, 15//

On listening to this exposition Vishnudutt embraced the child and said blissfully: Then O Scholar! If such is the case, then what flaw would you imbibe if you conduct yourself properly as ordained?

//16//

Vishnudutt further explained:

The wakeful state - Jaagrut is said to traverse in three aspects whence one is aware somewhat of God:

[a] Wishing well [for all]

[b] Engrossed in thought [to know more about God]

[c] Mental and physical activity [that lead to God realization]

[d] The dream state – Swapna is said to be of Sattwaapatti when the seeker is predominantly of the pure Sattwa traits and is said to be Brahavid when more aware of the Brahma.

[e] The fifth state of sleep - Sushupta is said to be of Asansakti and the seeker termed Brahavidvar is consciously aware to a greater extent of the Brahma.

[f] The sixth state is of deep sleep – Gaadh Sushupta and the seeker when aware therein too - is said to be Brahavidvariyaan, yet more aware of God.

[g] The seventh state, last, Turiya is said to be of the witness, of all the above, and the seeker is one with God and is said to be Brahmaavidvarishtha. Such an elite scholar cannot be awakened from his conscious unity with God via himself or others. He 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’; advised Vishnudutt.

//17, 18//

*Jeevanmukta: Sukham.....Cha Tat //19-22//*

‘Be happy in the state of living enlightenment, act in an exemplary fashion and teach others, it is solely identifying vaingloriously with one’s embodiment that is bondage and being free of this error is said to be freedom.

[Why should the realized boy teach? To set an example to others, not to restrain or reign]

//19//

One who sees all as the Self, how can he have any relationship of false identity or false ownership or false attachment? One who has surpassed vanity how can he ever be stained with the flaw of regard or disregard?

//20//

When regard and disregard are overcome then how can there be any distortion for any sense-interaction at all? How can it even be generated? Serene, with centered singular one-pointed consciousness - devoid of vainglory, such an individual is definitely liberated.

//21//

Thus it is and you are not dumb nor a retard, what bondage could you have? It is only the sense-hankering mind that becomes the cause of bondage, and the same mind when is detached, has become free of sense-wants becomes the cause of liberation’, continued Vishnudutt.

//22//

*Gruhkrutyarataapi.....Manaagapi //23-26//*

In the manner in which a woman addicted to relating to other men not her husbands though seems to busy doing her household tasks yet with the mind is always near her paramours, is enjoying that state....[continued further]

//23//

Similarly, one who is so centered to the Brahma, is at rest therein, is said to be Brahma-nishtha or steadfast exclusively to the Brahma, and his consciousness has gained its sought fulfillment. Such a person wisely then looks into exterior day-to-day transactions of life and yet continues his singular absorption with God and furthermore...[continued]  
//24//

O My Very Own, O Portion, O One with the Self, liberation is not behind the skies nor in the depths of the netherworld Paatal - nor on earth; it is the once and for all of doing away with infatuation and vainglory - and that is liberation; nothing further [one is thus not ensnared into false identifications nor does one hanker after anything being unmindful of God]  
//25//

O Wise! The giving up of vainglory is far easier then blinking the eyelids or crushing flowers! No effort or strife is involved in it!  
//26//

*Sfurtirbhraantigativyaaptisanhrutiswaanyataamukhaa: ... ..Sheeghramuktidam //27-30//*

Eagerness, delusion, movement, spreading out, hoarding - this is mine and that is of others – such are the actions of a restless mind. Know them, overcome them and be happy.

[How can one surpass false identifications?

The mind is ever active however if one cultivates being the witness thereof – knows its range of activity could be - then one can easily do so]

//27//

O Wise Child! I am not putting you in any pressure! Observe the love that your parents have for you and stay for some time with them! O Witness to the Self - by doing so you will not get bound, be sure of this.

[If one has surpassed doer-ship then why enforce conduct? How come bondage will not ensue even by staying with parents?

One who witnesses the Self, for one such as you, they will not act as fetters]

//28

On being explained to in this way via the learned Vishnudutt the child said: Very well I shall do as you say.' Thereafter he had food at their house and by the importance of that blessed food of the devout wife of Vishnudutt the boy surpassed his fear of being soiled

by company and thereby gave up all strange actions to ward off persons that he had indulged or ignored before.

//29//

On seeing their son whose expressions conveyed serenity and brilliance - his parents bowed to Vishnudutt and enquired: O Lord! What Mantra or what medicine did you use for him that has resulted in this instantaneous freedom from ills?

//30//

*Dattam Nou Jeevanam.....Sukhdu:khayo: //31-34//*

O Non-different from God! You have given us a new life.' Conveying their heartfelt sense of obligation they returned home and the son, now fearless, having accepted wholeheartedly the counsel of Vishnudutt - stayed at home consciously attuned to the Self.

//31//

Hence, the gist of all Scriptures remains in the Singular Brahma.

For one who does not know this there is fear at every step he takes. This is the nectarine ocean of the form of experiential knowledge and all that remains therein is fear [to surpass]

[Such is the case, all Scriptures guide towards the Unparalleled One.

Though it is also said: All those Texts that are not based on the Vedas are those that have as their foundation false arguments. They are under the effect of the faulty outlook of one such as Chaarvaak and that entire heap has failed as regards the other worlds and give only hell as their fruit; all those Texts have been considered by King Manu' –

Manusmruti, 12-95.

Such is the situation and yet the swan reputed to have the ability to separate milk from water has only milk - similarly the intelligent should only accept pure non-duality and for those ignorant unaware of this fact there is but fear at each step]

//32//

Though awakened to the fact of the conscious unity of the soul with God yet in the manner in which the Brahmin's son was apprehensive of being soiled by flaws of ill-company - similarly are all men enveloped in a blundering manner via their infatuations and hankerings. [The inference]

//33//

Those who have consciously experienced the Self Essence – the Highest Consciousness, and yet get ensnared by the feeling of: I have done this and that or not, I am going through joy, sorrow’ etc. are in states gone astray like the Brahmin’s son. //34//

*Ko-ham Ke-mi.....Saadhwasadhu Vaa //35-38//*

Though eternally free yet those who are subdued by delusion think: Who am I, who is that, where did this infatuation come from etc.? In such worries they run helter-skelter further being ensnared by the same infatuation.

//35//

In the manner in which if one has put on a nose-ring and then has become unmindful of the same then like that illiterate woman who grieves: I have lost my precious ornament’ similarly such persons searching for the meaning of the Self grieve for the Self.

//36//

It is precisely for enabling comprehension of the Self that all Scriptures advise variedly whereby infatuation can be overcome and it is here that they come to a halt.

//37//

Sage Bruhaspati continues advising Indra: It does not matter whether the Scripture is small or big, whether it is considered great or lowly, these Texts never enthuse an iota of false perception.

Hence think, ponder with your intellect about them and only then proclaim as to which Text is true and which ones are not so.

[Lowly, medium and those with high vision, such are the three types of deserving persons; it is showering Grace on such that the counsel about modes of seeking have been given’ [Maandukya, Goudpadaji’s Commentary, Ka. 3-16-17-18].

“The believers in duality are insistent upon their own principles and have internal quarrels - however the non-dual outlook has no opposition to them, it is the ultimate fortune - and the dual is its difference in the form of its task.”]

//38//

*Ityukto Gurunnaahendro.....Prakalpita //39-42//*

Indra addressed thus by his Preceptor bowed and said: O Guru! You have taught me truly; forgive my transgressions; it is only today that I have learnt the true essence of Scriptures.'

//39//

God Dattatreya said: O King! I have just narrated the conversation between God Indra and Sage Bruhaspati to you. Where it is that Scriptures oppose each other? All of them propound the singular non-dual essence of the Brahma.

//40//

There are many empowerments attainable via Yogic prowess such as travelling in the skies at the speed of mind; however, they all too are fleeting; it is only emancipation that is everlasting.

[Yoga and other philosophies propound empowerments such as Annima etc. Are they worth accepting?

Shruti tenets say: That Self is evident to those with sharpened intellects able to view the subtle'; thus, variedly, for meditation to give its intended results - concentration has been praised and it is hence that the very definition of Yoga according to the Patanjali Sutras is: Yoga is the final stoppage of all the tendencies of the consciousness'.

What is the state of one who is so conjoined?

The witness is consciously established in the Pure form of God and when he awakens from this state then the witness seems to be equanimous wherein all tendencies are centered [P.Y.Sutra 3, 4]

Furthermore, even in the path of Yoga it is the ultimate beatitude of Samadhi wherein the difference of knower, known and mode of knowledge - the triune is surpassed that is praised and not empowerments.

This prowess termed Siddhis are but portions and stand as landmarks as to progress on the Path, and not as the gist, the essence of the Yogic path because there is no purpose in doing so and it is in this same manner that elsewhere too one should decide.

Such states require means of repeated practice of renunciation, using logical continuance and discontinuance [anvaya-vyatirek] to know absence of worldliness and being absorbed in the Samadhi states] /

/41//

Furthermore, even liberation is but doing something actively [upachar]\*for the Self; for where is bondage when the surety that one is truly unbound is ascertained; thence, what can be further said about freedom? It is just an arrangement to counsel the unknowing.

[Truly speaking if liberation is true then even bondage must be true for that stands as the other side of the coin; however, in actuality there is absence of bondage and that freedom is medicine for the self.

It has been said in the Maandukya Upanishad, Shri Goudpadaji's commentary in the Vaitathya Prakarann: There is no dissolution, there is no generation, there is no bondage, there is no seeker, there is no sincere urge to know, there is no liberated – all that is, is the Self, it is the Highest Fortune' etc.

//42//

*Satyam Gjyaanam Anantam .....Vastusiddhaye //43-47//*

This Brahma is verily truth, knowledge, infinity. It is unfathomable, brilliant. It is out of wrong notions that such a Brahma, beyond cause and effect, beyond true and untrue is said to be limited or having only a certain name, form etc.

//43//

Delusion itself is of the form of infatuation – Moha and is equally ancient, and it is to subdue it - that aim, option, relation etc. have been brought forth.

[The Shruti tenets are means wherein the not non-present Self is perceived. They point to the branch of a tree with intent to show the moon in the firmament, they are not figments of imagination]

//44//

The individual soul or Jeeva, and God - the difference between the two, Ignorance and the faculty of consciousness and their union [with resultant misery]; it is these six that too are equally timeless but in pure non-duality God alone exists.

//45//

Like silver in conch shells, seeing a thief in tree-trunks in dim-light, erring perceptions occur and similarly when one experiences the state of God alone exists one realizes that the worlds, the individual souls too are like that; however truly there is no Ignorance at all - for God alone Exists - then as regards God the Almighty how can there be any talk at all of Yoga or unity and Bheda or difference?

[God alone exists in and as all reveling with itself] /

/46//

False per se, delusion generates misfortune. It is to subdue this that Yoga etc. are there but truly even via the Yoga - the Brahma cannot be accomplished, it is not for that purpose.



[The Self alone is; delusion too is false, then what could be the necessity of Scriptures and contemplating on them else of meditation?

Duality is said to be that which generates infatuation in a special way. Further, mental grief, strangeness - how can it be done away with? Via the guidance of Yoga and other Scriptures. Then does it accomplish the truth of the Brahma? Such is not the purpose thereof; light does not know darkness per se]

//47//

*Vastu Satswaprakaasham.....Shishyate //48-50//*

The Brahma is self-effulgent, it does not expect any other aid to be illumined, otherness does not exist in Existence, otherness is generated due to delusion.

//48//

The Brahma is beyond time - is ever the same be it past, present or future. When the Brahma alone exists then duality never was, is not in the present and will never be in the future, albeit such is seen!

[One can grasp that the Brahma alone was in the ancient past and will alone remain in the extreme future but what is the problem if duality remains in the present?

Shri Goudapadji Commentary 6 Maandukya Upanishad says: That which is not there in the primal beginning and which is not there in the final end - is the same in the present too! Not there!

Furthermore, in states of sleep, Samadhi etc. duality does not exist; hence duality never was, is or will be.]

//49//

Entire worldliness is delusory, and its only trait is of being continually in motion - ever-flowing and that too is delusory; if this delusion is overcome then only the Self Essence remains.

//50//

*Tasmaadbhadramam.....Paryapruchhatrayadheeshwaram.....Samaapta: //51,52//*

//3-8//

Hence an individual prone to Knowledge and Yoga overpowers delusion, dives in Ultimate Bliss, and establishes himself securely in steadfastness to the Self and remaining here itself attends to God.

//51//

Thus, Arjuna listening attentively to the speech of Guru Dattatreya rent asunder all his doubts however with the intent that this attained knowledge remain firmly ingrained in his being he again enquired of the Triune Overlord God Shri Dattatreya.

//52//

*{Names of God relevant to the Chapters 24 – THIRD OCTAD COMPLETES}:*

*[a] Bheetpraagjynaahlaadak Datta – Obeisance to God Datta granting joy to the apprehensive scholar*

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, The Vaasudevi Sanhita with three portions and three thousand five hundred verses in the Upaasana Kaand Portion, of Seeking, the eighth Chapter of the third Octad is completed//*

## FOURTH OCTAD

### CHAPTER I

#### //INFERENCE OF THE MEANING OF THE UPANISHAD MAHA-VAAKYA & LISTENING TO WITH THE SHAD-LINGA//\*

*// In this first Chapter of the fourth Octad, the 25th, the depiction of Shravann or attentive listening to with the Shad-linga and the inference, the meanings of the great Upanishad statements, Maha-Vaakyas is being taught to Kaartveerya Arjuna//*

*Hari: Aum //*

*Twaamagne.....Bhavaccha Sa: //1-4//*

Arjuna says: I enquire of You that illumine fire, the sun, the moon etc., You that give movement to the worlds, as to how can I attain to Self-knowledge. Please have compassion and teach me.

*//1//*

Hearing this query of Arjuna, God Dattatreya replied: O King! Listen – That Para-Brahma which is Singular, Unparalleled, Beyond all transactions and Ever Free....[continued further]

*//2//*

When conjoins to Its strength called Maya, thence is called Eeshwar via the elite. It is this God that has been called Vishnu, Shiv, Brahma. It is this God that is fire, Indra, Swarat, Hari, Time that generates, action, doer, life, death, disease, Narayan, Hrishikesh, past, present, future, everything in totality.

[God desired to be many', God most wanted to'; meaning thereby that thoughtfully, with the strength to bring forth the worlds and its beings, God, as the non-distinct primary or material and secondary or instrumental cause via His Form as Eeshwar brought forth the worlds.' Such is the Shruti tenet.

Gods Brahma, Vishnu and Shiv are respectively the presiding deities of the three attributes of Nature, Rajas, Sattwa and Tamas respectively and are appointed with tasks

of the generation of, the operation of and the destruction of the worlds and beings brought forth. //3,4//

*Vastumaatramidam.....Bhoutika: //5-8//*

This entire form – it is I who see them all. To do away with false delusions it is I whose Divinity is the Ultimately Sought.

[Who is this God? Where is He?

Conjoined to His strength – He is said to be the Self of all. If such is the case, then how come this Divine Form which seems to be limited? ‘It is I who see all’; I am Omnipresent and this Form is for ease and joyful meditation that devotees may break their fetters of delusion [as well as to infatuate the demonic who presume Me to be no more than a mortal however it is I that am the Ultimately Sought]

//5//

Listen, even delusion has been named variedly in vernacular:

Maya – delusive strength,

Avidya - ignorance,

Paraa, Devi – delusive strength since time immemorial,

Mana – wavering mind,

Anaadi – eternally present,

Bhram – erring belief,

Trivrut – veiled with Sattwa, Rajas, Tamas,

Pradhaan - primary,

Prakruti - nature,

Brahma Yoni – the gestation strength of the Lord,

Shakti - strength,

Kaarann - Cause,

Moha - Infatuation,

Adhyaas – Wrong belief,

Tamas - Darkness,

Agjyaan – Not knowing,

Karann - means etc.

[illusion – ignorance - hallucination - vision - mirage - figment of the imagination - fantasy - misunderstanding - misapprehension - false impression - misconception – aberration - fallacy etc. are other terms to signify the same]\* /

/6,7//

Avidya or Ignorance is said to be five-faceted –

[a] False identification with the body - 1

- [b] False identification with the sense-organs - 11
- [c] False identification with the breath – 10
- [d] False identification with the inner-being – 4
- [e] Being forgetful of one's true form

Resulting from it the great infatuation or Maha-Moha is two-fold and is termed –  
 [i] Vikshepa - Agitation and it is this which enables bringing forth of the primary elements and physical creation and  
 [ii] Aavarann - Veiling Of.....[continued further]  
 //8//

*Swaroopamavrunnotyanyo.....Leeyate Vida //9-12//*

The second strength of veiling encloses, envelops everyone except God and the liberated. The enveloped includes everything and all species of sentient individual souls or 'jeeva' and thus all are harassed via the above ignorance. They are subdued, sorrowful, deluded, limited in knowledge and lazy. It also envelops the insentient 'jad' object, world.

[This clarifies that the enlightened and God are not enveloped or veiled, rest all are, rest includes the world, its objects and its beings, individual souls]  
 //9//

The Overlord of the universal consciousness [as compared to the individual] is the God Eeshwar mentioned earlier. He is Omniscient, it is to Him that the strength Maya is subject to, it is He who has known as the all-encompassing Swarat Deity, it is He who is joyous, moreover it is He who non-different from the Guru does away with the veils of untruth and unawareness of His devotees.  
 //10//

It is fools that believe that worldliness is eternal and that the individual soul and God are very different from each other. Thus the Brahma with its strength Maya is perceived in three evident forms – the insentient 'jad', the sentient 'jeeva' and God 'Antaryami'.  
 //11//

It is to correct that belief that the Vedas have brought forth phenomena of generation and destruction. Fools unaware of the eternal believe what they want to erringly and such errors can only be surpassed with Knowledge.  
 [The Shruti says: It is via Knowledge revealed in the Upanishad Texts that ignorance can be uprooted, in no other way, there is no other path to walk on' – to overpower and do away with mistaken notions]  
 //12//

*Gjyaanam.....Swayameva Prakaashate //13-16//*

This learning is renowned with the name Vidya - Knowledge - realization. Generating from thought [requiring effort] it is two-fold: Paroksha and Aparoksha or that dealing with the non-evident and that dealing with the not non-evident. Of these the former is experienced and gained via the utterances of a realized Guru.

//13//

This learning demands that the seeker be without the infatuation of being considered as an object of reverence by one and sundry. It means that seekers have no wants of regard and should trust that it will grant them their sought. The Saadhan-Chaturshayi\* is also a necessity - requiring that the seeker engage in the four-fold means. It is this Knowledge that imparts liberation and is rare to attain without having true devotion towards the Guru.

\*These four means are discrimination, dispassion, the sixfold qualities of perfection, and intense longing for liberation - [Viveka](#), [Vairagya](#), [Shad-Sampat](#) and [Mumukshutva](#).

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### *Viveka*

**Viveka** is discrimination between the real and the unreal, between the permanent and the impermanent, between the Self and the non-Self.

The aspirant should separate himself also from the six waves [Shad Urmi] of the ocean of [Samsara](#) [worldliness] - birth and death, hunger and thirst, and exhilaration and grief. Birth and death belong to the physical body; hunger and thirst belong to Prana; exhilaration and grief are the attributes of the mind. The [atman](#) is unattached. The six waves cannot touch Brahman which is as subtle as the all-pervading ether.

Association with saints and study of Vedantic literature will infuse discrimination in man. Viveka should be developed to the maximum degree. One should be well established in it.

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## *Vairagya*

**Vairagya** is dispassion for the pleasures of this world and of heaven. The Vairagya that is born of Viveka is enduring and lasting. It will not fail the aspirant. But the Vairagya that comes temporarily to a woman when she gives birth to a child or when one attends a funeral at a crematorium, is of no use. The view that everything in the world is unreal causes indifference to the enjoyments of this world and the heaven-world also. One has to return from heaven to this plane of existence when the fruits of good works are all exhausted. Hence, they are not worth striving for.

Vairagya does not mean abandoning one's social duties and responsibilities of life. It does not mean abandoning the world, for life in a solitary cave of the Himalayas. Vairagya is mental detachment from all worldly objects. One may remain in the world and discharge all duties with detachment. He may be a householder with a large family, yet at the same time he may have perfect mental detachment from everything. He can do spiritual Sadhana amidst his worldly activities. He who has perfect mental detachment in the world is a hero indeed. He is better than a Sadhu living in a Himalayan cave, for the former has to face innumerable temptations every moment of his life.

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## *Shad-Sampat*

The third requisite is **Shad-Sampat**, the sixfold virtue. It consists of **Sama**, **Dama**, **Uparati**, **Titiksha**, **Sraddha** and **Samadhana**. All these six qualities are taken as one because they are calculated to bring about mental control and discipline, without which concentration and meditation are impossible.

1. **Sama** is serenity or tranquility of mind which is brought about through the eradication of desires.
2. **Dama** is rational control of the senses.
3. **Uparati** is satiety; it is resolutely turning the mind away from desire for sensual enjoyment. This state of mind comes naturally when one has practiced Viveka, Vairagya, Sama and Dama.
4. **Titiksha** is the power of endurance. An aspirant should patiently bear the pairs of opposites such as heat and cold, pleasure and pain, etc.
5. **Sraddha** is intense faith in the word of the Guru, in Vedantic scriptures and, above all, in one's own self. It is not blind faith but is based on accurate reasoning, evidence and experience. As such, it is lasting, perfect and unshakable. Such faith is capable of achieving anything.

6. **Samadhana** or focus is fixing the mind on Brahman or the Self, without allowing it to run towards objects. The mind is free from anxiety amid pains and troubles. There is stability, mental poise and indifference amid pleasures. The aspirant has neither like nor dislikes. He has great inner strength and enjoys unruffled peace of mind, due to the practices of Sama, Dama, Uparati, Titiksha and Sraddha.
- 

### *Mumukshutva*

**Mumukshutva** is intense desire for liberation or deliverance from the wheel of births and deaths with its concomitant evils of old age, disease, delusion and sorrow. If one is equipped with the previous three qualifications (Viveka, Vairagya and Shad-Sampat), then the intense desire for liberation will come without any difficulty. The mind moves towards the Source of its own accord when it has lost its charm for external objects. When purification of mind and mental discipline are achieved, the longing for liberation dawns by itself.

The aspirant who is endowed with these four qualification should then approach the Guru who will instruct him on the knowledge of his real nature. The Guru is one who has a thorough knowledge of the scriptures and is also established in that knowledge in direct experience. He should then reflect and meditate on the inner Self and strive earnestly to attain the goal of Self-realization.

A **Sadhaka** should reflect and meditate. **Sravana** is hearing of **Srutis**, **Manana** is thinking and reflecting, **Nididhyasana** is constant and profound meditation. Then comes **Atma-Sakshatkara** or direct realization

[<http://veda.wikidot.com/sadhana-chatushtaya>]

//14//

One who has steadfast devotion for His Sought God and has the same devotion for His Guru, that great being finds that in his intellect the intended meanings of the Upanishads get illumined.

[This is taken verbatim from the Shwetaashwatar Upanishad 6-23]

//15//



It is via the Grace of the Guru that man in the first place is able to give even a thought to attainment of knowledge, to sincerely know liberation, and that thought, that contemplation when pursued wholly is via which the Ultimate Essence off its own shines out, illuminates.

[Here reference of the Kath Upanishad statement 1-2-9 is cited having similar meaning]  
//16//

*Raajanstwayaakhilam.....Tadekshate //17-20//*

O King! You have offered me all of your actions, your activities of the Yogic Path as well as the sacrifices performed. Hence it is - that even this thought of attaining Divine Knowledge has entered in you.

[The Shruti says: It is via the Grace of God that man aspires to know pure non-duality.' By offering of all one's actions to God one imbibes affection for God, thereafter one is inspired with the thought of gain of this knowledge]  
//17//

Ultimate renunciation has dawned in you which destroys whatever remnant delusion, infatuation and waste within your being. In a short while itself you will truly gain the blessings, the grace of Divine Knowledge.

[This overpowering renunciation has been named Vashikaar\* that does away with falseness of intellect, fancy, strange restlessness, and waste - be it of the body, mind, speech, as well as sins and hankering and the wavering of consciousness. The blessings of Knowledge, conscious serenity, also characterized by Kaivalya – relating to That alone; will be attained.]  
//18//

This Vedanta lore is worthy of being known, it is the Paroksha Knowledge of the non-evident and can be gained via attentive listening. It is via arriving to the gist, to an unshakeable decision via the linga\* or trait known as Upakram, the beginning and undertaking etc. of a subject.

The six marks (Shad Lingas) in the investigation of Brahman - The Shad Lingas go to determine what the main theme of a section is and indicate clearly that the Vedantic texts treat mainly of Brahman.

The six marks are:

Upakrama-Upasamhara (commencement, conclusion),

Abhyasa (practice or reiteration),

Apurvata (unprecedentedness),

Phala (fruit),

Arthavada (glorifying passage or explanatory statement) and

Upapatti (illustration).

[https://www.sivanandaonline.org/public\\_html/?cmd=displaysection&section\\_id=776](https://www.sivanandaonline.org/public_html/?cmd=displaysection&section_id=776)

//19//

Ingraining the Essence in the intellect is said to be attentive listening for it dispels all doubts, destroys all veils of the untrue and the seeker with full intellectual consent wholeheartedly accepts the gist, the Essence.

[Listening that dispels doubts is that which involves the 6-fold Linga\* that ingrains the Essence within; all Vedantic lore merges in sheer non-duality; it does away with untrue veils; it is then that the seeker deliberates and decides on the non-evident]

//20//

*Mananam.....Drashyate-naadyavidyayaa //21-24//*

The task of deliberation is to do away with the flaw of impossibilities. Moreover, deliberation is said to give joy to a person with the Vashikaar renunciation [as has been mentioned in the Patanjali Yoga Sutra - these are considered to be birds of the same feather] \*

//21//

The Self solely is. Here there is no other, no various, no multiple.

Worldliness is true is felt only via the infatuated.

Just as with end of sleep - dreams stand out to be valueless so is worldliness.

In the manner in which one who keeps on thinking about sense-objects finds that going along with that thought, hand-in-hand there is a long line of associated wants - which also seem to be true and impel one towards them - thus the infatuated find variety in chasing various objects.

//22,23//

I am the Sole Existent God, the Singular Essence, I am personified Existence-Consciousness-Bliss in entirety. Seen within me are the variety of transactions of the world simply because of the strength of ignorance - equally timeless.

//24//

*Bhramo Moho.....Kramaat //25-28//*

This ignorance is known variedly as Maya or delusion, fancy, the great error, primary, nature, mind, unknowing, unseen strength, similarity of all three attributes of nature etc.

//25//

One who feels that affairs of the world such as with the sentient and insentient are true has an intellect that is faulty.

Contemplation – Manan is when the attentively listened to thoughts of the Upanishad Texts are reflected and decided upon firmly and then life is lived accordingly.

//26//

That via which worldliness seems to be true, is the same Maya that veils God the Sat-Chit-Anand - as if He is forgetful of His true form and covered.

[This is the base of duality, forgetting one's true form – and consequently interacting in the world as the worldly]

//27//

It is the Mahaan or Mahat\* Essence that formed via the coming together of nature and divinity from which Ego, from which the subtle-elements or Tanmatra, thereafter the gross elements Panch-Maha-Bhoot, thereafter creation of the presiding deity of sense organs came about. The Ego too is triune with aspects of Sattwa, Rajas and Tamas of Nature.

[Purush / God + Nature / Prakriti = Mahat Tattwa > Ego > Subtle elements [smell, sight etc.] > Gross Elements [earth, water etc.] > Presiding Deities of Sense Organs  
{ Given in detail in Saankhya Texts as well as the Second Canto of the Shreemad Bhaagwata Maha Purana]

The Mahat Essence is the inspirer of knowledge and activity, the triune ego acquired from nature gives rise to the subtle and gross elements.

Of these the presiding deities of sense organs, breath, action, mind, intellect etc. were brought forth with gods such as Vasudev, Sankarshan, Pradyumna and Aniruddha.

They are presiding deities of the wakeful, dream, sleep and the Witness states]

//28//

*Nahyatra Niyamo.....Swakaaranne //29-32//*

O King! Here there is no specific law of the bringing forth of Creation; either it all happened at one go else sequentially for both types of mention are found.

[Creation at the same time, sequentially, from the skies, from worlds, from breath, there are many mentions of it furthermore via the untrue, the true, via the Self, via the Cause and Effect etc. So which method of all these is true?

The Term 'Sat' or truth implies the Self, is synonymously used, and is the primal cause and as for the later events for example: which is primary the breath or the sense-organ? Here all that occurs is self-praise, so there is no expectation of any law]

//29//

This entire creation of gods, demons, men, birds, animals etc. is that which is borne from the physical element - the gross from the gross - and the subtle body from the subtle such is its mode and thus it continues on and on.

//30//

In this way I have explained Upakram [the beginning] or the first Linga of the six to you. Now I am telling you the Upasanaar [the completion] wherein it is said that a Yogi should disintegrate all physical objects into the physical elements.

[This portion is the reverse sequence of generation and entails dissolution. Effects - merge into their causes and there is mention of the entire earth being engulfed, having gone totally under water in the Scriptures, 3<sup>rd</sup> Canto of the Shreemad Bhaagwata Maha Purana]

//31//

Earth in water, water in fire, fire in wind, wind in sky, sky in Ego, and the breath as well as the presiding deities of sense-organs and the mind too are merged in the Ego.

//32//

*Ahankaaro-pi.....Vilayam Gataa //33-36//*

Ego in the Mahat or Mahaan Essence, the Mahat in Maya, the Maya in the Brahma. This Brahma pure and primal is the I, is what I am non-distinct from.

//33//

Thus, with the obscuring of the entire the sole remnant is the Beyond God, and it is that from whom I am non-different.

//34//

It is via this form of repeated and profound meditation termed Nidhidhyasana\* that the sole Existent Self continues to remain - nothing else besides is eternal.

And as the individual self so too the universal self. God alone exists.

[Thus, the three consecutive steps of Shravann-Manan-Nidhidhyasana or listening to, contemplation and repeated and profound deliberation of the Vedic mysteries as prerequisites are mentioned here]

//35//

O King! With My Grace you have been gratified without a doubt, your inner-being is cleansed and pure, and it is hence that this best of renunciation has dawned in you.

//36//

Due to your firm devotion for me you have lovingly listened to a detailed narration. Hence any liking that you might have had for worldliness or its sense-transactions has now been totally uprooted.

//37//

*Tattwamekam... ..Samvadhaarayeta //37-40//*

It is the Unparalleled Para-Brahma that is the Single Sole Essence, there is no other true existent, hence you establish yourself firmly in the state of the means of the form of Sham and Dam, restraint of the mind and the senses.

//38//

O King! Now you know the beautiful sequential mode of attaining to your sought Realization. O Arjuna! Now you be absolutely centered on the counsel that has enabled you to decide firmly about the Singular Essence.

//39//

One who has so decided, such a person should enrich himself via engaging in the advocated means and thereafter seek the Refuge of an enlightened Guru steadfast to the Brahma.

[Means such as the discretion of the eternal vs. the ephemeral; seeking a Guru that is scholarly of the Vedic lore that is considered as Referential. Such a Guru is good with words and consciously relates to his Self that is not non evident for the Shruti says: To know the Essence termed 'Tat' or That one should seek Refuge of a Guru steadfast in the Brahma approaching him with wood sticks meant for offering sacrifices.]

‘That which has been expounded here as the Eternal demanding steadfast dedication – besides this Form there is no other worthy progression.’]

//39//

The great statement of the Upanishad says: Tat-Twam-Asi implying That Thou Art [too]! This is what a seeker needs to get advice about and thereafter the intelligent person via the six-fold Linga modes - with full use of intellect - ponders and decide upon the intent, the meaning thereof of the Upanishad statements and once grasped, retains it unwaveringly within, ingrains it in himself.

//40//

*Shravannam.....So-yamityavadhaaryate //41-44//*

It is this that has been called ‘Shravann’ or attentive listening to - that I am narrating to you in brief because by attending to Me all your sins have been destroyed and you have become My disciple.

//41//

In the statement ‘Tat-Twam-Asi’, the ‘Tat’ refers to God – The Para-Brahma; the ‘Twam’ refers to the individual soul, the person and the verb ‘Asi’ is in the sense of to take place, to happen, to come about - this is wherefrom the union of them both transpires - that is consciously registered – it is this truth that ever was – one has just become aware of it.

//42//

‘If such is the case then the ‘Twam’ would also imply the soul that is flawed - with lust, activity etc. whereas the ‘Tat’ is that which is the Rasa-personified Beyond Divinity that is the Purest, is The Complete Essence and they seem contrary to each other.

Please tell as to how they both are the same.’

‘As regards that O King, listen to an illustration’.

//43//

Sometime in history, a person named Devdutt was observed in his youth. Thereafter in some other region the same person was observed in his oldage.

Yet one decides that the person is the same that was previously observed in the state of youth.

//44//

*Poorvadeshamavasthaam.....Sansaaritaarasya Cha //45-48//*

By doing so – by correctly identifying Devdutt, the previously observed region and the state of youth of Devdutt is not considered and as for the present this other region and the advanced age is also not considered; in both events, the body has remained the same and the perception of the person being the same - is understood.

*//45//*

Similarly, even in the great statement of the Upanishad, when one does not consider the portion then via inference the unity between the ‘Tat’ and ‘Twam’ is understood. For example, the evident meaning of the ‘Twam’ would be an embodied individual soul, engrossed in petty worldliness.

*//46//*

Such a person due to being subdued to the delusive strength Maya considers himself to be the doer, the enjoyer, or as happy or sad. However, by essence he is not so; he is extremely different from his embodiment - be it the body, the sense-organs, the mind, the breath, the subtle ego or any of the constituents that make up the body.

He is in actuality non-different from the Sat-Chit-Anand, God - the personified Existence-Consciousness-Bliss and is also known via that trait.

Thus, one portion is of consciousness - the other is of petty worldliness.

*//47,48//*

*Aevam Twamartham.....Hi Tat //49-52//*

In this way when the ‘Twam’ term is decided upon, one should also similarly think about the ‘Tat’ term – it too should be known.

Use suited logic, scriptural reference and even the mode to refute to comprehend as to what is and what is not the Brahma.

[Scriptural references such as: The Brahma is of the form of truth, knowledge, infinity’ or ‘The Brahma is beyond subtlety or grossness’ etc.]

*//49//*

That ‘Tat’ term will then be understood to mean the Omniscient Overlord. One portion of that God is of the form of consciousness and the other is of Omniscience.

*//50//*

Here the petty worldliness faction of the embodied individual soul is not considered and the Omniscience of God too is not considered and the common factor of the

consciousness portion which does not in any way affect them both is used, thereby, the statement is comprehended. [This is further explained in the next Chapter]  
[Thence their unity is grasped, unhindered, unobstructed – Vaakyavrutti-48\*]

[\* *Vakya Vritti* is a text of fifty-two [Sanskrit slokas](#) written by [Adi Shankara](#) and is in the form of a dialogue between an eager student and an enlightened teacher. It is a [Vedantic textbook](#), a small treatise, that concerns itself with the detailed and elaborate explanation of two [Mahāvākyas](#) – [aham brahmāsmi](#) and [tat tvam asi](#)  
[https://en.wikipedia.org/wiki/Vakya\\_Vritti](https://en.wikipedia.org/wiki/Vakya_Vritti)  
//51//

Them being the same is unopposed; hence the comprehension of the fact, the decision derived at is that ‘you are non-distinct from That God Para-Brahma too!’  
//52//

*Tadeva Twam.....Gurvanugrahaat* //53-56//

There is no difference at all, That Para-Brahma you are too; undivided, unbroken, conjoined to the Rasa-sentiments, such a meaning is consented to by all the realized elite.  
[God as explained in tenets: Raso Vai Sa: - verily That is the Rasa!]  
//53//

The ordinarily understood ‘Twam’ term to mean the sorrowful embodied individual soul is to be distanced and the fact of its joy is established via the realized unity.  
//54//\*

Now in a reverse way if one thinks then instead of That Thou Art too it would mean Thou too Art That! In this way the non-evidence is distanced.  
//55//

O King! With the Grace of Guru to bestow conscious experience of the statement - as has been advocated in the Veda and the Upanishads - of your being non-distinct from God is what you should now take effort to know.  
//56//



*Swaatmaikyarthamiyam.....Taotparyanirnnaye //57-60//*

All persons with the best of intellect that they may with ease understand this relationship of the Self or the Soul is the reason why in all the Three Kaand Portions of the Vedas That Brahma is the individual self too - has been decisively advocated.

*//57//*

It is difficult for those with gross intellect to be able to even emote to this conscious union of thou with That. It is only those who continually ponder upon the Truth Form of God that can grasp it with ease because all Scriptures such as the Vedas find their completion in this ultimate meaning.

*//58//*

Fools who do not know the gist, the essence of Scriptures put forth detestable arguments about these Holy Books that they in all ways just advocate action [either for some reward to suit greed or to ward off some punishment for fear] /

*/59//*

The six linga mode mentioned above consist of the following facets whereby the gist of Scriptures can be arrived at:

Upakrama-Upasamhara (commencement, conclusion),

Abhyasa (practice or reiteration),

Apurvata (unprecedentedness),

Phala (fruit),

Arthavada (glorifying passage or explanatory statement) and

Upapatti (illustration).

[The method of how to go about understanding a Text are being delineated]

*//60//*

*Praak.....Tatra Hi //61-64//*

In the Chhandogya Upanishad, Sage Uddalak mentions to Shwetketu thus: O Serene! In the past there was only Truth – Existence ‘Sat’ [such was his Upakram or beginning].

That 'Sat' is truly the Self Essence, Aatma-Tattwa [such was the conclusion, Upasanhaar].

Moreover, to enable grasping of the fact of 'Tat-Twam-Asi' – it is in nine different ways that it has been explained, thus showing study methods of comprehending the truth.

[O Serene! In the Past there was only Truth; That Truth most wanted to be many; it is That Truth, That Self that [became and] is the entire; That is what you O Shwetketu we are too! In 9 ways such it has been explained – this is Abhyaas of the above facets]

//61//

That Unparalleled Brahma – unbroken, whole, Pure and Rasa-personified is not evident via sense-organs interacting with their sense-objects or via any other sense-transactions; it has to be understood via attentive listening to the Referential Words of the Shruti Scriptures, for such is how it has been propounded; such is the uniqueness or Apoorvata aspect, a person enriched with means such as that of discretion after having gone through what is fated for him - attains to fruit of liberation also called Videha-Kaivalya, this forms the Phal or fruit aspect of the above.

//62//

Using the illustration of mud, the decision about the unity of the Soul to all is the way of Upapatti - of understanding and grasping the researched findings of the worlds. It explains the bringing forth, maintenance and dissolution – such is the fruit thereof, for example: By knowing one lump of mud entirely one comes to know everything that has been made from mud such as a pitcher, vase etc.

//63//

The Arthavaad portion is explained thus. Fire, water, food etc. too have been brought forth from the Brahma – [generation], they remain always in that very Brahma [maintenance] and they will attain to their dissolution in the Brahma [destruction] [It is from the self, in the self, via the self and for the self that all primary elements too such as fire, water etc. have been created. They are maintained and will get destroyed therein and the sole existent Brahma remains]

//64//

*Punarlayaajjagou.....Charedbudha:.....Prathamo-adhyaya: //65-68// //1-4//*

It is hence that the Brahma uniquely is the sole Cause. Just as the sun in the form of its reflections enters water similarly the Ultimate Self - Paramaatma, in the form of individual souls or jeeva entered everything, all of existence.

[The entry of God as individual souls in all too is said to be Arthavaad]

//65//\*

His residing as the inner-deity Antaryami, the difference thereby betwixt Him and the body as well as all objects is also of the Arthavaad facet.

//66//\*

To be united to the ultimate nectar – such an attainment or reward via conscious acknowledgement of the experience of sheer pure non-duality is the seventh Arthavaad, the 5<sup>th</sup> Linga.

//67//

In this way via the 6 Linga method and the 7 Arthavaad facets – one has to retain the gist of this conscious unity, of centering to the Source. That is said to be attentive listening or Shravann. Taking the refuge of the states of Yoga, thereafter an intelligent being should begin the process of Manan or contemplation of the understood and grasped.

//68//

#### *Names of God relevant to Chapters - 23:*

*[a] Shravannaadividhidyotak Datta – Obeisance to God Datta depicting the know-how of attentive listening*

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the first Chapter of the fourth Octad is completed//*

## FOURTH OCTAD

### CHAPTER II

#### //THE 8-FOLD PATH OF YOGA – CONDUCT – DAILY LIFE IN YOGA//

*// In this second Chapter of the Fourth Octad, the 26th, the depiction of the 8-fold Yogic Path, apt conduct and mode of life in Yoga have been depicted in conversations to King Arjuna//*

*Hari: Aum //*

*Mahi Mahesh.....Tanmatam //1-4//*

Arjuna enquired of God Dattatreya: O Lord of the Earth Mahesh, O God Dattatreya, teach me as to how should I be established trustingly in the states of God consciousness. God in response narrated to him the Yogic Path with all its portions.

[The Great Lord or the Lord of the Great or the Celebration of the Earth is the address to God - Mahesh; the query is how can I, Arjuna, on this earth, with full concentration and trust establish myself in the Yogic path? The reply is being given by God Tryadheeshwar, the Overlord of the sense-organs, inner-being and breath]

*//1//*

There are some who mention the path of Yoga having 8 portions whereas others consider it having six. However, there is no dissension between the two and now I will narrate its Essence to you; listen carefully.

*//2//*

If one considers the first two Yam and Niyama portions this Path would be 8-fold however if one would consider the counting from the Asana – postures, then it would be six. The former two by nature are intrinsic requirements and are ordained in the very roots of the path hence the 8-fold division exists.

*//3//*

In the manner in which some consider it to be with 6 portions beginning from the Asana similarly others consider it to be of 7; in their opinion the last step Samadhi is not a portion but the fruit of completing all the previous portions successfully.

//4//

*Samadhim Dwividham.....Pashyetspashyadbhrumadhyamekadhi: //5-10//*

Samadhi too is twofold, Savikalpa and Nirvikalpa; of which the former if included in the portions aspect then the latter is depicted as the fruit.

//5//

Thus, even when considered to be having only 7 portions there are some who consider it to have eight; the only difference here is of words; in essence there is no separation at all for such is the decision arrived at.

//6//

One who has resolved to observe vows as a Maha-vrati explained earlier on - when the vow remains unaffected irrespective of the time, region or sex involved of the seeker and focuses primarily on non-violence – such should complete fully the first two factions of Yama and Niyama and thereafter happily attain to the stable, fixed Asana postures and then resort to the fourth faction of Pranayama breath control techniques.

[Sage Patanjali who propounded the path mentions in his Sutra 28, 31, 49 thus:

By progressive supports of the portions of the Yogic path all that is unclean is done away with and discretion leading to illumination with knowledge turns about.’

Non-violence is said to be the great vow observance, unaffected by time, region or the sex involved. Sitting in a stable posture happily [without strain to any body part] is termed the Sukh-asana, the ease posture; ability to sit for long without being hindered by fidgety restlessness is a prerequisite here and thereafter the breath control techniques of Pranayama are practised’]

//7//

In plain areas [not crooked or shaky or dirty], with happy ambience [pleasant surroundings], without the to and fro of people, without noise or cacophonous disturbances [such as in railway stations, swamp areas with insects, industries with constant humming] in a land not afflicted with troubles [riots, civil war etc.] on flat ground - the Darbha grass should be placed, on it the animal-hide seat, on it a silk or satin garment and thereafter one should sit on it with the Sukh-asana posture. Leaving aside all worries, with patience borne of the Sattwa attribute, a seeker who has already imbibed the

Yama and Niyama portions within his being for the purpose of cleansing himself should undertake the practice of breath control of Pranayama. The body, back, neck, head should be kept erect, upright in a straight line, no untoward movements of hands or legs should be performed, without glancing here and there. With concentration the seeker should focus at the point between the brows.

[These verses 8-10 depict in detail the verse from the Geetaji 6/11: In a holy land, neither too high or too low sequentially placing the Darbha, Mrugcharma hide and garment seated in a stable Asana posture..']

//8, 9, 10//

*Poorakumbhakrechaatmapranayamakhyakarmanni.....Bhavanti Te //11-14//*

Studios practice of Poorak [inhaling], Kumbhaka [holding] and Rechaka [exhaling] of the Pranayama breathing techniques must then be initiated with determination because it is said the one who overcomes breath also overcomes the mind.

[Hence, due to the cultivated brilliance - all veils that envelop our true form are destroyed and since the fruit is evident and can be availed - determined effort to continue such practices are advocated]

//11//\*{avadhaat}

In the manner in which a pair of two very strong bullocks running at speed can be overpowered with but a single rope around their horns....[continued further]

[How is the mind overcome by breath control is being explained with illustration]

//12//

Similarly, the mind and breath too are joined to each other and via Yoga practices both are subdued; even if one of them is won over the other is reigned over easily.

//13//

Furthermore, there are some who via meritorious actions gain to divine wealth - gain the required purity of consciousness. They get absorbed fully in worshipping Me and thereby subdue their breath.

[Another faction is being explained. With the firm purpose of attaining God in this very life, in this very birth, in these very circumstances - those who engage in the ordained Nitya and Naimittik acts as explained earlier such seekers too attain to divine wealth thereby without undertaking the laborious path of breath –control.]

//14//

*Angaani.....Vidheyobandhapoorvaka: //15-18//*

Others vow to observe the Yama and Niyama requirements, practice Dharanna and Dhyaan as advocated in the 8-fold Path, and yet others try with breath control techniques to overpower their wandering mind [those who are unaware of the restraint and meditation methods]

//15//

The movement of breath, involuntary as it is, when stopped or controlled consciously is the gist of the control technique.

A person with subtle intellect should use the left nostril termed Ida and inhale breath, thereafter hold it ....[continued further]

//16//

And then let go of it via the right nostril termed Pingala. Thereafter sequentially both nostrils should be used. Another way is to hold the breath after full exhalation outside - after which both nostrils are closed and this has been called Baahya-Kumbhaka.

//17//

Twelve measures of inhalation or Pooraka, double those meaning thereby twenty-four measures of exhalation and four times that meaning thereby forty-eight measures of holding on with the three body locks such as the Jalandhar Bandha must be practiced.

[A ratio of 1:4:2 has to be maintained for inhalation, holding on and exhalation of breath. The measure here is called Maatra and is calculated thus: Touching the knee via the hand, circumambulating it, neither very slowly nor hurriedly but normally and then snapping the finger – the time taken for this is Maatra and such should be maintained for the above ratio of 1:4:2. The body-locks are named Jalandhar, Uddiyaan, Moolbandh wherein by withdrawal of abdomen, anal muscles and touching the chin to the chest - the neck, navel region and lower body portions get fixed]

//18//

*Yathayatha.....Sa Uttam: //19-22//*

As one progressively gains control over the breath so too should the measure Maatra be increased for thereby the three ill-humors wind, phlegm and bile are destroyed and the embodiment purified.

//19//

All nerves get cleansed; when pursued with effort - a sequential study of breath control makes the Yogi free of all ailments.

//20//

Pranayama per se too is twofold – Sabeeja and Nirbeeja. The latter implies that wherein only holding on of the breath is practiced whereas the former is wherein not only is the breath held but there is a continual recitation of the Holy Mantra within at the same time and is considered to be auspicious.

//21//

When the controlled breath traverses through the central nerve termed Sushumna and reaches the orifice termed Brahma-randhra or bregma in the skull and can remain therein for a time measure equal to 2 Pal\* or 5 Vipal it is said to be the best Pranayama - [1 Pal = 24 seconds]

//22//

*Indriyaanni.....Punarkhedata: //23-26//*

As the breath is overcome the studious person should with effort use the mind to withdraw the senses from their urge to interact with their specific objects. This process is called Pratyahara.

[Patanjali Yoga Sutra {Pa.Yo.Su}54 mentions: When the senses do not relate to their objects then they emulate the form of consciousness that is centered and this is called Pratyahara.] //23//

In the manner with which a tortoise with ease withdraws its limbs within itself - similarly and with that much effortlessness the withdrawal of the mind as well as the senses from their urge to interact or waver is said to be the best mode of Pratyahara.\*

//24//

Thereafter comes the 6<sup>th</sup> step of Dharanna which is two-fold Sagunn and Nirgunn and in that manner the retaining of the mind - centering it to the Self is said to be so.

[Pa.Yo.Su 1: The tying of each of the tendencies of the consciousness to some special region or site is said to be Dharanna, it can be towards a Sought God with divine attributes Sagunn or towards one Beyond all three attributes of Nature]

//25//

Thereafter is meditation thus performed: Without being agitated, irked or distressed the mind which is ordinarily used to wandering in varied sense-objects - with repeated study



has to be established consciously in the Self, the conjoining of the mind, effortlessly, into the self, consciously is termed Dhyaan\*.

//26//

*Dhyaanam.....Shraddhayaa Charet //27-30//*

Some advocate meditation before retaining, Dhyaan before Dharanna but that is improper because the former is adjunct to the Samadhi state and Samadhi means being forgetful even of the meditation, it is deep devotional absorption.

//27//

There are some who opine that the twelve-fold increase in measure of 1:4:2 of breathing techniques of Pranayama sequentially become equal to the successful completion of the portion of Pranayama, Pratyahara, Dharanna and Dhyaan of the Yogic path.

[1:4:2 .....12:48:24.....144:576:288.....1728:6912:3456; in this increasing ratio]\*\*

//28//\*\*\*\*

By a continual meditation of 12 days [288 hours] the Samadhi states get accomplished which as mentioned is Savikalpa {with awareness of knower-knowledge-known} and Nirvikalpa [beyond the triune, with full absorption - such as of 12 continual days]; this results in Dharma-Megha or a religious shower of nectar which destroys all the accumulated heap of sin or merit which has formed as fate. It thus rents asunder the bondage of action; the shower or flow is with a thousand streams, all subtle unacknowledged desires and that cobweb thereof with its stores of acts get destroyed]

//29//

Thereafter the faculty of consciousness becomes absolutely stable via Pranayama practices and becomes fit enough for Manan or conscious contemplation and even at this stage the Yogi should repeatedly deliberate upon the attentively listened Shruti tenets faithfully.

//30//

*Paraatmachintanam.....Yathaa Puraa //31-34//*

Non-contrary to the Vedas and Shruti Texts, unbroken via the flow of thought that is deductive logic, with all mental tendencies the Yogi should undertake the undivided contemplation of God the Ultimate Self or Param-aatma. This is said to be Manan.

//31//

The Nidhidhyasan state is that akin to the Savikalpa Samadhi. All that is contrary to Vedic lore is done away with, all that which supports the fact of the Brahma being true, infinite, omniscient is deliberated upon. When this flow of thought continues unhindered it is said to be Nidhidhyasana, repeated and profound deliberation.

//32,33//

God Dattatreya continues: O Mighty-armed King! I have already clarified the meaning of the great Upanishad statement: Tat-Twam-Asi to you. It is that Essence which is the aim, the focus of the process of repeated and profound deliberation of Nidhidhyasana which is truly rare for charlatan Yogis to know of consciously.

//34//

*Shadlingai: .....Param //38//*

The Shad-linga methodology [as mentioned in the previous chapter] to decide upon the Essence as advocated in the Shruti Texts is helpful here. Apt retention thereof of the gist which can be lucidly hinted at, which can be consciously kept hold of, which has been inferred and contemplated upon by deductive logic suited to the Vedas is the stronghold required - That which one has come nearer to, via all that needed to be subdued via meditation is the same Essence that is sought. When That Essence establishes Itself in the cleansed heart of the Yogi.....[continued further]

//35,36//

Thereafter: I am non-different from God the Para-Brahma, I am non-different from the Highest of the High, I am one with the Eternal – that is of the form of knowledge, is endless, pure, lustrous, is beyond ordinary reach of mind - that essence am I too. When such meaning derived at fills the intellect and all other tendencies too affirm so in the state of being centered then the ultimate form of contemplation or Manan takes place.

//37,38//

*Yadaa Vismrutya .....Tam: //39-42//*

Thereafter - when one is so absorbed that even the above meditation is forgotten, when the mind conjoins to the One who is being meditated upon - the mind becomes the meditated - and in the way in which in a region without wind the lit wick-lamp flame remains absolutely steady - so does the mind rest in itself.

Such a state is said to be Samadhi, of deep devotional absorption.

[Samadhi state is being described - Pa.Yo. Su. 51: The stoppage of the usual flow of all one's tendencies and even subtle impressions via renunciation is Nirbeej-Samadhi.' The

Shruti Texts say: When one resides in a state above the five primary elements, then that conscious union via senses thus retained, being unaware of the exterior world - of one's physical form and surroundings as well as of any dream stuff sightings - it is said to be Samadhi.

Furthermore, this entire world of sentient and insentient is the seen, and the moment the mind becomes forgetful of all the exterior - this duality too is not; when the embodied soul on realizing truth does not resolve to do anything - then in that state one has surpassed the phase of either acceptance or rejection - as is said if there is nothing inflammable then nothing gets burnt; only the fire remains; thus when the mind reaches such states it too becomes fully centered] //39//

At such times only - conscious absorption - non-dual with the Mighty, All-Pervading Consciousness remains, and the Yogi is unaware of anything else within or without.  
//40//

In the manner with which via the gem called Suryakaant Manni merely via the reflection of the sun on it - cotton turns into fire, similar should the process be known here and none otherwise.  
//41//

At such times all mental faculties have become one with the Brahma hence the Sole Existent Brahma exclusively remains. It uses all of the Tamas attribute residing in the seeker as its object and does away with it - meaning thereby all darkness, all veils that hide brilliance are shed away.  
//42//

*Nashte.....Swachhaadarshagatswamukhaaloknopamam* //43-46//

When that darkness of Tamas of the form of the effect is destroyed then worldliness too does not remain and it is then that the Singular Unparalleled Self that I am - exclusively remains', conscious non-duality is accomplished - so narrates God Dattatreya.  
//43//

It is this conscious absorption of all mental faculties with the Brahma that is said to be Knowledge. In the manner in which the seed of the Nirmali\* tree [called Clearing Nut tree or Strychnos Potatorum] that cleanses water and then as small particulate mixes in the cleansed water itself - similarly the tendencies of the mind, after completing the task of cleansing the mind merge in the pure mind.  
//44//

When the pitcher breaks the sky within it - merges in its original form – in the firmaments without - similarly when all external acquired characteristics are done away with then the reflection of That Consciousness, the individual self or Jeeva too merges, becomes what it ever was, non-dual with the Sat-Chit-Anand.

//45//

Now the Brahma is Self-Effulgent then how do mental faculties illumine it? In the manner in which in a clean mirror one can see the reflection of the face - similarly when the mind and heart tendencies are cleansed they reflect the Divine Consciousness as it is. [This law is said to be Aadarsha-Mukh-Nyaay; law of the clean mirror and the face]\*

//46//

*Swachchhadhivruttiphalitswaatmano-pi...Vruttivyaapyatwamuchyate* //47-50//

The viewing of the Self – a fruitful result of the cleansed intellect and mental tendencies happens via the Self. It is never similar to the viewing via one's insentient mind that is generally known.

//47//

The purpose of such cleansing of mental faculty is solely with the purpose of knowing a subject that is hitherto unknown. The Shruti Texts themselves proclaim: Observe with the mind.

[How can the difficult to grasp Self be seen with the mind? So say the Referential Works affirming that it transpires thus]

//48//

The mind cannot contemplate the Brahma as it fully is, speech too becomes silent. That Essence which is self-effulgent always remains beyond the reach of the mind and speech.

//49//

Here Scriptures advocate refrain in conduct - acknowledging the fruit thus attained. Restraint of the tendencies is expected to do away with all the ignorant darkness that veils the not knowing of the Brahma.

[Here the refrain is about the tendency to prematurely bring expanse of the fruit thus attained - for it is said: That which is ineffable..’ however restraint of the faculties is expected since it is via them that ignorance is removed.

The Brahma is of the form of self-sustenance, self-generation, self-inspiration hence no erring perception here has any purpose] //50//

*Yaavadevam....Yoginaa //51-54//*

Till the time this conscious non-dual union is unaccomplished - there is no pacification of the mental tendencies; the difference between the knower and that to be known always persists.

*//51//*

O Best of Kings! It is this that has been termed the Savikalpa Samadhi, for when all mental faculties get absorbed then it is said to be the attainment of the Nirvikalpa Samadhi which is said to be supreme.

[O King! The triune difference of knower-knowledge-known that persist in the Yogic states remain in the Savikalpa Samadhi and when these get absorbed the Nirvikalpa happens.

Thence, can sleep be called Samadhi?

In sleep the mind gets attuned to not knowing, but in Samadhi it attains its final stoppage and from all sides of faculties of consciousness – effulgence – the Brahma solely remains {Maandukya Upanishad 34-35, Shri Goudapadaji's commentary} The Samadhi state is wherein from all sides continually like the all-pervading sky the Omnipresent Brahma itself is revealed]

*//52//\**

This is so because the triune difference of Savikalpa states is no longer here; only the Para-Brahma remains which is related to with non-dual consciousness, hence any scholar who has established himself in this great and high state thereafter never falters, he does not attain downfall.

[Is such a Para-Brahma actual? The enjoyer, the process of enjoyment and the enjoyed – does it not remain? If such is the query then all the masters of yore have said: That Brahma is beyond birth, beyond sleep, beyond dream, is Brilliance - thus beyond mundane name and form, is Omniscient and there is nothing which it has compulsorily got to do as duty!' Since such has been known - it is actual, it is the sole Existent – Goudapadaji's Commentary of the Maandukya Upanishad - 36]

*//53//*

If whilst trying to conjoin the mind to the Brahma there are obstacles and hindrances then the Yogi with great caution should resort to the solutions thereof detailed below.

*//54//*

O King! Here 8 empowerments or Siddhis such as the Annima are present and if a Yogi gets attached to them then he gets destroyed, he slips and attains downfall.

//55//

All empowerments too are fleeting; a scholar never gets attached to them. If while seeking, the consciousness becomes obstinate, inert and goes off to sleep then it should be counseled with discretion. The purpose is to make it aware of the Self. If it gets distressed via lust then too it should be pacified again and again.

//56//

A Yogi with pious intellect if finds that his mind is getting too fond of anything then he should detach himself from that fondness.

If it has reached the state of equanimity - then it should not be allowed to be shaken from that stability.

Furthermore, even the Rasas related to the Brahma that the Yogi partakes in Samadhi states too are such which the Yogi should not get emotionally involved in.

As regards this he should with discrimination free himself from that weakness, of having a soft spot for.

[Do not allow the consciousness that has gained equanimity to be agitated via sense-objects and neither should the joy of Samadhi be considered as mere entertainment for the mind so that it becomes partial to it, starts liking it - but rather with discrimination all that desire too should be surpassed]

//57//

That Yogi is like the flame of a lit wick lamp in a region without wind, he is consciously united via his soul to the Eternal Brahma, he is one whose all mental wavering tendencies have reached their final stoppage, he is truly content and all knots of his heart as well as all his doubts have been dispelled....[continued further]

[No aspect of the delusive Maya with the attribute of either agitating or veiling are present in an established Yogi said to be like a lamp in a wind-less region.

This is in accordance to the Smruti Text and as the Pa.Yo.Su. 3 says: Then the witness is consciously established in the pure Divine Form of God, of the Ultimate Self; he is at the highest states hence all tendencies have become void. One who has thus gained self-realization is content, for all his bondage of actions except for the pending fated acts that gave him the present birth - are destroyed; hence all knots of the heart and all doubts, misgivings, lust, unacknowledged desires are all done away with entirely]

//58//

*Praarabdhabhoktaatmaaramo.....Oochyate //59-62//*

Such a Yogi though goes through fate yet is consciously reveling in the Bliss of the Brahma. He is in states of living enlightenment or Jeevan-mukti. This is a grand Yogic state and one who reaches there becomes like one in a constant state of wonder, of amazement, abiding in the Self at all times

*//59//*

As regards outer sense-objects the Yogi is in states that are called blind, deaf, without tongue, handicapped, like a hermaphrodite and amazed; such is his conduct [as regards seeing, hearing, tasting, doing, the act of sex]. He ever sees the Self, is of the form non-distinct from the greatest Bliss and is one who goes forth in the world as he desires, he is truly independent. He visualizes the Self in and as all.

*//60//*

The Yogi who though strong in mind and body and one whose no sense-organ has any defect yet if happens to be in the vicinity of sense-objects – then he behaves like one asleep or unaware, such a Yogi is said to have mastery in the state of amazed incomprehension – Mugdha.

*//61//*

Whether such a Yogi is standing or walking yet one whose sight does not see further than the axle of the wheel of the vehicle is said to be blind.

[In a radius of about 1 bow measure all around him]

*//62// \**

*Shokaavaham.....Shandhaka: //63-66//*

Though the Yogi might listen to speech that generates grief or lures the mind with greed or is beneficial or possibly harmful - yet he does not hear it and hence is said to be deaf.

*//63//*

Though the Yogi eats yet he does not conjoin his mind to the food saying: this is delicious and that is not.

He always utters the truth, for the benefit of all and his words are measured or limited, such a Yogi is said to be one without a tongue.

*//64//*

Whether it is for seeking alms or to answer nature's calls one who does not go further than a distance of 1 yojana or 2 kms.\* is said to be handicapped.

//65//

A Yogi who on seeing a newly born female-child, a young girl, a sixteen year old maiden or an aged woman – if he does not lose his equanimity of vision then he is said to be a hermaphrodite.

//66//

*Yogacharyaamimaam.....Shuddhahrude-arjuna.....Dwitiyo-adhyaya: //67-68// //4-2//*

Attaining to such a mode of Yogic life, and having reached to the highest states, one who has gone through remnant days as fated - whilst in the state of living enlightenment, such a one, on departing the body, attains to the Videha-Mukti or liberation post-death.

//67//

O King! Do not advise this Scripture that propounds the Yogic Path to anyone who is full of disdain, disregard and is discourteous. However, O Arjuna! Definitely impart this knowledge to the pure-in-heart disciples that have trust in this Path of Yoga.

//68//

{Names of God relevant to Chapters – 26}

[a] Sayogavigjyaanaarpak Datta – Obeisance to God Datta bestowing the experiential knowledge of the Yogic life

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the second Chapter of the fourth Octad is completed//*

## FOURTH OCTAD



### CHAPTER III

#### //KAARTVEERYA ARJUNA'S STUDY OF THE 8-FOLD PATH OF YOGA AND ATTAINMENT OF HIS MONARCHY//

*// In this third Chapter of the Fourth Octad, the 27th, Arjuna having listened to the experiential knowledge of the Self eulogized his Guru and then with His permission attained to the high Yogic states and thereafter returned to his dominion //*

*Hari: Aum //*

*Prayuzjati.....Tadaa-chiraat //1-4//*

God Dattatreya says: You should eulogize Me who have brought forth the world. It is I who inspire that intellect which enables the union of the mind to the Self; to Me.

[Whenever you attain that intellect via which the mind gets absorbed in the Self then you should praise Me who inspired you thus and acknowledge Me as the One who brought forth the worlds for the Shruti Text says: All those Brahmins that merge their minds and sense-organs in God, that erudite scholar who has performed ordained rites such as that of sacrifices sought via the Hota priests, should praise that great, all-knowing specially all-pervading Sun God – Shwetaashwatar Upanishad 2/4]\*

*//1//*

That devotee, that seeker who adjoins his inner-being in My Form and who trustingly worships Me is truly dear to Me amongst all other Yogis as is the one who has via the empowerment of meditation got absorbed in My Divine Form.

*//2//*

O King! You too seek refuge of the studious practice of the Yogic Path, faithfully worship Me, for with My Grace - here itself, in this birth and life, and very quickly you will attain the liberation called Saayujya [conscious merger in God]

*//3//*

The moment God said thus, the King bowed, with a pleasant countenance, like a lotus in full bloom, with tears of gratitude pouring down his eyes, with thrill in his entire body

and with a voice choked with emotion...[continued further] [all these physical signs are that of overpowering devotion]

//4//

*Mohatamo.....Me Yam //5-8//*

My darkness of infatuation has been destroyed via Your counsel - Your speech. I have no further strife left. My remnant heart joyous is satisfactorily stable in God.

[Nothing further remains for ignorance in its root, its effects of darkness and false fancies as well as the strife thereof is lost. Hence, with the conscious granted non-dual state I am satisfied and happy in God, it is rare to gain such joy, such fulfillment anywhere else]

//5//

The Sun of Knowledge is lit in my heart, hence the darkness of ignorance known to veil the true form has gone away somewhere; and this entire is but the result of Your Grace. What other Initiation could I have hoped for or aspired to?

[The reason is the lighting up of the sun of knowledge within a heart that is pure and predominantly of the Sattwa attribute - as a result of which the veiling darkness has disappeared somewhere and this has transpired with Your Grace; what else could be my Initiation but this - wherein my Sought has become my evident gain? It is due to the might of Your Glance of Grace.]

//6//

O Lord! O Overlord of Wealth! O Para-Brahma! O Lord of the Earth! I am truly entirely content by the remembrance of Your Feet and by the distancing of the disease of the form of all strife.

[Your Feet are renowned to be those that do away with all strife, I am content with their remembrance]

//7//

You have granted me the Holy Sight of that Self-Form's Abode, that state – the Feet of the Divine Being of the size of the thumb that resides within the heart. Who would it be that would not worship Your loving lotus Feet that are overflowing with the milk of love?

//8//

*Chitramidam.....Tam //9-12//*

It is truly astounding that the Brahma which is so all-pervading can assume Forms that can fit the heart! That God who is ever praised by deities, gods, sages absorbed in love, how can I ever be renounced to Him?

//9//

He who does away with the three-fold heated distresses of the devotees in His Refuge, He that distances sin and powerlessness, He that is ever fortune-bestowing, He that is continually conjoined to Six Divine Attributes is the Eternal, unaffected by the three phase of time, such Feet do I bow to.

[\*\*Rahu's head – is said to cause eclipse – it is mentioned in the 8<sup>th</sup> Canto of the Shreemad Bhaagwata Maha Purana that during the churning of the mighty ocean and gain of the resultant nectar, when God Mohini Narayan was distributing it to the deities, demon Rahu managed to sit down between the sun and moon. He was soon pointed out and decapitated. Yet due to his sipping of nectar his head became immortal which even today causes the solar and lunar eclipses. The mention here possibly indicates how Divinity has thought of not only establishing the truth of the gained nectar by making his head immortal but also of ways to ward off ill effects that ensue during the eclipse period]

[The Six Divine Eternal Attributes are:

Aishwarya - Grandeur

Veerya - Valour

Yasha - Renown

Shri - Wealth

Gjyaan - Knowledge

Vairagya – Renunciation; the Divine Form of God has all these Six in their infinite possibilities – These Six together are called 'Bhaga' and one having them is called 'Bhagwan']

//10//

I have known today that it is but You that are the Singular Truth whereas all this time, this entire entanglement in petty worldliness had been imagined as the only reality - however that has proved to be erroneous.

//11//

These Feet of Yours are the abode of conscious serenity. Destroying angst, worthy of being attended to, nurturing the highest selfishness that man can aspire to – of being consciously established in his inner Self uniting with the Primal - Infinite, that which makes one let go off with ease all petty desires, such do I bow to.

[Verses 5 – 12 are in the Chitrapadaa metre]\*\*

//12//

*Devo-bhaavo.....Ravi: //13-16//*

Self-Effulgent with strengths of manifesting and non-manifesting or being evident and non-evident, the Sought Form, Ever-accomplished, True, Eternal, Pure, materializing as outward appearance and other forms evident, Destroyer of sorrow and sin, beyond doership, Unique, it is You that are our father and mother.

[This verse is in the Vidyunmala metre. It is characterized by ‘Mo Mo Go Go Vidyunmala’, Effulgent, of the form of all that is sentient and insentient.

If such is the case then how can He be non-evident?

The difference here is between the terms ‘Pratyaksha’ or evident and ‘Pragat’ or manifest and experiential.

The Shruti Texts say: ‘That renowned as the Eternal and Unborn manifests variedly in various ways’; and Goudapadaji says: there is no variety here but the Brahma; That Essence generates itself in manifold ways remaining beyond generation Itself”

Maandukya Upanishad Commentary 24]

//13//

You are beyond the Nature-borne embodiment and senses, You are the Self of all, You are the Refuge of Saints, subtle like the breath, You reside in the cave of the intellect.

[If God is all that is, then He is also a partner of joy etc.

God is all but is beyond the nature-borne senses, body or even that which feels joy and sorrow in man, His Form and bliss is divine]

//14//

In the manner in which by sequential friction fire becomes evident in wood and can be measured with the heat thereof - similarly via conscious experience of joy in the consciousness which can be comprehended, such the Self can be consciously experienced via meditation.

//15//

It is only You O God that can be embraced with devotion! It is You that have become evident, then non-evident, then like multiple suns seen reflected in water You seem to be of many forms and yet You as You truly are, are but Singular, You are the Self, content in, content via, reveling in, reveling for the Self.

//16//

*Yasminnotamidam.....Vartate Pun: //17-20//*

Like threads in a garment That in which this entire universe is embedded and That which is the Generative Cause of all, such the Sat-Chit-Anand, The Entirety of Existence [all that is] – Consciousness [all that is sentient] and Bliss [ limitless joy ] – such is God to whom I bow to.

//17//

It is via the strength Maya that worldliness comes to light. Hundred are the roots thereof of the form of subtle desires. Sins and merit are the seeds. The five objects of sense [sight, touch etc.] are its branches. The three attributes Sattwa, Rajas, Tamas are the twigs [kyaari]\*. The five primary elements are the trunk and the 10 sense-organs are the buds thereof.

[This tree of worldliness is perceived like a mirage and brought to light by Maya. How is it? With hundred roots, two seeds, five branches, three twigs, five-fold trunk and ten-fold buds]

//18//

Two birds of the form of the individual self and God are seated on it. Three embodiments, gross, subtle and causal are its bark. Joy and sorrow are its fruits. This ancient tree is wherein consciousness expresses itself. Sense-hankering vultures – men partake of one of its fruits, of sorrow. The other swan - partakes of the fruit of witnessing detachment and joy.

//19//

The aged Param-hansa Saints [that relate to the Self at all times] have with the sharp sword of Knowledge rent asunder this tree from its roots. With aid of Scriptures they have unearthed Your Feet and having reached there - where having once reached - there is no returning back [due to the bondage of action.]

//20//

*Tam Kshemdhaam.....Yatnata: //21-24//*

Arjuna continued: I have found You - O Permanent Abode, O Effulgent that protects and hence I without a doubt have done all that needs to be done, have attained all that is worthy of attainment.

//21//

O Guru! O Better and far more special than Gurus! Though not easily accessible yet You who can be known via Gurus, O Haven of Divine Attributes, O Best of Preceptors, I bow to You, do ever stay near me.'

//22//

In this way Arjuna attained to the conscious pleasure of God Shri Datta, of the form of Holy Sites and via whom the Holy Sites have gained such renown. Thereafter God blossomed in heart and eyes, with pleased expressions of face said to him....[continued further]

//23//

O Arjuna! It is with My Grace that you have known consciously the Ultimate Divine Essence. Continue with effort to practice it till it gets ingrained in your entire being, till it remains therein unshakably.

[Efforts such as restraint and withdrawal of the wavering mind and wandering senses are required]

//24//

*Dari.....So-bhawatsudradhaasana: //25-29//*

This here is a deep cave where there are no disturbances nor hindrance and it is pleasing to the mind. Therein assume a firm, stable Asana posture, sit with happy ease for long durations, keeping the body and head in an upright straight line erect position, witness and be aware of the known true form that you are.....[continued further]

//25//

That Essence which I have counseled you with, contemplate on it with all your devotion. At that time if you are inspired with something else - enter into the meditative states....[continued further]

//26//

Then experience it for as long as you can consciously for that will gratify you.' Saying thus the Unborn Lord placed His Right Hand in blessing on His disciple's head.

[This placing of Hand is also termed a transfer of energy – Shaktipaat; enabling fitness to know.

Though it has been said by Sage Vashishtha: it is solely the wisdom of the disciple that is the cause of knowledge-realization' yet the Aagam Vedic Lore mentions: 'All waste matured in the disciple needs to be removed and the Shaktipaat mode is wherein the Acharya who grants such an Initiation conjoins the disciple to the Divine Essence'. It is hence that the Shruti Texts advocate: That unwavering devotion - which one has for God one should have for the Guru too']

//27//

O King! Do not be apprehensive, you have attained to conscious contentment, you will gain the Saayujya liberation in Me.’ Blessed thus, Arjuna bowed to God Shri Dattatreya and quickly went inside the cave shown. As instructed, he took up the Asana position and started meditating. In a short while itself he entered into the Samadhi states of deep devotional absorption. As regards the Blessings it is said that Arjuna thereby felt no fear from anything physical or borne of fate.

//28, 29//

*Utthito Dwaadashdinai: .....Khe Khawat //30-33//*

He awakened in 12 days [288 hours]. Thereafter he again entered the Samadhi state for a continual period of 1 month [720 hours]. Then again for a continual period of 3 months [2160 hours] he remained in the Samadhi states like a pillar with a mind that was free of blemish and awakened again.

//30//

Getting up very slowly he went forth to God Shri Datta and bowed at his Sought Form, touching His Divine Lotus Feet. God embraced him and said: Tell me your experiences.’

//31//

‘You have remained seated in the Asana posture for so long, absorbed in Samadhi, then how is it that you could stay so motionless without any agitation or distress of your intellect?’

[An un-distressed subtle intellect unaffected by merger or agitation by waves of attachment or by getting too involved in sentiments being experienced; how is it that such flaw-free and best of the Nirvikalpa Samadhi states did you attain? How did you find it? Tell Me your experience of the same.]

//32//

Arjuna laughed, bowed and said: O All-encompassing Overlord that witnesses all, how can the experience be any different? And how can the one experiencing too be any different? Everywhere like the all-pervading skies it was just the non-different I. [The laugh is of love not irony; the difference of experience-person experiencing-the experienced did not remain; no triune of knowledge-knower-known remained.

Then were you unaware as the seeker of the Sought?

The triune remains only whilst in the state of means, but here, it was only the non-different I all around; one gets so consciously absorbed in the Sought that in the inner-

being the difference of seeking and the sought and the seeker vanishes, and sheer pure non-duality of the individual self with God remains and is illustrated as the sky within the sky]

//33//

*Tathaapyutthita.....Bruve //34-37//*

And yet after awakening O Sadguru! I remember Your Grace. I comprehend that such was my absorption with the Divine that I had no remnant awareness of the triune. It is only on waking up from the Samadhi state that I recollect this entire – it was not while I had been absorbed in it.

//34//

At that time all the five sense-organs of perception [eyes etc.] remain adjoined to the mind and it is only Bliss and Brilliance that remain; hence the intellect too does not engage in activity. At the time O Overlord! The retained senses remain stable, motionless. The joy of that phase has been such that it is difficult to depict it via the mind, intellect or the senses.

//35, 36//

Furthermore, even the urge pertaining to the Self was not identified and yet I clearly recollect that it was present before the Samadhi state; hence how can I describe to you that limitless joy wherein all the tendencies too were rapt?

[Then how is it that you came to know that even the tendencies had been riveted? The sole fueling tendency about attainment of the Self too could not be identified though it was there before - and I can remember it well now; hence though I have with my full being known immeasurable joy yet I am unable to put it in words; in what way can I give voice to it?

//37//

*Bhawatprasaad.....Praaptavyamapyaho //38-41//*

It is with Your Grace that I have known this best of joy. As was fated I have returned to awareness of my physicality and surroundings quite quickly. And yet I am not harmed or at a loss via it for O God I am viewing You in Person! Though You have assumed these attributes - yet You are the wealth of all joys, You are the Entire.

[If such was the joy, why did you leave it?' Such is being replied in the above verse]

//38, 39//



Now what need there be to say anything more? I have crossed over the ocean of worldliness. With full health and equanimity - I am consciously immersed in the ocean of the greatest joy.

//40//

Now there is nothing further left for me to do; all that needed to be done has been attended to, all that needed to be known has been known in detail; all that needed to be attained has been attained fully and consciously.

[Three important facets of life: What is worthy of being done? What is worthy of being known? What is worthy of being attained?]

//41//

*Idam.....Disha: //42-45//*

My mind does not go anywhere leaving aside this joy of the conscious perception of the Self. There is no joy in ruling the kingdom and neither is there any sorrow in giving it up. [No desires as regards kingdom, women, kingly riches have remained]

//42//

It is because the Entire has been known. This is the Entire and from the Entire it is the Entire that is brought forth and when such a bringing forth transpires yet the Entire Brahma remains all-pervading.

//43//

It is only the Self that is the Entire and there is nothing that is better than or higher to it. Such is what I have consciously known via Your Grace. O Overlord! Not a trace of doubt remains as regards this fact. Hence it is that the entire kingdom, all transactions, all regions, all phases of time, all objects, everything seems to me at all times and places to be full of the Soul, the Self, The Sat-Chit-Anand. Hence, all directions to me seem to be full of happiness.

[No doubts as regards impossibilities or anything contrary to the conscious experience of non-duality remains - hence I have known not only the all-encompassing Purusha form of God as is said to be in the Saankhya systems but have also known the Unparalleled Self, the Soul Essence.]

//44, 45//

*Yadaagjyna.....Sthita: //46-49//*

If You permit me then I will re-enter the cave to meditate. I want to see all that exists non-different from You else let me ever attain the Holy Sight of You as You are now being viewed. I have no insistence as regards any of these.

//46//

God replied: O King! O Intelligent! Quickly bathe, attend to your ordained daily Nitya acts, have food, thereafter you, the full witness, sit again for the Samadhi states from tomorrow.

[For one who has awakened from meditation when continues to consciously contemplate then it is said to unbroken meditation]

//47//

On being instructed thus by God Shri Datta Arjuna did accordingly. Then re-entering Samadhi the next day he only awakened out of the same after a span of 6 months [4320 hours] solely due to God's Desire being so [so absorbed was he that it was impossible for him to return by himself, God Shri Datta brought him back]

//48//

God again instructed: Re-enter the Samadhi states' and in accordance - the Yogi Arjuna remained in the Samadhi state for one year [8760 hours] and woke up on his own but with God's desire. Thence he came to his Sought Guru, bowed and stood respectfully there.

//49//

*Tam Praaha.....Vijaanataa //50-53//*

The devotee-loving God saw Arjuna bowing to Him and standing serenely and respectfully. He made Arjuna sit beside Himself saying: O My Portion! Whatever you had asked of Me, I have narrated to you...[continued further]

//50//

God says: What need do I have of conducting myself according to Scriptural ordainments? Similarly - you too do not need it anymore and yet to set an example, to oblige people this Sanatana Eternal Dharma conduct must always be observed]

//51//

To ward off hindrances that people set forth for us - at times even for external show only we have to conduct ourselves as per our Varnna and Aashram states as the Holy Book tenets mention, renouncing them is not preferred.

//52//

O King! You are in the householder state. Hence all those whom you support and rule over, to oblige them too, you should continue to do so. 'In the manner in which by seeking shelter of a mother all of her creation survives – similar responsibility is for a householder, all those dependent on him as well as people in other Aashram states follow him, consider him an ally.' You have to follow as ordained the three-fold types of inspiration to act:

[a] Apoorva – based on the past

[b] Niyam – based on the present state pertaining to daily and instrumental acts and

[c] Parisankhya – based on the future\*\*

Now what further has a realized being got to do when nothing is left? Why is he inspired to act?

Though the elite very well know that there is nothing for them to do as such yet faithfully they do so - setting an example for all.

//53//

*Yadyadaacharati.....Kaschanaarthavyapaashraya: //54-57//*

This is due to the fact that people emulate conduct of the best of men. People believe that entire which he considers to be referential.

//54//

Even if you consider all activity to have some flaw or the other and try to remain distant from it including from inaction yet you are not going to be freed from all that is advised to refrain from. Even the elite via intellects that see traits, like children do not perform ordained activity to give teaching when required.

[For children and the realized sense-hankering is absent; these are only for those limited in knowledge]

//55//\*

One who has affection solely towards the self, who knows only the self, who is satisfied solely via his self and who remains at all times adjoined to the self being content via the self, what action could such an individual have remnant to do?

//56//

If he does some activity he is not bound by the fruit thereof and if he does not do some activity no misfortune occurs; hence never is it that anything untoward happens. for such realized souls.

[Action via such elite does not reap merit or sin because it has been done without doership in a state wherein the dos and don'ts have been surpassed.

However, it must be said that sometimes other deities shower difficulties before a seeker attains to realization because they dislike the Brahma-gyaan or Divine Knowledge. Once it has been attained thence ‘no gods nor any physical elements overpower them; for the realized it is solely the Self that is everything’ ‘they whose minds have gone even beyond their subtle unacknowledged desires, such do not require Japa recitation too to pacify wavering of the mind.’ Such are the Shruti tenets]

//57//

*Dwaavetou .....Karhichit //58-61//*

Two types of individuals in this world are overflowing with happiness; one who is conjoined to the Yogic path thus freed of all his activity. He does not hanker for the result thereof and the other who via full use of his intellect has surpassed duality.

//58//

Arjuna! Return to your kingdom and protect the earth with its 7 islands that you have won with your strength. Appease the deities via sacrifice, the manes via funeral rites, Brahmins via generous gifts...[continued further]

//59//

The erudite scholars via gold, cows, land, maidens, chariots and repeatedly come here and lovingly avail My Holy Sight! Even when you are in your kingdom - with a serene consciousness continue to remember Me. You will never be able to forget My Divine Form that is Bliss Personified.

//60, 61//

*Antarnishtha: .....Niraamaya; .....Trutiyo-adhyaya //62-64// //4-3//*

Though exteriorly engaged in day-to-day transactions yet from within, conjoin your mind to Me, dutifully look into acts that come across you for thereby you will not go through the bondage of action.

//62//

Witness of the Self, such you are, and though you are to be engaged in activity, yet live as befits those in states of living enlightenment. Thereafter definitely you will attain the Videha-Mukti in me.

//63//

Now return quickly - you that have earned teachings from Me. Conduct yourself as told.  
Absorbed in joy and free of flaw, may you be happy.  
//64//

*{Names of God relevant to Chapters – 26}*

*[a] Vimuktcharyaajalpak Datta – Obeisance to God Datta narrating the mode of life of those in living enlightenment states*

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the third Chapter of the fourth Octad is completed//*

## **FOURTH OCTAD**

### **CHAPTER IV**

**//KAARTVEERYA ARJUNA'S REIGN AND BEING CURSED BY THE  
SAGE//**

*// In this fourth Chapter of the Fourth Octad, the 28th, Arjuna having listened to the instructions of God, returned to his kingdom. Conducting himself as per his Guru's bid - as was fated a curse befell him imparted by a realized Maharishi sage //*

*Hari: Aum //*

*Ritasya Gopo-dya.....Susampraaptairvimaanasthairalankrutaa: //1-4//*

Arjuna said: Of the form of and the Protector of "Rit" – Truth, You O God have instructed me - which I wholeheartedly accept' Saying thus and bowing to God Shri Datta, Arjuna departed.

[The term used here for God is as the Protector of those acts that are decidedly going to impart fruit]

*//1//*

Steadfast to the self and with speed akin to the wind, unstoppable, with such movements the Monarch Arjuna started conducting himself as coached via God Shri Datta.

[In his capital Mahishmati, - unhindered with undeniable moves - Arjuna steadfast to the Self reigned]

*//2//*

This great intelligent king performed 10,000 sacrifices termed Datta-Yaag and worshipped his Sought God; and in such great organized sacrificial functions - the gifts to the Brahmins were abundant in gold.

*//3//*

The altars were made of gold, seated around were the Manu emperors. Furthermore, it seemed becoming by the presence of deities who had arrived there in their air-vehicles.

*//4//*

*Apsarobhischa.....Swayogata: //5-8//*

Moreover, the Apsara damsels and the Gandharwa singers too added to its beauty and in Arjuna's rule there was none who saw untimely death.

//5//

There was no fear of excess of nature by way of calamities in his kingdom, no fear of famine. God Indra showered rain at proper seasons and the earth bore grains in plenty.

[Seven excesses of nature have been depicted: flood, famine, rats [plague and leptospirosis], Teed insect [locust] that destroys farms, Sooda\*, attack by host army on citizens, civil riot and being attacked via foreign countries and the resultant fear, furthermore epidemics such as that of small-pox etc. too are inclusive]\*\*

//6//

Arjuna enriched with all the renowned jewels became the sole emperor of all the seven islands with his sword, bow and discus....[continued further]

//7//

Seated in his chariot and with Yogic might like the wind - being the inner witness of all, akin to the Antaryami deity, the self of all – he wandered dealing justly with the vile, thieves and foes.

[Wind too has been considered to be one of the eternal witnesses as is said: The character of a person is witnessed via the Sun, Moon, Wind, Fire, Sky, Earth, Water, Heart, Mind, Day, Night, Dusk, Dawn, Directions and Religion.' Though it is said that the state of witness belongs to one that has surpassed the dominance of the three attributes of nature – Sattwa, Rajas and Tamas and the witnessing aspect of the Self continues to be foremost yet there is no obstruction to the principle here since all the above have presiding deities themselves residing within; whereas Arjuna via Yogic might was so]

//8//

*Aevam Raja.....Peedito-bhoonmahodadhi: //9-12//*

Though the king was a human and though he stayed in his capital Mahishmtai yet he won over the daughter of the serpent king Karkotak and established another city on the ocean shores.

//9//

Once he, powerful as he was went to the banks of the River Rewa [Narmada] with a thousand women and with his thousand arms he stopped the flow of that river and started engaging in frolic.

//10//

On seeing this act the Lord of the Narmada - the Ocean was furious and rushed with speed towards him; seeing him arrive with huge waves in anger the king laughed and though alone with his thousand arms he jumped into the flow and attacked him with his thousand arms as a result of which the ocean was greatly wounded.

//11, 12//

*Choornnikrutmahaveechirleenbheemamukha: .....Bhayamaajagmuranvaham //13-16//*

The king reduced to droplets the huge attacking waves of the ocean and he terrified even more - frightened and in whom the fish have hidden their faces and gone out of sight; the ocean lord quickly escaped with his life.

//13//

In this way due to the ocean itself facing grievous hurt all beings residing in the nether worlds such as the demons and serpents too had to go through unbearable agony.

//14//

Having such strength, aware of his religious conduct, the sole archer of his reign, like sages in experiences, the King continued to be absorbed in his daily Yogic practices and rule over the earth.

//15//

On seeing his tremendous penance and sacrifices that were completed unhindered, though the gods stayed in their own appointed celestial places yet with each day their doubt and fear increased.

//16//

*Devadhikaarhartaayam.....Vaarpayaamyuta //17-20//*

The gods distrust anyone powerful because they are uncertain as to their rights being snatched away by the king with the power of his penance. As a result, they conspired and asked the Sun God to abduct all the merit of the king borne of the Sattwa attribute.

//17//



Thus, the sun god assumed the form of a Brahmin and at the time of the daily Vaishwadev rite depicting himself as a hungry guest, came forth to Arjuna who was full of generous feelings towards all guests.

//18//

The guest in disguise – the Brahmin - Sun deity said: O King! You are famous for worshipping Brahmins and for your kindness. Satisfy me today as regards one aspect. Nobody else but you can give me what I genuinely want; for who else could be like you?

//19//

The king replied: Tell me what will make you content; I can give you everything for realized Brahmins are gods for us; hence I can offer everything that I have to them!

//20//

*Sooryastamaah .....Prannato-smyaham //21-24//*

The Sun deity said: Give me all flora and fauna, all vegetation in alms; it is via that entire that I will be satisfied and with nothing less.

//21//

On listening to that demand, the king with surprise and satisfaction bowed and said: I hereby give what you have asked for. But who are you? You are no mortal man! [Surprise due to asking of all shrubs, trees etc. in alms and satisfied for having met a lustrous guest]

//22//

It was then that the Sun God manifested in his true form. Bowing to him the king said: I have been gratified by gaining such a distinguished guest today. O Best amongst those that heat, is it not possible via your radiance to burn this vegetation down entirely!? I bow to you.

//23, 24//

*Aevamuktastata: .....Ivaabhabuda: //25-28//*

The king said so to which the Sun deity replied: O King who give much, I am pleased with you. I am giving you those arrows which travel in all the directions unhindered and their quiver!

//25//

Via those brilliant arrows in but a moment everything will catch fire; hence you use one of them and dry up all vegetation and offer them to me.

//26//

Thereafter I will reduce to ashes those dried shriveled trees via which I will be satisfied.’  
Saying thus the Sun deity gifted him the arrows.

//27//

The powerful king took all the 500 arrows and strung them in his thousand arms at the same time and in the way clouds shower rain, sent them forth.

//28//

*Parwatgraamnagarghoshdurgavanaadijaa: .....Sudurmate: //29-32//*

Due to that shower of arrows, mountains, cities, towns, villages, hutments, forts, jungles wherever there were trees, all shriveled up.

//29//

Thereafter the Sun deity as fire in one moment ate up all grass, shrubs, roots, shoots, creepers, trees, vegetation, flora, fauna burning them entirely.

//30//

At that very moment, the mighty illustrious Sage Vasishtha [Preceptor of God Ram as depicted in the Epic Ramayana] was just awakening from his Samadhi states and saw all around that trees and vegetation had burnt to nothing.

//31//

Furious due to such a happening the mighty ascetic {in the sense of whose each utterance turns about exactly as uttered} Sage Vasishtha cursed king Arjuna: O Vile in intellect, you have burnt down trees in my Ashram because.....[continued further] //32//

*Matto-asi.....Mahaabalaa: //33-36//*

You think no end of yourself – you are intoxicated with power because you have found no equal to challenge you to a duel! Do not puff up with pride O Base Soul, an illustrious and the best of Brahmins....[continued further]

//33//

Ram, the son of sage Jamadagni of the renowned Bhrugu lineage, God Parshuram with his axe will cut off your thousand arms like branches of these burnt trees and will slay you!’

//34//

In this way the king who gave due regard to Brahmins and who was filled with generosity towards guests was cursed by the Maharishi sage of the most serene nature for such was what was meant to be, it was plainly destiny unfolding itself!

//35//

Since that day though the king was righteous in conduct, yet he behaved abominably and he fathered many powerful sons.

//36//

*Dattatreya-prasaaden.....Sarvasha: //37-40//*

Having attained to a chariot and an air-vehicle with the Grace of God Shri Datta that were unstoppable in all regions - the king started wandering the worlds.

//37//

He gained opulence that was unmatched; all Yogic empowerments [Annima etc.] became his maids; and monarch as he was whose command could not be transgressed [even via gods and demi-gods] he then began a reign of terror.

//38//

Able to assume as many forms as he desired - he appeared wherever anyone remembered him as is renowned for God Dattatreya. Arjuna became like another God Dattatreya himself - he saw everything for himself.

//39//

Stopping all Vedic conduct he thought badly and strictly started killing kings and thieves. He started harassing and doing away with all other gods, the Yaksha wealth-keepers and those of different species.

//40//

*Divyenaiva.....Ghaataka: //41-44//*

This lord of the Haiheya clan, powerful seated in his divine air-vehicle went forth to the heavens and waged war with God Indra who was then reveling with Indranni [Poulomi].

//41//

Then, harassed repeatedly via Kaartaveerya Arjuna thus - the gods got together and accompanied by the celestial sage Narada sought the Refuge of God Shri Vishnu.

//42//

They said: O Lord of lords! O Destroyer of the foes of deities! O Truthful with unmatched performance! O Shri Vishnu! For protection of all beings, destroy Kaartaveerya Arjuna!

//43//

Able to wander the worlds in his divine air vehicle the king has become a cause of harassment to all the three regions and who else, but You can annihilate him?

[God Vishnu says: How can I slay a king - realized and religious?

Deities: It is not only us - but he is also a cause of trouble for all worlds and beings.

God: He is My devotee; why should I harm him? Why not all of you do it together?

Deities: No one else but You the Primal can devastate the powerful Arjuna. Hence O God Vishnu, in whatever way possible put an end to his rule.

//44//

*Iti.....Swayam //45-48//*

Thus, prayed to and seeing the gods troubled by Arjuna, God Vishnu replied: I will incarnate as a Brahmin and will surely deal with him.

[All this is said to assure that it was free of deceit; the reason of taking the Brahmin form is on being reminded that He had already granted boon to His devotee of being destroyed by one greater than him in all manners; thus, a Brahmin teacher is superior to a Kshatriya warrior, and the renown of God is far greater than the popularity of a monarch] //45//

Assured thus Gods Indra and others relieved and happy bowed to God Vishnu and freed of worry they returned to their respective regions.

//46//

The Omniscient God too on seeing Arjuna attain to the curse of the illustrious sage Vashishtha thought of bringing about his upliftment- to grant him the promised Videha

Kaivalya liberation; and got involved in that task being depicted in the next four verses  
//47//

It is I who have decided in the past that one more renowned than him will kill him hence  
I will assume the Brahmin form and though My devotee, yet I shall exterminate him.

[It is not possible to really destroy the realized however the meaning of the Sanskrit term  
here is to bring about an end to his fate, to grant him the movement towards the Videha-  
kaivalya liberation.]  
//48//

*Yogaabhyasaan.....Dayaalurbhaktabhaavana: .....Chaturtho-adhyaya: //49-50// //4-4//*

With My Grace, the study of Yoga and penance Arjuna is already liberated, hence I will  
grant him the Videha-kaivalya liberation with what he had begun.

[The knowers of the Brahma [like the realized] become non-different from the Brahma;  
such - at death are not called corpses; the Soul can neither kill nor be killed; weapons  
cannot pierce it' – keeping in line with these principles the movement that takes the  
devotee to the liberated state post-death is as good as his destruction]  
//49//

Deciding in this manner, the Overlord of the three worlds, the beloved of the devout, the  
Compassionate God manifested Himself in His portion as an erudite Brahmin.  
//50//

*{Names of God relevant to Chapters - 28:}*

*[a] Shaktbhaktahityojak Datta – Obeisance to God Datta seeing to arrangements to  
confer benefit to a powerful devotee*

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the  
fourth Chapter of the fourth Octad is completed//*

## FOURTH OCTAD

### CHAPTER V

**//THE PARSHURAM INCARNATION TO COMPLETE TASKS OF GODS//**

*// In this fifth Chapter of the Fourth Octad, the 29th, the depiction of the incarnation of God as a filial Son that follows the counsel of his Father, as a twice-born Brahmin, to complete the tasks of Gods is being detailed //*

*Hari: Aum //*

*Twam.....Prati //1-4//*

Whosoever even once entreatingly utters: O Overlord! Do protect us!’ such people too God does pull out from all adversities and adjoins them to the eternal emancipated states.  
*//1//*

How can God destroy His own devotee Arjuna who ever one with Him has singularly been worshipping Him? And yet He did so because it was Arjuna himself who had asked for death at the hands of One whose renown was the greatest.  
*//2//*

In the town of Kaanyakubja there was a king named Gaadhi. He stayed with his wife in jungles where they attained a daughter.  
*//3//*

Like a goddess - beautiful and lustrous and bright was the princess that was observed by the Sage Richik, son of Sage Bhruhu and he went forth to King Gaadhi and asked for her hand in wedlock.  
*//4//*

*Mahatapasvinam.....Katham //5-8//*

The king seeing the great ascetic known for undergoing very hard penance arrive at his doorstep with such a demand was frightened and prayerfully said:....[continued further]  
*//5//*

O One with God! You are worthy of our hospitality. My daughter is worthy of being your wife however as regards her wedlock I have undertaken a vow which you worthy of our regard must listen to.

//6//

Whosoever is fortunate to bring at the same time a thousand horses with dark hued ears, white skin and whose speed is unmatched as value - will be the husband of my daughter remarkably similar to celestial damsels. Now such is my vow; how will you O Learned Brahmin be able to fulfil that?

//7-8//

*Rishi: .....Bhootsarvappapaham //9-12//*

The ascetic replied: I will quickly bring the horses today itself however there is no need for further thought as to whether this saintly maiden will become my life-companion!

//9//

Promising thus the ascetic went forth to God Varunn the presiding deity of waters and said: Give me 1000 horses with dark-hued ears to give as value for my companion.

//10//

On seeing the ascetic with tremendous power of penance at his house God Varunn though very confident about his own strength yet understanding that he did not have potential enough to match that of the ascetic consented to give him the demanded horses. [Gods Indra and Varunn are considered to be monarchs and emperors however with the fear of being cursed and realizing that he is helpless in countering the ascetic - he conceded]

//11//

The ascetic quickly returned with the horses making a way right through the waters of the Pious River Ganga and came ashore and since that day in the town of Kaanyakubja this region became renowned as a pilgrim site named Ashwa-teerth [that related to coming out of horses from the Ganga] which dispels all sins.

//12//

*Gaadhibhoopamvaapyaah.....Prashansasustapasvinaam //13-16//*

The ascetic went forth to King Gaadhi saying: As per your vow condition I have brought these horses. May you be benefitted; consent to giving me the hand of your daughter in marriage.

//13//

On witnessing this tremendous performance of the ascetic sage Richik the king happily and as per rites gave his flawless daughter in marriage to him.

//14//

Thus, via religious rites Satyawati,- beautiful like damsels of heaven with slim waists, got wedded to Sage Richik, became his wife and the sage as desired happily lived with her as a householder.

//15//

Indra and other gods seeing this ultimate industry of the ascetic sage Richik were greatly astounded and highly commended the penance that he had undertaken.

//16//

*Athaikdaah.....Bhartrusewaparayannaa //17-20//*

Thereafter one day the King Gaadhi told the ascetic sage Richik: O Sage! I have no inheritor, do something whereby I gain a son and attain liberation.

[The Shruti Says: Those without sons do not attain the worlds' thus King Gaadhi entreats the sage for some solution whereby he gains a son and can traverse easily on the path of liberation for it is said: Such is the path that a person with sons, without grief passes hereon, via begetting sons, in a continual way the manes cross over the darkness']

//17//

Very well' said the sage to his son-in-law king. Then sage Richik with his wife came to his father Sage Bhruhu and with full devotion bowed to his feet.

//18//

Thereafter he narrated the entire account to his father. The equally mighty sage Bhruhu on seeing his son like the god of love Cupid or Kaamdev and a beautiful daughter-in-law like the praised one-of-a-kind damsel of heaven was greatly satisfied. He with a pleased heart asked them both to stay happily in his Ashram. Furthermore even the newly - wed wife was devoted, ever absorbed in remaining in service to her husband....[continued further]

//19, 20//



*Sheelen.....Tatparam //21-24//*

Large-hearted, devout, the daughter of King Gaadhi with her generous beautiful nature started attending to the highly religious Sage Bhruhu trying to appease him [one whose nature and mind is commended by all thus was the daughter-in-law]

//21//

The pleased sage then told her: O Daughter, you are gratified by your vow of attending to your husband! Ask for a boon, I will impart you anything that you desire

//22//

Satyawati replied: O Very Wise Sage! Distressed is my mother without an heir and so am I, do know our mental regret and O Lord! Shower Your kindness on us.

//23//

The sage told her: So that both of you may gain sons - such is the solution: You and your mother after taking the purificatory bath of the monthly cycles, meditate on God with your mind....[continued further]

[That whereby a male child is begotten is termed Punsavanam, the blessed attainment of an heir]

//24//

*Ashwattham.....Pramaadata: //25-28//*

As ordained, you should go and embrace the Peepul tree, and your mother should embrace the Fig tree respectively; two Charu\* sweet dishes should be prepared and differently both should partake of it.

[You need a son that is a Brahmin, akin to the tree Peepul whereas your mother should embrace the Fig for she requires an heir that is a portion of sacrifice, a warrior and as is said: Amongst vegetation, the Fig is a Kshatriya'; and you both should follow all rites termed Putra-kaam-eshti, done with the desire to gain a male heir]

//25//

As a result, both you and your mother would sequentially beget sons, the first an elite knower of Brahma and the second a monarch, O Daughter-in-law there is no doubt about it, my words will come true!

//26//

Very well' She said and then with her beloved husband Sage Richik she returned to her father's kingdom and narrated that entire which Sage Bhrugu had asked to do anticipating a son, and an heir and they did accordingly.

//27//

However, when the time came to partake the Charu dish as was fated the sequence changed; due to negligence - the mother took that which was meant for the daughter and the daughter Satyawati similarly took the exchanged dish that was meant for her mother.

//28//

*Tato Bahutithe.....Bhavitwati //29-32//*

Thereafter some time elapsed and the sage Bhrugu with his divine sight came to know of the exchange that had occurred in the rite and came forth to his daughter-in-law saying: O Fortunate! You have embraced the trees as well as eaten the blessed food in a reversed manner as a result the gaining of sons too will be in accordance.

//29, 30//

Your son though born as a Brahmin will conduct himself like warriors and the son of your mother, though born in a kingly family will conduct himself like teachers, like sages.

//31//

On listening to such news, she repeatedly cajoled her father-in-law: Let my son not be so, let my grandson be a warrior.

//32//

*Bhrugustaam.....Rennukaam //33-36//*

Sage Bhrugu congratulated her saying: Very well! So be it! And thereafter both returned to their individual Ashram abodes. At the proper time Satyawati delivered a son.

//33//

The child born was one lustrous and majestic as a Brahmin and was named Jamadagni. He excelled in and became a scholar of the Vedas and their Vedanga Text portions.

[Jamadagni meaning thereby one who is brilliant like fire and the Vedas have six sub-portions] \*

//34//

The mother of Satwyavati too gave birth to a son and he became renowned as one whose mind has been greatly praised. With the effects of the blessed Charu dish as well as might of penance he attained to the state of a Brahma-rishi; a knower of the Brahma the sage Vishwamitra.

[Rajarishi – a kingly sage

Brahmarishi – an ascetic sage; the name Vishwamitra means one who is the friend of the worlds.

Devarishi – a celestial sage]

//35//

A great ascetic and large-minded - the son of sage Richik, Jamadagni is said to be the manifestation of the portion of God Rudra. He got wedded to Mother Rennuka, the daughter of Sage Rennu, considered to be the portion of Mother Uma]

//36//

*Gaarhasthyam.....Aaharat //37-40//*

Fully attuned to Sage Jamadagni and pure, Mother Rennuka, was devoted to her sagely husband. Together they began living according to the conducts prescribed for householders and the sage began severe penance.

//37//

They attained five sons, all great beings and gods. Of them the youngest son Ram or Parshuram - mighty and full of valour is considered to be the manifestation of God Vishnu

//38//

God Parshuram maintaining a state of celibate studentship learnt all the Vedas and their portions and of the Upa-Veda termed Dhanur-Veda; the science of archery as ordained. He remained eager in Service to His parents.

//39//

Filial as He was, He remained ever suited to His Father who had established the sacred fires in their Ashram [such are named as Dakshinna-agni, Gaarhapatya-agni, Aahavaniya-agni, Sabhya-agni, Aavasthya-agni, each with a unique purpose] \*  
He would daily bring fruits, flowers, roots, wood sticks for the daily sacrifice and grass for the seats thereof.

//40//

*Ekadaa.....Bhiyaa //41-44//*

One day Mother Rennuka whilst at the riverbank to bathe - saw a Gandharwa-King called Padmamali reveling in the waters with varied women.

//41//

For a moment or two she was elated on seeing them immersed in their play but at the very next frightened she ran to her husband.

[O Fie to Me! I - a devoted wife; what have I done? I have seen the copulating plays of others. It is because of this sin that my Omniscient Lord is sure to renounce me' With such doubts she rushed forth to her lord!]

//42//

Sage Jamadagni observed his spouse to have attained downfall from the state of a devoted wife – Pativrataa, she had lost her strength of patience, and became bereft of the luster that is characteristic of wives of the knowers of Brahma.

So, he uttered words of regret and dislike [You have faltered from your devotion, leave the house, do not show me your face] and in fury instructed their son Vasumant: Immediately kill your mother.' Though the son heard it - yet out of maternal love he did not do so and rather stood facing downwards before his illustrious father.

//43,44//

*Bhasmibhaveti.....Dadou //45-48//*

“Get reduced to ashes” The sage cursed the disobedient son and thereafter instructed others named Sushenn, Vasu and Vishwavasu - however they too not choosing to obey a direct order stood as their elder brother had done and met the same fate, died!

//45//

Just then God Parshuram returned from the jungle to whom the Sage Jamadagni said instantly: Ram! Obey my instructions and without any further thought kill her!’

//46//

So, God Ram with an axe in hand came and decapitated his mother the next instant. As a result of this instantaneous observance of a direct order, the furious but realized Sage was greatly pacified, embraced his Son and said with pleasure: Ask for boons that you desire.

//47//

God Parshuram replied: May my deceased mother and brothers come back to life. In war let my opponent never face victory. Let me have a long life.’ All these boons were granted by the mighty Sage Jamadagni.

[At some places it has been mentioned that God also asked that neither His mother nor brothers remember what had transpired; how they lost their lives]

//48//

*Tataste.....Dhanurvidyavishaarada:.....Panzchamo-adhyaya: //49-50// //4-5//*

Thereafter though deceased His brothers were rejuvenated with life. The highly fortunate Mother Rennuka too woke up - as a result of which God Parshuram was overjoyed.

//49//

Since then, God Parshuram on this earth became a mighty warrior, illustrious and there was none who could make him breathe with exertion, He was a master of archery.

[Mighty with boons acquired of his father as well as with the Grace of God Shiva, He became a warrior whom none could overcome]

//50//

*{Names of God relevant to Chapters - 29:}*

*[a] Bhaargavramaahlaadak Datta – Obeisance to God Datta who bestowed joy to God Parshuram*

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the fifth Chapter of the fourth Octad is completed//*

## **FOURTH OCTAD**

### **CHAPTER VI**

**//THE FELLING OF ARJUNA WHO FORCIBLY ABDUCTED THE  
CELESTIAL COW HOM-DHENU VIA GOD PARSHURAM //**

*// In this sixth Chapter of the Fourth Octad, the 30th, Arjuna the son of Krutveerya,  
forcibly out of vile intellect and ill-fate abducted the celestial cow Hom-dhenu as a result  
of which renting asunder all his arms God Parshuram in fury killed him. //*

*Hari: Aum //*

*Pibata: .....Vanzchitaa: //1-4//*

The monarch Arjuna was with a religious mind-set, aware of and had experienced the Brahma, he used to daily partake the blessed Soma-Rasa of sacrifices and yet as was destined with the curse of Sage Vashishtha his intellect became vile.

[One who had conjoined to the Brahma, a devotee of God Dattatreya and yet faltering from the path - this is solely due to the curse; if such could be the state of a monarch-devotee then what can be said about us all? The Holy Texts mention: In sacrifices meant to appease God Indra with the insistence of deities the Soma is partaken.]

*//1//*

This king was steadfast to God, moral, acted as per Scriptural guidance and yet fate overpowered him and he erred against a Sage.

*//2//*

A Ho! Even Gods such as Brahmaji and others too though all-knowing yet get subdued and entrapped by fate. This certainty that cannot be transgressed is brought forth by God Himself.

[How can a curse affect or enter a realized being? When all is the Self, who cursed whom? Thence it is said that the curse is but a pretext, an instrument; and the truth is of fate whereby Gods such as Brahmaji too get overpowered. Then if the fated is bound to turn about then can none modify it? Not even God? Thence it is said that it is God Himself who has made it thus - what is not going to happen can never happen and what is bound to happen can never happen otherwise. Though such is the case one cannot totally be indifferent to the effort of man because the future cannot be known; and furthermore, perseverance is always valued]

*//3//*

The door-attendants of God Himself named Jay and Vijay, in the immortal God's very own Divine Abode attained to the curse of the Sanatkumar Sages and as a result of the same had to take three births on earth. Furthermore, the Moon deity, God Indra, Sage Bhrugu, Prajapati Daksha too have been cheated by fate.

[The curse of Jay and Vijay has been depicted in detail in the Shreemad Bhaagwata Maha Purana Text, Third Canto onwards]

//4//

*Naradaadyaa.....Tadaa //5-8//*

Not even the celestial sage Narada has been able to transgress this fate but remains subdued to it; thence what can be said of humans?

[Fate seems to be well enough for those who are non-deserving and dependent; but what about the realized elite that are independent? Why are they not able to modify it? In God's Creation there is a total absence of obstructing anything ordained by God Himself. Hence though via knowledge they are independent - yet they remain subdued to it]

//5//

What loss can saints - aware of the Divine Essence face even if such fate is evident on the forehead? These, without being attached either via the mind or the body continue to act as ordained hence do not become bearers of merit or sin.

[Fate is mighty yet what loss can it be for God-centered saints? None at all because the Sat-Chit-Anand by its very nature is beyond acceptance or rejection or accepting anything else otherwise or manifesting or non-manifesting and it is merely to maintain the embodiment that bath and food is engaged in and that too is without attachment; hence such saints do not incur any flaws.] [Besides saints never waver from the resolve that whatever God brings about is all welcome, is all beneficial]

//6//

When Arjuna became a Yogi empowered with strengths thence he mentioned to his Guru Shri Dattatreya: O Lord! I have become the mightiest. Only You should slay me so that post-death I attain to the high states.

[This was what he had asked for in boons and such is being narrated in three verses]

//7//



If, however this seems improper to You then rather than me dying due to some ailment or from someone inferior let me face death by One who is similar to You.’ Such was the request at the time.

//8//

*Shreeshah: .....Chidaatman: //9-12//*

To bring this boon about God manifested Himself via His portion as a Brahmin and attained renown far greater than that of Arjuna as Parshuram of the Bhrgu lineage and brought an end to Arjuna’s terror.

//9//

What is the fault of God here? Worldliness is illusory, God alone exists.

[‘All those Texts that are contrary to the Vedas or depict otherwise, and even faulty visions thereof have all failed and are but drag-chains into further darkness]

//10//

God is the Only Doer, it is He who brings about, maintains and destroys. He is ever engrossed in His effortless acts of joy like a Child. Hence how can God be bound via that?

//11//

All that has been born is bound to die, is fleeting, for destruction is certain; hence if the embodiment is done away with what loss could there be for devotees who have become non-dual with the Sat-Chit-Anand?

[There can be no flaw if one considers all these joyous Leela acts of God as but the revelry of a Child, not merely entertaining to people for the difference here is that everyone is benefitted]

//12//

*Gjynasyaapi.....Tamaavishat //13-16//*

It is according to fate that even the elite conduct themselves; not via being impelled by impulses of nature. Hence, such are not bound to action. It is the non-dual state that they have attained - at the time of taking effort to attain Knowledge.

[Those who live liberated, with enlightenment, do not find anything in the exterior but the Self; what the madman knows is not known by others; meaning thereby that for others yet unaware there is just duality and sorrow]

//13//

God's deeds too are via action, not by nature, hence He too remains unbound hence both God and the realized do not incur any flaw. [The discussion now returns to King Arjuna]

//14//

Once, the monarch Arjuna with the might of his four-fold army – infantry, cavalry, air and water forces, wandered his kingdom for long durations and all the while he remained joyously absorbed himself.

//15//

En-route he spotted the beautiful auspicious Ashram of Sage Jamadagni and he with two or three friends for company walked forth and entered that premise.

//16//

*Drashtwa—ashrame.....Darshanaadaham //17-20//*

In the Ashram the king saw the lustrous sage Jamadagni brilliant with his penance along with the devoted Mother Rennuka of the form of Gods Shiv and Parvatiji. With devotion he folded both hands, and bowing his head conveyed his regard eulogizing them both with hymns. Repeatedly did he bow and thereafter asking permission to sit near them with due honour he asked for the well-being of the sage and the sage too correspondingly enquired about the king's welfare.

//17,18,19//

The King said: With Your Grace the treasury of the kingdom - as well as in all other aspects of religious conduct - the state is in prosperity; I feel myself gratified on attaining to Your holy sight!

//20//

*Ityukta: .....Dadou Muni: //21-24//*

Thus, conversing the Sage affectionately invited them all to be his guests and with the opulent grace of the wish-bestowing celestial cow Kaam-dhenu fed the king's entire army to satiation.

//21//

On seeing that affluent grandeur come about all of a sudden - in an Ashram premise full of unseen royal riches, the king was lured and enquired of the sage: O Lord! How come you have attained to such privileged circumstances?

//22//

The Sage replied: This here is my wish-bestowing cow 'Kaam-dhenu' with whose grace this entire became possible. The king said: Give it to me, I will give a corresponding value for it, extremely precious jewels, riches, land and many other cows too.' Though the king prayed for it to be granted yet the Sage did not consent to be part with it.

//23,34//

*Muni: Shaantiparo-yam.....Vruddhamanyurmahaabal: //25-28//*

Thinking to himself the king said: What is this sage going to do to me - for he is wedded to his serenity? Hence forcibly let me take away the cow!' Thus, the king with insistence and coercion abducted the cow.

//25//

The king then tried to cajole the sage with many jewels and varied riches yet the Sage attained to self-realization - did not accept them and intelligent as he was remained quiet within [meaning thereby that he did not give vent to either anger or curse whereby all remnant merit of the foe could be done away with in a jiffy, the foe would get reduced to ashes]

//26//

Thereafter Arjuna with great enthusiasm took the cow to his capital. Soon after, God Parshuram returned from the forests to the Ashram with wood-sticks for sacrifice and dry grass.

//27//

He heard the detestable act of the king of abducting the cow from his brothers with use of force. Furious and powerful as He was this made him all the more exasperated with the state of affairs.

//28//

*Pitaram Praah.....Kshatraadhamuchitam //29-32//*

He said to His Father: The king is a thief, puffed-up with vainglory, hateful of the Brahma and those who know Him - as well as is full of false pride. Now you all witness my performance for I am at present desirous of burning away all worlds into nothing!’

//29//

I will today itself kill him as well as his entire army. I am the Ruler who deals justly with those who traverse the wayward paths. Such is the purpose of My Incarnation. The vile king has not identified Me.’

//30//

Saying thus, God Parshuram whose corners of the eyes had become red with fury, with the purpose of doing away with all indulgent warriors of the Kshatriya clan departed and came to the capital city of Arjuna where addressing the king He said:.....[continued further]

//31//

O Vile Base Being! Where are you hiding now from My sight? Where are you sneaking away after forcibly taking the ‘Kaam-dhenu’ cow? Is this act of yours not akin to the depraved acts of obstinate Kshatriyas? [In the sense of accusation]

//32//

*Ityukta: .....Kaa Kathaa //33-36//*

On being spoken to thus the sharp King then identified the arrived God Parshuram as none other than God Vishnu and thought: Let me have a duel with Him as befits warriors, let me give Him the satisfaction of a good fight, and thus let me reach finally the ultimate abode of God.’ Thus, he gave orders to his soldiers to prepare for battle, incited them to fight and he too engaged in the same as far as his strengths permitted.

How come the king was able even now to identify God? Though baseness and vainglory had entered his head yet it had not subdued him furthermore - it befits warriors not to abscond from a fight for only auspicious states can be attained in such a war [the desire to appease God with battle is his devotional aspect]

//33, 34//

Furious and Mighty God Ram in the manner in which the Child-Sun of dawn does away with the darkness of the night before, so too, did He in a moment take away the lives of all those fighting combatants.

//35//

In the battlefield Arjuna pondered: Not even deities nor demons have the potential to stand in front of me, let alone wage war, and none of them has ever had the power to subdue me; then what can be said of a mere mortal man?....[continued further]

//36//

*Tathaapyadya.....Prataapwaan //37-40//*

And yet today this Brahmins seems to have the authority to win over me! It is God Vishnu who has thus Incarnated; hence I shall go and wage war with the Teacher.

//37//

Deciding thus the king suddenly came forth to fight and with all his varied arms combated God.

//38//

He roared like a lion, showered a volley of arrows in the manner whereby a downpour covers a mountain and thus did he try to enclose God Ram.

//39//

Seated in a chariot, majestic, with a thousand rays, one that cannot be gazed at directly, like the Sun, Arjuna too with his thousand arms and chariot seemed to be brilliant and becoming in the war zone.

//40//

*Tutosha.....Nirgamam //41-44//*

Seeing the deftness of his hands, albeit a combatant in war - God Ram was joyful, eager and content with the fight and in the manner in which big gusts of wind do away with any amount of clouds so too did He distance all the arrows. ....[continued further]

//41//

Like sugarcane sticks He broke off the arrows, pacified all the fiery brilliance thereof, destroyed the chariot of the opponent king and furthermore chopped off his arms like branches or buds of trees at one go.

//42//

However due to the Grace of God Shri Dattatreya and empowered with might and performance thereby - King Arjuna found that his arms generated all over again and thus he continued to wage war with God Parshuram.

//43//

God Ram again cut off his hands, and again they regenerated! So, using the Agneya-Astra, a sort of a fire-missile, he dried up the root from where the repeated regenerations occurred.

//44//

*Tadaa.....Sa Cha* //45-48//

In that situation King Arjuna willed himself to concentrate on the Divine. He made himself distant from outer wakeful state dealings and circumstances as well as inner dream state interactions and remembered all counsel that his Guru had taught him as relates to the Divine Essence.

[Arjuna remembered the non-dual Divine Essence with steadfastness. He became willfully distant from all transactions - within or without and established himself at the final seventh Yogic state as was explained earlier. This state has also been depicted of in the Text Yoga Vashishtha: \*\*\* these are –

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 centered

Satwaapatti – 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 – where all that exists is known to be non-different from Existence-Consciousness-Bliss

Turiya – is the seventh, is of the witness\*\* and has been discussed in detail in Chapter 24]

//45//

Though the King's head was such that it could not be cut off yet God Ram decapitated it and it was only then that Arjuna attained to conscious relating to the Self and his remnant corpse fell to the earth.

//46//

Seeing this terrible war massacre as well as the departing of Arjuna in a manner unknown before and of his attaining of liberation post-death the gods seated in their air-vehicles showered flowers.

//47//

Though Arjuna knew states of living enlightenment yet he attained to the ultimate Kaivalya liberation for with the Grace of God Yogeeswar - he was always liberated.

//48//

*Swaswahetou.....Raa-vadhotthaadhanishkrutim.....Shashto-adhyaya: //49-50// //4-6//*

As a result, all skills earned, off their own merged in their Causes and the king in states of Samadhi post-death became one with the Divine Form of God Dattatreya.

[All the supposed senses merge in the Para-Brahma for such is how it happens - such is how it has been told of' – Brahma-Sutra 4-2-15. The analogy is of rivers uniting with the ocean as pertains to all skills of the erudite merging in God – these earned skills too become equally eternal' – Brahma-Sutra 4-2-16. As for the rest, the ignorant, they just attain another birth; and it is desired that the strength of their subtle bodies remain in-tact for tasks of the new birth. Arjuna's abducting of the cow was ill-fate and his identifying with the body etc. was only of that moment for it has been mentioned in the Text Panchadashi: If at all at times of enjoyment the elite consider themselves to be mortal then too via that much flaw of perception - their entire knowledge of the Divine Essence does not get destroyed.' Furthermore, it has been mentioned in the Geetaji: One who knows Me to be established in all of creation....]

//49//

God Parshuram too returned with the cow to His Father and narrated to Him all that had transpired. As instructed thereafter He performed the rite of repentance for the sin ensued of killing the king.

[The Epic Mahabharata mentions: A king is as good as ten learned Brahmins!' hence the felling of Arjuna required the repentance rite.]

//50//

*{Names of God relevant to Chapters - 30:}*

*[a] Arjunasaayujyaprad Datta – Obeisance to God Datta who imparted the liberation  
Saayujya - of conscious merger in His Divine Form to Kaartaveerya Arjuna*

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the  
sixth Chapter of the fourth Octad is completed//*

## **FOURTH OCTAD**

### **CHAPTER VII**

**//THE ATTAINING TO SATI-HOOD OF MOTHER RENNUKA  
&  
THE VOW OF GOD PARSHURAM TO DESTROY ALL FOES//**



*// In this seventh Chapter of the Fourth Octad, the 31st, the depiction of the devout Mother Rennuka being a Sati after her husband is described as well as the vow of destroying all foes, of God Ram in accordance to the counsel of God Dattatreya is detailed//*

*Hari: Aum //*

*Indram.....Vyahananrushaa //1-4//*

The sons of Arjuna thought: Though we are alive, yet a Brahmin caught hold of our yet undefeated father who had won over even Indra and time [in the sense of those as adverse as time] in battle! He who was known to be ever-victorious was killed – this surely cannot be considered to be proper.

[They performed the after-rites and got together with other Kshatriya clan members and pondered]

*//1//*

Pondering further in the same lines and greatly agonized - they full of enmity towards the person who had killed their father decided to do away with him and one day went forth directly to the Ashram premise of Sage Jamadagni.

*//2//*

Before they reached however, as fated, God Parshuram accompanied by his brothers had gone to the forests; hence the sons of Arjuna on reaching there surrounded it from all sides.

*//3//*

They searched here and there but did not find God Ram there and in-stead found his father the sage seated peacefully in the Sukh-asana posture – meditating; hence they blood-thirsty as they were - killed the sage.

*//4//*

*Aakroshantim.....Yayou Ripun //5-8//*

Seated in the fore portion the devout wife Sati Rennuka was lamenting greatly [to prevent them from injuring her sagely husband] but she was shoved away by the attackers, the sage was murdered and quickly they retreated back to their capital city.

//5//

God Ram too observed the forest depict ill omens and quickly returned home only to find that his father had been murdered and this made Him very sad and He exclaimed: It is only due to Me that my father has had to bear this enmity. Fie to Me with my base intellect O Father! O Ocean of Compassion! O Haven of Auspicious Traits! Where have you gone?

//6,7//

Thus agonizing and consoling His mother with equally wet eyes He furiously left the Ashram to kill the enemies though He was prevented from doing so by His brothers and mother.

//8//

*Muhurtenaahanatsarvaansabalaanarjunaatmajaan.....Kuru //9-12//*

And in a mere span of 1 Muhurta [48 minutes] He killed all the powerful sons of Arjuna, set fire to the capital city and its fortresses, returned home to the Ashrama and narrated that entire to His mother. [And yet it seemed that His fury was not vented out fully]

//9//

Though He was again advised not to do so yet in the presence of the arrived sages and His mother God Ram took up a tremendous vow:....continued further

//10//

I will forcefully for 21 times make this entire earth free of all those of the Kshatriya clan. He thundered and said: To be free of debt [to My Father] I will offer the blood of these dead warriors in pitchers as oblation to the Manes. //11//

On listening to such a vow of devastation Mother Rennuka said: O Sinless! You have uttered truly. First see to the after-rites of Your Father and thereafter complete Your vow.' [Who else but God or His Portion-Incarnation could wipe out one fourth of the human population of a particularly strong warrior clan 21 times in succession?]

//12//

*Arjuno.....Bhaktimaan //13-16//*

Arjuna is a devotee of God Dattatreya. If that Mighty God gets angry then He will surely be able to do away with You [too!] hence as regards this let me give a solution to You.  
//13//

Make a balance [a set of scales] and in one of its sides place Your father and in the other - me; lift it up and start walking. It is only when you hear the celestial sound Aakash-vaanni, that you should stop.  
//14//

It is there that you will find a Brahmin who will be able to perform the after-rites that you desire. There, as ordained complete them via the aid of that particular Brahmin for it is then that You will be content.

[Rites pertaining to both of us, the funeral one for your father and a pyre for me [the mother] to self-immolate - {Such as was the custom then for devout wives to become a holy Sati}, for it is only then that you will be able to as desired be free of the debt to the Manes]  
//15//

On being instructed thus by Mother Rennuka God Ram full of filial sentiments and a devotee of parents, made arrangements to construct a huge balance\*\*-  
Kaavad.....[continued further]  
//16//

*Vinyasyaikatra.....Munimanditam //17-20//*

Therein on one scale He established the dead body of His father and in the other His widowed mother; picked it up on His shoulders and with full devotion, left the Ashram.  
//17//

To complete the after-rites with full devotion He departed from the Kaanyakubja region, passed through many Holy places and pilgrim sites continuing His walk.  
//18//

Pious at all times He walked through jungles, Ashrams of other ascetics, varied mountains such as the Vindhyachal etc. Holy Rivers such as the Narmada, Tapi, Payoshnni {Poorna in W India}, Godavari, and other Holy Regions whose waters have been accepted and consented to via sages as sacred, did He pass through....[continued further]  
//19//

Moving about thus God Ram, the best amongst those who sustain Religion with a pious intellect came to the Sahyaadri Mountain and therein to the town of Aamalki that seemed becoming with the presence of many saints.

//20//

*Prashaantbaadham.....Bhavishyati //21-24//*

A region where all strife has been pacified, a place without any trace of enmity, a site full with the presence of sages as well as the growth of fruits, roots, shoots of all seasons that can be used any time....[continued further]

//21//

There God Ram observed on one of the portion of the Sahyaadri Mount an Ashram that seemed to be full with the presence of the Siddha Yogi adepts, the demi-gods Gandharwas and Vidyadhars and Kinnars, divine serpents as well as the Chaarann bards.....\*[continued further]

//22//

It was here that the celestial divine sounds were heard addressing God Ram: Invoke God Shri Dattatreya as the Host Priest for what You have in mind.....[continued further]

//23//

It is worthy that you perform the after-rites of Your father as is ordained with full devotion. Your resolve of doing away with the Kshatriya clan too will attain success here.’ //24//

*Iti Shrutwaa.....Mahaamati: //25-28//*

Thus, on listening to that celestial sound, God Ram said: Very well’ and placed the scales on the ground and thereafter entered the Ashram of God Shri Dattatreya. //25//

The Holy Basil, Fig, Peepul, the Bili [Bael or Aegle Marmelos], Shapi [Himalayan Tahr], Banyan and other fruit bearing trees, blossoming flowers, grass, creepers, ponds full of sweet and cool water, where evidence in nature of all seasons of the year was present was this Ashram which was being attended to by a group of Yogis.....[continued further]

//26, 27//

God Ram with His mighty intellect observed the serenity and on entering the Ashram as He proceeded further He availed the Sight of God Shri Dattatreya in a position of embracing the sinless unclothed strength Maya seated right beside Him.

[The manifestation of His Own strength did He embrace, thus sinless - and of what type is this Strength or Maya? Perceived as a Goddess where the revelry of the Beyond transpires]

//28//

*Kreedantamapi.....Munisattam //29-32//*

Though He was observed with a goblet of wine in His Hand and was reveling with the Goddess yet considering Him to be God Almighty, with deep devotion, offering Him regard, God Ram prayed: O Brahma! O Devotee-loving Omniscient God! I have come here to perform the after-rites of My parents. Do with Grace inform Me of the procedure thereof.

//29,30//

God Shri Dattatreya replied: I am not aware of any ordained dos' or don'ts of any rites; I take Refuge of whatever I like and stay most of the time like goblins.

[Rites here imply Vedic ordained methodology; as well as refrain to advise to prevent oneself from irreligiousness. This is the superficial meaning.

One who sees the other, one who sees the dual even minimally, it is for such beings - to give them fitness to sustain non-dual Knowledge that the Vedas proscribe the dos' and don'ts. Whereas for the realized elite for whom this entire that is, is non-dual from the Self, then who is it that observes whom?' Since there is no two left, not even the most minimal perception of duality exists. As a result, such Vedic laws do not apply. If such is the case for the enlightened - then what can be said about God Himself?] //31//

I am not aware as to what is misconduct, what is irreligion, what is morality, I do not know these.' God Ram on being addressed in this manner said: O Best of Sages....[contd. Further]

[One who is beyond conduct as pertains to activities is God - teacher of the conscious withdrawal there-from. Here, God Datta is said to be fully content in the Self, via the Self, the term used is Aapta-kaam hence He has no need of any particular ordained conduct]

//32//

*Yogeeswar: Sarvaguru:.....Mohayasyameyaatmanvaakyairlokaanusaaribhi: //33-36//*

God Ram continued: It is You that are the acme of all Yogis, the Guru of all disciplines, the Creator of the worlds and their Destroyer! You are beyond the three attributes of Nature, You are the personification of the Sat-Chit-Anand. How can You be coloured with either morality or immorality?

[The question itself of moral or immoral does not arise for one who has overcome the three defining attributes of Nature, thence what can be said about One who has brought these forth in the first place?]

//33//

God Datta replied: You are witnessing this unclothed woman whose eyes are restless due to drinking seated beside me and yet why are You uttering differently?

[It is in plain sight of You that alcohol and woman are present. And yet You consider Me to be of the Form of Sat-Chit-Anand - Beyond the three attributes of Nature! Why is it that You utter such contradictions?]

//34//

You have not yet identified both of us who are eager to have a drink! I am an untouchable, an impossibility in Your situation; what purpose would there be in talking of Vedic rites to Me?

[Untouchable in the sense of He whom ordinary physical senses cannot approach with ease, meaning thereby that sound and its support - sky, smell and its support - earth etc. such sense-objects reside in very subtle manners in God – they are as good as being absent! Thus, beyond ordinary sight, sound, touch for God is not easy to behold, to hear or to gain the touch of! Such is God.

Impossibility in the sense of being beyond reach of mind, even God as an aim to have seems impossible for it is said: That whom the mind cannot believe with ease'

Such am I; what do I have to do with rites?

And superficially it would mean that those who associate with the downfallen are equally downfallen! Irredeemable and worthy of ridicule for it is said: 'Engrossed in sense-interactions by day and night, ascetics who protect their alms and loin-cloth only to gratify their senses are severely ridiculed and what more - their asceticism is with no renunciation at all!']

//35//

On listening to these words God Ram was dumbfounded, became shock-still! It is then that the devout Mother Rennuka uttered from the scales: O Omnipresent Ultimate Being! [undivided by time since He is Eternal, undivided by region since He is everywhere and

undivided by objects since He is of all Forms]! O God! Why are You trying to infatuate us all by uttering words that the mundane use?

//36//

*Ityukto.....Mruta: //37-40//*

On being addressed in this way God Shri Datta immediately got up and started eulogizing Mother Rennuka whose Divine Form seemed to be grasped as well as un-grasped!

[And besides it was via such authoritative utterances of Mother Rennuka that could not be challenged that He found that He had been exposed for what He truly is hence with a slight smile that could not be hidden, He praised!]

//37//

O Mother! It is You who are of the Form of this entire that is the seen. You are worthy of being bowed to by all. It is solely You that are the best amongst those that are patient, You are the great strength Maha-Maya and are She that sees into the bringing forth of, the maintaining of and the destruction of her creations!

//38//

Though You are but One You are stationed in Many Forms, are describable, and are different from the body, the sense-organs, the mind, the vital-breath and the subtle-ego.

[One who is Ineffable since is beyond effects or results! One who is unique from physicality per se. Known or describable due to similarity of office and unknown due to the Purity that is beyond distortion – Such is how the Goddess is praised] \*

//39//

Thus, eulogized by God Datta Himself, she in turn prayed to Him to allow the funeral rite of her husband to be completed and permit her to accompany him in the pyre. To this God Dattatreya enquired: How did your husband depart from this world?

//40//

*Saa Nrupairhat.....Bhavishyasi //41-44//*

She replied: Kings have killed him!’ As a result of this utterance God Dattatreya too flared up in fury and uttered that instant: Taking up arms against Brahmins in Samadhi - let all those intoxicated kings be destroyed!’

//41//

It is then that God Ram said: I am going to make this entire earth rid of the Kshatriya clan. Such is My resolve and with Your Grace let it so happen truly.

//42//

I have greatly erred by killing Your disciple who was aware of the Yogic path. O Lord of Lords! Forgive Me and enable Me to make My vow come true.

//43//

God Shri Dattatreya embraced God Ram and said: Most definitely You are My Friend! You have resolved aptly. O Ram! Your vow will turn about truly in the way that You have uttered!

*Tat: .....Munayo-pi Cha //45-48//*

Thereafter with instructions of God Shri Datta - God Ram used arrows to pierce mountains and thereby collected Holy Waters from all pilgrim sites. Then God Ram bathed as ordained as did the devout Mother Rennuka.

//45//

Adorning herself with ornaments as befits eternal wives - the Mother of the World Rennuka mentioned to God Datta and Son Ram: I desire to happily accompany my Lord.'

//46//

O Ram! Protect Brahmins! Bring Your resolve in action, live up to Your vow.' Saying thus She bowed to the Host – Priest God Shri Datta and bowed to the Sun God and thereafter in a mat vessel [supdu]\* placing the auspicious Kanku [red turmeric powder] , Kaansi [bell metal] and Fruits\*\* She gifted these to Brahmins as ordained.

//47//

The Vasu deities as well as the Rudras, Adityas each in their respective vehicles and the divine sages too arrived to witness this celebration.

//48//

*Gurunnamapi.....Dhwanim.....Saptamo-adhyaya: //49-50//*

Guru Shri Datta too saw to arranging the pyre via one who ate meat\* Kravyaad – Maans-bhakshi; and the eternal fortunate Mother Rennuka accompanied her lord in this ritual fire termed Aahit-agni\*.

//49//



The fire lit up on being touched by the devout Sati wife, she ignited it herself with her might of penance and purity. It shone brilliant like thousands of suns. All present with great joy bowed to the event and with loud voices uttered hail to the departed duo.  
//50//

*{Names of God relevant to Chapters - 31:}*

*[a] Rennukaabhistaarthprad Datta – Obeisance to God Datta imparting her desired wealth to Mother Rennuka*

*// Thus, in the translation of the commentary of the Shreemad Dattatreya Purana, the seventh Chapter of the fourth Octad is completed//*

## FOURTH OCTAD

### CHAPTER VIII

**//THE PERFORMANCE OF THE AFTER-RITES OF PARENTS VIA  
GOD PARSHURAM AND GIFTING OF THE EARTH TO ELITE  
BRAHMINS//**

*// In this eighth Chapter of the Fourth Octad, the 32nd, the depiction of the completion of the after-rites of His parents by God Parshuram, His vow completion as well as the gifting of the won over earth to elite Brahmins is detailed //*

*Hari: Aum //*

*Yagjynaay.....Leelavihaarinnou //1-4//*

God Parshuram says: O Lord Dattatreya of the Form of Sacrifices, I bow to You, You are a Friend hence as is ordained - with full rites be our priest Acharya and see to the completion of the after-rites of My parents....[contd. Further]

[Truly the Sacrifices are non-distinct from God Vishnu' – Such is the Shruti Text tenet; God is Omniscient - also in accordance to the Upanishad Saying of two birds seated on the same branch, 'friends' etc. as mentioned above is in concordance to the Scriptures. The after-rites include giving of gifts as has been explained in the dictionary: Gifting after the departed is a portion of the funeral rite.'

*//1//*

On being prayed to thus by God Ram, God Datta became the host Priest and guided as per ordained rites the oblation of water – Anjalidaan, food – Pinda-daan etc. for completing the rites.

[Water offered on a precipice, shaped as body portions - food, as instrumental giving to the manes]\*\*

*//2//*

God Datta then enquired: Ram! Do you know where your parents have gone?' Ram replied: With Your Grace I feel that they are both in heaven.

*//3//*

God Datta said: It is the belief of the ignorant that they have died and that they have reached the heavens. Neither are they dead nor are they in heaven, they both are engaged in their effortless joyous Leela acts and are very much present right near you.

[Thus saying - God Datta pointed them out asking God Ram to view them]

*//4//*

*Ramo-api.....So-yajat //5-8//*

God Ram too availed His parents that were illumining the directions with their brilliance and bowed to them devotionally after which they became non-evident.

//5//

God Datta then embraced God Ram and said: Go and slay the sinful Kshatriyas. O My Friend! You are My 'Chit' portion, of the Sat-Chit-Anand, of Existence-Consciousness-Bliss, you will be victorious.

[Here the embrace suggests transference of energy for the mammoth task]

//6//

Thereafter God Ram bathed in the River, resolved, took up arms and reduced the burden of the earth of each and every member of any of the Kshatriya clan 21 times in succession and created pools of their blood.

[These pools, five in all, of blood are renowned to be in the region of Kurukshetra as a pilgrim site, known as Syamantpanchak. God Ram does so after taking the purificatory bath in the River and resolving to complete the vowed task.]

//7//

Thereafter with that blood He offered oblation to the Manes, washed His weapons in the pools, requested and made the Divine Son of Sage Atri as the Priest again and choosing elite sages such as Kashyap and others to be the Ritwik priests - performed the Soma Sacrifice.

[In a sacrifice the priests that participate are called Ritwij or Ritwik, Adhvaryu, Hota etc.]

//8//

*Sarve Devaa.....Bhavataamayam //9-12//*

Therein all gods and Brahmins were offered food, garments, wealth limitlessly - their satisfaction gained and thereafter the Pure in Mind God Parshuram gifted the entire earth won over by doing away with the Kshatriya kings to elite Brahmins as gift.

[The deities were pleased with the Soma oblations in sacrifices. Food, land, garments were given to Brahmin; one who is with a pure inner faculty - cleansed of the sin of the slaying of the warrior clan - such God Parshuram in accordance to ordained rites named Aaturhotra gifted the won over earth to elite Brahmins]

//9//

God Ram then worshipped God Datta chosen as His Preceptor with wealth and garments who was pleased with that devotion. God Datta too gave everything that He had received to Brahmins.

[God Datta is ever conjoined to the six divine attributes {as mentioned earlier}, grandeur is one of them, and besides is ever content in the Self; hence all wealth that He had received from God Ram - He too gifted to Brahmins.

Thence why did He choose to act as Priest?' It is solely because He is devotee-loving]

//10//

Thereafter God Datta made God Ram sit in His lap and said: O Child! You have killed the sinful and difficult to subdue Kshatriya warriors; verily You have completed a tough task.

//11//

Moreover, you have also performed the ordained sacrifices. You are powerful and non-distinct from the evident God Hari itself.' God Ram in turn replied: I am not brave or courageous, this entire is the result of Your Grace.'

//12//

*Sadhu.....Gamishyasi //13-17//*

The assembled Gods and Sages all uttered praises and Bravos for God Ram and after partaking His hospitality returned to their respective abodes.

[The vernacular term here is 'Sadhu, Sadhu'; its usage twice indicates regard - and it means saintly conduct, simple saintly conduct.]

//13//

God Ram with His friendship with God Dattareya remained in the Mount Sahyaadri region itself. Being satisfied with God Ram, God Dattatreya revealed to Him the mystery of Goddess Tripura that bestows instant liberation merely on the intended hearing thereof.

[Expectation-less friendship ensued between the two. God Datta, considering God Ram to be deserving - for via sacrifices one who had attained to godly sentiment, one whose devotion had increased, one who was able to concentrate and be centered as well as one who has attained successful accomplishment of restrain of the mind and senses, all these portions required for attaining to the Divine Self Knowledge were present in God Ram.

God Datta revealed the mystery of the Goddess Tripura meaning thereby the three cities or bodies, gross, subtle and causal and the three states of wakeful, dream and sleep and

mentioned their presiding deities, for this Goddess is non-distinct from Mother Rennuka, is self-effulgent; one who though engaged in the act of creation is yet beyond it; such mysteries akin to those of the Upanishad, worthy of attentive listening to as well as deliberation, for as the Shruti says: With its support there is none who remains sorrowful.’]

//14//

Thereafter God Datta said: You are My friend; live long, stay here for a few days, thereafter, go forth to the Western ocean shores and there engage in penance - whereby the worlds and beings may attain peace and joy. What I have imparted to You today, of the form of luster, is what I will recover from You in My next Incarnation. In the Saavarnni Manvantar time-phase You will become a Maharishi sage and when the Mahakalpa time span arrives You will attain conscious merger, Saayujya liberation in Me.

//15,16,17//

*Aevam Ramam.....Dwijroopdhruk //18-21//*

God Dattatreya thus said to the Son of Sage Jamadagni - God Ram who thence went forth to His Ashram and stayed there for some time. As is known it is He who with the sharp axe very determinedly killed sinful kings 21 times successively and rid the earth of its unwanted burden.

//18, 19//

Thereafter in the next Yuga time-span God Vishnu Incarnated in the Solar Clan as God Shri Ram the Son of King Dashratha as depicted of in the Epic Ramayana and recovered the luster that He had placed in God Parshuram which had become a cause of reducing others to ashes. It was after this event that God Parshuram undertook penance.

//20//

God Parshuram is the portion of God Shri Hari in the Divine Form that brings about His effortless blissful Leela acts, He is a filial Son devoted to His Father – Sage Jamadagni, a Friend to God Shri Dattatreya. He had manifested in this world to bring about an expansion of the path of Devotion as a Brahmin.

//21//

*Rennuka.....Shubhaam //22-25//*

Mother Rennuka and Sage Jamadagni are manifestations of the evident God Shivji and Mother Parvatiji - the Progenitors of the world.

[‘One who takes effort and one who goes to sleep in That [with full conscious unity]’ So say the Shruti Texts. God Shiv is He that is eternally conscious - unbrokenly centered to the Brahma and via advocated means when ignorance is overcome the individual self too attains the realization of That Essence which is not non-present - becomes one with the Sat-Chit-Anand. At the time of dissolution That in whom the entire creation, sentient and insentient merge is God Shiv and it is His manifestation that had arrived as Sage Jamadagni in His portion. Similarly His Strength Parvati, the Goddess of Consciousness incarnated as Mother Rennuka, such are their modified Forms]

//22//

It is hence that God Shri Datta to teach all people - eulogized Her, and similarly God Brahmaji too had done so earlier to bring about his task.

[The Goddess is worshipped with the Name Rennukeshwari]

//23//

God Brahmaji once had become forgetful of the Panch-Parva Vidya\*\* that is the essential means to bring about creation that God had taught Him.

[In the Past all Knowledge required to bring forth the worlds and its methodology that God Brahma had learnt, he forgot. It is said that the Word and Vedic Mantras were present in the mind of God Prajapati and thence when he uttered ‘Bhu:’ the earth came about and similarly did the other worlds]

//24//\*

Though God Brahma thought much about it yet he could not regain this knowledge; hence he went to the pilgrim site - Matapur and here eulogized the fortune bestowing Mother Rennuka...[contd. Further]

//25//

*Devi Twam.....Varannamaatraaswaatmakaan* //26-29//

O Goddess! You are the Form of the Evident Speech, the Mother of the Vedas, The Divine Gayatri. Do be pleased with me and illumine within me the Vedic lore that I have forgotten.

[Mother of the Vedas as in the essential via which the Vedas cannot be known and Gayatri in the sense of one who helps the devotee cross over, literally swim over]

//26//

The Goddess said: Go forth to God Shri Datta and enquire for He will tell them to you. Being instructed thus God Brahmaji went to God Shri Dattatreya and narrated to Him everything that the Goddess had said.

//27//

Best of all Gods to whom all the rest bow to - is God Shri Datta, Himself without any other support or sustenance – He is the support and sustenance of everything, God has such Divine traits and yet is beyond the Attributes of Nature.

[Best amongst the All-knowing, Guru of all, bowed to by everyone, Foundation of the world being its Generative Cause, Himself beyond any need of sustenance, ‘Centered within to Divine Importance’ and Though God is beyond attributes yet does take them out of love for the devotee]

//28//

God Brahmaji said: Today I come to you having forgotten all the Vedas with their 6 portions and the Upanishads as is fated. O Lord who lights up the intellect, narrate to me the Vedas, the pronunciations, the entire Vedic lore [Varnna, Maatraa, Swar]\*\*

[This is in accordance to the Tenet: God is He that illumines that intellect which enables centering to the Self]

//29//

*ShriDatta: Praah.....Brahmaroopinni //30-33//*

God Dattatreya said: O Brahma! It is due to your being infatuated via the Panch-Parva Vidya \* that you have forgotten Goddess Rennuka - as a result of which you no longer have knowledge of the Vedas.

//30//

That Goddess in whom all alphabets get illumined, That who resides in all Varnna\*, is the Goddess Tripura and is non-distinct from the Singular Goddess Rennuka; there is no other.

[It is She that resides in all Grammar; it is She that is said to have three forms, gross-subtle-causal, called as the three [Tri] cities {pur}, thus Named Tripura.]

//31//

Also renowned as the Mother of The Vedas – Goddess Savitri, non-dual with the Eternal Brahma, support of the worlds, singular, the Goddess of the Skill of Consciousness is but one.

//32//

Goddess Rennuka is of the form of the Brahma, is the Singular Utterance of AUM, is She who can be synonymously meant in the 8-fold ways, is of the form of the 8-fold facets of Nature, is termed Bhagwati, Ekvira, Edmaatraa, Aumkaar-roopinni.

[Of the three portions of the AUM as A, U, M, that which is the binding non-dual witnessing fourth faction, the Turiya State is what the Goddess personifies.

Acharya Shankar mentions: It is only if this knowledge is consciously realized that all worldliness disappears and non-duality accomplished. It is then that the Singular Self which resides in all beings and in whom all beings reside - can be consciously experienced. And similarly, That who witnesses all beings – ‘Ishavasya Upanishad – 06’, else as in varied other systems, it is only in our own body that one may avail the sight of the Self, self-realization happens but not of the all-encompassing. As a result, sheer non-duality as has been advocated in the Scriptures will not be known and neither will the specialty of the Vedic lore over other doctrines be known. In reality all Upanishad Texts propound the Oneness of the Self, hence the oneness of the microcosm with the macrocosm and thus the non-dual depiction of Goddess Rennuka.

So too the gist of the Chhandogya Upanishad for the oneness with the Universal Self termed Viraat or Hirannyagarbha is hinted at here. Furthermore, it has been mentioned in the Text Madhu Brahmann<sup>\*\*</sup>: This Earth wherein the Effulgent and Nectarine Masculine resides are truly but one [also Bruhadhaarannya Upanishad 5-2-1]. The non-duality of the divine and spiritual facets and their expressions in the physical is hinted at. Such is the Goddess Rennuka and is said to reside in 8 sites: Chest, neck, head, root of tongue, teeth, nostril, lip and palate. Thus She is 8-portioned.

That inspired consciousness known on reciting the AUM is suggestive of the nearness and is in accordance to the law of the branch pointed out to depict the moon. Thus, it was advised by God Yama to Nachiketa in the Upanishad lore wherein He explains that in the manner in which one is enthused with God Vishnu residing in His idol - similarly the mode of seeking advocated for the AUM is the sole method to gain divine knowledge pertaining to the Brahma. It is the best of foundations – Kath Upanishad 2-217.

Furthermore, Sage Pippalaad mentions to Satyakaam: O Satyakaam! This AUM verily is the Para-Brahma and the Apra-Brahma, hence the erudite with its support consciously attain to one of the two – Prashna Upanishad 5-2.

Thus with the purpose of knowing the Brahma when the AUM is sought then it takes the form of a mode of knowledge.

In Samadhi states when the seeker utters AUM with concentration on the Self then the ‘A’ portion suggestive of the gross, the ‘U’ portion of the subtle and the ‘M’ portion the causal forms are known and besides the Inner Self beyond all the three, all-pervading is That in whom the seeker merges.

Sage Aangiras has mentioned to Sage Shounak: Meditate on the AUM in the Self.



In the Taittiriya Upanishad it has been said: It is the Masculine-Divine that is the Foundation, the Gross and the Subtle. It is Effulgent, it is the Brahma. Furthermore, for knowing non-duality it has been said: It is the AUM that is verily all.' Hence, the depiction of Mother Rennuka thus in the above verse.

//33//

*Ekaivaanekroopaasaavekveereti.....Prasannamukhpankaja: //34-37//*

Though but Singular She is of many forms and She has been eulogized with the Name 'Ekveera'. Remember Her with your being and mind and you will be able to regain Vedic knowledge.

[That can be viewed with the [divine] mind', 'One who knows That - is said to be aware of the Vedas' according to these relevant Scriptural tenets]

//34//

God Brahmaji said: You have truly mentioned for I have become totally unmindful of the Goddess, hence I will with full devotion continually remember the Saintly Goddess Rennuka.

[Considering the AUM to be a ladder whereby to reach Her]

//35//

Such was the conversation between the Two when suddenly the Goddess Rennuka herself manifested there and from Her Face all the Vedic Lore with their entire portions and sub-portions, and the Upanishad Texts manifested.

//36//

Thereafter God Brahmaji joyous due to gain of the Vedas and experiencing divine bliss eulogized both - Goddess Rennuka and God Dattatreya.

[It is God who always remains stationed in the Highest Bliss and is non-distinct from the Vedas]

//37//

*Hreerbheedhree: .....Rennuketyakhilshrutaa //38-41//*

O Mother! Hree, Bhee, Dhree, Shree – these all are You! It is You that are trust, intellect, retention, wisdom. O Mother of the form of Speech, all metres are Your portions, You are the Divine word form...[contd. further]

[These two verses are of the form of exposition of the great Upanishad statement: Thou Art That [too!]. Illumination gained via wisdom, that via which one sees, bliss via mental retention and meditation, expansive joy of the heart, Sanskrit metres that propound the Vedas, Word-Form meaning that which encompasses all names, forms of language that depict everything including God {in brief}]

//38//

It is You that are pronunciation, utterance, alphabet, infinity, the AUM. O Mother Ekveera! Be pleased with me and ever stay near me.

[There is non-distinction between the Name and the Named, it is You that are non-dual with the Aum that pervades all, be pleased and remain ever near me for You are of the Form of eternal undivided Rasa sentiments]

//39//

God Brahmaji praised them thus to which the Goddess said: So be it' and became non-evident; thereafter he bowed to God Dattatreya and asking permission, returned to his abode.

//40//

Such the Goddess Rennuka and Her Importance; to grant fruit of penance to the illustrious Sage Rennuk - She chose to manifest as His daughter and became renowned in all worlds.

//41//

*Saadyaapyaamalakigraame.....Taarakam //42-45//*

Even as on date this Goddess resides on the peaks of Mount Sahyaadri near the holy Ashram of God Shri Dattatreya at the village called Aamalaki at the site called Matapur; and is renowned to be consciously experienced even today. //42//

It is here that the devout Sati Mother Rennuka bathed and this region thereafter came to be known as Maatru-teerth; the pilgrim site related to motherliness. By attaining its holy sight and touching it - beings attain to the highest states.

[It is here that She bathed before entering the cremation pyre of the Sati ritual.]

//43//

On one side - the Ashram of the Divine Sage Atri and Mother Ansuya and on the other that of Mother Rennuka; in the centre is God Datta Himself; and here itself of the form of Goddess Laxmiji is Krushnaamalaki; such are the holy sites. Anyone who views these four does not re-enter into worldliness.

[The manifestation of Krushnaamalaki is said to be at the time of the churning of the Ocean; and it is God who is said to have established Her in this region. Such is the importance of the region that once having been here beings do not re-enter worldliness. The Churning of the ocean is depicted in many Puranas as well as in the 8<sup>th</sup> Canto of the Shreemad Bhaagwata]

//44//

These group of pilgrim centers named Padma-teerth, Sarva-teerth and Maatru-teerth are such that they purify all beings, there is no other region in which such quick upliftment of beings come about.

//45//\*

*Kushthi.....Kaartaveeryaarjunasya Cha //46-49//*

In the past it is said that the Sun deity had to suffer leprosy lusting after his own daughter and this disease was cured after he bathed in the Padmateerth; not only this but he became empowered to remove ills of others too.

[Importance of the above-mentioned pilgrim sites is being detailed. Merely by observing his beautiful daughter one who lusted - had to suffer leprosy due to that perversion. Repentant and desiring to be normal again none could aid him but the holiness of this region. Besides it is said that now the sun deity can do away with ailments such as leprosy, vitiligo [daadar, kodha]\* etc. of other sinners and it is hence that 'Udyannadya...'etc. hymns are recited]

//46//

Chaandhrik roamed the entire earth for the desired upliftment of his forefathers however it is only after he bathed in the Maatruteerth that he saw these Manes in their freed condition.

[These forefathers were rotting in hell; for their upliftment did Chaandhrik try; success was only after he bathed here]

//47//

Whosoever after bowing to Goddess Rennuka offers oblations of Pinda-daan in this region Maatruteerth will find that his manes have been uplifted and the person will experience that contentment that is not ephemeral.

//48//

In these two octads the great importance of God Shri Dattatreya has been mentioned and the fame thereof is received by His beloved disciple Kaartaveerya Arjuna.

[In the third and fourth Octad]  
//49//

*Muktasyaapyarjunasyaasya.....Dattastrayaadheeshwar...Adhyaya: ....Sampoornna...Ast  
u //50// //4-8//*

In the manner in which God Shri Dattatreya bestows one with the desired - similarly remembrance of Arjuna who gained liberation too gifts a man with whatever he desires.

[Even today remembering Kaartaveerya Arjuna gifts a man quickly with what he desires akin to the Triune Lord Shri Dattatreya. Scriptures mention: It is with the remembrance of the King Kaartveerya Arjuna with his thousand arms that the destroyed or lost is quickly regained.

The Mantra thereof is thus:

Aum Fron Chrrem Kleem Bhroom Aam Hree Kron Hun Phat Kaartveeryaayaarjunaam  
Nam:’

The Sage thereof is God Datta {rishi}, Kaartveerya Arjuna the deity {devta} and is in the metre Viraat for the Japa recitation.

*{Names of God relevant to the 32<sup>nd</sup> Chapter:}*

*1. Paatitbhoopakdambak Datta – Obeisance to God Shri Datta that destroyed all sinful kings on earth.*

*//Thus the eight Chapter of the Fourth Octad is completed //*

//Shri Hari://

// Dattatreya – Puranam //

Now commences the fifth auspicious octad of the Datta-Purana

## **Fifth Octad**

## **Chapter 1**

### **// The slaying of demons via Kuvalayaashwa for Sage Gaalav & Wedding with the devout Madalsa //**

**// In this 33<sup>rd</sup> Chapter, the First of the Fifth Octad, Kuvalayaashwa gained renown by slaying demons for the Sage Gaalav and being married to the devout Madalsa //**

*Hari: Aum //*

*Stushe.....Sukhaat //1-4//*

I praise God Shri Dattatreya assuming the human Form who of all Forms definitely reins all those puffed up with vainglory be rid of all their haughtiness.

*//1//*

In the Past, in the Lunar Race a mighty king named Shatrujit, very powerful and strong ruled the earth. His son named Rutudhwaja was skilled in all arts.

*//2//*

One day the renowned Sage Gaalav came forth to him and said: When I was being greatly harassed by demons then a divine horse descended from the skies and the celestial sounds of Aakashvaanni were heard....[continued further]

*//3//*

‘It is riding on this horse that Rutudhwaja will bring about an end to your sorrows.’  
Hence O King! Give me your son to do away with demonic foes. It is only thereafter that I will be able to happily complete my remaining penance.  
[You too will reap the merits thereof]

*//4//*

*Tathetyadaatsutam.....Shirodhaamaanzjasaaruhat //5-8//*

The King replied: Very well' and gave his son to the Sage who was greatly pleased; furthermore - he gave the prince the divine horse and accompanied him to his Ashram.  
//5//

In this Ashram once a demon took the shape of a boar to cause trouble there - but was soon identified by the prince who quickly armed himself and mounted the divine horse that could travel in all directions...[contd. further]  
//6//

Using an arrow in the shape of a half-moon he wounded the demon. Injured, the demon ran for his life and the king chased him when out of sheer fright the demon slithered away into the netherworld called Paataal. [The demon is named Paataal-ketu]  
//7//

Giving chase on his horse, the prince saw en-route, a maiden in her youth in a well-lit palace and she too went into a swoon on seeing him [chandrashaalaa]\*  
//8//

*So-apyanvetya.....Hruta //9-12//*

The Heir-Prince went within to find a beautiful maiden heavy in the chest region seated on a bench sighting whom at close quarters, he too desired her.  
//9//

The maiden too on seeing the Prince handsome like a God swooned, fainted and fell on the ground. Her breathing became faster more like sighs, her friend present there as well as the Prince then resuscitated and consoled her.  
//10//

The Prince surprised by her gestures was then told by this friend: It is you who are instrumental in her fainting in this manner, on seeing you, desiring you, thus agitated she lost control over her awareness and has lost consciousness.  
[It is you who has thus overpowered her]  
//11//

She is Madalsa, daughter of a Gandharwa named Vishwaavasu. The demon Paataalketu, skillful in the illusionary arts has forcibly kidnapped her.....[contd. Further]  
//12//

*So-mumeshyatrashyodashyaam.....Shokampaakuru //13-16//*

The demon will come here again and on the thirteenth day of the lunar fortnight will forcibly wed her. Just as for the pious Shruti Texts with their six portions - their being known by the lowly Shoodras is immorality similarly for this maiden with her captivating form - the demon too is not worthy of being her groom.  
//13//

Just yesterday she was ready to take her own life when the celestial cow Kaam-dhenu appeared and said: Do not do away with yourself. Tomorrow itself a person will come here, slay the demon and it is he that is destined to be your husband.  
//14//

Today everything has transpired just in the manner in which the divine cow had mentioned. Today the demon, wounded by someone has escaped into the deeper caves. You have come chasing him. I believe that it is you who are the destined groom for her.  
//15//

I am her friend named Kundalaa, and I have informed you of everything relevant. Today itself be kind towards my dear friend and relieve her of her distressing grief.  
//16//

*Rajovaach.....Pun: //17-20//*

The Heir-Prince said: I am not a god but a prince of the Lunar race and it is with instructions of the Sage Gaalav that I am chasing the demon already wounded by my arrow to slay him.  
//17//

It is said that a King should take a bride in the vicinity and witness of Brahmins, Gods and the sacred Fire. Then will I not err, not incur sin by getting wedded to this Madalsa right here and now?

[According to the 59<sup>th</sup> Chapter of the Rig-Shaakha Portion of Scriptures it is said: Som: Prathamam Vivide...'; two Mantras are relevant here. There is no flaw in getting wedded to a woman offered to the Gods; furthermore - by gifting a garment of the bride the errors of the process are distanced; thus via Scriptural rites, in witness of the twice-born Brahmins should a marriage take place.]\*

//18//

Kundala mentioned: I will meditate and request our Kul-Guru, the Preceptor of our lineage to be present here.' Saying thus she meditated - and such was the intention thereof that the Guru appeared there with wood-sticks for sacrifices in hand.

//19//

Thereafter he too came to know of all that had happened and lit a fire meant especially for weddings termed Yojak-agni. He saw to the completion of the wedding rites as ordained and returned to his abode for penance.

[This fire in weddings is said to take the form that conjoins, binds together, such is the Smriti Texts tenet]

//20//

*Kundalaapyashisho.....Chaaseettayoschakraangavatsadaa //21-24//*

Kundala too blessing them both returned to her world to undertake penance. The Heir-prince with his newly wed bride mounted the horse and was about to return when the demon appeared again with his array and waged war.

//21//

In moments, the groom destroyed them all, returned, and informed the holy Sage Gaalav of all the proceedings and only thereafter went back to his kingdom and informed his parents. //22//

King Shatrujit on seeing his victorious son arrive with a beautiful bride like a damsel of heaven joyfully named him Kuvalayaashwa.

//23//

Madalsa, a devout wife, considered her husband to be her lord and attended to him and their mutual love was like that of the renowned Chakravaak bird pair. [Brahmany duck pair – history says that a loving pair disturbed sages and were cursed to take the form of this duck who have to separate after sunset and hence pine for each other throughout the night]

//24//



*Rutudhwaja: .....Pradehi Me //25-28//*

Thereafter one day Prince Rutudhwaja went into the forests to hunt when he was spotted by the demon Taalketu, brother of the deceased demon Paataalketu. The demon thought to himself.....[contd. Further]

//25//

Let me be free of the debt that I owe to my elder brother; I will deceive the prince with my illusion.' Thus - mediating he took the form of a sage and with his illusion created even a scenic jungle in the vicinity.

[This demonic capacity is said to be Aasuri-Maya]

//26//

The Prince believing it to be a forest meant for ascetics entered it; unable to decipher the illusion this time he went forth to the demon disguised as a sage who seemed to be at peace and bowed to him.

//27//

The demon said: May fortune be yours. I have begun this sacrifice. For its gift of Dakshinna - to complete the ceremony I do not have wealth; hence give me the necklace that you wear around your neck.

[A sacrifice that is incomplete is said to beget Tamasic essence, unwanted elements therein, such is the Smruti Text tenet]

//28//

*Tathetyuktwoapyadaadraja.....Dutam //29-32//*

The Prince said: Very well' and pleasingly gave the sage the necklace. The demon took it and then disguised as he was in his garb uttered: You wait here for some time, I will just return after bowing to God Varunn, the presiding deity of waters.....[contd. Further]

//29//

I will then bless and offer you a boon.' The Prince said: Very well' and stood there respectfully. Meanwhile the demon still in disguise immediately appeared in the capital of the King Kuvalayaashwa.

//30//

Here he sought company of the King as well as the daughter-in-law Madalsa and raised a furor of lament, crying and moaning all the while uttering: Rutudhwaja has been killed by demons in the forests and he has entrusted me with this necklace with its royal insignia.....[contd. Further]

//31//

The forest-dwellers saw to his funeral rites. As consolation, keep this ornament that was his.' Saying thus in deceiving ways the demon placed the necklace there itself and returned to his Ashram.

[Placing the necklace is also with the meaning that: do what is necessary to do now; what is the use of further grief?]

//32//

*Sa Nrupam.....Praadaadyathaavidhi //33-36//*

On return to the Ashram he said lovingly to the Prince: You have obliged me, I now feel satisfied.' The Prince heard that and then bowing to him [without asking for anything] returned to another part of the forest.

//33//

Meanwhile there was great misfortune in the kingdom. The King surrounded by grief of the death of his only son in youth, his prince and heir, was crying beating his chest and head.

//34//

The clever Madalsa too shed tears for long and thereafter consoled her in-laws. Then with patience and as is ordained entered the funeral pyre conducting herself as the devout Sati widows do.

[The term clever is used in the sense of though being aware of the Self she grieved, the tears depict her great love, and the rite portion also included thus: Drawing three lines on a precipice, daily, facing the South for Brahmins, the north for Kshatriyas, the east for Vaishyas who have died, thereafter water oblations have to be offered]

//35//

The entire populace was in grief and much hue and cry occurred and all others too bathed as required, consoled the king and offered water oblations as ordained.

//36//

*Atraantare.....Chikreedaturmudaa.....//37-40//*

Just then in the midst of the funeral proceedings Rutudhwaja seated on his horse returned from the forest to the kingdom and saw everyone totally distressed! He learnt of all that had turned about and was greatly saddened.

*//37//*

After deep deliberation Rutudhwaja to be free of the debt from his beloved Madalsa, resolved that in the present birth he would not enjoy any other woman or take any other wife but for his departed beautiful wife Madalsa.

*//38//*

Resolved thus he gave up all enjoyments and lived ascetically. Then as was fated two divine serpents, sons of the Serpent King Ashwatar assumed the form of Brahmins and came to earth from the nether regions. It is with these two that the grieving prince formed a strong friendship.

*//39//*

The two serpents too seeing Prince Rutudhwaja who in intelligence was akin to the Preceptor of the Gods – Bruhaspati, in performance was akin to the God of Heaven – Indra and in beauty was like Cupid - the god of love – Kaamdev, sought his friendship and frolicked with him.

*//40//*

*Na Reme.....Yataamyaham //41-44//*

The Prince too did not choose to interact with anybody but them. Once on realizing the sorrow of their friend on being separated thus from his wife the two serpents too full of empathy were greatly troubled.

*//41//*

The Serpent King Ashwattar also found both his beloved sons worried with something that they could not solve and enquired of them the cause of their anguish. They replied: We are sad with the sorrow of a dear friend.

*//42//*

He is Prince Rutudhwaja of the Lunar Race. On earth we have formed the bond of friendship with him, and to bring about his task seems to be very difficult and finding this situation tough to handle we are both sad.

//43//

The King said: Friends must always do work of their friends. What is that big a task of your friend? Tell me about it so even I can try for the same.

[A friend in need is a friend indeed]

//44//

*Taavoochatustam.....Khaluputrak //45-48//*

The filial sons said to their father: Madalsa the wife of our friend has been deceived by a demon for he informed them of the death of her husband when it was untrue, listening to which the devout wife entered the funeral pyre, became a Sati.

//45//

Our friend - when he came to know of this ill-fate was saddened and resolved: I will now not take up any other woman as a wife or even enjoy one but for Madalsa.' Such is the big task of our friend and mate - O Father! In what manner can it be solved? How can we re-unite them?

//46//

The mind, the heaven of all the sense-organs, if goes through experience of all sense-interactions, then it gets pacified; else man, subject as he is to nature, continues to burn from within via this subtle fire that remains lit in the mind and in the end finds himself destroyed.

[Subject to desire, burning from within, man loses out on his fortune whereas the mind considering itself as is generally observed as the head of the embodied self with all its constituents is said to be pacified after going through sense-interactions]

//47//

The Serpent King said: Man must endeavor because fate is such that cannot be argued with via logic. O Sons! For the task of your friend, I will resort to penance and find out a way.

[Fate is unknown - yet trust should be in the efforts undertaken for it is said: Even after all one's efforts if the task remains unaccomplished then how is one mistaken?']

//48//

*Ityuktwoashwataro.....Saraswatim.....Samaapta: //49-50// //5-1//*

Saying thus the serpent King Ashwattar in company of another Kambal serpent went forth to the Himalayas and here arrived at a pilgrim site named Plaakshaavarann said to bestow all accomplishments.

*//49//*

He won over food habits; used breath control to cleanse the intellect, attained full restraint over his mind and with full concentration started the worship of Goddess Saraswati, the Primal Form whereby the Vedic Lore became evident for all.

*//50//*

*Names of God relevant to this Chapter:*

*Rutudhwajaanugraahak Datta: Obeisance to God Datta, compassionate towards Prince Rutudhwaja*

*// Thus completes the First Chapter of the Fifth Octad //*

## **OCTAD V**

### **CHAPTER 2**

**// The reuniting of the King travelling to the netherworld Paataal via the Serpents with the devout Madalsa //**

**// In this 34th Chapter, the Second of the Fifth Octad, the Serpent Ashwattar gained the grace of Goddess Saraswati via whom he got the Grace of God Shiva and thereby attained Madalsa**

**and thereafter returned her to her husband Kuvalayaashwa gaining prominence and recognition //**

*Hari: Aum //*

*Jushaswa.....Krutastava //1-4//*

The Serpents Kambal and Ashwattar are praising the Goddess: O Mother Saraswati! Be pleased with our hymns like the incoherent babble of children. Truly O Sole Existent! The true and the untrue both seem to exist in You due to Ignorance.

[The Serpents say: Like a child learning new statements is our hymn for You O Mother! You are the support, in You are the true and the untrue, the causes and effects - and though You Alone Exist yet these are seemingly present in You like serpents seen in rope in dim light.]

*//1//*

You are Beyond the eternal and the ephemeral, You are the Everlasting states that elite beings attain to. In the manner in which bubbles form in water similarly in You who are the sole Existent there develop gods and individual souls.

[All that is physical is temporal, the eternal has varied facets and You are better than the eternal. Like wind affecting waves and forming surface bubbles similarly in Your Consciousness via aid of Maya gods and beings develop]

*//2//*

O Goddess having lordship over the triune attributes, O Non-dual from the AUM, it is You that are of the Form of the half crescent mark – Maatra of the ॐ, lustrous, fortune-filled and beyond distortion caused by the varied actions of the world.

[The Goddess is not illusion or Maya, She is beyond the three attributes of Nature, is one with the AUM, is everything that is of Name and Form, is one with the Bliss wherefrom worlds and beings come about - as the Shruti says: All that is, survives by a mere droplet or two measure of the Bliss that is their generative Cause.’ The half crescent mark is suggestive of that which is beyond the desired or the disliked, beyond distortion of birth, growth, decay, death, and is always conjoined to six eternal attributes, is ever centered and established as has been mentioned in the Maarkandeya Purana.]

*//3//*

O Conjoined to the Means of performing the 21 Sacrifices, O You that bestow enjoyments as well as liberation, O Mother of vowels and the rest of alphabets, who is it that could truly eulogize You?

[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 O Goddess that grant enjoyments as well as liberation; who is it that would have the capacity to truly praise You for what You are?]

//4//

*Prakaashakprakaashake.....Swabhaktahranniketane //5-8//*

O You that illumine even those that illumine the worlds such as the Sun etc. O Mother! O Goddess that sustains the Vedic Lore, it is You that are the Cause of all, it is You that help all to cross-over!

//5//

O Mother! That are attainable by devotees who become ascetically mighty with their entire following of celibacy etc. O Goddess! That pervade all that is, it is Your abode that the devout reach, it is the wise that can avail its holy sight!

[That via which all is enveloped is Your abode. The Self is unattainable by the weak! According to this Shruti Tenet, devotees that are strong via following ordainments such as celibacy, such earnest seekers attain You whose Form is beyond the darkness of Tamas, their gain and experience is in accordance to the Divine Form in their minds, and it is these wise for whom You are never non-present]

//6//

Whether it be this world or the higher, all that is sentient or insentient or that entire which is transaction oriented, all such sense-subjects are experienced solely due to You, such is the witness of the Vedas.

//7//

O Goddess Saraswati! O Protector of intellect! It is You that are non-dual from food, it is You that are the support of divine sacrifices, You that bestow food, that illumine intellect and You that reside in the pious hearts of devotees, be pleased, be compassionate!

[The Mantra thereof being: Praanno Devi.....'etc.]

//8//

*Stutaivam.....Swarnnamuttamam //9-12//*

Thus, praised, the Goddess of the Form of the Divine tongue of God Vishnu that inspires one with the truth and the liked, was appeased and manifested in Her Divine Form and said: I am pleased, ask for the boon that you desire!

[The tongue of the All-encompassing, inspiration that enables uttering the likeable in the world, the lucid presentation of the form of the Self; are the traits thereof]

//9//

Ashwattar entreated: Aid us, myself and Kambal in eulogizing with devotional songs the great God Shankar, grant us voices that are sweet, [make us adept in musicology]!’

//10//

The Goddess presiding over speech named Vaageshwari said: May you both attain the unveiling of the mystery of the Naad-Brahma, the Eternal that resides in the cosmic sounds. May that hymn of yours have the property of doing away with dumbness of the intellect and stuttering of speech!’

//11//

Granting the desired boon thus the Goddess became non-evident. Both the serpents too quickly went forth to Mount Kailash, the renowned Abode of God Shankar and there in sweet melodious voices, enriched with all portions of music, with scintillating notes and use of vowels and notes.....[contd. Further]

//12//

*Kalam.....Prayaatu Me //13-16//*

As dictated by the prevalent time, delicately, accompanied by instruments - Veena, flute, cymbals, Muraj\* etc. divine, captivating the mind, touching the heart, with the proper ascend and crescendo of musical Do-Re-Mis’.....[contd. Further]

//13//

Such heart-stopping songs that could affect one in any phase of time, past-present-future did the two serpents Ashwattar and Kambal sing to appease God Shankar with the Grace of the Goddess and truly God Mahadevji was very satisfied via their art in music and their soft songs.



[It is said that when the Do-Re-Mi in ascending and descending order are sung as ordained then such could be the absorption that one may swoon and faint with it, termed Moorchha in vernacular]\*

//14//

God Shankar too - captivated via the tunes sung in the apt Ragas was greatly lured and went forth near them saying: What is it that you desire, tell Me!’

//14//

The Serpent King Ashwattar said: Madalsa the wife of Kuvalayaashwa has become a Sati by deceit. Let me attain her as my daughter having the same beauty, intellect and physical form.

//15//

*Jaatismaraa.....Madalsa //16-20//*

Let she be one who has memory of who she was earlier on, full of becoming traits such as forgiveness, serenity, as devoted, an adept in the Yoga – a Yogini, a mother to Yogis, and herself ever attuned to and expressive of the Brahma [non-distinct from Yourself!]

//17//

God Mahadev said: Good! So be it!’ O King of Serpents! You should at the ordained time of offering to the Manes partake of the food meant for them termed Maha-pind and meditate upon the prior form of Madalsa, emoting to yourself as your better-half.

//18//

O Best of Serpents! With My Grace Madalsa will turn out to be as she was in her past life [and more]!’ Blessing thus, God Shankar became non-evident and the two successful serpents too returned to their abode in the netherworld Paataal.

//19//

Ashwattar did everything as per the instructions of God Mahadev and with the Lord’s Grace - from his nostrils, of the form of breath, subtle, came forth Madalsa as she was in the past, from that portion that was emoted to - as the feminine counterpart.

//20//

*Taam.....Yuvaamiti //21-24//*

Madalsa in a feminine form was kept by the King with other serpent woman in his inner quarters in a manner in which none could come to know of her existence elsewhere and thereafter instructed his two sons to bring their grieving prince friend to their house!

//21//

‘Very well’ they said and again assuming forms of Brahmins came upon the earth and met Kuvalayaashwa saying: Dear Rutudhwaja our father is eager to meet you!’

//22//

Rutudhwaja replied: Fine, escort me there!’ accordingly with the two serpents the prince arrived on the banks of the River Gomti and from midst of her waters they escorted the prince to their abode in the netherworld.

//23//

All this time the Prince had believed the two Brahmins to be pious folk who lived in the third state of Vaanprastha Ashram of wandering ascetics. Seeing them assume their true serpent form he enquired: Who are you two?

//24//

*Tasmai.....Natwaashwattaramaadaraat //25-29//*

They explained in detail everything to their Prince and friend and then introduced him to the best of serpents, their father, the King Ashwattar. The Prince too joyously bowed to him.

//25//

The Serpent King happily embraced Rutudhwaja, and with tears of love in his eyes smelt the forehead as one would do to a son and blessed: May you be a monarch and live long!’

//26//

The Prince acknowledged: I am gratified. It is with the grace of true friends that I have availed your pious sight, rare for others to know. All my doubts have vanished, and I feel myself to be content.

//27//

King Ashwattar said: I too have seen you only now whereas since a long time I was waiting to set my eyes on you! Both my sons have praised you tremendously and they were not mistaken for such are the virtues that you embody! O Prince! Ask for any boon

that you desire for I am one of those who grant boons!’ Being instructed thus the Prince with full regard bowed to the Serpent King saying.....[contd. Further]  
//28, 29//

*Prasaadaadwa: .....Priyaam //30-33//*

O Lord! With Your Grace in my father’s kingdom, I have access to all kingly wealth and comfort. However, may my intellect ever focus on the moral, towards filial duties towards parents and hospitality that is genuine towards guests.

//30//

‘So be it’ Ask for something more that you desire’ insisted the Serpent King. Prince Rutudhwaja was embarrassed to utter anything as regards his desired departed beloved Madalsa and started watching the faces of his friends instead!

//31//

His two friends the serpents too understood what was in his heart and said: Father! There is nothing that this heir prince would desire more than his beloved Madalsa!’

//32//

The serpent King said: Subject to fate the union with and separation from individuals turns about, whether one likes it or not and yet if such is your desire and you want to have a glance of her then I will be able to show your beloved to you!’

//33//

*Ityuktwaa .....Maayayaa //34-37//*

Announcing thus he then showed the prince his daughter Madalsa as she was kept secret in his inner chambers. Immediately on seeing her thus the Prince uttered: O My Love!’ and fainted.

[Here the loud calling out or utterance is suggested at and is considered appropriate in the circumstances]

//34//

Unconscious and on the ground the Prince got up after a while and setting aside all embarrassments or decorum immediately started running towards Madalsa.

//35//

The Serpent King however prevented the eager prince from doing so consoling him as moral decorum bids and said: I have made up that form out of illusion and you will be unable to touch her, have patience!’

//36//

You are a thoughtful nobleman and yet how come is it that you have been infatuated with illusion? [Bearing in mind the fact of her demise] If you desire to see her, do so from a distance but if you to touch her she will immediately be destroyed!’

//37//

*Ittham Sa.....Taam Tathaa //38-41//*

Thus, the Prince was again deceived albeit lovingly and yet when he went to see her again, he said: O Beloved! And fainted on the ground once more.

//38//

Consoling and rejuvenating the Prince again the serpent Ashwattar said: Be cautious, be aware, do not grieve and accept the hand of your beloved.’

//39//

The Serpent then explaining everything gave the hand of his daughter Madalsa to the Prince as per Scriptural rites mentioning the Grace of Goddess Saraswati, that of God Shankar and the Endeavour that the two of them had taken.

//40//

Madalsa too being re-united with her husband happily shared his joys and the Prince was all the more joyful for he had re-gained a wife exactly as she had been earlier on - who was known to have passed away.

//41//

*Dinamekam.....Mahaan //42-45//*

They stayed in the netherworld for a day, partook the delicious nectar, bowed to the obliging Serpents, took their permission and the Prince once again mounted his horse with his newly wed wife.

//42//

Thereafter they returned to their capital that was decorated beautifully and with his wife he met and bowed to his parents narrating the entire account to them.

//43//

The in-law parents as well citizens were glad to see Madalsa as she was earlier, of the same age, form, beauty and youth. Halcyon days - golden happiness was all around.

//44//

A huge celebration with flags and banners, lovely festoons, cleaned streets with fragrance pervaded the entire kingdom with programs of dance, song and music.

//45//

*Yuva.....Madalsa //46-49//*

Akin to the play of God Kaamdev with his spouse Rati was the revelry of the youthful prince Kuvalayaashwa with his beautiful wife as if a personification of love, Madalsa.

//46//

This beauty Madalsa though steadfast to the Brahma yet reveled with luring gestures with her lord and husband in a manner in which the consciousness plays about with the embodied individual soul engrossed in worldliness.

//47//

Thereafter with time the King passed away, the heir-prince was crowned king and he too with help and guidance of wise ministers ruled justly, protecting his populace and living as per ordained conducts of kings.

//48//

The populace considered the king to be like their very father and loved him and soon enough Queen Madalsa was heavy with child and gave birth to a son lustrous like the Sun.

//49//

*Saa Jaatamaatramapi.....Param //50// //5-2//*

The new mother immediately started feeding her new-born child with Knowledge of the Sole Essence and only then gave him breast milk merely so that the frail body might be preserved, giving it secondary importance.

//50//

*{Names of God relevant to this Chapter:}*

*Madalsaanugraahak Datta: Obeisance to God Datta, compassionate towards the devout Madalsa*

*// Thus completes the Second Chapter of the Fifth Octad //*

## **OCTAD V**

### **CHAPTER 3**

**// The counsel of Divine Knowledge to three sons and teaching the Path of Action to the fourth by the devout Madalsa //**

**// In this 35th Chapter, the Third of the Fifth Octad, the devout queen Madalsa counseled her three elder sons right since birth as regards the Divine - awakening**

**them to the Eternal and thereafter with the desire of her husband King taught her fourth son Alarka conduct befitting rulers //**

*Hari: Aum //*

*Oogro.....Vardhate //1-4//*

Madalsa while advising her first born mentions: O Son! Asleep in the best of states, with your birth is also born that which kills the self and it is called indolence which is a form of death. Why are you grieving with such considerations? Do not cry! That type of death is not for you.

*//1//*

You are not different from the Purest, are untouched by sorrow, bad company and its ills. This body constituted of the five primary elements is not who you truly are. You are non-different from everlasting Truth thence why is that you are crying?

[You are pure, devoid of causes of indolence such as attachment etc. hence you do not have sorrow.

Now how can it be that one who is limited by the very body that he embodies can be free of sorrow?

This physical body made up of the five primary elements - is not you, the body is yours, you are non-different from the Truth that is everlasting and present in all the three phases of time whereas the body is like a water-pitcher that is prone to changes.]

*//2//*

O Soul Generated with the World! Grief, this word itself is untrue and is borne from the three attributes of nature and these three in turn reside with the aid of the five primary elements and form all that is physical. They get dragged towards those who are dulled via continual sense-interactions.

[Now how can it be that being born via you too - one is prone to changes of distortion?

This world is brought forth, resides and then merges in Me – such is how you have to emote. When you identify yourself with the five physical elements and look outward you will find as if the world has been created, hence gradually give bent to that tendency to focus within on the Eternal and identify with It so that the erring perception of changes that are seen will diminish and the question itself of: From where have I been born?

Where have I come from?’ will not arise. Understand this, know it to be true and do not grieve because grief itself is untrue and cannot touch one such as yourself identified with the Blissful Eternal. Grief arises from the three attributes that reside with the aid of the five physical elements, though plainly evident as residing in sense-interactions.

Sound is the trait of the sky, touch of the wind and is double in measure, sight is of fire or luster and is three times more, taste is of the water and is four times more and smell is the trait of earth and is five times more in measure. However, the Self – Soul – Aatma is beyond all such traits, the constituents of the body, their activity and specificity. The three attributes reside thus with the physical elements, the Self is much beyond them.]  
//3//

These five elements with their mutual interactions augment further - for example when mixed with food and water the body grows but *you* as such do not, you are merely the witness thereof, for how can increase or decrease, regeneration or degeneration affect *you*?

[Now how can I have such a form that you say I have when I can see only my body continually growing, changing?

It is the very nature of physical elements that they augment on interactions, and yours occurred with the first meeting of the reproductive fluids of your parents. This body is merely the fruit of action and when one identifies with it one finds it growing or decaying but when one knows that one is merely the witness of those phenomena related to the physical one finds that one neither grows or decreases by an iota and furthermore as the Shruti Text says: It is the Eternal Importance of the Brahma that by no amount of action can it either increase or decrease, it is ever all-pervading'; the embodied Soul per se is untouched by any activity happening in or with the body.]

//4//

*Sheejmaano-atra.....Deho-pyabhimatastathaa* //5-8//

Do not fall into the gross error of considering yourself as your body though you are in it such as - I am growing, changing, getting older etc. Else it is via false identification with your body and false attachment for that which only covers you and with fondness for the resultant activity performed in that erring state that you will get ensnared, bound with action and its law.

[Hence, do not misidentify - for by that primal error begins the generation of ills of false ownership, possession, attachment, aversion, actions that are liked or disliked and thereby the bondage thereof. Any activity engaged in by full true identification with the Everlasting Self does not cause bondage as has been said in the Geetaji 18-17: One in whose inner-being there is no trace of the emotion: I am the doer....is the one fully identified with Me.']\*

//5//



You are intelligent, with pious intellect, hence do not give in to the baseness of considering yourself as a father, mother, friend, beloved, brother or prince or even with feelings such as this is mine, that is yours etc.

[Know that your body as well as those of others is bound to undergo destruction]

//6//

It is the dull-witted that grieve with sorrows. The realized elite find even all sorrows to be joyful because that joy that has sprung up solely from some dependence is that which in a moment becomes dry, arid, devoid of any stimulating sentiment.

[Now it is seen that in the world relationships go hand-in-hand with physical joys and sorrows.

That may be so but one grieving via them is dull-witted.

Whereas the realized find that: I have gone through fruit of action of the form of sorrow, good, I am freed of them now' thus their sorrow too changes into joy for what joy could there be for the dependent? The moment it is known to be so - it loses its charm entirely.]

//7//

Covered by skin, formed via muscles and supported by bones, such a woman, big in the loins, even if she be devoted, is she not also a reason to attain to the lowly states?

Moreover, how can such a body seem likeable in the first place?

[The decay of the body eventually of oneself or of others is hinted at and is quite clearly put]

//8//

*Vardhamaanam.....Taarayatyapi //9-12//*

In this way the son with a blemish-free mind that increased daily in purity, free from attachment and aversion was counseled about the Divine Essence with the pretext of being nurtured and nourished by the wise Madalsa.

//9//

As the son grew in age so did the context of the counsel given to him increase in proportion and the King decided to name him Vikraant.

//10//

All servitors were overjoyed at the naming but Madalsa could not suppress her laughter! The son though very intelligent in all other aspects yet due to the attained counsel behaved in a manner like one who is dumb and insentient – slow to grasp.

//11//

One who has been counseled about the Divine by his very mother since birth, that he be freed from all bondage, what could be surprising about it? This is because saints are renowned to be those who by their mere company are able to uplift other embodied individual souls to heights.

[The law here is said to be Kaimutik Nyaay: One who has performed mammoth tasks, for such the performance of a small work would be like doing it with the left hand, easy, non-surprising; similarly - a child who has been brought up with Divine Knowledge since birth, that he be liberated is but natural and the credit thereof is to saintly company and pious interaction which even with their minimal presence uplifts all to greater heights]

//12//

*Pun: Saa.....Pashyataam //13-16//*

Madalsa was soon heavy with the second child and as fated gave birth to a son. The King named him Subahu as per ordained rites.

//13//

This time too Madalsa like at the previous event of the naming ceremony laughed out loud! And furthermore, with the pretext of nurture advised the highly receptive son about the Eternal Divine Essence.

//14//

Then again for the third time Madalsa carried child and gave birth to a son. Due to him receiving apt suggestions from his mother whilst being brought up, his intellect too was purified and like his brothers, he also arrived at a state where no aspect of duality could waver him from his centeredness, not even by the slightest degree.

//15//

The King however happily named this son - Shatrumardan! Again, the beautiful maiden in witness of all present could not help but laugh!

[Here the laugh is considered to be indecent, ironic, and unmindful of general royal decorum, such is the grammatical Sanskrit usage]

//16//

*Muktasango-nahambaadi.....Vad //17-20//*

Beyond need of company and associations, beyond false identification, the third son Shatrumardan too behaved as if unaware, dull-witted and in a lifeless manner. On seeing all his three sons behave in such similar fashion the King was greatly distressed.

*//17//*

Awakened by the counsel of their mother and fully aware of the mirage-like aspect of worldliness the sons did not at all accept any advice of their father as regards engaging in some activity.

*//18//*

Madalsa too at an astrological time when five planets were in the ascending position gave birth to a fourth son and such was his arrival in the world that all directions and the mindset of everyone in the kingdom was filled with pleasure.

[Ascending positions means that which is without the flaw of ‘setting’ or ‘Asta’ and are suggestive of monarchy]

*//19//*

The King said to his beloved wife: Why is it that you laughed at the naming ceremony of our first three sons? Explain to me in detail and suggest as to what should be the name for our fourth son .

*//20//*

*Saa Praah.....Aeva Hi //21-24//*

Madalsa replied addressing her husband affectionately: O Beloved! These names are merely for transactions in day-to-day affairs and yet listen as to how meaningless are the names that you have thought out for our sons.

[Here it also hints at the sons having gone through many past births and this name is just an addition to that list hitherto unknown....]

*//21//*

The term 'Kraanti' is suggestive of the movement from one place to another. Now how is movement possible for the One who is Omnipresent? Hence if your intention is to Name the Self then the name Vikraant, one with special victorious movements is meaningless, does not stand up to the fact of the omnipresence of the Overlord.

//22//

Madalsa continued: This Self is said to have a Divine aspect and assumes all forms, moreover it is said to be experienced also as sheer Brilliance wherein deciphering a shape would be difficult, whereas our second son is named Subahu, one with strong victory gaining arms, hence that name too does not relate fully to the embodied Self.

//23//

Our third son is named Shatrumardan, one who wins over foes, and it too is equally without substance. In the manner in which the sun when reflected in multiple water sources though is felt to be many and different yet in actuality is but Singular similarly though expressed in multitudinous forms yet the All-pervading Self is but one.

//24//

*Ka Mitram.....Mudaa //25-28//*

For the Self that is the entire, for the Self that is in everyone and everything, who could be a friend or a foe? The Self is neither killed nor kills. It is Everlasting. In the manner in which waves of the ocean break apart by coming into contact with other waves similarly the five primary elements get destroyed eventually via their interactions amidst themselves.

[The Self does not kill, thus duality is surpassed; the Self cannot be killed, it is everlasting and Eternal and for deaths observed in the world the example of waves being destroyed by waves is cited]

//25//

Desire, lust etc. generating from wayward tendencies of the intellect are within whereas beyond such facets of the intellect resides the Omnipresent Sole Witness, The Self and it does not have any foe. If for daily life it is necessary to name the body exclusively then name our fourth son as Alarka [white lotus]. Do you think that the name is fit enough?

//26, 27//

The King was astounded by listening to such conversations with his own wife and though clever himself yet the King agreed joyfully to name his youngest son Alarka.

//28//

*Vikraantamekadaa--hooya.....Naishkarmyasiddhita: //29-32//*

One day the King called his eldest son Vikraant for a personal man-to-man talk in private and said: Why do you conduct yourself like the dull-witted? For your own gain act as bids your ordained Endeavour, engage in righteous tasks!

//29//

The son replied: I find all activity here to be lacking in divine attributes. I am already awakened to the Essence, what need might I have for the same?

[I am already in states of living enlightenment, why should I carry the heap of useless activity?]

//30//

Scripture advocated moralities, activity, attainment of kingdoms, eternity in celestial worlds such as heaven too are not joy but sorrow! It is only the Divine Form that is beyond the three attributes of nature that is ever joyous.

[ Sage Patanjali mentions: For the discriminative everything is full of sorrow' thus the feeling experienced via sense-interactions too is sorrow, whereas the Divine that is above, beyond and the source of the three attributes of Nature is truly joyous at all times]

//31//

For the awakened all joy that gets generated and destroyed, that are fleeting. such as the joy of touch via sense-interactions is not joy at all. That bliss that is consciously experienced via the accomplishment of surpassing doer-ship and by being centered to the Infinite is true joy.

[Joy borne of touch or other sense-interactions either midway or at their end take the form of sorrow, whereas for the realized it is the final stoppage, reaching the final abode that is joy, and together is that activity engaged in wherein doer-ship is overcome. It is by full identification with God that doer-ship starts residing solely with the Divine]

//32//

*Mayaa.....Keshava: //33-36//*

Father, I have learnt this entire from mother and have consciously experienced it to be true. I have gone beyond action of daily affairs and roam in liberated states. Two of my younger brothers too are in similar awakened states.

[How come you know this?

Mother has instructed us, and I now wander the earth surpassing action, and am not alone in doing so, my two younger brothers too are similarly realized]

//33//

On listening to this factuality, the King ever engrossed in seeing into the affairs of the smooth running of his kingdom was irritated and angry and went forth to his wife and said thus:

//34//

O Dumb Stupid Woman what do you think you are doing here? Why is it that you have counseled our children in such a manner that our entire lineage will get destroyed? What do you think will be the state that we are headed for? What will happen to us?

//35//

The Path of action too is meritorious and via counsel related to that mode, all that is good and saintly and apt will turn about. As regards this fact - God Himself, Keshava stands out as Reference.

[Counsel as to the Essence in all activity is hinted at as well as the tenet that mentions: this world is not for those without sons...]

//36//

*Pitaro.....Markamaargamupaadisha //37-40//*

Many of our departed forefathers are in heaven, some have had to gain bodies of birds and animals and some others even those of ghosts and goblins. They all have become silent hiding their hunger and thirst.

[Since there is none to offer them oblations in the bloodline] //37//

Whether the deceased elders have been meritorious or sinful - yet they all survive on waters of oblation offered in rites for the manes and such has been mentioned of in the Vedas. Thence tell me O Dullard, did you not know this procedure?

//38//

Whether it is man, gods, the manes, or those who have had to accept the nefarious forms of ghosts or goblins else those living in form of worms, insects and the like, these all survive on the basis of sacrifices that a householder engages in and it is this that essentially which forms the eternal Sanatana Dharma.

//39//

Thus. my dear via you our three sons have faltered from the Path of Action, so now make sure that our youngest son Alarka gains advise about the Path of Action instead of being a recluse.

//40//

*Madalsa—ha.....Putraanschaajanayachhrubhaan //41-44//*

Madalsa replied: O Lord! I have done everything appropriately because the domain of the Self has to be won over via sons of the form of wisdom. It has been mentioned in Scriptures to be the loftiest kingdom to rule over and yet O Best of Men if at all you do not approve of this good counsel of mine then I agree to teach our Alarka the Path of Action as has been mentioned of in the Holy Books.

[It is via the cleansed pure inner-being that retains tenets that the kingdom of the Self has to be won over for what shall we do with that populace who are absolutely unaware of this Kingdom of the Self?' Such are the Scriptural references]

//41, 42//

Consenting thus she taught Alarka morality – Dharma as suited to one's state and clan or Varnna and Ashram, wealth or Artha as pertains to the 6-fold modes of running a kingdom as well as that whereby the entertainment of the population too is looked into for it is said that by severe punishment the subjects get distressed and by too merciful a sentence the populace does not fear of committing the same errors again and again hence the justice lent via a learned king when apt is the one that is commended.

//43//

Via the guiding wisdom of his mother Alarka became righteous, scholarly and at the proper time married a good princess and fathered many cultured sons.

//44//

*Pitraa-abhishikta:.....Yayou //45-48//*

Father Kuvalayaashwa thence coronated Alarka as King and he too was a filial son, lived as instructed by elders. Thereafter the King as pertains to the third state of life, the Vaan-prastha Aashram, having known all kingly riches with his wife Madalsa resorted to the forests to undertake penance.

//45//

When departing for the forest-life Mother Madalsa said to Alarka: If while ruling the kingdom religiously perchance some great sorrow befalls you then open up this letter and

read it. Till then keep it safely hidden. It has contents via which you will be benefitted. At that time refer it and conduct yourself in accordance.

//46, 47//

Advising thus Madalsa handed over the letter and insignia ring, blessed him and accompanied her husband Rutudhawaja to the forests. Here they both undertook penance and attained to the lofty states.

//48//

*Alarkastwakrodraajyam.....Divyaarthaanambhajatsadaa.....Samaapta: //49, 50//*

Like his illustrious father Alarka too ruled over his subjects righteously, dealt aptly with the base, protected the cultured, was kind towards the poor and managed affairs properly.

//49//

This moral king undertook religious practices to gain wealth and used the wealth for religious practices and via their mutual non-contradiction experienced many divine joys.

[Here religion for wealth is in the sense of taking the sixth portion of the land ruled over]

//50//

*//Thus completes the Third Chapter of the Fifth Octad//*

*{Names of God relevant to this Chapter:}*

*Alarkaraajyautkarshak Datta: Obeisance to God Datta, bringing about welfare in King Alarka's kingdom*

**OCTAD V**

## **CHAPTER 4**

**// Depiction of the solution whereby King Alarka received erudition //**



**// In this 36th Chapter, the Fourth of the Fifth Octad, to give the required wisdom to King Alarka, his brother Subahu with the help of the King of Kashi destroyed his kingdom and compelled him to seek knowledge from God and Guru Shri Dattatreya, the detailed depiction thereof is being described. //**

*Hari: Aum //*

*Prabrahmaikparatvaagjyna.....Taddhitam //1-4//*

King Alarka unaware of the Sole Gist, The Brahma of the entire Vedic lore and deluded via mesmerizing quantities and numbers - considering this to be the ordained mode began to remain absorbed in copulation, food and intake of alcohol.

[The king here is said to be unenlightened and deluded, unaware of the Sole Existent Brahma, the Gist of the Vedas. Scriptures advocate intercourse at specific times with the spouse automatically implying not to do so at other times. However, the king took this aspect itself as the numbers indication and remained occupied with food, drink and women]

*//1//*

However, whilst ruling the kingdom he saw to the performance of many divine sacrifices and generously gifted Brahmins therein with the required Dakshinna gifts as a result of which for an unhindered span of sixty-six thousand years he remained engaged in sense-interactions such as those of animals.

*//2//*

His wise elder brother Subahu, saw his younger brother attached thus to pettiness and desired to counsel him. Thinking upon a strategy he asked assistance from the ruler of Kashi [also called Benaras or Varanasi] and arrived at the boundaries of Alarka's kingdom asking for war.

*//3//*

The ruler of Kashi sent a proposal to Alarka: Give your elder brother a portion of your kingdom else wage war!' However, Alarka intoxicated as he was refused to concede not knowing where his true benefit lay.

[This strategy is that of 'Saam' of the four, the others being 'Daam, Danda, Bheda', conciliation and treaty, bribery, punishment, exposure.]

*//4//*

*Subaahu: .....Hitam //5-9//*

As a result, Subahu who had arrived with the four-fold defenses with the aid of the King of Kashi [infantry, cavalry, air-force and navy] attacked Alarka, broke down all his castles and laying siege thus took hold of his capital.

*//5//*

Subahu and the ruler of Kashi took Alarka's ministers into confidence, some via treaties, others via gifts, some with enmity and threats and the rest were plainly killed.

[Some were bribed, some were explained that such and such deserved that much land or wealth, some stronger were promised better wages and higher positions, the weak and obstinate were physically thrashed or killed and thus the entire backbone on which Alarka ruled was taken apart piece by piece]

*//6//*

'Brother Subahu has surrounded the capital, the treasury is empty, the ministers have been subdued by foes' seeing this happen right in front of his eyes - in a jiffy Alarka was terrified, greatly harassed and escaped with his life, retreated from battle and ran away.

*//7//*

Alone he mounted a horse and went to the forests, spent the night in the shelter of some sage's Ashram and it is here in such surroundings that he recollected the advise that his mother had given when departing for the forest-life. The next morning he woke up, bathed, completed the ordained worship rites and opened the insignia contents. Thereafter he requested the elite Brahmin therein to read it out to him fully for it was promised to deliver him to his ultimate benefit.

*//8,9//*

*Tyaajya: .....Tadapaakuru //10-13//*

Give up all company; if such seems impossible then associate only with the noble because it is saints that are medicine for ill-company, it is they who protect one from its ill after-effects.

[Any and all sort of company must be immediately renounced. Realized saints are the medicine for associating with bad company or and false identification with the three attributes of nature and its consequent activity, Sattwa-Rajas-Tamas]

*//10//*

Give up lust and desire absolutely, if that seems impossible then desire ardently to gain liberation and nothing else besides because it is this ardent want that is the bitter pill for multiple wants and wishes.

//11//

On listening to these statements being read out via the Brahmin sage and knowing what his loving mother intended Alarka became thoughtful. He was also made aware of the Abode of God Dattatreya, the Acme of all Saints and Guru - residing atop the Mt. Sahyaadri. Hence, with an anguished and distressed mind-state, Alarka went and sought His Refuge.

//12//

After bowing to the Gracious Lord, Alarka said: O Personified Brahma! O Overlord! Be kind towards me, the sorrow that I have had to go through as fated – distance it from me!

//13//

*Bhagwaanstadvacha: .....Du:khaadyasad vibho //14-17//*

On hearing his words God Shri Dattatreya identifying him to be the jewel like son born from the womb of Madalsa famous as the highly clever Alarka, laughed slightly and said:

//14//

O King! What sort of sorrows do you have? Who are you? What are you troubled by? Think about who you are, your body and then tell me truly as to where is it that sorrow or pain has touched you, reply to me then.

//15//

On being thus questioned with a command to introspect - Alarka for a long time meditated repeatedly on what had been said. Thereafter with a decisive intellect ruling over and having attained to the consent of the mind he realized that ‘I am truly non-different from the Self’ and besides he also understood as to what the root cause of all sorrow is, so he too laughed and said:

[Via the inspiration of the Self, using the intellect to decide firmly, he knew the root cause of misery]

//16//

I am not the sky, wind, luster, water or earth, neither am I the sense-organs that are brought forth via these primary elements. All beings who identify only with this bodily

covering or with any of its constituents which in fact only envelops their true form mistakenly consider that their embodiments are everlasting - erroneously.

//17//

*Nityo Me.....Parasya Me //18-21//*

I, non-distinct from the Sat-Chit-Anand Form of God have importance that is eternal; all increase or decrease observed is merely in the physical embodiment, furthermore the joys and sorrows experienced via it too are not mine, are of the body per se; hence what do I have got to do with these at all?

[Existence-Consciousness-Bliss in entirety is God, it is He who I am non-different from, and His importance is Eternal; as for joy and sorrow experienced via the body - that I am not; why should I be bothered with them?]

//18//

I am non-different from the Everlasting Form of Truth, hence the results such as of increase or decrease, how can they be in *me*? When one becomes detached from the enveloping body with all its constituents then how can sorrow be experienced?

[When false identification with the body merely due to being associated with it is overcome then how can *I* have old-age, senility, decay?]

//19//

I am merely the witness of all that happens in and via the gross body made of the five primary elements as well as in the subtle body made of the seventeen essences [such as sight, touch etc. the eleven sense-organs and intellect]. I observe the varied sorrows therein; but how can I essentially be disturbed via them?

[Here the root of sorrow is being mentioned as the gross body and the subtle body and the tri-fold distresses related to them pertaining to the physical, spiritual and divine or ethereal aspects. I am merely the witness of that entire happening, how can I be troubled via it?]

//20//

I am not made up of the mind [manas], intellect [buddhi], conscious faculty [chitta] or subtle ego [ahankara] hence these facets that make up the inner-being [anta:karann] and the sorrows thereof; how can I who am beyond all these be affected by or have any relation to them?

[O Serene! The mind is Annamaya, composed of the food essence', such is the tenet, meaning thereby that the mind is physical, and is an effect of the five primary elements, is due to associating with them that one erringly feels troubled. Whereas for God the tenet

says: O Serene! That Divine Masculine is said to imbibe the sixteen skills [shodash-kalaa] [these have been detailed in works of P. Rajarshi Muni of the LIFE Mission as well as in the Sripada Srivallabh Charitamrutam Text]

//21//

*Raajyam.....Paarmaarthika: //22-25//*

May my elder brother Subahu happily rule the kingdom. I as well as he are both different from and have surpassed false identification with our embodiments; however with an outlook of the sole existent True form I am not different from him too; in essence we are but Singular.

//22//

Hands, legs etc. such body portions have relation to the body but not with the Self, different from that entire, untouched and of the form of the Sat-Chit-Anand, the Self, what can it even expect from anything such as palace, treasury, horses, chariots, elephants etc.?

//23//

Therefore, I have neither enemy nor friend, I do not experience happiness or sadness, I have not ruled over nor lost a kingdom, I do not own nor have lost any armies! It is by availing YOUR holy sight that all infatuation and fancies that I was entangled in before, ensnared and enmeshed - have been entirely destroyed with YOUR grace.

//24//

In the manner in which the Sole Sky seems to be many due to the characteristics of the pitcher, pot, vessels etc. similarly due to the difference in characteristics of the body I, Subahu, the King of Kashi all seem to be different - however with the outlook of the ultimate Fortune, of the Sole Existence Truth, there is no difference in essence in either of us.

//25//

*Asamyakdarshanaadadu:kham.....Mameti Chat //26-29//*

Sorrow is truly dream-like and results solely from non-equanimous erring vision, such is my belief. Now I have surpassed false identifications and false ownerships [I am non-different from God and only He is mine] and therefore I am absorbed in the ocean of joy and do not see misery at all.

[Whenever false identification ceases the conscious faculty becomes very subtle - as a result the true form and the joy thereof get expressed, this can be known via experience, the moment the subtle ego identifying itself with this or that starts contracting or diminishing then the very next moment has greater individual joy as compared to the previous one, and as the tenets mention: As and when with repeated study such false identifications and vainglory are totally forgotten or overcome, so and in accordance with the gain of subtle vision, the outlook prosperous - of the joy of the self gets consciously experienced.]

//26//

That entire about whom one feels ownership or attachment for example a parrot; now if it gets eaten up by a cat then sorrow is experienced; however, for all else towards whom there is no such connectivity of affection, if such birds get eaten up even by wolves then there is no sorrow. Such is how one should know and apply to all that relates to us.

[A cat devouring a pet is sorrowful but the same is not felt for others say a rat or other animal being eaten up by a wolf; with this law: that for which one emotes to with ownership leads to bondage and that for which one emotes to without any ownership at all is being free.]

//27//

I am beyond attachment, I am beyond nature and her three attributes, I have neither joy nor sorrow, for joy and sorrow is merely the mutual interaction of the physical elements with each other [if we win we are happy, if the foe wins we are sad, the elements are interacting with each other, the Self is untouched]

//28//

God Shri Dattatreya said: O King! You have truly understood; sorrow is to consider that which is not yours as yours which is false ownership and the moment one understands and surpasses it, it is as good as being distanced from sorrow. //29//

*Brahmanishthotthame.....Vrukshe-asminmaayikopame //30-33//*

O Generated from steadfastness to the Brahma! Via my piercing queries you have uprooted all your attachment like a tuft of cotton and blown it away.

[Steadfastness to the Brahma is implied towards his mother Madalsa]

//30//

It is ignorance that is the seed of the tree of worldliness [of the form of false ownership and false identity]. It is hence that subtle-ego and vainglory are said to be its sprouts, attachment are its creepers, 'this is my house, my farm etc.' such sentiments are its branches, and wife, son, relations etc. are its leaves.

//31//

Sin and merit are its flowers, joy and sorrow its age old fruits [which is how with the desire of joy it is attended to over and over again], the root and expanse thereof is on the path to liberation that is sought of by the noble.....[contd. Further]

//32//

Surrounded on all sides by bees of the form of the desires impelling one to varied activity, its shade is sought by wayfarers tired of all worldliness yet who with their delusion hope of finding joy here. This illusory tree in its expanse - what hope can one have of finding one's final stoppage here? Or of being able to consciously live in states of enlightenment?

//33//

*Chhino-sangaasinaa.....Mayi //34-38//*

God Shri Dattatreya mentions: Those who have with the sword of solitude rent asunder this tree of worldliness and those who have found the path to liberation are exclusively those who reach the highest states and thereafter rest in conscious serenity and none others.

//34//

Any person who knows that Ultimate Essence as it truly is, what advantage or loss could he experience via a kingdom? Or for that matter with the body with its five primary elements as constituents or the sense-organs, the living and non-living of the world, the cohort of the three attributes of nature or even the field of work when he is attuned to the Worker?

//35//

In the manner in which the insect staying in the fig tree is different from it, the caterpillar different from the grass that is its home and the fish bred in water are different from it similarly from the body or the field of work the soul that embodies it or the Worker is vastly different, and such is what you have known for sure today.

[field termed Kshetra and Worker termed Kshetrajyana]

//36//

Alarka said: O Lord! With Your Grace I have been able to decipher this entire - else even after a span of billions of years of life it is difficult to exactly know the difference between the Soul or Self or Aatma with the subtle ego commonly known as I as is intended in Scriptures. This identification with the Ahankara or the I - resulting from

false identification with the subtle-ego is the root of vainglory and its resultant puffed-up behavior is the seed of worldliness.

O Lord of Lords! O Overlord of the Universe! O Ocean of Compassion! O God! O Ever-conjoined to the six divine attributes! My mind has crossed over the region of subtle unacknowledged desires, wants, wishes, hopes and whims; hence how can Ignorance or its effects which cause erring identification abide in me any longer?

//37, 38//

*Bhooyo.....Ityada: //39-42//*

O Overlord! Teach me that path of Yoga whereby I can surpass the three attributes of nature for good, whereby I do not have to be reborn, whereby I can consciously unite with the Brahma.

//39//

It is these that are the best of tasks and purposes for all those persons who desire their ultimate benefit for via it they also surpass rebirth. Being born as a human is considered to be the doorway to liberation. If used wisely it can do away with all re-births all together.

//40//

On being enquired thus by Alarka, God Shri Dattatreya, the Best of Yogis, welcomed him and the query, and counseled him with the Yogic path worthy of being kept secret saying: O Alarka! Listen attentively, three things are essential to gain liberation –

1. Knowledge of the Ultimate Essence
2. Surpassing the mind and
3. Doing away with subtle unacknowledged desires

//41, 42//

*Hruchchuddhim.....Kathyate //43-46//*

Cleansing the conscious faculty via righteous conduct, being detached to all actions resultant from petty wants, not beginning such acts at all, gaining knowledge as regards the Ultimate Essence via a Sadguru, thereafter being detached to them both via Yogic processes....[contd. Further]

[meaning thereby the ordained Nitya and Naimittik actions; the emphasis being on gaining experiential knowledge via a Guru and not by self-aid books etc.]

//43//



The Lord of all consciousness, residing in the body too, should be repeatedly meditated upon and thereby a firm decision via logical continuance and discontinuance as regards the Eternal should be arrived at. Hand-in-hand the Yogic processes must be looked into for it is then that liberation surely will be gained at the soonest.

//44//

To be one with the Brahma, with the Ultimate Essence consciously is said to be liberation. Such can occur only when one is not attached at the same time to the three attributes of nature. This in turn happens only via being detached to all associations with a sense of pure renunciation and by no other mode.

[Detached to nature in its entirety with its three attributes, centered and conjoined to the Ultimate Essence is liberation; to prevent agitation of consciousness - being free of company such as that with women is advocated]

//45//

Knowledge gives birth to renunciation. Discrimination gives rise to Knowledge, the discretion of the true and the untrue, the eternal and the fleeting gives rise to discrimination and this is being mentioned in detailed here.

//46//

*Dehendriyaman:praannaahankaaraa.....muchyate-chiraat.....adhyaya: //47-50// //5-4//*

The body, sense-organs, mind, subtle-ego and even the breath etc. are made up of the five primary elements. They seem to be joined together with the body and yet are those which have a beginning and an end, they are not everlasting, are prone to changes.

[Though together with the body which is by itself insentient - yet the elements too are not eternal, then how can their individual true existence be ascertained?]

//47//

By erring perception of considering the body to be the embodied soul akin to the iron ball that is placed in fire being mistaken for fire itself, the sentient consciousness within is believed to be insentient and the insentient body and its constituents are taken to be sentient! The Soul is considered to be inert! This is the illusion. It is due to this false belief that false ownership as well as false identity occurs and is taken to its lowest nadir as a result of which a plethora of actions are engaged in Hence - one gets bound for it is due to the continual performance of activity and hence subjugation via results of that

action and its effects on man, that he, dependent, has to wander from one birth to another, in one form or another like automatons.

[The soul enveloped in the body is mistaken to be the body, it means - something inert, a corpse merely without life and yet activities are engaged in, hence the bondage - such is being conveyed here]

//48, 49//

Therefore, with discrimination know the Self, be totally renounced, establish yourself consciously in the Self for that is how a Yogi attains living enlightenment, and in a short while thereafter such Yogis departing the physical frame gain liberation post-death termed Videha-mukti.

//50//

*//Thus completes the Fourth Chapter of the Fifth Octad//*

*{Names of God relevant to this Chapter:}*

*Alarkaraajyatyajak Datta: Obeisance to God Datta, bringing about detachment in King Alarka towards his kingdom*

## **OCTAD V**

## **CHAPTER 5**

**// Depiction of the 8-fold Yogic Path to Alarka via the Lord of Yoga //**

// In this 37th Chapter, the Fifth of the Fifth Octad, The Lord of Yoga - God and Guru Shri Dattatreya expounds the 8-fold path of Yoga, the signs of having attained empowerments or Siddhis, the hindrances of the path and the method to do away with them is being detailed. //

*Hari: Aum //*

*Yadadya.....Yathaanale //1-4//*

O Lord of the Twice-born! O Overlord! This entire that You have expounded, how can it be retained via the restless mind?' King Alarka enquired thus of God Dattatreya and He replied as under:

//1//

The Self is such that even after study it remains unknown whereas the restless mind is such that it cannot be overcome in any manner except for repeated study and this study consists of the 8-fold Yogic path, it is a solution that is accessible, it can be availed and is simple.

[It is said that the Self chooses the person whom It entirely wants to become known to]

//2//

The first two steps of Yama and Niyama aid in restraining the mind. [Detailed earlier]  
By the varied Asana postures of the third step - the stability of the mind is fostered.  
Via the fourth step of breath control techniques of Pranyama flaws of the embodiment are distanced.

Via the fifth step of Pratyahara or withdrawal one gains mastery over the sense-organs.

[Flaws of the body are considered to be the following three ill-humours - that of bile, cough and wind]

//3//

Via the sixth step of Dharana or retention sinful acts are destroyed.

Via the seventh and eighth steps of Dhyana and Samadhi or meditation and deep devotional absorption one consciously knows the everlasting unity of the embodied individual self with God.

In this way in the manner in which via fire the flaws of gold are done away with similarly via the Yogic path one should do away, reduce to ashes all flaws pertaining to the mind.

//4//

*Praannaapaananirodho-yam.....Yogino-abhishtakaamadaa //5-9//*

Pranayama means the stoppage of the breaths Prana and Apana, of inspiration and expiration. It is said to be of three types:

Laghu – short

Madhya – interim

Uttam – best

Sequentially in descending order the first causes sweat all over the body, the second causes trembling within the body and the third enables establishment in the topmost lotus of the body termed Brahma-randhra or the Bregma point.

The short one is of 12 Maatra measure [as discussed earlier], the interim one is double of that meaning thereby of 24 Maatra measures and the best one is wherein 36 Maatra measures are practiced. These Maatra counts pertain to the portion called Kumbhaka or the holding of breath after inspiration. The ratio of the breath counts remains 1:4:2. If focusing on the Kumbhaka or retention of 4 measures then half of it or 2 measures would be the expiration and half of this or in 1 measure would be the inspiration.

//5, 6//

In the manner in which a subdued tiger still hunts and kills other animals but does not harm man similarly breath control sought in a guided manner does away with the flaws of the body but per se does not cause any harm to the body.

//7//

As one overcomes the breath, the conscious faculty is cleansed, and one surpasses having to go through the fruits of actions whether meritorious or sinful, both. This state in the Yogic path is called ‘Dhwasti’ or reduced to dust.

Generating from greed and infatuations are desires that pertain to this world or the higher. When this entire bunch is brought to a halt, stopped for good then the Yogi is said to have attained to a state wherein he has reached that without which he could not have survived, has gained what he wanted most.

//8,9//

*Roodhayogo.....Yogawit //10-13//*

For a Yogi steadfast to his practices and skillful in them the knowledge attained is such that he is able to know of objects in all the three worlds that are generally non-evident to the human eye and this is said to be a marker of having overcome the breath.

//10//

The pleasure known via the sense-organs and their wealth of transaction, the 7 Dhaatu [plasma-fluid of the body, blood, muscles, fat, bones, marrow and reproductive fluids] elements of the body, the 4 aspects of the inner-being [and experiencing Divinity via them all] is said to be blessedness imparted, is grace. Thus when one starts getting accomplished in the Yogic path such four states are experienced.\*

//11//

In the Sukh-asana posture seated in comfort, keeping the mouth closed, in a manner in which the upper set of teeth do not touch the lower, with restraint of the mind, keeping the head bowed such that the chin touches the chest.....[contd.further]

//12//

Establishing concentration without much effort [if necessary by viewing] on the mid-point between the brows, using the tendencies known to be of the Rajas attribute to win over the Tamas attribute [e.g. conscious activity to overcome lethargic sleep] and thereafter using the tendencies known to be of the Sattwa attribute to win over the Rajas one [e.g. using conscious serenity to overcome restless haphazard activity] the Yogi should establish himself as far as possible in the Sattwa attribute predominant state known to be of piety and peace with the concentrated mind.

//13//

*Jite Praanne.....Shanai:shanairbhoomimaaroheduttarottaraam //14-18//*

In the aforesaid manner when the breath is overcome then in way in which a tortoise with ease withdraws its limbs into itself similarly with that much effortlessness the sense-organs are withdrawn from their sense-objects and their tendencies to continually interact are diverted with full centeredness to the Self.

It is with the mind [in such states] that the Self can be witnessed. //14//

When the mind is able to concentrate on the navel plexus region it is said to be Dharanna or having attained the ability to retain and its marker is the ensuing purity due to removal of all flaws. Liveliness, health as never known before is experienced.

//15//

Meditation aids in concentration of the mind. Samadhi states of deep devotional absorption lead to Realization. In this state the Yogi witnesses the three attributes of nature to be distinct.

[The Samadhi states lead to the Realization of That which is not non-present and one witnesses that the three attributes of Nature are truly distinct from oneself identified with God]

//16//

A Yogi thus on attaining the Holy Sight of the Self or on being Self-realized and witnessing the subtlest of the subtle atomic particles of the five primary elements finds that he has surpassed both sins and merits.

Hence the Yogi is freed [for neither the iron chain of ill consequence of sins nor the golden chain of having to go through earned enjoyments of merits can bind him any longer].

Thus, a seeker having beneficial meals that is free of flaws in apt measure, with control over the breath via techniques, gradually finds himself subduing all else and climbs on upwards from one higher state to another of the Yogic path.

He should continue to do so.

[It is said that beneficial food is when one fills only 1/4<sup>th</sup> of the capacity of the abdomen, the rest 1/4<sup>th</sup> is kept for water and the remnant 1/2 - half for air to circulate freely]

//17, 18//

*Brahmarandhre.....Daksharaatmataam //19-22//*

Establishing the held breath in the bregma or Brahma-randhra is said to be Pranayama and its time measure is said to be 2 Pal and 5 Vipal. [1 pal = 24 seconds]

//19//

The process via which the sense-organs are withdrawn from their respective objects is said to be Pratyahaar. According to the essences present in nature its time measure for such withdrawal is said to be of 24 Pal [9.6 minutes] and it is said to be achieved when there is absolutely no awareness of the exterior.

//20//

The ability to retain one's being on the Sought be it a desired Idol or Portrait is said to be Dhaarana and its time measure is said to be of 5 Nadis.\*

It is via this process that all flaws are done away with.

//21//

God Datta mentions: O King! If one is able to sequentially establish oneself in the following:

Navel

Heart

Chest region

Neck and throat

Mouth

Nostrils

Eyes

Point between the brows and the

Head

Then the fruit of such retention of the Dharanna step is the generation of wisdom known as Rutambhara Pragjynaa.

//22//

*Peedita: .....Dhaarayet //23-26//*

A Yogi should not seek the Yogic path or make the process thereof a means when he is harassed by something troublesome, when he is hungry, though generally peaceful yet when his tendencies of consciousness are restless and fidgety.

Furthermore, it should never be practiced in ill-company or those ignoble. And again it should not be resorted to when the exterior temperature is very hot or very cold, when wind is blowing with great gusts, there is heavy downpour, as well as in regions considered to be dangerous and near burial grounds or crematoriums, rivers, dry trees, when some illness has caught hold of his body.....[contd. Further]

//23, 24//

If during such situations the Yogic path is resorted to it leads to dullness of wit - thereafter loss of memory, deafness, loss of speech, loss of vision and other such hindrances ensue.

//25//

If per chance such obstructions do arise then the following steps need to be taken to cure them. In hot water that can be drunk one should mix water that has been soaked with barley and have it whilst hot and then pursue the Dharanna retention to wherever the flaw is found to be.....[contd. Further]

[25 grams of barley in 150 milliliters of water should be boiled and when it cools down bearably then it should be taken in and then mental tendencies taken to where the flaw resides]

//26//

*Vaataadiryatra .....Prayatnata: //27-30//*

Tremors borne from the ill-humour of the wind [called Vaata-dosha] if trouble then to pacify them in the mind one should concentrate on mountains and their unshakeability, retain that within.

If some flaw seems to have affected speech, or ears, dumbness-stuttering-deafness is experienced then similarly the mental tendencies have to be focused on the tongue and speech or the ears and in all these conditions the barley water must be taken beforehand.

//27//

According to the fruit that one wants to gain, whatever flaw one wants to pacify, it is that which should be meditated upon initially and then the Dharanna retention thereof should be practiced.

If one is feeling a burning sensation one should emot to coolness, if one is feeling cold and weary then one should retain warmth and comfort and if one feels that one is going through memory loss then one should retain the tendencies on the head.

[Here memory loss ensuing is said to be because of the traveling of the breath into some other nerve instead of the one pre-decided for example if the inspiration is via the left nostril and perchance goes straight into the right one then it would affect memory and to ward it one has to retain all one's attention on the head to regain the lost memories]

//28//

Taking an iron nail in the hand as well as two flammable materials in both hands when these are dashed or caused friction with each other and at the same time one is involved in the Dharanna retention pertaining to the heaven and the earth as well as contemplating on God then all flaws instantaneously are said to disappear.

[Two pieces of wood that would burn when rubbed together, emoting to the earth and heaven and God is said to cure all ills]

//29//

If the body has been possessed by ghosts, goblins or other nefarious species, then one should retain the elements fire and wind; do the Dharanna pertaining to them. The physical body is said to be the doorway to liberation and it must be protected.

//30//

*Prasaado-syaalpavinnmootre.....Yasha: //31-34//*

A Yogi when feels blissful from within, in all aspects of his inner-being faculties, the measure of his evacuations – urine and stool decrease, his voice become melodious, his fire of digestion gets enflamed, a pleasant smell emanates around him, the restless fidgetiness of all his sense-organs diminishes, his health is maintained – such all are the primary characteristics of having entered and proceeded successful on the Yogic Path.

//31//



The body sheds excess weight, becomes thinner and taut, inner pleasurable feelings are maintained, such is the second trait of the Yogic empowerments. A Yogi is then not harassed by extremes of temperature, hot or cold and neither do fright evoking objects cause fear in him any longer and this is considered to be the better empowerment. When such a state is attained, and if physical or fated troubles surround and attack him then the Yogi should not be subdued via them but rather insistently, forcefully subdue these negative elements too.

//32, 33//

These troubles are said to be the following:

Desires of wants, hopes, wishes impelling some activity

Desire to go through sense-enjoyments

Desire to experience objects seen or heard of, pertaining to this world or the next

Desire for wealth

Immediate expectation of getting results of activity performed or by gifting generously

Immediate erudition, skills in illusory arts, victory over-all, fame.....[contd. Further]

//34//

*Raajyam.....Gruhnnaatidoorata: //35-38//*

Desire for kingdom

Desire and feeling of oneself akin to gods

Desire and feeling of oneself having overlordship

Ability to bring forth the chemical reactions of alchemy

Ability to have movement in the skies, water, amidst fire, wherever in the earth

Ability to continue surviving even without food

Desire to be worshipped.....[contd. Further]

//35//

Ability to bring about accomplishments of Mantras pertaining to respective Deities

Ability to conjoin in an activity hitherto unknown etc.

All the above mentioned – whatever that could be within the range of thought or desire of the Yogi are troubles! All of them are frightening!

//36//

All these hindrances can only be overcome via devotion to God. However other troubles that again come forth are the ability to know the meanings of the Vedic Lore and Scriptures, the intent in poetry, skill in the fine arts, educational branches and sculpture.....[contd. Further]

//37//

If a Yogi's majestic personality becomes known and if there is no other competitor around then the Yogi may be able to know meanings of words in any language, is able to hear and grasp words heard from afar.....[contd. Further]

//38//

*Shraavanno-yam.....Soukshmyameti Sa: //39-42//*

The above mentioned is trouble related with hearing as well as having the ability to show or see celestial worlds or beings is that related with diviner facets. To wander without any resort at all, to drift in worldliness and ramble in its affairs is the root delusion.

//39//

Like whirlpools in water similar is the whirlpool of ignorance wherein all attained stability of the conscious faculty is destroyed, a demolishing hurricane of thoughts overcomes the Yogi and these too are considered to be terrible hindrances in the Yogic Path.

//40//

Such a Yogi surmounted and surrounded by such troubles is subdued via the lesser gods and so it is essential for him to seek Refuge of God Himself and enter, proceed and go on in the Yogic Path for it is only then that no such difficulties will overpower him irrespective of their opposing resistant forces.

//41//

A Yogi when is able to enact the Dharanna retention processes on the five primary elements of the earth, water, luster, wind and sky individually then he considers himself too as having those very forms; however if and only if he is able to be detached to their subtler aspects of taste, sight or form, smell, touch and sound that he can gain subtlety enough to know the elements thoroughly.

[If the Yogi is able to detach himself from the subtler Tanmaatras elements – sight, hearing, taste, touch and sound and performs the Dharanna retention of the primary elements he may be able to gain subtlety enough to know them thoroughly]

//42//

*Manodheedharannaato-pi.....Vichaarannaa //43-46//*

Similarly, if the Yogi enacts the Dharanna retention for the mind and intellect and is equally detached to the subtleties that these bring forth and is able to via identifying with

the Soul rule over both the lures of the mind and the intellect then that King of Yogis is able to consciously attain to the highest states of the Brahma.

//43//

In this manner the subtle retention of Dharanna pertaining to the five primary elements, the mind and the intellect are advocated so that the Yogi may know renunciation. It is thereafter that liberation is experienced.

If perchance the Yogi gets attached or ensnared via pleasant smells etc. then he has to return again into the world and its worldliness.

//44//

If via such intended retention the Yogi-king is able to gradually and sequentially surpass each subtle element of sound, speech, hearing, sight, touch and remains content via the Yoga itself that he has for so long sought - thence he remains untouched and unaffected by any or all of them.

//45//

Beyond company and associations, beyond vainglory and puffed-up behavior, having reached to the subtleties via the Dharanna retentions, such a Yogi consciously attains the Para-Brahma, there is nothing further to be said about this fact, it does not need any more deliberation.

//46//

*Jitaasano.....Vighnaroopinna: .....Adhyaya: //47-50// //5-5//*

Even if a Yogi has overcome the sense-organs, the mind, the breath and has gained stability in the Asana postures yet he falls prey, gets infatuated when he sees great Yogic empowerments coming to him as depicted earlier, he wavers and falters.

//47//

Hence O King! One who desires to accomplish the Yoga as intended should be very vigilant, cautious, aware and be way distant from all such empowerments or Siddhis and take all effort necessary for the same.

//48//

The fruit of such empowerments too is ephemeral and illusory whereas the fruit borne of Knowledge is such that it dispels all sorts of misfortunes for all time, it is everlasting.

//49//

Alarka said to God Dattatreya: I want to listen to these Siddhi accomplishments in detail because in the Yoga of Renunciation, the Sanyaas-Yoga - the troubles that these empowerments present can be overcome with fore-knowledge.

//50//

*//Thus completes the Fifth Chapter of the Fifth Octad//*

*Names of God relevant to this Chapter:*

*Yogasiddhisandarshak Datta: Obeisance to God Datta, depicting in detail the Yogic empowerments – Siddhis \**

## **OCTAD V**

## **CHAPTER 6**

**// Depiction of the Siddhis – Empowerments of the Yogic Path and the mode of seeking the AUM to Alarka via God Dattatreya //**

**// In this 38th Chapter, the Sixth of the Fifth Octad, The Lord of Yoga - God and Guru Shri Dattatreya expounds the life mode of adepts of the 8-fold path of Yoga, its empowerments or Siddhis, the mode of seeking the Aum as well as the sages that have visualized the same in detail. //**

*Hari: Aum //*

*Pratyuttaramidam.....Chaanukoolyata: //1-4//*

When Alarka enquired thus of God Dattatreya as mentioned in the previous Chapter, He replied thus: O King! There are 8 primary Siddhis and 10 Upa-siddhis or secondary ones. O King, the main 8 are:

Annima

Mahima

Garima

Laghima

Praapti

Praakaamyā

Eeshitwa

Vashitwa

[Here the enquiry of king Alarka is said to be one that nurtures the state of Yoga, the regions of Yoga]

//1, 2//

One who performs the Dharana in Me as the subtlest becomes subtle and this is said to be the empowerment of Annima, to make oneself miniscule similarly should it be understood as regards the rest. One who becomes worthy of worship has the Mahima empowerment else by emoting to Me as huge and gross as the Earth, via that Dharana, this accomplishment is experienced. When one emotes to heaviness as that of mountains the Garima and lightness as that of cotton then the Laghima accomplishment is experienced - and all these pertain to the physical embodiment.

If the desired object is far and yet it becomes experiential then it is the power of Praapti.

The lordship of anything composed of the five elements and the elements themselves is Eeshitwa.

When all that is physical and borne of the Physical becomes suited to oneself that is the power of Vashitwa or subduing.

And to take up a form that is all-pervading, such amazement of performance is said to be Praakaamyā.

//3, 4//

*Sampraapteshwarbhaavasya.....Nashyati //5-9//*

A Yogi who is enveloped with the feeling of godliness is one in whom such empowerments come upon. When his desires get fulfilled he becomes one with the Entire. O King! These empowerments are but traits of the Divine. Similarly the 10 sub-empowerments or Upa-siddhis such as the ability to enter into another's body too can be known via a Yogi however he should bear in mind not to get attached to them and continue to concentrate and meditate upon the Ultimate Essence that is beyond the three attributes of Nature.

[Other powers including the ability to move through the skies as desired etc.]

//5,6//\*

O King! Meditation or Dhyaan is two-fold, one with attributes or Sagunn and one beyond attributes or Nirgunn. Of these the first is the constant meditation and contemplation on God Vishnu and the second is that wherein via the renowned tenets of the Upanishads such as 'Tat-Twam-Asi' [as explained earlier on] one meditates upon the Divine Form of the Para-Brahma as has been mentioned therein - and is said to be meditation of the Nirgunn.

//7//

When the triune of the one meditating, the process of meditation and the meditated upon become one in the sense that all else merges in the meditated upon, in God - The Para-Brahma then like a lamp lit in a windless region the final Form, Essence remains - and this is known as Samadhi or deep devotional absorption. As a result the Yogi surpasses the mind, all his subtle unacknowledged desires are done way with and thereafter the Yogi does not have re-birth, he neither increases nor decreases or decays.

//8,9//

*Parinnaamo-sya.....Yaatyasou //10-13//*

The result of such devotional absorption is such that the Yogi - consciously one with the Brahma cannot be drenched by water, cannot be rent asunder by weapons, cannot be burnt by fire, cannot be dried by heat, does not have to take birth at the time of the

bringing forth of creation, is not destroyed at the ordained time of the dissolution of the world.

Since he is one with the Divine he has no relation to anything that is physical or borne of the physical. He has nothing to do with the subtle elements of sound, sight, touch etc. He is neither the enjoyer nor the enjoyed nor the process of enjoyment.

[Even old-age can be overcome]

//10,11//

A Yogi who has been cleansed via the fire of Yoga attains a state wherein he can no longer be affected by his past attachments or aversions. Due to his desire of being consciously united with the Brahma, he is never separated from the Brahma. In the manner in which water either in clouds or rivers once mixes with the rest can never be separated again similarly such Yogis who have once consciously gained their sought union with the Brahma can never again be separated from the Brahma.

//12, 13//

*Tasmaajgjyanaatwaa.....Taraam //14-17//*

It is hence that the Yogic modes must be known properly, with effort one should then conjoin oneself to the Yogic practices. As a result - never will such a Yogi be parted from the Brahma. Listen to this mode of Yoga that grants Yogic empowerments. It is that which follows the path that leads to the conscious union with the Brahma. It is hence that a Yogi is never remorseful or in regret.

//14, 15//

A Yogi should surpass all responses to either praise or ridicule because praise breeds attachment and ridicule, aversion. However - if the contrary is attained meaning thereby aversion to praise and attachment to ridicule then a situation is created that aids the Yogi to quickly accomplish his Yogic processes.

//16//

If praise and censure are looked upon as nectar and poison then they become totally bondage-causing however if they are emoted to contrarily as poison and nectar then they entirely aid one in gaining liberation with the change of outlook.

//17//

*Drakpootam.....Dharmamdooshayan //18-21//*

Take a step after being pure in vision. Drink water that has been cleansed with a garment, filtered. Utter statements that are known to be Holy from the Sacred Books and contemplate on those thoughts that have been purified, via the consciousness.

//18//

A Yogi desirous of gaining accomplishment should as far as possible avoid hospitality to guests, being present in the rites for the manes, attending sacrificial ceremonies, participating in the ceremonial procession of gods [termed Varghoda or Yaatra wherein the Deity is established on a throne or a royal chariot and taken around the city] nor in any other festivals.

//19//

In a region unfrequented by people, in a house which is free of smoke and fire, in such a residence the Yogi should behave as if he is already full, has had his meals. Without being greedy for highly populated areas he should wander to seek his alms, furthermore he should not continue to seek alms from the same house over and over again.

[In a region where people do not frequently come and go for their work, in a house free of smoke and fire, mastering his senses, not choosing to gain alms from the same house in a densely populated area, and choosing localities with few houses and accepting whatever without being greedy' this is in accordance to the Text Atri-Smruti, utterances of God Vishnu]

//20//

A Yogi should behave in the manner in which people hate and dislike him, insult and ridicule him and never allow the moral strength of contentment to be defiled.

//21//

*Ye Yayavarvruttisthaastato.....Yathavidhi //22-25//*

To ask for alms from those who survive on asking for food-grains is the best whereas asking of alms from those whose livelihood is selling food-grains, from one who studies the Vedas, from one who is trying to restrain his sense-organs is said to be of the medium category.

[the terms for asking food-grain is Yayavar; and for selling them is Shaalin]

//22//\*

Thereafter the casually attained alms from beings enmeshed in worldliness is said to be of the low category. Alms even if taken once from the vile is said to be good whereas the repeated taking of alms from those who are good is considered to be base.



[Repeated asking for alms even if it be the house of those like the enlightened Sage Vashishtha is not praised whereas daily asking alms from different houses, even if it be from the lowly Chaandaals - extremely prone to violence is said to be better. This seeking alms is termed as Maadhukari]

//23//

Barley-rice, Raabdi dish of half-soaked barley, Kann, Pinnyaak, Sattu, fruits, roots, cow's milk, curd, butter, butter-milk are foods that aid in Yogic accomplishments. Taking of food just once a day and that too after offering it to God Vishnu as ordained, as guided is how a Yogi should nourish himself.

//24, 25//\*

*Asteyam.....Niyojayet //26-29//*

Do not steal, celibacy, detachment, non-violence, non-anger, service to the Guru, hygiene and cleanliness from within and without, limited food-intake, regular study and learning; these entire are laws or Niyama that aid in Yogic accomplishments; to accept the gist, the essence from varied Scriptural Texts too is inclusive here.

//26, 27//

This is worth knowing and that too is worth knowing, in this manner like one thirsty if one wanders hither thither then even at the end of the Kalpa time-span of billions of years one will not be able to reach the end of it! Whatever it is that poses an obstacle in the smooth seeking of the Yogic Path should be renounced.

[Too many words, too much study of too many words is cautioned against for it makes speech remorseful' Bruhadaraanya tenet.]

//28//

Being free of company, winning over fury, with limited food-intake, nurturing the stable equanimity of the consciousness, subduing the wandering senses, conjoining the organs of perception to the conscious faculty and thereafter in a solitary region that consciousness must be put to use in meditation.

[In solitude via the 6 Mudraa stances the organs of perception should be veiled, fingers are used to block the eyes, nose, ears, mouth and focus is on the brow mid-point]

//29//

*Yatra.....Puna: //30-33//*

A region free of all sorts of troubles, a solitary cave or forest should be sought and therein being ever conjoined - a Yogi should begin and practice to engage himself in deep meditations.

//30//

This Yoga process is said to be dealing justly with the mind, silence is said to be dealing justly with speech and surpassing all desires is said to be dealing justly with the embodiment.

These are the three staffs of the Yogi [termed Tri-danda as is also a sect of monks], for by the mere taking up of a wooden staff one neither becomes a Dandi-monk nor a Yogi [for the mind, speech and body have not been overcome]

//31//

One who views all that is in his Self and sees the Self in all that is, for one who has such an equanimous centered vision, who or what could be liked or disliked?

//32//

One whose mind has reached understanding, is pure, who considers a lump of mud, stone and a piece of gold to be similarly pervaded by the All, such a Yogi reaches the Eternal Abode of God Vishnu and then never returns.

//33//

*Vedaachhreshthaa.....Sahasraa-ghrakraakshika: //34-37//*

Divine-Sacrifices Yagjyna, are better than the Vedas, Japa recitations better than sacrifices, Knowledge of the Divine – Gjyaan better than recitations, meditation on the Divine is better than knowledge and better than this state too is the conscious oneness with the Brahma, experiential union with the Brahma, for once this is gained - thereafter the Yogi is never destroyed [because he is fully identified with the Eternal]

//34//

One who has reached inner serenity via an understanding mind, one who feels pleasure within, one who likes solitude, one who is great in intellect, such a Yogi after fully knowing the Yogic Path can never again get ensnared via the reins of Maya or Delusion.

//35//

In the aforesaid manner one who joins himself to the Yogic Path and frees himself of tendencies pertaining to the exterior as well as interior, from within and without, such a Yogi can never attain downfall even if millions of Yuga time-spans pass by.

//36//

If some Yogi finds that he is unable to concentrate his conscious faculty due to many hindrances then he should ever worship and attend to God Vishnu with His thousands of hands, feet, eyes.

//37//

*Tadvaacho-yamaumkaaro.....Moordhani //38-41//*

The AUM is suggestive of God Vishnu. An ascetic in solitude should utter the AUM for as long as he can in a single breath and he will find that the next instant he has surpassed the mind.

//38//

The AUM has 3.5 Maatra measures and these are the letters A, U, M and the remnant half crescent ॐ as seen here with the dot. It is subtle, special and usually remains unpronounced, for it is said to be Nirgunn or beyond the three attributes of Nature; it is such that can be consciously comprehended by adept Yogis. Subtlest of the subtle it resides in the bregma or the Brahma-randhra; and since it is associated with the Gaandhaar note of music of the vernacular Sa-Re-Ga-Ma-Pa-Dha-Ni especially with the 'Ga' it is named by the erudite as the 'Gaandhaari'.

//39, 40//

In the manner in which the AUM when recited properly as ordained affects, echoes in the mind similarly - like the walk of ants on the body, the touch of ants ascending on the body the half crescent Maatraa too resounds in the head independently.

//41//

*Tenaumkaarmayo.....Smruta: //42-47//*

It is via this process that a Yogi via his Yoga becomes one with the AUM. The practicing Yogi is the one seated in a chariot and the intellect is his charioteer. It is via the aid of this charioteer that the Yogi in his chariot has to aim and gain the Para-Brahma as is indicated via the AUM.

[This is similar to the depiction of the Kath-Upanishad where the Self is said to be the chariot]\*

//42//

Herein taking up a bow of the form of the Knowledge of the Upanishad Texts, with its string of the form of the purity of the consciousness, with the arrow of the form of the Self, the subtle aim – the Para-Brahma has to be reached, is the bull's eye and such is the process thereof.

[Here too the depiction of with the bow in the hand is similar to the Upanishad depictions]

//43//

The AUM is the bow, the self the arrow and the Para-Brahma the aim. Without giving in to indolence one should become as taut as the arrow aimed at and as one with it and get the Sought.

//44//

Of the 'A' portion of the AUM [as in *ul-te-rrior*], the sage – Rishi is fire – Agni, the metre is Gayatri, the deity is the God Brahmaji, the hue is yellow, the seed is Hreem, the strength is of Action, the state is of the wakeful, the earth or Bhu is the region and the pronunciation is lengthened – Uddaata, the Veda is the Rig-Veda, the Fire is the Gaarhapatya Agni, the witnessing Self or presiding deity is the Vaishwa, the physical attribute is Rajas, the speech is Vaikhari or that of day-to-day use, the essence is the Earth element, the morning prayer is the fuel thereof, the Bhu or earth the region or world thereof [in the body the foot or abdomen], the gross physical body and its gross enjoyments are what it entails, such is the depiction by the realized in their Smruti Texts.

//45, 46, 47//\*

*Rishirvaayurukaarasya.....Sanhruti: //48-53//*

Of the 'U' or 'Oo' portion of the AUM, the sage – Rishi is the wind – Vaayu, the metre is Trishtup, the deity is God Vishnu, the hue is red, the seed is Shreem, the strength is of Knowledge, the state is of dreams, the region is Bhuva: or the celestial one, the Swar pronunciation is short – Anuddaata, the Veda is the Yajurveda, the Fire is the Dakshinnagni, the witnessing Self the Taijas, the speech is Madhyama from the throat, the physical attribute is Sattwa, the physical essence thereof is the sky, the body is the subtle body with its 17 essences as explained before and it stays in the neck area. The noon worship devoid of any subtle desires is its fuel, [the subtle planes and experiences thereof are its enjoyments]

//48, 49, 50//

Of the ‘M’ or ‘Mmmm’ portion of the AUM the sage – Rishi is the Sun, the metre is Jagati, the deity is God or Eeshwar, the hue is white, the seed is Hreem, the strength is of objects, the state is of sleep, the region is Swa: the netherworlds, the Swar pronunciation is termed Swarit, the Veda is the SaamVeda, the witnessing self is Praagjyana:, the fire is Aahavaniya Agni, the speech is Pashyanti from the heart, the physical essence is Tamas - the space [dyou\*\*], the body is the causal, it resides in the heart, its fuel is the ordained worship at dusk and the joy of rest its enjoyment  
[the term ‘sanhruti’ in the verse is suggestive of the gist of all knowledge]  
//51, 52, 53//\*

*Varunnastwavardharmaatraayaa.....Sthaanamaakaasho-traasmitaalaya: //54-58//*

Of the remnant Nirgunn half crescent Maatra of the ॐ, the sage – Rishi is Varunn [water deity], the metre Viraat, the deity Pur, the seed Kron, the strength - that of experiential knowledge, it is of all hues, its state is of the witness, the fourth or Turiya, its regions are all the above three: Bhu: Bhuv: Swa:, it consists of all notes and alphabets, it has all the three attributes too, its fire is the Shuddha-Saavarnnak, its fuel is all worship, its Veda is the Naad-Brahma that of Sounds, its witnessing Self - the Pratyak-aatma, the embodied soul, its essence is of all the above three [sky, earth, space], its speech is the Paraa said to emerge from the navel, its situation in the body is in the head, and its enjoyment is said to be one that is beyond the ordinary reach of the senses, the bliss thereof known consciously.  
//54, 55, 56//\*

Since identity is remnant here it is said to be the Mahaa-kaarann / Astral / fundamental causal body, the sage of the sounds thereof is Brahmaji, the deity is God that has been expressed, known via His traits, the metre is Gayatri, the strength is that of consciousness, the state is of deep absorption termed Manonmani, the establishment is with conscious oneness with the Divine, the region is the firmament and it is here that the entire identity of the seeker merges in God [hence beyond speech, region is firmament because it is all-pervading, it is known here that all becomes God, it is worshipful, all sounds, all fires get incorporated, and one knows that God Alone Exists]  
//57, 58//

*Vishwataijasoushuptaansampashyevadyashtisangjnitaan.....Aarurukshunnaa //59-62//*

A Yogi to surpass all his dualities, to pacify these, must know the All-encompassing Viraat Form of God, the Divine Letter Aum, the aphorisms of the Holy Texts and via them know and avail the sight of the individual embodied soul the witness as is

mentioned with the terms Vishwa, Taijas, Sushupta of the waking, dreaming, sleep states. Here, the first Maatra is short or Hraswa, the second is long or Deergha, the third is Plut or combined and the half-crescent is that beyond ordinary reach of mind and speech and is termed Paraa. The first when known is said to bestow knowledge of all that is evident, the second when known imparts knowledge of all that is non-evident, the third – knowledge of the power of Consciousness termed the Chit-Shakti and the last remnant half is that which enables establishment in the highest states, the Param-Pada of God.  
//59, 60, 61//

It is in this sequence that states of Yoga should be known; seekers desiring progress in the Yogic Path should via the guided utterances of the ॐ know and win over all interim Yogic states and planes.  
//62//

*Ityetadaksharam.....Bhavaantare.....Adhyaya: //63, 64// //5-6//*

In this way the ultimate AUM is said to be the Akshar-Brahma, the letter form of God - the Brahma, and with its proper study one who meditates on it finds himself consciously merging in it, gains liberation.  
//63//

By knowing this entire one can also know the time of departing the body. It is then that with the fourth Paraa-pashyaa mode of speech the Brahma as depicted of via the ॐ should be uttered and liberation gained. For seekers that have not yet surpassed all their bondages, if they too at the time of death via their speech used in daily life termed Vaikhari, utter the ॐ then they too will gain liberation in the next birth.

[The utterances from the state of the witnessing soul termed Turya-ukti, depicted of via the Paraa-Pashyaa speech from the navel and heart and the recitation of AUM grants liberation whereas those whose knots and bonds have not yet been surpassed, if they utter the Holy AUM at the time of death, they will gain liberation in the next birth.]  
//64//

*//Thus completes the Sixth Chapter of the Fifth Octad//*

*Names of God relevant to this Chapter:*

*Yogasucharyaabhaashak Datta: Obeisance to God Datta, depicting in detail the Yogic mode of life*

**OCTAD V**

**CHAPTER 7**

**// Counsel of the signs of death to Alarka via God Dattatreya and thereafter his  
praise for the Preceptor of the Worlds //**

**// In this 39th Chapter, the Seventh of the Fifth Octad, The Divine Son of Sage Atri,  
Shri Dattatreya expounds the signs of death to Alarka who content via Him gained  
His pleasure via praising Him as the Preceptor of the world //**

*Hari: Aum //*

*Tistro.....Yaavadaarabdhmeehate //1-4//*

O Guru! How is it that those who have ventured ahead even of the three portions of the Vedas dealing with Action, Mode of Seeking and Knowledge as well as gone beyond the three forms of speech, that from the mouth, throat region and heart - how do they depart from the body? How do they gain liberation? And for those whose speech is that used in daily life, if they utter AUM, then in what manner do they gain liberation in the next birth?

[The three portions are called Karma-Kaand, Upaasna-Kaand, Gjyaan-Kaand. Alarka enquires as to how do such erudite that are already liberated pass away for it is said in the Shruti Texts: The breaths of such liberated do not transmigrate.' Such is the doubt put forth]

*//1//*

Moreover, how does one know whether death has occurred after accomplishment of the Yogic Path or somewhere in-between in the interim incomplete stages? This is due to the fact that the elite, due to Knowledge Realization at the time of departure from the body are not destroyed.

*//2//*

Questioned thus by Alarka, God the Lord of the three attributes of nature replied: O Strong-in-arms, listen attentively as regards your doubts.

*//3//*

With the Grace of the Guru as well as the Sought God a Yogi with the best of meditations of the AUM generally attains to the state of living enlightenment, he is already free whilst



alive, although embodied - till the time the body lasts, he continues to act in accordance to all that has been fated, all that comes across his path as destined.  
[which might seem quite long...as the tenets mention]

//4//

*Tato.....Mrutam //5-8//*

Thereafter at the time of departing the body such Yogis renounce all the assumed 16 skills and attain to liberation post-death and this is known as Mahaa-Pralay; the great dissolution.\*

//5//

Knowing death to be near and after restraining the sense-object entries of the ears, eyes etc. the mind is established in the heart, the breath is established in the bregma and with the utterance of the AUM, remembering the Para-Brahma - the Ultimate Self exclusively - the Yogi who departs from the body thus attains to the highest state.

[Pressing the anal opening with the left heel, keeping the right heel above the testicles the 6 openings are covered [eyes, ears, nostrils], the 6 spiritual circles or Chakras in the body are surpassed and via the nerve called Sushumna the breath is taken to the bregma. With a loud utterance of the AUM as denoting the Brahma, and remembering God - breaking apart from the bregma opening the outer enveloping physical body sheath is given up and such a Yogi attains to the highest states in the Brahma.

The 6 Chakras being:

Moolaadhar –base of spine

Manipur - navel

Swaadhishtaan - heart

Anaahat - throat

Aagjyna – between the brows

Sahasrasaar – at the acme of the head \*\*]

//6,7//

One who has not surpassed the bondage of action, such too via the seeking of the AUM in the next birth gain liberation because it is certain that with the strength of the AUM liberation is definitely attained. //8//

*Yadyekmaatram.....Jeevadhanaadata: //9-13//*

If any person even meditates on only one portion, the ‘A’ of the AUM then too he is enriched via the meditation and the Rik/Rig {VEDA} Deity quickly enables him to regain the world of humans.

//9//

Here he again engages in penance, celibacy and enriches himself with trust continuing the mode of seeking via the AUM and experiences the empowerments of Mahima [of knowing the Importance]  
//10//

Any person who meditates on two portions, ‘A’ and ‘U’ of the AUM finds himself enriched with the mind and is taken into space and here he is enabled to reach the Lunar World called Chandra-Loka via the Yajur-Veda Deity.  
//11//

Here he experiences grandeur and again returns to earth to continue his seeking. Any person who meditates on all the three portions ‘A’, ‘U’, ‘M’ of the AUM as the Ultimate Divine Masculine, as God, is escorted via the Saam-Veda Deity who with the brilliance of the sun makes him free of all sins and takes him to the celestial world termed Brahma-Loka; such a person is ever freed from the world of humans or embodied souls as men.  
//12, 13//

*Paraatparam.....Na Sa: //14-17//*

He then attains the holy sight of the Ultimate Being far greater than gain of the sight of the individual soul - for this is beyond any doubt. In this manner the intelligent via seeking the AUM gain liberation and even an ignorant person seeking for some wish-fulfillment too is freed of bondage.

[A seeker hoping for some wish too gains the Brahma-Loka as has been mentioned by Sage Vyaasji in His Brahmasutra Text 4-3-15: Except for a seeker, seeking with the support of insignia as conveyed via speech etc. the rest are escorted via the bright path – Devayaan; hence there is no flaw in any of the two beliefs, hence as the resolve so is the gain - either the Para-Brahma or the tasks of the Brahma.’ Simply put it means one gains as per one’s desire. ‘It is the Ultimate Para-Brahma that is worthy of being contemplated upon via the AUM.’ – Brahmasutra 1-3-13]  
//14//

Signs of death are being detailed: Any person who is unable to see the path of gods, stars such as the Pole – Star [Dhruva], the shadow of planets Shukra – Venus\* and the Moon as well as the star named Arundhati\* is unable to live for more than a year.  
[In darkness filled nights, if in the sky, like the galaxies - if the path of the gods, the stars named cannot be sighted thence life is just for a year]  
//15//

Any person who sees the sun without rays and fire with rays truly does not live for more than eleven months.

//16//

Any person who vomits urine, stool, silver or gold, wakes up in dreams meaning thereby in dreams sees as if he is waking up from sleep will not survive for more than ten months.

//17//\*

*Pashetpretpishaachaadigandharvanagaraanni.....Sprushecchedyanaanmruti: //18-21//*

Any person who observes beings of the nefarious lowly species such as ghosts, goblins etc. or the cities of the demi-gods Gandharwas etc. as well as trees of the colour of gold will live only for 9 months.

//18//

Any person who suddenly becomes thin and again gains weight then again becomes thin and regains weight, in alternation, does things that are contrary to nature, will have a life of 8 months.

//19//

In either dust or mud the footprint if seems to be divided via the heel portion from the remnant sole and toes portion then such a person will survive for 7 months [a full footprint will not be visible]

//20//

If a pigeon, vulture, owl or any carnivorous bird or any black-coloured bird touches the head then that person will die in 6 months.

//21//

*Hanyaanmoorndhi.....Yogavittamai: //22-25//*

If a crow pecks on the forehead then the person will die in 5 months and if man can observe his shadow in an upside-down position then he will die in 4 months.

//22//

If a person sees lightning without clouds in the Southern direction else in water sees rainbows - then his life is only for 3 months more.

//23//

Any person who in reflecting surfaces such as that in oil sees his reflection without the head, only the torso, then even if he is being protected by God yet he will not survive for more than 2 months.

//24//

Any person from whose body a smell that intoxicates come out or the smell like that of corpses emanates then the person will live only for a fortnight – 15 days for such is what the best knowers' of the path of Yoga have mentioned.

//25//

*Yasya Hi.....Mrutyurupasthita: //26-29//*

While bathing if the chest around the heart region immediately dries up else immediately after drinking water the mouth dries up then the life of such a person is only 10 days.

//26//

When gusts of wind blow and a person feels pain as if being pressed at sensitive nerve points, else one who with the cool touch of moon rays does not experience joy or comfort then his death is near, and such should be understood.

//27//

A dark woman, dressed in red if seen in dreams singing or laughing and escorting one in the South direction then the person's death is very near, such should be known.

//28//

In dreams if one observes a named Jain or Buddhist mendicant laughing else some other person is seen who has anointed his body all over with oil then it should be understood that death is near. //29//

*Padke.....Mrutumruchchhati //30-33//*

Any person who observes in dreams that he has totally become submerged in a pit of mud or cow-dung then for such too death is very near.

//30//

Any person who in dreams observes hair, lit coals, bones, ashes, a snake in fury or the earth devoid of water will live for 10 days and then die.

//31//

Any person who observes terrible disfigured dark hues persons hitting him with stones or with weapons in hand then for such too death is very near.

//32//

At sunrise if a vixen screaming and screeching comes facing a person from the left side else goes in the opposite direction then for such too death is very near.

//33//

*Yasya.....Tasyaayurudgatam //34-37//*

Any person who immediately after having food finds himself to be famished else has a very deep wound in his teeth should understand that death is very near.

//34//

Any person who in a region devoid of smoke is unable to experience the fragrance of food as well as who during night time is able to observe himself in the pupils [eyes] of others is unable to live for long.

//35//

One who observes rainbows at night and a cluster of stars in the day, anyone who feels thus too finds that death is near.

//36//

One whose nose gets turned aside, becomes crooked, the region of the ear where earrings are worn become very cold and water keeps flowing from the left eye then the life of such a person too should be understood as having come to an end.

//37//

*Jihvaiti.....Marannavadhi //38-43//*

One whose tongue becomes black in colour, whose face loses all redness, sense-organs become weak and fail in function, for such too death is at hand.

//38//

It is without doubt that any person who observes in dreams that he is tied to either a donkey or a camel and is being dragged in the Southern direction is soon to die.

//39//

Anyone who is unable to listen to the cosmic sounds [termed Anaahat-Dhwani] on closing both ears and who is unable to observe the light in both eyes has death very close to him.

//40//

One whose eyes keep rolling about above and downwards, navel starts leaking - has an opening, who observes in dreams that irritated animals are as if laughing, else sees in dreams that he has fallen in a ditch, in water or in fire and is unable to escape, else in the waking state finds a good clean garment to be defiled and dirty, one who had a good nature suddenly finds his nature turn for the worse, a change wherefrom he starts criticizing the revered is one who has death close by. Comprehending such signs of death and surpassing the fear of death, till the time death per se arrives - Yogic practices must be continued.

//41, 42, 43//

*Pratibandhtraye.....Vatsavishaannwat //44-47//*

When all the three obstructions are done away with then the Yogi surpassing the three attributes gains liberation. If at all he falters from the Yogic Path then too he re-attains birth in this world where death is certain, seeks the path of Yoga again and gains the highest states.

[It is worthy to go through the Peace hymns of the Rig-Veda's Aitareya Aarannyak portion, the 5<sup>th</sup>] //44//

In the manner in which the divine jewels termed Suryakaant Manni and Chandrakaant Manni the moment sun or moon rays fall on it immediately generate fire or water similar is the state in gaining Yogic empowerments; when via the Ida and Pingala nerves of the right and left nostrils also called the nerves related to the sun and moon a Yogi overcomes the breath then immediately he finds that Yogic accomplishments have been generated.

//45//

Ants, rats, insects etc. live in houses however if the house is destroyed then they move away elsewhere and similar is the state with Yogic empowerments for when false ownership is surpassed then subtle unacknowledged desires too disappear.

//46//

A Bhamri\* bee is able to create a huge pile of mud even though it has a very small sized mouth and similar is the state of Yogis for even if the Yoga practiced is but minimal yet like the horns of a calf, as time passes, this too increases in duration and quality.

[this creature is renowned to make its residence using mud via its mouth]

//47//

*Pipilika.....Bhavaambudhe: //48-51//*

An ant while trying to climb over the heap of food-grains often falls yet eventually does reach the top and similarly - though a tree is infested with many worms, yet it continues to grow so should a Yogi proceed in his Yogic practices.

[he should not allow his effort to become lax]

//48//

The Self which in waking and dream states becomes the inspirer of acts - when it is perceived as a portion of the Entire - of all that is, when it becomes the sought and when it is studied of in the Holy Books and known to be the Essence worth knowing consciously only then a Yogi becomes earnest in seeking and soon finds contentment.

//49//

In the manner in which a householder himself remaining as witness gets work done via servants similarly the Self remaining as witness gets activity done via the senses.

Similarly, a Yogi desiring joys pertaining to the celestial worlds uses the consciousness and experiences his desired objects.

//50//

Thus, the intelligent Alarka on listening to this entire as narrated by God Datta with deep regard and humility worshipfully said: I have crossed over the ocean of worldliness via Your guidance.....[contd. Further]

//51//

*Yadbhavaanvandanenaiva.....Smrutam //52-55//*

All I had done was just bow to You and yet in but a moment You have uplifted me.  
Hence till the time this embodiment remains I will continue to worship You by bowing to  
You, the type of devotion termed Vandan-Bhakti [said to be the 6<sup>th</sup> of the 9 in all]

//52//

Many thanks and bravo to my elite mother for it is with her grace that I could avail the  
Holy Sight of Your Feet and Abode which is rare even for Yogis with their great store of  
merit to access this easily.

//53//

Even bravo and thanks to my elder brother who on observing me behave like animals do  
gave up his stately joy of conscious oneness with the Brahma, got involved in so many  
other affairs and thus obliged me.

//54//

It is my great good fortune that I have been defeated by the King of Kashi, it is my great  
good fortune that all my royal treasuries have been taken away and it is my great good  
fortune that I could remember the final advise of my mother.

//55//

*Dishtayaa.....Galatpremashrurgadgadaakshar: //56-59//*

It is my great good fortune that I have availed Your Holy Sight, it is with the strength of  
my merits that You have imparted to me this special knowledge. I have without a doubt  
known the greatest contentment due to You all - my mother, brother and Yourself.

//56//

Giving up life of the householder which abducts the memory of having heard Your  
counsel and having availed You in person I will stay in forests as ordained and conduct  
myself in accordance to what I have learnt from You so that I never get ensnared again  
by erring perceptions. //57//

God Shri Dattatreya mentioned: O King! You have known fulfillment! Now return and  
surpass false identification as well as ownership and conduct yourself accordingly - to  
gain liberation.

//58//

God Shri Datta lovingly said thus as a result of which Alarka found a divine thrill in all  
his body parts, his eyes were filled with tears of love. With a voice choked in emotion



and folded hands he then eulogized God present right in front of Him to gain His pleasure.

//59//

*Vande Devam.....Mayayogaannanaroop: //60-63//*

O Purposive Cause of the world! O Self of all! O Sat-Chit-Anand! O Support of the world! O Independent since the delusory strength Maya is subject to You! O Assuming the Form of a Sage! I bow to You who are beyond the reach of speech and mind in Your Subtle Form.

//60//

It is You the Para-Brahma that are the Sole Existent, not Maya Your strength, not even Jeeva the individual self nor even the worlds.

//61//

A serpent is seen in rope in dim light due to ignorance of it being a rope similarly in You O God! The individual self too is said to be and this error of my intellect has been distanced via Your apt counsel.

//62//

I have become pure with Your sight falling on me, I have become gratified, I have become consciously one with You O Brahma! Though You are beyond all physical forms yet You seem to assume similar ones with the aid of Your strength Maya.

//63//

*Dattatreya:.....Vande Vande.....Adhyaya: //64-67// //5-7//*

Worthy of eulogy via the Vedas that can be known via pure intellects, worthy of meditating upon via Yogis, O God Dattatreya, O Soul of the World, O Ultimate Being, who is it that can truly praise, meditate upon or know You in entirety? //64//

At times You seem aged, wise, childlike or the Brahma, at times with a definite Form, sometimes as the Enjoyer and at times like one who hankers only after the senses, at times you seem like the renounced else like Yogis whereas sometimes like one who associated with worldliness!

//65//

Such are You O Lord, ever awake, accomplished, pure, bound by faith, un-pierced by traits of Maya, the Lord of wealth – illusion – intellect - knowledge and even liberation, You are the inner-deity within, the Antaryami.

//66//

You are beyond the moral and the immoral, the Vedas sing of You, You are beyond any differences, hence You are the Entire. Such O Overlord of the three attributes of Nature - of the form of Truth, I devotionally bow to You for my liberation, I devotionally bow to You.

[Sung of in the Upanishad and Vedic lore, unaffected by boundaries of space and time since God is all-pervading and everlasting, He is totally saintly and of the form of Truth - I bow to You to liberate me.' Such is the entreaty.]

*//Thus completes the Seventh Chapter of the Fifth Octad//*

*{Names of God relevant to this Chapter:}*

*Mrutyulakshyasanjalpak Datta: Obeisance to God Datta, depicting in detail the signs of death*

## **OCTAD V**

## **CHAPTER 8**

**// Counsel of Subahu to the King of Kashi on seeing the gratified Alarka arrive //**

**// In this 40th Chapter, the Eighth of the Fifth Octad, Subahu, overjoyed on observing the content and gratified Alarka arrive to meet them - counseled the King of Kashi //**

*Hari: Aum //*

*Dooraattyaktaamayaa-hantaa.....Twayyupapadyate //1-4//*

Alarka then mentioned to God Shri Dattatreya: I have distanced myself from afar from false identity and ownership that had taken hold of me since long - since various births. It is with Your Grace that I am now established in my 'self' my 'swa'. Free of all company now I will roam the earth.

[True health here is said to be conscious centering to the Self, 'swa-stha']  
//1//

With a pleased intellect Alarka said thus to God Shri Dattatreya, bowed to Him and quickly went forth to meet his brother Subahu and the King of Kashi. Here he laughingly said to them: O King of Kashi desirous of kingdoms, be certain of your victory. Without any thorny hindrance from my part - enjoy it, else if you so desire then you may grant the kingdom to Subahu!

[It is said that one who does not acknowledge even the smallest of obligations is immoral, ingratiate as well as more sinful than a killer of the knower of Brahma.' In accordance to that tenet Alarka, obliged to them both went there and met them laughingly - not out of anguish of loss or distress at being defeated]  
//2,3//

The King of Kashi enquired: You have not even waged war properly, why are you renouncing your reign? You are not worthy of being called a Kshatriya warrior, you have not repaid your debt to them and it is unbecoming. //4//  
*Prannashtaamaatyaseno-pi.....Durgatim //5-8//*

Even if all supporters and armies etc. get destroyed yet too a king leaving aside fear of death must make his foes his aim and shoot them with arrows.  
//5//

If he dies in battle he enters heaven and if he wins - then he enjoys the earth; in both ways he is not at a loss for a war if it is taken like sacrifices that are inspired via Scriptures.

[The Smruti tenets mention: There are two that are considered gratified in this world - those who rent asunder the solar orb and cross over like a Parivraajak - wandering Yogi and the other is a warrior who with face and chest forward has been slain in battle whilst fighting]\*

//6//

A king should win over his enemy and go through divine enjoyments in the way his desires get satisfied and thereafter to gain accomplishments he must organize divine sacrifices and worship God.

//7//

Any king who sees a heinous enemy come forth and if out of fear he escapes – then he is one who loses fame in this earth and even gains the lowly state in the next.

[Here the term used for the lowly foe is ‘aatataayi’ meaning one who sets fire to houses, gives poison, takes up arms causelessly, steals wealth, takes away women, farms or boundaries of the state – such six are considered lowly and in slaying them one does not incur sin]

//8//

*Praahaalarka: .....Yemedrasho-bhavam //9-12//*

Alarka replied: I too believed similarly in the past but not now because I do not identify with the body at all; hence where is the question of my being of the warrior Kshatriya clan?

[The conducts of Varnna and Aashram states pertain to the embodiment not to the embodied]

//9//

Like mud pots the body of beings is but insentient, inert. Moreover, even the mind and breath too seem to be sentient only due to their proximity to the Soul Essence. Per se they too are inert, insentient.

[Someone may argue: Let the body be inert, but what about breath, the mind?

Explanation is in the verse]

//10//

It is the Sole Existent Conscious that is everlasting; there is nothing but That; thence how can the intellect identified with It acknowledge anyone as either a foe or a friend? Even intellect is insentient, inert per se.

[If lit torches are moved round and round then though each of the flame of each torch is different yet the viewer feels as if an entire circular formation is aflame, such is the illusion caused and likewise it has to be understood with the intellect too]

//11//

It is on your pretext that I gave in to the false sorrow of loss via which I attained to the Grace of God Shri Dattatreya and now I am thus.

//12//

*Nirjitaarindriyagannstyaktwaa.....Te-stu Bho: //13-16//*

I have overcome the cohort of the sense-organs and have completely detached myself from all company and associations and have conjoined my mind to the Brahma hence when the mind is won over all else is too.

//13//

You are not my enemy nor am I yours and this Subahu here is one who has highly obliged me. That entire which is, is in me and I am in everything thence how can any aspect of the outlook of duality possibly affect me - so centered?

//14//

On listening to such conversations of Alarka, Subahu was overjoyed and embraced him firmly and said: Brother it is great good fortune for you have spoken truly'. Thereafter addressing his helper - the King of Kashi, Subahu said: The purpose with which I had sought your sheltering help has been completed fully, with full success; hence now I am leaving; may you attain welfare!'

//15, 16//

*Kaashipa: .....Karnne-patddaivaatpashupraayo-anujo-bhawat //17-21//*

The King of Kashi replied: In what manner has your purpose been fulfilled? Tell me in detail. Why did you seek my help? I am unable to understand it hence I am curious.

//17//

He continued: When you approached me you said - The kingdom of our father - my brother has snatched away from me using force; help me, let us gain victory over him and you can then grant me my kingdom again' such is what I clearly remember! Now why is it that you are saying something entirely different?

//18//

Subahu replied: O King of Kashi with your aid the task that I had persevered for - listen to the details and reason thereof.

//19//

Two of my brothers just adorn themselves with the garment of the form of wind, they are erudite scholars aware of the self and are in states of living enlightenment. My mother not only breast-fed the three of us but all the while poured the nectar of knowledge of the Divine Essence in our ears too, nourished us with Spiritual wisdom. It is ill-fate that the same effective counsel could not reach the ears of Alarka hence our youngest brother had become absolutely like an animal.....[contd. Further]

//20//

*Strishu.....Tathaivaartho-bhavanmam //22-25//*

Like animals he remained engaged in women and other subjects – seen in those subdued that hanker are sense-interactions including after women; thus with a base intellect he remained absorbed only in satiating his palate and his loin and his feverish hankering had made him lowly and despicable.....[contd. Further]

//22//

Hence O King! In the manner in which in a group of people travelling together - if one gets distressed or remorseful out of sadness and anguish - then the entire group similarly suffers and becomes sad for such has happened in our case.

Alarka our youngest brother chose to be a householder and thought himself the happiest person alive. Seeing him so deluded O King all of us three brothers were truly worried....[contd. Further]

//23//

Thereafter I decided to intervene. Knowing sorrow to be the easiest cause to generate detachment and renunciation I, with your aid created circumstances which were sorrowful for him, for it is thus that my purpose could get sought.

//25//

*Dukhamasmai.....Tasya Hi //26-29//*

I was the cause of Alarka having had to face sorrow of the loss of kingdom, wealth, riches etc. and thereafter he became detached, renounced, and has learnt what he needed to know. Therefore, truly my task is over. May you gain welfare, I am leaving now.

//26//

Our mother Madalsa was such that she is acknowledged and given regard even amongst Yogis hence I thought that this Alarka who has been fed with her milk, nourished by her - let he not experience terrible downfalls, thinking thus, with effort.....[contd. Further]

//27//

By taking your support - all my tasks have been completed – this kingdom and its affairs too are fleeting; what need could I have of those [I who am identified with the Everlasting?] The conscious experience of the bliss of the Divine Form – it is this that is my true empire.

//28//

O King! The erudite should not be indifferent to his relations seeing them going through downfall but take effort to support and uplift them for it is herein that true erudition resides.

//29//

*Suhradi.....Vichakshann: //30-33//*

A friend, relative, brother, even if they have the potential to aid and yet if someone falters from the attainment of the four renowned endeavours of Dharma, Artha, Kaam and Moksha or Religion, Wealth, Desire-Fulfillment and Emancipation then that entire group that had the strength to help becomes subject to ridicule.

//30//

Being addressed thus even the King of Kashi with this momentary truthful interaction of Satsanga became happy and with a humble mind said to the kind Subahu: O Saint! Truly you have highly obliged Alarka. O Friend! Why do you now not wander to oblige me too similarly? Interactions with saints is such that it always gives a fortune-filled fruit – thence how can this saying turn contrary this time? Hence O Unique and intelligent Subahu, do uplift me too from being entangled in worldliness.

//31, 32, 33//

*Ityukta: Sa .....Lochayaanisham //34-37//*

Entreated thus by the ruler of Kashi, Subahu laughed and said: O King! You have mentioned truly, however as regards liberation, there is need of importance and management of timing too.

//34//

Scriptures mention four renowned endeavours for man:

Dharma – highest morality, expressing the Divine via your being [being His votary] in each act

Artha – life gained with apt conduct [to know God Himself] throughout the entire lifespan.

Kaam – suited food-intake and desire-fulfilling healthy enjoyments [which flame ardent desires to be owned by Him]

Moksha – emancipation [conscious union in Him]

Of these you have attained success in the former three whereas the remnant, of liberation cannot be accomplished without undertaking the means thereof. It is hence that it requires dedicated effort and perseverance. The means thereof I will mention to you right now; thence you can strive to gain the same.

//35,36//

From now on you do not think on these lines such as: this is how I am [fat or thin, tall or short etc.] and this or that is mine [kingdom, treasury, wives, sons etc.] - but rather by day and night ponder as to what do these terms ‘I’ and ‘mine’ truly imply.

[At night till sleep overcomes and in life till death - the Vedanta Scriptures need to be contemplated seriously]

//37//

*Avyaktaadivisheshaantam.....Puraa //38-43//*

Ayakta – The Unknown - is beyond the ordinary reach of the senses, beginning from here or Nature per se, to everything that is physical, borne from the primary five elements, is all prone to distortion – change - decay and is inert. Yet there is some Changeless Essence. Hence you should know as to what is truly expressed and what remains unexpressed for it is then that you will be able to relate properly be it within the house [wife, sons etc.] or without [property, kingdoms etc.] and remain solitary, choose not to attend to anyone but the Eternal.

//38//

Thereafter the individual Sentient Soul and this entire Insentient inert matter too have to be deliberated upon seriously, for this needs to be known fully [what gives a seeming



semblance of being sentient but truly is not has to be grasped] for it is only then that you will be able to gain discrimination about the Self, the Sole Existent and gain the lasting contentment that you seek.

//39//

Though Alarka too as fated got attached to sense-interactions, started hankering and was fickle yet due to the grace of our mother Madalsa in essence he has remained pure for it is thus that in but a moment in the presence of the auspicious Guru God Shri Dattatreya he could consciously experience His Grace working on him.

//40//

You might as of now be filled with sentiments of detachment and renunciation; but the fact is that you are yet bound to the illusory Maya and her effects; hence the moment you surpass all those bonds you are without doubt going to be liberated.

//41//

Advising thus, Subahu pleased in intellect took leave of the king and then embraced Alarka and said: Whether you now rule over your inner kingdom or come with us to the forests, hereafter you will never be senselessly attached to anything. Hence O Scholar! Now you will not flaw nor incur sin. So, do as you please. Alarka replied: Brother! I have been a total fool in the past!

//42, 43//

*Jadibhoota: .....Nishparigraha: //44-47//*

I lived in palaces - like one inert and it is but with your grace that I have come out of that entire snare. We are both brothers, have shared the same womb and are sons of our greatly respected mother. Now all four of us have become similar, equal - via divine knowledge. It is solely via her mighty merit that this has turned about.' After hearing out Alarka fully, Subahu went away to the best of forests.

[One who though was not inert behaved like the inert – such is often seen in behaviour of devotees]

//44, 45//

The King of Kashi too went back to his city and took effort for what he sought. Alarka was given back his kingdom and he returned to his capital and crowned his son as king and ruler.

//46//

Thereafter he too resorted to the forest-life, to gain liberation - he detached himself from all type of company and associations. Here he was able to surpass duality of joy and sorrow, did not hoard anything at all and lived for long.

[Unworried as to how to maintain livelihood or of being stolen from or even of losing what has already been gained in all senses implying spiritual wealth]

//47//

*Praapa.....Raajyamanutishtham //48-51//*

Thereafter he gained the ultimate wealth of the Yogic Path, the Nirvana liberation and this entire world consisting of varied species such as that of gods, demons, men.....[contd. Further]

//48//

All that is bound via the three attributes of Nature as well as wife, son, brother, friend, foe, one's kith and kin and strangers, all beings residing for him only in the sentiments that he had towards them and which had bound him earlier with either attachment or aversion and other such emotions continually.....[contd. Further]

//49//

Pulled here and there by the tendencies of the sense-organs, ensnared in delusions, merged in the mud of ignorance, and observing this phenomenon all around him as well, remembering that he was once part of that group too, from that entire....[contd. Further]

[To catch hold of their respective sense-objects, sense wants drag via sense organs - such as that of speech, food etc. Alarka, on witnessing this entire play of the sense-organs]

//50//

Knowing himself to have passed through that entire successfully started mentioning in song the facts thereof: A Ho! Why is that we in the past ruled? In what manner and for what purpose did we choose to rule over that kingdom?

//51//

*Api.....Sadaa //52-55//*

It is only after, by hindsight that I came to know that but for the Yoga – of conscious union, there is no joy or bliss that is the final. All happiness experienced on earth related to wealth, food, wife, sons etc.....

//52//

Is the happiness that cannot even equal 1/16<sup>th</sup> portion of the joy that one feels when one has surpassed all desire.

If such hopes and wants are remnant then that entire which one has in the present where happiness is felt to reside does not have the potential to do away with even one want or wish and the resultant sorrow totally, for good.

[Sorrows like that are like fire which cause distress and make one sad – they cannot be distanced by other things that we have in the present equally devoid of joy]

//53//

It is the Divine Soul Form that is all-prevalent in joy. Those who do not know this fact, such fools, subdued and subject to their nature try to search for it in wives and sons etc. and the only result thereof is continual sorrow.

The Brahma is Infinite, Eternal, of the form of Truth, Knowledge and Limitlessness. It is that Singular Self, Omnipresent and Ever-joyous - that I am now consciously united to, am non-distinct from.

//54,55//

*Bhraaturmaatu: .....Buddhishuddhaye //56-59//*

With the blessings of my brother and mother as well as the Grace of God Shri Dattatreya in this birth, in this very life itself I have accomplished all - that is truly worthy of accomplishment, gained all - that is truly worthy of gaining - there is no doubt at all about it.

[Conscious, lasting fulfillment do I have, and like the law of wearing the pendant in a necklace - and then forgetting about it – thereafter searching in vain hither thither for it I, when remembered that it is right around my neck was relieved and happy.

So too when I realized what my true form actually is - I found it as casually and effortlessly whereas all the time before when I was unmindful of it I have always been terribly full of worry and bother]

//56//

Uttering thus that great king Alarka with effort studiously and conscientiously studied the Yogic Path and even attained the final 7<sup>th</sup> Yogic State. [mentioned earlier such as Shubheccha, TanuManasa etc.]

Once this is reached there is not even a faint trace of memory pertaining to duality.

[The Shruti mentions: On reaching this state the person reaching it has become fully united with the Self, hence who would witness whom? Who is it that sees and who is it that he is seeing? There is pure non-duality]

//57//

Thereafter going through remnant fate that gave him this present birth, freed of all traits but of the Self, Alarka surpassed even the present name and body and merged consciously in the Divine Abode of God Dattatreya.

//58//

{Here, there is continual reference to Chapter 18 meaning thereby the THIRD OCTAD's 2<sup>nd</sup> Chapter verse 8 wherein the son is advising his father and is now continued hereafter}

In this manner the wise son advised his father regarding the mode of life of Yogis, the path of Yoga and is mentioned here in short for cleansing the conscious faculty.

//59//

*Putra: .....Samaahita: //60-63//*

The son continued: Father! You too must study the Yogic Path for it is thence that you will reach that unity with your Sought Para-Brahma and where once having reached there is no more grief. That Brahma is whom I am non-distinct from too. I am not a being merged in worldliness. Hence what need be for me to study further? If at all a person has known conscious entire fulfillment and if yet there is something remnant for him to do then he surely cannot be called elite in the Divine Eternal Essence.

//60,61//

This entire I have narrated to you in form of replies to your question. I have also narrated my entire account and state to you. It is time that you too take effort for the same.

//62//

Saying thus the son bowed to his father, asked permission, gave up all company and associations and being vigilant, aware and centered he began wandering all over the earth. //63//

*Tatpitaapi.....Treeshsantoshkaarakam //64-67//*

His father too became withdrawn from worldliness and as befits one in the Vaanprastha Ashram State cleansed himself as required. Thereafter he entered the 4<sup>th</sup> state of

monkhood, the Sanyaas-Ashram and attained to the accomplishment wherein all doership has been surpassed termed 'Naishkarmya-Siddhi'.

//64//

Bravo to this episode, this sermon related to Alarka. It is worthy of being sung, meditated and repeatedly thought upon by the intelligent. As regards the sermon it is God Himself in the evident Avadhoot – Digambar that is the reference thereof.

//65//

That God who merely on being bowed to by Alarka granted him the rare to attain liberation, how can one depict the pious parental love that He has for His devotees?

//66//

This interim phase life and acts of God as interwoven in the episode with Alarka is captivating, is one that grants enjoyments as well as liberation as well as gets the reader the conscious contentment of God Shri Dattatreya Himself.

//67//

*Shashwatte.....Trayadheeshwar.....Adhyaya: //68// //5-8//*

O God Maadhav! O Lord of all Maya! O Supreme beyond ordinary reach of senses! I always and ever bow to You! O Lord of the three attributes Shri Dattatreya! Do be content and grant us with the best of grandeur.

*//Thus, the eight Chapter of the Fifth Octad is completed //*

*// FIFTH OCTAD COMPLETED //*

*Names of God relevant to the 40th Chapter:*

- 1. Alarkageetottamgunn Datta – Obeisance to God Shri Datta having all the divine traits as depicted via the song of Alarka*
- 2. Vihitaalarkashreyo Datta – Obeisance to God Shri Datta that granted the highest fortune to Alarka*

**OCTAD VI**

**CHAPTER 1**

**// The Daasya-Bhakti [as the votary of God] of Aayuraj and depictions of the generous gifting of God Dattatreya //**

**// In this 41st Chapter, the First of the Sixth Octad, depiction of the 7<sup>th</sup> type of devotion of Aayuraj, emoting to himself as the votary of God Shri Dattadev as well as the generous gifts given by Him etc. is being detailed //**

*Hari: Aum //*

*Ya Indratulyo.....Nanaam Sa: //1-4//*

An emperor akin to God Indra who presides over the heaven - Nahusha ruled over the earth in the past and it is regarding his might that the description below follows. It is via his life that the generosity of God Shri Dattadev too comes to light.

*//1//*

In the Lunar Race there happened a great intelligent king named Aayu. A monarch, best amongst those who give generously, master of his sense-organs and fortunate was he; yet without any heir he was greatly disturbed.

*//2//*

The Sages extolled the infinite importance of God Shri Datta to him listening to which and desiring an heir the king with full devotion went atop the Mount Sahyaadri seeking the Refuge of God Himself.

[Here the king is said to be hailed as well as meritorious hence though wanting an heir for himself he did not seek shelter with other gods and goddesses able to grant his wish but went forth to God Himself with devotion]

*//3//*

A maiden was seated in His lap - forever seeming to be intoxicated with alcohol, enmeshed in all the so-called enjoyments was He - yet considering Him to Noble the heir desiring king Aayu devotionally bowed to Him.

*//4//*

*Nirbharatsito-pi.....Punastayaa //5-8//*

The Mighty Being God Datta shooed him away, insulted him like anything and even dealt with him in all detestable ways - however King Aayu continued to observe his firm vow of service and remained in attendance to Him the Lord of the three attributes of Nature with full devotion.

[King Aayu was predominantly of the Sattwa temperament hence his vow of attending to God was firm]

*//5//*

Emoting to himself as a votary of God for a continual span of 100 years, happily and with enthusiasm he served God Shri Datta. Then one fine day God finally said: I am unable to do anything; what work could you have of Me?

*//6//*

The King said: It is You who inspire intellect, it is You who are the Lord of the Senses, You that are the best of all, the Purushottam, You that are the divine son of Sage Atri, You that use the strength Maya to appear howsoever You wish, You that are the Sole Existent, are the Truth, are Beyond the three attributes of Nature.

*//7//*

The Scriptural tenets and its ordainments of the dos' and don'ts are for the four Varnnas or Brahmins etc. to which they all are tied to. They behave in a manner as if they fully know Your Divine Form. How can the same Speech cause any bondage per se to You who have brought about the Scriptures?

[Scriptural laws do not pertain to God who is the Beyond or to the animal species]

*//8//*

*Trayyaa.....Uttam: //9-14//*

It is those who are unaware of Your true Form that have faltered from and become non-centered to the advise of the Holy Texts as regards the dos' and don'ts; understanding thus I am attending to You, O God Hari! Protect me.

[Remove me from being subdued by fate]

*//9//*

God Shri Datta said: If such is the way it is then O King immediately give me alcohol in a skull as well as well-cooked delicious meat.

[Here the giving of meat is suggestive of the performance of those limited divine sacrifices wherein animals too are offered to God and the giving of alcohol is suggestive of the Soma-sacrifice. For gaining the Love of God and not for mere sense gratification for God is renowned to be Govind - the Overlord and Protector of all sense-organs - with such sentiments implying that the king should get those items and give with such knowledge]

//10//

Thus instructed, the King daily brought for God meat for the sacrifice as well as alcohol as mentioned earlier as a result of which God Datta was eventually appeased and said: Ask for any boon that you like!

//11//

The king said: O Lord! Grant me a son that is all-knowing, who remains true to gods and Brahmins, who is never defeated by demons and deities, who is intelligent, skillful, who protects his populace, is worthy of regard, brave, is able to protect himself from wounds in battle, is able to give love to those who seek his shelter, who conducts himself righteously, who attains commendations of the manes, guests and his Guru via which all our forefathers and I feel myself gratified.' God said: So be it, in the manner that you have described, a son, beloved of God Vishnu.....

//12, 13, 14//

*Jishnnurjishnnoopam: .....Hrushtaapyabudhyata //15-20//*

A son that will be victorious, whose fame akin to God will prevail till the limit of all the four directions, may you attain to! O King! Go and give this fruit to your wife Indumati, see that she eats it.

//15//

'I will do so' saying thus, the king bowed to God Shri Datta and happily returned to his capital city. Here he gave the blessed fruit to his wife and she too after the purificatory bath after her monthly cycle ate it with full devotion.

//16//

This desiring wife since a long duration did not gain the pleasure of her husband's company hence as suits the play of love, she as ordained embraced him and when she experienced the full joy of the act thereof conceived a divine child.



[Desiring her husband is the foreplay thereof, not immoral, and the pleasure identified with the flow of reproductive fluids, temporal, the joy of copulation is hinted at and a portion of the guardians of the directions got conceived as is said: Via the organ of copulation and the joy akin to nectar thereof the populaces develop...’ the joy here is known to the adepts of the aphorisms of love as mentioned earlier in the Text]

//17//

Thereafter the Queen dreamt of a divine being who had all traits suggestive of the mighty, adorned with necklaces, armlets, bracelets, anklets, crown, earrings, with a white flowered garland, white garments, anointed with white sandalwood, with a parasol of the form of the Divine Serpent Shesha that was shining with jewels covered over his head, laughing innocently, and with a water pitcher as if in oblation to himself and was gifting pearls! Seeing this entire in her dreams the Queen woke up in joy!

//18, 19, 20//

*Shaswatsmrutwaa.....Sanshaya: //21-25//*

Though awake yet continually remembering the dream she with pleasure narrated the entire account to her husband. The next morning the king too cleansed after the bath and the daily rites described the entire dream to Sage Shounak.

[It is said that a woman is pure after copulation but a man unclean; in accordance to that the king bathed and saw to his daily rites and thereafter said to the Sage Shounak, the reason being that in presence of many illustrious saints, one’s personal talk can only be commenced with one who is aged and experienced in knowledge and erudition; hence the king chose to open his heart out to this Sage an adept in the Rig-Veda.]

//21//

The Sage replied: O King as of now you are truly fortunate because akin to the divine womb jewel of Mother Ansuya - God Dattatreya Himself has gifted you with a blessed fruit.....

//22//

And since the time the queen has had it she has conceived a child who has the might of all the 8 Guardians of the directions hence your son will be one who will be religious, a devotee of God Vishnu, like the ornament of the Lunar race, whose fame will be akin to God Vaaman, whose performance will be divine, who will be aware of the Vedas and the Upanishad Texts, will be a monarch, will be enriched with all positive traits, and will slay the demon Hundasur! This entire is suggested via the dream - there is no doubt about it.

//23, 24, 25//

*Agnirdevmukho-bhyetu.....Khalviti //26-29//*

May the Fire God, the first of the deities arrive here and protect the womb from all four sides and in the tenth month at the time of delivery may God Varunn protect him from the snare of death!’ Thus blessing, the sage accepting due regard and hospitality, returned to his Ashram and the king being more and more centered to God Datta found great happiness with his wife.

*//26, 27//*

There was a powerful demon named Hunda in a city called Kaanchan. He attacked the earth as well as heaven and even defeated the gods therein. He forcibly abducted a maiden named Ashoksundari, the daughter of a demi-god named Shiv, a Gandharwa by species who cursed the demon saying: Nahusha will slay you!’

*//28,29//*

*Atraantare-sya.....Shubhaam //30-32//*

Thereafter one day the daughter of the demon Hunda accompanied by her friends visited a garden named Nandanvan of the gods. Here she overheard bards conversing with each other saying that the son of King Aayu is bound to slay her father Hundasur. So, she immediately reported this to him. On hearing this as well as remembering that he had been cursed before by the abducted Ashokasundari - Hundasur was terrified and quickly went to the kingdom of king Aayu and spotted the beautiful queen Indumati.

*//30, 31, 32//*

*Krushnaagrapeevarkuchaam.....Bhoorisha: //33-36//*

He saw Indumati heavy in chest with the dark aureoles, whose face seemed pale due to carrying the womb like the moon observed at dawn, yet lustrous and beautiful, brilliant with the effulgence of God Vishnu, having an aura like violent sun-rays, like a Goddess to whom one could not go near as well as protected on all four sides by the divine discus Sudarshan and its brilliance. Seeing her thus the vile demon was astounded and decided that surely my foe is here itself - hence I must take effort to kill him.’

[A woman heavy with child finds her face to be pale, thin elsewhere but for the womb region, may faint, has morning sickness, distaste, yawns more often, saliva comes out from her mouth, weakness seems to be all over, hair growth becomes evident, there is a tendency to eat sour and salty items, the breasts get filled with milk and the nipples become darker as is mentioned by the physician Vaagbhatt prolific in the Ayur-Veda]

//33, 34, 35//

Deciding thus the demon Hundasur to bring about his vile plans attacked the Queen in the interim junctional dream state - when she was neither fully awake nor deep asleep and started depicting many frightening and revolting dreams to her [he was able to do that by assuming subtle forms]

//36//

*Daanavyaa.....Nirarthakaa: //37-40//*

Queen Indumati however was being well protected so she was not at all affected or terrified via these illusory tricks pertaining to the demonic Maya and furthermore the child in the womb too being protected by God Dattatreya Himself, fortunate, was not affected in any way - abortion or termination of pregnancy did not occur.

//37//

Hundasur had witnessed for himself the queen being protected by the Discus Sudarshan however Indumati was not aware of it; hence via this onslaught of revolting dreams she was apprehensive and went seeking shelter of the Sun God and prayed.....

//38//

‘O God Surya-Narayan! Dispel all that is unfortunate around me. Distance all ills that might happen via such revolting dreams from us. Bring to us all that is pious and full of welfare.’ Thus, did she pray and finding herself strengthened - shed her misgivings and retained equanimity for good. As was fated all jugglery of the demon to cause harm, all that he tried, failed.

[The praise of the Sun is according to the Shruti Scriptures]

//39, 40//

*Nashtaabhishto.....Prayukte-savasannaprasavaa-bhawat //41-44//*

Meanwhile the demon who could not bring about his desired, vile within, decided to give up food and water intake and daily was trying to find some loophole whereby his plans could become successful. Remaining non-evident with his illusory skill he too remained in the kingdom.

//41//

King Aayu too with pleasure within at the appropriate times saw to and completed all the ordained rites such as the Punsavan etc.

//42//\*

Though the expected date of delivery arrived yet there was no labour at all hence the king thought of a solution and prayed to the celestial physicians the Ashwin-Kumar deities saying: O Gods, listen to my invocations, release quickly this child in womb!’ Mantras which mention: Release happily this sage, this child that is terrified within who is also praying since ten months to you’ these did the king resort to as a result of which the labour began.

[The Sanskrit Mantra is as follows:

Shrutam Me Ashwinaa Hawam Saptavadhrim Cha Munchatam /  
Bheetaay Naadhmaanaay Rishaye Saptavadhraye //’]

//43, 44//

*Tata: .....Mahat //45-48//*

Thereafter in an auspicious time when five planets were in ascension and none was bound to set via the Sun, Queen Indumati gave birth to a very fortunate son.

//45//

With birth itself the child was so brilliant that with his effulgence all lamps of the night seemed to be far weak by comparison.

//46//

Like the Sun in the sky the brilliance of the child shone all over and seeing this fortunate son in her arms Queen Indumati was overjoyed.

//47//

On listening to the grand celebration of the birth of his son, King Aayu saw in the evident, the great fruit that he had gained by attending to God Shri Dattatreya.

//48//

*Hemnaa .....Yayou //49-52// //6-1//*

The King appointed priests to read out the Holy Texts, and with gold offered oblation to the manes. In a pram made of gold the son was as ordained offered ghee and honey.

[Tenets mention: After the birth of a son before anybody else touches him - in a golden vessel or spoon he should be offered ghee and honey, made to lick it]

//49//

Seeing the moon-like face of his son, King Aayu smelt his forehead and as per dictates of the Mantras found himself to be fortunate as well as freed from the debt to the manes.

//50//

The King gifted the main Brahmins as well as others in need with cows, land, garments, wealth etc. and sang of the infinite importance and glories of God to them [as he had known for himself]

[It is said that the gifts given before the umbilical cord of a live born child is cut does not entail any impurity]

//51//

Hundasur too observed the child who was born, who was enriched with all the skills and resplendent and thought of seeking the Refuge of the Goddess Mohini that captivates via illusion for the accomplishment of his task.

//52//

*// Thus, the First Chapter of the Sixth Octad is completed //*

*Names of God relevant to the 41st Chapter:*

1. *Aayurajvarprad Datta – Obeisance to God Shri Datta granting the sought boon to King Aayu*

## **OCTAD VI**

### **CHAPTER 2**

**// Protection of the child kidnapped by the demon Hundasur to kill him in the  
Ashram of Sage Vasishtha //**

**// In this 42nd Chapter, the Second of the Sixth Octad, depiction of the protection of  
the abducted child to be killed via Hundasur in the Ashram of Sage Vasishtha is  
being detailed. //**

*Hari: Aum //*

*Vayamu.....Bahumaanayan //1-4//*

Hunda the demon eulogized the Goddess thus: O Mahamaya! O Mighty Delusory Potential! We are trying to appease You the best of Goddesses, O Mohini! We bow to you, be kind on us today and accomplish what we desire.

*//1//*

Thus, prayed to - the Goddess known to accomplish tasks was pleased and at the same time some maid assisting in the care of the new-born came out of that designated room.

*//2//*

As a result, the demon Hundasura with his illusory potential entered her physical frame and as fearlessly entered the chamber meant for the new-born and the recently delivered mother.

*//3//*

The Overlord of the world God Dattatreya, Omnipotent and aware of all these happenings via His Leela acts - yet to give due regard to the Goddess named Mohini remained silent, witnessing the outcome.

*//4//*

*Yannaamsmarannanmaya.....Cheshtitam //5-8//*

That delusory strength Maya and all her effects - known to disappear merely on the Remembrance of the Holy Name, such is God the Overlord. He is of the Beyond way

above all such delusory potentials, how can any demon albeit aware of the illusory strengths stand anywhere near?

//5//

Hunda, wanting to kidnap the child, and with this intention had managed to enter the maid's body went inside the room and started chanting a Mantra as per rites of the Goddess whereby everyone present in the vicinity would feel sleepy and soon take to bed.

//6//

The Mantra termed Prasvapini implies thus: O Goddess instrumental in dreams, quickly send sleep to all present here, as if they all have died, send them in deep sleep till sunrise and at dawn wake them up like before.

[This instrumental means of dreams is said to reside in the neck region]\*

//7//

Thus, with the successful use of the above Mantra all present there gave in to infatuation and sleep thus all their knowledge was destroyed and none could come to know of these deeds of the demon.

//8//

*Tatra Supteshu.....Tadeedrasham //9-12//*

Thereafter subdued via the infatuation of the Goddess all fell asleep whence the demon came out in his true form and kidnapped the child.

//9//

Quickly, like birds, via the sky route he returned to his city named Kaanchan and called for his beloved woman - and entrusted the child to her saying.....

//10//

O Beloved! See that the child is slain in front of your eyes and give me his meat to eat as well as blood to drink for the morning's breakfast.

//11//

She replied: Lord, this is but a child, it is not worthy to enact such an act of non-discretion; why is it that you are bent upon doing something that has been severely censured of in the Scriptures?

//12//

*Daityo-vadatpriye.....Dadou //13-16//*

The demon replied: Dear, the gods have created the child to bring about my end; I have gained him after much effort; now how is it possible for me to be kind in such a situation?

*//13//*

The body truly is rare to come about and is much loved; it should be protected so that all the three renowned Endeavours can be accomplished; if at all it is destroyed then how will one be able to fulfill sense-gratification, our sole purpose? Have you not heard of the teaching of our Guru Virochana as regards the same?

[Virochana is the father of the renowned devotee King Bali for whom God manifested as the Divine Dwarf Vaaman and the full depiction can be found in the 8<sup>th</sup> Canto of the Shreemad Bhaagwata Maha Purana]

*//14//*

‘Very well’ agreed his wife and then cruelly lifted the child and then gave him to a servant named Sairandhri when nobody else was around saying: Without any second thoughts kill the child, cook him nicely and give it to dear Hunda for his meals.’ Saying thus she handed over the child to the maid who in turn handed him to the chief cook in Hundasura’s kitchen.

*//15, 16//*

*Yasya.....Hata: //17-20//*

None can prevent death, whosoever it may be, nor modify the day, time and the method thereof. Unknown to this fact and desiring the continuum of the fleeting physical body Hundasur, what benefit would he gain even if he is aware of the Scriptures of Guru Virochan?

*//17//*

It is only due to the trust that she had for her servant Sairandhri that Hunda’s wife gave her the child and got occupied in other tasks and only Sairandhri remained there. //18// New-born as the child was and seeming divine, yet the brutal chief cook with a sharp weapon in hand was about to cut the child in pieces however the child did not seem afraid and did not make a single movement either!

[Neither was the child afraid nor in any way affected or threatened]

*//19//*



Again, the chief-cook tried for the second time to hurt the child with the sharp weapon in hand but to no avail for it was being protected by the Discus of God Shri Dattatreya and the only thing that cook found was that his weapon had broken - and the child was safe and sound, not even a scratch was present on his delicate form!

//20//

*Na Pafaaleshdapyastram.....Daanavaadhama: //21-25//*

No weapon could even slightly touch him! And in turn seeing the child laugh pleasantly, both the pitiless servant as well as the spiteful cook were surprised.

//21//

Due to the good fortune and the bright future of the child that maid Sairandhri or Ekla though by nature cruel yet became quiet and peaceful at the time and she said to the cook: O Intelligent Chef! You should not try to kill this child.

//22//

He is bright like a jewel, has all traits pertaining to great souls and is definitely being protected by some God. Which cowardly and immoral person would try to harm such an innocent child?

//23//

The cook said: O Sairandhri! I am not about to kill the child that is protected by fate itself; he has auspicious signs as of kings and is resplendent like the gods and is but a child. Merely on seeing him even those who thoughtlessly slay animals too find their consciousness being pervaded with kindness, why is it that our vile immoral demon king wants to do away with him?

//24, 25//

*Yeshaam.....Pun: //26-29//*

One whose fate itself is auspicious, their protection too is via their own actions; when the Overlord beyond all distortions is Himself their Friend, then such persons taken care of

by Gods, how can they come to any harm? Who can kill them? Even if they face adversity such as imprisonment in castles or being entrapped in river water floods yet they are saved. The Sole God beyond all modifications, in a Youth Form, if He is a Friend then how can such devotees be harmed by poison, fire or weapons?

//26, 27//

Saying thus and inspired by the auspicious future of the child the cook set aside his weapons and the maid too mentioned: Let us take this child secretly to some hidden place.

//28//

Thereafter both of them filled with sudden kindness took the child that very moment and managed to take it to the Ashram belonging to the elite Sage Vashishtha. They left it at his doorstep and returned.

//29//

*Mrugshaavam.....Raajlakshannlakshitam //30-33//*

The cook then took the meat of a fawn, cooked it deliciously and gave it to the demon king as per his desire with words that did not arouse suspicion.

//30//

As a result, Hundasur was elated, ate the meat, and the foolish demon with his vile intellect believed that the child destined to kill him himself was no longer alive and felt himself fully satisfied.

//31//

Thereafter at dawn of the beautiful next day Sage Vasishtha, best amongst those who know God accompanied by other elite sages came outside the Ashram premise to find a child near the doors.

//32//

He was enriched with divine traits, his face shone with a luster akin to the full-moon, his eyes were large and his personality seemed serene, everything about him suggested kingliness.....

//33//

*Sadyojaatamivaabhaatam.....Trikaalvit //34-37//*

On observing the child who seemed to be recently born, with a luster around like that of divine fate, pure, the elite Sage Vashishtha - husband to the devout Mother Arundhati was taken by surprise....

//34//

He said: O Sages! Just see, whose child is it here that is so beautiful? Who came here and left it at our doorstep at night? We all do not know anything about this incident at all.

//35//

They whose great penance must have procured this fruit, this divine jewel child, who must be the fortunate mother of such a one and who could be the meritorious fortunate father?

//36//

The sages too were astounded on seeing the beautiful child. It is then that Sage Vasishtha aware of all happenings of the three phases of time sat into meditation and thereafter mentioned.....

//37//

*Aayush: .....Samraadijashnnurbhavishyati //38-41//*

This child is the blessed fruit gained by King Aayu of the Lunar Race after his attendance to God Shri Datta and protected via Him this child is his son, he will live for long and is enriched with all kingly traits.

[It is by his life that even the life of his father will be praised, commended]

//38//

He is the womb jewel of Queen Indumati the daughter of King Swarbhanu; there is no doubt about it. The demon Hundasur considering him to be the one meant to kill him had kidnapped him and thereafter it is sheer fate that he has been brought here.

//39//

Saying thus though the sage is considered to be the best amongst scholars - yet he gave in to paternal love, his form filled with kindness and he picked up the child with both hands and brought him inside to the Ashram.

//40//

The Sage mentioned: This child via the Grace of God Shri Dattatreya will uplift men and gods from their adversities and will be a monarch.

//41//

*Iti Bruvati.....Sarvata: //42-46//*

When the best of sages was thus narrating about the newly found infant, the witnessing deities showered flowers, the celestial damsels danced and the demi-gods sang in praise.

//42//

Thence the sages joyously blessed the child saying: O Divine Son of Atri - You via whose miniscule portion this entire universe is pervaded and comes into being, release the child from his troubles; O God Hari! Protect this child at dawn, dusk, noon, night, here, there, everywhere.....

[Blessings are being conveyed in 4 verses]

//43, 44//

O God adorned with the Discus, Trident and The Kamandal pitcher, destroy the negative effects of ill planets, the harassments of ghosts and goblins, the evil eye, dust falling in eyes of cows, flaws related to the house or the mother and all that is unfortunate and ill-omened; rent it all asunder! O Omnipresent! This child seeming becoming with Your continual Protection, do Protect from all sides whether he is sleeping, sitting, going or coming somewhere, whatever he is doing.

//45, 46//

*Bho.....Jugop Sa: //47-50//*

O Both Ashwini Gods! May this child of yours remain healthy, enjoy a long life, be ever full of strength and pure auras.

[May the child be healthy as regards the vital breaths, the sense-organs, strong in physique, such is being entreated]

//47//

Thereafter Sage Vasishtha in accordance to the rites performed the naming ceremony and said: This child with his strength will imprison foes, and will attain fame in the worlds with the name Nahusha. O King! All those who are defiled will not be able to adversely affect your emoting to now as a child, hence O King revered even by the gods, may you attain welfare! In this way the Sage completed the purificatory rite named Jaat-Karma Sanskar and looked into the well-being of the child.

//48, 49, 50//

*Arundhati Sati.....Yatharthata: //51-54//*

The devout Sati Arundhati, spouse to the sage too considered the child to be her very own and looked into the nurture and nourishment of the highly fortunate child and protected him with all the maternal love that it could need.

//51//

Furthermore, the child too started considering Mother Arundhati and Sage Vasishtha to be his parents and thus brought up via them with each day the child grew like the waxing moon does from its childhood.

//52//

Thereafter when he touched his eleventh year the Sage completed his sacred-thread ceremony as is ordained for warriors and thus he was made deserving and pure, able to restrain his senses and celibacy. Thereafter, the child was aptly educated.

//53//

The Sage taught the Child the following:

All the Four Vedas with its portions named:

Shiksha - phonetics

Kalpa - ritual

Vyaakaran - grammar

Chhanda - metre

Nirukta - etymology

Jyotish – astronomy

And the Padas thereof inclusive of

Kram – a step-by-step recitation

Jataa – methods of recitation of a text and its oral transmission

Shikhaa – metrical way of chant – lit. tuft of face -

[https://en.wikipedia.org/wiki/Vedic\\_chant](https://en.wikipedia.org/wiki/Vedic_chant)

All the 14 branches of knowledge – 4 Vedas 4 Upa-Vedas and six schools of Hindu philosophy: [Nyaya](#), [Yoga](#), [Vaisheshika](#), [Samkhya](#), [Purvamimamsa](#) and [Uttaramimamsa](#).<sup>[6]</sup>

All the 64 arts –

1. *Geet vidya*: [singing](#).
2. *Vadya vidya*: playing on [musical instruments](#).
3. *Nritya vidya*: [dancing](#).

4. *Natya vidya*: theatricals.
5. *alekhya vidya*: [painting](#).
6. *viseshakacchedya vidya*: painting the face and body with color
7. *tandula-kusuma-bali-vikara*: preparing offerings from [rice](#) and [flowers](#).
8. *pushpastarana*: making a covering of flowers for a [bed](#).
9. *dasana-vasananga-raga*: applying preparations for cleansing the teeth, cloths and painting the body.
10. *mani-bhumika-karma*: making the groundwork of [jewels](#).
11. *sayya-racana*: covering the bed.
12. *udaka vadya*: playing on [music](#) in water.
13. *udaka-ghata*: splashing with water.
14. *citra-yoga*: practically applying an admixture of colors.
15. *malya-grathana-vikalpa*: designing a preparation of [wreaths](#).
16. *sekharapida-yojana*: practically setting the [coronet](#) on the head.
17. *nepathya-yoga*: practically dressing in the tiring room.
18. *karnapatra-bhanga*: decorating the [tragus](#) of the ear.
19. *sugandha-yukti*: practical application of [aromatics](#).
20. *bhushana-yojana*: applying or setting [ornaments](#).
21. *aindra-jala*: [juggling](#).
22. *kaucumara*: a kind of art.
23. *hasta-laghava*: [sleight of hand](#).
24. *citra-sakapupa-bhakshya-vikara-kriya*: preparing varieties of delicious [food](#).
25. *panaka-rasa-ragasava-yojana*: practically preparing palatable [drinks](#) and tinging draughts with red color.
26. *suci-vaya-karma*: [needleworks](#) and [weaving](#).
27. *sutra-krida*: playing with [thread](#).
28. *vina-damuraka-vadya*: playing on vina- a stringed instrument and small two headed drum.
29. *prahelika*: making and solving [riddles](#).
30. *durvacaka-yoga*: practicing language difficult to be answered by others.
31. *pustaka-vacana*: reciting books.
32. *natikakhyayika-darsana*: enacting short plays and [anecdotes](#).
33. *kavya-samasya-purana*: solving enigmatic verses.
34. *pattika-vetra-bana-vikalpa*: designing preparation of shield, cane and arrows.
35. *tarku-karma*: spinning by [spindle](#).
36. *takshana*: [carpentry](#).
37. *vastu-vidya*: [engineering](#).
38. *raupya-ratna-pariksha*: testing silver and jewels.
39. *dhatu-vada*: [metallurgy](#).
40. *mani-raga jnana*: tinging jewels.
41. *akara jnana*: [mineralogy](#).

42. *vrikshayur-veda-yoga*: practicing [medicine](#) or [medical treatment](#), by herbs.
43. *mesha-kukkuta-lavaka-yuddha-vidhi*: knowing the mode of fighting of lambs, [cocks](#) and birds.
44. *suka-sarika-prapalana (pralapana)*: maintaining or knowing conversation between male and female [cockatoos](#).
45. *utsadana*: healing or cleaning a person with [perfumes](#).
46. *kesa-marjana-kausala*: combing hair.
47. *akshara-mushtika-kathana*: talking with fingers.
48. *dharana-matrika*: the use of [amulets](#).
49. *desa-bhasha-jnana*: knowing provincial [dialects](#).
50. *nirmiti-jnana*: knowing [prediction](#) by heavenly voice
51. *yantra-matrika*: [mechanics](#).
52. *mlecchita-kutarka-vikalpa*: fabricating barbarous or foreign [sophistry](#).
53. *samvacya*: [conversation](#).
54. *manasi kavya-kriya*: composing [verse](#) mentally.
55. *kriya-vikalpa*: designing a literary work or a medical remedy.
56. *chalitaka-yoga*: practicing as a builder of shrines called after him.
57. *abhidhana-kosha-cchando-jnana*: the use of [lexicography](#) and meters.
58. *vastra-gopana*: concealment of cloths.
59. *dyuta-visesha*: knowing specific [gambling](#).
60. *akarsha-krida*: playing with dice or magnet.
61. *balaka-kridanaka*: using children's toys.
62. *vainayiki vidya*: enforcing discipline.
63. *vaijayiki vidya*: gaining [victory](#).
64. *vaitaliki vidya*: awakening master with music at dawn.

[<https://en.wikipedia.org/wiki/Kal%C4%81>]

Other Scriptures with their intended meanings.

//54//\*\*\*\*

*Sarahasyam.....Sooryavanshyagororvidhe:.....Adhyaya: //55-58//*

Moreover, with special care the sage taught him the Dhanur-Veda dealing with archery, its secrets, the Vedanta Texts, morality of kings – Raajneeti, the Epics: Ramayana and Mahabharata, and the 18 Puranas.

//55//

The respectful Nahusha too as ordained, emoting to himself as a true disciple started serving his Guru Sage Vasishtha with his entire being, mind, speech and action, with full devotion.

//56//

Thus, free of jealousy or covetousness Nahusha became enriched with all divine traits and with the grace of Sage Vasishtha excelled in all branches of education.

//57//

Thus, protected via God Shri Datta, Nahusha, though belonging to the Lunar Race yet learnt everything from the Preceptor of the Solar Race, Sage Vasishtha, in accordance to all rites and ordainments, and gained all knowledge as well as participated in the purificatory rites, thus growing up in elite company.

//58//

*//Thus, the Second Chapter of the Sixth Octad is completed //*

*{Names of God relevant to the 41st Chapter:}*

1. *Nahushashesharishtad Datta – Obeisance to God Shri Datta dispensing off all that was unfortunate for Nahusha*

## **OCTAD VI**

### **CHAPTER 3**



**// Sad via the kidnapping of their child and grieving, Sage Narada's consolation to Queen Indumati and King Aayu //**

**// In this 43rd Chapter, the Third of the Sixth Octad, depiction of the grief of parents due to their child's abduction and their consolation via Sage Narada - as inspired via the Preceptor God Shri Dattatreya is detailed. //**

*Hari: Aum //*

*Prakrutaatpaahyadhaadittham.....Karomi Kim //1-4//*

Anyone who prays but once thus: Protect us from our sins, these sorrows' – then they all too are definitely looked into by God Hari thence what can be said about devotees who are continually conjoined to Him via their minds? How can He be indifferent to them?  
//1//

Hundasur kidnapped the child at night and at dawn the moment the effects of the sleep-inducing Prasvaapini Mantra diminished - everybody woke up as if from dead sleep.  
//2//

Queen Indumati too woke up and looked around in all directions but could not see her son hence that beautiful maiden raised great furor and started lamenting.  
//3//

O Fate! Which sinful person with vile intentions has taken away my son - enriched with all traits like the sons of gods from me? Oh No!.....What should I do now?  
//4//

*Dushkarairniyabhairyatnaistapobhirdaarunnairoot.....Subhooshann //5-8//*

I had gained him with great effort, much penance and by living in accordance to tough vows; which base person has taken him away from me?  
//5//

God Shri Datta Himself had with Grace granted him to us, it is He whose Infinite Importance is such that it cannot be easily understood, it is He who protected the child; thence who could have abducted him and how, in what manner?

//6//

O Son! O Child! O Haven of wonderful traits! O joy giving, O Child! Where are you? Tell me who has kidnapped you?

//7//

O Beautiful Ornament of the Lunar Race, O King, fie to me who seem to be overcome via the indolence borne of the Tamas attribute because it is via it - that I fell asleep and you have been distanced from me.

//8//

*Re Dohadprabhrutyadya.....Durdharaa //9-12//*

A Ho! The joy that was experienced from the time of the first signs of pregnancy till date, how did that entire become as if dream-like? The weight that I had carried of the form of the womb, how can it just disappear?

//9//

I am as good as dead without seeing you, so becoming with traits suggestive of monarchs O Son! Where should I go? O Child with your divine insight, you are my very life-breath.

//10//

O Son! Where have you hidden yourself? All my breast-feeds are going in vain. You have become lost since the time of birth itself; I have not even fondled you properly, not showered my affection on you!

//11//

Oh Regret! Oh Fate! Why has my good fortune suddenly been destroyed? Hardly had the child been born and it all seems to be obliterated! With whose unbearable illusion has this entire transpired?

//12//

*Poorvakarmavipaako-yamudito.....Moorchhitaabhoonmrutopamaa //13-16//*

This surely is the result of bad acts of my past births, base as I am, truly it seems that in some past life I with vile intellect must have coerced - forced someone out of their treasures given to me for safe-keeping.

//13//

Else I must have kidnapped the child of someone, else stolen jewelry and it is hence that my son like a divine jewel has become lost; there can be no doubt about it.

//14//

Else in past lives I must have snatched away food lying in front of somebody already having his meals else must have acted out of treason with friends and well-wishers; the fruit of which I am getting now!

//15//

Thus, wailing terribly, akin to the way the banana plants fall down on the ground with gusts of wind - so too she lost consciousness, fell on the floor and became as good as dead.

//16//

*Rajapyapriyamaakarnnya.....Nischinobhyada: //17-20//*

King Aayu too heard of these disastrous news and went forth to the chamber of the newborn and saw his dear queen sighing like a cow who has recently given birth to her calf but cannot see it around her.

//17//

He too was anguished and deeply saddened, became humble and distressed and while expressing his angst said thus:

//18//

On all four sides of the castle there are ravines filled with water as well as attendants on all doors and their secret entrances. Fie to such a palace! Fie to the power of Mantras and their net of safety for here no potential of protection has turned out to be effective. Not even any religious act, penance or generosity that I may have engaged in has borne any fruit in this situation; my son is lost; and it is hence that I feel the way I do!

//19, 20//

*Gjyaantwaa.....Dattarpitaantarou //21-24//*

Though my birth horoscope charts did reveal terrible times of not knowing the joy of sons, yet I foolishly engaged in penance; has it all gone in vain?

[Astrologically when the Guru , house of the 5<sup>th</sup> quadrant dealing with progeny as well as the lords of the sites related to the wedding, the 5<sup>th</sup> and 9<sup>th</sup> quadrant - if at all are in the 6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> quadrants then it is said to be total absence of any positive planetary fate; it leads to total loss of fatherhood that cannot be reversed in any way at all]

//21//

I have heard that the blessings of God Dattatreya are eternal for it is via them that I gained a son rich in divine traits; then how is it that such obstacles have risen in the same?

//22//

A son is said to be the self of his father, and on him being taken away I too feel destroyed and harassed. O God Hari! O Humbleness loving God Shri Datta, I who have no other Support but You and am vulnerably eager, do protect us!

//23//

Thus, both parents unaware of the Divine Self Essence were totally distressed via their loss, far secondary by comparison - and anguished with worry could remain alive solely by centering to God Shri Dattatreya.

[Unaware of the Self were this duo. It is said that lions are of three types as found in the world:

[a] Termed Panchanan – with a huge face, these are primary

[b] With characteristic cruelty – named Devdutt, these are secondary and

[c] If in running foxes one feels out of delusion that a lion has escaped, such is the third!

Similarly, here the Ever-centered and Eternal is the Primary Self, a son is considered to be the secondary self and if the self is taken to be the body - it is but out of delusion. Here the parents are grieving for the self in the form of the son, unaware of the Primary one, in accordance to the tenets] //24//

*Eeshware.....Narayayiryaatprabhu: //25-28//*

A devotee that is absorbed wholly in the Divine whether he be anguished, hoping for some immediate benefit else sincerely wishing to know God - is never destroyed because God Himself is looking into his upkeep and welfare

[This is in accordance to the Geetaji: My devotees do not get destroyed; I uplift them']

//25//

Due to the horde of subtle desires and impressions within of many previous births, if at all there is faltering from being centered to one's true form - yet those who have consciously conjoined their beings in God are quickly uplifted by God Himself.

//26//

Such is the might of devotion that the devout are not at a loss; even if the devotee be of vile conduct in the beginning yet once cleansed with devotion he soon gains serenity of mind.

[This too is in accordance to the Geetaji: Irrespective of howsoever heinous a devotee may be in the beginning yet once cleansed with devotion, gains serenity]

//27//

King Aayu in the beginning wanted immediate benefit – wealth in form a son, he did gain one and then as fated he became sorrowful; as a result - his devotion to God increased further; hence God Dattatreya inspired the celestial sage Naradaji to quickly go and console the duo and make them into sincere seekers of the Divine.

//28//

*Ranndweenno.....Vraja* //29-32//

Playing on the stringed instrument Veena and ever eulogizing God Hari, Sage Narada arrived there seeing whom the king got up, worshipped him and narrated his entire sorry account.

//29//

Naradaji laughed and said: O King! He who on being remembered even once dispels all sorts of distresses - it is of such a God Datta that you are the votary, yet how come this difference observed in your conduct?

//30//

God who though beyond all attributes of Nature yet for devotees chose to manifest as the divine Son of Sage Atri. It is He whom you have attended to continually for a hundred years, and yet O King! Why is it that you have not been able to see the end of your grief?

//31//

O King! What true relationship do you have with everything that is fleeting - be it a wife, house, son, body etc.? The Divine Abode of God Shri Datta is worthy of attaining the holy sight of, it is ever joyous, and it resides in your heart itself; seek its refuge!

[Even if a son/child is unborn he is a cause of strife to his parents then what can be said if it does take birth? It has been said: If a son is unborn - he gives his parents distress that lasts for long; if he is in the womb then there is sorrow of either abortion or gives pain at time of delivery. If he takes birth then either he is ill-affected by planets or ailments, if he grows up to adulthood he turns out to be a fool! If the sacred thread ceremony is performed for him, he does not choose to study! If he does study and become a scholar it is difficult to get him married! In youth he gets attached to wives of other men! If he has a family then he remains poor and has insufficient funds to support them all! Thus, there is no end to the woes of parents and if at all the son is wealthy he dies an early death! Understand this general phenomenon and remove your attachment from him; for it is said: Man should first firmly decide upon the Self and thereafter center all his affection, his love for it exclusively!’ Naradaji says: What do you really have to do with this son, merely a cause of grief? And similarly, what has man really got to do with that which takes away his discretion, be it a household or a spouse?’ Moreover what is the body, outside is just bones, muscles, fat, blood, skin, tendons and inside is spit, urine, cough! Whether the body is your own or of another! It is said in the Text Manu-Smriti: Full of bones, bound via muscles and tendons, enveloped with blood and covered with skin, stinking of excreta and spit, full of grief in old-age, a house of diseases, sorrowful, that which leaks blood from orifices, fleeting and constituted of the five primary elements – all attachment for the body must be given up!’ Furthermore, the Saint Swami Bhaaratī mentions: Like a prison where instrumental involuntary acts go on and like a statue made of tendons and bones and muscle, what is so captivating about human women?’ Best is the world wherein one gains the conscious experience of the Ultimate that is love personified; that which makes one blissful is happiness, it is the Self that is Love, the greatest bliss, and such is the Divine Form of God Dattatreya; seek His Refuge.]  
 //32//

*Yam Tu.....Jahyangashoshannam //33-36//*

The child for whom you are grieving was kidnapped by Hundasura the demon to kill - however as fated no harm has come to him and as of the present he is safe and sound, being cared for in the Ashram of some sage.  
 //33//

He will kill the demon, also do away with foes - albeit scholarly, will return here with his wife, will enjoy the kingdom and though he is but a man yet will enjoy the state of God Indra, will rule the heaven.  
 //34//

Saying thus Sage Naradaji returned to the celestial heavens and the King too was overjoyed. He then went forth to the chamber of the new-born and blissfully narrated all that the sage had just informed him of - saying: O Beloved, the speech of the celestial sage is always true; the boon of God Shri Datta too is ever true else things would not

have turned out the way they have; hence give up that grief which has emaciated you in body!

//35, 36//

*Indumatyapi.....Bhaje //37-40//*

Listening to that speech like bringing a dead person back to life and remembering God Dattatreya with thankfulness, she, attached to Him via devotion and the bond of love, the rejuvenated queen Indumati too humbly started praising Him thus:

//37//

It is You that are the Ultimate Divine Masculine. It is You that bring forth the worlds. It is You renowned as the Adhoksaja beyond ordinary reach of senses, it is You that are Omnipresent and though You are Beyond all that is - yet it is due to You that the worlds and its affairs continue.

[Tenets mention: It is That which resides in the forms of all that is; if such is the case then is it the individual self? No, it is That beyond ordinary reach of senses, is Omnipresent, and brings forth all that is.]

//38//

It is You that are Pure, of the form Sat-Chit-Anand, the Ever-Joyous Supreme Self and yet You are the Lord of the three attributes, are the Sole Existent. It is to propound devotion that You have manifested here as the Divine Son of Sage Atri.

//39//

It is You that bestow bliss on the devout that have surpassed desire, it is You that uplift from worldliness merely on being remembered, You that grant the piously desired to devotees who bow to you with some want, such are You O God Datta! O Destroyer of sorrow, O Worthy of seeking Refuge, I worship You.

//40//

*Yo-daadivvyam.....Char //41-45//*

He that gifted us our godly son, may that God Datta ever protect us from all four sides, let He the Soul of the world, God Himself, ever be my positive moment towards - for I have steadfastly sought His Refuge.

//41//

King Aayu too praised God saying: O Lord of the Worlds Dattatreya! O Lord of all individual souls! O Sadguru! Uplift me from this danger of entanglement in worldliness! O Unborn God! That which is the foundation of all joy, That which is rare for all beings to know consciously, such Your Divine Abode, do escort us there, I have no other anticipation of anything else.

[It is said God does not take one to His Abode unless one is firm in one's renunciation hence here the emphasis on not wanting anything from anyone]

//42, 43//

This couple daily praised God thus, remembered His Infinite Importance and giving up all grief and worry started living their lives happily.

//44//

Sage Vasishtha too meanwhile said one day to Nahusha calling him alone: You are a warrior, go to the forests and hunt dangerous wild beasts!

//45//

*Tacchrutwaa.....Jahi.....Adhyaya: //46-50// //6-3//*

Nahusha listened and said: Very well', thereafter he took up his quiver of arrows and his bow and went to the forest and while conducting himself as guided by his Guru he heard the celestial sound Aakash-vaanni that said: This King Nahusha is the son of King Aayu and Queen Indumati. As fated, he had been separated from his parents and it is Sage Vasishtha that has seen into his upbringing from thereon.

//46, 47//

His parents are sad, moreover the maiden Ashoksundari, daughter of the demi-god Shiv is waiting to be married to him and for that purpose is undertaking penance in the prison of the demon Hundasura.

//48//

Listening to such words Nahusha was astounded and went forth to his Guru, bowed and narrated that entire account to which Sage Vasishtha agreed and told him everything from the beginning exactly the way it had occurred.

//49//

Further the Sage added: O Brave Courageous Warrior! O Long-lived and strong in arms, expert in archery, and ever protected by God Dattatreya, it is time now that you leave quickly and slay the demon Hundasura.'



//50//

*//Thus the Third Chapter of the Sixth Octad is completed //*

*{Names of God relevant to the 43rd Chapter:}*

1. *Aayu: Shokdraavak Datta – Obeisance to God Shri Datta dispelling the grief of King Aayu*
2. *Indumatihruddharshak Datta – Obeisance to God Shri Datta pervading the heart of Queen Indumati with bliss*

## **OCTAD VI**

### **CHAPTER 4**

**// Slaying of the demon Hundasura**

**and the wedding of Nahusha and Ashoksundari //**

**//In this 44th Chapter, the Fourth of the Sixth Octad, with the aid of the gods,  
Nahusha killed the demon Hundasura.  
And with the instruction of Guru Vasishtha got wedded to Ashoksundari and  
thereafter returned to his parents, such is detailed. //**

*Hari: Aum //*

*Twaavata: .....Prabhu: //1-4//*

Nahusha then said: Protect us, your disciples' and bowed at his Master's feet! The Sage supported him to get up, embraced him, smelt his forehead like that of a son and said:  
//1//

May the Brahmins, the manes, the gods, the heavens, the earth as well as the Sun God protect you! Let there be no effect of defiled speech on you for example the curse of foes! May you ever be victorious!'  
//2//

Thus, blessing, the sage bid him leave. Gaining the approved go-ahead from the Sage and bowing to Guru Vasishtha with deep devotion Nahusha remembering God Shri Dattatreya said:  
//3//

He who since the time of conceiving till date has lovingly protected me, He that bestows joy to the mighty sage Atri, such God Shri Dattatreya, do guard me in war too and grant me victory.'  
//4//

*Sadaa.....Maatale //5-9//*

Let my path be one that can be traversed easily and where food can be availed with ease.  
May the gods protect me, may I be fortunate enough to win and may my return be full of  
joy and enthusiasm.

//5//

O Indra all those desiring victory in war do invoke you, hence you come, and whenever I  
feel terrified then O God Madhwaa do grant me fearlessness!’

Saying thus with the purpose of killing the demon Hundasura he departed - knowing  
which the gods offered flowers from above and played on their Dundubhi drum  
instruments.\*

//6,7//

Inspiring the king with positive omens deer started moving towards his right side. Seeing  
him proceed without a chariot God Indra called his charioteer Maatali and said: O  
Maatali! Take our chariot reined to horses, full of all armaments for war to Nahush and  
aid him, quickly go to the earth.

//8,9//

*Ityaagjynaapta: .....Kherviryathaa //10-13//*

Instructed thus Maatali reined the horses of Indra termed Hari-Ashwa and loaded the  
chariot with weapons and soon reached Nahusha saying: I have been sent by the gods.  
Here is your shield, bow, arrows, other weapons, parasol, crown, a flag hoisted chariot  
reined to horses of Indra. This chariot is divine seated on which you proceed and slay  
Hundasura.

//10,11//

Happily, Nahusha listened to this and enriched himself with the Paayukta Mantra\*  
enabling him to mount that chariot, bowed to it and ascended it and went forth on the  
path to do away with the demon. Adorned with the crown and shield, covered by parasol,  
with bow in hand in a chariot being driven with the charioteer of Indra, protected via God  
Shri Datta, Nahusha seemed becoming like the Sun in the skies. //12, 13//

*Vigjyaanaayaatraantare-shoksundaryaa.....Praapurdaityaarisainikaa: //14-17//*

At the time, the imprisoned Ashoksundari too came to know of his imminent arrival and  
sent her friend Rambha to him who came forth and said to him in a voice full of humility:  
O Ascetic! I have been set by Ashoksundari who is being held captive by Hundasura.  
After you kill the demon - she is worthy of being your wife.

//14, 15//

The King said: Rambha, you go, for now! I am already pre-informed as regards the happenings. Once I kill Hundasura that goddess will surely attain my sight.

//16//

Thus assured, Rambha departed and Nahusha too proceeded towards the palace of the demon. In the meantime, soldiers of the foes of that demon to came to Nahusha's camp to assist.

//17//

*Siddhaguhyakgandharwayakshavidyadharoragai: .....Pun:pun: //18-21//*

The Siddha adepts, and other celestial species of the Kinnar, Gandharwa, Yaksha, Vidyadhar, Serpents, all of them together shouted the loud cries of war! Listening to this the demon said:

//18//

O Emissary! Go and find out who is it that have come? How can we have any foes? What is the strength of the arriving army? Get all information and return so that we can arrange with effort the best way to face and tackle them.

//19//

The emissary went and with tact found out all that was important, returned and said: It is Nahusha the son of King Aayu who has come to fight, he is known to be courageous, brave, difficult to subdue and is seated in the chariot of King Indra.

//20//

On hearing such unpleasant news - the furious Hundasura repeatedly questioned his wife, the maid as well as the chief cook asking: Was that child killed then or not? Tell me plainly and clearly.

//21//

*Te Hato.....Durdharam //22-25//*

They said in unison: He had been killed and you had eaten his meat, which is a fact!' If that is a certainty the demon said - then how is it that my fortune has suddenly become adverse? Now, what should I do?'

//22//

Saying thus the dictator Hundasura terrible in tyranny called forth all the demons and said: All of you without any exception or doubt have to come and fight this battle. All those cowards who do not come will be dealt with here itself, by myself personally, in less than a moment.' The demons were ordered thus strictly and Hundasura too started making preparations for war, got armed for the same, and departed taking the lead.

//23, 24//

Hundasura came to the battlefield on a chariot and found his foe Nahusha seated in the chariot of Indra, seeming brilliant like the sun and as unbearable, mighty and belonging to the Kakutstha lineage.

//25//\*

*Senaani: .....Nahusheshubhi: //26-29//*

The commander inspired the demon's army and they too began the fight with the armies of the gods with tridents, spears, axes, swords, bows and other weapons and fought hard.

//26//

Many of them were Maharathi warriors, able to deal with 10,000 armed persons at the same time, experts in arms and ammunition, and others were expert archers. Seated on elephants they showered arrows facing the gods and started causing them serious trouble.

[Similarly, the term Atirathi warrior is used for one who can singlehandedly fight a hundred thousand and the term Rathi is used for one who fights with another single person and one who is even inferior in strength and requires groups to fight one person is said to be Ardha-rathi, half a warrior!]

//27//

Seeing the gods being dealt sever blows Nahusha took up the bow given by Indra and merely by pulling its thread it created such a noise that the enemy army began to lose its consciousness, gave in to delusion and fatigue and yet waged a massive war.

//28//

Like clouds showering rain Nahusha showered arrows - though the demons were strong - yet they got repeated wounds via the piercing arrows of Nahusha and were unable to continue facing him.

//29//

*Na Diva .....Maanskardamaa: //30-33//*

In this war the beauty of the morning or night could not be appreciated, everything seemed milder in comparison to the courageous Nahusha single-handedly facing foes with his brilliance.

//30//

Many found their bows broken and others found their chariots in pieces with horses and charioteers elsewhere; some found their hands chopped off and many decapitated heads were all around in the battlefield.

//31//

Many demons were cut in half – torso and legs separated while others were cut in two head downwards – as a result many died and others out of sheer fear escaped from the battlefield.

//32//

Elephants were wounded, horses died, chariots were broken, and from the meat of the deceased demons - muddy substance was all around with rivulets of blood around the battle-field.

//33//

*Hahakaaro.....Gataayudha: //34-37//*

Thus, a terrible cry of defeat rose in the armies of Hundasura whence the sages and gods assembled there told Nahusha: O King! May you gain fortune, you have been victorious!

//34//

Meanwhile seeing his army run helter-skelter and the foe fighting victoriously - like a hermaphrodite, in irony, Hundasura was furious and he came right in front of Nahusha and with appalling speech said:

//35//

O Human Child! Stop boasting about your glories, I the majestic Hunda am right here. Now though the gods are with you yet you will not be able to escape alive!

//36//

I am a terrible dictator, unable to bear, do you yet not know me? If per chance you have wish to live then give up your arms and come seeking my shelter!’

//36//

*Raja—ha.....Hanmi Tam //38-42//*

The King replied: There has been none in the Lunar race whose life reflects such seeking of shelter in the battlefield! If you are brave, fight! What is the need of this extra babble here? I am patiently and steadily waging war. You should know for sure that I am here to kill you. You have caused great pain to my mother during her time of delivery. You were eager to kill me and yet it is I who am going to slay you. I am protected with the might of God Shri Dattatreya. Which fool would then be ready to wage war with me and continue fighting?

*//38, 39, 40//*

Countering thus, Nahusha pulled the string of his bow till his ears armed with an arrow ready to shoot at high velocity. Just then depicting to all the illusory acts that Hundasura was contemplating - Nahusha said: O Maatali! Hundasura is wandering here and there with his illusory arts, keep him in focus and guide the chariot, I am surely bound to kill him today.

*//41, 42//*

*Ityukta: .....Siddhantivaikvaakyata: //43-46//*

Instructed thus the charioteer Maatali took Nahusha right in front of Hundasura when the demon too saw fully his foe, one in whose eyes one could not gaze for long for - similar to the sun was his brilliance.

*//43//*

In this way each depicting his performance to be able to gauge his opponent and overcome him, tactfully contrasting each other's action and weaponry, a duel took place that amazed the witnessing sages and the gods.

*//44//*

Hundasura used missiles, swords, Rishti - spears, Tomar – javelin / crowbars, arrows, mace, axe, spear and even Mantra intonations for weapons and attacked Nahusha.\*

*//45//*

In the manner in which in a debate the one uttering principles - is able to refute many statements of the opponent thereby all his arguments then count to nothing - similarly Nahusha too with but one arrow was easily able to destroy the effectiveness of Hundasura's attacks.

*//46//*

*Nahushatyaktabaannen.....Bhrusham //47-50//*

Hundasura then wounded and bleeding via the arrows of Nahusha started swaying like the dumb and delirious like the Palaash tree [called flame-of-the-forest or bastard teak] with its red newly blossomed flowers and leaves.\*

*//47//*

And yet with patience the terrible demon managed to cover Nahusha too with his arrows and with a deep desire to kill his foe expanded his illusory arts and repeated made loud sounds like thunder in the sky.

*//48//*

Seeing Nahusha surrounded by arrows and the demon making loud cries the sages and even the gods with Indra in the lead fell in a deep grief.

*//49//*

Seeing them thus sorrowing for him the mighty strong armed Nahusha dispelled all the illusory tactics of the demon and once again engaged in serious battle.

*//50//*

*Chhitwaa.....Taalwat //51-54//*

Nahusha broke his foe's chariot, wounded the horses, broke down his bow, killed his charioteer and compelled him to walk on the battlefield using nothing but his arms to fight with dexterity in sending his arrows.

*//51//*

Hundasura however managed to climb into another chariot and sent a powerful missile on Nahusha but he too, aware, used his sharp arrows to break it half-way and destroy it for good.

*//52//*

Thereafter bowing to his Guru and remembering God Shri Dattatreya - the Divine Son of Sage Atri, Nahusha pulled the string of his bow taut till the ears and at the same time he placed two arrows therein, ready to fire.....

*//53//*



Thereafter those two very sharp arrows full of luster like half-moons Nahusha fired to both hands of the demon and they found their mark; both hands of the demon were with some weapon in them - yet, full of blood they separated from the body fell to the ground like the felling of Taad [palm] trees.\*

*Hunda: .....Prahrushtaa-hatarkantakaa: //55-58//*

Hundasura now ran expanding his jaws to eat away at his enemy, fully covered in blood, making terrible sounds like lightning that has just begun its journey and cannot be restrained.

*//55//*

Nahusha too was furious and again set two arrows on his bows and this time cut off both the legs of the demon. And yet Hundasura like a serpent whose hood is raised and whose attack cannot be stopped with his remnant torso rushed forth towards Nahusha.

*//56//*

Thereafter Nahusha fired the missile strength of Indra towards the demon as a result of which the weapon passed through and through the demon's body bringing about his end. The moment he died the rest of the demons, equally harassed and chased by the gods in the war escaped into the netherworld named Rasaatal.\*

*//57//*

The Gods then showered flowers and asking permission from Nahusha re-attained all their lost rights and regions and now without any enemy of the form of thorns that prick everyone became happy and joyful.

*//58//*

*Tametya .....Prairyannata: //59-63//*

Rambha along with Ashoksundari came forth to the victorious ascetic and the latter said: I am your ordained partner in righteousness, get married to me.

*//59//*

Nashusha replied: If my Guru approves of the same then I will marry you in the future.' 'Very well' she replied and both of them went and took their seats in his chariot.

*//60//*

Then the winning party leaded by Nahusha came to his Guru where they all bowed and Nahusha narrated the entire account to him as a result of which the Guru was highly pleased, satisfied and in an astrologically auspicious time - got them both married.

[According to horoscopes, in the first quadrant related to wedding if there are no vile planets as well as the moon, if the Mangal planet is not with a positive other and not in the 8<sup>th</sup> quadrant, the Shukra venus and Chandra moon are in the 5<sup>th</sup> quadrant and all planets together are not in the 6<sup>th</sup>, Budh mercury is not in the 9<sup>th</sup>, the Chandra is not in the 11<sup>th</sup>, Rahu [dragon's head] is not in the 4<sup>th</sup> and there is no ill effects of vile planets on the 3<sup>rd</sup>, 6<sup>th</sup> and 8<sup>th</sup> quadrants, in such an auspicious time were they wed]\*\*  
//61//

Thereafter the Sage sent them both to meet their parents. After bowing to the Guru, Nahusha departed mounting his chariot with his wife - seeming brilliant like the sun he came to his parents. He consoled them, dispelled their grief and thereafter inspired the charioteer Maatali as well as the damsel Rambha to return to their abodes in heaven.  
//62, 63//

*Prabhorvaram.....Krammadbhaje.....Adhyaya: //64-68// //6-4//*

King Aayu and Queen Indumati hearing the words of their Guru as well as of the boon of God Dattatreya were overjoyed especially on being reunited with their son and newly wed wife - both seeming like the God of Love Kaamdev and his consort Goddess Rati.  
//64//

Thereafter King Aayu crowned Nahusha king who then took hold of the reins of his empire, and as monarch King Nahusha - for a long duration enjoyed happiness and state of God Indra of the heavens.  
//65//

As per dictates of the 3<sup>rd</sup> state of life, the Vaanprastha Aashram - of living like wandering ascetics in forests, King Aayu and his queen resorted to the forests and meditating upon the divine Form of the divine Son of Sage Atri, God Datta, attained to the eternal liberation termed Saayujya, of conscious merger in His Divine Form.  
//66//

Thus, though a devotee seeking something from God, King Aayu while worshipping God Dattatreya sequentially gained liberation; for the importance of being devoted to Him is such that no devotee ever incurs any loss or harm.  
//67//

Hence even if it is out of desire - if God is worshipped or even if by choosing any one type of devotion of the nine if mankind worships God Shri Dattatreya then surely all flaws and sins are destroyed via that devotion and gain of the sequential liberation termed Krama-Mukti becomes possible.

//68//

*//Thus the Fourth Chapter of the Sixth Octad is completed //*

*Names of God relevant to the 44th Chapter:*

1. *Prakatitnahushsutejo Datta – Obeisance to God Shri Datta illumining the brilliance of Nahusha*
2. *Ghaatithundasurabal Datta – Obeisance to God Shri Datta destroying all might of the demon Hundasura*
3. *Aayurlipsaapoorak Datta – Obeisance to God Shri Datta fulfilling all wishes of King Aayu*

## **OCTAD VI**

### **CHAPTER 5**

**// Bestowal of Knowledge to King Yadu in the form of the 25 [24+1] Gurus and narration of the manifestation of God Shri Krushna] //**

**// God Shri Dattatreya's majesty as worthy of being inculcated in daily conducts has been mentioned in three pious episodes. Now, in this 45th Chapter, the Fifth of the Sixth Octad, with the aid of  $24+1 = 25$  Gurus the attainment of knowledge via King Yadu, as well as the narration of the manifestation of God Shri Krushna that is captivating, full of pious Renown and that fulfills wishes and the compassion of God Datta towards Yadu is being detailed. //**

*Hari: Aum //*

*Aa Twaavato-pi.....Katham //1-4//*

O Preceptor of the world Shri Dattatreya, beginning from Your life I have depicted three episodes that lure the minds of all beings, that are religious, full of pious renown and that augment life.

*//1//*

In the Lunar Race there was a very intelligent King, named Yadu. He was religious, moral, clever and eager in worship of God Shri Dattatreya.

*//2//*

He ruled for many years thereafter some day while wandering the earth the pious-intellect filled King Yadu saw one Avadhoot saint whose entire persona reflected fearlessness, intelligence and who seemed like a sage. It was God Datta disguised as an ascetic whom the king came across.

*//3//*

The king bowed and said: Men usually aspire to take effort so that they gain fame, riches and varied wealth. Why it is that it seems that you do not desire any of these? Do you not have the strength to desire these? Dispelling that doubt it is said 'You seem strong and capable and yet why is it that you do not engage yourself in any endeavour at all?'

*//4//*

*Tapyamaane.....Sheeghramuktidam //5-8//*

Ordinary men seem to be scorched via the fire of desire and lust whereas You do not seem to be the least bit heated or bothered via it; what makes you so completely without

desire and beyond the need of any activity at all? If you feel it apt then do tell me the reason thereof.

[It is said in the Geetaji: O Arjuna, this fire of wanton desire is such that it never satiates [3/13]; the entire populace is distressed by its heat; whereas you seem to be in a totally reversed condition - beyond desire and action? What is the reason for it? What is the motive behind it? O Lord, if You see me fit, explain it to me]

//5//

On being enquired thus via the King, God Shri Datta bestowed to him that knowledge which He via his intellect had gained from those whom He accepted as His Gurus; the essence thereof He narrated for the benefit of all mankind.

//6//

God Shri Dattatreya said: You are one who worships Me, hence listen attentively with full concentration. All those whose shelter I have sought with My intellect, such are My 25 Gurus, twenty-four plus one the essence thereof I will just now narrate to you.

//7//

That teaching via which I have renounced all company and roam about enriched in grandeur on the earth - from whomsoever I have learnt whatever lesson - which quickly enables gaining liberation – that is what I will now expound to you.

//8//

*Na Daivaanugbhootaarta: .....Brahmaatmatvaataatattatman: //9-12//*

*[Here, from verse 09 – 46, total 38 are explained by the same author P. Swami Maharaj in another Text named: Shri Gurucharitam [dwisaahasri] – Avadhoot Geeta portion wherein it is present in the 4<sup>th</sup> Chapter verses 3 – 40, total 38 verses. The same translated from Sanskrit is being provided here via the publishers for benefit of all readers.*

*Furthermore, the explanation also including as to how 25 Gurus are present as are mentioned in the 11<sup>th</sup> Canto of the Shreemad Bhaagwata Maha Purana published by Vidyanidhi Trust, Nadiad, Gujarat and its Gujarati version titled 'Shreemad Bhaagwata Rasaaswad' is being delineated]*

Forbearance is taught via the Earth with primacy to the quality of forgiveness which is also renowned as being a divine trait. Now, if it is so fated and if even via the elements if one is harassed then too a patient person - forgiving like the earth does not waver from his chosen path and purpose and in-fact depict forgiveness.

Mountains too are a form of the Earth, and they teach that they whose generation itself is for the benefit of all, and they whose desire is for the welfare of all, such Mountains and Trees are they from whom one learns interdependence.

In the manner in which even if trees are felled or uprooted yet they do not get distressed similarly in case of serious shocks in life one should not give in to wavering angst.

//9//

Man may be forgiving yet due to his attachment for sense-interactions he is unable to get centered; hence via the wind it is taught that one should be detached from within and without towards that hankering.

The wind per se is untouched by fragrance or stench nor via how delicious or insipid the aroma of food is; similarly man without being distressed in mind or speech and nor behaving willfully in a crooked rotten way - should bear the activity of the winds, be content.

It is not via sense pleasures that true fulfilment is known. However, if man remains unsuited to the rhythm of his vital breaths then he gets anguished within and his knowledge as well as discrimination are done away with.

With no sense of restraint, he is lured to engage in whatever he wants. Controlled breath implies man can cultivate a sense of discretion as to when to act and when to refrain from doing so.

If he loses out on restraint of both mind and speech he wavers from the path.

Now, wind per se though goes through hot and cold variations within the body yet it remains untouched similar with aroma of food or fragrance and stench - and even during fires or even in forests it does not take that form of fire, maintains itself in equanimity, similarly man too must learn to be unattached in the house amongst his relatives.

//10//

In the manner in which wind is not attached to scent or foul smells similarly for a man who sees his 'self' albeit residing in the house and related to as the 'I' - yet he is not touched via the negative traits thereof.

How can this be possible?

It is by remaining aware of the 'self' and all that it implies.

However, till the time there is lack or ignorance related to the Supreme Self that is Omnipresent and Beyond all distortions, till then - even the establishment consciously in one's 'self' seems difficult and the joy experience thereof is not known.

Hence, it is that the teaching gained via the skies is extolled; in the manner in which clouds though move here and there via the wind are unable to any way overlap, or burden the skies - similarly the experience of the self is bound to come about as one progresses on the path; man - even in his body made of changes of the five primary elements such as water and earth etc. learning this conduct from the skies can remain untouched, unaffected and centered at all times.

//11//

The firmament is untouched via clouds impelled by the wind and similarly the Self that is in all, in its Omnipresent Form too though within all - is yet unaffected by all; meaning thereby that like the sky within the pot relates to the sky without in non-duality so too should one be conjoined to Divinity and like the skies be clean and purify the worlds.

//12//

*Rasya: .....Budhyate-arkawat //13-16//*

Now there is mention of teaching gained via water. Speech - sweet as water, speech with lasting adhering affection for all beings like water needs to be learnt.

Water is a purifier of nature – to be pure like water is needed because a cleansed pure erudite person merely with his sight body purifies all that he looks at – like the cleansing effect of water.

Such an illustrious person whether he be hidden like fire [in wood] or even evident like flame is worshipped by varied persons for their wish-fulfillment; such a person is one who reduces to ashes all sins or ignorance as pertain to the past or present and teaches Divine Knowledge.

//13//

Moreover, if such a person eats food from wherever he gains it, yet he, like fire that cleanses all that is put in it, does not get defiled. Due to the intensity of his lit-up knowledge he is not agitated or distressed by anything or anyone.

Remaining like fire that does not hoard anything but reduces everything eventually to ashes, such a person though eats everything he finds yet in the manner similar to fire he remains free of flaws.

//14//

Fire takes up the shape of its fuel, circular or elongated like the wood that it burns - similarly the Ultimate Essence, the Supreme Soul too with or without aid of His delusory strength Maya generates variety of species such as that of the gods or of birds or animals etc.

It is He that assumes their particular forms and yet continues to remain their Overlord, meaning thereby that although a variety of names and forms become experiential yet the Divine by itself remains divine - unrelated to physical nature and its three attributes and is like fire taking up form of its fuel.

Furthermore, fire is present in all and yet it is not evident similarly due to the Supreme Soul disguising itself as Time - the generation and continual destruction of everything, including the five primary elements definitely takes place yet that change is not evident, meaning thereby that they all too are fleeting and one day will again become non-experiential. Therefore, renunciation towards them and all borne of them needs to be cultivated.

//15//

The 6 modifications, termed Bhaav-vikaar [birth, existing, resulting growth change, degeneration, decay and death] too pertain to the body and not the embodied and this is known via the teaching gained from the moon. The body of man is like the waxing and waning of the moon that is evident however the soul like the moon per se is ever centered.

Here, according to astrology the process is thus: Of the illumined objects, the sun is a ball of fire whereas the planets and constellations are of water'. Thus - the lunar orb is not resplendent like the sun, when both of them together pervade one zodiac sign then due to the vicinity of the solar orb and the veiling thereof one cannot see the moon with plain eyes and that is said to be the no-moon day.

Now the moon with its 16 skills travels from one constellation to another whereas the sun travels in thirteen nights and days, hence beginning from day 1 of the lunar fortnight when the 15<sup>th</sup> portion arrives and the sun moves then the moon becomes evident and is said to be its skill in waxing or waning phases, Chandra-kalaa. Thus in 15 days - of the 27 constellations, 13 are crossed, and in the centre the sun and moon come facing each other, and it is thence that with the shadow of the earth the full reflection of the moon is seen and this is the full-moon.

Thus, including the no-moon aspect the moon is said to have 16 skills or 'kalaa' and furthermore in the waning phase when each one of its skill or aspect modifies then it is merely of the aspect - not of the lunar orb as such.

Similarly, should the Soul be understood; though it is embodied and evident via physical frames it is not prone to the modifications that the body is seen to have; and this is learnt even via the Sun; the Supreme Soul is beyond any divisions or differences hence though being embodied it seems to be wherever the individual is - yet like the true Sun - is stable and established and centered.

//16//

*Sthoolbuddhayaa-rkavadgobhirgaa.....Tathaa //17-20//*

The sun is established in the sky yet when viewed in the moving water as reflection or in a pitcher seems to be as if moving. In accordance the Soul too though ever centered - yet since is embodied seems to be engaged in activity.

Furthermore - when seen with the physical eyes it seems that sunrays evaporate water and also release it as rain timely – it accepts and gives unconditionally; it is in this manner that the Yogi uses his sense-organs to interact with their respective subjects; whether at the beginning of the transaction or at its end the Yogi does not get attached to the process or the sense-object - meaning thereby he does not give in to the feelings: I have found or accepted this else I have given up and left this' he does not give in to vainglory.

//17//



Teaching gained via a pigeon is being mentioned. If as taught above - a person is free of vainglory yet if he is over-attached then like the pigeon he too gets destroyed. If a man gets too attached to the affection, fondling, liking, love etc. of woman then he faces similar end as that of the pigeon here.

The event is that some pigeon with his wife with their intellects full of love for each other, embracing each other without any doubts - merged in their play and roamed the forests in fun and frolic.....

//18//

Laughter, looks, conversations was how the couple used to satiate each other and the pigeon too with effort got for her the things she wanted.

Then the female gave eggs and soon young ones in the shape of birds though different in nature and action potential were born and both parents were absorbed in their nurture, giving morsels in their mouth, protecting via feathers, and in general saw into their nourishment.

//19//

When the young ones were slightly older they come out of the nest and were spotted by some hunter who trapped them in his nest.

The mother pigeon was in the forest that time collecting food for them and when she returned as fated she saw them trapped in the net, hence anguished and grieving for them, full of sorrow, she too fell in the net - for the memory that it was a net did not strike her at the time!

In some time the pigeon too arrived and saw his family in their sorry condition, he too was taken in with a volley of emotions and ended up in the net! As a result - the entire family was caught by the hunter!

In this way one who is too attached too the house, its members and its affairs, is devoured by time.

//20//

*Dwandwaaraam: .....Duratyaya: //21-24//*

After such an illustration, its link with the main topic is being set. The dualities of joy and sorrow, with joy - giving a feeling of comfort and rest and sorrow its opposite is known by one and all.

For one who is stuck to the house assuming it has some treasure therein, who is continually in agitation via sense- interactions with sense-objects or members, is captivated in intellect by household affairs, such persons are like the pigeon who falter

from the right use of the human frame, are unable to know liberation and waver from the open doorway to emancipation. Thereafter such have to assume forms lower than that of humans.

//21//

Teaching via a python is being detailed. Knowing well everything as explained above - as well as by understanding that the fruit of fated acts is bound to happen be it good or bad, unnecessary futile activity for livelihood, wealth, riches - is just wasting precious life, and this is taught by the python. Its attitude is like one that has no desire either for the sorrow of hell or for the joyful sense-interactions of heaven, its activity is limited.

How can the body be maintained then?

A large or small, sweet or insipid, whatever form of morsel is gained via fate, that should be had. If nothing is gained the day should be spent fasting; for in this way one gains food via fate so does one get to fast.

It is with such patience one should seek the bed that night!

In the manner in which the python though strong is yet very limited in activity similarly the Yogi should know that the ability of sense-organs to interact is such that it lasts a lifetime, is strong yet he should give up the act even of opening up his eyelids to observe anything inessential and though not sleeping he should remain steady, without restless activity and centered.

//22, 23//

Thus, when one survives on what one gains via fate yet one has to learn to be free from outbursts of joy or sorrow. For this the teaching gained via the ocean is being narrated. The ocean's state is the state that the elite should aspire to. In monsoon when all rivers are rich and full of water and gush forth to the ocean, it does not have any joyful outburst, similarly the elite do not give in to over-exhibition or flamboyance via whatever wealth is gained.

Similarly in scorching summer when rivers are dry the ocean is not sorrowful and neither does it dry up, nor grieve. So too the knowledgeable when separated from their desired - do not grieve, and furthermore due to his inner resplendent state a Yogi is not one who is essentially transgressed by any, and should remain like the serene somber ocean, centered to his knowledge, equanimous [neither be elated in joy nor depressed in sorrow].

//24//

*Sadaa-shobhyo.....Naabaddhaetainnvadvetannrutyaadwaa-prushyashrungwat* //25-28//

Teaching gained via the following five is being detailed. The deer with music or sound, the elephant with touch, the moth with sight, the bee with smell and the fish with taste; all these five - faced death due to their attachment to one particular sense-interaction. Thence what can be said about man who has the ease to interact with all the 5 sense-organs – would he too not die similarly?

This is in accordance to the Garuda-Purana, the sense-hankering crowd find destruction. Infatuated in the plays of women and subdued thus - man gets destroyed like moths in flames.

//25//

Bees are termed here Madhukar - are of two types, those that take the juice from flowers, called Bhamro, and those that take the juice and make honey by themselves, the honey-bee. Teaching via them both is being mentioned.

From the expansive colossal positive traits evident all around, the gist should be accepted. 'Though steadfast to one Scripture and one Guru yet like the former bee - gist from everything must be accepted', the bee does not engage in the same flower for long for if it does out of greed then at sunset the lotus that was blossomed shuts itself down and the bee gets trapped; similarly intelligent persons too should not give in to greed for some attribute for the danger is of getting bound via their own infatuation.

Hence the sages advice not to hanker even after the juice or nectar in this case, that can become a cause of one's destruction for not only one is destroyed then, all that one has hoarded too gets destroyed. Thus, accepting gist from everywhere without getting attached is advocated and this is the learning gained from the former bee.

//26//

A man by touching his woman or those of others gets bound to her by the bond of affection else is killed after getting beaten by another paramour, braver by comparison. Moreover - hoarding wealth without the essential detachment to it or even knowing the use thereof or in sense-pleasures leads to loss and destruction and this can be learnt from the latter honey-bee.

It collects juice and makes honey with great effort yet does not use it nor gifts it to others and is just taken away by the honey-collector with loss to their lives.

//27//

Similarly, the mendicant seeking alms, once having received food after the effort, should have it, get done with it like the former bee.

Now the teaching via deer is being explained. The deer gets captivated by the tones of the hunter and is soon caught and killed similarly man on listening to vulgar music, not eulogies or hymns related to God - gets entangled and bound, furthermore on seeing dances etc. he gets ensnared like the renowned Sage Shrunga, said to be the son of a female deer, got ensnared via song and dance.

[This sage had never before known women, he was absorbed in ascetic practices. The king of the region was advised to bring him to his city if he wanted to be rid of the famine that had affected his kingdom since long. The king hired women to entice the sage with song and dance and soon enough the sage arrived there, and there was rain]

//28//

*Pramaathijihwayaa.....Tajgjyno-swo-pyanantsukhaayate //29-32//*

Learning from fish is being mentioned. Very greedy to satiate the tongue - man too like the fish hoping for a piece of meat attached to iron hooks gets caught and killed. Hence limited food intake without pandering to the taste sense – such is how overcoming this sense-organ becomes possible.

It is said that like intake of medicine should one take food without bothering about the taste thereof. It is difficult to overcome this sense for if one masters it one is said to master all.

*//29//*

Even if one manages to win over the taste-sense yet if one has hope remnant for getting better tastes in the future - then that too binds and this is taught via the prostitute.

In a town called Videhapur there lived a loose woman called Pingala. She desired to be the companion of someone wealthy who could give her great amounts of funds.

With this hope she could not even sleep properly. Even gaining wealth is a cause of serious worry. However as is fated her hankering intellect was soon cleansed and she gained discretion, thus rebuking herself seriously saying: I have not yet consciously known or experienced the bliss of the inner-deity Antaryami that resides within me nor the joy of living enlightenment.....

*//30//*

Thus, she rent asunder knots of the heart, dispelled doubts, surpassed frivolous activity and doer-ship and started to conjoin to her ‘self’ that is ever equanimous and engaged in its own play. Forgotten were her vile intellect that made her gossip with other similar women, fear due to her past misconducts, grief due to being separated from a source of wealth, hope for some paramour for whom she had developed affection more than necessary and who too was equally prone to death and lowly – she criticized herself severely for all such base actions and resolved that all her activities now would be only for that Self residing within, effulgent and not non-evident to those that can see.

*//31//*

Thus, she surpassed hope and the sway of wishes and got centered to her ‘self’ because such wanton hopes itself are sorrow and rising beyond them is joy.

Even in daily life when one is beyond expectations, it gifts one with sleep that is free of worry.

Now even if one has attained to such a state - yet hoarding, the tendency to do so is again a cause of sorrow for it is really well-liked. Thus, not penury but non-hoarding is whereby one gains limitless joy. This is explained via further teachers.

*//32//*

A carnivorous bird the Krounch\* [crane] is attacked by various other meat preferring birds knowing it to hoard food.

It is only when it throws away that piece of meat or lets it go that other birds leave it alone chasing after that food. Thus, non-hoarding made it happy.

However, if one does not hoard then too if one is given in to worry about getting respect in society or being ridiculed - then too happiness does not dawn, and this is taught via the child that is free of such considerations.

A child is not bothered about being loved, detested, about the house, family, about where will it get its food from and is absorbed with itself most of the time and is happy, laughs innocently. So too should the seeker learn.

//33//

A child unattached to effort, like one absorbed, fascinated and even inert yet engaged in its 'self' can easily transgress the three attributes of nature and emote to its inherent godliness.

Free of want of regard or fear of disregard it is with itself. To gain such a state - adults require study. However, it is difficult to come upon it in midst of many or even when two are present. 'When too many get together due to their liking for the Yogic path there is often opposition, agitation, argument' hence like the bangles of the young maiden, even if there are only two they make some noise! The teaching via this girl is being detailed.

In some village lived a maiden whose relatives had gone out of town for some work, however that very day guests arrived at her house, a prospective groom and party. Now to make food for them she in secret started pounding rice but the bangles she had put on made noise, very peculiar - for then all would come to know that there was nothing else to offer in the house but that rice which was being pounded! So she intelligently started removing all of them till only two remained, yet they too sounded, hence she kept just one around her wrists.....

//34//

Since bangles are also suggestive of good fortune she let one remain and in that silence – she finished pounding the food and offered it accordingly. What is the teaching from this episode? On this earth if many get together then due to the prevalent Iron-age - strife is ever at hand and even if there are only two then time is spent in talks related to food and drink. Hence like the one bangle should one remain solitary and engage in penance, those who want to engage in penance and ascetic practices must seek solitude.

//35//

Thus, surpassing want of people, company and associations, and to engage in penance that is unhindered - teaching is gained via a serpent with unsure residences.

A serpent wanders alone, is solitary, is cautious, speaks very little and limited, stays in caves and precipices and hence without a definite house, does not seek aid from any, and moves about – conducts itself in such a way that none else can know of its presence, similarly the seeker should understand the fleeting aspect of his physical frame, should know that to unnecessarily engage in building houses is not going to assure great success but sorrow; for it is said by the Sage Kapil: Since he has no house, he is happy at the houses of others, like a serpent.

[God Kapil and his Saankhya doctrine teaching to his mother Devahuti is detailed in the 3<sup>rd</sup> Canto of the Shreemad Bhaagwata Maha Purana]

//36//

*Viphalo-kaaysarpo-nyakrutdhaamyanyedhate.....Tathaa //37-40//*

Even if one is solitary yet it is only if one can remain without indolence, overcome the breath as well as posture - that the desired concentration can be gained, and such is known via the teaching gained by the arrow-maker.

It is with detachment and steadiness that breath and postures can be won over, for the Yogi who desires to gain the Samadhi state that surpasses duality, he should give up the outlook that searches for faults, be detached to seen or heard of subjects pertaining to this world or the higher and stabilize his consciousness.

When he reaches the 5<sup>th</sup> Yogic state [as explained earlier on] thus subduing the four facets of his inner-being, his focus should be placed like an arrow.....

//37//

With its aim as the Brahma! As the bow - it is the recitation of the AUM, and with caution is the bull's eye sought.

Concentration is required for the sought meditation as is said: Since there is no specific demand from any site or direction, wherever one feels that consciousness can be concentrated, centered, there one should sit and meditate – Brahma-sutra 4-1-11.

Thus, the posture should already have been accomplished, for with a steady posture, breath can be gradually overcome and when that happens, the mind subject to the breath becomes free of blemish. With detachment and serious studious practice one should keep focusing on the aim!

The mind overcomes being affected by merger as in sleep and even agitation and conjoins to God, to Bliss, leaving aside subtle desires, wishes which impel to act, and all aspects of the Tamas attribute.

The Sattwa rises and only then it is that the mediated upon remains. Hence a sage who surpassing duality has witnessed the Self and who can remain centered to it finds that the inside and outside no longer pertain to him, nor do the here and there - for the Self is all-pervading.

//38//

Such a sage is unaware of anything else. What is this state likened with? Like the focus of an arrow-maker. The arrow is his self, and he is absorbed in making it. Then - even if accompanied by drum-beats the royal procession passes near him yet he is not aware of it.

It is said: One who is not thus absorbed finds loss in his Samadhi state' for such wavering seekers even if they die cannot attain to God realization that is purely non-dual with the 'self' within.

Furthermore, it is said: There is light in the fore portion of the heart. It is said to be the residing place of the self that has embodied, hence all the doors via which it can go out - too get lit, such a scholar under the erudition gained via Knowledge of the Brahma, is able to recollect the impressions of having been in the worlds of the Brahma.

Such Yogis, having thus attained to the Grace of God residing in the heart, surpass the 100 subtle nerves and if are able to reach the 101<sup>st</sup>, the primal nerve named Sushumna then are able to come out of the bregma, the topmost Brahmarandhra point – Brahma Sutra 4-2-17.

In accordance to this law, a seeker absorbed in meditation - when only the meditated upon remains - unites with that form, and this is not surprising because it is well seen in the worm and the teaching gained thereby. Not only via meditation but via intense love, hate and fear too one can unite with the all-pervading God Vishnu.

Repeated and profound contemplation wherein all false identities are surpassed and all bonds and hindrances are overcome, either in this birth or the next - the seeker attains to a form similar to that of the Eternal God Vishnu, a type of liberation termed Saaroopya.

//39//

Now the teaching via the worm and the spider is being detailed.

Sage Veda-Vyaasji has extolled the gaining of the liberation of similarity in form to God Vishnu in His Text – The Brahma-sutras. 'In absence of any obstacle, it is in this life itself that this fruit can be gained; if there are oppositions - it can be gained in the next birth since this has been mentioned.

Similarly in the Shruti and Smruti Texts – Brahmasutra 3-4-51; the example cited is of the Yogi-king Bharat termed Jada-Bharat as depicted of in the 5<sup>th</sup> Canto of the Shreemad Bhaagwata Text who had to face an interim period of 3 births before liberation.

That birth in which there are no hurdles and if counsel and study is engaged in then via knowledge, liberation is gained else it goes forth to the next.

Another example is of Sage Vaamdev as mentioned in the Aitriya Upanishad 2- 5, who whilst in the womb itself could consciously emote to the Brahma.

Here, the teaching is that of a worm that has become prey to the Bhamri insect and has been brought to its nest. Such is the fear in the worm and its constant thought of having to loose its life that it continually meditates on the insect and in this very life itself transforms itself into the insect! It is a renowned law termed: Keet-Brahmar-Nyaay! It is astounding and similar is the state of the seeker who becomes the Brahma to attain the Brahma. Knowledge of the unity to God is also learnt via the spider that makes its net via its navel, revels in it and in the end eats the net up.....

//40//

Praakkhamayasrushtamek:.....Paarakyaatsodbhavkshayaat //41-44//

The Singular God too at the time of dissolution of the world that had been brought about earlier on takes up the form of devouring Time, destroys it and He, the support of all that is, the Overlord of all that is, experienced thus via Time - alone remains.

//41//

It is from Him that the strengths of Sattwa, Rajas, Tamas have resulted and can remain in equanimity states without interactions, it is He that is the Lord of the Purusha as well as the Prakriti, the Divine Masculine and Feminine of the Saankhya, the Overlord of all embodied souls. It is He who is also termed as Moksha, the final liberation. It is this God that is the Para-Brahma and has in Himself all worlds and its beings and is also the final stoppage, the liberation.

//42//

It is this God as the Purusha that enables His strength Prakriti or Maya to conjoin to the three attributes, then agitates them and thus brings about the essence known as Mahat-tattwa [consciousness], which in turn gives rise to the essence Ahankara or ego that is three-fold with predominance of each attribute of nature and brings forth the world, beings, their presiding deities and all species of creation.

//43//

Now the 25<sup>th</sup> Guru, one's physical frame or body is being detailed.

'O Gautam! It is the Divine Wind that pervades this world, the higher, and connects all that is', in accordance to this tenet, it is via the vital breath that the human lives.

This physical frame generated via reproductive fluids of parents is prone to death and re-birth and thus becomes a cause of detachment - as does observing the waste that is within.

It is said in the Vishnu Purana Text: One who does not feel detachment even via the stench that comes from his own body, what can such a person be advised with, which reasons can be given to inculcate renunciation?' Moreover, it is said to be the doorway to liberation. Thus - the body too teaches its perfect use.

//44//

Aatmeshtbhrutsrushtbeej:.....Mitam //45-48//



A person engaged only in nurture of his desired wife, sons etc. is one who is already nourishing the seed whereby another body will be attained in the next birth, and such a person hoping for joy dies like trees do.

A tree dries up when seed of another tree has been prepared. Likewise, man finds all his sense-organs pull him in all which ways like a polygamous husband is pulled by various wives!

Though the body is thus yet it can gain knowledge via Gurus, hence it is the best, hence effort to attain knowledge must be encouraged, and being free of company and vainglory, to go through fate after realization one must wander the earth.

It is said: He has to take up the body till that time, meaning thereby that till he does not gain liberation.’ ‘The store of the Sanchit and Kriyamann acts – that which gave him the present body and that store of results of acts which he presently engages in can be overcome in the state of living enlightenment - whereas the remnant Praarabha acts, of fate – that is what remains to go through, be it joy or sorrow [though in a realized state this is not possible] and after their store is over, the realized gain God consciously – Brahma-sutra: 4-1-19.

King Yadu, on listening to this narration and being a deserving seeker immediately gained equanimity of consciousness, surpassing feeling of friendliness or enmity, of ownership or of belonging to others etc. and realizing that the Avadhoot is none other than Shri Guru Dattatreya who will surely uplift, meditated upon Him and gained centeredness there and then. Such is the auspicious effect of the Guru’s presence.

//45, 46//

King Yadu, strengthened via his worship to God Dattatreya and who availed the sight of the three-fold Self, physical, spiritual and divine, and who gained knowledge via the same God Datta realized for sure that it is the evident God, the Para-Brahma, as God Dattatreya, present in front of him.

//47//

Here, the discretion of the seeker and the shift of faith is hinted at; the earlier Gurus detailed can be given secondary importance in presence of the Guru of all that exists. Bowing to the Lord of the three, God Shri Datta, King Yadu worshipped the evident Form full of power and enthusiasm and in accordance to the teachings received roamed the world.

//48//

*Dattaprasaadaatadvanshivistaro-bhoodihonnata: .....Tathaakarot //49-52//*

With the Grace of God Dattatreya there was great expansion in King Yadu's lineage and success therein. It is in this Lineage in the Vrushni family that God Shri Krushna manifested, the Unborn Entire enriched with all divine traits.

//49//

The demon Kansa fearful that the womb of his sister Devaki will bring about his end, imprisoned her and her husband Vasudev, and killed six of their children. Of the form of the portion of the Unborn Overlord, the 7<sup>th</sup> womb was transferred by His strength Maya from that of Mother Devaki, imprisoned in Mathura to Mother Rohinni, residing in hiding at Gokul, on the opposite bank of the River Yamuna. It is this God that is renowned as Balbhadra or Haldhar, the elder brother to God Shri Krushna.

//50, 51//

The Unborn Overlord then manifested via His luster in Mother Devaki and said to his father: 'Keep me in hiding in Gokul, in the Vraja region and bring instead the daughter of your friend Nandji here.' Father Vasudev did accordingly.

//52//

*Kairpeedam.....Mayaorbho-pyahanadhhari: //53-56//*

Due to the strength Maya of God Vishnu none could know about this exchange. The demon Kansa came to kill the newly born and brought daughter - when she slipped out his hands and flew away in the skies....

//53//

She said: 'O Heinous! Your foe is being brought up at some other place!' Listening to this, Kansa, in company of those similarly vile decided to kill all new-born children.

//54//

So a demoness Pootnaa, instructed by Kansa went to the Vraja region and on the pretext of breast-feeding the child fed the Divine Infant God Shri Krushna with poison that she had anointed around her chest regions; however God not only partook the poison but also her life-breaths in that feed, and granted her liberation, not looking at her vile intention, but just the act of a mother feeding her child.

//55//

Thereafter other demons assuming different shapes of a bird, donkey, hurricane, python, etc. named Bakasura, Dhenukasura, Vaatya [Trunavarta], Aghasura, Keshi etc. were sent by Kansa to kill the Child however God Hari assuming the human form slayed them all.

//56//

*Dhaatraa.....Sarvasha: //57-60//*

God Brahmaji too to test God Shri Krushna, in front of the latter's very eyes, abducted all His cowherd friends and cows and transported them to his celestial world whence God generated the entire abducted lot in multiples from His Divine Form - including those many God Brahmajis' and thus removed all false pride from this appointed deity.

//57//

Bound via devotional love to the cowherds - God Shri Krushna brought about His Divine Joyous Effortless Leela acts and partook milk, curd, butter etc. even stealing them and gave great joy to the denizens of Vraja; furthermore, He uplifted Nalkubar and Mannigreeva the sons of the Keeper of Wealth God Kuber from their curse.

//58//

Feeling insulted - once God Indra sent rains as that of deluge to Vraja wishing to drown it however God Shri Krushna when He was but seven lifted up the Mount Goverdhan in His Hands and saved everyone there, making it a protective parasol.

//59//

Knowing the devotion of the devout Gopijana and their observed vows, God Shri Krushna played His Divine Flute at night, called them and with them reveled in the Raasa-Leela, gave them conscious experience of the greatest Divine Bliss ever.

//60//

*Yathaa-ptakaamo-pyaatmaiko.....SHishupaalaadinpaandavebhyo-paraanareen //61-64//*

In the manner in which the Self ever satisfied via the Self though Solitary yet with thousands of tendencies of intellect remaining within the body revels and plays with them in the inner-being faculty - similarly did God Shri Krushna revel with the devout Shri Gopijanas of Vraja.

[The sky is like the sky, similarly God is the Self, satisfied via the Self, there is no other illustration for it. These Divine acts have been detailed in the Harivansha Purana, Vishnu Purana as well as the entire 10<sup>th</sup> Canto of the Shreemad Bhaagwata Maha Purana]

//61//

Thus, after completing the sojourn in Vraja God was brought to Mathura via the devout Akrura, sent by Kansa, to participate in a function, a pretext to do away with Him, and therein too as His Leela, He slayed the demon Kansa as well as his wrestlers and gave bliss to the maid Kubjaa who offered Him sandalwood.

//62//

God then killed the demon Kaalyavan using the scorching eye of King Muchukund, then He destroyed the armies of King Jarasandha, and brought forth the city of Dwarka and crowned Ugrasena the father of Kansa as the King of the Yadav clan.

//63//

With force He killed Shishupaal and all other unjust kings except for the Paandava devotees and was wedded to Goddess Rukmini.

//64//

*Bhoumam.....Sat.....Adhyaya: //65-68// //6-5//*

Thereafter God slayed the demon Bhoumasura and chose to be the Consort of each of the sixteen thousand maidens that the demon had imprisoned, taking that many Divine Forms. Then He became the charioteer of the devout Paandav Arjuna and helped him cross over in the Kurukshetra war [as depicted in the Epic Mahabharata]

//65//

Though Omnipotent yet He allowed the curse of Brahmins to his intoxicated lineage members to be effective and thereby they were destroyed and thereafter God after reducing all unnecessary burden of the Earth made His mighty Divine Form non-evident.

//66//

A thorn is used to remove a thorn, and this became evident in the events thereof; God Shri Krushna, The Wealth of Compassion thence returned to His Divine Abode Vaikuntha with His entire family.

//67//

For the upliftment of His devotees God kept Himself in the form of His teachings to devotee Arjuna as the renowned Referential Scripture 'The Geeta' and with all His family returned to His celestial abode.

//68//

*// Thus the Fifth Chapter of the Sixth Octad is completed //*

*{Names of God relevant to the 45th Chapter:}*

1. *Yadurajaanugraahak Datta – Obeisance to God Shri Datta bestowing Grace to King Yadu*
2. *Bahugurutattwagraahak Datta – Obeisance to God Shri Datta accepting the gist from many Gurus*
3. *Yaduvanshaahlaadak Datta – Obeisance to God Shri Datta conferring bliss to King Yadu's lineage*

## **OCTAD VI**

### **CHAPTER 6**

**// Depiction of the cosmos and the portioned time-span of 14 Manvantars //**

**//In this 46<sup>th</sup> Chapter, the 6<sup>th</sup> of the 6<sup>th</sup> Octad, God as Time and its portions and its sequential coming about of the 14 Manvantars as well as the cosmos is being detailed in brief. //**

*Hari: Aum //*

*Aaprabodhkrutaasheshakarmanna.....Naadikaa //1-4//*

For the contentment and affectionate centeredness to the Self, by being detached to anticipation of fruits or rewards and also the sentiment of vainglory, till the time God Realization takes place, via all the acts performed before to gain the Almighty - pleased via the same, One who then grants liberation to devotees and thereafter the One who ever looks into the upkeep of pious votaries - may that God protect me in all ways.

*//1//*

That God Shri Dattatreya though Singular in Essence yet via time, substance, attributes and His strength Maya Himself generates, maintains and destroys worlds and beings within Himself.

{time here is said to be from the smallest Parmaannu, atomic till that of dissolution of this entire or mammoth.

The attributes are the three of nature and substances are this entire that is evident}

*//2//*

A mere movement of His brows brings about that Time which causes destruction of the worlds; the God presiding thereof termed 'Har' is an epithet of God Shiva. In contrast, the subtlest time is said to be Parmaannu

Two such Parmaannus make 1 Aayu

Three such Aayus make 1 Trasrennu

Three such Trasrennu make 1 Truti, in timespan. *//3//*

When 300 such Truti get together it makes 1 Lav,

Three such Lav makes 1 Nimish [blink of the eye]

Three such Nimish make 1 Kshann

Five such Kshann make 1 Kaashthaa

5 Kaashthaa make 1 Laghu and

15 Laghu make 1 Nadi, in timespan.

*//4//*

*Te Dwe.....Swaraat //5-8//*

Two Nadi make one Muhurta [a span of 48 minutes]  
Thirty Muhurta make one day [a span of 1440 minutes]  
Fifteen days and nights make one Paksha [a fortnight]  
Two such Paksha make one month [with bright and dark halves]  
Two such months make one Ritu [season] in timespan.

//5//

Three such Ritus make one Ayan [a span of 6 months, solstice]  
Two such Ayans make one year [north and south, summer and winter solstice]  
The entire life of man = 100 years  
1 month of the life of man = 1 day and night of the manes, day in the bright half and night in the dark of the fortnight,  
1 year of the life of man = 1 day and night of the gods, the northern or winter solstice beginning from Jan. 14<sup>th</sup> is the day and the latter - in the year, summer solstice is the night, in timespan.

//6//

43,20,000 years of the life of man = 1 Chatur-Yuga time span consisting of 4 Yugas names as:  
Sat Yuga  
Dwaapar Yuga  
Treta Yuga  
Kali Yuga  
This number a thousand-fold is said to be 1 day of the life of God Brahmaji, the appointed God of creation, the presiding deity of the Rajas attribute and that many years is His night.

//7//

During the day of God Brahmaji - creation is brought forth and at night its destruction occurs. At that time in the timespan called Vaaraah-Kalpa equal to a day of God Brahmaji the primal King Manu was brought forth by God Brahmaji. King Manu Himself was a monarch and his father is called Swayambhu, the son Swayambhuva.

//8//

*Priyavratottanpaadou.....Gatim //9-12//*

This King Manu's wife was Shatrupa and they had two sons, Priyavrat and Uttanpaad. At that time the lord of heaven - Indra was named Yagjyna, Sage Marichi and others were the 7 sages and Tushita were the deities.  
{ Given in detail in the 3<sup>rd</sup> Canto of the Shreemad Bhaagwata Maha Purana }

//9//

Dhruva, the son of King Uttanpad felt insulted via the words of his step-mother Suneeti and on advise of his mother Suruchi resorted to the forests at the mere age of five to engage in penance.

After severe asceticism, the child gained the manifestation of God Shri Vishnu, became a monarch whilst alive and thereafter attained to the state known as Dhruva-pada and is evident as the Pole-star.

[King Uttanpad had two wives, Suruchi and Suneeti; once Suneeti's son was playing in the king's lap seeing whom Dhruva too felt like doing so; however - he was prevented by bitter words of the queen asking him to be born via her to be able to get such attention and kingdom etc., feeling rebuked the child resorted to penance in the forests, his life is in detail in the 4<sup>th</sup> Canto of the Shreemad Bhaagwata]

//10//

Dhruva had sons such as Kalpa etc. and his lineage expanded whereas his uncle Priyavrat too had sons the Aagnidhras who too were renowned for their penance.

{Their lives are depicted in the 5<sup>th</sup> Canto of the Shreemad Bhaagwata}

//11//

King Manu thereafter by surpassing desires, cleansed and pure, on the banks of the River Sunanda, on earth stood on one foot and via penance gained to the highest divine states.

//12//

*Manu: .....Vikhyaatkeertaya: //13-16//*

The 2<sup>nd</sup> Manu was Swarochish, the son of Fire – Agni who had sons named Dyumat, Sushenn etc. and their pious fame is well known. //13//

It is in this timespan called Manvantar after King Manu - in the duration of his reign that sages observing great vows such as Atri, Chayavan, Stamba, Prann, Kashyap, Ourwa, Bruhaspati etc. were present on earth.

//14//

The Indra then was named Virochan, the gods were the Tushitas and there was a manifestation of God Vishnu named God Vibhu as the son of Sage Vedasheershnna.

//15//



The 3<sup>rd</sup> Manu was Uttam, the son of King Priyavrat and he had sons named Yagjynahotru who became famous with their father's popularity.

//16//

*Pramadaadyaa.....Amaraastathaa //17-20//*

The sons of Sage Vasishtha named Pramad etc. were the 7 main sages, the Indra was Satyajeet and the gods were enriched with Vedic knowledge and uttered true fortune-bestowing speech.

//17//

Another manifestation of God Hari named Satyasen took place in this duration via His father Dharma; He was friendly with this Indra, and He destroyed all other nefarious elements that behaved subversively against surviving beings.

//18//

Taamas, a relative of Uttanpaad became the 4<sup>th</sup> Manu, and he had sons named Pruthu, Khyat who became famous and illustrious.

//19//

At that time the Indra was named Satya, Trisheersha. Along with the primary lustrous abode the seven sages, God Hari and Satyak etc. were other gods present thence.

//20//

*Anye.....Bhaagwatottamaa: //21-25//*

Sons of the second Vidhruti were gods too. It is they who with their might brought about upliftment of Scriptural and Vedic Lore that had been lost in the timespans passed before.

//21//

That time the humble-devout-loving God Hari manifested and saved His devotee an elephant king Gajendra from the harassment of being caught firmly in the foot via an alligator.

{depicted in the 8<sup>th</sup> Canto of the Shreemad Bhaagwata}  
//22//

The 5<sup>th</sup> Manu was named Raiwat, brother to Taamas. His sons were called Bali, Vindhya etc. The Bhootray etc. were gods, the seven sages included Oordhwabaahu etc. and at that time God's manifestation was as God Vaikuntha, such were His traits that none could know Him - yet He brought forth that celestial world named Vaikunth that is bowed to, revered by everyone. All devotees of God that have attained liberation find this to be their eternal home.

//23, 24, 25//

*Chaakshushaakhyo.....Swaraat //26-30//*

Chaakshusha the son of Chakshush was the 6<sup>th</sup> Manu who had sons named Sudyumna etc. The Aadyaa were the gods then and Havishmad, Viryak etc. were the seven sages. The Indra was Mantradrum and the manifestation of God was in the name of God Ajit who churned the ocean and distributed nectar gained thereby to the deities.

//26, 27//

Shraadhadev the son of Vivaswata became the 7<sup>th</sup> Manu, who had 10 sons of whom the main ones were Ikshawaku, Sharyaati etc.

//28//

In this Manvantar timespan the 8 Vasu deities, the 11 Rudra deities, the 12 Aaditya deities, the Vishwa gods, the Marut wind gods and Ashwin etc. were the primary gods. The seven sages were Kashyap, Atri, Bharadwaj, Vishwamitra, Goutam, Jamadagni and Vasishtha, the Indra was named Purandar and the manifestation of God was of the Divine Dwarf Vaaman or Upendra that enveloped in His colossal Form the entirety of existence, as the Son of Sage Kashyap and Mother Aditi.

//29, 30//

*Manvantaramidam.....Chhayaayaambhavattathaa //31-34//*

It is the reign of this Manvantar that is currently ongoing and is nourished via the strength of God. The seven future Manvantars is what I will now depict to you.

//31//

The Sun God married two daughters of the celestial architect Vishwakarma named Sangjynaa and Chhaayaa. Unable to bear the resplendence of the sun, Sangjynaa assumed the form of a mare, hence the Sun too assumed a form suited to her and they associated to

bring forth the two Ashwin Kumar deities, the celestial physicians [with the head of a horse and the remnant like a human]. Thereafter the Sun again assumed his original form full of luster and this spouse too with might of penance could associate with Him again.

//32, 33//

Further they had children Yama the God of Death, Yami or Yamuna the River and Shraadhadev prayed to for the manes; and via the second wife Chhaayaa the Sun God had two children Shani Saavarnni [The planet Saturn] and the River Tapti.

//34//

*Saavarnnirbhavita.....Dyutimanmukhaa: //35-38//*

Via the Grace of Gods it is this Saavarnni that will assume the position of the 8<sup>th</sup> Manu, and will bear sons named Nirmok etc. and the demon King Bali who gifted God with all that he had including himself will be the Indra.

[This has been mentioned in the Text Maarkandeya Purana: Taking birth via the Sun, Saavarnni will be the 8<sup>th</sup> Manu]

//35//

At that time gods will be those that undertake great penance, full of detachment and whose luster will be nectarine. The seven Sages will be Vyaas, Gaalav, Ram, Deeptimaan, Ashwatthama the son of Guru Drona of the Mahabharata, Krupacharya and Shrunga.

Thereafter Daksha Saavarnni the son of Varunn will be the 9<sup>th</sup> Manu.

//36, 37//

He will have sons such as Bhootketu etc. The Indra will be named Adbhuta. Paramarichi, Garbha etc. will be the gods and the seven sages will be with the primacy of Dyutimaan.

//38//

*Upshlokaatmajo.....Vaarunno-sya Cha //39-42//*

Thereafter the son of Upshloka named Brahma-saavarnni will be the 10<sup>th</sup> Manu, who will bear sons named Bhoorishenn etc. and Havishmat and others will be the seven sages.

//39//

The Indra will be named Shambhu, the Suwaasan will be the gods. Thereafter the 11<sup>th</sup> Manu will be one named Dharma-Saavarnni.

//40//

He will have 7 sons the main being named Dharma, the gods will be those having a liking for Nirvana liberation, Arunn and others will be the seven sages and the Indra will be one named Vidyuti. In this timespan, God Vishnu will manifest in portion as Dharmasetu and will sustain the three worlds.

Thereafter Rudrasaavaranni, the son of Varunn will be the 12<sup>th</sup> Manu.

//41, 42//

*Devshreshthamukhaa: .....Brahmaikvaasare //43-47//*

Devshreshth will be the main of all his sons, the gods will be termed Harit, the seven sages will be led by Tapomoorti and the Indra will be named Rutudhaam.

//43//

The manifestation of God Vishnu named Swadhaam will uplift that entire age. Thereafter the 13<sup>th</sup> Manu will be Devsaavaranni, and he will have sons, main of whom will be Chitrasen. Divaspati will be the Indra, the gods will be called Sutraam, Nirmok and others will be the seven sages and Yogiraat will be the Manifestation of God Vishnu.

//44, 45//

The 14<sup>th</sup> Manu will be Indra-Saavaranni, who will have sons named Ooru etc. the deities will be called Chaakshush, primarily named Agnibaahu and Indra will be Shuchi; the manifestation of God Vishnu then will be named Bruhadbhaanu.

Thus, in a one-day time span of the life of God Brahmaji as depicted earlier all these 14 Manus come, rule and with each such Manu king there is a set of gods, Indra, sages, a manifestation of God and historically there is mention of his lineage. All these six too are non-different from God Himself.

//46, 47//

*Swaayambhuvmano: .....Sa: //48-50//*

Priyavrat the son of the first Swaayambhuv Manu with the Grace of God Vishnu and the might of his Yoga divided the earth in 7 sections riding on his chariot with its different axels and thus formed the 7 different oceans too. Each had its own set of rivers, mountains, jungles, towns, forests etc.

//48, 49//

Thus, dividing the earth, for the welfare of all, he formed the boundaries of all the seven islands and then distributed them to his sons such as Aagnidhra and others, thereafter he gained liberation.

[This is depicted in detail in the 5<sup>th</sup> Canto of the Shreemad Bhaagwata]

//50//

*Tat: .....Dweepeshaanstrainno-gaadapsar:puram //51-54//*

Since then - this earth is said to be of 7 portions or islands and these are named Jambudweepa, Plakshadweepa, Kushdweepa, Krounchdweep, Shaakdweep, Shaalmaldweepa and Pushkardweepa.

The seven oceans too are named Kshaar, Ikshuras, Madhu, Dhrut, Ksheer, Mandod and Shuddh Jal each filled with their respective waters and each ocean is the primary one of each division of the earth. Aagnidhra and others were as just in rule akin to their father – the monarch of all these seven portions.

//51, 52, 53//

Aagnidhra the ruler of the Jambudweepa region with his wife - a celestial damsel named Poorvachiti and had 9 sons. He divided the region again into nine and made them each a ruler and thereafter being too attached to his spouse attained to the worlds of the damsels.

//54//

*Tajjo .....Swadeepakhandapaa: //55-59//*

Naabhi, the son of Aagnidhra was a devotee of God who with the might of his penance and vow observance in his wife Merudevi conceived the manifestation of God Vishnu that sustains religion, the renowned God Rishabhdev.

//55//

Crowning God Rishabhdev as king when he approached maturity and youth King Naabhi gained liberation. God Indra to test God Rishabhdevji did not shower rain as a result - He best of Yogis God Rishabhdev Himself assumed the form of clouds and showered rain in quantities needed all over - thus doing away with the false pride of God Indra.

//56//

He was however then married to Jayanti the daughter of that same Indra and as a righteous king, ever centered to Religion, via her generated 100 sons. Of these 81 became serene elite kings vigilant in vow-observance.

//57//

Nine became rulers of the portioned earth. Other nine became the renowned 9 Yogeshwars, the Lords of Yoga and are named Kavi, Antariksha, Prabuddha, Aavirhotra, Karbhaajan, Drumil, Chamas, Pippalaayan and Hari, great devotees of God Vishnu, they roam unclothed and are present even today. The last King Bharat faced an interim of three births before gaining liberation.

[The teachings of the 9 Yogeshwars are present in the 11<sup>th</sup> Canto of the Shreemad Bhaagwata and the life of king Bharat in the 5<sup>th</sup> Canto]

//58,59//

*Rishabho.....Manvantaraannyapi //60-63//*

God Rishabhdev able to witness the fated - chose to wander the earth behaving like the absorbed and passive and then with his physical frame he merged with fire generated by friction of bamboo trees in a Southern forest and thus He returned to His Divine Abode.

//60//

King Bharat too performed funeral rites of his father and ruled over the portion named after him Bhaarat-Khand. At the proper time after entrusting kingdom to his five sons, seeking solitude – he roamed the jungles.

//61//

Though he had accepted the Yogic path - yet he got over-attached to a fawn. As a result of this infatuation, he faltered from the path and in turn had to take birth as a deer and thereafter in another birth attained to states of living enlightenment.

[He was offering water to God when he heard a female deer being chased by a lion; the deer was carrying child and tried to jump across the river, but she died in the process and the infant deer after sudden birth was drowning in the river. King Bharat saved it and started caring for it to such an extent that he forgot all his daily worship etc. and at the time of his departing the body – he worried as to who would then care for the deer, would it be eaten by some hungry animal etc. As a result of this obsession, he had to be born as a deer, however his memory of earlier births prevailed, and this time he did not associate with anyone thence nor even in the next birth in a Brahmin family where he behaved like one who is dumb. Thereafter in states of living enlightenment he counseled King Rahugana and attained to the highest abodes]

//62//

This lineage of the Manus' is truly expansive and yet has been mentioned here in brief. Such is the sermon thereof that it purifies both the orator and the listener.

//63//

*Bhuloka: .....Sacchitsukhaatmak: .....Adhyaya: //64-68// //6-6//*

This earth resides in the cosmos and has seven outer coverings. Gods Swaraat, Anant, Kamath and the divine Boar Varaah-Narayan have uplifted it differently.

//64//

There are 7 netherworlds beneath the earth termed: Tal, Atal, Vital, Satal, Talaatal, Rasaatal and Paataal in which the demons, serpents etc. reside. In the present Iron-age people who abide the earth are those who are subject to their actions and consist primarily of four types of embodied souls termed: Swedaja – forming from sweat etc. like bugs, lice; Udbhijja – that grow vertically like plants etc., Andaja – that take birth via eggs such as in birds and some reptiles and Jaraayuja – that are born with placental coverings such as calves, man etc.

[The netherworlds are ten times in size than the previous one in succession]

//65//

Bhur etc. are the seven higher worlds and therein according to their particular levels and states - reside the 8 Guardians, and other appointed deities.

[Bhuloka, Bhuvarloka, Swarloka, Janloka, Tapoloka, Satyaloka & Brahmaloaka are the 7 higher ones]

//66//

It is here that the galaxies illumined via God's effulgence move consisting of their planets and constellations - else the movement of these would have stopped and the cycle of the universe would have gone in a reverse movement.

//67//

This cosmos is non-different from the all-encompassing Viraat Form of God, one who contemplates upon it gains the pleasure of God Shri Dattatreya, the personification of Existence-Consciousness-Bliss, the Sat-Chit-Anand and grants the seeker the liberation termed Saayujya, of conscious merger in Him.

//68//

*//Thus the Sixth Chapter of the Sixth Octad is completed //*

*Names of God relevant to the 46th Chapter:*

1. *Manvantarsatkeertig Datta – Obeisance to God Shri Datta glorifying the Manvantar timespans*
2. *Saptadweepakshamaapriya Datta – Obeisance to God Shri Datta - the beloved of the Earth with its seven[primary] islands*

## **OCTAD VI**

## **CHAPTER 7**

**// Depiction of the beginning of creation  
and of the Solar-Race as well as the life of God Shri Ram //**



**// In this 47<sup>th</sup> Chapter, the 7<sup>th</sup> of the 6<sup>th</sup> Octad, a short depiction of the Solar Race and the life of God Shri Ram that bestows purity is detailed. //**

*Hari: Aum //*

*Indraay.....Shambhshaptavanaaaveshanhetunaa //1-4//*

To appease all gods including Indra after completion of many sacrifices wherein generous Dakshinna gifts were distributed - now the depiction of lineages that lead to prosperity in this world and the higher begins.

*//1//*

From the divine navel of God Vishnu emanated God Brahmaji, from him the sage Marichi, thereafter Kashyap and he married Aditi. Via them the Sun God was born who fathered Shraddhadev, the Vivaswat Manu emperor [as mentioned earlier]

*//2//*

King Manu organized a sacrifice termed Putra-kaameshti to beget a son in which the host priest termed Hota made some reversal in the Shruti Text renderings - as a result he got a daughter named Ila instead. However, King Manu with the might of his penance again got Ila changed to a male.

[This reversal to get a daughter instead was via the consent of the wife of King Manu]

*//3//*

Ila thus changed to a prince named Sudyumna and he once managed to reach a forest that was cursed by God Shankar. To please Goddess Parvati, God Shankar had cursed the forest that whosoever entered it would transform into a woman and as fate would have it Sudyumna went to that particular forest and found himself transformed again into a woman.

*//4//*

*Tasyaa: .....Padam //5-8//*

Sudyumna, now as a woman associated with Budha, and they begot a son named Pururawa. Now to transform the female Sudyumna back to the male form, with efforts of

the Preceptor Bruhaspati, arrangements were made such that alternatively for one month each he would be a male and a female in succession!

//5//

This Sudyumna as a male - begot sons such as Utkal etc. and they ruled over the Southern lands whereas King Manu again resorted to severe penance and fathered other sons named Ikshwaku, Nrug, Sharyaati, Dishta, Dhrushta, Kurush, Prushadhra, Naabhaag, Kavi and Narishya, all the ten were very filial by nature.

//6,7//

Of these ten Prushadhra somehow managed to kill a cow and thence remained absorbed in devotion to God, hence he attained Divine knowledge and the state of living enlightenment and his physical frame was reduced to ashes via the fire of his repentance later on, after which he gained to the highest states.

//8//

*Kavirbaalyaadvirakto-gaadbhuktaarabdho.....Shrutam //9-13//*

Even Kavi of the ten sons was renounced since childhood itself and after going through remnant fate attained to the Abode of God Hari. The sons of Kurush were the Kaarush kings and they divided their father's kingdom and ruled over it.

//9//

Dhrushta begot a son Sumati via whom the Sumvaan lineage of Brahmins came about. King Nrug out of indolence donated a cow already donated before to Brahmins hence he was cursed and had to take the form of a chameleon and was only released from that embodiment via the Grace of God Shri Krushna.

//10//

Of the ten - from Narishya sons such as Chitrasen and others and via Dishta sons such as Naabhaag etc. in whose lineage the Maruts happened that are praised of in the Shruti Texts came forth.

//11//

In a sacrifice named Angiras-Yagjyna, on the second day, of the ten, Sharyaati, erred in some utterance via his mouth. To pacify that flaw he gave his daughter Sukanya in wedding to the extremely aged Sage Chyawan who then sought the celestial physicians Ashwini-kumar deities and regained his youth. In return the sage via stopping the thunderbolt weapon of God Indra did away with his pride and thereafter ascertained for

those physician deities a portion of sacrifices to the gods. Renowned is the life of this sage that gave apt vision.

[This sacrifice was to gain heavens. Furthermore, it is said: One who after meals remembers Sharyaati, Sukanya, Sage Chyawan, the planet Shukra and the physicians Ashwinikumar never finds ailments of dim vision affecting his eyes']  
//12, 13//

*Aanartaadyaascha.....Rathitara: //14-16//*

Sharyaati begot sons such as Aanarta etc. Raiwat was the son of Aanarta who ruled his father's kingdom and begot many sons as well as a daughter Rewati.  
//14//

With consent of God Brahmaji Rewat got his daughter Goddess Rewati married to God Balram the son of Vasudevji, elder brother to God Shri Krushna and this was mentioned via Nabhag on the 6<sup>th</sup> day – belonging to the same lineage.  
//15//

Ambrisha was his son who was a great devotee of God Vishnu and he begot sons such as Viroop and others, Viroop had a son Prushadashwa whose son was Rathitar.  
//16//

*Vikukshinimidandaadyaa.....Senanirmuchukundaka: //17-20//*

Ikshawaku had hundred sons – Vikukshi, Nimi, Danda and others. Jay was the son of Vikushi, whose son was Anenas whose son was King Pruthu. Vishwarandhri was his son who begot Chandra, who fathered Yuvanaashwa, who in turn had Shyaava, who had Bruhadashwa and his son was Dhundhumaar. //17,18//  
His son was Dradhaashwa, who had Haryashwa, who had Nikumbha, who had Barhann from whom the second Nikumbha via whom Krushaashwa ruled on earth. His son was Senjeet whose son was Youvanaashwa, and it is via him that the monarch Maandhaataa came into being who fathered Purukutsa, Ambrisha as well as Muchukunda the commander of the armies of the gods.

[In the sacrifice to beget sons Youvanaashwa himself took the blessed food thereof as a result conceived and gave birth to Maandhaataa who had three sons, one of whom Muchukunda was the commander of the armies of the gods]  
//19, 20//

*Trasaadrasyu.....Naamnaa-asamanjasa: //21-24//*

Purukutsa had Trasadasyu, who had Anarannya, who had Haryashwa, who had Arunn, who had Asyanibandhan, who had Satyavrat who had a son named Trishanku who even at present resides in heaven. This Trishanku bore a son named Harishchandra who was severely examined to live up to the truth via Sage Vishwamitra.

[The Sage tested him to know his patience as regards religious conducts are concerned. The King passed in flying colours and his name is associated with truthfulness]

*//21, 22//*

Rohit, the son of Harishchandra is famous in Scriptures. Rohit begot Harit who had Champak, who had Sudev, who had Vijarya, who had Bharuk, who had Vruk and he had a son named Sagar. It is Sagar that became the monarch with his capital in Ayodhya. His wife was called Keshini and he fathered a son very like himself named Asamanjas.....

*//23, 24//*

*Sagaraakhyaa:.....Chaayata: //25-28//*

Sumati was the second wife of King Sagar via whom 60,000 sons were born and they brought about an expansion of the seas and were also called Sagar; however - the entire lot was reduced to ashes via the fury of Sage Kapil.

*//25//*

These sons, deluded, thought that the sage had stolen the horse from their father's sacrifice and were ready to do away with him when the sage with his fiery vision reduced them all to ashes whence seeing his uncles come to such an end Anshumaan, the son of Asamanjas.....

*//26//*

Resorted to penance to grant his elders the higher states, thereafter his son Dilip too continued the penance and he too passed away. The righteous Bhagirath was son to Dilip.

*//27//*

For upliftment of his forefathers he too resorted to penance and was successful in bringing down to earth the Holy Ganga River whereby the sinful by bathing in it find their sins destroyed. Shrut was his son who begot Naabh, who begot Sindhudweepa and who had Aayat.

*//28//*

*Rituparnno-styasya.....Gata: //29-32//*

Rituparnna was son to Aayat, who had Mitrasaha who due to being cursed by his Guru spent 12 years in the form of a goblin species named Brahma-rakshasha.  
[A deceitful servant of this king offered to the Guru some human meant to eat as a result the Guru cursed the king]

*//29//*

Furthermore - in that nefarious species unable to control his hunger Mitrasaha ate up a Brahmin, hence he was cursed by that devout Brahmin's wife which mentioned that the moment he would try to relate to any woman he would die.

It is only with the Grace of Sage Vasishtha that he was able to do away with the ill-effects of the curse and thus he fathered Ashmak who in turn had Moolak.

*//30//*

Dashrath was son to Moolak, who had Idvid, who had Vishwaasaha, who had a son named Khatwaang who was a monarch and is renowned for getting liberation in but a span of 48 minutes or 1 Muhurta.

[Khatvaang helped the gods in some war in which they were victorious and they blessed him with a boon; to which he enquired the time of his death and found that it was only in minutes; immediately renouncing all - he with aid of divine knowledge gained liberation]

*//31//*

Deerghabaahu was son to Khatwaang and he fathered King Raghu the Emperor. Raghu was father to King Aja who in turn had King Dashrath. Thereafter the Unborn Eternal God Vishnu manifested at the house of this King Dashrath in the Form of Gods Ram, Bharat, Lakshman and Shatrughna.

*//32//*

*Pulastyaadvishravaastasmaatkaikasyaam.....Putrataam //33-36//*

Sage Pulastya meanwhile fathered Vishrawaa who engaged with his wife Kaikasi at dusk - engaged in play he became forgetful of the ordained time of worship as a result of which he had three sons: the demon Ravana with 10 heads, Kumbhakarnna and the long-lived devout Vibheeshan with his serene consciousness. The demon Ravana resorted to penance and easily gained to the eternal states.

[Here purposefully another version is interwoven as compared to the Epic Ramayana; Sage Pulastya via the daughter of Sage Trunbindu fathered Vishrawaa....]

//33, 34//

Thereafter the demon Ravana made all the gods his servants and stayed in Lanka however due to his might he became a thorn for all the three worlds. Unbearable to bear the weight of his atrocities the Earth Goddess and all the gods went to the shelter of God Brahmaji.

//35//

God Brahmaji too then accompanied them all and they went forth to the Ksheer-saagar ocean and eulogized God Vishnu who pleased with them consoled them saying: I will manifest in four Forms at the house of King Dashrath, belonging to the lineage of King Aja.

//36//

*Tachchhrutwaa-ha.....Te //37-40//*

On listening to God Vishnu, God Brahmaji instructed the other deities: You all too should assume forms of monkeys and go and aid God Vishnu, hence they too appeared on earth in those forms.

//37//

King Dashrath meanwhile was without any heir and invited Sages Shrunga and Vasishtha to perform the sacrifice via which one begets progeny, in which the God of Sacrifices – Yagjnya-Narayan Himself manifested.

//38//

The manifested God of sacrifices then gave King Dashrath a sweet-dish, Paayas in a golden vessel and said: Via this O King - though Unborn, the Almighty God Shri Keshav will manifest at your house in Four Divine Forms. //39//

Thereafter with permissions of Sages such as Vasishtha and others the King distributed it to two of his wives Mother Koushalya and Kaikeyi who then gave half of their portions to the third wife, Mother Sumitra.

//40//

*Tato Mahishyo.....Mudaa //41-44//*

Thereafter all the three Queens were heavy with child and seemed to be Goddesses with their surrounding luster. Soon at the apt time on the 9<sup>th</sup> day of the bright half of the vernacular Chaitra month Mother Koushalya gave birth to a Son.

//41//

In the constellation termed Punarvasu when none of the planets were in descending or setting positions and five of them were in ascension, and besides there were the following vernacular auspicious positions:

Karka-Lagna uday

Meshnaa Uccha Soorya

Karkano Guru

Tulaanaa Shani

Makarna Mangal

Meenna Shukra;

Remembering His vow - God Vishnu thence manifested in Four Divine Forms.

//42//

On being prayed to by Mother Kaushalya the Overlord of the entire universe, with a hue dark like the Indraneel jewel and its luster, enriched with insignia of kings, God the four-armed took the form of a human child with two-arms.

//43//

Mother Kaikeyi to gave birth to one Son and Mother Sumitra to two. King Dashrath performed the rites termed Jaat-karma, and gifted happily cows, land, gold etc. to Brahmins.

//44//

*Ramo-grayo.....Lakshmannanvita: //45-48//*

God Shri Ram the eldest, God Bharat, Son of Mother Kaikeyi the second, Lakshman the Son of Mother Sumitra the third and Shatrughna the fourth, thus their naming ceremonies were performed with apt names.

[One who revels with the Self is God Ram, one who nurtures is God Bharat, one who is with divine traits is God Lakshman and one who does away with foes is God Shatrughna]

//45//

God Lakshman manifested via the portion given by Mother Koushalya hence He ever remained with God Ram and similarly God Shatrughna ever remained with God Bharat due to the distribution of the blessed Paayas that King Dashrath had given to his queens.

//46//

Thereafter in time their sacred-thread ceremonies were performed by Sage Vasishtha and they studied under him with their assumed human forms the Vedas, Scriptures and other arts.

//47//

When Sage Vishwamitra took God Ram to the bow-sacrifice of King Janak then with permission of the sage God Ram killed the demoness Taadka and the demon named Subaahu en-route.

//48//

*Sindhoo.....Ramo-bhoodraamagarvaha //49-52//*

Protecting the sacrifices of Sage Vishwamitra - God Ram, young in age, with his arrow sent the demon named Maarich 100 yojan, 400 miles away tumbling into the ocean and God Lakshman who was accompanying them killed the rest of the demonic bunch.

//49//

Mistaking Indra disguised as her husband Sage Goutama, the devout Ahalya as well as Indra were cursed by the sage via which she turned to stone. It is via the touch of the dust of God Ram's divine Feet that she re-attained her prior state of purity.

//50//

Thereafter in the bow-sacrifice of King Janak God Ram broke the bow enriched with the grandeur of God Shivji and along with the false pride of the kings present therein became triumphant and got wedded to Goddess Mother Sita.

//51//

There, in Mithila, both families got together; and the four Divine Brothers were married. On return to Ayodhya with Mother Sita - God Shri Ram did away with the vainglory of God Parshuram.

//52//

*Satyapaashotataatasya.....Kaariyitwaa-hanatpraaptaankharadinkotisho-srapaan //53-56//*



God Ram taking responsibility and conceding to the instructions of His father Dashrath for a span of 14 years wandered the forests with wife Mother Sita and God Laxman. King Dashrath ever truthful had granted two vows as desired to his wife Mother Kaikeyi due to her valour in battle.

[This vow was given by King Dashrath to Mother Kaikeyi who asked for her son God Bharat to be crowned king and God Ram to lead the forest-life for a span of 14 years]

//53//

On Mount Chitrakoot God Ram accepted the worship of Sage Bharadwaj, the hospitality of Sage Valmiki and then explained moral conduct to God Bharat who followed Him later on beseeching to return to Ayodhya. He performed the final rites of His father and granted him the lofty states.

//54//

Thereafter at the Ashram of Sage Atri He gained blessings of victory as consented to by God Shri Datta and gave the higher states to the demon named Viraadh, thence choosing to stay in the Dandaka-forest.

//55//

Shoorpanakhaa the sister of the demon Ravana - lewd and hungry was then disfigured, her nose and ears cut off via brother God Laxman and the opposing demons Khar, Dushann etc. were slain.

//56//

*Swarnnainnaroopi.....Hatwaa-gamatpun: //57-61//*

When with Younger Brother - God Ram went to some distance in the forest chasing the demon Maarich assuming the form of a golden deer then Ravana the demon in disguise of an ascetic forcibly kidnapped Mother Sita.

//57//

Eager via Her separation to regain Her, God Ram then gave liberation to the Vulture devotee Jataayu who had fought Ravana trying to prevent him from abducting Mother Sita.

It is this Jatayu via whom He came to know of the kidnapping and thence traveled forth in the Southern directions in search of Her.

//58//

Thereafter He granted upliftment to Kabandha, accepted the worship of the devout aged mother Shabri, and then accepting the advise of God Hanuman accepted the friendship of

the Monkey King Sugreeva, aiding him by slaying his brother Vaali who had abducted the former's wife.

//59//

Sugreeva then set troops of multiple monkeys to search for Mother Sita of whom God Hanumanji jumped over the 100 yojana long ocean from the South and reached Lanka wherein He found Mother Sita, talked to Her, broke the garden Ashoka-van where She was kept, engaged in verbal argument with Ravana, burnt his city Lanka, killed one fourth of his army and returned back to base – to God Ram.

//60//

*Krutam.....Ranjayanprajaa: //62-65//*

Thereafter God Hanumanji narrated the entire account including His acts to God Ram who then accompanied by God Laxman, King Sugreeva and an army of monkeys said to be 18 Padma in count, meaning thereby 10 lakh crore monkeys - reached the Southern shore.

They built a bridge of 400 miles across the ocean, established God Rameshwar therein, one of the 12 reputed Jyotir-Lingas of God Shiva and accepting the service of devotee Vibheeshan, Shri Ram arrived in Lanka and surrounded it entirely.

//62, 63//

Thus, in the Epic war He destroyed Ravana with his family, crowned Vibheeshan the king of Lanka and via the air-vehicle named Pushpak along with Mother Sita, God Laxman and the rest of the monkey army returned to His capital Ayodhya.

//64//

There the crowning ceremony took place via sages and the gods eulogized Him. Worshipped via all Brothers and regarded greatly by the entire populace God Ram then delighting each and every being reigned for a span of 10,000 years.

//65//

*Saadhvi.....Paavano-amal:.....Adhyaya: //66-68// //6-7//*

Mother Sita wholly devout and carrying child yet due to the flaw of defamation was then renounced by God Ram and was sent to the forest where Sons Luv and Kusha were born and brought up at the Ashram of Sage Valmiki who thence got them both to meet their Father, God Ram.

//66//

Mother Sita severely and divinely tested by God Ram, in the beginning - reached the celestial Abode and thereafter when both Sons were entrusted the kingdom - God Ram with the entire populace of Ayodhya too returned to His Divine Abode.

He left the Epic Ramayana on earth for future generations. This Holy Text destroys all sins and is enriched with His Pious Renown. In this manner here the sacred and purity bestowing sermon of the Solar Lineage is depicted in brief.

//67-68//

*//Thus, the Seventh Chapter of the Sixth Octad is completed //*

*{Names of God relevant to the 47th Chapter:}*

1. *Dinkarvanshotkarshak Datta – Obeisance to God Shri Datta glorifying and uplifting the Solar lineage*

## **OCTAD VI**

### **CHAPTER 8**

**// Depiction of the Lunar-Race //**

**// In this 48th Chapter, the 8th of the 6<sup>th</sup> Octad, a short depiction of the Lunar Race and the life of devotees that attained to the conscious Grace of God Shri Datta and their enrichment pertaining to this world and the higher that is plainly evident is detailed. //**

*Hari: Aum //*

*Som:.....Jay: //1-4//*

Now the Lunar Race or Som-vansha is being depicted that purifies all - wherein devotees attained to the Grace of God Shri Datta and their enrichment in everything pertaining to this world and the higher is clearly evident.

*//1//*

It is in this Lineage that God Shri Krushna manifested, the Purushottam in Entirety with all divine skills and traits. Furthermore, many ascetic-kings termed Raaj-rishi too happened and their fame is well known.

*//2//*

God Brahmaji, the son of God Vishnu whose son is Sage Atri, whose son is the Moon deity Chandra, who then became father to the planet mercury - Budha from the wife of Bruhaspati the Guru.

Thereafter Budha associated with Ila [mentioned earlier] and gave birth to Pururawa also known as Ail. This Pururawa got so infatuated with the damsel Urvashi that he had to undergo downfall being cursed via the Sage Bharat.

*//3//*

The glories of that bond of Pururawa and Urvashi are mentioned of even in the Vedas and they had 6 well-known sons, Aayu, Shrutaayu, Satyaayu, Aya, Vijay and Jay.

*//4//*

*Kramenn.....Yo-avadheetkshatramuddhatam //5-8//*

Sequentially their sons were Nahusha, Vasumaan, Shutanjay, Eka, Bheem, Abhit, Kaanchan who then fathered Hotrak.

//5//

Jahnu was the son of Hotrak and it is he who filled the entire River Ganga in the palm of his hands, the same River that had descended from heavens and then put it in his mouth, removing it from his ears, thus giving it the name Jahnavi. Jahnu's son was Puru, and in succession thereafter Balaak, Ajak and Kusha.

//6//

Kushaambu was son to Kusha, whose son was Gaadhi. It is the daughter of this King Gaadhi named Satyawati that was wedded by Sage Richik pertaining to the Bhrgu lineage after paying the sought value of horses [mentioned earlier].

//7//

Sage Jamadagni was son to them and due to the change in the blessed food of the sacrifices, their grandson happened to be God Parshuram who though born in a Brahmin family yet had the traits of warriors and brought about an end to insubordinate Kshatriyas.

//8//

*Geet: .....Keturbheemastatastata: //9-12//*

The renowned Sage Vishwamitra too was the son of King Gaadhi who with His yogic might visualized the sacred chant of Gayatri, and who with the might of his penance attained to the state of a Brahma-rishi. Shuna:shep was adopted by the sage [Vishvamitra](#), and given the new name Devarata.

[<https://en.wikipedia.org/wiki/Shunahshepa>]

//9//

Thus, Sage Vishwamitra though a warrior yet became a Brahmin and God Parshuram though a Brahmin yet behaved like warriors; and this is the fruit of the exchange of the blessed food via their respective mothers.

//10//

King Aayu – son to Pururawa had five sons such as Nahusha and others. Suhoshak was son to Kshatra-vruddha, whose son was Kaashya, and in succession Vasha, Grutsamar and Shunak who was a renowned sage.

//11//

Kaashya fathered Kashi and in line Raashtra, Deerghatamaa, Sadan, Ketu, and Bheema.  
//12//

*Divodaaso.....Krutkilbishaam //13-16//*

Bheema's son was Divodaas, his son Dyumaan, and his son Kuvalayaashwa. His wife Madalsa though passed away via deceit, entered the pyre in the Sati rite yet with the Grace of God Shri Dattatreya regained life. She then taught each of her four sons knowledge pertaining to the Divine and they gained self-realization, of whom Alarka was a monarch, he ruled for some years and thereafter became a Yogi. [mentioned earlier]  
//13, 14//

Alarka ruled for 66,000 years, thereafter he was uplifted via refuge of God Shri Dattatreya, his son was Santati, whose son was the highly intelligent Suneeth besides others.  
//15//

Devyani cursed via Kachchh the son of the preceptor - God Bruhaspati was the daughter of Shukracharya the Preceptor of the demons - who got married to Yayaati the son of King Nahusha; he also accepted Sharmishtha who had erred to attend to Devyani.

[The entire episode is depicted in the Text Gurucharitam [Dwisaahasri] by the same author in Chapter 17. In short Devyani and Sharmishtha had gone to bathe, one the daughter of a teacher the other of a king, a princess; both friends; however, while coming out of the pool Sharmishtha wore clothes of Devyani in a hurry as a result she was rebuked by her friend! This made her furious and she pushed Devyani into a well! Coincidentally she was helped out of the well by King Yayaati who happened to pass from there and was then wedded to him! As repentance for this act of pushing her into the well she was given to Devyani as her handmaid]  
//16//

*Shoukalya.....Poorvavattadwayo-rpayat //17-20//*

King Yayaati with Devyani begot sons Yadu and Turvasu whereas with Sharmishtha begot Anu, Duhyu, Puru. However, the King had vowed never to associate with Sharmishtha and wavered from his vow so Shukracharya, Devyani's father cursed him saying: Become old instantly!  
//17//

Puru, Sharmishtha's son was ready to exchange his youth for his father's old-age and this exchange too was facilitated via the help of the preceptors; thus, King Yayaati engaged in

further sense-interactions for 1000 more years and it is only after, with better fate that he became detached.

//18//

Thereafter he told Devyani, also named Bhaargavi the story of a goat in which there is a good verse that says: Man should not sit on the same seat even with his sister, mother or daughter, but rather keep them separate because the cohort of the sense-organs and their pull is mighty - and it drags any erudite being too in their sway.' Thus detached Yayaati again exchanged age with his son Puru and got back his old age and Puru regained his youth.

[The story is such that a goat with great effort managed to pull out a she-goat from a well and then engaged in copulation; thereafter relieved of reproductive fluids, the keeper of the goats on knowing that - gave that goat a solid thrashing and broke, crushed its organs that generated such fluids [in slang broke his balls!]

//19, 20//

*Virakta: .....Maharshaya: //21-24//*

King Yayaati detached after having gone through all enjoyments divided his kingdom and established his sons thereon. He attained to knowledge and thereby reached the high abodes of God Shri Vishnu.

//21//

Janmejaya was son to Puru, whose sons were Prachinvaan, Praveerak, Namasyu, Chaarvindhri, Sudyu, Bahugu, Sanyaati, Ahanyaati, Roudraashwa who associated with a damsel named Dhrutaachi and begot ten sons Ruteyu etc.

//22, 23//

Ruteyu's son was Rantibhaar who had three sons Sudhi, Apratiratha and Dhruva of whom the second son Apratirath fathered many mighty sages such as Medhatithi, Praskannva etc.

//24//

*Raibhya: .....Tat: //25-28//*

Sudhi had two sons Raibhya and Dushyant. The latter once went to the forest to hunt and met Shakuntala the daughter of the ascetic Vishwamitra and the damsel Menka, brought up via the Sage Kannva at his Ashram, a jewel amongst other women. Here they got wedded via the Gaandharwa rite and begot a great son Bharat.

[The Scriptures mention different modes of wedding, Gaandharwa, Raakshas, Vedic etc.]  
//25, 26//

This Bharat had the sign of the moon in his right hand and in both soles of his feet there were signs of the lotus; he became a mighty monarch and engaged in many scriptural advocated sacrifices. His fame is sung of in the Holy Books.  
//27//

There has never been nor will be a son like Bharat as a result his wives finding their sons to be very unlike their father and frightened of their husband, killed them all.  
//28//

*Maruto-durbharadwajam.....gargaatkshatraanmahaaveeryaadbhutadwijayonay: //29-33//*

Satisfied via sacrifices deities such as the Marut gave the king the blessed food of the sacrifice of Sage Bharadwaj; thereafter with it, in the wife of his brother Utathya, named Prajavati, carrying child, the individual soul entered.  
//29//

However, Prajavati was apprehensive of carrying the child and expressed her desire to do away with it to which the gods said: O Dumb Woman support the womb formed via the two! O Bruhaspati, sustain those who are born twice, protect them.  
//30//

Thus, advised via that speech he who became Bharadwaj was the foster son named Bhaarat because he was abandoned by his parents Utathya and his wife Prajavati and was instead supported by the Marutgann deities that handed him over to King Bharat.  
//31//

Since he arrived in the Vitatha lineage he was called Vitath, whose son was Manyu who had five sons: Bruhatkshatra, Mahaveerya, Nar, Garga and Jay. Of these Sanskruti was son to Nar, whose sons were Rantidev and Guru, renowned and pious. Garga too very powerful and a Kshatriya yet had sons who were of the Brahmin clan.  
//32//

*Bruhatkshatraadhastinesho.....Sudaasak: //34-37//*



It is via Bruhatkshatra that the first King of Hastinapur, King Hasti was born who had three sons Purumeedh, Ajameedh and Dwimeedh, of whom the middle son Ajameedh had a son named Bruhadishu.

//34//

Thereafter he had Bruhadhanu, Bruhatkaay and his son was Jaydrath who had sons named Vishad, Senjeet, Ruchak and others.

//35//

Dwimeedh had sons of the elite clan, Ajameedh had sons Neel, Ruksha; Neel's son was Shaanti, and his Sushanti, and thereafter Puruj whose son was Arka, whose Bhaarmyashwa, whose sons were Mudgal etc.

Of these via the eldest son the mighty warrior Divodaas was born, whose son was Mitreshu, that fathered Chyawan, whose son was Sudaas.

//36, 37//

*Tato-sya.....Somdatto-thabaahlikaat //38-41//*

Thereafter Sudaas begot Sahadev who successively had Somak who had Prushat and his son was Drupad. Amongst his children Draupadiji and Dhrushtdyumna were elder and thereafter he had other sons.

//38//

Ruksha – son of Ajameedh fathered Savvarann, whose son was Kuru, whose son Jahnu etc. His son was mainly Jarasandha and others. Surath too was son of Jahnu, Vidurath the son of Surath whose son was Jaysen whose son Raadhik, whose son was Yud, who fathered Krodhan who begot Daivatithi.

//39, 40//

Thereafter in succession Rushya son of Devatithi, thence Dilip, who fathered Prateep whose sons were Shaantanu, Baahlik and Yogidevapi of whom Somdutt was son to Baahlik.

//41//

*Tato.....Mrutaa: //42-45//*

Somdutt had sons such as Bhuri and others. Grandsire Bheeshma was born of Shantanu and the River Ganga. When Satyawati was yet unmarried then via Sage Paraashar she

begot the portion of God Vishnu, the sage Veda-Vyas and after her wedding with Shantanu she begot a son Vichitraveerya.

//42//

Vichitraveerya however was not strong enough and his wives Amba and Ambalika via the yogic might of Sage Vyaas fathered two children Dhrutarashtra and Paandu. Via Paandu the Paandavs came about, of these via Mother Kunti – Yudhishtira, Bheema and Arjuna that were portions of God Yama, Vaayu and Indra, whereas via wife Maadri and aid of the physicians Ashwinikumars two sons Nakula and Sahadev were attained. All their sons were slain in the epic Mahabharata war except for their grandson Parikshit, son of Abhimanyu, who was son to Arjuna that became a beloved devotee of God Vishnu.

[These events are after the death of Vichitraveerya. It is said: If the husband is alive and if a woman begets a son via a paramour then it is said to be Kunda; and if a husband is deceased and then a woman begets a son via a paramour then it is said to be Golak.]

[It is this King Parikshit who once went to the forest where tired he approached an Ashram of a sage - who thence was in deep meditation; the king thought that the sage was faking so he took a dead serpent and placed it around the sage's neck; as a result the son of the sage cursed him to die within seven days via the bite of the serpent Takshak. Immediately the king renounced his kingdom etc. and arrived at the banks of the River Ganga where God Shukdevji narrated to him the entire Shreemad Bhaagwata Maha Purana due to whom we have it now; and the King attained to the highest states thereof irrespective of the curse]

//43, 44//

Janmejaya was son to Parikshit who to avenge his father's death via the serpent Takshak performed the sacrifice of the serpents named Sarpa-satra in the prevalent Iron-age. Dhrutarashtra's sons were Duryodhana and the others, hundred in all and none of them survived the war.

//45//

*Paandavaa.....Kuntistatastat: //46-49//*

The Paandavs though were portions of varied deities yet by their devotion to God Shri Krushna became pure and reached the heavens and though Draupadi had five husbands yet she was well respected by all as well as by God Shri Krushna.

//46//

God Janaardan Shri Krushna protected the Paandavs from all ways thought of to kill them, from the palace of Ix that was set to fire, from poisoned food, from the difficulties

of the forest-life, from deceitful conducts, from war – all modes adapted by the Kauravs, sons of Dhrutarashtra to usurp their kingdom out of spite and covetousness.

//47//

When God Shri Krushna Himself chose to act as Arjuna's charioteer then how can that faction loose? Continuing from before in the event of Devyani and king Yayati, Sabha was son to Anu, Babhru son to Duhyu, Agni son to Turvasu and Yadu [who gained knowledge from God Datta] had four sons. Sahasrajit fathered Shatjit who fathered Haiheya, who begot Dharma who got Netra and who had Kunti.

//48, 49//

*Sohamjistajjo.....Vyomak: //50-53//*

Sohanji was son to Kunti, who had Mahishmaan, who had Bhadra, who had Dhanak, who had Krutveerya, who had Sahasrarjuna – a great devotee of God Shri Dattatreya. He had many sons, most of whom were slain by God Parshuram.

//50//

Of the sons alive one begot Madhuvrushni of whom prospered the Yadav clan with the name Vaarshnneya. Of these one Vrujinvaan was son to Kroshtu who had Shwohi who had Rusheku.

//51//

Chitra was son to Rusheku who had Shashbindu who became a great Yogi whose son was Amit who had Pruthushrawa who had Dharma who had Ushna who had Ruchak as son.

//52//

Jyaamadh was son to Ruchak who had Vidarbha, who had Kratha who had Kunti who had Dhrushti who had Nivrutti who had Dassarha who had Vyomak.

//53//

*Jeemuto-syaasya.....Tat: //54-57//*

Jeemut was son to Vyomak who had Vikruti who had Bheemrath who had Navrath who had Dashrath who had Shakuni.

//54//

Karambhi was son to Shakuni who had Devraat who had Devkshatra who had Kurvash who had Anu who had Puruhotrak.

//55//

Aayu was son to Puruhotrak who had Saatwat who had Bhajmaan who had Vrushnnik who had Yudhaajit who had Anamitra who had Vrushnni who had Vidurath.

//56//

Shoor was son to Vidurath who had Bhajmaan who had Shini who had the renowned son King Bhoja, who had Hrudeek who had the pious Shoor.

//57//

*Vasudevo-sya.....Sutaa: //58-61//*

Vasudev was son of the pious Shoor who had many sons including Gods Balram and God Shri Krushna manifested thence.

In the same Vrushnni lineage were others such as Andhaka, Ugrasen, Kansa etc.

//58//

Yadu's two sons Nal and Ari and their lineage too was great and is historically mentioned; thus; here in brief the Lunar Race expanse has been depicted.

//59//

Here, many of the best of Yogis, ascetic-kings or Raaj-rishis / Rajarshis with pious renown have happened; God Himself Shri Krushna with all divine traits and God Balbhadra too manifested in this lineage.

//60//

The manifestation of God Shri Krushna, the Parmaatma has already been mentioned. Via Mother Rukmini and other consorts He had many sons such as Gods Pradyumna etc.

//61//

*Sarveshata: .....Bahvo-rkenduvanshajaa: //62-65//*

With the arrival of God Shri Krushna many other gods too came on earth to aid in reducing the burdens of the earth, they attended primarily to God Shri Krushna and with Him returned to their celestial abodes.

//62//

It is mere play of words that after His task, God the Omnipresent returned to Vaikuntha whereas even today in the pious pilgrim centers Dwarka and Mathura God is very much present amongst us all.

//63//

Similarly, God Ram too is in Ayodhya! Both of them are such that they grant man fulfillment of all his wishes. In the manner in which God Shri Dattatreya is most becoming in all His portions and the creations thereof similarly in the Solar and Lunar Races, Gods Shri Ram and Shri Krushna are renowned for their bestowal of fortune to their devotees. Many kings pertaining to the lineage of King Manu too have been of the Solar and Lunar Races....

[Here Sages Atri, Marichi etc. are said to be portions of God Shri Dattatreya]

//64//

*Krutweshware.....Bhaktigamyastrayadheeshwar:.....Adhyaya: //65-68// //6-8//*

Those who have engaged in the best of devotion to God have with their inner selves attained to conscious union with Him, they have gained the liberation called Saayujya. Thus, all who are unable to gain realization of God Himself in their human birth fail to know the Divine that is beyond the three attributes of Nature. They who are limited in intellect, who often have base conducts and who are being dragged now and then by the senses, on all such too God with Divine Attributes showers His Grace when sought as per the ordained modes, such is His Compassion that even liberation is granted.

//66, 67//

These four octads, from 3-6, a total of 32 Chapters depict the Upaasna-Kaand or the methodology of worship to God. Via these may God the Overlord of the Three Attributes Shri Dattatreya that can only be comprehended via devotion, who only responds to the best of devotions, be pleased with me.

//68//

*//Thus, the Eighth Chapter of the Sixth Octad is completed //*

*{Names of God relevant to the 48th Chapter:}*

1. *Himkarvanshoddhaarak Datta – Obeisance to God Shri Datta glorifying and uplifting the Lunar lineage*
2. *Pooritbhaktamanorath Datta – Obeisance to God Shri Datta that grants fulfillment to the pious aspirations of the devout*
3. *Upaasnakaandpriya Datta – Obeisance to God Shri Datta that is appreciative of the Upaasna-Kaand of Scriptures [The Vedas as well as of this Text etc.] dealing with the methodology of worship*

*// Thus completes the Sixth Octad //*

*// Thus Completes the Upaasna-Kaand Portion of this Text //*

## **OCTAD VII**

### **KARMA-KAAND**

#### **SECTION DEALING WITH APT ACTION**

#### **CHAPTER 1**

*// Depiction of the lives of Sunda and Upasunda //*

**// The first two octads 1 & 2, a total of 16 Chapters depicted the Gjyaan-Kaand, the mode of knowledge. The following four octads 3 – 6, a total of 32 Chapters depicted the Upaasna-Kaand, the mode of worship. Now with the purpose of cleansing the inner-being the Karma-Kaand, the mode of apt action is being detailed.**

**For reference to this section the Text Gurucharitam [Dwisaahasri] is cited, Chapter 14. Its summary is as follows:**

**One who studies this mode of apt action finds his inner-being cleansed and surpasses the bondage of action. Those who are with impure minds, for doing away with their sinful acts and to inspire them with renunciations, these five Chapters [in the original Gurucharitam Text] whereas here, these 8 Chapters are being mentioned //**

*Hari: Aum //*

*Prannamya.....Prajanoditam //1-4//*

Bowing to God Shri Dattatreya the Overlord of all the three attributes, the root Cause of the worlds, the Infinite, without beginning or end, I now depict this portion the Karma-Kaand, the mode of apt action with His inspiration.

*//1//*

A Brahmin enriched with the 8 traits such as non-violence when engages in the daily ordained Nitya and Naimittik acts, attains to the state of the Brahma from where he does not have to return again.

[Gitaji 18.42 states that a Brahmin should work with the following prime qualities – tranquility, restraint, austerity, patience, integrity, knowledge, peacefulness and belief in the hereafter]

*//2//*

All acts ordained to do in the Vedic Lore when done with devotion and knowledge about them - then that is a stronger action; these Word References or Scriptures accept actions and the fruits thereof.

*//3//*

The clarification of the Vedic meanings is expounded in the Smruti Texts as well as is observed in day-to-day actions; hence by not attending to the Vedic ordained acts one incurs flaws; all action advised by a Guru to do daily must be regularly performed.

*//4//*

For those who have undergone the purificatory rites, the Sanskaars needed, such, of the first three clans, teachers-warriors-merchants, for them even study of the Vedas is a daily act. It is the husband who has the right to act on behalf of his wife hence the wife cannot perform some other actions as compared to the censure of certain activity for those with the mentality pertaining to the fourth clan of the servile.

//5//

For women there is flaw in listening to or recitation of the Vedic Mantras however there is no flaw in vow observance; if the undeserving Shoodra utters the Veda then his tongue and if he listens to the Vedas then his ears should be cut off.

[Women per se should not hear or recite the Vedic lore but if they are seated with their husbands in sacrificial functions and can listen to the Mantras therein then it is not a flaw. The Brahma-sutra Text 1-3-38 mentions: Shudras are advised not to listen, study or contemplate the meaning of the Vedas furthermore even via the references of the Smruti Texts they are said to be non-deserving.' Even the author of this Text advocates: They should not hear, study or contemplate! Going forth to one who is studying them and listening out of inattentive indolence, for such it is said that their ears should be filled with mercury and lacquer. They relate physically to animals and are as good as walking burial grounds hence one should not even study the Vedic lore when they are around; thus, if one is not able to listen, one is not able to study either. If perchance they recite the Vedas or remember them then their tongue or even the body should be done away with; such too are tenets mentioned; however, the study thereof, performing sacrifices and gifting generously are traits of the twice-born which they in turn must do so.

Exceptions to such rules of the past are the devout Vidurji of the Mahabharata as well as Dharma-vyaadh who gained knowledge due to remnant impressions of their past birth, thence there can be no doubt about their gaining the fruit thereof for the fruit of knowledge is bound to turn about, it is beyond distortion or change and is final!

Similarly, if a person presents with pious past impressions or sincerely wishes to seek, then it is said: All the four clans must listen to these Texts' meaning thereby the Epics – Mahabharata and The Ramayana known as Itihaas as well as the Puranas [18 in all] which too depict the Vedic meanings. However, per se the principle stands that in Vedic knowledge the Shoodras are found to be non-deserving, Brahma-sutras: 1-3-38, a translation of the commentary by Acharya Shankar] [Scholars have often mentioned women not per sex but all those souls whose primary aim is frivolous]

//6//

A woman can engage in her daily Niyat acts via Mantras of the Puranas that have been read of by a Brahmin with consent of her husband however if the husband has gone out of town and the woman engages in certain Naimittik acts then it is said to be akin to theft.

//7//



A twice-born householder since the day of the wedding as a form of daily ordained {Nitya/Niyat} acts must establish the sacred fire in the house and at dawn and dusk perform oblations therein. Furthermore, as advised on the full-moon and no-moon days the Ishti sacrifice as well as in the four months of Chaaturmaas all its advised conducts must be followed.

//8//

*Pashusomo.....Taarak: //9-13//*

Moreover, if possible, he should perform the Soma-sacrifice with animals; the following are said to dispel flaws in Brahmins – meals at morning and evening, associating with his wife at ordained time, the Sandhya worship, the five sacrifices pertaining to gods, guests, other species, manes as well as engaging in the activity attained from forefathers and to engage in any means necessary for seeing to them that seem instrumental; all these are necessary.

Now I shall depict that action which has been consented to by God Shri Dattatreya.

//9, 10//

The beloved disciple of God Shri Datta, Arjuna once went forth to Him, bowed and enquired: Why do these men in severe cold get up early in the morning and bathe in shivering waters? Why do they go through such a lot of harassment?

//11//

In reply God Datta said: O King! They who have forgotten their true form, they who daily wish for newer and more frequent divine joys, for such, that which cleanses and brings forth their Sattwa pure attribute is being detailed.

The bath of this vernacular Maagh month has been mentioned of in all the three Vedas, this captivating act, which gradually illumines the consciousness with knowledge is associated with desire-fulfillment therefore many such devotees resort to it, yet it uplifts quickly.

//12, 13//

*Kim Shareerenn.....Mohadam //14-18//*

Destructible, borne from the unclean and by itself unclean, such is the embodiment; what if it is nurtured and nourished, protected and strong? What is the great advantage thereof?

//14//

The actuality of the embodiment is being depicted: This body is a structure of bones, marrow, tendons, filled up with blood and muscles, bound by skin, full of extremely foul-smelling urine and stool, prone to senility and grief.

It is a house of fever and ailments and distresses. It ages every day, is covered with dust daily, is defiled with all flaws and goes through pain.

This body is also a cause whereby others can be distressed thus it is a source of committing sins, harassment and atrocity as well as treason. Furthermore, it is that whereby greed, baseness, violence, causing harm to those who impart benefit takes place and is momentary.

Ageing constantly, the body with its nine openings, a cause of the three-fold heated distresses – of the physical, spiritual and divine or ethereal aspects and flaws, full of errors and pervaded by unending desires for varied sense-objects, vainglorious and difficult to forbear the onslaughts thereof is such that it generates futile infatuations.

//15,16,17,18//

*Nisargato-adharmaratam.....Netar: //19-22//*

Moreover, the body per se remains causelessly attached to the immoral and irreligious hence it is vile, is being destroyed with each moment, is a cause whereby varied bondage ensues with the varied relationships that it gets tied to especially those of false identities and ownerships.

The body is ever one that drags beings to doorways leading to hell of the form of lust, fury and greed and finally its end-result is being the food of worms, spittle, ashes else as meals for mongrels.

//19, 20//

Like bubbles forming and dissolving in water these bodies of men form and die and is via which individual selves attain to the lowly and lowlier states.

//21//

Hence this body though attained via the merits of the previous birth, if is made to conjoin in the moral and the religious then it enables the being to cross over this difficult to transgress worldliness for without such conducts most fail.

//22//

*Makarasthe.....Rewa-atraamarkantake //23-27//*

When the Sun enters the vernacular zodiac sign Makar\* [Capricorn] thence, irrespective of the shivering cold, yet those who bathe with sunrise find that they are freed of all sins and sequentially attain to the state of the Brahma.

//23//

Especially in the vernacular month Maagh [Jan-Feb] the waters proclaim loudly that whosoever with sunrise bathes in us, even if he be the biggest sinner yet we will rid him of his ills.

//24//

Knowingly or unknowingly any sin incurred via mind, body or speech, that entire is destroyed via the bath in the rivers in the Maagh month.

//25//

O Best of Kings! As regards proof of this fact listen to one episode of old; in the auspicious Bhrugu lineage a pious girl named Richika was born in a Brahmin family. She was widowed in childhood itself and she was greatly anguished with that sorrow hence she went to the Mount Vindhyaachal where the origin site of the River Narmada is present in the great regions of the Amarkantak and resorted to difficult penance.

//26, 27//

*Mahaavrataa.....Sarvadaa //28-31//*

Living in accordance to her great vow, full of pious conduct, she separated herself from all vile company and remained absorbed in devotion to God Narayan.

//28//

She spoke little and that too only the truth, was quiet, had restrained lust, desires and her sense-organs, was enriched with character, prone to religion and with penance had reduced her physical frame to half.

//29//

She generously gave for the manes, the deities, Brahmins and others seeking alms, got oblations done in fire, and had her meals only at dusk, during sunset with food that she got off her own or from that food which had no specific owner.

[this mode of getting food-grains is said to be Oochhrunkal-vrutti wherein after the farmer has assimilated everything in the field whatever remnant grains are fallen on the ground - are collected and this is what they subsist on {it is not poverty but a type of penance}]

//30//

She spent her time ever contemplating upon God Shri Vishnu as well as remaining engaged in vows termed Krucchhra and Atikrucchhra-chaandraayann said to be of repentance.

//31//

*Sansnaataa:.....Soundaryalahareedrashee //32-36//*

On the union site of the River Narmada in the regions of God Kapil she continually as ordained took the purificatory bath in the month of Maagh for 60 years, for each day of the month. Thereafter as was fated she departed from her physicality there itself.

[It is said that at the time of death the individual self of man bears pain akin to the sting of 100 scorpions; however, this saintly woman did not go through it and died casually and painlessly]

//32//

Purified and cleansed via the merit of the baths she reached the divine abode Vaikunth and for a span of 4,000 Yugas in divine air-vehicles reveled therein.

//33//

God Brahmaji again freed her to bring about the destruction of two demons named Sunda and Upsunda for he prayed to God Shri Vishnu hence she was transformed into a celestial damsel named Tilotamma in the abode named Brahma-loka.

//34//

This damsel was a jewel amongst women, a haven of beauty, luster, form, intelligence and wit. Her aura was such that she caused fascination even amongst the gods and even the clever God Brahmaji too was not unaware of her lures for such a wave of beauty – she was second to none amongst all the celestial damsels that have been.

//35, 36//

*Taam.....Jagou //37-41//*

Giving her due regard - God Brahmaji said: O Deity, you go and bring about an end to the thorns of the three worlds, the demons named Sunda and Upsunda.

//37//

‘Very well’ she consented and from the region Brahma-loka via the sky-routes whilst playing on the stringed instrument Veena she descended on the earth very near to where the two demons were present.

//38//

On reaching the earth she bathed in the pious waters of the Narmada and wore a red-coloured saree as well as the upper garment that shone like lightning, with tinkling anklets in her feet and a pearl necklace on the chest, with a volley of flowers falling to the ground from her braid, singing in soft sweet voices, accompanied by delicate notes of the Veena instrument she approached the city of the demons. Here she was spotted by them and their spies quickly went forth to the two brothers and said.....

//39,40,41//

*Yuvaam.....Tatkshannam //42-46//*

O Owners of us all! You both are known to enjoy jewels of this world thence quickly come to the Ashoka garden and see a captivating jewel amongst women!

//42//

Listening to these depictions, both the demons left the company of many other women with food and drink and its vessels and goblets and came forth to where the damsel Tilottama was sighted.

//43//

Before this event they both were different in body but singular in mind meaning thereby were in harmony with each other, however the moment they set eyes on her they clearly became different in body and mind too.

//44//

The elder said to the younger: Brother, stop, let this best of maiden be my wife!’ to this the younger replied: O Noble elder brother, you let her go, let her be my wife instead!’ Thus, they both argued and soon were at blows with each other like intoxicated elephants and quickly went at each other with maces in hand, dashing and throwing out blows, fighting and arguing and such was the fierceness with which they fought that soon they both ended up killing each other.

//45, 46//

*Krutvaivam.....Dehalaalanaat.....Adhyay: //47-49// //7-1//*

Thus, completing the tasks of the gods the damsel returned to the abode Brahma-loka where she was received with due respect by God Brahmaji who blessingly said: You go and reside in the Solar Orbs; for a span of 1 Kalpa, you remain in elite company; thereafter O Saintly you attain to the liberation of conscious merger, Saayujya!’

//47, 48//

Instructed and blessed thus she went forth to the worlds of the Sun God. By observing vows such as the Kruchhra etc. whilst a human Brahmin widow she gained to such best of fruits. If such is the case, then what is the need to unnecessary pander to and pamper the embodiment?

[The vow is said to help her focus on the embodied rather than the embodiment]

//49//

*//Thus, the First Chapter of the Seventh Octad is completed //*

*Names of God relevant to the 49th Chapter:*

1. *Dehaadhruvyodbodhak Datta – Obeisance to God Shri Datta counseling about the fleeting aspect of the embodiment*
2. *Shareerdoshaadarshak Datta – Obeisance to God Shri Datta depicting the flaws of the embodiment*
3. *Tanusaafalyadyotak Datta – Obeisance to God Shri Datta that depicted as to wherein lies the true success of being embodied*
4. *Richikatapaakhyaapak Datta – Obeisance to God Shri Datta narrating the penance of the Brahmin widow Richika*
5. *Bhaashitsundaasurmrut Datta- Obeisance to God Shri Datta that brought about the end of the demon Sunda [and Upasunda]*

## **OCTAD VII**

### **CHAPTER 2**

**// Depiction of the life of a merchant named Hemkundal //**

**// In this 50th Chapter, the 2nd of the 7<sup>th</sup> Octad, a short depiction of the life of a merchant, Hemkundal, of the Vaishya clan, is detailed. //**

*Hari: Aum //*

*Hinvanti.....Haatakakotikaa: //1-4//*

Those who surpass the desire of owning objects, wealth and attachment to it like to the vital breath as well as those who overcome the mind and the senses, only such are seekers who via the Path guided by the Vedas attain to the highest state.

*//1//*

As regards this O King! Listen to a historical illustration. In the past in a city called Naishadh lived the best of merchants belonging to a good family named Hemkundal.

*//2//*

Busy with all successful deals, of good conduct, rich like the Keeper of Wealth – God Kuber, owning many cows, buffaloes, horses, servants, farms and storehouses....

*//3//*

Religious-minded, of a temperament to gift generously in varied paths, who uttered truthfully, he managed to generate wealth equal to 8 crore gold coins.

*//4//*

*Aevam.....Samaacharat //5-8//*

Thus, very wealthy this merchant knowing that life itself is fleeting used one sixth of the wealth that he earned honestly for religious purposes.

*//5//*

In unpopulated places he built step-wells, wells, ponds, lakes, planted peepul trees, constructed temples of God Shiv and Vishnu, as well as built gardens, orchards of fruits and flowers and beginning since the morning till sunset he would gift everyone who asked for alms from him with sufficient food.

*//6, 7//*



He established places where all could get free drinking water, gifted enormous amounts of money, as well as knowingly or unknowingly conducted himself thus that became akin to repentance of any sins engaged in.

//8//

*Devbrahmaatithipar:.....Parstrisaktamaanasou //9-12//*

He remained eager in attendance to gods, guests, Brahmins, as well as was enthusiastic in listening to the sermons from the Puranic Lore. Such was he and when his sons were mature, to both of them he entrusted this house full of riches and resorted to the forests to engage in penance.

//9//

Here he devotionally worshipped God Shri Vishnu, conjoined his mind in Him, and thus departed from his physical frame to rise with the might of his merits to the pious celestial world of God Vishnu.

//10//

Hemkundal's two sons were called Shrikundal and Vikundal and both of them were insensitive, handsome and extremely vainglorious by attainment of that huge amount of wealth.

//11//

Vile in mind, base in character, addicted to vices, they renounced all morality, all religion, disregarded any advice of their mother, and hankered after women not their own. //12//

*Geetvaaditrasansaktou.....Nishkinzchanaabubhou //13-16//*

They associated with multiple prostitutes engaging musicians and instrumentalists, surrounded themselves with yes-men, skillful in talking like one meant to entertain, reveled in their horses, chariots, elephants and were addicted to meat and alcohol. [Yes-men are those who for some want - unnecessary praise and falsely laud, their speech is oily and full of affectionate verbiage]

//13, 14//

They spent the wealth of their father in loose women, on those who could put on acts, bards and as a result of such wanton behaviour - like seed sown in barren land soon lost all that they had been bequeathed with.

//15//

Never did they gift a pie in any good task, never offered oblation, never worshipped with ordained rites the gods or Brahmins, and soon they found themselves to be out of all that cash!

//16//

*Atha.....Yayou //17-20//*

Thereafter as fated with their penury and extremely saddened they became infamous in that society. Harassed by hunger they became weak and without proper clothes their company was given up by all their kith and kin.

//17//

Afraid of the king of that region they both moved residence to outside the city and began thievery. With aid of the jungle tribe Bheels armed with bow and arrow they would hunt birds and animals, eat that meat and looted pilgrims or wayfarers passing through that region.

//18, 19//

Thereafter once they came across a powerful tiger as a result the elder brother was killed whereas the younger one escaped. Yet he still mentally involved in sinful activity and soon died due to being bitten by a poisonous serpent.

//20//

*Yamdootaastadaityobhou.....Katham //21-24//*

It is then that attendants of the God of Death, Yama, tied them up harshly in bonds and dragging them via difficult painful routes presented them to Him the God of Death.  
[It is mentioned in the Garuda Purana that these attendants take a time of 2 – 3 Muhurtas, 96-144 minutes to take the individual soul post-death]

//21//

After discussion with the Keeper of the Books - God Chitragupta, God Yama also called Dharmaraj said to His attendants: Throw the elder into the terrible hell called Rourav and take the younger to heaven.

[The decision of God Yama after consultation with God Chitragupta is mentioned. The witnesses of all activity of man have been mentioned earlier and are: sun, moon, fire, wind, firmament, earth, water, heart, mind, day, night, dawn and dusk, time, directions, Self]

//22//

So, the attendants threw the elder in that unbearable hell whereas the younger was happily seated in a divine air-vehicle and escorted to heavens.

//23//

En-route the younger enquired of these attendants: We both brothers have shared the same womb of our mother, have equally participated in sinful activity and our deaths too are not the preferred ones, are called bad-deaths; thence why is it that there is a difference in the fruits gained in the afterlife?

//24//

*Dootaa.....Vinishchitam //25-28//*

They replied: In the manner in which on a huge tree many birds come and rest for the night and in the morning they all depart separately similarly individual souls, subdued and dependent come and stay on earth amidst worldliness; as they sow, so do they reap, and the dependent self too goes through the fruits of its own acts, never is it possible that one man has to go through the fruits of activity performed by another.

//25, 26//

It is such activity that begets souls either joy or sorrow, moreover it is activity that causes bondage, and furthermore it is ordained activity that is engaged in after surpassing desire that leads selves to their sought liberation. An individual, whatever he does with the body, gains the fruit thereof, alone; it is certain that nobody can get veiled or affected by the activity performed by another.

//27, 28//

*Taat.....Muktidam //29-32//*

You have earned merit so it is apt that you gain heaven and your brother has amassed sin so he has gone to the lowly state.' Listening to them say thus Vikundal the younger of the two was surprised and again enquired: I am highly doubtful about what you say and so am again asking you....

//29,30//

Since childhood my mind has been bent upon sinful actions, and has never even found religion to be attractive; then this fruit that I am being given, is it the result of merit engaged in some previous birth? Do explain to me.

//31//

If the fruit is of activity of the past births then what will be my state when sins of the last recent birth are considered? I do not recollect or know of any action that I could have performed that might even remotely lead to liberation. Please clarify this to me.

//32//

*Jyeshthabhraataa.....Samaagam: //33-36//*

Both my elder brother and I were always eager for all sinful acts and yet of the two I have gained heaven; what could be the reason for it? You are saintly attendants, grant some understanding as regards this issue to me.

//33//

They replied: O Noble Vikundal! Listen to your pious act. We know the essence of everything however since your knowledge has been veiled you are unaware of it. [This is in accordance to the tenet: Knowledge is veiled by ignorance]

//34//

A Brahmin named Sumitra, expert in the Vedas, son of a Brahmin named Hari lived in a beautiful Ashram on the Southern banks of the River Yamuna. When you and your brother became poor and started staying in jungles then as fated you came across him.

//35, 36//

*Sataam.....Twiyaam //37-40//*

It is said that even company and friendship with the noble for a span of only 7 footsteps prevents one from great sins, it does away with bonds of worldliness, and if the same is of a longer duration then what can it not accomplish?

//37//

Thereafter with your good fortune you formed a good friendship with him, and it is due to his company that you have twice taken the purificatory bath in the month of Maagh at

the pilgrim site called Paap - Prannashan that benefits the entire world and is renowned to dispel all sins on the banks of the Yamuna River.

//38, 39//

Just one bath freed you of all sins and the second one granted you this great fruit of the attainment of heavens. It is the benefit of truthful interactions of Sat-sanga that you have come to it.

//40//

*Krutpunnyaprabhaaven.....Vrujinaarnnawaat //41-44//*

Due to this merit you will be able to spend a long time in heaven, your brother is in hell undergoing treatments that he deserves.

//41//

He will be cut by swords, hit by the Mudgal [mace-like] instruments, thrown over stony precipices, and burnt in fire pits.

//42//

Listening to them depict the torments of hell and sorrowing for his brother Vikundal experienced a thrill in his body and with humility said: All will turn about exactly in the way you have depicted, it cannot be otherwise, I am now remembering my association with the Brahmin and the Sat-sanga via which I have crossed over that dreadful ocean of sorrow.....

//43, 44//

*Sataam.....Sunishchitou.....Adhyay: //45,46// //7-2//*

Friendship of seven footsteps with the noble that you have depicted is worthy of being remembered. I now wish to learn about those righteous eternal Dharma conducts, of religion - whereby the heavens can be gained. //45//

Enquired thus via Vikundal the attendants replied: It is the Vedas that are referential in gaining states either in the heavens or in the lowly hells; listen to religious and irreligious conducts mentioned therein.

[Definitely know what is moral and immoral]

//46//

*//Thus the Second Chapter of the Seventh Octad is completed //*

*{Names of God relevant to the 50th Chapter:}*

1. *Jalpitvaishyottamgat Datta – Obeisance to God Shri Datta narrating the states attained via the merchant*
2. *Abhihitavitsutdurgat Datta – Obeisance to God Shri Datta granting lowly anguished states to the roguish son [of the merchant]*

## **OCTAD VII**

### **CHAPTER 3**

**// Depiction of the gist of religion including worship of Gods via the attendants of God Yama to the merchant's son //**

**// In this 51<sup>st</sup> Chapter, the 3rd of the 7<sup>th</sup> Octad, on being enquired sincerely, the attendants faithfully unveiled the mystery of religious conduct including worship of the Gods to the merchant's son and that is being detailed. //**

*Hari: Aum //*

*Dhartaa.....Dharmasheelin: //1-4//*

Those who worship He who has all the strengths possible via their actions and who do not cause harm to others do not have to go to the doors of the God of Death – Yama.

[Here the activity is said to be pertaining to one's Varnna and Ashram state. Conducts pertaining to whether one is born in a Brahmin or teacher clan, warrior, merchant or the servile clan have been mentioned in various Holy Books. Likewise, as per age, the Ashram state of life conducts as to whether one is a student, householder, wandering ascetic or monk too need to be followed. The power by which all beings act is that which is supported by God Hrishikesh. By living up to the above ordained actions and not harming anyone willfully, is worship of God]

*//1//*

Those who harm others irrespective of them being enriched by study of the Vedas, meditation, sacrifice performance, penance etc. yet are unable to ascend to the higher states. Similar is the case of those devoid of devotion. If such stands true for them thence what can be said of others?

*//2//*

In rare sacrifices, in ordained methodology as mentioned in the Holy Books, violence has not been considered unrighteous, and instead is said to be of the form of generous giving and penance.

[Here one doubts if out of fear one should not attend to those rare sacrifices that demand violence? Thence it is said that if per se in those very rites violence does happen then it gives heavens and depends upon the mettle of the host priest. Furthermore, it is said that of all religious conducts, the Japa recitation is at the acme, it is via being non-violent to other beings that such a recitation sacrifice can be carried out.

Even in sacrifices where violence is necessary one should consult Preceptors aware of the Vedic rites for there are options available]

*//3//*

Those who consider even flies, bugs, lice and other animals that sting and cause pain to the body too as having the same soul that one has and protects them is one who is behaving religiously.

[The rest are not worthy of the heavens, here the principle advocated is: Non-violence is the greatest righteous conduct', understanding thus, protection of all beings is anticipated]

//4//

*Taptaangaarmayam.....Martyataam //5-8//*

Such religious persons on departing the body do not find themselves being taken via routes hot with boiling fire, do not have to swim across the River Vaitarnni said to be of human remains, do not go to the lower states and neither do they have to witness Yama the God of Death who thence appears fiercely just.

//5//

Those who engage in violence when they come near another, who attack each other, eat or drink up each other, abduct wealth and women belonging to others are those who have to see terrible hells.

//6//

Those who to survive take lives of other beings too go to the hellish regions where eating their own meat, are greatly harassed seeing their own pus and blood.

//7//

If at all they get to come out of hell they gain the species of the immovables, such as that of trees, mountains etc. Then they become birds thereafter going through varied animal species after a very long duration re-attain the human birth.

//8//

*Tatraapi.....Tat: //9-12//*

There even as humans they are blind, deaf, hunched-back, lame, without essential body portions, penurious, and are often those that display on their bodies the black-marks, the signs of their sins.

//9//



It is hence that man should never with mind, heart or body cause harm to any because then such attain downfall from both worlds and are ever terrified of others [relations of those whom they have deceived, if per chance these get the opportunity they would get thrashed as well as fear of Yama the God of Death and His inescapable beatings]

//10//

In the manner in which all flowing rivers eventually end up in the ocean similarly all religious conducts too end up and merge in non-violence.

//11//

That person who has granted fearlessness to others, and is enriched with righteous conduct, attains to the unshakeable state of the Brahma reaching which he does not attain downfall.

[They gain self-realization far beyond and better than time spent in heavens]

//12//

*Swadharmaanvedshaastroktaandeshkaalochitaanapi.....Yamaalayam //13-16//*

Depicted of in the Vedas and Scriptural lore, in accordance to prevalent time and region, all such religious conducts, whosoever follows them, has his sight towards them, thinks about them and thence acts accordingly, never has to face the torments of hell imposed by God Yama.

//13//

Women that conduct themselves in accordance to their Varnna and Aashram states, busying themselves and remaining occupied in their daily conduct, rich in character too gain the heavens.

//14//

Those who live lives as dictated via Scriptures, who win over their whimsical wants and desires, who overcome their wandering sense-organ tendencies and remain absorbed in activity apt for themselves - are all pure - who attain to the worlds of the Brahma.

//15//

Engaging in sacrifices or some religious act even if it be out of some desire, erecting step-wells, ponds, dispensaries or being occupied in philanthropic tasks, content in whatever is gained, kind in nature as well as eager to donate, to give generously – such too do not have to go to the door of God Yama.

//16//

*Vedapaathrataa.....Yamkshayam //17-20//*

The Brahmin who ever remains engrossed in reciting the Vedas and keeps the Agnihotra fires as well as those kings who in the battlefield are killed whilst at war, attain the heavens.

*//17//*

Those who face death in a religious war whilst trying to protect others who have sought their shelter such as orphans, cows, Brahmins, women or those that asked them for help do not go to hell.

*//18//*

Those who grant fearlessness to others as well as nurture the lame, the poor, children, the aged, the ailing, the harassed as well as those terrified due to some cause get to spend long durations reveling in the heavens.

*//19//*

Any person who removes a cow trapped in mud ditches, else helps an ailing patient else a poor Brahmin similarly trapped, when observed thus struggling to come out, such too do not have to go to the house of God Yama.

*//20//*

*Gograasadaa.....Narakam Vrajat //21-24//*

Those who daily offer meals to cows, with their full mind in the act - attend to them, those who construct sites distributing free water to all too do not have to visit the house of God Yama.

*//21//*

Till the time any being has water from those constructed ponds, wells, step-wells or other sources, till then the person who has got them built spends happy time in heaven.

*//22//*

Water is life for all beings, any person who willingly offers it to others surpasses identification of himself even as the individual soul and rather comes to know of its pure non-duality with the Para-Brahma, with God and enjoys the conscious bliss thereof.

//23//

Three trees of Aamla [Indian gooseberry], Kotha [wood apple], Bilipatra [Bael or Bel] each, five trees of mango, ten trees of Aambli [tamarind] as well as those who sow the peepul, banyan and lemon trees do not go to hell.\*\*\*  
//24//

*Varam Trayo.....Ropannatpaalnaatsekaadadarshanaatsparshannatnrunnaam //25-28//*

It is better to sow three trees rather than have ten sons because these trees with their leaves, flowers and fruits offer oblation to the manes, give satisfaction to the one that has sowed them.  
//25//

As compared to all members of the household, trees rich in shade give more consolation to many other beings and in comparison to fruitless trees those that give fruits are far better, more successful in satiating other souls.  
//26//

Those foolish people that cut down trees that have huge shades and are rich and bent with fruits and flowers and which are sought by various birds and animal species - have to go to hell.  
//27//

A person who has the Holy Basil – Tulsi plants on his threshold, that house itself a pilgrim place. By sowing, nurturing, nourishing, watering, attaining its sight and by touching it.....  
//28//

*Tulsi.....Maheeyate //29-32//*

The Tulsi plant dispels sins of the mind, speech and body, merely the touch thereof gives merit of having bathed in all the holy sites, such is the Smruti Tenet.  
//29//

Bathing in the Holy Ganga, remembering God Hari, attaining the holy sight of River Narmada, being engaged in worship of Gods, similar to all these acts is the touch of the Tulsi plant that enables the person to reside in the divine world of God Vishnu.

[It has been mentioned in the Maarkandeya Purana as well as the Vaayaveeya Purana: The waters of the Saraswati by bathing for three days, the waters of the Yamuna by bathing for seven days, the waters of the Ganga by a single bath itself and the waters of the Narmada, merely by attaining the sight thereof uplifts man.' 'In the manner in which the sight itself of the River Narmada uplifts, similarly the touch of the Tulsi plant uplifts. Furthermore, it is said that one should not touch the plant when one is in unclean states, without having had a bath as well as at night]

//30//

It is said that holy sites such as Pushkar, holy rivers such as the Ganga as well as God Vaasudev – Shri Krushna too reside in the root of the Tulsi plant.

//31//

Any person who via the buds of the Tulsi [maanjar]\* worships God Vishnu once or thrice a day is worshipped, gains importance in the Divine Abode Vaikunth.

//32//

*Vishnumantrajapi.....Sanshay: //33-36//*

Those that recite Mantras related to God Vishnu, those whose necks are adorned with the necklace of the Holy Basil wood, those who observe vows related to God Vishnu such as fasting on the 11<sup>th</sup> day of the lunar fortnights termed Ekadashi and those who worship God Vishnu attain to His Divine Abode, gain conscious merger in Him, the liberation termed Saayujya. //33//

Similarly, a devotee of God Shiva too with the Bilipatra leaves if worships God along with Mother Parvatiji and recites the cosmic 5-lettered Mantra of God Shiva: AUM NAM: SHIVAAY, else any other Mantra pertaining to Him – gains that celestial world and is worshipped in the divine Abode Kailash.

//34//

Any person who with the Shiva-linga form attained via the River Narmada termed Baann-Linga else made of quartz or Sfatif, else made of jewels, else of mud or one that has appeared off its own termed Swayambhu worships it on mountains or even anywhere else where it has been established, gets absorbed in God devotionally and especially if he worships on the astrological day of Pradosh\* attains liberation in this birth itself, there is no doubt about it.

//35, 36//

*Rudraakshabhooshito.....Mrutyuhaarakam //37-40//*

Those who are adorned with the Rudrakasha\* [seed of Elaeocarpus ganitrus] around themselves, those who recite the Mantras to God Rudra, those whose forehead has the Tripunda\* auspicious mark, do not have to listen to episodes about hell.

[Whether it is this world or the higher, ‘any person whose body is anointed with the sacred ash, he that sleeps with it, who has mastered his senses, who continually recites the Rudra Mantras, attains his final liberation’

[i] Even if a person is an ailing patient and is a sinner yet if he masters his senses and recites the Rudra Mantras then he too is freed of all ailments and sins and enjoys limitless happiness.

[ii] The term Rudra in Sanskrit has formed thus:

Ru is from Ruj and means ‘that which deals with pain and grief’

Dra is from Dravit and means ‘by distancing them’]

//37//

Those who with the might of their worship to God Shiva, ever remained absorbed in God Shiva, such devotees of God Shiva, in the celestial world of God Shiva, experience bliss with God Shiva.

//38//

By deceit, foul-play, hypocrisy, greed, or even any other instrumental cause, if a person engages in worship to God Shiva then too he gains liberation; if such is the case then what can be said about those who attend to Him with devotion?

//39//

There is no merit greater than worship to God that dispels all sins, it bestows all types of grandeur, it uplifts from all adversities and it distances death.

//40//

*Dravyamannam.....Daivatai: //41-44//*

Any wealth/object offered to God Shiva, any food, fruit or water once offered should not be touched. The Shiva Nirmaalya\* too should meaning thereby all that is offered to Him becomes non-distinct from Him and should not be transgressed, it all should be put in a well.

//41//

Any person who takes any of these offered substances even of the measure of the foot of a fly either for sustaining life else out of fancy or greed finds himself being cooked in hells.

//42//

By devoting oneself to one sought deity if such devotees then are covetous of or hate or behave abominably with devotees true to other deities then such too surely go to hell.

//43//

There is no essential difference between Gods Vishnu, Shiva, Ganeshji, Soorya or the Sun God and the Shakti Goddess; these are the five divine forms of the Singular Unborn Eternal God; thence how can any difference be possible in the Gods in essence?

//44//

*Aetaanishaangaani.....Vasanti Te //45-48//*

All these are the portions of the Supreme Self Paramaatma and in the manner in which via portions such as mouth, eyes etc. and their respective activity - contentment is experienced similarly even via the contentment of one divine portion, God Shiva, God Vishnu etc. the Ultimate Being gets content and conversely even by detesting one Form of God it is the Ultimate Being that is being disliked.

//45//

Hence one should always be detached to abominable behavior against any god or their devotees, but one should attend to one's sought God that appeals to oneself bearing in mind that our conduct is not filled with differences that divide, nor give in to jealousy or covetousness etc.

//46//

Those who construct the temple of Gods in such a way that by grass, leaves etc. rainwater can be caught there itself on the roof, such find themselves participants of happiness in enriched stable divine worlds.

//47//

*Nootanaalaynirmaannjeernnoddhaar:.....Vane //49-52//*

Those who construct cowsheds [Goshala] else rest-houses en-route [Dharmashala] else houses of comforts for pilgrims, Mutts for Yati ascetics, houses for Brahmins, such all get to reside in heavens.

//48//

After constructing new temples, with effort the old ones must be re-constructed [jeernnoddhaar]\* for the fruit thereof too is double.

//49//

Those who out of greed or infatuation accepts the ownership of the Mutts of Gods, Gurus or Yatis definitely becomes sinful.

//50//

One should give up having food of the head of the Mutt, if at all it is had even by mistake then the vow named Chaandraayann must be performed. If perchance one has even touched by mistake those who unwittingly subsist on the wealth offered to God - then one has to take the purificatory bath.

//51//

Those persons who are not greedy and erect gardens full of flowers that are essential in the daily worship of God find that in divine air-vehicles of heaven they get to wander the gardens of the gods named Nandan-van.

//52//

*Sanmaarjanaadinaa.....Bandhanaat.....Adhyaya: //53-55// //7-3//*

Those beings who surpassing desire, clean, dust, mop and make the temple of God beautiful and becoming, truly ever get to reside in the heavens.

//53//

Any person who desires liberation for himself should associate with God and the Sadguru and never cultivate fondness for all that ties one down such as being in the company of those who satiate only their organs of food – abdomen and procreation – private parts. [The Sadguru is non-dual with God]

//54//

The liking that the ignorant have for sense-interactions and the tenacity with which they adhere to it, if the same liking they cultivate for God then who is it that would not get freed from this bondage of worldliness?

[If one adheres to God or the Sadguru instead liberation is not far]

//55//

*//Thus the third Chapter of the Seventh Octad is completed //*

*Names of God relevant to the 51st Chapter:*

1. *Nanadharmadyotak Datta – Obeisance to God Shri Datta illumining varied religious conducts*

## **OCTAD VII**

### **CHAPTER 4**

**// Depiction to the Merchant's son via the attendants of God as regards the ordained mode of gifting food, garments etc. //**



**// In this 51st Chapter, the Fourth of the Seventh Octad, on being enquired via Vikundal the attendants explained to him religious conducts as pertain to Daan – generous giving of food, clothes etc.//**

*Hari: Aum //*

*Asarjeedam.....Brahmatulyo-atithirhi Sa: //1-4//*

Any person who as befits his ultimate conduct worships that God who has brought forth the worlds and its beings and with discretion gifts those in need in accordance to their attributes and actions, such a person attains to the Divine Abode of God.

*//1//*

Man by living in accordance to his Swa-dharma, ordained conduct as per his Varnna and Aashram state, attains to the pleasure of God. In the manner in which by obeying instructions one gains satisfaction of a ruler similarly by performing pious actions as guided of in Scriptures one gains to the conscious contentment of God

[God Himself has mentioned: It is My instruction that is availed of in the Shruti and Smruti Texts.]

*//2//*

Those who daily joyfully are affectionate towards God, Brahmins and guests, such people in this world and life itself break the bonds of ignorance and reside in the celestial world Brahma-loka.

*//3//*

Even if a guest is foolish, a pundit, is well-read in the Holy Books or is downfallen, yet if he comes at the time of noon then he is said to be non-different from the Brahma. //4//

*Pathi.....Naivaasyaadaandoshahrut //5-9//*

Those who give food and drink to the weak, the hungry, to Brahmins as well as wayfarers exhausted in the journey gain to spend long durations in heaven.

*//5//*

Those who satisfy persons that have come with the desire to be fed, are hungry, are tired after a journey - gain to spend time in the abode Brahma-loka.

*//6//*

That house from which a guest does not go back emptyhanded is truly worthy of being called a home whereas that house from where guests go away dissatisfied is but a jungle.

//7//

There is no friend like a guest, no religion like attending to him, no brother or any wealth like him; it is via the might of blessings of such guests that one can gain to states akin to the gods and the sages. The ordained Vaishwadev sacrifice if is yet remnant to perform and if at all an ascetic or mendicant arrives asking for food then the food for sacrifice can be given to him / them for it begets fruits thereof. However if they are made to depart without anything at all then due to the sin of not giving, the sacrifice is as good as not having performed at all, even if one performs the sacrifice after the departure of dissatisfied guests, it does not dispel the sin of not giving]

[Vaishwadev sacrifices involves offering of some part of cooked food to the fire established in the kitchen as well as to dogs, birds, insects etc.]

//8,9//

*Tasmai.....Bhawet //10-13//*

Even if a morsel measure of food is given to mendicants and wandering ascetics it is considered to be of the size of a mountain, hence one should be extra vigilant whilst giving food to them.

//10//

If one is staying in the ancient region of Bhaarat, then one should give generously be it food, clothes etc, engage in worship to God Vishnu and like the intelligent without any trace of doubt gain in this very life itself the joy of living enlightenment.

//11//

There is no merit like the generous giving of food. There is no other obligation like it. It is in food that even the vital breaths are supported, it is hence that the giver of food is said to be the giver of life itself.

//12//

That best of men who gives food to guests who have come to the door hoping for good enjoys long durations in heaven and thereafter is reborn on earth as the wealthy.

//13//

*Puraa.....Yathaavidhi //14-17//*

In the past one king Kesaridhwaja falling down from the heavens was told by God Yama:  
Give food generously for it is thereby that you will be able to uplift yourself.

//14//

Such is the renowned dictum of God Yama hence food is a great essence that uplifts the  
giver, and no other gift or donation can match that of food, it has never been so in the  
past nor will it be in the future.

//15//

Giving sweet cool water to drink in summers, giving garments and wood in winters,  
making arrangement to take rest for travelers in monsoon and giving food to the needy,  
such must be engaged in at all times.

//16//

An intelligent person must perform the ordained rites for repentance for all sins big or  
small that might have happened, knowingly or unknowingly.

[Such as behaving abominably after alcohol]

//17//

*Nishkalmasho .....Sanshay: //18-21//*

If man is intelligent, then via the rites ordained for repentance - he is freed of sins and in  
this world itself attains liberation whereas man if does not conduct himself as ordained  
then experiences hell too in this world itself.

[Liberation is experienced due to lack of obstacles]

//18//

Any person who dispels sins of the mind, speech or body in this world itself, such, even if  
are ignorant and seeking, gain to the celestial Brahma-loka region that is greatly joyous.

//19//

Even if a Brahmin has been very sinful yet with repentance and the recitation of the  
ordained Gayatri or other Vedic Mantras here itself he can be freed of all sins.

[King Manu has mentioned: A Brahmin cleanses himself merely via recitation, there is no  
doubt about it, whether he does anything else or not a Brahmin is said to be akin to the  
Mantra]

//20//

One who does his daily acts by full conjoining his mind to the task at hand, who mastering his senses is absorbed in comprehending the Vedas, is such who remains unaffected by the burden of sins even if the sinful act has been performed volitionally.

//21//

*Mahaavrato.....Susiddhidam //22-25//*

One who observes the Mahaa-vrat vows as explained earlier, lives according to the Yama portion of the Yogic Path, masters his senses, visits pilgrim sites, attends to the manes, parents, Guru and God, such do not attain to the lowly states even in dreams, this has not been seen or heard of.

//22//

Those who eat food of others not only eat food but also the consequences of their bad acts – hence by understanding the clear and present fear and possibility of gaining the lowly states one should give up the fancy of eating or having food belonging to others.

//23//

Men in adversity may well accept gifts and donations but should refuse to accept food because hankering after food or women of others is definitely that whereby all one's remnant merit too is lost.

//24//

Even creatures sinful in mind too are purified by regular bath, the bath at dawn is that which dispels outer and inner sins and bestows accomplishments.

//25//

*Asnaataadshucheryaanti.....Durgatim //26-29//*

Those who do not bathe and remain unclean find that their forefathers and the gods have deserted his house and left, any person who eats without first having his bath is eating spit for such is said.

//26//

A man who does not bathe too is considered to be a sinner and goes to lowly hells, hence those who bathe in the holy Rivers such as the Ganga etc. do not ever attain to the lowly species.

//27//

Bath at dawn is that which dispels terrible nightmares, imparts merit and cleanses. Those who in spite of having strength to do so yet do not bathe thus are those who are non-deserving and cannot attend to their daily ordained acts.

//28//

Any person who surpasses need of company, surpasses anticipating fruits of actions and with devotion as per the ordained mode - worships God - never sees circumstances that are adverse, never experiences the lowly states.

[It is said: One whose sacrifices such as the Agnihotra, Darshapournnamaas, Chaaturmaas, Anaagrayan etc. are devoid of guests, one who has never performed the Vaishwadev rite else has done it wrongly for 7 continual months finds his pleasure in this world and the higher to be snatched away.]

‘When the Agnihotra is done as ordained then it imparts the seven celestial worlds from Bhu: onwards to that named Satya-loka. Furthermore, those who do not attend to the rites of the manes, such ingratiate sons are debarred from the seven celestial worlds.]

//29//

*Bahuvalpam.....Daakshinnyasanyutam //30-31//*

Whatever more or less that is attained in this world is all the result of generous giving of the previous birth, knowing thus man should as per his strength give wealth for religious activity.

//30//

Any person with sincere sentiment to gift generously, borne from the Sattwa attribute, when donates cows, lands, sesame, gold, butter, houses, food, jaggery etc. finds that he never has to bear the torments of hell. //31//

In a holy region, on a festive day, whosoever gives generously, performs sacrifices, engages devotionally in recitation of Mantras, such remain untouched via the attendants of God Yama.

//32//

Those who like to observe vows, those who utter truthfully, those who maintain silence, those who are kind and give generously, those who are peaceful, detached, pure, masters of their senses, full of empathy, discrimination.....

//33//

*Nirmatsaro.....Durgatim //34-37//*

Those who do not covet, are not deceitful, maintain celibacy, do not even take a blade of grass belonging to others, what to say of wealth etc., not even with their minds.....  
//34//

Such a person even if he does not so desire yet rents asunder the bondage of ignorance and gains liberation. Whereas the vile in intellect who willfully harm, do not acknowledge obligations - even if at all they desire to do so yet are unable to break the bonds of worldliness.

[That immoral person who does not recognize even the smallest of obligation, such should be known as the ingratiate, and are sinners greater than those who have killed.]  
//35//

Even by visiting holy sites or repentance the ingratiate do not find themselves freed from the burden of their acts, similarly those who begin vows but leave it half-way too have to go through terrible torments in hell.

[The term used is Avakeernni – one whose vow has become defiled. It is said in the Smruti Text: There is no rite of repentance in our sight for one who establishing himself in daily religious conduct thereafter wavers and falters from it, such are suicides and there is nothing that can cleanse them.’ ‘Besides these all others deserving to go through the rites of repentance as per their Varnna and Aashram states as ordained and yet who do not, such too are not fit because the Texts mention such beings to go through great downfall, hence such rites are not for them – Brahma Sutra 3-4-41.’  
‘After downfall whether repentance rites are engaged in or not even in the worlds it is observed that such are not worthy of further relating to, similar is the tenet in the Smruti Texts, hence the cultured leave such company, for even if they do go through such rites the unclean facet sticks to them in the world.]  
//36//

Those who use harsh words, defiled language, statements that wound at sensitive spots, such all beings have to go to hell. Those who have given up their religion are vile and again go through the lowly states.  
//37//

*Tasmaatsoubhyo.....Kim //38-41//*

It is hence that man should be serene and thereby engage in religious acts, be eager to ever associate with the saintly, desire ardently to be able to stay for long in holy cities.  
//38//

In such holy centers no sinful acts must be engaged in, the tendency that impels one to accept gifts from other pilgrims in such centers should be avoided at all costs, for at such holy regions there is no countering act for hoarding, accepting, holding on to etc.

//39//

Vow observance, generous giving, penance, sacrifices, and similar other pious acts cannot match even the sixteenth portion of the anointing performed on one with a droplet or two of the Holy Ganga.

//40//

Manifested from the Divine Feet of God Shri Vishnu and accepted on the head by God Shankar, such is the water of the Holy Ganga; what is it that it cannot purify?

//41//

*Gangetyauchhaarananmukti:.....Neetimaaninaam.....Adhyaya: //42-45// //7-4//*

The mere pronunciation of the word Ganga is such that man gains liberation via it! Thence what can be said of the advantage incurred by bathing in it or having it respectfully? Hence the intelligent should always desire to take bath in the holy Ganga river.

//42//

Whether man has or does not have the strength to gift generously - however if he leaves his tendency to accept gifts in such pilgrim centers, decides firmly not to accept anything at all therein, thence on departing the body he enters the higher worlds thereafter he becomes a shining star.

[Even if a man relates physically to his mother, yet he should never take anything in the regions of the Ganga, such is the strong negation for it, hence the sin here is greater by comparison even to the mentioned]

//43//

A man ever merged in the Yoga should consider other women to be akin to their mother; and consider wealth of others to be akin to poison, for it is via these conducts that man in a short while itself is able to be free of apprehension and also of the fear of duality.

//44//

For women, service to their husbands and maintaining their character is said to uplift, for the servile, attendance to their betters is said to uplift, and such should never allow themselves to be puffed up or harbor the feeling of gaining great regard everywhere.

[That God via the Gayatri meter brought forth Brahmins,  
Via the Trishtup meter brought forth the Kshatriyas,  
Via the Jagati meter brought forth the Vaishyas,  
There is no mention of use of any particular Sanskrit Vedic grammatical meter whilst bringing forth the Shoodra clan; hence it is said that they have not gained the impressions thereof – Sanskaar and all those of this caste should avoid being full of expectations of gaining regard]

//45//

*//Thus the third Chapter of the Seventh Octad is completed //*

*{Names of God relevant to the 51st Chapter:}*

*Nishedhvidhisandarshak Datta – Obeisance to God Shri Datta illumining the do's and don'ts [of varied religious conducts]*

## **OCTAD VII**

### **CHAPTER 5**

**// Depiction of the conduct of Vaishnavs and laws pertain to the Ekadashi vow etc. //**



**// In this 53rd Chapter, the Fifth of the Seventh Octad, on being enquired via Vikundal the attendants explained to him religious conducts of Vaishnavs and laws pertaining to the fast on the 11<sup>th</sup> day Ekadashi //**

*Hari: Aum //*

*Puropaarjitpunnyen.....Yayaa //1-4//*

They continued: O Vaishya! The merit that you have gained by bathing in the Maagh month as well as via the truthful interactions that you had with Vaishnavs has enabled you to reach the divine abode Vaikunth.

*//1//*

‘Man though he may be full of misconduct, may belong to a family that is itself vile and may even be an outright sinner yet if at all he has attended to the devotees of God Shri Vishnu then you all should not even glance towards such beings’ such was the instruction of God Yama to His attendants.

*//2//*

Hence beings though sinners - yet if associate with Vaishnav devotees do not come to this region of God Yama, it is Vaikunth for them too.

*//3//*

Devotion to God Vishnu termed Vaishnavi-Bhakti is said to be purifying; similarly associating with a Vaishnav devotee too is purifying, it is via such devotion that sinners quickly become saints.

[Here, if merely by adorning the forehead with the auspicious Tilaka mark of the Oordhwapundra [the U shape on the forehead] if one is going to be considered a Vaishnav devotee - then it is not so, the statement implies also the knowledge and devotion that such Vaishnavs have and similarly ‘such acts are not for the twice-born’ here too the statement implies knowledge attainment, pertains to the servile as well as the unrealized Brahmins.’ The within and without both are to be taken into consideration.]

*//4//*

*Nehaanya: .....Api //5-8//*

There is no easy solution here but the devotion of God Shri Vishnu helps to quickly cross over the ocean of the form of hell, hence this devotion is what man should like and accept wholeheartedly.

//5//

Even the lowly Chaandaals are said to be elevated and pure via this devotion thence what can be said of others? If someone is outside of the renowned four clans yet if is devoted to God Vishnu then he too has the might to purify all the three worlds.

//6//

That family in which a devotee to God Vishnu is born never has to face the lowly states, for by associating with such devotees even sinners attain to the loftier state.

//7//

Those who are attending to the devotees of God Shri Vishnu and have that blessed food and still pursue vile conducts yet they too attain the abode of such devotees.

//8//

*Aakankshaidvaishnavaadannam.....Sanshay: //9-12//*

One should anticipate for the blessed food of Vaishnav devotees, if food is not available then one should have water, if even water is not available then merely by associating with them too - grants liberation.

//9//

In any manner whatever if man utters the Holy Name 'Narayan' and if he is a sinner and is dying then too he will be escorted to and given regard in the worlds of God Vishnu.

//10//

Here the depiction given is not for the purpose of false praise, for God Himself is the Reference thereof; illustrations are there of the Brahmin Ajamil as well as of the elephant that was caught by the alligator and their having gained liberation.

[The former depiction is in the 6<sup>th</sup> Canto whereas that of the elephant in the 8<sup>th</sup> Canto of the Shreemad Bhaagwata Maha Purana; Ajamil, though cried out to his son named Narayan at the time of death yet reached the abode of God Hari! If such is the case when even by unknowingly uttering the Holy Name one gets to reside in the celestial worlds; thence what can be said if it is recited with full faith?' According to this tenet too the depiction is not given here merely for praise.]

//11//

Hence a devotee with respectful feelings for all in creation who ever remembers God Vishnu is freed of the bondage of worldliness and rebirth, there is no doubt about it.

//12//

*Ashtaarnnam .....Dhruvam //13-16//*

The Smruti tenets depict: Any devotee of God Vishnu as advocated and with full devotion if recites the divine 8-lettered Mantras pertaining to God Shri Vishnu such as:

1. Shri Krushna: Sharannam Mam
2. Aum Namō Narayannaay

Else if recites the divine 12-lettered Mantra related to Him”

Aum Namō Bhagwate Vaasudevaay,

Such devotees become one with God Vishnu.

//13//

Man should give up false and obstinate insistence that the path or god that he believes in is itself true and best and the rest are all useless, etc. he should never criticize any religion per se. A person should with trust and devotion using full intelligence study the counsel gained from his Guru as regards the Ultimate Essence.

//14//

Those who ever attend to God Vishnu gain the liberation termed Saayujya of conscious merger in God Vishnu whereas the intelligent that repeatedly and profoundly contemplate upon His Omnipresence gain liberation here itself.

//15//

The heart, the sun, water, fire, the idol of the form of Yantra device, the idol of God Vishnu per se - in whichever of these if with devotion one attends and worships God Shri Hari, God Shri Vishnu then one definitely attains to His Divine Abode.

//16//

*Shaalgraamshilaachakre.....Durgate: //17-20//*

Even in this prevalent Iron-age, of the form of the inhabiting support of God Vishnu, the Land of Vraja - renowned to dispel all sins and impart all types of merit, celebrated via the various effortless joyous acts brought about by the divine Leelas of God – if one finds an original holy stone named Shaligram, with its circular whorls and if one entirely

mindfully believes God Vishnu to be present in that stone and worships Him – one gains liberation in this life itself.

[Shaligram is a fossilized shell used as an iconic symbol and reminder of God Vishnu as the Universal Principle, it is found on river beds and banks such as near the Gandaki River in Nepal]

//17, 18//\*

How can the worship to God as the Shaligram stone renowned to bestow liberation be even compared to thousands of sacrifices termed Pashu-yaag or Soma-yaag which result in rebirths?

//19//

Bestowing fruits even greater than worship to the renowned Jyotir-lingas of God, the worship of God in the Shaligram is such that it enables the devotee not to re-enter and stay in a womb; if such is the case then even the possibility of devotees attaining to the lowly states cannot be considered.

[A Jyotir-linga is a devotional representation of God Shiva which means radiance and insignia. 12 Such holy centers are present in India]

//20//

*Vedayagjynatapodaanteerthasnaanaadhikpunnyadam.....Paatakaat //21-24//*

Bestowing greater merit than study of the Vedas, performance of sacrifices, resorting to penance, gifting generously, bathing in holy sites is the beautiful worship to God as the Shaligram stone. It is such that enables the devotee to enter the abodes of God Vishnu.

//21//

Wherever God Shri Vishnu resides is one where all the 14 worlds, all holy sites such as that of the Ganga and all deities too are present for sure.

//22//

Those who perform the rites for the manes in presence of the Shaligram, forefathers of such persons attain satisfaction via the Grace of God Vishnu.

//23//

Waters used in worship of God as that Shaligram which has the engraved circular discus whorl marks on it, if is mixed with cow's milk and taken with regard, else put respectfully over the head then too it dispels all sorts of sins.

[It is said that a Shaligram with two such discus marks is the one that can be worshipped]\*

//24//

*Sampoojya.....Pashyati //25-28//*

After worshipping the Shaligram stone as ordained some deserving person should be gifted with it with full devotion. A person who thus gifts is said to have gifted the entire earth and gets to spend long durations in the abode Vaikunth.

//25//

Priceless is the Shaligram precipice, there is great sin in either selling or buying it, hence one should worship that which is attained via one's Guru.

//26//

It is said that if one is a devotee of God Vishnu, worships God Vishnu and if one eats on the ordained fasting days, on the 11<sup>th</sup> of each lunar fortnight, termed Ekadashi, then such a person is just eating blood and pus.

//27//

Hence one should always observe this fast, for those who do so do not have to see the lowly states.

//28//

*Neddrasham.....Sa Cha //29-32//*

There is no great penance and merit bestowing purifying vow - as that of the Ekadashi. Furthermore, there is no act such as that of building wells, ponds, step-wells or dispensaries as purifying as observing this vow and neither is there any sacrifice or generous giving that can be compared to it; it is renowned to uplift.

//29//

On the previous day, the 10<sup>th</sup>, one should resolve to observe this fast and have only one meal during the day. Being steadfast in devotion to God Vishnu, on the 11<sup>th</sup> day after bath, with restrain of all senses and mind, with full devotion one should worship the Unparalleled God Vishnu.

[The resolve is such: I will fast on the 11<sup>th</sup> day, will break the fast on the 12<sup>th</sup> day; O Infallible and full of love for the devotee Pandurang/Pundreek [of Pandharpur, India] do be my Refuge]

//30//

With restraint one should fast, and the entire day should be spent in praise, hymns etc. to God Vishnu and at night if one remains awake for a measure equal to 26 gunn then it is said to grant liberation.

[It is said: O Person do two things on the Ekadashi festival, spend the day in eulogy and the night in remaining awake]\*

//31//

Those who have one meal in the morning on the 10<sup>th</sup> day, fast fully on the 11<sup>th</sup>, and break the fast on the 12<sup>th</sup> morning after bath with ordained worship, such become dearly loved by God Shri Hari.

[Such is to be done twice a month, every month, making 24 such fasts a year]

//32//

*Ashakto-pi.....Sadaiva Hi //33-37//*

If the devotee is weak then he may have food at night else have food remnant in sacrifices - however he should essentially observe the vow in both lunar fortnights.

//33//

If those who observe the Ekadashi vow relate to the Vraatya\* meaning thereby that those who do not live in accordance to the conduct expected of them as per their Varna and Ashram states, then they are said to be lowly, irreligious, heinous and their entire accumulated merit is destroyed in but one moment.

//34//

Hence a person who observes silence, conducts himself as per the vow requirement, and spends the day remembering the Holy Names of God Vishnu is one who is given due importance in the worlds of God Vishnu.

//35//

There is no doubt that any sin performed by man by his 11 sense organs: 5 organs of perception [eyes, nose etc.] + 5 organs of action [hands, feet etc.] + 1 mind, such sins are all dispelled without a doubt by observing this vow of the 11<sup>th</sup> day.

//36//

Whether it is a child, the advanced in age, the senile, a woman, or any person of any Varnna and Aashram state, all are said to deserve performing 100 such Ekadashi vow observances.

//37//

*Ekadashi.....Nahi //38-41//*

For those who observe the vow for fulfillment of some desire, such find the vow to grant them their desires be it pertaining to this world or the higher; if the vow is observed for the vow per se, without any desire then it grants liberation, thus this Ekadashi fast is said to include both, fasting as ordained as well as fasting out of some want, termed Nitya-karma and Kaamya-karma.

//38//

Uplifting the generations gone by and the generations yet to come, dispelling all grievous sins, helping the individual soul to cross over the ocean of worldliness that is difficult to surpass and that which grants desire-fulfillments; who is it that would then not observe this Ekadashi vow?

//39//

Till the time they have never observed the Ekadashi vow, till then may the sinners proclaim as loudly as they want however the moment the fire lights up within a person - of the form of observing this vow then all sins of the form of birds, where will they be able to stay then?

//40//

This vow observed under any pretext purifies even the deceitful, thence why should it not be one that would uplift if it is followed as advocated with full devotion?

//41//

*Snaataani.....Vishnuchintanam.....Adhyay: //42,43// //7-5//*

One who has observed the Ekadashi vow has bathed in all the holy sites; has worshipped all the deities, has even observed all the vows; for such is its importance.

//42//

Hence in any manner possible the vow of the Ekadashi days must be observed, one should ever be mindful of doing so and know well that contemplation upon God Shri Vishnu is the eternal Sanatana Dharma, it is conduct that is timeless.

//43//

*// Thus the Fifth Chapter of the Seventh Octad is completed //*

*Names of God relevant to the 51st Chapter:*

*Vaishnavdharmapradarshak Datta – Obeisance to God Shri Datta illumining the  
Vaishnav religion*

## **OCTAD VII**

### **CHAPTER 6**

**// Pleased with Vikundal the depiction of solutions whereby his brother too would  
gain liberation by the attendants of God //**



**// In this 54th Chapter, the Sixth of the Seventh Octad, on being enquired via Vikundal the attendants pleased with him, counseled him with a solution whereby his brother would be liberated //**

*Hari: Aum //*

*Ayam.....Sansmrut: //1-4//*

It is the ultimate conduct of all beings irrespective of their Varnna and Aashram states to lovingly remember God Shri Vishnu.

*//1//*

The remembrance of God Vaasudev, Shri Krushna is such that it removes the cause, the root of all sins, establishes the heart in stability, generates knowledge and does away with the net of the subtle impressions of past actions, unacknowledged wishes etc.

*//2//*

Though all the primary acts of repentance are such that dispel sins yet the remembrance of God Vishnu is far greater. Even in the future the person does not feel like committing sins at all, the desire itself to be sinful is obliterated.

*//3//*

Those who have remembered God Shri Hari, God Vishnu, have performed penance, observed vows, have given generously, have engaged in religious activity, in short it should be understood that such have done everything advocated to be done. //4//

*Poojyo.....Gonirodhanam //5-8//*

In the manner in which God Vishnu is worthy of worship so too are his devotees due to their devotion; hence these devotees that are extremely dear to God Vishnu and should be attended to in similar manner.

*//5//*

Such Vaishnav devotees if at all give in to vile intellect, faulty intelligence and criticize or rebuke the devotees of God Shiva – they will never attain to the sublime states, they attain the lowly ones.

*//6//*

It is hence that it is advocated that one should with effort and full devotion worship any of the manifestations of God Vishnu being free of criticizing others and covetousness. Those who do so gain liberation.

//7//

That which dispels stay in hell, that which bestows fearlessness of all types, that which purifies even the Sattwa attribute, that which restrains the senses effortlessly, listen to that ultimate conduct that we are now narrating to you:

[That act which gives a result yet is in no way related to misfortune, its purpose is solely gaining the affection of God, such action, such Karma is called Dharma, religious righteous conduct.

The Mundak Upanishad 33/2/4 says: The self is not realized by the weak  
The commentator mentions: The self is not gained via the weak - meaning thereby those devoid of the strength to be steadfast to the self, furthermore such souls due to their attachment for worldly possessions such as sons, animals, house etc. and the generated indolence, are unable to devote themselves to penance or be renounced.

Furthermore, plain knowledge without essential detachment too does not give self-realization hence the scholar with discrimination should be eager to know the self, be strong, not indolent, be detached and try with aid of knowledge to gain what he seeks - for it is such beings that find that their soul has with equanimous non-distinction attained to the abode of the Brahma.]

//8//

*Adroh: ....Kim //9-12//*

Two conducts are said to prevent sin: [a] never to harm or perform treason against any being via the mind, speech and body and [b] live in accordance to the befitting conduct as advised in Scriptures as per one's Varna and Aashram states.

//9//

Always utter the truth. Do not steal any object whatsoever of others. Give generously to the receivers of such gifts according to one's strength. Be detached to sense-hankering. It is this that is the biggest Dharma conduct, this that is the greatest penance and it is this

that is the worship of God Shri Hari the Soul of the Universe, the dispeller of grievous sins - God Shri Vishnu.

//10//

Truth etc. are aids, means whereby the sincere seeker can gain equanimous knowledge and thus conscious withdrawal. Moreover, it is well accepted in the world that by the very truth of the utterances of the truthful the liar and their falsity get defeated. Even the Shruti says: It is truth that is every victorious and not falsehood. Meaning thereby that the truthful are triumphant.

//11//

Dharma has to be lived, it has to be evident in conduct, to be personified. It is the Omnipresent God termed Vibhu, the Infallible God termed Achyut that is the Overlord of such devotees; it is this Omnipotent Lord who on being content gifts the devotee with all glory as pertain to this world and the higher; what thence can devotees be lacking in?

//12//

*Satsangatyaa-pi.....Sangatiruttamaa //13-16//*

They continued saying: O Merchant! By associating and interacting in Satsanga with the Vaishnav and bathing in the Maagh month God Vishnu is pleased with you hence you are purified and deserve His Abode Vaikunth.

//13//

You enquired with us about religious conduct and we mentioned to you that which is timeless, Sanaatana. Those who since childhood itself behave in accordance to the same do not get the lowly states even in their dreams.

//14//

Listening to their nectarine speech and pondering upon the inferior states that his brother would have to go through with full humility Vikundal queried:

//15//

O Attendants to God! I have listened to your auspicious speech that has filled my inner-being with pleasure; like the flow of the Ganges the association with the noble instantaneously dispels sins.

//16//

*Vaktum.....Tanmaitrikrutbandhanaa: //17-20//*

It is in the very nature of the noble to utter that which is likeable and to oblige. It is this nature that makes even the sun give up its natural brilliance for them to be comfortable, such are the true devotees of God. In contrast what can be said about ordinary beings heated with the distress of worldliness?

//17//

O Attendants! Do something whereby my brother too gets out of the hell that he has to face, tell me some mode whereby he can be uplifted; the elite and the noble are of a generous mindset!

//18//

It is the one who has acted that has to go through the fruits of his good or bad actions, and if such is the only law then the grace attained of saints and that begotten via fate, should it all be considered to have gone in vain? Absolutely futile?

//19//

Listening to that clever speech of Vikundal the attendants for some moments were meditating and thoughtful and bound to the friendship that they had developed with Vikundal they then told him a solution whereby his brother could be freed from hell.

//20//

*Puraa.....Vaarabdhahogin: //21-25//*

O Serene! In the past in the garden Madhuvan near Mathura there lived a sage named Shaakalya. He had nine sons who were all enriched with penance and self-study.

//21//

Of these - five illustrious sons became householders and the remaining four took up monkhood, Sanyaas, and surpassing desire, free of the need of company, free of the tendency to hoard, bearing wind and cold, with limited food intake, keeping the senses under restraint, not beginning any activity borne of some desire or the other, free of doubts, firm in knowledge, became observers of the great vows.

//22, 23//

They saw the whole world non-different from the divine form of God Vishnu, observed silence, had forgotten themselves in their physical frame, were established consciously in the ultimate Blissful form of God and experienced it each day. Hence, they were covered haphazardly in the body, some donors would see to give them food and make them eat

for their bare survival, someone put them to bed in any manner possible and they lived thus totally per fate.

//24, 25//

*Aevam.....Mudaa //26-29//*

Thus, whilst living in the above manner once as fated they four came to your home in the Matsya region at the end of the Vaishwadev sacrifice as if the four Vedas had assumed human form, such was their brilliance.

//26//

Eight births before this birth of yours you were one of the best Brahmins, a householder with family, living in accordance to the great vows, full of knowledge, good conduct and rich in character.

//27//

On seeing these adept guests arrive you went forth to them, bowed, with tears of joy in your eyes, with a voice choked in emotion - full of bliss and the raised purity of Sattwa you prayed to them, worshipped them, invited them and were hospitable to them. They stayed happily in your house, accepted your worship, your food, and they too whilst absorbed in their meditations stayed there in joy.

//28,29//

*Paadaavanejanam.....Bhavishyati //30-33//*

You washed their feet and partook that water like one does in holy sites, touched it respectfully to your head, eulogized them and as a result all your sins were destroyed. [this too is said to be a pilgrimage site and is termed Paad-prakshaalan-teerth] //30//

The merit gained by you by their accepting your hospitality is such that it cannot be depicted in words. Amongst creation animals are better, man is better than them, of men those who live according to the ordained mode maintaining their livelihood are better, Brahmins are better amongst men, further a Brahmin with knowledge is better, of these - one with unshakeable firm centered intellect is better, amongst them one aware of the Brahma is better and there is none better than a knower of the Brahma, never has been nor will be.

[The Shruti Mundak Upanishad 3-2-1 mentions: A person aware of the self, pure in consciousness, whatever world he emotes to.....'beyond reach of intellect is their domain, as put forth by Acharya Shankar:

Such is the purity of truth that all their strife has been done away with and no resolve of theirs that ever fails; if such decide that: let me or anyone else gain a certain world, else if they desire to go through some enjoyment in some world then that too they attain. Hence those desiring riches should ever attend to, bow to, worship, such a knower of the Self - pure in consciousness because their resolves are renowned to be true and it is hence that they are worshipped.]

//31,32,33//

*Ata: .....Sah //34-37//*

Hence associations with saints is best for it uplifts one from worldliness, destroys sins. Thus, we have described to you the merit that you have gained due to your past births.

//34//

Due to some ill-fate you faltered in that birth and again in this birth due to that remnant store of merit you could meet and interact with that particular Vaishnav saint, and besides you could take the holy bath twice in the Maagh month. With the first your sins were cleared and with the second you gained the eternal abode of God Vishnu.

//35, 36//

You give the merit that you have earned by being hospitable to those guests aware of the Brahma in that birth to your brother now - hence he too will be freed of sins and today itself will accompany you to the divine abode.

//37//

*Ityukta: .....Kaaryamanyathaadhogatirrunnaam //38,39//*

Advised thus by the attendants Vikundal too gave his merit to his brother hence the elder though a sinner yet gained upliftment and thereafter both these brothers together attained the divine abode.

God Datta mentions: O King Arjuna! Such is the definitive importance of merit.

//38//

Hence all those beings, knowing their embodiment to be limited by time and who gain the eternal ultimate Essence in this birth itself are the brightest; it is thus that one should gain merit else man will but experience the lower states.

//39//

*Makarasthe-arunne-aghanya.....Kim.....Adhyaya: //40-43// //7-6//*

When the sun enters the zodiac Makar then waters become pure with ability to dispel sins. The lands become joy bestowing, for those desiring gods to dispel inevitable sins as well as those desiring to attain to self-knowledge - the waters are filled thence with auspicious tastes wherein apt medicine becomes effective.

Such is the importance of the waters in this Maagh month. Curses, treason, sins borne of falsehood are all dragged away.

Such are the waters then that the lustrous Varunn, Som, Vaishwadev deities gain joy, and even the Vaishwanar deity pervades it; such is its importance – if such is the case then what could be surprising if those waters truly cleanse?

[The Shruti says: True water is the water of water and it is this water that purifies.]

//40,41,42,43//

*//Thus the Sixth Chapter of the Seventh Octad is completed //*

*Names of God relevant to the 54th Chapter:*

*Sanmahaatmyadyotak Datta – Obeisance to God Shri Datta illumining the importance of Truth*

## **OCTAD VII**

### **CHAPTER 7**

**// Depiction via the Sadguru of the mode of the Maagh bath  
And  
The conversation between the demon and the damsel //**

**// In this 55th Chapter, the Seventh of the Seventh Octad, the Sadguru narrates the methodology of having the Maagh bath and describes the conversation between a demon and a damsel //**

*Hari: Aum //*

*Nivartadhwam.....Shrivishnoorniyamaanscharet //1-5//*

God Yama adorned with the staff to dispense justice – the Overlord of Death says: O Attendants! You should retreat back from those who engage in meritorious activity’ it is hence that those who search for the Self via conduct that is religious do not ever experience downfall.

*//1//*

When the event so presents itself even if the bath is taken for only three days then too man does not attain downfall - hence if for the entire Maagh month one does so with full devotion following the modes thereof then how can downfall ever be possible?

*//2//*

God Datta says: O King! In the month of Maagh when one bathes when the sun is just half risen and evident in the skies then even a sinner becomes free of sin, hence man should bathe as ordained.

*//3//*

When in the Maagh month the sun enters the Makar – Capricorn zodiac then after being pure first one should do the Aachman, take water respectfully in the cup of the hand, stand in water with restraint and resolve thus: O God Govind! O Eternal Indestructible God Maadhav! O Infallible God Achyut! O Lord of lords! May You be my Refuge with this bath!’ Thus uttering, to gain to the entire affection of God Vishnu daily for one month God should be worshipped and the laws of the vow observance must be observed.

[The Mantra is thus: ‘Aum Govind Maadhav Devesh Achyut Anen Snnanet Twam Me Sharannam Bhav /]

*//4, 5//*



*Tilaajyahomo.....Puraa //6-9//*

The laws that a person taking the holy bath in the month of Maagh has to abide by for the whole month are as follows: He should offer oblations with sesame and ghee, sleep on the ground, eat food termed Havishya, the remnant of sacrifices, worship God Vishnu, generously gift blankets and other garments, offer meals to Brahmins. Besides these, daily he should listen to sermons of God Vishnu - God Hari with devotion and contemplate them and finally at the end of the month after completing the vow of the bath again offer food to Brahmins.

*//6, 7//*

For the bath in sequence hot water, water of wells, water of lakes, flowing water, river water and the waters of the Ganga are each better in the order mentioned; and even amongst these the region where the Ganga and Yamuna meet, in the site known as Prayaag, this bath generates more merit.

*//8//*

The site of the union of the white- and dark-coloured waters - of the Rivers Ganga and Yamuna is sacred. There by bathing man can attain heavens. God Brahmaji in ancient times has brought forth this pilgrim site named Prayaag that dispels all sins.

*//9//*

*Ye Maaghe.....Kaantireeddrashi //10-13//*

In the Maagh month when the sun is in the Makar zodiac one who bathes early in the morning in the union of the three rivers, such people irrespective of the sinners they may be yet enjoy time in heaven and finally reach the lofty state of God Vishnu.

*//10//*

By bathing in the Prayaag region even gods and the Siddha adepts feel content. Listen to an illustration about this: Once a damsel named Kaanchanmaalini bathed in the Prayaag region and was about to go to offer waters to God Shankar when as fated from her wet garments and the water dripping thereof a drop fell on a very terrible violent demon that resided on the Himalayas - as a result of which he became extremely serene and quiet and he noticing this change enquired of her: A Ho! Who are you and why is that your form is surrounded by such serene radiance?

*//11,12,13//*

*Swargagaamini.....Lokaiksundari //14-17//*

The demon queried: O proceeding towards heaven, with beautiful brows, heavy in physical frame, with a moon-like face, pretty hair, and large eyes that infatuates even the deities...

//14//

Where are you going? Where have you come from? Why are your clothes wet? With what merit is your frame lit up with brilliance?

//15//

The demon said: I am a violent demon yet via drops falling over me from your garments why have I become silent? Inform me of the same, for I am as for the present greatly astounded. What is the importance of your physical form? It seems you are the Mahadevi deity. O the sole beauty of this world, if that is not the case then how come I can experience this peace?

//16,17//

*Shrutwaa.....Visheshat: //18-22//*

The damsel Kaanchanmalini listening to such words and satisfied replied: I am a celestial damsel Apsara that can assume any form as desired and have just been to the holy Prayaag; currently it is the Maagh month that is ongoing which dispels great sins. Hence at the time of the half-evident sunrise I went to the region where the three Rivers meet and bathing there have just returned.

//18,19//

It is hence that my garments are yet wet due to the bath with the waters of the Ganga. O Demon! I am quickly headed to the best of the mountains, Kailash where the Divine Consort of Goddess Parvati that is bowed to by all deities resides. I am hurrying because I want to worship Him, the Supreme Self. It is with the importance and might of the waters of the union of the three rivers in this month that all your cruelty has vanished; such is this holy region especially at these times.

//20,21//

*Jaataa-ham.....Mohanroopayaa //23-27//*

The damsel continued: That merit via which I have this physical frame, enriched with beauty and luster and attained regard in the heavens is what I will now mention to you. In

the past I was the prostitute of the king of the Kalinga region. I was considered to be the wealth of beauty and luster and known for my vainglory as regards my beauty etc. I was the best of all the women there. With the kindness of the king thereof I experienced joys that were rare to know by all.

//23,24,25//

Due to my wealth of beauty - I made that entire kingdom of the king my own, I attained many strange and beautiful jewels, clothes and ornaments that captivated the mind, all sorts of enjoyments, thus with my beauty and lure I gained everything from the infatuated king.

//26, 27//

*Anaadrata.....Swarggapvargada: //29-31//*

Proud of my beauty and wealth I have ill-treated many youths of that region however they like servants to Cupid used to continually attend to my feet.

//28//

With guile and deceit - I fraudulently usurped everything that they too had; and many of them were jealous of each other, fought with each other over me and killed themselves.

//29//

Thus, O Demon! In relating to men and subdued by lust I spent most of my time and in old-age due to my good fortune I gained strength of intellect to attain to discrimination, was able to know where gist lay and where not.

//30//

I have not gifted generously, nor participated in sacrifices, not resorted to penance nor observed any vows; not only that - I did not then worship God Shankar that grants one times in heaven or even liberation.....

//31//

*Naiva.....Karunnakaram //32-35//*

I have not satisfied elite Brahmins with food or clothes, nor have acted for the benefit of any living being; I lived only in the greed of some enjoyment or the other and did not gain even an iota of merit.

//32//

Like a pit of hell I sold my skin and gained joy that is censured; and now my soul is not at peace because of having committed sins that cannot be undone.

//33//

Thence disfigured with old-age became my face, and all who in youth were pandering to me did not even glance at me now. What should I do? Where should I go? Who will now shelter me with my vile intellect?

//34//

Thus I was so distressed that renunciation of the best sort was generated in me {I do not want anything more, enough is enough} and it is then that I spotted a serene Brahmin an ocean of compassion whose shelter could be sought.....

[It is said that Brahmins attain to such type of renunciation termed Nirveda. However, if one has as ordained studied the Veda and Vedanta Texts, in this birth or in any previous one, has traversed to its roots, has given up all action borne of petty desire, refrained oneself from action advised not to engage in, and attended to regularly the ordained activity of Nitya, Naimittik and Prayaschitta acts of repentance...

With the support of the apt mode of seeking and the afore rites if one is washed of all one's sins, has attained to an inner-being state that is free of all waste; thus, as one who is enriched with these four above mentioned means, such are considered to be deserving for this renunciation. This is renowned. However, if due to pious impressions of the past such renunciation does surface then how can it be prevented either?]

//35//

*Sarvam Niveditam.....Bhavishyasi //36-39//*

Thus I approached the Brahmin and told him everything that I had done since birth in that life to which that good-character rich Brahmin said: O Sinful though you have conducted yourself in a wretched manner.....

//36//

Yet you can uproot all sins with the aid of the sword of being solitary – doing away with the tree of the form of worldliness that has raised to great heights. With patience borne of the Sattwa attribute seek the refuge of God Shankar.

[This is in accordance to the Geeta: With the sword of being free of all company, and that fortitude which is sustained with patience...']

//37//

‘O Heap of sin, since childhood your life has been one that is full of acts totally contrary to Scriptures and yet to dispel that entire - I will tell you a rite of repentance.’

//38//

The region where the three Holy Rivers meet Ganga, Yamuna and Saraswati whose flow is veiled, is known as Prayaag. Go and bathe in it for thereby you will be cleansed and content.

//39//

*Na Taadrak.....Tat //40-43// //7-7//*

There is no other pilgrim center like it which imparts higher states to sinners by purifying them. Here by merely bathing in its waters even a sinner is freed from the misfortune of the heaps of sin. Any heinous act done via mind, speech or body, great or small, is destroyed merely via bath in this holy site of union, there is no doubt about it.

//40, 41//

There is no other site as holy or purifying as this one, not even in the Vedas is there mention of any other pilgrim site that merely via the bathing in imparts movements towards the heavens.

//42//

Such is the holy city that people vile in intellect cannot even see it, hence they attain to the lowly states. Even God Indra who had sinned by associating with women not his own too was freed of it only by bathing in this site Triveni-Sangam where the three pious Rivers meet. I will tell you that incident.

//43//

*//Thus the Seventh Chapter of the Seventh Octad is completed //*

*Names of God relevant to the 55th Chapter:*

*Maaghsnaankhyaapak Datta – Obeisance to God Shri Datta illumining the importance of the purificatory baths in the month of Maagh*

## **OCTAD VII**

## **CHAPTER 8**

**// Depiction of God Indra being freed of the sin of association with other women  
And  
The description of the liberation of the demon //**

**// In this 56th Chapter, the Eighth of the Seventh Octad, the Depiction of God Indra being freed of the sin of association with other women in this holy region Prayaag and the description of the liberation of the demon is detailed //**

*Hari: Aum //*

*Prabhaabhooten.....Vadaadhunaa //1-4//*

The Brahmin continued his narration to the prostitute: The Vedas, Referential Texts which mention praises to Indra, husband to Indraanni or Shachi, lord of heaven and king of deities, one who gains the first portion in sacrifices to the gods, such Indra too assumed the form of sage Goutam and related to his wife Ahalya. The sage returned and cursed them both, Indra was to get a thousand openings on his body like the birth canal of women and Ahalya was turned to stone. As a result, out of embarrassment Indra went and hid in the forest.

[There are praises to Indra in the Vedas: We worship you who are effulgent' 'O Indra and Varunn you both are monarchs and masters of yourselves']

*//1, 2//*

Fie to women that generate fancies, fie to that lust that can be restrained with great effort, fie to me who have come to such a state' with such admonitions - Indra was filled with remorse and disgust for himself.

*//3//*

Thereafter the gods - lost without a ruler and Indra's wife too - unaware as to his whereabouts enquired with their Guru as to what had happened and where a search party should be sent for him.

*//4//*

*Praahejya:.....Paakshaasan //5-8//*

The revered Guru said: Let me depict him to you where he is remorseful, regretting the sin that he has done and mentally harassed. Thus, he showed the hiding Indra in the cave of the Meru mountain to the gods and his wife.

*//5//*

Intoxicated with attained grandeur, unable to restrain his mind, fearless was Indra and yet today he was in a state where faltered from the intellect he faced downfall as fated, yet the king of the gods, full of embarrassment said: Out of ill-fate I have a thousand openings in my body; protect me from them.

//6//

The Guru said: O Disicple Indra, though you have done something absolutely inept yet now you should caution yourself and be aware for I will reveal a solution to you whereby you may be freed of your evident malady.....

//7//

O Indra [all others that have been in this position] known to rule justly once, have sought the holy site Prayaag, where the pious three Rivers meet, by bathing there you will be freed of your malady, freed of your sins, there is no doubt about it.

//8//

*Ityukta: .....Krutam //9-12//*

Advised thus Indra whilst repenting went forth to the Prayaag region and bathed at the junction of the three Rivers and found himself pure in mind and body, no trace of the thousand openings remained - however he gained a thousand eyes instead! Such is the importance of the holy region.

//9//

Hence, you too should go to that pilgrim site, you will be freed.' The prostitute continued: On listening to the pure Brahmin guide thus - I was at that very instant filled with devotion.

//10//

I started considering sense-hankering to be poison, kith and kin to be foes and house to be a jungle that is hard to traverse.

Detaching myself from them all, taking effort to overcome the wandering mind, without allowing my intellect to attach itself to any sense-object, willfully doing away with any fanciful desire that was generated, remembering well ill-company of the past that had caused pain and sins that lead to the lowly states, with full repentance of having lived as I had, I bathed there in the month of Maagh.

//11, 12//



*Paapam.....Pretannamapyaho //13-16//*

By bathing there for three continual days and with the Grace of God Shiva all my sins were destroyed. With my remnant merit I attained to this form of a beautiful celestial damsel with the capacity of Jaatismaraa: one who is able to remember the past birth form.  
//13//

The demon too was listening attentively and was reminded of something - so he said: here even I have recollected an event, listen to it for it is said: There is a holy city called Kashi [Benaras/Varanasi] that is renowned everywhere as one that grants liberation merely on being sincerely remembered...

[To gain sought Grace for his upliftment the demon continued with deliberation to converse, meaning thereby that the meaning which wants to be put forth is kept in the mind but with use of intellect and suited to that meaning other depictions, other episodes are narrated]  
/14//

I used to live there as a Brahmin belonging to a well-known family however I was ignorant and with defiled intellect. The truly intelligent rebuked me and yet I continued with my misconduct and I did not even let go of those gifts meant for Brahmins considered to be censured - gifts given to me by the lowly Chandaals. Not only that I also took part in abducting wealth and kidnapping women and besides I have also eaten food meant for departed souls as per rites.

[One who though a Brahmin yet unaware of the Vedic lore, thus vile in intellect was I. In the Text Yoga-Vasishtha it has been said: If a Brahmin does know all the four Vedas yet with subtle intellect is unknown to the subtler Brahma essence then he is just one bearing the burden of the Vedas like a donkey that carries weight’.

The Smruti Texts mention: The Shruti and Smruti Texts are of the form of the two eyes for elite Brahmins; of these if there is absence of one then he is one-eyed and if there is absence of knowledge of both then he should be considered blind.’]

//15, 16//

*Vajralepopamam.....No Man //17-20//*

Such sins did I commit in the holy city of Kashi which became as if written with lightning, sins that could not be undone; I did not gain even an iota of merit and as fated I died.

[It is said sins performed in other regions are destroyed in Kashi but the same performed here assume forms that cannot be undone]

//17//

Due to the majestic fate of being able to live in Kashi though vile yet I did not go to hell but with instructions of God Shankar, God Bhairav threw me in the species of ghouls and goblins.

//18//

I assumed nine forms one after the other going through these various lowly species spending time in great difficulty and now I am here - on the Mount Himalaya, as a demon, this is my tenth birth.

//19//

In this species I have already spent 75,000 years and yet there has been no clue as to some solution; therefore the fact of being liberated from this awful state, can it even arrive in my dreams?

//20//

*Karaal: .....Sarveshaamupajeevanam //21-24//*

I am terrible with such teeth, my beard has increased, I am violent, am harassed with hunger and thirst with each day and am being scorched via my sinful acts, there is no talk at all about my joy or comfort here.

//21//

It is only today that my merit of having lived in Kashi has borne fruit else how it be possible for one such as me to gain the sight one who is as devout as you are? Tell me.

[This demon had no experience of the Self Essence, hence like the ignorant he grieves with humility borne of impotence.

Here the Shruti Texts mention: On a single tree there reside two birds, one is God and the other the individual self that due to his poor temperament falls into fancy and grieves. However, when he with meditation views his God that can be known via knowing God and His importance then he is freed of grief – Mundak Upanishad 3-1-2.

Acharya Shankar mentions: The single tree here implies that embodiment where the weight of ignorance, desires, fruit of action, attachment and aversion burden; thus like a pitcher in the seas the individual gets absorbed and considers the body to be the soul and himself the enjoyer thereof proclaiming: I am so and so, son of so and so, grand-son of so and so, I am fat, thin, with this trait, without that trait, happy, sorrowful – in short I am

nothing but the body' with such intellect is he born, grows, dies, meets and separates from his relatives. And this continues on and on.

Furthermore, there is another meekness that subdues man in which he says: I am not good enough for this task, my son has died, my wife has died, and now what is the advantage of continuing with this life?'

This too is indiscretion and fancies man with misfortune; he becomes inert, is surrounded by varied internal worries and remains distressed and anguished.

Thus, in species of ghouls, birds, and man, experiencing inferiority per inferiority in varied births, if at all due to some remnant stored merit, one comes across a compassionate Guru who points the Yogic Path then non-violence, truth, celibacy, detachment to all, means of restraining the mind and senses are practiced whereby the seeker enriches himself and thus consoles his consciousness.

Thereafter - meditation which when studiously practiced imparts positive results. Thus he finds the same tree with its facets of hunger, thirst, grief, fancy, old-age and death and something Beyond too, above all such worldliness, the Overlord of the worlds and beings and he becomes able to know God as: I who reside in all beings and all beings reside in Me'

In this way, freed from bonds of ignorance he is able to consciously identify with God. It is only then that he is freed for good from grief and knows true lasting contentment.]

//22//

It is only via this truthful interaction of Satsanga that my consciousness has become serene and I feel myself gratified - and it is hence that the intelligent always greatly praise such pious interactions with the saintly.

//24//

The ocean of milk, sweet to taste is the life of the swans whereas saints who are equanimous to all are truly the life of all.

//24//

*Kim.....Sati //25-28//*

O Fortunate! What else can I say further? See my situation full of difficulties and do as you are inspired; I fall at your feet.

//25//

Listening to his humble speech the damsel was filled with kindness and said: I give to you the merit that I have gained via the bath here in the month of Maagh; it is via that only that your sins will be destroyed. //26//

I have in this holy region Prayaag - known to be the region of the Brahman, as ordained taken many purificatory baths in the Maagh month; of these I give you the merit of one which is known to be generated via this act and which enables attainment to the loftier states.

//27//

Thus saying, she took up her wet garment, drenched it fully, collected that water in the palm of her hands, resolved as above and thus transferred the merit of the same to the demon.

//28//

*Rakshobhaavam.....Paatakam //29-32//*

That very instant he gave up all that was demonic and became godly and with joy bowed to the damsel and in a voice choked with emotion said:

[Some emotions are known to pervade the body when the Sattwa attribute is predominant and these are: becoming awe-struck, sweaty, filled with thrill, voice chokes wherein proper speech becomes difficult, all hair stands on end, the face loses colour, there are tears flowing from the eyes and man may even in that empowered state lose his consciousness.]

//29//

O Fortunate! May God Shankar who dispenses fruit of action, who is three-eyed and supports the moon with Mother Parvati give you pious intellect to come to the benefit of others and grant you fortune.

[Fruit of action is good or bad. 'The heinous in conduct came near each other and attained to the lowly species, that of a dog or boar or of the lowly Chaandaal in humans and similarly the good in conduct came near each other and attained better species...' Such is the tenet.

The Brahma-Sutra Text, 3-2-38 mentions: The fruit of action of all individual souls is dispensed via the Ultimate Brahma for that is in line with tact, it is God who gives the fruit of action and action that invites the fruit thereof.'

'God can be worshipped via action, He is beyond favours and prejudice, it is based on these good and bad acts that He brings forth creation' – Brahma-Sutra Text 2-1-34.

It is this God who when desires beings to rise above worldliness - makes them do pious acts and when desires for beings to be lowly makes them act heinously – Shruti, Kou.Bra. 3-8.\*

It is with the light of God that all is perceived.

God Shambhu – One from whom joy emanates

Goddess Uma or Vidya or Parvati – Adjoined to self-knowledge

Trilochan – The Three-eyed, witness of the wakeful, sleep and dream state and their deities Vishwa, Tejas, Prrajyana, one who illumines the three.

May that God Shambhu grant subtlety of intellect and joy that lasts.

This joy can be known via Samadhi as is mentioned in the Patanjali Yoga Sutra in portions dealing with Samadhi, verse 29 – Individual selves via concentrating on God do gain Him, a lack of all that veils comes about, all obstacles to realization are dispelled via His Grace, it is then that the intended Samadhi happens.]

//30//

You have today out of nobility, obliged me. You have uplifted one as ignoble as I am, my sins would have never been destroyed off their own, you have purified a sinner.’ The demon continued.

[The demon by abusing his soul is downfallen. ‘One who tries to enforce belief of his self that is something different entirely into something else, such who abuse the self, what sin have they not committed?’ In accordance to this tenet the damsel has uplifted and by asking him to meditate on God, has purified that demon.

‘If someone is burdened with all sins yet if he even for a moment he meditates on God Achyut the Infallible then he becomes one that can purify, the best of ascetics, and cleanses all in similar lines of before.’

‘One whose mind has if even for a moment got centered in contemplating the Brahma, then he has bathed in the holy Rivers of all pilgrim sites, has given the entire earth in gift, has worshipped all gods via sacrifices, has brought about upliftment of his forefathers from worldliness and is worthy of being given regard in all the three worlds.’

O Damsel with your kindness I have assumed the three-fold monkhood of stabilizing my mind, body and speech.]

//31//

O Mother! May you be pleased, be pleased and shower your Grace on me, counsel me that I might never again involve in any sin at all.

[One who has no distortions within at all is not sad, and for such - what if he is a witness or not? Though I am witness to thousands with their distorted perverted intellect - yet I am not bound to be distorted. I am ignorant like the general populace and with my nature am sad for I consider myself going through experiences that are sorrowful; how can it be surpassed?]

//32//

*Priyam.....Ripum //33-36//*

On listening to these religious affectionate words, the damsel was pleased within and began counseling him about that religious conduct that would uplift.

//33//

On this earth, persons deserving enough to be able to act as per their Varnna and Aashram conduct guidelines gain empowerments with their godly disposition and the enrichment thereof and not those with demonic tendencies.

[It is said that for Brahmins there is no wealth that can be compared to oneness, equanimity, truthfulness, richness of character, stability, restraint over the mind - speech and body, and simplicity.

Once these are lived daily then all other inessential activities too pacify by themselves.' One who lives as per the guidelines of his conduct according to the Holy Books is one that can be counseled effectively.

Furthermore, even the gods have the potential to retain Vedic knowledge and thereby be aware of the Brahma as mentioned in the Brahma-Sutra 1-3-26. Here, though the gods have a physical form different from that of man, yet they too are embodied, are of the godly species and hence equally aspire for oneness with the Brahma.

Furthermore, in accordance to the Geetaji: It is one endowed with godly dispositions that gains liberation and not one demonic.

Readers are advised to refer to the original Texts to know more about the same]

//34//

The gods too won over the heavens being with godly disposition whereas the demons were not only unable to win heaven but rather got slain in the process; however even Indra too like others was able to gain liberation only by attending to the Guru.

[Here demonic also refers to those who only pander to the nourishment of their breath and body]

//35//

'O Demon, you should regularly attend to that conduct of the form of godly disposition, be distant from violence, leave off the sin of continually uttering flaws of others and in the inner-being itself kill the foe of the form of lust.

[It is said that Religion per se, Dharma is eternal in comparison to fleeting joys and sorrows. Do not harm others, do not verbalize flaws of others for such persons too gain same states as the actual doers of the error. Hence, be detached to them from afar. Knots of the heart, said to be the foes of liberation reside within with aid of ignorance and unacknowledged &/or subtle wants and desires, especially in the intellect.

[Knots of the heart are said to be 7 – attachment to body, wife, son, relatives, friends, house and wealth]

However, when one listens to the path that leads to liberation, these knots are attacked, and when all of them are done away with.....; this cohort however lives with aid of heart and intellect, and not in the soul per se and being detached to them is the primary means that sincere seekers have.

The Mundak Upanishad tenet 3-2-3 mentions: Those who harp about enjoyments constantly desire them as they get generated in their apt sites where that interaction can be gained.

Here, Acharya Shankar mentions explaining the above Text 3-2-2: If a person harps about continually on sense-objects seen or unseen, and their traits, then such with the burden of wants and wishes, wherever these may go and be even slightly satiated, at all such places in whatever measures they go, they also take birth repeatedly!

However one who has gained true lasting contentment via experiential knowledge of the Ultimate Essence meaning thereby that by gaining the Self he who has found all enjoyments from all sides, it is such who have moved their soul from ignorance and established it in the Beyond; all that is purposeful in impelling activity moral or immoral gets merged, thus when the cause has been uprooted no desires are generated any longer; no lack is experienced for them to generate.]

//36//

*Dhrutyaa.....Vidyate //37-40//*

With patience borne of the Sattwa attribute and use of intellect the mind is restrained, the senses are withdrawn from their objects and it is thus that you should worship God Shiva and consider all facets of worldliness to be as unmeaningful as dreams.

[In the manner in which the person primarily in the mind views friends, sons else anything observed earlier whose seed of desire has taken root - then it keeps on generating again and again to gain, whether in this birth or another, whatever has been heard of or seen, and only the mental relating to it has not taken place in this birth gets viewed repeatedly in the head in this birth or others; however this entire is as meaningless as waters of the mirage, just images attached to desires however the self seems to be deluded and guided into considering them as true; beware and know them for what they are.

God Shiva is Bliss personified, the Self Essence, and that I too am non-distinct from; utilize this sentiment and fact to know Him for He is the abode of the rest of all liberated beings.]

//37//

Cultivate liking for renunciation; conjoin to Samadhi states, and when you awake from it do not nurture your fancy of false identity and ownership for this physical form of yours or of others that is but fleeting and full of blood, meat and bones.

[Consider all celestial worlds heard off too to be akin to blades of grass, and take effort to gain the intended Samadhi]

//38//

If at all during sense-interactions any vainglory does arise then too be aware of the teaching about the Self and see all that is contrary to it as fleeting waves of consciousness.

//39//

Thus, after knowing the Essence, enter into your true form, for recognition of one's true form is the highest Dharma wherefrom there is no downfall.

[Know the Essence without any doubt; thereafter conjoin to it consciously, be free of attachment and aversion, rise beyond pulls of the sense-organs, get absorbed in the self via liking for the self, be satisfied with the bliss you experience, be unmindful of all else and get united with the universal Essence.

Thereafter when time to depart the body arrives, then like the sky be it in the pot or without, break the bonds of old and enters into the Para-Brahma - said to be fearless, infinite, all-pervading like the sky, eternal, ageless, beyond change, nectarine, unparalleled, second to none, serene, of the form of God Shiva – one should depart the body in the manner in which a lamp goes out. This is said to be the subtle movement towards God.

It is said: Like birds in the sky and aquatic creatures in water whose footsteps cannot be seen, such is the movement led forth by knowledge. Furthermore, the movement here too is certain for it is said: One who is on the path is without any other distracting activity.

Furthermore, the Brahma is not that which is limited by time or space, it is eternal and all-pervading whereas that entire which is limited is that which has a beginning and an end, it remains with aid of something else, it is fleeting.

Besides liberation here is not death, it is not dying as is used in the general sense but renting asunder all forms of ignorance.

Religious conducts have also been mentioned with two distinctions termed Ishta and Poorta. The former consists of seeing to performance of the Agnihotra, Vaishwadev sacrifices etc., truthfulness, living as per the Vedas, hospitality etc.



The Poorta conducts entail building wells, ponds, step-wells, temples, rest-houses, dispensaries etc.

Another aspect of Religion is Dutta-Dharma which entails protecting those in shelter, non-violence to other beings, establishing the altars necessary for worship and generous giving.

All the above three – Ishta etc. are sought via religious sanction and complete via their use by the general populace; hence are secondary and not fit to be labeled as the ultimate conduct expected of man which is here the conscious recognition of one's true form.]

//40//

*Iti.....Yayou //41-44//*

Thus, listening to her speech of the form of nectar with the ears, the demon, thus purified said: O Kaanchanmalini ever absorbed in good conducts, may you be happy always.

[Here the joy is not one that augments and diminishes; it is that state wherein none else is seen, all is the self and is recognized as such, thence who observes whom – both the worshipper and the worshipped are no more distinct and in such states it is just give and take of bliss]

//41//

The demon affectionately continued: Content and thus beautiful in expression may you daily gain the conscious vicinity of God Shiva, may you gain the company of the loving Mother Uma and till the time the sun and the moons are in existence may you too live thus; may you always be steadfast to religion and penance, may you ever be established in the Yogic path, may you never fall into greed via this fleeting embodiment, may you always come to aid to those who have to face adverse situations. //42, 43//

Thus, the demon praised her, bowed to her and lovingly gave his full attention to what he had just heard and soon found a divine air-vehicle, the gift of the gained merit - come to receive him so he ascended therein and went forth to the heaven to go through that remnant fate.

//44//

*Atraantare.....Nagottamam //45-49//*

Thereafter other godly and celestial women with joy - showered this damsel with flowers, met her, bowed to her and in sweet speech they said: O Fortunate! That demon out of whose fear we all had left this beautiful garden, how did you enable him to gain liberation? Do tell us in detail. What can we say about the importance of this physical frame that you have? It is via this that the lowly demon too was freed and now we can with joy revisit this beautiful site.

//45, 46, 47//

Seeing these divine women say thus to her the damsel replied: Such is the importance of living up to one's highest conduct – Swadharma, hence O deities leave aside your greed and seek the Eternal Sanaatan Dharma.

Thus advising, the damsel Kaanchanmalini about whom the vile in intellect can never even come to know anything at all - quickly continued to the best of mountains, the Kailash.

//48, 49//

*Trilochanam.....Vichaarannaa //50-53//*

There she availed the sight of the Three-eyed God Shivji who dispels all that is unfortunate, who bestows liberation, who constantly resides with His consort Mother Parvati, He is said to be the Purushottam of the Puranic Lore and she bowed to them.

//50//

O King! Thus, I have narrated to you the religious mystery whereby one's ultimate fortune can be gained; if such is the fruit that you gain then what is the need to deceive the soul senselessly?

//51//

Hence all persons who are inspired to conduct themselves as per their own religion as ordained, such souls, on dying, gain to the higher states; what more can be said, even if they engage in such rites for some desire or want yet too - they do not experience downfall.

[The state of Indra cannot be experienced via embodiments of cats or boars; thus, even if out of some want, if one engages in ordained conducts, it is always purifying]

//52//

There is no need for further deliberation about the fact that those beings who personify religious conducts in their very lives surpassing all wants and desires gain liberation right here in this world, with this body, in this birth itself.

//53//

*Ityaakarnnya.....Toshanniyastrayadheeshwar: //54, 55// //7-8//*

Having listened attentively to the Essence of Religion as narrated via the Guru, that best of kings worshipped Him, took leave of Him, and returned to his capital, conducting himself as known.

//54//

Purified via religious conduct he later on attained to the Yogic path and gained liberation. Hence it is said that for all who live steadfast to their religion - it is necessary that they gain the conscious contentment of God Shri Dattatreya, the Lord of the three attributes. [This is mentioned with the intent of taking up any such moral activity after surpassing all desire]

//55//

*//Thus the Eighth Chapter of the Seventh Octad is completed //*

*//Thus Completes the Seventh Octad //*

*Names of God relevant to the 56th Chapter:*

1. *Bhaashitraakshasmochan Datta – Obeisance to God Shri Datta granting liberation to the demon with conversations*
- 2.
3. *Sukrututsukjanrochak Datta – Obeisance to God Shri Datta enthusiastic for pious acts, inspirer of the populaces*

## **OCTAD VIII**

### **CHAPTER 1**

**// Depiction of the conducts of a Brahmachari via the Son of Sage Gaalav //**

**// In this 57th Chapter, the First of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated the conduct of those in phase of celibate studentship, Brahmachari as had been described by God Shri Dattatreya //**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*Prahotaa.....Vratam //1-4//*

He who is the host-priest [Prahota]\* of gods, and who as fire protects the one who has acted as ordained, such God Shri Dattatreyaaji's narrated conducts as required by those in the phase of celibate studentship, mentioned of in the Puranas and as ancient as those Holy Works are now being depicted.

[Studying the Vedas as ordained in years of learning, begetting sons religiously when one is a householder, organizing sacrifices as per one's means in the state of wandering ascetics, one should engage oneself to gain liberation in monkhood.' Such is the tenet - hence sequentially the four Aashram states and the conducts thereof are being depicted whereby Dharma pertaining to the celibate student, the householder, the wandering ascetic and the monk are known; such is primarily to praise Dharma per se. Here it is said that being the priests of gods even at that state if one who solely performs sacrifices without sufficient awareness thereof and thereby who just bears burden of that activity too are protected by God. It is He who narrated the religious conducts of old as have been mentioned in the Religious Books; the description thereof in a special manner is being given here.]

//1//

In the past there lived a Sage named Gaalav on the banks of the River Narmada who had only one son, serene, lustrous, always absorbed in vow observance with restrained senses and though a child – yet was mature like the wise.

//2//

At the age of fun and play he would invite children of similar age-group, make an idol of God Vishnu from mud, resolve to perform the Ekadashi fast and engaged all gathered in worship to Him.

//3//

Seeing him conduct himself thus his father enquired: Who is it that you are worshipping here? Though it enables surpassing duality - yet who has counseled you with this vow observance that is difficult to bear?

[Even if one is saddened yet that which is difficult to maintain, such the fasts of the 11<sup>th</sup> days of the lunar fortnight must be observed]

//4//

*Sa Praahaadiguru: .....Yamaantikam //5-8//*

The son replied: The Divine Son and fruit of the penance of Father Sage Atri and Mother Ansuya, pleased with me, as the primal Guru, God Shri Dattatreya counseled me regarding this vow and all religious conduct, as pertain to the four Aashram states and the four clans of teachers, warriors, merchants and the servile.

*//5//*

In the past I was a king named Dharmakeerti belonging to the Lunar race; being of religious bent I ruled the earth and protected it for 9,000 years.

*//6//*

As destined, though I engaged in all religious activity pertaining to the Ishta-Poorta-Dutta factions, [as mentioned earlier such as building of wells, maintaining orchards etc.] yet with ill-company I had to undergo downfall; I was ridiculed by the revered as a result I was greatly distressed and sad within and came forth to the jungles on the banks of the Rewa river to stay.

*//7//*

I bore my pain and remained awake the entire night and as fated it turned out to be the fast of the Ekadashi day; in the morning I died - and the attendants of God Yama came and harassing me all the way presented me to God Yama in his region [for the full fruit of my ill-company]

*//8//*

*Yamo.....Dattadarshanam //9-12//*

Seeing me God Yama said: He is not fit to gain lowly states, hence so that he may experience fruit of his pious acts, quickly be hospitable to him and with due regard escort him to the heavens. He is the disciple of the Yogi God Dattatreya; and due to ill-fate has faltered; however, he has observed the Ekadashi vow and has partook the waters of the Rewa, hence he is worthy of the meritorious worlds.

*//9, 10//*

Thus saying, he sent me to heaven where for long duration I went through the best enjoyments thereof and now O Father, in your Yogi lineage I have been reborn.

[I had not gained the final lasting contentment, and besides had faltered from the Yogic path, of religious conduct, thus as per tenets I could gain birth in pious wealthy family or those of Yogis]

//11//

Due to the Grace of God Shri Datta my memory of my past births has not been destroyed for before taking up the reins of my kingdom I had attained to the holy sight of God Shri Datta.

[Death itself is also said to mean absolute forgetfulness of past bodies, yet with Grace of God Datta, it has been retained]

//12//

*Daivadrushta: .....Nirbhartsyatichaaskrut //13-16//*

With my great good fortune I availed the sight of the Avadhoot Digambar God Shri Datta on the Sahyaadri mountains, and He was found embracing a maiden seated on His left side who was trembling.

[trembling meaning thereby being non-different from Him, His strength Maya; Avadhoot in the sense of wandering ascetic, Digambar in the sense of one for whom directions are garments]

//13//

His form however was surrounded - full of buzzing bees, his eyes red as if after alcohol, and His inner state - unfathomable, and the Yati [mendicant, monk] was found to laugh, sing and revel with her in dizzy states.

//14//

On availing Him thus I with pleased consciousness, devotion and maintaining distance bowed and He as if furious with me thrashed me with wood pieces, bricks, stones, heaps of mud, whatever He could lay His hands on.

//15//

I attended to Him for quite a long duration yet was unable to gain His Grace and He meanwhile daily rebuked and insulted me.

//16//

*Kadaachindmaam .....DharmaansanaatanaguhyaaazchhriDattatreyaabhaashitaan //17-20//*

Then once seeing me full of grief and of a humble nature He was filled with compassion and said: O Best of princes, what work would you have with one such as me who do not live in accordance to the tenets?

[The term used here is Vraatya, one who has not undergone the essential rites and gained realization; however as far as God is concerned there is none who can do so for Him the Eternal, as well as He being ever pure, it is He that grants liberation yet, sometimes such usage is evident for example: You are a Vraatya; a sage who subsists only on breath is the protector of truth' etc.]\*

//17//

I replied: I want to know what is pure religion; if You say that You are such then as the Overlord it suits You' When I mentioned thus He narrated to me the Sanaatana Eternal Dharma conduct.

//18//

I well remember all of those conducts divided according to the Varnna and Aashram state, beginning from the very root till the gain of the final fruit - that He explained with illustrations; I since have faltered from Yoga but having received His Grace have not forgotten them.

//19//

If you have trust in listening to them then I will narrate all these veiled religious conducts to you that I have known via God Dattatreya; listen with full regard!

//20//

*Brahmakshatravisha: .....Shaddhaadyaagantusaadhanam //21-24//*

The Brahma brought forth from itself the four clans of Brahmins, Kshatriyas, Vaishyas and Shoodras [teachers, warriors, merchants and the servile]; the division of their activity is based from their attributes brought forth from their nature.

[The first three clans must undergo the sacred-thread ceremony and study the Vedas. The nature mentioned here implies from Nature generated in the past, and via births therein, including its three attributes wherein,

Brahmins are predominantly of the Sattwa

Kshatriyas of Rajas

Vaishyas of Rajas and Tamas

Shoodras of Tamas

From the head of the Brahma the Brahmins, from arms the Kshatriyas, from thighs the Vaishyas and from the feet, the Shoodras, such is the tenet mentioned]

//21//

The first three clan members can go through states of studentship, householder and wandering ascetic of whom only the Brahmin can gain liberation via monkhood; the remnant two, warriors and merchants may deserve liberation via their attendance to God. For Brahmins it is essential that they study the Vedas as ordained, inculcate simplicity, forgiveness, faithfulness, attain knowledge, resort to penance, and restrain the senses.

[The Bhavishya-Purana Text mentions in detail the daily ordained acts of Brahmins:

The purpose of religious conduct is to gain fortune,

The sign of fortune is upliftment.

The primal Sanaatan Dharma is of five types

//-1//

The First is Varnna conduct

The second is Aashram conduct

The third is Varnna-Aashram conduct

The fourth is Naimittik conduct, which is secondary {and the Nitya daily conduct}

//-2//

With refuge of one clan that religion which is propounded pertains to the entire clan for example a king having to go through the sacred-thread ceremony.

//-3//

With refuge to Ashram state that which is propounded pertains to all in that state for example seeking alms.

//-4//

The third is wherein it gets propounded by both e.g. Mounji [sacrificial thread], Mekhala [waist-gidle] \*\*

//5//

That which is propounded as per attributes pertains to all therein for example one who in crowning ceremony has water poured over his head must maintain the populace.

//6//

That which has some instrument behind it being enacted is the instrumental or Naimittik for example - the rites of repentance, rites to be performed at eclipse etc.

//7//

In the Text Haarit-Smruti the different conducts of all have been mentioned and due to fear of expanse of the Text they are not incorporated here, however the general conduct in accordance to Smruti Texts meant for all irrespective of their state or clan are worthy of remembering.

1. Forgiveness
2. Truthfulness



3. Restraint of the mind
4. Purity
5. Generous giving
6. Restraint of the senses
7. Non-violence, lack of cruelty
8. Attending to one's Guru
9. Going on pilgrimage
10. Kindness
11. Simplicity
12. Being free of greed
13. Worship to the gods and Brahmins
14. Being detached to jealousy

Furthermore, the Bruhaspati Smruti mentions:

1. Kindness, helping relations in trouble,
2. Forgiveness, without giving in to fury or violence in sorrowful circumstances,
3. Detached to covetousness and indolence; not wanting or criticizing the positivity of others, learning from it and illumining whatever small good is found in all, not to give in to habit of flaw finding,
4. Purity, detached to that not worthy of eating; associating with those who have surpassed the attributes of nature, being centered to one's morality,
5. Natural well wishing, auspicious wishing for all, not to willfully harm the body, to be distant from the inauspicious, daily giving generously without envy is lack of miserliness,
6. Detached to cowardice, the self is not gained via the weak
7. Detached to desires, not contemplating upon wealth of others, contentment in what one has

The Mahabharata Epic mentions:

1. Truthfulness – the benefit of all
2. Restraint of the senses and the mind
3. Penance – living up to one's Swadharma [as explained earlier]
4. Purity – detachment for the defiled
5. Contentment –not hankering
6. Embarrassment – not engaging in that not worthy of engaging in, being distant
7. Forgiveness – bearing joy and sorrow
8. Simplicity – equanimity and serenity of consciousness
9. Generous Giving – of whatever one has
10. Peacefulness – lack of restless agitations
11. Kindness – a well-wisher of all
12. Meditation, knowledge, counsel of the meanings of the Essence to the deserving, the mind without pandering to sense-interactions

The assimilated essence of the above consists of:

1. Purity
2. Generous giving

3. Penance, observing vows, fasts, taking effort to know the truth
4. Trust, without it there is no point or purpose in such rites
5. Serving the Guru
6. Forgiveness
7. Kindness
8. Experiential Knowledge, Self-Knowledge, awareness of Vedic and worldly knowledge
9. Respectfulness with a restrained mind and senses
10. Truth

Furthermore, joy of blessed songs, attending to the manes, hospitality, truthfulness, lack of anger, satisfaction with one's spouse, purity, lack of envy, self-knowledge and forbearance, these are said to be general religious conducts meant for all.]

//22, 23//

Bravery, luster, patience, skillfulness, stability in war, protection of populace, observing vows, regard to guests with trust and devotion – these pertain to warriors and are based on their natural attributes.

[Performance, being majestic, stability in adversity, lack of infatuation, not retreating from war or escaping, giving as per time and region requirements etc. as pertain to rulers]

//24//

*Gorakshaa.....Prayatnat: //25-28//*

Protection of cows, farming, buy and sell - such are usual activities of merchants whereas serving members of the former three clans is the activity of the servile. Performing sacrifices, organizing them, gifting to the deserving, self-study are actions that purifies all of the former three clan.

//25//

A Brahmin should study himself and teach others, he can take and give gifts, if he is under the sway of attachments he should marry however if he can withdraw from it then it gives the higher states.

[Resplendent with penance a Brahmin can accept gifts and live via others, if some find that troublesome then they can subsist by picking up remnant food-grains from farms, if he is subdued by lust then he can marry and relate to his spouse; however, the withdrawal from all these is expected of him, it enables him to gain his aim faster]

//26//

It is the Shruti, Smruti and Purana Texts that are the referential sources of Religion, if at all some contrariness seems to be present in them then the Shruti words should be considered as mightier for reference; if at all two Shrutis have contrariness then both advised conducts should be accepted; if the same difference is observed in two Smruti texts then the one that has been ongoing since generations, is evident in daily transactions, that should be accepted.

//27//

Conducts as expounded according to the division of the Varnna and Aashram states, suited to time and region, as well as that evident in the world too must be observed by beings of all the four clans.

[It is said: Even if one has the potential to bring forth all the three worlds by oneself like God Brahmaji - yet too even via the mind the prevalent conduct in the worlds should not be transgressed]

//28//

*Swagruhyokto-aviruddho-api.....Sanyaasaagnihotrakou //29-32//*

For the former three clan members the conduct that is prevalent in their particular lineage or caste, if it is non-contrary to the Smruti Texts - then it must be followed; if they give it up off their own accord then it is hypocrisy which is greatly sorrowful, it causes regret in this world and the higher. //29//

Travelling across the oceans, marrying a woman not of the same clan, steadfast celibacy, a married woman remarrying somebody else, sacrifices requiring man or horse to be offered.....

//30//\*

Getting sons via younger brother of husband, slaying animals unnecessarily, offering alcohol and meat in rites to the manes, catching hot tridents to decide upon the truth or falsehood of an issue, staying in forests....

//31//

Else resorting to the Himalaya mountains for good, all such religious conducts though mentioned are not applicable to the Iron-age and must be given up; furthermore, since the apt division of beings as per the Varnna and Aashram states too has been transgressed - here the acceptance of monkhood or the Agnihotra too is not advocated [for they too are dependent upon the exclusivity of the Varnna and Aashram state]

//32//

*Sujanmanaapi.....Dwijaa: //33-36//*

Irrespective of being born anywhere - yet he is but a Shoodra, it is only via the sacred-thread rite and gaining all that it implies - that one becomes a twice-born Dwija; it is the opinion of scholars that for the above it is their Acharya who is akin to their father and their mother is the gained chant Savitri.

//33//

The sacred-thread rite is performed for a Brahmin child when he is of 8, a Kshatriya when he is of 11 and a Vaishya when he is of 12 years. Double the period for each is allowed for this rite that begets impressions within that are pious. After this period such are considered to be lowly and not up to the mark.

[Thus in sequence, till ages 16, 22 and 24; after which they cannot receive the Mantra; should not be taught, should not be allowed to participate in sacrifices, should not be transacted with in any manner whatsoever' Such is mentioned in the Gruhya-Sutra.]

//34//

In the celibate studentship phase, Brahmacharya-Aashram a Brahmin should use the hide of the Kaliyaar-Mrug deer, an orange garment; a warrior should use the hide of the Ruru deer and red garment, a merchant the hide of a sheep/ram and yellow garment. All should increase their hair in locks – Jataa.

Furthermore, in sequence they should use the Valkal [bark of trees]\* of Palaash [bastard teak], fig and Bili trees and accept the staff - and in sequence use as waist-belt the Munj grass, the string of the bow and such material that has not been negated. It is with their respective rites and receipt of Mantras that they become twice-born.

//35, 36//

*Kaaryaaschoulvratodwaahaa.....Satsangalepanam //37-40//*

Tonsure, the sacred-thread rite, marriage and other such Sanskaars, [considered to be sixteen in all from the time one is in the womb till the funeral rite which is the last, pious impression gaining rites] should be performed when the Sun is in the northern solstice, the bright half of the month, in auspicious presence of planets and constellations and when the Guru and Shukra are not in descending or setting positions.

[All such should be known from Astrological Texts and their respective experts]\*

[Sanskaar – is a series of sacraments, sacrifices and rituals that serve as rites of passage and mark various stages of human life and signify entry into a particular Ashram stage of life.

They are 16 and are as follows –

- Garbhaadhaan – conception
- Punsavana – protection of the foetus in the womb
- Samantonayana – satisfying wishes of the pregnant mother

- Jatakarma – birth ritual
  - Namakarana – naming ceremony
  - Nishikramana – taking the child outdoors
  - Annaprashana – giving the child solid foods
  - Chudakarna – tonsure
  - Karnavedha – piercing ears
  - Upanayana – sacred thread [it has six parts – puja or worship, havan or sacrifice, shiksha or teaching morality, bhiksha or seeking alms, Diksha or receiving the Gayatri Mantra and Ashirvad or receiving blessings of gods, ancestors and elders]
  - Vedarambha – study of the vedas
  - Samavartana – completion of education and coronation
  - Vivaah – marriage
  - Vaanprastha – preparing for the life of an ascetic
  - Sanyaas – taking up monkhood
  - Antyeshti – final funeral rites
- [www.worldhindunews.com]

//37//

A Brahmacharya-Aashram follower must have the waist-belt, sacred-thread, staff and if any of these - break per chance, then he should use newer ones. Daily morning and evening he should perform the task of fire, such as bringing wood-sticks etc. and should not sleep during the day.

//38//

A Brahmin should utter: Mother you give me alms, a Kshatriya: alms you give me and a Vaishya: alms give me, and such food should be taken to their Guru and such students should eat only when their Guru permits; furthermore, as per one's strength, as ordained, serious study and accepting Vedic knowledge from their Guru is a must.

[Here the three differences in seeking alms are as per Sanskrit grammar]

//39//

For a student the intake of alcohol, association with women, eating meat, salt, pan [betelnut], or leftover is not advocated, moreover no footwear or paaduka should be kept and neither an umbrella; they should not sing, should not disguise themselves, should not be in foul company and should not anoint their body.

//40//

*Vipralaapdyutvaadadu: .....Aarsharnnavarjita: //41-44//*

Incoherent unrelated babble should be avoided, as well as gambling, futile argumentation, touching the censured as well as the 8-fold forms of physical relations with the opposite sex must be avoided.

Further, tasks pertaining to dead persons and souls as well as bowing to the lowly must be avoided.

[The 8-fold associations are: remembrance, singing, play, watching, private talks, resolve to meet, intimacy and physical relations]

//41//

In tasks for the deceased - a person in studentship can attend those of mother, father, Guru for the final rites and in sequence the names Sharma, Verma, Gupta should be added behind their names and if a Guru is present then they too should be considered. [It is said that for the funeral rites of mother, father, Guru, if the person is not in the clean state then another can do the rite and the person has to redo the sacred-thread rite. A Brahmin is usually addressed as Devdutt Sharma, a warrior as Vishnudutt Verma and a merchant as Shivdutt Gupta and then the Abhivaadan\* [obeisance] performed; the Shoodra are to add 'Das' to their names. Care as regards the Mounji\* [sacred thread] not present whilst bowing should be known from experts.]

//42//

The full-moon day, the first day of the fortnight and similarly the 14<sup>th</sup>, 8<sup>th</sup>, when the Sun is changing zodiacs, in accordance to the Yuga and Manvantar time-span as per astrology, on days of famine, flood or earthquake, in all such circumstances if one grasps or gives Vedic knowledge then that too is an error; whereas there is no error if one sees to one's daily acts and completing a sacrifice already begun. //43//

The Word form of the Brahma as the Holy Books say is the form of God Vishnu, the Vedas are God Hari - The Para-Brahma and a person who studies them, such a scholar is freed of the debt to the sages as well as is purified.

//44//

*Utsrushtopaakrutaabhyastaguptavedamanurbhuvi.....Swavrattatyaye //45-48//*

These Vedic Mantras that have been visualized, experienced, studied, protected via elite sages of yore - each of them per se, what can they not bestow to Brahmins?

//45//

If one studies on days when the Vedas should not be studied then they take away wisdom, life, wealth and strength. Leaving aside the Vedas one who tries to study other texts is as good as the lowly Shoodra and should be considered ignorant.

//46//

Children born to a woman from another man after death of her husband are termed Golak and those born via another man though the husband is alive are termed Kunda - such too should as per the Vedic laws be given the apt rites and should be taught.

//47//

If the four main vows are transgressed then the student must perform the repentance rite and if at all his vow of celibacy is shaken then he should sit in a Shiv Temple and recite the Mantra ‘Tam Vo Dhiyaa...’ for a hundred thousand times.

[These four vows mentioned in the Text Godaan Upanishad have to be observed, if not the Kruchhra Chaandraayann vow for each with oblation of the Gayatri Chant with its Vyavhruti portion has to be performed]\*

[The four vows of Buddhism are – to reduce suffering of as many as possible, to be detached to all petty desires – to gain as much knowledge as possible from the realized and to gain the highest liberation possible. These are lifelong]

//48//

*Arthat: .....Yajedata: .....Adhyay: //49,50// //8-1//*

The Vedas must be studied bearing in mind the meanings thereof, after the study is over with joy one should gift the Guru with the Dakshinna, take his permission and bathe for the graduation process.

//49//

Those who are strong enough must remain celibate life-long, if they have a sense of great renunciation within then such should detach themselves from all else and can become monks, however they should not remain purposeless. Else they can always be householders and worship God.

[The Guru is invited for the Dakshinna gifts at the commemoration; the bath is taken as ordained. Furthermore, it is said: Whether it is a student, a householder or a wandering ascetic, the day renunciation is born within - is the day one should leave and become a monk’]

//50//

*//Thus the First Chapter of the Eighth Octad is completed //*

*Names of God relevant to the 57th Chapter:*

1. *Somakeertinruptaarak Datta – Obeisance to God Shri Datta granting upliftment to King Dharmakeerti of the Lunar race*
2. *Adharmasaadhwasanhaarak Datta – Obeisance to God Shri Datta taking the lives of the irreligious*
3. *Varnnashramvrushkaarak Datta – Obeisance to God Shri Datta arranging the religious conducts as per Varnna and Aashram states*
4. *Brahmachaarivrushbodhak Datta – Obeisance to God Shri Datta narrating the conducts expected of those in the Brahmacharya Aashram state, the Brahmachaari*

## **OCTAD VIII**

### **CHAPTER 2**

**// Depiction of the conducts of a householder  
as narrated via the Son of Sage Gaalav //**

**// In this 58th Chapter, the Second of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated the conduct of those in phase of Gruhastha-Aashram, of householders, as had been described by God Shri Dattatreya //**

*Shri Dattatreyaay Nam: //*



*Hari: Aum //*

*Ye Yagjynenaiva.....Hathaaddhrutaa //1-4//*

They who accept the life of a householder must with devotion perform sacrifices, worship and pray to God Shri Vishnu - the upholder of sacrifices, such sequentially gain to the indestructible state of Kaivalya.

[pure conscious centeredness]

//1//

Intelligence, beauty, richness of character and having the wealth of other such traits, with a maiden having brothers, younger in age and physical frame and who is not consanguineous, not born in the same family, with such - a marriage should be performed.

[It is said that God Vishnu is verily the form of all sacrifices, is the presiding deity thereof. The sequential gaining of liberation is due to performance of such sacrifices out of ignorance where knowledge is a prerequisite.

Similarly, for knowledge the means thereof such as restraining the mind and the senses too is required, this requires purity of intellect and that in turn requires living up to one's daily ordained conduct.

Thus, for the sequential gaining of experiential knowledge too this mode is useful. Here it is said that beneficial it is to give up anticipating the fruit of action and just do them for the love of God, this detachment has to be with full consent of mind, body, intellect. Such actions however are impossible if man is not involved in the Aashram state; hence after depicting conduct required in studentship now that of a householder are being considered.

A woman with brothers is preferred for it is said that if the mother of the bride has sons then the chances of begetting sons are more.

Furthermore there are aspects of astrology that match traits of the prospective bride and groom, if these are more than eighteen than the maiden is to be accepted and these in turn consider Varnna, Vashya, Bhaynigrah, Gann, Phoot, Naadi etc. and the maiden should not have that implied via 'Vishkanya' and 'Vaidhavya']\*\*[For exact aspects of these vernacular words and the matching of characteristics of prospective bride and groom expert astrologers must be consulted]

//2//

If at all by mistake a wedding in the same family occurs, then the maiden should be considered a mother and be taken care of, else after going through ordained repentance rites once again the marriage ceremony should take place.

//3//

If such error is found before the rite termed Sapta-padi else if before the rite the groom dies - then the maiden should be married with another youth. Similarly, if the maiden is perforce kidnapped and if she has yet remained untouched then too she can be married to another youth.

//4//

*Braahma:.....Mangale //5-8//*

For Brahmins the marriage termed Braahma-lagna is praised. Those termed Daiva-lagna and Aarsha-lagna belong to lower factions; and for others if such weddings are not possible then the modes of Gaandharwa-lagna, Aasur-lagna, Paishaach-lagna, Raakshas-lagna etc. are possible.

[It is mentioned in the Gruhya Sutra by Aashwalaayan: After the bride is adorned fully, with resolve and placing of water, when the hand of the bride is given to the broom then it is said to be Braahma-lagna.]

//5//

In such wedding rites all the modes prevalent in the town, region and the Sutras should be accepted. Furthermore, a Brahmin while departing should have a parasol, a head covering Paaghdi, footwear and a staff. //6//

Two sacred-threads, two garments, two Chooda to tie tuft of hair are necessary for performing daily acts for it is said that - one without the thread or without tying the tuft, whatever he does is as good as not done at all - the thread is never to be separated from the body for by doing so willfully one gains hell, such are the tenets.

//7//

A Brahmin should cut his hair and nail every month, one engaging in the Agnihotra should do so every fortnight and when one is visiting the holy regions or in auspicious events such as sacrifices one should not do so.

[For students and ascetics, it is as per their desire or seasonally; else even for such procedures consultation with the family priest is beneficial]

//8//

*Naktam.....Vrajatppjyadevaalayshubhdrumaan //9-12//*

A householder should not bathe naked at night nor sleep thus, he should not watch any woman in a naked state, except for the time of physically relating, and even one's wife should not be seen unclothed. If it is raining one should not run, not climb trees, nor swim in rivers or water-sources - using hands one should not descend in wells and if there is any doubt about loss of life then all such places should be avoided.

//9,10//

Food of others, criticizing others, garments of others, all this should be given up, and one should not cross, not transgress remnants of sacrifices, worship, or even leftovers with one's feet.

//11//

Do not rub the head with both palms together, do not go from the left side of all those that are revered, near gods, temples, the fig, peepul or other pious trees.

//12//

*Swapunnyam.....Shasyate //13-16//*

Do not advertise your merit or sins of others, keep your birth horoscope charts and age calculated thereby to be veiled. Be detached to Texts that are rebuked, avoid those fond of gambling and alcohol. It is necessary to bathe if one has perchance touched the downfallen, the Chaandaal, Devlak [bad priest]\* Shoodra, funeral pyre or those who use its wood, leftovers, bones\*, alcohol etc.

//13, 14//

Food of Shoodras, dust of the foot of sheep and cat, water, nail, clothes, shadow, bed, lamp of great sinners.....

//15//

Relating to a husband of a prostitute, smoke of funeral pyres, speech full of bad words should be given up and similarly if one has put oil in the hair then with the same hands the body should not be massaged.

[All these details should be known via other Texts relating to the ordained duties and conducts of householders. Association with husbands of women who are in their monthly cycles, who are barren, who give birth to still-born children, prostitutes and those belonging to Shoodras is to be avoided]

//16//

*Naadyaataasmbulshuchirnaarchedurvagnidevtaa:.....Tyajet //17-20//*

Do not eat pan [betelnut], do not worship God, Guru or the Fire without bathing first, do not drink water from the left hand, do not criticize Brahmins, the noble or ascetics.

//17//

A Brahmin should not transgress Gurus, shadows and received instructions. They should get up at dawn in the Braahma-muhurta and meditate on the Eternal Brahma.

[This phase of the night is the last hour or 48 minutes before sunrise and here meditation on the Brahma that is eternal, above reach of senses, not easily gained via the means enacted and references is beneficial. God bestows fortune, is beyond transactions, serene, knowable via the Divine-Knowledge branches, resides within and without and is known as the Antaryami deity.

If such seems difficult then meditation on the Attributed Deity that one seeks else effort to know the meanings of Mantras must be undertaken.

Here, the Text Manu-Smruti mentions: Waking up as said earlier, the meanings of Religious Texts must be known, the gist of the Vedas must be contemplated upon, the root cause of bodily strife be deliberated upon. In the Text 'Ratnaavali' it is said: If a Brahmin sleeps during this phase it does away with his merit and for such the Chaandraayann vow should be performed to gain purity]

//18//

For toiletry it is said to visit places outside the town, in the Nairutya\* direction, where there is absence of main-roads, water-sources and temples, keeping the vessel of water at some distance, keeping restraint over nose, eyes and speech, viewing the grass below. If by day – it is facing the north and at night facing the South, keeping the garment on the head and with the sacred-thread put up on the ears, a householder should evacuate himself.

//19, 20//

*Lingam.....Ksheerikantakivrukshaamranimbaapaamaargdaarunnaa //21-24//*

Thereafter with mud of the size of the Aamla berry and water - the urinary organ once, the bowel organ thrice, the left hand ten times, and both hands and feet seven times should be washed.

//21//

If there has been ejaculation then this entire activity should be doubled for cleansing especially for those in studentship, three times more for ascetics and four times more for monks. For cleanliness after only urinating this number is halved. Hands should be washed thrice.

//22//

Furthermore, at night this number is halved, in bodily weakness, half of half and in journey for women and children it is half of even that mentioned before. For the weak,

children and women - the purpose is to remove the stench and should be done till then. Furthermore, a Brahmin after this entire should gargle twelve times to his left side. [It is said that in front of Brahmins are the gods, on the right the manes, at the rear end the sages whereas on the left it is said to be of the demons, thus.]

//23//

In comparison those of other three clans can gargle in lesser number. Use the forefinger to clean the mouth wherein wood of the Kher [black catechu], Kantaki \*, Mango, Neem Adheda etc.....\*\*

[Aashwaalayan says: 12 gargles after evacuating bowels, 4 after passing urine, 6 after having food. For those who do not observe this - the repentance rite is mentioned by Boudhaayan: 108 recitations of the Gayatri mantra and 3 Pranayama must be done; similarly - it is said 'know fully the time, region, one's caste, substances used, their purpose and attainment and thereafter decide upon the mode of cleansing.']

//24//

*Dwaadashaangulmaatrenn.....Maashmajjaambivahaashane //25-30//*

With a wood-stick of the measure of 12 finger-breadths, a Brahmin should clean his mouth [brush], for warriors 9, merchants 6 and for the service-clan members 4 finger breadths] others can use of lesser measure, and on days when such trees cannot be touched either with their leaves or with plain water should the mouth be cleansed.

//25//

For the unclean man, all his religious activity have gone in vain because their basis is on purity, on cleanliness, hence via bath etc. the body and via meditation etc. the mind should be cleansed.

[There is a Mantra too to be said while brushing: To do away with the foul-smell of the mouth, to clean the teeth, to strengthen the jaws, I am brushing' furthermore on the 6<sup>th</sup>, 9<sup>th</sup>, no-moon days only leaves should be used whereas the coating of the tongue must be removed daily.]

//26//

Do not use water brought via Shoodras for rites of the manes, bath or evening meal or the Aachman. Here the mode thereof is detailed:

Sitting on the ground with folded legs, hands on knees, facing North or East, keeping fingers together, taking pure water in the palm, with the thumb and last finger free from the rest, with the right hand the following Mantras are to be said and after the recitation the water is to be taken in:

Aum Keshavaay Nam: Obeisance to God granting pleasure to Gods Shiva and Brahma

Aum Narayannay Nam: Obeisance to God residing in the seas

Aum Maadhavaay Nam: Obeisance to God the Lord of all Wealth

Thereafter the hands are washed uttering Govind, Vishnu.

Thence uttering Madhusudan, Trivikram, with the base of the thumb the lips are cleaned

Thence uttering Vaaman, Shridhar the mouth is cleaned

Thence uttering Hrishikesh the left hand is cleaned

Thence uttering Padmanaabh water is sprinkled on the two feet

Thence uttering Damodar water is sprinkled on the head – termed Maarjan

Then uttering Sankarshann with three fingers together the mouth is touched

Then uttering Vaasudev, Pradyumna the thumb and fore-finger are used to touch nostrils

Thence uttering Aniruddha, Purushottam the thumb and ring-finger are used to touch the eyes

Thence uttering Adhokshaja, Nrusingh the thumb and ring-finger are used to touch the ears

Thence uttering Achyut, the thumb and fore-finger are used to touch the navel

Thence uttering Janaardan with the palm of the hand the heart is touched

Thence uttering Upendra, with all fingers and thumb the head is touched

Thence uttering Shri Hari, Shri Krushna, with both palms the root of the arms of the right and left hand are touched

It is this entire activity that is entailed in the term Aachman.

Such is to be performed in the beginning of any religious rite or worship, at the beginning of any recitation and at the end, after cleansing oneself if one has had to answer nature's calls.

Furthermore, the water to be used is of the measure wherein one seed of Adad\* [black gram] drowns! If it is in more or less measure it is as good as alcohol.

Furthermore, it is said that after meals, after tears, after changing garments too such is to be done. Sage Yaagyjnavaalkya says: Women and Shoodras should quickly take this water for it purifies them meaning thereby that they need to do it only once.

//27,28,29,30//

*Dwijo-psu.....Smrutaa //31-34//*

A Brahmin at dawn should bathe with cow-dung and water, at noon with mud and water. Those in the forest-life and monks should bathe thrice, a woman who is happily married should bathe from head to toe, especially on Wednesday and Saturday and on auspicious events.

[Monks too have divisions namely Kutichakra, Badudak, the first two who have to bathe thrice, those in the state of Hansa should bathe regularly however those in the Paramhansa state have no such law; for women after lifting their hair up and tying it into a knot should bathe from neck below on other days]

[The 7<sup>th</sup> Canto of the Shreemad Bhaagwata mentions the details about the afore monks]  
//31//

The body is full of openings and sweat is let out hence a daily bath is necessary to clean the mind and body; if however there is ailment then one can use the Agni-Mantra related to fire and cleanse oneself, anoint the sacred ash and attend to the Sandhya-worship.

[The weak in body too can use sacred ash]

//32//

When stars and constellations are evident in the sky - the dawn worship is best, if these have set then it is of a medium faction and that after sunrise is said to be inferior; similarly, when the sun is evident in the sky at dusk the worship is best, after it sets it is medium and when stars etc. become evident it is inferior.

//33//

If in the morning one is unable to do it at the right time then 1/4<sup>th</sup> of the oblation should be offered to the sun whereas that done after the set time limits and before evening is considered to be the noon worship.

//34//

*Pranayamo-aghanighna: .....Saayampraatscharedwidhe //35-38//*

The Pranayama that is known to dispel sins should be performed before all religious rites and as is mentioned in the Gruhya-Sutra Texts one should perform the Maarjan, Aghamarshann, Ardhya offerings etc.

[The details of these processes are available also in the Text: Dwij-Divyata – The Divinity of the Twice-born, published by Vidyanidhi Trust, Nadiad]

//35//

Seated on the Asana mat, after praying to the earth, uttering the required for the five elements, with concentration, with focus in the consciousness - like the soul in the Soul similarly, one should emote that the sacred chant and the goddess thereof, Gayatri resides within us.

//36//

The visualizing sage, deity, meter of the Mantra should be remembered, all the 24 letters and the Nyaas thereof should be performed, with stability the Form should be meditated upon and 108 recitations done.

//37//

Thereafter complete the Suryopasthaan, worship to the Guru and deities of the directions, complete the Sandhya-visarjan worship and then perform oblations as pertain to the times of dawn and dusk.

[Agnihotra has to be seen to fully by completing the act termed 'Darsha'. In its absence it is as good as not done at all.

Similarly, for the Pournna-maas rite, the Agnihotra is essential.

The Chaatur-maas are the months of the rainy season with its conducts.

The Anaagrayann is to be performed in winters.

One who has not offered oblations at proper times too has not done the act at all.

The benefit is gain of the seven higher worlds and the satisfaction of the manes, seven in all, oneself, father, grandfather, great-grandfather, son, grandson, great grandson for whom the rites as ordained must be performed by those present.]\*

//38//

*Klinnavastro-apavitro .....Japettat: //39-42//*

With wet clothes, without cleansing, without having the essential Pavitri ring in the hand, without adorning the head with the auspicious Tilaka no religious task should be performed, the sought God must be worshipped, and as per one's Varnna and Aashram state one should gain one's livelihood as well as nurture the deserving – wife, son, relatives, orphans, the weak, those in shelter, fire, cow, guest, etc.

[It is mentioned in the Text Paarijaat: One whose forehead is not adorned with the Tilaka, his acts are but futile.]

//39//

If one feels that one's livelihood is not sufficient to maintain lives of all family members, and adverse circumstances surround - then a Brahmin can take up works of other clans such as warriors or merchants, those works that are not censured and maintain himself; however even at the cost of them all - no heinous activity should ever be engaged in.

//40//

After the Sandhya worship, taking the Asana posture, with the Darbha grass in hands, on knees, with vision at the horizon, with the AUM Vyaavhruti portions of the Mantra, the Gayatri chant must be recited; thereafter as per one's strength either of the whole statement or half of its Richa portion of the Vedas, with all its 6 sub-portions either whilst standing, sitting or walking must be recited; the day when study has not taken place yet the Mantra is to be recited in minimal amount.

[A posture Upastha-Asana is said to be when the right foot is resting on the left knee.]



//41, 42//

*Trirnamobrahmann.....Dadyaaktimapyuta //43-46//*

‘Brahmanne Nam:’ such is to be uttered thrice, then with water mixed with rice grains offering to the sages and deities whilst keeping the sacred-thread in the neck like a necklace for the sages must be performed.

As per the rite mentioned in the Gruhya-Sutra, with sesame, offerings for the manes should be performed while keeping the sacred-thread on the right shoulder – termed Apasavya and on the left shoulder for the deities. \*

//43, 44//

The fore-finger, the fore portion of the hand, the mid portion of the hand these are sequentially sites for the manes, deities and the Brahma, and it is hence that whatever one gifts generously has to be touched via the hand before giving; let not a single day pass by without such giving of something or the other as per one’s strengths – it must be given.

//45, 46//

*Panchayagjynaparityaagi.....Hyalolup: //47-50//*

If a householder does not perform the five ordained sacrifices he turns into a sinner and the sin is akin to that of a killer. In the day the Brahma-yagjyna once, at dawn and dusk with food or in its absence with fruit and water the Dev-Yagjyna, Bhoot-yagjyna, Pitru-yagjyna, Atithi-yagjyna must be performed; a guest arrived at the house should be welcomed with sweet speech and as per one’s strength should be offered meals with joy.

[Thus, the Brahma, gods, elements, manes and guests are all satisfied]

[The methodology thereof must be learnt from respective Teachers]

//47, 48//

If one is unaware of the name of the guest yet he should be offered meals without any dividing mentality or difference in seating arrangement; and guests too whilst restraining their speech especially the aged and children should quickly have their pure food.

//49//

If while eating half remains in the dish, it should not be had after some time, water should not be drunk while making noise, greed for food should not be encouraged, in measure and whatever is beneficial, that much pure food should be had; and the person having food should not criticize the food that he is getting.

//50//

*Shuddhaasyakar.....Param.....Adhyay: //51-53// //8-2//*

Wash hands and mouth, perform the Aachman, offer food to Brahmins and thereafter have it oneself; in the remnant portion of the day listen to the Vedic lore and sleep at night for a span of three hours.

[Give Brahmin the pan betelnut mouth-freshener and only then have it oneself]

//51//

Till the first three hours of night complete all tasks of the day without obstacles, thereafter if one remains awake and finishes work one has to go through the repentance rite! On holy days or on days advised to refrain from one should not cohabit; in presence of constellations Medha, Revati etc. one can physically relate to one's wife at night in solitude; thereafter sleep in separate beds; such a life is said to be quickly uplifting.

[Know details of the days of cohabitation etc. from appropriate Texts]

//52, 53//

*//Thus the Second Chapter of the Eighth Octad is completed //*

*Names of God relevant to the 58th Chapter:*

1. *Gruhasthadharmadyotak Datta – Obeisance to God Shri Datta illumining the conducts of a householder*

## **OCTAD VIII**

### **CHAPTER 3**

**// Depiction of the funeral rite, rites for the manes, trials etc. //**

**// In this 59th Chapter, the Third of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated the funeral rites, those of the manes, Brahmins fit to perform them, and other trials associated with the same as had been described by God Shri Dattatreya //**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*Devanaamrunnato.....Putrataa //1-4//*

One is freed from the debts to the gods via attending to one's daily ordained rites as well as to those that pertain to the month, the year etc. - via sacrifices and functions whereas from the debt to the manes by the Shraadhya - rites for the manes. A person who has undergone the sacred-thread ceremony and who is free of debt gains fitness required for liberation. Rites for the deceased must be performed along with rites of repentance, because those for whom these are not done become ghouls harming their own families. [The Kruchhra-Chaandraayann vow has to be performed thrice as repentance]

*//1,2//*

After the bath as ordained, a palm-ful of giving of the Pinda [offering of cooked rice mixed with black sesame seeds] daily should be performed. On the 1<sup>st</sup> and 3<sup>rd</sup> days it is greater, as well as that offered every year, that requiring 32 oblations, that continuing for 16 months, and lastly that of giving as per strength termed Dash-daan, Mah-daan, Upa-daan, giving of a water-filled pitcher daily for a year and thereafter the rite for the deceased.\*

[Now-a-days people do so for 12 days because in this Iron-Age conduct is not fully followed, lifespan of man has decreased; the body is weak, etc.]

*//3//*

The remnant bones collected from the pyre are given off in the Ganga River, in the holy region Gaya, the Pinda-daan is offered as well as when the son does all that is required as per the guidelines of Scriptures then it is truly living filially.

[Filial sons are such who whilst the father is alive conduct themselves as per his instructions and after their death yearly offer deserving Brahmins food and see to the Pinda-daan rites at holy rivers such as the Ganga, Narmada etc.]

*//4//*

*Amaayugamanukraantidhrutipaatamaalayaa: .....Nimantrayet //5-8//*

These rites should especially be performed on the following vernacular days: Darsha, Yug, Suryakranti, 12 yearly, Vaidhruti, 13 yearly, Vyatipaata, 13 yearly, Mahaalay, 16 yearly, four months of Hemant, Shishir seasons, the four Ashatmi days of the dark halves, four days before and after, thus a total of 96 days per year, if missed is said to be Pratyavaay\*.

Further details of the Yug days are:

Kaartak sud nom - 9

Vaishakh sud treej - 3  
Bhaadarwa 14  
Maagh 4  
Chaitra Sud treej - 3 &  
Full-moon  
Jetha Amaas  
Aashwin Vad Nom - 9  
Shravann Vad Aatham – 8 &  
No-moon/Amaas  
Bhaadarva Sud Treej - 3  
Ashaad Sud Dasham – 10 &  
Poonam  
Kaartak Sud Baaras -12 &  
Poonam  
Posha Vad Agiyaaras - 11  
Maagh Vad Saatam - 7  
Faagan Poonam

[Proper consultation with astrological experts and Brahmins is required to know these exact days]

//5//

On the day before three Brahmins, two for the rites for the Gods and one for the manes must be invited and they too have to stay as per rules and celibacy. //6//  
Those who invite and those who accept, the Brahmins should not brush for 2 days, not eat pan - betelnut, not anoint oil, use soap etc. whilst bathing, be celibate, and not take food of others. Furthermore - the Brahmins should be those that do not hanker, should be absorbed in their own conduct, true to the Vedas, true to their Aashram state, beloved of Guru and Gods, for such should be chosen for the rites.

//7,8//

*Gurvinnyudakyaavrushleepati: .....Nimantrayet //9-12//*

A woman in her monthly cycle, a husband to a lowly woman, leper, one whose vow of celibacy has broken, one with more or less body portions such as hunchback or having 6 fingers etc., diseased, with other types of leucoderma, with bad nails and one who utters foul language...

//9//

One who marries after the younger brother has married else does not marry at all, one who marries a widow, one who lives on the wealth of deities, villainous, one who lives on the Vedas and Scriptures, one who criticizes, and besides - singers, poets, one who abducts wealth and women of others, children of the Kunda/Golak faction, a servant to

the king – none of these can invite Brahmins for the rites, and one should avoid relating to them too.

[Parivetta – If the elder is unmarried and the younger marries

Didhishu – if the elder sister is unmarried and the younger marries, else if the elder is a widow and relates to someone married then that Brahmin is called Agredidhisu.

Devlaka – one who worships only to gain livelihood

Such too have to consult their respective priests for the rites, cannot invite by themselves]

//10,11,12//

*Praatarnityakriyaam.....Pitryaanudanmukhaan //13-16//*

On the day of the rite after all the daily activity has been completed on the household fire or on others using vessels except those of iron to cook food - the offering is prepared and, in such cooking, - women with misconducts are not allowed to participate.

[gold, silver, copper, tin etc. vessels, can be used. Women that are not prostitutes, barren, widows, born in another family, not belonging to the lineage of parents should not cook this food and neither should a daughter, a pregnant woman and one who has a foul face.]

//13//

In the time called Kutapa – 1/8<sup>th</sup> of the decided day, the Brahmin invited should begin the rite. If this time is divided in two days then the day in which the Tithi reaches the Apraahann, as mentioned below, that should be considered.

A day is divided into five factions,

The first Praat:

The second Sangav:

The third Madhyaahna

The fourth Apraahann

The fifth Saayahmna

If perchance the time begins after the Apraahann on the previous day and completes before this time on the next day then the second day must be chosen because food at dusk is said to be of the Tamas attribute and harms the person inviting as well as the person eating it.

//14, 15//

The participant must then with permission of Brahmin do the Aachman, resolve for the rite for the manes, keep restraint over speech, remain pure and thereafter facing east for the pure and serene gods and facing north for the manes.....

[do not utter useless things whilst the rite is on]

//16//

*Upaveshyaasanam.....Smrutaa: //17-20//*

The gods must be given their seat, offered water differently, then in a square or triangle for gods and in a semicircle or half-moon mandala drawing for the manes....

//17//

Thus, it is in accordance to the Varnna states that these are drawn and the Shoodra should do so either with uncooked food else with gold.

//18//

If at all cooked food is absent, a Brahmin is not found, if Jaat-karma has to be done, if there is eclipse, then the members of former three clans can sprinkle sesame in all directions uttering: Apahata...’ a Mantra of the Vedas and with invocation offer oblation and with uncooked food or gold complete the rite for the manes.

//19//

In the Sankalpa resolve, use the grammatical 6<sup>th</sup> Vibhakti to give seat to Brahmins, the 2<sup>nd</sup> Vibhakti for invocation or Aahvaan and Tarpann or offering, the 4<sup>th</sup> Vibhakti in giving food and in all other processes use the Sambodhan Vibhakti. //20//

*Shannodevityardhyapaatram.....Savyata: //21-25//*

‘Aum Shannodevi.....’with this Mantra the vessel with offerings should be touched, and with the Mantra ‘Yavosi....’ Barley in vessels for the deities and with the Mantra Tilosi....’sesame for the manes, such should be put differently.....

//21//

In the invocation to Gods ‘Vishwadevo.....’, for the manes ‘Ushantstawayaa.....’ Mantras are to be uttered, and all is offered, thereafter the Mantra ‘Yaa Divyaa.....’ is to be used for the sacred-thread...

[Janoi savya karvu]\*

//22//

In the North for gods and Brahmins, the vessel should be covered placing it on the Darbha grass, similarly that for the manes should be established and till the rite is not complete it should not be moved here and there.

[Sage Shounak says: The vessel in which there is offering for the manes should not be lifted initially for the invited manes are present therein]

//23//

Using flowers and scents the Brahmins - gods and similarly the manes are worshipped, and in the fire outside the house as ordained the paayas dish is to be offered in oblation with their respective mantras, if at all it is to be given in the hands of Brahmins then it is after attending to the sacred-thread, the Mantra-viparyaas – reversed order is utilized. Here, the Soma-Agni is said to be for the manes and the Kavyavaah Agni fire is said to be for the deities.

The Mantras thereof are:

‘Somaay Pitrumate Swadhaa Nam:’

‘Agnaye Kavyavaahanaay Swadhaa Nam:’

//24,25//

*Achantotra.....Bhojayet //26-29//*

After worship of fire the host should wash hands and feet, do the Aachman, cleanse himself; the Brahmins too - if are given the offering in hand should establish them at the Mandala formation protected by sacred ash, get up from their seats, do the Aachman and cleanse themselves. Here the sacred-thread for all that pertains to gods must be kept as mentioned above and whatever has been offered to the manes, if is remnant then in the North and if it is for the prior in the south it must be given off – Visarjan, in the Aagneyi direction.

[Brahmins should reply in apt speech to the host and thereafter food is offered in vessels kept beforehand]

//26//

The apt speech for Brahmins is as follows, if the host says: Aham Karishye or I will do so then he should say: Kurushwa, do so, if the host says: Kshannam Kriyataam or hold on for a moment then he should utter some Mantras that time such as Aum etc.

//27//

Thereafter the Prokshann with waters is done for both, and the Mantra: Ye Devaso Divi...’is uttered for gods, ‘Che Cheh Pitar.....’ is for the manes, water is sprinkled and with the verse ‘Brahmaarpannam’ all is devotionally offered to God.

//28//

Thereafter bowing to all the present and non-present manes, the Aaposhan\* is given to Brahmins and utterance of: I am offering nectar to the fire of the form of breath’ such should be uttered and then with devotion the Brahmins should be respectfully offered food. ‘Ask for whatever you need, leave what is not necessary, seat yourselves happily and with steady consciousness, all of you do have your meals’, such is said.

//29//



*Shraavayetpourusham.....Shundhantaamityaadidadyaadnzjanane-rchayet //30-33//*

The Brahmins having food should utter 16 Mantras of the Purush-Sukta Text ‘Sahasra-sheersha....’thereafter the 15 Mantras of ‘Krunnushwapaj....’; thereafter the 19 mantras of ‘Indra Soma.....’; thereafter the 19 Mantras of ‘Rakshohann’; and besides for the manes – Naasiketa-Sukta [Nachiketa-Sukta]; in the pure time for these rites or at apt time afterwards and explain them to the host; thereafter without laughing etc. in silence, with steadiness should have their food.

*//31//*

The food of sacrifice: barley, sesame, rice, mag\* [beans – pea], Adad\* [black gram] fried in food oil, asfoetida used to make it delicious should be had and thereafter all body parts are touched and 108 recitations of the Gayatri chant performed.

*//31//*

With satisfaction of having food: ‘Madhuvaataa....’ And ‘Akshannayi....’ Mantras are recited and thereafter ‘Alam....’ We have had enough, as well as ‘now the rite is complete’ has to be uttered. Thereafter the remnant food is for all in portions. The sentiment is thus: Hoping for food, belonging to the family of the host, all attendants, may they too get satisfaction via the food that I have left on the floor’ and thereafter the person should have water.

*//32//*

Before or after the Aachman with Mantras the Pinda is placed on the Darbha grass with the Mantra ‘Shundhantaam Pitar:....’ Etc. It is covered with cloth and if the host is above fifty years of age should touch the hair on his chest and thence Kaamya, Abhyanga etc. for worship is done.

*//33//*

*Namova.....Smrutam //34-37//*

‘Namo Va:....’ This Mantra is used for getting up Upastha, ‘Paretan Pitar:....’ This is used to put the Pinda offerings in flowing water; if one desires to gain a son then the middle Pinda should be given to one’s wife to eat.

*//34//*

After the giving of foods and the Pinda the Gotra-ucchaar is done of naming the family members; vessels washed, ‘Swasti-vaachan’ for the successful accomplishment is carried

out; then pan is offered to Brahmins and their Dakshinna gifts; thereafter the vessels can be taken, as well as blessings and the rite of closure of the ceremony is begun. The vessels with the remnants must be taken first and thereafter others attended to.

//35, 36//

Brahmins must be bowed to and after their departure the host should do the Vaishwadev and then have food with all his kith and kin; however, if per chance that day is the 11<sup>th</sup> Ekadashi fasting day then it should not be had.

//37//

*Vedaabhyaas: .....Maamiti //38-41//*

On this particular day the host and the Brahmin having the food should not study the Vedas, not take up exertional work and not engage in sex, not have food for the second time. Offering of the sesame is on the 2<sup>nd</sup> day in the Mahaalay Shraadha and yearly rite whereas is on day 1 in the Darsha Shraadha rite.

//38//

The yearly is with intent on the three forefathers – father, grandfather, great grandfather, similarly these forefathers, and three generations on the mother's side too are specific to the Darsha rite, Mahaalay rite and that performed in pilgrim centers like Gaya and in other daily rites the names of all such must be uttered and Brahmins are to be offered meals.

[Names to be uttered are of 3 generations of both parents, 3 generations of parents of wife on maternal side, sisters to father and mother and their children, one's Sadguru and all the rest if at all are deceased]

//39//

If one is unable to do this entire then he should utter the 'Pitru-Sukta', give grass to cows, give some food and wealth to Brahmins else offer Sesame in oblations.

//40//

Thereafter the above person should go to crematoriums, raise hands, cry loudly and say: I am poor, I am a great sinner, cannot attend to the rites per se, O Manes, protect me'

//41//

*Chetpramaadaadomaa-*

*teete ..... Bhootpretpishaachschechhraadhaabhaavebubhukshitaa: //42-45//*

If out of laziness these days are missed - then on the coming no-moon day the yearly rite should be performed. If the Mahaalay dates are missed then when the Sun is in the zodiac Vruschik it can be done on the 8<sup>th</sup>, 12<sup>th</sup>, no-moon day as well as in the presence of Bharanni constellation, Vyatippat, or change of the Sun in other zodiacs.

//42//

If such rites are not attended to thence via the curse of the manes the family is destroyed, whereas by doing the rites aptly they are satisfied and wealth, food and progeny increase.

[If the family is separated each should do so separately. A woman who has no son and her husband is dead should do so yearly. The Mahaalay too should be performed bearing the husband's generations in mind.

If the woman is in her monthly cycle then it should be done on the 5<sup>th</sup> day.

In a joint family the eldest or youngest brother should do so. If there has been a death and the purity phase is on for all the family then it should be done after consultation.

For those without sons, the son of the daughter can do so and if that too is not present other relations can attend to it.

An adopted son too can do so by taking wealth.

The family Brahmin can do so if the person is in jail, out of town, is addicted etc.

Furthermore - it is said: if the father is aged, has gone to pilgrimage, has taken up monkhood, has attained downfall then the son should do so'.

The term Shraadha means: Keeping in mind deceased forefathers, at the apt time, keeping in mind the region and the ordained rite the gifting of foods; of these three are primary, oblation, Pinda and offering of food to Brahmins, at-least one of these must be done at apt times.

Those who distrust and proclaim: there is nothing like the manes and do not attend to this rite find that their forefathers are surviving on blood]

//43//

The deceased, wherever they have post death wandered to, at all such places, via the rites done for them, with Grace of God Vishnu are satisfied.

[For example if they attain to species of gods then they get nectarine fruits, if they become the demi-god Gandharwa they get enjoyment, if they become animals they get grass, if they become serpents they get wind, if they become Yakshas they get their drink, if they become demons they get meat, if they become ghouls they get blood, if they are reborn as men they get food]

//44//

Those who have travelled to the world of the manes they in subtle forms, like the wind come and have food offered during the rites, if at all some have become ghosts, goblins or of the lowly species and if the rites are not performed and they have to go hungry they wish ill.

[The Ramayana mentions Mother Sita sighting the manes, and it is said: God Yama showers the manes like rain on earth to empty his town and they are hopeful of gaining the Paayas dish with honey, especially when the Sun is in the Kanya zodiac sign - they visit houses of sons hence in any way some fruit, roots, water should be offered and these dates not allowed to pass, especially on the no-moon day; in rites they have food along with Brahmins in subtle forms]

//45//

*Kurvantyanarthaannityam.....Shrunnu.....Adhyay: //46-50// //8-3//*

If they remain hungry - they cause some misfortune to their relatives, hence not being negligent, it should be attended to, and if at all these have already gained liberation thence it is God Vishnu who having brought forth the Scriptures and rites pertaining to the manes gets satisfied.

[it should be done for monks too, as per the Brahma-Sutra tenet 1-1-3]

//46//

One who gives, receives, has food, they all are non-different from the eternal God Vishnu. He is the support, impelling force, the self of all, is beyond divisions, is beyond anything that can be compared with, is unborn, it is He who eats offerings in sacrifices for the gods and the manes. It is He who nurtures the world, is the Creator, is beyond beginning and end and is renowned as God Janaardan. He is beyond the three attributes of nature and yet takes Form as per the want of the devout! Hence by living up to His instructions - sins are dispelled and liberation is gained.

//47, 48, 49//

The son of Sage Gaalav continued: Father, God Shri Dattatreya explained to me the rites for the manes, now Scriptural dictum as regards decision about the Tithi dates, that too you listen from me.

//50//\*

*//Thus the Third Chapter of the Eighth Octad is completed //*

*Names of God relevant to the 59th Chapter:*

1. *Shraadha Supaddhatidarshak Datta – Obeisance to God Shri Datta illumining the apt mode of conducting rites for the manes*

## **OCTAD VIII**

### **CHAPTER 4**

**// Depiction of the Tithi, Sapta-sansthaa, Grahann, Upaakarma rite //**

**// In this 60th Chapter, the Fourth of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated the rites and decision about the astrological Tithi, Sapta-sansthaa, Grahann, Upaakarma as had been described by God Shri Dattatreya //**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*Vihitam Karma.....Kendworgatihrutshashtheeghanliptaastithivaddhati: //1-4//*

An intelligent person should first find out the 'tithi' from the 'panchaang' texts and thereafter begin rites advised as per religion; if this time and date cannot be decided and the tasks are performed then they do not give their intended fruit.

//1//

The time of moving of the Sun and Moon in the 12 zodiac signs, their portion when divided by 12 give the usable time of the present day and is sequentially mentioned in Kalaa-Vikalaa measures; from that the Pal and Ghadi measures of the constellation can be known. Every 'tithi' from day 1 of the lunar fortnight must be given two means each; in the dark half from the 14<sup>th</sup> day till the day 1 of the bright half is shakuni, and likewise, wherein the 4 karann means must be considered steady.

[Tithi also includes constellations, as per astrological calculation 'Shambh-Tithi' can be known]

//2, 3//

The total movement and sun and moon is 800 kalaas, and it is based on these that Yog of the sun and moon has to be understood, as well as of the constellation, and 60 ghadis time measure is as per the 'tithi' calculations.

[The terminology is unique per astrology texts and should be understood via their respective Reference books; the Panchaang is considered to be a valuable book for householders]

//4//\*\*

*Pitarekadashi..Shukle-paraahnnaatpoorvaahnnadanyadastithirvrate //5-8//*

The Son of Sage Gaalav mentions: O Father, The Ekadashi that is Viddha via the 12<sup>th</sup> should be accepted, the vow of Savitri is done on all full-moon days that is Viddha via the 1<sup>st</sup> of the dark half except for the month of Jeth.

If the 14<sup>th</sup> day is lesser than 18 ghadis, then it is said: ghosts defile the tithi' hence an apt day without any astrological obstacles should be considered.

For monks and their personal hygiene if the no-moon day is less than 9 hours then that admixed with the 14<sup>th</sup> day can be accepted for the same. The no-moon day is accepted if greater than 9 hours; if it falls on a Monday till the Apraahann time then it can be used for some rite, as on the Somavati-Amaas; except for the vow to Rambha - for all others the date after the 3<sup>rd</sup> that is Viddha should be accepted. For the vow of Mother Gouri, if the Haritalika Bhadarwa Sud 3 is of the span of 1 Kalaa yet too the later, 4<sup>th</sup> date should be accepted. If it is the Ksham tithi and not even 1 Kalaa is available then the 2<sup>nd</sup> day with the Viddha 3<sup>rd</sup> must be accepted.

Difference is for the bright and dark halves too, Parviddha and Poorvaviddha. The festival of God Shiva on the 14<sup>th</sup> midnight should be accepted. The Budhashtami if is for

a span of 1 Muhurta in the Apraahann time then it can be accepted, if it extends to 2 days the Poorvaviddha must be accepted.

Except for the vow to God Skanda the 6<sup>th</sup> Paraviddha must be accepted. Except for the days mentioned above 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup>, full-moon and no-moon, the rest 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup>, should be Poornna-viddha to be accepted.

In fasting the first day must be Poorva viddha.

The vow of God Ganeshji on the 4<sup>th</sup> Sud Bhaadarwa, except for this one with 5<sup>th</sup> conjoined must be accepted.

On the festive day that reaching till noon must be accepted. The Sankat-Choth festival should be accepted that lasts till moon-rise, if on both days this is difficult then the Poorva-Viddha has to be accepted.

The Naag-pancham festival is on dark half 5<sup>th</sup> day of Shravann, but for this the Poorva viddha must be accepted, the 7<sup>th</sup> day should be conjoined to the 6<sup>th</sup>, if not the Paraviddha is accepted; in the same manner 9<sup>th</sup> and 10<sup>th</sup> days are considered, the Poorva-viddha is till the 13<sup>th</sup> after that in dark halves Parva-viddha is considered.

In Shani-Pradosha days post sunset for 4 muhurta if it continues, is accepted, if it is not so the Paraviddha is considered.

These considerations are borne in mind to know the day of fasting.

//6//

The presiding deities from day 1 to the full-moon of the fortnight are in sequence:

Fire/Agni, Prajaapati, Mother Gouri, Ganeshji, Serpent, God Skanda, Sun, God Shankar, Goddess Durga, God Yama, Vishwadev, God Vishnu, God Cupid/Kaamdev, God Shiva, and the Moon. The manes are for the no-moon day.

//7//

Some Books mention that dark halves days 8-14 must be considered Prashast if with Poorva viddha, and similarly if day 3 and 9 are such then are auspicious. In vow days in bright halves that lasting till Poorvaahann and in dark halves that lasting Apraahann time is considered Prashast.

//8//

*Asambhave.....Twanishtadaa //9-12//*

Saakalya says: That Tithi day on which sun rise occurs is the one to be accepted for tasks such as study, generous gifting etc. especially if dates as per Panchaang Texts are unfavourable.

//9//

That constellation in which the sun sets is apt for fasting, if the vow is of night time then the Tithi present in the Pradosha span should be accepted.

//10//

O father, that vow in which the importance of constellations has been accepted - in that particular vow post sunset and before midnight the tithi conjoined to the constellation must be accepted.

//11//

It is the Holy Books that have made these ordainments for vow observances - hence a tithi with constellation presence if is in the Pradosha time, it is best, whereas one without such presence astrologically is considered to be inferior.

//12//

*Ardharaatre.....Santaandhnhaanidaa //13-16//*

If the tithi lasts two days, then conjoined to the vow, the constellation if lasts till midnight, it should be accepted.

//13//

If for 2 days at midnight the constellation and vow tithi is present and if the tithi has kshay, then the previous is considered better and if it is vruddhi, then the latter is considered better.

//14//

And yet at midnight if tithi and constellation-nakshatra do not reach and that which does reach is without kshay-vruddhi then either of the two can be accepted.

//15//

If the Jyeshtha is conjoined to the Mool nakshatra, the Rohini to Krutika and Anuradha to Jyeshtha then the religious actions observed therein lead to loss of wealth and harm to children.

//16//

*Tatra.....Pratipadastraya: //17-20//*



If the act is to be done during the day the tithi is best, if it is at night then the tithi-nakshatra calculations are best.

//17//

If the Rohini nakshatra is present on the holy Janmaashtami day it is best, it is on this day that vows must be observed, it is this date that is accepted.

//18//

On festival of God Vaaman, if till noon the Shrivann nakshatra and 12<sup>th</sup> day even slightly is present, must be accepted. Devotees should fast on this day. If Uttarshaadha Vedha is present along with - it is not contradictory. There is no transgression of the 11<sup>th</sup> day fast too.

The Narada Smruti Text mentions: Fast on the 12<sup>th</sup> day conjoined to Vishnu nakshatra.

Thus, he gains merit of the 11<sup>th</sup> day fast.

On 11<sup>th</sup> day fasts fruits can be had, not meals.

For recitation the solar and lunar eclipses are considered best. //19//

The Ganesh-Chaturch festival is to be accepted when the Rishi-Paancham is at noon, that day, for full-moon the dark half is to be accepted, for no-moon the bright half and when 3 portions are present both dates are accepted.

[Similar consultation for worship of the divine serpents, sages, full-moon and no-moon rites is advised]

//20//

*Yaagkaal: .....Prateeyate //21-24//*

As per opinion of scholars the morning time is best for sacrifices, and if the day is sandhi-divas then that between Poorvaahann and noon is considered auspicious.

[There are modes to calculate this Sandhi time given in their respective texts]

//21//

Fast on the day before the sacrifice, Anvaadhaan\*. The Yaag is to be performed on the next day if at the time of Aparahann two tithi, of the festive day and day 1 Sandhi is present.

From the time taken to milk a cow till Aavartan – time of Sandhi between Poorvaahann and Aparahann; the same day fast and sacrifice to be done if the full-moon and day 1 Sandhi time is present.

//22, 23//

The 11<sup>th</sup> day fast is to be done on the day when the 10<sup>th</sup> is not conjoined to it, even if it is for 1 kalaa time span and then the 12<sup>th</sup> day begins. Vaishnav and Smruti Text followers – Smaart devotees particularly do the Ekadashi fasts and are so advised.

//24//

*Trayodashi.....Yadi //25-29//*

If however at the end portion of the 12<sup>th</sup> night the 13<sup>th</sup> beings then the decision is that householders have to do it on the previous day and monks on the later day, from 12<sup>th</sup> night onwards till the 13<sup>th</sup> day with conjoining portion of the 12<sup>th</sup>, fast on this day.

//25//

That 11<sup>th</sup> day, with 12<sup>th</sup> Viddha is to be used for fasting, if unavailable then that with 10<sup>th</sup> Viddha day is to be used; if the 12<sup>th</sup> day is only for 1 kalaa measure yet the fast can be broken on that day.

//26//

If in bright or dark halves there are two 11<sup>th</sup> days then householder should accept the previous and monks the latter, such says the Smruti Texts.

//27//

If the 10<sup>th</sup> conjoined 11<sup>th</sup> day lasts for some time on the 12<sup>th</sup> and if there is Din-kshay then devotees should consider it to be the 11<sup>th</sup> but if the next day is not the 12<sup>th</sup>, then Viddha 11<sup>th</sup> must be accepted; if the next day is the 12<sup>th</sup>, then Aviddha 11<sup>th</sup> is said to be contrary to fasts.

//28, 29//

*Ekadashi.....Dwijottam //30-33//*

On tithi-kshay day, on 11<sup>th</sup> conjoining to 12<sup>th</sup> day, on 12<sup>th</sup> day's night if the 13<sup>th</sup> day begins, then the first kshay-tithi day if is used for fasts, the person loses merit of 12 such fasts, hence fast on the 12<sup>th</sup> and break it on the 13<sup>th</sup>.

If the 11<sup>th</sup> - day is for 1 kalaa measure and the 12<sup>th</sup> day follows, and if it does not continue till the 13<sup>th</sup>....

//30, 31//

Then householders even if Viddha should do it on 11<sup>th</sup> day whereas women without husband and sons and monks must do it on the latter day, moreover O Father! If the 11<sup>th</sup> is Poornna-viddha and there is nothing on the 12<sup>th</sup> and if it is on the 13<sup>th</sup>....

//32, 33//

*Uposhyaa....Charet //34-37//*

Thence fast on the 11<sup>th</sup> that is with Viddha 12<sup>th</sup>, for Upaakarma/Utsarjana the 5<sup>th</sup> or full-moon with shravann-nakshatra till noon is to be accepted of the bright half only.

//34//

Kshay-tithi, that reaching Aparahann time for the darsha and yearly Shraadh rite is to be accepted.

Auspicious times are if Ravi-Sankranti with zodiac Mithun, Kanya, Dhan, Meen in Paraa tithi, 3<sup>rd</sup> ghadi.

In Makar and Karka for 40 ghadi, In steady zodiacs Vrushabh, Sinh, Vruschik, Kumbh, for 30 ghadi, for Medh and Tula then 15 ghadi prior to and 15 ghadi post beginning of the festive day is holy.

One who has children, such a householder should fast on solar-eclipse days.

//35, 36//

Do not eat at times specific such as during eclipse, on full-moon and no-moon nights, and on 8<sup>th</sup> and 14<sup>th</sup> during days; after the time food can be had; for example for those who observe vow to God Shiva, they can break the fast on the 14<sup>th</sup> and such should be understood for all vow days.

//37//

*Grahyaamaacchaturyaamam.....Chardbudha: //38-42//*

In solar eclipse, the Vedha begins 4 – 12 hours before the sparsha-pahar, and food is to be avoided as well as water, for if it is taken it is considered to be meat and alcohol.

//38//

In lunar eclipse 9 hours before is the Veda and food and drink prohibited however for the extremely aged, children, ailing and for those in adversity, this is said to be halved, 4.5 hours.

//39//

If due to clouds the eclipse is not seen then the time should be known via Scriptures and accordingly acts performed, after the eclipse a purifying bath has to be taken, during the eclipse - oblations and after it - generous giving is advised.

//40//

If the sun and moon are eclipsed and set in the same condition [being attacked by Rahu] then on the next day after seeing their pure forms, one should bathe and only then have meals; if eclipse is at times of Uposhan/Anvaadhaan/Eeshti then either before or during with repentance a person should offer oblations.

//41, 42//

*Udutyamaasatyeneti.....Gruhyat: //43-46//*

The Mantras in solar eclipse while oblation are ‘Udutyā...’ ‘Aasatya...’ and in lunar eclipse are ‘Navonav:...’ ‘Aavyaayaswa...’

//43//

On full-moon of Shravann, in shravann nakshatra, the shraavani act is completed and at time of pradosha the sarpa-bali act is done.

On full-moon of Aaso, the Aashwayuji act is to be done at noon.

//44//

In Parva time of monsoon, Shayamakagrayan, Shayama navaja Eeshti to be done

In Parva time of Sharad, Vreehyagrayan, rice Eeshti as per Tantra texts to be done

In Parva time of Vasant, Yavaagrayan, barley Eeshti to be done

The Chaandra season is to be considered here for Shruti and Smruti acts.

Similarly,

On full-moon of Maagshar, at time of setting, Pratyavarohann act to be done

In Hemant and Shishir season, setting in dark half, Shraddha on 8<sup>th</sup>, and in months of Maagshar, Psha, Maagh, as per Gruhya Sutra the former days are to be considered.

//45//

*Gruhyokte.....Bhaagin:.....Adhyay: //47-50// //8-4//*

As per Gruhya-Sutra the Veda-Upaakarma is to be done on bright half days of Shravann with shravann nakshatra presence, and if there is no planetary sankranti and vegetation has grown; if this is not possible then in the Bhaadra month it can be done; here flaw of setting of Bhadraa or Guru or Shukra is not present because they are ever new.

//47//

Thus, as per Astrology – Jyotish, Panchaang Texts, Siddhant, the Tithi is decided as per Yog of sun and moon and then if the ordained vow is observed then the fruit thereof is limitless.

//48//

In fasting of daily rites that which is immediately at hand should be considered; in vows as per mentioned here decision of tithi is to be accepted for thus is great fortune gained as is mentioned in Smruti Texts.

//49//

It is the Vedas that propound Dharma, religion, by living up to it their Lord, God Veda-Narayan is satisfied, hence those that remain true to it - gain the Saayujya liberation, of conscious merger in God Vishnu.

//50//

[Since the preceding and current Chapter are full of astrological words, details thereof must be known with the help of an expert Brahmin astrologer]

*// Thus, the Fourth Chapter of the Eighth Octad is completed //*

*Names of God relevant to the 60th Chapter:*

1. *Darshitsatitithinirnay Datta – Obeisance to God Shri Datta illumining the apt decisions regarding the Tithi dates*

## **OCTAD VIII**

## **CHAPTER 5**

**// Causes of sins, their warding off via repentance rites such as Kruchhra etc. //**

**// In this 61st Chapter, the Fifth of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated sins, their cause, ways to distance them, and repentance rites such as the Kruchhra etc. as had been described by God Shri Dattatreya //**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*Hayeshtyaadyaa.....Praayashchittyastakalmash: //1-4//*

The Son of Sage Gaalav mentions to his father: Even if sacrifices such as the Ashwamedha have been performed yet they do not enable a sinner to gain the higher states, hence as narrated by God Shri Datta, the repentance rites which make one attain heaven - those I will now mention to you.

//1//

One who is vainglorious and whose intellect is absorbed only in heinous acts, if such do not get cleansed of their sins then they surely attain downfall.

//2//

Those who have not overcome their pandering to the senses, those whose sense-organs are not yet mastered, such with each footstep, falter for there is no doubt about it. [pratyavaayi – this is affirmative]

//3//

Hence leaving aside puffed up behavior, via one's acts one should worship God, and via performing the repentance rites be - freed of sin, and by remaining detached to the sense-organ pulls, one can gain liberation.

//4//

*Pramaadluptakarmaa.....Sunishchitam //5-8//*

Laziness makes one neglect one's daily ordained acts. Ill-company makes the act performed destabilized, inferior. Thence if one with effort sincerely regrets such behavior then they even without the rite of repentance are purified.

//5//

Those who have true desires pertaining to religion, action, the fruits availed via them should seek an expert in the Religious Lore and enquire of them – esp. a Brahmin who has mastered lust, anger and greed.

[Via the grace of the realized one gets purified. One who is well established and renowned, able to think and deliberate, conjoined to the Yogic path, free of lust, anger and greed, equally desirous and enthusiastic about religion, such can be enquired with]

//6//

One who has killed, who is addicted to alcohol, who steals gold, who sleeps with a woman related to the Guru or some elder of the family is considered to be a great sinner;

not only them but all those who relate to such too are considered to be equally great sinners.

[Usually this means the killing of a pious Brahmin, relating to the wife of a Guru, father, Acharya etc.]

//7//

Even once if one has had the leftover food of any of the above else if one spends a year sleeping together with one of the above then such company invites downfall, such is the decision of the sages.

//8//

*Agjyaanabdraahyannam.....Bhojanamaacharet //9-12//*

Even unknowingly if one kills a Brahmin then one should wear the Valkal [bark garments].

One should increase hair to mat-locks, stay in jungles, eat roots and shoots in limited quantity only once a day.

//9//

There, taking bath thrice a day, ordained performance of Sandhya-worship, and leaving aside Adhyapan\* etc. full time devotion to God Shri Hari must be engaged in.

[\* here it means teaching the Vedas, performing sacrifices, accepting or giving gifts etc.]

//10//

Celibacy is to be maintained by restrain of the senses. Scented objects, garlands etc. have to be given up, stay should be either in a pilgrim city else in some pious Ashram in the jungles.

//11//

If one cannot survive merely on roots and shoots of the jungles then one should seek alms in limitation from the village and have meal once a day in a vessel made of Sharwa\*.

[that via which life is maintained, that much is to be sought in alms]

//12//

*Aevam..Vratamamaacharet //13-16//*

One who does this being true to God Hari continually for twelve years irrespective of being a killer gets purified and can thereafter engage in religious and other tasks.

//13//

If at all whilst in the above repentance rite of killing a cow or a Brahmin – if death ensues half-way else dies out of some ill-medicine or violent animals then too the person is considered purified. However, those who give up their lives off their own are not considered to be so. Besides this if one donates 10,000 cows else if one recited 1 crore Gayatri chant recitation then too one is purified from the sin of such killing.

//14, 15//

For killing a warrior that had received the initiation, the repentance is similar, the above vow for 12 years and similarly if a Brahmin with initiation is killed then it is for 24 years.

//16//

*Ashakto-agnim.....Brahmahavratmeva Cha //17-20//*

All those who find themselves weak to observe the vow as mentioned, then they should either enter fire or else jump from a mountain and attain death. For those who kill the Acharya, mother or father - the repentance is four times the above meaning thereby for 48 years.

//17//

One who has done away with a Brahmin merely by name [faltered from action as ordained, never studies the Vedas, merely born to such family] can become pure by observing the Kruchhra Chaandraayann vow 30 times. The son continued: O Father! Such repentance rites have been mentioned for Brahmins.

//18//

This entire above rite for warriors is two times the number of years for everything and for Vaishya is three times and for the Shoodra is even greater; for it is said that not only the repentance but the death penalty is what cleanses them.

//19//

It is the king who can dole out this punishment for such has been decided, for slaying the son of a Brahmin the numbers mentioned above get reduced to half - for six years should it be observed.



//20//

*Kanyakaagarbhahantrunnaam.....Shuchirdhiyaa //21-25//*

For killing the daughter of a Brahmin a span of 3 years, for killing the womb of the daughter of a Brahmin 1.5 years, for killing the wife of one who performs sacrifices the entire span of 12 years has to be observed, whereas by killing the wife of a plain Brahmin the vow is for 8 years.

//21//

For someone who is born to a Brahmin husband and a warrior wife, called a Kshatriya-Vipra, the sin of killing is observing the vow for 6 years and similarly if merchants or the servile are born then sequentially the vow has to be observed for 3 years and 1 year respectively.

//22//

For killing a Shoodra who has undergone initiation the vow is to be observed for 8 years, for one who observes the vow called Kaaykruchhra he should eat during the day for 3 days and then at the evening for 3 days, for 3 days have food begotten without asking and 3 days not have any food at all; if he is weak and unable to observe the vow then he should chant the Gayatri 10,000 times and perform oblation with another 1,000, feed 12 Brahmins, and as per the strength give cows in a gift, if this seems difficult than half or 1/4<sup>th</sup> of the value of the cow must be given as gift; also guineas of gold can be gifted to the poor, this also leads to completion of a vow called Praajapatya; else if for a span of 30 years if these Kruchhra vows are observed then purity is attained.

[The Kruchhra is a vow of 12 days]

//23, 24, 25//

*Prayashcitvidhaanagjyanaistaartamyaaccha.....Vinishchitam //26-29//*

Those who are experts in these modes of repentance rites should bear in mind children, aged, women and then give an apt arrangement, just decisions.

//26//

Before mentioning the repentance for use of alcohol the types thereof are mentioned –

1. Goudi – made using jaggery
2. Paishti – made from flour
3. Maadhvi – made from the Madhu flower

All the above three types should not be had by all of the three clans, their wives and not even the fourth Shoodras.

What is the flaw if one does so? No error per se but is advocated not to do so, for not drinking is considered an attribute.

In case of some Tantra method if it is given as the blessing of deities?

Such are not attuned to the Vedas and do not grant liberation. Hence should be avoided.

Furthermore, even death penalty has been mentioned for it; if it is touched by some body portion - that has to be cut off; such has been mentioned by the aged without any hesitations. Bhaskar Acharya follows it and mentions that those who accept it in a gathering but conduct themselves otherwise - though unfortunately are Brahmins yet are downfallen, similarly it is said a Brahmin after alcohol loses Brahmin-hood, and further it is said: Brahmins should not participate in worship if at all it involves meat and alcohol.

//27//

The repentance is that in a vessel made of iron or copper that is heated, boiling hot milk, urine of cow or ghee should be had; any person after alcohol and willing to do this rite must absorb his mind in God Narayana and continue to have milk etc. as above till death, occurs for it is thus that his intellect gets cleansed, and by no other mode, such is the decision given here.

//28,29//

*Charedvipro.....Budhai: //30-33//*

If a Brahmin unknowingly has alcohol then he should perform the vow for killing as mentioned earlier, for cleansing of such a person and doing away with his disease, beginning from the rites at the time of conception all of them are re-done, then two Chaandraayaann vows have to be followed by it.

//30//

Food touched by alcohol or having water in which alcohol was kept too is as good as having alcohol, to purify it Karpur must be eaten, camphor.

//31//

If of the 11 known alcohols any is taken and if a person does not cleanse himself as above then attains downfall, one should not converse with such.

//32//

Either in plain sight or by deceit or by force if some thing of somebody's ownership is taken away then it is called theft, stealing.

//33//

*Gavaakshatsooryaanshuddhyashyam.....Narayanamanusmaran //34-38//*

Evident in sunrays coming from window are small particles - and the size of this is measured in unit Rennu,

3 such make 1 Trasrennu

and 8 such Trasrennu make 1 Ruksha,

3 such Ruksha make 1 Raajsarshap

5 Raajsarshap = 1 Sasharp

6 Sarshap = 1 Yav

10 Sarshap = 1 Go

3 Yav = 1 Krushnal = Gunja = Chanothi

5 Krushnal = 1 Maash

16 Maash = 1 Karsha

4 Karsha = 1 Pal.

If per chance something of the size of 1 Yav of a Brahmin is taken away knowingly or unknowingly then the repentance rites of killing as mentioned above should be observed for 1 year.

//34, 35, 36//

If gold etc. or anything pertaining to Brahmins is stolen of the measure of greater than 1 Maash then the entire vow of repentance for 12 years should be observed. If gold belonging to Gurus, those who perform sacrifices, of the elite centered to the Brahma, the contemplative, the scholars of the Vedas is stolen in any manner than with the resolve to repent, whilst remembering God Narayan one should give up the body for that is mentioned here as the sole method.

//37, 38//

*Karishaachhadito.....Hrute //39-42//*

Such a person has to apply dry cow-dung all over his body and set himself to fire for thus he is cleansed; if a warrior steals something from the teacher clan he is freed of it by performing the Ashwamedha sacrifice.

//39//

If a merchant steals something from teachers then he has to give gifts of his weight in gold else gift cows as mentioned earlier; if after thieving initially there is regret about it..

//40//

Then, the performance a vow known as Santaapan [mentioned later on] once and then for 12 days the vow of Praajapatya should be performed. Similarly, if diamonds, rubies, gems, woman, cow or land is stolen or abducted then the same repentance rite holds good as that of stealing gold.

//41//

Those who steal gold of the measure of Trasrennu should perform two Pranayamas and those who take away jewels, land etc. must perform repentance akin to that of stealing gold.

//42//

*Trayasuyaamaa.....Param //43-46//*

If gold of the measure of 1 Ruksha is stolen then 3 Pranayama are to be done, if it is of the measure of 1 Sarshap then four Pranayama, if it is of the measure of 10 Sarshap = 1 Go then 8,000 recitation of the Gayatri chant are to be performed.

//43//

If gold of the measure of 1 Yav is stolen then from dawn to dusk the Gayatri chant is to be recited to cleanse oneself of it; if it is of the measure of 1 Maash then the Saantapan vow and as mentioned before by burning oneself to death one is cleansed, else for 1 year if one eats barley cooked in cow's urine then the cleansing takes place. If a Brahmin has stolen gold in minimal measure else stolen silver of the measure of 1 to 10 Nishk then he should eat barley and perform the Chaandraayann vow.

//44, 45, 46//\*

*Dwigunnam....Durgatim.....Adhyay: //47-50// //8-5//*

If silver is stolen of the measure of 100 Nishka then twice the above and if 1000 Nishka measure is stolen then 4 times the above Chaandraayaann vow must be done; if it is more than this quantity then the vow as of having killed has to be observed; in stealing copper the repentance is less than that mentioned here.

//47//

Kaansu – tin if stolen, or brass or if something is removed of magnet then Kruchhra vow is used to purify, if the stealing is of more than 1 Nishka then more number of Kruchhra vows have to be done. Like silver if jewels, food, clothes, grass, fruits, flowers, medicines etc. are stolen in less measure than too the Kruchhra vow begets purity. If books, juices or other foods such as jaggery, ghee, salt etc. are stolen then a special mode of getting cleansed needs to be devised by the experts; those men who do not cleanse themselves via repentance rites attain the inferior state in all ways.  
//48,49,50//

*//Thus the Fifth Chapter of the Eighth Octad is completed //*

*Names of God relevant to the 61st Chapter:*

1. *Krutdushkarmavinirnnay Datta – Obeisance to God Shri Datta illumining decisions about foul acts*
2. *Praayashchittasthaapak Datta – Obeisance to God Shri Datta establishing the rites of repentance*

## **OCTAD VIII**

## **CHAPTER 6**

**// Mode of cleansing for the Guru-talpa and Upa-paatak //**

**// In this 62nd Chapter, the Sixth of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated sins such as physically relating to the spouse of the Guru, and secondary sins named Upa-paatak and the mode of cleansing them and gaining the higher states as had been described by God Shri Dattatreya //**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*Ubhaavapi....Bhrugorbhrusham //1-4//*

The sin of one affects both husband and wife, hence both have to go through the repentance rite for both are then cleansed.

[A woman with sinful conduct that stigmatizes the caste should be asked to go through the repentance rite and thereafter must be maintained like a servant, if she does not do the rite then she should be renounced and the entire matter be made public knowledge]

//1//

If at all a person physically interacts with his mother or equivalent, there is discharge in her birth canal then he should cut off his testicles himself, carry it in hands, and whilst announcing to all his deed, distressed with sorrow should start walking in the Nairutya direction [South West]; seeing that great sinner go none should stop him.

[Unknowingly considering the mother or stepmother as one's wife if there are physical relations then the above is to be done.

Nairutya = Yaatudhaan]

//2, 3//

Such should walk till he dies, and it is only by death that he is freed of such a sin, if however, the sinner is unable to do so then he should jump from a mountain and crush his head on the stone and give up his body.

[This is not to be confused with suicide since it is inspired via the repentance rites]

//4//

*Swavarnnottamvarnnastrigamane.....Vratamaacharet //5-8//*

If physical relations take place with a woman of a better clan then the vow observance as that of a killer should be done, besides if one willfully continues to do so then he should cover himself with dried cow-dung and set himself on fire, for thus only is he cleaned, there is no other way; if at all the person before discharge gives up going through the process then he should do the vow as mentioned earlier, repentance for Brahma-hatya killing.

//5,6//

For relating to the mother of a warrior or merchant the vow above is to be done for 6 years, for that of Shoodra, the vow is for 3 years, if a Shoodra relates to a Brahmin woman the death penalty rite is the repentance.

//7//

Wife to a brother, daughter-in-law, daughter, sister, wife of a friend, wife of a disciple if there are any physical relations with them the vow is to be observed for 6 years.

//8//

*Maatu: .....Rajaswalaam //9-12//*

If there is relating to sisters of mother or father - aunts, else wives of the Acharya or maternal uncle then the vow is for more than six years, for relating to women not of the family but another's wife the vow is to be observed for a year.

*//9//*

One year for one relating, if out of habit this is continued then for two years and if it is yet continued than for four years and this arrangement should be accepted by the intelligent at all places.

*//10//*

If a Brahmin relates to a Shoodra woman and if he has repented yet his Brahmin-hood is destroyed, and if it is a Chaandaal woman and the repentance is done yet he should be thrown out of the caste, none should relate to him.

*//11//*

A woman undergoing penance, a widow, a woman rich in character, if such are related to then the person should observe the vow for 12 years and if a woman is in her monthly cycle and there is intercourse then the vow lasts longer.

*//12//*

*Rutum....Vidhwavratibhikshubhi: //13-16//*

If one relates to one's wife too on days not ordained, after 16 days etc. of purifying rites, then too celibacy is said to be destroyed; if it is per force or on other days asked to refrain from such as the 14<sup>th</sup> etc. then the two Mantras: Punarmaam....etc. should be uttered. The student should do it double in measure, the ascetic triple, the monk has to do the rite as if having related to the mother; even the mere remembrance of the act has to be cleansed with three Kruchhra vows - to be pure again.

Those in studentship have to wear hide of a donkey and with the Sharaav\* [sacred] vessel do the vow; such is mentioned in the Koorma-Purana; furthermore, in the Brahma-Sutra 3-4-41 it is said: These rites are for those who belong to that faction, of a different Ashram state, but this does not apply to others for it is said that they do not deserve to even complete the repentance rite.

*//13, 14//*

Remembering the act, praising it, acting it out even in play, seeing someone in the act, talking secretly about it, showing enthusiasm for such acts, deciding upon it, doing the

act in the evident – such are the 8 types of intercourse, each one leads to downfall - hence widows, vow-observers, students and monks should willfully be distant to these.  
//15, 16//

*Drashturmantustathaa—gjynaptusturyabhaagmadham.....Mahat //17-20//*

Those who see, think upon or inspire others into acts related to intercourse get 1/4<sup>th</sup> of the sin for such has been mentioned; if at all one relates to other women mistaking them for one's wife then both man and woman get half of the sin.

//17//

The repentance rite remains the same for man and women by relating to others. If one eats food meant for the departed souls else eats food asked to be refrained from then one has to observe the Kruchhra vow.

//18//

If one associates with any sinner that has committed one of the five great sins as mentioned earlier, then such too have to observe the vow like the sinner himself for there is no other mode of cleansing oneself.

//19//

If one spends five nights with a sinner unknowingly then the Kaay-Kruchhra vow has to be observed, if it is for 12 days then the greater Praajaapatya vow has to be observed to regain purity.

//20//

*Paraako.....Tathaa //21-23//*

If one relates to one who is a great sinner then the vow named Paraak \* has to be observed, if one relates for 3 months then the vow has to be observed for 3 years, if one relates for 6 months then three times the Chaandraayann vow has to be observed and if one relates to slightly less than a year's span then the vow is to be observed for 6 months.

//21//

If one relates for a year than the person relating to is also considered a great sinner, and he has to observe the vow in double the measure for cleansing himself. If per chance a Brahmin kills a frog, mongoose, crow, boar, rat, parrot, goat, cat, deer, hen, monkey even unknowingly then he should do the Kruchhra vow in half the measure and if he kills a horse then he should do 3 such vows.



//22, 23//

*Taptakrucchram...Vishodhanam //24-27//*

If an elephant is killed then the Tapta-Kruchhra vow and if a cow is killed the Paraak has to be observed; however if the killing is willful then the repentance is similar to the one of slaying a Guru. If the bird called Titodi [lapwing], chakravaak [crane or goose], swan, duck, owl, saaras [a type of crane], kite, pigeon other forest animals, peacock, chaas cuckoo], ordinary cranes, or any aquatic creature tortoise etc. are killed then the Kruchhra vow is to be observed for 12 days.

//24, 25, 26//\*\*\*

If a Brahmin unknowingly takes away dunlops, seats, vehicles, ash or food products then he is purified via having the Pancha-gavya.\*

//27//

*Shushkaidhastrunnvruksheshu....Shuddhetwapanzchgavyaashanaadhwija: //28-32//*

Dry wood, grass, trees, leather, Valkal [bark], rope, one who steals such should observe the Kruchhra vow for 3 days.

//28//

If at all semen, spit or urine is eaten then for cleansing the Praajaapatya vow is to be done whereas unknowingly if one eats leftovers of the Shoodra then 3 Chaandraayann vows have to be done.

//29//

Chaandaal, lowly beings, drunkards, great-sinners, a woman in monthly cycles, a recently delivered woman, a launderer, a Yavan lowly being – if any of these are touched then the Brahmin has to take a head to toe bath, drink the Panch-gavya and be clean, thereafter with a pure mind he should recite the Gayatri for 108 times, however if such meetings are willful and meals too are had then fasting for 2 nights, taking the Panch-gavya cleanses the Brahmin.

//30, 31, 32//

*Snaane.....Charet //33-36//*

If a Brahmin whilst bathing, gifting, reciting, performing sacrifices, even hears sounds of lowly Shoodras then he is cleansed by 8,000 recitals of the Gayatri.

//33//

While observing vows, while having food if one hears voices of the lowly Chaandaals then the food should be removed from the mouth, a bath is to be taken, and by fasting a Brahmin is purified. If daily at meal times such words are heard then purity is gained by 108 recitations of the Gayatri and similarly if one hears their internal fights, the barking of dogs then too those many recitations are necessary.

//34, 35//

If while having food one touches another, or if the Guru is having his food then if one too is seated in the same line for having food then one should not get up, whether one is intelligent or unaware, if however the Guru is not present and someone gets up from the line, then leave aside the food and walk away and observe vows – recite the Gayatri or fast.

//36//

*Paapaanaamaadhikam.....Chiram //37-40//*

The sin greater than all others is criticizing gods, saints and realized beings, and with effort the repentance thereof must be performed else the person attains downfall.

//37//

One who is freed of attachment, daily performs repentance rites of bad acts or sins of the past, such are prone to God Vishnu and quickly gain liberation.

//38//

Devotional remembrance of the Names of God, worship, meditation, bowing to are such that like fire reducing cotton heaps to nothing - so do all sins of such persons – they are completely destroyed.

[Tenets mention: Any vile person too if remembers God sincerely then God Shri Hari does away with his sins in the manner in which if one touches fire then whether one likes it or not one will get burnt']

// 39//

A sinner faltered from religion cannot do away with his sins thus, he experiences defamation, and after death too stays for long in hell.

[Tenets mention: Not engaged in penance and remaining involved in sins, without regret or remorse, such beings go to terrible hells]

//40//

*Tato.....Pashu //41-44//*

Thereafter to go through sorrow of remnant portions of sin they get born in other lowly species, and generally due to their heaps of desires become ghosts, ghouls or goblins.

[Hells too have their limit, not all sins are cleansed here, not all sorrow related to sins can be experienced here hence they gain embodiments suited to the remnant portion]

//41//

One who serves the lowly becomes a donkey, one who mistreats guests becomes a cock and one who uses foul insulting language for the Guru or in arguments defeats the elite becomes the Brahma-rakshas, he has to take that form in unpopulated jungles.

[One who uses foul language to the Guru, mother, father, counselor]

//42//

One who steals wealth becomes a camel, one who steals fruits or leaves becomes an animal of the jungle, one who steals honey becomes insects that bite, one who steals meat becomes a vulture, one who forcibly snatches away food becomes a rat and one who takes away water gets birth as the Chaatak [a type of cuckoo said to survive on rain drops] bird.

//43//\*

A person stealing scents or fragrant substances becomes a female rat, one who steals food becomes an insect, one who steals poison becomes a bee, one who steals gold becomes a worm, moth or ant and one who steals grass gains the animal species birth.

[One who eats without being invited or without the Aposhann Mantra\* becomes a crow, one who is disloyal to friends becomes a vulture, a hypocrite becomes a crane and thus after many births as animals and birds, going through the fruits of sins, when merit and sin get equalized he gains birth as man but with ailments.]

//44 & 45 though the verse is given below//

*Kaako.....Paapat: //45-48//*

One who breaks the hearts of others becomes a cardiac patient, one who renounces a Guru gets greatly ill, one who is a killer gets tuberculosis, one who steals gold gets leprosy, one who steals books is born blind, one who performs treason gets a disease where he continually vomits, if one steals wealth meant for safekeeping then one gets mumps, one who steals money of others does not beget progeny, one who steals clothes gets white leucoderma patches and one who utters lies becomes one with foul speech.  
//45, 46, 47//

One who steals food gets Gulma [abdominal mass],\* one who eats meat gets leprosy, one who steals oil gets a disfigured face and one who steals wealth of gods get anaemia, in short all diseases are due to sins. //48//  
*Stripunso:.....Netar: .....Adhyay: //49, 50// //8-6//*

Those who are mutually engaged in multiple relations, such men and women become dogs and worms repeatedly; hence if such sins are recognized then essentially the repentance rites must be observed to be cleansed.  
//49//

Being detached to the six foes: lust, anger, greed, fancy, vainglory, envy one who lives in accordance to the Varnna and Aashram conducts, is a devotee of God, strives to gain purity of his inner-being - attains to the higher states, none other.  
//50//

*//Thus the Sixth Chapter of the Eighth Octad is completed //*

*Names of God relevant to the 62nd Chapter:*

1. *Karmavipaakgjynaapak Datta – Obeisance to God Shri Datta depicting the fruits of actions*

## OCTAD VIII

### CHAPTER 7

**// The 16 purificatory rites, decision about the Ashoucha phase, conduct pertaining to the forest-life //**

**// In this 63rd Chapter, the Seventh of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated the renowned 16 Sanskaars such as that of conception, the decisions of the purificatory phase Ashoucha and the mode of the Vaanprastha Ashram state as had been described by God Shri Dattatreya //**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*Tadidaatmahitam.....Chaanyathaa //1-4//*

The son continued: Hence, O Father! It is essential to do such acts as pertain to one without giving in to laziness because birth as man is rare to gain and one who falters here finds his movement towards liberation too to be lost.

*//1//*

A person, serene in consciousness having overcome desires, conducting himself as per dictates of religion, pure via the rites such as that of conceiving etc. knowledgeable of the Holy Books deserves to gain erudition about the Divine.

//2//

A Brahmin going through such 48 rites of purity who looks into his daily ordained Nitya and Naimittik acts is one who gains liberation of the form of conscious merger Saayujya or getting a form like the Sought Deity – Saarupya and other such nectarine liberated states.

[In absence of these 48 even 25 rites are essential for Brahmins to be pure and be fit for liberation] //3//

Such Brahmins that have undergone the 25 rites can be appointed in performing rites for the manes.

//4//

*Prathamartou.....Khalu //5-8//*

After marriage when the first conceiving time comes, in an auspicious time, conceiving must be done as per the sages; and here too if the month etc. are unholy then they should be pacified as per rites.

[This rite termed Garbha-aadhaan is being detailed: One who relates to a woman when her monthly cycles are on, on the day for the manes, the day before the day for the manes, during day-time or on festive days, goes to hell]

//5//

Furthermore, if cohabitating is on one's birth-day, the 8<sup>th</sup>, 14<sup>th</sup> and on days when the constellations Mool, Revati and Medha are present – it should not be performed.

//6//

The rite called Naandi-Shraadha must be performed before this Conception rite wherein the manes, the 16 Maatraka deities, the 7 Braahmi deities are worshipped as per the Shruti and Smruti Texts.\*

//7//

Here in the Naandi rite the mother's paarvann\* [lineage/family tree] are uttered initially; if she is alive - then the fathers, if the grandfather on the maternal side is alive then such names are not uttered, are skipped.

//8//

*Vruddhou.....Swastivaachanam //9-12//*

If the rite is undoable then another mode is advised: In Vruddhi-Shraadha if one's father lives in pilgrim places, else is a monk or is downfallen then the son should give to the person whom his father used to give meaning that the utterance is with the focus on the mother etc.

*//9//*

In the Naandi rite the sacred thread is looked into as per custom: Pradakshinn, barley is used instead of sesame, the Swaahaa is used in Mantras instead of Swadhaa. Knowledgeable Brahmins are necessary here.

Vruddhi-Shraadha needs two Brahmins, else a single may suffice and there is utterance: Grandfather and mother to my mother - with the primacy of the Naandi food sufficient for 2 Brahmins - is here, and with oblation offered with the Swaahaa.

*//10//*

Mantras to be recited are the five of: Upasmaa.....' and 'Prajaapate Natwat.....' thereafter as the Dakshinna gift the decided sum else grapes, berries etc. can be given.

*//11//*

If giving food is difficult then double the quantity of uncooked food else 4 times the quantity of gold can be given; whereas in the rite Jaat-karma it is only gold that can be given, not food and here first the auspicious recitations Swasti-vaachan has to be carried out.

*//12//*

*Dwije.....Vishnubalirgarbharakshaahetuvikalpit: //13-16//*

For the twice-born all rites must be with Vedic mantras whereas for others of the three clans till the rite of Choul or tonsure all can be performed without the Vedic Mantras. A Shoodra goes through these rites via Purana Mantras uttered by a Brahmin and for them the sacred-thread rite is not present and instead they have to do the Chhuri-Kaabandh rite and thereafter the wedding rite.

*//13, 14//*

If without the Garbha-aadhan rite of conceiving a man relates to his wife he has to donate a bull. In the 3<sup>rd</sup> month of pregnancy the rites named Punsavan and Anavalobhan are to be performed.

[If even after the rite of conceiving - conception does not take place then for each the rite has to be performed]

//15//

In the 4<sup>th</sup> or 8<sup>th</sup> month the rite named Seemant has to be performed and for protection of the foetus the Vishnu-Bali has to be offered, if at all this cannot be seen into then it can be allowed.

[The Seemant has to be done once, if it is missed then with each next it should be repeated]

//16//

*Jaate.....Bhartuschaahitaagnerdaahatastraham //17-20//*

On birth of a son a father must bathe head to toe and as per the rite of the house do the Jaat-karma, here oblation in fire is performed, if not then too it is allowed, at some places it is said that before the Vruddhi-Shraadha rite ghee, honey, gold, Nikaash Praashan etc. as rites can be done.\*

//17//

All clans have to go through a 10 day Sutak period, of purification with birth of a son, some say that for warriors it is 12 days, for merchants 15 days and for the servile 30 days.

//18//

Even if a relative dies the above phase of purity must be observed, from the person concerned till the 7<sup>th</sup> generation if death occurs then for 10 days, if death from 7 – 14<sup>th</sup> generation occurs then for 3 days and if between 14 – 21 generation occurs then for 1 day and if furthermore - only a bath is required. Father-in-law, maternal grandfather, sister, sister's children, paternal or maternal aunt, daughter – in their deaths termed Tribandhu, it is for 3 days if they stay near by and that termed Pakshinni if they stay distant, 2 days and 1 night. If the news are gained after 10 days then for 3 nights but if it known later than that then such is not essential, similar is the phase of purity for birth too; and is similar to all clans.

//19//

Post death if news are received between 10 – 90 days then for 3 days, thereafter till the no-moon then the Pakshinni of 2 days and 1 night and thereafter if news arrive till 9 months then for 1 day and if after a year then merely a bath is essential.

In event of death of spouse, parents or son even after the 10 days have passed another 10 days have to be observed. It also depends on the type of cremation –



Aahit agni daah, as per guidance  
Asthi daah, only of bones, 3 days are to be observed  
Parnnashar daah, beginning from that day 10 days are to be observed  
Those with bad deaths, else death of a downfallen person requires also the repentance rite to be performed and if such death has occurred in another country their relatives merely have to take the purificatory bath.  
//20//

*Daahe-sthyaade: ....Chaarthaghoshahinamasatsmrutam //21-24//*

Participating in sacrifice, worship, giving, Abhivaadan, Abhyutthan\*, to not greet nor announce happy news, such all is not advocated for those who have just been to the crematorium, have dispersed bones; moreover if death of a new-born child ensues in some time then too the purity has to be maintained whereas if it lives only the newly delivered mother has to do so.  
//21//

In these days of Satak it is with the mind that the Sandhya worship till placing of the offerings Ardhya has to be performed; on the 6<sup>th</sup> day post-birth the worship of the 6<sup>th</sup> day termed Shashthi-poojan has to be performed, here one can also gift on day 5, 6, 10 post-birth not elsewhere post-death etc.  
//22//

On day 12, 16, 20 and 22 day post-birth in sequence the naming ceremony of the child of the teacher, warrior, merchant or the servile must be performed, and as per tradition of the house or lineage oblation and sacrifice to be performed.  
//23//

For a male child the name should be with beki akshar at-least two vernacular letters \*, for a girl child with eki-akshar with one as above, if there are too many compound words, or the name is meaningless though sounds sweet it is said to be futile.  
[Guidance with priests advised] [16 Sanskaars are well given in Wikipedia] [Purificatory period post birth and death also needs guidance from expert Brahmins]  
//24//

*Abhivaadanakam.....Smrut: //25-28//*

The astrological name of the child must be kept veiled till the time of the sacred-thread ceremony; in birth of sons after 30 days and with daughters after 40 days is purity attained.

//25//

The new born child on day 31 or earlier must be given milk via conch and after the 4<sup>th</sup> month should be taken out of the house and in the 5<sup>th</sup> be made to sit on the ground.

//26//

After the 6<sup>th</sup> months in the beki \* month for the son and for a daughter after the 5<sup>th</sup> month in the eki\* month should food be given, and here the oblation can be done from the 5<sup>th</sup>-12<sup>th</sup> month post birth according to the rite prevalent in the house.

//27//

If these rites are performed at the apt time then the flaws such as in vernacular

Guru-Shukra Baalya [10 ansha]

Vaardhakya [20 ansha]

Asta

Guru Atichaar

Guru in Sinh or Makar zodiac

Guru Chaandal Yog

Dev Podhi Javu

Kshay Maas

Adhik Maas etc. are not attained however if the time for the rites passes by then all these have to be taken into consideration.

//28//

*Trutiye-bde.....Gruhi //29-32//*

Tonsure can be done in the 3<sup>rd</sup> year or with the sacred-thread rite, if within 5 year age of the child the mother is pregnant again tonsure should not be done.

//29//

If due to some adversity rites of conceiving till tonsure cannot be performed then but for tonsure the Kruchhra vow of 1/4<sup>th</sup> in measure should be done, for tonsure 1/2 measure and if the difficult time has passed then twice the measure should be performed for each rite.

//30//

One opinion suggests going through the rites after that of repentance, others say repentance must be done not the Sanskaar rites, women before wedding have to undergo the Choodakarma rite.

//31//

Thus after the rites one should gain what they intend, become the twice-born, the intelligent should while maintaining celibacy study the Vedas and if after graduation is prone to do so, should get married and live the life of a householder.

//32//

*Nityakarmapar: .....Vyavahaaredwashi //33-36//*

A householder should remain true to his daily ordained rites, generate sons, and when they grow up entrust everything to them, and if till then they have not overcome attachment and aversion then with wife take up the forest-life – the 3<sup>rd</sup> state of Vaanprastha Ashram.

//33//

Such wandering ascetics should bathe thrice, increase their hair, beard, nail, sleep on the ground, maintain celibacy, perform sacrifices, not eat food of farms or village but survive on fruits, roots, shoots only of the measure of 16 morsels per day and never eat at night.

//34, 35//

Anointing with forest oils on festival days such as Diwali and mastering the senses he should even with his wife maintain a distance of one staff measure and interact.

//36//

*Sahet.....Kruchhramukhvratam //37-41//*

Living up to the factions of Yama and Niyama, true to the Yogic path, winning over inner foes, he should bear heat and cold etc.

//37//

Absorbed in studying the Vedaanta Texts, remaining peaceful, lustrous, restrained, surpassing duality of joy and sorrow, free of vainglory and false ownership and enriching himself with advocated means....

[discretion of the eternal vs. the fleeting, restraint of mind and senses, renunciation, sincerity of seeking are the means]

//38//

Enriching himself with godly traits, cultivating equanimity of vision, pure and pious in intellect, a Brahmin - the moment detachment overpowers should walk away, when one is sure of being firmly renounced to all aspects then the elite should take up monkhood else downfall occurs; if due to obstacles of sin the sought renunciation is not generated then the forest-lifers should for their inner purity do rites of repentance such as the Kruchhra.

//39,40,41//

*Kruchhrastu... ..havyakavyagraasmaanmaardraamalaksanmitam //42-45//*

12 day long Kruchhra = Kaya Kruchhra = Praajapatya vow as mentioned earlier must be performed, whereas having only 8 morsel of food per day is for Yati saints, called Yati Chaandraayann vow.

//42//

Such morsels are 4 during the day and 4 at night, in whatever manner if in one month the number of morsels is 240 then it is said to be completing the vow Shishu Chaandraayann. There is no rule that says that it has to be begun on the 5<sup>th</sup> day of the bright half of the lunar fortnight.

//43//

When one eats 1 morsel on day 1 of the bright half of the lunar fortnight and increases the number of morsels to 15 on the full-moon and similarly decreases the number of morsels in the next dark fortnight then it is said to be the Yavamadhyakarm Kruchhra vow.

//44//

Another vow Pipilikamadhya is thus: From full-moon to full-moon in the bright half one morsel is increased per day and in the dark half decreased, this morsel too is food that is used in sacrifice, barley, rice of the Godhoom, milk, butter, any one ghee and the size of the morsel should be like the green berry Aamla.

//45//

*Kukkutaandopamam... ..Pashyedaatmaanamaatmani .....Adhyay: //46-50// //8-7//*

Else of the size of hen's eggs, peacock eggs else that much grass that can be put in the mouth and eaten, water and Panchgavya when taken and nothing else for the day...

[after the morsel is placed the face should not seem distorted, similarly milk to be taken in that measure in bowls made of leaves and the last is a vow named Saantapan wherein with grass, water the Panchgavya is had on day one...]

//46//

The next day is fasting for the full day whereas in the vow named Ati Saantapan: day 1 of the week cow's urine, day 2 cow dung, day 3 milk day 4 curd, day 5 ghee, day 6 grass and water and day 7 full fast is the mode thereof.

//47//

One who fasts the entire day and at night eats that gained without asking is the vow PaadKruchhra, whereas if one dips leaves of Bili, Peepul, lotus in water with grass and thereafter taking them outside if one has that pure water then it is the vow called Parnna-kruchhra.

//48//

Fasting for 12 days only on milk is the vow named Paraak and if it is continued for 21 days it is said to be Krucchraatikruchhra vow which purifies man.

//49//

Man should be prone to God Narayan and with devotion observe the vows for thereby sins are destroyed, detachment occurs and one sees oneself in oneself.

[Repentance, removal of sins, removal of that which agitates, an inner state predominant of the Sattwa trait, use of intelligence to view the self to gain conscious experience of He that is not non evident aid in gain of the sought]

//50//

*//Thus the Seventh Chapter of the Eighth Octad is completed //*

*Names of God relevant to the 63rd Chapter:*

1. *Satsanskaardiyotak Datta – Obeisance to God Shri Datta depicting the pious purificatory rites*
2. *Vanasthatapaadarshak Datta – Obeisance to God Shri Datta depicting the ideal of penance for those in the forest life, the Vaanprastha Ashram state*

## OCTAD VIII

### CHAPTER 8

**// Depiction of dissolution, Yuga time measures, mode of taking monkhood//**

**// In this 64th Chapter, the Eighth of the Eighth Octad, the Son of Sage Gaalav, with aid of past memory, narrated traits of dissolution, the measure of Yuga time-spans and the methodology of the Sanyaas Ashram - the mode of monkhood as had been described by God Shri Dattatreya//**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*Tyam Chinmayam.....Lay: //1-4//*

They who vile in intellect, impelled by their own actions cannot see Your Lustrous Form as The Overlord such in front of their own eyes see their dissolution.

[Thus, in the previous 15 Chapters, from 1-8 of Octad 7 and 1-7 of Octad 8, as has been depicted are the dos' and don'ts etc. and are for the purpose of knowing the form of an object in totality and then to gain its experiential knowledge.

Via all these acts of the doer - the act, fruit, attributing something to what it is not, and the resultant worldliness and its seed, that all needs to be overcome.

Reverse from it, the experiential knowledge of the self being one with God consciously is the reward. One whose aim is to gain the final stoppage of wavering tendencies, and to realize the Divine - that form evident via the fourth State of Sanyaas-Ashram - must be known.

Hence here as the latter portion of the Text, this is depicted. If however someone gains God-realization in the householder state what should be done? Here, the instruction received via the Guru or God hold true.

In support of monkhood it is said that the means of self-realization such as restraint of mind and senses are not as easy to engage in other Ashram states.

The Ultimate Essence as visualized by sages seeing Mantras was then counseled to the Paramhansa saints. Whatever is to be attained is not via acts, progeny or wealth but by detachment, it is after knowledge of the Divine that one surpasses doer-ship, rests in the fourth state, therefore the primary means for gain of the knowledge of the Brahma is advocated.

The Texts referred to here are Brahma-Sutra 4-4-23, Shwetashwatar Upanishad 6-21, Kaivalya Upanishad 2, Shruti and Smruti Texts]

//1//

Dissolution is of five types: the daily one termed *Dainandin* of the form of sleep, the sense-organs are at rest and the worlds of the gross and subtle body gets merged.

//2//

In flow of time like flames of fire the five primary elements too are generated and destroyed yet is not evident, the ignorant consider death to be the final destruction whereas this destruction truly does not come about till going through remnant fate is pending.

//3//

This is the second dissolution, death post going through the fated for the current body. Thereafter, when with merit the higher, with sins the lower and in presence of them both the subtle body is gained one returns to worlds where death is a certainty.

//4//

*Yannibhittamanartha-bhooddehasyaatyantvismruti: ...Pibate-rko-akhilrasaandhatyagnirsheshat: //5-8//*

Being forgetful of the body - the support for false identification of the subtle ego, and the misfortune that occurs thereby is the dissolution termed *Nitya-pralay*.

//5//

At the end of the day of the life-span of Brahmaji all the three worlds get destroyed, it is called Naimittik-pralay, is the third, and individual selves with their subtle desires are merged in God.

[1000 Chatur-Yuga time span is one day of God Brahmaji and at its end for a span of 1000 Chatur-Yuga of the night - creation is at rest and is Naimittik Pralay the third]  
//6//

When both day and night of God Brahmaji are over for a span of 100 years of his life then the fourth Praakrutik Pralay takes place that is when all veils of nature too are merged. //7//  
It too lasts for 100 years, there is absence of rain, people eat each other, the sun takes up the juice of all that is and fire burns all on earth.  
//8//

*Tat: .....Bhoutiksrushtaasprgaatmaa-avyakto-agunno-adwaya: //9-12//*

Thereafter rain of deluge shower from clouds termed Saanvartak, drenching the whole world, the fragrance of earth gets drowned in water.....  
//9//

The fluidity and taste of water is taken up by fire and water gets merged, the wind in turn takes the luster of fire and fire gets merged; the sky in turn takes away the ability of touch of the wind.....  
//10//

And thus the winds gets merged, the essence of sound of the sky is taken up by the Essence Ego and hence the sky merges and this Ego is in turn taken up by the Essence named Mahat-tattwa  
//11//

Thereafter the Mahat-tattwa is taken up by the three attributes Sattwa, Rajas, Tamas, and they in turn are taken up by Nature or Prakruti impelled by time; however untouched, beyond the attributes, one without a second, indestructible.....  
//12//

*Yasminsadiv.....Tadaa //13-16//*



Thereafter the Unparalleled Self in which the entire worlds and its beings are encompassed, viewed like serpent in a rope, of the form of Truth and beyond distortions, the witnessing Supreme Self remains; how can it undergo dissolution?

[This Self is beyond Time, is Eternal]

//13//

Those who have not overcome their fickle mind cannot gain the Self even in these above four dissolutions mentioned, hence they, dependent, continue the endless cycle of birth and death.

[Here it mentions that when entire Creation is absorbed then do individual selves at that time gain the advantage of this Supreme Self? But it is not so as explained]

//14//

In dissolution state though this Self is extremely near yet due to the absence of the means the individual self does not become aware of it; hence dependent and due to its own assimilated horde of desires it goes through sorrow of the form of re-birth etc. at the next cycle of creation.

[Though all dissolution too takes place in the Self, why is it unattainable? Here it is said the Guru, Scriptures, Discrimination, all such means are absent, and though the Self is near yet its non-duality with the Brahma is not experienced]

//15//

How is the Self to be gained then? When the seeker is able to overcome his doubts and finds the embodied self to be non-dual with the Supreme Self God yet distinct from constituents of the body such as the intellect, sense-organs and feelings of vainglory etc. Plus, via Scriptural reading, counsel of Acharya, contemplation and when such seekers consciously are able to gain the experience of undivided singularity of this Self being the Rasa-personified Brahma, that is not non present then the person gains liberation.

//16//

*Tadaiva.....Dharmaschatushpad: //17-20//*

When the seeker knows this state consciously then Ignorance or Avidya that performs the tasks of the taking up of multiple births too merges away with all its effects; and since it itself vanishes with no effects left pending the possibility of rebirth too disappears and it is this final stoppage that is the fifth type of dissolution.

//17//

It is termed Aatyantik-Pralay; the seeker is non-dual with God, merges in Him and it is explained with two illustrations: when the sky within the pitcher meets with the sky outside [consciously] then it is no longer merely identified with the pitcher and also in the manner in which rivers meet in the ocean merging even their very names and forms similarly the intelligent scholar too surpasses his name and form, is freed of them too and merges in the Divine Masculine, the Brahma; here the tenets mention: It is only by being the Brahma that one merges in the Brahma.

//18//

Hence, for the total pacification of all that is unfortunate, to gain this Self-Knowledge, as has been advised by the Vedas, with all its dos' and don'ts, with full effort this pious industry must be taken up, this endeavour is a must.

//19//

Now liberation in the Yuga time-span is being mentioned. The Satya-Yuga lasts for 17,28,000 years, wherein life-span was 1,00,000 years and in which man by meditating on God used to gain liberation; and religion was supported by all four of its portions or feet.

//20//

*Khakhaabrartwankenamitaabdaa.....Gehin: //21-24//*

The Treta Yuga lasts for 12,96,000 years wherein lifespan is 10,000 years and religion is supported by three portions and man via divine sacrifices gains liberation.

//21//

The Dwaapar Yuga lasts for 8,64,000 years and religion is supported by two portions, lifespan is 1000 years and man via modes of seeking gains upliftment.

//22//

The Kali-Yuga lasts for 4,32,000 years, the life-span is 100 years, religion is supported by one portion, man is downfallen, merged in satiating his hunger and procreating.

//23//

Where students do not maintain celibacy, ascetics are without essential purity and themselves have large families, the forest-lifers too are attached to procreative acts and householders do not perform any ordained conduct.

//24//

*Hrasvaakaaraa.....Shreshthavruttay: //25-28//*

In the Iron-age man is short statured, dwarfish, eat a lot, are dull in their fortune, are not with the feeling of hesitating before performing an act known to be vile, hanker after women, have many children, are dumb in intellect and are those who give up their very friends and relatives.

*//25//*

Women will hardly obey their husbands on the contrary they will be full of disdain, sons will oppose fathers, servants will leave off masters, and disciples will in all ways possible deceive their Gurus, king will mostly be like the lowly Yavan and will exploit their populace via wealth, wicked Brahmins will for a pie or two sell the Vedas, they will be attached to women and wealth not their own and will hoard and hence will lose all empowerments [such as the Yogic], merchants will be of low mentality in shady dealing and will assume professions known to be near to the ground.

*//26,27,28//*

*Yagjynayaagvihine-atra.....Karishyati //29-32//*

In this Yuga time-span devoid of sacrifices and offerings, on earth rain and food will be seen occasionally. Men will seem aged by the age of 16 and women will give birth to children at the age of 10.

*//29//*

Most kings will be like thieves, religion will be just hypocrisy, those belonging to the upper three clans will almost become like the lowly Shoodras, like cows and goats.

*//30//*

Aashrams of the saintly will become like houses of householders, huge palaces will become deserted and ghostly, vegetation will decrease in their size too and trees will become like the Shami\* [also called Jand, Ghaf or Prosopis Cineraria] devoid of fruits or flowers.

*//31//*

For upliftment and protection of Religion God Vishnu's portion will then manifest in the Karnataka region named Kalki, mounted on a horse - He will do away with the inferior Mlechchha persons and establish religion again firmly.

*//32//*

*Somaarkavanshayou.....Bhavishyati //33-36//*

That time on this earth in a village named Kalaap living according to the Yogic path the King Devaapi of the Lunar Race and the King Maru of the Solar Race too will be present. Thereafter during the manifestation and establishment of religion via God Kalki it will regain all its four portions. He will make apt arrangements of the four Varnna and four Aashram states as well as the best of required rainfall will occur and increase in growth of food-grains will restart.

//33, 34// \* Dharma - 4 charann\* [These four aspects are:

Tapa – penance, with pride it reduced

Pavitrata – purity, with ill-company it reduced

Daya – compassion or kindness, it became only namesake, to show off or if one gained popularity in society

Satya - Truth, it is this that is barely surviving in this current Iron Age]

[More details are present in the 1<sup>st</sup> Canto of the Shreemad Bhaagwata]

And yet in this Iron-age too the greatly joy bestowing and mighty means of the upliftment of mankind, that bestows them with their highest fortune is at hand. It is of remembrance of God Shri Dattatreya; hence the Brahmin should with foreknowledge be detached, take up monkhood and with devotion remember God Shri Datta for it is with His grace that he will gain that required purity of consciousness whereby liberation is attained.

//35, 36//

*Gjyaantagjynaatainasaam.....Prannamya Cha //37-40//*

Going through the advocated rites of repentance for sins committed knowingly or unknowingly and if that seems impossible merely by performing 4 Kruchhra vows, being free of false attachments, overcoming the senses, man should perform 8 Shraadha rites and the Viraja homa oblation.

[Here the sequential Ashram state is depicted to gain monkhood.

In the Brahmacharya Ashram of celibate studentship the Vedas are studied, then at graduation monkhood can be taken else a person can enter the household phase and gain progeny and worship God via sacrifices. Else he can also take up the state of forest-lifers, gain the enrichment of the advocated means of liberation and thereafter take monkhood. Some say to take monkhood immediately after studentship else at any time when renunciation dawns be it as a householder, a forest-lifer, else any of the following:

Avrati

Vrati

Snaatak

Asnaatak

Utsannaagni

Anagnik

Of the above two options the person should accept that mode suited to him especially if he is detached.

Furthermore, the Smruti says: either from studentship else the household phase or from the forest-life one can proceed for monkhood, be it a scholar, a sorrowful person or an eager person. Here eagerness is for liberation and fear or sorrow if of carnivorous animals.

For the extremely eager there is no other rite but for Presha-upchaar, meaning thereby that they are reminded of the varied distresses that they have gone through over and over again in various lives and are then initiated as monks.

In the monkhood - where staff is given named Vividisha only the ten sects of Brahmins have been said to be deserving, 5 Dravid and 5 Goud.

In the Iron-age it is the Tridandi Sanyaas that is warned against.

This monkhood too is of four factions:

Kootichak

Bahudak

Hansa

Paramhansa that are explained as below, each latter is better than the former.

Staying outside in a hut, in orange garb, with the staff Tridandi, one maintaining the sacred thread and tuft of hair, who goes to his brother's house to have food, and is steadfast to the self is said to be a Kootichak monk.

One who giving up sons and relatives and seeks alms from 7 houses, stays in pilgrim cities and is garbed as above is said to be a Bahudak monk.

In the third and fourth there is only difference of whether to keep the sacred thread and tuft of hair or not, both are Ekdandi with the staff.

A Paramhansa monk in the Vividisha state has to have a staff whereas in the Vidwad state he can opt himself for the same.

The Shruti says: One who roams about centered to God without the staff, tuft of hair and even clothes that cover is a Paramhansa. However, these monks for setting an example to the world as well as to oblige the 4<sup>th</sup> Ashram state of monkhood must take up the staff.

Without the essential detachment, the prerequisite, if just for time-pass monkhood is taken up then such a person only does it to gain hell.

It is said that they who take up the staff with their heaps of desire and without knowledge remain in terrible hells till the time 14 Indras have come and ruled.

The Vaartik Text mentions: Lazy, non-centered, prone to fights, prone to scandals and gossip, such monks too unfortunately with their malign intents are evident in society.

Auspicious time for monkhood is when the Guru and Shukra are not setting and the time is of Uttarayan beginning from mid January.

However, such a law does not pertain for the extremely eager.

For all known or unknown sins the repentance rites are done, else 4 Kruchhra vows are observed, on the 11<sup>th</sup> or 12<sup>th</sup> day when it is the Brahma-raatri then one should begin with the Shraadhha rite, and 8 such for the celestial sages, divine personas, ghosts, father mother, and the primary Naandi Shraadhha and thereafter removing hair, the tuft, getting a tonsure done the Viraja homa oblation is performed.

//37//\*

Attributing the three fires within one's Self, merging into the Goddess Gayatri, leaving aside all relations and wishes, granting fearlessness to all beings.....

[Specific Mantras are present for the same, moreover: May all be rich with the Vedas, may all get to partake the Soma, may all see the faces of their sons, may all [thence] become mendicants' thus blessing all, and entering the water source with the Gayatri: May all be fearless from me, I out of ignorance whatever act have performed that ties me down, binds me, else out of laziness or negligence if have done anything at all then that entire I renounce.'

Giving up thus everything positive and negative, affection too and becoming as pure as the Self I give up all that could give joy of sense-interaction, anger satisfaction, scents garlands, anointments, ornaments, song and dance, give and take, bowing, recitation, oblation and whatever were my daily Nitya Naimittik Kaamya acts, as well as the clan, the Aashram and whatever conduct was expected of me as ordained in those states, that entire do I detach myself from and give fearlessness as the Dakshinna gift.

While wandering with my hands, feet, speech, mind, act I will not harm any living being, may all be fearless from me....]

//38//

Using the Mantra to break the tuft of hair, the sacred thread is merged in water and taking the form that one had when at birth, unclothed one prays:

[Mantras specific for doing so are present.

Thereafter: O Lord of the worlds O Eternal God Vaasudev protect me, O God Pundarikaaksha, the Cause of the bringing forth of the worlds, O He who grants liberation, I have taken up monkhood and am seeking Your Refuge, O Purushottam, uplift me'

Such is the prayer and with the same form as that at birth one should then walk towards the North - however if one desires Self-knowledge then with the permission of the Preceptor – Acharya an orange garb of the size of 5.5 hands to cover as well as half of its size and 18 finger-breadth long, a loin cloth should be taken and tied with the thread made of the banana plant.

//39//

One hand with the Kamandalu water pitcher, the left and with the right in which there are wood-sticks for the sacrificial fire one should then proceed to a Guru, expert in the Vedas, realized and steadfast to the Brahma and with full devotion, seeing the Non-dual in both God and the Guru one should bow...

[O Lord of the world, O Guru, I am scorched with the fire of worldliness and have been bitten by the serpent of the form of time, uplift me, uplift me, I am in your shelter!]

//40//

By attending to Him the seeker should appease him and as per his sect know all conducts expected of him as a monk, know all the great Upanishad statements via Him...

[These statements of the Upanishads, 16 in all are as mentioned below:

1. Pragjyaanam Brahma – The Brahma is special wisdom
2. Tadyoham So-asou Yo-asou So-ham – That, what I am is what That is and what That is, is what I am [too]!
3. Vigjyaanamaandadam Brahma – The Brahma is of the form of experiential knowledge and bliss
4. Sa Tameva Purusham Brahma Tampashyat – That Divine Masculine Purusha is the Brahma and he saw Him, gained His experience as the not non-present. These four pertain to the Rig-Veda.
5. Aham Brahmaasmi – I am That Brahma [too] {and in the Sufi tradition this is mentioned by the term Anal Haqq}
6. Satyam Gjyaanam Anantam Brahma – The Brahma is of the form of Truth, Knowledge and Infinity
7. Brahmaahamasmi – That Brahma I am too
8. Sa Yashwaayam Purushe Yashwaasaavaaditye Sa Ek: - That who is in the divine masculine, that who is in the Aaditya deities, the sun God, is but One. These four pertain to the Yajur-Veda.
9. Tattwamasi – That thou art [too]!
10. Ekamevadwitiyam Brahma – The Brahma is Singular and Unparalleled
11. Brahmaivaedam Sarvam – This entire is [non-distinct from] the Brahma
12. Sarvam Khalvidam Brahma – This entire verily is [non-distinct from] the Brahma; these four pertain to the Saam-Veda.
13. Ayamaatma Brahma – This self [within is non-distinct from] is the Brahma
14. Tamevaikam Jaanaathaatamanmanyaa Vaacho Vimucchayathaa Mrutsyaisha Setu: - Know that Singular Self, leave aside all fanciful speech; That is the bride to Nectar
15. Praanno-smi Pragjyaantma – I am non-distinct from the Wisdom-self, the vital-breaths
16. Aesha Ta Aatma Brahma – This the self is non-distinct from the Brahma; these four pertain to the Atharwa-Veda, and are called the great statements Mahaa-vaakya contemplating on which the experiential realization of the facts mentioned above are to be known consciously] [See Wikipedia]

//41//

Taking up the staff, the portion below the waist should be cleansed and thereafter a continual contemplation of the counsel received from the Guru about the Self-Essence must be remembered.

[Via a householder's hands, with mud and water from waist to knee should be cleansed from all sides, as per guidance]

//42//

Bath, purity, worship to the Sought Deity, meditation, seeking alms, recitations; these are the acts that a monk should look into with severe discipline as if a punishment given from the king.

[If a monk does not do so he incurs sin; cleansing too is four times more as mentioned earlier in comparison to householder, flowers that have been plucked oneself have to be used to worship Gods Shiva, Vishnu or others - else worship via the mind must be performed; the meditation is on God that is beyond the three attributes of Nature; if that seems impossible than God with His infinite attributes should be meditated upon; daily and quickly the seeking of alms must be completed, every day the divine AUM must be recited for 12,000 times; however those monks that are absorbed in the listening to Sermons or Scriptures should do so 1,000 times; monks that are adept in gaining the Nirvikalpa Samadhi states do not need to do anything because even via rules of such recitations there is agitation in the consciousness that has become so centered to the Divine]

//43//

White garments, bed, wealth, talks related to women, restlessness of the sense-organs, fancy clothes, nice seats, greed for vessels and hoarding them, assembling a horde of disciples that can attend to one, all these are advised to refrain from.

//44//

*Divaaswaapo.....Vinikshipeta //45-48//*

Sleeping during the day, useless prattle, traveling without purpose - become binding for the ascetic; study that throws one into bondage too should be avoided; neither should it be listened to nor uttered; a monk should stay for 1 night in a small town, in a bigger village he should stay for 3 nights, in cities he can stay for 5 nights or for the 4 monsoon months termed Chatur-maas or for a maximum period of 1 year.

//45, 46//

For those who live in Kashi itself or for the weak there is no need to wander or travel; however, such monks too should not choose to reside in the abode fixed for them but rather seek out caves or a place that is extremely isolated, where solitude can be maintained.

//47//



Only one vessel to seek alms made of mud, wood or bamboo must be kept and if perchance it breaks then it should be submerged in water.

//48//

*Tathaiva.....Vidyate //49-53//*

Furthermore the monk should take up the staff that has been made pure via the Brahma-mudraa or Parshu-mudra Sanskaar rites; it should be made of the bark of trees, of bamboo, without any openings and with knots, one with 6 knots is called Shatparvaa, the Sudarshan, Ashtaparva has 8 knots, the Narayan, Dashparva has ten knots the Gopal, the Dwaadashparva has 12 knots, the Vaasudev, the Chaturdashaparva has 14 knots, the Anant, a staff that is neither too small nor too large.

//49//

This staff should be such, leaving aside two portions from the root, in the upper portion the Brahma-mudraa is tied and between the last knot the Parshu-mudraa is tied; and in this the monk should follow the tradition present in his sect.

//50//

Without the staff in hand one cannot proceed ahead and without the staff with the Parshu-mudraa one cannot transgress the boundaries of the town and river.

//51//

A house from which there is no smoke coming out, wherein the voice of pounding is not heard, the fire has been pacified, the householders have finished their meals and approximately it is the Aparaaahann time, after 12 at noon, such a monk termed Dandisanyaasi should go to seek alms; that which is gained without asking is said to be Maadhukari; it is the best because it has no flaws associated with it.

[At the time of seeking alms or Bhikshaa one should have the vessel and the staff, Danda and Kamandal]

//52, 53//

*Man:sankalparahitaangruhaastrin.....Mahaaphalam //54-57//*

Without any resolve in the mind at 3, 5 or 7 houses with satisfaction if alms are asked for then it is said to be the Maadhukar.

//54//

The 1/4<sup>th</sup> portion of such alms must be offered to deities Brahmaji, the remnant should be offered to God Vishnuji, and like medicine for sickness it should be eaten in limitation. [A fourth of the attained alms to the gods such as the Sun etc. and the remnant to the Sought God and the remaining food - is to be had as medicine for the ailment of hunger, with such forethought, not for the taste sense.] //55//

If an ascetic turns into someone who hankers and becomes one who survives only on food received from a single house, then he should be known as the lowly Chaandaal; food received in alms via him must be snatched away!

[Food from one house day after day is to be refrained from; here Chaandaal is one who gets angry without reason, is irked always, not the caste per se because it is not allowed for ascetics to seek alms from any others but from Brahmin households; the exception to the rule is that if there are not many houses at all from where alms are sought then without pandering to greed for food alms can be taken from the same house]

//56//

A householder should consider the food of monks, or even water to be like meat and alcohol, should not touch them, and in reverse a householder must at the beginning and end with drinking water should give food to the monks for it begets great fruit.

[Even if life is at stake one should not eat food of ascetics, this pertains to householders]

//57//

*Bhikshaamaasaptamaanmaasaannaacharedgarbhinnigruhe.....Maasmanyake //58-61//*

Alms must not be sought from the house of a pregnant woman from the 7<sup>th</sup> month onwards; or from the house of a woman in her monthly cycles for 4 days, alms must not be sought when the rites for the manes are going on in the house, at the house where birth of a son has taken place for 1 month, if a daughter is born for 1.5 months, if a cow or buffalo has given birth then for 10 days else if the Sutak phase is going on - for 10 days alms must not be asked for. Such are the rules for monks seeking alms.

//58, 59//

If the tonsure or wedding ceremony is going on in the house then for 16 days, on days of the Vruddhi, Shraadh, Eeshti, on the day of personal hygiene Kshour of those who do the Vaishwadev sacrifice; on such days too alms must not be asked for.

//60//

If death of the father of one performing Vaishwadev has occurred then for 1 year, in death of a mother for 6 months, in death of a wife 3 months, in death of a son or grandfather 1.5 months and in death of relatives at the house for 1 month - alms must not be sought.

//61//

*Ayane.....Japanmuchyetparaatmadrak //62-65//*

In Sankraanti days, when the Sun goes into the Makar zodiac in January as well as on the day of the Mesha-Tula zodiac sankraanti and on Ekadashi days the monk should not eat food; and neither should he save food for the evening or the next day.

[The solstice days]

//62//

A monk should shave at the full-moon day after 2 months, if a monk dies he is not to be cremated, after the life breath has departed the body should be submerged in water else buried in the ground, termed Jal-samadhi and Bhudaah, if at all the monk has a son then he should as per the rites of monks complete the Ourdhwadehik Shraadha as advised and ordained.

//63//

If a Kootichak monk passes away his body can be cremated, if a Bahudak monk passes away his should be buried, if a Hansa monk dies he should be submerged in water and if a Paramhansa monk passes away his body should be kept in water. For the entire Satak phase thereon Ekodisht, water and Pinda should be offered to the departed soul.

For a mendicant Brahmibhoot Bhikshu no other rite but for the yearly should be performed. Acts such as offering of milk, worship of the Linga, Paayas Bali and lighting of wick-lamps and giving thereof should be performed as advised.

If the dying monk had a son then 11<sup>th</sup> day post death the Paarvann Shraadha must be performed, the Narayan Bali on the 12<sup>th</sup> day post death and worship on the 13<sup>th</sup>; some others advocate the yearly Mahaalay Shraadha, Darsha etc.

‘If the body of an ascetic is left as it is without attending to the rites then that entire region finds religion disappearing, famine invading and deaths. If the Guru passes away the disciple should fast however if he hears that his son has passed away of the previous Ashram state then he should not even bathe; however if he hears death of his mother or father then he should bathe with his clothe on from head to toe.

//63//

Four factions of monks: Kootichak, Bahudak, Hansa, Paramhansa, of all these the latter are better than the former, the last Paramhansa is one who has surpassed doer-ship entirely and relates to the self at all times.

//64//

A monk should as per the branch of his Vedas read the Upanishads, the Geeta, the Vishnu-shasra-naam Stotra, the Rudra-ashta-adhyayi, the Purush-Sukta and recite the AUM. He should strive to attain to the holy Sight of God - to gain liberation.

//65//

*Baalo-api.....No-avyaantrayadheeshwar:...Adhyay: //66-68// //8-8//*

Though but a child the son of Sage Gaalav who had faltered from Yoga earlier yet with retained memory he narrated to his father all that was taught to him by God Shri Dattatreya as regards the conducts of the varied Ashram states, conducts that uplift all - and these have been assimilated here.

//66//

Thus, for overcoming the delusion borne of erroneous knowledge pertaining to the world, all that God Shri Dattatreya has mentioned has been depicted here in short; may The Self-Effulgent God Shri Dattatreya be pleased via this.

//67//

May that God, the Lord of the three attributes Shri Dattatreya protect us all; may all your wishes, your inner-being and mind become and attain to the state of intended understanding.

[The closure is with auspicious wishes for all, is as a blessing, is in the Anushtup meter]

//68//

*//Thus the Eighth Chapter of the Eighth Octad is completed //*

*//Thus the Eighth Octad is completed //*

*Names of God relevant to the 64th Chapter:*

1. *Panzchpralayaasangat Datta – Obeisance to God Shri Datta untouched via the five-fold dissolutions*
2. *Sanmatsanyaasaashram Datta – Obeisance to God Shri Datta consenting to the Sanyaas Ashram, the fourth state of monkhood*
3. *Swabhaktachittaahlaadak Datta – Obeisance to God Shri Datta captivating the consciousness of His devotees*
4. *Sukarmayogasthaapak Datta – Obeisance to God Shri Datta establishing the Yogic Path as the pious activity to engage in*

**{Thus the worship // Thus the Index suggesting the subjects covered in the Text is completed}**

**// Thus in this Text Shreemad Dattatreya Purana with 3500 verses and 3 portions also known as the Shri Vaasudevi Sanhita, the portion dealing with action, Karma-kaand is complete //**

**// Here in this Text are 3 Kaands or Portions, 64 Adhyays or Chapters and with the Aum a total of 3501 Shlokas or verses //**

**[Here, this Text has 1,12,000 letters in Sanskrit, it uplifts the listener and the narrator and enables them to reach the Divine Abode of God Datta termed Dattaloka, is a Purana Text]**

## **ANNEXE**

**4 HYMNS USEFUL FOR READERS ARE GIVEN IN THE ORIGINAL VERSION  
BY SHRI RANG AVADHOOT MAHARAJSHRI**

**SHRI DATTA BAAVANI**

**SHRI DATTA RAKSHA STOTRA**

**SHRI VAASUDEVNAAMSUDHA STOTRA [translated here in the beginning]**

**VANDANA**

*Shri Dattatreyaay Nam: //*

*Hari: Aum //*

*The End*